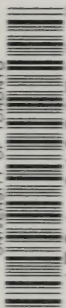


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THE ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A.

EDITOR OF HESIOD, AESCHYLUS, &c. &c.

VOL. II.

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οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἢ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοιμα μᾶλλον
τρέπονται.—THUCYD. I, 20

VOL. II.
BOOKS XIII.—XXIV.

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PREFACE.

SECTION I.

ON THE "HOMER" OF B.C. 450.

THE "Tale of Troy," as it was treated by Pindar and the Tragic poets,—that is, during the fifth century before the Christian era,—was widely different from, and much more comprehensive than, the two great epic poems which have survived to our time. The narratives contained in the Iliad and the Odyssey are, in fact, but fragmentary portions of the story; and that the whole story was current at the time of their composition, is sufficiently manifest from the numerous allusions to it which they *incidentally* contain¹. That an Iliad and an Odyssey existed in some form, if not the present form, in the time of Herodotus, we know by his explicit mention of and quotation from them. Still, by far the greater part of the dramatized *Troica* is, unquestionably, taken from other sources than the Iliad and the Odyssey. The Agamemnon of Aeschylus, for instance, which was written earlier than the history of Herodotus, clearly does not follow our "Homer," but other epics on the *Troica* quite distinct from it. And, to my mind, the same is as clearly the case with the Choephoroe, though the story of Agamemnon, Clytemnestra, and Orestes, is pretty fully given in different parts of the Odyssey. The fact, that the Iliad and Odyssey were little used by the Tragic poets, is well known, and is remarked by Aristotle in

¹ Examples are given in p. x of the Preface to vol. i. of the School Edition.

the *Poetics*, chap. xxiii. But we must consider the supposed reasons of this, and not fear to face the conclusions to which the argument leads us.

It is generally held that the Tragicæ *preferred* to take their themes from certain later, inferior, and merely supplementary poems, rather than from the *Iliad* and the *Odyssey*, either because they found the incidents of the former more fit for their purpose, or because they hesitated to trench on ground which they regarded as almost consecrated by the unique genius of the Divine Homer.

I do not believe that reasons so weak as the above ever prevailed so long or so widely on any other literary question; though that, perhaps, is saying a good deal. If such touching and exquisite scenes as the parting of Hector and Andromache, or the lament of Andromache over the body of her husband, or the converse of Ulysses with Calypso, had been known to the Tragicæ, they would hardly have passed them over in silence, and confined themselves to a mere repetition of other hackneyed details. My position is, that what Pindar and the Tragicæ so largely and unreservedly borrowed, must have been found in *their* Homer,—the only Homer they knew. And further, I contend that they had it from the $\rho\alpha\psi\omega\delta\delta\iota$ of their day, not from any written copies. It was simply a ballad literature, doubtless of very various dates and authorship, though these were literary questions which they knew and cared nothing about;—all epics about Troy (and, apparently, about Thebes too) were by them attributed to the convenient name of Homer, including the Hymns which are called “Homeric” unsuspectingly by Theucydides, as they are, traditionally, to this day².

Those who believe in the comparatively late story, that Peisistratus, or his son Hipparchus, introduced into Attica the poems of Homer, and assume, without a particle of evidence, that it was the same “Homer” which we have now, are called upon seriously to consider if it is conceivable that the Attic Tragicæ

² Even Aristotle speaks of Homer, without any apparent suspicion, as the author of the *Margites*, *Eth. N. vi. cap. vii.*

writers of the very next century should so studiously have *avoided* the Homer so introduced to them³. Rather, we should argue, that if Peisistratus really did promote at Athens the study of any Homer at all, it must have been the same Homer whose poems were so soon afterwards so largely used on the Attic stage. Again, if Peisistratus introduced any Homer at all, it would certainly be what in his time had the greatest reputation as the most genuine work of the poet. I think this an argument of very great weight, and I hope the reader will pause to consider it well before he proceeds with the evidence.

Those who disparage what they consider the minor and later poems (commonly known as the *Cyclics*), and assert that they “never attained to an equal or competing fame, and have long ago perished⁴,” are also called upon to show what literary fame means, if forming the theme and the stock of both Lyric and Tragic writers for more than a century of the best period of Grecian genius and art be not fame; while the *Iliad* and the *Odyssey* are barely alluded to at all, or, at least, but slightly and obscurely, till the comparatively late age of Plato.

Mr. Gladstone says⁵:—“At the dawn of trustworthy tradition we find these poems holding a position of honour and authority among the Greeks, for which, with respect to works professedly secular, history affords no parallel.” This remark begs the question in dispute, whether “Homer” with the ancients meant only, or indeed at all, the *Iliad* and the *Odyssey* as we have them.

I think it certain, and I contend that it can be shown conclusively, that the pictures on the *early* Greek vases we possess, and the subjects of the numerous Tragedies on Trojan persons

³ It is rather curious that in the latest play that has come down to us (the *Iphigenia in Aulis*), we find, in the long opening chorus (161–300), some allusions to the Second Book of the *Iliad*, mixed up with other *Homericæ* from totally different sources. This is about the only passage in all the tragedies where we can *identify* our Homer.

⁴ “*Juventus Mundi*,” p. 11. This seems the opinion of Mure, Müller, Grote, and indeed of all the critics and historians.

⁵ “*Juventus Mundi*,” p. 12.

and events, represented by the titles of the lost plays⁶, followed quite different legends of the *Troica* from those given in our Homeric texts.

The opinion I formerly expressed, that a *written literature* (I do not say *writing*) was unknown to the Greeks till the time of Herodotus, I still retain, and with the more confidence, because the question has since been gone into very fully by Mr. Fennell, in a most valuable paper published in the Transactions of the Cambridge Philosophical Society⁷; and I think he has shown that there really is no evidence whatever of Greek *writers* before that time; the *λογοποιοι* being, in all probability, composers of anecdotes for *oral* recitation, and quite distinct from the *λογογράφοι* of Plato's time.

Now, if there really were no written works before the time of Herodotus, then I shall still think that the preservation of such long poems as the *Iliad* and the *Odyssey* for 400 years in their original integrity,—or, indeed, in any shape approaching to it,—was virtually and practically *impossible*⁸. And, if the subject-

⁶ See my Paper "On the Late Date of the *Iliad* and *Odyssey*," in *Camb. Phil. Soc. Trans.* vol. xi. pt. ii.

⁷ Vol. xi. pt. iii. I am compelled therefore to differ totally from Mr. Hayman, who (Preface to the *Odyssey*, p. xiv) has no difficulty in believing that a written text of Homer existed in the time of Solon, and that "the habit from which a written text was first formed," grew up at Athens in the seventh and eighth century B.C. Why, it was with difficulty they could write one or two names at all legibly (they are frequently positively *illegible*) on vases very much later than that! Even Mr. Grote says (vol. ii. p. 137, ed. 12mo.):—"Readers there were none, at least until the century preceding Solon and Peisistratus: from that time forward they gradually increased both in number and influence." Again (p. 144):—"The first *positive* ground which authorizes us to presume the existence of a MS. of Homer, is the famous ordinance of Solon with regard to the rhapsodies at the Panathenaea." Dr. Smith also says (*Class. Dict.* art. *Pisistratus*):—"It is to Pisistratus that we owe the first written text of the whole of the poems of Homer, which without his care would most likely now exist only in a few disjointed fragments." Again (art. *Homerus*):—"From the time of Pisistratus the Greeks had a written Homer, a regular text, which was the source and foundation of all subsequent editions." One asks in vain, Where are the proofs of these assertions? Certainly Wolf, though he held the opinion, has utterly failed to prove it.

⁸ See Preface to vol. i. p. ix. This statement has been objected to by the Reviewers; but I still hold it with confidence, on a full consideration of all the conditions of the case. It is not a question of human memory retaining a certain number of verses, but of the impossibility of their being handed down for centuries

matter of very old poems was first reduced to writing, and put into a form and dialect intelligible to the Greeks of the period (about B.C. 450, or even somewhat later), they probably would represent, in the main,—a certain archaic, or pseudo-archaic, character being retained or imparted,—the Ionic dialect of the day, viz. that of Herodotus. And this is, *precisely*, what is found, on careful analysis, to be the case. Archaic forms are retained (in some instances, as I hope to show, singularly misapplied, because misunderstood), but the bulk of the Homeric language is *the ordinary Ionic* of B.C. 450⁹.

The story of the *Troica*, then, which was current among the Attic and Doric, i.e. the European Greeks of B.C. 450, was nearly as follows¹:—

The city of Troy was built for Laomedon, the father of Priam, by Apollo and Poseidon, who were doomed to mortal servitude on earth². In this work they invited the aid of Aeacus, as it was destined to be taken in a part built by mortal hands³. The newly-built city was invaded and captured by Hercules, Telamon, and Peleus⁴, on the plea that Hercules had been defrauded by Laomedon of the promised reward of a stud of immortal horses, for rescuing from imminent destruction that king's daughter, Hesione⁵. Laomedon was killed by the hand of Telamon, who slew also the nation of the Meropes⁶.

unaltered, amid the infinitely varying legends of the *Troica*, which we know positively to have existed, and even to have been much more popular.

⁹ I have shown this at considerable length in the paper read before the Cambridge Philosophical Society, and published in the Transactions (vol. xi. part ii., which can now be obtained of any bookseller by those interested in the question).

¹ I have compiled the tale in its chief bearings from Pindar and the Tragic. For the sake of brevity some minor details are knowingly omitted. Occasional references are given to later writers, by way of showing how long the traditions remained of the legends vulgarly comprised in the term *Post-Homeric*, but which, according to my view, were at least as often *Præ-Homeric* in respect of our existing texts.

² Pind. Ol. viii. 31. Eur. Andr. 1010. Troad. 5. Alluded to in Il. vii. 452; xxi. 443.

³ Pind. Ol. viii. 33.

⁴ Eur. Andr. 796.

⁵ Pind. Nem. iv. 25. Eur. Troad. 796. Alluded to in Il. xiv. 250, and xv. 18 seqq.

⁶ Pind. Nem. iii. 36. Isth. v. 31. This is possibly the origin of the difficult combination in Homer, *μερόπων ἀνθρώπων*.

King Priam had a son born to him from Heecuba, or, as some said, from a daughter of Cisses or Cisseus. The mother, when pregnant, dreamed that she gave birth to a torch, or firebrand; whereat Cassandra, the inspired daughter of Priam, advised that the infant (Paris), when born, should be exposed and left to die⁷.

Helen was the daughter of Tyndareus and Leda, though tradition said that Leda, courted by Zeus in the shape of a swan, had produced an egg from which Helen was hatched⁸. Hence she was of divine beauty; and though wooed by many suitors, her father, Tyndareus, refused to give her to any of them, unless they all entered into a solemn compact to join in avenging the bride if any outrage should be offered⁹. She ultimately married Menelaus, king of Sparta, and brother of Agamemnon¹. He, a good easy man, and having confidence in woman's virtue, went abroad, leaving his house and wife unguarded². In due time a handsome guest arrives, even the Prince Paris from Troy. His graceful person, and the splendour of his barbaric dress, captivate the fickle Helen³; and he, violating the solemn rights of hospitality, carried her back with him to Troy, with a large portion of her wealth⁴.

Previously to this event, the young Paris, called also, by a Greek name, Alexandros⁵, had been forewarned of the distin-

⁷ Eur. Iph. Aul. 1285—1290. Andr. 298. Troad. 922. Compare Virg. Aen. vii. 320. Cic. de Div. i. 21, § 42, and § 67.

⁸ Eur. Hel. 258. This story had some variations, which it is not necessary here to give in detail. It may have arisen, like the legend of the ivory shoulder of Pelops, from the advent of a white-skinned princess among a swarthy or olive-complexioned people. See a curious painting from Pompeii, in "Real Museo Borbonico," vol. i. pl. xxiv., where Leda holds in her hand a *nest*, containing diminutive figures of Helen, Castor, and Pollux. Helen's sister Clytemnestra married Tantalus, who was killed by Agamemnon, when he made her his wife (Iph. Aul. 1150).

⁹ Eur. Iph. Aul. 58. Thucyd. i. 9.

¹ After the death of Paris she married Deiphobus (Troad. 960), and from this and her many suitors (Apollodor. iii. 9) she is called *πολύγαυρον* and *ἀμφιφεικής* (Aesch. Ag. 62. 686).

² Eur. Andr. 593.

³ Eur. Iph. Aul. 73. Troad. 992.

⁴ Aesch. Ag. 400. 742. Eur. Orest. 1662. Alluded to in Il. iii. 70; xiii. 626, and elsewhere.

⁵ So Neoptolemus was also named Pyrrhus.

guished marriage that awaited him. Three goddesses, Hera, Cypris, and Pallas, disputing among themselves which should carry off the palm for personal beauty, agreed to refer the matter to the arbitration of a herdsman on Mount Ida⁶. The person selected was Paris, then keeper of the royal herds. By the promise of procuring him the most beautiful of wives, Cypris prevailed over her competitors, and obtained the verdict in her favour⁷.

The young Prince at once resolves to go in quest of his promised bride, and prepares a fleet, with which he sails to Hellas, the country of fair women⁸. In this adventure he touches first, on his return, at the island of Cranæe, off Attica, and afterwards at Sidon, and other places⁹. Search for them was long made in vain¹; and when at last her arrival at Troy amidst the joy and admiration of a thoughtless and light-hearted people² became known, an embassy was sent from Hellas to make a formal demand for her surrender, the envoys being Ulysses and Menelaus, who were entertained in the house of the Trojan Antenor³. This failing, the Suitors, agreeably to their oaths, make preparations to invade Troy.

The fleet of a thousand ships is assembled at Aulis under the command of Agamemnon, the son of Atreus, and his brother Menelaus, who seem to have been joint-kings of Argos and Sparta united⁴. At Aulis the army is long detained by contrary

⁶ Eur. Iph. Aul. 1300. Andr. 275. Hec. 644. Troad. 924. Hel. 23. The famous "Judgment of Paris" was, like the marriage of Thetis with Peleus, one of the most frequent subjects of ancient art. It is most unreasonable to suppose that this celebrity could have arisen from a slight and merely casual mention of the circumstance in the Iliad, xxiv. 29.

⁷ Eur. Hel. 885.

⁸ Καλλιγόναικα. These ships are the νῆες ἀρχέεκακοι of Il. v. 63. See Eur. Hel. 230. Hec. 630. Plat. Phædr. p. 243, A.

⁹ Il. vi. 290; iii. 445. Herod. ii. 116.

¹ Aesch. Ag. 695. Herod. ix. 73.

² Aesch. Ag. 737.

³ Herod. ii. 118. This was the subject of a play of Sophocles, the Ἑλένης ἀπαίτησις. See Hor. Epist. i. 2. 9. The event is alluded to in Il. iii. 205; vii. 350.

⁴ Aesch. Ag. 43. 109. 602. Thucyd. i. 10. Eur. Iph. Aul. 81. Hel. 392—395. Agamemnon was specially king of Mycenæ, Diomedes of Argos (Eur. Orest. 898).

winds⁵. To appease the goddess Artemis, whom Agamemnon had offended⁶, Agamemnon consecrates to her a statue or temple⁷, and is ultimately induced, by the orders of Calchas the seer, and by the impatience of a mutinous crew, to sacrifice his own daughter Iphigenia. An omen had occurred partly favourable, partly the reverse⁸, which was interpreted to portend the ultimate capture of Troy. To carry out his dreadful purpose, which he believes to be the will of heaven, Agamemnon sends for his daughter, who is accordingly escorted to Aulis by her mother Clytemnestra, under the plea of betrothing her to Achilles⁹, the handsome young chief of the neighbouring country of Phthiotis.

Achilles was the only son¹ of Peleus and the sea-goddess Thetis. Zeus and Poseidon had been rivals in claiming her hand; but warned by Themis that a son born of her by either of them would prove more powerful than the sire², they consented to allow her to wed with a mortal man, and even honoured the marriage with their presence, together with Apollo and the Muses³; and the event was famed in song over every land and in every language⁴. The condition, however, of the marriage was, that the son, though brave, handsome, and glorious before all other mortals, should die in war, and cause his mother a great grief. The bridegroom selected was Peleus, the son of Aeacus, who, though he had slain his brother Phocus⁵, had led an irreproachable life⁶, and was the most chaste and virtuous among

⁵ Aesch. Ag. 188. Soph. Phil. 531. Eur. Iph. Aul. 88. Iph. Taur. 370.

⁶ Soph. El. 566.

⁷ Theognis 11, 12. Pausanias (i. 43. 1) says this was at Megara.

⁸ Aesch. Ag. 116. Alluded to in Il. ii. 305 seqq.

⁹ Eur. El. 1020. Iph. Aul. 117, &c.

¹ Pind. Pyth. iii. 100. Compare Il. xxiv. 540.

² Aesch. Prom. 921. Pind. Isth. vii. 30 seqq. We may probably interpret this story of a rival claim between Hellenes and Phoenicians for the command of the sea. Hence also the legend of the tribute paid to Minos, put a stop to by Theseus. See "Juventus Mundi," p. 222.

³ Pind. Nem. v. 23. Eur. Iph. Aul. 1041. Alluded to in Il. xxiv. 62.

⁴ Pind. Pyth. v. 24.

⁵ Eur. Andr. 687.

⁶ Pind. Isth. vii. 38. Arist. Nub. 1067. The scene of the marriage was Mount Pelion (Eur. Andr. 1278. Iph. Aul. 705).

mortals. The gods made Peleus a present of a suit of armour manufactured by Hephaestus⁷; but the winning of the bride was left to his own devices. She had the power of transforming herself into any shape, and so it was with the greatest difficulty⁸ that he at last secured her for the embraces which she as a goddess shunned⁹. At Phthia in Thessaly they lived in retirement¹; their young son Achilles was given into the hands of Chiron to educate. This hero, whom some represent as a Centaur, others as a just and benevolent kind of hermit, was a friend and neighbour of Peleus². By him Achilles was trained in the chase, the manly exercises, the precepts of duty and piety, as well as in the arts of music and healing³. While under Chiron's instructions, the Nereids brought to him arms made by Hephaestus⁴,—apparently the same which his father Peleus had possessed. When old enough to go to war, Achilles was sent by his anxious sire to the court of Lycomedes, in the island of Seyros⁵. There he became the father of Pyrrhus, or Neoptolemus⁶. He was found there, disguised as a woman, by Odysseus, who was himself averse from joining the expedition⁷, and by him conducted to the war, Menoetius permitting his son Patroclus to accompany him. This was the origin of the famous "friendship" between the heroes; albeit Aeschylus represents it

⁷ Eur. El. 442. Poseidon gave him horses of divine breed (Rhes. 188). Compare Il. xv. 381; xvii. 195.

⁸ ἐγκορητῆ, Pind. Nem. iii. 36.

⁹ Eur. Iph. Aul. 1036 seqq. Pind. *ut sup.* This too was a very frequent subject of ancient art. It is that on the famous Barberini or Portland Vase in the British Museum, and also on a very fine vase rather recently discovered at Camirus, in Rhodes, and engraved in the "Journal of Fine Art." See also Millingen, "Ancient Unedited Monuments," pl. x. The transformations of Proteus in Od. iv. seem another version of the legend.

¹ Eur. Andr. 19.

² Pind. Nem. iv. 60. Isth. vii. 41.

³ Pind. Nem. iii. 113. Pyth. vi. 23. Eur. Iph. Aul. 709.

⁴ Eur. El. 442. Iph. Aul. 1071, where they are spoken of as a present from Thetis; but the context shows they could not be those in Il. xviii.

⁵ Eur. Andr. 210. Alluded to in Il. xix. 332. This also was a favourite subject in Greek art, as was also the education of Achilles by Chiron.

⁶ Soph. Phil. 243. Eur. Andr. 14.

⁷ οὐχ ἐκὼν ἐπλεῖ (Aesch. Ag. 841. Soph. Phil. 1025).

as of a somewhat more tender description⁸. At Troy, Patroclus displayed signal valour in supporting Achilles against an attack of Telephus on the Grecian ships; and from that time forth he was appointed to the staff of Achilles⁹.

The incidents during the siege of Troy are numerous, and some few of them are alluded to in our Iliad, e.g. the capture of the horses of Rhesus by Ulysses and Diomedes¹; Hector accepts a challenge from Ajax²; Thersites gives trouble to the generals by his freedom in speech³; Nestor becomes famous for his eloquence⁴; Hector attempts to burn the Grecian fleet, but is repelled by Ajax⁵, and leaps over the trench into the Grecian camp⁶. Achilles slays the Aethiopian Memnon⁷, Telephus, and Hector⁸, and drags the *living* body of Priam's son tied to his car⁹. Nestor, when attacked by Memnon, one of his horses having been wounded by Paris, is with difficulty saved by his own son Antilochus, who perishes in the attempt¹. The body of Hector is redeemed by Priam from Achilles by a ransom². Achilles himself, who was not destined to capture Troy³, was shot with

⁸ Aesch. Frag. Myrmid. 141, Herm. See Plat. Symp. p. 180, A. The phrase in Soph. Phil. 434, Πάτροκλος, ὅς σου πατὴρ ἦν τὰ φίλτατα, is ambiguous, and may fairly be taken on the good side, though τὰ φίλτατα 'Ἀρμυδίου has the amorous sense in Ar. Ach. 1093.

⁹ Pind. Ol. ix. 70—80. The gratitude of Patroclus seems to have been shown in some special manner (Ol. xi. 19).

¹ Eur. Rhes. 797.

² Pind. Nem. ii. 14, Soph. Aj. 1283, compared with Il. vii. 183, and xiv. 402.

³ Soph. Phil. 442, compared with Il. ii. 212 seqq.

⁴ Ar. Nub. 1057.

⁵ Soph. Aj. 1277, compared with Il. xv. 419, and xvi. 123.

⁶ Soph. Aj. 1279, compared with Il. xii. 463. These few coincidences—even though in details they differ—have induced a too hasty conclusion that the Tragicists knew of and took them from our Iliad, into which (in my view of the matter) they are only worked up from the older epics.

⁷ Pind. Nem. vi. 54. The fight of Achilles and Telephus is seen on a vase (Millingen, pl. xxii.).

⁸ Pind. Isth. iv. 40; vii. 50—56.

⁹ Soph. Ajac. 1031. Eur. Andr. 108. 399.

¹ Pind. Pyth. vi. 32. Soph. Phil. 425. Compare Il. viii. 90 with Od. iv. 187, where the incident is barely mentioned.

² Aeschylus, Φρύγες or Ἐκτορος λύτρα. We know that this differed in some material points from the scene in Il. xxiv.

³ Pind. Ol. viii. 45.

an arrow by Paris⁴, to the great grief of the Danaï. The Muses themselves attended to do honour to his tomb⁵. After his death he was worshipped as a *δαίμων* in an island on the Euxine, where his ghost was believed still to take pleasure in the chase⁶. Ajax had performed prodigies of valour in rescuing his corpse⁷. Polyxena, the daughter of Hecuba, was sacrificed at his tomb⁸. The death of Achilles was attributed to Phoebus⁹; and his son Neoptolemus made a journey to Delphi to demand satisfaction of the god, though he afterwards repented of, and apologized for, his impious petition¹. Paris was himself slain by the son of Achilles².

The capture of the city of Troy was effected after a ten years' siege³ by a stratagem. A wooden horse was constructed, and the interior was filled with armed men. The Trojans were deluded into the notion that it was an offering to Athene, and received it in their capital with shouts of festive joy⁴. Ulysses had previously entered the town as a spy, dressed in the garb of a refugee who had been ill-treated in the Grecian camp⁵. He was recognized by Helen, but was safely sent out by Hecuba, to whom she had communicated the discovery⁶. It was not destined however—so Helenus, the seer, had predicted⁷—that Troy should be taken without the aid of the divine arrows of Hercules,

⁴ Eur. Hec. 387. Andr. 655.

⁵ Pind. Isth. vii. 58. Compare Od. xxiv. 60.

⁶ It was called *Leuce* (Eur. Andr. 1262, Iph. Taur. 436), otherwise *Ἀχιλλείος δρόμος*. See Pind. Nem. iv. 49. It was by request of his mother Thetis that Zeus conferred on him this honour, *ἐπεὶ Ζηνὸς ἦτορ λιταῖς ἔπεισε* (Ol. ii. 80). Compare Il. i. 52*l.* Plat. Symp. p. 179, E.

⁷ Pind. Nem. viii. 30.

⁸ Eur. Hec. 521 seqq. Troad. 40. Soph. Phil. 335.

⁹ Like that of Patroclus in Il. xvi. 788.

¹ Eur. Andr. 53.

² Soph. Phil. 1426.

³ Aesch. Ag. 40. 501. Eur. Hel. 114.

⁴ Eur. Troad. 520. Ar. Av. 1128. Aesch. Ag. 825. Alluded to in Od. viii. 493. Compare Virg. Aen. ii. 15 seqq.

⁵ Eur. Rhcs. 50*l.* 710. Hec. 240. Ar. Vesp. 351. This is perhaps the origin of the story of Sinon in Virg. Aen. ii. 57, unless that also was taken directly from the ancient *Troica*.

⁶ Hec. 243—249. Compare Od. iv. 245—255. 277 seqq.

⁷ Soph. Phil. 606.

which were in the possession of Philoctetes, who had sailed in command of his own fleet⁸, but had been put ashore by the Greeks at Lemnos, suffering from a gangrene caused by the bite of a snake at Chrysa. Neoptolemus and Ulysses are accordingly despatched to the lonely island to fetch him, and succeed in securing the bow and arrows by a stratagem⁹. The Pergamos or citadel of Troy was razed, and the whole city burned¹. The Grecian ships returned laden with spoils from the temples, with many captives, among whom were Helen², Heecuba, the queen-mother, Cassandra her daughter, and Andromache the spouse of Hector³, their infant son Astyanax having been killed at Troy by being thrown from the ramparts⁴. Priam himself was slain at the altar of his own palace by the hand of Neoptolemus⁵. Heecuba, whose griefs in the loss of all her children appear to have been proverbial⁶, and whose son Polydorus was treacherously slain by his guardian Polymestor, lived to a great age, and was said to have been turned into a dog, and buried under the tumulus known as *Κυνὸς Σήμα*⁷.

But a Nemesis awaited the impious victors, who among other misdeeds had allowed Ajax to drag Cassandra from the asylum of Pallas in the Trojan acropolis⁸, and had even carried off the Palladium itself⁹. A storm arose near Euboea, which caused the loss of many of the heavily-laden ships¹. The capture of Troy

⁸ Thuc. i. 10. See II. ii. 718.

⁹ Soph. Phil. 925. Pind. Pyth. i. 52.

¹ Pind. Pyth. v. 84. Aesch. Ag. 820. Eur. Troad. 60. 1262. Hec. 910. Compare II. xx. 316.

² Eur. Tro. 35.

³ Eur. Hec. 937. Andr. 12. Troad. 18. 37. Aesch. Ag. 955. Alluded to in II. xxiv. 732.

⁴ Eur. Andr. 10. Troad. 1135. Compare II. xxii. 63; xxiv. 735.

⁵ Troad. 17. Compare Virg. Aen. ii. 550. See the vase-painting in Wordsworth's "Greece," p. 59, and another in "Museo Borbonico," vol. xiv. pl. xxi.

⁶ At least they were probably included in the *ἥρωικὰ περὶ Πριάμου*, mentioned by Aristotle in Eth. N. i. The play of the Troades turns largely on her woes.

⁷ Eur. Hec. 1265. 1273.

⁸ Eur. Troad. 70. See a beautiful vase-painting of this scene in Wordsworth's "Greece," p. 58, and another in Millingen, pl. xxviii.

⁹ Rhés. 502.

¹ "Et natat exuviis Græcia pressa suis" (Propert. v. 1. 116).

had been effected in autumn², at a season when a voyage across the Aegean was known to be dangerous. A violent storm³ arose; and when the fleet was off the headland of Caphareus, in Euboea, a false beacon-light had purposely been held up by Nauplius⁴, whose son Palamedes had been killed at Troy through the treachery of Ulysses⁵. Many of the ships were lost, but Menelaus escaped, and after being tossed about for seven years off Malea, at length returned safely to Nauplia⁶. Previously to this he had been cast ashore in Egypt with the pseudo-Helen, where he discovered his real wife, and eventually escaped with her from the court of Proteus⁷. This story makes the real Helen never to have been at Troy at all, but only her *εἶδωλον*, her writh or double, the real wife of Menelaus having been carried off by Hermes⁸; and this tale, attributed to Stesichorus, is the subject of the *Helena* of Euripides. A further variation was, that Helen was given to Menelaus as a captive, to kill or bring away as he pleased; and that his resolve to kill her was softened and averted by an uxorious weakness⁹.

Agamemnon had returned in triumph before the arrival of his brother, and his return had been watched by scouts, and beacon-lights arranged by Clytemnestra and Aegisthus¹ to announce the capture of Troy. Greeted with pretended joy by his wife, who during the king's absence had become the paramour of Aegisthus, he is slain while bathing by a blow from an axe, and with him,

² ἀμφὶ Πλειάδων δόσιν (Aesch. Ag. 826).

³ Aesch. Ag. 650. Eur. Troad. 88. Hel. 130. Thuc. iv. 120.

⁴ 'Nauplius ultores sub noctem porrigit ignes' (Propert. ut sup.). 'Ultor Caphareus' (Virg. Aen. xi. 260). See Eur. Troad. 90. Hel. 767, τὰ Ναυπλίου τ' Ἐββοικὰ πυρπολήματα (*ibid.* 1130).

⁵ He had been once imprisoned, but escaped by a device alluded to in Ar. Thesm. 781. See Plat. Resp. vii. p. 522, D. Eur. Orest. 433.

⁶ Eur. Orest. 242. Hel. 405. 776. Aesch. Ag. 674.

⁷ Eur. Hel. 412. 1526 seqq., and El. 1280.

⁸ Eur. Hel. 44. 1670.

⁹ Eur. Tro. 873. Andr. 630. Ar. Lysist. 155. See Millingen, Plate xxxii. On a vase engraved in Millin (vol. ii. pl. xxvii.), Menelaus is seen seizing Helen as she flies to the protection of a statue.

¹ Aesch. Ag. Prol. Cf. Od. i. 36; xi. 410. From this perhaps the later story was derived, that of the suitors watching the return of Telemachus (Od. xvi. 365).

the captive and concubine Cassandra². Aegisthus, who had participated in the deed, thereupon assumed the sovereignty of Mycenæ (Aesch. Ag. 1639; Soph. El. 267). Between Aegisthus and Agamemnon there had long been a feud, for Atreus had entertained Thyestes, the father of Aegisthus, at a cannibal feast on the flesh of his own children³. The young Orestes was rescued from the slaughter by his nurse Arsinoë⁴, and sent to be educated by Strophius in Phocis. He afterwards returns to his house, accompanied by his friend Pylades, the son of Strophius, and obtaining entrance to the palace by the pretence of bringing the tidings of his own death, he slays his mother at the urgent command of Apollo to avenge the death of his father⁵. This was the fulfilment of a dream sent to Clytemnestra, that she had given birth to a serpent⁶. The deed is no sooner done than he is seized with madness, and wanders forth, pursued by furies, first to Delphi, then to Tauri (in the Crimea⁷), where he discovers his long-lost sister Iphigenia, who had been miraculously rescued from the sacrifice at Aulis, and made a priestess of Diana. Aided by her, he escapes to Greece with the image of the goddess, which was duly consecrated at Brauron in Attica, where Iphigenia was to continue her priestess⁸. At Argos Orestes is tried for the murder of his mother by the people, at the instigation of Tyndareus, her father, and is condemned with his sister Electra to die by stoning⁹. He escapes however by a daring device, by which he gets Helen into his power, and holds

² Aesch. Ag. *passim*. Soph. El. 97. Eur. El. 157. Hec. 1277. Pind. Pyth. xi. 36. Compare Od. xi. 422, and iii. 303, &c.

³ Aesch. Ag. 1590. At this feast, and portents relating to it, the very elements are said to have stood aghast (Eur. El. 720. Orest. 1002). The story of Aerope, mother of Agamemnon, and her misdoings, is touched upon in Soph. Ajac. 1295.

⁴ Pind. Pyth. xi. 17. According to Eur. El. 16, by a *γεραιὸς τροφῆς πατρός*.

⁵ Aesch. Cho., Soph., and Eur. El. *passim*. The event had been predicted by Cassandra (Ag. 1282).

⁶ Aesch. Cho. 527. Stesichorus, Frag. 42, ed. Bergk. In Soph. El. 410, the account of the dream is varied.

⁷ Aesch. Cho. 1036. Eum. 40. Iph. Taur. 942. Orest. 38. A very fine painting of this subject is given, from an early vase, in Millin's "Monumens Antiques Inédits," vol. i. p. 263, pl. xxix.

⁸ Eur. Iph. Taur. 1463.

⁹ Eur. Orest. 945.

her as a hostage for his own life. Before this he had been tried and acquitted before the Areopagus at Athens, or, as others called it, a court of Ares, instituted for his trial for the murder of Halirrothius¹. There, by the testimony of Apollo in person, and the casting-vote of Pallas, he is acquitted, and reinstated in his full rights as an Argive citizen, after formal expiation from the guilt of blood².

After the capture of Troy, the sons of Antenor, who had entertained the Greek envoys, as before mentioned, returned with Helen, according to Pindar's account³, and died at Cyrene. This remarkable legend seems connected with that which made Helen take refuge in the court of the Egyptian king Proteus, and Menelaus to have been buried at Canopus⁴. The return of Amphiloehus is mentioned Thuc. iv. 120; Herod. vii. 90.

After the death of Achilles, a contest had arisen between the Greek chiefs for the divine arms of Achilles. Ajax, the son of Telamon, being worsted in the adjudication by his rival Ulysses, turns mad, makes havoc among the herds, under the idea that he was wreaking his vengeance on the Atreidae⁵, and finally commits suicide. After leaving Troy, Ulysses long wandered over unknown seas, and met with many strange adventures with the Cyclops, the sorceress Circe, and the perils of Charybdis. He even descended into Hades, and on at last returning to his home, found his faithful wife solicited by suitors who were consuming his property⁶.

The adventures of Orestes⁷, and the constant affection of his sister Electra and his friend Pylades, and their heroic and dis-

¹ Aesch. Eum. *passim*. Eur. Iph. Taur. 945. Orest. 1651. Electr. 1260.

² Eum. 451. 757. Iph. Taur. 966.

³ Pyth. v. 84.

⁴ Eur. Hel. *passim*. Herod. ii.

⁵ Sophocles, Ajax, *passim*. Eur. Hel. 96. Alluded to in Od. xi. 545.

⁶ *κἀκ' ἐν δόμοισι μύρια* (Tro. 443). This single episode is the subject of the Odyssey, which appears to be a poem more completely and uniformly *re-written* (so to say) than the Iliad, into which long passages from other poems seem to have been fitted. Very many verses of the Odyssey are found also in the Iliad. The virtue of Penelope, but not the suitors, is alluded to in Orest. 590. Ar. Thesm. 550.

⁷ Eur. Orest. 32, 33.

interested co-operation in avenging the death of Agamemnon, formed a very important part of the ancient Tale of Troy. Not less than three, or even four, of the extant tragedies (we might say six)—the *Choephoroe*, the *Electra* both of Sophocles and Euripides, and the *Orestes*, themselves closely associated with the *Eumenides* and the *Iphigenia in Tauris*—are devoted specially to that theme, and it was a favourite subject with the contemporary vase-painters. In fact, the events subsequent to the capture of Troy seem to have been more celebrated than those antecedent to it. *Orestes*, on returning to Argos to offer a lock of his hair at the tomb of his father, recognizes and makes himself known to *Electra*, who is living ill-treated and unmarried in the house of her mother. In the *Electra* of Euripides she is represented as married to a countryman of Mycenae, that no hope may remain of a royal progeny from her⁸.

*Hermione*⁹, the only daughter of *Helen* and *Menelaus*, had married *Neoptolemus*, the son of *Achilles*. Having no children by her, he took to wife the captive *Andromache*, whose former husband had been slain by *Achilles*. By her he had issue; and the jealousy arising between these two women forms the subject of the *Andromache* of Euripides. Ultimately, by the intrigues of *Orestes*, who had wished to marry his cousin *Hermione*¹, *Neoptolemus* was slain by the people of *Delphi*². *Menelaus* basely endeavours to kill *Molossus*, the son of *Neoptolemus*, and *Andromache*, but they are rescued by the aged, though still vigorous *Peleus*³. *Andromache* afterwards marries *Helenus*, and her son by *Neoptolemus* perpetuated the race of *Aeacus* in the kingdom of *Epirus*⁴. *Pylades* marries *Electra*⁵, the sister of his friend. *Menelaus* is transferred as a hero to the

⁸ Eur. El. 35. 267.

⁹ Eur. Andr. 898.

¹ Andr. 1001. In *Orest.* 1654, *Apollo* foretells that *Orestes*, and not *Neoptolemus*, shall marry her.

² Andr. 1150. *Orest.* 1656. *Pind. Nem.* vii. 42. Compare *Virg. Aen.* iii. 330.

³ Andr. 555.

⁴ Andr. 1245.

⁵ *Orest.* 1658. *Electr.* 1284.

Isles of the Blest⁶. Orestes founds the city of Oresteum in Arcadia⁷.

If the above sketch of the Tale of Troy, which has been taken strictly from positive authorities of B.C. 500 to 400, were increased by all the adjuncts supplied by late writers, such as Pausanias, Apollodorus, Q. Smyrnaeus, Tzetzes, and the Roman poets, not to mention the very large number (about sixty) of lost tragedies on the *Troica*, it is manifest that the narrative, already long enough, would assume almost formidable proportions. There is great probability that even the later accounts (being traditional) are not really less genuine; but I was unwilling to weaken my proofs of what the ancient "Homer" was, by introducing what *may* have been interpolations and additions subsequent to the Tragic age. What I have shown is, I think, undeniable,—that the Iliad and the Odyssey, though they do occasionally touch *slightly* on some of the above incidents as events well known at the time, could not possibly have been the origin or basis of them; nor could they, as definite and primary parts of the story, have been expansions, so to say, of mere Homeric hints. In fine, I contend that our two epic poems were of necessity put together *after*, because in great measure *from*, the large mass of ballad literature which Pindar and the Tragicists know of in their entirety.

The explanation then of a difficulty which has puzzled and misled literary men in all ages appears to be simply this. The Iliad and the Odyssey, the first that emerged from the mass in a *written* form, had gained (and justly) in Plato's time such deserved popularity, that the name of Homer—even Homer the Divine—was retained specially for them. No one doubts (for it is easy of proof) that Plato's Homer was (at least for the most part) the same as ours. Though completely eclipsed, however, the really older, but supposed "non-Homeric" epics were not easily to be extinguished. They also gradually assumed the forms of coherent written poems; and names were readily found

⁶ Eur. Hel. 1677. Od. iv. 563.

⁷ Eur. El. 1275.

both as distinctive titles and for the authors of them,—rhapsodists of note being probably still remembered by those who had made the different parts of the *Troica* their special study. Thus we explain the existence of such traditional poems,—falsely supposed to be merely supplements of our Homer,—as the *Aethiopsis* and *Ἰλίου πέρσις* of Arctinus, the Little Iliad of Lesches, the *Cypria* of Stasinus, the *Νόστοι* of Agias, &c. All these, I am confident, were written epitomes of different parts of a story, which, in the times of oral recitation, formed *one general and undistinguished whole*, and as such was used quite indiscriminately by Pindar and the Tragic.

We now see how futile is the objection, so often raised and so tenaciously adhered to,—that if our Iliad and Odyssey are mere epitomes, or late compilations, it is incredible that all mention should have perished of the *genuine Homer*,—the supposed “Homer” of Solon, Peisistratus, and Lycurgus!

Eventually the principal poems on Troy were so edited, and perhaps re-arranged, as to form a continuous narrative from beginning to end. Thus arose the literary edition of the “*Cycclus*,” which included, and doubtless gave a merited precedence to the Iliad and the Odyssey.

Besides the very wide difference in the general narrative between our Homer and the “Homer” followed by the Tragic, the representation of particular characters differs as widely as possible. In our Homer the characters are nearly always humanized, and placed in a pleasing, if not an amiable light. It is not so in the Tragedies. Menelaus is cruel, treacherous, base, uxorious, often cowardly⁹. Helen is a Fury, a she-devil, a good-for-nothing and unprincipled adulteress. Patroclus, to say the

⁸ “The Alexandrine literati, about the second century before the Christian era, arranged the multitude of old epic poets into a series founded on the supposed order of time in the events narrated—beginning with the intermarriage of Uranus and Gaea, and the Theogony—and concluding with the death of Odysseus by the hands of his son Telegonus. This collection passed by the name of the Epic Cycle, and the poets, whose compositions were embodied in it, were termed *Cyclic poets*” (Grote, vol. ii. p. 123). He thinks Zenodotus of Ephesus may have been the compiler.

⁹ See, e. g. Eur. Andr. 616.

least, is no better than he should be. Ulysses is always cunningly fraudulent, unscrupulous, and cruel. He is the "objectionable character" of Tragedy. And here, with respect to Helen at least, a curious reflection presents itself. *Why* is she represented every where in the Iliad and the Odyssey in so charming, and penitent, and amiable a light? We know from Plato¹ the story about Homer and Stesichorus being both struck blind for *abusing* Helen, — διὰ τὴν Ἑλένης κακηγορίαν. Stesichorus, it was said, regained his sight by singing his famous Palinodia (οὐκ ἔβης ἐν νηυσὶ, &c.²), while the former, the "great bard" himself, remained blind. Assuredly, nothing said about Helen in our Homer deserved such an infliction. She is treated, so to say, in the most marked manner, *euphemistically*. Is not this a fair ground of presumption, that our Iliad is a *post-Stesichorean* compilation³, in which the earlier, i. e. the Tragic conception of Helen was *intentionally* modified and re-written in conformity with the superstition then prevalent? The Stesichorean invention of the εἶδωλον of Helen might have suggested the εἶδωλον of Aeneas (Il. v. 449).

The Iliad, then, is the modernized form possibly of one, more probably of several earlier epics, which underwent in pre-historic ages a great many successive changes, interpolations, and remodellings. There is no difficulty in accepting the statement of Herodotus, that an Iliad existed in his time, i. e. about B.C. 440, though not perhaps the same as ours, even if in a written form at all. In fact, he speaks of it in such a way as to intimate that it contained what our text does not, the wanderings of Paris in carrying off Helen. Many subsequent recensions and additions

¹ Phaedr. p. 243, A.

² Plato, ut sup.

³ Stesichorus, it is well known, is said to have made his peace, by representing the Helen who went to Troy a mere wraith, or unreal being (Eur. Hel. 33. El. 1281). We can only explain the legend of the blindness by supposing that, in some mythology, Helen was a goddess, probably a representative of Aphrodite. The older feeling, so to say, now and then *breaks out* in the Iliad, in such expressions as βιγεδανῆς Ἑλένης (xix. 325), δᾶερ ἔμεϊο κυνὸς κακομηχάνου, ὀκρυσέσσης (vi. 344). In Eur. Orest. 1635, the dedication of Helen is announced by Apollo; cf. ibid. 1684. She was united with her brothers Castor and Pollux as a saving goddess of the sea.

brought the original poem to the state in which we have it now, viz. nearly as it left the hands of the Alexandrine critics. For it is quite certain that differences from our text existed even in the time of Plato and Aristotle. How far the Alexandrines themselves acted ignorantly, and even *fraudulently*, is a grave and extremely interesting question. I shall show that a considerable number of words do exist in our Homer which were familiar to writers of their time, and have but scant pretensions to be genuine archaic terms.

The Iliad in its present state seems to me to be aptly compared to a stained glass window composed from a quantity of old materials, more or less detached, and of different dates, but re-arranged and filled in with modern glazier's work, so as to form a harmonious whole, by some cunning artist who had an eye for unity of design, harmony of colour, and a general antique effect. When first put into a written shape, the Iliad was of necessity collected from the mouths of rhapsodists. Like the traditional composition of the Septuagint, it came from many, and was supplemented from many sources,—theogonies, *ἱεροὶ λόγοι*, tales about the loves and quarrels of gods, about Hercules and Dionysus, the exploits of old Achæan chiefs, or of legendary heroes such as Ajax and Diomedes, ballads about Thebes, the loves and adventures of Paris and Helen, the fleet and sacrifice at Aulis, the supernatural building of Troy⁴, &c. All these, I maintain, were worked into a dramatic and harmonious narrative by one hand, who used, in the main, the dialect and vocabulary that was flourishing in Asia in the time of Herodotus.

In fine, the Iliad bears a close analogy, in its finally perfect form, to the plays of Shakespeare and the tales of Chaucer, both of whom worked up old materials with a master hand, and in both cases, as with Homer, the old materials have been long forgotten, eclipsed, and superseded by the new.

The demand for a written "Homer" was obviously a demand

⁴ See Curtius, *Hist. Gr.* i. p. 133—135.

for something that would not exceed the limits of a transcriber's time and skill, or a reader's attention and interest. An epitome of epics so very long as the *Troica* must necessarily have been, and comprising so vast a field of adventure, was an imperative want in the "reading age." We must remember, too, that only in a *written* form could such a poem as the *Iliad* have a continuous dramatic interest. The rhapsodes, who had but human lungs, could merely recite parts, and must have trusted to exciting the interest of their hearers by the adventures of individual chiefs.

But we are sure that national vanity would incline to the side of a great antiquity. We may be sure that the rhapsodes, who first gave in their contributions to the literary compiler, strenuously asserted their genuineness! Herodotus, whose dates seem generally shot from a rather long bow, could hardly venture to put "Homer" less than four centuries before himself. Traditions of other poets than Homer seem to have lingered on even in ages when "Homer" had come to mean the *Iliad* and the *Odyssey*. Thus Thucydides (i. 12) speaks of οἱ παλαιοὶ τῶν ποιητῶν, διὰ τοὺς ποιητὰς,—Plato⁵ of μυρία τῶν παλαιῶν ἔργα,—Aristotle⁶ of τὰ ἥρωικὰ περὶ Πρίαμον,—without any mention of an *Iliad*, or even a *Homer*, as their source.

In spite then of all that has been objected by essayists and reviewers, and even of some ridicule that has been thrown on my theory of the comparatively late authorship or compilation of our Homeric texts, I still remain sincerely and honestly convinced of its general truth⁷. Apart from the vague assertion of Herodotus, about the "four centuries earlier than himself,"—a date which brings us back to absolutely unhistoric times,—I am unable to find a particle of evidence to show that our texts are older, at the very outside, than the time of Pindar. They are

⁵ Phædr. p. 215, A.

⁶ Eth. N. i. 11.

⁷ Mr. Hayman may be assured that I have read and well pondered his long and interesting article on this subject in the "Contemporary Review," No. 9 (Sept. 1869). Mr. Cox has done full justice to my views in his admirable and very learned work on "Aryan Mythology."

not quoted till then, very rarely till much later; and the works of Greek art, so far as I know, completely ignore them, though subjects from the *Troica* are by no means uncommon on the early vases. Archaisms and digammas are very easily copied and forged. It is an undoubted fact that even the Greek vase-makers often feigned^s archaic writing and forms of armour or dress. An archaic character as to details of fighting and domestic life is also very easily either borrowed or assumed; and so also as to customs, e.g. making the ox, and not coined money, the standard of value. Ignorance of geography,—or rather the very circumscribed knowledge of it,—is not so wonderful as some think, even if real. Aeschylus was fully as ignorant as Homer. But the truth is, the vague and legendary treatment of it in the *Odyssey* was quite essential to the plan of the poem. The absence, or supposed absence, of all mention of so-called “post-Homeric” facts or traditions in the history of European Greece, e.g. to the “return of the Heraclidae” and the Doric conquest, is not at all strange in a poet who lived in Asia Minor. It is less strange than if an English writer in a medieval poem should happen to make no allusion to our William I. Yet even this would certainly in no degree surprise us. Nevertheless Mr. Hayman says (“Contemp. Rev.” p. 55), “The omission of the Dorian name among the confederate Greek host is, to me, inexplicable on the theory of a late Homer.” For my part, I do not see why we should expect it in a purely Ionic poet.

But it is the evidence of lateness in language which I hold, above all other arguments (valid as they seem), to be the most plainly *irrefragable*. To suppose for an instant that hundreds of such words as *ἀτιμάζειν*, *ισάζειν*, *ἀπαιτίζειν*, *κροταλίζειν*, *κελητίζειν*, *μετοκλάζειν*, *παππάζειν*, *τοξάζεσθαι*, *ὄμηγυρίσασθαι*, are *archaic*, is to outrage the science of Greek. But if we give up this class of words (which are countless) as modernisms, i. e. of the Greek of the age of Pericles, or later, we must virtually resign all claim to the great antiquity of the poems themselves

^s This is admitted by Millingen, pp. 21. 29. 93.

in their present form, and fall back on the theory which I have contended for,—that our Homer was made up from the ever-varying episodes and incidents of the early ballads as recited by the rhapsodes, at a time when a written literature first came into demand and use, and which I still contend was not earlier than the middle of the fifth century B.C.

I venture to think that I have, to a considerable extent, cleared up the celebrated “Mystery of the authorship of the Homeric poems.” I can find nothing unsound, improbable, or inconsistent with patent facts in the views given above. At the same time, I am well aware how easy it is to be led away by a theory. “Scholars engaged in special researches are too willing to acquiesce in evidence, particularly if that evidence has been discovered by their own efforts, and comes before them with all the charms of novelty⁹.” Still I think my views will, at least in part, find acceptance with many. The only thing we do not know (and which it does not very much concern us to know) is the name of the poet or rhapsode (be he one or more) who first collected our poems from oral recitation, and put them in a written form. That the mark of one hand, and the hand of a man of extraordinary genius, is impressed upon them, I fully concede, and have never for a moment doubted or denied. He had boundless materials at command, and he used them with the most consummate skill.

SECTION II.

ON THE USE OF ALEXANDRINE OR LATE EPIC WORDS.

Those who read the Iliad and the Odyssey in undoubting faith, are at least not predisposed to notice the fact, that a number of words occur, in themselves of a remarkable and exceptional kind, and usually as *ἄπαξ εἰρημένα* in our texts, but which are also used by, if they are not familiar to, the Alexandrine poets.

⁹ Max Müller, “Chips from a German Workshop,” vol. i. p. 198.

Of course there is a ready answer for those who have not thought much on the subject, nor made a very special study of the undoubtedly genuine archaic words and inflexions in comparison with these, and who moreover are not particularly conversant with Theocritus, Callimachus, and Apollonius Rhodius. They will rest content in the obvious conclusion, that these later poets simply adopted certain words from Homer. On the other hand, our great uncertainty as to the doings of the *διασκευασταὶ*, the good faith and honesty of the Alexandrine critics, and the precise extent to which they tampered with the Homeric text, added to the generally important fact, that it was by Alexandrine heads and hands that our Homeric texts were first critically edited¹, should make us cautious in denying that a considerable number of words belonging to the latest, i. e. the post-Platonic epic dialect, *may* have been foisted into the older compositions, whether by fraud or ignorance is immaterial to the argument. For my own part, I may state that I am entirely convinced that such is really the case, and that to an extent which I sometimes hesitate fully to contemplate. For it is almost too startling to find more and graver reasons constantly "cropping up," for supposing that the so-called Homer of B.C. 850 was really supplemented rather largely from the brains of men who lived B.C. 250, or even yet later! I have thought it right however to state my own misgivings plainly and boldly, especially as this is a branch of Homeric criticism which is wholly new. Nor should these investigations be considered as a wearisome and restless cavilling, the result of "a craze" (as one of my reviewers courteously calls it), but as at least suggestive, as clearing the road towards Truth, and therefore as deserving of consideration, even from those who conclude that the suspicion rests on no firm ground.

The advocates of the genuineness of our Homer are fond of appealing to the reality of certain MSS. copies occasionally mentioned by the Scholiasts², and which were used, or pretended

¹ We have no reason for supposing that the *ἐκδόσεις* or *διορθώσεις*, attributed to Antimachus or Aristotle, were in any sense *critical*.

² See Wolf, Proleg. § 39.

to be used, by the Alexandrine critics. These were known as the Chian, the Argive, the Marseillaise, the common or popular one, αἱ ἐκ πόλεων, &c. They are mentioned by none but the Scholiasts, and that both rarely and vaguely. Wolf, it is evident, has not the slightest belief in their real authority; and he justly ridicules the story³, duly recorded in the very orthodox Preface of Mr. Trollope (p. xxvi), of Peisistratus, or his son Hipparchus, collecting and collating MSS. copies. They may, no doubt, have been portions of the Iliad, transcripts from the first written copy, possibly about the age of Herodotus; though that is giving them a credit more than seems to be their due. As for the διασκευασταὶ, Wolf admits⁴ that we do not know who they were, but supposes them to have assisted in putting the Homeric epics into shape after the time of Peisistratus. Probably they were, more or less, representatives of the old Homerids, or privileged rhapsodes, men of genius, perhaps, but without critical judgment, and whom we may reasonably suppose to have been sometimes bewildered by the enormous amount and variety of the then current ballads on the Troica. It was impossible, from the very fact of the paramount authority which we know, from the Tragic, that the "Cyclic" subjects enjoyed, that they should have been kept wholly distinct in those ages from other more ancient, more genuine, and yet less popular ballads, the Iliad and the Odyssey. The supposition is, in the highest degree, absurd. Wolf has every thing in his favour when he says plainly⁵, that, "till the time of the Ptolemies, the Greeks had no settled text of Homer at all."

What I argue, then, is, that this Alexandrine recension⁶ was not really a conscientious collation of ancient MSS., and a separation of the genuine from the spurious, but a patching up and supplementing from the verse-dialect of the age to a con-

³ Proleg. § 33.

⁴ Proleg. § 34.

⁵ Proleg. § 34.

⁶ The Scholiasts themselves admit, in many places, that the Alexandrines, and especially Zenodotus, did tamper with the text they had; e. g. Schol. Ven. on xvi. 666; xviii. 207; xix. 77; xx. 30.

siderable extent. Of course they would conceal this, and attempt to throw a veil of sacred antiquity over hundreds of verses which antiquity itself wholly ignores, even in such brilliant episodes as the "Arms of Achilles" in the eighteenth Book⁷.

To show this, it will be necessary to give some examples of a large and remarkable class of Homeric words which bear the strongest impress of *νεωτερισμός*. They read like importations into the old epic vocabulary from other dialects, Alexandrine, Macedonian, or those of Magna Graecia; and they are generally characterized by an obscurity of etymon (origin or root) that is less often found even in the older words.

If any moderately good Greek scholar were asked if such aorists as *χήρατο* from *χαίρω*, *ἦσατο* from *ἦδομαι*, *θήκατο* from *τίθημι*, *μήνατο* from *μαίνεσθαι*, belonged to the same genuine ancient dialect to which *δέγμενος*, *έελμένος*, *φαινομένηφι*, *οὐρανόθι*, &c., evidently pertain, or to a much later one, there could hardly be a doubt of his prompt answer, even though he might express some surprise, when he was told that all these forms alike occurred in our Homer. Again, he would think such a participle as *ἡσχυμμένος* from *αἰσχύνω*⁸, more resembled *επιτεθυμμένος* from *τύφω* (Plat. Phaedr. p. 230, A), or *ώξυμμένος* from *όξύνω*, a participle used by the grammarians. He would not indeed be surprised at reading in an Alexandrine poet⁹,—

οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βώτα.

Or in Apollonius (iv. 55, and 1627),—

έσιδοῦσα θεὰ ἐπεχήρατο Μήνη.

Or,—

χήραντο δὲ θυμὸν ἰωῆ.

⁷ The popular notion, that the "Shield of Hercules," falsely attributed to Hesiod, was borrowed from Iliad xviii., I do not think tenable. Both, I believe, were taken from an older and common source, in not very early times.

⁸ Il. xviii. 108.

⁹ Theocr. xx. 34.

But he may well be struck with finding, in a poet generally supposed to have lived six centuries earlier, such lines as,—

τῷ δὲ γυνῇ Προίτου ἐπεμήνατο, δῖ' Ἀντεια¹.

Or,—

ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν, ἤσατο δ' αἰνῶς².

In Il. i. 106, we read,—

μάντι κακῶν, οὐ πω ποτέ μοι τὸ κρήγυρον εἶπας.

Here we have not only the Attic use of the article, and a gross violation of the digamma in εἶπας, but the strange word κρήγυρον, which occurs only here in Homer, but was “usitatum” by quite late poets. In the Anthology (vii. 284, 3) we have ἄλλο μὲν οὐδὲν κρήγυρον, εὐρήσεις δ' ὄστέα καὶ σποδιήν. *Ibid.* (v. 58, 1), Νήπι' ἔρωσ, πορθεῖς με τὸ κρήγυρον. The Lexicon, however, cites one instance of its use from Hippocrates; and it occurs in Plat. (*Alcib.* i. chap. viii.), ἱκανὸν δέ σοι τεκμήριον, ὅτι οὐκ ἐπίστανται οὐδὲ κρήγυροι διδύσκαλοι εἶσι τούτων.

Once also in Homer we find a word of equally uncertain origin³, but meaning ‘a wet meadow.’ Il. iv 483 (repeated nearly in xv. 631),—

ἢ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη.

This word again was familiar to the Alexandrine poets, e.g. Theocritus (xxv. 16),—

λειμῶνες θαλέθουσιν ὑπόδροσοι εἰαμεναί τε.

Callimachus (*Hymn. in Dian.* 193),—

ἢ δ' ὅτε μὲν λασίησιν ὑπ' ὀφρύσι κρύπτετο νόμφη,
ἄλλότε δ' εἰαμενήσιν.

Apollonius Rhodius (iii. 316),—

εἰαμενήσι δ' ἐν ἄσπετα πάεα λεῖπον.

The strange word νέποδες (*Od.* iv. 404), in the sense of ‘offspring,’ *nepotes*, is used not only by Theocritus and Callimachus,

¹ Il. vi. 160.

² *Od.* ix. 353. *Χήρατο* occurs Il. xiv. 270. The Alexandrines used such forms as ὕψασθαι, εὔρασθαι, ἔψασθαι, ἄξασθαι, &c.

³ See *Lexil.* p. 325.

but by Nicander and in the Anthology. That *μήδεα φωτὸς* (Od. vi. 129; *μέξεα*, Hes. Opp. 512), is *viri media*, seems more than probable.

The very obscure adverb *φῆ*, 'like as,' occurring in Il. ii. 144 and xiv. 499, has been made the subject of a long Excursus (xxv.) by Spitzner⁴, who shows that the grammarians themselves admitted the word was *νεώτερον*, and a usage of Antimachus and Callimachus. The very word in combination (xiv. 499), *κώδειαν*, supposed to be 'a poppy-head,' he finds used in Nicander and Lycophron, in the more general sense of 'head.'

Another adverb of a somewhat strange form occurs only in Il. xxiv. 163,

*ὁ δ' ἐν μέσσοισι γεραῖς,
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος,*

which is explained to mean 'so as to show or bring out the form,' *τύπος*,—a term possibly borrowed from statuary. This is used twice by Apoll. Rhod.⁵,

ἐντυπὰς ἐν λεχέεσσι καλυψάμενος,

and

ἐντυπὰς εὐκῆλως εἰλυμένοι.

It also occurs in Quintus Smyrnaeus (v. 530).

Such a verb as *ἀήθεσσον*, 'they were unused,' bears on its very front the impress of a *καινὸν κόμμα*. It occurs once in Il. x. 493, where the horses of Rhesus are said to have avoided to tread on the dead, *ἀήθεσσον γὰρ ἔτ' αὐτῶν*. It is also found twice in Apollonius⁶,

χεῖρες γὰρ ἀήθεσαν ἠρεμέουσαι,

and

ἀλλ' ἔτ' ἀηθέσσοντα δύης.

The same may be said of *σιφλοῦν*, in Il. xiv. 142,

ἀλλ' ὃ μὲν ὡς ἀπόλοιτο, θεὸς δέ ἐσιφλώσειεν.

Now *σιφλὸς* is a word found in Lycophron, Apollonius, Orpian, and the Anthology, and seems clearly of the later dialect.

⁴ See also Lexil. p. 531 seqq.

⁵ i. 262; ii. 861.

⁶ i. 1171, and iv. 38.

Such a noun as *φέρτρον*, i. e. *φέρετρον*, *feretrum*, occurring II. xviii. 236, is probably a late one; the dictionaries cite its use by Polybius only.

It would be easy to add a very long list of words, which, on careful investigation, will be found, in all probability, to be *characteristic* of the later poets, and to have *crept into* our Homeric texts. Of course, unthinking persons will loudly asseverate the contrary, that they are genuine Homeric words copied by imitators. I shall give however a few, and remain content if any will take the same pains in exploring the history of others of the like kind.

Of nouns, I may mention *τείρεα*, 'stars,' *φωριαμὸς* and *χιραμὸς* (Lycophr., Apoll., Nicand.), *ἀφλοισμὸς*, *ἀφυσγετὸς* (Orphian, Nic.), *ἄφλαστον* (Herod. and Apoll.), *πέλλα* (Theocr.), *ἐπισκύνιον* (Theocr., Anthol.), *πρυμνωρείη*, *ἀκρωρείη* (*παρωρείη* Strabo) *μέλδεσθαι* (Callim., Nic.), *ἄητος* (Nic.), *κυνόμνια* or *κυνάμνια* (LXX.), *θρόνα* (Nic., Lycophr.), *ἠρίον* (Apoll., Callim., Nic.), *κόληψ* (Nic.), *κυλαῦροψ* (Anthol.), *μισγάγκεια* (*συνάγκεια* Theophrast., Polyb.) *προσώπατα* (Orph.), *ἀγοστός* (Apoll., Theocr., Anth.), *ἀοσοσητήρ* (Apoll.), *βοηθός* and *ἐπίουρος* (Theocr., Call., Apoll.), *ξύλα κάγκανα* (Theocr., Lye.), *λαυκανίη* or *λευκανίη* (Apoll., Orph.), *βουγάιος* (*βουκαῖος* Theocr., Nic.) *λυκάβας* (Apoll., Anth.), *βούβρωστις* (Call., Orph.), *ἴσθμιον* (Hippocr., Nic.), *ὄγκιον* (Hermippus), *ἀνθερέων* (Euphorio).

Of adjectives, the following are examples: *φυζακινὸς*, *μορόεντι*, *σφεδανὸς*, *τραφερὸς*, *στιλπνὸς*, *φύξηλις*, *νεόγιμος*, *ἀσύφηλος*, *νηγατέος*, *ἄκμηνος*, *μολοβρός*: of verbs, *κλοτοπεύειν*, *εἰδήσω*, *ἀθερίζειν*, *προθέουσιν* (*προγορουντι*), *παρήπαφε*, *ἀνενείκατο*, *ὄμηρεῖν* ('to meet,' Od. vi. 468): of adverbs, *μέσφα*, *ἐπίτηδες*, *μετέπειτα*, *κατεναντίον*: of idioms, the use in adjuration *μὴ πημαίνει* (II. xv. 42), in imprecation, *μὴ τεχνησάμενος* (Od. iv. 684; xi. 613). Many of the above forms are admitted by Spitzner to be Alexandrine. We may add, that the remarkable idiom in II. xiv. fin.,

οὐ γὰρ οἵ τις ὅμοιος ἐπισπέσθαι ποσὶν ἦεν
ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὕρη,

viz. of a subjunctive, i. e. future, following a past tense, is essentially and characteristically Hellenistic, and is particularly common in the New Testament, e. g. S. Matth. viii. 34, *ἰδόντες αὐτὸν παρεκάλεσαν, ὅπως μεταβῆ κ.τ.λ.* Hence it may be doubted if such subjunctives after past verbs as *σκήλη* xxiii. 191, *δώη* xxiv. 581, *δείσῃ* ib. 672, have rightly been altered by conjecture into optatives. Of such words as *ἔνδινα*, ‘inward parts,’ Il. xxiii. 806, *ἦμων* and *ἦματα* from *ίέναι* ‘to throw’ (*ibid.* 886. 891), *δέελον* for *δεσμὸν*, as if from *δέω*, in Il. x. 466, *ἀκηδέσαι* *τινὸς*, *ibid.* xiv. 427, *εἴρειν*, ‘to speak,’ *πρόβασις*, ‘property in cattle,’ Od. ii. 75, it is difficult to hazard any opinion. They read very like inventions of pseudo-epic composers.

I may here add a remark, which I think is not without weight. The very large number of medical and anatomical words occurring in our Homer, e. g. such lines as Il. v. 305,

*τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι,*

or xiv. 465,

*τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συννωχμῷ
νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε,*

compared with xiii. 546. 651, xxii. 324, or such terms as *πρότμησις*, ‘the pit of the stomach’ (xi. 424), point to the age of Hippocrates, a contemporary of Herodotus, when first the art of medicine was systematized on any thing like scientific principles.

SECTION III.

ON PSEUDO-ARCHAIC WORDS AND INFLEXIONS IN OUR HOMERIC TEXT.

I am satisfied that what I have called a ‘pseudo-archaic’ character extensively pervades the Homer that has come down to us. It is this prevalence of apparently early forms and inflexions that has, not unnaturally, been so long regarded as a proof of actual antiquity. It requires a careful observation, and a kind of tact that can only be acquired by much thought and long familiarity, to distinguish the really antique from the spurious and imitative;

for both these elements, according to my sense, enter largely into the composition of our poems.

It is admitted that a great deal of anomaly and inconsistency, not to say of confusion and obscurity, occurs in the use of Homeric words. Buttman's *Lexilogus* turns in a great degree on this very subject; and probably it would not have been written unless such difficulties had existed. He felt that there were anomalies of meaning and form in many Homeric words; but it never seems to have occurred to him to doubt the genuineness of them. Consequently, such *monstra* as ἀγγελίης and ἀγγελέω⁷ for ἀγγελος and ἀγγέλλειν, εἶπε for ἦντε, υἱὸς ἐῆος for *fili sui*, though they sorely perplexed him, did not shake his confidence in the genuine integrity of our text. On this subject I am, of course, compelled to write briefly, and therefore very imperfectly, though it really is one on the thorough and impartial investigation of which the great literary question of the genuineness or spuriousness of the *Iliad* and *Odyssey*, as professed works of an almost primitive antiquity, must finally stand or fall⁸. And if the statement should at first sight appear absurd and presumptuous, that the Greeks did not understand their own language, and that we of the present day can show that they did not, let it be remembered, or rather, repeated here, that comparative philology and the laws of language are a science which it is certain they did not possess⁹. Nothing in fact is more natural than the *affectation* of an archaic style, and nothing more reasonable than to expect that, however skilfully done, it will involve some

⁷ Il. xiii. 252; xv. 640; xix. 120. Hymn. Dem. 53.

⁸ I may here remark, that the practice of conjecturally restoring archaisms against all the MSS., may in fact be falsifying history, by obliterating the proofs of real νεωτερισμός. Thus, in Bekker's text (which, as on the whole the best, has been adopted in this edition), we have many of these changes made, generally to suit the laws of the digamma, e. g. εἶπε Φεδν μεγαλήτορα θυμόν for εἶπε πρὸς δν κ.τ.λ., ἀντιφερίζει for ἰσοφερίζει, θυμόν τε Φεκάστου for καὶ θυμὸν ἐκάστου, βλάψας με, Φεκάεργε, for ἔβλαψάς μ', ἐκάεργε, xxii. 15, δῶ μοι ἔπεσθε, εἶδω τίνα Φέργα τέτυκται, for δῶ μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται, and numerous other instances.

⁹ Mr. Gladstone says ("Juventus Mundi," p. 19) that, if such difference as I have asserted in the (style of the Homeric) language really exists, it is "surprising that it was not perceived by the Greeks of the classic period, who must surely be allowed to have known their own tongue."

errors¹. How many at the present day could write a poem in the style of Chaucer or Gower, without the risk of being convicted of error in the use or misapplication of some of their now obsolete words? Nor can we allege that a fraud of this kind was alien to the character of the Greeks, especially to those Homerists whose object was to make their own versions bear all the impress of a remote antiquity. The Greeks too were extremely credulous, and in the literary age they were notoriously fraudulent. Herodotus gives some inscriptions in Ionic Greek, evidently not much earlier than his own age, which he gravely refers to the time of Oedipus the son of Laius, and Laius the son of Labdacus². Plato does not seem to doubt that the ship (*θεωρίς*) which in his time carried offerings to Delos, was the very identical craft in which Theseus carried to Minos in Crete the tribute of fourteen youths³. Again, the whole history of Greek literature teems with such frauds. Spurious works have been attributed to Herodotus, Hesiod, Plato, Demosthenes, Anacreon, Simonides, Phalaris, Orpheus, Theocritus, and not a few others. Even to "Homer" such poems as the "Margites" and the "Battle of the Frogs and Mice" have (as all allow, without the remotest probability) been ascribed. Yet to the Iliad and the Odyssey, which have been handed down from sources totally unknown, a deference is paid, which makes it heresy to utter a word against their absolute genuineness.

The points to which I desire briefly to direct attention are the uses and forms of certain words, of which the compiler of our texts appears to have *mistaken* the true import⁴, or which he has *coined* on a false analogy.

¹ We cannot say that such strange words as ἀφᾶν 'to touch,' ὑφᾶν 'to weave,' ἀφρεῖν 'to foam,' or such inflexions as δέχεται, ἐπάχαστο, οὐνεσθε, διδοῦναι, τοισδεσσιν, κίθε = ἐκρυψε, are *wrong*; but they are sufficiently peculiar to be liable to the suspicion of pseudo-archaism.

² Lib. v. 59.

³ Phaedo, p. 58, A.

⁴ The doubt, or hesitating use, of words between two senses is perhaps to be so explained; e. g. ἀντιῶα both as a present and a future, ἰσχανᾶν 'to hold' and 'to desire,' λέκτο 'he lay down' and 'he counted' (Od. iv. 451—453), ὕσσεσθαι 'to bode' (ὕσσα) and 'to foresee' (ὕσσοι). These would naturally result from disputed interpretations of older epics.

Out of many examples that might be given, I will select the following fifteen, adding a brief discussion on each:—

1. εἶσατο, εἶσατο.
2. ἔλσας.
3. βέομαι.
4. ἔπαλτο.
5. ἀνέσαιμι.
6. ἐῆρος.
7. τέλσος.
8. πεφήσεται.
9. εὔτε, ἡὔτε.
10. χέρηα and πλέες.
11. στεῦτο.
12. νέποδες.
13. μεγακήτης.
14. ἀγγελίης.
15. ὑπέρμυρος.

1. There were four distinct uses of the medial aorists εἶσατο, εἶσατο, and it is not surprising (on my theory) that these should be sometimes confused. The first is from a root ἐδ (*sad, sed*), the origin of ἕζω, and means ‘to settle or set down’ a thing or person. So in *Od.* xiv. 295, ἐς Λιβύην μ’ ἐπὶ νηὸς ἐέσσατο ποντοπόροιο. *Apoll. Rhod.* iv. 188, πρύμνη δ’ ἐνεείσατο κούρην ἀνθέμενος. *Herod.* i. 66, τῷ δὲ Αὐκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι σέβονται μεγάλως⁵. The second is from a root *Fid* (*vid*), whence we have εἰσάμενος *Κάλχαντι δέμας*, *Il.* xiii. 45, often εἰσάμενος (ἐf), as xx. 82, τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων. Thirdly, from a root *Fes* (*res-tio*), as *Il.* x. 23, ἀμφὶ δ’ ἔπειτα δαφουρὸν ἐέσσατο δέρμα λέοντος. *Ib.* xiv. 178, ἀμφὶ δ’ ἄρ’ ἀμβρόσιον ἐάνον ἔσαθ’, and 383, ἔσαντο περὶ χροῖ νόροπα χαλκόν. We have εἶατο ‘they were clothed,’ *Il.* xviii. 596, and εἶατο ‘they sat,’ *ib.* iii. 149, ἔσσειν, ‘he put on,’ *ib.* xviii. 451, ἔσασα, ‘setting down,’ *Od.* x. 361, and ἔσαι ‘to

⁵ In *Thuc.* iii. 58, *θυσίας τὰς πατρίους* [τῶν εἰσαμένων (ἐσαμένων) καὶ κτισάντων] ἀφαιρήσεσθε, I have no doubt that the words in [] are a mere gloss on *πατρίους*. The aorist ἐσάσθαι does not seem elsewhere used by the Attics.

place,' Pind. Pyth. iv. 273. Fourthly, from a root *ι*, *without aspirate or digamma*, εἶμι, *eo* or *ίβο*. Whether such an aorist as εἶσατο from *ίεναι* can be considered really archaic, and not rather Alexandrine, is not now the question. I wish to direct attention to a very curious anomaly in its use, and to account for it. In Il. xiii. 191, ἀλλ' οὐ πη χροὸς εἶσατο, and *ιβ*. 90, ῥεῖα μετεισάμενος, it is used correctly enough. But when we get to a digammated form, it is from a confusion, by late compilers, with the other aorists. Thus, Il. iv. 138, διαπρὸ δὲ φείσατο καὶ τῆς : xi. 358, ὅθι οἱ καταεἶσατο γαίης : xv. 511, τὼ μὲν εἰσάσθην (*ίβαντ*). The fact is, in some ambiguous passages they did not know whether to refer the word to root *ι* or root *φιδ*. Thus, xiv. 8, ἀντὰρ ἐγὼν ἐλθὼν τάχα φείσομαι ἐς περιωπήν, some took εἶσομαι for εἶμι, others for ὄφρομαι, γνώσομαι, and construed ἐλθὼν ἐς περιωπήν, just as in xxi. 335, εἶσομαι ἐξ ἰλόθεν χαλεπήν ὄρσουσα θύελλαν, where both γνώσομαι and πορεύσομαι were given as explanations. The same remark applies to ἀγροὺς ἐπιείσομαι in Od. xv. 504. Il. xx. 454, νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.

Thus we can see how εἶσατο *ίβαντ*, wrongly became φείσατο in the hands of compilers. Conversely, ἔσαν (*φεισ*) is wrongly used without the *F* in Il. xix. 393.

2. The word ἔλσας occurs in a passage of the Odyssey, v. 132,

νῆα θοὴν ἀργῆτι κεραυνῶ
Ζεὺς ἔλσας ἐκέασε,

'Zeus *struck* and split the ship with his bolt.' In Il. i. 409, we have ἀμφ' ἄλα φέλσαι Ἀχαιοὺς, and the active aorist, 'to hem in,' is used in many other passages, in its undoubtedly genuine sense. Buttmann labours (but unsuccessfully) to show, Lexil. p. 255—259, that ἔλσαι from εἰλεῖν meant 'to force, drive before one, strike.' There is a variant ἐλάσας, and he observes, "It is difficult to conceive how this ἔλσας, in a sense unknown to it elsewhere, has found its way into that one verse instead of the usual word," i. e. ἐλάσας. Not at all difficult, we may reply, when we begin to see how many Homeric words are wrongly used through the mistake of the compiler as to the real meaning

of terms long obsolete. The poet meant ἐλάσας, but affected an archaic word which he fancied was a synonym.

3. From a root βιF, *vivere*, we have an archaic future βέομαι, or βείομαι, *vivam*, like νέομαι, *velibo*. In the later Latinity, *bivit* and *bissit* are found in inscriptions for *vivit*. We have this word in Il. xvi. 852,

οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.

And in xxii. 431,

τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα :

From the intransitive aorist of βαίνω, ἔβην, root βα, we have an equally legitimate form in Il. vi. 113, ὄφρ' ἂν ἐγὼ βείω προτὶ Ἰλιον. This is lengthened from βέω, Att. βῶ, like στείομεν for στῶμεν. The similarity of the forms here also induced a confusion in compilers or διασκευασταί. For in Il. xv. 194,

τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσίν,

where the recusant Poseidon declares he will not go or proceed according to the will of Zeus, but will act independently, it is clear that βήσομαι is meant, and accordingly the Lexicographers give βέομαι as an epic future of βαίνω. The Scholiasts felt the difficulty, and waver between βιώσομαι and ἀποβήσομαι, while Hesychius has βείη· ζήσεις, βιώσεις, βιώση, πορεύση.—βείομαι, πορεύσομαι, ζήσομαι.—βείομεν, πορευθῶμεν, ζήσωμεν. The last gloss is by some referred to Il. x. 97, where there is no ambiguity,

δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν.

It is evident that δηρὸν βέη was supposed to mean 'you shall not long walk on earth.'

4. Between πάλλεσθαι and ἐφάλλεσθαι there was a confusion so frequent and so perplexing, that Spitzner has devoted an *Excursus* (xvi. vol. i. sect. iii. p. liii—lxi) to the discussion of these forms. His essay is so complete, that it is only necessary here to remark, that the epic aorists ἐπάλατο, *insiluit*, Il. xiii. 643, and ἔπαλατο, xv. 645, *concussus est*, were often so intermixed, that the only fair inference is, that the διασκευασταί had no clear idea to which of these totally different verbs, ἄλλεσθαι or πάλλεσθαι,

they belonged. It will be sufficient here to give a very few out of many examples : thus, in II. xi. 94,

ἤτοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔσται,

and xix. 351,

ἢ δ' ἄρπη εἰκνῖα τανυπτέρυγι λιγυφώνῳ
Οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος,

one cannot doubt that ἀλλεσθαι, compounded with κατὰ and ἐπὶ, gives the most appropriate sense ; yet, as ἐκκατεπάλτο would be the true accent, the latter word is awkwardly referred to “an epic syncopated aorist for κατεπάλλετο” (Liddell and Scott). In II. viii. 85, where a stricken horse suddenly rears up, we read

ἀλγήσας δ' ἀνέπαλτο.

And in xx. 124, ὡς εἶδ', ὧς ἀνέπαλτο, the Scholiasts and Hesychius explain it by ἀνήλατο, while it is clear from xxiii. 692,

ὡς δ' ὄθ' ὑπὸ φρικῶς Βορέω ἀναπάλλεται ἰχθὺς,
ὧς πληγείς ἀνέπαλτο,

that this form really belongs to ἀναπάλλεσθαι. In truth, the aorist πάλμην, πάλτο (II. xv. 615), is probably a mere fiction, resulting from the above confusion.

5. Homer very often uses ἀνιέναι in the sense of ‘allowing to act,’ as μέγας δέ σε θυμὸς ἀνῆκε, II. vii. 25, and even of persuading or urging to act. (Hesych. ἀνῆκα ἀφῆκα, ἀνέπεισα.) Thus, II. ii. 275,

οὐ θῆν μιν πάλιν ἀδτις ἀνήσει θυμὸς ἀγῆνωρ
νεικεῖεν βασιλῆας.

The usual plural of the indicative aorist is ἀνεῖσαν, shortened to ἄνεσαν in xxi. 537,

ὧς ἔφαθ', οἳ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας.

There is also a future, though perhaps of questionable antiquity, ἀνέσει for ἀνήσει, in Od. xviii. 265. There was likewise an aorist εἶσα, and a participle ἔσας (ἴζω), ‘to set down.’ Thus, II. iv. 392,

ἂψ ἔρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες.

Od. xiv. 280,

ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δακρυχέοντα.

From this latter word, we read in II. xiii. 657,

ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν.

So far, so good; *ἀνέσαιμι* and *ἀνέσας* might, no doubt, be inflected from a compound of *ἕζω*, but certainly not from *ἀνίημι*, the aorist of which is *ἀνήκα*, not *ἀνείσα*⁶, and the participle not *ἀνέσας*, but *ἀνείς*. Yet in Il. xiv. 208, it is nearly certain that the meaning intended was that of *ἀνίημι*,

εἰ κείνω ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃτι.

For the sense is, not ‘put them on the bed,’ but ‘incite them to marriage to be united in love.’ And so Hesych., *ἀνέσαιμι ἀναπέσαιμι, καὶ παρορμήσαιμι*.

6. No one, who has read Buttman’s long dissertation (Lexil. p. 216—253) on the forms *ἐῆος*, *έῆος*, *έοιο*, in such common combinations as *ἀνδρὸς ἐῆος*, *υἱὸς ἐῆος* and *έοιο*, can come to any other conclusion, than that the variations between *υἱὸς ἐῆος*, from *ἐὺς* or *ἦς*, ‘brave,’ ‘spirited,’ and *υἱὸς έοιο*, ‘his own son,’ gave rise to the *monstrum* *έῆος*, resulting from a confusion between the two. Indeed, Buttman himself virtually concedes this point.

7. The word *τέλσος* is used in two very different senses in two passages of the Iliad. In xiii. 707, it is said of a plough, that it

τέμει δέ τε τέλσον ἀρούρης,

where the word is (in sense at least) identical with our ‘tilth,’ and where it cannot possibly mean *τέλος*, ‘the end.’ Schol. τὸ *βάθος*, ἢ τὸ *πέρας* τῆς γῆς, ὅπερ τέμνει τὸ ἄροτρον. From ignorance of the real meaning of an obsolete word, and from its fancied resemblance to *τέλος* (with which it can have no possible connexion), the compiler in Il. xviii. 544 wrote

οἱ δ’ ὁπότε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,

where the sense, of necessity, is *τέλος*, ‘the end of the field.’ The grammarians explained it, very absurdly, as a form of *τέλος* with a pleonasm of the *σ*. It is rather curious, that the Alexandrine Callimachus used *τέλθος* (which is still more like our ‘tilth,’ and probably was an ancient variant of a genuine form *τέλσος*) also for *τέλος*, but in the sense of a ‘toll,’ or ‘debt’

⁶ Such words as *ἄφεσις*, *πρῆσις*, *ἄνεσις*, &c., might be cited in favour of an aorist *είσα* from *ίημι*. Its use, however, in the oblique moods seems without authority.

(Hesych. *χρέος*), doubtless misled by the Homeric passages. Thus, *τέλθος ἀπαιτήσων ἑκατὸν βόας*, Hym. in Dem. 78, and *τέλθος ὀφειλόμενον*, Lav. Pall. 106.

8. The forms *πέφανται* and *πεφήσεται* are referred to *φαίνω* and to *φένω*. The former is probably rightly so; for it may be (at least) the singular of the passive perfect of *φαίνω* (II. ii. 122), and also the plural of *πέφαται*, *occisus est*, as II. v. 531,

αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἤε πέφανται.

The passive future of *φένω* is used in II. xiii. 829,

*ἐν δὲ σὺ τοῖσι πεφήσεται, αἶ κε ταλάσσης
μείναι ἐμὸν δόρυ μακρόν.*

II. xv. 140,

ἢ πέφατ', ἢ καὶ ἔπειτα πεφήσεται.

But it is impossible that this future can be legitimately inflected from *φαίνω*, and so stand for *φανήσομαι*. Yet we find it distinctly so used in II. xvii. 155,

Τροίη δὲ πεφήσεται αἰπὺς ὄλεθρος.

With which compare *ibid.* 244,

ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

Hesychius, *πεφήσεται· φανεροποιήσεται*. There can be little doubt that the double use of *πέφανται* led to the error.

9. Buttmann, Lexil. p. 313 seqq., remarks that *εἶτε*, 'when,' and *ἡὔτε*, 'as,' are quite distinct words. The latter word is used as a dissyllable in II. xix. 386,

τῷ δ' ἡὔτε πτερὰ γίγνεται, ἄειρε δὲ ποιμένα λαῶν.

Here there is a variant, admitted by the best editors, *εἶτε*. In II. iii. 10, we have

*εἶτ' ὄρεος κορυφήσι Νότος κατέχευεν ὀμίχλην,
—ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὄρνυτ' ἀελλήs.*

Buttmann, in both, adopts the very questionable form *ἡὔτε*. The probability is, that this also was an erroneous use, as also *ἡὔτε* for *ἦ* in II. iv. 277,

μελάντερον ἡὔτε πίσσα.

Od. xvi. 216,

ἀδινώτεροι ἡὔτ' (vulg. ἦ τ') οἰωνοί.

10. A very remarkable instance of mistaken analogy is *χέρηα* for *χείρονα* in Il. iv. 400,

ἀλλὰ τὸν νῖδον
γείνατο εἶο χέρηα μάχη, ἀγορῆ δέ τ' ἀμείνω.

And similarly οὐ τι *χέρηα* πατρὸς ἐοῖο in Od. xiv. 177. In Il. i. 80,

κρείσσω γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χέρηι,

and Od. xv. 324,

οἶά τε τοῖς ἀγαθοῖσι παραδρῶσι χέρηες,

the word is rightly used, and in its proper signification, from *χερεὺς*, 'a handicraftsman,' an inferior, *βάνανσος*. The compilers thought it meant *χείρονες*, and invented a theory of syncope for *χερεῖονα*. Precisely similar is the misuse of *πλέες* (the plural of *πλῆς*, *plenus*, compare Lat. *plebs*) for *πλέονες* in Il. xi. 395,

οἰωνοὶ δὲ περὶ πλέες ἦε γυναιῖκες.

Probably from a misapprehension of an older verse in Il. ii. 129,

τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν.

11. The words *στεύται*, *στεῦτο*, in many passages (e. g. Il. ii. 597, iii. 83) mean 'the pledging, or engaging to do an act'.⁷ But in Od. xi. 584, it is said of Tantalus, standing in a lake up to his chin,

στεῦτο δὲ διψᾶων, πιεῖν δ' οὐκ εἶχεν ἐλέσθαι.

It is almost impossible to doubt that the author of this intended to express *ἔστη*. Hesychius indeed tries to evade the difficulty by a far-fetched interpretation, *κατὰ διάνοιαν ἵστατο καὶ διωρίζετο, ἢ διεβεβαιούτο*.

12. The word *νέποδες* in Od. iv. 404,

φῶκαι νέποδες καλῆς ἀλοσύδνης,

appears to be used spuriously, i. e. in a misapprehended archaic sense. The old word *νέπους*, if genuine at all, must have meant 'footless', and thus *νέποδες* may have been a *descriptive* epithet for *φῶκαι*, 'the footless ones,' in respect of their 'flippers.' In

⁷ Mr. Peile (Introduct. to Etymol. p. 43) thinks the verb meant 'to be steadfast.' In point of usage, however, *στεύται* differs widely from *ἔστηκε*.

⁸ Some refer it to *νέος* and *νήχω*, or *νήχω* and *πούς*, but with no probability.

the Alexandrine age, possibly through the dialect of Magna Graecia, and from the accidental resemblance of the word to *nepotes*, it came to signify 'descendants.' So Theocr. xvii. 25,

ἀθάνατοι δὲ καλεῦνται, εἰσι νέποδες γεγαῶτες.

Apoll. Rhod. iv. 1744,

εἶμι δ' ἐς αὐγὰς

ἡελίου μετόπισθε, τοεῖσι νεπόδεσσιν ἐτόιμη.

We can hardly doubt that the Homeric verse was intended to mean 'seals, the brood of the beautiful salt sea.' But the addition of *φῶκαι* perverted the true and original use, and thus *νέποδες* assumed the more appropriate force of a noun. It should have been, 'the footless ones of the brine,' just as fish were called *ἔλλοπες*, 'the scaly,' and the cuttle-fish *ἀνόστεος*, 'the boneless one.'

13. The word *μεγακήτης*, as Buttman has shown (Lexil. p. 381), probably meant 'of great capacity,' from a root *κητ*, *κυτ*, analogous to *cap*, *cav*. Hence in Il. viii. 222,

στῆ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,

it may well mean 'a ship with a large hold.' But in xxi. 22,

ὡς δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι

φεύγοντες πιμπλάσι μυχῶν λιμένος εὐόρμου,

it is difficult not to suppose that the poet was describing a porpoise or shark as a *μέγα κῆτος*, 'huge sea-fish.' Buttman gives to it the sense of 'frequenter the vast abysses of the sea,' and it might, of course, mean either this, or 'having a capacious maw.' So in Od. iii. 158,

ἑστόρεσεν δὲ θεὸς μεγακῆτεα πόντον,

the probability is that the sea 'teeming with huge monsters' was really meant. Hesychius was in doubt. He explains it by *μεγάλως κοίλην, ἢ μέγα θηρίον, ἢ μέγα κῆτος*.

14. On the word *ἀγγελίης* I need not say much, after Buttman's elaborate discussion of it in Lexil. p. 11 seqq. Suffice it to say, that I believe *ὁ ἀγγελίης* to be an entirely spurious and coined word. The *διασκευασταὶ* found such verses as Il. iii. 205, it may be,

ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἔνεκ' ἀγγελίης,

and xiii. 252,

ἦέ τευ ἀγγελίης μετ' ἐμ' ἤλυθες,

and not seeing that the genitive of ἀγγελίῃ was really meant, introduced a masculine nominative, as in xv. 639,

ὅς Εὐρυσθέης ἀνακτος
ἀγγελίης οἴχνεσκε βίῃ Ἑρακλεΐῃ.

15. The phrase ὑπὲρ μόρον, like ὑπὲρ αἴσαν, merely meant 'over and beyond the ordinary lot of man.' As in the later Attic, παρὰ λόγον, ἀνὰ λόγον, passed into new forms of nouns, as in πολλὸς ὁ παράλογος &c., τὸ ἀνάλογον in Aristotle, so ὑπέρμορον was taken for an adjective, and changed into ὑπέρμορα, in II. ii. 155,

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη.

Such forms as εἶην for ἴοιμι in xv. 82, λείῃ in xix. 209, also for ἴοι, γέφυραι ἐεργμέναι, 'artificial mounds,' in v. 89, εἶκε for εἰκὸς ἦν in II. xviii. 520⁹, ἀγγελέω in xix. 120, δίες for ἐδίωκες (in the best copies) in xxii. 251, and many others, are, in my opinion, equally unauthentic forms, introduced by compilers or editors in very late ages. It is very remarkable, that εἶη = ἴοι occurs in a verse now found in Hesiod (Opp. 617), combined with an avowedly Alexandrian word, πλειῶν, 'a year.' I have given instances enough, I may hope, to encourage further investigation, if not to shake the confidence in our Homeric texts even of those who are most determined to believe in the "genuine antiquity" of the Iliad and the Odyssey. Nor can I understand how Mr. Grote is justified in asserting¹ that "every thing in the two great Homeric poems, both in substance and in language, belongs to an age two or three centuries earlier than Peisistratus."

A confusion appears also to have existed between τραπήναι, the aorist of τρέπω, and ταρπήναι, the aorist of τέρπω. Thus, in II. iii. 411, ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε, and xiv. 314, νῶι δ' ἄγ' ἐν φιλότῃτι ταρπέιομεν εὐνηθέντε, the sense appears to be ταρπῶμεν. But in Od. viii. 292, δεῦρο φίλη,

⁹ It seems a desperate remedy to interpret this παρέικε, as if from εἶκειν 'to yield.' Compare the Attic ἤκειν, Ar. Av. 1298.

¹ Vol. ii. p. 161 (ed. 12mo).

λέκτρονδε τραπέιομεν εὐνηθέντες, it is equally clear that λέκτρονδε τραπέσθαι was in the mind of the poet.

The later books of the Odyssey especially contain many words and forms which seem *imitative* rather than genuine archaisms. Such are, τετευχῆσθαι in the sense of ὠπλίσθαι (xxii. 104), λάων, apparently for λαμβάνων, in xix. 229, ἀγνώσασκε (xxiii. 95), ἀλύσκανε (xxii. 330), προβλώσκειν (xxi. 239), ἐγρήσσεις (ib. 33), τρώει = τιτρώσκει (ib. 293), μαχεούμενοι (xxiv. 113), δυώωσι = λυπούσι (xx. 195), the imperative οὔταε (xxii. 356), μυχοίτατος (xxi. 146), κατάντησω = καταντικρὺ (xx. 387), ἐνωπαδίως (xxiii. 194), χεΐσεται (xviii. 17). A very singular word is μύνησι, xxi. 111, 'delays,' 'excuses.' Lexicographers refer it to the root of *muuus*, *moenio*, &c., but it may be questioned if it was not coined from a false notion that ἀμύνειν involved a privative, and signified ἀπροφασίστως βοηθεῖν. A list of words might easily be added from the earlier books of the Odyssey, which bear the character of strangeness, and invite a philological investigation. The following are examples: θημῶν, βητάρμων, μυγάζεσθαι, δεδάηκα, κειέμεν and κέων, βέβακται, ἐβιώσαό με, ξερὸς, εἴρερον, εἶρος, μέτασσαι, ἐθώωσα, θέμωσε, ἐμέμηκον, ἐρύσθαι, ἐδέυησεν, ἀλαωτὺς, θειλόπεδον, ληθάνειν (transitive), ἐπισκύσσαιτο. It is very hard to believe that any of these are ancient forms.

It is not intended to give any dogmatic or even decided opinion on the spuriousness of these and many similar Homeric forms, but merely to invite attention to a phenomenon of the Homeric language, and to offer an explanation of it which goes very far in accounting for, on the theory of late composition, the apparent anomaly of very old words being mixed up with those of the more recent dialects. A great vocabulary of the old epic language would be preserved by the rhapsodists, but extensively corrupted, interpolated, and imitated by impostors and pretenders to the art at the period of the dawn of written literature, and the decline of the genuine epic inspiration. Why should they not have done that which all admit the later Alexandrine poets did, Apollonius, Callimachus, &c., and Quintus Smyrnaeus?

SECTION IV.

THE EVIDENCE OF THE GREEK VASES, AND THE DETAILS OF
HOMERIC ARMOUR.

It is undeniable, that if the *Iliad* and the *Odyssey* be really as ancient as they profess to be, and especially if they always maintained, as is so often and so confidently asserted, a clear precedence and superiority over other minor and supplementary epics, we should expect to find Homeric scenes (i. e. the same as in our texts) represented on the earliest of the Greek vases. For even if the Tragicæ really preferred to follow the "Cyclics," as containing matter more adapted for the drama, or for some other reason, it does not follow that the Greek artists, to whom effective groups were the chief object, would feel themselves bound by any such preference. On the contrary, if they painted *Troica* at all, we should expect that their designs would follow the scenes and the descriptions in the poems we have been taught to attribute to Homer, as the older and greater poet.

We are singularly fortunate in the preservation of an enormous number of the finest works of Greek art in the painted vases obtained (chiefly) from ancient tombs. The collection in the British Museum alone is stupendous, and would well furnish matter for a year's study at least, to say nothing of the vast accumulations at Naples, Paris, and many other of the principal European Museums. Very many are also accessible in modern publications.

Now, the date of the earlier vases which contain figures or groups, though not perhaps written words, may fairly be assigned to B.C. 600; and from B.C. 400 downwards they are extremely numerous, and give us the fullest details of the armour, the attitudes, dresses, war-chariots, games, &c. of the heroes of old, not unfrequently with the addition of their several names. Very valuable aid is also afforded by the sculptures from the *Theseum* and the *Parthenon* and the temples at *Aegina* and *Phigalea*, all of the best period of Greek art. Of course, if the composition

of our Homeric epics is as late as I suppose, there will be a general agreement between all these monuments of antiquity, that is to say, between the poems, the paintings, and the sculptures. But poems at least four, if not five centuries older cannot be expected to show any such agreement, unless we adopt the absurd supposition, that human progress was absolutely arrested, and every thing remained the same, during that long period.

The question, then, is a momentous one; and by the reply to it must stand or fall the truth of my theory: Do the earlier vases represent groups and scenes, connected with the *Troica*, taken from our Homer? So far as I have been yet able to ascertain, they assuredly do not²: it is only on the later vases that our Homer begins to appear, precisely as it is only in Plato, or very little before his time, that definite quotations from our text are to be found.

A fac-simile of an early *pinax* in the British Museum, dating, perhaps, B.C. 500 (but not, to judge by the writing, earlier, though it is classed among the "later archaic" specimens), is given in the present volume. It is of the highest interest, because it represents a scene either taken from, or at least occurring in, the Iliad as we have it. It is the conflict between Hector and Menelaus over the body of Euphorbus in the 17th Book. Some apparent discrepancies from the Homeric description I have pointed out in the notes; still, the scene is substantially the same, and the evidence of identity must go for what it is worth. Either our text, in that part of the poem, existed at that period, or this was one of the episodes from the *Troica* adapted and worked in by the Ionic bard who put together the

² Of course, I do not speak dogmatically, for it is impossible for any one, even if he has leisure and opportunities at command, to have examined all the archaic vases. I rather hazard the remark as a challenge, in hopes that more information on this point may reach me. I have, however, either in collections or in engravings, looked at many hundreds of Greek vases with especial view to establishing this important piece of evidence. It certainly is a fact of great interest in itself, that the scenes from our Homer are nearly confined to gems, cameos, and bas-reliefs of *late* art, such as the vignettes given in Heyne's edition, and the series of about ten subjects from the Iliad, engraved at the beginning of Vol. iii. of Winckelmann's "Monumens inédits de l'Antiquité."

Iliad in its earliest distinct shape. On the other hand, there is an early (i. e. later archaic) *hydria* in the same collection, representing Hector standing by his car, Kebriones in it, and Glaucus on one side. The three names are inscribed in ancient letters. No such combination occurs in our Iliad. A considerable part of the vases of the middle period represent non-Homeric Trojan scenes, such as the contest of Memnon with Achilles³, of Achilles with Troilus or Penthesilea, the marriage of Peleus and Thetis, the judgment of Paris, the visit of Electra to the tomb of her father, Ajax and Palamedes playing at dice, Achilles at Scyros, &c. The large majority of the really early vases are not Homeric at all, but represent Hercules, Athena, Theseus, the Amazons, battles of the gods and the giants, Bacchus, Castor and Pollux, warriors on horseback or in cars, hunting scenes, &c. It is not uncommon to call a scene 'the departure of Hector' without a particle of evidence that this was really meant.

To form any approximate judgment of what Greek armour was likely to be B.C. 850 or 900, it will be necessary to consider the descriptions of poets who lived B.C. 700 to 500, such as Archilochus, Aleman, Tyrtaeus. By the analogy of human progress, it ought to be found, of course, that in these later times the armour was more complex and elaborate than in the earlier era. If the contrary can be shown, that the Homeric accounts exhibit even greater elaboration, then the evidence is for the comparative lateness of our texts.

Generally speaking, it will be found that the early Greek *ὀπλίτης* wore little beyond shield, lance, helm, and greaves. A loose surcoat or *χιτῶν*, or mantle, *πῶρπαιμα*, or a cincture round the waist, supplies the dress⁴. The sword and the breastplate

³ This probably forms the subject of a fine vase engraved in Millingen ("Ancient uncedited Monuments," Pl. iv.). Though the characters are inscribed *Αχιλλεύς* and *Εκτορ*, as the scene (fighting over a prostrate warrior) is "non-Homeric," Millingen thinks, and not without reason, that *ΕΚΤΟΡ* is a mistake, or alteration, for *ΜΕΜΝΩΝ*. The warrior on the ground he supposes to be Antiloehus.

⁴ Several of the figures on the western pediment of the temple at Aegina are perfectly naked, and have only helm, shield, and spear. It is thought, however, that they were originally finished with bronze plating.

begin to appear on rather early vases, but they are not very common. The *θώραξ*, I think, is not mentioned in the *Odyssey*, nor in Pindar; the sword (*ξίφος* or *φάσγανον*) is named a few times in Pindar. It is very frequent in the vases of the middle period, or about the age of Pericles.

In Alcæus (frag. 15, Bergk) there is a passage of much interest and importance; here the *ροσεν θώραξ* is mentioned, the casque, with crest, the greaves, broad knife (*σπάθη*), and aproned belt.

Μαρμαίρει δὲ μέγας δόμος χαλκῶ· πᾶσα δ' Ἄρη κεκόσμηται στέγα
λαμπραῖσιν κυνίαισι, κατὰν λευκοῖ κατύπερθεν Ἰππιοὶ λόφοι
νεύοισιν, κεφάλαισιν ἀνδρῶν ἀγάλματα, χαλκίαί δὲ πασσάλοις
κρύπτουσι περικείμεναι λαμπρὰ κνάμιδες, ἄρκος ἰσχύρω βέλεος,
θώρακές τε νεοὶ λίνω κοίῳλαί τε κατ' ἄσπιδες βεβλήμεναι·
πᾶρ δὲ χαλκίδικαι σπάθαι, πᾶρ δὲ ζώματα πόλλα καὶ κυπάττιδες⁵.

In frag. 33 of the same poet we have a sword mentioned as having a hilt of ivory and gold, *ἐλεφαντίναν λίβαν ξίφεος χρυσοδέταν*. Compare *ἦλοι χρύσειοι*, Il. xi. 29.

In Tyrtæus, frag. xi. 23—26, the principal arms of the *ὀπλίτης* are thus described, viz. shield, spear, crested helm, sword.

μηρούς τε κνήμας τε κάτω καὶ στέρνα καὶ ὤμους
ἄσπιδος εὐρείης γαστρὶ καλυψάμενος,
δεξιτερῇ δ' ἐν χειρὶ τινασσέτω ὕβριμον ἔγχος,
κινεῖτω δὲ λόφον δεῖνδον ὑπὲρ κεφαλῆς.
ἔρδων δ' ὕβριμα ἔργα διδασκέσθω πολεμίζειν,
μηδ' ἐκτὸς βελέων ἐστάτω ἄσπιδ' ἔχων,
ἀλλὰ τις ἐγγυὸς ἰὼν αὐτοσχεδὸν ἔγχεῖ μακρῶ
ἢ ξίφει οὐτάζων δῆϊον ἄνδρ' ἐλέτω.
καὶ πόδα πᾶρ ποδὶ θεῖς καὶ ἐπ' ἄσπιδος ἄσπιδ' ἐρείσας,
ἐν δὲ λόφον τε λόφῳ καὶ κυνέην κυνέη,
καὶ στέρνον στέρνω πεπλημένον ἄνδρὶ μαχέσθω,
ἢ ξίφεος κώπην ἢ δόρυ μακρὸν ἐλών.

The Homeric armature is not very different, but seems more varied and complex, especially in the details of the head-gear. It may be described as consisting of the following parts:—

1. Greaves, *κνημίδες*, of tin or latten (Il. xxi. 592), casing the front of the leg from the ankle to the knee, and fastened across the calf behind. They were fitted with *ἐπισφύρια* of silver (iii. 331), which some interpret 'clasps,' but Hesychius τὰ καλύπ-

⁵ *κύπασσις* is the short frock, probably like the Homeric *μίτρα*, covering the upper part of the thighs.

τοῦτα τὰ σφυρά, concave plates to protect the ankle-bone on each side. The greaves seem to have been put on first; then came⁶

2. The cuirass or breastplate⁷, θώραξ. It was composed of two bulging plates, γύαλα, xv. 530, xix. 361, enclosing the back and front⁸, and evidently made of metal kept bright (θώρακες λαμπρὸν γανόωντες, νέοςμηκτοι, χάλκεοι (xiii. 265. 342. 372). They were fastened together by

3. The ζωστήρ, a belt or girdle, buckled in front, and variously ornamented, or covered with patterns, παναίολος (II. iv. 186). Underneath this (ὑπέπερθε, *ibid.*), and hanging below it, was

4. The ζῶμα, a kind of cincture or flap, of which no particular description exists, and

5. μίτρη (II. iv. 187), an apron, an appendage designed to protect the front part of the thighs, and therefore plated or made of mail (τὴν χαλκῆς κάμον ἄνδρες, *ibid.*). It is seen on the vases⁹, both in front and behind, and is sometimes chequered or otherwise ornamented. It thus furnished, with the ζῶμα, a double covering to the lower part of the loins¹.

6. σάκος or ἀσπίς, also called βούς and ῥινός, from being made of folds of leather, covered with metal, and having one or more raised bosses (ὄμφαλοί)². It was very large and stout, μέγα τε στιβαρόν τε, and is often described as averting the blow of a

⁶ κνημῖδας μὲν πρῶτα—δεύτερον αὖ θώρακα, II. iii. 330—332 &c.

⁷ The breastplate is occasionally represented on vases, either hanging up, or carried behind the warrior. It is of a most extraordinary shape, and often has two large holes, possibly meant to represent arm-holes (Ar. Pac. 1232), though in an impossible position. It is a curved plate (something like a hump-backed tortoise), and has a heavy border or brim above and below, nearly meeting in or inclining to a rectangle. Probably the earliest kind of corslet or cuirass was of leather or quilted stuff. Such, perhaps, is that shown in the frontispiece. The earliest metallic breastplate was a bulging bronze casing for the chest, worn only in front, and leaving the back exposed. This view best accords with the peculiar form of breastplate represented on the earlier vases; and it would follow as a fair inference, that the Homeric διπλός θώραξ really belongs to a later period.

⁸ II. iv. 132, ὅτι ζωστήρως ὄχηες χρύσειοι σύνεχον, καὶ διπλός ἦν τετο θώραξ.

⁹ As in the Frontispiece, and in Pl. xx. and xl. in Millingen's work (middle period). See also a good engraving of Greek warriors in p. 72 of Dr. Smith's "Students' History of Greece.

¹ νείατον ἐς κενεῶνα, ὅτι ζωννύσκετο μίτρη. It is very well seen below the ζῶμα in the figure of a warrior discovered near Marathon, engraved in p. 43 of Wordsworth's "Greco" (ed. 5).

² Not less than twenty bosses adorned the shield of Agamemnon, II. xi. 34.

javelin, though sometimes it is partially or wholly pierced. It was suspended from the shoulder by the *τελαμὸν*, in such a way that it could be thrown back on the shoulders³. It was circular, and reached from the neck to the ankles⁴, the outer rim being called *ἀντυξ*. It was held by the arm being passed under two metallic bars called *κανόνες*⁵. The hand probably grasped a loop, fixed to the under margin, the *πόρπαξ* or *ὄχανον*,—terms not used in Homer, but often represented on vases and sculptures⁶. Some shields had a kind of leather flap, *λαισήιον* (Il. xii. 426), which fluttered like the aegis, and was hence called ‘winged’ (*πτερόεν*). It seems of the age of Herodotus, who mentions it in lib. vii. 91. It is represented in p. 15 of Wordsworth’s “Greece,” and Pl. xix., Millingen.

7. The spear, *ἔγχος*, was properly the thrusting-lance, though it is sometimes confounded with *δόρυ*, the javelin. It is described in Il. vi. 319 as eleven cubits long, or considerably more than twice the height of the tallest warrior. This however seems unreal, and it is not borne out either by probability or by ancient art. It is sometimes called *δολιχόσκιον*, ‘casting a long shadow.’ It had a head of bronze (Il. iv. 503), secured by a ring (*πόρκης*, vi. 320) to the neck of the shaft (*καυλὸς*, xiii. 162), and a spike or point (*σαυρωτήρ*, x. 133) by which it could be planted erect. This (the butt-end) was called *οὐρίαχος* (xiii. 443) and *χαλκογλώχης*, xxii. 225. From having a spike or point at each end⁷, the spear was called *ἀμφίγυον* (xiii. 147). When not in use, it was kept erect in the house in a ring or foot-stand (*σύριγξ*, *δουροδόκη*, Il. xix. 387. Od. i. 128). The *ξυστόν* is sometimes mentioned, and called *χαλκῆρες* (iv. 469, xi. 260), and it is not

³ See Il. v. 796; xi. 592.

⁴ Il. vi. 117; xv. 646; xvi. 803. One may suspect that this was the *οβλον* shield sometimes, though rather rarely, seen in ancient art. In the vases, the circular shield reaches from the neck to about the knee, or a little above it.

⁵ Il. viii. 193. It is shown in the Frontispiece, and in Pl. iv. and xxv., Millingen, and Pl. iii. in vol. i. of “Monuments Céramographiques.” But these *κανόνες* belong also to a much later armature, as is clear from Ar. Thesm. 825.

⁶ It is well seen on the temple at Aegina (Wordsworth, “Greece,” p. 46, Plate iii.).

⁷ The *σαυρωτήρ* is well shown on a vase engraved in Millin, vol. ii. Pl. viii.

certain if this was merely the spear-shaft (*lustile*), or a kind of hand-spike (xv. 678) ⁸.

The ἔγχος is expressly distinguished in xvi. 140 from the

8. Dart or javelin, δόρυ, ἀγανέη (xvi. 589). Of these the warrior sometimes held two (iii. 18, xi. 43). It had a heavy head, like the Roman *pilum*, and was hurled with great force, sometimes smashing or piercing the adversary's shield. Pallas is seen in the act of poisoning it on the well-known Athenian prize-vase ⁹. Sometimes it stuck fast in the shield, sometimes it missed and stuck in the ground beyond. The long lance seems also occasionally to have been thrown. In the Aeginetan sculptures the δόρυ seems about six feet long, and is held, when flung, near to the handle end.

9. The sword, ξίφος, φάσγανον, ἄορ, with its scabbard, κουλεόν, is often mentioned ¹, sometimes with studs and filigree-work on the hilt and scabbard, which were of silver and ivory, Od. viii. 404. It was hung from the shoulders by a strap or suspender, ἀορτήρ (II. xi. 31). τελαμών (xiv. 405), and so worn that it projected behind, almost or quite horizontally across the waist ². A short knife, μάχαιρα, sometimes accompanied it (iii. 272). So far as we know, the sword is not represented in works of the earliest art.

10. The bow (τόξον or βιός, with quiver, φαρέτρη—the armature of the ψιλός, though it is strangely mixed up with that of the ὀπλίτης in II. iii. 17) is not unfrequently mentioned. Teucer and Pandarus, and Paris in viii. 81, are noted for their skill in archery. The bow, like that of Teucer in viii. 266, has sometimes the double or reflex curve, παλίντονα τόξα. In iv. 115, that of Pandarus is made of the horns of an ibex, the pair being probably connected at their bases. The curved ends were πῆχεις, the string was νεῦρον, probably what we call 'cat-gut'

⁸ Hence it is a naval weapon, joined in lengths, and described, probably hyperbolically, as thirty feet long.

⁹ Engraved in Wordsworth's Greece, p. 32, and Mr. Hayman's Odyssey, vol. i.

¹ II. x. 484; vii. 303; xi. 30, &c.

² So on a Bacchic Amphora of early date, from Vulci, in the Leake collection at Cambridge. See also Millingen, Pl. ix. From II. xiv. 404 we learn that the shield-strap and sword-strap crossed on the breast.

or sinew. The arrow was a reed, *δόναξ*, xi. 584, and the head was barbed with *ῥγκοι*, iv. 151, or had three cutting sides, *τριγλώχισ*, v. 393, sometimes poisoned (Od. i. 262), and was fastened on by a sinew, *νεῦρον*, iv. 151. Or the shaft was made of wood, *κῆλον*, and had grooves at the lower end (*γλυφίδες*, iv. 122), for the insertion of the feathering³. Whether slings are alluded to in Homer is rather uncertain; see Il. xiii. 600. 716. In the latter passage, as worsted could hardly make a bow-string, *ἐνστρεφεί οἶδὸς ἄοτρω* seems more reasonably interpreted of the sling. Some suppose a thick woollen jerkin to be meant. I do not remember seeing any representation of a sling on any Greek vase.

11. The helmet forms a very important and conspicuous feature in the Homeric accounts. It is variously described, and in some of the details it is not easy to identify it with the ordinary vase-paintings. The bronze helm had several names, as well as many epithets. The ordinary term is *κόρυς*, sometimes *πήληξ* and *κυνέη*. The *κυνέη* was properly a close-fitting leather cap,—a kind of foraging cap, perhaps,—but occasionally was protected by bronze plates, and had bronze cheek-pieces (often shown on the vases), whence it was *χαλκίρης* and *χαλκοπίρηος*. It was fastened under the chin by a strap, *ὄχεος* or *ίμάς* (iii. 371). By far the most common helmet on coins and vases of the middle period is the *αὐλώπις τρυφάλεια* (v. 182), a metallic helm with eye-holes and projecting nose-piece. The aperture was called *αὐλὸς*, xvii. 297. When worn in battle, it enclosed the whole face, and came down in a peak below the chin. But it could be thrown quite back, so as to expose the whole countenance, and thus it resembled in some degree the ‘visor’ of the medieval armour. Two or three of these ancient helms, found in Magna Græcia, are to be seen in the British Museum. It is very well represented in p. 50 of Wordsworth’s “Greece⁴.”

³ *ππερωτὰς γλυφίδας*, Eur. Orest. 274. It is usually interpreted of the notch at the bottom of the arrow. The plural might be explained, if there was a *double* notch, cross-wise.

⁴ So also Pl. viii. and ix. in vol. i. of “Monuments Céramographiques,” where it is seen thrown back; and Pl. iv. in Millingen.

The *λόφος*, or crest, on the vases, is nearly always raised on a stem, and towers to a very considerable height above the head of the wearer, sometimes falling in a very long and fantastically waving 'tail' behind. The whole crest, from its curvature towards the front, has something the shape of the modern bill-hook, which countrymen use for trimming hedges. Hence the epithets *ἵπποῦρις* and *ἵπποδόσεια*. It was sometimes dyed red, *φοίνικι φαεινός*, II. xv. 538. What the *φάλος* was, and still more, what is meant by *τετράφαλος* or *τετραφάληρος*, and *ἀμφίφαλος*⁵, it is not easy to make out from the existing monuments of ancient art. That they were not *crests*, but an affixed patch or plate, seems probable both from the root (compare *φαλ-ακρός*, *φαλληρός*, and our *hulid*), and from their being called *λαμπροὶ φάλοι* (xiii. 132). The *κόρυθος φάλος* of iii. 362 suggests some prominent part. On the later vases we occasionally⁶ see two small pointed plates projecting, like pricked-up dogs' ears, from the helmet over the temple on each side. These perhaps were so contrived as to fold or turn down, so as to cover the ears. One feels, however, some misgiving that the *τετραφάληρος* is a still later kind of casque⁷.

12. *ἀξίνη*, the battle-axe. This is mentioned in II. xiii. 612, xv. 711, where it is combined with *πέλεκυς*,

ὄξεσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο.

That a cutting edge, and not a mere hammer or *marteau* is meant, may be inferred from *ὄξεσι*, though it is uncertain whether this refers only to *πελέκεσσι*. The battle-axe is well

⁵ See II. v. 743; xi. 41; xii. 381. In xvi. 106, *φάλαρα* is a synonym of *φάλοι*.

⁶ Millingen, Pl. xxi. xxii. xl. Mon. Céram., Pl. lxxvii. lxxxv. Real Museo Borbonico, vol. iv. Tab. 5, and vol. xiv. Tab. 43.

⁷ Buttmann, who discusses this word at great length in the *Lexilogus*, but evidently with no knowledge of the vase-paintings, concludes that it was the same as *κῶνος*, "a curved elevation on the top of the helmet, in which was inserted the plume, and which at the same time by its hardness and firmness furnished an additional defence against the blow of an enemy" (p. 523). On the title-page of Bekker's edition of the Iliad is an engraving of a casque, not of early character, with a figured ornamentation on the side, which may represent the *ἀμφίφαλος κινῆ*. But more probably the two projecting ear-pieces are meant.

represented in a vase in Millingen's series, but not of the early character⁸.

The Homeric car does not differ materially, if at all, from those so familiar to us of the age of Pericles. On vases and sculptures cars form one of the very commonest of subjects. They were of wood, sometimes ornamented with metal plates, very low and light, seldom reaching higher than the horse's belly, and such that a man could lift them⁹. The wheels generally have four spokes on the earlier and middle vases. It seems an indication of lateness that the wheel of the Homeric car has eight, with iron axle and wheel-tire, *ἐπίσσωτρα*¹. Elsewhere (v. 838) the axle is of oak or beech, *φήγῳος*. We cannot doubt that the genuine early car was much simpler. There is an engraving of one (from Millingen) at p. 98 of Mr. Hayman's *Odyssey*, in which the framing of the wheels is formed by a diameter and two cross-bars. This is said to be a really archaic example.

Behind the car² were two loops or handles, *ἄντυγες*. They were made of bent wood or sticks (Il. xxi. 38), and perhaps the car itself was often of wicker-work, like our "basket-carriages." These served at once as handles on stepping into the car behind, and for tying or hanging the reins, to be handy to the *ἡνίοχος*. Both the driver and the fighting-man (*παραβάτης*) stood erect, though the driver is usually represented as leaning or bending considerably forward. On some vases a short upright pole is represented in front, probably to hold by in driving fast over rough ground. The driver carried a *κέντρον* or goad, at the end of a long rod³, and also a whip, *μάστις*, *μάστιξ*, *ίμάς*. The car was drawn by two horses harnessed to the pole, *ῥυμός*, by

⁸ Pl. xix. Here it is borne by an Amazon. It is also shown in Pl. xl., but neither of these are of the archaic period.

⁹ *ὄψός ἄειρας*, Il. x. 505.

¹ Il. v. 723. All the cars sculptured on the frieze of the Parthenon have wheels of *four* spokes. One only, in the Phigalean marbles, has *six*. The 'eight spokes' in the car of Hera may be an hyperbole of divine art.

² The *ἄντυξ* is almost universally, but wrongly, explained the 'front rail,' or 'rail round the car.' It is true that the *ἄντυξ* is not unfrequently continued to the front of the car in vases of early date. But a *front rail* occurs mostly in the later examples, e. g. the fresco-paintings at Pompeii.

³ Hence the steeds are *κέντρονκεές*, 'reached by a long goad,' Il. v. 752.

the yoke, and either one or two side or trace-horses, *παρήγοροι*. All these are frequently, and often most artistically, represented on the vases. The somewhat complex details of the Homeric yoke may be seen from the notes on Il. xxiv. 266. The wheel-part, *ἄμαξα*, seems to have been separable from the *δίφρος*⁴, and to have sometimes had a wicker body or basket (*πείρινωθα*, Il. xxiv. 267, *ὑπερτερήνη*, Od. vi. 70) substituted, when it was not used for the purposes of war or racing. In the more peaceful appliances, it was drawn by mules, when it was called *ὄχος* or *ἀπήνη*.

That the details of the Homeric armour so closely resemble those on the vases of the time of the Persian war, and even later, in the time of Pericles, has not unnaturally been a source of perplexity to the few who have really looked into the question, and had no idea that in fact they were nearly contemporary. Hence the most perverse judgments have been formed on the subject of ancient art; and it has been supposed, in defiance of all that we know of the necessary laws of progress in civilized communities, that the military art was for four or five centuries absolutely stationary. Thus; "Homer is very particular in enumerating the various details of armour and equipments for war. The construction of these *always continued the same*, and each part can be recognized upon the ancient figures, although the works of art which exhibit them are of a much later period⁵."

The above remarks, I am painfully conscious, will seem to some presumptuous, to some imperfect and inconclusive, to others tedious, and a waste of time on a subject of no real importance. The truth is, a few suggestive pages can only be given, where a volume would be required for the full discussion of topics so varied, so obscure, and so difficult. But many will ask, What is the use of raising doubts which can never be fully and finally settled, or of calling in question opinions which have so long met with all but universal acceptance? I must therefore take refuge

⁴ Il. v. 722. Hence Aristoph. Nub. 31, *τρεις μναϊ διφρίσκου καὶ τροχοῖν ἄμωρα*.

⁵ Essay on the Characteristics of Greek Art, by George Scharf, F.S.A. (Wordsworth's "Greece," p. 15, ed. 5.)

in the words of Mr. Grote⁶: "No classical scholar can be easy without *some* opinion respecting the authorship of these immortal poems. And the more defective the evidence we possess, the more essential it is that all that evidence should be marshalled in the clearest order, and its bearing upon the points in controversy distinctly understood beforehand."

⁶ Vol. ii. p. 164.

APPENDIX.

I HAVE added the various readings of four books of the Iliad, two of which, the 20th and 22nd, are contained in a MS. in the Public Library at Cambridge, hitherto, so far as I know, uncollated. It is marked Ff. 4, 47, and is a small quarto on paper, of saec. XV. containing (1) Hexameter Greek verses Κάτωνος Ῥωμαίου, being a version of Cato's Institutes; (2) Γρηγορίου τοῦ θεολόγου περὶ ἀρχῶν. (3) γνῶμαι μονόστιχοι κατὰ στοιχεῖον ἐκ διαφόρων ποιητῶν. (4) Iliad xx. and xxii., with a few marginal scholia and interlinear glosses. (5) By a different and earlier hand (of saec. XIV.) the Cassandra of Lycophron with numerous scholia,—the commentary of Tzetzes, I believe. (5) By the same hand as the last, a short grammatical treatise περὶ κλίσιος τῶν ἰσοσυλλάβων ἀρσενικῶν ὀνομάτων.

The portion of this MS. which contains the Homer is accurately written, and from a very good copy. The collations of this and that next to be described have been very carefully made along with the edition of Spitzner, and with a comparison throughout of the *variae lectiones* given in that work. I believe the accuracy of my collation may be depended upon. I think that, as several new and important readings are found in these MSS, the giving them here at length will not be thought altogether useless. To the twenty-third and twenty-fourth books I have given the readings of a MS. also of the fifteenth century, preserved in the library of Corpus Christi College, Cambridge. This also, though late, is a very excellent and carefully written codex, in most cases giving the most approved readings where other copies differ, and rarely showing either mistakes or corrections, though in a few places the readings

have been altered, and generally by a later hand from inferior copies. It occasionally agrees with the Harleian; but I am unable to find a close coincidence between this and any other copy hitherto collated.

This MS. is a large thick folio on paper. "Continet pag. 1068" is written on the first page of the text, above a circular ornament or medallion about the size of a crown piece, on which, in a blue ground, is written in gold letters ΘΕΟΔΩΡΟΣ. This is surrounded by a fillet tied with a ribband. At the end of the volume are two similar patterns, one with a head of Homer, not badly coloured as a miniature, and the other with a figure of Pallas armed, also very well drawn, and painted in the late Italian style. The *ὁμήρου ἐπιτάφιον* is twice written,

*ἐνθάδε τὴν ἱρὰν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἡρώων κοσμήτορα, θεῶν ὄμηρον.*

After the Iliad, which is entire, with scholia, xiv. Books of Quintus Calaber (Smyrnaeus), without scholia, are added by the same hand, and next to it the whole of the Odyssey, with many marginal scholia, which, as in the Iliad, are written by a different and very neat hand.

In the first page is the following note written by the hand of Archbishop Parker, who presented this and so many MSS. to the library of Corpus Christi College.

"Hic liber Theodori repertus in monasterio divi Augustini Cantuariensis post dissolutionem et quasi proiectus inter laceras chartas illius cenobii, quem cumulum chartarum scrutatus quidam pistor quondam ejusdem cenobii invenit et domum portavit, monachis et aliis idem cenobium inhabitantibus aut fugatis aut inde recedentibus; sed tandem foeliciter in manus Matthaei Cantuariensis episcopi hic liber devenit. Et reponendum vult vel in communi bibliotheca Academie Cantabrigie, vel in fideli custodia magistri collegii qui pro tempore fuerit Corporis Christi et sanctae Mariae ibidem."

Immediately below is added, in another handwriting,

"Manus commentarii graeci est Theodori archiepiscopi. Quam diu hic liber scriptus fuit antequam Theodorus roman pervenerit, nescitur."

To have mistaken the date of this MS. by nearly a thousand years is certainly rather a grave error. At the top of the same page, the Archbishop has written;

"DOMINUS HUIUS CODICIS.

"Theodorus natus tharso cilicie ordinatus a vitaliano pp. archiepiscopus dorovernensis ecclesie anno dominice incarnationis sexcentesimo sexagesimo octavo vii kal. april. dominica et sedit annos xxi. menses tres dies viginti sex, Egberto rege Cantuariorum et oswino northambrorum regibus. Annos natus lxvi Romae Monachus.

MATTHAEUS CANTUAR."

Underneath, in the same hand, is a short account of Theodore's life. It is clear that the good archbishop concluded that the Theodorus of the title-page was his predecessor in the see.

BOOK XX. (Bibl. Publ. Cant. Ff. 4, 47).

2 πῆλεωσ νιὲ and ἀκόρητοι	114 καλέσισα—ἕειπε
4 θέμισι κέλευσε	115 ποσειδάον
9 πείσεια	116 ἡμετέρησιν
12 ποιήσεν εἰδυήσῃ	126 πάθησῃ
13 ἐνοσείχθων	129 θεῶν ἐκ, πεύσεται ὀμφῆς
15 ἴζε	130 ἔλθη
16 αὐτ'—ἐκάλεσσας	133 πᾶρ' ἐκ νόον
18 δέδηε	135 ἦμεν
25 ὄπη	138 ἄρχησῃ
28 ὀρῶντες	139 ἀχιλεῖ—εἰῶσι
29 αἰνώσ	143 ἀνάγκη ἴφι
31 ἔγειρε	147 ἀλείτο
35 ἐνὶ φρεσὶ—κέκαται	153 καθείατο
42 τέως—ἐκύδανον	155 κέλευε
49 ὅτε μὲν	156 ἐλάμπετο
53 θεῶν ἐπὶ Καλλικολώνη	158 ἄμῦδις—ἀνέρε
56 ἐβρόντησε	163 ἔχεν
57 ἔνερθε—ἐτίναξε	165 μεμάασσιν
59 πολυπίδακος	169 γίνεται—κραδίη
62 ὑπερθε	174 ἀχιλῆα
63 ἐνοσείχθων	180 ἵπποδάμοισῃ
64 φανείη	183 εἰσὶ
74 ἄνδρες δέ τε σκάμανδρον	184 ἦ νυ τί τοι
77 μάλιστά γε	187 φύβησα
84 ὑπίσχεο	188 ἦ οὐ μέμνη
86 προσείειπε	190 μετετροπαλίζειο
91 ἡμετέρησῃ	193 ληΐδας
92 λῦρνησσον	195 σ' ἐρύεσθαι
95 ἦδ' ἐκέλευεν	213 δαήμεναι
100 διελθέμεν	225 ὑποκῦσσάμεναι
101 τεύειε—οὐ με μάλα βέα	228 αἰ δ' ὅτε δῆ
105 καὶ δὲ σὲ φασὶ	231 ἀμύμονος
107 διὸς ἔσθ'	

243 ὁ γάρ κ' ὄχ' ἄριστος	373 ἄειραν
250 ὁποῖον κ' εἶπησθα	374 τρώεσ. τῶν δ' ἄμυδις
255 ἔτεά τε καὶ οὐκί	379 ἐδύσατο
256 ἀποτρέψεις	383 ὄτρυντιδὴν
259 ἦλασε χάλκεον ἔγχος, σμερδαλέω	389 ὄτρυντιεῖδη—ἐκπλαγλότατ'
260 ἀκωκῆ	390 ἐνθάδέ
263 ῥεία δ' ἐλεύσεσθαι	393 ὄσσο' ἐκάλυψε
266 ἦδ' ὑποείκειν	401 αἴσσοντα
272 χάλκεον ἔγχος	405 γάννυται δὲ τοῖς
273 ἀχιλλεύς	406 ἐρύγοντα
274 πάντοσε ἴσην	409 μετὰ παισὶ
276 διὰ πρὸ	410 πόδεσσ' ἵ γε
277 ἦἴξε	417 ἀμφεκάλυψε
278 ἀνέσχε	418 προτὶ οἱ δ'
282 καθδ' ἄχος χύτο ¹	421 καρρά οἱ
288 om. μὲν	422 ἀχιλλῆος
294 κάτεισῖ	423 φλογὶ ἴκελος
306 ἦχθηρε	426 τετίμενον
311 ἦ κέν μιν ἐρύσσαι ἢ κεν εἴσησ	437 ἐπειῆ
312 abest	450 ἐρύσατο
313 πολεῖς ὠμόσαμεν	452 ἐξανύσω
325 δ' ἐπέσενεν	453 ἐστί
329 μεταθωρήσονται	454 νῦν δ' ἄλλους τρώων
333 ἀντὶ ἀχιλλῆος πολεμίζεν ἠδὲ μά- χασθαι	456 ἔασε
338 δ' ἦπειτα	458 κακγόνν
339 τις ἄλλος—ἐξεναρίζοι ²	464 εἴπως εὐδ
344 ὀρφμαι	467 οὐ γάρ τῖ
357 τόσσους ἀνθρώπους	469 λίσσασθαι
359 τόσσησδ'	471 ἐνέπλησε—ὄσσο' ἐκάλυψε
363 ἀντίος ἔλθη	480 αἰχμὴ χαλκείη
365 φάτο δ' ἴμεν' ἀντ'	486 ἐν νηδύϊ
367 ἐγὼ ἐπέεσσι	489 κύκῆχθησαν
368 ἐπειῆ	492 πάντη τέ
371 τοῦδ' ἐγὼ	495 ζεύξει
	502 ἐπισώτρων.

BOOK XXII. (Bibl. Cant. Ff. 4, 47).

8 πηλέως	29 καλέουσι
11 ἦ νύ τοι οὔτ' ἔμελλει	30 ὄγ' ἐστὶ
12 δεῦρ' ἐλιάσθησ	36 εἰστήκει
24 ἀχιλλεύς	40 ἐπειῆ
25 ὀφθαλμοῖσι	42 ἔδονται
28 ἄστρασι	44 ἔθηκε

¹ Confirming Bentley's correction καθδ' ἀχλὺς χύτο.² This suggests a variant οὐ γάρ κεν σέ τις ἄλλος Α. ἐξεναρίζοι.

45 ἐπί	196 εἴ πως οἶ—βελέεσσῖ
48 τέκε	197 παραστὰς ⁴
49 μετὰ στρατὸν	202 ὑπεξέφυγε
51 ὀνομακλυτὸς	205 λαοῖσῖ δ'
53 θυμῷ τε καὶ	207 ἄροιο
54 λαοῖσῖ δ'	218 δηῖώσαντε
55 ἀχιλλῆϊ	219 ἐστὶ—ἄμμῃ m. pr. ἄμμε ex correct.
57 τρῶασ καὶ τρωῖασ	226 ἔλιπε
59 πρὸς δὲ με	235 φρεσῖν
62 ἐλκυθείσασ	237 μένουσῖ
73 φανείη	250 πηλέωσ
78 ἔπειθε	252 ἀῆκε
80 ἀνέσχε	259 ἀχαιοῖσῖ
84 φίλον τέκνον	261 ἀλαστὲ
85 τούτου	270 οὐ τοι ἔσθ'
86 οὐ σέ τ' ἔγωγε κλαύσομ' ἐν	273 289 ἀπεμπαλὸν
93 μένησῖ	279 ἀχιλεῦ
103 πειθόμην	280 ἐκ διὸς εἰ ἥδιος ⁵
105 τρωιάδας	285 ἄλενε
111 ἀσπίδα καταθείωμαι	290 ἀφάμαρτε
117 ἅμα τ'	297 θάνατόν δ' ἐκάλεσαν
118 ὄσασατε—κέκευθε	303 εἰρῦαται
126 νῦν ἐστίν	309 εἶσῖ
128 ἀλλήλοισι	310 ἰρπάζων—λαγῶν
134 ἵκελος	312 ἀχιλλεύς
143 πέτατο	313 κάλυψε
144 τεῖχος ὑπὸ	316 χρύσειαι
146 ὑπεκαταμαξητόν	317 ἄστρασῖ
147 ἔνθαδὲ τε	319 ἦν ἀχιλλεύς
150 γίνεται	321 ὄπη
151 προῤῥέει	325 λευκανίης
153 ἔασῖ	336 ἐλκῦσουσ' (ἐλκῦσωσ' m. pr.)
157 τῆ ῥά	339 μή μ' εἶα ⁶
160 γίνεται	347 ἀποτεμύμενον
164 κατατεθνειώτος	351 σαυτόν—ἀνώγει
165 περιδινθήτην	356 γίνώσκων
166 θεοὶ δὲ πάντες ὄρωντο ³	357 ἔνδοθι θῦμός
170 ἐπῆμῆρ' ἔκρηε	358 μή τί τοι
183 τρίτογένεια—οὐ νύ τοι	361 κάλυψε
185 μή δέ τ' ἐρώει	363 ἀνδροτῆτα
190 διὰ τε βῆσασ	364 τεθνεῖωτα
191 εἴπέρ τε	374 ἐνέπρησε
195 ἐπὶ πύργους	380 ἔρδεσκειν

³ The spot indicates a doubt about the accent of ω.

⁴ Gl. *προλαμβάνων*, which refers to *παραφθάς*.

⁵ There appears to be a colon after εἰ (*sic*), but it is hardly visible to the naked eye.

⁶ μή με ἔα by the first hand, as it seems. The correction by a later hand is uncertain: it may be read μή μ' ἔα.

382	ὄφρα κέ τῖ	434	ὡς om.
383	καταλείψουσι	441	μαρμαρήν—ἔπασσε
386	ἄκλαστος	442	marginī adscript. ⁷
388	ζωοῖσ' ἑμεῖω	444	ἐκνοστήσαντ'ι
390	κακείθι	450	ὅτι ἔργα
393	ἠράμεθα	458	ἐνὶ πληθύν' μὲν' ἀνδρῶν
400	μάστιξεν δ' ἐλάαν	463	παπτήνασ'
402	πίμπλαντο—κονήσ'ι	469	τε ἦδὲ
403	δυσμένεεσσ'ι	470	χρῦσῃ
408	ἄμωξε δ' ἑλεινὰ	472	ἔδνα
410	ὡσεὶ	473	ἄλις ἦσαν
411	σμήχουτο (χ ex corr.)	482	ῥ' om.
412	μόλις	483	ἐν πένθεϊ
418	λίσομ' ἀνέρα	484	αὔτως
420	τοῖος δὲ	487	φύγη
422	ἔθηκε	488	αἰεὶ τούτω γε
426	ἔφελε	489	ἀπουρίσσοσιν
430	τρῶησ' ἰ δ'	490	τίθησ'ι
431	αἰνὰ παθοῦσα	495	ἐδίην.—ἐδίηνε
432	ἀποτεθνεῖωτος	497	χερσ'ι—ὄνειδίουσ'ι

BOOK XXIII. (MS. Corp. Christ. Cant.)

26	ἕκαστοι	117	πολυπιδάκου
27	λύοντο δὲ μώνυχας	118	ταναιῖκει
37	παρπεπίθοντες	126	ἦδὲ οἱ αὐτῶ
38	ἴξον	127	παρακάμβαλον
41	ἀπο	129	κέλευσε
48	ἄλλ' ἦτοι νῦν στυγερῇ	135	καταείνουσ
65	ψυχῇ	136	σχέθε
72	καὶ εἴδωλα	147	παρ' αὐτόφι
74	αὔτως	153	ὑφίμερον
76	ρίσομαι	157	μὲν ἔστι
79	ἀμφέλαχε (γρ. ἀμφέχανε supra script.)	159	τάδ' ἀμφιπονησόμεθ'
83	τιθημεναι ^s	164	ἑκατόμπεδον
84	ὡς ἐτράφην περ	170	ἐν δ' ἐτίθει
97	ἀμφιβυαλόντες	180	τετελεσμένα ὡσπερ
102	σμπατάγησεν	186	χρίεν
108	ὑφίμερον	191	σκήλη
112	κλισῶν	192	καίετο
		197	πυρὴ φλεγεθόιατο νεκρόν
		198	ἐσσεύετο

⁷ About twenty verses, from this place to the end, are added in the margin by the same hand, each with + prefixed. Apparently the writer found his paper running short.

Here (as in 203) the accent is rightly given, but would be difficult to print.

- 199 μετ' ἄγγελος
 203 ἀναίξαν^η
 204 εἶπέ τε
 219 ἔχων
 220 ἀφυσόμενος (ó in rasura, ut videtur)
 227 ὄντε μετά
 229 οἰκονδε
 240 διαγινώσκοντες
 244 ἐγώ
 251 ἐπι
 255 προβάλλοντο
 262 ἵππεῦσι
 264 δύο καὶ εἰκοσίμετρον
 274 εἰ μὲν οὖν
 280 σθένος
 284 τοὶ δ'
 286 ἵπποισί τε
 287 ἄγερθεν
 292 ὑπεξάωσεν (á in litura duarum litt.)
 296 ἀγχισισιάδης
 303 πύληγενέες
 308 τῷ κέ σε.—χρεῶν
 323 ἐγγύθι (i m. sec. in rasura)
 334 ἐγχερίψας
 341 τὲ τρώσσης
 345 παρέλθου
 348 τέτραφεν
 350 ἔειπε
 351 μέμπτος, m. pr.
 355 δουρικλυτὸς
 361 μεμνέωτο δρόμου
 362 ἵπποισι
 369 τῇ δ' ἑλατῆρες
 370 ἔσταν
 387 οἱ δέ οἱ
 391 κοπέουσα βεβήκει
 396 θρυλίχθη
 397 δακρυόφιν
 399 ἐλξάμενος m. pr.
 407 μὴ δὲ λίπησθον
 408 μὴ δὲ σφῶϊν
 418 ἐπιδραμέτην
 420 ἀλέν
 429 ἔλαυνε
 440 πεπνύσθαι
 444 φθίσονται (ut videtur).—γούνατα
 447 ἐπιδραμέτην
 454 φοῖνιξ
 462 πρῶτον
 463 οὔπω
 465 οὐδὲ δυνάσθη
 467 κατὰ θ' ἄρματα
 472 ἵπποδάμοιο υἱὸς
 473 ἐνείσπεν
 475 δῖωνται
 477 ἐκδέρεται
 479 πάρα γὰρ ἀμείνονες
 480 αὐτε ἕασι παροίτεροι
 481 βέβηκε
 483 νείκει ἄριστε
 485 δεῦρο νῦν
 486 ἴστορα
 490 γίνετ'
 491 εἰ μὴ ἀχιλεὺς ἀνίστατο
 494 ῥέξοι
 500 μάλιστα δ'
 501 πρήσσοντες
 504 ἐπιτρέχων (i in e mutata)
 505 γίνετ'
 510 οὐδέμᾳτησεν (sic)
 512 δῶκεν δ'
 513 ἔλαυνε ἵππους
 518 ὄχεσφι
 531 ἠκιστος
 540 καὶ νυ κέν οἱ
 550 πρόβατα· εἰσί
 554 ὅς κε θέλησιν
 560 θώρακα
 561 ὧ περιχεῦμα
 562 ἄξιον
 564 ἐνεῖκε
 565 deest
 568 χερσὶ
 570 Ἄντιλοχ', πρόσθεν
 572 ἦτοι m. pr., ut videtur
 574 ἀμφοτέρων δικάσατε, μὴ δ'
 581 ἦ θέμις
 583 χερσὶν ἔχε
 586 τὸν δ' αὖ Ἄντιλοχος
 593 ἐπαιτήσεως, ἄφαρ καὶ τοι
 605 βέλτερον

- 621 αὔτως
 622 ἐσδύσει
 623 ἔπεισιν
 624 ὁ δὲ δέξαστο
 627 οὐδέ τι
 642 ἠνιόχευε· ὁ δ' ἄρα
 648 ὡς μ' αἰεῖ
 652 νηλειάδαο
 655 ἀδμήτην ἦτ' (quattuor ult. litt. in rasura)
 662 φερέσθω
 669 πυνγῆ
 670 ἦ οὐχ ἄλις
 678 μηκιστέως
 683 παρακάμβασεν
 691 εἰστήκειν
 693 θιν' ἐνι.—κῦμ' ἐκάλυψε
 697 βαλόνθ'
 698 μετα σφίσι
 700 κατα τρίτα
 704 μέσον
 705 τίον
 707 ὄρνυθ'
 710 μέσον
 721 εὐκνήμιδας ἀχαιοὺς

- 734 εἰ μὴ ἀχιλῆυς ἀνίστατο καὶ κατέρυκε
 735 ἐρίζεσθον
 743 διδόνες
 751 λιοσθῆι ἔθηκε
 757 μεταστοιχεί·
 761 χειρὶ τανύσση
 762 παρ' ἐκ μίτον
 787 πᾶσι
 792 ἐριδδήσασθαι—ἀχιλῆι·
 805 φθῆσιν
 810 παραθήσομαι κλισίῃσιν
 814 ἀμφοτέρων
 821 κύρε
 829 τὸν δ' ἄγαγ'
 840 πάντας
 848 πολυποίτιο
 853 ψαμάθης
 854 δῆσε ποδός·
 856 κλισίηνδε φερέσθω
 864 In margine additus ab alia manu.
 865 μέγηρε δὲ οἱ⁹
 874 ὑπαὶ νεφέων ἴδετο
 891 ἦμασιν
 894 ἐθέλεις

BOOK XXIV. (MS. Corp. Christ. Cant.)

- 1 (λ)ύτο¹
 2 ἐσκίδνατ'
 5 ἦρει
 6 ἀδροτήτα καὶ (ν a m. sec.)
 14 ἄρμασι
 19 φῶτ' ἐλαίρων a diversa manu addita videntur.
 20 καλύπτει
 24 ὠτρύνεσκον (ὦ fortasse ex correct.)
 25 ἐήνδανεν
 30 ἦγησ'
 33 οὗ νῦ ποτ' ὑμῖν
 35 τῶν νῦν

- 38 κτερίσαιαν
 39 βούλεσθε ἐπ' ἀρήγειν
 45 γίνεται
 48 ὄδυσσόμενος μεθέηκε
 58 γυναικάτε
 63 δαίνυ
 70 κνίσσης τέ·
 71 οὐδέ πε ἔστοι
 74 ἦτις
 75 ὄφρα τῆ εἴπω
 79 ἐπεστενάχησε
 85 ἔμελλε
 86 φθίσθαι ἐνὶ Τροίῃ
 88 ὄρσοο

⁹ This conjecture of Heyne and Bothe, for the vulg. μέγηρε γάρ οἱ, is now first confirmed by a MS.

¹ The initial Λ is omitted, for subsequently filling in with an ornamental letter.

- 90 τίπτε μ' ἐκεῖνος
 101 ἐν χειρὶ
 107 ἐν om.
 108 ἀχιλῆι
 109 ὠτρύνεσκον
 113 ἔχοχ' ἀπάντων
 118 119 ordine inverso
 122 ἐν δ' ἄρα τόνγε
 126 καθέζετο
 129 οὐδὲ τί
 131 βαίη m. pr., εἰ et é superscriptis
 132 παρέστηκε
 136 κορωνίσιν
 139 ἄροιτο
 147 ἀχιλῆι—τά κεν
 150 ἦδὲ καὶ
 152 μὴ δὲ bis
 161 ἀμφικαθήμενοι
 165 κατεμήσατο χερσὶν ἔησι
 166 ἦδὲ
 170 ἔλαβε
 171 μὴ δὲ
 174 ὅς σεῦ
 175 σε κέλευσε
 177 οἶον
 179 ἄμαξαν.—ἦδὲ καὶ
 194 ἦλθε
 204 ὅστις
 208 κλαίομεν
 212 ἦπαρ
 218 κατερύκακε
 228 ἀνέωγεν
 234 θρήκες
 238 ἔπεσ' αἰσχροῖσιν ἐνίσπων
 241 ἦτ' οὐνεσθ' ὅτι Κρονίδης.—ἔδωκε
 244 τεθνεῖστος
 252 ἐκέλευε
 253 αἶ θ'
 256 τὸν δ'
 263 ἄμαξαν ἐφοπλίσατε
 267 πρωτοπαγῆ
 268 ἦρεον
 269 ὀμφαλόεντ'
 274 ἔγνωμφαν
 277 δ' om.—ἐντεσιουργούς
 281 ὑψηλοῖσιν
 285 χρυσίω
 287 εὐχέ' οἴκαδ'
 290 εὐχεο
 293 καὶ οἱ εὐ κράτος (οἱ εὐ 311)
 315 τελειώτατον
 316 μορφόν
 320 δι' ἄστεος
 322 ὁ γέρων, ξεστοῦ
 324 πρόσθεν μὲν
 328 ὡς εἰς θάνατόν γε
 339 Hunc v. sequitur 346, qui suo loco in margine ab alia manu repetitur. ἐς Τροίην utroque loco.
 340 πέδιλλα
 342 ἦδ' ἐς
 343 ῥάβδον
 359 μέλεσσι
 369 ἐπαμύνασθαι
 370 κακόν
 373 ποτάδ' γ' (u a sec. m. superscripta)
 387 ἔξεσσι
 397 ἔξειμι.—ἐστὶν
 398 ὥσπερ σὺ ᾧδε
 400 τῶν μετα παλλόμενος
 401 πεδίον bis, altero punctis notato
 403 οἶγε
 417 φανείη
 418 θειοῖο
 419 ἐρσήεις
 422 ἐῆος
 424 γήθησε δ'
 426 ἀθανάτοισ γ'
 427 ἔχοντες
 428 ἐπεμνήσαντο
 429 ἀλλ' ἄγε δὴ καὶ τόδε
 434 κέλη—ἀχιλῆος
 436 μὴ τι μοι κακόν
 437 καὶ κεν κλυτὸν
 445 ὑπνοῦ ὄρουσε (ou in rasura a m. sec.)
 455 μεγάλη
 463 εἶσομαι (nimirum ex v. praeced. repetitum)
 473 ἀπάνευθεν
 484 ἄλλοι· ἀλλήλους δὲ
 486 σεῖο
 492 τροίθηεν μολόντα

- 502 λυσσόμενος
 507 ὑφίμερον
 514 πραπίδος
 526 ἀχυνμένους
 528 ἄτερος δὲ ἑάω
 529 καμμάξας δώη
 547 τόδε
 550 ἔηος
 553 μὴ μέ πως
 554 κείται
 563 γινώσκω
 564 θεός σε τις ἦγε (ὅς σε in rasura
 a m. sec. Prima, ut videtur,
 θεῶν τις ἦγε).
 565 οὐ γάρ κεν
 566 φυλάκους
 571 τὲ καὶ ἀλκίμος
 579 ἦρεον
 580 εὐνητόν τε
 583 ἴδη
 588 φάρος
 595 σοὶ δ' ἂν ἐγὼ
 627 prima litera in ἱαλλον erasa
 632 μύθων
 637 βλεφαροῖσιν
 640 αὐλοῖς ἐν χόρτοισι κυλινδούμενος
 642 λευκανίης
 643 ἦ ῥα· ἀχιλεὺς—κέλευσε
 648 ἐστόρεσαν
 651 ἐπέλθησι
 655 γένοιτο
 661 ἀχιλλεὺ
 665 δαίνυτό τε
 672 δείση
 681 εἶας
 686 κεν ζωῶ
 688 γνοίη σ'
 690 τοῖσι δ'
 696 ἔλων
 699 κασάνδρῃ ἱκέλη
 703 κώκυσε τ' ἄρ'
 707 αὐτόθι εἰνὶ πόλει ex correct.
 Prima m., ut videtur, αὐτόθ'
 ἐνὶ πόλει
 717 ἀγάγοιμι
 721 θρήνων ἐξάρχουσ'
 723 τῆσι δ'
 725 ἄνερ
 726 πάϊς δέ τε
 731 αἶ δὴ τοι
 736 ὦ τινι δὴ που
 740 τῶ καὶ σε (ω tribus punctis sub-
 notato, et σε in rasura)
 741 ἄρρητον
 743 λεχέων ἐκ
 745 μεμνήμην
 748 πολὺ supra ascriptum et postea
 oblitteratum.
 756 ἀνέστησε δέ μιν
 757 ἐρσήεις
 758 εἴκελος
 759 ἀγανοῖσι βέλεσσιν.—καταπέφνει
 760 ὄρωε
 764 ὦφελλ' ἀπολέσθαι
 765 τόδε εικοστόν
 768 ἐνίστοι
 784 μέντοι ἀγίνεον
 790 abest
 793 κασίγητοι ἔταροι τε
 796 μαλακοῖσι
 798 μεγάλοισι
 799 ἔχευαν
 802 διαγειράμενοι

ΙΔΙΑΔΟΣ

N.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ πέλασσειν,
 τοὺς μὲν ἕα παρὰ τῆσι πόνου τ' ἐχέμεν καὶ οἰζύν
 νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
 νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἴαν
 Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν 5

The Thirteenth Book was anciently inscribed *Μάχη ἐπὶ ταῖς ναυσί*. It is a long book, and not, perhaps, one of the best, the action being taken up entirely with fighting scenes. Matters are now rapidly coming to a crisis; either Achilles must assist, or the Greeks must leave the Troad; for the capture and destruction of the whole fleet is now imminent. The principal hero is Idomeneus, as Book v. gives the exploits of Diomedes, xv. of Ajax, and xvi. and xvii. those of Patroclus and Menelaus respectively. The latter part seems unduly expanded, and has several passages which it is difficult to regard as really archaic.

1—9. The Trojans having, by the valour of Hector, broken into the naval camp of the Greeks, Zeus, conformably to his usual character of dispenser of fate rather than of partisan, withdraws his eyes from the fight, desiring that it should proceed without divine interference on either side. So far he had rather favoured the Trojans, xii. 255, though he retained some sympathy with the Greeks, inf. 348.

1. οὖν, in accordance with the events just before narrated.—καὶ Ἑκτορα, mentioned separately, as the Scholiasts observe, since it was to Hector in particular that Zeus had given glory, xii. 437.—τοὺς μὲν, the combatants on both sides, probably.

3. πάλιν τρέπεν, i.e. he looked the other way. Cf. xxi. 415. Aesch. Ag. 777, *παλιντρόποις ὄμμασι λιποῦσα*. He turned his face from Ida towards the north, to regard with satisfaction a just Scythian race, as if wearied with the Trojan bloodshedding.—νόσφιν, apart, away from the Troad, to the N.W., across the Hellespont towards Thracia and Moesia, for the people south of the Danube are the Μυσοὶ here meant.

5. ἀγαυῶν, which some of the ancient commentators took for the proper name, seems to be but an epithet,—almost a common-place, *ἔσθλων, ἀγαθῶν*. The Ἰππημολγοί, 'milkers of mares,' were a Scythian or Sarmatian (Cossack) tribe, of which Virgil says that 'lac concretum cum sanguine potat equino,' Georg. iii. 463. Martial, Lib. Spectac. 3. 4, 'Venit et epoto Sarmata pastus equo.' So Herodotus describes the Massagetæ, i. 216, as *γαλακτοπόται*. The same writer, in iv. 23, speaks of a Scythian race, the Argippacî (a word that seems pure Greek, 'swift on horseback') as living on milk; and what is very remarkable, he speaks of both them and their neighbours the Issedones as being *just, δίκαιοι*, and thence appealed to as arbiters in disputes, *τὰς διαφορὰς διαιρόντες*. In iv. 93, the Getæ are similarly described as *Θρηκῶν ἐόντες ἀνδρειότατοι καὶ δικάιοτατοι*. So Tacitus says of the Germans,

γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
 ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ·
 οὐ γὰρ ὃ γ' ἀθανάτων τιν' ἐέλπετο ὄν κατὰ θυμόν
 ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

οὐδ' ἀλαοσκοπὴν εἶχε κρείων ἐνοσίχθων 10
 καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
 ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
 Θρηκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
 φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
 ἔνθ' ἄρ' ὃ γ' ἐξ ἀλὸς ἕζετ' ἰών, ἐλέαιρε δ' Ἀχαιοῦς 15
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος,
 κραιπνὰ ποσὶ προβιβάσ· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
 ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

ch. 19, 'plus ibi boni mores valent, quam alibi bonae leges.' Some Nomad herdsmen of the northern steppes seem to be meant; the geography, of course, must be regarded as quite indefinite. The epithet *δικαιοτάτοι* indicates the hospitality and general good faith for which wandering tribes are often distinguished. Of the *Abii* in particular nothing can be determined. If a Greek word at all, it may indicate a clan who did not use bows, βιοί, though the Scythians generally were ἐκηβόλοις τόξοισιν ἐξηρτυμένοι, Aesch. Prom. 711. Or a race ἄνευ βίας, or ἄνευ βίου, i. e. σίτου, may be described, who lived almost solely on the produce of their herds. The coagulated curd-like stuff called *Kymac* (the *koumiss* of the Tartars), made from the milk of cows or goats, still used in Constantinople (Fellowes, "Travels in Lycia," p. 71), may have been known to the ancient Scythians. See on this subject Mr. Gladstone's "Studies," &c., ii. p. 183 and 403. In the Prom. Solut. (frag. 206 Herm., 184 Dind.) the poet spoke of δῆμον ἐνδικώτατον [βροτῶν] ἀπάντων καὶ φιλοξενώτατον, Γαβίου, and the Schol. Ven. on the present passage observes τούτους Αἰσχύλος Γαβίου φησίν.—For γλακτοφάγων compare γλάγος and περιγλαγής. The compound seems to imply the eating of concrete rather than the drinking of liquid. Perhaps the notion of gentleness and peace attached to a race who used a bloodless diet.

8. ἔλπετο (*Feλπ.*), viz. after the injunction that the gods should remain neutral, viii. 10.

9. This verse occurred viii. 11.

10—31. Poseidon, however, is on the alert to assist the Greeks; and no sooner has Zeus ceased from his watch, than he yokes his steeds and drives over the sea from Samos to Troy. A highly poetic description.

10. οὐδέ. But not so Poseidon, i. e. as Zeus had supposed. *Neque tamen hoc non vidit Neptunus*, Heyne. See a similar verse, x. 515.—θαυμάζων, more than θεώμενος, "demirans et indignabundus quod Achivos victos videret," Doederlein.—Σάμου Θρηκίης, Samothrace, an island with a lofty central mountain.

13. ἔνθεν γάρ. The γάρ explains why he was there at the time.

15. ἔνθ' ἄρ'. 'Thither he had gone forth from the sea and sat down.' Schol. ἔδει πρῶτον εἰπεῖν ὅτι ἐκάθισεν, εἶθ' οὕτως ὅτι ἐθεώρει τὴν μάχην.—Τρωσὶν, ἀντὶ τοῦ ὑπὸ Τρώων, Schol. Ven.

17. παιπαλόεις, an ancient word, apparently from a reduplicated root, meaning 'rough and rocky,' *salebrosus* (Hesych. τραχύς). It is applied to a road in xii. 168, with which compare *δυσοδοπαίπαλος* in Aesch. Eum. 387, and Od. x. 97, σκοπιὴν ἐς παιπαλόεσσαν ἀνελθόν. As *παιπάλη* is 'fine flour,' the adjective may mean 'covered (as it were *dusted*) over with small broken stones.'

τρὶς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέκμωρ, 20
 Αἰγᾶς, ἔνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνης
 χρύσεια μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.
 ἔνθ' ἔλθων ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
 ὠκυπέτα, χρυσήσιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῦ· γέντο δ' ἰμάσθλην 25
 χρυσεῖην εὖτυκτον, εὐὸ δ' ἐπεβήσετο δίφρου,
 βῆ δ' ἐλάαν ἐπὶ κύματ'. ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο. τοὶ δ' ἐπέτουντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
 τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
 ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης·
 ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35
 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσεῖας
 ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὐθι μένοιεν
 νοστήσαντα ἄνακτα. ὃ δ' ἐς στρατὸν ᾤχετ' Ἀχαιῶν.

20. τρὶς ὀρέξατο, τρία ποδῶν ὀρέγματα ἐποίησατο. He took three strides, and at the fourth reached his destination, which was not now the Troad, but Aegae in Achaia or Euboea (more probably the latter; see on viii. 203), where he kept his car. A grotto, perhaps, or temple in a bay, was consecrated to his worship. If he was, as Mr. Gladstone contends, a Phoenician god, these may have been Phoenician settlements. See Pind. Nem. v. 37. In this expression, and in Pind. Pyth. iii. 43, βάματι δ' ἐν πρώτῳ κυχῶν παῖδ' ἐκ νεκροῦ ἄρπασεν (Ἀπόλλων), we have, if not the origin, at least early examples of the notion of walking in "seven-league boots."—For τέκμωρ, see vii. 30. Lexil. p. 501.

23—26. These four verses occurred viii. 41—44.

27. ἄταλλε, 'sported,' ἐσκήρτα καὶ ἔχαιρεν, Schol. Ven. The word is used intransitively in Hes. Opp. 131, παῖς παρὰ μητέρι κεδνῇ ἐτρέφετ' ἀτάλλων. Compare Propert. v. 6. 61, 'Prosequitur cantu Triton, omnesque marinae Plausurunt circa libera signa deae.'—ὑπ' αὐτοῦ,

viz. τοῦ θεοῦ, not δίφρου, which some supply. The description is extremely fine; the waters stand apart, like a wall on each side, to give the chariot a way over the sea; and they do so joyously, γηθοσύνη, in welcome to their lord, while the sea-monsters play and sport as he passes along. The dactylic metre of the next lines expresses the rapid and easy motion.

31. εὐσκαρθμοὶ, Schol. Ven. εὐκίνητοι, ταχεῖς. Compare πολὺσκαρθμος, 'agile,' ii. 814.

32—38. Arrived at a submarine station off the mouth of the Hellespont, Poseidon unyokes and leaves there his steeds, and proceeds on foot to the Grecian camp.

33. Spitzner compares xxiv. 78.

36. πέδας. The horses were not tied to the manger, but fastened by the foot, in the manner still used for cavalry-horses in camp. The Schol. carefully notes the two conditions of a good tie, viz. that it should neither be broken nor come undone,—ἀρρήκτους, ἀλύτους. Cf. inf. 360.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες, ἧὲ θυέλλη,
 Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο, 40
 ἄβρομοι ἀνίαχοι ἔλποντο δὲ νῆας Ἀχαιῶν
 αἰρήσειν, κτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους.
 ἀλλὰ Ποσειδάων γαιήοχος ἐννοσίγαιος
 Ἀργείους ὠτρυνε, βαθείης ἐξ ἄλως ἐλθῶν,
 εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
 Αἴαντε πρώτῳ προσέφη, μεμαῶτε καὶ αὐτῷ.
 “ Αἴαντε, σφῶ μὲν τε σαώσετε λαὸν Ἀχαιῶν
 ἀλκῆς μνησαμένῳ, μηδὲ κρυεροῖο φόβοιο.
 ἄλλη μὲν γὰρ ἔγωγ' οὐ δεΐδια χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ· 50
 ἕξουσιν γὰρ ἅπαντας ἐνκνήμιδες Ἀχαιοί·
 τῇ δὲ δὴ αἰνότατον περιδείδια μή τι πάθωμεν,
 ἧ ῥ' ὄ γ' ὁ λυσσώδης φλογὶ εἴκελος ἡγεμονεύει,
 Ἔκτωρ, ὃς Διὸς εὐχετ' ἐρισθενέος πάϊς εἶναι.
 σφῶν δ' ὦδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55
 αὐτῷ θ' ἐστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·

39—58. The Trojans receive a sudden check in their exultation by the arrival of Poseidon, who encourages the two Ajaxes to make a vigorous resistance.

41. ἄβρομοι. They were advancing stealthily, without making either noise or shouting, with the hope of coming suddenly upon the ships and taking possession of them.—ἀνίαχοι, for ἀφφίαχοι, a combination of the ἀ privative and the digamma, of a guttural root *yach*, Germ. *jauch*. See on i. 458. Heyne and Trollope wrongly take it for ἄγαν ἰάχοντες, Hesychius rightly for ἄνευ βοῆς, ἀταχοι. In iii. 2, Τρῶες μὲν κλαγγῇ τ' ἐνοπή τ' ἴσαν, but the circumstances are here different.—παρ' αὐτόφι, αὐτοῦ, adverbially, as in xxiii. 640. Αἱ παρ' αὐτόφι, which is merely a variant in the local suffix.

44. ἐλθῶν, as soon as he had left the sea. This line might be spared, for at v. 38 Poseidon had already reached the camp.—εἰσάμενος, sc. ἐαυτόν. Cf. ii. 791.

46. Αἴαντε. See xii. 265.

47. μὲν τε, μὲν τοι, 'do you at all events save the Achaean host by being mindful of valour and not of chill flight.'—σαώσετε, like σαωσόμεναι inf. 96, οἴσετε, iii. 103, ἄξετε, ib. 105, and πελάσ-

στον, x. 442, are epic aorists. Heyne wrongly took this for a future: "vos soli Aehivos eripere potestis, si fortiter pugnabitis."

49. ἄλλη, 'elsewhere,' viz. in any other place than where Hector is now fighting.—ὑπερκ., see xii. 468.—ἕξουσιν, καθέξουσιν, 'will restrain,' keep in check.

52. αἰνότατον, adverbially used, as Doederlein observes.

53. ὄ γε, demonstrative, ὄτος. In ὁ λυσσώδης we have the Attic use of the article. Similarly in viii. 299 Hector is called κύων λυσσητήρ.—Διὸς πάϊς, an ironical allusion to Hector's vaunting manner: he talks and acts as if he thought he were a son of Zeus.

55. σφῶν, like σφῶ in 47, is emphatic: 'may you two be inspired by some god,' lit. 'O that some god may put it in the hearts of you two,' &c.—ὦδε, οὕτως ὡς νῦν ὑπομένετε, Schol. Viet. Mr. Gladstone remarks (*Juventus Mundi*, p. 196) that Poseidon does not place himself openly and by name in opposition to Zeus; and he compares inf. 68, where the Oilean Ajax recognizes the pretended Calchas 'some one of the gods' of Olympus.

τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.”

ἦ, καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
ἀμφοτέρω κεκοπῶς πλήσεν μένεος κρατεροῖο, 60

γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.

αὐτὸς δ', ὡς τ' ἴρηξ ὠκύπτερος ὤρτο πέτεσθαι,
ὅς ρά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς
ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,

ὡς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσίχθων. 65

τοῖν δ' ἔγνω πρόσθεν Ὀιλιῆος ταχὺς Αἴας,

αἴψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν

“ Αἴαν, ἐπεὶ τις νῶι θεῶν, οἷ' Ὀλυμπον ἔχουσιν,

μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—

οὐδ' ὃ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής· 70

ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημάτων

57. τῷ κε κ.τ.λ. ‘Then, indeed, however eager he may be, you might force him to retire from the swift ships, aye, even if the Olympian sire himself is rousing him for the fight.’ The last words are said with bitterness, and refer to the spite of Poseidon against Zeus, sup. 16.—The active sense of ἐρώειν in this passage is remarkable, and seems more like the Alexandrine than the genuine epic use. So Theoc. xxiv. 100, φᾶ, καὶ ἐρώσας ἐλεφάντινον ἄχετο δίφρον, i. e. ‘having left his chair.’ Ibid. xiii. 74, οὐνεκ ἐρώησε τριακοντάσυγον Ἀργῶ. Callim. Hymn. in Del. 133, εἶπε, καὶ ἠρώησε μέγαν ῥόον.

59—75. Poseidon inspires the Ajaxes with new strength by a stroke of his wand, and retires from the scene. Conscious of new vigour, they recognize a god under the guise of Calchas, sup. 45.

59. σκηπανίῳ, σκήπτρῳ. Cf. xxiv. 247.—κεκοπῶς, πεπληγῶς, as Circe tried to bewitch Ulysses βάβδω πεπληγυῖα, Od. x. 319. Antimachus, the Schol. Ven. informs us, read κεκοπῶν, the reduplicated aorist. The staff was the badge of soothsayers (cf. 45) and heralds, implying dignity and authority.—γυῖα κ.τ.λ., a verse applied to Diomedes in v. 122. Cf. xxiii. 772.

62. ὤρτο, the epic aorist, *surgere solet*.—αἰγίλιπος, see on ix. 15.—ἀρθείς, soar-

ing from a spiry peak to give chase to, i. e. by darting down upon another bird over the plain. Even so, adds the poet, did Poseidon rush off to the τοὺς ὑπίθην, or hindermost Greeks, inf. 83.—ἀπὸ τῶν, viz. from the Ajaxes. He wished, says the Schol. Vict., to be recognized by them in order to give them encouragement.

66. τοῖν. Of these two the son of Oileus perceived first that it was a god that had addressed them.

68. ἐπεὶ. There is a sufficient apodosis in ver. 73, ‘As some god, not a man, urges us to fight, I feel in my own heart also a disposition to do this,’ viz. as described sup. 60.

70. θεοπρόπος. See on i. 85.—ἴχνια, *gressus*, not *vestigia*. This is clear from adding κνημάτων. His way of walking seemed to be divine, not human, as he retired. Other recorded readings were ἴθματα and ἴχματα. Doederlein construes μετόπισθε ποδῶν &c., and takes ἴχνια in the negative sense, i. e. that there were no footsteps at all left on the ground, because, as a god, he would walk rather in air, as in xiv. 285, ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη, viz. of Ἥρα and Ἔπνος. His objection to the common rendering (which is clearly the natural one) is that “nec enim crura figunt vestigia.”

ρέϊ' ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ.
καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
μᾶλλον ἐφορμάται πολεμίζειν ἢ δὲ μάχεσθαι,
μαιμῶωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθεν." 75

τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας
"οὔτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
μαιμῶσιν, καὶ μοι μένος ὄρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι μενοινῶ δὲ καὶ οἶος
Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμη γηθόσυννοι, τὴν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὄπιθεν γαιήοχος ὤρσεν Ἀχαιοὺς,
οἳ παρὰ νηυσὶ θοῆσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέω καμάτῳ φίλα γυῖα λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
Τρῶας, τοὶ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ.
τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ. ἀλλ' ἐνοσίχθων
ρέϊα μετεισάμενος κρατερὰς ὄτρυνε φάλαγγας. 90
Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
Πηνέλεων θ' ἦρωα Θόαντά τε Δηίπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μῆστωρας αὐτῆς.
τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα.

72. περ, i. e. even when they assume a mortal shape.

75. πόδες καὶ χεῖρες. Cf. sup. 61.

76—80. The other Ajax replies, that he feels the same energy himself.

79. ἔσσυμαι, 'I move nimbly,' the perfect, as ἐσσύμην is the epic aorist, of σέω, root σεF or σοF.—μενοινῶν, whence μενοίνεον (Ionice) in xii. 59, προθυμείσθαι.—καὶ οἶος, 'even unsupported.'

82. χάρμη, τῆ μάχῃ, Schol. Ven. Rather, σπουδῇ τῆ περὶ μάχην, the war-spirit infused into them, sup. 60.—γηθόσυννοι, cf. vii. 122.

83—124. Poseidon (still in the form of Calchas) goes to the other Greeks, who were now resting, and stirs them to the fight with bitter reproaches.

83. τοὺς ὄπιθεν. It may be doubted if this means the Greeks who were fur-

thest from the invading Trojans, and were in the rear of the fight, and so nearest to the ships, or if we should construe ὄπιθεν ὤρσεν τοὺς (τούτους) οἳ κ.τ.λ., 'he roused to action, or sent back to the fray, those who were resting.'

85. ἅμα τε κ.τ.λ. They were not only tired with fighting, but they were demoralized by the sight of the enemy breaking into the camp; and thus they were weeping from despair of their safety.

87. See sup. 50.

90. μετεισάμενος, Schol. μετελθών.—ρέϊα, viz. ὥστε θεός. Heyne and others construe ρέϊα ὄτρυνε, against the natural order of the words. The notion is, that he reached them in a stride or two, as sup. 20.

91. Λήϊτον—Πηνέλεων. See ii. 494.

“ αἰδώς, Ἀργεῖοι, κοῦροι νέοι. ὕμιν ἔγωγε 95
 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ’ ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὀρώμαι,
 δεινόν, ὃ οὐ ποτ’ ἔγωγε τελευτήσεσθαι ἔφασκον, 100
 Τρῶας ἐφ’ ἡμετέρας ἰέναι νέας, οἳ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰοίκεσαν, αἶ τε καθ’ ὕλην
 θῶων παρδαλίων τε λύκων τ’ ἦια πέλονται
 αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ’ ἔπι χάρμη.
 ὡς Τρῶες τὸ πρῖν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ’ ἠβαιόν.
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν’ αὐτάς. 110
 ἀλλ’ εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν
 ἦρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,

95. αἰδώς, ‘shame on you, Argives, who are young and born to fight.’ Heyne supplies ἔστω, h. e. αἰδεῖσθε, *rudorem servate*. ‘Tis to you that I look to save our ships by doing battle.’—For κοῦροι, ‘the fighting class,’ or men of good birth, see iv. 316.

97. ὑμεῖς, emphatic: ‘if you shall prove remiss in the deadly (or dismal) fight,’ i. e. in the fight because it is distressful and slaughterous, ‘then indeed the day has now appeared for your defeat by the Trojans.’—εἶδεται, Schol. Ven. ἀνεφάνη.

101. Τρῶας κ.τ.λ. Scil. βαρβάρους ἐπὶ Ἑλληνικάς, as the Schol. supplies. There is an affectation of surprise in the remark, which is made as if by Calchas.

102. φυζακινῆς, ‘timid,’ ‘shy;’ a remarkable word, by no means of archaic character, and found only in this passage.

103. θῶων, wild dogs, or jackals. See xi. 474.—ἦια, the food, provision, *viaticum*. Schol. τὰ βρώματα τὰ ἐν ὁδῷ. This word, which is not uncommon in the Odyssey, occurs here only in the Iliad. The ι is made long by the peculiar property of that letter which has

often been pointed out. See iv. 135.

104. ἡλάσκουσαι, ‘shunning intercourse with others,’ ‘going about alone.’ See ii. 470. Schol. Vict. ἐκκλίνουσαι διὰ δειλίαν καὶ ἐν ἐνὶ τόπῳ διάγουσαι, μὴ ἐπιμυγνόμεναι τοῖς ἄλλοις.—ἐπι, ἔπεστι, ‘there is no spirit of fight in them.’ Cf. sup. 82.

106. ἠβαιόν. See on ii. 379.

107. ἐκὰς πόλιος. Venturing far from their city even to our naval camp. This verse occurred v. 791.—ἡγεμόνος, Agamemnon.—λαῶν, viz. Achilles and the Myrmidons, who hold aloof from the war through their dispute with the general.

110. νηῶν. The general construction is ἀμύνειν τινί τι. Cf. xvi. 522, ὃ δ’ οὐδ’ οὐ παιδὸς ἀμύνει, and xv. 731. In xviii. 171, Πατρόκλου ἐπάμνονον seems different, the ἐπὶ giving more the sense of ἐπιβοηθεῖν, and there is a var. lect. Πατρόκλω. The implied sense appears to be ἀπὸ νηῶν or μαχόμενοι περὶ νηῶν.

111. εἰ καὶ κ.τ.λ. ‘If ever so truly Agamemnon is in fault, for having put a slight on Achilles, yet we at all events ought not to be remiss in the war.’

οὔνεκ' ἀπητίμησε ποδώκεα Πηλείωνα,
 ἡμέας γ' οὐ πως ἔστι μεθιέναι πολέμοιο.
 ἀλλ' ἀκεώμεθα θᾶσσον· ἀκεσταί τοι φρένες ἔσθλων.
 ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς 116
 πάντες ἄριστοι ἔοντες ἀνὰ στρατόν. οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχησαίμην ὅς τις πολέμοιο μεθείη
 λυγρὸς ἔών· ὑμῖν δὲ νεμεσῶμαι περὶ κῆρι.
 ᾧ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μείζον 120
 τῆδε μεθημοσύνη. ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ· γὰρ μέγα νεῖκος ὄρωρεν.
 "Ἐκτωρ δὴ παρὰ νηυσὶ βοῆν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχηα."
 ὥς ῥα κελευτιῶν γαιήοχος ᾤρσεν Ἀχαιοῦς. 125
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἅς οὔτ' ἂν κεν Ἄρης ὀνόσαιτο μετελλῶν

113. ἀπατιμᾶν, 'to dishonour,' is only found here, and strictly speaking is contrary to analogy. We have ἀπητμασμένη in Aesch. Eum. 95. Doederlein well compares ἀπημελημένον, Herod. iii. 129. He thinks the ἀπὸ involves the notion of rejection and contempt. But none of these forms seem to belong to the archaic Greek.

115. ἀκεώμεθα, 'let us heal or amend our errors, and the sooner the better' (θᾶσσον). The object is left indefinite, and variously supplied, τὴν ἀμέλειαν, τὸ ἐλάττωμα, τὸ ἀμάρτημα (Scholl.), ἡμᾶς αὐτοῦς, Doed., φρένας, Trollope.—ἀκεσταί, 'curable.' We, as ἔσθλοι, he says, ought to make amends for our mistakes, and to act better. Mr. Grote (vol. i. p. 557) appears to refer this to Achilles, and he observes that it is inconsistent with ix. 496; but this seems an oversight. Cf. xv. 203, στρεπταί μὲν τε φρένες ἔσθλων.

116. καλὰ. Besides the question of interest, it is not even honourable, &c.

118. μαχησαίμην. So v. 875, σοὶ πάντες μαχόμεσθα. "Inferiori viribus homini, caloni, gregario, equidem hand indignatus essem, si eum remissum pugnando viderem; at vobis (scil. qui satis validi et fortes estis) vel maxime succenseo animo meo." Heyne. Or perhaps, 'For my part, I would not care to quarrel (i. e. argue) with a man who was remiss in fighting because he was a coward;

but with you I am vexed in my very heart.'—λυγρὸς, δειλὸς, as inf. 237. Od. xviii. 107, 'a poltroon,' 'a poor low-spirited churl.'

120. ᾧ πέπονες, 'Ye soft ones!' See on ii. 235.—μείζον, 'greater than even that you have done.' Or, with Doederlein, 'greater than if you fought for a chief who deserves it so little as Agamemnon.'

122. νέμεσιν. Nearly a synonym of αἰδῶ. See xv. 211. A 'just feeling of anger' is the proper sense of the word. Thus 'be ashamed of yourselves,' and 'be vexed at yourselves,' amount to much the same. The Schol. explains it, τὴν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσγνομένην μέμψιν. And so Doed. "infamiam aliunde imminentem."

124. μακρὸν ὄχηα. The long bar, *sera*, *μοχλός*. See xii. 121.

125—135. Encouraged by the exhortations of Poseidon, the Greeks form in dense ranks around the Ajaces, and await the attack of the Trojans. This passage is said by Plutarch to have been recited by Homer in his contest with Hesiod. Mr. Trollope speaks of the "tradition" with more respect than it deserves.

125. κελευτιῶν. See on xii. 265.

127. ὀνόσαιτο, φαίλους ἡγήσασατο. See iv. 539; xvii. 398. The combination of ἂν κεν (ἀνὰ and κατὰ) is remarkable, and is noticed by the Schol. Ven. An

οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳάς τε καὶ Ἔκτορα δῖον ἔμιμνον,
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμῳ. 130
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνήρ
 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν
 νευόντων ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σειόμεν'. οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135
 Τρῳῆς δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ
 ἀντικρὺ μεμαῶς, ὄλοοῖτροχος ὡς ἀπὸ πέτρης,
 ὄν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὄση,

obvious correction would be οὔτ' ἄρ κεν Ἀρης.—λαοσσόος, not from *σοός*, 'saviour of the people,' but from the root *σεφ*, *σεύειν*, *ἐγείρειν*, as in *δορυσσόος*.

130. *προθελύμῳ*. A very obscure epithet. See on ix. 541; x. 15. It is here explained 'overlapping,' Schol. Viet. *ἀλλεπαλλήλῳ*. Perhaps the figure is from foundation-stones thrown forward (*προβλήτες*, xii. 259), and overlapping each other. The shields were *imbricated*, as it were, *πλυθηδόν*. This form of *συνασπισμὸς* is said to have been the origin of the close fighting of the Macedonian phalanx. As a military manœuvre, it seems more to suit a later than an earlier age.

131—133. These lines occur also in xvi. 215—217.

132. *φάλοι* appear to be the ridges or the projecting plates in the helmets, which were so closely packed that they touched each other. Rich (Comp. Dict. Antiq., p. 313) explains it to mean, that one *φάλος* on the same helm touched another *φάλος*. But the true meaning is clear from the next line.

134. *ἐπτύσσοντο*. Again an obscure word. Doederlein thinks it means 'were doubled,' hyperbolically for 'were bent,' viz. by their own weight and length. Arnold, 'they met in the air, and deviated from their line.' Schol. Min. εἰς τὸ αὐτὸ *συνήγεται καὶ ἐκάμπτετο κραδαινόμενα*. Hesych. *ἐκραδαίνοντο*. Rather, perhaps, 'were interlaced,' 'were made to overlap,' or cross each other, so that the blades seemed one, while the handles were separate.

135. *ἰθὺς φρόνεον*, 'thought only of

going forward.' Cf. xii. 124, *τῆ β' ἰθὺς φρονέων ἵππους ἔχε*.

136—154. The Trojans, led by Hector, rush impetuously to the attack, but are stopped by the dense ranks of the Greeks, as a boulder-stone from a mountain stops on the level plain. Hector boastfully presumes on the victory.

136. *προύτυψαν*, started forward, *προενήλασαν* Schol. See xv. 306, where the same verse occurs. Like *προκόπτειν*, 'to strike down all that opposes in front,' seems the primary sense.—*ἀντικρὺ μεμαῶς*, see xxii. 284.

137. *ὄλοοῖτροχος*, a huge crushing stone, 'a roller-of-destruction,' Butt. Lexil. p. 431, who seems rightly to prefer the derivation from *ὄλος* to that from *ὄλος*, in respect of which some write *ὄλοοῖτροχος*, and so Spitzner; but the Schol. Ven. prefers the derivation from *ὄλος*, which became *ὄλοιδος* through the digamma, *ὄλοφός*. See on i. 342, and ii. 6. Liddell and Scott (Lex. in v.) dismiss almost with contempt this derivation, which however appears more natural than that from *εἶλεν*, *volvere*.

138. *κατὰ στεφάνης*, down from the margin, brink, or beetling brow of the river.—*ἔχματα*, the hold, or fastening, xii. 260; xiv. 410.—*ἀναιδέος*, huge, relentless, viz. in its destructive effects. Cf. *ἄας ἀναιδῆς*, Od. xi. 598, where the dactylic verse, expressive of the rapid motion, may be compared with 142 inf. Virgil has finely rendered this simile, Aen. xii. 684 seqq. There is a nearly parallel passage in Hes. Scut. 374 seqq., and again in 437 seqq.

ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 ὕψι δ' ἀναθρόσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
 ὕλη· ὁ δ' ἀσφαλέως θέει ἔμπεδον, ἕως ἴκηται
 ἰσόπεδον· τότε δ' οὐ τι κυλίνδεται ἐσσύμενός περ.
 ὡς Ἐκτωρ εἶως μὲν ἀπείλει μέχρι θαλάσσης
 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
 κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν, 145
 στῆ ῥα μάλ' ἐγχριμφθείς. οἱ δ' ἀντίοι νῆες Ἀχαιῶν
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν
 ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 ἦυσεν δὲ διαπρύσιον, Τρώεσσι γεγωνῶς.
 “ Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται, 150
 παρμένετ'· οὐ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
 καὶ μάλα πυργῆδὸν σφέας αὐτοὺς ἀρτύναντες,
 ἀλλ' οἶώ, χασσονται ὑπ' ἔγχεος, εἰ ἐτέόν με
 ᾤρσε θεῶν ᾠριστος, ἐρίγδουπος πόσις Ἥρης.”
 ὡς εἰπὼν ᾠτρυνε μένος καὶ θυμὸν ἐκάστου. 155
 Δηίφοβος 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,

141. ἀσφαλέως, without stoppage, without a check.—ἕως, pronounced εἶος, as in i. 193.

142. ἐσσύμενος is accented as an epic aorist participle, not ἐσσυμένος, as from ἐσσυμαι sup. 79. See sup. 57. The first syllable, therefore, would seem to be the preposition.

143. εἶως μὲν, τῶς, ὅτε μὲν, ‘for some time.’—ἀπείλει, ‘vauntingly declared,’ even as the stone *threatens* to go much further, till its momentum is spent on the level.—ῥέα, a monosyllable, as not unfrequently. See Hes. Opp. 5. Inf. xvii. 461, 462; xx. 101. 263.

146. ἀντίοι, viz. as they had rallied, sup. 95.

147. ἀμφιγύοισιν. See i. 607. Doederlein explains it to mean a kind of pole-axe, with a point to stab as well as a blade to cut.

148. This line occurred iv. 535 and v. 626, and the next in viii. 227, and

elsewhere.

152. πυργῆδὸν κ.τ.λ. See xii. 43.

153. ὑπ' ἔγχεος, either ‘from under my lance,’ i. e. before it, or ‘through the force’ of it; or *διωκόμενοι*, ἐλαυνόμενοι, may be supplied.—εἰ ἐτέον, if really, as I believe. Cf. xii. 255.

155—168. Deiphobus, son of Priam, makes a daring advance, and is struck on the shield, but not hurt, by the javelin of Meriones, who then retires.

158. ὑπασπίδια, ‘advancing under cover of his shield.’ “Moving one foot before the other, so as to be completely protected by the shield.” Trollope. Schol. Ven., ὑπὸ τὴν ἀσπίδα ἡρέμα καὶ εὐρύθμως βαίνων, ἢ ὑπὸ τὴν ἀσπίδα τοὺς πόδας τιθεῖς, τουτέστι περικαλύπτων αὐτοὺς τῇ ἀσπίδι κατὰ τὴν πορείαν. Cf. inf. 806, 807; xvi. 609. Pind. Nem. ix. 34, Χρομίῳ ὑπασπίζων, ‘attending on Chromius in the fight, under the close shelter of his shield.’

καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' εἴσην
 ταυρείην. τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν 161
 ἐν καυλῷ ἔαγγη δολιχὸν δόρυ. Δηίφοβος δέ
 ἀσπίδα ταυρείην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
 ἔγχος Μηριόναο δαΐφρονος. αὐτὰρ ὁ γ' ἦρωσ
 ἄψ' ἐτάρων ἐς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶσ 165
 ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
 βῆ δ' ἰεναὶ παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίηφι λείλειπτο.

οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἷόν.
 ναῖε 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, 175
 ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσιν.
 τόν ῥ' υἷος Τελαμώνος ὑπ' οὔατος ἔγχεϊ μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελήϊ ὡς,
 ἣ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση. 180
 ὡς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι

162. ἐν καυλῷ, 'at the neck,' viz. the end next the iron head. See xvii. 607.

163. ἀπὸ ἔο. Before (157) he had held it simply in front; now he holds it out at arm's length, in a somewhat timid manner, lest the next javelin should pierce through it, and reach him.

165. χώσατο, 'he was vexed.' The Scholiasts explain it by *συνεχύθη*, ἐλυπήθη.—*νίκης*, the victory which was denied him.

168. δόρυ μακρόν. This was the δολιχόσκιον ἔγχος, or long lance, as distinct from the short javelin. Of the latter the hoplite usually carried two. Both are frequently represented on very ancient Greek vases. But δόρυ and ἔγχος are often used as synonyms for either. See inf. 256. 260. 296.

169—205. The conflict now rages.

Teucer slays Imbrius with his spear, but is hindered from spoiling the body by Hector, who aims at him, but kills Amphimachus instead. Hector in turn is met by Ajax. The Greeks recover the body of Amphimachus, and decapitate that of Imbrius.

172. Πήδαιον. Schol. Vict. ὑπὸ τὴν Ἰδην πόλιν πρὸς Θήβην, οἱ δὲ, πρὸς Καρίαν. τινὲς δὲ τὴν αὐτὴν τῇ Πηδάσῳ.

175. ἄψ. Schol. Vict. πάλιν ἀπὸ Πηδάσου ἦλθεν εἰς Ἴλιον· ἤδη γὰρ ἄλλοτε ἦλθεν εἰς Τροίαν διὰ τὸν γάμον.—παρ Πριάμῳ, at the palace of Priam. The regard in which Priam held him is added to show the greatness of the loss which Teucer inflicted on the Trojans.

179. ἔκαθεν κ.τ.λ. Cf. Od. v. 476, ἐν περιφαινομένῳ, in a clear open space.

Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῶ.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον Κτεάτου υἱ' Ἀκτορίωνος 185
 νισσόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ.
 Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῶ 190
 Ἐκτορος. ἀλλ' οὐ πη χροδὸς εἴσατο, πᾶς δ' ἄρα χαλκῶ
 σμερδαλέῳ κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ὦσε δέ μιν σθένει μεγάλῳ. ὁ δὲ χάσσαι' ὀπίσσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί.
 Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς, 195
 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 ὥς τε δὴ αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήια πυκνά,
 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσι εἶχοντε, 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύο Αἴαντε κορυστά
 τεύχεα συλήτην. κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρήης.
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,

184, 185. ὁ μὲν, Teucer; ὁ δὲ, Hector.
 —Κτεάτου, see on ii. 621; xi. 750.—
 νισσόμενον κ.τ.λ., *ryham ingredientem*,
 Spitzner. So πόλεμος is often a synonym
 of μάχη.

191. οὐ χροδὸς εἴσατο must mean
 'reached not to the skin,' οὐκ ἔτυχε.
 The Scholiasts explain διήλθε, διὰ τοῦ
 χροδὸς ἐπορεύθη, and some took χροδὸς as
 the uncontracted nominative for χροῦς,
 and εἴσατο in the sense of ἐφάνη (xxiv.
 319). Cf. iv. 138, διὰ πρὸς δὲ εἴσατο καὶ
 τῆς. In xi. 358, καταείσατο γαίης per-
 haps means, 'came against the earth,'
 i. e. struck it. For the genitive, com-
 pare προσικέσθαι, ἐφικέσθαι τινός, a fre-
 quent idiom. — πᾶς, κ.τ.λ., i. e. Ἐκτωρ
 πᾶν τὸ σῶμα ἐκεκάλυπτο.

192. ὀμφαλόν, the central boss. This
 word seems compounded of ὄμβ or ὄμπ
 (Lat. *umbo*, Angl. *hump*) and perhaps also
 of φαλ, ὄμπ—φαλ, meaning literally, 'a
 projecting patch.'

193. ὁ δὲ, Hector.

198. δύο λέοντε. The simile of two
 lions,—male and female, we may sup-
 pose,—hunting together is said not to
 be true to nature; hence Zenodotus would
 read δὴ αἶγε, which would give a goat
 separately to each lion, and so spoil
 the comparison. The Scholiasts well
 compare two verses of Aeschylus (frag.
 30 Dind.), εἶλκον δ' ἔνω λυκηδόν,
 ὥστε διπλοὶ λύκοι νεβρὸν φέρουσι ἀμφὶ
 μασχάλαις. — ὑψοῦ κ.τ.λ., after the
 fashion of the feline race, which do not
 drag, but carry their prey lifted high
 in their mouths.

201. κορυστά may perhaps mean
 'gigantic.' See on iv. 457.

202. συλήτην, ἐσυλαέτην. The im-
 perfect means 'proceeded to spoil.' The
 Schol. Min. fancied it was a shortened
 form for ἐσυλησάτην.—The casting of
 the head at Hector's feet was intended
 to show the vengeful feelings of the
 Greeks towards that hero. Imbrius had
 married a half-sister of Hector, sup. 173.

ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου.
 Ἔκτορι δὲ προπάρουθε ποδῶν πέσεν ἐν κονίησιν. 205
 καὶ τότε δὴ περὶ κῆρα Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δημοτῆτι,
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὄτρυνέων Δαναούς, Τρώεσσι δὲ κήδ' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἑταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 ἦλθε κατ' ἰγνύην βεβλημένος ὀξεί χαλκῶ.
 τὸν μὲν ἑταῖροι ἔνεικαν, ὃ δ' ἰητροῖς ἐπιτείλας
 ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν. τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215
 εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὶ Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὡς τίετο δῆμῳ.

204. σφαιρηδὸν, δίκην σφαίρας, τὸ δὲ ἐξῆς οὕτως· ἦκε δέ μιν δι' ὀμίλου σφαιρηδὸν, ἀσπρέψας τὴν χεῖρα πρὸς τὸ εὔτονον τῆς βολῆς. Rather, as in xii. 408, and 467, it means ἐπιστραφεῖς, 'turning himself round to,' i. e. 'towards.' And so Doederlein, "circumacto corpore, ad Trojanos conversus."

206—220. Poseidon, angry at the death of Amphimachus, assumes the form of Thoas, the son of Andraemon, and incites Idomeneus to fight against the Trojans.

207. υἱωνοῖο, his grandson. Κτέατος γὰρ Ποσειδῶνος, Schol. Vict. See xi. 751. His putative father was Actor.

209. ὄτρυνέων. One of the many Ionic futures in —έω, on which see on iv. 411.

211. ἐρχόμενος. Idomeneus was coming from the tent of some comrade (who is not named, but probably was Meriones, since inf. 249 he is called by him φίλταθ' ἑταίρων) to his own tent, ἐς κλισίην, to fetch his armour. Schol. Vict. ἦεν ὀπλιούμενος δηλονότι· τινὲς δὲ ἐς κλισίην τοῦ ἑταίρου· οἱ δὲ, ἐς ἣν ἔεν κλισίην. The vulgate reading was ἐκ κλισίης, and so Heyne, which would mean, out of the tent of the ἑταῖρος. This makes the context quite plain: Idomeneus, when he met Poseidon, was coming out of the tent of a friend,

who had been carried thither, wounded, by his comrades; and Idomeneus, eager to return to the fight, had instructed the leach to take good care of him, and so was just leaving him. But then the best copies, the authority of the Scholiasts, and ver. 240 inf., support ἐς κλισίην. That Meriones meets Idomeneus inf. 246 no longer disabled from his wound, is not, as Doederlein contends, any difficulty, since his (Meriones') hurt might have been bound up by the ἰητροί. But from 250 he justly infers that Meriones was wounded after Idomeneus had left his tent, and that the latter was ignorant of it. According to this view, ὃ δὲ in 213 means Meriones himself, not Idomeneus, and the antithesis is between τὸν μὲν, Meriones, 213, and τὸν δὲ, Idomeneus, 215. If, however, ἑταίρου means some one other than Meriones, ὃ δὲ may refer to Idomeneus, who, after giving orders to the surgeons about his friend, was going away into his own tent.

212. κατ' ἰγνύην, Schol. τὸ ὀπίσω τοῦ γόνατος μέρος. It is called κῶληψ in xxiii. 726. Theocr. xxvi. 17, ἐπ' ἰγνύην ἐρύσασαι.

216. εἰσάμενος. See sup. 45.—Θόαντι, see ii. 638—640.—Πλευρῶνι is the dative of place; he 'ruled over Aetolians in every part of Pleuron.'

“Ἰδομενεὺ Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
οἷχονται, τὰς Τρωσὶν ἀπείλειον υἴες Ἀχαιῶν;” 220

τὸν δ' αὐτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤδα
“ὦ Θόαν, οὗ τις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἔγωγε
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνω
εἶκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτως 225

μέλλει δὴ φίλον εἶναι ὑπερμενεὶ Κρονίωνι,
νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιοὺς.
ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι
τῷ νῦν μήτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστῳ.” 230

τὸν δ' ἡμέμβειτ' ἔπειτα Ποσειδάων ἐνοσίχθων
“Ἰδομενεὺ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
ἐκ Τροίης, ἀλλ' αὐθι κυνῶν μέλπηθρα γένοιτο,
ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθίησι μάχεσθαι.
ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι ταῦτα δ' ἅμα χρῆ
σπεύδειν, αἶ κ' ὄφελός τι γενώμεθα καὶ δὺ ἔοντε. 236
συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν

220. ἀπείλειον. To what particular occasion (if indeed to any special one) this refers, is uncertain. See Mure, Hist. Lit. i. p. 297.

221—230. Idomeneus replies to the supposed Thoas, i. e. to Poseidon, that valour is not wanting on the part of the Greeks, though the fates seem against them; and he entreats Thoas to exhort the others.

222. αἴτιος, viz. of our apparent, though not real, remissness.

224. ἀκήριον, ‘heartless;’ cf. v. 812. —ἀνδύεται, *detrectat, declinat*; so in vii. 217, ἀλλ' οὐ πὼς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι. “Metaphora a jumentis detrectantibus jugum traducta,” Spitzner. (So virtually Hesychius, but his gloss is corrupt.)

227. νωνύμνους, a form of ἀνωνύμους, like δίδυμος for δίδυμος. See on xii. 70; xiv. 70.

228. μενεδήϊος, Schol. μένων τούδ' δηϊούς. See xii. 207.—ὄθι, οὐ, i. e. ὅπου ἄν. Al. ὅτε. Cf. iv. 516.

231—238. Poseidon deprecates further inactivity, and tells Idomeneus to arm in haste, and follow him.

233. αὐθι, ἐνθάδε. —μέλπηθρα, see xvii. 255; xviii. 179.—ἐπ' ἡματι τῷδε, ‘for (or on) this present day.’ Cf. x. 48, ἀνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μετήσασθαι.

235. ἅμα, i. e. ἡμᾶς συναμφοτέρους.—ὄφελός τι, of any avail, any account.

237. συμφερτὴ (Hesych. συμφορητὴ, συνακτὴ) is a verbal adjective more resembling the late Alexandrine than the old epic dialect. One can hardly doubt that the distich is of comparatively late origin. The Schol. Ven. says that Zenodotus read *συμφερτὸς δὲ βίη*. —καὶ μάλα λυγρῶν, ‘however cowardly.’ See sup. 119. Mr. Newman well renders these lines, “Consorted valour tells for much; yea, e'en of sorry fighters; But thou and I are trained, eke against the brave to quit us.” Doederlein: “Etiam imbellium hominum vis, in unum collata, aliqua tamen vis est; jam vero nos ne sumus quidem ex imbellium numero.” According to this, the sense is ἀρετὴ πέλει ἀρετῇ καὶ ἐν δειλοῖς, ἂν μόνον συμφερτῇ ᾗ. Or, as Mr. Trollope suggests, πέλει ὄφελός τι.

νῶι δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι."

ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν
'Ιδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανεν, 240

δύσετο τεύχεα καλὰ περὶ χροῦ, γέντο δὲ δοῦρε,
βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος, ἣν τε Κρονίων
χειρὶ λαβῶν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί.
ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος. 245

Μηριόνης δ' ἄρα οἱ θεράπων εὖς ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει
οἰσόμενος. τὸν δὲ προσέφη σθένος Ἴδομενῆος
“Μηριόνη Μόλου νιὲ πόδας ταχύ, φίλταθ' ἑταίρων,
τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δημοτῆτα ; 250

ἦέ τι βέβληται, βέλεος δέ σε τείρει ἀκωκή,
ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες ; οὐδέ τοι αὐτός
ἦσθαι ἐνὶ κλισίησι λιλαίομαι, ἀλλὰ μάχεσθαι.”

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα
[Ἴδομενεῦ Κρητῶν βουληφόρε χαλκοχιτώνων,] 255
“ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίησι λέλειπται,
οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὁ πρὶν ἔχεσκον,

239—253. Idomeneus arms himself in his tent, and in returning is met by Meriones at a little distance from it. He inquires from the latter the reason why he left the fight.

239. See xvi. 726.

240. κλισίην. See sup. 213.—γέντο, εἴλετο, see on viii. 43.

242. ἀστεροπῇ. See on xi. 66. 184. The quick pace (θέοντος, 245) and the flashing brightness of the armour are the points of comparison.

244. ἀρίζηλοι, ἀρίδηλοι. See on ii. 318.

247. ἦει. Meriones (sup. 168) was going to his tent (see inf. on 256) to get a lance to replace the one he had broken.

249. Μόλου νιέ. See x. 269. Schol. ἐν ἐνὶ στίχῳ καὶ τῆς συγγενείας καὶ τῆς ἰσχύος καὶ τῆς φιλίας αὐτὸν ὑπέμνησεν.

252. ἀγγελίης, sc. χάριν, ‘to bring me some news.’ Many of the old commentators took this for the nominative; but see on iii. 206. The accusative,

ἀγγελίην, may have been the genuine form. See iv. 384; xi. 140; xv. 174.

254—294. A long conversation ensues between Idomeneus and Meriones, in which each asserts his own, and his confidence in his companion's valour. As an episode, perhaps for the relief and change of the narrative, this may be compared to the colloquy of Diomedes and Glaucus, vi. 119 seqq.

256. εἴ τι λέλειπται. He here speaks more doubtfully about the matter than above, 168. The τοι may also stand for σοι, which makes it uncertain whether Meriones was going to his own tent for a spear, or to that of Idomeneus, to borrow one; and on this again depends the interpretation of ἐγγὺς κλισίης sup. 247. The Schol. Vict. gives both explanations, and it is difficult to decide between them. The former seems the more probable from 268 inf.

257. κατεάξαμεν. The Schol. Ven. says that some read κατέαξα μὲν, to avoid the close concurrence of singular

ἀσπίδα Διηφόβοιο βαλὼν ὑπερηγορέοντος.”

τὸν δ' αὐτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΰδα
 “δούρατα δ', αἶ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις
 ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα, 261
 Τρώια, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ οἶω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανώοντες.” 265

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠΰδα
 “καὶ τοι ἐμοὶ παρά τε κλισίῃ καὶ νηὶ μελαινῇ
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδὸν ἔστιν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρῶτοισι μάχην ἀνὰ κυδιάνειραν 270
 ἵσταμαι, ὅππότε νεῖκος ὀρώρηται πολέμοιο.
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἶω.”

and plural, in defence of which, however, he well quotes Eur. Ion 391, κωλυόμεσθα μὴ μαθεῖν ἢ βούλομαι.

260. δούρατα δ'. “Nay, spears (if you want them) you will find in any number (‘from one to twenty,’ we should say) standing in my tent against the sunny front.”—ἐνώπια, usually applied to a palace, is here said of a general's tent, in which case the epithet is probably a mere common-place. See on viii. 435. Some of the commentators construed it with δούρατα, ‘all shining as they were.’ For παμφανόων (there is no verb παμφανῶν), see v. 4.—δῆεις, ix. 418.

262. ἀποαίνυμαι, ‘I am in the habit of taking from those I have slain.’—οὐκ οἶω, ‘I have no idea of,’ ‘I never think of such a thing.’ This is a singular use for οὐ δοκῶ, or οὐ δοκεῖ μοι. Perhaps we should read πολεμίζειν, ‘I do not expect ever to fight otherwise than in close contest;’ and so I keep the arms of a hoplite ready at hand.

265. γανώοντες. See xix. 359, κόρυθες λαμπρὸν γανώουσαι. Aeschylus uses γάνος in this sense, of bright armour, Ag. 562.

268. οὐ σχεδὸν, i.e. my tent is too far off for me now to fetch arms from thence, and therefore I borrow one from a friend, viz. Idomeneus.

269. λελασμένον, ἐπιλήσμονα. Cf. xvi. 776, λελασμένον ἵπποσυνάων. This is proudly said, as if Idomeneus had claimed credit for a bravery peculiarly his own.

270. ἀνὰ μάχην, sc. ἐπιστραφώμενος, ἐποικχόμενος, as I go to and fro in the fight, I take my stand ever in the front, i.e. when a stand is to be made.—ὀρώρηται, which might be regarded either as a reduplicated epic aorist, or from a present ὀρώρω (like πεφύκω, &c.), which occurs in xvi. 633, is most probably an Ionic perfect passive, though these forms are rare. In Plato, Theaet. p. 200, C, we have ἔωσπερ ἂν κεκτῆται, for κεκτημένος ἦ. Cf. Od. xix. 377, ἐπεὶ μοι ὀράρεται ἐνδοθι θυμός.

273. λήθω. A play on λελασμένον sur.—σὲ αὐτὸν, that you yourself well know what I am, viz. as being your squire and attendant. Mr. Trollope thinks that to this relation between the two warriors, who were in a manner rivals, is due the long and not very appropriate dialogue between them in this place. “Meriones inferred from the expression of Idomeneus in 263, that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side.”

τὸν δ' αὐτ' Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῦδα
 "οἶδ' ἀρετὴν οἶός ἐσσι τί σε χρὴ ταῦτα λέγεσθαι ; 275
 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
 ἔνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη,—
 τοῦ μὲν γὰρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη,
 οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 280
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἴζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κῆρας ὀιομένῳ, πάταγος δέ τε γίγνεται ὀδόντων
 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ τρέπεται χρῶς, οὔτε τι λήνη
 ταρβεῖ, ἐπειδὴν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαὶ λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 εἰ περ γὰρ κε βλεῖο πονεύμενος ἠὲ τυπέης,
 οὐκ ἂν ἐν αὐχέν' ὄπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἦ στέρνων ἦ νηδύος ἀντιάσειεν 290

275. λέγεσθαι, διαλέγεσθαι, 'to talk about,' as inf. 292, ii. 435, and frequently. In the next verse λεγοίμεθα is, 'if we were being chosen (or counted out, ἀριθμοίμεθα, Schol. Ven.) for an ambuscade,'—a service always regarded as the most dangerous; see i. 227. Gladstone, "Studies," iii. p. 93 and 106. The apodosis is at ver. 287.

278. ἔνθα, *siquidem ibi apparet qui ignavus, qui fortis sit.* Doederlein takes it as a demonstrative, not a relative; and one way seems about as good as the other.

279. ἄλλυδις ἄλλη, i. e. he turns first pale, then flushed &c. Cf. xii. 461.

280. ἦσθαι, supply ὥστε. So ἴζεσθαι ἐς λόχον xviii. 522. His mind is not sufficiently under control,—he has not presence of mind,—to sit quiet, but he kneels first on one leg, then on the other. Schol. Ven. μετακαθίζει ἐπ' ἀμφοτέρους πόδας. Such a compound as μετακλάζει (Hesych. γονατίζει) can have little claims to a high antiquity. Others have remarked that ἐπειδὴν in 285 belongs to the Greek of a late period. The passage is however a fine one, and probably very true to nature.

282. πατάσσει intransitive, just as we

say 'beats.' Cf. vii. 216, "Ἐκτορὶ τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν.

285. πρῶτον. Doederlein thinks this is masculine, in the sense of 'his first ambuscade.' The more natural sense is, 'when first he takes his station among them.'

286. τάχιστα. All his anxiety is centred on the danger being soon encountered.—μιγήμεναι, προσμίξει τοῖς πολεμίοις.

287. ὄνοιτο, supply τις. Doederlein compares for the ellipse xxii. 199.

288. βλεῖο, the epic aorist, whence βλήσθαι and βλήμενος. The second person is used (where we might have expected βλεῖτο in continuing the description of the brave man) in respect of τεόν in the line before.—τυπέης, viz. by a near thrust or blow, opposed to βλεῖο, by a javelin.

289. ἐς αὐχένα would seem a better reading than ἐν αὐχένι.

290. ἀντιάσειεν, scil. τὸ βέλος, seems to take the construction of ἄντα τύχοι, 'it would hit breast or belly in front, as you pressed on (or hid) to have your say with the foremost in the fight,' viz. to attack the enemy, which is spoken of as a converse or conversation with them,

πρόσσω ἰεμένοιοι μετὰ προμάχων ὄαριστύν.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὧς
 ἔσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ
 ἀλλὰ σύ γε κλισίηνδε κιῶν ἔλευ ὄβριμον ἔγχος.”

ὧς φάτο, Μηριόνης δὲ θεῶ ἀτάλαντος Ἄρηι 295
 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλώς.
 οἶος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν,
 τῷ δὲ φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβῆς
 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300
 τῶ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον
 ἦε μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε
 ἔκλυον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·
 τοῖοι Μηριόνης τε καὶ Ἴδομενεὺς ἀγοὶ ἀνδρῶν
 ἦισαν ἐς πόλεμον κεκορυθμένοι αἴθοπι χαλκῷ. 305
 τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν.
 “ Δευκαλίδη, πῆ τ' ἄρ μέμονας καταδύναι ὄμιλον ;

“festiva proeliandi significatio,” Doederlein, who would render ἀντιάσειεν *fruaturscendens*, as ἀντιῶν ταύρων Od. i. 25.

292. λεγόμεθα, cf. 275. This verse occurs again xx. 244.

293. ὑπερφιάλως, καθ' ὑπερβολήν, ‘excessively.’

294. κλισίηνδε, scil. ἐμήν. See sup. 267, 268.

295—310. Meriones and Idomeneus go forth armed, and are compared to Ares, the war-god of Thrace, and his attendant Rout (φόβος). Meriones asks his companion at what point he proposes to re-enter the fight.

297. μεμηλώς, intent on fighting; having conceived a great concern and desire for the fight; πολλήν φροντίδα μάχης ἔχων, Schol.

298. μέτεισιν. Spitzner compares vi. 86, ἀτὰρ σὺ πόλινδε μετέρχεο.

299. Φόβος, as elsewhere Δεῖμος, and in Ar. Pac. 255 Κυδοιμὸς, is the mythical companion and child of Ares, since war produces terror. See Hes. Scut. 144. Virgil imitates this in a very fine passage, Aen. xii. 331 seqq.

301. Θρήκης, traditionally the native country of Ares, *Mavortia terra*.—Ἐφύρους μετὰ, to visit, or join, the people of Ephryra,—worshippers, per-

haps, of that god, as many northern races, e. g. the Scythians, were. Either Crannon in Thessaly or Ephryra in Thesprotia seems meant. The Phlegyes are said to have been a piratical race in the neighbourhood of Daulis and Thebes, living at Gortyna.

303. ἔκλυον. The Ephyreans and Phlegyans are represented as appealing to Ares for aid in a quarrel, but Ares and Terror only hear one side, and give the victory to that party. Schol. Viet. ἐξηγεῖται τὴν ἑτεραλκίαν νίκην.—ἐτέροισι, see vii. 26. Doederlein explains it, ‘they hear neither of them, but give the victory to the other party,’ viz. the Thracians; and he thinks this is added to show the unrelenting spirit of the two warriors. Yet it may be questioned if οὐκ ἔκλυον ἀμφοτέρων can be the same as οὐδέτερον ἔκλυον.

306. τὸν καὶ, a variant of the common formula τὸν μὲν ἔπειτα. The Schol. Ven. says the ancient critics held καὶ to be περισσὸς, superfluous. Doederlein construes καὶ πρότερος, against the natural order.

307. Deucalus, as the father of Idomeneus, is another form of Deucalion, inf. 451; xvii. 608.—For the interrogative τ' ἄρ, see i. 7.

ἦ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἦ ἀνὰ μέσσοις,
 ἦ ἐπ' ἀριστερόφιν ; ἐπεὶ οὐ ποθὶ ἔλλομαι οὕτως
 δεύεσθαι πολέμοιο κερηκομόωντας Ἀχαιοῦς." 310

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΐδα
 " νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἴσι καὶ ἄλλοι,
 Αἶαντές τε δὺν Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἳ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο, 315
 Ἐκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
 αἰπὺ οἳ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρήσαι, ὅτε μὴ αὐτὸς γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῆσιν. 320
 ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,

308. ἐπὶ δεξιόφιν. Perhaps for ἐπὶ δεξιῶν, scil. ἰών, 'towards the right;' although the ancient commentators, with whom Spitzner seems inclined to agree, regarded this as equivalent to the more common ἐπὶ δεξιᾷ. The Scholiasts understood τὸν ἐπιδέξιον ὄμιλον. See Mr. Hayman, Appendix to the *Odyssey*, p. xxix.

310. δεύεσθαι. 'Since I expect that nowhere are the long-haired Achaeans so deficient in the war (as in that part).' Schol. Vict. οὐδαμοῦ ἐνδεεῖς τοσοῦτον οἶμα τῶν βοηθησόντων εἶναι τοὺς Ἀχαιοὺς, ὅσον ἐπὶ τὰ ἀριστερά. Mr. Trollope, who says that all the commentators have mistaken the meaning of the passage, explains it, "Since I expect that the Greeks will nowhere be in want of war; i. e. engage where we will, we shall have fighting enough." This takes no account of οὕτως, in which the difficulty chiefly lies. Perhaps it means, 'as things now are.' Yet Mr. Trollope rightly adds, "The true sense of the passage is supported by the reply of Idomeneus, who shows that all parts are not equally in want of assistance; but, though there would be enough to do in every direction, still the left wing was in more immediate need of support."

311—327. Idomeneus replies, that the ships are sufficiently protected by the Ajaxes and Teucer from the assault of Hector, and he therefore would rejoin the fight on the left, where aid is most needed.

315. Spitzner places a comma at ἐλώωσι, and construes ἐσσύμενον πολέμοιο = ἰέμενον. He rightly rejects the interpretation of Buttman, *Lexil.* p. 28, who regards πολέμοιο as a genitive of place. Not much better, perhaps, is Doederlein's explanation, which is given by more than one of the Scholiasts, that ἐλώωσι πολέμου means ἀπελάσσοισι. In *Od.* iv. 733, we have καὶ ἐσσύμενός περ ὁδοῖο, without ambiguity, though inf. 630 Ἄρηος may depend on σχήσεσθε as well as on ἐσσύμενοι. It is perhaps equally good to take ἐλαύνειν ἄδην πολέμου, as in xix. 423, and ἄδην ἐλάαν κακότητος in *Od.* v. 290, as a formula taking the genitive from the sense of ἄσαι, 'to satiate with.' Mr. Trollope's explanation (from Heyne) is unsatisfactory, οἳ μιν ἐλώωσι, καὶ ἐσσύμενον, εἰς ἄδην πολέμοιο. The phrase is a difficult one, and it was one that greatly perplexed the ancient commentators, some of whom read οἳ μιν ἄδην ἐάσοισι or ἀάσωσι, i. e. κορέσοισι.

316. εἰ καὶ seems a probable emendation of Bentley's.

317. The Doric form (as it is called) of the future does not occur elsewhere in Homer, but is found in Hes. *Opp.* 503.—κείνων, emphatic; 'they will not easily be beaten' &c.

319. ὅτε μὴ = εἰ μὴ, nisi Jupiter ipse ignem injecerit, i. e. unless indeed the ships are set on fire by a thunderbolt.

ὃς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτὴν,
 χαλκῷ τε ῥήκτος μεγάλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῆϊ ῥήξήνορι χωρήσειεν
 ἔν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἔστιν ἐρίζειν. 325
 νῶϊν δ' ὦδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν ἢέ τω εὐχος ὀρέξομεν ἢέ τις ἡμῖν."
 ὡς φάτο, Μηριόνης δὲ θεῶ ἀτάλαντος Ἄρηι
 ἦρχ' ἴμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἦ μιν ἀνώγει.
 οἱ δ' ὡς Ἰδομενῆα ἴδον φλογὶ εἴκελον ἀλκῆν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλείοισιν,
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
 τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρύμνησι νέεσσιν.
 ὡς δ' ὄθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἦματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
 οἱ τ' ἄμυδις κονίης μεγάλην ἰστᾶσιν ὀμίχλην,
 ὡς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὄμιλον ἐναιρέμεν ὀξεί χαλκῷ.

324. οὐδ' ἂν κ.τ.λ. 'Nay, not even to Achilles the slayer of men would he (Ajax) give place, at least in the stand-up fight, though in speed of foot there is no contending with him,' viz. Achilles.

326. νῶϊν δέ. This is a difficult verse, and the commentators say but little about it, ancient or modern. Mr. Newman renders it, "Keep we to leftward of the host;" but it is not a resolve or exhortation common to the two, but a command of Idomeneus to Meriones (cf. 328); and this makes νῶϊν, either as a genitive or a dative, very obscure. 'To our left of the army' seems put for 'to the army on our left.' The Schol. Vict. takes it in this sense, νῶν κείται ἀντὶ τοῦ ἡμῶν ἐπ' ἀριστερά. Heyne, "tende mihi ad laevam castrorum." Mr. Trollope proposes ἔχειν, "nostrum est ad laevam castrorum tendere." A further difficulty is in ἔχε, which is usually applied to driving horses, but is here interpreted πορεύου, βάδιζε, Schol. Ven. 2. Doederlein takes ἔχε to mean ἔπεχε τὴν βάσιν. It does not appear that Idomeneus and Meriones were in a car; if they were, there would not be a third as driver, to whom ἔχε could be addressed.—The next verse is nearly identical with xii. 328.

329. ἦ, viz. ὄδῳ, sc. ἐπ' ἀριστερά. Construe ἦρχ' ἴμεν, ἦ μιν ἀνώγει, sc. ἵεναι.

330—344. The Trojans seeing the approach of the two warriors rush in a body to attack them. The conflict is compared to the meeting of clouds of dust in the air on a dry summer's day. The flashing brightness of the armour was dazzling to behold, and none could regard such a fight without horror.

333. ἴστατο. Here at least this verb has no sibilant or digamma-sound at the beginning.—ὁμὸν, 'like,' 'equal'; Schol. ἰσοβαρές· λέγει δὲ τῶν περὶ Ἰδομενέα Τρώων. But τῶν seems rather to refer to the combatants on each side, and ὁμὸν may mean that the fight seemed one, and not as if proceeding from two parties. Cf. iv. 437, οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς, and the similar line inf. 354.

334. ἄελλαι, blasts, or currents of air, are set in motion by whistling winds, according to the poet's conception. The intransitive use of σπέρχειν is perhaps unique, at least in early Greek.

336. ἰστᾶσιν. So in ii. 150, ποδῶν δ' ὑπένερθε κονίη ἴστατ' ἀειρομένη. Schol. Ven. 2, τὸ συμπεφυρμένον αὐτῶν εἴκασε τῇ ὑπὸ τῶν ἀνέμων μιγείσῃ κόνει.

ἔφριξεν δὲ μάχῃ φθισίμβροτος ἐγγείησιν
μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340
αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων
θωρήκων τε νεοσμῆκτων σακέων τε φαεινῶν
ἐρχομένων ἄμυδις. μάλα κεν θρασυκάρδιος εἶη
ὅς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

τὼ δ' ἀμφὶς φρονέοντε δὺν Κρόνου νῆε κραταίω 345
ἀνδράσιν ἠρώεσσιν ἐτεύχετον ἄλγεα λυγρά.

Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἔκτορι βούλετο νίκην,
κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδ' ὁ γε πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιικὸν Ἴλιόθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ νιέα καρτερόθυμον. 350

Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθῶν,
λάβρη ὑπέξαναδὺς πολιῆς ἀλός· ἤχθετο γάρ ῥα
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἰὰ πάτρην,

339. ἔφριξεν, 'hurtled,' as Aesch. Suppl. 607, *χερσὶ δεξιωνύμοις ἔφριξεν αἰθήρ*.—ἄμερδεν, 'dimmed,' as the smoke is said ἀμέρδεν, i. e. ἀμαυροῖν, bright armour, in Od. xix. 18.

342. νεοσμῆκτων, newly cleaned, or furnished. This word does not seem archaic; nor does it occur again in any early writer.—θρασυκάρδιος, "qui animo obdurato caesorum misericordia nihil movetur, sed hominum strage laetatur," Spitzner. The Scholiasts notice the use of εἶη for ἦν.

345—360. The parts respectively taken in the fight by Zeus and Poseidon are commented on. Zeus gives glory to the Trojans, in order to bring about the final triumph of Achilles, but without really desiring the destruction of the Greeks; Poseidon assists the Argives because he is vexed at the policy of Zeus. He does not however openly interfere with the councils of his elder and wiser brother.

345. ἀμφὶς, Schol. Lips. *κεχωρισμένως*. The sense is, that by their diversity of sentiment the two gods caused all this destruction to mortal heroes; and so the responsibility of it is laid on them.—ἐτεύχετον, like διώκετον in x. 364, in the ordinary dialect would be ἐτευχέτην. There was a variant τετεύχετον, a re-

duplicated aorist.

348. *κυδαίνων*, to do honour to Achilles by making his interference necessary to save the Greeks.—οὐδὲ, ἀλλ' οὐ, 'not that he desired' &c. The verse ἀλλὰ Θέτιν κ.τ.λ. seems a repetition, and it was rejected by the ancient critics.

351. *μετελθῶν*, 'coming amongst them.' The Schol. construes *μετελθῶν* Ἀργείους. The 'stealthy rising' from the sea is not well mentioned here; the god had come forth sup. 38, and since then had been going about among the Greeks in human form, sup. 45. 216. Doederlein joins ὀρόθυνε *μετελθῶν* λάβρη, "clam et sub Achivi alicujus persona," by which the above difficulty is in some measure removed. Poseidon is still *ἀνδρὶ εἰοικῶς*, inf. 357. So also Heyne: "Nep- tunus, qui eo consilio e mari emerserat, ὀρόθυνην Ἀχαιοὺς λάβρη, et ver. 357 λάβρη αἶν ἐγειρε."—ἤχθετο, like most verbs implying mental emotion, takes an accusative of the object. Cf. v. 361, *λίην ἄχθομαι ἔλκος*. The Schol. Vict. quotes a verse of Eupolis, *ἦδη γὰρ Ἀρίσταρχον στρατηγούντ' ἄχθομαι*. But the Schol. Ven. takes the order of the words thus: Ἀργείους δ' ὀρόθυνε Τρωσὶν δαμναμένους, making ἤχθετο γάρ ῥα a parenthesis. See Buttin. Lexil. p. 465.

353. Occurred above, 16.

ἀλλὰ Ζεὺς πρότερος γέγονει καὶ πλείονα ἤδη. 355
 τῷ ῥα καὶ ἀμφιδίην μὲν ἀλεξέμεναι ἀλέειναι,
 λάθρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ εἰοικώς.
 τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 ἔνθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσεν.
 πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἑόντα,
 ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
 ἦττε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365

355. *πρότερος γέγονει*. See xix. 218. To the elder birth and consequent superiority of Zeus in shrewdness is attributed the hesitation of the inferior god to assist the Greeks openly, viz. lest he should be overmatched. To Zeus, as the author of causation, Plato attributes the same mental superiority, *Phileb.* p. 30, D, *οὐκοῦν ἐν μὲν τῇ τοῦ Διὸς ἐρείς φύσει βασιλικὴν μὲν ψυχὴν βασιλικὴν δὲ νοῦν ἐγγίνεσθαι διὰ τὴν τῆς αἰτίας δύναμιν.*—*ἀμφιδίην*, cf. vii. 196. The root is *φαF*, as in *φαίνω*. Compare *ἀμφιδόν* and *ἀναφανδόν*.

357. *ἔγειρε*, supply *αὐτοὺς ἐς πόλεμον*.

358—360. *πεῖραρ*, an archaic form of *πέρας*, whence the more frequent plural *πέριρατα*, like *εἶδατα* from *εἶδαρ* &c. Mr. Newman renders this, "So they alternate both ways hauled the cable tough and stubborn, Of strife and war all levelling, which many knees unstringeth." Dr. Donaldson (*New Crat.* § 174, p. 325, ed. 3) remarks on this use of *ἐπαλλάσσειν*, implying alternation or interchange, and renders it "alternating the rope of war, pulling it now to one side, now to the other, fighting with various success;" and he compares xi. 336, *ἔνθα σφι κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων*. A somewhat different rendering is given in Arnold's edition, "having interlaced the ends of the fight, they stretched them indissolubly on both sides;" but this is not very intelligible. Mr. Trollope gives the order of the words thus: *ἐπετάνυσσαν ἀμφοτέροισ πεῖραρ ἔριδος, ἐπαλλάξαντες*. From sup. 37 we might fairly infer that the tying

of a knot is meant, by overlapping the two ends; compare the use of *πτόσσεισθαι* sup. 134. The Scholiasts refer *τοὶ δὲ* to Zeus and Poseidon; but Doederlein, less correctly, perhaps, understands it of the contending parties, and supposes there is an allusion to the game (we call it "French and English") in which two parties try to tug each other across a line by a rope. This would very well suit *ἄρρηκτον*, and *ἄλυτον* would then mean, that neither party could disengage themselves from the struggle.

361—382. Idomeneus makes a sudden spring upon the Trojans and slays Othryoneus, who was engaged to Priam's daughter Cassandra. He utters bitter taunts over the body, in reference to his vain pledges to drive away the Argives.

361. *μεσαιπόλιός*, half grey, grizzled, i. e. past the middle age. Cf. inf. 512. The word occurs here only, and seems properly to mean 'grey half-way,' viz. towards complete *canities*. In Plato, *Parmen.* p. 127, B, *Parmenides* is described as *σφόδρα πολὺς περὶ ἔτη μάλιστα πέντε καὶ ἐξήκοντα*.

363. *ἔνδον ἑόντα*, "E Cablesio qui aderat," Spitzner, after Bergler, and the Schol. *ἐνόντα καὶ παρόντα*. Mr. Trollope and Doederlein refer it to the man's being engaged to Priam's daughter, and therefore being then an inmate of Priam's palace. The truth perhaps is, that the phrase was borrowed by an interpolator from xv. 438, where it has a consistent and simple meaning.—The site of Cablesio is variously given by the Schol., as in Thrace, Lycia, the Hellespont, and elsewhere.—*μετὰ κλέος*, see xi. 227.

Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἱας Ἀχαιῶν.
 τῷ δ' ὁ γέρων Πριάμος ὑπό τ' ἔσχετο καὶ κατένευσεν
 δωσέμεναι ὃ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
 καὶ βάλεν ὑψὶ βιβάντα τυχῶν· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξεν.
 δουπήσεν δὲ πεσῶν· ὃ δ' ἐπεύξατο φώνησέν τε
 “Ὅθρυνεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτεὸν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης 375
 Δαρδανίδη Πριάμω· ὃ δ' ὑπέσχετο θυγατέρα ἦν.
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
 δοῖμεν δ' Ἀτρείδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
 Ἴλιου ἐκπέρσης εὐναιόμενον προλιέθρον. 380
 ἀλλ' ἔπεν, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμω, ἐπεὶ οὗ τοι ἐδνωταὶ κακοὶ εἶμεν.”

366. ἀνάεδνον, without offering bridal gifts (to the parents, perhaps). This word is compounded, like ἀνάελπτος, of the full form of the privative α, viz. ἀνά (equivalent to our *un* in *unlike*, &c.), and the digammated *ἔδνον*, *Ἐλπομαι*.

367. ἀέκοντας, βίη, ‘willy nilly,’ as our old phrase is. The sense is, that he offered his services in war in place of a dower. Similarly Propert. v. 4, ‘dos tibi non humilis prodata Roma venit.’ Others compare the promise of David in 1 Kings xviii. 25, to slay 100 Philistines in order to win Saul’s daughter.

368. ὑπέσχετο, in reference to the same word above; Priam on his part promised his daughter’s hand. The Schol. Viet. supplies *φονεύων αὐτὸν*, as if the sense were, that Priam secretly wished to be rid of him.—*πιθήσας*, in compliance with his own engagements. So Doederlein explains it. Others, ‘trusting to the king’s promises.’ ‘Erectus spe Cassandrae sibi pactae,’ Heyne. Compare *βαρέα χειρὶ πιθήσας*, ‘following the impulse of his own heavy hand.’

371. ὑψὶ βιβάντα, as he was in the act of taking a high and haughty step, viz. confident in his own vaunted prowess.

The Schol. seems hardly correct, ὡς μεγαλοφρονοῦντος αὐτοῦ περὶ τοῦ θώρακος.—*τυχῶν*, supply αὐτοῦ.—*ἤρκεσε*, sc. ἔλεθρον. See Lexil. p. 513.

374. αἰνίζομαι, I regard you as a subject of *αἶνος*, i. e. *ἐπαινῶ σε*. The word, which can hardly be regarded as an archaic form, occurs also in Od. viii. 487.

377. καὶ κέ τοι κ.τ.λ. An instance of that banter so common in Homer as directed against a fallen foe. ‘Come now, *we* too will make you the like offer, and we will perform it too,—if *with* us (instead of fighting against us) you will sack Troy.’

381. ἔπεν, “quasi tractus pedibus sponte sequatur,” Doederlein. — *συνώμεθα* (*συνιέναι*), that we may make the compact, *συνθήκας ποιησόμεθα*, Hesych. and Schol. Ven. Cf. xxii. 261.—*ἐδνωταὶ*, *κηδεσταὶ*, *πενθεροὶ*, lit. ‘portioners;’ but the sense must here be, ‘those who for a given dower hand over to a suitor a child for marriage.’

382—401. Idomeneus in dragging off the corpse is confronted by Asius. He aims at, but is slain by the Grecian hero. The charioteer, too much alarmed to escape, is transfixed by the lance of Antilochus.

ὡς εἰπὼν ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
 ἥρωος Ἰδομενεύς. τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
 πεζὸς πρόσθ' ἵππων· τὰ δὲ πνείοντε κατ' ὤμων 385
 αἰὲν ἔχ' ἠνίοχος θεράπων. ὃ δὲ ἴετο θυμῷ
 Ἰδομενῆα βαλεῖν· ὃ δέ μιν φθάμενος βάλε δουρὶ
 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν.
 ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωῖς
 ἢ ἐπίτυς βλωθρῆ, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι
 ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς,
 βεβρυχῶς, κόνιος δεδραγμένος αἰματοέσσης.
 ἐκ δέ οἱ ἠνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
 οὐδ' ὃ γ' ἐτόλμησεν, δηίων ὑπὸ χεῖρας ἀλύξας, 395
 ἅψ ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμησεν
 δουρὶ μέσον περόνησε τυχῶν· οὐδ' ἤρκεσε θῶρηξ
 χάλκεος, ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξεν.
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
 ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 400
 ἐξέλασε Τρώων μετ' ἐνκνήμιδας Ἀχαιοῦς.
 Δηίφοβος δὲ μάλα σχεδὸν ἦλυθεν Ἰδομενῆος,
 Ἄσιου ἀχρύνμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.

384. τῷ δέ, to the deceased, Othryoneus; see xvi. 751.—πεζὸς, on foot, supported by his chariot close behind, as was the custom. Cf. inf. 536. Here the timidity of Asius is ridiculed, who had the horses so close that they breathed upon and down his shoulders. (Schol. Ven. 2, and Lips.)

388. ἀνθερεῶνα, the under part of the chin, i. 501; v. 293.

389—393. These lines are repeated in xvi. 482 seqq. The huge stature of Asius (xii. 136, μέγαν Ἄσιον) is figured by the fall of a lofty and vigorous tree, βλωθρῆ. Cf. Od. xxiv. 234, ὑπὸ βλωθρῆν ὄγγυρν. — ἀχερωῖς, λεύκη, the white poplar.

391. ἐξέταμον, *excindunt*, iii. 61; iv. 486.—νήιον, δόρυ or ξύλον, timber for ships.—νεήκεσι, Schol. νεακονήτοις, 'newly-whetted.'

392. πρόσθ' ἵππων, viz. in which he had vainly placed his confidence

(Schol.).

393. βεβρυχῶς, 'gnashing his teeth,' or perhaps, 'roaring with pain,' as xvii. 264, βέβρυχεν μέγα κῦμα ποτὶ ῥόον. Soph. Trach. 805, βρυχώμενον σπασμοῖσι. See Lexil. p. 204.

394. πλήγη. Spitzner compares xvi. 403, ἐκ γὰρ πλήγη φρένας, and xviii. 225, ἠνίοχοι δ' ἔκπληγεν.

395. ἐτόλμησεν. He had not the presence of mind to get away at once from the enemy and drive off; but he was stupified and bewildered, and so met his fate.

398. See sup. 372. The next verse occurred v. 585.

402—416. Deiphobus, eager to avenge the fall of Asius, aims his lance at Idomeneus, who crouches in safety behind his shield. A Greek chief, however, Hypsenor, is slain, and Deiphobus vaunts over his success.

ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴση, 405
 τὴν ἄρ' ὃ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν
 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄσθεν
 ἔγχος. οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν, 410
 ἀλλ' ἔβαλ' Ἴππασίδην Ἰψηγόρα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Δηίφοβος δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας.
 “οὐ μὰν αὐτ' ἄτιτος κείτ' Ἄσιος, ἀλλὰ ἔφημι
 εἰς Ἄιδος περ ἰόντα πυλάρταο κρατεροῖο 415
 γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὄπασα πομπόν.”
 ὧς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφροσι θυμὸν ὄρινεν
 ἀλλ' οὐδ' ἀχνύμενός περ ἐοῦ ἀμέλησεν ἐταίρου,
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψεν. 420
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρήηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντε

407. δινωτὴν, ‘made circular with layers of hide and brass.’ Shortly put, as Doederlein remarks, for ποιητὴν καὶ δινωτὴν, and he well compares Od. xix. 56, κλισίην—δινωτὴν ἐλέφαντι καὶ ἀργύρῳ.—κανόνεσσι, ‘cross-bars;’ see on viii. 193.

408. ἐάλη, ‘he crouched,’ ‘drew himself up,’ *se collegit*. From εἶλιν, part. ἀλεῖς, like ἐάλων and ἀλοῦς. See Buttm. Lexil. p. 257, and on xxii. 12.

409. καρφαλέον, ‘harsh and dry,’ viz. as the spear grated (ἐπέτρεχε) over a dry material. See xii. 166; inf. 441, αἶον ἔυσεν. Schol. τοῦ γὰρ δόρατος πληγὴν μὲν οὐ ποιήσαντος, διαδραμόντος δὲ, ἄκρως (*scilicet*) τὸν ψόφον τῆς ἀσπίδος ἐμιμήσατο. Mr. Newman’s version is good, “Snug under covert here he crouched, while the flying danger Passed over, but the buckler jarred with harsh and hollow tinkle.”—ἔθρεξα does not seem a word of the genuine old epic. We have περιθρέξαι in Ar. Thesm. 657.

412. See xvii. 349. That he was not killed at once appears from 423, if with Spitzner we read στενάχοντα, and not στενάχοντε, with Aristarchus.

414. αὐτε, ‘now in turn Asius is avenged.’ Mr. Trollope gives οὐδ’ ἄτιτος, on Blomfield’s correction.—ἄτιτος, ἀτιμώρητος. Here again is banter, as sup. 38L.—πυλάρταο, see viii. 367.

417—454. The stricken Hypsenor is rescued by Antilochus, and carried off to the ships. Idomeneus is fired with a desire to slay some Trojan in return, and kills Alcaethoüs, the son-in-law of Anchises. He then vauntingly challenges Deiphobus to the fight.

419. ἐταίρου, viz. Hypsenor. Grief did not so overcome him as to hinder him from protecting his fallen friend. The next four lines occur also in viii. 331—334,—a book that more than any other is made up of repeated verses.—For καλύψαι, *praelendere*, see v. 315. 506.

Ἴδομενεὺς δ' οὐ λήγε μένος μέγα, ἴετο δ' αἰεὶ
 ἤε τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι 425
 ἢ αὐτὸς δουπήσαι ἀμύνων λοιγὸν Ἀχαιοῖς.
 ἔνθ' Αἰσυνήταο διοτρεφέος φίλον υἷον,
 ἦρω' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαιο,
 πρεσβυτάτην δ' ὄπνιε θυγατρῶν Ἴπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 ἐν μεγάρω· πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τοῦνεκα καὶ μιν
 γῆμεν ἀνὴρ ὄριστος ἐνὶ Τροίῃ εὐρείῃ.
 τὸν τόθ' ὑπ' Ἴδομενῆι Ποσειδάων ἐδάμασσαν
 θέλξας ὅσσε φαιινά, πέδησε δὲ φαίδιμα γυῖα· 435
 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὡς τε στήλην ἢ δένδρεον ὑψιπέτηλον
 ἀτρέμας ἐσταότα στῆθος μέσον οὔτασε δουρὶ
 ἦρωσ' Ἴδομενεὺς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα
 χάλκεον, ὃς οἱ πρόσθεν ἀπὸ χροῦς ἦρκει ὄλεθρον· 440
 δὴ τότε γ' αὖτον αὔσεν ἐρεικόμενος περὶ δουρὶ.
 δούπησεν δὲ πεσῶν, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
 ἢ ρά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν

424. ἴετο, ἐπεθύμει.—*νυκτὶ* κ.τ.λ., Schol. ἀντὶ τοῦ ἀναρῆσαι. This is a very unusual expression, though we often have τὸν δὲ σκότος ὅσσε κάλυψεν &c.

426. δουπήσαι, νεκρὸς πεσεῖν. The Schol. compares xviii. 679, δεδουπότος Οἰδιπόδαο ἐς τάφον.

427. υἷον. The accusative depends on ἐδάμασσαν inf. 434, though the subject is changed from Idomeneus to Poseidon.

430. μήτηρ. The Schol. records her name, Ἐριώπις.—ἐκέκαστο, 'surpassed.' Cf. ii. 530; xiv. 124.—φρεσί, 'intelligence,' as i. 115, οὐ δέμας οὔτε φῆν οὔτ' ἄρ φρένας, Schol.—ἐργοισιν, ἐπιουργία.

433. ὁ ὄριστος, the Attic use of the article.

435. θέλξας, having bewitched, beguiled, so that he did not see his enemy coming. Cf. xii. 254, ἀντάρ Ἀχαιῶν θέλγε νόον. Schol. Vict. μεταβαλὼν τῆς ἀξιώπιας ἴστατο γὰρ ἀκίνητος οὐχ ὀρῶν.—φαιινά, as inf. 616, ὅσσε αἰματόεντα.

437. στήλη, the pillar on a tumulus.

Cf. xvii. 434, ἀλλ' ὥστε στήλη μένει ξμπεδον κ.τ.λ., and see on xi. 371. The comma usually placed after ὑψιπέτηλον has been removed, the sense being ἀτρέμας ἐσταότα ὥστε στήλην κ.τ.λ.

439. ἀμφὶ, 'on him,' viz. with which he was clad. "Utrobique, in pectore atque in tergo; nam totum transverberabat Alcathoi corpus ac thoracem." Doederlein.

440. ἦρκει, *arcebat*; see vi. 16. This sense establishes the radical identity of ἄρκω and *arceo*, though the Latin verb retained only the older sense, while the Greek took the cognate sense of 'sufficiency.' Buttmann discusses this question not very satisfactorily in Lexil. p. 544.

441. αὖτον, see sup. 409.—ἐρεικόμενος, viz. χιτῶν, being torn into tatters round the place where the spear entered. See xvii. 295, ἦρκει δ' ἰπποδάσεια κόρυς περὶ δουρὸς ἀκώκη.

443. πελέμιζεν. The violent palpitation of the heart made even the spear-

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
Ἰδομενεὺς δ' ἔκπαγλον ἐπέυξατο, μακρὸν αὐσας. 445

“ Δηίφοβ', ἧ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὐχέαι οὕτως,
δαιμόνι'. ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστασ' ἐμείο,
ὄφρα ἴδη οἶος Ζηνὸς γόνος ἐνθάδ' ἰκάνω,
ὅς πρῶτον Μίνωα τέκε Κρήτην ἐπίουρον” 450

Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἄνδρεσσιν ἄνακτα
Κρήτην ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνεικαν
σοὶ τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”

ὡς φάτο· Δηίφοβος δὲ διάνδιχα μερμηήριξεν, 455
ἧ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων
ἂψ ἀναχωρήσας, ἧ πειρήσαιο καὶ οἶος.
ὦδε δέ οἱ φρονέοντι δοάσασατο κέρδιον εἶναι,
βῆναι ἐπ' Αἰνεΐαν. τὸν δ' ὕστατον εὖρεν ὀμίλου
ἔσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίω, 460

end to quiver; a poetical hyperbole.—
ἀφίει μένος, relaxed, or made to cease,
the force of the spear. See xvi. 613;
xvii. 529.

446. ἧ τι κ.τ.λ., banter again: literally, ‘do we think it at all like, so as to be an equivalent, that three have been slain in place of one?’ Mr. Trollope renders it, “Do I conjecture rightly, that three deaths, instead of one, are a just compensation?” Schol. ἄρα ἴσον ὀφείλομεν στοχάζεσθαι τὸ τρεῖς ἀνθ' ἐνὸς πεφονεύσθαι, ἧ δῆλον ὅτι μεῖζον καὶ τριπλάσιον; There was a variant σ' εἴσκομεν, arising from ignorance of the digamma, *Fefískομεν*. The three are Othryoneus (363), Asius (387), Alcaethoüs (428), in place of Hypsenor (411). Doederlein maintains that *εἴσκομεν* must stand for the subjunctive, or we must remove the question at *πεφάσθαι*; “*alioquin contraria existit sententia.*” But *εὐχέαι οὕτως* refers to 414—416, and *ἐπεὶ* implies an ellipse; (‘which I remind you of,') since’ &c. The simple sense is, ‘Deiphobus, you need not boast, for I have slain three Trojans to your one Grecian.’ The Schol. Ven. tells us that Aristarchus read *οὕτως*, Zenodotus *αὐτως*.

450. *ἐπίουρον*, a guardian or ruler (*οὔρος*). A word, one may suspect, of the Alexandrine rather than the early epic dialect. Cf. Theocr. xxv. 1, *φυτῶν ἐπίουρος ἀροτρεὺς*. Apoll. Rhod. i. 87, *Οἰχαλῆς ἐπίουροι, ἀπηνέος Εὐρύτου νῆες*, and *ib.* iii. 1179. We have however *ὄων ἐπίουρος* in Od. xiii. 405.

451. *Δευκαλίωνα*. See sup. 307. Gladstone, “*Studies*,” vol. i. p. 109. Those who believe in Homeric “*history*” speculate on the identity of this Minos with the great Cretan legislator.—*πολέσσι, πολλοῖς*. Cf. Od. xix. 172, *Κρήτη τις γὰρ ἔστι, ἐν δ' ἄνθρωποι πολλοὶ ἀπειρέσιοι*.

455—467. Deiphobus hesitates whether to accept the challenge alone, or to invite the aid of some comrade. He decides on the latter, and seeks the aid of Aeneas.

456. *ἐταρίσσαιτο, sibi comitem adjungeret*. See xxiv. 335, *ἀνδρὶ ἐταρίσσαι, i. c. ἔταιρον εἶναι*.

457. *πειρήσαιο*, try his strength on Idomeneus.

458. *δοάσασατο, ἔδοξε*. A common Homeric verse. See xxiii. 339.—*ἐπὶ μετὰ*, in quest of Aeneas.

460. *ἔσταότα*, ‘standing idly.’—*ἐπεμήνιε*

οὔνεκ' ἄρ' ἐσθλὸν ἔοντα μετ' ἀνδράσιν οὐ τι τίεσκεν.
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.

“ Αἰνεΐα Τρώων βουληφόρε, νῦν σε μάλα χρῆ
γαμβρῶ ἀμνύμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
ἀλλ' ἔπεν, Ἄλκαθώω ἐπαμύνομεν, ὅς σε πάρος περ 465
γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα·
τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.”

ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν,
βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλῶς.
ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς, 470
ἀλλ' ἔμεν' ὡς ὅτε τις σῦς οὔρεσιν ἀλκὶ πεποιθὼς,
ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολλὸν ἀνδρῶν
χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν
ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδοντας
θήγει, ἀλέξασθαι μεμαῶς κύνας ἠδὲ καὶ ἄνδρας. 475
ὡς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,

νιε, he kept up a feeling of resentment against Priam. See on vii. 230.—μετ' ἀνδράσιν, as the Schol. Ven. observes, may be construed indifferently with ἐσθλὸν ἔοντα or with ἀνδράσιν. Schol. Lips. διὰ τοῦτο ἐπεμήνιεν Αἰνεΐα, διότι παρά του τῶν μάντεων ἤκουσεν ὡς μετὰ τὴν ἄλωσιν τῆς Τροίας μέλλει Αἰνεΐας κτίσαι πόλιν, καὶ ὅτι συνήργησεν Ἀλεξάνδρῳ εἰς ἄρπαγὴν τῆς Ἑλένης. From the allusion in xi. 58, Αἰνεΐαν ὃς Τρωσὶ θεὸς ὡς τίετο δῆμῳ, it must be inferred that a party in the state, viz. the Dardani, regarded Aeneas as the lawful heir, and the family of Priam as an intruder. Compare xx. 307. We may accept the legend for what it is worth, without assenting to Pope's *dictum*, quoted by Mr. Trollope, that the passage is “purely historical.”

464. γαμβρῶ, your brother-in-law, or step-brother, Alcathöus, who had married the *eldest* sister of Aeneas, sup. 429, and so may be supposed to have known Aeneas as a mere boy, εἴ τι τυτθὸν ἔοντα, —κῆδος, family claims, or ties; hence, also, concern for his death.

465. ἐπαμύνομεν, for the aorist subjunctive ἐπαμύνωμεν. There were variants ἐπαμυνέμεν and ἐπαμύναι.

468—486. Aeneas complies with the request, and advances against Idomeus, who however stands his ground as

a wild boar awaits the hunters, and summons five of his most trusty companions to his aid.

469. πτολέμοιο μεμηλῶς, ‘full of zeal for the fight,’ whereas he had before been standing idle, 460. Deiphobus, as a son of Priam, had no right to expect the aid of one with whom he had an hereditary feud; but the relationship between Aeneas and the deceased prevailed over that consideration.

470. τηλύγετον, like one born last, or of aged parents, and therefore weakly, or more pampered than others would be. ‘A spoiled child,’ Buttm. Lexil. p. 512. See on iii. 175; v. 153.

471. ἠδὲ ὅτε σῦς. This is one of those grand similes from animal life so common in Homer and so remarkable for their exact knowledge and observation. The Schol. Vict. remarks, that the comparison with the boar suits a man somewhat elderly (sup. 361) better than that with a fiery lion would have done.

472. κολοσυρτὸν, the train of hunters; more literally, ‘the rabble rout.’

475. ἠδὲ καὶ. He is prepared to defend himself against both dogs and men, trusting to his terrible and deadly tusk, ἀλκὶ πεποιθὼς, 471.—θήγει, cf. xi. 416, θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν.

Αἰνεΐαν ἐπιόντα βοηθῶον· αἶε δ' ἑταίρους,
 Ἄσκαλαφόν τ' ἔσορῶν Ἀφαρῆά τε Δηίπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μῆστωρας αὐτῆς.
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα. 480
 “ δεῦτε, φίλοι, καὶ μ' οἶω ἀμύνετε. δεΐδια δ' αἰνῶς
 Αἰνεΐαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὃς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναΐρειν
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
 αἰψά κεν ἢ ἐφέροιτο μέγα κράτος ἢ ἐφεοίμην.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.
 Αἰνεΐας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν,
 Δηίφοβόν τε Πάρην τ' ἔσορῶν καὶ Ἀγήνορα δῖον, 490
 οἱ οἱ ἅμ' ἠγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
 λαοὶ ἔπονθ', ὡς εἴ τε μετὰ κτίλον ἔσπετο μῆλα
 πτόμεν' ἐκ βοτάνης· γάννυται δ' ἄρα τε φρένα ποιμήν.

477. *βοηθῶον*, as the Schol. Vict. remarks, is nowhere used by Homer in the sense of *σύμμαχον*, which is rather an Alexandrine use, as Theocr. xxii. 23. In xvii. 481 *βοηθῶον ἄρμα* occurs (where see the note), and in Pind. Nem. vii. 33, where *βοαθῶον* (if the genitive be adopted, and not *βοαθῶον*) appears to mean *ἠρώων*. Here the most obvious sense is certainly *σύμμαχον*, and the same question suggests itself as on *ἐπίουρος* sup. 450, respecting the possibility of Alexandrine interpolations.

478. Ἄφαρῆα κ.τ.λ. See ix. 53.

482. *ἔπεισιν, ἐπέχεται*, in the present sense usual in Homer.

484. *ἥβης ἄνθος*. Idomeneus himself was *μεσαιπόλιος*, sup. 361. Cf. inf. 512.

485. *ὀμηλική*, for *ὀμήλικες*, ‘of the same age with Aeneas.’ Zenodotus read *ὀμηλικήν*, others *ὀμηλική*, as appears from the note of Schol. Vict., *τινὲς καὶ χωρὶς τοῦ ἰ*. In truth, either seems a better reading than the nominative. See however Spitzner’s note, who compares Od. iii. 49. 364.—*τῷδ' ἐπὶ θυμῷ*, ‘with (or beside) this courage.’ The Schol. Ven. well compares Od. xvi. 99, *εἰ γὰρ ἐγὼν οὕτω νέος εἶην τῷδ' ἐπὶ*

θυμῷ.

486. *φέροιτο κ.τ.λ.*, ‘quickly either he should win a great victory, or I would win it.’ That is, ‘the contest would not long remain undecided.’ Cf. xviii. 308, *στήσομαι, ἢ κε φέρησι μέγα κράτος, ἢ κε φεοίμην*.

487—495. His friends flock to aid Idomeneus; and Aeneas on his part takes courage when he sees himself similarly supported.

488. This verse occurred xi. 593. The *συνασπισμὸς* or close packing of the men is described, where each shield rests on the back of him next in front.

490. Deiphobus, who at 463 had summoned Aeneas, is now in turn called upon by him; which the Schol. interprets as a reproach for his backwardness.—*οἱ ἅμα*, ‘together with himself.’ They were leaders, and as a consequence (*ἔπειτα*) the people followed them as a flock of sheep follows the ram. For *κτίλος* see iii. 196.—*βοτάνης*, ‘the pasture.’ The Schol. Ven. wrongly explains it by *μετὰ τὴν βόσκησιν*.—*πτόμενα*, the future; the *τ* is here long, as in the Attic.—*γάννυται*, the shepherd is pleased at the sight, viz. at the long and orderly row. Cf. viii. 555, *γέγηθε δέ τε φρένα ποιμήν*.

ὡς Αἰνεΐα θυμὸς ἐνὶ στήθεσσι γεγήθει,
ὡς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495

οἱ δ' ἀμφ' Ἀλκαθίῳ αὐτοσχεδὸν ὠρμήθησαν
μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκός
σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὄμιλον
ἀλλήλων. δύο δ' ἄνδρες ἀρήιοι ἔξοχον ἄλλων,
Αἰνεΐας τε καὶ Ἴδομενεύς, ἀτάλαντοι Ἄρηι, 500
ἴεντ' ἀλλήλων ταμέειν χροά νηλεὶ χαλκῷ.

Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἴδομενῆος·
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
αἰχμῇ δ' Αἰνεΐαιο κραδαινομένη κατὰ γαίης
ῥῆχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505

Ἴδομενεύς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκός
ἦψυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῷ.

Ἴδομενεύς δ' ἐκ μὲν νέκνος δολιχόσκιον ἔγχος
ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά 510
ῶμοιον ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.

οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,
οὐτ' ἄρ' ἐπαῖξιαι μεθ' ἐὸν βέλος οὐτ' ἀλέασθαι

495. ἐπισπόμενον, 'that attended him,' the epic aorist, and slightly different in sense from ἐφεπόμενον, 'following him.' The sense appears to be, that Aeneas was proud of the number of his adherents, including some of the sons of Priam, to whom personally he was hostile.—ἐοῖ, for φοῖ.

496—525. They fight over the body of Alcaethoüs, but especially Aeneas and Idomeneus meet in deadly fray. The latter, in slowly retiring, is aimed at by Deiphobus, who misses him, but strikes Ascalaphus, a son of Poseidon.

496. αὐτοσχεδόν. Schol. Ven. ὡς σχέδην καὶ συστάδην ἀγωνιούμενοι. 'But now the comrades of Alcaethoüs rushed to close conflict in the fray.'—ξυστοῖσι, hastilibus. Schol. λείπει δόρασιν.

499. ἔξοχον, adverbially, *prae aliis*. Compare ix. 641.

502. πρῶτος. Not for πρότερος, *ultimo*, but in the sense of ἀρχόμενος τῆς μάχης.

504. κατὰ γαίης. The context shows

the meaning to be 'into the earth,' literally, perhaps, 'down towards the earth.' Compare iii. 217, κατὰ χθονὸς ὕματα πήξας, and xi. 358, ὅτι οἱ καταείσατο γαίης.

508. διήψυσε, 'let out through the wound,' *effudit*. Cf. iv. 526, ἐκ δ' ἄρα πᾶσαι χύντο χαμαὶ χολάδες. Od. xix. 450, πολλὸν δὲ διήψυσε σαρκὸς ὀδόντι. So Doederlein. But διαψύσσειν might here mean 'to drain away the blood through the wound.'

512. οὐ γὰρ κ.τ.λ. 'For his lower limbs had not now the firm tread (to support him) either in rushing at his foe after (discharging) his javelin, nor in avoiding (his attack).' He was too old either to assault or to retreat with sufficient speed. Cf. 485. Doederlein seems to be right in explaining μεθ' ἐὸν βέλος thus, and not, as usual, of *recovering* the weapon, which in fact had been done at 510. In the Schol. Vict. ὅτι μετὰ τὸ λαβεῖν τὸ ἴδιον ἔγχος οὐκ ἦν αὐτῷ ἐγκλίνας, we should read μετὰ τὸ βαλεῖν κ.τ.λ.

τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
 τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
 τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ
 Δηίφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεὶ.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτεν, ὃ δ' Ἀσκαλάφον βάλε δουρί,
 υἱὸν ἐνναλίοιο· δι' ὤμου δ' ὄβριμον ἔγχεος
 ἔσχευ· ὃ δ' ἐν κονίησι πεσῶν ἔλε γαῖαν ἀγοστῷ. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἄρης
 υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὕσμινῃ,
 ἀλλ' ὃ γ' ἄρ' ἄκρω Ὀλύμπῳ ὑπὸ χρυσεόισι νέφεσσι
 ἦστο, Διὸς βουλήσιν ἐελμένος, ἔνθα περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐργόμενοι πολέμοιο. 525
 οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν.
 Δηίφοβος μὲν ἀπ' Ἀσκαλάφου πῆληκα φαεινῇ
 ἦρπασε, Μηριόνης δὲ θεῷ ἀτάλαντος Ἄρηι
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρός
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530

514. τῷ ῥα κ.τ.λ. 'For this reason he was able in the pitched battle to ward off from himself pitiless fate, but more than that (οὐκέτι) his feet would not do, in carrying him nimbly off to escape from the fight.'—τρέσσαι, ὥστε φυγεῖν ἐκ πολέμου. For this use of the word the Schol. compares v. 256, τρεῖν μ' οὐκ ἐξ Παλλᾶς Ἀθήνη.

517. ἔχεν κότον. The Schol. Vict. says that according to Ibycus and Simonides, Deiphobus and Idomeneus were rival lovers of Helen; and according to the common legend she had been the wife of Deiphobus, whence Aeschylus calls her πολυάνωρ, Agam. 62. But the Schol. adds that the ill-feeling was rather διὰ τοὺς πεσόντας, viz. on account of the greater number slain by Idomeneus. Doederlein explains δὴ γὰρ κ.τ.λ., "jam ante quam ipsi occurrerat, ob Idomenei famam."

518. καὶ τότε, on this occasion as well as before, viz. at 404.—Ἀσκαλάφον, see xv. 112.

520. ἔσχευ, διέσχευ or ἐξέσχευ.

521—525. These verses read very like an addition. Βριήπυος, 'strong-voiced,' is only found here, and it is difficult to defend it by analogy. It seems compounded of βρι and ἥπιος, but Doeder-

lein will have it to be a shortened form of βαρῆπιος. The ignorance of a god respecting human affairs was criticized by the old commentators, but explained on the ground of the τὸ ἀνθρωποεῖδες of the Homeric gods. Besides, Ares, as Mr. Gladstone has pointed out, is a very stupid god.

522. υἱός. The genitive perhaps depends on τι, 'he had not yet heard any thing about his son's (Ascalaphus) fall.'

524. ἐελμένος, 'kept close,' κεκλεισμένος, Schol. Lips. See viii. 11, sup. 9, and for the perfect of εἴλω, xxiv. 662, οἶσα γὰρ ὡς κατὰ ἄστν ἐέλμεθα. Both εἴλειν and ἔργειν were digammated words.

526—539. Deiphobus is wounded by Meriones in despoiling the corpse, but is rescued by his own brother Polites, and borne away to the city in a chariot.

526. Compare sup. 496.

528. ἦρπασε. The Schol. remarks on this word, different from the σκυλεύειν of the Greek party, who habitually despoiled the dead. Here, he says, Deiphobus ὥσπερ κλοπῇ κέχρηται.

530. αὐλῶπις. See on v. 182; xi. 353. The word βόμβησε implies, and indeed imitates, a metallic ring as the helm fell.

Μηριόνης δ' ἐξαὔτις ἐπάλμενος, αἰγυπιὸς ὧς,
 ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535
 ὠκέας, οἳ οἳ ὄπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τὸν γε προτὶ ἄστου φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.
 οἳ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει. 540
 ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἷ τετραμμένον, ὄξει δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστῆς.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
 οὔτασ' ἐπαίξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἧ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει

532. πρυμνοῖο, Schol. ἄκρου, τοῦ τρὸς τὸν ὄμον. Cf. inf. 705.

533. Πολίτης, a son of Priam, ii. 791; and so brother of Deïphobus.—τιτήνας, τείνας, throwing his arms round his waist. Schol. Lips. ἤγουν ἀγκαλισάμενος.—χεῖρε, “ambas manus, ita ut portanti similior esset quam ducenti,” Doed.

536. οἳ ὄπισθε. See sup. 385.

539. νεουτάτου. See xviii. 536.—τειρόμενον, cf. v. 352.

540—559. The fight over the corpse of Ascalaphus continues. Aeneas slays Aphareus, and Thöon falls to Antilochus, who is prevented by the Trojans from despoiling him, but is protected by Poseidon from receiving any hurt.

541. Αἰνέας, a dissyllable, compared by Herodianus with Ἑρμείας. Schol. Ven. 2.

543. ἐτέρωσε. Not ‘on one side,’ but ‘in the other direction,’ i. e. backwards, as the blow was received in front. So Doederlein, who compares xiv. 18, οὔτ' ἄρα τε προκλίνδεται οὐδ' ἐτέρωσε.—ἐάφθη. This form occurs only here and in the similar passage xiv. 419. The ancients seem generally to have referred it to ἔπω or ἔπομαι; but the more tenable opinion is, that it is a

resolved form of augment for ἤφθη, like ἐάλωκεν, ἐάγη, ἐήνδανε, ἔεστο, &c., although ἄπτειν is not one of the regularly digammated verbs. Mr. Trollope’s explanation accords with this view, “by tmesis, and Ionicè for ἐφήφθη, from ἐφάπτω, to annex.” Hesychius has ἐάφθη· ἐκάμφθη· ἐβλάβη. Tyrannion (ap. Schol. Ven.) explained it οἶονεὶ συνήφθη αὐτῷ. Can this have been a spurious form, introduced by an imitator or compiler, as if a synonym of ἐάγη? Buttmann (Lexil. p. 242 seqq.) has a long discussion on the word, and Spitzner also in Excursus xxiv., but neither with very satisfactory results. The sense seems to be, ‘as to it (viz. the head) were fastened both the shield and the helm.’ The weight of the shield, borne on the neck and shoulder by the τελαμών, tended to draw the head backwards. Doederlein refers καὶ κόρυς to ἐκλίνθη, making the intermediate words parenthetical.

544. θυμοραϊστῆς. Hesych. θυμοφθόρος· ράϊσαι γὰρ τὸ φθεῖραι καὶ ῥῆσαι. See xvi. 414 and 591.

546. φλέβα, the jugular vein, which extends along the back from the liver.

τὴν ἀπὸ πᾶσαν ἔκερσεν ὃ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.
 Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
 εἶσω ἐπιγράψαι τέρενα χρῶα νηλεί χαλκῶ
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσι. 555
 οὐ μὴν γάρ ποτ' ἄνευ δηίων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφάτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶ ἧσιν
 ἧ τευ ἀκοντίσσαι ἠὲ σχεδὸν ὀρμηθῆναι.
 ἀλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
 Ἀσιάδην, ὃ οἱ οὔτα μέσον σάκος ὀξεί χαλκῶ
 ἐγγύθεν ὀρμηθείς· ἀμενήωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων βιότιοι μεγῆρας.

550. αἶνυτο, elsewhere (iv. 531) an epic aorist, seems here the imperfect.

553. ἐπιγράψαι, to graze the skin within or behind the shield. Compare iv. 139.

555. ἐν πολλοῖσι. Schol. Vict. καὶ ἐν ταῖς ἄλλαις μάχαις· οὐ γὰρ νῦν βάλ-
 λεται, ἀλλ' οὐτάζεται. Cf. 552. But the more natural sense is, 'even amidst a storm of darts.'—πέρι, either in the intensive sense, περισσῶς, or briefly for περιβαίνων, περιέπων. He protected him all round, that no darts might hurt him from any direction.

556—559. ἦν, viz. Antilochus. It seems not improbable that these four lines, perhaps including even the preceding couplet, were added by a rhapsodist or interpolator. The use of τιτύσκετο, 'he aimed,' i. e. 'desired,' is peculiar to this passage; and the phrase ἄνευ δηίων εἶναι, 'to have no enemies to contend with,' is a strange one. We can hardly attribute to ἄνευ the sense of ἀφίστασθαι πολεμίων, though the context points to it.—ἔχ' ἀτρέμας, scil. ἦν, or (with Doederlein) *quiete tenebat hastam suam*.—ἐλέλικτο, 'was made to quiver by shaking it,' *κραδαινόμενον*. This too is an unwonted sense of ἐλίσσειν.

560—575. Antilochus is at last wounded by Adamas, but only slightly,

through the intervention of Poseidon. In retreating, Adamas is himself slain by Meriones.

560. Ἀδάμαντα. This hero was mentioned at xii. 140, and occurs inf. 759 and 771. He is introduced here in a passage remarkable for words ἀπαξ λεγόμενα (as ἀμενηνῶν, σκῶλος, ἰλλάσι), and for the idiom *μεγαίρειν τινί τινος*, which has a rather doubtful parallel in iv. 54, *τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω*. As for ἀμενήωσε, it is formed from ἀμενηνός, 'weak,' 'powerless,' on the analogy of ἀτιμῶ, from ἀτιμος, αἰστώ, from αἴστος.

563. μεγῆρας. Poseidon allowed the shield to be hit, but not the life to be taken; thus conceding rather the appearance than the reality of a victory. Buttman (Lexil. p. 408) follows Heyne in supplying ἐγχει, not Ἀδάμαντι. "The god deprives the spear of its force, i. e. refuses to permit it to take away the life of Antilochus." Mr. Trollope renders it, 'anxious for his life,' supplying ἔνεκα. Lord Derby is more correct: "But dark-hair'd Neptune grudged the hero's life." Heyne, "*avertens eam a vita Antilochi*, h. e. vetans ne eum Adamas vita privaret." Doederlein prefers to supply Ἀδάμαντι. It is almost a matter of indifference. Schol. Lips. *φρονήσας*

καὶ τὸ μὲν αὐτοῦ μείν' ὡς τε σκῶλος πυρίκαυστος,
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἤμισυ κεῖτ' ἐπὶ γαίης. 565
 ἅψ δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρί
 αἰδοίων τε μεσηγὺ καὶ ὄμφαλοῦ, ἔνθα μάλιστα
 γίγνεται Ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσιν.
 ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρί 570
 ἦσπαιρ' ὡς ὅτε βοῦς, τὸν τ' οὔρεσι βουκόλοι ἄνδρες
 ἰλλάσιν οὐκ ἐθέλοντα βίη δήσαντες ἄγουσιν.

ὧς ὁ τυπεῖς ἦσπαιρε μίνυθά περ, οὗ τι μάλα δῆν,
 ὄφρα οἱ ἐκ χροῦς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθῶν
 ἦρωσ Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψεν. 575

Δηίπυρον δ' Ἐλενος ξίφεϊ σχεδὸν ἤλασε κόρσην
 Θρηκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
 ἦ μὲν ἀποπλαγχεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν

Ἄδᾶμαντι μὴ τὸν βίον Ἀντιλόχου ἀφέληται ἢ φθονήσας Ἀδᾶμαντι τοῦ βίου καὶ ποιήσας αὐτὸν ἀναιρεθῆναι. The Schol. Vict. adds, *μεγαίρειν δὲ τὸ φθονεῖν Σαλαμῖνιοι λέγουσι.*

564. τὸ μὲν. Part of it, the point, broke off as readily as the charred end of a stick or cudgel, while the other part fell on the ground. Schol. Ven. οἱ γὰρ ἄγροικοὶ ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἄκρον, — χράνται δὲ αὐτῷ ἀντὶ αἰχμῆς. This is the *ambustus torris* and the *usta sudes* of the Roman poets. The comparison, ὥστε σκῶλος, lies in the hardness yet brittleness of the burnt stick, which penetrates a little way, and then breaks off. Schol. ἐπεὶ οὖν καὶ τὸ δῶρον οὐ σφόδρα τὴν δύναμιν ἐνεργὸν εἶχεν, ἔμεινε, φησὶν, ἐπὶ τοσοῦτο διελθὼν ὅσον καὶ σκῶλος περονῆσαι δύναται. Mr. Trollope renders it "a part of it, as long as a peasant's stake;" but this should rather have been ὅσον than ὥστε.

566. ἐχάζετο, scil. *Adamas*.

567. μετασπόμενος, overtaking. Cf. xvii. 190, *ποσὶ κραιπνοῖσι μετασπών.*

570. σπόμενος. See xii. 395, ὁ δὲ σπόμενος πέσε δουρὶ πρηγῆς. He followed the course of the spear, i. e. was carried along or propelled by it, and being impaled on it (περὶ) he struggled like an ox unable to free itself from the withies with which it is tied. "Adamas fugiens a tergo transverberatus Anti-

lochi hasta pronus concidit, itaque hastam et ipsam prorsus ruentem sequitur." Doederlein. Mr. Trollope renders it "falling forward," comparing *Aen.* xii. 301, "super ipse secutus," which however merely means 'following up the blow.' The use of *περὶ* may be compared with that sup. 554. Cf. viii. 86, *σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.* Spitzner construes *περὶ δουρὶ ἦσπαιρε*.

572. ἰλλάσιν, bands of withy, or osier. Schol. τοῖς ἐξ ἰμάντων σχοινίοις. As from *εἰλεῖν*, 'to twist or screw into a rope,' it takes the digamma, and in sound as nearly resembles our 'willow' as *οἰσῆ* does our 'osier.' From the context, it seems probable that the tying a young wild bull for the purpose of taming it is described. Otherwise there is difficulty in *ἄγουσιν*. The sense seems to be, 'they lead it away after having tied it fast with willow-bands,' either to subdue it by restraint, or to prevent mischief.

573. ἦσπαιρε. Compare *Od.* xxii. 473, *ἦσπαιρον δὲ πῶδεσσι μίνυθά περ, οὗ τι μάλα δῆν.*

576. κόρσην, the temple, or side of the head. The 'Thracian' sword seems to resemble the 'two-handed' sword of the middle ages; but the weapon does not, as far as we know, occur at all on the earlier Greek vases.

578. ἀποπλαγχεῖσα, driven to a distance by the violence of the blow. For

μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν
τὸν δὲ κατ' ὄφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε. 580

Ἄτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον
βῆ δ' ἐπαπειλήσας Ἑλένῃ ἦρωι ἄνακτι,
ὄξυ δόρυ κραδάων ὃ δὲ τόξου πῆχυν ἀνελκεν.
τῷ δ' ἄρ' ὀμαρτήδην ὃ μὲν ἔγχρῃ ὄξυόνετι
ἴετ' ἀκοντίσσαι, ὃ δ' ἀπὸ νευρήφιν ὀιστῶ. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
θώρηκος γυάλου, ἀπὸ δ' ἔπατο πικρὸς ὀιστός.
ὡς δ' ὄτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλῶνῃ
θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ, 590
ὡς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο

πολλὸν ἀποπλαγχθεὶς ἐκὰς ἔπατο πικρὸς ὀιστός.
Ἄτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
τὴν βάλεν ἢ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ
ἀντικρὺς διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
χεῖρα παρακρεμάσας τὸ δ' ἐφέλκετο μείλινον ἔγχος.

τροφάλεια see on iii. 371.—καὶ τις, 'some one, perhaps,' the act as well as the person being left indefinite, ἠδέως πάνυ καὶ ἀξιοπίστως, says the Schol. Vict.—ἐκόμισσεν, see ii. 875; iii. 378.

581—600. Menelaus is enraged at the death of Deipyrus, and attacks Helenus. The latter lets fly an arrow without effect, and is wounded in the bow-hand by the lance of Menelaus.

582. ἐπαπειλήσας, 'after uttering threats against him,' i.e. after first using words, and following them up by immediate action. This is an Attic compound, e.g. Soph. Antig. 408, and hardly a form of the archaic period. Doederlein would read βῆ δ' ἐπ' ἀπειλήσας.—τόξου πῆχυν, the curved handle of the bow.

581. ὀμαρτήδην, eodem impetu. So Bekker and Doederlein with Aristarchus. Spitzner, and Heyne, Trollope prefer ὀμαρτήτην, the dual verb.—ὄξυόνετι, see v. 50.—ἀπὸ νευρήφιν, viii. 309. So below in 588, the suffix φιν gives to the genitive a locative meaning.

588—590. The process of winnowing peas and beans, or rather, of knocking

them out of the dry pods by shaking and tossing them on a winnowing-shovel, seems here described. Schol. Ven. πτύον δὲ ἐστὶν ἐν ᾧ τὰ ἠλοημένα γεννηήματα ἀναβάλλουσι χωρίζοντες. Schol. Lips. λέγει ὅτι καὶ ῥωμαλέος ἔσται ὁ λικμῶν πρὸς τὸ ἀναβάλλειν αὐτὰ, τὸν ἀνεμον ἔχων συνεργόν. The effect of the wind (πνοιῇ) and the jerk or effort of the winnower (ἐρωῇ) are combined in a manner not very easy to understand, since the heavy pods would hardly be blown away like light chaff. The point of the comparison lies in the distance and the suddenness of the recoil.—λικμητῆρ is only found here; ἀνδρῶν λικμώντων in v. 500.

594. ἢ, 'in which he held the bow.' If τῇ βάλεν were read, it would mean 'where,' as in xii. 389, ἢ ἴδε γυμνωθέντα βραχίονα. There was another reading, rejected by Aristarchus, ἢ ῥ' ἔχε τόξον. The hand was struck as it grasped the bow, and the lance went through the hand and entered the wood, where it stuck so fast that it was dragged along in the retreat.

καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγήνωρ,
αὐτὴν δὲ ξυνέδησεν ἐστρεφεῖ οἶδος ἄωτω,
σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε, ποιμένι λαῶν. 600

Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
ἦε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
σοὶ Μενέλαε δαμῆναι ἐν αἰνῇ δημοτῆτι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἄτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος, 605

Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
ἔγχος· ὃ δὲ φρεσὶ ἦσιν χάρη καὶ ἐέλλετο νίκην.

Ἄτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
ἄλτ' ἐπὶ Πεισάνδρῳ· ὃ δ' ὑπ' ἀσπίδος εἴλετο καλήν
ἀξίνην εὐχάλκον, ἐλαίνῳ ἀμφὶ πελέκῳ
μακρῷ ἐυξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.

598. ἐρώω, as nearly always, takes the digamma.

599. ἐστρόφῳ Spitzner, against Aristarchus. This would rather mean 'easily turned round,' while ἐστρεφῆς is 'well twisted,' in which sense it often occurs. The strings of the sling, made of worsted threads, not the sling itself, are meant, as the Schol. points out. But it is by no means clear that the sling is mentioned in the Iliad; and σφενδόνῃ perhaps merely means 'a bandage,' as Doederlein explains it, who refers ἐδ-στρεφῆς to the softness and flexibility of the material, and supposes that the attendant carried such bandages, to be ready at need. For οἶδος ἄωτῳ see on ix. 661. The attendant or squire is said to hold the sling for the use of his master; whence it may be inferred that the ψιλοὶ used it as well as the bow. See inf. 716.

601—639. Peisander attacks Menelaus, whose shield is struck. The combatants close, and Peisander knocks off his adversary's crest with a battle-axe, but is slain and despoiled with bitter taunts by Menelaus.

604. This verse is cited by Aristoph. Pac. 1273.

607. οὐδὲ, ἀλλ' οὐ.—διαπρὸ, 'further through.'

608. ἔσχεθε. Schol. Lips. ἐπέσχε τὴν

ὀρμὴν τοῦ δόρατος. The Schol. Vict. records a variant ἔσχετο.—καυλῷ, the socket.

611. ὑπ' ἀσπίδος. He drew forth from under his shield a fair axe of bronze, set on a haft of olive-wood. The ἀξίνῃ is mentioned only here and in xv. 711. There is a representation of it on a vase from Nola, but not of very early date, in Millingen, Anc. Mon. Pl. xix. It has a cutting edge on one side of the handle, and a point or spike on the other. The olive-handle of a πέλεκυς is mentioned Od. v. 236, στελείδν περικαλλῆς ἐλαίνον, εἰ ἐναρρηρός. It was the custom to carry some weapon of offence under and concealed by the shield. Hence Aesch. Theb. 624, παρ' ἀσπίδος γυμνωθέν ἀρπάσαι δόρυ. Mr. Newman renders it "he, beneath his buckler crouching, wielded a shining axe of brass, with haft of olive timber." But the Schol. Lips. rightly explains τὴν ὑπὸ τὴν ἀσπίδα κρυπτομένην, ἔφερον γὰρ πρὸς τὸ κατασχίσαι τὰς ναῦς. — πελέκῳ, for πελέκῳ, like κυνοκέφαλος &c., or perhaps for πελεκίῳ, the ἰ being sounded like our y.

613. ἅμα δὲ κ.τ.λ., at the same moment they hit each other, ἔτυχον. The Schol. Ven. 2 wrongly supplies κατά. The idiom is more common in Attic Greek; see on Aesch. Cho. 1022, τόξῳ γὰρ οὔτις

ἤ τοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὄστέα, τὼ δέ οἱ ὄσσε
 πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κούρησιν,
 ἰδνώθη δὲ πεσών. ὁ δὲ λάξ ἐν στηθήεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΰδα.
 “λείψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς,
 ἄλλης μὲν λώβης τε καὶ αἰσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδὲ τι θυμῷ
 Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδείσατε μῆνιν
 ξεινίου, ὅς τέ ποτ' ὕμμι διαφθέρσει πόλιν αἰπήν, 625
 οἷ μιν κουριδίην ἄλοχον καὶ κτήματα πολλά
 μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιοῦς.

πημάτων προσίξεται. Cf. Hes. Opp. 468, *βοὸς νώτων ἐφίκηται*.

614. φάλον. See on x. 258.

615. ὁ δὲ, Menelaus (struck) Peisander as he came up on the forehead.

617. αἱματόεντα. For the neuter see sup. 435. The old reading seems generally to have been αἱματόεντα.

618. ἰδνώθη. See ii. 266; xii. 205. 'He fell doubled up,' we should say in familiar phrase. Schol. *συνεκάμφθη ἐπὶ τένοντα*.

620 seqq. The *banter* uttered over a fallen foe has often been noticed, e. g. sup. 416.—*οὕτω γε*, 'in *this* way, at all events (viz. by being slain), you will leave, i. e. desist from attacking, the ships of the Danaï.'—*ἀκόρητοι*, 'insatiate bawlers,' a phrase of contempt, like *κακαὶ κύνες* below, where the feminine denotes the unmanly character of barbarians.

622. ἐπιδευεῖς, sc. ὄντες, i. e. δέομενοι. Or, if a full stop be placed at αὐτῆς, with Heyne, Spitzner, and Doederlein, we may supply ἔστε, or lastly, construe ἄλλης μὲν λώβης οὐκ ἐπιδευεῖς (ὄντες), νῦν αὖτε μενεαίνετε κ. τ. λ. (inf. 628). But it seems better, with Spitzner, to regard μὲν in 622 as answered by νῦν αὖτε in 628, than with Doederlein to contrast μὲν with ἀλλὰ ποτὶ in 630. The sense is, as the Schol. Ven. gives it, τοῖς εἰς ἐμὲ μὲν πεπραγμένοις ἄλλο μὲν οὐδὲν ἐνδεί

τῶν αἰσchrῶν,—'In general insult and contumely towards me you have not been wanting, nor have you shown any regard to the anger of Ζεὺς Ξεινίου, who will yet punish you for carrying away my wife; and now again you are eager to throw fire on our ships.' The Schol. Ven. however supplies ἐσμέν with ἐπιδευεῖς, 'we have not been deficient in insults heaped upon us.' Lord Derby construes ἐπιδευεῖς with λείψετε, "Thus shall ye all, insatiate of the fight, Proud Trojans, from before our ships depart, Nor lack your share of insult and of wrong, Such as on me, vile hounds, ye cast erewhile."

625. διαφθέρσει seems shortened from διαφθερέσει, the so-called Attic future διαφθερῶ being formed by the non-pronunciation of the σ.

626. κτήματα. See on iii. 72.—ἀνάγοντες, 'taking back with you;' see iii. 48; vi. 292. Od. i. 123.—μὰψ, *injuria, ultro*, i. e. without just cause or provocation.—οἴχεσθε and φιλέεσθε are imperfect tenses, 'You went off with her after you had been entertained at her house,' thereby aggravating the crime by violating the laws of hospitality. Schol. Min. ἐπεὶ φιλοφροσύνης καὶ ξενίας ἐτύχετε. Aesch. Ag. 390; οἶος καὶ Πάρις ἐλθὼν εἰς δόμον τὸν Ἀτρεΐδαν ἥσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.

ἀλλὰ ποθι σχήσεσθε, καὶ ἐσσύμενοί περ ἼΑρηος. 630

Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.

οἶον δὴ ἀνδρεσσι χαρίζεαι ὑβριστῆσιν,

Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο. 635

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.”

ὡς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόεντα 640

συλῆσας ἐτάροισι δίδω Μενέλαος ἀμύμων,
αὐτὸς δ' αὐτ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.

ἔνθα οἱ υἱὸς ἔπαλτο Πυλαιμένεος βασιλῆος
Ἄρπαλίῳν, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζων

ἔς Τροίην, οὐδ' αὐτίς ἀφίκετο πατρίδα γαῖαν· 645

ὃς ῥα τότε Ἄτρεΐδαο μέσον σάκος οὔτασε δουρὶ
ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,

ἂψ δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,

πάντοσε παπταίνων, μὴ τις χροῖα χαλκῶ ἐπαύρη.

630. ποθι, i.e. που. ‘But now, methinks, you will be stopped, even though eager for the war.’ Bekker, by a comma after περ, makes the genitive depend on σχήσεσθε. But cf. sup. 315, καὶ ἐσσύμενον πολέμοιο.

632. σέο δ' κ.τ.λ. ‘And yet it is from thee that all these things do come.’ He suppresses, as the Schol. observes, the reproachful words σὺ δ' ἀνόητος ἦσθ' ἄρα. Doederlein places in a parenthesis ἦ τέ σε —πέλονται, and construes Ζεῦ πάτερ, οἶον δὴ χαρίζεαι. He objects (needlessly) to οἶον in the sense of ὅτι τοῖον. Mr. Trollope also explains it by ὅτι τοιοῦτον, ‘in as much as.’ (Rather, ‘in such a way you are gratifying,’ &c.) But the Schol. Lips. more correctly regards it as an exclamation, ἔστι δὲ μετὰ θαύματος καὶ μέμψεως. ‘How you are favouring those insolent men, the Trojans!’ Cf. xv. 287, οἶον δ' αὐτ' ἐξαυτίς ἀέστη, κῆρας ἀλύξας, Ἔκτωρ.

635. ὁμοίου. Doederlein is perhaps right in taking this epithet not as a

common-place, but with a special meaning. ‘They cannot be satisfied with the war, even though hitherto it has been equal, and they have not gained the least advantage over the foe.’

638. ἐξ ἔρον εἶναι (ἴημι), like the familiar ἐξ ἔρον ἔντο, ‘to put off, or resign, the desire’ of something.

640. The position of the article and the order of the words show that αἱματόεντα is a quasi-predicate, ‘he stripped from the body the arms, all bloody as they were.’ Cf. Thuc. iii. 22, φρυκτοὶ τε ἤροντο ἐς τὰς Θήβας πολέμοιο, ‘lights were held up towards Thebes to indicate a movement on the part of the enemy.’

643—659. Menelaus has scarcely retired back to the ranks before he is attacked by another Trojan. He fails in the attempt, and in retreating is wounded in the pelvis with an arrow by Meriones, and carried into Troy by his companions to die.

649. ἐπαύρη, ‘should touch,’ viz. with a javelin. See xi. 391; xxiii. 340.

Μηριόνης δ' ἀπίοντος ἦν χαλκήρε' οἰστόν
καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἰστός
ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
ἐζόμενος δὲ καταὔθι, φίλων ἐν χερσὶν ἐταίρων
θυμὸν ἀποπνεύων, ὥς τε σκώληξ ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαίαν. 655
τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν
ἀχνύμενοι. μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
ποινὴ δ' οὐ τις παιδὸς ἐγίγνετο τεθνηῶτος.

τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
ξείνος γάρ οἱ ἦν πολέσιν μετὰ Παφλαγόνεσσιν·
τοῦ ὅ γε χωόμενος προῖη χαλκήρε' οἰστόν.
ἦν δέ τις Εὐχρήνωρ Πολυΐδου μάντιος υἱός,
ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,

650. ἀπίοντος, the genitive after ἦν, like τοξεύειν τυρὸς, &c.

652. κατὰ κύστιν. The arrow took its course by the bladder, and passed out under the bone, i.e. going through the middle of the pelvis.

653. καταὔθι, 'sitting down there,' καθεζόμενος αὐτοῦ.—ὥστε σκώληξ, like a writhing worm with its length extended on the earth.

657. ἀνέσαντες, 'having set him up on a chariot-seat.' From εἶσα, not (as Arnold teaches) from ἴημι. The form seems late, and to have been confused with similar forms supposed to come from ἴημι, as if ἀνείσαν were the third person of ἀνείσα (a first instead of a second aorist), and the participle of it ἀνείσας. Hesychius rightly explains ἀνέσαντες by ἀνακαθίσαντες. In the Homeric Hymn to Apollo we have ὅταν καθέσωσιν ἀγῶνα, and inf. xiv. 209, εἰς ἐνὴν ἀνέσαιμι, where see the note, and also on xiv. 178. Apollonius Rhodius, the Schol. Ven. tells us, read ἀναθέντες, but he adds that the lines 658, 659 were rejected as spurious, on the ground that in v. 576 we read of the death of Pylaemenes the leader of the Paphlagonians, and that the distich might have been made up from a misconception of the meaning of 644. Some again read μετὰ δ' οὐ σφι πατὴρ κίε, while some contended that there were two heroes of the same name. To this

last theory of ὁμωνυμία, improbable as it is, Spitzner gives his assent, therein following Aristarchus. The real explanation must be sought in the composite nature of the poem as we have it. See Wolf, Prolegg. p. 80.

659. ποινὴ, 'satisfaction.' Schol. Ven. ἐπεὶ οὐχ ὁ πατὴρ τιμωρεῖ αὐτῶ, ἀλλ' ὁ Ἀλέξανδρος χαλεπήνας ὑπὲρ τοῦ ἀνηρημένου Εὐχρήνωρα τὸν Κορίνθιον ἀναίρει (inf. 663. 671). The meaning of ποινὴ is either a money-payment, or the exacting of blood for blood. See xviii. 498. Here there was but an indirect ποινὴ, viz. by another Trojan slaying another Grecian. But it was not true that no such satisfaction was paid, if immediately afterwards Paris slays Euchenor in revenge.

660—672. Paris, enraged at his friend's fall, slays a son of the Corinthian seer Polyidus.

661. ξείνος γάρ. For he, the slain, had often been his host, and entertained him among many native Paphlagonians.

664. ἀγαθός, of noble birth. The Schol. Lips. refers the epithet to the bravery shown by both father and son in seeking a fate that was foreseen.—Κορινθόθι, see ii. 570. The story of Polyidus was one of those adapted to the Attic stage, and in some of the early epics it was connected with the tale of the Eriponi.

ὅς ῥ' εὖ εἰδὼς κῆρ' ὄλοῦν ἐπὶ νηὸς ἔβαινεν. 665
 πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολυίδος
 νούσῳ ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν
 ἦ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι
 τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν
 νουσόσιν τε στυγερὴν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ᾤχετ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.

ὧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Ἐκτωρ δ' οὐκ ἐπέπυστο δῖφιλος, οὐδέ τι ἕδη
 ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675
 λαοὶ ὑπ' Ἀργείων. τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 ἔπλετο· τοῖος γὰρ γαιήοχος εἰνοσίγαιος
 ὄτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν.

668. The 'double fate' predicted by Polyidus is compared by the Schol. Ven. to that of which Achilles was forewarned by Thetis, ix. 411. The four verses 665—669 are quoted by Lucian, vol. iii. p. 419, ed. Jacobitz.—φθίσθαι, the epic aorist.

669. τῷ, 'for which reason,' viz. as apprised of his fate.—θωὴν, either the fine imposed for refusal to serve (Schol. Min. τὴν ζημίαν λέγει δὲ τὸ τῆς στρατείας [ἀστρατείας] ἐπιζήμιον), or the penalty naturally attaching to it, viz. the charge of cowardice. Schol. Ven. νῦν τὴν μέψιν. Mr. Trollope and Doederlein take the former view; cf. xxiii. 297. Od. ii. 192, σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν, ἦν κ' ἐνὶ θυμῷ τίνων ἀσχάλλης. "Apparet hinc, jam tum cogi potuisse homines ad militiam, et fuisse multam τῆς ἀστρατείας." Heyne.

673—722. The tale now reverts to Hector, who at the end of Book xii. had forced his way into the naval camp of the Greeks. Hermann (quoted by Spitzner) was of opinion that this part of the book closely followed ver. 344 sup., and that all the intervening matter was interpolated. With at least equal probability it might be said that from 685 seqq. was adapted from a separate ballad. Of the partial successes of the Greeks Hector had as yet heard nothing; the action he now takes is described 748 seqq. The disposition of the Grecian forces within the camp is somewhat minutely described.

673. δέμας, 'like unto.' See xi. 596.

675. νηῶν ἐπ' ἀριστερά. It may fairly be doubted if in expressions like this metrical convenience was not the first consideration with the poet, and whether he really had any definite plan conceived in his mind, in respect of the locality of certain actions. Schol. Lips. ἐπ' ἀριστερὰ τοῦ Ἐκτορος, οὐ τοῦ στρατοῦ· εἰ γὰρ ἐπ' ἀριστεροῖς ἐστὶν ἡ πύλη δι' ἧς εἰσῆλθεν, αὐτόπτης ἂν ἐγένετο. Whether the direction is taken by one looking towards the sea, or, as Doederlein thinks, towards the city, or, as Heyne says, "*sinistra navium dicta est ex Achivorum aestimatione; illa ad Simoentem spectabat,*" it is very difficult to determine.

676. τάχα δ' ἂν, in the sense of ἴσως ἂν, is perhaps a later phrase. The meaning is, that if Hector had not been made aware of the danger, the Achaeans might perhaps (or might soon) have proved victorious. See Mr. Gladstone, "Studies," vol. i. p. 411, and vol. iii. p. 352.—τοῖος, Schol. Lips. ἀντὶ τοῦ μετὰ τῷσαύτης προθυμίας.

678. πρὸς δὲ σθένει. This clause is obscure. Mr. Newman construes ἄμυνεν σθένει, 'with his own strength endowed them.' It seems better to join πρὸς σθένει, with Schol. Lips., οὐ πᾶν τὸ ἔργον ἦν τοῦ θεοῦ, ἀλλὰ πρὸς τῷ αὐτῶν σθένει καὶ αὐτὸς ἐπεκούρει· δηλοῖ δὲ ὅτι αἰεταῖς προθυμίας συμβάλλεται τὸ θεῖον. The sense will thus be, 'in addition to the strength with which he inspired them, he assisted them in person.'

ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἔσαλτο,
 ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν, 680
 ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θῖν' ἐφ' ἀλὸς πολιῆς εἰρυμένα· αὐτὰρ ὑπερθεν
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχῃ αὐτοῖ τε καὶ ἵπποι.
 ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες, 685
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοὶ
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδὲ δύναντο
 ὄσαι ἀπὸ σφείων φλογὶ εἴκελον Ἔκτορα δῖον,
 οἳ μὲν Ἀθηναίων προλελεγμένοι ἐν δ' ἄρα τοῖσιν

679. ἔχεν, 'he was staying,' or holding on. Cf. xii. 433, ἀλλ' ἔχον ὥστε τάλαντα γυνῆ χερνήτης ἀληθῆς. Or ἤλαυνε, 'he was driving.'—ἔσαλτο, ἔσθορε, xii. 462.

681. Πρωτεσιλάου. See on ii. 698. These were perhaps among the ἄκραι νῆες, or end-ships, xv. 653, as Protesilaus was said to have first leaped on Trojan land.—εἰρυμέναι, see iv. 248.—θῖν' ἐφ', i. 350.—ὑπερθεν, above, or on the land side. Here the rampart enclosing the ship was lowest, διὸ καὶ ἡ ὑπέρβασις τοῖς βαρβάροις δυνατὴ γέγονεν. Schol. Ven.

684. Ζαχρηεῖς, Schol. Ven. λίαν ἐπιβαροῦντες, 'very pressing.' See on xii. 347. Mr. Newman well renders the sense, "here the wall was lowest builded, For that here chiefly men and steeds were staunch and wight for battle." The rampart, in fact, was weakest where the cavalry were strongest, i. e. had the best ground for action in defending the fleet. The ἵπποι are those of the Greeks; the Schol. Lips. thinks it ambiguous which side is meant. Mr. Trollope observes that the Trojan chariots had been left behind, xii. 80; and yet that inf. 749, Hector is said to leap from his car.

685. Ἰάονες ἐλκεχίτωνες are mentioned in the lines from the Homeric Hymn to Apollo quoted in Thucyd. iii. 104. To the long garb of the archaic form is opposed the μετρία ἐσθῆς first adopted by the Laconians, Thuc. i. 6. The Athenians are supposed to be meant. Mr. Gladstone (Juventus Mundi, p. 81) remarks that the epithet does not elsewhere occur in Iliad or Odyssey, and that it "clearly has more or less of disparaging effect, since such an habiliment is ill-suited for military purposes." On the choice of

troops to oppose Hector he observes (p. 80), "The same spirit of nationality, which prevents Homer from allowing any eminent Greek chieftain to be slain or wounded in fair conflict with the Trojans, apparently leads him in this place to select (perhaps with the exception of the Epeians) some of the less distinguished portions of the army to resist the Trojans, on an occasion when the resistance is to be ineffectual."—φαιδιμόεντες, an epithet not elsewhere found in Homer. The Scholiasts say, that some interpreted it in reference to the bright armour, others as a synonym of φαίδιμοι. The Schol. Ven. distinguishes the Phthians, led by Protesilaus, from the Phthiotae, led by Achilles; but Spitzner and Heyne doubt the distinction.

687. σπουδῇ, μόγισ. See on xi. 561.—ἔχον, κατεῖχον Ἔκτορα. The sense is, 'strongly as the position was defended by the Grecian forces of various peoples, they could scarcely keep Hector from making a dash at the ships.' For ἐπαΐσσειν τινὸς see v. 263.

689. οἳ μὲν. 'They (the Ionians) picked troops of the Athenians (among them Menestheus was commander, attended by his staff),—while the Epeians were led by Meges.' Doederlein remarks that οἳ δὲ Ἐπειοί, τῶν ἤρχε Μέγης, should have followed. For these heroes see sup. 195; ii. 627; v. 69. 72. Mr. Trollope renders προλελεγμένοι 'stationed in front.' This is somewhat confirmed by πρὸ Φθίων below; where however it seems better, with Doederlein, to supply προέστασαν. This use of πρὸ is very peculiar, but it occurs below at 699. Compare Theocr. xiii. 17, οἳ δ' αὐτῷ ἀριστῆες συνέποντο,

ἦρχ' υἷος Πετῶω Μενεσθεύς, οἱ δ' ἄμ' ἔποντο 690
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλείδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦ τοι ὁ μὲν νόθος υἷος Ὀιλήης θείιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἅπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἦν ἔχ' Ὀιλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο.
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 ναῦφιν ἀμννόμενοι, μετὰ Βοιωτῶν ἐμάχοντο· 700
 Αἴας δ' οὐκέτι πάμπαν, Ὀιλήης ταχὺς υἷος,
 ἴστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιόν,
 ἀλλ' ὥς τ' ἐν νειῶ βόε οἴνοπε πηκτὸν ἄροτρον,
 ἴσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δ' ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς· 705
 τῶ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔεργει

πασῶν ἐκ πολλῶν προελεγεμένοι, ὧν ὕφελός τι. As for the genitive Ἐπειῶν, it depends either on the same preposition, or on ἦρχε implied.

694—697. These four verses occur below, xv. 335 seqq.—γνωτὸν, 'a brother,' or more generally, a kinsman. See iii. 174.—Ἐριώπιδος, the daughter of Pheres (Schol. Vict.).

698. τοῦ, a clear instance of the Attic article.—Φυλακίδαο, see ii. 705.

700. ναῦφιν, 'at the ships,' a true locative. Spitzner however takes it for the genitive, as in ii. 794, and xv. 731, where ἔμινε νεῶν occurs.—οἱ μὲν, Medon and Podarces, sup. 693.

703. οἴνοπε, 'dark-faced,' or with head and neck darker than the rest of the body, a peculiarity of some oxen.—πηκτὸν ἄροτρον, compacted, artificially put together. See on Hes. Opp. 433, and compare x. 353, Od. xiii. 31.

705. πρυμνοῖς, the roots of the horns, as πρυμνὸς βραχίων, sup. 582, is the shoulder. Schol. Lips. τοῖς παρὰ τὴν σάρκα.

706. ζυγὸν οἶον. The yoke alone keeps them apart, i. e. prevents them from coming close side to side, which their efforts in pulling would have a tendency to effect.—ἰεμένω, τιτανομένω, moving eagerly forward over the furrow.—ἄλλα, proba-

bly for *Φάλοκα*, transposed from *Φάλοκα*, as *ἀλλακα* is another variation in the position of the *F*, viz. ἄΦλοκα, like *εὐκηλος* for *Φέκηλος*.—τέμει, viz. τὸ ζυγὸν or τὸ ἄροτρον. The form *τέμει* for *τέμνει* occurs only in this place, and does not appear sound. The verse indeed is unnecessary, and may have been made up from xviii. 544. Hesychius does not recognize it, though a most diligent collector and exponent of Homeric forms. Hermann proposed *τέμη*, depending on ὥστε sup., Wolf and Doederlein *τεμεί*, while Spitzner proposes to read *ἄροτρον* for *ἀρούρης*.—τέλσον, Hesych. *πέρας, καὶ τὰ ὅμοια*. The Schol. Lips. explains it by *βάθος* or *πέρας*, and the Schol. Ven. says it is the same as *τέλος* by inserting the *σ*. This statement is repeated on xviii. 544, where the context requires that it should mean *τέλος*, and where it is, perhaps, used in a mistaken sense by one who thought to employ an archaic word. For in the very next verse of that passage, the violation of the digamma in *μελιηδέος οἴνου* goes far to deprive it of all claim to a great antiquity. It is clear the grammarians did not know what to make of it. Probably it is connected with *Λ.-S. til* and *tilian*, and our *tilth*; for *τέλθειν* and *τέλθος* are recognized by

ἰεμένω κατὰ ὄλκα, τέμει δέ τε τέλος ἀρούρης·
 ὧς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.
 ἀλλ' ἦ τοι Τελαμωνιάδῃ πολλοί τε καὶ ἔσθλοί
 λαοὶ ἔπονθ' ἔταροι, οἳ οἳ σάκος ἐξεδέχοντο 710
 ὀππότε μιν κάματός τε καὶ ἰδρῶς γούναθ' ἴκοιτο·
 οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
 οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μέλινα δοῦρα, 715
 ἀλλ' ἄρα τόξοισιν καὶ ἐυστρεφεῖ οἶδς ἄωτῷ
 Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγγυντο φάλαγγας.
 δῆ ῥα τόθ' οἳ μὲν πρόσθε σὺν ἔντεσι δαιδαλείοισιν
 μάρναντο Τρωσίν τε καὶ Ἔκτορι χαλκοκορυστῆι, 720
 οἳ δ' ὄπιθεν βάλλοντες ἐλάνθανον. οὐδέ τι χάρμης
 Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ ὀιστοί.
 ἔνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων

Hesychius, and σ and θ are convertible, as in *σιδς* for *θεός*. See xviii. 544. The common explanation, *finem arvi* for *arvum usque ad finem* (Doederlein) is very far-fetched and improbable. The Schol. Ven. was nearer the truth when he compared the form of the word with *χέρσος*.

708. μάλα, for μάλ' ἐγγύς, by a singular ellipse, or rather, perhaps, by a singular use of *παρβεβαῶς* for *πλησίος*.

709. ἀλλ' ἦτοι. The two Ajaxes are compared to two oxen working together; only, it is added—perhaps rather feebly—that the son of Telamon had many followers, who could relieve him of his shield, while the Locrian Ajax was not so supported, because his men were *ψιλοὶ*—and not *ὀπλίται*.—*ἔταροι*, in apposition, 'as companions in arms.'

712. οὐδέ, ἀλλ' οὐ, as frequently.—*αἶμνε*, their courage failed them in the close fight, *conserta pugna*.

714. *κόρυθας*—*δοῦρα*, viz. the armature of hoplites.

716. *οἶδς ἄωτῷ*, sheep's wool, perhaps for slings. See sup. 599. Doederlein explains it *vestimenta lanae*, in which case *εὐστρεφεῖ* will mean *habili*, 'flexible.'

717. *ἔπειτα*, 'thenceforth,' after their arrival. Here also the sentiment seems feeble, and it is difficult to feel any con-

fidence in the antiquity of the whole passage.

719. οἳ μὲν, the followers of Ajax son of Telamon. Schol. Ven. οἳ Σαλαμίνιοι *δηλονότι*.—*σὺν ἔντεσι*, i. e. as *ὀπλίται*.

721. οἳ δέ, the Locrian *ψιλοὶ*.

722. *συνεκλόνεον*, *conturbabant*. The *σὺν* has the same force as in *συγγεῖν*, *συνταράσσειν*. The meaning is, that the *ψιλοὶ* of the other Ajax, though not so prominent in the fight, did not less service to the Grecian cause.

723—747. Pulydamas, who so often acts the part of prudent adviser to the rash and headstrong Hector, here warns him of the danger of his position, and advises him to call off the Trojans for further deliberation. He reminds him, as the Schol. observes, of the suggestion before made, xii. 216, *μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν*.—This speech is obscure and difficult. The general purport seems to be as follows: 'Hector, you are too proud of your own merits, and give too little credit to others. But one man may be superior in counsel, if another is braver in war. Good sense is a virtue of which many reap the benefit. My advice is this: as the war rages round you, and you are but poorly supported by your friends, retire from the

Τρῶες ἐχώρησαν προτὶ Ἴλιον ἡνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς 725
 “Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.
 οὐνεκά τοι περὶ δῶκε θεὸς πολεμῆια ἔργα,
 τοῦνεκα καὶ βουλῇ ἐθέλεις περιῖδμεναι ἄλλων.
 ἀλλ’ οὐ πῶς ἅμα πάντα δυιήσεται αὐτὸς ἐλίσθαι.
 ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆια ἔργα, 730
 ἄλλω δ’ ὄρχηστύν, ἑτέρω κίθαριν καὶ αἰοδῆν
 ἄλλω δ’ ἐν στήθεσσι τιθεὶ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ’ ἄνθρωποι,
 καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ’ αὐτὸς ἀνέγνω.
 αὐτὰρ ἐγὼν ἐρέω ὧς μοι δοκεῖ εἶναι ἄριστα. 735
 πάντη γάρ σε περὶ στέφανος πολέμοιο δέδθεν
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 οἱ μὲν ἀφεστᾶσιν ξὺν τεύχεσιν, οἱ δὲ μάχονται

fight on the fair plea of calling a council. Then we will consider whether to attack the ships, or to retire while we may. But I am in fear that, as Achilles is yet reserving his strength, we shall meet with a terrible reprisal for our successes of yesterday.’

725. εἶπε, for προσεῖπε, as frequently. —ἀμήχανος, difficult to persuade to follow advice. Schol. Lips. ἀκίνητος, ἢ ἀπαραμύθητος, τοῖς βουλομένοις σε πείθειν ἀμηχανίαν παρέχων. παραρρητοῖσι δέ, παρηγορητικοῖς λόγοις, παραμυθήμασιν, ὑποθήκαις. This verbal must here have an active sense, ‘arguments capable of talking one over to a particular view.’ It is passive in ix. 526.

728. περιῖδμεναι ἄλλων, to have intelligence beyond others. For the next line compare iv. 320, ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν.

730. The Schol. Ven. acutely remarks that the speaker puts Hector’s military prowess first, and his own merits as a councillor second.

731. “Compare Od. i. 159. 421; xviii. 303. In this place there is every reason to suspect an interpolation.” Mr. Trollope. For the combination of several verses beginning with the same word, see sup. i. 436—439.

733. ἐπαυρίσκονται, derive advantage from, ἀπολαύουσιν, Schol. Buttman, Lexil. p. 149, observes that this is the

only Homeric passage where the verb has the above sense, the usual one in Attic.

734. πολέας, h. e. πολλούς.—ἐσάωσε, viz. ὁ νοῦν ἔχων, implied in νόον ἐσθλόν. —κ’ αὐτὸς, probably for καὶ αὐτὸς, ‘and none know it (viz. the value of sense) better than himself.’ Schol. Ven. λέγει δὲ ὅτι μᾶλλον τῶν ἄλλων διέγνω τὴν ἐκ τοῦ πράγματος ὠφέλειαν καὶ σωτηρίαν. Spitzner (vol. i. § 3, p. xxxviii) thinks the elided καὶ inadmissible in Homer, and understands κεν ἀνέγνω, ‘is likely to know it.’ Hermann would read μάλιστα δέ τ’ αὐτὸς ἀνέγνω.—The precise meaning of ἀνέγνω is obscure. Perhaps, as in Hes. Opp. 293, οὔτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ, the poet meant, that good sense of itself sees best what ought to be done. Heyne renders it, “fructum prudentiæ habet præcipue ipse, agendo scilicet omnia prudenter.”

736—740. γὰρ—ἄλλ’. As the fight rages round you, and some of your followers are at a distance, others are fighting against odds, it will be best for you to retire for a while and to hold a council with the chiefs.

736. στέφανος, Schol. Lips. ὁ κύκλος.

737. ἐπεὶ κ.τ.λ. Schol. Vict. ἀφ’ οὗ κατέβησαν τὸ τεῖχος. Lit. ‘by way of the wall,’ as sup. 652. Mr. Newman, “sithence they passed the rampart.”

738. ἀφεστᾶσιν. Here we have the ordinary Attic form of the perfect.—σὺν

παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλὴν,
 ἢ κεν ἐνὶ νῆεσσι πολυκλήισι πέσωμεν,
 εἴ κ' ἐθέλησι θεὸς δόμεναι κράτος, ἢ κεν ἔπειτα
 παρ νηῶν ἔλθωμεν ἀπήμονες. ἦ γὰρ ἐγὼ γε
 δεῖδω μὴ τὸ χθιζὼν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἶω."
 ὧς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 750
 "Πουλυδάμαν, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,
 αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντίω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω."

τεύχεσιν is obscure. He seems to mean that some, who ought to have been supporting their chief as heavily-armed men, are standing aloof, or rather perhaps, are engaged at some distance off.

740. ἀρίστους. τοὺς ἀριστέας, Schol. Ven.—βουλὴν κ.τ.λ., cf. ii. 282, μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλὴν. Translate, 'Then after that we can well consider our whole plan, whether we should fall at once on the many-benched ships,—if perchance the god should be willing to give us the victory, —or our next step (ἔπειτα) should be to retire from the ships while yet unharmed.' The real feeling of Pulydamas, says the Schol., is in favour of the latter alternative, only he dares not propose it so openly, fearing that Hector will reject it. Doederlein takes ἐνθεν as if for ἐνθένδε ὀρμώμενοι, 'we can counsel whether thence (viz. on leaving the place where the meeting is held) we should fall on the ships,' &c.

745. δεῖδω μὴ κ.τ.λ. 'I fear lest the Achaeans should weigh out to us in recompense the debt incurred from them yesterday,' viz. when we made such havoc in our attack. "Ne quasi ad libram appensum hesternum debitum reddant," Spitzner. Schol. Ven. (μὴ) χθιζὼν χρεῖος τῷ ἴσῳ σταθμῷ ἀποκαταστήσωσι, τουτέστι μὴ ὃ ἡμεῖς ἐλάβομεν χθὲς νικῶντες, σήμερον εἰσπράξωσιν.

Ἄλλως· μήπως τὴν χθεσινὴν ἦτταν ἀποδώσουσιν ἡμῖν οἱ Ἕλληνες ὡσπερ σταθμῷ δεδανεικότες.

746. ἀνὴρ, viz. Achilles.—ἄτος, see vi. 203.—σχήσεσθαι, see ix. 655.

748—753. Hector assents to the proposal of Pulydamas, whom he bids to summon the chiefs, while he himself departs for a short time to give instructions to those absent (sup. 738), viz. to come at once to the council. Cf. 757.

748. This and the next verse occurred xii. 80.

752. ἀντίω. For ἀντιάσω, as κρεμῶ, δαμόωσιν, vi. 368; vii. 83.—κεῖσε, 'yonder,' pointing to some spot. Doederlein wrongly joins κείσε πολέμοιο, and perversely explains the whole passage. For the genitive see on vii. 158. So xx. 125, πάντες δ' Οὐλύμπιοι κατῆλθομεν ἀντιώντες τῆσδε μάχης. See Lexil. p. 142.—ἐλεύσομαι, the Attic ἔξω, 'I will return.'—ἐπιτείλω, 'when I have instructed them well.' It is not clear to what this refers. Perhaps to the summons for a council, as Heyne explains it. In what follows, no special mention is made of any orders given by Hector, who inf. 802 is seen leading his men to renew the fight, not drawing them off; and he intimates this in the words ἀντίω πολέμοιο. Doederlein felt the difficulty: "Non potuit idem simul illic proclari, simulque statim huc redire."

ἦ ῥά, καὶ ὠρμήθη ὄρει νιφόεντι εἰκώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων. 755
οἱ δ' ἔς Πανθοΐδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἐκτορος ἔκλυον αὐδῆν.
αὐτὰρ ὁ Δηίφοβόν τε βίην θ' Ἐλένοιο ἀνακτος
Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον Ἐρτάκου υἱόν
φοίτα ἀνὰ προμάχους διζήμενος εἴ που ἐφεύροι. 760
τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους,
ἀλλ' οἱ μὲν δὴ νηυσὶν ἐπι πρυμνήσιν Ἀχαιῶν
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
τὸν δὲ τάχ' εἶρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης 765
δῖον Ἀλέξανδρον, Ἐλένης πόσιν ἠγκόμοιο,
θαρσύνουθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖσι ἔπεσσι
“ Δύσπαρι εἶδος ἄριστε, γυναιμανὲς ἠπεροπευτά,
ποῦ τοι Δηίφοβός τε βίη θ' Ἐλένοιο ἀνακτος 770
Ἀσιάδης τ' Ἀδάμας ἠδ' Ἄσιος Ἐρτάκου υἱός ;
ποῦ δέ τοι Ὀθρουνεύς ; νῦν ὤλετο πᾶσα κατ' ἄκρης
Ἴλιος αἰπεινῆ· νῦν τοι σῶς αἰπὺς ὄλεθρος.”

754—773. Hector starts at once to speak with the chiefs, and finds among others his brother Paris, whom he severely chides. Compare iii. 38.

754. ὄρει νιφόεντι. The comparison, according to Schol. Lips., implies the stature and τὸ ἀκίνητον of the man. Perhaps his white plume is also alluded to. Virgil appears to imitate this not very appropriate simile, *Aen.* xii. 701, ‘Quantus Athos aut—nivali Vertice se attollens pater Apenninus ad auras.’ Mr. Newman thinks the poet wrote ὄρνέω θύοντι, ‘a raging bird,’—and this (improbable as it is) would well suit both κεκληγώς and πέτετο.

756. ἀγαπήνορα. Schol. Vict. ὁ παρασκευάζων καὶ τοὺς ἀνάνδρους ἀνδρείους γίνεσθαι. Schol. Lips. τὸν διὰ τὴν οἰκείαν ἀνδρείαν ἀγαπώμενον. ‘Kindly-souled,’ Mr. Newman. We have *Εὐρυμέδων ἀγαπήνωρ* in viii. 114. It is an obscure word, and possibly may have descended from a digammated form of ἀγήνωρ, ἀγαφῆνωρ. —ἐπεσσεύοντο, hastened to him that they

might remain for a while inactive under his charge. Cf. 751.

757. αὐδῆν. The command sup. 753.

761. ἀνολέθρος is a remarkable variant, in respect of the *ictus*, for ἀνώλεθρος. It occurs only in this passage.

764. οὐτάμενοι, a medial aorist, like κτάμενος. It is so used in the phrase κατ' οὐταμένην ὠτειλήν, xiv. 518, which involves a repetition of the same root.

765. ἐπ' ἀριστερά. Mr. Gladstone discusses the meaning of this phrase, ‘Studies,’ vol. iii. pp. 352—354.

769. This verse occurs in iii. 39; in fact, the present passage reads very much like a repetition, or at least an imitation, of the other.

772. νῦν, viz. on the death or injury of these men.—σῶς, a kind of oxymoron, like ἀσφαλῆς κίνδυνος. There is a vulgarity not unlike this, ‘You are safe to perish,’ i. e. sure.—αἰπὺς, complete: the notion involved being ‘fall from a height,’ like ἄρδην ἀπολλύναι. The same phrase occurs *Od.* xxii. 28, as Spitzner observes.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 "Ἐκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἤγειρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἔοντες ὀμιλέομεν Δαναοῖσιν
 νωλεμέως. ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάῃς 780
 οἷω Δηίφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῆσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.
 νῦν δ' ἄρχ' ὄππῃ σε κραδίη θυμὸς τε κελεύει
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδέ τι φημί 785
 ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστιν.
 παρ' δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."

ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως.
 βὰν δ' ἴμεν, ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφῆτην
 Πάλμυν τ' Ἀσκανιόν τε Μόρυν θ' υἱ' Ἴπποτίωνος,
 οἳ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
 ἦοι τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.

774—787. Paris gives a gentle reply, and expresses his readiness to join the council or continue the fight.

776. ἄλλοτέ ποτε, 'on some other occasion rather than the present I am likely to retire from the fight.' He means, 'there is no time at which I have so little thought of leaving the contest as at present.' Compare xvii. 422. This view makes the ἐπεὶ following consistent. Doederlein refers it to ἀναίτιον, making an awkward parenthesis of the intervening words. Mr. Trollope supplies an ellipse: "At other times, perhaps, I have acted weakly; (but not now;) since," &c.

778. μάχην ἤγειρας. Schol. Lips. ἦρεμα ἐλέγχει ὅτι ἐκείνος αἴτιος (viz. θανάτου αὐτῶν) ἀναγκάσας ἐνταῦθα ἐλθεῖν, —ὀμιλέομεν, 'we have been fighting with;' κατὰ ἴλας συμβάλλομεν αὐτοῖς, *id.*

782. τετυμμένω. Sup. 529 and 594.

786. δευήσεσθαι, the digammated future of δέομαι.—καὶ ἐσσύμενον, 'how-

ever eager one may be.'

788—820. Hector is appeased by his brother's reply, and the two go together to encourage and support the other Trojan chiefs in the fight. Hector is boldly confronted by Ajax, who foretells his defeat by Achilles.

788. This verse occurred vii. 120.

789. Either ἦεν must mean 'had been,' or the Polydamas here mentioned cannot be the same as sup. 751.

792. *vīa*, not *vīe*, is the full form. Morys and his father Hippotion are both slain by Meriones, xiv. 514. "Nec desunt similia aliorum exempla, velut Asium patrem Acamas filius comitatur, xii. 140, Polydamenen Harpalion paulo antea 643 seqq." Spitzner.

793. ἀμοιβοί, 'as a relief,' διάδοχοι. Schol. Ven. οἱ ἐξ ἀμοιβῆς καὶ ἐναλλαξέως παραγεγονότες συμμαχῆσαι τοῖς Τρωσὶν ἀντὶ τῶν πρότερον συνεργούντων αὐτοῖς πολιτῶν.

οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη, 795
 ἢ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσηται, ἐν δέ τε πολλά
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτὰ φαληριῶντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὧς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 χαλκῶ μαρμαίροντες ἄμ' ἠγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἠγείτο βροτολογίῳ ἴσος Ἄρηι,
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
 ῥινοῖσιν πυκινῆν, πολλὸς δ' ἐπελήλατο χαλκός· 805
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ.
 πάντῃ δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
 εἴ πῶς οἱ εἴξειαν ὑπασπίδια προβιβάντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσι Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων.
 “ δαιμόνιε, σχεδὸν ἐλθέ· τί ἦ δειδίσσεται αὐτως 810
 Ἀργείους; οὗ τοί τι μάχης ἀδαήμονες εἰμέν,
 ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 ἦ θῆν πού τοι θυμὸς ἐέλπεται ἐξάλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνεμεν εἰσὶ καὶ ἡμῖν.

795—799. These are very fine verses, in which both sound and metre are in a manner descriptive; and, as usual in Homer, the observation of nature is at once close and accurate. Aristotle, *Rhet.* iii. cap. 11, cites 799 as an instance of the poet's art of imparting a kind of vitality, or actual motion, to inanimate objects.—ἀέλλη, a sudden gust which descends, as it were, upon the earth, and then, moving on like a cyclone, falls upon the sea, tossing up the water and blowing off the tops of the crested waves, which are thus called *κυρτά*.—*φαληριῶν*, like *κελετιῶν*, sup. 125, from the root *φαλ*, 'bald,' means 'to be in a state of whiteness,' or foam, 'at the top.'—*ἐν δέ τε*, supply *γίγνεται*, 'and on it arise many waves roaring with foam on the surging sea, swept off short in their whitened tops, some in front, others following close behind.'

806. *προποδίζων*. See sup. 158. 'Putting one foot leisurely before the other'

is the explanation of the Schol. Perhaps 'stalking in front' is rather the sense here. But these may well be adapted verses from 158, 159.

808. *σύγχει*, ἐξέπλησσε, ἐτάρασσε.

809. *βιβάσθων*. Philoxenus, ap. Schol. Ven., regarded this form as strengthened from *βιβάθων*, like *εἰκάθων* &c., and the dental sound *σθ* might have passed euphonicly into the aspirate. Compare *σπις*, *ζεφύριος*, *σκύφος*, &c. A similar form is *αἰσθων*, xvi. 468, where see the note.

810. *δειδίσσεται*, 'try to scare.' See iv. 184.—*μάχης κ.τ.λ.* The Schol. Viet. compares vii. 237, where Hector says, *αὐτὰρ ἐγὼν εὖ οἶδα μάχας ἀνδροκτασίας τε*.—*μᾶστιγι*, see xii. 37. Aesch. Ag. 625, *διπλῆ μᾶστιγι τὴν Ἄρης φιλεῖ*. The metaphor seems borrowed from slaves.

814. *ἄφαρ*, at once, straightway, without delay. Schol. Ven. *ῥαδίως*, who says that some construed *ἄφαρ ἀμύνειν*.

ἦ κε πολὺ φθαίῃ ἐν ναιομένη πόλις ὑμῆ 815
 χερσὶν ὑφ' ἡμετέρησι ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι ὀππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 θάσσονας ἱρήκων ἔμμεναι καλλίτριχας ἵππους,
 οἷ σε πόλινδ' οἴσουσι κούιοντες πεδίοιο." 820
 ὧς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
 θάρσυνος οἰωνῶ. ὃ δ' ἀμείβετο φαίδιμος Ἔκτωρ
 " Αἴαν ἀμαρτοεπὲς βουγᾶιε, ποῖον εἶπες.
 εἰ γὰρ ἐγὼν οὔτω γε Διὸς πάις αἰγιόχοιο 825
 εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ' ὡς τίειτ' Ἀθηναίη καὶ Ἀπόλλων,
 ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'. ἐν δὲ σὺ τοῖσι πεφήσῃαι, εἴ κε ταλάσσης
 μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόεντα 830
 δάψει· ἄτὰρ Τρώων κορέεις κύνας ἦδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν."

815. ἦ κε κ.τ.λ. 'Methinks it is more likely that your finely-built city will be taken and ravaged by our hands long before that.' Cf. v. 489.

817. ὀππότε, ὀπήνικα, the time is at hand when you shall pray that your horses will carry you quickly out of the fight. This seems to allude to Hector's being caught in the chase round the city by Achilles. But the Schol. Lips. says, οὐ προμαντεύεται, ἀλλὰ στοχάζεται· ἤκουσε γὰρ καὶ Ἀχιλλεύος (ix. 654) ἀμφὶ δέ τοι τῆμῃ κλισίῃ "Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω.

821—832. The words of Ajax are confirmed by an omen. Hector retorts, that Ajax himself will assuredly fall, if he should dare to come within the range of his spear.

822. ἴαχε properly takes the *F.* — θάρσυνος, formed like πῖσυνος. See xvi. 70.

824. ἀμαρτοεπὲς, 'blunderer in words.' See iii. 215.—βουγᾶιε, 'churlish lout,' 'bumpkin.' Theocritus has βουκαῖε in the same sense (x. 1), and so Eustathius would read here. The precise meaning is not very clear. Doederlein connects it

with γαῖων, 'boasting.' The word occurs in Od. xviii. 79, νῦν μὲν μήτ' εἴης, βουγᾶιε, μήτε γένοιο. The Schol. cites its use in Nicander; and this is one of the words in Homer which are not free from some suspicions of an Alexandrine coinage. Spitzner, however, contends that βουγᾶιος and βουκαῖος are quite distinct. If the former word be really ancient, it may be a combination of two primitive names for Earth. For "in the oldest languages of the Indo-Germanic family the names of the Cow or Ox and Earth are commutable" (Varronianus, p. 4, ed. 2).

825—828. This passage is nearly the same as viii. 538—541.

829. ταλάσσης. So ἐτάλαστας = ἔτλης in xvii. 166. See xv. 164. For πεφήσῃαι, see xvii. 164.

831. κορέεις. The future, like μενέω, γαμέω, πορσυνέω, &c. See on iii. 411.—ἄτὰρ κ.τ.λ., 'but, when slain, you shall not be buried.' So Doederlein, who observes that this differs from the continuative δέ.—λειριόεντα, ironically, 'that lily-skin,' i. e. tender as the petal of a lily.

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
ἠχῆ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.

Ἄργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο

835

ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἠχῆ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς αὐγὰς.

ΙΛΙΑΔΟΣ

Ξ.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα.

“ φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
μείζων δὴ παρὰ νηυσὶ βοῇ θαλερῶν αἰζηῶν.
ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθροπα οἶνον,
εἰς ὃ κε θερμὰ λοετρὰ ἐνπλόκαμος Ἐκαμήδη
θερμῆνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·
αὐτὰρ ἐγὼν ἔλθων τάχα εἴσομαι ἐς περιωπῆν.”

5

ὧς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἑοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,

10

1. This is a lively, interesting, and highly poetical book, anciently inscribed *Διὸς ἀπάτη*, because Hera beguiles Zeus in amorous slumber, while Poseidon actively assists the Greeks in making a great slaughter of the Trojans. Those who refer all Homeric myths to Indian or Aryan legends, will readily recognize in the personification of Sleep, and the withdrawal of the supreme god from the action, the elemental phenomena of sunset, of night, and of the brightness of day hidden in a veil of clouds.

1—26. Machaon, when wounded by Paris, had been borne off the field in Nestor's car, xi. 512, to the tent where the fair captive Hecamede had attended to him, *ib.* 624. The two heroes had then sat down to a social cup, *ib.* 642. Nestor now leaves his guest for a time, that he may go and see how the Greeks fare in the contest that has been raging at some distance (*inf.* 30) from the ships. He finds them flying in terror, and considers what course he should pursue. The *ἰαχὴ* meant is that at xiii. 834.—*πίνοντά περ*, though engaged at the time

in social converse over his wine. The moral is, says the Schol. Ven., that not even the pleasures of the table prevent the good warrior from attending to his duty.

3. *φράζεο*, observe, notice, what will be the issue of this fight. Cf. *inf.* 61.

4. *μείζων*, *sc.* γίγνεται. The cry for aid (*βοῇ*) from our stalwart fighting men becomes every moment greater at the ships. Cf. iii. 26, *εἰ περ ἂν αὐτὸν σέβωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί*. Schol. Lips. ἀπὸ τῶν νέων ἔτι καὶ θαλλόντων φυτῶν παρείληπται ἢ μεταφορά.

8. *ἐς περιωπῆν*, to a place where I can take a survey. Hesych. *περιωπή*. *τόπος ὑψηλός, ὅθεν ἔστι περισκοπῆσαι ἀκρώρεια*. It is so used, xxiii. 451. *Od.* x. 146.—*εἴσομαι, ἴδο*. The Schol. Vict. wrongly explains *ὄψομαι ἢ γνώσομαι*, for the order of the words is against this. Hesychius gives both meanings, for which compare viii. 532 with xxi. 335. The aorist *εἶσατο, εἰσάμενος* is more frequent. On the *F*, see Preface, § 3.

9. *τετυγμένον*. Schol. Ven. *εὐτυκτον*.

χαλκῶ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς εἰοῖ·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ,
 στῆ δ' ἐκτὸς κλισίης. τάχα δ' ἔσιδε ἔργον ἀεικές,
 τοὺς μὲν ὀρινομένους τοὺς δὲ κλονέοντας ὄπισθεν,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τείχος Ἀχαιῶν. 15
 ὡς δ' ὅτε πορφύρη πέλαγος μέγα κύματι κωφῶ,
 ὀσσομένον λιγέων ἀνέμων λαιψηρὰ κέλευθα,
 αὐτως, οὐδ' ἄρα τε προκυλίνδεται οὐδ' ἐτέρωσε
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὐρον,
 ὡς ὁ γέρον ὄρμαινε δαϊζόμενος κατὰ θυμόν 20
 διχθάδι', ἧ μεθ' ὄμιλον ἴοι Δαναῶν ταχυπώλων
 ἦε μετ' Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῶν.
 ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

11. ἀσπίδα πατρός. Nestor's shield was of special beauty, viii. 191. The father and the son seem to have exchanged shields by mistake; or perhaps Nestor had lent his own to his son for the occasion. Schol. Lips. τάχα γοῦν ὑποχωρῶν τῆς μάχης ὁ Νέστωρ τὴν κρείττονα ἀσπίδα τῷ υἱῷ κατέλιπεν. Mr. Trollope takes the former view.

13. στῆ δ' ἐκτός. As soon as he came out of the tent, he stood, viz. without going to a περιωπῆ, sup. 8.

15. ἐρέριπτο. A reduplicated pluperfect of ἐρέπω, like ἠρήρειστο, from ἐρέιδω, &c. See inf. 55.

16. ὡς ὅτε κ.τ.λ. As the sea frets, and is ruffled before a coming storm, as if hesitating in which direction to roll its swelling waves, so was the mind of Nestor divided between this or that course of action. A fine simile: on which see Mure, Hist. Lit. vol. ii. p. 33. Schol. Ven. εἴθε δὲ, ὅταν ἀρχὴν λαμβάνη κινήματος ἢ θάλασσα, μελανίζειν διὸ μεταφέρει ἐπὶ τοὺς κατὰ ψυχὴν μεριμῶντας καὶ ταρασσομένους. καὶ ὅτι κωφῶ λέγει τῷ ἀφῶνῳ καὶ μηδέπω καχλάζοντι καὶ ἀποτελοῦντι ἡχὴν μηδέπω γὰρ ἀνέμον εὐκρινούς ὕψος, τὸ κῆμα ἠρεμεῖ. Lord Derby:—

“As heaves the darkling sea with silent swell,

Expectant of the boisterous gales' approach;

Nor onward either way is pour'd its flood,

Until it feel th' impelling blast from heaven;

So stood th' old man, his mind perplex'd with doubt.”

But κεκριμένον οὐρον “is some decisive wafting breeze” (Mr. Newman): “Certum aliquem et a ceteris distinctum ventum,” Doed. The εὐκρινέες αἶραι of Hesiod, Opp. 670. Cf. x. 417, οὐ τις κεκριμένη (sc. φυλακῆ) ῥύεται στρατῶν οὐδὲ φυλάσσει. Pind. Nem. vi. 1, ἐν ἀνδρῶν, ἐν θεῶν γένος,—διέργει δὲ πᾶσα κεκριμένα δύναμις. Theognis 381, οὐδέ τι κεκριμένον πρὸς δαίμονός ἐστι βροτοῖσιν.

17. ὀσσομένον, ‘expecting,’ and as it were in suspense as to what wind will ultimately blow. Some render it ‘fore-showing’ (Schol. Min. προσδεχόμενον ἢ προσημαῖνον); but the poet seems to attribute to the element itself a kind of conscious restlessness preceding a storm.

18. αὐτως, lit. ‘just so,’ i. e. without any decided result or effect.—ἐτέρωσε, ‘backwards.’ See xiii. 513.

20. δαϊζόμενος, divided, wavering between two schemes. See ix. 8. Doederlein, who thinks that by πορφύρη (16) the gloom of anxiety as well as the agitation of doubt is implied, says on this verse, “ὄρμαινε dubitationem, δαϊζόμενος dolorem Nestoris denotat.” A simpler sense is, ‘was made anxious by being divided in his mind in respect of two ways of action.’ Cf. xvi. 435, διχθάδι δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι.

23. δοάσσατο. See xxiii. 339.

βῆναι ἐπ' Ἀτρείδην. οἱ δ' ἀλλήλους ἐνάριζον
μαρνάμενοι, λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρῆς 25
νυσοσόμενων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶ,
Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρείδης Ἀγαμέμνων.
πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες 30
θῖν' ἐφ' ἀλὸς πολιῆς· τὰς γὰρ πρῶτας πεδίονδε
εἴρυσαν, αὐτὰρ τείχος ἐπὶ πρύμνησιν ἔδειμαν.
οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·

24. οἱ δέ. For they, viz. the combatants to whom he was proposing to go, were slaying each other in fighting. Cf. 60—62. Schol. Ven. τοῦτο δὲ ἐπήγαγε πρὸς τὸ ἡ μεθ' ὄμιλον ἴοι Δαναῶν. — λάκε, an aorist from a root λακ, ληκ (*lacero*, *lakis*), representing the sound made by rending or tearing.

27—51. Nestor resolves to find Agamemnon, in order that he may consult with him. That chief is met returning from the ships with Diomedes and Ulysses, to see the state of affairs; for they had retired to the fleet wounded. Agamemnon's alarm is not less than Nestor's, and he thinks the whole army has deserted him for his quarrel with Achilles.

28. πὰρ νηῶν. Schol. Ven. ἀπὸ τῶν πρὸς θάλασσαν ἐπὶ τὰς ἐν τῷ τείχει. See xi. 660, 661.

29. "Diomedes vulneratus a Paride, xi. 369—400. Ulysses a Soco, xi. 434 sq., 488. Agamemnon a Coone, 273 sq." Heyne.

30. πολλὸν γάρ. The particle explains the reason why they were going from their tents, close to the shore, where they had been attending to their wounds, to see how the fight was proceeding (*ὀψείοντες*, inf. 37), viz. because they could neither hear nor see without getting nearer. — εἰρύατο, εἴρυντο, had been drawn up. See i. 350; xv. 656. — πεδίονδε, high and dry on the land. "Eas naves, quae primae ad Troas oram pervenerant, in terram traxerant easque muro a tergo munierant Aehivi. Fecerant id ut reliqua classis juxta litus anchoras jacere posset neque justo arcitius condensaretur; nam numerosiores erant naves quam ut ora quavis inter

duo promontoria, Rhoeteum et Sigeum, extensa universam excipere posset classem." Doederlein.

32. ἐπὶ πρύμνησιν, 'at the sterns;' for the prows of Greek galleys always faced the sea. See xviii. 76. Hence Virgil's 'litora curvae praetextunt puppes,' Aen. vi. 4. A naval camp, i. e. a fence and rampart, was thrown round on the land side, so as to include all the ships between it and the sea. If we suppose this to have been done at first, it will explain the allusion in Thucyd. i. 11, ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν, — δῆλον δὲ, τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο, κ.τ.λ. The rampart described in vii. 436 was perhaps an after-thought, and a secondary work.

34. αἰγιαλός, the sea-strand. Wide as this was, it was unable to hold, or contain, all the ships, and the people (the various allied forces) were pressed for room; for this reason then they had drawn up the ships πρόκροσσαι, in rows one behind and higher than the other, so as to form a sort of ascending series; or perhaps, side by side, but so as to present different degrees of distance from the sea-line. See the note on xii. 258, κρόσσας μὲν πύργων ἔρυν. Mr. Blakelley, on Herod. vii. 188, πρόκροσσαι ὀρμύοντο ἐς πόντον, derives the word from πρὸ and κόρση, 'head foremost,' and renders it 'head out seaward.' The notion of *gradation*, however, evidently attaches to the word, as in Herod. ii. 125. Schol. Ven. τὰς κλιμακῆδων νεωκλημένας ἐτέρας πρὸ ἐτέρων, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώκλιον. — χαδέειν, the aorist of χανδάνω.

τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης 35
 ἡϊόνος στόμα μακρόν, ὅσον ξυνεέργαθον ἄκραι.
 τῷ ῥ' οἷ γ' ὀψείοντες αὐτῆς καὶ πολέμοιο,
 ἔγχει ἐρειδόμενοι, κίον ἀθρόοι ἄχυντο δέ σφιν
 θυμὸς ἐνὶ στήθεσσι. ὁ δὲ ξύμβλητο γεραιὸς
 [Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι Ἀχαιῶν.] 40
 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων
 “ὦ Νέστωρ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δευρ' ἀφικάνεις ;
 δαίδω μὴ δὴ μοι τελέσῃ ἔπος ὄμβριμος Ἐκτωρ,
 ὡς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσι ἀγορεύων, 45
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι
 πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον ὡς περ Ἀχιλλεύς, 50
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνῆσι νέεσσιν.”
 τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ
 “ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν 55

36. *στόμα*, the bay or entrance enclosed between the two headlands, Sigeum and Rhoeteum. See Gell, *Troad*, p. 29. “Ut in *Od.* v. 441, *fluvii ostium στόμα* nuncupavit, ita maris oram, in terram porrectam, *ἡϊόνος στόμα* appellat poeta.” Spitzner.

37. *οἷ γε*, sup. 29.—*ὀψείοντες*, ‘desirous to see.’ The genitive seems to depend on the notion implied by the desiderative, *ἐπιθυμοῦντες αὐτῆς (μάχης)*, *ἰδεῖν αὐτήν*.—*ἐρειδόμενοι*, supporting themselves by their spears, i. e. as having been lately wounded.—*ἀθρόοι*, in close company; or perhaps, surrounded by a staff. The picture is more vivid than if they came up as stragglers to view the fight.—*ἄχυντο*, not for themselves, but for their friends hard pressed in the conflict (Schol. Lips.).

45. *ποτε*. See viii. 181. 526.—*μὴ πρὶν*—*πρὶν*, see on vii. 481.

49. *καὶ ἄλλοι*. He supposes, or pretends to suppose, that Nestor also has

left the fight and deserted the Grecian cause, through some personal ill-feeling against him, such as that entertained by Achilles.

51. *πρυμνῆσι*, the hinder ships, viz. those drawn up first on land, and therefore the same as *πρώτησι*.

52—63. Nestor thinks the state of affairs very threatening, but advises that they should consult what had best be done, and not return at once to the fight.

53. *ταῦτα*, the threats of Hector.—*ἐτοῖμα*, see ix. 425.—*ἄλλως*, i. e. *τεκτῆναιτο ἄλλα παρὰ ταῦτα*. The sense is, ‘these evils, which you fear, are not merely in prospect, but are already wrought upon us, and Zeus himself could not make them otherwise,’ because a thing done cannot be undone. Schol. Ven. 2, *φησὶ δὲ ὅτι ταῦτα μὲν οὕτως ὡς ἐκεῖνος ἠπέλησεν εἶσθαι, καὶ οὐκ ἂν παρὰ ταῦτα ποιήσειεν ὁ Ζεὺς*.

55. *κατερήριπεν*, the reduplicated ac-

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσσεσθαι
 οἱ δ' ἐπὶ νηυσὶ θοῆσι μάχην ἀλίστου ἔχουσιν
 νωλεμές. οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
 ὡς ἐπιμῖξ κτείνονται, αὐτῇ δ' οὐρανὸν ἴκει. 60
 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 προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
 "Νέστορ, ἐπεὶ δὴ νηυσὶν ἐπι πρυμνήσι μάχονται, 65
 τεῖχος δ' οὐκ ἔχραιομε τετυγμένον, οὐδέ τι τάφρος,
 οἷς ἐπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσσεσθαι,
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς. 70
 ἦδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
 οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.
 νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης 75

tive aorist in the usual intransitive sense. See sup. 15.—εἶλαρ, see vii. 437.

62. *νόος*, intelligence, *σύνεσις*. Nestor thinks that counsel and advice may effect something, though wounded chiefs can do little in fighting. It is difficult to have any faith in the antiquity of this passage. Spitzner remarks that *ὀπποτέρωθεν* occurs nowhere else in Homer. The allusion to *νοῦς*, as an agent, seems to indicate the philosophical views of a later age; and *σκοπιάζειν*, though found in x. 40, Od. x. 260, can hardly be a word of really ancient epic use.

64—81. Agamemnon rejoins, that as the ramparts was not afforded the expected protection to the fleet, and as the gods seem adverse to the Grecian cause, they had best launch the galleys nearest the sea, and moor them in deep water, with a view to their leaving the Troad at night. (This expedient is a mere repetition of that in ii. 139; and ver. 69 is even identical with ii. 116.)

66. *ἔχραιομε*. Buttmann regards this as an aorist, Doederlein as the imperfect.

See Lexil. p. 542, and on vii. 144, 30' ἄρ' οὐ κορύνη οἱ ὄλεθρον χραῖσμε σιδηρεῖη. Inf. xv. 32. There may have been two forms of the present, *χραῖσμων* and *χραισμέω*, like *κύρω* and *κυρέω*, *αἴνω* and *αἰνέω* &c., but neither of them occurs.

67. *ἔλποντο* δὲ, 'though they expected in their hearts that it would prove' &c.

69. This verse occurred (besides ii. 116) in ix. 23, and the next one xii. 70; xiii. 227.

71. *ἦδεα*, I knew it, viz. that the Greeks would perish, when before Zeus zealously assisted them; i. e. I did not believe their triumph would be for long. *Νῦν* I know it, when he gives these Trojans all the glory.—*κυδάνει*, cf. xx. 42. The Schol. Ven. compares *οἰδάνει νόον*, ix. 554.

75. *πρῶται*. Viewed from the sea, and regarded as most ready to be launched, the 'first ships' mean those which arrived last, and are nearest the water-line. In another sense, those which arrived first and were drawn up highest

ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλα δῖαν,
 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
 νύξ ἀβρότη, ἣν καὶ τῇ ἀπόσχωνται πολέμοιο
 Τρῶες· ἔπειτα δέ κεν ἐρυσσαίμεθα νῆας ἀπάσας.
 οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
 βέλτερον ὅς φεύγων προφύγῃ κακὸν ἢ ἐάλῳη·"

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
 " Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 οὐλόμεν', εἴθ' ὤφελλες ἀεικελίου στρατοῦ ἄλλου
 σημαίνειν, μηδ' ἄμμι ἀνασσέμεν οἴσιν ἄρα Ζεύς 85
 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
 ἀργαλέους πολέμους, ὄφρα φθιόμεσθα ἕκαστος.
 οὕτω δὴ μέμονας Τρώων πόλιν εὐρυνάγυιαν
 καλλεΐψειν, ἧς εἵνεκ' οἰζύομεν κακὰ πολλά.
 σίγα, μή τις τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
 μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο

are *πρῶται νῆες*, as in xv. 654.—It is to be observed, that this is the third time Agamemnon counsels flight; see on ix. 17. 27.

77. ὕψι, perhaps by ropes tied from the upper part, or bulwarks, to stones thrown out on each side to steady the ship, called *εὐναί*. If *ἐν μετεώρῳ*, 'on the high sea,' is meant, there would be difficulty in embarking the troops at night. The Schol. Lips. however compares Od. iv. 785, *ὕψου δ' ἐν νοτίῳ τῆν γ' ὤρμισαν*. Doederlein explains the passage very differently. He takes *πρῶται νῆες* for those highest on land, construes *ἔλκωμεν ἄγχι θαλάσσης*, i. e. *ὥστε εἶναι*, and thinks *ὕψι ἐπ' εὐνάων* means 'on the high and dry strand, fixed to stones embedded in the earth,' comparing i. 485, *ὕψου ἐπὶ ψαμάθοις*.

78. *νύξ ἀβρότη*, 'divine night.' See Lexil. p. 83.—*ἣν καὶ τῇ κ.τ.λ.*, 'if perchance even so, viz. by means that may seem to some dishonourable, the Trojans, thinking the Greeks are going, should suspend the fight.' Virg. Aen. ii. 25, 'Nos abiisse rati et vento petiisse Mycenae.'

79. *ἀπάσας, ἅμα πάσας, cunctas*; different, as Doederlein well observes, from *πάσας* in 76.

80. *νέμεσις*, see iii. 156. There can

be no objection made to our escaping from ill, even though stealthily and by night. Schol. Lips. *καίτοι γε ἀγεγνῆς ἦν τὸ νυκτὸς ὥσπερ, δραπετεῦσαι τὴν μάχην*. The next verse is hardly wanted, but in some degree it explains away the *νέμεσις*. 'Better it is by flying from it to escape evil, than to be overtaken and caught by it.'

82—102. Ulysses (sup. 29) gives an indignant reply to the proposal of the chief. He will not hear of giving up Troy, now on the eve of capture, and wonders that any chief of sense and authority can use such language.

85. *σημαίνειν, σημάντωρ εἶναι*, 'I would you had been the ruler of some other army, and that a sorry one.' See xvi. 172.

87. *ὄφρα κ.τ.λ.* Schol. Vict. *ὡς ἕκαστος ἡμῶν φθαρή*. This is said with bitterness, and with invidiousness against the general-in-chief.

88. *οὕτω δὴ*, viz. in this base and stealthy way.

91. *ὃν οὐ κεν κ.τ.λ.* 'Which no man who knew in his heart how to speak sagely would take in his mouth at all, to utter it.' Note the phrase *ἀγεσθαι διὰ στόμα*, which Doederlein explains *ex pectore per os educat*; Schol. Ven. *ὃν οὐχ ἕτερος εἶποι*.

ὅς τις ἐπίσταιτο ἦσιν φρεσὶν ἄρτια βάζειν
 σκηπτουῆχος τ' εἶη, καὶ οἱ πειθοίαιτο λαοί
 τοσσοῖδ' ὄσσοισιν σὺ μετ' Ἀργείοισι ἀνάσσεις·
 [νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες.] 95
 ὃς κέλει πολέμοιο συνεσταότος καὶ αὐτῆς
 νῆας ἐυσσέλμους ἄλαδ' ἐλκέμεν, ὄφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσί περ ἔμψης,
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. οὐ γὰρ Ἀχαιοὶ
 σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων, 100
 ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
 ἔνθα κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆ
 ἀργαλέη· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
 νῆας ἐυσσέλμους ἄλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
 νῦν δ' εἶη ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,

96—102. This passage is quoted by Plato, *Legg.* iv. p. 706 fin., with the variants *ἐελδομένοισι* in 98 and *πολέμου* in 100, and *οἷ' ἀγορεύεις* in 102. He cites the verses as an instance of *πονηρὰ ἔθη*, which ought not to be inculcated, and adds, *ἦν δέ που τοῦτο καὶ παρ' Ὀμήρου λαβεῖν, ὅτι τὸ ἐπιτήδευμα ἦν τὸ τοιοῦτον οὐ καλόν. Ὀδυσσεὺς γὰρ αὐτῶ λαιδορεῖ τὸν Ἀγαμέμνονα, τῶν Ἀχαιῶν τότε ὑπὸ τῶν Τρώων κατεχομένων τῆ μάχῃ, κελεύοντα τὰς ναῦς εἰς τὴν θάλατταν καθέλκειν, ὃ δὲ χαλεπαίνει τε αὐτῶ καὶ λέγει, Ὅς κέλει—ἀγορεύεις. Ταῦτ' οὖν ἐγίγνωσκε καὶ ἐκεῖνος, ὅτι κακὸν ἐν θαλάττῃ τρήρεις ὀπλίταις παρεστῶσαι μάχομένοισ' καὶ λέοντες ἂν ἐλάφους ἐθίσθειεν φεύγειν τοιοῦτοις ἔθεισι χρώμενοι.* Plato therefore regarded the viciousness of the advice as consisting in the temptation which the ships would offer the Greeks for escape, and for relaxing their efforts to conquer.

96. *συνεσταότος, συνεστεώτος*, i. e. *καθισταμένου*, now that the war is in progress, or has fairly set in, as we say; or, perhaps, when the battle is being closely fought.

98. *εὐκτὰ*, a verbal not elsewhere occurring in Homer; 'that what the Trojans pray for are already realized,—though they are already victorious, and might well be content,'—viz. the igno-

minious retreat of the Greeks.

99. *ἐπιρρέπη, ἐπιβρίση*, may descend upon us like a weighted scale.

100. *σχήσουσιν, sustinebunt*; they will not bear the brunt of the battle alone, when the ships are being launched, but will look off in another direction, i. e. will cast their eyes homeward, and will retire from the fight. Schol. Lips. *περιβλέψουσι καὶ πτοηθήσονται, δηλονότι περὶ τὴν καθολικὴν γενόμενοι.* On the Ionic future in *έω*, like *σημανέω, θαυμανέω*, see on iii. 411.

102. *ἔνθα κ.τ.λ.* 'Then, perchance, thy counsel will be found injurious.' The future is equivalent to the subjunctive, and that to *δηλήσαιο ἂν*.—*ὄρχαμε*, Schol. Lips. *κατακερτομεῖ γὰρ τὴν βουλήν ὡς οὐ βασιλεῖ ἀρόζουσαν.*

103—108. Agamemnon replies with dignity and calmness, 'You have greatly touched my feelings by your bitter rebuke. I am not the man to order the Greeks to launch their ships if they do not like it. (The advice may not perhaps be the best possible:) but under the circumstances (*νῦν*) show me the man who shall advise better; I should be only too glad to meet him.'

104. *καθίκεο, καθήψω*. With an accusative, as in *Od.* i. 342 *ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.*

ἢ νέος ἢ παλαιός· ἐμοὶ δέ κε ἀσμένω εἶη.”

τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης
 “ ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—, εἴ κ’ ἐθέλητε 110
 πείθεσθαι καὶ μὴ τι κότῳ ἀγάσθησθε ἕκαστος,
 οὐνεκα δὴ γενεῆφι νεώτατός εἰμι μεθ’ ὑμῖν.
 πατρὸς δ’ ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι
 [Τυδεός, ὃν Θήβησι χυτὴ κατὰ γαῖα καλύπτει.]
 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 ὤκεον δ’ ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 Ἄγριος ἠδὲ Μέλας, τρίτατος δ’ ἦν ἵπποτα Οἰνεύς;
 πατρὸς ἐμοῖο πατὴρ· ἀρετῇ δ’ ἦν ἕξοχος αὐτῶν.
 ἀλλ’ ὃ μὲν αὐτόθι μείνε, πατὴρ δ’ ἐμὸς Ἄργεϊ νάσθη
 πλαγχθεῖς· ὧς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἀδρήστοιο δ’ ἔγημε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἄλις δὲ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δὲ οἱ πρόβατ’ ἔσκε, κέκαστο δὲ πάντας Ἀχαιοῦς
 ἐγχείη. τὰ δὲ μέλλετ’ ἀκουέμεν, εἰ ἐτέον περ. 125

109—132. Diomedes next volunteers to give advice, and prefaces his remarks by some account of his descent, that his birth and position may be weighed against his youth. In fact, he is here introduced in a new character, as a counsellor. The *Διομήδεος ἀριστεία* in Book v. was probably a distinct ballad. And this account, in which allusion is made to Tydeus and Adrastus, perhaps anciently pertained rather to the Thebaica than to the Troica; unless we regard it as an integral portion of the Læthean folk-lore which is largely worked up into the Iliad. See iv. 376.

110. *ματεύειν* does not occur again in Homer, though it is used by Pindar. With the formula *ἐγγὺς ἀνὴρ* Spitzner compares Theoc. xxii. 69, *τίς γάρ, ὕψω χεῖρας καὶ ἐμὸς συνερείσω ἱμάντας; Α. ἐγγὺς ὄρας*.

111. *ἀγάσθησθε*, if you do not view my offer invidiously, or with dislike.—*νεώτατος*, see ix. 54.

119. *νάσθη* (*ναῖω*), came to dwell at Argos.—*πλαγχθεῖς*, a euphemism for *φεύγων*. Schol. Min. *ἀποπλανηθεῖς καὶ ἐκπεσῶν τῆς πατρίδος διὰ τὴν φυγὴν*. The Schol. Ven. gives the story on the

authority of Pherecydes. Tydeus had slain the sons of Agrius for expelling Oeneus in his old age from the sovereignty. He had then fled to Argos, where he obtained the rites of expiation from Adrastus, and married his daughter Deipyle. Doederlein thinks this a post-Homeric legend, and that *πλαγχθεῖς* merely means that he wandered forth as an adventurer, and came to Argos,—‘an emigrant,’ we should say.

123. *ἀμφίς*, Schol. Vict. *χωρὶς τῶν ἀρουρῶν*. But it may mean, ‘round the estate,’—‘arbutus felicitibus obsita circum,’ Lucret. v. 1378.

124. *κέκαστο*, he surpassed. See ii. 530.

125. *τὰ δὲ κ.τ.λ.* This forms a kind of aposiopesis: ‘But all this you are likely to hear about (from others), whether it is true,’ sc. ὃ λέγω. Cf. sup. 69. Schol. Ven. *ἀντι τοῦ εἰσκατε ἀκηκοέναι*. Again, *ταῦτα δὲ ὑμᾶς εἰκὸς εἶδέναι ἀκηκοότας εἰ ἀληθῆ λέγω*. Others, as Schol. Lips., took *μέλλετε* for *ἐμέλλετε*. “*Ea num vere dicam fama audivisse vos arbitror*; nam *ἀκούειν* saepe sensu perfecti legitur,” Doederlein. Spitzner reads *εἰ ἐτέον γε*, from a var. lect. *ὡς ἐτέον γε*, comparing viii. 423; xii. 217.

τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὖ εἶπω.
 δευτ' ἴομεν πολεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη.
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δημοτῆτος
 ἐκ βελέων, μὴ πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται 130
 ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
 θυμῷ ἦρα φέροντες ἀφειστᾶσ' οὐδὲ μάχονται."

ὡς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφι ἄναξ ἀνδρῶν Ἀγαμέμνων.
 οὐδ' ἀλασκοπίην εἶχεν κλυτὸς εἰνοσίγαιος, 135
 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἑοικώς,
 δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

"Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὄλοον κῆρ
 γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
 δερκομένῳ, ἐπεὶ οὗ οἳ ἐνὶ φρένες, οὐδ' ἠβαιαί.
 ἀλλ' ὁ μὲν ὡς ἀπόλοιτο, θεὸς δέ εἰ σιφλώσειεν
 σοὶ δ' οὗ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,

127. *πεφασμένον*, when delivered and made known. The Attic writers say *γνώμην ἀποφαίνεσθαι* in this sense. So *λόγος ἀρχαῖος φανέει*, Soph. Trach. 1.

128. *ἴομεν, ἴωμεν*. This advice glanced at the opposite opinion of Nestor sup. 62, *πόλεμον δ' οὐκ ἔμμε κελεύω Δύμεναι*. But *ἀνάγκη* modifies it: 'Let us go, because we must; but when there, we will encourage others by our presence, rather than engage, when disabled, in the fight.'—*οὐτάμενοι*, Diomed being one of the wounded, sup. 28.—*ἐχώμεθα*, 'let us ourselves abstain from the conflict, (remaining) out of the reach of javelins and arrows, lest perchance one should carry off' wound upon wound, but encourage by our example, and send into the fight others, who hitherto, indulging their temper, have stood aloof and do not fight.' He alludes, probably, to Achilles.—For *ἔχεσθαι* in the sense of *ἀπέχεσθαι* see ii. 98, *εἴ ποτ' αὐτῆς σχολίατο*. But it might mean, 'let us take part in' the fight, viz. without actually joining it.

132. *ἦρα φέροντες*. See on i. 572.

133—152. The advice of Diomed is followed, and the chiefs return to the fight.

Poseidon, in the guise of an aged man, offers words of encouragement to Agamemnon, and with a loud shout rallies the Greeks and scares the adversary.

135. *ἀλασκοπίην*. See x. 515.—*μετ' αὐτοὺς*, in quest of them, to overtake them.

140. *γηθεῖν* is rare in the present tense. Aeschylus has *γηθούση φρενί*, Cho. 772.

142. *ἀλλ' κ.τ.λ.* 'Well! may he perish e'en so,' i.e. by his folly, 'and may the god strike him with a pest.' This use of *ὡς* is to be distinguished from that in Od. i. 47, *ὡς ἀπόλοιτο καὶ ἄλλος, utinam pereat* &c. Cf. inf. xviii. 107, *ὡς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο*.—*σιφλώσειεν*, lit. 'cripple him.' The word occurs only in this passage, and the Schol. Ven. does not hesitate to say it pertains to a more modern dialect (*ἡ λέξις νεωτέρων*). Hesychius explains it by *ἀφανίσειεν, μωμήσειεν*. The analogies of the word the student will find in Liddell and Scott's Lexicon. Apoll. Rhod. i. 104 uses the adjective *σιφλὸς* as a synonym of *πηρός*. It is probably a word of the later Greek, and therefore due to interpolators in this passage.

143. *οὗ πω*. You have not yet incurred

ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
εὐρὺ κονίσουσιν πεδίον, σὺ δ' ἐπόψαι αὐτός 145
φεύγοντας προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων."

ὡς εἰπὼν μέγ' ἄυσεν, ἐπεσσύμενος πεδίοιο.
ὄσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἴδης,
τόσσην ἐκ στήθεσφι ὄπα κρείων ἐνοσίχθων 150
ἦκεν. Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.

Ἴδης δ' εἰσείδεν χρυσόθρονος ὀφθαλμοῖσιν
στάσ' ἐξ Οὐλύμπιοι ἀπὸ ρίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·

Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
ἦμενον εἰσείδεν, στυγερόν δέ οἱ ἔπλετο θυμῷ.
μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἴδης
ὄπως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο. 160

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
ἐλθεῖν εἰς Ἴδην ἐν ἐντύνασα ἔαυτήν,
εἴ πως ἰμείραιτο παραδραθέειν φιλότῃ
ἢ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιάρων τε
χευῆ ἐπὶ βλεφάροισι ἰδὲ φρεσὶ πευκαλίμησιν. 165

the anger of the gods (though you have that of Achilles).

147. *πεδίοιο, ἐπὶ πεδίον*, in the direction of the plain.—The next two lines occurred v. 860, 861. If the passage be really ancient, *ἐφίαχον* would be the truer reading. The verb seems here an aorist.—*ἔριδα ξυνάγειν*, ii. 381.

151. *ἐκάστω*. This word also properly takes the initial *F*. But the passage is perhaps made up from xi. 11.

153—192. Hera, seeing the aid rendered by Poseidon to the Greeks, to whom he was usually adverse, conceives the desire of engaging Zeus for a time in dalliance with herself, that the successes of the Grecian army may receive no check. Her real policy (see xv. 14) was to get Hector wounded, and so withdraw him from the contest. The description of the toilette of the goddess forms one of the most remarkable and celebrated

descriptions in the Iliad.

153, 154. *στάσα κ.τ.λ.*, 'stood and looked out of Olympus from a peak.' Here it is clear that the actual mountain is meant. The goddess is on Olympus, Zeus on Ida. See the fine account of her flight thither, inf. 225 seqq.

155. *ποιπνύοντα*. See i. 600.—*δαέρα*, 'brother-in-law;' she had wedded her own brother Zeus, who was also brother of Poseidon.

160. *ἐξαπάφοιτο*. This medial aorist occurred ix. 376.

162. Schol. Vict. *ἐντύνασαν· κομήσαν· καὶ ἐπὶ Κίρκης* (Od. xii. 18), *ἦλθ' ἐντυναμένη*. The *ἔ* without *F* is very suspicious; in fact, we virtually have here the reflexive *ἑαυτήν* of a later dialect. Cf. xvii. 551.

164. *λιάρων*, 'warm,' 'snug.' Cf. Od. v. 268, *οἶρον δὲ προέηκεν ἀπήμονά τε λιάρων τε*.

βῆ δ' ἴμεν ἐς θάλαμον, τόν οἱ φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν
 κληῖδι κρυπτῇ· τὴν δ' οὐ θεὸς ἄλλος ἀνώγειν.
 εἴθ' ἢ γ' εἰσελθοῦσα, θύρας ἐπιθείσα φαεινάς,
 ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἡμερόεντος 170
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
 ἀμβροσίῳ ἐδανῶ, τό ρά οἱ τεθνωμένον ἦεν
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατῆς δῶ
 ἔμπης ἐς γαίαν τε καὶ οὐρανὸν ἵκετ' αὐτμῆ.
 τῷ ρ' ἢ γε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
 πεξαμένη, χερσὶν πλοκάμους ἔπλεξε φαεινοῦς
 καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.
 ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑάνον ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθη δ' ἐνὶ δαίδαλα πολλά·

167. ἐπήρσεν (root ἄρ, as in ἀραρίσκω, ἤραρε, &c.), he had closed, fitted close; ἐπήρεισεν, ἢ ἐφήρμοσεν, Schol. Ven. This active aorist does not elsewhere occur.—κληῖδι, 'with a fastening,' i.e. bolt of some kind, or, like our locks, not visible from without.—τὴν δὲ, by a kind of poetical attraction to κληῖδι. It should rather have been τὰς δέ. (Mr. Trollope admits τὰς δ' on the conjecture of Heyne.)

171. λίπ' ἐλαίῳ. See on x. 577; xviii. 350.—ἐδανῶ, another of the ἀπαξ λεγόμενα in this remarkable passage. Hesych. ἐδανόν· εὐᾶδες· ἡδύ· λιτόν. Probably from the root σFαδ, σFεδ, *sweet*, though Buttmann would derive it from εὐς. The termination may be compared with ἡπεδᾶνδς, βιγεδανδς, and (as Schol. Ven. well adds) with πιθανδς and ἱκανδς. Mr. Trollope, supposing from Hesychius (in ἐδανᾶ) that the word meant 'eatable,' reads ἐδανῶ. But fragrant oils or unguents are not βρώσιμα, though φάρμακα may be.—τεθνωμένον, 'which had been perfumed for her,' or made up with scent. The earliest mention, perhaps, of μύρον, the *unguentum* of the Romans. (See Lucret. ii. 847 seqq. for a curious account of its preparation.) As the ancients had no alcohol, which is made the vehicle and solvent of our modern scents, they used oil boiled with fragrant essences.

173. καὶ κινυμένοιο, 'though only stirred.'—ἐμπης, even though the opening and the stirring took place within a

closed room.—ἐς γαίαν κ.τ.λ., i.e. as far as earth downwards and the sky upwards, from the summit of Olympus.

178. ἑάνον. See on iii. 385, where the word is shown to come from the same root as the verb with which it is here joined, *Fes*, *ves-tis*, with the adjectival termination in *-anós*. In this case *πέπλος* must be understood. The masculine nominative occurs only in xxi. 507, *ἀμβρόσιος ἑανός*.—ἔσατο, a suspected and probably pseudo-archaic form, *ἔσσατο* or *ἑέσσατο* being elsewhere found. Have we not here a confusion with a totally different aorist, *ἔσασθαι* (ἴζω, εἶσα), Od. xiv. 295, Herod. i. 66?—*Ἀθήνη*, here mentioned as the goddess of art, especially the female art of embroidery.—*ἔξυσε* (root *ξεF*, *shave*), 'had woven smooth and fine.' Hence *ξυστίς* was a garment of fine cloth with the nap clipped close or smoothed down. Schol. Ven. *ἐλέανεν, ἀπὸ μεταφορᾶς τῶν ξύλων*.—*ἀσκήσασα*, Hesych. *μετ' ἐπιμελείας ὑφήνασα*. The exact sense is rather doubtful. It may mean 'adorning it with patterns,' or 'after carding and dressing the wool,' as *ἤσκειν εἴρια καλά* in iii. 387; or lastly, as Mr. Newman appears to understand it, 'for practice.' He renders it, "Which for the Queen of heaven Athens as a sampler wrought." In this sense we may compare *κερκίδος μελέτας* Ar. Ran. 1316, *ἐκδίδαγμα κερκίδος* Eur. Ion 1419.—*τίθη*, viz. as she wove it.

χρυσείης δ' ἐνετῆσι κατὰ στήθος περονάτο. 180
 ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,
 ἐν δ' ἄρα ἔρματα ἦκεν ἐυτρήτοισι λοβοῖσιν
 τρίγληνα μορόεντα· χάρις δ' ἀπελάμπητο πολλή.
 κρηδέμνω δ' ἐφύπερθε καλύψατο δια θεάων
 καλῶ νηγατέω· λαμπρὸν δ' ἦν ἡέλιος ὧς· 185
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην
 τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν.
 “ἦ ρά νύ μοί τι πίθειο, φίλον τέκος, ὅττι κε εἶπω, 190
 ἦέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῶ,
 οὐνεκ' ἐγὼ Δαναοῖσι σὺ δὲ Τρώεσσι ἀρήγεις;”
 τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη
 “Ἥρη πρέσβα θεά, θύγατερ μεγάλοιο Κρόνιοι,
 αὐδα ὅτι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”
 τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη

180. ἐνετῆσι, brooches or clasps (ἐν-ί-ναι).—κατὰ στήθος, according to the older forms of art, like the Gorgon-head on the breast of Minerva. Schol. Ven. οὐχ ὡς ἡμεῖς κατὰ τὴν κατάκλειδα τοῦ ὤμου. The art of the jeweller is undoubtedly ancient, and in the Homeric passages generally, e.g. xviii. 401, may reasonably be regarded as Phœnician. Compare Od. xv. 460.

182. ἔρματα, 'ear-rings,' from an aspirated and sibilant root, *Φερ, σΦερ* (εἶρειν, *serere, sermo*, &c.), explained and illustrated more fully on i. 486 and iv. 116. The primary notion is 'to set in a row,' as gems in pieces of jewellery. So ἡλέκτροισιν ἔερτο, Od. xv. 460.—λοβοῖσι, the lobes or flaps of the ear, which were ἐυτρήτα, 'skilfully pierced.' Photius, *λοβός· τὸ ἄκρον τοῦ ὠτίου*. Hesych. *λοβός· κυρίως τῶν ὠτων τὰ κάτω*. Doederlein strangely explains ἐυτρήτοισι "bene tritis, ideoque teretibus, punicis ope vel simili corporis comendi arte."

183. τρίγληνα, of three drops, or sparkling stones.—μορόεντα, Hesych. *μετὰ πολλοῦ καμάτου πεπονημένα*. Schol. Ven. *πεπονημένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, ὃ ἐστὶ κακοπαθῆσαι (!)*. The

ancients did not know what to make of this word, which probably contains the same root as *πάρμοι, μαρμαίρειν*, &c. See New Cratylus, p. 687. Doederlein shows that it was an Alexandrine word, used more than once by Nicander. This verse occurs also in Od. xviii. 298.

184. κρηδέμνω, a kind of cap, or head-dress, enclosing the hair, something like the *calantica* of the Romans. The Schol. Lips. explains it by *κεφαλοδεσμίω*.—νηγατέω, 'newly-made,' perhaps (as the Schol. Lips. suggests) for *νεήγατος*. See on ii. 42. So ἀπερείσιος for ἀπειρέσιος, ἀεκήλιος for ἀεικέλιος, and the Attic *ἄρακιῶ* for ἄρχριῶ.

187. θήκατο. See x. 31.

193—213. Aphrodite consents to the request of Hera, to impart to her every grace to captivate Zeus. But the real object of the queen of the gods is concealed; she pretends she is going to reconcile certain quarrels and jealousies between the Titanian powers, and to induce them to return to love.

196. τετελεσμένον. If it is a thing that has been done, and so can be done again. This line occurs also xviii. 427.

“ δὸς νῦν μοι φιλότητα καὶ ἕμερον, ᾧ τε σὺ πάντας
 δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς ἀνθρώπους.
 εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἷ μ’ ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἠδ’ ἀτίταλλον,
 δεξάμενοι Ῥείας, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.
 τοὺς εἶμ’ ὀψομένη, καὶ σφ’ ἄκριτα νείκεα λύσω· 205
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῶ.
 εἰ κείνω ἐπέεσσι παραιπεπιθοῦσα φίλου κῆρ
 εἰς εὐνὴν ἀνέσαιμι ὀμωθῆναι φιλότητι,
 αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλοίμην.” 210
 τὴν δ’ αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτη
 “ οὐκ ἔστ’ οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι·
 [Ζητὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνησιν ἰαύεις.”]

198. σὺ, as in every case where it is expressed, gives emphasis to the person. Here, however, it is not very marked; but it implies that the goddess has a singular or special power of doing this. Compare Eur. Alcest. 980, where the person addressed is Ἀνάγκη, —καὶ τὸν ἐν Χαλίβοις δαμάζεις σὺ βιάσιδαρον.—δαμνᾷ, *tibi subigis*; the middle voice of δαμνᾶν, which occurs in the active xvi. 103. The contraction from δάμνασαι, like δύναι, ἐπίστα, &c., would require a different accentuation.

201. This verse is cited by Plato, Theaetet. p. 152, E, where a mystical interpretation is given, probably to satirize a certain school who found in Homer the source of all knowledge and philosophy. The passage is more remarkable for containing allusions to the wars of the old Titanic powers, as described in some ancient Theogony. “Debut in carminibus istis theologice et cosmogonicis narratum esse et hoc, fuisse aliquando discidia inter Oceanum et Tethyn; quod nunc poeta ingeniose alio respectu memorat: quo sensu vero illud ab antiquioribus traditum, et quibus de caussis jurgium illud natum fuerit, cum antiqua carmina perierint, nunc ignoramus.” Heyne. Sexual separation, *secubitus*, was traditionally one of the evils of the old world, till Ἔρως was engendered

among them. See Plat. Symp. p. 197. The legend here alluded to makes Hera to have been concealed in the recesses of Earth when Zeus expelled Cronus, and drove him into penal servitude with the Titans.—Tethys here seems to be Γῆ, as Schol. Ven. explains it. The time alluded to is that when Cronus devoured his own offspring.

203. Ῥείας. Compare the formula μητρόθεν δεδεγμένη, Aesch. Cho. 750. Ar. Ach. 478.

209. ἀνέσαιμι. See on xiii. 657. Doederlein seems rightly to refer it to εἶσαι, not to ἔημι, though to the latter belong ἀνεσαν in xxi. 537, ἀνέσει in Od. xviii. 265. Thus ἀνέσαι εἰς εὐνὴν will mean ‘to set on (restore to) the marriage bed,’ and ὀμωθῆναι will denote the end, ‘to unite in love.’ It cannot be denied that the common Homeric sense of ἀνήκα, i. e. ἔπεισα (see v. 422), gives an equally good sense; and it is a grave question whether the author of the passage did not confuse the two meanings. Hesych. ἀνέσαιμι· ἀναπέσαιμι καὶ παρορμήσαιμι.—ὀμωθῆναι, a word ἀπαξ εἰρημένον. Hesych. εἰς ὀμνοίαν ἐλθεῖν. Schol. Ven. τὸ ὀμωθῆναι οὐκ ἔστιν ὀμωθῆναι, ἀλλ’ ὀμῶσε ἐλθεῖν φιλότητι. Compare the phrase ὀμνὸν λέχος εἰσαναβαλεῖν, viii. 291.

213. τοῦ ἀρίστου. Note the Attic use of the article. The Schol. Ven. says this

ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
 ποικίλον, ἔνθα τέ οἱ θελκτῆρια πάντα τέτυκτο 215
 ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἴμερος, ἐν δ' ἄριστός,
 πάρφασις, ἣ τ' ἔκλειψε νόον πύκα περ φρονεόντων.
 τὸν ρά οἱ ἔμβαλε χερσί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “τῇ νῦν, τοῦτον ἱμάντα τεῶ ἔγκάτθεο κόλπῳ,
 ποικίλον, ᾧ ἔνι πάντα τετεύχασαι· οὐδέ σε φημί 220
 ἄπρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῆσι μενουῶς.”
 ὣς φάτο, μείδησεν δὲ βοῶπις πότνια Ἥρη,
 μειδήσασα δ' ἔπειτα ἐῶ ἔγκάτθετο κόλπῳ.
 ἣ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
 Ἥρη δ' αἴξασα λίπεν ρίον Οὐλύμπιοι, 225
 Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίην ἐρατεινήν

line was rejected, on the ground that the favour ought to have been granted to Hera for her own sake, not for that of Zeus. She may give it, however, as a token of respect to the queen of the gods.

214—223. Aphrodite presents to Hera her *cestus*, a bodice or girdle inspiring love. The latter accepts and deposits it in her bosom, or (as Heyne explains it) puts it on, as an article of dress.

214. *κεστὸν*, connected with *κεντεῖν* and *κένσαι* (xxiii. 337), pierced (laced or embroidered). Schol. Ven. 2, *ζωστήρα οὕτω καλούμενον ἀπὸ τοῦ πολυκέντητον αὐτὸν εἶναι ταῖς ῥαφαῖς*. Compare *ἡκεστος*, vi. 94, *πολύκεστος ἱμάς*, iii. 371. The word afterwards became a substantive, and the *cestus* of Venus was celebrated in art; see Martial, Ep. vi. 13, where the present passage is thus alluded to: ‘*Ut Martis revocetur amor summiq̄ue Tonantis, A te Juno petat ceston et ipsa Venus.*’ Hesych. *κεστὸν ἱμάντα τὸν ποικίλον ἱμάντα, ἣ χιτῶνα ποικίλον—καὶ ὁ διακεκετημένος χιτῶν*. In the earlier sense, as here, it was a bodice or *στρόφιον*, perhaps cross-laced from holes on each side where it met on the bosom. Hence its peculiar charms were supposed to be derived. In later art, it became a magic belt.

216. *ἄριστός*, ‘dalliance,’ love-talk. See on vi. 516.—*πάρφασις*, ‘persuasion,’ the power of ‘talking over,’ as *παιπεῖν*, *παρπειθεῖν*, &c. Probably the true reading in Soph. Trach. 662, *τᾶς πειθοῦς παγχρίστῳ παρφάσει συγκραθεῖς* (vulg. *ἐπὶ προφάσει θηρός*).—This verse is cited

(apparently from memory) by Aristotle, Eth. Nic. vii. 6, as an illustration of *ἐπιθυμία*, passion.—For the repetition of *ἐν* with several nouns, compare v. 740; xviii. 483. The *θελκτῆρια* are thus combined in Plaut. Pseud. i. 1. 64, ‘*amores mores consuetudines Jocus ludus sermo suavis saviatio.*’

219. *τῇ νῦν*, ‘take this now.’ See on xxiii. 618.—*κόλπῳ*, viz. to transfuse into you new charms and graces. So in compliment to Berenice, wife and sister of Ptolemy Soter, Theocritus says, xvii. 37, that Aphrodite *κόλπῳ ἐς εὐώδη ῥαδιᾶς ἑσεμάξατο χεῖρας*. Alcaeus, frag. 62, Bergk, *κόλπῳ σ' ἐδέξαντ' ἄγναι Χάριτες, Κρίνοι*. Doederlein forces the sense of *ἐγκάτθεο* to mean ‘put it round your waist, and show it to Zeus.’ The influence of the belt, however, was secret and magic, viz. so as to inspire love towards the possessor of it.—*ᾧ ἔνι κ.τ.λ.*, i. e. in this belt all your wishes are contained; all is wrought that you ask for.

221. *νέεσθαι*, in the future sense, as xviii. 136, *ἠῶθεν γὰρ νεύμει*.—*ἄπρηκτον*, Schol. *οὐκ ἔση ἄπρακτος οὐ προθυμῇ*.

224—241. Possessed of the magic charm from Aphrodite, Hera hastens from Olympus to Ida, and meeting Sleep, she enlists him by the promise of a reward to enthrall Zeus for a while in the profoundest repose.

226. Cf. Od. v. 50, *Πιερίην δ' ἐπιβὰς [Ἐρμῆς] ἐξ αἰθέρος ἔμπεσε πόντω. σεύατ' ἔπειτ' ἐπὶ κίμα κ.τ.λ.* Sup. vi. 505, *σεύατ' ἔπειτ' ἀνὰ ἄστυ*.—*ἵπποπόλων*, cf. xiii. 4.

σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόοντα,
 ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖν
 ἐξ' Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Δῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος. 230
 ἔνθ' Ἵπνω ξύμβλητο, κασιγνήτῳ Θανάτοιο,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 "Ἵπνε ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἦ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἦδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι ἰδέω χάριν ἦματα πάντα. 235
 κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινώ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃτι.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,
 χρύσειον Ἡφαιστος δέ κ' ἐμὸς πάις ἀμφιγυθείς
 τεύξει ἀσκήσας, ὑπὸ δὲ θρηῆνυν ποσὶν ἦσει, 240
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων."
 τὴν δ' ἀπαμειβόμενος προσεφώνεε ἦδυμος Ἵπνος
 "Ἥρη πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
 ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰειγενετῶν
 ρεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ρέεθρα 245
 Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται

228. κορυφάς, in apposition; 'keeping only to the highest peaks, and not touching lower earth.'—ἐπὶ πόντον, 'over the sea.' Cf. xiii. 27.

230. Θόαντος. See xxiii. 745, and on xvi. 311.

231. Ἵπνω. Compare Hes. Theog. 756, ἢ δ' ὕπνον μετὰ χειρὶ (ἐχουσα), κασιγνήτον θανάτοιο.

234. ἦ μὲν. Another reading is εἰ μὲν. The sense is, 'as formerly you used to hear my request, so now also comply.'—ἰδέω, εἰσομαι χάριν, 'I shall feel gratitude.' A remarkable, if not unique, use of ἰδεῖν, for which Spitzner gives εἰδέω, which the Schol. Ven. says was the common reading. The distinction between εἰδέναι, 'to know,' and ἰδεῖν, 'to see,' εἰδήσω (i. 516) and ἰδήσω (Theocr. iii. 37), is always well marked, though the root is the same; and εἰδέναι χάριν, 'to be conscious of a feeling of gratitude,' is the received formula. Hesych. ἰδέω· γινώσσομαι. Is it then an Ionic future in -έω, like γαμέω, μερέω? For κεν with the subjunctive, in the sense of the Attic

optative, see i. 137.

238. θρόνον. Schol. Lips. καλῶς θρόνον ἵπισχρεῖται· ἴδιον γὰρ τοῦ Ἵπνου, καὶ πρὸς ἀνάπασιν πεποιήται.

240. ἀσκήσας. See sup. 179. Perhaps τεύξει τ' ἀσκήσας, ὑπὸ τε κ.τ.λ. Od. x. 366, θρόνον—ὑπὸ δὲ θρηῆνυ ποσὶν ἦεν. The notion is, that the attitude shall be assumed which is most comfortable to a feaster.

242—262. Sleep replies to Hera that he fears the anger of Zeus, if he should comply with her request. And he cites a case in which the wrath of the god was shown against him when Zeus was set to sleep that Hera might persecute Hercules on his return from ravaging Troy.—This story, if not taken from certain ἱεροὶ λόγοι, or mysteries, presupposes ballads on the expedition of Hercules and Telamon against Troy. It is again alluded to, and somewhat more in detail, xv. 18 seqq. Pindar mentions it several times, e.g. Nem. iv. 25. Isthm. v. 31.

246. Ὠκεανοῦ. Aesch. Prom. 138, τοῦ

Ζηνὸς δ' οὐκ ἂν ἐγὼ γε Κρονίουος ἄσσον ἰκοίμην
 οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεῖοι.
 ἦδη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ἦματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς 250
 ἔπλεε Ἴλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
 ἦδυμος ἀμφιχυθείς· σὺ δὲ οἱ κακὰ μήσαο θυμῷ,
 ὄρσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,
 καὶ μιν ἔπειτα Κόωνδ' εὐ ναιομένην ἀπένειακας, 255
 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινευ,
 ριπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ζήτει· καὶ κέ μ' ἄιστον ἀπ' αἰθέρος ἔμβαλε πόντω,
 εἰ μὴ Νυξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν.
 τὴν ἰκοίμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ· 260
 ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."

τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη
 "Ἵπνε, τί ἦ δὲ σὺ ταῦτα μετὰ φρεσὶ σῆσι μενοιωᾶς ;
 ἦ φῆς ὡς Τρώεσσιν ἀρηξέμεν εὐρύσπα Ζῆν 265

περὶ πᾶσαν εἰλισσομένον χθόν' ἀκοιμήτῳ
 ρέματι.—γένεσις κ.τ.λ., cf. sup. 201.

248. ὅτε μὴ, εἰ μὴ, nisi ipso iubente.

249. καὶ ἄλλο, in another matter, viz. that following.—ἐπίνυσσεν, warned, instructed me. Schol. Lips. ἦδη γάρ με καὶ εἰς ἄλλο ἐπαίδευσεν ἢ σὴ πρόσταξις. The aorist, perhaps, of the rare verb *πινύσκειν*, which occurs in Aesch. Pers. 830. Hesych. ἐπίνυσσεν ἐσωφρόνισεν. The intransitive ἀπινύσσειν is found in the *Odyssey*, and inf. xv. 10. Doederlein takes ἄλλο as a secondary accusative to the verb, 'Your orders before now have taught me another course,' viz. to obey Zeus rather than you; which is nearly the view of Schol. Lips. Heyne gives καὶ ἄλλοτε ἢ ἐπ. ἐφ.

250. κείνος expresses a sense of dislike, as Hera was hostile to Hercules. Cf. v. 604, καὶ νῦν οἱ πᾶρα κείνος Ἄρης, βροτῶ ἀνδρὶ εὐκίως.

252. ἐγὼ μὲν, viz. σοὶ πεισθείς. I, in obedience to your behests, had lulled to sleep the mind of Zeus.—ἐλεξα, ἐκοίμισσα, a rare use of the active voice. Cf. xxiv. 635, λέξον νῦν με τάχιστα, διοτρεφέες.

253. οἱ, against Hercules.

255. Κόωνδε. This verse occurs xv. 28. The story is briefly alluded to by Apollodorus, vii. § 1, πλεόντος δὲ ἀπὸ Τροίας Ἡρακλέους, Ἥρα χαλεποῦς ἐπεμψε χειμῶνας ἐφ' οἷς ἀγανακτήσας Ζεὺς, ἐκρέμασεν αὐτὴν ἐξ Ὀλύμπου. Προσέπλει δὲ Ἡρακλῆς τῇ Κῶ καὶ νομίσαντες αὐτὸν οἱ Κῶοι ληστρικὸν ἄγειν στόλον, βάλλοντες λίθοις προσπλεῖν ἐκόλουν. Ὁ δὲ βιασάμενος τὴν νύκτα εἶλε, καὶ τὸν βασιλέα Εὐρύπυλον, Ἀστυπαλαίης παῖδα καὶ Ποσειδῶνος, ἔκτεινε.—νόσφι φίλων, i. e. after losing his companions by shipwreck.

258. ἔιστον. Had he found me, he would have hurled me from heaven into the sea to perdition. Cf. *Od.* i. 235. 242. Aesch. *Eum.* 565, ὦλετ' ἀκλαυτος αἴστος.

263—269. Failing in the attempt to gain over Sleep, Hera now raises her terms, and offers one of the Charites as a bride.

265. ἦ φῆς κ.τ.λ. You do not surely suppose that Zeus would resent a trick done to the Trojans, about whom he is well-nigh indifferent, as he did the wrong

ὡς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο ;
ἀλλ' ἴθ', ἐγὼ δέ κέ τοι χαρίτων μίαν ὀπλοτεράων
δώσω ὀπυιέμεναι καὶ σὴν κεκλήσθαι ἄκοιτιν."

[Πασιθέην, ἧς αἰὲν ἐέλδαι ἤματα πάντα.]

ὡς φάτο, χήρατο δ' Ἵπνος, ἀμειβόμενος δὲ προσηύδα
" ἄγρει νῦν μοι ὄμοσον ἀάατον Στυγὸς ὕδωρ, 271

χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν
τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶν ἅπαντες
μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἔοντες,
ἧ μὲν ἐμοὶ δώσειν χαρίτων μίαν ὀπλοτεράων, 275
Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἤματα πάντα."

ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
ᾧμνε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηγεν ἅπαντας
τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.

αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280
τὼ βήτην Δήμνου τε καὶ Ἴμβρου ἄστνυ λιπόντε,
ἧέρα ἐσσαμένω, ρίμφα πρήσσουντε κέλευθον.

Ἴδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,

done to his own son? Schol. Lips. οὐ γὰρ ὁμοίως κινήσεσθαι τὸν Δία ἐπὶ τοῖς Τρωσὶ κακωθεῖσιν, ὡς ὑπὲρ τοῦ ἰδίου παιδὸς ἐχαλέπηνε.—Ζῆν, see viii. 206.

267. Whatever be meant by 'younger' Graces, it is clear that the triple Graces, known as early as the time of Pindar (Pyth. xiii.), are distinct persons, or belong to a distinct mythology. See Gladstone, "Studies," vol. ii. p. 163. In xviii. 382, a Charis is represented as the spouse of Hephaestus.

270—276. Sleep accepts the proffered terms, but requires that they should be sanctioned by a solemn oath.

270. χήρατο. It is very difficult to believe that such a form as this (the medial aorist of χαίρω) is archaic. Like ἦσατο from ἦδεσθαι (Od. ix. 353), μήνατο from μαίνεσθαι, it seems to partake of the character of the later Alexandrine. On the other hand, θήκατο is a form used by Herodotus and Pindar. But χήρατο and ἐπιχήρατο seem essentially late and almost debased forms. They are used by Apoll. Rhod. iv. 55 and 1628.

271. ἀάατον, 'inviolable,' not to be hurt or offended by ἄτη, reckless or in-fatuatē folly. Some take this to be a

verbal from ἀάω, with the ἀ privative prefixed, as in ἄαπτος, ἀάσχετος. Buttmann has a long, but not satisfactory discussion of this word in the Lexilogus. As ἄτη was ἀφάτη (ἀνάτα in Pindar), the original short aa is contracted into ā, and a second ā is inserted after the contraction, as in ἀμαᾶν for ἀμᾶν, ἡβᾶωσα for ἡβῶσα, &c. The initial ā (= ἀνὰ) is simply privative. In the Odyssey, xxi. 91, and xxii. 5, ζεθλος ἀάατος seems to mean 'not to be lightly set aside.' Here the ā is retained short because there is no contraction, but the digamma is pronounced double, ἀν—ἀφφατος.

275. ἦ μὲν. See i. 77.—ἐέλδομαι, ἐπιθυμῶ, i. e. ἐφέλδομαι. Cf. xiii. 638.

277—299. Hera having given the required oath proceeds with Sleep to Lectum (a name formed in reference to λέχος, λέξασθαι), on the roots of Mount Ida, where Sleep bides his time, in the form of a bird perched on a fir-tree, while Hera goes to captivate Zeus by her charms on the top of the Gargarus.

279. ὑποταρταρίους. See v. 898; viii. 479; xv. 225.

281. τῶν, the twain, viz. Hera and Sleep.—Δήμνου, cf. sup. 230.

Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου
 βήτην, ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη. 285
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ιδέσθαι,
 εἰς ἐλάτην ἀναβὰς περιμήκετον, ἧ τότ' ἐν Ἰδῆ
 μακροτάτη πεφυυῖα δι' ἠέρος αἰθέρ' ἴκανεν
 ἔνθ' ἦστ' ὄζοισιν πεπυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῆ ἔναλίγκιος, ἦν τ' ἐν ὄρεσσιν 290
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδι.
 Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἰδῆς ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.
 ὡς δὲ ἴδ', ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,
 οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃ, 295
 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας.
 στῆ δ' αὐτῆς προπάροιθε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “Ἥρη, πῆ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις ;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη 300

284. Schol. Lips. ἔστι δὲ μέρος Ἰδῆς τὸ Λεκτόν, — ἠνομάσθη δὲ ἐκ τοῦ ἐν αὐτῷ κατακλιθῆναι Δία καὶ Ἥραν.

286. πάρος κ.τ.λ. Schol. Lips. πρὶν ἴδῃ τοὺς ὀφθαλμοὺς τοῦ Διὸς, ὅπως μὴ πρὸ τοῦ δέοντος αὐτὸν κοιμίσῃ.

288. δι' ἠέρος, 'through the lower air into the bright sky.' It is said that in this place only the poet uses ἠῆρ not for 'mist' but for 'air.' The former may however be meant, if we interpret it of the low ground-mist that often hovers over forests; and according to Gell, the Troad is naturally a misty region.

291. χαλκίδα — κύμινδι. It is of course vain to attach any English nomenclature to these words. The bird meant is commonly thought to be an owl. Heyne cites Arist. Hist. An. ix. 12, ἡ Χαλκίς ὀλιγάκις μὲν φαίνεται οἰκεῖ γὰρ ὕρη κύμινδι δὲ καλοῦσιν Ἰωνες αὐτήν. The expression is a curious one, and can only be plausibly explained on the supposition of two distinct terms coexisting for one and the same object, but derived from two different languages, one of them probably Pelasgic. That people are called *ἰοί* in x. 429. See 'New Cratylus,' p. 138. Plato, Cratyl. p. 392, A. Phaedrus, p. 252, B. Goettling on Hes. Theog. 831. Gladstone, Juventus

Mundi, p. 76. Also sup. i. 404; ii. 814. That the *θεοί* here meant were deified mortals, held in awe or honour in long pre-historic times, is also probable.

292. Γάργαρον. See viii. 48.

294—296. These can hardly be very early verses. The digamma is violated in the common reading *ὡς δ' ἴδεν* (Bekker. *ὡς δὲ ἴδ'*), and the idiom *ὡς—ὡς* is rather Alexandrine and Theocritean, as even the Schol. Lips. remarks. See however inf. xx. 424.

296. *λήθοντε*. The marriage of Zeus and Hera was considered to have been a secret one. Hence the proverb in Theocrit. xv. 64, πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἥραν. For Plato's reference to this passage, see on 342 inf.

298. *τόδ' ἰκάνεις*. *λείπει τὸ ὄρος*, Schol. Lips., who compares Od. i. 409, ἧ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνεις; Rather, perhaps, 'have you made this coming on your part?'—*τῶν κ' ἐπιβαίης*, viz. in making a long journey. He says this, the Schol. observes, wishing her to stay, while she avows that she has every thing ready.

300—311. Hera craftily pretends that she is on a journey to a distant part, and cannot now stay to dally with her lord.

“ ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 ὦκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἷ μ’ ἐν σφοῖσι δόμοισιν ἐν τρέφον ἦδ’ ἀτίταλλον.
 τοὺς εἶμ’ ὀψομένη, καὶ σφ’ ἄκριτα νείκεα λύσω
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῶ.
 ἵπποι δ’ ἐν πρυμνωρείῃ πολυπίδακος Ἰδης
 ἐστᾶσ’, οἷ μ’ οἴσουσιν ἐπὶ τραφερῆν τε καὶ ὑγρῆν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ’ Οὐλύμπου τόδ’ ἰκάνω,
 μή πῶς μοι μετέπειτα χολώσεται, εἴ κε σιωπῇ 310
 οἴχωμαι πρὸς δῶμα βαθυρρόου ὦκεανοῖο.”
 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “ Ἥρη, κεῖσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι,
 νῶι δ’ ἄγ’ ἐν φιλότητι τραπέιομεν εὐνηθέντε
 οὐ γὰρ πῶ ποτέ μ’ ᾧδε θεᾶς ἔρος οὐδὲ γυναικός 315
 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν
 [οὐδ’ ὀπότ’ ἠρασάμην Ἰξιονίης ἀλόχοιο,
 ἣ τέκε Πειρίθου θεόφιν μῆστωρ’ ἀτάλαντον

301—306. These verses were said sup. 200—207 by Hera to Aphrodite. Zenodotus, according to Schol. Ven., rejected them here, as out of place if repeated to Zeus. The criticism however seems unsound, since Hera is affecting an interest indeed in *εὐνή* καὶ *φιλότης*, but not as between herself and Zeus, thus purposely leaving the advances to be made by him. Ἥρα *τελεία*, *Juno pronuba*, was the patroness of marriage.

308. *ὑγρή*, for ‘sea,’ is used also in x. 27. Od. v. 45. Inf. xxiv. 341. Spitzner compares Apoll. Rhod. ii. 544, *ἔμυδις δὲ κέλευθος ὑγρῆ τε τραφερῆ τ’ ἰνδάλλεται*. See on xvi. 34. From *τρέφειν*, ‘to coagulate,’ *τραφερός* meant ‘compact,’ *πηγός*. It is used of a well-fed fish, Theocr. xxi. 44.

310. *χολώσεται*. See xv. 18, for the treatment suffered by Hera on a similar occasion.

312—328. Zeus addresses his spouse in amorous terms, and assures her that she is more admired by him than any of his former loves.

314. *ἐν φιλότητι*. There is some confusion between *τραπήναι ἐς φιλότητα* and *εὐνηθῆναι ἐν φιλότητι*. See the note

on iii. 441. Spitzner, with Heyne, refers *τραπέιομεν* to *τέρπω*, not to *τρέπω*.

315. *οὐ γὰρ πῶ κ.τ.λ.* Nothing can be clearer than that the catalogue of the amours of Zeus, if it be of genuine antiquity, presupposes, and indeed was borrowed from, earlier ballads which treated of the subjects very fully. It is quite evident that we have here a mere epitome, and the story of each fair maid is assumed to be known in detail to the hearers. The student may consult Gladstone, “Studies,” vol. ii. p. 237, and vol. iii. p. 346. The whole passage however (317—327) was rejected by the Alexandrine critics, as the Schol. Ven. expressly says; and even Spitzner, who generally leans to the side of genuineness, includes these eleven lines within brackets. It is likely that these old legends were held in favour by the later poets who affected the ancient lore. So Theocr. viii. 59, *ὦ πάτερ, ὦ Ζεῦ, οὐ μόνος ἠράσθην καὶ τὸ γυναικοφίλας*.

317. *Ἰξιονίης ἀλόχοιο*. *Dia*, the daughter of Deioneus. By a singular inversion of the legend, Ixion was said to have been enamoured of Hera, Pind. Pyth. ii. 33.—*Πειρίθου*, see ii. 741.

οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
ἣ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν 320

οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,

ἣ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·

οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,

ἣ ῥ' Ἑρακλῆα κρατερόφρονα γείνατο παῖδα·

ἣ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν· 325

οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,

οὐδ' ὅποτε Λητοῦς ἔρικυδέος, οὐδὲ σεῦ αὐτῆς,]

ὡς σέο νῦν ἔραμαι καί με γλυκὺς ἴμερος αἰρέϊ.”

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330

εἰ νῦν ἐν φιλότῃτι λιλαίεαι εὐνηθῆναι

Ἴδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,

πῶς κ' ἔοι εἴ τις νῶι θεῶν αἰειγενετῶν

εὐδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθῶν

πεφράδοι; οὐκ ἂν ἐγὼ γε τὸν πρὸς δῶμα νεοίμην 335

ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἶη.

ἀλλ' εἰ δὴ ῥ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῶ,

ἔστω τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν

Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν·

ἔνθ' ἴομεν κείοντες, ἐπεὶ νύ τοι εὐαδεν εὐνή.” 340

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

“ Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τι' ἀνδρῶν

320. Hes. Theog. 543, Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων.

321. Φοίνικος κούρης. Europa, daughter of the Phoenician Cadmus.

329—340. Hera affects coyness, and thinks they had better retire to the chamber prepared for them by Hephaestus.

331. εἰ νῦν κ.τ.λ. The Scholiasts are somewhat perplexed as to the construction of the following sentence. The meaning would be quite clear in Latin: *quod tu nunc in summo monte dormire vis (is vero totus patet); quid, si quis nos caelestium viderit consopitos? — πῶς κ' ἔοι, lit. 'how would it be?'* For this form of the verb, see ix. 142, γαμβρός κέν μοι ἔοι.—πεφράδοι, a redupli-

cated epic aorist, root φραδ (φράζω). See x. 127.

336. νεμεσσητόν. For this formula of deprecating reproach Spitzner compares iii. 410; xxiv. 463.

339. ἐπήρσεν. See sup. 167.—κείοντες, Hesych. κοιμηθησόμενοι. See on κακείοντες, i. 606.—εὐαδεν, 'pleases,' the digammated aor. 2 of ἀνδάνω. See xvii. 647.

341—353. Zeus, deaf to the proposal for delay, leads his spouse at once to an Elysian bed of flowers, where he falls into a deep repose.

342. τό γε δείδιθι. Compare the very similar verse, v. 827. Plato, Resp. iii. p. 390, B, τί δέ;—δοκεῖ σοι ἐπιτήδειον εἶναι—Δία, καθεδόντων τῶν ἄλλων θεῶν τε

ὄφθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον. οὐδ' ἂν νῶι διαδράκοι Ἡέλιός περ,
 οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.” 345

ἦ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν.
 τοῖσι δ' ὑπὸ χθῶν δία φύεν νεοθηλέα ποίην,
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργεν.
 τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο 350
 καλήν χρυσεῖην· στίλπναι δ' ἀπέπιπτον ἔερσαι.

ὣς ὁ μὲν ἀτρέμας εὔδε πατήρ ἀνὰ Γαργάρῳ ἄκρω,
 ὑπνω καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἀκοιτιν.
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν ἠδυμος Ἵπνος,
 ἀγγελίην ἐρέων γαιηόχῳ εἰνοσιγαίῳ. 355
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.

“πρόφρων νῦν Δαναοῖσι, Ποσειδαον, ἐπάμννε,
 καὶ σφιν κῦδος ὄπαζε μίνυθά περ, ὄφρ' ἔτι εὔδει
 Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
 Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ὣς εἰπὼν ὁ μὲν ὄχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,
 τὸν δ' ἔτι μᾶλλον ἀνήκεν ἀμυνέμεναι Δαναοῖσιν.

καὶ ἀνθρώπων καὶ μόνος ἐργηρῶς ἀ-
 ἐβουλεύσατο, τοῦτων πάντων ῥαδίως ἐπι-
 λανθανόμενον διὰ τὴν τῶν ἀφροδισίων ἐπι-
 θυμῖαν, καὶ οὕτως ἐκπλαγέντα ἰδόντα τὴν
 Ἥραν, ὥστε μὴδ' εἰς τὸ δωμάτιον ἐθέλειν
 ἔλθειν, ἀλλ' αὐτοῦ βουλόμενον χαμαὶ
 ξυγγίγνεσθαι, καὶ λέγοντα ὡς οὕτως ὑπὸ
 ἐπιθυμίας ἔχεται, ὡς οὐδ' ὅτε τὸ πρῶτον
 ἐφοίτων πρὸς ἀλλήλους, φίλους λήθοντε
 τοκῆς; (sup. 296.)

343. For καλύπτειν in the sense of
praetendere, see v. 315.

345. εἰσοράασθαι, 'keenest for seeing.'
 Pind. Nem. x. 63, κείνου γὰρ ἐπιχθονίῳν
 πάντων γένετ' ὀξύτατον ὕμμα.

347. Compare v. 777, τοῖσιν δ' ἀμβρο-
 σίην Σιμόει ἀνέτειλε νέμεσθαι. These
 lines are as beautiful as the image is
 refined and poetical.—*εργεν*, “*molli
 hyacinthi copia eubantes a dura Idae
 humo quasi sublimes separabantur.*”
 Doederlein. Prop. iv. 12, 36, ‘*altaque
 nativo creverat herba toro.*’

351. στίλπναι, from στίλβω, as *τερπνός*,
ἰσχρὸς, *θαλπνός* (Schol.). The word is
 ἄπαξ εἰρημένον in our Homer, and pro-

bably really belongs to a much later dia-
 lect. The sense is, that glossy dew-drops
 fell from the mist which enwrapped
 Zeus and Hera, and refreshed with the
 moisture the verdure on which they
 reclined. Zenodotus read ἐπέπιπτον.

354—375. Sleep is now despatched to
 summon Poseidon, who appears among
 the Grecian host, and exhorts them to
 make a stand against Hector. (Gene-
 rally, as one of the builders of Troy,
 Poseidon favoured the Trojan side.)

357. πρόφρων, zealously and openly,
 not, as hitherto (sup. 136), in the guise
 of an old man.

360. ἠπαφε is an epic aorist from
ἀπαφίσκω. Cf. Od. xiv. 488. It is, as
 Spitzner remarks, an Alexandrine word.
 Here it means *ἔθελε*, *παρέπεισε*.

361. ὁ μὲν, viz. Ἵπνος.—*φύλ'* ἀνθρώ-
 πων, viz. *κατακοιμήσαν αὐτοὺς, λιπῶν
 θεοῦς*.—*τὸν δὲ*, viz. Poseidon.—*ἀνήκεν*,
 Schol. Lips. *ἀνέπεισεν ἢ παράρμησεν*.
 See on v. 422.—*ἔτι μᾶλλον*, construe
 with *ἀμυνέμεναι*, ‘to aid them yet more
 than before.’

αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν.
 “ Ἀργεῖοι, καὶ δὴ αὐτε μεθίεμεν Ἐκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρηται ; 365
 ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται οὐνεκ' Ἀχιλλεύς
 νηυσὶν ἐπι γλαφυρῆσι μένει κεχολωμένος ἦτορ·
 κείνου δ' οὐ τι λίην ποθῆ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μέγισται
 ἔσσάμενοι, κεφαλὰς δὲ παναίθησιν κορύθεσσι
 κρύψαντες, χερσὶν τε τὰ μακρότατ' ἔγχ' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἠγήσομαι, οὐδ' ἔτι φημί
 Ἐκτορα Πριαμίδῃν μενέειν μάλα περ μεμαῶτα.” 375
 [ὃς δὲ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὦμῳ,
 χεῖροσι φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω.]
 ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύου ἠδὲ πίθοντο.
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων. 380
 [οἰχόμενοι δ' ἐπὶ πάντας ἀρήια τεύχε' ἄμειβον.
 ἔσθλα μὲν ἔσθλοδς ἔδυνε, χέρηα δὲ χεῖροσι δόσκεν.]
 αὐτὰρ ἐπεὶ ἔσσαντο περὶ χροῖ νώροπα χαλκόν,
 βάν ῥ' ἴμεν ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,

364. καὶ δὴ (*vulgo* καὶ δ'), ‘and do we then again cede the victory to Hector, that he may capture our ships?’—μεθίεμεν, ‘resign,’ ‘allow to pass to another through our remissness.’ Elsewhere *παριέναι*.—ἵνα, ‘cum ironia; quasi *pravo consilio* facerent id quod *vi superati* faciebant.” Doed.

366. ὁ μὲν. And yet he, Hector, declares and boasts that it will be so, viz. that he will prevail.

368. κείνου δὲ κ.τ.λ. ‘Yet, after all, we shall not miss *him* so much, provided only we who remain be encouraged to assist each other.’ Cf. vii. 420, Ἀργεῖοι δ' ἐτέρωθεν—ὠτρύνοντο νέκυσ τ' ἀγέμεν.

372. *πάναιθος* is a word *ἅπαξ εἰρημένον*. In the next verse we have the Attic use of the article in τὰ μακρότατα. Even ἔσσασθαι ἀσπίδα seems a strange variant from the familiar phrase τεύχεα δύναι.

378—401. The Greeks cheerfully obey

the command of Poseidon, who leads them to the fight clad in the best armour. The noise of the conflict is compared to the roaring of the sea, the wind, and of fire.

379. οὐτάμενοι. See sup. 28.
 381. ἄμειβον, they made an exchange of their armour, viz. giving their own to those about to fight, and taking from them the inferior arms in return. Schol. Lips. τοῦτο ποιούσιν, ὅπως τὰ ἀσφαλέστερα ἔχοντες οἱ ἄριστοι κινδυνεύοιεν προθύμως.—χέρηα (generally, but wrongly, taken for *χερέονα*) is the accusative of *χέρης*. See on i. 80.

384. ἦρχε κ.τ.λ. See xv. 8. The ‘flaming sword’ of the god reminds one of a not unfrequent Scriptural image.—τῷ, it is not allowed to men to come in contact with it in the fight, but fear of it keeps them aloof. Some, with Doederlein, understand τῷ of the god himself.

δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἄστεροπῆ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαῖ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμεε φαίδιμος Ἔκτωρ.
 δῆ ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν 390
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ,
 ἧ̄ τοι ὁ μὲν Τρώεσσιν ὁ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἳ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κῆμα τόσον βοᾷα ποτὶ χέρσου,
 ποντόθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ, 395
 οὔτε πυρὸς τόσσοι γε πέλει βρόμος αἰθομένοιο
 οὔρεος ἐν βήσσης, ὅτε τ' ὤρετο καίεμεν ὕλην,
 οὔτ' ἄνεμος τόσσοι γε ποτὶ δρυσὶν ὑψικόμοισιν
 ἠπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή 400
 δεινὸν ἀυσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.
 Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἳ, οὐδ' ἀφάμαρτεν,
 τῇ ῥα δύω τελαμῶνε περιὶ στήθεσσι τετάσθην,
 ἧ̄ τοι ὁ μὲν σάκεος ὁ δὲ φασγάνου ἀργυροῆλου, 405
 τῷ οἳ ῥυσάσθην τέρενα χροᾶ. χῶσατο δ' Ἔκτωρ
 ὅττι ῥα οἳ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 ἀψ δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

392. ἐκλύσθη, the meaning is, that Poseidon raised an earthquake-wave close to the Argive camp, either as a portent at the event, or (Schol. Lips.) to increase the sound made by the advance of the Greeks. The verses following, to 401, though fine, seem exaggerated and laboured, and more in the style of the later epic writers.

393. οἳ δέ. Doederlein refers this to the Trojans only, as it was the Grecian custom to advance in silence, iii. 8. The φωνῆ of both, inf. 400, he thinks was heard *after* the fight; but this is perhaps fanciful.

396. πυρὸς βρόμος. See xvii. 739.— ὤρετο, an epic norist. Cf. xii. 279, ὅτε τ' ὤρετο μητιέτα Ζεὺς νειφέμεν.

402—439. Hector strikes Ajax with his lance, but without hurting him.

Ajax throws a huge stone, and Hector falls. The Greeks run up to despoil him, but are kept at bay by Hector's friends. He is at last carried off in a car to the banks of the Xanthus, where he recovers from his swoon.

403. ἐπεὶ κ.τ.λ., at the moment when he had turned to face him. (Pindar, Nem. ii. 14, ἐν Τρωῖα μὲν Ἔκτωρ Αἴαντος ἄκουσεν, a passage which is interpreted of a conflict between Ajax and Hector.)

404. δύω τελαμῶνε. A remarkable passage on the Homeric armature. The sword was not appended to a belt round the waist, but to a strap over the shoulder, probably crossing that sustaining the shield, so that the javelin hit the point of intersection.

408. See xiii. 565.

τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλά, θοάων ἔχματα νηῶν, 410
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰείρας
 στῆθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
 στρόμβον δ' ὡς ἔσσευε βαλῶν, περὶ δ' ἔδραμε πάντη.
 ὡς δ' ὄθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερύπη δρῦς
 πρόρριζος, δεινὴ δὲ θεεῖου γίννεται ὀδμή 415
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος ὅς κε ἴδηται
 ἐγγὺς ἑών, χαλεπὸς δὲ Διὸς μεγάλοιο κεραυνός·
 ὧς ἔπεσ' Ἐκτορος ὦκα χαμαὶ μένος ἐν κούρησιν.
 χεῖρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον υἴες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμείας
 αἰχμάς. ἀλλ' οὐ τίς ἐδυνήσατο, ποιμένα λαῶν,
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγῆνωρ 425
 Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
 τῶν τ' ἄλλων οὐ τίς εὐ ἀκήδεσεν, ἀλλὰ πάροιθεν

410. ἔχματα, the holders or supporters, elsewhere called ἔρματα, viz. stones put in a row under the ship to keep it erect. See on i. 486. Hes. Opp. 624, νῆα δ' ἐπ' ἠπείρου ἐρύσαι, πυκάσαι τε λίθοισι πάντοθεν. Mr. Hayman (Appendix to vol. i. of the Odyssey, p. cxiv) is needlessly perplexed at the phrase, which he inclines to render 'ballast.' A number of loose stones may be supposed to have been lying about, brought together for propping the galleys on the land, but only partially used for that purpose. The Schol. Lips. well explains the word by ἐρείσματα πρὸς τὸ μὴ ἐνθα καὶ ἐνθα κλίνεσθαι. Heyne, doubting whether the fight was as yet so close to the galleys, interprets "saxa magna, ex eo genere quae navibus subiici poterant."

412. βεβλήκειν was the reading of Zenodotus and Aristophanes, as the Schol. Ven. records. Compare ἤσκειν, iii. 388; ἀνώγειν, v. 899.—ἄντυγος, the rim of the shield.

413. στρόμβον. He gave a rotatory motion to Hector as he struck him,

like the spinning of a top. (Heyne thinks it means 'a quoit.'). Schol. Ven. ὡς ῥόμβον περιφερῆ· λέγει δὲ τὸν καλούμενον βέμβηκα (l. βέμβυκα, cf. Ar. Vesp. 1517). δίκην οὖν στρόμβου ἐποίησεν αὐτὸν στρέφεσθαι, σφόδρως πλήξας. Cf. xi. 147, ὕμνον δ' ὡς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.—ἔδραμε, viz. Hector. "Jactu ita ille Hectora impulit, ut velut turbo in orbem circumageretur." Doed.

416, 417. This distich seems, to say the least, unnecessary.

419. ἔγχος. This was one of the δύο δοῦρε commonly carried by a heavy-armed soldier. One of them had been discharged at Ajax, sup. 403.—ἐάφθη, see on xiii. 543.

422. ἐρύεσθαι, to drag him away for themselves; a form of the future. See on ix. 248.

424. οὐτάσαι *cominus*, βαλεῖν *eminus ferire*.

427. εὐ, ἔο, i. e. αὐτοῦ, as ἔθεν = αὐτῆς in i. 114. Cf. xv. 165. The form ἀκήδεσεν seems very doubtful. We have κήδω, κηδέσω, κηδεμῶν, &c.; but the neuter form with a privative should be

ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἳ ὄπισθε μάχης ἠδὲ πτολέμοιο 430
 ἔστασαν ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
 ἀλλ' ὅτε δὴ πόρον ἴξον ἐυρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καδ δέ οἱ ὕδωρ 435
 χεῦαν· ὃ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
 ἐζόμενος δ' ἐπὶ γοῦνα κελαινεφές αἰμ' ἀπέμεσσεν.
 αὐτὶς δ' ἐξοπίσω πλῆτο χθονί, τὼ δέ οἱ ὅσσε
 νύξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.
 Ἄργεῖοι δ' ὡς οὖν ἴδον Ἴκτορα νόσφι κιόντα, 440
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτιον οὔτασε δουρὶ μετάλμενος ὄξυόεντι
 Ἥνοπίδην, ὃν ἄρα νύμφη τέκε νηὶς ἀμύμων
 Ἥνοπι βουκολέοντι παρ' ὄχθας Σατινιόεντος. 445
 τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 τῷ δ' ἐπὶ Πουλυδάμας ἐγγέσπαλος ἦλθεν ἀμύντωρ
 Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
 υἱὸν Ἀρηιλύκοιο· δι' ὤμου δ' ὄμβριμον ἔγχος
 ἔσχευ, ὃ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῷ.

ἀκηδεῖν, and the aorist ἀκήδησ', which appears indeed to have been one ancient reading, another being ἀκηδέσατ' (Schol. Ven.). Perhaps, like ἔσαν for ἦσαν, we must regard it as a metrical shortening of the η, if the form be really a genuine one. Compare ἀπινύσσειν, xv. 10. In xxiii. 70 we have ἀκήδεις, but this admits of either accent.

433. ἴξον, the epic aorist of ἵκω, analogous to οἰσεῖν and ἀξεῖν.

434. δινήεντος. See ii. ad fin. This distich occurs also xxi. 1, 2.—τέκετο, viz. as διῦπετῇ ποταμῶν, supplied by rain, xvi. 174.—πέλασαν κ.τ.λ., cf. xv. 9, 10; v. 697.

437. ἐπὶ γοῦνα. A short expression

for 'rising to his knees and so sitting backwards.'

438. πλῆτο, he approached, i. e. sank to the ground. So inf. 468.—ἐδάμνα, see sup. 199.

440—457. Elated by the departure of Hector from the fight (which was the plan Hera had intended to carry out while Zeus was asleep), the Argives renew the conflict. Ajax and Polydamas each wound their man.

443. ὄξυόεντι, ὄξει, cf. v. 50.—νηὶς, a Naiad; cf. vi. 22.

448. σύναγον κ.τ.λ. See ii. 381; xvi. 764.

452. ἀγοστῷ, the flat of the hand. Cf. xi. 425.

Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας.

“ οὐ μὴν αὐτ' οἶω μεγαθύμου Πανθοῖδαο
χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
ἀλλά τις Ἀργείων κόμισεν χροῖ, καί μιν οἶω
αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄιδος εἴσω.”

ὧς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
Αἴαντι δὲ μάλιστα δαΐφροني θυμὸν ὄρινεν,
τῷ Τελαμωνιάδῃ· τῷ γὰρ πέσεν ἄγχι μάλιστα. 460
καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.

Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
λικριφὶς αἴξας, κόμισεν δ' Ἀντήνορος υἱὸς
Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.
τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνοχμῷ, 465
νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τέροντε·
τοῦ δὲ πολὺ πρότερον κεφαλῆ στόμα τε ῥῖνές τε
οὔδει πλήντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.

Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι
“ φράζεο, Πουλύδαμαν, καί μοι νημερτὲς ἐνίσπες· 470
ἦ ῥ' οὐχ οὔτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
ἄξιος ; οὐ μὴν μοι κακὸς εἶδεται, οὐδὲ κακῶν ἔξ,
ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο
ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐώκειν.”

454. *ἀδτε*, 'in its turn,' i. e. in requital for the wound dealt by Ajax. 'I do not think' (he says, with the banter usual over a stricken foe) 'that the dart has sprung in vain from the stalwart hand of Panthus' magnanimous son,' i. e. from my hand. 'Some Argive has received it in his flesh, and methinks it will serve him to lean upon in his descent to the abode of Hades.' Cf. sup. 38.

458–474. Polydamas narrowly escapes death from the lance of Ajax, who however strikes down Archelochus, and boasts that he has slain as good a man as the Grecian Prothoënor.

460. This seems a rather weak verse; but it may have been intended to mark the distinction from the Ajax sup. 442. The preceding distich occurred xiii. 417, 418, with Ἀντιλόχῳ for Αἴαντι.

463. *λικριφὶς αἴξας*, by starting nimbly aside. This phrase is used in Od. xix. 451 of the side-attack of a wild boar.—*κόμισε*, sc. *χροῖ*, as sup. 456.

465. *συνοχμῷ*, *συνοχῇ*, the juncture of the head with the spine. This form of the word is very difficult to explain, without the aid of the digamma, which seems to have no place in *ἔχω*. We may compare the forms *ἔχμα*, *ἔχμα*, *ὄχμάζω*. Doederlein briefly remarks, "quo jure ε interpositum sit, non liquet."

468. *πλήντο*, sup. 438. He seems to mean that the body remained for a moment in a standing position, with the head struck off by the lance. But the account is physically impossible.

472. *κακὸς εἶδεται*. Note the absence of the *F*.

474. *αὐτῷ*, *ipsi*.

ἦ ῥ' εὖ γιγνώσκων, Τρώας δ' ἄχος ἔλλαβε θυμόν. 475
 ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὐτασε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὃ δ' ὕφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο, μακρὸν αὐσας.
 “ Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 οὐ θην οἰοισίν γε πόνος τ' ἔσεται καὶ οἰζύς 480
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.
 φράζεσθ' ὡς ὕμιν Πρόμαχος δεδμημένος εὐδαι
 ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτιό γε ποιηή
 δηρὸν ἄτιτος ἔη. τῷ καὶ κέ τις εὐχεται ἀνήρ
 γνωτὸν ἐνὶ μεγάροισιν ἀρήσ ἀλκτῆρα λιπέσθαι.” 485
 ὧς ἔφατ', Ἀργεῖοισι δ' ἄχος γένετ' ἐυξαμένοιο,
 Πηνέλεω δὲ μάλιστα δαΐφροσι θυμόν ὄρινεν.
 ὠρμήθη δ' Ἀκάμαντος· ὃ δ' οὐχ ὑπέμεινεν ἐρωήν
 Πηνελέωο ἄνακτος. ὃ δ' οὐτασε Ἴλιονῆα
 υἱὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα 490
 Ἐρμείας Τρώων ἐφίλει καὶ κτήσιν ὄπασσεν·
 τῷ δ' ἄρ' ὑπὸ μήτηρ μούνον τέκε Ἴλιονῆα.

475—485. Acamas, a brother of the slain, wounds Promachus as he was dragging away the body, and utters bitter taunts against the Greeks.

475. εὖ γιγνώσκων, he knew well who he was, but pretended that he was not certain.

477. ἀμφὶ—βεβαῶς. See xvii. 4.—*κασιγνήτῳ*, “ Archelochos; nam Acamas quoque ex Antenoris filiis erat, ii. 823; xi. 60.” Doed.—δ δὲ, viz. Promachus.

479. ἰόμωροι. See on iv. 242. Mr. Gladstone (*Juventus Mundi*, p. 58) renders it ‘braggarts,’ ‘loud talkers.’ And here the context shows the sense to be ‘vain clamourers.’—οὐ θην κ.τ.λ., ‘Not, assuredly, to us alone shall there be toil and woe, but you too some day shall even thus be slain. Mark ye, how your Promachus sleeps in death, slain by my lance! that the price due to me for my brother (Archelochus) may not long be unpaid.’ The form ἄτιτος occurs xiii. 414. The ι is here made long by the double sounding of the dental, ἄτιτος, as the first syllable of ἀτάλλων in Hes. Opp. 131. Doederlein compares πολύτιτον ἐόντα in an oracle ap. Herod. v. 92. Heyne gives ἔη ἄτιτος.

484. τῷ καὶ κ.τ.λ. ‘That is why a man would pray to leave a brother behind him in his house, to avert from him (i.e. from his corpse) ill-treatment in war.’ For this sense of ἀρή, *contumelia*, cf. xii. 334, ὅστις οἱ ἀρῆν ἐτάροισιν ἀμύναι. Aristarchus appears to have read Ἄρεως.—The κε belongs to εὐχεται, and gives the sense of ἐυχροίτο ἄν. So πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ii. 488. Doederlein renders the passage very differently: “huic propinquum etiam domi relictum esse qui caedem ejus ulciscatur, multi praedicant.”—γνωτὸν, see iii. 174.

486—505. ‘The Grecians are stung by the taunts of Acamas, who is attacked by Peneleos without effect. Ilioneus however is slain, and Peneleos makes a mocking appeal to his companions to convey the tidings to his parents.

488. ὠρμήθη (ἐπ') Ἀκάμαντος, i. e. ἠρέξατο, ἴετο ἐπί. Cf. iv. 335.—ἐρωήν, the attack, lit. the ‘spear-reach;’ see iii. 62.—οὐτασεν, not ἔβαλεν, because the spear was held in the hand, and not thrown.—Πηνελέωο, see iv. 327.

492. μούνον. The fact of his being an only son, and his wealth and prosperity,

τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὦσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρό
 καὶ διὰ ἰνίου ἦλθεν, ὃ δ' ἔζετο χεῖρε πετάσσας 495
 ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξύ
 αὐχένα μέσσον ἔλασσεν, ἀπτήραξεν δὲ χαμᾶζε
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄμβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῷ. ὃ δὲ φῆ κώδειαν ἀνασχών
 πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ἤυδα. 500
 “ εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος
 πατρὶ φίλω καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·
 οὐδὲ γὰρ ἢ Προμάχοιο δάμαρ Ἀλεγνηορίδαο
 ἀνδρὶ φίλω ἐλθόντι γανύσσεται, ὅπποτε κεν δῆ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505
 ὧς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς εἰνοσίγαιος. 510
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἠγήτορα καρτεροθύμων
 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξεν,
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην. 515

are intended to add pathos to his death. Schol. Lips.

495. ἰνίου (with the sibilant digamma, perhaps our word *sineu*), the tendon behind the neck. See on v. 73.

499. φῆ, i. e. ὦσπερ. See on ii. 144, κινήθη δ' ἀγορῆ φῆ κύματα μακρὰ θαλάσσης. Schol. Ven. κώδειά ἐστιν ἡ κεφαλὴ τῆς μήκωνος. φαντάζει δὲ ἡ ἐπ' ἄκρῳ τοῦ δόρατος ἐμπεπαρμένη κεφαλὴ τῆν ἐπὶ καυλῷ κώδειαν. He adds, that this use of φῆ is late, of the age of Antimachus and Callimachus; and that Aristarchus rejected ver. 500 as spurious, taking φῆ for ἔφη, and so Spitzner has edited. As the text stands, the sense is that Peneleos lifted up on his spear's point the head of Ilioneus, as one would lift up the seed-vessel of a poppy.

503. οὐδὲ γὰρ κ.τ.λ. Spitzner well

compares Od. xii. 42, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυται.—γανύσσεται, φαιδρῷ προσώπῳ δέξεται.

506—522. The Trojans are scared by the lifting of the ghastly head, and turn to flight in confusion. The poet attributes this to the aid of Poseidon (sup. 355. 362). The book ends with an account of the Trojans slain by Ajax and other Grecian chiefs.

508. ἔσπετε νῦν κ.τ.λ. See on ii. 484.—ἀνδράγρια, a word ἄπαξ εἰρημένον, 'the spoils of slain men.' The Schol. Ven. compares ζῶάγρια, βοδάγρια, μοιχάγρια (Od. viii. 332).

510. ἔκλινε. See v. 37.

514. Μόρυν κ.τ.λ. See xiii. 792, whence it appears that both father and son are here meant.

Ἄτρείδης δ' ἄρ' ἔπειθ' Ἑπερήνορα ποιμένα λαῶν
 οὔτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσεν
 δηώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλήν
 ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὅσσε κάλυψεν.
 πλείστους δ' Αἴας εἶλεν Ὀιλήος ταχὺς υἱός· 520
 οὐ γάρ οἱ τις ὁμοῖος ἐπισπῆσθαι ποσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

516. Ἄτρείδης. In xvii. 24, Menelaus boasts that Hyperenor, son of Panthus, escaped with his life, though he adds circumstances that do not fall in with this, or any other passage in our text.

518. ὠτειλήν. See xvii. 86.

521. ἐπισπῆσθαι, *consequi*, 'to overtake;' a singular use. Doederlein thinks it governs the genitive; but this is better taken absolutely.—*τρεσσάντων*, Schol. Ven. οὐ λέγει δεισάντων, ἀλλὰ φυγόν-

των. He compares xiii. 515, *τρέσσαι δ' οὐκέτι βίμφα πάδες φέρον ἐκ πολέμοιο*.—*ὄρση* will hardly stand, since all subjunctives are future and contingent in sense. The imperfect *ἦεν* requires the optative, *ὄρσαι*. Compare xv. 23. Perhaps we may supply an ellipse, *τρεσσάντων*, (*ὥσπερ τρέουσιν*) ὅτε κ.τ.λ. A variant of good authority is *ἄρσεν*, and this is the reading of Heyne.

ΙΛΙΑΔΟΣ

Ο.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δείους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς
 Ἰδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἑρῆς. 5
 στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους τοὺς δὲ κλονέοντας ὀπισθεν,
 Ἄργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
 Ἐκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
 εἶαθ'. ὃ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων, 10
 αἰμ' ἐμέων, ἐπεὶ οὗ μιν ἀφανρότατος βάλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,

This book was inscribed Παλίωξις παρὰ τῶν νεῶν, in reference to ver. 69. It describes the turn which fortune at first takes in favour of the Trojans, and their final repulse from the fleet through the valour of Ajax, whose exploits are here specially described, like those of Idomeneus in the thirteenth. Heyne remarks, "Liber est inter praestantiores, germanam virtutem Martiam spirans, et Hectorem Aiaceinque collocans in conspicuo virtutis cum laude exerendae loco."

1—33. The Trojans having been put to flight, Zeus awakes from his slumbers (xiv. 352), and sees the rout, with Poseidon assisting the Grecians. He charges Hera with deceit, and reminds her how severely she was punished on a former occasion.

1, 2. This distich occurred in viii. 343, 344. The event referred to is the retreat of the Trojans from the Grecian

camp at the end of the last book,—a reaction from their successes on first entering, xii. fin.

3. οἳ μὲν, the Trojans, who, panic-stricken, halted under cover of their chariots, outside of the rampart.—ἐρητύοντο, cf. ii. 99, σπουδῇ δ' ἔξετο λαὸς, ἐρήτυθεν δὲ καθ' ἑδρας.—ὑπαὶ δείους, see x. 376. Theocr. xxiv. 60, ξηρὸν ὑπαὶ δείους ἀκράχολον Ἴφικλῆα. But Heyne and Bekker give ὑπό.

7. τοὺς μὲν κ.τ.λ. See xiv. 14.—Ποσειδάωνα, ib. 384.

9. Ἐκτορα, xiv. 435—437.—ἄσθματι, inf. 241.—ἀπινύσσων, senseless, in a swoon. Od. v. 342, δοκέεις δέ μοι οὐκ ἀπινύσσειν. Hesych. ἀπινύτως ἔχων, οὐ σωφρονῶν. By strict analogy, it should be ἀπινυτεῖν. In xiv. 249, we have the transitive aorist πινύσαι from πινύσκω. Compare ἀκήδειν, xiv. 427.—ἐμέων, cf. xiv. 437.—ἀφανρότατος, Ajax, xiv. 410.

δεινὰ δ' ὑπόδρα ἰδὼν Ἕρην πρὸς μῦθον ἔειπεν.
 “ ἦ μάλα δὴ κακότεχνος ἀμήχανε σὸς δόλος, Ἕρην,
 Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
 οὐ μὴν οἶδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καί σε πληγῆσιν ἱμάσσω.
 ἦ οὐ μέμνη ὅτε τε κρέμω ὑψόθεν, ἐκ δὲ ποδοῖν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἴηλα
 χρύσειον ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν 20
 ἐκρέμω. ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
 ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται
 γῆν ὀλιγηπελέων. ἐμὲ δ' οὐδ' ὧς θυμὸν ἀνίη

13. δεινὰ, adverbially, like *torva tuens*. “With direful scowling glance,” Mr. Newman.

14. ἦ μάλα δή. It is doubtful whether these words refer to the epithet or the verb. In the former case, it is a short expression for ἦ μάλα κακότεχνος ἦν δόλος ὁ πάσας κ.τ.λ. Clearly the Schol. Lips. is wrong in construing μάλα ἀμήχανε. Cf. x. 167, σὺ δ' ἀμήχανός ἐσσι, γεραιέ, and xvi. 29. Schol. Ven. πρὸς ἦν οὐκ ἔστι μηχανήσασθαι.—σὸς δόλος, viz. xiv. 300, &c.

15. ἐφόβησε, ἐς φυγὴν ἔτρψε (not φοβερούς ἐποίησε, Schol. Vict.).

16. αὐτε, “iterum, ut ante ad puniendam fraudem ad Herculem perdendum inventam,” Heyne.—πρῶτη, Schol. Ven. προτέρα τῶν Ἑλλήνων. πρὶν τούτους, φησὶν, ἀπολαῦσαι καὶ ἐπαύρασθαι τῆς σῆς δολιότητος. “Prius etiam quam ipsi Achivi, quorum gratia peccavisti,” Doederlein.—The formula οὐκ οἶδ' εἰ, like *nescio an*, is the assertion of a probability: ‘Possibly you will yourself be the first to suffer the consequences.’ (Mr. Trollope explains it, ‘I have a great mind that you shall reap the fruits of your conduct.’) Schol. Lips. ὑπερ οἶδεν ἀκριβῶς, διατάζει.—ἐπαύρηαι, properly, ‘draw on (or over) yourself;’ see i. 410, ἴνα πάντες ἐπαύρωνται βασιλῆος. Buttman, Lexil. p. 149.

18. κρέμω, for ἐκρέμασο, imperfect of κρέμαιναι, like δαμώνσιν, vi. 368, and κρέμω for κρεμάσω, vii. 83. The contraction is not likely to be archaic, but probably pertains to the era of Herodotus.—The legend itself, as its very

barbarism shows, belongs, like the story about Hephaestus in i. 590, to the earlier epics, from which it has been adapted to the present context. The genuineness of it has been questioned; according to Schol. Ven., Zenodotus rejected the whole story of the κόλασις τῆς Ἑρας. It forms a sequel to the legend in xiv. 249 seqq. Hercules, on returning from the expedition to Troy, was cast away by a storm on the island of Cos. In the later epics, e.g. the poem called the Νόστοι, the return of the Greeks and the shipwrecks off Euboea may have been suggested by this incident, as well as that of Ulysses in Od. v. Most of the early commentators assigned to it a mystical interpretation, in reference to elemental phenomena; an explanation not unsuited to a modern opinion, that the Homeric poems were, in their remote origin, “solar” epics.—ἄκμονας κ.τ.λ. The method employed was probably a torture of slaves, or recalcant captives.

21. ἠλάστεον. See xii. 163, καὶ ἀλαστήσας ἔπος ἠῦδα. Hesych. ἐχαλέπαινον, ἐδεινωπάθουν. “Sensus mixtus ex indignatione et miseratione,” Heyne.

23. τεταγόν. See i. 591, ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίω. The allusion in particular is to Hephaestus.—ἴκηται, a use of the *praesens historicum* which is here awkward, since subjunctives are future, and the primary verb is past. See on xiv. 522. On the other hand, the optative does not properly take the ἔν, in the sense of *usque dum venisset*.

24. θυμὸν, a secondary accusative, the

ἀζηχῆς ὀδύνη Ἑρακλῆος θείοιο, 25
 τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
 πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
 καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας.
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὐτῆς
 Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα. 30
 τῶν σ' αὐτῆς μνήσω, ἵν' ἀπολλήξῃς ἀπατάων,
 ὄφρα ἴδῃς ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἄπο καί μ' ἀπάτησας."

ὣς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
 καί μιν φωνήσασα ἔπεα πτερόεντα προσηύδα. 35
 "ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεῖν
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
 σὴ θ' ἱερὴ κεφαλὴ καὶ νώϊτερον λέχος αὐτῶν
 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰψ ὁμόσαιμι· 40
 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων

sense virtually being *ἔπανσέ με θυμοῦ*. There was another reading *θυμὸς*, rejected by Aristarchus. The sense is, 'not even so did the enduring grief for divine Hercules give me rest in my mind' (or anger). The Schol. Viet. compares *xxi. 122, οἱ σ' ὠπειλὴν αἰμ' ἀπολιχμήσονται*.—*ἀζηχῆς, ἀδιεχῆς*. See *iv. 435*, and *xvii. 741*.

26. *ξὺν Βορέῃ*, Schol. Lips. *ἄδηλον, πότερον Ἡρα καὶ Βορέας ἀνέπεισαν τὰς θυέλλας, ἢ Ἡρα ἅμα Βορρᾷ καὶ τὰς θυέλλας ἔπεισεν. ἄμεινον δὲ τὸ δεύτερον*. Spitzner notices the ambiguity, and agrees with the Schol. in preferring the latter, comparing *iii. 439; x. 290*. A third way, and perhaps a better, would be to construe *τὸν σὺ πέμψας σὺν Βορέῃ, i. e. κατ' οὐρον*.—*Κόωνδε*, see *xiv. 255*.

29. *ῥυσάμην*. The short *υ* is without precedent, and contrary to analogy; in modern composition we should call it a false quantity. On one theory indeed it can be satisfactorily explained,—that of late compilation, when erroneous notions about the ancient epic forms prevailed. It was easy to confound *ῥῦω* with *ἔρῦω*, which are two forms of the same word. An unsatisfactory attempt to get over the difficulty has been made by reading *εἰρυσάμην*. See Buttman,

Lex. p. 307, and the notes on *vi. 403; x. 258*.—*ἀνήγαγον*, 'brought him back home.' So the word is used by Pindar, *Pyth. v. 3*. Aesch. *Cho. 131*, and once or twice in the *Odyssey*.—*ἀθλήσαντα*, a clear allusion to the 'labours of Hercules.'

31. *αὐτῆς*, 'a second time,' the *μνήμη* being a recalling of the *πάθος*.—*χραίσμη*, the aorist, used as in *xiv. 66, τεῖχος δ' οὐκ ἔχραϊσμε τετυγμένον*.

33. *ἦν ἐμίγῃς*, *viz. xiv. 353*. The Schol. Ven. says that neither Zenodotus nor Aristophanes recognized this verse, and that perhaps it is *περιττός*. Spitzner remarks that it is recognized by Plutarch, *De aud. Poet. vi. 70*.

34—46. Hera denies all complicity with the defeat of the Trojans, and promises allegiance to Zeus for the future.

36—38. These three verses occur *Od. v. 184 seqq.* Compare *Hes. Theog. 775. Sup. ii. 755; xiv. 271*.

40. *κουρίδιον*. See on *i. 114*.

41. *μὴ πηγαίνει*. An Attic idiom, and probably not really an early one. See on *x. 330*. It may have been modified, for the sake of strong positive affirmation, from the infinitive, of which we have examples in *xix. 261; xxi. 374*.

πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
 ἀλλὰ πού αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 τειρομένους δ' ἐπὶ νηυσὶ ἰδὼν ἐλέησεν Ἀχαιοὺς.
 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
 τῇ ἴμεν ἧ̄ κεν δὴ σὺ κελαινεφὲς ἡγεμονεύης.”

ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.
 “εἰ μὲν δὴ σὺ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,
 αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
 ἀλλ' εἰ δὴ ῥ' ἔτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχοο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον 55
 [ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ, καὶ εἴπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἅ πρὸς δῶμαθ' ἰκέσθαι,

Compare ix. 133: Hera here asserts on oath that it was not with her knowledge and consent that Poseidon assisted the Greeks. See xiv. 355. Either this was false, or, as Mr. Trollope supposes, Sleep informed Poseidon of the repose of Zeus without any suggestion from Hera.

45. καὶ κείνῳ. The καὶ qualifies, not the pronoun, but the verb; or rather, the whole clause. ‘So far from advising him against you, I would even recommend him to follow your guidance in all things.’ See ix. 417, καὶ δ' ἂν τοῖς ἔλλοισιν ἐγὼ παραμυθησαίμην οὐκ ἂν ἀποπλείειν.—τῇ ἴμεν κ.τ.λ. Spitzner compares Hes. Opp. 208, τῇ δ' εἶς, ἧ σ' ἐν ἐγὼ περ ἔγω.

47—77. Zeus is pacified by the assurances of his spouse, whom he sends to summon Iris and Apollo, that they may at once convey to Poseidon an order to desist, and may impart new vigour to Hector; thus his counsels to do honour to Achilles shall be brought to an issue.

49. εἰ μὲν δὴ κ.τ.λ. ‘Well, certainly, if you henceforth were to take your seat among the gods like-minded with me, then soon would Poseidon, however much he may wish it otherwise, alter his views to your heart and mine,’ i.e.

to suit our inclination. (The meaning is, that he could not resist or rebel against the united counsels of all the gods in Olympus.)

58. τὰ ἅ. Here, as in x. 256, τὸ δ' ἐνὶ παρὰ νηὶ λέλειπτο, we have the Attic use of the article.—The passage following, from 56 to 77, in which the poet makes Zeus unfold his counsels to Hera, and in doing so, anticipate the whole plot of the drama, was regarded as spurious by Zenodotus and Aristophanes (the former commencing with ver. 63). Aristarchus retained it, but with some doubts, as appears from the Schol. Ven., for he objected to the epithet of Achilles πολίπορθον in 77. Heyne shared in the doubt of the Alexandrines; Mr. Trollope, who is committed to the “orthodox” view, pronounces the passage “absolutely necessary,” but gives no better reason than that “it is only by the promise contained in this speech that Juno would have been induced to perform her errand to Iris and Apollo.” The arguments for and against are discussed at length and with great learning in Spitzner’s note. His conclusion is, “Si hæc omnia consideraveris, et orationem longius esse productam, quam Jovis ira et impatientia ferre videatur, et immisceri quæ-

Ἐκτορα δ' ὀτρύνησι μάχην ἔς Φοῖβος Ἀπόλλων,
 αὐτίς δ' ἐμπνεύσῃσι μένος, λελάθη δ' ὀδυνάων 60
 αἶ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτίς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήμισι πέσωσιν
 Πηλεΐδew Ἀχιλλῆος. ὃ δ' ἀνστήσει ὃν ἐταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἐκτωρ 65
 Ἴλιον προπάροιθε, πολέας ὀλέσαντ' αἰζηνοῦς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα δῖον.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἐκτορα δῖος Ἀχιλλεύς.
 ἐκ τοῦ δ' ἄν τοι ἔπειτα παλίωξι παρὰ νηῶν
 αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλὰς.
 τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμννέμεν ἐνθάδ' εἰάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπένευσα κάρητι, 75
 ἥματι τῷ ὅτ' ἐμείο θεὰ Θέτις ἦψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.']
 ὧς ἔφαι', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,

dam nova et inaudita concedamus necesse erit." He prefers, however, on the whole, to follow Aristarchus in accepting the passage. One of the objections, noted by the Schol. Ven., is that Patroclus was not sent to the fight by Achilles (65), but himself entreated Achilles to be sent. (See however xvi. 126.) Nor did the Greeks actually fall on the ships of Achilles.

60. λελάθη, transitively, as in ii. 600; xxii. 343, 'may cause him to forget.'

64. ἀνστήσει. Used differently from i. 191, and in the Attic sense of 'rouse to action,' as in x. 176.

66. Ἴλιον. For the *i* made long, as in Ἀσκληπίου ii. 731, see on i. 205. Mr. Trollope admits the "ready emendation of Dr. Maltby," Ἰλίοφι, but wrongly asserts that Ἴλιον "destroys the metre."

69. παλίωξι. See xii. 71. Here the word is not quite correctly used; for, as Spitzner observes, "poetae non fugam significat, sed de iis dicitur qui antea victores a victis repelluntur." (Schol.

Ven. on 56; οὐ λέγεται οὕτως ψιλῶς παρ' αὐτῷ ἢ φυγῇ, ἀλλ' ὅταν ἐκ μεταβολῆς οἱ πρότερον φεύγοντες διώκωσι.)

71. Ἴλιον αἰπύ. In this passage only the name is used in the neuter.—βουλὰς κ.τ.λ., viz. by the device of the wooden horse. This is one of the passages evidently posterior to the epics ("Cyclics") in which that story was narrated. Cf. Od. viii. 492.

72. οὔτ' ἄρ'. Perhaps οὔτ' ἄν, παύω being the epic subjunctive equivalent to a future or optative.

73. ἐνθάδε, 'here at Troy,' viz. where Ida is, on which they are conversing.

75. κάρητι. A contraction not elsewhere found for καρῆτι. But κάρητος occurs Od. vi. 230.—Θέτις κ.τ.λ., see i. 524. The sense is, 'before I have brought the affairs of the Greeks to such a pass, that only Achilles can save them.'

78—91. Hera, quick as thought, in obedience to Zeus, flies to Olympus to the assembled gods. Themis inquires the object of her mission.

βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.
 ὡς δ' ὅτ' ἂν αἰξή νόος ἀνέρος ὅς τ' ἐπὶ πολλήν 80
 γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ
 “ ἔνθ' εἶην ἢ ἔνθα,” μενουιήσῃσι τε πολλά,
 ὧς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη.
 ἴκετο δ' αἰπὺν Ὀλυμπον, ὀμηγερέεσσι δ' ἐπήλθεν 85
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες
 πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
 ἦ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήῳ
 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,
 καί μιν φωνήσασα ἔπεα πτερόεντα προσηύδα.
 “ Ἥρη, τίπτε βέβηκας, ἀτυζομένη δὲ ἔοικας; 90
 ἦ μάλα δὴ σ' ἐφόβησε Κρόνου πάις, ὅς τοι ἀκοίτης.”
 τὴν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ
 οἶος κείνου θυμὸς ὑπερφίαλος καὶ ἀπηγής.
 ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἴσης· 95

80. ὡς δ' κ.τ.λ. On this “very curious simile,” as Mr. Gladstone calls it, see his “Studies,” &c., vol. i. p. 338; ii. 26. Also Mure, *Hist. Gr. Lit.* vol. ii. p. 34. Heyne compares Hymn. in *Apoll.* 448, and in *Merc.* 43, also *Apoll. Rhod.* ii. 541, ὡς ὅτε τις πάτρην ἀλώμενος—σφαιτέρως ἐνόησε δόμοις, ἄμυδις δὲ κέλευθος ὑγρὴ τε τραφερὴ τ' ἰνδάλλεται, ἔλλοτε δ' ἄλλη ὄξεα πορφύρων ἐπιμαίεται ὀφθαλμοῖσι. Spitzner, who denies that ἦν is a legitimate form of the first person imperfect of εἶμι, and that “hic eram vel illic” is a correct formula, gives εἶη (Aristarchus εἶην), and renders the passage thus: “ut quando mens viri celeriter evolat, qui multis terris peragratis animo acuto cogitet: hic iverim vel illic? et multa revolverit secum.” But we have ἦν erat in xi. 808 (formed on the analogy of ἦβῶω, ἀμᾶν, &c.), and the analogy of the Attic shows that ἦν will stand for either the first or the third person. Doederlein also prefers εἶην, in the sense ‘which way should I go?’ To this passage the gloss of Hesychius, εἶμι· πορεύομαι, refers. He also has ἦν· ἦν, ἦμην, alluding, perhaps, to xi. 807. But Doederlein strangely renders μενουιήσῃσι (so Aristarchus; μενουιήσει

Spitzner) “multa itineri necessaria procurat vel praeparat.” The sense seems simply to be ‘anxiously considers.’

83. ὡς κραιπνῶς. The Schol. Ven. thinks the simile “made up” (σύγκειται) from *Od.* vii. 36, τῶν νέες ἄκειαι ὡς εἰ πτερόν ἢ ἐ νόημα.

86. δεικανόωντο, ἡσπάζοντο. See on iv. 4. The root is δεικ, δικ, ‘to point,’ rather than δεχ, ‘to receive.’ (Doederlein however maintains the contrary doctrine, and there are points of contact between the two senses, as the roots δεκ, δεχ, seem identical.) Cf. ix. 671.

87. ἦ δὲ κ.τ.λ. Callim. Hymn. Demet. 62, ἦ δ' ἔλλως μὲν ἔασε—βαρὺν δ' ἀπαμείψατ' ἀνακτα.—Θέμιστι, ‘at the hands of Themis.’ See on ii. 186.

90. ἀτυζομένη, ‘one who is fleeing in alarm,’ or ‘who has met with a rebuff.’ This was from the threat of Zeus in 31.

92—112. Hera promises to tell the whole tale to the assembled gods; and she breaks out into a peevish complaint of the violence and unfairness of her spouse.

94. οἶος κ.τ.λ. Cf. xviii. 262, οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μίμνειν ἐν πεδίῳ.

ταῦτα δὲ καὶ μετὰ πᾶσι ἀκούσεται ἀθανάτοισιν,
οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται. οὐδέ τι φημί
πᾶσι ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων.”

ἦ μὲν ἄρ' ὧς εἰποῦσα καθέζετο πότνια Ἥρη, 100
ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοί. ἦ δὲ γέλασεν
χείλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κνανέησιν
ιάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα
“ νήπιοι, οἱ Ζηνὶ μενεαίνομεν ἀφρονέοντες,
ἦ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσσον ἰόντες 105
ἦ ἔπει ἡὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει
οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσιν
κάρτει τε σθένεϊ τε διακριδὸν εἶναι ἄριστος.
τῷ ἔχθ' ὅτι κεν ὕμμι κακὸν πέμπησι ἐκάστῳ.
ἦδη γὰρ νῦν ἔλλπομ' Ἄρηί γε πῆμα τετύχθαι 110
υἱὸς γάρ οἱ ὄλωλε μάχῃ ἔνι, φίλτατος ἀνδρῶν,
' Ἀσκάλαφος, τὸν φησι ὄν ἔμμεναι ὄμβριμος Ἄρης.”

98. *κεχαρησέμεν*. The Venetian Scholiasts, in giving an active sense to this verb, and making the subject of it Zeus, appear to have followed a variant found in two copies, *οὐδέ ἐ φημι*. Doederlein takes the same view, comparing *λελαχεῖν*. So also Mr. Newman; “will he to all give joy alike.” Schol. *χαροποιήσιν*. It seems better, with Spitzner, to regard it as intransitive.—*εἴ περ τις κ.τ.λ.*, ‘if there be any one who now takes part in the feast with pleasure,’ i. e. ‘for he will not do so long. For *εἴπερ* = *εἰ καί*, see on iv. 160. There seems irony in *ἄρχε*, ver. 95, by which Themis is ordered to prepare the banquet, as if Hera felt a malicious pleasure in throwing a gloom over it by her complaints. Cf. ix. 69, *Ἄτρεΐδη, σὺ μὲν ἄρχε*.

101. *ὥχθησαν*. Schol. *ἠχθέσθησαν, παρὰ τὸ ἄχθος*. Cf. i. 570, *ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες*.—*γέλασεν χεῖλεσιν*. Schol. Ven. *οὗτος ὁ γέλως Σαρδόνιος καλεῖται, ὅταν τις μὴ ἐκ διαθέσεως καὶ κρίσεως γελᾷ, καὶ τὸν Ἄρη δὲ ὑπομνήσκει τοῦ υἱοῦ φοβοῦσα, ἵν' αὐτὸν ἀποστήσῃ τῆς τῶν Τρώων συμμαχίας καὶ τοὺς ἄλλους θεοὺς*. “While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoling with Mars on

the death of his son, she works his fiery temper into open rebellion.” Trollope.—*ιάνθη*, ‘was pleased,’ lit. ‘was warmed;’ Schol. *διεχύθη, ἐκινήθη*,—a metaphor from softening wax before the fire.—*πᾶσιν*, construe with *μετηύδα*.

104. *μενεαίνομεν, irascimur*; al. *ἐριδαίνομεν*.—*ἦ ἔτι κ.τ.λ.*, ‘I suppose forsooth we still have a mind to get near him, and so to stop him either by persuasion or by force! Why, there he sits alone in his glory, and cares nought for us, nor considers us at all.’

108. *διακριδὸν ἄριστος*, as noticed on xii. 103, is one of the remarkable expressions common to Homer and Herodotus (lib. iv. 53).—*τῷ κ.τ.λ.*, ‘therefore take ye (and make the best of) whatever harm he may send to you severally.’ Schol. *ἀνέχεσθε, διδάσκει δὲ στέργειν τὴν θείαν διοίκησιν*. There is irony however in the advice.

110. *ἦδη γὰρ κ.τ.λ.* ‘Indeed, I expect that already a calamity has come to pass (i. e. through the anger of Zeus) to Ares, if not to others’ (γῆ). For the death of Ascalaphus see xiii. 518.—*ὄν, ἑαυτοῦ* Schol. Lips., who compares Od. i. 215, *μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἔγαγε Οὐκ οἶδ'.*

ὡς ἔφατ', αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηΰδα.
 "μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115
 τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
 κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κούρησιν."

ὡς φάτο, καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
 ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
 ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθῆνη πᾶσι περιδείσασα θεοῖσιν
 ὦρτο διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασεν,
 τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὤμων,
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα 126
 χάλκεον· ἧ δὲ ἔπεσσι καθάπτετο θοῦρον Ἄρηα.
 "μαινόμενε, φρένας ἠλέ, διέφθορας. ἧ νύ τοι αὐτως
 οὔατ' ἀκούμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς.
 οὐκ αἰεὶς ἄ τέ φησι θεὰ λευκώλενος Ἥρη, 130
 ἧ δὴ νῦν πὰρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 ἧ ἑθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἀψ ἔμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,

113—141. Ares (who, as elsewhere remarked, is a rather stupid god) declares his intention of at once going to avenge his son's death by attacking the Greeks. He is met however and forcibly disarmed by the sage goddess Athena, who shows him the dire consequences of such an act of disobedience.

114. *καταπρηνέσσι*. See on xvi. 792. —The common reading δ' ἔπος is a violation of the digamma. The Schol. Ven. records a variant δὲ προσηΰδα.—*νεμεσήσεται*, *φθονήσητε*, 'grudge me not,' 'blame me not,' for avenging the slaughter of my son. —*εἴ περ*, 'even though,' sup. 99. Compare v. 886, where Ares says, in the same rebellious spirit, ἧ τέ κε δηρὸν αὐτοῦ πήματ' ἔπασχον ἐν αἰήσιν νεκάδεσσιν.

119. *Δεῖμος* and *Φόβος* are the attendants or (xiii. 299) sons of Ares, as *Κύδοιμος* is feigned to be in *Ar. Pac.* 255.

124. *λίπε δέ*. Doederlein takes this

clause parenthetically, to avoid the *ὑστερον πρότερον*, 'for she had left the seat whereon she had been sitting.'

125. *κόρυθ' εἴλετο*. Mr. Gladstone ("Studies," vol. ii. p. 227) remarks on the superior authority here claimed by Pallas over Ares, who is little more, he says, than a brute god of violence and strength. Spitzner remarks, "Versus dactylicis Minervam festinantem egregie depingunt." Possibly the interposed spondees in 126 represent the setting down of the heavy lance.

128. *ἠλέ*, connected with *ἡλίθιος*, 'foolish.' In *Od.* ii. 243 we have *φρένας ἠλέε*.—*διέφθορας*, intransitive, 'you are crazed.' *Eur. Med.* 349, *αἰδοῦμενος δὲ πολλὰ δὴ διέφθορα*. (*Ibid.* 226 the transitive *διέφθορα* occurs.)

132. *ἀναπλήσας*, 'having filled up the measure of.' See iv. 170; viii. 34. 353. *Herod.* v. 5. *Apoll. Rhod.* iv. 15, *πᾶσαν ἀναπλήσειν κακότητα*.

αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι ;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135
 λείψει, ὃ δ' ἡμέας εἰσι 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 τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἦ πέφατ' ἦ καὶ ἔπειτα πεφήσεται· ἀργαλέον δέ 140
 πάντων ἀνθρώπων ῥῦσθαι γενεὴν τε τόκον τε."

ὡς εἰποῦσ' ἴδρυσε θρόνῳ ἐνὶ θοῦρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτός
 Ἴριν θ', ἣ τε θεοῖσι μεταγγελος ἀθανάτοισιν,
 καὶ σφεας φωνήσασα ἔπεα πτερόεντα προσηύδα. 145
 "Ζεὺς σφὼ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 [αὐτὰρ ἐπὴν ἔλθητε Διὸς τ' εἰς ὦπα ἴδησθε,
 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.]"

ἦ μὲν ἄρ' ὡς εἰποῦσα πάλιν κίε πότνια Ἥρη,
 ἔζετο δ' εἰνὶ θρόνῳ· τῷ δ' αἶξαντε πετέσθην. 150
 Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν,
 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρω
 ἦμενον· ἀμφὶ δέ μιν θυόεν νέφος ἔστεφάνωτο.
 τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο

136. *κυδοιμήσων*, transitively, as xi. 324.

138. *ἐῆος*, which Spitzner and others write *ἐῆος*, from *ἐῆς* or *ἦῆς*, 'brave,' seems to represent the possessive *τῷ* (sup. 112). Zenodotus preferred *ἐοῖο*. See on i. 393, and Buttm. Lex. p. 247. It is very probable that this is one of the erroneous usages introduced by a late compiler (*διασκευαστῆς*) who misunderstood the ancient epic word.

140. *ἔπειτα*. The allusion probably is to Hector's death, or perhaps to Sarpedon.—*ῥῦσθαι*, the infinitive of the epic aorist *ῥύτο*, like *δέχθαι*, *ῥρθαι*, *φθίσθαι*. (Buttmann, Lex. p. 309, says it is a syn-copated present for *ῥύεσθαι*, and so the Schol. Vict.) 'It is hard,' she urges, 'for us gods to rescue and protect in war the race and offspring of all mortal men,' i. e. though we may do so in some special cases.

142—167. Hera, as commanded above (55), goes to summon Apollo and Iris to

Ida. They appear before Zeus without delay, and receive from him his commands,—Iris, to bid Poseidon cease from the fight, Apollo (inf. 221) to give new strength and vigour to Hector. (By these means the balance of the conflict is once more restored.)

144. *μεταγγελος*, *internunciā*, a more general epithet of Iris than *ἄγγελος*, which relates to *special* messages, ii. 786. The compound occurs again xxiii. 199. But some preferred *μέτ' ἄγγελος*.

148. *ἔρδειν*, supply *κέλομαι*, not *κέλεται*. The Alexandrine critics rejected this concluding distich, on the ground that the goddess was not likely to exhort her hearers to obey Zeus in a course which she herself would disapprove. It may be objected that the single verse 146 would seem somewhat curt and rude.

153. *ἔστεφάνωτο*, 'a filmy fragrance was thrown round,' lit. was made to hang over him as a wreath. See on xi. 36.

στήτην· οὐδέ σφωε ἰδὼν ἐχολώσατο θυμῷ, 155
ὅττι οἱ ᾧκα ἔπεσσι φίλης ἀλόχοιο πιθέσθην.

Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα.
“βάσκ’ ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
πάντα τάδ’ ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
παυσάμενόν μιν ἄνωχθι μάχης ἠδὲ πτολέμοιο 160
ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλα δῖαν.

εἰ δέ μοι οὐκ ἔπέεσσ’ ἐπιπέισεται ἀλλ’ ἀλογήσει,
φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
μή μ’ οὐδὲ κρατερός περ ἐὼν ἐπίοντα ταλάσση
μεῖναι, ἐπεὶ εὖ φημι βίη πολλὴν φέρτερος εἶναι 165
καὶ γενεῇ πρότερος. τοῦ δ’ οὐκ ὄθεται φίλον ἦτορ
ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”

ὧς ἔφατ’, οὐδ’ ἀπίθησε ποδὴννεμος ᾠκέα Ἴρις,
βῆ δὲ κατ’ Ἰδαίων ὀρέων ἐς Ἴλιον ἱρήν.

ὧς δ’ ὅτ’ ἂν ἐκ νεφέων πτῆται νιφὰς ἠὲ χάλαζα 170
ψυχρὴ ὑπὸ ῥίπτῃς αἰθρηγενέος Βορέαο,
ὧς κραιπνῶς μεμανία διέπτατο ᾠκέα Ἴρις.

ἀγχοῦ δ’ ἴσταμένη προσέφη κλυτὸν εἰνοσίγαιον
“ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
παυσάμενόν σ’ ἐκέλευε μάχης ἠδὲ πτολέμοιο

155. *Ἦντο σφωι*, ‘with them,’ the dative after *ἐχολώσατο*. This form of the pronoun is nearly confined to the second person; see iv. 286. 341; viii. 402; but in the latter case it takes the circumflex. Bekker adopts the correction of Heyne. The notion is, that as these two gods had obeyed the summons at once, Zeus did not show the resentment to them which he did to Hera and Poseidon. Schol. Lips. *ἀδρηγτος ζμεινε διὰ τὴν ταχεῖαν αὐτῶν παρουσίαν*.

159. *ψευδάγγελος*, as Spitzner remarks, does not again occur in Homer.

162. *οὐκ ἐπιπέισεται* may be regarded as a synonym of *ἐναντιώσεται*.—*ἀλογήσει*, *ἀμελήσει*, *καταφρονήσει*, must be distinguished from *ἀλέγειν*, *ἀλεγύνειν*, and *ἀλεγειν*, precisely as *negligentem esse* is the reverse of *diligentem esse*. This too is *ἄπαξ εἰρημένον* in Homer, and is one of the Ionic words of Herodotus,

i. 144, &c.—*μηδὲ οὐ ταλάσση*, *an non ausurus sit*; or, *videat an sustinere possit*. An aorist of *πλῆμι*, as if through *ταλάω*, *τλάω*. The Schol. Ven. records a variant *θελήσῃ*. See xiii. 829.

165. *εἰ, αὐτοῦ*, xiv. 427.—*γενεῇ κ.τ.λ.*, cf. ix. 161, *ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι*. Hes. Theog. 457, where see the present editor’s note, comparing sup. iv. 59, xiii. 354.—*οὐκ ὄθεται*, see v. 403. The sense here is unusual, *οὐκ ἐπιστρέφεται, οὐ φροντίζει*.—*ἴσον φάσθαι*, see i. 187. But this distich was rejected by the Alexandrines, as adapted from 182, 183 inf.

168—183. Iris flies, swift as hail through the cold air, to convey to Poseidon the order from Zeus.

170. *πτῆται*, the subjunctive of the epic aorist.—*αἰθρηγενῆς* is ‘born of cold,’ *αἰθρηγενέτης* (Od. v. 296) ‘producing cold.’

ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλλα δῖαν.
 εἰ δέ οἱ οὐ ἐπέεσσ' ἐπιπέισσαι ἄλλ' ἀλογήσεις,
 ἠπείλει καὶ κείνος ἐναντίβιον πολεμίζων
 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξάλασθαι ἀνώγει 180
 χεῖρας, ἐπεὶ σεό φησι βίη πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος. σὸν δ' οὐκ ὄβεται φίλον ἦτορ
 ἴσον οἱ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς εἰνοσίγαιος
 "ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἔων ὑπ' ὀροπλον ἔειπεν, 185
 εἷ μ' ὁμότιμον εἶοντα βίη ἀέκοντα καθέξει.
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέροισι ἀνάσσων.
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦ τοι ἐγὼν ἔλαχον πολὴν ἄλα ναιέμεν αἰεὶ 190
 παλλομένων, Ἀΐδης δὲ λάχε ζόφον ἠερόεντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλησιν.
 γαῖα δ' ἔτι ξυνή πάντων καὶ μακρὸς Ὀλυμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσίν, ἀλλὰ ἔκηλος,

179. καὶ κείνος, 'then he too on his part threatened,' &c.

184—199. Poseidon is indignant at the command, and claims equality with Zeus as one of three brothers.

185. ἀγαθός. See i. 131. 275.—ὕπεροπλον, sc. ἔπος, an arrogant word. See on xvii. 170. Lexil. p. 520.—καθέξει, *si cohibiturus est*, 'if he thinks to restrain me.'

187. Ῥέα is a monosyllable, as elsewhere the adverb Ῥέα, Hes. Opp. 5; inf. xvii. 461; xx. 263, &c. There was a variant οὓς τέκε Ῥεΐη, which is Ἰωνικώτερον. The triple division here alluded to is said to have been the Trias or Trinity of the Platonists and Neoplatonists. See Plat. Gorg. p. 523, A.

189. ἕκαστος here has no digamma, as inf. 288. Perhaps we should read δέδαστο. As may be expected, these doctrines found a mystical interpretation with some, who attributed physical, i. e. elemental, or theological meanings to the words. According to one view, Zeus was ὁ διοικῶν τὰ πάντα Λόγος.

191. παλλομένων, 'when we were drawing lots.' Cf. xxiv. 400. A similar tradition is recorded Pind. Ol. vii. 55,

ὅτε χθόνα δατέοντο Ζεὺς τε καὶ ἀθάνατοι. Here however Poseidon pretends that the earth was not assigned to any one god, but was left open to all. "Dicit haec Neptunus cum irrisione arrogantiae fraternalae, qua terrae omnibus communis imperium solus affectet." Spitzner.—Olympus, as the Scholiasts remark, is here regarded strictly as part of the earth, and distinct from οὐρανός.

194. οὐ βέομαι, 'I will not go,' or shape my course, 'according to the mind (or caprice) of Zeus.' Apparently this is an Ionic future, connected with βαίνω, βῆμι (Lat. *bitere*), like νέομαι. But in xvi. 852; xxiv. 131, δηρὸν βέη, the author of the verse intended it for βιώσει, and still more clearly so in xxii. 431, τί νυ βείομαι, αἰνὰ παθοῦσα; The ancient grammarians felt the ambiguity. Hesych. βεῖη· ζήσεις· βιώσεις· βιώση· πορεύση. And βείομαι· πορεύσομαι· ζήσομαι. We cannot assert that it may not contain the same root as *viv-o*, *viF*. But in either case, one word seems to have been confounded with the other. In this passage, it would at least be harsh to translate, 'I will not live by,' i. e. according to, 'the mind of Zeus.'

καὶ κρατερός περ ἑών, μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὡς δειδισσέσθω
 θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός,
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”

τὸν δ' ἠμίβηετ' ἔπειτα ποδὴνεμος ὠκέα Ἴρις 200
 “οὕτω γὰρ δὴ τοι, γαίηοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἧ τι μεταστρέψεις; στρεπταὶ μὴν τε φρένες ἐσθλῶν.
 οἶσθ' ὡς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται.”

τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων 205
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε ἰσόμορον καὶ ὁμῆ πεπρωμένον αἴσῃ
 νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210

ἀλλ' ἧ τοι νῦν μὲν γε νεμεσσηθεὶς ὑποείξω.
 [ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ.

196. δειδισσέσθω. See iv. 184.

198. ἐνισσέμεν, ‘to reproach.’ Cf. xxii. 497; xxiv. 238. Hesych. ἐπιπλήσσειν. Buttmann, Lexil. p. 127, thinks this a genuine form, on the analogy of πέσσα, of which a later form was πέπτα, like ἐνίπτω.

199. οἶ. Spitzner and Doederlein regard οἶ as the emphatic demonstrative; ‘they will obey his behests, because they cannot help themselves.’ Thus a colon is placed at αὐτός. There is bitter irony in these words, since even Athena was apt to disobey her sire’s commands.

200—204. Iris leaves Poseidon with a parting warning not to disobey.

202. φέρω, the deliberative subjunctive: ‘Well then, is it to *this* effect that I am to carry back your reply to Zeus, stern and unrelenting as it is, or will you alter it in some degree?’—κρατερόν, see i. 25.—τι, viz. τοῦ μύθου (τὰς φρένας, Heyne).—στρεπταί, cf. ix. 497; xiii. 115.

204. ἐρινύες. See on ix. 454. The sense is, that undutifulness and disrespect to seniors always meet with their reward. Compare xiii. 355.

205—219. Poseidon coldly thanks the goddess for her prudent advice, but

threatens his resentment against Zeus if Troy be not taken in the end. He then leaves the Grecian camp and returns to the sea.

207. ἄγγελος. The Schol. Lips. quotes (wrongly as from Euripides) the verse in Aesch. Chlo. 773, ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος, and Pind. Pyth. iv. 277, τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος βῆμα πόρσυν' ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν, which is commonly referred to this passage, but erroneously, it would seem (see Introduction to vol. i. p. xxviii). The sense is, as Spitzner gives it, ‘Legatum sapientia instructum sapienter etiam dicere consequens est.’

211. νεμεσσηθεὶς, either ‘indignantly,’ Schol. Lips. μεμφάμενος αὐτῷ καὶ καταγνοῦς, or, as Doederlein prefers, αἰδεσθεὶς, ‘out of respect.’ Cf. Od. i. 263, ἐπεὶ βαθεὸς νεμεσίετο αἰὲν ἔδοντας. Sup. xiii. 122, ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμεσιν. Inf. xvii. 254. And so Schol. Lips. on ver. 227, νεμεσσηθεὶς, ἧτοι μεμπτῶν ἡγησάμενος ἢ αἰδεσθεὶς.

212—217. These lines were rejected by the Alexandrine critics, on the ground that the threat is out of place, since the

εἴ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγγελίης,
 Ἕρῃς Ἑρμείω τε καὶ Ἥφαιστοιο ἄνακτος,
 Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215
 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
 ἴστω τοῦθ', ὅτι νῶν ἀνήκεστος χόλος ἔσται.”]

ὦς εἰπὼν λίπε λαὸν Ἀχαιικὸν εἰνοσίγαιος,
 δῦνε δὲ πόντον ἰών, πόθησαν δ' ἥρωες Ἀχαιοί.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς 220
 “ ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν
 ἤδη μὲν γάρ τοι γαιήοχος εἰνοσίγαιος
 οἴχεται εἰς ἄλα δῖαν, ἀλευάμενος χόλον αἰπύν
 ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ νέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἠδὲ οἱ αὐτῷ
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑποείξεν
 [χεῖρας ἐμὰς, ἐπεὶ οὗ κεν ἀνιδρωτί γε τελέσθη.]
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τὴν μάλ' ἐπισσεῖων φοβέειν ἥρωας Ἀχαιούς· 230
 [σοὶ δ' αὐτῷ μελέτω ἑκατηβόλε φαίδιμος Ἑκτωρ.
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοί
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.]

oracle had declared that Troy would be captured. Wolf and Heyne assent; Spitzner and Doederlein admit the passage as genuine.

213. ἄνευ ἐμέθεν, without my concurrence, i. e. acting without consulting me.—Ἑρμείω, Ἑρμείω = Ἑρμείω. The Schol. Ven. calls this an Ionic genitive, but has doubts of its genuineness.

220—235. Zeus orders Apollo, now that Poseidon has retired, to scare the Greeks with his aegis, and send Hector back to the fight.—φίλε Φοῖβε, see xvi. 667. The friendly and persuasive address to Phoebus is contrasted with the stern language to Poseidon.

224. μάχης. If he had dared to oppose me, or, if he had not retired, the fight between us would have been loud enough to be heard even in Hades. Heyne reads μάλα γάρ τε, ‘others (the Titans) have already felt my force in fight.’—νέρτεροι, see v. 898; viii. 479; xiv. 274.

227. ἔπλετο, as an epic aorist, may be equally well rendered ‘was’ or ‘is.’—χεῖρας ἐμὰς, which Doederlein refers to νεμεσσηθεὶς, depends rather on the sense implied, εἴξας ὑπέφυγε. But the verse (228) is perhaps an addition.—τελέσθη, viz. ἡ μάχη, sup. 224.

229. λάβ' αἰγίδα. ‘Take this tasselled aegis,’ which Zeus gives to Apollo from his own person, not only as the instrument of power, but as the symbol of terror and defeat to all who beheld it. See ii. 447; iv. 166, Ζεὺς—αὐτὸς ἐπισσεῖσιν ἑρμηνὴν αἰγίδα πάνιν. According to the “solar” theory of the origin of the Homeric poems, the Aegis was simply a dark cloud portending storms and veiling the light of the sun.

231. σοὶ αὐτῷ, to yourself be Hector the especial care, i. e. leave the rest to look after themselves.—The whole passage 231—235 was rejected by Aristophanes (if not by the other critics) as being ἄκαιροι, ‘inappropriate.’

κείθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
 ὡς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο."] 235
 ὧς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὄρέων, ἴρηκι ἐοικῶς
 ὠκεί φασσοφόνῳ, ὅς τ' ὠκιστος πετεηνῶν.
 εἶρ' υἴον Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 ἦμενον, οὐδ' ἔτ' ἔκειτο, νέον δ' ἔσαγείρετο θυμόν, 240
 ἀμφὶ ἔ γιγνώσκων ἑτάρους· ἀτὰρ ἄσθημα καὶ ἰδρῶς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων
 "Ἔκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;" 245
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ
 "τίς δὲ σὺ ἐσσι, φέριστε θεῶν, ὅς μ' εἴρειαι ἄντην;
 οὐκ αἰεὶς ὃ με νηυσὶν ἔπι πρυμνῆσιν Ἀχαιῶν,
 οὓς ἑτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἐγὼ γ' ἐφάμην νέκρας καὶ δῶμ' Αἴδαο

234. κείθεν seems to mean τὸ ἐκείθεν, or τούντεῦθεν, 'from that time forth,' 'then after that.' Doederlein explains it by ἀναπνεύσαντες προχωρήσωσι ἐκείθεν.— ἔργον τε ἔπος τε seems a variant from the formula ἄμ' ἔπος τε καὶ ἔργον, *statim*. The Schol. Lips. however explains ἔργον of the going forth of Patroclus, and ἔπος of the command of Zeus in xx. 25.—ὡς κε κ.τ.λ., may be taken to represent ὕπως ἂν with the optative.

236—261. Apollo at once departs to find Hector. He has just recovered consciousness, and asks what god it is who is visiting him. Apollo replies by assuring him of his present aid, and exhorting him to renew the fight.

236. See xvi. 676 and 582.

238. φασσοφόνῳ, slayer of φάσσαι, ring-doves or wood-pigeons.—ἐοικῶς, in speed, not in form; for he appears to address Hector in human or godlike shape.

239. εἶρ' υἴον. For this formula, without the copulative, see iv. 89, and compare xxii. 295.

242. ἐπεὶ κ.τ.λ. "The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator." Arnold.

244. υἱέ. On the quantity of this word, see i. 488; iv. 473; vii. 47. It is possible that, as in *ἔως* pronounced *εἶως* (*ἄφος*) at the beginning of a verse, the long and short syllables are metrically interchanged.—ὀλιγηπελέων, like ὀλιγοδρανέων, does not seem an archaic word. It follows the analogy of *νηκουστειν*, sup. 236, *ἄελπτειν* &c., but is rather a participial than a verbal form. Aeschylus has *ὀλιγοδρανία*, Aristophanes *ὀλιγοδρανέες*, and *δραίνω*, a form of *δρῶ*, occurs sup. x. 96. The former of these compounds occurs Od. v. 457, xix. 356; the latter inf. xvi. 843, xxii. 337.

249. βάλεν, viz. in xiv. 410.

251. καὶ δὴ, 'but just now,' 'only lately,' &c.—ἄϊον, 'I panted,' cf. *ἀίσθων* in xvi. 468, xx. 403. The Scholiasts referred the word to *αἴω* = *αἰσθάνομαι*, and so Doederlein, who supplies *βεβλημένον* from *βάλεν* in 249, "tum cum animae sedem percussam sentiebam, mori mihi videbar." But Hesychius, *ἄϊον ἦτορ ἐξέπνεον τὴν ψυχὴν*. The word is *ἄπαξ εἰρημένον*, and like *τέμω* = *τέμνω* and *μένω* = *μέμονα*, is but too much like the coinage of an epic imitator.

ἦματι τῶδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ.”

τὸν δ' αὖτε προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
 “ θάρσει νῦν τοῖόν τοι ἄοσσητήρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
 ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπότερνον πολέεσσι
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιῶν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοῦς.”

ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳιο κροαίνων,
 εἰωθὸς λούεσθαι ἐυρρείος ποταμοῖο, 265
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσοῦνται· ὃ δ' ἀγλαΐῃφι πεποιθὼς,
 ῥίμφα ἐ γούνα φέρει μετὰ ἦθεα καὶ νομὸν ἵππων·
 ὡς Ἐκτωρ λαυσηρὰ πόδας καὶ γούνατ' ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν ἀδύην. 270
 οἱ δ', ὡς τ' ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα

254. ἄοσσητήρ, βοηθός, Hesych. The word is derived by Doederlein, not improbably, from ἄμα and ὄσσε or ὄσσεσθαι, one who watches with, or helps another to keep watch, and so assists; while ἄσος he refers to ἄμα and ὀδός, like πεζός from πεδῖον, πέδιος (where the ι has the sound of γ or j, as in μελίων for μεγίον). See *New Cratylus*, § 286. If this be correct, the word has no connexion with ὄξος Ἄρρος, ii. 540. 701. See inf. 735, where Mr. Newman remarks, “I imagine the Homeric (Alexandrine?) ἄσσειν to be a softened sound of ἀσξέω, related to ἀξέω, as in Latin *auxilium* to *augeo*.” Mr. Trollope gives a somewhat strange etymology, “from a privative and ὄσση νοε, ‘one who does not wait for an oracle before he renders assistance.’” All these are mere guesses. The word occurs again in xxii. 33, and Od. iv. 165.

255. ἀμύνειν. Such was the order of Zeus sup. 231.—χρυσάορον, see v. 509.

261. λειανέω. A common form of the Ionic future, as σημανέω, μενέω, γαμέω,

&c. For the verb see iv. 111. One could conceive a not very early writer was referring to a *via sacra* of Apollo, such as that described Aesch. Eum. 14, or Pind. Pyth. v. 85, at Cyrene, εὐθύτομον κατέθηκεν Ἀπολλωνίαις ἀλεξιμβρότοις πεδιάδα πομπαῖς ἔμμεν ἱππόκροτον σκυρτὰν ὀδόν.

262—280. Roused to action by Apollo, Hector nimbly returns to the fray, as a horse to his pasture. The Greeks are scared by his sudden appearance, as chamois-hunters by that of a lion.

263—269. This fine simile occurred before at vi. 506 seqq. See Gladstone, “*Studies*,” iii. p. 403.

271, 272. Nearly the same lines occur iii. 24; xi. 549.—ἐσσεύαντο, start, rouse from its lair. The creature cannot be reached, and a shout is raised to drive it from its fastness; but a lion springs on to the path, and all take to flight.—ἡλίβατος, possibly a lengthened form of λισσὰς or λειός, root λεῖ, the ἦ being a prefix, as in οὐδ' ἡβαῖον, and the termination as in ἐπήρατος.

ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖῳται
 τὸν μὲν τ' ἠλίβατος πέτρη καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠυγένειος 275
 εἰς ὁδόν, αἴψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὧς Δαναοὶ τείως μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 αὐτὰρ ἐπεὶ ἴδον Ἴκτορ' ἐποικόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμὸς. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὁππότε κούροι ἐρίσσειαν περὶ μύθων.
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν 285
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι,
 οἶον δὴ αὐτ' ἐξαυτὶς ἀνέστη, κῆρας ἀλύξας,
 Ἴκτωρ. ἦ θῆν μιν μάλ' ἐέλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 Ἴκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὧς καὶ νῦν ἔσσεσθαι οἴομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὠδε μενοιῶν.

274. εἰρύσατο (ἐρύω), protects, withdraws from harm.—ἦεν, the imperfect, is used, as sometimes ἐπλετο is, in the sense of ἐστί, but with regard to the aorists in the context.—κιχήμεναι, τυχεῖν αὐτοῦ, to reach or come up with it.

277. τείως μὲν is the reading of Zenodotus. Others give εἰως μὲν, which is sometimes followed by ὅτε δὲ, &c. Cf. xvii. 727. Inf. 547—549, ὄφρα μὲν—αὐτὰρ ἐπεὶ. Doederlein says, “Supplenda est apodosis τείως ἐνυσσον.”

280. παραὶ ποσὶ. Their courage fell at their feet, i. e. left its proper seat, as the καρδιά in Ar. Ran. 485, δείσασα εἰς τὴν κάτω κοιλίαν καθείρπυσεν. The Schol. Lips. compares Dem. de Halonn. § 45, τὸν ἐγκέφαλον ἐπὶ πτέρνας φορεῖ. Another explanation was, ‘their hopes lay in their feet,’ i. e. in flight.

281—299. Thoas, an Aetolian chief

(see ii. 638; vii. 168), expresses his conviction that the reappearance of Hector is miraculous. He advises that the multitude be sent back for safety to the ships, and that a determined stand should be made by the chieftains.

282. ἄκοντι. Doederlein supplies μάχεσθαι. Others compare the Latin *sciens fidibus*.

284. κούροι, the young nobles. See i. 460; iv. 316.

287. οἶον δὴ. For ὧς, *quomodo vero*. Doederlein takes it for ὅτι τοῖον δὴ αὐτε. Cf. xiii. 633; xvii. 587.—ἐκάστου, again without the *F*, as sup. 189.—ἦ θῆν, ἀντὶ τοῦ ὄντως που, Schol. Ven. So xi. 365, ἦ θῆν ἐξανύω γε καὶ ὕστερον ἀντιβολήσας.—Αἴαντος, see xiv. 409.

292. ὧς καὶ νῦν κ.τ.λ. He infers that great slaughter will again occur because of so miraculous a restoration.

ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι 295
 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στείομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες,
 δούρατ' ἀνασχόμενοι. τὸν δ' οἴω καὶ μεμαῶτα
 θυμῷ δείσεσθαι Δαναῶν καταδῦναι ὄμιλον."

ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἴδομενῆα ἄνακτα, 301
 Τεῦκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἄρηι,
 ὑσμίνην ἤρτυνον, ἀριστῆας καλέσαντες,
 Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἢ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

Τρώες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ
 μακρὰ βιβάς. πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
 εἰμένος ὦμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
 δευρὴν ἀμφιδάσειαν ἀριπρεπέ', ἣν ἄρα χαλκεύς 310
 Ἐφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν.
 τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, ὦρτο δ' αὐτῇ
 ὄξει ἀμφοτέρωθεν, ἀπὸ νευρῆφι δ' οἰστοί
 θρῶσκον· πολλὰ δὲ δοῦρα θρασειᾶων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηιθῶων αἰζήων, 315
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,

297. *στείομεν, στέωμεν, στῶμεν* (hortative), as *τραπέομεν* for *τραπῶμεν* &c. The Schol. Lips. compares xxii. 230, ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.—εἴ κεν κ.τ.λ., *si forte*, in the hope that we may give him a check at the outset by making a stand against him. The Schol. Vict. makes this clause the protasis to τὸν δ' οἴω κ.τ.λ.

303. *ἤρτυνον*, 'closed in the fight,' as xi. 216, *ἤρτυνθη δὲ μάχη*.

305. *ἦ* is the Attic use of the article, as ii. 275, *ὡς φάσαν ἢ πληθὺς*. See sup. 295. The object was to avoid unnecessary slaughter.

306—327. The Trojans, headed by Hector, make a sally on the Greeks, Apollo himself preceding with his aegis to scare the foe.

306. This verse occurred xiii. 136; xvii. 262. Compare v. 592; xviii. 516.

308. *αἰγίδα*, viz. *Διὸς*, sup. 229.—*ἀμφιδάσειαν*, fringed on both edges, and perhaps (as *ἀριπρεπέα* and *χαλκεύς* imply) adorned with bosses of metal. This form of the aegis is common on Greek vases of an early type.

310. *φορήμεναι*. See ii. 107; vii. 149. So *καλημέναι*, x. 125.—*ἐν χεῖρεσσιν*, sup. 229.

312. Nearly the same verse occurred v. 498.

313. *νευρῆφι*. The locative suffix means 'the arrows on the string sped from it.' See on iii. 3; viii. 300.

314—317. See nearly the same lines xi. 571—574. Aristotle cites 317, *Rhet.* iii. ch. 11.

ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 αὐτὰρ ἐπεὶ κατενώπα ἰδὼν Δαναῶν ταχυπώλων 320
 σείσ', ἐπὶ δ' αὐτὸς ἄνσε μάλα μέγα, τοῖσι δὲ θυμόν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὡς τ' ἠὲ βοῶν ἀγέλην ἦ πῶν μέγ' οἴων
 θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῶ,
 ἔλθοντ' ἔξαπίνης σημάντορος οὐ παρεόντος, 325
 ὧς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης.
 Ἔκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνεν,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·
 Αἰνεΐας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν.
 ἦ τοι ὁ μὲν νόθος υἱὸς Ὀιλήος θείοιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυῆς Ἐριώπιδος ἦν ἔχ' Ὀιλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
 Μηκιστῆ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης

319. See viii. 67; xi. 85.

320. κατενώπα ἰδὼν, 'looking full in the face of the Danai,' ἐναντίον, καταντικρῶ. Doederlein says, "Suspicion κατ' ἐνώπα idem quod εἰς ὄπια ἰδέσθαι Διός, ix. 373." This was the reading of Aristarchus (Schol. Ven.), and so Spitzner has edited. It is recognized by Hesychius, κατ' ἐνώπα, κατ' ἐναντίον, κατ' ὄψιν, as if from ἐνωψ. "Triplici modo terruit Apollo Achivos, aegidis quassatione, torvitate intuitus, sua vociferatione." Doed.

322. ἔθελξε, 'beguiled,' 'deluded,' inf. 594. Schol. Ven. 2, παρέλυσεν, ἐσκότῳσεν, τοῦτο δὲ φησὶν ἐπὶ τοῦ τὸν λογισμὸν οὐκ ἐκ φανεροῦ φθίρεσθαι. The apodosis is at τοῖσι δέ.

323. πῶν. See on iii. 198.

326. ἀνάλκιδες, 'demoralized,' de-

prived of ἀλκή, power and courage to stand to the fight, at the sight of the aegis.

328—342. Each of the Trojan chiefs slays his man from the Grecian ranks.

328. κεδασθείσης, "postquam antea ἀολλέες restiterunt, v. 312." Doed.—This verse occurs again xvi. 306.

331. τὸν δέ, the former, Stichius. Cf. xiii. 195, Στιχίος δίδος τε Μενεσθεὺς, ἀρχοὶ Ἀθηναίων. In ii. 552 also Menestheus is the leader of the Athenians. To reconcile this with 337 inf., Spitzner supposes those here mentioned to have been subordinate generals. The name *Iasus* seems suggestive of Ionian affinities. Arcesilaus is leader of the Boeotians in ii. 495.

333—336. This passage is repeated from xiii. 694.

πρώτη ἐν ὑσμίνῃ, Κλονίου δ' ἔλε δῖος Ἀγήνωρ. 340
 Δηίοχον δὲ Πάρις βάλε νείατον ἄμιον ὄπισθεν
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσειν.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρω καὶ σκολόπεσσι ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθ' ἐφέβοντο, δύνοντο δὲ τεῖχος ἀνάγκῃ. 345

Ἐκτωρ δὲ Τρώεσσι ἐκέκλετο μακρὸν αὔσας
 “ νηυσὶν ἐπισσεύεσθαι, ἔαν δ' ἔναρα βροτόεντα.
 ὄν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τὸν γε
 γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.”

ὡς εἰπὼν μάλιστα καταμαδὸν ἤλασεν ἵππους,
 κεκλόμενος Τρώεσσι κατὰ στίχας. οἱ δὲ σὺν αὐτῶ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματα ἵππους
 ἡχῇ θεσπεσίῃ. προπάρουθε δὲ Φοῦβος Ἀπόλλων 355
 ῥεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 εἰς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον

340. Κλονίου, a leader of the Boeotians, ii. 495.

342. ἐν προμάχοισι. Spitzner connects this with ἔβαλεν, which perhaps is better than to follow the more obvious order, since the prowess and daring of the Trojans are now described.

343—351. Meanwhile the Greeks fall into still worse confusion in attempting to repass the foss. Hector bids his men not to stop for spoils, but to make at once for the fleet.

343. ἐνάριζον ἀπ', ἐξενάριζον, *in eo erant ut spoliarent*. See xii. 195.—ἐνιπλήξαντες, *ibid.* 72, τάφρω ἐνιπλήξομεν ὀρυκτῇ.

345. ἀνάγκῃ. The Schol. Lips. explains this not of the necessity of their position, but of the constraint imposed on them by the god. They could not help themselves, now that Hector had been preternaturally strengthened. The Greeks were forced into their own naval enclosure by the pressure of the Trojans without. Note the phrase *δύεσθαι τεῖχος*, to enter and conceal oneself within a rampart.

347. The infinitives stand for imperatives, rather than depend on ἐκέκ-

λετο. Schol. Lips. λέπει δὲ τὸ λέγω. The Schol. Ven. calls it *μετάβασις ἀπὸ τοῦ διηγηματικοῦ ἐπὶ τὸ μμητικόν*.

350. γνωτοί, 'relations;' see iii. 174; xvii. 35; xxii. 234.—λελάχωσι, epic subjunctive for future. For the active sense see vii. 80.—ἐρύουσι, the future, as *ἀνώ* in iv. 56. See also on ix. 248; xi. 454; xxii. 67.

352—366. Hector and his chiefs still press on with their chariots. Apollo preceding throws down the bank, and makes a wide level entrance into the Grecian camp.

352. καταμαδόν, on their shoulders. Cf. xxiii. 500.

357. γεφύρωσεν. He easily threw down with his feet, i. e. by an effort that was easy to a god, and turned back into the trench, for a hundred feet or more (the length of a spear's throw), the earth thrown up on the edge, and so bridged it across. Properly, *γέφυρα* is a causeway across a morass; see on v. 88. Doederlein well compares Pind. vii. 51, *γεφύρωσε δ' Ἀτρεΐδαισι νόστον*. So inf. xxi. 245, where a tree is said *γεφυροῦν ποταμὸν* by falling across it. The overhanging banks of the trench,

μακρὴν ἤδ' εὐρεΐαν, ὅσον τ' ἐπὶ δουρὸς ἐρωή
 γίγνεται ὀππὸτ' ἀνὴρ σθένεος πειρώμενος ἦσιν.
 τῇ ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων
 αἰγίδ' ἔχων ἐρίτιμον. ἔρειπε δὲ τεῖχος Ἀχαιῶν 361
 ῥεῖα μάλ', ὡς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἄψ αὐτίς συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.
 ὧς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οὐζύν 365
 ξύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώρσας.

ὧς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος.
 Νέστωρ αὐτε μάλιστα Γερῆμιος, οὔρος Ἀχαιῶν, 370
 εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα.
 “Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
 ἦ βοδὸς ἦ οἶος κατὰ πίονα μηρία καίων
 εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
 τῶν μνήσαι, καὶ ἄμνον Ὀλύμπιε νηλεὲς ἦμαρ, 375
 μῆδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιούς.”

ὧς ἔφατ' εὐχόμενος, μέγα δὲ κτύπε μητιέτα Ζεὺς,
 ἀράων αἰών Νηληιάδοι γέροντος.
 Τρῶες δ' ὡς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
 μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
 οἱ δ' ὡς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
 νηὸς ὑπὲρ τοίχων καταβήσεται, ὀππὸτ' ἐπέιγῃ

κρημνοὶ ἐπηρεφέες, are mentioned in xii. 54. Tacitus has a similar phrase, *provocare fossas*, An. i. 68.

363. νηπιέησιν, in infant play; see ix. 491.—ἀθύρων, an exact synonym of παίζων, according to Donaldson on Pind. Nem. iii. 44.

365. ἦε, an archaic epithet of Apollo, whether from *ἰέναι* or *ἰᾶσθαι*, from *ἄειν*, *preces audire* (Doed.), or from *ἦ* the exclamation, or lastly, connected with *ἦος* = *ἀγαθός*.

366. αὐτοῖσι, *ipsis*.

367—376. As a last resource in the distress, Nestor addresses a prayer to Zeus to save the Greeks.

368. Tho *τε* is irregular, because it

properly couples the two participles, whereas in fact the verbs are combined. These three verses occur viii. 345—347.

370. αὐτε, *autem*.

373. μηρία, slices cut from the thigh.

377—389. Zeus sends a peal of thunder in answer to the prayer; but the Trojans take it as a sign in their own favour. The crowding of the Trojans upon the Grecian camp is compared to a wave surmounting the bulwarks of a ship.

382. καταβήσεται, comes down on the deck, or into the hold,—an excellent simile, by which both the suddenness and the noise of the attack are described.—καταβήσεται, not the future, but the subjunctive of the epic aorist.

ἴς ἀνέμον· ἦ γάρ τε μάλιστά γε κύματ' ὀφέλλει
 ὧς Τρῶες μεγάλη ἰαχῆ κατὰ τεῖχος ἔβαινον,
 ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385
 ἔγχρυσιν ἀμφιγύους αὐτοσχεδόν, οἳ μὲν ἀφ' ἵππων,
 οἳ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
 μακροῖσι ξυστοῖσι, τὰ ρά σφ' ἐπὶ νηυσὶν ἔκειτο
 ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῶ.
 Πάτροκλος δ', εἴως μὲν Ἀχαιοὶ τε Τρῳῆς τε 390
 τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
 τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
 ἦστό τε καὶ τὸν ἔτερπε λόγους, ἐπὶ δ' ἔλκει λυγρῶ
 φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησεν 395
 Τρῳῆας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ᾧ μωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρῶ
 χερσὶ καταπρηγέσσ', ὄλοφυρόμενος δὲ προσηΐδα.

383. ὀφέλλει, increases the size of, αἴξει.—κατὰ τεῖχος, 'by the way of the wall,' i. e. by the γέφυρα sup. 357.

385. ἐπὶ πρύμνησι, close to the very sterns of the ships, which were drawn up some way on land with their prows seaward, under protection of the rampart, but which the Trojans now attempted to burn. "Trōes, qui antea, Polydamante auctore, pedites in Graecorum naves (xii. 80) impetum fecerunt, via lata et ampla Apollinis beneficio structa, curribus vecti hostibus cedentibus instant et ad naves appropinquant," Spitzner; who adds, that it is clear from inf. 415 and 454, that the battle was afterwards waged hand to hand, many of the Trojans having leapt from their cars.—οἳ μὲν, the Trojans; οἳ δὲ, the Greeks on board the galleys.—ὕψι, at a height above the warriors in the cars.—ἐπιβάντες, having suddenly manned the sterns to resist the attack.

386. ἀμφιγύους, 'double-edged,' or perhaps, 'pointed at both ends.'

388. ἐπὶ, not 'on,' but 'at the ships.' Mr. Newman renders it, "which on the decks were stored." This would have been ἐπὶ νηῶν.—κολλήεντα, made of several lengths joined together; cf. inf. 678.—στόμα κ.τ.λ., 'having their point,

or edge, clad in brass,' i. e. fitted with a brass spike. From iv. 432 we should have expected χαλκόν. The κατὰ may belong to εἰμένα by *tnesis*.—ξυστοῖσι, see on xi. 259.

390—414. Patroclus, who at xi. 814 had shown, in accordance with his character for ἐνηεῖη, 'gentleness,' sympathy for the wounded Eurypylus, now leaves his patient in charge of an attendant, and hurries off to entreat Achilles to lend his aid. Meanwhile the fight continues without advantage on either side.

391. ἔκτοθι, 'away from,' viz. in the plain, and not within the rampart.

393. λόγους, 'with talk;' or perhaps, 'with stories.' Schol. Ven. ἀπαξ ἐνταῦθα ἐν τῇ Ἰλιάδι τὸ λόγους. Before a written literature existed, there were λογοποιοὶ (Herodotus), and after it, λογογράφοι (Plato), the former being composers of tales and anecdotes for oral delivery. Such were the Αἰσωπικοὶ and Συβαριτικοὶ λόγοι which even in the time of Aristophanes were recited at banquets.

394. ἔπασσε. This clearly has reference to xi. 830, and is one of the many incidental proofs of unity of design in the composition of the Iliad.

398. Here, as elsewhere, there is a

“Εὐρύπυλ’, οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν” 400
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγὼ γε
 σπεύσομαι εἰς Ἀχιλῆα, ἵν’ ὀτρύνω πολεμίζειν.
 τίς οἶδ’ εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.”
 τὸν μὲν ἄρ’ ὣς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοί
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο 406
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν.
 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥηξάμενοι κλισίῃσι μιγήμεναι ἠδὲ νέεσσιν.
 ἀλλ’ ὥς τε στάθμη δόρυ νήιον ἐξιθύνει 410
 τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ρά τε πάσης
 εὖ εἰδῆ σοφίης ὑποθημοσύνησιν Ἀθήνης,
 ὧς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε·
 ἄλλοι δ’ ἀμφ’ ἄλλῃσι μάχῃν ἐμάχοντο νέεσσιν.
 Ἐκτωρ δ’ αὐτ’ Αἴαντος εἰείσατο κυδαλίμοιο. 415
 τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο

variant δ’ ἔπος ἠῦδα. The whole passage seems made up, containing as it does many verses from the earlier books.

399. χατέοντι, viz. σοι, καίπερ χρεῖαν ἐμοῦ ἔχοντι.

401. Spitzner remarks that προστέρπειν does not elsewhere occur.

403, 404. This distich occurred xi. 792, 793.—ἀγαθὴ, “valida et efficax,” Doed. This appears to be a saying, like that in Soph. Aj. 330, φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις.

405. Cf. xviii. 148, τὴν μὲν ἄρ’ Οἴλυμ- πόνδε πόδες φέρον.

408. ἐδύναντο. “Dicit poeta Trojanos, maxima vi irrumpentes, neque ad naves, quae in vicinia erant, nedum ad tentoria magis remota perumpere potuisse.” Spitzner. The sense is, ‘the Achaeans withstood the Trojans, and yet could not drive them from beside (i. e. from the neighbourhood) of the ships; nor yet could the Trojans, i. e. though they could not be driven back, get to the tents and the front of the ships.’—ποτε, ‘at any hour of that day.’ Schol. Vict.

410. στάθμη, ‘a line,’ or perhaps

‘rule.’ The artist meant is a ship-builder, for that craft was under the patronage of Athena; see v. 60.—δόρυ νήιον, ξύλον, a ship’s plank, xvii. 744.—σοφίης, the genitive, as in εἰδέη τεράων, xii. 229, = εἰδὼς εἶη. It is to be remarked that σοφίη is used in this one passage of Homer.

413. See xi. 336, and for the next line, xii. 175, which the Schol. Ven. says was made up by the διασκευασταὶ from this passage.

415—441. Hector tries to fire the ship of Ajax, but is repelled by that hero, who strikes the torch-bearer dead with his lance. Hector is enraged, and hurls his spear at Ajax, but kills only his attendant. Ajax then calls on Teucer to lend his aid as an archer. This episode, though not identical in its details, represents, with xvi. 123, the adventure of Ajax in Soph. Aj. 1276.

415. εἰείσατο, ὤρησεν, Schol. Lips. It is remarkable that the digammated form is here used, and also in the formula κατα- εἰσατο γαίης, xi. 358, and inf. 544, where see the note.

οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρήσαι πυρὶ νῆα,
οὔθ' ὁ τὸν ἄψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,
πῦρ ἐς νῆα φέροντα, κατὰ στήθος βάλε δουρὶ 420
δούπησεν δὲ πεσόντων, δαλὸς δὲ οἱ ἔκπεσε χειρός.
Ἐκτωρ δ' ὡς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
ἐν κονίησι πεσόντα νεὸς προπάροιθε μελαιίνης,
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας
“ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῷδε,
ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.”

ὡς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἱόν,
Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ 431
ναὶ' ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθείοισιν,
τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεί χαλκῷ,
ἔστεῶτ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν
νῆος ἄπο πρυμνῆς χαμάδις πέσε, λύντο δὲ γυῖα. 435
Αἴας δὲ ῥίγησε, κασίγνητον δὲ προσηύδα
“ Τεῦκρε πέπον, δὴ νῶν ἀπέκτατο πιστὸς ἐταῖρος
Μαστορίδης, ὃν νῶι Κυθηρόθεν ἔνδον ἔοντα
ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν
τὸν δ' Ἐκτωρ μεγάλθυμος ἀπέκτανε. ποῦ νύ τοι ἰοί 440
ὠκύμοροι καὶ τόξον ὃ τοι πόρε Φοῖβος Ἀπόλλων;”

418. ἐπεὶ κ.τ.λ., when once fortune, or the luck of war, had brought him close up to the fleet. Cf. *σὺν δαίμονι*, sup. 403; inf. 468. Spitzner explains it “calamitas divinitus immissa.” Doederlein thinks Apollo is meant, and refers ἐπέλασσε to ἐπελαύνω. See *xxi. 93.*

422. ἀνεψιόν. “Quia pater Clytius idem frater Priami, Hectorisque patruus erat. Vid. *xx. 238.*” Doed.

426. Doederlein (following, perhaps, the Schol. Min.) would construe μάχης ἐν στείνει, comparing *viii. 476, στείνει ἐν αἰνοτάτῳ.* “Dum pugna fit ad unam maxime navem, conglobatis ordinibus, nec hoste recedente.” Heyne. Hector probably means, that as they have got

the Greeks hemmed in, they are not to retire in flight, but to make short work of them.—πω, here perhaps = πως. See on *iii. 306.* For *συλᾶν τινά τι*, *vi. 71.*

437 seqq. The whole passage is but the story in *viii. 273*, with some variations.—Κυθηρόθεν, viz. *ἡμῖν ἐπελθόντα.* See on *xiii. 363.*—ἔνδον ἔοντα, ‘when he was living with us at home.’ Schol. Viet. ἐκ Κυθήρων ἐπιδημοῦντα τοῖς ἡμῶν οἴκοις.

441. τόξον. Schol. Ven. οὐ τὸ σκεῦος τὸ πολεμικόν, ἀλλὰ τὴν τοξικὴν τέχνην. Schol. Lips. οὐ γὰρ τόξον αὐτῷ παρέσχεν ὁ Ἀπόλλων, ἀλλὰ τὴν ἐκ τῶν τόξων ἐκρηβολίαν.

ὡς φάθ', ὃ δὲ ξυνέηκε, θεῶν δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
ιοδόκον· μάλα δ' ὤκα βέλεα Τρώεσσιν ἐφήη.
καί ῥ' ἔβαλεν Κλείτον Πεισήγορος ἀγλαὸν υἷόν, 445
Πουλυδάμαντος ἐταῖρον ἀγανοῦ Πανθοΐδαο,
ἠγία χερσὶν ἔχοντα. ὃ μὲν πεπόνητο καθ' ἵππους·
τῇ γὰρ ἔχ' ἥ ῥα πολὺ πλείσται κλονέοντο φάλαγγες,
Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔ τις ἐρύκακε ἰεμένων περ. 450
αὐχένι γὰρ οἱ πρόσθε πολύστονος ἔμπεσεν ἰός·
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
κεῖν' ὄχεα κροτέοντε. ἄναξ δ' ἐνόησε τάχιστα
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
τοὺς μὲν ὃ Ἀστυνόφ Προτιάονος υἱεὶ δῶκεν, 455
πολλὰ δ' ἐπώτρυνε σχεδὸν ἰσχέμεν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
Τεῦκρος δ' ἄλλον οἰστὸν ἐφ' Ἔκτορι χαλκοκορυστῇ
αἴνυτο, καὶ κεν ἔπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥα φύλασσει
Ἔκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα,

442—470. Teucer shoots Clitus, the comrade of Polydamas, through the neck, and draws his bow at Hector, but breaks the bowstring, through the interposition of Zeus in favour of that hero.

443. παλίντονον. See on viii. 266.—ἐφήη, 'he began to discharge.' The dative depends on the ἐπὶ, as in Aesch. Ag. 363, ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον.

447. πεπόνητο. 'He indeed had been engaged with his horses; for he had been driving them in the direction in which by far the most of the companies were fighting in confusion, that he might oblige Hector and the Trojans,' viz. by having aid at hand if any were wounded.—καθ' ἵππους, "in curruum ordine et acie," Spitzner, with Heyne.

449, 450. This distich occurs again, xvii. 291, 292. Together with the next they were condemned by the Alexandrines. The arguments for and against them are given at length in Spitzner's note; but they are very subtle, and the

question cannot be determined.

450. τό οἱ κ.τ.λ. The construction as in ἀρκεῖν or χραισμεῖν τί τινη.—ἰεμένων (al. ἰεμένῳ), 'much as they (the companions) desired it.'

451. πρόσθε. So Bekker (after Aristoph.) on the vulg. ὕπισθε. Heyne remarks, that Clitus was driving towards the ships, and should rather have received the wound in his face. Perhaps however the chariot was making a turn at the moment.

453. κενά, κενά. See xi. 160.—ἄναξ κ.τ.λ., the owner of the horses ran at once in front to stop them.

456. εἰσορόωντα, looking to him, or watching the event, to see when he required the use of his car. So Doederlein.

459. αἴνυτο, the epic aorist; see iv. 531.—μάχην, al. μάχης, sc. αὐτόν.—ἀριστεύοντα, while performing acts of valour.

462. εὐχος, his boast, sc. Τεῦκρος ἐγὰρ ὃ τοῦ Τελαμώνιος. Compare with this passage viii. 327—329, and see Glad-

ὄς οἱ ἐυστρεφέα νευρὴν ἐν ἀμύμονι τόξω
 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
 ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός. 465

Τεῦκρος δὲ ῥίγησε, κασίγνητον δὲ προσηύδα
 “ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
 δαίμων ἡμετέρης, ὃ τέ μοι βιδὸν ἔκβαλε χειρός,
 νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
 πρῶιον, ὄφρ' ἀνέχοιτο θαμὰ θρώσκοντας ὀιστούς.” 470

τὸν δ' ἡμέμβετ' ἔπειτα μέγας Τελαμώνιος Αἴας
 “ὦ πέπον, ἀλλὰ βιδὸν μὲν ἔα καὶ ταρφέας ἰούς
 κείσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγῆρας·
 αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὦμω
 μάρναο τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475
 μὴ μὴν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
 νῆας ἐυσσέλμους, ἀλλὰ μνησώμεθα χάρμης.”

ὦς φάθ'· ὃ δὲ τόξον μὲν ἐνὶ κλισίησιν ἔθηκεν,
 αὐτὰρ ὃ γ' ἀμφ' ὦμοισι σάκος θέτο τετραθέλυμνον,
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν, 480
 [ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·]
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 βῆ δ' ἰέναι, μάλα δ' ὦκα θεῶν Αἴαντι παρέστη.

Ἔκτωρ δ' ὡς εἶδεν Τεῦκρον βλαφθέντα βέλεμνα,

stone, “Studies,” vol. ii. p. 115.—ἀμύ-
 μονι, ‘his good bow,’ which had not
 before failed him at need.—ἐπὶ τῷ κ.τ.λ.,
 just as he was drawing it at, or against,
 Hector.

467. ἐπικείρει, ‘cuts short,’ βλάπτει.
 See xvi. 120. So διακέρσαι ἔπος, viii. 7.

470. πρῶιον, ‘the day before yester-
 day’ (in reference to the string which
 had been broken viii. 327). Hesych.
 κατ' ἐκείνην τὴν ἡμέραν οἱ δὲ, πρὸ
 καιροῦ, ταχύ· ἢ ἀντὶ τοῦ πρῶην. Others
 explained it ‘only this morning,’ while
 Zenodotus read πρῶην, which Bekker
 (ed. 2) adopts, as πρῶιος does not occur
 again in Homer.

471—483. Ajax advises Teucer to re-
 sign his bow and arm himself for the
 nonce as a hoplite.

473. συνέχευε, συνετάραξε, has broken
 up, put out of order.—ἔα κείσθαι, at-
 tempt not to mend it now.—μεγῆρας, ‘a
 god grudges or refuses the Grecians thy

shot,’ Buttm. Lexil. p. 409.

474. δολιχόν, the long lance, δολιχό-
 σκιον ἔγχος, opposed to the short javelin.
 —ὄρνυθι, cf. vi. 363, ἀλλὰ σύ γ' ὄρνυθι
 τοῦτον.

476. ἀσπουδί, Schol. Ven. χωρίς κακο-
 παθείας. Rather, ‘without trouble, with-
 out zeal and exertion in the effort;’ see
 viii. 512, μὴ μὴν ἀσπουδί γε νεῶν ἐπιβαίεν
 ἔκηλοι.—δαμασσάμενοί περ, ‘though vic-
 torious;’ a somewhat anomalous use of
 the middle.

479. τετραθέλυμνον. With four plates
 or layers of hide. On the root of this
 word see ix. 541.

480. κυνέην. He laid aside the dog-
 skin cap of the archer, and took the
 crested helmet. He now takes his stand
 by Ajax no longer as ψιλὸς but as
 ὀπλίτης. The passage bears strong evi-
 dence of having been made up from xi.
 41—43.

484—499. Hector is encouraged by

Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἄσας 485
 “ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 ρεῖα δ’ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, 490
 ἡμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
 ἡδ’ ὄτινας μινύθησι καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ’ ἀρήγει.
 ἀλλὰ μάχεσθ’ ἐπὶ νηυσὶν ἀολλέες. ὃς δέ κεν ὕμειων
 βλήμενος ἢ τυπείς θάνατον καὶ πότμον ἐπίσπη, 495
 τεθνάτω. οὐ οἱ ἀεικὲς ἀμνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ’ ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.”
 ὧς εἰπὼν ὤτρυνε μένος θυμόν τε ἐκάστου. 500
 Αἴας δ’ αὖθ’ ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν
 “ αἰδώς, Ἀργεῖοι. νῦν ἄρκιον ἢ ἀπολέσθαι

the failure of Teucer's bow, and boastfully calls on his comrades to avail themselves of this visible interference of the god, and attack the ships, the only hope of return for the Greeks.

488. ἀνὰ νῆας, by getting amongst, or up to, the ships; Schol. Ven. προτρέπει γὰρ αὐτοὺς ἐπὶ τὰς ναῦς ὀρμᾶν.—δὴ γὰρ, ‘for look you,’ ‘for of a truth’ &c. When δὴ has a strong emphasis, it stands first, as in δὴ τότε, δὴποτε. So sup. 437, δὴ νῶιν ἀπέκτατο πιστὸς ἐταῖρος. xi. 314, δὴ γὰρ ἔλεγχος ἔσεται, εἴ κεν κ.τ.λ.

491. ὁτέοισιν, an Ionic form used also by Herodotus. Cf. inf. 664, and xii. 428. So we have τέφ for τιπ, xvi. 227.

492. μινύθειν is used transitively in Hes. Opp. 6, intransitively inf. xvi. 392, and in Soph. Oed. Col. 686.

494—499. These fine lines are quoted by the orator Lycurgus, iii. p. 226. Lord Derby:—

“And if there be among you, who this day
 Shall meet his doom, by sword or
 arrow slain,

E'en let him die! a glorious death is
 his,
 Who for his country falls; and dying,
 leaves
 Preserved from danger, children, wife,
 and home,
 His heritage uninjured, when the
 Greeks
 Embarking hence shall take their
 homeward way.”

(The last sentence describes a pending and contingent event, ‘should it ever happen that’ &c.) Compare the sentiment in the funeral oration of Pericles, Thuc. ii. 46, ἔργω οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμηται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσία ἢ πόλις μέχρι ἡβης θρέψει.

500—513. Ajax on his part counsels close fight and no quarter, since in their fleet lies their only hope. Better to fight it out, be the issue life or death, than to protract a conflict with men inferior in valour, i. e. as Βάρβαροι πρὸς Ἕλληνας.

502. ἄρκιον, certum est; see Lexil. pp. 163, 164. Compare also xvii. 227, τῷ τις—ἢ ἀπολέσθω ἢ ἐ σαωθήτω.

ἢ ἐ σαωθῆναι καὶ ἀπόσασθαι κακὰ νηῶν.
 ἦ ἔλπεσθ', ἦν νῆας ἔλη κορυθαίολος Ἔκτωρ,
 ἐμβαδὸν ἴξεσθαι ἦν πατρίδα γαῖαν ἕκαστος; 505
 ἦ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἔκτορος, ὃς δὴ νῆας ἐνιπρήσαι μενεαίνει;
 οὐ μὴν ἔς γε χορὸν κέλετ' ἔλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἦ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε. 510
 [βέλτερον, ἦ ἀπολέσθαι ἓνα χρόνον ἢ ἐ βιῶναι,
 ἦ δητὰ στρεῦγεσθαι ἐν αἰνῇ δημοιότητι
 ὧδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."]
 ὧς εἰπὼν ὤτρυνε μένος θυμόν τε ἐκάστου.
 ἐνθ' Ἔκτωρ μὲν ἔλε Σχεδίων Περιμήδεος υἱόν, 515
 ἀρχὸν Φωκῆων, Αἴας δ' ἔλε Λαοδάμαντα
 ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν
 Πουλυδάμας δ' ὦτον Κυλλήνιον ἐξενάριξεν,
 Φυλειῖδew ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
 τῷ δὲ Μέγης ἐπόρουσε ἰδῶν· ὃ δ' ὕπαιθα λιάσθη 520
 Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων

505. ἐμβαδὸν does not elsewhere occur in Homer; it means περὶ, βάδην. This, of course, is said in derision. We might render it, 'by walking on the waves.' The Schol. Ven. mentions an interpretation, justly rejected by Spitzner, τὸν ἐμβατήριον ῥυθμὸν, πρὸς ὃν Λακεδαιμόνιοι νικῶντες εἰσβάλλουσιν εἰς τὴν πατρίδα. The absence of the *F* from ἕκαστος diminishes one's confidence in the antiquity of the passage.

508. οὐ μὴν κ.τ.λ. "Not to a dance he summoneth, I reckon, but to combat," Mr. Newman.

510. αὐτοσχεδίῃ. Some copies give the accusative, a form occurring xii. 192 and xvii. 294.

512. Cf. Od. xii. 351, where this verse occurs. The aorists mean, that the question of dying or living on will be determined at once and finally. Schol. Ven. βέλτιον καθ' ἓνα χρόνον συντόμως ἀπολέσθαι, ἢ πολλὸν χρόνον φθείρεσθαι τὸ γὰρ στρεῦγεσθαι ἐστὶ στραγγίξασθαι κατ' ὀλίγον ἐκλείποντας.—ἓνα χρόνον seems here a synonym of ἅπαξ. *Uno temporis*

momento, Doed.

513. It is not clear whether χειρότερος is formed by *hyperthesis* of the *ι* from χερειότερος (ii. 248), or from a secondary form of the adjective χέρης, 'a working man' (see on i. 80; iv. 400), as if from χεῖρος, χειρότερος. This word is remarkably irregular in its degrees of comparison—a fact due to the shifting character of the *ι*. Thus we have χέρης (χέρη), χείρων, χερίων, χερειότερος, χειρότερος, χείριστος.

514—571. Ajax, Hector, Meges, Menelaus, perform prodigies of valour in slaying the foe. Antilochus is prompted by Menelaus to make a sudden rush upon the enemy with his lance.

515. Σχεδίων. See ii. 517, and xvii. 306, where a different parentage is assigned.

517. πρυλέων. See on xi. 48.

520. λιάσθη, moved, slipped away, retired from under him. So xxi. 255, ὕπαιθα δὲ τοιοῦτο λιασθεῖς.

521. οὐκ εἶα, "quia Panthous vir man-ticōs erat," Heyne.

εἶα Πανθόου υἷον ἐνὶ προμάχοισι δαμῆναι·
 αὐτὰρ ὃ γε Κροίσμου στῆθος μέσον οὔτασε δουρί.
 δούπησεν δὲ πεσών, ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς ἐν εἰδώς, 525
 Λαμπετίδης, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,
 Λαομεδοντιάδης, ἐν εἰδότη θούριδος ἀλκῆς,
 ὃς τότε Φυλεΐδαο μέσον σάκος οὔτασε δουρί
 ἐγγύθεν ὀρμηθεῖς. πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
 τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τόν ποτε Φυλεύς 530
 ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 ξεῖνος γάρ οἱ ἔδωκε ἄναξ ἀνδρῶν Ἐυφήτης
 ἐς πόλεμον φορέειν, δηίων ἀνδρῶν ἀλεωρῆν·
 ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.
 τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδοσεῖης 535
 κύμβαχον ἀκρότατον νύξ' ἔγχει ὄξυνόντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 εἶος ὃ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος ἀρήιος ἦλθεν ἀμύντωρ, 540
 στῆ δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὄπισθεν·
 αἰχμῆ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰεμένη· ὃ δ' ἄρα πρηγῆς ἐλιάσθη.
 τῷ μὲν εἰσάσθη χαλκήρεα τεύχε' ἀπ' ὤμων

523. ὃ γε. Μέγης, to whom also τῷ in 525 refers.

526. Λαμπετίδης, formed as from Λάμπτος. See iii. 147.

528. Φυλεΐδαο, Meges again, the son of Phyleus.

530. ἐφόρει. See iv. 137.—γυάλα are the hollow plates, which seem spoken of as only a part or casing of the breast-plate. Cf. xix. 361, θώρηκές τε κραταίγυαλοι καὶ μέλινα δοῦρα. Schol. Ven. τὰ κύττη καὶ τὰ κοιλώματα τοῦ θώρακος. Ar. Pac. 1225, θώρακος κύτει ἐνημμένῳ κάλλιστα, i. e. 'beautifully lined,' with felt or other material.—Σελλήεντος, see ii. 659. On this Euphetes, who was probably king of Ephyre, in Elis, and a Phoenician by descent, see "Juventus Mundi," p. 167.

533. Cf. Ar. Vesp. 615, τὰδε κέκτη-

μαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρῆν. The same phrase occurs sup. xii. 57.—οἱ παιδὸς, from his (Phyleus') son Meges.

535. τοῦ δὲ, the son of Lampus sup. 526.—κύμβαχον, the rounded part at the top of the helm. See v. 586.

539. ὃ τῷ, Meges with Dolops.—ἐλπετο. The omission of the *F* is suspicious. See inf. 701.—οἶ, to assist Meges (Dolops being a Trojan).

541. στῆ δ' εὐράξ. For this phrase see xi. 251. Heyne renders it *a latere*. Hesych. ἐκ πλαγίου. He slipped on one side, so as to strike behind him.

541. εἰσάσθη, ὀρμηθήτην, 'went to spoil,' as we say. It has been observed (sup. 415) that this word, an aorist from εἶμι (root I), generally, though not always, takes the *F*, like εἴσασθαι and

συλήσειν Ἐκτωρ δὲ κασιγνήτοισι κέλευσεν 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν
 ἴφθιμον Μελάνιππον. ὃ δ' ὄφρα μὲν εἰλίποδας βοῦς
 βόσκ' ἐν Περκώτῃ, δηίων ἀπονόσφιν ἐόντων
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυθον ἀμφιέλισσαι,
 ἀψ ἐς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίε ἴσα τέκεσσι.
 τόν ῥ' Ἐκτωρ ἐνένιπε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “οὔτω δὴ Μελάνιππε μεθήσομεν; οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν; 555
 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἡὲ κατακτάμεν ἡὲ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”
 ὡς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 Ἀργείους δ' ὤτρυνε μέγας Τελαμώνιος Αἴας. 560
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 [ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.]
 αἰδομένων ἀνδρῶν πλέονες σοοὶ ἡὲ πέφανται,
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ὡς ἔφαθ', οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενείνου, 565

εἰσάμενος from the root *Fi* or *Fi*d. Compare xiii. 90 and 191.

546. ἐνένιπεν, 'chided,' the reduplicated aorist of ἐνίπτω or ἐνίσσω, like πεπιθεῖν, λελαθεῖν, &c. See Lexil. p. 125. Spitzner, who acquiesces in Buttman's view, regards the other readings, ἐνένισπεν and ἐνένιπτεν, as false. Cf. xxiii. 473.—For Ἴκετῶν, a brother of Priam, see xx. 238.

547. ὄφρα, ἔως, *aliquamdiu*.—ἐν Περκώτῃ, see ii. 835; xi. 229.

553. μεθήσομεν, 'shall we be so remiss.' See on vi. 523.—ἐντρέπεται, φροντίζει. So in i. 160, τῶν οὐ τι μετατρέπη, where see the note; and cf. Od. i. 60. Of course, ἀνεψιοῦ may equally well be taken for a genitive absolute. "Ut fratres erant Lampus, Hicetaon, Priamus, ita Dolops, Melanippus, Hector, eorum filii, inter se patruales." Heyne.

555. περὶ ἔπουσιν, 'busy themselves

about Dolops' arms.' Cf. xi. 482, ὡς ἴα τότ' ἀμφ' Ὀδυσῆα—Τρώες ἔπον. So also vii. 316.—ἀποσταδὸν κ.τ.λ., i. e. we must fight hand to hand. Schol. Lips. τῆς πρὸς Ἀργείους οὐκ ἀποστατέον μάχης, πρὶν ἢ κατακτείνωμεν, ἢ ἐκεῖνοι ἡμᾶς ἐλόντες τὴν Ἴλιον πορθήσωσι. 'We must stick to them, till either we have slain them, or they have sacked Ilium.' Perhaps it is better to supply some ellipse, as οὐδὲ λείπεσθαι μάχης πρὶν ἢ &c.—κτάσθαι, the intransitive epic aorist, whence κτάμενος and ἀπέκτατο.

561. ὦ φίλοι κ.τ.λ. Nearly the same verses occur v. 529 seqq. On the sense of αἰδῶς, 'chivalrous honour,' see *New Cratylus*, § 325, where the present passage is adduced.

565. καὶ αὐτοὶ. They were eager enough of themselves, without exhortation from Ajax.—φράξαντο, they fenced with a wall of bucklers. Spitzner, from Eustathius, compares the oracles in

ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
 Ἀντίλοχον δ' ὤτρυνε βοῆν ἀγαθὸς Μενέλαος.
 “Ἀντίλοχ’, οὗ τις σείο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσωσιν οὔτ’ ἄλκιμος ὡς σὺ μάχεσθαι· 570
 εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.”

ὡς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυενεν.
 ἐκ δ' ἔθορεν προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575
 ἀλλ' Ἴκετάονος υἱὸν ὑπέρθυμον Μελάιππον,
 νισσόμενον πολεμόνδε, βάλε στήθος παρὰ μαζόν.
 δούπησεν δὲ πεσῶν, τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε κύων ὡς, ὅς τ' ἐπὶ νεβρῷ
 βλημένῳ αἶξι, τόν τ' ἐξ εὐνήφι θορόντα 580
 θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα.
 ὡς ἐπὶ σοὶ Μελάιππε θόρ' Ἀντίλοχος μενεχάρμης
 τεύχεα συλήσων. ἀλλ' οὐ λάθην Ἐκτορα δῖον,
 ὅς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δημοτῆτα.
 Ἀντίλοχος δ' οὐ μῦνε, θοός περ ἐὼν πολεμιστῆς, 585
 ἀλλ' ὁ γ' ἄρα τρέσε θηρὶ κακὸν ῥέξαντι ἑοικώς,
 ὅς τε κῦνα κτεῖνας ἢ βουκόλον ἀμφὶ βόεσσι
 φεύγει πρὶν περ ὄμιλον ἀλλισθήμεναι ἀνδρῶν.
 ὡς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ
 ἠχηῖ θεσπεσίῃ βέλεα στονόεντα χέοντο. 590

Herod. ii. 152; vii. 142, where χαλκείοι ἄνδρες and ξύλων τεῖχος are used in reference to galleys.

571. εἴ τινα κ.τ.λ. ‘What if you were suddenly to advance from the ranks, and wound with your javelin one of the Trojans?’ Compare xvi. 559; xvii. 342, προμάχων ἐξάλμενος ἔστη.

572—591. Antilochus throws a lance into the Trojan ranks, and transfixes Melanippus, whom he rushes forward to despoil, as a dog after a wounded fawn, but is prevented by Hector. His hasty retreat is compared to that of a wild beast that has killed a dog or man at the herd.

573, 574. See iv. 496, 497.

577. πολεμόνδε, “cum Hectore ad Doolis corpus tuendum in mediam pugnam procedentem, sup. 559.” Heyne.

581. ἐτύχησε. See, for this Ionic aorist, iv. 106, ὑπὸ στέρνοιο τυχήσας.

585. θοός, ‘impetuous,’ acer. Cf. v. 536, ἐπεὶ θοός ἔσκε μετὰ πρώτοισι μάχεσθαι.

586. κακὸν ῥέξαντι. This is another instance of shrewd observation of animal life. The consciousness of having done something that will be punished is a sense that exists in some animals—notably in the dog. This passage is finely imitated by Virgil, Aen. xi. 809 seqq.—ἔτρεσε, ‘ran back in alarm.’

στοῦ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.

Τρῶες δὲ λείουσι εὐικότες ὠμοφάγοισιν
νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμᾶς,
ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμόν
Ἄργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595

Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαιῆς πῦρ
ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαισίον ἀρῆν
πᾶσαν ἐπικρῆναι. τὸ γὰρ μένε μητιέτα Ζεὺς,
νηὸς καιομένης σέλας ὀφθαλμοῖσι ιδέσθαι. 600

ἐκ γὰρ δὴ τοῦ ἐμελλε παλίωξιν παρὰ νηῶν
θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
τὰ φρονέων νήεσσιν ἐπι γλαφυρῆσιν ἔγειρειν
Ἐκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αἰτόν.
μαίνεται δ' ὡς ὄτ' Ἄρης ἐγχέσπαλος ἢ ὄλον πῦρ 605
οὔρεσι μαίνεται βαθέης ἐν τάρφεσιν ὕλης·
ἀφλοισμὸς δὲ περὶ στόμ' ἐγίγνετο, τῷ δὲ οἱ ὄσσε

592—652. The Trojans press nearer and nearer on the ships, thus gradually bringing to pass the designs of Zeus to do glory to Achilles. The terrible aspect and determination of Hector are described by similes, and his ineffectual efforts to break the Grecian ranks. Hector slays Periphetes, the son of Kopreus of Mycenae. The passage, though a fine one, seems to indicate a different hand and style; it appears to have been intended to recall the memory of Achilles, and to bring forward once more the long-suspended plot. Compare xiii. 347—350. It reads like one of the artificial unities of a dramatized story.

593. ἐφετμᾶς, the behests given sup. 221 seqq. Or perhaps βουλήν, the plan by which he designed in the end to give glory to Achilles.

598. ἐξαισίον, unreasonable, extravagant, iniquitous; viz. the exaltation of Achilles at the cost of so much blood. An Odyssey word (iv. 690; xvii. 577), used also by Aeschylus, Suppl. 514, αἰ δ' ἀνάκτων ἐστὶ δαίμ' ἐξαισίον. Schol. Viet. τὴν παρὰ τὸ ὕσιον. *Infaustum, pestiferum*, Doederlein.—ἐπικρῆναι, viz. Ζεὺς, whereas Ἐκτωρ is the subject to ἐμβάλοι.

599. μένε, 'desired,' a word ἀπαξ

εἰρημένον in this sense. Dr. Donaldson discusses it in *New Cratylus*, § 472, and refers it to μάω. This meaning, however, is not recognized by the interpreters, who render it 'expected,' 'awaited.' 'That (the burning of the fleet) was what Zeus had been waiting for, that he might then turn the scale in favour of the Greeks.'

601. ἐκ τοῦ, scil. τοῦ καίεσθαι νῆας, which would arouse the courage of Ajax.—παλίωξιν, Schol. Ven. ὅταν ἐξ ὑποστροφῆς διώκωσιν οἱ διωκόμενοι. See sup. 69.

603. Doederlein gives ἐπι, 'against,' for ἐπι, 'at,' comparing iv. 352, Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν οὐδὲν Ἄρηα.

607. ἀφλοισμὸς does not elsewhere occur, and seems to be an Ionic word of not very early date, like ἀφυσγετὸς, xi. 492, μισγαγκεία, &c. It appears to mean 'foam' (ἀφρός, Hesych.), and the Schol. Ven. says that some derived it from ἀφρισμός. The Schol. Lips. states that it was the Aetolian word for ἀφρός. Others think it was a synonym of κόμπος, the noise of clashing teeth, comparing φλοῖσβος. There is a curious gloss in Hesychius, which seems to indicate an ancient variant; ἀφλοισβός· ἀφρός δ' ἐκ παραχῆς. Mr. Trollope, whose principle

λαμπέσθην βλοσυρήσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
 [Ἐκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μῦνον ἔοντα
 τίμα καὶ κύδαινε. μινυθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρννε μόρσιμον ἦμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι.]
 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρηγίζων 615
 ἧ δὴ πλεῖστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα.
 ἀλλ' οὐδ' ὧς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠύτε πέτρη
 ἠλίβατος μεγάλη, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
 ἧ τε μένει λιγέων ἀνέμων λαυσηρὰ κέλευθα 620
 κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
 ὧς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὡς ὅτε κῦμα θοῆ ἐν νηὶ πέσσησιν
 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές· ἧ δέ τε πᾶσα 625
 ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα νῆυται
 δειδιότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
 ὧς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆυτων·
 αὐτὰρ ὁ γ' ὧς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 αἶρά τ' ἐν εἰαμενῆ ἔλεος μεγάλοιο νέμονται

it is to defend every thing that occurs in our Homeric text, says this is "probably a word of the old Hellenic language."

608. βλοσυρήσιν. See vii. 212.—πῆληξ, probably the crest or plume; a harsh expression, referring, as the Schol. Viet. says, to κορυθαίολος Ἐκτωρ.

610—614. Heyne, with great reason, regards these lines as an interpolation. To Mr. Trollope again they appear to have "very close connexion with the main argument of the poem."

618. ἴσχον, scil. αὐτὸν, *cohibebant*.—πυργηδὸν, see xii. 43.

621. τροφόεντα, 'surging,' 'swelling.' See on τροφὴ κῦμα, xi. 307 (the figure being derived from the gradual increase in the size of an embryo, κῦμα), Od. iii. 290. In the same sense ἀνεμοτρεφές is

used below, and somewhat differently from ἀνεμοτρεφές ἔγχος, xi. 256. The point of the simile is, that the Greeks repelled the repeated assaults of Hector, as a rock throws back the waves and the foam.

624. ἐν νηὶ πέσσησιν. Not 'on to the ship,' but upon or against the side, so as almost to bury it in foam in the trough of the sea.

627. τρομέουσι. The timidity of Greek sailors to this day is remarkable (see the editor's note on Aesch. Theb. 196).

629. This verse occurred ix. 8.

631. εἰαμενῆ. See on iv. 483. 'Wet ground,' 'morass,' is clearly the meaning of the word, though the root of it is uncertain. It was a favourite with the Alexandrine poets.

μυρίαί, ἐν δέ τε τῆσι νομεὺς οὐ πω σάφα εἰδῶς
 θηρὶ μαχήσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν
 ἦ τοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βόεσσιν
 αἰὲν ὁμοῦ στιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635
 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθέος ἀέθλων
 ἀγγελίης οἴχνεσκε βίῃ Ἑρακληΐη. 640
 τοῦ γένετ' ἐκ πατρὸς πολὺ χεῖρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἠδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 ὃς ῥα τότε Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 στρεφθεῖς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο,
 τὴν αὐτὸς φορέεσκε ποδηκεῖ, ἔρκος ἀκόντων· 646
 τῇ ὃ γ' ἐνὶ βλαφθεῖς πέσεν ὑπτίος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.

633. φονῆσιν, which Doederlein renders 'vulneribus letalibus bovi imminetibus,' seems here to mean 'mangled carcase.' He is too young to fight with a lion for a wounded cow. (Scholl. τῷ φόνῳ, and περὶ ἀνηρημένης βοός.) "Pro ἀμφὶ φόνῳ, scil. ne fiat," Heyne. This is one of the Ionic words used by Herodotus (see on x. 521), and a variation from the ordinary sense, 'carnage.'

634. ὁ μὲν, the herdsman. "Pastoris imprudentia in eo cernitur, quod modo inter primos, modo inter extremos vadit boves, leone e medio grege praedam sibi petituro," Spitzner; who remarks that ὁμοστικῶ was thought a barbarous form by the grammarian Dionysius. By strict analogy it should be ὁμοστικεῖν. Hence Bekker prefers ὁμοῦ στιχάει. The simple στιχᾶσθαι often occurs, as in ἐστιχῶντο. —For πρώτος καὶ ὑστάτιος Spitzner compares ii. 281; xi. 299.

639. For ἄνακτος, which violates the digamma, there is a reading ἀέθλων, adopted by Bekker and Heyne.—ἀγγελίης, Schol. Ven. ἀντὶ τοῦ ἀγγελοσ. There can be little doubt that the composer of the passage made use of this word here as a nominative. See on iii. 205, xiii. 252, and Buttmann, Lexil. p. 13 seqq. That

ὁ ἀγγελίης however is a false form must be conceded; and no course remains for those who defend the genuineness of the verse but to supply ἔνεκα, or to read ἀγγελίην, as a cognate accusative. For the context, cf. Pind. Ol. iii. 28, εἶτε μιν ἀγγελίαις Εὐρυσθέος ἐντὶ ἀνάγκα πατρόθεν.

645. στρεφθεῖς κ.τ.λ. 'On turning back, he struck against the rim of his own shield, which reached to his feet, and fell.' There is much difficulty in πάλτο, which would seem to be an epic aorist of πάλλεσθαι, though some referred it to πελάζειν, while others wrote ἄλτο (wrongly, as the aorist of ἄλλεσθαι drops the F). There is elsewhere a suspicious confusion in ἐπάλτο between the senses of πάλλεσθαι and ἄλλεσθαι. See on viii. 85; xxi. 140. From Doederlein's note it appears that ἐμπάλλεσθαι was used by the Alexandrine and later epic writers in the sense of ἐνάλλεσθαι. Heyne takes it for ἐνεπέπαλτο, percussus erat, as from πάλλειν. The sense evidently is, that he stumbled against, or was tripped up by, his own shield.

646. ποδηκεῖα, τερμιόνετα, xvi. 803. —βλαφθεῖς, 'caught,' 'impeded;' cf. xxiii. 387.

Ἐκτωρ δ' ὄξ' ἐνόησε, θεῶν δέ οἱ ἄγχι παρέστη,
στήθει δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἑταίρων 650
κτεῖν'. οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἑταίρου,
χραιομεῖν· αὐτοὶ γὰρ μάλ' ἐδεΐδισαν Ἐκτορα δῖον.

εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκρα
νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη 655
τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν
ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν.
Νέστωρ αὖτε μάλιστα Γερῆνιος, οὔρος Ἀχαιῶν,
λίσσεθ' ὑπὲρ τοκέων γοννούμενος ἄνδρα ἕκαστον. 660

652. χραιομεῖν, either simply 'to assist,' or supply Ἐκτορα αὐτῷ. See i. 28. It is here an aorist.

653—666. The Greeks are driven from the row of ships drawn up highest on the beach, to their naval camp close by the sea, where they rally and make a final stand. Nestor implores them to remember all that is dear at home, and to resist to the uttermost.

653. εἰσωποί, an adjective, like στεῖνωπός, xxiii. 416. Schol. Ven. ἐν ὄψει τὰς ναῦς ἐβλεπον, ὅ ἐστιν, εἰσηλθόν εἰς αὐτὰς καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο. Hesych. ἐναντίοι, ἢ ἔσωθεν βλεπόμενοι, ἢ ἐνδόν τῆς ἐπιφανείας ὄντες. He cites the present passage, and explains it, κατὰ πρόσωπον εἶχον τὰς ναῦς. "They now came in full sight (i. e. front) of their ships, having before had them astern" (Liddell and Scott in v.). —"Fugere coeperunt, scil. Argivi; nam donec resistentes versisque in hostem pectoribus adhuc recesserunt, a tergo habuerunt naves," Doederlein. So also Spitzner: "Naves, quae antea a tergo fuerant, jam sunt in conspectu positae." —ἄκρα νῆες, the ships at each end of the naval camp, which overlapped, curving inwards towards the sea, and so enclosed and protected it from the Trojans. Compare Thuc. iii. 108, init., ὡς δ' ἐν χειρὶν ἤδη ὄντες περιέσχον τῷ κέρα οἱ Πελοποννήσιοι, καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων. Similarly in § 107, καὶ μείζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον. Mr. Hayman (Appendix to Odyssey, vol. i. p. cix) explains this very differently: "the Trojans (?) came face to face with (εἰσωποί)

the Greek ships, περὶ δ' ἔσχεθον κ.τ.λ., which expresses the elevation of the stern-extremities, first approached." (This, in fact, is Heyne's view of the meaning. "Naves, quae priore tempore et loco fuerant in litus deductae, circumdabant et obtagebant eos puppibus suis, quae editiores erant.")—πρῶται, the highest on the land, the first or outermost row, which was also the longest. See on xiv. 31—36, and *ib.* 75.—τοὶ δέ, the Trojans poured in upon them; cf. xii. 469, οἱ δὲ κατ' αὐτὰς ποιητὰς ἐσέχυντο πύλας.

656. τῶν πρωτέων. It seems necessary to explain this of the first or highest row of ships, i. e. those first beached, and not of the first row viewed from the sea. The Greeks retired from this row, because they could not hold their ground; but there by the tents, i. e. close to the sea, they stood their ground collected together, and not, as before, dispersed through various parts of the vast host. (Schol. Lips. στρατόν, νῦν τὸ στρατόπεδον.)

657. αἰδῶς. Their sense of honour urged them μένειν, while their fears forbade them κεδασθῆναι.—ἀζηχὲς, 'continually;' see on iv. 433. The latter γὰρ seems to refer only to αἰδῶς.

659. αὐτε, autem, as frequently.—ὑπὲρ τοκέων, either 'by their parents,' or 'advocating the cause' (cf. 663) 'of their absent parents.' ἦται ὡς λέγομεν Πρὸς Διός, ἢ ὅπερ ἂν παρόντες ἐποιοῦν οἱ γονεῖς· ὅπερ μᾶλλον εἰκόσ' ἐπιφέρει γὰρ, τῶν ὑπὲρ ἐνθάδ' ἐγὼ γονάζομαι (inf. 665). Schol. Ven. Spitzner, however, prefers the former, comparing xxii. 338, λίσσομαι ὑπὲρ ψυχῆς καὶ γούνων ἠδὲ τοκῆων, and xxiv. 466, καὶ μιν ὑπὲρ πατρὸς—λίσσεο.

“ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκῆων,
 ἡμὲν ὄτεω ζώουσι καὶ ᾧ κατατεθνήκασιν.
 τῶν ὑπερ ἐνθάδ' ἐγὼ γοννάζομαι οὐ παρεόντων 665
 ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε.”

ὡς εἰπὼν ᾧτρυνε μένος θυμόν τε ἑκάστου.

[τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ᾧσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο. 670

Ἔκτορα δὲ φράσσαντο βοῆν ἀγαθὸν καὶ ἑταίρους,
 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
 ἢ δ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.]
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν ἐνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν 675
 ἀλλ' ὅ γε νηῶν ἵκρι' ἐπώχετο μακρὰ βιβάσθων,
 νόμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
 κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυν,
 ὡς δ' ὅτ' ἀνῆρ ἵπποισι κελητίζειν ἐν εἰδῶς,

664. ὄτεω, ᾧ τινι, sup. 491; xii. 428; xvi. 227. A form very characteristic of the dialect of Herodotus.—ζώουσι, scil. τοκῆες.—ἐνθάδε, scil. ὧν (not to be taken with παρεόντων). ‘In their name I now here implore you, as they are absent (and cannot speak for themselves), to stand stoutly,’ &c.

668. νέφος. The natural mist or haze, probably, which, as Sir W. Gell states, is so common in the region of the Troad.

673—695. Ajax, inspired by the words, leaps from ship to ship, wielding a hand-spike. The action is compared to a man who has four horses in hand, and springs on the back first of one, then of another, while at their full speed. Hector makes a dash at one of the ships, as an eagle on a crane or a swan, and he is pushed forwards from behind by Zeus.

675. ἐστάμεν, to stand inactive. See ii. 170; iv. 90.—ἐνθα περ, viz. ἐν κλισίῃσιν, sup. 656.—βιβάσθων, like ἀίσθων, cf. xiii. 809, a variant of the more common μακρὰ βιβάς.—ξυστὸν, sup. 388, 389, κοντὸν, a hand-spike, composed of

several lengths, joined together either by pegs (τοῖς κατὰ τὰς ἁρμονίας γομφοῖς), or rather perhaps, by iron sockets (as in a modern fishing-rod—συμβλήμασι καὶ συμπλοκαῖς, Schol.). The great length of these ships' spikes is described by the epithet περιμήκεα κοντῶν, Od. ix. 487.

679. κελητίζειν, ‘to ride.’ The κέλης, or riding-horse (Lat. *celer*, κλητήρ for κελητήρ in Ar. Vesp. 189. 1310), was known in the time of Pindar; but the verb κελητίζειν cannot possibly be referred to an archaic period of the language. The art of riding is mentioned also in Od. v. 371, κέληθ' ὡς ἵππον ἐλαύνων, and alluded to perhaps II. x. 513, καρπαλίμως δ' ἵππων ἐπεβήσετο. It was not, however, a warlike art, in the way in which cavalry is used. Here much the same practice is described which may be seen in a modern circus. The Romans called these trained steeds *equi desultorii*; and to them Propertius alludes, in a well-known poem on Vertumnus, v. 2. 35, ‘trajicit alterno qui leve pondus equo.’

ὄς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 σεύας ἐκ πεδίοιο μέγα προτὶ ἄστυ δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἷ δὲ πέτονται·
 ὧς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685
 φοῖτα μακρὰ βιβιάς, φωνὴ δέ οἱ αἰθέρ' ἴκανε,
 αἰεὶ δὲ σμερδὸν βοόων Δαναοῖσι κέλευεν
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἐκτωρ
 μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων 690
 ἔθνος ἐφορμάται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὧς Ἐκτωρ ἴθυσεν νεὸς κνανοπρώροιο
 ἀντίος αἴξας. τὸν δὲ Ζεὺς ὤσεν ὀπισθεν
 χειρὶ μάλα μεγάλη, ὥτρυνε δὲ λαὸν ἅμ' αὐτῶ· 695
 αὐτὶς δὲ δριμεία μάχῃ παρὰ νηυσὶν ἐτύχθη·

680. ἐκ πολέων, ἐκ πολλῶν, either as selecting the best and fittest (τοὺς ἐπιτηδέους καὶ οἷον ἀρίστους ἐκλεξάμενος, Schol. Lips.), or as exhibiting his wealth in the number of his steeds (Doederlein).—συναίρεται, συζεύγνυσσι, συνήρους ποιεῖ. Cf. x. 499, σὺν δ' ἤειρεν ἱμάσι. The notion, or rather, one notion implied in αἰεῖω is that of hanging or suspending aloft or sideways, as παρήγορος is 'a trace-horse.' Hence it is unnecessary to refer the word to εἶρειν, by reading συναίρεται, with Doederlein. Most of the copies give συναίρεται.

681. σεύας, 'having started them.' See v. 208.—δίηται, also transitively, διώκῃ αὐτοῦς, 'urges them at full speed;' see on vii. 197.—μέγα ἄστυ, Schol. Vict. οὐ γὰρ ἐν μικρᾷ πόλει ταῦτα γίνεταί.—λαοφόρον, so Eur. Rhés. 881, λεωφόρους πρὸς ἔκτροπας. Also an Herodotean word, i. 187.

683. ὃ δὲ κ.τ.λ. 'But he with firm step, never once making a slip, keeps leaping from one to the other in turn, while they are flying along.'—ἀσφαλὲς, adverbially. Cf. Ar. Pac. 146, ἐκείνω τήρει, μὴ σφαλεῖς καταρρυῆς ἐντεῦθεν, viz. ἀπὸ τοῦ καθάρου.

685. ἐπὶ πολλὰ. The point of the simile lies in the several ships' decks

to which he passed in turn,—the rapid change of position implied in ἀμείβεται.

691. ἔθνος. The accusative depends on ἐπὶ, in the sense of ἐπελθεῖν τινά. Spitzner compares xx. 461, ἄμφω ἐφορμηθεῖς.—ἔθνος, cf. ii. 459, ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά, and for the next verse, *ibid.* 467. The attack of eagles upon swans is familiar to many from a celebrated picture of Landseer's, though critics are not wanting who deny its truthfulness to nature.

694. ὤσεν, an obscure passage. Aristarchus, says the Schol. Ven., read ὤσεν, and not ὤρσεν. The latter is given in some copies, and retained by Heyne. It obviously suits ὥτρυνε in the next line; but ὤσεν is more consistent with ὤπισθεν than ὤρσεν would be: Zeus thrust him forward from behind, and at the same time urged his people to fight. The 'mighty hand' may be supposed to be invisible. The epithet, taken literally, introduces the strange and far-fetched image of a huge hand reaching from heaven to earth, as the Schol. Vict. observes.

696—725. The fight at the ships continues to rage, and each party resolves not to yield. Hector seizes the ship of

φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ, ὡς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοιισιν οὐδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπέκ κακοῦ ἀλλ' ὀλέεσθαι, 700
 Τρῶσιν δ' ἐέλλπετο θυμὸς ἐνὶ στήθεσσι ἐκάστου
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.
 οἳ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
 Ἔκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
 εἰς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῶές τε
 δῆρουν ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε
 τόξων αἰκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες, 710
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα

Protesilaus by the stern, and calls for fire, declaring that now Zeus has delivered the fleet into his hands.

700. φεύξεσθαι, viz. if their fleet was destroyed. Cf. sup. 504.

703. ἐφέστασαν, a shortened form of the pluperfect. The sense is either ἐπέκειντο, as Mr. Trollope explains it, or 'they stood by each other,' in which case οἳ μὲν means the Greeks. Lord Derby, "So minded each, opposed in arms they stood." Cf. inf. 710.

706. οὐδ' αὖτις. Here there is a clear allusion to the story told in the older epics, that Protesilaus was killed, as the oracle had foretold to the first who should leap upon the Trojan soil. See ii. 702. The tale seems to have arisen from a fancied etymology of the name from πρῶτος ἄλλεσθαι. The ship of this hero, and its position, are mentioned in xiii. 681. It was first seized by Hector, because it stood first and highest on the shore.

707. τοῦ περ δῆ. 'It was about (i. e. for the possession of) his ship then that the Greeks and the Trojans made havoc of each other in close conflict.'—δῆρουν, 'hacked away at,' as we say; cf. xii. 425. —τοί γε, as οἳ γε below, and perhaps οἳ μὲν sup. 703, means both sides. They

did not wait for the discharges of darts and arrows, but they charged at once with equal determination, and fought hand to hand.—αἰκὰς, ὄρμας, a word ἄπαξ εἰρημένον in Homer. Compare the compound πολυδίξ.—ἀμφὶς, which Buttman (Lexil. p. 99) with the Schol. Lips. explains χωρὶς ἀλλήλων, may equally well mean 'on both sides.'

711. ἀξίνησι. See xiii. 612. Both this and the next verse were rejected by the Alexandrine critics. Whether swords and battle-axes are among the oldest forms of Greek armature, is an important and interesting question, to be determined perhaps by a careful examination of the earliest vase-paintings.

713. μελάνδετα, 'with black mounting,' or hilt. This word is not elsewhere found in Homer. Aeschylus has μελάνδετον ξίφος, Theb. 43.—ἀπ' ὤμων, when the hand and arm that held it had been cut off at the shoulder. Schol. Ven. τῶν ὤμων κοπτομένων τοῖς πελέκεσι καὶ τῶν καρπῶν σὺν τοῖς ξίφεσι. And this seems the most probable sense. Mr. Trollope suggests that a more general word, as τεύχεα, is implied. Heyne, "ensus humeris thorace munitis infictos et fractos aut resiliens in terram decidere."

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον ἄλλα δ' ἀπ' ὤμων
ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715

Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐκὶ μεθίη
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν
“οὔσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν.
νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
νῆας ἐλείναι αἰ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων
οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσι
αὐτόν τ' ἰσχανάασκον ἐρητύοντό τε λαόν.
ἀλλ' εἰ δὴ ῥα τότε βλάπτει φρένας εὐρύτοπα Ζεὺς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725

ὧς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
ἀλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
θρῆνυν ἐφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς εἴσης.

716. Nearly the same verse occurs in xvi. 762, Ἔκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν κ.τ.λ., and it shows clearly that Doederlein is wrong in construing πρύμνηθεν with κέλευε, ‘de puppi exhortabatur.’ The sense is, ‘when he had got hold of it (the ship) by the stern.’ The adverb represents the genitive, as in Soph. Trach. 938, πλευρόθεν πλευρὰν παρὲς ἔκειτο, i. e. ἐκ πλευρῶν, ‘with his side by her side.’

717. ἄφλαστον. The raised *fan-tail* ornament (*aplustre*) or termination of the stern, ἀκροστόλιον, νηὸς ἄκρα κόρυμβα, ix. 241. Apoll. Rhod. i. 1089, ἴξε δ' ὕπερθε νηῖου ἀφλάστοιο μετήγορος ἄϊσσα. This passage remarkably resembles the anecdote about Cynaegirus in Herod. vi. 114, who ἐπιλαβόμενος τῶν ἀφλάστων νηὸς, τὴν χεῖρα ἀποκοπεὶς πελέκει πίπτει. The coincidence is the more close, because in both passages the chopping off of hands with an axe is mentioned.

718. οὔσετε, an epic aorist. See iii. 103.—αὐτήν, Schol. Vict. ἅμα γὰρ τῇ κραυγῇ καὶ δέος γίνεται τοῖς πολέμοις.

719. πάντων ἄξιον, “diem, qui compensat omnia,” Heyne, i. e. πάντων πόνων ἀντάξιον. Schol. Ven. πάντων τῶν τοληθέντων εἰς ἡμᾶς ἄξιαν ἀμοιβὴν παρέσχευ ἡμῖν ὁ Ζεὺς πρὸς τὸ ἐλείναι τὰς ναῦς.

720. θεῶν ἀέκητι, *diis invisae*.

721. γερόντων, the seniors, δημο-

γερόντων perhaps, who had restrained the rash ardour of Hector. But the Schol. Lips. says, τὸ ἴδιον ἀσθενὲς τοῖς γέροισι περιάπτει· οὐ γὰρ ἠθελεν ἐξιέναι δι' Ἀχιλλέα.

725. ἀνώγει, a secondary present formed from ἄνωγα, like πεφύκω, δεδοίκω, πεπλήγω, &c. Hence ἀνώγοιμι in xix. 206.

726—746. Ajax is compelled to retire from the deck of his ship, but keeps off the Trojans from a higher platform on the stern, and exhorts the Greeks to save the fleet, as their sole means of return. Each Trojan, as he brings fire, is struck down by Ajax with his lance.

729. θρῆνυν. Perhaps the raised platform or bench on which the steersman stood; the σέλμα σεμνὸν of Aesch. Ag. 183. Ajax withdrew from the thick of the fray, and mounted the after-deck, raised seven feet above the ἴκρια, so as to be out of reach of the swords and axes. Some interpret θρῆνυς the ‘rower’s bench,’ the θράνος of the Attics, and suppose that the middle of the ship is meant. Heyne even thinks that he made descent rather than an ascent, viz. into the hold, “ad medium usque corporis partem tectus navis latere.” The Schol. Ven. mentions other opinions, e.g. a frame or table supporting the mast, the ἀναβάθρα, or board for passing from ship to ship,

ἔνθ' ἄρ' ὃ γ' ἐστήκει δεδοκμημένος, ἔγχχει δ' αἰεὶ 730
 Τρώας ἄμννε νεῶν, ὅς τις φέροι ἀκάματον πῦρ.
 αἰεὶ δὲ σμερδνὸν βοῶων Δαναοῖσι κέλευεν.

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 ἦέ τινας φαμεν εἶναι ἀοσσητήρας ὀπίσσω, 735

ἦέ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
 οὐ μὴν τι σχεδὸν ἐστι πόλις πύργοις ἀραρυῖα,
 ἧ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 πόντω κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἴης· 740
 τῶ ἐν χερσὶ φόως, οὐ μειλιχίη πολέμοιο.”

ἦ, καὶ μαιμώνων ἔφεπ' ἔγχχει ὄξυόεντι.
 ὅς τις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιο
 σὺν πυρὶ κηλείῳ, χάριν Ἐκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχχει μακρῶ. 745
 δώδεκα δὲ προπάραιθε νεῶν αὐτοσχεδὸν οὔτα.

and the foot-rest for the steersman, in which last sense Mr. Hayman explains it (Appendix F to *Od.*, vol. i. p. cviii). He says, however (p. cix), “it is more likely that some greater elevation, where the side-bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft.” If height and not length (as in *ἄξονα ἐπταπόδην*, in Hes. *Opp.* 424) is meant by the epithet, the raised seat at the stern must be described rather than the rowers' benches.

730. *δεδοκμηένος*, ἀντὶ τοῦ *δοκεῖων*, ἐπιτηρῶν, Schol. Ven., who remarks on this singular use of the perfect passive in a dependent sense. It occurs in Hes. *Scut.* 214, ἥστο ἀνὴρ ἄλιεὺς δεδοκμηένος. It is referred by some to *δέχομαι* rather than to *δοκέω*. Compare, however, *προσδοκῶν* and *δοκεῶν*, which relate to some expected or fancied arrival.

731. *Τρώας ἄμννε*. Soph. *Aj.* 1275, ἐν τροπῇ δορὸς ἐρρύσατ' ἐλθὼν μόνους, ἀμφὶ μὲν νεῶν ἀκροισιν ἤδη ναυτικοῖς ἐδωλοῖς πυρὸς φλέγοντος. This account differs somewhat from our text of Homer. In xvi. 122, the ship is only fired after Ajax had retreated.—For *ἀμύνειν νηῶν* see xiii. 110.

735. *ἀοσσητήρας*. See on 254 sup.—*ἀρειον*, ‘better (stronger) than the present one.’ Not to be confounded, as

Spitzner says, with the ‘*Martius murus*’ of iv. 407. Heyne takes it in the latter sense, less correctly, *ἀρήιον* being the epic adjective.

738. *ἑτεραλκέα*, a host who can turn victory to the other side; cf. vii. 26. Some explained it, ‘who can give us new vigour’ (Schol. Lips.).—ἀλλὰ γὰρ κ.τ.λ. (‘I would that we had!) but in fact, in the plain of the close-mailed Trojans, camped on the verge of the sea, we are stationed (or, idly waiting) far from our country. Wherefore in prowess of hand is our hope of safety, not in gentle (or merciful) fighting.’—*κεκλιμένοι*, cf. v. 709.—*φόως*, sc. *σωτηρίας*, viii. 282. Schol. Ven. *διόπερ ἐν χερσὶν ἡ σωτηρία, προσήνεια δὲ οὐκ ἔστι πολέμου οἰκεία*.

742. *μαιμώνων*, with furious action, rushing violently to and fro.—*ἔφεπε*, here used absolutely; exerted himself, *se agebat*.—*ἐφέπειν τινα* is *alicui instare*, xi. 177; xx. 357 (Spitzner).

744. *κηλείῳ* (root *καF*, *καίω*), see on viii. 217. This line seems weak, and may well be an interpolation. ‘To oblige Hector who had urged him to it,’ is a strange expression; nor does it seem possible to take *χάριν* as the object of *ὀτρύναντος*. It was enough to have said, ‘whoever of the Trojans bore down upon the ships, was met and wounded by the long lance of Ajax.’

ΙΛΙΑΔΟΣ

Π.

ὣς οἱ μὲν περὶ νηὸς ἔυσσέλμοιο μάχοντο·
Πάτροκλος δ' Ἀχιλλῆι παράστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἧ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ὤκτειρε ποδάρκης δῖος Ἀχιλλεύς, 5
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
“τίπτε δεδάκρυσαι, Πατρόκλεες, ἧύτε κούρη
νηπίη, ἧ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἰανοῦ ἀπτομένη, καὶ τ' ἔσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέρκεται ὄφρ' ἀνέληται· 10
τῆ ἵκελος Πάτροκλε τέρεν κατὰ δάκρυον εἴβεις.
ἦέ τι Μυρμιδόνεσσι πιφαύσκεαι ἦ ἐμοὶ αὐτῶ;

This book was inscribed Πατρόκλεια. It is long, and full of stirring interest; the request of Patroclus to be allowed to try and retrieve the Grecian fortunes,—the consent of Achilles, who lends his own arms and horses,—the deeds of valour and the fatal termination of the fight, by the adverse power of Apollo,—the death of Sarpedon, and his translation to Lycia,—all these incidents combine in a drama of mixed chivalry and pathos of the highest kind.

1—19. Patroclus comes in tears to Achilles, who inquires, not without irony, the cause of his grief.

2. Πάτροκλος. He had been sent by the advice of Nestor, xi. 791 and 839, to ask the permission of Achilles to join the fight, if that hero should still persist in withholding his aid. See also xv. 401, where he is attending the wounded Eurypylos in his tent.—ὥστε κρήνη κ.τ.λ.,

see ix. 14, 15, where the same lines are applied to Agamemnon.

7. δεδάκρυσαι, 'why are you bathed in tears?' Cf. xxii. 491, δεδάκρυνται δὲ παρειαί. Aesch. Cho. 457, ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.

8. ἅμα μητρὶ, i. e. in her mother's hand. A child thus having to run, to keep up with the mother's step, soon becomes tired, and cries to be lifted up, tugging at her dress, and so detaining her though in a hurry (*quamvis festinantem*, Doed.). For εἰανοῦ, here used as a substantive, see on iii. 385, where it is contended that Buttman wrongly distinguishes it from εἰανός, the root of both being *ἔεισ*, *ves-tire*.

10. ὕφρα, Schol. Lips. ἕως· προσλιπαροῦσι γὰρ (sc. οἱ νήπιοι) ἄχρις ἂν οὐ βούλονται τύχωσιν.

12. πιφαύσκεαι, 'have you ought to tell,'—a reduplicated form of φαίνω (φαF,

ἦέ τι ν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
 ζῶειν μὴν ἔτι φασι Μενοίτιον Ἄκτορος υἱόν,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν, 15
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
 νηυσὶν ἔπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς ;
 ἐξαύδα, μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω."

τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεες ἵππεῦ,
 "ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 21
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστῶ.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε' ἀκειόμενοι σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 μὴ ἐμέ γ' οἶν οὐτός γε λάβοι χόλος ὄν σὺ φύλασσεις,
 αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ, 31
 εἴ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης ;
 ἤγλαές, οὐκ ἄρα σοί γε πατὴρ ἦν ἵπποτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα

fari, φημί). See x. 202. Schol. Ven. *εἰρωνευόμενος δὲ ταῦτά φησιν ἐπίσταται γὰρ περὶ οὐ κλαίει, καὶ τελευταῖον τοῦτο ἐπιφέρει, ἦε σύ γ' Ἀργείων κ.τ.λ.*

14, 15. ζῶειν κ.τ.λ. Surely each of our fathers is still alive.—Ἄκτορος, see Pind. Ol. ix. 69.

17. ὀλοφύρεαι has a slight irony. Achilles pretends that his friend cannot grieve for the Greeks who are perishing solely through their own fault, i. e. because Agamemnon has offended him. See i. 10, ὀλέκοντο δὲ λαοί.

20—45. Patroclus deprecates the wrath of his chief, and explains the position of affairs, entreating him to remit his anger, or at least to let *him* go into the field, as a last resource to save the Greeks. And he reproaches him with some severity for his cruel and unfeeling behaviour.

22. μὴ νεμέσα, 'be not vexed with me;' *κλαίοντί μοι μὴ μέμφου*, Schol. Lips.

Some incorrectly explain, 'do not continue your resentment against Agamemnon.'—βεβίηκεν, see x. 145, where the same verse occurs.

23—27. These lines occurred before, xi. 658 seqq. See also xiv. 29.

29. ἔπλευ, ἔσσι, see i. 418.—ἀμήχανος, a man hard to deal with, *χαλεπός*, as in x. 167; xv. 4.

31. αἰναρέτη, like ὑπαγόρη, a somewhat irregular form, retaining the inflexion of the feminine noun. As the vocative of αἰναρέτης it would be αἰνάρετᾶ. Schol. *εἰς αἶνον χρώμενε τῇ ἀρετῇ, εἰς ὄλεθρον, οὐκ εἰς σωτηρίαν*. Hesych. *ἐπὶ κακῶ τῆν ἀρετὴν κεκτημένε*. "Quoniam saevam pertinaciam Achilles miscet egregia virtute," Doederlein. "Male fortis, quae tui posteris erit utilitas, si ne ab Achaeis quidem perniciem funestam defendes?" Spitzner.

34. γλαυκὴ, 'the gleaming or *glistening*

πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῆσι θεοπροπίνην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον
 Μυρμιδόνων, εἴ κέν τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὤμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 εἴ κ' ἐμὲ σοὶ ἴσκόντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἱὲς Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῆ
 ὤσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων." 45
 ὧς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
 οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ' ὀχθῆσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
 " ὦ μοι, διογενὲς Πατρόκλεες, οἶον ἔειπες.
 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα οἶδα, 50
 οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
 αἰνὸν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
 κούρην ἣν ἄρα μοι γέρας ἔξελον υἱὲς Ἀχαιῶν,

sea.' The Schol. Ven. remarks that in this passage alone Homer has applied the word as an epithet to *θάλασσα*, though Hesiod uses it as a substantive (Theog. 441, *γλαυκὴν δυσπέμφελον*),— he might have added, as Homer uses *τραφερὴ* and *ὕγρη*. See on xiv. 308.

36—45. Very nearly the same verses occur in xi. 794. Patroclus now prefers the request directly in the very terms there suggested by Nestor.

41. *ἴσκοντες*, 'likening.' Cf. inf. 281. This is modestly put; he trusts to an assumed appearance more than to his own valour.

46—100. The reply of Achilles. He cannot forgive the wrong done him by Agamemnon, but he will so far retract his former threats as to lend his friend his armour and give him the command of the Myrmidons. The successes of the

Trojans he characteristically attributes to his own absence and that of Diomedes. He charges Patroclus to return as soon as he has repelled the Trojans from the fleet, and not on any account to pursue them too far towards the city.

50. *ἣν τινα οἶδα*, Lat. *quam sciam*. Hence in 36 the existence of some oracle, different from that in ix. 410 seqq., was only conjectural on the part of Patroclus.

53. *τὸν ὁμοῖον*, one equal to himself. This was the sore point to his pride; see i. 149 seqq. Schol. Lips. *μέτριον δέ, τὸ μὴ φάναι κρείσσονα, ἀλλ' ὁμοῖον*.—*ἀμέρσαι*, Hesych. *ἀποστερῆσαι, συλλῆσαι*. Schol. *μέρους στερῆσαι*.—*ὃ τε, ὃς ἂν*, 'who may chance to stand first in power, but not in merit,' *ἀξιώματι*.

55. *τὸ, τοῦτο*, viz. the ingratitude of Agamemnon.—*ἐπεὶ πάθον, κ.τ.λ.*, see ix. 321.

δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν ἐντείχεα πέρσας,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πως ἦν 60
 ἄσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἦ τοι ἔφην γε
 οὐ πρὶν μνηθμόν καταπαυσέμεν, ἀλλ' ὅπότε ἂν δῆ
 νῆας ἐμὰς ἀφίκηται ἀντὶ τε πτόλεμός τε.
 τὴν δ' ὤμοιμν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπολέμοισι μάχεσθαι, 65
 εἰ δὲ κνάνεον Τρώων νέφος ἀμφιβέβηκεν
 νηυσὶν ἐπικρατέως, οἳ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι. Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσοισι μέτωπον 70
 ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλους

57. πόλιν, viz. Lyrnessus, ii. 690.—
 ἄψ ἔλετο, has taken back for himself.
 ix. 335, ἐμεῦ δ' ἀπὸ μόνου Ἀχαιῶν εἴλετ',
 ἔχει δ' ἄλοχον θυμαρέα.—μετανάστην, see
 ix. 618.—ὡς εἰ, scil. ἀφέλοιτο.

60. προτετύχθαι, a formula occurring
 elsewhere in the speeches of Achilles,
 e. g. xviii. 112; xix. 65, and correspond-
 ing to our saying "let by-gones be by-
 gones," οὐ χρὴ μνησικακῆσαι.—ἦν, like
 ἦν ἄρα, 'well! one can't be angry at
 heart for ever. I did indeed say (viz. ix.
 650 seqq.) that I would bring my ill-
 temper to an end, only when the shout
 and the fight had reached my own gal-
 leys.' Mr. Trollope says, "the construc-
 tion is, οὐ πως ἦν ἐνὶ φρεσὶν ἄσπερχές
 κεχολῶσθαι, i. e. it was not my inten-
 tion never to lay aside my anger."—
 ἄσπερχές, 'that which needs not to be
 hastened on,' i. e. which is naturally
 hasty or active. See xviii. 556.

64. τὴν. See v. 485. 'Do you then
 take my armour and put it on your
 shoulders, and take the command of the
 war-loving Myrmidons for the fight,' lit.
 that they may fight.—εἰ δὲ, 'if really,
 as you say, a sable cloud (i. e. dark host)
 of Trojans has invested the ships, with
 firm resolve to conquer, and they, the
 Argives, are lying close on the sea-strand,
 while the share of space they still hold is
 a scanty one, and the whole city of the
 Trojans has advanced against them, full
 of confidence, (and no wonder;) for they

do not now see the front of my helmet
 gleaming near them. No! if they did,
 soon methinks would they fill with their
 dead the very watercourses in their
 flight, if that chief of ours, Agamemnon,
 did but feel kindly towards me; but
 now they beset our hosts on every side.'
 The whole of this and the following pas-
 sage is remarkably fine. The hero seems
 to pour out his whole soul in the cause,
 and his struggle between pride and pa-
 triotism is admirably expressed.

68. κεκλίεται. Cf. xv. 740, πόντω κελι-
 μένοι. Schol. Ven. προσανάκεινται καὶ
 περικλείονται τῷ τῆς θαλάσσης αἰγιαλῷ.
 The sense is, that they are hemmed into
 a narrow space or strip of shore, and
 cannot move from it; and that even
 that space is gradually being contracted
 (ἔτι ἔχοντες).—πόλις, Scholl. τὸ πλῆθος
 τῶν Τρώων, οἳ πολῖται. He supposes, or
 pretends to suppose, that the whole body
 of the citizens have advanced up to the
 ships (ἐπιβεβηκέναι τῷ ναυστάμῳ, Schol.
 Vict.).

71. ἐναύλους. Schol. Lips. ἐναυλοὶ, τὰ
 ἐν ὕρεσι κοιλώματα· οἳ δὲ, ἐναύλους τοὺς
 παρὰ τὴν τάφρον τόπους, ἐνθα ἐστρατο-
 πεδεύοντο οἱ Τρῶες. οἳ δὲ τοὺς ἀγροὺς, οἳ
 δὲ στενὰς διώρυχας· αὐλὸς γὰρ πᾶν τὸ
 στενὸν καὶ βαθὺ καὶ ἐπίμηκες. In the
 first of these meanings the word is used
 in xxi. 283, ὅν βρά τ' ἐναυλος ἀποέρση
 χειμῶνι περῶντα.

πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδείδῃ Διομήδεος ἐν παλάμῃσιν
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι, 75
 οὐδέ πω Ἀτρεΐδῃ οὐδὲ ἔκλινον αὐδήσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο
 Τρωσὶ κελεύοντος περιάγνυται, οἳ δ' ἀλαλητῶ
 πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιοῦς.
 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
 πείθεο δ' ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείῳ,
 ὧς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἳ περικαλλέα κούρην 85
 ἄψ' ἀπονάσσωσιν, προτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι

75. *μαίνεται*. See on viii. 111. Gladstone, "Studies," iii. p. 108. This appears to have reference to the boast of Diomede in ix. 708, that Achilles' ill-temper is of no consequence, for that he will fight without him.

77. Ἔκτορος κ.τ.λ. 'Only (the voice) of Hector—the dreaded *man-killer*, echoes on all sides.' Doederlein well compares Hes. Scut. 279, *περὶ δέ σφισι ἄγνυτο ἦχώ*.

81. *ἐπικρατέως*, 'resolved to conquer.'—*μὴ δὴ*, perhaps directly prohibitive, as the Schol. Ven. suggests; 'let them not burn the ships with fire.' For the genitive see on vii. 410.

83. *ὧς*, i. e. *ὧς ἂν*, lit. 'accordingly as I may set in your mind the way in which I would have my orders carried out.' Whether the motives of the following advice were jealousy of Patroclus doing too much (*βασκανία*), or fear for his life and regard for his safety (*φιλεταιρία*), was disputed by the old commentators, who with some justice remark that 'getting back the girl' was not very dignified (*ἀπρεπές καὶ τὸ παλλακίδος καὶ δῶρων μεμνήσθαι*). It may however be fairly replied, that Achilles had a prophetic misgiving of his friend's fate; and also that he insists on the restoration of Briseis, not less as the reparation of a wrong than as a possession which he values for its own sake.

85. *οἳ, οὗτοι*, viz. the Danai. "Scilicet hoc ipsum laudī cessurum erat Achilli, si Myrmidones ab amico educti statim rem erant restitutori," Heyne.—*ἀπονάσσωσιν*, 'restore her to my home,' i. e. tent. From *ἀποναίω*, as in ii. 629. The transitive aorist *νάσσα* occurs also Od. iv. 174. Doederlein contends that *ἀπονάσσαι* is rather *abducere*, and observes that Achilles was more anxious that she should be taken from Agamemnon than that she should return to him. Bekker (ed. 2) gives *ἀποδάσσωσιν* (*ἀποδαίω*), apparently from conjecture.—Mr. Grote remarks, that this passage is inconsistent with ix. 604, where the restoration of the girl and the offer of the gifts had been made to, and formally refused by, Achilles. The fact however is, that what Achilles really requires is apology and submission, not presents. See on this passage Col. Mure, Hist. Lit. i. p. 310. On receiving such apology, but not otherwise, he will consent to take back the girl and to accept the presents as a reparation for the wrong.

87. *ἐλάσας, ἀπελάσας Τρῶας*.—*ἰέναι*, in the imperative sense. This is part of the *μύθου τέλος*, sup. 83. "Nec enim debellari vult Achilles Trojanos, ac ne oppugnari quidem urbem eorum, xvii. 405, sed adigi tantum Achivos ut sibi satisficiant." Doederlein. See also xviii. 14.

δώη κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἑρῆς,
 μὴ σὺ γ' ἀνευθεν ἐμείο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοποτόμοισιν· ἀτιμότερον δέ με θήσεις. 90

μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημοτῆτι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰεγενεταῶν
 ἐμβήη· μάλα τούς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι ἐπὴν φάος ἐν νήεσσιν 95
 θήγῃ, τοὺς δέ τ' ἔαν πεδίον κάτα δηριάασθαι.

[εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦ,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασιν,
 μήτε τις Ἀργείων, νῶιν δ' ἐκδύμεν ὄλεθρον,
 ὄφρ' οἴοι Τροίης ἱερὰ κρήδεμνα λύωμεν.''] 100

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν.
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοί
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105

89. λιλαίεσθαι, φιλοτιμείσθαι. Do not be led on, by glory won, i. e. by having saved the fleet, to disport yourself in a general onslaught; to do this, instead of bringing τιμῆ, honour reflected on myself by the prowess of my friend, you will bring me discredit by being defeated and by losing my armour; or, as Heyne explains it, because the Greeks will think that, as you have shown such valour, they can do without me.

91. ἐπαγαλλόμενος, revelling in the delight of war. A forcible word, but hardly of the archaic dialect.—ἐναιρόμενος, as ἐνήρατο in v. 43.

93. τις θεῶν, viz. Apollo, inf. 788.

94. ἐμβήη. Formed either from the digamma (ἐμβέφη), or by inserting the η after the contraction, ἐμβῆη. The sense of this word here is unusual and remarkable. Schol. Lips. ἐμποδῶν στῆ, ἐναντίως σοι τῆ βάσει χρήσεται. ἦτοι ἐναντιωθῆ σοι εἰς πάλην. It is likely that the figure is taken from planting the foot to grapple with an adversary in a wrestling-match.—φάος, sc. σωτηρίας, as frequently.

97—100. These verses were ejected by the Alexandrine critics, and they seem

indefensible, though Heyne and Trollope accept them. Whether ἐκδύμεν is for ἐκδύοιμεν or ἐκδύωμεν, or ἐκδύμεν should be read for ἐκδύμεναι (in which case the dative νῶιν will depend on δότε implied), was a disputed point. Compare ζενγύμεν, inf. 145. The sentiment, 'may we alone survive to take Troy,' had reference, as the Schol. Ven. says, to the tradition that Achilles regarded Patroclus in the light of a favourite (which was the statement of Aeschylus, Plato, Symp. p. 180, A).

101—123. The narrative reverts to the events at the end of lib. xv. Ajax at length is compelled to give in through sheer weariness. The Muse is invoked to say how the fleet was first fired in consequence of the head of Ajax' lance being struck off by Hector's sword.

103. δάμνα. See xiv. 199.—νόος, xv. 242.

105. βάλλετο. To avoid the repetition some read τύπτετο, of which however Aristarchus disapproved (Schol. Ven.).—φάλαρα, the head-gear generally, perhaps (root φαλ, as in φάλος). The Schol. Ven. says they were μικρὰ ἀσπίδίσκια, small plates added for ornament to the helm.

καὶ φάλαρ' εὐποίηθ'. ὃ δ' ἀριστερὸν ὤμον ἔκαμνεν
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδὲ δύναντο
 ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι, καὶ δέ οἱ ἰδρώς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι· πάντη δὲ κακὸν κακῷ ἐστήρικτο.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἔκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
 πλήξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115
 ἀντικρὺς δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.

γυνὴ δ' Αἴας κατὰ θυμὸν ἀμύμονα ρίγησέν τε
 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδέ' ἔκειρεν 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἴψα κατ' ἀσβέστη κέχυτο φλόξ.

ὧς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεύς

Spitzner gives *καὶ φάλαρα*, which was the reading of Aristarchus, according to the same authority.

108. ἀμφ' αὐτῷ. Supply *μαχόμενοι*, or *πόνον ἔχοντες*.—*πελεμίξαι*, to thrust from his station (on the *θρήνυς*, xv. 729).—*ἐρείδοντες*, 'tilting at him,' i. e. throwing all their weight and force into the effort to dislodge him. Cf. Pind. Ol. ix. 32, *ἤρειδόν τέ μιν ἀργυρέω τόξω πελεμίζων* (vulg. *πολεμίζων*). See also on xvii. 48.

111. ἐστήρικτο. Lit. 'every where (or on all sides) toil on toil was fixed for him,' or still more literally, perhaps, 'toil was supported by toil,' as if propped up and not allowed to depart.

112. ἔσπετε κ.τ.λ. See on ii. 484.

115. *καυλόν*, the end or neck of the spear where it joins the pointed head.

116. τὸ μὲν, the *δόρυ*, or rather the *ἔγχος* implied. 'That indeed Ajax still brandished in his hands, but in vain, for 'twas but a headless lance, since far from it the bronze point had fallen with a ringing sound upon the earth.'

119. *ρίγησεν*, as Doederlein observes,

may govern *ἔργα*, as *ρίγησεν πόλεμον*, v. 351. Usually it is taken *in parenthesis*.

120. ἐπὶ—ἔκειρεν. See viii. 7; xv. 467; also *ib.* 731.

123. τῆς. The genitive depending on the *κατὰ* expresses the spread of the flames from the deck downwards. Mr. Trollope is clearly wrong in saying "the construction is *αἴψα δὲ φλόξ ἀσβέστη κατακέχυτο διὰ τῆς νῆος*." Schol. Lips. *ὡς ἐπὶ ὕγρου καταχυθέντος ἐμφαντικῶς τῷ ῥήματι χρῆται διὰ τὸ τάχος καὶ τὴν ὀρμὴν τῆς τοῦ πυρὸς διαδόσεως*.—*ἀσβέστη*, *δυσκατάσβεστος*, *id.* See inf. 294. In Soph. Aj. 1276, it is Ajax, not Patroclus, who repels the Trojans at this crisis. *Τίς ταῦτ' ἀπέπειρεν; οὐχ ὁ δῶν τάδ' ἦν ὕδε; The event of the defeat of Ajax is here made the turning-point of Achilles' resolution to assist. With Sophocles, the resistance of Ajax is effectual.*

124—154. Achilles at this moment sees the burning ship. He determines to act, and bids Patroclus go and save the fleet. That hero accordingly dons the armour and takes in hand the immortal steeds of Achilles.

μηρῶ πληξάμενος Πατροκλῆα προσέειπεν 125
 “ ὄρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηίοιο ἰωήν.
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται.
 δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

ὧς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῶ.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 131
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρειν.

ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.

ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγεν, 145

126. ὄρσεο. ‘Rise,’ i. e. for the moment has come (see ix. 653) when I promised to lend aid.—ἵπποκέλευθε, inf. 584. 839, ἱπποδιῶκτα, one who pursues his way with a war-chariot.—ἰωήν, the rushing force of the fire. See on x. 139; xi. 308.—μὴ δὴ κ.τ.λ. For the motive alleged see Mure, Hist. Lit. i. p. 285.

129. For the subjunctive with κεν cf. i. 184, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπαρῆον.

131—133. These lines occurred in iii. 330—333. The passage following is interesting as describing the precise order in which the several pieces of armour, offensive and defensive, were taken up by an ὅπλατης. See also xix. 369.

134. ἀστερόεντα, spangled with stars, or perhaps, glittering like a star.—Αἰακίδαο, viz. the arms of Peleus, which had been given him by the gods on his marriage with Thetis.

137—139. Similar verses occur xi. 41—43.

142, 143. There is a play on πῆλαι and Πηλιάδα, as in νῆας νηῆσαι, ix. 137 and 358. See Mure, Hist. Lit. ii. p. 50. There is a further play on the name Πηλεὺς implied in πατρὶ φίλῳ. Ἀχιλλεύς οἶος ἔπηλε Πηλιάδα μελίην, ἦν Πηλεὶ πόρε Χείρων ἐκ Πηλίου. In fact, the intention of the poet is to derive Πηλεὺς from πῆλαι, as Πρωτεσίλαος from πρῶτος ἄλλεσθαι. Pindar, Nem. iii. 33, γέγαθε Πηλεὺς ἔναξ ὑπέραλλον αἰχμὰν τεμῶν, which seems to indicate a somewhat different story. These verses occur again xix. 388—391.

145. ζευγνύμεν, for ζευγνύμεναι. See sup. 99. Such a form appears defensible only if shortened from ζευγνύειν, like δεικνύειν, a later form than δεικνύναι, Spitzner edits ζευγνύμεν'. Compare ῥηγνῦσι βέοντες, xvii. 751. Schol. Lips. ζῶντος Πατρόκλου οὐκ ἦν Αὐτομέδων ἠνίοχος Ἀχιλλέως, προπαρασκευάζει δὲ νῦν, ἴνα καὶ Ἀχιλεὺς αὐτῷ χρῆσθαι ἠνίοχῳ. Schol. Ven. Πάτροκλος μὲν

τὸν μετ' Ἀχιλλῆα ῥηξήνορα τῆε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχη ἐνι μείναι ὄμοκλήν.
 τῷ δὲ καὶ Ἀυτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῆσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρω ἀνέμῳ ἄρπυια Ποδάργη, 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἴη,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἦγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς,
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν. οἳ δὲ λύκοι ὧς 156
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἳ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήιον αἵματι φοινόν·

Ἀχιλλεύς ἠνίοχος, Πατρόκλου δὲ Ἀυτομέδων. See xix. 397.

148. τῷ δὲ καὶ, 'for him accordingly did Automedon put to the yoke the swift steeds.' "Jussus subducere etiam subducit," Doederlein.

150. Ζεφύρω. The notion was, that the offspring so conceived would be as swift as the parent wind. It was a prevailing idea, that pregnancy by *wind* or *spirit*, apart from contact with the male, was not impossible. Thus Epaphus was conceived from Io by the mere inspiration or breath of Zeus, ἐπίπνοια, Aesch. Suppl. 18. An egg produced without the male bird was ὦν ἀνεμιαῖον or ὑπηνέμιον, Ar. Aves, 695. Aristotle, the Schol. Lips. says, taught that mares μόνα ὅτε μὲν πρὸς νότον ὅτε δὲ πρὸς βορρᾶν ὧς ἐξ ἀνέμου κύουσιν (l. κυοῦσιν, and for μόνα, perhaps, τετραμμένα). This seems the source of Virgil's doctrine, Georg. iii. 274, "saepe sine ullis Conjugiis vento gravidae, mirabile dictu, diffugiunt, non, Eure, tuos, neque solis ad ortus, In Borean Caurumque, aut unde nigerrimus auster nascitur." The influence of the *west* wind in bringing forward the leaves and flowers of spring was extended to the impregnation of animals. See xx. 223; Gladstone, "Studies," vol. ii. p. 300.—ἄρπυια, a name embodying the idea of speed.

152. παρηορίησιν, the side-traces; see viii. 87.—πόλιν, viz. Thebes; see ii. 691.

154. ὃς καὶ κ.τ.λ. The horse Pedasus

(πηδᾶν, like *Pegasus* from πηγὸς, ix. 124) was so swift of foot, that he could keep up with the immortal steeds, Xanthus and Balius. So ἀκολουθεῖν τινὶ τρέχων, Ar. Aeh. 215.—ἀμύμονα, faultless in form, handsome.

155—167. While Patroclus looks after the car, Achilles himself arms his Myrmidons. Their savage delight at re-entering the conflict is compared to the eagerness of famished wolves, and is very finely described.

155. ἐποιχόμενος, visiting, going to and fro among them, as in v. 508.—σὺν τεύχεσιν, together with their shields; which, perhaps, had been piled or laid aside, and were now restored to them by their chief. Cf. xi. 49, σὺν τεύχεσι θωρηχθέντες.

156. λύκοι ὧς. Like all the similes from animal life in the Homeric poems, this shows observation and knowledge of nature. To describe such an action, the author must surely have seen it. The wolves have pulled down (ἐδήσαν) a 'huge antlered stag,' or ibex, and after devouring it with gory fangs, they rush off in a troop to a spring, and there lap with the tips of their slender tongues the water till it reddens; or perhaps dropping blood on the ground as they go. Hesych. δηώσαντες· πραιδεύσαντες, πορθήσαντες, καταπολεμήσαντες. The sense is, 'having caught and killed by tearing it.'

159. παρήιον. See iv. 142.—φοινόν, for

καί τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
 λάψοντες γλώσσησι ἀραιῆσι μελαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμός
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοιοῖοι Μυρμιδόνων ἠγήτορες ἠδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥώνοντ'. ἐν δ' ἄρα τοῖσιν ἀρήϊος ἴστατ' Ἀχιλλεύς,
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

πεντήκοντ' ἦσαν νῆες θοαὶ ἦσιν Ἀχιλλεύς
 ἐς Τροίην ἠγείτο διίφιλος· ἐν δὲ ἐκάστη
 πενήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι. 170
 πέντε δ' ἄρ' ἠγεμόνας ποιήσατο, τοῖς ἐπεποιθεῖν,
 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἤνασεν.
 τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,

φόνιον, by a common hyperthesis of the *i*, or, in other words, by the *y* sound in the termination.

160. ἀπὸ may be construed with λάψοντες, but perhaps it is better to follow the Schol. Lips. λάψοντες ἀπὸ τῆς κρήνης τὸ ἄκρον ὕδωρ· οὐ γὰρ καθιᾶσι τὴν γλῶσσαν εἰς τὸ ὕδωρ ὡς οἱ βόες. Mr. Newman, 'With slender-lolling tongues to lap the dusky-tinted water From off the surface.'

163. περιστένεται, 'is distended,' Trollope. So also Spitzner, "poeta lupos nimia cibi potusque copia obrutos dicit," and Schol. Ven. ἀντὶ τοῦ περιτείνεται, διὰ τὸ ἐμπλησθῆναι τοῦ αἵματος. But he also gives στενοχωρεῖται, comparing xxi. 220, στενόμενος νεκύεσσιν. So also Od. ix. 219, στείνοντο δὲ σηκοί. The idea of στείνεισθαι is, 'to be narrowed,' 'incommoded for room.' (Compare the Americanism 'crowded' for surfeited with food.) The true sense perhaps is, that though 'the belly is pinched in,' i. e. narrowed and as it were contracted at the flank, still there is room enough left to hold a mighty heart. Virgil says precisely the same about the bees, Georg. iv. 83, 'Ingentes animos angusto in pectore versant.' And this well explains the Aeschylean κοιλογάστορες λύκοι, Theb. 1035.

164. τοιοῖοι. He here applies to the generals and leaders of the Myrmidons a comparison which above (156) he had applied to the whole body.

166. ῥώνοντο, 'stepped briskly along.' So κνήμαι ῥώνοντο ἀραιαί, xviii. 411. αὐτοὶ δὲ πρυλῆες—ῥώνοντο.

167. ἵππους, here for ἵππητας.

168—209. An account of the Myrmidons, their number, their division into five regiments, and the history and parentage of each of the five chiefs. Achilles sends his men to the war, reminding them of their oft-expressed impatience while he remained inactive.

170. πενήκοντα. There were the same number of marines, ἐπιβάται, αὐτερέται, in the ships of Philoctetes, ii. 718. One can hardly doubt that this passage is founded on earlier epics describing the outfit of the expedition. See Gladstone, "Studies," vol. iii. p. 90. Those critics who thought the whole number of Myrmidons (2500) small, regarded the 'fifty on the benches' only as rowers, and supposed that the number of fighting men was not expressly stated. (So Aristarchus, according to Schol. Lips.) In this case ἐταῖροι would mean generally, 'who accompanied him to the war.'—ποιήσατο, 'he had appointed five men in whom he had trust to be their commanders' (like the Roman *decuriones* of cavalry).—σημαίνειν, 'to give orders,' cf. xiv. 85; xxi. 445.—μέγα κρατέων, with supreme or superior, i. e. kingly authority. Cf. i. 78; x. 32.

173. ἱῆς, μιᾶς, i. e. τῆς πρώτης. The word properly takes the *F*, or at least, the aspirate. See on iv. 437.

υἱὸς Σπερχειοῖο διπετέος ποταμοῖο,
 ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδώρη 175
 Σπερχειῶ ἀκάμαντι, γυνὴ θεῶ εὐνηθείσα,
 αὐτὰρ ἐπὶ κλησιν Βώρω Περιήρεος υἱῶ,
 ὅς ῥ' ἀναφανδὸν ὄπυιε, πορῶν ἀπερείσι' ἔεδνα.
 τῆς δ' ἐτέρης Ἐύδωρος ἀρήιος ἠγεμόνευεν,
 παρθένιος, τὸν ἔτικτε χορῶ καλὴ Πολυμήλη, 180
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεῖφόντης
 ἠράσατ', ὀφθαλμοῖσι ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
 αὐτίκα δ' εἰς ὑπερῶ ἀναβὰς παρελέξατο λάθρη
 Ἑρμείας ἀκάκῆτα, πόρεν δέ οἱ ἀγλαδὸν υἱόν 185
 Εὐδωρον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος εἰλείθνια
 ἐξάγαγεν πρὸ φώωσδε καὶ ἠελίου ἴδεν ἀγῆας,
 τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 ἠγάγετο πρὸς δῶματ', ἐπεὶ πόρε μυρὶ' ἔεδνα, 190
 τὸν δ' ὁ γέρον Φύλας ἠὺ τρέφειν ἠδ' ἀτίταλλεν,

174. *διπετέος*, descended from Zeus, i. e. from rain, or perhaps, from hidden or unknown sources. An epithet of the Nile, Od. iv. 477. The passage in Plaut. Trinum. 940 has evident reference to this: 'Ad caput amnis qui de caelo exoritur sub solio Jovis. Ch. Sub solio Jovis? Sy. Ita dico. Ch. E caelo? Sy. Atque e medio quidem. Ch. An etiam in caelum escendisti? Sy. Imo horiola advecti sumus Usque aqua advorsa per annum.' Compare inf. xvii. 263, and see on xxi. 2.

175. *Πηλῆος*. This chief (Menesthius) therefore was nephew to Achilles. Some of the ancient critics maintained that this Peleus was distinct from the father of Achilles,—an improbable fiction.

177. *ἐπὶ κλησιν*. In name she bare him to Borus, who was the putative father, and had wedded her openly. See a similar story in Pindar, Ol. ix. 60.

180. *παρθένιος, σκότιος*, vi. 24, the offspring of a first amour. Construe *χορῶ καλῇ* 'graceful in the dance,'—a simple but very poetical description, with which Doederlein compares *βοῆν ἀγαθὸς*.

182. *μέλπεσθαι* is 'to dance and sing.' See vii. 241.

184. *ὑπερῶν* is the upper chamber or bower where the maiden dwelt.—*ἀκάκῆτα*, a really archaic word, of which the meaning is not very clear; perhaps 'beneficent,' or 'non-harmer' (a euphemic title, like our 'Robin Goodfellow'). Compare *ἔριόνιος*. Schol. Ven. διὰ τὸ κακοῦ μηδεὺς παραίτιος γίνεσθαι. Doederlein refers it to *ἀκέισθαι*, so as to mean 'healer;' Heyne and others to a mountain in Arcadia. But Aeschylus has *ἄκακος*, Pers. 671.—*πόρεν οἱ*. Schol. Vict. Ἑρμῆς αὐτῇ ἀγαθὸν δῶρον ἔδωκε τὸν υἱόν διὸ καὶ Εὐδωρος. There is an allusion to the attribute of Hermes as the god of luck.

187. *μογοστόκος*. See on xi. 270.—*πρὸς*, adverbially, and precisely as we say 'had brought forth to the light.' Cf. xix. 118.

189. *τὴν μὲν*. This then was a case precisely like the last. In both cases the offspring was by a god, but was recognized as human by a subsequent open marriage with a mortal.—*Φύλας*, the father of Polymela, sup. 181.—*ὁ γέρον*, the article as in i. 33.—With the next verse compare Od. xiv. 381, ἦλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ μιν ἀμφαγάπαζον.

ἀμφαγαπαζόμενος ὡς εἴ τ' ἔδον υἷδν ἑόντα.
 τῆς δὲ τρίτης Πείσανδρος ἀρήιος ἡγεμόνευεν
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχει μάρνασθαι μετὰ Πηλεΐωνος ἑταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων Δαέρκεος υἷος ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεύς
 στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 "Μυρμιδόνες, μὴ τίς μοι ἀπειλάων λελαθέσθω 200
 ἄς ἐπὶ νηυσὶ θοῆσιν ἀπειλεῖτε Τρώεσσιν
 πάνθ' ὑπὸ μνηιθμόν, καί μ' ἠτιάσθε ἕκαστος.
 'σχέτλιε Πηλέος υἷέ, χόλω ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους.
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ρά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῶ.'
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράασθε·
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω."
 ὧς εἰπὼν ὄτρυνε μένος θυμόν τε ἑκάστου. 210
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.

195. ἑταῖρον, viz. Πάτροκλον.

199. κρατερὸν κ.τ.λ. See i. 25. The δὲ marks the apodosis.—ἀπειλάων, the loud boasts of what you would do, τῶν καυχησέων, Schol. The short speech of Achilles is in every way admirable. He reminds them of their former eagerness, when he himself was disposed to restrain it; nay, of their threats to return home if their chief continued his resentment. Now let them give full course to their long pent-up anger, and fight with bravery against the same Trojans whom they formerly assailed with mere words.

202. ὑπὸ, during the whole time of my anger; so in Thucydides ὑπὸ τοὺς αὐτοὺς χρόνους &c.—χόλω, the dative of the mode, as γάλακτι or τροφῇ. 'Surely your mother suckled you with bile.' Schol. Ven. ὑπερβολικῶς, οὐ γάλακτι, ἀλλὰ χολῇ. A strange phrase, to which it is difficult to suggest a parallel.

207. ἀγειρόμενοι, scil. ἐπὶ νηυσὶν sup. 201.—ἐβάζετε, 'you used reproachfully to say of me;' cf. λέγειν τινά τι, and ix.

58.—ἔης, a resolved form of the relative, like οὖν in ii. 325. This (if a genuine archaic word) seems an indication of the F in the relative.—ἐράασθε, cf. Theocr. ii. 149, ὡς ἄρα Δέλφει ἐράται.

210—248. The dense ranks of the Myrmidons are compared to the closely-fitted stones of a palace-wall. Conspicuous among them all are Patroclus and Automedon. Achilles makes a libation to Zeus from a precious goblet, with a prayer that his friend may succeed in his mission and return safe.

211. ἄρθεν, which Doederlein refers to εἶρειν, is a passive aorist from the root ἄρ, 'to fit,' of which ἀραρεῖν, both transitive and intransitive, are the reduplicated active aorists. Hesych. ἄρθεν· συνηρμόσθησαν. For the transitive ἀράρη cf. Od. v. 252, ἴκρια δὲ στήσας ἀραρῶν θαμέσι σταμίνεσσιν. By πυκνοὶ λίθοι, 'closely-set stones,' either squared stones, ἐν τομῇ ἐγγώνιοι, or the Cyclopean work of large and small irregularly laid, may be meant. Mr. Hayman thinks the

ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκνιοῖσι λίθοισιν
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλειύνω,
 ὧς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ
 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν 216
 νεύοντων, ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
 πάντων δὲ προπάροιθε δὴ ἀνέρε θωρήσοντο,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεύς
 βῆ ῥ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωγεν 221
 καλῆς δαιδαλέης, τὴν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
 χλαινάων τ' ἀνεμοσκεπέων οὐλῶν τε ταπήτων.
 ἔνθα δὲ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔ τέ τω σπένδεσκε θεῶν ὅτι μὴ Διὶ πατρί.
 τό ῥα τότε' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω
 πρῶτον, ἔπειτα δ' ἐνψ' ὕδατος καλῆσι ῥοῆσιν,
 νύψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον

latter, Append. to Odyssey, i. p. cxxii. The context shows that the smaller and less compactly built houses were liable to be blown down.

214. *κόρυθες*. Supply *κορύθεσσι*, as suggested by Doederlein.

215—217. For these lines see xiii. 131.

220. *πρόσθεν*, in front of them, *ἐν προμάχοις*, i. e. in the post of danger.

221. *χηλοῦ*, a chest. Cf. xxiv. 228, ἦ, καὶ φοριαμῶν ἐπιθήματα κάλ' ἀνέωγεν. — ἀπὸ, viz. ἀφελοῦσα πῶμα ἀνέωγε χηλόν. — ἄγεσθαι, the middle, perhaps, 'for him to take.' There was an ancient variant *ἰόντι*.

224. *οὔλος* is identical in sound and meaning with *woollen* (root *φειλ*, *εἴλειν*). See Lexil. in v.

227. *τέω, τινί*. See on xv. 491. 664. The Schol. Viet. remarks that the practice is rather that of a Pythagorean than a soldier. On the theory of late compilation this may be true. But the pouring a libation was always regarded by the Greeks as a peculiarly solemn act;

see Hes. Opp. 724. Sup. vi. 266. Eur. Ion 1190. Thuc. vi. 32.

228. *θεεῖω*, 'with sulphur.' "Caeremoniae causa, ante libationem," Doederlein. The original theory of libations, like that of blood-offerings, was to appease the ravening spirits below with food and drink. There was a mystical reason for using sulphur in purifications, viz. from its volcanic origin its connexion with Hades and the Earth-powers was inferred. Even the Romans used it, e. g. Tibullus, 'tactaque fumanti sulphuris balet ovis.' Propert. v. 8. 86, 'terque meum tetigit sulphuris igne caput.' Od. xxii. 481, *οἶσε θεεῖον, γρηῖθ, κακῶν ἄκος*. Theocor. xxiv. 95, *καθαρῶ δὲ πυρώσατε δῶμα θεεῖω*.

230. *ἀφύσσατο*, lit. 'drew for himself from the bowl,' viz. wine for filling the cup. In a royal *μέγαρον*, as in a chief-tain's tent, a wassail-bowl always stood ready filled for the purposes of hospitality and good cheer.

231. *μέσῳ ἔρκει*. Schol. Lips. *ἐπει*

οὐρανὸν εἰσανιδῶν Δία δ' οὐ λάθε τερπικέρανον.

“ Ζεὺ ἄνα Δωδωναίε Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοί
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. 235

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαδὸν Ἀχαιῶν
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ.

αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
ἀλλ' ἔταρον πέμπω πολέσιω μετὰ Μυρμιδόνεσσιν 240
μάρνασθαι τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,

θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ
εἴσεται ἢ ῥα καὶ οἶος ἐπίστηται πολεμίζειν
ἡμέτερος θεράπων, ἦ οἱ τότε χεῖρες ἄαπτοι
μαίνονθ' ὀππὸτ' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245

ἐν μέσῳ τοῦ οἴκου Ἐρκείου Δίδς βωμὸς ἴδρυται. In front of the tent we must suppose an enclosure, like the αὐλή of a palace; but there is no mention or hint of an altar.

232. οὐ λάθε, i. e. Ζεὺς ἤκουσεν αὐτοῦ.

234. Σελλοί. This word appears to be the same as “Ἴλλοι or Ἴελληνες, but to be the Pelasgic form of it; compare ποταμὸς Σελλήεις, ii. 659, and see Donaldson on the Fragments of Pindar, p. 340, and *New Cratylus*, § 92. Mr. Gladstone says (“*Juventus*,” p. 222), “These Helloi appear to represent the Hellenic race in its pre-Hellenic form.” This passage is a remarkable one; the language, it may be observed, is precisely such as an Asiatic poet would use, who personally knew nothing of Dodona, but was describing a traditional custom of the place. Achilles, as bred in Phthiotis, may well be supposed to have heard the fame of these wise men of the oak-woods, whom we may call ‘Druids’ if we please. They were an ascetic eastern, perhaps Indian race of priestly caste (the women being swarthy, πελειάι, whence the story of the πελειάδες, or talking doves of Dodona, in Herod. ii. 57), who submitted to voluntary hardships as the interpreters of their supreme god. The eastern custom of constantly washing the hands and the feet will account for the epithet ἀνιπτόποδες, as denoting a special exception to a practice. The passage in

Sophocles is well known, Trach. 1166, τῶν ὄρειων καὶ χαμαικοιτῶν Σελλῶν ἔλσος. The same people are alluded to by Euripides in a fragment of the Erechtheus, 355 Dind., ἐν ἀστρώτῳ πέδῳ εὐδοσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας. In Callim. Hymn. ad Del. 286, they are called γηλεχέες, ‘having their bed on the ground.’ See on this subject Gladstone, “*Studies*,” i. p. 106; “*Juventus Mundi*,” p. 222. Curtius, *Hist. Gr.* i. p. 104.

236—238. These lines are repeated from i. 452 seqq.

239. μενέω, *mansurus sum*, ‘intend to remain.’ For futures in -έω see on iii. 411.

243. ἦ ῥα, εἴτε. ‘Whether my squire knows how to fight even single-handed (i. e. without me), or then (only) his (Patroclus’) hands wage furious fight, when it chances that I go to the turmoil of the war-god.’ Heyne, rendering it *an tecum congredi ausurus sit, quando ego ipse in pugnam processero*, appears to refer οἱ to Hector.—ἐπίστηται, a remarkable use of the subjunctive of ἐπίσταμαι, which Doederlein, perhaps rightly, understands as a future. Hesychius explains it by γιγνώσκηται, as if it were passive; while the Schol. Ven. says it is for ἐπίσταται by changing α into η, which is clearly wrong. Even Aeschylus has a similar syntax, Cho. 890, εἰδῶμεν ἢ νικᾶμεν ἢ νικώμεθα.

αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἴκοιτο
 τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”

ὡς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε μητιέτα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένυσεν 250
 νηῶν μὲν οἱ ἀπόσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένυσσε μάχης ἔξαπονέεσθαι.

ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρί
 ἄψ κλισίην εἰσήλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
 στῆ δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῷ 255
 ἐσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν

οἱ δ' ἄμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσι εἰοκότες ἐξεχέοντο
 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσι ἔθοντες, 260

[αἰεὶ κερτομέοντες ὀδῶ ἐπι οἰκί' ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν.
 τοὺς δ' εἴ περ παρά τίς τε κιῶν ἄνθρωπος ὀδίτης

246. ναῦφι, νεῶν. See ii. 794.—δίηται, ἀποδιώξη, lit. 'the fight at the ships from the ships.'

248. τεύχεα πάντα must here mean the πανοπλία of Achilles lent to Patroclus. Schol. Lips. ἴσον νομίζει θάνατον καὶ ἀποβολὴν ὕπλων.

250. ἕτερον. This passage is thus rendered by Virgil, *Aen.* xi. 794, 'Audiit, et voti Phœbus succedere partem Mente dedit, volucres partem dispersit in auras.'

253—274. Achilles stands at the entrance of his tent, wistfully viewing the departure of the Myrmidons. They are compared to wasps when their nest is disturbed by boys. Patroclus exhorts them to do honour to their absent general, and avenge the insult he has received. With characteristic unselfishness he merges himself in his friend, for whose glory he is alone solicitous.

255. ἔτι, 'even yet,' though he had long retired from it, he felt a desire to witness the conflict, and see how his men would acquit themselves.

258. ἔστιχον, walked in ranks till they rushed upon the Trojans, confident in their prowess.—αὐτίκα, statim, at the

commencement of their march they poured out of the ships (inf. 267) like wasps from a hive.—ἔθοντες, more suo, being used to the practice of teasing and mischievous sport. Cf. ix. 540, ὡς κακὰ πόλλ' ἔρρεξε ἔθων Οἰνήος ἀλώην.—ἐριδμαίνωσι, Schol. Lips. εἰς ἔριν ἐμβάλλωσιν οἱ δὲ, ἐρεθίζωσιν. Hesychius recognizes the latter meaning, which is the better. In Theocr. xii. 31, κοῦροι ἐριδμαίνοντι φιλήματος ἄκρα φέρεσθαι, it means φιλοτιμοῦνται. Cf. *Ar. Vesp.* 1104, πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἠρεθισμένον μᾶλλον δὲθύθυμόν ἐστιν οὐδὲ δυσκολώτερον.

262. τιθεῖσι, sc. οἱ παῖδες. They cause common mischief to many (wasps); what is sport to them is death to others.

263. εἴ περ τε. The sense is, 'Nay, so apt are they to use their stings, that even if a passer-by accidentally stirs them, they will fly out against him.'—ἄλκιμον, because, as the Schol. remarks, you cannot drive a wasp away; it invariably returns to the attack. Hence the propriety of πρόσσω πέτεται, it always goes forward and never backward.—πᾶς, for πάντες. The Schol. Ven.

κινήση ἀέκων, οἳ δ' ἄλκιμον ἦτορ ἔχοντες
πρόσσω πᾶς πέτεται καὶ ἀμύνει οἴσι τέκεσσιν. 265

τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο· βοή δ' ἄσβεστος ὀρώρειν.

Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας
“ Μυρμιδόνες, ἔταροι Πηληιάδew Ἀχιλλῆος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270

ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
γυνῶ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων
ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

ὣς εἰπὼν ὤτρυνε μένος θυμὸν τε ἐκάστου, 275

ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν.

Τρώες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,

πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα

μηνιθμὸν μὲν ἀπορρῖψαι φιλότητα δ' ἐλέσθαι.
πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῶ
ἀντικρὺς κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285

νηὶ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχμην, ὃς Παίονας ἵπποκορυστάς

compares xx. 166, ἀγρόμενοι πᾶς δῆμος, a passage not precisely parallel.

266. τῶν, i. e. σφηκῶν.

272. καὶ, i. e. σὺν, ‘Achilles when accompanied by his retainers waging close fight.’ The Schol. Vict. supplies μέγ' ἄριστοι, which amounts to the same. The same verse occurs in xvii. 165; and the next distich is repeated from i. 411, 412. Virtually, it is stated that as Achilles is the bravest of men, so are the Myrmidons the bravest of attendants.

275—283. The attack is at once commenced. The very sight of Patroclus scares the Trojans, who at first suppose that Achilles has returned to the war.

276. ἀμφὶ δὲ κ.τ.λ. This sentence

occurs ii. 334. “Achaei incursum Myrmidonum clamore consalutabant,” Doederlein.

281. ἐλπόμενοι κ.τ.λ. Not ‘expecting that he would,’ but ‘believing that he had’ &c. So in xv. 110, ἔλπομαι is used in the sense of πιστεύω.—ἐλέσθαι, either *sumpsisse* or *praelulisse*; “in gratiam cum Atridis rediisse,” Heyne.

284—305. Patroclus slays the leader of the Paconians, drives the Trojans from the fleet, and extinguishes the flames in the burning ship. His arrival is compared to the sun-light dispersing a mist.

287. ἵπποκορυστάς. See ii. 1, and for the next verse, *ibid.* 849.—Πυραίχμην, cf. ii. 848.

ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ρέοντος.
 τὸν βάλε δεξιὸν ὦμον· ὃ δ' ὕπτιος ἐν κούρησιν
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφιφόβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 ἐκ νηῶν δ' ἔλασεν, κατὰ δὲ σβέσεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
 [νηῆς ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.]
 ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόνους ἄκροι
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,
 ὧς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆιον πῦρ 301
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή·
 οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱός
 αὐτίκ' ἄρα στρεφθέντος Ἀρηιλύκου βάλε μηρόν
 ἔγχεϊ ὀξύονεντι, διαπρὸ δὲ χαλκὸν ἔλασσεν·
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνῆς ἐπὶ γαίῃ 310
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήιος οὔτα Θόαντα

293. σβέσεν. See sup. 123.

295. ἐπέχυντο. The Greeks, who had taken shelter behind their ships, xv. 656, now pour out *among* (through or over) the hollow galleys against the Trojans.

296. ὄμαδος κ.τ.λ. See xii. ult.

297—300. A part of this fine simile, the point of which is the suddenness and the unexpected outbreak of the light through the dispersing clouds,—the serene calm after a threatened storm,—occurred at viii. 554.

302. ἔρωή, repose, cessation from; lit. 'removal to a distance' of the fight. See on i. 303. The sense is, the Greeks were relieved by the opportune appearance of Patroclus and his Myrmidons, but not as yet spared from fighting; for the Trojans were not as yet finally

repulsed, but kept on making a stand, though they had retired from the ships, i. e. from firing them, by constraint, or by direct force, βίη. The application of the simile will be, that though the clouds disperse for a time, and the sun's rays appear, the storm may gather again on the mountain-top.

304. προτροπάδην, in headlong flight. Pind. Pyth. iv. 94, ἀνὰ δ' ἡμίνοις ξεστᾶ τ' ἀπήγα προτροπάδαν Πελλίας ἕκτο σπεύδων. A similar form is μεταδρομάδην, v. 80.

306—350. Various instances of the successes of the Greeks against the Trojans are enumerated and described.

306. Repeated from xv. 328.

311. Θόαντα, a Trojan chief, to be distinguished, of course, from the son

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλεΐδης δ' Ἄμφικλόν ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μῦν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῆ 315
 νεῦρα διεσχίσθη, τὸν δὲ σκότος ὄσσε κάλυψεν.
 Νεστορίδαι δ' ὃ μὲν οὔτασ' Ἀτύμνιον ὄξει δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἤριπε δὲ προπάροιθε. Μάρης δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτιο χολωθείς, 320
 στὰς πρόσθεν νέκνος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῆ
 δρύψ' ἀπὸ μῦνων, ἀπὸ δ' ὀστέου ἄχρισ ἄραξεν.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὄσσε κάλυψεν.
 ὦς τῶ μὲν δοιοῖσι κασιγνήτοισι δαμέντε 326
 βήτην εἰς ἔρεβος, Σαρπηδόνος ἐσθλοὶ ἐταῖροι,
 νῆες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιμακήτην, πολέσιν κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀιλιάδης ἐπορούσας 330
 ζῶν ἐλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὐθι
 λῦσε μένος, πλήξας ξίφει αἰχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

of Andraemon of the same name, an Aetolian, ii. 638, and also from the Thoas king of Lemnos, xiv. 230 (Spitzner).

313. Φυλεΐδης, i. e. Meges.—ἔφθη, 'was beforehand in wounding with his lance the top part of the thigh.' Cf. inf. 323, ὀρεξάμενος ὦμον. xxiii. 805, ὀπότερος δὲ κε φθῆσιν ὀρεξάμενος χροά καλόν.

317. ὃ μὲν. As if answered by ὃ δὲ Θρασυμήδης (the other son of Nestor, ix. 81), as Doederlein observes. Νεστορίδαι, which Mr. Trollope calls a "nominative absolute," follows a common use, by which a secondary and partitive nominative is introduced in apposition. So Plat. Phaedr. p. 248, Α, αἱ δὲ ἄλλαι ψυχαί, ἡ μὲν ἄριστα θεῶν ἐπομένη,—ἡ δὲ τότε μὲν ἦρε κ.τ.λ.

322. πρὶν οὐτάσαι, before he, Maris, could inflict a wound on Antilochus in close fight, viz. with the δόρυ, which was shorter than the ἔγχος.—ἄφαρ, Hesych. ταχέως, ἢ εὐθέως.

324. δρύψ' ἀπὸ, i. e. δρύψε μῦνας ἀπὸ βραχίονος.—ἄχρισ, 'he knocked the flesh off the shoulder to the very bone.' See on iv. 521.

328. Χίμαιραν, in Lycia. See vi. 179. The Chimaera is here spoken of as a savage animal, kept and fed for the purpose of giving annoyance. The legend is explained by Max Müller, "Chips," &c., ii. p. 185.

331. βλαφθέντα. His flight was impeded by the dense crowd.

334. ἔλλαβε κ.τ.λ. See v. 83; xx. 476.

Πηνέλεως δὲ Λύκων τε συνέδραμον. ἔγχεσι μὲν γάρ
 ἦμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω, 336
 τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὃ δ' ὑπ' οὔατος αὐχένα θεῖεν
 Πηνέλεως, πᾶν δ' εἶσω ἔδν ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισιν
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345
 νύξε· τὸ δ' ἀντικρὺς δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλιοιο, κέασσε δ' ἄρ' ὄστέα λευκά,
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας
 πρῆσε χανῶν, θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.
 οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος. 351
 ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
 σίνται, ὑπέκ μήλων αἰρεύμενοι, αἶ τ' ἐν ὄρεσσιν
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάγκιδα θυμὸν ἐχούσας· 355
 ὧς Δαναοὶ Τρώεσσιν ἐπέχραον. οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

336. The aorists here have a pluperfect sense.

338. ἀμφὶ καυλόν, 'at the hilt;' generally, the end of a spear-shaft, as in xiii. 162.

341. παρηέρθη, 'hung loosely on one side,' a metaphor from a trace-horse, perhaps. See iii. 272.

342. κιχεῖς, 'overtaking,' from κίχημι. The present participle does not elsewhere occur. The Acamas here mentioned is the same as in ii. 823, xi. 60.

343. This verse and part of the next occurred in v. 46, 47. The participle is not here the future, but the epic aorist = ἐπιβάντα.

347. κέασσε, it split or separated the bones of the skull.

349. τὸ δέ. 'And it (the blood) he spurted forth up his open mouth and down (lit. by way of) his nose.' Cf. ix.

433, δάκρυ ἀναπρήσας, and the note there. Also i. 481. Schol. Lips. πρῆσε· ἐξεφύσησε. So Aesch. Ag. 1389, ἐκφυσιῶν ὀξεῖαν αἵματος σφαγῆν.

351—363. The Greeks continue to make havoc of the Trojan ranks, like wolves among lambs. Ajax endeavours to wound Hector, who proves too wary in the use of his shield.

352. ἐπέχραον, 'make a sudden attack upon.' Apoll. Rhod. ii. 283, ὧς Ζήτης Κάλαϊς τε μάλα σχεδὸν ἀίσσοντες τάν ἀκροτάτησιν ἐπέχραον ἤλιθα χερσὶ. The root of this word, χραF, as in χραίνω and χραύω, is explained on v. 137.—σίνται, 'mischievous;' see xi. 481.—αἰρεύμενοι, stealthily withdrawing from the flock those which through the heedlessness of the shepherd have become separated. Cf. i. 531, τῷ γ' ὧς βουλεύσαντε διέτμαγεν.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστή
 ἰετ' ἀκοντίσσαι· ὁ δὲ ἰδρεΐη πολέμοιο,
 ἀσπίδι ταυρεΐη κεκαλυμμένος εὐρέας ὤμους, 360
 σκέπτει' οἰστῶν τε ροῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην
 ἀλλὰ καὶ ὧς ἀνέμιμνε, σάω δ' ἐρήρηας ἑταίρους.
 ὧς δ' ὄτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη, 365
 ὧς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι

358. Αἴας ὁ μέγας. The Attic use of the article. The epithet is intended to distinguish the son of Telamou from the son of Oileus, as the Schol. Ven. remarks. "Plerumque μέγας Τελαμώνιος Αἴας a poeta dicitur." Spitzner.

361. σκέπτετο. A rare form (xvii. 652). The Greeks, it is well known, prefer σκοπεῖν, ἐσκόπει, with the medial aorist, ἐσκέψατο. Schol. Ven. οἶον ἀπεσκόπευε καὶ παρετήρει εἰς τὸ μὴ πληγῆναι. If the form of the verb would allow it, σκέπας εἶχε, 'kept himself proof against,' ἔστεγε, would give a still better sense. It is remarkable that Hesychius gives σκέπετο ἀπεκρούετο, but adds (as if a gloss on σκέπτετο), ἐφυλάσσετο, παρετήρει, περιεβλέπετο.

362. ἦ μὲν δὴ κ.τ.λ. 'He knew indeed that the victory had turned against the Trojans; yet even so he stood his ground, and endeavoured to get his valiant companions safely out of the fight.'—ἑτεραλκέα, see vii. 26.—σάω, from σάω = σώζω, imperf. σώοις, σάω. See ix. 393. 424; xxi. 238, (ζωὸς δὲ σάω κατὰ καλὰ βρέθρα. Tyrtaeus, ii. 13, σαυῖσι δὲ λαὸν ὄπισσα. Theognis, 868, αἰχμητῆς γὰρ ἀνήρ γῆν τε καὶ ἄστρῳ σαοῖ.

364—393. The Trojans are dispersed from the ships like mist from a mountain. Patroclus follows them up with a call to his men, and many of the enemy are thrown from their cars in their hasty flight, which is compared to the confused rush of a flooded mountain-torrent.

365. αἰθέρος ἐκ δίης. It is inconsistent, as the commentators ancient and modern have remarked, with the distinction regularly observed between αἰθήρ, upper ether, or the blue sky, and ἀήρ, atmospheric air or mist, to say that 'a cloud

comes into the heaven from the upper brightness.' The Schol. Ven. thinks αἰθήρ must here mean ἀήρ, and he cites in defence of his view xi. 54, and xv. 192. The only alternative seems to be the rendering αἰθέρος ἐκ δίης 'after a divine brightness.' That Olympus is here the mountain is rightly maintained by the same grammarian, ἀπὸ τῶν ὀρῶν λέγει τὰ συνεστῶτα νέφη μεταχωρεῖν. Spitzner has a very long note here; and his conclusion is that "nubes ex Olympo monte, aethere caligine obducto et turbine exorto, per caeli convexa diffundi, et res ipsa docet, et comparatio cum Troum legionibus, e navium munimentis in aperta Seamandri prata disjectis ac repulsis." Doederlein prefers to punctuate αἰθέρος ἐκ δίης ὅτε τε Ζεὺς κ.τ.λ., "Jupiter procellam ex aethere excitat quae nubem Olympo extantam in caelum propellat. Ejus nubis rapiditatem aequabat Trojanorum fuga."—λαίλαπα, a rain-cloud.

366. ἰαχὴ κ.τ.λ., the retreat with loud cry. (The simile evidently turns on the φόβος, not on the ἰαχὴ.) This retreat was predicted in xii. 225, where Polydamas had warned Hector that even if the Greeks should for a time be driven back, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα.

367. οὐ κατὰ μοῖραν may mean ὑπὲρ μόρον, a phrase used when any ἀνάγκη is the cause of a result; or 'it was in no regular rank, or in no order, that they tried to make their way back across the trench.'—Ἑκτορα κ.τ.λ. Hector's steeds were carrying him far away, and he was leaving behind him the Trojan host, who were detained against their will by the trench that had been dug round the Grecian rampart. Hector him-

ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαόν
 Τρωικόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρκεεν.
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
 ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων.
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων. οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλήσαν ὁδοὺς, ἐπεὶ ἄρ τμάγειν ἕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
 ἄψορρον προτὶ ἄστῳ νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦ πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὀμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίαζον.
 ἀντικρὺς δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι, 380
 [ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
 ἶτο γὰρ βαλείειν τὸν δ' ἔκφερον ὠκέες ἵπποι.

self, we may suppose, escaped by the pathway made across it by Apollo, xv. 260.

370. ἐν τάφρῳ, viz. in trying to cross it.—ἄξαντε, 'having broken the pole close off from the car.' See on this expression vi. 40. Heyne explains it, "antiorie, qua jugati sunt equi, temonis parte fracta." The dual, as the Schol. remarks, has reference to the pair attached to each car. The digamma is wanting in ἀνάκτων. If the passage be really ancient, Bentley's reading ἄρμα Φανάκτων is probable.

372. Nearly the same verse occurs in xi. 165.

374. ἐπεὶ τμάγειν, after they had been separated from each other, and from the main body; διεκόπησαν καὶ διεσκοπίσθησαν ἀπ' ἀλλήλων, Schol. Lips., who compares x. 66, πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.—ἄελλα, κονίσσαλος, Schol. Vict. ὀμοκλήσας κοινοῦτος ἐμπροσθεν τῶν νεφῶν. Perhaps ὑπέρ, 'the dust was dispersed high in air above the clouds.' Doederlein renders it, 'per catervas fugientium,' as iv. 271, ἄμα δὲ νέφος εἶπετο πεζῶν. Sup. 66, κτανέον Τρώων νέφος. But cf. xxiii. 366, ὑπὸ δὲ στέρνοισι κονί' ἴστατ' ἀερομένη, and ii. 151.

378. ἔπιπτον, viz. in their haste to escape they came into collision with each other.—φῶτες, fighting-men, iv. 194.—

ἀνεκυμβαλίαζον, 'turned over with a hollow sound.' Like κροτάλιζον in xi. 160, it is formed in imitation of a tinkling or clattering sound. But words of this type, like κελητίζειν and many others, do not seem referable to an archaic period of the language. Some, who sought the origin of the word in κύμβαχος (v. 586), have proposed ἀνεκυμβαχίαζον. It may be doubted if the syllable αχ would remain short before the ι in epic verse.

380. ἀντικρὺς, 'right across,' i. e. without sticking fast ἐν τάφρῳ, sup. 370.—ἵπποι, viz. Πατρόκλου. The Schol. Vict. has this remarkable note, showing how differently these Homeric subjects were treated in the time of the tragics, and how vain is the notion that our text held its supremacy (if it existed at all) from the first: Αἰσχύλος δὲ Ἀχιλλεῖα σὺν τῇ πανοπλίᾳ φησὶν ὑπισθεν δρμήσαντα πηδήσαι τὴν τάφρον, μὴ δεῖξαντα τὰ νῶτα τοῖς ἐχθροῖς. According to Aeschylus, then, Achilles himself had rejoined the fight! A similar discrepancy in Sophocles' account of the firing of the fleet has been already noticed.—ἐπὶ δ' Ἔκτορι, 'and it was against Hector to go,'—ἔκφερον, sup. 368, 'were conveying out of reach.'

ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινή βέβριθε χθῶν
 ἤματ' ὄπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ 385
 Ζεὺς, ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπήνη
 οἷ βίη εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων
 ὡς ἵπποι Τρῶαι μεγάλα στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,

384. *κελαινή*. Trollope and Doederlein approve of Spitzner's correction, *κελαινή*. In xi. 747 we have *κελαινή λαίλαπι ἴσος*, but here the dative, as a mere epithet, is out of place after *πᾶσα*, and *πᾶσα χθῶν βέβριθε κελαινή* means 'the whole earth bears the cloud that broods over it, so as to be dark.' Thus sup. 368, *ἵπποι ἐκφερον ἄκνυδες*, 'carried him off by their (superior) swiftness of foot.'—*ὄπωρινῶ*, pronounced *ὄπωρινῶ*. The late autumnal rains are meant, the *χεῖμα ὄμβρηρον* of Hesiod, Opp. 450. Tibull. i. l. 47, 'gelidas hibernus aquas cum fuderit auster.'—*ὅτε κ.τ.λ.*, when Zeus pours out his waters more abundantly than at any other time. Cicero quotes 385—388, Ep. ad Q. Frutr. iii. 7.

387. *βίη*, in defiance of, or doing despite to, justice.—*σκολιάς*, 'perverse;' cf. Hes. Opp. 221, *σκολιάς δὲ δίκαις κρίνουσι θέμιστας*. Compare the whole of the passage, which enumerates the divine penalties of plague or famine inflicted on those who give unjust decisions. The resemblance, even in the phrases used, is too marked to be accidental: either "Homer" copied "Hesiod," or the converse; or compilers have tampered with and cooked up earlier verses in one or both places. Spitzner ventures on the opinion that "mutuatus est Ascreus ab Homero δίκας σκολιάς." But compare further with the next verse Opp. 224, *οἳ τε μιν (i. e. δίκην) ἐξέλασσωσι καὶ οὐκ ἰθείαν ἐνεμαν*, and ib. 251, *θεῶν ὅπιν οὐκ ἀλέγοντες*. On this word *ἴπις*, the overseeing eye of Providence, Dr. Donaldson has a good note on Pind. Ol. ii. 6. Schol. Lips. *τὴν τῶν θεῶν ἐπιστροφὴν μὴ ἔχοντες ἐν λόγῳ*.

Cf. Od. xxi. 28. Hes. Opp. 185.

389. *τῶν δὲ κ.τ.λ.* 'Of these people the rivers all overflow in their course, and many a slope do the torrent-beds cut away (or, many a hill-side is cut up by the foaming becks), till at last into the purpling sea they flow with loud roar from the mountains in headlong descent.' Doederlein refers *τῶν δὲ* to *ἕτεροι* or *ὑδάτα* implied in *ὑδωρ*, 385.—*ἀποτμήγω*, like *τέμω* in xiii. 707, is a secondary present, formed from a root *τμαγ* or *τμηγ* (compare *πλήσσω* with *πλαγ*, *πληγ*), whence *διέτμαγεν* sup. 354; *διατμήξας*, xxi. 3.

391—393. *στόνος* and *στενάχειν* express the sound of deep, hard breathing, from distress, pain, or over-exertion. So *βέλεα στονόεντα* in viii. 159, where see the note. Od. v. 429, *τῆς ἔχετο στενάχων*, 'he clung to the rock panting for breath.'

392. *ἐπὶ κάρ, ἐπὶ κάρα κατ' ἀποκοπήν* σημαίνει δὲ τὴν ἄνωθεν καταφορὰν τοῦ ὕδατος, Schol. Ven. Cf. 410. Other scholia of less authority explain it by *ἐπικαρσίως*, 'transversely.' Compare *δῶ* for *δῶμα*.—*μινύθει*, intransitively, as xv. 492.—*ἔργα*, 'the tillage.' Cf. v. 92, where the simile is the same; the point of it here, however, is the roaring sound of the swollen flood.

394—418. Patroclus, after cutting down many of the first he had overtaken (cf. 377), drives the Trojans back to the ships, to prevent their escape to the city. In doing this he slays others, whose fate the poet describes.

394. *ἐπέκερσε*, 'had made havoc of,' lit. 'made a cutting on the foremost companies.' Cf. xv. 467. Mr. Trollope

ἀψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος 395
 εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγῆς
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτείνε μεταΐσσω, πολέων δ' ἀπείνυτο ποιμήν.
 ἔνθ' ἦ τοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400
 δούπησεν δὲ πεσών. ὃ δὲ Θέστορα Ἥνοπος υἱόν
 δεύτερον ὀρμηθείς—ὃ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 ἠγία ἠίχθησαν· ὃ δ' ἔγχεϊ νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὡς ὅτε τις φῶς
 πέτρῃ ἔπι προβλήτι καθήμενος ἱερὸν ἰχθύν

wrongly explains, 'as soon as he had repelled the foremost of the Trojans from the ships.'—ἀψ κ.τ.λ., he drove them to the ships in backward course, and there hemmed them in, viz. where he might slay still more of them without violating the commands of Achilles, sup. 91.—πόλῃος κ.τ.λ., he did not allow them to set foot in the city, though eager to do so, but confined them to the part lying between the rampart and the Scamander. "Caesi itaque fugientes et intra naves et vallum, tum castris elapsi inter vallum et Scamandrum, in ipso trajectu," Heyne. "Nam urbs et naves duo termini campi fuere, perfluente Scamandro," Doederlein.

398. ἀπείνυτο, supply αὐτοὺς, 'he exacted of them the penalty for the deaths of many.' Spitzner observes that in Homer ἀποτίνεσθαί τινος or τινά is 'to exact punishment for a thing or from a person,' and he compares Od. ii. 73, τῶν κ' ἀποτινύμενοι κακὰ βέεστε δυσμενέοντες, and ib. v. 24, ὡς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών.

399. Πρόνοον. The Schol. Lips. remarks that this man, as he carried the shield, was the παραβάτης, while Thestor acted as charioteer.—Ἥνοπος, as the adjective inf. 408, takes the *F*, the name being *Wheonops*. See xviii. 349.—Θέστορα, dependent on νύξε in 401.

403. ἦστο ἀλείς (*F*), 'sat crouching,' in *se contractus*, i. e. 'doubled up,' making himself small, as we say, viz. stooping down in his car. Schol. Ven. συστρα-

φείς. For the participle cf. xxi. 571, ὧς εἰπὼν Ἀχιλλῆα ἀλείς μένει.—πλήγη, ἐξεπλάγη, he was scared out of his senses, or presence of mind, by the sight of Patroclus (see xiii. 394); and so the reins had fallen out of his hands.

401. παραστάς, standing on one (the right) side, so as to strike that part of the face. Not that Patroclus was on the ground, but still in his car; see inf. 411.—πεῖρεν, viz. αὐτὸν, 'he made it pass through the teeth.' Cf. Eur. Phoen. 26, σφυρῶν σιδηρὰ κέντρα διαπείρας.—αὐτοῦ, Schol. Lips. διέπειρε τῶν ὀδόντων αὐτοῦ, Ἀττικῶς. Doederlein takes αὐτοῦ in apposition to ὀδόντων, understanding by it not γναθμοῦ, but the man himself.

406. ἐλὼν, 'taking him by the spear,' i. e. 'dragging the man from the back of the car by the lance which was fixed in the head.' Cf. iii. 78, μέσσου δουρὸς ἐλὼν (not, μέρος τι δουρὸς, *prehensa hasta*, Heyne). "Traxit eum hasta prehensum super sellam," Spitzner. But ἄντυξ is not *sella*, but the hinder rail or elbow of the car; see on v. 262.—πέτρῃ. A jutting rock or reef was chosen as a standing-place for the fisherman. Cf. Theoc. i. 39, γριπεύς τε γέρον πέτρα τε τέτυκται λεπρὰς, ἐφ' ᾧ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει.

407. ἱερὸν ἰχθύν, a huge fish, as if a favourite of some sea-god. Schol. Ven. ἦτοι μέγαν, ἢ Ποσειδῶνος, ἢ τὸν ἀνετόν (ἀνεμίεον, 'consecrated'). Hence, perhaps, Theocritus took the idea in his Fisherman's Dream, Id. xxi. 51 seqq., that a certain

ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῶ.
 ὧς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῶ,
 καὶ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός.
 αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ 411
 μέσσην κὰκ κεφαλῆν· ἧ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηγῆς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε 416
 Ἴφέα τ' Εὐνιπτόν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Σαρπηδῶν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
 χέρσ' ὑπο Πατρόκλοιο Μεινοιτιάδαο δαμέντας, 420

fish caught was *κειμήλιον Ἀμφιτρίτης*, a pet or favourite of the sea-goddess.

409. *κεχηνότα*, with his mouth forced open by the lance. The Schol. Lips. remarks, 'The simile is perfect in every part. The man has sunk down in his car, like a fish in the sea; the one is held fast by the lance, the other by the hook; both gasp with open mouth. Again, the one who draws is compared to the man fishing, the one drawn, to the fish; lastly, the spear by which he was drawn, to the fishing-rod.'

411. *πέτρῳ*. The natural order is *βάλε πέτρῳ*, but then Patroclus, who is on his car (cf. inf. 427), must be supposed to have leaped from it to pick up the stone. This is the view of the Scholiasts, who record a variant *ἐπεσσύμενος*. Moreover, it is confirmed by 413, the sense of which appears to be, that the skull was fractured within the strong and unyielding helmet. It seems possible, however, to construe *ἐπεσσύμενον πέτρῳ*, 'who had rushed at him (Patroclus) with a stone.' For *κεάσθη*, as the result of a spear-wound, see sup. 347.

414. See xiii. 544.

419. *Σαρπηδῶν*. We now come to the famous episode of the doings and the fate of the Lycian hero Sarpedon. The Lycians, we have elsewhere remarked, meet with a large share of praise in the Iliad, as might be expected in the work of an Asiatic poet, probably even a neighbour of that people. As to the identity of Sarpedon, who in vi. 199 is called the son

of Zeus by Laodamia, the daughter of Bellerophon, with another of the same name who was the son of Europa, Herod. i. 173, there seems some doubt. In Eur. Rhes. 29 he is called *τὸν Εὐρώπας, Λυκίων ἀγὼν ἀνδρῶν*, where the Homeric character is certainly meant. In Pindar, Pyth. iii. 112, and Ar. Nub. 622, the name is mentioned in conjunction with the Homeric heroes Nestor and Memnon. And there can be very little doubt that both Sarpedon and Memnon are, in their most primitive form, solar legends, implying the loss of bright day, and its being conveyed back to reappear in the east. In a Greek vase in Millingen's series, the dead Memnon is being borne through the air by "Eos, precisely as Sarpedon is by "Typos. Seeing then the havoc of his friends (the last mentioned may have been Lycian chiefs) made by Patroclus, Sarpedon rallies his men, and resolves to meet the Grecian champion hand to hand. The conflict is compared to that of two screaming vultures on a rock. Zeus consults with Hera as to the fate of Sarpedon. She proposes a compromise, that he should die by the hand of Patroclus, but his body should be transferred to Lycia and honoured with a tomb. —*ἀμιτροχίτωνας, τοὺς χιτῶνας μὲν ἔχοντας, τὰς δὲ μίτρας μὴ ἐξασμένους*, Schol. Ven. They wore the *χιτῶν*, or woollen frock, but without the apron or skirt which usually hung below the breastplate; see v. 113. Gladstone, "Studies," i. p. 138.

κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν
 “ αἰδῶς, ὦ Λύκιοι. πόσε φεύγετε; νῦν θοοὶ ἔστε
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω
 ὅς τις ὄδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.”

ἦ ῥα, καὶ ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε. 426
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 οἱ δ', ὡς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχέϊλαι
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὧς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν. 430

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
 Ἦρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε
 “ ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 διχθὰ δέ μοι κραδίη μέμονεν φρεσὶν ὄρμαίνοντι, 435
 ἦ μιν ζῶν ἐόντα μάχης ἄπο δακρυοέσσης
 θείω ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
 ἦ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἦρη
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 440
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,

421. καθαπτόμενος, ὀνειδίζων. Hes. Opp. 332, νεικήη χαλεποῖσι καθαπτόμενος ἐπέεσσιν.—αἰδῶς, κ.τ.λ., see v. 787.—πόσε, ποῖ, as Od. vi. 199, πόσε φεύγετε φῶτα ἰδοῦσαι;—θοοί, 'keen,' 'sharp,' 'brisk,' 'aces.' Cf. inf. 494.

423. ἐγὼ, emphatic; 'I will confront this man (Patroclus), that I may learn who it is that is so valiant, and already has done the Trojans so much harm.' This last verse is repeated from v. 175.

429. κλάζοντε. So Aesch. Ag. 48, μέγαν ἐκ θυμοῦ κλάζοντες Ἦρη τρέπον αἰγυπιῶν. Soph. Antig. 112, ὄξεα κλάζων αἰετὸς ἐς γὰρ ὑπερέπτα.

432 seqq. The following colloquy between Zeus and Hera was rejected by Zenodotus, and he is followed by Heyne. One objection raised by him was, that in xv. 75, Hera had retired from Ida to Olympus. Spitzner, with the Schol. Ven., defends the passage; but it appears only

another version of the lament of Zeus over Hector in xxii. 168 seqq., just as that of Briseis in xix. 282 seqq. resembles Andromache's in xxii. 477. Plato, Resp. iii. p. 388, c, cites αἰ αἰ ἐγὼν—δαμῆναι, in the well-known passage in which he objects to such lamentations in characters of note. See Gladstone, "Studies," ii. p. 185.—μοῖρα, 'a destiny,' but not the ἀνάγκη which is sometimes represented as superior to Zeus himself. Or perhaps Zeus means that he can only delay a fate which sooner or later must come. Cicero perhaps takes a right view of the sense, De Div. ii. § 93, 'Homerus querentem Jovem inducit, quod Sarpedonem filium a morte contra fatum eripere non posset.'

435. διχθὰ κ.τ.λ. See xiv. 21.

441—443. These lines occur xxii. 179—181. See also iv. 29.—δυσσηχῆς, see ii. 686.—ἐπαινόμεν, the Ionic future.

ἄψι ἐθέλεις θανάτοιο δυσηχέος ἔξαναλῦσαι ;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 εἴ κε ζῶν πέμψης Σαρπηδόνα ὄνδε δόμονδε, 445
 φράζεο μὴ τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὄν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
 πολλοὶ γὰρ περὶ ἄστῃ μέγα Πριάμοιο μάχονται
 υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
 ἀλλ' εἴ τοι φίλος ἐστί, τὸν δ' ὀλοφύρεται ἦτορ, 450
 ἦ τοι μὲν μιν ἔασον ἐνὶ κράτερῃ ὑσμίνῃ
 χέρσ' ὑπο Πατρόκλιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τόν γε λίπη ψυχὴ τε καὶ αἰὼν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ ἦδυμον ὕπνον,
 εἰς ὃ κε δὴ Δυκίης εὐρείης δῆμον ἴκωνται, 455
 ἔνθα ἔταρχύσουσι κασίγνητοὶ τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."'
 ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
 παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλεν 460
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύδημον,

445. ζῶν. We have the nominative ζῶς = ζῶς in v. 887, a form analogous to σῶς.

448. πολλοὶ κ.τ.λ. Schol. Lips. Ἰάλμενος Ἄρεως, Μενέσθιος Σπερχειοῦ, Εὐδωρος Ἐρμού, Ἀχιλλεὺς Θέτιδος, Αἰνείας Ἀφροδίτης.

456. ταρχύσουσι. See on vii. 85, and for the στήλη or *cippus* on tumuli, xi. 371; xvii. 434. It is true that the ancient Lycian tombs were of cut and squared masonry, and that these, surmounted by a pillar, may be the τύμβος meant.

459. ψιάδας. On the portent known as 'red rain,' see xi. 53. This passage is twice quoted by Lucian, vol. ii. p. 38, and iii. p. 418, ed. Teubner. The idea seems to be, that tears of blood were shed by the upper air (Διὸς δωμάτιον, in the pantheistic sense) to do honour to one

destined to death. Compare the thunder sent in honour of Agamemnon, xi. 45, and Aesch. Suppl. 116, ζῶσα γῶις με τιμῶ. And this is the view taken by the Schol. Ven. 2.

462—507. Patroclus misses Sarpedon, but wounds his attendant mortally. Sarpedon in turn misses Patroclus, but kills one of his trace-horses. Automedon liberates the yoke-horses by cutting the trace. In a second encounter Sarpedon is struck in the region of the heart. In falling he calls on Glaucus to fight for the possession of his corpse.

462. οἱ δὲ κ.τ.λ. See xiii. 604.—ἰόντες, driving against each other in their cars, Thrasymedem being the charioteer of Sarpedon, Automedon of Patroclus.—Θρασύδημον, as sup. 401 Θέστορα, stands first, somewhat irregularly depending on τὸν βάλε *inf.*—*νείαιραν*, see v. 537.

ὅς ῥ' ἤνυς θεράπων Σαρπηδόνοσ ἦε ἄνακτοσ,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα· 465
 Σαρπηδὸν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῶ
 δεύτεροσ ὀρμηθεῖσ, ὃ δὲ Πήδασοσ οὔτασεν ἵππον
 ἔγχει δεξιὸν ὦμον· ὃ δὲ βράχε θυμὸν αἰσθων,
 καδ δ' ἔπεσ' ἐν κοινήσι μακῶν, ἀπὸ δ' ἔπτατο θυμόσ.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφιν 470
 ξύγχυτ', ἐπεὶ δὴ κείτο παρήγοροσ ἐν κοίησιν.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸσ εὔρετο τέκμωρ·
 σπασσάμενοσ ταυήκεσ ἄορ παχέοσ παρὰ μηροῦ,
 αἰξασ ἀπέκοψε παρήγορον, οὐδὲ μάτησεν,
 τῷ δ' ἴθνηθήτην, ἐν δὲ ῥυτήησι τάνυσθεν· 475
 τῷ δ' αὐτισ συνίτην ἔριδοσ πέρη θυμοβόροιο.
 ἔνθ' αὖ Σαρπηδὸν μὲν ἀπήμβροτε δουρὶ φαεινῶ,
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκῆ
 ἔγχεοσ, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστεροσ ὤρνυτο χαλκῶ
 Πάτροκλοσ, τοῦ δ' οὐχ ἄλιον βέλοσ ἔκφυγε χειρόσ, 480
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένεσ ἔρχαται ἀμφ' ἀδιονὸν κῆρ.

466. αὐτοῦ μὲν, opposed to ἵππον,—the man himself he missed, but his horse he hit.—*οὔτασεν*, not *ἔβαλεν*, because the lance was not thrown, but held in the hand. There seems no reason why ἀπήμβροτε should necessarily imply a *throw*, as the Scholiasts contend, who found a difficulty in the exceptional use of οὐτάζειν, and record other readings, ἀγλαδὸν ἵππον—τὸν βάλε δεξιὸν ὦμον (Aristarchus), and ἤλασεν ἵππον (Philemon). But in the second encounter, which may or may not have been precisely similar, βέλοσ ἔκφυγε χειρόσ, inf. 480.

468. βράχε, 'fell with a crash.'—*αἰσθων*, 'gasping,' see xiii. 809; xv. 252; xx. 403.—*μακῶν*, 'with a cry of distress,' *μυκησάμενοσ*, *φθεγγάμενοσ βαρὺ*, Schol. Min. So *μεμηκῶσ* and *μμεικαῖναι*, iv. 435; x. 362.

470. διαστήτην. The trace-horse on one side having fallen, the horses at the pole start asunder, and the yoke creaks with the violence of the strain. The phrase *τρίπωλον ἄρμα*, though figuratively used of three goddesses, Eur. Androm. 277, may be thought to indicate the use of one side horse only. For

διαστήτην see i. 6. An expressive word, implying, like the Attic *διίστάται* (Ar. Vesp. 41), the separation of two hitherto united, and generally with hostile intent. Here mere distance of space is meant.—*κρίκε*, a word formed from the sound, our *creak*, as *βράχε sup.* is our *brayed*. The Schol. Lips. records variants *κρίγε* and *τρίγε*.—*ξύγχυτο*, the reins got entangled, till the driver cut clear the horse that had fallen, and then they 'righted,' and pulled at the traces (or perhaps, the reins, as *σπενδεῖν ἀπο ρυτήηροσ*, Soph. Oed. Col. 900). Schol. Min. *χαλινοῖσ, ἡνίασ*.

472. τοῖο. Schol. Viet. τοῦ συγχυθῆναι τὰ ἡνία. The next line occurs Od. x. 439; xi. 231.—*μάτησεν*, see v. 233; xxiii. 510. For a very similar description see viii. 87, ὅφρ' ὃ γέρωσ ἵπποιο παρηγορίασ ἀπέταμεν.

476. ἔριδοσ πέρη, to decide the dispute. Cf. vii. 301.

481. ἔρχαται, lit. 'are fenced off,' *ἐργόμεναι εἰσὶ*, as *δέχαται* is a plural form in xii. 147. The diaphragm forms the division of the viscera and the heart and its surroundings. Schol. Ven. *διελθὸν τὸ δόρυ τὸ διάφραγμα, ὃ καλεῖται φρένεσ, μέχρη*

ἤριπε δ' ὡς ὅτε τις δρυς ἤριπεν ἢ ἀχερωῖς
 ἢ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι
 ὧς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο ταυνοσθείς, 485
 βεβρυχῶς, κόνιος δεδραγμένος αἵματοέσσης.
 ἤυτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὦλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 ὧς ὑπὸ Πατρόκλω Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηεν ἑταῖρον.
 “Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν [χρη]
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντη ἐποικόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περιμάρναο χαλκῶ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχεο κρατερῶς ὄτρυνε δὲ λαὸν ἅπαντα.”
 ὧς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ρίνας θ'. ὁ δὲ λάξ ἐν στήθεσι βαίνων

καρδίας ἤνυσεν, ἦν λέγει κῆρ.—ἀδινὸν, ‘dense,’ muscular, compact; Schol. Lips. πυκνὴ δὲ καρδία καὶ νευρώδης κατὰ τὴν οὐσίαν.

482—486. These five verses occurred before at xiii. 389—392.

487. ἤυτε κ.τ.λ. See ii. 87. The fall of Sarpedon, huge and fierce, is well compared to the death of a bull which, with furious bellowing and violent resistance, is pulled down by a still stronger lion. The preceding simile, though it may have been interpolated here from lib. xiii., is equally appropriate, the leafy head of the tall tree representing the hero's plumed crest. Or perhaps the mere extension is meant, and the suddenness of the fall. Schol. Lips. ἡ πρώτη εἰκὼν πρὸς τὸ πτώμα καὶ τὴν ἐπὶ πολὺ ἔκτασιν, ἡ δὲ δευτέρα πρὸς τὴν στοναχὴν.

489. στενάχων. See on 391 sup.

491. μενέαινε, Schol. Vict. ἐθυμοῦτο, i. e. in being slain he showed his rage and resentment against the slayer. Similarly Aesch. Ag. 1388, οὕτω τὸν αὐτοῦ θυμὸν ὑρμαίνει πεσών.

494. ἐελδέσθω, Schol. Lips. ἐν ἐπιθυμία γενέσθω. A remarkable use of the passive.—κακός, ὁ φύσει, id.—θεός, sup. 422. Heyne remarks on this, “Mirum, quod Patroclus adstat et Glaucum impune mandata ejus accipere permittit.”

498. κατηφείη, a cause of dejection. See xvii. 556, where nearly the same distich occurs.

500. νεῶν ἐν ἀγῶνι, in the contest at the ships. See sup. 395.—ἔχεο, ‘hold on,’ i. e. μάχης or ἔργου, or perhaps, σάματος.

503. ρίνας. “Quia mors et oculorum a vicem et spiritum aufert,” Spitzner.

ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
τοιοῦ δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῆν. 505
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
ιεμένους φοβέεσθαι ἐπεὶ λίπον ἄρματ' ἀνάκτων.

Γλαύκῳ δ' αἰνὸν ἄχος γένητο φθογγῆς αἰοντι
ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
χειρὶ δ' ἐλὼν ἐπέιξε βραχίονα· τείρε γὰρ αὐτόν 510
ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῶ
τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
εὐχόμενος δ' ἄρα εἶπε ἐκηβόλῳ Ἀπόλλωνι
“ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
εἰς ἧ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ἰκάνει.
ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
ὄξειής ὀδύνησιν ἐλήλαται, οὐδέ μοι αἶμα

504. φρένες, a portion of the diaphragm came away adhering to the spear.

505. τοιοῦ κ.τ.λ. 'From him he drew forth at once the life, and the point of his own spear,'—a somewhat far-fetched expression.

506. σχέθον, κατέσχεθον. 'The Myrmidons held there on the spot the snorting horses, viz. of Sarpedon, that were ready to fly in wild alarm, now that they had lost the car of their owners,' i. e. the guiding hand from the car. An obscure sentence; possibly ἀνακτες is the true reading, which was altered from sup. 371, ὠκέες ἵπποι—λίπον ἄρματ' ἀνάκτων. Zenodotus read λίπον, others λίπεν, i. e. ἐλίπησαν, as the Schol. Lips. will have it, ἐπειδὴ τὰ ἄρματα τῶν ἀνάκτων ἐλείφθησαν, ἡρημώθησαν, τουτέστι, τῶν δεσποτῶν ἡρημώθησαν. The objection to this is, that the passive ἐλίπην was not in use, and the active λίπεν could only mean 'failed,' ἐλλιπῆ ἦν, not ἐλείφθη. At all events λιπεῖν ἀνάκτων, dominis carere, is unusual Greek. Spitzner however, with Trollope and Doederlein, retains λίπεν. "Equos, postquam currus rectoribus erant privati, fugae intentos et frementes Myrmidones ibi retinuerunt," Doed.

508—526. Glaucus, invoked by the dying Sarpedon (192), is disabled by his wound (xii. 387) from assisting his friend; but he invokes the aid of the

healing god, the Lycian Apollo, that he may be immediately rendered fit for re-suming the fight.

511. ἐπεσσύμενον. So xii. 388, Τεῦκρος δὲ Γλαῦκον—ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο, which seems to mean 'just as he had sprung on to the wall.' We may perhaps supply μέρος τι, since τείχος ἐπεσσύμενος occurs in xii. 143, and so Doederlein explains it. Heyne and Spitzner prefer to construe βάλεν ἀπὸ τείχεος ὑψηλοῖο.

515. πάντοσς appears to be used in the sense of πάντῃ or πανταχοῦ, with the notion of the suppliant's voice being sent in every direction to the ears of the absent god. Schol. Ven. εἰς πάντα τόπον ἀκούειν, ἐπὶ τῶν ἐκ τόπου εἰς τόπον ἀφικνουμένων 'πέυθετο γὰρ Κύπρονδε μέγα κλέος' (xi. 21), εἰς Κύπρον ἤκουετο. Doederlein well compares iv. 455, τῶν δέ τε τηλόσσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν. An ancient variant was παντὸς, to defend which, followed by the dative in apposition, the Schol. Vict. quotes Od. xxiii. 205, τῆς δ' αὐτοῦ λύτο γούνατα—σήματ' ἀναγνούσῃ. Conversely we have οἱ—εὐξαμένοιο, inf. 531. Cf. Aesch. Cho. 410, πέπαλται μοι κέαρ—τόνδε κλύουσιν οἶκτον. But with ἀκούειν we may supply εὐχῶν, so that ἀνέρι will be the dative of reference: "thou canst every where hear for an afflicted man" (Arnold).

518. ἐλήλαται, 'is afflicted,' 'oppressed,' or 'penetrated with keen

τερσῆναι δύναται, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἔλθων δυσμενέεσσιν. ἀνὴρ δ' ὄριστος ὄλωλεν,
 Σαρπηδῶν Διὸς υἱός· ὃ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ με ἀναξ τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισιν
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζων, 525
 αὐτός τ' ἀμφὶ νέκνι κατατεθνηῶτι μάχωμαι.”

ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῶ.
 Γλαῦκος δ' ἔγνω ἦσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἀνδρας,
 πάντη ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,
 Πουλυδάμαντ' ἐπι Πανθοῖδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.
 “ Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδῶν Λυκίων ἀγὸς ἀσπιστῶν,
 ὃς Λυκίην εἴρυτο δίκησί τε καὶ σθένει ᾧ·

pangs, πέπαρται. A somewhat unusual sense. Doederlein compares x. 153, ἔγχεα δὲ σφιν ὕρθ' ἐπὶ σαυρωτῆρος ἔληλατο, ‘were stuck on their spikes.’—τερσῆναι, as xi. 267, τέρσετο δ' αἷμα.—ὤμος, i. e. the whole arm from the hand to the shoulder is affected.

522. οἷ, perhaps οὐ σφοῦ (σφοῦ), *sui*.

For the genitive see xiii. 110. The ellipse of ἄλεθρον may be supplied.

523. ἄκεσσαι (ἀκέομαι). “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 Homer. See xv. 262.” Arnold. But a later compilation, such as we conceive the Iliad to be, may well admit such discrepancies from the earlier mythology.—περ, ‘do thou heal at least

this severe wound.’

524. κράτος here seems to mean *σθένος*, or ‘power to win the victory.’ So in Aesch. Cho. 490, ᾧ Περσέφασσα, δὸς δ' ἔτ' εὐμορφος κράτος.

527—547. Glaucus, suddenly restored to his wonted vigour, rallies the Lycians, and calls on them to save the body of Sarpedon.

529. *τερσαίνω* seems ἀπαξ εἰρημένον.

530. ἔγνω, ἦσθετο, viz. that a new and supernatural strength had been infused in his limbs.—οἱ εὐξαμένοιο, compare sup. 515.

542. εἴρυτο, the epic aorist of ῥύομαι. He protected or defended the people by virtue of his kingly office. See iv. 138; xxiv. 499.—δίκησί τε, viz. both as δικασ-πῶλος and πολεμιστής.

τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
 ἀλλὰ φίλοι πάρσθητε, νεμεσσήθητε δὲ θυμῶ,
 μὴ ἀπὸ τεύχε' ἔλονται ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὄσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῆσιν ἐπέφνομεν ἐγχείησιν."

ὡς ἔφατο, Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
 ἄσχετον, οὐκ ἐπιεκτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
 ἔσκε καὶ ἀλλοδαπὸς περ ἑὼν πολέες γὰρ ἅμ' αὐτῷ 550
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.

βὰν δ' ἰθὺς Δαναῶν λελιημένοι· ἦρχε δ' ἄρα σφιν
 Ἔκτωρ χωόμενος Σαρπηδόνος. αὐτὰρ Ἀχαιοὺς
 ὦρσε Μειοιτιάδew Πατροκλῆος λάσιον κῆρ.
 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ. 555

“ Αἴαντε, νῦν σφῶν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.

544. νεμεσσήθητε, i. e. αἰδεῖσθε, have chivalrous honour in your hearts. See xv. 211.—ἀεικίσσωσι, 'mutilate,' 'disfigure,' make ἀεικῆ. This word, which does not seem a form of the ancient dialect, follows the analogy of ἀτιμάζειν, on which see i. 11. As in ἀτιμῶ, αἰστώ, the α is not a part of the verb so much as of the adjective, i. e. ἀτιμῶ is 'to make a person ἄτιμος.' On this principle alone verbs commencing with ἀ privative properly take an active sense. Such forms as ἀτίειν and ἀτιμᾶν (i. 356) are anomalies, because τίειν and τιμᾶν are the primary verbs. We rightly have ἀτίζειν, ἀτιμάζω, and ἀτιμῶ, but neither τιμάζω nor τιμῶ. In Plato, δημοιοῦσθαι and ἀνομοιοῦσθαι, 'to become like' and 'unlike,' are in like manner transitive verbal forms of ὅμοιος and ἀνόμοιος. We have the middle ἀεικίσσασθαι inf. 559. Spitzner observes, that in the Iliad this verb is always applied to the dead, only in Od. xviii. 222 to the living.

548—568. The Trojans, grieved at the death of their champion Sarpedon, make a rush on the Greeks, led by Hector. Patroclus on his part summons the Ajaxes to his aid, with a view to the spoiling and disfiguring of the corpse. The two parties meet with loud shouts; the air is supernaturally darkened as they fight.

548. κρῆθεν for κρατ-θεν (κράς, κρατῆς), 'down their heads,' in allusion, probably, to the eastern custom of throwing ashes on the head as a token of grief. Thus xviii. 23, Achilles ἐλὼν κόνιν αἰθαλόεσσαν χεῖρατο κᾶκ κεφαλῆς. Hes. Scut. 7, τοῦ καὶ ἀπὸ κρῆθεν βλεφάρων τ' ἀπὸ κυναεῶν κ.τ.λ. Bekker (ed. 2) gives κατ' ἔκρηθεν.—οὐκ ἐπιεκτόν, not to be tolerated, not to be yielded to; from εἶκειν. Hesych. ἐπιεκτά. φορητᾶ, ὑποχωρητᾶ. See v. 892; viii. 22. Od. viii. 307.—ἔρμα, the prop, or stay; not however connected with ἐρείδειν, ἔρεισμα, as Buttmann (Lexil. p. 301) suggests, but with εἶρειν, as explained in the note on iv. 117. Something similar is audaciai columen, in Plaut. Amphitr. 367.—ἀλλοδαπός, though an alien, and a stranger from Lycia.

552. λελιημένοι, 'eager.' See xii. 106, where the same words occur.

554. λάσιον κῆρ, the manly stout heart, or fervid spirit. See on i. 188; ii. 851.

557. ἀρείους. Either εἶναι (or ὄντας) may be supplied from ἀμύνεσθαι, and ἀρείους be taken as the accusative agreeing with the subject of it (see i. 541, 542), or it may be the nominative attracted to οἰοί. The former is supported by Doederlein, the latter by Spitzner. The Schol. Ven. leaves the choice of either to the reader, δύναται λείπειν τὸ ἔστω ἢ γίγνεσθε, δύναται δὲ καὶ σχῆμα εἶναι ἀπὸ δοτικῆς εἰς αἰτιατικῆν.

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
 Σαρπηδῶν. ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
 τεύχεά τ' ὄμοιον ἀφελοίμεθα, καί τιν' ἐταίρων 560
 αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεί χαλκῶ·"

ὣς ἔφασθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565
 δεῖνον ἀύσαντες· μέγα δὲ βράχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὄλοῃν τάνυσεν κρατερῇ ὕσμίνῃ,
 ὄφρα φίλῳ περὶ παιδὶ μάχης ὄλοδος πόνος εἴη.

ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
 βλήτο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς, 571
 ὃς ῥ' ἐν Βουδείῳ ἐὺ ναιομένῳ ἦνασσευ

558. πρῶτος. In xii. 438 it was Hector, not Sarpedon, who first entered the Grecian rampart. The ancient critics devised a very singular escape from the difficulty; they took ἐσήλατο as an aorist from σάλω = σαλεύω, 'to shake,' referring to xii. 397. But the comment of the Schol. Ven. is fairly satisfactory, albeit the true solution perhaps lies in the discrepancies inseparable from later compilation;—οὐκ εἶπε πρῶτος διήλθεν, ὁ μὲν γὰρ Ἐκτωρ πρῶτος διήλθεν, ὁ δὲ Σαρπηδῶν πρῶτος ὤρμησεν ἐπὶ τὸ τεῖχος, (xii. 308, ἀντίθεον Σαρπηδῶνα θυμὸς ἀνήκε τεῖχος ἐπαΐξει), ὥστε τὸ ἦλατο ταῦτ' εἶναι τῷ ὄρμησαι.

559. ἀλλ' εἴ κ.τ.λ., 'but what if (i. e. suppose we now try) we get possession of the body to strip and mutilate it.' See sup. 541; xv. 571.

561. αὐτοῦ, probably the adverb, 'there on the spot.'

563. ἐκαρτύναντο, see xi. 215.—σύμβalon, in the neuter sense, 'to engage,' occurs in Herodotus, but not elsewhere in Homer.

568. ὄλοδος. This verse might well be omitted. The darkness was ὄλοῃ that the fight might be ὄλοδος, which seems to mean 'dread,' 'awful,' rather than 'destructive;' so the Cimmerian darkness is νύξ ὄλοῃ in Od. xi. 19. It was thought to add horror to death if a man perished in the dark. Hence the aspira-

tion ἐν δὲ φάει καὶ ὄλεσσαν, xvii. 647; cf. ibid. 368. The darkness meant need not be referred to any physical cause, such as an eclipse; it was thought that miraculous darkness accompanied any momentous events, e. g. the death of C. Julius Caesar, Virg. Georg. i. 467.

569—618. The Trojans at first drive back the Greeks, and Hector slays one of the Myrmidon chiefs. Patroclus then kills Sthenelaus, and the Trojans recede about a spear's throw. Glaucus slays a Greek chief, to the delight of the Trojans; but Meriones too kills his man, and narrowly avoids the javelin of Aeneas.

572. Βουδείῳ, a city of Phthiotis.—τότε, as Doederlein contends, refers virtually to πέμπον in 575. But it is simpler to construe τότε ἐξεναρξίας.—ικέτευσε, Schol. Lips. ἰκέτης ἦλθε. He went as a suppliant, perhaps for the payment of a ποινῆ, or to obtain expiation; and the penalty imposed was, that he should go to the war. Cf. Hes. Scut. 13, λιπῶν δ' ὄγε πατρίδα γαίαν Ἴεθβας ἰκέτευσε.—ἐς Θέτιν, to the place called Θετίδειον, Eur. Andr. 20. A reference seems here made to ballads on the early life of Achilles, to which Pindar several times alludes. The Schol. Ven. observes, that Thetis is here described as still living with Peleus, while other accounts represented her as having early left his home.

τὸ πρῖν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας
 ἐς Πηλῆν' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν
 οἷ δ' ἄμ' Ἀχιλλῆϊ ῥήξήνορι πέμπον ἔπεσθαι 575
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.
 τὸν ῥα τόθ' ἀπτόμενον νέκυσος βάλε φαίδιμος Ἔκτωρ
 χερμαδίῳ κεφαλῆν· ἥ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῆ· ὃ δ' ἄρα πρηνῆς ἐπὶ νεκρῶ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστῆς. 580
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἑτάριοιο,
 ἴθυσεν δὲ διὰ προμάχων ἴρηκι ἑοικώς
 ὠκέι, ὅς τ' ἐφόβησε κολιοῦς τε ψῆράς τε.
 ὧς ἰθὺς Δυκίων, Πατρόκλεες ἵπποκέλευθε,
 ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἑτάριοιο. 585
 καὶ ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱόν
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦ τένοντα.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 ὄσση δ' αἰγανῆς ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος ἧ ἐν ἀέθλω 590
 ἦε καὶ ἐν πολέμῳ δηίων ὑπο θυμοραϊστέων,
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Δυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὅς Ἑλλάδι οἰκία ναίων 595
 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' Ἀχαιοῦς

578—580. Repeated from 412—414 sup.

583. ψῆρας, 'starlings.' See on xvii. 755.

585. ἔσσυο, the second person of the epic aorist ἐσύμην, part. σύμενος, for ἔσσυο, like ἄλσο inf. 754.

588. This verse occurs also iv. 505 and xvii. 316.

589. ῥιπῆ, the force with which a long javelin (cf. ii. 774) is sent, i. e. the distance to which it speeds; elsewhere ἐρωή.—ἀφῆρ, *miseric.*—πειρώμενος, sc. σθένους.—δηίων ὑπο, supply *πειρώμενος*,

viz. σθένους, as in xv. 359, or with Schol. Lips. *πειραζόμενος*. Doederlein thinks this so harsh that he connects this clause with ἐχώρησαν in the next verse.

594. ἐτράπετο. The Schol. Lips. says this is explained by *στρεφθεὶς* in 598; and perhaps he is right, if we take it for *τραπόμενος ἔκτεινε*.—*κατέμαρπτε*, see v. 65. The subject is *Βαθυκλῆς*, and the imperfect means, "cum in eo erat ut Glaucum assequeretur," as Spitzner renders it.

595. Ἑλλάδι. Here, as in ii. 683, a city or settlement in Phthiotis is meant.

ὡς ἔπεισ' ἔσθλὸς ἀνὴρ. μέγα δὲ Τρῶες κεχάροντο, 600
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρου αὐτῶν.
ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεύς
Ἰδαίου ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ. 605
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
ῥῆχεν ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
Αἰνεΐας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν·
ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος.
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
οὐδεὶ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίη μένος ὄμβριμος Ἄρης.
[αἰχμῇ δ' Αἰνεΐαιο κραδαιομένη κατὰ γαίης
ῥῆχεν, ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.]
Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο, φώνησέν τε 616
“Μηριόνη, τάχα κέν σε καὶ ὄρχηστήν περ ἔοντα
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”
τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα
“Αἰνεΐα, χαλεπὸν σε καὶ ἴφθιμόν περ ἔοντα 620
πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα
ἔλθη ἀμννόμενος· θνητὸς δέ νυ καὶ σὺν τέτυξαι.
εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξεί χαλκῶ,

600. ὡς, i. e. ἐπειδὴ, ‘for that a brave man had fallen.’

602. Cf. v. 506, οἱ δὲ μένος χειρῶν ἰθὺς φέρου.

604. Λαόγονον. “Praeter Laogonum, ejus hic fit mentio, alter ejusdem nominis, Biantis filius, xx. 460, ab Achille caeditur.” Spitzner. The ὃς refers to Onetor, since, as Doederlein observes, “nemo sacerdos inter praeliantes reperitur; senes enim esse solebant.”

609. On this verse see xiii. 158. The next four occur also xvii. 526—529.

612, 613. Compare xiii. 443, 444.

617. ὄρχηστήν. He calls Meriones a dancer in reproach, partly because this was an unwarlike art (see xxiv. 261), and partly because he had avoided the

spear with such agility. This couplet (in part) is quoted by Lucian, *περὶ Ὀρχησεως*, vol. ii. p. 272, ed. Teubner, who wrongly says ὁ γοῦν Ὀμηρος τὸν Μηριόνην οὐκ αἰσχρῶναι βουλόμενος, ἀλλὰ κοσμῆσαι, ὄρχηστήν προσείπε. He either misses the irony of the passage, or is advocating a new view of it.

618. διαμπερές, ‘for all time,’ ‘effectually,’ *eis aei*, Schol. Ven.

619—631. Meriones retorts with a taunt on Aeneas. Patroclus reproaches him for replying by words rather than by action.

621. πάντων, i. e. there are some whose prowess you cannot or will not be able to check.

623. καὶ ἐγὼ. This is said in reference to εἴ σ' ἔβαλόν περ, 618.

αἰψά κε καὶ κρατερός περ ἔων καὶ χερσὶ πεποιθώς
 εὖχος ἔμοι δοίης, ψυχὴν δ' ἄϊδι κλυτοπόλῳ." 625

ὣς φάτο, τὸν δ' ἐνέπιπε Μερνοιτίου ἄλκιμος υἱός.
 "Μηριόνη, τί σὺ ταῦτα καὶ ἔσθλος ἔων ἀγορεύεις ;
 ὦ πέπον, οὗ τοι Τρῶες ὀνειδείοισι ἔπεσσι
 νεκροῦ χωρήσουσι πάρος τινὰ γαῖα καθέξει.
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630
 τῷ οὗ τι χρῆ μῦθον ὀφελλέμεν, ἀλλὰ μάχεσθαι."

ὣς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φώς.
 τῶν δ', ὡς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη
 οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκοῆ·
 ὣς τῶν ὄρνυτο δοῦπος ἀπὸ χθονὸς εὐρυδείης 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' ἐυποιητάων,
 νυσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνῆρ Σαρπηδόνα δῖον

625. Nearly the same verse occurred xi. 445.

626. ἐνέπιπε, the reduplicated aorist of ἐνίπτειν, another form being ἠνίπαπε. Patroclus blames Meriones for saying to Aeneas εἴ σε βάλομι, without putting the threat in execution.—τί σὺ κ.τ.λ., emphatic: 'Why do you talk so, when you have even valour (i. e. a quality better than eloquence) to boast of?'

629. πάρος, πρὶν ἀποχωρεῖν. They will not retire till some of them have been slain.

630. ἐπέων, viz. τέλος, or rather χρεία, ἐστίν. Schol. Vict. ὁ πόλεμος μὲν γὰρ χειρῶν δεῖται, βουλή δὲ καὶ ἐκκλησία λόγων. The antithesis, as Doederlein observes, is not quite correct. The first clause should have been ἐν πολέμῳ χειρῶν τέλος. The sense is, 'the issue or result of wars is in action, (the time for) words is in council.' Mr. Trollope compares Pind. Nem. i. 26, πράσσει γὰρ ἔργῳ μὲν σθένος, βουλαῖσι δὲ φρήν.—ὀφέλλειν μῦθον, 'to promote talk,' 'to go on talking.'

632—675. The fight is continued over the body of Sarpedon, with a noise resembling that of a woodcutter's axe. The combatants crowd round the body thick as flies around a milk-pail. Zeus is in doubt when and how Patroclus shall be slain. He resolves that Hector shall first be driven back to the city. The Greeks strip the body of Sarpedon, but Apollo is

sent by Zeus to have it conveyed to Lycia, and there interred with honours.

633. *Fulgo ὀρώρει*. See xiii. 271. There was a variant ὄρωρεν, which the Schol. Ven. prefers. It is better perhaps to take ὀρώρη here as a reduplicated aorist, rather than as a perfect subjunctive or a secondary present, like πεφύκα &c. If the vulgate be preferred (Hesych. ὀρώρει· ὄρητο, διεγήγερτο, see ii. 810), we must supply the ellipse thus, with the Schol. Ven., τούτων ὀρώρει ὀρύμαγδος ὡς δρυτόμων, scil. ὄρνυται.—ἀκοῆ, 'the sound.' Elsewhere in Homer it means 'tidings,' 'hearsay.'

635. δοῦπος, the dull *thud* of the axe coming from the roof of a tree and therefore near the ground, is compared to the blows given over the corpse.—βοῶν κ.τ.λ., i. e. ἀσπίδων. See xii. 105; v. 466.

638. φράδμων, intelligent, observant, συνετός. One of the many Ionic adjectives in -μων which are common to the dialect of Homer and Herodotus, as νοήμων, ἀκτήμων (ix. 126). See Her. iii. 57. It does not occur elsewhere in Homer. Hesych. φράδμονες· ἐμπειροὶ, συνετοί. But the Schol. Ven. 2 explains it by ὁ πάνν γνώριμος καὶ συνήθης τῷ Σαρπηδόνι, which Spitzner is inclined to approve.—εἴλυτο, was wrapt in, covered over with. See xii. 286; xvii. 492. Doederlein supplies some such sense as 'was wounded,' 'was disfigured,' to the word βελέεσσι, which however may be

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κοινήσιν
 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον ὡς ὅτε μυῖαι
 σταθμῶ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει
 ὧς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον. οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῶ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων
 ἢ ἦδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἐκτωρ
 χαλκῶ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔληται, 650
 ἢ ἔτι καὶ πλεόνεσσι ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἦς θεράπων Πηληιάδew Ἀχιλλῆος
 ἕξαυτίς Τρῳάς τε καὶ Ἐκτορα χαλκοκορυστήν
 ὤσαιτο προτὶ ἄστνυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἐκτορι δὲ πρωτίστῳ ἀνάγκιδα θυμὸν ἐνήκεν
 ἐς δίφρον δ' ἀναβὰς φύγαδε τράπε, κέκλετο δ' ἄλλους
 Τρῳᾶς φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
 ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ, 660

the dative of the instrument, 'through the darts (that struck him) he was covered with blood and dust,'—βελέεσσι (κοπτόμενος) εἴλυτο αἵματι. Heyne: "εἴλυτο proprie ad κοινήσιν spectat."

642. βρομέωσι, 'buzz,' or 'hum' about the over-full milk-pails. Schol. Lips. περιγλαγέας· περισσῶς γεγαλακτωμένας, ὅ ἐστι πληθούσας γάλακτος. The milk has flowed down the sides, and the flies settle on them to drink it.—ὦρη κ.τ.λ., see ii. 471.—ἄγγεα, 'the milk-bowls,' as in Od. ix. 248.

651. Doederlein compares Od. ii. 334, ὄπῳ κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν. Cf. also sup. 631. Zeus is here considering how he may best bring to pass the ultimate triumph of Achilles, which he had pledged to Thetis, i. 524.

657. ἔτραπε, viz. Hector. The Schol. supplies ἵππους, but the verb may be intransitively used.

658. τάλαντα, viz. ῥέποντα κατ' αὐτοῦ. He knew by the efforts and successes of the Greeks that Zeus was against him, and so headed the flight.

660. βασιλῆα. If this refers to Sarpedon, who had been struck by Patroclus ἀμφ' ἄδινδον κῆρ, sup. 481, it may be objected, that his death was not the immediate cause of the flight at present. But Zeus, having resolved that Patroclus should do still more havoc to the Trojans, causes Hector to fly, and the Lycians no longer to make a stand, as their leader has been slain. Perhaps however βασιλῆα meant Hector, and the next two lines were interpolated. To apply βασιλῆα to him is a difficulty; but so is βεβλαμμένον hard to explain of a man killed by a wound. May it mean that the heart stopped because the φρένες were pierced? Spitzner and Heyne read βεβλημένον, and the Schol. Ven. records another

κείμενον ἐν νεκύων ἀγύρῳ· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονοῖον.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἐντέ' ἔλοντο
 χάλκεα μαρμαίροντα. τὰ μὲν κοίλασ ἐπὶ νῆασ
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμοσ υἱός. 665
 καὶ τότε' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺσ
 " εἰ δ' ἄγε ἵνῃ, φίλε Φοῖβε, κελαινεφές αἶμα κάθηρον
 ἔλθῶν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῆσιν
 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσον,
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι, 671
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 θήσουσ' ἐν Λυκίῃσ εὐρείῃσ πίονι δήμῳ,
 ἔνθα ἐ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρασ ἐστὶ θανόντων." 675
 ὡσ ἔφατ', οὐδ' ἄρα πατρὸσ ἀνηκούστησεν Ἀπόλλων.
 βῆ δέ κατ' Ἰδαίων ὀρέων ἐσ φύλοπιν αἰνῆν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον ἀείρασ,
 πολλὸν ἀποπρὸ φέρων, λούσεν ποταμοῖο ῥοῆσιν
 χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσεν, 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 κάτθεσαν ἐν Λυκίῃσ εὐρείῃσ πίονι δήμῳ.

variant *δεδαῖγμένον*. See ix. 3; xvii. 535. Doederlein suggests *βεβλαμμένοι*, referring to *ἐφόβηθεν*, and he compares Hes. Theog. 223, *νόον βεβλαμμένοι ἐσθλοῦ*.

662. *κάππεσον*, in the pluperfect sense. — *ἐτάνυσσε*, see xi. 336.

666. Zenodotus is said by the Schol. Ven. to have made some alterations in this passage (*δισκευακέναι*), omitting perhaps (though this is not expressly stated, in *μήποτε δὲ Ζηνόδοτοσ ὀρθῶσ ἠθέτηκε τούτουσ*) the whole address of Zeus, including 676, 677, the last of which he is expressly said to have cut away, and reading in place of the present verse (666), *καὶ τότε' ἄρ' ἐξ Ἰδῆσ προσέφη Ζεὺσ ὄν φίλον υἱόν*. He objected, it seems, to the services imposed on a *φοῖβοσ θεὸσ* and *ἀπενθῆσ*, in washing off the gore from a corpse. The god seems invoked in his

capacity of *healer*, which is perhaps a post-Homeric development.—*ἐκ βελέων*, *ἔξω*, out of reach of the darts. Some would supply *ἀείρασ*, but Spitzner renders the distich thus: "Age jam, care Phoebe, vade, et cruorem nigrum extra telorum jactum absterge Sarpedoni." The double accusative presents no difficulty; but Aristarchus read *Σαρπηδόνα*.

671—675. See sup. 45† seqq.

676. This verse occurred xv. 236. In xx. 14 the shorter *νηκουστῆιν* occurs. This is one of the many words peculiar to Homer and Herodotus (cf. lib. vi. 14), though Aeschylus also has it once, *Prom. 40*, *ἀνηκουστῆιν δὲ τῶν πατρὸσ λόγων οἶόν τε πῶσ*; It would rather seem to be a prose word of the age of Herodotus than belonging to the ballad-language of the ancient epic.

Πάτροκλος δ' ἵπποισι καὶ ἄυτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληιάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἤε περ ἀνδρῶν
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.

ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανατόνδε κάλεσσαν.
 Ἄδρηστον μὲν πρῶτα καὶ ἄυτόνοον καὶ Ἐχεκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην. 696
 τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνῶντο ἕκαστος.

ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ (περιπρὸ γὰρ ἔγχρῃ θῦεν),
 εἰ μὴ Ἀπόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργου 700
 ἔστη, τῷ ὄλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο

684—697. Patroclus, carried away by martial ardour, and forgetful of Achilles' strict injunction not to pursue the enemy, gives chase to the flying foe, and slays several with his own hand.

685. ἀάσθη, he was deluded or infatuated. That Patroclus was thus slain at a distance from the ships, appears from xvii. 403, and inf. 702.

686. ἔπος, viz. the injunction sup. 83 seqq.

688. αἰεὶ τε. The τε seems equivalent to the sententious τοι of Attic tragedy. Others give αἰεὶ γε.—νόος, the counsel or intention, here in reference to promised aggrandizement of the son of Thetis.—ἀνῆκεν, incitavit, a common Homeric use, as in v. 405; vii. 25. 152.

697. φύγαδε, i. e. εἰς φυγήν. Doederlein supplies τραπέσθαι. Cf. xi. 446, ἦ καὶ ὃ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει. It seems to correspond to our idiom, 'turned their thoughts towards flight.' Mr. Trollope well compares v. 252, μή τι φόβονδ' ἀγόρευε.

698—711. Patroclus is about to lead the Greeks even to capture the city, but

is confronted by Apollo on the Trojan wall, who with a terrible voice bids him retire.

699. Nearly the same verse occurred in xi. 180. The prepositions appear to give the local sense of 'round and in front of him.' The Schol. Min. explain ὑπὲρ τοὺς ἄλλους ἴσχυε.

702. ἐπ' ἀγκῶνος, the angle, elbow, or bend of the Trojan wall. The passage following seems made up from v. 436—444. The narrative of the death of Patroclus,—too great a hero to be slain by any but a god, especially as he was protected by divine armour,—is extremely fine, and of harrowing interest. Nevertheless, there are reasons for believing that this was not the original account. The characters of Ajax, Achilles, and Memnon seem to have been mixed up in many of their details with the accounts in the earlier epics. The death of Patroclus is in fact identical with that of Achilles in the *Aethiopsis*, and differs but little from that of Hector in xxii. 226 seqq., where Athena assists Achilles in the contest. In fact, there is scarcely an event of note

Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσω.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμοι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα.
 "χάζεο, διογενὲς Πατρόκλεες. οὐ νύ πω αἶσα
 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων."
 ὣς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Ἐκτωρ δ' ἐν Σκαιῆσι πύλης ἔχε μώνυχας ἵππους·
 δίξε γὰρ ἠὲ μάχοιτο κατὰ κλόνον αὐτίς ἐλάσσας,
 ἧ λαοὺς ἐς τεῖχος ὁμοκλήσειε ἀλῆναι.
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων,
 ἀνέρι εἰσάμενος αἰζιῶ τε κρατερῶ τε, 716
 Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίη ναίεσκε ῥοῆς ἐπι Σαγαγαρίοιο.

in the *Troica* that was not varied, reproduced, *rehabilitated*, in the ballads previous to the writing-period.

704. *νύσσω*, Schol. Lips. ἀπαθούμενος. Properly, *νύσσειν* is *cominus ferire*, ἐκ χειρὸς πατάξει, Hesych. Whether the mere hand is here meant, or a sword or javelin, is not clear. Like *fodere* or *fodicare latus*, the word sometimes expresses a 'poke' in the side. Hence the shield might be said *νύσσεσθαι*, even if touched by the fingers.

706. See xx. 448.

707. *αἶσα*, in reference to prophecies about the capture of Troy by Neoptolemus. See Pind. Ol. viii. 42 seqq.

708. *πέρθαι*, the epic aorist, apparently formed after the analogy of *δέχθαι*, *ὄρθαι*, *βλῆσθαι*, &c.—*οὐ πω*, here for *οὐ πως*, as in iii. 306; iv. 234. This was the reading of Aristarchus for *οὐ νύ τοι*.

712—725. Hector hesitates whether to return to the fight or to get his people safe within the walls. Apollo appears to him in the guise of a middle-aged man, and urges him to give chase to Patroclus.

712. ἐν Σκαιῆσι πύλης. Hector had drawn up his horses in a position commanding both the city and the plain, so as to be ready to act according to circumstances; for he had retired before

Patroclus, sup. 657.—δίξε, ἐδίσταζε, 'he hesitated as to whether he should fight, again driving through the thick of the battle, or should sternly order the people to crowd closely into the city.'—ἀλῆναι (εἴλειν), see xxi. 534.

716. εἰσάμενος. See ii. 791.—αἰζιῶ, active, vigorous: a form of *ἠθέω*. As Asius was the uncle of Hector, he would hardly appear 'young' in his eyes. According to the author of *New Cratylus*, § 265, the word means 'warm and glowing,' from *αἶθω*, the *θ* passing into ζ, as in Ζεὺς, θεός. From Hesiod, *Ἔργ.* 439, τοῖς δ' ἅμα τεσσαρακονταετῆς αἰζιῆς ἐποιτο, it would seem rather to mean 'sober-aged.' Hesychius refers the word to *αἶμα* and *ζέω*. See on ii. 660.

717. "Diversus hic Asius ab Hyrtaci filio quem vidimus ii. 837, xii. 35, et caesum xiii. 384." Heyne.

718. Δύμαντος. The Schol. Ven. remarks that Euripides makes Hecuba the daughter of Cisseus (hence *Cisseis*, Virg. Aen. vii. 320), and this is one of the many incidental proofs that Euripides did not know of our Homeric text.

719. Φρυγίη. In iii. 184, Priam describes his journey into Phrygia and to the river Sangarius.

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων 720
 “Ἔκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.
 εἴθ’, ὅσον ἦσσω εἰμί, τόσον σέο φέρτερος εἶην
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
 ἀλλ’ ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 εἴ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων.” 725
 ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Κεβριόνη δ’ ἐκέλευσε δαΐφροني φαίδιμος Ἔκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ’ ὄμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν. 730
 Ἔκτωρ δ’ ἄλλους μὲν Δαναοὺς ἔα οὐδ’ ἐνάριζεν,
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπεν κρατερώνυχας ἵππους.
 Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἵππων ἄλτο χαμαῖζε
 σκαιῇ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκριόενθ’, ὃν οἱ περὶ χεῖρ ἐκάλυψεν. 735
 ἦκε δ’ ἐρεισάμενος, οὐδὲ δὴν χάζετο φῶτός,
 οὐδ’ ἀλίωσε βέλος, βάλε δ’ Ἔκτορος ἠνιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλήος Πριάμοιο,
 ἵππων ἠνὶ ἔχοντα, μετώπιον ὀξεί λαι.
 ἀμφοτέρας δ’ ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740

722. ἦσσω, inferior (as a subject) to you as a prince and commander. This is said, of course, in the character of Asius.—τῷ κε, ‘in that case you would retire from the fight with disgrace;’ i. e. I would myself punish you for doing so. Doederlein compares *Od.* xxi. 374, τῷ κε τάχα στυγερῶς τιν’ ἐγὼ πέμψαιμι νέεσθαι.

726—750. Apollo vanishes among the crowd to spread disorder in the Grecian ranks, while Hector bids his charioteer give chase to Patroclus. That hero seizes a stone, and dashes out the brains of Cebriones the driver. His fall from the car is pointed to with a bitter taunt.

726. See xiii. 239.

728. πεπληγέμεν, the reduplicated aorist.

734. σκαιῇ. He held his spear in the left hand (which was unusual), in order to use his right hand for the sling. ἐκάλυψεν, Schol. *Vict.* χειροπληθῆ. He perhaps describes the sort of stone called *χερμαῖς* or *χερμάδιον* from *χεῖρ* (*Neiv*

Cratylus, § 281), one fitted to the size of the hand, or he may mean that the stone was so far concealed in the hand that his adversary did not perceive it.—χάζετο κ.τ.λ., apparently a case of ὕστερον πρότερον. He did not long keep aloof from the hero, but he hurled the stone with all his force (lit. putting his weight into the throw), nor hurled in vain, but struck—not indeed Hector, but—the charioteer Cebriones. Perhaps οὐδὲ has the sense *neque enim*, and the clause is parenthetical. The Schol. Ven. read ἀζετο, which he explains οὐδὲ ὅλας ἐνλαβήθη αὐτόν.

737. ἀλίωσε. So Soph. *Trach.* 258, κούχ ἠλίωσε τοῦπος, ‘he did not let his threat fall vain.’

740. σύνελεν, ‘destroyed both eyebrows together;’ i. e. smashed, συνετάραξεν. Schol. Lips. συνέχεε καὶ εἰς ἕν συνήγαγεν.—ἔσχεν, ἀντέσχεν, the bone was not strong enough to stand the blow.

ὄστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κοίῃσιν
 αὐτοῦ πρόσθε ποδῶν ὃ δ' ἄρ' ἀρνευτῆρι ἑοικῶς
 κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὄστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεες ἵππεῦ,
 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὡς ρεῖα κυβιστᾶ. 745
 εἰ δὴ που καὶ πόντω ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,
 ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.
 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἕασιν.” 750

ὦς εἰπὼν ἐπὶ Κεβριόνη ἦρωι βεβήκειν
 οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κεραΐζων
 ἔβλητο πρὸς στῆθος, εἴη τέ μιν ὤλεσεν ἀλκή·
 ὦς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.
 Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμάζε. 755
 τὼ περὶ Κεβριόναο λέονθ' ὡς δηριωθήτην,
 ὦ τ' ὄρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον.

742. ἀρνευτῆρ, ‘a tumbler,’ *urinator*, takes the *F*, as *Farpes*, ‘lambs,’ from the frisking attitudes of which the word seems derived. Hence the ἄρα is only a metrical interpolation in the ordinary copies, and it is remarkable that in the *Etymol. Mag.* (see *Spitzner*) it is omitted. The phrase occurs also xii. 385. *Od.* xii. 413, ὃ δ' (ἄρ') ἀρνευτῆρι ἑοικῶς κάππεσ' ἀπ' ἰκρίοφιν. The κυβιστητῆρες perhaps differed in being mere mountebanks, while the ἀρνευτῆρες were professional divers (*Hesych.* δύται, οἱ δύνοντες), the same as κολυμβηταί.

744. ἐπικερτομέων. For the banter see xiii. 377.—ὡς ρεῖα, *quam facile!* (Not ἐπειδὴ ρεῖα κ.τ.λ.)

747. κορέσειεν. This word shows that the oysters were meant for food, and that fishing for pearls is not alluded to. The Scholiasts notice that this is the only passage in the *Iliad* where fish is mentioned as a diet.—δυσπέμφελος, sc. ὁ πόντος, stormy, full of froth and foam. An epithet more than once used by *Hesiod*, e. g. *Opp.* 374. 616, and probably from the same root as *πομφολυγή*, viz. *ποφ* (*ryff*) or *πομφ*, formed from the sound.

Zenodotus read *δυσπέμφελοι*, *Schol.* οἶον εἰ καὶ δυσάρεστοι εἴεν οἱ συνεσθιόντες, ὡς καὶ Ἡσίοδος (*Erg.* 720) μηδὲ πολυξέλου δαιτὸς δυσπέμφελος εἶναι.

751—776. *Patroclus* and *Hector* fight fiercely over the corpse of *Cebriones*, like lions over a slain stag. The Greeks and Trojans join in the fray, pulling the body this way and that, as trees are swayed by the wind.

751. ἐπι, to secure, get possession of the corpse of *Cebriones*.—οἶμα, the rush, sudden spring; cf. xxi. 252, αἰετοῦ οἶματ' ἔχων.

754. μεμαῶς, pronounced with the *FF*, as in ii. 818.

756. δηριωθήτην. The *v* is not part of the root, but is added to sustain the *θ*, as in ἰδρυνθήναι from ἰδρῶ, κρινθήναι for κριθῆναι. This appears to take place chiefly when the preceding vowel (*i* or *v*) is of doubtful or varying quantity. So ἀμπνυθήναι as if from ἀμπνύω, from ἀμπνέω.

758. μέγα φρονέοντε, each too proud and too confident in its strength (*ferocious*) to give way to the other. Cf. inf. 824. For the simile of two lions

ὡς περὶ Κεβριόναο δὺω μῆστωρες αὐτῆς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἴεκτωρ, 760
 ἰεντ' ἀλλήλων ταμείει χροά νηλεί χαλκῶ.
 Ἴεκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβειν, οὐκὶ μεθίη·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 ὡς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιον 765
 οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
 αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἠχῆ θεσπεσίη, πάταγος δέ τε ἀγνυμενάων,
 ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δῆουν, οὐδ' ἕτεροι μνώοντ' ὄλοοιο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὄξέα δοῦρα πεπήγειν
 ἰοί τε πτερόντες ἀπὸ νευρῆφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν. ὃ δ' ἐν στροφάλιγγι κονίης
 κείμε μέγας μεγαλωστί, λελασμένος ἵπποσυνάων. 776

fighting over a carcass, the Schol. Vict., who says it is contrary to the habits of the animal, compares xiii. 198.

762. Compare xiv. 448; xv. 716.—ἔχεν, supply αὐτόν.

765. The idea of two winds, blowing at once against each other from opposite quarters, presented no physical difficulty to the Greeks. So in ix. 5, the north and west winds unite in raising the sea. Compare Tac. Ann. ii. 23, 'simul variis undique procellis incerti fluctus prospectum adimere, regimen impedire.' Here they 'vie with each other in swaying a thick wood in a mountain-glen,'—a very fine passage, grandly descriptive of irresistible power, and most aptly illustrating the to-and-fro motion to which the body of Cebriones was subjected.

767. τανύφλοιον, having bark that can be removed in long strips, ταναὸν καὶ ἱμαντῶδες, Schol. Lips. The epithet seems referable to the manufacture of ropes from bark.—κράνειαν, the cornel-tree.

768. ἔβαλον, *confidunt*, 'dash against each other.' Lucret. v. 1096, 'Et ra-

mosa tamen cum ventis pulsa vacillans Aestuat in ramos incumbens arboris arbor,—mutua dum inter se rami stirpesque teruntur.'—πάταγος, *fragor*, 'a crash.' The very words here express the sound of the breaking timber.

773. ἀπὸ νευρῆφι. See viii. 309.—ἐστυφέλιξαν, 'staggered,' 'rebuffed,' the advancing shields.—ὃ δὲ κ.τ.λ., 'but there lay he amid the whirling dust, hero huge, mighty in his fall, gone for ever all his skill in driving.' A beautiful and expressive, but perhaps untranslatable verse, which occurs also Od. xxiv. 40.—μεγαλωστί, see xviii. 26.—λελασμένος, Ἰακῶς ἀντὶ τοῦ λελησμένος, Schol. Ven. Cf. λέλασται, v. 834. This form indicates a root λασ by the side of λαθ, as we have πλάθανος and ἱπποπλαθῆς as well as πλάσσω.—Like many abstract nouns in the plural, e. g. τόλμαι, ἀρεταί, μανίαι, ἵπποσύναι has the sense of 'acts of horsemanship.' We have the singular ἵπποσύνη in xi. 503, the termination being common in the Ionic, as δουλοσύνη, τοξοσύνη. Cf. inf. 809.

ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκειν,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἴσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
 Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
 τρὶς μὲν ἔπειτ' ἐνόρουσε θεῶν ἀτάλαντος Ἄρηι,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἔνθ' ἄρα τοι Πάτροκλε φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἴοντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἦέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν. 790
 στῆ δ' ὄπιθεν, πλήξεν δὲ μετάφρνον εὐρέε τ' ὤμων
 χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε.

777—842. The death of Patroclus. This is an episode of great pathos, and is most carefully elaborated in all its details. Too great a warrior to be slain by mortal hand, and too securely cased in divine and therefore impenetrable armour to be slain at all without its removal, Patroclus is first numbed by a blow, and then disarmed by Apollo himself,—invisibly however, for his helmet falls off, his spear breaks, and his breastplate becomes loose. It is all over with him now; he is defenceless, and defenceless he is slain (after receiving a wound in the back from Euphorbus, the son of Panthōus) by Hector with a lance-thrust, to the great grief of the Achaeans, which is embittered by the taunts of Hector over the dying man.

777, 778. These are oft-repeated verses. The terms for noon and evening, though not more ancient than the agricultural period, are worthy of remark. For the long *υ* in *βουλυτόνδε* see on xxiv. 1. This verse occurs also Od. ix. 58.

780. *ὑπὲρ αἴσαν*, *παρ' ἐλπίδα*, beyond what appeared reasonable from the valiant efforts of the Trojans to rescue the body; or, as Dodderlein explains it, *ὑπὲρ αἴσαν Διὸς*, as in xvii. 321, as if that day had been devoted to the de-

struction of the Greeks. So Schol. Viet. *ὑπὲρ τὸ καθήκον*. Compare the formula *ὑπὲρ μόνον*.

785. *τρὶς κ.τ.λ.* 'Thrice, i. e. on each of the three occasions, he slew nine men.' It amounts to the same thing to combine *τρὶς ἐννέα*, 'he slew (in all) thrice-nine men.' A poetic exaggeration, of course, and rather suspiciously suggestive of the Pythagorean combinations of the mystic number three. To avoid the seeming improbability, the Schol. Viet. explained it by *τρίτον ὁμήσας ἐννέα ἐφόνευσεν*.

789. *δεινός*, 'in all his terrors,' or *δεινὰ φρονῶν*, with malign intent. Compare the grand description of the god in his anger in i. 44 seqq.—*ὁ μὲν*, i. e. *ὁ μῆν*, 'he however perceived him not coming through the throng.'—*τὸν*, i. e. *αὐτόν*.

792. *καταπρηνεῖ*, with the palms forward, i. e. downward, or in downward descent. The contrary motion is *ὑπίσασμα χερσῶν*, when the palms are elevated and expanded towards heaven. See xv. 114. The blow, being a supernatural one, had an electric or magical effect; it confused rather than disabled, for the result was to produce giddiness. Cf. 805, 806, 816.

τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἢ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
 ἱππόκομον πῆληκα μαιίνεσθαι κονίησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσι ἄγη δολιχόσκιον ἔγχος
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἄσπις σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτη φρένας εἶλε, λύθην δ' ὑπὸ φαίδιμα γυῖα, 805
 στῆ δὲ ταφῶν. ὄπιθεν δὲ μετάφρενον ὀξείι δουρί
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοίδης Ἐύφορβος, ὃς ἠλικίην ἐκέκαστο
 ἔγχει θ' ἱπποσύνη τε πόδεσσί τε καρπαλίμοισιν·

793. βάλε, he 'knocked it off,' caused it to fall; not ἔλε, 'took it off,' which would have been rather the action of a visible god, ἐναργῆς or ἐμφανῆς. The device of stripping the armour is explained by the Schol. Lips. as a contrivance of the poet to avoid the invidiousness of the Greeks becoming possessed of the divine armour. See on this passage Mure, Hist. Lit. i. p. 480. The circumstance is alluded to inf. xvii. 205.

795. αὐλῶπις. See on xi. 353; xix. 382.—πάρος, hitherto, viz. before a god by his own power had brought them into this disgrace.—οὐ θέμις, viz. because the armour was divine.

800. σχεδόθεν, ἐκ τοῦ σύνεγγυς χρόνον ἢ ὡς τὸ 'σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη.' τὴν ἀγανάκτησιν δὲ τῶν ἀκούοντων ἱάται, οὐκ ἐπὶ πολλῷ φάσκων ἀπολαύειν (i. ἀπολαύσειν) τῶν ὕπλων Ἑκτορα, Schol. Lips. The idea is, that the φθόνος of the gods attended the presumption of Hector in wearing the armour that belonged to Achilles. Doederlein refers οἱ to Patroclus, and continues this clause from 796. In this case the meaning would seem to be, that instant death was portended by the omen of the helmet falling off, as

if by itself.

801. πᾶν. The Schol. Ven. explains this by ὄλον. The exact sense is not clear; probably the completeness of the action is meant; it was 'utterly broken,' and rendered quite useless, not merely cracked or bent.—κεκορυθμένον, viz. χαλκῷ.

803. τερμιόεσσα, ποδήρης, ποδηνεκῆς, xv. 646, reaching nearly to the feet. So τερμιόεντα χιτῶνα in Od. xix. In ancient Greek art the shields are not generally represented quite as large as they are described in our Homeric text.

805. ἄτη, helpless bewilderment, viz. at finding his armour thus dropping from him. He fancied that he was bewitched, and stood still in amaze. Thus the first wound inflicted was not given in fair fight; and the part that Hector takes is almost that of the assassin, except that he was provoked to 'finish him' by the terrible slaughter Patroclus had made of the Trojans.

807. βάλε. He wounded Patroclus with a dart (not with a lance), σχεδόθεν, from a few paces' distance. So ἐφήκε βέλως in 812. Cf. 820.—Δάρδανος ἀνὴρ, see ii. 701.—ἐκέκαστο, ii. 530.

καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἔλθων ξὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἵπευ,
 οὐδ' ἐδάμασσε. ὁ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μείλιον, οὐδ' ὑπέμεινεν
 Πάτροκλον γυμνόν περ ἑόντ' ἐν δημοτῆτι 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς
 ἀψ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 Ἔκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον
 ἀψ' ἀναχαζόμενον, βεβλημένον ὀξεί χαλκῶ,
 ἀγχίμολόν ρά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσειν.
 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
 ὃ τ' ὄρεος κορυφῆσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὧς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱόν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα.

810. τότε is explained by πρῶτ' ἔλθων, *tunc, cum primum ingressus est*. On his first coming to Troy, and by way of taking a lesson in fighting, he had dismounted twenty warriors from their cars. Cf. i. 144; v. 164. The Schol. Ven. thinks that a sham-fight, or martial exercise (tournament) is meant.—πολέμοιο, as if *πείραν λαμβάνων* had preceded.

813. μῖκτο. See xi. 354.

815. γυμνόν, though now stripped of his armour.

816. θεοῦ πληγῇ. See sup. 792. The javelin alone had not subdued or disabled him (813); by both he was completely beaten, *subactus*, and compelled to retire. Thus disabled and thus retreating, he is attacked and slain by Hector. The act on his part seems almost cowardly; but the design of the poet was to magnify the prowess of Patroclus. See Mure, *Hist. Lit.* i. p. 353.

820. οὔτα. This then was a lance-thrust, not a javelin-throw, as sup. 807.

823. ἐβίησατο, 'forces,' *vi subigit*.

Cf. xi. 558, ὡς δ' ὅτ' ὄνος παρ' ἔρουραν ἰὼν ἐβίησατο παῖδας. This is a fine simile; two savage animals fight over a small spring, made still more savage by thirst, till one, and that the fiercer, is laid dead. Col. Mure (*Hist. Lit.* ii. p. 97) says, "the parallel here fails completely." Here he seems to be mistaken. The epithet ἀκάμαντα, 'unconquered,' implies that the boar has already slain many; and this is the point of the antithesis in πολέας πεφνόντα κ.τ.λ. As the fierce lion slays the fiercer boar (cf. xvii. 21), so a mighty warrior despatches a still mightier one. It is evident that 824 is a repetition from 757, 758.

825. πιέμεν. The *i* is properly short; but it is a frequent epic usage to make that letter long both *in arsi* and *in thesi*. See on i. 205.

829. ἐπευχόμενος. The speech of Hector is not the mere taunt and banter usual over a fallen enemy. It is rather the declaration of just retribution for evils intended. There is, however, some irony in ἀ δειλὲ, 837, and some bitter-

“ Πάτροκλ’, ἧ που ἔφησθα πόλιν κεραϊξέμεν ἀμήν, 830
 Τρωιάδας δὲ γυναικάς, ἐλεύθερον ἦμαρ ἀπούρας,
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 νήπιε. τάων δὲ πρόσθ’ Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμιζέμεν· ἔγχεϊ δ’ αὐτός 835
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω
 ἦμαρ ἀναγκαῖον· σὲ δέ τ’ ἐνθάδε γῦπες ἔδονται.
 ἂ δεῖλ’, οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
 ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ’ ἰόντι
 ‘ μῆ μοι πρὶν ἰέναι, Πατρόκλεες ἵπποκέλευθε,
 νῆας ἔπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνοιο 840
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
 ὧς πού σε προσέφη, σοὶ δὲ φρένας ἄφροني πείθειν.”
 τὸν δ’ ὀλιγοδρανέων προσέφησ, Πατρόκλεες ἵππεῦ,
 “ ἦδη νῦν Ἔκτορ μεγάλην εὐχέο· σοὶ γὰρ ἔδωκεν
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν
 ῥηιδίως· αὐτοὶ γὰρ ἀπ’ ὤμων τεύχε’ ἔλοντο. 846

ness in reminding him of the fatal neglect of Achilles' advice, 839.

831. ἐλεύθερον ἦμαρ. See vi. 455; xx. 193.

833. νήπιε. Compare the very similar address of Achilles to the dying Hector, xxii. 333 seqq.—τάων πρόσθε, in defence of them, viz. the women. Schol. Min. προπολεμοῦσιν οἳ Ἔκτορος ἵπποι, τουτέστιν αὐτὸς ὁ Ἔκτωρ ἐπ’ αὐτὸν (αὐτῶν) ὀχοῦμενος. Doederlein finds an antithesis between ποσσὶν and ἔγχεϊ, ‘the horses with their feet, I myself with the spear.’—ὀρωρέχεται, an Ionic reduplicated perfect of ὀρέγεσθαι. Cf. xi. 26. Schol. Lips. ὀρωρῶνται ἢ ἐκτέτανται. Cf. βηματῶν ὄρεγμα, Aesch. Cho. 799. Sup. xiii. 20, τρὶς μὲν ὀρέξατ’ ἰών.—αὐτὸς κ.τ.λ., there are symptoms here of Hector's usual boastful spirit.

835. ὅ, i. e. ὅς, which is Heyne's reading. We should expect φ, viz. ἔγχει.

837. χραίσμησεν, as if from χραισμέω, like ἰδήσω from ἰδέω, whereas χραισμεῖν and ἰδεῖν are true aorists. See on v. 53. Such forms in -έω are not free from suspicion as the coinage of the Alexandrine age. Apollonius has the imperative χραισμετέ μοι, ii. 218.

838. που. This particle implies that such a command is only conceived as

having probably been given. There is nothing in the injunction of Achilles, sup. 49 seqq., to which it can allude. Schol. Lips. κατὰ τὸ πιθανὸν μμεῖται τίνας εἰκὸς εἰρησθαι λόγους ὑπ’ Ἀχιλλέως, ὅτε αὐτὸν ἐξέπεμπεν ἐξ ὑπολήψεως.—μένων, opposed to ἰόντι, and conveying a taunt on Achilles for thus letting his friend perish.

841. χιτῶνα κ.τ.λ. Compare ii. 416.

843—867. Patroclus has just strength for a reply, which is temperate, dignified, and resigned. The victory is due to the gods, who threw from him his armour, or he could have slain twenty such as Hector. With the prophetic foresight commonly attributed to a dying man, he foretells the approaching end of Hector; who replies that, for aught he knows, Achilles may yet be slain by him as well as he by Achilles. He forces the lance from the corpse by setting his foot against it, and endeavours to capture Automedon and the divine steeds; but they are not to be taken.

844. εὐχέο, the imperative.

845. δάμασσαν, δαμασθῆναι ἐποίησαν, Schol. Lips.—ῥηιδίως, because every operation of a god was easy, πάν ἄπονον δαιμονίων, Aesch. Suppl. 100.—αὐτοὶ, he means, in fact, Apollo, sup. 793 seqq.

τοιοῦτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
 πάντες κ' αὐτόθ' ὄλοντο ἐμῶ ὑπὸ δουρὶ δαμέντες.
 ἀλλὰ με μοῖρ' ὄλοῦ καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 οὗ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο."

ὧς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν· 855
 ψυχὴ δ' ἐκ ρεθέων πταμένη Ἄιδόσδε βεβήκειν,
 ὄν πότμον γοώωσα, λιποῦσ' ἀνδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἴκτωρ
 "Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
 τίς οἶδ' εἴ κ' Ἀχιλεὺς Θέτιδος πάϊς ἠγκόμοιο 860
 φθῆῃ ἐμῶ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;"

ὧς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὤτειλῆς
 εἶρυσε, λαξ̄ προσβάς, τὸν δ' ὑπτιον ὄσ' ἀπὸ δουρός.

850. σὺ δέ κ.τ.λ., 'and now you, Hector, after the other two, are come to slay and despoil me.' He means, that it takes two men and a god to finish him; but the putting Hector *third* is an intentional disparagement. The divine powers *Μοῖρα* and the son of Latona seem regarded as one, or Hector would make the fourth. Schol. Ven. τὴν κοινήν πᾶσι παρεπομένην *Μοῖραν* οὐκ ἀριθμεῖ, αὐτοὺς δὲ τοὺς ἐπιενεγκόντας αὐτῶ χεῖρας.

852. βέη, *vives*. See xv. 194; xxii. 431.

854. δαμέντ'. Doederlein takes this for δαμέντα, supplying θανείν from θάνατος. The Schol. Ven. expressly says the full form (ἐκ πλήρους) is δαμέντα, while the Schol. Viet. takes it for δαμέντι. The prediction, or imprecation, was supposed to have great force and solemnity in the mouth of a dying man. (See Aesch. Ag. 237.) That his valorous friend Achilles would avenge his fall, he might be sure without being a prophet.

856, 857. This fine distich occurs again xxii. 363. The omission of the *ν* in pronunciation is remarkable, and perhaps this may be regarded as a very

archaic clause, especially as it so well represents the notions of the heroic age about the state of the dead, viz. that it was a doleful, semi-animate existence, without the enjoyments or energies of life on earth. The conjectures ἀδροτῆτα and ἀρετῆτα (Bekker, ed. 2) are perhaps more plausible than sound. So we have ἀσβέστω pronounced ἀσβέτω in xvii. 89.

860. τίς οἶδ' κ.τ.λ. As in xii. 238, Hector treats with indifference omens and predictions.—φθῆῃ (φθῆ), the subjunctive aorist = εἰ φθῆσεται, but implying uncertain contingency.—ὀλέσσαι, the participle ὀλέσας is the more common construction.

863. προσβάς. Not ἐπιβάς, 'setting his foot on the body,' but 'against it,' ἀντιβάς (Eur. Bacch. 1126), i. e. to prevent its being drawn to him in pulling at the spear. See v. 620, αὐτὰρ δ' λαξ̄ προσβάς ἐκ νεκροῦ χαλκίον ἐγχοῦ ἐσπᾶσατ'.—ξὺν δουρὶ, having regained his spear, he went in pursuit of the charioteer, who was borne out of harm's way by his swift steeds, ἀκίχῃτοι, xvii. 75.—Πηλλῆι, on the occasion of the marriage with Thetis. Cf. xxiii. 277. This verse occurred sup. 381.

αὐτίκα δὲ ξὺν δουρὶ μετ' Ἀντομέδοντα βεβήκειν,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο·
ἴετο γὰρ βαλέειν. τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ

P.

οὐδ' ἔλαθ' Ἀτρείος νιδὸν ἀρηίφιλον Μενέλαον
 Πάτροκλος Τρώεσσι δαμείς ἐν δημοτῆτι.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ,
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ
 πρωτοτόκος κινυρῆ, οὐ πρὶν εἰδνῖα τόκοιο 5
 ὧς περὶ Πατρόκλω βαῖνε ξανθὸς Μενέλαος.
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσην,
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.
 οὐδ' ἄρα Πανθόου νιδὸς ἐνμελήης ἀμέλησεν

This book was inscribed *Μενέλαου ἀριστεία*, since it describes in the former part the efforts of Menelaus to secure the body of Patroclus. The principal subject is the fight over the corpse, and it is protracted to a great, if not an unreasonable, length. In the end, the Greeks prevail; and Antilochus is despatched to carry the sad tidings to Achilles.

1—17. Menelaus no sooner hears of Patroclus' death than he advances full armed to protect the body. On the other side, Euphorbus claims the spoils, and warns him to retreat.

1. *ἔλαθε*. Either he had heard of it, or he knew it by the renewed vigour or exultation of the Trojans.

4. *ἀμφιβαῖνε*, he strode over the corpse to protect it. So v. 299, *ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλλεὶ πεποιθώς*. xiv. 477, *ἀμφὶ κασιγνήτῳ βεβαῶς*. i. 37, *ὅς Χρῦσην ἀμφιβέβηκας*. Cf. inf. 359. Similarly *περιβὰς* is used, inf. 80. 137; v. 21. The beautiful simile of the heifer and the calf was thought by the ancient critics, perhaps too curiously, to indicate the gentle and affectionate regard of Menelaus, a feeling more conspicuous in him than ferocity of resentment. On the present

occasion he is fierce enough, e. g. ver. 29.

5. *κινυρῆ*, Schol. Ven. *οἰκτρόφωνος*. Cf. Lucret. ii. 358, 'completque querellis Frondiferum nemus adsistens, et crebra revisit Ad stabulum desiderio perfixa juveni.'

8. *τοῦ γε*, viz. himself; *quī sibi adversatus esset*. The expression represents Menelaus' own words of defiance, *εἴ τις τοῦδε*, sc. *ἐμοῦ, ἀντίος ἔλθοι*. Plat. Symp. p. 221, B, *δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν, ὅτι εἴ τις ἄψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως ἀμνεῖται*. The Schol. Ven. however rather prefers to interpret *τοῦ Πατρόκλου*. It may be objected, that *ἀντίος ἔλθοι* does not suit the notion of coming up to take possession of a corpse.

9. *οὐδὲ, ἀλλ' οὐ* (not, *ne Panthoi quidem filius*, Doed.). The Schol. Ven. takes this verse as the *ἀναπόδοσις* to ver. 1. 'Menelaus went to protect the body; yet neither was Euphorbus on his part remiss' &c.—*ἀμέλησεν*, he was not indifferent about it, he claimed the body as his right, and endeavoured to despoil it. For he had first wounded him, xvi. 807, though Hector had killed him.—*ἀμίμονος*, see on viii. 302.

Πατρόκλιοι πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
 ἔσθη, καὶ προσέειπεν ἀρηίφιλον Μενέλαον
 “ Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 χάζεο, λείπε δὲ νεκρόν, ἕα δ' ἔναρα βροτόευστα.
 οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
 Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
 τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
 μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος
 “ Ζεῦ πάτερ, οὐ μὴν καλὸν ὑπέρβιον εὐχετάασθαι.
 οὗτ' οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
 οὔτε σὺδὸς κάπρου ὀλοόφρονος, οὔτε μέγιστος
 θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
 ὅσσον Πανθόου υἱὲς ἐυμμελῖαι φρονέουσιν.
 οὐδὲ μὲν οὐδὲ βίῃ Ὑπερήνορος ἵπποδάμοιο
 ἧς ἤβης ἀπόνηθ', ὅτε μ' ὄνατο καὶ μ' ὑπέμεινεν 25
 καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστῆν

13. ἕα, resign, touch not the armour, which belongs to me of right.

18—32. Menelaus haughtily reproves the presumption of Euphorbus, and adds a similar threat or warning on his own part, not to come within range of his spear.

20. οὖν, like the Attic ἄρα, ‘it seems then neither pard, lion, nor boar is as fierce as Panthöus’ sons.’—μέγιστος θυμὸς, see xvi. 823.—βλεμεαίνει, see viii. 337. (Hesych. γαυριᾶν, ἀφρίξειν, ὀργί-ζεσθαι.)—περὶ σθένει, *prae ferocia*, like *περὶ φόβου* &c. Doederlein says, “jungendum cum βλεμεαίνει, i. q. περιβλέπει.”

23. Πανθόου υἱες. Schol. Lips. Εὐφορβος, Πολυδάμας, Ὑπερήνωρ.

24. οὐδὲ μὲν κ.τ.λ. ‘Yet not e’en Hyperenor, strong as he was, and tamer of horses, was blessed in the enjoyment of his youthful vigour, when he experienced my prowess to his cost, and ventured to meet me in the field, and said (to himself) that I was the worst fighter among all the Danaï.’ There is some uncertainty as to the meaning of ὄνατο, which the Schol. Ven. 2 explains by ὠνειδίσειν, a sense in which it nowhere else occurs. Mr. Trollope says it is the “imperfect passive from ὄναμαι,

to injure, to abuse; which is distinct from ὄνημαι, to be benefited.” But ὄναμαι is imaginary, and ὄνημι (of which the middle aorist is ὄνασθαι, the epic aorist ὄνημην, part. ὄνημένος), not ὄνημαι, also a *vox nihili*, is the only form we can deal with. The verb ὄνομαι, whence ὄνοσάμη, ὄνοσαι, inf. 173, xxiv. 241 &c., ‘to disparage,’ is quite distinct. Usually, even in Attic, as οὕτως ὄναμην τέκνων, ‘so may I be blessed in my children,’ &c., the former verb takes the genitive, as here ἤβης, where the ἀπὸ, as in ἀπολαύειν, is not without its force. Here ὄνατο με is best interpreted, with Doederlein, to mean ἐγγύσατο, ἀπέλαυσεν ἐμοῦ, in the ironical sense of ‘found the benefit of meeting me in the field.’ So Hesychius, ὄνατο ἀπέλαυσεν, ὄνησιν ἔσχεν. Though the accusative presents a difficulty, this may with the more confidence be taken for the true interpretation, because in xiv. 516, where Hyperenor is slain by Menelaus, not the least allusion is made to his insolent language.—ἔφατο, with Doederlein and Heyne, may be taken for ἠγήσατο, as in iii. 366, ἢ τ' ἐφάμην τίσεισθαι Ἀλέξανδρον κακότητος.—ἐλέγχιστος, see iv. 171.

ἔμμεναι· οὐδέ ἔ φημι πόδεσσί γε οἴσι κίοντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆς.
 ὡς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
 στήγης. ἀλλά σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω 30
 εἰς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμείο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νῆπιος ἔγνω.”

Ὡς φάτο, τὸν δ' οὐ πείθεν ἀμειβόμενος δὲ προσηύδα
 “ νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἧ μάλα τίσεις
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, 35
 χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόου καὶ πένθος ἔθηκας.
 ἧ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τευχέ' ἐνείκας

27. πόδεσσι. He went home φοράδην, borne by others. Eur. Bacch. 968, φερόμενος ἕξεις.

32. τε has the *sententious* force of the Attic *τοι*. The exact meaning of the saying is not clear. Hesiod gives a variant of it in *παθὼν δέ τε νῆπιος ἔγνω*, Opp. 218. Cf. Plat. Symp. p. 222, B, *κατὰ τὴν παροιμίαν ὥσπερ νῆπιον παθόντα γνῶναι*. Mr. Newman renders it “too late the fool is prudent.” Lord Derby, “after th' event may ev'n a fool be wise.” Rather, ‘tis by suffering that a fool is made to know,’ *παθήματα μαθήματα*, as the Attics say. Doederlein offers two explanations, ‘what has been done (not only a wise man, but also) a fool knows,’ and ‘what has been done (only, and not what will be done) a fool knows.’ Nearly these three lines occur also in xx. 196 seqq.

33—42. Euphorbus replies, that Menelaus shall now give him satisfaction for his brother's death, for that the sight of his head would assuage the grief of the bereaved parents.

35. *γνωτὸν*, my kinsman, i. e. brother, Hyperenor, xv. 350.—*τίσεις*, i. e. *φόνον αὐτοῦ*, as *τίσαι δάκρυα*, i. 42. The Greeks say *τίσασθαί τινα*, not generally *τίνειν* or *τίειν τινα* (except in the sense of *τιμᾶν*). The literal sense seems to be, ‘you shall pay back one whom you have taken away.’ On the phrase ‘to owe’ or ‘pay a man,’ i. e. the fine for his death, see Max Müller, “Chips,” &c., ii. p. 62.—*ἀγορεύεις*, ‘you boastfully avow the deed.’

36. *νέοιο*, *νεοκτίστου*, Schol. Min. *νεοστὶ κατεσκευασμένου, προσφάτου*. So Theocritus speaks of the *νεόγραφτος* *θάλαμος* of the newly-married Helen, Id. xviii. 3. See sup. ii. 701.

37. *ἀρητὸν* is here obscure. It is variously explained *βλαπτικὸν*, from *ἄρη*, ‘harm,’ *κατάρατον*, and *πολυάρητον*, ‘much desired,’ i. e. you have caused them to care for nothing but grief. Some (Schol. Ven.) took it for the masculine, *τὸν ἀρητὸν*, *desideratum*. The second seems the best, ‘a grief that imprecates curses on the murderer.’ Heyne renders it *horrendum luctum*. Spitzner considers the sense to be *dolorem execrabilem et detestabilem*, Doederlein prefers *ἄρητον, infandum*, the reading of a few copies. Hesych. *ἀρητὸν· βλαβερόν, πολυχρόνιον*.

39. *κεφαλὴν*. It was the custom, as the Schol. Vict. remarks, to bring the head of a slain enemy to the person demanding vengeance. Thus, inf. 126, Hector endeavours to cut off the head of Patroclus; the head of Eurystheus was promised by Hercules to his father, Eur. Herc. Fur. 939, and according to another account (ap. Schol.) was actually brought to Alcmena, as well as that of Melanippus to Tydeus. The head of Aegisthus is presented to Electra, Eur. El. 856, the custom originating, perhaps, from hunting, as Agave brings from the chase the head of her own son, believing it to be that of a lion, Bacch. 1139. So in Scripture the head of Goliath is brought to Saul, of John the Baptist to Herodias.

Πανθόω ἐν χείρεσσι βάλω καὶ Φρόντιδι δίη. 40
 ἀλλ' οὐ μὴν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδήριτος, ἢ τ' ἀλκῆς ἢ τε φόβοιο.'

ὧς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσην
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
 ἀσπίδ' ἐνι κρατερῇ. ὃ δὲ δεύτερος ὤρνωτο χαλκῶ 45
 Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
 ἂψ δ' ἀναχαζομένοιοι κατὰ στομάχοιο θέμεθλα
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖή χειρὶ πιθήσας·
 ἀντικρὺς δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ· 50
 αἵματί οἱ δεύοντο κόμαι χαρίτεσσιν ὁμοῖαι
 πλοχμοὶ θ' οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο.
 οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ, ὃ ἄλις ἀναβέβροχεν ὕδωρ,
 καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δονέουσι 55

42. ἢ τ' ἀλκῆς κ.τ.λ., 'be it for fight or for flight,' lit. 'whether it shall be a πόνος of ἀλκή, or a πόνος of φόβος,' an effort to save ourselves by flight. Heyne, μάχη περὶ νίκης ἢ φυγῆς οὐκ ἔσται δηρὸν ἀπείρητος. Aristarchus, the Schol. Ven. says, read ἦδ'—ἦδέ. Spitzner thinks the genitives depend rather on ἀπείρητος, and so Schol. Ven., οἶον πειρασόμεθα ἦτοι ἀνδρείας ἢ φυγῆς· οὕτως Νικάνωρ. He renders it, "age vero, profecto non diu expers erit pugna periculi aut discriminis, utrum vincas an vincare." With this view Doederlein agrees, comparing xi. 410, ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλον.

43—60. Euphorbus strikes with his lance the shield of Menelaus, but without effect. He is instantly killed by Menelaus by a javelin-wound in the chest. His fall is compared to that of a tenderly-reared olive-tree in full flower.

44. χαλκός. Spitzner reads χαλκόν. See for this verse iii. 348.—ἀσπίδ', the *i* being elided as in δαμέντ' xvi. 854.

47. στομάχοιο θέμεθλα, the base or lower part of the windpipe, where it joins the lungs. He was retiring backwards, and still facing his adversary.—ἐπὶ δὲ κ.τ.λ., 'and himself threw his whole weight besides into the blow, feeling sure of his heavy hand,' i. e. that it would do its work effectually. For ἐρεῖδειν, 'to tilt at,' see xvi. 108. 736.

51 seqq. A passage of great pathos and beauty. His hair, clustering thick like that of the Graces, and compressed (pinched or narrowed) by a golden clasp (cf. ii. 872), 'nodatae in aurum,' Aen. iv. 138, was all dabbled in blood. Compare xvi. 795, μιάνθησαν δὲ ζῆθαι αἵματι καὶ κοῖρησι. This passage is quoted by Lucian, vol. ii. p. 386 (ὄνειρος ἢ ἀλεκτρῶν, § 13).

53. ἔρνος. So in Od. vi. 163 Nausicaea is compared to φοίνικος νέον ἔρνος, the young shoot of a date-palm.—οἰοπόλῳ, in a remote and solitary spot, where the plant was his special and only care. So Propert. i. 2. 12, 'surgit et in solis formosior arbutus hortis.'—ἀναβέβροχεν, a reduplicated aorist from the root βροχ or βρεχ. Hesych. and the MSS. have ἀναβέβρουχεν, from βροχ (βρύχιος), implying the rising up from unseen depths. Zenodotus read ἀναβέβροχεν, on the analogy of ἀναβρόζειε, Od. xii. 236.—ἄλις here has no digamma. The word βρύνει below is ἀπαξ εἰρημένον in Homer, and perhaps not an archaic word. Bentley read ὃ Φάλις ἀναβέβροχεν ὕδωρ, 'which spouts up water in abundance.'

55. δονέουσι. Gentle winds were thought to benefit the growth of a tree; cf. ἀνεμοτρεφὲς ἔγχος, xi. 256. Very similar is the passage in Soph. Trach. 145, καὶ νιν οὐ θάλλος θεοῦ οὔτ' ὄμβρος

παντοίων ἀνέμων, καί τε βρῦει ἄνθει λευκῶ·
 ἐλθὼν δ' ἕξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἕξεστρεψε καὶ ἕξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πανθόου υἱὸν εὐμμελίην Ἐυφορβον
 Ἄτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
 βοσκομένης ἀγέλης βοῶν ἀρπάσῃ, ἧ τις ἀρίστη·
 τῆς δ' ἕξ ἀνχέυ' ἕαξε λαβῶν κρατεροῖσιν ὀδοῦσιν
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει
 δηῶν· ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆες 65
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν, οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὡς τῶν οὗ τιμι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἄτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ρά οἱ Ἔκτορ' ἐπῶρσε θεῶ ἀτάλαντον Ἄρηι,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντη·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75
 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοί

οὔτε πνευμάτων οὐδὲν κλονεῖ, where the absence of violent winds is meant. *Catull.* lxxii. 39, ‘ut flos in septis secretus nascitur hortis,—quem mulcent auræ, firmat sol, educat imber.’

58. βόθρου, the trench in which it was planted; *Virg. Georg.* ii. 50, ‘scrobibus mandat mutata subactis.’ Thus ἐκστρέψαι expresses the forcing it out of the row or line of trees.

60. ἐσύλα, ‘was about to despoil him.’ The comparison, of course, does not lie in this act, but in the body lying prostrate.

61—81. Menelaus, standing over the body, is compared to a lion whom none dare approach as he is devouring a heifer that he has carried off from the herd. His attempts to bear away the corpse of Euphorbus are frustrated by the sudden appearance of Hector, whom Apollo has turned back from the vain pursuit of the divine steeds.

62. ἀρίστη. *Schol. Ven.* 2, εἰκάζει τὸν Εὐφορβον ὄντα ἀριστον τῇ ἀρίστη

αὐτῶν. The next two verses occurred xi. 175, 176.

65. δηῶν, *λυμαινόμενος*, as he savagely rends it. Cf. xvi. 158.—ἰύζουσιν, cry *ιοῦ*, ‘alack!’ The *ι* is made long by the frequent epic licence. In *Soph. Trach.* 787 we have *βοῶν*, *ιύζων*.

70. φέροι. We should expect *ἔφερε*, but see a similar use in v. 311.—ἀγάσσατο, *ἐφθόνησεν αὐτῶ*. See on xxiii. 639. Panthōus was, or had been, a priest of Apollo. It was not destined that the spoils should be borne off by Menelaus. Yet there was a legend that Euphorbus’ shield was suspended on a temple, *Hor. Od.* i. 28, 11. *Heyne* cites, to the same purpose, *Pausan.* ii. 17, who says that the shield was still shown in the temple of Hera at Mycenæ.

75. ἀκίχῃτα may either mean *ἀκίχῃτως*, or it may be the accusative of the object with *ἵππους* in apposition, like τὰ ποτηρὰ διώκειν. Cf. xvi. 865.

ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος ἀρήϊος Ἀτρέος υἱός
 Πατρόκλω περιβὰς Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοΐδην Ἐύφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς."
 ὧς εἰπὼν ὃ μὲν αὐτὶς ἔβη θεὸς ἅμ' ἰόνον ἀνδρῶν,
 Ἐκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἀμφιμελαίνας.
 πάπτηνε δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ,
 ὀξέα κεκληγῶς, φλογὶ εἵκελος Ἐφαιστοιο
 ἀσβέστω. οὐδ' υἱὸν λάθην Ἀτρέος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν 90
 " ὦ μοι ἐγών. εἰ μὲν κε λίπω κάτα τεύχεα καλά
 Πάτροκλόν θ', ὃς κείμενος ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κε ἴδηται.
 εἰ δέ κεν Ἐκτορι μῦθος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστείωσ' ἕνα πολλοί· 95
 Τρώας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 ὀππότε' ἀνὴρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι

77. ὀχέεσθαι, Hesych. ἡνιοχεῖσθαι. Three verses here are repeated from x. 402—404.

79. τόφρα, viz. while you were absent pursuing Automedon, xvi. 864.

82—105. Hector, admonished by Apollo, looks round and sees Euphorbus prostrate and Menelaus stripping the corpse. With a shout he springs forward; Menelaus, after a brief hesitation, thinks it prudent to retire.

82. This verse occurred xiii. 239.

86. οὐταμένην, the intransitive epic aorist. The noun combined with it is from the same root; cf. xiii. 764; xiv. 518.—κατὰ, at the place where the gash had been made by the wound.

89. ἀσβέστω. Pronounced ἀσβέτω, on the analogy of ἀνούτατος, ἀδάματος, θανματὸς, for -ατος. See on xvi. 857. In Spitzner's opinion, however, as well as Heyne's, the final φ forms a crasis

with οὐδέ. Bekker gives οὐδ' ὕλα λάθ', from Barnes.

90, 91. Compare Od. v. 407. The omission of the *F* in ὃν argues the lateness of this formula.—λίπω κάτα, an unusual *tnesis* when the verb precedes.—τιμῆς, Schol. Ven. ἢ τιμὴ ἀντὶ τῆς τιμωρίας καὶ νῦν (cf. i. 159) τέτακται ἔνεκα ἐμοῦ κείμενος τοὺς Τρώας.—μή, i. e. δέδοικα μὴ κ.τ.λ.

95. περιστείωσι (στέωσι, στώσι). Here Menelaus shows himself the μαλθακὸς αἰχμητῆς, and acts on the principle that discretion is the better part of valour. His adversary, however, was Hector, supported too by the whole Trojan force. Moreover, he defends his conduct on the ground that it is hopeless to contend against fate. See inf. 176.

98. πρὸς δαίμονα. Schol. Ven. ὧς λέγομεν πρὸς κύμα, ἐναντιούμενος δαίμονι. 'To fight against heaven with a

ὄν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται, ὅς κε ἴδῃται 100
 Ἔκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἴοντες ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιέμεθα νεκρόν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἶη." 105
 εἶος ὁ ταυθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἔκτωρ.
 αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἠυγένειος,
 ὄν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο.
 ὣς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἔκετο ἔθνος ἑταίρων,

heaven-favoured man,'—a combination of the two phrases μάχεσθαι τινι and μάχεσθαι πρὸς τινα. For the doctrine involved Spitzner compares v. 606; viii. 140.—κυλίσθη, ἐπέρχεται, a metaphor from a rolling stone which suddenly comes upon one.

100. The *με* may depend on ἴδῃται, or on the idea of mental feeling towards a person, conveyed by νεμεσήσεται, like χαίρειν τινὰ εἰδὲ πράσσοντα &c.—Ἔκτορι, the dative of reference, or rather, perhaps, from the implied sense of εἶκοντα. On the ancient and very interesting πίναξ, representing Hector and Menelaus fighting over the body of Euphorbus (see the Frontispiece), it is particularly to be observed that the scene is not identical with that in our text, in which Menelaus retires before Hector, and does not face him at all, at least not alone. Cf. inf. 124. It would seem to represent the older account, according to which Menelaus' carried off Euphorbus' shield.

102. εἰ πυθοίμην, if I could but hear of, i. e. learn where he is. The genitive is so used inf. 379. 427. Aesch. Cho. 750, τεθνηκόςτος δὲ νῦν τάλανα πεύθουμαι.

105. Ἀχιλῆϊ, 'for Achilles,' viz. as the nearest friend of Patroclus.—κακῶν φέρτατον, the best of evils, the least bad; i. e. the best that can now be

done. "Ex pluribus malis hoc esset minimum eligendum," Heyne. Cf. κύδιον ἀχέων, Aesch. Suppl. 13. The evils mentioned are the repeated successes of the Trojans and the death of Patroclus. Schol. Ven. ὡς ἐν κακοῖς, τοῦτ' ἂν εἴη φέρτατον, τὸ βύσασθαι τὸν νεκρὸν τῷ Ἀχιλῆϊ.

106—122. Hector advances with a regiment of Trojans, and Menelaus retires, slowly however, and turning round as a lion does upon pursuing dogs. Seeing Ajax among his own friends, he calls on him to assist in rescuing the corpse.

106, 107. See xi. 411.—στίχες, cf. sup. 96.

108. ὁ, viz. Menelaus.—ἐντροπαλιζόμενος, oft turning round to face the foe. Cf. vi. 496; xi. 547; xxi. 491. This slow retreat, in the poetic sense, gives Hector time to despoil the corpse, inf. 122—125.

110. δίωνται, ἀποδιώκωσιν. Cf. vii. 197; xii. 276. 304.

112. παχνοῦται, is contracted, choked. Schol. Min. συστέλλεται, ὑπὸ λύπης πῆγνυται. The reverse of διαχέισθαι, to be pleased, open-hearted. Aesch. Cho. 75, κρυφαίσι πένθεσιν παχνομένη. —μεσσαύλοιο, see xi. 548.

114. στῆ δὲ κ.τ.λ. See xi. 595; xv. 591.

παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἷόν. 115

τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι
θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἠῦδα.

“ Αἴαν, δεῦρο, πέπον. περὶ Πατρόκλοιо θανόντος 120
σπεύσομεν, εἴ κε νέκυν περ Ἀχιλλῆι προφέρωμεν
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

ὧς ἔφατ', Αἴαντι δὲ δαΐφρουι θυμὸν ὄριεν.

βῆ δὲ διὰ προμάχων, ἄμα δὲ ξανθὸς Μενέλαος.
Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπήγυρα, 125
ἔλχ', ἵν' ἀπ' ὤμοιιν κεφαλὴν τάμοι ὀξεία χαλκῶ,

τὸν δὲ νέκυν Τρώησι ἐρυσσάμενος κυσὶ δοίη·
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἠύτε πύργων.

Ἔκτωρ δ' αἰψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἐταίρων,
ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὃ γε τεύχεα καλά 130
Τρωσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῶ.

Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
ἐστήκειν ὧς τίς τε λέων περὶ οἴσι τέκεσσι,
ὧ ρά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ

116. ἐπ' ἀριστερά. As Ajax was rallying the Greeks, and they were retiring, doubtless towards the fleet, 'on the left' would mean on the side away from the Simoeis, as Heyne understands it.

121. προφέρωμεν, bring forward, i. e. forth from the conflict. See vi. 346; ix. 323.—νέκυν περ, the corpse at least, if not the arms.

123—139. Ajax, accompanied by Menelaus, drives Hector from the corpse, which he was dragging away in order to decapitate it; the arms, however, are carried by the Trojans into the city. The body lies protected by the Telamonian shield, while Menelaus stands mournfully over it, a champion on the other side.

127. τὸν νέκυν, the Attic use of the article. This intention of insulting and mutilating the corpse, says Schol. Ven. 2, paves the way for the just vengeance inflicted on Hector by Achilles.

130. δίδου, he handed to the Trojans the armour of Patroclus to carry to the city. Apparently, he thought chiefly of

his own life for the present. The narrative here is in every respect a repetition of Hector's flight from the body of Sarpedon in xvi. 656.

132. καλύψας, throwing over as a cover. See v. 315.

134. νῆπι' ἄγοντι, conducting its whelps; which the Schol. says is rather the duty of the lioness.—ἐπακτῆρες (ἐπάγειν), hunters, lit. 'bringers-up' of the dogs. Cf. Od. xix. 435.—βλεμμαίνει, see sup. 22.—ἐπισκύνιον, the brow, or rather, the loose wrinkled skin over the eyes. Probably not a really ancient word. Ar. Ran. 823, δεινὸν ἐπισκύνιον συνάγων. It occurs several times in the Anthology, and in Theoc. xxiv. 116, τοῖον ἐπισκύνιον βλοσυρῶ ἐπέκειτο προσώπῳ.—ὕσσε κ., so as to conceal the eyes. Doederlein thinks it a mere synonym of ὑπόδρα ἰδῶν. Heyne shows, from Pliny, N. H. viii. 16, § 19, that a lioness fighting for her young was believed to look downwards, so as not to see the hunters' spears.

ἄνδρες ἑπακτῆρες· ὃ δέ τε σθένει βλεμεαίνει, 135
 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων
 ὧς Αἴας περὶ Πατρόκλῳ ἦρωι βεβήκειν.
 Ἄτρείδης δ' ἐτέρωθεν ἀρηίφιλος Μενέλαος
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.

Γλαῦκος δ' Ἴππολόχοιο πάις, Λυκίων ἀγὸς ἀνδρῶν,
 Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ. 141

“Ἐκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο
 ἦ σ' αὐτως κλέος ἐσθλὸν ἔχει φύξην ἐόντα.
 φράζεο νῦν ὅπως κε πόλιν καὶ ἄστν σαώσεις
 οἶος σὺν λαοῖς οἱ Ἰλίῳ ἐγγεγάασιν” 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
 εἶσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί.
 πῶς κε σὺ χεῖρονα φῶτα σαώσεας μεθ' ὄμιλον,
 σχέτλι', ἐπεὶ Σαρπηδόν' ἅμα ξεῖνον καὶ ἐταῖρον 150
 κάλλιπες Ἀργείοισι ἔλωρ καὶ κῦρμα γενέσθαι,
 ὅς τοι πόλλ' ὄφελος γένητο, πτόλει τε καὶ αὐτῶ,

139. Od. xxiv. 231, αἰγέην κυνέην κεφαλῇ ἔχε, πένθος ἀέξαν. The grief of Menelaus was owing, in part at least, to the arms of Patroclus having fallen into the hands of the Trojans, and because he had been himself unable to rescue the body.

140—168. Glaucus now reproaches Hector for retiring (sup. 129), and threatens to withdraw the aid of the Lycians. His desire is to drag the body of Patroclus into Troy, that exchange may be made for the arms of Sarpedon (xvi. 663).—(It may be remarked, that this speech closely resembles that of Sarpedon to Hector in v. 471 seqq. Compare especially inf. 145 with v. 474.)

140. Γλαῦκος. He had been invoked by the dying Sarpedon, xvi. 492; hence his present resentment against Hector.—ἠνίπαπε (ἐνίπτω), see ii. 245.

142. Φεῖδος ἄριστε. See iii. 39.—ἐδεύεο (ἐδεφεσο, δέομαι, ἀπελείπου, ἦσθ' ἄρ' ἐνδεής, 'so you have proved yourself very much wanting; 'you have fallen far short of your duty in the fight.'—φύξην, probably a late form of the Alexandrine type; it is used by Nicander and Lycophron, but not elsewhere

in early Greek.—φράζεο κ.τ.λ., ironical; 'consider the best way how to save your city without further aid from the allies.'—σαώσεις, -ης, or -αις, would equally stand in the epic syntax.—Ἰλίῳ κ.τ.λ., the genuine Ἰλιεῖς or burghers, as distinct from Τρῶες and Δάρδανοι.

147. εἶσι, ἔξεισι. 'No Lycian, at all events, will go forth to fight with the Danaï for the possession of the city, since no gratitude, it seems, is felt for fighting ever staunchly amongst (lit. 'at') a host of enemies.' This passage occurred ix. 316.

149 seqq. πῶς δὲ σὺ κ.τ.λ. 'How would you be likely to bring an inferior fighting-man safe out of the turmoil to your ranks, now that you have left Sarpedon—who was at once your guest and your companion in arms—to become the spoil and the prey of the Argives?' It appears from this that Glaucus did not know the body of Sarpedon had been carried to Lycia, xvi. 683. This is also clear from 163 inf.

152. πολλὰ, in many ways, for many purposes, ἐς πολλὰ, as if χρήσιμος had been used for ὄφελος.

ζωὸς ἑὸν· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
 τῷ νῦν εἴ τις ἔμοι Λυκίων ἐπιπέισεται ἀνδρῶν,
 οἴκαδ' ἴμεν, Τροίη δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
 εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσῆς ἐνείη,
 ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οἱ περὶ πάτρης
 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
 αἰψά κε Πάτροκλον ἐρυσαιμέθα Ἴλιον εἴσω.
 εἰ δ' οὔτος προτὶ ἄστῃ μέγα Πριάμοιο ἄνακτος 160
 ἔλθοι τεθνηὼς καὶ μιν ἐρυσαιμέθα χάρμης,
 αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἔντεα καλά
 λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
 τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
 ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλαστας
 στήμεναι ἄντα, κατ' ὅσσε ἰδῶν δῆϊων ἐν αὐτῇ,
 οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σεο φέρτερος ἐστίν."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ
 "Γλαῦκε, τί ἦ δὲ σὺ τοίος ἐὼν ὑπέροπλον ἔειπες; 170
 ᾧ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
 [τῶν ὅσσοι Λυκίην ἐριβόλακα ναιετάουσιν]
 νῦν δέ σευ ἄνοσάμην πάγχυ φρένας, οἷον ἔειπες,

155. ἴμεν, supple συμβουλεύω.—πεφήσεται, φανήσεται. Cf. inf. 244, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος. This form of the future may be archaic, as from φάω. It may also be a spurious epic form introduced by later imitators. See inf. on 164.

157. περὶ πάτρης. He taunts the Trojans with having no real patriotism, and with not being in earnest in their city's cause.

160. οὔτος, the body of Patroclus lying before us.

163. λύσειαν, would give up for a ransom, surrender on exchange.—αὐτὸν, the man himself, viz. the body. Schol. Ven. διὰ τὸν Πάτροκλον ταχέως ἂν ἀπολυτρωθεῖ τὸ σῶμα τοῦ Σαρπηδόνοσ.—ταχέως ἂν ἀπολυτρώσαιεν τὸν Σαρπηδόνα, ἵνα καὶ αὐτοὶ κομίσωνται τὸν Πάτροκλον. Patroclus, therefore, is here called the θεράπων or 'squire' of Achilles.—μεγ' ἄριστος κ.τ.λ., see xvi. 271, 272.

164. πέφαται. This word, from a root φα, φεν or φεν (φένω, αὐτοέτης, αὐθέντης),

has several points of contact with forms from φαϜ, φαίνω. Thus ἀρείφατος may be compared with πρόφατος = πρόφαντος, πέφανται in v. 531 (πεφήσεται in xiii. 829, πεφήσεται in xv. 140) with the third person singular of the perfect of φαίνω. The γὰρ means, that such great importance would be attached to the recovery of the body of Patroclus.

166. ἐτάλαστας, ἔτλης. See xiii. 829.—κατ' ὅσσε, κατ' ὄμμα, face to face. Cf. 129.

169—187. Proudly, and with some indignation, Hector replies to the taunt; it is not that he is afraid of the enemy, but that he sees the fates are against him. He then rallies his men, retiring for a moment to don the armour taken from Patroclus.

170. τοίος ἐὼν, cum prudens homo sis, Heyne.

173. ἄνοσάμην. See sup. 25. Aesch. Ag. 277, παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας.

ὅς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.
 οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων 175
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο καὶ ἴδε ἔργον,
 ἢ πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις, 180
 ἢ τινὰ καὶ Δαναῶν ἀλκῆς, μάλα περ μεμαῶτα,
 σχήσω ἀμυνόμεναι περὶ Πατρόκλιοιο θανόντος.”
 ὣς εἰπὼν Τρῶεσσιν ἐκέκλετο μακρὸν αὖσας
 “ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θουρίδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δῶω
 καλά, τὰ Πατρόκλιοιο βίην ἐνάριζα κατακτάς.”
 ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 δῆϊον ἐκ πολέμοιο, θεῶν δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶν κραιπνοῖσι μετασπῶν, 190
 οἱ προτὶ ἄστῳ φέρον κλυτὰ τεύχεα Πηλεΐωνος.
 στὰς δ' ἀπάνευθε μάχης πολυδάκρυος ἔντε' ἄμειβεν
 ἢ τοι ὁ μὲν τὰ ἂ δῶκε φέρειν προτὶ Ἴλιον ἰρήν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχε' ἔδυνεν
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
 πατρὶ φίλῳ ἔπορον. ὁ δ' ἄρα ᾧ παιδὶ ὅπασσεν

175. ἔρριγα, φοβοῦμαι, as in vii. 114.

176. See xvi. 688.

178. ὅτε, for ἄλλοτε or ἐνίοτε. See Arnold on Thuc. vii. 27.

180. πανημέριος, i. e. even supposing I am playing the coward for the time.

182. σχήσω, παύσω, as ii. 275, ἔσχ' ἀγοράων. The infinitive is superadded, = κωλύσω τοῦ μὴ ἀμύνειν. So Eur. Orest. 263, σχήσω σε πηδᾶν δυστυχῆ πηδῆματα.

188—197. Hector runs to overtake his companions, to whom (sup. 131) he had entrusted the armour of Patroclus. This he now puts on, leaving his own in their hands. This poetic device, as Heyne remarks, enables Achilles to recover his own armour from the body of the slain Hector; whereas, if the spoils had been carried into Troy, Achilles ought

not to have rested content until he had sacked the city,—an event beyond the scope of the present poem.

190. μετασπῶν, μεθέπων, καταλαβῶν. So μετασπόμενος, xiii. 566.

192. *Vulgo* πολυδάκρυον, a form occurring only here and in Apoll. Rhod. ii. 916, ψυχὴν πολυδάκρυον Ἀκτορίδαο. Inf. 544 we have πολύδακρυς, whence Heyne (who wrongly edits πολυδακρύτου) proposed to read πολυδάκρυος. It is not unlikely that the other is one of the later or Alexandrine forms that appear in our Homeric text.

196. πατρὶ φίλῳ, i. e. as a present to Pelcus on his marriage.—γηράς, an aorist, like στὰς, φθᾶς, βᾶς, as from γήρημι. Hesiod has γηράντεσσι τοκεῖσι, Opp. 189. But ἐγήρα appears to be the imperfect of γηράω.

γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

τὸν δ' ὡς οὖν ἀπάνευθε ἴδεν νεφεληγερέτα Ζεὺς
τεύχεσι Πηλεΐδαο κορυσσόμενον θείιοιο,
κινήσας ῥα κάρη προτὶ ὄν μυθήσατο θυμόν 200

“ ἂ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιος ἐστίν,
ὃς δὴ τοι σχεδὸν εἶσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
ἀνδρὸς ἀριστήος, τὸν τε τρομέουσι καὶ ἄλλοι.

τοῦ δὴ ἐταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε,
τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατὸς τε καὶ ὤμων 205
εἶλεν. ἀτὰρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω,
τῶν ποιῶν ὃ τοι οὐ τι μάχης ἐκνοστήσαντι
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρουίων.
Ἔκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ, δῦ δέ μιν Ἄρης 210
δεινὸς ἐννάλιος, πλησθην δ' ἄρα οἱ μέλε' ἐντὸς
ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους

198—208. Zeus sees with displeasure the presumption of Hector in donning the divine armour. He denounces death as the penalty, but will allow him brilliant successes for the time.

201. καταθύμιος, a matter of anxiety, i. e. you little think about it. Schol. Ven. οὐ μερμηῶς περὶ τοῦ θανάτου. The word is so used in x. 383.—σχεδὸν εἶσι, *prope accedit*, a reading adopted by Spitzner and Bekker after Aristarchus for the vulg. σχεδὸν ἐστι. Spitzner compares Od. xii. 368, ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης.

204. ἐνηέα, προσηνῆ, gentle, courteous. Inf. 670, νῦν τις ἐνηείης Πατροκλήος δειλοῖο μνησάσθω. Od. viii. 200, χαίρων οὐνεχ' ἐταῖρον ἐνηέα λεύσσω ἐν ἀγῶνι. Spitzner adds inf. xxi. 96, xxiii. 252. 648, observing that the word is peculiarly used for describing the character of Patroclus.

205. οὐ κατὰ κόσμον. It is remarkable that the spoiling of the body by Hector is alluded to rather than described; see sup. 122 and 125. Moreover, in xvi. 793 seqq. it is Apollo who strips off the armour from Patroclus while alive.—οὐ κατὰ κόσμον, ‘improperly,’ perhaps because the armour was divine, and not fit for a mortal. Schol. Ven. ἐπεὶ μὴ ἀνελὼν τὸν Πάτροκλον τὰ ὕπλα φέρει.

206. ἀτὰρ κ.τ.λ. ‘Yet now I will give you great might (or victory) in the contest, as a recompense for this, that Andromache shall not receive from you returning from the fight the renowned arms of the son of Peleus.’

209—232. Hector, arrayed in the divine armour, and endued with supernatural strength, addresses his comrades, disclaiming all selfish motives in the war, and promising half of the spoils to him who shall drag away the body of Patroclus into the city.

210. ἤρμοσε, ‘fitted.’ So in iii. 333, ἤρμοσε δ' αὐτῷ (θάρηξ). Cf. xix. 385, εἰ οἱ ἐφαρμόσσειε (τὰ ἔντεα). Doerlein thinks the word is here transitive, the subject being Zeus. Apparently he follows Schol. Ven. 2, τὸν Δία ἀκουστέον ἄρμόσαι τὰ ὕπλα τῷ Ἔκτορι, οὐ τὰ ὕπλα συγκαθίσαι· οὐ γὰρ Ἀχιλλεῖ δ' Ἔκτωρ ἰσομεγεθῆς. The Schol. Viet. adds, more correctly, πολλοὶ δὲ κέχρηται τοῖς ὕπλοις τούτοις, Πηλεῖος, Ἀχιλλεῖος, Πάτροκλος, Ἔκτωρ καὶ πᾶσιν ἄρμόζουσι· φύσις γὰρ αὕτη τῶν Ἡφαιστοτεύκτων, τὸ πᾶσιν ἄρμόδια γενέσθαι.

211. ἐννάλιος is here an epithet. The explanation suggested on v. 592, from the root *Fal* (ἐναλλόμενος, *Salius*), suits the context. It seems used here as a mere epithet of Ἄρης.

βῆ ρα μέγα ἰάχων ἰνδάλλετο δέ σφισι πᾶσιν
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.
 ὠτρυνεν δὲ ἕκαστον ἐποικόμενος ἐπέεσσιν, 215
 Μέσθλην τε Γλαυκὸν τε Μέδοντά τε Θερσίλοχόν τε
 Ἄστεροπαῖον τε Δεισήνορά θ' Ἴππόθοόν τε
 Φόρκυν τε Χρομίον τε καὶ Ἔννομον οἰωνιστήν.
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα.
 "κέκλυτε, μυρία φύλα περικτιόνων ἐπικούρων. 220
 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 δώροισι κατατρύχω καὶ ἐδωδῆ 225
 λαούς, ὑμέτερον δὲ ἕκαστου θυμὸν ἀέξω.
 τῶ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ σαωθήτω ἢ γὰρ πολέμου ὀαριστύς.

213. *ἰνδάλλετο*. Doederlein understands Πηλεΐων εἶναι. Spitzner, with Heyne, follows Aristarchus in reading *μεγαθύμῳ Πηλεΐωνι*, which the Schol. Vict. explains *ὠμοιοῦτο Πηλεΐωνι*. In Od. iii. 246, ὥστε μοι ἀθανάτος (al. ἀθανάτοις) ἰνδάλλεται εἰσοράσθαι, the sense is *φαντάζεται*, and perhaps here it may be rendered 'he presented himself to them all glittering in the armour of Achilles.' Inf. xxiii. 460, ἄλλος δ' ἠνίοχος ἰνδάλλεται, i. e. φαίνεται. The construction with a dative appears to be Alexandrine; Spitzner cites Theocr. xxii. 39. Nicander, Ther. 153. 259.

216. Spitzner compares Aen. vi. 483, 'Glancunque Medontaque Thersilochunque.'

217, 218. See ii. 842. 862.

221. *πληθὺν κ.τ.λ.* Mr. Newman, "I sought not wider reach of sway, nor wanted train of peoples." Lord Derby, "You from your several homes Not for display of numbers have I called." It was not, he says, because he aspired to be a chieftain with a large retinue, or that he was short of men, but solely from patriotic motives that he summoned his followers: and he expects them to do something in return for the rations they receive at the public cost. (Doederlein, "non ideo vos arcesivi ut cives nostri vel coloni, sed ut

belli socii essetis." He alludes to the *χαλεπή ἐνιπῆ* of v. 492. Schol. Vict. ἐπὶ σωτηρίᾳ, φησὶν, ὑμᾶς ἤγαγον, οὐ μεγάλην ἔμαυτῶ σπουδάζων περιβαλέσθαι ἀρχήν.

224. For *ῥύεσθαι ὑπὸ*, 'to rescue (drag) from,' see ix. 248. inf. 235.

225. *τὰ φρονέων κ.τ.λ.*, 'that is why (or with this object in view) I drain the resources of the people by exacting presents and supplies of food, while I use them for raising the courage of each of you.' For *κατατρύχειν*, 'to wear down, i. e. by consuming the substance of others, see Od. xv. 309; xvi. 84. Hector here also answers a popular complaint, like that in i. 231. The Schol. Ven. 2 remarks, that the chief here virtually admits that his rule is constrained and unpopular.

227. *ἀπολέσθω κ.τ.λ.* Cf. xv. 502.—*σαωθήτω*, return safe, i. e. victorious. — *ὀαριστύς*, such are the dealings, i. e. the chances, of war. Schol. Ven. οὕτως δεῖ ἀναστρέφεσθαι ἐν πολέμῳ καὶ ἀριστεύειν. Similarly in xiii. 291, *μετὰ προμάχων ὀαριστόν*. The sense is, only let a man fight bravely, and take his chance of dying or returning with glory. Like *χάρμη* and *μέλπεσθαι* Ἄρρη, vii. 241, this word implies the glee and pleasure of fighting. Cf. xiv. 216.

ὅς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμψης
 Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἷξῃ δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτός
 ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται ὅσσον ἐμοί περ.”

ὡς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι μάλα δέ σφίσι ἔλπετο θυμός 235
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο·

νήπιοι ἦ τε πολέσσω ἐπ' αὐτῷ θυμὸν ἀπήυρα.
 καὶ τότ' ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον
 “ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.

οὔ τι τόσον νέκνος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρῶων κορέει κύνας ἠδ' οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσιν,
 καὶ σῆ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει
 Ἔκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

231. ἀποδάσσομαι, a future from the root *δαι* or *δατ* (*δαίωμα*, *δατέομαι*). Cf. xxiv. 595, σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσο' ἐπέοικεν.

232. κλέος. His credit in this affair shall be equal to mine: for he will have recovered the body, and he will wear half the armour.

233—261. The Trojans rally at Hector's words, and try, but in vain, and with much loss, to rescue the body from Ajax. That hero advises Menelaus to call for further assistance; who accordingly summons the Greeks with a shout, and exhorts them not to let the body of Patroclus be torn by Trojan dogs. Ajax the son of Oileus, Idomeneus and others, at once respond to the call.

233. βρῖσαντες, Schol. Ven. στίφος ποιήσαντες καὶ στερεώσαντες. Cf. xii. 346, ὦδε γὰρ ἔβρισαν Λυκίων ἀγῶι.

236. ἐπ' αὐτῷ, scil. μαχομένοις.—ἀπήυρα, i. e. Ajax; or perhaps, viz. through his advice and exhortation, Hector.

237. εἶπε, for προσεῖπε, as xii. 60. 210. inf. 334. Od. xxiii. 191, ποτιδέγμενος εἶ τι μιν εἶποι. Theoc. vii. 19, καὶ μ' ἀτρέμας εἶπε σεσαράς.

239. αὐτῷ, *utique ipsos*, ourselves (or, by ourselves) at all events, i. e. whatever we may do with aid, or whatever the others may do.—νέκμος, as the Schol.

Ven. observes, is here ambiguously used either as a substantive or an adjective. In the latter sense it occurs xxiv. 423, though such was not probably its earlier use; compare *νεκρός*, which became an adjective only in later dialects.

241. ὅς τάχα κορέει, *qui in eo est ut satiet; qui mox satiaturus est*. The very desponding speech of Ajax is intended to show the efforts made by the Trojans to carry off the body, and the great danger and difficulty of the defence, the success of which, eventually, proves the more to the credit of the defenders.

244. Ἔκτωρ. Schol. Ven. 2, ἐπεὶ ὡς νέφος πολέμου Ἔκτωρ πάντα καλύπτει ἢ ἐπεὶ ὁ Ἔκτωρ τὸ νέφος τοῦ πολέμου ἐπάγων, ὃ ἐστὶ τὸ πλήθος, πάντοθεν ἡμᾶς περικαλύπτει. Doederlein would read Ἔκτωρ θ. Mr. Newman renders it according to the literal sense of *καλύπτει*, “sith Hector round about wrappeth a cloud of battle.” This passage perhaps has been tampered with by the *διασκευασταί*, for the purpose of inserting the name of Hector. In Pind. Nem. x. 10, Amphiarus is called *πολέμοιο νέφος*, and in Ar. Pac. 1090 a verse is quoted expressly as from Homer, but not in our text, ὡς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο κ.τ.λ.

ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245

ὧς ἔφατ', οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,

ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγανῶς,

“ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

οἷ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ

δήμια πίνουσιν καὶ σημαίνουσι ἕκαστος 250

λαοῖς, ἐκ δὲ Διὸς τιμῆ καὶ κῦδος ὀπηδεῖ.

ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον

ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν.

ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ

Πάτροκλον Τρώησι κυσὶν μέλπηθρα γενέσθαι." 255

ὧς ἔφατ'· ὄξυ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,

πρῶτος δ' ἀντίος ἦλθε θέων ἀνὰ δημοτῆτα,

τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος

Μηριόνης, ἀτάλαντος ἐνναλίῳ ἀνδρεϊφόντη.

τῶν δ' ἄλλων τίς κεν ἦσιν φρεσὶν οὐνόματ' εἴποι, 260

ὄσσοι δὴ μετόπισθε μάχην ἡγειραν Ἀχαιῶν.

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ.

245. ἣν τις ἀκούσῃ. Schol. Ven. 2, καὶ μὴ καταπτήξῃ τὸν πόλεμον· ἢ διὰ τὸν κτύπον τῶν ἀσπίδων.

250. δῆμια, public rations or allowances made by the people for the maintenance of the kings. Schol. Ven. τὰ παρὰ τοῦ δήμου ἐξαιρέτως διδόμενα τοῖς βασιλεῦσιν.—σημαίνουσιν, ἐπιτάσσουσιν, imperant.—ἐκ δὲ Διὸς, see ii. 197.

252. ἀργαλέον δέ. We should rather have expected μὲν, answered by ἀλλά, 254.—διασκοπιᾶσθαι, 'to watch the conduct of,' *observare singulos*. See x. 387. Note the absence of the *F* in ἕκαστον. Hence Bentley proposed ἅπαντας.

254. αὐτὸς, *ultra*, even if not summoned by me.—νεμεσιζέσθω, αἰδέσθω, as xv. 211.—μέλπηθρα, see xiii. 233; xviii. 179. The notion is that of dogs barking, and as it were *dancing* round a corpse.

259. ἐνναλίῳ, ἐναλίῳ. See on ii. 651.

260, 261. This couplet was rejected by Zenodotus; and it is probably a late addition, as Heyne thought. The digamma is violated in οὐνόματ' εἴποι (οὐνομα Bekk.); and μετόπισθε, which can only mean 'pressing up from behind,' or 'coming up next' (μετὰ τούτους, Heyne),

is somewhat strange. Spitzner defends this however by xv. 672 and xvii. 723.

—ἦσι (i. e. σφῆσι, *suīs* or *sis*), by his own genius, unaided by the Muses. There were evidently two other readings, of which traces remain in the MSS. and early editions, τίς κ' ἦσιν ἐνὶ φρεσὶν and τίς ἂν ἦσιν ἐνὶ φρεσὶν.

262—273. The Trojans on their parts are not remiss, but rush forward with a noise like the roar of the sea. Zeus himself inclines to the side of the Achaeans, from his regard for Patroclus during life.

262. προύτυψαν. See xiii. 136; xv. 306. The simile following, which describes the conflict between the waves and the current in an estuary, is one of the many admirable passages where both metre and sound are studiously adapted to the sense. Spitzner refers to Aristot. Poet. § 22, where it is highly praised. The Schol. Ven. 2 gives here an anecdote (which must be taken for what it is worth), that Plato and Solon burnt their own poems from despair of equalling such a passage. Compare especially iv. 422 and 452 seqq.—βεβρύχη, 'roars,' see xiii. 393. Aristo-

ὡς δ' ὄτ' ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βεβρύχῃ μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἠϊόνες βοόωσιν ἐρευγομένης ἀλὸς ἕξω, 265
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἕστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκῆρεσιν. ἀμφὶ δ' ἄρα σφιν
 λαμπρῆσιν κορύθεσσι Κρονίων ἠέρα πολλήν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο.
 μίσησεν δ' ἄρα μιν δηίων κυσὶ κῦρμα γενέσθαι
 Τρώησιν τῷ καὶ οἱ ἀμυνέμεν ὦρσεν ἑταίρους.
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
 νεκρὸν δὲ προλιπόντες ὑπέτρεσαν. οὐδέ τιν' αὐτῶν 275
 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσι ἰέμενοί περ,
 ἀλλὰ νέκυν ἐρύοντο. μίνυθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπέσσεσθαι μάλα γάρ σφεας ὠκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος περὶ δ' ἔργα τέτυκτο

phanes read *βεβρύχῃ*, as the Schol. Ven. records, for the vulg. *βέβρυχεν*.

265. *ἕξω*, viz. on the shore outside. So Od. v. 438, *κύματος ἕξαναδὸς τά τ' ἐρέυγεται ἠπειρόνδε*. Or perhaps, spit forth, as it were, and thrown back from the mouth of the river. Bentley proposed *εἶσω*, 'when the sea-water forces its way into the river.'

267. *ἕστασαν* (*εἰστήκεσαν*, as *βέβασαν* for *βεβήκεσαν*, inf. 286), *ἔμειναν*, stood their ground, stood firmly.

269. *ἠέρα*, a dense mist, so that the brightness of the helms might be concealed from their adversaries, and the aim against them prove less effective. Heyne says, "Videtur poeta in ostentum vertere, quo Jupiter moncat, se nolle Patrocli corpus insepultum abici." It must be confessed that this passage (268—273) is somewhat turgid, if not out of place. The Schol. Ven., who compares the portent of the red rain in favour of Sarpedon, xvi. 459, remarks that Zeus had before promised to give great glory to Hector. There are, however, similar instances of divine intervention in xxiii. 185, where the body of Patroclus is defended by Aphrodite from harm, and xxiv. 18, where Apollo keeps off disfigurement from Hector.

270. *οὐκ ἤχθαιρε*, i. e. *ἠγάπα*. Cf. Theocr. i. fin. *ἔκλυσε δίνα τὸν Μώσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν ἀπεχθῆ*.—For the close combination of *ἔων* and *ἦν*, Spitzner compares inf. 671, 672; xxii. 435; xxiv. 749.

272. *μίσησεν*. The Schol. Ven. remarks that this is *ἀπαξ λεγόμενον* for *μισήτων ἠγήσατο*. The Attics use both *μισεῖν* and *φιλεῖν* with an infinitive in this sense.

274—287. The Achaeans are driven back, but without slaughter. They are rallied however by Ajax just as the body of Patroclus was being dragged towards Troy, and the Trojans are again repelled.

275. *οὐδὲ κ.τ.λ.* The mist thrown round the Greeks (sup. 269) seems to have protected them from the darts of the Trojans.—*ἐρύοντο*, the imperfect, implying the commencement of the action. The Schol. Ven. 2 (*τῆς τῶν πολεμίων ἠμέλουσιν σφαγῆς, καὶ ταῦτα ἐπιθυμοῦντες, διὰ τὸ ἐλκύσαι τὸν νεκρὸν*) appears to have taken it in the sense of 'they thought only of dragging the body.'—*καὶ* appears to qualify *Ἀχαιοὶ*, i. e. their turn also for success soon ensued.—*ἐλέλιξεν*, 'rallied,' *ὑπέστρεψεν*, turned round to the fight.

279. *περὶ δ' ἔργα*. Here, as sup. 260,

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280
 ἴθυσεν δὲ διὰ προμάχων συὶ εἴκελος ἀλκῆν
 καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηούς
 ρηιδίως ἐκέδασσε, ἐλιξάμενος διὰ βήσσας.
 ὧς υἱὸς Τελαμῶνος ἀγανοῦ, φαίδιμος Αἴας,
 ρεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
 οἷ περι Πατρόκλω βέβασαν, φρόνεον δὲ μάλιστα
 ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.
 ἦ τοι τὸν Λήθιοιο Πελασοῦ φαίδιμος υἱός
 Ἴππόθοος ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὔ τις ἐρύκακε ἰεμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαῖξας δι' ὀμίλου,
 πληγῆς' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήου·
 ἤρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῆ, 295
 πληγείσ' ἔγχεῖ τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἵματόεις. τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν

we have the digamma in one word, while it is omitted in another. It is not often that *ἔργον* is found without the *F*. See iv. 470; ix. 374. The *περὶ* governs τῶν ἄλλων Δαναῶν.

281. συὶ εἴκελος. See iv. 253. The *ε* represents *F*, *F*ίκελος.—αἰζηούς, *juvenes*, able-bodied men, ii. 660.—ἐλιξάμενος, turning at bay, which is the habit of the boar, according to Schol Viet., who compares xii. 47, ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων. Doederlein, who construes ἐκέδασσεν with διὰ βήσσας, refers to xii. 408, where ἐλιξάμενος is used absolutely for 'rallying.'

285. μετεισάμενος (μέτεμι), μετασπῶν, *consecutus*. See xiii. 90. Hesych. μετελθῶν, ἐφορηίσας.

286. βέβασαν. See sup. on 267, and on 4.

288—318. A slaughter of the Trojans now ensues at the hand of Ajax, and of the Greeks by Hector. The circumstances are pathetically described in detail. The point of the passage is to show that the success still fluctuated, and neither side could win the body of Patroclus.

288. Λήθιοιο. See ii. 813.—ἔλκε, viz. Πατρόκλου σῶμα.—δησάμενος κ.τ.λ., 'having bound it with a strap by the ankle round the tendons.' There was a variant *περὶ*, which Spitzner is inclined to prefer, citing viii. 225, xvi. 481. Hes. Theog. 726. The more full syntax would be τείνων αὐτὸν ἀμφὶ τένοντας. We might have expected τελαμῶνα, as in viii. 25, σειρὴν μὲν κεν ἔπειτα περὶ βίον Οὐλύμπιοι δησαιμην.

291, 292. See xv. 449, 450.

294. αὐτοσχεδίην, sc. πληγῆν. Cf. xii. 192.—ἤρικε, an intransitive aorist of ἐρείκω, like ἐριπεῖν from ἐρείπω, 'was crushed,' 'broken into small pieces.' Hesych. ἐρράγη, διεσχίσθη. So ἐρείκόμενος περὶ δουρὶ, xiii. 441.

297. παρ' αὐλόν. Schol. Min. παρὰ τὴν ἀνάτασιν τοῦ κράνου, i. e. through the vizor of the αὐλῶπις τρυφάλεια, as Mr. Newman rightly renders it. Others referred it to the socket of the spear-head, others to the punctured wound, and so Lord Derby, "Gush'd from the wound the mingled blood and brain." "Per conum galeae," Heyne.

Πατρόκλιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 κείσθαι· ὃ δ' ἄγχ' αὐτοῖο πέσειν πρηνῆς ἐπὶ νεκρῶ, 300
 τῆλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυθαῖος δέ οἱ αἰών
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῶ.
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὃ δὲ Σχεδίον μεγαθύμου Ἰφίτου υἱόν,
 Φωκῆων ὄχ' ἄριστον, ὃς ἐν κλειτῶ Πανοπῆι
 οἰκία ναιετάασκε πολέσσ' ἀνδρεσσι ἀνάσσων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη
 αἰχμῇ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχεν. 310
 δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ.
 Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθόω περιβάντα μέσσην κατὰ γαστέρα τύψεν,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκός
 ἦφυσ'· ὃ δ' ἐν κονίησι πεσῶν ἔλε γαῖαν ἀγοστῶ. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴπποθόον τε, λύοντο δὲ τεύχε' ἀπ' ὤμων.
 ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320
 Ἀργεῖοι δὲ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν

299. ἦκε κ.τ.λ. Compare iv. 493, νεκρὸς δὲ οἱ ἔκπεσε χειρός.

300. ἄγχ' αὐτοῖο, close to the foot which he had dropped. ἀμφ' αὐτοῖο Bothe.

302. θρέπτρα, the price of his nurture, τροφεῖα. See iv. 478, where the same lines occur.

306. τυτθόν, 'by a little,' i. e. barely, as if he had said τυτθὸν ἀποκλίνας. There is a Phocian Schedius mentioned in ii. 517, xv. 516, in the latter place as the son of Perimedes.—Πανοπῆι, see ii. 520.

310. νείατον, πρυμνὸν, the part of the shoulder where it rises out of the chest; the base of it, as it were. The spear-point went through, and projected at the back. Such a wound would not be immediately fatal, unless indeed the throat, στόμαχος, is meant, which is

Heyne's opinion.

312. Φαίνοπος, see v. 152. Φόρκυνα, ii. 862.—περιβάντα, see sup. 4.

315. ἦφυσε, hausit, i. e. commiscuit. The present ἀφύω occurs, in a compound form, Od. xiv. 95.

316. See xvi. 588.

317. Φλαχον Φερύσαντο δὲ, as usual. See iv. 506.

319—341. The scale is again turned against the Greeks by the prowess of Aeneas, who, incited by Apollo in the guise of a herald, summons Hector to his aid in order to charge upon them.

320. εἰσανέβησαν, they would have been forced to re-ascend and retire into their acropolis. This distich occurred vi. 73, 74. Cf. inf. 337.

321. ὑπὲρ Διὸς αἴσαν, beyond the decree of Zeus, who had resolved to honour Hector. Cf. vi. 487; xvi. 780.

κάρτει καὶ σθένει σφετέρῳ. ἀλλ' αὐτὸς Ἀπόλλων
 Αἰνεῖαν ὤτρυνε, δέμας Περίφαντι εἰκίως
 κήρυκ' Ἠπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς. 325
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων
 "Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινῆν; ὡς δὴ ἴδον ἀνέρας ἄλλους
 κάρτει τε σθένει τε πεποιθότας ἠγορέῃ τε
 πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. 330
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
 νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον, οὐδὲ μάχεσθε."
 ὧς ἔφατ' Αἰνείας δὲ ἐκηβόλον Ἀπόλλωνα
 ἔγνω ἑσάντα ἰδών, μέγα δ' Ἔκτορα εἶπε βοήσας
 "Ἐκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων, 335
 αἰδῶς μὲν νῦν ἦδε γ', ἀρηφίλων ὑπ' Ἀχαιῶν

324. Ἠπυτίδῃ, a name derived from the general appellation of a herald, *ἠπύτα κήρυξ*, 'the loud speaker,' vii. 384. So we have Ἀρμονίδης and Τεκτονίδης for carpenters, v. 60, Od. viii. 114. In ancient times heralds were peace-makers and diplomatists, and hence called *wise*, as vii. 278. The *οἱ* seems to refer to Aeneas, and if so, it best depends on φίλα μῆδεα εἰδώς, though the editions place a comma at γήρασκε. Xenophon, Symp. viii. § 30, ἔστι μὲν γὰρ δήπου καὶ Ὀμήρῳ—πυκινὰ φρεσὶ μῆδεα εἰδώς· τοῦτο δ' αὖ λέγει σοφὰ φρεσὶ βουλευόμενα εἰδώς. The variety of reading is the more notable, because Xenophon expressly explains πυκινὰ, which the metre of the verse as we have it will not admit.

327. πῶς ἂν κ.τ.λ., 'how would you defend the lofty Troy (i. e. if such a duty were to call you) even beyond (against) the will of the god,—when now, even with Zeus in your favour, you are so remiss?'—ὡς δὴ ἴδον κ.τ.λ., 'as before now I have seen others (doing), through confidence in their own might and strength, valour and numbers, even though they had the multitude very timid.'—σφετέρῳ, Schol. Ven. 2, ἰδίῳ, οὐκ ἐπικουρικῶν.—ὑπερδέα, from the digrammated root of δέος, 'fear,' as εὐκλέα from κλέῤ, the root of κλέος. That δέος as well as δέομαι 'to need' took the *F*, is shown by the forms ἀδειῆς, vii. 117,

and δέεσθαι, δέοντο, &c. Indeed, the words may be originally identical in meaning. The ancients explained ὑπερδέα by σφόδρα ἐνδεῆ. Hesych. ὑπερδέα· ὑπεραγόντως ἐνδεῆ, ἢ ἐλάσσονα κατὰ δύναμιν. He then cites this passage. So also Heyne: "etsi valde inferiores numero copias haberent." He accents the word ὑπερδέα, as from ὑπερδεῆς, and contracted from ὑπερδέα, to be pronounced by *synizesis*. Others rendered it 'above fear,' as Eustath. ἀπτόητον καὶ ὑπερκείμενον δέους. The sense of the whole passage is well given by Doederlein; "Quomodo vos Ilium tutaremini vel invito deo (id quod alios jam mortales fecisse vidi, tam sua virtute quam principum numero confisos, quamvis vulgus militum perquam timidum haberent), quum vel propitio Jove pugnam detrectetis."

331. βούλομαι, as in i. 117, implies choice, and therefore μάλλον may be supplied, as not unfrequently with ἐλέσθαι. Compare Od. xii. 350, 351.

333. The *F* is preserved by reading ἐκηβόλον for the vulg. ἑκατηβόλον.—ἔγνω, viz. because Aeneas was himself of divine descent. Thus Achilles recognized Pallas, i. 199, and Helen the goddess Aphrodite in iii. 396.—εἶπε, προσεῖπε, sup. 237.—μέγα, to be construed with βοήσας.

336. αἰδῶς ἦδε, i. e. αἰσχρὸν τῷδε.

Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἀλλ' ἔτι γάρ τις φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν', ὕπατον μῆστωρα, μάχης ἐπιτάρροθον εἶναι
 τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἷ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα."

ὣς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 ἔνθ' αὐτ' Αἰνεΐας Λειώκριτον οὔτασε δουρὶ,
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Λυκομήδης,
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἴππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ῥ' ἐκ Παιονίης ἐριβόλακος εἰληλούθειν, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν ἀρήϊος Ἀστεροπαῖος,
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι.
 ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἐσταότες περὶ Πατρόκλω, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπώχετο πολλὰ κελεύων

338. φησι, viz. at 331 sup.—ἐπιτάρροθον, a lengthened form of ἐπίρροθον, see v. 808.

340. ἔκηλοι, 'unmolested,' *illaccessiti*. —πελασαίατο, the medial sense of ἐρυσαίατο, of which it is virtually a synonym.

342—365. Encouraged by the forwardness of Aeneas, the Trojans once more rally and repel the attacks of the Greeks. Deaths ensue on both sides, but the Greeks on the whole have the best of it through their superior discipline.

342. ἐξάλμενος, the epic aorist (ἄλλεσθαι). See xv. 571. The next verse occurs v. 497 and elsewhere.

348. There is an Apisaon, son of Phasias, in xi. 578. A few copies here give Ἀμυθάονα.

349. πραπίδων, here for φρενῶν, the diaphragm. This passage is simply repeated from xiii. 411.

351. This verse, and perhaps the preceding, seem interpolated, or due to a late hand. The καὶ δὲ seems alien from

the genuine epic; it can only be taken here for καὶ δή. The couplet may have been introduced as a reason why Asteropeus should avenge the slain; though the reason given does not seem a very logical one. For Asteropeus see xxi. 140.

353. καὶ ὁ, i. e. καὶ οὗτος. — εἶχε, viz. ἀμύνειν αὐτῷ. — ἔτι, he came too late to do so, for they were fenced and surrounded by an impenetrable circle of shields and spears.—ἐρχατο, formed like δέχεται, ἔρχεται in xvi. 481, where the α takes the place of the ν. The χ is the result of the initial aspirate or *F*, εἶργω, *F*έρρω. The Schol. Ven. 2 wrongly derives it from εἶρω. Hesych. ἐρχαντο· καθειργμένοι ἦσαν, referring probably to this place, or to Od. x. 241, ὧς οἱ μὲν κλαίοντες ἐέρχατο. The difficult word ἐεργμέται in v. 89 perhaps belongs to this root.

355. πρὸ—ἔχοντο, προϊσχοντο. The verb may however here be passive.

356. It is doubtful whether μάλα belongs to πολλὰ or ἐπώχετο, 'he duly

οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγειν
οὔτε τινα προμάχεσθαι Ἀχαιῶν ἔσοχον ἄλλων,
ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
ὧς Ἄϊας ἐπέτελλε πελώριος, αἵματι δὲ χθῶν 360
δεύετο πορφυρέω, τοὶ δ' ἀγχιστῖνοι ἔπιπτον
νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
καὶ Δαναῶν. οὐδ' οἱ γὰρ ἀναιμωτί γε μάχοντο,
παυρότεροι δὲ πολὺ φθίνυθον μέμνηντο γὰρ αἰεὶ
ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
ὧς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
οὔτε ποτ' ἠέλιον σόον ἔμμεναι οὔτε σελήνην
ἠέρι γὰρ κατέχοντο μάχης ἐπὶ ὄσσοι ἄριστοι
ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
οἱ δ' ἄλλοι Τρῶες καὶ ἔυκνήμιδες Ἀχαιοὶ 370
εὔκηλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγῇ
ἠελίου ὄξεια, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπαυόμενοι δὲ μάχοντο,

visited (or, had gone about amongst) them with many words of advice.' Cf. i. 31 and xii. 265. The οὔτε following is exegetical; otherwise we should expect οὐδέ.

358. *ἐσοχον*, in the primary sense, as in iii. 227, 'projecting beyond,' and as it were 'jutting out from.' The point of the advice was, that they should keep together in a compact mass. The Schol. Ven. 2 compares the similar counsel of Nestor in iv. 303.

360—365. These lines read like an interpolation,—at least from 362. There seems indeed a laboured attempt throughout to protract the account of the contest over the body. Perhaps the interest of the hearers was purposely kept in suspense as to which side should ultimately win.—*ἀγχιστῖνοι*, one after the other, in close succession. See v. 141.

364. *μέμνηντο*. In reference to the advice sup. 356—359.

366—383. The fight thickens round the corpse of Patroclus, and the combatants are shrouded in darkness, though the air is clear and bright around. The poet records the absence of the two sons of Nestor from the fight, through ignorance of Patroclus' fate.

366. *δέμας πυρός*. See xiii. 673.

368. *ἠέρι*. This may be the mist sent

by Zeus to shroud the Greeks, sup. 269. Doederlein however explains it of the cloud of dust; so also Heyne. This notion of supernatural darkness attending any great event is not uncommon. Tac. Ann. xiii. 41, 'Adicitur miraculum velut numine oblatum: nam cuncta extra tectis hactenus sole industria fuere; quod moenibus cingebatur, ita repente atra nube coopertum fulguribusque discretum est, ut quasi infensantibus deis exitio tradi crederetur.' See on xvi. 567.—*μάχης ἐπι*, 'during the fight.' (Or, perhaps, 'in the place of the fight.')

An unusual epic construction, and more resembling the later Attic. Aristophanes read *μάχη ἐνί*. Spitzner thinks the passage corrupt, the MSS. generally giving *μάχης ἐπειθ'* or *ἐπί θ' ὄσσον*. He supposes the grammarian to have read *μάχης ἐπί θ' ὄσσον*, i. e. *ἐφ' ὄσον τῆς μάχης*. Doederlein proposes *μάχης, ἐπὶ ὄσσον ἄριστοι κ.τ.λ.*, "proclii tenebris occupantur tam longe lateque, quam fortissimi illi corpus Patrocli circumstant." As the text stands, the sense seems to be, 'For there were wrapped in mist, while the fighting lasted, all the bravest who had stood firm by the body of Patroclus.'

373. *γαίης*. No mist was visible either on the earth or on the mountains.

ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
 πολλὸν ἀφεσταότες. τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375
 ἤερί καὶ πολέμῳ, τείροντο δὲ νηλεί χαλκῶ,
 ὄσσοι ἄριστοι ἔσαν. δύο δ' οὐ πῶ φῶτε πεπύσθην,
 ἀνέρε κυδαλίμῳ, Θρασυμήδης Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἐτ' ἔφαντο
 ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
 τῶ δ' ἐπίοσσομένῳ θάνατον καὶ φύζαν ἑταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὡς ἐπετέλλετο Νέστωρ
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρειν
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶ νωλεμές αἰεὶ 385
 γούνατά τε κνήμαί τε πόδες θ' ὑπένερθε ἐκάστου
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοι
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.

Schol. Ven. 2, οὔτε χαμόθεν ἦν νέφος ἰδεῖν οὔτε ἐπὶ ὄρος ἀναβάντα. This is a rather singular expression; the genitive implies the source whence a mist proceeds, and we need not, with Doederlein, supply ἐπὶ. A prose writer would have said οὐδαμοῦ γαίης.—μεταπαυόμενοι, with intervals of rest, and avoiding the darts from the enemy by standing far aloof. The sentiment seems hardly Homeric. Compare however παυσαλλή and μεταπαυσαλλή in ii. 386, xix. 201. The conflict round the body was fierce, but the others rather played at fighting than fought.

376. ἤερί, the causal dative; through the mist that obstructed their sight, and did not allow them to avoid the darts.—δύο, Schol. Ven. 2, τῶν ἀρίστων. τοῦτο δὲ ποιεῖ, ἐπεὶ θῆτερον αὐτῶν ἀποστέλλειν ἐθέλει φίλτατον ὄντα Ἀχιλλεῖ. See inf. 691. For the genitive Πατρόκλοιο, sup. 102.

381. ἐπίοσσομένῳ. Schol. B. ἐπιβλέποντες ἵνα τῶν μὲν πιπτόντων ὑπερμαχοῦσι, τοὺς δὲ φυγάδας προτρέποντο. Ἄλλως προοράμενοι καὶ προσδοκῶντες μήτε ἀποθνήσκειν τοὺς ἑταίρους μήτε φεύγειν, ἐπὶ τῆς αὐτῆς ἕμενον τάξεως. 'Looking only to the possibility of the death or defeat of their comrades, they were fighting apart, since that was the command of Nestor (their father) when he sent them to the fight from the dark ships.'—Heyne; "reputantes quae caedes

et fuga fieri posset in ea parte, pugnant seorsum a ceteris qui circa Patrocli corpus stabant."—ἐπετέλλετο, ὑπερμαχεῖν δηλονότι τῶν ἑταίρων, Schol. Ven. 2. The word ἐπίοσσεσθαι does not elsewhere occur in Homer, though ποτιόσσεσθαι is often used. The second explanation suggested by the Schol. is somewhat obscure. Doederlein gives the sense thus: "observabant necem sodalium, ut corpora tuerentur, si qui perissent, eorumque fugam, ut succurrerent vel reciperent fugientes."

384—399. The remainder of the day is spent in hard fighting, till both sides are exhausted. The body meanwhile is pulled to and fro as a hide is stretched this way and that in the process of curing it.

384. πανημερίοις, Schol. ἐν τῷ λειπομένῳ παντὶ μέρει τῆς ἡμέρας. The second three lines read like an addition, inserted for the closer comparison between the ἰδρῶς and the ἰκμάς. One might conjecture that 'the hands and eyes were spattered' with blood rather than with sweat, in the original passage from whence the lines were adapted. It is at all events clear that 388 well follows 384. The nominative to παλάσσετο (unless we suppose a 'schema Pindaricum' with χεῖρές τ' ὀφθαλμοὶ τε) is virtually γούνατα, as Doederlein observes.—The dual μαρναμένοι refers to the two opposing parties.

ὡς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 λαοῖσιν δώη τανύειν, μεθύουσαν ἀλοιφήν· 390
 δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσιν
 κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη δύνει δέ τ' ἀλοιφή
 πολλῶν ἐλκόντων, τάνυται δέ τε πᾶσα διαπρό·
 ὧς οἳ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκεον ἀμφότεροι· μάλα γάρ σφισι ἔλπετο θυμός, 395
 Τρωσὶν μὲν ἔρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἔπι γλαφυράς. περὶ δ' αὐτοῦ μῶλος ὀρώρειν
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη
 τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.
 τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἦματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
 ἦδη Πάτροκλον τεθνηῶτα δῖος Ἀχιλλεύς·
 πολλὸν γάρ ῥ' ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὕπο Τρώων. τό μιν οὐ ποτε ἔλπετο θυμῷ

389. On the pleonastic expression *ταῦρος βοὸς* (or more properly, as the Schol. observes, *βοὸς ταῦρος*) see ii. 480; iv. 105.

Ibid. The homely (*εὐτελής*, Schol.) but forcible simile has earned the praises of critics both modern and ancient. The rubbing in of fat or tallow was done to preserve and increase the suppleness of the hide when dry. See Plat. Phaedr. p. 251, B. Hence, apparently, viz. from the fat penetrating the pores, *χρίειν* has the double sense of 'to puncture' and 'to anoint.'

390. *τανύειν*, to stretch. So *θρανεύειν βύρσαν* is used in Ar. Eq. 368.—*μεθύουσαν*, 'saturated with fat.'

392. *κυκλόσε*, standing apart at intervals, or perhaps opposite, they stretch it in a circular direction; so in iv. 212, *ἀγείρεσθαι κυκλόσε* is 'to gather to, or so as to form, a circle.' A similar adverb is *πεδόσε*, Eur. Bacch. 137.—*ἔβη*, *ἀπέβη*, the moisture leaves it, and the fat enters in its place.—*διαπρό*, through its entire length and width, lit. 'across and lengthways.'

395. *ἔλκεον*. See inf. 558.

398. *Ἄρης κ.τ.λ.* The sense is, 'Not Ares nor Pallas (powers devoted to war) would disparage, or think insufficient, this fight for the body of Patroclus, no, not even though greatly enraged, so as

even to desire the destruction of one side or the other.' Compare a similar sentiment in iv. 539, xiii. 127. Doederlein refers *μιν* to Pallas only, who, though opposed to the Trojans, would admire the valour they displayed.

400—411. An important event has yet to take place, on which the action of the plot henceforth mainly turns. Achilles is to be informed of his friend's death. Keeping aloof from the contest by his own fleet, he had not as yet heard of the issue of the fight near the walls of Troy. He had not dreamed of Patroclus' death, nor had his mother Thetis warned him of the loss. Heyne well remarks that this declaration of Thetis to Achilles is distinct from that in ix. 410, and that in xviii. 8—11. The art of the poet is seen in suspending yet for some time the actual event, and dismissing it at present with an allusion.

403. *γάρ ῥ'* Spitzner, with the MS. Harl. Patroclus had been killed not far from the city, xvi. 702. 714.

404. *τὸ δὲ δ'*, 'wherefore he never entertained in his mind the idea that he was dead (i. e. because his return was delayed), but thought that he would come back alive after getting close up to the Trojan gates; for *that* he never expected at all, that he would capture

τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 ἅψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθειν, οὐδὲ σὺν αὐτῷ·
 πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο νόσφιν ἀκούων,
 ἧ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα.
 δῆ τότε γ' οὐ οἱ εἶπε κακὸν τόσον ὅσσον ἐτύχθη 410
 μῆτηρ, ὅτι ρά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος.
 [οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον.
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων.
 “ὦ φίλοι, οὐ μὴν ἡμῖν ἐκκλεῆς ἀπονέεσθαι 415
 νῆας ἐπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι. τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἶη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἄστνυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”
 ὦς δέ τις αἰ Τρώων μεγαθύμων αὐδήσασκεν. 420
 “ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μή πώ τις ἐρωεῖτω πολέμοιο.”

and sack the city without his (Achilles) aid, or by himself.' The reading of one MS., τὸ μὲν (τό μὲν), does not seem bad, 'this indeed he never expected' &c.—σὺν αὐτῷ, as Pind. Pyth. iv. 250, κλέψεν τε Μῆδεϊαν σὺν αὐτῷ, 'by her own consent,' 'with her own concurrence.' Others understand, 'nor even with his (Achilles) aid.' Heyne refers ἔθειν and αὐτῷ alike to Achilles, but the former to the injunction of that hero, the latter to what the prophecy had said about him. Apart from the awkward transition from one pronoun to the other, this may be justified by xvi. 709, where Apollo tells Patroclus that Troy cannot be taken even by Achilles; and it seems that Achilles knew this (τό γε) from his mother. See Pindar, Ol. viii. 45. At xvi. 702 Patroclus actually mounts the Trojan wall; but destiny was against him.

Ibid. The whole passage from 404 to 425 inclusive was omitted by Zenodotus. Aristarchus rejected only 420, as the Schol. Vict. informs us.

408. νόσφιν, privily, apart from others. The form ἀπαγγέλλεσκε implies that the communications of Thetis to her son

were frequent,—that she kept him informed, as it were, of the will of Zeus.

410. δῆ τότε, οὐ μέντοι τότε κ.τ.λ. This means that, when the death of Patroclus had taken place, she had not informed him of it. Arnold compares Aen. iii. 712, 'nec vates Helenus, quum multa horrenda moneret, Hos mihi praedixit luctus.'

412—423. The Greeks exhort each other to make a last effort, since they had better die on the spot than allow the Trojans to drag away the body.

414. Compare ii. 271; iii. 297; iv. 85. Aristarchus, by omitting 420, regarded it as one speech to 423.—ἐκκλεῆς, see vii. 100.

417. See iv. 182; viii. 150.—ἄφαρ, 'at once,' viz. γιγνόμενον, si statim fieret, Doederlein.

418. εἰ μεθήσομεν, if we are to give up, if we shall have to surrender the body to the Trojans to drag to their own city, and so to win the glory. There was a variant ἦ, which Bentley preferred, but proposed μεθησόμεν, unaware, or forgetful, that the future infinitive would here be a solecism.

422. μή πω, either 'not yet,' i. e. let

ὡς ἄρα τις εἶπεσκε, μένος δ' ὄρσασκειν ἑταίρου.

ὡς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδός
χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτιο.] 425

ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡμιόχοιο
ἐν κοίῃσι πεσόντος ὑφ' Ἐκτορος ἀνδροφόνοιο.
ἦ μὲν Αὐτομέδων Διώρεος ἄλκιμος υἱός
πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείων, 430

πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἀρειῆ·
τῷ δ' οὐτ' ἀψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλάσποντον
ἠθελέτην ἰέναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοῦς,
ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἣ τ' ἐπὶ τύμβῳ
ἀνέρος ἐστήκη τεθνηότος ἠὲ γυναικός, 435

ὡς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
οὔδει ἐνισκίψαντε καρήατα. δάκρυα δέ σφιν
θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν

him fight a little longer, or for *μή πως*, 'by no means.' See on iv. 234.—*ἐρωείτω*, 'retire from,' cf. xiii. 776, ἄλλοτε δὴ ποτε μᾶλλον ἐρωήσαι πολέμοιο.

424—455. The horses of Achilles, of immortal breed, which on the death of Patroclus had been driven out of the reach of Hector, xvi. 864—867, conscious of the loss of that hero, refuse to move even to the word or whip of their familiar driver Automedon. Zeus pities their grief, and declares that they shall never be driven by Hector. He will give them strength to escape safe to the ships, although slaughter of the Greeks shall continue till the close of the day.

425. *χάλκεον*. This epithet is a common-place, and perhaps no antithesis (which would only be a feeble one) is intended with *σιδήρειος*. The 'firmament' in primitive times was regarded as a metallic vault. The upper air is called *ἀτρύγετος*, 'barren,' i. e. vacant, as Pindar says *ἐρήμας δι' αἰθέρος*, Ol. i. 8. It is more commonly an epithet of the sea, which grows nothing that can be gathered, as corn or grapes. Doederlein strangely derives it from *τρύζειν*, with the ἄ intensive, ὥστε τρύζειν ὑπὸ τοῦ ὀρυμαγδοῦ. As for the 'iron clang,' it may mean the clash of arms, or, as Hegeue prefers, "durus ad auditum,"

"ingens." Schol. Ven. δ στερεὸς καὶ πολυ-
ίσχυρος.

429. ἦ μὲν, 'true it was that—,' or, 'yet many times did Automedon ply them with a stroke of his quick (i. e. stirring) whip, many times too speak to them with coaxing words, and oft with an oath.'—*ἀρειῆ*, viz. φωνῆ. See xx. 109.—*ἐπεμαίετο*, v. 748.

432. *πλατύν*. See vii. 86. Schol. Ven. 2, οὐ τὸν καθόλου πλατύν, ἀλλὰ τὸν καθ' ὃ μέρος ἑαυτοῦ ἐστὶ πλατύτατος. Elsewhere the broad north coast of the Aegean, as opposed to the Hellespont, seems to be meant.

434. *στήλη*. See on xi. 371; xvi. 456.—*ἐστήκη*, perhaps a form of the present, whence the Attic *ἐστήξω*.

437. *ἐνισκίψαντε*, *ἐνσκήψαντε*, a strong word, lit. 'having fixed their heads upon the ground,' with the notion of suddenness and immovableness. The root is *σκηπ*, *σκιπ*, *σκιμπ* (*scer-tnut*, *σκηπάνιον*, *σκίπων*, *Scirio*, &c.). Pindar has *σκιμψατο* and *ἀπεσκήψθαι*. The poet merely means that they refused to raise their heads from the ground. Schol. *προσερείσαντες καὶ πελάσαντες διὰ λύπης ὑπερβολήν*. The whole passage may be compared with xix. 397 seqq. So *ibid.* 405, *ἄφαρ δ' ἤμυσε καρήατι*.

ἡνιόχοιο ποθῆ, θαλερῆ δ' ἑμιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν
 “ ἂ δειλῶ, τί σφῶι δόμεν Πηλῆι ἄνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγῆρω τ' ἀθανάτω τε.
 ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχρητον ; 445
 οὐ μὴν γάρ τί πού ἐστιν διζυρώτερον ἀνδρός
 πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἔρπει.
 ἀλλ' οὐ μὴν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 ἦ οὐ ἄλις ὡς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτως ; 450
 σφῶιν δ' ἐν γούνεσσι βαλέω μένος ἠδ' ἐνὶ θυμῷ,
 ὄφρα καὶ Ἀυτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἔπι γλαφυράς· ἔτι γὰρ σφίσι κῦδος ὀρέξω,
 κτείνειν εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκωνται
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.” 455
 ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἠΰ·

439. ἑμιαίνετο. Compare xvi. 797. The notion perhaps is, that, after the eastern custom of mourning, they had dust on their heads. See also inf. 457 ; xviii. 23.—ἀμφοτέρωθεν, on both sides of the pole. Heyne and Spitzner give ἀμφοτέρωσε. Others ἀμφοτέροισιν, with the Schol.—θαλερῆ, ‘luxuriant,’ in the full bloom of beauty.

443. δόμεν, ἔδομεν, ‘why did we give you as a present to the chieftain Peleus, when he was but a mortal?’

445. ἀλγεα, viz. as in the present case. The γὰρ following explains δυστήνοισιν, and the πού means *usquam*, as explained by Spitzner, who remarks that this couplet on the lot of man was celebrated in antiquity. There is a reading ἐπιπνείει, which, though difficult to explain, is defended by the great majority of copies, and by the authority of those who cite the verse (see Spitzner). The Schol. Ven. 2 has ὑπὲρ πάντα τὰ γαῖαν ἐπιπνείει· λείπει δὲ ἡ κατά. Read, ὑπὲρ πάντων ἢ γαῖαν κ.τ.λ. There is a similar distich in Od. xviii. 130, οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, πάντων ὕσσα τε κ.τ.λ. See Gladstone, “Studies,”

vol. ii. p. 394.

449. ἑάσω. Hence, as Eustathius observes, the failure of Hector to get the steeds was not owing to his own want of prowess, but to destiny being against him.

450. ὡς, a remarkable use for ὅτι.—αὐτως, ‘thus as you see.’ As in ἄλλως, the notion of *vanity* attaches to the word.

451. γούνεσσι, as if from γούνος.—σαώσεται, the aorist from σάω or σαώω, ix. 393. 424.—σφίσι, δηλονότι τοῖς Τρωσὶ, Schol. Ven. 2. The γὰρ explains why there was a special need of a safe convoy.—κτείνειν, ‘to go on slaying’ till they get near to the fleet. Then, and not till then, their career was to receive a check from Achilles himself.

456—480. Automedon drives back to the fleet, fighting as he goes, but unable to act effectively both as ἡνίοχος and παραβάτης, since the steeds no longer heard the well-known voice of Patroclus. He is accosted by Alcimedon, whom he invites to take the reins, while he himself fights on foot to avenge the death of Patroclus.

τῷ δ' ἀπὸ χαιτάων κοίνην οὐδάσδε βαλόντε
 ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς.
 τοῖσι δ' ἐπ' Ἀυτομέδων μάχετ' ἀχνύμενός περ ἑταίρου,
 ἵπποις αἴσσωσιν ὡς τ' αἰγυπιὸς μετὰ χῆνας· 460
 ρέα μὲν γὰρ φεύγεσκειν ὑπέκ Τρώων ὀρυμαγδοῦ,
 ρεῖα δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὀπάζων.
 ἀλλ' οὐχ ἦρει φῶτας, ὅτε σεύαίτο διώκειν
 οὐ γὰρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπισχέμεν ὠκέας ἵππους. 465
 ὀψὲ δὲ δῆ μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 στῆ δ' ὄπιθεν δίφροιο, καὶ Ἀυτομέδοντα προσηύδα
 “ Ἀυτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
 ἐν στήθεσσιν ἔθηκε καὶ ἐξέλετο φρένας ἐσθλάς ; 470
 οἶον πρὸς Τρῶας μάχεται πρῶτῳ ἐν ὀμίλῳ
 μούνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἐκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὐτ' Ἀυτομέδων προσέφη, Διώρεος υἱός,
 “ Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμησίην τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζῶος ἐών ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

457. κοίνην βαλόντε, as if suddenly casting off the token of their grief. See sup. 437.

459. τοῖσι δ' ἐπ', i. e. πολεμοῖς ἐπέμαχετο.—αἴσσωσιν, rushing to and fro with his horses, as a kite darts at a wild goose. The next couplet occurs xiii. 144, 145.

463. ἦρει, ἀνήρει, Schol. Ven. 2. He failed to kill the men (lit. 'fighting-men') as often as he made a rush to pursue them. The reason is next given; he could not at once fight and drive.—ἱερῷ, Schol. Vict. ὑπ' ἀθανάτων ἵππων φερομένων.

465. ἐπίσχειν, as the accent shows, is from ἴσχειν, the present tense suiting the preceding infinitive.

469. νηκερδέα, injurious, ἀνωφελῆ.—ἐξέλετο, see vi. 234.—οἶον, an exclamation; in Attic, τὸ μάχεσθαι σε, 'the idea of your fighting all alone!' Doederlein thinks it a synonym of ὅτι οὕτως, thus

placing the note of interrogation at Αἰακίδαο, and not at ἐσθλάς.

472. ἀπέκτατο, 'is slain,' a medial aorist, whence κτάμενος, like χύμενος, βλήμενος, &c.—ἀγάλλεται, a word specially used of taking pride in spoils won by valour. Herod. iv. 64, ἐκ τῶν χαλινῶν τοῦ ἵππου τὸν αὐτὸς ἐλαύνει, ἐκ τούτου ἐξάπτει (δέρμα ἀνθρώπειον), καὶ ἀγάλλεται. Archilochus ap. Ar. Pac. 1298, ἀσπίδι μὲν Σαίων τις ἀγάλλεται. Compare xviii. 132. Thuc. vi. 41.

476. ἐχειν δμησίην, 'to understand the art of training,' is coupled with ἐχειν μένος, either in the sense of 'controlling the fury,' κατέχειν, or, as Doederlein has it, 'instigandi animosque addendi artem.' Arnold oddly renders it, 'to have in hand the repression and the rush of the coursers.' Heyne, "videtur esse pro δαμῶν τὸ μένος."

478. νῦν αὖ, more commonly νῦν αὐτε, nunc autem, as inf. 672.

ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι ὄφρα μάχωμαι." 480

ὧς ἔφατ', Ἀλκιμέδων δὲ βοηθῶν ἄρμ' ἐπορούσας
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν.
Ἄυτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἴκτωρ,
αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἔοντα
" Αἰνεία Τρώων βουληφόρε χαλκοχιτώνων, 485
ἵππω τῶδ' ἐνόησα ποδώκεος Αἰακίδαο
εἰς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.
τῷ κεν ἐελποίμην αἶρησέμεν, εἰ σύ γε θυμῷ
σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶι
τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηι." 490

ὧς ἔφατ', οὐδ' ἀπίθησεν εἰς πάϊς Ἀγχίσαο.
τὼ δ' ἰθὺς βήτην βοέης εἰλυμένω ὤμους
αὔησι στερεῆσι· πολὺς δ' ἐπελήλατο χαλκός.
τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἄρητος θεοειδής
ἦισαν ἀμφότεροι· μάλα δὲ σφισι ἔλπετο θυμός 495
αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
αὐτίς ἀπ' Ἄυτομέδοντος. ὃ δ' εὐξάμενος Διὶ πατρί
ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφιμελαίνας.

481—490. Hector, perceiving that Automedon has resigned his horses to an inferior hand, conceives greater hopes of securing them, and summons Aeneas to his aid.

481. *βοηθῶν*. So Aristarchus, while others read *βοῆ θοὸν*, Schol. *ἐν τῇ μάχῃ ταχὺ*, and so Heyne understands it. "The coursers swift for succour," Mr. Newman. Doederlein construes *βοῆ* with *ἐπορούσας*. He compares *ρίμφ' ἔφερον θοὸν ἄρμα* in xi. 533. On the word *βοηθῶς* see xiii. 477.

487. *προφανέντε*, coming forward into the fight with incompetent, i. e. inferior, drivers. Cf. Plat. Phaedr. p. 248, v, *κακία ἡνιόχων*. Aesch. Ag. 610, *πιμμένος κακοῦ στρόβω*.

488. *τῷ*, viz. because of such incompetence.—*ἐθέλεις*, sc. *ἐμοὶ παραστήναι*. Bekker (ed. 2) gives *τῷ* and *ἐθέλοισ*. The Schol. remarks that Aeneas is summoned because he was smarting under the loss of his own steeds.

489. *νῶι*. The accusative after *τλαῖεν*, as in v. 395, *τλῆ δ' Αἴδης ἐν τοῖσι πελώριος ὤκων ὑστόν*. So Spitzner, with whom Doederlein agrees, considering the following infinitive as epexegetical, and as if dependent on *ὥστε*. "Neque enim irruentes sustinuerint, ita ut pugnam apertam nobiscum sint initura." Spitzner. We want however an example of *τλῆναι τινα* for *ὑπομείναι*. Mr. Trollope (following Heyne as usual) thinks *νῶι* the accusative absolute.

491—515. Aeneas at once assents, and he advances with Hector, both fully armed, and attended by two squires or comrades. Automedon, though supported by the car now driven by Alcimedon, fears to meet them alone, and summons the two Ajaces and Menelaus to his aid.

492. *βοέης, βοείας ἀσπίσι*. Cf. v. 452, xii. 105. 137, vii. 238, where *βόες αἶαι* and *βοὺς ἀζαλέη* are similarly used.—*εἰλυμένα*, see xvi. 640.

αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον, 500
 “ Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχέμεν ἵππους,
 ἀλλὰ μάλ' ἐμπνείοντε μεταφρένω· οὐ γὰρ ἐγὼ γέ
 Ἐκτορα Πριαμίδην μένεος σχήσεσθαι οἶω
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 ἠὲ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισι ἀλώη.”

ὧς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον.

“ Αἴαντ' Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἧ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἷ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβήμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 ἠὲ δὲ ζωοῖσιν ἀμύνετε νηλεῆς ἡμαρ·
 τῆδε γὰρ ἔβρισαν πόλεμον κάτα δακρύνοντα
 Ἐκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἧ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
 ἧσω γὰρ καὶ ἐγὼ, τὰ δέ κεν Διὶ πάντα μελήσει.” 515
 ἧ ῥα, καὶ ἀμπεπαλὼν προῆη δολιχόσκιον ἔγχος,

501. ἰσχέμεν, ἴσχε. Automedon has dismounted, sup. 483.—*μεταφρένω*, viz. close behind me. So in the chariot-race, Soph. Electr. 718 and Il. xxiii. 380. This shows that when the fighting-man dismounted, he fought a little in advance of the chariot, so as to be taken up immediately and carried off if wounded. The ancient Britons had a similar practice, ‘honestior auriga, clientes propugnant,’ Tac. Agric. 12.

503. μένεος σχήσεσθαι, ἀποσχήσεσθαι, will restrain himself from the attack. “Non se ab impetu cohibiturum,” Heyne. See ii. 97, εἴ ποτ' αὐτῆς σχολίατο. ‘I do not expect that the son of Priam will desist from his fury till he has killed us and mounted the sleek-haired coursers of Achilles, and so put to rout the ranks of Argive men,—or has himself been caught and killed among the first.’ The syntax is a little changed from πρὶν φοβῆσαι ἢ αὐτὸς ἀλῶναι. The common reading is ἀλώη or ἀλόη, where the optative with κεν expresses the possibility of a merely hypothetical result. The simpler idiom would have been οὐκ ἂν οἶμαι αὐτὸν σχέσθαι μένεος πρὶν ἂν ἀλῶ.

509. ἐπιτράπετε, consign, permit, give up the care of the corpse, τοῖς ὄσοι ἄριστοί εἰσιν, ὥστε ἀμφιβαινῖν αὐτῷ.

See sup. 4.—*ζωοῖσιν*, viz. who are more worth protecting than dead bodies.

514. ἀλλ' ἧ τοι κ.τ.λ. This clause introduces the γὰρ following, and he seems to say, ‘Well! the gods dispose all things, and accordingly I will have a throw, come of it what may.’—*ἐν γούνασι*, in the power and disposal of the gods. Schol. Ven. 2, διὰ τὸ τὰ ἐν αὐτοῖς ἀποκείμενα πρόχειρα εἶναι. Or the reference may be to the peplus (vi. 273) laid on the knees of Athena, or to votive tablets affixed there; cf. Juv. x. 55, ‘propter quae fas est genua incerare deorum.’ By καὶ ἐγὼ Automedon means, that even he, i. e. though not properly a fighting man but only a charioteer, will try his luck at a throw.

516—542. Automedon hits with his javelin Aretus, whose fall is compared to that of a slaughtered ox. Hector aims at, but misses Automedon, and a closer conflict between them is stopped by the Ajaxes, who come up just in time to support the Greek. Automedon then strips Aretus of his arms with boastful words, and carries them off in his car.—The genuineness of the whole passage appears very doubtful; it is largely made up of verses and phrases from other passages.

καὶ βάλεν Ἀρήτιο κατ' ἀσπίδα πάντοσ' εἴσην·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσεν.
 ὡς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήσιος ἀνήρ 520
 κόφας ἐξόπιθεν κεράων βοδὸς ἀγραύλοιο
 ἵνα τάμη διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὧς ἄρ' ὃ γε προθορῶν πέσειεν ὑπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
 Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίη μένος ὄμβριμος Ἄρης.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὠρμηθήτην, 530
 εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἐταίρου κικλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτίς
 Ἔκτωρ Αἰνείας τε ἰδὲ Χρομῖος θεοειδής,
 Ἄρητον δὲ καταῦθι λίπον δεδαϊγμένον ἦτορ 535
 κείμενον. Αὐτομέδων δὲ θοῶ' ἀτάλαντος Ἄρηι
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα.
 “ ἦ δὴ μὴν ὀλίγον γε Μενoitιάδαο θανόντος

516, 517. See iii. 355, 356, and for the next distich v. 538, and iv. 138.

519. ἔλασσεν. The subject is Αὐτομέδων.

520. The Schol. Ven. 2 observes that the simile is made the more effective by the axe being sharp and the arm that wields it being vigorous. The great sinew of the neck is described, which is completely severed just behind the horns, and the ox falls with a spring or rush forward. But here the man springs forward, not from receiving the wound, but just before it (523), so as to meet the wound.

524. τὰ νηδύια are the parts about the belly, νηδύς. The adjective is not elsewhere used.—μάλ' ὀξὺν, 'very sharp and quivering from the force of the blow,' or, 'by the quivering of its very sharp point.'

526—529. This passage is repeated from xvi. 610 seqq. Compare also xiii. 443.

530. καὶ νύ κε δὴ κ.τ.λ. Spitzner compares vii. 273, καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο. — κικλήσκοντος, viz. sup. 507.

534. Χρομῖος. See sup. 494. 513.

535. δεδαϊγμένον, divided, or pierced in his heart; see on xvi. 659. Either νηδυίοισι must be taken rather laxly for a wound above the navel, or ἦτορ may mean φρένες, the diaphragm, or δεδαϊγμένοι, the conjecture of Heyne, must be accepted. A wound in the νηδύς proper would not be immediately fatal. Tacitus says (Ann. ii. 31) of Libo Drusus, that 'duos ictus in viscera direxit; ad gemitum collabentis accurrere liberti, et caede visa miles abstinit;' where 'caede' need not mean that the man was dead.

538. Ἦ ἴγ' ἢ μὴν δὴ κ.τ.λ. 'Truly, I have relieved my heart a little from its grief for the death of Patroclus, though the man I have slain is an inferior one.'—

κῆρ ἄχος μεθέκα, χερείονά περ καταπεφνών.”

ὧς εἰπὼν ἐς δίφρον ἑλὼν ἕναρα βροτόεντα 540
θῆκ', ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθευ
αἵματόεις ὧς τίς τε λέων κατὰ ταῦρον ἐδηδῶς.

ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνῃ
ἀργαλή πολύδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνῃ
[οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύσοπα Ζεὺς 545
ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.]

ἤυτε πορφυρέην ἱριῶν θνητοῖσι τανύσση
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
ἢ καὶ χειμῶνος δυσθαλπέος, ὃς ρά τε ἔργων
ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550

ὧς ἢ πορφυρέῃ νεφέλῃ πυκάσασα ἐ αὐτῇ
δύσσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
πρῶτον δ' Ἀτρείος υἱὸν ἐποτρύνουσα προσηύδα,
ἴφθιμον Μενέλαον (ὃ γὰρ ρά οἱ ἐγγύθεν ἦεν),
εἰσαμένη Φοῖνικι δέμας καὶ ἀπειρέα φωνήν. 555

“ σοὶ μὲν δὴ Μενέλαε κατηφείῃ καὶ ὄνειδος
ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγαυοῦ πιστὸν ἐταῖρον
τείχεϊ ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.

μεθίεναι here means *παρᾶλιν, κοφίσειν*.
Exeunt animus aliquantulum dolori,
Doederlein. The more natural syntax
would be μεθήκα ἄχος καρδίας.

542. κατὰ belongs to ἐδηδῶς, itself a
remarkable form, to be compared with
ὄλωλα, ὄδωδα, and βεβρωτες for βεβρωκό-
τες in Soph. Ant. 1022. As the lion is
blood-besprent by devouring his prey, so
was Automedon by treading in the gore
from the wound and by unbuckling the
cuirass of Aretus.

543—559. The strife is yet prolonged
over the body of Patroclus, incited by
Athena enveloped in a bright mist like
the rainbow. She addresses Menelaus
in the guise of the aged Phoenix, and
warns him of the dishonour he will
incur if the Trojans prevail.

546. δὴ γὰρ κ.τ.λ., ‘For indeed his
mind had taken a turn,’ viz. so far
to favour the Greeks, that they should
at last recover the body, inf. 746.
Spitzner compares Od. vii. 263, ἢ καὶ
νόος ἐτράπετ' αὐτῆς. The Schol. Vict.
says that Zenodotus rejected the pre-

ceding verse; but the distich must
go together, unless the latter of the
two lines be meant.

547. ἤυτε κ.τ.λ. The simile is not
quite clear; either the goddess was cou-
cealed in a cloud coloured like the rain-
bow, or she appeared to descend from
heaven in a rainbow, and then (555)
assumed the form of Phoenix. According
to Heyne, the sense is, “descendit caelo
Athene nube nigricante induta, qualis
esse solet ea nubes, quae arcum caelestem
in caelo exhibet.” For this ‘portent of
war’ see xi. 28, and compare *ibid.* 4. As
a sign of coming winter, or cold au-
tumnal showers, it is perhaps not else-
where mentioned. What we call in our
climate ‘unsettled weather’ may, in
Asia Minor, be thus indicated.

550. Hesych. κήδει λυπεῖ. Cf. v.
400.

551. ἐ αὐτῇ. See on xiv. 162.

555. Φοῖνικι. See xvi. 196, where he
was one of the leaders of the Myrmidons.

556. κατηφείῃ. See xvi. 498.

558. ἐλκήσουσιν. Spitzner prefers

ἄλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα."

τὴν δ' αὖτε προσέειπε βοῆν ἀγαθὸς Μενέλαος 560
 " Φοῖνιξ ἄττα, γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
 τῷ κεν ἐγὼ γ' ἐθέλομι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἄλλ' Ἐκτωρ πυρὸς αἶνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
 χαλκῷ δηϊόν· τῷ γὰρ Ζεὺς κῦδος ὀπάξει."

ὣς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη
 ὅττι ῥα οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσι ἐθηκεν,
 καὶ οἱ μυίης θάρσος ἐνὶ στήθεσσι ἐνήκεν, 570
 ἣ καὶ ἐεργομένη μάλα περ χροδὸς ἀνδρομέοιο
 ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου
 τοίου μιν θάρσευς πλῆσεν φρένας ἀμφιμελαινας.
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἦν δέ τις ἐν Τρώεσσι Ποδῆς υἱὸς Ἥετίωνος, 575

ἐλκήσωσιν, with Heyne. There are three forms of the future, ἐλκήσω, ἐλκίσω, ἔλξω. Compare κυρέω, κυρήσω with κύρω, κύρσω, and δοκήσω with δόξω, which implies an obsolete present δόκω. The imperfect ἔλκεον also occurs; cf. sup. 395, xxii. 336.

559. ἔχεο, viz. τοῦ ἔργου, 'but hold to battle sturdily,' Mr. Newman.

560—581. Menelaus expresses his readiness to help, if Athena will but give him strength to stand against Hector. This she at once imparts; and returning to the fight, he slays a comrade of Hector's, a son of Eëtion.

561. ἄττα. This address to Phoenix occurs ix. 607.

564. ἐσεμάσσατο, touched, afflicted, καθήσατο. Schol. ἐπληξέ μου τὴν ψυχὴν. From μαίεσθαι, as is commonly supposed; but see on xx. 425.

568. ἠρήσατο, 'had prayed.' He had, in fact, only uttered a wish. The Schol. Ven. 2 well compares Eur. Hipp. 78, where the gods τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο. Add Suppl. 232, Bacch. 321, and Ovid, Fast. vi. 297. See Gladstone, "Studies," ii. p. 176.

570. θάρσος, 'the perseverance.' For a like simile from the fly see iv. 131. Schol. πρὸς τὸ ἰταμὸν καὶ ἐπίμονον ἠείκων.

572. ἰσχανάα, Hesych. ἐπιθυμεῖ. Connected, perhaps, with ἴχαρ, Aesch. Suppl. 850, γλίχασθαι, and our verb to like. It is difficult to identify this with ἰσχανᾶν, 'to hold back.' The correct form perhaps was ἰχανάα. Hesych. ἰχανάα, ἐπιθυμεῖ. ἰχανᾶν, ἐπιθυμεῖν, γλίχασθαι, θέλειν, ἤδεσθαι. The σ appears to result from a tendency to strengthen, or rather to facilitate the pronunciation of a guttural root. Compare xxiii. 300.—λαρόν, sweet, agreeable; cf. xix. 316. Moschus, ii. 92, λειμᾶνος ἐκαίνυτο λαρόν αὐτῆμν.

574. βῆ δ' ἐπὶ, 'he strode over Patroclus;' or perhaps, went and stood at or near, βῆ δ' ἐπὶ Πάτροκλον having the more usual sense of 'he went in quest of.' See inf. 706, where the MS. Harl. gives the accusative.

575. Compare v. 9, ἦν δέ τις ἐν Τρώεσσι Δάρης κ.τ.λ., and x. 314, ἦν δέ τις ἐν Τρώεσσι Δόλων. Hence the MS. Harl. here gives ἦν δέ τις for ἔσκε δ' ἐνί.—uids, pronounced something like *hwēos*. See on vii. 47. According to Max Müller ("Chips," &c., vol. ii. p. 30) and Mr. Peile (Introduction to Etymology, p. 69), it is for *su-yo-s*, from the Sanscrit root *su*, 'to beget.' According to Dr. Donaldson (*New Crat.* § 167), it is connected with *φύω* and *filius*.

ἀφνειός τ' ἀγαθός τε· μάλιστα δέ μιν τίεν Ἐκτωρ
 δήμου, ἐπεὶ οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής.
 τὸν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος
 αἰζαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασεν·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580
 νεκρὸν ὑπέκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων,
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκειν, Ἀβυδόθι οἰκία ναίων
 [τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·] 585
 “Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν ;
 οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
 μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος ἀείρας
 νεκρὸν ὑπέκ Τρώων, σὸν δὲ κτάνε πιστὸν ἑταῖρον,
 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.” 590

ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.
 καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν

577. εἰλαπιναστής. Schol. Vict. σύσσιτος.

579. αἰζαντα κ.τ.λ., lit. ‘as he had rushed off to flight,’ i. e. had started to run.

582—596. Apollo in the likeness of Phaeonops now addresses Hector (as Athena had Menelaus), urging him to avenge the death of his friend. And now Zeus, by a portentous gathering of clouds on Ida, encourages the Trojans and scares the Greeks.

586. ἔτι, after such conduct as this.—οἶον, see xiii. 633; xv. 287. None of the Greeks will fear you now, when you have retreated before such an effeminate warrior as Menelaus.

588. μαλθακός. Plat. Symp. p. 174, B, “Ὀμηρος, —ποίησας τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλεω μαλθακὸν αἰχμητήν. The Schol. here observes, that it is but the slanderous remark of an enemy.—ἀείρας, as if it were an effort of strength to lift it without aid; or the absence of aid is made a reproach to Hector for allowing the thing to be done. Above (581) Menelaus was said ἔρυσαι.—νεκρὸν, the body of Podes. In adding, ‘besides

that, he has slain your faithful companion,’ also referring to Podes, he uses the figure ὕστερον πρότερον.—Ἡετίωνος, “non illius qui pater Andromaches erat; quoniam Andromaches fratres omnes perierant ab Achille necati, vi. 423.” Doederlein.

593. αἰγίδα κ.τ.λ., see xv. 229. The notion of a gathering storm resulting from the fluttering of the aegis,—the dark shadowy gloom, and the flashes of light as if from the golden tassels gleaming in the air,—the double omen too of victory or defeat, according to the side on which the light or the shadow seemed to fall,—were impressions naturally made on minds brought up in the school of element-worship. Zenodotus, who read γῆν δ' ἐτίναξε (595), attributed also an earthquake to the wind caused by rustling the aegis; the ancient belief being not far from the truth, that earthquakes were caused by pent-up winds or gases. And the Schol. Ven. cites iv. 167 to show that ἐπισείειν αἰγίδα was part of the portent. Spitzner appears to have misunderstood the point of the grammarian's remarks.

μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
 ἀστράφας δὲ μάλα μεγάλα κτύπε, τὴν δὲ τίναξεν, 595
 νίκην δὲ Τρώεσσι δίδω, ἐφόβησε δ' Ἀχαιοῦς.

πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 βλήτο γὰρ ὤμον δουρί, πρόσω τετραμμένος αἰεῖ,
 ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὄστέον ἄχρισ
 αἰχμὴ Πουλυδάμαντος· ὃ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
 Λήιτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶ,
 υἷὸν Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλλπετο θυμῶ
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσιν.
 Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήιτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ἐν καυλῶ δ' εἶα γη δολιχὸν δόρυ, τοὶ δὲ βόησαν
 Τρῶες. ὃ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι
 δίφρω ἐφεσταότος. τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὃ Μηριόναο ὀπάονά θ' ἠνίοχόν τε, 610
 Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐκτιμένης ἔπετ' αὐτῶ—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας

595. Construe μάλα μεγάλα, as the Schol. Ven. directs.

597—625. The Greeks, dismayed by the adverse omen, and pressed by Hector, fly in alarm, led by Peneleos (ii. 494). Hector receives a momentary check from Idomeneus, but slays the charioteer of Meriones, just missing Idomeneus. The latter then drives at full speed towards the ships.

598. πρόσω, as he had turned his face ever in the direction of forward, and not φυγῆνδε, to which the word τετραμμένος is more strictly applicable.—ἐπιλίγδην, Schol. Ven. ἐπιψαύδην, ὅσον δι' ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος. Hesych. ἐπιλλίγδην—ἐφάψασθαι ἐξ ἐπιπολῆς, ἐπιγράβδην, ἐξ ἐπιγραφῆς. From λείχειν, the touching of a surface with the tongue. Cf. Od. xxii. 278, Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῶ λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.—ὄστέον ἄχρισ, see iv. 521; xvi. 324. Though the wound is described as superficial, yet it reached to the bone, i. e. the shoulder-blade. It is meant that it did not penetrate to the lungs.

604. ἔχων ἐν χειρὶ, to be able to hold

the spear in the wounded hand.

605. ὀρμηθέντα, as he had started in pursuit of Leitus, who had withdrawn from the contest (τρέσσε) cautiously looking round him, viz. so as to steal away.

607. ἐν καυλῶ, at the top of the shaft. See xiii. 162.—ἐβόησαν, as inf. 723, ἐπὶ δ' ἴαχε λαὸς ὕπισθεν Τρωικός. The old reading seems to have been ἐφόβηθεν, which was altered by Aristarchus, on the ground that the Trojans were in fact victorious. But it may well mean, that they were alarmed for Hector's safety, when they saw that he was struck.

608. ὃ δὲ, viz. Hector.—Δευκαλίδαι, son of Deucalus or Deucalion, xiii. 307. Meriones was the charioteer and attendant of Idomeneus, *ib.* 246. Here Meriones himself has a θέρῳπον, Κοίρανος, and appears to be taking the part of παραβάτης, having just descended from the car. The parenthetical verses 612—616 interrupt the construction, which begins with ὀπάονα and ends with τὸν βάλε, 617.

612. πεζός, viz. Idomeneus, who had come from Crete to Troy, but had en-

ἦλυθε, καί κεν Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνη δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
 ὤσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.
 καὶ τὰ γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν 620
 κύψας ἐκ πεδίοιο, καὶ Ἴδομενῆα προσηύδα
 “μάστιγε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι
 γιγνώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὧς ἔφατ', Ἴδομενεὺς δ' ἴμασεν καλλίτριχας ἵππους
 νῆας ἔπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδω ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας.
 “ὦ πόποι, ἦδη μὲν κε, καὶ ὃς μάλα νήπιος ἐστίν,
 γνοιή ὅτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφείη,

tered the fight on foot (xiii. 240), not in a chariot. He is saved therefore by the attendant of his friend Meriones driving up just in time to rescue him; for which chivalrous act Coeranus forfeits his life.

613. μέγα κράτος, viz. by his death. Schol. Viet. πεσὼν ἂν ὑψώσε τοὺς Τρῶας, εἰ μὴ ὁ Κοίρανος αὐτῷ παρέστησε τὸ τοῦ Μηριόνου ἄρμα.

615. τῷ μὲν, to Idomeneus.—φάος, sc. σωτηρίας, as in vi. 6.

617. οὔατος. The wound appears to have been inflicted, as the Schol. Ven. remarks, just as Coeranus was in the act of turning his car to take up Idomeneus.

618. δόρυ πρυμνόν, the farthest end, viz. that next to the blade. Schol. Viet. ἕως τοῦ ἐσχάτου τοῦ δορὸς ὤσεν.

619. χεῦεν, he dropped in disorder. Aesch. Ag. 239, κρόκου βαφὰς δ' ἐς πέδον χέουσα.

621. κύψας κ.τ.λ. Hence it is clear that Meriones himself was not in the car, or he would have taken the reins as usual.—μάστιγε, 'whip,' see xx. 171. Schol. Ven. αὐτὸς μὲν ὡς νέος καὶ ἀκμά-

ζων ἔτι κινδυνεύειν βούλεται, τὸν δὲ μεσαιπόλιον ἀποπέμψει, τὴν ἀσφάλειαν αὐτῷ πορίζόμενος.

623. κάρτος, κράτος, victory.

626—647. Ajax and Menelaus, now fully aware that the favour of Zeus has inclined to the Trojan side, consult how they may best render aid. Ajax proposes to send a messenger to Achilles, whom he supposes not yet to have heard of Patroclus' death. Not seeing a fit person at hand, he prays to Zeus to disperse the darkness (sup. 594).

626. ἔλαθε. Though Idomeneus had not perceived it, Ajax and Menelaus were 'aware of Zeus, when he first began to give the victory that brought success to the other side.' For νίκη ἑτεραλκῆς see vii. 26. For ὅτε (which, as Mr. Trollope observes, is an unusual idiom) Doederlein proposes ὅτι.

631. ἀφείη. Perhaps ἀφείη, i. e. ὅστις ἂν ἀφῆ, though this is not necessary to the syntax, ὅστις being virtually equivalent to εἰ τις. (The context however suggests rather ὁποῖος ἂν ἦ ὁ ἀφείης). There was another reading ἐφέη.

ἧ κακὸς ἧ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἧμῖν δ' αὐτῶς πᾶσι ἐτώσια πίπτει ἔραζε.
 ἀλλ' ἄγεται, αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἧμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἵ που δεῦρ' ὀρώοντες ἀκηχέδατ', οὐδ' ἔτι φασίν
 Ἔκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 εἴη δ' ὅς τις ἐταῖρος ἀπαγγεῖλειε τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὐ μιν οἴομαι οὐδὲ πεπύσθαι
 λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἐταῖρος.
 ἀλλ' οὐ πῆ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν
 ἧέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἡέρος νίης Ἀχαιῶν, 645
 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσι ἰδέσθαι.
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι ἕαδεν οὕτως."

632. *ἔμπης*. Schol. *ὁμοίως*. 'All the same,' i. e. even though sent by an unskilful hand, they reach the mark by the guidance of Zeus.

634. *αὐτοὶ περ*. Schol. Ven. 2, *ἡμεῖς μόνοι οἱ καταλειμμένοι ὑπὸ τῶν φευγόντων*.

635. *νεκρὸν*, not the body of Coeranus, but of Patroclus. Both the addition of the article and the absence of the *F* from *ἐρύσσομεν* seem indications of late composition in this passage, and the lines 635—639 may have been interpolated. There is some difficulty in the Ionic form *ἀκηχέδαται*, which seems rather an imitation of such words as *δέχεται*, *ἕσται*, ix. 628, *ἐρράδαται* (*βαίνω*, Od. xx. 354), *ἐφθάρεται* and *τετάχαται* which occur even in Thucydides, than as following any strict analogy. The form *ἀκαχ-νται*, changed euphonically to *ἀκαχέεται*, appears to have undergone a further expansion by the insertion of *δ*, by which the form of the verb was adapted to epic rhythm. Cf. *ἐλληέδατο*, Od. vii. 86. The reading is not quite certain, as the word does not elsewhere occur, and the early editions give *ἀκηχέατ'*. Hesychius, *ἀκήχεται ἀδημονεῖ* (where Schmidt would read *ἀκηχέδαται*). *Id.* *ἀκηδέδαται λύπη κατέχονται* (MS. *ἀκηκέδαται κατέχεται*).—*ἀκαχέδαται* *λυποῦνται*. We have *ἀκαχήμενος* and

ἀκηχήμενος (accented as a reduplicated aorist) in v. 364 and xviii. 29. There is certainly no present *ἀκηχέω*, as assumed by Mr. Trollope; the root is *ἄχ*, as in *ἄχος*, *ache*, reduplicated and inflected.—*οὐδ' ἔτι κ.τ.λ.*, they do not believe that after this success (the killing of Coeranus) Hector's hands will be stopped, but that he will attack the fleet. So the Schol. Ven., though he gives the other interpretation of this ambiguous phrase, 'that we Greeks shall be driven back upon our ships.' See on xii. 107. Heyne, "nos ad naves esse fugituros."

644. *ἧέρι*. See sup. 594.—*κατέχονται*, al. *κεκάλυπται*. Cf. iii. 419, βῆ δὲ κατασχομένη *ἐνανθ' ἀργητῆ φαεινῶ*. Od. ix. 144, *οὐδὲ σελήνῃ οὐρανῶτε προῦφαινε, κατέιχετο δὲ νεφέεσσιν*.

645. ἀλλὰ, 'at least.'

647. *ἐν δὲ φάει*. See on xvi. 568. sup. 368. Schol. Ven. *μεγαλοφρόνας οὐ σωτηρίαν αἰτεῖται, ἀλλὰ φῶς πρὸς τὴν τῶν ὀφθαλμῶν χρεῖαν, ἵνα δρῶντες καὶ πάθωσιν*. Mr. Newman: "Jove, Father! from the welkin-mist Achaia's sons deliver! Make open sky, and cheery sight bestow upon our eyes; and sith thy pleasure is to slay, slay us in light of heaven." See on xvi. 568. sup. 368.—*ἕαδεν*, ἔFFαδεν, *ἀνδάνω*. See xiv. 340. *Vulgo* *εἕαδεν*.

ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἠέρα μὲν σκέδασεν καὶ ἀπῶσεν ὀμίχλην,
 ἠέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη. 650
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον
 “ σκέπτεο νῦν, Μενέλαε διοτρεφές, εἴ κε ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος υἷον,
 ὄτρυνον δ' Ἀχιλλῆι δαΐφροσι θᾶσσον ἰόντα
 εἰπεῖν ὅτι ρά οἱ πολὺ φίλτατος ὦλεθ' ἑταῖρος.” 655

ὡς ἔφατ', οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,
 βῆ δ' ἰέναι ὡς τίς τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ' κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἷ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννηχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὔ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰσσοῦσι θρασειάων ἀπὸ χειρῶν,
 καίομεναί τε δεταί, τὰς τε τρεῖς ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶ·
 ὡς ἀπὸ Πατρόκλοιο βοῆν ἀγαθὸς Μενέλαος 665
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε μὴ μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηίοισι λίποιεν.

648—655. The mist being removed from the Greeks, Ajax requests Menelaus to look out for Nestor's son Antilochus to go at once as a messenger to Achilles.

650. ἐπὶ—φαάνθη, ἐπιφανῆς ἦν.—εἶπε, προσεῖπε, sup. 237.

652. σκέπτεο. See on xvi. 361.

655. εἰπεῖν κ.τ.λ. The simple form in which the message was couched showed a thorough knowledge of Achilles' character. If nothing else would rouse him to aid the Greeks in their last strait, this at least would prove sufficient. And thus we are introduced to the last act of the drama, the crowning point of the Iliad, viz. the exploits of the principal hero, who hitherto has been kept as it were in reserve and abeyance. Herein, too, the counsels of Zeus are fulfilled, to do honour to the son of Thetis.

656—672. Menelaus with some reluctance leaves the fight over the body of Patroclus, in order to find Antilochus, but specially charges the two Ajaxes and

Meriones to protect the body in his absence.

658. ὡς τε, supply εἶσι or βαίνει from the preceding verse. The verb in fact is supplied, though by an *anacoluthon*, inf. 664.—ἐρεθίζων, teasing, trying the temper of, viz. by his frequent attempts at pilfering. The fine simile following (656—664) occurred before at xi. 550 seqq.

663. δεταί, 'torches;' not the same word as *taeda*, but from their being made of *bundles* (δέω). Cf. Ar. Vesp. 1361, ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετὰς λαβοῦσα.

666. πόλλ' ἀέκων. Schol. Ven. 2, πρὸς τοῦτο μόνον ἢ παραβολή· τὰ δὲ ἐν μέσῳ πρὸς οὐδὲν ἐξεργασταὶ περιτιθέμενον τῷ ἦρωι.

667. πρὸ φόβοιο, 'through fear,' *prae metu*, as the Attics say περὶ φόβῳ. A remarkable use of πρὸ, and one that shows its close analogy with *prae*, through the form *prai* (παραι), like ὑπαί, ἀπαί, γγο and our 'for.' In xxiv. 734, which is here cited by Schol. Ven. 2, ἀθλεύων πρὸ ἕνακτος seems

πολλὰ δὲ Μηριόνη τε καὶ Αἶαντεςσ' ἐπέτελλεν.
 " Αἶαντ' Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
 ζωὸς ἑών. νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
 ὣς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων ὡς τ' αἰετός, ὃν ῥά τέ φασι
 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
 ὃν τε καὶ ὑψόθ' ἑόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
 θάμνω ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
 ἔσσυτο καὶ τέ μιν ὠκα λαβὼν ἐξείλετο θυμόν.
 ὣς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινῷ
 πάντοσε δινείσθην πολέων κατὰ ἔθνος ἑταίρων, 680
 εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος
 " Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.
 ἦδη μὲν σε καὶ αὐτὸν οἶομαι εἰσορόοντα
 γινώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,

exactly a synonym of our *for*, if it be not ultimately the same word. So too in Soph. Trach. 150, πρὸς ἀνδρὸς φοβουμένη is the same as πρὸ in this sense. Doederlein renders, " *in gratiam fugae, vel quo celerius fugerent.*"

670. ἐνηείης, the gentle courtesy. Cf. sup. 204. Mure, Hist. Lit. i. p. 287. The doctrine alluded to seems that of the ἔρανος in Dem. Mid. p. 547, viz. 'to do as one would be done by.'

671. ἐπίστατο εἶναι, 'he knew how to be.' Cf. Aesch. Suppl. 894, ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. — πᾶσιν, Schol. Ven. οὐκ Ἀχιλλεῖ μόνῳ, ἀλλὰ κοινῶς πᾶσιν.—νῦν αὖ, *nunc autem*. Cf. sup. 478.

673—693. Menelaus departs, looking with eagle's eye to find Antilochus. Having met with him in the thick of the fight, he bids him speed with the sad tidings to Achilles, and to ask his aid in rescuing the body of his friend.

676. Here, as in so many of the si-

miles of Homer, we notice that accurate observation of nature which alone goes far to establish the unity of authorship in the Iliad, even if founded on an adaptation of other epic legends. Virgil renders the passage, Aen. ix. 563, 'Qualis ubi aut leporem aut candenti corpore cyenum Sustulit alta petens pedibus Jovis armiger uncis.'

680. Both ἔθνος and ἑταῖρος are to be referred to the same root, *Feθ* or *σFeθ* (Lat. *suetus*). From it we have many forms, all implying familiar converse with another; ἔτης, Aesch. Suppl. 247 (i. e. ἀστὸς or δημότης), ἠθεῖος, inf. xxii. 229, ἔθος and ἦθος, and perhaps the shortened form *θεῖος*, 'an uncle.' As for ἔθνος, it regularly takes the *F*, cf. ii. 87, and the aspirate in ἑταῖρος is a remnant of the same guttural-sibilant sound. See also on vii. 115.

681. ἴδοιτο, either ὅσσε, or Menelaus himself is the subject.

688. κυλίνδει, comes round, as it were,

νίκη δὲ Τρώων πέφαται δ' ὄριστος Ἀχαιῶν
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἰψ' Ἀχιλῆι, θέων ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, εἴ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τί γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."

ὡς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὄσσε 695
 δακρυόφιν πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ἀλλ' οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμέλησεν,
 βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρω
 Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο, 700
 Πηλεΐδῃ Ἀχιλῆι κακὸν ἔπος ἀγγελέοντα·
 οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς
 τειρομένοις ἐτάροισιν ἀμυνέμεν ἔνθεν ἀπῆλθεν
 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμῆδεα δῖον ἀνήκεν, 705
 αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἦρωι βεβήκειν,
 στῆ δὲ παρ' Αἰάντεσσι θέων, εἶθαρ δὲ προσηύδα
 " κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῆσιν,
 ἔλθειν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω

by the turn of a wheel. — νίκη, viz. γίγνεται. Seeing himself the disasters of the Greeks, Antilochus is the more prepared to receive the news of Patroclus' death. Though at first he is overcome by so terrible a disaster, his sense of duty to his friend induces him to undertake the task, which he discharges xviii. 20.

693. γυμνόν, though stripped of the armour. Cf. inf. 711; xviii. 21.

694—714. Antilochus departs on his errand to Achilles. Menelaus sends Thrasymedes the brother (ix. 81) to supply his place in the fight (sup. 682), and returns himself to the conflict for the body of Patroclus. He tells the Ajaees that he does not believe Achilles will aid them now that his armour has been lost, and advises them to trust to their own valour.

694. κατέστυγε, 'was shocked,' 'felt a shudder come over him.' An aorist from the root *στνγ*. Cf. Od. x. 112,

τὴν δὲ γυναῖκα εὐρον ὕσση τ' ὕρεος κορυφῆν, κατὰ δ' ἔστνγον αὐτήν. The distich following occurs also Od. iv. 704, 705. In ἀμφασίῃ we have the fuller form of the ἀ privative, i. e. ἀνά, as in ἀνάελπτος, ἀνοσχέτος, ἀνάεδνος.

698. τεύχεα. He left his heavy shield in the hands of his attendant, since that would have impeded his progress to the ships. Schol. Ven. διὰ τὸ μὴ βαροῦμενον τοῖς ὕπλοις χρονίσαι ἐν τῇ ὁδῷ.

704. ποθὴ. The Pylians, whom Antilochus had led, missed their chief the more because they were τειρόμενοι, 'hard pressed.'

705. ἀνήκεν, Schol. Ven. ἀπέπεισεν, παρώτρυνεν.—τοῖσιν, α' dativus commodi, sc. ἐταίροις ἀμύνειν. He sent Thrasymedes, the brother, to supply the place of the absent Antilochus.—δ' αὐτε, like αὐτε, is often the simple *autem*. Here however the αὐτε seems to have the fuller sense of *rursus*.—ἐπὶ—βεβήκει, see sup. 574.

νῦν ἰέναι, μάλα περ κεχολωμένον Ἐκτορι δίω· 710
 οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
 ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν ἠδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας 715
 “ πάντα κατ' αἴσαν ἔειπες, ἀγακλεῆς ᾧ Μενέλαε·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὄκα
 νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθεν
 νῶι μαχησόμεθα Τρωσὶν τε καὶ Ἐκτορι δίω,
 ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
 μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες.”

ὡς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθοιδὸς ἀγκάζοντο
 ὑψι μάλα μεγάλως. ἐπὶ δ' ἴαχε λαδὸς ὄπισθεν
 Τρωικός, ὡς εἶδοντο νέκυν αἶροντας Ἀχαιοῦς.
 ἴθυσαν δὲ κύνεσσι ἐοικότες οἳ τ' ἐπὶ κάπρω 725
 βλημένῳ αἰξῶσι πρὸ κούρων θηρητήρων·
 ἕως μὲν γάρ τε θεόουσι διαρραῖσαι μεμαῶτες,

712, 713. See sup. 634.

715—734. The two Ajaces pledge themselves to fight against Hector, while Menelaus and Meriones bear away the corpse. Seeing this plan carried into effect, the Trojans redouble their efforts, like dogs baiting a wild boar, but are every where rebuffed by the Ajaces.

717. ὑποδύντε, *subeuntes*, acting as bearers.

720. ἴσον θυμὸν. As we bear one and the same name of Ajax, so let us have the same mind and purpose.

721. μίμνομεν appears to be the imperfect.

722. ἀγκάζοντο, 'raised in their arms.' The word does not seem of an ancient type, and is not elsewhere found in Homer. There are other signs of νεωτερισμὸς in the concluding verses of this book, e. g. the omission of the *φ* in ἴαχε and in ἴς (723. 739), ἀμφιβαλεῖν μένος in 742. The Schol. Ven. says that from this passage the 'later writers,' i. e. the tragics, borrowed their scene of the body of Achilles being borne away by Ajax, and protected by Odysseus. According to the views advocated in this edition, the converse may equally well be the case. The great mass of ever-varying

epics, known to the ancients as 'Homer,' appears to have settled down into the shape in which we have them, at a period long after the really archaic originals had given way to many novel combinations and a more recent and generally intelligible dialect.—μάλα μεγάλως, 'with huge (or mighty) effort.' Briefly put for μέγαν μάλα μεγάλως, perhaps, as in the formula κείτο μέγας μεγαλωστί, xvi. 776.

726. πρὸ κούρων, in advance, in front of the young nobles who form the hunting-party.

727. ἕως μὲν γάρ, like δὲ μὲν—ὅτ' ἔδ' ἔως. This seems indeed a later use, not to say that the old epic seems to have made ἕως a dissyllable = εἶος, or ἄφος. See on xv. 277. Translate: 'for a while indeed they run eager to tear him in pieces; but no sooner does he turn round upon them, trusting to his strength, than back they go, and disperse this way and that in rapid flight.' There is no English word that exactly renders ἀλλι or ἀλλῆ, except perhaps the colloquial 'pluck.' It means the power as well as the courage to face an adversary in stand-up fight.—ἐλίσσεσθαι, to turn round and keep the dogs at bay; cf. sup. 283.

ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσι ἐλίξεται ἀλκὶ πεποιοῦσ,
 ἄψ τ' ἀνεχώρησαν διὰ τε τρέσαν ἄλλυδις ἄλλος.
 ὧς Τρῶες εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο, 730
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοῦς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
 πρόσσω αἴξας περὶ νεκροῦ δηριάασθαι.

ὧς οἱ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
 νῆας ἔπι γλαφυράς. ἐπὶ δὲ πτόλεμος τέτατό σφιν
 ἄγριος ἥυτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἴς ἀνέμοιο.
 ὧς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
 ἀζήχης ὀρυμαγδὸς ἐπήιεν ἐρχομένοισιν·
 οἱ δ' ὧς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσιν ἀταρπὸν
 ἢ δοκὸν ἢ δόρυ μέγα νήιον· ἐν δέ τε θυμός

732. ὅτε, ὀπότε, quotiens. The imperfect *τρέπετο* is found in the old editions, and is the more common idiom. Cf. xiii. 279, τοῦ μὲν γάρ τε κακοῦ τρέπεται χρώς. iii. 216, ἀλλ' ὅτε δὴ πολυμητὶς ἀναΐξειεν Ὀδυσσεύς, στάσκεν, ὕπαλ δὲ ἴθεσκε. Here the aorist better expresses the suddenness of the change.—κατ' αὐτοῦς, ἐναντίον.

735—761. The body of Patroclus is borne to the ships, through the thick of the fight, which is compared to the effects of a sudden fire in a city, when houses fall thick and fast. On the other hand, the bearers are compared to strong but patient mules dragging a heavy baulk along a mountain-road; and Ajax, who keeps back the crowd, to a rock that diverts a river from its course. Lastly, the assaults of Aeneas and Hector are likened to the attacks of a kite on a flight of starlings. For the combination of similes compare ii. 455 seqq., where the first, as in the present passage, is taken from the outbreak of a fire.

736. ἐπὶ, against them as they advanced. Cf. 741. Or ἐπιτέτατο may mean 'was increased,' 'intensified.'

738. φλεγέθει is perhaps transitive. Compare xxi. 13, 14, τὸ δὲ φλέγει ἀκά-

ματον πῦρ ὄρμενον ἐξαίφνης.

739. ἐπιβρέμει, blows upon it with a noise. It does not seem necessary to give this word an active sense (*ventus facit ignem fremere*, Heyne).

741. ἀζήχης. See xv. 25.—ἐρχομένοισιν, cf. v. 150.

742. ἀμφιβαλόντες seems to mean, 'throwing their strength into the work on both sides of the yoke.' Schol. Ven. *ισοβαρήσαντες τῇ δοκῷ τὴν προθυμίαν, ἢ συμπλέξαντες καὶ ἐνώσαντες τὴν ἀλλήλων δύναμιν τῇ δοκῷ*. Mr. Trollope says 'putting on,' i. e. 'exerting their strength.' Arnold, 'making appear,' 'exhibiting.' Mr. Newman, 'with stalwart effort plying.' Doederlein, "ἀμφιβαλόντες μένος eodem fere sensu quo ἀλκὴν ἐπιειμένους vel ἔχος ἐνδύουσι." In the sense of 'putting on,' the middle voice would clearly be required.

744. Hesych. *δοκόν τὸ ἐν οἰκοδομῇ ξύλον*.—*δόρυ νήιον*, a piece of timber, or the trunk of a tree for ship-building. Cf. xv. 410. The patient endurance, the strength equally exerted by two, and the effort in overcoming obstacles are the points of the simile, though the body was being carried, sup. 718.

τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπευδόντεσσιν· 745
 ὧς οἷ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὄπισθεν
 Αἴαντ' ἰσχανέτην, ὧς τε πρῶν ἰσχάνει ὕδωρ
 ὑλήεις, πεδίοιο διαπρύσιον τετυχηκῶς,
 ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ρέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ρόον πεδίονδε τίθησιν 750
 πλάζων· οὐδέ τί μιν σθένει ρηγνῦσι ρέοντες.
 ὧς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνεΐας τ' Ἀγχισιάδης καὶ φαίδιμος Ἴκτωρ.
 τῶν δ', ὧς τε ψαρῶν νέφος ἔρχεται ἤε κολοῶν, 755
 οὔλον κεκληγῶτες, ὅτε προΐδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῆσι φόνον φέρει ὀρνίθεσσιν,
 ὧς ἄρ' ὑπ' Αἰνεΐα τε καὶ Ἴκτορι κούροι Ἀχαιῶν
 οὔλον κεκληγῶτες ἴσαν, λήθοντο δὲ χάρμης.
 πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφί τε τάφρον 760
 φευγόντων Δαναῶν, πολέμου δ' οὐ γίγνεται ἔρωή.

747. ἰσχανέτην. The accusative is virtually τὴν μάχην inf. 752, from which we may here supply τοὺς μαχομένους, or (with Heyne) Τρώας.

748. τετυχηκῶς, an Ionic form as if from τυχεῶ, whence also τυχήσας = τυχῶν, in iv. 106. Cf. Od. x. 88, ὃν πέρι πέτρῃ ἡλίβατος τετύχηκε. Schol. Ven. διόλου προήκων καὶ διατεταμένους τοῦ πεδίου ὁ πρῶν. Doederlein is probably right in saying "τετυχηκῶς est τύχη ὢν; nam τετύχηκεν [est] id quod casu vel natura natum, τέτυκται id quod consilio humano factum est." We may thus render it, 'placed by the hand of Chance right across the plain.'

749. καὶ ἰφθίμων κ.τ.λ., 'even the destructive currents of violent rivers,' i. e. it withstands even the swollen and rapid waters of a flood, and turns them all (for πᾶσι shows that a confluence is meant) in the direction of the low-level land, πλάζων, h. e. ἀποστρέφων, causing them to deviate from their straight course. Probably the simile is borrowed from a natural object in the plain of the Scamander, in the "innermost corner of which

projects a rocky height with precipitous sides, as if it would bar the passage of the river breaking forth from the ravine" (Curtius, Hist. Gr. i. p. 79).

751. ρηγνῦσι, ρηγνύσασι, i. e. ρήγνυντι.

752. ἀνέεργον, cf. iii. 77.

753. ἄμ' ἔποντο, instabant, urgebant. The Trojans led by Hector and Aeneas pressed on the bearers in spite of the resistance offered by the Ajaxes.

755. ψαρῶν, 'starlings;' cf. xvi. 583. —οὔλον, with a shriek showing their fear of approaching destruction; "with gastly skirling," Mr. Newman. The word seems connected with ὄλλυμι, as Doederlein perceived. See on ii. 8. But this peculiar use is said to occur in late writers only (see Liddell and Scott in v.), and some, as the Schol. Min., explain it here by ὀξὺ, πυκνὸν, 'loudly,' 'continuously.' Buttman, Lexil. p. 458, gives the sense as "a vile, horrid cry."

758. ὑπ' Αἰνεΐα. See v. 699.

761. ἔρωή, 'a leaving off.' Cf. xvi. 302. The sense is, 'but, though the more timid fled, the fight was kept up by Ajax and the bravest.' (Schol. Ven.)

ΙΛΙΑΔΟΣ

Σ.

ὧς οἱ μὲν μάρναντο δέμας πυρὸς αἶθομένοιο,
 Ἄντιλοχος δ' Ἀχιλλῆι πόδας ταχὺς ἄγγελος ἦλθεν.
 τὸν δ' εὖρεν προπάροιθε νεῶν ὀρθοκραϊράων,
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμὸν 5

The Eighteenth Book may be said to divide the Iliad into two portions—the refusal of Achilles to fight, ending in the disaster of the Greeks at the conclusion of the preceding book, and the vengeance of Achilles on the Trojans generally, but Hector especially, for the loss of his friend. With the exception of the ‘Shield of Hercules’ attributed to Hesiod, but probably of much later date,—the origin, perhaps, of the legend of the contest between the two poets,—in which many passages occur similar to the Homeric description of the shield of Achilles, no writer earlier than Plato, so far as we know, makes any allusion to this famous episode, unless some should be disposed to except a passage in the latest of the Euripidean plays, *Iph. Aul.* 1067 seqq., where it is foretold by Chiron, at the marriage of Peleus, that a son of Thetis shall burn Troy with his Myrmidons, *περὶ σώματι χρυσεῶν ὕπλων Ἐφαιστοπύωνν κεκορυθμένος ἐνδυτ', ἐκ θεᾶς μητρὸς δωρήματ' ἔχων Θετίδος, ἃ νιν ἔτικτε*. But the true interpretation of this passage is furnished by another in *Eur. El.* 442 seqq., where the Nereids (doubtless by command of Thetis) are described as bearing the arms made by Hephaestus across the sea to the cave of Chiron. These undoubtedly were the original arms lost by Patroclus, but recovered from the body of Hector. The devices on them in Euripides are widely different. The account in the eighteenth

Iliad is, we think, not the original one, but the work of a very much later hand than is commonly supposed. It would indeed be extraordinary, if this part of the poem had really existed throughout the whole era of Greek literature, that no allusion to it should be found in any writer earlier than Plato. The composer of our Iliad, in common perhaps with the author (suspected by some critics to be Alexandrine) of the ‘*Scutum Herculis*,’ took the older poem as a basis or model, and worked it up into the highly ornate, but by no means really archaic narratives that we now possess.

1—14. Antilochus, arriving at the tent of Achilles, finds him foreboding disaster to his friend from the sudden rout of the Achaeans, as well as from a prophecy he had heard from his mother.

1. Repeated from xi. 596; xiii. 673.

3. *ὀρθοκραϊράων*. The elevated prow and stern of a Greek galley suggested the crescent-shaped outline of the horns of an ox. Schol. Ven. λέγει δὲ διὰ τὸ τὰς πρῶτας καὶ πρῶμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν.

4. *φρονέοντα, ὀσόμενον*, boding in his mind the disasters which had indeed been accomplished.

5. *εἶπε*. The soliloquy had just preceded the advent of the message, as appears from ver. 15.—*πρὸς ὄν*, note the omitted *ς* in this formula, which occurs also in the *Odyssey*, e.g. v. 407. Bekker’s reading *εἶπεν ὄν* is arbitrary.

“ ὦ μοι ἐγώ, τί τ' ἄρ' αὔτε κάρη κομόωντες Ἀχαιοὶ
 νηυσὶν ἐπικλονέονται ἀτυζόμενοι πεδίοιο ;
 μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῶ,
 ὡς ποτέ μοι μήτηρ διεπέφραδε, καὶ μοι ἔειπεν
 Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο
 χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
 ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
 σχέτλιος· ἦ τ' ἐκέλευον ἀπώσάμενον δήιον πῦρ
 ἂψ ἐπὶ νῆας ἴμεν, μηδ' Ἐκτορι ἴφι μάχεσθαι.”

10

εἰος ὁ ταυθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
 τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός
 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν.
 “ ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
 πεύσαι ἀγγελίης, ἦ μὴ ὦφελλε γενέσθαι.
 κεῖται Πάτροκλος, νέκυσ δὲ δὴ ἀμφιμάχονται 20

6. τί τ' ἄρ'. See i. 8.

7. ἐπικλονέονται, are huddling together in alarm at the ships, driven helter-skelter across the plain. The Schol. Ven., and some commentators, as Doederlein, separately construe νηυσὶν ἐπι as if νῆας ἐπι. Compare vi. 38, and see Mure, Hist. Lit. i. p. 288. Achilles thought that while Patroclus was alive the Greeks would not be driven back to the fleet. Hence, inf. 12, he infers that he has been slain.

8. μὴ δὴ, supply δέδοικα. “Ne deorum invidia luctus acerbus sibi pariat, Achilles timet,” Spitzner. Heyne, less correctly, “avertant dii, ne eventum habeat, quod mihi mater e praedictione aliquando nuntiavit.” The sight of the Greeks flying, combined with the memory of a somewhat ambiguous prophecy (for Patroclus was not properly, or at least, was but indirectly, see Schol. Ven., a Myrmidon), causes the sudden boding of ill. And this is well devised by the poet, as in some degree preparing Achilles for the crushing news.—For πεφραδεῖν, a reduplicated aorist from root φραδ, see xxiii. 138. The literal sense is, ‘clearly and fully explained to me.’

10. τὸν ἄριστον, Schol. Viet. δύνатаι Μυρμιδόνων λέγειν τὸν ἄριστον οἶον τῆς Μυρμιδόνων στρατιάς. This must be referred to some one, not specially mentioned elsewhere, of the communications made by Thetis to her son. “Achilles

had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of two fates offered to him, he was to fall before the walls of the city (xxiii. 80) by the weapon of Apollo (xxi. 278) and by the hand of Paris (xxii. 359; xix. 417); but not till the bravest Myrmidon had fallen. It was not expressly declared however that this Myrmidon was Patroclus; since Achilles fully expected that his friend would survive him (xix. 328). Lastly, it was foretold, *infra* v. 95, that the death of Hector would speedily be followed by that of Achilles.” Trollope.

13. σχέτλιος, ‘unhappy man!’ Schol. Ven. τάλας ἢ πλῆμων ἐνταῦθα. ὁ ἐαυτῶ κακῶν αἴτιος.—ἐκέλευον, see xvi. 89. “Patroclum suis mandatis neglectis in vitae periculum incurrisse Achilles animo praesagit. Quare haec non tam enarrantis quam indignantis sunt.” Spitzner.

15—21. In short, plain, and unaffected terms the sad tidings are announced. They are the words of a man to a man; and the speaker, as the Schol. Ven. observes, represents the loss as having fallen upon himself fully as much as upon his friend.

19. μὴ ὦφελλε, εἶθε μὴ ἐγένετο. See xvii. 686.—κεῖται, ‘is down,’ ‘is dead;’ a euphemism.—γυμοῦ, cf. xvii. 693.

20. νέκυσ δὲ δὴ, ‘and you must know

γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος "Ἐκτωρ."

ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόβην αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·
νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25

αὐτὸς δ' ἐν κοιήσι μέγας μεγαλωστί τανυσθεῖς
κεῖτο, φίλῃσι δὲ χερσὶ κόβην ἦσχυνε δαΐζων.
δμῳαὶ δ', ἄς Ἀχιλεὺς ληίσσατο Πάτροκλός τε,
θυμὸν ἀκηχέμεναι μέγα ἴαχον, ἐκ δὲ θύραζε
ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.

Ἄντιλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
χεῖρας ἔχων Ἀχιλῆος· ὃ δὲ στένε κυδάλιμον κῆρ·
δεΐδιε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.
σμερδαλέον δ' ὤμωξεν. ἄκουσε δὲ πότνια μήτηρ 35

further that,' &c., this being an additional disaster.

22—64. In an agony of grief Achilles sprinkles ashes on his head, and flings himself on the ground, tearing his hair and groaning deeply. The captive handmaids run up and add to the wailing. Antilochus is alarmed lest Achilles should do himself some violence. Thetis, hearing the cry, comes forth from the sea to console her son, attended with her sister nymphs. It is a scene of woe, and the goddess bewails her bereavement in a speech of the greatest pathos.

22. ἄχεος νεφέλη. The meaning perhaps is that a giddiness and darkness seemed to come over his eyes.

24. χεύατο κ.τ.λ. See xvi. 548. Plato, Resp. iii. p. 388, A, πάλιν δὴ Ὀμήρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν μὴ ποιεῖν Ἀχιλλεῖα θεῶς παῖδα Ἄλλοτ' ἐπὶ πλευρᾷς κατακείμενον—μηδὲ Ἀμφοτέρησι χερσὶν ἐλόντα κόβην αἰθαλόεσσαν χενάμενον κὰκ κεφαλῆς, μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον, ὅσα καὶ οἶα ἐκείνος ἐποίησε.

Ibid. ἦσχυνε, he fouled or disfigured. Cf. xxiv. 418. Propertius seems to borrow the expression, ii. 9. 13, in speaking of Briseis: 'Foedavitque comas, et tanti corpus Achilli Maximaque in parva sustulit ossa manu.'

25. νεκταρέω. Schol. Ven. 2, εὐώδει, ἢ εὐπρεπεῖ, ἢ θείω.

26. μεγαλωστί. See xvi. 776. Pro-

pert. ii. 8. 3, 'multa Patroclon arena Porrectum.'

28. ληίσσατο. Schol. Ven. ἐκ λαφυραγωγίας ἐκλήσατο, i. e. from the capture of Thebe, Lyrnessus, and other towns in or near the Troad. This passage indicates that the two friends had made these barbarous raids in common, though the grief of the women confirms the character of Patroclus for ἐννεῖη, or gentleness. They appear, as Heyne remarks, from ἐκ δὲ θύραζε ἔδραμον, to have had separate quarters or κλισίαι assigned them in the camp.

29. ἀκηχέμεναι: by transposition, or rather, by the euphonic laws of metre, for ἀκαχήμεναι, a reduplicated present from root ἀχ, like καθήμεναι. See on v. 361; xvii. 637.

32. ἐτέρωθεν, on the other side of them, viz. to that taken by the women.

33. ὃ δὲ, Achilles. This sentence is parenthetical; the γὰρ following explains why Antilochus held the hand of Achilles, viz. in fear lest he should do some violence to himself, or commit suicide. Some interpreted this to mean, that Achilles was afraid lest Hector should decapitate the body of his friend.—ἀπαμήσειε (ἀμᾶν), lit. should 'mow off;' the ᾶ is made long, as in ἀμητὸς, perhaps by the double sound of μι. Spitzner adopts the reading of Zenodotus, ἀπομηξείε. See on iii. 359.

35. ὤμωξεν, viz. Achilles; a repetition

ἡμένη ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι,
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
 πᾶσαι ὅσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.
 [ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλεια τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλὴ τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Διμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγανή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαῖρα καὶ Ὠρείθυια ἐνπλόκαμός τ' Ἀμάθεια,
 ἄλλαι θ' αἰ κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.]
 τῶν δὲ καὶ ἀργύφειον πλήτο σπέος· αἰ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θετίς δ' ἐξῆρχε γόοιο.
 “ κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' εὐ πᾶσαι
 εἶδεν ἀκούουσαι ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
 ἦ τ' ἐπεὶ ἄρ τέκον υἷὸν ἀμύμονά τε κρατερόν τε, 55
 ἔξοχον ἠρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῶ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσι Ἴλιον εἶσω

of ἔστενε in 33. Thetis heard the groans of her son, and resolved (inf. 63), though full of ill-bodings, to ascertain the cause.

39. The list of names following occurs, but with considerable differences, in Hes. Theog. 243 seqq. Compare Virg. Georg. iv. 336 seqq. Len. v. 825, 826. Schol. Ven. ὁ τῶν Νηρηίδων χορδὸς προσητέηται (i. e. 'is marked as spurious') καὶ παρὰ Ζηροδότῳ, ὡς Ἡσιόδειον ἔχων χαρακτήρα. — τὸ τε ἔνθα οὔτε χρόνον σημαίνει οὔτε τόπον· διακόπτεται τε ἡ λύπη τῶ καταλόγῳ. That these lines are here interpolated, or adopted from an older poem, seems probable; but the question, as Spitzner says, is “res lubrica atque incerta.”

49. ἄλλαι. For Hesiod enumerates fifty, the received number.

54. δυσαριστοτόκεια. Schol. Ven. λέγει δὲ ἐπὶ κακῶ τὸν ἄριστον τετοκῦα, ὡς ἂν τις εἴποι ἐπὶ δυστυχίᾳ εὐτεκνος. Cf. Theoc. xxiv. 72, θάρσει, ἀριστοτόκεια γυνή, Περσῆιον αἶμα.

56. ἀνέδραμεν. Cf. Od. vi. 162, Δῆλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ φοίνικος νέον ἔρμος ἀνερχόμενον ἐνόησα. The simile is continued in γουνῶ ἀλωῆς, Schol. Ven. τῶ γονίμῳ τόπῳ τῆς γῆς, ἢ τῶ ὑψηλοτάτῳ. Cf. ix. 534. Od. i. 193, and sup. xvii. 53—58.

58. ἐπιπροέηκα, I sent him out upon, or in command of, beaked galleys. Or perhaps, 'with ships,' the verb having the ordinary sense of προπέμψαι, 'alas, that I allowed him to go to Troy with his fleet!' Compare ix. 520; xi. 628; xvii. 708.

Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα, δόμον Πηλήιον εἴσω. 60

ὄφρα δέ μοι ζώει καὶ ὄρα φάος ἠελίοιο,
ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμηῆσαι ἰούσα.
ἄλλ' εἴμ' ὄφρα ἴδωμι φίλον τέκος, ἡδ' ἔπακούσω
ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα."

ὣς ἄρα φωνήσασα λίπε σπέος· αἶ δὲ σὺν αὐτῇ 65
δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης

ρήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμεῖαι

Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα,
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70

ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐῆος,
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα.

“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
ἔξαύδα, μὴ κεῦθε. τὰ μὲν δὴ τοι τετέλεσται

ἐκ Διός, ὡς ἄρα δὴ πρὶν γ' εὐχέο χειῖρας ἀνασχών, 75

60. Schol. Ven. Ὁμηρος οὐκ οἶδεν, ὡς οἱ νεώτεροι ποιηταί, κεχωρισμένην τὴν Θέτιν ἀπὸ τοῦ Πηλέως ὑπὸ τὴν Ἀχιλλέως γένεσιν, ἀλλ' ὅτι καὶ μετὰ τὸν Τρωικὸν πόλεμον σύνεστι, λέγει. According to Euripides, *Androm.* 17, their home was a retired spot near Phthia, ἢ ἡ Θαλασσία Πηλεΐ ξυνόκει χωρὶς ἀνθρώπων Θέτις, φεύγουσ' ὕμιλον.

62. χραισμηῆσαι, 'to assist him.' Or we may supply ἄχος from ἄχνηται, 'to keep grief from preying upon him.' See on i. 28. Lexil. p. 542.

63. ἐπακούσω. The sense, which is unusual, appears to be, 'that I may hear it from himself.' Properly, ἐπακούειν is 'to overhear.'—ἀπὸ, ἀπόπροθεν. Cf. ix. 353.

65—77. Thetis and her nymphs proceed through the sea to the shore of Troy, where they range themselves on the beach near the ships of Achilles. Approaching her son, the goddess urges him, with an affectionate embrace, to open the cause of his grief.

68. ἐπισχερώ, 'one after the other,' 'in succession,' 'in a row.' See on xi. 668. Doederlein renders it *in litus*. Hesych. ἐφεξῆς· κατὰ τὸ ἐξῆς.—εἴρυντο, 'had been drawn up,' the epic aorist of

ἐρύω. See xiv. 30; xxii. 507. Lexil. p. 309.—ἀμφ' Ἀχιλλῆα, near the ship of Achilles.

71. κάρη λάβε, "brachio cervicem amplexa," Heyne.—παιδὸς ἐῆος, 'her noble son.' Cf. xiv. 9. inf. 138. Lexil. p. 252. This is one of the passages where ἐῆος may have crept into the text as a supposed equivalent to εἴοιο, *sui*.

74. τὰ μὲν δὴ κ.τ.λ. 'These ends have already been accomplished for you by Zeus, as erst you prayed with hands upheld, that all the sons of the Greeks should be hemmed in (or packed close) at the ships' sterns, in need of you, and should suffer unseemly treatment.' "Ait illa: evenisse ei, quae in votis habuerat, ut Achivos poenitentia injuriae incesseret, ultima passos, postquam Achilles ab iis discesserat." Heyne; who compares i. 240, ἢ ποτ' Ἀχιλλῆος ποθὴ ἴζεται νῆας Ἀχαιῶν.—ἀλήμεναι, ἀλημέναι, see xxii. 12; xvi. 714.—ἀεκέλια, ἀεικέλια, as ἀπερείσια for ἀπειρέσια, ἀκαχήμεναι for ἀκηχήμεναι sup. 29. Spitzner however inclines to the opinion of the ancient grammarians, who derived the word from ἐκῶν or ἐκπλος (Hesych. ἀκούσια, χαλεπὰ, ἀ οὐκ ἄν τις ἐκῶν πάθοι).

πάντας ἐπὶ πρύμνησι ἀλήμεναι νῆας Ἀχαιῶν
σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
“ μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἕξετέλεσσεν
ἀλλὰ τί μοι τῶν ἦδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος 80
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,
ἴσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ' Ἐκτωρ
δηώσας ἀπέδυσσε πελώρια, θαῦμα ιδέσθαι,
καλά. τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,
ἤματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
εἴθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίγησιν
ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεται αὐτὶς
οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγεν 90
ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, εἴ κε μὴ Ἐκτωρ
πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσει,
Πατρόκλου δὲ ἔλωρα Μενoitιάδεω ἀποτίσῃ.”

τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα
“ ὠκύμορος δὴ μοι τέκος ἔσσειαι, οἷ' ἀγορεύεις· 95

78—93. Achilles replies that nothing can give him gratification now that Patroclus is dead and the arms of Peleus are borne by Hector (132). He wishes that Peleus had wedded a mortal wife; as it is, he will not be seen alive again in his home, and Thetis will grieve for ever at his loss.

80. ἦδος, ἄδος, xi. 88, *at mihi non haec satis sunt*. So Theocritus uses the word, xvi. 40, ἄλλ' οὐ σφιν ἦδος, ἐπεὶ γλυκὺν ἐξέκένωσαν θυμὸν.

83. πελώρια, supernatural, made by the gods.

85. ἔμβαλον, “quoniam invita Thetis Peleo nupsit, coacta ab irato Jove.” Doederlein. Cf. inf. 432. The marriage of Peleus and Thetis, or rather the rape of the goddess and her various transformations,—the origin, probably, of the later story of Proteus in Od. iv.,—was a very celebrated subject of old, and one of the most frequently represented on Greek vases.

92. πρῶτος. Schol. οὐ μετ' ἄλλους,—ἀλλὰ πρῶτον ἐκείνον ἀνελεῖν. The first,

viz. as the principal aggressor. But Doederlein explains it, *πρότερον ἢ ἐμὲ ἄνδρεςσι μετέμμεναι*.—ἔλωρα, here ‘the price of slaying.’ Aeschylus uses this plural, but in the sense of ἔλωρ, ‘a prey,’ Suppl. 800, *κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν*. The Scholiasts strangely derived it from ἔλκειν, and so Hesychius: ἔλωρ· ἔλκυσμα. *λύμη. ἄγρα. θοῖνη*.—ἔλώρια· ἐλκύσματα (cf. i. 4). Heyne thinks it means, ‘punishment for Patroclus having been made a ἔλωρ for dogs.’

94—96. Thetis at once informs him that his doom is then fixed; he must himself die, if he avenges his friend. It is with the full knowledge, therefore, of his fate that his noble and justly celebrated resolve is taken. These lines are cited by Plato, *Symp.* p. 179. *Apol.* p. 28, c. See also Cicero, *Ep.* ad Att. ix. 5. Mure, *Hist. Gr. Lit.* i. p. 289.

95. οἴα, i. e. ἐξ ὧν λέγεις. Cf. xi. 795.—ὠκύμορος: this again is explained by some as a myth representing the dying of the sun. Max Müller says (“Chips

αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐκτορα πότμος ἐτοῖμος.”

τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς

“αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρα μέλλον ἑταίρω
κτεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῖο δ' ἔδησεν ἀρής ἀλκτῆρα γενέσθαι. 100

νῦν δ', ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν,
οὐδέ τι Πατρόκλῳ γενόμενῳ φάος, οὐδ' ἐτάροισιν
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δίῳ,
ἀλλ' ἦμαι παρὰ νηυσὶ ἐτώσιον ἄχθος ἀρούρης,
τοῖος ἔων οἶος οὐ τις Ἀχαιῶν χαλκοχιτώνων 105
ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιο,

from a German Workshop,” vol. ii. p. 107), “The idea of a young hero, whether he is called Achilles, or Meleager, or Kephalos, dying in the fulness of youth, a story so frequently told, localized, and individualized, was first suggested by the sun, dying in all his youthful vigour either at the end of a day, conquered by the powers of darkness, or at the end of the sunny season, stung by the thorn of winter.” (Notices of these opinions are occasionally presented to the reader: the discussion of them is obviously impossible. But it is a remark of some importance, that such a view entirely accords with that of the mystical interpreters older than Plato’s time, who found an allusion to natural phenomena in most of the mythology and many of the descriptions in Homer.)

97—126. Death has no terrors for him, even on the instant, since it was denied to him to avenge his friend. His life is a burden to himself and useless to others. Cursed be the spirit of strife, that has wrought all this woe! But his resolve is taken; he will rise at once, and pursue Hector to the death. Not Hercules himself was superior to fate, though especially dear to Zeus. He will now give many a Trojan matron reason to know that only late he has arisen to fight.

99. κτεινομένῳ, at the time when he was being killed.

100. ἔδησεν (ἐδέησεν) is here personal; ‘he (Patroclus) stood in need of me to become a defender of harm from him.’ This form of the aorist is suspicious, as one found in the later Attic, as Ar. Ran.

266, κεκράζομαι γὰρ, κἄν με δῆ, δι’ ἡμέρας. Spitzner rightly gives the sense, about which the ancient commentators were in some doubt, *ille procul a patria periit, meae opis ad perniciem arcendam indigens*. Doederlein, with Thiersch, would read ἐμεῦ δὲ δέησεν.

101. νῦν δέ. The sentence is continued at ver. 114. The *anacoluthon* well expresses the agitation of the speaker.—νέομαι, in the usual future sense, as inf. 136.—φάος, viz. σωτηρίας.

104. ἐτώσιον. It may be doubted whether this is to be taken adverbially with ἦμαι, or as an epithet to ἄχθος. Plato, *Apol.* p. 28, D, quoting perhaps from memory, gives παρὰ νηυσὶ κορωνίσιν. Compare *Theaet.* p. 176, D, οἴονται ἀκούειν ὅτι οὐ λήροί εἰσι, γῆς ἄλλως ἄχθη, ἀλλ’ ἄνδρες οἴους δεῖ ἐν πόλει τοὺς σωθησομένους.

105. τοῖος ἔων, κἄν περ τοιοῦτος ὢν, ‘though valiant in war as none other of the Achaeans, albeit better orators they may be.’ The latter remark is added to show that deeds rather than words were the tests of a really great man. The ancient critics excused the apparent self-laudation of Achilles on the ground that such was the custom of the warriors of old. But in fact, it is rather a self-reproach, that he, so conscious of his power to aid, should so long have been inactive.

107. ὡς, εἴθε, as in xiv. 142. ‘O that strife might perish from among gods and men, and passion, which incites (or allows) even the large-minded man to wrath,—which, though far sweeter than honey (i. e. in its first sensations) down

καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπήναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσσι ἀέξεται ἤντε καπνός· 110
ὡς ἐμὲ νῦν ἐχόλωσε ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη
νῦν δ' εἴμ' ὄφρα φίλης κεφαλῆς ὀλετήρα κιχέω
Ἔκτορα. κῆρα δ' ἐγὼ τότε δέξομαι ὀππότε κεν δῆ 115
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίῃ Ἑρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε Διὶ Κρονίῳνι ἄνακτι,
ἀλλὰ ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἑρῆς,
ὡς καὶ ἐγῶν, εἰ δῆ μοι ὁμοίῃ μοῖρα τέτυκται, 120
κείσομ', ἐπεὶ κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην
καί τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων,
ἀμφοτέρησιν χερσὶ παρεϊάων ἀπαλάων

the throat, yet in the breast of men doth increase like smoke,' viz. from an unextinguished fire, which, if allowed to spread, fills every place with dense vapour. Schol. Ven. τὸν δὲ καπνὸν παρῆλληφε πρὸς τὴν αἰθῆσιν, δῆλον δὲ ὅτι κατὰ ἀναθυμίασιν τὴν ἀπὸ τῆς ὀργῆς φερομένην ὁ θυμὸς ἀναφέρεται. Plato cites 108, 109 in the Philebus, p. 47, E, and Aristotle the latter verse, Rhet. i. ch. xi., and again with part of 110 in lib. ii. ch. ii. — καταλειβομένοιο may mean simply 'poured out,' but comparing Theocr. iii. 54, ὡς μέλι τοι γλυκὺν τοῦτο κατὰ βρόχθοιο γένοιτο, we may perhaps better supply κατὰ στόματος.

111. ὡς ἐμὲ κ.τ.λ. ('I say anger,) for that is the feeling with which at present Agamemnon has filled me by his insults and his outrage. However, let us forgive and forget, hard though the task may be.' For the formula in 112 see on xvi. 60. Mure, Hist. Lit. i. p. 311. In this passage the Greek philosophers found a confirmation of the division of the soul into τὸ λογιστικόν, τὸ θυμικόν, and τὸ ἐπιθυμητικόν.

114. ὀλετήρ does not elsewhere occur in Homer. Max Müller says ("Chips," &c. ii. p. 88), "another magnificent sunset looms in the myth of the death of Hercules,"—which accordingly he

proceeds, and with great ingenuity, to explain in detail. Commentators remark that Hercules is here but a man, not even a demigod.

117. οὐδὲ γὰρ κ.τ.λ. Fatalism was a Greek, as it still generally is an Eastern dogma. Aeschylus has the saw ὅτι τοι μόρσιμόν ἐστι, τὸ γένοιτ' ἂν, Suppl. 1047. See inf. xxii. 365.

120. εἰ δῆ, 'if really a like fate is prepared for me,' viz. the same as for Hercules.—κείσομαι, a formula implying the impossibility of return to life. Theocr. iii. 53, κεισεῦμαι δὲ πεσῶν, καὶ τοὶ λύκοι ᾧδέ μ' ἔδονται.—νῦν δὲ κ.τ.λ., 'but at present (while I have life), I would win a good report.' Schol. Ven. ὃ δὲ λέγει, τοιοῦτόν ἐστι ζῶντα μὲν οὐ χρῆ ἀργὸν εἶναι οὐδὲ κείσθαι ὥσπερ νεκρὸν, ἀλλὰ τότε ὅταν ὁ θάνατος ἔλθῃ. The optatives are used, rather than hortative subjunctives, since a wish is implied, or (as Doederlein puts it) an appeal to fortune that he may obtain such successes over the Trojans as will show them that for a long time he at least has been absent from the fight. (The ἐγὼ is, as usual, emphatic.) Thus γνοῖεν, 'let them know,' viz. by bitter experience, is more forcible than if we supply ἂν, or with the Schol. Ven. explain it by ἴνα γνῶσιν,

δάκρυ ὁμορξαμένην, ἀδινὰ στοναχῆσαι ἐφείην
 γνοίεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδέ μ' ἔρυκε μάχης φιλέουσα περ' οὐδέ με πείσεις."

τὸν δ' ἡμίβητ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα
 "ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακόν ἐστιν
 τειρομένοις ἐτάροισιν ἀμυνόμεν αἰπὺν ὄλεθρον.

ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσι ἔχονται 130
 χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίολος Ἔκτωρ

αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἐ φημί
 δηρὸν ἐπαγλαίεισθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.

ἀλλὰ σὺ μὲν μὴ πω καταδύσειο μῶλον Ἄρηος,
 πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδῃαι. 135

ἦῶθεν γὰρ νεῦμαι, ἄμ' ἠελίῳ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαιστοῖο ἀνακτος."

ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐῆος,
 καὶ στρεφθεῖσ' ἀλήησι κασιγνήτησι μετηῦδα

"ὕμεις μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,

καὶ οἱ πάντ' ἀγορεύσαι· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, εἴ κ' ἐθέλῃσιν

υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανώοντα."

ὡς ἔφαθ', αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν. 145
 ἦ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα

ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.
 τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρου, αὐτὰρ Ἀχαιοί

124. ἀδινὰ, with frequent sobs and cries. See ii. 87. 469.—ἐφείην, i. 518, ὅτε μ' ἐχθοδοπήσαι ἐφήσεις Ἥρη.

127—137. Thetis approves of the noble choice her son has made, and promises to bring him a suit of armour wrought by Hephaestus, in lieu of those lost from the body of Patroclus.

128. ἐτήτυμον, i. e. ἐτητύμως, as in xiii. 111, Od. i. 174, and elsewhere. Thus ἔλεξαι must be supplied. Doederlein construes ἐτήτυμον οὐ κακόν ἐστι ταῦτα, 'hoc revera non malum est.'

130. ἔχονται, 'are held,' 'detained.'

132. ἀγάλλεται. See xvi. 91; xvii. 743.—οὐδέ, ἀλλ' οὐ.

133. ἀγλαίεσθαι occurs in Pind. Ol. i.

14, but the form of the future is suspiciously Attic.

134. καταδύσειο, the epic aorist, for which the Attics would have used καταδύση. See on iv. 410.

138—147. Thetis bids the nymphs to return to the abode of Nereus under the sea, while she goes to Olympus to ask the gift of a new suit of armour for her son.

138. ἐῆος. See sup. 71. Heyne gives ἐοῖο.

142. πάντα, viz. the reason of my absence.—ἀγορεύσαι Zenodotus, which, as the Schol. Ven. remarks, and Spitzner admits, is more the Homeric idiom, e. g. xv. 159. Vulgo ἀγορεύσαι.

148—150. The Greeks are now chased

θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150
 οὐδέ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοὶ
 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
 αὐτίς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
 Ἑκτωρ τε Πριάμοιο πάις, φλογὶ εἵκελος ἀλκῆν.
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
 ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 τρὶς δὲ δὺ Αἴαντες, θούριν ἐπιειμένοι ἀλκῆν,
 νεκροῦ ἀπεστυφέλιξαν. ὃ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
 ἄλλοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε
 στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
 ὡς δ' ἀπὸ σώματος οὐ τι λέοντ' αἴθωνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
 ὧς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστά
 Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
 καὶ νύ κε εἶρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδῆνεμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρυβδὰ Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
 ἀγκοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.
 “ ὄρσοε, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν” 170

by Hector to the very shore, and nearly lose possession of the body of Patroclus. The Trojan chief is with difficulty kept at bay by the two Ajaxes, as a hungry lion by shepherds. Iris comes to rouse Achilles at this crisis, and bids him protect the body, if he would not incur the disgrace of its being thrown to Trojan dogs. Here Heyne observes: “Est haec pars carminis in pulcerrimis. Finiendae hujus diei pugnae modus erat inveniens. Reducendus erat in medium Achilles; nec hoc fieri debuit nisi illustri aliquo et insigni orsu. Ecce solo conspectu et clamore fugat Trojanos.” He adds, that the poet employs the usual device of the intervention of a deity, viz. Hera.

148. πῶδες φέρον. See xv. 405.

149. ἀλαλητῷ. See on ii. 149. This passage, as the Schol. Viet. observes, resumes the thread of the story from xvii. 760.

151. οὐδέ κε—ἐρύσαντο, viz. εἰ μὴ ἦλθεν Ἴρις, inf. 166.—περ, ‘not even out of reach of the darts,’ much less to the fleet.

153. κίχον, ‘had overtaken.’

155. μετόπισθε, ‘from behind,’ as in pursuit.—ὁμόκλα, the imperfect, whence ὁμόκλησαν in xxiii. 363. See xxiv. 248.

158. ἔμπεδον, without a slip or a fall, xv. 683.—ἀπεστυφέλιξαν, see xvi. 703.

160. στάσκει. Hector, when rebuffed, varied his mode of action, now making sudden sallies, now standing still and inspiring terror by his cry, but never fairly driven back.

162. δῖεσθαι, διώκειν. See xvii. 110; xvii. 251.

168. κρυβδὰ, because Zeus had hitherto given glory to Hector. Hera, on the other hand, is desirous that her Achaean people should prevail through the might of Achilles.

170. ὄρσοε, the epic aorist from root ὀρθ, ὀρσ, as in iii. 250.—ἐκπαγλότατε,

Πατρόκλου ἐπάμννον, οὐ εἵνεκα φύλοπις αἰνή
 ἔστηκεν πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμννόμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι προτὶ Ἴλιον ἠνεμόεσσαν
 Τρῶες ἐπιθύουσι. μάλιστα δὲ φαίδιμος Ἔκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρώησι κυσὶν μέλπηθρα γενέσθαι.
 σοὶ λῶβη, εἴ κέν τι νέκυς ἤσχυμμένος ἔλθῃ." 180
 τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 "Ἴρι θεά, τίς τ' ἄρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;"
 τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις
 "Ἦρη με προέηκε, Διὸς κυδρὴ παράκοιτις
 οὐδ' οἶδεν Κρονίδης ὑψίζυγος, οὐδέ τις ἄλλος 185
 ἀθανάτων οἱ Ὀλυμπον ἀγάννιφον ἀμφινέμονται."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι.
 μήτηρ δ' οὐ με φίλη πρὶν γ' εἶα θωρήσσεσθαι
 πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδωμαι 190
 στεῦτο γὰρ Ἠφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
 ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύο,

see i. 146.—Πατρόκλου, see xiii. 110; xvi. 522. Heyne, Spitzner, and Doederlein give Πατρόκλω. The genitive was the reading of Aristarchus.

175. ἐπιθύουσι, ἐπιθυμοῦσιν, ὁρμῶνται.

178. σέβας, αἰδώς. Cf. vi. 167.—μέλπηθρα, cf. xvii. 255. The strongest arguments for immediate action are urged by Iris, who knew that Thetis had told her son not yet to enter the fight, sup. 134.

180. ἤσχυμμένος, from αἰσχύνειν, 'to disfigure,' 'mutilate,' αἰκίσειν, is a strange form, more resembling the late Alexandrine than the early Ionic dialect. It does not elsewhere occur; and perhaps the verse is an interpolation. To avoid the difficulty of the short syllable in νέκυς being made long, Doederlein explains it as νέκυας (Od. xxiv. 417), "si Patroclus specie deformatus ad manes pervenerit." Heyne reads ἤσχυμένος,

with one MS.

181—201. Achilles asks and is told by Iris the object of her mission. He objects, that he must wait for his armour, but Iris rejoins that his mere appearance at the trench will drive away the enemy. The passage has some indications of late composition, e.g. οὐδ' οἶδεν in 185, the vulg. αὐτὸς ὅγ' ἔλπομαι in 194, without the *ε*, and the repetition of 200, 201 from xi. 800, 801, not to add the use of τεῦ for τοῦ or οὗ, in 192.

188. ἐκείνοι, 'the enemy.' This also is an Attic rather than an Homeric usage. See on Aesch. Pers. 397.

192. οὐ τευ, οὐτινος, supply τεύχεα from the next clause. We have τεῦ for τίνος in Od. xv. 509, xxiv. 256. The Scholiasts ask, why did not Achilles use the armour of Patroclus? To which various answers are given; but it is obvious that the necessity of the divine

εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὁ, ἔλπομ', ἐνὶ πρώτοισιν ὀμιλεῖ,
ἔγχει δηϊῶν περὶ Πατρόκλοιο θανόντος." 195

τὸν δ' αὖτε προσέειπε ποδὴννεμος ὠκέα Ἴρις
"εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι κλυτὰ τεύχε' ἔχονται
ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρῶεςσι φάνηθι,
εἴ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."

ἦ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀχιλλεὺς ὤρτο δῖφιλος· ἀμφὶ δ' Ἀθήνη
ᾧμοις ἰφθίμοισι βάλ' αἰγίδα θυσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
χρύσειον, ἐκ δ' αὐτοῦ δαΐεν φλόγα παμφανόωσαν.
ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
τηλόθεν ἐκ νήσου τὴν δήιοι ἀμφιμάχωνται,
οἳ τε πανημέριοι στυγερῶ κρίνονται Ἄρηι

armour would vanish, if any other suit would do.

195. With *δηϊῶν*, as sup. 173 with *ἀμνόμενοι*, we may supply *τοὺς μαχομένους*.

197. *ἔχονται*. Cf. sup. 188.—*αὐτως*, sc. *ὡς ἔχεις*, just as you are. Zenodotus and Aristophanes read *αὐτὸς*, which the Schol. Ven. is disposed to prefer.

200, 201. Cf. xvi. 41—43.

202—242. Achilles rises to the fight, and is invested by Athene with her aegis and a flashing light round his head, which is compared to a beacon-light held up from a beleaguered city. He appears at the trench, and the Trojans fly. His shout is like the tones of a trumpet, and it causes panic and confusion in the Grecian ranks. The body of Patroclus is conveyed to the fleet on a bier, and after sunset the Greeks rest from their long toil.

204. *αἰγίδα*. The notion is, that his appearance was as terrible as that of a Zeus or an Athene waving the aegis. The figure is rather far-fetched, and one cannot help feeling that this is but a repetition of the story of Diomedes in v. 4, from whose helmet and shield Athene caused a supernatural light to blaze forth.

205. *νέφος*, a *nimbus* or corona of light, which she hung round his head, as it were. So *στέφειν τι πρὸς τι* is used, e. g. Aesch. Theb. 50. The 'solar' theorists, of course, appeal to descriptions of this kind, as strongly confirmatory of their views.

207. *καπνός*. The real comparison is with the *πυρσὸς* inf. 211, but the smoke preceding the beacon-fire is mentioned first as an introduction, and to amplify and dramatize the description. Aristarchus is said by the Schol. Ven. to have tampered with the reading here, in order to get rid of the *καπνός*, and to have written *ὡς δ' ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται*. See Wolf, Prolegg. p. 152. Mure, Hist. Lit. i. p. 313. Doederlein thinks the simile is twofold; the *νέφος* compared to the *καπνός*, and the *φλῆξ παμφανόωσα* to the *πυρσὸς*. It might be questioned whether *ἐκ δ' αὐτοῦ* means *ἐκ νέφους* or *ἐξ Ἀχιλλέως*. In the former case (which is Heyne's view) a misty radiance with a bright outer circle might be compared to a flame breaking through and rising above dense lower smoke, the flame only appearing as darkness sets in.

209. *κρίνονται*, 'are contending.' The relative (*ὅσπερ*) refers to *δήιοι*, and with

ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγῇ
 γίγνεται αἰσσοῦσα, περικτιόνεσσι ιδέσθαι,
 εἴ κέν πως σὺν νηυσὶν ἀρήσ ἀλκτῆρες ἴκωνται
 ὧς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανεν
 στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοῦς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στάς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὤρσε κυδοιμόν.
 ὡς δ' ὄτ' ἀριζήλη φωνή, ὅτε ἴαχε σάλπιγξ
 ἄστου περιπλομένων δηίων ὑπο θυμοραϊστέων, 220
 ὧς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
 οἱ δ' ὡς οὖν αἶον ὄπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἀψ ὄχρα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῷ.
 ἠνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δ' ἔδαιε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μέγα ἴαχε δῖος Ἀχιλλεύς,

ἄστεος ἐκ σφετέρου we may supply *ὠρη-
 μένοι*. Perhaps *οἱ δὲ*, 'and they (the
 islanders)' &c. The verse is nearly iden-
 tical with ii. 385, *ὧς κε πανημέριοι στυγερῷ
 κρίωνται Ἄρηι*.

211. *ἐπήτριμοι*, one after the other,
ἐφετέριοι, h. c. *ἕτεροι ἐφ' ἐτέροις*, as
 Doederlein explains the word, comparing
ἐπασσύτερος. For this use of beacons to
 signal for assistance, compare Thuc. iii. 22.
 Aesch. Ag. 496, *οὐτ' ἄναδος οὔτε σοι δαίων
 φλόγα ὕλης ὀρείας σημανεῖ καπνῷ πυρός*.

216. *μίσγετο*. Cf. Hes. Theog. 802,
οὔτε ποτ' ἐς βουλὴν ἐπιμίσγεται.—*ἐφετ-
 μὴν*, see sup. 134.

217. *ἀπάτερθε*, 'apart'; *ἀπίθανον γὰρ
 ἐκείνο*, τὸ διὰ μόνης τῆς Ἀχιλλέως φωνῆς
τρέψαι τοὺς Τρῶας. Doederlein regards
 this clause as parenthetical, making
 Achilles the subject to *ᾤρσε*.

219. *ἀριζήλη* (ii. 318), *μεγάλη*, *clara*,
 'clearly heard.'—*σάλπιγξ*, probably a
 much later invention than the so-called
 heroic age. See xxi. 388.—*δηίων ὑπο*,
 '(when sounded) by life-destroying foes
 who have invested a city.' The partici-
 ple is the epic aorist from *πέλομαι*, and

is familiar in the formula *περιπλομένων
 ἐνιαυτῶν*.

222. *χάλκεον*, viz. as resembling the
 sound of a trumpet. The termination
 in *-ον* for *-ην* is noticed by the Scho-
 liasts as peculiar. Zenodotus read *ὄπα
 χαλκῆν*, with *synizesis*.

224. *τρόπεον*. The only way of ac-
 counting for this form (perhaps a pseudo-
 epic one) is to suppose that *τροπῶω*, with
 the Ionic termination of the imperfect
 (as *ἦντεον* from *ἀντῶω* in vii. 422), was
 pronounced *τροπάω*. The passage is
 turgid, hyperbolic, and unnatural, as
 the ancient commentators remarked on
 230, where Zenodotus even altered the
 text.—*ἄλγεα*, the pain of wounds; cf.
 viii. 85. But to attribute this intelli-
 gent fear to horses seems far-fetched.
 The Schol. Vict. says *οἱ ἵπποι ἢ οἱ ἐπι-
 βάται*. The former are clearly meant,
ἠνίοχοι in the next verse being opposed
 to *ἵπποι*.

225. *ἔκπληγεν*: again a very unusual
 form for *ἐξεπλάγησαν*. See xiii. 394.

228. *τρὶς μὲν—τρὶς δέ*. This seems
 repeated from xvi. 702, 703. — *ὑπὲρ*

τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυώδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι. φίλοι δ' ἀμφέσταν ἐταῖροι
 μυρόμενοι. μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσινε πιστὸν ἐταῖρον 235
 κείμενον ἐν φέρτρῳ, δεδαῖγμένον ὀξεί χαλκῶ.
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὐτίς ἐδέξατο νοστήσαντα.

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
 Ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 ἐς δ' ἀγορῆν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορῆ γένετ', οὐδέ τις ἔτλη
 ἔξεσθαι· πάντας γὰρ ἔχεν τρόμος, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν

τάφρου, "adstans fossae vocem emisit supra fossam versus Trojanos irruentes ad castra," Heyne.

230. ἔνθα δέ. Some interpreted this καθ' ἐκάστην κραυγὴν, so as to make twelve perish at each cry, or thirty-six in all. A simpler sense is 'then it was that twelve of the bravest fighting-men perished by (lit. 'at,' or 'entangled round') their cars and their spears,' i.e. one falling against the car or the lance of another. "Troas voce Achillis conturbatos et perterritos curribus et hastis suorum interiisse poeta tradit, nec singuli suis vel curribus obtriti vel hastis sunt transfixi," Spitzner. There was a variant, recorded by Schol. Ven., ἀμφὶ σφοῖς ξιφέεσσι.

236. φέρτρῳ, φερέτρῳ. This word (*feretrum*) is perhaps not earlier than the Alexandrine age. It does not seem to be found elsewhere, except in Polybius. (See Liddell and Scott in v.)

237. ἔπεμψε, 'had sent,' would have

read more naturally than the imperfect, which perhaps means, that the object for which Patroclus was sent was not accomplished.

240. ἀέκοντα. "Hera 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." Arnold.

243—283. The Trojans hold a council of war. Pulydamas, the sage son of Panthōus, advises that they should retreat at once back into the city, which he expects will forthwith be assailed by Achilles. If they wait till morning dawns, many will be slain. Defended by strong gates, and fighting from their ramparts, they may yet make a stand against that terrible man.

244. ὑφ' ἄρμασιν. This seems a short, or somewhat confused expression for ἔλυσαν ὑφ' ἁρμάτων τοὺς ὑφ' ἁρμασιν ἐξευγμένους, like the phrase ἀπὸ ναυφί διεσθαι, xvi. 246.

Πανθοΐδης· ὃ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250
 Ἔκτορι δ' ἦεν ἑταῖρος, ἠῆ δ' ἐν νυκτὶ γέγοντο·
 ἄλλ' ὃ μὲν ἄρ μύθοισιν ὃ δ' ἔγχεϊ πολλὸν ἐνίκα.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν
 “ ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε
 ἄστυδε νῦν ἰέναι, μὴ μιμνέμεν Ἥῳ δῖαν 255
 ἐν πεδίῳ παρὰ νηυσί· ἐκάς δ' ἀπὸ τείχεος εἰμέν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνωνι μῆνιε δῖω,
 τόφρα δὲ ῥήτεροι πολεμιζέμεν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἐγὼ γε θοῆς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἶρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοί
 ἐν μέσῳ ἀμφότεροι μένος Ἄρηος दाτέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἠδὲ γυναικῶν. 265
 ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὦδε γὰρ ἔσται.
 νῦν μὲν νυξ ἀπέπαιυσε ποδώκεα Πηλεΐωνα
 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὄρμηθεις σὺν τεύχεσιν, εἴ νύ τις αὐτόν

250. Cf. i. 343, οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω. Pulydamas the prudent is every where a set-off to Hector the rash, just as Patroclus the mild to Achilles the fierce, Ajax the man of arms to Ulysses the man of wily arts &c. He is not, of course, a professed seer, but only a man of superior caution and forethought. Compare the part which he takes in restraining the rashness of Hector in xii. 210 seqq.

254. ἀμφὶ κ.τ.λ., ‘consider well both sides of the question.’ My advice, he adds, is to retire into the city; but others, i. e. Hector, will advise fighting.

257. οὗτος ἀνὴρ. Schol. Ven. ὁ ἀρτίως κινήσας ἡμῖν τὸν θόρυβον. The comments of the Scholiasts show they were aware that this formula, as well as φράζεσθαι ‘to consider,’ and ῥήτεροι πολεμίζειν, ‘easier to fight with,’ were rather Attic than Homeric in character. Spitzner compares xxiv. 243, ῥήτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε κείνου τεθνηῶτος ἐναίρεμεν.

259. ἰαύων, Schol. Ven. ἐναυλιζόμενος.

The γὰρ connects the sense thus:—The enemy gave us little anxiety then; for so confident was I that we should soon capture the ships, that I used to take pleasure in bivouacking near them, i. e. so far was I then from counselling retreat into the city.

262. οἶος κ.τ.λ., quae ejus superbia est. Spitzner remarks that the same clause occurs in Od. xv. 212.

264. दाτέονται, divide or share between themselves equally the fury of the war, give and take blows, i. e. have a fair fight and an equal chance of success. A somewhat singular expression. Schol. Ven. διαιροῦνται τὸν πόλεμον, παρόσον ὅτε μὲν οὗτοι ὅτε δὲ οἱ ἕτεροι νικῶσιν. Achilles, he says, will be satisfied with nothing short of giving up the city to be sacked and the women to be carried off as captives.

265. περὶ πτόλιος, for the possession of the city. Spitzner well compares Od. xi. 403, ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν.

269. σὺν τεύχεσιν. Not that he knew

γνώσεται ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· εἰ γὰρ δὴ μοι ἀπ' οὔρατος ὦδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοι περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξετε, ἄστυ δὲ πύργοι
 ὑψηλαὶ τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακρὰι ἐύξεστοι ἐξευγμένοι εἰρύσσονται
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἄμ πύργους. τῶ δ' ἄλγιον, εἴ κ' ἐθέλῃσω
 ἔλθων ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἀψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἠλασκάζων.
 εἶσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,

Thetis was to bring armour to her son, but he speaks of him as having hitherto scared the Trojans only by a shout.—εἰδὴ νύ τις κ.τ.λ., the apodosis; 'he will have good reason to know him,' i.e. he will feel his prowess. Cf. vii. 226; viii. 405.

270. Ἴλιον. Here without the *F*, and in the feminine; cf. xxi. 128. Heyne regards the whole passage from 267 to 283 as an interpolation.

272. εἰ γὰρ κ.τ.λ., 'Far be it from my hearing that events have so happened!' Or perhaps, 'If so it is to be, may it happen when I cannot hear it,' i.e. may I not live to hear of it. This is said because the preceding sentence seemed to imply a threat or a prediction of evil, whereas it was meant as a warning (Schol. Ven., who compares xxii. 454, εἰ γὰρ ἀπ' οὔρατος εἴη ἐμεῦ ἔπος).

273. εἰ δ' ἂν. Note this unusual combination = ἦν of the Attics.

274. σθένος, Schol. Vict. τὴν δύναμιν, ὅ ἐστι, τὴν στρατιάν. "Robur exercitus," Spitzner. The common reading is ἐξομεν, which does not suit the *F* in *Ἄστυ*. The meaning is rather obscure: some explained it, 'during the night we shall find our security in counsel;' others, 'we will collect in one body the forces dispersed through the plain.' The ἀγορῇ would naturally mean that mentioned sup. 245. To interpret 'market-place,' and to refer it to troops quartered there, seems a more recent form of expression. Heyne however explains it *intra urbem*. Pulydamas seems to say, 'during the night you will find strength by keeping

close together within the city.' Schol. Ven. 2, οὐκ ἐν ἐκκλησίᾳ, ἀλλ' ἐν τῷ ἀθροίσματι. Meanwhile the city, he adds, will be protected by its strong gates at least till morning.

275. σανίδες, planks or boards, xii. 461.—ἐξευγμένοι, 'closed,' 'fastened one to the other,' as double doors are by bars and bolts.—εἰρύσσονται, future of ἐρύσμαι, ἔφρ apparently standing for *Fερ*.

277. πρῶι ὑπηοῖοι, lit. 'early in the morning,' i.e. with to-morrow's light. Schol. Ven. τὸ πρῶι καὶ ἕως ἑκτῆς ὥρας δηλοῖ, διὸ προσέθηκε τὸ ὑπηοῖοι. This verse occurred viii. 530. See inf. 303.

278. ἄμ πύργους. So ἄμ πεδίων, v. 87. The accusative includes the senses both of going up to and standing on the walls, ἀνὰ πύργους.—ἄλγιον κ.τ.λ., 'and then the worse for him, if he chooses to come from the ships, and fight with us for the possession of the fortress.' Doederlein gives the meaning thus:—'The more vexed and disappointed will he be, when he comes to the city, and finds us fully secured against him, i.e. instead of remaining here panic-stricken, and so falling easy victims to his prowess.' He takes περὶ τείχεος for περὶ τείχει, 'round the walls;' but see sup. 265.

281. παντοίου δρόμου perhaps has an ironical allusion to games of horse-racing.—ἠλασκάζων, ἠλάσκων, ii. 470; xiii. 104. Schol. Ven. περὶ τὸν αὐτὸν τόπον ἀλώμενος καὶ οὐκ ἀνύων ὁδόν.

282. εἶσω δ' κ.τ.λ. "Jam vero irrumperē in urbem ne audebit quidem, nec si tamen ausit, poterit." Doederlein.

οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ
 “ Πουλλύδαμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις,
 ὃς κέλει κατὰ ἄστῳ ἀλῆμεναι αὐτίς ἰόντας. 286

ἦ οὐ πω κεκόρησθε ἐελμένοι ἐνδοθι πύργων ;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290

πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἔρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοῦς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295

οὐ γάρ τις Τρώων ἐπιπέισεται· οὐ γὰρ ἑάσω.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.

νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
 καὶ φυλακῆς μνήσασθε καὶ ἐργήγορθε ἕκαστος·
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

283—309. Hector spurns the advice of Pulydamas. The city, he says, no longer contains sufficient wealth to make them anxious about its being plundered. Through the fortunes or the exigencies of war, the riches that it once possessed have been dispersed into the provinces. He will not hear of retreating within the walls; nor will he allow the army to do so. If any one cares excessively about his wealth, fearing lest it should pass into the hands of the Greeks, he had better distribute it among the Trojan people for their use. As for Achilles, he will go forth and face him, come of it what may.

285, 286. Compare with this address xii. 231—235.—ἀλῆμεναι, with ἐελμένοι in the next line ($F\epsilon F$), are related to εἰλεῖν. See xii. 38; xxii. 12; inf. 447. ‘Have you not had enough already,’ he contemptuously asks, ‘of being cooped up within the rampart?’—αὐτίς, because that was the former policy of the Trojans, v. 788.

288. πρὶν μὲν γὰρ κ.τ.λ. See ix. 401, ὅσα φασὶν Ἴλιον ἐκτῆσθαι—πρὶν ἐλθόμεν νῆας Ἀχαιῶν.

292. περνάμενα, either bartered away for supplies during the siege, or perhaps

sold by the inhabitants and possessors to meet the subsidies and war-taxes imposed by Hector, xvii. 225. Schol. Ven. Φρυγῶν καὶ Μηονίων ἀγορὰς κομιζόντων τοῖς Τρωσὶ καὶ ἀπὸ τούτων ἀντιφορτισθόμενων τῶν πολεμίων ἀπαγαγόντων ἢ πωλούντων, ἢ αὐτῶν τῶν Τρώων, ἵνα χρήματα λαμβάνωσι πρὸς τὸν πόλεμον καὶ παρέχωσι τοῖς συμμάχοις. Doederlein, “partim per pretia redemptionis, partim per dona sociis dari solita.”

294. ἔλσαι. Here the F is wanting. Cf. i. 409; xxi. 225.

295. φαῖνε, ‘utter,’ ‘make known.’ One of the many passages where φημί and φαίνω, from the same root, coincide in meaning.

297. See ii. 139; ix. 704; and for the next distich, vii. 370, 371. 380.—ἐν τελέεσσιν, Schol. Ven. ἀπὸ τοῦ μὴ λύσαντες τὰς τάξεις. Cf. vii. 380, δόρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν.

300. ἀνιάζει. There is perhaps irony in a word so strongly contrasted with χαίρειν χρήμασιν. Schol. Ven. εἴ τις εὐλαβείται μὴ ἀπολέσῃ τὰ ἴδια κτήματα, μερισάτω αὐτὰ τοῖς Τρωσὶ.—καταδημοβορῆσαι, lit. ‘for the people to consume

συλλέξας λαοῖσι δότω καταδημοβορήσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ' Ἀχαιοῦς.
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν' Ἄρηα.
 εἰ δ' ἐτέον παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς, 305
 ἄλγιον, εἴ κ' ἐθέλησι, τῷ ἔσσεται. οὐ μιν ἐγὼ γε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἣ κε φέροιτο μέγα κράτος ἧ κε φεροίμην.
 ξυνὸς ἐνυάλιος, καὶ τε κτανέοντα κατέκτα."

ὧς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
 νῆπιον ἐκ γάρ σφεων φρένας εἶλετο Παλλὰς Ἀθήνη.
 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοί
 παννύχιοι Πάτροκλον ἀναστενάχοντο γοῶντες. 315

it away.' Compare δημοβόρος βασιλεὺς, i. 231. This seems a compound of post-Homeric age. The κατὰ has the same force as in καταπροδοῦναι, καταδροδοκεῖν, καταχαρίζεσθαι, καταχρησθαι, 'to use up,' and therefore abuse or misuse.

303, 304. This distich occurred viii. 530, 531.

305. παρὰ ναῦφιν, Schol. Ven. 2, ἀπὸ τῶν νεῶν. Arnold says, "he dexterously insinuates a doubt as to whether Achilles had really appeared or not."—ἄλγιον, an ironical retort on the remark of Pulydamas, sup. 278, as Doederlein explains it. That sage counsellor had said, that Achilles would be more vexed to find the people inside the city than outside. Hector now says, that he will be still more vexed if he finds them willing to fight, because he hoped and wished to find them scared at his mere appearance. With εἴ κ' ἐθέλησι the Schol. Ven. 2 supplies μάχεσθαι. If we accept this view, the simple meaning will be, 'it will be the worse for him, if he likes to fight; for certainly I shall not be one to fly before him.'

308. ἦ—ἦ, for εἶτε—εἶτε, as often in Homer. See on x. 309. The common reading is ἦ κε φέρησι, where the combination of φέρειν and φέρεσθαι in the same sense is remarkable. Compare xiii. 486, αἰψὰ κεν ἦε φέροιτο μέγα κράτος ἦε φεροίμην. Doederlein also cites xxii. 253,

ἔλοιμί κεν ἦ κεν ἄλοῖην. xi. 410, ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλον.

309. ξυνὸς κ.τ.λ. 'The chances of war are alike for both, and it may be that one kills him who was to be the killer,' i. e. who 'had the odds on his side,' as we say. This seems an ancient saying. The verse is quoted by Aristotle, Rhet. ii. 21, and Lucian, vol. iii. p. 159.—The τε has the sense of τοι or ἴσως, as in σὺν τε δὴ ἐρχομένῳ καὶ τε πρὸ ὃ τοῦ ἐνόησεν.

310—342. The Trojans in their infatuation applaud Hector's advice, and reject that of Pulydamas. The Trojans take their evening meal, and the Greeks spend the night in lamentations for Patroclus. The rage of Achilles is compared to that of a lion robbed of its whelps. He addresses the Myrmidons in very eloquent words, and vows that he will not bury the body till he has slain Hector and massacred twelve Trojan children of high rank in revenge for his loss.

312. Ἐκτορι. The dative depends on the idea of applauding, ἐπεροῦθουν, ἐπήπνον, inf. 502.—κακὰ. Schol. Ven. 2, εἰ γὰρ ἔφυγον εἰς τὴν πόλιν, ταῦτὰ τοῖς ἐν ἀρχῇ ἐγένετο, τευχῆρεις τε οἱ Τρῶες καὶ πολιορκία· καὶ οὐδ' ἂν ὁ Ἐκτωρ ἀπόλετο, κωλυόμενος ὑπὸ τῶν δημογερόντων προελθεῖν. See Grote, Hist. Gr. i. p. 461 (note).

314. Ἀχαιοί, i. e. the Myrmidons.

τοῖσι δὲ Πηλείδης ἀδινού ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιw ἐταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἠγγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχνυται ὕστερος ἐλθῶν, 320
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ.
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν
 “ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἤματι κείνῳ,
 θαρσύνων ἦρωα Μενόϊτιον ἐν μεγάροισιν” 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειw
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληίδος αἴσαν.
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾶ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ' ἐπεὶ οὖν Πάτροκλε σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
 οὐ σε πρὶν κτεριῶ πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκα
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σοῖο φονῆος· 335

316. ἀδινού κ.τ.λ. See xxii. 430; xxiii. 17, 18; xxiv. 747.

317. χεῖρας θέμενος. A solemn form of adjuration, similar to that of touching an altar. See inf. 334.

319. ᾧ, the dative of reference, ‘for which,’ i. e. from which a hunter has stolen its whelps. Achilles is compared to a lion both for his ferocity and for his affection. The simile, as the Scholiasts remark, is very complete; the angry and bereaved lion goes in quest of the hunter as Achilles resolves to pursue Hector to the death.—ἐλαφηβόλος, a general term for a hunter, perhaps, as Schol. Ven. suggests. But it may mean that in hunting the stag the man has unexpectedly come upon a lion’s whelps in the wood, and carried them off.

321. μετ' ἴχνια, in quest of foot-prints, or to find traces of the man.—ἐρευνῶν, sc. αὐτὸν, is added exegetically. The compound μετερευνῶν does not occur.

324. ἄλιον ἔπος. Schol. Ven. οὐκ ἐφ' οἷς αὐτὸς ἠπατήθη λυπεῖσθαι φησιν, ἀλλ' ἐφ' οἷς αὐτὸς ἠπάτησε τὸν Μενόϊτιον.

326. Ὀπόεντα. See ii. 531; xi. 765. Pind. Ol. ix. 70. Inf. xxiii. 85.—ἀπάξειw, viz. ἀπὸ Τροίας. This evidently has reference to other than the present Homeric poems,—the older poems (as we believe them to have been) which Pindar and the Tragicists used.—περικλυτὸν, here a predicate, Schol. Ven. 2, ἀντὶ τοῦ ἐνδοξον γενόμενον ἐκ τῆς νίκης. This passage (324—328) is quoted by Aeschines, adv. Timarch. p. 296, with the variant ἀλλ' ἐπεὶ οὖν φίλ' ἔταίρε in ver. 333.

329. πέπρωται. He had heard from his mother that he was destined to die, but this was not told him till after he had left Phthia, or (as the Schol. observes) he would not have made such a promise, or perhaps would not have sailed himself.—ὁμοίην, τὴν αὐτήν. “Achilles rem futuram tanquam actam describit; unde aoristus locum suum obtinebit.” Spitzner. The MS. Harl. has ἐρεῦσαι.

330. οὐδ' ἐμὲ, viz. any more than Menoetius will receive Patroclus.

335. The poet would seem either to have forgotten that Hector was wearing

δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσιν κείσεται αὐτως,
 ἀμφὶ δὲ σὲ Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσαι, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 πειείρας πέρθοντε πόλιν μερόπων ἀνθρώπων.”

ὣς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεύς
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
 οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέῳ,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.
 γάστρηρ μὲν τρίποδος πῦρ ἄμφεπε, θερμέτο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
 ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.

the armour of Achilles, taken from Patroclus, xvii. 199, or to have supposed he would come out to meet him in his usual accoutrements.

336. δώδεκα. See xxiii. 175. It is to be observed that Achilles here represents the massacre as a mere matter of revenge. We may feel sure, from the history of human thought, that older poems would represent it as a human sacrifice to the spirit of the departed chief.

338. αὐτως, Schol. Vict. ὡς ἔχεις.—Τρωαί, not only because women acted professionally as mourners, *ηλεμιστρίαι*, but because a kind of invidious honour would be paid by Trojans lamenting for a Greek, a captor and an enemy. There may be an allusion to the real regard with which the gentle Patroclus had inspired his captives. See sup. 28. But the primitive idea in all funeral ceremonies was that of pleasing and propitiating the spirit.

341. καμόμεσθα, σὺν καμᾶτ' ἐκτησάμεθα. Schol. Ven. οἱ γὰρ κτώμενοι κακοπαθοῦσιν. Doederlein compares Od. ix. 130, οἱ κε σφιν καὶ νῆσον ἐκτικμένην ἐκάμοντο.

343—367. Achilles makes preparations for washing and anointing the corpse. The Myrmidons join him in keeping up lamentations through the night. Zeus reproaches Hera with the results of the

late fight, and her favour to the Greeks. She retorts that she has the same, or even a greater right to show resentment than one mortal would have to another.

345. For the double accusative compare xv. 24; xxi. 123.

346. κηλέῳ (καί, κῆλω). See viii. 217.—λοετροχόον, ἐξ οὗ οἱ εἰς ὃν τὰ λουτρά χέονται.

348. γάστρηρ = γαστήρ occurs also Od. viii. 437.

350. λίπ', for λίπα, which some take for an adverb, or a noun used adverbially; see x. 577; xiv. 171. Od. x. 450. It may however be a neuter accusative, analogous to ἀλείφα in Aesch. Ag. 322, literally, 'smeared grease with oil,' i. e. by applying oil. This explanation, as on the whole the best, has been suggested by the editor on Hes. Opp. 522, *λοεσσαμένην τέρενα χροά καὶ λίπ' ἐλαίῳ χρισαμένην*. It is probable that it is a phrase taken from an earlier epic dialect.

351. ἐννεώροιο, ἐνναετοῦς, nine years old. So the Schol. Ven. and Hesychius, who derive it from *ἄρος*, a year. Another Schol. (B, or Ven. 2) takes it as a synonym of νέου, which is clearly wrong. Cf. Od. xix. 178, ἐνθα τε Μίνως ἐννεῶρος βασιλευε Δίδος μεγάλου ὀριστήης. Mr. Trollope says, "Most probably this oil had been brought with them from Greece at the commencement of the war." It may

ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
 ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶ.
 παννύχιοι μὲν ἔπειτα πόδας ταχύν ἀμφ' Ἀχιλλῆα
 Μυρμιδόνες Πάτροκλον ἀναστενάχοντο γοῶντες· 355
 [Ζεὺς δ' Ἦρην προσέειπε κασιγνήτην ἄλοχόν τε
 “ ἔρηξας καὶ ἔπειτα, βοῶπις πότνια Ἦρη,
 ἀνστήσασ' Ἀχιλλῆα πόδας ταχύν. ἦ ρά νυ σεῖο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἦρη 360
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ μὴν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·
 πῶς δὲ ἐγὼ γ', ἣ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισι ἀνάσσεις,
 οὐκ ὄφελον Τρῶεσσι κοτεσσαμένη κακὰ ράψαι ;”

have been stored up, as a precious ointment: cf. Aesch. Ag. 95, *πελάνω μυχόθεν βασιλείων* (*βασιλείω* MSS.). Besides the full form *ἐννέα* (*ἐννέφα*) there was a form *ἐννε* or *έννα*, whence *ένναετής* and *έννημαρ*. By a common hyperthesis of the digamma, *Feu* (the crude form of *εἶς*, our *one*, pronounced *iuui*) would pass into *ένφ*, and combined with *ώρα* might thus signify ‘one year old.’

352. *ἐανῶ λιτὶ*, a smoothly (or ‘finely,’ *subtili*) woven cloth. See on iii. 385 and viii. 441. Mr. Peile (*Etymology*, p. 79) thinks that *ἐάνδς* is for *Feσ-ανος*, but *ἐάνος* from some other root. Curtius’ view is that of the present editor. It is thus that we have *ὄπωρινός* pronounced *ὄπωρινός*, i. e. *ὄπωρινός*.

353. *φάρεϊ*, a sheet or coverlet, which was laid over as a pall. Cf. Od. ii. 97, *εἰς ὃ κε φᾶρος ἐκτελέσω*—*Δαέρτη ἦρωι ταφήμιον*. In Il. ii. 43 and viii. 221 it means a robe, of the nature of the *ἱμάτιον*.

356—368. These thirteen verses were said by Zenodotus to have been interpolated by *διασκευασταί*, i. e. editors after the age of Pisistratus. Wolf (Prolegg. § xxx.) assents to the opinion, saying that, ‘to use the mildest words, the passage is frigidly and senselessly interposed between the action of the Greeks and Trojans and the advent of Thetis to Olympus.’ Spitzner retorts, as is his

custom in defending disputed passages, “Mihī quidem Homero neque indigna neque a Jovis et Junonis persona aliena videntur, quod iidem rixis et altercationibus saepius indulgent.” Heyne sides with Wolf, Trollope with Spitzner. An editor who is familiar with the idiosyncrasies of the several commentators, knows pretty well beforehand what view they will take of such questions; and he values their opinion according to their evident prejudices.

357. *ἔρηξας καὶ ἔπειτα*, ‘You have done it, after all,’ i. e. in spite of my wishes to the contrary, and my orders to preserve strict neutrality. Spitzner, “significat Jupiter uxorem, quanquam Achillis arma erant ablata, tamen consilii votique compotem esse factam.” Heyne remarks on the sarcasm, since it was the design of Zeus from the first to do honour to the son of Thetis. The Schol. Min. explains, *ἐξετέλεσας δὴ καὶ ἤνυσας ὃ ἠβουλήθης, ἀναστήσασα τὸν Ἀχιλλέα*. Doederlein doubts if the object to *ἔρηξας* could be thus omitted, and supplies *τὸ ἀναστήναι* from *ἀνστήσασα*. (This is also Heyne’s view.) Yet we have a similar omission with *τελέσσαι*, i. e. *τι*, inf. 362. Here however the Schol. Ven. supplies *κακὰ* from 367.

365, 366. This distich occurred iv. 60, 61.

367. *οὐκ ὄφελον, ἀντὶ τοῦ οὐκ ἔμελλον*. Schol. B.

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.]
 Ἐφαιστού δ' ἔκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίῳ.
 τὸν δ' εὖρ' ἰδρώοντα ἐλισσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν
 ἐστάμεναι περὶ τοῖχον ἐσταθέος μεγάροιο,
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375
 ὄφρα οἱ αὐτόματοι θεῖον δυσοῖατ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοῖατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τά ῥ' ἦρτυε, κόπτε δὲ δεσμούς.
 ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησιν πραπίδεσσιν, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

368—387. Thetis visits Hephaestus in his workshop on Olympus. She finds him busily engaged in completing a set of caldrons moving on wheels, and is greeted with a friendly welcome by one of the Charites.

370. ἄφθιτον. See ii. 46; v. 724. In i. 607 Hephaestus is said to have built each of the gods a residence with knowing mind. — κυλλοποδίῳ, like ἀμφιγυῆεις *ibid.*, χαλδὸς Hesych., from κυλλός, a form of κοῖλος, in the sense of ἐνδεής, deficient, or not fully fitted up.

372. ἐλισσόμενον, 'going round the bellows,' i. e. working at them, and moving to and fro, Schol. Ven. ἐπιστροφόμενον, ὡς χαλόν. It seems unnecessary to give the sense of εἰλεῖσθαι or εἰλεσθαι (Soph. Phil. 291), viz. of limping or halting, since the sense of moving round, *versari circa*, is the literal and sufficient one. These bellows were evidently small (inf. 409. 469), and were probably placed in a circle round a central furnace, so that the artist could go round and see that each performed its part. See on this scene Gladstone, "Studies," ii. p. 276.

374. ἐστάμεναι. He was making, or had to make, twenty caldrons in all (see vii. 161) to stand round the inner wall of the hall, viz. the common-room or banquetting-hall of the gods, Schol. Vict. τοῦ τῶν θεῶν, ὅταν ἐπὶ τὸ αὐτὸ εἶεν συνηγμένοι πάντες. (Doederlein thinks that the hall of Hephaestus is meant, from which proceeded, and to which

returned, the caldrons after they had served the use of the other gods.) They were ranged round the hall just as we set chairs, viz. to leave space in the centre. Hephaestus put wheels under each of them at the bottom, that they might move noiselessly and unbidden into the company of the gods at their festive entertainments. The notion of magic or miraculous art was attached to any piece of mechanism which was in advance of the popular mind, as the carved images of the Telchines, Pind. Ol. vii. 52, the ships of the Phaeacians which moved by 'mind,' Od. viii. 559, the brazen boys inf. 420, and those for lighting the palace of Alcinoüs, and the golden dogs for watching it, Od. vii. 91 seqq. Compare also the αὐτόματα πύλαι οὐρανοῦ, sup. viii. 393, the golden ἀμφίπολοι inf. 417, and the bellows which Hephaestus 'orders to work,' inf. 469.—ἀγῶνα, see vii. 298, αἱ τέ μοι εὐχόμεναι θεῖον δύσσονται ἀγῶνα. These λέβητες were perhaps of a form not uncommonly seen on ancient vases, viz. standards with legs and rings, the οὐατα of ver. 378. Doederlein says, "mensulae tripodales in usum convivantium."

378. τόσσον μὲν, i. e. ὅσον μήπω προσκεῖσθαι οὐατα. See inf. xxiii. 322.—κόπτε κ.τ.λ., 'he was forging the rivets.' Schol. τὰς λαβὰς, ἢ τοὺς ἦλους, οἷς ἐστήρικται ἡ λαβή. Cf. Od. viii. 274. To show his ready good will, he leaves his work, though all but finished, to attend to his guest.

τὴν δὲ ἶδεν προμολοῦσα χάρις λιπαροκρήδεμνος
καλή, τὴν ὄπυιε περικλυτὸς ἀμφιγυήεις·
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
“τίπτε, Θέτις τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίξεις.
ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.”

385

ὣς ἄρα φωνήσασα πρόσω ἄγε διὰ θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·
κέκλετο δ' Ἥφαιστον κλυτοτέχνην, εἶπέ τε μῦθον.

390

“Ἥφαιστε, πρόμολ' ὦδε. Θέτις νύ τι σείω χατίζει.”

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
“ἦ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἦ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν
κρύψαι χωλὸν ἔοντα. τότε ἂν πάθον ἄλγεα θυμῶ,
εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπω,
[Εὐρυνόμη θυγάτηρ ἀψορρόου Ὠκεανοῖο,]

395

τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ,
400

382. The Schol. Ven. remarks, that *χάρις* implies further the beauty of workmanship, and the readiness to return a favour previously received. Cf. Arist. Eth. Nic. v. 8, Διὸ καὶ Χαρίτων ἱερὸν ἐμποδῶν ποιούνται, ἵν' ἀνταπόδοσις ᾗ· τοῦτο γὰρ ἴδιον χάριτος· ἀνθυπηρετήσασί τε γὰρ δεῖ τῷ χρισσαμένῳ, καὶ πάλιν αὐτὸν ἀρξάι χαρίζομενον. Mr. Gladstone remarks (“*Juventus Mundi*,” p. 291) that Charis is the wife of Hephaestus is “loosely and faintly delineated, and seems to hover between an idea and a person.” He concludes that the marriage is purely allegorical, and represents “the strength and the grace, the beauty or charm, which require to be combined in works of art.” (The word *προμολοῦσα*, if this be merely an allegory expressive of favours requited, aptly expresses the antecedent readiness to act. Compare however 392.)

386. οὐτι θαμίξεις, hitherto you have been by no means a frequent guest. See inf. 425. Od. v. 88. Soph. Oed. Col. 672.

388—409. Hephaestus is summoned to meet his revered guest, and at once promises to perform for her any boon she may ask, in return for the services

he had received when he was made an outcast by his mother.

392. ὦδε, ‘this way.’ So Oed. Col. 1547, τῆδ', ὦδε, τῆδε βάτε. Probably a comparatively late use. The Scholiasts, aware that such a sense was not ‘Homeric,’ explained it by οὐτως ὡς ἔχεις.

395. ἄλγος, pain and grief, at the reproach of being an outcast. This story is not the same as that in i. 593; there Hephaestus falls in Lemnos, being hurled from heaven by Zeus, and was lamed in the fall; see Lucian, vol. ii. p. 205. Here, he is born lame, and rejected by his mother (the more shame on her, he says, calling her *κυνώπις*) on account of the physical defect. Not that she wished to drown him, but to ‘hide him in the sea,’ which her power over the elements would enable her to do. The Scholiasts give a forced sense to *τῆλε πεσόντα*, viz. ‘born far away,’ by the shores of Oceanus. Different legends seem to have been blended in this account, and it is now impossible to disentangle them. The “solar theorists” would of course say, that nothing more was meant than the god of fire setting in the ocean.

400. παρὰ τῆσι, in their house, or under their protection.

πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους,
 ἐν σπῆι γλαφυρῶ· περὶ δὲ ρόος Ὠκεανοῖο
 ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἤδευ οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σάωσαν. 405
 ἢ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεώ
 πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα." 410
 ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώοντο ἄραιαί.
 φύσας μὲν ῥ' ἀπάνευθε τίθη πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην ξυλλέξατο, τοῖς ἐπονεῖτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα. 415
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε

401. *πόρπας, fibulas*, 'brooches.' By *γναμπταὶ ἔλικες*, spiral screws or spirally twisted (serpent-like) wires (such as *torques*) may be meant.—*κάλυκες*, some kind of cup or socket, of uncertain form. Some of these may have been hair-ornaments: cf. xvii. 52.—*ὄρμους*, bracelets. The workmanship, like the breastplate in xi. 24 seqq., was probably of the Phœnician type. See on xiv. 180.

405. *ἴσαν, consciae erant, ἤδσαν*. For *Φισ-* or *Φιδ-εσαν*, like the Attic *ἦσαν*, Prom. v. 451.

406. *ἵκει*, has come as a suppliant.—*ζωάγρια*, the price of saving my life, Od. viii. 462. Schol. Ven. 2, *χαριστήρια τοῦ ἐς τὸ ζῆν ἤχθαι*.—*τίνειν*, a term appropriately addressed to *Χάρις*. Hence *πάντα* means any favours that she may ask.

408. *ξεινήια, ξείνια*, like *ξυνήια* in i. 124.—*ἀποθείομαι, ἀποθέωμαι*, till I have put away the bellows and all the tools.—*φύσας*, see sup. 372.

410—427. Leaving his anvil, and performing a hasty ablution, the god proceeds to give Thetis an audience. He is attended by handmaids, the creations of his own art, but endued with mind and motion like living women (sup. 374).

410. *ἀκμόθετος* is the anvil-stock, i. e. the wooden block on which the iron is placed. Od. viii. 274, *ἐν δ' ἔθετ' ἀκμοθέτω μέγαν ἀκμονα*.—*αἴητον*, huge, ungainly. Buttman (Lexil. p. 47) derives

it from *ἄγαμαι*, as if a verbal *ἀγητόν* (*ἄγαμαι*). Compare *σιγαλθεῖς* and *νεοσίγαλος* with *σῦς σίαλος*. In xxi. 395 we have *θάρσος αἴητον*, which the Schol. Ven. explains *ταχύ καὶ κινητικόν*, as if from *αἴημι*. Hesych. *αἴητοι ἀκόρεστοι, ἀπληστοι, παρὰ τὴν τροφήν* (viz. as from *ἄω, satio*).—*αἴητον πολὺ, ἀβαβές· οἱ δὲ ὀρμήν*.—*αἴητους· μεγάλας. Αἰσχύλος Ἀθάμαντι*. It is clear the ancient commentators knew nothing about a word which, borrowed from the early epic, had long lost its definite meaning. Its origin is perhaps to be sought in some other of the Aryan dialects.

411. *ἄραια, λεπταί*, viz. from malformation at birth, shrunken or weakly, attenuated.—*ῥώοντο*, weak as they were, they moved nimbly, because the god hastened to meet Thetis. See xi. 50; xx. 37; xxiv. 616.

412. *ἀπάνευθε τίθη*, he turned them away from the fire, or put them out of gear, as we should say. The contrary action was *ἐς πῦρ ἔτρεψε*, inf. 469, the notion perhaps being, that the breathing or blowing was persistent, but not always on the furnace. Still the meaning here may be, that he took them away, and in 468 that he went to fetch them again.

414. *σπόγγῳ*. It was the custom to have this detergent ready at hand for any sudden need; see Ar. Ach. 463. Ran. 482. Martial, Ep. xii. 48. 7.

χωλεύων· ὑπὸ δ' ἀμφίπολοι ρῶοντο ἄνακτι
 χρύσειαι, ζωῆσι νεήνισι εἰοικυῖαι.
 τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῆ
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασι. 420
 αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνου· αὐτὰρ ὁ ἔρρων
 πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴξε φαεινοῦ,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “τίπτε, Θέτις τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. 425
 αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”
 τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 “Ἥφαιστ', ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰσ' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶ ἦσιν ἀνέσχετο κήδεα λυγρὰ 430
 ὅσσοι ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασεν,
 Αἰακίδῃ Πηλλῆι, καὶ ἔτλην ἀνέρος εὐνήν
 πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὲ γῆραϊ λυγρῶ
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435

417. It seems clear that this verse was made up from the preceding, 411.—*χρῦσειαι*, see on 376 sup.

420. *ἔργα*. They were instructed by the gods themselves, like Pandora in Hesiod's *Ἔργα*, in such arts and accomplishments as handmaids should possess. Schol. Vict. *δηλονότι τὰ τῆς ἐπιουργίας*.

421. *ὑπαιθα*, in close attendance on their master. Cf. xv. 520.—*ἐποίπνου*, see i. 600.—*ἔρρων*, limping, hobbling along, viz. as *χωλός*, and requiring such support. Cf. ix. 364, *ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων*. Similarly in Plato, *Symp.* p. 212, D, Alcibiades, when too tipsy to walk, is supported on each side by an *αὐλητρὶς*, who is said *ὑπολαβεῖν αὐτόν*.

427. *τετελεσμένον*, if it is a thing already done, and therefore such as can be done again, by me: cf. xiv. 196.

428—461. Thetis commences with a pathetic account of her marriage with Peleus, a mortal, and the birth of a son by him whom she will never see again in her home. She then gives a brief sketch of the state of the war up to the death of Patroclus, and asks for a new suit of

armour for Achilles in place of that taken from the body of Patroclus by Hector.

432. *ἐκ μὲν κ.τ.λ.*, he has selected me alone out of the family of sea-nymphs to unite with a mortal man. The Schol. Ven. remarks that the poet ignores the story of Psamathe, who was married to Acacus, and had by him a son Phocus. Doederlein says, “Non queritur *soli* sibi hoc malum evenisse, sed praeter caeteras,” referring to Hes. Theog. 1004 for the story of Psamathe.—*οὐκ ἐθέλουσα*, this may refer to a subject not uncommon on Greek vases, the transformation of Thetis into various shapes to avoid the embraces of Peleus. That this was a figure of the *οἱ νεώτεροι*, as Spitzner thinks, is a mere assumption.

435. *ἀρημένος*, possibly from the same root as *areo* and *aridus*, and wrongly referred to *ἄρη* in the sense of *βλάβη*. The sense is, shrunken and withered, as opposed to the full plumpness of youth. This word occurs several times in the *Odyssey*, but not again in the *Iliad*.

Ibid. ἄλλα, scil. *κήδεά ἐστι*, sup. 430, or *ἄλγε' ἔδωκεν*, 431.

νίον ἐπεὶ μοι ἔδωκε γενέσθαι τε τραφέμεν τε,
 ἔξοχον ἠρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῶ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσι Ἴλιον εἴσω
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς 440
 οἴκαδε νοστήσαντα, δόμον Πηλήιον εἴσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἠελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
 τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦ τοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοῦς
 Τρῶες ἐπὶ πρὺμνησιν εἴειλεον, οὐδὲ θύραζε
 εἶων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμύνηαι, 450
 αὐτὰρ ὃ Πάτροκλον περὶ μὲν τὰ ἄ τεύχεα ἔσσειεν,
 πέμπε δέ μιν πολεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσειν.
 πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῆσι πύλησιν·
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ρέξαντα Μενoitίου ἄλκιμον υἱόν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.

436. *τραφέμεν*, an intransitive active aorist (xxi. 279), or perhaps for *τραφήμαι*.

438. *ἐγὼ θρέψασα*. The story told by the 'later poets,' οἱ νεώτεροι, says the Schol. Ven., about Achilles being educated by Chiron, was unknown to Homer. That story however was the tradition known to Pindar, and in fact it is at least as likely that the present Homeric text gives the more recent version.

444. *κούρην*. The MS. Harl. has *κούρην δ'*. The abruptness of the sentence, where δὲ is so natural in a strictly continuous narrative, and as a new cause of grief to Thetis, somewhat confirms the judgment of Aristarchus, that the whole passage as far as 456 was interpolated. The Schol. Ven. compares it with the epitome of events in i. 366 seqq. See also xvi. 56 and 58; xi. 627. He remarks also, that the statement in 450, that Achilles yielded to the request of the γέροντες (Ajax and Ulysses), is untrue, since Patroclus himself had asked to be sent, ἀλλ' ἐμέ περ πρός ἄκα,

xvi. 38. Still, it must be admitted that τούνεκα in 457 has no consistent sense unless it refers to what immediately precedes.

446. *ἔφθιεν*, a rare form, imperfect of φθίω, as εἴειλεον (ἐF) of εἰλέω. Some however take it as a synonym of ἐφθάρη, and an aorist of φθίνω. The argument runs thus: 'it was through grief for Briseis that Achilles pined (and refused to fight); then, as a consequence, the Trojans hemmed in the Achaeans at their ships. Thereupon the Argives entreated Achilles to arise, which he so far consented to do, that he sent Patroclus in his own armour with a large host.' Thus the blame is thrown on Agamemnon, while the pride of Achilles is justified and excused.

449. *ὀνόμαζον*, *nuncupabant*, viz. in ix. 121 and 261 seqq.

451. *ἔσσειε*, the active aorist from root Fes, occurs also xvi. 680.

455. *ρέξαντα* is causal, *cum multa mala fecisset*, &c.

τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, εἴ κ' ἐθέλησθα
 υἱεὶ ἐμῷ ὠκυμόρφω δόμεν ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημῖδας, ἐπισφυρίοις ἀραρυίας,
 καὶ θώρηχ'· ὁ γὰρ ἦν οἷ, ἀπώλεσε πιστὸς ἑταῖρος 460
 Τρωσὶ δαμείς. ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
 "θάρσει μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 εἰ γάρ μιν θανάτοιο δυσηχέος ὦδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
 ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θανμάσσεται, ὅς κε ἴδηται."

ὧς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
 τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
 φῦσαι δ' ἐν χοάνοισιν ἑείκοσι πᾶσαι ἐφύσων, 470

458. *υἱεὶ*, a monosyllable, sounded as *whēe* or *hwee*. Heyne with some MSS. gives *υἱ' ἐμῷ*. The Schol. Ven. thinks it was pronounced *ἐμῷκυμόρφω*. He notices also the appeal *ad misericordiam* made by Thetis, who does not here put in her claim to a favour in requital for what she had done, sup. 398.—*τρυφάλειαν* κ.τ.λ., see iii. 330 and 372.

460. ὁ γὰρ ἦν οἷ, viz. the *θώρηξ*. Here ὁ is for ὄς, as the Schol. Ven. points out; but it is not elsewhere used by our poet. Hence Doederlein suggests ὄ, the *τεύχεα* generally.

461. ἐπὶ χθονί. See sup. 26.

462—477. Hephaestus consoles his suppliant with the assurance of ready aid. He at once proceeds to his forge, to melt metals and make other preparations for the work. (It may be remarked, as a curious fact, that the school of mystic interpreters of Homer, so often alluded to in Plato, e. g. Theaet. p. 152, E, explained the whole narrative of the making of the shield of Achilles as an allegory of the Creation. The Schol. Ven. gives a full and minute exposition of this theory. Heyne was of opinion that the whole episode was a later insertion; and this was the view of Zenodotus, as the Schol. Ven. on 483 expressly says. To the present editor it appears highly probable that both this account and the similar one called the 'Shield of Hercules,' attributed to Hesiod, are imitations of an original description of the arms pre-

sented to Peleus on his marriage with Thetis.)

464. εἴ γὰρ κ.τ.λ. Would that I could so surely hide him out of death's way, whenever fate approaches him, as I can supply the armour you request.—*ἦτε ἰκάνοι*, by a common attraction to the primary optative *δυναίμην*, the contingency being viewed hypothetically, *εἴ ποτε ἰκάνοι*.

466. *παρέσσεται, παρ' αὐτῷ ἔσται*, Schol. Ven. 2, i. e. he shall have them as soon as he requires them; or, they shall be brought to him, without his going to fetch them. Zenodotus and Aristophanes read *παρέξομαι*, as the Schol. Ven. tells us; but this would be a wrong use of the middle future.—*αὐτε*, we should expect *αὐθις*, 'hereafter.' But it probably refers to the first suit, lost from the body of Patroclus, having been so generally admired. Even *πολέων ἀνθρώπων τις* is a singular phrase for *τις τῶν πολλῶν*.

468. ἐπὶ φύσας, either 'to fetch the bellows,' or 'to replace them,' accordingly as we interpret 412, where see the note.—*κέλευσε*, as if they were living and intelligent agents; see on 376.

470. *χοάνοισιν*, inverted cones, funnels or melting-pots; whence *χωαννίειν*. There were several of these; cf. inf. 475. Apoll. Rhod. iii. 1299, ὡς δ' ὕτ' ἐνὶ τρητοῖσιν ἐβρίνοι χοάνοισιν φῦσαι χαλκῆων ὅτ' ἐ μὲν τ' ἀναμορμύρουσι πῦρ ὄλδον πιμπᾶσαι, ὕτ' αὖ λήγουσιν αὐτμῆς.

παντοίην εὐπρηστον αὐτμὴν ἐξανιείσαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι ἄλλοτε δ' αὐτε,
 ὅπως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα, γέντο δὲ χειρὶ
 ραιστήῃρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.
 ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλον, περὶ δ' ἄντυγα βάλλε φαεινὴν
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδύιῃσιν πραπίδεςσιν.
 ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν
 ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
 ἐν δὲ τὰ τείρεα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται, 485

471. παντοίην, viz. some gentle, some violent, suited to the different metals that were to be melted, or the more or less forward state of fusion in the different *χάνα*.—*εὐπρηστον* (*πρήθω*, i. 481), easily issuing forth, Hesych. *εὐφύσητον*. *Fortiter expressum*, Doederlein.—*παρέμμεναι, ὥστε παρῆναι*. The bellows worked so as to be like handy assistants, and to suit the occasions of the artist according to his pleasure, and as the work got on. The subject to *παρέμμεναι* is properly *αὐτμὴν*. The ellipse in *ἄλλοτε δ' αὐτε* is peculiar; 'at other times as he wished' implies, from the context, 'at other times a more gentle wind.' Doederlein supplies *μὴ σπεύδοντι μὴ παρέμμεναι*.

474. ἐν πυρὶ. Not however in one *χάναον*, so as to make an alloy, but for separate use in constructing the parts of his design.—*ἀτειρέα*, copper or bell-metal hard to reduce.—*τιμῆντα, τιμήεντα*, 'precious;' see ix. 605.

476. γέντο, he took in his hand a stout hammer and tongs.—*γέντο*, an epic (or Aeolic) form of *ἐλετο*, where the *γ* represents *ε*, or perhaps is a corruption of the written letter. Compare *γέντερ* with *venter* (*κοιλία*, Hesych.), and see xiii. 25. Hes. Theog. 6:0.

477. ραιστήρ, 'a hammer,' is here feminine, contrary to the ordinary law of nouns in *-ηρ*. Hesych. *πυράγρη ἢ πυράγρα· χαλκευτικὸν ἐργαλεῖον*. Cf. Od.

iii. 432, ἦλθε δὲ χαλκὸς, ὅπλ' ἐν χειρὶν ἔχων χαλκήϊα, πείρατα τέχνης, ἀκμονά τε σφυρὰν τ' εὐποίητόν τε πυράγρην. Virg. Aen. viii. 543, 'versantque tenaci forcipe massam.'

478—482. Hephaestus first forges the shield of five plates, with a triple rim of bright metal, and a silver-studded shoulder-strap.

479. πάντοσε, extending or carrying the cunning workmanship (or perhaps, the ground for the patterns) in every direction, or to every part of the shield. Compare *κυκλόσε*, xvii. 392. Schol. Min. *εἰς πᾶν μέρος δαίδαλα ἐνθελίς, ὃ ἔστι, ποικίλλων αὐτό*.—*ἄντυγα, τὸν ἐξωτῆς ἀσπίδος κύκλον*, *ibid.* Cf. vi. 118, *ἄντυξ, ἢ πυμάτη θεῶν ἀσπίδος ὀμφαλοέσσης*.—*ἐκ δὲ*, affixed to it, as xi. 38.

481. πέντε πτύχες. So xx. 270, *πέντε πτύχας ἤλασε Κυλλοποδίων*.

483—489. First and most conspicuously, the three elements were represented, earth, heaven, and sea, with the sun and moon, and the principal constellations.

483. ἐν μὲν—ἐν δέ. See xiv. 216.

485. τείρεα, the stars; a rare word, of uncertain etymology, by some considered Sanscrit (*tāra, staras, star*), by others less probably referred to *τέρας*, *παρὰ τὸ τερατώδη καὶ σημεῖα ταῦτα εἶναι*, Schol. Ven. 2. This is one of many words in Homer which, appear-

Πληιάδας θ' Ἰάδας τε τό τε σθένος Ὀρίωνος
 ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

ἐν δὲ δύω ποίησε πόλιν μερόπων ἀνθρώπων 490
 καλᾶς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
 ἡγίνεον ἀνὰ ἄστνυ, πολὺς δ' ὑμέναιος ὀρώρειν,
 κοῦροι δ' ὀρχηστῆρες ἐδίεον, ἐν δ' ἄρα τοῖσιν 495
 αὐλοὶ φόρμιγγές τε βοῆν ἔχον· αἱ δὲ γυναῖκες
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισι ἐκάστη.

ing chiefly in the Alexandrine poets, give rise to suspicions of late writing. Ibycus (frag. 3, Bergk), κατὰ νύκτα μακρὰν σείρια παμφανῶντα, a form that shows the connexion of the word with Ζεῖριος. The article before τεῖρα is very unusual; Spitzner gives ἐν δέ τε τ. π.—ἐστεφάνωται, with which the heaven is encircled, lit. 'has had placed round it like a crown.' See on xi. 36, and compare Hes. Theog. 382, ἄστρα τε λαμπροτόνωτα, τὰ τ' οὐρανοῦ ἐστεφάνωται.

486. τό τε σθένος κ.τ.λ., 'and that mighty Orion, and the Bear, which men also call by another name the *Wain*, which turns round without moving away (αὐτοῦ, 'there on the spot'), and keeps a watch on Orion, and alone is exempt from being dipped in the ocean flood.' That this statement is not astronomically true, has been objected by commentators both ancient and modern. The bear turning round the polestar as its axis is described by an expression perhaps copied by Plato, Theaet. p. 181, C, ἄρα κινεῖσθαι καλεῖς, ὅταν τι χῶραν ἐκ χῶρας μεταβάλλῃ, ἣ καὶ ἐν τῷ αὐτῷ στρέφεται;—δοκεύει, because the bear is supposed to glance timidly at the huge hunter, and keep at a respectful distance, since he never gets nearer to her.

490—508. Two cities are represented, the one with scenes of joy and festivity, the other with the horrors of war. (Thus we have the principle of *contrast* shown in early art, as in Landseer's well-known pictures of 'Peace' and 'War.') In the first, a marriage procession is seen, with torches, music, and dancing; and also a public trial, in which the litigants, the judges, the heralds, and the bystanders

are severally displayed.

490. ποίησε. In later art, the imperfect ἐποίει was commonly used.—καλᾶς, 'highly ornamented,' viz. with public buildings, &c.—μερόπων, a common-phrase in our Homeric texts; see on ii. 285.

491. γάμοι, a marriage-ceremony, or marriage-feast.—νύμφας κ.τ.λ., the brides (there were therefore two marriages at least) they were conducting from their virgin-chambers with the light of blazing torches, viz. in a κῶμος. Zenodotus read ἐς θαλάμους, a reading which the Schol. Ven. calls plausible.

493. ἡγίνεον is a trisyllable by *synizesis*. It is a word of the Herodotean dialect. Hesiod in Ἔργ. 576 has οἴκαδε καρπὸν ἀγινεῖν.—ὑμέναιος, see viii. 57. Hes. Scut. 273, τοὶ μὲν γὰρ εὐσωτρου ἐπ' ἀπήνης ἤγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει.

494. κοῦροι. Young men of birth (i. 470) danced in a circle to the sound of the pipe and the lute, as in a κύκλιος χορὸς or a dithyramb. This and the two following lines are cited by Lucian, vol. ii. p. 149. The αὐλὸς is mentioned with the σύριγξ in x. 13.—ἔχον, 'kept up their loud strains.' So Theoc. xii. 139, ὕριθες λαλαγεῦντες ἔχον πῆνον. Mure (Hist. Lit. i. p. 170) observes that lyric song must have been known before Homer's time,—nor need we doubt its early origin among an Aeolian people. Pindar, Ol. iii. 4—8, speaks of the combination of the lute and the pipe as then newly invented, νεοσίγαλος τρόπος.

496. θαύμαζον, ἐθέωντο, Schol. Ven. The women came out of their houses and stood at their doors, each in her own fore-court or *vestibulum*, to see the pro-

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινηῆς
 ἀνδρὸς ἀποκταμένου. ὁ μὲν εὐχέτο πάντ' ἀποδοῦναι,
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι 500
 ἄμφω δ' ἰέσθην ἐπὶ ἵστορι πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπουν, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτουν. οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων 505

cession pass. Cf. Ar. Ach. 262, σὺ δ' ὦ γύναι θεῶ μ' ἀπὸ τοῦ τέλους.

497 seqq. A new scene (or rather, succession of scenes), in which there is a dispute about blood-money, ποινη, Schol. Ven. ἦν ἐδίδωσαν τοῖς οἰκείοις τῶν ἀνηρμημένων οἱ ἀνελεύστες. See ix. 632.—ὠρώρει, lit. 'a dispute had arisen;' but the sense is rather, 'a trial had commenced.'

498. ἐνείκεον, Schol. Ven. ἐφιλονείκουν, ἡμφισβήτουν.—εὐχέτο κ.τ.λ., 'the one declared he had paid all, the other denied it, and said he had received nothing.' This assertion and denial was a preliminary form of the trial, the Attic διωμοσία. Schol. Ven. 2, ὁ μὲν διεβεβαίουτο λέγων δεδωκέναι τὸ ἄρκουν πρὸς ὅλον τὸ ἀδίκημα, ὁ δὲ ἠρνεῖτο.—πιφαύσκων, a reduplicated form of φημί or φάσκω, 'declaring (or loudly asserting) it to the bystanders.'

501. ἐπὶ ἵστορι, lit. 'at the tribunal of a wise man,' i. e. before an umpire cognizant of the case. Doederlein gives the sense thus: "Ambo discordes ita rem componere cupiebant, ut gnarum aliquem facti (ἵστορα) quaerent; sed frustra, nam cives inter se divisi erant, pars huic pars illi favebat, diverse testantes.—Tum, ut in re incerta, ad iudices itur." Schol. Ven. 2, ἀντὶ τοῦ, ἤθελον ἄμφω ἐπὶ τῷ μάρτυρι πέρας λαβεῖν τὴν δίκην (i. τῆς δίκης). Hesych. ἵστωρ συνετὸς, σοφὸς, ἔμπειρος, μάρτυρ. The last word refers perhaps to xxiii. 486.—πεῖραρ, a decision or end of the dispute. "Finire litem testibus adhibitis," Heyne. The plural πείρατα is common in Homer. Doederlein renders it *funem sumere cupiebant*; but this would be ἐλεῖν. He thinks the figure is taken from two parties pulling at a rope. We have ἵστορα φῶτα, for συνετὸν, in Hes. Opp. 792. Spitzner writes the word with the *lenis*, but the analogy of ἵστορεῖν favours the aspirate.

502. λαοὶ κ.τ.λ. The people uttered acclamations to both parties, as they advocated this cause or that. The Marseilles copy (ἡ Μασσαλιωτικὴ) had ἀμφοτέρωθεν ἐπίπουν (i. ἐποίπουν), as the Schol. Ven. records.—ἐρήτουν, their noisy turbulence was checked by heralds or criers, who made them keep in their places; cf. ii. 96.—γέροντες, the elders, the *patres* of the community, who acted as judges. See Gladstone, "Studies," iii. p. 126. The ξεστοὶ λίθοι were smooth, perhaps squared, seats, on which the elders sat. See Mr. Grote, Hist. i. p. 467, and Mr. Blakesley on Herod. vii. 44. These are the σεμνοὶ θᾶκοι in Aesch. Agam. 519. Compare Od. iii. 406, ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν, οἳ οἱ ἔσαν προπάρουθε θυράων ἰψηλάων, λευκοὶ, ἀσπυγίβοντες ἀλείφατος.

504. ἱερῶ ἐνὶ κύκλῳ. A circular spot was marked out, as a solemn and sacred tribunal, ὄσια ψῆφος, Eur. Iph. Taur. 945. Schol. Ven. 2, ἱερῶ, διὰ τὸ δίκαιον, ὥστε εἰς τὸ θεῖον ἀσεβοῦσιν οἱ παρακρίνοντες καὶ οἱ ἀπειθοῦντες. "De ipso consensu accipio, augusto, venerabili, sacro," Heyne.

505. σκῆπτρα δὲ κ.τ.λ., 'in their hands they held staves of loud-voiced heralds.' Schol. Ven. ὅτι καὶ οἱ δημογοροῦντες καὶ οἱ δικάζοντες σκῆπτρα ἐλάμβανον, καὶ ἐν Ὀδυσσεΐα (ii. 37), Στῆ δὲ μέση ἀγορῇ, σκῆπτρον δὲ οἱ ἐμβαλε χερσίν. ἡεροφώνων δὲ, ὧν ἡ φωνὴ μέχρι τοῦ ἐμφανοῦς ἰκνεῖται. καὶ ἐν ἄλλῳ, Φωνὴ δὲ οἱ αἰθέρ' ἔκανε (Il. xv. 686). Arnold interprets the verse thus: "'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." Doederlein renders it better, "sceptra tenentes a praeconibus suppeditata,"

τοῖσιν ἔπειτ' ἦισσον, ἀμοιβηδὶς δὲ δίκασον.
 κείτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.
 τῆν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ εἶατο λαῶν

well comparing xxiii. 567, ἐν δ' ἄρα κῆρυξ
 χερσὶ σκῆπτρον ἔθηκε.

506. τοῖσιν κ.τ.λ. 'With these (staves) they then (i. e. after they were placed in their hands) rose to speak;' or perhaps, 'with these (i. e. leaning on them) they moved forward, and gave their votes in turn.' The Schol. Ven. gives both explanations, and adds a third, 'they waved them to proclaim silence.' For the dative compare the phrase φασγάνῳ ἄτσαν, v. 81; xi. 484. The Schol. Vict. thinks the action of the speaker is alluded to, and he compares the description of Ulysses as an orator in iii. 218, σκῆπτρον δ' οὐτ' ὄπισω οὐτε προπηγνὲς ἐνώμα, ἀλλ' ἀστεμφὲς ἔχασκε. Doederlein explains it very differently, τοῖς γέρονσιν ἐπήισσον οἱ νεικοῦντες. But the change of subject between ἔχον and δίκασον is extremely harsh. He endeavours to meet this difficulty in part by taking δίκασον for δικάζοντο, *causam suam agebant*. (So however Heyne: "alter post alterum causam egerunt.") —ἀμοιβηδὶς, 'in turn.' So Theocritus uses ἀμοιβαδὶς, Id. i. 34. Each judge rose and gave his vote, precisely as the council of the Areopagus in Aesch. Eum. 710 seqq., and as the γέροντες deliver their opinion successively in Agam. 1316 seqq.

507. κείτο κ.τ.λ. The two talents were to be given as a guerdon to the one who should win the cause, or 'plead his cause in the most straightforward way.' "Ei de litigantibus qui causam suam optime orasset," Doederlein. He considers that this was simply the *ποινή*, or fine claimed, brought and 'paid into court,' as we say; and so Mr. Trollope, after Heyne, explains it. According to the verdict, this sum would go to the plaintiff or the defendant. Schol. Ven. on 498 sup., δύο δὲ τάλαντα χρυσοῖο κατέθεντο, ὥστε τὸν ἀποδείξαντα τὸ ἀληθὲς λαβεῖν ἀμφοτέρα. The gloss of the same Scholiast on the present passage is unfortunately corrupt; but it appears that some regarded this money as a perquisite to be given to the judge who delivered the most upright judgment. To this interpretation Spitzner inclines. Others again explained it of the τὸ συνηγορικόν, or

advocate's fee. The *talent* is considered a measure of weight, not of value, by those who insist on the antiquity of the text. This distich is cited by Lucian, i. p. 268. See Gladstone, "Studies," iii. p. 60.

509—540. Another city was represented as beleaguered by two armies, who were disputing with themselves about the division of the spoils, which they either expected to take, or were treating for as the terms of raising the siege. One side, i. e. one of the armies, dissatisfied with the proposal, either to loot the city or to divide the spoil in equal shares, lies in ambush for the others, as they are driving the cattle, and carries off a part of them after a hard fight. (The description, as the Scholiasts have remarked, is obscure, if not confused. The doubtful points were, (1) Whether the 'two armies' were both invaders, and if so, if friendly to each other, or one was the besieging, the other the besieged? (2) Was the dispute between the invading armies, or between the armies and the citizens? (3) To which party, invaders or citizens, the dissentients in 513 belong? (4) Whether the ambush was laid by one army for the other, or by the citizens for the victorious army? (5) To whom pertained the *σκοποὶ* and the *λεῖα*? (6) By whom the attack on the herds was made,—by both armies or one? These points will be discussed in the notes following.) The view adopted by Spitzner is given nearly in these words: "Exercituum duorum unus est hostium, alter urbis obsessae. Urbani, conditione pacis spreti, postquam moenia senum, mulierum et puerorum praesidio tradiderunt, ad insidias hostium armentis struendas proficiscuntur. Quod consilium quum ab initio prospere cessisset, tumultu audito hostes concioni intenti equis consensibus suis subsidio venerunt et manus conseruerunt." And so Heyne: "Exibant oppidani et in insidiis collocati praedabantur obsessantium armenta, ut haberent, unde ipsi obsidionem tolerarent. Quo conspecto, accurrit agmen obsessantium, et pugnam committit."

509. δύο στρατοί. The words ἀμφὶ πόλιν εἶατο seem to favour the opinion,

τεύχεσι λαμπόμενοι. δίχα δέ σφισι ἦνδανε βουλή, 510
 ἧ ἐ διαπραθείειν ἢ ἄνδιχα πάντα δάσασθαι,
 κτῆσιw ὄσῃw πτολίεθρον ἐπήρατον ἐντὸς ἔέργου.
 οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσαντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν. ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 [καλῶ καὶ μεγάλῳ σὺν τεύχεσιw ὡς τε θεῶ περ,]
 ἄμφις ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δῆ ῥ' ἴκανον ὅθι σφίσι εἶκε λοχῆσαι, 520

which is that of Heyne, that both were besieging armies; though whether two parts of one host, or two armies invading the same city on different pretexts, is still doubtful. The Schol. Ven. gives the more generally received explanation, which is followed by Doederlein also, ἡ δύο στρατοὺς τὸν ἐν τῇ πόλει καὶ τὸν ἐπελθόντα φησίν.

510. ἦνδανε, a plan was being proposed for their acceptance, viz. at a council of the citizens mentioned inf. 531. Arnold renders it, 'the besiegers had decided for an alternative which was to be proposed to the besieged.' The imperfect however implies that the matter was under consideration; and in this sense it is almost indifferent whether σφισιν refers to besiegers or besieged, or, as Doederlein contends, to both. In the group represented, it is difficult to conceive that only one side were engaged in the discussion. The terms discussed were, 'Whether the enemy should plunder the city (and so take every thing), or take half of the whole,' lit. 'divide all into two parts,' one of which they were to retain, on condition of raising the siege.

513. οἱ δέ. The people in the city for a time held out, though at last (we must suppose) they complied with the terms of surrendering half their goods, including cattle. This was the next subject in the progressive history, and the enemy were driving off the herds they had thus obtained, when the citizens laid an ambush to recover them. Schol. Ven. 2, οἱ δὲ πολῖται οὐκ ἐπέθοντο, ἀλλὰ σκοποὺς πέμψαντες ἐλόχων ὁπότε ἦξουσι τὰ θρέμματα αὐτῶν ἐπὶ νομῆν, ἵνα ἀφέλοιτο τῶν πολεμίων. Others understand the cattle belonging to the enemy, not those taken

or exacted from the citizens, but the produce of raids in the neighbourhood; "pecudes, quas hostes praedati vicina abegerant." It is clear that at least two separate and consecutive events are described.

514. τεῖχος μὲν κ.τ.λ. The fortress itself was protected by the οἱ ἀναγκαῖοι, the women, children, and old men, for the fighting-men were for the time engaged partly in holding the council, partly in conducting the ambuscade. Schol. Ven. 2, ἐκαθέζοντο γὰρ ἐν ἐκκλησίᾳ βουλευόμενοι, τὰ τεῖχος φρουρεῖν παραδόντες τῇ ἀπολέμῳ ἡλικία.

516. οἱ δ' ἴσαν, the party resolved on the ambuscade were seen (in the next group) going forth, headed by Ares and Athene, all glittering in gold.

518. ὡς τε θεῶ περ, ὡς θεῶ ὄντε. The Schol. Vict. compares iii. 381, βεῖα μάλ' ὡς τε θεός.—ἀριζήλω, conspicuous above the rest; see on ii. 318.—ὀλίζονες, ὀλιγίονες, as μείζων is for μεγίωv. The people under them, i. e. under their command (or under them in position) were smaller in stature.

520. οἱ δὲ κ.τ.λ. When they had come to the spot where it seemed to them convenient to lie in ambush, on a river bank, where there was a watering-place for all kinds of stock, there they halted, and crouched down all cased in dark bronze armour.—εἶκε, Schol. Ven. 2, ἀντὶ τοῦ πρέπον καὶ ἐφικτῶν ἦν. This should stand for εἶκοι, as εἶκῶς for εἶκοῦς. But as the past tense is required, it must be assumed to be an imperfect of a secondary present εἶκω for εἶκοι, like πεφύκω, δεδοίκω &c. It is more like a word of the later dialect.—ἄρδμῶς, probably *Farðmōs* in the early epic.

ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοί γ' ἴζοντ'. εἰλυμένοι αἴβοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγγι. δόλον δ' οὐ τι προνόησαν.
 οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὧκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλά
 ἀργεννέων οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας·
 οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίην 530
 εἰράων προπάρουθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἴκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν.
 ἐν δ' ἔρις, ἐν δὲ κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοῇ κῆρ 535

522. ἴζοντο, as xiii. 285, ἐπειδὴν πρῶτον ἐσίζηται λόχον ἀνδρῶν.

523. τοῖσι, for the party in ambush, who desired to have due notice of the approach of the enemy with the cattle. Schol. Ven. 2, αὐτοῖς τοῖς ἐνεδρεύουσι.—λαῶν, as sup. 509, seems little more than a metrical expletive; two scouts of or belonging to the people in ambush. But it may also mean, 'watching the movements of the hostile army.'—δέγμενοι, the epic aorist in the sense of προσδοκῶντες, as δεδεγμένος in x. 62. Cf. ix. 191.

525. οἱ δὲ, Schol. Vict. οἱ βόες καὶ τὰ μῆλα· περὶ ἀμφοτέρων γὰρ ὁ λόγος.—προγένοντο, see iv. 382.—τερπόμενοι, amusing themselves with their pipes, and little suspecting what was about to happen.

527. οἱ μὲν κ.τ.λ., they accordingly, made aware of their approach, rushed upon them. Schol. Ven. 2, ὅτε δ' αὐτοῖς ἐμνησθη τὰ κατὰ τὰ ποίμνια, ἐπιτρέχουσι, καὶ ἐξεληθόντες συμβάλλουσι μάχην.—τάμνοντο, 'they cut off for themselves,' or intercepted, 'on each side of the road (ἀμφί), some herds of oxen and some choice flocks of white-fleeced sheep.' For this use of τέμνεσθαι compare Hymn. ad Herm. 74, τῶν τότε Μαϊάδος υἱὸς—πεντήκοντ' ἀγέλης ἀπετάμενο βοῦς ἐρμύκους. Theocr. xvii. 86, καὶ μὴν Φοινίκης ἀποτάμνεται, h. c. μέρος τι. Od. xi. 402,

βοῦς περιταμνόμενον ἢδ' οἴων πῶεα καλά.

530. οἱ δὲ κ.τ.λ. The besieging army, who were inactive in front of the seats where the council had just been held, on hearing the shouting near the oxen, mounted their high-stepping horses, and hastened in pursuit. (This again, of course, was a separate group or scene of the action.)—ἵππων may refer to riding; but those who believe this was not an "Homeric" accomplishment, may take refuge in "war-chariots."—εἰράων, lit. 'the speaking-places,' or elevated stages, perhaps. Schol. Ven. εἰρας λέγει τὰς ἀγορὰς, σχηματίζων ἀπὸ τοῦ εἶρειν, ὃ ἐστὶ λέγειν. In Hesiod, Theog. 804, we have εἰρας or εἰρέας in the same sense.

533. στησάμενοι, 'having halted,' supply τὰς τάξεις. Spitzner compares Od. ix. 54, στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θεῆσιν.

535. ἐν δ' ἔρις. See sup. 483; v. 593. Amid the conflict might be seen demons-forms representing slaughter and death, the Κῆρες of war, one of whom had seized three of the combatants at once. Schol. Vict. ἡ μοῖρα ἣ αὐτῆ τῶν τριῶν ἐδέδρακτο. νοητέον δὲ ὅτι ἐξ ἀμφοτέρων τῶν ταγματῶν εἰσὶν οἱ πεσόντες. For a similar description see Hes. Scut. 218—257. Virg. Aen. viii. 700, 'saevit medio in certamine Mavors Caelatus ferro, tristisque ex aethere Dirae, Et scissa gaudens vadit Discordia palla.'

ἄλλον ζῶν ἔχουσα νεύτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥς τε ζωὸν βροτοί, ἡδὲ μάχοντο,
 νεκρούς τ' ἀλλήλων ἔρουν κατατεθνηῶτας. 540

ἐν δ' εἰτίθῃ νεῖον μαλακῆν, πείριαν ἄρουραν,
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὅποτε στρέψαντες ἰκοίατο τέλοςν ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
 δόσκειν ἀνῆρ ἐπιῶν· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλοςν ἰκέσθαι.
 ἡ δὲ μελαίνειτ' ὄπισθεν, ἀρηρομένη δὲ ἐώκειν

536. νεύτατον. One of the three captives was yet alive, and but lately wounded, another was unhurt, while a third was dead, and being dragged through the fight by the foot. Hesiod, Scut. 157. 253, has verses which indicate a common origin with these. For νεύτατον (οὐτάζω) see xiii. 539. The word is formed like θαυμαστὸς for θαυμαστὸς, ἀδάματος for ἀδάμαστος.

538. δαφοινεὸν = δαφοινὸν occurs only here and in Hes. Scut. 159. The Schol. Ven. compares κενὸς, κενός, ἀδελφός, ἀδελφεός. We must suppose the red colour to have been laid on; a fact, says the Schol. Ven., that shows the poet to have been acquainted with painting.—ὠμίλευν, they seemed to engage with each other, and to move about in the strife, as if they were living men, and not mere figures in metal. This probably means something more than that they were 'represented to the very life,' as we say, and as the Romans speak of 'vividā signa,' 'spirantia aera,' &c. The poet implies, that actual motion was communicated to the figures by divine or supernatural art. See sup. on iv. 17.

541—589. Five compartments next represent scenes of rural life. These are (1) ploughing; (2) reaping; (3) a vintage; (4) herds going to pasture; (5) a sheepfold and homestead. The first three seem to mean Spring, Summer, and Autumn.

541. νεῖον, novalem, a field newly enclosed, of rich virgin soil, and now undergoing the third ploughing. It

seemed μαλακῆ, rutris, because it had already been turned over. Cf. x. 353. Hes. Opp. 463, νεῖον δὲ σπείρειν ἔτι κομφίζουσαν ἄρουραν. Theog. 971, νεῖφ ἐνι τρίπολφ, Κρήτης ἐν πτόνι δήμφ. Also Od. v. 127.

543. δινεύοντες, ὑποστρέφοντες, making their teams turn round, viz. at the end of the furrow; or perhaps, as 494. 606, driving them in a circular course round the field.—ἐλάστρεον, a form of ἐλαύνειν used by Herod. ii. 158, δύο τριήρεας πλέειν ὁμοῦ ἐλαστρευμένας, and Eurip. Iph. T. 971, δρόμοις ἀνιδρύτοισιν ἡλάστρου μ' αἰέ. The accusative appears to depend both on the participle and the verb.—ἐνθα καὶ ἐνθα, in different parts of the field; or perhaps, one up and the other down the furrows.

544. οἱ δὲ κ.τ.λ. 'When they, the ploughers, i. e. some of them, had reached the end of the field, a man stepped forward and gave into their hands a goblet of sweet wine.' Schol. Ven. 2, πλουσίον δ' ἀγρός, παρ' ὃν ποιοῦσι μὲν αὐλακίζοντες ἐν βάθει τῆν γῆν, ἀνακτῶνται δὲ (reficiunt) αὐτοὺς τῷ πότφ.—τέλοςν, the end or limit, τέλος. Probably a pseudo-archaic use. See the note on xiii. 706.

545. οἴνου. For the omitted F see vii. 457.

546. τοὶ δὲ, 'while others had just taken the turn up the rows, and were hurrying on to reach the end of the deep loamy field.'

548. μελαίνεται. 'The earth blackened behind the plough, and seemed like to soil that had been turned up, though it

χρυσείη περ εὐῶσα· τὸ δὴ περὶ θαῦμα τέτυκτο.

ἐν δ' ἐτίθη τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι 550

ἤμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες,
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
ἄλλα δ' ἀμαλλοδετήρες ἐν ἠλλεδανοῖσι δέοντο.

τρῆϊς δ' ἄρ' ἀμαλλοδετήρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

ἀσπερχές πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῆ
σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.

κῆρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες

δεῖπνον ἐρίθοισιν λευκὰ ἄλφιστα πολλὰ πάλυνον. 560

ἐν δ' ἐτίθη σταφυλῆσι μέγα βρίθουσαν ἀλωήν

was wrought in gold; which indeed was a great marvel in the workmanship.' The gold was overlaid with black pigment to represent the newly-disturbed earth. See sup. on 538. — ἄρηρομένη, a reduplicated Ionic perfect, like many of the same form in Herodotus, and regularly inflected from ἀρώ. The passive aorist ἠρόθη occurs in Aesch. Suppl. 1007.

550—560. Reapers on a farm are cutting corn, while others are binding the sheaves, assisted by boys who bring up armfuls at a time. The master stands watching the work, and leaning on his stick. Two heralds are preparing a feast under an oak-tree, and women are making cakes.

550. τέμενος, an enclosed field, i. e. with the boundaries marked. There are variants βαθὺν λῆιον and βαθυλήιον. Schol. Ven. τὸν ἀποτετμημένον τόπον τέμενος λέγει. Cf. vi. 194.—ἔριθοι, 'helpers,' or 'hired labourers,' opposed to δμῶες, who work by constraint. That reapers were commonly hired is clear from Theocr. x. 45, σύκνοι ἄνδρες, ἀπόλετο χροῦτος ὁ μισθός.—ἤμων, 'were cutting' (the corn). Cf. Hes. Scut. 288, οἱ γε μὲν ἤμων αἰχμῆς ὀξείησι κορυνήεντα πέτληα.

552. δράγματα. 'Armfuls of corn were here falling to the ground along the swathe, one after the other, while there binders were tying them in sheaves.' Theocr. ut sup. σφίγγετ' ἀμαλλοδέται τὰ δράγματα. Hes. Scut. 288, οἱ γε μὲν ἤμων—οἱ δ' ἄρ' ἐν ἠλλεδανοῖσι δέον καὶ ἔπιπνον ἀλωήν. The word ἠλλεδανὸν seems formed from εἰλεῖν, ἴλλειν, to roll or pack close.—ἐπήτριμα, see sup. 211,

and xi. 67—69, τὰ δὲ δράγματα ταρφέα πίπτει. Schol. Ven. ἠλλεδανοῖσι δὲ τοῖς τῶν ἀσταχῶν δεσμοῖς, οὓς οὐλοδέτας καλοῦσιν· οὐλαὶ γὰρ αἱ κρήται, παρὰ τὸ ἐνειλεῖσθαι ἐν αὐτοῖς τοὺς πυροῦς.

554. ἐφέστασαν, stood near the reapers. The sense seems to be, that some were close to, others more remote from, the reapers; and for these latter, who were behind the others, boys were bringing up the corn as it fell to the sickle.

556. ἀσπερχές, promptly, actively; see xvi. 61.—βασιλεὺς, νῦν ὁ τοῦ χωρίου δεσπότης, Schol. Min.—σιωπῆ, construe with ἐστήκει. He stood on the swathe, or in the line on which the reapers were working, but did not seem to be speaking, or giving orders. He was distinguished from the rest by a staff, either as enforcing discipline, or as a badge of authority.—γηθόσυνος, Schol. Ven. ἐφαίνετο γὰρ τῷ προσώπῳ ἠδόμενος καὶ τοιαύτην ἔχων κατάστασιν.

559. ἄμφεπον. See xi. 776.

560. πάλυνον. Heyne, comparing Od. xiv. 77, takes it for ἐπέασσον, 'were sprinkling (or sifting) flour on the roasted meat;' but the Schol. Vict. explains it, ἔμασσον ἢ ἐφυρον, they were throwing handfuls of meal into the μάκτρα, to make the cakes. The throwing of flour in any form is called παλύειν, from the dust it makes. See xi. 610. So Od. x. 520, Ulysses is ordered, in pouring a libation for the dead, ἐπ' ἄλφιστα λευκὰ παλύειν, a ceremony symbolical of the offering bread and wine as the primary food of man.

561—572. A vineyard is next wrought,

καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 ἀμφὶ δὲ κνανέην κάπετον, περὶ δ' ἔρκος ἔλασσειν
 κασισιτέρου· μία δ' οἴῃ ἀταρπιτὸς ἦεν ἐς αὐτήν, 565
 τῇ νίσσοντο φορῆς ὄτε τρυγῶεν ἀλώην.
 παρθενικαὶ δὲ καὶ ἡίθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάροισι φέρου μελιηδέα καρπόν.
 τοῖσιν δ' ἐν μέσσοισι πάις φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνου δ' ὑπὸ καλὸν ἄειδεν 570
 λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ

with dark grapes hanging from silver poles. Round it (or on two sides) is a ditch, and it is enclosed by a fence, with one entrance for the vinters. Girls and boys are seen carrying the grapes in wicker baskets, and moving briskly along in step and time to the sound of a lute.

562. ἀνὰ, ἀν' αὐτήν, over and in every part of it.—ἐστήκει, viz. ἀλώη, or rather, the crop, ὀπώρα, implied in βότρυες. Doederlein and Trollope take this for ἐφειστήκει, 'the grapes were supported on vine-props.' The use of the dative with the simple verb is difficult to defend. Or we may understand, ἐστώσας εἶχε κάμακας διαμπερὲς, viz. in rows reaching from end to end. Cf. Od. xiv. 11, σταυροῦς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα.

564. κνανέην, a trench of κνάνος, some dark but unknown metal or alloy. See xi. 35, and Mr. Hayman, Append. to Od. vol. i. p. cxix. Schol. Ven. 2, πρὸς τὸ δυσσεπιχείρητον τοῖς κακουργεῖν βουλομένοις εἶναι καὶ ἡ ταφρὸς ἔσκαπται καὶ τὸ τειχίον προβέβληται· ὕθεν ἐπιφέρει μία δ' οἴῃ ἀταρπιτὸς, ὅπως οἱ μὴ δι' αὐτῆς ἰόντες κατάφωροι ὡς κλέπται εἶεν.

566. φορῆς. Schol. Ven. οἱ φέροντες τοὺς βότρυς.—ὄτε, ὁπότε. Compare with this passage Hes. Scut. 292 seqq.,

οἱ δ' ἐτρύγων οἴνας δρεπάνας ἐν ἕρεσιν
 ἔχοντες,
 οἱ δ' αὐτ' ἐς ταλάρους ἐφόρου ἐν
 τρυγητήρων
 λευκοῦς καὶ μέλανας βότρυας μεγάλων
 ἀπὸ ὕρχων,
 βριθομένων φύλλοισι καὶ ἀργυρέης ἐλί-
 κεσσιν,
 οἱ δ' αὐτ' ἐν ταλάροις ἐφόρου.

567. παρθενικαί, 'girlish lasses and crows in the glow of youth (see ii. 660) with gaiety in their hearts.' Cf. vi. 400,

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νή-
 πιον αὐτως. The same root is seen in ἀτάλλειν. Hesiod, Theog. 989, has παῖδ' ἀταλὰ φρονέοντα.

569. τοῖσιν δὲ κ.τ.λ. 'For these (standing) in the midst of them a boy with a clear-toned lute was playing a charming air, and singing sweetly to the music the dirge of *Linus* with his tiny voice; while they, beating the ground in true time, with chant and loud hurrahs, followed with nimbly-moving feet.' The ancient commentators were much perplexed whether λίνου meant 'the chord,' or λίνου 'the song of *Linus*,' a dirge or θρῆνος mentioned by Hesiod (fragm. ap. Schol. Vict.) and Pindar, Frag. 10. Herod. ii. 79, where see Mr. Blakesley. Spitzner has discussed the question at great length in Excursus xxix. (vol. i. sect. iv. p. lxxiii seqq.), and his conclusion is that λίνου, not λίνου, should be read, a kind of paean called λίνου being meant, and not the dirge λίνος or αἰλίνος. To the present editor it seems very improbable that they should have been essentially different. The argument against the '*Linus*,' derived from the assumed antiquity of our Homer, cannot fairly be pressed. As Spitzner rightly contends, to make λίνου the subject to ζεῖδεν is harsh and unnatural. See however Od. xxi. 411.—ὑπέδειν is *succinere*, 'to sing to a lute.'—καλὸν seems here used adverbially. Heyne construes ζεῖδε ὑπὸ λίνου for ὑπῆδε τῷ λίνῳ, 'fidibus accinuit.'

571. ῥήσσοντες, an Ionic form of ἀράσσοντες. Schol. Min. ἀντὶ τοῦ κροτούντες σὺν ἀρμονίᾳ καὶ τύπῳ (l. κτύπῳ) τοῖς ποσὶ τὸ ἔδαφος.—ἀμαρτῇ, 'in step.'—ποσὶ σκαίροντες, 'with skip and jump,' i. e. at some parts of the music expressive gestures were used. A difficulty occurs as to the nature of the music being joyous

μολπῆ τ' ἰυγμῶ τε ποσὶ σκαίροντες ἔποντο.

ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραираών.
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
πὰρ ποταμὸν κελάδοντα, διὰ ῥοδανὸν δονακῆα.
χρῦσειοι δὲ νομῆες ἅμα στιχῶντο βόεσσι
τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.
σμερδαλέω δὲ λέοντε δὺ ἐν πρώτῃσι βόεσσι
ταῦρον ἐρύγμηλον ἐχέτην, ὃ δὲ μακρὰ μεμυκῶς 580
ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
τῶ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοείην
ἔγκατα καὶ μέλαν αἷμα λαφύσσετον, οἱ δὲ νομῆες
αὐτῶς ἐνδίσαν ταχέας κύνας ὀτρύνοντες·
οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
ἐν δὲ νομόν ποίησε περικλυτὸς ἀμφιγυῆεις,

or the contrary; for the *Linus* proper was a solemn, not a lively strain.—These musical processions are still kept up, and in precisely the same manner, e. g. among the Portuguese and Tyrolese.

573—586. A herd of cows is wending its way from the home-stall to the pasture by the river, attended by herdsmen and dogs. Two lions in front have seized a bull, and the dogs and men are running up to bring aid. In the next scene the lions are devouring the prey, and the pursuers hold aloof through fear.

574. αἱ δὲ βόες κ.τ.λ. The cows were represented in gold and tin for the variety of colour.

575. κόπρου, βοοστασίου, Schol. Ven. An example of a well-known idiom, by which the thing is named instead of the place of it, as τυρὸς 'a cheese-market.'—ἐπεσσεύοντο, μετὰ τινος ταχυτήτος καὶ σφοδρότητος ἐπορεύοντο, Schol.

576. ῥοδανόν, a bed of slender wavy reeds. There were several readings, mentioned in the Scholia. This seems a form of ῥαδινόν, and connected with κραδαίνω. Hesych. ῥοδανόν τρυφερόν. It may contain the same root as our words *reed* and *rod*. Spitzner calls this a verse "Cimmerii quasi tenebris involutus." He regards ῥοδανόν as the true form, from ῥοδάνη and ῥοδανίζειν, which meant (probably in the later dialect) 'woof' and 'to strike

the woof home with the reed.' Mr. Trollope says, "It is acknowledged on all sides, that the passage is corrupt." With δονακῆς, 'a reed-bed,' we may compare κωπεὺς, wood for making oars.

580. ἐρύγμηλον, μέγα μυκώμενον, Schol. Min. The word is formed in some degree from the sound, and seems referable to a verb ἐρυγμῆν = ἐρέγγω or ἤρυγον, with the termination in -ηλος, as ὄψηλός.

583. λαφύσσετον. Cf. x. 364; xiii. 346, where the termination of the third person dual of the past tense is in -ον, not -ην. The Scholiasts however incline to take it as a *praesens historicum*.—αὐτῶς ἐνδίσαν, 'gave chase in vain.' Schol. Ven. 2, ἐδίωκον, παρὰ τὸ δίημι.—Schol. Ven. (A), αὐτῶς, κενῶς καὶ πρὸς οὐδέν. Rather perhaps, αὐτῶς ὡς εἶχον, without themselves attempting the rescue. Hesych. ἐνδίσαν ἐπεδίωξαν, ἐπώτρυναν, ἐσπούδασαν. Why not, 'stood there fearing,' as in περὶ γὰρ διε ποιμένι λαῶν, &c.?

586. ἀλέοντο, 'kept out of their way,' a form of ἀλέοντο in which the *F* is evanescent.

587—589. A sheepfold in a glen comes next, a peaceful scene in contrast with the foregoing. Flocks of grazing sheep are wrought in white metal, with folds, roofed sheds or sleeping-places, and sheep-pens (σηκοί).

ἐν καλῇ βήσση, μέγαν οἶων ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆεις, 590

τῷ ἴκελον οἶον ποτ' ἐνὶ Κνωσῶ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδῃ.

ἔνθα μὲν ἠίθεοι καὶ παρθένοι ἀλφεισίβοιοι
ᾠρχεῦντ', ἀλλήλων ἐπὶ καρπῶ χεῖρας ἔχοντες.
τῶν δ' αἰ μὲν λεπτάς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595

εἶατ' ἐννήτους, ἦκα στίλβοντας ἐλαίῳ
καί ῥ' αἰ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμησιν 600

590—606. A circular dancing-place is next represented, and decorated with varied designs. Within it young men and maids are dancing with joined hands. The circular motions and interlacing steps are described to the life. An admiring crowd stands round; a man with a harp is in the midst, and two tumblers fling themselves about, keeping time to the music.

591. τῷ ἴκελον. There seem to have been two distinct works attributed to Daedalus in Crete, the labyrinth, unknown to our poet, and a dancing-hall, richly adorned. Pausan. ix. 40. 2 (quoted by Spitzner), *παρὰ τούτοις δὲ καὶ ὁ τῆς Ἀριάδνης χορὸς, οὗ καὶ Ὀμηρὸς ἐν Ἰλιάδι μῆμῃν ἐποίησατο, ἐπειραγασμένος ἐστὶν ἐπὶ λευκοῦ λίθου.* A doubt is thrown on the genuine antiquity of this poem by the statement, that a work of art described therein existed and was visible in the second century of our era. See Thirlwall, *Hist. Gr. i. p. 233, note.* The ancient critics quarrelled with the statement implied, that a god imitated the work of a mortal artist.—*ποίκιλλε*, Schol. *Vict. ἐν ποικιλίᾳ εἰργάζετο, οἶον κλονὰς τε καὶ ἀνδριάντας τῷ τύπῳ προκοσμήσας ἐν κύκλῳ.*

593. ἀλφεισίβοιοι, 'worth many oxen (or perhaps, an ox) apiece.' See vi. 236. Schol. *Ven. ἐντιμοὶ καὶ διὰ τὴν εὐμορφίαν βόας εὐρίσκουσαι ἔδνα.* "Damsels who procure for their fathers large gifts of cattle from their bridegrooms," Donaldson, *New Cratylus*, § 475, p. 176. So

too Doederlein, "quae patrem bobus ditant."

595. ὀθόνας, linen dresses.—*χιτῶνας*, tunics or inner garments finely spun from wool.—*εἶατο, ἐντο, indutae erant.*—*ἐλαίῳ*, as glossy and bright as if actually glistening with oil. Compare *Od. vii. 108. New Cratylus*, § 461, p. 693: "The older poets do not hesitate to say that 'glossy tunics are shining with oil,' or that 'liquid oil trickles off the close-warped linen.'" Possibly however the actual use of oil in weaving or wool-dressing is meant.

597, 598. These two lines, the Schol. *Ven.* informs us, were rejected by the critics, because a sword is never called *μάχαιρα* in Homer, and because it was not comely for dancers to be armed with a dirk. Yet 'sword-dances' of various kinds have been practised from early times. The three lines 604—606 occur also in *Od. iv. 17—19*, where they are now generally rejected; see *Athen. v. 180, D.*

599. *θρέξασκον*, a form of *αοιστ*, and a somewhat strange one, from *ἔθρεξα*. Cf. 546. It does not seem of the early dialect.—*ἐπὶ στίχας*, in rows, or in file. The dative following is that of reference, or relation of space.—*ὡς ὅτε κ.τ.λ.*, he compares the rapid motion in a circle to the turn of the potter's wheel before it is weighted with the clay. See Mr. Birch, "Ancient Pottery," vol. i. p. 231.—*ἄρμενον*, of convenient size for the hand. Schol. *Ven. 2, εἶτε γὰρ μείζων εἶτε ἐλάτων γένοιτο, ἐμποδίζει τῇ χρεΐᾳ.*

ἐζόμενος κεραμεὺς πειρήσεται εἴ κε θήησιν
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 πολλὸς δ' ἡμερόεντα χορὸν περιστάθ' ὄμιλος
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

ἐν δ' ἐτίθη ποταμοῖο μέγα σθένος Ὠκεανοῖο
 ἄντυγα πὰρ πυμάτην σάκος πύκα ποιητοῖο.

αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
 τεῦξ' ἄρα οἱ θόρηκα φαεινότερον πυρὸς αὐγῆς, 610
 τεύξε δέ οἱ κόρυθα βριαρῆν, κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκεν,
 τεύξε δέ οἱ κνημίδας ἑανοῦ κασσιτέριοι.

αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμεν κλυτὸς ἀμφιγυῆεις,
 μητρὸς Ἀχιλλῆος θῆκεν προπάροιθεν αἰείρας. 615
 ἦ δ' ἴρηξ ὥς ἄλλο κατ' Οὐλύμπου νιφόντος,
 τεύχεα μαρμαίροντα παρ' Ἑφαίστιο φέρουσα.

606. ἐξάρχοντος, scil. αὐτοῦ, the genitive absolute.—κατ' αὐτοὺς—μέσσοις, κατὰ τὸ μέσον αὐτῶν.

607, 608. Lastly, Ocean was wrought as a circular stream forming the margin or border of the shield, lit. near or next to the rim.—ἄντυγα, see sup. 479. Hes. Scut. 314, ἀμφὶ δ' ἴτυν ῥέειν Ὠκεανὸς πλήθοντι ἐοικῶς, πᾶν δὲ συνέϊχε σάκος πολυδαίδαλον.

609—617. After completing the shield, Hephaestus makes a breastplate, helmet, and greaves, which are not particularly

described. He presents the suit to Thetis, who at once descends from Olympus to convey them to her son. It was correct taste in the poet, not to dwell too long on these details, but to hasten on with the narrative. Pliny, Epist. v. 6. 43, 'Vides quot versibus Homerus, quot Vergilius arma, hic Aeneae, Achillis ille, describat; brevis tamen uterque est, quia facit quod instituit.'

613. ἑανοῦ, made flexible, viz. by links or jointed plates, so as to be fit for wear. See sup. 352.

ΙΛΙΑΔΟΣ

T.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ροάων
 ὄρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
 ἧ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εἶρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον υἷόν,
 κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι 5
 μύρονθ'. ἧ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 "τέκνον ἐμόν, τοῦτον μὲν εἴασομεν ἀχνύμενοί περ
 κείσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
 τῆνυ δ' Ἥφαιστοιο πάρα κλυτὰ τεύχεα δέξο, 10
 καλὰ μάλ', οἷ' οὗ πῶ τις ἀνὴρ ὤμοισι φόρησεν."

This book describes the recantation of Achilles, the *μήνιδος ἀπόρρησις*, as it was anciently called, and his reconciliation with his offended chief. The advances made by Agamemnon had been haughtily rejected in Book ix. But the loss of Patroclus has subdued his pride, and he is now willing to co-operate against the Trojans to avenge the death of his friend. It is the opinion of Wolf (Proleg. pp. 70 and 82) that only the first eighteen books are genuine. The last six are perhaps somewhat more grandiloquent and less simple in style; but, according to the view of the present editor, the marks of *νεωτερισμῶς* must be expected where direct compilation of old materials has less, and a free reconstruction or recomposition has more, influence in the *διασκευῇ* of the Iliad which has survived to our time.

1—36. Thetis brings the divinely made armour to Achilles, whom she finds bitterly lamenting the fate of his friend.

He is excited both by her words and by a sight of the arms, and promises at once to put them on. Meanwhile the goddess engages to protect the corpse from unseen decay, and bids him summon the chiefs at once to a conference.

3. ἦ δὲ, viz. Thetis, xviii. 616.

4. ὄν, *suum*, is here without the usual digamma. Cf. inf. 20. Bekker reads *υἷόν ἔῃα*, without authority.

9. *πρῶτα*. Cf. i. 235, τὸ μὲν οὐποτε φύλλα καὶ ὄζους φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὕρεσσι λέλοιπεν. Our idiom will not render it exactly; the notion is, that the act has been first done, and the waiting for it afterwards is needless: 'Now that in the first instance he has been defeated and slain by the will of the gods.' Doederlein oddly renders it, *statim ab eo tempore quo*. Heyne's *cum semel* is better.

11. καλὰ μάλ' κ.τ.λ. Schol. Vict. δ τῶν ὅπλων ἔπαινος χρήσιμος εἰς τὸ διεγείραι τὸν φιλότιμον Ἀχιλλέα.—

ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδόνας δ' ἄρα πάντας ἔλεν τρόμος, οὐδέ τις ἔτλη
 ἄντην ἐσιδέειν, ἀλλὰ τρέσαν. αὐτὰρ Ἀχιλλεύς 15
 ὡς εἶδ', ὡς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὄσσε
 δευρὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·
 τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 αὐτὰρ ἐπεὶ φρεσὶ ἦσι τετάρπετο δαίδαλα λεύσσων,
 αὐτίκα μητέρ' ἔην ἔπεα πτερόεντα προσηύδα. 20
 “ μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν οἷ' ἐπιεικές
 ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
 νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι, ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ μοι τόφρα Μεινοϊτίου ἄλκιμον υἱόν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλάς 25
 εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν
 (ἐκ δ' αἰὼν πέφαται), κατὰ δὲ χρόα πάντα σαπήη.”
 τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα
 “ τέκνον, μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκόμεν ἄγρια φῦλα, 30
 μυῖας αἶ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
 ἦν περ γὰρ κῆται γε τελεσφόρον εἰς ἐνιαυτόν,

φόρησεν, in the active, as iv. 137; xv. 530.

13. ἀνέβραχε, like ἀνέστενε, ‘a clang, or crashing sound, rose from them, all spangled as they were.’ The simple βραχεῖν (‘bray’) is often used in this sense, while πάταγος is ‘clatter,’ e. g. of shields, δοῦπος the heavy *thud* of a falling body.

14. ἔτλη. Schol. Vict. πρὸς τὴν αὐτὴν αὐτῶν ἀδυνατοῦντες ἀντοφθαλμῆιν.

16. ὡς—ὄς. See i. 512; xiv. 294. —χόλος, Schol. Vict. θυμοῦται ὑπὲρ τῆς ἀφαιρέσεως τῶν ἄλλων,—ἦ ὅτι αὐτὸς γὰρ ἐφέλεται ἄνδρα σίδηρος.

19. τετάρπετο, the reduplicated epic aorist (τέρπω), as in ix. 705. The notion of *saliety* generally attaches to this form of the word.

22. μηδὲ, i. e. ἐπιεικὲς ἐστὶ μηδένα βροτῶν τοιαῦτα ἐπιτελεῖται.

24. τόφρα, ‘in the mean time,’ τέως, viz. before I have avenged his death and buried the corpse.

25. καδδῦσαι, καταδῦσαι, getting in

through the wounds made by the stroke of the brass.—εὐλὰς, cf. xxiv. 414, Schol. Min. σκόληκας ἐγγενήσωσιν. But the medial aorist means, ‘should breed in them for themselves,’ or as their offspring.—ἀεικίζειν, *foedere*, as in xvi. 559, and xxii. 256, where the Attic contraction of the future occurs, ἀεικίω.

27. ἐκ δ' αἰὼν κ.τ.λ., ‘for the life is slain out of him,’ i. e. he is now liable to putrefaction (Schol. Ven.), though maggots may infest wounds during life.—σαπήη, κατασαπήη, ‘lest it (the νεκρὸς) should putrefy in all the fleshy parts.’

30. πειρήσω. Perhaps this word implies the pertinacity of the flies. There was a variant πειρήσομαι ἀλαλκόμεν. The sense is, ἐγὼ μὲν τοῦδε ἐπιμελήσομαι,—σύ δὲ αἶψα θωρήσσο κ.τ.λ. (36).

32. ἦν περ, ‘even though,’ a common Homeric use.—κῆται, κήται (κεῖσθαι), like δῆσεν for δέησεν in xviii. 100, may be regarded either as a contraction or a *synizesis*.

αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος, ἧ καὶ ἀρείων
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοῦς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν, 35
 αἰψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκῆν.''
 ὧς ἄρα φωνήσασα μένος πολυθαρσῆς ἐνῆκεν,
 Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἶη.
 αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δίος Ἀχιλλεύς 40
 σμερδαλέα ἰάχων, ὤρσεν δ' ἦρωας Ἀχαιοῦς.
 καὶ ῥ' οἱ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὔνεκ' Ἀχιλλεύς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τῷ δὲ δῶυ σκάζοντε βάτην Ἄρεος θεράποντε,
 Τυδεΐδης τε μενεπτόλεμος καὶ δίος Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 κὰδ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κιόντες. 50
 αὐτὰρ ὁ δεύτατος ἦλθε ἀναξ ἀνδρῶν Ἀγαμέμνων,

35. ἀποειπὼν, formally disclaiming, renouncing, your long-enduring anger, or sulkiness. He means, he is to do this to Agamemnon in person; cf. inf. 67.—ἀλκῆν, 'put on prowess,' as ἀναδείην ἐπειμένος, i. 149. So ix. 231, εἰ μὴ σύ γε δύσεαι ἀλκῆν.

37. μένος, Schol. Vict. ἡσθενήκει γὰρ τῆ ἀγρυπνία καὶ τῆ λύπῃ.

38. ἐρυθρόν, Schol. Vict. αἵματος ποιητικόν, i. e. preservative of the natural colour in life. So Aphrodite protected the body of Hector in xxiii. 186, and gave immortality to Berenice, ἀμβροσίαν ἐς στήθος ἀποστάξασα γυναικὸς, Theocr. xv. 108. In all these passages there may be an allusion to the process of preserving mummies. See inf. 347. Some kind of material unguent appears to be meant; for Achilles probably witnessed the process, and so departed content. The body of Patroclus was lying in the tent of Achilles, xviii. 345 seqq.

40—73. All the Greeks, even those of inferior rank, and not properly fighting-men, rush gladly to the council, on seeing Achilles again prepared for the fight. Even the wounded chiefs, including

Agamemnon, flock thither. Achilles in presence of them all makes a full apology for his past conduct, and professes his willingness to assist the Grecian cause.

40. παρὰ θῖνα. He went along the strand, passing from ship to ship, and summoning the crews as he went.

42. καὶ ῥα κ.τ.λ. Schol. Ven. καὶ ὅσοι πρότερον ἐν τῷ ναυστάθμῳ ἔμενον, καὶ οὗτοι τότε παρήσαν εἰς τὴν ἐκκλησίαν. The two following lines read rather like an interpolation, especially 44. Yet οἰήια, 'rudder-paddles' (Od. ix. 540, xii. 218), with the digamma, seems an ancient form. So we have εἰ οἰήκεσσιν (Φιήκεσσιν) ἀρηρὸς in xxiv. 269.—οἳ τε, supply ἦσαν.

45. οὔνεκα κ.τ.λ. See xviii. 248.

47. σκάζοντε, 'limping.' The Scholiasts remark that Diomed alone had been injured in the foot, xi. 377.

50. πρώτη ἀγορῇ, Schol. Min. τῇ προεδρείᾳ. They took their seats 'among the first,' i. e. in the front part of the council.

51. δεύτατος, 'last,' a form that occurs also in Od. i. 286, is evidently the superlative, δεύτερος the comparative, like

ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀπτηνορίδης χαλκῆρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς. 55
 “ Ἀτρείδῃ, ἣ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχθυμένῳ κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῶ
 ἡματι τῷ ὅτ' ἐγὼν ἐλόμην Λυρνησσὸν ὀλέσσας· 60
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδᾶξ ἔλον ἄσπετον οὔδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
 Ἔκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχθύμενοί περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
 νῦν δ' ἣ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
 ὄτρυνον πολεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθῶν 70

ἕκαστος and ἑκάτερος, νεαρὸς and νέατος. The grammarians connect it with δεύεσθαι, rightly, it would seem. Hesych. δεύτατος· ὕστατος, ἔσχατος, μεθ' ὃν οὐκ ἔστιν ἕτερος. The positive must be sought in the digamated root of δύο (Sanskrit *dvī*). “The word *δέφρο* signifies ‘in this direction,’ *δέύτερος*, ‘a man who is nearer to us than another man,’ and *δεύτατος*, ‘a man who is nearest to us of a series of men,’ i. e. ‘the last,’ and thus it is used as a synonym for *ὑστατος*.” *New Cratylus*, § 155.

52. καὶ γὰρ τὸν, καὶ τοῦτον γάρ.—οὔτα, see xi. 248 seqq.

56—73. Briefly and candidly Achilles, in compliance with his mother's desire, sup. 35, offers his apology to Agamemnon. He intimates, however, that both were in the wrong, and remarks that their conduct was as much to the advantage of the enemy as to the damage of their own cause. He on his part will forgive and forget the wrong, if his chief will lead the army again into the fray; and he foretells the confusion of the Trojans if he again presents himself at the fleet.

56. ἣ ἄρ τι κ.τ.λ. ‘Truly, in some re-

spects this course (viz. mutual concession and forgiveness) would have been better,—to me as also to you, (than that which we pursued) when we two, vexed in heart, spent our fury in a soul-consuming strife about a girl.’—*ἐπλετο*, like *erat* for *fuisse*, it is conditionally used without *κεν*. Mr. Trollope construes *τι τόδε*, “something of this sort, this reconciliation.”—*ἔφελε* κ.τ.λ. See vi. 345. ‘Much as I love her,’ he says, ‘I had rather she had died by an early and a sudden death.’

60. *Λυρνησσὸν*, the town whence he had taken the captive Briseis, ii. 690. See inf. 296, and xx. 92.

61. *τῷ κε*, ‘in that case.’ Cf. i. 418.—*ἀπομηνίσαι*, ‘to keep aloof in anger,’ occurs vii. 230. He says this bitterly, as the Schol. Ven. 2 remarks, with especial reference to the death of Patroclus.

63. *τὸ, τοῦτο*. For the sentiment compare i. 255, ἣ *κεν* γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,—εἰ σφῶν τάδε πάντα πυθθαίω μαρναμένον.

65. *προτετύχθαι*. The favourite word with Achilles. See xvi. 60.

68. *ἀσκελέως*, ‘obstinately,’ *σκληρῶς*, *πικρῶς*. See Od. i. 68; x. 463. From

εἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰανέμεν. ἀλλὰ τιν' οἴω
ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὅς κε φύγησιν
δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

ὣς ἔφαθ', οἱ δ' ἐχάρησαν ἐνκνήμιδες Ἀχαιοὶ
μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.

75

τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,

ἔσταότος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν

ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ εἶναι.

80

the root σκελ, σκλη, meaning dry, harsh, unyielding, the α being a prefix, as in ἀβληχρός.

71. *ἰαίνειν*. Schol. Ven. 2, *παρὰ λίσσθαι σαρκαστικὸς δὲ ὁ λόγος*. He will see if the Trojans will try to sleep quietly at the fleet to which they have now advanced, or if they will try to save themselves by flying before him. He will give them work enough to tire them, even if they escape with their lives.—*κάμπτειν γόνυ*, ‘to rest,’ as in Aesch. Prom. 32. This distich is nearly identical with vii. 118, 119.

74—143. The long reply of Agamemnon, resembling some of the speeches in the ninth book, seems in part adapted by a compiler from ancient legends (*ἱεροὶ λόγοι*) about Hercules. Compare the long episode about Meleager in ix. 529 seqq. The point of the speech is, that a mental delusion or infatuation, *ἄτη* (the favourite theme of Agamemnon), had seized him, and others before him who were better than he. Even the loquacious old Nestor could not have been more expert in “dragging in” a story, than Agamemnon now proves himself to be. Mr. Trollope, whose tendencies are somewhat one-sided in all questions of genuineness, says (on ver. 99) that “the episode is so entirely in Homer’s manner, that those who would reject it as spurious are not to be heard for a moment,” which seems to mean, that not even their arguments ought to be listened to at all.

75. This verse, especially as compared with 35, seems likely to have been interpolated.

76—80. The difficulties of this passage are considerable, both critical and grammatical. For the remarkable variety in

the reading of 76, 77, recorded by the Schol. Ven., the student may consult the long and learned note of Spitzner. The reading in the text, said to have been introduced by Aristophanes, gives an apparent inconsistency between οὐδ' ἐν μέσσοισιν ἀναστάς and ἔσταότος in 79. The most probable explanation seems to be, not that Agamemnon spoke sitting, as feeling weakness or inconvenience from his wound, but that he stood up on the spot where he had sat down, and without coming forward into the middle. Schol. Vict. *ἀναστάς ἐδημηγόρει οὐκ ἐν μέσσοις, ἀλλ' ἐκ τῆς ἔδρας τῶν βασιλείων*. Zenodotus read the single verse τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων, to which was added, in the copies of Marseille and Chios, *μῆνιν ἀναστένῃων, καὶ ὑφ' ἔλκεος ἄλγεια πάσχων*.

78—84. ‘Friends and warriors! it is to your credit to listen patiently to one who has risen to speak, but to your discredit to interrupt him; for the cleverest speaker will find it hard to be eloquent amidst tumult and confusion. Though I shall address myself specially to Achilles, do you all mark well my words, and consider severally the justice of what I shall say.’

80. *ὑββάλλειν, ὑποβάλλειν*, here in the unusual sense of ‘to interrupt,’ *ὑποκρούειν*. Properly, as in Dem. Mid. p. 580, ‘to make suggestions,’ to throw in words, objections, or retorts, while a man is speaking. Schol. Ven. *καλῶς ἔχει τοῦ ἐστῶτος καὶ δημηγοροῦντος ἀκούειν, καὶ μὴ ὑποκρούειν μηδὲ ἐμποδίζειν· τοῦτο γὰρ δηλοῖ τὸ ὑββάλλειν· χαλεπὸν γὰρ καὶ τῷ πάνυ δεινῷ ἐν παραχῆ εἰπεῖν*. He alludes, as Heyne suggests, to the partisans of Achilles. It must be confessed that the ellipse of ἐν παραχῆ

ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἔων ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 85
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον εἶπον,
 καὶ τέ με νεικεῖσκον· ἐγὼ δ' οὐκ αἴτιος εἰμί,
 ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφοῖτις ἐρυνύς,
 οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην
 ἤματι τῷ ὄτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 90
 ἀλλὰ τί κεν ρέξαιμι; θεὸς διὰ πάντα τελευτᾷ.
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀάται,

εἰπεῖν is extremely harsh. A more natural way is to supply ὑβάλλειν, giving the word a different interpretation, with the Schol. Ven., χαλεπὸν ἐστὶν ἐτέρῳ ὑποβάλλειν τὸν λόγον, ὃν αὐτὸς τις εἰπεῖν βούλεται, κἂν ὅτι μάλιστα ἐπιτιμῶν τις ἦν (1. ἐντιμῶν τις ἦ). The method of speaking ἐξ ὑποβολῆς, by dictation or suggestion, is supposed to be meant. This is Hermann's explanation, as given by Spitzner, who however prefers the other, and gives the sense thus: "χαλεπὸν κ.τ.λ. dedicente, quem milites vociferando turbabant et quasi obtundebant, accipienda esse patebit, idque versus proximi egregie confirmant." Heyne and Doederlein read ἐπιστάμενον, an ancient variant of equal authority (the dative is attributed by the Schol. Ven. to Aristarchus), and Doederlein takes it as the subject to ὑβάλλειν, regarding χαλεπὸν γὰρ as a mere parenthesis: "ne prudenti quidem fas est interpellare dicentem: nam molestia res est interpellari." And this seems a reasonable interpretation. Mr. Newman's version is this: "Friends, heroes of the Danaï, and ministers of Ares, When any riseth for harangue, to him 'tis well to listen, Nor interrupt;—which worrieth even a skilful speaker. For in the hurly of a crowd what ears avail for hearing? What voice for speaking? fluent tongues and ready hearts are crippled."

82. βλάβεται, is hindered, stopped in his argument, though a clear-speaking and loud-voiced orator. A form of βλάπτεται used only here and inf. 166. Compare γλάφω with γλάπτω, and τέμω with τέμνω.

83. ἐνδείξομαι, ἐνδείξιν ποιήσομαι, I will point my words at, or address myself to, Achilles. Schol. Ven. τὴν ἀπότασιν τῶν

λόγων πρὸς Ἀχιλλεῖα ποιήσομαι φανερῶς, ἢ ἀπολογήσομαι. Compare the later rhetorical terms ἐπιδείκνυσθαι and ἐπίδειξις, used of a lecture or oratorical display.—σύνθεσθε, as in the formula σὺ δὲ σύνθεο θυμῷ, Schol. Ven. κρίνατε, δοκιμάσατε.

85—94. 'Many a time did the Achaean host reproach me for my conduct; but I was not responsible; a gloomy fate had infatuated me, and induced me to take from Achilles the prize which I had assigned to him. What could I do, of my own will? The god overrules the issue of all things. None are free from the assaults of Ἄτη, which walks gently and unfelt over the heads of men.'

85. τοῦτον. The Schol. Ven. 2 refers this to 56 sup., but the τε in the next line may be regarded as exegetical, 'that is to say, they upbraided me.' See, for instance, i. 244, ii. 240, and ix. 109.—ἡεροφοῖτις, see ix. 571.

88. εἰν ἀγορῇ. See i. 130 seqq.

89. αὐτός. Agamemnon had threatened this, i. 137. 324; but his heralds had executed the order, ib. 320 seqq.

90. ρέξαιμι. The sense virtually is, as Doederlein and Mr. Newman render it, 'what could I have done?' though it may be doubted if the Greek means more than 'what could I do?' The most natural sense, 'what can I (now) do?' would imply doubt as to his present course.—διὰ, by *imēsis*, διατελεῖ πάντα. An old variant was θεοὺς διὰ, 'through the gods all things are accomplished.' The usual fatalism of the Greeks is embodied in the sentiment.

91. ἀάται, βλάπτει. From a root ἄF (ἄτη, αἰάτη), the long *a* in ἄτη resulting from the contraction of ἄάω, and the long *a* in ἀάται from the contraction of ἄάεται. "Medii vis hic et ver. 129, ubi simillima

οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
 πίλναται, ἀλλ' ἄρα ἧ γε κατ' ἀνδρῶν κράατα βαίνει,
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησεν.
 καὶ γὰρ δὴ νύ ποτε Ζεὺς ἄσατο, τόν περ ἄριστον 95
 ἀνδρῶν ἠδὲ θεῶν φάσ' ἔμμεναι· ἀλλ' ἄρα καὶ τόν
 Ἥρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν
 ἧματι τῶ ὄτ' ἔμελλε βίην Ἑρακληΐην
 Ἀλκμήνῃ τέξεσθαι ἐυστεφάνῳ ἐνὶ Θήβῃ.
 ἦ τοι ὄ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν 100
 'κέκλυτέ με, πάντες τε θεοὶ πᾶσαι τε θέαιναι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
 σήμερον ἄνδρα φόωσδε μογοστόκος εἰλείθνια
 ἐκφανεῖ ὃς πάντεσσι περικτιόνεσσι ἀνάξει,
 τῶν ἀνδρῶν γενεῆς οἱ θ' αἵματος ἐξ ἐμεῦ εἰσίν.' 105

repetuntur, ea esse videtur, ut Ate suo numine ac potestate insita homines in perniciem inducere dicatur." Spitzner.

92, 93. These lines are quoted by Plato, *Sympos.* p. 195, D. The idea is a somewhat singular one, that the goddess of infatuation walks softly and imperceptibly over men's heads, as on a carpet,—albeit, as Plato drily says, the heads are οὐ πᾶν μαλθακά,—whereby it is meant, that though not of earth, being an out-cast from heaven, *inf.* 130, she nevertheless has to deal with mankind. The imperceptible progress of error over men's minds is thus allegorically described. It comes to them from above, and leaves its impress and its effects on the part that it first touches. A similar passage on ἄτη, in the sense of temptation, is *ix.* 505 seqq.

94. ἕτερον, some other beside myself; so in *Soph.* *Trach.* 444, πῶς δ' οὐ χᾶτέρας, εἰας γ' ἐμοῦ;

95—105. 'Even Zeus, the chief of gods and men, was once infatuated and beguiled by Hera. When Alcmena was about to bring forth Hercules at Thebes, Zeus proclaimed before all the celestials that a hero was destined to be born, who should rule over all the neighbouring peoples,—a hero sprung from a race of men who had his blood in their veins.'

95. ἄσατο, 'had his mind possessed;' so *xi.* 340, ἄασατο δὲ μέγα θυμῷ. "Jupiter imprudentius agendo sibi et Herculi damna intulit, idemque accidit Agamemnoni, *vid.* *ix.* 119." Spitzner.

Schol. Ven. 2, μακρολογεῖ, θεραπεύων Ἀχιλλεῖα, ὡς οὐκ αὐτὸς αὐτῷ τῆς ἀπωλείας αἴτιος Πατρόκλου. The point of the fraud is thus explained by Heyne: "Latebat fraus in Jovis verbis obscuris: volebat ille declarare aliquem ex se procreatum filium; at ille utitur voce generaliore; nasciturum esse aliquem e suo sanguine, *vv.* 105. 111." Doederlein: "Dum Alcmena Herculem enixura erat, Jupiter juravit hodiernum partum regnaturum inter mortales esse; Juno autem Alcmenes puerperium remorando donec Leucippe Eurystheum peperisset, sic Herculem regno destinato privavit, Eurystheum beavit."

97. θῆλυς ἐοῦσα. This is said in contempt of the sex, as in *Soph.* *Trach.* 1062, γυνὴ δὲ, θῆλυς οἶσα κοινὴ ἀνδρὸς φύσει.

105. γενεῆς. It seems better to make the genitive depend on ἄνδρα, 'a man of that race' &c., than with Heyne to construe οἱ τε γενεῆς εἰσιν ἐξ κ.τ.λ., 'who in descent are of my blood,' or with Doederlein to regard it as the genitive of quality or apposition depending on περικτιόνεσσι. He compares *xx.* 180, ἐλπίμενον Τρώεσσιν ἀνάξειν ἰπποδάμοισιν τιμῆς τῆς Πριάμου. Alcmena was descended, through Perseus, from Jupiter. On the Lycian affinities of the old Perseid race, see Curtius, *Hist. Gr.* i. p. 99.

Ibid. ἐμεῦ is not the genitive of the possessive for ἐξ ἐμοῦ (or τοῦ ἐμοῦ) αἵματος, but of the personal pronoun; 'who in blood are from me.' Cf. *inf.* 111. Schol. Ven. οἷς τὸ αἶμα ἐξ ἐμοῦ ἐστίν, οὐχὶ οἱ αἵματος

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη
 ‘ψεύστης εἷς, οὐδ’ αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ’ ἄγε νῦν μοι ὄμοσον Ὀλύμπιε καρτερὸν ὄρκον,
 ἧ μὴν τὸν πάντεσσι περικτιόνεσσι ἀνάξειν
 ὅς κεν ἐπ’ ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός 110
 τῶν ἀνδρῶν οἱ σῆς ἐξ αἵματός εἰσι γενέθλης.’
 ὧς ἔφατο· Ζεὺς δ’ οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ’ ὄμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἥρη δ’ αἶξασα λίπεν ῥίον Οὐλύμιοιο,
 καρπαλίμως δ’ ἴκετ’ Ἄργος Ἀχαιικόν, ἐνθ’ ἄρα ἦδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηιάδαο·
 ἧ δ’ ἐκῦει φίλον υἷόν, ὃ δ’ ἔβδομος ἐστήκει μείς·
 ἐκ δ’ ἄγαγεν πρὸ φόωσδε καὶ ἠλιτόμηνον ἐόντα,
 Ἀλκμήνης δ’ ἀπέπαυσε τόκον, σχέθε δ’ εἰλειθυίας.
 αὐτῇ δ’ ἀγγελέουσα Δία Κρονίωνα προσηύδα 120

ἐξ ἐμοῦ εἰσίν. Doederlein, not improbably, supposes a confusion between ἐκ τοῦ ἐμοῦ αἵματος and ἐξ αἵματός μου, and he explains σῆς in 111 as an enallage for σοῦ. Schol. Ven. τῶν ἀνδρῶν οἱ ἐκ τῆς σῆς σποράς τὸ αἶμα ἔχουσιν. Perhaps, οἱ σῆς γενέθλης εἰσίν ἐξ αἵματος, ‘who are of your stock by blood.’

106—119. Hera rejoins (or perhaps, says aside, and to herself) that his words shall prove false; and she first induces Zeus to swear that the hero born on that day shall hold rule over the nations, and then hies to her own city Argos, where the wife of Sthenelus was then pregnant, and by virtue of her office as Εἰλειθυία, Juno Lucina, she brings on her a premature travail, while she withholds and delays that of Alcmena.

107. ψεύστης εἷς (xxiv. 261), a variant of the vulg. ψευστήσεις, ψεύστης ἔσει, ‘your words shall prove false.’ A verb formed like ἀληθεύειν, but occurring only in this passage, and by no means one of archaic character.

110. πέσῃ μετὰ ποσσὶ, a primitive expression for delivery by quick travail. By the deception conveyed in the exaction of this oath, Eurystheus became lord not only of the nations around, but of Hercules himself, who was thus bound to obey him. It was thus that Hera satisfied her jealousy of Alcmena.

113. ἀάσθη, “afflictus est, propterea quod Hercules ex Jove natus spe regni

privatus est.” Doederlein. Rather, perhaps, ‘afterwards he found that he had been greatly deluded.’ “Jupiter de Hercule cogitabat, at Juno de Eurystheo, qui non quidem ex ipso Jove erat prognatus, genus tamen ducebat a Jove, progenitore Persidarum; nam e Jove et Danae natus Perseus, e Perseo Sthenelus, Eurysthei pater.” Heyne.

115. Ἀχαιικόν, as elsewhere Ἰασον Ἄργος, means Argos proper, in the Peloponnesus; the same term extending to the northern region, including Thessaly, Ἄ. Πελασγικόν. See on ii. 681.—ἦδη, ‘she knew of,’ i. e. οἶσαν, or οἰκοῦσαν, or even κνοῦσαν, implied by the context.

117. μείς (μην-ς, mensis), the Ionic form, occurs also in Hes. Ἔργ. 557.—ἐστήκει, παρῆν, οὐπω παρελήλυθε. An obscure expression, which Heyne regards as the origin of the phrases μὴν ιστάμενος and φθίνων, Od. xiv. 162.

118. ἠλιτόμηνον, Schol. Ven. 2, τὸν ἡμαρτηκότα τῶν δεόντων μηνῶν ἐπταμηνιαίος οὖν ὁ Εὐρυσθεὺς ἦν· ἀλιτεῖν οὖν τὸ ἀποτυχεῖν. Hesiod, Scut. 91, has ἀλιτήμερον Εὐρυσθῆα (by conjecture for ἀλιτήμενον). On πρὸ φόωσδε see xvi. 188.—εἰλειθυίας, Schol. Ven. τὰς ἄδιντας. But the goddesses or powers presiding over travail may be meant.

120—133. When the child was born, Hera hastened to Olympus to inform Zeus of the real purport of his oath: it is Eurystheus who is to hold sway, a

‘Ζεὺ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἤδη ἀνὴρ γέγον’ ἐσθλὸς ὃς Ἀργείοισι ἀνάξει,
 Εὐρυσθεὺς Σθενέλοιο παῖς Περσηιάδαο,
 σὸν γένος· οὐ οἱ ἀεικὲς ἐν Ἀργείοισι ἀνάσσειν.’
 ὡς φάτο, τὸν δ’ ἄχος ὀξὺ κατὰ φρένα τύψε βαθείαν. 125
 αὐτίκα δ’ εἶλ’ Ἄτην κεφαλῆς λιπαροπλοκάμοιο
 χωόμενος φρεσὶ ἦσι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ’ ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἄτην, ἣ πάντας αἶται.
 ὡς εἰπὼν ἔρριψεν ἀπ’ οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας· τάχα δ’ ἴκετο ἔργ’ ἀνθρώπων.
 τὴν αἰεὶ στενάχεσχ’ ὄθ’ ἐὼν φίλον υἷον ὀρφῶ
 ἔργον ἀεικὲς ἔχοντα ὑπ’ Εὐρυσθηῆος ἀέθλων.
 ὡς καὶ ἐγὼν, ὅτε δὴ αὐτε μέγας κορυθαίολος Ἐκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνῆσι νέεσσι, 135
 οὐ δυνάμην λελαθέσθ’ ἄτης, ἣ πρῶτον ἀάσθη.
 ἀλλ’ ἐπεὶ ἀασάμην καὶ μευ φρένας ἐξέλετο Ζεὺς,
 ἄψι ἐθέλω ἀρέσαι, δόμεναί τ’ ἀπερείσι’ ἄποινα·
 ἀλλ’ ὄρσει πολεμόνδε, καὶ ἄλλους ὄρνηθι λαούς.
 δῶρα δ’ ἐγὼν ὅδε πάντα παρασχέμεν ὅσσα τοι ἐλθῶν

descendant of Zeus through Perseus; and she ironically adds, that he cannot be unfit for such a privilege. Zeus, vexed at the deception, seizes Atē by the head, and hurls her from heaven, with an oath that she shall never return. Thus she came upon earth, and the god never saw his dear son without bewailing the labours in which he had unwittingly been involved.

120. ἀγγελεύουσα, as a future participle, requires a verb of motion, as ἴκετο. Perhaps it is a spurious form of a present. Doederlein thinks a verse has dropped out. Possibly we should read ἀγγέλλουσα. The Schol. Ven. rightly observes, ἐχρήν, ἀγγελεύουσα ἦκε καὶ προσηύδα. But there is a passage not unlike this in Apoll. Rhod. ii. 136, ἀλλ’ ἐκέδασθεν εἴσω Βεβρυκίης, Ἀμύκον μύρον ἀγγελέοντες.

132. τὴν, sc. ἄτην, not here the person, but the folly itself, or delusion, that had seized him.—ἔργον ἀεικὲς, “she (Hera) hates Heracles, apparently because he is in antagonism to the Perseid dynasty.” (Gladstone, “Juventus Mundi,” p. 237.)

134—144. ‘As Zeus was mindful of the mistake he made, even so I never cease to regret that I was so far led astray. Since however that cannot be undone, I am desirous to make the best amends in my power, and to give the recompense formerly offered by me, but refused. The gifts shall be brought to the spot at once, if Achilles desires it.’

134. ὡς καὶ ἐγὼν, scil. ἀάσθη.—ἔτε δὴ αὐτε κ.τ.λ., ‘when on this late occasion likewise’ &c. Here αὐτε implies the repetition, in Agamemnon’s case, of the fatal effects of ἄτη.

137. ἀασάμην. See ix. 116 and xi. 340.—ἐξέλετο, vi. 234; xvii. 470.

140. παρασχέμεν. ‘I am here in person to supply the gifts which my envoy Ulysses so lately (viz. in Book ix.) promised in my name.’ Doederlein supplies ἐθέλω from 138, requiring an example of ἐγὼ ὕδε (ἔτοιμος) παρασχεῖν. A similar construction is Eur. Hipp. 294, γυναικες αἶδε συγκαθιστάται νύσον, ‘here are women at hand to help to cure your ailing.’

χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς. 141
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρηος,
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὄφρα ἴδῃαι ὅ τοι μενοεικέα δώσω."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν εἴ κ' ἐθέλησθα παρασχέμεν, ὡς ἐπιεικές,
 ἢ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
 αἴψα μάλ'. οὐ γὰρ χρὴ κλοτοπευέμεν ἐνθάδ' εἶοντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον. 150
 ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρώτοισι ἴδῃται
 ἔγχει χαλκείῳ Τρώων ὀλέκοντα φάλαγγας,
 ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."

τόν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 "μὴ δὴ οὕτως ἀγαθός περ ἐὼν, θεοεϊκέλ' Ἀχιλλεῦ, 155

Mr. Grote (Hist. Gr. vol. i. p. 559) remarks on this distich, "I feel persuaded that this passage, and *inf.* 192—5, are specially added for the purpose of establishing a connexion between the ninth book and the nineteenth." Nothing more is really shown than a unity of design such as either an author or a skilful compiler would impart to his work. The gifts were then laughingly rejected; they are now offered again, because Achilles has generously avowed his error, and has shown himself willing to accept them, which he before was prevented from doing by his pride.

144. ὅ, i. e. ὅτι. "Ut videas, me munera tibi accepta daturum esse," Spitzner.

145—153. Achilles professes indifference as to the time of receiving the gifts, and urges an immediate return to the fight, for now is not the time for delay, but for the army to see their champion routing the Trojan ranks.

147. The construction is, εἴ κ' ἐθέλης (ἦ) παρασχέιν ἢ τοι ἔχειν, ἄρεστί σοι. Doederlein reads ἐχέμεν παρὰ σοί, 'to keep them for me in your ship.'

149. κλοτοπεύειν, a word found only in this place, and perhaps of questionable antiquity, is explained to mean 'to cheat time,' 'to play the deceiver,' κλέπτειν, κλωπεύειν. Hesych. κλοτοπευτής· ἐξαλακτής, ἀλαζών.—κλοτοπεύειν παραλο-

γίεσθαι, ἀπατάν. Possibly transposed from κλοτοπεύειν.—ἄρεκτον, = ἄρρεκτον, 'undone,' seems also rather against the genius of the old epic. The 'great work' which remains to be done is to exact vengeance for the death of Patroclus. Some refer ἔργον to what follows, placing a full stop at φάλαγγας. Doederlein makes ὡς κε and ὧδε (153) correlatives, placing only a comma after φάλαγγας, "quomodo quis vestrum Achillem totas Trojanorum catervas occidentem videbit, eodem modo vos singuli cum singulis pugnatote." So also Bekker, ed. 2. In either case αὐτε will refer to the return to the fight. The Schol. Ven. 2 appears to take the same view, οὕτως δέ τις ὑμῶν μαχέσθω, ὡς ἂν ἐμὲ Ἀχιλλεῖα ἴδοι Τρώων ὀλέκοντα φάλαγγας, μεμνημένος τοῦ μιμῆσθαι με.

154—183. Ulysses raises an objection to the men being led into the fight while fasting, especially as the contest is likely to be a protracted one. A hungry man, he wisely observes, has neither strength nor stomach for a fight. Let the men take a meal, and let the king meanwhile produce the gifts that all may see them, adding an oath that he has not taken Briseis for his concubine. A cheery banquet is to conclude and ratify the reconciliation.

155. μὴ δὴ, used in expostulation, 'nay, do not so' &c.—ἀγαθός περ ἐὼν

νήστις ὄτρυνε προτὶ Ἴλιον υἱας Ἀχαιῶν
 Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
 φύλοπις, εὖτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν
 ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοῦς 160
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
 οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι
 εἴ περ γὰρ θυμῷ γε μενοινάα πολεμίζεις,
 ἀλλά τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει 165
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴοντι.
 ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
 ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορῆν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσι ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἰανθῆς.
 ὀμνύετω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι
 ἢ θέμις ἐστί, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσίν ἵλαος ἔστω.
 αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω

i. e. brave as you may be as a leader, your followers will not be equal to the emergency. A slight reproach on the self-confidence and impetuosity of the chief seems to be implied.

158. *ὀμιλεῖν* is here used in its primary sense of joining ranks (*ἔλη*).

161. This verse occurred ix. 706. Compare vi. 261, and the advice of Agamemnon in ii. 381.

163. *ἄκμηνος*, 'fasting.' Hesych. *ἄσιτος*, *νήστις*, *ἀγεστος ἄρτου*. This word, of uncertain etymology, occurs only in the present book, where it is repeated, vv. 207. 320. 346. The Schol. says *ἄκμη* was an Aeolian term for *ἀσιτία*. Doederlein would derive it from *κομῆν*, *curare*, comparing *ἀμενηνὸς*, but this is

most improbable.

164. *εἴ περ*, 'even if,' the usual Homeric sense.—*λάθρη*, i. e. without his being sufficiently aware of it; his spirit is beyond his strength.

170. *ἐρωῆσαι*, have withdrawn, have retired, from the fight.

172. The rare verb *ὄπλομαι* occurs inf. xxiii. 158, in a passage similar to the present.

173. *οἰσέτω*, the epic aorist, iii. 103.—*ἵνα κ.τ.λ.*, for the twofold purpose of giving confidence to the people in the will and the ability of the king, and for making amends the more fully because publicly.

176. *μή ποτε κ.τ.λ.* This verse occurred ix. 133 and 275, where the following line is added.

πιείρη, ἵνα μή τι δίκης ἐπιδενὲς ἔχῃσθα. 180

Ἄτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλω
ἔσσειαι οὐ μὴν γάρ τι νεμεσσητὸν βασιλῆα
ἄνδρ' ἀπαρέσασθαι, ὅτε τις πρότερος χαλεπήνῃ.”

τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
“χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας” 185

ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας.
ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
οὐδ' ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεύς
μιμνέτω αὖθι τέως γε, ἐπειγόμενός περ Ἄρῃος,

180. ἵνα μή τι κ.τ.λ. “ut nulla justae satisfactionis parte egens,” Doederlein, who construes τι δίκης. We might also render it ‘that you may have nothing (to complain of) that is yet unsatisfied.’ Heyne, ἵνα μή δέη τινὸς τῶν δικαίων.

181. ἐπ' ἄλλω, ‘in the case of another,’ ‘in your dealings with another,’ περι ἄλλον, Schol. Ven. 2, εἰς ἄλλους, Heyne. Mr. Newman renders it “in other men’s esteem.” In either case, this is a remarkable use of ἐπί.

183. ἀπαρέσασθαι, to restore to friendship, to make up with, a man, when one has been the first to be angry, i. e., and therefore principally in fault. Schol. Ven. 2, οὐκ ἔστι νεμεσσητὸν, εἰ βασιλεὺς ἄνδρα βλάβας καὶ τῆς ἀδικίας προὔπάρξας ἀπαρέσεται αὐτόν. ἔστι δὲ τὸ ἀπαρέσασθαι—τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλάσασθαι. So also Hesych. ἀπαρέσασθαι εἰς ἀρέσκειαν ἀγαγεῖν. The context seems naturally to require this, which is the common interpretation. But others, including Doederlein and Mr. Trollope, following the sense of the Attic ἀπαρέσκειν, ‘to displease,’ construe βασιλῆα ἄνδρα, and render the verb ‘to show displeasure.’ Heyne also contends that the sense δυσारेστεῖν suits the context better: “non enim indignandum est, virum principem alienari animo, si quis eum ultro lacessierit.” Doederlein thinks ἄνδρ' stands for ἄνδρι, and he gives a transitive sense to χαλεπήνῃ, “ei succensere, qui prior irritaverit.” Those who take this view, understand Achilles, not Agamemnon, in βασιλῆα. The simple sense seems to be, ‘it is but right and fair that a chief who has done a wanton injury should be willing to repair it.’ One such act, it is argued, will induce you to

be more just in future, viz. because you will have felt both pain and loss at the making amends. Doederlein is unable to see how this can be “idoneum argumentum, cur Agamemno justior in posterum sit.” See on this passage Mr. Gladstone, “Studies,” iii. p. 101.

184—197. Agamemnon professes his satisfaction at the views expressed by Ulysses. He will take the oath in all sincerity; but let Achilles wait awhile, till the gifts can be brought; and Ulysses is charged to take with him some trusty companions to fetch them at once, while Talthylus the herald gets ready a boar for sacrifice. (Tacitly, the king supports the view of Ulysses, about first giving the men their meal, which is impugned by Achilles, inf. 205. The self-consciousness, and almost conceit, of Agamemnon, and the hardly less selfish haste of Achilles, are well portrayed. It is Ulysses who takes the popular part in both his speeches.)

186. δίκαιο, διήλθες, διηγῆσω. Cf. ix. 61, ἀλλ' ἄγ' ἐγὼν—ἐξείπω καὶ πάντα δίσκομαι. Apoll. Rhod. ii. 411, ᾧ γέρον, ἦδη μὲν τε δίκαιο πείρατ' ἀέθλων ναυτιλῆς.—ἐν μοίρῃ, cf. Od. xxii. 54.

188. πρὸς, i. e. πρὸς, in the sight of heaven; as in the phrase of adjuration πρὸς θεῶν &c. Doederlein, with Heyne, construes ὁμόσαι πρὸς δαίμονος, but needlessly and even incorrectly supplies δρώμενος. In most copies and editions the γε is wanting after τέως, which may have been pronounced τείος. (So in 194, the best MSS. give δῶρα ἐμῆς κ.τ.λ.) Perhaps αὐτόθι for αὖθι is the true reading (and so Hermann proposed).—Ἄρῃος, the genitive from the implied sense of ἐφίεμενος, ἐπιθυμῶν.

μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρά τ' ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσοι Ἄχιλλῆι
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
 Ταλθύβιος δέ μοι ὄκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἔτοιμασάτω, ταμέειν Δίί τ' Ἥελίῳ τε."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὀππότε τις μεταπαυσωλὴ πολέμοιο γένηται
 καὶ μένος οὐ τόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσιν.
 νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι οὓς ἐδάμασσαν
 Ἐκτωρ Πριαμίδης ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτῶν ὄτρυνετον. ἦ τ' ἂν ἐγὼ γε 205
 νῦν μὲν ἀνώγοιμι πτολεμιζέμεν υἱας Ἀχαιῶν
 νήστις ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην.
 πρὶν δ' οὐ πῶς ἂν ἐμοί γε φίλον κατὰ λαιμὸν ἰεῖη

193. *κούρητας*, *κούρους*, fighting-men. See on ix. 529, where the word occurs as a proper name.—*χθιζὸν*, *πρῆψν*, 'the other day,' viz. in Book ix., the scene of which was about three days earlier.

197. *Ἥελίῳ*. So in iii. 277, an appeal is made to the sun to be a witness to a compact made and ratified by the slaughter of a lamb.

198—214. Achilles is impatient for the fight, and prefers that food should be taken after he has avenged the death of Patroclus. A great banquet shall be prepared at eventide, when his vengeance has been sated. For himself, he will taste nothing till that is done. While his friend lies dead in his tent, his weeping companions around him, he can think of nothing but slaughter.

200. *ταῦτα πένεσθαι*, viz. to prepare a sacrifice and a feast. This, he says, you ought to do, and even more zealously, on some future occasion, when there has been some respite or cessation from fighting. Cf. inf. 205. 213. The old reading was

μετὰ παυσωλή. The compound substantive does not elsewhere occur.—*μέμος*, 'rage.' κατὰ τῶν πολέμων ὄργη, Schol. Ven. 2. "Animus tam concitatus ultionis cupidine et pugnandi amore," Heyne.

203. *οἱ μὲν*. Schol. Vict. ἵνα μὴ δοκῆ διὰ Πάτροκλον μόνον πολεμεῖν ἀλλὰ καὶ τοὺς λοιποὺς κοινωποιεῖ τὸν λόγον.—ὅτε, ἐπειδὴ. He refers Hector's success rather to the will of Zeus than to his own prowess.

205. *ὕμεῖς δέ*. But here you (Agamemnon and Ulysses) are urging us to take food.—*βρωτῶν*, like *ἐδητῶν*, ὄρχηστῶν, ὄτρυντῶν, a common Ionic termination. Cf. inf. 306.—*ἐγὼ γε*, emphatic, i. e. 'differently from you.'—*ἀκμήνους*, sup. 163.

208. The reading of some copies, *τεύξασθαι*, might fairly be preferred.—*τισαίμεθα*, more regularly *τισώμεθα*, seems influenced by the preceding optative *ἀνώγοιμι* ἂν.

209. *πρὶν δέ κ.τ.λ.* 'Till that is done, I will let neither food nor drink pass my

οὐ πόσις οὐδὲ βρῶσις, ἑταίρου τεθνηῶτος, 210
 ὅς μοι ἐνὶ κλισίῃ δεδαῦγμένος ὄξει χαλκῶ
 κείται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταίροι
 μύρονται. τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 "ὦ Ἀχιλεὺ Πηληῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 216
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείω νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτήτω κραδίη μύθοισιν ἐμοῖσιν. 220
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,

throat, while my friend lies dead.—*ίείη*, a very uncommon form of optative from *ίέναι*. Compare *έην* = *λοιμι* in xv. 82. We might conjecture *έγωγε φίλον κατὰ λαίμυρ ἰείην οὐ πόσιν κ.τ.λ.* Perhaps indeed the whole passage 209—214 is a late interpolation. The Schol. notices the emphasis on the pronoun; *εἰ καὶ ὕμιν, ἀλλ' οὐκ ἐμοί*.

212. *ἀνὰ πρόθυρον*, turned, or laid, in a direction as if to pass along or over the fore-court, i. e. space in front of the tent. Schol. Ven. 2, *ἐπὶ τὴν θύραν ὄρων, ὅ ἐστι, τετραμμένος ἐν αὐτῇ ἔχων τοὺς πόδας. οὗτω γὰρ τίθενται οἱ νεκροὶ διὰ τὸ ἐξερχομένους τοῦ ἀνθρωπίου βίου μηκέτι ἀναστρέφειν εἰς τοὺς οἴκους*. The custom is not, perhaps, elsewhere mentioned by Greek writers. But the similar Roman rite is referred to by Persius, iii. 105, 'in portam rigidos calces extendit.'

214. *φόνος καὶ αἷμα*. The innate ferocity, almost brutality, of Achilles, is here brought out. The gentleness, *ἐνηέη*, of his friend Patroclus forms a contrast with it, just as the prudence of Polydamas does to the rashness of Hector. "Achillem vero Hectoris potissimum caedem meditari consequens est," Spitzner.

215—237. Ulysses, in a cautious speech, pleads his own age and experience in support of his view. He trusts that Achilles will not oppose it. Men are soon tired of fighting and of slaying the foe, unless they have strength to pursue it. The dead will not be fitly lamented by starving the troops. If that is to be done,—

since deaths take place every day,—there will be no end to that kind of grief. No, let the dead be buried, with lamentations for the day only; but let the survivors take food that they may fight the better. And let them go at once, without waiting for any other order. Those who stay behind, expecting it, will do so to their cost. Rather let all take their meal together, and then go forth together against the enemy.

(This speech is difficult throughout; the language is ambiguous and enigmatical, and the connexion of the sentences by no means clear. Spitzner has an Excursus (xxx. vol. i. § 4) of fourteen pages upon it, part of which is devoted to the discussion of the accent in *ἀμητος*, 'harvest-time,' and *ἀμητὸς*, 'the corn-crop.' Doederlein remarks that the object of Ulysses is twofold; to show that the haste of Achilles is both baneful and useless.)

218. *προβαλοίμην*, lit. 'I would put myself much before you in respect of thought.'

220. *ἐπιτήτω, ἐπιμεινάτω, or ἐπιμείναι τλήτω*, let it bear with or abide by my proposals.

222. *καλάμην*. 'The brass (a double sense, between the sickle and the spear) strews on the ground plenty of straw, though the time for reaping it is very short,—when Zeus inclines his scale to the side of victory.' "Imagines detracta, haec fere loquentis erit mens; cito enim homines subit pugnae fastidium, in qua

ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πως ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;
 ἀλλὰ χρὴ τὸν μὲν καταθαπτέμεν ὅς κε θάνῃσιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας·
 ὄσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνηῆσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμῆς αἰεί,
 ἐσσάμενοι χροῖ χαλκὸν ἀτειρέα. μηδέ τις ἄλλῃν
 λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχαναάσθω·
 ἦδε γὰρ ὄτρυντὺς κακὸν ἔσσεται, ὅς κε λίπηται 235
 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἄθροοι ὄρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα."
 ἦ, καὶ Νέστορος υἱᾶς ὀπάσσατο κυδαλίμοιο

etsi plurimi ferro sternuntur, caedes tamen, Jove victoriam concedente, brevissima est; quia milites inedia enecti laborem perferre non possunt." Spitzner, Excurs. p. lxxxvii. 'Though we may slay many enemies at first in a very short time, should Zeus give us success, still the time will be but short, and we shall not be able to carry on the slaughter, unless we have first refreshed ourselves.' Schol. Ven. 2, ἐφ' ἧς ἂν μάχης τροπὴ γένηται ἐκ μικρᾶς συμβολῆς καὶ ὀλίγου ἀμήτου, κατὰ τὸν ὅμοιον τοῖς ἀναιροῦσι καὶ τὴν καλᾶμην πολλὴν ποιοῦσιν, εἰ μὴ τύχῃσι τὴν ἰσχὴν διὰ τῆς τροφῆς αὐταρκῆ παρασκευάσαντες. Heyne thinks the sense is, 'the mowing down of the enemy (ἄμητος) is scant, viz. to tired men, when Zeus causes the enemy to fly.'

225. γαστέρι, by stinting the food.—λίην γὰρ κ.τ.λ., a reason why it is not possible πενθῆσαι &c. 'So many fall every day, that we can hardly look for any spare time or respite from fighting, in order to take food.'—πόνοιο, τοῦ ἐν πολέμῳ ἔργου, Schol. Ven. 2. But it may mean, 'the hardship of fasting,' viz. if we have to fast for those who are dying off day by day. Heyne takes πόνος for πένθος.

229. ἐπ' ἡματι, 'for a day.' Cf. x. 48, ἀνδρ' ἕνα τοσσάδε μέμερ' ἐπ' ἡματι μητίσασθαι. Cicero, Tusc. Disp. iii. 27, § 65,

'Quid, quos res ipsa lugere prohibet? ut apud Homerum quotidianae neees interitusque multorum sedationem moerendi afferunt: apud quem dicitur,

Namque nimis multos, atque omni luce cadentes

Cernimus, ut nemo possit moerore vacare.

Quo magis est aequum tumulis mandare peremptos

Firmo animo, et luctum lacrimis finire diurnis.'

230. περὶ—λίπωνται, in the sense of περιγέωνται, as Aesch. Ag. 517, στρατὸν δέχεσθαι τὸν λελειμμένον δорός.

233—237. These lines read very like an addition. The word ὄτρυντὺς, though of the Ionic type and age of Herodotus and Antimachus of Colophon (Schol.), does not elsewhere occur in Homer. Schol. Viet. μή τις τῶν λαῶν τὴν ἐξ ἐτέρου ὄτρυντὸν ἐκδέχεσθω, ἀλλ' αὐτοκέλευστος ἐξίτω. But the order of the words requires us to construe λαῶν ὄτρυντὸν, 'exhortation given to the host.' "Cibo sumto, non alio novo expectato jussu, copiae continuo in pugnam exeunto," Heyne.—κακὸν, ἐκείνω τῷ περιμένοντι, id. If any man waits further orders to go forth to the fight, it will be to his cost.

238—265. Ulysses goes at once with

Φυλείδην τε Μέγητα Θόαντά τε Μηριόνην τε
 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
 βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον.
 ἐπτα μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
 καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 ἴστατο· Ταλθύβιος δὲ θεῶ ἑναλίγκιος αὐδήν 250
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχῶν
 εὐχέτο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι, κατὰ μοῖραν ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπε, ἰδὼν εἰς οὐρανὸν εὐρύν,
 "ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπάτος καὶ ἄριστος,

two companions to the tent of Agamemnon, to bring out the presents, and to conduct Briseis, the cause of all the strife. Agamemnon then, standing in the midst, makes a solemn oath over a sacrifice, that he is restoring the girl intact to the chief to whom he had first given her.

238. ὀπάσασατο, he took to himself as companions, ὀπαδὸς ἔλαβεν, Schol. Hesych. προσελάβετο. Cf. x. 238, τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοὶ εἴκων. "Se sequi jussit," Heyne, who refers to ii. 627. 638. 651, ix. 84, for the names of the heroes chosen.

242. ἅμα μῦθος κ.τ.λ. A variant of the phrase ἅμ' ἔπος τε καὶ ἔργον, 'no sooner said than done,' Hymn. Merc. 46.

245. γυναικας κ.τ.λ. See ix. 128. 131.

247. στήσας. Schol. Min. ἀριθμήσας ἢ διὰ ζυγοῦ στήσας.

249. ἐν μέσση ἀγορῇ. They are brought out and placed in the middle of the meeting for all to see, and afterwards, inf. 279, removed to the tent of Achilles.

252, 253. This distich occurred iii.

271, from which the present scene appears copied or repeated.

255. ἐπ' αὐτόφιν, ἐφ' ἑαυτῶν, 'by themselves.' So Doederlein, who well compares vii. 195, εὐχέσθε—σιγῇ ἐφ' ὑμείων, and Herod. ix. 17, ὁ Μαρδόνιος ἐκέλευσέ σφας ἐπ' ἑαυτῶν ἐν τῷ πεδίῳ ἕζεσθαι. The phrase however reads suspiciously like an affected archaism. Spitzner renders the phrase "interea, sive dum haec geruntur." Heyne, ἐπ' αὐτοῦ τοῦ χώρου.

256. κατὰ μοῖραν. The meaning here seems to be κατὰ πρεσβειαν or ἀξίωμα, quisque ordine suo. Others render it 'fitly,' 'as they ought to do,' with sober and proper behaviour on the solemn occasion.

258—260. Compare the almost identical passage, iii. 217 seqq. Mr. Gladstone ("Juventus," pp. 188, 189) dwells on such differences as he detects between the two accounts, with considerable minuteness. "We perceive" (he says) "from the first Invocation, either that the Earth and Sun stood to the Trojans

γῆ τε καὶ ἥελιος καὶ ἔρινύες, αἶ θ' ὑπὸ γαῖαν
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση, 260
 μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπενείκαι,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίησιν ἐμῆσιν.
 εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
 πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτηται ὁμόσσας."

ἦ, καὶ ἀπὸ στόμαχον κάπρον τάμε νηλέϊ χαλκῶ. 266
 τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
 ῥῖψ' ἐπιδιδήσας, βόσιν ἰχθύσιν αὐτὰρ Ἀχιλλεύς
 ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετηῦδα
 "Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεσσι δίδωσθα. 270
 οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν

as Zeus did to the Greeks, or that, when all were to be addressed, the Earth and Sun fell to the Trojans from some greater affinity to their creed. But when we come to an Invocation affecting the Greeks alone, in the Nineteenth Book, the Sun is less prominently named, and the purely ethical element is introduced in the Erinyes, avengers of perjury in the nether world." The Schol. Vict. records an ancient variant, *ὄ τ' ἐπὶ Πλούτωνος καὶ Περσεφόνης ὑπὸ γαῖαν κ.τ.λ.*

261. *ἐπενείκαι*. Perhaps *ἐπένεγκα* or *ἐπένεικα*, as in xv. 41, for the *ἐγὼ* can only be explained with the infinitive, as Doederlein remarks, by supposing *ἴστω Ζεὺς* a synonym of *ὄμνυμι*. 'I swear I have not laid a hand on Briseis, either taking her as a concubine or for any other purpose,' e. g. as a slave or handmaid to work wool or embroidery. The *μὲν* represents *μῆν*, as in the formula *ὄμνυμι ἦ μῆν &c.* The construction of the negatives is very remarkable; *ὄμνυμι μὴ ἐπενείκαι χεῖρα, οὔτε κ.τ.λ.*, where we should expect *μήτε*. Not less suspicious is *ἀπροτίμαστος* in the next verse, i. e. *ἀπρόσματος*, from *προσμάσσεσθαι*, to be in close contact with, like *χρῆζεσθαι*. It was cited by the late writer Euphorion (ap. Schol.) as from 'Homer.' The form of the compound, however, seems any thing rather than archaic. Possibly this distich is interpolated. As for *κεχρημένος*, it seems simplest to supply *αὐτῆ*, and to take *εὐνῆς πρόφασιν* with the Schol. for *κοίτης χάρις*, though he limits it to *τοῦ στρώσαι*. Doederlein strangely

construes *κεχρημένος εὐνῆς*, *quanquam desiderio flagrans*, and *πρόφασιν propter*, which is simply unintelligible. Nor is Heyne much better, *εὐνῆς κεχρημένος διὰ πρόφασιν, expeuens ejus amplexus ulla de caussa*. He prefers however to construe *κεχρημένος αὐτῆ*.

265. *σφε*, probably the accusative, as in *ἀλιτεῖν* or *ἀλιτέσθαι θεοῦς*, Hes. Opp. 330, Scut. 80. For the use of *σφε* in the plural see xi. 111. It there appears to be the dual: according to Buttmann, Lexil. in v., here only in Homer it is plural. Doederlein takes it for *σφι*, comparing Od. iv. 807, *οὐ γάρ τι θεοῖς ἀλιτήμενός ἐστιν*.

266—275. After the oath has been solemnly uttered, the victim is slain, but not for the purpose of a feast. As belonging to the gods *ὑπὸ γαῖαν*, it was cast into the sea, or perhaps, like the Jewish scape-goat, and the *λύματα* in i. 314, the creature was regarded as defiled by having contracted a moral guilt and uncleanness. See on iii. 310. Achilles then stands up, and exonerates Agamemnon at least from a chief share of the fault, by attributing the quarrel to the dispensations of Zeus, which, in fact, is Agamemnon's own doctrine of the *ἄτη*.

271. *οὐκ ἂν δὴ κ.τ.λ.* 'Never would *Atrides* so thoroughly have roused my mind within my breast, nor indeed would he have taken away the girl at all, troublesome that he is! against my wish, but that Zeus desired that death should come to many Achaeans.' The Schol. Vict. connects *ἀμήχανος* with *Ζεὺς* following; but,

Ἄτρεΐδης ὤρινε διαμπερές, οὐδέ κε κούρην
 ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεῦς
 ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 νῦν δ' ἔρχεσθ' ἐπὶ δελῖπνον, ἵνα ξυνάγωμεν Ἄρηα." 275

ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρῆν.
 οἱ μὲν ἄρα σκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
 βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας,
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαοί. 281

Βρισηῖς δ' ἄρ' ἔπειτ', ἰκέλη χρυσῆν Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαῖγμένον ὄξει χαλκῶ,
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσιν
 " Πάτροκλέ μοι δειλῇ πλείστου κεχαρισμένε θυμῶ,

like *σχέτλιος*, it is well enough used of any person or thing that is difficult to deal with.

275. This verse occurred ii. 381, and the next distich is read in *Od.* ii. 257, as Spitzner points out.

276—281. The business is concluded, the assembly dismissed, and the gifts, including women and horses, are conveyed by the Myrmidons to the ship and tent of Achilles.

276. *αἰψηρῆν*, quickly convened, *subitum concilium*. Doederlein compares *θοῖον δαῖτα*, 'an extempore feast,' *Od.* viii. 38.

281. *ἀγέλην*. Schol. Ven. 2, *οὐ φορβάδων ἵππων ἀλλὰ πολεμιστηρίων, ὧν τοὺς ἠνιόχους ἀνείδεν*.

282 seqq. The lament of Briseis for the death of Patroclus, and the charming trait of his gentleness and kindness to an unfortunate captive, are sufficiently touching. The resemblance of this passage to the lament of Andromache in vi. 407, and again in xxii. 477 seqq., tends to throw some doubt on its genuine antiquity, especially as it is clear from Propertius, ii. 9. 9, that another account existed of the grief of Briseis for the death of Achilles, 'At non exanimem moerens Briseis Achillem Candida vesana verberat ora manu, Foedavitque comas, et tanti corpus Achilli Maximaque in parva sustulit ossa manu.' It may be observed

that *ἰκέλη* in 282 does not take the *F.* If passages so fine were really known to the ancients, their total silence about them is extremely perplexing, while the most trivial and common-place details of the *Troica* were repeated by the tragic writers till they were almost hackneyed. —It is to be observed that Briseis does not know of Patroclus' death till she is brought to Achilles' tent. Hence the suddenness of her paroxysm of grief.

287—300. 'Patroclus! the best and kindest friend left me on earth, so art thou gone, whom so lately I left alive in the tent of my lord. O the weight of this new woe! My noble spouse I saw slain in fighting for his city, and my three brothers. You it was who, when Achilles had killed my husband and sacked my city, bade me not weep, for that I should e'en be the lady-wife of the great chieftain. Ever kind wert thou; so with bitter tears do I bewail thy fall.'

287. *Πάτροκλέ μοι*. This idiom, by which the ethical dative is added to a name in address, is fully illustrated by Stallbaum on Plat. *Phileb.* p. 54, B.—*κλισίῃθεν*, cf. i. 346, where Patroclus himself takes Briseis out of the tent of Achilles and consigns her to Agamemnon's heralds. This therefore may fairly be cited as one of the unities of the *Iliad*.

ζῶν μὲν σε ἔλειπον ἐγὼ κλισίηθεν ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ ἀνιοῦσ', ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
 ἄνδρα μὲν, ᾧ ἔδοσαν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῶ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκύς Ἀχιλλεύς
 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος, 296
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσειν, ἄξιεν τ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 τῷ σ' ἄμοτον κλαίω τεθνηῶτα, μείλιχον αἰεί." 300
 ὧς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο

290. *δέχεται* seems not so much used intransitively (Doederlein) as indefinitely, for *διάδοχόν μοι γίγνεται*. Cf. Soph. Trach. 29, *νῆς γὰρ εἰσάγει καὶ νῆς ἀπαθεῖ διαδεδεγμένη πόνον*.

294. *κηδείους*, 'my own dear brothers,' Schol. Ven. 2, *προσφιλεῖς, πεφροντισμένους μοι*. There is no need, as Spitzner observes, to read *κηδείους θ'*, 'and my other relations,' with the Townley MS. — *τρεῖς κασιγνήτους*, cf. Ovid, Heroid. iii. 47, 'Vidi ego consortes pariter generisque necisque Tres cecidisse; tribus, quae mihi, mater erat.'

295. *οὐδὲ μὲν*, i. e. *οὐδὲ μὴν εἶας με κ.τ.λ.*, you begged me not to give way to tears.

296. *Μύνητος*. Mynes was king of Lyrnessus, ii. 689—692, and the father of Briseis.

298. *ἔφασκες θήσειν*. You told me you would make me, not the concubine, but the lawful or lady-wife of Achilles, i. e. you would persuade him to marry me. We see therefore that Briseis is represented as a widow. For *κουριδίη* see i. 114. Herod. v. 18.—*δαίσειν*, 'that you would give a marriage-feast.' From *δαίειν*, 'to divide;' Doederlein says, "praegnantior pro *δαίσειν* δῶδας ἐπὶ γάμφι." Cf. Od. iv. 3, *τὸν δ' εὐρον δαίνοντα γάμον πολλοῖσιν ἔτησιν*."

301—308. The other captives (sup. 280) join in the wail over Patroclus, though in fact their hearts were heavy with their own woes. Achilles himself resists all solicitations to take food; he declares that he will continue his fast till the sun has set.

302. The genuineness of this verse might be doubted, as *ἕκαστος* usually takes the digamma. (Cf. inf. 332. 339.) Col. Mure however (Hist. Lit. vol. ii. p. 35) contends that it is a fine stroke of poetry, and one which represents a foible of human nature, to mix with our sympathy for others something of the selfish from a recollection of our own griefs. Cf. inf. 339.—*πρόφασιν*, in pretence, or as an excuse for their own woes. "Causa oblata luctus de morte Patrocli, simul sua ipsorum mala in memoriam revocando," Heyne. In fact, the lamentation of women was a custom, and a universal eastern custom, both privately and professionally. The verse seems to have been added by some one who did not see why (as the Schol. says) they should weep for a man whose kindness they had never experienced. Heyne also thinks it spurious.

303. *αὐτὸν δ' ἀμφὶ*, viz. Ἀχιλλέα. "Haec cum vers. 288 proxime cohaerent," Spitzner.

λισσόμενοι δειπνήσαι· ὁ δ' ἠρνεῖτο στεναχίζων.

“ λίσσομαι, εἴ τις ἐμοί γε φίλων ἐπιπιείθῃ ἑταίρων, 305

μή με πρὶν σίτοιο κελεύετε μηδὲ ποτήτος

ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει.

δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης.”

ὣς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,

δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310

Νέστωρ Ἴδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,

τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ

τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.

μνησάμενος δ' ἀδινῶς ἀνεείκατο, φώνησέν τε

“ ἦ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων, 316

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας

αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοί

Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.

νῦν δὲ σὺ μὲν κείσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ

ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320

σῆ ποθῆ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,

οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,

ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυν εἶβει

χῆται τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ

εἶνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω· 325

307. ἄσασθαι, κορέσασθαι.—ἐς ἥλιον, cf. sup. 207—209.

309—337. Achilles dismisses all the chiefs but the Atridae and two or three private friends, who vainly try to console and amuse him. He bethinks himself of the many meals his friend so carefully served up to him in all the hurry of the camp, and says that he has now no heart for the repast. Even the death of his aged sire in Phthia would not have afflicted him more, or that of his son Neoptolemus at Seyros. His hope had ever been, that if his own death must take place at Troy, Patroclus might yet return to Phthia and bring thither Neoptolemus to take possession of his father's goods; for Peleus he supposes to be either dead or in extreme old age.

312. οὐδὲ τι, nec tamen &c. He refused to be comforted till he had again entered, as it were, into the very jaws of

the fight. That was his χάσμα, as vengeance was the only food he desired.

314. ἀνεείκατο. Schol. Ven. 2, κάτωθεν τὴν φωνὴν ἀθρόαν ἐκ βάθους ἀνήνεγκεν. Spitzner remarks that this is a word of the Herodotean and Alexandrine dialect, Her. i. 86. Apoll. Rhod. i. 463; iv. 17-18.

320. ἄκμηνον, sup. 207. This seems precisely like our idiom, ‘I have no heart for food.’—σῆ ποθῆ, through my regret for you as the server of my meals.—ἐνδον ἐόντων, cum in penu suppetant, Heyne.

322. οὐδ' εἴ κεν. The κεν properly belongs to the preceding πάθοιμι.—τοῦ πατρὸς, the Attic use of the article. Heyne conjectured που.

324. χῆται κ.τ.λ. See vi. 463.—ὁ δὲ, ἀλλ' ὅδε, ‘but here am I in a strange people fighting with the Trojans for that odious Helen.’

ἤε τὸν ὃς Σκύρω μοι ἔνι τρέφεται φίλος υἱός·
 [εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.]
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπειν
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι, 330
 ὡς ἂν μοι τὸν παῖδα θοῆ ἐνὶ νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτῆσιν ἐμὴν δμῶάς τε καὶ ὑπερεφές μέγα δῶμα.
 ἤδη γὰρ Πηληϊά γ' οἴομαι ἦ κατὰ πάμπαν
 τεθνάμεν, ἣ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι 335
 γῆραι τε στρυγερῶ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."

ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
 μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 "τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.
 ἦ ἴνυ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
 κείνος ὃ γε προπάροιθε νεῶν ὀρθοκραϊράων
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηρος καὶ ἄπαστος.

326. ἤε τόν. As πυθέσθαι governs either a genitive or an accusative, the latter is here used in place of the former in 322. Or we may supply ἀποφθίσεσθαι. — ἐν Σκύρω, the island of Scyros, whence Neoptolemus is contemptuously termed νησιώτης in Eur. Andr. 14. The story alluded to (if not directly taken from) was expanded in the 'Cyclics,' where the education of Achilles at the court of Lycomedes, and the birth of a son to him, were given in detail. Compare Od. xi. 506 seqq.

332. ἐξαγάγοις, might bring him out to Phthia; whether before or after his father's death, is left uncertain. The γὰρ in the next verse gives the reason for the voyage: 'I hoped to have my son instructed by Patroclus in family affairs, for Peleus is too old to attend to them.'

335. ἀκάχησθαι, thus accented, is the epic aorist, whence ἀκαχήμενος. The perfect passive would have been ἀκα-

χῆσθαι.

336. ἐμὴν, i. e. ἐμοῦ, 'sad news about me.'—ὅτε, for ὅταν, denoting a pending event, and *exegetic* of ποτιδέγμενον.

338—348. As before (301) the women over Patroclus, so now the elders weep with Achilles, and (as before too) with not wholly unselfish feelings. Zeus pities their grief, and charges Athene with neglect of her champion. He asks her to support him during his fast by instilling nectar and ambrosia into his breast.

342. δὴ πάμπαν, 'surely you have altogether lost sight of a brave hero.' Schol. Ven. κεχάρισαι. ἔηος δὲ, τοῦ ἀγαθοῦ.—Ζηνόδοτος γράφει ἐοῖο. There is usually this variant, the compilers confusing ἦνς and ἔδς, the personal pronoun.

343. μέμβλεται, for μεμέλεται or μεμέληται. See iv. 11.—κείνος ὃ γε, 'yonder he is sitting in front of the high-prowed galleys.' See on iii. 391, κείνος ὃ γ' ἐν θαλάμῳ κ.τ.λ. He is here pointed out as an object of compassion.

ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινήν
στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται."

ὧς εἰπὼν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην
ἣ δ' ἄρπη εἰκυῖα ταυπτέρυγι λιγυφώνῳ 350
οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
αὐτίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλλῆι
νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινήν
στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἴκοιτο,
αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
ῥέχτο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
ὡς δ' ὅτε ταρφεῖαι νιφάδες Διὸς ἐκποτέονται,
ψυχραί, ὑπὸ ρίπῆς αἰθρηγενέος Βορέας,
ὧς τότε ταρφεῖαι κόρυθες λαμπρὸν γανώσσαι 360
νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι
θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
αἴγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθὼν
χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὄρνωτο ποσσῖν
ἀνδρῶν. ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
[τοῦ καὶ ὀδόντων μὲν καναχῆ πέλε, τῷ δέ οἱ ὄσσε 365
λαμπέσθην ὡς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ

348. *στάξον*. See sup. 38.

349—403. In a very fine and graphic passage a description of the divine armour of Achilles is given. It is only by a close comparison of such details with the paintings on Greek vases that conclusions can be drawn as to the age of our Homeric texts (see Preface, § 4).—Athena, thus urged by Zeus, darts from heaven to prepare Achilles to sustain the fight. The helmets of the men gleam thick and bright as snow-flakes. Achilles puts on greaves, breastplate, crested helmet, and takes sword and shield and lance. The armour feels light upon him, and even seems to upbear him like wings. Lastly, he yokes the horses to the car, and ascends it with his charioteer Automedon.

350. *ἄρπη*, a falcon or osprey.—*ἐκκατέπαλτο*, from ἄλλασθαι,—the epic aorist with the three prepositions signifying 'from out down to.' The dactylic verse implies the ease and rapidity of the motion.

356. *ἐχέοντο*, the men kept pouring in

a stream that reached far away from the ships.

358. This verse occurred xv. 171.—*γανώσσαι*, bright, glittering; cf. xiii. 265. The *pouring out* of thick and bright objects in close and rapid succession, is the point of the comparison. Doederlein explains *ἐκφορέοντο* 'were worn on the heads of the warriors as they came forth.' Spitzner renders it "e navibus processerunt," and so Heyne, "prodibant, egrediebantur, ut arma dicta sint pro armatis."

361. *κραταιγύαλοι*, 'with strong bent plates,' or casings, occurs only here. See on xv. 530.

361. *ἐν μέσοισι*. A fine picture is presented by Achilles donning his divine armour in the sight of all. Those who regard the remote origin of the Iliad as a "solar epic," dwell much on the comparison with the *αἴγλη* and the *σέλας*, 362. 374. This notion of a supernatural light from helm and shield occurred v. 4. For the following lines see iii. 330 seqq.

366. *ἐν δέ οἱ κ.τ.λ.* 'But (all radiant

δύν' ἄχος ἄτλητον· ὃ δ' ἄρα Τρωσὶν μενεαίνων
 δύσето δῶρα θεοῦ, τά οἱ Ἕφαιστος κάμε τεύχων.]
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἶλετο, τοῦ δ' ἀπάνευθε σέλας γέενε' ἦυτε μήνης.
 ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
 σταθμῶ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὡς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰείρας 380
 κρατὶ θέτο βριαρῆν· ἧ δ' ἀστήρ ὡς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσειαι, ἅς Ἕφαιστος ἶη λόφον ἀμφὶ θαμείας.
 πειρήθη δὲ εὖ αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 τῷ δ' εὖτε πτερὰ γίγνεται, αἶριε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώιον ἐσπάσατ' ἔγχος

as he was to behold) deep in his heart sank a grief that he could no longer endure; and so it was in anger against the Trojans that he donned the gifts of the goddess.' But the four verses in brackets were justly rejected by the Alexandrine critics.

376. τὸ δὲ καίεται. A fire lighted by night in a cattle-station on the hills is seen by mariners as they are being carried out to sea. The general sense is as Doederlein gives it, "Tam longe scutum lucebat quam ignis conspicitur tempestate abreptis."

380. τρυφάλειαν. The helmet therefore, as the Schol. Ven. remarks, was put on last of all.

382, 383. The same distich (nearly) occurs inf. xxii. 315, 316, where ἔθειραι takes the *F*.

385. ἐφαρμόσσειε, 'whether they fitted him.' This seems the natural sense, and is defended by xvii. 210, Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ. But Doederlein, compar-

ing Hes. Opp. 76, πάντα δὲ οἱ χροῖ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη, contends that the sense is, "num recte ipse sibi adaptavisset arma, nec strictius justo nec laxius ligando."—ἐντρέχοι, in allusion to his glancing limbs would run with greaves on (or under the weight of) the armour and shield, like the ὀπλιτοδρόμοι at the Olympian contests).

386. γίγνεται, viz. τὰ ὅπλα. They felt not only not heavy, but even buoyant upon him. Plat. Phaedr. p. 246, D, πέφυκεν ἢ πτεροῦ δύναμις τὸ ἐμβριθὲς ἕγειν ἂνω μετεωρίζουσα. "Xenophon is supposed to have had his eye upon this passage in Cyrop. ii. 3. 14, ὥστε νῦν ἐμοὶ δοκεῖν τὸ τῶν ὅπλων φόρημα πτεροῖς μᾶλλον εἰκέναι ἢ φορτίῳ. Compare Memorab. iii. 10. 13." Trollope (from Heyne).—εὖτε, only here and in iii. 10, seems to stand for ἦυτε.

387. Hesych. σύριγγ'· δορατοθήκη, the spear-case, perhaps the δόρατος ἔλυτρον

βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλω πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοῦς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τεῖναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὃ δὲ μάλιστα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο.
 “Ἐάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 ἄλλως δὴ φράζεσθε σαωσέμεν ἠνιοχῆα
 ἀψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῶμεν πολέμοιο,
 μῆδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεληνῶτα.”
 τὸν δ' ἄρ' ὑπὸ ζυγόφιν προσέφη πόδας αἰόλος ἵππος

of Ar. Ach. 1120, or possibly, a hollow socket in which it was placed so as to stand upright. The word does not seem to be elsewhere used in this sense.

388—393. Repeated or partly adapted from xvi. 141—145.

393. λέπαδνα, the strap round the neck, fastening the ζεύγλη, or curved neck-piece of the yoke. It is often represented on Greek vases.—ἔσαν, from ἔννυμι, ‘they put on.’ But the usual *ε* is wanting.

394. ὀπίσσω, viz. to the ἄντυξ, the handle or loop at the rear of the car.

396. Doederlein, perhaps rightly, construes χειρὶ ἀραρυῖαν, as in iii. 338, ἔγχος ὃ οἱ παλάμῃφιν ἀρήρει. For μάλιστα see xxiii. 510.

397. ὅπιθεν, viz. as παραβάτης, or fighting-man.

398. ἠλέκτωρ, an epithet or attribute of the sun, perhaps as ἐλεκτήτωρ (*Neiv Cratylus*, § 116), perhaps from his golden colour, ἠλεκτρον, or perhaps as ἀλέκτωρ, the cock being sacred to the sun with most ancient nations, as it is to this day with the Chinese. See Aesch. Suppl. 212, 213. It is likely that the second meaning was assimilated to or confused with the third, and that the idea conveyed by the phrase was ‘the bright-

plumed bird that walketh aloft.’ The word occurs also in vi. 513, in a nearly identical verse.—Ὑπερίων, cf. viii. 480.

400. Ποδάργης. See xvi. 150. 866. Stesichorus, frag. 1, Bergk, Ἑρμείας Φλόγεον μὲν ἔδωκε καὶ Ἀρπαγον, ὡκέα τέκνα Ποδάργης.

401. ἄλλως, Schol. Ven. 2, μὴ ὡς ἐπὶ Πατρόκλω. ‘Mind now in another way to bring back safe your charioteer to the host of the Danaï, so soon as we have been sated with war, and leave him not dead on the field, as ye did Patroclus.’—σαωσέμεν, the epic aorist.—For the difficult word ἐῶμεν (an archaism, perhaps, like ἐάθη, adopted from earlier epics without a full comprehension of its origin or meaning) see Buttman, Lexil. p. 27; Spitzner, Excurs. xxxi., who thinks, with Heyne, a verb ἔω = ἄω may have existed; while Buttman and Doederlein refer it to ἴημι, in the sense of μεθίναί, ‘to be remiss in, to give up, fighting.’ It is difficult to believe that the simple verb could, in such a case, take the force of a compound. Perhaps, as λέως for λαός &c., φαομεν, φεομεν, may be regarded as a metathesis for ἀφωμεν. Compare ἔμεναι, xxi. 70, for ἀφῆμεναι.

401—417. The strange episode of the talking horse concludes the book. To

Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἴκανεν.
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη.
 “καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄμβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἦμαρ ὀλέθριον. οὐδέ τοι ἡμεῖς
 αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἠύκομος τέκε Δητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.
 νῶι δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 [ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι ἀλλὰ σοὶ αὐτῶ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.]
 ὧς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδῆν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεὺς

compare ‘Balaam’s ass’ in Scripture and the vocal ox in Livy xxiv. 10, ‘bovem in Sicilia locutum,’ is obvious enough. See Mr. Gladstone, “Studies,” iii. p. 413. Heyne regards the whole passage as the work of a late rhapsodist. The point of it appears to be, to show the chivalrous bravery of a hero, who would rush into the fight to avenge his friend’s death, though warned at the time by a portent that he would certainly be slain. Cf. 423. It may be added, that the weeping of the same horses for the death of Patroclus, xvii. 426, seems but a variety of the story. In the Homeric picture-gallery we ever and anon come upon a *replica* of a composition we have already seen and admired. In this case, the animal was not only vocal, but prophetic. He addresses his master by name, and tells him not to blame his faithful steed, but destiny inevitable, and the might of Apollo, for the death of Patroclus. If speed would save Achilles, the car should speed along like the wind; but it is ordained that he should die, and by the hand of a mortal man, directed however by a god (Paris by Apollo).

404. αἰόλος, which would suit a dappled or piebald horse, is hardly a fit epithet of a bay (Ξάνθος), if we understand the word of colour. It may mean ‘lithe,’ ‘nimble.’ See on iii. 185. Heyne explains it here by ταχύς.

405. ἤμυσε, drooped, hung down his head. Compare viii. 308; xvii. 437.

406. ζεύγλης κ.τ.λ. This phrase occurred xvii. 440.

407. αὐδήεντα. Not merely ‘vocal,’ as the Schol. Ven. 2 observes, but ‘speaking with human voice.’ He compares Od. x. 136, Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα. The Alexandrine critics rejected this verse, as inconsistent with 418, where the Erinyes, not Hera, seem the authors of the prodigy. Spitzner replies, “Junonis et Furiarum mentio sibi minus adversabuntur, si dea illa equum fecerit loquentem, Furiae autem, ne quid nimis indicaretur, prohibuisse existimentur.”

416, 417. This distich also was rejected by the critics of old, but has retained its place in most modern editions. They objected to φασίν, as if a horse could know the opinions and conversation of men.

418. ἐρινύες. They act either as goddesses presiding over the vengeance about to be taken, or, like Hecate, as infernal powers: πάντα γὰρ τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἐρινύων γίνεσθαι, Schol. Ven. It was an ingenious device of the poet, to leave Achilles and his hearers only half informed of the hero’s fate. Something of mystery always enhances interest; and we need not seek too curiously, with Heyne, to devise a reason for the action of the goddesses.

“Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε χρή. 420
 εἶ νυ τὸ οἶδα καὶ αὐτὸς ὃ μοι μόρος ἐνθάδ’ ὀλέσθαι,
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπησ
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”
 ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

421. εἶ νύ τι φοῖδα, Bentley. *Vulgo* them till they are tired of war.’ See xiii.
 τοι οἶδα.—καὶ αὐτὸς, viz. because he had 315.

been forewarned by his mother.

424. ἔχε, ἤλαυνε, as frequently. So

423. ἄδην ἐλάσαι, ‘before I have chased xxiii. 423.

ΙΛΙΑΔΟΣ

γ.

ὣς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο.
Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμπιο πολυπτύχου· ἧ δ' ἄρα πάντη 5
φοιτήσασ' ἐκέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὔν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῦ,

The ancient title of this book was *θεομαχία*, because it recounts the active interference of the gods once more (see viii. 10, xiii. 8) in favour of the contending parties. By this device the prowess of Achilles, which would have proved at once irresistible, is tempered and restrained by superior powers, and some of the leading Trojan chiefs who oppose him, as Aeneas and Hector, are rescued from immediate destruction,—a poetic device by which the final catastrophe, the death of Hector, is suspended and postponed. On the whole, this book is remarkable for passages, words, and phrases differing from the ordinary style. The latter part of it is largely made up of verses repeated from preceding books; and in the opinion of the present editor, it has further been tampered with to some extent by later rhapsodists or *διασκευασταί*.

1—18. While the Greeks and the Trojans are preparing to renew the fight, Zeus summons a council of the gods in Olympus, to which all are invited, including even the nymphs and the river-gods (since even the Xanthus was destined to take part in the coming fray). Poseidon takes his seat among the rest, and inquires of Zeus the reason of the summons.

2. *ἀκόρητοι*, a variant recorded by the Schol. Ven., and found in several copies, reads rather more naturally, but is rejected by the modern critics.

3. *θρωσμῶ*, x. 160, a rising ground still visible, according to Sir W. Gell, near the ford of the Scamander.

4. *Θέμιστα*. This goddess somewhat rarely appears in Homer, xv. 87, Od. ii. 69, where she is said *ἀνδρῶν ἀγορὰς λύνει ἢ δὲ καθίζειν*. Pind. Isth. vii. 31, *εἶπεν εὐβουλος ἐν μέσοισι Θέμις κ.τ.λ.* Her office differs only from that of Iris, that it is special, and confined to the convening of councils, in which matters of justice are discussed. It is to this scene, apparently, that Plato objects, Resp. ii. 379 fin., *οὐκ ἐπαινεσόμεθα—θεῶν ἔριν τε καὶ κρίσιν διὰ Θέμιδος τε καὶ Διός*.

5. *κρατὸς ἀπὸ κ.τ.λ.* If this referred to *καλέσσαι*, to issue summons from the top of Olympus, Themis would hardly be said *πάντη φοιτᾶν*. It seems therefore better to take it with *κέλευσε*, in the preceding verse. Some, according to the Schol. Ven., referred it to the *ἐκέλευσε* next following, removing the stop after *πολυπτύχου*.

7. *νόσφ' Ὀκεανοῦ*. The Oceanus was hardly a true river, but a great circumambient stream. Were that to cease, or be absent from its place, the whole

οὐτ' ἄρα νυμφάων, αἶ τ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10

ἔσσηται αἰθούσῃσιν ἐνίζανον, ἅς Διὶ πατρὶ
Ἥφαιστος ποίησε ἰδυίῃσιν πραπίδεσσιν.

ὧς οἱ μὲν Διὸς ἔνδον ἀγγεράτ'· οὐδ' ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
ἶξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν. 15

“τίπτ' αὐτ' ἀργικέραυνε θεοὺς ἀγορήνδε κάλεισσας ;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις ;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδθεν.”

τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
“ἔγνωσ εἰνοσίγαιε ἐμὴν ἐν στήθεσι βουλήν, 20
ὧν ἕνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.

ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμιοι
ἦμενος, ἐνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι

mundane system would be disturbed. On the same principle, in enumerating the procession of the twelve great gods, Plato says that Vesta alone remains at home, viz. as the centre of the universe, Phaedr. p. 247, A. See Mr. Gladstone, “Studies,” ii. p. 273. It is clear that the part taken by the Xanthus in the next book accounts for the presence of the rivers in council; and as fountains, marshes, and glades are associated with these, so also the presiding nymphs of each are included.

9. *πίσσα*, connected with *πίνω*, occurs Od. vi. 124, where this verse is repeated; *πισῆες*, inhabitants of marshes, Theocr. xxv. 201.

11. The common reading is *ἐφίζανον*, “*assederunt potius quam in sedilibus consederunt*,” Spitzner, who, with Doederlein, compares *δείπνω ἐφίζανέτην* in x. 578. — *αἰθούσαις*, perhaps ‘on sunny seats,’ in the primary sense; then, from their proper position in the front portico, any seats placed against a wall, like the stone *sedilia* in the chapter-house of a cathedral. But there is much obscurity in the meaning here. The Schol. Ven. appears to say, that if ‘seats’ proper had been meant, the poet would have said *ἐνίζανον* or *ἐνιδρανον*. Bekker (ed. 2) accordingly prefers *ἐνίζα-*

νον, which is also adopted by Heyne. See on vi. 243. Doederlein says, “*caelites dii ἐν δώματι, caetera numina ἐν προδῶμῳ congregabantur*.” But the notion seems to be that of a meeting in a large hall, where the speakers rise in the presence of all.

14. *οὐ νηκούστησε*. Schol. Ven. *τοῦτο εἶρηκε διὰ τὴν γεγονυῖαν αὐτῷ μικρῷ πρόσθεν πρὸς τὸν Δία φιλονεκίαν*.

18. *ἄγχιστα δέδθεν*, “*proxime instat*,” Heyne. Doederlein supplies *ἔντων*, “*horum qui proxime ad nos pertinent bellum*.” Perhaps we may render the verse, ‘for between them now the fight rages in a way closely concerning us.’ — *δέδθεν*, see ii. 93.

19—30. Zeus replies that his apprehensions are correct; he is anxious about the contending parties; he will not himself however interfere, but permits all the gods to join and aid which side he may please. If Achilles fights alone, there is no hope left for the Trojans.

21. *ὧν ἕνεκα*, ‘for whose sake.’ He means, principally perhaps, the Trojans. — *ὀλλύμενοί περ*, ‘now at least that they are being slain,’ viz. though hitherto I have shown no marked favour to them.

22. *πτυχι*, lit. a ‘fold’ or ‘double’ of the mountain, seems here used in the sense of *πρῶν* or *σκοπιὰ* rather than for a concave valley or recess.

ἔρχεσθ' ὄφρ' ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀχαιοῦς,
 ἀμφοτέροισι δ' ἀρήγεθ' ὅπη νόος ἐστὶ ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.

καὶ δέ τέ μιν καὶ πρόσθεν ὑπότρομέεσκον ὄρωντες·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χάεται αἰνῶς,
 δεῖδω μὴ καὶ τείχος ὑπὲρ μόρον ἐξάλαπάξῃ." 30

ὧς ἔφατο Κρονίδης, πόλεμον δ' ἀλίαστον ἔγειρεν.
 βὰν δ' ἴεναι πολεμόνδε θεοί, δίχα θυμὸν ἔχοντες,
 Ἥρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
 ἠδὲ Ποσειδάων γαιήοχος ἠδ' ἐριούνης
 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέεασται. 35

Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων,
 χωλεύων, ὑπὸ δὲ κνήμαι ῥῶοντο ἀραιαί·
 ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῶ
 Φοῖβος ἀκερσεκόμης ἠδ' Ἄρτεμις ἰοχέαιρα
 Δητῶ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη. 40

εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τόφρα δ' Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστου,

26. οἶος, without some overruling authority or superior control, viz. to thwart or moderate his fury. It is to be observed that the intention of Zeus to do honour to Achilles, in accordance with his promise to Thetis, is here made subordinate to the declaration of the prophecy uttered by Apollo, that Troy was not destined to be captured by Achilles. See Pind. Ol. viii. 40 seqq.—μαχεῖται, an Attic future. See ii. 366.
 51. ἔξουσι, ἀνθέξουσι, Schol. Vict. Cf. xiii. Ἀχαιοί.

28. καὶ δέ τε, καὶ δὴ τοι.

30. ὑπὲρ μόρον, as ὑπὲρ αἴσαν, vi. 487, ὑπέρμορα ii. 155, which appears to have been formed on the supposition that ὑπέρμορον was a neuter adjective, as ὁ παράλογος is a noun used by the Attics, from παρὰ λόγον.

31—40. The gods depart to the war, joining each his own side in the contest, —Hera, Athene, Poseidon, Hermes, and

Hephaestus, with the Greeks; Ares, Apollo, Artemis, and Latona, the Scamander (Xanthus) and Aphrodite, with the Trojans.

33. μετ' ἀγῶνα νεῶν, to join the assemblage at the Grecian fleet.

35. ἐπὶ, "insuper, h. e. qui praeter vires divinas, cum Junone Neptuno communes, etiam vafritia praeditus est." Doederlein.

36. βλεμεαίνων, looking fierce. Cf. viii. 337.

37. This verse occurred xviii. 411.

41—53. The Greeks are at first delighted at the reappearance of Achilles, while the Trojans are equally depressed. But when the gods rejoin the fight, and the war-cry is raised by them on each side, the contest is renewed with the same fury as before.

42. ἐκύδανον (imperfect of κυδάνω, xiv. 73) is here used intransitively, 'boasted,' 'prided themselves.' The next verse is repeated from xviii. 248, xix. 46.

δειδιότας ὄθ' ὀρώντο ποδώκεα Πηλεΐωνα 45
 τεύχεσι λαμπόμενον, βροτολοιγῶ ἴσον Ἴαρη.
 αὐτὰρ ἐπεὶ μεθ' ὄμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
 ᾧρτο δ' Ἔρις κρατερὴ λαοσσόος, αὔε δ' Ἀθήνη,
 σταῶσ' ὅτ' ἐμὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει. 50
 αὔε δ' Ἴαρης ἐτέρωθεν, ἐρεμνῆ λαίλαπι ἴσος,
 ὄξ' ἐκ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
 ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύναντες
 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ρήγνυντο βαρεΐαν. 55
 δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
 γαίαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.
 πάντες δὲ σείοντο πόδες πολυπίδακος Ἴδης
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδεισεν δ' ὑπένερθε ἄναξ ἐνέρον Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλλο καὶ ἴαχε, μὴ οἱ ὑπερθεῖν

48. The δὲ here marks the apodosis. —λαοσσός, see xiii. 128.—αὔε, 'shouted,' *ibid.* 477, αὔε δ' ἑταίρους. The next two verses Doederlein marks as parenthetical. The construction of αὔε and αὔτει without a copulative is irregular: it should rather have been αὐτοῖσα. Possibly σταῶσ' ἢ μὲν was the older reading, and ver. 50 was interpolated.

49. τείχεος ἐκτός. See vii. 440.

51. ἴσος. The dark gloomy form of the god is compared to a rain-cloud, without reference to sound.

53. θέων, Schol. Ven. τρέχων. Strabo, xiii. p. 597 fin., ὑπὲρ τῆς Ἰλίων κώμης δέκα σταδίους ἔσπιν ἢ Καλλικολώνῃ, λόφος τις, παρ' ὃν ὁ Σιμόεις βεῖ πενταστάδιον διέχων γίνεται οὖν εὐλογον πρῶτον μὲν τὸ ἐπὶ τοῦ Ἄρεος, ᾧρτο δ' Ἴαρης ἐτέρωθεν . . . Καλλικολώνῃ.—τετραράκοντα δὲ σταδίους διεχούσης τῆς Κ. ἀπὸ τοῦ νῦν Ἰλίου, κ.τ.λ. The variant ᾧρτο for αὔε is noticed by Spitzner.

54—74. In a passage rather overwrought the terrific effects of the gods' interference in the fight are described. Thunder in the sky and convulsions of the earth threaten to rend the very ground and disclose the gloomy regions

of Hades. The gods pair off in direct opposition, the river Xanthus taking part against Hephaestus,—the element of water against fire.—Whether any actual volcanic phenomenon of antiquity is here recorded, it is vain to inquire, though it seems in itself not improbable, from the nature of the adjoining region.—Heyne remarks that the passage resembles the description in Hes. Theog. 840 seqq.

55. σύμβalon. It is rather doubtful whether this is transitive, *committebant*, or as in xvi. 565 used absolutely, *concurrerant*.—ρήγνυντο, a remarkable instance of a *causative* middle verb, 'made the strife to break out among them with deadly force.' Or may the subject be ἀμφοτέροι, i. e. ἐν σφίσιν αὐτοῖς ρήγνυντο? G1. Ἀἰδωνεύς occurs also in v. 190. Hes. Theog. 913.

62. δείσας. This notion of fear on the part of the powers below, lest their domain should be opened to the day, and no longer be a dark and secret prison-house, is expressed by the ghost of Darius in Aesch. Pers. 683, when he hears the sound of battle above, στένει, κέκοπται, καὶ χαράσσεται πέδον. Virgil's fine rendering of these lines is well

γαίαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοί περ. 65
τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἀνακτος
ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,
ἄντα δ' ἐνναλίιο θεὰ γλανκῶπις Ἀθήνη·
Ἦρη δ' ἀντέστη χρυσηλάκατος κελαδεινῇ 70
Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
Δητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
ἄντα δ' ἄρ' Ἑφαιστοιο μέγας ποταμὸς βαθυδίνης,
ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
ὥς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεύς 75
Ἔκτορος ἄντα μάλιστα λιλαίετο δῦναι ὄμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐθυμὸς ἀνώγειν
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
Αἰνεΐαν δ' ἰθὺς λαοσσόος ὤρσεν Ἀπόλλων
ἀντία Πηλεΐωνος, ἐνήκε δέ οἱ μένος ἧύ· 80

known, Aen. viii. 243, 'Non secus ac si qua penitus vi terra dehiscens Infernas reseret sedes, et regna recludat Pallida, diis inuisa; superque immane barathrum Cernatur, trepidentique immisso lumine Manes.' Plato, Resp. iii. init., says that this and similar passages that inculcate a fear of the δεινὰ τὰ ἐν Ἄιδου ought to be expunged from a poet, before he is allowed to be heard in a state that would bring up its citizens to be ἀνδρείοι.

66. This verse is nearly identical with Hes. Theog. 705, τόσσος δούπος ἔγεντο θεῶν ἔριδι ξυνιόντων. Compare xii. 338; inf. xxi. 387—390.

67. The omission of the *F* here and in ἴαχε sup. 62 should be noticed, and also the ἀπαξ εἰρημένον form of the plural of ἰός. Hesych. ΙΟΝ· βέλος τοξικόν. ἴα—βέλη. Connected, perhaps, with βίος and βω, through the *F*.

72. σῶκος. Here only the word is used as an attribute of Hermes. The grammarians derived it from σώζειν οἶκον (Hesych. σωσίκοις, σάοικος), σοῦσθαι ὠκέως, or from σωκεῖν, 'to be strong' (a Sanscrit root *śak*, according to *New Cratylus*, § 447, where σωκεῖν from σῶκος is the more correct state-

ment).—The whole of this passage about the contest of the gods was explained allegorically by a school of ancient critics, who regarded it as descriptive of meteoric phenomena. The student should carefully read chap. viii. of Mr. Gladstone's "Juventus Mundi," especially p. 270 seqq.; see also "Studies," ii. p. 154.

74. See i. 404; xiv. 291. Plat. Cratyl. p. 391, E, οὐκ οἶσα ὅτι περὶ τοῦ ποταμοῦ τοῦ ἐν τῇ Τροίᾳ, ὃς ἐμονομάχει τῷ Ἑφαιστῷ, ὃν Ξάνθον, φησὶ, καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον; — οὐκ οἶμι τοῦτο σεμνόν τι εἶναι, γυνῶναι ὅρη ποτὲ ὀρθῶς ἔχει ἐκείνον τὸν ποταμὸν Ξάνθον καλεῖν μᾶλλον ἢ Σκάμανδρον;

75—85. Achilles burns to meet Hector in fair fight. Apollo however, in the guise of one of Priam's sons, incites Aeneas to confront him first.

75. The Schol. Ven. 2 well observes, that the matching of the heroes in fight follows next after that of the gods. The actual conflict of the gods, Heyne remarks, is postponed to the next book, by which the interest of the narrative is kept in suspense.

78. This verse occurred v. 289.

υἱεὶ δὲ Πριάμοιο Λυκάονι εἶσατο φωνήν.
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων
 “Αἰνεΐα Τρώων βουληφόρε, ποῦ τοι ἀπειλαί
 ἄς Τρώων βασιλευσιν ὑπίσχεο οἰνοποτάζων,
 Πηλεΐδew Ἀχιλλῆος ἐναντίβιον πολεμίζειν ;” 85
 τὸν δ’ αὐτ’ Αἰνεΐας ἀπαμειβόμενος προσέειπεν
 “ Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι ;
 οὐ μὴν γὰρ νῦν πρῶτα ποδώκεος ἄντ’ Ἀχιλλῆος
 στήσομαι, ἀλλ’ ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,
 πέρσε δὲ Λυρνησὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ’, ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
 ἦ κ’ ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθη φάος ἡδὲ κέλευεν’ 95
 ἔγχει χαλκείῳ Δέλεγας καὶ Τρώας ἐναίρειν.
 τῷ οὐκ ἔστ’ Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ δ’ ἄλλως τοῦ γ’ ἰθὺ βέλος πέτετ’, οὐδ’ ἀπολήγει
 πρὶν χροὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεός περ 100

81. For Lycaon see iii. 333; xxi. 35.

82. See ii. 795.

83. ἀπειλαί, καυχῆσεις, the boasts you used to utter, or the deeds you boastfully undertook, when sitting over your cups and venting your spleen against the reigning dynasty (with which Aeneas, as a Dardan, was at variance). The sense is, that Aeneas, in his hostility to Hector, used to disparage his prowess, and declare that he only wished to meet Achilles in the field.—ὑπίσχεο, the same in sense as ὑπίσχεο. Hesych. ὑπίσχεται· ἀναδέχεται· ὑπίσχνεῖται. Spitzner gives ὑπέσχεο, as in xv. 374. Doederlein explains ἀπειλὰς ὑπίσχεσθαι ‘to undertake to aid the Trojan cause by threatening the Greeks.’

86—102. Aeneas hesitates, and replies that before this he has faced Achilles, in his raids against the herds on Ida, and found to his cost that he is irresistible, because some god always fights with him, and directs his javelin. Without such aid, and in fair fight, he would not decline to meet him.

92. Λυρνησὸν κ.τ.λ. See xix. 60. This passage, like ix. 328, δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ’ ἀνθρώπων, must have been composed with reference to pre-existing ballads.

93. εἰρύσατο. As from ἐρύω, the *v* is here properly short; but not so in βῦσάμην from βύομαι, xv. 29, where the *v* appears to be radically long, though occasionally made short in the present tense from its juxtaposition with a short vowel.—ἐπῶρσε κ.τ.λ., cf. xxii. 204.

95. φάος, τὴν σωτηρίαν, Schol. Ven. 2, who compares xvi. 39.—Δέλεγας, see x. 429.

98. Compare v. 603, τῷ δ’ αἰὲ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.—εἷς, as the aspirate shows, and the form εἷς in Hes. Theog. 145, took a sibilant-guttural sound analogous to the *F*, like ἔκαστος.

99. καὶ δ’ ἄλλως, for καὶ ἄλλως δὲ, as καὶ δὲ σὲ for καὶ σὲ δὲ, inf. 105, ‘besides, his dart generally flies straight to the mark,’ viz. without such help from a god. Cf. ix. 699, ὃ δ’ ἀγήνωρ ἐστὶ καὶ ἄλλως.—ἀπολήγει, supply πετόμενον.

ἴσον τείνειεν πολέμον τέλος, οὗ με μάλα ρέα
νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι.”

τὸν δ' αὖτε προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
“ ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
εὔχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
ἐκγεγάμεν, κείνος δὲ χερειόνος ἐκ θεοῦ ἐστίν·
ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαν
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ.”

ὧς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ.

οὐδ' ἔλαθ' Ἀγχίσαιος Πάϊος λευκώλενον Ἴηρην
ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
ἦ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν.
“ φράζεσθον δὴ σφῶι, Ποσειδάων καὶ Ἀθήνη, 115
ἐν φρεσὶν ὑμετέρησιν ὅπως ἔσται τάδε ἔργα.

Αἰνείας ὄδ' ἔβη κεκορυθμένος αἴθοπι χαλκῶ
ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
αὐτόθεν· ἦ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆι 120
παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῶ

101. ἴσον τείνειεν. “Si vero deus quidem fortunam pugnae, seu pugnam, faciat parem, ita ut a neutra parte stet deus aliquis.” Heyne.—*ρέα*, a monosyllable, as in xiii. 144.

103—109. Apollo bids Aeneas to fear not, but offer a prayer to the gods, and trust for success to his being born of a more powerful goddess than the mother of Achilles.

107. *γέροντος*, Nereus. Apollo uses a term which almost ignores the divinity of Thetis.

108. *πάμπαν*, ‘let him not by any means turn you from the attempt by threats of death or curses.’—*λευγαλέοις*, Schol. Ven. *ὀλεθρίοις*.—*ἀρειῆ*, see xvii. 431; xxi. 339.

110—131. Hera sees Aeneas advance against Achilles, and asks Poseidon and Athene to join her in turning him back, or at least to aid Achilles. Thus he will know how much more powerful his pa-

trons are than the gods on the Trojan side. It was to save Achilles that the (Grecian) gods descended from Olympus. If he does not feel and know this from some visible declaration, he may be scared when he recognizes Apollo aiding the cause of the enemy.

114. *ἄμυδις στήσασα, συναγείρασα*, Schol. Ven. *εἰς ἐν συναγαγοῦσα τοὺς θεοὺς*.—*φράζεσθον*, ‘consider now, you two, in your minds, how this matter is to end,’—how these actions are to take place.

119. *μιν* seems to mean Aeneas, not Apollo; but Heyne says “et ad Apollinem et ad Aeneam trahi potest. Praefero prius.”—*περ, saltem*, as frequently.—*αὐτόθεν*, ‘at once,’ lit. acting from the spot on which we now stand.—*ἔπειτα*, viz. if we cannot do that, but Aeneas proceeds to battle led by Phoebus, then we too on our parts will side with Achilles.

δευέσθω, ἵνα εἰδῆ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὐτ' ἀνεμώλιοι οἳ τὸ πάρος περ
 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δημοτῆτα.
 πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
 τῆσδε μάχης, ἵνα μὴ τι μετὰ Τρώεσσι πάθῃσιν
 σήμερον ὕστερον αὐτε τὰ πείσεται ἄσσα οἳ αἶσα
 γιγνομένῳ ἐπένησε λίνφ, ὅτε μιν τέκε μήτηρ.
 εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.”
 τὴν δ' ἡμίμβετ' ἔπειτα Ποσειδάων ἐνοσίχθων
 “Ἥρη, μὴ χαλέπαινε παρέκ νόον· οὐδέ τί σε χρῆ.
 οὐκ ἂν ἐγὼ γ' ἐθέλομι θεοὺς ἔριδι ξυνελάσσαι·
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτεροι εἰμέν.] 135
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.

122. *δευέσθω*, 'let him not be deficient in spirit.' Doederlein suggests *θυμοῦ*, comparing *Od. vii. 73*, οὐ μὲν γὰρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ.

123. *ἀνεμώλιοι*, vain, ἀχρεῖοι, *imbecilli*, *impotentes*, Heyne.—οἳ κ.τ.λ., viz. *Apollo*, *Ares* &c., sup. 38.

125. *ἀντιόωντες* is the future of ἀντιάζω. See i. 31; xiii. 752, εἶμι καὶ ἀντιῶ πολέμοιο.—πάντες, 'all of us,' namely, on the Grecian side.—πάθῃσιν κ.τ.λ., Mure (*Hist. Lit. vol. ii. p. 19*) compares *Od. vii. 195*, μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσιν, πρὶν γε τὸν ἥς γαίης ἐπιβήσεται· αὐτὰρ ἔπειτα πείσεται ἄσσα οἳ αἶσα κατὰ Κλωθῆς τε βορέϊα γιγνομένῳ νῆσαντο λίνφ, ὅτε μιν τέκε μήτηρ. Such repetitions and adaptations, in our opinion, are indications of the hand of a compiler from earlier poems. Here however the Schol. Ven. says that 125—128 were rejected by the Alexandrine critics, on the ground that here apprehension is expressed for Achilles' safety, while sup. 26 the fear was that the Trojans would not be able to resist him.

129. ὁμφῆς, from a divine voice; from express declaration on our part.—δείσεται, he will be alarmed when he sees a god present to assist him, supposing him an enemy rather than a friend.—χαλεποὶ κ.τ.λ., the gods are awe-inspiring to appear in their proper and visible form. Cf. *Od.*

xvi. 161, οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς. Doederlein construes, θεοὶ ἐναργεῖς εἰσὶ χαλεποὶ φαίνεσθαι, διὲ ἀναργεῖς graves adspectu sunt. But ἐναργεῖς means 'in a form visible to human ken,' and must be taken with φαίνεσθαι, as even the order of the words shows.

132—143. Poseidon replies to Hera, that he would rather the gods should abstain from interfering in the fray, and should watch the result from afar, while the men fight. If however *Ares* or *Apollo* attempt to stop Achilles, then they too will take part in it, and he has no doubt they will prevail.

133. παρέκ νόον, Schol. Vict. παρὰ τὸν καθήκοντα νόον, i. e. let not your anger carry you away beyond your judgment.

134. οὐκ ἂν κ.τ.λ. 'It is not my wish to bring the gods into conflict with each other in any strife.' The Schol. Vict. compares i. 8, τίς τ' ἄρ σφωε θεῶν ἔριδι ἐξυῆκε; The next verse seems borrowed from viii. 211 (where nearly the same distich occurs), and is justly omitted by Spitzner and Bekker.

137. ἐκ πάτου, πόρω, ἕξω, ἔκτοθεν τῆς κοινῆς οδοῦ, Scholl. So ἑκπατίους ἀλγεσι παίδων, 'in solitary grief for their young,' in *Aesch. Ag. 49*. Sup. vi. 202, πάτον ἀνθρώπων ἀλεείνων.—ἀνδρεσσι, viz. βροτοῖς. This clause occurred vi. 492.

εἰ δέ κ' Ἄρης ἄρχησι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆ' ἰσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρανόθι νεῖκος ὀρεῖται 140
 φυλόπιδος. μάλα δ' ὄκα διακριθέντας οἶω
 ἄψ ἴμεν Οὐλυμπόνδε, θεῶν μεθ' ὀμήγουριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίηφι δαμέντας.'

ὣς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἑρακλῆος θείοιο, 145
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίοιυδε.
 ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισι ἔσαντο. 150
 οἱ δ' ἐτέρωσε καθίζου ἐπ' ὀφρύσι Καλλικολώνης
 ἀμφὶ σέ, ἦε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
 ὣς οἱ μὲν ἐκάτερθε καθείατο μητιόωντες

138. The reading of the highest MSS. authority is ἄρχωσι. Zenodotus read ἄρχησι, others καὶ for ἢ. For the plural preceding the second term (*schema Alcmænicum*) compare v. 744. Od. x. 513.

139. ἰσχωσι, κατίσχωσι, 'attempt to restrain.'—ὀρεῖται, an Attic form of the future, like μαχεῖται sup. 26.—παρ' αὐτόφι, παρ' αὐτοῖς, "juxta eos, ut xvii. 421, παρ' ἀνέρι τῷδε δαμῆναι, non adversus eos," Doederlein, who retains the common reading. Bekker now edits παρανόθι, and the Schol. Ven. 2 appears to explain it 'at that very time and place.'

141. διακριθέντας, separating themselves from the contest.

143. ἀναγκαίηφι reads very like a spurious or imitative archaism. There was a variant ἀνάγκη ἴφι δαμέντας, which Heyne adopts, but Spitzner thinks less apt, because destiny rather than force was the power that controlled the weaker divinities.

144—152. Poseidon and the other gods on the Grecian side retire to the 'mound of Hercules,' and sit there in concealment apart from the fight. Those on the Trojan side take up their position on Callicolon (σκοπία, sup. 137).

145. ἀμφίχυτον, a mound made by throwing up loose earth (χυτή γαῖα) on both sides. Perhaps, like the old em-

bankments called in this country 'Devils' Dykes,' this was an old earthwork raised to keep out the sea. The legend attached to it is one of the many Achaean tales about Hercules dispersed through the Iliad. It was said that Pallas raised it as a defence for him against a sea-monster sent by Poseidon to devour Hesione, the daughter of Laomedon, because he had been defrauded of his promised reward for building Troy. See v. 640. The adaptation of the passage from older ballads cannot reasonably be doubted. The use of the article with κῆτος seems somewhat late. The Schol. Ven. remarks, 'he says the monster, presuming the story to have been handed down by tradition.'

148. σεύαιτο. Whenever he, Poseidon, caused it to make a rush from the shore into the plain. For the transitive use of σεύασθαι see iii. 26; xi. 414. 549. Doederlein places the comma at σεύαιτο, and joins ὑπεκπροφυγὼν ἀπ' ἡϊόνος. Mr. Newman, 'When the sea-monster from the shore unto the plain would chase him.'

151. οἱ δὲ κ.τ.λ., i. e. οἱ ἀμφὶ Φοῖβον, the Trojan party, as in iii. 146, οἱ ἀμφὶ Πρῆαιον.

153—175. The two great chiefs, Aeneas and Achilles, now go forth to fight, amid the expectations of gods and

βουλὰς ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέρω, Ζεὺς δ' ἤμενος ὕψι κέλευεν. 155
 τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσι
 ὀρτυμένων ἄμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων ξυνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκειν,
 νευστάζων κόρυθι βριαρῆ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο, λέων ὡς
 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165
 ἀγρόμενοι, πᾶς δῆμος· ὃ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηιθῶων αἰζήων
 δουρὶ βάλῃ, ἐάλῃ τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δὲ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,
 οὐρῆ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
 μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκίων δ' ἰθὺς φέρεται μένει, ἣν τινα πέφυη
 ἀνδρῶν ἣ αὐτὸς φθίεται πρῶτω ἐν ὀμίλῳ.

men. Aeneas utters vaunts; Achilles is compared to a wild boar that lashes himself into fury at the sight of the hunters.

154. *δυσηλεγέος*, root *λεχ*, Schol. *κακοκοιμήτου*, 'comfortless.' See on viii. 70.

157. *κάρκαιρε*, creaked, jarred, trembled. A word *ἅπαξ εἰρημένον*, and formed from the sound it expresses. Hesych. *καρκαίρει ψοφεῖ. κάρκαιρε· ἰδίωμα ἤχου*. Schol. B, *ἐκραδαίνετο, ἐσελετο, ἐψόφει*.

159. This verse occurred vi. 120. Cf. xxiii. 814.

161. *ἀπειλήσας*, with loud vaunts.

165. *σίντης*, injurious and destructive to the flocks or herds. Cf. xvi. 353.—*ἀγρόμενοι*, 'collected together, a whole people,' i. e. their fear of so terrible a beast prevents them from facing him in any other way. He, says the poet, at first advances with contempt or indifference to the foe; but when once wounded, he lashes himself to fury, and makes a spring upon some one of the

company, to kill him or to be himself killed. By this simile the coolness of Achilles in facing the foe is happily described, as well as his after choice of a foe to grapple with.

168. *ἐάλῃ χανῶν*, with open mouth he gathers himself up (as it were), or shortens himself, for a spring. For the aorist of *Φελεω* see xiii. 408; xxi. 571; xxii. 12. Schol. Ven. 2, *συνεστράφη πρὸς τὸ πηδήσαι*.

169. *κραδίῃ* here seems to have the physical sense of *φρῆν*, or the chest, pericardium.

171. *μαστίεται*. Compare *μάστιε* in xvii. 622. Hes. *Scut.* 430, *γλαυκίων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμουσ οὐρῆ μαστίων ποσσὶ γλάφει*.—*ἐὲ*, a resolved form of *Fe* or *σFe*, like *εὐῖ*, *ὄου* &c.

172. *μένει* depends on *φέρεται*,—he is borne or led by his rage to go straight at them.

173. *φθίεται*, for *φθίηται*, which must be the epic aorist, though the forms *φθίσθαι*, *φθίμενος*, *φθίμενην*, point to a

ὡς Ἀχιλλῆ' ὤτρυνε μένος καὶ θυμὸς ἀγῆνωρ
ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο. 175

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς
"Αἰνεία, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
ἐλπόμενον Τρώεσσι ἀναξέμεν ἵπποδάμοισιν 180

τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
οὗ τοι τούνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες, ὃ δ' ἔμπεδος οὐδ' ἀεσίφρων.
ἦ νύ τί τοι Τρῶες τέμενος τάμον ἐξοχὸν ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι 185

subjunctive φθῶμαι. The *i* of the root seems preserved in all the moods.

176, 177. Compare the address of Diomedes to Glaucus in vi. 121, of which this seems a repetition; especially sup. 159 with vi. 120, and 213 with vi. 150.

177—198. Achilles ironically asks Aeneas if he expects that *he*, as a Dardan, and of a family at feud with that of Priam, will become king of Troy, supposing he should slay the great Achaean chieftain, viz. himself. He reminds him that on a former occasion (sup. 90), in a raid on the Troad, Achilles fled before his spear when guarding the herds on Ida. Then, indeed, by favour of Zeus, he barely escaped with his life; but such good fortune will not await him now.—This passage, like so many others, clearly refers to other epics on the Troica, current before the Iliad assumed its present form. "The distant expeditions of Achilles on land and sea; the conquests of Tenedos, Lesbos, Lyrnessus, Thebae, Pedasus; the coming, going, and return of the besiegers; all these are features which enable us to recognize a long period of war, a territorial conquest advancing from place to place, and an endeavour permanently to occupy the country" (Curtius, Hist. Gr. i. p. 134).

178. Spitzner construes *τόσσον πολλὸν ὀμίλου*, a singular use, but like our simple phrase 'so far from the crowd.' Doederlein renders *τόσσον ἀεὶ*, ἐς *τόσσον*. Perhaps, *τόσσον, ὀμίλου πολλὸν*, the last two words being exegetical. Heyne explains *ἐπελθὼν* by *διελθὼν*. The genitive appears to depend on the implied

notion of *πύρρω*. There are variants *τι νυ* and *ἀπελθὼν*. The personal pronoun, if correct, is emphatic: 'why have *you* come so far from the rest to meet me?' i. e. do you think that *you* are the best man to make a stand against me?

180. *ἐλπόμενον*, because you hoped that, as a reward of your prowess, you would succeed to the office that Priam now holds, and would become king of the Troes. Aeneas, of the old hill-family of the Dardans, was not likely to oust the party in power, while Priam had sons left to succeed him.—*τιμῆς*, i. e. *βασιλείας*, the genitive after *ἀνάξει* = *ἕνακτα ἔσεσθαι*, while *Τρώεσσι* follows another and equally common construction, as ii. 108, *πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν*, and xix. 104, *ὃς πάντεσσι περικτιόνεσσι ἀνάξει*. Compare the double construction *ἠγείσθαι τινος* and *τινι*. Doederlein well cites Od. xxiv. 30, *τιμῆς ἀπονήμενος ἥσπερ ἄνασσεσ*. On the Dardanian claims to sovereignty see Curtius, Hist. Gr. i. pp. 78, 133 seqq., "Juventus Mundi," pp. 162, 163. This and the six following verses were rejected by the Alexandrine critics, as being poor (*εὐτελείς*) in composition and unsuited to the character of Achilles. They have retained their place however in the modern editions.

182. Cf. viii. 289, *πρῶτα τοι μετ' ἐμὲ πρεσβῆιον ἐν χερὶ θήσω*.

183. *εἰσὶ παῖδες*. See inf. 306.—*ἀεσίφρων*, in his dotage; *κοῦφος καὶ ἀσύνετος τὴν φρένα*, Schol. Ven. See Lexilogus, p. 7.—*ἔμπεδος*, cf. vi. 352.

185. *καλὸν κ.τ.λ.* This verse seems

εἴ κεν ἐμὲ κτείνης; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
 ἦδη μὴν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
 ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο, μῦνον ἔοντα,
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζω φεύγων. 190
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τήν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
 ληιάδας δὲ γυναικάς, ἐλεύθερον ἦμαρ ἀπούρας,
 ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 ἀλλ' οὐ νῦν σε ρύεσθαι οἴομαι, ὡς ἐνὶ θυμῷ 195
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."'
 τὸν δ' αὐτ' Αἰνείας ἀπαμείβετο, φώνησέν τε
 " Πηλεΐδη, μὴ δὴ με ἔπεσσί γε νηπύτιον ὧς 200
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἦμὲν κερτομίας ἦδ' αἴσυλα μυθήσασθαι.

adapted from vi. 194, xii. 314. There is a variant *ἐσθλὸν* for *καλόν*. Compare *τέμενος περικαλλές ἐλέσθαι*, ix. 578.

186. *χαλεπῶς κ.τ.λ.*, 'I fancy you will not do *that* (*κτείνειν ἐμὲ*) easily.'

187. *καὶ ἄλλοτε*. See sup. 90.—*βοῶν ἄπο*, away from the oxen which you were protecting, and of which I took possession. The Chian copy (*ἢ Χία*) had *βοῶν ἔπι*, i. e. *ἐπιστατοῦντα*. Spitzner thinks this should rather have been *βουσίν*, according to Homeric usage.—*σεῦα*, 'I chased you at full speed down from the mountain glades of Ida.' See vi. 133; xv. 681. The Schol. Ven. 2 compares this taunt of cowardice with Od. xvi. 424, *ἦ οὐκ οἶσθ' ὅτε δεῦρο πατήρ τεδὸς ἵκετο φεύγων*; Again we have allusion to narratives current about the early adventures of the army on Trojan soil.

192. *μεθορμηθεὶς*, 'having gone thither in quest of you.'

193. This verse is nearly identical with xvi. 831.

194. *ἦγον*, *ἐχειροῦμην*, 'I carried off captive.'—*ἐρρύσατο*, Schol. B, *ἀναλαβέσθαι* αὐτὸν φησι τὸν θεὸν καὶ ἀλλαχοῦ ἀνασῶσαι, ἐπεὶ μὴ εὐρέθη ἐν Λυρνησσῶ.

195. *ρύεσθαι*. The *v* is here short, and it is so used in Aesch. Theb. 158. 291. 820. See on xv. 29, and Lexil. p. 308.

Aristarchus read *ἀλλ' οὐ νῦν ἐρύεσθαι*, without the pronoun (*χωρὶς τοῦ σέ*), as the Schol. Ven. expressly says. This, probably, was intended for the future; see xi. 454.—The next three lines occurred xvii. 30—32. Hence the Alexandrine critics rejected 195—198.

199—258. Aeneas, in a long genealogical narrative (closely resembling that of Glaucus in vi. 144, and apparently composed in imitation of it), asserts his full knowledge of his own pedigree as well as that of Achilles. He especially dwells on the history of the hill-Dardans, and their relations to the family of Priam. He ends with a challenge to settle the dispute not by words, but by the spear.

200. *ἐπεσσι*, viz. by telling me of my former defeat, or flight before you.—*νηπύτιον ὧς*, cf. vii. 235, *μὴ τί μευ ἤτε παιδὸς ἀφαιρού πενήτιζε*, *ἦε γυναικὶς*, *ἦ οὐκ οἶδεν πολεμῆα ἔργα*. Apollo had warned Aeneas (sup. 109) not to be deterred by taunts or threats.—*κερτομίας*, Schol. Ven. 2, *τοὺς σαρκασμὸς οὓς εἶπεν ὡς περὶ τῆς ἀρχῆς αὐτοῦ μαχομένου* (180).—*αἴσυλα* δὲ, *τὰς παρὰ τὸ καθῆκον λεγομένας ἀπειλάς*. It seems to have the meaning of *ὀνειδέα*, with the notion of unfairness attached. Hesych. *αἴσυλα* κακά, ἄδικα, ἁμαρτήματα.

ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
 ὄψει δ' οὐτ' ἄρ' πω σὺ ἐμοὺς ἴδες οὐτ' ἄρ' ἐγὼ σούς. 205
 φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἄλοσύδνης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἔστ' Ἀφροδίτη.
 τῶν δὴ νῦν ἕτεροὶ γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημι ἔπεσσί γε νηπυτίοισιν
 ᾧδε διακριθέντε μάχης ἔξαπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215
 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πω Ἴλιος ἰρή
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπίδακος Ἴδης.

203. "To omit 203—255 would be an improvement to modern taste; yet Homer wanted to introduce the pedigree of Aeneas, which excuses 203—245. The last passage, 246—255, seems to have no excuse," Prof. Newman. Lachmann regarded the passage from 213 to 258 as spurious, and Heyne thinks that it is due to rhapsodists or *διασκευασταί*. The Alexandrine critics ejected 205—209.

204. *πρόκλυτα*, a verbal adjective only occurring here, as *προκλύειν* is found only in Aesch. Ag. 250, where it is probably a gloss. Schol. B, *προηκουσμένα καὶ προεγνωσμένα*. The oral recitation of family ballads is clearly recorded in this verse.

207. *ἄλοσύδνης*, the sea-queen; an Odyssey word, iv. 404, *φῶκαι νέποδες καλῆς ἄλοσύδνης*.

208. *αὐτὰρ ἐγὼν κ.τ.λ.* Schol. Ven. 2 on 202, *ὑπομνήσκει ὅτι μείονος γενέσεως τυγχάνει παρ' αὐτόν*. Heyne well compares xxi. 186 seqq.

210. *ἕτεροι*, the parents on the one side or the other. Hence, says the Schol. B, it is clear that Anchises is still alive.

213, 214. This distich occurred at vi. 150, 151.

215. *αἶ*. This little word, quite inappropriate to the context, seems to indicate the insertion of an episode from some

other ballad. Heyne has *Δάρδανον ἕρ*. Spitzner's account of the *αἶ* is by no means satisfactory; "Aeneas Jovem et aliorum multorum et Dardani patrem fuisse significare videtur." The two next verses are cited by Plato, Legg. p. 681, E. Dardania was the old or 'high town,' before the lower or new city was built. "The sons of the Achaeans" (i. e. the Aeolic immigrants from Boeotia) "who cast down the kingdom of Priam, really remained in the land, and built a new Aeolic Ilium below Pergamus, the fated city, on the actual site of which they feared to build" (Curtius, Hist. Gr. i. p. 134.) Virg. Aen. iii. 110, 'nondum Ilium et arces Pergameae steterant; habitabant vallibus imis.' (This rendering perverts the words in the text, which makes the town on the lowland the more recent one). Ovid, Fast. vi. 412, 'Moenia Dardanides nuper nova fecerat Ilius.' Historically, this founding of the new city must refer to the Aeolo-Achaeon occupation of the Troad, so lucidly explained by Curtius (see Hist. Gr. i. pp. 155—157). Heyne observes that the Homeric epithets of Ilios, *ἠνεμέσσσα*, *αἰπεινῆ*, do not suit a town really built in a plain. The form *πεπόλισται*, rather a remarkable one, belongs to the Herodotean dialect, as vii. 59.

Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων 220
 τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.
 τάων καὶ Βορέης ἠράσσατο βοσκομενάων
 ἵππῳ εἰσάμενος παρελέξατο κυανοχαίτη,
 αἶ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
 αἶ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσι ἄνακτα· 230
 Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων
 τὸν καὶ ἀνηρεΐσαντο θεοὶ Διὶ οἰνοχοεῦν

223. Βορέης. See on xvi. 150.—*παρελέξατο*, an inappropriate word, as the Schol. Ven. remarks.

225. *δυοκαίδεκα* is perhaps the nominative; the sense, at all events, is the same.

227. *ἀνθερίκων*, over the tops of the ears of corn. Hesych. *ἀνθέρικας*: τὰ τῶν σταχύων ἄκρα. Virgil imitates this beautiful passage, *Aen.* vii. 808 seqq., where he applies it with not less art to the light-footed huntress Camilla.—*κατέκλων*, 'broke down,' *gravabant*.

229. ἐπ' ἄκρον ῥηγμῖνος, ἐπ' αἰγιαλὸν, on the surface of the breakers on the shore. The accusative expresses transition over or along. Schol. Ven. ἐπὶ τῆς τῶν κυμάτων ἐπιφανείας, μὴ βαπτιζόμεναι τῷ ὕδατι. The Schol. Vict. notices ἀλὸς πολιοῖο for πολιάς.

231. ἀμύμονες, 'handsome.' See on vi. 155.

234. ἀνηρεΐσαντο, ἀνήρπασαν (*Od.* i. 241. Hes. *Theog.* 990), caught up and carried to the sky, as Pelops the son of Tantalus was said to have been, and for the same end, viz. to become the favourite of Zeus, *Pind.* *Ol.* i. These names appear to indicate different families who united in founding the Trojan settlement on the plains. See Curtius, *Hist. Gr.* i. p. 78: "In the midst of this intercourse on the coast (viz. of hill-Dardans, Phoenicians,

Hellenic and other tribes) arose, out of the tribe of the Dardani, which had deserted the hills, the branch of the Trojans. The family of their ancestor Tros branches off anew in the brothers Ius and Assaracus. The name of the latter has been found on monuments in Nineveh; and the son of Assaracus is Capys, a Phrygian name, as is that of Dymas, a son-in-law of Priamus, and of Atè, the old name for the city of Troja; the grandson of Assaracus is Anchises, the favourite of the Aphrodite whose origin belongs to Assyria. The younger Ilium, with its Heroes, stands under the especial protection of Apollo: he watches over the whole city community; he gives his personal affection to individual families, such as the Panthoïdæ; he avenges his Hector on Achilles, and bears the wounded Aeneas into his temple. The Heroes themselves bear each a double name, as Alexander and Paris, Hector and Darius; of which the one indicates their connexion with Hellas, the other with Interior Asia. Thus, in the midst of the full life of the nations of Asia Minor, on the soil of a peninsula (itself related to either side) on which Phrygians and Pelasgians, Assyrians, Phoenicians, and Hellenic mariuers met, grows up the empire of the Dardanides." See also Gladstone,

κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἷον ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμόν τε
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρηος.
 Ἀσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πριάμος δ' ἔτεχ' Ἐκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλῃσιν· ὃ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἐστεῶτ' ἐν μέσση ὑσμίνῃ δημοτῆτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μυθήσασθαι
 πολλὰ μάλ'. οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιο.
 [στρεπτὴ δὲ γλῶσσο' ἐστὶ βροτῶν, πολέες δ' ἔνι μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 ὅπποῖον εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις.] 250
 ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶν ἀνάγκη

"Studies," iii. 399. The rape of Gany-
 mede, and the gift to Tros of the divine
 steeds in return, were briefly mentioned
 in v. 265.

235. This verse occurs also in Od.
 xv. 251.

238. This verse occurred in iii. 147.
 Ovid, who gives the pedigree of Aeneas
 from this passage, Fast. iv. 31 seqq.,
 omits the collateral branches; 'Dardanon
 Electra nesciret Atlantide cretum Scilicet,
 Electran concubuisse Jovi? Hujus Erich-
 thonius: Tros est generatus ab illo;
 Assaracō creat hic, Assaracusque Capyn.'

242. ἀρετὴν. Much as you, Achilles,
 may boast of your valour, the issue is in
 the hands of Zeus, who can give the
 victory to the weaker side. Spitzner
 well compares xvii. 176—178.—μινύθει,
 transitive, as in xv. 492. Hes. Opp. 6.
 244, 245. See xiii. 292, 293.

246. ἔστι γὰρ κ.τ.λ. Lord Derby:
 "Terms of reproach we both might
 find, whose weight
 Would sink a galley of a hundred
 oars.

For glibly runs the tongue, and can
 at will

Give utt'rance to discourse in ev'ry
 vein.

Wide is the range of language; and
 such words

As one may speak, another may
 return."

The ὀνειδέα, as the Schol. Ven. observes,
 refer to the taunt in 188.

247. ἐκατόζυγος, "*immanis* ac tanta
 quanta nulla unquam navis fuit, ne
 πολύζυγος quidem, ii. 293." Doederlein.

248. στρεπτὴ, Schol. Ven. πολύστροφος,
εὐμετάθετος. The meaning is somewhat
 different in ix. 497, xv. 203.—ἔνι, for
ἐνεισι, a use which is rather rare in the
 plural.

249. This and the next verse seem to
 have some Hesiodic affinities, e. g. Ἔργ.
 403, ἀχρεῖος δ' ἔσται ἐπέων νομὸς, and
ib. 721 (referred to by Schol. Vict.), εἰ
 δὲ κακὸν εἴπησ, τάχα κ' αὐτὸς μείζον
 ἀκούσαις. Compare xvi. 386 seqq. By
ἐνθα καὶ ἔνθα, the scattering of words
 on each side of you as you go, appears
 to be meant. The words themselves,
 once uttered, are repeated and spread
 from mouth to mouth.

251—254. This passage was rejected
 by the Alexandrine critics, as being in-
 consistent with the resolve in 244, and
 because the allusion to women's disputes
 was thought unworthy of the heroic

νεικεῖν ἀλλήλοισιν ἐναντίον, ὡς τε γυναῖκας,
αἶ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
νεικεῦσ' ἀλλήλησι μέσῃν ἐς ἄγνιαν ἰοῦσαι
πόλλ' ἔτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
ἀλκῆς δ' οὗ με ἔπεσσω ἀποτρέψεις μεμαῶτα
πρὶν χαλκῶ μαχέσασθαι ἐναντίον. ἀλλ' ἄγε θᾶσσον
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

ἦ ῥα, καὶ ἐν δεινῶ σάκει ἤλασεν ὄμβριμον ἔγχος,
σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῆ.
Πηλείδης δὲ σάκος μὲν ἀπὸ ἕο χειρὶ παχείῃ 261
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν
ὡς οὐ ῥηίδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
οὐδὲ τότ' Αἰνείαιο δαΐφρονος ὄμβριμον ἔγχος
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·

character. Wolf defends the verses, while Heyne and Bothe regard 246—255 as spurious. Spitzner says, "Wolfii verecundiam malui sequi quam Bothii audaciam."

253. ἔρις seems used, as in vii. 301, and Aesch. Ag. 699, δι' ἔριν αἰματώδεσσαν, for a cause or object of dispute.

254. ἄγνιαν. The use of the singular, as conversely the use of ἔτεά in the plural, is remarkable. For this latter, which the Schol. Ven. says was the reading of the inferior copies, τὰ φανλότερα τῶν ἀντιγράφων, there were variants πολλὰ τ' ἔοντα (so Spitzner reads), τὰ δ' οὐκί, and πολλὰ τὰ τ' ὄντα. Mr. Peile (Introduction to Gr. and Lat. Etym., p. 77) thinks that ἔτεδς is *sat-ya-s*, from the Sanscrit root *as* (the *es* in *εσμι*, *εἰμι*). Hence ἔτεά means ὄντα.

256. See sup. 102.

259—272. Aeneas flings his dart with great force against the shield of Achilles; but the divine workmanship is proof against human prowess. Nevertheless, two out of the five plates of metal are penetrated by the point.

259. ἐν—ἤλασεν, drove into the shield, which μέγα μύκε, 'loudly creaked,' as the point entered and crashed through

the outer layers. There was a variant ἐν δινῶ (i. e. δινωτῶ) σάκει ἔλασ' κ.τ.λ. Similarly δεινοῖο in xx. 25 was by some interpreted δῖνας ἔχοντος.

261. ἕο must have been pronounced σφέο (identical with *sui*). Zenodotus read ἀπὸ οὐ.—ἔσχετο, προσέσχε, προὔβαλετο. Schol. Ven. ἔξω ἀνέτεινεν ἑαυτοῦ.

263. ῥέα, as sup. 101, is a monosyllable. See xiii. 144.

266. δαμήμεναι. See x. 403. Divine arms may be more or less damaged or penetrated (of which the Schol. Vict. collects many examples), but not vanquished, or proved inefficient to protect.

268. χρυσὸς κ.τ.λ. This passage, to judge by the unusual length of the comments, was much discussed by the grammarians who compiled the Scholia. The four following verses, which in fact form an exegesis of the preceding, were rejected, as the interpolation of *διασκευασται* who wished to show how and why the shield was impenetrable, and as appearing to contradict the preceding οὐ ῥῆξε σάκος. The golden plate, softer in its nature than the bronze, should have formed the outer surface; whereas it is interposed in a position where it could be neither useful nor ornamental. Tim,

ἀλλὰ δύο μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέριοιο,
 τὴν δὲ μίαν χρυσέην, τῇ ῥα σχέτο μείλινον ἔγχος.
 δεύτερος αὐτ' Ἀχιλεὺς προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνεΐαιο κατ' ἀσπίδα πάντοσ' εἴσην,
 ἄντυγ' ὕπο πρῶτην, ἣ λεπτότατος θέε χαλκός, 275
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρό
 Πηλῖας ἤϊξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνεΐας δ' ἐάλη καὶ ἀπὸ ἔθην ἀσπίδ' ἀνέσχευ
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης. ὁ δ' ἀλενάμενος δόρυ μακρόν
 ἔστη, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας ὃ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεύς
 ἐμμεμαῶς ἐπόρουσε, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνεΐας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,
 οἴοι νῦν βροτοὶ εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.

again, is a soft metal. Perhaps this allusion to Phoenician arts is due to a poet who himself knew nothing of the nature of the metals, but thought that, because gold was the most valuable, it was therefore the most useful for works of all kinds. What we use as bronze or bell-metal is extremely hard as well as brittle, the others being soft and ductile.

273—308. Achilles in his turn throws his spear, and drives it right through Aeneas' shield near the margin. By crouching down, Aeneas evades the weapon, which passes over his shoulder and is fixed in the ground. See xxi. 69. Achilles then draws his sword, and rushes at him with a shout. Aeneas is about to hurl a huge stone, but Poseidon interferes to save both, by invoking the gods to preserve the race of the Dardans, who, he foretells, will yet succeed to the throne of Priam.

275. *λεπτότατος*. For the sake of lightness, the plates were thickest in the middle, as we make guns strongest at the breech, lightest at the muzzle.

277. *λάκε*, 'was rent with a loud

noise.' So *λακίδες ἔφλαδον*, Aesch. Cho. 26.

278. *ἐάλη*, crouched, shrunk behind his shield. See sup. 168.

280. *ἔστη*. Compare xxi. 70.—*διέλε*, the spear, piercing right through, divided the two layers or plates, *τὸν βύρσινον καὶ τὸν χαλκοῦν*, Schol. Ven. 2. From 323 inf. it appears that the javelin had stuck in the shield.—*ἀμφιβρότης*, see ii. 389; xii. 402.

282. *ἄχος*, vexation on seeing the destruction of his shield; or a feeling of disappointment, perhaps, that it had not resisted the blow. The *δόρυ μακρόν* seems to be the long lance, used for a band-thrust, as distinct from the javelin, which had been thrown. Or perhaps, 'having thus avoided the long spear (273), he stood motionless.' The lance might be used as a *βέλος*, 283. Broken as the shield was, and impeded by the javelin fixed in it, Aeneas was compelled to relinquish it, and take up a stone in his defence.

285—287. These three lines occurred v. 302—304.

ἔνθα κεν Αἰνεΐας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἢ κόρυθ' ἢ ἐσάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηΐρα, 290
 εἰ μὴ ἄρ' ὄξυ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον εἶπεν.
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνεΐαιο,
 ὃς τάχα Πηλεΐωνι δαμείς Ἄιδόσδε κάτεισιν,
 πειθόμενος μῦθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νῆπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τί ἦ νῦν οὔτος ἀναΐτιος ἄλγεα πάσχει,
 μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπέκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, εἴ κεν Ἀχιλλεύς
 τόνδε κατακτείνῃ. μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων
 νῦν δὲ δὴ Αἰνεΐαιο βίη Τρώεσσι ἀνάξει

288 seqq. 'Thereon Aeneas on his part would have struck Achilles, as he rushed upon him, with a stone, either on the helm or on the shield which had warded off for him a sad fate (sup. 268), and Achilles would have deprived Aeneas of life by the near blow of his sword, had not' &c.

296. *χραισμήσει, ἀρκέσει.* For the construction see i. 566; vii. 113, *οὐ κορύνη οἱ ὄλεθρον χραΐσμε σιθηρείη.* The subject, perhaps, is *τι*, not Ἀπόλλων, though it is a matter of indifference.

298. *μὰψ*, without deserving it.—*ἀχέων*, viz. the grief of Menelaus for the abduction of his wife. Doederlein regards it as a participle, *alienas ob res dolens*, and he interprets *ἀλλοτρίων* of the sovereignty of Priam, as well as of the misdeeds of Paris.—*κεχαρισμένα*, freely offered as a tribute, or present. So Ar. Pac. 387, *εἴ τι κεχαρισμένον οἴσθα χοιρίδιον παρ' ἐμοῦ γε κατεδηδοκῶς.* Heyne thinks this passage is the origin of the Virgilian character of 'pius Aeneas.'

300. *ἡμεῖς περ*, 'we at least,' i. e. if not Apollo.

303. *ἄσπερμος*, without offspring.—*ἄφαντος*, as vi. 60, Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι. "Fatale itaque erat, ut ex Dardani stirpe altera progenies succederet alteri," Heyne; who remarks that both Priam and Aeneas were descended from a common ancestor Dardanus, but from the brothers Ilus and Assaracus respectively, the sons of Tros, sup. 231 seqq.—*φίλατο*, cf. v. 61, *ἔσοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη.*

306. *ἤχθηρε*. Schol. Ven. 2, *διὰ τὴν τῶν ὄρκων παράβασιν μισητὸν ὃ Ζεὺς ἠγγήσατο τὸ τοῦ Πριάμου γένος.* Zeus, he says, wishes the empire to revert to the old line descended from himself, and represented by Aeneas; and he dislikes, and therefore has afflicted, the family of the Priamidae. See on this passage Grote, *Hist. Gr.* vol. i. pp. 263, 264. The jealousy between these houses is referred to sup. xiii. 460.

καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”
 τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ εἰνοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310
 Αἰνεΐαν, ἣ κέν μιν ἐρύσσειαι ἢ κεν εἶσει
 [Πηλεΐδῃ Ἀχιλῆϊ δαμῆμεναι ἐσθλὸν εἶοντα.]
 ἦ τοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ, 315
 [μηδ' ὀπὸτ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
 δαιομένη, δαίωσι δ' ἀρήιοι υἴες Ἀχαιῶν.”]
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἴμεν ἂν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἴξε δ' ὄθ' Αἰνεΐας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν,
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνεΐαο.
 καὶ τὴν μὲν προπάρειθε ποδῶν Ἀχιλλῆος ἔθηκεν,

309—317. Hera replies to Poseidon, that he must seek aid for Aeneas elsewhere, for she and Pallas have sworn never to assist the Trojans even in their utmost strait. This virtually leaves it in his hands whether to save him or not, as he pleases.

313. ὄρκους. See xv. 36—42, where Athene swears it is with no consent of hers that Poseidon acts either for or against the Trojans. “Juno does not here mean that she has sworn the destruction of Troy in many and oft-repeated oaths, but in one single oath, which indeed is a multifarious one, and in which she swore at the same time by many different objects; as in that, the beginning of which we have cited from xv. 36, where this same Juno swears by earth and heaven, and by the Styx, and then by the head of her husband and her marriage-bed.” Buttmann, Lexil. p. 436.

315. ἐπὶ belongs to ἀλεξήσειν, as viii. 365, τῷ ἐπαλεξήσουσαν, and xi. 428. See Lexil. p. 548, where ἐπαλις and ἐπαρκέσαι are compared.

316. δάηται seems a doubtful reading, since δαιομένη expresses the mode of destruction. Hence Bothe conjectured δάμηται (a vox nihili), while others, to

avoid the repetition, have suggested *καιομένη* and *καίωσι* in the next line. The epic aorist *δαέσθαι* occurs only in this passage. Hesych. *δάηται* *καίεται*.

318—339. Poseidon, having met with this rebuff, returns to the spot where Achilles and Aeneas were fighting. He first throws a mist round the eyes of Achilles, and then replaces his javelin by his side, but removes Aeneas from the scene by lifting (or rather, tossing) him through the air. There, among the Caucones who were arming for the fight, he rejoins the hero, and reproaches him for his folly in venturing to contend against Achilles.

320. ὁ κλυτὸς, the Attic use of the article.

321. ἀχλύν. Heyne compares the supernatural darkness described in v. 127, xv. 688, xvii. 644. See also inf. 444; xxi. 6.

322—324. These three verses were rejected by the Alexandrines, and not without reason; for they make it necessary to suppose that the spear, which sup. 276 had gone right through the shield and stuck in the ground, had remained affixed to the shield near the handle.—ὁ δὲ, viz. Poseidon.

Αἰνεῖαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325
 πολλὰς δὲ στίχας ἠρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνεΐας ὑπέραλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἶξε δ' ἐπ' ἔσχατιὴν πολυάικος πολέμοιο,
 ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσαντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ Αἰνεΐα, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν ;
 ἀλλ' ἀναχωρῆσαι ὅτε κεν ξυμβλήσεται αὐτῷ, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄιδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπη,
 θαρσήσας δὴ ἔπειτα μετὰ πρότοισι μάχεσθαι
 οὐ μὴν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.”
 ὧς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλύν

325. ἔσσευεν, he flung him ἀπὸ χειρὸς, inf. 327. So xi. 147, ὄλμον δ' ὡς ἔσσευε κυλινδεσθαι δι' ὀμίλου (said of a headless trunk set to roll like a round mortar). This figure seems far-fetched and even undignified. Doederlein renders ἀπὸ χειρὸς ορε et tractu manus divinae. The same idea, less forcibly expressed, occurred v. 445, Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων Περγάμω εἰν ἱερῇ.

329. Καύκωνες. These are thought to have been a tribe of the Leleges, whom Curtius (Hist. Gr. i. p. 50) regards as primitive inhabitants of Lycia, Miletus, and the Troad.—πόλεμον μέτα, to join the war.

330. ἐγγύθεν. From the friendly interposition of Poseidon in behalf of Aeneas, and his hostility to the city of Priam, Mr. Gladstone argues (“Juventus Mundi,” p. 137) that in the newer city, or Troy of the plain, the Phoenicians, or the Phoenician worship of Poseidon, had been cast out, while it had been retained by the people of Dardania.

332. ἀτέοντα, Schol. Ven. ἀφροντιστοῦντα, φρενοβλαβοῦντα. He cites from Callimachus Μουσέων κεινὸς (i. e. κενὸς) ἀνὴρ ἀτέει, ‘a man without poetry is good for nothing.’ This was one of the words common to Homer and Herodotus,

who writes, vii. 223 fin., ἀπεδελικνυτο ῥάμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρῆόμενοι τε καὶ ἀτέοντες. There is a variant of good authority, χατέοντα. As the α in ἀτέω, as from ἄτη, should be long (unless it follows the analogy of κύρεω, κύρω &c.), the word may be a dissyllable by synizesis. On the other hand, ἀτάσθαλος, ἀτύζεσθαι, ἀταρτηρὸς, indicate a short form of the root. See on this question, *Lexilogus*, p. 10 (note).—Poseidon, it will be observed, now first presents himself to Aeneas, whose rescue he had effected without visible-interference.

335. It is not clear whether βλήσεται should be referred to a future βλήσομαι or an epic aorist ἐβλησόμεν, after the analogy of ἐδύσεται, ἐβήσεται. The proper form is ἐβλήμην, βλήσθαι, and βλήμενος.—ὑπὲρ μοῖραν, like ὑπέρμωρα in ii. 155.

340—352. Aeneas being safely withdrawn, the mist is removed from Achilles, who sees with surprise that his adversary is gone. He suspects that he has been favoured by some god, but thinks he will not care to renew the fray. He resolves at once to seek some other champion among the Trojans.

θεσπεσίην· ὃ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω τῷ ἐφέηκα κατακτάμεναι μενεαίνων.

ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
 ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
 ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἑλθών.”

ἦ, καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω.
 “μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δ' ἐμοί ἐστι, καὶ ἰφθίμω περ ἑόντι,
 τόσσους ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
 οὐδέ κ' Ἄρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τόσσης ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο.
 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐ μέ τί φημι μεθησέμεν, οὐδ' ἠβαιόν,
 ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχεος ἔλθῃ.”

ὣς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
 κέκλεθ' ὁμοκλήσας, φάτο δ' ἴμμεναι ἄντ' Ἀχιλλῆος. 365

342. μέγα ἰδεῖν is a phrase not easily explained. The sense seems to be *μεγάλην* or *λαμπρὰν ὕψιν εἶχε*. The verse may be an interpolation.

345. ἔγχος τόδε. See sup. 324.

348. ἔφην κ.τ.λ. Cf. sup. 186. 208. He means, ‘I said to myself,’ ‘I thought’ &c.

353—372. Achilles rushes away to the ranks to exhort the Greeks to assist him, for he cannot, he says, alone fight with all. Hector on the other side encourages the Trojans to stand, and professes his readiness to meet Achilles himself, whom he declares to be a man of words rather than of action.

354. ἔστατε, the imperative of the perfect (*ἔσταθι*), like *δείδιτε* inf. 366.—

ἄντ', i. e. *ἄντα*.

357. ἐφέπειν, to deal with, to engage in the fight. See xv. 742. Below, ἐφέπειν στόμα ὑσμίνης,—a somewhat strange phrase,—is to face the jaws of war, to fight in the very face of the enemy. Cf. x. 8, *πολλέμοιο μέγα στόμα πυνκεδανοῖο*.

361. *μεθησέμεν*, to be remiss. Cf. xi. 811, ἀλλ' οὐδ' ὡς περ σεῖο μεθήσω *τειρομένοιο*.

362. *διαμπερές*. Schol. Ven. δι' ὅλης τῆς τάξεως πορεύεσθαι δι' ἀνταίας (*διανταῖος*?) ἀπ' ἀρχῆς ἕως τοῦ πέρατος τῆς φάλαγγος. “Oberrabo totam aciem hostilem, et aggrediar, quicumque se obtulerit,” Heyne.

365. *ἴμμεναι*, *iturum*, a notable form,

“ Τρῶες ὑπέρθυμοι, μὴ δεΐδῃτε Πηλεΐωνα.
καὶ κεν ἐγὼ ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
ἔγχει δ' ἀργαλέον, ἐπεὶ ἦ πολὺ φέρτεροι εἰσίν.
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελείει, τὸ δὲ καὶ μεσσηγὺν κολοῦει. 370
τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ.”

ὣς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' ἀυτῆ.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων
“ Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε, 376
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλῃ ἡὲ σχεδὸν ἄορι τύψῃ.”

ὣς ἔφαθ', Ἔκτωρ δ' αὐτίς ἐδύσετο οὐλαμὸν ἀνδρῶν,
ταρβήσας ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380
ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρεν, φρεσὶ εἰμένος ἀλκῆν,
σμερδαλέα ἰάχων. πρῶτον δ' ἔλε Ἴφιτίωνα
ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,
ὄν νύμφῃ τέκε νηῖς Ὀτρυντῆϊ ποτολιπόρθῳ
Τρωῶλῳ ὑπο νιφόεντι, Ἰδῆς ἐν πίονι δήμῳ. 385
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχει δίος Ἀχιλλεύς

as also δεΐδῃτε in the next verse, δεΐδῃθι (for δεΐθι) being the imperative of the perfect.

370. κολοῦει, he breaks short off, i. e. leaves imperfect. So Od. viii. 211, ἔο δ' αὐτοῦ πάντα κολοῦει. The phrase perhaps is derived from a broken lance, κόλον δόρυ, xvi. 117.

372. The repetition of the last words of the preceding line (ἐπανάληψις) is here forcible and emphatic, showing firm determination and defiance. See xxii. 127; xxiii. 642. Goettling on Hes. Theog. 408.

373—392. The fight now becomes general; Hector is advised by Apollo to shun Achilles in single contest, and to keep within the serried ranks. Achilles makes havoc of the Trojans, and slays a Lydian chief who had stood forth to meet him.

375. εἶπε, προσεῖπε, as xvii. 237.

376. πάμπαν, like the later πάνν, means

'do not at all,' 'do not by any means.' — προμάχιζε, see iii. 16. Schol. Ven. 2, μηδαμῶς προμάχει, ἀλλὰ σὺν τοῖς ἄλλοις αὐτὸν ἐκδέχου.—κατὰ πληθύν, 'in the crowd,' not alone and in front. — ἐκ φλοίσβοιο, e media turba, 'wait your opportunity to attack him from the thick of the fight,' viz. when he is the less likely to select you for his mark. Doederlein renders it ἐκτὸς, which gives a somewhat different sense, 'wait till he attacks you away from the turmoil,' viz. τῶν προμάχων. Mr. Newman, "Hector! no longer forward stand, alone Achilles fronting, But mix'd in tumult of the war and in the crowd await him."

381. εἰμένος. See ix. 231; xv. 389. "Cum nemo Achilli se offerret προμαχίζων, turmam Trojanorum ille adoritur fatigatue caedes promiscuas," Heyne.

381. νηῖς, a Naiad; cf. vi. 22; xiv. 441.—Ἰδῆς, in Lydia; see vii. 221. The Scholia Minora identify it with Sardis.

μέσσην κὰκ κεφαλῆν· ἦ δ' ἀνδιχα πᾶσα κεάσθη.
 δούπησεν δὲ πεσών· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεύς
 “ κείσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν.
 ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνη 390
 Γυγαίῃ, ὅθι τοι τέμενος πατρώιον ἔστιν,
 Ὕλλω ἐπ' ἰχθυόεντι καὶ Ἐρμῷ δινηέντι.”

ὧς φάτ' ἐπευχόμενος, τὸν δὲ σκότος ὄσσε κάλυψεν.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
 πρώτη ἐν ὕσμίνῃ· ὃ δ' ἐπ' αὐτῷ Δημολέοντα 395
 ἔσθλὸν ἀλεξήτηρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνῆς διὰ χαλκοπαρήου.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμῇ ἰεμένη ρῆξ' ὀστέον, ἐγκέφαλος δέ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἶξαντα,
 πρόσθε ἔθεν φεύγοντα, μετάφρενον οὐτασε δουρί·
 αὐτὰρ ὃ θυμὸν αἶσθε καὶ ἤρυγεν, ὥς ὅτε ταῦρος
 ἤρυγεν ἐλκόμενος Ἐλικώνιον ἀμφὶ ἄνακτα

387. This verse occurred xvi. 412.

390. ἐνθάδε τοι κ.τ.λ., 'here you die, though you were born at the Lydian lake of Gyges,' i. e. thus you shall be slain far from your home,—a taunt intended to embitter his death. Virg. Aen. xii. 546, 'hic tibi mortis erunt metae, domus alta sub Ida.' For the Hyllus and the Gygaean lake see Herod. i. 80 and 93. Propert. iv. 11. 18, 'Lydia Gygaean tincta puella lacu.' Sup. ii. 865, υἷε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη.

393—418. Achilles continues his ravages on the Trojan ranks, and slays several chiefs whose pedigree is briefly given.

394. दाτέοντο, 'cut to pieces with the wheel-tires.' See v. 725.

395. ἐπ' αὐτῷ, 'after him.' See Lexilogus, p. 244.

397—400. A repetition, with slight variations, from xii. 183—186. Compare also xi. 97, 98.

401. αἶξαντα, 'who had hastily alighted from his car, and was fleeing before (or in front of) him.' Cf. xi. 423.

403. αἶσθε κ.τ.λ., 'he laboured to draw breath, and uttered a cry of

distress.' These words are hard to render, but evidently express the gasping of death. For αἶσθω see xvi. 465.—ἤρυγε, an aorist from a root ἔρευγ, descriptive of the sound, like our word 'death-ruckle.' In Theocr. xiii. 58, τρις μὲν Ὕλαν ἄσσει, ὅσον βαθὺς ἤρυγε λαιμὸς, it is applied simply to a loud and deep-toned shout. Buttman (Lexil. p. 203) compares rugire, ὀρυμαγδὸς, ὠρύεσθαι.

404. Ἐλικώνιον. Whether from Helice in Achaea or Helicon in Boeotia is doubted by the Scholiasts. In either case some ancient ceremony in the Achaean or Aeolian worship of Poseidon at Miletus is described; and as the Aeolian migration to Asia first set out from Boeotia (Curtius, Hist. i. p. 127), the name of the mountain is more probably contained in the adjective. — κούρων, 'the young nobles.' Some feat of strength is described, like that in Theocr. iv. 35, τηρεῖ καὶ τὸν ταῦρον ἀπ' ὄρεος ἄγε πιάζας τὰς ὀπλάς, κῆδωκ' Ἀμαρυλλίδι. — γάννυται, 'brightens at the sight,' as in Plat. Phaedr. p. 234, D, ἐμοὶ ἐδόκει γάννυσθαι ἐπὶ τοῦ λόγου μεταξύ ἀναγιγνώσκων, where there is an allusion to the name

κούρων ἐλκόντων· γάννται δέ τε τοῖς ἐνοσίχθων. 405
 ὧς ἄρα τόν γ' ἐρυγόντα λίπ' ὄστέα θυμὸς ἀγήνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
 Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,
 οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 θῖνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
 νῶτα παραίσσοντος, ὅθι ζωστῆρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλῶος ἦντετο θώρηξ· 415
 ἀντικρὺς δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῆ,
 γυνῆ δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψεν
 κναυήν, προτὶ οἱ δὲ λάβ' ἔντερα χερσὶ λιασθείς.
 Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίην, 420
 κάρ ρά οἱ ὀφθαλμῶν κέχυτ' ἀχλύς· οὐδ' ἄρ' ἔτ' ἔτλη

Φαῖδρος. Ar. Vesp. 612, τοῦτοισιν ἐγὼ γάννμαι. Cf. xiii. 493, γάννται δ' ἄρα τε φρένα ποιμήν.

408. οὐκ εἶασκε, οὐκ ἤθελε, wished him not to fight. — γόνιοι, 'totius sobolis suae, ut Od. iv. 12, 'Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,' Doederlein; who remarks that the usual rendering, 'natum minimus,' is not defended by γεγεῆ νεώτατος in vii. 153. In Eur. Hec. 13, Polydorus is described as νεώτατος Πριαμιδῶν, but there it is said that his father sent him out of the country as being too young to fight. Spitzner compares a similar narrative about Nestor in xi. 717. Heyne contends that this Polydorus is distinct from the other. In xxii. 46 Lyeon (killed in xxi. 91 seqq.) and Polydorus are described as brothers, born from Priam and Laothoë, whereas the Polydorus of Tragedy is a son of Hecuba.

411. νηπιέησι, 'in boyish sport.' This plural form occurs xv. 363. Od. xxiv. 469.

412. This line occurred xi. 342. Cf. v. 250, μηδέ μοι οὕτως θῖνε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσση.

414, 415. This passage is repeated from iv. 132. Achilles struck him just

in the point where the belt was buckled, and the division of the double breastplate offered an entrance to the weapon. The Schol. Ven. 2 explains νῶτα as the accusative after παραίσσοντος, but his gloss is rather obscure, τὰ νῶτα παρακλίνοντος. There seems to have been an ancient variant παραίσσοντα. The literal sense is, 'on the back of the man as he was rushing past.' Or perhaps, τὸν βάλε νῶτα, παραίσσοντος (αὐτοῦ). Heyne construes, βάλε νῶτα τοῦτον παραίσσοντα. As the weapon came out in front, or 'near the navel,' the blow would be on the side, which is the place where the breastplates would meet. By διπλῶος ἦντετο Heyne understands that the breastplate was rendered double by the μίτρη or woollen appendage fastened to and hanging down from it.

418. λιασθείς, as he sank down, he held to himself the entrails that protruded. See xv. 543.

419—427. Hector, maddened by his brother's fall, singles out Achilles, who is equally eager to meet him. Each is exasperated by the death of one nearest and dearest, inflicted by the other.

421. κάρ, i. c. κὰ or κὰτ, as κὰδ δ' ἄρα,

δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆι
ὄξυ δόρυ κραδάων, φλογὶ εἴκελος. αὐτὰρ Ἀχιλλεύς
ὡς εἶδ', ὧς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἤδα.

“ ἔγγυς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἔσεμάσσατο θυμόν, 425
ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον
“ ἄσσον ἴθ', ὧς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”

τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ 430
“ Πηλεΐδη, μὴ δὴ με ἔπεσσί γε νηπύτιον ὧς
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτός
ἦμὲν κερτομίας ἦδ' αἴσυλα μνθῆσασθαι.

καὶ γ γονν inf. 458.—ἐκὰς, here without the *F* or initial sibilant, sometimes lightly, sometimes strongly, pronounced in ἔκαστος.—στρωφᾶσθαι, i. e. κατὰ πληθύν, sup. 377.—ἔτλη, “immemor praeceptorum Apollinis, 375 seq.” Heyne.

424. ὡς εἶδ', ὧς κ.τ.λ. See xiv. 294.—ἀνέπαλτο, see viii. 85. Here the sense may be ‘sprang up against, or to meet, him,’ as from ἄλλεσθαι (Schol. Ven. ἀνεπήδησεν, ἀνήλατο), but the compound is generally referred to ἀναπάλλεσθαι.

425. ἐσεμάσσατο, literally, perhaps, ‘has left an impression of himself on,’ i. e. touched or afflicted, my feelings. See xvii. 564. Hesych. καθήψατο τῆς ψυχῆς, ἐλύπησεν εἰς τὸν θυμόν, ἐμάστιξεν. The word may therefore be an aorist from the same root as μάσσειν, rather than from μαλεσθαι (whence ἐπεμαλετ' ἄρ' Ἴππους, v. 748). For ἐκμάσσειν (whence the well-known ἐκμαγεῖον, or ‘waxen tablet’ of the memory, in Plato's Theaetetus) and ἐσμάσσειν are properly ‘to wipe off from or upon,’ and so to take or leave an impression, outline, or likeness. Hence ποδῶν ἐκμακτρον, Eur. Electr. 535, and αὐτέκμαγμα, ‘the very image,’ Ar. Thesm. 514. Compare Ran. 1010, ὅθεν ἡμῆ φρῆν ἀπομαξαμένη πολλὰς ἀρετὰς ἀπέδειξεν. Theoc. xvii. 37, τὰς—κόλπον ἐς εὐώδη βραδινὰς ἐσεμάξατο χεῖρας. Ibid. 121, ἔτι θερμὰ κόνια στειβομένη καὶ ὑπερθε ποδῶν ἐκμάσσειται ἴχνη, ‘the dust takes off a copy of the footprints’ (like an impression from an engraved plate, or wet ink upon blotting-paper). It seems difficult to explain the

compound with ἐς in any other way; whereas ἐπιμαεσθαι means ‘to reach out at’ and strike, or ‘aim at,’ ‘desire.’ Theoc. xxiii. 57, καὶ τῆλε φίλων ἐπεμαίετο λουτρῶν.

427. The obscure phrase πολέμοιο γεφύρας occurs iv. 371, viii. 378. Schol. Ven. 2, ἐν τοῖς μεταξὺ τῶν στασιῶν διαστήμασιν. Prof. Max Müller observes (“Chips from a German Workshop,” i. p. 136), “It is easy enough to translate πολέμοιο γέφυραι by ‘the bridges of war,’ but what Homer really meant by these γέφυραι has never been explained. It is extremely doubtful whether bridges, in our sense of the word, were known at all at the time of Homer; and even if it could be proved that Homer used γέφυραι in the sense of a dam, the etymology, i. e. the earliest history of the word, would still remain obscure and doubtful.” That the word really meant ‘a causeway or embankment’ across a morass, or along a river, cannot now be doubted; and a pathway or passage between the ranks of an army might thence be called γέφυρα.

428—437. Achilles bids Hector approach him to receive death at his hands. Undaunted, he replies that he is not to be frightened by threats, and leaves the issue of the contest in the hands of the gods. See the same verses in the reply of Aeneas sup. 200. The suspicion of patchwork here is strengthened by 429 occurring in the address of Diomedes to Glaucus, vi. 143.

οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435
 εἴ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὄξυ πάροιθεν.”

ἦ ῥα, καὶ ἀμπεπαλὼν προῖη δόρυ. καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
 ἦκα μάλα ψύξασα· τὸ δ' ἀψ ἴκεθ' Ἐκτορα δῖον, 440
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεύς
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήραξεν Ἀπόλλων
 ῥεῖα μάλ' ὡς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεύς 445
 ἔγχει χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθεῖαν.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμοιι ἴσος,
 δεινὰ δ' ὀμοκλήσας ἔπεα πτερόεντα προσηύδα.
 “ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον. ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θῆν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθος ἐστίν.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”

434. The irony which the Schol. Ven. 2 points out in this verse, is somewhat confirmed by the tone of 436. Spitzner thinks that such expressions are natural to the Homeric chiefs, as xix. 217.

435. See xvii. 514.

437. *πάροιθεν*. Schol. Viet. *ὅτε τὸν Πάτροκλον ἀνῆρηκεν*.

438—454. Hector throws his javelin first, but it is diverted by Pallas. Achilles, rushing on to slay him, is thwarted by Apollo, who conceals Hector in a mist. Aware at last of the divine aid, he taunts Hector with his escape for the present, but promises to meet him again.

439. *πνοιῇ*, ‘with her breath.’ The Schol. Ven. observes that a slight pause should be made at this word (so as not to construe *πνοιῇ Ἀχιλλῆος*). He explains *ψύξασα* by *φυσήσασα τῷ ἑαυτῆς πνεύματι ἀπέστρεψε τὸ δόρυ*. Thus *πάλιν ἔτραπε* means *παλίντροπον ἐποίησε*, the contrary

way, from Achilles. She blew it back again, so that it returned to and fell at the feet of him who sent it (like the wooden implement called a boomerang). This is, no doubt, very absurd, and very undignified, if viewed according to the exaggerated idea of Heyne, who remarks that we should dismiss the “*spec-taculum deae inflatis buccis spirantis*,” and think only of the supernatural power implied by the act. He adds, that Pallas is hereby violating the convention of non-interference, sup. 136.

443. *ἐξήραξεν*, as Poseidon had removed Aeneas, sup. 325, and Aphrodite Paris, 380, where the same verses occur.

447, 448. Repeated from v. 438 and xvi. 705.

449—454. The whole of this passage occurs *verbatim* in xi. 362 seqq., where the lines are addressed to Hector by Diomedes.

ὡς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοντι· 455
 ἤριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασεν,
 Δημοῦχον δὲ Φιλητορίδην ἦν τε μέγαν τε
 καγ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαιύντο θυμόν·
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμαῖζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστορίδην — ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πῶς εὐ πεφίδοιτο, λαβῶν, καὶ ζῶν ἀφείη
 μηδὲ κατακτείνειεν ὀμηλικήν ἐλεήσας, 465
 νήπιος, οὐδὲ τὸ ἦδη ὁ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαῶς. ὁ μὲν ἦπτετο χεῖρεσι γούνων
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἦπαρ·
 ἐκ δὲ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψεν
 θυμοῦ δενόμενον. ὁ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὖς· εἶθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμῇ χαλκείῃ. ὁ δ' Ἀγήνορος υἷον Ἐχκελον
 μέσσην κακ κεφαλὴν ξίφει ἦλασε κωπήεντι, 475

455—489. Achilles slays many Trojans with the most brutal ferocity. (The passage is evidently composed with a special view of exciting horror by its details, and to suit the character of the hero given in 467, 468.)

458. ἠρύκακε, the reduplicated aorist of ἐρύκα. Cf. v. 321, ἀλλ' ὄγε τοὺς μὲν εὖς ἠρύκακε μόνυχας ἵππους. Schol. Ven. 2, κατέσχε τοῦ φυγεῖν.—ἐξαιύντο is used as an aorist. See iv. 531.

461. ἐφορμηθεὶς, *consectatus*. For the accusative see xv. 691.

463. Τρῶα. The construction is suspended till 469, φασγάνῳ οὔτα καθ' ἦπαρ.—γούνων λαβῶν, 'grasping him by the knees, if perchance he would spare him and let him off with his life.' The order of the words is more artificial than usual, and the form of the personal pronoun εὐ (εἰ, for αὐτοῦ) is not elsewhere found in Homer. Hesych. εὐ· καλῶς, ἰσχυρῶς. δασέως δὲ (i. e. εὐ), αὐτοῦ ἢ αὐτῆς.

Compare τεῦ for τοῦ.

466. This verse occurs in Od. iii. 146.

467. γλυκύθυμος does not occur elsewhere in Homer, and seems a word rather of the Attic period. Schol. Ven. οὐκ ἀνεμμένος τῷ θυμῷ καὶ ἠπιόφρων, ἀλλ' ἐκ τοῦ ἐναντίου σκληρὸς καὶ χαλεπός.—ἐμμεμαῶς, 'eager,' 'excitable;' see v. 142.

470. κατ' αὐτοῦ, down from it. Schol. Ven. τὸ αἷμα ἀπὸ τοῦ ἥπατος ἐκρούνιζε χύδην, καὶ τὸν τοῦ χιτῶνος κόλπον ἐνεφύσησεν. Spitzner: "sistit poeta sinus ex ipso jecore sanguine oppletos." The genitive is ambiguous; it might also refer either to the slayer or the slain, if we suppose the spurting of the blood is meant. Doederlein supplies καταρρέον from the sense implied in ἐνέπλησεν. Aristarchus read ἐνέπρησεν, which is rightly rejected by modern critics. This word, as Spitzner remarks, is used in Homer only of the rush of fire or of wind.

πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῆλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κέϊτο ταυνοσθεῖς.
 αὐτὰρ ὁ βῆ ῥ' ἵεναί μετ' ἀμύμονα Πείρῳ υἱόν
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβόλακος εἰληλούθειν· 485
 τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι χαλκός,
 ἦριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηίθοον θεράποντα,
 ἄψ' ἵππους στρέψαντα, μετάφρενον ὀξεί δουρί
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δὲ οἱ ἵπποι.
 ὡς δ' ἀναμυαμαίει βαθέ' ἄγκεα θεσπιδαῆς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
 πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὧς ὁ γε πάντη θῦνε σὺν ἔγχρῃ, δαίμονι ἴσος,
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 [ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
 τριβέμεναι κρῖ λευκὸν ἐνκτιμένη ἐν ἀλώῃ,
 ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,

476, 477. Repeated from xvi. 333, 334. See also v. 83.

479. ἔπειρεν, he pinned or transfixed him.—μιν μένε, he did not fly, though he was disabled from fighting, but looked death (as we say) in the face. Zenodotus, who read πρὸς ὀρώων, may have considered that it was pronounced *Forān*, which is also the opinion of Mr. Peile (Introduction to Etymology, p. 52).

482. βάλε, ἀπέβαλε, ἀπέκοψε.—μυελὸς, the spinal marrow protruded, with a vital motion, from the vertebrae.

484. Πείρῳ, a genitive formed on the analogy of Μενέλεω, and therefore from a nominative Πείρῳς, supposed to be the Πείροος of ii. 844.

489. Cf. xi. 129, τῷ δὲ κυκλήθηεν.

490—503. The rage and havoc of Achilles are compared to a fire in a

wood, and the trampling of the horses on the bodies to the treading out of grain by oxen in a threshing-floor. The passage is fine, but by no means free from the suspicion of having been made up from verses in the earlier books.

492. εἰλυφάζει, a Hesiodic word, connected with *φέλειν*. Scut. Herc. 275, τῆλε δ' ἀπ' αἰθομένων δαῖδων σέλας εἰλυφάζε, where it is intransitive. Compare xi. 156, πάντη τ' εἰλυφῶν ἄνεμος φέρει.

494. κτεινομένους, οὓς ἤθελε κτείνειν. Or, as Doederlein explains it, "Achilles plerosque eminent vulnerabat, deinde accurrens cominus conficiebat."

496. ἐνκτιμένη. See xxi. 77. The Schol. Ven. records a variant ἐντροχάλῳ.—λεπτά, from the context, must mean 'shelled out,' as if a verbal adjective from λέπω. (See Hesych. in λεπτυξίς).

ὡς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στείβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500
 ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων. ὃ δὲ ἴετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.]

498. ὑπ' Ἀχιλλῆος, sc. ἐλαννόμενοι, διωκόμενοι. Horses are said to avoid treading on corpses in battle. Here, guided by such a hand, and themselves

of so rare a breed, they do this as readily as oxen tread a threshing-floor. 499—502. This passage is repeated almost verbatim from xi. 534 seqq.

ΙΔΙΑΔΟΣ

Φ.

ἀλλ' ὅτε δὴ πόρον ἴξον ἔυρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκεν
 πρὸς πόλιν, ἧ̄ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
 ἧ̄ματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἴεκτωρ·
 τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' ἼΗρη
 πίτνα πρόσθε βαθεῖαν ἐρुकέμεν. ἡμίσεες δέ
 ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίην,

This book is one of the most remarkable and interesting in the poem. It describes in the most vivid language and with much picturesqueness and diversity of imagery, the vengeance taken by Achilles on the Trojans for the loss of his friend,—the wholesale slaughter and butchery in the river, terminating only by the rising of the elements themselves against the victor, and the intervention of Apollo. The ancient title of the book was μάχη παραποτάμιος, the fight near and in the Scamander being the principal event in it. But it ends with a scene which perhaps was introduced from some other epic,—a violent and by no means dignified quarrel between the rival gods.

1—16. The Trojans attempt to cross the Scamander to escape from Achilles; but he separates a part of them, whom he pursues with slaughter towards the city, while the rest throw themselves in confusion into the river, where the shrieks of drowning men and horses unite with the roar of the waters. The scene is aptly compared to a flight of locusts driven into a river by smoke and flame.

1, 2. This distich occurred xiv. 433. —πόρον, the ford or shallow, viz. in order to cross it. Aristophanes read ῥόον.—

ἔυρρείος, as if from εὐρέως, says the Schol. Vict. But it may stand for ἔυρρείος, from ἔυρρηής, or the crude form ἔυρηF-s may account for the ι = F.—τέκετο Ζεὺς, viz. it was διῦπετής, descended from the rain or mists of Ida, whereon Zeus sometimes took his station. See xvi. 174.

3. διατμήξας, Hesych. διελὼν, διασπάσας, διακόψας. See xvi. 390; xviii. 34.—ἧ̄περ, by the very same road the Greeks had before taken when driven by Hector. Thus, as the Scholiasts remark, the retribution was the more pointed.—ἐμαίνετο, Schol. Ven. ἐνθουσιωδῶς ἐμάχετο.

6. πεφυζότες, 'in wild alarm,' δειλιῶντες, Schol. Ven. 2, who compares θεσπεσίη ἔχε φύζα in ix. 2.—ἡέρα, a mist to retard their progress, and conceal the river before them. Schol. Vict. ὥστε ἐκπεσόντας τῆς πόλεως ἐμπσεῖν τῷ ποταμῷ τοῦτο ποιεῖ ἡ ἼΗρα. Compare v. 506, ἀμφὶ δὲ νύκτα θούρος ἼΗρης ἐκάλυψε μάχη Τρῶεσσιν ἀρήγων.—πίτνα, the imperfect of πίτνημι, a by-form of πετάννημι, as νίκη or ἐνίκη of νίκημι. In Eur. El. 713 we have θυμέλαι δ' ἐπίτναντο χρυσήλατοι.

8. εἰλεῦντο (F), were driven towards the river, and there crammed, or closely packed together. See Lexil. p. 258. Od.

ἐν δ' ἔπεσον μεγάλην πατάγω, βράχε δ' αἰπὰ ρέεθρα,
 ὄχθαι δ' ἀμφιπερὶ μέγα ἴαχον· οἱ δ' ἀλαλητῶ 10
 ἔννεον ἔνθα καὶ ἔνθα, ἐλισσόμενοι περὶ δίνας.
 ὡς δ' ὄθ' ὑπὸ ριπῆς πυρὸς ἀκρίδες ἠερέθονται
 φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
 ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
 ὡς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινηέντος 15
 πλήτο ρόος κελάδων ἐπιμιξί' ἵππων τε καὶ ἀνδρῶν.

αὐτὰρ ὁ διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθη
 κεκλιμένον μυρίκησιν, ὃ δ' ἔσθορε δαίμονι ἴσος
 φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
 τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὄρνυτ' ἀεικῆς 20
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
 ὡς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι

xi. 572, Ὠρίωνα πελώριον εἰσενόησα θήρας
 ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα.

9. βράχε δὲ κ.τ.λ. The δὲ = γὰρ is exegetical, as the Schol. Ven. 2 points out: *πάταγος δὲ ψόφος ἐκ τριῶν γινόμενος, ὕπλων, βοῆς, ὕδατος.*—ὄχθαι, the banks re-echoed the sounds.

10. ἀλαλητῶ, with confused cries of distress. See ii. 149.—*ἐννεον*, they tried to swim this way and that, as they were carried round by the eddies. The Schol. Ven. gives a variant *κατὰ δίνας*. “Circa vortices, vitabundi, ne haurirentur, quoniam βαθυδίνης erat Scamander.” Doederlein.

12. ἀκρίδες. The custom of driving locusts from vineyards or corn-fields, by lighting bonfires, is here meant.—*ἠερέθονται*, Schol. Ven. 2, *ἐρεθίζονται*. Schol. Min. *εἰς ἀέρα αἴρονται καὶ ἀποκρίπτονται*. Properly, ‘hang aloft in mid air.’ See ii. 448; iii. 107, *αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται*, ‘are light and fickle as the wind.’

13. φλέγει, sc. αὐτάς. By the suddenness of the fire they are caught before they can escape, and fall in their alarm into the water, as the Trojans in the mist fall into the river, sup. 6—8.—*πτώσσουσι*, Schol. Vict. *ἐπιπίπτουσι καταπτώξασαι*.

16. κελάδων, one of the many participial adjectives (like *παμφανόων*) of which there is no verb in existence. See xviii. 576. Theocr. xvii. 92, *καὶ ποταμοὶ κελάδοντες ἀνάσσονται Πτολεμαίω*. Ar.

Nub. 283, *καὶ ποταμῶν ζαθέων κελαδήματα*. A similar word descriptive of the sound of water is *κελαρίζειν*.

17—33. Achilles leaves his heavy spear on the bank and plunges in, to slay all he can reach with his sword. The Trojans are compared to fishes scared by a dolphin or porpoise. Twelve captives are taken alive out of the river, and sent to the ships to be butchered in cold blood in revenge for Patroclus. He had promised to do this, xviii. 336.

17. *δόρυ λίπεν*. He uses it however inf. 67, so that, as the Schol. Ven. observes, we must suppose that he had resumed it, though this is not mentioned.—*δαίμονι*, like one more than mortal, or possessed of preternatural power, by which he was saved from sinking.

20. *ἐπιστροφάδην*, turning upon them on every side. Nearly the same distich occurs x. 483.

22. *μεγακήτεος*. Buttman, Lexil. p. 381, interprets this ‘frequenting the vast depths of the sea.’ It is not easy to evade the more natural interpretation, *μεγάλου κήτους ὄντος*. The Schol. Ven., who felt that this did not suit *μεγακήτεα πόντον*, Od. iii. 158, *μεγακήτεϊ νηί*, viii. 222, suggests *ἢ μέγα κύτος ἔχοντος*. This is one of many Homeric words (on which see the Preface, § 3) that one may suspect of having been used by compilers under a mistaken notion of their primary meaning.—*μυχοῦς*, Schol. Min. *τοὺς ἐσωτάτω τόπους καὶ ἀποκρύφους*.

φεύγοντες πιμπλάσι μυχοὺς λιμένους ἑνόρμον,
 δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβησιν
 ὧς Τρῶες ποταμοῖο κατὰ δεινοῖο ρέεθρα 25
 πτῶσσον ὑπὸ κρημνοῦς. ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,
 ποιήν Πατρόκλιο Μενoitιάδαο θανόντος.
 τοὺς ἐξῆγε θύραζε τεθηπότας ἤυτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐυτμήτοισιν ἱμάσιν, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν,
 δῶκε δ' ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὃ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων.
 ἔνθ' υἱεὶ Πριάμοιο συνήντητο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ρά ποτ' αὐτός 35
 ἦγε λαβῶν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὃ δ' ἔρινεὸν ὄξει χαλκῶ
 τάμνε νέους ὄρηκας, ἵν' ἄρματος ἄντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐκτιμένῃν ἐπέρασεν 40

24. μάλα, λάβρως. So in the oft-repeated verse τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.

26. κάμε χεῖρας. Cf. ii. 389, περι δ' ἔρχεῖ χεῖρα καμῆται.

27. κούρους, young nobles. See on iii.

25. Schol. Ven. 2, ἐκλέγεται αὐτοὺς ὡς εἰς θυσίαν, μέλλων παριστάνειν Πατρόκλιον κατὰ τὴν ὑπόθεσιν.—ποιήν, in apposition, 'as blood for blood,' viz. to be sacrificed at the pyre of Patroclus, xxiii. 175. Cf. xvi. 398.—θύραζε, εἰς τὴν γῆν, Hesych.

31. φορέεσκον. They wore straps or girdles to tie up or gird round their flexible tunics or frocks. Cf. v. 113, αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος. "Probabile fit eos pro balteis affabre factis ilia cinxisse loris coriaceis," Heyne. The word φορεῖν, as Doederlein observes, shows that part of the dress is meant, not cords which they had brought (ἔφερον) for binding captives themselves, or for any other purpose.

34—63. Achilles meets a son of Priam, Lycaon, in the act of escaping from the river. He recognizes him as a former captive, whom he had sold to a Lemnian, but who had been redeemed and returned to his home only a few days before.

Amazed at his sudden appearance, all unarmed as he was, Achilles determines to despatch him with his lance.

36. αὐτὸς ἦγε. Achilles had taken him captive with his own hand, in one of his raids into the Troad. It seems that ἦγε must here be an aorist.—ἀλωῆς, 'an orchard,' δένδροφόρου γῆς, Schol. Ven.—ὃ δὲ, he, Lycaon, was occupied in cutting a fig-tree, the young and pliant branches of it, that they might serve for the handles or loops at the hinder part of the car (xx. 500). This passage shows they were made of bent or split sticks, as the extreme lightness of the Greek car would suggest. Theoc. xxv. 247, ὡς δ' ὕταν ἄρματοπηγὸς ἀνήρ, πολέων ἴδρις ἔργων, ὄρηκας κάμπτησιν ἔρινεοῦ εὐκέατοιο, θάλασας ἐν πυρὶ πρῶτον, ἐπαξονία κύκλα δίφρω. For the double accusative the Schol. Ven. 2 compares xxiv. 58, γυναῖκά τε θήσατο μαζόν.

39. ἀνώιστον, ἀπροσδόκητον, he had little thought to meet Achilles in that place.

40. τότε, on the former occasion of the capture.—Λῆμνον, perhaps the accusative after ἔγων.—ἐπέρασεν, had carried him off for sale: Schol. Min. πέραν θαλάσσης

νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὄνον ἔδωκεν
 κείθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην
 ἔνθεν ὑπεκπροφυγῶν πατρώιον ἴκετο δῶμα.
 ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἴσι φίλοισιν 45
 ἐλθῶν ἐκ Δήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 πέμψειν εἰς Αἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς 49
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος,
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι.
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
 αὖτις ἀναστήσονται ὑπὸ ζόφου ἠερόεντος,
 οἶον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεῆς ἦμαρ,

ἐπώλησεν. Cf. sup. 58. This son of Jason was the Evenus of vii. 467, who supplied wine to the Achaean host.—ὄνον, a price, as in Theocr. i. 57, τῷ μὲν ἐγὼ πορθμῆϊ Καλυδωνίῳ αἰγά τ' ἔδωκα ὄνον κ.τ.λ. Od. xv. 386, ἦ σέ γε—ἄνδρες δυσμενεῆς νηυσὶν λάβον ἢδ' ἐπέρασσαν τοῦδ' ἀνδρὸς πρὸς δάμαθ', ὃ δ' ἄξιον ὄνον ἔδωκεν. The ransom paid was a silver bowl, xxiii. 741—747.

42. ξεῖνος. A guest-friend of Priam's, from Imbros, had ransomed the captive for a large sum (three hundred oxen, inf. 80), and had sent or conducted him to Arisbe in the Troad: see ii. 836; vi. 13. Once on the mainland, Lyeaeu had stealthily made his way home. Arisbe was a town between Percote and Abydos (Schol. Vict.).

46. ἐλθῶν ἐκ Δήμνοιο, Schol. Ven. 2, σθαῖς ἀπὸ τῆς Δημνίας δουλείας.

48. οὐκ ἐθέλοντα. He was as unwilling to be taken captive, sup. 36, as to lose his life. Schol. Ven. 2, ἴσως τὸ φιλόψυχον αὐτοῦ κωμῶδει καὶ τὸ τοῦ τρόπου δειλόν. This is confirmed by περὶ δ' ἤθελε κ.τ.λ. inf. 65. Doederlein is perhaps right in taking νέεσθαι as depending on πέμψειν rather than on ἐθέλοντα.

49. ἐνόησε γυμνόν. Achilles had captured him unarmed, and was more likely to recognize him in the same condition than if he had been equipped as a δαλίτης.—οὐδ' ἔχεν, οὐδὲ ἔχοντα. The Schol. Vict. compares iii. 80.

53. ὀχθήσας. “Achilles is indeed astonished at the unexpected reappearance of an enemy whom he thought long ago in slavery; his astonishment however would not have been expressed by ὀχθῆσαι but for the vexation which accompanied it.” Lexilogus, p. 464. The δέ, as frequently, marks the apodosis.

55. ἦ μάλα κ.τ.λ. The banter usual on the death of an enemy: ‘Surely I may expect those very Trojans whom I have slain to rise again, now that this man has once more come into my hands, after having been sold to Lemnos, and escaping from captivity;’ i. e. the one event would hardly be more improbable than the other appeared to be. Achilles did not therefore know that Lyeaeu had been ransomed by Eëtion. Schol. Ven. 2, διαναστήσονται ἄρα καὶ οἱ τεθνεῶτες, εἴ γε οὗτος ἴσχυσε διαπεραιωθῆναι.

57. οἶον δὴ, ἐπεὶ οὕτως.—πεπερημένος (sup. 40), εἰς τὸ πέρασ πεπραμένος, Schol. Ven.

Ἀήμον ἐς ἡγαθήην πεπερημένος· οὐδέ μιν ἔσχευ
 πόντος ἄλδος πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
 ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
 γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω
 ἢ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἢ μιν ἐρύξει
 γῆ φυσίζοος, ἣ τε κατὰ κρατερόν περ ἐρύκει."
 ὣς ὤρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
 γούνων ἄψασθαι μεμαῶς, περὶ δ' ἦθελε θυμῷ 65
 ἐκφυγείν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
 ἦ τοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δίος Ἀχιλλεύς
 οὐτάμεναι μεμαῶς, ὃ δ' ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
 αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων,
 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον, οὐδὲ μεθίη
 [καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.]
 "γουνουμαί σ' Ἀχιλεῦ, σὺ δέ μ' αἶδεο καί μ' ἐλέησον.
 ἀντί τοί εἰμ' ἰκέταο διοτρεφὲς αἰδοίοιο· 75

62. ὁμῶς, in the same way as he has returned from Lemnos.—καὶ κεῖθεν, even from the other world.—ἢ μιν ἐρύξει γῆ, whether the earth will keep him in its bosom, though the sea has not kept him from his home, as it has kept others, sup. 59.—κατερύκει, by tmesis, i. e. κατέχει.

64—96. Achilles is about to transfix Lycaon with his lance, when the latter rushes to embrace his knees, and by the suddenness of the action evades the blow. With pathetic earnestness he begs for quarter, pleading that he is but a half-brother to Hector, and that one brother, Polydorus, has been already slain.

64. μένων. Achilles, sure of his victim, and confident in his superiority, stands his ground; Lycaon, seeing there is no escape, and dreadfully frightened, clings to the last hope of life, and approaches his captor.—τεθηπῶς, cf. 29.

67. δόρυ μακρὸν, the long lance, not the javelin; so οὐτάμεναι, to deal a hand-blow, not βαλεῖν, in the next line. Lycaon however stooped and ran underneath the uplifted spear, and so seized Achilles by the knees. So ὑποπίπτειν ἐς

τοὺς ταρσοὺς τῶν πολεμίων νηῶν, Thuc. vii. 40, 'running close in upon their oars.'

70. ἔστη. See xx. 280, where the same phrase occurs, and inf. 167. The spear was held aloft, and above the captive's back, but missed its mark and stuck in the earth, or was arrested by the earth in its eager desire to glut itself with human blood.—ἄμεναι, ἀέμεναι, a present infinitive of ἄω. See Lexil. p. 25, and on xix. 402, where the subjunctive of the aorist is ἐῶμεν, the aspirate being the residue of a lost *F*. See inf. on 221. Hesych. ἄμεναι πληρωθῆναι.

72. ἔχεν. Lycaon grasped and detained Achilles' lance, viz. lest it should be drawn out of the earth and again directed against him.—μεθίη, cf. xv. 716; xvi. 762.

75. ἀντι ἰκέταο. Though a captive, he had tasted bread first with Achilles, and therefore he could claim the religious respect due to a ξένος, which was as binding as that due to a suppliant. Schol. Ven. πρὸς τὴν ἱκεσίαν εἶχε τινα βοήθειαν τοῦτο, ὥσπερ τετυχηκῶς ξενικῆς τραπέζης παρ' ἐκείνῳ πρῶτον. Cf. Od. viii. 516,

πὰρ γὰρ σοὶ πρῶτῳ πασάμην Δημήτερος ἀκτὴν,
 ἥματι τῷ ὅτε μ' εἶλες ἐκτιμένην ἐν ἀλωῇ,
 καὶ μ' ἐπέρασσας ἄνευθεν ἄγων πατρός τε φίλων τε
 Λήμνον ἐς ἠγαθέην, ἑκατόμβοιον δέ τοι ἦλφον.
 νῦν δ' ἐλύμην τρὶς τόσσα πορών· ἠὼς δέ μοι ἐστὶν 80
 ἦδε δυωδεκάτη ὅτε Ἴλιον εἰλήλουθα
 πολλὰ παθῶν. νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
 μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διὶ πατρί,
 ὅς με σοὶ αὐτίς ἔδωκε· μινυθᾶδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτεω ὃς Δελέγεσσι φιλοπτολέμοισι ἀνάσσει,
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δέ καὶ ἄλλας·
 τῆς δὲ δῦω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦ τοι τὸν πρῶτοισι μετὰ πρυλέεσσι δάμασσας, 90

ἀντὶ κασιγνήτου ξείνος θ' ἰκέτης τε τέτυκται ἀνέρι, ὃς κ.τ.λ. A Zeus Aἰδοῖος was worshipped as the god of suppliants, Aesch. Suppl. 188.

76. πὰρ σοὶ, at your table.—ἀλωῇ, cf. sup. 36. In xx. 496 we have the same epithet applied to ἀλωῇ as a threshing-floor, which shows that it is only a common-place.

79. ἦλφον, the aorist of ἀφάνω, 'I obtained for you.' So Od. xv. 452, ὃ δ' ὑμῖν μυρίον ὄνων ἄλφοι. Ib. xvii. 250, ἴνα μοι βίστον πολλὴν ἄλφοι. The supposed Sanscrit affinities of the word are discussed by Mr. Peile (Introd. Etym. p. 65).—ἑκατόμβοιον, the ὄνος sup. 41, worth in value a hundred oxen.

80. νῦν δέ, 'as it is, I was ransomed by bringing twice that sum.' He reminds Achilles that he is the property of another, Eétion, and claims his life on that score. We must take ἐλύμην as the indicative of an epic aorist, though a remarkable and unusual form; compare βλήμενος, χύμενος, πλήμενος. The Scholiasts regarded λύμην as an optative, λυτρωθείην, ἂν τριπλάσια διδῶ σοι, Schol. Ven. There can be no doubt that their explanation better suits μή μοι ἄποινα πηφάσκειο, inf. 99. But if such a form of the optative existed, the *v* would be long. It is therefore a question of interest, whether λύμην is not a spurious

and mistaken form for λυεῖμην, like θείμην, κεκλήμην. By πορών he means that *indirectly* he brought the possessor a large sum as a ransom. Hesychius rightly has ἐλύμην· ἐλυτρωσάμην, ἐλυτρώθην, where the double gloss shows that he was doubtful between the medial and the passive sense, though the latter is always the true sense of the epic aorist.—δυωδεκάτη, cf. sup. 46.

83. μέλλω που κ.τ.λ., 'surely I must have incurred the anger of father Zeus.' Schol. Ven. ξοικα ἀπεχθῆς γεγεμέναι τῷ Διὶ. See xxii. 356.

86. ἀνάσσει. Aristarchus appears to have read ἀνασσειν (ἀνάσσειν Schol. Vict.), which would imply that Altes had not regained the possession of Pedasus after its capture by Achilles. See vi. 35; xx. 92. The Δέλεγεσ were mentioned x. 429.—Σατνιόεντι, sc. ποταμῷ, see xiv. 445.—αἰπήεσσαν, like τειχιόεσσαν in ii. 559, *clivis plenam*.

88. πολλῶν τε καὶ ἄλλων the Marseilles copy, according to Schol. Ven. The Schol. B remarks that Lycaon wishes to show that he is not directly related to Hector.

89. δειροτομήσεις seems to mean κτένεῖς, unless Lycaon foresaw his own death by the sword (inf. 117), as indeed he was too close to be struck with the long lance. For Polydorus had been killed

ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὄξει δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἔμοι κακὸν ἔσσεται· οὐ γὰρ οἶω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γέ δαίμων.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογᾶστριος Ἴκτορος εἰμί, 95
 ὅς τοι ἑταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε."

ὧς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱός
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὄπ' ἄκουσεν.
 "νήπιε, μή μοι ἄποινα πιφάυσκεο, μηδ' ἀγόρευε.
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπόμενον αἴσιμον ἦμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἠδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγη, ὃν κε θεός γε
 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλησιν,
 καὶ πάντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλὰ φίλος θάνε καὶ σύ. τί ἦ ὀλοφύρεαι οὕτως ;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράας οἶος καὶ ἐγὼ καλός τε μέγας τε ;

with a javelin, xx. 413. His death is here spoken of as sufficient to satisfy Achilles' anger against Hector.

93. *δαίμων*. He here takes the fatalist's view. This clause occurred also xv. 418.

95. *ὁμογᾶστριος*. See sup. 88.—*ἐνηέα*, see xvii. 204. He uses an expression intended to pacify Achilles, as well as to suggest that the hero should, like his friend, combine mercy and gentleness with strength (Schol. Ven. 2).

97—113. Achilles replies that he was always averse to killing his captives, till Patroclus had fallen. Now not a Trojan shall be spared. He taunts his captive with his cowardice, and reminds him that both himself and Patroclus, better men than he, must yield to the law of fate.

98. Compare xi. 137.

99. *νήπιε*. Schol. Ven. 2, *διὰ τοῦ ἐπιθέτου πᾶσαν ἐλπίδα τοῦ πείθειν ἐξέκοψε*.—*ἄποινα*, Schol. Vict. *ἐπεὶ ἔλεγεν Ἴκατόμβοιον δέ τοι ἠλφον (79), ἢ ἐπεὶ διὰ τοῦ Μῆ με κτεῖνε (95) τοῦτο ὑπέφηνεν ἢ διὰ τοῦ Νῦν δ' ἐλύμην (80)*.

100. *ἐπισπεῖν*, before he met, or fell in with, his day of doom. See int. 588.

The sense may be, says the Schol. Ven. 2, that Patroclus had always advocated lenient treatment of the captives, and that was why the women showed him so much regard. See Col. Mure, *Hist. Gr. Lit.* i. p. 290.—*πεφιδέσθαι*, like *πεπιθέσθαι*, *πεπιθεῖν*, an aorist as if from *φείδημι*, *πέιθημι*.—*πέρασσα*, 'I sold them and did not kill them.' Cf. sup. 40.

103. *φύγη*, like *ἔλγται* inf. 112, is an epic use of the aorist for the future.—*βάλησιν*, *ἐμβάλη*, *ἐγχερίσθη*.

105. *περὶ δ' αὖ*, 'but especially.' This is an answer to the apology in 95, that the captive was not a son of Hecuba, the mother of Hector.

106. *φίλος*. Schol. Ven. 2, *ἢ εἰρωνεία πρὸς τὸν ξενίαν προβαλλόμενον* (sup. 76). The next verse seems to have been celebrated in antiquity; see Spitzner's and Trollope's notes. For *οὕτως* Buttmann, *Lexil.* p. 173, is inclined to prefer *αὕτως* (*αὐτως*), but Spitzner thinks this reading has "intempestivam ironiam."

108. *καλὸς κ.τ.λ.*, exegetical of *οἶος*, which is to be distinguished from *ὡς καλός*.—*πατρὸς ἀγαθοῦ*, viz. even as you plead your descent from Priam.

πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἢ ἡὼς ἢ δείλη ἢ μέσον ἡμῶν
 ὀππότε τις καὶ ἐμῆο ἄρει ἐκ θυμὸν ἔλθαι,
 ἢ ὃ γε δουρὶ βαλὼν ἢ ἀπὸ νευρῆφω ὀιστῶ.”

ὡς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ.
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἔρυσσάμενος ξίφος ὀξύ
 τύψε κατὰ κληῖδα παρ' ἀνχένα, πᾶν δέ οἱ εἴσω
 δὺ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηγῆς ἐπὶ γαίῃ
 κέιτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦτε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα 121
 “ ἔνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλήν

110. ἔπι, ἔπεστι, *imminet mihi etiam mors*. The Schol. Ven. compares Od. xi. 367, σοὶ δ' ἔπι μὲν μορφή ἐπέων. Some of the ancient interpreters construed ἐπὶ τοι—ἔσσεται, regarding ἡὼς κ.τ.λ. as cases of time, ‘either in the morning, or afternoon, or midday.’ So also Heyne. Spitzner, in a very long note, concludes that 111 is parenthetical, and the construction ἀλλ' ἔπεσται καὶ ἐμοὶ θάνατος, ὀππότε τις—ἔλθαι. But this is very unsatisfactory. The indefiniteness of the hour is well expressed by the punctuation in the text. So Pindar, Pyth. iv. 255, ἀκτίνος ὄλβον δέξατο μοιρίδιον ἄμαρ ἢ νύκτες. Compare also Theocr. xxiii. 33, ἦξει καιρὸς ἐκεῖνος, ὄπανίκα καὶ τὸ φιλάσεις. As the Schol. says δείλη should be read without the σ (δείλης), it follows that either ἡοὺς agreeing with δείλης, or ἡῶ agreeing with ἡμῶν, must have been an ancient variant. This division of the day into three parts is perhaps the earliest that occurs. As for δείλη, and its derivatives εὐδέλεος, ‘conspicuous,’ and δειλεός inf. 232, δειλεῖσθαι Od. xvii. 599, it seems a form of δῆλος, i. e. ‘day yet visible,’ rather than from εἶλη, to which Buttman refers it.

112. ἄρει, apparently a later form for ἄρηϊ. Cf. Aesch. Eum. 689. The Schol. Ven. explains it by σιδήρω, but it more probably means μάχη, since the next verse expresses that Achilles' death will be by the javelin or the arrow, viz. shot by Paris. Schol. Ven. 2, πέπεισται γὰρ

ὡς οὐδεὶς αὐτῶ συνελθὼν συστάδην μαχεῖται.

114—135. Achilles lays his suppliant low by a stroke of his sword on the neck, and then flings the corpse into the river for the fishes to feed upon. He mixes with his taunts ferocious threats against the Trojans, who will find no safety in a river to which they have offered many a live victim.

115. ἀφέηκεν, he let go his hold of the spear, sup. 72, and sat with outstretched hands, either inviting the blow, in despair of life (Schol. Ven. 2), or as still asking for quarter.

120. ἦκε, he took him by the foot and threw him in the direction of the river, to be carried down by it. Such an act, as violating the sanctity due to river-water, suggests a motive (the Schol. says) for the river rising in contest against the hero.

122. ἔνταυθοῖ κ.τ.λ., a common formula of taunting, as in Aesch. Prom. 82, ἐνταῦθα νῦν ὑβρίζε. Here there was an ancient variant ἦσο for κείσο.—ὠτειλήν, a third accusative after ἀπολιχμήσονται, ‘shall lick your blood on your wound.’ See xv. 24; xvi. 668; xviii. 345.—ἀκηδέες, οὐ κηδόμενοι, μηδεμίαν φροντίδα ἔχοντες, Scholl., ‘unconcerned.’ “A nemiine turbati secure pascentur,” Spitzner. “Quoniam non ita cuorem quasi albuent ut κηδεμένες, xxiii. 163,” Doederlein, who compares ἔκλον ἀκηδέστως, xxii. 465.

αἶμ' ἀπολιχμῆσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινήεις εἴσω ἄλως εὐρέα κόλπον. 125

θρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει
 ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ' εἰς ὃ κε ἄστν κιχείομεν Ἴλιον ἱρήης,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.

οὐδ' ὕμιν ποταμός περ εὐρροος ἀργυροδίνης 130
 ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
 ζώους δ' ἐν δίνησι καθίετε μώνυχας ἵππους.

ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῆσιν ἐπέφνετε νόσφιν ἐμείοι." 135

126. ὑπαίξει, 'shall dart along beneath the dark ripple,' i. e. the ripple that reflects on its dark surface the gathering clouds or coming storm which causes it. The Schol. Vict. gives the commentary of Aristarchus on this obscure phrase: τῶν ἰχθύων τις κατὰ τὸ κύμα θρώσκων, ὃ ἐστὶ κολυμβῶν, ἐπὶ τὴν φρίκα αἴξει, ἵνα φάγη σε φερόμενον· δεῖ γὰρ τὸν μέλλοντα ἰχθύν φερομένου τινὸς γεέσθαι, μετέωρον ἐπὶ τὴν φρίκα τῆς θαλάσσης ἐλθεῖν. A body would float, and the fish would rise nearly to the surface, but not so as to be exposed, in order to nibble at it. Spitzner renders it "a nigra maris superficie emergens," which would surely be μελαίνης φρικός. Others (Schol. Min.) understood it rather more literally, 'shall dart beneath the ripple;' ἐφαλλόμενος καὶ νηχόμενός τις τῶν ἰχθύων, καὶ ἐμπλησθεὶς τῆς Λυκάονος πιμελῆς, πάλιν ὑπὸ τὴν μέλαιναν φρίκα κατελεύσεται. The accusative seems to depend not directly on ὑπὸ, but on the notion of passing over, as in θρώσκειν δόμους, πηδᾶν πεδία, &c. Compare xxiii. 692. There was a reading ἐπαίξει, which Aristarchus seems to have adopted, and also ὑπαλύξει, which the Schol. attributes to Philetas. The latter is adopted by Heyne. It is to be remarked that the α in αἴσσω is commonly long, e. g. in vi. 510, and ii. 310, βωμοῦ ὑπαίξας, inf. 231, κρημνοῦ ἀπαίξας.—ὅς κε φάγησι, an epic subjunctive in the future sense. Aristophanes read ὧς κε φάγησι.—ἀργέτα, an archaism for ἀργῆτα, as Aeschylus has ἀργῆτι μαλλῶ, Eum. 45. Cf. Hes.

Theog. 541, καλύψας ἀργέτι δημῶ.

128. φθείρεσθε, lit. 'go on perishing,' be none of you spared, till I follow you into Troy. The ὑμεῖς μὲν, ἐγὼ δὲ refer to κιχείομεν.

130—135. Aristophanes rejected these verses, and the Schol. Ven. says that perhaps Aristarchus assented, by not opposing his criticism. The sacrifice of horses seems rather a Persian custom (Ovid, Fast. i. 385. Compare Herod. i. 216), the throwing of them into the river being perhaps a Chthonian rite to propitiate the sun while under the earth. Thus the *Argei* were straw effigies of men thrown into the Tiber, Ovid, Fast. v. 621 seqq. Victims were thrown as *ποντίσματα* into the sea to those who had perished there, Eur. Hel. 1548. Compare Tac. Ann. vi. 37, 'Sacrificantibus, cum hic more Romano suovetaurilia daret, ille equum placando anni adornasset, nuntiare accolae Euphraten nulla imbrum vi sponte et immensum attolli, simul albertibus spumis in modum diadematis sinuare orbes, auspiciū prosperi transgressus.'

131. δηθὰ, Schol. Ven. 2, ἐκ πολλοῦ χρόνου. The Schol. Ven. (A) adds, τὸ δηθὰ ὡς οὐχ Ὀμηρικῶς κείμενον αἰτιῶνται.

133. καὶ ὧς, i. e. with all your sacrifices, you shall be drowned in the river that you thought would save you.

135. νόσφιν ἐμείοι, Schol. Ven. 2, λείπει τὸ ὄντος. It may mean ἄνευ ἐμοῦ, or χωρὶς, 'apart from me,' when I was not there to protect them.

ὡς ἄρ' ἔφη· ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὄρμηεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λαιγὸν ἀλάλκοι.
 τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,
 Ἀστεροπαίῳ ἔπαλτο κατακτάμεναι μενεαίνων, 140
 υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
 τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζήων,
 τοὺς Ἀχιλεὺς ἐδάιζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς
 “ τίς πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν ; 150
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν.”
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός
 “ Πηλεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις ;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἄνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155
 ἧὼς ἐνδεκάτη ὅτε Ἴλιον εἰλήλουθα.

136—151. The river-god is indignant at the cruelty of Achilles, and resolves to check his career. He imparts strength to Asteropaeus, who has just come forth from his waters, to make a stand against Achilles.

136. *χολώσατο*. Not from the words just uttered, says the Schol. Vict., for that cause of anger is not mentioned inf. 146, nor to Hera inf. 369 seqq. But it may be doubted if he is right, and the Schol. Ven. 2 gives both causes of the anger.

137. *πόνιοι*, the slaughter of the Trojans.

140. *ἔπαλτο*, Hesych. *ἐφήλατο*. Inf. 144, *ἐπόρουσεν*.—*Πηλεγόνος*, a symbolical name, ‘born from mud,’ as the son of a river. So *Περίβοια* refers to the feeding of cattle, and *Ἀκεσσαμενός* to a remedy for drought.

144. *ἀντίος*, he advanced to face him, coming out of the river, and stood his ground against him. As the grandson

of a river-god, Asteropaeus was regarded by the Xanthus as deserving of his special protection.

147. *οὐδ' ἐλέαιρεν*, i. e. *νηλεῶς*.

148—151. This passage seems a mere reproduction of the address of Diomedes to Glaucus, vi. 121—127. Compare also 153 with vi. 145.

151. *ἀντιώωσιν* may mean simply *ἀντίοι ἴστανται*. Buttman (Lexil. p. 142) gives it the sense of *ἐντυγχάνουσιν*, ‘fall in with,’ including a sense of harm or misfortune.

152 — 160. Asteropaeus, nothing daunted, replies that he has lately arrived at Troy from Paeonia; that he comes of a stock renowned in war, and is now willing to fight.

156. *ἐνδεκάτη*. Compare sup. 46. To this recent arrival the Scholiasts attribute the omission of the name in the Catalogue (ii. 148), where the Paeonians are described as *ἀγκυλότοξοι*. These

αὐτὰρ ἐμοὶ γενεὴ ἐξ' Ἀξιοῦ εὐρὺν ῥέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἴησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασιν
 γείνασθαι. νῦν αὐτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ." 160
 ὣς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο διὸς Ἀχιλλεύς
 Πηλιάδα μελίην. ὃ δ' ἀμαρτῆ δούρασιν ἀμφίς
 ἦρωσ' Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν.
 καὶ ῥ' ἐτέρω μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῦ. 165
 τῷ δ' ἐτέρω μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἦ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
 δεύτερος αὐτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
 Ἀστεροπαίῳ ἐφῆκε κάτακτάμεναι μενεαίνων. 170
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

therefore, who carry long lances, are regarded as a distinct horde or tribe.

161—199. They fight, and Achilles is slightly wounded on the right arm. His spear is thrown with such force that it is driven half its length into a bank. Asteropeus, in trying first to draw out, then to break it, is killed by the sword of Achilles, who taunts him on his boasted descent from a river-god. His own race, direct from Zeus, is mightier than that of any river.

162. ἀμαρτῆ, 'with a spear in each hand at the same time.' See Lexilogus, p. 96. The construction is δούρασι βάλεν, 164 and 166, but the distributive datives (ἐτέρω) are interposed.—περιδέξιος, according to Buttmann, *Lexil. ut sup.*, is here a synonym of ἀμφιδέξιος, 'double-handed,' the metre not allowing of the more correct form. Perhaps it is safer to render it 'very skilful,' i. e. in the use of the javelin. Schol. Viet. *τινὲς ἀντὶ τοῦ ὑπερδέξιος, μεγάλως δεξίος, οἱ δὲ ἀμφιδέξιος.* Hesych. *περιδέξιον· οἱ μὲν περισσῶς δεξίον περὶ τὴν τοῦ δόρατος βολὴν· οἱ δὲ ἀμφοτέραις ταῖς χερσὶν ὡς τῇ δεξιᾷ βάλλων.* Spitzner and Doederlein agree with Buttmann in preferring the latter sense. Doederlein observes that *δεξίος* in the sense of 'dextrous' is

an Attic rather than a Homeric meaning.

165. χρυσὸς γὰρ κ.τ.λ. See xx. 268. —ἐπιγράβδην, *strictim*, 'just grazing it,' *τμήδην* vii. 262, *ἐπιλίγδην* xvii. 599.—*χειρὸς*, 'the arm,' i. e. the lower part of it to which the hand is attached. It is so used in xi. 252, as *ἄμος* sometimes means 'the arm from the shoulder.'—*σῦτο*, 'started,' *ἀνέσσυτο* xi. 458. Nearly the same as the next verse occurred *ibid.* 574. Compare *sup.* 70.

167. ἦ δὲ, the *αἰχμὴ* implied in *βέλος*.—*ὑπὲρ αὐτοῦ*, because the arm wounded was raised at the moment above the head for a throw.

169. *ἰθυπτίωνα*, 'straight-flying,' or well-poised and weighted so as usually to have that effect. The word only occurs here, and appears to involve the root *πετ*, as if *ἰθυπετεῶνα* or *-ίωνα*. The *ι* is made long by a common epic use both *in arsi* and *in thesi*. Cf. xx. 99, *καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ'*. Such a form does not seem a word of the ancient epic.

172. *μεσσοπαγὲς ἔθηκε, μέχρι μέσου ἢ ἐς μέσον ἐπηξε*, he drove it at or against the river-bank with such force that it was fixed up to the middle. Spitzner and Heyne give the reading of Aristarchus,

Πηλείδης δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαώς· ὃ δ' ἄρα μελίην Ἀχιλλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ· 175
 τρὶς μὲν μιν πελέμιξε ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν ἔτυψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν 181
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσι δρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἦυδα.
 "κέισ' οὕτως. χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι, ποταμοῖο περ ἐγκεγαῶτι. 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴ μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσι ἀνάσσων Μυρμιδόνεσσι
 Πηλεὺς Αἰακίδης· ὃ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσω μὲν Ζεὺς ποταμῶν ἀλιμυρηέντων, 190
 κρείσσω αὐτε Διὸς γενεὴ ποταμοῖο τέτυκται.
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναταί τι

μεσσοπαλές. This has more authority from the Scholiasts, and is recognized by Hesychius, who explains it by ἐκ μέσου κραδαινόμενον. But he also has μεσσοπαγές· ἕως μέσον πεπηγὸς τὸ δόρυ. Two explanations were given of μεσσοπαλές, 'quivering up its middle,' viz. not merely at the end farthest from the point, and 'poised by holding it in the middle.' As far as the context is concerned, μεσσοπαγές is clearly better; see 175 seqq.

174. ὃ δ' ἄρα κ.τ.λ. Asteropaeus, seeing Achilles advance against him with a drawn sword, endeavours to seize the weapon nearest to his hand, the spear of Achilles; but he finds it too deeply fastened to draw it out, and too tough to break it, and so obtain a fragment of the shaft for his protection, by using it as a κορύνη.—ἐπιγνάμψας, 'by bending it towards him.'

177. βίης, 'his effort.' Spitzner thinks this passage has been made up from Od. xi. 125, where the preceding verse also

occurs. Heyne gives βίη, which has MSS. authority, as also βίη, i. e. 'he relaxed in strength,' *defecit robore*, or 'his strength relaxed.' But the genitive is the usual idiom, e. g. iv. 234.

180, 181. Nearly this distich occurred iv. 525, 526.

185. ἐριζέμεναι, 'to contend in birth,' not in arms, as Doederlein remarks, for this is not the Homeric use of ἐρίζειν.—Κρονίωνος, for Aeneas the father of Peleus was the son of Zeus, inf. 189.

190. τῷ κ.τ.λ. 'Wherefore, as Zeus is superior to all rivers that flow into the sea, so a race from Zeus is superior to one from a river,' γενεῆς ποταμοῖο. By the epithet ἀλιμυρηέντων the principal rivers, and not merely tributaries, are meant. There is a similar argument in Aesch. Theb. 513, εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχῃ, κ.τ.λ.

192. καὶ γάρ. 'If you doubt my assertion, here is a river at hand, if it can ward off destruction for you.' He ironically invites Asteropaeus to try if

χραισμεῖν. ἀλλ' οὐκ ἔστι Διὶ Κρονίῳνι μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὐδὲ βαθυρρέϊταιο μέγα σθένος Ὀκεανοῖο, 195
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν
 ἀλλὰ καὶ ὅς δείδοικε Διὸς μέγαλοιο κεραυνόν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθε σμαραγῆση."
 ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ καταυτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι· δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγγέλυσέ τε καὶ ἰχθύες ἀμφεπένοντο,
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ' ἔτι πὰρ ποταμὸν πεφοβῆατο δινῆεντα,
 ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ' ὑπο Πηλεΐδαο καὶ ἄορι ἴφι δαμέντα.

the Scamander can heal his mortal wound. On *χραισμεῖν*, rarely (cf. xv. 32) used without a negative, see *Lexil.* p. 547. The negative is implied, as Buttmann observes, in the irony.

194. τῷ, *illi*, Ζηνί.—κρείων, because the Achelous was always regarded as the prince of rivers, inasmuch that it passed into a generic name for 'water.' The Scholiasts attribute this pre-eminence of dignity to its course through the sacred Dodona.—*ἰσοφαρίζει*, without the *F*, vi. 101; ix. 390. *Hes. Opp.* 490. Bekker adopts *ἀντιφερίζει* from Bentley.

195. Ὀκεανοῖο. See xviii. 607. Zenodotus, the Schol. Ven. tells us, omitted this verse.

197. φρεῖατα, 'springs in wells' (as opposed to κρῆναι, those which gush forth on the surface), does not occur again in Homer.

199. σμαραγῆση, 'when it comes crashing (or flashing) from heaven.' In the Prometheus Vinetus, Oceanus clearly avows his fear of the anger of Zeus, where he says (391) he will take warning from the punishment of Prometheus not to offend him.—*σμαραγεῖν*, explained by Hesychius *ἠχεῖν*, *ψοφεῖν*, occurs also in ii. 210, where it describes either the brightness or the roar of the sea. Döderlein in both passages refers it to bright-

ness, not to sound. Mr. Peile (*Etymology*, p. 101) gives ΣΜΑΡ as the Indo-European root, whence *μαρμαίρω*.

200—221. Achilles regains his spear, and leaves the body lying on the sand, to be eaten by eels and other fish. He then goes in quest of the Paconians, whose leader he had just slain. Of these he kills several, but he is accosted by the river-god, who bids him stay his hand, for his stream is encumbered by the dead.

200. ἐκ κρημνοῖο, from the river-bank, ἔγχος sup. 172. 175.—*ἐρύσσατο*, see *Lexil.* p. 304.

202. *δίαινε*, 'wetted,' xxii. 495. *Aesch.* *Pers.* 1038.

203. *ἐγγέλυσες*, 'eels,' are distinguished from fish, because, as the Schol. says, they are viviparous; or perhaps, as the root is the same as in *anguis* and *ἔχτις*, they were regarded rather as water-snakes than as fish.—*δημὸν κ.τ.λ.*, 'feeding on the fat round the kidneys by gnawing it.' The adjective does not elsewhere occur, nor can it be a very early word; *Aeschylus* however has *ἐπιτυμβίδιος* (*Cho.* 312), and *Thucydides* *παραθαλασίδιος*, vi. 62.

206. οἳ—*πεφοβῆατο*, who had dispersed in alarm along the river-bank, and were yet flying.—*τὸν ἄριστον*, their chief, their best man, *Asteropaeus*, sup. 155.

εἴθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνήσόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην. 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγξατο δίνης,
 “ὦ Ἀχιλεῦ, περὶ μὲν κρατεῖς περὶ δ' αἰσυλα ρέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ρέζει
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ρέεθρα,
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα δῖαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220
 ἀλλ' ἄγε δὴ καὶ ἕασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὡς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζω

209. ἔλε, viz. δῶκον, he caught and killed.

214. περὶ μὲν κ.τ.λ., ‘as you are strong beyond men, so you do evil beyond men, for the gods themselves support you.’ You ought not, he says, to abuse the divine aid in doing wrong. Schol. Vict. τοιοῦτόν τί ἐστὶν ὃ λέγει· ἐν ᾧ διὰ τοὺς θεοὺς κρατεῖς, ἀδικεῖς.

217. ἐξ ἐμέθεν γε, at least drive them out of my stream, and do your deeds of horror on (or over) the plain.—νεκύων, it was a violation of religion to die in a river, Hes. Opp. 759. For the construction compare Aesch. Pers. 419—421, θάλασσα δ' οὐκέτ' ἦν ἰδεῖν, ναυαγίων πλήθουσα καὶ φόνου βροτῶν· ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουον.

220. στεινόμενος, ‘being choked,’ στενοχωρούμενος, Schol. Ven. So Od. ix. 219, στείνοντο δὲ σηκοὶ ἀρνῶν ἠδ' ἐρίφων.—αἰδήλως, destructively. See ii. 455; xi. 155. Lexil. p. 47 seqq. The word, properly meaning ‘invisible,’ was transferred, according to Buttmann, to the active sense of making invisible; and this sense is peculiarly adapted to the combination πῦρ αἰδηλον, i. e. ἀφανίζον.

221. ἕασον, ‘let be,’ ἄφες, Schol. Ven. Some of the ancients aspirated the word, as if from ἄσαι, and explained it πληρωθητι, κορέσθητι, ‘be satisfied.’—ἄγη,

‘awe,’ i. e. I am shocked, amazed; the same formula occurs Od. iii. 227.

222—232. Achilles gives an ironical consent to move away from the river, but refuses to stop the slaughter till he has met Hector hand to hand. The Scamander then reproaches Apollo, as the patron-god of Troy, for not protecting the Trojans till the close of the day.

223. ἔσται ταῦτα. There is, as the Schol. Vict. remarks, ambiguity in the answer (or sarcasm, as Heyne understands it). He says he will do as the river asks him to do (217); and immediately afterwards he plunges into the stream, as if for the purpose of driving out of it the Trojans who were swimming for their lives. There is much probability in Doederlein's suggestion, that 228—233 are interpolated. He would thus construe Τρῶεσσιν ἐπέσυστο δαίμονι Ἴσος, κρημνοῦ ἀπαΐξας. The appeal to Apollo, he observes, only interrupts the narrative, and has no result. Without these verses, the connexion would be, that the river implores Achilles to spare at least the people in the river, and slay those on the plain; and Achilles accordingly κρημνοῦ ἀπαΐσσει, rushes away from the bank and retires to the plain, where however he is pursued by the river, and to save himself, grasps an elm-tree, not *on*, but near the bank.

πρὶν ἔλσαι κατὰ ἄστῦ καὶ Ἔκτορι πειρηθῆναι 225
ἀντιβίην, ἧ κέν με δαμάσσειται ἧ κεν ἐγὼ τόν.”

ὧς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.
καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης
“ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλάς
εἰρύσαο Κρονίωνος, ὃ τοι μάλα πόλλ’ ἐπέτελλεν 230
Τρωσὶ παρεστάμεναι καὶ ἀμυνέμεν, εἰς ὃ κεν ἔλθῃ
δείελος ὄψε δύνων, σκιάσῃ δ’ ἐρίβωλον ἄρουραν.”

ἧ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω
κρημνοῦ ἀπαΐξας· ὃ δ’ ἐπέσσυτο οἴδματι θύων,
πάντα δ’ ὄρινε ρέεθρα κυκώμενος, ὧσε δὲ νεκρούς 235
πολλούς, οἳ ῥα κατ’ αὐτὸν ἔσαν ἄλις, οὓς κτάν’ Ἀχιλλεύς.
τοὺς ἔκβαλλε θύραζε, μεμυκῶς ἤυτε ταῦρος,
χέρσονδε ζωοὺς δὲ σάω κατὰ καλὰ ρέεθρα,
κρύπτων ἐν δίνησι βαθείησιν μεγάλησιν.

225. ἔλσαι (F). See i. 409. Lexil. p. 255.—ἧ κεν κ.τ.λ., Schol. Ven. *πότερον αὐτὸς ἀνελεῖ με ἢ ἐγὼ αὐτόν.*

230. εἰρύσαο, ‘you did not keep, or observe, the designs of Zeus,’ viz. those given in xx. 25—27, ἀμφοτέρωσι δ’ ἀρήγεθ’, ὕπῃ νόος ἐστὶν ἐκάστου. For this use of ἐρύεσθαι see i. 216. 239. Lexil. p. 306. From the primary notion of dragging away and rescuing came the secondary one of saving, keeping, or preserving.

232. δείελος ὄψε δύνων is a variation of δέιλη ὄψια, ‘eventide.’ See sup. 111. The Schol. Ven. regards it as a noun after the analogy of ἑσπέρα and ἑσπερος. Hesychius explains it by ὁ ἐσπέριος ἀστήρ. It is used as an adjective in δέιλον ἡμῶν, Theocr. xxv. 86. (Buttmann (Lexil. p. 223) distinguishes this, the actual sunset, from the Attic δέιλη ὄψια, the later part of the afternoon.)

233—233. Achilles plunges all armed into the river, which at once begins to swell and carry the corpses before it. He is taken off his feet by the current, and grasps at a tree on the bank, but it gives way, and falls across the stream. He gets on land, but is pursued by the overflowing river. Almost subdued by the exertion to escape, he appeals to Zeus to save him, and upbraids his mother for having foretold that death under the walls of Troy, which he is about to suffer

by drowning.—The whole passage is remarkably fine, and of the highest poetic elaboration.

233. ἧ κ.τ.λ. The sense is, ‘he (the river-god) spoke, and when Achilles plunged into the river from the bank, he rushed after him with angry surge to overwhelm and drown him.’—ἀπαΐξας, springing, taking a leap from the steep overhanging bank, which was ὄψηλῆ, sup. 171.—οἴδματι, with swelling waves like those of the sea (Schol. Ven. 2). Cf. xxiii. 230.

235. ὄρινε, he stirred or roused all his currents while he went foaming along, some of them to propel and push forward the corpses, others to cast some of the swimmers on shore, others again to save them by concealing them in his eddies. So the Schol. Viet. explains the passage. It was a divine effort, he says, *θείας ἐνεργείας*, to do all this at once, and yet to surround Achilles with its hostile waters.

238. σάω (σαοῦν, see xvi. 363), ἔσωζε. Schol. *τοὺς ζῶντας ἐγκρύπτειν κολποῦντα ἑαυτόν.* Perhaps the sense is, that the river allowed them to dive, and so get safe to land. Otherwise we must conceive subaqueous grottos of a supernatural kind, like those to which the nymph Cyrene conducted her son Aristaeus, Virg. Georg. iv. 360. Cf. Od. xi. 241—245.

δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
 ὤθει δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεσσι
 εἶχε στηρίξασθαι. ὃ δὲ πτελέην ἔλε χερσίν
 εὐφυνέα μεγάλην· ἣ δ' ἐκ ῥιζέων ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ρέεθρα
 ὄζοισιν πυκνοῖσι, γεφύρωσεν δέ μιν αὐτόν 245
 εἶσω πᾶσ' ἐριποῦσ'. ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤξεν πεδίοιο ποσὶν κραιπνοῖσι πέτεσθαι,
 δείσας. οὐδέ τ' ἔλληγε μέγας θεός, ὦρτο δ' ἐπ' αὐτόν
 ἀκροκελαινιῶν, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν
 τῷ εἰκὼς ἤξεν, ἐπὶ στηθήεσσι δὲ χαλκός
 σμερδαλέον κονάβιζεν. ὑπαιθα δὲ τοῖο λιασθείς 255
 φεῦγ', ὃ δ' ὄπισθε ῥέων ἔπετο μεγάλῳ ὄρυμαγδῷ.
 ὡς δ' ὅτ' ἀνῆρ ὀχτηγὸς ἀπὸ κρήνης μελανύδρου

240. Ἰστατο. So Virg. *ibid.* 'curvata in montis speciem circumstetit unda.'—ὤθει, it pushed him along by coming with its full force against his shield, so that he could not support himself, or get a firm stand on his feet. Herod. ii. 96, ἡ μὲν δὴ θύρη, τοῦ ῥόου ἐπίπτοντος, χωρέειταχέως.

243. εὐφυνέα, 'well-grown,' *iv.* 147.—διῶσεν, made a gap or cavity in the bank, as if the two sides of it had been thrust apart.—ἐπέσχε may mean 'stopped,' or formed an obstacle to the stream, which is the Attic use of ἐπέχειν, as in Soph. *El.* 517. Arist. *Equit.* 915. *Vesp.* 339. But we may also render it 'reached over,' 'came upon' the clear runlets. And this seems better, and is preferred by Spitzner; cf. *inf.* 407.—γεφύρωσεν, 'made a dam or way over;' see *xv.* 357.

246. ἀνορούσας, springing out of the eddy by catching hold of the tree.—πεδίοιο, see *vi.* 507. The Schol. Ven. records a variant πεδίονδε φέρεσθαι.

248. οὐδέ τ', οὐδέ τοι, οὐδέ μῆν.—With ἀκροκελαινιῶν compare φαληριῶν and κελεντιῶν, *xiii.* 799 and 125, though only the participial forms occur.—ἐπ' αὐτόν, against or in pursuit of him, viz. immediately overflowing its banks. Spitzner

prefers ἐπ' αὐτῷ, as in *xiv.* 401.

250. This verse reads like an interpolation. See *sup.* 138.

251—256. ἀπόρουσεν—φεῦγε. Achilles had darted away from the river about a spear's throw, and having got clear of the river (λιασθείς) was flying, when the river overtook him with a great roar. Cf. *xi.* 357; *xv.* 520. *inf.* 300.

252. οἶματα, the nimble spring of the black eagle, *xvi.* 752.—τοῦ θηρητῆρος, the Attic article with a descriptive epithet. Cf. *xxiv.* 315, αὐτίκα δ' αἰετὸν ἦκε—μόρφον θηρητῆρα. Aristotle read μελανόστου, i. e. μέλανα ὄστᾶ ἔχοντος, Aristarchus μέλανός του, others μελανόστου, as the Schol. Ven. 2 informs us.

254. εἰκὼς, εἰκὼς, an Attic form, e. g. Aesch. *Cho.* 560, ξένῳ γὰρ εἰκὼς.—ὑπαιθα, 'from under the river.' The Schol. Ven. says εἰς τοῦμπροσθεν σημαίνει, the point of which is not clear. Hesychius too has ὑπαιθα ἔμπροσθεν. But this appears to refer to *xviii.* 421, αἰ μὲν ὑπαιθα ἀνακτος ἐποίπυρον. Buttman, *Lexil.* p. 405, renders the present passage 'turning aside out of the river's way,' ὑπεκκλίνων.

257 seqq. A beautiful simile from the operations of a man who conducts water

ἄμ φυτὰ καὶ κήπους ὕδατι ρόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελάρυζει
 χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὧς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ρόοιο
 καὶ λαιψηρὸν ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὀσσάκι δ' ὀρμήσειε ποδάρκης διὸς Ἀχιλλεύς 265
 στῆναι ἐναντίβιον, καὶ γνόμεναι εἶ μιν ἅπαντες
 ἀθάνατοι φοβέουσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν. ὃ δ' ὑψόσε ποσσὶν ἐπήδα 270
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
 λάβρος ὑπαιθα ρέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὤμωξε ἰδὼν εἰς οὐρανὸν εὐρύν.
 “Ζεῦ πάτερ, ὡς οὐ τίς με θεῶν ἔλειπον ὑπέστη

through a vineyard down a declivity, precisely as is now done in arid tracts devoted to the culture of the vine or other garden produce. Compare Virgil's well-known 'Ecce supercilio clivosi tramitis amnem elicit,' &c., Georg. i. 108. — *ρόον ὕδατι*, 'a channel for the water' to run in, which he is said ἡγεμονεύειν, *ducere*, as ὀδὸν ἡγεμονεύειν, ὑψηγεῖσθαι τι.

259. ἀμάρης ἐξ, 'throwing the stoppages out of the channel,' τὰ κωλύματα τῆς διώρυχος ἐκβάλλων, Schol. Ven. 2. Pieces of sod or clay are used to stop this or that streamlet; and the removal of these may here be meant. Both of these nouns occur in the Alexandrine poets, and are not perhaps very old. Theocr. xxvii. 53, βάλλεις εἰς ἀμάραν με. See sup. xiii. 139, ἀναιδέος ἔχματα πέτρης.

261. Theocr. vii. 136, τὸ δ' ἐγγύθεν ἰερὸν ὕδωρ νυμφῶν ἐξ ἄντροιο κατειβόμενον κελάρυζε.

262. προαλεῖ, *proclivi*, κατάντει, Schol. Ven. 2, καταφερέι, καταβατῶ, Hesych. *Idem*, προαλής· προπετής, πρόχειρος. Another Alexandrine word, perhaps; see Apoll. Rhod. iii. 73. The etymology is uncertain.—φθάνει, pronounced with double ν, unless the reading of Zenodotus, φθανέει, be preferred.

269. πλάζε. It is rather doubtful

whether this is from πλάζειν, 'to bewilder,' 'draw away from the course' (Od. i. 75, ii. 396, v. 389), or contracted from πέλαζε, as in xii. 285, κῦμα δέ νιν προσπλάζον ἐρύκεται seems to mean προσπελάζον. Heyne prefers the former, Doederlein and Spitzner incline to the latter. The explanation of the Schol. Ven. 2 is rather vague, ὥστε καὶ τοὺς ὤμους ἐπικλύζειν τοῦ Ἀχιλλέως, and again, πλάζειν τὸ στροφοδιεῖν καὶ οἰονεῖ σκοτίζειν. But the sense seems to be 'the wave reached his shoulders at the upper part.' So in Oed. Col. 1060, we have πελάζειν with an accusative, ἧ που τὸν ἐφέσπερον πέτρας νιφάδος πελώσι. In the other sense, πλάζειν ὤμους could only mean 'to throw the upper part of his body off its balance,' σφάλλειν.—ἀνιάζων, xviii. 300.

271. ὑπέρεπτε, ὑπήσθιεν, ὑπέστη, ὑπέστη, ὑπήσθιεν, Schol. The stream, flowing with a strong under-current, kept removing from under him the shifting sand.

273. ἐλεινὸν, Schol. Ven. ἐλέου ἄξιον τυγχάνοντα.—ὑπέστη, 'undertakes,'—ἔπειτα, 'do but save me, and then I care not if I die,' i. e. in fighting, if only I am spared from an ignoble fate. Schol. Vict. μετὰ τὸ σωθῆναι ἐκ τοῦ ποταμοῦ. Similarly xvii. 617, ἐν δὲ φάει καὶ ὕλεσσον.—For ἔτραφε as an intransitive aorist see v. 555; vii. 199.

ἐκ ποταμοῖο σαῶσαι. ἔπειτα δὲ καὶ τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν,
 ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὡς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν. 280
 νῦν δέ με λευγαλέω θανάτῳ εἴμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
 ὃν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.'

ὣς φάτο, τῷ δὲ μάλ' ὄκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσι εἰκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντο ἔπεσσι.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων.
 " Πηλεΐδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·
 τοίῳ γάρ τοι νῶι θεῶν ἐπιταρρόθῳ εἰμέν
 Ζηνὸς ἐπαινῆσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὡς οὐ τοι ποταμῷ γε δαμήμεναι αἴσιμον ἐστίν.

280. ἀγαθόν. Schol. Ven. 2, τοιοῦτόν ἐστιν ὃ λέγει, ἀγαθὸν ὄντα καὶ πρᾶττοντά τιγενναῖον.

281. This verse occurs also Od. v. 312.

282. συφορβόν. Schol. Ven. 2, 'It is in respect of the ignoble and commonplace death that he lowers the character by both the age and the employment;' i. e. he compares his case to a mere boy of no note, who is accidentally drowned in a ditch. Cic. de Div. i. 17, § 31, 'qui quum propter paupertatem sues puer pasceret.'—ἐναυλος, inf. 312, xvi. 71, a torrent flowing in a hollow bed, ἐν αὐλῷ. —ἀποέρση, 'has swept away,' inf. 329. The word seems to have been pronounced ἀποσφέρση, though in vi. 348 we have a less sibilant digamma, ἔνθα με κῦμ' ἀπόερσε. Buttmann, Lexil. p. 156, connects it with ἔρδω through ἐρδω, comparing ἐέρση, and connecting the root with βέω and ἔρρω. But this seems very improbable. The root was perhaps σφερ = συρ. Max Müller (Lectures on Language, i. p. 379) refers it to a root *ru* or *svu*, the same as *συρ*. Doederlein will have it to be a form of ἀποήρσε (ἐρύω). See Mr. Peile, Etymol. p. 252.

284—297. Poseidon and Athene appear to Achilles in human form, and extending to him each a hand encourage him to continue his efforts to escape. The river, they assure him, will soon stop from the pursuit; but he is to continue the slaughter till the Trojans are driven into the city and Hector is slain.

286. ἐπιστώσαντο, they pledged their faith to him *per deatras*. So in vi. 233, χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο. The assistance was given rather by assurances than by direct aid; and this illustrates the Greek doctrine (Eur. Hipp. 1329) that one god seldom interferes to thwart directly the counsels of another. In this case Apollo had been appealed to by the river to side with it (sup. 228).

288. Cf. x. 249, Τυδείδη, μήτ' ἄρ με μάλ' αἰνεε μήτε τι νείκει.

290. The ancient critics rejected this verse, which seems hardly consistent with 285, unless we suppose that Achilles, as a divine hero, suspected who the speaker was, and the speaker saw and knew that he did so. See i. 199. Spitzner compares xiii. 72.

ἀλλ' ὄδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·
 αὐτὰρ σοὶ πυκινῶς ὑποθησόμεθ', εἴ κε πίθηαι
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο
 πρὶν κατὰ Ἰλιόφιν κλυτὰ τεύχεα λαὸν ἐέλσαι 295
 Τρωικόν, ὃς κε φύγησι. σὺ δ' Ἔκτορι θυμὸν ἀπούρας
 ἀψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι."

τῶ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ (μέγα γὰρ ῥα θεῶν ὤτρυνεν ἐφετμή)
 ἐς πεδίον. τὸ δὲ πᾶν πλήθ' ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
 πλῶον καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον αἰσσοῦτος ἀν' ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὸν ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον
 χῶετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ῥόοιο 306
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας
 " φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος

292. λωφήσει, 'will stop to rest,' κοπάσει (l. κοπιάσει), Schol. Vict.

295. The construction seems to be, πρὶν ἔλσαι (i. 409) λαὸν Ἰλιόφι, ἐν Ἰλιφ, κατὰ κλυτὰ τεύχεα.

298—323. Encouraged by the divine promise, Achilles proceeds to the Trojan plain, though still covered with water, and full of floating bodies and shields. He makes head against the current, aided by Athene. The river still continues its rage, and calls on the Simōis to join its stream and stop Achilles from sacking the city of Priam. For all his strength and beauty he shall perish in the flood, and be covered deep with sand and silt.

298. τῶ μὲν κ.τ.λ. Though Poseidon alone had spoken, Athene had shared in the address, sup. 286.

301. δαΐκταμένων, 'slain in fighting,' a compound of δαΐ- with the intransitive or epic participle, like ἀρηκταμένῳ in xxii. 72. The Schol. Ven. would write the words separately, to which Spitzner replies by comparing ἀρηίφατος. Aeschylus however has ξέναν στίχας πολυφθόρους ἐν δαΐ, Theb. 916. See also xiv. 387.—πλῶον, 'were floating;' Hesych. ἔπλεον. Cf. Od. v. 240, αἶα πάλαι, περι-

κηλα (i. e. ξύλα), τὰ οἱ πλώοιεν ἐλαφρῶς.

303. ἀν' ἰθύν, 'directly against the current,' lit. 'along the line of straight direction to it.' So in Od. viii. 377, of a ball tossed upwards, αὐτὰρ ἐπεὶ δὴ σφαῖρῃ ἀν' ἰθύν πειρήσαντο, viz. as opposed to *ludere datatim*, 'throwing it from one to another.' We have πᾶσαν ἐπ' ἰθύν, 'for every direct attack,' vi. 79. The meaning may be, either that he sprang along nimbly even though the current was against him, or that he could make progress only by successive leaps. Heyne construes ἐπήδα πρὸς ῥόον, "prouti fluctus auctus in eum ingrueret."

305. ἔληγε, ἔπαυε. So xiii. 424, Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα.—κόρυσσε, ἐμετεώριζεν ἢ ὠπλιζε κατὰ Ἀχιλλέως, Schol. Ven. 2. The river *crested*, or brought to a head, the wave of its stream by raising itself aloft, as if elevating itself to address the Simōis.

308. ἀμφοτέροί περ, 'let us both at least,' i. e. if one cannot do it. This verse is quoted by Plato, Protag. p. 340, A, δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, ὥσπερ ἔφη Ὅμηρος τὸν Σκάμανδρον πολιορκούμενον ὑπὸ τοῦ Ἀχιλλέως τὸν Σιμόεντα παρακαλεῖν, εἰπόντα, Φίλε—σχῶμεν.

ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσιν. 315
 φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος
 οὔτε τὰ τεύχεα καλά, τά που μάλα νεϊόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· κὰδ δέ μιν αὐτόν
 εἰλύσω ψαμάθοισι, ἄλις χέραδος περιχεύας
 μυρίον. οὐδέ οἱ ὄστέ' ἐπιστήσονται Ἀχαιοί 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ

310. κατὰ μόθον, Schol. Ven. 2, κατὰ μάχην. Cf. xviii. 159.—μενέουσιν, scil. Ἀχιλλεῖα. The Schol. Vict. records a variant κακὸν θεόν, which referred to Poseidon.

311. ἐμπίπληθι, a present imperative like ἴθι, ἴσθι, κλύθι, &c. 'Fill your currents with water from the springs;' as if the river had the power of drawing upon its own sources *ad libitum*.

313. ἴστη (for ἴσταθι), 'set up a great wave.' Cf. 327.—ὀρυμαγδόν, a clatter of stumps and stones, viz. as obstacles to his course. Cf. xvi. 663.

315. μέμονεν, 'he is minded,' φρονεῖ.

317. τὰ τεύχεα καλά, with which the Schol. Ven. compares i. 11, τὸν Χρῦσσην ἀρητῆρα, may be called an instance of the 'Homeric' or demonstrative use of the article, 'those arms, beautiful as they are.'—νεϊόθι, ἐν νέῳ, novissimo fundo; a word used by the Alexandrine poets, and in Hes. Theog. 567. Sup. x. 10, νεϊόθεν ἐκ κραδίης.

318. ἰλῦος. The *v* is made long before *F*, as δρυὸς ἔλυμα in Hes. Opp. 436.—χέραδος, 'shingle.' Pind. Pyth. vi. 13, παμύρω χεράδι τυπτόμενον. Like χερμὰς, the word χεράς implies hard and rough pebbly beds, such as we call 'conglomerate.' Dr. Donaldson (*New Crat.* § 281) connects both with χέρσος, χοῖρος, and less directly with χεῖρ. But most editors take χέραδος as a neuter accusative. Schol. Ven. ἀπὰς εἰρηταὶ παρὰ τῷ ποιητῇ σημαίνει δὲ τὰς ψηφίδας τῶν ποταμῶν, ἢ τὰς ἀκαθαρσίας. Hesych.

χέραδος· ἢ μετ' ὀστράκων καὶ λίθων ὕλη. But μυρίον might be taken separately, 'in quantities.'—αὐτόν, *ipsum*, as opposed to τεύχεα.

320. ἐπιστήσονται, δυνήσονται. The Scholiasts compare xvi. 142 and Od. xiii. 207.—ἀλλέξαι, see xxiii. 253.—ἄσιν, 'silt;' a rather rare word. Aesch. Suppl. 31, πρὶν πόδα χέρσῳ τῆδ' ἐν ἄσῳδει θείναι.—καλύψω, 'I will spread as a covering.' So v. 507, ἀμφὶ δὲ νύκτα θούρος Ἄρης ἐκάλυψε μάχην. Ib. 315, πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτόγῳ ἐκάλυψεν. Cf. viii. 331.

322. καὶ σῆμα. 'There, where he lies, shall also be made for him a tomb, and there shall be no need to raise a barrow over him when the Achaeans are about to bury him.' The accusative (μιν) depends on the transitive sense implied in τυμβοχοῆσαι, i. e. τάφον χῶσαι. Schol. Ven. οὐκ ἔσται αὐτῷ χρεῖα χῶσεως τάφου. This appears to explain the reading which, he says, was adopted by Crates, τυμβοχόης. It is preferred by Spitzner and Heyne, and Doederlein inclines to it, comparing Od. iv. 634, ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς. See also sup. ix. 607. Hesychius recognizes both the verb and the substantive from this passage. Cf. Aesch. Theb. 1025, καὶ μήθ' ὀμαρτεῖν τυμβοχόα χειρώματα. The notion is, that the χῶσις will be sufficiently performed by the river, and this is ironically expressed. Compare Plat. Theaet. p. 177, c, πλείω αἰὲ ἐπιρρέοντα καταχῶσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον.

ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί.'

ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν. 325

πορφύρεον δ' ἄρα κῦμα διπτετέος ποταμοῖο
ἴστατ' ἀειρόμενον, κατὰ δ' ἤρειε Πηλεΐωνα.

Ἥρη δὲ μέγ' ἄνυσε περιδείσασ' Ἀχιλῆϊ,
μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.

αὐτίκα δ' Ἥφαιστον προσεφώνεε, ὃν φίλον υἷόν, 330

“ ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γάρ

Ξάνθον δινήεντα μάχῃ ἤισκομεν εἶναι

ἄλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.

αὐτὰρ ἐγὼ Ζεφύριοι καὶ ἄργεστᾶο Νότιοι

324—341. Achilles is all but overcome by the foaming stream, when Hera, alarmed for his safety, calls on her son Hephaestus to bring fire to bear on the hostile river. She herself will bring blighting airs from the sea, while he burns the river with all the trees on its bank. (Such passages are insisted on by those who think the Iliad in its most primitive form was a poem on the sun. The solar rays drying up a flood, or making a desert of a marsh, and killing the trees, is a ready explanation of the passage, if taken as an allegory only. Mr. Gladstone recognizes this, “*Juventus Mundi*,” p. 324.)

324. ὑψόσε θύων, ‘running high,’ ὑψὸς κορυσσόμενος.—μορμύρων, though akin to *murmurō* (cf. xviii. 403), seems to involve the root *μυρ*, ‘to flow.’ Schol. Vict. ἀναβράσσαν.—ἔστι δὲ ἰδεῖν κῦμα μετέωρον αἵματι καὶ ἀφρῶ μεμιγμένον, καὶ τοῦτῳ ἐπιπλέοντα τὰ σώματα.

327. Compare ii. 151, ποδῶν δ' ὑπένερθε κονή ἴστατ' ἀειρομένη.—καθῆρες, tried to pull down, or master; a metaphor from wrestling, as φάτ' ἄδικον καθαιρεῖν in Aesch. Ag. 389. Thuc. iii. 13, Ἀθηναίους βᾶον καθαιρήσετε ὑφαιρούντες αὐτῶν τοὺς ξυμμάχους. Schol. Ven. 2, κατέβαλλε καὶ κατεπόνει.

329. ἀποέρσειε, ‘fearing for Achilles, lest the river should sweep him away.’ See sup. 283.

331. ὄρσεο, an epic aorist like βήσετε, δύσετε, &c.—κυλλοπόδιον (i. 591, xviii. 371), here a ὑποκόρισμα, but not very appropriate to the occasion, as the Alexandrine critic thought, who appear to have rejected the couplet.—ἄντα σέθεν,

“surge adversus Xanthum, quem tibi hostiliter obstare in hac pugna ego et Minerva adhuc arbitrabamur,” Doederlein; who observes that the imperfect refers to an opinion that had been held up to this time. Buttman however (*Lexil.* pp. 275, 276) contends that ἤισκομεν is only a changed form of the digammatated present tense, εἴσκομεν (*FcF*). Lord Derby, “Up, Vulcan, up, my son; for we had deem'd That eddying Xanthus stood to thee opposed.” Mr. Newman, “for thee we deem to be in combat A match for swirling Xanthus.” And so Spitzner appears to understand it: “*nihil offensae est in oratione inversa, qua Juno, cum Vulcanus Xantho par esset dicendus, fluvium filio parem appellat.*” Yet this seems very harsh. Schol. Ven. 2, εἰκότως νομίζομεν ὅτι ἐναντίον ἐστὶ τὸ ὕδωρ τῷ πυρὶ. Spitzner rejects this as “*sutilitas nimis arguta.*” The meaning is rather obscure; but the most natural sense is (with irony), ‘We thought it was against you that the eddying Xanthus was arrayed in fight; (but it seems we were mistaken, for you are not acting as an adversary.)’ Perhaps, Ξάνθω δινήεντι μάχην κ.τ.λ.

333. πιφαύσκειο, φάινε. Schol. Ven. 2, ἐνδείκνυε, ἐξύφαπτε.

334. ἄργεστᾶο, ‘clear,’ λαμπροῦ (the clear hot wind now known as the *Scirocco*). See on xi. 306.—εἴσομαι, εἶμι. Zenodotus interpreted it γινώσομαι, and read ὄρσαο and ἦ κεν, ‘whether it will burn’ &c. See on xiv. 8.—φλέγμα, Schol. Ven. τὴν φλόγα, i. e. the fire kindled by Hephaestus. Hesych. φλδξ, καῦσος. Rather, perhaps, φλογμὸν, a

εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἴει πυρί. μηδέ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότε ἂν δῆ 340
 φθέγξομ' ἐγὼ ἰάχουσα, τότε σχέμεν ἀκάματον πῦρ."'
 ὧς ἔφαθ', Ἡφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκρούς
 πολλούς, οἳ ῥα κατ' αὐτὸν ἔσαν ἄλις, οὓς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὧς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἄλωήν
 αἰψ' ἀγξηράνη· χαίρει δέ μιν ὅς τις ἐθείρη·
 ὧς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκρούς
 κῆεν. ὃ δ' ἐς ποταμὸν τρέψεν φλόγα παμφανόωσαν.
 καίοντο πτελεῖαι καὶ ἰτέαι ἤδὲ μυρῖκαι, 350

burning and blighting air, and that of such a supernatural kind as to *burn up* the Trojans' heads and armour together. Doederlein objects to this sense of ἀποκαίειν, and thinks the sense is φορέουσα φλέγμα ἀπὸ τῆς φλογός. The literal sense seems strange, 'which may burn the heads and armour off the Trojans.' Heyne explains it, "a mari venientibus ventis flamma concitabitur." Cf. Virgil, Georg. ii. 311, 'glomeratque ferens incendia ventus.'

338. μηδέ σε κ.τ.λ. A nearly identical passage occurs xx. 109.—αὐτὸν, the river itself.

341. ἰάχουσα. Schol. Vict. ὧς φέρουσα. He means to show that the participle is the present tense, not the aorist.—φθέγξομαι, perhaps an epic licence for φθέγξωμαι. The ἐγὼ is rather essential to the sense, or we might accept Heyne's φθέγξωμαι *Φιάχουσα*.

342—360. Hephaestus at the bidding of Hera throws fire upon the scene, by which many of the bodies are consumed, and the deluge over the plain is dried up. Even the trees on the banks and the river-weeds are consumed. The fish and eels feel the exhausting blast, and the river itself at length gives in, and cries for quarter.

342. τιτύσκετο, 'got ready,' Hesych. ἡτοιμάζετο, παρεσκευάζετο. Cf. xiii. 23.—ἐν πεδίῳ, the fire blazed first on the

plain, since to drive off the water was the first object. One might speculate on some ancient volcanic outbreak in the region of the Troad, somewhat like that described by Tacitus, Ann. xiii. 57, in the state of the Ubii near the Rhine, where "ignes terra editi villas arva vicis passim corripiebant, ferebanturque in ipsa conditae nuper coloniae moenia, neque extingui poterant, non si imbres caderent, non [si] fluvialibus aquis aut quo alio humore."

344. Perhaps interpolated from 236 sup. Wolf proposed κατ' αὐτόθ', *ibi*, Bentley κατ' αὐτό. In fact, there is no word to which αὐτὸν can refer.

345. σχέτο, the intransitive epic aorist.

346. νεοαρδέα, a vineyard or orchard (sup. 36) lately laid under water by irrigation (sup. 257), and too wet to be worked till the surface has been dried by the wind.—Whether ἀγξηράνη should be written, with Aristarchus and Spitzner, or ἀγξηράνη with Bekker, or ἐξαναίνει (ἐξευαίνει Schol. Vict.) with Aristophanes, may be doubted. Most copies give the solecism ἀνξηράνη.—ἐθείρη, a word ἀπᾶς εἰρημένον, and derived by the Schol. Ven. 2 from ἔθος, is rather to be referred to the root θερ, as in θεραπεύω, ἀθερίζω, and perhaps ἐριθος, 'a workman.' Hesych. ἐθείρη ἐπιμελείας ἀξιώσην.

καίετο δὲ λωτός τε ἰδὲ θρύον ἠδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκειν.
 τείροντ' ἐγχέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
 καίετο ἴς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “Ἡφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ᾧδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
 ἄσπεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360
 φῆ πυρὶ καιόμενος, ἀνὰ δὲ φλύε καλὰ ῥέεθρα.
 ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῶ,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὡς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετ', ἔζεε δ' ὕδωρ. 365

351. λωτός, apparently a water-plant, not the trefoil mentioned in xii. 283.—θρύον and κύπειρον we may render ‘rushes’ and ‘sedge,’ in ignorance of the precise plant.—*μυρική*, perhaps, is ‘tamarix gallica.’

353. ἐγχέλυες κ.τ.λ. See sup. 203.—οἱ κατὰ δίνας, sc. ὄντες. Spitzner reads οἱ, which he regards as repeated in the next verse.—*κυβίστων*, ‘kept diving,’ viz. to avoid the heat, and in search of cool deep water.

356. Vulgo *καίετο δ' ἴς*, where the δὲ, which violates the digamma in *ἴς*, may well be omitted. Ptolemaeus, a grammarian (says the Schol. Vict.), read *καὶ ἔ τόδ' ἴς κ.τ.λ.*, i. e. *καὶ αὐτὸν τόδε εἶπεν κ.τ.λ.*

360. ἐξελάσειε, ἐκπέσειε. ‘Let Achilles at once drive the Trojans out of the city: what have I, a river-god, to do with contention and lending aid?’ τί δεῖ, or *χρεῶ ἔστιν, ἐμοὶ ἔριδος*; ‘The river affects an indifference in the cause of the Trojans which he did not feel; but it is the apology of defeat.’

361—382. Boiling with the heat, like a caldron over a fire, the river addresses Hera and asks the reason of this attack. He promises never to aid the Trojans again, if the fire is once removed from him. Accordingly, Hephaestus at her desire extinguishes the flames.

361. ἔφλυε, ‘bubbled,’ the imperfect

of φλύω, which occurs Aesch. Theb. 661, χρυσότευκτα γράμματα ἐπ' ἄσπίδος φλύοντα, where it means ‘babbling,’ ‘idly talking.’ Compare φλέως, φλυαρεῖν, φλύκταινα, βλύζω, Lat. *fleo* and *fluo*.

363. μελδόμενος, in a medial sense, ‘seething,’ ‘cooking,’ ‘melting the savoury meat of a delicately-fed sow’ (cf. ix. 207). There was a variant *κνίση*, but Aristarchus rightly preferred the accusative. Some read *κνίση*, as if the plural of *κνίσος*. Schol. Ven. ἀντὶ τοῦ μέλδων, τήκων τὰ κνίση. Hesych. μέλδει τήκει, ἔψει, φθίνει.—*μελδόμενος*: μέλδων, τήκων.—*ἀμβολάδην*, throwing up the water. A word of the Herodotean dialect, lib. iv. 181, τὸ ὕδωρ—τηνικαῖτα ζέει ἀμβολάδην. Hesych. ἀναβολῆ χράμενος, ἀναζέων, ἀναβάλλων. The ancient critics noticed this distinct account of ‘boiling pork,’ which can only mean for food, unless *κνίση* be taken for ‘lard’ (*πᾶν τὸ πιμελές*, Schol. Ven., τὸ λίπος τοῦ ἱερέου, Hesych.) See Wolf, Proleg. p. 47.—ξύλα κάγκανα, ‘dry fuel;’ Theoc. xxiv. 88, κάγκανα δ' ἀσπαλάθω ξύλ' ἐτοιμάσατ'. Od. xviii. 308, περὶ δὲ ξύλα κάγκανα θῆκαν. A late word, perhaps. Hesychius recognizes a verb *καγκάινειν*, θάλπειν, ξηραίνειν. Perhaps the root is Sanscrit, as the lexicographer says *καγκαμον* was the Indian name for a kind of gum. We have *πολυκαγκῆς*, an epithet of thirst, xi. 612.

οὐδ' ἔθελεν προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτμή
 Ἥφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα.

“Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὴν τοι ἐγὼ τόσον αἴτιος εἰμί 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσι ἀρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσι ἀλεξήσειν κακὸν ἦμαρ,
 μηδ' ὀπότη' ἂν Τροίη μαλερῶ πυρὶ πᾶσα δάηται 375
 δαιομένη, δαίωσι δ' ἀρήιοι υἴες Ἀχαιῶν.”

αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεε, ὄν φίλον υἱόν,
 “Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.” 380

ὧς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
 ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
 αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθη· Ἥρη γὰρ ἐρύκακε χλωμένη περ·

366. ἔθελε, ἡδύνατο, Schol. Ven., who compares Od. iii. 120, ἐνθ' οὔτις ποτὲ μῆτιν ὁμοιωθήμεναι ἄντην ἠθέλε. See Lexil. p. 195.—αὐτμή, ‘steam.’

369. ἔχραε, ‘attacked;’ a form which is properly imperfect, but seems here to bear an aoristic sense, as αἴνυτο, v. 848 and elsewhere. Schol. Ven. 2, μετὰ λυπήσεως ἐπήλθε, βλαπτικῶς ἐφώρμησεν. Compare Od. ii. 50, v. 396, στυγερὸς δὲ οἱ ἔχραε δαίμων, and see sup. on v. 138.—ἐξ ἄλλων, Schol. Ven. 2, παρὰ τοὺς ἄλλους Ἑλληνικοὺς θεούς.—κήδειν, i. e. ὥστε λυπεῖν ἐμέ.

373. ἐπὶ—ὁμοῦμαι. ‘I will not only promise, but I will also swear.’ See on ix. 132.—ἐπὶ, to be construed with ἀλεξήσειν. This and the two next lines occurred xx. 315—317. For the infinitive compare xix. 261.

380. στυφελίζειν, ‘to treat harshly.’ Schol. Ven. 2, σκληρῶς τύπτειν καὶ βλάπτειν.

382. ἄψορρον, returning to its channel.—κατέσσυτο, ‘rushed along the channel,’ i. e. no longer impeded by the corpses, sup. 218. There was a variant κατέσχετο.

383—399. For a time, all is still; but a contest breaks out among the gods as to which side they should take in the war. Zeus smiles at the sight, while Ares attacks Pallas with both words and weapons, taunting her with having caused him to be wounded by Diomedes (v. 855), and having herself thrust against him that hero's lance.—This episode, though it has the strongest marks of a comparatively late hand, still shows that unity and continuity of the design which is conspicuous in the Iliad, but is not of necessity a characteristic of an entirely original poem. In great measure, the first part of the description is repeated or adapted from xx. 55 seqq., and both may have been taken from some earlier θεομαχία. Both Heyne and Payne Knight, as Spitzner confesses, doubted the genuineness of the whole passage.

383. οἱ μὲν, the two gods who had hitherto contended, Hephaestus and the Scamander.—χλωμένη, though angry with it, she had yielded to the entreaties of the river, sup. 373.

ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
 ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθῶν,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
 ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 ἔνθ' οἱ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν
 χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον.
 “τίπτ' αὐτ', ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνήκεν. 395
 ἦ οὐ μέμνη ὅτε Τυδεΐδην Διομήδε' ἀνήκας
 οὐτάμεναι, αὐτῇ δὲ πανόψιον ἔγχος ἐλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροῖα καλὸν ἔδαψας ;
 τῷ σ' αὖ νῦν οἶω ἀποτισμένον ὄσσα μ' ἔοργας.”
 ὦς εἰπὼν οὕτησε κατ' αἰγίδα θυσανόεσσαν 400

385. βεβριθυῖα, ἐμβριθῆς, βαρεῖα ἐνέ-
 πεσε. — ἄητο, lit. ‘their spirit within
 them blew in different directions.’ Schol.
 Ven. 2, ἡ μεταφορὰ ἀπὸ τῶν ἀλλήλοις
 ἀντιπνεόντων ἀνέμων. Cf. Aesch. Cho.
 383, πάροισιν δὲ πρόφρας δεινὸς ἀηται
 κραδίας θυμὸς.

388. σάλπιγξεν. The heaven by its
 thunders acted as trumpeter to the com-
 batants. A forced and far-fetched idea.
 For σάλπιγξ see xviii. 219.

389. ἐγέλασσε. Schol. Ven. χαίρει
 γὰρ, ἢ ἐπιτεθῆ τέλος τῷ προστάγματι.
 The meaning perhaps is, that Zeus put
 no restraint on either side, as he had for-
 merly done, being now willing that events
 should take their course, and Achilles
 obtain the promised honour. Hence ἔνθα
 (391) means that as a result of his for-
 bearing both sides joined in the fray.
 — ξυνιόντας, compare xx. 66.

393. ὀνειδέιον. See i. 519.

394. κυνάμνια occurs only here and
 inf. 421. If it really meant ‘dog-fly,’ we
 should expect κυνόμνια, as Hesychius
 writes the word. The Schol. Ven. says
 it is a compound representing the τὸ
 ἀναιδὸς of the dog and τὸ θρασὺν of the
 fly. — ἄητον, see xviii. 410. — ἀνήκεν,
 ἐπίσειεν, ὤρμησεν, as frequently.

397. αὐτῇ ἐλοῦσα, viz. v. 856, ἐπ-
 ῆρεισε δὲ (ἔγχος) Παλλὰς Ἀθήνη νεύατον

ἐς κενεῶνα.—πανόψιον, ‘in the sight of
 all.’ A strange epithet, found only here.
 Schol. Ven. οἶονεὶ πανόρατον καὶ λαμπρὸν
 καὶ ἐπιφανές. Hesych. πάντων ὀρώντων,
 πᾶσι σύνοπτον, λαμπρῖον.—ὤσας, ‘pushed
 it right against me.’ So Eurip. τῆς
 τεκούσης ἐς σφαγὰς ὤσαι ξίφος. Hel.
 1564, φάσγαγόν θ' ἅμα πρόχειρον ὤθει.
 — ἔδαψας, repeated from v. 858, τῇ ῥά
 μιν οὐτα τυχῶν, διὰ δὲ χροῖα καλὸν
 ἔδαψεν.

400—414. Ares strikes the goddess
 on her aegis, but she picks up a rough
 stone, and his huge form is laid sprawl-
 ing on the earth. Pallas taunts him
 with stupidity in not knowing how far
 she was his superior in the fight.—With
 deference to the great name of Homer,
 which hides a multitude of sins, it is not
 too much to say that this is absurd
 bombast, at once undignified, over-
 wrought, and devoid of that plausibility
 or possibility which even fictitious nar-
 ratives should possess.—On the superior
 power and uniform successes of Athene,
 see “Juvntus Mundi,” p. 270 seqq.

400. κατ' αἰγίδα. See v. 738. There
 was a variant ἀσπίδα, perhaps imported
 from xvii. 43. Doederlein notices the
 irony in τῇ μιν κ.τ.λ., ‘that was where
 he struck her,’ i. e. stupidly forgetting
 that it was impenetrable.

σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχρῃ μακρῶ.
 ἣ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης·
 τῷ βάλε θούρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα. 406
 ἔπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
 τεύχεα δ' ἀμφαράβησε. γέλασσε δὲ Παλλὰς Ἀθήνη,
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα.
 “ νηπύτι, οὐδέ νύ πώ περ ἐπεφράσω ὄσσου ἀρείων 410
 εὔχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἀντιφερίζεις.
 οὔτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνους,
 ἣ τοι χωομένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀρήγεις.”
 ὧς ἄρα φωνήσασα πάλιν τρέπεν ὄσσε φαεινῶ. 415
 τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
 πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
 τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀρτυῶνῃ, 420
 καὶ δὴ αὖθ' ἡ κυνάμνια ἄγει βροτολογιγὸν Ἄρηα

403. Repeated from vii. 264, 265, where the distich is applied to a fight between Hector and Ajax.

405. οὔρον, a boundary mark, a *terminus*. Cf. xii. 421, ἀλλ' ὥστ' ἀμφ' οὔροισι δὲ ἀνέρε δηριάσθων. So δίσκου οὔρα, xxiii. 431. Mr. Trollope compares Virg. Aen. xii. 897, where this passage is rendered.

407. ἐπέσχε, he covered, extended over. Cf. sup. 214.—πέλεθρα, πλέθρα. The god was therefore 700 feet high.—ἐκόνισε, cf. xvii. 349, θαλερὴ δ' ἐμπαίνοτο χαίτη. Spitzner compares xiv. 144, ἀλλ' ἔτι που Τρώων ἡγήτορες ἦδὲ μέδοντες εὐρὸν κοινίσουσιν πεδίον.

412. οὔτω κεν κ.τ.λ. ‘Perhaps in this way you will pay off the vengeful wrath of your mother, who in her anger means evil to you, for deserting the Achaeans and assisting those overbearing Trojans.’ For the parental curse represented by the *erinyes*, see ix. 454. Schol. Ven. τιμωρίας ἀποδοίης τῇ Ἥρᾳ.—οὔτω, Schol. Ven. 2, ὡς πρὸς κρείσσονας ἐθέλων μάχεσθαι. Cf.

Hes. Theog. 472, τίσαιτο δ' ἐρινύς πατρὸς ἐοῖο, ‘be punished for a father’s cursing his sons.’—Ares, as the son of Hera the Argive goddess, should have sided with the Achaean host; but Athene taunts him with being a traitor to the cause in assisting the Trojans.

415—422. Ares is led out of the fight by Aphrodite, exhausted and in pain. Hera then addresses Athene, and urges her to pursue that goddess and punish her.

415. πάλιν τρέπεν. See xiii. 3 and 7.

417. See xv. 240.

421. καὶ δὴ αὖθ', perhaps καὶ δ' αὖθ', i. e. κατάγει ἐκ πολέμου. Here, it would seem, Ares is either the husband or the paramour of Aphrodite, who in the *Odyssey* is the wife of Hephaestus. Cf. *Od.* viii. 267 seqq.—αὐτὲ perhaps means, that the goddess is again attaching herself to Ares.—As Pallas had averted her eyes, sup. 415, she did not know that Ares was returning from the fight till Hera informed her.

δηίου ἐκ πολέμοιο κατὰ κλόνον. ἀλλὰ μέτελθε.”

ὣς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῶ,
καί ῥ' ἐπεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425
τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἣ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντα προσηύδα.
“ τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσι ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
ὠδέ τε θαρσαλέοι καὶ πλήμονες ὡς Ἀφροδίτη 430
ἦλθεν Ἄρει ἐπίκουρος, ἐμῶ μὲν ἀντιώσωσα.
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
Ἴλιον ἐκπέρσαντες, ἐνκτίμενον πτολίεθρον.”

ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη.
αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων 435
“ Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, εἴ κ' ἀμαχητί
ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατῆς δῶ.
ἄρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἐμοί γε
καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα. 440

423—433. Athene pursues and strikes Aphrodite, who falls with Ares. She wishes that all the enemies of Troy were punished in like manner, for then the city would soon be taken.

424. ἐπεισαμένη, ἐπιούσα, Schol. Ven. ἐπελθοῦσα, ἐφορμήσασα, ἀπὸ τοῦ εἶμι. See sup. 335; xx. 454. The word seems here to take the *F*, as in *καταείσατο*, xv. 544. — ἤλασε, she struck her on the chest, i. e. knocked her backwards; for it is added, that both she and Ares lay sprawling on the ground. But Aphrodite had led Ares out of the fight. Now therefore he falls again, when deprived of her support.

428. τοιοῦτοι, so easily vanquished.

429. ὅτε μαχοίατο, by attraction to εἶεν, in the sense of ὅταν μάχωνται. See iii. 299—301.—θωρηκτῆσιν, a form more familiar in the clause πύκα θωρηκτῶν, as xii. 317, xv. 689.

430. ὠδέ θαρσαλέοι, exegetical of τοιοῦτοι, ‘so bold, and therefore meeting with such a rebuff,’ is implied in the context.—ἀντιώσωσα, either the present from ἀντιᾶν or the future from ἀντιά-

ζειν. See i. 31, ἐμὸν λέχος ἀντιώσωσαν, and sup. 151.

434—460. Poseidon challenges Phoebeus to a conflict, on the ground that it would be discreditable to them alone to stand neutral. He reminds him of the service they jointly performed for Laomedon in building Troy, and how Laomedon treacherously withheld the promised reward, and even threatened them with violence. Why then, he asks, should these Trojans now receive any favour?—See on this episode Mr. Gladstone, “Studies,” ii. p. 76.

436. διέσταμεν, διεστήκαμεν, ‘why do we stand apart from each other?’ Schol. Ven. ἀντι τοῦ ἀφέσταμεν τῆς μάχης. But Spitzner rightly distinguishes διέσταναι, “pugnam singularem refugere,” and ἀφ-εστάναι, “bellum quodcumque detractare.”

439. ἄρχε. See vii. 232, ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.

440. οὐ καλόν. Schol. Ven. 2, αἰσχρὸν τὸ ἀργεῖν, μαχομένων τῶν ὁμοφύλων, καὶ τὸ πρεσβύτην δὲ τῆς μάχης ἄρχεῖν δεινότερον.—πρότερος κ.τ.λ., in xiii. 355 is applied to the superiority of Zeus over

νηπύτι, ὡς ἄνοον κραδίην ἔχες. οὐδέ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφίς
 μῶνοι νῶι θεῶν, ὅτ' ἀγήγορι Λαομέδοντι
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτόν
 μισθῶ ἔπι ρητῶ. ὃ δὲ σημαίνων ἐπέτελλεν. 445
 ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.
 ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθείες ὦραι 450
 ἐξέφερον, τότε νῶι βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
 σοὶ μὲν ὃ γ' ἠπέιλησε πόδας καὶ χεῖρας ὑπερθεν
 δήσειν, καὶ περάαν νήσων ἔπι τηλεδαπῶν
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολειψέμεν οὐατα χαλκῶ. 455

Poseidon, and in xix. 219 to that of Ulysses over Achilles.

441. ἔχες, the Attic εἶχες ἄρα. Perhaps there is a taunt on Apollo for his reputed wisdom.—ἀμφίς, here apparently the same as ἀμφι, 'about Troy,' i. e. concerning it.

444. παρ Διὸς, ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Διὸς οἴκου, Schol. Vict.—θητεύσαμεν, 'we served for hire,' as Apollo did to Admetus, Eur. Alcest. 2, where a cause is assigned, which in this passage, as the Schol. Ven. remarks, is suppressed. The legend is evidently the same (see inf. 448), but whether an allegory of the obscuration by eclipse of the sun, or some ancient tradition of the incarnation of a deity, it is vain to inquire. There is every probability that this is compiled from earlier and fuller epics about the building of Troy, which were known to Pindar; see Ol. viii. 33 seqq. The story is briefly alluded to sup. vii. 452, τοῦ δ' ἐπιλήσανται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων ἦρψ Λαομέδοντι πολίσσαμεν ἀλλήσαντες. In this passage, Poseidon is alone the builder, while Apollo tends the herds, 448.

445. μισθῶ κ.τ.λ., 'for a fixed pay;' Schol. Ven. ἐπὶ ἀμολογημένῳ καὶ ὠρισμένῳ μισθῶ. So x. 304, τελέσαι ἔργον δῶρψ ἔπι μεγάλῳ. Thueyd. i. 13, ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι. Eur. Hippol. 459, χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυ-

τεύειν. The θῆτες and ἔριθοι differed from the δμῶες, in working for hire.—σημαίνων, 'giving us orders,' ἐπιτάσσων. See xvi. 172.

447. Perhaps interpolated, as there is an awkward repetition of πόλις.

450. Either τέλος means 'the payment,' or μισθοῖο means 'the hired labour.'—βιήσατο, with a double accusative, as βιάζεσθαι τινὰ τι &c., 'he forcibly withheld from us our pay.' Alluding to this story, Horace says 'ex quo destituit deos mercede pacta Laomedon,' Carm. iii. 3. 21, i. e. προῦδωκε, ἐψεύσατο.—ἐκπαγλος, 'terrible;' i. 146, πάντων ἐκπαγλότατ' ἀνδρῶν.

453. ὑπερθεν refers to χεῖρας alone, and the phrase simply means 'to bind hand and foot,' as captives were (Plat. Theaet. p. 165, E). Most copies give σὺν μὲν ὃ γ' κ.τ.λ., where the σὺν may easily be referred to δήσειν, as Plato has συνδήσας ἰβιδί. The antithesis to σοὶ μὲν is ἀμφοτέρων δέ, 455.—περάαν, περάσειν, 'to take you for sale to (towards) distant islands;' Schol. Ven. 2, μακρὰν ἀπὸ τῆς Τροίας οὐσῶν. See sup. 40. Cf. xxii. 45, κτείνων καὶ περὶ νήσων ἐπι τηλεδαπῶν.

455. στεῦτο, 'he pledged himself,' 'he engaged.' See ii. 597; iii. 83.—ἀπολειψέμεν, 'that he would lop (or peel) off the ears of both,' like stripping bark from a tree; see i. 236. This was the greatest insult both to a slave and a master.

νῶι δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῶ,
μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσαν.
τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
πειρᾶ ὡς κεν Τρῶες ὑπερφίαλοι ἀπόλωνται
πρόχην κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισιν." 460

τὸν δ' αὖτε προσέειπε ἄναξ ἐκάεργος Ἀπόλλων
" εἰνοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμίζω
δειλῶν, οἳ φύλλοισι ἑοικότες ἄλλοτε μὲν τε
ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντας, 465
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
πανσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων."

ὧς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
πατροκασιγνήτοιο μιγῆμεναι ἐν παλάμῃσιν.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
[Ἄρτεμις ἀγροτέρη, καὶ ὀνειδείων φάτο μῦθον]
" φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας.

Cf. Tac. Ann. xii. 14, 'auribus decisis (Meherdatem) vivere jubet, ostentui clementiae suae et in nos deonestamento.' There is a variant ἀποκοψέμεν.

456. ἄψορροι, Schol. Vict. ὀπισθόρμητοι εἰς οὐρανόν.

458. μεθ' ἡμέων. 'It is to the people of this Laomedon then, who so deceived you, that you are now doing favour, and do not, by siding with me (μεθ' ἡμέων γενόμενος, Schol. Vict.), use your efforts that the treacherous Trojans may perish utterly by a wretched fate.' In the same strain Juno speaks of Troy, Hor. Carm. iii. 3. 23, as 'mibi Castaeque damnatum Minervae Cum populo et duce fraudulentum.'—πρόχην, lit. 'low on the knees,' ix. 570.

461—467. Apollo declines to fight with a brother-god on account of mortal men, who are but ephemeral beings. See "Juventus Mundi," p. 268.

462. οὐκ ἂν κ.τ.λ., 'you would hardly say I was wise (but rather ἄνους, sup. 441), if I should fight with you.' Schol. Ven. 2, εἰ μάχην σοι συμβαλοίμην, ὃ μὴ δεῖ, οὐκ ἂν ἔτι με συνετὸν ὑπολάβοις. Spitzner reads πτολεμίζω. The reading in the text is the subjunctive.—φύλλοισιν κ.τ.λ., cf. vi. 146. Ar. Av. 685,

φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι.

465. ζαφλεγέες, 'ardent,' 'fiery,' 'impetuous.' Schol. Ven. 2, μεγαλόφρονες γίνονται, καίπερ θνητὴν σιτούμενοι τροφήν. Hesych. σφόδρα λάμποντες, εὐθαλεῖς, μεγάλως πνέοντες ἢ μεγαλοφεγγεῖς. The word occurs only in this passage. Doederlein explains it 'bright and glowing,' λαμπροί. Compare, in this sense, ἡθεός. Cf. vi. 142, εἰ δὲ τίς ἐσσι βροτῶν οἳ ἀρούρης καρπὸν ἔδουσιν.—ἀκήριοι, 'heartless,' 'lifeless,' see xiii. 224.

467. αὐτοὶ, 'by themselves.'

468—496. Apollo, retiring from the fray, is rebuked by his sister Artemis, who in turn is taunted by Hera for interfering in behalf of the Trojans. Her duties are to look after women in childbirth and to hunt the wild beasts on the mountains. She then boxes the ears of the goddess with the bow and quiver pulled from her shoulders, and sends her away weeping, and as frightened as a timid dove.

470. πότνια, ἡ δεσπότης, Schol. Ven. 2, who cites from Anacreon δέσποινα Ἄρτεμι θηρῶν.

473. μέλεον, vain, groundless; 'an easy victory,' as we say. Schol. Ven. 2,

νηπίτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως ;
 [μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
 εὐχομένου, ὡς τὸ πρὶν, ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.]

ὧς φάτο· τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 [νείκεσεν ἰοχέαιραν ὄνειδείοις ἐπέεσσιν] 480

“ πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντί ἐμῶ
 στήσεσθαι ; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῳ περ εἰούσῃ, ἐπεὶ σε λέοντα γυναιξίν
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα.
 ἦ τοι βέλτερόν ἐστι κατ' οὐρα θῆρας ἐναίρειν 485
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσι ἱφί μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' ἐν εἰδῆς
 ὄσσον φερτέρῃ εἴμ', ὅτι μοι μένος ἀντιφερίζεις.”

ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
 σκaiῆ, δεξιτερῆ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, 490
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
 ἐντροπαλιζομένην ταχέες δ' ἔκπιπτον ὀιστοί.

ἄμοχθον καὶ ἄλυπον. Hesych. μέλεος μάταιος. So xxiii. 795, οὐ μὲν τοι μέλεος εἰρήσεται αἶνος. Od. v. 416, μελέη δέ μοι ἔσσειται ὀρμή.—ἀνεμώλιον, ἀνοφελές, see iv. 355. 363.

475—477. The Schol. Ven. says the critics rejected these three verses, as inconsistent with αἰδετο in 468. The Schol. Vict. thinks they were made up from i. 396 seqq. ‘Do not let me hear you boasting in the halls of your sire, as often before among the gods, about fighting face to face with Poseidon.’ Perhaps πολεμίζειν, ‘that you will fight,’ the reading of the early edd.

480. This verse is not recognized in the Scholia, where we are told to supply προσέφη from the preceding. See Wolf, Proleg. p. 15.

481. σὺν, as usual, is emphatic: ‘what brought you here to oppose me?’

483. ἐπεὶ. This appears to explain τοξοφόρῳ. ‘Zeus has given you arrows to slay women,’ viz. in child-birth. Hence, as λοχία θεός, she is called λέοντα, an object of dread, fierce and formidable to women. The Schol. Ven. 2

remarks that Homer nowhere uses λείνα. 487. εἰ δ' ἐθέλεις. Cf. vi. 150, εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς ἡμετέρην γενεήν, where there is a similar ellipse, λέγω σοι. Here we may supply πρόσελθε. The genitive is used as in the formula τόξων ἐν εἰδῶς &c.

490. σκaiῆ. The holding both the hands, and with her left only, shows the power of the goddess, says the Schol. Ven. 2, who rightly explains τόξα by πᾶσαν τὴν τοξικὴν κατασκευήν. For it is clear from what follows that the quiver is included.

491. αὐτοῖσιν, though standing first in the sentence, seems only to mean *his*, not *ipsis*. Doederlein says, “φαρέτρη σὺν αὐτοῖς ὀιστοῖς, pharetra simul cum sagittis—nam ὀιστοῖς ad αὐτοῖς ex seq. v. adsciscendum.” This however can hardly be defended.—ἐντροπαλιζεσθαι occurred xvii. 109. Some critics here preferred the nominative, which they referred to Hera ‘turning upon’ Artemis; but the turning away of the head and retiring of the maiden goddess seems to be meant.

δακρύνεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἣ ρά θ' ὑπ' ἴρηκος κοίλην εἰσέπττατο πέτρην,
 χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἴσιμον ἦεν· 495
 ὧς ἣ δακρύνεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

Λητώ δὲ προσέειπε διάκτορος ἀργεῖφόντης
 “ Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι ἀργαλέον γάρ
 πληκτίξεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
 εὔχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν.”

ὧς ἄρ' ἔφη, Λητώ δὲ συναίνυτο καμπύλα τόξα
 πεπετωτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κοινῆς.
 ἣ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
 ἣ δ' ἄρ' Ὀλυμπον ἴκανε, Διὸς ποτὶ χαλκοβατῆς δῶ, 505
 δακρύνεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἀμβρόσιος ἕανδὸς τρέμε. τὴν δὲ προτὶ οἶ
 εἶλε πατῆρ Κρονίδης, καὶ ἀνείρετο ἠδὺ γελάσσας
 “ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων

493. ὑπαιθα. See sup. 255.—πέλεια, a rock-pigeon, that flies into a cleft at the approach of a hawk.—χηραμόν, an Alexandrine word, not elsewhere found in Homer. Hesych. χηραμοί· οἱ φωλεοὶ τῶν θηρίων, καὶ αἱ καταδύσεις, σπήλαια, καὶ πέτραι κοίλαι.—οὐδ' ἄρα κ.τ.λ., ‘for she, —herself a huntress,—was not to be captured by others.’

497—513. Latona is addressed by Hermes, who declines to offer her a challenge. She then gathers up the arrows of her daughter Artemis, who at once goes to lay her complaint before Zeus of the ill-treatment she has experienced from his spouse.

499. πληκτίξεσθαι, Schol. μάχεσθαι, and so Hesychius. The term is probably borrowed from the spurs of fighting-cocks. It occurs in Arist. Eccl. 964, but not elsewhere in Homer; and it can hardly be referred to the archaic epic dialect.—ἀλόχοισι, viz. Leto herself being a wife of Zeus, xiv. 327. Od. xi. 580.

501. εὔχεσθαι, Schol. Ven. ἀντὶ τοῦ εὔχου, καυχῶ. ‘You are quite welcome to boast among the gods that you conquered me by strong might,’ i.e. not as Poseidon defeated Apollo, sup. 473. ‘He (Hermes) never hates, or punishes, or quarrels, or is incensed with any one.

Nor is he troubled with self-love. Though ranged on the Greek side in the poem, and in the Theomachy, he declines the contest with Leto, his appointed antagonist, as a wife of Zeus, too great for him to cope with; and tells her she may give out that she has worsted him.” “Juventus Mundi,” p. 300. Doederlein observes that there is a playful irony on the temper and violence that Hera had just manifested. — πρόφρασσα, readily, without hesitation. Cf. x. 290.

502. συναίνυτο, gathered up the arrows which had fallen from the quiver (sup. 492) on the whirling dust, viz. that made by her hasty departure, 493. Compare xvi. 775.—πεπετωτα, see ii. 312.—The epithet καμπύλα is remarkable, as applicable only to the bow, though τόξα includes, and in fact here means, the arrows.

504. θυγατέρος perhaps depends on τόξα, rather than on ἀπὸ implied in πάλιν.

507. ἕανδὸς, here only used in the nominative, takes the place of a substantive, though πέπλος is implied. See on iii. 385. 419; xiv. 178, where the masculine also occurs as a noun, though in the accusative.—τρέμε, her agitation was so great that her very dress quivered (Schol. Ven. 2).

[μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"] 510
 τὸν δ' αὐτε προσέειπεν εὐστέφανος κελαδεινή
 "σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται."
 ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν 515
 μέμβλετο γάρ οἱ τείχος ἐνδμήτιοι πόληος,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἧματι κείνῳ.
 οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες,
 οἱ μὲν χωόμενοι οἱ δὲ μέγα κυδιόωντες,
 καδ δ' ἴζον παρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεύς 520
 Τρώας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.
 ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἴκηται
 ἄσπετος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν,
 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν,
 ὦς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν. 525
 ἐστήκει δ' ὁ γέρον Πρίαμος θεῖου ἐπὶ πύργου,

510. This verse, omitted here in many of the MSS., occurred v. 374.

511. *κελαδεινή*, a descriptive epithet of a huntress, *παρὰ τὸν κελαδὸν ὃν ποιοῦσιν οἱ κυνηγοί*, Schol. Ven. 2. So Eur. *Iph. T.* 284, *καὶ βοᾶ, κυναγὸς ὡς*. See xx. 70.

513. *ἐξ ἧς κ.τ.λ.*, lit. 'to whom the strife and quarrel for the immortals is tied,' i.e. who is intimately connected with all the strifes and feuds in Olympus. See on ii. 15. The antithetical terms *λύειν* and *ἐφάπτειν* are well known from their use in Sophocles, e. g. *Antig.* 40. *Ajac.* 1317. *Trach.* 933. Spitzner adopts a variant *νεῖκε'*, the reading of Aristarchus.

514—525. The gods having departed to Olympus, Apollo alone enters Troy, to prevent the capture which now appears imminent. Achilles continues his ravages on the Trojan ranks, and the havoc he makes is compared to a city on fire. The economy of the poem (says the Schol. Viet.) requires the presence of the god, to draw off Achilles from the wall (inf. 599).

Ibid. Zeus offers no opinion on the outrage committed, lest he should either vex the complainant or irritate the assailant, Hera (Schol. Ven. 2).

517. *ὑπὲρ μόρον*. See xx. 30.

519. *κυδιόωντες* (xv. 266), 'exulting,' viz. in the destruction of the Trojans by Achilles.

523. *αἰθομένοιο*, Schol. Ven. *ὑπὸ τῶν πολεμίων δηλονότι*.—*ἀνῆκε*, *ἀντὶ τοῦ ἐφῆκε*. The context rather points to an accidental fire, caused by the wrath of the gods, who are said *ἀνίεναι*, 'to send up the smoke' as if from a spontaneous source, and so cause trouble and anxiety to many in their attempts to quell it. The comparison, as Doederlein points out, is with the inextinguishable fire and fury manifested in the attacks of Achilles. Mr. Trollope hazards the opinion that the poet followed a tradition of the destruction of Sodom and Gomorrah.

524. *ἐφῆκεν*. There was a variant *ἔτευξεν*. Perhaps *ἐφῆψεν*. See sup. 513, where there was also a reading *ἐτεύχθη*. The termination of three consecutive verses in *-ηκεν* is displeasing. Bothe includes this verse in brackets as spurious.

526—536. Priam stands on the rampart gazing at Achilles. Seeing the Trojans routed on the plain, he calls to the warders to hold open the gates, and to shut them again so as to exclude Achilles when the people have entered the city.

526. *ὁ γέρον*. See i. 33, and compare,

ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
 γίγνεθ'. ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,
 ὀτρυνέων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς. 530

“ πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
 ἔλθωσιν προτὶ ἄστῃ πεφυζότες· ἦ γὰρ Ἀχιλλεύς
 ἐγγὺς ὄδε κλονέων· νῦν οἴω λοίγι' ἔσσεσθαι.
 αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσι ἀλέντες,
 αὔτις ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας· 535
 δείδια γὰρ μὴ οὖλος ἀνὴρ ἐς τείχος ἄληται.”

ὣς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορεν, Τρώων ἵνα λοιγὸν ἀλάλκοι.

οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
 δίψῃ καρχαλέοι, κεκοιμένοι ἐκ πεδίοιο
 φεύγον. ὁ δὲ σφεδαρὸν ἔφεπ' ἔγχρῃ, λύσσα δέ οἱ κῆρ
 αἰὲν ἔχεν κρατερῆ, μενέαινε δὲ κῦδος ἀρέσθαι.

for the context, iii. 146, xxii. 25.—*θείου, θεοδμήτου*, sup. 446.

530. *ὀτρυνέων*, 'to summon to the wall the sturdy warders,' who appear for the time to have left their posts. The future participle implies motion to the spot; *ὀτρύνων*, the reading of Aristarchus, 'Priamum inter custodes versantem eosque adhortantem facit' (Spitzner).—*πεπταμένας*, an epic aorist, perhaps, like *κτάμενος*, from root *πιτ* or *πετ*. Cf. xii. 122.—*πύλας*, the Scaean gates.—*πεφυζότες* (sup. 2), 'helter-skelter,' without order, each trying to save himself.

534. *ἀλέντες*. See xvi. 403. 714.—*ἐπανθέμεναι, ἐπιθεῖναι*, v. 751. Spitzner compares Od. ii. 344, *κλισσάται δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι*. There was a variant *ἐπ' ἄψ θέμεναι*, justly rejected by Aristarchus and the most recent editors.—*οὖλος, ὄλοδς*, 'destructive,' ii. 8.—*ἄληται*, like *ἄλεται* in xi. 192, is the medial aorist of *ἄλλεσθαι*.

537—569. The gates are held open to admit the fugitives, who pour in covered with dust from the plain. Apollo himself goes forth to protect them, and incites Agenor to make a stand against Achilles. After a short debate with

himself whether to fly to the mountain thickets or stay, Agenor resolves on the latter course as the safer, since Achilles, keen-eyed and swift-footed, may cut him off in the attempt to escape.

537. *ἄνεσαν, ἀνείσαν*, slackened or opened the gates. See on xiii. 657.—*φάος*, scil. *σωτηρίας*. Cf. vi. 6.—*ἀντίος, τῷ Ἀχιλλεῖ*, Schol. Ven. 2.

541. *καρχαλέοι* (al. *καρφαλέοι*), Hesych. *κατάξηροι, στρογγύλοι* (?). Apollonius Rhodius has *δίψῃ καρχαλέος*, iv. 1442, which Spitzner supposes he borrowed from this passage. The root perhaps is *χαρ*, as in *χαράσσω*, the *ρ* in the reduplication passing into *λ*. So Virgil has *asper sili*, Georg. iii. 434 (Doederlein).

542. *σφεδαρὸν, σφόδρα*. See on xi. 165. The authority of the Scholiasts is on the side of *σφεδαρῶν*, which is found in some MSS., and was interpreted *σφοδρῶς διώκων, κατεπέγων*, and by Hesychius *φονεύων, ὄλλυς, κτείνων*. But this variant perhaps arose from a metrical correction. It is adopted however by Heysne.

543. *κῦδος ἀρέσθαι*, viz. by slaying Hector (Schol. Ven. 2).

ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνήκεν, 545
 φῶτ' Ἀντήνορος υἷον ἀμύμονά τε κρατερόν τε.
 ἐν μὲν οἱ κραδίη θάρσος βάλε, πὰρ δέ οἱ αὐτός
 ἔσθη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
 φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῆ·
 αὐτὰρ ὃ γ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
 ἔσθη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ μοι ἐγών. εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
 φεύγω τῆ περ οἱ ἄλλοι ἀτυζόμενοι φοβέονται,
 αἰρήσει με καὶ ὦς, καὶ ἀνάγκιδα δειροτομήσει. 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδῖον Ἰλῆιον, ὄφρ' ἂν ἴκωμαι
 Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήϊα δύω·
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
 ἰδρῶ ἀποψυχθεὶς ποτὶ Ἰλιον ἀπονεοίμην.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μ' ἀπαιερόμενον πόλιος πεδῖονδε νοήσῃ
 καὶ με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν.
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέ οἱ προπάροιθε πόλεος κατεναυτίον ἔλθω·

544. The Scholiasts remark the unusual phrase ὑψίπυλος Τροίη for the city of Ilium.—ἀνήκεν, ἔπεισεν, viz. στήναι, inf. 551.

548. κῆρας for χεῖρας is the correction of Barnes.—φηγῶ, the oak-tree near the Scaean gate.

551. Spitzner compares Od. iv. 427. 572.

555. ἀνάγκιδα, he will kill me as a coward. He considers whether he shall join in the general flight, or pursue a way of his own, along the upper part of the πεδῖον Σκαμάνδριον (ii. 465), till he gets into the thickets on the slopes of Ida. See Gell, Geography of the Troad, pp. 47 and 83. The apodosis is at 560, 'then perhaps in the evening, after bathing in the river and airing the

sweat off my clothes, I might get back to Ilium.' Compare xi. 621, τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων. Inf. xxii. 2. Or perhaps, 'refreshed from the sweat,' ἀπομορχθεῖς.

563. ἀπαιερόμενον, as I leave the city and go towards the plain. The Attics use ἀπήρα and ἀπάρας in the sense of ἀπελθεῖν.—μή, i. e. δέδοικα μή.—μάρψῃ, see vi. 264.

567. εἰ δέ, 'but what if?' Schol. Ven. τοῦτο ὁμολογουμένως διαπορητικόν ἐστι, ἀντὶ τοῦ ἄρα. In other words, the apodosis is suppressed, 'perchance I may slay him,' or (Doederlein) ἄμεινον ἔσται.—κατεναυτίον, a word not used elsewhere in Homer; but Spitzner cites Hes. Scut. 73, and Apoll. Rhod. ii. 360.—τρωτὸς χρῶς, cf. iv. 510, ἐπεὶ οὐ σφι λίθος χρῶς

καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἔ φασ' ἄνθρωποι
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει.]" 570
 ὡς εἰπὼν Ἀχιλῆα ἀλεῖς μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμιζέμεν ἠδὲ μάχεσθαι.
 ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
 εἴ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἠὲ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολόγηι
 ἀλκῆς πρὶν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
 ὧς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν πρὶν πειρήσασαί τ' Ἀχιλλῆος, 580
 ἀλλ' ὅ γ' ἄρ' ἀσπίδα μὲν πρόσθε σχέτο πάντοσ' εἴσῃν,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ
 "ἦ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἦματι τῷδε πόλιν πέρσειν Τρώων ἀγερῶχων,
 νηπύτι· ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες ἔνειμεν,
 οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν

οὐδὲ σιδήρος χαλκὸν ἀνασχέσθαι ταμε-
 σίχροα.—*ἴα*, *ἴα*, 'there is in him but
 one life, and men say that he is mortal
 (though born of a goddess).' See ix. 319.
 Dr. Donaldson (*New Crat.* § 154) would
 write *ἴα*, and he thinks the word is not
 the same as *μία*, but contains the same
 element as *ἴα*.

571—589. With the fierceness of a
 leopard ready to spring on his hunters,
 Agenor awaits the attack of Achilles,
 whom he addresses with threats and
 words of defiance.

571. ἀλεῖς (εἰλεῖν), drawn up ready for
 the attack, putting himself in an attitude
 of defence, Lexil. p. 258. See xvi. 403;
 xx. 168. The attitude described forms
 part of the simile.—*πάρδαλις*, cf. xiii. 103.
 The extreme ferocity of this animal is
 well known. It will show fight, says
 the poet, even when transfixed with a
 lance.

575. φοβεῖται, Schol. Min. ἀντὶ τοῦ
 φεύγει. The Schol. Ven. 2 says that
 Zenodotus read *κυνυλαγμὸν*, and he cites

from Stesichorus, whom he supposes to
 have copied the passage, ἀπειρεσίοιο
κυνυλαγμοῖο. The compound is a very
 improbable one, and the words attributed
 to Stesichorus may have been corrupted
 from ἀπειρεσίοιο *κυνῶν ὑλαγμοῦ*.—*φθά-*
μενος, if the hunter, anticipating the
 attack, strikes it either close at hand with
 a spear, or from a distance with a dart.
 —ἀλλὰ τε, ἀλλὰ τοι, 'yet surely even
 when writhing on (or spiked by) the lance
 it ceases not from the fight, till it has
 either grappled with the hunter or been
 killed by him.' So in 585 ἦ τ' clearly
 represents ἦ τοι.

581. πρόσθε, in front of him as a
 defence. Cf. xiii. 803.

585. ἐπ' αὐτῇ, for the possession of it,
 ὑπὲρ or περὶ αὐτῆς.

586. There is a variant ἀνέρες εἶμεν.
 —εἰρυνόμεσθα, the imperfect of ἐρύο-
 μαι, in which the *υ* is regularly short.
 Doederlein regards it as the future, like
 ἐρύουσι xi. 454, and supplies *μαχόμενοι*
 with *πρόσθε*, i. e. *πρό*.

*Ἴλιον εἰρνώμεσθα. σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ὦδ' ἔκπαγλος εὼν καὶ θαρσαλέος πολεμιστής."

ἦ ῥα, καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφήκεν, 590
καὶ ῥ' ἔβαλεν κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν,
ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέριοιο
σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595
δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
αὐτὰρ ὁ Πηλεΐωνα δόλω ἀποέργαθε λαοῦ·
αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκῶς 600
ἔστη πρόσθε ποδῶν, ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.
εἶος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
τρέφας πὰρ ποταμὸν βαθυδινηέντα Σκάμανδρον,
τυτθὸν ὑπεκπροθέοντα· δόλω δ' ἄρα θέλγεν Ἀπόλλων,
ὡς αἰεὶ ἔλποιο κιχήσεσθαι ποσὶ οἴσιν· 605
τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
ἀσπᾶσιοι προτὶ ἄστνυ, πύλαι δ' ἔμπληντο ἀλέντων.
οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτός

588. ἐφέψεις, like ἄμφεπε, περιέσπε, ἐπίσπερ, ii. 359, implies a present tense ἔπω. There appear to have been two forms of the aorist, ἔσπον and ἔπον or εἶπον, without the aspirate (like ἄλτο from ἄλλομαι). The active future is rare. Hesych. ἐφέψει καταλήψεται. Perhaps he read in this passage σὲ δ' ἐνθάδε πότμος ἐφέψει. Schol. Ven. 2, ἡ πεπραμένη σοι, φησιν, ἐνθάδε τελευτήσεται. We should read τελευτήσαι, and this gloss also points to the nominative πότμος. The Homeric idiom however is πότμον ἐπισπεῖν.

590—611. Agenor aims at Achilles with his lance and strikes him on the shin, but the greave of divine workmanship protects him. Achilles aims at him in turn, but he is suddenly carried away by Apollo, who had been waiting close by (549). Assuming the form of Agenor, the god then induces Achilles to give him chase; by which device the Trojans have time to enter within the walls of the city.

590. Cf. xiii. 410, οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν.

594. Cf. xx. 268.

595. ὠρμήσατο, ὠρέξατο, either 'aimed at' with his lance, or 'rushed upon' with his sword, ἐπόρουσε, xx. 442—a passage closely resembling the present.

598. ἡσύχιον, a word of Herodotean and Pindaric dialect, does not elsewhere occur in Homer. Schol. Ven. 2, κρυφῆ καὶ ἀθορύβως, 'quietly and without effort.'

600. αὐτῷ, viz. Ἀχιλλῆϊ. Of course, it may also mean *ipsi Agenori similis*.

602. πεδίοιο, the genitive as in xv. 264.

604. τυτθόν. He kept only a short distance before him on purpose to deceive Achilles with the hope of catching him (Schol. Ven. 2).—ὡς, ἵνα ἔλποιο κ.τ.λ.

607. Antimachus read πύλαι δ' ἔμπληντο, according to the Schol. Ven. The common reading is πόλις δ' ἔμπληντο.—ἀλέντων, massed together, closely packed.

608. ἐκτός, scil. ὄντες.—μείναι, cf. xi. 171. None ventured to wait for his

μείναι ἔτ' ἀλλήλους, καὶ γνόμεναι ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἀσπασίως ἐσέχυντο 610
 ἐς πόλιν, ὅν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

comrade, or to ascertain who had escaped, who had been killed.—πεφεύγοι, an Ionic use of a perfect optative, as in Herodotus εὐρήκοι, πεποιήκοι, βεβρώκοι, ἀποβεβήκοι, ἡλώκοι, and in Thucyd. (ii. 48) ἐσβεβλήκοιεν. Bekker edits πεφεύγειν, against the copies.

610. ἐσέχυντο. See xii. 470.—σαώσαι, σαώσειε. Bekker gives σαώσαιν, as if for

σαώσειεν. It is very unlikely that σαώσαιν should be a form of the old epic. The Schol. Ven. says, rather ambiguously, Ἄρισταρχος εὐκτικῶς σαώσαι ἀντὶ τοῦ σαώσειεν. It is not clear whether he meant the singular or the plural. The meaning is, *quemcumque pedes servassent*.

ΙΛΙΑΔΟΣ

X.

ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤτε νεβροί,
 ἰδρῶ ἀπειψύχοντο πῖον τ' ἀκέοντό τε δίψαν,
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσπον ἴσαν, σάκε' ὤμοισιν κλίναντες.
 Ἔκτορα δ' αὐτοῦ μείναι ὀλοιῇ μοῖρα πέδησεν, 5
 Ἴλίου προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων
 “τίπτε με, Πηλέος νιέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον ; οὐδέ νύ πώ με
 ἔγνωσ ὡς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις. 10
 ἦ νύ τοι οὐ τι μέλει Τρώων πόνος οὐς ἐφόβησας·

This book was called “*Ἔκτορος ἀναίρεσις*,” since it describes the vengeance taken by Achilles for the death of Patroclus by the slaughter of Hector. It is a very fine book, and one in which pathos and chivalry are combined and contrasted with the greatest effect. Whatever we may think about the antiquity of this particular description, it is certain that the dragging of Hector, alive or dead, at the car of Achilles was a familiar subject both to Tragedy and to vase-painting in the fifth century B.C.

1—13. The Trojans, safely ensconced within the city walls, take rest and refreshment. Hector however remains without, and Achilles is accosted by Apollo (whom he had been pursuing, *xxi. 601*, under the idea that he was the Trojan Agenor), not without banter for the deceit that had been practised upon him.

1. κατὰ ἄστυ, sc. ὄντες, dispersed through and over the city.—ἀπειψύχοντο,

lit. ‘aired away,’ Schol. *Min. πρὸς ἄνεμον ἐξηραίνοντο*. Cf. *xi. 621; xxi. 561*.—δίψαν κ.τ.λ., as *Pind. Pyth. ix. 103*, αἰοιδᾶν δίψαν ἀκείομενον.

3. ἐπάλξεις are here sculptured or painted parapets or breastworks behind which they took shelter, and against which they leant to rest from their fatigue.

4. κλίναντες. The Greeks came close up to the wall, after throwing back their shields so as to recline on their shoulders by the *τελαμών*, i. e. no longer wielding them as in action.

5. μοῖρα. The death of Hector is attributed to fatalism, not to any fault or imprudence of his own.

9. πῶ is here perhaps, as elsewhere, the same as πῶς. ‘You certainly are not aware that I am a god, since you show such persistent courage and fury in the pursuit.’ Spitzner compares *iv. 32*, ὅτ’ ἀσπερχές μενεαίνεις.

11. πόνος. Spitzner seems right in taking this word to mean *ρῆγμα*.

οἱ δὴ τοι ἐς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὗ τοι μόρσιμος εἰμί.”

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
“βλάψας με, ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15

ἐνθάδε νῦν τρέφας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδὰξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο τοὺς δὲ σάωσας
ῤῆιδίως, ἐπεὶ οὗ τι τίσις γ' ἔδεισας ὀπίσσω.

ἦ σ' ἂν τισαίμην, εἴ μοι δύναμὶς γε παρείη.” 20

ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,

ὅς ρά τε ρεῖα θέησι τιταινόμενος πεδίοιο·

ὡς Ἀχιλλεύς λαυψηρὰ πόδας καὶ γούνατ' ἐνώμα.

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν, 25

Schol. Ven., οὐ μέλει σοι τὸ περὶ τοὺς Τρῶας πονεῖν καὶ ἐνεργεῖν. “Apollo uses a word to imply that, although routed, they were not subdued.” Mr. Trollope. — ἄλεν, ‘are crowded,’ ‘have been closely driven;’ cf. inf. 308; v. 824; xxi. 571.— λιάσθης, see Lexil. p. 401, ‘you have turned out of the direct road hither,’ viz. by the Scamander, xxi. 603, leaving the rest of the Greeks, sup. 4.

13. μόρσιμος, a fit subject for μόρος, i. e. liable to death. Schol. Ven. 2, φονεύσιμος, οὐχ ὑπόκειμαι μοίρα.—οὐ μὲν, i. e. οὐ μὴν, οὐ μόντοι.

14—20. Achilles reproaches Apollo with a fraud, which has prevented him from continuing the slaughter of the Trojans. He even hints at vengeance, but that he has not the power to execute it.

15. ἔβλαψας, you have stopped or impeded my progress, viz. against the Trojans.—ὀλοώτατε, δηλονότι ἐμοί, Schol. Ven. 2. “Achilles spe deceptus deum ὀλοώτατον, i. e. sibi perniciosissimum, vocat.” Spitzner, who rightly rejects the variant δολιώτατε. Cf. Plat. Resp. iii. p. 391, A, δὲνὼ δὲ γε, ἦν δ' ἐγὼ, δι' Ὀμηρον λέγειν, ὅτι οὐδ' ὕσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι, καὶ ἄλλων λεγόντων πείθεσθαι, καὶ αὐτὸς πρὸς τὸν Ἀπόλλω εἶπεν, Ἐβλάψας—παρείη.

22. σευάμενος, ‘at full speed,’ lit. ‘having put himself in active motion.’ Cf. xiv. 227. Od. v. 51.—ὡς ἵππος, ‘like a horse that has won a prize with a

car,’ i. e. in a chariot-race. Spitzner compares xxiii. 518, ἵππος—ὅς ῥα ἀνακτα ἔκρησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν. The Schol. Ven., remarking that the car was not drawn by one horse, explained it of a racing horse running against a yoked pair, κέλητα ἀμιλλώμενον ὄχηματι.—ὅς θέησι, qui currat. This use of the subjunctive, for an indefinite and possible event, is rather rare. Compare v. 6, ἀστέρ' ὀπαρινῶ ἑναλιγκιος, ὅς τε μάλιστα λαμπρὸς παμφάλῃσι. Thiersch and Doederlein would read θέησι, as if the indicative from θέημι.—For the next verse Spitzner compares inf. 144, x. 358, xv. 269.

25—76. Priam, who had descended from the ramparts (xxi. 526—529), but perhaps reascended, now sees Achilles glittering like a baleful star. Alarmed for the safety of his son Hector, he calls loudly to him to desist, and not to face in the fight one manifestly superior in prowess. Others of his sons have already been slain or taken captive; but their loss is as nothing compared with Hector's. Enough of woe has already fallen on his aged head; unless Hector enters into the city to protect him, his own death and ignominious mutilation will soon follow. A passage of singular beauty and pathos.

25. ὁ γέρων. See on xxi. 526.—ὡς τ' ἀστέρα, see v. 5; xi. 62. The dog-star, which was thought to bring pestilence, is meant.—εἶσιν, Schol. B ἐξέρχεται καὶ

παμφαίνονθ' ὡς τ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ρά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαί
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
ὄν τε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσιν.

λαμπρότατος μὲν ὁ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.

ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
ᾧ μωξεν δ' ὁ γέρων, κεφαλὴν δ' ὁ γε κόψατο χερσίν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
λισσόμενος φίλον υἷόν· ὃ δὲ προπάροιθε πυλάων 35
ἔστήκει, ἄμοτον μεμαῶς Ἀχιλλῆι μάχεσθαι.

τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα, χεῖρας ὀρεγνύς.

“Ἐκτορ, μὴ μοι μίμνε, φίλου τέκος, ἀνέρα τοῦτον
οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολὺ φέρτερος ἐστίν, 40
σχέτλιος. εἴθε θεοῖσι φίλος τοσσόνδε γένοιτο

ὅσσον ἐμοί· τάχα κέν ἐκύνες καὶ γῦπες ἔδοιεν
κείμενον· ἡ κέ μοι αἶνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·

ἄνεισιν.—ἀστράσι, a rare dative as from ἀστήρ. ‘Conspicuous among many other stars is the light of this at midnight.’ In the dog-days the star was considered rather to rule the day, and so cause the heat; but towards autumn it rises in the night, and then its influence was thought even more baneful; see Hes. Opp. 419, and Lexil. p. 87. Also sup. xi. 173. Virg. Aen. x. 274, ‘ille sitim morbosque ferens mortalibus aegris nascitur, et laevo contristat lumine caelum.’—ἀμολγῶ, the darkest part of the night; τῶ μεσονυκτίῳ, Hesych., who cites ἀμολγὸν νύκτα, i. e. ὄσφεράν καὶ σκοτεινήν, from the Alcmena of Euripides.

29. κύν' Ὀρίωνος. The dog attending the hunter Orion: other names were προκύνων, canicula, canis Eriogones; see Ovid, Fast. iv. 939; v. 723. Hes. Opp. 619.

30. λαμπρότατος κ.τ.λ. It is brightest, but yet it is a bad star, for it brings fever. The Schol. Ven. notices the ἀπαξ εἰρημένον term πυρετὸν, which perhaps pertains to the later dialect.

32. χαλκὸς, viz. from the divino shield.

34. ἀνασχόμενος. Schol. Ven. 2, πρῶτον τοῖς θεοῖς ἄρας τὰς χεῖρας, οὕτω κόπτει τὴν κεφαλὴν.—ἐγεγώνει, ‘he called loudly to;’ either imperf. of γεγωνέω, formed from an aorist γεγωνεῖν, as χραισμέω from χραισμεῖν, or pluperf. of γέγωνα, like ἀνώγειν, ἀνώγα.—πυλάων, see sup. 6.

37. ἐλεεινὰ, in words intended to move pity.

41. φίλος is used in bitter irony for ἐχθρός. ‘I only wish he were liked by the gods as much as, and not more than, he is by me!’ The sentiment is the same as in Aesch. Suppl. 733, καλῶς ἂν ἡμῖν συμφέρει ταῦτ', ᾧ τέκνον, εἰ σοί τε καὶ θεοῖσιν ἐχθαιροῖατο.—ἔδοιεν, ‘soon would the dogs eat him!’ There are variants ἔδονται (future), ἔδωνται, and ἔδοιτο. The subjunctive is defended by Spitzner, though he retains ἔδοιεν, from i. 205, ἧς ὑπεροπλήσει τάχ' ἂν ποτε θυμὸν δλέσση.

43. ἔλθοι, i. e. grief would be removed from my heart.—εὐνιν, ἐστερημένον, μεμονωμένον Scholl., who derived the word from εἶς. Cf. Aesch. Cho. 241, ἰδοῦ δὲ γένναν εὐνιν ἀετοῦ πατρός.

ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 κτείων καὶ περναὸς νήσων ἐπι τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ιδέειν Τρώων ἐς ἄστν ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'. ἔστι γὰρ ἔνδον 50
 πολλὰ γὰρ ὅπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,
 ἄλγος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μιννθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆη δαμασθεῖς. 55
 ἀλλ' εἰσέρχαιο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρώας, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱᾶς τ' ὄλλυμένους, ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα

45. κτείων κ.τ.λ., by killing some and selling others as captives. See xxi. 45f. There was a variant *θηλυτεράων*, which may mean 'fertile,' *εὐγείων*, Schol. Vict.—*δύο παῖδε*, see xx. 407; xxi. 91.

50. χαλκοῦ κ.τ.λ., the genitive of price: 'we shall procure his ransom for brass and gold.'

51. παιδὶ, to his daughter Laothoë, xxi. 85.

52. καὶ εἰν κ.τ.λ. Some took this as the apodosis, 'even in Hades we shall grieve.'

54. λαοῖσιν κ.τ.λ. The grief of the people generally will be less lasting if your loss be not added.

56 seqq. "Totum hunc locum usque ad versum 78 Plutarehus Consolat. ad Apoll. vi. 433 inseruit." Spitzner.—*μηδὲ κ.τ.λ.*, he deprecates the double evil of giving glory to an enemy, and losing a precious life.

59. τὸν δύστηνον, another instance of the Attic use of the article.—*ἔτι φρονέοντα*, "adhuc mente compotem uedum

ad dolores sentiendos obtusum," Doederlein; who remarks that in the next line *ἐπὶ γήραος οὐδῶ* means 'entering upon old age,' not (as Mr. Trollope explains it) 'in extreme old age.' It is remarkable that the phrase occurs in Herod. iii. 14, *ὅς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχότην ἀπίκται ἐπὶ γήραος οὐδῶ*.—*ἐπιδόντα*, 'having lived to see,' viz. in the capture of Troy; which, says the Schol. Ven., he predicts, *προαναφωνεῖ*. It is however evident that the Ἰλίου ἄλωσις is the older poem, and from it the allusions to the rape of Cassandra and the death of Astyanax are clearly taken. So fixed a belief had the grammarians in the antiquity of our text, that the Schol. Vict. says "from this passage the story about Cassandra and Astyanax was introduced (*ἐρρήθη*) by the tragics." The violation of the digamma in *ἐπιδόντα* is another indication of lateness. Cf. Soph. Trach. 1038, *τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν, αὐτῶς, ὡς αὐτῶς, ὡς μ' ἄλεσεν*.

βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῆτι,
 ἔλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμησται ἐρύουσιν, ἐπεὶ κέ τις ὄξεί χαλκῶ
 τύψας ἡὲ βαλὼν ρεθέων ἐκ θυμὸν ἔλῃται,
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
 οἳ κ' ἐμὸν αἶμα πίνοντες, ἀλύσσουντες περὶ θυμῶ, 70
 κείσονται ἐν προθύροισι. νέφω δέ τε πάντ' ἐπέοικεν,
 ἀρηικταμένω, δεδαῦγμένω ὄξεί χαλκῶ,
 κείσθαι πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη.

65. νυοὺς, anciently νυσοὺς, *nyrus*, is said to be the Sanscrit *snushā*, 'daughter-in-law.'

66. ἂν, here with the future (see xi. 454, xv. 351), 'it may be that I myself shall last of all be torn by ravening dogs at my own outer door.' The idea of lying exposed to the gaze of all before his own palace-door, adds a pang to the old man's sad presentiments. Plutarch reads ἐρύσσωσι, which is defensible as an epic construction. Cf. inf. 505.

69. τραπεζῆας κ.τ.λ., 'fed at my own table and keepers of my house-door.' Perhaps these verses are of doubtful antiquity; see however xxiii. 173. It is very unlikely that a dog would ever devour its own dead master.—ἀλύσσουντες, ἀλύοντες, 'distressed,' 'bewildered;' a word occurring here only. Compare ἀλυσκάζω and ἀλαλύκτημαι. Schol. Ven. ἀδημονοῦντες, ὑπὸ πλησμονῆς ἀλύοντες, οἷον ἐν ἄλλῃ ὄντες, δυσφοροῦντες. Others wrongly explained the word by ἄγαν λυσσῶντες. Doederlein is at some pains to show that the ὤμησται are the wild dogs, opposed to τραπεζῆες, the domestic; and he places a colon at ἔλῃται, taking οἳ in 70 for οἷτοι. "Duplex praevidet fatum corporis sui Priamus: aut ferorum canum morsibus in publico lacerabitur, aut suis a canibus vice κηδεστώων miserum in modum curabitur." But αἶμα πίνοντες, which he interprets 'licking my wounds,' naturally contains the same idea as ὤμησται. For the death of Priam, as described in the so-called "Cyclics," see Virg. Aen. ii. 557, 'jacet ingens litore truncus, Avulsumque humeris caput, et sine nomine corpus.'

71—76. νέφω κ.τ.λ. 'For a young man any treatment is likely and reason-

able,—that slain in war, or even slashed with sharpened brass, he should lie on the field; since any thing is right and proper for him, as to one dead, whatever may present itself; but when the grey head and grey beard, and the naked parts (*αιδοῖα*) of an old man slain in war are mangled by dogs,—that indeed is a most pitiable fate for mortals deceased.' If we construe ἐπέοικε κείσθαι, then πάντα will signify πάντως. Compare v. 181; ix. 645. But the same sentiment seems repeated nearly in the same words in 73. Doederlein punctuates thus, which is perhaps better, πάντα δὲ καλὰ, θανόντι περ ὅττι φανήη. "Omnia decent juvenem, et occidere in pugna, et omnia pati quaecunque vel post occasum ei eveniunt." He takes κείσθαι for *cadere* rather than for *jacere*, comparing xvii. 300.—For the compound ἀρηικταμένω see xxi. 301.—αἰδῶ, cf. ii. 262.

73. φανήη, i. e. φανέη, φανῆ. So δαμήη inf. 246. There are some verses of Tyrtæus (Frag. 10. 21—27 Bergk) so like this, that either the epic passage itself is really ancient, or Tyrtæus is wrongly made the author of later verses, or the sentiment in some form is ancient, and this passage took its colouring, in common with that of Tyrtæus, from the earlier epics, which perhaps is the most probable account of the matter:—

αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι
 πεσόντα
 κείσθαι πρόσθε νέων ἄνδρα παλαιό-
 τερον,
 ἦδη λευκὸν ἔχοντα κάρη πολὶόν τε
 γένειον,
 θυμὸν ἀποπνεῖλοντ' ἄλκιμον ἐν κονή,
 αἱματόεντ' αἰδοῖα φίλαις ἐν χερσὶν
 ἔχοντα,—

ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

ἦ ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσίν
τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν 80

[καί μιν δάκρυ χέουσα ἔπεα πτερόεντα προσηύδα·]
"Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον

αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.
τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ. 85

σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἐγὼ γε
κλαύσομαι ἐν λεχέεσσι, φίλου θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶιν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

ὣς τῷ γε κλαίοντε προσαυδήτην φίλου υἱόν, 90
πολλὰ λισσομένῳ· οὐδ' Ἔκτορι θυμὸν ἔπειθον,

αἰσχρὰ τὰ γ' ὀφθαλμοῖς καὶ νεμεση-
τὸν ἰδεῖν,—
καὶ χρῶα γυμνωθέντα νέοισι δὲ πάντ'
ἔπεικεν,
ἄφρ' ἐρατῆς ἤβης ἀγλαὸν ἄνθος ἔχρη.

77—89. At the end of his address the aged Priam rends his hoary hair, while Hecuba stands by and with tears implores her son, by the breast that suckled him, to keep within the walls and not meet Achilles in the fight. If he is slain, his corpse will be thrown to the dogs, and not obtain burial from his friends.

80. ἀνιεμένη, 'stripping off the folds of her garment so as to bare her breast.' So Aesch. Cho. 27, πρόσπερνοι στολμοὶ πέπλων. *Ibid.* 882, τόνδε δ' αἶδεσαι, τέκνον, μαστῶν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα οὐλοῖσιν ἐξήμελεξας εὐτραφέες γάλα. Properly, ἀνέσθαι is to relax a tight or tense hide in the process of skinning an animal; so Od. ii. 300, αἴγας ἀνιέμενους, and Eur. El. 826, ἀνέιτο λαγύνας. The Schol. Ven. here rightly explains ἀπογυμνωῦσα τὸ κατὰ τοὺς μαστοὺς κόλπωμα. Hesych. ἀνιεμένη ἀέλκουσα καὶ ἀναχαλῶσα τὸν πέπλον, καὶ τὸν μαστὸν δεικνύουσα.

83. ἐπέσχον, 'held to your lips.' See ix. 489., inf. 491. Eur. Ion 1492, γάλακτι δ' οὐκ ἐπέσχον οὐδὲ μαστῶ τροφεῖα ματρὸς, οὐδὲ λουτρά χειρῶν. At. Pac. 1165, τὸν φήληχ' ὄρων οἰδάνουθ', ὀπότεν ἦ πέπων, ἐσθίω κἀπέχω (i. e. I hold the fig to the mouth of a friend that he may taste it). Heyne, Spitzner, and Doederlein place a comma after ἐπέσχον, a colon after αὐτήν, with some of the ancient commentators.

85. ἑών (al. ἰών), keeping within the rampart. The emphasis is on ἐντὸς, since ἀμύνειν ἄνδρα was the desire of Hector even outside of the city.—τούτῳ, *isti*, 'that enemy of yours.'

86. σχέτλιος, 'cruel man!' i. e. much-enduring and obdurate to entreaty.

88. πολύδωρος. See vi. 39±. Schol. Ven. ἔδνα ἐδίδοσαν οἱ παλαιοὶ ταῖς θυγατρᾶσι καὶ πολύδωρον λέγει τὴν πολυέδνον.—μέγα, i. e. μάλα ἀνευθε, or μακράν. A rare use, noticed by Schol. Ven. 2, τὸ μέγα νῶιν ἐπὶ τοῦ τόπου (viz. in a local sense).

90—98. Hector resolves to await Achilles outside the city, as a fell dragon waits to attack the invader on the outside of its lurking-place.

ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.
 ὡς δὲ δράκων ἐπὶ χειρῇ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκῶς κακὰ φάρμακ'. ἔδν δέ τέ μιν χόλος αἰνός,
 σμερδαλέον δὲ δέδορκε ἐλισσόμενος περὶ χειρῆ· 95
 ὡς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἔπι προύχοντι φαεινῆν ἀσπίδ' ἐρείσας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ μοι ἐγών. εἰ μὲν κε πύλας καὶ τείχεα δύω,
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
 ὅς μ' ἐκέλευεν Τρωσὶ ποτὶ πτόλιν ἠγγήσασθαι
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.
 νῦν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίῃσιν ἐμῆσιν,
 αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους, 105

93. χειρῆ. A rare word, variously derived from *χανδάνω*, *χείσσομαι* (Od. xviii. 17), and *χεῖσθαι*. Perhaps from the same root as *χάος*, which implies a yawning or gaping vacancy. Pind. Isthm. vii. 70, ἦβαν γὰρ οὐκ ἄπειρον ὑπὸ χειρῶν καλῶν δάμασεν. Doederlein compares ὄχεα, used in the same sense by the Alexandrine poets.—*ὀρέστερος* (al. *ὀρέστερον*), not a mere epithet, but in the local sense, and thus having a meaning consistent with its position in the verse, 'in the lonely mountain-wilds.'—*κακὰ φάρμακα*, as if the venom proceeded from eating poisonous plants. So Virg. Aen. ii. 471, 'Qualis ubi in lucem coluber mala gramina pastus—linguis micat ore trisulcis.' This mistake was a want of science rather than observation; but to the latter (a rare fault in our author) we must attribute the statement that a snake waits to attack a man near its hole, instead of entering it; since the habit of all snakes is to be timid and harmless if unmolested. But snakes and dragons are more mythical than real in most of the ancient descriptions.

99—130. Hector soliloquizes, and begins to hesitate between entering the city and remaining without. If he enters, Pulydamas will taunt him for not having before followed his advice; if he meets Achilles, and offers in the name of the Trojans to restore Helen and her possessions, not sparing any property of his own or the rest of the citizens,—

why, Achilles will not listen to him, but kill him regardless of truce. No! there is no help for it now; he must meet the foe, and heaven defend the right!

100. Πουλυδάμας. See xviii. 255, where Pulydamas says, *κέλομαι γὰρ ἐγῶγε ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἧῶ διαν*. The passage is alluded to by Persius, i. 4, 'Ne mihi Pulydamas et Troiades Labeonem Praetulerint,' compared with inf. 105. Aristot. Eth. N. iii. ch. 11, *τοιούτους δὲ καὶ Ὀμηρος ποιεῖ, οἷον τὸν Διομήδην καὶ τὸν Ἐκτορα, Πουλυδάμας—ἀναθήσει*. Other citations from the ancients are fully given in Mr. Trollope's note. The metaphor in *ἀναθήσει* is that of a burden laid upon one; see Hes. Opp. 761, *φήμη γάρ τε κακῆ πέλεται κούφη μὲν ἄειραι βεῖα μάλ', ἀργαλή δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι*. Spitzner cites *ἐλεγχείην κατέχευας*, Od. xiv. 38.

102. *ὅτε ὤρετο*. The fact that has occurred is taken into account, in respect of *τήνδε νύκτα*. The *oratio obliqua* would require *ὅτε* or *ὁπότε ὄροιο*.

104. *ἀτασθαλίῃσιν*. Mr. Gladstone discusses the meanings of this word, "Juventus Mundi," pp. 387—389, and he calls this passage "the weakest case of its application," meaning here only 'obstinate folly' instead of "deep, deliberate wickedness; sinning against light; doing what, but for a guilty ignorance, we must know to be wrong."—The next verse occurred vi. 442.

μή ποτέ τις εἴησι κακώτερος ἄλλος ἐμείῳ
 ‘Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.’
 ὡς ἐρέουσιν· ἐμοὶ δὲ τότ’ ἂν πολὺ κέρδιον εἴη
 αὐτην ἢ Ἀχιλλῆα κατακτείναντι νέεσθαι
 ἢ κεν αὐτῷ ὀλέσθαι ἔυκλειῶς πρὸ πόλλης. 110
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλλω
 καὶ οἱ ὑπόσχωμαι Ἐλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ,
 πάντα μάλ’ ὅσσα τ’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσίν 115
 ἡγάγετο Τροίηνδ’, ἢ τ’ ἔπλετο νείκεος ἀρχή,
 δώσειν Ἀτρείδῃσιν ἄγειν, ἅμα δ’ ἀμφὶς Ἀχαιοῖς
 ἄλλ’ ἀποδάσσεσθαι, ὅσα τε πόλις ἦδε κέκευθεν·
 Τρωσὶν δ’ αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

106. Compare xxiii. 575. Aesch. Suppl. 399, *μή καὶ ποτε εἴη λεὼς, εἴ ποῦ τι μὴ τοῖον τύχῳ, ἐπήλυδας τιμῶν ἀπάλεσας πόλιν.*—*πιθήσας, πιστεύων, πισθεῖς.* “*Obscucus violentiae suae,*” Doederlein, who adds, “*semet ipse condemnat Hector tanquam impar tunc cupidini libidinique pugnandi fuerit.*”

108. *ἐμοὶ δὲ κ.τ.λ.* ‘But for me it would in that case be a much greater gain, either to slay Achilles in the sight of my countrymen and return in triumph, or myself to die gloriously before (or in defence of) the city.’ He means, ‘if I am to bear such reproaches, it were better for me to die in my country’s cause, if I cannot slay Achilles.’ Spitzner with some MSS. reads *αὐτὸν ὀλέσθαι*. He remarks on the ambiguity of *αὐτῷ*, which might refer to Achilles. We might suggest *αὐτοῦ*, ‘there on the field.’

111 seqq. He now reasons on another contingency; ‘Or, if I lay down my armour and meet Achilles under truce to offer terms by restoring Helen, I fear it would be a vain attempt, for he would take advantage of me and slay me unarmed,’ viz. under the idea that any thing was lawful in obtaining redress for the death of Patroclus. The apodosis is at 122, and a full stop is wrongly placed in some editions at *δάσασθαι*.

111. *καταθείομαι*, an interchange of syllables for *καταθέωμαι* (θῶμαι).

116. *νείκεος ἀρχή*. See v. 63; xi. 60f. In some of the old epics,—perhaps the

Cypria,—emphasis seems to have been laid on the *πρώταρχος* ἄτη of Paris in carrying off Helen.

117. *ἀμφὶς*, ‘separately,’ distinctly from Helen’s property, which belongs only to the Atridae. Schol. Ven. 2, *ἅμα τῇ προτέρᾳ ὑποσχεῖται καὶ ἕτερα, χωρὶς ἂν Ἀλέξανδρος ἤρπασεν*. Translate, ‘and at the same time to distribute to the Achaeans (generally) other prizes apart, from whatever stores this city has laid up.’ Buttman (Lexil. p. 99) explains *ἀμφὶς* ‘man by man,’ citing Od. xix. 46, *ἢ δέ μ’ ὀδυρομένην εἰρήσεται ἀμφὶς ἕκαστα*. (The true reading is probably *ἀμφὶ Φέκαστα*.) Doederlein’s explanation is untenable, *τοῖς ἀμφὶς*, ‘the Achaeans who accompanied the Atridae.’ The Schol. Ven. and others, perhaps from xviii. 510, interpreted *ἀμφὶς* by *ἄνδιχα, δίχα μερίσασθαι*. And so (apparently) Spitzner: “*omnes divitias, quascunq; urbs oculat, se inter Troas et Aclivos partiturum esse Hector spondet.*”

119. *Τρωσὶν δ’ αὖ κ.τ.λ.* ‘And if, further, I should get from the Trojans an oath passed in solemn council, that they will hide away nothing, but divide every thing into two shares,’ viz. that they will give half to the Greeks, retaining the other half for themselves. The dative *Τρωσὶν* depends on the idea of relation; or it may be compared with *δέξασθ’ οἱ σκήπτρον, ἐγὼ πρίμωι τῷδε*, Ar. Ran. 1229, *Τρώεσσι κῦδος ἀρέσθαι*, sup. iv. 95. For *ἐλέσθαι ὄρκον* (the

μή τι κατακρύψειν ἀλλ' ἀνδρα πάντα δάσασθαι, 120
 [κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔργει]
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὃ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα
 αὐτως ὡς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἠϊθεός τε,
 παρθένος ἠϊθεός τ' ὀαρίζετον ἀλλήλοισιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὐχος ὀρέξῃ." 130
 ὡς ὤρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς

Atties say δέσασθαι) compare Od. iv. 746, ἐμεῦ δ' ἔλετο μέγαν ὄρκον, μὴ πρὶν σοι ἐρέειν κ.τ.λ. The Schol. Ven. cites a variant ὀμοῦμαι, which Spitzner supposes to have crept in from i. 233, ix. 132.—γερούσιον, σεμνὸν, ἢ τὸν τοῖς γέρουσιν ὀφείλοντα προτείνεσθαι, Schol. Ven. 2.

123. μή μιν κ.τ.λ., sc. δέδοικα μή.—ἴκωμαι, ἰκετεύσω. Cf. Aesch. Suppl. 327, τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν ; For the subjunctive followed by μή, see Aesch. Pers. 121, and the note there. Also inf. xxiii. 341—343.

124. αἰδέσεται, sc. ὡς ἰκέτην. Cf. i. 23.

125. αὐτως, just as if I were a woman.

126. οὐ μὲν πως κ.τ.λ. 'Certainly 'tis not now the time from tree or rock to hold lovers' converse with him, such as a maiden and an unwedded youth hold with each other.' For ὀαρίζειν see vi. 516, xxiii. 610; and for the phrase ἀπὸ δρυὸς ἢ ἀπὸ πέτρης, Goettling on Hes. Theog. 35. Gladstone, "Studies," iii. p. 407. Plato, Phaedr. p. 275, v. Od. xix. 163, οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης, which however has a different sense from the proverb as here used, and which the Scholiasts explain of foundlings exposed under a tree or a rock, and so of unknown parentage. "This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security; in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands carelessly by."

Mr. Trollope. "Hector immiti Achillis animo, nullo verborum lenocinio flectendo et expugnando, cum irrisione quadam blandos amantium susurros objecit." Spitzner. For the repetition of words, called ἐπαραφορὰ or ἐπανάληψις, see xx. 371. So Cic. de Div. i. 8, § 14, 'et matutinis acredula vocibus instat, Vocibus instat, et assiduas jacit ore querellas.'

130. εἶδομεν, for εἰδῶμεν. So Aesch. Cho. 876, εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα. Inf. 244, ἴνα εἶδομεν. We might have expected ὄφρα τάχιστα, and the Schol. Ven. records this as a variant. Spitzner cites the combination ὅττι τάχιστα from ix. 659, xv. 146, and elsewhere; and he renders the passage "quam celerrime videamus, utri Jupiter victoriam sit oblaturus." Doederlein construes ξυνελαυνέμεν ὅττι τάχιστα. The κεν obviously belongs to ὀρέξῃ, not to ὀπποτέρῳ, which is a very different construction, e. g. Aesch. Suppl. 429, ὀπότερ' ἂν κτίσης, μένει Ἄρει κτίνειν ὁμοίαν θέμιν.

131—166. Hector sees Achilles approaching with poised spear, and flies from him in terror. Achilles pursues him as a kite chases a dove. They pass by the sources of the Scamander, one hot, the other cold, and the pools once used for washing by the Trojan women, but now deserted in the time of war. The race for life is compared to the efforts of a horse drawing a car round the stadium for a prize. Thrice did they run round the city, turning each time at the river-head as the *τέρμα* of the course.

ἴσος ἐνναλίῳ κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὄμρον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλεν τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 ἀῖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλείδης δ' ἐπόρουσε ποσὶν κραιπνοῖσι πεποιωτός.
 ἦντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν 140
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυ λεληκώς
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει
 ὧς ἄρ' ὃ γ' ἐμμεμαὸς ἰθὺς πέτετ', ἔτρεσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαυσηρὰ δὲ γούνατ' ἐνώμα.
 οἳ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἡνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνὰ δ' ἴκανον καλλιρρόω, ἔνθα τε πηγαί
 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 ἢ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνός

132. ἐνναλίῳ, elsewhere a proper name, and of four syllables, seems here an epithet, and the derivation suggested (vii. 166) from ἐνάλλεσθαι well suits the context.—κορυθαῖ, like κορυθαίολος, implies the nodding of the plume or crest on the helmet.

135. ἡελίου. Again Achilles is compared to the sun; cf. xix. 398, τεύχεσι παμφαίνων ὧς τ' ἠλέκτωρ Ἰπερίων.

137. ὀπίσω, κατὰ νότον. He fled towards the plain, leaving the gate behind him which Priam had called on him to enter.—βῆ δὲ φοβηθείς, Schol. Ven. ἀντι τοῦ φεύγων ἀπέβη.

140. οἴμησε, as αἰετοῦ οἴματ' ἔχων μέλανος, xxi. 252. The dactylic rhythm of 141 and 139 seems to express the rapid flight of the birds.

141. ὕπαιθα, which the Scholiasts explain 'close in front,' may simply mean 'from under him,' as ὕπαιθα λιασθείς, xxi. 255.

143. ἔτρεσε, μετὰ δέους ἔφηνεν, Schol. Viet. It may be questioned if the next verse is not an interpolation.

145. σκοπιήν, Schol. Viet. τὸ Αἰσινήτου μνήμα. See ii. 793.—ἐρινεὸν, Spitzner thinks, is not the solitary fig-tree that

was close to the city walls, vi. 433, xi. 167, but a grove of waving (ἡνεμόεντα) trees extending from the walls into the plain. "Troas Ili sepulcrum praetervectos et medium per campum fugientes, priusquam ad fagum et portam Scævam venerint, ficos a parte sinistra reliquisse consentaneum erit. Hector autem, Achilles conspectu territus, per viam publicam ad Scamandri fontes gressu citato fertur, et proinde ei ficorum lucus a dextra fuit manu." For σέεσθαι παρά τι he compares xviii. 576. By τείχεος αἰὲν ὑπέκ, the poet means that they kept getting farther and farther away from the walls.

149. καπνός, ἀτμός, the steam. That a warm spring still rises near the cold sources is stated by Sir W. Gell in his Geography of the Troad. The water as it gushed from the ground was received in stone troughs for the purposes of washing, as is still done in rivers and mountain streams in the Romance countries. See Od. vi. 40. There is a fine touch of pathos in adding τὸ πρὶν ἐπ' εἰρήνης κ.τ.λ. (156).—θέρει, 'even in summer.' From the context, the Scholiasts supply χεμῶνι with 149.

γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιοι 150
 ἢ δ' ἑτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ
 ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ λαΐνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατραι 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἱᾶς Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων·
 [πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων]
 καρπαλίμως, ἐπεὶ οὐχ ἱερέιον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἐκτορος ἵπποδάμοιο.
 ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἢ τρίπος ἢ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὧς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην 165
 καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὄρωντο.
 τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε.
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχους
 ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ

153. ἐπ' αὐτῶν, 'over' or 'on them,' i. e. constructed round the spring itself. The explanation of the Schol. Ven. is less correct, ἀντὶ τοῦ παρ' αὐταῖς.

157. φεύγων. Supply ὁ μὲν.

159. βοείην. Schol. Ven. 2, τὸ παλαιὸν γὰρ ἐν ἀγῶνι βύρσας ἐδίδουσαν ἔπαθλα· καὶ ἱερὸν μὲν πᾶν θῆμα, ἰδίως δὲ παρὰ Ἀττικοῖς τὸ πρόβατον. The Schol. Vict. adds, καὶ νῦν Οἰταῖοι, Ἡρακλεῖ πεντετήριον ἀγῶνα ποιοῦντες, βύρσας διδάσκειν. Mr. Trollope notices that in Herod. ii. 91, among other prizes given to gymnasts δέρματα are enumerated.

161. The phrase θεῖν περὶ ψυχῆς, or ὑπὲρ ψυχῆς ἀγῶν, is said to be taken from this verse. Mr. Trollope compares Aen. xii. 764, 'neque enim levia aut ludicra petuntur Praemia, sed Turni de vita et sanguine certant.' Orest. 868, ἀγῶνα θανάσιμον δραμούμενον. The plural θεόν, as the Schol. Ven. observes, includes Hector himself as one of the parties, who ran for his own life; though it is put objectively, περὶ ψυχῆς Ἐκτορος.

162. περὶ τέρματα, i. e. round a course

marked by a στήλη or τέρμα at the end. See xxiii. 333. This form of the stadium seems to have been universal, probably because the danger and difficulty of the turn furnished the chief excitement and interest of the race.

164. ἀνδρός. The genitive is rather irregular; the sense is 'in a contest held in honour of some deceased chieftain.' Doederlein supplies ἐν τάφῳ: the Scholiasts seem to have taken κατὰ separately, for ἐπί.

166. ὄρωντο, 'looked on.' According to Doederlein, differing from ἐώραν, 'they saw it.' Cf. xxiii. 448.

167—176. Zeus and the other gods witness the chase. In pity for Hector, a pious worshipper, he appeals to the rest of the immortals whether they should save him or allow him to perish.

169. ὀλοφύρεται. Plato, Resp. iii. p. 388, c, where this and part of the preceding verse are cited, objects to the gods being made to express sentiment and grief.

Ἔκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170

Ἰδης ἐν κορυφήσι πολυπτύχου, ἄλλοτε δ' αὔτε

ἐν πόλι ἀκροτάτῃ· νῦν αὐτέ ἐ δίος Ἀχιλλεύς

ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.

ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάασθε

ἡέ μιν ἐκ θανάτοιο σαώσομεν, ἡέ μιν ἦδη 175

Πηλεΐδῃ Ἀχίλλῃ δαμάσσομεν ἐσθλὸν ἔοντα."

τὸν δ' αὔτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

“ὦ πάτερ ἀργικέραυνε κελαινεφές, οἶον ἕπιπες.

ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,

ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ; 180

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

“θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ

πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.

ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει." 185

ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·

βῆ δὲ κατ' Οὐλύμιοιο καρῆνων αἰξάσα.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφετ' ὠκύς Ἀχιλλεύς.

ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,

171. ἐν κορυφήσι. Hill-altars (said to be the 'high-places' of Scripture) were a natural part of a materialistic or anthropomorphic worship, in order that man might approach as nearly as possible and so be heard by the being he was supplicating.

174 seqq. Compare xvi. 435—443.

177—187. Athene threatens the displeasure of all if Hector is delivered. Zeus assures her that the proposal was not seriously meant, and that she may act as she pleases.

179—181. These three lines occurred xvi. 441—443, and the three following viii. 38—40. See also iv. 29. The genuineness of the passage, either here or in viii. 38 seqq., was disputed by the grammarians. The fact, pointed out by Mr. Gladstone, that Zeus and Athene are never openly at variance, seems to justify the concession to her wish in the present case.—ἐπαινέομεν, the Ionic future.

185. μὴ ἐρώει, do not recede or retire from your design. Spitzner reads μὴδ' εἶτ' ἐρώει. The τε represents the later

τοι. The same formula occurs i. 303, ii. 179.

186, 187. This couplet occurred iv. 73, 74, and the latter verse ii. 167.

188—223. The chase is continued, and the fruitless efforts of Hector to escape are compared to those of a deer to elude a wary hound. If he makes for the space under the walls, in hopes that darts will be directed from them against his pursuer, Achilles by a side-movement drives him away. The hopeless feeling is compared again to a nightmare, where motion seems to the sleeper impossible. The appearance of Apollo for the last time imparts new strength and courage to Hector for a while: but the fates are now against him; Athene approaches Achilles, and assures him of victory, though it is won by a fraud practised upon Hector.

188. κλονέων, keeping him in constant motion before him; perhaps with the notion of bewilderment.

189. δίηται, διώκη, as in vii. 197, xii. 276.—ὄρεσας, 'having started it,'

ὄρσας ἔξ εὐνῆς, διὰ τ' ἄγκεια καὶ διὰ βήσσας· 190
 τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνω,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὡς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
 ὁσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἰξασθαι, ἐυδμήτους ὑπὸ πύργους, 195
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθᾶς
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
 [ὡς δ' ἐν ὄνειρῳ οὐ δύναται φεύγοντα διώκειν
 οὗτ' ἄρ' ὁ τὸν δύναται ὑποφενυγέμεν οὐθ' ὁ διώκειν· 200
 ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὅς ἀλύξαι.]
 πῶς δέ κεν Ἐκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,

κινήσας.—δι' ἄγκεια, as διὰ τ' ἔντεα καὶ μέλαν αἷμα, x. 298 (Schol. Ven. 2).

191. εἴ πέρ τε, 'even if it escapes him for a moment by crouching down under a bush, yet assuredly (τε = τοι) recovering the track he keeps on staunchly running till he has found it.' This describes the dodging up and down, the running round and about, as opposed to the straight course. Cf. viii. 136, τῷ δ' ἴππῳ δέισαντε καταπτήτην ὑπ' ὄχεσφιν.—ἔμπεδον, xiii. 141, xv. 684.

195. ἀντίον, ἰθὺν, right towards, right in front of. The Schol. Ven. thinks the Dardanian are the same as the Scaean gates, sup. 6. Mr. Gladstone ("Juventus," p. 470), says the Scaean gates were on the north, the Dardanian on the south of the city.—ὑπὸ, so as to get close under the shelter of the rampart, i. e. that his retreat might be covered by the javelins of his friends.—παραφθᾶς, by getting first on that side of him. The Schol. Ven. records a variant παραστρέψασκε, which Spitzner supposes to have originated from a double reading, παραστρέψασκε παραστᾶς and ἀποστρέψασκε παραφθᾶς. And παραστᾶς is still the reading of some copies.—προπάροιθεν, whether χρονικὸν or τοπικὸν was doubted by the Scholiasts. It seems to mean 'in front of him' in respect of the city, i. e. keeping ever between Hector and the city. For the effort and desire of Hector was to fly πρὸς πόλιος, facing or in full view of the city. Compare διπλοῦν μίσσασμα πρὸς πόλιως φανέν, Aesch. Suppl. 619. Doederlein strangely explains the

passage, construing τοσσάκι with πέτετο also; "quoties Achilles praecurrendo Hectorem intercluserat ab moenibus, ipse, utpote propior urbi, ultro ab urbe inde adoriebatur,—nam propti πόλιος idem est quod ἀπὸ, ut x. 428 πρὸς ἄλδς, xv. 670 (πρὸς νηῶν)."

199—201. The Schol. Ven. says these three verses were rejected as commonplace (εὐτελεῖς), and derogatory to the fame of Achilles for swiftness. Mr. Trollope thinks 200 is a mere tautology, and an interpolation. The idea is remarkable, and worthy of a great poet; for the distressing feeling of being unable to run, or move, or call out, in a dream, illustrates by an apt figure the futility and nothingness of both the pursuer's efforts and those of the pursued. Compare Plat. Theaet. p. 158, B, ἐπεὶ ὡς ἀληθῶς γε οὐκ ἂν δυναίμην ἀμφισβητῆσαι, ὡς οἱ μαινόμενοι ἢ οἱ ὄνειρόττοντες οὐ ψευδῆ δοξάζουσιν, ὅταν οἱ μὲν θεοὶ αὐτῶν οἴωνται εἶναι, οἱ δὲ πτηνοί τε καὶ ὡς πετόμενοι ἐν τῷ ὕπνῳ διανοῶνται. Virgil finely renders this passage, Aen. xii. 908—912.

200. οὗτ' ἄρ' κ.τ.λ. The sense is, 'and the pursued is as unable to escape as the pursuer is to pursue.' A man may dream either that he cannot run after, or that he cannot run from, another.

202—204. It may be questioned if these verses come here in their right place, i. e. whether they have not been adapted and inserted from some earlier narrative. We might have expected οὐδέ κεν Ἐκτωρ κ.τ.λ., but the chief

εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψήρά τε γούνα.
 λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλῶν, ὃ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταυε τάλαντα,
 ἐν δ' ἐτίθη δύο κῆρε τανηλεγέος θανάτοιο, 210
 τὴν μὲν Ἀχιλλῆος τὴν δ' Ἑκτορος ἵπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἴσιμον ἦμαρ,
 ὄχετο δ' εἰς Ἀἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα. 215
 " νῦν δὴ νῶϊ γ' ἔολπα, δίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσιν προτὶ νῆας,
 Ἑκτορα δηώσαντε μάχης ἅτόν περ ἑόντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,

objection is, that so important and striking an incident as the final appearance of Apollo should be dismissed, without further reference to it than the brief allusion in 213, in three verses. They were designed, it would seem, to explain why Achilles did not at once overtake Hector by his superior speed. The Schol. Ven. says that some read the single verse 202 interrogatively. The other two, of course, would then convey the answer, with the ellipse of *οὐκ ἔν ἐξέφυγεν*. Others, according to the same authority, took *πῶς* in the indefinite sense, which is manifestly untenable. It is to be observed that 204 is repeated from xx. 93, and also that *ὄχετο* in 213 does not suit the case of Hector, who is yet alive. That verse, at least, must have come from some other account.— *πύματόν τε κ.τ.λ.*, 'at the end of the race, and for the last time.'

205, 206. Compare iii. 82, *ἴσχεσθ'*, Ἀργεῖοι, μὴ βάλλετε, κοῦροί Ἀχαιῶν στεῦνται γάρ τι ἔπος ἕρέειν κορυθαίολος Ἑκτωρ. By *ἀνένευε* the poet seems to mean that Achilles, while running, shook his head at any Greek whom he saw poisoning a lance at Hector as he passed. The act was, perhaps, really impossible, as the Schol. Ven. perceived.

208. *τὸ τέταρτον*. It is *τρις* inf. 251. 209, 210. This distich occurred viii. 69, 70.

210. *δύο κῆρε*. The Schol. Ven. 2 records as a curious fact, that Aeschylus in the *Ψυχοσαστία* took *κῆρε* as if the dual of *κέαρ*, interpreting it *ψυχαί*, whereas it is from *κῆρ = μοῖρα*. The grammarians assumed, what is very difficult to show, that Aeschylus was familiar with our Homeric text; though, of course, he may have had the verse in older epics.

213. *ὄχετο*. Some supply *ἦμαρ* as the subject, which is very harsh. Others, with Schol. Vict. and Doederlein, interpret it of the *virtual* death of Hector, since the fates had now gone against him.

217. *οἴσεσθαι*. The construction is rather remarkable, and seems to confuse two ideas: 'to win great glory from the Achaeans, on returning to the ships,' and 'to bring them great glory to the ships.' Compare *φέρρηται* inf. 245.

218. *ἅτον*. See v. 388; xi. 430.

219. *πεφυγμένον γενέσθαι*, for *φυγεῖν*, is defended by vi. 488, *μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν*, and Od. i. 18, ix. 455. So *πεφυλαγμένους εἶναι* inf. xxiii. 343. Hes. Opp. 706.

οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

ὧς φάτ' Ἀθηναίη, ὃ δ' ἐπέιθετο, χαῖρε δὲ θυμῷ,
 στῆ δ' ἄρ' ἐπὶ μελήσιν χαλκογλῶχιος ἐρεισθείς. 225

ἦ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἔκτορα δῖον
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν.

ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα.

"ἦθει, ἦ μάλα δὴ σε βιάζεται ὤκυν Ἀχιλλεύς,

ἄστνυ περί Πριάμοιο ποσὶν ταχέεσσι διώκων. 230

ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

τὴν δ' αἶτε προσέειπε μέγας κορυθαίολος Ἔκτωρ

"Δηϊφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα

γνωτῶν, οὓς Ἐκάβη ἦδὲ Πριάμος τέκε παῖδας"

Translate, 'no longer now is it possible for him to get clear away from us; no, not even if Apollo the far-darter should suffer ever so much grief in throwing himself as an abject suppliant before Zeus the aegis-bearing sire.' Cf. *Od.* xvii. 525, *ἔνθεν δὴ νῦν δεῦρο τόδ' ἴκετο πῆματα πάσχων, προπροκυλινδόμενος*. The repetition of the *πρὸ* conveys the idea of abjectness and importunity. Doederlein and Heyne would read *πρόπρο* separately, as *πρόπρο* δ' ἔρ' ὀφθαλμῶν, *Apoll. Rhod.* iii. 453. Doederlein thinks the participle implies rather despairing grief than supplication.

223. *πεπιθήσω* is not elsewhere found as a future. It would seem to come from a reduplicated aorist *πεπιθεῖν*, regarded as a contracted form of the present. Aristophanes, probably satirizing the use of an archaic form, has *τετορήσω* in *Pac.* 381. Compare also *κεκαδήσω*.

224—231. Achilles stops from the chase, while Athene under the form of Deïphobus addresses Hector, offering aid in making a stand against his foe.

224. *χαῖρε*, viz. at the proffered aid. —*χαλκογλῶχις* refers to the bronze point, *σανρωτήρ*, of the long lance. He planted the lance and leant on it in order to rest.

226. "Even the highest conception of deity in Homer does not exclude the

element of fraud.—In the great crisis of Hector and Achilles, when the intrinsic superiority of the Greek hero makes him independent of any even more honourable aid, Athene descends to the mean and shameful artifice of assuming the form of his brother Deïphobus, whom he especially loved and trusted, to induce him to turn and meet his adversary. This arrangement is the more remarkable, because it is somewhat difficult to discern the motive for such an intervention, or to see why Achilles could not, with his extraordinary swiftness of foot, have overtaken Hector apart from any assistance whatever. Perhaps it was an artifice of the poet to uplift the character of Hector, of course in order to glorify yet further the Greek hero, who was to overcome him." "Juventus Mundi," p. 208.

229. *ἦθειε*, connected with *ἔθος* and *ἦθος*, combines the notions of familiarity and respect. See vi. 518; x. 37; xxiii. 94, and on xvii. 680.

231. This verse occurred xi. 348. Compare *στείωμεν* (= *στέωμεν*) xv. 297.

232—246. Hector thanks his brother (as he supposes him to be) for his ready and disinterested aid; to which Deïphobus replies that he has acted against the wish of all his friends. Now however let their prowess be tried in the fight.

νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235
ὃς ἔτλης ἐμεῦ εὔνεκ', 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 γονούμενοι, ἀμφὶ δ' ἑταῖροι,
αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἄλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχόμεθα, μηδέ τι δούρων
ἔστω φειδωλή, ἵνα εἶδομεν ἢ κεν Ἀχιλλεύς 245
νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται
νῆας ἔπι γλαφυράς, ἦ κεν σῶ δουρὶ δαμήη·"

ὧς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.
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. 250
τρὶς περὶ ἄστῃ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
μῆναι ἐπερχόμενον. νῦν αὐτὲ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σείω· ἔλοιμί κεν ἢ κε ἀλοίην.

235. τιμήσασθαι, 'to hold you in honour,' τίμιον ποιήσασθαι. A very remarkable use of the middle voice. Schol. Ven. 2, νῦν δὲ καὶ μᾶλλον κατὰ νοῦν ἔχω τιμῆσαι σε. The commentators compare, for the aorist, xxiv. 560, νοέω δὲ καὶ αὐτὸς Ἐκτορά τοι λῦσαι.

239. ἦ μὲν πολλὰ κ.τ.λ. 'Truly with many words did my father and lady mother implore me, clasping my knees one after the other, and on each side my companions, to stay there; for so much do they all dread him. But my heart within me was worn out with a sad grief. Now then let us take courage and go straight to the fight, and not spare our lances, that we may learn whether Achilles shall kill us, and win for himself the bloody spoils to be conveyed to the hollow ships, or himself be overcome by your lance.'—τοῖον, the neuter, as Doederlein points out: so also Schol. Ven. 2, τοίως.—δούρων φειδωλή Spitzner renders "nulla omnino pugnae sit mora."—ἦ κεν—φέρηται, the epic use for πότερον οἴσεται. Spitzner reads εἴ κεν, and in the next verse δαμῆη. He

compares xviii. 308 (where he reads φέρησι for φέροιτο).

247—259. Athene leads Hector against Achilles, whom he addresses in dauntless words, and suggests a mutual promise that the survivor shall offer no indignity to the slain.

247. καὶ κ.τ.λ. Schol. Ven. 2, οὐ μόνον διὰ λόγων αὐτὸν ἠπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπίστως.—ἦ πρὸς τῷ ταῦτα εἰρηκέναι καὶ δολίως ἡγήσατο. So Doederlein: "Non satis rata astute suasisse, duxit etiam astute ad exitium."

251. δῖον, 'I ran away from,' 'I fled before you.' Hesych. εἰδώχθην. In the middle, δίσσθαι means 'to have a person fly before you,' i. e. to pursue him. See xviii. 162. There was a reading δῖες, which the Schol. Ven. says was found in the better copies. But δῖω in the sense of διώκω has no other authority, as Spitzner remarks. The verb seems clearly connected with δέος. Aeschylus has δίσσμαι in the sense of φοβοῦμαι in Pers. 699. Bekker reads δῖες, omitting the stop at πάρος περ.

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων. 255

οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, εἴ κεν ἐμοὶ Ζεὺς
δώῃ καρμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε' Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν. ὡς δὲ σὺ ρέζειν."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Ἐκτορ, μή μοι ἄλαστε συνημοσύνας ἀγόρευε. 261

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
οὐδὲ λύκοι καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδὲ τι νῶιν 265

ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρή

254. We can hardly doubt that ἐπιδώμεθα is ἐπιδόσθαι, 'to give the gods as witnesses mutually,' where the ἐπί has the sense of reciprocity, as in ἐπιγαμία, ἐπικηρυκέεσθαι. Others however (as Doederlein) refer it to ἐπιδέσθαι. The passage in Aesch. Suppl. 646 is remarkable, δῖον ἐπιδόμενοι πράκτορά τε σκοπὸν, where πράκτορ' ἐπίσκοπον is perhaps the true reading. The Scholiasts, in explaining it by ἐπιμαρτυρώμεθα and ἐπικαλεσώμεθα, leave it uncertain to which verb they referred it. So also Hesych. ἐπιδώμεθα· ἐπιδῶμεν θεοῦς, ἴδωμεν. See x. 463. The Attic περιδόσθαι, 'to wager,' may be compared, and περιδόμεθον in xxiii. 485. Cf. Od. xxiii. 78. Doederlein renders it "huc spectare jubeamus," which seems an impossible sense.

255. ἁρμονιάων. Schol. Ven. ὁμολογιῶν καὶ συνθηκῶν, συμβολῶν.

256. ἀεικιῶ. 'I will not horribly mutilate you (see xix. 26), if Zeus should give me to withstand you, and I should take away your life.' The Schol. Ven. and Hesych. explain καρμονίην, which occurs again in xxiii. 661, by τὴν ἐκ καταμονῆς νίκην. It may mean simply 'a standing one's ground,' by the adversary either falling or flying.

259. ρέζειν, ἀντὶ τοῦ ρέζει, Schol. Ven.

260—272. Achilles sternly refuses any compromise or agreement between them. The wolf and the lamb can never unite

in friendship. He warns Hector that his hour is come; he will need all his valour to avoid the just vengeance for so many Greeks that he has slain.

261. ἄλαστε, 'Wretch!' ἄλαστα δεδρακώς.—συνημοσύνας, συνθήκας. A rare word, from συνίεσθαι. We have the aorist συνώμεθα in xiii. 381. Compare μεθημοσύνησι, xiii. 108.—The evident hesitation of Hector, and the attempt to bargain with his foe, are well contrasted with the clear confidence, the certainty of victory and revenge shown by Achilles. Every part of the scene is so contrived as to enlist sympathy on the side of Hector.

263. This line is parodied by Plato, Phaedr. p. 241, D, ὡς λύκοι ἄρν' ἀγαπῶσ', ὡς παῖδα φιλοῦσιν ἔρασταί, and perhaps by Arist. Pac. 1076, πρὶν κεν λύκος ἄρν' ὑμεναῖοί. Hor. Epod. iv. 1, 'Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est.'

265. ἐμὲ καὶ σὲ, i. e. for you to love me, or me you.—πρὶν ἢ κ.τ.λ., said with some irony; but the hope of a compact is not meant to be conditional, but is in fact refused, as Doederlein remarks.—ἄσαι κ.τ.λ., see v. 289; xx. 78.

266. The Schol. Ven. notices the unusual idiom of the plural verb.

268. παντοίης. Doederlein well compares the versatile arts of Hector as enumerated by himself in vii. 237—241.

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
ἔγχει ἐμῶ δαμάα. νῦν ἄθρόα πάντ' ἀποτίσεις
κῆδέ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων."

ἦ ῥα, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἐκτωρ
ἔζητο γὰρ προῖδάν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
ἐν γαίῃ δ' ἐπάγη. ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
ἅψ δ' Ἀχιλλῆϊ δίδω, λάθε δ' Ἐκτορα ποιμένα λαῶν.
Ἐκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα
"ἤμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον. ἦ τοι ἔφης γε 280
ἀλλὰ τις ἀρτιεπῆς καὶ ἐπικλοπος ἔπλεο μύθων,
ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
οὐ μὴν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξις,
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,

269. αἰχμητὴν. Not merely skilful in the use of the spear, but a warrior of a bold heart. See v. 602; xvi. 493.

270. Ἀθήνη. Achilles, by his divine birth, was able to recognize the goddess under the guise of Deiphobus. See sup. 215; i. 199.—νῦν κ.τ.λ., Schol. Ven. 2, νῦν δώσεις ἄθρόας δίκας ὑπὲρ τῆς λυπήσεως τῆς γενομένης μοι ἔνεκεν τῶν ἐταίρων.

271. δαμάα. Lengthened from δαμάε (i. 61), δαμάσει, like δαμόσει vi. 368.

273—305. Achilles throws his spear, but Hector warily avoids it. Athene restores it to Achilles. Hector, with his usual vaunting, bids him now await *his* throw. He strikes the shield in the very centre; but the divine workmanship is proof against mortal arm. Believing Deiphobus to be still at his side, he asks for another lance. Finding he has been deceived by Athene, he at once resigns all hope of life.

275. ἔζητο, he crouched down, ὑφίζανε, so that the spear flew over him.

277. λάθε, scil. ἅψ διδοῦσα, the aorist implying the single act.

279. οὐ πω, perhaps in the sense of οὐδαμῶς.—ἐκ Διὸς, revealed to you by Zeus; ironically said. He refers to the boast in 270.

281. ἀρτιεπῆς, one who speaks to suit the occasion, ἀρτια βάζει, i. e. κάρια, xiv.

92. In Hes. Theog. 29, the Muses are called ἀρτιεπείαι. In Pind. Ol. vi. 61 and Isthm. iv. 46, the context is slightly ambiguous between this sense and that of 'true,' *verax*. But in Aesch. Pers. 696, δέμαι μὲν χαρίσασθαι, δέμαι δ' ἄρτια φάσθαι (MSS. ἀντία), the meaning is very appropriate, 'I fear to say that which is only suited to the occasion.' Hesych. ἀρτιεπῆς' ἀπηρτισμένος ἐν τῷ λέγειν. Λέγεται δὲ οὕτως καὶ ὁ ἐπιτροχάδην φράζων ὄθεν καὶ ἐπὶ ψόγου τάσσεται.—ἐπικλοπος, a deceiver; so ἐπικλοπον ἦθος, Hes. Opp. 67. The sense is, 'you have spoken falsehoods merely to frighten me,' viz. by saying the fates were against me. That Hector was a fatalist is clear from 300 inf.

283. φεύγοντι. 'If I *am* to feel your lance, it shall not be in the back, while I fly, but in the breast while I stand against you; if indeed (he adds) the god has given you to strike me at all; but now in your turn avoid *my* lance: may you receive the whole of it in your flesh!' i. e. may it go right through you, and out again. The Scholiasts say there is irony in ἔλευναι, as if Achilles were likely to shrink. But the sense seems simple, 'Evade my lance, if you can, as I evaded yours,' sup. 274.

εἶ τοι ἔδωκε θεός. νῦν αὐτ' ἐμὸν ἔγχος ἄλειαυ 285
 χάλκεον. ὡς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοι· σὺ γάρ σφισι πῆμα μέγιστον.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάμαρτεν 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στή δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Δηίφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὔσας.
 ἦται μιν δόρυ μακρόν· ὃ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295

Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε
 “ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανατόνδε κάλεσαν·
 Δηίφοβον γὰρ ἐγὼ γε φάμην ἦρωα παρεῖναι·
 ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν, 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῆϊ ἐκηβόλῳ, οἷ μὲ πάρος γε
 πρόφρονες εἰρύατο· νῦν αὐτὲ με μοῖρα κιχάνει.
 μὴ μὴν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἔσσομένοισι πυθέσθαι.” 305

ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,

286. Schol. Ven. τὸ ὡς ἀντὶ τοῦ εἶθε.

288. σφισι. A notable instance for σφι or αὐτοῖς, as οἱ and ἐ are sometimes *ei* and *eum*, &c.

289, 290. See xi. 349.

293. κατηφήσας, 'dejected.' Schol. Ven. κάτω τὰ φάη ἔχων. This etymology is at least as good as Doederlein's, from *καθάπτεσθαι*. Neither has any probability. The latter renders it "*rudore suffusus, velut conviciis compellatus.*" The custom was, as Spitzner remarks, quoting xi. 43, for a warrior to go into the fight with two javelins.

294. ἐκάλει, *compellabat*, he called Déiphobus by his name. Some of the old copies read *ἐβάα*.—*λευκάσπις*, a word of the tragic age, is *ἅπαξ εἰρημένον* in Homer.

295. ἦται. For the absence of a connecting particle compare iv. 89. Doederlein is so displeas'd at the *asyndeton*

that he makes this clause parenthetical.

300. Doederlein would read οὐδ' ἔτ' ἀνευθεν. The meaning is *χωρὶς*, apart, or away from me.

301. Hesych. ἀλέη· ἀλυξίς, ὃ ἐστὶν ἐκκλισίς.—τό γε, "scil. τὸ ἀλεύεσθαι θάνατον." Mr. Trollope. The sense is ambiguous; we may equally well supply τὸ μὴ ἀλεύεσθαι. 'Long ago Zeus and Apollo, who used to protect me, have resolved on my death.'

304. ἀσπουδί, without causing trouble. See viii. 512. Cicero cites this couplet, Epist. ad Att. x. 1, and ad Fam. xiii. 15.

306—336. Hector draws his sword and rushes upon Achilles, as an eagle upon a fawn. Achilles, in splendour bright, and with terrible aspect, holds aloft his gleaming spear. Hector, wearing the armour of Patroclus, is covered except just below the neck. There Achilles hits

τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἴμησεν δὲ ἀλείς ὡς τ' αἰετὸς ὑψιπετής,
ὅς τ' εἶσιν πεδίοιεν διὰ νεφέων ἐρεβενῶν
ἀρπάξων ἢ ἄρν' ἀμαλήν ἢ πτώκα λαγῶν· 310
ὡς Ἐκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
ἠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμόν
ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
χρῦσαι, ἃς Ἡφαιστος ἴη λόφον ἀμφὶ θαμείας.
οἶος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶ ἴσταται ἀστήρ,
ὡς αἰχμῆς ἀπέλαμπ' ἐνήκεος, ἣν ἄρ' Ἀχιλλεύς
πάλλεν δεξιτερῇ φρονέων κακὸν Ἐκτορι δίῳ, 320
εἰσορόων χρῶα καλόν, ὅπη εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχεν χρῶα χάλκεα τεύχεα
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαῖνεν δ' ἧ κληῖδες ἀπ' ὤμων ἀνχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος. 325
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχει δίος Ἀχιλλεύς,

him with his lance, and drives it right through. With boastful triumph Achilles tells him that his body shall be cast to the dogs, while that of Patroclus shall have funeral honours.

308. ἀλείς, gathering himself up for the conflict. See xvi. 403.

313. ἀγρίου. The *i* is made long by the *ictus* (or rather, by a peculiar property of this letter, either in *arsis* or *thesis*). Compare ἧς ὑπεροπλήσι, i. 205, ἀνεψιῶν xv. 554, Ἰλίου προπάροθε, &c. But the lines 313—316 read like an interpolation, and are in part repeated from xix. 382, 383.—κάλυψεν, 'he held as a cover.' See v. 315.

317. μετ' ἀστράσι. See sup. 28, and compare, for the simile, v. 5 and xviii. 206.

319. ἀπέλαμπε, supply μαρμαρυγῇ implied in ἀστὴρ preceding.—ἐνήκεος, Schol. Ven. 2, καλὴν ἀκὴν (ἀκμὴν?) ἐχούσης.

321. εἴξειε, scil. χρῶας, 'where it might present a way for the spear.' Doederlein supplies τῶν τευχέων. The Schol. Ven. 2 explains it by ὑπο χωρῆ-

σειεν ἢ αἰχμῆ.

322. ἄλλο τόσον is exegetically added, μέρος being supplied: 'But Hector's skin,—that is, all the rest of it,—was covered by the beautiful armour, but it showed just where the collar-bones divide the neck from the shoulders' (i. e. hold the shoulders projecting from each side of the neck). The τόσον is added as if δεκτικῶς, 'to this extent.' Cf. xviii. 378, οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐῶν κ.τ.λ. xxiii. 454, ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο. "Facilius verba sic conjungemus, ut ἄλλο τόσον adverbii loco positum ducamus: *cujus corpus reliquum quidem totum arma obtegebant.*" Spitzner. Schol. Ven. τὸ μὲν ἄλλο σῶμα καθῶπλιστο, γυμνὸν δὲ μόνον διεφαίνετο ἀπὸ τῶν ὤμων ἐπὶ τὸν ἀνχένα.

323. Repeated from xvii. 187.

325. λαυκανίην, λαϊμόν, the gullet. See xxiv. 642. This passage seems adapted from viii. 325—327. The next verse (327) occurred xvii. 49.

ἀντικρὺς δ' ἀπαλοῖο δι' ἀνχένος ἤλυθ' ἀκωκή.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιεῖποι ἀμειβόμενος ἐπέεσσιν.
 ἤριπε δ' ἐν κοίῃς· ὁ δ' ἐπέυξατο διῶς Ἀχιλλεύς 330
 “Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζω
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νοσφιν ἔοντα,
 νήπιε. τοῖο δ' ἄνευθεν ἀοσητήρ μέγ' ἀμείνων
 νηυσὶν ἔπι γλαφυρῆσιν ἐγὼ μετόπισθε λελείμμη,ν,
 ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνοὶ 335
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ
 “λίσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μῆ με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο, 340
 δῶρα τά τοι δώσουσι πατῆρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “μῆ με, κύον, γούνων γουναῖζο μηδὲ τοκῆων. 345
 εἰ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη

328. ἀσφάραγον, the wind-pipe.

329. This verse was rejected by the Alexandrine critics, because it is absurd to attribute volition and intention to a spear. Other critics replied, that accidents were sometimes put in the category of causation, as *Od. ix. 154, xii. 427.*

332. οὐδὲν ὀπίζω. You held me in no regard, seeing that I was at the time absent.

333. ἀοσητήρ. See *xv. 254.*—μέγ' ἀμείνων, πολλῶν, i. e. much more valiant than Patroclus was.

336. The trisyllable is the established reading, since αἰκῶς for ἀεικῶς is an Attic contraction: cf. *Aesch. Prom. 472, πέπουθας αἰκὲς πῆμ'.* Hence Antimachus is said to have read ἐλκήσουσι κακῶς (*Schol. Ven.*). To evade the difficulty, perhaps, the Scholiasts assumed αἰκῆως and αἰκῆως to be the uncontracted forms. We have ἐλκήσω in *xvii. 558.*

337—343. The threat of Achilles to cast the body to the dogs has stung the dying man, who implores that he

may be spared that indignity at least, and a ransom accepted for his remains.

337. ὀλιγοδρανέων. See *xvi. 843.*—ὑπὲρ ψυχῆς, 'by your life,' i. e. as you desire to live. See *xv. 665.*—Ἀχαιῶν, to be construed with νηυσί.

342, 343. This distich occurred *vii. 80.* Compare *xv. 350, οὐδὲ νυ τόν γε γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα,* and *xxiii. 76.* This passage shows, says the *Schol. Ven.*, that those who died in their own country were burnt. *Aeschylus (Ag. 410. 452)* seems to vary or qualify the statement.

344—354. Achilles sternly refuses the offer of ransom, and wishes he could eat the flesh of his enemy raw, to glut his intense hatred.

346. ἀνείη, 'I only wish my passion and my emotion would allow me to cut raw collops from your flesh, and eat them!' Here, as in *iv. 35, xxiv. 213,* the impulse for cannibalism, probably natural to primitive man, breaks out as an inclination, checked however by rea-

ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἶά μ' ἔοργας,
 ὡς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκις καὶ ἔικοσινήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
 οὐδ' εἴ κεν σ' αὐτὸν χρυσᾷ ἐρύσασθαι ἀνώγη
 Δαρδανίδης Πρίαμος. οὐδ' ὧς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.”

τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ 355
 “ἦ σ' εὐ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον

son or custom. The MSS. and Scholia generally give ἀνήη, i. e. ἀνή. They appear to have understood the passage thus: ‘if my rage would allow me to eat your flesh, (I would do so.)’ Others make the clause οἶά μ' ἔοργας parenthetical, and regard ὡς οὐκ ἔσθ' κ.τ.λ. as the apodosis. “The wish is” (says Mr. Gladstone, “*Juventus Mundi*,” p. 396) “that Achilles could prevail upon himself to perform the act; which accordingly he cannot do. From these passages, as well as from the case of the Cyclops, we may learn that cannibalism was within the knowledge, though not the experience, of the nation; that it might even come before them as an image in the hideous dreams of passion at seasons of extreme excitement, but never could enter the circle of their actual life.”

348. ἀπαλάλκοι. Probably κεν is to be supplied; otherwise ἀπαλάλκη is the usual idiom. We may compare however the Attic idiom οὐκ ἔσθ' ὕπως λέξαιμι, Aesch. Ag. 620.

349. Doederlein, comparing ix. 379, οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δολῆ, reads εἴκοσι νήριτα separately, and refers the adjective, with the Scholl. Vict. and Ven. 2, to ἐρίζειν. The latter however says ὕφ' ἐν ἀναγνωστέον, ‘the word must be read as one.’ There was an ancient word νήριτος, of which the etymology is quite uncertain. We have νήριτος ὕλη, Hes. Opp. 511; Νήριτον εἰνοσίφυλλον, Od. ix. 22; νήριτος ὕρος καταειμένον ὕλη, ib. xiii. 351. Hesych. νηριτόφυλλον· πολύφυλλον.—νήριτον, τὸ πολὺ, χλωρὸν, ὕγρον, θαλερὸν, ἀπαλὸν, ἀει βέον. From these passages we may fairly infer that the word expressed the idea of *foliage in motion*, and has

nothing whatever to do with ἐρίζειν. For the compound the Schol. Ven. 2 compares εἰκοσίβοια.

350. στήσωσι, ‘should bring here and weigh out.’ So ἀποστήσωται Ἀχαιοὶ χρέϊος, in xiii. 745.

351. ἐρύσασθαι, here a synonym of ῥύσασθαι or λύσασθαι, to ransom, or rescue from the hands of the foe. Heyne happily compares Theogn. 77, πιστὸς ἀνήρ χρυσοῖο καὶ ἀργύροιο ἀντερύσασθαι ἄξιος. Mr. Trollope is clearly wrong in saying that ἐρύσασθαι here is used like ἔλκειν sup. 212; nor is the synonym of the Scholiasts, ζυγοστατήσαι, quite correct.—αὐτὸν, i. e. the body itself, weighed against gold. This is not said ὑπερβολικῶς, nor is Aeschylus open to the criticism of the Schol. Ven. 2, for having in the Ἔκτορος λύτρα (or Φρύγες) represented gold as weighed against the body (ἀνθιστάμενον χρυσὸν πρὸς τὸ Ἔκτορος σῶμα). Compare Plat. Phaedr. p. 235, D, ἐγὼ σοι, ὥσπερ οἱ ἐννέα ἄρχοντες, ὑπισχοῦμαι χρυσὴν εἰκόνα ἰσομέρητον εἰς Δελφοῦς ἀναθήσειν. There is some obscurity in ἀνώγη, which should rather be θέλη. Otherwise the medial infinitive is less appropriate, because the subject would properly be Ἀχαιοῦς. As it is, we may supply τοὺς φίλους (by an ellipse common with verbs of commanding), i. e. ‘should bid his friends procure the ransom of.’ Most of the copies and edd. have ἀνώγοι.

355—366. Hector dies with a solemn warning that his fate will yet be avenged by Paris. Achilles accepts it with the calm resignation of a fatalist. Compare the last words of Patroclus, xvi. 851—854.

356. ἦ σε κ.τ.λ. ‘Truly, I know you

πείσειν ἢ γὰρ σοί γε σιδήρεός ἐν φρεσὶ θυμός.
φράζεο νῦν μή τοί τι θεῶν μήνιμα γένωμαι
ἡματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλον ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῆσι πύλῃσιν." 360

ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
ψυχὴ δ' ἐκ ρεθέων παταμένη Ἀϊδόσδε βεβήκειν,
ὄν πότμον γοόωσα, λιπούσ' ἀδροτήτα καὶ ἤβην.
τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς
"τέθναθι κῆρα δ' ἐγὼ τότε δέξομαι ὅππότε κεν δῆ 365
Ζεὺς ἐθέλῃ τελέσαι ἢδ' ἀθάνατοι θεοὶ ἄλλοι."

ἦ ῥα, καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος,
καὶ τό γ' ἄνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'. ἄλλοι δὲ περὶδραμον νῆες Ἀχαιῶν,
οἳ καὶ θηήσαντο φνὴν καὶ εἶδος ἀγητόν 370
Ἐκτορος. οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη.
ὠδε δέ τις εἶπεσκε ἰδὼν ἐς πλησίον ἄλλον.

"ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἐκτωρ ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω."

ὣς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς. 375
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης διὸς Ἀχιλλεύς,

well, and thence augur my fate.' (Mr. Trollope.) Buttman (Lexil. p. 445, note) renders it, "I see thee exactly as thou art."—*ἔμελλον κ.τ.λ.*, 'it seems then it was not to be expected that I should persuade you.' Compare the Attic personal use of *μέλλω*, Ar. Ach. 347, Vesp. 460, Ran. 269, and sup. xxi. 83.

358. *θεῶν μήνιμα*, a cause of enduring anger to the gods. The same words occur Od. xi. 73. Cf. Plat. Phaedr. p. 244, D, ἡ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι τῶν γενῶν ἦν. The prophecy here uttered is the same as that given by Thetis, xviii. 10 and 96. The death of Achilles by the hand of Paris was described in the older epics from which (in the judgment of the present editor) our "Iliad" was largely compiled.

361—364. These four lines are repeated from the similar scene, the death of Patroclus, xvi. 856 seqq.

367—377. Achilles now removes from the body of Hector the armour worn by

Patroclus, and thus in fact regains his own (see xvi. 130, sup. 323). The people run up to gaze at the body, and cannot abstain from treating it with reproaches and insults.

370. *θηήσαντο*, viewed with wonder and admiration. So Od. x. 180, *θηήσαντ' ἔλαφον, μάλα γὰρ μέγα θηρίον ἦεν*. The commentators compare the scene over the corpse of Masistius in Herod. ix. 25.

371. *ἀνουτητί*, without inflicting a wound. The active sense (*εἰ μὴ ἔτρωσεν αὐτόν*, Schol. Viet.) is very unusual. Doederlein explains it 'unwounded,' i. e. in former fights led by Hector. This would at once be a testimony to his prowess, and avoid the tautology in 375. But we should thus expect *ἀνούτητος*.

373. *μαλακώτερος* is ambiguously used, in the sense of 'more harmless,' and 'more limp,' 'less muscular,' than in life.—*ἐνέπρησεν*, said somewhat laxly. The imperfect *ἐνέπρηθεν* is found in some copies.

στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν.
 “ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγετ' ἀμφὶ πόλιν ξὺν τεύχεσι πειρηθέωμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἦε μένειν μεμᾶσι καὶ Ἔκτορος οὐκέτ' ἑόντος.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ; 385
 κεῖται πὰρ νήεσσι νέκυσ ἄκλαντος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσοιμ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 νηυσὶν ἐπι γλαφύρησι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἔκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὡς εὐχετόωντο.”

378—394. Achilles addresses the assembled Greeks. Now that their most dreaded enemy has fallen by his hand, let a general assault be made on the city, to see whether the Trojans will surrender the acropolis or still resist. First however let them bear to the fleet the body of Hector, singing as they go a joyful paean for the victory vouchsafed by the gods. (See Mure, *Hist. Lit.* i. p. 170.)

379. ἐπεὶ δὴ commences a verse also in xxiii. 2.—ἀμφὶ πόλιν, supply ἀγρόμενοι. “Cingamus urbem arnati, eamque tentemus oppugnando, donec cognoverimus num ad deditionem promi sint post Hectoris sui necem.” Doederlein; whose suggestion, ὄφρα κ' ἔτι for ὄφρα κέ τι, had already been adopted from MSS. by Spitzner; “id enim solum Graecis superesse censet Achilles, ut quo jam animo sint hostes cognoscant.” In truth, as Doederlein observes, ὄφρα κεν is not a more legitimate combination to express purpose, than ἵνα κεν. Perhaps he meant to suggest ὄφρ' ἔτι καί.

385. ἀλλὰ τί ἦ κ.τ.λ. “The first thought of Achilles after the death of

Hector naturally turns to the demolition of Troy. But as this was not in the fates, the poet judiciously finds an expedient to turn him from the enterprise, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend.” Trollope.

388. μετέω, as ἔω in i. 119.—ὀρώρη, as if a reduplicated present: ‘while my knees have motion.’ Cf. ix. 610; x. 90.

389. εἰ δὲ—περ. ‘And even if the dead in Hades forget the dead (i. e. their former friends on earth), yet I even in the other world will remember my dear companion.’

392. ἄγωμεν. “Cum irrisione quodam pro ἔλκωμεν.” Doederlein.

393. ἠράμεθα κ.τ.λ. Perhaps these two verses were the burden of the paean. The Schol. Ven. says they were rejected by the critics as unworthy of Achilles, who in xvi. 243 had stated that Patroclus was sufficient in himself to slay Hector. We might fairly reply, that the event had shown he was wrong in that boastful surmise.

ἦ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα. 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' ἀείρας,
 μᾶστιξέν ῥ' ἐλάαν, τῶ δ' οὐκ ἀέκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσαλος, ἀμφὶ δὲ χαίται
 κυάνας πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν ἀεικίσσασθαι ἐῖν ἐν πατρίδι γαίῃ.
 ὣς τοῦ μὲν κεκόνητο κάρη ἅπαν· ἣ δὲ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.

395—404. Achilles proceeds to fasten the body of Hector by the feet to the hinder part (the ἄντυγες) of the car, in order to drag it round the city.—It may here be remarked, that the author of this account appears to have departed from the older legend (which made Hector killed by being dragged *alive* to the car), in order to save the character of his favourite hero. The older and more savage story was followed by Sophocles, Aj. 1030, who says that Hector was tied to the car by the belt which Ajax had given him, and that ἐκνάπτει αἰὲν, ἐς τ' ἀπέψυξεν βίον. So apparently we must understand σφαγὰς τροχηλάτους Ἐκτορος, in Eur. Andr. 107. The subject is often represented on Greek vases, generally of the less archaic type. Plato thought the dragging even of the corpse was bad enough, Resp. iii. p. 391, B, τὰς τε αὖ Ἐκτορος ἔλξεισ περὶ τὸ σῆμα τὸ Πατρόκλου, καὶ τὰς τῶν (ῶρη-θέντων σφαγὰς ἐς πυρὰν (xxiii. 175) οὐδ' ἐάσομεν πείθεσθαι τοὺς ἡμετέρους κ.τ.λ. Cicero, Tusc. Disp. i. xlv. § 105: "Trahit Hectorem ad curram religatum Achilles: lacerari eum et sentire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa, sicut acerbissimam rem, maeret;

Vidi, videre quod me passa aegerime, Hectorem quadriiugo curru raptarier.

Quem Hectorem? Aut quamdiu ille erit Hector? Melius Accius, et aliquando sapiens Achilles,

Immo enimvero corpus Priamo reddidi, Hectorem abstuli.

Non igitur Hectorem traxisti, sed corpus, quod fuerat Hectoris."

396. μετόπισθε. He made a hole or slit in the hinder part of each foot from the heel to the ankle-joint, so as to separate the tendo Achillis from the hinder part of the leg.

400. The ῥα is here a mere metrical expletive. Perhaps it was μᾶστιξεν δ' ἐλάαν before the preceding verse was interpolated.

401. κονίσαλος, κονιορτός, a dust-cloud. See iii. 13.—πίτναντο, fell loose, ἐξεπέταννυτο, Schol. Vict. There were variants, of no great probability, πιλναντο, πῖμπλαντο. "Capillos Hectoris caesi galea solutos fluitare et jactari, consequens est." Spitzner.

405—428. Hecuba tears her hair and shrieks aloud at the sad spectacle. Priam, in common with all the people in Troy, gives vent to frantic grief. He would fain go forth from the city, but is forcibly withheld by his friends. Achilles himself, he urges, has an aged father, and will be moved by his prayer. This one loss, he concludes, is more bitter than that of all his other blooming sons who have been slain by Achilles.

407. ἐσιδοῦσα. If we were sure of the antiquity of the passage, it would be easy to read παῖδα Φιδούσα. The εἰς, as in εἰσακούειν, gives the notion of sight reaching as far as the object or action described.

ὦμωξεν δ' ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὡς εἰ ἅπαντα 410
 Ἴλιος ὀφρυνόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 415
 “σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοι περ,
 ἐξελθόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀμβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσει
 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιοῦσδε τέτυκται, 420
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσὶ μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ

409. Schol. Vict. ἐπὶ μὲν ἄρρενος ὦμωξεν, ἐπὶ δὲ τῆς θηλείας κώκυσεν. So Doederlein also, who compares Aesch. Pers. 426, οἰμωγῇ δ' ὁμοῦ κωκύμασιν κατέιχε πελαγίαν πλάκα (ἄλα). There however the presence of women is out of the question. Compare inf. 447.

410. τῷ δὲ κ.τ.λ. 'And the scene was most like to this,—as if all Ilios on its frowning rock were wrapt in stifling flame from its very summit.' The capture and burning of a city presented to the Greek mind the strongest picture of urgent distress. See Aesch. Theb. 321 seqq. Ag. 818. Eur. Hec. 910. The Schol. Vict. quotes, probably from memory, Thuc. vii. 75, οὐδὲν γὰρ ἄλλο ἢ πόλει ἀλισκομένη ἐφέκεσαν, which differs somewhat from our text.

413. Δαρδανιάων. See sup. 194.

414. κατὰ κόπρον, an eastern custom of abject grief and humiliation,—an affectation of the dirt and squalor naturally resulting from personal neglect. The αὐλή or front court contained cattle for family use, whence κόπρον may be understood in the literal sense.

416. οἶον. Schol. Ven. 2, ὀνειδιστικῶς. εἰ καὶ ὑμεῖς, φησὶ, δειλιάτε ἐξελθεῖν, ἀλλ'

ἐμὲ μόνον ἐάσατε.—σχέσθε is 'desist,' ἀπόσχεσθε.—ἰκέσθαι, ἰκετεῦναι, to go as a suppliant, perhaps.

418. λίσσωμαι, 'Let me entreat,' εἰᾶτέ με λίσσασθαι, a peculiar use of the hortative in the singular, when addressed not to oneself (as in φέρε, ἴω, &c.) but to another. So inf. 450, and Soph. Trach. 801, ἀλλὰ μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω. The Schol. Vict. is wrong in supplying an ellipse of ἴνα.—αἰδέσσεται, αἰδέσθηται. The strong epithets added, 'this sinner, this doer of reckless deeds,' show the deep hatred concealed under the effort and resolve of asking for his mercy. By ἡλικίην, as Doederlein thinks, the poet means ὁμηλικίαν, 'those of the same age as himself.' He will be ashamed if his equals in age see him reject the petition of an aged suppliant. This is doubtful, though it avoids the tautology in ἠδ' ἐλεήσει γῆρας. Cf. ἡλικίην ἐκέκαστο, xvi. 808.

422. Doederlein places a comma at Τρωσὶ, and makes Πηλεὺς the subject of ἔθηκεν. It matters little whether the subject is changed at ἔθηκεν or at ἀπέκτανε.

ὡς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἶσω, 425
 Ἐκτορος. ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσιν
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἦδ' ἐγὼ αὐτός.'"

ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο. 430

“ τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ
 εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειαρ
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἷ σε θεὸν ὡς
 δειδέχατ' ἣ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

ὡς ἔφατο κλαίουσ'. ἄλοχος δ' οὐ πῶ τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἠγγεῖλ' ὅτι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἣ γ' ἰστὸν ὕφαινε μυχῶ δόμου ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.

425. κατοίσεται, Schol. Vict. κατοίσει, Hesych. κατάξει. 'My keen grief for him will take me down into Hades,' or will descend with me to the grave.

427. κορεσσάμεθα. We should then have found consolation in venting our grief fully and freely over the corpse, i. e. a solemn rite (the κλαυθμός) which will now be denied. A passage of great pathos.

429—436. The lament of Hecuba, surrounded by her women. Why should she longer live, now that she has lost the joy and the pride of her heart, the boast of Trojan men and women alike? In life he was looked up to as a god, but now, alack! he is gone.

430. ἐξῆρχε. Cf. xviii. 316; xxiv. 721. 747.—ἀδινοῦ, 'incessant;' Schol. Vict. πυκνοῦ καὶ συνεχοῦς. Aristarchus (he says) read (or explained it, Spitzner), ἀθρόου. See xxiii. 17.—βείομαι, Schol. Ven. τί ἔτι βιώσω; See on xv. 194; xvi. 852. Perhaps for βέωμαι, the deliberative subjunctive.

433. εὐχολή. Schol. Ven. ἐμοὶ μὲν, φησὶ, δόξα, τοῖς δὲ πολίταις ὕφελος.

435. ἠγάρκαί. Spitzner, ἣ γὰρ κε κ.τ.λ., 'Truly you would have been to them a great credit, if you had lived; but as it is, death and fate have overtaken you.'

The sense however is simpler, 'for truly thou wert, when alive,' &c. Cf. xvii. 271, ὕφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο. —δειδέχατο, greeted, welcomed on his return. See on iv. 4.

437—459. Andromache has not as yet heard a word about her husband. Engaged at home at the loom, she did not even know that he had not entered the city with the rest. Expecting his return, she bids her maids prepare for him a warm bath. Suddenly a cry of distress reaches her, and with anguish of heart and deep misgivings for Hector's safety she rushes out with two of her maids, to see what has happened.—The apparent indifference of Andromache was criticized by the Alexandrines, who assigned various reasons for it. Yet there is nothing unnatural in the narrative, which has an exquisite art and pathos unsurpassed by any thing in Homer. Confident in her husband's prowess, and trusting to the gods, she has kept out of the way, and with the retirement common to eastern women has been employing herself in domestic work.

441. Compare with this verse iii. 126. The word θρόνα may perhaps be Alexandrine. It is used by Theocritus, Nicander, and Lycophron, and is hardly of the

κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 νηπὴν, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασεν γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἦ δ' αὖτις δμωῆσιν ἐνπλοκάμοισι μετηύδα
 "δεῦτε, δῶ μοι ἔπεσθε. ἴδω τίνα ἔργα τέτυκται. 450
 αἰδοίης ἐκρυῆς ὀπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῆ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 πῆγνυται ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσι.
 εἰ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ δὴ μοι θρασὺν Ἔκτορα διὸς Ἀχιλλεύς, 455
 μῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,
 ἦ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων."
 ὧς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460

archaic type. It appears to mean 'bright-coloured flowers,' and would seem, from the Schol. on Theocr. ii. 59, to be a Cyprian or Aetolian word. The Schol. Ven. seems to think that dyed wool is meant. If the patterns were woven in the texture, it argues an advanced state of the art. The bright vegetable dyes and quaint devices of the Indian shawls seem to have some analogy to the work here described.

447. κωκυτοῦ κ.τ.λ. See sup. 409.—ἀπὸ πύργου, from the people on the rampart who were witnessing the dragging of Hector.

448. ἐλελίχθη, she reeled, or tottered; with the notion of turning half round as in a swoon. Cf. xii. 74. So of a ship struck by lightning, Od. xii. 416, ἦ δ' ἐλελίχθη πᾶσα, Διὸς πληγεῖσα κεραυνῷ. See Lexil. p. 288.

450. δῶ, 'you two come with (or attend) me.' See iii. 143. It was the custom for a lady of rank to walk between two attendants, as Penelope sometimes in the Odyssey, c. g. xviii. 207.—The above is Bekker's reading.

Vulg. δῶ μοι ἔπεσθον. ἴδωμ' ὅτιν' (or ἄτιν') ἔργα τέτυκται.

451. ἐκρυῆς. See iii. 172. Heeuba, her mother-in-law, is meant.

452. ἀνὰ στόμα, 'my heart seems to leap to my mouth,'—a phrase used perhaps to express feelings too great for utterance. Similarly Aesch. Ag. 1028, προφθάσασα καρδία γλῶσσαν ἂν τὰδ' ἐξέχει. Doederlein compares x. 94, κραδίη δέ μοι ἐξω στηθέων ἐκθρόσκει.—ἐγγὺς, κ.τ.λ., so Soph. Trach. 46, κάστιν τι δεινὸν πῆμα.

454. εἰ γὰρ κ.τ.λ. Cf. xviii. 272, εἰ γὰρ δὴ μοι ἀπ' οὐατος ὦδε γένοιτο. The sense is, 'may such sad tidings never reach my ears!'

456. ἀποτμήξας. See xxi. 3. The fear is, lest Hector should be intercepted in a too valorous effort to get ahead of his comrades (459). Nearly this couplet occurs Od. xi. 514. The Schol. Ven. well quotes, in reference to θρασὺν, vi. 407, δαιμόνιε, φθίσει σε τὸ σὺν μένος.

460—476. Andromache reaches the rampart, and sees the body of her husband being dragged by the horses at full

παλλομένη κραδίην ἅμα δ' ἀμφίπολοι κίον αὐτῆ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνασ' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
 ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἦριπε δ' ἔξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη
 κρήδεμνόν θ', ὃ ρά οἱ δῶκεν χρυσῆν Ἀφροδίτη 470
 ἦματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρὶ ἔεδνα.
 ἀμφὶ δέ μιν γαλόω καὶ εἰνατέρες ἄλις ἔσταν,
 αἶέ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἦ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475

speed; and she falls senseless and gasping into the arms of her maids. With a sudden effort she tears from her head the matronly attire, the symbol of her wedded life. Round her crowd her female relations, trying to calm her. At length she recovers herself sufficiently to give vent to her grief in coherent words.

460. *μαινάδι*, Schol. Vict. *ὁμοία Βάκχῃ*. Eur. Tro. 348, *οὐ γὰρ ὀρθὰ πυρφορεῖς μαιναὺς θαόζουσ'*. Propert. v. 4. 71, 'illa ruit, qualis celerem prope Thermodonta Strymonis abscisso fertur aperta sinu.'

462. *ἀνδρῶν*. In her anxiety she did not hesitate to appear among the men on the rampart.

465. *ἀκηδέστως*, with no one to care for him, to tend or protect him. Schol. Ven. 2, *οὐδενὸς ἀμύνει δυναμένου*. Cf. vi. 60, *Ἰλίου ἔξαπολοῖατ' ἀκηδέστοι καὶ ἄφαντοι*. So αἶμ' ἀπολιχημῆσονται ἀκηδέες, xxi. 123. The next verse occurs, as Spitzner remarks, in v. 659, xiii. 580.

467. *ἐκάπυσσεν*, lit. 'she gasped out her life,' i. e. animation seemed to leave her. The verb *καπύω* (or perhaps *καπύσσω*, if this be the imperfect rather than the aorist), connected with *κεκαφήως* in v. 698, is perhaps a later form. It does not occur elsewhere in Homer, but is quoted from Q. Smyrnaeus, vi. 533.

468. Spitzner reads *χέε δέσματα*.

Schol. Ven. αἶ Ἀριστάρχου βάλε δέσματα, αἶ δὲ κοιναὶ χέε. The strong emotion described well suits *βάλε*, for this verb conveys the idea of violent action, the other of listlessness natural to her swooning state. Both are well illustrated by Aesch. Ag. 239. 1266.—*δέσματα*, a general term for the fastenings of the hair, and severally named in the next distich. *Ἄμπυξ* is the golden fillet over the forehead, *ἀναδέσμη* a braid or band round the head, *κρήδεμνον* is a cap with pendent lappets, and *κεκρύφαλον* is said to be a kind of net.

473. *γαλόω* καὶ *εἰνατέρες*, husbands' sisters (*glores*) and wives of husbands' brothers. Most Greek names of collateral relations seem referable to Sanscrit roots. Cf. vi. 378, *ἠέ πη ἐς γαλόων ἢ εἰνατέρων εὐπέπλων*.—*ἄλις*, *ἄλλες*, in a crowd round her. The Schol. Ven. records a variant *ἄλις ἦσαν*.

474. It is doubtful if *ἀπολέσθαι* depends on *εἶχον*, i. e. *κατείχον*, 'kept her from destroying herself, all wild as she was with grief,' or on *ἀτυζομένην*, 'rushing wildly to self-destruction.' The Schol. Vict. appears to recognize both. The latter is more in accordance with the caesura of the verse.

475. *ἄμπνυτο*, *ἄμπνοῦς* εἶχε. Cf. xi. 359, and v. 697. Aristarchus read *ἔμπνυτο*, i. e. *ἔμπνοὺς ἐγένετο*.—*ἀμβλή-*

ἀμβλήδην γοῶσα μετὰ Τρωῆσιν ἔειπεν
 “Ἐκτορ, ἐγὼ δύστηνος. ἰῆ ἄρα γιγνόμεθ’ αἴση
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλήεσση
 ἐν δόμῳ Ἡετίωνος, ὃ με τρέφε τυτθὸν ἐούσαν, 480
 δύσμορος αἰνόμορον ὡς μὴ ὄφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν ῥ’ Ἀἴδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι. πᾶις δ’ ἔτι νήπιος αὐτως,
 ὃν τέκομεν σὺ τ’ ἐγὼ τε δυσάμμοροι οὔτε σὺ τούτῳ 485
 ἔσσεαι Ἐκτορ ὄνειαρ, ἐπεὶ θάνας, οὔτε σοὶ οὔτος.
 ἦν περ γὰρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδέ’ ὀπίσσω

δην, Hesych. ἀναβολάδην, ἀπὸ προοιμίου. ἢ μετὰ ὀλολυγοῦ ἀναβάλλων. Similarly the Scholiasts, ἀπὸ τῶν ἐνεστώτων ἀρξαμένη δεινῶν, and ἀναφέρουσα ἀθρόως τὸ πνεύμα. The latter perhaps is the best, i. e. ‘with rising sobs.’ So ἀμβολάδην in xxi. 364. Compare παραβλήδην ἀγορεύων, iv. 6, ὑποβλήδην ἡμίβετο, i. 292.

477—515. The lament of Andromache. In common with her husband she was surely born under an evil star. His native land has been ravaged, Hector has been slain, she is left a widow. Their infant son has lost his protector; as an orphan he will meet with scant subsistence and many insults, though brought up in every comfort and luxury. And now Hector himself will lie exposed, a festering corpse. The garments that he has left in the palace she will burn, not indeed with him on the pyre, but to do him honour in the sight of the Trojan men and women. Compare with this the lament of Briseis in xix. 287 seqq.

477. ἐγὼ δύστηνος. Either *me miseram!* a mere interjection, or ‘it is I that am unhappy,’ viz. who have not died with you. So Schol. Ven., λέγει ἐαυτὴν δύστηνον διὰ τὸ μὴ συναποθανεῖν.

479. ὑπὸ Πλάκῳ. See i. 366; vi. 396. —τυτθὸν, ἀντὶ τοῦ τυτθῆν, ὡς θερμὸς αὐτμῆ (Hymn. in Merc. 110), Schol. Viet.

481. ὡς μὴ κ.τ.λ. ‘I would that he had never begotten me!’ Here, as occasionally in the Attic, τίκτεσθαι is said of the male.—δύσμορος, viz. because his city had been captured by Achilles.

484. αὐτως, ‘thus young as you see;’ a mere infant. Schol. Ven. 2 wrongly explains it ὡσαύτως ἐμοί. Others, still more incorrectly, construed αὐτως ὃν τέκομεν, i. e. ματαίως.

486. οὔτε σοὶ οὔτος, viz. as γηροβοσκός. See Soph. Aj. 570. Eur. Med. 1033. The Schol. Ven. says that the critics rejected the next thirteen verses, so as to connect this with Ἀστυνάξ, 500. That the passage is not really very ancient is highly probable; and such remarkable words as παναφήλιξ, ὑπερνήμυκε, ὑπερφή, may be thought to indicate an alien hand. There is more force in Spitzner’s defence, that a mother’s fears would naturally turn to her child’s fate if Troy were taken and Priam slain, than in Pope’s, adopted by Mr. Trollope, that “they must be genuine, because it is impossible any where to meet with a more exquisite passage.”

487. ἦν περ—γε, ‘even if.’—ἀπουρήσουσιν, ‘will take away;’ a future from ἀπαυράω, or rather, from an aorist ἀπουρεῖν, regarded as a present, ἀπουρέω. See Butt. Lexil. p. 146, who prefers this, the reading of MS. Harl., to ἀπουρίσσοσιν, the reading of Spitzner and Heyne, as if from ἀπουρίζω = ἀφορίζω, *stives agrorum imminere*. The Schol. Ven. 2 says κυρίως τῶν ὄρων ἀφαιρήσονται, and Buttman thinks this wrong notion about οἶρος led to the reading ἀπουρίσσοσιν. The latter however was read by Hesychius, if we may trust the codex. Neither future occurs again in Homer.

ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἄνεισι πάις ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηεν. 495
 τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων
 'ἔρρ' οὕτως· οὐ σός γε πατήρ μεταδαίνυται ἡμῖν.'
 δακρύνεις δέ τ' ἄνεισι πάις ἐς μητέρα χήρη,
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,

490. *παναφήλικα*. 'The state of orphanage takes the spirit entirely out of a boy.' So Doederlein, who well compares ἄνδρα ἀπηλικέστερον in Herod. iii. 14, and γυναικὸς ἀφήλικος ἔργα in Callim. H. Cer. 140. The common explanation is that of the Schol. Ven. and Hesychius, 'deprived of all the companions of his own age.' Compare ἐλεύθερον ἦμαρ ἀπούρας, vi. 455.

491. *ὑπεμνήμυκε* appears to be compounded of ὑπό, ἐν, ἡμῶν. The perfect ἦμυκε, in the compound ὑπεμ-ἦμυκε, would first double the μ, and then euphonicaly change it to ν, as in δίδυμος, γόνυμος, for δίδυμος, &c. The meaning is very obscure. Schol. Ven. καταμέμυκε, κατεστύγακε, κάτω βλέπει. Ven. 2, πάντα αὐτὸν τὰ δεινὰ εἰς ἀνάμνησιν ἄγει τοῦ δυσφορεῖν. This interpretation connected the word with μνήμη (as if μνημῶν), while others thought ἐμῆμυκε was the reduplicated perfect of ἡμῶν. The best version seems that of Doederlein, who makes πάντα the masculine, *sub quemlibet submissus est*; as we say, 'he dares not hold up his head before any body.' Spitzner has an excursus (xxxiii. vol. i. sect. iv. p. xcix seqq.) on the word, and cites an ingenious conjecture of Toup's, ἄντα δ' ὑπεμνήμυκε, *coram autem vultu est dejecto*. His conclusion is in favour of ἡμῶν: "vix erit dubium quin poeta Astyanactem orbitate fractum et capite demisso oculisque proinde dejectis, etsi horum mentio nulla est, ince-

dentem nobis pingere voluerit."—δεδάκρυνται, 'are suffused with tears.' Cf. xvi. 7.

492. *δευόμενος*, Schol. Ven. ἐνδεής. —ἄνεισι, 'will go back to,' i.e. after being spurned by others. Doederlein thinks the sense is, 'goes up to the door of the houses where his father's friends live.'

494. *κοτύλην*, 'a cup,' Od. xvii. 12.—*τυτθὸν*, 'for a moment,' so as just to allow a sip.—*ἐπέσχευ*, see sup. on 83.

495. *ἐδίηεν*, Schol. Ven. ἔβρεξε. 'His lips he just wets (i.e. from the obligation of the law of hospitality), but the palate he does not wet.' This remarkable verse is cited by Lucian, *περὶ τῶν ἐπὶ μισθῶ συνόντων*, § 20.—*ὑπερώην* is οὐρανίσκος, 'the palate,' or arched part of the mouth. It does not elsewhere occur in poetry.

496. *ἀμφιθαλῆς*, *patrimus ac matrimus*, one who has both parents living. This word occurs in Aesch. Cho. 394, *καὶ πῶτ' ἂν ἀμφιθαλῆς Ζεὺς ἐπὶ χεῖρα βάλοι*; Doederlein here renders it *valde opulentus*.—*δαιτύς*, an Ionic form like ὄρχηστὴς, πληθὺς, &c.—*πεπληγῶς*, transitive, as in v. 763, Od. x. 319.—*ἐνίσσων*, see on xv. 198.

501. *μυελὸν*, 'marrow,' which even in pre-historic times seems to have been considered a special delicacy, since in ancient human habitations of the "stone age" in Denmark and Switzerland, bones of mammals have been found split lengthwise for the purpose of extracting it.

εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῆ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν
 οἷος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσινι νόσφι τοκῶν
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσονται,
 γυμνόν· ἀτάρ τοι εἶματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαριέντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."'
 ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.

504. θαλέων, 'good cheer,' παντοδαπῶν τροφῶν καὶ ἐδεσμάτων, Schol. Ven. 2. See on ix. 207.

505. πάθησι, nearly in the sense of the Attic πάθοι. See i. 181. 324; xxi. 127.—ἀπὸ, to be construed with ἀμαρτῶν, as σὲ ἀφ' ἀμαρτούση, vi. 411, compared by Doederlein.

507. οἷος γάρ. The explanation of the surname had been given in vi. 403. We might here expect ἔρυστο, the subject being πατήρ. But the direct address to Hector is resumed from 486. Yet Plato cites ἔρυστο πόλιν in Cratyl. p. 392. The meaning is, that the son derived his name from the father's valour.

509. αἰόλαι, 'writling worms shall eat you, when the dogs have had their fill.' See xxiv. 414.

513. οὐδὲν ὄφελος. This may be

interpreted in two ways; either that she will burn them, because Hector has no further use for them, i. e. for the στρώματα of the bed; or, which seems better, that as Hector is not dressed in his princely robes and so laid on the bier, she will burn them afterwards, not indeed to be of service to him in Hades, but to do honour to his memory by committing to destruction all that he most prided himself upon. Compare the well-known story of Melissa in Herod. v. 92. This would in some respects represent the honours of a cenotaph. She cannot burn the body, so she will burn all that nearest pertained to it.

514. πρὸς Τρώων, in the sight of the Trojans; virtually in the sense of πρό. See sup. 198.

ΙΛΙΑΔΟΣ

Ψ.

ὥς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
 ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
 οἱ μὲν ἄρα σκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
 ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα 5
 “ Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
 μὴ δὴ πω ὑπ' ὄχεσφι λυόμεθα μώνυχας ἵππους,
 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.

The whole of this long and most interesting book, which was anciently entitled *ἄθλα ἐπὶ Πατρόκλω*, is taken up with the obsequies of Patroclus. To understand it aright, we must keep in view the materialistic notions held by the Greeks, even to a late period, on the condition of the dead, their supposed satisfaction in receiving blood-offerings, and their capacity of taking part in and being amused at the athletic games performed over their graves. To propitiate a spirit that had power to hurt, and which would exercise that power unless duly honoured, was the basis of all these rites. The ‘*ludi funebres*’ of the Romans were similarly held on the occasion of a death, e. g. *Livy* xxxi. 50. Virgil, it is hardly necessary to remark, has at once copied and varied the description of the games, *Aeneid*, book v. As in Homer the chariot-race, so in Virgil the boat-race stands first, and is described at greater length than the others.

1—23. Achilles, on returning to the fleet after wreaking his vengeance on the corpse of Hector (which he appears,

from 24 *inf.* and xxiv. 502, to have brought with him), summons his Myrmidons, that without delay they may perform the first funeral rites over the body of Patroclus, viz. the *κλαυθμὸς*, and the solemn invocation of the departed spirit.

2. *ἐπεὶ*. For the metre see xxii. 379. — *Ἑλλήσποντον*, τὴν μέχρι Σιγείου θάλασσαν, *Schol. Ven.* 2.

7. *λυόμεθα*. Compared with the long syllable in *λυτο δ' ἀγών*, xxiv. 1 (where see the note), this *υ* of the present tense is remarkable. Cf. *inf.* 27. Where the root is short, as shown in *λύσις*, *φύσις*, *θυσία*, &c., we sometimes find the *υ* common, as in *θύω* and *φύω* (*Aesch. Theb.* 535). — *ὑπ' ὄχεσφι*, *Schol. Ven.* τοὺς ὑπὸ τοῖς ὀχήμασι μώνυχας ἵππους. The phrase, as elsewhere explained, literally means ‘let us not yet loosen from the chariot the horses yoked to the chariot.’ The very steeds were to take their part in the lamentation; for Patroclus, so often styled *ἵππεύς*, was himself a skilful driver.

αὐτὰρ ἐπεὶ κ' ὄλοοιό τεταρπόμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες."

ὡς ἔφαθ', οἳ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.

οἳ δὲ τρὶς περὶ νεκρὸν ἐύτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἤμερον ὤρσεν. 15

δεύοντο ψάμαθοι δεύοντο δὲ τεύχεα φωτῶν

δάκρυσι· τοῖον γὰρ πόθειον μῆστωρα φόβοιο.

τοῖσι δὲ Πηλεΐδης ἀδινουῦ ἐξῆρχε γόοιο,

χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου.

"χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν' Αἴδαο δόμοισιν" 20

πάντα γὰρ ἦδη τοι τελέω τὰ πάροιθεν ὑπέστην,

Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,

δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν

Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς."

ἦ ῥα, καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα,

10. αὐτὰρ ἐπεὶ κ.τ.λ. The point is, that no food is to be taken till the lamentation has been duly performed.—*τεταρπόμεσθα*, see ix. 701.—*ἐνθάδε*, 'here on the spot,' and in presence, as it were, of the deceased hero, who was supposed to take his part in the banquet.

12. ἦρχε, ἐξῆρχε, *inf.* 17. Achilles set the example, and they followed, shedding tears as they drove their cars in procession thrice round the body.—*Θέτις κ.τ.λ.*, not as present among them, but as inspiring them with a heartfelt and genuine grief, such as would be more acceptable to the dead than an unreal show of sorrow. Her influence in this case was the more poetically probable from their nearness to the sea, and their close companionship with Achilles.

13. *τρὶς περὶ νεκρὸν*. Compare xxiv. 16. The origin of the custom probably was to ensure the observation, if not from one side, at least from another, of the departed spirit.

15. *δεύοντο κ.τ.λ.* Virg. Aen. xi. 191, 'spargitur et tellus lacrimis, sparguntur et arma.'

16. *τοῖον*, so great and good was the hero whom they would see no more. So iv. 390, *τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη*.

17, 18. See xviii. 317. Achilles laid his hands on the breast of Patroclus as a kind of pledge that he would perform all that he had promised.

19. *καὶ εἰν κ.τ.λ.* Schol. Ven. οἶον εἰ ἔστι παραμυθία καὶ χαρὰ ἐν τοῖς τετελευτηκόσι, ταύτην δέχου παρ' ἡμῶν. To wish the departed 'good cheer' even in the dismal abodes of Hades was a natural part of the euphemistic address.—*ἦδη*, 'at once,' without further delay. He immediately carries out his promise of doing insult to Hector's corpse. Cf. xxii. 336. 354.

21. *δεῦρ' ἐρύσας*. Here the initial *F* is plainly omitted.

23. *ἀγλαὰ*, remarkable for their beauty, perhaps.

24—34. The body of Hector is ignominiously flung on its face in the dust. The arms are stripped from it, the horses are unyoked from the car, and a grand banquet is given to the Myrmidons, the blood of the victims slain forming at the same time an offering to the hungry shade, *αἵμακουρία*, Pind. Ol. i. 90.

24. *ἀεικέα ἔργα*. We cannot tell, and need not inquire, what particular deed is meant. The mere act of flinging the body in the dust was perhaps a sufficient mark of ignominy. The position described, *πρηνῆς* and not *ὑπτίος*, is against the obvious suggestion of any barbarous and brutal mutilation. Possibly the poet avoided the idea, on the same principle of humanity which made him reject the story preferred by Sophocles, of Hector being dragged alive at the car.

πρηνέα πὰρ λεχέεσσι Μεινοτιάδαο τανύσσας 25
 ἐν κοίῃς. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύον δ' ὑψηχέας ἵππους,
 καὶ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθουν ἀμφὶ σιδήρῳ 30
 σφαζόμενοι, πολλοὶ δ' ὄιες καὶ μηκάδες αἶγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρτυον ἔρρειν αἶμα.
 αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα 35

27. ὑψηχέας, the sound from whose feet reached high into the air. See v. 772. There is some doubt about the genuineness of the compound, as ἤχη took the initial *F*. There was a variant *λύντο δὲ μώνυχας ἵππους*. An easy correction would be *ὑψαύχενας*.

29. τάφον δαίνυ, he proceeded to prepare for them a funeral banquet.

30. βόες ἀργοί, either 'sleek' or 'lazy' oxen. The epithet is perhaps a mere common-place, without any special reference to the nature of the offering.—ὀρέχθουν, 'moaned,' Schol. Vict. ἀντὶ τοῦ ἔστενον ἀναιρούμενοι. The word seems an instance of onomatopoeia, formed to express the sound. A cognate word is *ροχθεῖν*, which imitates the *sworp* and roar of the surge on the beach. Cf. Od. v. 402, *ρόχθει γὰρ μέγα κῆμα*. Aesch. Ag. 191, *παλιρρόχοις ἐν Αὐλίδος τόποις*. Theocr. xi. 43, *τὰν γλαυκὰν δὲ θάλασσαν ἕα ποτὶ χέρσον ὀρεχθῆν*. Ar. Nub. 1368, *πῶς οἴσθῃ μοι τὴν καρδίαν ὀρεχθεῖν*; (The heart is elsewhere compared to the sea-strand, as Vesp. 696, *ὡς μου τὸν θίνα παράσσεις*.) The fragment of Aesch. Niobe (165 Herm.) is unfortunately corrupt, *Ἰδης τε μνηκῆμοῦσι καὶ βρυχήμασιν ἔρπουσι μῆλων πᾶν δ' ὀρεχθεῖ* (al. *ἐρέχθει*, *ἐρέχθουν*) *πέδον*. Mr. Trollope adopts a meaning which has much less authority, 'were extended,' as if the verb were allied to *ὀρέγω*. Below, v. 317, we have a cognate form *ἐρέχθεσθαι*, and *θυμὸν ἐρέχθων*, 'fretting in heart,' Od. v. 83.—ἀμφὶ σιδήρῳ, at the edge of the knife as their throats were cut. The mention of *ἱρον* instead of a bronze knife was noticed by the critics as an indication of lateness.

32. θαλέθοντες, as ix. 208, *σὺς σιάλοιο βάχιν τεθαλυῖαν ἀλοιφῇ*. See *ibid.* 467, where nearly the same distich occurs.—εὐόμενοι, 'being singed,' a practice still in use. To this perhaps Aristophanes alludes, Vesp. 36, *ἔχουσα φωνὴν ἐμπειρημένης ὕος*. The aspirate is defended by the compound *ἀφεύειν*, Ar. Pac. 1144, Eccl. 13. Cf. Equit. 1236, *ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμωτόμην*. Aeschylus used the perfect, doubtless in a Satyric play (frag. 308 Herm.), *λευκός· τί δ' οὐχί; καὶ καλῶς ἠφευμένος ὁ χοῖρος*. Mommsen remarks (Hist. Rome, i. p. 180), "a pig was the most acceptable offering to the gods, just because it was the usual roast for a feast."

34. κοτυλήρτυον. Perhaps the blood was poured, as a libation, from goblets. Cicero mentions a dream (de Div. i. 23, § 46), *Mercurium e patera, quam dextra manu teneret, sanguinem visum esse fundere*. So Eur. Hec. 528, *χοῶς ἔρρει θανόντι πατρί*. The Schol. Ven. says Aristarchus explained it *πολύ, ὥστε κοτύλη ἀρύσασθαι*, 'copiously enough to be taken up in cups.'

35—53. Achilles is conducted, with some reluctance on his own part, into the tent of Agamemnon, where preparations are made for his personal comfort and refreshment. But he refuses to accept them until he has burned the body of Patroclus. He takes however some food (48) reluctantly, and requests the king to send men early in the morning to bring in stores of wood for the pyre.

35. τὸν γε. Perhaps the Homeric or demonstrative use of the article, 'him, the king,' &c. The possessive use,

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῆ παρπεπιθόντες ἐταίρου χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἄμφι πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθειεν 40
 Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἠρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὄμοσεν.
 “ οὐ μὰ Ζῆν', ὅς τις τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἰκέσθαι
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦαι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δευτερον ὦδε
 ἴξετ' ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
 ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθόμεθα δαιτί·
 ἠῶθεν δ' ὄτρυνε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρά τε σχέμεν ὅσσ' ἐπεικίεσ 50
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἠερόεντα,
 ὄφρ' ἦ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
 θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.”
 ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.

‘their chief, the swift-footed son of Peleus,’ is probably a later idiom. We may note that ἄναξ seems here a term superior to βασιλεύς.—σπουδῆ, μόγισ, *vix tandem*.

39. Aristarchus read κέλευσαν, the others κέλευσεν, viz. Agamemnon alone.—εἰ πεπίθειεν, in the hope that they might persuade him, viz. when he saw the preparations being actually made.

43. οὐ μὰ Ζῆν' κ.τ.λ. Buttmann remarks (Lexil. p. 436) that ὄρκος properly means, not an oath abstractedly, but the object by which a person swears. On this passage he remarks, “I see no reason why we should not suppose that in the poet's mind Jupiter was put in apposition to ὄρκον, exactly in the same sense as ὄρκος is actually found in apposition to Zeus in Pindar, Pyth. iv. 297 (166), καρτερὸς ὄρκος ἄμι μάρτυς ἔστω Zeus ὁ γενέθλιος ἀμφοτέροις.”

44. οὐ θέμις, either the law of mourning would not allow this, or an oath he had taken to that effect.—χεῦαι, χῶσαι, as Od. i. 291, σῆμά τε οἱ χεῦαι καὶ ἐπι κτέρρα κτερεΐζει.

47. μετείω, a lengthened form of μετέω, μετώ.—στυγερῇ, odious and distasteful. The same as τάφον, sup. 29, *silicernium* (Doed.). For πειθόμεθα there was a reading *τερπόμεθα*, rightly rejected by the Schol. Ven.

49. The vulgate ὄτρυνον plainly violates the *F* in ἄναξ. If the passage were certainly ancient, we might be content with Bekker's ὄτρυνε.—ἀξέμεναι, the aorist; as iii. 105, ἄξετε δὲ Πριάμοιο βίην. Cf. οἰσέμεναι inf. 564.—παρά τε κ.τ.λ., Schol. Ven. 2, παρασχέιν ὡς ἀρμόζει καὶ καθήκον ἐστὶ. Doederlein: “ὅσσα ἐχοντα suspensum est. Intelliguntur omnia quae mox cum Patroclio comburuntur.” If the following verse be genuine, which Heyne doubts, the personal ornaments must be meant, which were thought to give pleasure to the spirit in Hades.

53. ἀπ' ὀφθαλμῶν. He seems to mean that while the body of Patroclus is in sight, the people will not return to their occupations. Schol. Vict. ὡς ἐπὶ τιμῇ τοῦ νεκροῦ ἀργίας ἐχούσης τὸ στράτευμα.

54—68. The Myrmidons after the

ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος,
 Πηλείδης δ' ἐπὶ θνὶ πολυφλοίσβοιο θαλάσσης
 κείτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60
 ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠϊόνος κλύζεσκον.
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 ἦδυμος ἀμφιχυθείς (μάλια γὰρ κάμε φαίδιμα γυῖα
 Ἑκτορ' ἐπαΐσσων προτὶ Ἴλιον ἠνεμόεσσαν),
 ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, 65
 πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα καλὰ ἰκυῖα
 καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἶματα ἔστο.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν.
 "εὐδεις, αὐτὰρ ἐμείο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὴν μεν ζῶοντος ἀκήδεις, ἀλλὰ θανόντος. 70
 θάπτε με ὅτι τάχιστα, πύλας Ἀΐδαο περήσω.

meal are dismissed to take repose. Some of them however accompany Achilles to a solitary place on the sea-strand. There he falls asleep, wearied with the chase after Hector. The ghost of Patroclus appears, and upbraids his friend for his remissness.

55. ἐφοπλίσσαντες. Both the active and the middle are used in this sense; see iv. 344, viii. 503. Bentley, to save the *F*, proposed ἐφοπλίσσαντο *F*έκαστοι, omitting the next verse.—For the next three lines see i. 468, 469. 602—606.

61. ἐν καθαρῷ, in a clear spot. Cf. viii. 491.

64. ἐπαΐσσων, i.e. σεύων, διώκων. The Schol. Vict. wrongly takes Ἑκτορ' for the dative, and compares Κίρκη ἐπήξα, Od. x. 322, where the verb is intransitive. Sup. x. 348 and 369 we have ἔγχει and δουρὶ ἐπαΐσσων transitively used.

65. δειλός, as in v. 574, implies the doleful state of the dead.—αὐτῷ, *ipsi*, like the man himself in life.—τοῖα, τοιαῦτα, sc. ἕ αὐτὸς ἐφόρει. Spitzner compares Apoll. Rhod. iii. 454, αὐτὸς δ' οἶος ἔην, οἷοισί τε φάρεσιν ἔστο.

68. ὑπὲρ κεφαλῆς. So the Dream stands at the head of Agamemnon in

ii. 20.

69—91. The ghost upbraids Achilles with sleeping while the rites are yet unpaid which give the departed shades a passage across the infernal river. Never on this side of the grave will the friends meet again. To Achilles a death is destined under the walls of Troy. Let their bones lie together in death, even as they were brought up friends in the halls of Menoetius.

69. εὐδεις; So the ghost of Clytemnestra in Aesch. Eum. 124, ὤζεις; ὑπνώσσεις; οὐχ ἀναστήσει τάχος; *ibid.* 141, εὐδεις; ἀνίστω. Compare also Cynthia's ghost, Perpert. v. 7, 13, 'Perfide, nec cuiquam melior sperande puellae, In te jam vires somnus habere potest?'

70. ἀκήδεις, the imperfect. The sense is, 'you neglect me in death, though you never did so in life.' For this verb see on xiv. 427. Aesch. Prom. 507, μή νυν —σαντοῦ ἀκήδει.

71. περήσω appears to be the hortative aorist subjunctive, 'let me pass,' 'I would fain pass,' &c. It would be easy to read ὕφρα τάχιστα—περήσω. But cf. vi. 340, ἀλλ' ἄγε νῦν ἐπάμεινον, ἀρήια τεύχεα δύω. xxii. 418, λίσσασμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμέργον. There

τῆλέ μ' ἔεργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδέ μέ πω μίσηγεσθαι ὑπὲρ ποταμοῖο ἑῶσιν,
 ἀλλ' αὐτως ἀλάλῃμαι ἀν' εὐρυπυλῆς Ἄϊδος δῶ.
 καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
 νίσομαι ἐξ Ἄϊδαο, ἐπήν με πυρὸς λελάχητε.
 οὐ μὴν γὰρ ζωοί γε φίλων ἀπάνευθεν ἑταίρων
 βουλὰς ἐζόμενοι βουλευσομεν, ἀλλ' ἐμὲ μὲν κῆρ
 ἀμφέχανε στυγερή, ἣ περ λάχε γιγνόμενόν περ·
 καὶ δὲ σοὶ αὐτῶ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
 τείχει ὕπο Τρώων ἐνγενέων ἀπολέσθαι.
 ἄλλο δέ τοι ἔρέω καὶ ἐφήσομαι, εἴ κε πίθηται

is no need to suppose an ellipse either of *καὶ* or of *ἴνα*. The notion is rather a curious one, and nearly identical, as might be expected, with the Roman theology, that certain rites, initiatory or funeral, were necessary for gaining admission into a kind of *Nirvāna* (see Müller, "Chips," &c. vol. i. p. 279 seqq.) or state of repose for departed souls. Before that, they wandered disconsolate on the nether shore of the Styx or Cocytus. See Virg. *Aen.* vi. 327—329.—*μίσηγεσθαι*, viz. *αὐταῖς*. Compare the complaint of Clytemnestra's ghost, Eumen. 95 seqq., *ἐγὼ δ' ὑφ' ὑμῶν ᾧδ' ἀπητημασμένη ἄλλοισιν ἐν νεκροῖσιν—αἰσχροῦς ἀλώμαι*. Doederlein would construe *μίσηγεσθαι ἀνὰ δῶ*, *secum conversari in Orco*; but this is a strained and less natural order.

75. *ὀλοφύρομαι*, 'I beseech you with tears.' Perhaps a formula, expressive of the *κλαυθμὸς* duly paid. 'Give me your hand now,' says the ghost, 'as a farewell pledge of love; for when once I have passed through the pyre, I shall not revisit earth,' i. e. I shall be able to rest in peace. For *λελαχεῖν τινά τινας* see vii. 80.

77. *ζωοί γε*, 'at least in life,' if possibly in Hades. The Schol. Ven. records a variant *οὐ γὰρ ἔτι κ.τ.λ.*

79. *ἀμφέχανε*, 'hath gaped to swallow me.' A common figure in nearly all mythologies, from the notion of a hungry demon going about to devour. For the accusative compare Aesch. *Cho.* 536, *καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον*.

80. *καὶ δὲ σοὶ αὐτῶ κ.τ.λ.*, you too have a *κῆρ* or destiny, not very different

from mine, to die at Troy. The sentiment is, 'as we have been one in life, so we shall die by the same death, and at the same place.' The combination *καὶ δὲ* is remarkable.

81. *ἐνγενέων* is a hard word to explain. There was a variant recorded by the Schol. Ven., as preferred by Aristophanes, *ἐνηφενέων*, as from *ἄφενος*. Some grammarians derived the vulgate from *γη*, as Schol. Ven. 2, *τῶν καλοῦς ἀγροῦς ἐχόντων*. See on xi. 427. Either the old word was *ἐφ-η-γενῆς*, or there is an interchange of long and short letters from *ἠυγενῆς*, the initial *ε* being merely euphonic.

82. *ἐφήσομαι*, I will charge you with, *ἐπισκήσω*, ἐπιτάξω. So Aesch. *Prom.* 4, *ἄς σοι πατὴρ ἐφέιτο*. Such a command seems strangely addressed to a living man; but the sense evidently is, 'to lay my bones in the spot where you intend that yours should lie.' Lucian (*περὶ Παρασίτου*, § 47) quotes 83, 84, and 90. Compare for the sentiment Eur. *Alcest.* 365, *ἐν ταῖσιν αὐταῖς γὰρ μ' ἐπισκήσω κέδροις σοὶ τοῦσδε θείναι, πλευρά τ' ἐκτείνειν πέλας πλευροῖσι τοῖς σοῖς*, and also Orest. 1053. *Propert.* v. 7, 93, 'Nunc te possident aliae; mox sola tenebo; Mecum eris, et mixtis ossibus ossa teram.' It has been remarked, as an explanation of a plurality of urns sometimes found in one barrow, even of British work, that "the dead may have been burnt and inurned, and then kept unburied until, at the decease, perhaps, of the head of the family, a barrow was raised over his remains; when the other members who had died before him, and

μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ,
 ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
 εἶτέ με τυτθὸν ἔοντα Μενότιος ἐξ Ὀπόντος 85
 ἤγαγεν ὑμετερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἤματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς.
 εἵθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς
 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν. 90
 ὧς δὲ καὶ ὅστέα νῶιν ὁμῆ σορὸς ἀμφικαλύπτει,
 [χρῦσεος ἀμφιφορεύς, τὸν τοι πόρε πότνια μήτηρ.]
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "τίπτε μοι, ἦθειή κεφαλῆ, δεῦρ' εἰλήλουθας
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλαι; αὐτὰρ ἐγὼ τοι 95

whose burnt bodies were preserved, each in his urn, were placed in the tumulus with him" ("Flint Chips," p. 408). This extract illustrates inf. 246.

84. ὡς, i. e. ὡς ὁμοῦ ἐτράφημεν. On a remarkable variation in this passage, as cited by Aeschines, contra Timarch. p. 298, see Spitzner's note. The obvious inference, that the text has been altered by Alexandrine critics or compilers, does not occur to that editor, who contents himself with saying that the text of Aeschines is 'lectio dubia admodum et incerta.' It is however very possible that the orator quoted incorrectly from memory.

85. ἐξ Ὀπόντος. Cf. Pind. Ol. ix. 67, ἀφίκοντο δὲ οἱ (i. e. ἐς Ὀπόντα) ξένοι, νῖδν δ' Ἀκτορος ἐξόχως τίμασεν ἐποίκων Αἰγίνας τε Μενότιον, τοῦ παῖς ἄμ' Ἀτρείδαις Τεύθραντος πεδίον μολῶν ἔστα σὺν Ἀχιλλεῖ μόνος κ.τ.λ. Menoetius therefore, the father of Patroclus, had been a settler at Opus among the Locri, and been brought to Phthiotis by his father to escape the consequences of a quarrel, in which the youth had been involved with a fatal result. A year's retirement was the usual penalty of ἄκων φόνος. Here apparently (cf. 90) penal servitude is meant. The family group of Peleus, Menoetius, Achilles, and Patroclus, is mentioned sup. xi. 769 seqq.; and they seem to have formed a prominent picture in the more ancient and genuine epics. Here is a story evidently borrowed from earlier poems, and de-

spatched in this later narrative, like so many other details of the Troica, with a brief allusion. For the story see Apollodor. iii. 14, Οὔτος (i. e. Πάτροκλος) ἐν Ὀπώντι διενεχθεὶς ἐν παιδιᾷ περὶ ἀστραγάλων παίζων, παῖδα Κλυσάννον τὸν Ἀμφιδάμαντος ἀπέκτεινε. Καὶ φυγῶν μετὰ τοῦ πατρὸς, παρὰ Πηλεῖ κατέκειε καὶ Ἀχιλλέως ἐρώμενος γίνεταί.

91. ὁμῆ σορὸς. This verse seems of late composition. The Schol. Ven. says it was rejected by the critics, as inconsistent with Od. xxiv. 74 seqq.; where the bones of Achilles and Patroclus are placed together in a golden urn, χρῦσεος ἀμφιφορεύς. Bekker omits 92, and perhaps it is this one that the Schol. Vict. says Aristarchus regarded as borrowed from the Odyssey. It is difficult to conceive that σορὸς can be a synonym of ἀμφιφορεύς, or that the one receptacle of the bones would be enclosed in the other.

93—107. Achilles assures the ghost that all his behests shall be duly performed. He wishes to embrace him, but the unsubstantial shade slips from his grasp. Achilles awakes, and avows his conviction that the souls of the deceased have an existence in Hades.

94. ἦθειή, in accordance with its probable etymology from ἔθος (vii. 115), may mean simply 'my familiar friend.' As the epithet is commonly a term of respect from a junior to a senior, it may also refer to Patroclus being the older, as Plato, Symp. p. 180, A, says he was represented by Homer.

πάντα μάλ' ἐκτελέω καὶ πείσομαι, ὡς σὺ κελεύεις.
ἀλλὰ μοι ἄσσον στήθι· μίνυθά περ ἀμφιβαλόντε
ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο."

Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονός, ἡύτε καπνός, 100
ὥχτο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
χερσὶ τε συμπλατάγησε, ἔπος δ' ὀλοφυδνὸν εἶπεν.
“ὦ πόποι, ἦ ρά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν
ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν
παννυχίη γάρ μοι Πατροκλήος δειλοῖο 105
ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
καὶ μοι ἕκαστ' ἐπέτελλεν, ἔικτο δὲ θέσκελον αὐτῷ."

Ὡς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὦρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110

97. ἀμφιβαλόντε, supply χεῖρας or βραχίονας.

99. ὠρέξατο, stretched forth his hands to reach him.—οὐδ' ἔλαβε, so Cynthia's ghost, Prop. v. 7, 96, 'inter complexus excidit umbra meos.' Cf. Virg. Aen. ii. 792. Od. xi. 207.—τετριγυῖα, with a shriek; a tiny feeble sound, *exilis vox*, as of a half-animate being. See ii. 314. The sound is compared to the noise of bats in Od. xxiv. 6—9.—ἡύτε καπνός reads like the comparison of a philosophic age. Cf. Plat. Phaed. p. 70, A, μὴ ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος οὐδαμοῦ ἔτι ἦ, ἀλλὰ—ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὡσπερ πνεῦμά ἢ καπνός διασκεδασθεῖσα οἰχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ.

102. συμπλατάγησε. Schol. Ven. 2, ἐπὶ τῇ παραδόξῳ φαντασίᾳ τὰς χεῖρας συνέκρουσεν. This seems hardly satisfactory; but the Greeks were demonstrative in their emotions, e.g. in slapping the thigh, καὶ ὦ πεπλήγητο μηρῷ, &c. Doederlein, who is too fond of *raventheses*, connects this verb with ὠρέξατο in 99, "manus per vacuum concurrentes crepitum edidit."

101. φρένες, intelligence, φρόνησις. The existence is one of half-animation and half-consciousness, not one of either total extinction or full possession of the faculties. It is "the lowest degree of

existence above annihilation" (Lexil. p. 372). Hence πάμπαν means that the *νοῦς* does not fully and completely remain, like the *φρένες* ἐμπεδοί in life. So the dead are called ἀφραδέες in Od. xi. 476. Aesch. Cho. 508, θανόντι δ', οὐ φρονούντι, δειλαία χάρις ἐπέμπετ'. Propert. v. 7, 1, 'sunt aliqui Manes; letum non omnia finit.' Mr. Trollope (following, as usual, Heyne) seems quite to miss the point in saying "it is clear from the whole tenour of the passage that φρένες is here used to imply corporeal substance." From the Scholiasts it appears that this was the interpretation of Aristophanes.—This is one of the Homeric passages Plato disallows in his Utopia, Resp. iii. p. 386, D.

107. θέσκελον, θε-ίσκελον, 'wonderfully,' ὑπερφυδῶς ὡς. See Lexil. p. 357. Sup. iii. 130.

108—137. The mourning for the corpse is continued all the night. Next day Agamemnon sends parties of men to collect wood for the pyre. It is brought on mules, and laid ready to hand in a spot where Achilles proposes to raise a huge tumulus for himself and his friend. The body is conveyed thither in solemn procession of horsemen and cars.

110. ἐλεεινόν is probably the neuter, to be construed with μυρομένοισι.

οὐρήας τ' ὤτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἳ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους, πρὸ δ' ἄρ' οὐρήες κίον αὐτῶν· 115
 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχημά τ' ἦλθον.
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἰδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῶ
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
 πίπτον. τὰς μὲν ἔπειτα διαπλήσσαντες Ἀχαιοὶ 120
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήια πυκνά.
 πάντες δ' ὕλοτόμοι φιτροὺς φέρον· ὧς γὰρ ἀνώγει
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 καὶ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ' Ἀχιλλεύς

111. ἀξέμεν. See sup. 50.—ἐκ κλισιῶν, supply *ἰόντας*.—ἐπι, i. e. ἐπιστατῶν αὐτοῖς. (*Ad hoc exortus est*, Heyne.)

115. σειράς, cords for binding the faggots. Plaut. Capt. 658, 'Ite hinc, ecferte lora. Lo. Num lignatum mit-timur?'

116. This verse is supposed to imitate the clattering of the feet on the 'ups and downs' of the mountain road. 'Many places upwards and downwards, or by (or off) the level path, and across country, did they visit.' Schol. Ven. 2, *πάραντα, μήτε ἀνωφερῆ μήτε κατωφερῆ, ἀλλὰ εὐθύτομα*. Hesych. *τὰ παρὰ τὸ ἀντικρὺ, οἷον πλάγια, τὰ παρατετραμμένα τῆς εὐθείας ὁδοῦ*. Lord Derby: "Now up, now down, now sideways, now aslope, They journey'd on." Cf. Xen. Oecon. xi. 17, *ἰππασάμην ἰππασίαν οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος*.

117. κνημοὺς, the shoulders or knolls towards the base of the mountain. See ii. 821.

120. διαπλήσσαντες, *πληγαῖς διασχίζοντες*, 'cutting them into convenient lengths, they fastened them to the mules to haul, while the men carried logs or faggots, φιτροί. The Schol. Ven. records a variant *διαπλίσσαντες*, which is explained, as it would seem, by Schol. Ven. 2 *τοῖς ποσὶ διαβάντες*, 'striding

across the trees.' He retains however *διαπλήσσαντες* in the lemma. This reading is adopted by Heyne. The word is used in Od. vi. 318 of the ambling pace of mules; and the sense here might well be 'as they trotted through the wood,' the action being poetically transferred from the mules to the men. Hesychius only recognizes *διαπλήσσαντες*, which he explains *διασχίζοντες*.

121. δατεῦντο, lit. 'divided,' i. e. went over step by step. Schol. Ven. *διέκοπτον ταῖς ὀπλαῖς τὸ ἔδαφος, ἢ διεμερίζοντο τοῖς ποσὶ τὴν γῆν· μερισμῶ γὰρ τινι ὕμιόν ἐστιν, ἄλλοτε ἄλλη τιθεμένων τῶν ποδῶν. τὸ δὲ ἐξῆς ἐστὶ, ταὶ δὲ χθόνα ποσσὶ δατεῦντο, διὰ ῥωπήια πυκνά ἐλδόμεναι πεδίοιο. οὐ γὰρ τοῦ πεδίου τὰ ῥωπήια λέγει, ἀλλ' ἐς τὸ πεδίου αὐτὰς ἐπέλεγσθαι ἀπὸ τῶν ῥωπῶν*. Hesych. *δατεῦντο· ἐπορεύοντο*, where he cites part of this verse.—*ἐλδόμεναι*, in their eagerness to get to the open plain through the scrub or brushwood.

125. ἐπισχερῶ, in a row; one advanced beyond the other.—*φράσσατο*, contemplated, intended to construct.—*ἦριον*, a tumulus; see on i. 268, where the derivation from *ἤρ*, an old synonym of *οἶν*, is suggested. The word is used by the Alexandrine poets, but not elsewhere in Homer. Its antiquity therefore is not quite free from suspicion.

φράσσατο Πατρόκλῳ μέγα ἠρίον ἥδὲ οἱ αὐτῶ. 126
 αὐτὰρ ἐπεὶ πάντα παρακάμβαλον ἄσπετον ὕλην,
 εἶατ' ἄρ' αὐθι μένοντες ἀλλέες. αὐτὰρ Ἀχιλλεύς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
 χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφι ἕκαστον 130
 ἵππους· οἱ δ' ὤρνυτο καὶ ἐν τεύχεσσι εἶδνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἠνίοχοί τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πέζῳν,
 μυρίοι· ἐν δὲ μέσοισι φέρου Πάτροκλον ἑταίροι.
 θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135
 κειρόμενοι. ὄπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεύς
 ἀχρῦμένος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀϊδόςδε.
 οἱ δ' ὅτε χῶρον ἴκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
 κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νήεον ὕλην.
 ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς· 140
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τὴν ῥα Σπερχειῶ ποταμῶ τρέφε τηλεθώωσαν.
 ὀχθήσας δ' ἄρα εἶπε, ἰδὼν ἐπὶ οἴνοπα πόντον,
 “Σπερχεῖ”, ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεὺς

127. The *παρὰ*, of course, means ‘near the spot,’ and is not, as Mr. Trollope says, “redundant.”

131. *ἔδνον*. Compare x. 254, *ὡς εἰ- πόνθ' ὄπλοισιν ἐνι δεινοῖσιν ἐδύτην*. They armed, and mounted the cars in couples, a driver and a fighting-man standing in each. This was to do especial honour to one who was a *ἱππεύς*.

135. *θριξί*. This is a curious funeral custom, incidentally mentioned. The hair was shorn in token of grief, and the *πλόκαμος πενθητήριος* (Aesch. Cho. 4) was presented to the dead as a thing highly prized by the living, especially by the *καρηκομῶντες Ἀχαιοί*.—*κατα- εἴνυσαν*, the imperfect of *ἐννυμι*, root *φεσ*. It may perhaps be doubted if this is a genuine form, and not rather pseudo-archaic. Aristarchus adopted it in preference to a variant *καταείλυνον*, as the Schol. Ven. says. Heyne and Spitzner read *καταείνουν*, and so Hesychius, who explains it by *κατεκάλυπτον*.—*κάρη ἔχε*, he held or supported the head, taking the place of principal mourner. The

Schol. Vict. says this was the custom of the Lindians, in Rhodes.

138—151. Arrived at the spot fixed upon for the pyre, the Myrmidons at once commence the piling of it. Meanwhile Achilles retires to a little distance, and cuts off, as an offering to his friend, a lock which he had cherished as sacred to the river Spercheus.

138. *πέφραδε*. See xviii. 90.—*κάτθεσαν*, sc. *αὐτοῦ τὸν νέκυν*.—*μενοεικέα*, Schol. Ven. *τινὲς τὸ μενοεικές πολλὰ ἀπέδωσαν· ἔστι δὲ τὸ τῷ μένει εἰκοῖς, οἶον τὸ ἀρεσ- τὸν, ἐξ οὗ τὴν ἱκανὴν βούλεται σημάνα*. “Quantum ipse volebat,” Heyne.

142. *Σπερχειῶ*. As rivers were *κου- ροτροφοί*, it was a custom to offer them the *θρεπτήριος πλόκαμος*, to be cut off and laid as a tribute on the altar of the river-god at a specified age. So Orestes gives to the tomb of his father the *πλό- καμος Ἰνάχῳ θρεπτήριος*, Aesch. Cho. 5.

143. *ἰδὼν*, *βλέψας ἐπὶ πόντον*, looking over the sea in the direction of his native Thessaly.

144. *ἠρήσατο*, here simply *ἠῆξατο*,

κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαίαν 145
 σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἔνορχα παρανόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὧς ἤρᾱθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἔτελεσσας.
 νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν, 150
 Πατρόκλῳ ἤρωι κόμην ὀπάσαιμι φέρεσθαι."

ὧς εἰπὼν ἐν χερσὶ κόμην ἐτάριοιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὠρσε γόοιο.
 καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονα εἶπε παραστάς 155
 "Ἄτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσσονται μύθοισι, γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι. τάδε δ' ἀμφιπονησόμεθ', οἷσι μάλιστα

ὑπέσχετο, or *ἀράμενος ὑπέσχετο* (Doed.). —*κερέειν* some refer to Pelcus, and suppose *νοστήσαντα* to be an accusative absolute.

147. *παρανόθι*, either in the locative sense for *αὐτοῦ*, or the old epic suffix is used for *παρ' αὐτοῖς*. Cf. xiii. 42. There were variants *παρανίκα* and *παρ' αὐτόφι*.

150. *νῦν δὲ κ.τ.λ.* 'So now, as I shall not return to my own dear native land, may I give (i. e. *per te liceat dare*) this lock to the hero Patroclus to take for his own.' Here *ὀπάσαιμι* is the true optative, by which the leave of the river-god is in a manner asked. Plato, *Resp.* iii. p. 391, B, pretends to disbelieve that Achilles could have said any thing so impious, as to defraud a god, and devote his offering to a dead body. The passage in *Soph.* *Ajax* 1170 has been thought, without any good reason, to have reference to this: *θάκει δὲ προστρόπαιος ἐν χερσὶν ἔχων κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου.*

152—183. Achilles, after depositing in his friend's hand the lock of his hair, requests Agamemnon to order the men to depart to a funeral banquet, the performance of the rest of the work being left to the chief mourners. The commander-in-chief accordingly dismisses the men to the fleet, the captains only being left to assist Achilles. A pile

is raised a hundred feet square, and the body is placed on the top. In front of the pile many sheep and oxen are slain, with the fat of which the body is enveloped, the carcases also being ranged around. Jars, too, of oil and fragrant ointment are tilted against the bier, at once to assist in the combustion and to counteract the noxious odours. Horses and dogs are added, the favourites of the deceased chief. Lastly, human sacrifices are made by the slaughter of twelve Trojan youths. Then a light is set to the pile, and Achilles addresses his last words of farewell to his friend.

152. Construe *κόμην θῆκεν ἐν χερσὶν ἐτάριοιο.*

154. *ἔδν φάος κ.τ.λ.* *Virg.* *Aen.* xi. 200, 'semiustaque servant Busta, nec avelli possunt, nox humida donec Invertit coelum stellis fulgentibus aptum.'

157. *καὶ ἄσαι.* Not only to continue it another time (which is implied in the contrast with *νῦν* δὲ following), but even to take one's fill of it. Or perhaps, 'there is such a thing as having even too much of grief.' See xiii. 636, *πάντων μὲν κόρος ἔστι.* The next two verses seem made up from xix. 171, 172.—*τάδε*, the present work of the pile, &c. Cf. xvi. 28, *τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέονται.*

κῆδεός ἐστι νέκυσ· παρὰ δ' οἱ τ' ἀγοὶ ἄμμι μερόντων." 160
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε ἀναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἴσας,
 κηδεμόνες δὲ παραῦθι μένον καὶ νῆεον ὕλην,
 ποίησαν δὲ πυρῆν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτη νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 πρόσθε πυρῆς ἔδερον τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεύς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματ' ἐνήειν.
 ἐν δ' ἐτίθη μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους

160. κῆδεος. This is a strange verse, and one involving some critical difficulties. Whether κῆδεος be regarded as a nominative, with the Schol. Ven. and Hesychius, who explains it by κηδεύσιμος, ὑπὸ κηδεμονίαν πίπτων, or as a genitive of κῆδος, we shall find it hard to defend the form of the word in the one case, or the construction in the other, by examples. Some critics assign to the adjective the grave accent, as in φωλεός, but Spitzner defends the common accent by χρύσεος and χάλκεος. It is remarkable that the MS. of Hesych. has κῆδιος. It seems that we must acquiesce in an adjective κῆδεος as a synonym of κῆδειος. Mr. Trollope compares the double forms χρύσεος and χρύσειος, χάλκεος and χάλκειος. Not less difficulty meets us in οἱ τ' ἀγοὶ, for which most copies give οἱ ταγοὶ. Not only is this latter not an Homeric word, but the α is long, as in Aesch. Prom. 96. Ar. Equit. 159, ὦ τῶν Ἀθηῶν ταγὲ τῶν εὐδαιμόνων. Aeschylus indeed has ταγῶουχος ἀνὴρ, Eum. 286, but ξυμφρονα τάγαν or ταγᾶν (ᾶ) in Ag. 110. If we read ἀγοὶ, the τε becomes either an expletive, or a synonym of καί. Spitzner's brief note is, "τε relativo subjunctum et poetae et aliorum sermoni congruit." Bothe proposed οἱ γ' ἀγοὶ, the sound of which is intolerable. The sense would seem to be, ἄμμι δὲ παραμερόντων οἱ τε (i. e. οἱ περ) ἀγοὶ εἰσι. It is difficult not to suspect the verse as the composition of an unskilled hand; but then it cannot be separated from the context. We might suggest παρὰ οἱ δ' ἀγοὶ, i. e. Φοί, viz.

Πατρόκλω,—in which case ἄμμι would mean 'at our request,' 'as a favour to us.'

164. ἑκατόμπεδον, a rectangle of a plethrum. This was a vast pile, and perhaps the unusual size was intended as a special honour to a great chief. In xxiv. 784, nine days are spent in bringing up wood for Hector's pile. But these examples are as nothing to the pile raised to the Scythian war-god, Herod. iv. 62, φρυγάνων φάκελον συννεύεται ὕσον τ' ἐπὶ σταδίου τρεῖς μῆκος καὶ εὖρος, ὕψος δὲ ἔλασσον. Spitzner prefers the form ἑκατόμποδον, of which the reading in the text appears to be only a euphonic variation.

167. ἄμφεπον appears to be the imperfect, like ἔδερον and νῆει. See xi. 776, and for the wrapping in fat, i. 460.—δρατὰ, for δαρτὰ, the skinned bodies. This seems to have been done either on the pantheistic principle of propitiating the element of fire, or to convey food to the spirit in Hades. The honey-jars seem a form of μελιγμῶς and ἰλασμῶς of the dead. (See the editor's paper on Homeric Tumuli, in the Transactions of the Camb. Phil. Soc., vol. xi. part ii. p. 272.)

171. ἵππους. Patroclus, as a shade in Hades, would require the ghosts of the horses that he had trained and fondled on earth, and also of the dogs that had fed from his table. Clearly this is the point and object of the sacrifice, which the Scholiasts entirely misunderstood. The idea seems one of vast antiquity, and even yet is common in re-

ἐσσυμένως ἐνέβαλλε πυρῆ, μεγάλα στεναχίζων.
 ἐννέα τῶ γε ἄνακτι τραπεζῆς κύνες ἦσαν
 καὶ μὴν τῶν ἐνέβαλλε πυρῆ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων νείας ἐσθλοῦς 175
 χαλκῶ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἐταῖρον.
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἄϊδαο δόμοισιν
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180
 δώδεκα μὲν Τρώων μεγαθύμων νείας ἐσθλοῦς,
 τοὺς ἄμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσι.”
 ὧς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,

mote regions of the earth. Thus we read of the funeral of an Indian maiden, in the “Missouri Democrat,” the almost identical account given above. “The heads and tails of her two white ponies, which had been killed immediately after her death, were nailed to the posts, and the idolized daughter was prepared, according to their faith, to ride through those fair hunting-grounds to which she had gone apparelled as she had been on earth.” The custom prevails even in Patagonia, where “the horses of the dead are killed, that he may have wherewithal to ride upon in the country of the Dead” (Stevens’ “Flint Chips,” p. 388). In the poem inscribed “Teuton,” a Scandinavian chief is thus addressed before his death in a burning ship: “Thou shalt not slumber ’neath the grassy mound In dull ignoble rest; Thy goodly war-horse and thy faithful hound Shall not be sent upon a bootless quest To serve their master in the grave.”

173. *τραπεζῆς*. See xxii. 69.—*ἄνακτι*, viz. Ἀχιλλεῖ.

175. *Τρώων*. This massacre was principally perhaps for revenge, and not for a sacrifice proper; though both motives may have prevailed. See xviii. 336; xxi. 27. Herod. i. 86, ὁ δὲ συννήσας πυρὴν μεγάλην ἀνεβίβασε ἐπ’ αὐτὴν τὸν Κροῖσόν τε ἐν πέδρσι δεδεμένον, καὶ δις ἐπὶ τὰ Λυδῶν παρ’ αὐτὸν παῖδας, ἐν νόφω ἔχων εἶτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὕπερ δὴ, εἶτε καὶ εὐχὴν ἐκτελέσαι θέλων. See also *ibid.* iv. 71. Virg. *Aen.*

vi. 655. Plato, *Resp.* iii. p. 391. “*Juventus Mundi*,” p. 364. The immolation of human victims at the funeral of a chief was a practice of very remote times, and it has been shown to have been a feature of the very earliest British burials. (See some very interesting examples enumerated in “*Flint Chips*,” p. 394.)

176. *κακὰ δὲ κ.τ.λ.* Schol. Ven. 2 says these words are added as if to express the poet’s indignation at the atrocious deed. Perhaps the meaning is, that vengeance and satisfaction were the principal motives. “*Ipso hoc, quod necavit, atrox consilium exsequutus est*,” Heyne.

177. *σιδήρεον* expresses the idea of *ἀδάματον*.—*νέμοιτο*, that the fire might prey or feed on it. So passively in ii. 780, οἱ δ’ ἄρ’ ἔσαν ὡς εἶ τε πυρὶ χθῶν πᾶσα νέμοιτο.

180. *τελέω*, the future. “*Achilles, pube Trojana rogo injecta, se munere amici Manibus promisso jam functurum esse affirmat*,” Spitzner. There was a variant (Schol. Ven.) *τετελεσμένα ὡσπερ ὑπέστην*. Usually a colon is placed after *δόμοισιν*.

182. *ἐσθίει*, not as a future, but describing a fact then taking place.

184—191. The threatened indignities to the corpse of Hector are frustrated by the special protection of Apollo and Aphrodite, who anoint it with an anti-septic, and shelter it from the heat of the sun.

ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
 ἤματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίῳ
 ἀμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.
 τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα
 ὅσσον ἐπέιχε νέκυς, μὴ πρὶν μένος ἠελίοιο 190
 σκήλει' ἀμφὶ περὶ χροῖα ἴνεσιν ἠδὲ μέλεσσιν.
 οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
 ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς.
 στὰς ἀπάνευθε πυρῆς διοιοῖς ἠρᾶτ' ἀνέμοισιν,
 Βορρὴ καὶ Ζεφύρω, καὶ ὑπέσχετο ἱερὰ καλά· 195
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθεῖν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροὶ
 ὕλη τε σεύαίτο καήμεναι. ὠκέα δ' Ἴρις
 ἀράων αἰουσα μετάγγελος ἦλθ' ἀνέμοισιν.

186. χρίεν. Schol. Ven. 2, ἰσχυροποίησε τὸ σώμα διὰ τῆς χρίσεως, ἵνα μὴ ἐλκόμενον ὑπ' Ἀχιλλέως ἀποξέοιτο. 'She anointed it with ambrosial (divine) oil of roses' (i.e. unguent scented with roses). This is a repetition (nearly) of what Thetis did for Patroclus, xix. 38. Mr. Gladstone remarks ("Juventus Mundi," p. 452) that this is one of the passages which show that Aphrodite was an "eminently Trojan" divinity. The act was done in reference to the dragging the corpse round the tomb of Patroclus, xxiv. 15.—ἀποδρύφοι, ἀποδρύπτωι. Compare the shortened forms τέμω, βλάβω, γλύφω or γλάφω. Doederlein thinks it is here the aorist of ἀποδρύπτωι.

190. ἐπέιχε. See xxi. 244.—σκήλειε, σκέλλω, Schol. Ven. σκληροποιήσσειε, ξηράνη. Cf. ἀποσκλήναι, 'to shrivel' or shrink to nothing, Ar. Vesp. 160.—πρὶν, "scil. quam Priamus adventaret redempturus," Doederlein.—ἴνεσιν, the dative after ἀμφὶ περὶ, the sinews and limb-bones being as it were the centres round which the flesh contracted.

192—211. The lighted pyre does not burn briskly: Achilles therefore utters a prayer with a vow to the winds, which is conveyed to them by Iris, to fan the flames that they may rapidly consume the corpse. The messenger-god-dess finds the Winds feasting in the house of Zephyrus. She communicates

the request, but declines to stay on the plea of haste.

195. Βορρὴ, pronounced with double β, or the γ sound. Cf. 226. Heyne well observes, "suspiciari licet boream et zephyrum memorari, quia sunt venti statim in illa regione, qui sub certum noctis tempus exoriuntur." Cf. ix. 5, Βορρῆς καὶ Ζέφυρος, τῷ τε Θρηκήθεν ἄητον.

197. φλεγεθόιατο, καταφλέγειντο. Some (as Heyne) read νεκρῶν, but the verb could hardly have a transitive sense.—σεύαίτο, al. ἐσσεύαίτο (compare ἐσσυμένως, an exceptional augmented form, perhaps for σσσυμένως). Schol. Ven. ὄρημν λάβοι. There appear, from this grammarian's somewhat obscure comment, to have been variants ὕλην τ' ἐσσεύαίντο and ἐσσεύοιτο. Cf. xi. 414, ὡς δ' ὅτε κάπριον ἀμφὶ κύνας—σεύωνται, and iii. 25, ἔπειρ ἂν αὐτὸν σεύωνται ταχέες τε κύνες κ.τ.λ.—ὠκέα δ', perhaps ὄκα δὲ Ἴρις, if the passage is really ancient.—μετάγγελος, see xv. 144. Mr. Gladstone ("Juventus," p. 332) says that Homer has "marked the separation of the Iris from the older deities after a most curious fashion.—The want of time is evidently an excuse devised by good manners: in truth, the higher deity of the Olympian order will not stoop to keep company with the mere agents of nature."

οὐ μὲν ἄρα Ζεφύριοι δυσσαέος ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θεούσα δὲ Ἴρις ἐπέστη
 βηλῶ ἐπι λιθέω. τοὶ δ' ὡς ἴδον ὀφθαλμοῖσιν,
 πάντες ἀνήξαν, κάλεόν τέ μιν ἐς ἑ ἕκαστος.
 ἧ δ' αὖθ' ἔζεσθαι μὲν ἀνήγατο, εἶπε δὲ μῦθον.
 “οὐχ ἔδος· εἶμι γὰρ αὐτίς ἐπ' Ὀκεανοῖο ρέεθρα, 205
 Αἰθιόπων ἐς γαῖαν, ὅθι ρέζουσ' ἑκατόμβας
 ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινόν
 ἐλθεῖν ἀράται, καὶ ὑπίσχηται ἱερὰ καλά,
 ὄφρα πυρὴν ὄρσητε καήμεναι ἧ ἔνι κείται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”
 ἧ μὲν ἄρ' ὧς εἰποῦσ' ἀπεβήσето, τοὶ δ' ὀρέοντο
 ἧχῆ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 αἴψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα
 πνοιῆ ὑπο λιγυρῆ. Τροίην δ' ἐρίβωλόν ἰκέσθην, 215
 ἐν δὲ πυρῆ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
 φουσῶντες λιγέως. ὁ δὲ πάννηχος ὠκὺς Ἀχιλλεύς
 χρυσέου ἐκ κρητῆρος, ἔχων δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
 ψυχὴν κικλήσκων Πατροκλήος δειλοῖο.
 ὡς δὲ πατὴρ οὐδὲ παιδὸς ὀδύρεται ὀστέα καίων,

200. Ζεφύριοι. The construction of the genitive is not clear. Perhaps δόμον is to be supplied with ἔνδον. Cf. Virg. Georg. i. 371, 'quum Eurique Zephyrique tonat domus.'

205. οὐχ ἔδος. Cf. xi. 648.—Αἰθιόπων, to the farthest east, perhaps; cf. Od. i. 24.

209. ἐλθεῖν ἀράται. Propert. v. 7. 31, 'Cur ventos non ipse rogis, ingrante, petisti? Cur nardo flammæ non oluere meæ?'—ἀλλὰ, 'but my message is, that,' &c.

212—225. The winds arise at the summons, and passing over the Thracian shores, fall briskly on the pyre. All night it burns, Achilles meanwhile pouring copious libations of wine on the earth as he invokes the spirit of his friend. His grief is compared to that of a father

for the loss of a newly-married son.

212. ὀρέοντο, an irregular imperfect from the same root as ὄρνυμι, ὄρετο, ὄρσεο, &c. It occurs also ii. 398. These are very fine verses, and the dactylic rhythm well expresses the speed of the buoyant winds careering over the waters. The omission of the *F* in μέγα δ' ἴαχε should be noticed.

214. ἀήμεναι, the infinitive, expressing the purpose of the arrival.

217. ἔβαλλον, Schol. Ven. τῷ πνεύματι. Like βάλλειν τινὰ λίθοις, &c.

220. χαμάδις χέε. The libations were, no doubt, propitiatory, and originally (like the sacrifices) designed as good cheer for the ghost. The kindly earth was supposed to convey them to the spirit, which however might be hovering round the spot.

νυμφίου, ὅς τε θανῶν δειλοὺς ἀκάχησε τοκῆας,
ὥς Ἀχιλεὺς ἐτάριοι οὐδύρετο ὀστέα καίων,
ἐρπύζων παρὰ πυρκαϊῆν, ἀδινὰ στεναχίζων. 225

ἦμος δ' Ἐωσφόρος εἶσι φόως ἐρέων ἐπὶ γαίαν,
ὄν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται Ἡώς,
τῆμος πυρκαϊῆ ἐμαραίνετο, παύσατο δὲ φλόξ.
οἱ δ' ἄνεμοι πάλιν αὐτίς ἔβαν οἰκόνδε νέεσθαι
Θρηϊκίον κατὰ πόντον· ὁ δὲ στένειν οἴδματι θύων. 230

Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
κλίθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
οἱ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο
τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
ἔζετο δ' ὀρθωθείς, καὶ σφεας πρὸς μῦθον ἔειπεν. 235

“Ἀτρείδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πρῶτον μὲν κατὰ πυρκαϊῆν σβέσατ' αἴθοπι οἴνω

223. νυμφίου, νεογάμου, and with or without children. The Schol. Ven. cites Od. vii. 65, νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα.

225. ἐρπύζων. Schol. Ven. 2, βαρεῖά τις καὶ μογερά κίνησις διὰ τοῦ ἐρπύζειν δηλοῦται. τοῦτο δὲ πρὸς τὸ ταπεινὸν Ἀχιλλέως διὰ τὴν λύπην. Ar. Vesp. 271, ἦν τί πως ἀκούσας τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε. See Od. i. 193.

226—248. By the early morning the pyre has burnt out, and the flame has subsided. The winds depart, and the weary Achilles sinks into repose. The chiefs who had been present (sup. 160) return to Agamemnon, and Achilles requests him to supply wine for the complete extinction of the fire, that the bones of Patroclus may be carefully selected from the rest, and placed in a golden urn. A tumulus is then to be raised, but of a moderate size, that it may be enlarged when the ashes of Achilles shall some day be added to those of his friend.

226. φῶς ἐρέων. See ii. 49. The morning-star (*Lucifer*, i. e. Venus), says the poet, precedes the dawn morning (*lutea aurora*, ‘the morn in russet mantle clad,’ Shakspeare calls it in ‘Hamlet’), as it spreads over the sea from the brightening east. Cf. Od. xiii. 93, εὐτ' ἀστήρ ὑπερέσχε φάαντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φῶς ἡοῦς

ἠριγενείης.—ἐμαραίνετο, ‘burned low,’ as ix. 212, αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη.

230. Θρηϊκίον, viz. the Hellespont.—ἐτέρωσε, Achilles turned away from the pile, and lay down to rest, wearied out with his labours.—κλίθη, on the ground, probably.—ὄρουσεν, as the Schol. Ven. 2 remarks, implies the speed with which slumber came over him.

233. οἱ ἀμφί, i. e. οἱ Ἀτρείωνος ἀγῶι (sup. 160) ἀμφ' αὐτὸν ἠγερέθοντο. We have οἱ ἀμφί Πρίαμον, ‘Priam’s party,’ in iii. 146, ἀμφί Νεστορίδην, ix. 81. The sense here is, ‘Agamemnon’s men now mustered round him,’ i. e. returning from the pile.—ὄμαδος, the noise and heavy tread woke Achilles; perhaps after an hour or two of repose.

237. κατὰ here must belong to σβέσατε by *imesis*. The libation of wine was probably rather in acknowledgment of the service done by the fire, than intended for the ghost; for even fire, according to pantheistic views, was divine. With the same meaning perhaps Propertius has ‘fracto busta piare cado,’ v. 7. 34. But σπένδειν αἴθοπα οἶνον ἐπ' αἰθομένοισι ἱεροῖσιν seems somewhat different, xi. 775.—ἐπέσχε, as far as the fire extended. The outside parts of the pyre remained more or less unconsumed; the central part was burnt out, and must be cooled by pouring wine over it,

πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα Πατρόκλιοιο Μενoitιάδαο λέγωμεν,
 εἷ διαγιγνώσκοντες. ἀριφραδέα δὲ τέτυκται 240
 ἐν μέσση γὰρ ἔκειτο πυρῆ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσῆ φιάλῃ καὶ δίπλακι δημῶ
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπιεικέα τοῖον. ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλόν τε τιθήμεναι, οἳ κεν ἐμεῖο
 δεῦτεροι ἐν νήεσσι πολυκλήισι λίπησθε."
 ὧς ἔφαθ', οἱ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
 πρῶτον μὲν κατὰ πυρκαϊῆν σβέσαν αἶθοπι οἶνω, 250
 ὄσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τεφρῆ
 κλαίοντες δ' ἐτάριοιο ἐνηέος ὀστέα λευκά
 ἄλλεγον ἐς χρυσῆν φιάλῃν καὶ δίπλακα δημόν,

before the bones could be picked out.—
λέγωμεν, Achilles includes himself in
 this duty, but not in pouring the wine
 (Schol. Ven.). Compare with this Virg.
Aen. vi. 226, 'postquam conlapsi cineres
 et flamma quievit, Reliquias vino et
 bibulam lavere favillam, Ossaque lecta
 cado texit Corynaeus aeno.'

243. *δημῶ*. The bones were wrapt in
 fat in the metallic urn to preserve them,
 says Schol. Ven. Neither this practice,
 nor the use of a vase of precious metal,
 instead of a jar of baked clay (so far as
 we know), has yet been verified from
 remains found in early tumuli. This
 throws some suspicion on the genuine-
 ness of the account.—The use of *φιάλη*
 for 'an urn' is remarkable. It gene-
 rally means a wide and flat libation-
 vessel.

244. *κεύθωμαι* seems the true reading ;
 but the Scholiasts and Hesychius have
 the strange form *κλεύθωμαι*, which they
 derive from *κέλευθος*, and interpret
πορεύωμαι. Bentley proposed *κεκίθωμαι*,
 a reduplicated aorist.

245. *πολλὸν, μέγαν*.—*ἐπιεικέα τοῖον*,
 lit. 'of moderate size, so big.' Thus the
 Attics say *τυννουτοσί*, as *Ar. Ach. 367*.
 —'Ἀχαιοί, supply some such sense as
 'let them remember to make.' We
 might expect 'Ἀχαιοὺς, depending on

ἄνωγα.—This passage (see sup. on 82)
 seems to show that tumuli were some-
 times added to and used for subsequent
 burials; which indeed is as natural an
 impulse as our practice of re-opening
 family vaults.—*δεῦτεροι*, Schol. Ven.
ὑστεροι. Achilles here speaks as one
 conscious that he is destined to die in
 Troy, as his mother had told him would
 be his fate if he avenged Patroclus by
 slaying Hector. Hence his companions
 are spoken of as 'left in the fleet after
 him,' the return home not having yet
 taken place.

249—261. The pyre is extinguished
 by pouring wine, and the bones of Patro-
 clus are carefully and reverently placed
 in an urn, which is covered with a cloth
 and deposited in the tent of Achilles.
 The outline of a tumulus is then made
 with large stones, and earth is brought to
 cover over the site of the fire. Achilles
 then brings from the fleet prizes to be
 competed for in games which he proposes
 to hold near the place of interment.

251. *τέφρῃ*, the white ashes fell in
 where the wine was poured. The Schol.
 Ven. gives a variant *ῥλη*.

253. *ἀναλέγειν* implies careful selec-
 tion. See *xxi. 321*. A Roman slave
 was called *Analecta*, 'the picker-up' of
 fragments at dinner.—*λίτῃ*, with carpet

ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν.
 255
 τορνῶσαντο δὲ σῆμα, θεμειλιά τε προβάλοντο
 ἀμφὶ πυρῆν· εἶθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχεναν.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεύς
 αὐτοῦ λαὸν ἔρυκε, καὶ ἴζανεν εὐρὺν ἀγῶνα,
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
 ἵππους θ' ἡμίονους τε βοῶν τ' ἴφθιμα κάρηνα
 260
 ἦδὲ γυναικας ἐυζώνους πολιόν τε σίδηρον.
 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναικα ἄγεσθαι ἀμύμονα ἔργα ἰδυίαν
 καὶ τρίποδ' ὠτώεντα δυωκαιεικοσίμετρον,

or coverlet of finely woven stuff. So viii. 441, κατὰ λίτα πετάσσας.—ἐανῶ, iii. 385, xviii. 352.

255. τορνῶσαντο. It has been shown in the paper on Homeric Tumuli (Camb. Phil. Soc. Transact. xi. pt. ii. p. 272), that an oval rather than a circular outline is meant. Compare Od. v. 249, ὄσσον τίς τ' ἔδαφος νηὶς τορνῶσεται ἀνὴρ φορτίδος εὐρείης. Probably from this shape, that of a walnut-shell or beetle, a kind of barge was called *κάνθαρος*, Ar. Pac. 143. This view is accepted by the learned author of "Flint Chips," p. 385. See, on the "long barrows," *ibid.* p. 394.—προβάλοντο, cf. i. 458; xii. 259. These stones are still seen at the base of tumuli in the Troad and elsewhere; and it has been thought that some of the structures that are called 'Druidical circles' may in fact be the remnants of tumuli from which the earth has been removed. Herod. i. 93, ἔστι αὐτόθι Ἀλυάττεω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἢ κρηπίς μὲν ἔστι λίθων μεγάλην, τὸ δὲ ἄλλο σῆμα χῶμα γῆς.—χυτὴν γαίαν, loose earth, brought perhaps in baskets, or in the folds of garments (κόλπω βυσσίνου πεπλώματος, Aesch. Theb. 1039). It is remarkable, that even in American tumuli this practice prevailed of bringing earth—perhaps as a kind of tribute—for making the mound. See "Flint Chips," p. 382. Cf. Xen. Oeconom. xvi. 12, εἰκὸς γάρ ἐστι μάλιστα χεῖσθαι τὴν γῆν τηρικαῦτα κτινομένην.

258. ἴζανεν, he made the people sit down in a wide ring or company. The Scholiasts wrongly supply εἰς with ἀγῶνα.

260. κάρηνα, not the 'heads,' but so many 'head of oxen,' as we say; and ἴφθιμα, κλυτὰ, of a choice breed.

262—286. The first prize, for a chariot-race, is a skilled slave-woman and a tripod; the second prize, a mare in foal; the third, a large new caldron; the fourth, two talents of gold; the fifth, a vase or urn. The contest is then announced to all by Achilles, who himself declines to compete, since his steeds are of immortal breed; and besides, they are disheartened at the loss of their driver.

262. πρῶτα. As Patroclus bore the title of ἵππευς, the first game in honour of him was fitly a chariot-race. To this we may perhaps attribute the very great length of the description, extending to 650, while the other games are compressed into a very short compass.—ποδώκεσιν, referring to the speed of the horses; whence some read ἵπποισιν (Schol. Viet.).—ἀμύμονα, to be construed with ἔργα, as the pause in the verse shows, and also ix. 128, δῶσω δ' ἐπτά γυναικας ἀμύμονα ἔργα ἰδυίας. Virg. Aen. v. 284, 'Olli serva datur, operum haud ignara Minervae.'—ἄγεσθαι, said of a person, as φέρεσθαι of a thing, taken off as a prize. Compare viii. 290, πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω, ἢ τρίποδ', ἢ δῶα ἵππους αὐτοῖσιν ὄχεσφιν, ἢ ἐ γυναικα.

261. ὠτώεντα, with handles, οὐατα, xviii. 378. For the compound the Schol. Viet. compares δυωκαιεικοσίπηχυν, xv. 678. The μέτρον is spoken of as a definite measure; perhaps it was only about a quart, as inf. 741 a silver bowl is described as holding six μέτρα, though

τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξέτέ' ἀδμήτην, βρέφος ἡμίονον κυέουσαν
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν. 270
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 "Ἄτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 ἵππῆας τὰδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβῶν κλισίηνδε φεροίμην" 275
 ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοῦς
 πατρὶ ἐμῷ Πηλῆι, ὃ δ' αὐτ' ἐμοὶ ἐγγυάλιξεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίον γὰρ σθένος ἐσθλὸν ἀπώλεσαν ἠνιόχοιο, 280
 ἠπίου, ὃ σφωιν μάλα πολλάκις ὕγρον ἔλαιον
 χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.
 τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφιν

four μέτρα, one gallon, may seem small for a λέβης, inf. 268.

266. βρέφος. This passage shows the ἡμίονος was the offspring of the male ass. See Herod. iv. 30, who says the same. Perhaps the οὐρεὺς was of converse parentage.

268. λευκὸν ἔτ' αὐτως, white (not blackened with the fire), just as it was made, καινὸν, Schol. Ven. 2. "Still quite bright," Mr. Trollope. Compare ἠπίος αὐτως, xxii. 484.

269. τάλαντα. The Scholiasts remark that the talent must here be a comparatively insignificant sum, if two talents of gold made only the fourth prize.

270. ἀμφίθετον, Schol. Ven. γένος τι λέβητος, ἐπέταλον (i. e. a flat surface) ἐκ παντὸς μέρους δυνάμενον ἐχειν. Hesychius, among several explanations, gives ἐκατέρωθεν τίθεσθαι δυναμένην. Perhaps, like a dice-box or a δέπας ἀμφικύπελλον, it would stand with either side uppermost; as might be the case, if it opened round the middle.—ἀπύρωτον may either mean 'not yet put on the fire,' or 'not

made for the fire.'

273. δεδεγμένα, 'awaiting;' used transitively, as in iv. 107. The ancients doubted if δεδειγμένα or δεδεχμένα (sic) was the true reading; and there was a variant ἵππεῦσι for ἵππῆας.

274. ἐπὶ ἄλλῳ, 'in honour of any other than Patroclus.'—πρῶτα, πρωτεία, Schol. Vict.

276. περιβάλλετον, ἱπερβάλλουσιν, Schol. Ven., who remarks that the dual indicates the συναρίς, or two-horsed car. The περι seems to have the same sense as in περιεῖναι, περιγενέσθαι, &c., and βάλλειν is used as inf. 462, περι τέρμα βαλοίσας.

277. Ποσειδάων, Schol. Vict. ὁ ἵππιος θεός. The horses were given to Peleus on his marriage with Thetis. See xvi. 380; xvii. 413.

280. Ὑλγο κλέος, but γράφεται σθένος Schol. Ven.—ἠπίου, elsewhere ἐνήεος, here said in reference to the treatment of his steeds. Plato (Prot. p. 334, b) says that oil is πολεμιώτατον to the hair of all creatures but man.

283. πενθείετον reads like an imitative

χαίται ἐρηρέδαται, τὼ δ' ἔστατον ἀχρυνμένω κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
 ἵπποισίν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.”

ὡς φάτο Πηλεΐδης, ταχέες δ' ἵππῆες ἔγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἐύμηλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης, 290
 ἵππους δὲ Τρώους ὑπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπέξεσάωσεν Ἀπόλλων.

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους
 Αἴθην τὴν Ἀγαμέμνονέην τὸν εὐόν τε Πόδαργον 295
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνυμέοισσαν
 ἀλλ' αὐτοῦ τέρπειτο μένων· μέγα γάρ οἱ ἔδωκεν
 Ζεὺς ἄφενος, ναίειν δ' ὁ γ' ἐν εὐρυχόρῳ Σικυῶνι.

archaic form; it is hardly defensible on sound analogy. Some copies give *πενθήετον*.

285. ἄλλοι, viz. *χωρὶς ἐμοῦ*.—*στέλλεσθε*, ἐπὶ ἀγῶνα πορεύεσθε. The Schol. Ven. construes *κατὰ στρατόν ὅστις πέποιθε κ.τ.λ.*, but it is easier to understand ‘Others of you start in the race any where in the army, if any Achaean has trust in his horses and well-framed cars.’ For *στέλλεσθαι*, to undertake a journey in quest of some object, cf. Ar. Vesp. 487, *ὅστις ἡμῶν ἐπὶ τυραννίδ' ᾧδ' ἐστάλης*.

287—305. The first who enters the lists is Eumelus, son of Admetus; then Diomedes, with the horses he had taken from Aeneas (v. 323); next to him Menelaus, with a horse of his own and one of Agamemnon's mares; lastly, Antilochus, son of Nestor, with steeds bred at Pylos. Before starting, some instructions are given him by his father, himself formerly an adept at driving, whence he is often called *ἵππότης Νέστωρ*.

287. *ἔγερθεν*, ‘rose at the word of command.’ There was a variant *ἔγερθεν*, which is preferred by Spitzner.—*ταχέες*, for *ταχέως*, as the Schol. Ven. points out.—For Eumelus and his steeds see ii. 764.—The *μὲν*, though it violates the digamma in *ἄναξ*, is, as Spitzner remarks, almost necessary for the syntax. Bentley

proposed *πρώτιστα Φάναξ κ.τ.λ.*, and so Bekker. Heyne *πρῶτός γε*.

292. *αὐτὸν*, Aeneas himself Apollo had rescued, or got safely away, from Diomedes. See v. 323. 344.

293. *Μενέλαος*. Schol. Ven. 2, *εἰς τιμὴν Ἀχιλλέως οἱ βασιλεῖς ἀγωνίζονται, ἄτοπον δὲ ἦν, εἰ ἡσθήθη Ἀγαμέμνων*· τὸ δὲ μῆδέτερον ἀγωνίσασθαι, ἀπρεπές. Agamemnon, in fact, was represented by his favourite mare; just as modern society recognizes a state-carriage in a funeral procession as a sufficient representative of its owner.—In *τὴν* and *τὸν* we have the Attic use of the article.

296. *τὴν κ.τ.λ.* ‘This mare had been given to Agamemnon by a son of Anchises, Echeopolus, as a present, that he might not attend him on his voyage to Troy, but stay at home and enjoy himself.’ On the *θαῖ*, or commutation-money for declining to serve, see xiii. 669. Schol. Ven. *χρησιμώτερον γὰρ ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευτον ἄνδρα λαβεῖν*.

299. *ἄφενος*, here clearly a neuter word, though *ὁ ἄφενος* is also found. Buttmann, who strangely derives it from *ἄφονος* (Lexil. p. 178), thinks the masculine is a later and less genuine form. Compare τὸ *χέραιος* in xxi. 319. Mr. Peile (Introd. Etymol. p. 300) says it is the Sanscrit *ap-nas* and the Latin *ops*.

τὴν ὃ γ' ὑπὸ ζυγὸν ἦγε μέγα δρόμου ἰσχανόωσαν. 300
 Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἀνακτος
 τοῦ Νηληιάδαο· πυλογενεές δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα. πατήρ δέ οἱ ἄγχι παραστάς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῶ. 305
 “Ἀντίλοχ', ἦ τοι μὲν σε νέον περ ἔοντα φίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῶ καί σε διδασκόμεν οὐ τι μάλα χρεώ·
 οἴσθα γὰρ εἶ περὶ τέρμα τ' ἐλισσόμεν. ἀλλὰ τοι ἵπποι
 βάρδιστοι θείειν τῶ τ' οἶω λοίγι' ἔσσεσθαι. 310
 τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῶ
 παντοίην, ἵνα μὴ σε παρέκ προφύγησιν ἄεθλα.

The usual derivation from *ἔνης* or *ἔνος*, an old word for *year*, i. e. the *annona*, seems generally rejected as unsatisfactory.—*Σικῶνι*, mentioned only here and ii. 572.

300. *ἰσχανόωσαν*, ἐπιθυμοῦσαν. See xvii. 572. Od. viii. 288, *ἰσχανῶν φιλότῆτος εὐστεφάνου Κυθερείης*.

304. *ὠκύποδες* must be regarded as otiose or common-place, since the horses were *βάρδιστοι*, i. e. slowest of the four competitors, inf. 310.

305. The construction of *εἰς ἀγαθὰ* is ambiguous. Schol. Ven. *ἐὰν συνάπτωμεν, ἔσται ὁ λόγος, εἰς ἀγαθὰ φρονέων, οἷον εὐνοῶν· ἐὰν δὲ χωρίζωμεν, μυθεῖτ' εἰς ἀγαθὰ, ἔλεγεν ἐπ' ἀγαθῶ, ὡς καὶ ἐν ἄλλοις* (ix. 102), *ἦταν τινα θυμὸς ἀνώγει εἰπεῖν εἰς ἀγαθόν, ὃ καὶ βέλτιον*. The Schol. Ven. 2 seems to take *φρονέων* actively, *σωφρονίζων*, as if he had read *φρονέων*. We might have expected *φρονέων φρονέοντι καὶ αὐτῶ*, 'prudent as they both were.' Compare Hes. Opp. 202, *νῦν δ' αἶνον βασιλεῦσι Φερέω φρονέουσι καὶ αὐτοῖς*.

306—318. The instructions of Nestor relate to the necessity of using skill and judgment as an equivalent for want of speed in the horses. By skill, he says, all successes are attained. To keep a tight rein, and turn sharply and closely round the terminal post, must be his principal aim. He points out the object,

a stump projecting from the plain, round which he will have to drive. Let him go as close as he can without striking it with his wheel. That is the point at which a clever driver will get past his less skilful competitors.

309. *εἶ* belongs to *οἴσθα*, not to *ἐλίσσειν*. Bentley read *περὶ τέρμα Φελισσόμεν*, and so Bekker; cf. 323; but Spitzner shows from xxii. 162, inf. 333 and 358, that the plural is more usual in this sense. See also inf. 320. Antiochus, Nestor thinks, knows well the ordinary practice of driving round a pillar; but this is a special occasion, for his steeds are not so quick as the others, and that is why, he adds, 'he fears mischief will come to him,' i. e. defeat. Cf. xxi. 533. The *τε* represents *τοι*, as the Schol. Ven. 2 perceived. Some good copies give *τῶ κ' οἶω κ.τ.λ.*, where *κ'* would represent *καί*.

311. *ἀφάρτεροι*, an adjective found only here, and formed from *ἄφαρ*, i. e. *ταχύτεροι*. 'The others have indeed nimbler steeds, but then the drivers themselves do not know how to make use of expedients so well as yourself,' lit. 'but themselves do not know more in the way of contriving than you do.' Schol. Viet. *ὁ μὲν ἀντὶ τοῦ μῆν, ὃ ἔστιν οὐ μῆν*. Schol. Ven. 2, *οὐκ εἶπεν ὅτι κρείσσων τυγχάνεις, ἀλλ' ὅτι οὐδὲ ἤσσων*.

314. *παρέκ προφύγειν* seems borrowed

μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐ βίηφι· 315
 μήτι δ' αὔτε κυβερνήτης ἐνὶ οἴνοπι πόντω
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
 μήτι δ' ἠνίοχος περιγίγνεται ἠνιόχοιο.
 ἀλλ' ὃς μὲν θ' ἵπποισι καὶ ἄρμασι οἴσι πεποιθώς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει
 ὃς δέ κε κέρδεα εἰδῆ ἑλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρώων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
 ὄππως τὸ πρῶτον ταύσῃ βοέοισιν ἱμάσιν,
 ἀλλ' ἔχει ἀσφαλῶς καὶ τὸν προύχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.

from the passing of a car by driving on one side and so getting ahead of it.

315. *μήτι*. As it is in craft or cunning that the wood-cutter is superior, rather than in mere strength, so it is by cunning that one driver surpasses another, rather than by mere speed.

317. *ἐρεχθομένην*, Schol. Ven. *ἐρεθομένην*, ὃ ἐστὶν ἐρεθίζομένην. He gives a variant *ἐεργομένην*. See on *ὀρέχθειον*, sup. 30.

321. After this verse there seems an aposiopesis, as if he had meant to add, *νίκης στέρεται*. 'But whosoever, putting his trust (not in skill, but) in his horses and chariot, thoughtlessly turns now this way, now that, over a wide space (or, a great part of the course), and his horses run wide along the course, and he does not rein them in,' &c. It would be possible, but somewhat awkward, to place the apodosis at *ἵπποι δὲ κ.τ.λ.* Bentley proposed *ἄλλος μὲν θ' ἵπποισι*, Spitzner *ἀλλ' ὃς μὲν χ' ἵπποισι κ.τ.λ.* Doederlein takes *ὃς μὲν* demonstratively, for *ὃ μὲν*, *alter*. The *ἀλλὰ* contrasts the skilful with the unskilful driver. The contrast with *στρέφει ἐγγύθεν* inf. 323, and a comparison with *περὶ τέρμαθ' ἐλίσσόμεν* sup. 309, suggests that *ἐπὶ πολλὸν ἐλίσσεται* may mean 'drives wide in turning the pillar.' Mr. Newman, "But whoso, on his nimble steeds and chariot relying, Hither and thither, ill-advised, in lengthen'd courses windeth, His coursers wide extravagant are spent, nor aught prevails he."

322. *ὃς δέ κε κ.τ.λ.* 'But he who knows cunning arts in driving (even)

inferior horses, ever keeps his eye on the end of the course, and takes the turn close to the pillar, nor does it escape him how at the first he should pull in the horses with the leathern reins; but he keeps on his course without a check, and watches the driver who is next in advance of him.' There is some ambiguity as to *ταύσῃ*. Doederlein renders it, "non ignarus est, quomodo initio sibi accelerandus sit cursus eorum lori usu," i. e. "quomodo temperandus ne justo prius fatiscant." It is one thing to say *ταύσαι ἱμάσιν*, another *ταύσαι ἵππους ἱμάσιν*. Generally, *ταύσει* is a synonym of *τένειν* or *ἐντένειν*. Cf. xvi. 375 and 475. For *ὄππως* we might read *ὄππου*, and perhaps *ταύσει*, 'at what precise point he shall draw in;' since the art was to begin turning neither too soon nor too late. To this the line in Persius refers, iii. 68, 'metae quam mollis flexus et unde.'—*ἑλαύνων*, as the Schol. Ven. observes, may also be construed with *στρέφει*.—*ἔχει*, he has them well in hand (as we say), without a trip or a collision, and keeps his eye steadily on the driver immediately before him, viz. to see where he can best pass him.

326. *σῆμα*, a mark by which you may know precisely where to commence the turn, viz. at the point opposite to the two white stones, inf. 329. These stones may have been part of the monument, like the "Bautastene" or memorial stones, and the "ship-barrows" in Sweden, which consist of two high stones placed at the extremities of the longer

ἔσθηκε ξύλον αὖον, ὄσον τ' ὄργυι' ὑπὲρ αἴης,
 ἥ δρυὸς ἥ πεύκης. τὸ μὲν οὐ καταπύθεται ὄμβρω,
 λαε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ
 ἐν ξυνοχῆσιν ὁδοῦ, λείος δ' ἰππόδρομος ἀμφίς· 330
 ἥ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἥ τό γε νύσσ' ἐτέτυκτο ἐπὶ προτέρων ἀνθρώπων,
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.
 τῷ σὺν μάλ' ἐγχιρίμφας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,
 αὐτὸς δὲ κλιθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ 335

diameter of the oval, and connected by a row of shorter stones. Any how, they here stood on each side of, but at a little distance from, the wooden post, at the place where the road narrowed. Schol. Ven. φησὶ τὸν καμπτήρα εἶναι ἐν τῷ μέσῳ καὶ στενωπάτῳ τῆς ὁδοῦ (τοῦτο γὰρ συνοχὰς εἴρηκεν), λείον δὲ εἶναι τὸ πλησίον τοῦ καμπτήρος, ὃ καὶ ἰππόδρομον εἶπε. Cf. inf. 427. The description is far from clear: it would be more so if we could omit 330. And indeed Spitzner remarks that the expression ἐν ξ. ὁδοῦ is a favourite one with the Alexandrine poets, albeit he supposes them to have copied it from Homer. We should imagine the race was on the level plain (inf. 359), round a post and back again, not on a 'road;' though possibly ὁδὸς merely means στάδιον. At the point then where the two limbs of the stadium begin to converge towards the pillar, there stand two stones, on each side (i. e. on the outside) of which a smooth course would be found, while they would also serve as a mark where to commence the turn. Buttmann, Lexil. p. 94, renders ἀμφίς 'round;' but the Scholiasts better explained it χωρὶς, or πέρας, 'beyond them.' "Scorsum a recta via." Doederlein.

331, 332. ἦ—ἦ, for εἴτε—εἴτε. 'Whether it was a monument of some man long ago dead, or had been made for a pillar (of a race-course) in the time of ancient people, now also (i. e. on the latter supposition) Achilles has made it a goal for the racers.' The Schol. Viet. records a strange reading of Aristarchus, who combined 332, 333 into one, ἥ ἐ σκίρος ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς: where σκίρος is a 'stump,' *stipes*, and probably a comparatively late word.

334. μάλ' ἐγχιρίμφας, bringing your chariot-wheel as close as possible to it. Cf. Soph. El. 720, κείνος δ' ὑπ' αὐτῆν

ἐσχάτην στήλην ἔχων ἔχριμπτ' αἰεὶ σύριγγα, δεξιόν τ' ἀνέλι σειραῖον ἵππον εἰργε τὸν προσκείμενον.

335—340. These verses are cited by Plato, Ion, p. 537, A, and the first three by Xenophon, Sympos. iv. 6. The sense is clear, if with the Schol. Ven. we explain τῶν of the horses, not of the two white stones. 'Do you yourself lean in the well-compacted car slightly to the left of the steeds; then spur and encourage with your voice the right horse, and give him the reins with your hands, but let the left horse go close to the pillar, so that the nave of the well-made wheel may seem to touch the edge of it; but mind not to strike against the stone, lest you should at once lame your horses and break down your race.' A right appreciation of a Greek chariot-race will show that it was not so much a contest of speed as the excitement of the danger that was attractive. The cars were very small and light; and the overthrow of many of them, either round the pillar or elsewhere, was a chief part of the amusement. By λίθου he must mean the white stone which would meet him just after turning the wooden post which forms the *νύσσα*. Spitzner says, "ne in alterum utrum lapidem impingat Antiochus, pater monet." For ἐπαυρεῖν, 'to come in contact with,' with the notion of evil consequences resulting therefrom, see xi. 391; xiii. 649. Lexil. p. 150. The 'leaning to the left,' or to the near side, was, of course, to counteract the centrifugal force which might have thrown the driver from the car on the other side. Lord Derby seems to take this wrongly: "And leaning o'er the wicker body, leave Close on the left the stones." Mr. Newman, "In the well-joined ear thyself must leftwise gently lean thee."

ἦκ' ἐπ' ἀριστερὰ τοῖν' ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὀμοκλήσας, εἷξαι τέ οἱ ἠνία χερσίν.
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχιριμφήτω,
 ὡς ἄν τοι πλήμνη γε δοάσεται ἄκρον ἰκέσθαι
 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατά θ' ἄρματα ἄξης,
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
 ἔσσεται. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσση γε παρεξέλασησθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἦ τοὺς Διομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἔσθλοί.''
 ὧς εἰπὼν Νέστωρ Νηλήϊος ἄψ' ἐνὶ χώρῃ
 ἕξετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν. 350
 Μηριόνης δ' ἄρα πέμπτος εὐτριχας ὀπλίσαθ' ἵππους.
 ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλλοντο.

337. κένσαι, as if from κέντω (like κύρω, κύρω), is a form that occurs here only. Cf. πολύκεστος, ἡκεστος, iii. 371; vi. 91.

338. ἐν νύσση, 'at the pillar.' With ἐγχιριμφήτω supply αὐτῇ.

339. δοάσεται, δόξη. See xiii. 458. Lexil. p. 215. Plato, ut sup., reads ὡς ἄν μὴ for ὡς ἄν τοι κ.τ.λ.

343. ἔσσεται, as well as the preceding subjunctives, depends on μή. See on xxii. 123.—πεφυλαγμένος, like δεδευμένος sup. 273, πεφυγμένος vi. 488, xxii. 219, has a transitive sense. So also Hes. Opp. 706, εἰ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.

344. ἐν νύσση. 'If you drive by the others at the goal (viz. by taking advantage of the shortest turn, while they take a wider circuit), there is no one of them who will overtake you by a sudden spring, much less pass you.' Schol. Ven. 2, οὐδεὶς μετὰ σέ ὄρμων καταλάβοι σε· εἰ δὲ καὶ καταλάβοι, ἀλλ' οὐ παρέλθοι.

346. Ἀρείονα. On the 'Adrasti vocalis Arion' see Propert. iii. 26. 37. It was said to have been gifted with a human voice, and to have carried Adrastus safe out of the battle-field. See Apollodor. iii. 6, § 4 and § 8. The Schol. Ven. says, ἡ ἱστορία παρὰ τοῖς κυκλικοῖς.

He might have added, 'from whence the mention of it in the present passage was evidently borrowed.' See on xxii. 59.

349—361. Nestor returns to his place as a spectator. Meriones comes forward as a fifth competitor, and lots are drawn for the first place at starting. The luck falls to Eumelus, Diomedes being last. Achilles places Phoenix near the pillar to watch the result and to ensure fair play, viz. to see that none drove on the inside of the post (μή πῶς τις ἐντὸς τοῦ καμπτήρος κάμψῃ, Schol. Ven. 2).

350. ἐκάστου πείρατα (πείραρ). Schol. Ven. 2, τὰ ἀπὸ τῆς ἐμπειρίας ἀποβησόμενα πράγματα, i. e. the ends or results that would follow from observing the special instructions. "Viam ac rationem quidque exsequendi," Doederlein.

352. κλήρους. They drew lots for the order or position in which each should start. The stadium was an extempore one, and the race, as the Schol. Ven. 2 remarks, was only once round the terminal post. Hence it was the more important to get fairly away at the first. Compare Soph. El. 710, στάντες δ' ἕθ' αὐτοὺς οἱ τεταγμένοι βραβῆς κλήρους ἔπηλαν καὶ κατέστησαν δίφρους.—ἐν δὲ, i. e. ἐν σφίσει, ἐν μέσφ αὐτῶν,—or perhaps, ἕκαστος ἐν κυνῇ ἐβάλλετο κλήρον.

πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δὲ λάχεν κρείων Ἐύμηλος,
 τῷ δ' ἄρ' ἐπ' Ἀτρείδης δουρικλειτὸς Μενέλαος, 355
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἔλαννέμεν ὕστατος αὐτε
 Τυδείδης, ὃχ' ἄριστος ἑὼν, λάχ' ἔλαννέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεύς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοίνικα, ὀπάονα πατρὸς ἑοῖο, 360
 ὡς μεμνέωτο δρόμου καὶ ἀληθείην ἀποείποι.
 οἱ δ' ἅμα πάντες ἐφ' ἵππουι μάστιγας ἄειραν,
 πέπληγόν θ' ἱμάσιν ὁμόκλησάν τε ἔπεσσι
 ἔσσυμένως. οἱ δ' ὦκα διέπρησσον πεδίοιο,
 νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
 ἴστατ' ἀειρομένη ὡς τε νέφος ἠὲ θύελλα,
 χαῖται δὲ ῥώνοντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πάλυατο πουλυβοτείρη,

So vii. 175. οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, ἐν δ' ἔβαλον κονίην Ἀγαμέμνονος. —ἐκ δὲ κ.τ.λ., cf. *ibid.* 182, ἐκ δ' ἔθορε κλῆρος κονίης, ἐν ἄρ' ἤθελον αὐτοί.

358. μεταστοιχί, 'in a rank or row,' i. e. ἐξῆς, for the balloting for places would not have been needless, as the Scholiasts remark, since the outermost chariot would have to make a longer turn round the pillar.—σήμηνε, Achilles showed them the object they would have to drive round, distinguishing it from the two white stones, sup. 329.

361. μεμνέωτο, Schol. Ven. 2, ἐπιμέλοιτο. Both the form, which is of the later Attic, and the use of the word in this sense are remarkable. The meaning perhaps is, 'that he might remember how each had conducted himself, and report the truth.' Spitzner reads δρόμους, after Aristarchus. The optative of the perfect would be μεμνηόμην, but ηο becomes εω by the usual interchange of long and short vowels, and the ι is *subscriptum* with the long letter. A form somewhat analogous is δαινύτο for δαινύοισι in xxiv. 665, and we have μεμνήμην for μεμνηόμην in xxiv. 745, as in the Attic the double forms ἐπίθοντο and ἐπιθειντο occur in MSS. The Schol. Ven. cites μεμνέωτο from Xenophon, *Cyrop.* i. 6. 3, and μεμνήτο from Ar. *Plut.* 991. The latter form Bekker here adopts.

362—372. The drivers start, with voice and lash urging the steeds, till the dust rises and hangs like a cloud over them. The cars jolt along on the unlevel ground, but each keeps his footing, thinking only of victory.

362. ἅμα, all at the same moment.—πέπληγον, the reduplicated aorist, as the sense indicates, rather than the imperfect of a reduplicated present.—ἱμάσιν has the short ι sup. 324.

365. νόσφι νεῶν, away from the fleet, and towards the city. Schol. Ven. 2, ἤρξαντο μὲν ἀπὸ Σιγείου, ἔθθα ἦν Ἀχιλλεύς, ἔτρεχον δὲ ἐπὶ τῷ Ῥοίτειοι. νόσφι οὖν νεῶν τῶν πρὸς τῷ αἰγιαλῷ νεωκκηθεισῶν. κατὰ δὲ Ἀρίσταρχον ὁ δρόμος γέγονεν ἐν τῷ ἀπὸ τοῦ τείχους διαστήματι ἄχρι τῆς θαλάσσης. To the nearness to the sea νηῶν δ' ἔκφερ' ἔεθλα refers, sup. 259. Compare also inf. 374. The meaning perhaps is, 'keeping on the plain and not on the sea-strand.'—ταχέως, supply πετόμενοι. Cf. 372.

366. Compare ii. 251, ποδῶν δ' ὑπένερθε κονίη ἴστατ' ἀειρομένη.—ῥώνοντο, see i. 529. For ὥστε νέφος κ.τ.λ., xvi. 375.

368. χθονὶ πάλυατο, 'now approached the ground, now sprang aloft.' This is an idiomatic way of saying that now they ran on the level, and so kept close to and in contact with the ground; at

ἄλλοτε δ' αἶξασκε μετήορα. τοὶ δ' ἐλατῆρες
 ἔστασαν ἐν δίφροις, θυμὸς δ' ἐπάτασσε ἐκάστου 370
 νίκης ἰεμένων· κέκλοντο δὲ οἴσι ἕκαστος
 ἵπποις, οἳ δ' ἐπέτοντο κούιοντες πεδίοιο.

ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἄψ' ἐφ' ἄλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος. ὦκα δ' ἔπειτα 375
 αἰ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρώιοι, οὐδέ τι πολλὸν ἀνευθ' ἔσαν ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρον ἐπιβησομένοισι ἔικτην,
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

another they rose up, or tilted their wheels, with the jolting. So in Soph. Trach. 986, Hercules in his agony ἐσπᾶτο πέδονδε καὶ μετάρσιος. Eur. Suppl. 689, ἢ τοὺς ἄνω τε καὶ κάτω φορουμένους ἱμάσιν.—ἔστασαν, εἰστήκεισαν, kept their places in spite of the jolting.

370. ἐπάτασσε, their hearts went pit-pat, as we say, in their eagerness for victory. See xiii. 282.

373—416. After passing the post, and entering on the return course, the competitors run close; but the steeds of Eumelus draw ahead, followed by those of Diomede. The latter, when on the point of passing, drops his whip, which however is restored to him by Athene. The goddess then causes the yoke of Eumelus' car to break, which results in the heavy fall of the driver. Diomede, some way ahead of the rest, turns out of the way to avoid the collision. Antilochus competes with Menelaus for the second place, telling his steeds he will kill them if they fail in passing him.

373. πύματον δρόμον is not 'the last heat' (there being but one), but 'the last part of the course,' viz. after the *καμπτήρ*.—τέλεον, as Soph. El. 726, *τελούντες ἕκτον ἔβδομόν τ' ἤδη δρόμον*. Antig. 1065, *μὴ πολλοὺς ἔτι τρήχους ἀμιλλητήρας ἠλίου τελών*.—ἐφ' ἄλὸς, towards the sea; the upward course having been *νόσφι νεῶν*, sup. 365. So Aristarchus; others read ἀφ' ἄλὸς, which the Schol. Ven. seems inclined to prefer (*μήποτε λόγον ἔχει*).

375. τάθη δρόμος, their speed was in-

creased. Schol. Min. *σύντονος ἐγένετο*.—ἔκφερον, sc. *ἔξω τῶν ἄλλων ἔφερον ἄρμα*, the horses belonging to Admetus the son of Pheres. Cf. inf. 758, *τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος, ὦκα δ' ἔπειτα ἔκφερ'* Oiliάδης. "Eiffusis habenis festinabant," Doederlein.

379. ἐπιβησόμενος, elsewhere an aorist, as from *βήσεται*, is here a future. So close did the horses gallop to the low chariot in front, that their fore-legs, as they raised them, seemed to be mounting it. This, in fact, is actually represented in a sculpture on the Parthenon. The horses' fore-legs touch the stepping-board of the car next in front, and their heads also touch the back of the driver.

380. πνοιῇ. As Eumelus drove first, Diomede close after him, the horses of the latter almost breathed on the back of the former, *ἐμπνείοντε μεταφρένω*, xvii. 502. Compare Soph. El. 718, *ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί*.—It would not be correct, in our opinion, to suppose that Sophocles here copied Homer. Both accounts describe the ordinary incidents of a race, such as occurred at the Olympic or Delphic games; and it seems improbable that the Homeric narrative should be so much older than the numerous vases and sculptures of the best period of Greek art, which represent horse-races precisely identical in all their details.—The cars, we may here remark, are always very short and light; the top does not reach much higher than the horse's belly.

καί νύ κεν ἤ παρέλασσ' ἢ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδέος υἱὶ κοτέσσατο Φοῖβος Ἀπόλλων,
 ὃς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινῆν.
 τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιοι, 385
 οὔνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 οἱ δέ οἱ ἐβλάφθησαν ἄνευ κέντροιο θεόντες.
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390
 ἣ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκειν.
 ἵππειόν οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥύμδος δ' ἐπὶ γαῖαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε, 395
 θρυλίχθη δὲ μέτωπον ἐπ' ὀφρῦσι· τῷ δέ οἱ ὄσσε
 δακρυόφιν πλήσθεν, θαλερῆ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ

382. ἀμφήριστον, he would have made the contest at least doubtful.—κοτέσσατο, "Nam Eumeli equas, quas cursu superare tum nitebatur Diomedes, ipse Apollo alucerat; vid. ii. 766." Doederlein.

387. οἱ δέ οἱ κ.τ.λ. Lit. 'while the others, for himself, were thrown back in the course.' For the dative cf. inf. 500.—Mr. Gladstone, "Juventus," p. 272, remarking that Athene and Apollo, the two principal divinities of Olympus, never came into actual collision with each other, adds, "Apollo here, though saved as far as the Poet's art can do it, comes off second best; but only as against Athene." See also a good comment *ibid.* p. 390 on the issue of this contest, and the distribution of the prizes by Achilles; it is however too long for quotation here. "Notwithstanding" (he concludes) "the device effected in the race itself, a strong sense of right predominates in the whole scene of the distribution, and governs the final adjustment."

388. ἐλεφηράμενος. Schol. Ven. 2, παραλόγως καὶ ἀδίκως βλάβας αὐτόν. In this sense the word is used in Hes. Theog. 330; in Od. xix. 595 it means 'to be light

or vain.' The construction, it is hardly necessary to add, is Ἀπόλλων οὐκ ἔλαθε Ἀθηναίην ἐλεφηράμενος Τυδεΐδην.

392. οἱ ἦξε is perhaps an evidence of lateness, though we might read *ἦεξε*.

393. ἀμφὶς ὁδοῦ seems to mean 'on each side of the road.' Schol. Ven. 2, τῆς προκειμένης ὁδοῦ χωρὶς ἔδραμον.—ἐλύσθη, fell or hung loose on the ground, being no longer held up by the yoke, and the chariot having only two wheels. The Schol. Ven. compares Od. ix. 433, λασίην ὑπὸ γαστέρ' ἔλυσθεῖς: Doederlein, inf. xxiv. 510, προπάραιθε ποδῶν Ἀχιλλῆος ἔλυσθεῖς. Buttman, Lexil. p. 272, compares ἔλυμα, the share-beam of a plough, and thinks the primary idea of ἐλύω was the same as ἔλω, ἔλσω, 'to thrust or drive forward.' Hesych. ἐλύσθη· παρελύθη, συνειλήθη, ἔπεσεν, ἐνεποδίσθη.

396. θρυλίχθη, was bruised, περιεθραύσθη, Schol. Ven., συνετρίβη, συνεθραύσθη, ἀπεδρύφθη, Hesychius. The word hardly occurs elsewhere, and is said to be formed from the sound, by *onomatopoeia*.—The next verse occurred xvii. 696.

399. ἐξάλμενος, having already sprung

ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο
 “ ἔμβητον καὶ σφῶνι τιταίνεται ὅτι τάχιστα.
 ἦ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405
 νῦν ὠρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν
 ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,
 καρπαλίμως, μὴ σφῶνιν ἐλεγχείην καταχεύη
 Αἴθη θῆλυς εὐούσα. τί ἦ λείπεσθε, φέριστοι ;
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται 410
 οὐ σφῶνιν κομιδὴν παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὄξει χαλκῷ,
 εἴ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ' ἐφομαρτέϊτον καὶ σπεύδεται ὅτι τάχιστα.
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἠδὲ νοήσω, 415
 στενωπῶ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.”
 ὧς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν

far ahead of the rest, i. e. so as to afford time to drive a little aside without losing the race. Cf. xvii. 342, ὧς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη.

400. αὐτῷ seems in antithesis with ἵπποισιν, ‘and to himself besides she gave glory.’

401. τῷ δ' ἄρ' ἐπ' κ.τ.λ. Menelaus is gaining on Diomedes, and Antilochus hopes to outstrip him, and so at least to come in second.

403. ἐμβαίνειν, like ἐπιβαίνειν sup. 379, perhaps refers to the horses as it were treading on the car immediately in front. Some refer it to the military sense of ἐμβαίνειν, *incedere*.

405, 406. The Alexandrine critics rejected this distich, on the ground that Antilochus could not have known the aid given by Athene to Diomedes. The Schol. Ven. 2 replies that he infers it, *στοχάζεται, ὡς ὦν συνετός*.

409. θῆλυς εὐούσα. This shows that the Greeks did not attribute that superiority to mares, which has been thought by some to account for the frequent use of the feminine, e. g. εἰς Πίσαν μολῶν θοαῖσιν ἵπποις, Eur. Iph. Taur. 2, ξανθαῖσι πάλωις, Soph. El. 705.

413. ἀποκηδήσαντε, by carelessness, remissness; differing from ἀκηδεῖν, xiv. 427, only as ἀπότιμος from ἄτιμος &c. On the dual the Schol. Ven. remarks, ἔδει, ἀποκηδησάντων ὑμῶν. ἢ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς. From a var. lect. ἀποκηδήσαντες, Mr. Trollope supposes ἀρώμεθα to be the old reading. The idea of *kill*ing horses because they lose a race, is an unworthy, if not an absurd one. We could well spare 410—416, especially as the mention of *στεῖνος ὁδοῦ* in 419 comes all the better for not being anticipated here.

417—441. Antilochus takes advantage of a sudden narrowing of the course, with a deep ditch on one side, and resolves to pass Menelaus, who was driving more slowly at the dangerous point. The latter calls out to him to rein in his steeds. But Antilochus pretends not to hear, and attempts to pass him at full speed. Menelaus therefore slackens his speed that he may pass before they reach the narrowest point, bitterly reproaching his competitor for his recklessness. Below, 585, he calls it *δόλος*, unfair driving.

μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον. αἶψα δ' ἔπειτα
 στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.
 ῥωχμὸς ἔην γαίης, ἧ χεიმέριον ἀλὲν ὕδωρ 420
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα.
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.
 Ἀντίλοχος δὲ παρατρέφας ἔχε μώνυχας ἵππους
 ἔκτος ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
 Ἀτρείδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνει 425
 "Ἀντίλοχ', ἀφραδέως ἰπάζεις. ἀλλ' ἄνεχ' ἵππους·
 στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,
 μή πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας."
 ὧς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν
 κέντρῳ ἐπισπέρχων, ὡς οὐκ αἰοντι εἰοκῶς. 430
 ὄσσα δὲ δίσκου οὔρα κατωμαδίοιο πέλονται,
 ὄν τ' αἰζήσος ἀφήκεν ἀνὴρ πειρώμενος ἧβης,
 τόσσον ἐπεδραμέτην. αἰ δ' ἠρώησαν ὀπίσσω

418. ἐπεδραμέτην, μετεδιωκέτην. See x. 354.

419. κοίλης. The road was not only narrow, but it was depressed, so that no wider range could be taken.—ῥωχμὸς, a cleft or break in the earth, made by a mountain torrent which had been forced into a narrow space (εἰλεῖν, cf. xxii. 12).—ὁδοῖο, sc. μέρος τι. Schol. Vict., Ἀττικῶς, ἀντὶ τοῦ ὁδοῦ.—βάθυνε, had deepened, by washing away the earth from, the whole place, and left a cavity into which the cars might fall.

422. τῇ ῥα κ.τ.λ., not at the spot where the ῥωχμὸς was, but where it first became visible to the sight. Here Menelaus was driving his steeds (εἶχε) so as to avoid a collision, i. e. by leaving room for Antilochus to pass. Antilochus on his part had turned his horses on the other side of the road, and was giving him chase a little out of the middle of the course, ὀλίγον παρακλίνας. (See Aesch. Ag. 746.) The alarm of Menelaus was lest a collision should occur in the narrowest part, from the necessity of Antilochus avoiding the ῥωχμὸς. The literal sense of ἀματροχιά seems to be 'a running side-by-side.' The Schol. Ven. 2 compares Od. xv. 451, παῖδα—ἄμα τροχῶντα, a child running by his mother's side. Cf. inf. 505.

428. κύρσας, προσκύρσας, προσπαίσας.

431. δίσκου οὔρα, the range of a quoit's throw, when hurled by a vigorous man by the force of the arm exerted from the shoulder; δίσκουρα inf. 523. Cf. x. 351; xxi. 405.—Heyne understands the passage thus: 'for the distance of a quoit's throw they drove side by side, but at last Menelaus lets his horses fall back,' seeing a collision inevitable at the narrowest point. Thus the ἐπὶ in ἐπεδραμέτην will mean, 'over so much ground did they run.'—ἀφήκεν, so xvi. 589, αἰγανέης ριπῆ—ἦν ῥά τ' ἀνὴρ ἀφὲρ πειρώμενος.

433. ἠρώησαν (ἔρωειν, i. 303). The steeds of Menelaus slackened pace, or retired back, viz. to allow the other to pass, rather than risk a collision in the narrowest place. See Lexil. p. 310. It seems clear from the context that Antilochus accordingly did pass him here. See inf. 515. Hence Menelaus reproaches him (438) and calls him reckless, ὀλοός, but says that even so, i. e. though he has got first, he shall not carry off the prize without taking an oath that it was fairly won. See inf. 585. Hence ἔρρε in 440 means φθείρου, 'pass, if you must, and bad luck attend you!' This also appears from 443, where Menelaus, now behind Antilochus, urges his horses to over-

Ἄτρείδew· αὐτὸς δὲ ἐκὼν μεθέηκεν ἐλαύνειν,
 μὴ πως συγκύρσειαν ὁδῶ ἔνι μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν ἐυπλεκέας, κατὰ δ' αὐτοί
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος
 “Ἀντίλοχ', οὗ τις σεῖο βροτῶν ὀλωότερος ἄλλος.
 ἔρρ', ἐπεὶ οὗ σ' ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
 ἀλλ' οὐ μὴν οὐδ' ὡς ἄτερ ὄρκου οἴσῃ ἄεθλον.”

ὡς εἰπὼν ἵπποισιw ἐκέκλετο, φώνησέν τε
 “μὴ μοι ἐρύκεσθον μηδ' ἔστατον ἀχνυμένω κῆρ.
 φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.” 445

ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.

Ἄργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δ' ἐπέτοντο κονίοντες πεδίοιο.
 πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ,
 τοῖο δ' ἄνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ

taking him, confident that they will be the winners in the long run. See also 515. 517. On this too the point of ἀχνυμένω depends, viz. 'though discouraged at being passed.'

442—447. Menelaus resolves to drive at full speed, as a last hope, trusting to the more enduring power of his younger steeds.

444. φθήσονται καμόντα, πρότερον καμοῦνται. Cf. xxi. 611.—τούτοισι, the steeds of Antilochus.—ἀτέμβονται, στέρονται, ἐνδεεῖς εἰσι, Schol. Ven. 2. An Odyssey word, of uncertain etymology.

447. σφισιν, αὐτοῖς, again the horses of Antilochus.

448—472. The Argive host await the return of the drivers in anxious suspense. Idomeneus, from a higher point, can descry that other steeds are now running first than those which first passed the terminal post. He fears some mishap has befallen Eumelus (as in fact it had, sup. 392); and he calls on the rest to

see if he is right in believing Diomedes' horses are coming in first.

448. εἰσορόωντο, 'were watching.' See on xxii. 166.

451. περιωπῇ, σκοπιᾷ, xiv. 8.

452. ἀνευθεν ἐόντος, μακρὰν ἀπόντος, Schol. Vict. Spitzner separates this clause by commas, with Heyne. The τοῖο is rather ambiguous, since τοῦ ἀνευθεν, or τοῦ ὁμοκλητῆρ, or ὁ ὁμοκλητῆρ, might be meant. The sense seems to be 'and on hearing the voice of Diomedes urging his steeds, while yet in the distance, he recognized it.' The ear gave the first indication, then the eye, φράσσατο, or rather, as Plato would say, the eye acting with the mind, showed that not Menelaus, but Diomedes, was driving first. Idomeneus seems not to have been sharp-sighted, inf. 470. He was personally interested in the race; cf. 351. 528.

454. ἄλλο τόσον. See xxii. 322.—ἦν τε μήνη, cf. Hor. Carm. iv. 2. 56, 'vitulus—fronte curvatos imitatus ignes

λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἤντε μήνη. 455
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 “ὦ φίλοι Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 οἶος ἐγὼν ἵππους ἀνγάζομαι ἦε καὶ ὑμεῖς ;
 ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἠνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ 460
 ἔβλαβεν ἐν πεδίῳ, αἱ κείσέ γε φέρτεραι ἦσαν.
 ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πη δύναμαι ιδέειν· πάντη δέ μοι ὅσσε
 Τρωικὸν ἄμ πεδίον παπταίνεται εἰσορόωντι.
 ἦε τὸν ἠνίοχον φύγον ἠνία, οὐδὲ δυνάσθη 465
 εἶ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησε ἐλίξας ;
 ἔνθα μιν ἐκπεσέειν οἶω κατὰ θ' ἄρματα ἄξι,
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἐγὼ γε
 εἶ διαγιγνώσκω, δοκέει δέ μοι ἔμμεναι ἀνῆρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισι ἀνάσσει,
 Τυδέος ἵπποδάμου υἱὸς κρατερὸς Διομήδης.”
 τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας.

Tertium lunae referentis ortum.—φοῖ-
 νιξ, *spadix*, ‘bay.’

458, 459. Both ἀνγάζομαι and παροί-
 τεροι seem words of a later dialect.
 With the latter compare ἀφάρτεροι, 341,
 πρόσσοθεν, 533.

460. ἰνδάλλεται, φαίνεται. See xvii.
 213.—ἔβλαβεν, see sup. 387. 392.—
 κείσε, ‘up to that point.’ Zenodotus
 and Aristophanes read κείθι. The sense,
 as given by Spitzner, is “Idomeneus
 Eumeli currum eo usque principem tenu-
 isse locum, jam vero alium aurigam et
 alios equos antevertisse significat.”

462. τὰς, the mares of Eumelus.—
 βαλούσας, Schol. Ven. *καμπτούσας*. Rather,
καμψάσας. “Negat Idomeneus se
 eas, quas antea primas circa metam
 actas conspexerit, nunc vel intenta oculo-
 rum acie posse conspiciere” (Spitz.).
 But βαλεῖν περὶ τι is a singular phrase.
 See sup. 276. The word seems used in-
 transitively, as in Ag. 1172 (where many
 corrections have been vainly proposed),
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.

466. σχεθέειν, κατασχεῖν, to rein in
 his steeds.—ἐλίξας, did he miss the pil-

lar in making the turn. Cf. iv. 106.

468. ἐξερωεῖν occurs also in Theocr.
 xxv. 189, ὡς εἶπὼν μέσσης ἐξηρώησε κε-
 λεύθου Φυλεύς. See Lexil. p. 310.—
 μένος, ‘spirit,’ ‘mettle.’

471. The Schol. Vict. says this verse
 was rejected by the critics; but ἀνῆρ
 Αἰτωλὸς seems continuous.

473—487. Ajax testily denies the cor-
 rectness of Idomeneus’ view. He asserts
 that Eumelus’ steeds are still ahead,
 and that Eumelus himself is driving
 them. Idomeneus, offended by his blunt-
 ness, offers a wager that he is right.

473. ἐνένιπεν. See xv. 546. Lexil. p.
 126.—πάρῳ λαβρέυει. Schol. Ven. *προ-
 γλωσσείη*, ‘why are you so forward in
 talk,’ or ‘speak before you know?’ By
 λαβρὸς the Greeks expressed noisy and
 forward talk, as λαβροὶ παγγλωσσία,
 Pind. Ol. ii. 86.—αἱ δὲ κ.τ.λ., ‘yonder
 apart from the rest the high-stepping
 mares are running over a wide extent of
 plain,’ viz. at a great distance from the
 rest. Compare inf. 521, and for δίσσθαι,
 διώκειν, vii. 197; xii. 304.

“ Ἴδομενεῦ, τί πάρος λαβρεύεαι ; αἱ δέ τ’ ἀνευθεν
ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται. 475

οὔτε νεώτατός ἐσσι μετ’ Ἀργείοισι τοσοῦτον,
οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε·
ἀλλ’ αἰεὶ μύθοις λαβρεύεαι. οὐδέ τί σε χρῆ
[λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.]

ἵπποι δ’ αὐταὶ ἔασι παροίτεροι αἱ τὸ πάρος περ, 480
Εὐμήλου, ἐν δ’ αὐτὸς ἔχων εὐληρα βέβηκεν.”

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίου ἠΰδα

“ Αἴαν νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνῆς.

δεῦρό νυν, ἧ τρίποδος περιδώμεθον ἧὲ λέβητος, 485
ἵστορα δ’ Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,
ὀππότεραι πρόσθ’ ἵπποι, ἵνα γνώης ἀποτίνων.”

ὡς ἔφατ’, ὠρnyτο δ’ αὐτίκ’ Οἰλλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.

καὶ νύ κε δὴ προτέρω ἔτ’ ἔρις γένητ’ ἀμφοτέροισιν, 490
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν.

“ μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,

Αἴαν Ἴδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικεν.

479. ἀμείνονες, Schol. Ven. *eis τὸ λαβρεύεσθαι*. The verse, he adds, was rejected by the critics; but a better interpretation of ἀμείνονες, “*alii meliores, quibus Idomeneus verecundiam debeat*” (Spitzner), may save it from condemnation.

481. εὐληρα, a word ἀπαξ εἰρημένον in Homer, is derived by Schol. Ven. 2 from εἰλεῖν, quasi εἰληρα. Epicharmus is said to have used a Doric form εὐληρα. It does not seem a very ancient form; possibly it may be connected with *lora*.

483. νεῖκος ἄριστε, as εἶδος ἄριστε, iii. 39.—*δέυεαι*, ‘you are inferior to.’ We might have expected ὅτι τε νόος κ.τ.λ.—*περιδώμεθον*, ‘let us wager a tripod.’ See on *ἐπιδώμεθα*, xxii. 254. Ar. Ach. 772, αἱ λῆς, *περιδοῦ μοι περὶ θυμιτιδῶν ἁλῶν*. Od. xxiii. 78, ἐγὼν ἐμέθεν *περιδώσομαι αὐτῆς*. The form of the dual, *περιδώμεθον*, is said to be Alexandrine. See Mr. Trollope’s note, who refers to Elmsley on Acharn. 733. Hence he reads *περιδώμεσθ’*, some good copies having

περιδώμεθα. The genitive probably depends on the *περὶ* in composition, lit. ‘to make a deposit with a view to securing a wager.’ Schol. Ven. 2, *λείπει ἢ περὶ εἰς τὸ τρίποδος*.—*ἵστορα*, a witness or arbiter. Ar. Ach. 1115, *βούλει περιδόσθαι, κἀπιτρέψαι Δαμάχῳ*; See xviii. 501.

487. *γνώης*, that you may know to your cost, by having to pay. Schol. Ven. *ἵνα τὸ ἐπιτίμιον διδοὺς γνώης ὀπότεραι εἰσὶν ἵπποι πρότεροι*. Spitzner objects to *γνώης*, as an Attic form, and reads *γνοίης*. But *περιδόσθαι* is an Attic use, as well as a good many other words that pass for archaic forms, e.g. *ἐπιδόουσαι*, inf. 559. He says *γνώης* (for *γνώης*) does not elsewhere occur.

488—498. Ajax is about to rejoin in anger, but Achilles stops the dispute. He bids them wait till the end, when all will know who wins and who loses.

489. ἀμείψασθαι, ‘for the purpose of replying in anger with harsh words.’ For the infinitive compare sup. 214.

491—493. There are variants *καὶ φάτο*

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
 ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495
 ἵππους· οἳ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται. τότε δὲ γνώσεσθε ἕκαστος
 ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν."

ὡς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,
 μᾶστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἳ δέ οἱ ἵπποι 500
 ὑψός' ἀειρέσθην ρίμφα πρήσσουντε κέλευθον.
 αἰεὶ δ' ἠνίοχον κοίης ραθάμιγγες ἔβαλλον,
 ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε
 ἵπποις ὠκυπόδεσσι ἐπέτρεχον, οὐδέ τι πολλή
 γίγνεται ἐπισσώτρων ἄρματροχίῃ κατόπισθεν 505
 ἐν λεπτῇ κοίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 στῆ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκίεν ἰδρῶς
 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμάζει.
 αὐτὸς δ' ἕκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλίνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. οὐδὲ μάτησεν 510
 ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυνναῖκα
 καὶ τρίποδ' ὠτώνεντα φέρειν· ὃ δ' ἔλυνε ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληΐος ἤλασεν ἵππους,

μῦθον (so Spitzner and Heyne) and ἀναξ for κακοῖς. The adjective, placed where it is, means ἀ κακὰ ἐστί.

494. νεμεσᾶτον, 'you are yourselves angry with another, whoever (i. e. if any one) does the same.' Cf. *Od.* vi. 286, καὶ δ' ἄλλω νεμεσῶ, ἥτις τοιαῦτά γε ῥέζοι. — ἀλλ' ὑμεῖς κ.τ.λ., addressed to Ajax and Idomeneus, and their respective friends: 'do you sit quietly in the assembly, and look out for the horses: they will soon come here of themselves, in their eagerness for victory.'

499—513. The horses of Diomedes come in first, lashed by their driver to their fullest speed. The sweat pours from them when the car is stayed. Sthenelus takes possession of the first prize, which is conveyed by his companions into his tent.

500. μᾶστι κ.τ.λ. So xv. 352, ὡς εἰπὼν μᾶστιγι κατωμαδὸν ἤλασεν ἵππους.—οἳ δέ οἱ, see sup. 387.

502. ραθάμιγγες. See xi. 536.—χρυσῷ

κ.τ.λ., Spitzner compares x. 438, ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὐ ἤσκηται.—ἐπέτρεχον, the car seemed to run upon the horses, and scarcely a track was left behind of the wheel-tire on the thin dust. An hyperbole, of course, like Camilla's speed, *Virg. Aen.* vii. 809, 'nec cursu teneras laesisset aristas.'

510. μάτησεν, he did not delay, did not idle away the time. See v. 233; xvi. 474.

514—538. Next after Diomedes comes in Antilochus, with Menelaus close behind, for he had gained upon him. The space between them is compared to the interval between a horse's tail and the wheel of the car he is drawing. Meriones is a spear's throw behind Menelaus. Last is Eumelus, whose car had broken down. Moved by the sight of the man trailing his own chariot, and believing his steeds to be really the best, Achilles proposes to give him the second prize.

514. Νηληΐος is noted by the Scholiasts as a rare use: 'the descendant (grand-

κέρδεσιν, οὗ τι τάχει γε παραφθάμενος Μενέλαον. 515
 ἀλλὰ καὶ ὧς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρα ἄνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι ὃ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χῶρη μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ'. ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἡῦ
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσε· οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων ἐὺς Ἴδομενῆος
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμενος ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἦλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.

son) of Neleus' for 'son of Nestor.' On the same principle Achilles is *Διακίδης*, ii. 860.—*κέρδεσιν*, 'by cunning,' viz. by choosing the place for passing him, where Menelaus had pulled in his horses to avoid a mishap, sup. 423 seqq.

518. *σὺν ὄχεσφιν*. See xxii. 22.—*ἐπισσώτρου*, the wheel-tire. In the sculptures from the Parthenon the horses' tails sometimes touch the front of the car, which projects very slightly beyond the wheel. Sometimes the tails lash the wheel, sometimes they are projected over and above it.

521. *θέοντος*, sc. αὐτοῦ. Cf. sup. 475.

523. *δίσκουρα*, *δίσκου οὔρα* sup. 431. At first he had been a quoit's throw behind, but he had gained on him, and if the course had been longer, he would have passed him. From 444 it seems that Menelaus had relied on gaining on his rival at the end of the race.

528. *αὐτὰρ κ.τ.λ.* Meriones however was considerably farther behind, because his horses were the slowest, and he himself was the gentlest of the drivers, i. e. he spared the whip and the

goad. The Schol. Ven. notices *ἥκιστος* (*ἦκα*, sup. 336) as *ἄπαξ εἰρημένον*. The Attic *ἥκιστα*, though aspirated, must be ultimately the same word, as also *ἄκην*, *ἀκῆ*, perhaps *ἥσυχος*. Two correlative forms seem to have coexisted, *ἥκῆς* and *ὠκῆς*, whence *ἦκα* and *ὠκα*, like *τάχα* from *ταχύς*. Buttmann (*Lexil.* p. 329) seems to be rash in rejecting *ἥκιστος*, and reading *ἥκιστος*, 'worst,' as a superlative of *ἥσσαν*. The latter word seems to have been *ἥκίων*, like *μάσσων*, *ἐλάσσων*, &c., perhaps even *ἥχίων*, the aspirate coming from the *χ*, as the *θ* in *θάσσων* from *χ* in *ταχύς*.

532. *πανύστατος*, 'last of all,' or 'long after the rest.' They came in thus:—1 Diomedes, 2 Antilochus, 3 Menelaus, 4 Meriones, 5 Eumelus; having started, 1 Eumelus, 2 Diomedes, 3 Menelaus, 4 Antilochus, 5 Meriones.

533. *ἔλκων*. He appears to have unyoked his steeds after the accident (392), and driven them before him, dragging or trailing the light car himself. This seems the easiest explanation, and far the most natural one. By *πρόσσοθεν* he

τὸν δὲ ἰδὼν ὄκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν. 535
 “λοῖσθος ἀνὴρ ὄριστος 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.
 καὶ νύ κέ οἱ πόρεν ἵππον (ἐπήνησαν γὰρ Ἀχαιοί), 540
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλεΐδην Ἀχιλλῆα δίκη ἡμείψατ' ἀναστάς.
 “ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, εἴ κε τελέσῃς
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω 545
 αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὄφελεν ἀθανάτοισιν
 εὔχεσθαι· τό κεν οὐ τι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἰκτείρεις καὶ τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
 ἧὲ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.

means 'from his position in front' (*a fronte*, Doederlein). He led the horses by the heads, instead of driving them from behind. The adverb indeed is ἀπαξ εἰρημένον, and is perhaps a pseudo-archaic form for πρόσωθεν, on the principle of commutation and compensation. Some have considered the verse spurious; others suppose that Eumelus was in his car, and slowly driving it, as disabled. Spitzner: "Eumelus equos qualicunque modo curru adjunctos et proinde lente procedentes ante se egit."

538. δεύτερα, as δευτερεῖα. This seems utterly opposed to all fairness and honour. The last in is to have the second prize, because the giver of the prizes compassionates his failure. The Schol. Vict. suggests favouritism as a motive: ἄλλως τε καὶ Θεσσαλὸς ὁ Εὐμηλος. It is remarkable, that all approved this arbitrary decree (539), except Antilochus, the rightful claimant.

539—554. Antilochus enters a vigorous protest against the mare (sup. 265) being given to Eumelus. It was his own presumption, he says, that caused the

disaster. If he is to have a present, let that be given him, but not the second prize, to which another is justly entitled.

542. δίκη, 'on the question of right' (Doederlein). Or, 'with a just proposal.'

544. μέλλεις, κ.τ.λ., you are going to deprive me of the prize, on the idea that he lost the race by misfortune and not by his fault.—αὐτός, as if he had added ἔπεσε. But ἐβλάβη may refer to his hurt, v. 395. The Harleian MS. omits the τ', by which αὐτός would refer to Achilles. As for ἵππω, they were fairly said βλαβῆναι, to have been kept back, by the breaking down of the car.—ἀλλ' ὄφελεν κ.τ.λ., 'Well, he ought to have prayed to the gods, and then he would not have come in driving last of all.' Cf. inf. 769. 863. Schol. Ven. 2, ἐναντιώσῃ οὖν τοῖς θεοῖς, εἰ ὃ ἀφήρρηται ἐκείνοι αὐτὸς δώσεισιν.—τό κεν, διὰ τοῦτο. Bentley would read τῷ κ'. Spitzner compares xii. 9, τὸ καὶ οὐ τι πολὺν χρόνον ἐμπεδον ἦεν.

551. ἔπειτα, μετὰ ταῦτα, Schol. Ven., who thinks it is opposed to ἧὲ καὶ αὐτίκα.

τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω
ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.”

ὣς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555

χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος.

καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.

“ Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο

Εὐμήλω ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.

δώσω οἱ θώρηκα τὸν Ἀστεροπαῖον ἀπηύρων, 560

χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέριοι

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.”

ἦ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρω

οἰσέμεναι κλισίῃθεν· ὁ δ' ὄχρετο καὶ οἱ ἔνεικεν.

[Εὐμήλω δ' ἐν χερσὶ τίθη· ὁ δὲ δέξατο χαίρων.] 565

τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,

Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κῆρυξ

χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν

Ἀργείους· ὁ δ' ἔπειτα μετῆύδα ἰσόθεος φῶς

“ Ἀντίλοχε πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570

ἧσχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,

τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.

ἀλλ' ἄγετ', Ἀργείων ἠγγῆτορες ἠδὲ μέδοντες,

It seems to mean, ‘take then and give him of your stores;’ or (like the Latin *i nunc* &c.) a kind of exhortation may be conveyed.—ἀνελών, sc. μέρος τι. See i. 301.—αἰνήσωσιν, viz. for your liberality, if not for your justice.—τὴν δὲ, the mare which is rightfully mine. If any one would have it, he adds, he must fight with me for it.

555—564. Achilles averts his anger by a gentle answer. He at once consents to give his friend Antilochus a separate prize, a breastplate worked with tin filigree, and of great price.

559. ἐπιδοῦναι, to make a free or extra present (ἐπίδοσις). This is one of the words that has a characteristic sense in the Attic idiom.

560—562. A passage nearly similar occurs Od. viii. 403—405.—Ἀστεροπαῖον, see xxi. 170 seq.—χεῦμα, a seam of moulten tin (pewter or latten). The work was probably Phœnician. See xi. 19 seqq., and Mure, Hist. Gr. Lit. ii.

p. 17.

566—585. Menelaus is jealous of the extra prize assigned to Antilochus, and addresses the assembly on the injustice done to himself by him, by passing him in the narrow (429). He calls on the people to decide between them; and on his own part he proposes that Antilochus should take a solemn oath that he did not intend to act unfairly.

568. σκῆπτρον, the staff or baton taken in the hand of a public speaker, iii. 218. Od. ii. 37, σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ κῆρυξ Πεισῆνωρ. The address, as the Schol. remarks, is in fact only to Antilochus; but it is in the form of a public challenge.

570. πεπνυμένε. See sup. 440.—ἧσχυνας, you have thrown discredit on my skill as a driver, and you have checked the pace of my steeds by putting your own in front of them. See 443 and 639.—χεῖρονες, viz. as being older, sup. 445.

ἐς μέσον ἀμφοτέροισι δικάσατε, μηδ' ἐπ' ἀρωγῆ,
 μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων 575
 'Ἀντίλοχον ψεύδεσσι βησιάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολλὸν χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὐ τίνα φημί
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται. 580
 'Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἣ θέμις ἐστίν,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
 χερσὶν ἔχων ῥαδινὴν, ἣ̄ περ τὸ πρόσθεν ἔλαυνες,
 ἵππων ἀψάμενος γαιήοχον εἰνοσίγαιον
 ὄμνυθι μή τι ἐκὼν τὸ ἐμὸν δόλω ἄρμα πεδῆσαι." 585
 τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἠΰδα
 "ἄνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερος εἰμί

574. ἐς μέσον, 'as between us.' Not ἐς μέσον ἐλθόντες, but μέσον δικάσατε, μήτε τοῦτ' προχαρίζομενοι μήτε ἐμοί, Schol. Ven. Compare Aristotle's doctrine that the δικαστής is a μεσίdis, Eth. N. v. 4. 7.—ἀρωγῆ, χάριτι.

575. μήποτε κ.τ.λ. See xxii. 106. The taunt was this: 'Menelaus unfairly deprived Antilochus of his rights and went off with the prize-mare on false pretences (ψεύδεσσι), because he was a better man in skill and strength, though his horses were far inferior.' Heyne, "superior fuit in iudicio, quod, etsi haberet equos deteriores, auctoritate tamen et potentia praevaleret." This explains μηδ' ἐπ' ἀρωγῆ, i. e. don't let it be said that Menelaus caused the prize to be adjudged to him because he was more powerful, and that he told falsehoods about Antilochus' trying unfairly to pass him. "Calumnia, doli mali cum temere arguens, et per vim superans," Heyne.

580. ἰθεῖα, viz. ἣ δίκη, implied in δικάσω, like ἐκδικάσας μίαν, Ar. Equit. 50. Vesp. 595.

581. This verse was rejected by the Alexandrines, on the ground that διοτρεφές was too complimentary a term to be applied by one who was angry. It is almost always an epithet of kings; here it seems a kind of metrical common-place.—ἣ θέμις, as is the custom in taking oaths, viz. to touch the object in dispute. See 617. 780. The threat that he would

exact an oath was uttered by Menelaus sup. 441.

583. ῥαδινὴν, *teretem*, the taper whip. This was named as the easiest article to grasp in the formula of adjuration. The very same whip was to be held that he had used in the race, and he was to stand in front of the horses and ear, as if before an altar, and as it were making them witnesses.—γαιήοχον, "it is in direct connexion with games that all which relates to horses is placed under the sanction of Poseidon, whom tradition so long connected with the Olympian contests" ("Juventus Mundi," p. 138). The word seems better interpreted ὁ ἔχων γῆν than with the Schol. Min. and Hesychius ὁ τοῖς ὀχήμασι γαίων, ὃ ἔστι γαυριῶν. Doederlein however prefers the latter view.—τὸ ἐμὸν, a singular hiatus. See sup. 278. Bentley, who held that ἐμὸς was sometimes pronounced μεδς, meus, here proposed τοῦμὸν.

586—595. Antilochus makes a gracious reply, pleading in his excuse the natural hastiness of youth. He resigns the prize to one whom he acknowledges his superior, and declares that he would rather give any other of his own possessions than offend Menelaus or incur the wrath of the gods.

587. ἄνσχεο, ἀνάσχου, bear with me, don't be offended. The Schol. Ven. gives a variant ἴσχεο. Doederlein compares i. 586, τέτλαθι, μῆτερ ἐμη, καὶ ἀνάσχεο, κηδομένη περ.

σεῖο, ἀναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
οἴσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν
κραϊπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις. 590
τῷ τοι ἐπιτλήτω κραδίη. ἵππον δέ τοι αὐτός
δώσω, τὴν ἀρόμην. εἰ καὶ νῦ κε οἴκοθεν ἄλλο
μεῖζον ἐπαιτήσεας, ἄφαρ κέ τοι αὐτίκα δοῦναι
βουλοίμην ἢ σοί γε, διοτρεφές, ἤματα πάντα
ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595
ἦ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱός
ἐν χείρεσσι τίθη Μενελάου. τοῖο δὲ θυμὸς
ιάνθη ὡς εἶτε περὶ σταχύεσσιν ἔέρση
ληίου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι
ὡς ἄρα σοὶ Μενέλαε μετὰ φρεσὶ θυμὸς ιάνθη. 600
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
“ Ἄντιλοχε, νῦν μὲν τοι ἐγὼν ὑποείζομαι αὐτός

590. νόος, viz. νέου ἀνδρός. Schol. Ven. 2, κραϊπνότερος, δξύτερος κατὰ κίνησιν καὶ πράξιν· ἢ δὲ βουλή ἀσθενής. Translate, ‘his intelligence is quicker, though his judgment may be small.’ Cf. iii. 108, ἀεὶ δ’ ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται: x. 226, ἀλλὰ τε οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.

591. Schol. Ven. 2, φιλοτιμῶς τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ ἄλλου ἐξίσταται ἑκῶν· ὁ γὰρ λέγων Αὐτὸς δῶσω κατασκοπέζει ὅτι ἐμὴν οὖσαν λήψη αὐτήν, οὐκ ἐκ μέσου, ἀλλὰ παρ’ ἐμοῦ. He adds, that ἄλλο μεῖζον implies that the mare was already his rightful property.—ἐπαιτεῖν, generally ‘to be a beggar,’ here means ‘to ask in addition.’ There is a variant ἀπαιτήσεας. The Harleian MS., perhaps rightly, gives ἐπ’ αἰτήσεας.

594. For βούλομαι ἦ, see i. 117; xi. 319. Lexil. p. 195.—ἐκ θυμοῦ πεσεῖν, ‘to fall from regard,’ as i. 562, ἀλλ’ ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσαι.—ἀλιτρός, ἐναγής, guilty in the sight of the gods, viz. by any act of unfairness; “violando reverentiam majori natu debitam,” Heyne; who compares xv. 204. “Si pejerem,” Doederlein. He thinks Antilochus virtually admits that he was guilty of δόλος, since he declines to take an oath to the contrary.

596—611. Antilochus brings out the mare with his own hand and gives her to Menelaus, who is delighted with his

prize, and cordially forgives the offence, though he warns Antilochus to be careful in future. For his sake and for his father’s he now renounces the gift, and restores it to Antilochus.

598. ὡς εἶτε (ὡσεὶ τε Heyne, Spitzner), ut si forte, &c. This beautiful simile is equally well expressed by Aeschylus, Ag. 1361, βάλλει μ’ ἐρεμνὴ φακάδι φοινίας δρόσου, χαίρουσαν οὐδὲν ἦσσαν ἢ διοσδότῳ γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.—ἀλδήσκοντος, ἀκμάζοντος, segete luxuriante, Spitzner, i. e. while the corn is yet green and growing. So of a man in the vigour of life, Aesch. Theb. 12, βλαστημὸν ἀλδαίνοντα σώματος πολύν.—φρίσσουσιν, as Virg. Georg. iii. 198, ‘segetes altae—lenibus horrescent flabris.’ Schol. Ven. 2, ἀντὶ τοῦ φρίσσοντας ἔχουσι τοὺς στάχνας. Mr. Trollope compares Eur. Suppl. 30, φρίζας ὑπὲρ γῆς τῆσδε κάρμιος στάχης.

602. The final ε is made short before νῦν as in xvi. 556, Αἶαντε, νῦν σφῶν κ.τ.λ., compared by Spitzner.—αὐτὸς, ἐκῶν, εἴξω τῆς χολῆς.—παρήγορος, ἀφρων Hesych., παρηρημένος τὰς φρένας, οὐκ ἀπαρῶς οὐδὲ κατὰ χῶραν ἔχων αὐτὰς, Schol. Ven. The meaning appears to be ‘loose,’ ‘undisciplined,’ the metaphor being from the trace-horse, see vii. 156; xvi. 474. Doederlein happily compares Archil. Frag. 88, τίς σὰς παρήειρε φρένας;—ἀσφῆρων, weak-minded, infatuate;

χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων
 ἦσθα πάρος· νῦν αὖτε νόον νίκησέ νεοίη.
 δεύτερον αὐτ' ἀλέασθαι ἀμείνονας ἠπεροπεύειν. 605
 οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν
 ἀλλὰ σὺ γὰρ δὴ πολλὰ πάθες καὶ πολλὰ μόγησας,
 σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἴνεκ' ἐμείο·
 τῷ τοι λισσομένῳ ἐπιπέισομαι, ἥδὲ καὶ ἵππον
 δώσω ἐμήν περ εἴουσαν, ἵνα γνώωσι καὶ οἶδε 610
 ὡς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής."

ἦ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταίρω
 ἵππον ἄγειν· ὃ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δύνω χρυσοῖο τάλαντα
 τέτρατος, ὡς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς
 Ἀργείων ἀν' ἀγῶνα φέρων, καὶ εἶπε παραστάς
 "τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφου μνήμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτόν
 ὄψει ἐν Ἀργείοισι. δίδωμι δέ τοι τόδ' ἄεθλον 620
 αὐτῶς· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαιΐσεις,
 οὐδέ τ' ἀκοντιστὸν ἐσδύσειαι, οὐδὲ πόδεσσιν

because he was ordinarily *πεπνυμένος*, sup. 570. 586.—*νεοίη*, ἡ νεότης, Hesych., *novitas*. A word ἀπαξ εἰρημένον, in which *νεφο* becomes by *hyperthesis* *νεοφ*. It may be a coined word of no early date. Antimachus is said to have read *νόημα*, which implies some further change in the verse (*νέον νίκησε νόημα*, Heyne).

605. *δεύτερον* (al. *ὑστερον* and *βέλτερον*), 'on a future occasion.' Cf. Hes. *Ἔργ.* 34, σοὶ δ' οὐκέτι δεύτερον ἔσται ᾧδ' ἔρδειν.—*ἀλέασθαι*, in the imperative sense, 'avoid playing false to your superiors.'

608. *εἴνεκ' ἐμείο*, viz. for the recovery of Helen. It makes the concession as a due for personal services done, rather than as a gratuitous act of generosity.—*ἀδελφεός*, Thrasymedes.

612—623. Menelaus, on giving back the mare, himself accepts the third prize (sup. 267). Meriones takes the fourth (269); the fifth, which is without a claimant, is presented by Achilles to Nestor, as a funeral-gift to commemorate the occasion, and on the plea that he is

too old to compete in the more athletic contests that are to follow.

612. *Νοήμονι*. The Scholiasts shrewdly remark, that this man, who was the son of *Φρονίος*, *Wiseman*, Od. ii. 386, was a proper companion for one who was himself *πεπνυμένος* (570).

615. *ὑπελείπετο*, viz. because Eumelus had been disqualified by not completing the race.—*τὴν, ταύτην*.

618. *τῇ*, 'take.' See xiv. 219; xxiv. 287. *Lexil.* p. 505. Perhaps for *τάγε* (pronounced *lay*): compare *τεταγών*. The word occurs several times in the *Odyssey*. Hesych. *τῇ λάβε, δέξαι*.

621. *αὐτῶς*, 'thus at once,' viz. without your attempting any thing to gain it.—*οὐ γὰρ—γε*, for, of course, if you have not contended in horsemanship, you will not do so in the other games.—*ἀκοντιστὸν*, a word of Ionic termination, as *πληθὺς, ὀαριστὺς, ὄρχηστὺς*, &c. Heyne thinks it here means 'to enter the lists of javelin-throwers,' and he compares *πόλεμον* or *μάχην δύναι*.

θεύσειαι ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπέιγει.”

ὡς εἰπὼν ἐν χερσὶ τίθη· ὁ δὲ δέξασα χαίρων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 625

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ’ ἔμπεδα γυῖα, φίλος, πόδες, οὐδ’ ἔτι χεῖρες
ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἔλαφραί.

εἴθ’ ὡς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἶη,
ὡς ὅποτε κρείοντ’ Ἀμαρυγκέα θάπτον Ἐπειοί 630

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα.
ἔνθ’ οὐ τίς μοι ὁμοῖος ἀνὴρ γένηετ’, οὐτ’ ἄρ’ Ἐπειῶν
οὐτ’ αὐτῶν Πυλίων οὐτ’ Αἰτωλῶν μεγαθύμων.

πῦξ μὲν ἐνίκησα Κλυτομήδεα Ἥνοπος υἱόν,
Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635

Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἔοντα,
δουρὶ δ’ ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἴοισίν μ’ ἵπποισι παρήλασαν Ἀκτορίωνε,
πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,

623. ἐπέιγει, ‘weighs you down.’ So xii. 452, ὀλίγον δέ μιν ἄχθος ἐπέιγει. There are variants ὀπάσει, ἰκάσει, ἔπεισι.

624—650. Nestor, in joyfully accepting the present, indulges his usual habit of telling rather long stories, and narrates how, when he was young, he gained many prizes at Buprasium, in Elis, at the funeral of one of the kings of the Epeians. He returns his thanks for the gift, and declares that he feels the honour that has been paid him.

627. πόδες κ.τ.λ. The first symptoms of old age were looked for in the failure of these members, and of the knee. See Hes. Ἔργ. 114, ἀεὶ πόδας καὶ χεῖρας ὁμοῖοι. Od. xi. 497, οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.—ἐπαΐσσονται, βῶνται, move lightly. Hes. Theog. 150, τῶν ἐκατὸν μὲν χεῖρες ἀπ’ ὤμων ἀΐσσοντο. Sup. vi. 509, ἀμφὶ δὲ χεῖρας ὄμοιοι ἀΐσσονται. There is a variant ἀπαΐσσονται. Spitzner thinks the ἐπὶ conveys the notion of aiming blows in boxing.

629. The same verse occurred vii. 157; xi. 670.—Ἀμαρυγκέα, see ii. 622; iv. 517. He is said to have been an ally of king Augeas, with the sons of Molus.

631. Βουπρασίῳ. See ii. 615; xi. 760. Gladstone, “Studies,” i. p. 326.—παῖδες,

cf. Hes. Ἔργ. 654, ἔνθα δ’ ἐγὼν ἐπ’ ἄεθλα δαΐφρονος Ἀμφιδάμαντος Χαλκίδα τ’ εἰσεπέρησα, τὰ δὲ προπεφραδμένα πολλὰ ἄθλ’ ἔθεσαν παῖδες μεγάλῃορες. In what respects the Epeians, Pylians, and Aetolians differ, and in what relation they stand to each other, is somewhat uncertain. From Od. xiii. 275, Ἥλιδα δῖαν, ὅθι κρατεύουσιν Ἐπειοί, it seems that the latter were the invading and conquering race, though beaten by the Pylians under Nestor, sup. xi. 753. The stories were probably taken from the old ballad-lore of the Achæan chiefs, in connexion with legends of Hercules.

635. ἀνέστη, stood up to face me. Cf. Soph. Trach. 441, Ἐρωτὶ μὲν νυν ὅστις ἐξανίσταται, πύκτης ὄπως, ἐς χεῖρας, οὐ καλῶς φρονεῖ. Aesch. Prom. 354, Τυφῶνα θοῦρον, πᾶσιν δὲ ἀνέστη θεοῖς (ἀντέστη MSS.). Mr. Trollope cites Od. xviii. 334, μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστή.

639. πλήθει, viz. being two against one, both of them engaged in driving the same car.—πρόσθε βαλόντες, see sup. 572. Doederlein compares κάρα προβάλλων, Soph. El. 740. According to Schol. Ven., some critics interpreted πλήθει and ἰδίμοι of a personal junction of the sons of Actor, Cteatus and Eurytus

οὔνεκα δὴ τὰ μέγιστα παρανόθι λείπετ' ἄεθλα. 640
οἱ δ' ἄρ' ἔσαν δίδυμοι ὃ μὲν ἔμπεδον ἠνιόχευεν,
ἔμπεδον ἠνιόχευ', ὃ δ' ἄρα μάστιγι κέλευεν.
ὧς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιούτων
ἔργων τοιούτων· ἐμὲ δὲ χρῆ γήραϊ λυγρῷ
πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσιν. 645
ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερεῖζε.
τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ
ὧς μοι αἰεὶ μέμνησαι ἐνηέος, οὐδέ σε λήθω
τιμῆς ἧς τέ μ' ἔοικε τιμηθῆσθαι μετ' Ἀχαιοῖς.
σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
ὧς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
ᾤχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
αὐτὰρ ὃ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα.
ἠμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
ἐξέτε' ἀδμήτην, ἧ τ' ἀλγίστην δαμάσασθαι· 655
τῷ δ' ἄρα νικηθέντι τίθη δέπας ἀμφικύπελλον.

(ii. 621), συμπεφυκῶτας ἀλλήλοισι (like the 'Siamese twins'), quoting the authority of Hesiod.—ἀγασσάμενοι (ἀγαμαι, ἀγάσομαι), 'jealously eager about the victory.' See xvii. 71. Literally, as Heyne renders it, "invidentes, ne ego victor essem."

640. οὔνεκα gives the reason why they were so eager, viz. 'because the greatest prizes were left for the chariot-race,' which therefore came last, and not, as here, first in the order of the games.—παρανόθι, αὐτοῦ, αὐτόθι (xiii. 42). Compare ἐπ' αὐτόφιν xix. 255, παρ' αὐτόφιν xii. 302. The Schol. Ven. explains it by παρ' αὐτοῖς.

641. ἔμπεδον. Schol. Ven. 2, ἀντὶ τοῦ ἐδραῖως καὶ ἀσφαλῶς. See xv. 683. For the repetition, ἐπανάλυψις, see xx. 372; xxii. 127. The one, he says, kept firm hold of the reins, while the other plied the whip.

643. ἔον, 'I was.' For this form of the imperfect see xi. 762, ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν.—νῦν κ.τ.λ., but now let younger men engage in exploits of this kind.

646. καὶ, *eliam*; sc. ut filii Amaryncei patrem honoraverunt (Doederlein).—κτερεῖς, Schol. Ven. 2, γέραιρε καὶ δόξαζε τὸν σὸν φίλον τοῖς ἄθλοισι.

648. ἐνηέος. Schol. Ven. ὧς ἐνηέος, as one kindly disposed to you (*προσφιλοῦς, εὐμενοῦς*). Doederlein thinks the nominative ἐνηῆς is to be understood. The epithet is commonly applied to Patroclus; see xvii. 204, "Ὑτ μεῖ benevoli semper recordaris, neque honorem inter Achivos mihi debitum recusar" (Spitzner). The construction οὐ λήθω σε τιμῆς is remarkable, and so is the genitive by attraction (ῆς), which would properly be a cognate accusative. Some regarded οὐδέ σε λήθω as a parenthesis; but the sense virtually is οὐ λανθάνει τῆς ἐμῆς τιμῆς.

651—663. Achilles, after listening patiently to the old man's story, proceeds to announce the prizes for a contest of pugilism. The first is to be a six-year-old mule, unbroken; while a double cup is offered as some solace and recompense for the person defeated.

652. αἶνος, 'the tale.' See Od. xiv. 508.

653. ἀλεγεινῆς, 'painful,' rather than πολυφρόντιδος καὶ πολλῆς δεομένης τῆς ἐπισκέψεως (Schol. Ven. 2).

655. ἐξετέα κ.τ.λ. See sup. 266. Whether the being unbroken, i. e. to the yoke, is mentioned as adding to or detracting from the value, is not clear.

στη δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.

“ Ἀτρείδη τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἄριστω,
 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. ᾧ δέ κ' Ἀπόλλων
 δῶη καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί, 661
 ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.”

ὧς ἔφατ', ὄρνωτο δ' αὐτίκ' ἀνὴρ ἡγύς τε μέγας τε
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός, 665
 ἦψατο δ' ἡμίονου ταλαεργοῦ, φώνησέν τε
 “ ἄσσον ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·
 ἡμίονον δ' οὐ φημί τι' ἀξέμεν ἄλλον Ἀχαιῶν
 πυγμῇ νικήσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος.
 ἦ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
 ἐν πᾶσιν ἔργοισι δαήμονα φῶτα γενέσθαι.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺς χροῖα τε ρήξω σὺν τ' ὅστε' ἀράξω.
 κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μενόντων,
 οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα.” 675
 ὧς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.

660. ἀνασχομένῳ, scil. χεῖρας, as iii. 362.—μάλᾳ, *fortiter*, *κρατερῶς*.—πεπληγέμεν, the aorist, ‘to deal blows.’—καμμονίην, *καρτέρησιν*, see xxii. 257.—γνώωσι, viz. ἄριστον, *μονιμώτατον ὄντα*.

662. νεέσθω, al. φερέσθω.

664—675. A sturdy and skilled pugilist rises, and gives a challenge to any one who wishes for the second prize. He lays his hand on the mule, already claiming it for his own, and boastfully threatens destruction to his adversary.

666. ἄψασθαι is the *manum injicere* of the Romans, viz. a form of taking possession. Mr. Trollope compares Virg. *Aen.* v. 380, “*Tum laeva taurum cornu tenet, atque ita fatur*” (viz. Dares).—οἴσεται, *reportaturus est*.—ἀξέμεν, the aorist, as the accent shows.

670. ἦ οὐχ ἄλις κ.τ.λ. Mr. Newman: “In battle of the spear and sword I yield: doth that content you?” Schol. Ven. τὸ ὁμολογεῖν ἐφ' οἷς τις ἠττᾶται, πιστὴν ἐμποιεῖ περὶ ὧν τις ἐπαγγέλλεται. “Epeios, the winner in this match, him-

self declares that he does not possess the gifts necessary for distinction in battle; an indication by the way, among many, of the immense value set by Homer upon skill as compared with mere strength” (“*Juventus Mundi*,” p. 419). This Epeius was the maker of the wooden horse (*Od.* viii. 493). Hence, probably, he says that he was no warrior (670).

671. The vulgate ἐν πάντεσσ' ἔργοισι violates the digamma.

673. ἀντικρὺς. Schol. Ven. 2, ἐξ ἐναντίου ἀγωνιζόμενος. And so Heyne, “*Coram, hic in conspectu omnium*.” Rather, perhaps, *plane*, ‘entirely.’—κηδεμόνες, οἳ κηδόμενοι αὐτοῦ.—ἐξοίσουσιν, *φοράδην δηλονότι, id.*

676—699. Euryalus alone ventures to oppose the champion who has just spoken. He is attended by Diomedes as his second, who hands him a cincture and the hand-thongs. They fight; and Euryalus is knocked down almost senseless by Epeius, who accordingly carries off the prize.

Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φώς,
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος,
 ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
 εἰς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμειίωνας. 680
 τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο
 θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
 ζῶμα δέ οἱ πρῶτον παρακάμβαλεν, αὐτὰρ ἔπειτα
 δῶκεν ἱμάντας ἐντμήτους βοδὸς ἀγραύλοιο.
 τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα, 685
 ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῆσιν ἄμ' ἄμφω
 σύν ῥ' ἔπεσον, ξὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρώς
 πάντοθεν ἐκ μελέων. ἐπὶ δ' ὤρνυτο δῖος Ἐπειός,
 κόψε δὲ παπτήναντα παρήιον. οὐδ' ἄρ' ἔτι δῆν 690
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὡς δ' ὄθ' ὑπὸ φρικὸς Βορέῳ ἀναπάλλεται ἰχθύς

678. For the form Ταλαϊονίδης, 'a son of Talauus,' used also by Pindar (Ol. vi. 15), compare Πηληιάδης, Κριοντιιάδης (ix. 240), Ἰαπετιονίδης (Hes. Ἔργ. 54). —ἐς τάφον, 'to the funeral.' It is better to take δεδουπότος absolutely, for πεσόντος or θανόντος ἐν πολέμῳ, as in xiii. 426, ἢ αὐτὸς δουπήσαι ἀνύων λοιγὸν Ἀχαιοῖς. The ὅς refers to Mecisteus, who had gone to Thebes to be present at the funeral, and to take part in the games. The Schol. Ven. expressly says that Crates, the grammarian, wrongly referred ὅς to Euryalus. In favour of the latter however is ἐνίκα, and the inference from it: if Euryalus proved the best man then, he was emboldened to try his luck now. As the son of a pugilist however he might have followed his father's profession.—The legend of Oedipus having died at Thebes, not at Athens, is remarkable. Hesiod also mentions Oedipus, and a fight about his flocks, Ἔργ. 163. Were there any real history in these legends, we might observe, that as the father of Euryalus had come to Thebes after the death of Oedipus, the date of Oedipus' reign is placed considerably before the Trojan war. The passage has in all probability been adapted from the Cyclic Thebais.

681. Τυδείδης. He was a relation of

Euryalus by the mother's side, his mother Deipyra being a daughter of Adrastus, and Mecisteus being a brother to the latter. Hence μέγα (μάλα) βούλετο νίκην, he hoped to share in the credit of a victory.

683. ζῶμα is here a mere cincture or cloth round the loins, and is distinct from the military lappet so called (iv. 187). Thuc. i. 6, τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπνυται. So ζωσαμένῳ inf. 710.

686. ἀνασχομένῳ. See sup. 660. Here we may supply κεφαλὰς or πρόσωπα. Construe χερσὶ συνέπεσον. Heyne renders ἀνασχομένῳ (σὺν) χερσὶν, "arrecti, manibus et ipsis erectis."

688. χρομάδος, a creaking or crashing sound. A word formed to express the effect; root χρεμ, χρομ, as in χρεμετίζειν. Hesych. χρομάδος· κρότος, ψόφος. It appears to be ἄπαξ εἰρημνέον.—ἐπῶρνυτο, ἐπέκειτο, *incumbebat*.

691. αὐτοῦ, the adverb, perhaps: 'for then and there his fine limbs gave way under him.' Doederlein understands *ipsius*, viz. opposed to παρήιον.—παπτήναντα, 'wary as he was.' Others explain, 'just as he had looked off.'

692—694. As a fish rises and darts

θίν' ἐν φυκίοντι, μέλαν δέ ἐ κῦμα κάλυψεν,
 ὧς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάθυμος Ἐπειός
 χερσὶ λαβὼν ὄρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
 αἷμα παχὺ πτύοντα, κάρη βάλλονθ' ἑτέρωσε·
 καὶ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
 δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς,
 τῶ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι· τῖον Ἀχαιοὶ
 ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν,
 πολλὰ δ' ἐπίστατο ἔργα, τῖον δέ ἐ τεσσαράβοιον. 705
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 “ὄρνησθ' οἳ καὶ τούτου ἀέθλου πειρήσεσθον.”
 ὧς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,

about the surface near the weedy shore, so did Euryalus leap up and then sink down on receiving the blow. The simile is not quite clear, nor the precise motion supposed to be made by the fish. The passage however is interesting, as illustrating an apparent confusion between ἀναπάλλεσθαι and ἀνεφάλλεσθαι, on which see Preface, § 3. Here we must assume an epic aorist ἐπάλην (xv. 645), of which the infinitive and participle would be πάλλαι and πάλμενος. Perhaps the sense is, that the fish first leaps above the surface, and then dives into the depth, and so the ‘dark wave hides it.’ Thus the double motion of Euryalus is shown. Schol. Vict. ἀναπηδᾷ γὰρ ἑκάτερος καὶ πάλιν καταφέρειται. Cf. xxi. 126, θρώσκων τις κατὰ κῦμα μέλαιναν φρήχ' ὑπαῖξει ἰχθύς.

698. ἄλλοφρονέων is one of the remarkable and characteristic words common to our Homeric text and Herodotus. It occurs also Od. x. 374.—κόμισαν, as he could not fetch it, they brought to him the cup, the prize reserved for the conquered. Cf. 511. 667. 849.

700—724. The third contest is proposed, a wrestling-match. The victor is to win a tripod, valued at twelve oxen, while a slave-girl is reserved for the defeated competitor. Ajax, son of

Telamon, and Ulysses rise for this bout. Their grip is compared to the cross-beams of a house-roof. After ineffectual struggles Ajax proposes the manoeuvre of the hoist (ἄρδην).

700. κατὰθηκεν may be construed, albeit in quaint English we might say, ‘down the third prize did he set.’ Cf. 798. 885.—δεικνύμενος, pointing out and severally specifying them.

702. ἐμπυριβήτην, “qui igni admoveri posset; cujus esse posset usus, ut igni imponeretur, non ut soli ostentationi esset inter domus ornamenta” (Heyne). It is opposed to λέβητος ἄπυρος, of a more ornamental kind, inf. 885.

703. τῖον, they priced or appraised it among themselves at the value of twelve oxen. See xi. 555.—“The arms of Glaukos and of Diomed, the tripod which is the first prize for wrestlers in the games, and the skilled woman who was the second, are all valued or priced in oxen; and the ox is the commodity which represents in Homer what we now term the measure of value, as far as it can be said to be represented at all” (“Juvencus Mundi,” p. 416).

707. πειρήσεσθον. The dual has reference to the *pairs* who may be willing to contend.

ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὡς ὄτ' ἀμείβοντες, τοὺς τε κλυτὸς ἤραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέειν ἰδρώς, 715
 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὦμους
 αἵματι φοινικέεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.
 οὐτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδεὶ τε πελάσσαι,
 οὐτ' Αἴας δύνατο, κρατερὴ δ' ἔχε ἴς Ὀδυσῆος. 720
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἔκνημιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἦ μ' ἀνάειρ' ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

709. Note the introductory ἂν followed by the compound ἀνίστατο.

711. ἀγκὰς, ‘at the elbows,’ i. e. the lower extremities of the ulna. This preliminary was called λαβὴν λαβεῖν. As for the genitive (unless, with Hesychius, we take ἀγκὰς as a synonym of ἀγκάλας), we must suppose that the active, in point of sense, represents λαβεῖσθην.—ἀμείβοντες, ‘rafters,’ crossing and interlacing beams (ἐπημοιβοὶ xii. 456), such as form the ‘principals’ of a sloping roof. Supply some verb like ἐστᾶσι or ἀλλήλων λαμβάνονται.—ἀλεείνων, avoiding the violent effects of winds by the use of cross-braces. We may here notice a clear allusion to a *gabled* roof on a Greek house; a fact of considerable interest.—τέκτων, cf. Eur. Hipp. 468, οὐδ' ἂν στέγην γὰρ, ἢ κατηρεφέϊς δόμοι, καλῶς ἀκριβώσσειαν, i. e. the roof-timbers are left by the workman in the rough.

714. τετρίγει, creaked; the ἀπὸ gives the notion of the part whence the sound proceeded. There is no mention of anointing, and if the skin was not slippery, but wet with perspiration, the hand would make some kind of noise, perhaps. But it may be an hyperbole, just as a man's back-bone is said to creak with violent dancing, σφόνδυλος ἤχεϊ (Ar. Vesp. 1489). Mr. Newman: “Their backs in hardy tussle crack'd;

from head to foot sweat trickled, And many a wale, blood-purple, ran along their sides and shoulders.” For ἐλκειν, a technical term, see Donaldson on Pind. Nem. iv. 93, who compares Hes. Scut. 302, οἱ δ' ἐμάχοντο πύξ τε καὶ ἐλκηδόν. (This however means, ‘both in the boxing-match and in the *pancratium*.’)

715. νότιος. Cf. Theocr. ii. 106, ἐκ δὲ μετώπῳ ἰδρώς μιν κοχυῦδεσκεν ἴσον νοτίαισιν ἑέρσαι.

716. σμῶδιγγες, ‘weals,’ which ran in purple stripes along the parts pinched. This shows that Greek wrestling was a painful affair; perhaps the custom of anointing was introduced to remedy the evil.—φοινικέεσσαι takes the *synizesis* usual in this word. See x. 133.

720. ἔχε may either mean κατέχε, ‘restrained,’ i. e. prevented him, or ἐμενεν, ‘remained staunch.’

721. ἀνίαζον, began to cause pain or annoyance. Schol. Ven. 2, ἀηδὲς γὰρ ἔστι θεαταῖς τὸ ἐπὶ πολλῶν παλαιστῶν ἢ πυκτῶν ἰσόρροπον. It was not therefore from sympathy, but from impatience. The Schol. Ven. condemns ἔκνημιδες Ἀχαιοί, which is found as a variant.

724. ἀνάειρε, ‘hoist,’ ‘lift in your arms.’ This was a feat of strength, in which Ajax principally excelled. The object was, to throw the adversary on

ὧς εἰπὼν ἀνάειρε. δόλου δ' οὐ λήθεται Ὀδυσσεύς· 725
κόψ' ὄπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα,
καδ δ' ἔπεισ' ἐξοπίσω· ἐπὶ δὲ στήθεσσι· Ὀδυσσεύς
κάππεσε· λαοὶ δ' αὖ θηεύντο τε θάμβησάν τε.
δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730
ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλοισι, μιάνησαν δὲ κοίη.
καὶ νύ κε τὸ τρίτον αὐτίς ἀναίξαντε πάλαιον,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν.
“μηκέτ' ἐρίζεσθον μηδὲ τρίβεσθε κακοῖσιν. 735
νίκη δ' ἀμφοτέρουιν· ἀέθλια δ' ἴσ' ἀνελόντες
ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”
ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένω κοίην δύσαντο χιτῶνας.
Πηλείδης δ' αἰψ' ἄλλα τίθη ταχυτήτος ἄεθλα, 740

his back; and if he could not rise, he was said *κεῖσθαι πεσών*. Hence perhaps arose the phrase *ἄρδην ἀπολλύναι*, to destroy by a throw, i. e. utterly.

725—739. Like a cunning antagonist, Ulysses, when raised in the arms of Ajax, contrives to strike inwards the back of the knee. Ajax falls backwards, with Ulysses upon him. In the next bout, Ulysses in lifting Ajax is tripped by the latter, and again both fall. Achilles forbids a third trial, and pronounces them equal in skill.

726. *κώληπα*, the back of the knee, *porples*, *ἰγνύη* (xiii. 212). To secure the first throw *ἐπὶ νῶτω*, Ulysses falls heavily on his chest, *ὑπερθεν βαρὺς ἐμπεσών* (Aesch. Ag. 1146). For to fall on the shoulder only was not considered a true throw (Ar. Equit. 571).

727. *καδ δ' ἔβαλ'* Spitzner, from a var. lect. in Schol. Ven.—*θηεύντο*, 'looked on with interest.' See vii. 444; xxii. 370.—*θάμβησαν*, sc. *τὸν βουγαῖον καὶ ἀνδρείον ἐπὶ τοῦ ὠμογέροντος καὶ ἥσσοнос νικώμενον ὄρωντες* (Schol. Ven. 2).

731. *ἐν δὲ κ.τ.λ.*, 'but he (Ajax) bent in his (Ulysses') knee.' Such seems the sense. Ajax now throws Ulysses by nearly the same trick as his adversary had just tried upon him. Mr. Trollope, "the knees of Ulysses gave way under the weight of Ajax." Heyne, in making

Ulysses trip up Ajax ("Ulysses, Aiacis tergo innixum, suo genu eius poplitem inflexisse"), repeats the incidents of the former trial. The Scholiast says it was 'a side-throw,' for which he gives the technical names.

733. *τὸ τρίτον*. Three throws constituted a wrestling-match. Aesch. Eum. 559, *ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων*.

735. *Ῥυλο ἐρείδεσθον, ne porro corpus intendite*, Doederlein, who remarks that this verb is distinct from *ἐρίζειν*. Perhaps *ἐριδδεῖσθον*. See inf. 792 (where however, conversely, Doederlein would read *ἐρειδήσασθαι, niti*, as if from *ἐρειδέω*).

736. The *δὲ* after *ἀέθλια*, found in all the copies, may be omitted, or *ἔθελα δὲ* may be read with Bentley and Bekker, if the digamma is to be preserved in *Ἔισα*.

740—753. Achilles now offers prizes for the foot-race. The first is a silver bowl of great size and price, of Phoenician workmanship, and formerly given as a ransom for Lycas, son of Priam. The second prize is a fat ox; and for the last in the race, a half-talent of gold. He then invites the men to come forward and compete.

740. *ταχυτήτος* occurs also Od. xvii. 315; but it does not seem an archaic word.—*τετυγμένον*, like *ποιητοῖο*, sup. 718, implies *εὖ* or *ἐπισταμένως*.—*μέτρα*,

ἀργύρεον κρητῆρα τετυγμένον· ἐξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἴαν
 πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἠεροειδέα πόντον,
 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745
 υἱὸς δὲ Πριάμοιο Λυκάονος ὄνον ἔδωκεν
 Πατρόκλω ἦρωι Ἰησονίδης Ἐύνηος.
 καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλια οὐ ἑτάριοιο,
 ὃς τις ἐλαφρότατος ποσσὶν κραιπνοῖσι πέλοιτο·
 δευτέρω αὖ βούν θῆκε μέγαν καὶ πίονα δημῶ, 750
 ἡμιτάλαντον δὲ χρυσοῦ λεισθήι' ἔθηκεν.
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 “ὄρνησθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”
 ὡς ἔφατ', ὄρνητο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὖτε νέους ποσὶ πάντας ἐνίκα.
 [στὰν δὲ μεταστοιχί· σήμηνη δὲ τέρματ' Ἀχιλλεύς.]
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὄκα δ' ἔπειτα

see sup. 264, and on the whole passage Gladstone, “Studies,” iii. p. 85.

743. πολλόν, after the regular Attic idiom, *πολὺν νικᾶν*.—Σιδόνες, the shortening of the *ι* is very remarkable. As the inhabitants of Sidon, they are here distinguished from the Phoenicians generally. See *Od.* xv. 425. It seems not improbable that this verse is a late addition.

745. *στήσαν* might mean, ‘they weighed it in the harbour,’ viz. as a visible proof of its great value, i. e. sold it. But *Schol. Ven.* 2, *ἀντὶ τοῦ προσώρμισαν, ὡς τὸ στήσαν δ' ἐν Αἰγύπτῳ ποταμῶ*. (He quotes from memory *Od.* iv. 581, *ἂψ δ' εἰς Αἰγύπτου διπτεῖτος ποταμοῖο στήσα νέας*.) *Doederlein* adds *Od.* xix. 188, *στήσε δ' ἐν Ἀμισῶ*.—*λιμένεσσι*, viz. in one of the harbours at Lemnos, where Thoas was king. Cf. xiv. 230, *Λῆμμον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος*. In vii. 468, mention is made of this Ἰησονίδης Ἐήνηος as the son of Hypsipyle, queen of Lemnos. The Argonauts had touched there (*Apollon.* i. 853).

746. *υἱὸς* (genitive), ‘and as purchase-money for Lycaon, Priam’s son, Evenus

had given it to Patroclus.’ In xxi. 41 it is merely said that Evenus gave a price (*ὄνον*) for Lycaon, and apparently to Achilles.

750. The *καὶ* is rather unusual in coupling mere epithets. The *Schol. Ven.* gives a variant, *καταπίονα*.

751. *λεισθήια*, formed like *ξυνῆια* (i. 124), *ξεινήια*, from *λεισθῆς*, means ‘the prize for the last.’ The word is analogous to *πρωτεῖα*, *δευτερεῖα*, &c. Some of the grammarians read *λεισθηῖ*, as if from a noun *λεισθεύς*. Cf. inf. 785. So in 663 a reward was given even *τῷ νικηθέντι*.

754—783. The former competitors, Ulysses and Antiochus, again came forward, with Ajax, but the son of Oileus (cf. 708). At the start Ajax is first, Ulysses close behind him. These two keep together, till Ulysses by a prayer gains the favour of Athene. Ajax she causes to fall, and Ulysses comes in first; while the third, Antiochus, is “nowhere.”

756. *αὖτε*, in this also as in other accomplishments.

758. *τέτατο*, was extended. Cf. 375, *ἴπποισι τάθη δρόμος*, and *Od.* viii. 121. The course lay before them in a straight

ἔκφερ' Ὀιλιάδης, ἐπὶ δ' ὤρνυτο δίος Ὀδυσσεύς
 ἄγχι μάλ', ὡς ὅτε τίς τε γυναικὸς ἐζώνοιο 760
 στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση
 πηνίον ἐξέλκουσα παρέκ μίτον, ἀγχόθι δ' ἴσχει
 στήθεος. ὧς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἴχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι
 κὰδ' δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα δίος Ὀδυσσεύς 765
 αἰεὶ ρίμφα θέων. ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἰεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεύς
 εὔχετ' Ἀθηναίῃ γλαυκῶπιδι ὃν κατὰ θυμόν
 " κλυθι, θεά. ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν." 770
 ὧς ἔφατ' εὐχόμενος· τοῦ δὲ κλύε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.

reach or stretch, as it were. But Heyne renders it, "concitatus, intentus cursus erat statim ab initio." Doederlein also thinks the sense is, 'their pace was increased after the last rounding of the pillar.' On the other hand, Mr. Trollope says, "The verb *τέτατο* is used simply for *ἦν*, in reference to the length of the course." The preceding verse has been interpolated here from 358.—*ἔκφερε*, sup. 376.

761. *ἔστι*, supply *ἄγχι*. The *κανών* is said to have been "a rod used in weaving, probably the *shuttle* or *quill*, by which the threads of the woof (*πηνίον*) were passed between those of the warp (*μίτος*)" (Liddell and Scott). In *Ar. Thesm.* 821—825, there is a play between this word and the straight bar across the shield (xiii. 407). Most likely it is a stick or rod round which the thread is wound which is to be inserted between the warp. This rod was held against the chest and shoulder, we may suppose, so as to leave the hands free. If this be the right view, *χερσὶ τανύσση* must refer to the upright position in which she has placed or balanced it. Mr. Newman thinks spinning and not weaving is meant; and he translates thus: "As when some dapper-girdled wife near to her bosom holdeth The spindle, whence she draweth out the rove, beyond the sliver;" but this is hardly more intelligible to ordinary readers than the Greek terms. By *παρέκ*

μίτον the poet must mean 'in and out' of the warp, literally, 'put in on one side of each thread, and pulled out on the other.' It seems impossible to accept Heyne's view of the sense, *ἐξέλκουσα μίτον, παρέκ πηνίον*, "extrahens filum extra licium radio circumvolutum."

764. *πάρος κ.τ.λ.*, before the dry dust could fall in and obliterate the footprint. Or, as some explain, 'before the dust raised had time to settle down upon it.' Schol. *Vict.* *φθάνει τὸ βῆμα τὴν καταφερομένην ἐπὶ τὸ ἴχρος κόνιν, ἣν ὁ προτρέχων ἀνέστησεν.*

765. *χε' αὐτμένα*, lit. 'sent a current of breath down his (Ajax's) head.' A phrase to indicate closeness, as sup. 380.—*αὐτμῆν*, a form of *αὐτμή*, occurs also *Od. iii.* 289.

767. *κέλευον*, 'cheered him on' (*δόμοκλεον*). Ulysses seems from this to have been the popular man, perhaps from his versatility and readiness to assist.

768. *πύματον δρόμον*, not 'the last heat,' but 'the end of the course.' Schol. *Ven. 2, τὸν πρὸς αὐτὰ τὰ τέρματα.*

769. *εὔχετο*. Ulysses, as a knowing man, mentally prayed to Athene for her aid, mindful of a failure through the omission of that duty. *Sup.* 546.

771, 772. This distich occurred v. 122. The latter verse was rejected by some critics, on the ground that the fall of Ajax was enough to secure victory, without lightening the limbs.

ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαίξασθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὄλισθε θεῶν (βλάβην γὰρ Ἀθήνη)
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκύς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥῖνάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ὡς ἦλθε φθάμενος· ὃ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στη δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν
 “ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
 μήτηρ ὡς Ὀδυσῆι παρίσταται ἠδ' ἐπαρήγει.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὺ γέλασαν.
 Ἀντίλοχος δ' ἄρα δὴ λιοισθήιον ἔκφερ' ἄεθλον 785
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 “εἰδόσιν ὑμμι ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῦ ὀλίγον προγενέστερος ἐστίν,
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790
 ὠμογέροντα δέ μιν φασ' ἔμμεναι ἀργαλέον δέ
 ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

773. ἐπαίξασθαι, an Attic form of aorist, ‘to pounce upon,’ ‘take possession of;’ or, ‘rush up to the place where the prize lay.’

774. ὄλισθε. He slipped as he was running on the dung of the oxen that had been killed for the pyre (sup. 166). Cf. Aesch. Frag. 255, ἐρρωδὶς γὰρ ὑψόθεν ποτάμενος ὄνθῳ σε πλήξει, νηδύος χειλώμασιν (where χαλῆμασιν, ‘the slot,’ has been ingeniously conjectured). This shows that the assertion of Thomas Magister (cited by Spitzner), that ὄνθος meant only the dung of oxen, is incorrect.

778. αὐτε, *autem*, as frequently.—ὡς ἦλθε, ὡσπερ, even as he had come in first. See on Aesch. Cho. 663, ὡσπερ δεῦρ' ἀπεζύγην πόδας.—ἔλε, ‘took,’ as his prize. Theocr. i. 6, αἶκα τήνος ἔλη κεραὸν τραγῶν, αἶγα τὸ λάψη.—κέρας ἔχων, a form of protesting, as sup. 584.

784. γέλασαν. Compare the ἄσβεστος γέλωσ at an equally comic scene, i. 599. Virg. Aen. v. 357, ‘faciem ostendit

debat et udo Turpia membra fimo; risit pater optimus illi.’

784—797. The event passes off amidst good-natured banter, Antilochus joking on the superior pace of older men. Achilles, to whom he pays a compliment, raises his recompense from half to a whole talent of gold.

785. λιοισθήιον, ‘the prize of the last in.’ Cf. 751. The word here seems an adjective.—ἔκφερε, ἐφέρετο, sc. τοῦ ἀγῶνος.

787. ἔτι καὶ νῦν, as if the instances of visible interference on the part of the gods were more common in the olden time.

790. οὔτος. Ulysses here belongs to a former generation.—ὠμογέροντα, ‘of a green old age.’ Others interpret ‘prematurely old;’ and this seems the sense of ἐπ' ὠμῷ γῆραϊ θῆκεν, Od. xv. 357; Hes. Ἔργ. 705.

792. ἐριδῆσασθαι, with the *i* long, is remarkable, and ἀπαξ εἰρημένον. Bekker has ἐμίζησασθαι (a variant in Schol. Vict.), and ἐρίζητον is the dual indicative in xii.

ὡς φάτο, κύδηεν δὲ ποδώκεα Πηλεΐωνα.

τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν

“ Ἀντίλοχ', οὐ μὴν τοι μέλεος εἰρήσεται αἶνος, 795

ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

ὡς εἰπὼν ἐν χερσὶ τίθη, ὃ δὲ δέξατο χαίρων.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος

θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,

τεύχεα Σαρπηδόντος, ἃ μιν Πάτροκλος ἀπηύρα. 800

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.

“ ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,

τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,

ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

ὀππότερός κε φθῆσιν ὀρεξάμενος χροά καλόν, 805

[ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,]

τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον

καλὸν Θρηγίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων

423. See sup. 735. Hesych. ἐριδήσασθαι ἀμιλληθῆναι, φιλονεικῆσαι. We must assume a form ἐριδεῖν (i), analogous to ἐριδαίνειν (i. 574) and ἐριδαινεῖν, and suppose that the *i* is pronounced long by doubling the dental. Heyne accordingly edits ἐριδήσασθαι.—The Attic form Ἀχιλλεῖ, for the epic Ἀχιλλῆϊ, is also remarkable, and perhaps a note of νεωτερισμός. The sense is, ‘Tis hard for Achaeans, except indeed for Achilles, to contend with Ulysses in speed of foot.’

793. κύδηεν. He said this to compliment Achilles. So Hes. Ἔργ. 38, μέγα κυδαίνων βασιλῆας δαροφάγους. Cf. xiii. 348. The aorist occurs also in Od. xv. 212.

795. αἶνος, in the later rather than the epic sense, ‘your praise.’ Cf. Od. xx. 110, and Lexil. p. 59.—μέλεος, vain, without return. See xxi. 473. Od. v. 416. Lexil. p. 59.

798—809. Achilles proposes a fifth contest, a μονομαχία with lances, and offers as a prize the arms taken from Sarpedon (xvi. 663). These are to be held in common; but the man who draws first blood is to have a silver-studded sword.

805. φθῆσιν. Cf. xvi. 314.—ἐνδίνων, a very strange word, and ἀπαξ εἰρημένον, apparently from ἐνδον. The ancient critics rejected this line, the sense of

which is absurd, since ‘touching the inwards’ would be death, and which is partly made up from x. 298. Aristophanes evaded the difficulty by writing ὀππότερός κε πρόσθεν ἐπιγράψας χροά καλὸν φθῆναι ἐπευξάμενος διὰ τ' ἔντεα καὶ φόνον ἀνδρῶν. Spitzner, in a very long note, defends the whole passage, which even recent critics have strongly suspected. He gives ἐνδῖνα a sense proposed as an alternative by the grammarians, τὰ ἐντὸς τῶν ὕλων μέλη, ‘corpus armorum tegumento involutum.’ (So also Hesych., who explains it as a synonym of ἐνδύνων; and Heyne, “necesse est intelligi corpus intra thoracem, cutem.”) And he concludes: “Achilles superiorem fore pronuntiat eum, qui ense per arma et sanguinem adacto internum adversarii corpus laeserit, i. e. sanguinem vere excusserit.” Such a wound, he argues, would not be fatal, and Achilles did not intend that it should; for he invites both combatants to partake of a banquet (ver. 810, rejected however by the ancient critics). As for the arms of Sarpedon being a common possession, ξυνῆια (see i. 124), he says we need not inquire too particularly how such an arrangement could be carried out. Heyne thinks 806 is “haud dubie delendus.”

808. Ἀστεροπαῖον. See xxi. 183, where

τεύχεα δ' ἀμφοτέροι ξυνήια ταῦτα φερέσθων· 809
 [καί σφιν δαίτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.]
 ὡς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' ἄρα Τυδείδης ὦρτο κρατερὸς Διομήδης.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
 δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
 ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
 ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἔϊσθη
 νύξ', οὐδὲ χρο' ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·
 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
 αἶεν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῆ.
 καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
 παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 [αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἦρωσ
 σὺν κολεῶ τε φέρων καὶ ἐντμήτῳ τελαμῶνι.] 825
 αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,

his despoiled armour is only generally spoken of as *τεύχεα*.

811—825. Again Ajax, the son of Telamon, stands forth, and Diomedes rises to meet him. They attack each other three times without result, when their friends interfere to stop the fight, and the prizes are divided. Ajax however presents Diomedes with a sword and belt.

812. This verse occurred iii. 340, and the next vi. 120; xx. 159.

815. This also seems adapted from iii. 342, and the next is of frequent occurrence, e. g. iii. 15; xx. 176.

817. *σχεδόν*, *cominus*, in close fight. "Heroes priusquam enses incutiant, experiundi causa ter concurrunt et se petunt invicem; tunc demum Ajax Tydidæ ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici" (Spitzner). Doederlein thinks *ἐπήϊξαν*, by the contrast, implies that they threw their lances first from a distance. The contest was with the lance, not the javelin,—the thrust, and not the throw.—*ὠρμήθησαν*, Schol. Vict. *ὠρέχθησαν*, *ἀντὶ τοῦ, ἐπάταξαν*.

819. The spear going right through the shield, and only being stopped by

the cuirass, was, as Heyne observes, "satis serio pro certamine ludico." In the whole of this account we desiderate the good sense and naturalness of a true poet.

821. ἐπ' αὐχένι κῦρε, he kept aiming, or hitting, at the neck. Schol. Ven. 2, αἰεὶ ἐπὶ τῷ αὐχένι ἐτύγχανε· διὸ καὶ δεδίασιν. The more artistic method of Diomedes made them fear a fatal result. They were expected only to strike at the shield or breastplate, perhaps, and with moderate force.

824, 825. These lines were rejected by both Aristarchus and Aristophanes, as the Schol. Ven. informs us, on the ground that the prizes ought to have been strictly equal, whereas favour is here shown to Diomedes. Spitzner adds that the latter verse is taken from vii. 304.—The *φάσγανον* here seems not the same as the Thracian sword promised in 807, and which was only to be given in case of a defeat.

826—835. Achilles offers a prize for a sixth contest, throwing the quoit ("putting the stone," perhaps gives a nearer analogy). A solid lump of iron is produced, which shall be given as a reward

ὄν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης διὸς Ἀχιλλεύς,
 τὸν δ' ἄγεται ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν. 830
 “ ὄρνυσθ' οἷ καὶ τούτου ἀέθλου πειρήσεσθε.
 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὴν γὰρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμῆν οὐδ' ἀροτῆρ εἶς' ἐς πόλιν, ἀλλὰ παρέξει.” 835
 ὧς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
 ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ διὸς Ἐπειός.
 ἐξείης δ' ἴσταντο, σόλον δ' ἔλε διὸς Ἐπειός,
 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840

to him who can throw it the farthest. If he lives in the far country (he says in hyperbolical phrase), he will have metal enough to use for the next five years, i. e. such is its weight.

826. *σόλον*, a lump of iron just as it left the foundry, like our pig iron. Schol. Ven. *σόλος* παρὰ τὸ ὄλος εἶναι, ὃ ἐστὶ περιφερῆς· καὶ αὐτοχώνος, ὃ καθ' ἑαυτὸν κεχωνευμένος καὶ μηδὲν ἔχων ἐπέισακτον. Hesych. αὐτοχώνευτον, ἀπ' αὐτῆς τῆς χωνείας τὸ τέλειον ἔχοντα, καὶ μὴ προσδεόμενον ἄλλου τινοῦ εἰς συμπλήρωσιν. But Doederlein ingeniously explains it of a 'naturally fused' (ἀνευ χράνου) mass of meteoric iron. The Schol. well adds, that the *δίσκος* or quoit was quite distinct from the *σόλος*, the former being flat, sometimes of stone, the latter globular. Compare ὄλος, Σόλων, *sollus* (in *sollers*, *sollemnis*). The old tradition, 'et prior aeris erat quam ferri cognitus usus,' has led some to regard this passage as of great antiquity, indicative of the first entry upon "the iron age." But "the iron period" (says Mr. Stevens) "is wanting in the definiteness of the two other (stone and bronze) periods. Iron is, indeed, the universal accompaniment of the higher civilization, but it also descends into the savage state." It has not (we believe) been yet found in monuments or works of a very remote period. But under any circumstances

this passage is curious; and it seems we must understand it quite simply, of the gradual using up of the mass or lump for agricultural uses. Above, 261, and inf. 850, we have iron mentioned as a prize; and the name of the metal occurs in not a few passages of both the Iliad and the Odyssey.

827. *Εἰτίων* was the father of Andromache, xx. 472.

832. ἀπόπροθι, scil. ἀστέως εἰσί,—if he lives in the *ἐσχατιαί* or back settlements. This sense seems determined by ἐς πόλιν, 835. But Heyne gives the sense, "even if he has a large estate to cultivate." Doederlein would read μάλα πολλοί, and explain it, "etiamsi plurimos procul hinc (domi, in Graecia) fertiles agros habeat."

834. οἱ, i. e. αὐτῶ, 'not from any want of iron will either shepherd or ploughman of his have to go to the city, but it (the *σόλος*) will supply him.'—ἀτεμβόμενος, δεόμενος. Cf. sup. 445.

836. Four competitors, including the irrepressible son of Telamon, rise for the contest. He is beaten however, though only by one, who hurls the iron as far beyond all the rest, as a herdsman can throw his staff. (Polypoetes and Leonteus are the heroes of xii. 129, 130.)

839. ἐξείης, in a row, or abreast.—γέλασαν, either because the iron fell far short, or because they were pleased at the throw. Schol. Ven. 2 and Vict.

δεύτερος αὐτ' ἀφῆκε Λεοντεὺς ὄζος Ἄρηος,
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 [χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.]
 ἄλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνήρ· 845
 ἣ δὲ ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
 ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἐπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
 αὐτὰρ ὁ τοξευτῆσι τίθη ἰόεντα σίδηρον, 850
 καδ δ' ἐτίθη δέκα μὲν πελέκεας δέκα δ' ἡμιπέλεκκα,
 ἴστον δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
 λεπτήν μηνίνθω δῆσεν ποδός, ἧς ἄρ' ἀνώγει
 τοξεύειν. “ὅς μὲν κε βάλῃ τρήρωνα πέλειαν, 855
 πάντα ἀειράμενος πελέκεας οἰκόνδε φερέσθω
 ὃς δέ κε μηνίνθιο τύχη, ὄρνιθος ἀμαρτῶν,

843. This verse was rejected by the critics, as interpolated from Od. viii. 192.

845. *καλαύροπα*, a herdsman's crook. This seems to have been used as a missile for driving cattle. Hence Theocritus, iv. 49, αἶθ' ἦν μοι ροικὸν τὸ λαγωβόλον, ὡς τυ πάταξα, 'I only wish my staff had a crook to it, for then I would strike you!' (The straight stick, λαγωβόλον, was used for killing hares, &c.) But it may well be doubted if *καλαύροψ*, which only occurs here and in the Anthology, is a really ancient word.

847. *παντὸς ἀγῶνος* seems to mean the crowd of spectators standing near the spot where they expected the weight to fall. But it went far beyond, and over their heads. Heyne thinks it means "spatium intra quod disci jactus sit."

848. *ἔταροι*. The prize was borne off in triumph by the victor's friends, in a kind of *κόμος*.

850—858. The seventh contest, for skill in archery. The prizes are ten double and as many single axe-heads. The object to be aimed at is a pigeon tied by a string to the top of a mast, which is set up on the sands. To kill the bird is to win the first prize, to sever the string, the second.

850. *ἰόεντα* (*ἰον*), dark-coloured, like *ἰοεῖδα πόντον*, &c. Some interpreted it, 'suited for making arrows,' *τὸν εἰς ἰοὺς εὐθετοῦντα*, Schol. Ven.; but the quantity of the word is against this. Besides, the metal here meant is iron already wrought into *πελέκεις*, axes, having two cutting edges and a handle in the middle (*birepanis*). Schol. Ven. *ἀξίνας διστόμους· τὸ δὲ ἡμιπέλεκκον τὸ ἥμισυ τοῦ πελέκεως, τὸ ἐκ τοῦ ἐνὸς μόνου μέρους ἔχον ἀκμὴν*. Hence in Od. v. 235 the *πέλεκυς* is *ἀμφοτέρωθεν ἀκαχμένος*. The *κ* is doubled for the metre, as in *πελέκκησεν* Od. v. 244.

854. The *ἔρα* is a mere expletive, and does not read well. Some read *ἧς γὰρ*, making *ἧς* demonstrative; but that use, perhaps, is confined to the nominative *ἦς*. There were variants *ὧς γὰρ* and *δῆσεν πόδα*. The latter, Spitzner observes, implied *τῆς γὰρ ἀνώγει*. The genitive is not uncommon after verbs of shooting or aiming. So iv. 100, ἀλλ' ἕγ' ὀίστευσον Μενελάου κυδαλίμοιο. Soph. Antig. 1033, ὦ πρέσβυ, πάντες, ὥστε τοξόται σκοποῦ, τοξεύειτ' ἀνδρὸς τοῦδε.

857. *μηνίνθιο τύχη*. The Schol. Ven. observes that this is a weak point,—Achilles should not have anticipated what was really the result of an extraordinary

(ἦσσαν γὰρ δὴ κείνος) ὁ δ' οἴσεται ἡμιπέλεκκα.''

ὣς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 ἂν δ' ἄρα Μηριόνης θεράπων ἐν Ἰδομενῆος. 860

κλήρους δ' ἐν κυνέη χαλκήρεϊ πάλλον ἐλόντες,
 Τεύκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰόν
 ἦκεν ἐπικρατέως, οὐδ' ἠπέιλησε ἄνακτι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ὄρνιθος μὲν ἄμαρτε, μέγῃρε δέ οἱ τό γ' Ἀπόλλων 865
 αὐτὰρ ὁ μήριυθον βάλε πὰρ πόδα, τῇ δέδεται ὄρνις·
 ἀντικρὺς δ' ἀπὸ μήριυθον τάμε πικρὸς οἰστός.

ἦ μὲν ἔπειτ' ἦξιε πρὸς οὐρανόν, ἦ δὲ παρείθη
 μήριυθος ποτὶ γαίαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρός 870
 τόξον· ἀτὰρ δὴ οἰστόν ἔχεν πάλαι, ὡς ἴθυνεν.

αὐτίκα δ' ἠπέιλησε ἐκῆβόλῳ Ἀπόλλωνι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
 ὕψι δ' ὑπὸ νεφέων εἶδεν τρήρωνα πέλειαν·
 τῇ ῥ' ὅ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875

accident. And to sever the thread intentionally was a greater feat of skill than to hit the bird.

859—883. Teucer and Meriones compete for this prize. Teucer, failing to offer a prayer to the archer-god (iv. 101), hits only the string, and so liberates the bird. Meriones, with a hasty vow to Apollo, draws his bow and pierces it while flying, and it falls dead from the mast on which it had again alighted, the arrow descending at his very feet.

861. This verse occurred iii. 316.

863. ἐπικρατέως, with a firm grasp of his bow, ἰσχυρῶς καὶ δυναίμει πολλῇ, Schol. Ven. 2. So the kite holds in its grip the nightingale, τὴν δ' ὁ γ' ἐπικρατέως πρὸς μῦθον ἔειπεν, i. e. ἐπικρατῶν οἱ ἐπικρατέως ἔχων αὐτήν, Hes. Ἔργ. 206. —ἠπέιλησε, ἠῆξατο, Schol. Ven. The primary sense of both verbs is 'to utter loud words.'

865. ἄμαρτε. Lucian, Hermotim. § 28, ὅπερ οὐδὲ τῷ Ὀμηρικῷ τοξότῃ ὑπῆρξεν, ὃς δέον τὴν πελειάδα κατατοξεύσαι, ὁ δὲ τὴν μήριυθον ἐνέτεμεν, ὁ Τεύκρος, οἶμαι.—μέγῃρε, id est invidit. See Lexil. p. 408.

866. τῇ, 'with which,' &c. It might also mean 'where;' and we might con-

strue πὰρ πόδα τῇ δέδεται ὄρνις. To this perhaps Schol. Ven. alludes, ἐκατέρωσε δύνανται προσδιδόσθαι. Virg. Aen. v. 510, 'nodos et vincula linea rupit, Quae innexa pedem malo pendebat ab alto.'

868. παρείθη, ἐκρέματο παρειμένην, lung loose to the earth. A rather rare aorist. We have ἀφείθη in Eur. Phoen. 1377.

870. ἐξείρυσε. "Cum uno utriusque arcu esset utendum, Meriones propere eripit arcum manu Teuceri; sagittam quidem dudum manu tenebat," Heyne. Schol. Ven. 2, ἐπειγόμενος ἀπέσπασε τῆς χειρός τοῦ Τεύκρου τὸ τόξον· ἐνὶ γὰρ ἡγωνίζοντο τόξω, ὡς ἐνὶ δίσκῳ.

871. ὡς ἴθυνεν. These words are ambiguous. The best sense seems that given by Schol. Ven. 2, τὸν οἰστόν κατεῖχε πάλαι ὁ Μηριόνης, ἕως ἴθυνεν ὁ Τεύκρος καὶ ἐτόξευε λαχῶν πρῶτος. The Schol. Ven. records some rather remarkable variants in the MSS. copies. Spitzner thinks the true reading, as suggested by Voss, is ὡς ἰθύνει, and he compares Od. v. 253, πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνει. So also Doederlein.

872, 873. See iv. 101, 102.

875. τῇ, ἐνταῦθα, viz. not on the mast,

ἀντικρὺς δὲ διῆλθε βέλος. τὸ μὲν ἄψ ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγη ποδός· αὐτὰρ ἡ ὄρνις
 ἰστοῦ ἐφέξομένη νηὸς κυανοπρώριοι
 αὐχέν' ἀπεκρέμασεν, ξὺν δὲ περὰ πυκνὰ λίασθεν,
 ὠκύς δ' ἐκ μελέων θυμὸς πτάτο, τῆλε δ' ἀπ' αὐτοῦ 880
 κάππεσε· λαοὶ δ' αὖ θηεύντο τε θάμβησάν τε.
 ἂν δ' ἄρα Μηριόνης πελέεας δέκα πάντας ἄειρεν,
 Τεῦκρος δ' ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.
 αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
 καδ δὲ λέβητ' ἄπυρον, βοδὸς ἄξιον, ἀνθεμόντα 885
 θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἤμονες ἄνδρες ἀνέσταν,
 ἂν μὲν ἄρ' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων,
 ἂν δ' ἄρα Μηριόνης θεράπων εὖς Ἰδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς
 “Ἀτρείδη· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890
 ἦδ' ὅσον δυνάμι τε καὶ ἤμασιν ἔπλευ ἄριστος·

but aloft in the sky.—*διευόουσαν*, towering above his head in eddying circles. Virg. Aen. ut sup., ‘*alis plaudentem nigra figit sub nube columban.* Decidit exanimis, vitamque reliquit in astris Ætheriis, fixamque refert delapsa sagittam.’ As the arrow fell at the archer’s feet, it is clear the bird must have been struck immediately over his head. If the wounded bird returned to the mast, it may have flown back to it for some space; and if it dropped dead from the mast, τῆλε ἀπ’ αὐτοῦ may mean, ‘far from Meriones,’ who therefore stood not under the mast, but at some distance from it. Otherwise, ἀπ’ αὐτοῦ might mean ἀφ’ ἰστοῦ.

879. *λίαςθεν*, ‘drooped.’ See Lexil. p. 405, where Buttman inclines to the reading of Aristarchus, *λίαςσεν*, ‘she dropped her closely-feathered pinions.’ Hence perhaps Hesych. *ἐλάσεν ἐτίναξεν*.

881. *λαοὶ κ.τ.λ.* See sup. 728.

881—887. The eighth and last contest, throwing the javelin. The prize for this offered by Achilles is a caldron ornamented with patterns of flowers. Only Meriones and Agamemnon compete. Achilles, perhaps in deference, or making amends for the past, awards the prize to the King without trial, requesting him,

as some compensation, to present his bronze lance to Meriones.

886. *ἤμονες* (*ἰέναι*), skilled in shooting. An Ionic word, formed like *νοήμων*, *φράδμων*, *μεθήμων*, but occurring only here. The Schol. Ven. mentions a variant *ῥήμονες*, which was also known to Hesychius: *ἤμονες· ἀκοντισταὶ, ῥήτορες, ὄρχησταὶ*. More strange still is the noun *ἤμα*, *ἀκόντισμα*. Besides *ἤμασιν*, Hesychius has *ἤματα· βλήματα, ῥίματα, ἀκόντια*, and *ἡμοσύνη· βλήσις, ἀκόντισις*.

890. “The most refined of his (Achilles’) attentions is perhaps that shown to Agamemnon, after the reconciliation, on the occasion of the Games. It was difficult to exclude the chief King from the sport of Kings; inadmissible to let him be worsted; impossible either to make him conquer those who were his superiors in strength, or to place him in competition with secondary persons. Achilles avoids all these difficulties by proposing a ninth, or supernumerary match, with the sling; and then at once presenting the prize to Agamemnon with the observation that, as his excellence is known to be paramount, there need be no actual trial.” “*Juventus Mundi*,” p. 421. (There seems however to be some oversight respecting “the contest of the sling.”)

ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἦρωι πόρωμεν,
 εἰ σύ γε σῶ θυμῷ ἐθέλοισ' κέλομαι γὰρ ἐγὼ γε."

ὧς ἔφατ', οὐδ' ἀπίθησε ἄναξ ἀνδρῶν Ἀγαμέμνων, 895
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἦρως
 Ταλθυβίῳ κήρυκι δίδω περικαλλές ἄεθλον.

893. δόρυ seems to mean the actual lance with which Agamemnon was preparing to make a throw. This is now to be given to Meriones in lieu of the prize.

897. δίδω, Schol. Ven. 2, δηλονότι

ἐπὶ τῷ ἀπαγαγεῖν εἰς τὴν βασιλικὴν σκηνὴν.—περικαλλές, as being ἀνθεμόεντα. Cf. Od. xxiv. 275, δῶκε δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα.

ΙΛΙΑΔΟΣ

Ω.

λύτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστος
 ἔσκιδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεύς
 κλαίει φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ῥῆρι πανδαμάτωρ, ἀλλ' ἔστρέφετ' ἔνθα καὶ ἔνθα, 5
 [Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ῥύ

The subject of this book, entitled "Ἐκτορος λύτρα, formed part of the old tale of Troy; for Aeschylus treated of it in the *Φρύγες* or "Ἐκτορος λύτρα (see Aesch. Frag. 253, Dind.), but that he did not borrow it from the *Iliad* is shown, not only by the title *Φρύγες*, whom he represented as accompanying Priam, but by the silence of Achilles, who remains muffled up (*ἐγκεκαλυμμένος οὐ φθέγγεται*); whereas, in the present book, he uses, like so many characters in our Homer, all the rhetoric of a rhetorical age. (See on 507 inf.)

There can be no doubt that some peculiarities of style, and many passages allied to others in the *Odyssey*, occur in Book xxiv.; and doubts have been thrown on the authenticity of it, as on the concluding book of the *Odyssey*. Spitzner says we must be content with what we have got, and follow the general opinion of the ancients, who objected to particular passages in it, rather than to the book itself, as an integral part of the *Iliad*.

1—21. The Greeks separate to celebrate the funeral banquet. Achilles lies sleepless, anxiously calling to mind the many adventures he had seen with the friend he has lost. At last he wanders forth alone on the sea-strand, and vents his hate against Hector by dragging the

body thrice round the tomb of Patroclus. He then lets it lie in the dust; but Apollo ever protected it from disfigurement by holding his aegis over and around it.

1. *λύτο*. There is a difficulty in the long *υ*. The epic aorist, *ἐλύμην*, is short in xxi. 80, *νῦν δὲ λύμην δις τόσσα πορών*. The accent in the old copies seems to be *λύτο*, and so Schol. Ven., who doubts whether it is the epic aorist, the contracted imperfect (*ἐλύετο*), or shortened from *ἐλέλυτο*. There is some uncertainty in the quantity of the root. We have *λύσις* and *λέλυται* (*υ*) by the side of *βουλυτόνδε* and *ἀλυκτοπέδη* in Hes. Theog. 521, which (if a genuine word) can only be *ἀλυκτοπέδη* (*υ*), i. e. *ἄλυτος πέδη*. Comparing *liber* and *ἐλεύθερος*, we might speculate on a digammated root *λεF*, which would remove the metrical difficulty, by its strong or weak pronunciation.—*ἀγών*, the company assembled for the funeral games.—The aspirate or *F* in *ἕκαστος* is often dropped; otherwise *ἔην ἐπὶ νῆα* (Heyne, Bekker), or *ἅπαντες* (Bentley), would be plausible.

3. *ταρπήμεναι*, 'to take their fill of it,' has the same dependent construction as the preceding *ἰέναι*. Schol. Ven. *τέρψιν λαβεῖν· ἀπὸ κοινοῦ δὲ τὸ μέδοντο*.

6—9. These four verses were rejected by the critics, but the reasons they al-

ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
 ἀνδρῶν τε πολέμους ἀλεγεινά τε κύματα πείρων.
 τῶν μιμησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,]
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
 ὕπτιος, ἄλλοτε δὲ πρηγῆς· τοτὲ δ' ὀρθὸς ἀναστάς
 δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός. οὐδέ μιν ἦός
 φαινομένη λήθεσκειν ὑπεῖρ ἄλα τ' ἠΐονας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 Ἔκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν, 15
 τρὶς δ' ἐρύσας περὶ σῆμα Μεινοιτιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ πανέσκετο, τὸν δέ τ' ἔασκειν
 ἐν κόνι ἐκτανύσας προπρηγέα. τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικελίην ἄπεχεν χροῦ, φῶτ' ἐλαίρων
 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτεν 20

lege (see Schol. Ven. and Spitzner) do not seem valid. The phrase ἀδροτήτα (ἀνδροτήτα) καὶ ἦβην occurs xvi. 857; xx. 362; and ver. 8 is repeated in Od. viii. 183.—πείρων, going through, passing, περῶν, περαίνων. So Od. ii. 434, παννυχίη μὲν β' ἦγε καὶ ἡὼ πείρε κέλευθον.—With ὅποσα Doederlein would supply ἔργα, as with πολέμους δύων, or τολυπέων.

10. ἔλλοτε κ.τ.λ. Juv. Sat. iii. 279, 'noctem patitur lugentis amicum Pelidae; cubat in faciem, mox deinde supinus.'

12. δινεύεσκε ἀλύων, 'he would wander to and fro as one distraught.' Schol. περιήρχετο ἀδημονῶν. As in περιπατεῖν, the idea of *circling* is here limited to the turn back in a straight course, a notion familiar to the Greeks as conversant with the stadium. This verse and the two preceding lines are quoted by Plato (Resp. iii. p. 388), who reads πλωίξεσκε for δινεύεσκε.—οὐδὲ κ.τ.λ., the first thing that roused him from his abstraction was the dawn of morning; or perhaps, 'he continued restless till he saw the dawn appear.'

14—16. There seems some ἀνακλόουθον here. The optative ζεύξειεν must imply repeated acts at indefinite times; otherwise we should require ἔξευξε, *postquam junxit*. But the ἀλλά should rather introduce the *single* act: 'he did not fail

to notice the early dawn, *but* dragged the body thrice round the tomb, and then rested.' Or did he yoke and unyoke his steeds several times in the same night? Then the δὲ in 16 is not only superfluous, but violates the digamma; yet it is found in the MSS. as well as in the scholia, where it is called *περισσός*. The first difficulty is removed by 416 inf., which represents the act as repeated at intervals. So πολλά ῥυστάξεσκει, inf. 755. This will also suit the imperfect πανέσκετο, while the aorist δησάσκετο will express the tying of the body once for all to the car. Possibly we should read, with Heyne, τρὶς Φερύσας. Spitzner places a colon at ὀπισθεν, regarding the δὲ in that verse as marking the apodosis. A Greek vase found at Canosa, in the Naples Museum, No. 3254 (but not of the early style), describes this scene:—"The funeral pile, with the words Πατροκλου ταφός, on it. Whilst a human sacrifice has been made, and other victims await their fate, Achilles pours out libations. On one side the body of Hector is seen attached to the car that was to be drawn three times round the bier." (Murray's "Handbook of South Italy," p. 157.)

19. ἀεικελίην. See xvii. 270, where Patroclus is called a favourite of the gods.—χροῦ, the same dative as in ἀμύνειν τίτινι.

χρυσείῃ, ἵνα μή μιν ἀποδρῦφοι ἐλκυστάζων.

ὣς δὲ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων
τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
κλέψαι δ' ὀτρύνεσκον εὐσκοπον ἀργεῖφόντην.

ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἑρῆ 25
οὐδὲ Ποσειδάων' οὐδὲ γλαυκώπιδι κούρη,

ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' ἄτης·

[ὃς νεῖκεσσε θεὰς ὅτε οἱ μέσσανλον ἴκοντο,

τὴν δ' ἦνῆσ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν.] 30

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἡώς,

καὶ τότ' ἄρ' ἀθανάτοισι μετηγύδα Φοῖβος Ἀπόλλων

“σχέτλιοί ἐστε, θεοί, δηλήμονες. οὐ νύ ποθ' ὕμιν

21. ἀποδρῦφοι. See xxiii. 187.—πάντα, *totum hominem*.

22—54. The gods deliberate whether they should not order Hermes, that prince of thieves, to steal away the body. The plan is opposed by Hera, Athene, and Poseidon, who now agree in their enmity against Troy, the two first in consequence of the adverse “judgment of Paris.” Apollo reproves them for their refusal to do a just act, and for favouring the furious, implacable Achilles. A man may lose a dear friend, and soon forget it; but Achilles cannot rest content without doing dishonour to the inanimate clay.

23—30. These eight verses were rejected by the Alexandrines, chiefly on the ground that the “Judgment of Paris” was a legend unknown to Homer, and because he attributes the causes of the war in many other passages to the rape of Helen, Destiny, and other reasons. The first verse however seems essential to the narrative; and if we connect with it directly ἀλλ' ὅτε δὴ in 31, the objective ἀλλὰ does not seem logical. Moreover, as Spitzner says, we cannot well spare v. 24. On the whole therefore the passage seems to hang together, and on the theory of ‘late compilation,’ there is no great difficulty about it. It has been shown in the Preface that the judgment of Paris was an episode, and a very celebrated one, of the older epics on the Troica.

27. ἔχον, ‘they kept on,’ remained

in the same mind. Schol. Ven. 2, διέκειντο, οὕτως διαθέσεως εἶχον. So xii. 433, ἀλλ' ἔχον, ὥστε τάπαντα γυνὴ χερυνήτις ἀληθής.

29. νεῖκεσσε, ἐμέμψατο, had spoken, or given judgment, disparagingly of them. The Schol. Ven. finds a difficulty in this word: τὸ νεῖκεσσε οὐκ ἔστι κρῖναι, ἀλλ' ἐπιπλῆξαι καὶ διαφέρεσθαι. It is clearly antithetical to ἦνῆσε in the next line.—μαχλοσύνην, who inspired him with a wanton desire. He should rather have said, πόρε καλλίστην ἔλοχον. This was a very favourite subject with the vase-painters of old. In some cases (a common practice in ancient art), Helen is seen in the background, as if the artist designed to bring on the scene the object of the promise. The Schol. Ven. records a variant in some copies (αἱ ἀπὸ πόλεων), τὴν δ' ἦνῆσ', ἢ οἱ κεχαρισμένα δῶρ' ὀνόμηνε.

31. ἐκ τοῖο. Schol. Ven. 2, ἐξ οὗ Ἑκτωρ ἀπέθανεν. He refers to 107 and 413 inf., adding to the nine days during which the gods had disputed, (1) the day of Hector's death, (2) the cutting the wood for the pile, (3) the funeral games. It is singular that the same numbers, nine and twelve, occur again in the truce, inf. 664—667.

33. σχέτλιοι, cruel, δυσανάσχετα πράσσοντες· καὶ δηλήμονες, ὅ ἐστι φαρτικοί. The gods were wrong-doers in returning evil for good, neglect for pious offerings, &c.

Ἔκτωρ μῆρι' ἔκῃε βοῶν αἰγῶν τε τελείων;
 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι, 35
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὄκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ' ὀλοῶ Ἀχιλῆι θεοὶ βούλεσθ' ἐπαρήγειν,
 ᾧ οὔτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα 40
 γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὡς ἄγρια οἶδεν,
 ὅς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷξας εἶσ' ἐπὶ μῆλα, βροτῶν ἴνα δαῖτα λάβῃσιν
 ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδώς
 [γίγνεται, ἦ τ' ἄνδρας μέγα σίνεται ἠδ' ὀνύνησιν.] 45
 μέλλει μὴν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ ἐκασίγνητον ὁμογάστριον ἢ ἐκαὶ υἷον·
 ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
 τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
 ἔλκει. οὐ μὴν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.
 μὴ ἀγαθῷ περ ἔοντι νεμεσσηθῶμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων."

35. σαῶσαι, 'to bring him safe back to his home.'—*ιδέειν, ut videant saltem mortuum*, Doederlein.

41. γναμπτὸν, like στρεπταί in xv. 203, *flexibile*. So τλητὸν, 'capable of endurance,' inf. 49.

43. For εἷξας the Schol. Ven. proposes to read εἷξη, the sentence, as it stands, having no apodosis. Eustathius, cited by Spitzner, compares viii. 306, ἦ τ' ἐνὶ κήπῳ καρπῷ βριθομένη νοτίησί τε εἰαρινῆσι, for βριθεται. But, as we may there supply κάρη βάλλει, so here ἔλεον ἀπώλεσεν, or a similar sentiment, may be inferred. Spitzner calls it "dicendi negligentia quaedam."—βροτῶν, 'food for men;' perhaps βοτῶν, 'a feast on cattle,' i. e. not on wild animals.

45. This verse was justly rejected by the critics, as interpolated from Hes. Opp. 316.

46—50. μέλλει κ. τ. λ. 'It may doubtless be that a man hath lost some other

even dearer than a friend,—a brother from the same womb, or even a son; yet, after paying the tribute of a tear, and some words of woe, he gives him up (resigns or dismisses his grief about him); but this man, not content with robbing Hector of his dear life, must e'en tie him to his car, and drag him round the tomb of his favourite companion.' Cf. xxi. 95, μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἔκτορός εἰμι. Doederlein proposes ἄλλος for ἄλλον, comparing xxii. 106.

53. μῆ, i. e. σκοπέτω μῆ. This verse also was rejected by the critics; and the violation of the F in *οἱ* shows that it cannot be really ancient. Cf. 72.

54. κωφὴν, 'insensate.' "Nimia Achilles iracundia vel terrae, communi omnium parenti et mortuorum receptaculo, vim quasi et contumeliam parari poeta dicit," Spitzner; who remarks that Aristotle cites the verse (Rhet. ii. 3). "Exprobratur Achilli quod vir fortissimus iner-

τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη 55
 “ εἶη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
 εἰ δὴ ὁμῆν Ἀχιλλῆι καὶ Ἑκτορι θήσετε τιμῆν.
 Ἑκτωρ μὲν θνητός τε, γυναικὰ τε θήσατο μαζόν
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῆ
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60
 Πηλεῖ, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισιν.
 πάντες δ’ ἠντιάσθε θεοὶ γάμον· ἐν δὲ σὺ τοῖσιν
 δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”
 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 65
 “ Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν
 οὐ μὴν γὰρ τιμὴ γε μί’ ἔσσεται, ἀλλὰ καὶ Ἑκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἴλιῳ εἰσίν·
 ὧς γὰρ ἐμοί γ’, ἐπεὶ οὗ τι φίλων ἡμάρτανε δῶρων.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,

nia et adversus injurias torpida velut ignavia insultat” (Doederlein).

55—63. Hera replies, that there may be something in what Apollo has said in reproach, if Achilles, the son of a goddess, ought to be held in no higher honour than Hector. But some exceptional privileges should be allowed to one, the marriage of whose mother with Peleus the gods themselves approved by their presence.

56. καὶ τοῦτο τεὸν ἔπος, bene se habeat hoc etiam (inter alia) quod dixisti.—εἰ δὴ ὁμῆν κ.τ.λ. ‘Your argument, that Hector deserves greater care from, because he gave more sacrifices to, the gods, fails in this, that Achilles partakes of divine seed, and must therefore be preferred to a mere mortal, however friendly they may be towards him.’

58. γυναικὰ does not agree with μαζόν, but is the direct object of θήσατο. The Schol. Vict. happily compares xxi. 37, ὃ δ’ ἐρινεὺν ὀξείῃ χαλκῶ τάμνε νέους ὄρηκας.

59. αὐτῆ θρέψα. Vase-paintings exist, of a goddess suckling a child, which may refer to this rare legend. The advocates of the ‘solar theory’ interpret it of the air or ether giving life and light to the sea.

62. ἠντιάσθε, the imperfect of ἀντι-ᾶμαι. See Lexil. p. 143. This too, the marriage of Thetis, was a celebrated

theme of the older epics. See Preface, § 1.—δαίνυο, εἰδαίνυσο.—κακῶν ἔταρε, Schol. Vict. Ἀλεξάνδρου καὶ Ἑκτορος. Ἡσιόδου (Opp. 716) “μηδὲ κακῶν ἔταρον.”

64—76. Zeus bids Hera not to pout; for that, dear as Hector was to the gods, Achilles will hereafter have greater honour. He rejects the proposal before made (24), to get the body conveyed stealthily away from Achilles, because Thetis is watching by his side, and this would be for one divinity to thwart another. He orders Thetis to be summoned, to suggest to her a compromise.

65. ἀποσκυδμαίνειν, lit. ‘to sulk off’ (root σκυθ, σκυδ, σκυς, as in σκυθροπὸς), occurs only here, and does not seem an ancient word. See inf. 113. 592. The ἀπὸ has the same sense as in ἀπομνησῆσαι.—μία, ὁμῆ, ‘one and the same.’ Theocor. xvii. 68, ἐν δὲ μιᾷ τιμᾷ Τρίπορος καταθεῖο κολώναν.—ἀλλὰ καὶ, ‘though indeed Hector too,’ &c.—οἱ ἐν Ἴλιῳ, note the *F* omitted. Bekker gives οἱ Ἴλιῳ εἰσίν.

68. ὧς γὰρ ἐμοί γε, ‘for so at least he was to me,’ viz. to whom especially the offerings were paid. Doederlein compares iv. 318, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς ὧς ἔμεν, ὧς ὅτε κ.τ.λ.—ἡμάρτανε, missed, failed in, ἐλείπετο.—οὐ τι, ‘in no respect,’ in nothing.

69. εἵσης, equally distributed among the guests. The notion of *rations* (vé-

λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς· 70
 ἀλλ' ἦ τοι κλέψαι μὲν ἑάσομεν—οὐδέ πη ἔστιν
 λάθρη Ἀχιλλῆος—θρασὺν Ἴκτορα· ἦ γὰρ οἱ αἰεὶ
 μῆτηρ παρμέβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο,
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς 75
 δῶρων ἐκ Πριάμοιο λάχῃ ἀπό θ' Ἴκτορα λύσῃ."
 ὧς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου πάιπαλοέσσης
 ἔνθορε μείλανι πόντω, ἐπεστονάχησε δὲ λίμνη.
 ἦ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἦ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὔρε δ' ἐνὶ σπῆι γλαφυρῶ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶθ' ὠμηγερῆες ἄλαι θεαί· ἦ δ' ἐνὶ μέσσησ
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλεν 85
 φθίσεισθ' ἐν Τροίῃ ἐριβῶλακι, τηλόθι πάτρης.
 ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις

μειν μοίρας), with many other human elements, entered into the idea of sacrifices and feasts.

71. ἑάσομεν for ἑάσωμεν, perhaps; 'let us drop, give up, the stealing of brave Hector's body.' Schol. Ven. νῦν ἀντὶ τοῦ παρῶμεν. This and the two next lines were rejected as spurious, on the ground that Thetis could not be said to be 'always present' with Achilles.—οἱ, again without the F. Bekker gives ἦ τέ οἱ, against the MSS. See sup. 53.—παρμέβλωκε, iv. 11.—ἡμαρ, μεθ' ἡμέραν. Schol. Vict. ἔδει, ἡματα. But see v. 490, σοὶ δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ.

77—92. Iris, hearing her name mentioned by Zeus, rises without further summons, and visits Thetis in her ocean-depths. Surrounded by sea-nymphs, she is bewailing the destined fate of her son. Surprised as she is at the unexpected summons, she nevertheless at once consents to go.

78. Σάμου, Samothrace. Cf. xiii. 33.—μείλανι, pronounced μέλλανι, perhaps. A very beautiful and descriptive verse. As in Od. v. 54, τῷ ἰκέλος πολέεσσιν ὀχῆστατο κῆμασιν Ἐρμῆς, the run of dactyls

expresses the rapid yet easy action.

80. μολυβδαίνῃ, a leaden plummet.—ἐμβεβανῖα, 'mounted on the horn of a field-pastured ox.' Schol. Ven. κατεσκεύαζον γὰρ σύριγγα ἐκ κέρατος βοείου, ἦν παρετίθεσαν τῇ ὀρμιᾷ ὑπὲρ τὸ ἀγκιστρον, ὅπως μὴ οἱ ἰχθύες ἀποτρόγῳσι τὸν λίνον. The exact meaning, as might be expected, is not known. The expression, ἐμβεβάναι κατὰ κέρας, is very remarkable, and the sense obscure. Plato, Ion, p. 538, c, cites this and the two next, with the variant ἐμμεμανῖα, also ἴκανεν and πῆμα for ὄρουσεν and κῆρα. By reading ἐμμεμανῖα, we might construe ἔρχεται κατὰ κέρας, 'along the horn.' Spitzner supposes that a bit of horn was fastened to the hook and plummet, to disguise its appearance. Doederlein follows the Scholiast in supposing that a case or tube of horn protected the line from being bitten through. The mention of lead occurred xi. 237.

83. ἐν σπῆι (σπέος), a submarine grotto. Compare Virg. Georg. iv. 363.

86. This verse was rejected by the critics, who referred δς in 85 to μόρον, and interpreted ἔμελλεν 'was destined to be.' As it stands, οἱ of course refers to Thetis.

“ ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.”
 τὴν δ’ ἡμίβειτ’ ἔπειτα θεὰ Θέτις ἀργυρόπεζα
 “ τίπτε με κείνος ἄνωγε μέγας θεός ; αἰδέομαι δέ 90
 μίσγεσθ’ ἀθανάτοισιν, ἔχω δ’ ἄχέ’ ἄκριτα θυμῷ.
 εἶμι μὲν, οὐδ’ ἄλιον ἔπος ἔσσεται, ὅτι κε εἶπη.”
 ὧς ἄρα φωνήσασα κάλυμμ’ ἔλε δῖα θεάων
 κνάνεον· τοῦ δ’ οὐ τι μελάντερον ἔπλετο ἔσθος·
 βῆ δ’ ἰέναι. πρόσθεν δὲ ποδὴνεμος ὠκέα Ἴρις 95
 ἡγείτ’· ἀμφὶ δ’ ἄρα σφι λιάζετο κῦμα θαλάσσης.
 ἀκτὴν δ’ ἐξαναβᾶσαι ἐς οὐρανὸν ἀιχθήτην,
 εὖρον δ’ εὐρύοπα Κρονίδην· περὶ δ’ ἄλλοι ἅπαντες
 εἶαθ’ ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.
 ἦ δ’ ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ’ Ἀθήνη. 100
 Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θῆκεν
 καί ῥ’ εὐφρηνε ἔπεσσι· Θέτις δ’ ὠρέξε πιούσα.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε.
 “ ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 πένθος ἀλαστὸν ἔχουσα μετὰ φρεσὶ· οἶδα καὶ αὐτός· 105
 ἀλλὰ καὶ ὧς ἐρέω τοῦ σ’ εἵνεκα δεῦρο κάλεσσα.
 ἐννήμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθω,
 κλέψαι δ’ ὀτρύνουσιν εὐσκοπον ἀργεῖφόντην.
 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆϊ προτιάπτω, 110
 αἰδῶ καὶ φιλότητα τεῖν μετόπισθε φυλάσσω.

91. ἄχεα ἄκριτα. See iii. 412.—εἶμι μὲν, i. e. μὴν, ‘nevertheless.’ Doederlein supplies ἀέκουσα δὲ εἶμι.

93—119. Covered with a long black veil, Thetis emerges from the sea, preceded by Iris, who conducts her into the presence of Zeus and the other gods. Hospitably received by Hera, she takes her place by Zeus, who informs her of the dispute among the gods about the body of Hector, and his own resolve to do honour to Achilles. But he orders her to tell her son that the gods are angry at his keeping unburied the body of Hector, and to urge the surrender of it to Priam on payment of a ransom.

96. λιάζετο, retired, turned aside. See Lexil. p. 404.

102. εὐφρηνε, cheered her by kind words of greeting. Cf. Aesch. Suppl. 515, σὺ καὶ λέγων εὐφραίνε καὶ πράσσω φρένα.—ὠρέξε, *porrexit*; when she had drunk, she handed back the cup. Mr. Newman, “but she reached out the hand, accepting.” This would rather be ὠρέξατο. Cf. 506.

109. ὀτρύνουσιν. An ancient variant was ὀτρύνεσκον, and in the next προτιάπτω and προιάλλω.—τίδε κῦδος is, ‘credit for showing mercy to a suppliant, even though an enemy.’

111. αἰδῶ, ‘my respect for you and my regard.’ This alludes to the story in i. 396, of Thetis affording aid to Zeus in the rebellion of the immortals against him. On the singular influence that

αἶψα μάλ' ἐς στρατὸν ἔλθῃ καὶ υἱεὶ σῶ ἐπίτειλον.
 σκύζεσθαι οἱ εἶπε θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
 εἴ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' Ἔκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν τά κε θυμὸν ἰήνῃ."

ὣς ἔφατ', οὐδ' ἀπίθῃσε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα,
 ἴξεν δ' ἐς κλισίην οὐ υἱέος. ἔνθ' ἄρα τὸν γε
 εὖρ' ἀδινὰ στενάχοντα, φίλοι δ' ἀμφ' αὐτὸν ἐταῖροι
 ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον
 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125

ἦ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 "τέκνον ἐμόν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχέων
 σὴν ἔδειαι κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃτι 130

Thetis exercises over Zeus, see "Juventus Mundi," p. 337 seqq., where the author traces it to a desire on the part of the poet to unite Pelasgic and Hellenic systems of worship. A more obvious explanation is supplied by nature-worship, in the relations existing between the aspects of sea and sky.—*μετόπισθε, in posterum*, i. e. in case need should occur again. (Doederlein is wrong in saying this sense would require *φυλάγων*. In fact, the future participle here would be a solecism.)

113. σκύζεσθαι. See sup. 65.

116. εἴ κέν πως. This depends on ἔλθῃ in 112, and εἶπε in 113.

117. ἐφήσω. Schol. Ven. 2, οὐκ ἔστιν, ἐπιπέμψω ἀπλῶς, ἀλλ' ἔστιν, ἐντολὰς αὐτῇ δοῦν πέμψω.

118. λύσασθαι, 'to effect the release of,' as in i. 13.

120—140. Thetis departs at once to the fleet of Achilles, where she finds her son in deep grief, surrounded by his friends, who would fain induce him to partake of a banquet they are preparing. She addresses him in consoling words, reminding him of his approach-

ing fate, and communicating the behests of Jove, with which he at once declares himself willing to comply.

124. ἄριστον, the morning meal, occurs only here and Od. xvi. 2. The short *α*, contrary to the Attic use, is remarkable. Bekker elides the *ο* of the verb.

125. ἰέρευτο, 'had been slaughtered.' The common sacrificial word in Homer is *ιερεύειν*, varied by *σφάζειν*, as inf. 622.

129. σίτου. See xix. 304.

130. ἀγαθὸν κ.τ.λ. To this Aristotle alludes, Eth. N. iii. 11, init., πᾶς γὰρ ἐπιθυμεῖ, ὅταν ἐνδεὴς ᾖ, ξηρὰς ἢ ὑγρὰς τροφῆς.—καὶ εὐνῆς, φησὶν Ὀμηρος, ὁ νέος καὶ ἀκμάζων. The morality of the passage has been criticized; and the Schol. Ven. says that the three lines (130—132) were rejected as unsuited to the characters both of goddess and hero. Still the οὔτε in 129 seems to require οὔτ' εὐνῆς in 130. To meet the difficulty, οὐδέ τι σίτου was read, which is found in some copies; Schol. Ven. οὐδὲ τὸ τυχὸν σίτου μεμνημένος. The advice may seem undignified; but there is no proof that

μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελος εἰμί.
 σκύζεσθαι σοὶ φησι θεούς, ἐξ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "τῆδ' εἴη· ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140
 ὡς οἱ γ' ἐν νηῶν ἀγύρει μῆτηρ τε καὶ υἱὸς
 πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
 Ἴριω δ' ὤτρυνεν Κρονίδης ἐς Ἴλιον ἱρήν.
 "βάσκ' ἴθι, Ἴρι ταχεῖα· λιποῦσ' ἔδος Οὐλύμπιοιο
 ἄγγειλον Πριάμω μεγαλήτορι Ἴλιον εἶσω 145
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆι φερέμεν τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
 κῆρῦξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἠδὲ καὶ αὐτῖς 150
 νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 μηδέ τί οἱ θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·
 τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεῖφόντην,

it offended the moral sense of the heroic age. Cf. inf. 675; ix. 664.—βέη, *vives*, see xvi. 852.

133. This verse is used by Ὀνειρος in ii. 26.—ἐξ, see xxi. 171.—φησι, i. e. Zeus. Cf. 113.

139. τῆδ' εἴη, 'so may it be;' to be distinguished from τῆδ' ἔστω, since it was only a wish and a will, and not a command that he expresses. Some of the grammarians took εἴη as a synonym of *ἴσι* (*huc veniat qui ferat*, &c., cf. xv. 82), but the sense is ὁ φέρων ἄποινα, οὗτος καὶ νεκρὸν ἀπάγοιτο. The optative φέροι furnishes a remarkable case of modal attraction or assimilation.—πρόφρονι, 'earnest,' 'serious.'

141—158. Zeus now dispatches Iris to order Priam to proceed alone to the

Grecian camp, with a ransom for the body of Hector. He is to be attended by a herald to convey the gifts in a car, and to bring back the corpse. Hermes shall be a guide to the tent of Achilles, who has feeling and discretion enough not to harm an aged suppliant.

141. With νηῶν ἀγύρει the Schol. Ven. compares νηῶν ἐν ἀγῶνι, xvi. 239.

148. οἶον (al. οἶος). Schol. Vict. ὑπὲρ τοῦ λαθεῖν. ἅμα δὲ καὶ ἔλεον ἢ μόνωσις ἐργάζεται.

150. Spitzner reads ἠ δὲ, i. e. the ἅμαξα, and the Schol. Ven. records a variant ἠ κε (l. ἠ κε).—νεκρὸν, i. e. ὄντα, by which we may avoid the difficulty in κτείνειν νεκρόν. Or, νεκρὸν (ἀνδρὸς) ὄν, &c.

ὃς ἄξει εἴως κεν ἄγων Ἀχιλλῆι πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155
 οὔτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρύξει
 οὔτε γὰρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”
 ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε. 160
 παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
 δάκρυσιν εἴματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίός
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶ ἐῆσιν. 165
 θυγατέρες δ' ἀνὰ δῶμα ἰδὲ νοοὶ ὠδύροντο,
 τῶν μμνησκόμεναι οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 στῆ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἠδὲ προσηΐδα
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα. 170
 “ θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει

154. ὃς ἄξει, a remarkable hiatus. We might have expected ὃς σφ' ἄξει, like ὃς σ' ἄξει in 183. Perhaps it was emphatic and demonstrative, in the sense of οὗτος, rather than the relative.

157. ἄφρων κ.τ.λ. He is not wanting in sense nor foresight, nor is he one that would willingly offend the gods, viz. by injuring a suppliant. Hesych. ἀλιτήμων· ἀμαρτωλός. From ἀλιτεῖν (not, as Mr. Trollope teaches, 'inexorable,' from a and λίτομαι).

159—187. Iris finds the family of Priam giving way to the deepest grief; the aged king lying on the ground strewing dust and dirt on his head, and the women bewailing the brave men that had perished. Priam starts at the voice of Iris, but is told to fear nothing, for that Zeus is his friend, and has ordered Achilles to release the body of his son.

161. αὐλῆς, the forecourt in front of the palace, where the sheep and cattle were kept, αὐλῆς ἐν χόρτοις inf. 640. But for this latter passage, ἐνδοθεν αὐλῆς would more naturally mean, as in vi. 247, the hall or principal room, μέγαρον. It is not improbable that, as with most eastern and nomad tribes,

the μέγαρον itself was so far open to the court that the animals could enter it. Perhaps ἀνὰ δῶμα (166) is opposed to the αὐλή, and means ἐν μυχῷ.

163. ἐντυπὰς does not occur elsewhere in Homer, but is used by Apollonius Rhodius more than once. The Scholiasts explain it 'covered with a mantle, so as to show the outline of the body,' τύπος. Hesychius, ἐντετυπωμένος ἐν ἱματίῳ. Doederlein renders it *in humum stercorosam prostratus*.

165. τυτθὸν, καταμήσατο. In rolling on the ground he had heaped and as it were scraped together with his hands the dung and litter within reach. Compare xviii. 23. Schol. Vict. ἀθρόως ἐπέσπασατο, ὡς τὸ Ἄφραρ δ' εὐνήν ἐπαμήσατο (Od. v. 482). The κατὰ means either 'against' or 'over himself,' as in καταχέατο.

166. νοοὶ, his sons' wives.

170. τυτθὸν, *exili voce, ἤρεμα*. The Greeks measure sound by size, as in μεγάλη φωνή &c. Schol. Ven. 2, πρὸς τὸ μὴ ἐκπλήξῃαι τὸν γέροντα.—τὸν δὲ κ.τ.λ., in his excited state Priam is alarmed even at the gentle voice.

οὐ μὴν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελος εἰμί,
 ὃς σευ ἀνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
 λύσασθαί σ' ἐκέλευεν Ὀλύμπιος Ἔκτορα δῖον, 175
 δῶρα δ' Ἀχιλλῆι φερέμεν τά κε θυμὸν ἰήγη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
 κῆρῦξ τίς τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἠδὲ καὶ αὐτίς
 νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδέ τί τοι θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
 τοίος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργεῖφόντης,
 ὃς σ' ἄξει εἴως κεν ἄγων Ἀχιλλῆι πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρῦξει 185
 οὔτε γάρ ἐστ' ἀφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."

ἠ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' υἱας ἅμαξαν εὐτροχον ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρωθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηῶεντα
 κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδειν.
 ἐς δ' ἄλοχον Ἐκάβην ἐκαλέσσατο, φώνησέν τε
 "δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν

172. ὀσσομένη, boding. Schol. Ven. 2, *προαγγέλλουσα*. See i. 105. More usually, it is to bode or foresee evil for oneself. The verb is from *ὄσσα*, 'an oracular voice,' rather than from *ὄσσοι*, 'eyes,' though it may be doubted if the sense does not vary between the two. See xiv. 17.—*τῶδε*, supply *δῶμα*. Schol. Ven. τὸ Τῶδε τοπικῶς, ἀντὶ τοῦ ἐνταῦθα.

174. See ii. 27, where this verse is given to Ὀνειρος.

188—199. Priam bids his sons yoke mules to a car, and himself goes to the treasury to select presents. He there calls in Hecuba, and asks her advice as to the proposed visit to the Grecian camp.

190. *πείρωθα*, inf. 267, Od. xv. 131, like *ὑπερτερῆ* Od. vi. 70, was some kind of box or basket placed on the wheel-

frame, *ἅμαξα*, for the purpose of conveying goods, as the *δίφρος* was for sitting in.

191. This verse occurs also vi. 288 and Od. xv. 99.—*γλήνεα*, articles of *bijouterie*, jewellery, embroidery, &c. Hence the room was *κέδρινον*, perhaps from the antiseptic qualities of cedar-wood, and therefore *κηῶεντα*, fragrant.—*κεχάνδει*, al. *κεεύθει*, *κεχάνδη*, *κέχανδε*. The last form was regarded as the imperfect of a reduplicated present, and *κεχάνδη* was a confusion resulting from this and the pluperfect of *χανδάνω*. Hesych. *κέχανδε* χαρεῖ (ἐχάρεϊ?).

194. *δαιμονίη*, 'good wife.' Mr. Newman remarks on its "degenerate Attic use" here. The same observation perhaps applies to *ἔσω στρατὸν* in 199.

λύσασθαι φίλον υἷόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 δῶρα δ' Ἀχιλλῆϊ φερέμεν τά κε θυμὸν ἰήνη.
 ἀλλ' ἄγε μοι τόδε εἶπέ, τί τοι φρεσὶ εἶδεται εἶναι ;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγεν
 κείσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”

ὡς φάτο, κώκυσεν δὲ γυνή καὶ ἀμείβετο μύθῳ 200
 “ ὦ μοι, πῆ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἦδ' οἴσι ἀνάσσεις.
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξε. σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
 ὠμῆστῆς καὶ ἄπιστος ἀνὴρ ὅδε, οὐ σ' ἐλεήσει
 οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεὶν
 ἦμενοι ἐν μεγάρῳ. τῷ δ' ὡς ποθὶ μοῖρα κραταιή
 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκήων,
 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦτορ ἔχοιμι

197. τί τοι κ.τ.λ., i. e. τί σοι δοκεῖ; The literal sense, ‘what does it seem to you to be?’ does not well suit what follows, where αὐτόν γε is opposed to τοι, ‘my own feelings are for going to the fleet.’—αἰνῶς, σφόδρα, as in iii. 158.

198. Spitzner reads ἀνώγει, but Aristarchus preferred ἄνωγεν.

200—216. Heeuba dissuades Priam from undertaking so rash a mission. She thinks Achilles will show him no mercy, and that it is destined for her son's body to be thrown to the dogs. Her consolation is that he died for his country; yet she would fain exact a terrible vengeance on the cruel slayer.

202. ἔκλεο, you were famed for prudence both at home and abroad. The Schol. Ven. says the verb is κλειεῖσθαι and not κλέεσθαι, and that ἐκλέεο is the full form. It is not easy to explain ἐκλεο except as shortened from ἐκλέεσο, which would imply a first person ἐκλόμην, which appears a barbarism. Is this then one of the many pseudo-archaic forms which appear to beset our Homeric text? Perhaps ἐπλεο and εὐκλέα were thought to furnish an analogy. The verb should be κλείω for κλέω. Doederlein com-

pares Od. xiii. 298, ἐγὼ δ' ἐν πᾶσι θεοῖσι μῆτι τε κλέομαι καὶ κέρδεσιν.

205. ἐξενάριξε. Schol. Ven. τινὲς ἐξήνεξε, τῆς ἀρχῆς ἐξέβαλε. This word seems either a corrupt or a late barbarism. Hesych. has ἐξηνήσαμεν ἐξεβάλομεν. Such an active verb as ἐξενάσσειν has no analogy in its favour.

206. αἰρήσει. If he shall once get you in his power or behold you with his eyes; a kind of ὕστερον πρότερον, as the Scholiasts observed. The Schol. Ven. makes οὐ σ' ἐλεήσει the apodosis, and the intervening words parenthetical.—ὅδε, as if actually present. Spitzner compares vi. 100, ἀλλ' ὅδε λίνῳ μαίνεται, also applied to the absent Achilles.—ἄπιστος, cui aegre credas vitam tuam.

208. ἀνευθεῖν, without recovering the body. Schol. Ven. ὡς οὐδὲ ἐλπίδα ἔχοντές ποτε θάψαι τὸν υἷόν.—τῷ δὲ κ.τ.λ., ‘but to him doubtless fate so ordained (wove by its thread) at his birth, on the day when I became a mother, that he should glut the swift-footed dogs far away from his own parents.’—ὡς ποθὶ, οὕτω ποῦ. The same verse as 210 occurs xx. 128.

212. παρὰ, in the house (or tent) of,

ἐσθέμεναι προσφῦσα· τότ' ἂν τιτὰ ἔργα γένοιτο
 [παιδὸς ἐμοῦ, ἐπεὶ οὐ ἔκακιζόμενον γε κατέκτα,
 ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων 215
 ἐστεῶτ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.]"
 τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδῆς
 " μῆ μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτῆ
 ὄρνις ἐν μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 ἢ οἱ μάντιές εἰσι, θυοσκοοὶ ἢ ἱερῆες,
 ψεῦδος κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον
 νῦν δ'—αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον αὐτην—
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς
 ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην."
 ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν,

ἔσ.—μέσον ἦτορ, because the heart is as it were the centre of life.—προσφῦσα, Schol. Ven. 2, αὐτῷ προσφῦσα τῷ ἥπατι τὸ στόμα, ὡς ἐπὶ σαρκοφάγου θηρίου. For a similar cannibal sentiment see xxii. 347.—ἐσθέμεναι, so Aeschylus uses ἔσθει = ἐσθίει, Ag. 1575. Cf. inf. 415.

213. Whether ἂν τιτὰ ἢ ἀντίτα was the true reading, was doubted by the grammarians, who took the compound to be syncopated from ἀντίτα. Hesych. ἀντίτα ἀντέκτιτα, ἀντιτιμῶρητα. Spitzner and Heyne read ἀντίτα, comparing ἄτιτος in xiv. 484. But τιτὸς may mean 'retributive,' as τίτας φόνος, Aesch. Cho. 59.

214. κακιζόμενον, 'playing the coward.' This looks like an Attic use, as ἀνδραγαθίσεισθαι, μαλθακίσεισθαι. Schol. Ven. 2, αὔξεται δὲ τὸ πάθος ἐπὶ τῷ ἀναξίως ὑβριζομένῳ. Cf. inf. 500, τὸν σὺ πρῶην κτείνας ἀμυνόμενον περὶ πάτρης. Doederlein, conscious of the νεωτερισμὸς, vainly tries to explain κακιζόμενον = κακούντα, *ultra bellum inferentem*.

216. ἀλεωρῆς, lit. 'warding off.' Hesych. ἐκφυγῆς.

217—227. Priam sternly replies that he will not be stopped. He has seen the divine messenger with his own eyes, and go he must. Nay, he is content to die if once he has embraced the body.

219. ἐν μεγάροισι is added, because birds are generally ὄδιοι, 'seen on the way.'

221. Hesych. θυοσκοός· εἶδος μάντιως διὰ σπλάγχχνων τὸ μέλλον δηλοῦντος· οἷδ' ἐτὸν δι' ἐμπύρων ἱερῶν τὰ σημαινόμενα νοοῦντα. Whether here it is an epithet to μάντιες or a separate class of diviners, may be doubted.

222. This verse occurred ii. 81. For the doubt implied in omens and predictions, see xii. 238.

224. ἔπος, the command of Iris.

226. βούλομαι seems here a synonym of ἐθέλω. Generally it has a notion of preference, or fancy for a thing.

227. ἐπὴν, in Attic, would be ἐπεὶ, εἶην (ἰέναι) being the optative by attraction. The sense virtually is, βούλομαι θανεῖν ἐπὴν παύσωμαι γόου. The ἐπὴν therefore is retained as representing the original subjunctive.

228—246. Priam takes from the treasury suits of costly garments, gold ingots, and vessels of great price, as a ransom for his son. The Trojans, who collect round the house, he dismisses peevishly, and with reproaches for allowing Hector to perish to their own great loss.

228. φωριαμῶν, chests, κιβώτια. The word occurs in Od. xv. 104, and was variously referred by the grammarians to φορεῖν, φῶρ, φάρη. It may be con-

ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοΐδας χλαίνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.
 χρυσοῦ δὲ στήσας ἔφερον δέκα πάντα τάλαντα,
 ἐκ δὲ δὺ' αἴθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρηῆκες πόρον ἄνδρες
 ἔξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῶ
 λύσασθαι φίλον υἱόν. ὃ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργε ἔπεσσ' αἰσχροῖσιν ἐνίσσων.
 “ ἔρρετε, λωβητῆρες ἐλεγχείες. οὗ νυ καὶ ὑμῖν
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντες ; 240
 ἢ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ ὕμμες·

nected with *φῶριος*, ‘secret.’ The lids were *καλά*, carved or decorated with paintings. Cf. xxii. 3. Similarly in xvi. 221, Achilles opens a box or casket *χηλός*, and takes from it a cup.

230. *ἀπλοΐδας*, used singly, as opposed to the *δίπλαξ λάπη* and *ἡμιδιπλοΐδιον*, doubled across. The exact difference between *φᾶρος* and *πέπλος* in male attire is not clearly made out. See ii. 42, 43. Od. vi. 214.

232. *ἔφερον*. Supply *ἐξ* from the context.—*στήσας*, he weighed in all ten talents.—*στήσας*.

235. *ἐξεσίην*, ‘an embassy,’ from *ἴημι*, whence some of the grammarians wrote *ἐξεσίην*. The word occurs Od. xxi. 20, *τῶν ἔνεκ' ἐξεσίην πολλὴν ὀδὸν ἤλθεν Ὀδυσσεύς*. Compare *ἀγγελίην ἐλθόντα*, xi. 140. Schol. Viet. *ὡς φιλοπόται οἱ Θρηῆκες ποτήρια χαρίζονται*.—*κτέρας*, *κτῆμα*, as x. 216, *τῆ μὲν κτέρας οὐδὲν ὅμοιον*.—*οὐδέ κ.τ.λ.*, ‘not even this did the old man spare, so eager was he,’ &c.—*ὁ γέρων*, see i. 33.

238. *ἐνίσσων*, *ἐνίπτων*, ‘reproaching.’ See xv. 198.—*ἔρρετε*, ‘off! ye disturbers of my peace; you ought to be ashamed of yourselves.’—*ἐλεγχείες* (*ἐλεγχῆς*, cf. iv. 242), like *ἐλέγχεα*, objects of reproach and blame.—*οὗ νυ κ.τ.λ.*, ‘have you also no cause for mourning at home, that you have come to grieve me thus?’ Schol. Ven. 2, *βούλεται δὲ λέγειν ὅτι δεῖ ἕκαστον οἴκου μένοντα πενθεῖν τὸν Ἐκτορα*. Rather, perhaps, the losses incurred in their own families are meant.—*κηδήσον-*

τες, which the Scholiasts render ‘to console,’ ‘to sympathize,’ here means ‘to vex,’ as in xvii. 550; v. 404; inf. 542. Spitzner seems to follow the Scholiasts, and to refer the word to *κηδέω*, not to *κηδω*, which has for the future *κηδέσω*. Hesych. explains both *κηδῶν* and *κηδέων* by *ἀνιῶν*. Doederlein interprets it ‘to look after me,’ *curam mei gesturi*. What makes Priam angry, he says, is the feeling that the people regard Hector’s death as only their king’s loss, and not their own also (*καὶ ὑμῖν οἴκοι*).

241. *ἢ ὀνόσασθε*, i. e. *ἢ μέμφεσθε*, *ἢ οὐχ ἄλις ἠγάσθε*; ‘Do ye think it nothing (lit. ‘insufficient’) that Zeus hath given grief to me, in causing the death of my bravest son?’ So Od. xvii. 378, *ἢ ὄνοσαι, ὅτι τοι βίωτον κατέδουσιν ἄνακτος*; Heyne and Spitzner retain *ἢ οὐνεσθε*, i. e. *ὀνησιν ἔχετε*, which is the common reading, while Aristarchus preferred *ὀνόσασθε*. Hesych. *οὐνεσθε ὀνησίν τινα ἔχετε*. Spitzner gives the sense of *οὐνεσθε*, ‘an vos juvat, quod Jupiter mihi dolorem immisit?’ But he remarks that irony is not well suited to Priam’s present state of mind. The argument is, that if they are not satisfied, or do not think it enough, that Priam has suffered, they will find to their cost that they too have been the losers.

242. *γνώσεσθε*. Schol. Viet. *μαθήσεσθέ γε μὴν πάσχοντες κακῶς ὅτι Ἐκτωρ ἀπόλετο*.—*βηίτεροι*, cf. xviii. 258, *τόφρα δὲ βηίτεροι πολεμίζειν ἦσαν Ἀχαιοί*.

ρήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
 κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἐγὼ γε,
 πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245
 ὀφθαλμοῖσι ἰδεῖν, βαίην δόμον Ἄϊδος εἶσω.”

ἦ, καὶ σκηπανίῳ δίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
 σπερχομένοιο γέροντος. ὁ δ' υἷασι οἴσιν ὀμόκλα,
 νεικείων Ἐλενόν τε Πάριον τ' Ἀγάθωνα τε δίου
 Πάμμονά τ' Ἀντίφονόν τε βοῆν ἀγαθόν τε Πολίτην 250
 Δηίφοβόν τε καὶ Ἴππόθοον καὶ Δίον ἀγαυόν.
 ἐννέα τοῖς ὁ γεραιὸς ὀμοκλήσας ἐκέλευεν

“ σπεύσατέ μοι, κακὰ τέκνα, κατήφονες. εἴθ' ἅμα πάντες
 Ἐκτορος ὠφέλετ' ἀντὶ θεῆς ἐπὶ νηυσὶ πεφάσθαι.

ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελειφθαι,
 Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἵππιοχάρμην
 Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐώκειν
 ἀνδρός γε θνητοῦ πάϊς ἔμμεναι ἀλλὰ θεοῖο.

τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
 ψεῦσταί τ' ὄρχησταί τε, χοροῖτυπήσιν ἄριστοι, 261
 ἀρνῶν ἢδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,

247—264. Priam vigorously uses his staff, and sends the people away. He then summons nine of his sons, with words of reproach for their indolence and effeminacy. All his bravest sons, he reminds them, are dead, while those who survive are only fit for the dance, or at most, for making raids on the property of their neighbours.

247. σκηπανίῳ, σκήπτρῳ, xiii. 59.— δίεπε, Schol. Vict. ἀντὶ τοῦ δι' ἀνδρας ἦει. Properly, perhaps, 'managed' or 'controlled,' i. e. ἀπεδίωκε. Cf. ii. 199, τὸν σκήπτρῳ ἐλάσασκε. Inf. 326, ἐφῆπων μᾶστιγι. The act, if undignified, was the result of peevish irritation caused by grief, as the Scholiasts remark.

248. ὀμόκλα. See xviii. 156.

253. κατήφονες (so accented, as from κατηφῶν) is the reading of Aristarehus, who appears to have considered it a feminine form, like εἰκῶν, ἀλγηδῶν; and the Schol. Ven. compares Μακεδῶν. So also Hesych., and Lobbeck ad Ajac. p.173.

It seems more probable that κατήφων is right, like νοήμων, and many Ionic adjectives with that termination. Compare στή δὲ κατηφῆσας, xxii. 293. Crates is said to have read κατηφῆες.—ἅμα πάντες, I had rather have lost you all than my one son Hector.

255. ἐπεὶ κ.τ.λ., as if he had said ὃς ἐπεὶ τέκον υἱας, πάντων ἐστερήθην.

260. τὰ δὲ, as if pointing to them. 'These who are left are all of them a disgrace,' viz. to themselves and to me. Cf. ii. 235.

261. ψεῦσταί, 'deceivers.' Cf. xix. 107.—χοροῖτυπή, properly, 'beating time in the dance.' The word does not occur elsewhere in Homer. The same antithesis between a dancer and a fighter occurs iii. 393; xvi 617.

262. ἐπιδήμιοι. Schol. Ven. 2, ἐν τῷ ἰδίῳ δήμῳ πρὸς τὸ ἀδικεῖν γενναῖοι.

263. οὐκ ἂν δὴ κ.τ.λ. Cf. Od. vi. 57, πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην;

ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;”

ὡς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὀμοκλήν
 ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖν 266
 καλὴν πρωτοπαγέα, πείριωθα δὲ δῆσαν ἐπ' αὐτῆς,
 καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον
 πύξινον ὀμφαλόεν, ἐν οἰήκεσσιν ἀρηρός,
 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῶ ἔννεάπηχyu. 270
 καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστῳ ἐπὶ ῥυμῶ,
 πέζῃ ἐπι πρῶτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
 τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
 ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
 ἐκ θαλάμου δὲ φέροντες ἐυξέστῃς ἐπ' ἀπήνης 275
 νῆγον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
 ζεῦξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,

264. ἐπιθεῖτε, ἐπιθείητε, an Attic form, apparently.—ὁδοῖο, that we may get on with our journey. So xxiii. 501, ἵνα πρήσσωσιν ὁδοῖο (Od. iii. 476).

265—280. The sons bring out a new car, and yoke mules to it for the conveying of the presents. Another car, drawn by Priam's own horses, is prepared for himself.

267. πρωτοπαγέα. Cf. v. 722.—πείριωθα, sup. 189.

269. ὀμφαλόεν. The 'boss' of the yoke was a raised part in the centre, where the yoke-bar was attached to the pole. Millingen ("Greek Vases," p. 58) thus illustrates the description from ancient vase-paintings:—"A bar of wood or metal rising perpendicularly from that part of the pole where it was crossed by the yoke retained the latter, which was tied or buckled round it. On the summit of this bar, called *hestor*, there sometimes was an aperture through which the reins of the horses passed; being thus elevated and collected, they were managed with greater ease. In the present instance (Plate xxi.) the extremity of the *hestor* is forked, for the same purpose." These 'guiders' (οἰήκες) may be compared with the brass rings used for conveying the reins in four-horse teams. The word would seem to take the digamma (see xix. 43). Possibly the Φαίαικες may have meant 'rudder-men,' or 'men of the paddles.' Schol. Vict. οἰήκεσσι, κρίκοις, δι' ὧν ἐνειρόμεναι αἱ

ἡνία τοὺς ἵππους οἰακίζουσιν· ἡ γὰρ ἡνία τρόπον τινα οἶαξ ἐστὶ τοῦ ἄρματος.

270. ζυγόδεσμον, Lat. *cohum*, a strap or thong securing the yoke to the pole. Schol. Ven. 2, ἱμάντα ἢ σχοῖνον, ὃ δεσμεῖ τὸν ζυγόν. Cf. v. 729, αὐτὰρ ἐπ' ἄκρῳ δῆσε χρύσειον καλὸν ζυγόν.

271. τὸ μὲν, the ζυγὸν itself, which was laid upon and across the pole, and then fixed with a peg or pivot (ἔστωρ), to the top of which the κρίκος or οἶαξ was subsequently added. Hesych. ἔστωρ· σφήν. ἔμβολος. γόμφος. στῦλος, ἐν ᾧ ὁ ζυγὸς προσδέεται. If it contains the root of *ίεναί*, the aspirated is the more correct form. The Schol. Ven. correctly explains it as τῷ πεπηγῶτι πασσάλῳ κατὰ τοῦ ῥυμοῦ καὶ τοῦ ζυγοῦ, περὶ δὲ τὰ ζυγόδεσμα εἰλεῖται καὶ ὁ κρίκος ἐγκεῖται.

273. τρὶς κ.τ.λ. With three turns of the thong on each side they bound on (ἐπι) the boss, and then tied it down close to the turns or coils, i. e. on one side of the boss, and bent or tucked the tongue (γλωχίς), or projecting end of the thong, into the angle formed by the yoke-bar meeting the pole.

277. ἐντεσιεργούς, working in harness, as opposed to *νοτοφόρους*. The Schol. Ven. 2 cites Pindar (Ol. xiii. 28) for this use of ἐντεα. Compare also Aesch. Pers. 196, καὶ χερσὶν ἐντη δίφρου διασπαράσσει. Doederlein fancies it is compounded of ἐντασις, ἐντεταμένως ἐργαζομένων.

τούς ρά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς
αὐτὸς ἔχων ἀτίταλλεν ἐνξέστη ἐπὶ φάτῃ. 280

τῷ μὲν ζευγνύσθην ἐν δώμασι ὑψηλοῖσιν
κῆρυξ καὶ Πριάμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
ἀγχίμολον δέ σφ' ἦλθ' Ἐκάβη τετιηότι θυμῷ,
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφιν,
χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285

στῆ δ' ἵππων προπάροιθε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
“τῆ, σπέισον Διὶ πατρί, καὶ εὐχεο οἴκαδ' ἰκέσθαι
ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐτελούσης.

ἄλλ' εὐχευ σύ γ' ἔπειτα κελαινεφέι Κρονίῳ
Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὀράται,
αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τέ οἱ αὐτῷ
φίλτατος οἰωνῶν καὶ εὐκράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπόλων. 295
εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμη
νῆας ἐπ' Ἀργείῳ ἰέναι, μάλα περ μεμαῶτα.”

τὴν δ' ἀπαμειβόμενος προσέφη Πριάμος θεοειδής
“ὦ γύναι, οὐ μὴν τοι τόδ' ἐφιεμένη ἀπιθῆσω 300
ἔσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, εἴ κ' ἐλεήσῃ.”

279. ἵππους. The king himself used a war-car drawn by horses bred in his own stable. Cf. inf. 325.

280. αὐτὸς ἔχων, opposed to δῶρα λαβών.
281—298. The carriages being ready, Hecuba brings wine in a golden goblet, that a libation may be made to Zeus Σωτήρ for a safe return, and that a visible omen of success may be vouchsafed; failing to obtain which, she advises Priam on no account to attempt the journey.

281. ζευγνύσθην, ‘were having the cars yoked.’ Schol. Ven. 2, ζευγνύναι προσέτασσον.—ζεύγνυσιν ὁ ὑπηρετῶν, ζεύγνυται δὲ ὁ προστάσσων. Spitzner prefers the sense, ‘yoked for themselves.’ Mr. Trollope strangely renders it “were united.”

283. τετιηότι, περιλύφω, Schol. Ven. 2. See xi. 555. The couplet next following, and part of the next, occurs also in Od. xv. 148—150.

287. τῆ. See xxiii. 618.

293. εὐ, enclitic, ‘his,’ not the relative, οὐ. Zenodotus read οὐ. The Harleian and other MSS. give οἱ.

296. ἐὼν, suum. Some interpreted it ἀγαθὸν (Schol. Vict.), doubtless from the common variant, fully discussed by Buttmann, υἱὸς ἕηος and υἱὸς ἐοῖο. From this verse ἐὼν for ταχὺν was read by some in 292 and 310.

297. οὐκ ἂν κ.τ.λ. Supply by contrast, ἀλλὰ κωλύσω σε (Schol. Ven. 2).

300. ἐφιεμένη, si jubes.

ἦ ῥα, καὶ ἀμφίπολον ταμίην ὄτρυν' ὁ γεραιὸς
 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἦ δὲ παρέστη
 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο· 305
 εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠΐδα.
 “Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἐλθέμεν ἠδ' ἐλειυόν,
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ 310
 φίλτατος οἰωνῶν καὶ εὐκράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.”
 ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε μητιέτα Ζεὺς.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
 μόρφον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
 ὄσση δ' ὑπορόφοιο θύρη θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα,
 τόσος' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἴσατο δέ σφιν
 δεξιὸς αἰξας ὑπὲρ ἄστεος. οἳ δὲ ἰδόντες 320

302—313. Priam, after a ceremonial ablution, makes a solemn prayer, with a libation, for a friendly interview with Achilles, and for the omen of an eagle as an assurance of success.

304. *χέρνιβον*, a word *ἅπασι εἰρημένον*, was interpreted by some of the grammarians as a synonym of *χέρνιβα*, by others as *ἄγγεῖον*, the vessel for holding the *χέρνιψ*, as *σφαγεῖον* was the receptacle for the *σφαγή*, or spurring blood of the victim. The Schol. Ven. says the verse was rejected by some.

305. *ἐδέξατο*, *λείπει ἢ παρά*. (*Id.*)

306. *μέσῳ ἔρκει*, at the altar of Zeus *ἐρκεῖος*.

308. Cf. iii. 276; vii. 202.

314—338. A huge black eagle at once appears, and is joyfully accepted as an omen of success. They drive forth from the palace, the mule-car preceding, driven by the herald Idaeus. The king is followed by sorrowing friends, who believe that he will not return alive. They shortly take leave of him, and Zeus despatches Hermes to attend Priam, and keep him from the observation of

the hostile army.

315. This verse occurred viii. 247.

316. *μόρφον*, ‘dusky;’ a word of doubtful etymology. By the accent, it should be a noun rather than an adjective; and so perhaps it is used in Hes. Scut. 134, *μόρφνοιο φλεγῆος καλυπτόμενοι πτερύγεσσι*.—*περκνόν*, an epithet of the black eagle, as *ὑποπερκάζειν* is said of purpling grapes (*Od.* vii. 126). Cf. sup. xxi. 252, *αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος*. Its expanded wings are compared in size each to the door of a room in a spacious mansion.

318. *ἐν κληῖσι* Heyne and Spitzner, which the Schol. Ven. says was the reading of Aristarchus. Spitzner compares *Od.* xviii. 294, *περόναι—κληῖσιν ἐν γνάμπτοις ἀραρυῖαι*; and for the use of *ἀραρυῖα* without a dative, sup. vii. 339; xii. 454. Hesych. *ἐν κληῖσι ἀραρυῖα· εὐκλειστος καὶ ἀσφαλῆς*.

319, 320. The words *εἴσατο—ἄστεος*, in which the *F* is violated in *Ἔσστεος*, might be thought interpolated; but we have no right, in order to suit an assumed theory of great antiquity, to get rid of

γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
 σπερχόμενος δ' ὁ γεραῖος ἐοῦ ἐπεβήσεται δίφρου,
 ἐκ δ' ἔλασεν προθύροιο καὶ αἰθούσης ἐριδούπου.
 πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαίος ἔλαυνε δαΐφρων, αὐτὰρ ὄπισθεν 325
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευεν
 καρπαλίμως κατὰ ἄστυ. φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὄλοφυρόμενοι ὡς εἰ θανατόνδε κιόντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
 παῖδες καὶ γαμβροί, τῶ δ' οὐ λάθον εὐρύοπα Ζῆν
 ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.
 αἴψα δ' ἄρ' Ἑρμείαν υἷον φίλον ἀντίον ἦδα
 “Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατον ἐστὶν
 ἀνδρὶ ἑταιρῖσσαι, καὶ τε κλύες ᾧ κ' ἐθέλησθα· 335
 βᾶσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 ὧς ἄγαγ' ὡς μῆτ' ἄρ τις ἴδη μῆτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν πρὶν Πηλεϊωνάδ' ἰκέσθαι.”
 ὧς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης.

what really may be evidence of later authorship. Heyne and Bekker may be right in reading *διὰ Φάστεος*, a variant recorded by Schol. Ven., but it is less appropriate as to sense.

322. The Schol. Ven. records a var. lect. *ὁ γέρων ξεστοῦ ἐπεβήσατο δίφρου*.

325. *δαίφρων*. Buttman (Lexil. p. 210) remarks that here only the word bears the sense which it has in the Odyssey ('prudent'); and he regards this as an indication of the lateness of the book. For Idæus the herald, see ii. 248; vii. 276.

326. *ἐφέπων*, *ἐπιμαϊόμενος*, 'managing,' 'urging,' both with lash and voice (*κέλαδος*). Spitzner compares *ἔφεπε* in xi. 496; xv. 742.

329. *πόλιος*, from the acropolis (xxii. 383), or *πέργαμος*.

332. For *προφανέντε*, Spitzner compares xvii. 487. The Schol. Ven. gives a variant, *καταβάντε*.

335. *ἑταιρῖσσαι*, to act as *ἑταῖρος*. Schol. Ven. *φίλον γενέσθαι καὶ ἑταῖρον*. Hesych. *ἑταιρίζειν συνεργεῖν*. A late use, probably. In the middle (xiii. 456)

it means 'to adopt as a companion.'—*ᾧ κε*, as if *πεῖθεσθαι* or *ἐπεσθαι* were to be supplied.

336. *καὶ Πρίαμον*, 'Priam too (as you have often done others).' Doederlein compares xxiii. 646.

337. The subjunctive in the sense of *ᾧστε μή τινα ἰδεῖν*, and *Πηλεϊωνάδε* for *ἐς* or *ὡς Πηλεῖωνα*, are remarkable. The Greeks say not only *εἰς Ἀγαμέμνονος*, but *εἰς Ἀγαμέμνονα*. Cf. i. 423; xvi. 574.

339—357. Hermes obeys the command of Zeus, and in the guise of a young chieftain is seen by the herald, who points him out to Priam, and proposes to fly, as from an enemy.

339. The first seven verses occur in Od. v. 43—49, and the first three (nearly) in Od. i. 96 seqq. They were probably common-places of the rhapsodists, borrowed or adapted from older epics, and applied almost indiscriminately to Hermes when about to make a journey. They are fine verses, and so were likely to be popular.

αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρῆν
 ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο,
 εἶλετο δὲ ράβδον, τῆ τ' ἀνδρῶν ὄμματα θέλγει
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 345
 αἴψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανεν,
 βῆ δ' ἰέναι κούρω αἰσυμνητῆρι εἰοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.

οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέκ Ἴλιοιο ἔλασσαν,
 στησαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῶ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
 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 οἴω. 355
 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
 γούνων ἀψάμενοι λιτανεύσομεν, εἴ κ' ἐλεήσῃ.”

ὧς φάτο, σὺν δὲ γέροντι νόος χύτο, δεΐδιε δ' αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,
 στηγὴ δὲ ταφών. αὐτὸς δ' ἐριούνιος ἐγγύθεν ἔλθῶν, 360

347. αἰσυμνητῆρ, or αἰσυμνήτης (Od. viii. 258), is perhaps a word of foreign dialect, meaning a prince or chief. In Eur. Med. 19 we have the verb ὄς αἰσυμνᾶ χθονός. In the Odyssey it would rather seem to mean βραβεύς, ‘an umpire.’ The reading αἰσυμνητῆρι was that of Aristarchus. Some of the MSS. with Hesychius give αἰσυντήρι, which was very variously explained (νεανία, ἐρρωμένω, εὐδαίμονι, δικαίω, νομίω, &c.), and by most referred to αἰσιος. Aristotle (Pol. iii. 10 init.) defines αἰσυμνητεία to be αἰρετὴ τυραννίς, like *dictatura*.—κούρω, ‘a young noble.’

348. This verse is quoted by Plato at the beginning of the Protagoras. It occurs also Od. x. 279.

349. παρέκ, past and clear of the tumults of Ilus, the eponym king of Ilium. See x. 415; xi. 166 and 372.

352. ἐξ ἀγχιμόλοιο. Schol. Vict. ἐκ τοῦ σύνεγγυς γεγονότα.

354. φραδέος, συνετοῦ. The word only occurs here, though we have ἀφραδέος and ἀφραδέες, and the substantive φραδέη. It may be remarked that ἔργα has not the F, unless, with Bekker, we adopt the Attic contraction νοῦ. The sense is, ‘we have need of a prudent mind’ (ἔργον ἐστὶ, or δεῖ νόου, &c.). Doederlein would read ἀφραδέος, ‘we have done a foolish act in coming hither.’

356. ἔπειτα, viz. as the next resource, if we cannot escape.

358—371. Priam shows excessive alarm, but Hermes approaches and encourages him. He professes to wonder at a journey undertaken at so late an hour and with such risks, promising his aid in case of attack.

360. ταφών, μὴ δυνάμενος φωνῆσαι τῆ ἐκπλήξει (Schol. Ven. 2). The poet perhaps intended to describe the want of courage and presence of mind in a barbaric or non-Hellenic king.

χεῖρα γέροντος ἔλων ἐξείρετο καὶ προσέειπεν.
 “ πῆ, πάτερ, ᾧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ' ἔδεισας μένεα πνείοντας Ἀχαιοῦς,
 οἷ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν. 365
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δῆ τοι νόος εἶη;
 οὗτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὔτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη.
 ἀλλ' ἐγὼ οὐδὲν σε ρέξω κακά, καὶ δέ κεν ἄλλον 370
 σεῦ ἀπαλεξήσαιμι· φίλω δέ σε πατρὶ εἴσκω.”

τὸν δ' ἡμίβητ' ἔπειτα γέρων Πρίαμος θεοειδῆς
 “ οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὡς ἀγορεύεις.
 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιούδ' ἦκεν ὀδοιπόρον ἀντιβολῆσαι, 375
 αἴσιον, οἶος δῆ σὺν δέμας καὶ εἶδος ἀγητός,
 πέπνυσαί τε νόω, μακάρων δ' ἕξ ἐσσι τοκήων.”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης
 “ ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον, 380
 ἧέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλά
 ἄνδρας ἐς ἀλλοδαπούς, ἵνα τοι τάδε περ σόα μίμνη,
 ἧ ἦδη πάντες καταλείπετε Ἴλιον ἱρήν
 δειδιότες· τοῖος γὰρ ἀνὴρ ὄριστος ὄλωλεν
 σὸς παῖς· οὐ μὴν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.” 385
 τὸν δ' ἡμίβητ' ἔπειτα γέρων Πρίαμος θεοειδῆς

367. ὀνείατα, valuables, precious gifts. — τίς ἂν κ.τ.λ., Schol. Ven. 2, τίνα ἐξεῖς νοῦν; τί διανοήσῃ; τί ἐργάσῃ;

368. γέρων, γεραίτερος ἢ ὥστε κ.τ.λ. The next verse occurs Od. xvi. 72; xxi. 133, compared with sup. xix. 183; but in all these passages the infinitive has a more simple construction.

370. οὐδὲν, i. e. οὐδαμῶς, as οὐ τι sup. 68. A variant κακὸν was not unnaturally introduced, followed by ἀλλά κεν ἢ δέ κεν.

372—388. Priam acknowledges his helplessness, but thanks the gods for having sent opportune aid. Hermes in-

quires if all the citizens are removing their goods from Troy since the death of Hector; a remark which induces Priam to ask who he may be.

374. ἔτι (al. εἴ τις), even yet, old and afflicted as I am, some god holds over me a protecting hand.

376. ἀγητός. Supply εἶ. From this passage, says the Schol. Ven. 2, the Peripatetics derived their triad of human blessings,—good looks, good sense, and good birth.

385. ἐπεδεύετο, he was not at all wanting in the fight against the Greeks. Cf. xxiii. 483, ἄλλα τε πάντα δεύεται Ἀργείων.

“ τίς δὲ σὺ ἔσσι, φέριστε, τέων δ' ἕξ ἔσσι τοκῆων,
ὅς μοι καλὰ τὸν οἶτον ἀπότμον παιδὸς ἔνισπες ; ”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεΐφόντης

“ πειρᾷ ἐμείο, γεραιέ, καὶ εἴρεια Ἑκτορα δῖον. 390

τὸν μὲν ἐγὼ μάλα πολλὰ μάχη ἔνι κυδιανείρῃ
ὀφθαλμοῖσιν ὄπωπα, καὶ εὐτ' ἐπὶ νηυσὶν ἐλάσσας
Ἀργείους κτείνεσκε, δαΐζων ὀξεί χαλκῶ.

ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεύς
εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι. 395

τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργῆς·
Μυρμιδόνων δ' ἕξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ.
ἀφνειὸς μὲν ὁ γ' ἐστί, γέρον δὲ δὴ ὡς σὺ περ ὦδε,
ἕξ δὲ οἱ νῆες ἕασιν, ἐγὼ δὲ οἱ ἕβδομος εἰμί·

τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400

νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γάρ
θήσονται περὶ ἄστῳ μάχην ἐλίκωπες Ἀχαιοί.

ἀσχαλόωσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
ἴσχειν ἑσσυμένους πολέμου βασιλῆες Ἀχαιῶν.”

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδῆς 405

388. For ὅς μοι, there was a variant *ὡς μοι*. Doederlein, continuing the question to *ἐνισπες*, understands it as *ὅτι οὕτω καλὰ κ.τ.λ.*, because *πειρᾷ* in 390 implies rather a tentative than a positive address.—*καλά, εὐφήμως, χαριέντως*. Note the Attic use of the article in *τὸν οἶτον*.—*ἐνισπες, ἔλεξας*, also a remarkable word. The imperative *ἐνισπες* (*sic*) is cited from Od. iii. 247.

389—404. Hermes replies that he knew and often witnessed the feats of Hector: he avows himself a follower of Achilles, and one of the Myrmidons, sent by his aged father to the war, after drawing lots with his brothers. He has left the fleet because a great battle impends from the Greeks, now impatient at the delay.

390. *εἴρεια*, you want to know what I think of Hector's valour. I reply, that I have often seen him brave in the fight.

394. *ἑσταότες*, standing idle. Cf. iv. 90.—*θαυμάζομεν, μετ' ἐκπλήξεως ἐθεώμεθα* (Schol. Ven.).

400. *παλλόμενος*. Cf. xv. 191. The Schol. Vict. records a corrected reading

(*μεταγράφουσι*), τοῖσι δὲ πρῶτον ὑπηνήτης λάχον κ.τ.λ., i. e. δεκαετῆς (?) ὧν ἐκλήρωσα. Cf. sup. 348.

401. *νῦν δ' ἦλθον*, he thus gives Priam confidence, as he pretends to have left the Grecian host. This furnishes an answer to Spitzner's remark (on 384), that it is strange that Priam should show no suspicion when Hermes announces himself as a friend and companion of Achilles,—the very person he was going to visit. The Schol. Ven. 2 thinks *ἦλθον* means, that he has come as a scout to observe the movement of the Trojans. The real motive is left quite indefinite.

403. *οἶδε*, 'our people,' as *ἐκεῖνοι* often means 'the enemy.' Or perhaps *δεικτικῶς*, 'yonder they sit idle, vexed at the long delay.' There is a variant, however, *οἴ γε*.

405—423. Priam inquires if the body of his son is yet at the fleet, or has been flung to the dogs. Hermes replies that it remains still unharmed and incorrupt, and is not lacerated, though daily dragged round the tomb of Patroclus.

“ εἰ μὲν δὴ θεράπων Πηληιάδew Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
ἧ ἔτι πὰρ νήεσσιν ἐμὸς πάις, ἧέ μιν ἦδη
ἧσι κυσὶν μελεῖσσι ταμῶν προύθηκεν Ἀχιλλεύς.”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης 410

“ ὦ γέρον, οὗ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηί
αὐτῶς ἐν κλισίῃσιν· δυωδεκάτη δέ οἱ ἡώς
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαί
ἔσθουσ', αἶρά τε φῶτας ἀρηιφάτους κατέδουσιν. 415

ἧ μὲν μιν περὶ σῆμα εἰὸν ἑτάριοιο φίλοιο
ἔλκει ἀκηδέστως, Ἡὼς ὅτε δῖα φανήῃ,
οὐδέ μιν αἰσχύνει. θηοῖό κεν αὐτὸς ἐπελθῶν
οἶον ἔερσῆεις κεῖται, περὶ δ' αἶμα νένιπται,
οὐδέ ποθι μιάρως· σὺν δ' ἔλκεα πάντα μέμυκεν, 420

ὅσσο' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐῆος
καὶ νέκυός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι.”

ὧς φάτο, γῆθησεν δ' ὁ γέρων καὶ ἀμείβετο μύθῳ
“ ὦ τέκος, ἧ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425

409. προύθηκεν. Usually προβάλλειν, *proijicere*; but the figure is borrowed from cooking and serving a banquet; so ὕρμισι δεῖπνον, Aesch. Suppl. 781.—μελεῖσσι ταμῶν is one of the many phrases in this book which correspond rather to the language of the Odyssey, e.g. ix. 291, τοὺς δὲ διὰ μελεῖσσι ταμῶν ὑπλίσσατο δόρυπον: xviii. 339, κείσο' ἔλθων ἵνα σ' αὐθι διὰ μελεῖσσι τάμησιν. Pind. Ol. i. 48, κατὰ μέλη τάμων.

412. κείνος κεῖται, 'there he lies.' So iii. 391, κείνος ὃ γ' ἐν θαλάμῳ κ.τ.λ.

413. αὐτῶς, 'just as he was.'

417. ἀκηδέστως, νηλεῶς. So ἀκηδέες, xxi. 123, ἄνευ κηδεύσεως.—ὅτε, *quotiens*. Cf. sup. 14.

418. οὐδέ, ἀλλ' οὐκ αἰκίζει, he does not disfigure the corpse. Cf. xviii. 24, χαρίεν δ' ἧσχυνε πρόσωπον.—θηοῖο, 'you would see with wonder yourself, if you came up to him, in what dewy freshness he lies, and with the blood wiped away around him.' But αἶμα is the accusative.

420. πόθι, ἐν τινὶ μέρει μύσος ἔχων

(Schol. Ven. 2). The word μιάρως does not elsewhere occur in Homer, as Spitzner remarks.

422. ἐῆος and ἐῆος are found, as usual, in the copies, the critics doubting between εἷς, 'brave,' and the possessive pronoun. Cf. inf. 550; i. 393.

423. νέκυος, a late use as an adjective. See xvii. 240. The use of σφι (metrically, at least) is also strange. The Schol. Vict. says the verse was rejected by the critics.

424—439. Priam piously attributes to the favour of the gods the supernatural preservation of the body. He offers Hermes a goblet for a safe convoy to the tent of Achilles; but he declines it as only a subordinate to his chief, proffering however gratuitously the asked-for aid.

425. τέκος. Cf. 348.—διδόυναι, a strange form, whether a reduplicated aorist or a present for διδο-ἔναι, like φορῆναι. Compare διδώσομεν in Od. xiii. 358, διδῶθι, *ib.* iii. 380. There appears to have been a reading διδόμαι, pronounced δι-

ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάις, εἴ ποτ' ἔην γε,
 λήθεται ἐνὶ μεγάροισι θεῶν οἱ Ὀλυμπον ἔχουσιν·
 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ παρά καλὸν ἄλεισον,
 αὐτόν τε ρῦσαι, πέμψον δέ με σύν γε θεοῖσιν 430
 ὄφρα κεν ἐς κλισίην Πηληιάδεω ἀφίκωμαι.”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης
 “πειρᾷ ἐμεῖο γεραιὲ νεωτέρου, οὐδέ με πείσεις,
 ὅς με κέλευαι σέο δῶρα παρέξ Ἀχιλλῆα δέχεσθαι.
 τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 435
 συλεύειν, μή μοι τι κακὸν μετόπισθε γένηται.
 σοὶ δ' ἂν ἐγὼ πομπὸς καί κεν κλυτὸν Ἄργος ἰκοίμην,
 ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὀμαρτέων·
 οὐκ ἂν τίς τοι πομπὸν ὄνοσσάμενος μαχέσαιο.”

ἦ, καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
 καρπαλίμως μάλιστα καὶ ἠνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἦν.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,

δόναι. Hesychius has a similar form, διδεῖναι δῆσαι. The force of καὶ is not very clear: perhaps, ‘to offer righteous gifts (as well as to reverence them).’

426. εἴ ποτε κ.τ.λ., since he formerly existed, i. e. is now dead. See iii. 180.

428. τῷ, ‘wherefore.’ Supply αὐτῶν, ‘the gods remembered for him his gifts even in the condition of death,’ i. e. even his corpse. But there was a variant τῶν, scil. θυσιῶν. The dative might be defended as the direct object; cf. Xen. Mem. i. 2. 31, ὅτε (Κριτίας) τῶν τριάκοντα ὦν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, scil. Σωκράτει. Or χάριν might be supplied, as Hes. Theog. 503, οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν, and Thuc. i. 137, πειθομένῳ δ' αὐτῷ (ἔφη) χάριν ἀπομνήσσειν αἴζιαν.

430. σύν γε θεοῖσιν, ἀντὶ τοῦ συμβοηθούτων καὶ τῶν θεῶν καὶ μὴ ἀντιπρατόντων (Schol. Ven. 2).

434. σέο, παρὰ σοῦ.—παρῆξ, ἐκτὸς Ἀχιλλέως, ἢ χωρὶς, ὡς παρῆξ ἅλα φύκος ἔχευαν (ix. 7). Compare also sup. 349, σῆμα παρῆξ Ἰλοιο. Here the sense is, ‘apart from,’ ‘without consulting Achilles.’ Hermes, says the Schol., as a god, required some excuse for refusing a

bribe. The Hermes of Aristophanes was not so nice: οἴμ', ὡς ἐλεῆμων εἴμ' ἀεὶ τῶν χρυσίδων, he says (Pac. 425).

436. συλεύειν. Schol. Ven. 2, ἀληθῶς συλῶν ἐδόκει, εἴ τι τῶν ἐκείνῳ φερομένων ὑψηρέιτο.

439. ὄνοσσάμενος, ‘through a feeling of contempt for your guide.’

440—467. Hermes himself mounts the car, and drives to the naval camp of the Greeks. He causes those on guard to fall asleep, opens the gates, and enters the court before the tent of Achilles, which is protected by a strong wooden door. He then discloses to Priam his real character, and instructs him how to act in the presence of Achilles.

440. ἀναΐξας, ἀνὰ τὸ ἄρμα καὶ τοὺς ἵππους αἴξας (Schol. Ven. 2).

443. The apodosis to ὅτε is not clear. Probably there is some ἀνακόλουθον. We should say, ‘just as they came to the trench, the guards were preparing their supper.’ It was night (sup. 363), as the Schol. reminds us. For νέον, ‘lately,’ he compares Od. iii. 318, κείνος γὰρ νέον ἔλασθεν εἰλήλουθεν. The plural δόρπα is found in Aesch. Frag. Palamed., 192 Hernn.

οὐ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
 τοῖσι δ' ἔφ' ὕπνον ἔχευε διάκτορος ἀργεῖφόντης 445
 πᾶσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
 ἐς δ' ἄγαγεν Πριάμῳ τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληιάδew ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρειψαν 450
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκνοῖσιν· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δὴ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγεν κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα, φώνησέν τε
 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἶη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην

447. Πριάμον—δῶρα, viz. on separate cars, sup. 275—279, compared with 350. 442.

448. ἀλλ' ὅτε. The apodosis is at 457. The description of the tent is interesting, but it cannot be really ancient, for the *F* is twice violated in ἄνακτι, and we have ᾤξε (457) for the epic ὤϊξε. Various emendations have been proposed, with little or no probability. A well-known sketch or model of a cottage (engraved in p. 124 of Rich's "Companion to the Dictionary," and elsewhere, certainly of pre-historic antiquity), with its thatched roof and spacious doorway, bears some resemblance to the Homeric account. Spitzner has an excursus (xxxvi.) on the passage; but there does not appear to be any obscurity in the words, beyond the somewhat doubtful sense of ὄροφος, which is said to mean the *panicle*, or feathery head of reeds, used for roofing. Hence the epithet *λαχνήεντα*, 'soft as fur.' The accusative depends on ἀμήσαντες.

452. αὐλήν, an outer court or enclosure of palisades.

453. ἐπιβλήs, *sera*, *obex*, *μοχλός*. There was only a bar laid across it, and no other kind of lock or fastening. The word seems properly an adjective, like *προβλήs*, xii. 259.

454. ἐπιρρήσσεσκον, 'used to put up,' lay close against the door, viz. on the inside. It is not clear whether the door of the αὐλή or of the tent itself is described. But the feat of strength mentioned seems but a repetition of the Πηλεῖος *μελίη*, which Achilles alone could wield (xix. 389).

462. πάλιν εἴσομαι. Schol. Ven. 2, εἰς τοῦπίσω πορεύσομαι. Schol. Vict. οὐχ ἦξω εἰς οἶκτον (ὕψιν?) Ἀχιλλεῖ. The phrase εἰσιέναι ὀφθαλμοὺς τινος is a very unusual one.

463. νεμεσσητὸν. See xiv. 336.

464. ἀγαπαζέμεν, ἀσπάζεσθαι, to greet mortals face to face.

τὴν δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠγκόμοιο
λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης."

ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
'Ερμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
'Ιδαῖον δὲ καταῦθι λίπεν· ὃ δὲ μίμνεν ἐρύκων 470
ἵππους ἡμιόνοους τε. γέρων δ' ἰθὺς κίε οἴκου,
τῇ ῥ' Ἀχιλεὺς ἕζεσκε δίφιλος. ἐν δέ μιν αὐτόν
εὐρ', ἔταροι δ' ἀπάνευθε καθείατο· τὼ δὲ δὴ οἴω,
ἦρως Ἀυτομέδων τε καὶ Ἀλκιμος ὄζος Ἄρηος,
ποίπνουον παρεόντε. νέον δ' ἀπέληγεν ἐδωδῆς 475
ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνον υἱας.
ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβη, ὅς τ' ἐνὶ πάτρῃ 480

466. ὑπὲρ κ.τ.λ. Cf. xv. 660, Νέστωρ
—λίσσεθ' ὑπὲρ τοκέων γουνοῦμενος ἄνδρα
ἐκάστον.

468—506. Hermes departs to Olympus, and Priam alights, leaving the herald Idaeus (325) with the horses and mules. Achilles is within, attended by two esquires, who are just removing the evening meal. Priam falls before him to kiss the hand that had slain his own sons. Achilles regards the suppliant with mixed surprise and admiration. Priam addresses him in words of touching pathos, bidding him think of his own father, who even now may be wanting a son's aid, and recounting the loss of fifty sons, the last of whom was Hector, whose body he has now come to ransom.

469. ἄλτο, which some critics have thought unsuited to the aged Priam, may be meant to express the haste and anxiety of the descent.

472. τῇ, to the part, or place, where Achilles was accustomed to sit.—ἐν, i. e. ἐνδον.

473. καθείατο, καθῆντο (imperfect).

474. Ἀλκιμος, a shortened form of Ἀλκιμέδων.

475. ποίπνουον, were busy about him, viz. in removing the supper, the table only being left. See Lexil. p. 481; sup.

i. 600; xviii. 421. Being thus engaged at the moment, they had not noticed the entrance of Priam. The scene is extremely well conceived. The sudden apparition of the king of Troy, alone and at night, and the simple manners and easy address of the great chieftain, are admirably described. See Mr. Gladstone's "Studies," vol. iii. p. 398; Mure, Hist. Lit. ii. p. 36.

476. The Schol. Vict. says this verse was rejected, because the tables were not removed till the heroes rose (Od. xix. 61). This is trifling criticism; the loss of the verse detracts from the dramatic character of the narrative.

480. ὡς δ' ὅτ' ἂν κ.τ.λ. Schol. Ven. 2, ὡς εἰ φυγὰς τις φονεύς, αἰφνης ἀπαιστάμενος τῆς πατρίδος, ἀπέρχεται πρὸς τὸν ἀγνίσοντα, καὶ θαμβοῦνται πάντες τὸ αἰφνίδιον τῆς ἀφίξεως, οὕτως ὁ Πρίαμος πάντα λαθὼν εἰσέρχεται καὶ παρακάθηται τῇ ἐστία, καὶ πάντες ὀρώντες ἐκπλήσσονται. The words πυκινὴ ἄτη are difficult to translate. "Smit with thick remorse," says Mr. Newman, which is hardly an English phrase. The feeling of remorse and of impending calamity is meant, which crowds and besets the heart with conflicting thoughts. See Lexil. p. 10.

φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὡς Ἀχιλεὺς θάμβησε ἰδὼν Πρίαμον θεοειδέα.
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν. 485
 “ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὡς περ ἐγών, ὄλοφ' ἐπὶ γήραος οὐδῶ.
 καὶ μὴν που κείνον περιναίεται ἀμφὶς ἔοντες
 τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμύναι.
 ἀλλ' ἦ τοι κείνός γε σέθεν ζώοντος ἀκούων 490
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἤματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθε μολόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίη ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν ὄτ' ἤλυθον υἱες Ἀχαιῶν 495
 ἔννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναιῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς,
 τὸν σὺ πρῶην κτείνας ἀμυνόμενον περὶ πάτρης, 500
 Ἔκτορα. τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,

482. ἀφνειοῦ, because the *ἱλασμοί*, rites and ceremonies of purification, would be more easily met with and more liberally granted by a rich man: So in Herod. i. 35, a man comes to the palace of Croesus from Phrygia, *κατὰ νόμους τοὺς ἐπιχωρίους καθαρῶν δεδόμενος κερῆσαι*.—θάμβος, the religious awe, probably, attaching to a suppliant, and one guilty of a great crime.

485. According to Schol. Ven., the syntax is *πρὸς τὸν μῦθον ἔειπεν*. He says *καὶ* is *περισσός*. It may mean, he not only kissed the hands (478), but also spoke. Cf. 425.

488. ἀμφὶς ἔοντες seems a mere *exegesis* of *περιναίεται*, though it was explained by some *ἐναντίοι* and *χωρὶς οἰκοῦντες*, while some read *ἔόντος*, i. e. *χωρὶς σοῦ ὄντος*.

489. ἀρῆν, the calamities of war. Cf. ix. 688; xii. 334; xiv. 485. The argument is this: 'Your father, Peleus, oppressed though he may be by in-

vaders, still looks forward to your return; whereas I, Priam, under the like circumstances, have no one to assist me.' This is equivalent to saying, 'Think what Peleus would feel at losing you, and pity one who has experienced as great a loss.' A compliment to the valour and filial affection of Achilles is added to the pathos of the appeal.

491. Note the omission of the *F* in *ἔλπεται*. Bekker's *καὶ Φέλπεται* has no MSS. authority. The *ἐπὶ* may belong to *ὄψεσθαι*, 'he hopes he may live to see,' &c.

492. ἀπὸ Τροίηθεν ἰόντα, Spitzner, who says that the final *ν* is never wanting in adverbs representing the genitives of nouns.

499. εἴρυτο. See xvi. 542; xxii. 507. Lexil. p. 309. According to the Schol. Ven. 2, *οἶος* does not mean *λοιπὸς*, *superstes*, but *οἶος πρὸς τὸ σώζειν τὴν πόλιν*; and Spitzner approves this view.—*αὐτοῦς*, viz. *τοὺς ἐν αὐτῷ, ἀστούς*.

λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός. ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἶ' οὗ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ὣς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἡμερον ὤρσε γόοιο
 ἀψάμενος δ' ἄρα χεῖρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησαμένῳ ὁ μὲν Ἑκτορὸς ἀνδροφόνιοιο
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεῖς, 510
 αὐτὰρ Ἀχιλλεὺς κλαῖε ἐὼν πατέρ', ἄλλοτε δ' αὖτε
 Πάτροκλον τῶν δὲ στοναχῇ κατὰ δώματ' ὀράρειν.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεύς,
 [καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἡμερὸς ἡδ' ἀπὸ γυῖων,]
 αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χεῖρὸς ἀνίστη, 515
 οἰκτεῖρων πολιόν τε κάρη πολιόν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 "ἂ δεῖλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,

503. αἰδεῖο, αἰδέεο, the εε being contracted instead of the final εο.

504. The περ seems to mean 'even.'

505. ἔτλην, I have had the resolution to do that which no man ever yet did, to touch the beard of one who has slain my son. Or, ὀρέγεσθαι στόμα πρὸς χεῖρε, to kiss the hands, sup. 478.

506. ὀρέγεσθαι. Schol. Vict. ἀντὶ τοῦ ἐκτείνειν πρὸς τὸ στόμα τὰς χεῖρας. It here seems a synonym of ὀρέγειν. Cf. sup. 102; inf. 743. Doederlein, comparing xxiii. 99, thinks that χεῖρ' is for χεῖρ, against the accent.

507—551. Achilles is affected by the appeal, and both give way to tears. At last he raises Priam, and expresses surprise that he should have undertaken such a journey. Grief, he says, is unavailing: all men have some troubles, for that is the lot of humanity. Even Peleus, honoured as he was by the gods, had only one son, destined to an untimely death. So also Priam had a wide and wealthy domain, but his city is beleaguered. Yet the dead will not return to life by giving way to grief. (In the play of Aeschylus, called Φρύγες ἢ Ἑκ-

τορὸς λύτρα (see Frag. 241, Dind.), the poet represented Achilles as muffled in his mantle, and saying nothing, except a few verses at first in a dialogue with Hermes. In our Homeric text, Hermes declines to come into the presence of Achilles, sup. 462. It becomes therefore a very interesting question, whether Aeschylus had our account of this scene.) 508. ἦκα, he gently repelled the aged man, viz. so as not to seem to spurn the suppliant, but to decline an act of excessive humility.

510. ἐλυσθεῖς (xxiii. 393), lying full length on the ground (παρεθείς), Schol. Ven. 2, who adds ἢ συνειληθείς, ἢ κυλισθείς. Hesych. κουφισθείς, ἐλισθείς. (The last word seems a various reading. *Il.* ἐλισθείς· ἐλίσσας ἐαυτόν.) Buttman (Lexil. p. 272) thinks that ἐλῶ is distinct from εἰλῶ, 'to enwrap.' The prostrate attitude, as sup. 165, was one of abject grief.

513. τετάρπετο. Cf. ix. 705; xxiii. 10.

518. ἄνσχεο, ἀνέσχου. In the next verse we should rather expect πῶς δ' ἔτλης κ.τ.λ. Three lines here recur from 203 sup.

ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 υἷας ἐξενάριξα· σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζεν ἐπὶ θρόνου, ἄλγεα δ' ἔμπησ
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὧς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδει
 δῶρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων.
 ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος,
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται ἄλλοτε δ' ἐσθλῷ· 530
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,

522. ἔμπησ, ὕμωσ, καίπερ ἀχνύμενοι.

523. κατακεῖσθαι, to lie by, to lie dormant for a time: ἀποβαλέσθαι γὰρ τὸ πᾶθος ἀδύνατον (Schol. Ven. 2).

524. πρῆξις, ἄνυσις, which was a var. lect., according to Schol. Ven.

527. The brief way in which the πίθοι, jars or crocks containing good and evil for mortals, are mentioned, shows that this passage was only adapted from some myth or allegory elsewhere much more fully described. It is also alluded to in Hes. *Erg. 94, where Pandora opens the jar full of evils (πίθου μέγα πῶμ' ἀφελούσα). Schol. Ven. τινὲς δὲ τῶν νεωτέρων ἓνα μὲν τῶν ἀγαθῶν, δύο δὲ τῶν κακῶν ἐδέξαντο. But this word νεωτέρων implies the usual assumption of the great antiquity of the present Homeric text. Pindar (Pyth. iii. 81), ἐν παρ' ἐσθλὸν πῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι, who seems to follow what was really the older account. The metaphor seems borrowed from the mixing of wine and water in different proportions, as is shown by ἀμμίξας. Hence perhaps the μικτὸς βίος of Plato in the Philebus. In the Republic (ii. p. 379) he objects to this passage as unworthy of the providence of the gods, and gives us a curious variant for 528, κηρῶν ἔμπλειοι, ὃ μὲν ἐσθλῶν, αὐτὰρ ὃ δειλῶν (where Spitzner has no right to say that "versum alterum de suo, ut videtur, immutavit").

528. ἐάων, probably a really archaic word, may be connected with ἐύς; but it

seems to imply a nominative in the feminine, ἐά, *res* (see Lexil. p. 248). Hesiod uses the word (Theog. 46 and elsewhere) of the gods, as *δατῆρες ἐάων*. Cf. Od. viii. 325. Doederlein would supply *δόσεων*.

530. κύρεται is a very strange use. Schol. Viet. ὑπὸ κακοῦ κύρεται, 'is overtaken by evil.' In an active sense similar to this Euripides has *σεμνὸν τέρομονα κύρων οὐρανοῦ* (Hipp. 746), i. e. possessing or obtaining the horizon of the heaven. If in the sense of *ἐνέκρυσε*, *ἐντυγχάνει*, it is difficult to see how the passive or middle could be used. The form is not found in Hesychius. The Schol. compares *αἰὲν ἐπ' αὐχέμι κύρε* (xxiii. 821).

531. τῶν λυγρῶν, i. e. *μεῖζον μέρος*, as the context implies.

532. βούβρωστις, *bulimia*, in the proper sense; but here the Scholiasts interpret it 'a great and consuming grief.' Hesychius, among other explanations, gives *λόπη* and *μέγας λιμός*. Doederlein supposes the word to mean a 'gadfly,' or 'cattle-biter,' and hence *οἰστρος*, or 'frenzy,' a word used by Oppian and Callimachus, and liable to the suspicion of *νεωτερισμός*. Plato however quotes the passage (Resp. p. 379), although, as above remarked, he does not seem to have had altogether the same text. See K. O. Müller, Hist. Gr. Lit. p. 45.—*ἐλαύνει*, *πλάζει*, causes him to wander over the earth.

φοιτᾶ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὧς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅτι οἱ οὔ τι
 παίδων ἐν μεγάροισι γονὴ γένητο κρείοντων,
 ἀλλ' ἓνα παῖδ' ἔτεκεν παναώριον· οὐδέ νυ τόν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλησποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 αἰεὶ τοι περὶ ἄστου μάχαι τ' ἀνδροκτασῖαι τε.
 ἄνσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος, 550

534. ὧς καὶ κ.τ.λ. The case of Peleus illustrates the mixed lot; for he had a goddess for a wife, but was not fortunate in his family.

535. ἐπὶ, 'over,' 'among,' as sup. 202. The Schol. Ven. strangely explains it παρὰ πάντας ἀνθρώπους.—ἐκέκαστο, *instructus erat*; a different use from ἡλικίην ἐκέκαστο, &c. Cf. inf. 546.

539. γονὴ κρείοντων, a race of princes.

540. παναώριον is another strange form. It seems lengthened from πανάωρος for metrical convenience, like ὑστάτιος for ὑστατος.

542. κήδων, causing woe to you and yours.

544. ὅσσον κ.τ.λ. Schol. Ven. περιόρσε δὲ τὴν Πριάμου ἀρχὴν ἐκ μὲν μέσημβρίας Λέσβου, ἐκ δὲ ἀνατολῆς Φρυγίας, ἐκ δὲ ἄρκτου Ἑλλησπόντῳ. Similarly in the "Persae" Aeschylus enumerates the states forming the Persian empire. The use of ἄνω is certainly perplexing, since, in the geographical sense, ἄνω and κάτω usually mean 'up the country' and 'down towards the coast.' Probably ἄνω means southward, as opposed to the Hellespont, northward, while καθύπερθε refers to Phrygia only, lying in a direction more eastward, more sun-wards than that.

And thus ἐντὸς refers to the three boundaries specified. By the neuter ὅσσον, as Spitzner observes, both the lands and the people are meant. Lesbos was said to have been colonized by a son of Ius, called Μάκαρ. The details of the legend are given in the Scholia.

546. τῶν appears to depend on κεκάσθαι, in the sense of διαφέρειν, κρατεῖν. Possibly it is the false usage of a compiler, who thought of ἡλικίην ἐκέκαστο. Or may τῶν πλούτῳ κ.τ.λ. refer to the tribute of these nations in men and money? Hesychius has κεκάσθαι κατεσκευάσθαι, κεκοσμήσθαι. If he referred to this passage, he must have read τῷ, which appears from Schol. Ven. to have been a var. lect.

548. Another resemblance to the Odyssey here occurs; cf. xi. 612, ὑσμῖναι τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε. Hes. Theog. 228 and sup. vii. 237 are similar verses. The apodosis occurs awkwardly at this line. Should we not read ἀεὶ τε περὶ ἄστου κ.τ.λ., thus making ἄνσχεο κ.τ.λ. the apodosis?

549. ἀλίσστον, insatiably, immovably, unalterably.

550. ἐῆος. See sup. 422.

οὐδ' μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα.”

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
 “ μὴ μέ πω ἐς θρόνον ἴζε, διοτρεφές, ὄφρα κεν Ἐκτωρ
 κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσι ἴδω· σὺ δὲ δέξαι ἄποινα 555
 [πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας
 αὐτὸν τε ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.”]

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτός 560
 Ἐκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθεν
 μήτηρ ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δὲ σὲ γιγνώσκω Πρίαμε φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κεν τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν, 565
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 ρεῖα μετοχλήσειε θυράων ἡμετεράων.
 τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἔασω

551. πρὶν καὶ κ.τ.λ. The sense virtually is, as the Schol. Ven. points out, ‘You will not bring him back from the dead, even if you die for him (and not merely bewail him).’ He compares i. 29, τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν. By explaining πρότερον κακὸν πείση ἢ ἀναστήσεις αὐτὸν, he seems to take πάθησθα as an epic future. So also Doederlein. Others put a comma at ἀνστήσεις.

552—570. Priam declines to sit down (sup. 522) till the body of his son is given up to him. Offended at the rejection of his hospitality, or mistrust in his honour (or perhaps at the mere mention of Hector), Achilles replies somewhat sternly, telling him that he had already made up his mind to restore the corpse, warned by Thetis to do so. He adds, that he now knows that Priam was conducted by some god, and bids him beware how he irritates him in his grief for Patroclus. See Mure, Hist. Lit. i. p. 291.

557. Spitzner, who rejects only the next line, which the Schol. Ven. says was not found in his old copy, renders ἐπεὶ αὐ κ.τ.λ., by *me primum dimisso*. But

the indicative could only mean, ‘now that you have let me go:’ the other sense would require ἐάσης or ἐάσαις. Some of the grammarians aspirated the word, as if from ἐάω, ‘to satisfy,’—a vain conceit. The Schol. Ven. says 556, 557 were rejected, as unsuited to the character of the speaker.

560. ἐρέθιζε, ‘tease me by your prayers.’—νοέω λῦσαι, as xxii. 235, νοέω τιμῆσασθαι.

561. ἄγγελος, viz. sup. 133.

563. καὶ δὲ σέ, i. e. καὶ σέ δέ, or καὶ δὴ σέ.

565. ἠβῶν, however young and confident in his prowess. Cf. Od. xxiii. 187, ἀνδρῶν δ' οὐ κέν τις ζῶς βροτὸς, οὐδὲ μάλ' ἠβῶν, ρεῖα μετοχλήσειεν.

566. φύλακος, a rare form, was accented on the last, according to Aristarchus, like φρουρὸς, φαρμακός.—ὀχῆα, sup. 457.

568. ἐν ἄλγεσι, in the midst of my grief for Patroclus. There was a variant ἐν φρεσίν.

569. μὴ οὐκ ἐάσω, ‘lest I should not allow even you to remain unmolested, i. e. though a suppliant and an aged one,

καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.' 570
 ὧς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἔποντο,
 ἧρως Ἀυτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
 τῷ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
 οἷ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δίφρου εἶσαν· ἐυξέστης δ' ἀπ' ἀπήνης
 ἧρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 καδ δ' ἔλιπον δύο φάρε' εὐννητόν τε χιτῶνα, 580
 ὄφρα νέκυν πυκάσας δοίη οἰκόνδε φέρεσθαι.
 δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
 νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν,
 μὴ ὁ μὲν ἀχνυμένη κραδίῃ χόλον οὐ ἐρύσαιτο
 παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινωθείη φίλον ἦτορ 585
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῳται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
 σὺν δ' ἔταροι ἦειραν ἐυξέστην ἐπ' ἀπήνην. 590
 ὦμῳξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἐταῖρον.

but should sin against the commands of Zeus' to restore the body (sup. 131—137).

571—595. The two esquires (474) of Achilles unyoke the cattle from the cars and bring in the herald *Idaeus*, with the presents for the ransom, considerably leaving some of the embroidered robes for the purpose of covering the corpse. The women-servants are instructed to prepare the body for removal out of Priam's sight, lest his anger should be roused, and evil consequences should ensue. Achilles himself assists in placing the body on the car, but with an appeal to the spirit of Patroclus not to be incensed at the mercy shown to his murderer.

571. This verse occurs i. 33, and again inf. 689.

572. The *F* is absent from *οἴκοιο*. One MS. gives Πηλεΐδης δὲ χαμᾶζε; but

Spitzner compares Od. xxi. 388, *σιγῇ δ' ἐξ οἴκοιο Φιλοΐτιος ἄλτο θύραζε*.—*λέων ὧς*, viz. as nimbly and as fierce in look (Schol. Ven. 2).

577. *καλήτορα, κλητῆρα*, here, the Schol. Ven. observes, an epithet, elsewhere, as xv. 419, a proper name.

581. *δοίη*, viz. Ἀχιλλεύς, that he might restore the body wrapped in garments, so as to give the less pain to the father. The common reading is *δώη*.

584. For *χόλον*, there were variants *γόνον, κόπον, κότον*, and *κατερύξη*, or *κατερύκοι*. The anger of Priam would be roused at the sight of his son's corpse soiled or disfigured by the dragging.

587, 588. There is a similar couplet in Od. xvii. 88, 89.

589. Note the unusual syntax *ἐπιτιθέναί τινά λεχέος*. Either the dative or the accusative is the ordinary construction.

“ μὴ μοι Πάτροκλε σκυδμαινόμεν, εἴ κε πύθῃαι
εἶν' Αἰδός περ ἔων ὅτι Ἑκτορα δῖον ἔλυσα
πατρὶ φίλω, ἐπεὶ οὗ μοι ἀεικέα δῶκεν ἄποινα.
σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέουικεν.”

ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς, 596
ἔζητο δ' ἐν κλισμῷ πολυδαίδαλῳ ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πριάμον φάτο μῦθον.

“ υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευε,
κεῖται δ' ἐν λεχέεσσ'. ἅμα δ' ἠοῖ φαινομένηφιν 600
ὄψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
ἕξ μὲν θυγατέρες ἕξ δ' υἱέες ἠβώνοντες.

τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605

592. *σκυδμαινόμεν*, lit. ‘be not cross with me’ (*μὴ ὀργίζου*). See sup. 65. Mure, *Hist. Lit.* i. p. 291.

594. *οὐκ ἀεικέα*, not unseemly or unfitting to the occasion. This is said with reference to the share to be bestowed on Patroclus, and as an assurance that the body was not given up without a due recompense. See xvii. 231.

595. *καὶ τῶνδε*, these as well as other offerings, xxiii. 166 seq.—*αὖ*, ‘in due course,’ viz. after they have passed into my hands. It was the custom to bring offerings to tombs long after the funeral; cf. Aesch. *Cho.* 477. Mr. Trollope therefore has little reason for saying that “the purport of these words (*τῶνδ' ἀποδάσσομαι*) is altogether obscure.”

596—620. The body being placed on the car, Achilles returns to Priam to inform him of the fact, and to insist on his remaining till the morning, and taking some refreshment. Even Niobe, when she had lost all her children, did not refuse to take food. The story of Niobe, and of her being turned into a stone, is related in very beautiful verses.

598. *τοίχου τοῦ ἑτέρου, κατασκευρῆ*, facing Priam. See ix. 219.

599. *λέλυται*, is delivered over to you (*ἀποδέδοται*).

601. *ἄγων*. Schol. Ven. 2, *οὐκ ἐν τῇ σκηνῇ, ἀλλὰ καθ' ὅδον, ἵνα μὴ πρὸς οἶκτον κινήθῃ*.

602. *καὶ γάρ τε, καὶ γάρ τοι*. Niobe is not elsewhere mentioned in Homer;

but the story formed the theme and title of a popular play of Aeschylus, mentioned in *Ar. Vesp.* 580, and was also treated by Sophocles. There can be little doubt that the present passage is adapted from older and fuller epics, probably the *Thebaica*. (Schol. Ven. 2, *ὡς Θηβαίων δὲ ὄντα τὸν μῦθον καὶ ἀγνοούμενον Πριάμου ἐπεξεργάζεται*.) Lucian, *περὶ πένθους*, p. 934, says that this verse and xix. 225 were quoted by all (*ῥαφωδοῦνται πρὸς πάντων*) in exhortations not to give way to grief. Both in art and in poetry, this was one of the famous subjects of antiquity. To Apollo and Artemis, as is well known, all sudden deaths of young persons of each sex were popularly attributed. Here the legend referred to the *φθόνος* and *νέμεσις* that attended presumption. Propert. iii. 11. 7, ‘Nec tantum Niobe bis sex ad busta superba Solicito lacrimas depluit e Sipylo.’ Compare also the beautiful passages in Soph. *Antig.* 823—831. *Electr.* 151. Mr. Cox (“*Aryan Mythology*,” i. p. 101) says, “In the story of Niobe, we seem to see the sun in his scorching power, consuming those who dare to face his dazzling brightness.” But there must have been some other origin of the myth which turned her into stone, and that origin doubtless was the fancied resemblance of a rock to a human form, even though tales are not wanting of ‘petrification’ in other legendary tales.

603. *τῇ περ*, ‘even though to her,’ &c.

χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Δητοῖ εἰσάσκετο καλλιπαρήφ.
 φῆ δοιῶ τεκέειν, ἧ δ' αὐτὴ γείνατο πολλούς·
 τὼ δ' ἄρα καὶ δοιῶ περ ἔοντ' ἀπὸ πάντας ὄλεσσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 ἧ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
 [νῦν δέ που ἐν πέτρησιν, ἐν οὔρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνάς 615
 νυμφάων, αἶ τ' ἀμφ' Ἀχελώιον ἐρρώσαντο,
 ἔνθα λίθος περ εἰούσα θεῶν ἐκ κήδεα πέσσει.]
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, διε γεραιέ,
 σίτου. ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620
 ἧ, καὶ ἀναΐξας οἶν ἄργυφον ὠκύς Ἀχιλλεύς
 σφάξ'. ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως, πειῖράν τ' ὀβελοῖσιν,

608. *δοιῶ*. Here the comparison is only that of number; other accounts made the boast turn on superior beauty.

610. *ἐν φόνῳ*. Schol. Ven. 2, *ἐν τῷ τόπῳ οὗ ἐφρονεῦθησαν*. This reminds us of the Attic idiom *ἐν τῷ τυρῷ*, *ἐν ταῖς μυρρίαις*, &c.

611. *λαοὺς δὲ κ.τ.λ.* The legend turns either on the similarity of *λαοὺς* and *λῆας*, or on the rock supposed to represent Niobe, i. e. her subjects having met with the same fate as their queen. There is a charming pathos about the verses, to which the metre itself largely contributes. Four of the best (614—617) were rejected by the critics, on the prosaic ground that 'a stone could not have eaten bread.' But the poet does not say more than that Niobe was eventually turned to stone; in fact, as Spitzner well observes, *νῦν δὲ* shows this.

616. *Achelous* was rather a general name for a river. There may therefore have been one of that name in Lydia, though not known to us from other accounts. The Schol. Ven. says the proper name was Ἀχέλης.—*ἐρρώσαντο*, moved nimbly in the dance. Cf. i. 529;

xviii. 411. Od. xxiv. 69. The Scholiasts compared Hes. Theog. 8, where the Muses *ἐπερρώσαντο ποσσίν*. By *εὐνά* it seems probable that ἦθεα, 'haunts,' are meant.

617. *πέσσει*, 'broods over,' consoles and softens by tears, the cares sent her from the gods. Doederlein prefers to construe *ἐκ θεῶν πέσσει*, *deorum voluntate lenit et consoquitur*. Cf. 639; iv. 513.

620. *πολυδάκρυτος*, *πολλῶν δακρῶν ἄξιος*.

621—642. Achilles slaughters a sheep, and his attendants proceed to prepare it for the repast. The banquet over, the two chiefs sit for some time gazing at each other in silent admiration. At length Priam asks to retire for the night, as he has neither slept nor taken food since the death of his son. (Hyperbolically said, according to Schol. Viet. on 637.)

622. *σφάξε*, 'cut the throat.'—*ἄμφεπον*, cf. vii. 316, *τὸν δέρον ἀμφί θ' ἔπον*, *καὶ μιν διέχευαν ἅπαντα*. The next two lines are nearly identical with i. 465, 466, and the distich following with ix. 216, 217.

ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἔλων ἐπέειπε τραπέξῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' οὐείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἧ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὄσσος ἔην οἴος τε· θεοῖσι γὰρ ἅντα ἐώκειν 630
 αὐτὰρ ὁ Δαρδανίδαυ Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδῆς
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα κεν ἦδη 635
 ὕπνω ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
 οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”
 ἧ ῥ', Ἀχιλλεύς δ' ἐτάροισι ἰδὲ δμωῆσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθε ἔσασθαι.

630. ὄσσος, ἡλικός. Schol. Ven. 2, ὄσος ἐν μεγέθει, οἴος ἐν κάλλει. So ix. 485, καὶ σὲ τοσοῦτον ἔθηκα.

632. ὄψις ἀγαθῆ, for εὐγενῆς, does not seem familiar. Perhaps ἀγαθόν, viz. ὄντα. The admiration of Achilles for Priam was mentioned sup. 483.—Δαρδανίδαυ, descended from Dardanus through Tros and Ilus (xx. 215—237).

635. λέξον, κλῖνον, κοίμισον (Schol. Ven. 2). Cf. xiv. 252, ἦτοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο νήδυμος ἀμφιχυθείς. For ταρπώμεθα, Aristarchus read πανσώμεθα, which would imply the ellipse of λύπης.

640. κατὰ κόπρον. Cf. sup. 164.

641. νῦν δὴ κ.τ.λ. He speaks of repose as the natural sequel to a repast.—λαυκανίης, cf. xxii. 325.

643—658. Achilles gives orders for

placing a bed without the entrance to the tent, apologizing for the place allotted on the plea of his being less likely to be observed by Grecian chiefs who might come for consultation, and might cause delay and difficulty in effecting the ransom, by reporting to Agamemnon the arrival of Priam.

644—647. This passage occurs in Od. iv. 297—300, and vii. 336—339. It may be observed (as an evidence of unskilful adaptation), that though αἶθοσσα has an intelligible meaning as the sheltered front entrance to a palace, it seems hardly applicable to a chieftain's tent, composed of boards and thatched with reeds, sup. 450. The same objection applies to ἐκ μεγάρου, and the last verse is used Od. xxii. 497, xxiii. 294, of an establishment of female slaves.

αἶ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἔγκονέουσαι.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μὴ τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλεύουσι παρήμενοι, ἧ θέμις ἐστίν.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω."

τὸν δ' ἠμείβεται ἔπειτα γέρον Πρίαμος θεοειδής
 "εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἔκτορι δῖω, 660
 ᾧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἴσθα γὰρ ὡς κατὰ ἄστῃ ἐέλωμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν,
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοοῶμεν,
 τῆ δεκάτῃ δέ κε θάπτομεν δαινυτό τε λαός, 665

648. δοιῶ, viz. for Priam and the herald Idneus.

649. ἐπικερτομέων, reproaching him for his unsocial retirement from the banquet. He addresses him however as γέρον φίλε. He may mean, 'ridiculing Priam's fear' (sup. 571).

655. ἀνάβλησις, a word apparently of the later dialect, occurs ii. 380. For γένηται Wolf needlessly adopts the Attic construction, γένοιτο. Doederlein also feels some difficulty about γένηται. But cf. i. 137.

657. ποσσημαρ seems formed on no sound analogy. The Schol. Ven. compares αὐτήμαρ, ἐννήμαρ, ἐξήμαρ. He says that no word is compounded with the interrogative term standing first (οὐδέποτε πυματικὸν μέρος λόγου προτάσσεται ἐν συνθέσει), though he excepts ποδαπὸς, as if from ποῖον and δάπεδον. "How many days," Achilles asks, "do you propose to continue the funeral-rites of your god-like son? (Let me know,) that I may myself stay away from the fight, and keep back the people." Schol. Ven. 2, ἐπεὶ ἅπαξ πεισθεὶς δίδωσι τὸν νεκρὸν,

προνοεῖται καὶ τῆς κηδείας.

659—676. Priam thanks him for his forbearance, and asks eleven days' truce for the burial. Achilles pledges his hand that so much time shall be allowed, and they part for the night, he into his tent, Priam and the herald ἐκτὸς (650).

660. τάφον, Schol. Ven. τὴν κηδείαν, 'to complete the funeral.'

662. οἴσθα γὰρ ὡς, ἐπειδὴ, 'since you know how we are hemmed in by your hosts, and that wood must be fetched from afar, and the Trojans are timid, and so will require time; not less than nine days will be wanted for the preparation of the pyre.'—ἐέλωμεθα, see xiii. 524; xviii. 287. Lexil. p. 255.—τηλόθι, τηλοῦ ἄπεστι.—ἀξέμεν, the aorist.—μάλα δὲ, Spitzner and others μάλα γὰρ, with Aristarchus. It is evident that, in either case, the timidity of the Trojans is regarded as a cause of delay; at the same time, this was an indirect compliment to the prowess of Achilles.

665. δαινυτο, δαινύοιτο, as μεμνῆσθαι xxiii. 361, λελύοντο Od. xviii. 238.

ένδεκάτη δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670

ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μὴ πως δείσει' ἐνὶ θυμῷ.
οἳ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπήκτου 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρηος.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταί
εὔδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὄρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαωρούς.

στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν.
"ὦ γέρον, οὗ νύ τι σοί γε μέλει κακόν, οἶον ἔθ' εὔδεις
ἀνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.
καὶ νῦν μὲν φίλον υἷὸν ἐλύσαιο, πολλὰ δ' ἔδωκας 685
σεῖο δέ κε ζωῷ καὶ τρὶς τόσα δοῖεν ἄποινα

παῖδες τοὶ μετόπισθε λελειμμένοι, εἴ κ' Ἀγαμέμνων
γνώη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."

ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

670. *σχήσω, καθέξω.* The ancient commentators raised the objection, that this promise could only have been properly given by Agamemnon.

673. *προδόμῳ*, an ante-room beyond the *αἴθουσα*, sup. 644. See vi. 243; ix. 473, where it is described as having a fire in it, in front of the doors of the thalamus. It was therefore a kind of entrance-hall, between the outer *αὐλή* and the inner thalamus, and was used for the entertainment of strangers, the family sleeping inside, ἐν *μυχῷ*. But here again, it seems strangely applied to a general's tent.

677—688. The gods and men are wrapt in slumber, but Hermes remains awake, thinking how he may best conduct Priam in safety through the guards. In the

form of a vision he appears to Priam, and warns him that if Agamemnon should capture him alive, a much larger ransom would be needed.

677—679. This passage is slightly altered from ii. 1, 2.

681. *ἱερούς*, a common-place applied to guards in x. 56. Schol. *πιστούς, σωτήρας*.

683. *οἶον*, i. e. *ὅτι τοιοῦτον, οὕτως, εὔδεις*.—*ἐπεὶ κ.τ.λ.*, see sup. 557.

686. *σεῖο κ.τ.λ.*, as *ζωάγρια*, the ransom of a royal prisoner taken alive, your sons would have to pay thrice as much as you have paid for the dead Hector, should the Greeks find out you are here.

689—706. They leave the camp, Hermes himself driving the car unobserved through the Greek lines. At

τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνοους τε, 690
 ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ' ὅτε δὴ πόρον ἴξου ἐυρρείος ποταμοῖο,
 [Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 Ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν, 695
 οἱ δ' ἐς ἄστνυ ἔλων οἴμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ' ἄρα Κασσάνδρην, ἰκέλη χρυσῆν Ἀφροδίτην,
 Πέργαμον εἰσαναβάσα φίλον πατέρ' εἰσενόησεν 700
 ἐστῶτ' ἐν δίφρῳ, κήρυκά τε ἄστνυβοῶτην,
 τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσιν.
 κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστνυ.
 "ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἔκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶοντι μάχης ἐκνοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλι τ' ἦν παντί τε δήμῳ."
 ὣς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνήρ
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἶξασαι,

the ford of the Xanthus Hermes once more (cf. 468) vanishes into the sky. Arrived at the city with early morning, they are seen by Cassandra, who utters a wild cry that is heard far and wide.

692, 693. This distich occurred xiv. 433, 434; xxi. 1, 2.

695. Compare viii. 1 with xxiii. 227.

701. ἄστνυβοῶτης only occurs here as an epithet of a herald, like ἡπίπτα, καλή-τωρ, sup. 577.

702. ἐφ' ἡμιόνων, i. e. on the mule-car.

703. γέγωνε, 'spoke loud enough to be heard over all the city.' Her words, though mixed with κωκυτὸς, are words of joy at the recovery of the body of her brother. Schol. Ven. 2, ἐχάρη δὲ ἰδοῦσα τὸν νεκρὸν ἀπροσδοκῆτος ἀγόμενον. The context shows that σὺν χαρᾷ must be supplied with ὄψεσθε, which is the future. 'You shall see, if you come,' is plainly equivalent to 'come and see.' The Schol.

Vict. took it for the epic aorist, like ἄξετε and οἴσετε, and Zenodotus read ὄψασθε, following the same tradition.

705. εἴ ποτε, 'if ever you rejoiced at his return when alive.' Here also Schol. Ven. 2 perversely explains χαίρετε as the imperative, συνευφραίνεσθε καὶ συχαίρετε. Still further, the Schol. Vict. appears to have read Ἔκτορ' ἰόντι, and to have construed ἰόντι καὶ ἐκνοστήσαντι.

707—717. The people come forth in crowds to meet the body, Andromache and Heecuba giving way to the wildest grief. Priam is long detained by the crowd, but at length orders them to make way for his return to the citadel.

708. ἀάσχετον, ἀν—ἀνσχετον, 'intolerable.' The ἀνὰ is repeated, and in both the ν vanishes by well-known euphonic laws. (The so-called α privative seems, in fact, the preposition ἀνά.) See on v. 892.

711. τιλλέσθαι, 'to tear the hair,' like

ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καί νύ κε δὴ πρόπαν ἡμαρ ἐς ἠέλιον καταδύντα
 Ἔκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηΐδα 715
 “εἷξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”
 ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.
 οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λῆχέεσσι θέσαν, παρὰ δ' εἶσαν αἰοιδούς 720
 θρήνων ἐξάρχους, οἳ τε στονόεσαν αἰοιδήν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναικες.
 τῆσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἔκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα.
 “ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, κὰδ δέ με χήρη 725
 λείπεις ἐν μεγάροισι· πάις δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἴω
 ἦβην ἰζεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτήν
 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα. 730
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρήσιν,

κείρεσθαι and κόπτεισθαι τινα, is ‘to mourn for a person’ by outward acts or demonstrations of grief. The idiom, perhaps, is not one of the early epic.—ἐπ' ἔμαξαν, ‘rushing up to the mule-car.’ The words might also mean ‘upon it.’ Mr. Newman, “Rushing Unto the wheeled carriage.” Lord Derby, “Eagerly they sprang On the smooth-rolling wain.”

717. ἄσεσθε, ‘ye shall take your fill.’ See Lexil. p. 24. So xxiii. 157, γόοιο μὲν ἔστι καὶ ἄσαι: xix. 308, ποτήτος ἄσασθαι φίλον ἦτορ.—δόμονδε, γράφεται πόλινδε (Schol. Ven.).

718—745. The body is laid out in state in the palace, and male and female mourners join in performing the θρήνος. Andromache takes the lead, and in a touching lament bewails her own loss and that of their child, foretells the fate of the city and the death of the boy by the hand of the enemy, and grieves that she was not by to receive Hector’s dying words.—Beautiful as this passage is, we can hardly regard it as any thing but a repetition, probably by a different hand,

of the speech of Andromache on first hearing of Hector’s death, in xxii. 477 seqq.

721. ἐξάρχους. See xxii. 430.

722. οἳ μὲν, αὐτοὶ μὲν. Schol. Ven. 2, ἐξήρχον μὲν ἐκείνοι τῶν λόγων, ὡς εἶκε, καὶ διεδέχοντο αὐτοὺς αἱ γυναῖκες ἀντιφωνοῦσαι. See Mure, Hist. Lit. i. p. 170. Doederlein thinks αἰοιδούς includes both sexes.

723. ἦρχε, “antevertit solennes prae-ficarum questus Andromache suis lamentis.” (Id.)

725. ἀπ' αἰῶνος, ‘from life,’—a singular use; elsewhere it means ‘for ever,’ as Hes. Theog. 609, τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῶ ἀντιφέρει. So also δι' αἰῶνος in more than one passage of Aeschylus. For νέος, Zenodotus read νέον, ‘lately.’

730. ῥύσκει, the imperfect of ῥύσκομαι (= ῥύομαι),—a form found only in this place.—ἔχες, an allusion to the name Hector, ‘Holder,’ as the Schol. Ven. remarks.

καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἧ ἔμοι αὐτῆ
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἧ τις Ἀχαιῶν
 ῥίψει χειρὸς ἔλων ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
 χωόμενος, ᾧ δὴ που ἀδελφεὸν ἔκτανεν Ἔκτωρ
 ἧ πατέρ' ἧὲ καὶ υἷόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἔκτορος ἐν παλάμησιν ὀδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῆ·
 τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστν, 740
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἔκτορ. ἔμοι δὲ μάλιστα λελείψεται ἄλγεα λυγρά·
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπας πυκινὸν ἔπος, οὐ τέ κεν αἰεί
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745
 ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆσιν δ' αὐθ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο.
 "Ἔκτορ ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἧ μὴ μοι ζῶός περ ἐὼν φίλος ἦσθα θεοῖσιν"

732. καὶ ἐγώ. Andromache was carried off as a concubine to Neoptolemus, son of Achilles. On this event, which appears to have been taken from other "Cyclic" poems (the *Ἰλίου πέρις*, perhaps), turns the Andromache of Euripides.

733. ἔνθα κεν κ.τ.λ., '(to some house) where you may perform menial duties, doing hard service for (in place of) a relentless master.' The use of *πρὸ* here is remarkable, expressing a vicarious service. Schol. Ven. 2, *κακοπαθῶν ὑπὲρ δεσπότης*. See xvii. 667.

735. ἀπὸ πύργου, from the ramparts of Troy. This was also an event of the early Cyclic poems, whence Euripides borrowed it (*Troad*. 1135). So confident were the Alexandrines in the antiquity of our text, that the Schol. Ven. says, 'From this passage the post-Homeric poets introduce Astyanax as being thrown from the walls by the Greeks.'—ὄλεθρον, in apposition to the sentence.

741. ἀρητὸν, as *πολυάρητος* Od. vi. 280, sup. xvii. 37, where the same verse occurs. But in both places the Scholiasts incline to the sense of *ἐπάρατον*, *ἐπιβλαβῆ*. "Accursed wail and sorrow"

(Mr. Newman).

744. πυκινόν. Schol. Ven. 2, τὸ πρὸς βιοτείαν λυσιτελέσ. The sense seems to be 'terse,' 'short,' 'pointed.' Tac. Agric. 45, 'sed mihi filiaeque ejus praeter acerbitem parentis erepti auget maestitiam, quod adsidere valetudini, fovere deficientem, satiari vultu complexuque non contigit. Excepissemus certe mandata vocesque, quas penitus animo figeremus.' Aesch. Cho. 8, οὐ γὰρ παρῶν ἄμωξα σὺν, πάτερ, μόρον.

745. μεμνήμην, the optative, as *μεμνέωτο*, xxiii. 361.

746—759. Hecuba, the queen-mother, adds some brief words, yet rather of thankfulness to the gods for having preserved her son both in life and death, than of overwhelming affliction. Both this and the *βῆσις* of Andromache partake (as Heyne remarked) rather of the dramatic than the epic tone.

747. ἐξῆρχε. Cf. xviii. 316.

749. ἧ μὴ κ.τ.λ. 'Assuredly, in your lifetime, at least, you were beloved by the gods; and now, it seems, they have had regard for you even in the fate of death.' Compare with this passage xvii. 270—273; sup. 422.

οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτιό περ αἴσῃ. 750
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκύς Ἀχιλλεύς
 πέρνασχ', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λήμνον ἀμιχθαλόεσσαν
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταυαήκει χαλκῶ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι 755
 Πατρόκλου, τὸν ἔπεφνε· ἀνέστησεν δέ μιν οὐδ' ὧς·
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
 κείσαι, τῶ ἴκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσι ἐποιχόμενος κατέπεφνε.''
 ὧς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄρινεν. 760
 τῆσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο.
 "Ἐκτορ ἐμῶ θυμῶ δαέρων πολὺ φίλτατε πάντων,
 ἧ μὴν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὅς μ' ἄγαγεν Τροίηνδ'· ὡς πρὶν ὄφελλον ὀλέσθαι.
 ἦδη γὰρ νῦν μοι τόδ' ἔεικοστὸν ἔτος ἐστὶν 765
 ἐξ οὗ κείθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτει

753. ἀμιχθαλόεσσαν, difficult of access by sea; surrounded by an inhospitable and stormy sea, or a sea infested by pirates; or ἀλίμενον, without good harbours. The exact meaning is uncertain: the word occurs only here and in Hymn. Apoll. 36. As Sophocles (Phil. 2) calls Lemnos βροτοῖς ἄστειπτος οὐδ' οἰκουμένη, the idea of 'inhospitable island' may be all that is meant. Yet from Lemnos came supplies of wine (vii. 467).

755. πολλά. See on 14 and 417.

757. πρόσφατος, 'fresh,' as νεκρὸς πρόσφατος in Herod. ii. 89. Properly, it seems to have been applied to the flesh of victims slain for the occasion of a feast or sacrifice (πρὸς βωμῶ σφαγῆς, Aesch. Eum. 295). The root is φα or φεν (φένω), as in ἀρείφατος.

758. τῶ ἴκελος κ.τ.λ., like one who has died suddenly, and in youth, and without wasting disease. Cf. 605.

760—775. The lament of Helen, who describes in affectionate terms the kindness of her brother-in-law. For the whole time since she left her home, Hector never once uttered an unkind

word to her, and even checked and reproved those who taunted her.

763. ἧ μὴν κ.τ.λ. Though carried off by your own brother (and therefore liable to share the reproaches you heaped upon him), yet I never had one harsh word from you. The γὰρ (765) seems to explain the preceding clause: 'would that I had perished first, for never did I think to leave my home for so long a time.' The period mentioned presents much difficulty. If the war lasted ten years, another ten must have been spent in preparations for it. Of this nothing is known in the accounts that have come down to us. Perhaps here also some Cyclic tradition (e.g. from the Κύπρια ἔπη) has been followed by a later compiler.

767. ἀσύφηλον, a word occurring ix. 647, is interpreted κακὸν, φαῦλον, μηδενὸς ἄξιον.

768. ἐνίπτει. See iii. 438. Here we have four terms of affinity, all said to be common to Sanscrit, 'brothers-in-law,' 'sisters-in-law,' 'wives of husbands' brothers,' 'mother-in-law.'

δαέρων ἢ γαλόων ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἔκυρή (ἔκυρὸς δὲ πατὴρ ὡς ἡπίος αἰεὶ), 770
 ἀλλὰ σὺ τόν γε ἔπεσσι παραιφάμενος κατέρυκες,
 [σῆ τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσιν.]
 τῷ σέ θ' ἄμα κλαίω καὶ ἔμ' ἄμμορον ἀχνημένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἡπίος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν." 775

ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στένε δῆμος ἀπείρων.
 λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν.
 "ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεύς
 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς."

ὣς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνοους τε
 ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
 ἐννημαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς, 785
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἑκτορα δακρυχέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός·
 [αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὀμηγερέες τ' ἐγένοντο,] 790

769. δαέρων, pronounced *δαφρων*.

770. ἔκυρὸς, *socer*, i. e. Priam. She excepts him, for, as in iii. 164, he was always kind to her. Hecuba was not celebrated for her good temper; whence she was said to have been metamorphosed into a bitch.

771. παραιφάμενος, 'talking him over.'

773. ἄμμορον, *te privatam*, Doederlein.

776—804. The whole people of Troy join in the lament for Hector. Priam commands them to bring wood for the pyre, and apprises them of the promised truce for twelve days. The work proceeds for nine days: on the tenth the body is committed to the flames with the usual ceremonies; the bones are collected and placed in a kist-van, above which the tumulus is raised. The funeral ends with a banquet to all the Trojan chiefs in the palace of Priam.—On this passage also it may be remarked, that it seems

a mere repetition of the funeral of Patroclus in the preceding book.

776. ἀπείρων. Schol. Ven. 2, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ αὐτὸ τὸ ἄπειρον πληῆθος. The phrase is rather a singular one.

778. ἄξετε, the imperative. Cf. iii. 103; viii. 505.

780. ἐπέτελλε, 'Achilles himself, when he gave me a safe convoy from the dark galleys, gave these orders (viz. *ἵνα μὴ δείσητε*, cf. sup. 663. 670), that (the Achaeans) should not harm us till the twelfth morn should have come.' We should rather have expected *ὑπέσχετο* than *ἐπέτελλε*, unless indeed the latter means *ἐπιτείλας ὑπέσχετο*.

781. ἄσπετον. The pyre of Patroclus was *ἐκατόμπεδον* (xxiii. 164).

786. ἐξέφερον, not only out of the palace, but outside of the city walls.

πρῶτον μὲν κατὰ πυρκαϊῆν σβέσαν αἴθοπι οἶνω
 πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὄστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
 καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἴψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὑπερθεν
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν ἔκνημιδες Ἀχαιοί. 800
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εἶδ' συναγειρόμενοι δαίνυντ' ἔρικυδέα δαῖτα

791. πρῶτον μὲν κ.τ.λ. Cf. xxiii. 250, 251, and *ib.* 165 with 787.

795. χρυσεῖην. See xxiii. 253. Od. xxiv. 74, where χρύσεος ἀμφιφορέυς is mentioned as used for that purpose.—*λάρνακα*, Schol. *σορόν*. Probably a general term for a casket (τεῦχος), although, like *κάπετον inf.*, the exact sense is not clear.

796. πορφυρέοις κ.τ.λ. Virg. Aen. vi. 221, 'purpureasque super vestes, velamina nota, injiciunt.'

797. κάπετον, possibly a kist, or grave, made of great stones, and covered over with slabs. Or it may mean simply a hollow cavity made to receive the urn. Cf. Soph. Aj. 1403, οἱ μὲν κοίλην κάπετον χερσὶ ταχύνετε. Canon Greenwell, a high authority in these matters, writes: "In many instances I have found the bones, collected together, and placed, frequently in a small hole, on the spot, where, from the redness of the earth and other signs, it was clear the pyre had been. The hole had been made previously to the burning." The former kind of grave is described by modern antiquaries as a characteristic of the "stone age." We should hardly expect, in a description at least comparatively late, to find this feature so accurately described. It may, of course, be questioned, if κατεστόρεσαν means the actual kist, and not rather the site of the tomb itself, which is sometimes surrounded with a circle of upright stones. Or, again (as Doederlein understands it), it may mean that a heap or barrow of boulder-stones was piled over the κάπετος. How ancient and

widely prevalent were these Aryan rites of sepulture is now well ascertained. Hence the analogy of barrows opened in our own times is of considerable interest and importance. The following extract from a recent newspaper ("Standard," Dec. 8, 1870), describing the funeral of the Rajah of Kolapur at Florence, will show that scarcely any changes in the ceremony have taken place in the course of more than two thousand years:—"When the pile was consumed about half-way down, the curiosity of the crowd appeared to be sated, and most of us came away. But the Indians, who had still more to do, and the few guards sent down to keep order, remained on the spot until long after daybreak. At seven o'clock, the wood being all consumed, the remaining embers were extinguished with water from the river. The ground was carefully swept, and dishes of rice placed upon it at regular intervals. Then the ashes of the dead prince, whose body is said to have been wrapped in a preparation of asbestos, were collected and placed in a porcelain jar, while the ashes of the funeral pile, together with every thing which had been used in its construction, such as iron bars and the like, were taken to the river and dropped in at mid-stream. A few more prayers and genuflexions, and all was over."

799. σκοποὶ, piquets or scouts, lest they should be surprised by some treachery on the part of the Greeks.

801. τὸ σῆμα, the Attic use of the article.

802. εἶδ', in the sense of εὐκόσμως, perhaps. Many copies have συναγειρόμενοι,

δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
ὡς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

the Harleian and others εἶτ' ἀναγειράμενοι.

804. *τάφον*, some explain 'funeral,' others 'funeral banquet.' Perhaps the term includes both. The Schol. Vict. records that some read the last verse so as to include the arrival of the Amazons at Troy. This may have been the "Cyclic" recension, in which the *Iliad* and *Odyssey* were included in the connected narrative of the whole tale of Troy. The advent of the Amazons is celebrated at some length by Quintus Smyrnaeus. The death of the Amazonian queen Penthesilea by the hand of Achilles, and, indeed, the fight between the Greeks and the Amazons, or Hercules and Telamon and the Amazons, were among the most popular subjects of Grecian art in the time of Pericles, and before it. The event itself, perhaps from the older epics, was touched upon in iii. 189.

The abrupt ending of the *Iliad*, in its

present form, is as remarkable as its abrupt beginning. It is simply an *episode* of the Trojan war. Mr. Cox, who has shown great learning in proving that Achilles, like Hercules, Meleager, Perseus, and many others, was (at the origin of the story) simply *the sun-god*, observes ("Aryan Mythology," i. p. 91) that both Meleager (ix. 550) and Achilles "are doomed, after their time of obstinate inaction, to an early and violent death, preceded by a brief outburst of their former splendour. That such was to be the lot of his great hero, the Homeric poet knew well; but, ignorant though he may have been of the source of the materials of which he made such splendid use, he chose, with a poetical instinct rarely surpassed, to close his tale when Achilles grants the prayer of Priam, and yields to him the body of his dead son, Hector."

INDEX.

A.

- ἀάατος xiv. 271
 ἀασύμην xix. 137
 ἀάσθη xix. 113. 136
 ἀάσχετος xxiv. 708
 ἀάται xix. 91. 129
 Ἄβιοι xiii. 6
 ἀγάλλεσθαι τιμ xvii. 473
 ἀγαπήνωρ xiii. 756
 ἀγγελίης xiii. 252. xv. 640
 ἀγινέω xviii. 493
 ἀγκάζεσθαι τινα xvii. 722
 ἀγκᾶς λαβεῖν τινὸς xxiii. 711
 ἀγξηραίνειν xxi. 347
 ἄδην ἑλαύνειν πολέμου xiii. 315. xix. 423
 Ἄδράστου ἵππος xxiii. 347
 ἀεικίσασθαι xxii. 404
 ἀήμεναι xxiii. 214
 ἄητο xxi. 386
 ἄητος xxi. 395
 Λίγαι xxiii. 21
 αἴγῖς Ἄθηνᾶς xviii. 203
 — Κρονίδου xvii. 593
 αἰδήλως xxi. 220
 Ἄιδωνεὺς xx. 61
 αἰετὸς (*simile from*) xvii. 674
 αἰζήσῃς xvi. 716
 αἰητὸς xviii. 410
 αἰκαί xv. 709
 αἰναρέτη xvi. 31
 αἴνυτο (*aorist*) xv. 459
 αἴον xv. 252
 αἰσθων xvi. 468. xx. 403
 αἴσυλα xx. 202
 αἰσυμητήρ xxiv. 347
 αἰσχύνειν αἰδῶ xxii. 75
 ἀκάχησθαι xix. 335
 ἀκηδέες xxi. 123
 ἀκηδεῖν xxiii. 70
 ἀκηδεσεν xiv. 427
 ἀκηχέδαται xvii. 637
 ἀκηχέμεναι xviii. 29
 ἀκμηνος xix. 163. 320
 ἀκοντιστὺς xxiii. 622
 ἀκρίδες (*simile from*) xxi. 12
 ἀκροκελαινίσων xxi. 249
 ἀλήμεναι xviii. 76
 ἀλιτέσθαι θεοὺς xix. 265
 Ἄλκμήνη xix. 99
 ἀλογεῖν, ἀλέγειν xv. 162
 ἀλύσσειν xxii. 70
 ἀλφεισίβοιαι xviii. 593
 ἀμαλλοδετήρες xviii. 553
 ἀμάρη xxi. 259
 ἀματροχία xxiii. 422
 ἀμβλήδην xxii. 476
 ἀμβολάδην xxi. 364
 ἀμείβοντες δώματος xxiii. 712
 ἀμεναι xxi. 70
 ἄμητος xix. 223
 ἀμτροχίτωνες xvi. 419
 ἀμχθαλοῖς xxiv. 753
 ἀμοιβηδὶς δικάζειν xviii. 506
 ἀμύνειν τινὸς xiii. 109
 ἀμφασίη xvii. 695
 ἀμφήριστον xxiii. 383. 527
 ἀμφιβαλεῖν μένος xvii. 742
 ἀναβέβροχεν xvii. 54
 ἀναकुμβαλιάζειν xvi. 379
 ἀναμαιμάει xx. 490
 ἀνδροτήτα xvi. 857
 ἀνέπαλτο xxiii. 694
 ἀνέσαιμι xiv. 209
 ἄνεσαν xxi. 537
 ἀνέσαντες xiii. 657
 ἀνηκουστῆν xvi. 676
 ἀνθέρικες xx. 227
 ἀνιάζειν (*intrans.*) xviii. 300
 ——— (*trans.*) xxiii. 721
 ἀνίσσθαι κόλπον xxii. 80
 ἀνουτηγί xxii. 371
 ἄντυγες ἄρματος xxi. 38
 ἄντυξ xvi. 406
 ἀξέμεναι xxiii. 50

ἀξίνη xiii. 612. xv. 711
 ἄσσητήρ xv. 254
 ἀπαμᾶν (ā) xviii. 34
 ἀπαρέσασσθαι τινα xix. 183
 ἀπατιμᾶν xiii. 113
 ἀπινύσσω xv. 10
 ἐπόεσσι xxi. 283. 329
 ἀπολέπειν οὐατα xxi. 455
 ἀποσκυδμαίνω xxiv. 65
 ἀπουρήσουσι xxii. 489
 ἀπροτίμαστος xix. 263
 ἀργεστής νότος xxi. 334
 ἀργέτα xxi. 127
 ἀρδμὸς xviii. 521
 ἀρεΐη (φωνή) xvii. 431. xx. 109. xxi.
 339

ἄρεκτος xix. 150
 ἀρήμενος xviii. 435
 ἀρρομέμος xviii. 548
 ἀρρτὸν πένθος xvii. 37
 ἄρθεν xvi. 211
 ἄριστον (ῶ) xxiv. 124
 ἄρματροχὴ xxiii. 505
 ἀρρευτήρ xvi. 742
 ἀρτιεπής xxii. 281
 ἄσασθαι τινά τινος xix. 307
 ἀσβέστω, ἀσβέτω xvii. 89
 ἄσις xxi. 321
 ἄσπερμος xx. 303
 ἀσπὶς τερμύεσσα xvi. 803
 Ἄστυάναξ xxii. 506
 ἀσύφηλος xxiv. 767
 ἀσφάραγος xxii. 328
 ἀτασθαλίη xxii. 104
 ἀτέοντα xx. 332
 Ἄτη xix. 91. 126
 ἀτιμῶ, ἀτιμάζω, &c. xvi. 544
 αὔιαχος xiii. 41
 αὐλή xxiv. 161
 αὐλὸς κόρυθος xvii. 297
 — and σύριγξ xviii. 495
 αὐτμῆν xxiii. 765
 αὐτοχόωνος xxiii. 826
 ἀφάρτερος xxiii. 311
 ἄφενος, τὸ xxiii. 299
 ἀφλαστον xv. 717
 ἀφλοισμὸς xv. 607

B.

βεβλαμμένος, βεβλημένος xvi. 660
 βεβρύχη xvii. 264
 βέομαι xv. 194. xxii. 431
 βιβάζθων xiii. 809. xv. 676
 βλάβω xix. 82
 βλεῖο xiii. 288

βλεμαίνειν xvii. 22
 βλήτρα xv. 678
 βοείη (*simile from*) xvii. 389
 — ἀρνούσθαι xxii. 160
 βοηθός xiii. 477. xvii. 481
 Βορέης ἵπποις συγγίγνεται xx. 223
 βούβρωστις xxiv. 532
 βουγάιος xiii. 824
 βουλυτόνδε xvi. 779
 βοῦς (*simile from slaughter of*) xvii.
 520
 βρήπιος xiii. 521.
Briseis (lamentation of) xix. 282
 βρωτὺς xix. 205

Γ.

Γάβιοι xiii. 5
 γάμον δαινύναι xix. 299
 γαστέρι πενθεῖν τινα xix. 225
 γέντο xviii. 476
 γερούσιος ἄρκος xxii. 119
 γέφυρα xv. 357
 — πολέμου xx. 427
 γήραος οὐδὸς xxii. 60
 γηρὰς xvii. 197
 γλάγος xvi. 643
 γλακτοφάγοι xiii. 6
 γλαυκίωον xx. 172
 γλήνεα xxiv. 192
 γλωχίς xxiv. 274
 γύαλα θώρηκος xv. 530

Δ.

δάηται xx. 316
 δαϊκτάμενος xxi. 301
 δαινύναι τάφον xxiii. 29
 — γάμον xix. 299
 δαινῦτο xxiv. 665
Dancer (a term of reproach) xvi. 617.
 xxiv. 261
Darkness (supernatural sign) xvi. 568
 xvii. 368
 δέγμενοι xviii. 524
 δεδάκρυσαι xvi. 7
 δεδοκμημένος xv. 730
 δεδουπότος = θανόντος xxiii. 679
 δειέλος xxi. 232
 δεικανώνοντο xv. 86
 δέιλη xxi. 111
 δελφίν (*simile from*) xxi. 22
 δέος, δεφός xvii. 327
 δεταί xvii. 663
 δεύτατος xix. 51

δημὸς ἐπινεφρίδιος xxi. 204
 — διπλαῖς xxiii. 243
 δηρινθήτην xvi. 756
 διαπλίσσειν, — πλίσσειν xxiii. 120
 διαστήναι xvi. 470
 διατμήξας xxi. 3
 διδοῦναι xxiv. 425
 διον, δίες xxii. 251
 δίσκου οὔρου xxiii. 431. 523
 δοάσεται xxiii. 339
 δράγματα xviii. 552
 δρατὰ xxiii. 169
 δρῦς, ἀπὸ δρυός xxii. 126
 — ξύλον αὐόν xxiii. 328
 δρυτόμος (*simile from*) xvi. 633
 δρυφείν, δρυφείν xxiii. 187
 δυσηλεγής xx. 154
 δυσπέμφελος xvi. 748

E.

ἔαδεν, ἔφαδεν xvii. 647
 ἔαλη xx. 168
 ἔανός xiv. 178. xviii. 352. xxi. 507
 ἔαφθη xiii. 543. xiv. 419
 ἔχέλους xxi. 203
 ἔδανόν xiv. 172
 ἔδησεν, ἐδέησεν xviii. 100
 ἔδνωται xiii. 382
 εἰίσατο (*ibat*) xv. 415. 544
 ἔηος, ἔηος xv. 138. xviii. 71. xix. 4
 εἰθίρειν xxi. 347
 ἔθνος, ἔθνος. xvii. 680
 ἔθουτες xvi. 260
 ἔθρεξα xiii. 409
 εἰαμένη xv. 631
 εἰανός (ἄ) xvi. 9
 εἶην (*eam*) xv. 82
 εἶκε, εἶκός ἦν xviii. 520
 Ἐλλείθνια xix. 103
 εἰλεῦντο xx. 8
 εἰλυφάζειν xx. 492
 εἶραι xviii. 531
 εἰρνώμεθα xxi. 588
 εἰρῦσατο xx. 93. xxi. 230. xxii. 306
 εἰρῦσσονται xviii. 276
 εἴσασθαι (τυχεῖν) τινός xiii. 191
 εἴσομαι (*ibo*) xiv. 8
 εἰσωποῖ xv. 653
 ἐκδῶμεν xvi. 99
 ἐκκατέπαλτο xix. 351
 ἔκλεο xxiv. 202
 ἔλαστρεῖν xviii. 543
 ἐλεφηράμενος xxiii. 388
 ἔλικες γραμπαῖς xviii. 401
 Ἐλικώμιος ἀναξ xx. 404

ἐλλεδανά xviii. 553
 ἔλυσθεις xxiv. 510
 ἔλωρα xviii. 93
 ἐμβαδόν xv. 505
 ἐμάλισσθαι, ἐνάλλισσθαι xv. 645
 ἔναυλοι xvi. 71. xxi. 283. 312
 ἐνδείξασθαι τινι xix. 83
 ἐνδίσσαν xviii. 584
 ἐνδινα, τὰ xxiii. 806
 ἐνέυπειν xv. 546
 ἐνεταῖ xiv. 180
 ἐνισσόμεν xv. 198
 ἐννέωρος xviii. 351
 ἐντυπᾶς xxiv. 163
 ἐνυάλιος xvii. 211. xxii. 132
 ἐξαισίος xv. 598
 ἐξερωεῖν xxiii. 468
 ἔξοχος xvii. 358
 ἔοι = εἴη xiv. 333
 ἔον = ἦν xxiii. 643
 ἐπαγλαῖεσθαι xviii. 133
 ἐπακτῆρες xvii. 135
 ἐπαυρίσκεισθαι xiii. 733
 ἐπέχραον xvi. 352
 ἐπήρσεν xiv. 167
 ἐπήτριμοι xviii. 211
 ἐπὶ κὰρ xvi. 392
 ἐπιβλής xxiv. 453
 ἐπιγράβδην xxi. 166
 ἐπιδεῖν xxii. 61
 ἐπιδόσθαι θεοῦς xxii. 254
 ἐπιεκτός xvi. 549
 ἐπιλίγδην xvii. 599
 ἐπιორκεῖν πρὸς τινος xix. 188
 ἐπίοσσεσθαι xvii. 381
 ἐπίουρος xiii. 450
 ἐπισκύνιον xvii. 136
 ἐρίζειν, ἐρείδειν, ἐριδήσασθαι xxiii. 735.
 792
 Ἐρινύες xix. 259. 418
 — ἐξαποτίνειν xxi. 412
 ἔρμα πόληος xvi. 549
 ἔρματα xiv. 182
 ἔρρων xviii. 421
 ἐρύγμηλος xviii. 580
 ἐρύσασθαι τινα χρυσῶ xxii. 351
 ἔρχεται xvi. 481
 ἐρωεῖν (*transitive*) xiii. 57
 ἔσαντο xx. 150
 ἐσεμάσαστο xx. 425
 ἔσσαι τινὰ τι xviii. 451
 ἔσσημι xiii. 79
 ἐσσύμενος xiii. 142
 ἔσσο xvi. 585
 ἔστωρ xxiv. 272
 ἔταιρίσσαι τινὶ xxiv. 235
 ἔταιρίσασθαι τινα xiii. 456

εὐ xx. 464
 εὔεσθαι xxiii. 33
 εὐηγενέων xxiii. 81
 εὐληρα xxiii. 481
 εὐράξ xv. 541
 εὔρος (*simile from*) xvi. 765
 Εὐρουσθεὺς (*birth of*) xix. 123
 ἔφθιεν xviii. 446
 ἔχματα xiv. 410. xxi. 259
 ἔχραε xxi. 369
 ἔωμεν xix. 402

Z.

ζαφλεγέες xxi. 465
 ζευγνύμεν xvi. 145
 ζέφυρος (*impregnation by*) xvi. 150
 ζυγὸν ὀμφαλῶν xxiv. 269
 ζωάγρια τίνειν xviii. 407
 ζῶμα xxiii. 683
 ζωστήρος ὄχητες xx. 414

H.

ἦδος xviii. 80
 ἠεροφοῖτις xix. 87
 ἠερόφωνοι κήρυκες xviii. 505
 ἠήρ xiv. 288. xvii. 269. 368
 — and αἰθήρ xvi. 365
 ἠθείη κεφαλὴ xxiii. 94
 ἦμα (ἦ) xiii. 103
 ἦε Φοῖβε xv. 365. xx. 152
 ἠλέκτωρ Ἑπερίων xix. 398
 ἠλίβατος xv. 273
 ἠλιτόμηνος xix. 118
 ἠλὸς, ἠλίθιος xv. 128
 ἠλφον xxi. 79
 ἠμίονοι (*simile from*) xvii. 742
 ἠμπέλεκκα xxiii. 851
 ἠμυσε xix. 405
 ἠμων, ἦμα xxiii. 886. 891
 ἠπαφον xiv. 360
 ἠρικε xvii. 295
 ἠρίον xxiii. 126
 ἠσύχιος xxi. 598
 ἠσχυμμένος xviii. 180

Θ.

θάλαα, τὰ xxii. 504
 θαμίζειν xviii. 386
 θέειον xvi. 228
 θεῖν περὶ ψυχῆς xxii. 161
 θεῖον ἀγῶνα δύσασθαι xviii. 376

θεμείλια προβαλέσθαι xxiii. 255
 θέσκελον xxiii. 107
 Θέτις, Πηλεΐ συνοικοῦσα xviii. 60
 θρηρητῆρ αἰετὸς xxi. 252. xxiv. 316
 θησατο xxiv. 58
 θητεύειν xxi. 444
 θρηῆνυς xv. 729
 θρόνα xxii. 441
 θρυλίχθη xxiii. 396
 θρύον xxi. 351
 θυσοκῶοι xxiv. 221
 θυραωρὸς xxii. 69
 θωῆ xiii. 669
 θώρηξ διπλῶος xx. 415

I.

ἰ (*long by ictus*) xxii. 313
 ἰὰ, ἰοὶ xx. 68
 ἰγνύη xiii. 212
 ἰδέω χάριν xiv. 235
 ἰεῖη, ἰοὶ xix. 209
 ἰερεύειν xxiv. 125
 ἰθυπτίανα xxi. 169
 ἰκετεύειν ἐς τινα xvi. 574
 ἰλίου (ἰ) xv. 66
 ἰλλάδες xiii. 572
 ἰμμεναι xx. 365
 ἰοεῖς σίδηρος xxiii. 850
 ἰόμωρος xiv. 479
 Ἰππημολγοὶ xiii. 5
 ἰπποι Διακίδαο xvii. 426
 — Ἑκτορος xvi. 833
 ἰππους ἐν ποταμῷ καθέναι xxi. 132
 ἰρις (*simile from*) xvii. 547
 ἰστωρ xviii. 501. xxiii. 486
 ἰσχανᾶν xvii. 572
 ἰχθὺς (*simile from*) xvi. 407

K.

κάγκανος xxi. 364
 κακίξεσθαι xxiv. 214
 καλάμην χεῦαι xix. 222
 καλαῦροψ xxiii. 845
 Καλλικολῶνη xx. 53. 151
 κάλυκες xviii. 401
 καμέσθαι τινα xviii. 341
 καμμονή xxii. 257. xxiii. 661
 κανόνες ἀσπίδος xiii. 407
 κανὼν xxiii. 761
 κάπετος xviii. 564. xxiv. 797
 καπνὸς (*simile from*) xviii. 207
 καπρὸς (*simile from*) xvii. 725

καπύω, καπύσσω xxii. 467
 καρκαίρειν xx. 157
 καρχαλέος xxi. 541
 κατὰ κρήθεν xvi. 548
 καταδημοβορήσαι xviii. 301
 καταεινύσαν xxiii. 135
 καταθύμιος xvii. 201
 καταμήσασθαι xxiv. 165
 κατηφών xxiv. 253
 κελητίζειν xv. 679
 κένσαι xxiii. 337
 κεραμεύς (*simile from*) xviii. 601
 κεστός xiv. 214
 κεφαλὴν ἐνέικαι xvi. 39
 κεχάνδει xxiv. 192
 κεχαρησμένον xv. 98
 κήδεος, κήδειος xxiii. 160
 κήτος xx. 147
 κίρκος (*simile from*) xxii. 139
 κλοτοπέειν xix. 149
 κόπρος = νομός xviii. 575
 ——— κυλίνδεσθαι κατὰ xxii. 414
 κοτυλήρυτον αἶμα xxiii. 34
 κουρήτες xix. 193
 κουριδίη ἄλοχος xix. 298
 κραταιγύαλος xix. 361
 κρί τρίβειν xx. 496
 κρίκε xvi. 470
 κρίκος xxiv. 272
 κρουὸν Σκαμάνδρου xxii. 148
 κυβιστητήρες xvi. 750. xviii. 605
 κυδάνειν (*intrans.*) xx. 42
 κυκλόσσει xvii. 392
 κυλλοποδίω xviii. 371. xxi. 331
 κύμινδις xiv. 291
 κυνάμνια xxi. 394. 421
 κύρειν ἐπὶ τινι xxiii. 821
 κύρεσθαι κακῶ xxiv. 530
 κύων (*simile from*) xxii. 189
 ——— τραπεζεύς xxii. 69
 κώδεια xiv. 499
 κώληψ xxiii. 726

Λ.

λάρναξ = σορός xxiv. 795
 λαυκανίη, λευκανίη xxii. 325. xxiv. 642
 λέγεσθαι xiii. 275
 λελασμένος xvi. 776
 λέων (*simile from*) xvi. 487. 756. 823.
 xvii. 61. xviii. 318. xx. 164
 λιμητήρ xiii. 590
 λίνον ὑπάδειν xviii. 570
 λιπέειν, λιπῆναι xvi. 506
 λόγοι, λογογράφοι xv. 393
 λουισθήια xxiii. 751. 785

λόχῳ ὑποθωρήσσεσθαι xviii. 513
 λύειν xxiii. 7. 27
 λύκοι (*simile of*) xvi. 156
 λύμην (ὑ) xxi. 80
 λῦτο xxiv. 1
 λύτρα, Ἐκτορος xxiv. 1.
 λωτός xxi. 351

M.

μαζὸν ἐπισχεῖν xxii. 83
 μαστιν, —εσθαι xvii. 622. xx. 171
 ματῶν xvi. 474. xxiii. 510
 μεγακήτης xxi. 22
 μέλδεσθαι xxi. 363
 μελειστί ταμῆν xxiv. 409
 μέμβλεται xix. 343
 μεμνήτο, μεμνέωτο xxiii. 361. xxiv. 745
 μένω, μάω xv. 599
 μεσαιπόλιος xiii. 361
 μεσσοπαγῆς xxi. 172
 μεταπανσωλή xix. 201
 μεταστοιχί xxiii. 358
 μετοκλάζειν xiii. 281
 μῆ (*with indicative, in taking oath*)
 xv. 41
 μήρινθος xxiii. 854
 μίτον xxiii. 762
 μολύβδαινα xxiv. 80
 μορβέντα xiv. 183
 μόρφος xxiv. 316
 μυελὸν ἔδεσκε xxii. 501
 μυῖα (*simile from*) xvi. 641. xvii. 570
 ——— (*on corpses*) xix. 31

N

νεβρός (*simile from*) xxii. 189
 νεῖος τρίπολος xviii. 541
 νέκταρ ἐνστάζειν xix. 39. 347
 νεοίη xxiii. 604
 νεούτατος xviii. 536
 νηγατέος xiv. 185
 νηκουστῆιν xx. 14
 νήριτος xxii. 349
 Νιόβη xxiv. 602
 νομός ἐπέων xx. 249
 νός xxii. 65
 νύσσα ἵπποδρόμου xxiii. 332
 νύσσειν xvi. 704
 νωχελίη xix. 411

Ξ.

Ξάνθος ἵππος xix. 405

Ξάνθος ποταμὸς xx. 74
 ξεινήια xviii. 408
 ξεστοὶ λίθοι xviii. 501
 ξύλον ἄδων δρυὸς xxiii. 328
 ξυμβλήσσει xx. 335
 ξυνήια xxiii. 809
 ξυνὸς ἐννάλιος xviii. 309

O.

ὀαρίζειν xxii. 127
 ὀαριστὺς πολέμου xvii. 227
 ὀγμοὶ xviii. 546
 οἴηια (F) xix. 43
 οἴηκες δίφρου xxiv. 269
 ὀλιγηπελέων xv. 245
 ὀλίζονες xviii. 519
 ὀλοοῖτροχος xii. 137
 ὀμφαλὸς xiii. 192
 ὄνθος xxiii. 775
 ὄνθασθε, οὔνεσθε xxiv. 241
 ὀπάσασθαί τινα xix. 238
 ὀπλεσθαί xix. 172. xxiii. 159
 ὀρεῖται xx. 140
 ὀρέοντο xxiii. 212
 ὀρεχθεῖν xxiii. 30
 ὀρμάσθαί τινος xxii. 595
 ὄροφος xxiv. 451
 ὀρώρει xvi. 633
 ὀρωρέχεται xvi. 834
 ὀσσόμενος xiv. 17. xxiv. 172
 ὀτέοισιν xv. 491. 664
 ὀτρυντὺς xix. 235
 οὔλον κλάζειν xvii. 756
 οὔρος ἀρούρης xxi. 405
 οὔταμενος xvii. 86
 ὀχρητῆγὸς ἀνὴρ (*simile from*) xxi. 257
 ὀψείειν τινὸς, xiv. 37

II.

παπαλδείς xiii. 17
 παλύνειν ἄλφικτα xviii. 560
 παναφήλιξ xxii. 490
 παναώριος xxiv. 540
 πάραντα xxiii. 116
 παράρρητα xiii. 726
 πάρδαλις (*simile from*) xxi. 573
 παρείθη xxiii. 868
 παρήγορος xxiii. 603
 παρθένιος παῖς xvi. 180
 Paris (*judgment of*) xxiv. 29
 παροῖτερος xxiii. 459
 Patroclus (*death of*) xvi. 702
 πείραρ ἐπαλλάσσειν xiii. 359
 ——— ἐλέσθαι xviii. 501

πεῖρυνθα xxiv. 190
 πέλεθρα xxi. 407
 πέλεκκος xiii. 612
 πέλλα xvi. 642
 πεπόλιστο xx. 217
 περάσαι τινα Δήμον &c. xxi. 40
 ——— ἐπὶ νήσων xxi. 454
 πέρθαι xvi. 708
 περιδέξιος xxi. 163
 περιδόσθαι τινὸς xxiii. 485
 περκνὸς xxiv. 316
 πέφαται, πεφήσεται, xvii. 155. 164
 πεφιδέσθαι xxi. 101
 πεφυγμένον εἶναι τινα xxii. 219
 πῆλαι Πηλιάδα μελίην xvi. 142. xix.
 389
 πηνίον xxiii. 762
 πίθοι δοιοὶ xxiv. 527
 Pindar (*quotes Homer*) xv. 207
 πινύσκω, ἐπίνυσσειν, xiv. 249
 πίσεια xx. 9
 πλάζειν, πελάζειν, xxi. 269
 πληκτίζεσθαι xxi. 499
 πλυνοὶ xxii. 153
 ποιηὴ xviii. 498
 ποταμὸς (*simile from*) xvii. 263
 Πουλυδάμας πεπνυμένος xviii. 249
 πρὸ ἄνακτος xxiv. 734
 πρὸ φόβοιο xvii. 667
 προαλῆς xxi. 262
 πρόδομος xxiv. 673
 προθέλυμος xiii. 130
 πρόκλυτα xx. 204
 προκρόστας xiv. 35
 προτετύχθαι xvi. 60. xix. 65
 πρῶν (*simile from*) xvii. 747
 πτύον xiii. 588
 πῦρ (*simile from*) xix. 376. xx. 490

P.

ράθάμιγγες xxiii. 502
 ραιστήρ, ἡ xviii. 477
 ῥέα, ῥέα (*monosyllables*) xv. 187. xx.
 263
 ῥήγνυσθαι ἔριδα xx. 55
 ῥοδανὸς xviii. 576
 ῥύεσθαι (ῥ) xx. 195
 ῥυμὸς xxiii. 393
 ῥυσάμην (ῥ), xv. 29
 ῥύσθαι xv. 141
 ῥύσκειν xxiv. 730
 ῥυστάζειν xvii. 755
 ῥώεσθαι xviii. 411. xxiii. 367
 ῥωπήια xxi. 559. xxiii. 122
 ῥωχμὸς γαίης xxiii. 420

Σ.

σάλπιγξ xviii. 219
 σαλπίζειν xxi. 388
Sarpedon and Memnon xvi. 419
 σάω = ἔσωζε xvi. 363. xxi. 238
 σώσσετε = σώσατε xiii. 47
 Σελλοὶ xvi. 234
 σεῦαι, σεύασθαι τινα xx. 148. 189.
 325. xxiii. 198
 Σιδόνες (i) xxiii. 743
 σιφλῶσαι xiv. 142
 σέλλειν xxiii. 191
 σκέπτεσθαι xvi. 361. xvii. 652
 σκηπάνιον xiii. 59. xxiv. 247
 σκίμπτω, σκήπτω xvii. 437
 σκολιαὶ θέμιστες xvi. 387
 Σκῦρος xix. 326
 σμαραγεῖν xxi. 199
 σμώδιγγες xxiii. 716
Solar theory of Iliad, xviii. 95. 395
 σόλος xxiii. 826
 σορὸς xxiii. 91
 σπόγγοι xviii. 414
 στείνεσθαι xvi. 163
 στεῦτο xxi. 455
 στήλη (*on tumulus*) xvi. 456. xvii.
 434
 στιλπνὸς xiv. 351
 στόμαχος xvii. 47
 στρόμβος xiv. 413
Subjunctive following historical
tense, xiv. 522. xv. 23
 συμφερτὸς xiii. 237
 συνημοσῖναι xxii. 261
 συνώμεθα xiii. 381
 σύριγξ xviii. 526
 ——— ἐγχεὸς xix. 387
 σῦς (*simile from*) xvi. 823. xvii. 281
 συφορβὸς xxi. 282
 σφεδανὸς xxi. 542
 σφενδόνη xii. 600
 σφήκες (*simile from*) xvi. 259
 σφηκοῦσθαι xvii. 52
 σχέσθαι τινὸς xvii. 503
 σῶκος Ἑρμῆς xx. 72

Τ.

ταῦρος (*simile from*) xvi. 487
 τεῖρεα xviii. 485
 τέλος xiii. 707. xviii. 544
 τέμειν xiii. 707
 τέμνεσθαι ἀγέλας xviii. 528
 τεταγῶν xv. 23
 τετραίνειν τένοντας xxii. 396
 τετυχηκῶς xvii. 748

τῆ xxiii. 618
 τήθεα xvi. 747
 τίλλεσθαι τινα (*lugere*) xxiv. 711
 τιμῆς ἀνάσσειν τινί xx. 180
 τιμήσασθαι τινα xxii. 235
 τιτὸς, ἀντιτος xxiv. 213
 τορνώσασθαι σῆμα xxiii. 255
 τραπεζῆς κύνες xxii. 69. xxiii. 173
 τραπέομεν, ταρπῶμεν xiv. 314
 τραφερῆ xiv. 308
 τρόπεον xviii. 224
Tros (birth of) xx. 230
 τροφόμεναι xv. 621
 τροχὸς (*simile from*) xviii. 600

Υ.

ὑββάλλειν xix. 80
 υἱὸς (*hwēos*) xvii. 575. xix. 216
 ὑπαιθα xxi. 255. 493
 ὑπασπίδια προποδίζειν xiii. 158
 ὑπεμνήμυκε xxii. 491
 ὑπὲρ μόρον, αἴσαν xx. 30. xxi. 517
 ὑπερδέα xvii. 327
 ὑπερῶη xxii. 495
 ὑψηχέες ἵπποι xxiii. 27

Φ.

φαίνειν = φάναι xviii. 295
 φάλαρα xvi. 106
 φαληριώοντα xiii. 799
 φάλος xiii. 132. 614
 φέρτρον xviii. 236
 φῆ xiv. 499
 φθίεται xx. 173
 φιάλη xxiii. 243
 ——— ἀμφίθετος xxiii. 270
 φιτροὶ xxi. 314. xxiii. 123
 φλέγμα xxi. 337
 φλύειν xxi. 361
 φοναὶ βοῶς xv. 633
 φορῆς xviii. 566
 φραδῆς νόος xxiv. 354
 φρεῖατα xxi. 197
 φρένες xvi. 481
 ——— (*in ghosts*) xxiii. 104
 φριχ' ὑπαίσσειν xxi. 126
 φυζακνὸς xiii. 102
 φυλακὸς, ὁ xxiv. 566
 φύσαι Ἡφαίστου xviii. 372
 φυταλιῆ xx. 185
 φωριαμὸς xxiv. 228

Χ.

Χάρις Ἡφαίστου ἀλοχος xviii. 382

χειή xxii. 93
 χειρότερος xv. 513
 χέραδος, τὸ xxi. 319
 χέρηα xiv. 382. xv. 513
 χέρνιβον xxiv. 304
 χηραμὸς xxi. 495
 χήρατο xiv. 270
 χήτις xix. 324
 χιτῶν στρεπτός xxi. 31
 χόανα xviii. 470
 χολάδες xxi. 181
 χοροιτυπή xxiv. 261
 χορὸς Ἀριάδνης xviii. 592
 χραισμείν xxi. 193
 χραισμήσει xx. 296
 χραίσμησεν xvi. 837. xviii. 62
 χρόμαδος xxiii. 688

Ψ.

ψεύσται xxiv. 261

ψευστῶν xix. 107
 ψῆρες xvi. 583. xvii. 755
 ψηφίδες xxi. 260
 ψιάδες αἱματώεσσαι xvi. 459
 Ψυχαστασία Aeschyl. xxii. 210

Ω.

ὠκεανὸς ποταμὸς xviii. 607. xx. 7. xxi.
 195
 ὄλκα xiii. 707
 ὠμὰ κρέα ζῆμεναι xxii. 347
 ὠμησταὶ κύνες xxii. 67
 ὠμογέρων xxiii. 791
 ὠνατο xvii. 25
 ὄνος xxi. 41. xxiii. 746
 ὄνοσάμην xvii. 173
 ὠρίων xviii. 488. xxii. 29

THE END.

