THE ILIAD
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EDITED WITH ENGLISH NOTES AND INTRODUCTION

BY

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PREFACE

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

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of enquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one however which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the Iliad and Odyssey, it is not to be expected, or even desired, that in a commentary for
general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these I must place Ameis’ edition of the Iliad, and more particularly Dr. Hentze’s Appendix thereto; the references given in it are of inestimable value to the student. Heyne’s large Iliad, and the editions of Pierron, Dümzzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the Odyssey have, as far as possible, been confined to Merry and Riddell’s edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling’s great Lexicon Homericum, at last completed, has been of course an indispensable companion, though often usefully supplemented by Seiler’s smaller dictionary. The other principal authorities will be found in the list at the end of the introduction; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as

1 If I do not place Mr. Monro’s Homeric Grammar in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.
to read through the proofs, and contribute many valuable remarks.

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

The Frontispiece is from a red-figured Attic amphora from Vulci, published in the *Monumenti dell’ Instituto*, i. 35, 36. It clearly represents the ending of the duel between Aias and Hector, after the exchange of gifts related in H 303. The name *ΦΟΙΝΙΧ* instead of *Idaios* seems to be merely an instance of carelessness such as is not uncommon on vases in the case of secondary personages.
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THE TEXT.

The critic may set about the construction of a text of Homer with either of two aims in view. He may propose to reproduce so far as may be the original words of the poems, as they were first composed; or he may on the other hand set before himself only the humbler ambition of amending the vulgate till he can give it in the purest form preserved by tradition.

The former method, which has to rely, to a large extent, upon conjectural divination and philological comparison, came into existence with Bentley’s discovery of the traces of the digamma in the common text, and for the last century has been steadily worked with a large measure of success. Among the more important classes of emendation thus fixed, a few may be specially named.

First in order comes the restoration of the initial digamma. Heyne, Bekker, Cobet, Nauck, and others have shewn how large a proportion of the apparent “violations” of this consonant can be corrected by emendations of more or less probability; in the Iliad at least, the number of recalcitrant lines in passages of undoubted antiquity has been reduced to a comparatively small number. Nauck has further shewn that many words which, as we write them, contain a diphthong are always scanned in such a manner that we may write two open vowels in place of the diphthong; we may for instance always write σκεπτόωμαι for σκεπτοῦμαι, θεῖος for θείος, ἡδα for ἡδα; and when we find the same rule in words like κόλος for κοίλος, Ἀτρείδης for Ἀτρείδης, and others where we know that a digamma originally existed between the two open vowels, we have come as near as the case will allow to a restoration of the medial as well as of the initial digamma.

Ahrens has done important service in shewing that the poems contain many evident traces of a genitive of the second declension in -οβ, an intermediate form between -οω and -ον; and he has further pointed out numerous corruptions which have crept into the text through ignorance or neglect of the fact that the hiatus in certain parts of the Homeric hexameter is legitimate and far from uncommon.

Fick’s recent work, though it has as yet not obtained general
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acceptance, and is far less cogent in its results, will be found to have rendered services to criticism, even though its form and much of its substance be rejected. While not admitting that the Aeolic into which he converts the poems is in any way to be regarded as the original dialect, I believe that his proof that the poems were not originally in an Ionic form will be found to hold good; and that the peculiarly Ionic forms which the metre will not let us alter are in many cases evidence of the later origin of the passages where they occur. But our knowledge of the old Aeolic dialect is so imperfect—the inscriptions, the only really trustworthy evidence, are all later than the fifth century, and most of them even than the Christian era—that this criterion is one which we shall never be able to apply with confidence until we have a satisfactory knowledge of the Greek dialects as they were at least in the seventh century B.C.

A particular question of some importance which, though not first raised by Nauck, has been prominently brought forward by his work, is that of the form of the dative plural of the first and second declensions. It is well known that the Ionic dialect, as found both in Herodotus and the inscriptions, admits only the longer form in -proi and -os, to the exclusion of -ys and -os. The same is the case in the Aeolic inscriptions, except with the article, which is always found in the short form tois, taïs. If we examine the text of Homer, we shall find in a very large majority of cases that the shorter form where it occurs precedes a vowel, and may therefore be written -os, -er. There is a further large class of phrases where the long form can easily be introduced; namely, in the combinations like ἄγανι ἔλεος, πλεῖος δεπάσσι, τρητοῖς λέχεσσι, and so on, which can at once be altered to ἄγανι βέλεσι, πλεῖοι δέπταις, τρητοῖς λέχοις; and similarly we may write μελιθύσι Θέσσης, etc. When these alterations are made it will be found that the number of cases where we must leave the short form is extremely small; according to Nauck there is no instance left in seven of the twenty-four books of the Iliad (ΔΖΝΟΣΡ) and only thirty-nine in all the rest; with seventy-five in the Odyssey. Hence both Nauck, who wishes to reduce the dialect to old Ionic, and Fick, who wishes to find nothing but Aeolic, alike endeavour to remove these remaining obstacles by conjecture or excision. The case is undoubtedly a strong one, but there are several reasons for hesitation for those who do not believe in the purely Ionic or Aeolic origin of the poems, and are not satisfied to find in the “Attic” forms an evidence of the now discredited story of the recension of Peisistratus. Even a follower of Fick must remember that in the fragments of Sappho we find the long and short forms used side by side. If therefore with Fick we accept the inscriptions, late though they are, as evidence for old Aeolic, we are driven to the conclusion that Sappho did not write in a pure dialect,

1 See fr. 11, 20, 78 (1), 57, Bergk ; Meister, Gr. Dial. i. p. 165.
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and can hardly fail to see a trace of the influence of the Epic language in something like its present form, at least so far as this point is concerned. Again it may be noticed that in two dialects, Arcadian and Cyprian, which shew a particularly close affinity with one another, and in many ways with the Epic language, the short form is regular; though there is at least one case of the longer in Arcadian (Collitz, 1183, 'AΛεωιτ, a pre-Ionic inscription). Finally, for those who believe that the poems, or at least the dialect, arose on the mainland of Greece proper, it is significant that the shorter form is on the whole as characteristic of this region (Thessaly, Boeotia, Elis, Attica, etc.) as the longer is of the colonies in Asia Minor. Since then a complete uniformity is not to be attained without considerable violence to the text, it is better not to aim at it, and to see in the remains of the shorter form what was, in the later home of the poems in Asia Minor, not a modernism but an archaism.

However this may be, the importance of these investigations is not to be mistaken; but even if we allow that each one of them has brought us a step nearer to the primitive language of the poems, it is none the less clear that we can never actually reach this ultimate goal. For every difference which is deduced by metrical analysis—and it is on this, in the last resort, that everything depends—there may, for all we know, be fifty which have not betrayed themselves by a difference of scansion. Until this doubt is settled, and this it can hardly ever be, we can have no confidence that we have really carried the tradition back to the original form. Here and there we have made a certain correction, but those of which we know nothing may be infinite. And short of the original form of the poems, there is for the same reason no intermediate port for which we can steer when once we cut adrift from the safe hold of tradition. We then have no test whatever which will enable us to prove the outcome of our labour to be such a text as ever was, or ever could be, at one time in the mouths of men; for we cannot tell that the corruptions which we remove came in together, or if not, in what order they appeared.

The most scientific course therefore would be to carry back the tradition as far as may be, and thus to fix our text, leaving to notes and monographs all conjectured earlier forms. This is the aim of the text of the present edition. The canon by which every reading has been judged is the best tradition of the fifth century B.C. The object is not to produce an Iliad as it was first composed, for this is beyond our power, but an Iliad such as Herodotos and Thukydides read, for this may at least approximately be done.

Not the least valuable part of Prof. Ludwich's recent work on Aristarchos is his demonstration that the great critic aimed only at emending a vulgate, and that this vulgate is in the main our common text of to-day. And in the Scholia we find a name which enables us to carry back this long tradition to the fifth century. This name
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is that of Antimachos of Kolophon, who, as we know, lived in the second half of the fifth century, and published an edition of the Iliad. Now this edition happens to be sometimes quoted, but always as an authority for very small and unimportant variations of the text.¹ The conclusion is very strong; namely, that the edition of Antimachos was in the main the same as our present vulgate, probably not differing from it much more than a good extant MS. differs from a bad one.

It appears therefore that the basis from which we start is the same as that of Aristarchos; and it is to him and his school that we mainly owe our power of emendation. Our materials are as follows:—

1. A very large number of MSS., probably some 200, of one or other or both poems. A short account of the most important of these is appended. Of these all represent the vulgate with more or less accuracy, with the single exception of A, which is written under Aristarchean influence. 2. The very numerous variants collected by Aristarchos and recorded in the Scholia A. 3. The notices of readings of other ancient critics, notably of Zenodotos, preserved in the same work. 4. Scattered quotations, of which the most important are those in the Lexica, especially Hesychios, Apollonios the Sophist, and the Etymologicum Magnum. Quotations in the MSS. of other classical authors are never quite free from the suspicion of having been “cooked” into agreement with the vulgate; the variants which they give are seldom of importance, and may often be shown to arise from mere slips of memory; for in ancient times verbal accuracy in quotation was less rigidly demanded than now.

Of these four classes it may be said at once that the MSS. are as a rule good ones, very free from the blunders of stupid copyists, and never presenting us with the mere nonsense which is but too common in many important codices. Itacism and similar small sources of error are of course to be found in all; but in so large a number the “personal coefficient” can easily be eliminated. A in particular is probably the finest and most accurate MS. of any classical work in existence; Hoffmann has detected only three instances of itacism in the 1126 lines of books Φ and Χ. In critical value the variants of Aristarchos are, it need hardly be said, of higher value than the readings of any codex; for the great critic, it would seem, made it his business to collect them from all the resources of the Alexandrian library, where he commanded materials a thousand-fold more valuable than any in our possession. Ludwig has shewn how baseless is the

¹ The following instances may be given:—Antimachos, with others, is quoted as an authority for ἔχεσομαι, not ἔχθεσομαι in A 298, and for κατά (not μετά) δώρα, 423, for ἀφέχθε, not ἁφέχθε, 598. Somewhat more important variations are διέφρα μεν ηλικίαν ηλικίαν ηλικίαν X 336, νάμα for τειχία Ξ 604; ἐξέστη τότεν χειρίν for ἐπέθεταν διασὺν τότεν, 870; κλέφαν μεν ἀρχάχανοι for κλέφαν μεν ἐκάλεμε, ω 71.
supposition to which the schools of Nauck and Cobet continually recur, that the readings of Aristarchos are due to his own conjecture. That they may in some cases have been so is possible; but the manner in which his followers speak of his respect for his authorities precludes us from assuming that his variants were in any large number of cases based on other than documentary authority. At the same time we must remember that Aristarchos was far from a mere collator. He had very strong views indeed, and there is no doubt that he, like any other critic worth the name, did not slavishly follow any one MS. or class of MSS., but adopted the readings, if their authority were only respectable, which fell in with theories sufficiently proved, in his opinion, on other grounds.

Of the readings of Zenodotos and others we know little, as they are rarely quoted unless attacked by Aristarchos—or rather by Aristonikos, to whom the bitterly polemical tone of the Scholia is probably due. But even from this imperfect side-light we see that they often contain most valuable tradition, and were frequently rejected by Aristarchos for reasons which we know to be invalid. Though we have no positive testimony as to Zenodotos' dealings with his authorities, as we have in the case of Aristarchos, yet what we know about him gives us little reason to suppose that he handled the text in any arbitrary way. A large number of his readings are so peculiar as almost to preclude the idea of conjectural invention; and in some cases they contain the best of evidence in their own favour, by preserving a correct tradition of the digamma, of which Zenodotos, like Aristarchos, must have been wholly ignorant.

The fourth class, the quotations in other authors and in the lexica, needs little remark, as they are of small value, and can only be employed with great caution, and as a last resource, except in the few cases where they are specially brought forward to illustrate a question of textual criticism.

A fifth means of correction, namely conjectural emendation, cannot be entirely excluded; but the "diplomatic" materials are so abundant as to restrict it within very narrow limits. All our authorities agree, however in a few cases of obvious error, and most of these have been corrected in the present text, while others are apparent to even the most antiquity as to find more fitting mention in the notes, as for "mutations of the digamma" and other prehistoric faults. An exception has been made—with some slight loss of consistency in no living—in cases where the error has produced a line which will not seen at all. On the ground a very few cases of the genuine line have been added in the text; as for instance "Io 20 in B 51", "mephe - in B 73", the "or two others"; but equally certain restorations, as in "theo for e\h\dd\k\e\w\" and the like, have been relegated to the note, where the traditional reading is not, or the line of punctuation. For this scanned as a trochee e\h\dd\k\e\w\" has been written, not the genuine
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traditional τίς, rather than the linguistically preferable ἴς τ. e.g. A 1531. With these exceptions and a few sporadic cases, which are mentioned in the notes, there is, I believe, no reading in the text which cannot be shown to have some support in ancient tradition, or at least in the readings of some MS. of respectability.

Within the limits of tradition the critic is free to follow the teachings of modern philology. Of readings which have any authority he is bound to choose that which retains, however unconsciously, the tradition of a lost digamma. In parts of the line where modern research has shown that the ancient Epic poets, unlike their imitators, permitted hiatus, we must omittis perís to choose the reading which presents the hiatus. Where there is variation between a long vowel and a short in the itus of the foot, the short vowel, if permissible on other grounds, is to be chosen; for it appears that lengthening by the itus was far commoner in the oldest poets than the later Greeks conceived. With these rules in view there is no reason why we should despair of reproducing the Homer of Thukydides or even of Pindar—or perhaps even a critically better text than any which, in their non-critical time, had been composed from the existing but scattered materials.

On similar grounds the use of brackets to denote spurious lines has been rarely adopted, except where the omission is found in one at least of the better class of MSS. A mere athetesis by Aristarchos has not been considered sufficient ground of condemnation; but where, as often, we are told that Aristarchos agreed with Aristophanes in athetizing a line, and that Zenodotos omitted it altogether (οὔε ἐγέρθη), it will sometimes be found bracketed in the present edition, if strong critical reasons indicate spuriousness. Less cogent evidence can hardly be taken to show that the line was not duly recognized by the tradition of the fifth century; and if we endeavour to go back beyond that date, “interpolation” and “spuriousness” are words which soon begin to lose their meaning.

Another point of difference from the ordinary text may be mentioned. The patronymics Τσέλιος, Πηλετέος, and the like, are written with diacresis, as quadriryllables. We know they must have had this seansion at one time, for they undoubtedly come from Πηλετέος, Τσέλιος, and the fact that Pindar and the tragedians use the open forms has been accepted as sufficient proof that the tradition lasted till the fifth century. The fact that the trisyllabic measure is never needed in the hexameter is of less weight, and has not induced me to write Ἀρείων, διούς, etc., with Nanck; for here we have no evidence to show that the memory of what was probably the primitive form lasted till historic times.

The text formed on these principles agrees in most points with Hentze’s revision of Dindorf’s edition (Teubner series, ed. 5. 1884-5); and I have followed this in most minor points of accentuation and
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The *apparatus criticus* from which the MS. readings are quoted is that of J. La Roche (*Homeri Ilias, Lipsiae, 1873-1876*). Unfortunately this work leaves much to be desired. It is overburdened by petty variants which merely illustrate on the practice of each scribe, and do not indicate either error or difference of reading—a large number deal, for instance, merely with the question of the omission or addition of the *ν ἑφελκυστικόν* in a word which ends a line. It is full of misprints, and is unhappily far from being either trustworthy or complete. Many of the readings are copied from Heyne, who often copied from Barnes, who was a sadly careless collator. Some of the most important of the second class of codices are still uncollated, notably Ven. B; while the Towneianus, which is probably of high value, still requires careful examination, as Heyne’s variants are scanty and sometimes incorrect. Even the collation of C and D, the two Laurentian MSS., which forms the most valuable part of La Roche’s new material, is said to be very imperfect. It is certain that a new and complete apparatus for the Iliad is urgently needed in order to complete the work which C. A. J. Hoffman began in his careful and scholarly edition of the 21st and 22nd books.

The principal MSS. quoted by name in the notes are as follows:

A: Codex Venetus, no. 454 (see La Roche, *Hom. Textkritik*, p. 458, no. 6), 10th century: “liber quo non est emendatorius ulus,” as Cobet says. It has lost nineteen leaves which are supplied by a late hand; they comprise E 336-635, P 277-577, 729-761, T 126-326, Ω 405-504. This MS. stands quite by itself in preserving the signs of Aristarchos and the Scholia; the text shows considerable signs of Aristarchean influence.

B: Codex Venetus, no. 453 (La Roche, H. T. p. 458, no. 6), eleventh century. This is only quoted for the Scholia, the text not having been collated.

C: Laurentianus, xxxii, 5 (La R. p. 460, no. 14), at Florence; tenth or eleventh century. A valuable MS. with a good many peculiar readings, though rather carelessly written.

D: Laurentianus, xxxii, 15 (La R. p. 460, no. 15), eleventh century; very carefully written, and probably the next best MS. after A.

“Towneianus,” in the British Museum, among the Burney MSS. (La R. p. 467, no. 65); a good codex not properly collated.

None of the other complete MSS. are of special importance. There are, however, several fragments of great interest. Among these

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1 It might be thought that it would have been better boldly to adopt La Roche’s rules of accentuation, which are based upon the tradition of the grammarians as well as of the best MSS.; but the gain thus made is small, as the grammarians themselves can have had no very ancient tradition to guide them in such matters, and it would hardly compensate the appearance of pedantry in unessential matters which is given by such forms as φαλάει τε καὶ φαλάειν, Ὀδηγεῖν &c., and the like.
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are three fragments of papyrus, of which two at least probably date from the first century B.C. They are fully described by La Roche, H. T. pp. 439-450. These venerable relics are of no critical importance, and in some cases are written with gross inaccuracy (καταλήκτου νηφόλειοι for κατ’ Ουλίμπου νηφόλειος, etc.). The fragments of the Codex Ambrosianus (La R. p. 450, no. 4) are better; they probably date from about the sixth century, and comprise altogether 800 lines from all parts of the Iliad. The text is that of the ordinary good modern vulgate, without any very noteworthy variations. The same may be said of the Syrian Palimpsest (Syr) in the British Museum, which contains 3873 lines from M-II and Σ-Ω. This dates from the sixth or seventh century, and is not quite so accurately written as the Amb. Thus all these fragments are chiefly of importance as showing us the chain of tradition extending continuously backwards from the modern vulgate nearly to the age of Aristarchos without noteworthy variation.¹

THE SCHOLIA.

The Scholia on the Iliad are so important in the history of criticism as well as for the elucidation of the text, that it will not be out of place to give a short account of them, together with some of the preliminary information needed by students who desire to study them for themselves. The Venetian Scholia were first published by Villoison (Venice, 1788). A more complete, but still imperfect, collection from this and other sources is that of J. Bekker (Berlin, 1825). It is now superseded by Dindorf’s edition (Oxford, Clarendon Press, 1875-7) so far as it goes; and it is to this work that all references are made. The bulk of the Scholia consists apparently of excerpts from a larger work, a sort of “Variorum” commentary, of the origin of which we know little for certain, except that it was composed between the ages of Porphyrios (A.D. 260) and Eustathios (A.D. 1160). A considerable portion of this corpus, especially in Ven. B, is taken from the “Homeric Problems” of Porphyrios, and a great deal more from the lubrications of other allegorizing interpreters. This is of little value. We occasionally find however references to the work of Aristarchos, which may be accepted as correct when we have no other reason to

¹ For the sake of those who may wish to use La Roche’s edition, I add the signification of the letters which he employs to denote his MSS., but of which he has not published any explanation; the numbers in brackets are those under which an account of each MS. will be found in his Hom. Textkritik, pp. 458-479.
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... doubt their accuracy. They also contain a number of mythological traditions taken from Apollodoros and others, which are not without their value; and aesthetical criticisms on the poetry, which are interesting and often instructive. We know this original work chiefly through four abstracts of it contained in the MSS. known as A, B, the Townleianus, and the Lipsiensis (L). Of these, the Schol. A occupy the two first, and the Schol. B the third and fourth volumes of the Oxford edition. The Townley Scholia will form two more volumes, but are not yet published. They are however to some extent known through the Scholia Victoriana (V), given by a late MS., which is apparently copied from Townl. (without the text), and was employed by Bekker in his edition.1 The Leipzig Scholia (L) are also partly reproduced by Bekker, but are of little value. The same may be said of one or two other collections ("Leidenensis," "Mosquensis," etc.), which apparently would not be worth publishing.

Fortunately however A contains, beside much of these comparatively unimportant excerpts, a large mass of information of far higher value; and fortunately too it has preserved for us a distinct statement of the source from which it comes. This is repeated at the end of every book in similar words, of which the following at the end of the third book may serve as a specimen:—παράκειται τά 'Αριστονίκον σημεία, καὶ τά Διδύμων περί τῆς Ἀριστορχείαν διαφώτισσος, πιὰ δὲ καὶ ἐκ τῆς Ἡλειοτῆς προσθώσεις Ἡρώδιανοῦ καὶ Νικάνορος περὶ τῆς 'Ομηρικῆς στιγμῆς.

Of the four authorities here named Nikanor and Herodianos are the latest in date, being contemporary with Hadrian and M. Aurelius. Both were decided but often ill-informed followers of Aristarchos. Nikanor’s views on punctuation often of course deal with the interpretation of the text and frequently give us interesting information. The notes of Herodianos on prosody—which, in the Greek sense of the word, included accentuation—are of less value to the commentator, though they form a valuable supplement to the other works of Herodianos which have come down to us.

But it is in the extracts from Aristonikos and Didymos that the chief value of the Scholia is to be found; for these are the direct and authentic tradition of the teaching of Aristarchos himself.

The great critic, as we know from other sources, marked the lines of Homer upon which he commented with various signs, of which we are chiefly concerned with four; the ὁβελὸς (—), the διπλή (‖), the διπλή περιστιγμένη (‡‡), and the ἄστερικος, (×). Of these the first marked lines which were "athetized" (ἀθετεῖται) or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the διπλή περιστιγμένη was affixed to

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1 Römer has shown that with the exception of the extracts from Porphyrios, which are independent, the Scholia B are from the same source as V (Townl.), but more carelessly condensed and of less authority.
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passages where the reading of Aristarchos differed from that of Zenodotos; while the ἀστερίσκος marked lines which occurred elsewhere in the poems. Where Aristarchos regarded the repetition as faulty he added the ὀβελός (ἀστερίσκος σὺν ὀβελῷ). The work of Aristonikos περὶ τῶν σημείων gave the notes of Aristarchos which explained these marks.

The work of Didymos περὶ τῆς Ἀρισταρχοῦ διορθώσεως, on the critical edition of Aristarchos, is the most important of all. He, like Aristonikos, lived under Augustus; yet it seems that even at this early date the tradition of the teaching of Aristarchos was already falling into oblivion. Didymos, called χαλκίστερος from his amazing industry and powers of work, set himself to restore it, and collected so far as possible the variants which distinguished the corrected text of Aristarchos from the vulgate. It would seem however that he often doubted as to the truth; indeed from one remarkable scholion of his, on K 389, we learn that even Ammonios, the immediate successor of Aristarchos at Alexandria, had to write a treatise to prove that Aristarchos had published no more than two editions of Homer.1

The works of these four scholars are presented to us by the Scholia only in the form of very brief extracts, often made with little intelligence and occasionally contradictory of one another. There can be no doubt however that the statements of any one of the four (except in a few cases where they are obviously errors) are far superior in authority to those of any of the other scholias; and they are quite sufficient to give us a clear and consistent view of the method of the greatest critic of antiquity. They are in most cases easily to be distinguished both from the "Varrorume" Scholia and from one another by their contents and even by their style. Whenever we find a scholion dealing with questions of punctuation we may safely attribute it to Nikanor; those affecting scansion and accentuation belong to Herodianos. The excerpts from Aristonikos always deal explicitly with some critical sign, and are generally marked by containing the word στι, before which we must understand ἡ διπλή (ο ὀβελός, ἀστερίσκος, or whatever be the mark appended to the line in question) παρικετα, "the diple is affixed, because," and then the reason follows.2

The Scholia of Didymos are known by their contents. It may be said however that every scholion with στι (or more fully στι τοῖς Ἀρισταρχοῦ) is Didymean. This indicates that the notes were originally appended to an Aristarchean text. That of A has been to a great extent brought into harmony with that of Aristarchos, but considerable

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1 There can be no doubt that this is the meaning of the expression περὶ τῶν μὴ γεγονότα, ὑπεραυτής τῆς Ἀρισταρχοῦ διορθώσεως, sc. τῶν δύο. Lehrs, Λ. p. 22.

2 It is not quite safe to assume that every scholion beginning with στι is by Aristonikos, as the later commentators sometimes used the word as a compendium for σημειώσαν στι, "note that," a general introduction to any remark they may have to make.
INTRODUCTION.

differences still remain, so that o\(\omicron\tau\omicron\omicron\) now often indicates a reading which differs from the MS, instead of agreeing as it should. It is curious that many of these notes, which are among the most valuable we possess, have been added by a happy afterthought on the part of the scribe of A; they are then written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

These remarks should be sufficient to explain the references to the Scholia which occur in the following commentary. But the student should not fail to read the great work of Lehr, de Aristarchi Studiis Homericis,\(^1\) which first sifted and arranged the mass of material. Equally indispensable to a proper knowledge of the subject is the recent work of Ludwich, Aristarch's Homerische Textkritik, aus den Fragmenten des Didymos hergestellt und beurtheilt.\(^2\) As an illustration of the methods which have to be used we may take the Scholia on B 160-167, which contain extracts from all the different authorities.

To 160-1-2 in the text are prefixed the ἀστερίσκος and ὀβελός. Schol.: ἀπὸ τοῦτον ἐως τοῦ “ἐν Τροίῃ ἀπόλοντο” (ec. line 163) ἄθετοτῆς στίχοι τρεῖς, καὶ ἀστερίσκος παράκειται, ὅτι οἰκείοτερον ἐν τῇ τῆς Ἀθηναίας λόγῳ ἔξης εἰς τεταγμένοι (ec. 176), νῦν δὲ κοινότερον (ἀνικείοτερον, Ἀρλρά) λέγονται. This is of course from Aristonikos.

161 has the διπλὴ περιεστιγμὴ as well as the ἀστερίσκος σιν ὀβελῷ. Schol.: ‘Ἀργείνῃ Ἐλένην: ὅτι Ζηρόδοτος γράφει ἴν Ἀργείνῃ Θ’ Ἐλένην, σιν τῷ συνόδῳ, ὡστε εἶναι χαριᾷ καίκημα, καὶ σιν τοῦτο τὴν Ἐλένην. οὐ λέγει δὲ οὕτως, ἀλλ' αὕτη τὴν Ἐλένην καίκημα. This is again by Aristonikos, the διπλὴ explaining the reason for the διπλὴ περιεστιγμὴν. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

* ‘Ἀργείνῃ η Ἀκαωνή πέμπτον τῆς δόλης Πελασγονήσου. A good specimen of a late scholiast of the feebler sort. The * in Dindorf’s edition indicates that it is not one of the main marginal scholia, but like those already mentioned squeezed into the narrow space beside the text.

162. φόλη ἀπὸ πατρίδος ἀλὴρ: οἴκ ἀναπροτειχόν τὴν πράξειν (i.e. we are not to write ἀπὸ) ὡς Τυραννιῶν καὶ Πτολεμαίων: ὡστε γὰρ γενικὴ συντάσσεται ἄπο τῆς ἀναπροτειχοῦ καὶ γὰρ τοῦ τῆς ὑπάρχου: καὶ ἁπάντως ὑπάρχει τοῦ ἀπόθεμαν. This deals with accentuation, and is therefore by Herodianus. It must have been imperfectly extracted, however, as it omits part of the doctrine of the anastrophe of prepositions; hence Lehr adds after ἄπο, “μὴ μεταξύ πιστοτέρων λέξεων, καὶ σημαίνει τοῦ ἀπόθεμαν.” Tyrannion and Ptolemy of Askalon held that when ἄπο meant “far away from,” it should be written ἀπὸ. This Herodianus denies.

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163. *οὖν "κατὰ λαίον" συμφώνως εἶχαν ἑπόται—Didymos, one
of the additions that the main scholia and the text. "All the
editions" had κατὰ, not μετὰ, which was found in some of the inferior
copies, and is preserved in one of our MSS, D. 164 has ἀντεπέλακασ
σὺν ὀβλέψ. Schol.: σὰν δ’ ἄγανος· χωρίς τὸ δ’ εἶχαν αἱ χερίσταται,
σοὶ ἄγανος· καὶ ἡ Ἀριστοφάνους οὕτως εἴχει. ἄγανος δὲ, ἄγαν προσηγήσα,
πρῶς, ἐπιγέγει φυσικῶς οὕτως γὰρ ἔδει μαλακοῖς τῶν θυμῶν βοήσα.
ἀνεπέλεται δὲ καὶ ἀντεπέλακας παράκειται, ὅτι καὶ οὕτως πρὸς Ἀθηνᾶς οἰκειο
πρὸς Ὀδυσσεία λέγεται (εκ. 180), καὶ ψεύδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηνᾶ
παράκειται ἐκάστης, ἀλλ’ ὁ Ὀδυσσεύς. Here there are three hands.
The first part is of course by Didymos (to οὕτως εἴχει), the last by
Aristonikos (from ἀνεπέλεται). The explanation of ἄγανος belongs
to the class of "exegetical" Scholia, and is found, as we should expect, in
similar words in B. The same is the case with the marginal note
which follows, *ψηλοτρόπος τὸ ἄγανος· ποιεῖτο γὰρ τὸ α πρὸ τοῦ γ, i.e., as
we see from the rather fuller form in Sch. B, we must not read, as
some did, ἄγανος, for a never has the rough breathing before γ, except
in ἄγος. This may come from Herodianus.

167 has the διπλῆ. Schol. *τελεία (a full stop) ἐπὶ τὸ άίξαςα·
ἀνύπατον γὰρ τὸ ἔξης πρὸς τὸ ἐπάνω—Nikanor. Ὀλύμπιον· ὅτι ὅρος ὁ
"Ολυμπὸς—Aristonikos. The διπλῆ here marks a Homeric usage, namely,
that "Ολυμπὸς means the actual mountain, not, as in later Greek, a
celestial abode of the gods.

Of course it is not always so easy to assign the Scholia as in these
instances; but they will give a good idea of the general manner in
which the distinctions are to be made.

THE ORIGIN OF THE POEMS.

The question of the origin of the poems is one which is too closely
bound up with their interpretation to be omitted entirely in an edition
like the present. So far as is necessary for the explanation of each
book, short special introductions will be found at the beginning of the
notes on each; but for the sake of clearness it seems advisable to offer
here a general sketch of the scheme of development which has been
assumed. One cannot however but feel at a disadvantage in giving a
bare statement of a view which is far from popular in England, in a
space which forbids defence or even adequate explanation. The
scheme here proposed is not identical with that of any one German
scholar; it is based upon considerations which will be found in the
works of Bergh, Niese, Kayser, Grote, Christ, Fick, and others, among
whom particular reference may be made to the introductions to the
separate books in Hentze's appendix to Ameis' edition of the Iliad—a
clear and able series of articles to which I have to acknowledge my
INTRODUCTION.

continual obligations. Scholars who dislike the dissection of the Iliad will, it is to be hoped, at least study the arguments of the critics above mentioned, and of others of their school, before finally condemning the present sketch.¹

That some disintegration of the Iliad is necessary hardly any will deny; for there are few indeed so conservative as to hold that K belongs to the original story; in manner and matter alike it is a little world by itself, a loose stone which can be taken away without loss to the structure. It is with I that the real dispute begins—a dispute which has been hotly fought, and has strangely divided even the apostles of disintegration. For myself, the cumulative evidence of style, language, and plot is sufficient to show that the ninth book does not belong to the original components of the Iliad. With the ninth book the eighth must go; indeed we might argue conversely that the eighth is so abundantly condemned on internal evidence that it must carry the ninth with it. Of the remaining books, it may be said at once that none, if we except certain passages of which the Catalogue is the longest, shews marked evidence of difference of style; but that the contradiction in matter between Π-Δ and H, and between parts of E and Z, and the confusion of motives at the beginning of B, prevent our conceiving these different parts of the tale as composed in their present form and order for their present places.

So much for destructive criticism. We are bound to see how far we can rebuild the original fabric. And here it must be said at once that no one is more sensible than myself of the hypothetical and tentative nature of the following statements. An apparently dogmatic and categorical form is used merely to avoid the continual repetition of guarding clauses, "we may suppose," "it is probable," and the like; the reader is requested to insert them from time to time when he thinks proper.

The original poem, the work of "Homer" himself, was the Μύθος Α'Χιλλεών, which related in comparatively brief but undying form the

¹ On the question of the composition of the original Μύθος I find myself in entire agreement with Fick, the first part of whose Homeriche Heli appeared after the earlier books had passed through the press. In one point I have made a slight alteration in consequence of his arguments, viz., in thinking that the arming of the Greeks in B 443-453 belongs to the original poem, and that the point when the divest was inserted is still to be recognized in the substitution of κρίσεως αγώνα in 51 for the κρίσεως πολέμου of 443, which originally followed 50. By the explanation of δρωμάτων πέτωσα in A 56, however, I may claim to have removed from his hypothesis the awkward device by which A is joined on to B 453 by means of an isolated line taken from Θ (55). But I cannot with him follow Grote and Düntzer in seeing in the bulk of B-H an entirely independent poem, an ᪁νος Τίμων as he calls it, forcibly inserted into its present position. The fact that Achilles is never an actor shows that these books must have been composed with the Μύθος as a background; to suggest, as Fick does, that the ᪁νος may have been originally composed for a period of the siege when Achilles was absent from the camp on one of his raiding expeditions is a shift unworthy of its author.
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story of the quarrel of Achilles and Agamemnon, the defeat of the Greeks in consequence of the prayer of Thetis to Zeus, the partial relenting of Achilles, leading to the death of Patroklos, the final arousing of the hero, and the death of Hector. It consisted of the following portions of the Iliad:—The quarrel and the prayer of Thetis (A), the dream of Agamemnon followed at once by the arming of the host (B 1-50, 443-483), the defeat of the Greeks and wounding of the chief heroes, with the message of Patroklos to Nestor (A 56-805, or perhaps to the end; omitting 665-762), the battle at the ships (which cannot now be extricated from M. N. Z-O), the sending of Patroklos and his death (the greater part of II), the carrying of the news to Achilles (the first part of Σ), the reconciliation with Agamemnon (in T, but apparently much altered), the victorious career of Achilles (parts of Υ and Φ) and the killing of Hector (X). This forms a magnificent poem in itself, containing all the dramatic interest of the story, painted in few but vivid colours, with clear and strong motives of human passion throughout—the first and greatest of Epic poems.

Into this superb framework other pictures now began to be fitted, mainly perhaps from the desire to immortalize national heroes, who, like Diomedes, played but an insignificant part in the original story. The first of these accretions may be found in the ἀποτίμεια of Diomedes, with its introduction, the last part of Δ (421-544), its sequel, the sixth book, and the duel of Aias and Hector in the seventh; all noble work. Later than this came a variation of the duel episode, the combat between Menelaos and Paris, and the violation of the truce (Γ-Δ 1-222); of the great scene in the assembly, in the second book, we can only say that it belongs to this series of additions, but is not clearly later or earlier than any of them.1

Now it is important to remark that though these are accretions upon the original story, it does not follow that they are by another hand from that to which we owe the Μην. Not one of them is unworthy of the greatest of poets, and the style is entirely uniform. It has repeatedly been urged that it is in the last degree improbable that there should have been more than one poet in any age who was capable of writing any poetry of the high level of the Iliad and Odyssey. But if it be worth while to discuss questions of probability at all, it must be pointed out that the presumption is entirely in the opposite direction. The existence at any time of an artistic genius of the highest order appears to involve as a necessary corollary the near neighbourhood of others of almost equal rank; Aischylos involves Sophokles and Euripides, Shakespear Marlowe and Milton, Beethoven Mozart and Schubert, and so on through all history. If then we hold, as seems probable, that the Iliad and Odyssey are the only great

1 The question of the composition of the last twelve books is reserved for the second volume.
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poetical creations of the pre-historic and pre-cyclic age of Greece, we must admit that a priori they are likely to be the work not of one poet but of several.

In spite of this probability, I see no reason for denying that so much of the Iliad as has already been put together may be the work of one poet; it consists of the whole of the first book, half the second, the greater part of the next five (Γ-Η), and of the eleventh. To another hand or hands we must ascribe the eighth and ninth, and to yet another the tenth. As for the twelfth, it contains large passages which may be by the first hand, and probably a good deal of subsequent extension by the poet to whom the greater part of the battle at the ships is due. There remain only a few pieces of different origin. The Catalogue seems to be in the main early, but not to belong to its present position. The ἐπιβάλλεις of Agamemnon in the fourth book, the wounding of Aphrodite and Ares in the fifth, the building of the wall in the seventh, the episode of Phoinix in the ninth, and the story of Nestor’s youthful exploits in the eleventh, are all interpolations, of very different merit, as to whose authorship it is not worth while speculating. Beyond these there remain to be accounted for only short interpolations of a few lines each, which are left to be noticed not in the introductions to the different books, but only in the notes on the passages concerned.¹

Finally, a word may be added as to the place of origin of the poems. The argument for their birth in continental Greece, first stated by Mr. Gladstone, and lately enforced with more effect, if less enthusiasm, by Mr. Monro in the English Historical Review (i. p. 43), appears to me unanswerable. It is to the courts of the great princes of Achaia, whose homes and even whose remains have been found by Schliemann and explained by Helbig, that we have to look for the dwelling of Homer. The Achaian fugitives from the Dorian invasion took with them to the coasts of Asia Minor this most precious of their possessions, and from thence they began, like their descendants with the Romans, to lead their conquerors captive. To the Achaian time I would refer all the work which I have attributed to Homer himself; but the later additions may have been added in the new Asiatic home, for it is in them only that we find traces of personal knowledge of Asia Minor.

It will follow that the original Epic dialect was Achaian, and past recovery for us. We can only say that this Achaian seems to have been nearly akin to several dialects which we know in their later forms, notably to the Asiatic Aeolic, and to the Cyprian, which, as is well

¹ Out of the 7589 lines of the first twelve books this hypothesis will give about 1300 lines to the Μ-trained, and 2700 to the earlier accretions, say 4000 which may be the work of “Homer”; Θ and I account for 1278, Κ for 579, and the remaining 1700 lines belong to the later additions of larger compass.
known, leads us to Arcadia. Whether or no the poems passed through a stage of Asiatic Aeolic, or were transferred at once from Achaian to Ionic, it is beyond our power to say; but that such a change of dialect has been made Fick has almost proved; to have done so is a notable service to the Homeric question, however little he may satisfy us by the actual dress in which he has clothed them.
INDEX TO ABBREVIATED REFERENCES.


Ar.—Aristarchos (chiefly as quoted by Didymos and Aristonikos).


Ebel, Lex.—Lexicon Homericum, edidit H. Ebeling, Lipsiae, 1885.

Et. Mag.—Etymologiae Magnum.


H.—Homer.

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INDEX TO ABBREVIATED REFERENCES.


Hentze.—See Amstel.


" Ep.—Quæstiones Epicae. Königsberg, 1837.


The books of the Iliad are referred to by the capitals, and those of the Odyssey by the small letters, of the Greek alphabet.
The first book has been the arena in which some of the severest battles of the School of Lachmann have been fought. The surpassing artistic merits of the book, both as a poem in itself, and as an introduction to the Iliad at large, have been so universally recognised, that it has been felt that a successful attack by which it could be split up into smaller songs of independent origin would go far to decide the question for the whole of the Iliad.

The principal point on which Lachmann and his followers have relied is the inconsistency involved in 423, where it is said that all the gods went "yesterday" to the Athropians; whereas Apollo alone was ever conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; and Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympos μετὰ διαλογίας ἄλλην. A further difficulty is also found in τε τοί, 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

From this Lachmann concludes that the first book consists of an original song, consisting of 1-347, with two continuations, the first consisting of 430-492, the second of 485-493 and 499 onwards, of which the former may be by the poet of the first song, while the latter is of different origin, and not very skilfully adapted to the place into which it has been put. The inconsistency as to the whereabouts of the gods cannot be denied; but that it is sufficient to prove the independent origin of the passage, or rather of the few words in question (τετελέσθη δὲ Αθρόη πανταύς ἔτης), may well be disputed. The consistency with which the epic poet is concerned is the consistency of the picture of the moment; the consistency of details in different scenes—so far as they do not touch the story itself as given by the legend on which he works—is of minor importance. And, though the contradiction is here within a smaller range than usual, it is very possible, as von Christ has suggested, that 317 may have formed a point at which a rhapsody ended for purposes of recitation, so that to the hearer the separation would be far wider than it is to the reader. The same supposition would also account for the repetition in 370-392 of the events, and even the words, of the opening of the book.

With Lachmann’s first continuation, the restoration of Chryseis (430-492), the case is somewhat different. The vague reference of τε τοί, though not indefensible (as the preceding lines naturally lead the thought back to the point to which τε τοί belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole
episode can be cut out without being missed—we have only to make 490 follow 490 immediately—and is of no importance to the story. A large portion (about half) consists of lines which are found in other parts of the Homeric poems (including two which appear in the hymn to the Delian Apollo); and of these, one at least, 462, seems more suited to its place in the third book of the Odyssey than here, while 469-470 seem to contradict a well-marked Homeric custom. On the other hand it must be noticed that the episode is most artistically introduced into a pause in the main action, and offers a skillful contrast, in its peace and feasting, to the stormy scenes of the beginning and end of the book. Whatever view be taken of this portion will not affect the general question of the composition of the Iliad, as it might have been interpolated at any time by a poet of sufficient artistic feeling to see his opportunity.

Beyond these two, the first book offers no serious difficulties in the region of the higher criticism.

1. θέλεις, the Moræa of a 1, who tells the poet the history which he has to relate; see B 484-492, and compare χ 347, αὐτοδίδακτος δ' εἰμί, θέλε δέ μοι ἐν ἐκλογῇ φωνῆς ναυαγίων ἔφεσον, and θ 44, 45, 488. Πηλικάς, originally no doubt Πηλικάς(e), This is one of a class of patronymics formed with a double suffix, the adjectival -ος- and the purely patronymic -ες-, while the commoner form Πηλικάς has only one. 2. οἰλομένην, "accursed"; it bears the same relation to the curse οἰκος as οἰκέων (§ 93) to the blessing ἡμα. It is distinctly passive in sense in ς 273, but in other cases it may be active, "deadly"; hence Curtius would take it as a present participle for οἰκέων (Pb, i 245). μοίρα, "countless"; in its later sense, 10,000, the word is accentuated μόραν.

3. ὕδωρ, a word of doubtful formation, but apparently connected with ἀν. The feminine, ὑδή, is also found, but only applied to women—e.g. Σ 116. "Ἀδημό, a metathetic dative of ἀν, which in H. always means the god, not his realm—with the exception, apparently, of § 244. ἰσθαίησε—προσίκοιν implies "forth on their way," as in συνιστάω, συνιστάω (192, 422, etc.) λαυ- λαύς, so that προσίκον = προ-ικοτ- is exactly.

4. ἀρνᾶς, the body is to Homer the real self, the ψυχή is a mere shadow; cf ψ 65, where the soul of Patroklos is νεκρ' αὑτός εἶναι, like the real man. 5. Άνδρα is the reading of Zend., fortunately preserved by Athenaeus (i. p. 12 f.). Ar. and all MSS., Άνδρα. The former is obviously the most vigorous and poetical expression, and seems to be alluded to by Asclepios, ἱστήρ. 800, κυνὺς ινίον ἀμφίθαλμος κατάκτωρ ωκενίς δικαιίνον τοῖς ἀνδορίμοις τέκλεν. Cf. Eur. Ion. 503, Hec. 1076. παῖς was preferred by Ar. in accordance with his dogma that δίκαιον could only be used of a human feast—which does not say much for his poetical feeling. But the fact that there is no trace of δίκαιον in the MSS. shows that he only adopted the vulgate of his own day; there is no reason to suppose, as some have done, that he foisted an arbitrary conjecture into the text; still less to imagine that Zenodotos did so. Aris. only mentions that Zenodotos athised this line and the next, which is of course not inconsistent with his having given them with this variant. For άνδρα there is an old variant άνδρα.

6. άξιος may refer to the preceding line, "the will of Zeus was being fulfilled from the time when" (so Ar.) or better, to δικαιίνον in the first line, "take up the song from the point when," as in θ 600, φαίνει δὲ αὐτόν, ἐνθεὶ Θηρί, ἐν οἷς μέν, κ.τ.λ.

7. For σ' ἐρ θαῖα ταῦτα, which, according to Herodianus (and perhaps Ar.), was a particle like γὰρ, but enclitic: so also ως 65, 95, and elsewhere. But the point is not of such importance, nor is tradition so unanimous, as to render an alteration of the ordinary text advisable. ισθαίσε with ἰσθαίσε, "brought them together" for strife. οἰκεῖος, according to the rule of Ar. that this form belongs to the 3d person. Zend. here and elsewhere read οἰκεῖος, which Ar. confined to the 2d person.
Apollo καὶ Δίος νῦός. ὁ γὰρ βασιλῆς χρυσαλείς νοῦσον ἀνά στρατὸν ἄρας κακῆς, ἐλέκτων δὲ λαοῖ, ὅπως τὸν Ἀρχόν νησίμαις ἄρρητα

᾽Ατρέδης. ὁ γὰρ ἦλθε θοῦς ἐπὶ νῆσα Ἀχαιῶν

λυσόμενος τε θύγατρα φέρον τ᾽ ἀπερείποι ἄποινα, στέμμα ἔχον ἐν χεραῖν ἐκθέσολον Ἀπόλλονος,

κρυσά ἀνὰ σκήτηρο, καὶ λάσσετο πάντας Ἀχαιῶν,

" Ἀτρέδης τε καὶ ἄλλοι εὐκήνημεν Ἀχαιῶν,

ὡς μὲν θεοὶ δοῖεν Ἀθηναίω οὐρανίων ἔγοντες

ἐκτέρας Πρίμμακο πύλην, ἐν δ᾽ ὦκαὶ ἐκθέσολον,

παῖδα δ᾽ ἐμοὶ λύσαιτε φίλην τὰ δ᾽ ἀποινα δεξιοῦσαι,

ἀξόμενοι Δίοι νῦν ἐκθέσολον Ἀπόλλωνα." ἐνθ᾽ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιῶν

ἀδειχάτη β᾽ ἱερᾶ καὶ ἀγάλα δεξιοῦσαι ἄποινα.

όλ᾽ οὖν Ἀτρέδη Ἀγαμέμνονι ἴστανεν θυμός,

ἄλλα κακὸς ἀφίει, κρατερὸν δ᾽ ἐπὶ μῦθον ἐτελεύνει."

11. ἄφιμανν is the reading of A and a few other MSS; vulg. ἄφιμον. Both verbs are found, but the cor. is elsewhere only άφιμονν, and ἄφιμα is peculiar to the Odyssey. Rhythm, however, is a strong argument here in favour of the text. Nauck indeed wishes to expel ἄφιμα from the text of Homer alto-
ggether; but v. Curtius, Θ., p. 341, n. τόν Χρόνον... ἄφιμα, a use of the article which "is scarcely to be paralleled
in Homer." In other examples with a proper noun it is used with an adver-
sive particle (οὐδέρ, μηδὲ, δὲ), and only of a person already mentioned, e.g. B 105. (D. B. M.) It would simplify this passage if we could take Χρόνος as an
appellative, "that man of Chryse, even the priest"; but I do not find any other
instance either of a local name thus formed in -νο, or of a person addressed
directly by a local name, as in Ἀρχόν, 442. Nauck conject. τοῦ, sc. Ἀρχόλων.

13. λυσόμενον, the mid. of the person

who offers the ransom, the act. of him who accepts it, e.g. 20.

14. ἄνω is subordinate to the preceding

participles, indicating a detail, not

a main object, of his journey. It is

therefore best to retain the vulg. instead of reading στεμμα τ᾽ with Bentley (to agree with στέμμα in 28). The στέμμα is

the Ἀπολλίνις θυσίας of Αἰγ. ii. 480, a

wreath of wool wrapped round the staff

in token of suppliants, cf. of. the ἐρῶ-

στεπτως κλάδος of Aesch. Supp. 23. It is

probably the fillet worn, in ordinary

circumstances, by the priest himself, or

possibly, as has been suggested, the

wreath from the image of the god.

15. λάσσετο, so A Ar.; vulg. λάσσετο. But λάσσετο apparently had a second

initial consonant, and is never preceded by a short vowel.

18. Bentley conj. οὖν θεοὶ μηδὲ δοῦν,

which is probably right, as the synizesis of θεοῖ in H. is very improbable (§ 251 is

the only other case); indeed even for θεοῖ we ought probably always to read

θεῖο, as the word is always found with the last syllable in αἰτεί.}

20. λάσσετο, so A and others; two

give λέγει τε, the old vulg. is λέγετε (?). In

such a matter MS. authority is worth

nothing; but the opt. is perhaps more

suitable to a supplicant, while the MS.

reading is τὰ δ᾽, not τὰ τ᾽. See H. G. §

299 δ, and for the article τὰ δ᾽ ἄποινα,"on the

other hand accept ransom," § 259, 1.

22. ἀνευπήμων, gave pious assent,

probably by shouting; hardly by silence,

as in the later use of the word. For

the use of the infin. to express purpose,

H. G. § 231.

24. άφιμο is not a "whole and part"

construction with Ἀγαμέμνονι, but a

locative, "in his soul," as appears from

numerous other passages.
"μη σε, γέρων, καλεῖσαι ἐγώ παρά νυνι κιχεῖον ἢ νῦν δηθύωντα ἢ ὅστερον αὐτικόν ἢν, μή νῦ τοι ὁ χραίμην σκπτρον καὶ στέμμα θεοῦ. τὴν δ' ἐγώ ὁ λόγῳ πρίν μεν καὶ ὑγρας ἐπεευν ἠμετέρα ἐν οἷῃ ἔγερεν ἢ "Ἀργεὶ, τηλῶθι πάθρης, ιστόν ἐποιχομένην καὶ ἐμὸν λέχον ἀνιώσατον. ἀλλ' ἔδα, μή μ' ἐρείδεξε, σώσατος ὁδ' ἐκ νέας. δος ἐφαί, ἐδειν ἡ γέρων καὶ ἑκτεθέν μοῦ, βδ' ἂκειον παρὰ δίκα πολυφλοῖαβοι βαιλάσην. τοῦλα δ' ἐπειτ' ἀπάνυεθε κιων ἄραθ' ἡ γεραιος 'Απόλλων ἁνακτή, τὸν ἦκομος τέκε Λητῆ- "κλάδη μεν, ἄργυροτας', δι' Χρύσην ἀμφιβέβηκας Κιλλαν τε ζαθεῖν Τενέδου τε Ἰδί· ἀνάσεσαι, Σμυθινθ, εἰ ποτ' τοι χαριεῖν ἐπί πον ἔρειφα, ἢ ἐι δ' ποτέ τοι κατὰ πίων μπρ' ἐκα ταιρύν ὄξαν αἰγών, τὸδε μοι κρήνην ἐξέδωρ· τισειαν Δαναοί ἐμ' δάκρυα σοις βέλεσιν."

26. For κυράω, Curtius (Vb. ii. 55-63) and others would read κυράω, but note on H 439 (and H. G. App. C). It is not necessary to supply any verb before μη, which is an independent prohibitive particle; the literal meaning is "Fare be the thought that I shall find thee." H. G. § 278; Delbrück, S. F. i. 22. The same explanation can be given in 28, though here the μη-clause is obviously on its way to become subordinate.

29-31. ἀμέθονας, δι' ἀμάλλοις τὴν θέαναν τοῦ κώ καὶ τὴν ἀναλήγη. ἡμέτερος γαμ καὶ δ' Χρύσης εἰσόθην (οὐ συνόθην! Cobet) αὐθή τ' ἀσκήλει. ἀνεβαίνει δ' καὶ τὸ τῆς Ἀχαμίσαν τοιαύτα λέγειν. "Quod autem dixit patri gratus esse filiam suam esse Regis concubinam, Alexandriac fortasse in sula dissoluta verum esse poterat, sed non amit heroclis actatis homines."—Cebet (M. C. p. 290, in an amusing essay on ἄρπαγ). It is in such judgments that Ar. appears at his worst.

31. ἀντίδων with acc. only here; cf. Soph. Α. 491, τ' σε λέχας ἱσθαλεν, and H. G. § 138 (1), with other instances there given: "presenting herself to me in the matter of my bed." ἐποιχομένην implies the walking backwards and forwards which was necessary with the ancient loom.

33. ἔσσει, so Ar.; this is evidently a piece of genuine tradition from the form ἐσσεν: MSS. ἐσσεν. For the article in ὃ γέρων and ὃ γεραιος see H. G. § 261, 3.


39. Σμυθινθ, lit. "Mouse-god"; Apollo was worshipped under this title in the Troas, as at Smyrna as "Locust-god," ὡς σώρον; and even on late coins of Alexandria Troas he appears with a mouse at his feet. In an interesting chapter of Custom and Myth, Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common rationalistic explanation is that the word is a familiar abbreviation of Συμμοβάθμως, destroying the field-mice which ravaged the vineyards: εἰ γὰρ Κρήτης τὸ τοίς μελε γεμίσθη καλλός, Schol. Α. ἔργα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. χαριεῖα seems to be proleptic, "for thy pleasure." For the construction of the prayer cf. Ε 115.
47. *ἀυτός*, "he" emphatic, "the god"; a use which reminds us of the Lythogorean *αὐτός* ἔφα. We should have expected the word to imply an opposition to some other person as in 51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zenodotos, followed by Bentley and Bekker, to atheitize this and the preceding line; but the couplet is too fine to be sacrificed. Zenod. also read ἐκσθεῖος for ἐκσθεία, as appears from the Schol. on Μ 463.

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

51. *ἀὐτοῖς*, the men.

52. The position of *βάλλ* is the most emphatic possible: the same effect is obtained by Milton, "Over them triumphant death his dart [Shoek] but delayed to strike." *ἐγκατειλθείς*, lit. having sharpness or bitterness; *έκ* is apparently another form of *πε*, cf. *πεικαθάνο* by *περα*, and for the physical sense of the root, Lat. *pry of pungo* (Curt. ΒΙ. no. 109).

53. The rhythm of this line is very strange; the connection of the preposition with its case is so close as hardly to admit a casus; but there is no other in the third or fourth foot, cf. Σ 191. ἐνήμαρ... τῇ δεκάτῃ, the regular formula for a vague number of days; Ζ 174, οὗ 610, and elsewhere often.

55. τῷ *ἐν* *φρει* θηκέ, so Ω 218; Λ 146, ἐνίκη ἐκκατ' *καὶ ἐν* *φρει* θηκέ, etc. A rather commoner phrase is *ἐν* *φρει* (θηκε, στήσει), which shows that *ἐν* *φρει* is to be taken in a locative sense. 

59. *παυμαχθήνατ*; foiled, lit. driven from the course; cf. Β 132, δὲ με μέγα παλάφωσι. The MSS. write *παυμαχκεθήσαται* in one word, which is so far right, as it indicates that *παυλ* is to be taken in a purely local sense. There is an old and wrong explanation, that *παυλ* means "once again," and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Myssis by mistake.

60. *ἐκ* with the opt. assumes as a mere supposition, which is expressed as unlikely, while in the next line *ἐκ* with the future indic. assumes as an acknowledged fact (Cf. Lange, ΕΙ. pp. 510-2). After *δὲ ἀνωτότητ&oacute;* it comes in like a sudden correction of a too confident expression.
62. The ἱερεύς is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. ἀνευρυσκόμενος, a dreamer of dreams, one who has converse with the god in sleep. The root πολ' seems to have been a very primitive word for agricultural and pastoral duties; cf. ὀιωνικόν before αἰ-θέλ-α (Ῥαι-ἐλ-α is probably from the same root kar, Curt. Βι. p. 470). It thus means "one who attends to dreams," or perhaps, as we might say, "cultivates them," compare the double significance of Lat. colere. There is no other mention of a professional dreamer in Homer, hence Zenod. sthized the line.

64. ὦ is the rel. pron., not the adverb, and is, like τέσσερα, a cognate acc. expressing the content of ἱερεύς; cf. εὶ 215 μὴ μοί τὸν χέος, and Β 186.

65. σύμκληθε, because of a vow unfilled, or becometh omitted. For the gen. cf. H. G. § 161 b.; and for cases of res pro res dexta, Β 178, Φ 457.

66. βοώλεμος, a very rare instance of a subjunctive of a thematic tense with a short vowel. Hence we ought perhaps to read βοώλη with Curtius, Ρθ. ii. 72.

67. ἡ μὲν is the regular Homeric formula of swearing, Αττ. § μῆμ. The short vowel is confirmed by the metre in Σ 275, Τ 261. μῆμ and μῆμ are of course only two forms of the same word.

68. ἐκεῖ is of course the object of the transitive χολοευέων.
ΙΔΙΑΔΟΣ Α (1)

κρείσσων γὰρ βασιλεύ, ὅτε χωστεῖ ἀνδρὶ χρήνι.
80 εἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσθη,
ἐν στῆθεσιν ἔοιτι. Σὺ δὲ φαγάσαι, εἰ με σασσεῖς.

τὸν δ' ἀπαρείμμενον προσεῆ ὁπώς ἄχιλλεω.
“Ἀραρίστας μᾶλλα εἰπὲ θεοστῶν, ὃ τοι αὐθα.”
85 οὐ μά γὰρ Ἀπόλλωνα δύσφιλον, ὅ σε σύ, Κάλχαιν,
εὐψήμονοι Δαναοὶ θεοστῶν ἀναφαίνεις,
οὐ τις ἐμὲ κότον καὶ ἐπὶ χθανὶ δεκαμεμένο
σοὶ κοίλης παρὰ γνωοι βαρείας χεῖρας ἐπούτει
συμπάντων Δαναώ, οὐδ’ ἂν Ἁγαμέμνονα ἐπείη,
δὲ νῦν πολλόν ἀριστον Ἀχαίων εὔχεται εἶναι.

καὶ τότε ὃ ἄροις καὶ θύμα μάντες ἄμων.
“οὐτ’ ἀρ’ ὃ χείρας ἐπιμίμηται οὐθ’ ἐκατόμηθη,
ἀλλ’ ἄνακ’ ἀρνητήρος, ὃν ἡμέρο’ Ἀγαμέμνονος,
οὐδ’ ἀπέλευσε θυγατρα καὶ οὐκ ἀπεδειξάτ’ ἀπομα,
τοινε’ ἀρ’ ἄληχε’ ἐδωκεν ἐκημβόλοις ἢ’ ἔτι δώσει,
οὐδ’ ὃ γε πρῶν Δαναοῖν ἀεικέα λουγὸν ἀποσει,
πρὶν χ’ ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπτια κούρην“

80. χρήνι, another form of χρίσιν, probably Aeolic, from the analogy of πλέετ = πλέεσθαι (see on B 129). It recurs in Δ 400, E 352.
81. κατασφάθη, swallow down, lit. digest. Cf. on B 237, and Pindar, O. I. 87, κατ. μέγαν δέσσον. χλαν, as sudden anger, is contrasted by γε with κότον, enduring resentment, ἄφρα, until. εἰς τε... ἀλλὰ τε... here marks the two sentences as being correlative; so Κ 225 (ε.а.), Δ 160.
83. φάρασσαι, consider; neither act. nor mid. means “say” in Homer.
84. θεοστῶν—Nauck θείωσι’ (one or two MSS. give θείωσι’); see on 11.
85. Δαναοῖν αἰεικά λουγὸν ἀπώσα: so the editions of Αr. and Rhianus, and the Mazzolartian. MSS. give λαμπροκωβαῖα χεῖρας ἀφέξει, “he will not withhold his hands from the pestilence,” which is meaningless. To translate “he will not keep off (from us) the heavy hands of the pestilence” involves a very un-Homeric personification of λαμβάνω, which is not much improved by Markland’s conj., εἴπαος for χεῖρας (cf. ν 263).
86. Ἀλεώτικα with the masc. Ἀλεώτεις (Ἀλεώς) has been variously explained: (1) by the ancients “black-eyed,” but ἀλεώσ in such a sense is a grammarian’s figment; (2) with round eyes, θεός = curved; but ἄθεος rather means “twisted,” and is not used of a circular curve; (3) rolling the eyes; (4) sparkling-eyed (root σκλ- of σκλα: so Amelius). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit,
such as the Greeks were conscious of possessing; while, as applied to a woman, it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of ηφίλα for an interpretation. This, however, does not explain ἀμφιβόλως Ἀφροδίτη in Hesiod, Θ. 7. α. 109.

99. άψωμαν and άνάποιον were regarded by Ar. as adverbs—perhaps rightly. άψωμαν is certainly so used in Π 317; for the form cf. άρτισμαι, etc. 103. ἀμφι βλαβον is the Alexandrine reading; most codd. give ἀμφιμελοῦν as a reading which, as Antenirtheus has shown in an Excursus to Nipplbach, is of late origin. The phrase recurs in Π 83, 499, 573 (ἐν ὄπλῳ is probably interpolated from this passage). It then means "his midriff black (with anger) was full of fury on both sides (above and below)." This connection of ἀμφι with φέρειν is common; e.g. ἔρχον φέρεις ἄμφεκάλυψι, Π 442; τῶν φέρεται ἄμφιμπορία, Σ 355; and other instances in H. G. § 181; φέρεις ἄμφιφορικά, Hym. Apoll. 273. For the epithet μελανας, as expressing deep emotion, cf. Aesch. Pers. 119, ταῦτα μοι μελαγχόλιον φήμη ἀμφιμελουσάμαι φήμη; Οἰν. 406, ἐκλάθη μοι κελεύοντα; Theog. 1199, κεράν ἐκτάσει μελανάσα, as well as the Homeric κράδη πόρφυρας. This (Antenirtheus's) explanation seems much superior to the ordinary interpretation of ἀμφιμελοῦν as "lying in the midstmost darkness of the body," which is hardly Homeric either in thought or expression. Although in Π 499, 573, anger is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it; cf. Ω 79, and especially Ζ 16, ὡς ὄντος πηλοχήτως πένας... διὰ άφρον οὐκ ἔθελον δέξασθαι;—ἐπεὶ πολύ βούλομαι αὐτήν οίκοι έχειν. Καὶ γάρ ῥα Κλυταμνήστρης προβρέβοιλα, κουράδης ἄλοχον, ἐπεὶ οὐ ἔθεν ἐστι χερείων,
factory, explanation is that of Curtius (Stud. i. 253), who derives it from κοίρα, and refers it to the custom of cutting the bride’s hair before marriage; hence “wedded.” So κοίρα from the custom of cutting the γλακάς φθερόμενος at the age of puberty.

115. The distinction of δέμας and φυλή is not quite clear. From phrases like δέμας κυρίως it would seem natural to take δέμας as “outward appearance” generally; φυλή as “growth,” i.e. “statue.” But this latter meaning belongs to δέμας in E 801, Τετεθή τοις μακροί μὲν δέμας. Perhaps we may render “statue and figure” with about the same degree of vagueness. Cf. N 432, κάλλιοι καὶ ἐρωταύ οἰς φυλαῖς.

116. Ἡ ἐνδικτεία αὐτῶν ἁρμόσα ὑπὸ τῶν δακρύων ἀπόχρωσε. οὐ δὲ αὐτῶν ἡ ἀποφοβία, ἀλλὰ συνάντησα τοὺς ἀνώτατοι παραθύρων (μ. τω ἴδιῳ τοῦ λέγοντα, Aristotle, rightly. (For the emendation of ἴδιον see Mr. Verrall on Eur. Mol. 148; so in Schol. A on A 234, B 150). σῶμα, the reading of Λ, is undoubtedly preferable to the σῶμα of A, which is not a Homeric form at all.

118. γέφους, the gift of honour to the king, set aside before the division of the spoil. 119. σοδί θεόν, perhaps “it is not even decent,” much less reasonable. 122. For πῶς γὰρ Α. has πῶς τάρ, which is preferred by Cobet and Bekker. 124. καίμενα πολλά go together, “a common store laid up in abundance,” εὐθύρα recurs as an adj. in Ψ 809. 125. τὸ μὲν is here the relative, “what we have plundered out of the towns, that is divided.” But this use of τα is not consistent with the usual practice, and we ought probably to read ἀλλὰ ὅτι κἂν μὲν.
sibly this is right as a singular, from which δείκτης is formed by epenthesis (Curt. Phb. l. 57).

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

132. όποιον is here instrumental rather than locative; lit. "by thought" as opposed to brute force. Cf. Soph. Εἰ. 56 λόγῳ κλητότας; and Σ 217 πάρ-φασι, ἢ τε λελεφέ νομ τοκε περ φορμώτως; and for παρελεύσασθαι, ιερ αὑτοῦ; 291 καθάρος κ' εἰς καὶ ἐπίλοσος, δι' εἰς παρθάλον, έ 104 παρελευσίν Διός νόσον. So Thoos. 1185, δόλα παρελεύσασθαι.

133. Three ways of translating this line have been proposed. (a) "Wouldest thou, while thou thyself keepest thy prize, have me for my part sit idle with empty hands?" (b) "Wouldest thou, in order that thou mayest keep," etc. (c) "Dost thou wish that thou shouldst keep thy prize, but that I should sit," etc. In favour of the construction of τόθενων with δολα instead of the infin. in (c) Σ 690 is quoted, καθήσασθαι δολα τάξιστα διὰ τοῦ ἀργύου, and so Δ 465; but in neither of these passages is it necessary to join δολα with the participle. Cf. also Ἡ 361, θανάτῳ ἐπίστανται δολα. In Η 563 δολα with the opt. seems to be epexegetical of εἰς· but that single passage does not justify our assuming so harsh a construction here. It is not so easy to decide between (a) and (b); either gives a good sense, (a) referring to the distance of time at which the recompense is to be made (135); (b) Achilles' refusal to accord the restitution at once. But (b) is preferable, because δολα when it stands alone is commonly a final particle; in the sense of εἰς it is regularly followed by τόθεν (not always, e. Ψ 47, Δ 346; H. G. § 287). The δολα is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anecdoton. A very similar instance is Π 290, εἰ δ' ἵνα...ἀπέθανεν ἐγώ. Ar. atheticii the two lines on subjective and insufficient grounds.

136. It seems natural to take δολα όποιον in the sense "be sure that the recompense is adequate"; but this construction, though found in Herod. and Attic, is not Homeric; and the clause ἄρατες κατά τίνας should come in the apodosis rather than the protasis. It is therefore best to suppose an apoiosis, "If they will give me a prize, suited to my mind, such that the recompense is equal—good!" This is not uncommon when two mutually exclusive suppositions are made on only one of which any emphasis is laid.

137. There is some doubt as to the punctuation here, some putting a colon after ἀποδίδασκω, but this makes the repetition of the participles ἐς...δολα very awkward. That given in the text is unobjectionable. 139 was rejected by Ar. as superfluous and εἰςθετε. This atheesis is accepted by those who would banish χα with the fut. ind. from the text of Homer; the grounds given by Ar. are not in themselves convincing, but the omission of the line would certainly be no less. So also Bentley, Bekker, Heyne, Kochly.
Γύν δ’ ἀγε νήμα μέλαιναν ἐρύσσομεν εἰς ἄλα δίαν,
ἐν δ’ ἔρεται ἐπιτηδεῖς ἀγείρομεν, εἰς δ’ ἕκατομβὴν
θέλομεν, ὡς δ’ αὐτὴν Χρυσηθῆς καλλιπάρρον
βήσομεν· εἰς δὲ τις ἀργοί ἄνθροποι φάνερος ἐστω,
ἡ Αἰας, ἡ Ἰδαμενεύς ἡ διὸς 'Οδυσσέως
ἡ γὰρ, Ἡβρεῖδη, πάντων ἐκπαλότατα ἄνδρῶν,
ὅτι ἐμῆ ἐκαλέρων ἠδέστηκα ἵππα 

tὸν δ’ ἀρ’ ὑπόδρα ὁδὸν προσέβη πόδας ὡς κ’ Ἀχιλλέως:
“οὕτω, ἀναδείθη ἐπειμένε, κερδαλέοφρον,
pῶς τὸς τοῦ πρόφορον ἔπεσεν πείθεται Ἀχαιῶν
ὅτι δ’ ἐδήλωμεν ἢ ἄνδραίσιν ἤγγεισαθα;
οὐ γὰρ ἐγώ Ἰώρων ἔνεκ’ ἧλυον αἰχματάν
δείπροι μαχαρίσμενος, ἐπεὶ, οὐ τί μοι, αἰτοὶ εἰσιν’
oὐ γὰρ πῶς ποτ’ ἐμᾶς βοῶς ἠλάσαν οὐδὲ μὲν ὑπονεῖ,
οὐδὲ ποτ’ ἐν θῆκῃ ἐρεβολακεί βασιλανείρῃ
καρπὸν ἔδηλομαν’, ἐπεὶ ἡ μάλα πολλὰ μεταξύ,
οὐδέ τε σκούσαν τάλασσα τὸ ἱχέσασα: ἀλλὰ σοι, ὦ μέγ’ ἀναίδεις, ὦ μ’ ἐσπόμοθ’, δῆρα σὺ χαῖρης,
τμῆν ἀρνύμενοι Μενελάοι σοι τε, κυνῶνα,
πρὸς Τρόων: τῶν οὗ τῇ μετατρέπῃ οὐδ’ ἀλεγίζεις: καὶ δὴ μοι γέρας αὐτὸς ἀφαίρησομαι ἀπειλεῖς,
ὡς ἐπὶ πολλὰ μόγῆς, δόσαν δὲ μοι ἐλεῖς Ἀχαιῶν.
οὐ μὲν σοὶ ποτὲ ἴσων ἐχο γέρας, ὁπότ’ Ἁρμοι
ἐναίμενοι πτολείθρου’
ἀλλὰ τὸ μὲν πλεῖν Πολυάκιος πολέμου
χεῖρες ἐμαὶ διέπουσαν, ἀτὰρ ἦν ποτὲ δασμὸς ἵκηται,

144. ἀρχεῖς is predicate: let one, a member of the council, be in command.
145. For those who had the right to be summoned to the royal boule see B 404.
146. ἔκπαγλος is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-παγλ-, meaning "vehemen-
t," "violent."
147. ἐκπαγλεῖς, cf. 214, μεγάλῳ ἐκπαγ-
λεῖν ἄλεον; γ 205, ἄνωών περικτῶς, to
clothe as with armour, κερδαλέοφρον, greedy, or perhaps crafty; cf. Σ 153, Σίσυφος, δη κεραύντοι γένετο ἄνδρων.
150. ἔπειθοι, a subjunctive expressing expectation; cf. H. G. § 277.
151. ἐπάνω, whether military or diplomatic. ἢς νὰ Γ 375.
157. σκιά, σκιά (casting long shadows) ἄξ. The epithet is very
expressive of the importance of shade in a sunburnt land.
158. ἐρείπημα, subj., because the pur-
pose expressed by ἐπάνω is still pre-
sent, hence also the present participle ἀρνύμενοι follows. τρημή, recompense.
The heroic point of honour is not ab-
stract; it requires to be realized in the
shape of ransom or material recom-
pense. The present ἀρνύμενοι implies
there is trying to win.
163. ὡσποτὰ is here "whenever," and
Τρόων πτολείθρον = a town of the Tro-
jan land, see note on 129. Homer never
uses Τρ. πτολείθρον of Troy, but Τρόων
πᾶλιν or Ἡλεῖον πτολείθρον. Indeed the
expression of ποτὲ ἰχεῖν cannot possibly
mean σοὶ ἰχεῖ, and 162 E obviously refers
to repeated experience in the past.
σοί τὸ γέρας πολὺ μεῖξαν, ἐγὼ δ’ ἀλλόγοιν τε φίλον τε ἐρχομ’ ἔχον ἐπὶ νήσας, ἐπεὶ κε κάμῳ πολεμίζουν. 

νῦν δ’ εἶμι Φῆνη, δ’ ἐπεὶ πολὺ φέρτερον ἐστὶν ὅλας’ ἴσων σὺν χωρίσαι κορωνίσαι, οὐδέ σ’ ὄντ’ ἐνθὰ ἐτίμας ἴσων ἄρενοι καὶ πλατύτατοι ἄρετες.”

τὸν δ’ ἠμείστερ’ ἐπείτα ἀναξ ἀνδρῶν Ἀγαμέμμων.

“φέογε μᾶλ’, εἰ τοι θυμὸς ἐπέσασται, οὐδὲ σ’ ἐγὼ γε λοσσωμαί εἰνεκ’ ἐμείῳ μένειν’ παρ’ ἐμοὶ γε καὶ ἄλλοι, οἱ κε με τιμήσουσι, μάλιστα δὲ μισήσατε Ζεὺς. ἔχθατος δέ μοί ἔσσε διστορεῖσαι βασιλῆς:

αἰεῖ γὰρ τού ἐρίς τε φίλη πόλεμοι τε μάχαι τε.

εἰ μᾶλα καρπέροις ἔσσες, θεοὶ που σαλ τὸ γ’ ἐδοκεν. ὅλας’ ἴσων σὺν νυστὶ τε σής καὶ σοῦ ἐπάροισεν Μιρμιδόνεσσιν ἀνασάς, σέθεν δ’ ἐγὼ οὐκ ἄλεγξάιο

οὐδ’ θύμαι κοτέντος: ἀπελέξας δέ τοι ὀδέ:

ός ἔμ’ ἀφαιρεῖται Χρυσῆδα Φοῖβος Ἀπόλλων,

τὴν μὲν ἐγὼ σὺν νητ’ ἐμ’ καὶ ἐμοί ἐπάροισιν πέφυκα, ἐγὼ δὲ κ’ ἀγοῦ Βραυήδα καλλιτάρρων

αὐτὸς ἴνα κλεισινδε, τὸ σῶν γέρας, δῆρ’ εὐ εἰδῆς

167. ἀλλόγοι τε φίλοι τε, a proverbial expression; διότι ἀλλόγοι τε φίλοι τε, § 208; Touchstone’s “a poor thing, but mine own.” φίλος here indeed is little removed from its original sense “own” (prob. for φίλος, pron. stem σοι of δι, sich, etc.; cf. on 393).

168. εἰεὶ κε κάμῳ, so Δ.: MSS. εἰεὶ κέκαμῳ. Perhaps εἰεὶ κέκαμῳ is best (see H. G. § 296), though it is strange that this reduplicated form should occur only in passages where the first syllable may be the particle.

170. σ’, i.e. σα; this elision does not recur (except possibly Φ. 122), but is sufficiently supported by μ’ for μοι, which is found several times. Van Leeuwen (Mενομαι, πιθ. 2) has shown good reason for thinking that it was originally commoner, but has been expelled as against the rules of later prosody. The sense is, “I have no mind to draw wealth for you,” like a slave set to draw water from a well for his master. The fut. ἄρετες by aor. ἁπλοῦσα is abnormal; it only occurs here, and perhaps should be ἄρεσσας, or ἄρεσσα (ὁμόσωμα, β’ 349).

173. μᾶλα, ironical, “run away by all means”; cf. 85.

175. τιμήσουσι, perhaps τιμήσωι, as the use of κε with the fut. indic. has been seriously called in doubt, and is not well attested except by lines of doubtful authenticity (e. 129). The fut. indic. and aor. subj. are often indistinguishable.

177. was athetized by Δ. here, as wrongly interpolated from Φ 801; τὰ λέοντα and μάχαι are no rebuke to a hero in the field.

179. νυστί τε σής, a case in which it is impossible to restore the old form of the dat. plur. in -σει. But it is in those monosyllables that the short form seems first to have arisen.

182. The thought with which the sentence starts is, “As Apollo takes Chryses from me, so will I take Briseis from you.” But the second clause is broken up into two, correlated by μέ and δέ. A very similar sentence with a double antithesis will be found in Θ 268-272. (It might appear simpler, though losing the emphasis in ἐδώ, to take δέ = since. But this causal use is found in Homer only when ὅτε follows the principal verb of the sentence, and is thus equivalent to δέ σωτέρος. κε in 184 indicates that δέ is contingent upon τέμπορα, virtually meaning “and then I will bring.” H. G. § 275, a.
δόσον φέρτερος εἰμι σέθεν, στυγή ἃ δι καὶ άλλος ἵστον ἐμοί φάναθαι καὶ ὄριωθήμεναι ἀντὶ.

ὅς φάτο: Πηλεώνι δ' ἄγος γένετ', ἐν δ' οἱ ήτορ στήθοσιν λασίουσι διάνθηδα μερηρίζειν,

η δ' γε φάγανον ὑδ' ἐρυσάμενος παρὰ μηροῦ τοὺς μέν ἀναστήσειν, ο&display_image:103

ἐν χλόω παῦσειν ἐρήμωσεί τε δυσμοῦ.

ἕκετο δ' ἐκ κολεοῦ μέγα ξῖφος, ἠλθε δ' Ἐλυσιον σύνανθεν πρὸ γὰρ ἥκε θεᾶ, λευκόλεον Ἡρη,

ἀμφό ὦ μέτω δηλόμενον τε κρημνομένη τε.

στῇ δ' ὁπλέε, ἔμφυτής δ' κόμης ἔλε Πηλεώνα, ἀπ' θαυμώμενη, τῶν δ' άλλων οὗ τε θράτο.

ῥώμβησεν δ' Ἀχιλέως, μετὰ δ' ἑτράπετ', αὐτίκα δ' ἐγὼ Παλλάδ' Ἐλυσιον' δείνη ὁ δ' άλλο

καὶ μν' φονίσια ἐπεκ περοῦντα προσηύδα τεττα' α' αὐτ', αἱμάρχου Διὸς τέκος, ελάλουσα;

ἡ δ' άλλου ἂν ἔδω Ἀγαμέμνονος Ἀτρέβαος;

ἀλλ' ἐκ τοῦ ἐρέφο, τὸ δ' καὶ τελέσθαι οἶον

ἵστατον ἄμφι τάξαμ' ἄν ποτε θυμόν ὀλάσθη' τὸν δ' α' προσείπε τεθ' ἡμωνίκ' Ἐλυσιον' ἠλθήν

"καὶ θ' παύςωσα τὸ σῶν μένος, αἱ κε πίθηςας.

187. ἦνοι is an adverb, ἦνοιοι is not an adj., as would then (Schol.) not be less. Cf. οὐκίδαι βεβοῦς φανερά, ν 377.

188. δε is here still an adverb, "within, his heart in his shaggy breast." λασίουσα, according to the Schol. A, because they cover the heart, ἐν δ' ἐστὶ τὸ πρόκειται καὶ θηρῶν καὶ μασκῆς τῆς ψύχης . . . . ἡ θραύμα γὰρ οὔτα τὰ ἐκφέρεσθαι τῶν τραχῶν. Rather because abundant hair is generally held a sign of bodily strength. Δεδοξάζει μεριθρύβλοι—see note on Θ 167; (ἐξελάτε) δι' ὁ δεξιομάχοι νέοι εὐναίτα ἀλλάξα, ἐπερ ἐλαβὼν (1) τι προσεάλην "καὶ χόλον πάλονεως"; and on 192, ἰδιαὶ τὰ τῆς ἀγαθή (the picture of passion is weakened) διὰ διενέστα—Ariston. These remarks are perfectly right; δεδοξάζει μεριθρύβλοι means "he had half a mind," and does not require two alternatives expressed; and 192 entirely spoils the picture.

191. δέ as often repeats the subject of the first clause: the contrast is with τοῦ μὲν.
οὐρανόθεν· πρὸ δὲ μὴ ἦκε θεά, λευκόλευνος Ἱππό, ἀμφότεροι ὑμῶν θηρίον πετάνωτα τε κηδεμόνη τε. ἄλλῳ ἂνελεύθερος, μοῦδε ἄλογος ἢ μέγα χείρι. 

210 ἂν τοῖς ἐπιστεύνειν μὲν ἐνειδίσκω, ὡς ἐνείδοται πεν. 

δὲ γὰρ ἐξέφερα, τὸ δὲ καὶ τετελεσμένου ἐστάσει 

καὶ ποτὲ τοῦ τρίτος τόσσα παρέστησαν ἀνδρὰ διόρα 

βροιον ἐνεκένα τίοδὲ· σὺ δ' ἦχεο, πείθει δ' ἤμιν. 

215 τὴν δ' ἀπαμειβόμενον προσέβα, πόσας ὥσις Ἀχιλλέων: 

χρή μὲν σφαίρεταν γε, θέα, ἐποτικονοῦσα, 

καὶ μᾶλλα περ θυμό μεγαλομένου—ὡς γὰρ ἄμεινην— 

δὲ κε θεοὶ ἑπειδήθησαν, μάλα τ' ἐκλύνον αὐτοῦ. 

220 ἢ καὶ ἐπ' ἀργυρίῳ κόπτῃ σχίδει χειρα βαρέων, 

ἄψ ρ' ἐς κουλέων δισε μέγα ἔξω, οὐδ' ἄπεσαν 

μόνος Ἀθηναίης: ἢ δ' Ὀλυμπαντόν μεθελίκειν 

δώματ' ἐς ἀλέγῳ ἔος μετὰ δαιμόνων ἐκλύνον. 

Πηλείον δ' ἐξαύτως ἀπαρτισθεὶς ἐπέεισεν 

'Ατρέδην προσέπεσε, καὶ οὐ πώ λήγε χάλοιον.

from the Tritonian lake (cf. Glaukos, the marine deity); but this is doubtful of later origin.

211. ὡς ἐνείδαν περ is the object of ἐνείδω, "cast in his teeth how it will be," what will follow, as Achilles proceeds to do. Cf. φ. 212, σφων δ' ὥς ἐνείδαν περ ἀληθεῖς καταλέγον, and so τ. 312, γ' 355; and for the construction of ὑμῖν ὑμῖν B 255, ὑμεῖς ὑμεῖς διᾶ...διὰ...; cf. I 54, σ. 380. ὑμεῖς...occurs without an expressed object only in H 95.

213. παρείσπεσαν, shall be laid before the τρίτος τόσσα, cf. Θ 696.

216. περιστρεφόμενος, because Athene speaks for Hera as well as for herself. ἐπιστήμων, in the sense of observing, guarding, is not connected with the similar forms from root ἑπο-, ἑπτ-, meaning "to draw" (for which see Curtius, Ξτ. no. 497 δ). It is more probably from στρεφ-, related to Lat. servare, with which it very frequently agrees in sense. It happens that the two words approach very closely in use when applied to wounded warriors or bodies which are drawn away, or saved, from the enemy; but this is merely a coincidence. The F is present, with rare exceptions, when the sense "draw" is required, cf. line 190; in the sense "protect" it is often impossible, and never required (exc. in i 194 = κ 444, apparently a mistaken alteration of ε 290 = ρ 429). In the middle, in the non-thematic forms, with τ. for the first syllable (ἀπροστ., etc.), and in those formed from επιστ., and βίωσι (for ἑπροστ.), the sense "protect" is necessary or admirable. The active forms are all from ἐποτ., to draw. The ambiguous forms are chiefly those of the 1 sor. middle, and the perf. and plpf.

215. The τ' is called a "gnomic" τε. It may, however, be for τοι (cf. 170); or possibly we should read τ' τε for τε σο, in which case the repeated τε will simply mark the correlation of the two clauses, as often in gnostic lines; e. o. ον, and H. Θ. p. 332. The σον at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the "seven ages" (Döderlein cons. ad το).
"οίνοβαρές, κυνός δ' ἐματ' ἔχων κραδίνη δ' ἐλάφοιο, 
οὔτε στύ: ἐς πόλεμον ἀμα λαοὶ ὀφντήθησαν 
οὔτε λόγοι' ένειαι σὺν ἀριστησίου 'Ἀχαίων 
τέθηκας θυμῷ: τὸ δ' τοι κήρ ἐδεται εἰναι.

ἡ πολυπόλοιος ἔστι κατὰ στρατόν εἰρήν 'Ἀχαίων 
δὸς' ἀποσπείθαι, ὡς τις σέθαι ἀντίον ἐπηρ 
θηράμφεος βασιλέως, ἐπεὶ οὐδεναίων ἀνάσσεις. 

�新 ἀν ᾠρίθη, νῦν ὑστατα λαβήσαιο. 

ἀλλ’ ἐκ τού ἐρέφω καὶ ἐξὶ μέγαν ὦρκον ὀρώματι: 

ναὶ μά τότε σκῆπτρου τὸ μὲν ὦ ποτε φύλλα καὶ δόξας 
φύει, ἐπεὶ δὴ πρῶτα τομῆ ἐν ἐρεσοὶ λέλορεν, 
οὖν ἀναθηλῇσει: περὶ γὰρ μᾶ ὁ χάλκος ἐλέφην 

φύλλα τε καὶ φλοιῶν: νῦν αὐτὸ μὲν ὦρκος Ἀχαίων 

ἐν παλάμησι φορέοντο δικαστόλοι οὗ τε βήματα 

πρὸς Δώσι εἶροντα: δ’ ὁ δ’ τοῦ μέγας ἐσεῖα ὦρκος: 

ἣν ἠχιλλήος ποθῇ ἤζεται, νᾶς Ἀχαίων 

σύμπαντα: τότε δ’ οὗ τε δυνήθησαν ἀχρύσεος περ 

χραιμενεύ: εἶτ’ ἀν πολλοὶ ὡς Ἠκτορὸς ἄνδροφοιοι 


θυσίκοτες πῦτες: οὗ δ’ ἐνδοθεὶς θυμὸς ἀμύξιος 

χρυσόν, ὃ τ’ ἀριστον Ἀχαίων οὐδὲν ἔτιπα.” 

δὲ φάτο Πηλείως, ποτὶ δὲ σκῆπτρου βάλὲ γαίη. 

225. For the dog as the type of shamelessness, cf. 159, and the curious compar. καφτροτ. 226. Observe the distinction between πόλεμοι, open battle in which the whole host (λάος) is engaged, and λόγοι, the heroic “forlorn hope,” reserved for the elide (ἔρρεσε). As a test of courage the λόγος is vividly described in N 275-280. 227. κῆρ, cf. I 454, ἑτογ γὰρ ὕπτον πάνω ἀνήθορο γνῆ μελαφ. 228. ἔτεορμπομα, so 275, but ἔφα- 

πεσται, 192, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant (Curt. Ec. p. 557). 229. θηραφόρος, devourer of the com- 

mon stock. For θηρας in this sense see on B 547, 2 301. For the exclamatory nom. H. G. § 163. οὐνδασον, then of naught; cf. 293-4, which explain the γάρ, “else,” in the next line. For the form compare ἄρρενως by ἄρρεν. For ἀρβότοι we should rather have expected the aor. ind. ; cf. on B 311, Γ 223. 230. The σκῆπτρον does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that he is “in possession of the house.” See Σ 505, Ψ 566, β 37. 231. πρόετα, “at the first,” i.e. once for all, just as in Π 9; cf. Λ 6, Ε 489, etc. So ubi primum, “as soon as ever.” 232. Δικαστόλος, qui iuv colit, see on 63; the α, however, is unexplained, as compounds are not formed directly from the acc. θηματας ἀριστει guard (216) the traditions, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. θηματες is used exactly in the sense of our “precedents.” 233. πρόετα Δώο, like de par le Boi, by commission of Zeus. Cf. Χ 57, πρόετα γὰρ Δώο εἰσε ἔως ἔως, and I 99. Or we may take it with θηματας, laws given by Zeus. Θρος is here used in the primitive sense of the object sworn by. 242. τοι, because τιτως is in sense a passive, as Π 498; so also with φεος, τεχνη, etc. 244. οὐ τ’, se. δε τε = δε τε. On the difficult question of the elision of δε see H. G. § 269 ad fin.
The golden nails fastened the blade to the handle; cf. A 29, and a full explanation of the whole question in Helbig, H. E. pp. 238 ff.

The cat is very unusual as introducing a merely expository sentence—in this case merely an expansion of what has already been said.

Nestor is represented as having lived through more than two generations, and still being a king in the third; i.e. between his 70th and 100th years, if with the Greeks we count three ages to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. μετέχων, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with ἄνθρωπος (e.g. B 255, q.v.). We can only say with confidence that it does not mean “articular,” μερίστατες τῷ ἄνθρωπε, as in so ancient a word the F of ἄνθρωπος would not be neglected. The other derivations which have been proposed are quite problematical.

251. τρίτη ἡ ἀκολουθία— for the δέκτηρ τουτέρω cf. μ 134, ἁρμάζουσα τεκνοῦ τε μητρί, and elsewhere. ἐφθανον is probably προπόν, but it might be sor.

252. ἡμίαθρον, an epithet, like βάθος, applied only to places; no doubt both mean “divine,” as they are only applied to localities connected with particular gods. We should perhaps read ἐφθανον (from ἐφανε), the first syllable being lengthened metrically. ἡ, is used of Pytho (θ 50), Leitus (B 722), and Ὁσιους (Σ 183). It has been thought that it is another form of ἀγαθός, which is, however, never applied to localities.

257. For the construction cf. ι 205, Πηλαός ἀλκοοντες ὅποτε μέγετε; lit. “if they were to hear all this about you fighting.” προσέλθοντα τοις ἑαυτῷ, as O 254, etc.; cf. εἰσέλθον τοις, λ 174; ὁ γάρ χαριστάσθη, Δ 357; cf. H. G. § 151 a.

258. Construe περιστε μεν βοαλὰ Δαναῶν, περιστε δὲ μέχρεσθαι; cf. περισμεν γνωσιμων, τ 326. For the co-ordination of substantive and infn., O 042 ἀμετρων παντού ἀμετα, ἂν δὲ ποίαν ἦν μέχρεσθαι. The edition called the πολύτικος, of which we know nothing, read βοαλῆς. 260. ὅτι, so Zened., and a few MSS.; Ατ. Α. Δ read ἐν, thus saving Nestor’s politeness at the cost of his point. Ατ.’s objection to Zened. reading is ἐξήρθησαν δ λέγεται; in other words, he wished to import into heroic language the conventional mock-modesty of the Alexandrian Court. The whole meaning of Nestor’s speech is that he himself is the poor of better men than those he is advising (v. Cobet, M. C. p. 229).
οὐ γὰρ τοῖς τοίοις ἢδον ἀνέρας ὀὐδέ ἢδομαί,  
οἷον Πειρίδου τε Δρύναν τε ποιμένα λαῶν  
Κανίνα τ’ Ἑξάδιον τε καὶ ἄντιδον Πολύθημον  
[Θραία τ’ Ἀλεξίην, ἐπιείκεδαν ἀθανάτους].

κάρτιστοι δὲ κείοι ἐπιχυθοῦν τράφεν ἀνδρῶν·  
κάρτιστοι μὲν ἐσαίν καὶ καρτιστῶν ἑμάχοιστο,  
φηραῖν ἄρεσκοιοι, καὶ ἐκπάγνου ἀπόδεσκαν.  
καὶ μὲν τοῖσι ἐγὼ μεθομλίκων ἐκ Πύλου ἁλῶν,  
τηλεθεὶν ἐξ ἀπόλιμης· καλέσαντο γὰρ ἀντίθυμοι·  
καὶ μαχοµένη κατ’ ἐμ’ αὐτῶν ἐγὼ· κείσασθαι δ’ ἂν ὦ τιν  
τῶν, οὐ γὰρ βρηκοί εἰσιν ἐπιχοθεῖοι, μαχέοιτο.  
καὶ μὲν μεν Βούλτην ξύλειν πειθοῦν τε μῦθοι.  
ἄλλα πεθαθεὶ καὶ ἀμέσως, ἑπε πειθοῦθαι ἀμέσως. 

μὴτε σὺ τόνδε ἄμαθος περ ἐων ἀποικεῖα κούρην,  
ἄλλ’ ἔα, ὡσι πρῶτα ὅσαν γέφαρα ὑπὲρ Ἀχαίων·  
μήτε σὺ, Πηλείθα, θελ’ ερίζεσίμιναι βασιλὴ  
ἄνθιςε, ἐπεὶ οὐ ποιθ’ ὀμοῖς ἐμμορά τιμῆς

262. Cf. § 201, οὐκ ιθ’ κακοὶ ὄροι ἄμαθος ἐφαρμόζειν βρερός ὀδὺ γέφαρ. The sub-

265. οἷον Πειρίδον, accus. by attraction to the case of τοῖς, for οἷον τὲ Πειρίδον. The names are those of the chief of the Lapithai.

266. This line is quoted by Pausanias (X 29, 4), and is found added by later hands in a few MSS.; it is no doubt the interpolation of a patriotic Athenian, from the pseudo-Hesiodean “Shield of Herakles,” 182. This is mentioned again only in Χ 322, 631, but doubtful passages; the latter indeed is expressly said by tradition to be an interpolation of Pseudostrato—in this case a mere per-

267. The fight of the Centaurs and Lapithai is mentioned at some length in φ 293-304, and is alluded to in Β 743, where the word φίλεσι is again used. It is no doubt an Aeolic form for φίλεσι, “wild men.” There is no allusion in Homer to the mixed bodies of the later legend, and it is very probable that he conceived them as purely human beings; the myth may very likely refer to ancient struggles with a primitive race of autochthones. The last half of the compound ὄρεσκοι is possibly connected with ἐκτετεί αὐτοῖσι; and means “conch-

272. ἄμαθος ἐπιχοθαῖοι together form the predicate.  

273. ἀσώματος; for this syncopated form (for -ασωματος) cf. H. G. § 5 (and Fritzsch in Curt. Stud. vi. 129); so Ω 202, β 202, etc.

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

278. καὶ ὄρεσκοι = “very different” by litotes; cf. Β 441; non similis poena, Ἀειμ. 1, 136. It has been objectized, with force, to this line and the next that they
are a pointless generality here, as Achilles is just as much a σκυπτόςκους βασιλεὺς as Agamemnon; the real ground for his yielding is given by 281.

280. The antithesis of καρπός and φρέτερος ("in greater place") is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear; and has given rise to suspicions of interpolation, which do not seem to me justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. αὐτάρ καὶ γαί, "Nay, it is 1, Nestor, who ask it." There is no antithesis with σὺ δέ, which is merely the common use of the pronoun after a vocative; αὐτάρ is not adversative except in so far as it marks the transition to a new line of remonstrance.

289. 'Αχιλλῆς may be taken with χόλον (thine auger with Achilles), or better, on account of the order of the words, with μεθῆρον as a sort of "dat. commodii," "relax in favour of Achilles." Cf. μέθερον χαλκίου χόλον Τηλέμαχος, φ 377. μέθερον is perhaps an adverb, such as continually precedes πάντα; cf. 78, μέθα πάντων Ἀχιλλῆς κράτειν, and ἐν πάντα, μᾶλλα πάντα, ἢ μᾶλλον, often.

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

290. συμμαχεῖτε with dat. = to give orders, as Β 805. τις, "one," a general expression in form, though Agamemnon is of course thinking of himself. Nagelsbach compares Soph. Ανδ. 751, ή δ’ σὺν ταύται καὶ βασιλεῖ διὰ τοῦ (sc. ἐμοῦ). 291. προσθέτειν—ἡ ἄρα ἡ συνήθως ταύτα προσθέτει τά ἄνευ, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. We are not told how Ar. explained this difficult expression. Mr. Monro compares, for the "half personified" ἰνείδα, Herod. vii. 160, ἰνείδα κατανόα ωθέρειον φίλας ἐσκόμενος τοῖς ὑμῖν (though the other passage which he quotes from 1. 112 seems to weaken the relevancy of this); and for the use of προσθέτει, ω 319, ὥσις ἢ τοῦτος... ἢ τῷ μένος προσθέτει (where μένος is rather a physical conception than a personification, cf. μένος προστασίς). He translates "therefore do his revilings dash forward to be spoken!" i.e. "is that a reason for this outburst of abuse!" The extreme harshness of this metaphor has lead most recent editors to regard προσθέτει as another form for προκαλέω, "do they set before him, i.e. put in his mouth, revilings for him to utter." This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful ἰνείδη in an Ionic inscription, C. 1. 1195; C. Curtius, Vors. i. 213). Perhaps Bokker's suggestion, προθέτω, deserves more consideration.
of the first person. The subjunctive might be explained as one of expectations: "are we to look for them to suggest words of insult." If this be not accepted, I see no choice but to regard the passage as hopelessly corrupted.

292. ὑποβληθήσαι, interrupting; cf. ὑπάθλειον, T 80: ὑπάθλειον τοῦ θαν στόρ, Schol. B. Observe that Achilles begins without the usual formula of address.

294. ὑπερβαｚαι, future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. καλεσθοῦν: what Achilles conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take ὑπερβαζαι).

295. (ἢ διὰ) διὶ κατὰ τὸ ἐπιπλῆκτι καὶ τὸ γὰρ περιπλῶς. ἵσταταν δὲ γίνεται περιπλῶς ἐπιπλῆκτας: ἰδεῖ δὲ ἀρετήν, Aristot. (emended by Cobet). I.e. Ar. obelised 296 on the ground that σῆματε had been added in order to supply a verb which was wrongly supposed to be required by the second clause of 295. This is a fertile source of interpolation of whole lines; e.g. Ω 588, Φ 570. For the use of μὴ without a finite verb see the instructive remarks of Longo, Bf, p. 489, where for γὰρ he compares εἰ γὰρ in wishes.

297. ἐφολεῖτο, as though he meant to continue, "but by abstention from war I will." But in 500 the course of thought is changed, and τῶν ἄλοχων is made the antithesis to κοινή.

299. ἀψεῦσαι γιὰ δότες: Achilles re-cognizes that the γέφων is a free gift, not a matter of right, like the share of the spoil.

301. εἰ δὲ Ἰάνος); here, as in its other uses, εἰ is what Lange calls an "adhibitive" particle as opposed to the "prohibitive" μὴ; it may be compared to our familiar "look here"; the speaker appropriates to himself the thought which he expresses —whether wish, supposition, or, as here, command, just as by μὴ he rejects it. Cf. I 46, εἰ δὲ φευγόντων. Any ellipse (as εἰ βαδεῖα) is totally inadmissible.

302. ἀφεθέρως, only in this line (ἐν 441) means "flow," and cannot be separated from root ἀφεθ. The connexion of this with the usual sense, to hang back, and of both with the subst. ἰσθής, is very obscure.

306. ἀνάς, a form found only in the fem. with cases of ἄνας, ἄστι, δᾶς; in Od. only φεύγει, and once besides H 785. In the last passage it clearly means ὀρᾶς, but in the other cases this is by no means certain. ἄστι πῶς, ἦνη is explained as "having the rim always at an equal distance from the centre"; which seems a geometrical rather than a Homeric phrase for "round." So with δᾶς it cannot always mean "equal," but at most "well-proportioned"; see on H 320. Of ships it is commonly explained "equal on both sides," symmetrical; but here we should expect ἠμβατικ ἄκρα to be added. But no certain explanation has been given. Heus. has ἀνάς ἐκκαθεῖ, but this may only be deduced from the considerations already given. Ahrens would derive it
20

ΙΔΙΑΔΟΣ Α (t.)

ημε συν τε Μενοιταδη και οις έταρσουν,

'Αγρευθς ή' αρα νηα θονη άλαδε προφρωσεων,

ευ δ' ερετας εχρινεν εικοσεων, ευ δ' εκατομβην

βης σεθ, ανα δε Χωνηδα καλλιτάρφον

ελεαν άγων έν δ' άρχος εβη πολυντης Ὀδυσσεας.

οι μεν έπειτα άναβαντες επεπλεον ύγρα κελευθα,

λαιου δ' 'Αγρευθος απολυμανεσθαι άνουνεν.

οι δ' απελυμανουντο και εις άλα λύματ εβαλλον,

δ' τε 'Απελλουν τελεσθαι εκατομβης

ταιρεν άδ' αιγων παρα θων' άλας άτρυγετον

κυτη δ' ουρανον Ικεν ελισσομενεν περι καπνη,

διοι μεν τα πένυντο κατα στρατουν' ου' 'Αγαμέμνων

ληγεν' έριδος, την προτον έπιπειλη 'Αχιλης,

αλλ δ' η τα Ταλθυβιον τε και Ευρυβατην προσέπεσεν,

τω οι έσαι κηρικε και άτρηνον θεραπονε.'

‘ έρχεσθαι κλησιν Πηλημάδεω 'Αχιλης,

χειρος έδαν' αγέμιν Βρισιδα καλλιπάρρουν

ει δε κε μη δοξον, εγω δε κεν αυτοι διωμαι

εδών συν πλεύσασα τοι οι και μίχον εσται.

δι εισιν προτει, κρατερον δ' επι μιθον έτελλεν.

τω δ' άκοντο βάτην παρα θων' άλος άτρυγετον,

Μυρμιδών δ' επι τε κλησιας και νηας ίκεσθη

τω δ' εΰρον παρα τε κλησι και νη μελαιη

ημενον ουδ' άρα τω γε ιδων γήζησεν 'Αχιλλευς.'

from root Fw, for ιταν, "seemly"; the form ιτασω exists in Doric. Gobel and others refer it to Fw, "conspicuous, splendid"; but this sense can hardly be got from a root which means "to discern." In this uncertainty it is perhaps best to adhere to the traditional connexion with Iesai (Fieschi, Curt. Et. no. 569).

307. The story of Troy is regarded as familiar, even apart from the Iliad; for Patroklos, like Aysanemmon in 1. 7, is first introduced by his patronymic alone.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. ημε δια, because θελοσα κλεψε σάντα τοιρφινων κατα (Ev. 1. 7. 118). ζωμα, defilement, as in Σ 170 ("Ημη", and χρονο ιμερόντος ζωματα πάντα κάθηνεν. Thus it is meant that they washed in the sea, not that they washed on land and threw the defiled water into the sea. Cf. καθαρμα in Lysch. Οη. 98. άνωγε, an aer form, as E 805. Some would write άνπις in order that, as a superperfect, it might come under the analogy of the common form άνωγα. But the aer form is guaranteed by an interesting inscription in the Cyprian dialect (Gollitz, p. 29). Cf. H. G. § 27.

317. τερ κατανα, for τερ ις ις, in his meaning. cf. X 90, ις ις κατα, and H 157 ις ις άνηση ταντοι αδην.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talthymbiades, and Eurybates is the herald also of Odyseus, E 184.

325. άνωγε, a comparative (cf. άνωτα, E 873) formed directly from the substantitive άνω, cf. κατανα, εκθαν, καταθα, εκθαν.
κο αλευρόντες τον και αιδομένων βασιλέα στίχτη, ουδὲ τι μην προσεφώνειν ουδὲ έρέωντο· ουτάρ ο έγνων ήσιν ενθαρρύσασθε τε· "χαίρετε, κύριοι, Δίως άγγελοι, ήδη καὶ άνδρών· Ας τοι γίνεται στιχώ, άλλ' Άγαμέμνων, δ' οινοί πρόφυε Βρισιδός είσεκα κοίμησις, άλλ' άγας, διοαγένεις Πατρόκλε, έγαγε κοίμησις καί σφαιράς δος άγας. τω δ' αυτώ μάρτυριού έστων πρός τε θεών μακάρων πρός τε θυγάτηρ αθάρτων καί πρός τοῦ βασιλέας ἀπηνέσ, ε' ποτε δή αυτό χρεός έμειον γένηται αλκεία λογον εμύναι τοῖς άλλοις. ή γάρ ο νόμισεν θρείς θείε, ουδέ τι αίω τονοί έμον τού πρόσασι καί οπίσθος, οπποσ εί παρά νηυνί ούς μαχεσθή 'Αχαίοι." δ' ος φάτο, Πάτροκλος δ' άλφα έπετεθέθη έπαιρφ, έκ δ' άγας ελισιάς Βρισηδά καλλιτέρην, εϊκε τον αίων. τω δ' αυτίς έτην παρά νης 'Αχαίων, ή δ' άμεσον' άμα τοις γυμή κίεν. αυτάρ 'Αχιλλεών δικρόσας έτάρων άφαρ έξετα νοσάβελις θ' έφ' άλδ' πολυίς, ορόμων έπι ούντα πόντων*.

331. ταρβάρσαντες, the aor. seems to mean "struck with alarm" at his look (Δοταίοι  έχον εκ καὶ διάτων ανθρώπως, Patroklos says, A 654); while the pres. αιδομένων implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δυτικισμος τε.
332. Δίως έγγελα, cf. Θ 517, κύριες δήμης. The herald has no connexion with Hermes till post-Homeric times.
333. For the difference between σφαιρας and σφαιρων (338) see on 1. 8; H. G. § 103.
334. πρός, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. Anab. 1. 6, 6, βαθμόματο δ' ή δικαιον έτολ καὶ πρός θείον καὶ πρός άνθρώπων. Hence the use in oaths and entreaties, πρός ναυρος γνωσθείσας, etc. It seems to be derived from the purely local sense, ας πρός άλλες, "in the direction of the sea"; πρός Δίως έσπαστα, 390. g. ν.: cf. Ζ 456.
340. τού βασιλέως ἀτρυφός, him the king toward. The order of the words shows that τοι is not the article. ἀτρυφός, lit. with averted face (cf. Σκτ. ἀνα = mouth, face; ἀγανθήτως, ὄρθως = that which is under the mouth), of one who turns away from the supplicant; opposed to προφυε. ει ποτε δή αυτή is the reading recommended by analogy: MSS. δ' αυτή, but there is no place here for δ'. See note on 340, and Φ. G. § 350. ατρυφός, hereafter, as in B 252, H 30, etc.
343. "To look before and after" is, as in Homèt, the prerogative of reason, which argues from the past to the future. 344. οπποσ, here an adv. of manner, "how his men might light," clearly showing the transition to the final use. μαχεσθή is a conj. (Barnes) for μαχεσθομενος of MSS., which is intolerable both because of the hiatus in this place, and because the form μαχεσθομενος nowhere else occurs in Homer. Parson conj. μαχεσθομενος (fut. indic., B 366); but the opt. is better, as removing the idea from the region of assertion (indic.) or expectation (subj.) to that of imagination.
350, εικονα, so MSS.; το εικοναι, perhaps on the ground that ομορα is inconsistent with πολυίς. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the "purple deep" with the greenish gray of the shallow water near the shore, which is almost
always the meaning of ἄλος. Φ 59 is almost the only exception. Amelis thinks that the "infinite" sea intensifies the feeling of despair and desolation — a German rather than a Greek idea.

532. The ἐν and τοῦ seem to indicate a change in the thought while it is being uttered. There is a contrast between ἐρέει and μνημοθίων, as though Achilles meant, "it was you that gave me life, short though that life may be"; and μνημοθίων is then marked by τοῦ as the emphatic word for what follows, the claim which he has upon Zeus. Or we may take ἐρέει as involving the claim, the divinity of his mother being understood: "since you, a goddess, bore me, the gods should have dealt better by me." Perhaps there is a mixture of both. In the first case τοῦ must mean "very," without involving the idea of "although."

353. Here τοῦ = at all events: "my life being short should at least be glorious." ἔπαθε = ἐπάθε, not to be confused with the quite distinct ἔπαιθε = οὖσα, the primitive "father of" or "root of" γέρων is known to later mythology as Nereus, but is never named in Homer. (In Ὁ Proteus also is called ἄλος γέρων.) The nymphae are named Νερεῖδες only in a passage of doubtful authenticity, Ζ 55–52.

361. καταφέρει, stroked, so Ε 424, καταφέρνει. This can hardly be connected with the ordinary sense of Προφερέω; Autenrieth refers it to root ὑγείας of ὑγείας. 366–392 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. For ὡς see Ζ 397, B 691.

It is difficult to say whether ἔπος as applied to cities retains the primitive meaning of στρογγυλός (Skt. तृणवर्ते for तृणवर्ता, answering to Gk. τρέσος). It seems to have this sense in Π 407, ἔπος τρέσος; but all the derivatives, ἔπος, ἔπον, etc., involve only the idea of "sacred." Whatever, therefore, the origin of the epithet in these cases may have been, it can hardly have suggested the primitive meaning in Epic times; the secondary sense probably seemed natural from the fact that every town was under the patronage of some god — a relic no doubt of the feeling that such settlements were a departure from the normal pastoral life, and required a special sanction to make them possible.

367. γέρων is properly used of living
καὶ τὰ μὲν εὗ δάσσαντο μετὰ σφίσιν ἔλει 'Αχαίων,  
ἐκ δ' ἐλοῦ Ἀτρείδης Χρυσῆδα καλλιτάργηφον.  
Χρυσῆς δ' αὖθις ἐρεύς ἐκατηβόλου Ἀπόλλωνος  
Ἱλάθος ἔπλος ἑπὶ ψῆνα 'Αχαιῶν χαλκοχιτώνων  
λυσόμενος τις θυνατρα φέρον τ' ἀπερείας ἀποινα,  
στειμάτων ἓχον ἐν χεραῖν ἐκατηβόλου Ἀπόλλωνος  
χρυσῶν ἀνὰ σκῆτροφ, καὶ λάστετο πάντας 'Αχαιῶν,  
'Ατρείδα δὲ μάλαστα δόλῳ, κοσμήτορε λαῶν.  
ἐνε' ἄλλῳ μὲν πάντες ἐπευφήμησαν 'Αχαιοι  
αιδεοθαλία θ' ἑρήφ καὶ ὀγλαδ δέχθαι ἀποινα:  
ἄλλ' οὖν Ἀτρείδης Ἀγαμέμνονι ἤρθεν θυμή,  
ἄλλα κακῶς ἄφεις, κρατείριον δ' ἐπὶ μέθυον ἐτελλεν.  
χωμένοις δ' ὁ πέρον πάλιν ψῆχο τοῦτο δ' Ἀπόλλων  
eὐξαρσίαν ἠκοινεν, ἐπεὶ μάλα οἱ φίλοι θνήν,  
ἠκε δ' ἐπ' Ἀργείοις κακῶν βέλος: οἱ δὲ ἐν ναοι  
θυσίαν ἐπασύνετοι, τὰ δ' ἐπάχθητο κῆλα θεοῦ  
pάντω ἀνὰ στρατον εὐρφ 'Αχαιῶν.  ἄμμι δὲ μάντις  
eὐ εἰδῶν ἄγορενε θεοπροπίπται ἱκάτοιο.  
ἀυτίκ' ἐνω πρώτος κελάμην βεθεν Ἰλάσκεσαί:  
'Ατρείδια δ' ἐπείτα χῶλον λάβεν, ἀλφα δ' ἀναστάς  
ἥπειλης μόνον, δ' ἐν τετελεσμένωι ἐστὶν.  
τὴν μὲν γάρ σὺν τηθ βοη ἐλίκωτες 'Αχαιοι  
ἐς Χρύσην πέμπονσαι, ἄγονες δὲ δώρα ἀνακτεί  
τὴν δὲ νεών κλαζόμεθα ἤδαν κυριεύεις ἄγονες  
κούρην Βρισής, τὴν μοι δόσαν ἔλεις 'Αχαιῶν.  
ἄλλα σὺ, εἰ δώσεις γε, περίαγχοι παιδὸς εἶο.  

things; here, in spite of the neuter πάντα, Achilles is thinking mainly of the captives.  
372-379 are verbatim from 12-25.  
383. ἐκατηβόλον, the Alexandrian derivation from ἄγχη is no doubt correct:  
it means "close upon one another"; cf.  
dεινονεία so compar., p 572, § 506. The  
v is called Asotic.  
385. ἀδέχτω, a short and almost  
familiar form (Κατατόμα) for ἐκατηβόλον.  
Fick has shown that this method of  
shortening is one which has very largely  
prevailed in the formation of Greek  
proper names.  
388. The rhythm—a single word of  
two spondees filling the first foot—is  
almost unique in Homer, and seems to  
give the effect of weighty displeasure.  
393. ἐσο, so four MSS., with Zend oh:  
Ar. and most MSS. give ἔσο. This  
form is supposed to come from ἔσο or  
ἀσο, "brave"; Ar. denying that ἔσο  
could be used of any person but the  
third. Bruguan, however, has shewn  
(Ein Problem der Hom. Textkritik) that  
the pronominal stem σεας was originally  
applicable to all persons and numbers,  
the adjectival form meaning no more  
than "own"—in this case "thine own."  
That this was the original reading here  
and in a number of similar cases seems  
almost certain, from the fact that we  
never find ἕσο, but always ἐσο, in those  
lines where the reference is to the third  
person; which would be a curious co-  
cidence if ἔσο was the original word,  
as it is obviously equally applicable in  
all cases. It is also certain that the  
Alexandrine poets (Ap. Rhodius, etc.)
found various forms of the stem στις applied to other persons than the third, as they continually use them so in their imitative poetry. Brugman thinks that ἔφος was introduced by Ar. from the false analogy of § 506, o 450, where it means "a lord"; from ἔφος = λέγει (Lat. erus for essus) (See for the opposite view, H. G. pp. 174-5. The passages where "ἔφος is found for ἔσος, meaning his own" there quoted—2 11, 2 71, 138—must be an oversight; in the first case ἔφος is not, according to La Roche's Neuplatonismus, found in a single MS.; in the other two it is given only by a small minority of the worst). 396. εὸν must go with ἀκοὔει. παῖτος = my father's (Pol. 15). Zenod. afterward 398-400, probably on the ground that it was superfluous for Achilles to tell his mother what she had done. But here of course the enlightenment of the reader is sufficient justification.

400. As the Scholastic remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλάς Ἀθήνη Zenod. read Θαδών Αἰσχήλος, which, as Ariston. remarks, ἀρματίζει τὸ σοφόν, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813, τὴν ὁ δὲ άνδρα Βατίαν καλέσας, ἄδανατο δὲ το ὅρμα πολυσκληροῦσιν Μαρκής. Ξ 291, ἵδικ, ὃς τ' ἐν ἱεραις καλείκετειν θεόν, άνδρα δὲ κοίμων: Ξ 74, Ξάνθων μὲν καλόνοις θεόν, άνδρα δὲ Σκαμαλέον. Cf. α 306, μάλις δὲ μὲν καλόνοις θεοί: μ 61, Πλαγετέως δ' ἡ το τέα γε θεοὶ μάκαρες καλονοις. The natural supposition would be that the "divine" words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, which might seem to overthrow such a supposition. But this is only the case with the ἀρχαῖα and κόμικα, and possibly Εὐνὸς and Σκαμαλέω, which however look like different renderings of the same foreign word. μῦλο is not a Greek form, nor in the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 11, 6, Πλατ. (Ὀ Φρενέατος ὁ άθεόν την γαρφανον ἰθωρών καλονοις. Again the Pelasgian Hermes was called Ἁρμος; compare with this the statement of Steph. Byzant., Ερμος, ὁ Ήρμος ἐγειρομενι μάκαρες. Both Βραδέως and Αλγαίως may be equally referred to Greek roots (βαρα, βαρετά, and αλγος, cf. Αλγων τελένομος. The father of Briaures was, according to the legend, Poseidon, who himself was sometimes called Αλγαίως or Αλγαίως. Zenod. read here ἀ γ' σοι ἐβ' τελείον φράτας δὲ τῶν ἀπόσισο (so Bentley, ἩΣ, φράτας ἀπόσισο ὑπαγεῖον γαλονοῦ οὐδ' τῆρες τοῦτο εύρετα. The legend is one of a number referring to revolts against the Olympia gods, as of the Titans, Prometheus, etc. ἀβρα, "again"; as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. For β' Ἐρ. Ad. read β',

405. γαλον occurs only in this phrase, Ε 398 οὑς Αρες, G 61 and A 61 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to "rejoice in his glory" immediately after his ignominious defeat by a mortal.
ιλίαδος A (1)

τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ’ ἔσχατι.
τῶν νῦν μὴν μνήσασα παρέξει καὶ λαβῇ γούναν,
αἰ κέω ποὺς ἐθήκασιν ἐπὶ Τρόώαν ἀρήζαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμβ’ ἄλα ἔσας Ἀχαίοις
cτενομένους, ἦν πάντες ἐπαύρωνται βασιλέως,
γνῷ δὲ καὶ Ἀτρεβῆς εὐρ’ κρείτ’ Ἀγαμέμνονος
 Indices θέαν, ὁ τ’ ἀριστ’ Ἀχαίοι οὐδὲν ἔτεισεν.

τὸν δ’ ἦμειβε’ ἐπείτα Θέης κατὰ δάκρυ χέουσα·
“ὁ μοι, τέκνον ἐμόν, τ’ νῦν σ’ ἐτρέφον αἰώνη τεκόσα;
a’λ’ ὅφελε παρὰ νησοῦν ἀδάκρυτοι καὶ ἀπτύμνοι
 ἠσθαί, ἐπεὶ νῦ τοι αἰὼν μίνυθ’ ἐπ’ τοῖς ἐπὶ πάντων ἐπελεῖ· τὸ σε κακῇ ἀγορά τέκνον ἐν μεγάροισιν.
τούτο δὲ τοι ἐρέοισα ἐποίο Δι’ τερτικεράνην
 εἰς’ αὕτη πρὸς Ὀλυμπον ἀγάμων, αἰ κε πιθήκη
eλλὰ σ’ μὲν νῦν νησὶ παρῆμεν ὁκυτώροισιν
μὴν’ Ἀχαιοῖς, πολέμου δ’ ἀποταινεῖ πάμπαν
Ζεῦν γὰρ ἦν Ὀλεανὸν μετ’ ἀμύνους Αἰδηποῦσας

But Hesiod suggests that ἀνθιοί may refer rather to the outward splendour of a divinity (cf. κολάζω, Ε 445), so that the phrase means “brilliant with splendour.”

gαλέον is then to be connected with γάλα.
405. ἀμφ’ τ’ ἐσχάτων, perhaps for ὑδ’
 F’ ἐσχάτων. For the loss of F’ = t, hım, cf. Ο 154.
409. ἀμφ’ ἅλα, round the bay, where the ships were drawn up. Ἐκτήρα, from εἰκή, Curt. Ετ. no. 550. κατά, as Φ 225,
Κρόνός ἦσαν εἰς’ εἰκή, “in the region of”
the sterns, which were drawn up towards the land.
410. ἐπίθερμοιται is generally taken to be
irregular, “that they may have profit of their king.” Buttmann how-
erver shows (Lesitzl. s.v.) that it is a neutral
word, not necessarily implying profit, but meaning rather “that they may
have experience of their king?”—may get
what they shall get. The Attic ἐπίθερμος
means simply “to reach, attain.”
412. The Homeric idea of ἐστί is best explained
by Agamemnon himself in Τ 85-114.
Nauck would restore the old
form δ’ἐστιν to Homer throughout (cf.
Pind. ἐστιν); but this is impossible in
Τ 88, Ω 28; and the contracted forms
of the verb ἐστίν in Τ 95, ἄνει λ 61, are opposed
to it. δ’ ἐστιν, see H. G. § 209 (2).
414. ἀμφ’, adv., “curse in my child-
bearing,” the same idea as κακῇ ἀγορά in
418.
416. The omission of the substantive
verb with an adverb is perhaps unique.
For the use of adverbs with εἰπ’ see Ζ
131 ἰδί, ἦ Φ 424 διδαίων χαλκέως ἔδει, I 551 Κοινοφείας κακῶς ἔδει, and cf. Δ 465,
μιν βέβη δ’ αὐτῷ ἐρημώσῃ.
418. κακῇ ἀγορᾷ must have the same
sense as ἀλά above, and therefore mean
“to an evil fate”; cf. Χ 477 ἦ δέα γεγυρι-
μέτ’ ἀγορά, Φ 218 ἱπποκάλουσαν χάριν, and
perhaps Η 203 χάριν ἀριστερὰ ἐτερέσθη μῆτηρ.
ἀλά is one of the Homeric words
which the Cyprian inscriptions have shown us yet alive in the primitive
sense of messen; τ’ ἀλά τοῦ Φάεων ἄλα
ἐν’ γ’ χάρει (Collitz, no. 73). τά, not τα, is
the reading of Α in all passages where it
means “therefore”; and with this
grammatical tradition agrees. It seems
to be a genuine relic of the old instru-
mental; compare ὡς with ὡς, and per-
haps ὡς with ὡς, 423. For the theories which have been
founded on the absence of the gods here
as compared with 222, see the Introduc-
tion. For the journey of the gods to the
Aethiopians, compare a 22-26, where
Poseidon alone is entertained by them.
They dwell on the extreme limits of the
world, on the stream of Ocean.
χθιζός ἐβη κατά δαίτα, θεοὶ δ' ἄμα πάντες ἐποντο- δοκείκτην δ' τοι αὐτὸς ἐλεύσεται Οὐλμυπόδε, καὶ τὸν' ἐπείτα τοι ἐμμο Δώσ τοι χαλκοβατέες δῶ, καὶ μὲν γυναῖκοι, καὶ μὲν πείσεσθαι ὄνοιον'

ὁς ἀρα φονησάσα ἀπεβῆσεν, τὸν δ' ἄπτ' αὐτοῦ

χομέμενον κατά θυμὸν ἐυύωνοι γυναικῶν,

τὴν' ἡ βίρ δέκοντος υπηρύπων. αὐτὰρ Ὀδυσσεὺς

ἐς Χρύσην ἔκανεν ἅγων ἡρήν ἐκατόμβην.  

οἱ δ' ἢτε δὴ λιμένοι πολυβενθέες ἐντὸς ἠκόντο

ιστία μὲν στειλατο, θέσαν δ' ἐν νη μελαίην,

ιστίον δ' ἰστόδοκοι πέλασαν προτόνων υψίτες

καρπαλίμοιοι, τὴν δ' εἰς δρομὸ προφέρουσαν ἔρημοδή.

ἐκ δ' εὐθὺς ἔβαλον, κατὰ δὲ προμῆνα' ἐδόθην

ἐκ δὲ καὶ αὐτὸι βαίνουν ἐπὶ ρημώδεις βαλάσσης,

ἐκ δ' ἐκατόμβημι βῆσαν ἐκπλόοι Ἀπόλλων.'

ἐκ δὲ Χρυσῆς νηφὸς βη ποντοτοπόριοι.

τὴν μὲν ἐπεί τ' ἐπὶ βομμῶν ἅγων πολυμήτης Ὀδυσσεὺς

πατρὶ φίλον ἐν χεραὶ τίθει, καὶ μὲν προσέπειμην.  "δ' Χρύση, πρὸ μ' ἐπεμψὲν ἄναξ ἄνδρον Ἀγαμήμωνν

παῖδα τε σοὶ ἀγέμενοι Φοῖβο θ' ἡρήν ἐκατόμβην

μέζαι ἵπτερ Δαναοῦ, δῆρ' ἐκείμενα ἁνακτα, 

δε νῦν 'Ἀργεῖοι πολύστομα κηθεὶς ἐφήτευν.'

δὲ εἰπὼν ἐν χεραὶ τίθει, ὦ δὲ δέξατο χαρῶν

παίδα φίλην. τοι δ' δίκα θεῷ ἡρήν ἐκατόμβην

424. κατά Αρ., μετὰ MSS. κατά means "in the matter of a banquet," cf. H. G. § 212 (3); μετὰ would be "to look for" a banquet, which is a somewhat undignified expression as used of a god. For ἐπέσταται, apparently meaning "are following him to-day," but ἐπέσταται in Greek always means "to accompany," or some immediately related notion. It never means "to follow" at an interval.

430. On the question of the genuineness of this episode (to 438) see Introduction. Βῆ βάλεσθαι seems to be a pleonastic expression, "in spite of him unwilling." We cannot construe βάλεσθαι with ἄνηθος, as verbs of robbing take a double acc.

432. For ἠτέκα Αρ. read ἠγκρά, but this is not necessary, as δρομὸν in 435 is the mooring-place inside the harbour, and is not identical with λιμή, as he probably considered.

433. στειλατο, the mid. may mean "furred their sails," but in this sense it occurs only here. στειλατο ne has been conjectured.

434. The ἵπποδεξία was a crutch, a forked piece of wood at the stern of the ship, by which the mast was lowered by slackening the forestays. See the diagram and Excursus in Merry and Ridgley's Odyssey, pp. 541-3.

435. προφέρουσαν Αρ., with three old editions (ἡ Ἀργείων καὶ ἡ Σιμωνίει καὶ ἡ Σιμωνίεισ); MSS. προφέρεσαν, which is clearly wrong.

436. The ἑώρα are heavy stones with hawers thrown out to moor the bows of the ship, while the stern is secured by the stern ropes (ἐπιμερίστη) to moorings on shore, probably to a stone with a hole set up for the purpose (ῥητὸς λίθος, p. 77).

438. This is the only case in Homer where the F of Ἐκείνοι is neglected.
ΙΛΙΑΔΟΣ Α (1)

εξείς ἐστὶς ἐσεῖσαν ἐδύμητον περὶ βοιμον, χερνύφαντο δ᾽ ἐπείτα καὶ οὐλοχύτας ἠνέλυστο. τοὺς δὲ Χρύσης μεγὰλ' εὐχετο χείρας ἀνασχον. "κλαθί μεν, ἄργυροτζ'. δι Χρύσην ἀμφιβείθηκας Κλεάν τε τα βάθην Τενεδώι τε ἦφι ἀνάσασισ. ἠμέν ὡς ποτ' ἐμεῖ πάροι ἐκλυε νεφελέμον, τήρησας μὲν ἐμό, μέγα δ' ἴσαο λαον 'Αχαίων ἦδ' ἐτε καὶ νῦν μοι τοῦ' ἐπικρήσῃν ἐκλορ. ἦδ' νῦν Δαυνοίαν ἄλεικα λογον ἄμμων." ὥς ἔφεστ' εὐχόμενος, τοῦ δ' ἐκλυε θεοῖς 'Απόλλων. αὐτάρ ἐπεὶ μ' εἰδώλα καὶ οὐλοχύτας προβάλων, ἀνέρυμαν μὲν πρῶτα καὶ ἐσφάξαν καὶ ἐδείραν, μηροῦς τ' ἐξεταμόν κατὰ τὰ κυνίη ἐκδάνην διότι τοις ποιησάντες, ἐπ' αὐτῶν δ' ὀρομέθεσαν. καὶ δ' ἐπὶ σχίζεσ ὁ γέρον, ἐπὶ δ' ἀδύστα ὄνον λειβέ νέο δὲ παρ' αὐτῶν ἔχουν περποιῆσα χερσίν, αὐτάρ ἐπεὶ κατὰ μῆρα κάποι καὶ σπλάγχνα πάσαντο,

449. χερνύφαντο, a ἀνας λεγόμενον which is unique in form among Greek compounds. τούτων τινων, barley grains which were to be sprinkled upon the victim's head (see 458), so oμαλ, γ 441. They appear to have been merely bruised —a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The intention seems merely to have been to make the feast more savoury to the gods; just as barley is sprinkled over the ox which is being cooked in Σ 560. ἀνάσασαι, "took up in their hands from the basket." Compare the whole description of the sacrifice in γ 430-463.

453. ψένω... ἄρα, here "as... so." 454. τοῦτοις, in an "explicative" sense—ton, merely expanding the sense of οἴκους. Bekker would read τοῦτος, which however is not necessary. οἴκους, didst smile: Lat. uōrce, cf. οἴκουμα, crushed down, Aesch. P. Φ. 365. So ὥντα, B 193.

455. αὐτῶν, probably for ὅτι ἐρυσαν by assimilation from ὅτι-τι, "they lifted up," perhaps in sign of dedication to the heavenly gods. Most MSS. give αὐτὸς, which cannot be right, as αὐτός neuer=sartvste.

460. μηρος, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the body are laid upon them (ὑμοθύην, cf. ξ 427) in order to symbolise an offering of the whole animal. μηρός in 464 seems to be identical with μηρος, but, like the commoner μῆρα, is only used in the sacrificial sense: so B 427, ρ 364, γ 179, γ 26.

461. διότι, acc. singular, "making it (the fat) into a fold." 462-3. Cf. γ 459, where the lines are certainly more appropriate, as the νῖκον there is Nestor's son, who helped him with the sacrifice. Here the idea of young men is not in place. The περποιῆς are very ancient implements of ritual; an illustration will be found in Helbig, Hom. Ειρος, pp. 257-8. Eustathius says that the use of five prongs was peculiar to Kyme in Aesolus, other Greeks using only the three-pronged form. The use of such a fork is more obvious where the sacrifice was boiled (as in 1 Sam. ii. 13) than where, as in the heroic ages, it was only roasted.

464. For μῆρα there is a curious old variant—said to have been approved by Ἀρ.—μηρος, a supposed metaphorical form for μηρος. The "tasting" of the entrails at this stage seems to have been symbolical—unless it means simply that they were more rapidly cooked than the other parts, and thus formed a "first course."
μέτωπλόν τ᾽ ἄρα τάλλα καὶ ἀμφὶ ὤδελων ἔπειραν, ἄπτηναν τὰ περιφραδέως, ἔρυσαν τὸ τέντα, αὐτὰρ ἐπεὶ παύσαντο πόνοι τετυκοντο τὸ δαίμον, δαιμονί, οὐδὲ τα ὦν ἦς άσετο δαίμον ἔσησ. αὐτὰρ ἐπεὶ πάντω καὶ ἐδητῶς ἔξ ὦν ἄντο, κούροι μὲν κρητῆρας ἐπετέσσαυτον ποτόυ, νόμησαν δ' ἄρα πάσιν ὑπαρξάνειν δευτάςσαν, οἱ δὲ πανομεροὶ μολπὴ θεῶν Ἰλασκοῦτο, καλὸν οἴκοντας παιγνία, κούροι Ἀχαιῶν, μέλλοντες ἐκάργον' ὃ δὲ φρένα τίρτετ' ἀκούον. ἤκος δ' ἤτελο κατέδω καὶ ἐπὶ κνέφας ἢδεν, δὴ τότε κομίσαντο παρὰ προμήνησα ννὸς. ἤρεν δ' ἀργονέεα φάνη βοδοδάκτυλος Ἡλία, καὶ τὸν ἐπεὶ ἀνάγοντο μετὰ στρατῶν εὐρὸν Ἀχαιῶν· τοῖς δ' ικρενοὶ ὀροὶν ἵππ έκάργουν 'Ἀπόλλων. οἱ δ' ἰστόν στήσαντ' ἀνά' η ἤτα λευκα πέτασαν· εν δ' ἄνεμος πρήσειν μέσον ἰστόν, ἀμφὶ δὲ κύμα

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

468. For ἱσταμ see on 306.

470. ἀναστικάσασα here retains the original meaning of the root, “to fill full”; cf. Lat. stipo, our stuff. Curt. Et. no. 224. It was thus a misinterpretation which led to Virgil’s seei crateria coronand, and the actual crowning of the goblet with flowers.

471. ἀνάρεχθασα denotes the libation of a few drops taken by a ladle from the mixing bowl, κρητια, and poured into the drinking cups (δακτάσασα being a locative dat.) ἀναρέχθασα is particularly used of ritual acts of all sorts, and ἐποίη δὲ εἰς γονήν the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttmann, Leoli. p. 189, and Riddle and Merry on p 340.) The difficulty here is that the libation is mentioned when the drinking is ended (σὺνον, 469), contrary to the rule. The whole passage from 450 to 486 entirely consists of lines appearing elsewhere, except 466, 472, 474, 478; and it seems to be betrayed by this oversight as an unskilfully made cento—unless, with Düntzer, it be preferred to reject 468-474 altogether. Böcker rejects 478 only, and the two participles, with κούρο 480. 'Ἀχαιῶν interposed, are certainly awkward. In 472 συμπιεσμια must = "all the rest of the day" in which the assembly and voyage to Chryse have already happened. For this use compare τωρροχη, π. 454 (with 388).

473. ἄργον, a hymn of rejoicing, not necessarily to Apollo, see X 591. το καλὸν ἄρι το καλὸν, Ariston., rightly.

474. ἀεραίον, here apparently ἀεραϊκος, the "keeper aher" of pestilence; the opposite and complementarv function to that of ἔρχομαι, and fitly mentioned now that his anger is appeased.

477. ἄργον, "early-born"; according to Fick ἀρ is in a locative, con. with Goth. air = ear-lv, Zend a and = day; whence ἀρ-ιστος, the early meal. See Curtius, Et. no. 613.

479. ικρος, either from root ικρ, as (1) a wind that goes with the ship, στέλανες; or (2) a wind that has come to the sailors' prayer, "wel-come"; or perhaps better, with L. Meyer, from Skt. ἰκ to wish (only here in II.)

480. στήραταο, like στειβάρα, 483. Here we could equally read στήρασα τ'.

481. πρήσειν: the root προ means to paff, spirt out, blow, and is used (1), as here, of air; (2) of fire, πυρι or πυρος being generally added in Homer; (3) of fluids, e.g. II 350 αδέμ . . . ἀνά στόμα πρήσει χαβον.
ΙΛΙΑΔΟΣ Α (1.)

στέρη τορφίρεον μεγάλ’ ἱαχε νῦν ὅποιον οὐσι: ἦ δ’ ἐθεόν κατὰ κύμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ’ ικοτο κατὰ στρατόν εὑρὼν Ἀχιλλόν,
νῦν μὲν οὐ γε μέλαιναν ἓπ’ ἥπεροιο ἔρισαν

ήψιον ἐπὶ φαμάθοις, ὑπὸ δ’ ἐρματα μακρὰ τάννυσαν,

αὐτοὶ δ’ ἔσκιδναν κατὰ κλώσα τε νέας τε.

αὐτὰρ ὁ μῆνε νησι παρῆμενος ἀκυντόροισιν

διογενῆς Πηλίου ὡς, πόδας ὁκὼς Ἀχιλλέας:

οὕτε ποτ’ εἰς ἄγορην πολέσκετο κυδιάνειραν

οὕτε ποτ’ ἐς πόλεμον, ἀλλὰ φωνόθηκε φίλον κήρ

ἀδὶ μέσων, ποθέσκε δ’ αὐτὴν τε πτόλεμον τε.

ἀλλ’ ὁτε δὴ ῥ’ ἐκ τοῦ δωδεκάτη γένετ’ ἄθος,

καὶ τότε δὴ πρὸς Ὀλυμποῦ Ἰαν θεοὶ ἀλεί ἔστε

πάντες ἄμα, Ζεὺς δ’ ἤρχε. Θέτει δ’ οὐ λιθῆτ’ ἐφεμέων

παῦσιν τοι, ἀλλ’ ἤ γ’ ἄνεδοστο κύμα θαλάσσης,

ἡρὶ δ’ ἄνεβη μέγαν οἰμανίαν Ὀδυσσέα τε.

εὐδεν δ’ εὐρίστα Κρονίδην ἄτερ ἦμενον ἄλλων

ἀκροτάτη κυρφή πολυπειράδος Ὀδυσσέα.

καὶ ρα πάροιοι’ αὐτοῖο καθέκτο καὶ λάβε γούνων

482. στέρη, the stem; the solid beam which had to take the shock when the vessel was beached. τορφίρεον, a word which seems to be properly used, as here, of the dark colour of disturbed waves: cf. τορφός (so La Roche).

483. διαπρήσζουσα here, with the addition of κέλευθον, shows the transition from the primary meaning “to pass over” (root πρα of περά-ω etc.) to that of “accomplishing.”

484. ἐρῶν, “shores,” either large stones or beams of wood, set so as to keep the ship upright. The line seems to be from Ἰδεια. Πρ. ii. 329.

488. πάντες as an ambusc, see P 575: MSS. (except two) Πηλίοι; the synizesis is not found in similar cases, as the old form was Πηλίας.

490. κυδιάνειραν, elsewhere an epithet of μάχη only; cf. I 441, ἄγροι δε τ’ ἀνδρεῖς ἀρκετεις τελέσσων. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. φιάς in this and similar phrases simply = his own, ἑαυτός; see on 167.

492. ἐς τοίοι, sc. from the interview with Thetis. This vague reference becomes far more intelligible if we omit 430-489.

497. θεσίον either = θές’ διάχυσ (359), or perhaps better “in the early morning,” conn. with θες of θεογνεία (for ἅγερ, see 477).

498. It has been debated from old times whether εὐφώτα is, from Ἐφ, voice, or from root ὤν to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of ὤν make -ως, not -όως, cf. ἔλεος, εὐφώς, etc.; and there can be no doubt of the derivation from Ἐφ in Πίνδαρος' Κρονίδων βαρύσαν στρεφόντι πρώτας, P. vi. 24. The word is generally a noun. On the analogy of βαρύσας we ought perhaps to read εὑρίσκαν for the accus. Otherwise we must assume a second noun. * εὐφώς.

500. παῦσιν, cf. αὐτός in 47. For the supplicant's attitude cf. Θ. 371, γοινα' ἔδειξε καὶ ἀλλὰς χεῖρι γένει: in K 464 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.
σκαβί, δεξιέρη δ' ἀρ' ὑπ' ἄνθρεανος ἀλούτα
λασσομένη προσεύπει Δία Κρονίανα ἄνακτα·
"Ζεῦ πάτερ, εἰ ποτε δὴ σε μετ' ἀθανάτους δυνά
ἡ ἔπει ἡ ἐρήφε, τόδε μοι κρήσσον ἐκλαίορ·
τιμησόν μοι ὑδα, δὲ ἀκυμοράτωσ κάλλω
ἐπέλετ'. ἀλάρ μιν ὅλοι ἀναξ ἀνδρῶν Ἀγαμέμνων
ἤτιμαν· ἄλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τύσον, 'Ολυμπίε μητέρ' Ζεῦ,
τόφρα δ' ἐπὶ Τρώασσι τίθει κράτος, δῷρ' αὖ Ἀχαιοι
ὑλὸν ἐμών τύσων ὀφέλλομιν τύ εἰμι·"

505 ὡς φαίον τὴν δ' οὐ τι προσέφη δυνάμενον Ζεῦς,
ἀλλ' ἄκειν δὲν ἦντο. Θείες δ' ὡς ἄφατο γούνων,
ἂν ἔχετ' ἐμπερφυνά, καὶ εἴρετο δεύτερον αὐτίς·
"νημερῶς μὲν δὲ μοι ὑπόσχεοι καὶ κατάνευον,
ἡ ἀπόνευ', ἔπει ἀν τοι ἐπί δέος, δῷρ' εὖ εἰδώ,
ὅσον ἄγω μετὰ πάσαν ἀτμομάτα τὰς εἰμι."

510 τὴν δὲ μέγ' ὑψηλάς προσέφη δυνάμενον Ζεῦς·
"ἡ δὲ λωγία ἐργ', δ' τε μ' ἐξεισπρήνησι ἑφήνας
'Ἡρ', ὅτ' ἃν μ' ἐρέθησαν ὀνειδείοις ἐπέεσσαι,
ἡ δὲ καὶ αὐτός μ' αἰέν ἐν ἀθανάτους θεοίσιν
νεικεί, καὶ τέ με φησί μάχη Τρώασσι ἀπρόεισίν.

515

501. On the analogy of Θ 371 ἄκλεχος, χερὶ γενείον, it would seem that ἔφη is here an adverb, "taking him by the chin beneath."

505. The μοι long in these can hardly be right. Nauck, conj. ὕπο μωι τώραν. Menrad τῷραν ὑπὸ μωι ὕπο. For ἄλων after the superlative cf. Soph. Ἀντ. 100 ἀλάτων τῶν προτέρων φάλαι, and 1191 δυναλευτερον κελινών ἔργων τῶν παράλ-
θεων ἄλων. The gen. means "doomed to swiftest death as compared with all others": it is ablative, and "expresses the point from which the higher (here the highest) degree of a quality is separated," H. G. § 152.

506. ἔθνον, "he was made before... but now in addition."

510. ὀφέλαμος τιμῆ, generally translated auguratus sum honores, "exalt him with honour"; but Hentez suggests that τιμῆ is rather the fine paid; so that the words mean "make him rich with recompense." This is a thoroughly Homeric idea, see note on 158. ὀφέλαμος is not elsewhere used with a personal object.

512. ἄλων δὲ... ἃς she had em-
braced him, so she clung to him." Theo-
krates' de bis, ὅς ἐγαρφή, Virgil's Ut vidit se porti, seem to rest on a misunderstanding.

513. ἐνεπάφτο, a hyperbolical ex-
pression for "clinging close," as in ἐν ἐς ἁμο νο ο ἐφ' ἐπερχ' and so προφή, τ' ἔν 416 προφή, μ. 433.

515. θεόν, no reason to fear (any superior court of appeal). Cf. M 246, σοι δ' αὖ δέον ἐπεξεσθε; and θ 563.

518. λωγία ἐργα, an exclamation, "sad work," as we say: it is hardly necessary to supply ἐπικα if we read ἐπὶ τι with Bekker; MSS. δεικν., which gives a rather weaker sense. See H. G. § 209, sc. βιν. ἐνθ' λογία εὐθέως occurs in Φ 533, Ψ 310. ἐνεπάφτο, ἐγαρ-
νείσθαι and of obscure origin. See Curtius, Et. p. 628. Ar. is said to have put a stop after ἐπερχ', and read ἐπικα for ἐπικα (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. καὶ αὖτε, even as it is: compare the use of καὶ ἄλων, "even at the best of times."
ΕΙΔΙΑΔΟΣ Α (1.)

31

Διαλέγω συ μὲν γὺν αὐτὶς ἀπόστιχε, μὴ τι νοῖτη
"Ηρῆ· ἐμοὶ δὲ κε ταῦτα μελῆσται, ὅφρα τελέσω.
εἰ δ' ἄγω τοι κεφάλῃ κατανεύσωμαι, ὅφρα πεποίθης·
toῦτο γὰρ ἐξ ἐμεθὲν γε μετ' ἀθανάτους μέγιστον
tέκμαρ' ὕ ἄρ ἐμὸν παλαμάργετον οὐδ' ἀπαθήλων
οὐδ' ἀτελεύσων, ὅτι λεγεν κεφάλῃ κατανεύσως."

η καὶ κυνισάρην ἐπ' ὁφρύς νεῦσε Κρονίων·
ἀμβροσία δ' ἀρα χαίοι εἰπνῶσων άνακτός
κρατὶς ἀπ' ἀθανατίου, μέγαν δ' ελεύθην Ἀλκέστιον.

τα ἡ' δοι δαυδαύσανε διέταγεν' ἡ μὲν ἐπείτα
eis ἄλη ἄλτο βαδείαν ἀπ' ἀγίλητον Ἀλκέστιον·
Σίνω δὲ εὖ πρὸς δόμαι. 
θεοὶ δ' ἀμα πάττες ἀνέσταν
ἐξ ἐδώρ, σφεδον πατρὸς ἐναιτίον' οὐδὲ τις θηλη
cainει εἰπνῶσων, ἀλλ' αὐτίοι ἐστάν ἀπαντες.

ἂν ὡς μὲν ἑβαια καθάπετ' ἐπ' θρόνου' οὐδὲ μὲν Ἡρῆ
γνῶσθαι θεοῦ' δί τι οὐ συμφράζαστο βουλᾶς
ἀγρινόπετα Θοῖτες, θυνάτη θόλων γέρωντος,
αὐτίκα κερτομίους Δία Κρονίωνα προσηῦδαι·

"τις δ' ἀδ τοι, δολομήτα, θεῶν συμφράζαστο βουλᾶς;"
retain the MS. reading, while admitting the probability that it represents δὴ αὐτῷ (see H. G. § 350, 375). αὐς expresses vexation, cf. ἀδεια in 202.

454. It is impossible to say whether ἀνείδονα or ἀνουσίων is best; here the best MSS. give the second, but the authority of grammarians is in favour of the first (cf. B 233); they took δὴ with ἑρώτα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240; ἑρώτα would give the meaning "you like when you are apart from me to decide."

455. διεκτεῖαι, to give decisions, as Θ 431. κρυπτάμενα goes with φρονούμενα. 456. πρὸς τὸν of free will, uter. It is always used as a predicate, never as an epithet. Εὑρος, "a matter," as when used with τῆλεσα, 108.

457. ἀποστάσις, sc. "for any one to hear." To translate "for thee to hear" would hardly make sense in connexion with what follows. Εὑρος, as though εὐς had preceded instead of the equivalent δὲ.

458. οὐκ ὡς is restored by conj. (Hermann's) for οὐχὶ ἢ ὡς of MSS. There are some traces in other passages of the adoption of similar forms by Δκ.; e.g. Didymus on Θ 23, οὐκ ὡς, ἀρισταρχος. οὐκ ὡς. On the significance of the form, and a list of instances in Ε., see Curt. 77. i. 40. In the MSS. it has almost entirely been superseded by the familiar opt. in-ομέ. Both here and in Θ 23 the opt. is, however, defensible.

550. μετάλλα, on this word see Curt. ЕΙ. no. 661. It is not to be connected with μεταλλο, which is probably not a pure Greek word at all; nor (as Butt- man) with μετὰ διά, "to go after other things."

555. καὶ λέγω, most assuredly: Θ 358, etc.

555. Cf. ε 300, δεῖ τῇ δὲ τάξῃ τοὺς εὐμερᾶς ὑμεῖς. Hence van Herwerden is probably right in reading παρών here; I 244, δεῖκται, μὴ... ἐπέλεξας, proves nothing. παρών here of course involves the metaphor "out of the right road."

558. οὐ μετέρθησα, so one (good) MS. only; vulg. μετέρθη... ἠλώθη. ὡς, lit. "how" you will do honour, expressing the content of the promise. It is also possible to take it as a final conjunction, with the subj., expressing the purpose of the δεσμευματ in: "you assented in order that you may honour," etc., the subj. being used because the event contemplated is still future.
561. θιμάνθησαι, ὑλείας δὲ πολέας ἐπὶ ἑαυτῷ Ἄχαιών." τὴν δ᾽ ἀπαμειβόμενος προσέφη υπεφλογέρετα Ζεὺς: 560 "δαιμόνια, αἰεὶ μέν ὑέα, οὐδὲ σε λήθα, πρίξας ἐπὶ ἐμνήθη ὑπὸ τὴν δυνάμειαν, ἀλλ᾽ ἀπὸ τοῦ θυμοῦ μάλλον ἐμὸν ἔστει τὸ δὲ τοῦ καὶ ῥήμαν ἔστει. εἰ δ᾽ ὑγνώ τοῦτ᾽ ἑαυτόν, ἐμὸν μὲλλει διὰν αὐτόν. ἀλλ᾽ ἀκόουσα καθένα, ἐμὸ δ᾽ ἐπιπέδειον μέθρο, μὴ νῦ τοι ὑπὸ χραίμωσιν, ὅσοι θεοὶ εἰσὶν ἐν Ὠλυμπῷ, ἄσον ἱλά, ὀτέ κεῖν τοῦ ἄπεσον χείρας ἑθεῖα." 565 ὁς ἐφαρ', ἔεισεν δὲ βοώπις πότον "Ἡρη, καὶ β' ἀκόουσα καθένα, ἐπιγνάμφησα διὰν κῆρ. ὁχίγησαν δ᾽ ἀνὰ δώμα Δίως θεοὶ οὐρανίων· τότες δ᾽ Ἡραίστους κλυτοτέχνη ἤρχ' ἀγορεύειν, μετρήνητε ἐπὶ ἱρα φέρων, λευκοκέφην Ἡρη."
ΠΑΡΑΔΟΣΙΑ (1)

"ἔδει λάθημα ἐργά τάδ' ἐσσεται οὐδ' ἦν ἀνέκτα, εἰ δὴ σφῶν ἱενκα θνητῶν ἔρινειντον δῶε, ἐν δὲ θεοῖς κολοφῶν ἑλαίνετον οὐδέ τι δαιτὸς ἐσθήης ἐσσεται ἥδος, ἐπεὶ τὰ χερεύονα νικά, μητρὶ δ' ἐγένεον παράφημι, καὶ αὐτῇ περι νοεπάθι, πατρὶ δὲ θαύμη ἐπὶ ἤρα φέρειν Δί, ὅφρα μὴ αὐτὲ νεκείρησεν πατήρ, σὺν δ' ἤμιν διατὰ παράξθ.

εἰ περί ἄρα κ' ἐθέλησαι Ὀλυμπίος ἀστεροποιῆς εὖ ἐδεῶν αὐτοφελῇς· ὁ γὰρ πολύ δερατός ἦτοιν. ἀλλὰ σὺ τὸν γ' ἐπέτεσι καθάπτεσθαι μαλακωμένης αὐτὰς ἐπείδη Παῦς Ὀλυμπίος ἐσσεται ἥμιν.

δὲ δὲ ἐπὶ, καὶ ἀναίθας δέσπος ἀμφικτύνελον μητρὶ φίλη ἐν χείρι τίδει, καί μν' προσέεινεν

"τέτελεθι, μήτερ ἐμή, καὶ ἀνάσω μοί κρυμμένη περ, μὴ σε φίλῃ περ ἐσοῦναν ἐν ὀφθαλμοίων θεωμαι θεωμένην· τότε δ' οὗ τί δυναμός ἀριστοφάνης περ χραίμειν' ἀργαλαῖος γὰρ Ὀλυμπίος ἀντιφέρεται. ἦσος γὰρ καὶ ἀλλότ' ἀλέξεμαι μεμαδότα

ῥόθε ποδὸς τεταγών ἀπὸ βηλόν θεσπεσίαο. πάν δ' ἡμαρ φιμάνην, ἀμα δ' ἥδερ καταδύσι κάπτεσθον ἐν Λήμνῳ, ἄλλου δ' ἐτε θυμός ἔνθεν.

576. κολοφῶν, din; cf. κολόφων, B 212: conn. with κολοφῶς, "the noisyon" jackdaw. It is perhaps for κολφῶν (cf. Ησυχ. κολφῶν διοφωνει), in which case we should read κολφῶν with a few MSS. and the grammarian Philoxenos; the subscripted may have been added to support the derivation from κολφῶς.

576. τά χερεύονα, compare τά κρηνον, τά κακά, 106, 7, for the use of the article.

577. παράξθη, to advise; else only in sor. (mfd.) to prevail upon.

579. σων of course goes with παράξθη, not with ἡμών.

581. It is not necessary to supply any apologet after εἰ περ' ἐθέλησε, it is a supposition made interjectionally, "only suppose he wished to drive us away!"

582. κακάπτεσθαι is used here in a neutral sense, "to address"; and so β 39, x 70; but it more generally means "to attack, revile"; cf. γ 345.

583. Παῦς elsewhere has Π (I 635, T 178), but α is according to analogy of words which have -ως in Attic.

584. ἀμφικτύνελον, double-handled. This interpretation, due to Aristarchos, is decisively supported by Halbig, H. E. pp. 260-271. He derives it from κυτάλη, conn. with κυτή, handle, as an Aeolic form (cf. Lat. orns, handle; hence an adj. κυταλίς = κυτάλος. The explanation of Aristotle, followed by Buttmann and others, that it meant "a double cup," i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking cup from the earliest times—Hissarlik and Mykonios—till the latest.

590. ἀλέξεμα, to keep him off, apparently in defence of Hera; the allusion seems to be the same as in O 18-24. For another different legend of the fall of Hephaistos from heaven see S 396.

591. Cf. βιττακον τεταγών ἀπὸ βηλόν, O 23; for τεταγών cf. Curt. E 20, 5, where it is connected with Lat. ta(n)go (our "take")?

593. Lemnos was sacred to Hephaistos on account of the volcano Mesychlos. The Zostes are named as inhabitants of the island by Thuc. ii. 98, 1, Hellanikos, fr. 112; they are called Pelasgian, and
their name is derived from their piratical habits (εἰσωμαί). 596. παιδάδη, from her son, χερῆ, with her hand (not "at her son’s hand"); the dat. is used after δείχνων, ο 87, etc., but only of persona, being a strict dat. εἰδικώς. For the gen. cf. Σ 303 δείχνων Πείρη, I 632, Λ 124, and particularly Ω 305, κατέλιπον ἔδειξαν δὲ ἔδειξαν. 597. δοξάζω, going from left to right of the company; see Merck on γ 240, and φ 141. 598. οὐκοχός (MSS. οὐκοχός) is applied to nectar by a slight generalisation such as is common in all languages (cf. the sailor's "in Cape Town the tops of the houses are all copper-bottomed with lead"). 599. Bentley's γόλος for γόλα is no doubt right here, and similar forms should be restored in other passages, and so with τρός; but as we have no evidence of the date at which the corruption took place, I have adhered to the MSS. From this passage comes the phrase "Homeric laughter." 600. οὐ μέν is equivalent to ἀλλ’ οὐδέ of prose; so 154. 601. Cf. ο 80, μοῦσα δ’ ἐντι παντὶ ἀμεμβόλως ὁτι καλῇ, whereas, however, the mention of nine muses is one of many proofs of the later origin of ο. For ἀμεμβόλως cf. Vergil's "amant alterna Camenae," Ec. iii. 59. 602. άμφιβολος, a much disputed word, generally explained "ambidextrous," or utinam validas artibus in structus, which overlooks the fact that there is nothing in the word to express validas; and the direct derivation from γόλα is doubtful on account of the loss of the ι. The same objection applies to the old derivation from γόλα, "lame of both feet." I have elsewhere argued that the word really means "with a crooked limb on each side," κολλοσσοδίως; from a noun γόλα = crook (cf. γόνη in Lxx.). 611. καθεδώ occurs only here in II. See note on B 2. It is quite possible, as Christ has suggested, that the line was often recited in different portions, e.g. that a rhapsode may have wished to proceed from the end of Α to the beginning of Λ, omitting all the intermediate books, which are not needed for the story; and a line such as this would naturally be added in order to wind up Λ. The interpolation will then probably include 606-10 (notice the f of fœ neglecte); B 1 following quite naturally after 606.
The second book falls into two parts, as indicated by the Greek title. The "Catalogue" (484-577) is so distinct that the MSS. of the Iliad generally divide it from the rest of the book by a fresh rubric. Two of the better class, D and Tovul, omit altogether from 484 to the end of the book.

i. The first part of the book is difficult to the critic on account of the obvious confusion of motives. It begins with an apparent contradiction of the end of A, for which see note on line 2. But a more serious question is that of the place of the dream in the plot. It seems to have nothing to do with the development of the story. The natural result of the assurance given by Zeus would be that Agamemnon should immediately attack the Trojans with high hopes, and be woefully disappointed. Nothing of the sort happens. He proceeds to test the feeling of the army by a ruse which could only be justified, poetically as well as practically, by success. This ruse is introduced by the description of the council (53-86), which is meagre in itself, chiefly made up of repetitions (21 lines out of 34), and leads to no result; the chiefs entirely fail to carry out the instructions which Agamemnon has given them, and the intervention of Athena is necessary in order to stop the flight. Indeed, but for the two lines 143 and 194, which are quite unnecessary to the context, the bölh is entirely ignored in the sequel.

The explanation which seems best to avoid these difficulties is that the story of the dream belonged to the original form of the Iliad, in which A was followed immediately by A. We thus obtain a forcible sequence of events; after the delusive promise of Zeus the arming of Agamemnon is described in all its splendour, and is followed by his brilliant δραστη in a way which heightens the contrast with the woundings of the heroes and the flight of the Greeks with which the book closes. But subsequently the Iliad was enlarged—perhaps by the original poet; and by a stroke of the highest art this point is chosen in order to give us a general view of the feelings and doings of the Achæan host. To this end Agamemnon calls an assembly in which, depressed by the retirement of Achilles, he seriously advises flight—as he does on another similar occasion in the beginning of Book IX.; he is only stopped by the intervention of Athena and the higher spirit of Olympos, as by Diomedes in I 32 ff. With this supposition the wonderful scene from 87 to 488 forms a perfectly consistent whole. But when this was introduced, the "dream" was still left in its place in order to form an introduction to A if it were desired to recite that portion of the poem immediately after A. Subsequently, in order to make a sequence possible between the dream and the rest of Book II., and to bridge over the
obvious inconsistency between the despair of Agamemnon and the promise of Zeus, the council-scene was interpolated, and the serious advice of Agamemnon turned into a mere facetious attempt to sound the feeling of the army. The idea is certainly an ingenious one; it is suggested by the words of Odysseus in 198, which are really a device worthy of their author, to save the honour of Agamemnon and undo the effect of his unfortunate speech.

The interpolation probably begins with line 42, as it will be found that A joins on perfectly to B 41; while from 42 to 52 more than half is found in other parts of the poems.

ii. There is a singular unanimity among critics in rejecting the whole Catalogue as a later interpolation. The style is different from that of the rest of the poems, though this may chiefly be due to the difference of matter. The whole Catalogue looks as though it described the fleet sailing from Aulis; phrases like ἄξιος νῖσας and οἴας ἄνδρον ἀνέφηκαν are hardly suitable to ships which have been for ten years drawn up on dry land. A large proportion of the leaders named never appear in the sequel, while others who do appear are omitted in the Catalogue (see for instance Ψ 154).

That the Catalogue was not composed for its present place seems therefore certain. But it does not follow that it was of late origin—nothing convincing has been urged to show this. We know from the story of Solon and the Megarians that the Catalogue was considered a canonical work, a Domesday Book of Greece, at a very early age. It agrees with the poems in being pre-Dorian (excepting only the Rhodian legend, 653–670, τ. ν.); and moreover is, like them, from the standpoint of a dweller on the mainland. There seems therefore to be no valid reason for doubting that it, like the bulk of the Iliad and Odyssey, was composed in Achaean times, and carried with the emigrants to the coast of Asia Minor. The only difficulty is the legend mentioned by Thucydides (I. 18), that the Boeotians were driven from Arne in Thessaly, and settled in the country which was then called Kadmeia, but afterwards took the name from them, sixty years after the fall of Troy, and only twenty years before the Doric invasion. But the value of such a tradition is very small where a number of years is the vital point.

2. There is a real inconsistency between this line and Α 611, which it has been proposed to avoid by taking ἄξιος to mean "did not keep hold" all night long; i.e. he awoke after going to sleep. But ἄξιος implies only the presence of sleep (cf. Ψ 515), and this pregnant sense cannot be read into it in the absence of fuller expression. It is better either to assume that Α 611 is a moveable line (see the note there), or to admit such a small inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1–4 follows I 713 in precisely the same manner, but the contradiction there is hardly noticeable, and in any case proves nothing, in view of the doubts as to the position of Κ in the original poem. For ἄξιος ΜΙΣΘ. give ἄξιος, a word which has never been satisfactorily explained, and no doubt arose, as Buttmann saw, from the adhesion of the ν which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, e.g. a nickname for an christname (though the converse is commoner, e.g. an orange for a oranges, etc.). ἄξιος itself was in use as a poetical word in much later times; the Schol. quotes Simonides and Antimachus as employing it, and Hesiod, Epicarmos, and Alkmene are attested by others. It is also in the Hymns, iii. 241, 449; xix. 16. Ar. read ἄξιος. It may be presumed, because of the hiatus in Η 454, μ 366, ν 79; of course he could not know that ἄξιος began with ι. His authority should not prevail against that of the poets from Homeric times till the fifth century. There is no independent evidence for the form ἄξιος, except Hymn iv. 171. For the form ἄξιος by ἄξιος cf. καλάμιος by κάλιος, and numerous cases of adjectives formed
from other adjectives by secondary suffixes without apparent differences of meaning, φαίνομενι, φθάνωντω, etc. etc.

4. τιμήθη, so all MSS. for the -σαν in the verb, which Bekker retained, conjec-
turing δέλεα for -σαν. (A, however, gives τιμήθη, and Schol. A B say τιμήθη ἐστιν.

The subj. is much less natural than the opt. in a purely narrative passage, the "historic present" being a form of speech not employed by Homer. Compare how-
ever Π 650, where both moods occur side by side; a passage quite sufficient to justify the subjunctive here, especially as the reminiscence of A 526 has obviously an influence in the same direction. There is also a very similar instance in Τ 354 and 348. See H. G. § 306, n.

6. δόλον, here "baneful," from δα-
λλομ. etc. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate dream-god.

8. ὁδ κακαῖορ, a case of so-called "hominis illicitius"; Lange and Naber (and now Christ) would read θικαῖον, the vocative occasionally having the same form as the nom. in the 2d declension: cf. Ἀ 188, θικαῖι ἂν Μενελαία.

12. For ὁδοι (Zon. and best MSS.) Aristarchos read ὁδοὺ, a change of person which appears needlessly harsh. The opt. is potential.

13. ἡμείς, "on two sides," i.e. divided in counsel: Ν 345.

15. ἐφίστηται, lit. "are fastened upon the Trojans," i.e. hang over their heads.

So Ζ 241, Η 402, Φ 513. For the second half of this line there was an old variant, δίδωμεν (or διδωμεν, infin. as imper.) δει ὑπάρχῃ ἀρχή, quoted by Aristotle.

19. ἀμβρόσια, "delicious," as sleep is commonly called χυλευ, besides being δἐλεα and μαλέως in the compass of a few lines. So νῦν ἀμβρόσια, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Mr. Verrall has shewn that the idea of fragrance is always suitable to the use of ἀμβρόσια, while there is no clear instance of its meaning immortal only. It is probably not a pure Greek word at all, but borrowed from the Semitic anmar, ambergis, the famous perfume to which Oriental nations assign mythical miraculous properties; so that ἀμβρόσια has taken the place of the old Arvian Some. ἀμβρόσια, though in some of its uses it undoubtedly means immortal, in others is a synonym of ἀμβρόσιον, the two senses being thus from different sources and only accidentally coincident in sound (ἀμφ. ἀναμ θ 365, εἰκόνων εἰς 347, εἰμαχα Η 670, τοῦ ἀμβρόσια λ 330, and τοῦ ἀμβρόσια Σ 78 = τοῦ ἀμβρόσια). That the epithets are chiefly restricted to divine objects is clearly the result of a Folketymologie.

20. ἥρημος, an unusual expression, with which we may compare τολμαίοντας τοι, Soph. Α 134.

21. γορίνθων, members of the royal council, without regard to age; see 58. Young men like Diomedes and Achilles belonged to the council. μω (22) is of course acc. after ἐπεστείλανew.

22. οἱδες here is given by one MS., and is mentioned as a variant in A; the
"εῦθες, ἀπέρεος, ἔοις διάφορον ἱπποδάμων·
οὐ χρή παλλόνε τινα οὕδεν βουλεύον ἄνδρᾳ,
δὲ λαοὶ τῷ ἐπιτετράφαται καὶ τόσα μέμηλεν.
νῦν δὲ ἐμέθεν τινες δικαίον· Διός δὲ τοι ἀγέλος εἰμι,
ὅτα σου ἄνευθεν ἕως μέγα θύεται ἦδη ἠλειαρέι.
θαρρήσαι σε ἐκέλευσε κάρη κομόντας Ἀχιλλοῦν 
πανοπιῶν· νῦν γὰρ κεῖν ἠλοι πόλεων εὐρύναγμαν ἔρχομαι·
οὐ γὰρ ἦτο ἀμφὶς ὶλυμπία δώματι ἔσοντε
ἀθάνατον φράζοντας· ἐπιγνωμυνθεὶς γὰρ ἔπαινος
"Ἡρη λαστομένη, Ὀμφάος δὲ κῆθε· ἐφικταί 
ἐκ Διός. ἀλλὰ σὺ σήμεν ἔχε φρεσίν, μῆδε σε λήθη
αἰρείτω, εὐθὺς ἀνενεύρῃ υπονοοῦν ἀνήθη."  
ς ἀρὰ φωνήσας ἀπεθάνετο, τῶν δὲ λαοῖς αὐτοῦ 
τὰ φρονίσεις ἀνὰ θυμόν, ἃ ὅποι ἐπέλευσίν ἐμελεῖν.
φη γὰρ δὲ γὰρ ἀνεύσων Πραίμου πόλειν ἠμαθί κεῖνη,
νήπιος, οὐδὲ τὰ ἂνθε, ἃ ρα Ζεὺς μῆκετε ἑργα-
θησεν γὰρ ἐτε ἐμελεῖν ἐπὶ ἀληθεία στοιχαγά τε 
Τρισί τε και Δαιμοῖς δία κρητερᾶς ψυχῶν.
ἐγερτο δὲ εἴπον, θειῇ δὲ μὲν ἀμφέχουν ∆ομῆ.
ἐξῄ τὸ ὁμοθετεῖ, μαλακῶν δὲ ἔσωσεν χειπά 
καλῶν νηκάτων, περὶ δὲ μέγα βαλετον φάρος-
ποισί δὲ ἐπὶ λαπρῶσιν ἐδώσατο καὶ πέδωλα,
ἀμφὶ δὲ ἀρ’ ὠμοισιν βαλετό ἕφησεν ἀργυρόθηνων."  

rest give θεῖον, which cannot be right, 
as this word, as Nauck has shown, always 
has εἰ to thei, i.e. it is always a tri-
syllable, θεῖον.  
27. This line occurs in Ω 174, and 
was rejected by Aristarchos here, as the 
"pity" seems out of place. εἰς is gen. 
after εὐθείας, not ἥθελον. εἰ is of course 
to be supplied to λαμπρεῖ, from εἰ. 
33. It is not usual for Homeric 
messengers to exceed the words of their 
message. In Ω 428-4 a similar addition 
is suspected for other reasons. 
36. εὐάλλον, so Ζον. and MSS.: Αρ. 
ἐμελλόν. He seems to have preferred 
the plural wherever the choice was pos-
sible, relying on passages such as Ω 385,
H 6, 102, and others, where the verb 
cannot be in the singular. 
40. διὰ, either "through the whole 
course" of battles, as we find δοῦνα 
in a temporal sense; or better "by 
means of," like θα διὰ μακροστιφός & θα,
διὰ μῆν Αἴδης Κ 497; battles being 
Zeus' instrument for working his will. 
41. ἀμφότερος, surrounded him, i.e. 
rang in his ears. ἀμφῆς in Homer is 
always accompanied either with θείον or 
θεῖον, θεῖον. 
43. νηκάτων occurs only here and Σ 
185 in a similar phrase. The exact 
meaning of the word is doubtful; it is 
generally derived from νῆς and γα- of 
γάγωμαι (γα-γα-), as meaning "newly 
produced"; but it may be questioned 
whether the root γα- is ever employed to 
express the production of manufactured 
objects, and νῆς from νῆς- never 
coalesces to νῆς; least of all in a genuine 
Homeric word. Of other derivations 
perhaps the least unlikely is Goebel's, 
from νής- priv. and νγαγατός = βάλλω 
(Hesych.) in the sense integer, fresh, not 
worn (Lexil. Il 588). Similarly Dümtert 
refers it to root γα- of γαγω = pollution, 
as meaning "undefiled."
ἰελεῖ δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ· σὺν τῷ ἔβη κατὰ νῆσα Ἀχαϊῶν χαλκοχιτῶν. Τὸς μὲν μα θεὰ προσεβησετο μακρὸν Ὀλυμποῦ. Ζητὶ δὲ ἐρέαμα καὶ ἄλλοις ἀδειάσωσιν: αὐτὰρ ὁ κρύσσεσα λυγυφόγγυμι κέλευσεν κηρύσσαν ἀγαρότι ναρ κυμοῦσα Ἀχαῖων: οἱ μὲν ἐκήρυσσον, τοι δ᾿ ἡχείροντο μᾶλ᾿ ὁκα. Βουλή δὲ πρῶτον μεγαθύμων ἰκε περιτῶν Νεστορίῳ παρὰ νηλ Πυλογενεῖο βασιλέος. τοῦ δ᾿ ἴε γε συγκαλέσας πυκνών ἑρτύντευ βουλήν. "κλῦτε, φίλοι: θεῶς μοι ἐνυπνίαν ἤθελεν ἄνεος ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορος διόρ εἶδος τε μέγεθος τε φυῆς τ᾿ ἀγχίστοι ἐύκειαν. στῇ δ᾿ ἠρ υπέρ κεφαλῆς, καὶ με πρὸς μιθὺν ἐπετεῖν' εὔδεις, Ἀτρέως νει δαφνόπους ἐπιδαμάοισιν οὐ χρη παννύχιοι εὔδεις βουληφόροι άνδρα, φ λαοὶ τ᾿ ἐπιτετράφαται καὶ τόσα μέμηλεν. νῦν δ᾿ ἐμέθεν ἔνως ὁκα. Δίος δὲ τοίς ἀγγελοῖς εἰμί, ὥς σεν ἀνεθεῖν ἐνω μέγα κιθέται ἡδ᾿ ἐδείκασθα σωρημένα σε ἐκέλευς κάρη κυμοῦσας Ἀχαῖοι πανσόδην: νῦν γὰρ κεν ἔποι σᾶς ἐφοίνυχαν Τριώνιον: οὐ γὰρ ἐτ᾿ ἄμφοι Ὀλυμπία σάματε ἔχοντες ἀδικατοὶ φράζονται ἐπέγραψαν γὰρ ἀπαντώς Ἡρη λεοσμένη, Τρώεσσες δὲ κηδὴ ἐφίππαι ἐκ Διὸς. ἀλλὰ σοὶ σήμεν ἔχε φρεισιν." ὥς ὁ μὲν εἴτον
The idea of tempting the army has been compared with a similar story told of Cortez: a proposal on his part to return was made merely to excite the spirits of his followers, and met with complete success.

81. φαίμαν κεν is potential; "we might deem it a delusion."

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor’s silence with respect to Agamemnon’s last proposition may perhaps be explained as due to disapproval of a resolution which he sees is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor: I. 82 seems much more in place in U 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. ἄδιναν (or as Aristarchos seems, from a scholiad of Herodianus on this passage, to have written the word, ἄδιναν), " busy." The word seems to express originally quick restless motion; and is thus applied to the heart (Π 481, ρ 515), to sleep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (φ 225, ω 317, and often), and to the passionate song of the Sirens (φ 229). According to the explanation of the ancients, adopted by Buttmann, the primary sense is "dense;" but this gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means "composed of dense fibres," while a more probable epithet than "busy" or "beating" could not be found. Goebel’s derivation of the word from ἄ- intens., and root δι- to move (v. Curt. St. no. 298), is at least as good as Buttmann’s, who connects it with ἄδινα. It may be noticed that both ἄδινα κε (which Bentley emended ἄδωρε), and αλ ὅ τε ἔτη (I. 90) are cases of hiatus telicus; i.e. they occur at points where there is no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. A complete list will be found in Knö, De diacamma Homericce, p. 47. The hiatus is legitimate if found (1) in the trochaic caesuras of the third foot; (2) in the boculic disceuses; (3) at the end of the first foot. (In reckoning cases of hiatus Knö omits genitives in -ας and -ος, which in his opinion do not suffer elision, and words like ἐπό, ὦ, and others, which certainly do not.)
πέτρης ἐκ γαλαφυρῆς αἰεὶ νέον ἐρχομενάνων
βοτρυῶν δὲ πέτοιται ἐπ’ ἀνθέων εἰαρμωνίαν,
αἰ μὲν τ’ ἑνα ιδία πεποτημαται, αἰ δὲ τε ἑνα
ἂς τῶν ἔθεε πολλὰ νέον ἀπὸ καὶ κλωμάναι
ήμων προπάροιδε βαβελίς ἐστίνγωντο
μαδων εἰς ἀγορὴν· μετὰ δὲ σφίσιν ὑπὸ ἅδεες
ἀμίνων ἵναι, Δίως ἀγγελοῖς· οἱ δ’ ἀγπροῦνον.
τετρῆχε τ’ ἀγορὴ, ὑπὸ δὲ στεναχίζετο γαία
λαὸν ἑκοῦσθαι, ὁμαδὸς δ’ ὣν, ἑνεὰ δὲ σφίσι
κήρυκες βοῶντες ἐρήτουν, εἰ ποτ’ ἀντὸς
σχοιναί, ἀκοῦσαι δὲ διατρεφέον βασιλῆων.
στομὴν δ’ ἐξετο λαὸς, ἐρήτωμεν δὲ καθ’ ἔθες
παναγάμου εὐλγυίας. ἀνα δὲ κρείλων Ἀγαμέμνων
ἐστὶ σκηντρον ἔχων· τὸ μὲν Ἡφαιστος κάμε τεῦχων.
"Ἡφαιστος μὲν δόκει Δίῳ Κρονίων ἀνακτι,
ἀνταρ ἄρα Ζεὺς δόκει διακώρυφος ἀργείβοντι.
'Ερμείας δὲ ἀνα δόκειν Πέλοπι πληξίνηρ,
ἀνταρ ὁ αῖτε Πέλοψ δόκι 'Ατρές πομενει λαῶν.
'Ατρές δὲ βυζεκον τιπην πολλαριν Θέσσαρι,
ἀνταρ ὁ αῖτε Θυεστ' Ἀγαμέμνων λέει σφόρηαι,
πολλῆσιν νήσαις καὶ 'Αργεία παντὶ ἀνίσσειν.
τῷ δ’ ὃ’ ἐρεισάμενοι ἐπε’ Ἀργείοιος μετήδα:"

88. νέον, "in fresh supplies," as we say.
89. βοτρυῶν naturally reminds us of the settling of a new swarm of bees, hanging down in a solid mass like a bunch of grapes. But ἰδία πεποτημαται indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.
90. ἑνα is here used in its primary sense, "in throngs," from ἐν, to squeeze (ἔλεος, ὀδώρες, etc.); it is thus almost identical with δάκος, l. 93.
91. ἱδία; this metaphor is a favourite one with Homer, especially of battle (cf. ὄει μὲν ἄφεντα δίμας πυρός αἰ λομέων, Σ’ 1; and the word δακος); it is applied even to òλογος in ò 335. For the personification of δους, heaven-sent rumour, cf. ò 413, and see Buttmann, Lexil. π. 95, τερπέσα, πλη. intrans., from τερπέων. The form recurs in H 346.
92. σχοιναὶ, "with trouble," i.e. hardly. So θ 893, A 562, ò 119, etc.
103. διακώρυφος; these names of Horses are obscure. The former probably means "the runner," from δακος, a lengthened form of ἄκα, root ἄκα to run, whence also διακωρία, (Goebel derives both διακωρίας and διακωτος from δια and root ἄκα to be swift; whence ἄκαμ and διακωτος.) 'Αργείβοντι is traditionally explained "slayer of Argos"; but Homer does not appear to have known this legend, which may very likely have arisen by "Volkstymologie" from the name. Goebel is therefore probably right in translating "swift appearing," a fitting name for the fleet messenger. Forms from φως to φαι, and φως to shine, are often identical.
108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See Gladstone, Juv. Mundi, p. 46, and the remarks of Thucydides, l. 9, where he calls this passage the σκιντρον παράδος. This famous line seems to have reached even the "Morte d'Arthur"; "king he was of all Ireland and of many isles," l. 24.
111. μέγα, "with might"; so MSS. with Zenod. Aristarchos read μεγάς, according to the explicit statement of Dildymos, who expressly contradicts Aristonikos on this point. 111-118 = I 18-25, q.v. Zen. omitted 112-118 here.

113. The main idea is given by ἐπέρασε; we should say, "that I should not return till I had wasted Illos." The acc. is the regular idiom. (Ov. A 511.)

115. δώσκελα must be a contracted form for δώσκελε; it would seem that we should write either δώσκελε, or more probably δώσκελε. The same question arises on I 189; v. also Ω 202; H. G. § 105, 4.

116. τοι μάλα, "it must be that," as ἦν 83, μάλα ποι ἄγκυρονοι Δει ταῦτα. Bekker brackets 116-18, urging that such an appeal to Zeus as destroyer of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often "overthrown fenced cities" heightens the bitterness of the ἐστι which Agamemnon says has come upon him. For δώσκελε used of cities compare the frequent epithet εὔπττωρ.

125. ἐκστατοί, i.e. each set of ten. The MSS. all give ἐκστατοί; the text, which is more idiomatic and vigorous, is apparently the old reading, as Schoel. A (Didymos) mentions ἐκστατοί as the reading of one lexion.

129. πλέος, a comparative form = πλέοις, apparently for πλέοις = πλέοις, the suffix -ἰς being the same as Lat. -iōs. (H. G. § 121). It is an Aesopic word, and remained in common use to historical times, being found in an inscription from Mytilene! (Collitz,
Τρώον, ο θανάσι κατ’ πτόλειν· ἄλλ’ ἐπίκουροι πολλοί· ἐν τοῖς ἐγχέσαντις ἀνδρέας ἐνείσαν, οἱ μὲ μέγα πλάξως καὶ οὐκ εἰσ’ ἑθοντα ἵλιν ἐκέρας ἐναιμένοι πολλέροιν.

ἔννετο δ’ ἐβεβάζει Δίων μεγάλον ἐναιμότι,

καὶ δ’ δοῦρα σέστη νεόν καὶ σπάρτα λέλυνται:

αἱ δὲ που ἤμετερα τ’ ἄλοχοι καὶ νήπια τέκνα εἰσ’ ἐνι μεγαρίσι ποτιδέμεναι· ἀμίμι δὲ ἐγρόν αὐτοῦ ἀκράντον, οὔ εἰνεκα δεῦρ’ ἱκώμενα.

ἀλλ’ ἀγεθ’ ὡς ἀν ἐγώ εἶπον, πειθόμεθα πάντες

θείγομεν σὺν ἡμῖν φίλην ἐν πατρίδα ήλαντ’

οὐ γάρ ἐν Τρούνη αἱρήσομεν εὐφύγημα.

ἀδ’ φάτο, τούτος δ’ θεόν ἐνι στήθεσσιν δρινεν

πάσι μετὰ πληθύν, οὐσι οὐ βουλής ἐπάκουσαν.

κυνήθη δ’ ἀγορή φη κύματα μακρὰ thetaλασσα,

πύοντον Ἰκάριοι· τά μέν τ’ Ἐδρός τε Νότος τε

όροι’ ἐπάλλαζ πατρός Δίως ἐκ νεφελῶν.

no. 212, 9, ταις ἄρχαις παλαιοις ταῖς ἐν Μνημεία πληθυν ἀνενωπ Α A 395. A similar form is χέργα, s. A 80.

130-131 were attested by Ar. on the ground that all the "barbarians," Trojans and allies together, are elsewhere always said to be fewer than the Greeks. The objection rather is that elsewhere the Trojans always play the prominent part in the defence, while the allies are of secondary importance. See especially P 221.

131. ἕνωμι, so one of the editions of Ακρ., as in E 477, στις τ’ ἐνίκουσιν ἑνωμεν, and this gives a better sense than ἐνωμ of MSS.

132. κλασμοι, lead me astray, drive me wide of the mark: cf. τάξιν πλαγιάτας, A 59.

133. Ἰδων, so MSS.: Ar. Ἰδων. Both constructions are found; the acc. in line 501 and κατά in the Catalogue, the gen. in 2 Τρώος ἐγὼ πολλέροιν, o 193, etc.

135. Observe the neuter pluralis followed by one verb in the sing. and the other in the plur.

143 was rejected by Aristarchos as involving unnecessary repetition; the πληθυν of course knew nothing of the council. For a more important objection to the line see the introduction to the book. For the construction μετά πληθυν, where we should have expected the dative, compare I 54, χ αιρετικόν, and ὅ 652 (though in the latter passage μεθ’ ἔνωσι may mean "next to us") and also μετά χρήσης, Herod. v. 16, 2, Thea 1, 138, etc. See H. G. § 195.

144. Aristotenes has here preserved for us the reading of Zemelotas, φη for ὁμοίος of MSS.; and there can be no doubt that it is correct, though Arist. rejected it with the brief comment ὁμοίον το φη τοῦ αὐτοῦ τοῦ ἄνθρωπον. This merely means that the word had generally dropped out of the MSS. in his day: it is found again in 2 499, το ὁ φη καθὼς δυνατος, where it was written φη, and, in defiance of Homer’s ilium, translated “said.” The word is doubtless for ἄφω, an instrumental case, from the pronominal stem σφω; cf. Goth. mōs = how; the σ harden the F to φ, as in σφεις, σφός, and then disappeared (so Curt. Β. no. 601, and p. 442). Others derive it from the rel. stem Fov, of which ο is possibly the abl. Or again, φη might be exactly = Skt. sā, “said.” But it has not yet been proved that F can pass directly into ἄφω.

145. Ἰκαρίοι, so called from a small island near Samos. πάντως seems to be in apposition with δαλάσσης, as the part to the whole.

146. ἄφω, transitive, as χ 712, ψ 222, in which passages it is clearly an
ὁς δὲ ὥστε κινήσῃ Ζέφυρος βαθὺ λήμνον ἑλθὼν, λάβρος ἐπαινίζων, ἐπὶ τ' ἡμέρας ἀσταλήσασιν, ἢς τῶν πάρ' ἀγορῇ κινήθη, τοι δ' ἀλαλητῷ νῆσι ἐπ' ἐσεύνοτα, ποδῶν δ' ἐπένερθε κοινή ἵστατ' ἀειρομένην. τοι δ' ἀλληλοί σὲ κέλευον ἀπεπθα υἱόν ἡ' ἐκείμενος εἰς ἀλα διάν, οὐροῦν τ' ἐξεκάθαροι· αὐτῇ δ' οὐρανὸν ἱκεν οἰκεῖας ἱερέων· ὑπὸ δ' ἰχνιὸν ἔρματα νην. ἐνα κεν Ἀργείουσιν υπέρμορα νόστος ἐπτύκθη, εἰ μὴ Ἀθήναν Ἱῆρ πρὸς μύθον ἔκτενεν· "ἀ τόπο, αἰγόχοοι Δίως τέκοι, ἀτρυπάνη, οὐτῶ δὴ οἰκίον, φίλην ἐς πατρίδα γαῖαν, / Ἀργείοι φεύγονται ἐπ' εὐρέα νήσα κάλλιστης;"
κά δέ κεν εὐχωλήν Πριάμῳ καὶ Τρασί λύσαιν
'Αργείην Ἔλεγμην, ἣς εἰνεκά πολλοὶ Ἀχαίων
ἐν Τροίῃ ἀπόλαυντο, φίλης ἀπὸ πατρίδος αἴτης.
ἀλλ’ ἵνα νῦν κατὰ λαὸν Ἀχαίων χαλκοῦσιν,
σοὶ ἀγανοί ἐπέσειν ἐρήτῳ φῶτα ἐκατον,
μηδὲ ἐὰν νῆας ἄλας ἐκέμεν ἀμφιλείωσεν.”

δὲ ἔφατ’ ὥσ’ ἀπλήθενε θεά, γλαυκόπτων Ἀθήνη;
ἡ β’ δὲ κατ’ Ὀλύμπου καρπήν τῶν ἄφεσα.
[καρπάλως δ’ ἵκανε θαὸς ὑπὶ νῆας Ἀχαίων].
ἐφεύρεν ἀπέτειρ’ Ὀδυσσῆα Διὸ μὴν ἄταλαντον
ἐτατότ’ ὅσ’ ἑ δὲν ἐσωσθὲν ἔλευσιν μελανής
ἀπετεῖ, ἐπεὶ μν’ ἀχος κραδήν καὶ κυμάς ἔκανεν.
ἀγαρό δ’ ἀστεμῶν προσέβη γλαυκόπτων Ἀθήνη;
“διαγενὲς Δαρετίαδ’, πολυλήχαν Ὀδυσσεύ,
οὕτω δὴ οἰκίκε, φίλην ἐν πατρίδα γαῖαν,
φεύξηδ’ ἐν νῆσσοι ποικιλήματι πεσόντες;
κάδ’ δὲ κεν εὐχωλήν Πριάμῳ καὶ Τρασί λύσοιτε

monstrant questioning. Thus δέ in 160
almost as our “Why!” For εὐχώλην
subject of boasting, compare X 453,
δ’ οὐ… εὐχώλην κατ’ ἄταν τελέσκειν.
164. Ar. not without reason regarded
this line as interpolated from 180: the
task is more suited to Odysseus than
Athene, and is entirely committed to
him. Ar. equally obelised 160-162, as
being in place only in 176-178. This
however does not seem necessary. Zeno.
cut out 157-168 bodily, reading ἀθραΐν
λαεστοῦν ἤδη θ’ ὧν ὁ Ο’λύμπων ἄφ’ Ἀθήνη.
Ἡρ. πρὸς μῦδον ξεῖναν in 156.
165. μὴθάν 6α (so all MSS.: Bekk. after
Heyne, μήθε τ’); a hiatus before ἦα is
several times found, viz. P 16, X 339,
3 500, κ 536, τ 420 after τ’, θ 428 after
ναμ, Ψ 73 after οῦ. In seventy-nine
passages however the supposition of an
initial consonant is inadmissible (Knoe,
ἐν διάλ. Πομ. p. 189). The origin of the
word is very obscure; and it is possible
that we ought in all cases to remove the
 hiatus by reading στ’, etc., though
the form is nowhere actually found.
ἀμφιλείωσος is a word of somewhat
doubtful meaning, as it is only applied
to ships. The traditional explanation,
“rowed on both sides,” is insufficient,
as there is no ground to suppose that
ὀλέων (Fell.) was ever used for ὀλέον
(root ὀλ’), from which we actually have
ἀμφίς, Eur. Cody. 15. Nor will
“rolling both ways” do, for ὀλέος
is not = σχίσω. The two meanings
which are generally adopted are (1) curved
at both ends, i.e. rising at both bow and
stern (see note 8 to Butcher and Lang’s
Odyssey); or (2) with curved sides.
Against both these it may be urged that
ὁλέος never seems to imply “curving,”
but always “turning round,” “whirling,”
and the like, a very different idea; and
further, with regard to (1) ὀλέω always
means “at both sides,” not “both ends.”
I venture to submit that the only
sense consonant with the use of the word
ὁλέος is “wheeling both ways,” i.e.
easily turned round, “handy.” It
might also be suggested that, if ὀλέων
= “with sparkling eyes,” root σκλ. of
σκέλεσθαι, etc., ὀμφαλείωσος might mean
“sparkling on both sides,” as used of
the bright reflection from the hull of a
ship seen coming over the sea. This,
however, seems less appropriate.

168 is omitted by all the best MSS.: Nikanor
did not read it, for his scholiast speaks of the
asymetelon after ἄφαιn.
175. πειρόντες implies tumultuous and
disorderly flight; so θ 92, τ’ ἄχρει γυναι-
κῶν φύσισαται πειρόντες, αδ’ αλ’.
The phrase τ’ ἄχρει πειρόντες is however also used
of a violent attack upon the ships, and
hence an ambiguity frequently arises;
c.e.g. Ι 215, Α 311 (cf. 325).
'Αργείνη 'Ελλήνη, ζή εἴνεκα πολλοί 'Αχαιών ἐν Τροίῃ ἀπόλοιον, φιλῆς ἀπὸ πατρίδος αὐτῆς. ἂν' ἢ δέν νόμιζα λαὸν 'Αχαιῶν, μηδὲ τ' ἐρωτε, σοὶ δ' ἀγανοῦς ἐπέτεισιν ἐρήμωσε φῶς ἑκατόν, μηδὲ δ' ἡ μήνας ἀλάξθ' ἐλκείμεν ἀμφιθεῖσας.

ὅς φάθ', ὦ δ' ἔξενήκε θεῖς ὅποια φανεράτης, βῆ δὲ θείω, ἀπὸ δ' χάλαζαν βάλε; τὴν δὲ κόμασσαν κρήνα Εὐρίματης Ἱθακέας, ὧς οἱ ὀνόμαλτες

αὐτὸς δ' Ἀτρέδαις Ἀγαμέμνονος αὐτὸς ἔδειξεν δέξατ' οἱ σκήπτρον πατρίων, ἀφότοιοι αἰεί

τῷ τῷ ἐβραν κατὰ μήνας 'Αχαιῶν χαλκοχιτῶν, ἡν τινα μέν βασιλῆα καὶ ἔξοχον ἀνδρα κυρίαν,

τὸν δ' ἀγανοῦς ἐπέτεισιν ἐρημόσυνε παραστάσις,

"δαιμόνι", οὗ σε ἐπώλε καθός δὲ δει νίκεωσθαι,

ὁλ' αὐτὸς τε κάθησον καὶ ἄλλους ὑπὲρε λαοὺς.

οὐ γὰρ τοιὔσα σοφὲ' ὁ ποὺ τὸν Ἀτρέδων;

νῦν μὲν πειράται, τάχα δ' ἤπεται νῦς 'Αχαιῶν.

ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, ὁδὸν ἐπέπεν;

179. ἐφέξα, refin not, hold not back. The verb is generally used with the gen., τολέμα, χάρμα, etc.; but it occurs without a case, μ 75, Χ 186, Ψ 493. In N 57 it is transitive, "drive back." In a similar sense ἐρής (τολέμα) is used, "cessation." Pl 202, P 761; but ἐρασα in its ordinary meaning of "swing, impetus," must be an entirely different word; and so also Ἐρώτης in Α 303.

180. This is the sceptre described in 46, 101-109. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οὖ, "at his hand," a διπτιμά εἰκόνα. See note on παίδων ἐβαζόν χεῖρον κτίλαβο, Λ 506.

188. μέν is answered by δ' αὐτ', 198. The ἀναστάσει at the beginning of a fresh stage in the narration is unusual. Hence Ζενοδ. removed the full stop after χαλκοχίτων, reading βα τῆς ἔραν.

190. δεδημόστασι is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually "terrified" the common sort into the assembly (198), but will not employ more than persuasion to the chiefs. It would be better to write οὗ μὲν ἐκρίθη κεῦτον, ἔκλεισε δὲ η

swήθηκα). The same schol. (B) adds δεδημόστασι ἀρτί τοῦ εὐθαλάσσεται, a wrong interpretation, which has been generally adopted. Mr. Monro (Journ. Phil. No. 21, p. 127) compares O 196, ἔφευρι δὲ μή τι με πάτχι κακὸν ὡς δεδημόστασι: and Δ 286, ἔφευρι μὲν οἱ γὰρ θαλ' αὐτῇ ἐνεμένων. Among the solescisms derided by Lucian, Περιοδ. 554, is that of using δεδημόστασι in the sense of "fear." τοῦ δὲ τῶν εὐφήτων, δεδημόστασι τὸν ἄλοχο καὶ φέρεμα, Σε, ἔφευρι καὶ ὅτως τινα ἐλαφράζα, διδάσκε. Aristarchus rejected this and the following four lines as ἀνακαίτω καὶ οὐ προτρεπτικώτει εἰς καταστάλης, and likely rather to arouse the spirit of independence and opposition; they gain immensely in rhetorical significance if addressed to the multitude, to whom they can cause no offence.—For ἠτέραν see Δ 454.

194. This line is probably an interpolation (see introduction). As it stands, it is commonly printed without a note of interpolation; but "by reading it as a rhetorical question" (an alternative given by Schol. B) "the connexion of
The speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the 'kings' who formed the council. 'But why need I tell you this? Did we not all—we of the council—hear what he said?'—Mr. Monro. This also suits line 143, πάντα μετὰ πλήθου, δοκεῖ οὖν ἕνεκεν ἐπικόον. On the other hand there is no doubt that the council is always regarded as consisting only of a small number of 'kings,' not as including all the chiefs. Nine persons, Agamemnon, Menelaus, Odysseus, Nestor, Achilles, the two Aiakides, Diomedes, and Idomeneus, 'are the only undeniably kings of the Iliad, as may be seen from comparing together B 404-9, T 309-311, and from the transactions of E 34-197. Particular phrases or passages might raise the question whether four others, Megas, Euryylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings.'—Gladstone, Jev. M. p. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. Zenodot read διστέφθειν μακάρια, and so Aristotle and others quote; Ar. (followed by the best MSS.) διστέφθειν μακάρια, which looks like an alteration made in support of his theory that παίζει could not be used, as Zenodot maintained, and as the practice of later poets (e.g. Hymn. Ven. 207) exemplified, for a plural (see on A 398). It is however quite possible to retain the plural used generically, and yet take παίζει as sing. used of a particular instance, as is proved by δ 691.—

ς τ' ἐστὶν ὅλας διόνυσον μακάρια, ὅλιν κ' ἐξευθεῖαν βροτον, ἄλλων ἐν φιλαξί. Compare Eurip. And. 421—

οἷι' ἐμοί τ' ἐνιότοιτε κυνηγύῃ. (Monro ut supra. and H. G. § 235). The line is quoted with the gen. pl. by Aristot. Ret. ii. 2, Schol. A on Α 175, and elsewhere.

197. δημος ἄνδρα, so best MSS.; vulg. δημος τ' ἄνδρα: the τ' is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read δημος (and so in Ψ 431, Ω 578). Numerous indications point to the conclusion that the final -o of the gen. was really elided in early Epic poetry. If τ' be retained, it must connect δημος with ἐφεσω, or otherwise we get a false opposition between the common sort and the shorters.

202. ἀναφίμως, in nullo numero, "not counted."

203. χὶ μὲν ἂν Αιττ. χὶ δήμῳ, ζα 233: μὲν is virtually = μηδὲν, and has no adversative force here. For the next, ἀγάθῳ in the next line cf. τίδηκεν ἵππου σταθὸς, Verg. Ec. iii. 60. 206 is apparently inserted in order to supply an object to δεῖν, which does not need one. For this fertile source of interpolation see on Α 295. It is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trjann, for Dio Chrysostom (Or. i. p. 3) knows it. It is found only in two second-class MSS. It is hardly worth while discussing the reference of σφαίρα, which may have been supposed = ὄρος, or simply transferred from I 99 without
further consideration. If the line is to be made metrical, bouleuter would be better than Barnes's ιμβασιλεύει.
209. On ὁς ἦτα in similis v. 394.
212. Θεοτόκης is apparently an Aeolic form from θέρασις: cf. θεοτόκης P 216, Πρωτευτροτοκὴ φιλοσεβάσμοι χ 287. θε-κλω, see Α 575. θεοτόκης is illustrated by Soph. Phil. 442—
Θεοτόκης τι δε
δε ὁς ἐν ἄρης εἰσάκες εἰκόνις δουν μεθ' ἐμοί.
214. The infin. in this line is epexegetic, and is qualified by μήδε ἄνδρος ὁκτά κάτα κόσμου. For ἄνδρος τε τοῦ λάτα τε τοῦ σχῆμα τε, and for ἄνδρος cf. οὐκ θεοτόκης Θ 13, and οἰκομέν M 225. Schol. A rightly πολλα τε καὶ ἐναντα λέγων ἐτεταυδρωτε, δοκεῖν μήτε καὶ ὁ πρὸς λέγων φίλου τε, βασιλεύων. In the next line we may understand τιθεναι or the like after ἄλλα.
The Scholiasts give two curious legends about Thesicles: one that he had been Homer's guardian, and in that capacity had robbed him of his inheritance, and is thus caricatured in immortal revenge; the other that he had been crippled by Melasgros, who threw him down a precipice because he sculked in the chase of the boar of Kalydon. They also point out that Homer mentions neither his father nor his country, in order to indicate his base origin. He is the only common soldier mentioned by name in the Iliad.
217. φαλέως, φαέως, φάεως are all ἕτερος in Homer, and it is impossible to be sure of their derivation and mean-
222. Λέγε in the strict Homeric sense, "counted out," enumerated, débuit ses σώματα. ἥρ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τός: the gen. is the same as A 65, τὸ τ' ἄρ' ἄγα μικρά ἐνκομίαν ἔσχηκεν τοῦ ἐκατέξθη. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war.

228. εὖ δὲν, as often as we take any Trojan stronghold. See A 163. Thersites seems purposely to allude to Achilles' words (Anacr. 380).

229. ἢ, "can it be that." κε with the fut. indic. here implies "if the war goes on." Cf. A 139, 532, etc. Similarly κεν ἄγειν, 231, "whom in that case I shall bring."

232. γυναῖκα νένω is strictly co-ordinate with χαρώ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μαται and καταρξα must be subj.; but the short vowel cannot be right. Curt. V 72, would read -nem in both cases, the ñ being metrically shortened before the vowel, as in βέβαια A 380—unless we prefer in all cases to scan -nem as one syllable by casus. Christ reads μεγατίνη and καταρξα.

233. ὁ μὲν ἐστὶ 203. Bentley conj. ὁς σε, Ἡσυχν ὑδότα, Christ ὑδότα.

234. κακοὶ ἐπιδαιμόνια, bring into trouble. This causal clause is probably not elsewhere found with the verb-suffix -σαμαι. Cf. Θ 385, I 546, Ψ 13. Zenodotos rejected 227-8 (reading κακοὶ δὲ γυναικῶν) and 231-4, apparently thinking them too comical for Epic poetry.

235. γένεσα: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrances, such as is often expressed in our "My good sir!" It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, "weaklings." ἓρρέχει, an abstract noun used as a concrete. Monro (H. G. § 116) compares ἐφωνητεῖ ἐκεῖνη X 209, διόμεν εἰς ἑνα κοιμητη, M 213. It should be substituted for ἐφωνητεῖ in A 242, ἢτος. So τὸ ἐφώνητε ἐπάνω ἐκείνη, Ο 260. 'Αχαϊδος, ὑδότα, 'Αχαῖοι = H 96, imit. by Vergil. Μεθ. ix. 617, o vere Fṛgyas, nunc enim Phrygos.

236. οὐκαὶ φη, "let us have nothing
short of return home” (Monro, H. G. § 353).


238. χ' ἡμέτερον, τ.σ. καί. Some read of χ' (i.e. καί). But προσμένον must be the pres. indic.; if it were acc. subj., it would mean “if we shall help him,” a sense clearly precluded by the nature of Thersites’ proposition. κε too is quite out of place in a general question. καί must be taken closely with ἡμέτερον; we also of the common sort, as well as great chiefs like Achilles. So Θ 111, εἶναι καί κατ' ἑαυτὸν μισήναι. The second καί is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 299. On the question of crisis in Homer see Z 260.

241. μᾶλλα goes with εἰεί, as in Germ. gær nicht. These two lines are an obvious allusion to the dispute in the assembly, Achilles’ very words being quoted, πῶς παῦτ ἡ ἀχλαλία τῆς ἑφικμάς φησίν, Schol. B.

242. ἅνωτες, from ἄνω, a strange reduplication, like ἄνωτα. It seems to be the proposition, and -τος -τα για, a reduplication of root το (τοτομω, to hurt, oppress), with its by-form ἄνω (ἀντα, ἄνω, ἄνωτα). The form ἅνωτα (II 626, etc.) arises either from a misunder-
standing of the proposition (Curt. Vb. ii. 28), or a real reduplication of it, such as appears to be found in Skt. (Fritzsche, C. S. vi. 350).

245. ἄριστομάθε, see 795 ἄν τοι μὺὸν λύον ἄριστομάθε εἰς, ἦ 505 ἄριστα τολλί ἄγορευεσ. The latter passage shows that the word means “indiscriminate,” inconsistent, rather than countless; a sense which it would not be easy to derive from καίρον. So ἄριστομάθε εἰς, τ. 560, “hard to be discerned.” ἄριστομάθε (Π 412, Ω 91), ἄριστομα τολλί ἄγορευεσ (σ 174, τ. 120), of grief which is not brought to a determination. “endless;” ἄριστομάθε, B 868, with confined foliage. άγορευεσ is a word of praise (A 248) used ironically.

248. χρείατος, virtually = χρείασια. See A 80.

250. οὖν ἄν ἄγορευεσ, an ironically mild request, “I would ask you not to have kings’ names on your tongues.” So Ξ 155, ν. 155 (Monro, H. G. § 300, θ). Or we may take τὸ as virtually a pro-
tasis, “if that were not so.”

251. ἀποφέους, “cast in their teeth,” as Γ 64, ν. 640 φυλαττόμενον, “be on the watch for departure.” The next two lines refer to this; but they hardly seem in place here, and would come more suitably after 298. Lehra would put 250-1 after 264. Ar. rejected 252-6. The repeated τὸ (256, 254) certainly looks rather like two readings combined in one recension.
255. Ar. objected against this line that Thersites was standing when he spoke, and therefore the word ἐσείς could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than to "keep on" doing a thing: e.g., A 134, B 137; see also D 412 (comp. with 366).

258. κιχάσωμα, fut. ind. The aor. subj. is κιχέω (or -φοι), A 26. La R.'s assertion (Crit. note on P 558) that "ἐβ' ἐκ αυτοῦ Homerum cum indicativo futuri nusquam inquit" is opposed to the accepted text, as well as to his own reading of ἐκ ek... τελευταίᾳ in 8 624 (where however it would seem better to read καὶ ek, with most MSS. See on 235). So E 212, κτισματέω καὶ ἐπιβαλλόμενον (where the form and construction of the sentence, with a "wishing" clause as apodosis, exactly correspond), Ο 213, Σ 417. The question is considerably complicated by the fact that the forms of the aor. subj. and fut. indic. are almost always either identical or interchangeable by a slight alteration of reading, which La R. adopts against MS. authority in P 558. But the construction is one which we should a priori expect to find in H., if we once admit the fut. indic. with ἐκ in simple sentences, for the manner of conditioned assertion of futurity which it gives is eminently suitable for use in conditional sentences. In other words κιχάσωμα κτισματέω καὶ ἐπιβαλλόμενον would mean "in some case or other I shall catch you." The ἐκ puts this qualified prophecy in the form of a supposition; "let us make this supposition—in some case I shall catch you"; and then the next clause goes on to express the wish which arises in connection with such a thought. In subordinat relative clauses ἐκ with the fut. is not rare in our texts, e. g. l. 229, A 175 ἐκ... με τισάμουν, X 70 ἐκ... κεί-σωμα, etc. (all the passages will be found brought together in Edel. L. H. i. pp. 696-7, H. G. § 328, 4).

259. The apodosis here, as in E 212, ἐγώ, virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expounds the simple ἐκ... τακτα, which would form with the logical continuation. Telemachus is mentioned in the II. only here and Δ 354, q.v., in an equally curious phrase. ἐκ ἐντευ... ἐγὼ... ἐκ... τακτα, κάτω τοῦ Ὀδυσσέως, ἐκ... τοῦ ναῦτης κατά τοῦ Τηλεμάχου: ἐγὼ... ἐκοίμησε τοὺς πάντας κατὰ τοῦ Ὀδυσσέως (Schol. A.). It is possible that the origin of the expression may be more recondite, and lie in the strange but widespread use among savages of "paedonymics" instead of patronymics. E. g., "In Australia when a man's eldest child is named the father takes the name of the child, Kadlikip니다 the father of Kadil; the mother is called Kadlingangki, or mother of Kadil, from ἡ γυνὴ a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name. The women never change the name given them at the time of their birth; yet frequently they are called through courtesy, from their eldest child, 'Ma si anu,' the mother of such an one; but rather as a polite description than a name'—Lubbock, Origin of Civilization, p. 358. The name is the case among the Kaffirs (Theulse, Kaffir Folk-Lore, p. 117). An Arab in his full style will also call himself "Abu Mohammad," father of Mohammad, or whatever his eldest son's name may be; and when we are on Semitic ground we are near enough to Greece to understand the possibility of the same custom obtaining even in an Aryan race. Odysseus thus means, "may I lose my proudest title," "Αἴας Μελάγος (Ilycus, fr. 12) is another instance of a paedonymic
ΙΑΙΔΟΣ Β (II) 53

μυδά έτι Τηλεμάχου πατήρ κεκλημένος είναι,
εἰ μή ἐγὼ σε λαβών ἀπὸ μὲν φίλα εὐμάτα δύσοι,
χαίναν τ’ ἢδε χιτώνα, τὰ τ’ αἰδων ἀμφικαλίστει,
αὐτῶν δὲ κλαίοντα θεᾶς ἐπὶ νήσας ἀφήσα,
πετάλους ἀγορηθέν άεικέας πληγήσαι.

δις ἀρ’ ἐφή, σκῆπτρω δε μετάφρενον ἢ καὶ ὦμο
πλήξειν’ ὁ δ’ ἰδωνθῆ, θαλερὸν δὲ οἱ ἐκτεσε δάκρυ.
σομοδίξ δ’ αἰματόεσσα μεταφρένον ἐξυπανίστη
σκῆπτρον ὑπὸ χρυσοῦν’ ὁ δ’ ἀρ’ ἐκεί τάρβηςιν τε,
ἀλήσης δ’, ἀχρείουν ἱδών’, ἀπομόρφατο δάκρυ.

οἱ δὲ καὶ αχρίμαινοι περ ἐπ’ αὐτῷ ἢδε” μέλασσαν
οὐδε δὲ τις εἶτεθσκεν ἱδών’, ἐξ θητινὸν ἄλλων
“ὁ πόποι, ἦ δ’ μωρ’ ὁ Οὐδεσσὺν ἐσθαλ’ ἐργεῖν
βουλᾶς τ’ ἐξερχον ἄγαθα πόλεμον τε κορώσσαν
νῦν δὲ τὸδε μὲν ἄριστον εὖ Ἀργείοισιν ἐρέβειν,
δέ τὸν λαβηθῆρα ἐπεσβόλων ἵσχ’ ἄγοραμν.

οὐ θὴ μιν πάλιν αὐτὶς ανήσει θυμός ἄγνινο

(quoted in Geddle, Prod. of Hom. Poems, p. 84, n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance to reveal his own name, with which it is not improbably connected.

266. ἐκφάνει, so MSS.: As. read εἰσφάνει, on what authority we cannot tell. θαλερον, big; apparently from the idea "well-grown," "bountiful," in which the word generally occurs (but always of men, their limbs, grief, and the like); never in the most literal sense, of growing trees).

269. ἀχρείον ἱδών, with helpless look: σ 163 ἀχρείου δ' εὖμασσι, "she laughed an idle meaningless laugh," not being really gay. So here the word seems to imply a "dazed" "silly" expression, as though Theseus could not recover from the sudden shock and grasp the point. So Schol. B, ἀκαρποῖς ὑποθέτεις.

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

271. For τις as the "public opinion" of Homer reference may be made to Glad-
stone, J. M. p. 436. The passages are—
Γ 297, 319; Δ 81, 85, 175; Σ 459, 479; Η 87, 178, 201, 300; Ρ 414, 420; Χ 106, 372; Ζ 324; Ζ 769; θ 275; θ 328; ζ 37; ν 167; ρ 422; σ 72, 400; υ 375; ι 361, 396; ψ 148.

272. ξέρηχον elsewhere always takes the gen.; γάς Σ 51, etc., μοικτής Σ 606 [6 19], and in mid. κακή ἐξερχότας βουλή, μ 329. The acc. is quasi-cognate, de-
pending no doubt on a reminiscence of the familiar βουλάς βουλεύεσθαι: the meaning is "taking the lead in giving counsel," whereas with the gen. it means rather "beginning," "starting." We may compare ἄδην ἀγρίσσαι, ἀδήλων τοῦ ἐξερχότος Οδυσσίου, θ 28, and other exx. in Mouro, H. G. § 136.

276. τὸ μὲν πάλιν ἐν τούτῳ τὸ δὲ αὕτη χρωσθεί ἐξ οἰ Strategies, Schol. A. Aristarchos repeatedly insisted that
πάλιν in H. never means "a second time," but always "back again," in the local sense; but it requires some forcing to make the present passage consistent with the theory. There is no doubt that the temporal grew out of the local sense, through the idea of "going back again" to a former state of things; and it is better to recognise in such phrases as instances of the transitional use than to attempt to force an arbitrary rule on Homer. So π 456, πάλιν πολέμα 
γέροντα. ἄγνινο may be ironical, as it is
generally a word of praise. But as
applied to Achilles in Ι 699, to Ioame-
neikeiein basileías oideiédios épééasv.

δὸς φαίνειν ἣ πληθὺς: ἀνα δ᾽ ὁ ποταμόρφος 'Οδυσσεύς ἐστὶ σκύγαραν ἐγὼν: παρὰ δὲ ἡλιακώπων 'Αθηνῆν εἴδομέν κηρύκει σιωπᾶν λαῶν ἄνωγεν,

ἄμα θ᾽ οἱ πρῶτοι τε καὶ δυτικοὶ υἱὲς 'Αχαιών μᾶθον ἀκοῦσειν καὶ ἐπιφασάσατο βουλήν.

δ᾽ ᾧν ἐν φρονεῖν ἀγορίσκατο καὶ μετέπειπεν· "Ἀτρέσιθ᾽, νῦν δὴ σε, ἀνάξ, ἐθέλουν Ἀχαιοὶ πάσιν ἐξέχουσιν θέμανιν μερότεσσα βροτοῖσιν, οὐδὲ τοι ἐκτελοῦν ὑπόσχεσιν, ἤντε ὑπεκάλυπτεν ἐκεῖνος ὑπὲρ 

Ἀγείος ὑπαθόειν, "Ἀλύν ἐκτίθομεν ἐυνεῖχοι ἀπονεόθαι.

ὡς ἂν γὰρ θεῖς νεαρὸ κρέας ἐκ γυναικὲς ἀλληλοίμοιο ὄνοματι οἰκίοντε πάσχωκαί...

᾿μη καὶ πῶνος ἐστίν ἀνηθήνθαν νεέοθαι.
καὶ γὰρ τὸ́ς δ' ἕναι μὴνα μένον ἀπὸ τῆς ἀλόχοιο ἀσχαλάδιν ἐν νηλι πολυζήγη, ὅπερ ἄκλια
χειμέραι νεώνται ἄδρονανεθαναστα·
ἡμᾶς δ' εἰνατός ἄττι περιτροπέων ἐναι δόθη, ἐνδέκτε ἀμφοτέρο·
τὸ δ' ὑπειρατζίον Ἀσχαλάδαν παρὰ νηπίων κορωνὰς, ἀλλὰ καὶ ἐμπνής της ἀρχοῦτο δοὺν τε μένουν τε νεᾶν τε νεᾶνεα. 

τῇτε, φίλοι, καὶ μείνατε ἐπὶ χρόνον, δόρα δαώμαν, 

ἐνδέκτε ἄττιν αὔξανα μαντεύεται ἣ καὶ ὑμῖν.

ἐπι γάρ δ' τάδε ὤμεν ἐν ἀφανείᾳ, ἐπί δὲ πάντες

μάρτυροι, οὐκ ἠλπίσει χθανάτου χρόνοινον

χειμερῶν παρὰ καὶ κροιών ἑορτὰς καθ' ἀκάθαρτον

πρὶν τε καὶ προφης δ' ἐν Αλεξίδα τεῖς Ἀσχαλάδαν

ἤγερθον καθ' ἀκάθαρτον καθ' ἀκάθαρτον

ἄμφοτεροι πρὸ τοῦ κρισάντιν έρευς καθ' ἀκάθαρτον, 

ἐνδέκτε ἄμφοτεροι πρὸ τοῦ κρισάντιν έρευς.
σεμερδαλέον, τὸν β’ αὐτὸς Ὅλυμπιος ἦκε φύσσωδε, 310
βομβὸ φυταίς πρὸς ρα πλαταίνοιν δροουν.
ἐνδ’ δ’ ἐσαν στρουβοίον νεοσοί, νῆστα τέκνα,
ἀξιά εὖτε ἀκροτάτω, πετάλωιν ὑποστηρίζως,
ἄκτω, ἀτάρ μητὴρ ἐνάτη ἦ, ὑ τέκε τέκνα.
ἐνδ’ δ’ θεὸς ἐξελεί σατανής τετραγώτας-
μήτωρ δ’ ἁμηφοταῦτο δυσφομένη φίλα τέκνα-
τὴν δ’ ἐκλειξάμενον πετρύλιον λαβέν μικροβιών,
ἀτὰρ ἑτει κατά τέκνα φάγε στρουβοῦ καὶ καλῦν,
τὸν μὲν ἀλήθ’ ὤκεν θεός, δὲ κατ’ ἑρφεν,
λάθαν γὰρ μι σὺχει Κρόνον πάς ἀνεκλομήτων.
ἡμεὶς δ’ ἐστατές βαθαμάξουμεν, οἷον ἐκτῆχη.

311. intesive. φοφος, II 159, is generally re-
ferred to φοι, for φοιοι, gory, i.e. blood-
red. Goebl however refers it to φαῖ
to shine, for φοθο-σ (Curt. EL. p. 621),
divides φούοι as though he agreed with this,
but cf. no. 410, in the sense of
fiery red (hence φοις, φοῖοι σ 97, 
φωθος M 202).
311. Observe how the word τέκνα
(and τέκε) is repeated so as to give a sort
of human pathos to the passage. Cf. M 170, π 217, and Θ 245, Π 205, P 133
(τέκε). τήμα especially emphasizes
this association. Notice also the rhymes,
311-3 and 312-4. This phenomenon,
though not rare in H., is so sporadic
that we have no ground for supposing it
to have been in any case intentional, even
if it was consciously observed.
312. ἀνεκλομήτως, st. πτε, as in θ 136 κατατήρια, the only form found
beside the pr. part. (r 98, π 354), other
parts being supplied from the secondary stem πτε- (πτερα). 314. σκηνά, adv. with τετραγώτας,
"cheeping in pitious fashion.
315. In the principal casuara the
hiatus is "leitūs"; we do not therefore
need Bentley's conj. ἁμεφοταύτοι ἐλαφω-
μένη. τίς, acc. after ἁμεφοταύτο
316. ἀλλάξαμεν (which should be
Fως, see Λ 520),"Colling himself up for
the spring." ἀλλάξαμεν, an anomalous form,
for which see Fritzschke in Curtius'
St. vi. 327; for the perf. with as re-
duplicative vowel, he is inclined to com-
pare δίναμα (φι-δε-καί). Monro, H.
G. § 23, 5. The Schollon of Herodianus
on the accent of τετραγώτας is characteristic:
τετραγώτας καὶ δὲ μὲν κἀκεῖν ἔθελε προ-
tετραγώτας, ὥς διδόσκει. ἀλλ’ ἐπετη'

οὕροι δεικτεί τῶν Ἀραμάρχης, πε-
θέμεθα αὐτῷ ὧ τάνα ἀρίστω γραμ-
ματικῷ.
318. ἀρίθμω, ἐπ. (sc. Ar. marked the
line with the δινός περιεργετέον, because) ἱεροθεσίαν γραφεῖ ἄριθμω καὶ τῷ ἐχθρόν (the next line) προσέθηκεν, τῷ
γὰρ ἄριθμῳ ἦσαν ἐμφαινομένοι, ὡς ἀνθρώπων.
ἐν γὰρ τὸν πλὴν τὸν ἀνθρώπον (i.e. what-
ssoever a god creates, that he brings to
naught again. But there seems to be some lacunas in the quotation). ἥργας
μενότα γε ὧ ν φήμα αὐτῶν θεοὶ καὶ ἄριθμων
ἐχθρόν (Aristonikos). It seems clear
therefore that Ar. read ἄριθμον (or ἀρίθμου)
"invisible," atesting 319 altogether.
(But MSS. ἄριθμων, except Ambros. I man.
ἀρ., Apoll. Lex., Et. M. in quotations,
and Hesych. ἄριθμος ἄριθμον.) Cf. ἄριστο
in the same sense, Herod. f. 150. Clc.
who translates the passage in Div. 2. 50,
63, took the word in the same way.—
"Quil lucid eliditer genitor Saturnius, idem
Abildt." Curt., EL. 662, takes the same view,
explaining ἄριθμον as=ἀρίθμοι phonetic-
ally, but with pass. instead of act.
signification. The question is admirably
discussed at length in Offen. Lex. 53-58,
and decided in the same sense. ἄριθμος
must be explained, "god who created
himself made of him an evident sign," which
is comparatively weak. (Cf. however the
fate of the Phaeacian ship, r 156, δήναιαι
λέειν ἂγε αἰ γείνη τὴν θεῖα κελευ, ἔνα
θαυμάζως ἐκέντες.) Cicero goes on to
translate 318 also—
"Abildt, et duro firmavit tegmina saxo";
as though the serpent were hidden away
in the rock into which he is turned.
320. σκηνά and similar constructions are
commonly explained by the ellipse of the antecedent (H. G. § 267), or less scientifically by resolving οἷον into ὦν τῶν, ὦ (e.g. Δ 157) into ὦν τῶν. But it is better to regard them as originally independent clauses of a quasi-interjunctional nature; "we wondered—what a thing was wrought!" The manner in which wishes introduced by εἰ gradually became the grammatical protoe of conditional sentences is very similar (H. G. § 318, after L. Lange). Cf. Ζ 166, O 95, Ρ 173, with Χ 347, § 611, § 392, and often. (Nāg. and Ant. ad loc.)

325. οἷον, doubtless an error in transcription for δό, an intermediate form of the gen. which has disappeared from MSS, but may often be restored with confidence. See H. G. § 98.
329. τῇ; on this use of the article with numerals v. H. G. § 280 (c).
330. τῷς, so Ar.; MSS. 7ος with Herodianus. Cf. Ζ 45, σ 271, where MSS. are divided. The word recurs only Π 415, τ 234.
335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps compare Α 158, where χαλέω διόφωτεσε seems to belong to ἰέρων δ’ ἱερείας in 151. But the construction seems very awkward.
337. For the long a of ἀγρόσασθε cf. ἀγριωτάτεις 118, 288, etc., δέδοντες 396, etc., δουλεύον τοι 276, Λεχύλλων Δ 21, διὰ Γ 357, Δ 135, Α 436, and other instances. It is due to the iecus. ἄγριοσασθε occurs elsewhere in Η. only in impf. and aor.
338. For οἷον a later writer would probably have used μή, but the only instance in Η. of such a use of μή with the rel. is in line 302 (g.v.). See H 236, Σ 363, γ 349. οἷον shows that the claim is added as a general description of a class, while in 302 μή is used to make an exception to what the speaker has already said (H. G. § 59).
339. Cf. 226, Ἀρ. iv. 426. For ἔν πωρ, cf. Ε 215. He means of course "all our oaths are so much useless lumber."
341. ἄργητον, solemnised with unmixed wish, as Δ 159. See however Γ 269, with note. ἄργητον here includes both the literal meaning of "libation" and the metaphorical "ratification of agreement." δειαὶ; handclapping as
the sign of a pledge is mentioned Z 233, 286. It is of course familiar in later Greek: e.g. δεξίας φέρειν παρά τις, to bring a pledge from a man, Xen. An. 2, 3, 11. άποτεμά, for the rather rare non-\[thematic pipl. see H. G. § 68.

344. άποτεμά, see Curt. E. 219: lit. "not to be squeezed" (στεμφελεί = pressed olives), hence "unflinching, immovable," as Γ 219. Additional force is lent to this remark if it be supposed that Agamemnon had seriously advised flight.

345. ἄρχειν, only here and E 200 with dat., as ἄρχειν E 592, θ 107, ἰμβολεύει Β 816, γ 386, etc., ἱγαίνει Α 71, Χ 101; always of "shewing the way."

346. Ἀχιλῶν νόσφοι, a rhetorical subterfuge, apparently, in order to separate the malcontents, by representing them as secret cardinals, from the majority who were but lately in sympathy with them. τοῦτος is sufficient to show that Thersites is aimed at, not, as some commentators have thought, Achilles and Patroklos, for it must indicate some who are present.

347. αἰτῶν, it is hard to say whether this is masc. or neut. (sc. ὄριον στῆλων or the like). αἰτῶ is so rarely used of ἱλον in H. that the presumption is in favour of the former, which we must then understand to mean "there will be no fulfilment on their part." This clause is parenthetical, ἦν depending on βολήνωσιν.

349. τὶ τε . . . τὸ τε, so most and best

MSS., vulg. ete . . . ete; La. R. would prefer τε τε . . . τε or τε τε: see 233, 299, K 444, λ 492. But L. Lange (EF, pp. 227 ff.) has shown that there is no reason for abandoning the best attested reading. ete . . . ete in a disjunctive indirect question is found even in Attic, e.g. διό εἰσιν άνθρώπων τις, as ἔγνως.

(It appears however to be found only where the predicate of the first clause is repeated: see Kühner, Gr. p. 749). This instance is, as Lange remarks, virtually equivalent to ete with indic., where τοῦτο seems to be the original and more natural construction, though it was afterwards superseded by ete τοῦ by force of analogy. See note on Δ 160, and H. G. § 316, 341. For the predicative use of φέρον cf. Ι 115.

353. ἀπρόστω, a very natural anacolouthos, the thought in the speaker's mind being κατέργαζεν κροκῶν. 355. τιμος as though κατατονω, like 382, Ι 290, etc.

356. A much disputed line. The χωρίσωσι of Aristarchos' time took it to mean 'Helen's searchings of heart and groanings,' and urged that this view of Helen's resistance to her abduction was peculiar to the II., while the poet of the Od. represented her asgoing willingly with Paris. Aristarchos replied, δι' ὃν θέτω εὐ' αἰτής ἢ κατά τινα πρόθυμον τῷ "ἰφθὴ" διὰ λαβείν, τῷ ἢ "ἰφθήν ἔλθων," καὶ κατα τῷ λόγῳ, τιμωρησάν λαβεῖν ἀνήδων οὖν ἐποτάσκως καὶ ἵσπρων κανέν τον ἰδιότητα.
παραλειπτικά (fond of omitting) για προ-
θέσεων έτην ό νοτή. Από τη
αποκλήσεις, έδοκε για την
εισαγωγή του να μην είναι
δίκαιο Float. Από την
απόκριση, του άλλων θάνατον και τούτουν επίσης.

αλλά, ανεξ, αυτός τ' είναι μήδεν πιθανό τ' άλλωρ.

ού τού απόβλητου επος έγκατα, ότι κεν εποκρα
ν' άνδρας κατά φύλα, κατά φθέρας, Αγάμεμνον, ός φθέρη
φθέρης αργήτης, ψέλλα δε φύλα.

ει δε κεν ος έρξη καὶ τοι πείθονται 'Αχαίοι,
γνώστη έπειτι', δι' θ' ήγεμώνων κάκος θ' τε νυ λαών,

η' δ' η' εσέθλος έχει κατά σφέας γ' αρα ουκέρωται

γνώσομαι δ', ει καὶ δεσποσίποι πολίων ου καλατίσεις ην

'κατά κακότητα καὶ άφαβίς τολμόμειον.'

τὸν δ' ἀπαμειβόμενον προσέθεν κρείλον. 'Αγάμεμνον

Alexis

relic of the patriarchal time when the
family, not the tribe, was the unit.

364. After each δε we must apparently
supply e' from the next line; δειν'
would almost make Nestor call in
question the existence of brave men
while insisting on the presence of
cowards (Ameis).

365. Κατ' όψεως, cf. μαχάρας κατ'

ομ' αύτων έγχο, Δ 271: "they will fight
each tribe on their own account," and so

every man will have a motive for ambition
in the glory which will accrue to his tribe or family from success. Cf.

"Quodque praecipuum fortitudinis in-
citationem est, non casus neque fortuita
conglobatio turman aut cuneum facit,
ser familiae et propinquitates," Tac.

Gerr. 4: "Batiarii Thranchenique,
quod discreta virtus manifestus spec-
taretur, sibi quaeque gens consistent,"

Hist. iv. 23.

367. τασκοσκήσι, a substantivized adj.,
like many others in H.; αμβροσία
άρας άθλοι άνθρωποι άρα τραγοφορ έφηγι,
cases used as here adverbially, άνθρωποι
αποκόπτεναι (ε. Α 99) αμβροσία (Ameis,

Aen. to α 97). There is no need to
supply any ellipse. Δαλαμάτης, fut. in
potential sense (cf. Ξ. 71, Κ 260, Λ ν κ.),
or perhaps as taking up with some slight
irony Agamenon's despairing tone, οο
γάρ έτε δέραν αιρέσεων άρτιοκοινος, 141.

Bekker's conj. Δαλαμάτης is needless.

so MSS., but edd. generally give
τάσκοσκήσι. Considering that τά and άδε
are virtually identical in use in indirect
questions, so far as tradition goes, there seems to
be no reason for departing from the at-
tested reading. See on 349.
371. This formula (also Δ 288, H 132, II 97, and several times in Ol.) gives a typical instance of the transition from "wishing-clauses," followed by a paratactic clause expressing the result, to regular conditional sentences; if it were not for the appeal to the gods, which proves that a real wish is expressed, 371.2 might quite well form a protasis to 373.4. See L. Lange, 21, 41, sqq.

374. ὑπὸ χεροῦ, this instrumental use of ὑπὸ with dat., is developed from the local by a transition which is quite easy in phrases like the present, where "subjection" or "falling prostrate" is the leading idea: ὑπὸ δυνῆς τυναίης, ὑπὸ τοῦ ὄνομα θύεσθαι (N 667) ἐπὶ τὸ ἄνεος ταρατοῦμε, the local sense almost fades away, but never quite disappears. Obs. ἁλοῦσα, aer. of the moment of capture; παραβαίνει, pres. of a continuing state.

376. ἀπήγαγον, fruitless, not conducing to any result: cf. ὑπὸ γὰρ τις πράξει πέλεται κρεμασθαι γύρω Π 624, ἀπήγαγον ἄθλου β 75.

379. πάμ. sc. βολήν, to be supplied from the verb: so τὸν τῶν 6 643, supply μοίρας from διαμοίρας.

380. ἦβαιον occurs only in this phrase, and always at the end of a line, except i 462, ἦβασιν 8 ἦ βαιον ἀνδρίπολει. It would seem that some of the ancients preferred to write ἠλέθω or ὑμὴν βαδίσαν or ὑμὴν βαδίσας. Some explains the ἴκα as an instrumental of the pronoun-stem, in the sense "how" or "so" little, as we say "not ever so little." The materials are insufficient for a decision.

381. ἐνάγαιον ἄρης, committerre prælium, compare Σ 149, 448, Π 764, for similar phrases.

382. τὸδε, not here in the later sense of "arming oneself," but "place ready," "but now well," as I 88, τίνος ὁδώρα: so εἴ τὸδε δελεά, to keep armour in order, Xen. Cyr. 4, 5, 3; εἴ δὲ θείλε ὁδόν δελεά, op. Dem. 322, 6.

384. ἄφρος, so MSS.; Bekk., after Heyne and Buttm. (Lec. p. 104), ἄφρο, which is however found with gen. in H. only II 525, # 267. Mono. Π 384, comp. Att. περιποιάμαι with gen. n. to look round after, take thought about (Thuc. 4, 124), and also the gen. with ἀναμφιδικεῖται Π 496, etc. ἄφρο with gen. appears elsewhere always in the sense "aside from." 385. κρινάμεθα, "measure ourselves," cf. the same root in de-ενεργεῖν, κριν-θαμεν. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινάμεθα, "part," 387, cf. 392, Π 198, καὶ 268 μένος κριναται ἄρης, σ 264, ω 507.
ei μὴ νῦν ἑθοῦσα διακρινέι μένος ἄνδρον.

387. μένος ἄνδρον, a periphrasis for “brave warriors,” as μένος Ἀλκιβίδας, etc.

388. τοῦ virtually = ἕκαστος, at least for purposes of translation. We must in the next line supply τοι as subject to καμεῖται. This passage may be added to those in H. G. § 186, in which it is doubtful whether τετρ is prep. or adv. (= exceedingly).

390. θλοίνη of “the active wish, which looks forward to its accomplishment as soon as circumstances shall allow: Ἡ 384 πατηθὴ ἡθολ δόμην, I 120 ἡ ἐθὼν ἄρσεν,” Buttm. Lex. p. 194. νοστή, in sense “perceive” νοστά takes a partic.; “to think over, remember,” an infin. Ε 655, λ 62, etc.

393. ἄριστον “there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds,” Buttm. Lex. pp. 163-4, comparing Ω 520 γινετος ἡ ἀπόδημα (ὁ σύνθεμα); he deduces this sense from the verb ἀριστήν, through the sense “sufficient,” “able to help,” and thence “that on which one can rely.”

Σο Κ 304, μεθύοντι δέ οἱ ἄριστοι λέγοι, his reward shall be certain. The passage of course means “he shall certainly be slain and left unburied.”

394. έτη without a finite verb see Λ. Lange, Hom. Geb. d. Part. B1, p. 254, where it is compared with the similar use of έτοι in similes. He argues that there is no need to supply any ellipse; the έτε is really indef., “as on a time,” and is strictly speaking superfluous. The construction occurs Δ 462, Ν 132, Ν 471, 571, Ο 362, 679, Σ 219, Π 406, Ψ 712, ς 281, λ 365, ρ 494. For the simile itself cf. 144 and 509.

397. ἄνθρωπο, for this use of the gen. cf. ἄνθρωπος πανταχοῦ μέγα κύρια θέα, νάβα ἄργεται τοῦ Νότου Δ 305, and ναβός Δόξα 411, a sickness sent from Zeus. γένοιται, sc. ἄνθρωπ (but Αρ. thought κύρια, and some actually wrote γέννηται).

400. ἔγραφο, the F. is neglected as in ἐγράφως Τ 150, ἔγραψι Ψ 570, ἔγραψαν Ψ 458. From here eleven consecutive lines have the trochaic casura, which was in all probability originally the only casura of the hexameter. (For the genesis of the Homerica hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn’s Zeitschr. xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta.)
αὐτάρ ἐπειτ᾽ Ἀλαντε δῶα καὶ Τυθέως νιόν, ἐκτὸς δὲ αὐτ᾽ Ὁδυσῆα Διὸ μὴν ἀτάλαντον. αὐτόματος δὲ οἱ ἤλει βοῦν ἁγαθὸς Μενέλαος· ἦδες γὰρ κατὰ θυμὸν ἄδελφεν, ὡς ἔπονετο. βοῦν δὲ περιστράφη τε καὶ οὐλοχύταις ἄνελυτο. τοῖς δὲ εὐχόμενος μετέφη κρείους Ἀγαμέμνον. "Ζεῦ κύδιστο μέγιστο, κελαίνεσθε, αἰθῆρα ναίων, μὴ πρὶν ἐπὶ ἑλέον δύναι καὶ ἐπὶ κνέφας ἀθέαν, πρὶν με κατὰ προτέρες βαλέαν Πρέμοιο μέλαθρον αἰθάλαον, πρόφα χὲ πυρὸς δησιος βύρετρα, Ἐκτόρεαν δὲ χιτώνα περὶ στηθοῦσα βαθαὶ χαλκὸς ρωγαλέου· τολεές δ᾽ ἀμβ᾽ αὐτῶν ἐταῖροι προτέρες εἰς κοινῆσιν ἄδαξ λαζόμενο γαῖαν."

οὐ ἐφατ', οὐδ' ἄρα πώ οἱ ἕπεκραίνειε Κρονίων, ἀλλ' ὧ γε δέξτο μὲν ἱπά, πύρων δ᾽ ἀλίαστον ὑφέλεκεν. αὐτὰρ ἐπεῖ 伢ὖξανται καὶ οὐλοχύταις προβάδλαν, αὐθόρασαν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἔβεον, μηροὶς τ' ἐξίσμους κατὰ τέ κνιόσθε εἰκάλυπτων δύστυχα ποιήσαντες, ἐπ' αὐτῶν δ᾽ ὑμοθέτησαν.

409. ἄδαξ is the only Homeric form (cf. Ζ 61); so ἄθωχος, never ἄθωξ. 410. περιστράφων τε, so edd. with Bekk. for στηθοῦσα of MSS.;: so μ 356, and cf. Δ 532. The aor. mid. is always transitive in Η. (v. Α 480, β 431, etc.). Σ 533, i δι (στηθοῦσα δ᾽ ἐκάλυπτο μάχην) are ambiguous, but no doubt are also trans., as Herod., also says στηθοῦσαν πολέσαν. οὐλοχύταις, ΐ 449. 412. κελαίνεσθαι, apparently for κελαίνειας, "god of the black cloud." The epithet is also applied to blood, "dusky," the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in Η.

413. ἐνὶ, "that the sun set not upon me," a pregnant expression which is virtually an anticipation of the ἐνὶ immediately following, and may be compared with Ἐρ. Α, 86, δ᾽ ἔλεος μὴ ἐνδυνάμω τὸ μακροαιρήμα ἔτωμι. See also Θ 453, Τρῶων μὲν β᾽ ἄλογοι ζωὴ φίλον. Some have, without necessity, conj. ἐνὶ γὰρ ἡ: Ἡλ. thinks that the word was inserted when it was forgotten that πυρὸς was originally long by nature (for πυρων, the comparative of πυρος). For μὴ with infin. expressing a prayer, see Η. G. § 351. μὴ appears fundamentally to express the idea "away with the thought that," "let us not suppose that," and may thus be properly used with the infin. without the need of supplying any ellipse of ὑμαί or the like. Cf. Π 29, Η 179, Β 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gr., e.g. Ω θεὸν πολίται, μὴ με διώκεις τρέξο, Ασχ. Συπμ. 235. (It is virtually a case of the use of μὴ without a verb, such as we find in Α 255 and οὐ μὴ = "except," see lang. Ed. p. 162 (468), where the key to the question is given.)

415. πυρος, for this use of gen. see H. G. § 151, d, where it is classed as a "quasi-partitive" use, as though the material used implied a stock drawn upon: so πυρὸς μικαλασφανείς Η 410, πυρὸς θείαντα, Η 331. For πυρὴς Η 481. ζωής with πυρι, in the lit. sense "blazing," root δαφ, δαλο: so πυρ κυκλο (εὐλο), Θ 217. 417. ρωγαλέου, proleptic; as Η 841, αἰσχυντα. But ἀθέαν, 415, seems to be a standing epithet of the hall; κ χ 239. 426. ἄλογον Ατ.: MS8. ἄδαξ, Α 453-461; 427-432 = Η 464-469.
καὶ τὰ μὲν ἄρ σχίζησιν ἀφύλλοις κατέκαιον, 425 
σπλάγχνα δ’ ἄρ’ ἀμπείραντες ἤπειρον Ἡφαίστοιο. 
αὐτὰρ ἔτει κατὰ μῆρα κάπι καὶ σπλάγχνα πᾶσαιν, 
μιστυλλὸν τ’ ἄρα θάλλα καὶ ἄμφι ὀξεῖοις ἔπειραν, 
ὅπωραν τῇ περιφράδιοι ἔρωσαντε τε πάντα. 
αὐτὰρ ἔτεί παῦσαντο πόνον τετύκοντο τε δαίτα, 
δαινυν’, οὐδὲ τ’ θυμός ἐδεύτο δαιτὸς ἔισθη. 
αὐτὰρ ἔτεί πόσιος καὶ ἐδητύους εἰ ἔρων ἐντο, 
τοῖς ἄρα μιᾶ θηρής Ζεὺς νεῖτοτα Νέστωρ: 
“Ἀτρείδη κύδιστε, ἀνάξ ἄνδρων Ἀγαμέμνον, 
μηκέτε νῦν δυν’ αὐθὶ λεγόμεθα, μηδ’ ἔτι ἐξορον 
ἀμβαλλόμεθα ἐργον, ἢ δὴ θεός ἐγγυαλίζῃ. 
ἀλλ’ Ἰῃ κήρυκες μὲν Ἀχιλλος χαλκοχιτῶν 
λαὸν κηρύσσοντες ἀγείροντων κατὰ νῆας, 
ἡμεῖς δ’ ἄθροι δόδε κατὰ στρατὸν εὐρέν Ἀχιλλ. 
ὶοι δὲ κατὰ τὰ ἔργα δημοσιομείον ὄργῳ Ἀργα.” 
ὅς ὀρθ’ ὤν, οὔτ’ ἀπέθηκεν ἀνάξ ἄνδρων Ἀγαμέμνον, 
αὐτίκα κηρύξεσθαι λεγοῦσθαι κελευσθαι 
κηρύσσειν τελεμάνθε κάρη κομιοῦντας Ἀχιλλ. 
οἱ μὲν ἔκτος ὑπόκοιτον τοῖς δ’ ἠγέροντο μελ’ ἀκα. 
οἱ δ’ ἄμφ’ Ἀτρείδας διατρέφεις βασιλῆς 
θύουν κηρύσσοντες, μετὰ δὲ ἡλιακῶς Ἀδηνὴ 
ἀγιί’ ἠχοῦν ἑρίτμοιν, ἀγνηκρο ἀδανάθην τε.
the characteristic use of δι' in similar (456 and 463) to introduce an additional touch, often, but not always, containing the tertium comparationis. 461. 'Aler, so best MSS. with Ar., who regarded it as the gen. of a proper name 'Aleras (for 'Aleros), said to have been a king of Lydia. So Herod. iv. 45, καὶ τῶν μὲν μεταλαμβάνοντο τοῦ αἰθέτου Λίδω, φάμενοι ἀντί 'Aleros τοῦ Κόντου τοῦ Μάκεω κατηλθήσας τῷ 'Alerο. Virgil, on the other hand, clearly read 'Alerο:

'varias pelagi voln cres, et quae Asia circum
Dulcisbus in stagnis rimantur prata
Caystri.'—(Georg. i. 383.)

'Quo quondam nihil liquida inter nubila
cyoni
Cunse sese e pastu referunt et longe
canores
Dant per collis modos, somat annas et
Asia longe
Pulsas palus.'—(Aen. vii. 699.)

This is the only passage in the Iliad indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. ἀγαλλάθεν, perhaps here in the primitive sense (root γαλ to shine), 'preening themselves.' There was an old variant ἀγαλλόθεν, which would be perfectly good Greek but for the mass. ἀγαλλάθεν in the next line (Ant.-Nüg.)
κλαγηθοῦν προκαθιζοντων, σμαραγιοι δε τε λειμων, δε των ζθεαι πολλα νεον απο και κλωμων ες τεδων προελευντο Σκαμανδροι, αυταρ υπο χθων σμερδαλοι κοναβικε ποδων αυτων τε κα ιππων. 

ηται δε εν λειμων Σκαμανδροι ανθεμοντε μυριοι, διεστα τε φυλα και άνθεα γηγεναι άρρη.

υτοι μνημοι άδιναν ζθεαι πολλα, αι τε κατα σταθμο πομηνοι ζλασκουν ερε τε επαιριη, τετε τε γλανους άγγεα δεινε, ιτοσοι επι Τροαςα ταρη κοιμοντες Άγχαια εν τεδων ισταντε διαφαιναι μεμαυτες.

του τοι δε, δε ταιποι πλατε αγηνω αιτιολοι άνδρες μεια διακρινοσαν, επει κε νομο μνημων, 

δε τους γρεμονες διεκαμου μεθα και νυκι ουσινποι λειναι, μετα δε κρεων Άγαμεμνον, δηματα και κεβαληρ ικελοι δι τετρκεραυφ, 

Αρει δε ξανη, στερον δε Ποσειδαων. 

ητε βοσις άγεληφι μεγε έξοχος επλετο παντων 

tαιρων: ο γηρ τε βεσει μεταπρετε αγρομενης τοιον άρ τε Ατρεδην θηκε Ζευς ήματι κεινον, 

εκπειε ιπ πολλοις και έξοχον ιρασειν, 

επεπει νυν μοι, μομοι Ολυμπια διαμοι έχουσαι, 

It will then be used of goats by the same idiom which gives us καισιον δεκαλωντο Τ 221, βουθων ιν Αρ. Πιλ. 819, etc., aided by the similarity of sound to αε-

παλετια, because of the wide spaces over which they range. 

479. ξανη, the wait. Except Α 234, where it also seems to mean the "wait" of the corselet, the word is used only of a woman's girdle.

480. ταλαι, for this use of the aer. in similes as virtually a present cf. Η 4, etc., and for βοσις ταιρων cf. σε στο καρυο, 

λεπ ειρενοι ι ιε ιε ον, εκεινε αγηνοι (Η 59).

483. It would hardly be possible in Homeric language to join τολαις with ημων: rather "prominent in the multitude and excellent amid warriors."

484-487. The "Catalogue of the Ships," and of the Trojans and allies. The principal critical questions belonging here are briefly indicated in the introduction to the book. θαντα, prob. a redup. aer. for θαντα-θαντα, or else for θαν-θαν, root σερ = σκ, our say. Observe the rhyme μομοι-εχουσαι. 

F
ΙΔΙΑΔΟΣ B (π)

ήμες γὰρ θεαὶ ἔστε πάρστε τε ἱστε τε πάντα, 485
ήμες δὲ κλέος οὖν ἄκοιμην οὖν τε ἴδεν,
οὐ τιμεῖ ἄγεινες Δαμαὸν καὶ κόρανοι ἤραν,
πληθὺν δὲ όκ δέ ἄγον μυθήσομαι οὖν ὀνομήλων,
οὖν ἐν χεῖ μὲν γῆς τόσαι, δέκα δὲ στρατά τε ἔλευ,
φωνῇ δ᾽ ἄρρητος, χάλκεον δὲ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Δίδω αἰγόχοιο
θυγατέρες, μνησίαθ' ἄνω Ἐκεῖνον ἤλθον.
ἀργοὺς ἄν νῦν ἔρεω νηᾶς τε προπάσσας.

Βοιωτῶν μὲν Πηνέλοκει καὶ Δήμου ἄρχον
'Αρκεσλάος τε Προθοῦνα τε Κλονίου τε,
οί θ' Τρῆν εὐμνότο καὶ Αἰδῆνα πετρίσασαν
Σχοινὸν τε Σκόλον τε πολυκυμηνόν τε Ἐτεόνων,
Τῆκεπειαν Γαϊδάν τε καὶ εὐφύρχορον Μυκαλησόν,
οί τ' ἀμφ' "Αρμ' εὐμνότο καὶ Ἐδέσιον καὶ Ἐρύθρας,
οί τ' "Ελέουν' εἶχον ἡδ' "Τνη καὶ Πετεώνα,
"Μακάλην Μεδεώνα τ', εὐκτικεῖον ποταλέον,
Κάπτας Εὐθραῖν τε πολυπρώοι τε Θείβην,
οί τε Καρώνειαν καὶ ποιήσανθ' "Αλλατον,
οί τε Πλάταιαν ἔχον ἡδ' οὶ Γλασαῖα νεύμοντο,
οί θ' "Τυπόθασες εἶχον, εὐκτικεῖον ποταλέον,
"Ουριστόν θ' ἱερὸν, Ποσείδων άγλαῦν ἄκος,
οί τε πολυστάφυλον "Αρνην ἔχον, οί τε Μίδειαν

"are present at all that happen," or
"stand at the poet's side." The Muses
are particularly appropriate in such a
place as this; for, they are goddesses of
Memory (Μνήμη = Μνήμη, root Μνῆμ),
see Curt. E. no. 429), though the legend
which made them daughters of Μνη-
μαςιν is post-Homeric.

488. For δὲ with sor. subj. as apodosis
to a clause containing εἰ with opt. cf.
Ἀ 386, and the equivalent fut. indic.
ἔστησιν with δὲ μὴ ἔστησα, N 317.
Possibly μήθεωμαι is fut. indic., and
ἔστησι is independent of δὲ, as in Ἀ
262, δὲ ἔστησα. δὲ here seems to enforce
the contrast, see H. G. § 276, β.
490. δησ. Lat. animus, primarily of
vitality, as here; then, as most com-
monly, of the passions. Though the
word probably comes from δω to breathe,
it would be quite against all Homeric
use to understand it, as some comment-
ators have done, of the lungs.
492. ἔρχεσθαι, made mention of; as
§ 118, σ. 400. ἔρχεσθαι, all from end
to end: so φέρειν ἡμάρ, etc.
494. The prominent position given to
the Boeotians here, in marked contrast
to their unimportance in the story, has led
to the conjecture that the Catalogue was
the work of the Boeotian or Ῥήσιον school,
which was notably given to the
compilation of lists of names (Latter).
502. πολυπρώοι, Chandler was led
to the discovery of the ruins of Τισεβά
together, on the coast of the Corinthian gulf)
by the number of wild doves which
haunted them.
505. Τυπόθασος, a lower Θεσπ in the
plain, an offshoot from the great city
which we are to regard as still lying
waste after its destruction by the Epigoni.
507. For "Ἀρνησιονιζιδ, read "Λασερνιζ πνπρηθ, but Ar. objected that the epithet
πολυστάφυλοι could not belong to
Hesiod's birthplace, as he describes it as
χώρα καθ' ἑραίρα ἄργαλην. Thuc. 1. 12
also read Ἀρνης, for he says that in his
ΙΛΙΑΔΟΣ Β (ΙΙ) 67

Νικάν τε ξαθήν τοις 'Αντιδόνα τ' ἐσχατούσαν·
tὸν μὲν πεντήκοντα νέες κλών, ἐν δὲ ἐκάστη
cόψου βωστῶν ἐκατόν καὶ ἐκεῖσε βαίνουν.

οῖ δ' Ἀστερίσσώνα αὐτὸν ἦν ὁ Ὁρχομενόν Μινυέων,
tῶν ἅρχ' Ὀσκάλαφος καὶ Ἰάλμενος, ὕλες 'Αρηος,
οὗν τέκνα Ἀστυφηχ ὁ δὲ Ἀκτορος Ἀξιάδα,
παρθένοις αἰδόρρητοι ὑπερών εἰσανάβασα,
"Ἀρηί κρατερῷ· ὅ δ' ἐφ' ἐαρελέξατο λάβηρον·
tοῖς δ' τριήκοντα γαλαγυραῖ νέες ἐστυγόντο.

αὐτάρ Φωκίων Σχέδιος καὶ Ἐπιστρόφος ἅρχον,
νύεσι Ἰπίτων μεγαβήμον Ναυβηλιάδα,
oi Κυμάρισσου ἔχον Πυθώνα τε πετρήσασι
Κρισάν τε ξαθήν καὶ Δαυλίδα καὶ Πανυτῆ,
oi τ' Ἀγεμώρειαν καὶ Τάμπολιν ἀμβενέμοντο,
oi τ' ἄρα παρ' ποταμόν Κηφισοῦ δύον ἐναυον,
οῖ τε Δίλαναν ἔχον πυρήνη ἐπὶ Κηφισοῦ·
toῖς δ' ἄμα τεσσαράκοντα μελλαίναι νέες ἐστυνοῦν.

οῖ μὲν Φωκίων στίχας ἱστασαν ἀμβιέτοντες,
Βωστῶν δ' ἐμπλην ἐπ' ἀμαρτέρα τοιρόσαντο.

Λοκρών δ' ἤγεμόνευν Οἰλόροις ταχὺν Ἀλας,
μείνωσιν, οἰ τοῦτος γε δόσος Τελαμώνιος Ἀλας,
ἄλλα πολὺ μείωσιν ὄλγος μὲν ἐν, λινωθόρηξ,
ἐγχειρίδε ἐκέκαστο Παινέλλημας καὶ Ἀχαιοῦς·
οῖ Κύνου τ' ἐνέμοντ' Ὀπονέτα τε Καλλαρόν τε
Βῆσαν τε Σκάρφην τε καὶ Ἀγεάδες ἐρατείνας

day the Boeotians had been expelled from
Ame by the Thessalians.

508. ἐσχατούσας, as lying on the
Euboean sea.

611. The territory of the Minyas was
afterwards part of Boeotia. For Orcho-
menos see I 381. We ought perhaps to
read ἔρχομενα, its own local name.
There was another in Arkadia (605).
Ares was the tribal god of the great tribe
of the Minyas, and hence the two chiefs
claim descent from him. Minyas himself
was, according to one account, son of Ares.
514. ἀδύνατον, there was no dishonour
in the love of a god. ὅρηξ. ἀναργ. goes with
τέτεις in the sense "conceived," as 742.
Compare II 184.

518. Ἐφρεύω, a certain restoration for
Ἐφρέω of MSS.; the second syllable of
the name is short, see P 306; for this
form of the gen. see H. G. § 98, and for
lengthening of the short vowel before
initial 𝜃, § 371.

526. ἐκέκαστο = παίσατο: a rare form,
apparently from the locative termination
-δέ, said to be found in Skt., and root
πέλ- (πέλας), and thus = "in the neigh-
bourhood of" (Antenrieh ep. Hentsch).
529 was rejected by Zenodoes, and
529-530 by Aristarchos also; partly on
account of the obvious tautology, partly
because of the word Παινέλλημα, used,
contrary to the Homeric practice, to
denote the Argean host. λινωθόρηξ agrees
with the character of light infantry and
bowmen which is attributed to the Lok-
rians in Ν 714, but is hardly consistent
with the praise of Aias the less as a
spearsman; in Ν 712 he, as a hoplite, is
separated from his followers. He does
nothing in actual battle to justify the
praise in 530.
Τάρφην τε Θεράνιον τε Βοιωτικόν αμφι θέσθηνοι τῷ δὲ ἀμα τεσσαράκοντα μέλαιαι νῆς ἔποντο Λακραίων, οἱ ναύων πέρην ἰερὴς Ἑυβοίης. οἱ δὲ Ἅκτιαν ἕχον μένεα πενειάντες Ἀβαντες, Χαλκίδα τε Εἰρήτριαν τε πολυσταφυλὸν θ' Ἰετίαιαν Κηρύκην τ' ἐκαλον Δίων τ' αἰτὺ πτολεμαίον, οἱ τε Κάρυστον ἔχον ἤδ' οἱ Στύρα ναιετάσκουν, τῶν αὖθ' ἠγχύμενεν Ἑλεφήνωρ ἄξον "Ἀρηος, Χαλκοδοτικάδης, μεγαθίμων ἄρχον Ἀβάντων. τῷ δ' ἀρ' Ἀβαντές ἐποντο θοῦ, ὀπίθεν κομώντες, αἰχμήτα οἱ μεμάζεται ὑβριδάθηκαί μελῆς ἰδίων ῥηξέες ῥηξεῖ ϰεῖμον αμφὸς στήθεσαν τῷ δ' ἄμα τεσσαράκοντα μέλαιαι νῆς ἔποντο. οἱ δ' ἀρ' Ἀθήναις ἑχον, εὑκτικόν πτολεμαίον, δήμων Ἐρεχθείοις μεγαλπήτορος, ὁν ποτ' Ἀθήνης θρήσει διὸς θυγάτηρ, τέκε δὲ ξειδορὸς ἀριστός καὶ δ' εἰν Ἀθηνησ εἰςεν, ἐὖ ἐν πίονον νηφἴ ένθε δὲ μὴν ταύρους καὶ ἀρνεοῖς οὐλανταί κοῦραί Αθηναῖοι περιτελλομένων ἔνιαυτῶν τῶν αὖθ' ἠγχύμενεν ὦν Πετεώ Μεισσεθείς.

535. φένθην, "over against," as Χαλκίδος πέρας, Ασσε. Αρ. 190. It might, however, mean "beyond," if we suppose that the poet's point of view is that of an Asiatic Greek.
537. Ιέτικος, tripyllable by synizesis, as Διοκτέστων I 386, 8 83.
542. ὑπάθειν κομώντες τὸ ἀνίον μήν τὰς κεφαλὰς κομώταί ἄνθρακας χάρα. όν τοῦτο τὴν τῶν Ἐκδοτῶν κωπάν, τὸ ἄνθρωπον τὰς χειρὲς βαθεῖαι ἔχειν, Σχόλ. Α. So of two Libyan tribes, οἱ μὲν Μάκλειοι τὰς ἀκινήτως τὰς κεφαλὰς οἱ Δ' ἴσοις τὰ ἐκπροφεί, Herod. iv. 180. Compare Ἐθνικῆες ἄρχονος, Δ 533. These seem all to indicate that part of the head was shaved according to a tribal fashion, such as is familiar to us in the case of the Chinese, whereas the usual Greek practice was to let the hair grow long all over; the κεφαλὴ κομώντες Αχαιαὶ being thus distinguished from many or most of their barbarian neighbours.
547. Δήμων, here in the strict local sense, "realm." It probably comes from root δα- of δαύει and means the common land of the tribe apportioned for tillage among the tribesmen, as is still done in the Slavonic village communities; cf. on Μ 422. Σο αναθήματος ιδίαν ἀριστός, Πιττ. 10. In a still earlier stage δήμος indicates a yet more complete communism, meaning the common stock of what we should call "personal" property, e.g. θηβαίων τε 197, εἰς δήμον Λ 704, and δήμων Ρ 155, δημοκρίνομαι Δ 231. καταδημοκρίνομαι Σ 501. (Mangold, Curt. St. vi. 403-413.)
548. τινὲς-ἀριστός is of course parenthetical—an allusion to Athenian autochthony—and Ἀθήνης is the subject of ἅξον. The temples of Athenae Polias and Erechtheus were always under one roof. So γ η, where Athene repairs to Athens, she δίνει Ἐρεχθείῳ τοις ὀρέων ἄριστος. ἠμιθραύς, "the gleaning," from παι (Skt. χών), has of course nothing to do with "life-giving" (παι- from root παί-) (F); Curt. Ετ. p. 491. τινὲς, sc. with offerings.
550. μῦ, Erechtheus; for cows and ewes were offered to female goddesses. The festival where these offerings were made was the (annual) "lower Pana-theneia," in honour of the two founders of agriculture.
552. Πετεώ, gen. of Πετεών, as Πετεώς Σ 489. The three following lines
were rejected by Zenodotus, and they have all the appearance of an addition designed to soothe the vanity of the Athenians, which was doubtless much hurt by the small part played by their nation in the Iliad (cf. Α. 264). Menestheus does not afterwards appear as a distinguished general. In Δ 326-348 Agamemnon speaks of him in unfavourable terms. He is mentioned again only in Μ 331, 378, Ν 195, 690, Ο 331, when the fighting is left to the heroes of the second rank. But the lines can be traced back with certainty to the beginning of the fifth century, as they are mentioned by Herodotus (vii. 161); and Aischines (Κτε. 185) quotes an inscription as having been set up by the Athenians in honour of their countrymen's victory over the Persians at the Strymon, which begins as follows: ἐκ τοῦ τρῆδε κόλπου ἢματερεῖες Μεσεθείας ἦγετο θάλασσα τῶν Τρῆκων ἢματερεῖος, διὸ τῶν Ἡμετέρων ἐφρα τῶν τικά χαλκοχρυσίνων κοσμημάτων μάχης ἔμεθοι ἄδρα μοιχών. 557-8. This celebrated couplet is said to have played an important part in the dispute between Athens and Megara for the possession of Salamis. 558 is omitted by the best MSS. The text was put forward by Solon to establish the Athenian claim before the Spartan arbitrators, but the Megarians said that the true reading was Αἰας ὦν ἐκ τοῦ Παλατίου ἐκ τῆς Ἀγιασμοῦ ἱεροῦ τῶν Τρακαίων τε (Strabo, ix. 384), thus connecting Aias with Megarian towns, but giving no number of ships. The story is alluded to by Aristotle, Βετ. i. 15, and numerous other authorities (quoted in Hunte, Ἀθ. ad loc.; Lehrs, Ar. p. 447), but cannot be regarded as entirely trustworthy. Some said that the line was inserted by Peisistratus. At all events it shows how, during the period of Attic literature, the Catalogue was regarded as having a canonical authority. But the passage as it stands cannot possibly be in its original form; for it would be quite alien from the spirit of the "Catalogue" to dismiss so great a hero as Aias with a single line, or even two.—in the local sense occurs here, 604, and Τ 478, in II.: otherwise it is peculiar to Od. 559, τοῦτος δέ, the "Cylopean" walls of Thrysa are as great a marvel at the present day as in the time of Homer. 560, κατανόηται, "enfolding the deep (Saronic) gulf." The word applies of course to the territories, not to the cities. There is no sufficient analogy for taking ἔχουσα by itself as intrans. = lying. It is only of Αργος in the narrower sense, the city, that Dioneus was king. 561, ἀγχαλακτός, as one of the Seven against Thebes, Δ 404-410. 566. Ταλάιονθαίος, son of Talos. This is one of a number of patronyms formed with a double termination; another case of ἄνω + ἔγος is Παλετασίος (Hes.) Forms like Πελαγάθης, Ψηφιοφάθης, etc., are quite similar; they contain the
συμπάντων δ’ ἦγετο βοὴν ἀγαθὸς Διομήδης·
τοῖς δ’ ἀμβνόσυμνα μέλαινα νῆσε ἐπικτὸν.
οἳ δ’ Μυκήναις εἶχον, ἐκτίμενον πτολεμοῦν,
ἀφνείον τε Κόρυθον ἐκτιμάμεα τε Κλεωνᾶ,
"Ορνείας τ’ ἐνέμοντο Ἀραιωρέην τ’ ἐρατείαν
καὶ Σικυών’, δό’ ἃρ’ Ἀδριατος πρὸς’ ἐμβαζάλλειν,
οἳ θ’ Ἀρείπτης τε καὶ αἰσθεῖν Γονύσουν.
Πελλήνην τ’ εἶχον, ἥδ’ Ἀλύσιον ἀμφιβιόμοντο Ἀνταλάκον τ’ ἀνὰ πάντα καὶ ἀμφ’ Ἐλλήνων εὐρέων,
τοὺς ἑκάτον νηῶν ἥρξε κριέων Ἀγαμέμνων
"Ἀτρείδης· ᾧρ τοῖς πολυ πλεῖστοι καὶ ἀριστοὶ
λαοὶ ἐποῦν’· ἐν δ’ αὐτὸς ἐκσετεύς νύστα καλόν
κύδιον, πάνω δὲ μετέπεπεν ἥροςεν,
οὐκε’ ἀριστος ἦν, πολὺ δὲ πλείστους ἄγε λαοῦς.
οἳ δ’ εἶχον κοΐλην Λακεδαίμονα κρυόσσαν
Φάριν τε Ἕλπίσιν τε πολυτρήμωνα τε Μέσσην,
Προειδοὺς τ’ ἐνέμοντο καὶ Ἀνταλάκας ἐρατείαν,
οἳ τ’ ἃρ’ Ἀμφικλεός εἶχον Ἐλος τ’ ἐφαλὸν πτολεμοῦν,
οἳ τε Λαᾶν εἶχον ἢδ’ Ὀλυτιλοον ἀμφιβιόμοντο
τοὺς ἑκάτον ἵππες ἥρξε, βοην ἄγαθον Μενελαος,
ἐξίκελα καὶ ἰος ἀπάτερε δὲ χαρήσσοντο.
ἐν δ’ αὐτος ἐκεῖ ἦν προβυπίασε πεπουθοῦς,
ἀπρόπον πολεμόνδε μάλιστα δὲ ἦτο θυμὸ

suff. -ις (which itself is capable of being used for a patronymic, as Τελαμώνιος Μας)
+ ἕπρα; cf. on A.1. For the double suffix compare Κορυθο-ιν-ι-εν (Angermann, ΄
C. St. 1. 1). For Μεσσης MSS. give Μεσσης or τείς. See on A. 489.
570. Aristarchos observed that when the
poet speaks in his own name (here
and N 694) he calls the city “Corinth”;
but puts in the mouth of the hero
Glansos the older name ‘Εθήρ, Π. 250.
572. προῦσα; according to the legend
Arratos had been driven from Argo,
dwelt with his grandfather in Sikyon,
where he gained the royal power,
but afterwards he returned and reigned
in Argo.
575. Διαλόκον, the N. shore of Peloponnesse,
afterwards called Achaia. 
τοῖς is gen. after ἐνδιῆς, ships of these folk.
578. γίγησα is found six times in II.
and twice in Od. (6 487, 500), always as
an epithet of ζωοῦς. It is generally in-
terpreted "glimmering," "shining," but
the derivation of the word is quite un-
certain, and of many interpretations
that have been proposed none is convincing.
579. γάλας, 64, so ἀρ. : MSS. Μ νυ.
Zenod. obelized this line and the next;
680 seems unnecessary and tautological.
581. κοίλην Δ. κρύοτατον, "L. lying
low among the rifted hills." κρύοτατον
no doubt refers to the numerous
volcanic ravines which are characteristic
of the Lacanian mountains. See Butt. Lact.
&v. There was another reading, attri-
butcd to Zenod. by the Schol. on δ 1,
καρδάσαν, which was explained as
meaning "rich in καμάθια or καλαντυμναν;
"a herb growing abundantly in the district;
but might equally mean "full of clefts;
from salana; cf. σαλανος, the gulf into
which political criminals were cast at
Sparta. See Merry and R. on δ 1.
682. Μεσσης = Μεσσης, Schol.
687. ἀπάτερε, ἢδ’ Μενελαος’ contingent
was independent of that ruled by
his brother. For 590 see 356.
tisasphein 'Eleven όρμηματά τε στουναχίας τε.
οὐ δὲ Πόλον τὲ ἑνύμοντο καὶ 'Αρήνην ἐρατεῖν ὑπὲρ Θριοῦ Αλπειοῦ πόρον καὶ ἕκτυτον Λιτῆς,
καὶ Κυπαρισσίαντα καὶ 'Αμφιγένειαν ἐναντὶ τοῦ Εἰολοῦ καὶ Δόρυν, ἐνθα τε μοῦσα
ἀντόμεναν Θάμαρν τὸν Θρίσκη παῖδαν αὐτής,
Οἰχαλίθην ἦντα παρ' Εὐρύτοιν Οἰχαλίθην;
στεύτο γάρ εὐχάριστος μυκετίδερον, εἶ περ ἀν αὐτῷ
μοῦσα λείδουσι, καὶ ταῦτα Δίως αἰγούχοιο:
αἱ δὲ χελωσάμενα πηρὸν θέσαν, αὐτὰρ αὐτήν
θεοποιεῖν ἄρθρων καὶ ἐκκλαθάνει κυβαριστὰς.

591. Three cities named Pylea, on the W. coast of Peloponnese, claimed the honour of being Nestor's home (τοι ὁ πόλος πρὸς Πόλον: Πόλος γε μὲν θεσί καὶ ἄλλος, Aristoph. E younger. 1059, and Strabo). One was in Elis, and cannot be meant here (see 615-6). Another disappeared in very early times, and was not known to Pausanius; it was in Triphylia, and its claim was supported by Strabo, who thought that it ought to be further north than the third candidate, the famous Messenian Pylea, now Navarino, on account of the details in A 489 ff., where however see the note. There can be little doubt that the last is really Nestor's Pylea. See notes on Ε 397, I 149 ff.

592. Θρίσκη, evidently the Θρίσκη τοῦ Αττικῆς 711.

593. τὸν Θρίσκην, "that Thracian.

594. Thamiris, like Orpheus, was one of the legendary Thracians who dwelt in Thrace near the foot of Olympus, and from whom the cultus of the Muses was said to come. In Πελοπ., 921-925, the Muses speak of the time

595. The poet evidently conceives Thamiris as a minstrel wandering from court to court. This does not seem to be the Homeric view; it is well known that minstrels are not mentioned in the Ili., and in the Od. they appear all to be attached to the household of particular chiefs. For the legend of Eurytos of Oechalia (in Themist, 730) see σ. 254 ff., p. 13 sqq.

597. This appears to be the only case in H. of e. . . . e. with opt. (it is not mentioned either in H. or in Ebel. Lex. s. e)., but it is virtually equivalent to e. e. with opt., which is not very rare; e. e. A 60, B 128, etc. (H. G. s. 318), e. e. with the opt. puts a statement in the form of a merely imaginary supposition (H. G. s. 300), and e. e. shows that this supposed case is made the basis of a conclusion, the apodosis. The est. would have been Stamped (the, as A 60) est. e. e. as e. e. a. m. o. e. e. There is no necessity or other justification for saying that the opt. represents the subj. of the est.: the subj. might have been used (I 25, B 225), but would have expressed a more confident tone. (L. Lange, B 1, p. 209).

599. περί a doubtful word, traditionally explained "blind," as in Ασφ. 17, ἀνάφωρον, cf. ἐνίσχυσέμενον in Πελοπ. καὶ εὐπλού. Others say "maidened," deprived either of voice (so Αρ.) or of the right hand; and in this general sense the word is common in later Greek. Ar. referred to φ 64 to show that blindness was no disqualification for a minstrel. Brugman explains it as παραφερον from παρα- (παρ-ω, παρ-ιον) to smile; Curt. Β. no. 556, conn. with παραφώ, παράφος is continuous, as 465, etc., "and moreover." ἐκαλαθεῖος, for this trans. use of the redupl. cor, cf. O 60, and κελαθεῖον always (B 80, X 343, etc.).
οbishop 'Ἀρκαδίαν ὑπὸ Κυλλήνης ὅποι αἰτύ, 
Αἰτύτων παρὰ τύμβων, ὥν ἀνέφες ἀρχαῖοι, 
οἱ Φειδίου τῷ ἑνόμωτο καὶ Ὀρχυμενοῦ πολίμφων 
Ῥημήν τε Στρατήν τε καὶ ἡμύσασαν Ἐνεύσαν, 
καὶ Τεγέην ἐγνὼ καὶ Μαντινήν ἐρατεῖν. 
Στυμφάλιον τῷ ἐγνῷ καὶ Παρασάην ἐνέμων, 
τῶν ἡρωὶ 'Ἀγαλαίοι πάσιν κρείον Ἀγάμερον 
ἐξήκυκτι πείκα τε οὖν ἂν ἔμβασιν υἱοὶ πολεμίζειν. 
αὐτὸς γὰρ σὺν ἐκοίμη ἀνέξ ἠδρόν Ἀγαμέμνον 
νῆν ἐνυσσίδοις περανέ ἐπὶ οὐσία σῶντος, 
'Ασκεῦσά, ἔτει οὐ σεῖ θαλάσσασα ἔργα μεμείλεν. 
οἶ δὲ ἁρα Βουλτάρασι δἰ εἶς ἀναίνοι, 
δοκοῦν ἐφὶ 'Τριμύν καὶ Μύρωνι οὐκ ἐκθατόσα 
πέτρα τῇ 'Πελοπί καὶ Ἀλείοιον ἐνότες ἐγρευ, 
τῶν αὐ τέσσαρες ἄρχοι ἔσαν, δεκά 5 ἀνδρὶ ἐκάστῳ 
νῆς ἐποντὸ θοι, πολείς ἐς ἔμβασιν ἑπειοὶ. 
τῶν μὲν ἄρι, 'Ἀμφίμαχος καὶ Θάλπιος ἡγησάθην, 
νες οὲ μὲν Κτείστον, 5 ὅς ἂρ 'Ενυρίτου, 'Ἀκτορινοῦ. 
τῶν δὲ Ἀμαργυκείλης ἔρχε κρατερὸς Δώρως 
τῶν δὲ τετάρτων ἔρχε Πολύζευνος θεοδύνης, 
τὸν Ἀγασθένους Ἀγρημάδαο ἀνακτον, 
οὶ δὲ ἐκ Δυναλίκιοι 'Ἐχμανὸν δὲ ἱεράν 
νῆσων, αὐτοὶ δὲ περνήν ἄλος, 'Ἡλίῳς ἀναίνη, 

604. The Arcadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Alytos son of Elatos is mentioned by Pausanias as being at the foot of the mountain Σημία. See Pind. Ol. vi. 33.

612-4 were obelized by Zenoctotos; but they are obviously designed to meet a possible "historic doubt," and cohere with the last of the paragraph.

615. See A 756 for Buprasion, the Olenian rock, and Aeleision, as landmarks of Elis. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as κόλη "Ηλία. There is a slight confusion of construction in δοκοῦν ἐνί... ἔργα, or in other words the object of ἐργεῖν is not, as we should expect, and as we find in O 544, δοκοῦ, but "Ηλία, to be supplied from the previous line. Instead of δοκοῦ τε, the usual phrase is δοκοῦ τε ἔργα (H 451, O 555, etc.) There would seem to have been a fourfold tribal division of Elia. "Ενυρίοι was the proper name for the inhabitants of Elis, A 688.

621. 'Ἀκτορίνουs is properly the title of the person of Kteatos and Eurytos (not of course the same as in 596), as "sons of Άκτορ," at least as putative father. But the patronymic is here, as often, transferred to the grandson; 'Αλαδήν is a familiar case, and Paim is Δωρίδης from a yet more remote ancestor. It is better therefore to read the dual with Άτρο and A, than to follow the other MSS., which give Ἀκτορίνουs, as N 185. For the curious legends about the sons of Άκτορ see A 709, & 638.

626. αφ. Zen. of; but the analogy of ναύσαν as applied to places by a sort of personification (4 45, 4 404, etc.) is sufficient to justify the reading of A.
τῶν αὐθ’ ὑγμόνευε Μέγης ἀτάλαντος Ἀρης,
Φυλέδωρος δυτὶκες διώφλος ἵπποτα Φύλειος,
ὅς πατὴς Δούληγον ἀπενάσατο πατρὶ γονορρής·
τῷ δ’ άμα τεσσαράκοντα μέλαναι νῆς ἑπτανο·

αὐτάρ Ὀδυσσέως ἔγερε Κεφαλλής μεγαθάμων,
οἱ δ’ Ἡλίκην έίχον καὶ Νήριτον εὐνουθίαν,
καὶ Κροκίλει ἐνμυντα καὶ Αὐγιλιπτα τριχεθεὶ,
οἱ τῇ Ζάκυνθῳ ἔχον ἤδ’ οἱ Σάμον ἀμφέμυντο,
οἱ δ’ ἔτεροι έχον ἢδ’ αὐτιπραία νέμοντο·
τῶν μὲν Ὀδυσσέως ἠρχε Διὸ μὴν ἀτάλαντος·
τῷ δ’ άμα νῆς ἑπταντα δυνάκεκα μικρόπαρην.

Αἰτωλῶν δ’ ἔγειτο Θῆλα 'Ανδράμονος νῦς,
οἱ Πλευρῶν ἐνμυντα καὶ 'Ωμενον ἢδ’ Πυληνή
Χαλκίδα τ’ ἀγαθόν Καλυδώνα τε πετρήσασαν·
οὐ γὰρ ἔτ’ Οἰνήμερος μεγαλήτορος νῆς ἔναν,
οὐδ’ ἄρ’ ἕτ’ αὐτός ἔναν, τάνε δ’ Ξανθὸς Μελέαγρος·

632. Phyleus had to leave his home because he bore witness against his father Augias, who endeavoured to cheat Hercules of the reward promised him for the cleansing of the stables. See Pind. O. xi. 28. The people of Megara are called Ἐντοι in N 692, O 519; this indicates that consciousness of their tribal unity with the inhabitants of Elis which is quite consistent with the legend that their king came to them from there.

633. For the geography of Ithaka see Merry and R. App., quoted above. εὐνοοθίαν = εὐ-θον-, from θοόν, root of ὀμοθήν, etc. (Curt. Ex. no. 224) “making its foliage to shake,” i.e. with trembling leafage. So Hesych. εὐνοοθίαν, and cf. ἐνοοοθίαν. Ἡλίκην, v 251 i. 21.

635. Αἰτωλία, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noemón speaks of crossing over to Elis, ἵσθα μοι ἤτοι | ἱδέακα θέλων, ἵστ’ ἡμῶν ταλαιπρόι.

637. μυκτοπάρην, with cheeks painted with vermillion. This does not indicate so much a personalification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So φοινικοστέρπος λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to-say nothing of its survival in the “figure-head.” In early vase-paintings the ship of war has an animal’s head for the bows, generally a pig’s snout. The original idea seems to have been to give the ship eyes with which to see its way. Of course the actual painting may in Homer’s ships have degenerated into a purely conventional daub; but the epithet in question shows that even in that case some consciousness of its origin had survived. Δα remarked ἔδ’ ἔκ χρυσομάκην μέτα δ’ ἐπινοοθίαν πρὸ τῷ ἔνεγραφον. Cf. Herod. iii. 55, το δ’ τινος πάθει αὐτής ἤδ’ άμα μικροθέμετε. 641. For the Homeric legend of Oineus and Meleagros see 1559 sqq. Zenod. obelized 641-5, apparently because Meleagros alone is named all the sons of Oineus. As the Schol. remarks, αὐτῶς may refer either to Oineus or to Meleagros, according to the punctuation. τ’ υδ, sc. Thomas.
The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegean Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-7 for the Homeric account of Crete.

646. Κνωσός, 2 591.

647. Μήλητος, said to be the metropolis of the famous Ionic Miletos. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the Schol., the χρυσόμοι founded one of their argumenta.

651. Εναλλαχ άνθροποφόρησιν: if this reading is right there is a violent synizesis of -εως ἁν into one syllable. But perhaps we ought to write ἄνθρωπος, where ἄνθρωπος, like ἄνθρωπος ἄνδρα ἔγραψα, where the β has, like the θ of ἃθρως, arisen from the nasal, which then disappeared. H. G. § 370, note.

653. The Rhodians, in spite of this elaborate panegyric, are not again mentioned in Homer: of Tlepolemos we have only the account of his death, Ε 628 sqq. Bergk (Gr. Lit. i. p. 559) regards that episode, as well as the present passage, as interpolated into the original Iliad by a Rhodian bard at about the time of the maritime supremacy of Rhodes, 928-905 B.C. (or possibly later). If so we have a terminus inferior for the age of the Catalogue. It is hardly possible to suppose that a Doric colony and Heraclitean hero were ever admitted to the Trojan expedition by the original legend, in which the Dorians and Heraclitai are elsewhere absolutely ignored (except τ 177); especially as the characteristic trisyllabic division of the Dorian tribes is so emphatically insisted upon. The legend of Tlepolemos is given in full in Pind. O. vii. 554. ἀγάλωγος, apparently a desperate word; many derivations have been proposed, but not one convicts. It is applied by Homer to the Trojans, the Mylians, and once to an individual, Periklymenus, Λ 296. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean "over-bearing," "haughty." Pindar applies it to things, N. v. 64, O. X. 96, P. i. 96. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἄγαλ-γραβ-χος (ΛΡ.): (2) ἀπο τοι ἄγαλ ἐτί γέρος ἀγαλασθή (Ελ. Mag.): (3) διά τό ἄγαλως ἐκεί, τάλαται τροφῆ (4) ἄγαλως ἄγαλως assemblers of charioteers (Doderlein): (5) ἄγαλ-ρως, ἄγαλως swiftly gathering (Böttcher): (6) ἄγαλος (γαλος) (suff. -χο:, violent, impetuous (Gübel); (7) ἄγαλ-, ἄγαλ-, ἄγαλ-, having much land (Suidas): (8) ἄγαλως ἄγαλως, holding themselves proudly (Pott): (9) adj. ἄγαλρος, root ἄγαλ, to admire, hence ἄγαλως (Herch.), and ἄγαλως = exciting wonder (Schmalfeldt): (10) = ἄγαλως, the bull proudly leading his herd: Bergk (Gr. Lit. i. 129).
τὸν μὲν Τηπόλεμος δουρικλυτὸς ἕγεμόνευεν, δὲν τέκεν Ἡπάχεια βίβη Ἡρακλῆι, τὴν ἅγιαν ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήνηστος, πέρας ἀστεια πολλὰ διοτρεφέων αἰζήν.  

660 Τηπόλεμος δ’, ἐστὶ σοὶ τράβ’ ἐνι μεγάρα ἐντύπωται, αὐτίκα πατρὸς ἐςφί θιον ὑμήροι κατέκτη ὅη γηράκακτα, Δικυμίων δήν Ἑρακλῆς.  

665 αἰφά δὲ νῖσα ἐντύπη, πολύν δ’ ἔνας ἄγερας βίβη θείων ἄπτοντων ἀπεδήραν γὰρ οἱ ἄλλοι νιοῖς νιονοὶ τε βίης Ἡρακλῆεις.  

αὐτὰρ δ’ ἡ ἔστοτο ἐξεν ἀλώμενος ἄγερα πάχων τριχαδ’ δὲ φιλήθην καταφυλακόν, ὡδε φιλήθεν ἐκ Διός, δὲ τῷ θεῷ καὶ ἀνθρώπων ἀνάσας.  

καὶ σφίνθεπίσιον πλοῦτον κατέχενεν Κρονίων.  

670 Νιρένι οὕς Σύμβην ὅγε τρεῖς νῖσα ἔνιοι, Νιρένι Ἀλκαθίας νῦς Χαρόποι τ’ ἄπακτος, Νιρεύς, δ’ ἀλλάστος ἄνιρ ὧτ’ Ἡλίον ἀθλην τὸν ἄλλον Δαναῶν μετ’ ἀμώμαν Πηλεώνας, ἀλλ’ ἀλασάνος ἔγνυ, παῦρος δ’ οἱ ἐστῖν οὐδός.  

675 οἱ δ’ ἀρα Νικηφόρον’ τ’ ἐχὼν Κράπαθον τε Κάσσων τε καὶ Κών Εὐρυπόλτοι πόλιν νίσου τοῖς Καλλιδίνας, τῶν οὕς Φειδίππας τε καὶ Ἀντίφως ἡμᾶνεθ.”

659 = Ο 531. ‘This river Selleis (different from one that mentioned 336, Μ 97, in Asia) was according to Ar. in Theoprotia, in the country of the Σελλώς (II 234); others said it was in Elis, and that Herakles took Asteochclus when he overthrew Angesion (so Strabo).”  

661. γραφαὶ, for this intrans. use cf. Σ 555, φ 279; valg. γραφαὶ ἐν (as Π 201, Α 222), but without MS. authority.  

662. Lykmion was brother of Alkmene. See Pind. O. vili 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it quite accidental.  

665. γὰρ οἱ MSS. with Ar.; but the neglect of the digamma in the pronoun οι is so rare that it is better to read γάρ οι. οἱ ἄλλοι is common enough in H.; e.g. Λ 75, 264, 524, 540, and many other cases. Υ. Θ 90.  

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage and on τῶν δὲ χρυσῶν, Pind. O. vili 50. But this line, according to a Schol. on Pindar, was obelized. There is no mention of this in Schol. A, where we find however that Ar. obelized the preceding line, taking φιλήθην to mean “they were friendly to one another in spite of the tribal division,” and regarding 669 as inserted in order to give another explanation of φιλήθην. καταφυλάξις is very often used metaphorically, e.g. χάρωθα θ 19, etc., Αλέγρησις 408; and Pindar’s phrase is probably only a stronger form of the same metaphor, which he would not have misunderstood. The legend of the rain is only a later fiction.  

671. Nireus is not mentioned again. The double ἐπαναπέρας is unique in H. For τῶν ἄλλων after a superl. cf. Λ 505. Zenod. obelized 673 and 674, not reading 674 at all.  

676. These are small islands among the Sporades; the Cyclades are not mentioned at all. Philetippus and An- tiphas again are named only here; the mention of their Herakleid descent looks as if these lines came from the same source as the Rhodian episode above.
681. This line, marked by νῶν as a fresh start, stands as an introduction to the whole of the section about the Thessalian races, down to 759, and does not belong merely to the forces of Achilles. 

682. These regions are all in the extreme S. of Thessaly and round the head of the Macedonian Gulf. The use of Ἑλλάς as restricted to this region is regular in H. (II 596, I 395, λ 496, etc.). The name Ἑλλάδες occurs here only in H. (except Ἑλλάρες, 539). Cf. Thuc. i. 5.

685. According to II 170 there were fifty men in each ship, and so with Philoktetes, 719; but in 510 there are 129 on each of the Beocian ships. 686-694 were athenised by Xenod.; and they have all the appearance of an interpolation intended to adapt to the present juncture of affairs a poem originally describing the departure of the expedition from Aulis. So 699-709, 721-728. (See introduction to Book II.) ἐμφόνοι = ἐμφόνοισα. The only other pres. from the simple stem is the part. μωδέοιος, 8 106, ε 406. ἄναπτος apparently hortopoeias as applied to war: αλ. 420 ἀρχή περιστάσεως, and so Doctr.: but the ἄ is then unexplained. Cf. however ἄναπτος ἄναπτος.

691. See Z 397, T 296. Μύρα was husband of Briseis.

692. ἡρωμάρας, ν. Α 242. The anticipation of the story in 694 and 724 is not like Homer; he occasionally alludes to future events as prophetically known to his persons, but does not foreshadow them in his own words. (See Intro. to Μ.)

696. Αρ. expressly says that Δημ. τέμενος is not in apposition with Πέρασος, but is a city called Δημότεμος. But in this case the asyndeton would be very strange; and the analogy of 506, Πειρείδηας ἀγλαον Ἡλειον, is strongly in favour of the more natural view. These towns
lie near the W. shore of the Pegasoan Gulf.

699. κάσκεν as Ι 243. Proteisilos' ship plays a prominent part in the fighting later on, N 693, O 705, Π 298.

700. ἀμφιβορφή, explained by Λ 393, τὸ δὲ γυναῖκα μὲν τῇ ἀμφιβορφῇ εἶναι παραει.  

701. ἡμερῆς ἦν ἦσσωπος ἡ ἀφρο-

μένος τοῖς ἐπέρει τῶν ἀντιπαῖς ἡ ἀντιπα-

τοίς ἐνος γάρ ἦν τοῖς γυμνοῖς ἀνθρώπων ὀσοῦσιν οἰκοδομουσθαι (Schol. A). The first explanation is best; he has only half completed his household, as, though married, he has left no son. The last is founded upon Odysseus' description of his building his own marriage chamber, ζ 189 sqq. Cf. also Λ 227, γυμναὶ δὲ ἐκ θαλάσσων . . . 

702. But δῶμος cannot mean "wedding-chamber." The Δάρδανος ἄνθρωπος was variously said to have been Aineias, Euphorbos, or Hector; the latter was, according to Proklos, the name given by the "Kypria"; but Ar. held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. οὐδὲ μὲν οὐδὲ οἶ, "yet neither were they"; an emphasis is thrown on the οἴ, which is not easily explicable for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is therefore interpolated here from 726.

707. ἀμα, so Ar.: MSB. ἀμα with Zenod. 708-9 look like a gloss intended to explain the apparently ambiguous ἄ, and filled up from previous lines so as to make two hexameters.

The towns following (711-15) lie N. and (716-17) E. of the head of the Pegasoan Gulf.
723. ὀλοκληρωμένος is used in II. only of animals (O 630, P 21), in Od. only of men (σ. 69, κ. 137, λ. 322). There is no other allusion in H. to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zenod. sibylized 724.6, probably on this ground. Medon appears again in N 694, but there he is leader of the Phthians with Podarques (704).

725. There is now a jump from the S.E. to the W. of Thessaly, whence came the cultus of Asklepios, which in historical times had its chief seat in Epidaurus. Homer however does not represent him as anything more than a mortal chieftain, Δ. 194. κλαμάκοντας (Δ. λ.γ.) την τροχαίαν και δης ἐχονεν, Schol. B: πολλὰ ἀπολλύμενα ἔχουσιν, κρημνῶδες, Ἱσχύς. Der uncertain; some would connect with κλιμακ. or κρημν. For Eurytos cf. 596.

730. Σμύρναν ἔχουσιν Οἰλικῆς καὶ Εὐρύπολος, τῶν αὐτῶν ἡγεῖσθαι Ἀσκληπιόδος δύο παῖδες, ἔτηράς ἡμαῖς ταῖς ἑλκύσεις, τὸν άρχον Τρίκης καὶ τὴν Ωμένην κλαμάκοντας, τῶν αὐτῶν ἡγεῖσθαι Αἰωνίος καὶ Μαχίας, τοὺς δὲ τρεῖς χαλαρώσας νέος ἑπιτυχόντο. οἱ δ' εἶχον Ὁμήρους οἱ τε κρινοὶ τὴν Ὑπέρειαν, οἱ τέχνην Ἀστέριον Τιτάνιον τοὺς κέρατα κάρπυς, τῶν ἡρώων ἐνυφύπους ἔναγος ἔναντι τοῦ δ' ἁμα τεσσαράκοντα μέλαιναι νέες ἔπνευον. οἱ δ' Ἀρχισταν έχου, καὶ Γυρτάς ἐνύμων, ὁ Ἐρέμων τοῦ τῆλες τοῦ Ολυσσόντα λευκής, τῶν αὐτῶν ἡγείσθαι μενεπτόλεμος Πολυπτοῦς, καὶ Πειρήνου, τῶν αὐτῶν τέκοτε Ζεὺς, τοῦ δ' ἐντὸς Πειρήνου τέκοτε κλώνων Ἰπποδαίμεα ἠματί τῷ, ἵπταν ἄγαμα ἐλαχύσθαι, τοὺς δ' ἐκ Πηλίου ῥας καὶ Αἰβλίκεσσι πελάεσθε.
οὐκ ὁλος, ἀμα τῷ γε Λεοντέων ὅζος "Ἀργος, νιὸς ὑπερθύμοι Κορώνου Κανεῶας. 
τοῖς δ' αμα τεσσαράκοντα μέλαιναι νῆσες ἔποντο. 
Γαύνενι δ' ἐκ Κύθνου ἤγε δόμα καὶ ἐκσοι νῆς. 
τῷ δ' Ἕνηές ἔποντο μενεπτόλημα τε Περαιβοί, 
οἱ περὶ Δαιώνην δυσχείμερον οἰκεί ἔθετο, 
οἱ ἦ ἄμφι ἀμερτών Τιταρήσιον ἑργα νέμοντο, 
ὅς β' ἐς Πηνείου προϊν καλλίρρους ὠδήρ. 
οὐδ' ὅ γε Πηνεῖοι συμμίσγεται ἄργυροδῆν, 
ἀλλὰ τὰ μὲν καθώσπερθεν ἐπιτρέπει ἵν' Ἐλαιον. 
ἔργου γὰρ δεινοῦ Στυγῆς ὕδατος ἑκτὸς ἀπορρίφῃ. 
Μαγνητῶν δ' ἧρχε Πρόδους Τευθρόνδονοι νιῶσ, 
οἱ περὶ Πηνείων καὶ Πήλιων εὐνοικιφυλῶν 
ναέσκον· τῶν μὲν Πρόδους θοῖς ἡγεμόνευεν, 
τῷ δ' αμα τεσσαράκοντα μέλαιναι νῆς ἔποντο. 
οὖντο ἄρ' ἡγεμόνες Δαναῶν καὶ κοίραις ἔσαν. 
τοῖς τ' ἄρ' τῶν δ' ἄριστος ἤγαν, σὺ μοι ἔνεπτε, μοῦνα, 
αὐτῶν ἦ δ' ἐπίπον, οἱ δ' ἄρ' Ἀτρέδουν ἔποντο. 
ἐποίε μὲν μὲγ' ἄρισται ἐσαν Φερντιάδασ, 
τὰς Ἐύμηλος Ἐλαυνε ποδώκεας ἄρισθας ὤς,
765. ἐφρύχας οἰέταις, σταφύλη ἐπὶ νῶτον ἔλασιν; τάς ἐν Πηρείᾳ βρέχει ἄργυροτάσσων Ἀπόλλων, ἀμφοῖ θυλείας, φόβον Ἀρης φορέοντας· ἀνδρόν αὐτὶ μεγάλον ἄριστος ἐν τελεμώνιοι Ἀλας, ὄφρ' Ἀριείης μίμης· ὁ γὰρ πολὺ φέρετος ἦν, ὑπ'τοι γ' ὧν, ὁ φορέοσκον ἀμύμωνα Πηλέανα.

766. οὖν ὁ μέν ἐν νήσοις κορωνίας πυτοπτροφῶν, κεῖν' ἀπομανίας Ἀγαμέμνονοι ποιμένα λαῶν Ἀττρέβα, λαοὶ δὲ παρὰ ῥηγμίνι θαλάσσης διακοιόσιν τέρποντο καὶ αἰγανεύρασιν ἔντεις τάνιμον τῆς ὑπὸ τοῦ δὲ παρ' ἀραίαν ἀοίνων ἐκαστὸς λοιπὸν ἐρέπτωμεν ἐλεθρεπτῶν τὸ ἐκλοῦν ἐκτασάς· ἀμμάτα δ' ἐν ποταμικόμινα κεῖτο ἀνάκτων ἐν κλαίσις· οἱ δὲ ἀρχῶν ἀρηφίλου ποθοῦντες φοίτων ἐνδά καὶ ἐνδά κατὰ στρατῶν ὀδόν μάχοντο· οἱ δ' ἀ' ἱλα, ὡς εἰ τε πυρὶ χθὼν πάσα νέμοντο· γαίαι δ' ὑπεστεινάχιζε Δι' ὑς τερπικερανή.

770. looks like an interpolation caused by a reminiscence of Ψ 276.

771. ἀποκουμπάω, the aor. here seems to be intensive, as in our vulgar phrase "raging away," giving full vent to his anger. Cf. ἀντισχέστερόντας Ψ 415, ἀποκουμπάως Ψ 163, ἀπεχθέντος Θ 309, ἀποκουμπάως ἔφη Ψ 49; and Lat. desconstituere, etc. Schol. Vict. on Β 220 says that Ar. wrote ἀντισχέστερον, but this is very doubtful.

772. ἀρεγίνησε, either from αξ, as a spear for hunting goats, or from δίσα, the former derivation is supported by Ψ 156, where they are actually used against goats.

773. πυταμομανα, wrapped up with covers, κέφαλα, as Β 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolical sense, "hidden by its ornamentas."

774. We have two more short similes describing the march to battle, in addition to those of 459 σπόρος, to be followed by others at the beginning of Ν. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in μάφωντο δόξας πυρός ἀπομανόν, Α 506. πυδύτω is pass. only here. The act means "to deal out" or "drive to pasture" (κοιμᾶτε); the mid. to feed upon (of fire, Ψ 177), to inhabit, or to possess (Σ 195).

775. The connexion of Zeus τερπικερ.
"The goddesses and heroes of the Greek and Roman world are also depicted as having the power to transform themselves into different forms.

The Homeric Hymn to Dionysus describes the god as a master of transformation, capable of assuming the shape of any creature. This ability is seen as a symbol of his power and the embodiment of the complex nature of the divine.

Dionysus is portrayed as a liberator, a bringer of change, and a symbol of the transformative power of nature and the human condition. His ability to assume different forms and to merge with the divine and the natural world is a testament to his role as a god who embodies the power of transformation.

The Homeric Hymn to Dionysus, with its vivid imagery and rich symbolism, provides a vivid depiction of the god's power to transform and adapt. The transformative power of Dionysus is not only a symbol of the divine but also a reflection of the human capacity to adapt and change.
τῷ μὲν ἐσωμένῃ προσέφη τόδας ὠκέα Ἰρις·

"ὁ γέρον, αἰεὶ τοῦ μῦθοι φίλοι ἄκριτωι εἰσιν, ὅς πατ' ἐπ' εἰρήνης: πόλεμος δ' ἀλαστός δρομεν. ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλθον ἀνδρῶν, ἀλλ' οὐ ποι τούτον τοσάνδε τε λαῖν εἶποτα· λήπν γὰρ φύλλωσιν ὑποκότες ἢ ψαμάβοις

ἐρχονται πελίοι μάχησμοι προτὶ ἄτοιν.

"Ἐκτορ, σοι δὲ μάλιστ' ἐπιτελλάμαι ἄδε γε Ῥέξας· πολλὸι γὰρ κατὰ ἄντα μέγα Πριάμου ἐπίκουροι, ἀλλή δ' ἄλλων γλώσσα πολυστερῶν ἀνδρῶν· τοιοῦτο ἐκαστὸς ἀνήρ σημαίνετο, οὐ δὲ ἄρχει, τῶν δ' ἐξγείεσθο, κοσμημάτωι πολλής."

ός ἐβαθ' "Ἐκτόρ δ' οὗ τι θεᾶς ἔτος ἱγνοίσας, ἀλὰ ἐκ λιον' ἡρμήνευ' εἰπ' τεῦξεα δ' ἐσσεύστο. πάσαι δ' ὦργαντο πολλαὶ, ἐκ δ' ἐσσοντο λαὸς, πείστι θ' ἵππες τε· πολὺς δ' ὀρμαγοῦσ' ὑδατά. έστι δὲ τὸς προπάροιβη πόλιος οἰσεία κολώνη,

807. ἱγνοίσας, "the word which led astray the interpolator of 791-5," according to Ar., may quite well mean "did not ignore," i.e. disobey (Schol. A.). 808. πάσαι ἐστὶ τοῦ δόριον (and so Μ 340) Ar., i.e. the gates were thrown wide open; because, with the doubtful exception of πολύς, Δ 56, N 191, 400, 548, etc., and even Μ 389) to which Ar. referred to support his theory of πολύς, the emphasis lies on the fact that the whole of something is affected when it might have been only a part; the difficulty clearly is obvious that we can hardly conceive a part of a gate being opened; πάσαι could at the most mean that both the συνέραται were open, not one only, and then it would obviously be an unnatural phrase. It is better to consider the poet as conceiving Ilion, like all great towns, as many-gated, but as only naming the one gate which was specially reckoned by his tradition. 811. The tomb of Myrine, like that of Asynetes, is not again named in the Iliad; but both names are probably traditional, and do not look like the invention of an interpolator. Myrine is said to have been one of the Amazons who invaded Phrygia (I 189). For the language of gods and men see Μ 408.
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα, τὴν ἡ τοῦ ἄνδρες Βατίεαν κυκλῆσκον, αὐθάνατοι δὲ τε σήμα πολυσκάρμου Μυρίνης: ἔνθα τότε Τροῖς τε διεκρίθη ἤδε ἐπίκουροι.

Τρωαί μὲν ἴμμουνένει μέγας κορυφαῖος "Ἐκτωρ Πριαμίδης"· ἀμα τὸ γε πολύ πλείστῳ καὶ ἀμπυρκαὶ λαοὶ θωρησόντο μεμαίτες ἐρχείσαιν.

Δαρδανίων αὐτὶ ἤρχεται ἔν χώρα Ἀγχίσαο Ἀινέας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτη, Ἰόνις ἐν κυκαμίῳ θεᾶ βροτοῦ εὐσήφεσα, οὐκ ὥστε, ἀμα τῷ γε δυών Ἀντήνωρος νιλε, Ἀρχελόχοις τ' Ἀκάμας τε, μάρχῃς ἐν εἰδότε πάσης.

οὐ δὲ Ζέλειαν ἐναυον ὑπάλ πόδα νείλετον Ἰόνης, ἄφνειοι, πίνουτε ἐδὼρ μέλαν Λίστηποι, Τρωεῖς, τὼν αὐτὶ ἤρχεται Λυδάμονοι ἀγάλας υἱὸς Πάνδαρος, ὡ καὶ τόξον Ἀπόλλων αὐτὸς ἐδωκεν.

οὐ δ' Ἀδριατείαν τ' ἑλχον καὶ δήμου Ἀπαμαῦ καὶ Πιτνείαν ἱχον καὶ Τηρεῖς δρος αὐτῷ, τῶν ἄρη Ἀδριατός τε καὶ Ἀμφιος λυμβάρης, νεὶ δ' δώον Μέρυσος Περκωσίαν, δος περὶ πάντων ἱδε μαυσταίνα, οὐδὲ οὐδὲ χαίδας ἐξεκεν στείγεις ἐς πόλεμον φθισῆνοι: τὸ δὲ οὐ τ' ἑπεδήγων' κῆτε γὰρ ἄγον μέλανος θανάτῳ.

824. These Trojans are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the N.E. Their country was called Lykia, see B 105, 173. The Aissepos runs into the Sea of Marmora near Kyzikon, νεῖαν, nethermost, where Ida runs down to the sea; v. A 381.

827. τόξον, “the bow” in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself, Δ 106 sqq. A similar phrase is used of Teukros, ο 440.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakes. For λυμβάρης v. 529.

831-4 = A 329-332. In both places MSS. give σοὶ ἕνει for οὐδὲ ἔνει (ἀνέκο). Merops seems to have migrated from Perkote (v. 835).
835. Towns near the S. side of the Hellespont.

839. δρυς, apparently "sorrel" or brown. The epithet is used to mean (a) shining, especially of iron or bronze, (b) reddish coloured or tawny, of animals (cf. fulsus from fulvus), especially the lion, the bull (Π 483), and eagle (Ο 690). Others understand it to mean "of fiery courage," others (n. Aeolis on σ 372) "shining" with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are Ζώδος, Νιάδος, Λιθώς, and Αδώνις, the two first clearly refer to colour; but the last name would support Aeolis' interpretation.

840. ἔποιημα, see on Δ 242. This Larisa seems to have lain on the coast of Mycia near Khyme. The same name is familiar in Thessaly, where also it was considered a Pelasgian town; clearly it was a name common to two branches of the Pelasgian race. Cf. P 288 and 301.

844. From here to the end of the book, as pointed out by Schwarz, the tribes named lie along four lines radiating from Troy; the nation at the extremity of each line being distinguished by γῆςθεν or γῆς. The Thracians, Kikones, and Paleo in N.W., in Europe: the Paphlagonians and Ali-
ἐξ Ἐνετῶν, ὀθεν ἡμίόνων γένος ἄγροτεράων, οἷς ἐκ Κύπαρου ἔχουν καὶ Σήσαμον ἀμφιστάς τῇ τε Παρθένου ποταμῶν κτιστὰ δῶματα ἐκαίνων, Ἀρμένων τῆς Αγίαλον τῇ ἔρημῳ Ἔρεμους. 855

ἀυτὰρ Ἀμείρων Ὀδίος καὶ Ἐπιστροφοῦ ἔρχον τηλέον ἐξ Ἀλύβης, ὀθεν ἀργύρου ἐστὶ γενεθλίῳ.

Μυκόν δὲ Χρόμης ἤρχη καὶ Ἐνομούς οἰωνιστής· ἀλλ' οὐκ οἰωνισιν ἐρύσατο κῆρα μέλαινα, ἀλλ' ἐδάμαν ὑπὸ χερι ποδώκεος Αἰακίδαο ἐν ποταμῷ, ὃ θετερὶς κεραῖτε καὶ θάλασσα.

Φώκυνος αὖ Φρύγας ἤγει καὶ Ἀσκάνιος θεοειδής τῆς ἐξ Ἀσκάνης· μέμασαν δ' ὅσαν μάχεσθαι.

Μύσονιν ἀὖ Μέσθλης τε καὶ Ἀκτυφοῦς ἡγησάθην, νεὶ Ταλαμένης, τὸ Γυγαία τέκε λίμνη, ὃ καὶ Μύσονις ἱκίον ὑπὸ Τρώων γεγενώτας. 860

Νάστης αὖ Ἀρίδων ἐγίγνατο βαρβαροφάφων, ἀὖ Μίλητος ἔχουν Φιξινῶν τῇ ἄρμαν ἀκρωτφύλλων Μειάνδρον τε ῥός Μυκάλης τ' ἀιτείνα κάργητον μὲν ἃ Ἀμφιμαχος καὶ Νάστης ἡγησάθην.

Νάστης Ἀμφιμαχοῖς τε, Νεμιάνος ἀγαλή τέκνα, ὃ καὶ χρυσὸν ἔχουν πολεμόν ἦν ὡτε κούρη.
νήπιος, οὔτε τί οί τῶν γ' ἑπήρκεσε λυγρὸν ὀλέθρουν,
ἄλλ' ἔδαμη ὑπὸ χερσὶ ποδώκεος Αλακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλέως ἐκώμασε δαβρὸν.
Σαρπηδῶν δ' ἦρχεν Δυκίαν καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Δυκίς, ξάνθου ἀπὸ δινήγητος.
The main subject of the third book is the single combat of Paris and Menelaos, into the relation of which are interwoven the episodes of the μεγαλερεια, where Priam and Helen watch the Greek army from the walls of Troy, and the reconciliation of Helen to Paris after her momentary repentance.

Setting aside Lachmann's captions criticisms, which have been fully answered even by German scholars free from conservative prejudice, the chief objection which has been brought against the book is that it appears to belong rather to the opening than to the tenth year of the war. This is true, at least of the μεγαλερεια, for we can hardly suppose Priam to have been surprised at the numbers of the Greeks, or not to have known their chief warriors by sight, after so many years of siege. But to the hearer or reader of the Iliad this is the opening of the war, and no further justification for the book, as an introduction to the long tale of battles, is needed from a poetical point of view than the book itself. All the principal actors whom we have not learnt to know in the first two books are, with the curious exception of Diomedes, set before us in the most artistic and natural manner: the frequent mention of earlier events, by allusion or narration, clears the ground for the continuous action upon which we are gradually launched; while the contrast of Menelaos and Paris, and the prominence given to Helen and her subservience to Aphrodite, give the moral bias which guides our sympathy to the Achaeian side.

But, though the anger of Achilles is tacitly assumed in his absence from the scene, this book, like the three which follow it, makes no use of the motives of the action so fully set forth in Book I.: the promise of Zeus to Thetis is never mentioned, and bears no fruit till the beginning of Book VIII. Thus this book, with all from the second to the seventh, seems to have been added to the original poem, in which Book I. was followed by a defeat of the Greeks—either, as Grote thought, in Book VIII., or as Christ argues, I think decisively, in XI.

1. The tale is taken up from B 483.  
2. οἶκοινοι, each tribe, not "Trojans as well as Greeks."  
3. The simile is copied by Vergil, Aen. x. 284 sqq. —  
4. "Quales sub unibus atriis Strymonias dant signa graces, atque aethera tranunt Cum sonitu, fuguntque notos clamoere secundo."  
5. οὐρανοῦ παρό, before the face of heaven.  
6. πρὸ goes with the locative instead of the gen. in two other phrases, ἤλθοι πρὸ Θ 581, ἤλθοι πρὸ Λ 60. H. G. § 228.
κλαγή| τα| γε| πέτυχεν| ἐπ’| ‘Οκεανοῦ| ῥῶν·| ἀνεβά&| Πήνημα| φόνον| καὶ| κήρα| φέρουσαν·| ἡ| όρια| δ’| ἄρα| τα| γε| κακήν| ἔριδα| προφέρουσαν·| οἱ| δ’| ἄρ’| ἦσαν| σινή| μένει| πνευμάτες| ‘Αγαλιν,’| ζή| θυμικά| μεμαύτες| ἀλέξειν| ἄλληλοις.  

ἐν’| δρόσος| κορυφής| Νότος| κατέχενε| ὑμέλην,| παιμέαν| οὐ| τι| φίλην,| κλέτη| δὲ| τε| νυκτὸς| ἀμέλων·| τότον| τἰς| ἑπὶ| λεύσεις,| ὅσον| τ’| ἑπὶ| λάνων| ἴσην·| ὅς| ἄρα| τῶν| ὑπὸ| ποσις| κοισίαλος| ὄρνυς| ἀλλής| ἐργομενός·| μάλα| δ’| ὅκα| διέπρησαν| πεδίον.  

οἱ| τ’| ὅτε| ὃς| σχεδόν| ἦσαν| ἐπ’| ἄλληλοις| ἱστης,| ἤρθι| μὲν| προμάχης| Ἀλέξανδρος| θεοειδής,| παραδέχετομαι| ὄμων| ἡ| κατμύλα| τάξα| καὶ| κιβώτος,| αὐτὰ| ὃ ὄριος| δέν| κεκορυφήναι| γαλάζω| πάλλων| Ἄργεων| προκαλίζετο| πάντως| ἀρίστους

simile—a sort of "onomastic" ac. followed by the present. For ἀλκεφάλας v. Buttt. 

Ex., where the word is explained as a hyperbole, "such as not even a god could utter"; but such hyperbole is not Homeric. But no quite satisfactory explanation has been given of the word.  

5. ἐν with gen. = toward, as E 700: H. G. § 200-3. The war of cranes and pygmies ("Thumblings") does not reappear in H.  

7. ἐνάδα| προφέροντα,| apparently our "offer battle," so θ 210; and ἄδα| προμάχωτες| Λ 529: cf. E 506, K 479.  

ὕρμα, in early morning, A 497, i, 52, though the significance of the epithet here is not very clear. Verg. Georg. I. 375, seems to have thought, perhaps rightly, that it meant "flying high in the air"; actae in fugere graces.  

8. The silence of the Achaean advance is contrasted with the Trojan clamour again, Δ 429-436, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language.  

10. ἔναδ’| ἐνάδ’| so MSS. (except ὰτ’| ἔναδ’| G) with Λγ.: ἔναδ’| ἐνάδ’| was read by the editions of Chios and Masilila and others, according to Didymos (Schol. A); this must be an error for ἔναδ’| ἐνάδ’. Aristarchus’ objection to the latter, that H. does not use the contracted form of this gen., is not convincing, for we might read ἔναδ’| ἐνάδ’| (disyll. by synizesis), as πέλατε| B 811,
etc., and the contracted form is actually found in Ἐρεθίς, θερεθίς, θερεθίς, θόμβος (H. G. § 105, 1). In any case ἐναδ’ must here = ἔναδ’, a particle of comparison, and so it is found again in T 566, but nowhere else. Some commentators, both ancient and modern, have taken ἔναδ’ to mean "when," making line 12 the apostrophe; but this would be a form of expression quite unparalleled in H. ἔναδ’ and ἐνάδ’ are indeed doubtless forms of the same word; and though the differentiation in use is general, it does not follow that it is universal. So we use "as" in a temporal sense as well as to express a comparison. 

12. τα...τα, as often, indicate merely the correlation of clauses. The ἔναδ’, which regularly follows τόσων and ὄσων (s. on B 616), is constituted with it; but according to the canon of Aar. does not throw back the accent on account of the intervening particle (s. Lehrh. Qu. Eps. 75-78). Most MSS. (but not A) read ἑπίκεισθαι.  

13. ἀλλήλῃ, a ἄγ. λγ. = rolling together, dense; virtually the same as ἀλλήλης (ἀ = ac., together: and ἄλλης, root θλ of volv-o). According to Schol. B, Aristarchus read κοισίαλοο ὄρνυς ἀλλήλῃ, but there is no analogy for such a substantive as ἀλλήλης. 

19-20 were obliterated by Αarı. (and zenod. included 18 also) on the ground that a warrior would not be armed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this
object would equally apply to προμάχοι above. Ar. and most of the other ancient critics also omitted the δ in 18, but Didymos for once ventures to disagree, remarking that Homer frequently employs phrases like δ θεό, etc., without any change of subject. He quotes 373, which is not a very happy instance: more appropriate would be Α 191 (p. v.) or Π 466 (Schol. B). Observe that Paris is not challenging to a duel properly speaking, but only to a combat in the midst of the general engagement; for this is the only admissible sense of διοίγεται.

23. σώματα, μεγάλα μίαν ἑπτάκοινον μεσοί γάρ φασὶ σώματα μὴ διέπεσα στέιτι, Schol. A. This is aimed against a dictum of Ar. that H. always uses σώμα of a dead body; it is better to side with Ar. and consider that H. was ignorant of the habits of the lion to which the Schol. refers, for it cannot be supposed that in such a phrase H. would use σώμα by itself to mean "animal," πεινώω, in the emphatic position, may mean that the lion is driven by stress of hunger to this unusual repeat. The idea seems to be that a lion lights upon a deer just killed by the hunters, and eats it in spite of them.

25. θάλα, i.e. "greedily," referring to πεινώω. θάλα, "although," as often, e.g. B 598.

26. ἀληθος, a word of doubtful origin, used of men and youths in the prime of life. Benfey derives from αλήθη (παθε- 

27. πανίνωσα, so ά and one other MS.: vulg. πανίνωσα. The fut. is clearly more suitable here, but cf. 112, 366.

33. παλίνωρος, only here in H.; on account of the σ it seems distinct from root ρο of πελώρωμας (or ρέων &c.) Θ 326; Curt. connect. with root ρς, Lat. err-o: so δέρφος (Eur. p. 556).

34. For ἀγρόφωσ see B 654.

38. ἀληθος, τός ἀληθος ἑπτακοῖνοι διωμέτρων, Hesych. So Ψ 473, ἀληθος ἑπτακοῖνοι.

40. ἄγνοος should mean "childless," and so Augustus understood the line when he applied it to his daughter Julia; but this sense does not suit the passage, for it was not through his offspring that Paris harmed the Trojans; indeed we hear of no child of his by Helen except in an obscure tradition mentioned by Schol. A., and even that is inconsistent with § 12. The only good sense that could be got out of the word would be "cursed by heaven" (with sterility) as I 454, which is too weak and indirect to suit the context. The only alternative is to translate "unborn"; and so Eur. Phoen. 1389—

καὶ πρὸς ἐξ φυσῆς μητρὸς ἐκ γονής μολέν ἄγνων Ἀπίλλωνος λαός μὴ ἔθεσαν φωτα γενόθθαι πατρός.

For τε ... τε we should rather have expected ἄγνως ... ἄγνως: but as neither wish is possible of fulfilment there is a certain gain of rhetorical force, with the loss of logical accuracy, in combining both into one vehement wish.

42. ἄπιθιος, an object of contempt or hatred, lit. "looked at from below," i.e. with the feelings intimated by the familiar ἐπιθή. Aristoph. ἄπιθιος, i.e. publicly, in the sight of all men. For a similar formation cf. χαίμιος, Ph 397.

44. Apparently ἄρνησις is subj., πρῶτον predicate, "saying that a prince is our champion (only) because a fair favour is his." Else it must be "deeming (i.e. having at the first moment deemed) that it was a princely champion (whom they saw)." ἄρνησις = πρῶτος, a superl. of πρῶτος: in use it = πρῶτος. καλὸν seems really to be a predicate, but we can only translate it as an epithet. 45 may represent the words of the Achaiai.

46. ἄγνως, not ἄγνως, is the reading of the best MSS., with Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: "can it be that thou couldst bring ... ? and now canst not thou dare?" 53 then expresses the result, "then wouldst thou find." ταύτων δὲν, hiatus illicitus, cf. B 8, B 118, T 288, V 263, γ 480, γ 161, γ 185. ταύτων ... is an obvious conjecture.

49. ἀνίησις, v. A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect is produced, e.g. Χ 295, T 217.

51. Cf. P 636, § 185; and for κατηφρέσις, Π 408.

54. The correlation of subj. and opt. is the same as in A 386-7—

εἰ μὲν δὴ ἄρνητον εὐν εὐρείην παρεθέτην οὐκ ἐν τῷ χραίμῃ μὲν καὶ πάντες τοι. In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (H. G. § 276), which is however based upon a con-
diction as purely imaginary: we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. So also X 42, q. e. As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to A 336.

57. Cf. 453. It is pretty clear from the context that the “robe of stone” indicates public execution by stoning, such as the Chorus fear for Aias, προβέβλημα λεβέλεως Δαν. Ap. Soph. Aq. 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. Νεμ. xi. 21. Cf.—

προβέβλημα τῷ Προμηθεί τῆς Δαν. τοιαύτην

την κατ' ὑπὲρ αὐτῷ λόγον,

χθονὸς τρίμασον χλαίνει έξηρείς λαβὼν,

ὅτα τεῦχος καθαύνοις μορφώσαι.


Observe ένομα without reduplication, and έν neglected (MSS. give λλάω as a disyllable, which Heyne thinks right).

58. The thought is, “Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods” (64): 60-63 are parenthetical.

61. ὅτι ἄνδρον, as though ἐστώ were a passive verb; as often with πίστης, etc.

62. The subject of δῦθαι is of course πελεκεύοντα, προβαίνουσαι. "effort," as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector’s straightforwardness, which throws aside without relenting (δῦθαι) all conventional obstacles.

64. προφέρειν as B 251. So Herod. i. 3 τὴν Μηλίτην ἀραγένθα οὐ προφέρειν, iii. 120 εἰς τὴν προφέρεσιν προφέρεσιν = to speak tauntingly.

65. ἀποφλέγων = abiectus, contemptible, as B 361.

66. έστίν, even if he would, lit. "by wishing for them" (or rather "as a matter of choice," Mr. Monro); the original participial meaning of the word survives in this phrase, Curt. Eph. no. 19.

72. έίσηγον seems to go with the verb, "aright," i.e. δεικτίκος. Paley quotes Aesch. Supp. 73, 529, δεικνύω αὐτῶν δημος εἰς στυγήνα. Some however take it with πάντα as though μᾶλα πάντα,
οι δὲ ἄλλοι φιλότητα καὶ ὁρκια πιστά ταράντες ναυτεῖς Τροίην ἐρεμῆλεκα, τοὶ δὲ νεκτάνθουν ἀργοὺς ἐσπαζόμενοι καὶ ἅγιαι καλλιγύναικαι." 75

δοὺς ἐράθ', Ἑκτώρ δ' αὐτὲ χάρι μέγα μίθον ἄκουσας, καὶ β' ἐς μέσον ἱδρέων ἄνεργον φάλαγγας, [μέσασιν δουρός ἐλών. τοὶ δὲ ἱδώνθησαν ἐπονυτεῖς]. τῷ δ' ἐπεταγόντων καρῆ κυμάωντες Ἀχαίοι, ἱοῦτιν το τιτυκνομενοί λείσσις τ' ἐβαθίλου.

ἀυτῶς ὁ μακρὸν ἄνευ ἀναχ' ἄνδρῶν Ἀγαμέμνονι Ἓγεσθ', Ἀργείωι, μη βάλλεττε, κυρίοι Ἀχαίωι: στείναι γὰρ τι ἔπος ἐρέειν κορυθοῖς Ἑκτώρ." 80

δοὺς ἐράθ', οἱ δ' ἐςχοντο μάχης ἀνείπ τε γένουτο ἐσσυμένως. "Ἑκτώρ δὲ μετ' ἄμφωτεραισι κεύτενεν 85

"κέκλυτε μεν, Τρώις καὶ ἑκεχερίζωσι Αχαίοι, μύθοις Ἀλεξάνδροιο, τού ἐφθανε αἰκάροι ἑραρχεῖ. ἄλλως μὲν κέλευται Τρώις καὶ πάντας Ἀχαίοις τεύχεα καὶ ἀποθέσθαι ἐπὶ χείλη πουλυμβοτείρθαι. αὐτὸν δ' ἐν μέσοι τῷ ἀρηφίδου Μενέλαον

ολοὺς ἀμφ' Ἐλένῃ καὶ τιτήσαι πάσαι μάχεσθαι. ὁπότερος δὲ κε νικήθης κρείσσαν το γέννατα, κτίμαθ' ἐλών δ' πάντα γυναῖκα το διεκάβ' ἀγέσθων: οἱ δ' ἄλλοι φιλότητα καὶ ὁρκια πιστά τάμωμεν." 90

δοὺς ἐράθ', οἱ δ' ἁρὰ πάντες ἄχρη γένοντο σιώπης. τότε δὲ καὶ μετέεντε βοήν ἄγαθος Μενέλαος "κέκλυτε νῦν καὶ ἐμεῖοι μάλιστα γὰρ ἔλυσαν ἰκάνει τχυμων ἐμῶν φρονέο δὲ διακριθημενη λοῖθ

quite all. There certainly seems to have been a tendency to join ἐς πάντες together, but there is no case in Ἡ. where we cannot take ἐς with the verb: in φ 389 we must (πέρ' ὅσι ἐς πάντες πιθήκες, "thou wilt not do well to obey the multitude").

The sentence begins as if ὁ μέν or ὑμεῖς μὲν... μὲν ἔδω were to follow in distributive apposition; but the change made is a very natural one. ω 483 is precisely similar. φιλότητα goes with ταράντες by a rather violent zeugma.

74. valeote, either a concessive opt., admitting a possibility (c. Η. Ο. § 299 f.), or a real opt. expressing a wish.

75. Apparently interpolated from Ἡ 56, as it is omitted by τ. Hector holds his spear horizontally in order to press back the advancing ranks. For the "quasi-
the challenge, and think that an end has thereby been put to the war. Of these the former best suits the simplicity of Homeric expression and the ἐνέκ νέος of the next line; for the use of φρόνεων, virtually = to hope, cf. P 285, φρόνεον δὲ μάλα ήτο πότε σφέτερα ἱέρων καὶ κίνδυνοι ἀδρασία. 99. πεποθάσι, so A and Ar., for πεποθάσι, see H. G. § 22, 5, and compare the participle πεποθάσια, p 555: vulg. πεποθάτω, which Curtius takes to be for πέ-κυο-τε (Phi. ii. 165).

100. ἀρχή, the original offence, the beginning of trouble; a pregnant sense, for which compare Herod. viii. 142, τὰς ἔμπρεττος ἀρχὰς ἤ ἔργων έγκατέ. Zeno. ἀρχὴ, to which Ar. objected ἄρχον ἀναλογούμενον Μενέλαος δι' ἀρχὴ περίκειται α' Ἀλέξανδρος. ἀρχή however is often = sin, and regarded as deserving moral condemnation; see e.g. I 510-12; and certainly Achilles is not "apologising" for Agamemnon in A 412. In Ο 28 Ar. himself read ἀρχή (though there was a variant ἀρχὴ), and so Φ 386. A more serious objection however is that ἀρχὴ is for διάφανη, and that the uncontracted form can be restored everywhere in Homer except Τ 88, the first syllable being always in ιέρεια. 102. τεθανέω, "may he lie dead," as τέθανε Χ 365, spoken to the dead Hector. Compare τεθανέω, Z 164. Both optatives are "pure," expressing a wish. 103. σοφέται and ἄρεται (106) are sor. imper. for the sigmoid sor. with the thematic vowel see H. G. § 41. The cases are enumerated in Curt. Ψν. ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) sorists, which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic sorists constantly take a as a thematic vowel (φρένες, σίνα, etc.) on the analogy of the sigmatic sorists, which by that time were far commonest. 105. ἄρα is probably for ἣσος, but it may be for ἀρα. Observe the difference of gender, the male offering to the male god, the female to the female. So also the white ram suits the bright sun, the black ewe the dark earth: cf. λ 33. 106. ἀκολούθησι lit. "flutter," are blown about by the wind (B 448), i.e. cannot be trusted. Cf. Φ 386. Ar. obelized this line and the two following; the only reason given is that ἀναλογία Ἀρισταὶ ἀρχὴ ἄρτος τῶν παραθεών Προμηθείων. This of course is insufficient: the lines quite suit the eminently courteous character of Menelaus. Φε (199) is left without a very accurate reference by the change of subject to ἄρχειν (which seems to be employed in a generic sense, not for Priam only). 112. παύσαται vulg., but all good authorities read παύσασθαι. The question has been warmly debated, some (e.g. La Roche, Ameln) maintaining that the sor. infin. can be used "apart from the idea of time and duration, to indicate the inception (Einstreten) of an action, even in the future." Later usage of the Greek language hardly bears out this
view; and Cobet (Misc. Crit. p. 828) argues that the future can in every case be restored in place of the aor. or pres. infinitive. In one passage at least it is clear that all MSS. are corrupt, for in I 830 δὲν shows that we must read εἰσαίζουν for εἰσαίζων. See H. G. § 233, where it is said that "no similar correction can be made in II. xiii. 668-9, Od. xv. 214." In the latter of these cases the infin. is ἤμα, which may be a future; in the former it has been suggested that 668 may be parenthetical, and φήσαι εἰρήνειαν of ἑαυτή. But in δ 254, which is not mentioned either by Cobet or Monro, we appear to have an irreducible case, ὡσα ... μὴ μὴν ἀφάντα. This is sufficient to establish the possibility of the use of the aor. infin.; and this once admitted, there is no sufficient reason to read ἑαυτήν here against all authority. Unfortunately MSS. are by no means consistent; A gives τίνα ἐκπίστυς in 28, πίστις in the precisely similar 366. There is still the possibility of translating "hoping that they had now got to an end"; but this is hardly simple enough for Homer: compare φρικόν διακρησθῆμεν above (98).

115. ἄλληλων refers to τείχα, and ἄρᾳ means "there was but little ground (uncovered) between the heaps of arms." (This interpretation is clearly established by Buttm. Lex. s. v. ἄρᾳ, as against the tradition that ἄλληλων referred to Trojans and Achasians, so that ὠρος meant the μεταίχυμα between the armies.) See also note on Η 342. 120. ὠροσίμενα, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iria is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. ψ 199, Β 798.

124. Cf. Ζ 252. Διεκδίκευ, aor. for dat. by attraction to the case of the relative.

126. Διεκδίκευ, apparently "large enough to be worn double"; cf. Κ 134, Ω 230, τó 224, τó 226. ἐμπνεύεται must mean "embroidered," and cannot be simultaneous with the weaving, though the expression, which is not very exact, seems to imply it; but the Jacobean loom was not invented in Homeric times. For other instances of similar work compare Ζ 179, Χ 441 (where there is, as here, a variant μαρτυρεῖν for τοῖς περὶ φίλον). Helbig (Herm. Ἐπ. p. 153) shows that the use of richly embroidered garments belongs to the early period, while Greece was still under the influence of Asiatic arts, and ceased in the fifth century. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.
οὖν ἐθεῖν εἴνεκ’ ἐπασχον ὑπ’ “Ἀργος παλαιμῶν. ἀγχοῦ δ’ ἵσταμεν προσέθη πόδας ὑπὲρ ἰρις: “δείχρι θυ, νῦμφα φίλη, ἵνα θέσκειλα ἔργα ἰδοίμαι. Τρώων θ’ ὑποπόδιον καὶ Ἀχαίων χαλκοχιτώνν’ οὔ πρῶτ ἐν ἄλλημαι σβένερον πολύδακρον “Ἀργα ἐν πεδίῳ, ὅλοις ἁλαιόμενοι πολέμου, οἱ δὲ νῦν ἔσται συνή, πᾶλομον δὲ στέπασαι, ἀστίοις κεκλημένοι, παρὰ δ’ ἐχθέα μακρὰ πέπηγεν. αὐτάρ Ἀλέξανδρος καὶ ἀρήφιλος Μενέλαος μακρη ἐγχείρησεις μαχητοῖν περὶ σείοις: τῷ δὲ κε νικήσαντοι βίλα κεκληκή ἀκοίτισε.” ὡς εἰπότα ϑεά γυγκόν ιμέρων ἐβαλε τιμωμένο ἀνδρός τε προτέρου καὶ ἄστεος ἡθέ τοίχων. αὐτάρκεια δ’ ἀργενείης καλυφμένη ἑθύρησαν ἀρματ’ ἐκ βαλαμίων τίρεν κατὰ δάκρυ χύνομα, οὐκ ὁθε, ἄμα τῇ γε καὶ ἀμφίπολοι δο’ ἐποντο, Ἀτρόης Πιθθός θυγάτηρ Κλιμενὴ τε Βοῦες.

128. κενον: orthotone, not enclitic, because it refers to the subject of the principal sentence, sui caesis.  
130. νύμφα is the name by which to this day a Greek woman calls her brother’s wife. It is no doubt an Aeolic form (see Hürichs, Ἀει. p. 92); the statement of Schol. A, Ιωακε νύμφα τόλμα, is not borne out by tradition as far as the former word is concerned. Compare δ 743 with Merry and Riddell’s note, and H. G. § 92. It appears to be the only fem. a-stem in Homer which forms the voc. differently from the nom. θεσκλα, a word of uncertain derivation. Curtius refers it to root ἱκο, ἱκο, ἱκο (θεϊκελα), comparing θερ- φε-σι (or rather θε-σι-εισι). The old derivation θειοτελες (root Φια) is obviously impossible.  
132. The first of is relative, the second (134) demonstrative. Observe the rhyme in 133, a “Leonine” verse. For the form ἀταν v. Curt. V. 8. i. 97; it is for ἀταν ἀταν: πατρο occurs H. 414, cf. ἄτο, 153.  
135. κε is very rarely found with a participle. In H.: this is probably the only case (except 255), and even here it might possibly go with κελέρα, but only by violence. Mr. Monro takes it so; however, and says that “the use” (of κε, or of κε only!) “with the participle is wholly post-Homeric,” H. G. § 362, 8.  
140. τοσάνω, Leda and Tyndareos, though the latter was only her putative father, v. 199, 426, δ 184: the legends vary as to the paternity of the children of Leda, v. Λ 202 (Merry and R.’s note).  
141. δεσπόζω, linen veil; v. Ω 592. καλυφμένη, this reflexive use of the middle, in which the agent is the direct object of the action, is comparatively rare: H. G. § 8 (2).  
142. τέφεν, round: Lat. ter.ca. The word is used by H. (1) of flesh, Δ 237, Ν 553, Η 466; (2) of tears, Π 142, Π 11, Τ 323, π 352; (3) of leaves, N 180, μ 357; (4) δέπα ταῦτα, ι 449. The ordinary explanation, “binder,” does not suit either (1) or (2), for the flesh to which it is applied is always of that stalwart warriors, not of women or children: it rather indicates the firm rounded muscles (cf. Lat. tor.us). As applied to leaves and bloom it means “swelling with sap,” full of fresh life (so Goebel, Lecil. ii. 406).  
144. Aithre daughter of Pittheus was, according to the legend, mother of Theseus. But it is impossible to suppose that she is meant here: ἀκρωθεὶς γὰρ ἔστιν Ἑλεν. ἄμφικολον εἶναι τὴν οὐσίαν ὑπερραχθαι, θ’ ὁ τις ἔκτωσ (it is not possible) κάθιστο τὸ μάκρον τοῦ χρόνου (Schol. A). A legend is quoted from Hellanikos that Peirithoos and Theseus stole Helen when a child; and that in
return for the outrage her two brothers captured Aithre and made her a slave. But this may have only been manufactured to suit the present passage, and the coincidence of names must be regarded as purely accidental, unless, which is equally likely, this line is interpolated in allusion to the legend: so Ar., who athesized it. βασίς is elsewhere applied only to Hera, except in H 10 and Σ 40, of which the latter is a doubtful passage; it arose no doubt at first in the time when the gods had animal shape, Hera being a cow-goddess. Hence the use of the epithet for a mortal woman marks a time when the old tradition had quite died out.

149. Dörderlein argues that Ucakelon and Antenor were the two δημογέρων, “quaal tribuni plebis,” appointed to wait upon Priam and his suite as representatives of the popular party. Antenor certainly appears as an opponent of the royal power in H 247; but such an idea is quite unsupported by any other passage, and implies political development far beyond that of the Iliad. It is more reasonable to suppose that οἱ δυναὶ Πρ. κ.τ.λ. means “the party consisting of” Priam and the others, so that Panthoos, etc., are all included among the δημογέρων, and that the last two names are for the sake of variety put grammatically in the nominative case, in which logically all the preceding may be considered to be. The idiom by which a man is thus included among οἱ δυναὶ hius is of course familiar in Attic prose, and is found in H. also, B 416, Σ 436, Σ 295, Σ 301, etc. Indeed in later Greek οἱ δυναὶ Πρ. might = Πρ. 

and even in Herod. οἱ δυναὶ Μεγαράτας = οἱ Μεγαράτας (B 60). δυνάμεις recurs only Α 372, and there it is used of a king.

152. Λεπίδωνα: it is hard to say how a voice can be “lily-like.” Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The Schol. explain θησαυρόν, φύλαξ. It is true that the Greeks felt particular pleasure in the voice of the cicada; but here, instead of such epithets, we should rather expect one meaning “shrill” or “incessant.” The word is applied to the skin in Ν 830, but the lily is not elsewhere mentioned by H. It looks as though some archaic word had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains λεπίδη βατάγον οἱ φέρε (Palye). Later poets frequently apply the epithet to sound, but that is probably only a reminiscence of this passage. For δυνάμεις see, read δυνάμει, which Christ accepts, c.f. the Attic δυνάμει, but δυνάμει is established in Ν 437, Σ 458. δυνάμει and δυνάμεις, the only other forms, are ambiguous.

153. ἄφρο, a unique form for ἄφρο, or rather άφρο, v. Curt. Φ 97, who says “it is perhaps one of the criteria for the later origin of the νεφελίσια” (why?).

Lessing, in a well-known passage of the Lysokoon (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νύφεια, “there is no place
τοίχος ἀμφί γυναικὶ πολὶν χρόνων ἄλγεα πάσχειν
αἰνῶς ἀλανίτηται θῆς εἰς ὅπα ἐοικεν.

ἀλλὰ καὶ ὦς, τοίχη περ ἐςου', ἐν νυνὶ νεόσθω,
μὴ ἦμιν τεκέεσσι τ' ὑπίστοι πῆμα λίποτομ.

ὅς ἄρ' ἤμεν, Πρίμασος δ' Ἐλένην ἐκαλέσαστο φωνῇ.

deerō πάροθ' ἐθθούσα, φίλον τέκος, ἤμιν ἐμείο,
ὄφρα ὢν πρότερον το πῶς πωτῶς το φίλον τοις
οὐ τί μοι αἰτή ἔση, θεοὶ νῦ μοι αἰτῶι εἰσώ,
οἴ μοι ἐφορίσαντα πόλεμον πολύδακρον Ἀχαιῶν
ὡς μοι καὶ τοῦ νὰ ἀνδρα πελάριον ἐξωνυμίη
ὅς τις δ' ἄστιν Ἀχαῖος ἀνήρ ἄρδε τοις ἐν γάζας τοις
ἡ τοις μὲν κεκαλβὴ καὶ μεῖζονς ἄλλοις ἔσων,
καλὼν δ' οὖν ἐγὼν οὐ τι πιὸ οἰδον ὥφαλομοιν
οὐδ' ὦνομ γεοροον. βασιλῆρ γὰρ ἄρδε ἐοικεν.

τὸν δ' Ἐλένην μᾶθοις ἀμείβετο, διὰ γυναικῶν

"αἰδοὺς τὲ μοι ἔση, φίλε ἐκεῖν, δεινὸς τὸς
ὡς ὧθελεν θανᾶτος μοι ἀδείν κακὸς, ὡπότε δεύρ
νυὲ ὑπὸ ἔπομεν, θάλαμον γνωτοὺς το λατοῦνα
πάλιν τε τηλιγένηται καὶ ὑμηλικήν ἐρατείνη.

ἀλλὰ τὰ γ' οὐκ ἐγένοντο το καὶ κλαίοντα τέτηκα.

τοῦτο δὲ τοι ἐρέα, Ὡ μ' ἀνέβαιν زة ἡ ἑκακάλλαξ
οὕτω γ' Ἀτριθής εὐρί κρείσσον Ἀγαμέμνων,
ἀμφότερον, βασιλέας τ' ἀγαθὸς κρατέρος τ' αἰχμητής.

for indignation that," as Σ 80, a 350:
so νειεστήγον τ' 410, etc.

160. ξενομον, remain, as I 437. πῆμα, in apposition, as 61, etc.

162. The order is δέωρ ἐθθούσα ἤμιν
φίλον τέκος ἐμείο, and ὥς (186) is co-ordinated
with ὧθελεν ἄνεια, 164: 6 being parenthetical.

φίλος, kinsfolk by marriage, ex-
plained by δ' 582, γαμφός ἡ κανήρος, οὗ
τε μαζετὰ πρήσεσα τελέσαν μεθ' αὐτᾶ
τε καὶ γένους αὐτῶν. It may mean "ac-
quired relations" (τέταμα).

168. καὶ μεῖζονς ἄλλοις go together, "also others taller, and that by a
head."

170. γεωροο, majestic, only here and
211: see Curt. E 129 b.

172. ὧθελε (ὡθεῖν), cf. B 831.

173. βάναυσι... δέν, a curious phrase
apparently founded on the familiar ἥδον
βαναυσι. The neglect of the F of δέν
(ostr.) is very rare (ὡθεῖν, Bentley; ὡθεῖν, Nauck).

175. ρημιδά, sc. Hermione, δ' 14. τηλι-

γήνης: the explanation of this much dis-
puted word which now seems to be the most
generally accepted is that given by Savelberg in the Ἐθέα. Μελ., 1859,
p. 441. It is explained at length by
Merry and K. on δ' 11. The conclu-
sion there arrived at is that the word
means adolescens, lit. "grown big," from
*γέλιον = great, and that it indicates an
age of from thirteen to twenty or there-
abouts. This suits the statement of
Sophokles as quoted by the Schol. on δ' 4,
and Eustath., who say that Hermione
was given in marriage while Helen was
in Troy, so that she could not have
been very young when her mother left
her.

178. οὖν is "anaphoric" not "deictic": in
other words it means "he of
whom you ask," not "this warrior
whom you see."

179. This was a favourite line of
Alexander's. ἁμφότερον, exactly our
idiom, "both a good king and."
II. Ilias G (ll)

δαήρ αὖτ' ἐμὸς ἔσκε κυνόπιδος, εἶ ποτ' ἔργ γε.

δοὺς φάτον, τὸν δ' ἐν γέρουν ἡγάσασθα φῶσθεν τε·

"ἀ μάκαρ Ἀτρείδης, μοιρηγενεῖ, δαξίδαιμον,

ἡ ράν τοι πολλὸι δεδυμάτο κούροι Ἀχιλλοὶ.

ἣν καὶ Φρύγες εἰςήλθον ἀμπελλοῦοιν·

ἐνυμίδ τῶν πλείστων Φρύγας ἄνερας αἰνοπόδων,

λαοὺς Ὀτρῆρος καὶ Μύδυνος ἀντιθέουοι, οἱ μὲν τὸν ἐστρατώντον παρὶ δῆσαι Σαγγαρίῳ·

καὶ γὰρ ἐγὼν ἐπικούρος ἐνα ὑπὸ τοῖσιν ἐλέηθην ἡματι τῷ, διὸ τ' ἢλιον Ἀμαζώνων ἀντιμειραί οὖν ὅσοι ὕσαι, δουσι ἄλλοτε Ἀχιλλοί." 190

dεύτερον αὖτ' "Ὅνυμη ἢδον ἔρειν' ὧ γεραιώς·

"ἐπί· ἄγε μοι καὶ τάνδε, ἂνοικό τέκος, δὲ τις δεδοείς,

μεῖναν μὲν κεφαλῆς Ἀγαμέμνονος Ἀτρείδαιος,

eὐφύτερος δ' ὦρμωνι ἴδε στέρνοισιν ἰδέεςαι,

τεύχεα μὲν οἱ κεῖται ἐπὶ χεῖρι πολύζουσανθείρ,

ἀυτὸς δὲ κτῖλος δὲ ἐπιπολείται στίχοις ἄνδρῶν·

αἱρεῖν μὲν ἐγὼ γε ἔλακεν πυργεσιμάλλο.

dὲ τ' ὁδὼν μέγα πῶς διέρχεται ἀργενιεῖν·

τὸν δ' ἢμείβερ' ἐπειθ' Ἐλευθ. Δώρα ἐκγεγανιάι·

180. Κ' ποτ' ἔγν γε, this phrase occurs in five other places, viz. Α 762, Ω 426, ο 268, τ 315, ω 289. It is always, except in Ω and ω, preceded by some form of εἰς or εὐς. The meaning seems to be "if indeed it is not all a dream," si suasum fuit quod non est amplius, i.e. si rete dici potest fuisse quod tia sui factum est dissimile ut fuisse nonnumquam erat, G. Hermann. The doubt expressed is of course only a rhetorical way of emphasizing the bitter contrast between the past and the present. It is perhaps a case of the interrogational use of εἰ, as in ο δ' ἔγει, "well, I suppose he was!" Curtius' objections to this explanation (Stud. i, 2, 268) are therefore unfounded, and we need not follow him in altering the phrase to η ποτ' ἔγν γε, "surely once he was."

182. μοιρηγενεῖ. "child of fortune," born to a happy fate. Didierlein explains "born for destruction (of enemies)," on the ground that μοῖρης means evil fate. But this is only the case in phrases like μοῖρας φάνερα καὶ oth.; in v 76 it is opposed to ἀμφίης, and clearly means "good fortune": μοῖρα γαρ ἄμφηνωρ would answer to the ἀεὶ ἰσχίον τῶν Ο 418.

183. ἐδύματο, i.e. "are, as I now see, subject to you"; the plpf. being used like the imperf. in ἡμίλλοι, ἤθος (κριν.), etc.

185. The rhythm shows that Φόνες δέπαρα τὸν λοιπὸν μικρά, ἀλλάτισλάνων, cf. νόθος ἀεὶς τοῦ Ἡ 404, with nimble horses. πλείστων is predicate, with ἢδον.

188. ἔλεηθη, either "was numbered among them" (Λγ.) or "lay down (bivon-acked) among them" (Λγ.-). The same ambiguity is found in ο 519, I 67. H. mentions the Amazons once again, ι 166.

196. κόλας, the ram who leads the flock, "bell wether": the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = tame; its origin is doubtful. See Curt. Βτ. η 78. It is better not to mention Bentley's unfortunate emendation of this line.

197. πυγμαλία, thick-blooded; cf. πυγώς of horses and waves, I 124, c 388. The formation of the word is hard to explain; the analogy of ταυνυτερεῖς, ἔλευσινηλος, ταυνητίσχος, δεμυεῖζος, and many others, shows that it must be derived from the verb stem πυγ-, not from πυγώς. H. Ω § 124 c.
"οὔτος δὲ αὖ Δασερτάδης πολύμητι 'Οδυσσεὺς,
δὲ τράφη ἐν δήμῳ 'Ἰδάκης κραναῖς περ ὄουσίς
eἰδός παντοῦν τε δόλου καὶ μῆδε πυκνα.

τὴν δὲ αὖ 'Ἀντίμωρ πεπνυμένος ἄντιοι ἦδα.
" velit γένα, η μάλα τούτο ὅποι νημερτῆς ἔστεπεν...
ηδὴ γὰρ καὶ δεύρο ποτ' ἠλθεὶ διὸς 'Οδυσσεὺς,
σεῖ δὲ ἄγγελής, σὺν ἄρνηφιλακ Μενελάος.

τοὺς δὲ ἐνός ἔξεινασα καὶ ἐν μεγάροις φῆλασα,
ἀμφοτέρων δὲ φην ἐδάνη καὶ μῆδε πυκνα.

ἀλλ' ὅτε δὲ Τρόισσας ἐν ἄγρομένων ἐμυθένθε,
στάντων μὲν Μενελαος ἐπείροιχεν εὐρέας ὄμους,
ἀμφῷ δὲ ἔξεμαν, γεραπότερος ἦν 'Οδυσσεύς.

ἀλλ' ὅτε δὲ μύθους καὶ μῆδε πᾶσι ψαλοῦν ὑφαινοῦ,
ἡ τοίς μὲν Μενελαος ἐπιτροχάδης ἀγώρειν,

201. δήμω, "realm" in local sense, v. B 547. ἀρχὴ, the idea seems to be, "poor though the soil of Ithaka be, yet it has succeeded in producing a great man." Cf. δ 605.

202. ἄγγελῆς ἀγνὺ τοῦ ἄγγελος, Λτ., a much disputed doctrine. In the present passage we may perfectly well take ἄγγελος as governed by ἔξασα (as σ 354, τὴν αἰτήν ἔνεκ' ἄγγελίας) and ἔξασα as an objective gen. after it (as κ 246, ἄγγελος ἐκακομένων). So Δ 354, ἄγγελην τέι τοῦτι αὐτῶν ἄσχομαι, is ambiguous, for we may read ἀγγελην τειν τοῦτι αὐτῶν; and Λ 149, Μενελαος... ἄγγελην ἀλήτα, with the analogy of ἀξιόντων ἐθάνατο Ω 235, φ 20. But in N 252, ἐν τού ἄγγελα μετ' εἰς φθόλαι; Ω 440, ἐν ὑπεράκοη ἄσκεσα ἄγγελης ἀγγελην ἀγγελην ὅποτε δὴ ἤπολες, we must either make the word a nom. with Αρ., or ἄγγελων with Zenoii.; or extend the "causal" use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ην for -η as a vowel in masculines is very rare in Η. (cf. Ταυραίας ἄγγελας, etc.): -ην is perhaps the only instance; but also there in Η. any other instance of the appellative termination -ης, common though it was afterwards. It may be said therefore that the evidence is insufficient for a positive decision, but is on the whole against the Aristarchean doctrine. It is of course possible that the nom. may have been formed by a misunderstanding of the ambiguous passages or similar phrases, but in the case of a word which was so familiar in all periods of the Greek language this is in the highest degree improbable.

203. ἄρομα, the words 202, when they first made their appearance in the δομένος. 210. στάντων seems to refer to the whole multitude; the dignity of Odysseus is emphasized by this being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. ἄγγελην is here intran., gen., as ἕλος ἵππος ἐνέγκειτο γαίῃ Λ 783: ἄρομαν ἐν the trans. sense means "to hold over," e.g. Β 426, a sense which does not suit this passage.

211. There is an anacoluthon here; the construction is just like Κ 234, σὺν τοί δ' ἀρχομένοι καὶ τοι πρὸ τοῦ ἐνίατεν. In both cases the sentence begins as if ἄρομα -(κόντα) were to be continued in distributive apposition (ἀριτὸς ἄρομα ἐκάθεν) by αὐτὸς μὲν... ὅτι (ὡς κάθετος) ὅποτε δὴ ἀγγελην ἀγγελην ἄσκεσα δὴ ἤπολες. But here the second member is forgotten altogether; in Κ the two are run together into πρὸ τοῦ. Cf. also Μ 73, οἱ δὲ δῶον στάντων δὲ... followed by τοῖς ἄρομα μετακειτο. Zenoii. read ἀρομα, apparently regarding ἄρομα as indeclinable (it is not found in Η. except in nom. and acc.)

213. ἄγγελην, finis (as σ 26), not stumbling for want of words; it is explained by the whole of what follows, ἄρομα being taken up by ὁ τοῖς ἀρχομένοι, and λαμπαδεῖον (which seems to mean clear.
παίρα μέν, ἂλλα μᾶλα λγέως, ὑμεῖς οὔ πολύμυθος, ὑδ" ἀφαμαρτσεπτής: ἦ γὰρ γένει ἄστερος ἦν.

Ἀλλ᾽ ὅτε δὴ πολυμυθεῖς ἀναβίζεις Ὀδυσσεύς, στάθηκεν, ὡσπὸ δὲ ἔδεσκε κατὰ χθόνιον ἔμματα τῆς τε, σκόπτρον δ᾽ οὐν ὅπισώ οὗτε προπορηνέν ἐνώμα, ἄλλ᾽ ἀστεμιφές ἔρεσκεν, ἀδρείς φωτὶ ἐκκλάτοι:

φαίης κε ἥκαμον τε τιν ἐμμεναι ἄφρονα τ᾽ ἀθώος. ἂλλ᾽ ὅτε δὴ ὅπα τε τε μεγάλην ἐκ στήθους εἶνα ἀλλὰ ἐνα μυθόσειν ἐνοίκονα κειμερίγαν, οὐκ δ᾽ ἐτει Ὀδυσσῆγ' ἕρισεν ὑμένιοι τὸν δ᾽ Ἐλεύθεροι ταῦταπλο όμιζετο, διά γυναικῶν.

"οὕτως δὲ Ἀιας ἐστὶ πελαρίους ἐρίος Ἄχιλλαν.

Ἰδομενεὺς δ᾽ ἔτραφεν ἐνὶ Κρήτησσι θεοὺς ὑπὸ αὐτοῦ in uteritate by οὐδ᾽ ἀφαμαρτσεπτής, "no stammerer in words either" (cf. Λ 511, σοῦ ἢμαρτα τὴν μοῖραν, and N 824, ἀμαρτσεπτής). Μc. Menenace spoke concisely, but what he did say he said clearly and without stumbling.

218. 4 καί, most MSS.; but A has ᾧ, and the Aristarcheians seem only to have hesitated between ᾧ and ἃ: their testimony is however of less importance because they considered ᾧ as virtually identical with ἐι, and the MSS. continually confuse the two words. But ᾧ is justified by X 250, ἃ τοι ἐφιν γε, "yet surely thou saidst so": so also II 61, Η 393. See H. G. § 338.

216. ἀνάξειος, whenever he rose to speak, στάθηκε being iterative. ὅσιδο = "down" only here: the original sense seems to have been "upwards." (H. G. § 201: "even in II. 3, 217 it is the face that is bent downwards; cp. II. 19, 17," which is hardly clear, seeing his eyes are "fixed upon the ground"; ὅσιδο μεταφορωῖς, "from under the eyelids," is quite different.) For καί with gen. = down upon, cp. II 123, and H. G. § 213.

220. ἕκαμον: the idea seems to be what we call "sulky"; ὑμεῖς implies resentment rather than open anger, and is thus contrasted with ἄστερος in A 82. Odysseus, by not employing the outward signs of appeal and persuasion, looks like a man who in deep resentment chooses to hold aloof from his fellows. For φαίης καί = δικός, ρεθρός, cf. Λ 392, Α 429, Ο 897, etc. ἀθώος, a mere sliplet: Α 183.
altogether omitted; the name of the latter indeed does not occur at all before \( \Delta \) 355, except in the Catalogue, B 563, 567, and he drops entirely out of the action after \( \Delta \), except in the games in \( \Psi \) and one speech in \( \Sigma \) (109 syg.). It is not impossible that Idomeneus was introduced into the Iliad after the first draft, and has here supplanted the description of the more famous warriors.)

235. γνώριμον, "I could recognise and name," a sort of assimilation of the first clause to the second, for "whom I recognise and could name" (Mr. Monro).

237. For another (post-Homeric !) legend of Kastor and Polydeukēs \( \nu \lambda \) 300 syg., the only other place where they are mentioned in \( \Pi \). That passage is clearly inconsistent with 243-4, as they are said to have shared immortality after death by alternate days.

238. αὐτοπαναγοριζόμενοι according to the grammarians means "whole brothers"; we have no evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in \( \lambda \) they are distinctly made sons of Tyndarēs, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. \( \mu \alpha \) = \( \text{ἡ αὐτή} \) as \( T \) 293: \( \text{ὁ μού goes with it, "the same as me".} \)

240. διαφωρά only here for διαφόρα; the quantity of the last syllable is however merely due to the iotis, and we should write διαφόρα. Cf. δάφυ of δόξα. If we write \( \text{ἡ} \)—\( \text{ἡ} \) with Nikanor, the two suppositions take the form of alternative assertions; Herodians preferred \( \text{ἡ} \)—\( \text{ἡ} \) when we must put a note of interrogation after δίσω. See H. G. § 340.

241. αὐτοί = \( \text{ὁ, αὐτός,} \) \( \text{A 237, etc.} \)

242. αὐτός, αὐτόν, is objective, in objective sense, the insults and revilings of men.

243. Observe the way—to our idea in-appropriate—in which the conventional epithet φιλεῖσθαι is introduced.

244. αὐθινὰ, "there," i.e. in their own place. For φιλεῖ ᾿Ενω διὸ, "their," which was probably rejected by Ar. on the ground that δύο could not be used for the 3d pers. plural. See on 393.

245. δίκαιον here and 269, "oath-offerings," including wine as well as victims; in the phrase δίκαια τάξεις, 293, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately δίκαια = a treaty, e.g. \( \Delta \) 269, and even the sing. δίκαιον is found, \( \Delta \) 158. Buttmann has an excellent article on the Greek conception of oaths (Lexil. s.v.).
κήρυξ Ἰδαίος ἦδε χρύσεια κύπελλα.

άγρυνεν δὲ γέρωντα παριστάμενος ὑπέσεις.

"δροε, λαυμένυτιάδη, καλέσαντι ἀριστο.

Τρώων δ' ἵπποιδάμον καὶ Ἀχαίων χαλκοχιτών

ἐς πεδίαν καταβηκαί, τ' ὄρκια πιστὰ τάμητε.

αὐτὰρ Ἀλέξανδρος καὶ ἄρησφίλους Μενέλαος

μακρῆς ἐγχειρεῖ μαχηστόν ἀμφὶ ὑπολοί.

τῷ δὲ κε νικησάντι γνή καὶ κτήμαθ' ἐποτο.

οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμώτες

νάλοιμεν Τρώον ἐριβώλακα, τοῖ δὲ νέοιται

"Ἀργος ἐς ἵπποβοτον καὶ Ἀχαίαδα καλλυνωναία."  

ἀς φάστο, βήχητεν δ' ὁ γέρων, κέλευσε δ' ἐπάπτοις

ἵππους ξεινύμεναι: τοὶ δ' ἵππανας ἐπίθωντο.

ἀν δ' ἄφεν εῇ Πιλαμος κατὰ δὲ ἐφ' ἴδιον ὑπάσων,

πάρ δὲ οἱ 'Ἀντήνοπος περικαλλᾶ βήσετο ἄφρον.

τῷ δὲ καὶ Σκαῖον πεδίον ἔδωκεν ἀκέας ἵππους,

ἄλλα δὲ τῇ ἰὸν χοντοις μετὰ Τρώας καὶ Ἀχαῖοι,

ἐξ ἵππων ἀποβάντες ἐπὶ χώναν πουλυβότειραν

ἐς μέσον Τρώων καὶ Ἀχαίων ἐστιγόντο.

ἀρνοτο δ' αὐτὰκ' ἐπείτα ἄναξ ἀνδρῶν Ἀχαμέμονοι,

ἀν δ' ὀδύσεις πολύμητις ἀτάρ κήρυκες Ἵγμολ

ὅρκια πιστὰ θέων σύναγον, κρήτηρι δὲ οἴνον

μίσχον, ἄταρ βασιλέων ὅπως ἐπὶ χείρας ἔχειν,

270

257. νεομοίρας, as νοεῖται 74; but for

that line we might, with Fasei, supply εἴ

from 255, unless indeed it goes with the

participle (s. 135). νέωτα in fut. sense.

258. ἐναράους, so Δ. and Zenod. with

best MSS.; al. -ανα. The construction

with dat. is common in H., and is found

also in Attic: Thuc. 6, 38, etc. The

rarity however of the short form of the

dative, except when elided, is in favour

of the accusative.

261. τάνεν, drew back so as to tighten

them; they were tied to the front rail

when there was no one in the car, E 282,

etc.

262. Didymos (Schol. A) says κρο

κρείνει μὲν τὴν διὰ τοῦ ἐγραφύ ἃθετο

(MS. βέητο), πτελ ωο μετατίθεται ἀλλὰ

di τοῦ ἐγραφή δ' Ἀράτταρος (see also

on I 222). There is no doubt that

ἀθέτης is right; see on 103. It is

possible that Ar.'s hesitation may have

arisen from a doubt whether ἃθετο

might not here be used transitively

like the active, in the sense "drove the

chariots," and not from overdue regard

to his authorities.

263. Σκαῖον without κυλῶν only here.

ἐχον, "drove," as often.

264. μετά, simply "to the place where

they were."  

265. ἦν τῶν, out of the chariots.

τῶν is continually used in this sense,

even with adjectives which properly

apply only to the horses; e.g. P 504, τῶν

Ἀχιλλῆς καλλιτέρχος βῆμαν ἔχειν.

270. The wine used in treaties was

not mingled with water (s. B 341, Δ

159). The Schol. explain that here the

Trojan and the Achæian wine is all mixed

in one bowl, and the obvious typical

significance of such an act renders the

explanation most probable. Compare

the scene of the oath in Verg. Aen. xii.

161 sqq.
271. μάχαιρα, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, ἔφος or φάγανον. See note on ionic. 797.

272. ἀστρον, for this see Curt. P.ii. 215. It is from ἄστρω (for ἄστρε- 

273. This cutting off a lock of hair from the victim's head is called τρίγος 

274; cf. Σεστής. 1041. The hair is regarded as a 

275. Zeo... φιλος, according to the 

276. Ζεο... χαλος, according to the 

277. καμάριτας used to be explained 

278. καμάριτας used to be explained 

that grew weary, succumbed to the toils of life = θανάτος. This best suits the 

279. ἀστατός, as in the parallel 

280. Καρνίτς ατ' ἐκ γαλιαν αὐ- 

281. Zeod, who regarded the dual and plural 

282. Minos, Rhadamantos, and Aiakos, but 

283. La Roche and Nauck would read τίμω θεος, holding that 

284. He says that the idea of punishment after 

285. The punishments of Tityos, Tan- 

286. The two oaths (here and in T) 

287. The two oaths (here and in T) 

288. I p. 184 sqq., raises a more serious 

289. Ye that, dwelling beneath the earth 

290. For which see I 588, punish men, a 

291. This be so, it follows that 

292. I do not see how the force of 

293. Requests in this passage cannot be right. 

294. Or 'men outworn,' ἄμε- 

295. Of the feebly shadows of the dead; 

296. 'Those that endured ill in 

297. "Zeod, who regarded the dual and 

298. Minos, Rhadamantos, and Aiakos, but 

299. The punishments of Tityos, Tantale, and Sisyphos (p. 578-590) occur 

300. The two oaths (here and in T) are both only inconsistent 

301. The two oaths (here and in T) 

302. The two oaths (here and in T) 

303. The two oaths (here and in T) 

304. Zeeod, who regarded the dual and 

305. Minos, Rhadamantos, and Aiakos, but 

306. The punishments of Tityos, Tantale, and Sisyphos (p. 578-590) occur 

307. The two oaths (here and in T) 

308. The two oaths (here and in T) 

309. The two oaths (here and in T) 

310. The two oaths (here and in T) 

311. The two oaths (here and in T) 

312. The two oaths (here and in T) 

313. The two oaths (here and in T) 

314. The two oaths (here and in T) 

315. The two oaths (here and in T)
Τρόας ἀποδόθηκε, usually explained by an ellipse of ὤδε, a very unscientific resource. It is clearly a case of "the inf. for the imperative," however we explain that. This is one of the few cases where this infin. occurs for an imper. of the 3d person; in the 2d pers. the subject is put in the nom., Ε 124 ἔφεσαν εἰς μέχρια, Χ 259 ἔπε μέχρια. We also have in the 3d pers. ἦ δὲ ... διδάκτην Ζ 87-92, but this is after an interval of several lines. (In Υ 247, quoted in H. G. § 291, ἱερεῖα shows that the 2d person is in the speaker's mind.) We must therefore either suppose that the accus. is employed when the 3d pers. is signified, or, which is not improbable, that Τρόως is the right reading here, altered to suit the more familiar construction. But it may be remarked that a person directly addressed is vividly present to the speaker's mind as the subject of the verb, and hence naturally is in the nominative; but when he is only spoken of indirectly in a prayer, he becomes in a sense the object of the prayer; thus the Trojans here are regarded virtually as objects in relation to the gods of the oath, who are called upon to be the active parties. The accus. may thus to some extent be accounted for, and a certain sense is given to the "ellipse of ὤδε." Cf. also B 413, H 179, with η 312, ο 376 (1st pers.); and T 268 sqq.

πόλεμος goes closely with ἔποιησά, lit. "go about among men." Cf. κλαίεις πέλει σιγῆ τρόισι, Τ 3; αὑρίσκει τάδε πάντα κάτωσθαι, Ν 622; ἀλὸς λάθη τε μὲ ἄνθρωπον πάλαι, ο 225, where the nouns are subjects, as here, not predicates. For the pure subj. in a relative final clause see H. G. § 282.

289. Observe the very rare use of ἐφ' after εἰ as with subjunctive; the negative appears to go very closely with the verb, as οὐκ εἰσέχειν, T 139. H. G. § 316 ad fn. Ἀλέξανδρος πατέροισι does not seem to be quite a gen. absolute, though it nearly passes into one; it depends on τάσις, though the connexion is rather loose, "pay me the price arising from the fall of Λ." 295. ἀφωνήσασιν; see άντε: al. ἀντε: but the pres. (imperf.) participle better expresses the continued repetition of the act by many people. They take the wine in small cups from the κραγάρ of 289.
ΙΛΙΑΔΟΣ Γ (πτ.)

"οππότεροι πρότεροι ύπερ ὅρκην πημήνειαν,
οἶδε σφ' ἐγκέφαλος χαμάδες ῥέοι, ὡς ὤδε οἴνος,
αὐτῶν καὶ τεκέων, ἀλοχοὶ δ' ἄλλοις δαμείεν."

ὅς ἔφαν, ὦδ' ἄρα πο σφαν ἐπεκραίαν Κρονίων.
τοῦτο δὲ Δαρδανίδης Πράμος μετὰ μίθον ἔεινεν·
"κέκλυτε μεν, Τρώες καὶ ἑκνυμήδες Ἀχαιοί·
ἡ τοι ἔγνω εἰμὶ προτὶ Ἰλιον ἴημετέσσαν
ἀψ., ἔτει οὐ παντὸς τυλίγων ἐν ὀβαλμοῖσιν ἀράθαι
μαρνάμενον φιλον νῦν ἄρηψῖλαρ Μενελάω.
Zenón μὲν παν τὸ γε οἴδε καὶ ἀδάνατοι θεοὶ ἄλλοι,
ὀπποτέροι βανάτων τέλος πεπρωμένοι ἐστίν.

ἡ μα καὶ ἐδίφρων ἄρνας θέτο ἱσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν αὐτὸς, κατὰ δ' ἦνα τέινεν ὅπισσας·
πάρ δέ οἱ Ἀντήνωρ περικαλλέα βῆστει δίδρων.
τὸ μὲν ἄρ' ἄψεροι προτὶ Ἰλιον ἀπονόετο.

299. ὑπ' ὅρκην, by transgressing the oaths (cf. ὑπερβαίνειν, 107, and ὑπερ αἴτων); πημήνειαν, the object is seen to be "the other party," from Δ 66, Ἀχαιῶν ὑπέρ ὅρκην δηληθήσατο; see also Δ 236. MSS. here and in Δ give ὑπερφώμεα as an adv.; but this is not a likely compound, in spite of the analogy of ὑπέρφωμα. The opt. shows that the infliction of the treaty is regarded as a purely imaginary case (or possibly there may be an attraction to the following opt. μέν, the prayer being the uppermost thought in the speaker's mind. Cf. ὡς ἄναλατο καὶ ἄλλος ἐστιν τοιαύτα τε μὲν, a 47; and Z 39).

300. The original symbolism of the libation was merely that of drink given to the gods to please them, e.g. Η 480. The occasion here suggests a different thought, which however we cannot hardly suppose to have been inherent in the libation at an oath. Cf. however Liv. i. 24, si prior decretit publico consilio dolo malo, tu illo die Iuppiter populum Romanum sic ferte ut ego hunc poroem hic hodie feriam (quoted by Näp.)

301. ἀφένων after ἠφ, as λ 75, μακαρίδος δυστήματο. The construction is common with participles, e.g. Ζ 26, τ ἐντὸς (with M. and R.'s note). (See H. G. § 240 σ, which does not take sufficient account of these constructions.) For the dat. ἄλλως with the pass. verb, H. G. § 145 ι, 5.

305. On ἴημετέσσαν Prof. Wirchow (App. to Schillemann's Ἰλιος, p. 682) makes the following comment: "Our wooden huts at Hisarlak which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be buried down the precipice." For ἴημετέσσαν we should doubtless read ἴημετέσσατο, the a being lengthened by the óc, as in ἱδέας, ἀπονόετο, etc. 306. οὐ παν = οὐ παν, in nowise. The two forms were of course originally identical (cf. οὔτω by οὔτω), and their differentiation is not complete in Homer. It is only by great violence that the sense "not yet" can be brought in. Cf. also M 270, τ 102, etc. (Some would always read των in this sense.)

310. The taking away of the victims is strange: the Schol. says ἐς ὅτι τοῖς ἄρνοις γνήματα ἤδη καὶ τὸ μὲν ἐγχυρωμα γῆ περιτελαία, τοῦ δ' ἐπιθύμων ἀδείς εἰς τὴν ἀλάσσαν ῥήματα. This is probably only a deduction from the present passage and Τ 267, φ. v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfillment of the oath.

311. Observe ἐδώμει here compared with ἐδώμεθα 261 and ἐθέσθη 312. It seems hypercritical to attempt to draw a distinction here between the two tenses. 313. The schol. on this line is a
"Εκτωρ δὲ Πρίαμου πάις καὶ δίδος Ὄδυσσεὺς χόρον μὲν πρῶτον διεμέτρευς, αὐτὰρ ἐπείτα κλάρους ἐν κυνή χαλκήρει πᾶλλον ἐλάντες, ὀπτότερος δὲ πρῶσθεν ἀφεὶς χάλκεων ἔγχος.

λαοὶ δὲ ἡρήσαντο, θεοῦ δὲ χεῖρας ἀνέσχον· ὅδε δὲ τις εἴηςκεν Ἀχαιῶν τε Τρῶων τε.

"Ζεῦ πάτερ, Ἰδήθιεν μεδέων, κύδιστε μέγιστε, ὀπτότερος τάδε ἔργα μετ’ ἀμφότερων ἔθηκεν, τὸν δός ἀποθήκευσιν δώναι δόμον "Ἀδώ δέ εἶσο, ἢμεν δὲ αὐθήλητα καὶ ὀρκία πιστὰ γενέσθαι;"

δὸς ἀρ’ ἐδικώ, πάλλειν δὲ μέγας κορυθαίος Ἐκτωρ ἄψ ὀρῶν. Πάριος δὲ θώος ἐκ χάλκου ἐδωρεῖν.

οἰ μὲν ἐπειδ’ ἔστων κατὰ στίχας, ἢχι ἐκάστον ἱππόν ἄναρτος διέφυγε καίρια τεῦχε ἐκείνῳ.

αὐτάρ δ’ ἁμ’ ὄρους ἐπέδωκεν, ἰδέαν ἐπὶ θάνατον καλὰς δίὸς Ἀλέξανδρος, Ἐλένης πότες ἡμοῦ καταβάς χομάδες μὲν πρῶτα περὶ κινήμασιν ἐθύκεν καλὰς, ἀργυρεύσων ἐπὶ σφυρίνοις ἀράμαις· δείτεραν αὐθήρηκα περὶ στήθεσιν ἐθύνειν  ὀλυ καταγινότοι Λυκάνον, ἢρμοςε δ’ αὐτῷ.

315. delicious specimen of the spirit in which Porphyrius and his school invented and solved their "Homeric problems." διὰ τις χρυσίτης οὐ Πριαμος, καὶ οἱ μὲν ψανδικὸν ἧπα ἀφ’ οὐκε τοιούτως θεωρήσῃ ἀνά τὴν πολέμον τὴν μορφασίαν, οὐ δὲ, τὰ φωλιᾶ ταύχθησον. Οἶκος δ’ τῆς Ομηρίας λοίπον προτεγχωτα, τοῦ ὁσειν τὸ ἄρημα ὄφθαλμοι θαράσσαν τις θρεπτες καὶ ἔμοιοι.

316. πάλλων, the actual shaking up of the lots, which is always done by one person, comes in 324; hence it has been proposed to read βάλλων from H 175, but there is no authority for the change, which is not necessary. The line is in fact a formal one, recurring Ψ 861, κ 206.

317. ἀφεὶς seems to represent a deliberative subj. of the or. recta. We might be inclined to read here ἀφεὶς or ἀφέων, but for 331, πεπαλάξησιν ἄνωγον ἡ τις τολμήσει.

318. Nikanor and two or three MSS. read ἥρησαν τοις εἴδε, but only the frivulous reason is given that the text would imply that they were praying to others than the gods to whom they lift their hands: ἄν ἔτερα ἔσων ἑαυτοὶ ἅνεστοτε τὰς χεῖρας.

325. Πάριος, the only instance of a case from this stem except nom. and acc.; the gen. and dat. are elsewhere Ἀλέξανδρος - ἐος.

326. ἐκάστων, so L. 383. ἔκταστο, 327. ἐκαστὸν belongs to τέχνης only, both in syntax and sense; with ἄρνω supply ἤσω. For. K 407 τοῦ δὲ Αρήν κτίσαι ἄρχα τοῦ δὲ Αρήν, Φ 611, κ 291, etc., and see note on Ε 366.

330 sqq. Cf. Λ 17 sqq., Π 131 sqq., Τ 369 sqq. The six pieces of armour are always mentioned in the same order, in which they would naturally be put on, except that we should expect the helmet to be donned before the shield was taken on the arm. The ἄρνω ἐφέσαμεν were either plates covering the ankle, attached to the lower edge of the greaves, or more probably a clasp fastening them round the ankle. Unfortunately the monuments of archaic art do not give any illustration of such clasps, and the greaves which survive shew no sign of any fastening beyond the natural elasticity of the metal clasping the leg.

336. Lykson’s cuirass, because Parthis himself is always light-armed; 17. ἀρμος probably trans.; "he made it fit
himself." It may however possibly be intra. there are two other ambiguous passages, P 210, T 385, g.v.

354. There is a variant here, read by Zenodotus: κρατήρ βάλετα κύριον εὐθυκτὸν ἔθηκεν ἵππουριν. δεινόν δὲ λόφος καθύπερθεν ἔνευε. εἶλετο δὲ ἄλαμαν ἔγχος, δὲ οἱ παλάμφιν ἀράρειν. δὲ δὲ αὐτὸς Μενδλαος ἄρης ἐνετέ ἔθυνεν.

οἱ δὲ ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θαρήχθησαν, εἰς μέσον Τρώων καὶ Ἀχαιῶν ἵστορώντι δεινόν δὲ εἴχεν εἰσορόσανες Ἱώρας δὲ ἵπποδάμους καὶ ἐκκενήμαις Ἀχαιῶν. καὶ πρὸς ἢ ἐγείρει στήθην διαμετρῆτο ἐν χώρᾳ σείοντες ἄγχειας, ἀλλήλοις κατόντες.

355. τρίσθεν δὲ Ἀλέξανδρος προτεῖλω καλάθω ναύκιον ἔγχος, καὶ βάλειν Ἀτρείδα κατ' ἀστίφα πάντος ἀκίνητ' οὐδ' ἐρρήσει χαλκός, ἀνεγάμηθη δὲ οἱ αἰχμη ἀστιφ' ἐν χαλκῷ. δὲ δὲ δεύτερος ὁ ἱερών χαλκῷ

The order here is the more natural, the shield coming last.

356. καπέρ, simply "a helmet," nothing being implied as to the material: n. on K 335, J. H. S. iv. p. 298.

357. ἐκαπέρ, explained by the glossaries δὲ ἐκαπέρ μεσόν, ἐκαπέρ, on either side of the throng, i.e. either combattant retiring to the rear of his own army.

358. Ἀλέξανδρος: Antenrieh quotes from a German review of an edition of the Mahamat al-Harriri, "the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the trees level of the desert the shadow of his lance appears to him all day through as the longest shadow." This is obviously less applicable to the Greek soldier, but still affords sufficient justification for the ordinary explanation of the epithet, which has recently been disputed by Dünzter, who proposes to derive it from δέκχος, as = with long shaft. But ἔγχος (which does not occur in H.) means a young shoot, tendril, not a branch, much less a shaft.

359. ἄστρωτος ἑρημ., commonly explained "circular." There are supposed to have been two sorts of shields, one small and circular, the other large and oval, to cover the whole body. ἄστρωτος ἐν σχήμα τεματείῳ. But this very shield is called μέγα πτερόν, ὁ πτερόν ἐν ἔντει, above, and that of Aeneas in Tis ἄστρωτος ἑρημ. in 274, ἀστρωτός in 281. So N 405, Idomenius κρύφθηκεν ἐν ἀστίφας πάντος ἡρημ.

It is absurd to suppose that even Homeric heroes carried a circular shield five feet or more in diameter. There is therefore something to be said for Döderlein's derivation of ἑρημ. from root Fis., ἐ-Φισ., "conspicuous from every side," i.e. brilliant from the shining metal (see note on A 306). It thus = φανέρως, a common epithet of the shield; cf. χαλκῷ κρύφθηκεν Σ 11, and perhaps φανέρως ἐγχος Φ 287. So also φανέρως βάλλειν, ἐν ἐνω ἐνω, λ 357, etc. = the mind bright within a man.

360. χαλκός, so A with Ar., al. χαλκός. The same is the case in the repetitions of the phrase, H 250, P 44. H. always uses χαλκός of weapons of offence, not of the shield; and the following c requires an expressed subject to refer to (La Roche).
'Ατρείδης Μενέλαος, ἔπευξάμενος Δίω πατρί.

"Ζεύγι ἀνά, δῶς τίσασθαι, ὃ με πρότερος κάκος ἐσχηκών, διὸ τὸ Ἀλέξανδρον, καὶ ἔμηθ ὑπὸ χειρὶ δάμασσον, ὅφει τῇ ἐφόροντο καὶ ὑγιόν τοὺς ἀνθρώπους ἥξιονόκοι κακὰ ῥέξαι, δὲ κεν φιλότυτα παράσχεν."

ἡ μα καὶ ἀμεναλῶν προεί διωχήσιμος ἑγχος, καὶ βελε Πραιμίδας κατ’ ἀσπίδα πάντοσα ἕσης, διὰ μὲν ἀσπίδας ἥλιος φανεψι δρμον ἑγχος, καὶ διὰ ἄρμας πολυαιδαίοι ἀρματιστό ἀντίκες δὲ παραλατάρην διἀμέσας χείδας ἑγχος· ὃ ἐν ἐκλήσῃ καὶ ἀλεπατο κῆρα μελανων.

Ἀτρείδης δὲ ἐρυσάμενοι ἑισὸς ἀργυρότην πλήξεν ἀνασχίμενος κόρυθος φῶλον· ἁμφὶ δ’ ἀρ’ αὐτῆ τριχὰ τε καὶ τετράχα διατριβήν ἔποπτες χειρὶς.

Ἀτρείδης δ’ ὅμως ἰδὼν εἰς σύμπον εὐρίνη.

"Ζεὺς πάτερ, οὗ τις σείον θεὸν ὀλοκτονοῦσιν ἄλος·

ἡ τ’ ἐφόμης τίσασθαι Ἀλέξανδρον κακῶττος·

νῦν δὲ μοι ἐν χείρεσιν ἄγη ἑισὸς, ἐκ δὲ μοι ἑγχος.

352. Obelized by Ar. on the ground that it is not necessary, and that Mene­laos should not apply the word δῶς to his foe. But the epithet is purely conventional, cf. X 326, Z 160, γ 266, and cf. δίως α 29. For δάμασσαν Ar. read διαμέρια, which Ameis supports mainly on the ground that it gives more force to M.'s words that he should pray to be himself the conqueror, not a mere tool in the hands of Zeus.

357. διὰ, the lengthening of the ε is due to the iotas; cf. Πραυλῆς, εὐθεία (L 679), etc. see H. G. § 386.

358. ηὕρηκεν, forced its way. ἐρείδεστω properly is to press; the sense "to lean" one thing upon another is secondary.

362. ἀνασχίμενος, lifting his hand; so X 34 κελάλθη ὑ’ ἐν ἀκώματο χειρὶ | ἐφ' ἀνασχίμενοι, and of two boxes "squaring up," Ψ 660 ντ' ἀνασχίμενος, and Ψ 666. ὀλόκλος. In J. H. S. iv. 263 I have endeavored to prove that the ὀλόκλο were metal projections, originally representing the horns and ears of the wild beast's scalp, out of which, as there is reason to believe, the Greek helmet was originally developed. These projections took various forms, sometimes becoming an upright escarce immediately over the forehead, and such we must suppose to be the case here; cf. X 258. The explanation of Buttmann, that the ὀλόκλο was the ridge on the helmet into which the crest was fixed, fails to explain the epithet τετράφανος. Auernieth thinks that this may mean a ridge composed of four layers of metal; but the evidence for this is weak, and the peculiarity hardly seems important enough to supply an epithet. See also Helbig, Hom. Ἑρως, pp. 207 ff., where Buttmann's view is further, but I think not sufficiently, defended. MSS. αὐτη: if this is right it ought in Homeric usage to mean Meneles and not the ὀλόκλο. But Ar., and according to Schol. V, αἱ χαλώττεραι καὶ σκλεπνεῖς (ac. editions, τέκνοι) read αὐτῆι; this would mean the body of the κόρος as opposed to the ὀλόκλο, and thus removes the difficulty.

365. For similar chiding of the gods in momentary ill-temper cf. Μ 164, N 461, ν 201; and for ὀλόκλοντος = more baneful, mischief-causing, ἔλαιον μ’, τεκνον, θεοῦ διολογία κατ’ ἐκατόν, X 16.

366. τίσασθαι, here Cobet would read τίσασθαι (e. c. 112), but the fut. sense is not absolutely necessary; Meneles may mean "I thought (when I had the opportunity to give the blow) that I had gotten my vengeance."

367. ὑγιῶς beside ἵππην. Possibly
ΙΛΙΑΔΟΣ Ψ (m.)

"ήξθη παλάμηφιν ἐτόσιον, οὐδ᾿ ἐξαλόν μν."  
η καὶ ἑπαθής κόρυθος λάβεν ἵπποδασείς,  
ἐλκε δ᾿ ἐπιστρέψασ τετ᾿ ἐυκνήμιδας Ἀγαμέμνονος.

ἀγρεὶ δὲ μὲν πολύκεκτος ἴμας ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ἦν αὐτοῦ ἀνδρεύον ὀχυρὸς τέτατο τρυφαλείης.

καὶ νῦ κεν εὑροσεν τε καὶ ἄσπετον ἢματο κόδους,  
eὶ μὴ ἢρ ἢξ νύση Δίως θυμήτηρ Ἀφροδίτη,  
η ὅρβην ἰμάτα βοῦς ὧν κταμένου·  
κεῖσι δὲ τρυφαλεία ἀμί ἐσπετο χειρὶ παχεῖρ.

τὴν μὲν ἐπειθὴ ἤχωσ μετ᾿ ἐυκνήμιδας Ἀγαμέμνονος,  
ῥύσε ἐπιδιψάσα, κόμισαν δ᾿ ἐρήμερα ἑταῖροι.

αὐτὰρ δ᾿ ἄψ ἐπόρονυσ κατακτάμεναι μενεαίνων  
ἐγχει χαλκείοις· τὸν δ᾿ ἐξήρπασ, Ἀφροδίτῃ

ῥεία μάλι, ὅσ τε θεός, ἐκάλυψε δ᾿ ἢρ πολλῆ,  
kάδεος ἐνα ἐν δαλάμῳ ἐνώδει κηρῶντι.

αὐτὴ δ᾿ ἀδήτθи Ἐλεύθην καλέουσ᾿ ἐε· τὴν δὲ κίλχαιν  
πῦργην ὕφις ψηλῶς, περὶ δὲ Τροαί θῖσαν ἤσαν.

χείρὶ δὲ ναὴτοῦ οὐνὸ δέντα βασάνη χλαζόσα,  
γηρὶ δὲ μὲν εκτύχε ὑπαγονεία προσεπενε  
εἰρέγομε, ὡς καὶ Δακεδαίμονι ναιετούσῃ

ἡσεκεν ἔλνα καλά, μάλιστα δὲ μὲν φιλέσκεν·


the last word contains a double augment like the post-Homeric ἐδῶν. Autenrieth (in Améis, Αἰθάλη) suggests that there may have been a nasalized form of the root (Φ)γγγ beside φγγ, and that ἐγχει comes from the former with compensatory lengthening.

369. κόρωνος, by the helmet: cf. II 406, ἔλεξι δε δύναμι, λόξων.

371. πολύκεκτος for πολυ-κέκτος "ὁ πολύκεκτος" ἐς δέ τοῦτον ὁ πολύς  
δυνατης (φαν. δυνατον) διὰ τὰ μαρτάλια,"  
Ariston. Cf. κέκτας of the girdle of Aphrodite, Ζ 214; and ἔλεξες Ζ 94.

372. τρυφαλείης, properly an adj., sc. κόρωνος. Generally explained as = having a peak pierced for the eyes, a sort of fixed  
vizor. Autenrieth (Dict. s.v.) thinks it means that the φώλος was pierced with  
holes to receive the tufts of which the crest was formed. But Fick is probably  
right in explaining it as = τρυφαλείης,  
where τρυφο = quadrus; the first syllable was dropped as in τραπέζα = τραπέζα.  
373. For ἄρχον Cobet (M. C. p. 400)  
would read ἄρχον, this being the regular  
form in Η. So also Ζ 510, Σ 165, Χ 393,  
δ 107, etc.

375. ἐν κταμένου, because such  
leather would be better than that of an  
animal which had died of disease.  
"Hence in Hea. Οpps. 541 shoes are  
ordered to be made of the hide  
but κταμένου" (Paley). ἐκ looks like an  
instrumental of ἐκ = ἐκ; but the stem  
in Greek seems to be ἐκ- (plur. δέκτε). It  
may therefore be the neut. of an adjec- 
τροφο, occurring else only in the phrase  
τροφο μῆλα.

380. ἔχει, apparently a second spear  
(cf. l. 15), though only one is named  
in the arming of Paris, 338; but see Α 43.  
381. δι τε δεός, as being a goddess,  
as may be expected of a goddess. Cf. Σ 518.  
382. κηράνων; apparently from κήρος =  
incense (kaios), i.e. fragrant, cf. κηρός. 
Ζ 483. But the tautology κηράνων, κηράνων  
has led some to derive it from καρος =  
caruas, as if = "vailed."

388. ἔρκαιν, so Ar. apparently; but
the grounds (1) that the goddess could not be in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are διδασκαλία, (3) that 414 is εὐεργέτης τοῦ ἰδίου, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to remain unknown to the bystanders, not to Helen; the gods in such cases often give some sign which reveals them to those to whom they speak; see N 72, ἄργατοι δὲ τεῖς τῷ ἸΠ., where Poseidon has appeared in the character of Kalchas.

399. For the double acc. with ἑρωτεύοντας cf. Xen. Anab. v. 7, 6, ταῦτα ἑρωτεύεται, ὥσ. 400. παλαιοὶ may be a partitive gen. after παρῆκα, but it is more in accordance with Homeric use to take it in the vague local sense, lit. “lead me any farther on in the region of cities, whether of Phrygia or Malmia.” These regions of course are mentioned as being farther eastward, away from home.

400-405. The punctuation is that of Lehrs and Ameis. Most editors put notes of interrogation after ἄρα ἐνῶς and παρῆκα, and a comma after ἐγένο. But ἐγένος regularly follows the clause of which it gives the explanation; Lehrs (Ar. p. 57 a) denies that two clauses correlated by εἰς ἐπεκτατεῖvements occur in Homer; he would also put a full stop after ἐγένος in N 72-7, q.v. and cf. A 21-3. δ by itself with indic. also appears not to occur in an interrog. sentence (Hense, Ad.). Thus the victory of
Δευς ἡ Φρυγίης ἡ Μενέλαις ἐκείνη ἦν τις τοι καὶ κεῖτο. Αὐτὴ δὲ ἦν ἔντεκα. Οὐκεκαὶ δὴ νῦν ὡς Ἄρεσις οἱ Μενέλαις ὑπήρχασι ἐθέλει στήσεται ὡς ἐκείνη ἔντεκα. Τοῦτο μὲν νῦν ἔσχατον ἐξουσιοδοτεῖται γεγονός ἔτι αὐτὸν ἔφθασε. Σιών ἐκεῖ ἐκεῖνοι εἰς τοῦτο ἦν ἔτι σοι συνετέτοι ἐπιδρακτές. Ἀλλ' αὖτι περὶ κεῖτα οὐκέτερα εἰς ὡς ἦ γε τὸ ἁλόγον πολλοτεραὶ. Κεῖσε δὲ ἐγὼν ὑπὸ ἐκείνου γεγονός. Κεῖσε δὲ ἐκεῖνον τοῦτο πορομένην πάσης ἡλικίας. Τῶν δὲ χαλασμένης προσεόμενης ἐπειδὴ ἦν ἐν ἀρχῇ μὴ ἦν ἐκεῖνος ἡμῶν τῶν δὲ σ' ἀπεθάνησιν, ὥστε ἦν ἐκεῖ. ῾Μεσον δ' ἀμφότεροι μέγα ἀληθείαν ὂντες τῶν ἔχουσιν. Τρώουν καὶ Δαμαίοι, εἴ οὐκ εἴποτε ὡς ἐφαρμόσα. Ἐπειδή δὲ καταγραμμένοι εἰσὶ τὰ θεοὶ, πάσης ἡ καταφύσις ἡλικίας. Νεότατα ἐπειδή τῶν εἷς τετελεσμένων ὄντων ἔκπληκτοι, ὡς ἐμάμενοι πάλιν ἔτι ἐγένετο τῆς ἀκριβείας, τῆς ἀληθείας τῶν ἀδικεθέντων, τῶν πλὴν τῆς δικαιοσύνης.
in his own person. The plur. is used as = thel in general, A 222, B 115, ψ 595; in Τ 188 we have the phrase πρὸς δαίμονας ἐντομομο, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of “the will of heaven” or “fate” (cf. δαίμονα δίκαιο, Θ 186), or in the metaphor ἐντομομο δαίμονας ἐνομο. See M. and R. on β 134, where however the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate "her destiny, the divine power, led her on," as in ἐγνή γάρ ἐν δαίμονι, φ 201.

428-6. Xenodotos rejected these lines, writing instead "αὐτὴ δ’ ἄνων ἦν Ἀλέξάνδρων διακεχαρείται" ἐπείδη γὰρ αὐτῆς ἐφαινοτα τῇ Ἑλλήνω τῷ Ἀθηναίοις διήθεν. ἤντελθον πολλ’ ἐπὶ ποιήσαντα ἐνθήθεαι, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, Misc. Ort. 225-230. (Schol. V quotes π 34, where Athene carries a lamp for Odysseus.)

427. ἐφεύται τοῖς κλίσασα, the aorist tactor of ἐνευτ. iv. 302. This is a most instructive piece of Homeric psychology, shewing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is presented to us, as Nigellahe says, as the counterpart of Paris,—vaccilating between repentance and love, as he between sensuality and courage. 423-6 were obelized by Δ. as πτερέων καὶ τῶν νυμφαι ὑποχει τάσσειλα (inconsistent). But the sudden transition marked by ἀλὰ σ’ ἐγγὺς γε is the key to the whole passage, as marking the point at which the unwonted fit of penitence breaks down, and the old habitual love resumes its sway; surely a profoundly true conception of a woman’s character.

435. ἀντίθετον by Homeric use must be an adverbial neut., not agreeing with σοι ἢ τούλιον. 436. L. R. considers that ἔφευ μείζων is altogether "his," comparing ἔφευ ἐνδικς δαμαθεῖν, B 553, etc. But this use of ἔφευ as a simple possess. gen. is very rare (see II 405), and it is more natural to construe "by him with his spear."

438. ἀντίστησιν always takes a person as object elsewhere, except υ 17, ἔφευται μιθο. The word really means "hurt," υ. B 246.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σύν Ἀθηναίᾳ, κεῖσον δ’ αὐτὸς ἐγώ· παρὰ γὰρ θεοὶ εἰσί καὶ ἦμιν. 440
ἀλλ’ ἄγε δὴ φιλότητι τραπεῖομεν εὐνοήσας· οὐ γὰρ ποτὲ μ’ ἀδέ γ’ ἐρός φίλους ἀμφισκόλυψεν, οὔτ’ ὅτε σε πρῶτον Δακεδαίμονος ἐξ ἐρατεῖνης ἐπελύον ἀρπάζας ἐν ποντούρους νέοισιν, νήσῳ δ’ ἐν Κρανάκῃ ἐμίγην φιλότητι καὶ εὐνή, ὡς σε νῦν ἐραμαί καὶ μὲ γλυκίς ἰμεροὶ αἰρεῖ.” 445
坭ρα καὶ ἥργη λέεσθε κιόνων· ἀμα δ’ εἰπέτ ἀκοίτης. τὸ μὲν ἀρ ἐν τρωτοί κατεύνασθε λεχέσθεν, ’Ατρέιδος δ’ αὐτὸν ἀμφώφορον κηρὴ λοικώς, εἶ ποι ἐσαβρήσειν Ἀλέξανδρον θεοειδεῖαν. 450
ἀλλ’ οὐ τις δύνατο Τρώων κλέων τ’ ἐπεκόουρον δεῖξαι Ἀλέξανδρον τὸν’ ἀρχιφίλορ Μενέλαος. οὐ μὲν γὰρ φιλότητι γ’ ἐκεύναιον, εἶ τὸς ίδιος.

440. αὖτε, “some day,” sc. τιγκαίνω.
441. τράπειομεν, metathesis from τραπέιομεν, let us take our pleasure. So Σ 314, θ’ 292 ἔκτασθε τράπειομεν εὐνοήσας, where see M. and R. A converse metath. seems to take place in τερπάραμονον, from τερπόω. Other instances are abundant, e.g. καρδίᾳ κραύγη, καρδίᾳ κρατεῖ, θυρίῳ ραψοῦ, etc.
442. ἔρως, MSS. έρως, and so Σ 294; but we must read ἔρως in Σ 315, and as the cases are always formed from this stem (ἐρως ο 212, ἔρως πασίν) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of ἔρως seems to be the acc. ἔρως in the Homeric θυσίαν. Μετά. 449. θ’ is evidently interpolated on account of the hiatus, which is allowable here. 445. Κρανάκη according to Pausanias lay in the Laconic gulf opposite Gytheion. Others made it Kythra, as the dwelling of Aphrodite.
448. τροποῖον, see M. and R. on σ 440, where it is explained to mean “morticed,” on the strength of Plut. Pol. 278, τῶν δε συνθέν τα μὲν τροπία, τα δὲ ἄλλα τρόπων συνάβεα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from θ 196-201 is strongly in favour either of the interpretation “pierced with holes through which strips were passed to support the bed-lid,” or still better “pierced with holes by which to rivet on the ornamental plates or disks” (v. o. δυναύτως, 391):—
κραμά δ’ ἐκ βίοτι προτάμοις ἀμφιελείς χελάς εἶ καὶ ἐπεκόουρον, καὶ ἐκ στάθμων θείων, ἢμων’ δεξαμενής τέρτημα δὲ πάντα τερέτης.
ἐκ δὲ τοῦ ἄρχοντος λέχων ἔτους, διπταὶ ἐπεκόουροι, δεξαλλόσχου εὐχαρί τε καὶ ἄργηρ ὁ δὲ ᾠδήφατος ἐκ δ’ ἐναμοι καὶ ἐφίλοι φιλικώς φαινομένος.
453. εἴ τις θυσία, a phrase discussed at length by L. Lange, Bl. p. 400. He regards it as one of a class where εἷ with the opt. expresses a wish which is “naively” appropriated by the speaker from the ἤσχημον ἄθεεν of another person. Here εἷ εἰκοσίων involves the thought ἔμιλου δεῖξα, with which is combined the wish “if one could but see him!” The phrase is thus similar to Ρ 679, δοὺς ψάλλοι τά καίτε κυρίεραν . . . εἷ τοὺς Νέστορος οὖν ἐς ἔισε κατὰ ψάλλω, “his eyes searched everywhere, (with the thought) ‘would he could see.’” It is parallel also with εἷ τοὺς ἐσαβρήσειν above (440); “Atrides ranged through the host—with the thought would he could set eyes on A.!” Under the same category come all cases where εἷ with opt. implies “trying whether” and the like, e.g. after πυράσθεν Π 384, άθεον Δ 88, etc. This view, which no doubt is right, far-
Ισον γάρ σφιν πᾶσιν ἀπήχθετο κυρὶ μελανή.

τοῖς δὲ καὶ μετέειπεν ἄναξ ἄνδρον ᾿Αγαμέμνων·
“κέκλυτέ μεν, Ῥόδες καὶ Δάρδανοι ἢδ’ ἐπίκουροι·
νιήθη μὲν δὴ φαίνετ’ ἀρημφίλου Μενελάου·
ἦμεῖς δ’ Ῥιγείην ᾿Ελλήνα καὶ κτήμαθ’ ἦμ’ αὐτῇ
ἐκδοτε, καὶ τιμήν ἀποτυμέμεν, ἢ τιν’ ἐνικεῖν,
ἡ τε καὶ ἔσορμένοις μετ’ ἀνθρώποις πέληται.”

δὲ ἐφατ’ ᾿Ατρείδης, ἐπὶ δ’ ἤμεον ἄλλοι ῾Αχαιοί.

fetched though it may seem, requires for
its full exposition more than can be com-
pressed into a note; the student should
refer to Lange’s original work, which is
well worth the fullest study.

457. φαίνετα, with gen. as we say
“is declared for M.” The construction
with the gen. is essentially the same as
with adjectives (᾿φίση φαίνετα βολή,
sto.)

459. For ἀναστάτως Zan. read ἀνα-
στατος, on his theory of “dual for
plural.” We might easily read ἀναστατος,
as the hiatus is “licitus” in the bucolic
diseases; but see A 20.
This book falls naturally into three parts: (i.) the treacherous wounding of Menelaos by Pandaros (1-219); (ii.) the ἔτυμλος, or review of the army by Agamemnon (230-421); (iii.) the beginning of the general engagement (422-544). The critical difficulties are mostly external, involving the relation of these parts to one another and to the general plan of the poem.

The opening scene in Olympos entirely ignores the promise of Zeus to Thetis, and indeed appears to regard the future course of the war as an open question. The device by which the general engagement is brought about—a base violation of the truce at the instigation of the gods—is strange; the more so because, though the heinous nature of the offence is insisted upon at the time, it has no effect whatever upon the future development of the story, and is indeed barely alluded to in a few lines which are themselves gravely suspected (see on Β 206-8, Η 69, 351, 411). This silence is particularly strange in the account of the death of Pandaros (Β 286-296), an occasion which would seem imperatively to demand some allusion to his recent crime, which so shortly preceded what we should suppose to be its fitting punishment.

The ἔτυμλος also has difficulties of its own. It comes in as a retarding episode at a point where the action seems to demand rapidity; delay is out of place at a moment when the Trojans, face to face with the Greeks, are about, we should imagine, to follow up their treacherous stroke by a sudden attack. The speeches are so prolix as to emphasize this retardation beyond all measure; and the gratuitous insults with which Agamemnon assails Odysseus and Diomedes are out of keeping with his character, as well as with the services which the former hero has so recently (Β 169 ff., 275 ff.) rendered to his chief. On the other hand the strong touches with which the modesty of Diomedes is drawn are in the best style, and form an admirable introduction to his ἀρχαια in the next book. The words of Agamemnon to him (270-400) are also clearly alluded to in Book ix. (34-36), so that the interpolation, if such it be, cannot be later than that book.

The beginning of the battle is what we should have expected after the account of the arming in Β; 422, as Lachmann observed, can follow Β 483 or 780-785 without a break of any sort being discoverable. This was, in my belief, the actual sequence in one point of the evolution of the Ἱιδ from the original germ. The episode of the duel, Π 1-Δ 222, was inserted in one piece, and more happily begun than completed. The ἕτυμλος may have been originally in place before Α 422, but this also, I am inclined to suppose, was a later introduction, possibly by the poet of I, who, though of unsurpassed rhetorical power and fond of long speeches, was,
as we shall again have reason to suspect, comparatively weak in the art of narrating the episodes by which his speeches are introduced.

1. ψυχοφανεία, held assembly, as B 537 παρέλγαμεν ἁγιασθήτο, but it implies debate as well as mere gathering together.

2. Ἰῆσα, reappears in E 722, 905, and the post-homeric passage λ 603, where, as in the later legends, she is the wife of Heracles.

3. θησοική (θῆσιν) is clearly the right reading, v. A 598: Ζενο, ἀνεφευρείς, MSS. ἐφευρείς, and so apparently Λευ., on the analogy of the false form ἐφέλεν.

4. δεδέχεται from διέλυεται, v. I 196 δεδεμένοις (H. G. § 24, 3, and Curt. Vü. ii. 218), "pledging"; apparently a secondary sense derived from the custom of pointing to the person whose health is to be drunk. Cf. διερχασθαι, O 86. 8. παραβληθήν, variously explained "maliciously" (with a side meaning); "by way of retort" (so Ap. Rhod. ii. 450, seems to have taken it); "by way of invidious comparison" between Αἰρήνη and the two goddesses. None of these is satisfactory; I would suggest "by way of exposing himself to her" ("drawing her fire" in modern metaphor), i.e. wilfully tempting her to retort upon himself. This sense of παραβληθῆθαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.c.)

8. Ἀλλακομενής: It is hard to say whether the local or attributive sense prevails in this title. Panassias testifies to a cultus at Alakomenai, near the Tritonian lake in Boiotia, down to the times of Sulla; but the word is evidently also significant, "the guardian" (we hear also of Zeus Ἀλακομενείς in the Εἰκ. Μερ.) Probably the name of the town was either taken from the title of the goddess or adapted to it from an older name similar in form, or was itself the cause of the adoption of the cultus; a local adjective being then formed with a distinct consciousness of its original significance. It is very probable that the goddess' 'Ἀθήνα' and the town's 'Ἀθήνα' were equally brought into relationship by the similarity of name, the adjectival form 'Ἀθήνας' offering a further analogy to 'Ἀλακομενής.' So perhaps with the worship of Apollo Λυκτής or Λύκαιος in Lykia; see note on 101.

11. παραβληθῆθαι = παραβληθαίνειν from (μ)πληθαιμον, (μθλο = μωλ, Curt. E 5. p. 538), αὕτως, the usual construction of αὑτόν is τι προ, not τοιον. But Μ 402, Ζευς ἀναίρει δαίμονα = γαῖας θείας. And the cases where αὑτό is added are essentially similar, τετῳ δὲ λοιπον αὑτὸν, II 80, etc. H. G. § 152.

17. ἀς τω, so Λευ., MSS. with Ariosto. ἀσταύ (or αστων). Λευ. read ἀστων for ἀτγνωτον.

18. ἀνατομεῖον . . . δαίμον, potential optatives, but illustrating how the "wish" opt. passes into this sense without δαύ; ἀνατομεῖον, Ι 74, in the mouth of one who desires peace, is a shade nearer the pure idea of "wish." We exactly ex-
press the ambiguity in translating “then may the city of F. be a habitation.” Zeus is here not expressing a wish, but only putting as a supposition the result of his second alternative in l. 16 (L. Lange, Er. p. 371).

20. ἅμας, to "mutter," "murmur," a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed.

22. ἄξιον is indeclinable here and Θ 459, and φ 89 ἄξιον δαίμονα καθήμενον. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course ἄξιον could easily be restored here, but there is nothing to explain how such a corruption could have originated.

28. κακά, accusative "in apposition to the sentence," as it is generally called; ἀ. "expressing the sum or result of an action" (H. G. § 138, 4) ; so l. 207, ὅ τι τι ἔβαλε... τῷ μὲν κλεῖν ἀμμι δέ πένθος: Ω 735, μῆκε χερός ἢ ἐξ ἄνοιγμα, λυγρὸν δειμέν. The construction is only found after a verb governing an accus.

29. τίνης is the emphatic word. It is indifferent as to the sense whether we take ἐπιστολὴν as fut. or pres.; but it must be the latter according to Cobet’s canon, that in verbs where ε is not changed to η, if the antepenult. is long, the fut. takes η, but where the antepenult. is short the η always disappears (M. G. p. 307).

32. ἀνατιμᾶς implies "as I must conclude they do, because," etc. ἀνατηρεῖται, apparently for ἀνατηρηθεῖται, "to press," lit. hastening, pressing on (so Curt. X. no. 176 b, and Clemm in C. St. viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, ἄνθρωπον, ἀνδρὶς, ἄνθρωπα, καί ὲμαθεί καὶ κατασκευής. κατασκευή δουλεία seems to be a perf. in -δουλεία, ἀνθρωποβολεῖν, v. H. G. § 23, 7 b.
μὴ τε διατρέβειν τὸν ἐμὸν χῶλον, ἀλλὰ μ’ ἑάσας·
καὶ γὰρ ἐγὼ σοι δόκησα ἐδέκοντί γε θυμῷ.
αἱ γὰρ ὑπ’ ἑλέω τε καὶ οὕρανσ᾽ ἀστερέντυ
μακατάσχοις πόλεις ἐπιτεθνίων ἀνθρώπων,
τάδεν μοι περὶ κήπος τείχου τιὰν ἢμένο
καὶ Πρίαμος καὶ λαὸς ἔμμελον Πρίαμον·
οὐ γὰρ μοι ποτὲ βιῶμεν ἐδεύετο δαιός ἠήσῃ,
λυσίς τε κίνησθε τε· τὸ γὰρ λάχομεν νέρας ἡμῖν.

τὸν δ’ ἡμῶν ἐπέτει βοῶσις πότιναقيρήιν·

“ζ’ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰς πόλεις,
Ἀργοῖς τε Σπάρτης τε καὶ εὐρυάγους Μυκηνῆς·
τὰς διαπέρας, ὅτ’ ἂν τοῖς ἀπείχονται περὶ κήπῳ,
τάδεν οὐ τοῖς ἐγὼ πρόσθ’ ἵσταμαι οὔν οὐκ ἐμαρτά.
ἐἴ περ γὰρ φθονόω τε καὶ οὐκ έκις διαπέρας,
οὐκ ἄνωθεν φθονὸν’, ἐπεὶ τὸ πολὺ φέρτερὸς ἐστὶ.”

48. ᾳδὸν ἄδοκον γε θυμῷ, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρ’ προαίρεσιν τῆς ψυχῆς πράγματα πρὸς τὸ κεχρυσμένον τῶν τείχων.
49. νεκράνοιν, “have their place,” see B 626.
50. περὶ κήπῳ: on this disputed phrase see H. G. § 186, 2, where the evidence is fully given. Mr. Mono takes the dat. as a locative, “in the heart”; and with much hesitation περὶ as = exceedingly; “περὶ κήπῳ may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as filling or covering the heart. On the whole, however, the evidence is against this view—unless indeed we explain περὶ κήπῳ as a traditional phrase used without a distinct sense of its original meaning.” The sense “exceedingly” is obviously suitable here, but less so in 55.
51. ἀμφιλέον, “with good spear of ash,” τοῦ εἶ ποτε τῇ μέλα χρυσεωδῇ, πολεμείς, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Π 188); the word is also applied to the sons of Euphorbos in P (v. 23, 59), and to Peisistratos, γ 600.
52. In this line many have seen an allusion—the only allusion in H.—to the Dorian conquest. But this is very doubtful, for that invasion made Sparta more prominent, and certainly did not ruin Argos; while we have positive evidence that Mykena was only destroyed by the Argives so late as 468 B.C. (Diod. Sic. xii. 65. Mr. Mahaffy has however thrown some doubt upon this date; see Schliemann’s Tiryns, pp. 35-44). For the almost complete absence of allusion to the Dorians see on B 553.
53. φθονόω and εἴ are taken by Ameis as subj.; he compares a 167, οὐδ’ τε θυμῷ | μαλακῷ, εἴ περ τοῖς ἐπιτεθνίων ἀνθρώπων | φθονὸν δείκνυσθαι, but this is essentially different, as it refers to a repetition of anticipated cases: so Δ 261, εἴ περ γὰρ τ’ ἄλλοι... δαίμον πέυς. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indicative is the proper mood; cf. H 117, εἴ περ ἐδεικτῇ τ’ ἐστίν. It is also more natural to find εἰ after εἰ with the indicative, than the subj.: H. G. § 216, and τ. on B 849, Δ 160, though it is true that we do find εἰ εἰ with subj., e. g. T 139, οὐ εἰσὶν. In the next line ἄνωθεν may be either pres. or fut. 55-6 were obelized by Ar., δι’ τον χάρων ἄνδρας, εἴ καὶ μὴ προσδεχεται δῶνας τῶν ἄρων, i.e. Hera is not doing Zeus’ a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, “have your way: you know I cannot prevent it.” The ΔΔΔ in the next line also clearly refers to 56, “though you are more mighty, yet I am not to count for nothing.”
ΙΑΙΔΟΣ Δ (Π.Υ.)

αλλὰ χρή καὶ ἐμὸν θέμεναι πόνον οὐκ ἀπέλευτον·
καὶ γὰρ ἐγὼ θεὸς εἰμί, γένος δὲ μοι ἐνθεῦ, δὲν σοί,
καὶ με πρεσβύτατην τέκτον Κρόνος ἀγελομάτης,
ἀμφότερον, γενεὰς τε καὶ ὀρεικαὶ σῆ παράκοιτις
κέκλημαι, σὺ δὲ πάνω μετ᾽ ἄσωμασίων ἄνασσες.

ἀλλὰ ή τοῦ μὲν ταῦθ᾽ ὑποστομον ἀλλῆλοιον,
σοὶ μὲν ἔμοι, σὺ δ᾽ εἰμι· ἐπί δ᾽ ἐξονται θεοὶ ἄλλοι
ἀδάναιοι. σὺ δὲ θάσσον Ἀθηνᾶι ἐπιτείλαι
ἐλθείν ἐς Τρῶας καὶ Ἀχαιῶν φιλόποιν αἰνήν,
πειραίων δ᾽, δός κε Ἰτρώες ὑπερκύδην Ἀχαιῶν
ἀρξοι πρόσεχε ὑπέρ ὄρκια δηλόσασθαι.

δὸς ἐφατ', οὖν ἀπόδησε πατήρ ἄνδρων τεθέων τε
αὐτῶς Ἁθηναίη ἐπεα μεταρίτων προσεγγίσαι
"αἴτα μᾶλ" ὡς ὑποντὸν ἐλθεὶς μετὰ Τρώας καὶ Ἀχαιῶν,
πειραίων δ᾽, δός κε Ἰτρώες ὑπερκύδην Ἀχαιῶν
ἀρξοι πρόσεχε ὑπέρ ὄρκια δηλόσασθαι.

δὸς εἰςτὸν ὀτρυνο τόπος μεμαναίων Ἀθηνῆ,
βὴ δὲ κατ᾽ Ὀλύμποιο καρήνων ἄθεσα.
οὸν δ᾽ ἀστέρα ἥκε Κρόνου πᾶς ὀγκυόληθεο,

59. πρεσβύτατην, "senior" in dignity, not age; so προῖδα always (generally of 
Hera), and other words from the same 
stem, when the connotation of honour 
or respect is rarely quite absent. Cf. 
also γήρων, seigneur, as titles. Curt. 
(65. p. 479) connects with Lat. prē-sas, 
and refers to a stem "prōs = skt. 
prō-sas, a compar. of prōs = προ-, so that 
the idea of "proximity" is fundamental, 
whether it be of place or time.

60. ἀμφότερον, σ. Π. 179. γενεας, pa-
rentage, not necessarily age. σὺ δὲ is 
added paratactically to the second clause 
only, to emphasize the importance im-
plied in the word σῆ. Almeis compares 
Ζ. 128-7.

65. ὑπερκύδην, probably an adj. 
like ἀδέων ἄδικος, from stem κύ- 
(not κῦδος) like κῦδ-ρή. It does not occur 
anywhere else.

67. See Π. 299. It is clear here that 
ἄρεα is governed by ἐστί, not by ἄφθλ-
σασθαί. Here also MSS. give ἐστροφάσαι.

75. ἀστέρας ἥκε, so MSS. : Bekker 
after Bentley ἀστέρα ἥκε. The hiatus 
hass been explained as due to the fact that ἥκε 
originally began with j, but this is very 
uncertain, and the place, just before the 
coupl a τά τρίτον τρόχαν, is the most
unlikely for an hiatus, so that the 
conjecture is almost certainly right. 
See B 57. It is not easy to make out 
exactly what the people saw and mar-
velled at (79); the metaphor clearly 
indicates more than the mere swiftnes 
of descent, and implies at least a visible 
flash, though we cannot suppose that 
Athene actually changed herself into a 
"fire-ball" or meteorite; but on the 
other hand Homeric gods are not in the 
habit of appearing to multitudes in their 
person. Of course the sparks in 77 
are merely part of the description of such 
a meteor, and do not belong to the com-
parison. A similar passage is Π 
547 σφίς, which describes the descent 
of the same goddess clothed in a cloud like 
a rainbow, spread by Zeus τίρας ἔφτειρα 
ὁ πολέμως ἕ τε κε ἄρασα. 82 shows 
that the people did not know what had 
happened, but only expected some divine 
interference in a decisive way, whether 
for good or ill. The edd. compare Ἱμη 
Ἀπ. 362—
ἐνδή ἐς νηλῷα ἄησαν δεκα τάξαν Ἀσάλων 
ἀπὸ ἱδώματοι μὲν ἔστι τοι. σὺ δ᾽ ἡ ἄρα 
τέλην 
συνθήκης τίτων, στασίς δ᾽ εἰς ὀφενεθ 
ὑπερ,
where however Apollo is actually metamorphosed into a ball of fire.

94 = Τ 224. For the genitive ἄνθρώπων cf. Δ 28, τέρας ἄνθρωπων, a portent in the eyes of men. It would thus seem to depend on ταῦτα, not τοῦκα. But cf. Ε 399, ἄνθρωπον γέλωμα.

86. Observe the long i of ἄνδρα : this is probably the primitive quantity of the dat. sing.; s. H. G. § 577.

88. ἐν τούτῳ ἐφεσά, a wish-clause expressing the thought of the goddess, "would she might find him" (see on Γ 453). Xenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote ἐφεσά δὲ τῶν, omitting 89 altogether. ἐφεσά is commonly found beginning a sentence adverbially, e.g. Β 169, Δ 327, Ε 169, 355, Α 197, 473. For 91 cf. Β 825.

93. The question here implies a wish, the opt. being potential; lit. "might you not listen to me?" This wish is made a condition of the following clause, and is thus exactly like ἐν μὲν τῇ κῆνοι, Η 28. It thus illustrates the origin of conditional sentences from the primitive form of a wish followed by a clause dependent on it (L. Lange, Ef, p. 351). We have the same form in Η 48 and with the addition of κε, τοῦτο, but σκε δὲ is more usual, Κ 204, Γ 59, χ 192.

94. ἐν προμένῃ Ατ., ἐν προμένῃ MSS. Cf. Χ 8, ἐν Αὐτὴν ἔθηκεν. Amesia considers that by connecting ἐν with the subst. the idea of hostile intent is more vividly brought out: the double compound ἐν προμένῃ is used in the simple sense of "sending forth in a certain direction." I 520, Ρ 705, Σ 58, σ 299.

95. Τρόφων, at the hands of the Trojans, apparently a locative sense (H. G. § 145, 4). Σο Ι 303 Ι ὄρας κεν αἱ μαλα μὴ κύθοι ἄροι, Χ 217 οὐκεται μὴ κύθος ἄριστος, compared with κλέων ἐκείνῳ ἐν Τρόφωνοι ἄροις, Ρ 16. 97. The simplest construction of παρά is with τοι, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which however Νείλ
comparis B 39, ἰθείς ὑγὲς ἑπὶ ὑμῖν ἐν ἑγκέλει τὸν οὐκαταιχίς τοῦ ἁλευμοῦ. The expression is very natural, even as used of the dead.

101. λαογηγηθῆς. This and similar epithets of Apollo had at least a double connotation to the Greeks, that of Lykia and of wolves. To these etymologists have added a third, that of light ; Apollo being the sun-god. (This explanation is as old as Macrobius ; see Str. i. xiv. 36-41, pp. 96-7. J. A. P.) The two former meanings were inextricably interwoven in ancient mythology. Apollo is worshipped as λυκευκός (cf. Σαμβίτες, A 39) and also in Lykia. Modern anthropologists are inclined to make a wolf-god of him ; "according to one myth, Leto the mother of Apollo was changed into a wolf, thus he was wolf-born (Aslian, H. A. x. 26)" (A. Lang). For the possible interaction of such local and mythological titles see on 1. 8 μπ. (If the name of Lykia is implied, it is here the Trojan Lykia beneath Ida, not the more famous country of Sarpedon, B 824.)

102. περιστόγονον, apparently "firstlings," the first-born of the year, the πρόγονος of : 221. The word however suggests the Hebrew custom of offering the first offspring of every animal.

103. δέκτη, "stripped," the bow of its covering; in 116 "stripped the lid off the quiver," the object in one case being the thing uncovered, in the other the covering itself. The two uses of δ negativity are exactly similar. For the bow-case (γυμνότο) see φ. 54. It is not clear if ἵμαλον is an adj. (of the wild goat, cf. ξ 50, lωθής ἐφῆς αἰγόν) or a specific name, as in ρεκτός ραπίον, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it seems doubtful if it continues to inhabit Greece (Buchholz, H. R., I. ii. 163). It was however in historical times an inhabitant of Crete; and Milchhöfer has published (Arch. Zeit. 1880, p. 213) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shows the rings, see next note. το κύπερον τοπηθήσας is added parenthetically, and 5 is governed by μεληθήσας, for τοίχων is not found in H. with an acc. of the object hit, as in later writers. Cf. B 579, M 189, 594, etc.

109. κέρα, perhaps rather κέρα for κέρας as κέρας for κέρας. ἐκκαίδεκάδαρα, δῷζων κελεῖται ὁ ταλαντὸς, ὃ ἐκτὸς ἐκτιᾶς τῶν τεμενῶν τούτων τεσσάρων δεκατέρων, i.e. καταίμα, four fingers' breadth, or about threeinches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex (but see Paley's note); hence either H. is exaggerating, or he means that the united length of the two was sixteen palms. δῷζων in this sense seems not to recur; some have suggested that it may mean the horns on the horns, by which the animal's age is known. For derivation see Curt. Βτ. no. 367.

110. δέσποινας is used of any artificial preparation, e.g. wool Π 366, a mixing-
117. διδέα, never before shot. Ερωμα, a well-known word. Various untenable explanations have been given, the favourite is that which compares it with ερώμα πώλον, ‘a pillar of the state’ (II 549, etc.), as if ‘a support, bearer, of pangs.’ On which pangs rest. But Curt., E. no. 502, connects it with δερμα, Skt. sar to run, flow, Δίναμα streaming; so that it may literally be translated ‘a spring, source, of woes,’ i.e. that which sets pangs flowing, the latter ἀρ-ωμ-ς. This appears satisfactory, but for the fact that ερωμα is not an uncommon word in other senses, and that there is no other kindred form to ερωμα which has the τ. The German editors compare Tell’s words to his arrow, in Schiller, ‘komm du hervor, du Bringer bitterer Schmerzen.’ Another explanation is given by Ameis, who takes ερωμα as = chain, or pendant; he thinks it is used of the arrow regarded as hanging from the hand at the moment it is lifted from the quiver. But this, like all the explanations except that of Curtius, is far too artificial.

122. γλυφίδας the notch: so φ 419, ἔγκεν γλυφίδας τη. The plural possibly indicates that in addition to the notch at the end which received the string there was another in the side of the shaft, made so as to give the fingers a hold in drawing the arrow back (so Δμ. Αμβ. to φ 419, after Ristow and Köchly). γλυφα only here = γλυφα, bowstring made of a bull’s sinew; see 151 for a different sense.

123. στήρυσα, the point of the arrow, which was fastened to the shaft by a thong, 151, 124. κυκλοφορά is predicate, bent into a (semi) circle. Zoden, inverted the order of this line and 123, but not well. 125. ἀγίζε seems to be an imitative word; it does not occur again in Greek. Notice the personification of the weapons, ταχύς, άλτος, μεναίων. 126. πρόφητα, as if an affirmative had preceded, ‘remembered,’ instead of
Η τοι πρώτη στάσα βέλος ἐχεπενεκκές ἀμύνειν,
δὲ τῶν μὲν ἔργων ἀπὸ χρυσός, ὡς ὅτε μῆτηρ
παύει δέρφη μιᾶν, δὴ ἡδὲ λέξεις ἱππόνει
αὐτῇ δ’ αὐτῷ ἠθένη, δὴ ζωοτήρος ὑψηλός
χρύσου τόσον καὶ διπλῶς ἴμμετο τῷρημις.
ἐν δ’ ἔπεισε ζωοτήρι σφηνότι πικρός διατός:
διὰ μὲν ἄρ’ ζωοτήρος ἐλληλο θαλάσσιον,
καὶ διὰ θαλάσσιος πολυπαθεῖ θαλάσσιον ἢριψείστο
μήτηρθ’ ἣν ἔφρων ἐρριμα χρυσός, ἔργοις ἀκόντων,
ὁ οἱ πλεῦτον ἐργό: διαπρὸ δὲ ἐλαστὸ καὶ τῆς
ἀκρότατον δ’ ἄρ’ ἄλοιπος ἐθέραφην χρύσα φωτός·
αὐτίκα δ’ ἐρρενὶ αἵμα κελαινεῖς ἢ ἔστιλης.

"forget not." ἄνθελλη, "she who leads
the spoil" (ἀγίω, λεία) as goddess of
fortas. This traditional interpretation
is supported by the epithet Ἀγίως, κ.
460. The word is used only of Athene.
129. θεμελεσσες, lit. "having sharp-
ness" (ϝυς as ψαμμ-η, etc.; Curtz, ZK.
90, 100), like ἄγκρωμον. For these "objective"
compounds see H. G. § 128.
130. ὀφέκον, "just a little," see on X
322, 9454. The word is not correlative
with ὂς, for the point of the simile is
the watchful affection, not the distance to
which the arrow or the fly is driven away.
131. ἀγκρωμόν, subj., root λεία.
132. For this couplet see on T 414,
and J. H. S. iv. p. 79. The arrow
lights on the very point where the
armour is thickest; the two plates of
the cuirass overlap at the side, and are
held together by the belt clasped over
them, while the upper edge of the
"mitra" (137) inside reaches as high
as this, being fastened round the waist.
ὑφεινο, either "met the shot" or "met
the belt."
137. ἄρχη, apparently a metal girdle
worn round the waist and protecting the
lower part of the abdomen, where the
breast-plate, which was rather short, did
not cover it. It is a piece of archaic
and even pre-hellenic armour; it has been
found in Enbosa, but most ex-
camples come from the oldest tombs in
Italy. (This explanation, from Heiberg,
H. K. p. 200, seems satisfactory; I had
originally regarded it as a leathern apron
or "tasset," set with plates of metal,
J. H. S. iv. p. 75; but this does not
adequately account for the phrase τῆς
χαλέλης κάμοι ἄθροι, 216.) ἔργον, so
Ar.: cf. Xen. Oph. iv. 3, 9, ὑποικεῖε
ἐρταλώσα συμάτως. But Aristoph. and
Zenod. read ὕμα, "ἀγίω σεληνή" (α
wrap, covering, ζ 179) Didym.; and
as this form does not recur it is likely
to be the original reading altered to the
familiar ἔργον; there is no obvious
reason for the contrary change.
138. ἐρωτο with dat. like ἄμμενα τοι
(ro), but there is no other instance of
this construction. We find the acc. of
the person N 555 ἐντερος ὅπο ἐρωτο, of
the thing ἢ δ’ οἶδε ἔχεις ἐρωτο Ε 5568,
etc.; without an object expressed ἀλ
Ὑποπλος ἐρωτο Ε 25 (La. Κ.); here we
may supply ἐρωτο as object. ἐρωτο: this
form, with the fut. ἐρωτο, occurs sixteen
times in Homer. Of these seven show
signs of an initial consonant (ἐκτελεσθε,
ἐκετασα, etc.); four are doubtful, as
the bucolic cæsura may account for
the hiatus, as here; two are indifferent,
as the word begins the line; and only three
(Ν 90, Ω 462, ε 213) reject the consonant.
Hence Ahrens (Beiträge, p. 112) separates
these forms from ἐτα (root ἐς) and refers
them to the Skt. root ῦ, to go. Curtius
(St. p. 581) prefers to see in these facts
the effect of a false analogy with the
similar forms from root ἐς, but this
appears a less probable explanation.
139. For ἵππωτος Zenod, read ἄρ
χαλάλη, which Ar. rejected on the ground
that the point of the arrow was of iron
(123). Ar. also obelized 140, because
ἄραλη ought to mean a wound given
not by a shot, but by a thrust or cut,
to which senses the verb ἐνδέχεται is
limited. So also 149. This however
is surely hypercritical.
Orsilia, imitated by Verg. Aen. xii. 67—
"Indum sanguineo veluti violaverit ostro
Si quis ebur."

So φῆλος is used of mixing colours.

142. ἱστόως, so Ar. and MSS.; Bekk. ιστως. This was perhaps the reading of Aristoph.; but the Schol. (of Didymos) is corrupt, and possibly we ought to ascribe ἱστος, not ιστως, to him; the dual suits the Homeric use of horses in pairs rather than in threes or fours.

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

145. δαλεταί in H. is used only of the driver in a chariot race, Δ 702, Ψ 369; the connotation of the word is thus very appropriate to an ornament which would be used for purposes of display rather than of warfare.

146. μάκθων, an isolated form, "in all probability the regular 3d dual of a simple non-thematic aor. of μακτω, for ἰ-μακτω-σθην (like σφεπάθωσκορ for σφεπάθωσκορ)"
(H. G. App. p. 320 (so Buttmann). Curtius however (Ph. ii. 322) doubts this, and prefers to write μάκτων (or μάκθων !) with Ahrens, and to regard the scansion as a relic of the original length of the final syllable (from αspr). Of this other traces are found in the Doric accentuation of the 3d pl., e.g. θέλων (Ph. i. 73).

151. νεύρων, by which the base of the tip was "whipped" to the shaft. ἄρης, barba (Gnos): there were probably three such, the point having three edges:

Heimb. H. Ε. p. 245; p. ἀρτωρ τριγλώριον Ε 386, Δ 507. Only the actual point has penetrated the flesh, the rest of the tip remains in the armour.

155. φάλα, a trochee, as Ε 359, Ψ 308, and so φάλα, φάλα. If φιλος is for (εφε'-δος (from stem εφε', εφυς, etc.), as appears to be the case, the lengthening is accounted for by the contraction. (Curtius, in St. vi. p. 490.) But the iotus would be a sufficient explanation, as in the case of δάμανος, the acc. is parallel to τοι μακτω ὑπάτως κατέλεξεν
I 115, γαύθα τοι... ἀλθείην καπεχάνα
τ 297, where it expresses an attribute of the action, and is thus a case of the "accusative of the internal object" (H. G. § 136 (2)).

157. Ἢσ = ἧσεν ovs; this is of course really a case of parataxis; "how the Trojans have smitten thee!" (Cl. Z 109.

158. ἄρης, sing. only here, "an oath-sacrifice" generically. 159 = B 341.
εἰ περ γάρ τε καὶ αὐτίκα Ὅλυμπιος οὐκ ἐτέλεσεν, ἐκ τε καὶ ὕψε τελεῖ, σὺν τε μεγάλῃ ἀπτίσιν, σὺν σφήναι κεφαλῆι γνωαιτί περὶ τε καὶ τεκέσσιν. εὖ γάρ ἐγώ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν ἔστεται ἡμῖν, ἕν' ἀν ποτ' ὀφελή "Ἡλίος ἱπ' καὶ Πράμος καὶ λαὸς ἐμμελέων Πράμοιον, Ἴν ζεύς δὲ σφὶ Κρονίδης ὑψίγιος, αἰθήρια καίω, αὐτὸς ἐπισειμην ἐρεμικὴν αἰγίδα πάσων τῆος ἁπάτης κοτέων. τὰ μὲν ἐστεται οὐκ ἀτελεσταὶ ἀλλὰ μοι αἰών ἄγχος σέβεται ἐστεται, ὁ Μενέλαι, αἱ κεθής καὶ πότιμον ἀναπλήσης βίωτοι. καὶ κεν ἔλεγχος ἐποιεῖτο "Ἀργος ἰκώμην" αὐτίκα γὰρ μνησται Ἀχαΐοι πατρίδος αἰώνι.
καὶ δὲ κεν εὐχωλὴν Πριάμων καὶ Τρασόλ λίπωμεν
'Αργείης 'Ελένην' σέο δ' ὀστεία πῦσει ἄρουρα
κειμένου ἐν Τροίῃ ἀπελυνῆτη ἕτη ἔργα.
καὶ κέ τις ὥστε ἔρεις Τρόων ὑπερνοσετοῦν,
τύμβῳ ἐπιθρόσωκοι Μενελάος κυβαλίμοιο·
'αἰθ' οὕτως ἔτη πᾶσι χόλον τελέσει 'Αγαμέμνων,
ὅσ καὶ νῦν ἄλοιπον ἔγγαγεν ἐνθάδ' 'Αχαίοις,
καὶ δὴ ἔβη οἰκίσθη φίλην ἐν πατρίδα γαῖαν
σὺν κεισθεὶς νυκτὶ, λιπῶν ἀγαθὸν Μενελάος·
ὅς ποτε τις ἔρεις τότε μοι χαῖνον εὐρέα χόλον·
τὸ δ' ἐπιθαράβουν προσέχθη βασιλὸς Μενελάος·
'θάρσει, μηδὲ τί πω δείδασες λαὸν 'Αχαίοις,
σὺν ἐν καιρῷ ἐξε πάγη βῆλω, ἀλλὰ πάροδεν
eἰρύσατο ξαπτῷ τε πανάσολος ὦ ἀνένερβεν

173. See B 160.
175. ἀναλυτήτην ἔτη ἔργα, & πι 111, ἀναλυτήτω ἔτη ἔργα, and 178 below, ἔτι πάντα "in all cases." This use of ἔτι is more common in Attic, e.g. ἔτι εἴρησε ἐνεργεῖσθη μιχρηής μου, Soph. O. O. 1554, ἔτι δημοτοῦ λέγεται "with words unsaid," Eur. Ion. 228 ἔτι ἀδράτου μῆλοι (Paley). ἔτι ἀρνηγή, Π ν 374, is similar.
176. Ἰῆλ, whatever its derivation, gives much the same idea as our "Would to God," i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange, El 343).
184. τῷ = τῷ, u. Γ 306.
185. καιρός, a deadly spot. The sense of καιρός is quite clear in H.; it is always used in the phrase (το) καιρός as here (Θ 84, 326, Α 439); but the traditional derivation from καιρός appears highly untrustworthy. In the first place neither καιρός nor any other derivative occurs in H.; in the second, a transition from "opportunity" to "fateful" seems quite alien from the directness of Homeric language. Indeed even "opportunity" is not the original signification of καιρός, for in Hesiod, Opp. 692, and Theognis, 401, where it makes its first appearance, it means only "due proportion," in the proverb καιρός ἐν ἐτῶν ἄτασι. These two considerations taken together are to me convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word καιρός (Curt. Ec. no. 53, p. 148), "Suit, et cæ to kill, death-blow." Homer himself supplies us with the negative adj. in δεκα, "unharmed," μ 95, ψ 295. Possibly therefore we ought in H. to write εἰς καιρός, not καιρός, the word being confused with the adjective καιρός = timely only in later Greek. Indeed were it not for a single passage which possibly stands in the way (ος γὰρ ἐν καιρῷ τοις ἑγγαῖοι, Eur. Andr. 1120), εἰς καιρός might be written for καιρός, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense "deadly.

ζώον in temporal sense "before it got so far." Others take it locally, with τοιοῦτον, "the belt, etc. in front of (i.e. protecting) my flesh." It does not stand in opposition to ἐντὸς κεραυνοῦ, which is added independently, as in the phrase καὶ κεφαλή κεραυνοῦ; this is clear from 215.
IΔΙΑΔΟΣ Δ (τ.ν.)

ξώμα τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρας."

τὸν δ’ ἀπαμειβόμενον προσέφη κρείας Ἀγαμέμνων

" αἱ γὰρ δὴ οὕτως εἴη, φίλοι, ὃ δὲ Μενέλαε.

ἔλεος δ’ ἵππηρ εἰμίσσεται ἦδ’ ἐπιθῆσει

φάρμαχα, καὶ κεκαύσαρα μελανάνδρον ὀδὺνάων."

" ἢ καὶ Ταλθύβιον δεῖνυ κήρυκα προσφήνα."

" Ταλθύβη, διὰ τὸ γέμεστα Μαχάων δεύοι κάλεσσον,

φῶν’ Ἀσκληπίου νῦν ἀμώμονος ἵππηρος,

δηλοῖ τῷ Μενέλαιον ἁργήν Ἀχιλέως νῦν,

ὅν τις υιστενεάς ἐβάλεν τόξων ἐν εἰδῶν,

τρόπον ἢ Λυκείων, τῷ μὲν κλέος, ἀμμὸ δὲ πένθος."  

ὅς ἐφατ’, οὖδ’ ὅρα οἱ κήρυος ἀπίθηρον ἀκούσας,

βῆ δ’ ίδέναι κατὰ λαὸν ᾿Αχιλείων χαλκογιάννων

παππαίνων ἢρω Μαχάων. τὸν δὲ τόρενεν

ἐστατῷ: ἀμφὶ δὲ μν κρατερὶ στίχεω ἀσπιστάων

λαῶν, οἱ οἵ ἐποτο Τριῆς ἔξ ἵπποθότοιο.

ἀγχοῦ δ’ ισαμένον ἐπεὶ πτερόντε προσφήνα."

" δρό’, Ἀσκληπιάδη, καλέει κρείας ᾿Αγαμέμνων,

δηλοὶ τῷ Μενέλαιον ἁργήν ἀρχῶν ᾿Αχιλείων,

..."  

187. The archaic Greek cuirass, unlike that of the classical period, was finished off at the bottom by a projecting rim, which formed a "waist" holding in its place the belt (γωντή). This waist is the σώμα, "the part girl down," the proper correlate of the form γωντή. We thus see how it is that in the enumeration of the different layers of the armour here as compared with 135-137 θρώμα, the part, takes the place of θρώμα, the whole. For a full discussion of the question see J. H. S. iv. 73, and also Helbig, H. E. 201-203, where the same conclusion is arrived at. Aristarchos seems to have held the same opinion, but the traditional explanation makes σώμα the pendant fringe of strips of leather (τυρτήριον), which, though common in classical times, is quite unknown in archaic armour, and moreover does not suit the present passage.  

191. With ἐποίησαν we must of course supply σέ as object; the constr. ἐποίησεν τῷ τάτῳ occurs in B 895, etc.  

194. ἄνθρωπος and ὑπὸ in apposition as Φ 548, cf. φή 26 φίλοι Ἡρακέλη, δ 247 φίλοι δέκτη, the latter of which passages shows clearly that the addition of φίλος does not imply anything like "manly" or "heroic." ἔφρα is used in just the same way, cf. ἔφρα Σφαρες Α 92, Ε 649; and so δώρος ἄνδρος Ἐκευρος, Soph. Αγ. 317. It is needless to say that Pausanias (2, 26) is wrong in taking it to mean "human son" as opposed to his divine father. See on B 731.  

195-7 were marked by Αρ. with "obelos and aterisk," as being wrongly interpolated here from 235-7 ἐν ἤμα. This however is not likely.  

197. The Lykians are doubtless here named as the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zelea. ἀλός, acc. "in apposition with the sentence," v. l. 28.  

204. ὑποθετ. ἤ. ὑποθήκη, from the non-sigmatic sor. ὑποθήκη; while ὑποθήκη 264 is ὑποθήκη, from the sigmatic sor. ὑποθήκη; ὑποθήκη; ὑποθήκη; ὑποθήκη; v. 1. 28.  

205. Φίλος, so best MSS. and Αρ.: vulg. Φίλος, which certainly seems more natural after the act. in 185. Possibly this was one reason why Αρ. condemned 185. ἄρχων ᾿Αχιλείων, al. Ἀρχών ὑπὸ Αρ. 195; the MSS. are very irregularly divided, only two of La Roche's giving ἄρχων ᾿Αρ. in both places, one giving Ἀρχών ᾿Αρ. twice, and the rest varying.
ΟΝ ΤΙΣ ΔΩΣΤΕΥΣΑΣ ΕΞ ΒΑΛΕΝ ΤΟΣΟΝ ΕΝ ΕΙΔΟΣ,
ΤΡΩΩΝ Ἡ ΔΥΝΑΜ, ΤΟ ΜΕΝ ΚΛΕΟΣ, ἈΜΙ ΣΕ ΠΕΝΘΟΣ.

Ως φάτω, τῷ δ’ ἄρα θυμόν ἐνι στῆθεσιν ὄρνευν,
βλαν δ’ έναι καθ’ ὄμωμον ἀνά στρατον ἐφών ’Αχαιῶν.
Ἀλλ’ Μῆτ’ ἢ δ’ ἰκανόν, δοὺ ξανθός Μενελαός
Μηνέμονος ἤν, περὶ δ’ αὐτῶν ἀγγείαθ’ ἵστοι ἀρπατοί κυκλά’.

Ως δέν μέσοιοι παράστατο ἱσόθεος φῶς,
αὐτίκα δ’ ἐκ ξοστῆρος ἀρήρωτοι ἔλκεν ἑπετέον
τοῦ δ’ ἐξελκομένου πάλιν ἐγενε οὔτε γάκιν.

Ἄγων ταὶ οὐκ ἡξανθμένας ἄρα’ ἡπειραθ’ ἐπών
ξωμα τε καὶ μύτην, τὴν χαλκήν κάμον ἄντρες.

Saints άτη ἐπεὶ Ἰδεῖν ἔλκος, δόθ’ ἐμπετε πικρὸς ἅπατος,
αὐτ’ ἀκμήσασι ἐπ’ ἄρ’ ἡπεὶ φάρμακα εἰδώς
πάσσαι, τα οἵ τοτε πατρί φίλα ἄνων πόρε Χείρων.

Νῦν τοι τοι ἄμφετέν ουκ ἄγαθον Μενελαός,
τόροι δ’ ἐπὶ Τρωών στίχοις ἥλυθον ἀστιστών·
οί δ’ αὐτὸς κατὰ τεύχε’ ἐδου, μηνήσατο δε χαρμέω.

Εὔθ’ οὖν ἄν βριζόναι θανόν Αγαμέμνονα δίνω
οὐδ’ καταπτώσοντω οὐδ’ οὐκ ἐβέλναται μάχεσθαι,
καὶ μᾶλα σπεύδαται μάχην ἐς κυδίανεραν.
228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Α 420.

229. επαρχόμενος, to have his horses at hand. For the subj. λέγει after an imperf. e. H. G. § 298; it is used because "the action expressed by the subordinate clause is still future at the time of speaking"; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the post himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. I gather that Mr. Monro would prefer to read λέγω with two MSS. ("Μ Ηρλ. Λα Ρ."); but I do not see the necessity for the change. See however on Β 4.

231. For επαρχόμενον cf. Α 196, of Odysseus, άτελε δι επικολείνα στίγμα άνδρον. Σ 34. ούς here again = ὡς, as Α 184, Γ 308.

232. ψευδέων (ψεύδει) Ατ.: ψευδόμενον (ψεύδομεν) Hermannias, on which a late Schol. makes the characteristic remark, μάλλον φανερὸν ἀρετέρχομαι ἐγώ ἀρετέρχομαι, εἰ καὶ δοξεὶ ἄλλοις. There is not much to choose between the two. H. does elsewhere use ψεύδεται, not ψεύδομεν, though he has ψευδεχόμενα and Δ. ψευδομένη, but this argument is not of great weight. If we read ψευδέων we must understand it to mean "in case of, in connexion with, lies," as 175.

236. See Π 299, and for σφένον Π 142.

238. ήμισί αὖ, so Ar.: MSS. οὐ αὖ. For this use of αὖ as a conjunction see Π 241. Observa ἐλέγχων contrasted with αὖ, the men themselves.

239. ἔγραφε, carry off as captives, Ζ 426, and the phrase ἐγένει καὶ φέρεις. 240. The neglect of the Φ of οὖν suggests that we should read δι' αὐτῶν, not ψεύδομεν, as Μ 263, Ν 229.

242. ἐρμής, a word of uncertain sense and derivation recurring only Σ 479. We have ἐγχειρίσμος Β 692, γ 188, etc., ἐλέγχων of dogs Ξ 29, and συνάρμος in Herod. and Attic. (1) The analogy of ἐγχειρίσμος makes it probable that the first element of the word is ἐρμ., an arrow, though this always has Ι in H.: we find however ἐρευνάω in Findar (P. ii. 9) (Ι is prob. for τέρτος, Skt. ईटर), so that we may compare Att. ζωος by λέει from Ιερος. (2) Others refer it to ία, ἴα, voice, a rare word found in an oracle in Herod. (l. 85) and once or twice in Trag. (so Goebel, Ames, Gladstone). (3) Ιδ., έρμ., of the dark colour of the hair, comparing ἐρμόκλωμος, but
this is improbable. The second element is equally uncertain; the derivations suggested are (a) θυμαρ, μερ., to think of, cf. μηθαυτος δε χαμη, "thinking of arrows," i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taut of Diomedes to Paris, Α 385-7, cf. also Ν 719-721. For the vowel cf. δευμα by δευμα. Curt. compares for the weakened sense of the root the compounds of φησι, μελετωρ, etc. (b) μαρ of μαραμος, "fighting with arrows," or, "with shouts"; but this hardly suits either θαλημος or συκημος. (c) μαρ, to glitter, μαραμος, etc. So Αμεις and (coeval with (2), "eminent in shouting" (and nothing else). (d) Σκτ. μαρας, stormy, eager, earnest (Fick, and so Brugman, C. Σκ. iv. 161), for μαρας, comm. with Latin monse (see also μαρας, Curt. Ε. 484), "eager with arrows." This latter sense appears to suit all uses best, if the Σκτ. analogy can be relied upon, which is far from certain. Αλεγγες, MSS., but the correct form is certainly Αλεγγες, Β 233, Ο 260, and so we should read in Ο 359, Ε 787; in the last passage indeed it is necessary, as Feider follows. Αλεγγες is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis. See however H. G. § 116 (4).

243. Ἔργω, so Ptolemaios, and most MSS.: Ἔργω, Ar. Α. The former is supported by Τ 178, Ἀιδηλα, τι ν' τάσσων ὀμολος παλλω ευνοιδων ἐσησ; and cf. Β 255, τοντ' ἅνω γένεσθαι; Ε 64, ποιν δεκτε, Ὀδυσσε; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. κόρε Α 340, Τ 354). Beck. compares ευσωσις, Π 245 by ἐσωσις (but that is probably a subj.) βασνυ by βασνυ, and some other forms which however prove nothing. (H. B. 95, 11.) The difficulty is to see how the idea of a point of time, such as the sor. seems to imply, can be introduced. In the passages quoted above, Β 233, Τ 178, Ε 64, such a point is easily understood, viz. the sudden silence of the Greeks before the portent, the appearance of Alcaeus to Achilles, the appearance of Odysseus. But we may perhaps compare the Attic use of ἦπη, ἀπτητα, etc. Mr. Monroe regards the sor. as characteristic of "impatient questions.

249. For the metaphor cf. Ε 433, Ι 420 (where we have the gen. έτθε instead of the dat., and so Ο 374).

253. There is a slight anacoluthon, as Αιθαεις has no verb, which can however easily be supplied from the following clause, e.g. πρωτες ἄρμαι φάλαγγας. For the Homeric idea of the boar's courage see Π 21.

257. τικε is here just on the boundary line between an adverb and preposition, as in Α 258; cf. βοηθη προσερχεται μαλακως Ν 728, with τη τατων ίματις Α 287. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a.
gen. of comparison (ablative), not partic.

259. γεροφόρους, i.e. at the assembly of the counsellors. So ν 8, δέσοι ... γεροφόρους αἰθων οἷον αἰεὶ πίνετε.

260. κρητήρως, so Λτ.: MSS. κρητήρος, but there would be only one mixing bowl at the feast. κέρωμα, "have the wine mingled"; Bekker writes κερώμα, on the analogy of κεράβας γ 322, κερώμα o 500. The text would imply a present κέρωμα (cf. δόνωμα from δόνωμα), not elsewhere found (see Curt. Πθ. I 178): It is expressly supported by Schol. L.

262. άναρτος, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Ὡ 161, περὶ μὲν οἷον τῶν διαφορῶν ἡμῶν τὸ κρατοῦν, and so Μ 311. Compare "Benjamin's mess."

263. άνάφη, so Λα. B. for άνώγη of MSS. with variant άνώγης. The authority of MSS. is of little weight in such a matter, and the subj. is more natural, but, as Mr. Monro remarks, the opt. might stand as expressing "the remoter event, depending on τεῖνος which is an inf. of purpose." H. G. § 308 (1) n. Cf. ὑ 70 (ὑ 189 f.), a reminiscence of which passages may have mangled the rhapsocephal.

264. For πάρος with the pres. of a state of things continuing up to the time of speaking, cf. A 553; and for the pregnant use of αἰν, II 557.

269. The γε belongs to the whole sentence; cf. A 592.

273. The Aristae are always represented as lighting side by side, Ν 701 sqq.

274. νέφος, for this simile cf. Π 66, P 755, Ψ 138.

275. άνήρ is again used of the blowing of wind in A 308, and of the rushing of flame Π 127; in K 159, π 261 (Ἀρχη φωσικήν), of sound. The root seems to be as to blow, ἔκτ. ἐκμε, ἐπιμε, etc.; άνήρ = l-Fω, ἢ, or rather l-Fω-ό, for the vowel cf. άνήρ from ἀναγ. Νκο. Ἡμ. Ἑμ. p. 191. Curt. now (Ετ. 588 b, ed. 5) refers the word however to αἰσθ., for l-ω-ό, and understands it of noise only, though the present passage requires the F.

277. ῖνοι, ἑνοῖ MSS. with Zeno.; but the ἑνοῖ of Αρ. is clearly preferable. ἔναι οὖν τίσω, blacker than pitch. This is the only instance of the
φαϊνετ' ιόν κατὰ πόντουν, ἀγεί δὲ τε λαίδατα πολλῆς·
μήτηρα τε ἵδων ὑπὸ τοῦ στέκε κλάσει μήτα·
τοῖς άμι Αἰάντεσσα διοτρεφόν γάζην
δίδων εἰς πόλεμον πυκνῶν κίνυντο φάλαγγες
κανάνεια, σάκεσιν τε καὶ ἔγχεσι περικυκλών.
καὶ τούς μὲν γηθήναν ἱδών κρεών Ἀγαμέμνονι,
καὶ σφαῖρα φωμῆς έπεα πετέρεντα προσχώδη·
"Αιαντ', Ἀργείων ἱγιτορε ὁλοχριστάναι,
σφῶν μὲν οὖ γὰρ έσκα ορυμένει, οὐ τε κελεύον·
αὐτά γὰρ μᾶλα λαον αὐνόγεντον ίμι κάμεσθαι.
αἰ γὰρ, Ζεύς τε πάτερ καὶ Ἀθηναία καὶ Ἀπόλλων.,
τοῖσ πάνιν θύμος ένι στήθεσαι γένοντο·
τῷ κε τάξιν ήμόνευε πόλες Πρώμοιο ἀνάκτος
χέρσων υφ' έμμετέρσαν άλουσα τε περιθομένη τε."
"ός εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βη δὲ μετ' ἄλλων·
ένθ' 'γε Νέστορ έπέτερε, λογών Πολίων αὐρηγήτων,
ος ετάρους στέκοντα καὶ ὑρϊνοντα μάκεσθαι,
ἀρμι μέγεν Πελάγιον 'Αλάστορα τε Χρόμων τε
Ἀμονα τε κρεώνας Βιαντά τε ποιμένα λαόν.
ἐπτιάς μὲν πρώτα σὺν ἐπιτοιν καὶ δεχατε
πεζόν τε ἐξόπιθε στήσεν πόλες τε καὶ ἐσθαλοῦς,
ἐρεος ἔμευ πολέμων κακοῦ τε ἐς μέσουν ἔκασσεν,

use of ἕστε in this sense; probably we ought to read ἥ τε, as Bekker suggested, on the analogy of π 216, κλαίων δό λεγέν, ἐλώστερον έτ τέ ενωρ (where Buttman would read ἕστε). It is not possible to get a natural sense if we take ἕστε in its regular meaning; we can only make it mean "growing blacker and blacker, like pitch," or else "all the blacker because of its distance" (so Ammis and Fiar); neither of which alternatives is satisfactory. But Ap. Rhodius seems to have taken the passage in this way, i. 269, κλαίων ἐλώστερον, ἕστε εφρέ ... μέστα. The meanings "as" and "than" are so closely allied that we need not be surprised to find a word capable of taking both, like the German wie, als, Latin Quam. Hentze objects that "blackter than pitch" is merely hyperbolic and therefore un-Homeric; but cf. ἐλώστερα χακερα, ε 384. Besides, a heavy thunder cloud may seem really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflexions from its surface.

278. φαίνετ' = φαῖεται, not φαῖετο as Butt. Loc.
282. For κάκαιν Zenod. read ἕστερον, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm. For περικύκλων Ar. in one edition had βεβοδήναι. 286. For the anticipatory use of γάρ see H. G. § 348.
288-301, see B 371-374.
299. Ἐλασαντ. Didymus mentions an old variant ἐρεον. The exact it is to be presumed are a section of the περιγ, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The Schol. accordingly explains that πρώτα means "on the right wing," ἕστερον "on the left," and says that "one stand is placed between two ἀκρον," not a very likely thing (εἰ
δόρα καὶ οὐκ ἐθέλαν τις ἀναγκαίη πολεμίζαι.

300 ἐπετείμαν μὲν πρῶτον ἐπετελλέτο τούτο γὰρ ἀνόγειν σφοδρὰ ἔποιες ἔχεις μὴ δὴ κλονεῖσθαι ὡμόλογο. "μὴ δὲ τις ἤποσιν ὅτε θὰ μερόθηπι πεποίθως οἷος πρόσθε ἄλλον μεμάτω Τρὼς σοὶ μάχεσθαι, μὴ δὲ ἀναγκαίη τοῖς ἀλαπαθῶτοι γὰρ ἔσθεθε. δὲ δὲ κ’ ἀνὴρ ἀπὸ ὁν ὁχέων ἐτέρ’ ἀμαθ’ ἤκηται, ἐγείρῃ ὁδεξάθω, ἐπεὶ ἢ πολὺ φέρτερον ὀφθ. ὅποι καὶ οἱ πρότεροι πόλις καὶ τείχε ἐπορθεῖν, τόνδε νῦν καὶ θυμὸν ἐνι στῆθεσον ἔχοντες." ὅσον οἶ γάρον ὄργων πάλαι πολέμον εὐ διώκοι.

310 καὶ τὸν μὲν γήθησαν ὅπως κρέας Ἀγαμέμνονε, καὶ μιν φονίσσας ἐπεκ πτερέστη προσοῦνα. "ὅ γέρον, εἰδ’; ὡς θυμὸς ἐνε στῆθεσαι φιλοσισ, ὡς τοι γονιάθ’ ἐποτο, βίη δὲ τοῦ ἐμπεδο εῖ, ἀλλὰ στὶ γῆβας τερεί ὧμοιοιν; ὡς δειλὸν τις ἀνδρῶν ἄλλον ἔχεις, σὺ δὲ κουροτέρος μετεῖναι."

315 τὸν δ’ ἡμιεθ’ ἐπεκτῆ Γερμνίου ἰππότο Νέστορ.’ "Ἀπεθάνη, μάλα μὲν τοι ἔγων ἐθέλαμι καὶ αὐτὸς πολεμιζομενοι καθα ράντει τὴν φάλανγα, ὡσ κατὰ βαυθύν.”

308. oi πρότεροι only here for the usual πρώτον ἀνέφθωσε; it looks like a later use. The next line is weak and tautological.

315. ὧμοιοι; this form is elsewhere always used of strife or battle, except ἡθετοῖγ 236. Nanck would in every case read ὧμοιοι. The sense of “common to all” (which itself is not very appropriate as a general epithet of war in spite of ἦμῶν Ἔννοια, 2 309) is not supported by any use of ὧμοιοι. Pind. Nem. ν. 107, which is quoted, is not in point, for there πολύων ὧμοιοι obviously means “the same fate” for the two brothers (like ὧμοιοι γάλας ἔργα 2 329), and is explained by the following lines. There is therefore an undoubtedly case against ὧμοιοι, which anyhow ought to be separated in the lexicons from ὧμοιοι. Indeed Aristonikos says that the γλωσσογράφοι explained ὧμοιοι = τὸ κακὸν. But there is no obvious reason why it should have displaced a word so clear in meaning as ὧμοιοι. Christ conj. that the right form may be ὧμοιοι, comm. with Σκτ. ὧμοιοι = σκευήματα, and ὧμοιοι.

316. ἰχνα, sc γέρας.

318. τὸς all good MSS.; μὲν εὖ vulg. For the opt. without κεφ. H. G. § 299 (γ). It is concessive, “I admit
that I could wish.” To the instances quoted by Mr. Monro may be added K 557, O 45, v 314, in all of which however, as in the present passage, ρει may be introduced by a very slight alteration of the text.

319. For Nestor’s story of the slaying of Ereuthalion see H 130-156. The next line was marked by Ar. with “oboles and sesterich,” as wrongly inserted from N 229, where in our texts the reading is different.

321. αὖτε is here a conjunction, the two clauses being co-ordinate, as εἰ clearly does not express a condition, but retains something of its interjectional force, calling up for consideration a certain state of things, as in δώς ἐστο, εἰ τοῦτο γίνεται (v. Γ 186). It thus is almost “Well, I suppose I was a young man then; but now,” etc. A 280, q.v., is precisely similar. οὖν οὖν, so Ar.: MS8, Ἐκκ. 66, the length of the a is probably primitive, as the word is never found with short e. The form ἃ possibly depends on metathesis of quantity. (Hartel, Hom. St. p. 73; Curtius, Ph. i. 177.)

324. αὐχέμενος, to wield the spear, only here in H. The word is used in a similar but not quite identical sense in Soph. Ἀτ. 97, Ἰστ. 335, and Ἰστ. Pers. 756; v. Lexica.

327. For the sayndeton cf. 89; and for Menætheus B 552 sqq.

328. μέταστηρὶς ἄντιος, lit. devisers of

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328. μέταστηρὶς ἄντιος, lit. devisers of the battle-about, usually applied to individual heroes, N 93, 476, Η 759. Cf. οἱ μέταστηρὶς φόροι Ε 272.

331. ἀδεότερα, the only case in H. of the middle form in the present or imperfect. It is possible that this implies a consciousness listening rather than a mere physical hearing; if they were not attending to the battle-cry, there is more ground for Agamemnon’s rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between ὄργαι and ὀργαί, though they are often identical (cf. 265 above). Cf. H. G. § 8.

334. ἀποφέρεται goes with μέταστηρὸς, “waiting till.” So after τοποθητευτοῖς Η 415, etc. H. G. § 308 (2). These object clauses appear to be essentially similar to those with εἰ after verbs of seeking, etc., for which see Γ 450, 453; the primitive train of thought being, “awaiting (with the thought in their minds) at some time another column might set upon the Trojans.” ὑπέρως seems to be precisely our word “column” as a metaphor of a military formation. Cf. 347. The word does not recur in this sense. Aristarchos strangely enough wished to make Τῶν depend on ὑπέρως and Ἀχαιῶν οὖν, “waiting till a column of Trojans should attack the Achaeans,” because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still
Tro Lö σφηνής εκαι ἀρβίειαν πολέμουοι.

τοὺς δὲ Ἰδων νεῖκεσσεν ἀναζ ἀνδρον 'Αγαμέμνον, καὶ σφενα φονήσεα ἔμε απερίκτημα προστήβαι.

" ἦ αἱ Πετεώ διοτρεφόσ βασιλῆς, καὶ σὺ κακοίς δόλοι κεκασμένε κερδαλέφρον, τίπτε καταπτώσωστες ἀφέστατε, μίμητε δὲ ἄλλος;

σφείν μὲν τ’ ἐπέοικε μετὰ πρώτοις όντας ἐστάμεν ἢδὲ μάχησα καυστήρας ἀνισβολήσαι· πρῶτο γὰρ καὶ δαιτὸς ἀκονίζεσθον ἐμεῖο, ὑπότε δαίτα γέρουσιν ἐφοπλίζομεν 'Αχαιοί. ἔνα βλί όπταλε κρέα ἐδμεναι ἢδὲ κύκλα καῖν 

οἰνον πινομενα μεληθέος, ὑφ’ ἐθέλησιν· 

νῦν δὲ φίλος χ’ ὀρφής, καὶ εἰ δέκα πύργοι 'Αχαιών ὑμεῖον προσπάρασζε βαρύτατο μηλεί χαλκῆς.

τὸν δ’ ἅρ’ ὑπόβαρο ἰδων προσέχει πολύμμης Ὀδυσσεύς.

Further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant κνῖ τις έκαστοι ψ φόργοι 'Αχαιών, and ἀρβίειαν ὑπ’ αιων.

338. 544. the lengthening of ε in voc. is not uncommon; see Hartel, Hom. St. 64, where it is suggested that it may be due to the interjectional nature of the voc., which admits of being dwelt upon by the voice. But the lexicon has probably at least an equal share. Cf. Δ 155, E 559, Ψ 474, and Αὐ 949.

339. κασσεμένε. Cf. τ. 395 (Ἀττίλας) δὲ ἀμφίκτων ἔδωκατο | ἐλετοτύχε, θ’ 

δρόμες τε.

541. ποθ’ τ’; here μεν seems to answer to νῦν δέ in 347. The exact sense of τε is not so obvious; it perhaps emphasizes this clause as general, whereas νῦν δέ takes a particular instance (H. G. § 302). Observe κόστα in spite of the dat. σφείν, as A 541, τοι . . . ἔστα: Η. Γ. § 240.

342. καυστήρας recurs only in M 315; it is the feminine of κασσεμένε. The grammarians wrongly accented κα-

στήρης, and held that it came from κασσεμένε, a supposed dialectical form of κασσεμένε. 343. The sense of this line is clear, but the syntax hopeless. The gen. after verbs of hearing expresses—-(1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard.” H. G. § 151 d. δαιτὸς cannot be brought under any of these heads. καὶ ὅντει μὲν μίᾶς εἶναι is clearly different, being a sort of “whole and part” construction. The only possible explanation is, “you hear me about a banquet,” which is without analogy, and only gives the required sense by violence. This however is the explanation of Αρ., πρῶτο μὲν ἀκούστε τῇ δαιτῇ. It may be added that “to hear from a person,” in the sense of receiving a message, is a modern but not a Greek idiom. Besides, ἄσκεσθαι, in the two other passages of Homer where it occurs (7, 8 Β) means “to listen to,” as we might suppose from its form, which suggests a frequentative sense. Hence even Nauck’s trenchant conjecture, κα-

στήρης for καί δαιτή, does not entirely meet the case. An additional difficulty is that Menestheus, who even in this scene is a καφώφορος, never appears among the γέρουσις (see on B 63; and for feasts given to them, A 269 and B 404 sqq.).

345. Φίλα, sc. ἤτοι, as B 790. This line and the next ἐν τοῖς ὑπομνήμασι (commentaries of Αγ.) ὡς ἀδέσποτοι, ἀναμικτοί δὲ αἰσθανόντες ὡς ἀποφόροντα τοῖς 'Ἀγαμέμνον. Schol. Α.; and see Cobet’s amusing commentary, M. C. 231. If they were omitted, the point of the passage, the contrast of ϕίλα . . . φίλων, would be lost.

347. The clause with εἰ is here the object of ὀρφής: this is not common in Homer, but is analogous to the ὑπόθεσις-clause in 335. See Lange, 51, p. 475.
The punctuation given is mentioned by Nikanor, who prefers an alternative in which the note of interrogation is put after μεθέμεν, and a comma after Ἀρμα. μεθέμεν refers to Odysseus and Menestheus in particular, while in ἐγερόμεν Odysseus speaks as one of the army at large, meaning "every case in which we fight" (aor. subj.) It is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (§ 217 is the only case quoted); but still the punctuation of Nikanor gives a more pointed sense, and there is not much to choose between the asyndets before ἐπτάει and at the beginning of 353 (which recurs in I 359 as the continuation of a long sentence).

354. For the phrase "father of Telemachus" see on B 260. Here it is clearly impossible to give any appropriate reason for the introduction of Telemachus except as a title of honour. Aristonikos mentions that Ar. noticed this "foreshadowing of the Odyssey" as a sign that it was by the author of the Iliad.

355. γυν with gen., as φ 36, ψ 109. This is common in the participle of αἰδη in the sense "to be skilled in," e.g. μάχην, ἀθάν, etc., but rare in the finite verb. ψ 452 is possibly another case. See H. G. § 151 a. τάλιν λάμητε, just our idiom "took back his words." Cf. τάλιν ἔρευν I 56. The phrase recurs ψ 254 in a slightly different sense (took back what he was about to say).

356. ἔρευν ἄνεος, i.e. is well disposed towards me, as II 73. εἰ μοι κρείον Ἀγαμέμνον ἡμι εἰρετη. ἄνεος, counsels, apparently from ἄνεως.

357. ἄρειος ἄνεος, i.e. is well disposed towards me, as II 73. εἰ μοι κρείον Ἀγαμέμνον ἡμι εἰρετη. ἄνεος, counsels, apparently from ἄνεως.

358. ἔρευε ἀδικίαν, as Od 36, etc.). The derivation is quite uncertain.

359. ἔρευεν here as often = chariot, and goes with ἄρομα by hendiadys. 419 shows that Diomede is standing in the chariot, not merely amid the horses and chariots.
τί πτώσεις, τί δ’ ὅπιστευες πολέμου γεφύρας; οὐ μὲν Τυδεὶ γ’ ὀδέ φίλον πτωσκαζόμεν ἦν, ἀλλὰ πολὺ πρὸ φίλων ἐπάρων δήσοι, μάκασθαι. δός φάσαν, οἷ μὲν ἰδοντο πονεύμενον; οὐ γὰρ ἐγὼ ἐκ δ’ ἄλλων φαίνεις γενέσθαι. 

η τοῦ μὲν γὰρ ἄτερ πολέμου εἰ ἤδηθε Μυκήνας ᾿Είνος ἄμ’ ἀντίθερον Πολυνείκης, λαῶν γαῖρον, οἱ ρὰ τότ’ ἐστράτωνοι’ ἵππ’ πρὸς τείχεα Θῆβης. καὶ ρὰ μᾶλα λισσόντο δόμεν κλειτοὺς ἐπικούρευον’, οἳ δ’ ἔθελον δόμεναι καὶ ἐπίνεον, ὡς ἐκδέκον’ ἀλλὰ Ζεῦς ἔστρεψε παραίσια σήματα φαίνον. οἳ δ’ ἐπεὶ οὖν χόντω ἰδ’ πρὸ ὀδού ἐγένοντα, ᾿Αρωνον δ’ ἵκοντο βαθύσχονου λεγεύται, ἔνθ’ ἄν’ ἀγγελὴν ἔπι Τυδ’ στείλαν ᾿Αχαιοί. 

αὐτὰρ ὁ βῆ, πολέας δὲ κείρσφατο Καμῆθος 

δαινυμένως κατὰ δόμα βής ᾿Ετεοκληθῆς. ἔνθ’ οὐδέ ᾿Είνος περ ἑνὸν ἰππηλάτα Τυδεὺς

371. πολέμου γεφύρας: this phrase recurs 6 378, 555, A 180, Τ 427. From E 58.9 and O 357 (cf. Φ 245) it appears that γέφυρα implies a dam or causeway rather than what we should call a bridge. It is explained by the Slovak. τὰ διάκονα τῶν φλούδων, the lines of open ground between the moving masses of men, which are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὁδηγεῖαι, “eye,” in a contemptuous sense, implying hesitation to advance.

374. δ’, so Aeneas with two MSS., for vulg. ὃς with commas after μάκασθαι. The regular use in Homer of ὃς ἐφ’ ἐφ’ etc., is to refer back to a completed expression of opinion; there is no other case of ὃς ἐφ’ as he said. πονεύμενος in special sense of fighting, as κόπος, 456, B 430 and often, of the toil of battle.

375. ἔνθ’, Tydeus and Polyneikes: the change from the sing. is abrupt. ἔστρατον (also Γ 187) strictly must mean, “were on a campaign against.” The present is either στρατεύεται or στρατεύεται: the latter is found in Aesch. Ag. 132, the former does not occur anywhere else in Greek. For the form -ōντω from an o-verb we may compare διώκων N 675, διώκως Ε 226, διώκουν: 108, which all follow the analogy of stems in α.- Cf. also H. G. § 55 (γ).

380. οἱ, Thystes and the people of Mykenai. ἕδελον, Tydeus and Polyneikes.

381. ἔστρεψε, changed their minds. παραίσια only here, ξίσίος is more common.

382. πρὸ is here an adv., and ὅδοι a local genitive, lit. “forward on the way.” Cf. on πρὸ φίλου P 667. For λεγεύται cf. B 697.

384. ἔνθ’ so MSS. and Ar., thus connecting it with the verb, and making ἄγγελον a masc. in apposition with Τοῦς, see note on Γ 206. Or we may take ἄγγελον as fem., a cognate acc. with ἀντιθέοις, like ἔξων ἔλθον. Others read τίς, and understand τίς ἄγγελον = “for an embassy.” Nauck reads Τοῦς ἄγγελον, omitting τίς, as Toth seems to be an Attic form. The following story is repeated in E 302-308, where the phrase used is ἡδον ἄγγελον ᾿Αχαιῶν ἄγγελον ἐθέβας.

387. ξίνος must here mean “a stranger.” i.e. virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin hostis, and in ordinary cases to be a ξίνος in any sense was a reason for expecting friendly treatment, not treachery.
τάρβει, μούνος ἔως πολέσων μετὰ Καδμείους, ἀλλ' ἐγ' ἂθλεσεν προκαλίζετο, πάντα δ' ἐνίκα ῥημίαν· ταύτ' οἱ ἐπίρροσι τέν Ἀθηνήν.

οἱ δὲ χαλασάμενοι Καδμείου, καίτορες ἱππῶν, ἀγαναρχομένοι πυκνῶν λόχων ἔσαν ἄγοντες, κούρους πεντήκοντα· δῶν δ' ἡγήτορες ἦσαν, Μαῖον Αἰμοφίτης ἐπιείκειος ἀδιανότοιοι ἦσαν τ' Ἀντώφιον μενεπτόλεμος Πολυφόρτης. 

Τυθεῖς μέκα καὶ τοῖσιν ἀείκεια πότμοι ἐφήκεν· πάντας ἔπεφη, ἦν δ' οὐν οἱκία νεότηται· Μαῖον ἄρα πρόερχε, θέων περάσας πίθηκας. 

τοὺς ἦν Τυθεῖς Αἰτώλοις· ἀλλὰ τοῦ ἱεύσατο εἰς χέρεα μάχη· ἀγορὰ δὲ τ' ἁμεῖνον."

διὰ τοῦτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης, αἰδευθεὶς βασιλῆς ἐνύπην ἀδιαίοιο. 

τὸν δ' ἱεύσατο Καπανής ἁμέσως κυδαλλώτιον· 'Ἀτρέβη, μὴ γενέθη ἐπιστάμενοι σάφα εἶπεν."

390. ἐπίρροσις (here and Ψ 770 only in H.) is, like the synonymous ἐνταφρόδος, used in the parallel line Ε 803, a word of obscure origin. Döderlein refers it to ἐπιφρεῖον, used of hounding on dogs. Eustath. ὁ μετὰ ὅθων βοσθίων. Goebel compares among other words ἔφησι, which is plausible, but it is impossible to accept the whole of his explanation, and the two words still remain, as he says, "Schmerzenakinder der Etymologie."

392. ἀναγραφόμενον, so Λ and several of the best MSS.; ἀναγραφόμενον, most editors write ἀναγραφόμενον, the former on the analogy of the similar line, Ζ 187; but ἄρα has no sense here. For the hiatus cf. ἐνδόψει, I 167, κατατρέπηται, I 122, ἀποπληθυνεῖ Ν 262, ἐκπνευσμένος Ρ 381. 

These almost all occur in parts of the line where hiatus is allowable, of which the end of the first foot is one (v. on B 87) (Ameis). τυκνόν, lit. dens, i.e. consisting of a large number, in πυκνὰ φαινεῖτο, etc. This sense does not suit λ 555, but that line is interpolated. ἐσαν ἄγοντες, "took and set," ἅγος, being pleonastic. ἄγος, from ἄγω, A 311.

394. The three names, Αἰμοφίτης, Ἀδήστοφος, Πολυφόρτης, are evidently meant to have a numerious ring (Fait). Μαῖον is probably a traditional name, not one invented for the purpose: according to Statius he was an augur and priest of Apollo, which would explain ἔσαν τρέφομεν (392).

399. For τῶν, here used in a possessive sense, Brugman would restore δὲ, I believe rightly. On this question however see H. G. § 261, 255, ad fin. 

400. χέρεα, on this word see Λ 80. It is here clearly a comparative. The best MSS. follow Αρ. in writing χέρεα and χέρειμα, but χέρεα, χέρειμα, δέκιόων, sc. ἄρα, so Λ with Αρ. : δέκιαν cast. The reading of Αρ. seems best, for δὲ τε frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, ἐν πολλῷ ἀγορὰ δ' τ' ἁμεῖνοι εἶπες καὶ ἄλλου.

404. σάφα, if taken with εἰςεῖν, must mean "truly" (γενέθη being then γενέσθαι), but this is not the usual Homeric sense. The word is always used with verbs of knowing, except three times in Od. with εἰςεῖν, always in the sense "giving a clear, certain report about Odysseus." The two senses are however nearly allied (Paley quotes Soph. Trach. 387), and it is on the whole better to translate "truly" here than with Fiat to do violence to the order by joining μὴ γενέθη εἰςεῖν, ἐπιστάμενοι σάφα (that they are so). This expression is one of the many peculiarities of the ἐνδόψει.
ημείς τοις πατέρων μεν ἡμείνων εὐχόμεθα εἶναι· ημείς καὶ Θῆβαις ἔδος εἰλομεν ἐπιταπίλαζοι, παυρόστρων λαὸν ἁγανάρθη ὑπὸ τείχος ἁρεῖν, πειθόμενοι περάσῃς θεῶν καὶ Ζηνὸς ἄρωγη· κεῖνοι δὲ σφετέρισιν ἀπασβαλίσθην ὑπάλληλον.

τῷ μὴ μου πατέρας ποῦ ὤμοι ἐνθεο τιμήν.

τὸν δ’ ἀρ’ ὑπόδρα ἰδῶν προσέφη κρατέρος Διομήδης· καὶ τὴν σωτηρίαν ἢσον, ἔμω δ’ ἐπιπείθεσε μυθή.

οὐ γὰρ ἐγὼ νεμεσῶ· Ἀγαμέμνονι ποιμένι λαὸν ὁρώνοιν μάγευσαι ἐυκυνήμαδοι Ἀγαμέμνος:

τοῦτο μὲν γὰρ κόσμος ἢμ’ ἐσται, εἰ κεῖν Ἀχαιοι.

Τρώας διήσωσιν ἡλικίᾳ τε Ἰλιὼν ἱρίν, τοῦτο δ’ αἱ μέγα πένθος Ἀχαιῶν ἄρωγηντών.

ἀλλ’ ἔγει δὴ καὶ νοὶ μεδόμεθα θεοίροις ἀλλής.

ἡ ρα καὶ εἰ ἄρον σὺν τευχέσιν ἀπὸ χαράξε

dεινὸς δ’ ἅρβαχε τρακτὸς ἐπὶ στήθεσιν ἀνάκτος

ἄρωμένων· ὑπὸ κεῖν ταλασφρόνα περὶ δόκιμοι εἰλον.

ὡς δ’ ἤτ’ ἐν αἰγιαλῷ ποληγεί κύμα βαλάσσης ἄρωμ’ ἐπασβαλόντερον Ζεφύρον ὑπὸ κυνῆσαντος·

406. καὶ is expressed by the emphasis in "we did take," i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the "Seven" is rarely alluded to.

407. ἁγανάρθη, dual, as he is thinking only of Diomedes and himself. ἁρεῖν is taken by the Schol. as comparative, viz. ὑπὸ τὴν ὑπερα; for the sake of the anti-

thetic it should rather mean "a stronger wall than our fathers found," as though Thesbes had been strengthened in the interval. Cf. O 736, "a stronger wall" than that which is now being taken. There is no Homeric instance of ἁρεῖν = "εὐρέος, and in any case that would weaken the point of the line. The obelized 407-9 on the ground that if the fathers were defeated by their own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were.

408. The ἄροι are illustrated from Auzech. 89. 843 frg., where it is said of Kapanes

θεοὶ τε γὰρ θέλοντο ἐκείνοις πόλιν καὶ μὴ θελοντάς φημι, κ.τ.λ.

410. Observe the very rare use of μὴ with son. imper.: so 2 134 μὴν κατα-


412. τίνα, a δε. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνσις φιλεναι, others as an ἐπιθεμα σχετικοῖς. It is probably like ἄνα (I 907, q. n.), a term of affection, perhaps borrowed from the language of infancy. "A friendly or respectful address of youths to their elders," L. & S.; but there is no ground for supposing Sthenelos to be older than Diomedes. ἢσο, simply "continue," as often.

421. ὑπὸ, explained by Am. and La. R. of fear seizing the κώμα, as Γ 34, ὑπὸ δὲ τρόμοι ἔλαβες γίνε. But it is better to translate, with Pasi, "threat," as though = under the influence of the noise. This is common in composition, e. g. ἐνορχείτε, to tremble at a thing; so ὡς ἐνέ ἐς τε κλίμακος ἀδότων γίγνεται, Δ 417. ταλασφρόνα, cf. φόβος... δὲ τρόμος τράχω πολεμιστή, N 300; and for the introduction of a supposed spec-

tator, Δ 536, etc.

422. κώμα is used collectively, as is shown by ἐτατηστέρος (for which see A 333). This latter word contains the point of comparison, ε. 427.
πόντο μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἐπειτὰ χέρσον ῥηγνύμενον μεγάλα βρῆμει, ἀμφὶ δὲ τὰ ἄκρας κυρτῶν ὄνων κορυφοῦται, ἀποτύπτει δὲ ἄλος ἄχνην· 
ὡς τὸ ὑπασσύτερα Δαιαών κόμωτο φαλάγγει

νολεμέος νολεμόμενε. κέλευε δὲ οἰσὶν ἐκαστὸς

ἐγγεμόνων· οὐ δὲ ἄλλοι ἀκήν ἰσαν, οὐδὲ καὶ φαίνει
tόσον λαὸν ἐπεθαί ἐχουν ἐν στίβεσιν αὐθην, 

συγκ. δεδιδότες στημάντορας· ἀμφὶ δὲ πᾶσιν

τεύχεα ποικ' ἑλμυπε, τὰ εἰμένοι εὐτηχόνωτον.

Τρόις δ', ὡς τ' ἔδει πολυσπάμονος ἄνδρος ἐν αὐλῇ

μυρία ἐστήκασαν ἀμελήγαμεν γάλα λευκὸν

ἄξηχας μεμακείας, ἀκούοισα δ' ἀρνών,

ὡς Τρώων ἀλλακτὸς ἀνὰ στρατόν εὐρὺν ὅρφεων·

οὐ γὰρ πάντων ἦν ὅμοιο θρόος οὐδ' ἔκακης, ἀλλ' ἐκλύομεν ἐμέμπετο, πολυκλέτους δ' ἐσαν ἄνδρες.

ὡρεὶ δ' τοὺς μὲν Ἄρης, τοὺς δ' ἑλακτŏς Ἀθηνὴ

Δειμός τ' ὑδ. Φόβου καὶ Ἔρις ἀμον καμάβρια,

Ἀρεος ἀνδροφόνου κασινηθῆ ἐτάρῃ τε, 

瞀' ἤ ὀλυγ' μὲν πρῶτα κορύσσεται, αὐτὰρ ἐπειτα

424. μὲν τε, so Α and one or two other MSS., vulg. μὲν τά. But La R. remarks
that τὰ πρῶτα always means "primum," "at the first," i.e. once for all, e.g. Α.
6, Ζ 489, etc.; when followed by ἔτερα, or εἰς τέραν it is always πρῶτα alone: cf.
442 below. The use of τε in similes is very common, e. g. H. G. § 922; La R.
quotes sixteen instances in books β-ε. alone.

425. θῶ, so Αr. : La R. ἰδο with MSS., but this is far less vigorous and pictur-
esque.

428. πολυκλέτος, a word of uncertain origin. L. Meyer derives from root κλέας, to rest (κλειμον, etc.); v. Curt. Ε. Α. no. 454; but there is no instance of the σ of this
root passing into i in any cognate language. Dintzer refers it to root δίλκα, as
if from an adj. διακλετος, in sense "not to be destroyed," imperishable; but this
hardly suits the sense, "uncaniously."

433. For the pointed contrast between the silence of the Greeks and the clamour
of the Trojans cf. Г 1-9. Τρόις is not followed by any verb, the sentence being
interrupted by the simile, and taken up in an altered form in 436. We have a
similar case in σ. 81-4, ἡ δ', ὡς τ' ... ὡς ἄρι τ' πολυσπάμονος, so Α; all other
authorities give πολυσπάμονος, which

Hinrichs considers an Aeolic form, de-

rived from root ρα (πόρνα, etc.), for

παρά: πολυσπάμον, he says, would be
Doric, and therefore out of place in H. But πολυσπάμος regularly has δ' in its deriva-
tives, πόρνα, etc.

435. ἄξηχος, according to Dörderlein, and Clemm in C. Στ. viii. 46, for διακλέτης
"very piercing," of sound. So in O 658, Π 741. But in ι 3 and probably O 25 it
means "insensate," as though from διακλέτη.

Dörderlein thinks that the two
words have got confused.

437. Compare Β 804. The origin of the form is (with masc. ὑπ Ζ 422) is
very doubtful; it does not seem possible
to connect it with μαδα (for σαμα, σαμα-α).
See Curt. Αr. Ε. Α. no. 599 and p. 594.

438. πολυκλέτος, like the more common πολυκλέτη, called together from
many parts.

440. The three half-personified spirits
of battle must not be regarded as siding
with either party, but as arousing alike
τοὺς μὲν and τοῖς δ'. Cf. Α. 73, Ν 299,
Ο 119, Ζ 555, in none of which are they
actual persons in the war.

442. Cf. 424, and the well-known
imitation of the lines by Verg. Aen. iv.
173 οὐ, especially "Ingrediturque solo
et caput inter nubiles condit."
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαῖνε.  
Ἡ σφιν καὶ τότε νεῖκος ὁμοίων ἐμβάλε μέσῳ  
ἐρχομένη καθ᾽ ὁμίλου, ἀφέλλουσα στόνων ἀνδρῶν.  
οἱ δ᾽ ὅτε δὴ τῆς ἡμέραν ἐνα ἔμυοντες Ἰκουστα,  
σὺν τῆς ἐμβάλε τοίνυν, καὶ μὲν ἀνδρῶν  
χαλκοθρήτης. ἀτάρ ἀπίδεες ἀφανδεσάτα  
ἐπιπλητ᾽ ἀλλήλων, πολὺς δ᾽ ὄρμαμων ὄραμειν.  
ἔνθα δ᾽ ἂμ ὀἰμογή τε καὶ εὐχαλή πέλεν ἀνδρῶν  
ὁλύττων τε καὶ ἀλλιμένων, ἰδοῦ δ᾽ αἴματα γαία.  
ός δ᾽ ὅτε χειμαρροὶ ποιμαί καὶ δρεστὴς ρούντες  
ἐς μαγικέσσαις εὐμβαλλόταν ἑβριμοῦ ὑδὸρ  
κρουνὸν ἐκ μεγάλων κολίης ἐστοσθε χαράδρης.  
τῶν δὲ τε τηλάσε δοῦνον ἐν οὐρείαι ἐκλείπει  
ἄσω τῶν μαγικέσσαις γένετο ιαχῆ τε πόνος τε.  
πρῶτος δ᾽ Ἀντιλόχος Τρώων ἔλεγ ἀνδρα κορυτήν  
ἐστιλὺν ἐνὶ προμάχῳς, Θαλυσίδην Ἐχέπαλων:  
τὸν τῆς ἐμβάλε πρῶτος κόρυθος φάλον ὑπόποδιαεῖς,  
ἐν μετάπο τῆς, πέρης δ᾽ ἃρ ἀστέον εἶσαι  
ἀίχμη χαλκείη τού ἐκ σκότος δοῦσε κάλυψεν,  
κριστὸ δ᾽ ἂν ὅτε πύργος, ἐνὶ κρατῆρι υάμυν.  
τῶν τε πεσόντα ποδῶν ἐλαβε κρειόν Ἑλέφηνωρ

442. Notice the sor. ἀστήρεα and pres. ἐστήριξε and pres. βαίνει side by side, of momentary and continuous action as usual.
444. For ἐστήριξε see 315.
445. ἀφανδεσάτα, see on A 34. The ἀπίδεες are merely a repetition of μοῖρας above.
449. ἐλεφηνώ, "met," from τελ. = τελ., the only pres. forms being τελάω and τελικώ (ὁμ. Ἑπιμ.). The perf. τελέμενοι is found in π. 108.
450. ὅσης the χλώμαμας ωμαγή... εὐχαλή... ἀλλίτων... ἀλλιμένων.
452. δρεστή, locative, with κατά as with πρὸ, G. 2.
453. ὕμηρεις, "watersmeet," place where two valleys (δύκας) join their streams (ἐν. λεγ.).
454. κροῦνον ἐκ μεγάλων seems simply to denote the great body of water "fell from mighty springs." The χαράδη will be the ravine leading down to the μαγικής. The simile is imitated in Vesp. Aen. ii. 307, xii. 523.
455. τήρησις, the use of the terminus ad quem instead of a quo is regular in cases like this; the reaching to a distance is regarded as a property of the power of hearing, not of the sound, H 515 δόσασθαι δὲ σῷ σχόνων κατεσίπει, cf. A 21, πεδότεν γὰρ Κύθρωθε μέγα κλέος.
456. τόνος, Ar. for φόβος of MSS., because he held that φόβος in H. always mean "flight" not "fear," and in the present case flight has not yet begun on either side. So Lehr, Ar. p. 76.
457. Ἀντιλόχος the son of Nestor has not before been mentioned. ηλιὸν, in pregnant sense, as very often in II., "slew"; see note on A 325. κορυτής, in full armour, on the analogy of θυραμός, δας, ἄπντης, αἰχμαὶς (on this formation see H. G. § 116, 2). In the compound ἡπικορυτής however the termination -ης seems to have the usual transitive force, "arrayer of chariots," and Paley suggests that the simple form may here mean "an officer, one who marshals, κριός, his troops."
459-461 = E 9-11. τῆς, he plunged the spear—the active πέτησα is not intrana. in H. except in the perf. πέτησα. For ἐφίλοι see note on G 362.
462. On ὅσι δὲ without a finite verb see B 394.
χαλκωδοτιάδης, μεγαθύμων ἀρχοὺ 'Ἀβάντων, ἐλκε δ' ὑπὲκ βελεῶν κλεισμένοις ὄφρα τάχυτα τεῦχεα συλήσεις· μίνινδα δέ ὦ γένεθ' ὀργή; νεκρῶν γὰρ ἐρέστα ἴδον μεγαθύμων 'Ἀκτήνω
πλευρά, τὰ οἴ κύνας τι παρ' ἀσπίδοις ἐξεφαυθῆ, οὔτης ἄμα τὸ χαλκῆρει, λύσε δὲ γιάδα.
ὡς τὸν μὲν λίπηθεν θυμὸς, ἐπ' αὐτῷ δ' ἐργών ἐπέγυδη ἀργαλέαν Ἰτώθων καὶ Ἀχαίων· οἱ δὲ λίκου ὁς
ἀλλήλους ἐπόρουσαν, ἄνθρ' δ' ἀνθρ' ἑποπάλζεν. ἐνδ' ἔβαλ' Ἀνδριμέλων υπὸ Τελαμώνων άλισ,
ήθεως θαλερῶν Σμιοείσιον, ὧν ποτε μέγηρ
"Ἰδθένη κατιούσα παρ᾽ ἀχθρῖον Σμιοείστου
ALLOC ζείναν", ἔτειρα τακεόν τις ἀπετέλεσε κὴδέψθαι;
τοῦτο καί λάκευς Σμιοείσιον· οὔδε τακεόν
θέρπτρα φίλοις ἀπεθάνε, μινυθαίος δέ ὦ αἰών
ἐπλεθ' ὑπ' Αλαντος μεγαθύμων δουρὶ δαμέντι.
πράτων γὰρ μν οίντα βιδὲ στήθος παρὰ μαξ'ν
βεξίων, αντικρύς δὲ δι' οἴκου χάλκουν ἐγχῦος
ἡλίου· ὑ' δ' ἐν κοινία χαμαί πέσειν αἴγερος δη,
ἡ ρά τ' ἐν εἰσαμάνθῃ ἐλεος μεγάλῳ πεφύκη

464 = B 541.
465. ὕφορ is perhaps to be taken with
καλλιγμένος, compare Ε 690 καλλιγμένοις
δόρα τάχυτα δοσὶν Ἀρχεύον, cf. Τ 367
ἀδράμμενοι ἐν τροφεί: cf. also Ζ 361, Η 653.
In the second case however, as well as in
the present passage, it is possible to make
καλλιγμένος = eagerly (as Μ 106, Η 552,
μὲ ρ' ἵνα δακικὸν καλλιγμένον), δόρα going
with the principal verb. Compare also
note on Α 133, and on the other side
H. O. § 307.
467. γὰρ, so best MSS., vulg. γὰρ φ'
which is at best a clumsy compound
(though it is found a few times) and not
required by either sense or metre; for
ἐρέστα originally began with φ, and the
casura alone in this part of the line
would suffice to lengthen the short
syllable. The same omission should be
made in Β 342, though with only one
MS.
468. τελεφά, neut. only here, and prob-
ably Α 437, elsewhere τελεφά. Cf. Α
122, τελεφα by τελεφα (bowstring). παρ'
ἀσπίδωσι, were exposed beside his shield.
470. σαφήν, the body, as opposed to
the departed σαφῶς: see on Α 4.
472. ἑποπάλζεν, "shook," an obscure
word recurring only Ξ 512, τα σα βάζαν
δοποδές, apparently "thou shalt
flutter, flatter thy rage," al. "shalt
clothe thee." Neither interpretation
throws much light on the present
passage. No convincing derivation has
been suggested; perhaps it is connected
with γεφάλλω (cf. δοφαίο by γεφαίος and
eφάλλω) in Akkam, frag. 84 = εφαλλω,
Aristoph. frag. 84, which are related to
εκστάω, "wool torn off in carding cloth"
(Hayman on Ξ 512). But the connexion
in sense is by no means obvious.
474. With Σμιοείσιος cf. Στάρια, a
contracted form for Συμιοείσιος Ξ 443,
and Σεμαίδρος Σ 402, all proper names
of Trojans derived from rivers.
478. Cf. Π 302. θάρσει, recompense
for rearing him: compare the θάλαμος
479. For ὑπ' Αλαντος δουρὶ see ΙΓ 436.
480. πράτων, here local, in the fore-
front.
483. ἑλόματ, lowland, apparently from
root ἰα, ἀτ, to sit, for ἱλόματι, cf. ἱλέω
ἐν χώρῃ, Thes. xiii. 40. (Curtz. Εκ. no.
585.) τεφήν is Hermann's conjecture
for τεφήτε μ of all MSS.; the pluperf.
is entirely out of place in a simile, and of
λείη, άταρ τέ οί ο’ξοι επ’ άκρατάτη πεφώσαν’
τήν μέν θ’ άρματοσώγος άνήρ αίθωνι σιδήρο
έξετα’ί, δόρα ίτν ανάγαψη περιεάλλει δίφρο.
ή μέν Τ’ άξομένεν κείται ποταμοί παρ’ άγγεια.
τούν άρ ά’ Ἀθηναίων Σμοκείσιον ἔξεναριβέν
Αίας διαγενής. τοῦ δ ’’Αντιφος αιολοθωρής
Προμήθης καθ’ ὁμίλον ἀκόντισεν ἄξις δωρὶ,
τοῦ μέν ἄμαρθ’, ο ὁ Δέκον’ Ὀδυσσέως ἠθικὸν ἑταῖρον
βελάζηκε βουβᾶνα νέκυν ἑτέρως’ ἐρύστα’.’
’ήρπε δ’ ‘ἀμφ’ αὐτῷ, νεκρός δε οἱ ἐκπέσει χείρος.
τοῦ δ’ ’Οδυσσέως μάλα θυμόν ἀποκταμένοι κολόβη, 
β’ δ’ διὰ προμαχῶν κεκορυμβένοι αἰθητὶ χαλκῷ,
στή δ’ μᾶλ’ ἐγγὺς ἱων, καὶ ἀκόντισε δωρὶ τελεῖνος
ἀμφή παπτήρας, ἄπο δ’ Τρώας κεκάδοτο
ἀνθρός ἀκοντίσταντος, ὁ δ’ οὐχ ἄλοι βεδός ἤκεν,
ἀλλ’ ἀλλὰ Πριάμοι νόθον βάλε Δημοκόσια, 
ός ο’ Αμφιδάμεν ἦλθε, παρ’ ὑπὸν οἰκείαν.
τοῦ ρ’ ’Οδυσσέως ἑτάριον χολοσάμενον βάλε δωρὶ
κόρης’ ή δ’ ἑτέρω διὰ κροτάσιον πέρησεν
αἰγήι χαλκεί’ τὸν δ’ σκότος ὅπε θυλαγ̣εν,
δούσθην η’ πεσὼν, ἀράβησε δ’ τεύχῃ επ’ αὐτῷ.
χώρησαν δ’ ὑπὸ τε πρόμαχοι καὶ φαίδιμος’ Ἑκταρ’

489. σιδηρότοι, like κορηθώλες, implies the quick flashing of the metallic surface. The idea of flexibility or easy motion (Buttin. Lexil. p. 66) does not suit the solid plates of the Homeric cuirass.

492. βελάζηκε, the plup. implies violent hitting; it is an intensive imperfect, not a pluperfect in our sense; see Delbrück, E. F. iv. 85. ἐρύστα’ “to the other side,” from Antiphos’ point of view.

497. κεκαδοτο from χαμοί: the χ of the pres. is not organic, but merely an affection of κ produced by the s of root ακαθ (lit. to cut, sever oneself; cf. Lat. cedere).

498. ἀνθρός is a causal genitive (cf. τοῦ ἁρπαγμένου 494).

500. ἐκταρ’; apparently Priam kept a stud-farm at Abydos. His horses were of the famous breed of Troad, for which see E 265-7, T 221-230. It would be simpler to understand “beside his chariot,” like παρ’ ἄειδος above (488; so Mr. Monro); but the order of the words is against this.
'Ἀργείων δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκροῖς, ἦθαν δὲ πολὺ προτέρῳ. νεμέσασθε δ’ Ἀπόλλων Ἁργείων ἔκκατιδίων, Τρόωσος δὲ κέκλειτ’ ἀναγορεῖν:

τρόωσος, ἵπποι γάρ τρωες, μηδ’ ἐκεῖτε χάρμης Ἀργείων, ἐπεὶ οὔ σφι λίθος χρώσ οὔδε σφόδρος χαλκὸν ἀναστήσατε ταμειέρα βαλλομένους. οὐ μάν οὖν’ Ἀχιλέως Θείωδος, πάσα ἡμύρων μάρτυς, ἀλλ’ ἐπί νυπαθ χθόνον θυμαλγέα πέσειν.”

δι’ ἂν δ’ ἀπό πτόλιος δευτέρος θέας· αὐτὰρ Ἀχαίοις ὀρσὶ Διός θυγάτηρ κυβόο τρισταγεία, εἰργομένη καθ’ ὄμιλον, θεὶ μεθέντας θείον.

ἐνθ’ Ἀμαργυκείδην Διώρεα μοίρα πέδραν· χειμανδρό γὰρ βρῶσο παρὰ σφυρόν ἀκοῦστεν κυμάμεν δεξιερήν· βάλε δ’ Ἐρυθριῶν ἀγῶν ἀνήρ, Ἐπιροῦ Ἕμασκεσθε, δε δ’ Ἀθηνᾶς ἐπηθοῦσιν· ἀμφοτέρῳ δὲ τένοντε καὶ ὅστεα λάθος ἁνάθες ἄχρις ἀναπλησθείν· ὁ δ’ ὅπερ ἐν κυμάνων κάτταξεν, ἀμφοτέρῳ φίλοις ἐτάρισεν πετάσασθα, θυμοῦ ἀποπείραν. ὁ δ’ ἐπεδραμεῖ, δε ἐξαλέν περ’ Ἐπιροῦ, ὀνὴ δὲ δουλεῖ πάρ’ ὀμμαλὲν· ἐκ δ’ ὅρα πάσαι χυτὸ χαμαί χολόας, τῶν δὲ σκότοι διέκαλην. τῶν δὲ Ἐθάς Ἀττωλὸς ἀπεσφύγμενον βάλε δουλεῖ.

508. Πέργαμος, the citadel of Troy, where was the temple of Apollo, B 446: afterwards called τὸ Πέργαμον (cf. Ίλιον by Homer’s Ίλιος) or τὰ Πέργαμα. The tragedians use it in its primitive sense as a common name, “citadel”; it is doubtless con. with Πέργαμος.

515. τριτογνώμα, also Ο 39, X 183, γ 378: derived by the Greeks from a river Trition, variously located in Boiotia or Thessaly, or from the lake Tritonis in Libya. All these words are no doubt connected with a stem τριτ-, meaning “treacherous” (which appears in τριτέρω), ἀμφοτέρῳ, Skt. τ्रιष (Pick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Oceanus and Tethys (X 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged Cretan word τριτόι = head (i.e. born from the head of Zeus) lacks all trustworthy confirmation. (See note 10 in Butler and Lang’s Odyssey, p. 415.) The original significance of the name is however not now to be discovered. See note on Ἀστρυκών, B 157.

517. πέθηκεν, i.e. prevented his escape; X 5, Ἐκτορα δ’ αὐτῷ μέναι βλάχῳ μοίρα πέθηκεν. 521. τενωτε: Homer generally uses this word in the dual, only twice in plur., apparently from a belief that the tendous always went in pairs. πάντα τὰ τενώματα νεκρά τενωταὶ Ὀμήρος λέγει, Ατ. on T 478; cf. X 396. ἀναδείκτης, relentless, i.e. stubborn; cf. N 139 (where however there is no intimation of the stone doing any harm to a human being), and the famous description of the stone of Sinphysos, l 598. Aristotle (Rhet. iii. 11) mentions this as a case of the attribution of human qualities to lifeless objects.

524. δύχας recus Π 324, P 599, in all cases in description of wounds (the form δύχα as a proposition with gen. α 370 only). It must mean “utterly,” though this creates some difficulty in the explanation of P 599, q.v. 535. ἀπεσφύγμων, Ατ., vulg. εὐσέβ. with most and best MSS.; the advance
στέφον ὑπὲρ μαξιόν, πάγη δ’ ἐν πνεύμονι χαλκοῦ.
ἀγχύμωλον δὲ οἱ ἥλιθε Θοᾶς, ἐκ δ’ ὀβρυμον ἔχχος
ἐπιπάσατο στέφοιον, ἔρυσατο δὲ εἶφος ὡξί,
τῷ δ’ ἵνα γαστῆρα τύφε μέσην, ἐκ δ’ αὖντο τυμόν.
τεῦχεα δ’ οὐκ ἀπέδωσε· περίστησαν γὰρ ἐταῖροι
Θρήκες ἀκρόκωμοι δολῆς’ ἐγχεσα χερσίν ἔχουσεν,
ὁ ί εἰς μακρα ἐπειξίν παρ’ ἀλλήλαισιν τετάθην,
ὑπὸ τοῦ μὲν Ἐρμήκων, ὁ δ’ Ἐπειῶν χαλκοχιτάνων
ἡγεμόνες· πολλοὶ δὲ περιεκτένοντο καὶ ἄλλοι.
ἐνθα κεῖν οὐκέτι ἔργον ἄνηρ ἄνοδατο μετελθών,
δὲ τοῖς εὖ ἄβλητος καὶ ἀνόστατος ἔξει χαλκῷ
δινεόν κατὰ μέσσον, ἄγοι δὲ εἰ Παλλής Ἀθηνῆ
χειρὸς ἐλεύσα, ἀπάρ βελεάν ἄπερικοι ἐρωτή·
πολλοὶ γὰρ Τρῶων καὶ Ἀχαιῶν ἦματι κείνῳ
πηρυνός ἐν κοίνοι παρ’ ἀλλήλαισί τέσσαρες.

of Peirios is completed in 524, so it is more natural to suppose with Ar. that he was now retiring. There was also a variant ἔνυστρωμεν.
533. ἀκρόκωμοι, cf. B 549 Ἀργαῖς ἐνθαὶ κοινωνίας, and note there. The ένθαίκενα ένθας of Pind. P. iv. 172 perhaps mean the same thing.
555. πελευθηρίαν, “staggered,” was shaken by the attack, probably conn. with πελικος, παλα.
559. For οὐκέτα there was a curious variant of εἰ τὰ; it is not quite clear from the Scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of ἀς καρ. in N 127. The repetition of καρ. would be quite un-Homeric, and οὐκέτα gives a perfectly good sense, viz. “it had now come to this, that none could make light,” as might conceivably have happened before.
See I 164 and note. μετόλαιον, entering the light.
540. ἄβλητος by missiles, ἀνόστατος by thrust, as usual.

Δ. (iv.) 145

542. ἀλώσα, ἀτάρ, so La R. with one a u
M.S.: A has ἀλώσα, ἀτάρ, one ἄλώσα ἀτάρ, and the majority ἄλωσα ἀτάρ. But ἄλωσα elsewhere always has the first syllable in the ares; and it is very common to find a hiatus before ἀτάρ. La R. quotes G 503, Α 732, Ψ 694, j 83, φ 229, for the hiatus, and compares E 287 (χυρον ἀτάρ), E 485, for the lengthening of a preceding short syllable. All these cases occur after a stop in the principal caesura, and there is therefore no reason to suppose that ἀτάρ ever began with a consonant. ἀτάρι, the rush, ἀταπεί, cf. G 62.
543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἠματι κείμεν, in combination with the πιπτοντα, πέτασον, certainly look as though they belonged to the end, not to the beginning of a day’s fighting, and may therefore have been a rhapsodist’s “tag,” meant to wind up the end of a day’s recitation, and omitted when Δ was immediately followed by Ε.
This book contains the first of the  ἄριστεία, or victorious careers of individual heroes. All other, whether Greek or Trojan, are subordinated to Diomedes, who is the central figure down to the middle of the next book. Hence Herodotus (ii. 116) quotes Ζ 288-292 as occurring in Διομήδους ἄριστεία.

The book falls into three main parts: (i.) 1-430, Diomedes makes havoc of the Trojans, and though wounded by Pandaros returns to the fight, and wounds Aphrodite by the help of Athene; (ii.) 481-710, Ares and Apollo rally the Trojans, and Diomedes has to retreat; Sarpedon kills Tlepolemos; (iii.) 711-900, Hera and Athene come to help the Greeks, and Athene and Diomedes wound Ares, and drive him to Olympos.

The critical difficulties of this book (with which we must include Ζ 1-311), unlike those which have preceded it, are internal rather than external. The most serious of all is to be found in the speech of Diomedes to Glaukos, where he speaks of the danger of a mortal fighting against a god (Ζ 128). This is quite unintelligible in the mouth of a hero fresh from victory over Aphrodite and Ares; while the very doubt as to whether Glaukos be not a god is inconsistent with the faculty bestowed on Diomedes in Ζ 127-8 of discerning gods from men. Again the passage in which Athene takes Ares out of the battle (Ζ 27-35) is most abruptly introduced without connexion at the beginning or end. The words of Athene to Diomedes (Ε 124-182) evidently imply that she means to leave the battle-field, and that Diomedes is to rely upon himself; yet in 290 she is there to guide his dart, though in 418 we find her in Olympus. There is therefore good ground for the supposition that the whole incident of the wounding of Aphrodite is an addition to the original narrative.

This is still more the case with the wounding of Ares at the end of the book. This seems like an attempt to outbid the wounding of Aphrodite, and is accordingly not free from traces of exaggeration. The episode of the fight between Sarpedon and Tlepolemos is most probably of much later origin than the greater portion of the Iliad. See note on Ζ 652. With these exceptions however, and a few of smaller compass mentioned in the notes, there is no reason to suppose that any part of the book is to be ascribed to any period after the bloom of Epic poetry, nor any difficulty in supposing it to have been inserted into the original plan of the poem by the original author or an immediate successor.

In fact the oldest part of the  ἄριστεία must in all probability have been the earliest of such insertions between Α and Β, and forms the necessary foundation for the last part of Ζ, which is no doubt contemporary with it. It is likely however that the introduction of the wounding of the gods has dislocated the original framework, as it is hardly possible to
leave a satisfactory continuous narrative when these are omitted; even as the book stands there are several points in which the description lacks clearness.

The action is in the highest degree rapid and varied. The numerous myths and legends of the gods which are peculiar to the book do not betray any other sign of late origin; and the merit of scenes like the wounding of Aphrodite and even of Arend cannot be better exhibited than by contrast with such a specimen of the work of the decadence as the Thesmophoria in θ.

4. Said of is added epexegetically to δικαίος, and hence without a conjunction, as σ 234, etc. The very old Ambrosian MSS. read δίκας δι' οι κέφων, which may point to an older δίκα δι' οι κέφων. For the idea cf. σ 206-214 and X 134-5.

5. This fine simile is essentially like that of Ι 26-29, whence we see that the star of summer is Seirios, "the dog of Orion." For δικαίος, which hence must mean the "dog-days," the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also Ι 385, Φ 346, Χ 192 (τεθαλασσα, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (φως), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely rapid. Hence there is good reason for connecting the syllable δι' with root δι', found in διπόσ; it will mean "the ripening time," in which sense the Lat. "corpus is also used. The scanning δικαίος, though invariable in H., is hard to explain. The suffix is perhaps to be compared with -σον- (τιθ-θ-β, etc., H. G. § 118) and -ων- (ἀρχ-ων-, ἐπειβ-ων-) rather than with the -ων- of φυτ-ων-, εἶρ-ων-; and this supposition, it will be observed, is supported by the difference of accent. For the citation of -ον of the dat. cf. H. G. § 376 (3).

6. Αρδικλούμενος, as Σ 469, λογισμόν Ίδεαν. For the gen. cf. Σ 308, etc. For δικαίος some MSS. give δικαίον, which is doubtless an older form of this substantive. Some edd. have taken it for an indic.; but this is not possible, as the non-presentative is found only with vowel-stems, as δικαίος, 746. The derived form δικαίος proves nothing.

7. Schol. Α on this line is interesting as giving one of the few extant specimens of the method of Zolos, the famous "Ομηροματική"—"Σοκλος και Εράσιος καταγόθοι τοῦ τόπου τούτου, καὶ μεμψάται το τοιχίω όλος γεωλούκηριον ἐκίε ἐκχώρειν γα ό χατερελεγχθηκαν ἐ ο ἄρμαν."

The strokes of the lash do not seem to have been very formidable.

8. For this exordium cf. P 575.

9. Αρδιατίων, like Athens, though represented as allied with the Greeks, is worshipped in Troy. Φύτης, here only.

10. Θεσμοθέτης, separating them-selves from the throng. Ο, for the dat. after τεταρτίας cf. Ι 100, Α 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.
19. metapamáton = metá tois maðwís, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare metapáthménoi (metá páthmwn) δ ᾿Ιδαίος, metapáthmou, katháthmou, ἑκατάθμου, ἑκατάθμουν (H 267), and others; and for the special use of metá, expressing “between” two or more things, compare in later Greek metámannos, metávánnoi, metapáthmou. The word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with στίθον.

20. ἀπόφοινα either in order to escape, when oúde is “and . . . not”; or to defend his brother, when oúde is “but . . . not.” (so Schol. A.) καταφερεῖ καὶ τοῖον τοῖς ὀ ζωλῆς, δὲ λιγό, φήσε, γελαίον λακτίσῃ ὑ πορίη τῶν ᾿Ιδαίων ἀπολύνουσι τοῖς ἔσσαν καὶ τῷ ἱματίῳ πέλαγος ἐκάθεν γάρ μεθαντεῖ τοῖς ἐσσαῖς.

21. For ἄλλονος Abrens, no doubt rightly, reads ἄλλοφος; this alteration can always be made wherever ἄλλοφος occurs, and all other cases go from ἄλλοφος to Homer.

22. On the double oúde Schol. A. rightly remarks, ἔστω ὡμί μὲν τῷ πρόγαιτο, ἅπαντα δὲ τοῖς προσώπωι: i.e. the second oúde goes with αὐτός and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 703, Z 130.

23. ὁ, i.e. his old priest, their father. ἀκαθήμορος, according to the traditional explanation, is a perfect with “Æolic accent”; and so the infin. ἀκαθήμων. But it would seem preferable to regard these forms as non-themetic presents (H. G. § 18) of the e. stem ἀκαθήμως, of which we have a trace in the aor. ἀκαθόρητος.

31. ᾿Αρες ᾿Αρει, an unmistakable instance of the manner in which the lictus alone is sufficient to lengthen a short syllable. The name is found with long ᾿, chiefly in the last foot, but occasionally in the first (518, 594, ∆ 441, s.), more rarely in the second (827, 829), and fourth, ∆ 264; in all cases in aoris. Ὁ Bekker, following Ιξεν, wrote the second word ἀτρι, taking it as the adj. of which the compar. and superl. ἀτριός and ἀτριόν are familiar, but it cannot here be separated from the proper name. It is however remarkable that H. nowhere else repeats the same word twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker, H. B. 194. The most similar phrases in H. are αὐθῆς αὐθῆς, αὐθῆς ἀτρι, and others which will be found in the exhaustive catalogue given by Bekker i.e. τεχνητός, see Curt. St. 21. no. 367, where, with πῆλος and πῆλον, it is referred to root πέλε, to beat, strike. Zenod. read τεχνητόντα.
nòi δὲ χαζόμεσθα, Δίος δ᾽ ἀλεομέθα μὴν."  
δὲ εἰπώσα μάχης ἐξῆγαγε δοῦρων "Ἀργα. 
τὸν μὲν ἔπειτα καθίσειν ἐπ᾽ ἥδεν Σκαμάνδροι, 
Τρίας δ᾽ ἐκλίναν Δαναιόι· δεὶ δ᾽ ἄνδρα ἐκατός 
ηγεμόνιον. 
πρῶτος δὲ ἄναξ ἄνδροι Ἀγαμέμνων
ἀρχὸν Ἀλκάνων, Ὀδυσσέως, ἑκατεῖ δισφιόν. 
πρῶτο γὰρ στρεφθέντι μεταφέν ἐν ὄρῳ πήγεν 
.onclick="window.open(this.href);return false;" ad
άμων μεσογεύς, διὰ δὲ στηθεσθεὶς ἐλασθεν.
[δυσπραγὶ δὲ πεσών, ἀράβησε δὲ τεῦχε ἐπ᾽ αὐτῷ.] 
Ἰδομένεος δ᾽ ἀρα Φαίστου ἔνηρατο, Μύρωνος νῦν 
Βώρου, δὲ ἐκ Τάρνης ἐρείπωλακος εἰληπθεν. 
τὸν μὲν ἄρα Ἰδομενεύς δυσκλυτός ἐγχεί μακρῷ
νὺξ ἢππων ἐντιθεσίμων κατὰ δεξίουν ἁμων.
ἐριντε δ᾽ ἐξ ὁγέων, στυγερὸς δ᾽ ἀρα μιστὸς ἐδει. 
τὸν μὲν ἄρα Ἰδομενεύς έσυλενον θεράπωντες. 
νῦν δὲ Θρόφια Σκαμάνδρων, αἴμων ϑήρης, 
᾽Απεθείς Μενέλαος θλ. ἐγχεί οξυεντι, 
ἐκθλὶν νηπιτῆρα· διδαξε γὰρ ᾿Αρτεμις αὐτῆ. 

38. φέωνα, a word of doubtful signification. Of the explanations proposed perhaps the most plausible is that of Gobel (Lex. l. 49), who derives it from a root δλ, to make a noise (αφων, αφη, etc.), through φαις (for δλ-φαις = noise, in the sense of the loud-sounding river (cf. δλφας) ; whence also φαιον = the noisy sea-shore. φαίον cannot come from φαιον both for phonetic reasons and also because φαιον is always used of the shore of the sea, not of a river.
37. ἐκλίναν, as Lat. inclinare aciem.
40. πρῶτον στρεφθέντι, i.e. turning to flee before all the others.
42. Omitted by A C Townl.
43. Τάρνη, κύλι Λαέδια πη νῦν Σάρδεις, Schol. A. What ground there was for this assertion we cannot say.
46. ἑπιβραρμόνος: on the question whether this form is really a future see H. G. § 41, where it is pointed out that in some cases the forms in -φαιον are used as imperfecta; while in § 244 it is called a future. The latter better suits Ὑ 378, διὰ γὰρ θάρσον ἐπιβραρμόνον ἔπιθεν: compare λ 608, διὰ βαλεντι λαέων. If it means "as he was about to mount," it is one of the few cases in H. where the fut. part. is used otherwise than predicatively with a verb of motion.

See H. G. § 244. The words ἀμων δὲ ὁγείων do not afford any criterion, as they might be used of one who, as about to mount, had one foot in the chariot.
49. ἑρακτονος, here "retainers" in the wider sense; generally each hero has only one ἑρακτονος, an immediate personal attendant or "associate," who in the case of Idomeneus is Meriones.
49. άμων, a word of doubtful meaning and derivation. Eur. Hec. 90 evidently took it to mean "bloody," which will not suit here (Aesch. Supp. 947 is hopelessly corrupt). It seems natural to connect it with आलम, and translate "wily in the chase," but no satisfactory etymology of either word has been given.
50. ἅμων: δὲ ἂμων: φαλάμων: φαλάμων. According to Gobel (de Epith. Hom. in -ιον destinat) all forms in -ιον are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively: ἅμων = furnished with an ἄμων, i.e. sharp point: φαλάμων = endued with φαλάμ, i.e. gleaming armour. One old derivation was from ἄμων, "made of beechn, but the termination -ιον never indicates material; and the spear of Homer are always made, not of beechn, but of ash (but see Eur. Her. 727, τεῦχε κάραξ, χαλάρδ' ὅθεν ἄμων).
βάλλειν ἄνηρ πάντα, τά τε πρέβει οὕροσ ὀλη. ἀλλ’ οὐ ὅτε γε χραιμὶς "Ἀρτεμίς ἀνέχασαι, οὐδὲ ἐκτυβαλία, ἤσει τό πρέιν γε κέκαστο. ἀλλά μν Ἀτρεβης δουρίκλειτος Μενέλαος πρόσθεν ἔθεν φεύγοντα μετάφρεν οὕτασα δουρὶ [ἀλόμως μεσατήριος, διὰ δέ στήσασθαι ἔδασσε] ἄρμεπ δέ πρηνής, ἀράβησε δὲ τεῦξκ’ ἐπ’ αὐτῷ.

Μηριώνης δὲ Φερεκλον ἐνήματο, Τέκτωνος ὑόν Ἀρμονίδεα, δὲ χρωσίν ἐπιστάτα δαίδαλα πάντα τεῦξκεν ἔργα γὰρ μὲν ἐβλάτοις Παλλᾶς Ἀθήνης δὲ καὶ Ἀλεξάνδρο τεκτήνατο νής ἐίσας ἀργεκάκους, αἰ πάσι κακόν Τρώοντα γένοντο οἱ γ’ αὐτῷ, ὑπεὶ οὐ τι θεόν ἐκ θησάματα γῆς, τὸν μὲν Μηριώνης, ὅτε δὲ κατάμαρπτε διώκαν, βεβλήκει θλοῦντος κάτα δεξίαν. ἡ δὲ διαπρὸ ἀντικρᾶν κατὰ κύστιν ὑπ’ ὀστέων ἠλθ’ ἀκοκή. γνῶς δ’ ἐρπ’ οἰμακάς, θάνατος δὲ μὲν ἀμβέκαλυψέν ἡνί. Πηθανοὶ δ’ ἀρ’ ἐπεθηνε Μέγνης, Ἀντινόρος νῦν, δὲ βά νόθος μὲν ἐνι, πῦκα δ’ ἐτρεφε διὰ Θεανοῦ.
ΙΣΑ ΦΙΛΟΙ ΢Ε ΤΕΚΕΣΙ, ΧΑΡΙΖΩΜΕΝΗ ΠΟΣΕΙ Δ. ΤΟΥ ΜΕΝ ΦΥΛΕΘΕΙΣ ΔΟΥΡΙΚΛΥΤΟΣ ΕΥΓΥΘΕΝ ΕΛΗΘΩΝ ΒΕΒΛΗΚΕ ΚΕΦΑΛΗΣ ΚΑΤΑ ΙΝΩΝ ΒΕΞΕΙ ΔΟΥΡΙ.
ΑΝΤΙΚΡΟΝΤΣ Γ' ΑΝ ΑΔΩΝΑΣ ΥΠΟ ΉΛΘΟΝ ΤΑΜΕ ΧΑΛΚΟΣ.
ΉΜΕΤΕ Γ' ΕΝ ΚΟΙΝΗ, ΦΥΣΙΚΟΝ Γ' ΕΛΕ ΧΑΛΚΩΝ ΑΔΩΝΑΙ.

ΕΘΡΥΤΥΛΟΣ Γ' ΕΝΑΙΜΟΝΙΔΗΣ ΤΥΨΗΜΩΡΑ ΔΙΟΝ,
ΥΙΟΝ ΥΠΕΡΘΥΜΟΥ ΔΟΛΟΠΙΝΟΥ, ΔΕ ΡΑ ΣΚΑΡΑΙΔΟΡΟΥ
ΑΡΓΗΤΗ ΕΓΓΥΥΤΗ, ΘΕΙΟΝ Γ' ΔΕ ΤΙΤΕ ΔΗΜΗ.
ΤΟΥ ΜΕΝ ΑΡ' ΕΘΡΥΤΥΛΟΣ ΕΝΑΙΜΟΝΟΣ ΑΓΛΑΟΣ ΥΙΟΣ
ΠΡΟΣΘΕΝ ΕΘΕΝ ΦΕΥΓΟΝΤΑ ΜΕΤΑΔΡΟΜΑΔΗΝ ΠΕΛΑ' ΑΜΠΟΥ
ΦΑΣΑΓΝΩ ΑΙΣ, ΑΠΟ Γ' ΕΞΕΕ ΧΕΙΡΑ ΒΑΡΕΙΑΝ.
ΑΙΜΑΤΕΥΟΝΤΑ ΓΕ ΧΕΙΡ ΠΕΘΙΩΝ ΠΕΣΕΤ' ΤΟΝ ΓΕ ΚΑΤ' ΔΟΣΕ
ΕΛΛΑΒΕ ΨΩΦΙΡΗΩΝ ΘΑΝΑΣΟΥ ΚΑΙ ΜΟΥΡΑ ΚΡΑΤΑΙ.

ΓΕ ΟΙ ΜΕΝ ΠΟΝΕΟΝΤΑ ΚΑΤΑ ΚΡΑΤΕΡΗΝ ΟΥΜΙΝΗ
ΤΥΖΕΘΕΝ Γ' ΟΙΚ ΑΝ ΝΥΩΝΙΤΩΣ ΠΟΤΕΡΙΟΥ ΜΕΤΕΧΕΙ,
Η ΜΕΤΑ ΤΡΑΒΕΣΟΝΤΩΝ ΟΜΙΛΕΩΝ Η ΜΕΤ' ΑΧΑΙΩΝ.
ΘΥΝ ΥΑΡ ΑΜ ΠΕΘΙΟΝ ΠΟΤΑΜΩ ΠΛΗΘΟΝΤΙ ΕΙΚΩΝ
ΧΕΙΜΑΡΡΡΩ, ΓΕ Τ' ΟΙΚ ΡΕΥΝ ΕΚΕΔΑΣΕ ΗΕΠΙΡΑΣ;
ΤΟΝ Γ' ΟΥ' ΑΡ' ΤΕ ΢ΓΕΦΥΡΑΙ ΞΕΡΓΗΝΕΑ ΙΕΡΑΗΝΟΣ,
ΟΥ' ΑΡΑ ΕΡΧΕΑ ΙΤΙΓΕ ΑΛΩΝΟΥ ΕΡΙΘΙΛΕΟΥ
ΕΛΘΟΝ' ΕΞΑΠΙΝΗ, ΓΕ' ΚΤΙΚΡΙΩΝ ΔΩΣ ΔΗΜΙΟΥ.

89. ΒΕΡΜΟΧ, (ΜΗ ΜΗΣ), "fenced close," drawn so as to make a fence to the stream. The γέαρια are evidently here embankments along the sides of the torrents; and this, not "bridge," seems to be the regular meaning of the word in H. This is Faus's explanation, and it is sufficiently defended, perhaps, by Π. 85, 85, σφίνει γέαρια ἀμφ' ἄλων εῆς, the midriff forms a fence about the heart. Compare also Vergil, Aen. ii. 497 "opposita evict gurgite moleis (spumens amnis). Most editors have adopted Ar.'s reading ξεριμμα, which is explained either "joined together in long lines," or "bound" in the sense of παράκλῃς σφίνεια. Neither of these is very satisfactory; ἀμφα always means "to connect together by a rope or string" (cf. ι. 460, ι. 296 ἄριστος χριστός, φιλεραμένοι καμμον, "strung with amber beads"), and the transition from this to the sense required for the text is not very simple. There is still another alternative, to read ξεριμμα (with at least one MS., the Codex Mori, though this is of no importance), as an infn. "the dam do not hold it back, so as to keep it within bounds."
πολλά δ’ ὑπ’ αὐτοῦ ἔργα κατηρίτη καλ’ αἰχμ.ν. ὡς ὑπὸ Τυδείδη πυκναὶ κλονέουσα φάλαγγες Ὄρων, ὦδ’ ἄρα μιν μίμων πολεῖς περ’ ἐστεν. ὁ δ’ ὡς ὑπὸ ἐνόσης Λυκάονος ἀγαλλός υἱὸς θύμνον ἂμε πεδίόν πρὸ ἐθεν κλονέωντα φάλαγγας, αἰὴ’ ἐτὶ Τυδείδη ἐπιτάντρες καμπύλα τόξα, καὶ βάλ’ ἐπαλάσσων, τυγὼν κατὰ δεξίων ὅμοι, θώρικος γάλαλον· διὰ δ’ ἐπάτω πικρὸν ἄιστος, ἀντικρύς δὲ διέσχε, παλάσσετο δ’ αἰματι θαρής· τοῦ δ’ ἐπὶ μακρὸν ἦνε Λυκάονος ἀγαλλός υἱὸς· ἡ ὅρνυθε, Ὄρων μεγάθυμοι, κέντονες ὕππων· βαθύτατα γὰρ ἄριστος Ἀχαίων, οὐδὲ δ’ θύμοι διδ’ ἀναχάζεσθαι κρατηρὸν βέλος, εἰ ἐτεόν με δροθεν ἀναζ’ Δίως υἱὸς ἀπορνίμουν Λυκίθεν.” ὃς ἔφητ’ εὐχέμενος· τοῦ δ’ ὁ βέλος ὡκ’ δάμασσεν, ἄλλ’ αναχάρισσα πρόσθ’ ὕππων καὶ χεισφέν ἐστ’ καὶ Σθένελοι προσφήν Καπανήν εὐνύς· “ὅρσε, πέτοι Καπανήδη, καταβήσου διήφοι, δριπ αὐτ’ εἰ ὅμοι εὔψυχοι πικρὸν ἄιστον.” ὃς ἐρ’ ἔφη, Σθένελος δὲ καθ’ ὕππων ἄλτο χαμάζει, πάρ δὲ στάς βέλος ὡκ’ διαμπέρες ἄξιον’ ὅμοι· αἰμα δ’ ἀνηκόμιτε διὰ στρεπτοῦχο χειώνος.

92. ἔργα, agricultural works, especially tilled fields; see B 751.
93. Λυκάονος υἱός, Pandaros, see Δ 89, etc.
100. ἄνευχα, held on its way through, cf. N 510, δ’ ὑμπ’ ὅμως ἀτρόμων ἑξερέχει. See B 824, Δ 103, 119. The occurrence of the name Lykia on the Hellepont side by side with the more famous country in the S., is one of numerous cases where the same tribe name is found in widely separated districts; the presence of Gauls in Asia Minor is an instance where we happen to know the explanation. The only strange thing here is that the Trojan Lykians disappear at the end of the episode of Pandaros (296) to be succeeded by those of Sarpedon in 471, without any note of the change, unless it be in 479, γῆς καὶ Λευκὸς Αἰείων ὑπ’ ἐτεοῖς, which may be meant to distinguish the two countries. It is possible, as Giseke has supposed, that the only Lykians of the original tale of Troy were those of Pandaros, and that the occurrence of the name gave an opportunity for the introduction of famous heroes like Sarpedon and Glaucus; but the supposition is incapable of proof.
112. στρεπτοῦχος, right through the wound, in order not to have to pull the bars backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the bars not being buried in the flesh the arrow is pulled out backwards. It is not clear whether Sthenelos took off the back-plate of the θυμή, or whether, as is perhaps more probable, the back and front plates did not exactly correspond, so that an arrow piercing the front of the cuirass might yet not meet the back-plate.
113. στρεπτοῦχο χειώνος; in the Journal of Hell. Studies, iv. p. 81, I have endeavoured to show that this means a pleaded doublt; i.e. a sort of shirt made thick, like a Highlander’s kilt, in
order to save the skin from the hard metal ϑόρη. It is quite natural that the spitting up of the blood through this, and not through the hole in the breastplate, should be mentioned, though of course both are meant; for the χρυσ would be the first obstacle that would tend to stop the stream, and also the most effective, as it would act as a sort of bandage. Hence it is mentioned to show the violence of the bleeding which passed even through this. According to the old interpreters ηράτεσι meant either "woven"—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a "coat of mail," chain or scale armour; but this is untenable, as not only is such armour not mentioned in H. at all, but in this passage the γαμᾶλιον implies the very opposite, a cuirass made of solid plates of metal. The latter objection is also fatal to Ameis-Henze's theory, that it was a shoulder-piece of leather covered with pieces of metal, if indeed such a shoulder-piece could be called χρυσ at all. Cf. also § 31.

115. μοι, so best MSS., and in a few other passages, K 278, etc.: La R. μεν on the analogy of A 37, etc. But the ethic dat. may be defended by Ω 335 ἐκλες τε θενατό, Π 516 ἐκεῖνον ἄντι κηδεμόνες, and in Theog. 4, 13, Solon 13, 2: all cases of a god hearkening to prayer. ἀποτέλεσεν, B 157.

116. μοι and πατρὶ of course go together, "my father," in contrast to the emphatic ἵλιν. 117. φίλα: this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, T 304. There were variants φίλα and φίλε, but the text is clearly better. 118. θαυμάζει, θαυμάζει appears to be the reading of all MSS.; but Schol. A mentions a variant apparently accepted by Herodianus (and possibly also Ar., v. Schol. A on O 119), τεθαμάζει. This is accepted by Fisi and Am. H. on the ground that θαυμάζει is a gloss to explain the construction of the accus. and inifn., which is sufficiently supported by B 413. θαυμάζει ("to kill" as usual) is put first by a slight "prothysteron": cf. A 251, ἀρέστει ῥέοντες. The change of subject in οἴνοι is rather violent: hence van Harenwerden thinks, plausibly enough, that the original form of the line was ἐκ ἄμφος ἑκ ρέοντο (i.e. ἑκ ρέοντο). 120. κατασκευασμένος is comparoxystone though the verbal element of the compound is employed in a transitive sense: the converse is the case with μαμάφων. 128. The subj. γυναικός is undoubtedly right after ἰλου, because the object of the past action is still future: H. G. § 298, 2. The MS. authority, which in such a question is of little weight, is in favour of γυναῖκας. 129. παράδομος, making trial of thee, 229, etc.
μὴ τι σῷ γ' ἀπαντάως τὸ θεὸς ἄντικρυ μάχεσθαι
tois ἄλλως: ἀταρ εἰ κε Δίος θυγάτηρ Ἀφροδίτην ἐλθεὶς ἐς πόλεμον, τὴν γ' οὐτάμεν ἦλθεν καλέω.

η μὲν ἄρ' ὅσοι οἵττων' ἀπεβή γλαύκωτης Ἀθηνή. Τυθελέσθος δ' εξαιτίας ιῶν προμάγουσιν ἐμίχρη:
kal πρὶν περ θυμὸ μεμαθός Τρόσσοι μάχεσθαι,

δὴ τότε μιν τρίς τόσον ἔλεγεν μένος, ὡς τὰ λευτὰ, ὅπερ τα ποιμὴν ἄγροι ἐπ' εἰροτόκους δίοις σιων
χρασά μὲν τ' ἀδήλη ἦπεραλμένον, οὐδὲ διαμᾶσθη
tou μὲν τε θένων ὄρεσιν, ἕπειτα δὲ τ' όποι παρασκείτη,

ἀλλὰ κατὰ σταλμόν δύτεται, τὰ δ' ἔρμα φοβείται:
ai μὲν τ' ἄγχησινε ἐπ' ἀλλήλην κέχυται.

130. ἀντικρός is found with the last syllable short only here and 219, and may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

132. For ὅποιον (present infin.) Zepod. read ὅποια, the sor. infin.

135. μεμαθός, a nominative pendens, the construction being changed in the following line, cf. Z 519. καὶ is here probably not "and," but is to be taken closely with περ, as elsewhere when the two words occur together; the line being thus added sayerhetically in explanation of 134. For καὶ . . . περ at the beginning of a sentence see u 271, καὶ χειλενῶν περ ἔστως διογέστα μάθων, Ἀχαιοι. In all other instances καὶ περ follows the principal verb. Hence many edd. place the comma after ἐμίχρη, and the colon after μάχεσθαι, so that μεμαθός agrees with Τυθελέσθῳ in 134. But this gives an entirely false antithesis; Diomedes does not return to the battle although, but because, he was eager before.

137. ἄφρο̂s, i.e. away from the habitations of men.

138. χρασάν, conn. with χρασάω, ι., 396, Il. 302, φ. 369. The exact relations of the word are doubtful, but it is perhaps allied to Skt. gharah, which implies a root ghar, to prick, tear, scratch, whence χαράω, χαρώ, and others; a discussion of the family by Prof. Postgate will be found in Amer. Journal of Phil. iii. p. 335, where however this word is not mentioned. Ahrens (Beitr. zur Gr. und Lat. Eitym. i. 7) would separate χρασάν from ἔχεω altogether, and explains it to mean "struck," comparing Herod. vi. 75, ἐνέχεων ετὸς πρῶτον τὸ σκύττορον, and Hesych. χρασάμαι - κερασάμαι, πιῆλθο. αὐλή here = the wall of the standing; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard: cf. Z 589, from which it is clear that such a "sheep-station" must have been rather extensive.

140. As the line stands τὰ must be the subject, "they (the sheep) are put to flight, being left alone." The change from the fem. δίσταν to the neuter, and then immediately back to the fem. ai, is however very harsh, far more so than in the passages which are quoted as parallel: II 353 μὴν τὰ καὶ τὰ τὸ πάντα ποιμαν- νυντος, φ. 167 τὸ θ' οἴρων . . . ἢ μ. H. moreover elsewhere uses ἐρπὸς (this is the traditional Epic accentuation) only of places. If we neglected the canon of Ἀρ., that φοβείται means fugere not timere, we might translate "the desert places are afraid" at the sound of the onset, but this is not a Homeric thought. Others (e.g. Döderlein) make the shepherd subject of φοβείται, "he flies from the open places," i.e. the courtyard; but this sense of ἐρπὸς is unnatural, and the construction of φοβείται is hardly supported by the only other passage in which it is used of flying from a pursuer, X 250, σά o' έτοι, Πνῆμα υἱε, φοβήσειταί. 141. ἄγχησινε, elsewhere only with ἔχεω (P 361, Χ 118, ω 161, 449), are thrown down in heaps. The MSS. read ἀγχησίνει perhaps on the analogy of τραυματίσαν, λ. 238, but the word is evidently a secondary formation from ἀγχησίς.
αὐτὰρ ὁ ἐμμεμαίως βαθύς ἐξάλλεται αὐλῆς:
δι' μεμαίων Τρώεσσι μῆγη κρατερὸς Διομήδης.

ἐνθ' ἔδει Λασύνου καὶ 'Ὑπερώνας ποιμένα λαῶν,
tὸν μὲν ὑπὲρ μαζου ἐβαλὼν καιλχηρεὶ δουρὶ,
tὸν δὲ ἔτερον ἔβεβαι μεγάλη κληδα παρ' ἄμων
πλήξει, ἀπὸ δ' ἀυλίνου δομὸν ἐργαθέν ἥδ' ἀπὸ νάστου.
tοὐ δὲν ἔσας', ὁ δὲ 'Ἀβαντ' μετάχετο καὶ Παλαίδουν,
ὑίους Εὐρυδάμαντος ὀνειροπολοῦ γέρουντος,
τοίς οὖν ἐφροθεύονι οἱ γέρουν ἀκρινάν ὀνειροῦν,
ἀλα σφαίρας κρατερὸς Διομήδης ἐξενάριζεν.

βῆ δὲ μετὰ Εάνθου τε Θοῦνα τε Ψαύνον τοὺς οὔς,
ἀμφα τηλικέται, ὁ δ' ἐπετέρον ἔπαιη λυγρώ,
ὑίου δ' οὐ τίκετ' ἄλκου ἐπὶ κταίτει μετάθηαι.

ἐνθ' τής τοῦτος ἐνάριζε, ἄλων δ' ἐξελυτοῦ θυμὸν
ἀμφότερο, πατέρι δ' γόνα καὶ κήδεα λυγρά
λειτ', ζεῖν οὖν ἔφοιτο κάθες εὐνοοῦσαν
βάσκοι δὲ διὰ κτῆσιν δατέοντο.

142. ἐμμαίως answers to μεμαίως in 135: the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling some difficulty in the conjunction of ἐμμαίως with the retreat implied in ἐξάλλεται, con. ἐμμαίωσις, cf. 886; but the inconsistency, which is not perhaps very serious, lies in the word ἐξάλλεται, as the simile depends entirely on μεμαίως. Batthy: we should use the converse "high," as 1 239, βαθύς ἐδοθεὶς ἀυλῆς.

147. ἀλα, a change from the participial construction, as Π 85. ἐφροθεύον, so A 437.

151. This line is susceptible of two different interpretations: (a) "the old man interpreted no dreams for them when they were coming (to Troy)," i.e. had he foreseen their fate he would have kept them from the war; (b) "they came not back for the old man to interpret dreams for them." Though the second has found defenders, yet there can be little doubt that the first is preferable. The use of ἐρχόμενοι is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, "if he had they would not have been killed." But in the second alternative the mention of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. A third possibility is given by the Schol. A, "their father prophesied to them that they would not come back." But even if such a construction of the participle could be admitted it would still remain a fatal objection that we should want a future, not a present.

153. τροχοῦτον, see Π 175; it is obvious here that the word cannot mean "only child."

The general meaning of the word κράτεια is sufficiently evident from the context, "inhabitants of the bereaved," i.e. the next-of-kin, τῶν μακρίθεν συγγενέων (Hesych.). The form of the word however is not so easily explicable; it should have an active sense, perhaps originally "those who divided the estate of the bereaved" for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Φι. Smyrnaeus.
ἐνὶ νόας Πριάμου ὁ δύο λάβει Δαρδανίδα

160 εἰν ἐνὶ δίφορο ἐστασ, Ἐχέμονα τὸ Χρόμον το. 

ὡς ὁ λέων ἐν βουλαθρόν εἰς αὐχένα ἐχεν 

πόρτιος ὃς βοῦς, ἔχονον κάτα βοσκομενίων, 

ὅτι τούς ἀμφοτέρους ἐξ ἕπτων Τυδίδος νόθος

βῆσεν κακὸς ἄκοιντας, ἑπείτα δὲ τεύχεσ' ἑπίλα' 

ἐπτων β' οὖ γε τάρωσι δίδου μετὰ ἔς ἐλαύνειν. 

165 τὸν δ' ἔδει Λινείας ἀλατάζουν στίχας ἀνδρῶν, 

βη δ' ἱμέν ἃν τε μάχην καὶ ἀνὰ κλώνον ἐγχειρίων 

Πάνδαρον ἀντίδεσσε διζήμενος, εἰ πον ἐφεύροι. 

εὑρε Δυκάκονος νόθον ἀμύονα τε κρατερόν τε, 

στὶ δὲ προσβ' αὐτοῦ ἐπος τέ μιν ἀντίν πέδα. 

170 "Πάνδαρε, ποῦ τοι τόξον δὲ πετρούντες ἀυτόλ 

καὶ κλέος: 

ὁ δ' ὁ τε τοι ἐρίζεται ἐρήμῳ α' ἀνήρ, 

οὐδέ τις ἐν Δυκηλί σεό α' εὐχέται εἰναι ἀμείων 

ἀλλ' ἄγο τρχες ἰδιό κελοῦσ, Διί τείχαις ἀναισχον, 

ὅτι τοῦ δε κρατεῖ καὶ δὴ κακὰ πολλὰ δοριγ 

175 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν ἐνοικατ' ἐκυσεν: 

εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρόώεσσον, 

ἵρων μνήσας, καλεῖ δ' ὕπω οὔτε μάνα. 

"τὸν δ' αὕτε προσέπει Δυκάκονος ἀγάλος νόθος: 

180 "Λινεία, Τρώων βουληφόρε χαλκοχιώνων,
182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the Septem of Aeschylus, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet, in order to be known by his men when his face was concealed. Cf. A 298, εἰ δὲ μὲν ἔγνω, ἢ δὲ γὰρ ἄμφ' ὄμοιον ζητεί σάκκο. For αὐλάσσεσαι ... σάκκον, see J. H. S. iv. p. 297-8. The former word seems to indicate the helmet with an αὐλός (breathing-hole) in the front. As to τριφέλεα, its exact signification can hardly be determined. It may possibly be another form of τριφάλαξ, from τρι- = γιωτυμεν, the first syllable being dropped as in τράγας for τριγάνας. If the explanation of the φάλαξ given in the paper above quoted is accepted, it will hardly be possible to derive the first syllable from τρι- to pierce; which is indeed sufficiently improbable on account of the quantity of the ν. Others again take it to mean "with three philoi," as if τριφέλεα, but we should then have to assume a very improbable mistake in the tradition, as τρι- never becomes τρι- in compounds.

183. εἰ δὲ θάνειτο, we say "if he is not a god;" the words imply a slight disposition to accept the alternative. Cf. τέ δ' εἰ δ' εἰ δή τι προφετήσας ἀποτελεῖται Ἐδώμη, γ. 216. At needlessly athesitis the line, on the ground that Pandaros has really no doubt. But the very next words obviously imply at least a rhetorical uncertainty.

186. (ἡ δική πεσμή) ὃτι Ἰππόδωτος ἦττονεν αὐτῶν. οὐ γὰρ ἐπεξεργάζετο Ἀλλή τὸ βήλος, ἂν' ἐπέγραψεν ἄστυ. οὐ λέγει δὲ ὅτι καθὸν ἄντιχεια, ἂν' ὅτι ἐν καρπῷ τόνων φυλαμένων παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἐπεξεργάζετο as = brought to naught; such a derived sense of ἐπεξεργάζομαι is rather Attic than Homerical, and is not sufficiently supported by A 120. For the gen. τοῖν, "away from him," we may compare τίνων τράχηλον τοῖν εἶναι, Σ. 138. κινήσας, just as it was reaching him.

190. 'Ἄρων προδέψας, as 'Αρων προδέψας, A 3. The form occurs again only T 61; it is not Findarc, but appears rather to be a word of the tragedians, as Mr. Paley says. This line may be long to the interpolations of which this speech seems to have suffered several.

194. πρωταπάγη, generally explained "joined together for the first time," i.e. newly made. Cf. Ω 267. In θ 35 we have τὰ πρωταπάγη, which is also translated "making her first voyage." But this is a doubtful compliment to a ship; the alternative, "a first-rate sailor," suits the context better, and so here "of first-rate build," primarius compacti (Diod.), avoids the awkward tautology with περιεῖχε which made Zenod. athesitise the line. Unfortunately neither the simple πρώτα nor any of its compounds seems to involve the pregnant meaning of
πέπτανται· παρὰ δὲ σφιν ἐκάστῳ διξινεῖς ἵπποι ἐστάνει κρι λευκῶν ἐφτενομένοι καὶ δόλωρα. ἢ μέν μοι μᾶλλα πολλὰ γέρων αἰχμητὰ Λυκῶν ἀρχομένῳ ἐπέτελελε δόμοις ἐν ποινοτησί. Ἰππουσώ μ᾽ ἐκδείνε καὶ ἄρμασιν ἐμβεβαῖστα ἄργυρεῖν Ῥώσεσι κατὰ κρατερᾶς υψίμασι. ἄλλʼ ἦν αὐτὶ πιθώμην, ἢ τ᾽ ἄν πολὺ κέρδιον ἦν, ἰπποῦν φειδόμενον, μὴ μοι δευοίστι φορβίς ἄνδρων εἰλομένων, εἰσοδέες ἔδομει ἄδομ, ὁς ἦπιον, αὐτὰρ πεξός ἐς ‘Ἰλιον εἰλῆλουβα, τότενσιν πίσυνοι· τὰ δὲ μ᾽ οὐκ ἄρ᾽ ἐμελκὸν ὄνησεν. ἵδι γὰρ δοιοίσιν ἁριστήσεσιν εἴδηκα, Τυδείδη τε καὶ ‘Ἀτρέδη, ἐκ δὲ ἀμφοτέρους ἄρκησις αἰμ᾽ ἔσσενα βαλὼν, ἥγειρα δὲ μᾶλλον. τῷ μα κακῇ αἰσθήσει ἀπὸ πασάδοιον ἀγκῦλα τόχα ἴμητι τῷ ἐλόμην, ᾧς ‘Ἰλιον εἰς ἐρατεῖν ἡγόμην Ῥώσεσι, φέρων χάριν Ἐκτοράς ἑκ. εἰ δὲ κε νοστήσω καὶ ἐσφύμαι ὀδηβαλμίασι.

primumius; so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in πρωτόστολον, Eur. Hel. 1531. (Compounds of πρῶτος are very uncommon in classical Greek.) 195. For the practice of covering chariots with cloths, when not in use, cf. B 777. 200. For the name Ῥώση as belonging to the people of Pandaros see B 826, and for the dat. B 345. 202. For the crowding within the city walls compare ἴππες 226-7. 203. ἄδον only here with δὲ, though we have ἄδοιςες, ἄδοισσες, etc. This may probably be an instance of the power of the ictus alone to lengthen a syllable. Hence the old variant ἄδον. At. ἄδον. 205. ἀρκεταί: this simple form recurs in H. only π 245, ἀν τὸ δεκα ἀρκεταί ὁπεὶ δ᾽ ὄνω, where it is an adverb; the form ἀρκεταῖς is of course familiar. The original meaning of the word is not certain; if it be conn. with ἀρκεῖον (Curt. Gr. El. no. 633) and mean "directly," "not swerving from the straight line," it can here hardly be an epithet of ἄρμα. On the other hand it cannot be taken with βαλὼν, which is too far off, and does not require an adv. to qualify it, as of itself it implies "hitting the mark." (ὅτι τρέψως, καὶ ὅπερ μήποι ἀπολλεῖ τὸ βέλος.) We must therefore take it with δὲνα, "I truly, surely, brought forth blood." So Schol. B, ἄρτι τὸ ἀρκεταῖς εἰλῶν αὐτῷ, oic φάνηκα. But 206-3, which contain a feeble repetition of 188-191, are almost certainly interpolated for the sake of the allusion to the Ῥώσην αὐτήν, an episode which is evidently unknown to the author of this book, who otherwise could not have failed to allude to it again (see introduction to Δ). 209. κακῇ αἰσθήσει, Λ 418. ἀν ἀπεισώλον, cf. φ 58, Penelope ἐκεῖν ἀρεταῖον ἀπὸ πασσάλον ἀντὶ τόξον. 212-216 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with τὸ πρὸς τοὺς ἀρχούσας. 218-220 makes an assumption, "I assume that I shall return." The second, et with opt., is concessive, "admitting I did not burn my bow." There is no "attraction" of the mood to that of the wish, though we might have equally had the second condition stated as an assumption, not as a concession, cf. B 259 (p. c.), μερεῖ ... ἄφην, et μή ... δόσω. See Lange, El. p. 461. Some take νοστήσων and ἐσφύμαι as sor, subjunctives, referring, for another instance of an sor.
form ἀφάσμε, to Ω 704, where Ἀθήνης is rather more natural if it be taken as sor.
imper. than as fut. ind. Ἀλλὸς: a foreigner is of course an inferior, and
therefore defeat from such is the deepest
degradation.
218. οὖν Ἡσσάμα Ἀλλος, no change
will be made, nothing will be effected,
till, etc. Ἀλλος has the connotation
"better" in Ω 178, and κ ι, and cf.
also Λ 391. The euphemism by which
Ἀλλος = κακός is not Homeric.
222. Τριάδα, the breed of Tros. Cf.
265, Σ 220, Λ 397, Ψ 291, 377.
227. ἦπιβήσμα is the reading of
Zenod.: Ar. followed by best MSS. ἀπο-
βήσμα, as τί τοῦ Ἱστον φρονίσει, which
cannot be right. Ar. no doubt
felt a difficulty from the fact that he
supposed Aineias to be already on the
chariot; but 239 shows that this is not the
case. The only question is which of the
two shall drive and which be παραβατής, not whether either shall fight on foot;
and in fact Pandaros does attack from
the chariot, see 294. Aineias is at the
moment on foot, with his chariot as usual in close attendance. There is no
antithesis between ἴμπω and ἴππων
ἐπιβήσμα, being only "and."
230. τις goes with both ἴμπω and
ἱππων by a slight zeugma, hold the reins
and drive the horses. Compare the
difference in the sense of ἢπι = take,
and ἢπει = await the attack, above.
232. ἕπιβήσμα, flee from, cf. 223.
233. μητρόστοι, grow wild, "lose
their heads" as we say: cf. Ω 474. In
Ψ 510 it means "lost no time." Com-
pare also Aesch. Sept. 37, P. V. 57.
236. μένος, a word of doubtful
origin. It is commonly explained as =
μενός, "with single, undivided hoof," 
formed like καλλοφύς for καλλοφό-
της, ἠμένος, ἄμενος, and some other
words. Aineias (Ἀνδράγ to ο 46) objects,
among other reasons, that Homer has no compounds of μῶος, which appears only in the form μῶος; that μῶος is not a synonym of ἔτος in Homer; that the later form μῶος is found only in scientific descriptions, not as a poetical epithet; that it is used in Homer as an epithet of individual horses, whereas the single hoof is common to all; nor is it a peculiarity of horses. He therefore prefers to derive it from ΜΑΙ, μεμάζεις δοχας ἔτος, and urges that it is only used of high-bred horses, otherwise described as fleet, and only when they are in action, or kept at rest against their will.

247. Cf. πατρὶς δι' ἐκ ἀγαθοῦ γένους εὔχεται ἔμμοιν ἔτος, φ 836, for the use of ἔοκταμεν. 248. δοκῇ Ζηνόδοτος τούτοις και τῶν ἐξ Ἐλευσίνας, Aristot.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. ἐξ ἔτος, ὑπὲρ ἀριστεροῦ διὰ τοῦ ὡς ἐπὶ τοῦ ἔτους (in the direction of the chariot), thid. For the Attic use compare εἴ όδοι εἶναι homewards, ἐν τῷ Ἀθηναῖοι ἔδει, Xen. Cypr. 5, 3, 45, etc. It occurs also in H., e.g. E 700, Γ 5. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must therefore take it in the ordinary sense, "retreat upon the chariot" (as Ω 356), which seems especially to have been used for this very purpose, as the Homeric hero had a decided preference for doing his serious fighting on foot, and keeps his chariot at hand as a resource in case of need; compare M 84-5.

202. φόβοι ἄφοροι: for this pregnant use we may compare Π 607, φόβα σφιντοντα. It is easily derived from the literal sense which we have in Θ 159, φόβοι ἔχει μῶος ἔτους, and may be compared with such phrases as εἰς εἰς, μοῦσας τε εἰς ἄγαθα, I 102, Ψ 305; thus it means "say nothing in the direction of, leading to, flight." φόβοι is of course an exaggeration, as Sthenelos merely meant him to fight in the throng, not among the φρίγαμα. So άλοιποι καὶ καταντάτρων are invidious names for retirement to the διαλως, where an individual was protected by numbers. So Idomeneus says, Ν 252, οὐ γὰρ ὑπὲρ αὐτῶν πολλῶν εἶχα λογικόν πολεμικόν. οὐδὲ σε, so La R., with Ptol. Ask.: Herod. οὐδὲ σε, not even thee. But it is more Homeric to take οὐδὲ with the whole clause, "for neither wilt thou persuade me."

253. γεναίοις, a ἐπ. λεγ. in Homer; nor does he use γένα or γενεάς: οὐκ εἰς τὸν ὁμονοματικὸν τοὺς ὑπὸ φρίγαμα ἐγείρετος, πάντως, Schol. A. It is practically
indifferent whether we explain the word thus, "it is not in my blood," or in the later sense "it is not honourable for me to shirk"; this sense is immediately derived from the former, as with our word "high-bred," worthy of a man of family. To a chiefman whatever is hereditary is honourable as a matter of course, τὸ γενεᾶς ἐστι τὸ μᾶς ἐξώταμεν ἐκ τῆς αὐτοῦ φύσεως, Aristot. H. A. l. 1. 32.

255. ἐν scanned as one syllable does not look at all like an early form for ἐνα (synizesis in this verb is found elsewhere only X 544, φ 233), nor perhaps does τρεῖς. Herodians read ἐς (imperf. "forbade me") and so A. Ahrens con. τρεῖς (τρέμεις, Nauck) μ' ὁπε ἄντρος Ἀθήνης. Menand τρεῖς μ' ὁπε ἄντρος Ἀθήνης. The distich may be interpolated, "255-258 spurius 1" Nauck.

258. For the double γε cf. Π 30, μὴ δὲ γ' αὐτὸν ὅτι γε λάμβανε. 257-8 and Χ 268 are doubtful cases. Schol. Π (Didymos) remarks, ὁστ' ἂν διὰ τοῦ γ' ἀδερταρχο: this perhaps indicates the existence of a variant ε' αὐτόν, as in 260, which is at least unobjectionable, perhaps preferable, and is conjectured by Nauck, after Akara.

251. τοῦτοι, pointing to his own horses, which must therefore be close at hand; an additional argument in favour of the explanation adopted in 249.

262. Μ is not uncommon in vase-pictures of a chariot about to start to see the reins fastened to the front of the ἄρως or rail which ran round the front of the car and formed a handle behind by which the riders could mount. This again seems clearly to shew that Sibemel at the moment is in the car and holding the reins.

263. The construction is probably τὸ γενεῖς, μεμαφυπνόμενος ἄνδρος, dart forward, thinking only of the horses. τὸ γενεῖς is generally used thus absolutely. But it sometimes takes the dat. (ε 322, Φ 231, Ψ 64) and acc. (Μ 308, Η 240); and may also take the gen., like other verbs expressing "aiming at," cf. Ν 687, εὐκρίνουσα γεῖν; H. G. § 151 c. μεμαφυπνόμενος may then go with τραύω, "make straight for Aineias, thinking only of the horses"; or perhaps it is added independently, "make straight, without forgetting, for the horses of Aineias." For this use of μεμαφυπνόμενος compare Τ 153. But this does not suit Ι 232.

255. ἐν, an ablative gen., expressing the source, as Z 211, ταυταὶ γὰρ γενεῖς ταί μὲν ἄτοι τοὺς εὐχαρίστημεν, and τῆς γενεῖς ἐκείνης, below. The attraction of νόος for νόος assumed by some is not Homeric, Hesiodic, or Pindaric. Bekker (H. B. ii. 12), instead of supplying εὐκρίνοι after γενεῖς takes it with ἐκείνη in 268, regarding γενεῖς there as a mere resumption after the parenthetical φιλῶ τε, and putting a comma at the end of 267. He would also read νόος for νόος, but this seems needless.

266. ὡς, "because." For Ganymede see Τ 231-5.
λάθρη Δαομέδουτος ῥόποσχών θήλεας ῥόπους·
tων ἥξι ἐγένετο ἐνι μεγάροις γενέθλιοι;
tοὺς μὲν τέσσαρας αὐτῶς ἔχον ἀτίταλλοτι
tο τε δείδαι τιναὶ ἀνεκάθετον, μήστοροι φόβουιοι. 270
εἰ τούτῳ κε λάβοιμεν, ἀρομαθεὰ κε κλέος ἑσθολον."
δοι μὲν τοιοῦτο πρὸς ἄλλους ἀγάρνους,
tο δὲ ταχὲ ἐγγύθεν ἤλθον θλαίμουεν· ἄλκεας ῥόπους. 275
tῶν πρόστρετο προσέκειτο Λυκάνοος ἄγλαδος υἱὸς.
"καρπέρθυμε διὰ φράσων ἁγαμοῦ Τυδεός νεῖ, 280
ἡ μάλα σ' οὐ βέλος ἀκνί δαμάσατο, πικρός υἱότ·
νῦν αὖθ' ἐγχείη πειρήσουαι, αἰ κε τίγκωμι.
ἡ ρά καὶ ἀμφεπάλων προβεί δολιχόσκοιν ἤγιος,
καὶ βαλε Τυδείδα κατ' ἀσπίδα της δὲ διαπρὸ 285
ἀιχμή γαλαίη πταμένη θάρρημεν πελάνθη.
της δ' ἐπι μακρὸν ἄνους Λυκάνοος ἄγλαδος υἱὸς.
"βεβληκα κενενώνα διαμερής, οὖδε σ' ὅλο
ὄρην ἐτ' ἀναχύσσεθαι· ἐμό δὲ μείγεν εἴχος ἐδοκας." 288
τὸν δ’ οὗ ταρβήσας προσέφη κρατερός Διομήδης·
"Ἡμβροτες, οὔτο ἐτυχεῖ· ἀταρ οὐ μὲν σφαί γ’ ὀιό
πρὶν γ’ ἄποτανεσθαι, πρὶν γ’ ἡ ἔτερν γ’ πεσοῦνα
ἀιματο ἄσαι "Ἀρης ταλαιρυννον πολεματίν." 290
δὲ φάμενος προέκει· βέλος δ’ ἱδνεύν Ἀθήνη
μίνα παρ’ ὁδαλμάν, λευκόκη δ’ ἐπήρησεν ὕδαντας,
τοῦ δ’ ἀπὸ μὲν γλώσσαν πρωμὴν τάμε χαλκός ἀτειρή,
αἰχή δ’ ἐξέλθετι παρὰ νειάτων ἀνθρεβοῖ.
ἡπτε δ’ ἐξ ὀγχοῦ, ἀράβησε δὲ τεύχε ἔπει αὐτοφ
αἷδα παμφάνσωνα, παρέτρεσσαν δὲ οἱ ὅποιο
ἀκώποδες· τοῦ δ’ ἀλλ’ ὤλθη φυχή τε μένου τε.
Αἰνειάς δ’ ἀπόρονυσεν ϛὸν ἀσπίδα δουρὶ τε μακρῷ,
δεῖσας, μὴ πώς οἱ ἔρωσιάτο νεκρῶν Ἀχαιών.
ἀμφὶ δ’ ἄρ’ αὐτῷ βαίνει λέων δι’ ἀλλ’ πεποθῶν,
πρόσθε δὲ οἱ δόρν τ’ ἐσχό καὶ ἀσπίδα πάντοις ἕλπην,
τὸν κτάμεναι μεμαῦς, δὲ τοὺς τὴν ἀντίος ἐθῶι,

288. This is the only case in Homer of τρίω with infin. after a negative clause. Bekker, offended by the fourfold repetition of γε, wrote τρίω ἄσω, τρίω ἄσω. As τρίω seems to be contracted from τρίων, a compar. of τρίω, it may well have been long by nature originally. Though it has been pointed out that τρίω has a special affinity for γε, the combination occurring nearly thirty times in Homer, yet Z 465 (1), O 74, a 210, B 385, η 196, σ 289 are the only passages where γε is not elided; this very small proportion and the preponderance of passages in the Odyssey are in favour of Bekker’s view. See Hartel, H. S. 109, La Roche, H. U. 256. τρίω is found in the thesis of the third foot without γ’ Z 61, I 403, etc. The MSS. are divided between τρίωναρχαν and ἀρχαν, the majority giving the aor.: A has a with τ above. On this question compare P 112, and H. G. § 254.

289. For ταλαιρύνω see note on H 239.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of them seem to have hit on the absurdly simple explanation that Pandaros may have attempted to “duck,” bending his head forward a moment too late. The result would obviously be what Homer describes.

293. Ησσωθ, A and other MSS. with Ar., who explained τῆς ἄροις ἔτοιπα, which the word cannot mean: add. with Zenod. ἐστοιπα, “issued forth.” But there can be little doubt that Aheins and Christ are right in restoring Ησσωθ = ἔσσωθ. (The form with τ for τ is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar ἔσσωθ.) This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the iteus sufficed to lengthen a short syllable without the aid of the τ τελειωτικόν, and justifies Fick in omitting the τ except where it is required to prevent hiatus.

295. παιτίσσω, swerved aside. For the canon of Ar. that in H. τρίω means “fugere, non timere,” see Lehms, Ar. 77 sqq. Hence Aineias leaps down, because his horses are running away.

300. of course goes with δόρνω, “his spear,” not with τρίω, which takes the genitive.

301. τοῦ γ’ ἄντος, cf. P 8; the expression is very strange, and might easily be emended to ἄντος, the hiatus being normal in the bucolic disirea. As it stands, τοῦ must mean “the dead man.”
συμπράλεια ἵκων. ὁ δὲ χερμάδιον λάβει χειρὶ
Τυδείδης, μέγα ἔργον, δὲ υἱὸς ζήτερος φέρεσιν,
οἷον νῦν βροτοί εἰσ’ ὁ δὲ μιν ἱππὸ πάλλει καὶ σῖκος
τῷ βάλειν Αἰνείαο κατ’ ἵχθος, ἕνα τε μυρὸς
ίσιγλα ἐντρέφεται, κοτύλην δὲ τέ μιν καλέων
θλασε δὲ οἱ κοτύλην, πρὸς δ’ ἄμφω ῥύξε τένωντε
ὅσα δ’ ἀπὸ μινὸν τρηγυς λίθους. αὐτὰρ δ’ ζήτησε
ἐστὶν ἴμπος ἔμπων καὶ ἐρείσατο χειρὶ παχεῖ
ναῖν. ἀμφὶ δὲ ἔσσει κελαϊνὴ νῦξ ἐκάλυψεν.
καὶ νῦν κεῖν ἐνθ’ ἀπόλολεν ἀναξ ἀνδρῶν Αἰνείαο,
εἰ μὴ ἀρ’ ὄδο νῦσέ Διὸς θυγατήρ ’Ἄφροδιτῆς,
μῆτηρ, ὡς μὲν ἡ Ἀρχής τεκέ θεοκολίντη.
ἀμφὶ δ’ ὅνοι φίλων νῦν ἐγείσατο πήξει λευκῶ.
πρόσθε δὲ οἱ πέπτοιοι φαευνοὶ πτύχμα κάλυψεν,
ἔρροι ἔμεν βελεῖν, μὴ τοῖς Δαναοῖς ταχυτάπω
χαλκὸν ἐνὶ στήθεσι βαλῶν ἐκ θυμῶν θυεῖο.
ἀκριβῶς ζῆτε καὶ νῦν θαμηνόν
ἄλλ’ ὁ ζεῖν τοὺς μὲν εὐς ἰφυκαὶ μοῦνα χαῖς ἵπποι
νύσφαιν ἀπὸ φλοιὸςφοῦ, εἰς ἀντυγος ἡμῖα τείνας,
Αἰνείαο δ’ ἐπαύξας καλλιτρίχας ἵπποι.

303. μέγα ἔργον, "a great feat," added
parenthetically, "in apposition to the
sentence," as it is usually called, though
it really forms part of the complement
of the verb λάβε. We may compare Α
284, πεῖν ἔργων ἑνεχώμας, and similar
usages which will be found in H. G. §
136, 2-4. There is nothing in Homeric
usage to justify us in taking ἔργον
in apposition with χερμάδιον, as though
as a great thing; or in comparing such Herod-
cean usages as μέγα χρήσις ὑποστο. Φί-
ροεσί: for this "concessive" or potential
opt., without ἄρα see H. G. § 304, where
reference is made to the similar use in
a principal clause, μεί νείκ’ τ’ ἄλων καὶ
tοπὸν ἄνθρωποντοσαφε.
304. οἶοι νῦν βροτοὶ ἱππος, compare Α
272. The phrase occurs four times in
the Iliad, but not in the Odyssey.
306. κοτύλη, the acetabulum of Roman
and modern anatomy; the socket, suffi-
ciently like a shallow cup, by which the
head of the femur is articulated to the
pelvis. Compare the use of κοτύλης
of the cuttle-fish’s suckers in ι 433 (also
of the acetabulum in Ar. Νερ. 1495).
309. ἄρεστοπ, propped himself up.
310. γαῖς, the local or rather "quasi-
partitives" gen., H. G. § 151 a. For ἄμφω
δὲ δοσει η Ηιερωνίδης καὶ Ναύξ πον,
ἀμφὶ δὲ Ἁδος, which is undoubtedly
right, as the hiatus in this place is not
permissible. Euripides mentions the
reading δὲ οἱ δοσει, which looks as though
even some echo of the truth had survived
even to his day.
311. ἄκτινα, for the ἄκτινα of later
Greek; so 388, P 70. The optative
simply puts an imaginary case, without
implying that it is past, present, or
future; this information is sufficiently
given by the context. Cf. Delbrück,
S. F. i. 211.
314. ζήτορος, cf. ι 314, ἀμφιχωνεῖς
παῖο δεοῖν.
315. κάλυψεν, put as a covering: so
P 132, X 313.
320. For the position of τάον ι 332
and ι 119. For συνθέσεως, "agree-
ment," cf. B 338, τι δι συνθέσεια;
323. See note on 265.
ἐξέλασε τρόων μετ' ἐνυψημάδας Ἀχαιόις,
δόκει δὲ δυσπρότερον ἀδελφὸν, ὅπερ περὶ πάσης
τειχοφυλακίας, ὅτι οἱ φρεσκάρια ἁπατή,
νυμφικαὶ ἐπὶ γκαλαμάρια πλαινείσιν. αὐτὰρ δ' ἦτος
ἂν ἐπτυσσόντος ἐμμακαρία ἥνα συγκλάφητα,
ἂφια ἡ Τυδεόπολος μέσητε κρατερώνιας ἐπικτοῦν,
ἐμμακαρίου. ὃ τ' Ἐκτόνως ἐπέρχετο νηλικε ἀρσενικόν,
γεννώσακον τὰ ἄνακλις ἐνν' θεός, οὐδὲ θεᾶν
τάκον, αὐτὸ τ' ἀνδρῶν πόλεμον κάτα κοινανόσσουν,
οὕτ' ἄρ' Ἀθηναίη τοῦτο πτολίπορος ἦναμα.
ἀλλ' ἄτι ότι δ' ἐκίμινη πολυν καθ' ὕμιλον ὅπαζον,
ἐνέπορεύσατο μεγαβάθυμον Τυδεώς νοῦς
ἀκρην οὔτε εἰσα γείρενε σταλμένος δέξε νουθετήρι
ἀδηληρίας: έδειχν' δὲ δόρυ χρόνος ἀντεύτροφον
ἀμβρασίον διὰ τέπλου, ὅτι οἱ χάριτες κάμον αὐταί,

325. For the phrase ἄρτη gregatori cf. ΠΠ
72, εἴ μα κρεῖσον Ἀγαμήμονος ἦνα εἰκης,
ἀρτην seems to be the opposite of ἄκρη-
τωσ, and to mean "friendly," agree-
ing with his wishes. But in ΠΠ 230, θ' 240,
ἀρτη δεῖτε means "to speak suitably,
to the point," and so it might be here;
οἱ would then be an ethic dative, "be-
cause he found him have apt knowledge."
326. But this is a less Homeric use of εἰδών.
327. For the dat. instead of the acc.
328. after verbs of motion cf. the common
phrase εἴν' ἄλλους ἀντεύει, and others.
H. G. § 128 ad fin.
329. μεθένον with a double accus. only
here: in ΠΠ 724 we have Ἐνύπαλω ἐρέων
κρατ. ἐτανός. The word ἐτανός, from its
primary sense "handle," came to be
used often of "handling" or "managing
a team of horses. But it is not necessary
to follow von Christ in reading μεθ' ἐτα:nos:
the constr. "drove the horses after T.'
may be fully justified by such common
constructions as μεθένον ταύτα and the
like. Hence we have in ΠΠ 124 φίλεως
μεθένον θηράν, "drove in quest of a
charioteer," where the direct object ἐτανός
is omitted in Greek as in English. It
is quite needless to follow Nauck who
conjectures Τυδεήν ἐτανός: while the
reading of Ζευόλπον, κρατερώνιας ἐτανός,
is doubtful on account of the late form
ἐτανός for ἐτανός at the end of a line.
330. The name Κύπρος is used only in
this episode (492, 468, 760, 883), and the
Cyprian worship of Aphrodite is not
elsewhere alluded to in the Iliad. It
appears however in the probably late
passage ΠΠ 302, which in several respects
may be compared with the adventures
of the gods recorded in the present book.
332. Compare ΠΠ 254, μέλες ἄρκης κοι-
νανόσσου, and ΠΠ 241 μέλες ἄνδρών, θ' 163
ἀνδρῶν τυλίμμον, from which it is clear
that ἄνδρων here is gen. after πόλεμον,
not after κοινανόσσουν.
333. άνδρών, cf. ΠΠ 241 ἄρ' ἄνθρωπον
κάρα κοινότοταλος Λαυκος, and ΠΠ 465. The
word seems to be closely conn. with
ἐνέρτων (compare the use of ἐνέρτων), and
means "pressing hard." It recurs in
this sense in the metaphorical phrase
γράφα ῥητῆς, Δ 321, θ' 103: else it is
always causal, "to cause to attend
upon," i.e. to attach to.
337. Two sheets of ΑΛΠΑ are lost here,
including 357-355. ἀδηληρίας, conn.
with ἀμαθείας and μαλακίας, cf. μαλακία.
Herodianus on ΠΠ 178 mentions a form
ἀδηληρίας in the same sense. ἀντεύτροφον
may be either ἀντεύτροφοι or ἀντεύτρο-
fos, probably the former. The redupli-
cated τετερησι is given by Hesych., and
ἀδηληρίας seems to have no particular
force here. Cf. ἀμαθείας, and see K 267.
338. The very rare neglect of the ἐνοίοι
of ΠΠ led Hayne to conj. σ' for σ', though
πέραμα as neuter is not found in ΠΠ, nor
indeed anywhere except in the form
πέραμα in very late authors. Another
easy correction, made by Nauck and
others, is αι for οἱ. But in a fragment
of the Εὔρυς we find ἐςαα μοί ἄροι
ἔστο τα ὡς Χάριτες τα καὶ ἄροι πάσην,
προμον ὑπὲρ δέναρος. ἤρεν ὁ ἀμβροτον ἀλμα θειον, ἤγαρ, οἷος πέρ τε ἰδει κακάρσει θειάσιν:
οὐ γάρ στον ἢθους, οὐ πίνουτ' αἰθοπα ἢλθον. τούτες ἁναύμων εἰς καὶ ἄδανατο καλὼνται.
ἡ δὲ μέγα ιάχυσα ἀπὸ ὕδα κάββαλεν νιὼν·
καὶ τὸν μὲν μετὰ χερσίν ἐρύσατο Θαβίδος Ἀπόλλωνος
κανένας νεφέλης, μὴ τις Δαναῶν ταχυτώλων
χαλκόν ἐνι στήθεσι βαλὼν ἐκ θυμοῦ ἔλαιον·
τῇ δ' ἐπὶ μακρὸν ἀνεε βοήν ἀγάθος Διομήδης:
"ἐκεῖ, Δίὸς θύγατερ, πολέμου καὶ ἡμικτότων.
ἤν ηεῖς ἀλε, ἢτι γενάκες ἀνάλεικας ἑπεροπτεῖς;
εἰ δὲ σὺ γ' ἐν πόλεμον πολύσεαι, τῇ σ' ἀδῶ
μυγησει πόλεμον γε, καὶ εἰ χ' ἐτερώθι πυθαί,
ὡς ἀραθ', ἢ δ' ἀλλούς ἀπεβιβασθέν, τείρετο δ' αἰνών.
τὴν μὲν ἄρ' Ἰρις ἐλούσα ποδήρος ἐξαγ' ὀμίλου
ἀθυμενόν ὁδύνασθαι, μελαινέτο δὲ χρόα καλῶν,
εὑρεν ἐπετεα μαχής ἐπ' ἀριστερὰ δοβουν 'Ἀρηα.
sometimes as lying alongside the field, and often forgotten altogether (Homer. Odyssey, pp. 50 sqq.; cf. Ribbeck in Ekleist. Misc. 35, 610).

356. "έκκληκτόν vitiumum," Nauck, perhaps rightly: for in the first place the idea of a spear leaping upon mist is quite un-Homerian; and in the second it can only apply to τονωματικον by a violent zeugma, for which support can hardly be found in Π. 327, τονωματικον καὶ γόνατα γεχτει ἑξετο (see note).

357. καυσογγιπτον is of course to be taken with τονωματικον, not with ἀντεξε, which would require an accusative. λισσομένη: this verb always lengthens a preceding vowel in the Iliad (except II 46, 47), apparently because it once began with another consonant, probably γ, of which however no trace has remained; the cognate languages afford no information. Cf. note on A 15.

359. ὅσα τε Barnes and most following edd. with one MS. only: const. ὅσα ς. The collocation of τε and ὅσα is not very rare in H.: a very similar instance is Ω 490, ἀντε τε δοῦσαι, κατέφυλαν δὲ με σὺν τε θεσιῶν; so also Ψ 178, τ 482, and Ω 365, ὅσα . . . δὲ. This seems sufficient defence for the traditional reading here. The δὲ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained (see Huntz, Anh. ad loc.).

361. άπος, the accus. of a subst. is found only here with ἄπος, but we have a neut. pronoun in Z 523, I 77; and the accusative of a participle N 352. We might compare also E 752, ὅ τονεστὶν Ἄρη τᾶδε καίρεσθαι ἑργα. Perhaps however in this case it is to be regarded rather as an accusative of the part affected. See H. G. §§ 136-7.

370. Dione appears only here in Homer: she is named incidentally, among other daughters of Okeanos and Tethys, in Hesiod, Theog. 353, and as present at the childbearing of Leto, Hymn. Apol. 98. Her cult seems to have been Thetisian and connected with that of Zeus at Dodona. The name itself is probably connected with Lat. Diana, and in formation it resembles Διώνεις.

574. ἐνός only here (and Φ 510 ὁ); it evidently means "openly," in the sight of all. Schol. B mentions a variant διὰ, which can hardly be right, perhaps he means τοιῷ, which is given by another Schol.
883. The sense is the same as 873. τήλημα, with the usual punctuation after ἀνθρίη, is here used absolutely; but this is hardly to be paralleled in Ἡ., the expression ἀγάπη, φόρος, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take ἄλογον as the object of τήλημα as well as of ἐπιπλύνεται. For the use of the latter verb cf. B 38. Fulda (Unters. über die Sprache der Hom. Ged. 224) says that ἄλογον was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

885. For the legend of Otos and Ephielates, the youthful giants who pilled Pelion upon Ossa, see λ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits ('Ἀλώνες from ἀλών) over war-like passions, τοὺς Ἀλωνείας φατά καταπάθεια τὸν πάλημον καὶ τᾶς ἐπισφαλέοις, καὶ τῷ εἶπεν ποιῆσαι μακαρίας τοῖς ἀνθρώποις. Schol. D on λ 305. Other legends, as well as some tedious moralising by Porphyrios, will be found in Schol. B here.

887. The κέραμος reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr. Schliemann at Hissarlik; see the illustrations to Ἰλιος, pp. 35, 578, 589. These jars are of course of earthenware. The epithet χάλακκος is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials: cf. 724 sqq. Euripides, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen κέραμος sunk in the ground, for fear of Herakles.

888. For the construction see 311. 889. μητράκι, of the sons of Alcmeon, apparently: but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305. 891. Εὐρυτέρα, rather διότας, as Neuck suggests, from διότας (883). Cf. however ςδρατεῖα, which, as Fick has remarked, is an analogous form from ἀδρατεῖα (Ἀσσ. 1 ἀδρατεῖα), not a contracted imperfect. 390-400 seem to belong to the legend of the campaign of Herakles against Fylos, which recurs, but without the divine elements, in λ 690, where the Schol. says, Ἡρακλῆς παρεγένετο εἰς Πολυ
he assumed a synonym of τόλα which is not found elsewhere in Greek (H. uses only the plural τόλα). In Nestor, would most naturally mean "in the country of the dead," and this would agree with such a double sense of Πόλα, but there is no strong reason why it should not be the same as in γενέας, 836. In any case it can hardly go with βαλας, which means "hitting him"; for there is no Homerian analogy for translating it "casting him among the dead."

401. Παθών is only mentioned again by Homer in 899 and 923, where he is the protagonist of the race of physicians, see Solon, fr. 13, 57, and Pindar, P. iv. 270, εϊς δ᾽ άντον τεκνίσασθαι, Παθων δ᾽ σα νυμ φαν. He is apparently not identical with Apollo, who in Homer has no healing function (cf. however II 514-529). So Schol. on 932, διάφης ο Παθών ἄντιλαν ν ἐκ Κασάδων μαρνεί, "εἰ μὴ Ἀταλάτοι Φᾶς τείχε θαυμάτων σώσα, ἀν Παθών, Δ ἀντίλαν φάρμακα οδη.

403.4. These lines, or at all events the second, can hardly be in place here, though the nominative in an exclamations is quite regular; v. 231 and νῦν just below. But in all such cases the adj. immediately follows the mention of the person referred to, whereas here Heracles has not been mentioned since 397. Christ is therefore perhaps right in putting them (in brackets) before 398. For ὑβρισμός Ἀρ. seems to have read αἰνειποργία, which does not go well with the αἰνω immediately following.
δοτε μᾶλ’ οὐ δηναιός, δε ἀβανάτουι κάρχηται,  
ουβί τί μιν παῖδες ποτ’ οὐκασα παππάζονι ἀθόντ’ ε’ κολομοί και αἰσθής δησιτής.

τὸ νῦν Τυδεῦς, εἰ καὶ μάλα καρπερός ἐστιν,  
φραξέσθω, μή τίς οἱ ἀμψίγαν σεο μάχηται,  
mή δὲν Αὐγήδεια περιφέρων Ἀδρησίνην  
ἐξ ὑπὸν γούσαν σφέν οἰκίας ἐγείρης,  
kοντίδιον ποθέουσα πόσιν, τὸν ἀρίστον Ἀχαιῶν,  
ἰδότιμαι ἄλοχος Διομήδεος ἵπποςαμοί.

ἡ δ’ καὶ ἀμφοτέρους ἀπ’ ἰχώρ χειρὸς ὀμόρρυν  
ἀδέστο χειρ, δόναι δὲ κατημάστιον βαρείαν.  
αἰς’ αὖ, εἰσοροσάζαι Ἀθηναίι τι καὶ Ἡρὴ  
kερτομιοῦ ἐπέκεισε Δία Κρονίδην ἐρέθισεν.  
τοῖς δὲ μοῦνον ἦρχε θεά γαλακώπιν Ἀθήνην.

"Ζεώ πάτερ, ἡ μή τί μοι κεκολολούει, ὅτι κεν εἴπω;  
ἡ μάλα ὥρ τινα Κύπρις Ἀχαιῶν ἀνείσε
Τρονίν ἄμα σπέθαι, τοὺς νῦν ἕκταγα φίλησεν,


408. Εἰπάχνουσα, so Nauckias calls her father ἔπαξα, ἡ 57; compare also μ 42, and for the addition of the participle in the next line the similar ζ 460.

412. Alcicela, wife of Diomedes, was the youngest daughter of Adrestos, and aunt of her husband; for Tydeus had married her elder sister Deipyle, see ζ 121. So in ά 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother only ceased to be recognized in Greece at an early date; though Mr. M’Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the Eumenides. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. δέν must go with γούσα, “with long lament”; but this is not very appropriate. Perhaps the original reading was δέν, lamenting him.

412. For the feminine patronymic Ἀδρησίνην cf. ά 557 Ἐιράνη, ζ 519 Ἀλκαμίνα.

415. This line seems to be an inter-
τῶν τινα καρπέσωσα Ἀχαιάδων ἑυπέπλων πρὸς χρυσήν περάνη καταμύκατο χείρα ἀραιήν." δ' ἄφθονο, μείζεσαν δὲ πατὴρ ἄνδρων τε θεῶν τε, καὶ ἐν καλέσαιμενοι προσέβη χρυσήν Ἀροδίτην' "ο ὅ τοι τέκνων ἕμοι, δέδοτα πολεμία ἔργα, ἄλλα σὺ γ' ἰμερόντα μετέρχεσθ' ἔργα γάμων, ταῦτα δ' "Ἀρποὶ δοκὶ καὶ Ἀθήνη πάντα μελήσει." δ' ὅ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγρόενοι, Αἰνεία δ' ἐποροῦσε βοηθή ἀγαθὸς Διομήδης, γνωρίσκον, δ' οἱ αὐτῶς ὑπερέχει χεῖρας 'Ἀπόλλων· ἄλλα δ' γ' ἄρ' οὐδὲ θεῶν μέγας ἄξετο, ιετὸ δ' αἰεὶ Αἰνειάν τείνεται καὶ ἄπλος τείχεα δύναι· τρίς μὲν ἐπείτ' ἐποροῦσε κατακόμμεναι μενεάλων, τρίς δὲ οἱ ἐστοφέλεξε φαινών υπόπτ' 'Ἀπόλλων. ἄλλα δ' ὅτε δὴ τὸ τέταρτον ἐπίσαντο δαιμόνιον ἵστο, δεινὰ δ' ὑμωκλῆσα προσέβη ἐκάραγον 'Ἀπόλλων· "φράξει, Τυδείδη, καὶ χάζει, μηδὲ θείαν ἵοṅ' ἵθελε φρονεῖν, ἑπεὶ οὐ ποτὲ φίλου ὑμῶν ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων." δ' ἄφθονο, Τυδείδης δ' ἀνεχόμετο τυτθῶν ὀπίσω,
μήν ἀλειαζόμενος ἐκατηβάλον Ἀπόλλωνος.
Αἰνέλαιον δ' ἀπάτηθεν ὁμίλου ἥχειν Ἀπόλλων
Περγάμω εἰν ἑρή, δοῦι οἱ ἴν ὅ τε τέτυκτο.
ἡ τοῦ τῶν Ἀρτέμις ἰόβαοι
ἐν μεγάλοις ἄδῳν ἀκέντο τοῖς κόθαιεν τε
ἀυτάρ ὁ ἐμοῖκον τεύς ἀργυρόπτοος Ἀπόλλων,
ἀυτῷ τ' Ἀινεία ιελοὺς καὶ τεύχες τοῖς
ἀμφι δ' ἐρτεῦλρ Ἐρώτες καὶ διὸ Ἀγαίοι
δήμου ἄλλομον ἄμφι στήθεσον βοεῖας,
ἀστλάδας εὐκέκλους λαισμία τε πτερόντα.
δὴ τότε βούρνον "Ἀρης προσηθήκα γοβίδο βολ' Ἀπόλλων.
"Ἀρε, Ἀρε βροτολογή, μαϊφόω, τειχεσπάλητα,
οὐκ ἄν ἤτα τόνδ' ἄνδρα μάχης ἐρύσαι μετελθήων,
Τυβέριον, ὦ νῦν γε καὶ ἄν Διέ πατρὶ μάχοιτα;
Κύριά μεν πρῶτα σχέδον οὕτας χεῖρ' ἐπί καρπόφ,
ἀυτάρ ἐπειτ' αὐτῷ μοι ἐπέασεν δαίμονι ἴσος.'
δὲ εἰπὼν αὐτὸς μὲν ἐφεξῆνεν Περγάμῳ ἄρηρ.
Τρῶαι δὲ στίχοις οὐδέν "Ἀρης ὀφρυνε μετελθήων
eἰδήμενον 'Ακάμαμι θεῷν, ἱγήτωρ Ἥρηκοι.
ὑάσι δὲ Πριμάυοι διοτρέψεσθι κῆδενεν.

445. The γε here seems quite out of place, and was no doubt inserted into the original ἐκεῖνος from ignorance of the fact that the ictus was sufficient to lengthen a short syllable. Απόλλων, as often, shares a temple with his mother and sister.

448. It is remarkable that the word ἀδουντο occurs only here and in 512, nor is there any other trace in Homer of a holy place "not to be approached" by the profane. κόθαιεν, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare τὸ 35, έστα χώι ἐμπέδον ἦ γε ἄρείων. It is not necessary to adopt Herwood's conj. ἐφ'έον οἱ κόθαιεν (Hesych. κόθαιεν, μεριμφθ').

449. The mention of the "wraith" is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shown at the reappearance of the original Aineias in the field, l. 514. Thus 449-453 are probably interpolated; the last two lines come bodily from M 425-6.

452. Βοεῖας is the genus, άντωθας and λασσάμα the species, as both are made of hides. The epithet εὐκέκλος seems to refer to the concentric circles of the wooden framework which formed the foundation of the shield. λασσάμα were probably arions of leather, with the hair left on (άδους), which hung down from the lowest part of the shield in order to protect the legs from arrows. See a discussion at length in J. H. S. iv. pp. 285-288.

453. στιήρων, flattering. The epithet is elsewhere applied only to arrows and ἔρα. The old explanation that it meant κεφάλα, ἐφραίῳ, and that λασσάμα were therefore a lighter sort of buckler, is quite untenable.

455 = 31, which is also followed by αὐδ' ὅδ'.

461. Αργα, so Λα Ροχέ: al. Τρώας, but this form could not be a fem. adj. The variant Τρώας which is found in MSS. of the second class is evidently a gloss, to explain that Τρώας is an adj. See Cobet, M. C. 337.

462. Αρες, the god of the Thracians, naturally assumes the form of a Thracian chief: see N 301.
"δ' νιεῖς Πριάμοιο διοπτρεφός βασιλῆς,  εὖ τί ετί κτείνεσθαι ἐδέστε λαῶν Ἀχαιῶν;  ή εἰς δ' κεῖν ἄμφι πύθης ἐποιήσατα μάχωναι;  κεῖται ἀνήρ, δι' τ' ἵσων ἐπιτιμεῖ "Εκτόρι διώ,  Δίνεις ύποις μεγαλήτορος Ἀρχίσαιον.  ἀλλ' ἀγεῖ ἐκ φιλίσβου σαώσωμεν ἐσθην ἑταῖρον."  δ' εἰς εὖν ὀστρευέ· μένος καὶ θυμὸν ἐκάστου.  ἐνθ' ἄδιαρτηδ' ἀνάλεικσεν "Εκτόρι διών.  "Εκτόρι, θα δ' τοί μένος ὀστεῖτα, δ' πρῖν ἔχησκες;  φὺς ποὺ ἐπέρα λαῶν πόλευ ἐξέμεν ἦδ' ἐπικούραν ὁλος;  σὺν γαμμαροῖν καταγνησσίας τε φύσιν τῶν νόν οὗ τίν' ἑγὼ ἔδευν δύναμις οὖδέ νόησα,  ἀλλά κατατόπτωσοντος κινεῖς ἐς ἁμβρύλλα πόλιν·  ἡμεῖς δ' μαχαζομέθα, οἳ ἐπ' τ' ἐπικούρου ἐφεινεν.  καὶ γὰρ ἐγὼν ἐπικούρου εἴνα μᾶλα τηλάθειν ἤκω·  τηλοῦ γὰρ Δυσί, ξέσφορο έπε δινήσετι·  ἐνθ' ἄδιαρτη δ' ἐφεινεν·  πολλά δ' κεῖματα πολλά, τά τ' ἐλείναι, δι' κ' ἐπιδείνης;  ἀλλά καὶ ὅς Δυσίων ὀντύνω καὶ μέμον' αὐτός ἀνδρὶ μαχησθαις· ἀτάρ οὗ τί μοι ἐνθάδε τοῦν,  οὐν κ' ἡ' φερομεν Ἀχαιοι ή κεν ἄγοιν.  τούτω δ' ἔστησας, ἀτάρ οὖν' ἀλλοις κελέσεις  λαοῖσιν μεγέμεν καὶ ἄμαντοις ὅρεσσιν·  μή πως, ός ἀψίλοι λίνου ἄλοντε πανάρου,
does fishing with an angle, which is several times mentioned in the Odyssey (§ 368, μ 251, 332) occur in the Iliad, except in Ω 80. This all seems in favour of supposing that at all events the lines 487-8, if not the whole speech of Sarpedon, do not belong to the oldest part of the Iliad. It cannot perhaps be proved, but it will I believe be felt that the periphrasis λέων πάνων does not sound like a genuine Homeric name for a net; it is very different from the simple δίκων πόλων of χ 385, and reminds us rather of the Æneidic style, in which periphrases are so common; or even of the tragedians. Compare Esch. Cho. 507, τίνι δέ βοθεῖ ηλιωτήρα πάθεται λίον: and of the net cast over Τρύγω, Αγαμ. 357-361, στεγάζει δίκων... μέγα δυσελών γάγγωσαν, ἄτιν παραλόπτων. The word δίκως is πτ. λεγ. in Homer, and, in the sense of mesh, in all Greek till we come to Oppian.

489. θαλασσαρν’, al. –καρν’, but the reversion to the principal construction is more Epic.

492. ἀντικ εἰς here, as always, reproof as felt by him, to whom it is addressed, cf. Α 402, Χ 104, κ 448. Hector is urged to “put away, remove from himself” the reproach which is laid upon him by the allies. The expression is the converse of μώνῳ ἀδύφα β 86, διαφημίζω διήθης Χ 100. It is therefore quite needless to follow Nauck in reading ἀντικεισθαι, “accept their rebuke.” The MSS. vary between χαλέπυν καὶ κρατησοῖ: the latter is given by the best. Paley compares Hes. Ορ. 762, φίλω—ἀργυλή φίλοις χαλέπη δ᾿ ἀντικεισθα, which shows the evident origin of the variation. The interpretation of the Schol., that Hector is urged “to give up the habit of severe rebuke” towards his allies, is on every ground untenable.

495. ἀντικείμενον, al. –κείμενον, but the reversion to the principal construction is more Epic.
οὐρῶν μαχαῖσθαι, ἡγεμός ὣς τιθετο ἄνθρωπος. οὐ δὲ ἐγέρθησαν καὶ ἐναντίον ἔσταν Ἀχαίοι. Ἀργείοι δὲ ἐπέμειναν ἄνδρες οὐδὲ φόβησαν. ὥσ δὲ ἄνεμος ἄγνωσ φορεῖ ιερὰς κατ’ ἄλογας ἄνδρων λιμακάνων, ὅτε τε ξανθὴ Δήμητρι κρίνη ἐπενομένων ἄνεμων καρπόν τε καὶ ἄγνων· αἰ δ’ ὀπολευκαίνονται ἄχυρμαί· δὲ τὸ τ’ Ἀχαίοι λευκοὶ ὑπερθεὶ λέοντο κοινόλογον δὲ μὲν αὐτῶν οὐράνιον ἐς πάληγαλλον ἐπέληγον πᾶς ἤπατον, ἂν ἐπιμισυμομένων· ὅπως δὲ ἐστρεφήν ἡμικλῆς· οἱ δὲ μένος χειρῶν ἱδὲν φέρον. ἀμφὶ δὲ νῦκτα θεοῦ Ἀργης ἐκάλωσε μάχαν γράφεως ἀργὴν, πάντως ἐπιχόρεμον, τοῦ δ’ ἐκραίνεις ἔφτειρας Φοίβου Ἀτόλλωνος χρυσαφόρος, δὲ μὲν ἄνωγεν Τραύνη θυμῷ ἑγείρα, ἐπεὶ δὲ Παλλάδ’ Ἀθηνάν ὀίχουμεν’ ἡ γὰρ μᾶ πέλειν Δαναόσιν ἄργην.

499. ἔρημος, consecrated to Demeter: cf. Α 581, ἄλευνιν ἔρημον ὑδάη, there and N 588, Τ 499, "threshing-floor," generally "orchard." But the former meaning seems to be the oldest, cf. ἄλειω, ἄλκος, ἄλλος, and many kindred forms from root ἄλ, which will be found in Curt. Gr. Gr. no. 527. The question whether the right form is ἄλως or ἄλην is doubtful; we have a similar variation between ἄλκος and ἄλα, but the 1 in any case does not seem to be primitive, and it is therefore best to follow the MSS. in reading ἄλκος, though La Roche prefers ἄλειω, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. N 588 sqq. It is not clear whether the wind used is created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπενομένων will be a passive.

500. δὲ αὐτῶν, through the men (as opposed to the horses), i.e. the πρώτως fighting in front of their chariota.

501. ἄλειων, ἄλκος, οὕς 2; cf. χέλικος. Π 425, στφίνθος, ο 329. For the thematic plus perfect ἐπενομένον cf. H. G. § 27.

502. ἐπενομένων seems to apply to the whole of the combatants, not to ἀργήν, as generally thought. ἐπενομένων, kept wheeling about, as the line of πρώτως on whom they attended swayed backwards and forwards. Cf. 581.

503. For μένος χειρῶν ἱδὲν φέρον we may compare σὲν ἣθενον . . . μεν’ ἀνδρῶν Δ 447, and ἤρε μανέαρσαν Γ 7. 507. μάχη may go either with the preceding or the following words. The rhythm and the analogy of Α 521 are in favour of the second alternative, while Π 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχη may be regarded as performing a double function, going both with ἐκάλωσαν and ἄργην.

508. For the ἐφτειράι in question see 455.

509. The epithet χρυσάφορος recurs only in Ο 256, and has caused some surprise, since the sword is not the weapon of Phoebus. So in the Ἄμυν. Gr. 4 even Demeter is called χρυσάφορος, and according to the Schol. on Ο 256, Ἰππόπος χρυσάφος οὗτος φησὶν. Hence some of the old grammarians explained ἄργην as having meant originally "implement," ἄρκος, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo. But there is no trace in Homer of such a wide meaning of the word ἄργη, which is probably the same as enile (for π. πορ ; Schröder, Σ. und T. π. 315). We can only say that this seems to be one of the archaic epithets of gods, of which we cannot understand the full significance.

511. ὀίχουμεν, somewhere between 290 and 418: see note on the latter
But the lines 508-511 are almost certainly an interpolation, as was shown by M. Haupt, for they are not all consistent with the content of 455-459, to which they refer. Besides in 461-470 Ares has been doing precisely what he is now said to have been bidden to do. The repetition of ἄρνος in the form ἄρνοισιν is clumsy, andάφοι 512 is not clear; it seems to have supplanted an original Φήβος.

518-519 look like an interpolation to explain what some prosoic rhapsoe seems to have felt as a lack of historical probability. τῶν ᾿Αλλός is not a Homeric phrase: we can only explain it to mean "toil of different sort," i.e. war as opposed to curiosity. Heyne has remarked that for ᾿Αλλός we should rather expect an epithet such as ἀίνος. ἀγω-ρόθεος is not elsewhere used as a substantive, but we may compare γραμμάκων θεῷ 373, etc., ἀγγείονα κ.α. The last half of 518 is from Δ 440. It may further be observed that Ερις in the other passages where she is mentioned (Δ 440, Α 5, 73, Τ 48) always appears in the introduction to a fight, never casually, as here, in the course of it.

521. λεπάδα, apparently conn. with δίκες: Curtius explained it as passing through the form ἄρνος, and losing the δ; but in the last edition of his Gr. Ez. he appears to have abandoned this. Cf. E 740, A 601.

522. γνωμής: for this genitive of time see H. G. § 150. We may also compare the use of the gen. with Φτερ in Attic.

525. ἁγρορόθεον, MSS.: the original form must have been ἁγρορόθεος. Ahrens (Beitr. i. 4) derives the word as ἅγρορθος from χρον (stem χροσ), applied properly to warriors, "strong-handed"; and then by metaphor to wind and horses (N 684), "strong" simply. This seems more natural than the ordinary derivation from χροώ, χαρακτός (on which see 138).

528. ἀκλίμων ἀκροκέρασις only here: but cf. ἄκλιμων ἀκροκέρασις, II 209, 264. The phrase has a superficial resemblance to our "take heart." In the repetition of these lines O 561-564 we have αἰδοὶ ἅξετ ἐν ὑμῖν. For the Homeric conception of ἀκλίμων see Neckelbach, Nom. Theol. 323. Most MSS. give άθανάτων, but Ar. omitted it, and it is not necessary.
φευγόντων δ' οὖν ἄρι κλέος δρνται ὀφτε τις ἄλκη.

η καὶ ἀκόντισε δουρὶ θοὸς, βάλε δὲ πρόμον ἄνθρω, Λινείο ἔταρον μεγαθύμου, Δημιοῦντα
Περγαμίτην, ἢν Ἐρώς ὁμὸς Πρίμων τέκεσσιν τίον, ἐπεὶ θοὺς ἑσκε μετὰ πρότοιοι μᾶχεσθαι.
τὸν μὲν κατ' ἄσπιδα δουρὶ βάλε κρείον Ἀγαμέμνων,
ἡ δ' οὖν ἤχων ἐρυνο, διαπρό δὲ ἐσατο χαλκὸς, νειλορη δ' ἐν γαστρὶ διὰ ᾽Ιωσήφος ἔλαυσεν.

δοῦπτεν δὲ πεσών, ἀράβησε δὲ τεῦχε επ' ἁυτῷ.

ἐνθ' αὐτῷ Λινείας Δαναοῦ ἔλεγ ἄνθρας ἀρίστους,

νὲ Διοκήλης Κρήσηνα τέ Ορεινοχοῦ τε,

τὸν μὲν πατήρ μὲν ἐναϊν ἐκτιμεῖν ἐνὶ θηρῇ ἄρνεον βίωτοι, γένος δ' ἦν ἐκ ποταμοῦ
‘Αλβιείου, ὡς τ' εὐρ' ρέει Πυλίων διὰ γαίης,

δὲ τέκετ' 'Ορεινοχοῦ πολέσσι' ἀνδρεσίν ἀνάκτα.

’Ορεινοχοὺς δ' ἀρ' ἔτικε Διοκήλη μεγαθύμουν,

ἐκ δὲ Διοκήλης διδυμόνα παῖδες γενεάθην,

Κρήσην 'Ορεινοχοῦ τε, μάχης ἐν εἰράτε πάσης.

τὸ μὲν ἀρ' ἔσβησεν μελαιάνων ἐπὶ νηον

’Ιλιον εἰς ἐντολὼν ἄμ' Ἀργείων ἐπέταθν,

τιμῆν Ἀτριδῆς Ἀγαμέμνονι καὶ Μενελάῳ

ἀργυρόν τ' ὡς ἀθικός θανάτοιο κάλυψεν.

οἶω τώ γε λέοντε δώ ἄφρος κορυφήσιν

533. See on Δ 138.
539. τιμήθη, only in this phrase, conn. with τιμῆς, τιμῆθη, in the sense "lowest" (root si, which is found in Skt. in the sense "down"). The ordinary derivation from τίμην is untenable; as the local sense of τίμη is not to be established from a few casual uses of Lat. novissimus, when it does not occur in all Greek, much less in Homer. τιμᾶτε it is true is used occasionally in Attic Greek = νοτάτε, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. Thus Curtius' objections to Pick's and Ebel's explanation (Gr. E. i. 431) seem quite inadequate. For the fem. suffix -ουα cf. λεγέων, τιμερη. διὰ ποτρῆς, and therefore also through the lower part, or τωμα, of the διάρκης. See on Δ 157.
543. θηρῆ, also in plur. θηρα, in Messenica; see 1 151, γ 488, ε 186: it is the modern Kalamata.

553. ἄφρος, cf. note on A 159.
554. οἶω τῷ γε as it stands must be for τῷ γε, οἶω, by a violent hyperbolation, the phrase being thus an anticipation of τῶι τῶι in 559; or else it must mean "even as they were, two lions bred." Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "'Ἰδεimony Nauck, for τῷ γε; but then the corruption is inexplicable. The same may be said of Heyne's οὐ τῷ αὐτῷ, and Fürstenmann's τῷ οὐ τε. οὐδὲ ἀθανασία. Dunster, when the synizesis might explain the corruption but is itself unparalleled. The evil is probably past remedy, τῷ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one
ἐγραφήτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὑλης:
τὸ μὲν ἄρ' ἀρπάζοντε βίας καὶ ἱμα μῆλα
σταμμάς ἀνθρώπων κεραίζου, δύνα καὶ αὐτῷ
ἀνδρῶν ἐν παλάμησιν κατέκαθεν ὅξωι καλκῷ.
τοῦ τῶν χειρεσιῶν ἠπ' Αἰνεία δαμαίνει
capitatestīn dialēgēν éostiōrë ὕψηλως.
τῶ δὲ πεσόντ' ἔλεγεν ἄρηφίλου Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυφένοις αἴθους καλκῷ,
σειῶν ἄγγειλην τοῦ δ' ὀξαρωνίου μένος Ἀρης,
τὰ φρονεῖν, ὦν χειρὶν ἠπ' Αἰνεία δαμαίνει.
τῶν δ' Ἥδων Ἀντιλοχος μεγαθύμων Νέατορος νῖος,
βῆ δὲ διὰ προμάχων: περὶ γὰρ δέ ποιμένει λαών,
μὴ τι πάθος, μέγα δὲ σφας ἀποσφήλεσι πάνω.
τὸ μὲν δὴ χειρῶ τε καὶ ἄγγεια δεξιώτα 
ἀντίων ἀλληλοὺς ἕξετεν μεμαθεῖ 
Ἀντιλοχος δ' ἄλοι ἀγχί παρίστατο ποιμένε λαῶν.
Αἰνείας δ' οὖ μείνει, θοὺς περ ἐνῶν πολεμιστῆς,
ὅς εἰδεν δό φῶτε παρ' ἀλληλους μένοντες,
οἶ δ' ἐπει ὄν νεκροὺς ἔρυναν μετὰ λαῶν Ἀχαιῶν,
tὸ μὲν ἄρα δειλὸ βαλέτην ἐν χειρὶν έταλων,
αὐτὸ δὲ ατρεφθυνε μετὰ πρώτων μαχηθηνήν.
ἔνθα Πυλαμένεα ἐλευθέρα ὁταλων Ἀρης,
as conceived by the brain alone, it is only strange that more such errors are not found. Zeno, seems to have written the name Κολάμεως in N. 581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

582. οὖν; takes the genitive: hence ἄγων must be construed with βδέλους, ηςων being used absolutely, "not missing him." See II. 2. § 151 c. 583. Δέσμαι: for the use of ivory in adorning harness see Δ 141. 584. κύμβαλος and βρέχομαι are δείκτες λεγόμενα in Homer. The former recurs however in the sense of "helmet" in O 536. Düntzer connects the two by explaining the adj. here to mean ἐν a curve," and the substantive "the curved," i.e. vaulted part of the helmet; cf. κάτα. The Gramm. quote a doubtful κείομαι — the head, whence also κυμίνα II 795, 2 605. Instead of βρέχομαι the forms βρεχόμαι, βρέχομαι, βρέχωμαι, are found in later Greek. 585. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick him; and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem therefore that he was standing sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the δέσμη. The "soft sand" explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. ήρα δέμα is the reading of several MSS.: vulg. ήρα ἵππος, a mere attempt to improve the metre, which was good enough before. ήρα δέμα is another conj. with the same object. In 589 Bekker reads τῶν δ', but the MSS. give τῶν only, which must be the relative, though this does not sound quite like Homer. Nauck is perhaps right in marking the line "spiritus l" especially as the next begins with the same word. 592-3 again look like an interpolation. For "Ενως see 333, the only other passage where she is named. κοσμός seems to be another personification, as in Σ 535, Hes. Στ. Ηρ. 156, Ar. Περ. 255; compare Ἁλέξ and Ἡσυ τὶ 740, and perhaps θεία 1. 2. ἔρως then means "having as her attendant." But comparing Α 4, Ἐρέτη... κολύμματος.
ἡ μὲν ἔχουσα κυδομοῦν ἀναίδεα δησιτήτος,
Ἄργης δὲ ἐν παλάμησι πελάρμοιν ἔγχος ἐκώμα,
φοίτα δὲ ἄλλοτε μὲν πρόσθιον Ἐκτορος, ἄλλοτε ὑπισθεν. 595
τὸν δὲ ἵδιν μὴν βοὴν ἄγαθος Διομήδης.
ὡς δὲ ὰτ᾽ ἀνήρ ἀπάλαμνος, ἰδὼν πολέος πεδίου,
ἀρφύ μοιράσθηντα ἴδιον, ἀνὰ τ᾽ ἐκεῖ οὕτωσι,
δε τὸτε Τυδείδης ἀνεγάζετο, ἐσπε τέ λαφ.
"ὁ φίλοι, οὐλὸν δὴ θαυμάζομεν Ἐκτορά δίοιν
ἀιχμήτηρν τ᾽ ἔμεναι καὶ θαρσάλεον πολεμιστήν
τοῦ δ᾽ αἰεὶ πάρα ἐκ γε θεοὺ, ἃς λοιπὸν ἀμίνει
καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτόν ἄνδρι ἐσκότος.
ἄλλα πρὸς Τρόιας τετραμμένοι αἰνὸν ὑπάνω
ἐκεῖνε, μηδὲ θεοὶ μενεινένες ἵπταν μάχεσθαι."
δε δρ᾽ ἐφή, Τρόιοι δὲ μᾶλλα σχεδοῦν ἥζουν αὐτόν.
ἐντὴν ὡς Ἐκτόρ δύο φῶτε κατέκτανεν εἰςδέτε χάριμης,
εἰν ἐνί δίδρεο ἑντε, Μενεσθόν Ἀγχιλάδω τε,
τὸ δὲ πεσοῦν ἐλέγησε μέγας Τελαμώνιος Ἀλας.
στῇ δὲ μάλι ἔγγυς ἰδὼν καὶ ἀκόψισε δουρὶ φαεινῷ,
καὶ βάλειν "Ἀμφιὼν Σελήνου νῦν, δε ἐνὶ Παισφ
ναῖε πολυκτήμων πολυτήριος, ἄλλα ἐς μοῦρα
ἡγ᾽ ἐπικουρήσοντα μετὰ Πρίαμοῦ τε καὶ ναίς,
τὸν μα κατὰ ᾽νωτὴν ἐσάν Τελαμώνιος Ἀλας,
νειαρῇ δὲ ἐν ἁμαρτὶ πάγην δολιχόσκιον ἔγχος,
δούσισεν δὲ πεσοῦν. ὁ δ᾽ ἐπέδραμεν φαίνομος Ἀλας
τεῦχεσα συλλήσασαν; Τρόιες δὲ ἐπὶ δοὐράτ᾽ ἔχεναν

τέρας μετὰ χεραῖν ἔχουσα, it is quite possible that the epithet ἀναίδεα may be an attribute of Enoe, which she is regarded as crying in her hand. The epithet ἀναίδεα, which is sometimes applied to inanimate objects, decides nothing. 601. ὀλον, neuter, used as an exclamation, "how," i.e. how wrongly. ἄνομός is probably an imperfect.

602. οἰκος, "there"; Γ 391, cf. Ε 175, K 341, 477.

603. οἰκος, "there"; Γ 391, cf. Ε 175, K 341, 477.

604. ἀνθρακος, "there"; Γ 391, cf. Ε 175, K 341, 477.

605. MSS. οἰκονύμος, Ahrens and Heyne μενεινένες Foh. Nauck con-jectures θεῷ for θεοῖ, on his principle that the shorter form of the dat. plur. is to be expelled from Homer. 612. ἀντριφ, this would seem to be the same as ἀντριφ in B 828. Of course we might read ἔν ᾽Απάριστη here. But the shorter form is supported not only by the MSS., but by Strabo as well as Herod. and the E. Magi. For 614 compare B 834: it is evident that the composer of the lines in B had this passage before him, though there Amphioles is called son of Meorpa.
ι. 623. ἀμφιβασμοῖς, only here (but cf. προβασία β 75). It clearly means the defence of the fallen body by the Trojans: cf. the use of the verb in A 37, s. 198, E 229, Ζ 477, Ρ 4, etc. Döderlein is therefore wrong in taking it to mean "he feared to be surrounded by the Trojans."
625-6 = A 554-5, q.v.
627. We now come to an episode (627-698) which is doubtless a later addition, probably by the same hand to which we owe the insertion of the Rhoitians in the Catalogue; see note on B 655. Not only can the passage be cut out here without being missed, but it is not alluded to in any way whatever in any other part of the Iliad. Von Christ seems to regard it as having furnished a model for the fight of Patroklos and Sarpedon in Π, but the connexion is in any case not close, and the converse might equally be the case, as 674 evidently assumes the later story. The treatment of the subject is excellent, and shows that the composition must at least date from an age when Epic poetry was still in its bloom.
632. It has been pointed out by Ameis that this is the only passage where the apodosis to the formal 630 contains a καί. 636. From this line on Α is again written by the first hand (see on 337).
638. ΔΑΛʹ αὖτω MS. with Ar. and Aristophanes: ἄλλως (1) Nikias and Parmenio: άλλως Τυραννιο, followed by Bekker, Nauck, and Christ. The first reading may be taken in two ways: (1) exclamative, "but what a man do they say was Η," (2) "But (those sons of Zeus were) such as." (2) involves an awkward ellipse, and in (1) the presence of ΔΑΛ is hardly consistent with the sense assumed. αὖτω when used exclamatively always begins a clause, e.g. 601, a 32, etc., and in the phrases ἄλλως εἰτες Η 455; cf. ο ο 286, etc. In 5 342, Α 519, where ΔΑΛʹ αὖτω begins a line, it is evidently subordinate to a preceding verb (though it is not doubt true that this subordinate use originally grew out of a primitive parataxis where ἄλλως was an exclamation). Thus ΔΑΛʹ αὖτω seems to be decidedly the best reading. The objections of Ameis, (a) that ΔΑΛʹ αὖτω are not elsewhere found together, (b) that ΔΑΛʹ αὖτω is not elsewhere in Η. used of purely mental
qualities, are only weak special pleading. The latter indeed is hardly true in the case of τ. 265. Finally it is urged that ἄλλοι ὢντες is too weak an expression in this speech. The question is one which, in the almost equal balance of authorities, must be left to each reader to decide for himself. Of course in a case like this MS. authority has no independent value. For the masculine adj. with θέου cf. Α 680, etc. (H. G. § 185, 1).

639. διασώματον, here and λ 267 only, probably to be referred rather to μένων (μέμων) than μένων. Cf. Ἀγαμέμνων.

641. For the legend that Herakles had saved Hestione, the daughter of Laomedon, from a sea-monster, and had then destroyed the city because defrauded of his recompense, the famous mares of the stock of Tros, cf. T 146. For ἀόρος σεν one good MS. reads ἀόρος, which is to be preferred as giving the longer form of the dative. With 646 compare Ψ 71.

653. τετείχθαι, in passive signification, as ἔθαναι καὶ μοίρας τέτακται, Γ 101: τάχα τρέσε τετείχθαί αὐτῶν δέλφιος, M 345, and many similar instances. Ameis-Henzte strangely deny the possibility of the use of τετείχθαι in this way, and say that it must be from τετείχομαι; but the only analogy which can be quoted is far from close: Λ 684, ε 231, τύχα (τύχης) ἀνάλλω. But the question is one of comparatively small importance, as τείχος and τετείχω are simply different forms of the same verb, the intrans. forms τέρμα τείχος τετείχαμαι being said to "come from" one present, the transitive τείχος τειχείμαι, and the passive τετειχόμαι, τέτειχαμαι from the other. The present phrase shows exactly where the point of contact between the two lies.

654. The epithet κλείστοπλος may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the underworld. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charon is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in J. H. S. v. 114. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued.
Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῆ διόρατα μακρὰ ἐκ χειρῶν ἤξεαν· ὁ μὲν βάλεν αὐχένα μέσον Σαρπηδῶν, αἰχμὴ δὲ διαμπερές ἢλθ’ ἀλεγενῆ, τῶν δὲ κατ’ ὁβαλμόν ἐρεθεῖν γε ἐκάλυψεν· Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἐγχεῖ μακρῷ βεβλήκειν, αἰχμή δὲ διέσυντο μαμώσασα, ὅπερ ἐγχρυμβεῖσα, παρὰ δ’ ἵ τοι λογίαν ἄμμυνεν.

οἱ μὲν ἄρ’ αντίθεν Σαρπηδῶνα διὸς ἑταῖροι ἐξέφερον πολέμους· βάρυνε δὲ μιν δόρῳ μακρὸν ἐκάμενον· τὸ μὲν οὖ τις ἐπεφύσατ’ ὀδὴ νῦσεν, μηρὸς ἐξέρεισα δόρῳ μελίνων, ὑφ’ εὐπαθεῖα, σπευδώτατοι· τοῖν γὰρ ἐγὼ πάνων ἀμφικτότητας.

Τληπόλεμος δ’ ἐπέρεθεν ἐνεκήμεδεις Ἀχαιόι ἐξέφερον πολέμους· νῦσε δὲ δίων Ὀδυσσεὺς τλῆμα ὑμῶν ἔχων, μαίμησε δὲ οἱ φίλοι ἠτορ’ μερήμησε δ’ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν, ἡ προτέρῳ Διὸς νῦν ἐργαῖοποιοί διώκειν, ἢ δ’ ὑγ νῦν πλεόν τυλίγεν ἀπὸ θυμὸν διότιο. οὐδ’ ἄρ’ Ὀδυσσῆϊ μεγαλήτηρι μόροσιμον ἥν ἐθύμων Διὸς νῦν ἀποκτάμεν ὀξεὶ χαλκῷ· τῷ βα κατὰ πληθὺν Δυκίων τράπετε θυμὸν Ἀθηνή. ἐνθ’ δ’ ὑγ Κοίρανον εἶπεν Ἀλάστορα τοῖς Χρομέαν τε Ἀλκαυδόν θ’ Ἀλίον τοῖς Νημιοῦν τε Πρυτανῖν τε. καὶ νῦ κ’ ἔτι πλεόνας Δυκίων κταίνε δίως Ὀδυσσεύς, εἰ μὴ ἄρ’ ὀξεὶ νῦσε μέγας κορυφάιολος Ἕκτωρ.

680. ἄμαρτη MSS., ἀμαρτὴ Αγ., who held it to be syncopated from ἀμαρτήν. This is of course wrong, but very probably the omission of the β may be a genuine tradition of the fact that the adverb was originally not a dative but an instrumental. The accent should then be ἀμαρτῆ.

681. μαίμησις: for this personification of the spear cf. ἄλαστορας Λ 574, Ο 517, and Λ 126.

682. πρός I, like 674 a hint of the future death of Σαρπηδόν at the hands of Πατροκλὸς. ἐχθριμβοῦσα, grazing: the word is always used of close contact in Homer: εἰ 516, Ψ 384, 388, Ν 146, Ρ 405, 413, Β 272. For a full discussion of this and cognate verbs see Ahrens, Beiträge, p. 12 οργ.

683. ἐξερεῖσαν, stand on his feet, cf. μ 434, ὀτιν εὑρήκει τοὺς ἔμπεδον ὑπ’ ἐκβαθ. The phrase however is a curious one, and Neuck and others are perhaps right in rejecting the line as a gloss.

684. ἀμφικτότης, dealing with him, lit. “handling him”; they had too much to do with the work of carrying and protecting him.

685. ἀμφικτότης here evidently indicates violent rushing, as 661: cf. Θ 413, μαίμησις ἄτομο.

686. τῶν πλεόνας Δυκίων, see H. G. § 264, “the article marks contrast, but not definition, or should take the line of more Ἀλβίανος instead. Here οἱ πλεόνες does not mean ‘the greater number’ but ‘a greater number,’ in contrast to the person mentioned.”

687. This line is taken verbatim by Vergil, Æn. ix. 767; Ovid, Met. xii. 202.
βη δὲ διὰ προμάχων κεκορυφμένος αἰθοπε χαλκῷ
dείμα φέρων Δαναοῖς· χρή δ’ ἄρα οἱ προσώπινι
Σαρπτῶν Δίως υῶς, ἐπός δ’ ἀλφαφυνὸν ἑσπερν.
“ Προμάχε, μὴ δὴ με ἔλαργο Δαναοῖς ἐδάση
κείσαι, ἄλλ’ ἐπάμουν’ ἐπειτὰ με καὶ λίποι αἰῶν
ἐν πόλει υἱετέρῃ, ἐπεὶ οὐκ ἄρ’ ἐμελλὼν ἐγὼ γε
νοστήσας οἰκόνοδε βίλην ἐς πατρίδα γαῖαν
ἐνυφρανεῖαν ἄλοχον τε βίλην καὶ νήπιον υῶν.”
δὲ φάτο, τὸν δ’ οὐ τι προσέφη κορυθαίας “Εκτωρ,
ἄλλα παρῆξαν κελημένους οὐρα τάγματα
ὅσας’ “Ἀργείους, πολέων δ’ ἀπὸ θυμῶν ἐλατό,
οἱ μὲν ἄρ’ ἀντίθεσιν Σαρπτῶνα διὸς ἑταῖροι
ἐλατόν ὅπερ αἰγόχοιο Δίως περικαλλέως φράσει
ἐκ δ’ ἄρα οἱ μεροὶ δύναι μελινῶν ὅπερ δύναι
ἐθύμους Πελάγον, ὃς οἱ βίλος ἤμεν ἑταῖρος.
τὸν δ’ ἐνεπτε ψυχή, κατὰ δ’ οἴθαμμών κέχυς’ ἄχλως.
ἀυτὸς δ’ ἐμπυθέν, περὶ δὲ τοιού Βορέα
ἀγγέλει ἐπιπυθούσα κακῶς κεκαφότα θυμώ.
“Ἀργείους δ’ ὧν “Ἀρη καὶ “Εκτωρ χαλκοκοιναττὴ
οὔτε ποτὲ προτρέποντο μελαιώδων ἐπὶ νηών
οὔτε ποτ’ ἀντιφέροντο μάχῃ, ἄλλ’ αιῶν ὑπὸσω
χάζουσ’, ὥς ἐπιυόντο μετὰ Τρώασσιν “Ἀρη.
ἐνθα τίνα πρὸτον, τίνα δ’ ὤστοντο ἐξενάρβεαν

693. On account of Fenos Bentley interchanged Δίως οἷς and προσώπινι. But the violation of the digamma may be due to the later origin of the episode. For the constr.: χάρπ όι, see H. G. § 145, note 4.
685. κείσαι, the long α in theis is excited by the strong diatasis at the end of the first foot. Cf. A 38, B 299, etc. H. G. § 380.
690. For the construction of λαίπαν see note on Δ 485.
693. φράτε: this can hardly be the same as the oak which formed a landmark close to the Skilane gate (Ζ 237, Η 22, 60, I 354, Δ 170, Ψ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus.
694. ἑράτε simply = out, as Π 408, φ 422, ε 410, etc. It can hardly be meant that the spear is thrust through like the arrow in 112.
697. ἐκαφότα, L Β R. ; it appears from Schol. A on X 475 that this was the reading of Ar.; MSS. ἐκαβότα, but this word is properly used of a panting warrior recovering his breath, A 327, X 292, etc., ἐκαβότα, of one who has fainted “coming to.” See L R., H. T. 190. Van Herwerden has pointed out that the correct form must be ἐκαβότα, as there is no trace of α in any other form. The Tswnnl. gives ἐκαβοτά: A has ἐκαβότα with ν added above. Hesych. ἐκαβότα, ἐν ἑκαβότα γέντο, καὶ ἐκαβοτά.
698. ἄγγελε perhaps here from ζώη and ἄγειλεν (or ἄγειλεν), and thus a different verb from the commoner ἄγειλεν = to take prisoner (ζώη-ἀγελ). θύμος is object of ἐκαφοθά, as is clear from ε 468, με με. . . . διαμέρ ακαφότα θύμον. Compare X 461, ἕνα ψυχήν ἐκα-
707. αἰσθητήρ, having a sparkling μήτηρ, or metal waist-band, which was visible below the thorax. See note on Α 137. Buttmann, Lect. p. 66, explains it to mean "with flexile μήτηρ," which he takes to be a band worn under the υψομήτηρ and invisible; but, as Ar. rightly observed, "Homer does not make epithets ἀνατέκα τῶν ἀναστέκαντον," and this interpretation is therefore untenable. αἴδης is regularly used of the glancing of light on metallic surfaces, as in κορασίλεις, αἰσθητήρια. The ἀνάθης being made of two solid plates of metal could certainly not be called in any sense flexible.

708. "Αὐς with ὁ also H 221, but ὧ in B 500: Xenod. "Τὸ, but the name of the Boeotian town was certainly Hyle: a Lydian "Τὸῦ is mentioned in Τ 385, μελέτως with gen. only here and Ν 297, 469. The use may be classed with those mentioned in H. G. § 151, c. d. So Asch. Sept. 178, μέλετως ὁ ἀναγράφων. 709. κεκλημένος, "on the shore of," cf. Ο 740 ἀναπτέρω κεκλημένος, Π 68 ῥηγαμίαν κεκλημένην. The word seems properly to be used of land sloping to the water's edge, δ ὄρη, ν 235, ἀνατέξει ἀνακλημένος. The Kephissian lake seems to be the Copais as in Pind. P. xii. 27; see Pausan. ix. 38, 5.

710. ἔκειμον here evidently has the purely local sense, "territory": for which see on Β 547.

711. The following section, down to the end of the book, is rejected by the school of Lachmann, following Haupt. The most serious objection to it seems to be that the long and pompous description of the equipment of the two goddesses is out of proportion to the effect they produce on the battle-field, and that the wounding of Ares, which does not seem to be contemplated in 190-2, is an exaggerated attempt to outbid the wounding of Aphrodite. 753-4 seem also to be borrowed, not very appropriately, from Α 498-9, and, as von Chrest has remarked, 791 from Ν 107. So also 719-721 = Θ 381-3, 733-737 = Θ 384-388, 745-752 = 0 389-396. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-712 = Η 17-18, 713 = Α 69, 714 = B 157, 716 = B 113, 725 = B 45, 743 = A 41, 799 = Θ 46, 775-6 = 389-9, 782-3 = Η 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not show any weakness of imagination. 715. For the use of the cognate accusative with ἐφορέσθω cf. B 386, ε 493; and see H. G. § 136 (3). τὸν is here demonstrative, "that." We do not hear elsewhere of any such promise made by the goddesses to Menelaos.
726. φαίνεται, ουδέν απλίκησε θελήματα: ἁλκάζως Ἀθηνή, ἥ μὲν ἐπιογχήμαν χρυσάσμπυκας ἐστικέν ἦσσος.

727. Ἡμι πρέσβα θεία, θυγάτηρ μεγάλου Κρόνου. Ἡμι δ’ ἀμφὶ δεξίους βάλε καμπὺλα κύκλα, χάλκεα ὑκτήκημα, σιδηρὸν ἄρουν ἀμφὶς.

728. τόν ἤ τοι χρυσὺν ἢν ὄφθινος, αὐτὰρ ὑπερθεὶν χάλκεα ἐπισωστρατρο προσαρρητόν, βαθὺς ἰδεῖσθαι. εἰ καὶ χρυσέους καὶ ἀργυρίους ἰμάσιν ἐντέτατα, δοιλὶ δ’ ἐπίθρομοι ἄνταλκες εἰςαν. τῶν δὲ ζηλοῦσα τρίμνι πέλεν: αὐτὰρ ἐπὶ ἄκρω 

729. δὴ δεῖ χρυσεῖν καὶ σκοῖρον ὄρος ἐπίθρομον ἀντίκειον εἰςαν. 

730. δὲ δοιλὶ δ’ ἐπίθρομοι ἄνταλκες εἰςαν. 

731. τοῖς δὲ τῶν ἀργυρίων τρίμνι πέλεν: αὐτὰρ ἐπὶ ἄκρω 

732. δὴ δεῖ χρυσεῖν καὶ σκοῖρον ὄρος ἐπίθρομον ἀντίκειον εἰςαν. 

733. δὲ δοιλὶ δ’ ἐπίθρομοι ἄνταλκες εἰςαν. 

734. χάλκεα, so Mss.; Bentley conj. χάλκεα, but the hiatus is legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Kizlomenae published in the J. H. S. vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, which has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For Pitera (felloe) = Lat. eitus, see Curtius, Gr. Et. no. 593; and cf. Δ. 456.

735. ἐπίθρομον, “tire,” from στῷς, another name for the felloe, according to Pollux: cf. θυμίος Ω 578; the der. is uncertain.

736. μαθήμα, “nave,” Gr. Et. no. 366, where Pictet’s explanation “le plein de la roue” is accepted. περιφράσμα is used here in a slightly different sense from 728, though we can translate both by “running round.” Here it evidently means “rotating,” while in 728 it means “surrounding”; B 812 gives yet a third meaning. Hevych. περιφράσμα: περιφράσμα, στρογγύλον, no doubt applies to 728, but does not give so good a sense. ἀμφιτέρωθεν, on both sides of the car.

737. δοιλὶ, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἔκφυρας, K 475. ἄκρω, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἑτεράμα which has puzzled commentators (cf. also K 283, v 577, ψ 201 in 3rd livre of Anc. text, to form a springy bed). See Wilkinson, Ancient Egyptians, i. p. 227, J. H. S. v. 192.

738. δοιλὶ, apparently because the ἄκρω ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other. 

739. ἐπάλει: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. ἐπάλει. But, as Hantzé has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. ἐπάλει is not simply ἤπαλε, but means “stood out.”

740. δορᾶς: for the details of the process by which the yoke was attached to the pole see Ω 265-269, and a full discussion of the present.
of the question in J. H. S. vol. v. The usual explanation will be found in Aten-
rieth, s. v. ρυγήν. Λευκάθια, broad leather
breathbands by which the horses were
attached to the yoke. Traces seem only to have been used for the στεργάθης.
784. έκος, "plant," as elsewhere
when it is used as an adj. with α: it is not
not to be confused with the substantive έκατον (I 325, etc.) "garment," and
should perhaps be written έκαστος, as it may
may be derived from έκαστος, in the sense of
"yielding." (See Buttmann, Lexil. s. c.).
786. Τοιούτου I take to be the στεργά-
θης χρύος, a stout plated doublet
designed to shield the body from the pres-
sure of the γόλος (see on B 113). Hence
the adjective έκαστος is fitly used to con-
trast with this martial garb the soft
robe which Αθηναία wears; and there is
no need to follow Αρ. in joining Δες
with τεχνέων instead of χρυσά. It may
be mentioned that Ζευς rejected 784-
786 here, holding them to be borrowed from Θ 587-7, while Αρ. maintained the
converse.
788. On the σεχθής cf. B 448. It is
conceived by Homer as a shield of the
ordinary sort, made of metal, as is clear
from Ω 309, where it is said to have
been made by Ηπαντός the χαλκικής.
The later idea of a gostakin seems to
have arisen from a false etymology, com-
bined perhaps with the influence of
some non-Heinic cult such as is de-
scribed by Ηερόδωτος, iv. 188. The
word έκαστος is used in the descrip-
tion of Αγαμεμνών's shield, Α 36,
where the Gorgoneion is the object in
question. It is hard to say exactly
what it means here, as if there was an
actual allegorical representation of Φόβος
it can hardly have extended all round
the rim; neither can it have been a
central ornament, for that position must
have been occupied by the Gorgoneion.
It is probable therefore that Homer meant
only vaguely to express that Ροτ followed
wherever the shield was turned. But
even so we must admit a curious dis-
crepancy with Α 36, where an actual
representation is undoubtedly meant.
The Gorgoneion itself was probably in
its origin a device meant to terrify the
enemy, like the hideous faces which
Chinese warriors carry on their shields.
From this it came in more civilised times
to be regarded merely as an αυτοκράτωρ
or charm to avert the evil eye and other
dangers. The expression Δες τέρας
implies this further stage.
743. θυμόσφαλήνω with θυμός (or φάλα,
as the gender is uncertain) on both sides.
I have endeavoured to show (J. H. S. iv.
p. 294) that the θυμόσφαλήνω were metallic
projections, survivals of the horns which
formed an ornament of the helmet of the
primitive peoples of the coasts of the
Mediterranean. θυμόσφαλην is a word
of doubtful meaning; it may perhaps
mean "having four ornaments affixed to
the θυμόσφαλήσα," such as are depicted in
J. H. S. i.c. fig. 15. The word θυμό-
σφαλήσα does not exclude the possibility
of four φάλα; it only means that they
were placed at the sides of the helmet,
not, as was often the case, in front.
744. The exact meaning of this line
ἐς δ’ ὕεια φλόγεα ποιήσατο, λάβετο δ’ ἔγχος βριθώ μέγα στιβάρων, τῷ δάμησι στίχας ἄνδρών ἡρῶν, τοιούτῳ τε κοτάσσεται ὀβριμοιότητι.

"Ἡρ ἰ δέ μάστιγι θεοῦ ἐπεμαίετ’ ἄρ’ ὑποὺς:
 αὐτόμαται δὲ πῦλαι μῦκον οὐρανοῦ, ἃς ἔχον Ἑρμῆ, τῆς ἐπιστέταται μέγας οὐρανοῦ Οὐλομπος τε, ἡμῖν ἀνακλάναι πυκνὸν νέφος ἦδ’ ἐπιθεῖναι.

τῇ μα δέ αὐτάνων κεντρυνεῖκας ἔχον ὑποὺς. εὐρόν δὲ Κρόνιονα θεόν ἀτέρ ἢμενον ἄλλων

is not clear. ἄρμον has been explained "fitting the warriors of a hundred cities," i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = "fitted with," i.e. adorned with representations of the warriors of a hundred cities; that is perhaps with a battle-scene between two armies and their allies on a vast and supernatural scale. So a battle-scene was depicted by Phaidias on the shield of his Athene Parthenos; but then it as a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἄρμον seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ἓνεκ τειχῶν ὁδόροις ἄρμον Σ 181, the πόλεως ἐπιγραμμένος ἄρμον Ρ 737, and the ἀπειρή συνεπεργῆ ἄρμον Σ 70, the case is evidently different, though they show that ἄρμον can mean "provided with." προδίκη is itself a word of doubtful origin and meaning: it recurs Λ 49, Μ 77, Ο 517, Ψ 90, and may mean either "footmen," as opposed to ἵπποις, or "champions." It is possibly connected with πιός, the Cretan word for the war-dance, and may therefore have once meant champions who danced in front of the army to provoke the enemy. Hermann and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590.

745. ἄρμον: this adj. recurs only in the parallel Θ 389: it probably means "sparkling like fire" with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. δάμησι, so most MSS.: Δ δάμ-
ακροτάτη κορυφή τοποθετήθηκε Οιλύμπωσις. Ενθαί τυπάς στήθασα θεά λευκάλων "Ηρη" Ζήνας ξέρατο Κρονίδην ξειρέτο καὶ προσέεπεν: "Ζεύς πάτερ, οὐ νεμεσίζῃ Ἀρει τάδε καρπέ τέρα: ὅσοιάτο τε καὶ οἶλον ἀπόλλεσε λαῶν Ἀχαίων μᾶς, ἀπέρ ό κατά κόσμον, ὑμοὶ δὲ ἄροι, οἱ δὲ ἐκλογεῖς τερπούνται Κύρτης τοιαὶ ἀργυρότοξοι Αὐπάλων ἄφορα τοῦτον ἀνέντε, δι' οὐ ποιο οἰδά θέματα. Ζεύς πάτερ, ἢ ρα τί μοι κεχωλώσει, αἴ κεν Ἀρη Ἱλιάριν πεπληγυίνα μάχης ἐξαποδιώκαι;" τῶν δ' ἀπαμείβουσα προσέφη νεφελυρείτα Ζεύς: "ἀρχίσει μὲν οἱ ἐπορούν 'Ἀθηναίν ἀγελείνη, ἢ ἐ μάλατ' εἰσοδε κακάς ὁδύναι πελάξειν," ὡς ἐμα' οὖθεν ἀπίθησε τελέο λευκάλων "Ηρη, μάστιγαν δ' ὑπνότοις δ' ὕμενοι τῷ δ' οὐκ ἄκεινον πετέσθην μεσογην γαίας τε καὶ οὐρανοῦ ἀστρέωντος. ὅσου δ' ἡραμέδες ἀνήρ ἦνεν ὀβελαμυαίων ἱμανον εἰς σκοπίη λεύσουν ὑπ' οὐσπα πᾶντων, τόσου ἐπιθρόνισκοι θεοὶ οὐ σχηχεῖσι ὑπτοι. ἀλλ' ὅτε ἡ Τρόιη νήπιον ποταμὸ τε ῥέντω, ἰχθὺς ῥόδη Σμύθεις συμβαλλεῖτον ὑπὲρ Σκάμανδρος,
another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the picturesque brook of the Dumbreck-Stronach, which runs from E. to W. on the N. side of Hissarlik, and does not join the Mendere at all. It entirely ceases to run in summer (Schlie mann). On the σχήμα 'Άλκμανδος, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristophanes remarks τοῦτο τῷ θεῷ πενθερείᾳ καὶ Ἀλκμάδι διό καὶ καλεῖται 'Άλκμανδος, ὥσπερ ὁ αὐτὸς Πρώτος ἑρχόμενος ἐλεητικός διὸ τῷ ταύτῃ θεῷ πενθερείᾳ. He quotes other instances from Τ 138, ε 513, ε 216.

776. ταύτων is of course a feminine, as in ταύτων εἰς ὄγκον Ω 27: so ὁδοῖς μ 369, and άδρια generally. ἀδρια never feminine in H. H. G. § 116, 4.

777. On ἀδριασία see note on B 19.

778. All MSS. give αὶ, but τὰς ἂν found quoted three times by Scholasters (Soph. E. 977, O. C. 1676, Eur. Alc. 905): there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 375, 455 we have feminine duals identical in form with masculine: and also Hes. Opp. 198-9. The word ὅταν does not seem to recur (before Callimachus) except in Hymn. Apollo. 114 ἔδω ὡς (Iris and Eileithyia) ποίει τρέχουσα πενθερείαν ὅμως, which is the passage quoted by Aristophanes, Αττ. 575, ἵνα ἔγιναι τρέχουσα τελεία. There is perhaps a touch of the humour which is so often associated with the gods of Homer, in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μάλα βίβας. (Mr. Monro takes ὅταν to mean the flight of doves.)

779. Stenctor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A simply τοις αὐτῶν ὧμιλως φασι. Ἐρμῆς ἐν τοῖς μεγαλοφωνίαις ἐργάζεται ἀαιρέσεως, οὐν τότε ἐφείσω καὶ τόν ἄρηκον γραφέναι (τίς: Schol. B μεμαρθεν, the device of the speaking-trumpet: this is the rationalising explanation). τοις ἐν Αράδα φασι εἶναι τὸν Στήντορα, καὶ τῇ κατάλογῳ πλάτων τῷ αὐτῷ στίχῳ. In τοῖς δὲ εἰκὸν ἐν αὐτῷ στίχῳ (ἀσ. 766) δὲ τὴν ὑπ' ὑπάρξεως. Bopp and Bergk may be right in explaining the name as originally meaning 'Thunderer,' from root θαν, for which see Curt. Gr. Et. no. 220 (Sk. stenajati = it thunders). χαλκεύοντος is not elsewhere found; but compare B 249, Σ 222 ὡς χάλκεως. The Stenctorian voice was proverbial in the time of Aristotle; see the well-known passage in the Pol. 4, 7, 11. For other instances of the superhuman power of gods see 859, Σ 148.

780. For ἀδέχεται (ἀδέχΕΤΕ one MS., Α. κακώς ἀδέχεται) see note on Δ 242. αἰσθά is a nominative used interjectionally, apparently as a sort of imperative, αἰσθάνομαι 'εἰς τόμον and equivalent to αἰσθάνομαι 'εἰς τόμον, O 661, 661. The regular meaning of the word is of course "sense of honour," "recognition of the just
ἐφρα μὲν ἐς πόλεμον πολεμόκετο διὸς 'Αχιλλέως, οὐδὲ ποτὲ Τραῖς πρὸ πυλῶν Δαρδανίων
οὐχινοκοῦν· κεῖνον γὰρ εἰδείςαν ὅμμοιν ἔγχος: 790
νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νησιὶ μάγονται."
ὡς εἰσόδοι' ἀρτρυνε μένοι καὶ θυμὸν ἐκάστου.
Τυδείδη δ' ἐπάρουσε θεὰ ἡλακτῶις 'Αθηνήν,
ἐβρε δὲ τὸν γε ἀνακτὰ παρ' ἵππουσι καὶ ἤχοφιν
ἐλκος ἀναψυχοῦτα, τὸ μὲν βαλὲ Πάνδαρος ἱπ.
795
τὸ δὲ δὲν ἔμεινεν ὡς πλήθεσεν τελαμώνοις
ἀσπίδοις εὐκύκλου· τῷ τείρετο, κάμε ἐκ χείρα,
ἀν δ' ἔμωκ τελαμόνα κελαινεῖς αὖ. ἀπομάγκουν,
ὑπείπειο δὲ θεὰ ζυγοῦ ήγατό φωνεῖν τε·
"ἡ ἄλγων αὐταῖ ἐνικάτα γεύνατο Τυδεύν.
789
Τυδεύν τοι μικρὸς μὲν ἐνθ δῆμοι, ἀλλὰ μαχητής,
καὶ ἐνδέποτε πέρ μιν ἐνώ πολεμίζειν οὐκ ἐλάσκον

rebukes of men”; it is not used in the sense of “disgrace” like αἰρέχεσθαι, αἰρεῖν, αἰρεῖν, αἰρεῖν, or aιρεῖν, either in Homer or later Greek. The phrase recurs in Θ 228, N 95, O 509, Π 422; and in a slightly varying form Π 396 αἰρέθαι μὲν νῦν ἄνοιγον. ἔποιευμα, ἀν δὲ τοῦτο ἐνδύμα τελαμώνα κελαινεῖς αὖ. ἀπομάκρυνα, ὑπείπειο δὲ θεὰ ζυγοῦ ήγατό φωνεῖν τε· ἡ ἄλγων αὐταῖ ἐνικάτα γεύνατο Τυδεύν. 790
Aristarchos held that the Dardanian gate was the same as the Scaian. Of course the question is insoluble; but see note on B 809. The name recurs again in X 194.
791. The best MSS. give νῦν ἄνοιγον, a few of the inferior νῦν ἄνοιγον. Of course the former is right, as έκαίρου had F. But from a scholion by Delymus on N 107 it appears that έσορν, and Aristoph. read νῦν ἄνοιγον. Aristarchos νῦν ἄνοιγον: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression ἐκάριον ἐνίκητι is not appropriate here, as it is in N 107, where the Greeks have actually been driven back to the camp. Either therefore the line must be borrowed here, or a mistaken reminiscence must have caused some corruption.
792. έποίευμα. “sprang to his side.” cf. ψ 343 ἰσσοῦ ἐκέρκι, and Π 481 ἰσσοῦ ἐκέρκι.

Elsewhere it always indicates a hostile onslaught.
795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See II 593; when a god miraculously heals a wound we are told so at length. Many critics however have made this supposed “contradiction” a fulcrum for breaking up this book. For the double acc. after βαλὲ cf. 361, Ο 405, Π 421, and H. G. § 136.
796. The wound is in the right shoulder (98) through the top of the χύλον, and just where the broad strap by which the shield was held crossed the shoulder, which it would seem therefore the plates of the cuirass did not quite cover. The shield, as we should expect, hung at the left side.
797. τὰ μὲν οὖν may be either τελαμόνιον or ἔρημον. It is not perfectly clear how he could get at the wound to wipe it without taking off the στερεωτὸς χύλον.
802. There is considerable doubt as to the punctuation of this passage. Fasi takes 805 as a parenthesis. Similarly Mr. Monro regards it as epegegetic of the preceding. A more probably takes ἐκέτοτε τοῦ τεκαύθεντοι as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὥστε τε Καλλικράτας. For the story see Δ 384 πρεπ.
οὐδὲ ἐκπαιδεύσειν, ὅτε τῇ ἥλιῳ νόσφυν Ἀχαίων ἀγγέλους ἐς Θήβας πολέας μετὰ Καβδελώνας—
διαύνοσθαί μιν ἀνώνυμον ἐκπλῶν—
αὐτὸ δὲ θυμόν ἔχων εἰς καρτερόν, ὥσ τὸ πάρος περί,
κοίρον παῦλον προκλητεῖς, πάντα δὲ ἐνικά
[μήδεις· τούτα οὗ ἐγών ἐπιτάρροθος ἦ].

sweet ή τοῦ μὲν ἐνώ παρά θ' Ἰσταμαί ἅδε φιλάσσω,
καὶ σε προφοροφεῖς κέλομαι ὑπόσασι μάχεσθαι·
ἀλλὰ σει ἢ κάματος πολυάξις γυναί δέδοκεν,
ἡ γὰρ μὲν τοῦ δεος ἵσχει ἀκήρου—οὐ γὰρ ἐγὼ ἐπείτα
Τυδέος ἐγγονός ἔσας δαθρόνος Ὀλίβεαν.

τὴν δ' ἀπαμεβήμενοι προσεῖσθαι κρατερὸς Διομήδης·

"γυνώσκει σε, θελέθωσθε Διὸς ἀληξόμουχο,
τὸ τοῦ προφοροφοιον ἐρέω ἐπος οὐδ' ἐπεικεῖσθαι.
οὔτε τι μὲ δεος ἵσχει ἀκήρου ὀυτε τις δεκτος,
ἀλλ' ἔσεσσαμεν μέρισαι ἐφετεροι, ἂν ἐπέτεελαν·
οῦ μ' εἰς μακάρεσοι θεοὶ αὐτοτρόποι κάργεσθαι
τοις ἄλλοις· ἀτάρ ε' τε Διὸς θυγατρὶ Ἀφροδίτῃ
ἐλήθη· ἐς πόλεμον, τὴν θ' οὐτόμεν οἴει χαλκῷ,
τούνκε νῦν αὐτὸς τ' ἀναχιζόμαι ὦδε καὶ ἄλλους·
Ἀργείους ἐκέλευσεν ἀλήμεναι εὐθάδε πάντας·
γυνώσκω γὰρ "Ἀρχα μάχην ἀνὰ κοιμανάσσαντα·

τὸν δ' ἑμείσθε ἐπείτα θελέθωσθε δόλακων γένεις·

"Τυδείθη Διομήδε, ἐμὸν κεχαρισμένον τρόφιμο,
μήτε σὺ τ' Ἀρχα τὸ γε δειδλίθῳ μήτε τῷ ἄλλῳ

803. νόσφυν Ἀχαίων is the same as μοῦντος τῶν in Δ 388. ἐκπαιδεύσαν, make difficult, see B 450.
808. According to Aristotileos this line was inserted here by Zenoed, from Δ 390 (and E 828), but omitted by Ar, on the just ground that Athena is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line.
811. πολυάξις, see A 165. As the " is long by nature (disc) the ordinary accent πολυάξις is wrong. Of, however εἶπος: some of the old grammarians held that ο and ου were never long by nature before ξ.
818. στῶν Ar., σω best MSS. Ar. admitted the contracted form only after a vowel.
819. ἀντικρέ, see 130.
824. μάχην in local sense, "the battle-field." πόλεμος is never used in this way. ἀνὰ should be ὶ, as it immediately follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of ἀνά and the imperative ἀνὰ = arise. In Δ 230 he wrote ἀνὰ, not ἀνά, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians.
827. τ' ἄρι, for that matter; cf. ρ 401, μήτε τι μητέρ' ἐμὼ ἐξικ τῷ γε, μῆτε τῷ ἄλλῳ. But it looks almost as if the line were a reminiscence of Ζ 342, μῆτε τινῇ τῷ γε δειδάθῳ μήτε τῷ ἄλλῳ ὑπεράνθει, where the τ is probably governed by ὑπεράνθει.
ΙΛΙΑΔΟΣ Ε (v) 193

ἀθανάτων' τοίχ τοι ἐγών ἐπιτάρραθος εἰμι.
ἀλλ' ἀγ' ἐπ' "Ἀρη πρῶτος ἦκε μονύχαζ ἵππους,
τῦφον δε σχεδόθην μνή' ἄξε θοῦρον "Ἀρη
τῷ τοῖσι μανύμωνην, τυκτῶν κακῶν, ἀλλοπρὸσαλλον,
ὅς πρῶτοι μὲν ἐμοὶ τε καὶ τ' Ἱππεῖν ἄγορευόν
Τροϊᾷ μανίστεθαι, ἀτὰρ Ἀργειοῦσιν ἅρξετον,
νῦν δὲ μετὰ Τρώουσιν ὀμλετε, τῶν δὲ λαλάσται.

ὅς φαμέν Ἰδινέλου μὲν ἄφ' ἵππους ὡς χαμάξῃ,
χειρί πᾶλιν ἐρύγαζ' ὅ δ' ἄρ' ἐρμαπτέων ἀπόρουσιν.
ὁ δὲ δίδρον ἔβαυξε παρά Διωμίδεα διὸν
ἐμμεταίρια θεα· μέγα δ' ἐβραχεῖ φήγμον άξιον
βρυθύβην· δειγη νάρ ἄγεν θεον ἄνδρα τ' ἄριστον.
λάξετο δὲ μάστυνα καὶ ἱμαὶ Παλλᾶς 'Αδηήν.
αὐτὶς ἐπ' "Ἀρη πρῶτος ἦκε μονύχαζ ἵππους.

τὸ δὲ μὲν Περέβαντα πελάριον ἔξεπάρεξεν,
Ἀττικῶν ἄχ' ἄριστον, Ὀχῆσαι οὖν ἐνιόρ.
τὸν μὲν 'Ἀρης ἐνάριζε μαιαφόνον· αὐτὰρ 'Αδηή
δὴν." Αἰδος κυνή, μὴ μὲν ἴδοι ἐβρίμοσ 'Αρης.

838. ἀστάρραθος, a word of quite uncertain origin; apparently identical in sense with ἀσταρράθος in δ 890, though an etymological connexion is hardly possible. See note there.

831. ἀλλοπρὸσαλλον, "double-faced," one thing to one person, another to another. This treachery of Ares is again alluded to in δ 413, εἰς' Ἀχιλλόις κέλλες, αὐτὰρ Τρώων ἰσημάλλοσιν ἄμοις, but no other trace of it occurs in Homer. τρόνος is another ἐκατlogged in this sense: it apparently means "finished, wrought out," i.e. complete: cf. τετυγμένον = well wrought, Ψ 741: so τυχεὶ βλεθειν, well wrought, δ 165, and in the sense of "artificially made" ρ 206, δ 627.

832. τρόφη, see δ 303, στενό, "pledged himself," see Curt. Ντ. Ελ. no. 228.

833. μαγιστρικαί, several MSS. give σουθί in spite of the following future; which shows how little authority the codices have in a question of this sort.

834. τῶν δὲ may be masc., sc. Ἀχιλλός; but perhaps it is rather more Homerian to take it as neuter, "those promises." 833-9. λειτανίστη ἀτέχνο δός, δι' αὐτὸν ἀναγείραν κεφαλῆς, καὶ τι ἐναντίον ἔχε- τε, τι γάρ, εἰ χειρον κεφαλὴς πολὺς φύσις, εὐαίσθητος δὲ καὶ εὐφύξας; i.e. the fact that

Diomedes and the goddess were δρασται does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare δημεία τοῦ σεμνοῦm spondere cymsa Sutiles" (of Charon's boat). For θύμονος there was an old variant θύμων, found in Eustath., Hesych., and Bl., and said to mean some kind of wood. For this word reference may be made to the article τύθος in Liddell and Scott. For ἄνδρα τ' in δ 839 Ar. read ἄνδρα δ'. His idea apparently was that τε put the goddess and the hero too much on an equality.

841. In δ and Ε 846 is inserted after this line, in the former with the note ἐκ λακόν ὁ στίγμα μετὰ ταύρα στίγμα σείτα. It will be observed that the change makes little difference. ἐξαναγα- τος and ἀναγατος (844) are the reading of Ar. with the best MSS., "was despoothing": others (probably Zenod.) ἐνανάτο, "had slain." There is no other case in Homer of a god in person actually slaying and despoothing a hero.

845. "Αἰδος κυνή, the "Tarnkappe" or "Nebelkappe" of northern mythology, not elsewhere mentioned in δ. It is alluded to however in the (pseudo-)
ψι δὲ ἐδε βροτολογεῖ "Ἀρης Διομήδει δίων,
η τοι ο μὲν Περίφαντα πελώρων αὐτὸθ’ ἐσεν
κείσαι, διὶ πρῶτον κτείνων ἔξαινυτο θὺμων,
αὐτὰρ ὁ βῆ β’ ἠθὸς Διομήδους ἱπποδάμωι.
oὶ δ’ ὅτε δὴ σχεδὸν ἦσαν ἑπ’ ἀλλήλους ἰόντες,
προσθεν "Ἀρης ὀρέξαθ’ ὑπὲρ ἰζῷν ἠμα θ’ ὑπ’ πὸνων
ἐγχεῖ χαλκίων, μεμαυ’ ἀπὸ θυμῶν ἠδεσθαι;
καὶ τὸ ἤπειρ λαβοῦσα θεὰ γαλακτώπης Ἄθηνη
ὁμέν ὑπὲρ δίφρου εὐόσιτον ἀχήθηραι.
δευτέρους αὐθ’ ἀφράτα βου’ ἄρανος Διομήδης
ἐγχεῖ χαλκίῳ: ἐπέρεισε δὲ Παλλᾶς Ἄθηνη
κελάτων ἐς κενοῖνα, διὶ ξυνύσκετο μήτρην
τῇ ὅμην ποτὶ τυχῶν, διὰ δὲ θρόα καλὸν ἤδαιπτην,
ἐκ δὲ δάρῳ σπάσει αὐτίς. ὁ δ’ ἐβραχεῖ χάλκεος "Ἀρης,
ὅσου τ’ ἐννάκχοις ἐπάλαχον ἡ δεκάχθυοι
ἀνέρες ἐν πολείμω, ἐρίδα ἐξυνάγοντες Ἄρης,
τοὺς δ’ ἀρ’ ἀπὸ τρόμου εἰλέν Ἀχαιῶν τε Τρῶας τε
διεστὰντας: τόσον ἐβραχ’ "Ἀρης ἃτος πολειμὼ.
οἵ δ’ ἐκ νεότων ἐρεβενή φαίνεται ἀνθ’
καῦματος ἃνεμοι δυσαέοι ὅμοιοι,

Hesiodean ScatumHer. 227, and in Aristoph. Ἄρ. 390; Plato, ῥ. Χ. 612 B. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. The name "Aides" here evidently preserves something of its original sense, the Invisible (Ἀφθήνη). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way of saying that she makes herself invisible to Ares. 848. This line is perhaps interpolated by a rhapodote who read ἐξάραξε in 842, and thought that an infinitive was required after ἐσεν. This idea led to another unmistakable interpolation, Ω 558. 851. θερός, of Diomedes' chariot: Ares is clearly on foot (he has lent his chariot to Aphrodite, 363). 852. ἑλατή, so A and other MSS.: vgil. ἐλατεῖ, but this by Homeric usage could only mean to lose his own life. 854. ὅτε, so A: cat. ὅτε, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the word, which can only mean "from under." Athens of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. With the reading of A there is no difficulty whatever, and the authority of this MS. is as great as that of the consens of all the rest, so that there need be no hesitation in adopting it. It is strange that neither Nauck nor von Christ so much as mentions the existence of the variant. 857. ἵνα κατὰ τὰ κολά μέρη ἐξεύροι μὴν τὴν μήτραν, καὶ ἐστι διακαλθέντος ὁ τόκος (i.e. "this is the locus classicus"). For the nature of the μήτρη see on A 137. For μήτρην of MSS. Ar. read μήτρη; both cases appear to be equally Homeric: see Σ 151, K 77. 860. This hyperbolic distich recurs in Σ 148-9. Ar. is said to have read ἄχλος for ἄχλος, "with nine hips" (1). For the last half of 861 compare Σ 381, Σ 448, T 275. 865. καῦματος ἃνεμοι, after hot weather: so Schol. It is hardly possible to get any good sense if we join ἃνεμοι with ἄχλος. It is not easy to say what the phenome-
non meant may be; perhaps a whirlwind of dust raised by the Scirocco. Others take it to be a thunder-cloud "standing out to the eye from the other clouds."(?)

574. καίρων ἄδεστοιν, so La R.; the best MSS. follow Λ. in reading χάρας 8', but the particle appears to be merely an insertion to assist the metre. Bekker rejects this line and the preceding, not without reason, as they are quite wide of the aim of the rest of the speech. So also Köchly and Nauck.

576. ἀφοῦ, so MSS.: but there is little doubt, as Clemen has shown, that the word, which is not found elsewhere, is only an itacistic mistake for ἄφωσ, so fittings, from Φως; hence the commoner contracted form ἀφως.

578. διόμηται, are subject to you, Π 183, λ 622. For the change of person cf. H 160, Π 250.

879. οἱφοβοίλεται apparently means "attack," "make an onslaught." There is no other case in Homer of such a use, nor does the middle voice of this compound seem to recur in Greek literature, until the late Epic poet. Mr. Monro explains "doth give heed to," comparing ἐντειβάλλεται ο Ε ᾽ευ, and ἔβαλλεν ἐνιθηνικῷ μετὰ φρῦνιν.

880. For ἐνίσῃ most MSS. give ἐνείσῃ, Schol. Α on Σ 131 ἐνείσῃ. The second form can hardly be right, the first is in accordance with the analogy of ἢνεϊς, the latter is supported by μεθὲ Κ 121, ηνεῖ Ν 731, α 192. In a point where the authority of MSS. is nil it seems better to take the more archaic form, as it has respectable authority; as it is very probable that forms of the so-called "Aeolic" conjugation have constantly been altered to suit the later conjugation of contracted verbs. ἐνείσῃ is explained by Schol. Β μενο, i.e. without the inter- vention of a mother. There is no trace in H. however of the birth of Athena from the head of Zeus; and the word here need mean no more than "thou thyself" didst beget (emphatically); στέθη above (875) is also ambiguous. διότε, descriptive, as κτῆρι, B 465. (Welcker explains "secretly born," as without a mother. But see 887.)

886. κακάδεσσου, i.e. λεγόμενον. Cf.
ο 118 κείσθαι, ἀδρικάτου μεθ' άλματι καὶ κατειφνθὲ, and II 661 εν εκείνω γέφορα : see also note on 297. Αριος, being im-

mortal, seems a little confused between his two alternatives ; the contrast to θεός (another δ' αριος) should of course be θεός; this being impossible he has to substitute the rather weak expression of the text.

887. άμνηστος, only here in II. : it occurs several times in Od. in the phrase νεκών άμνηστα κάρφια and once (r 562) of dreams. It appears to be conn.

with μένος, but the formation is not clear.

891. See note on A 177.

892. δάραχος : the formation of this word, which recurs only in Ο 708, is hardly explicable. According to Bekker it is for δ' αδραχτος, through the stage δ' αδεραχτος, the second ν being lost before the ο, and the first then having to follow suit, that the word might not be confused with αναχτος in the opposite sense. If so, it is probably a late and wrong reading, for which αδραχτος ought to be substituted here (so Wackernagel) ; mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of "Epic diectasis" for αδραχτος. This is not impossible in a passage which may possibly be of late origin, and contemporaneous with the formation on false analogy of ἀφές for ἀφές through the stage ἀφες.

893. στοινός, as Β 99, etc.

894. ἄνθρωπος, for ἄνθρ. (άνθρω); the lengthening of the first syllable may be due to the iotis alone; or possibly to a reminiscence of ξανθρός, though the latter alternative is the less probable.

895. For ἄνθρωπος Zenod. read ἄνθρωπος. The two last words of the line apparently mean "lower than the sons of Uranos," i.e. the Titans imprisoned in Tartaros, as in Ο 225, οικὴ ἄνθρωπος ἐκεῖ θεός. Κρόνος ἄμφω ἀντιτελείος. This however is quite unlike the Homeric use of the word ὁπασιου, and may be another mark of later date ; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take ὁπασιου in its usual sense, we must translate either "lower than the heavenly gods," or "low among (partitive gen.) the heavenly gods" : either of which interpretations makes the passage intolerably weak. For the threat itself compare Ἐ 13-16 ; and for the Titans Ο 478, Ζ 279, Hesiod, θεοῦ. 720.

900. See 401-2. Here the best MS. read πάσως οί ἄνακοι, and either omit 901 or give a note to say that it was sometimes omitted; only those of the second class giving πάσως, which is necessary if 901 is real. The note in Schol. A (Didymus?) iadων φάρμακα.
[ἡκέστερον... οὐ μὲν γὰρ τι καταθητοῦ ἐγένετο...]

ως δ' ὅτι ὁποῖα λακοῦ ἐπεφύγειν συνεπάγαν ἵνα ἤν... μᾶλλα δ' ἢκε περιτρέφεται κυκλώμενον... ὅς ἄρα καρπαλλόμενος ἰθανατοῦ θαύμα "Ἀρμα... τὸν δ' "Ἰβη λοῦσεν, χαρίεντα δὲ εἰμαντα ἐσσεν... πάρ δὲ Διὰ Κρονίων καθεξήτω κύδει γαῖον... 

αἱ δ' αὕτης πρὸς δῶρα Δίοντι μεγάλου νήματο... "Πρη σε Ἀργείη καὶ Ἀλεξαμενης Ἀθηνη... παύσασαι βροτολογοῦν Ἀρην ἀνθρωποκτοί..."

πάσαν (i.e. not φάμακ' εἰσασθεν; the omission of the augment is always regarded as an Ionic peculiarity) shows that Ar. also omitted 901.

902. ὄντος, fig. juice used to curdle milk for making cheese: another material for the same purpose in classical times was πυτια or τάμπος, "rennet," which is still employed. ἐπεφύγειν might quite well be taken as a passive, "being stirred"; but the common Homeric use of the participle is rather in favour of taking it as a mid., "makes haste to curdle" (cf. Ζ 388, ἐπεφύγειν ἄραξε, etc.); the point of the simile lies in the speed of the process, so that the repetition of the same idea in μᾶλλα ἢκε in the next line is excusable.

903. περιτρέφεται, "curdles," so Herodianus ap. Eust., Apoll. Lex.; MSS. περιτρέψεται, which is obviously inferior, cf. Χ 877 σωτέσσει περιτρέφεται κρύσταλλον, where also, as La B. remarks, MSS. give περιτρέψεται, though it is meaningless. So: 245, ἤκατον μὲν ὅρθρον λευκὸν γλάστρον. The idea evidently is that Paeon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked οὐ παρασώκεσθαι τὸ λόγον (it is always the maidens who give the bath): ων ὀλίγον ἄρα ὣς Παλλίους αὕτη γεγυμνύμην, ὡς εἰ τοίς ἐθέμενοι εἰς Ὀδυσσεία (viz. Λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with "asterisk and obelos," the former implying that it occurs elsewhere (viz. Λ 465, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that κόπα γαῖων is out of place on an occasion where Ares has so little to be proud of.

909. "Ἀρης" is the reading of nearly all codices, and of Herodianus, who also preferred "Ἀρης" to "Ἀρεί" in 727; but it only occurs here, so that the one MS. (Cant.) which gives "Ἀρη" is not improbably right.
The sixth book with its immortal scenes between Diomedes and Glaukos, and Hector and Andromache, forms with the preceding tale of war and carnage a contrast which places it in the front rank of all poetry. But, as we so often find in the Iliad, supreme beauty of individual parts is not inconsistent with grave difficulties as to their relation to one another, and to the story at large.

There is a natural division of the book between lines 311 and 312, where it is not improbable that the repeated ἐξετάζω may indicate a break in recitation. The two parts however are closely connected, as the second continues the account of Hector's visit to the city, which begins in the first. The quotation by Herodotos of lines 289-292 as being ἐν Διομήδεω ἄρσενι indicates that there was originally no distinct break between E and the first section of Z. But, as has already been mentioned, this single rhapsody contains one of the most glaring inconsistencies in the Homeric poems; Diomedes in E has power given him to know god from man, and wounds Ares and Aphrodite, while in Z he doubts whether Glaukos be not a god, and declines to lift his spear against him if he be. Such an anomaly cannot be accounted for unless by the assumption that the two episodes of the wounding of the gods are a later addition to the original ἄρσενι. The contrary assumption, that the Glaukos story is the later addition, is entirely opposed to all probability; we can understand that the superhuman victories should be added to that part of the tale which presents only the common powers of the hero, but not that they should be totally forgotten if they belonged to the plot from the first.

The episode of Glaukos and Diomedes has however incurred suspicion, on account of a curious scholiion of Aristonikos, ἀπελευθέρωσεν τινα ἀλλήλων τρόποις τὴν ὀνείρεσιν. Unfortunately he does not tell us to what place these unknown authorities transferred the scene, and modern critics have in vain endeavoured to find one as suitable as the present. The proud words of Diomedes in 127 must come after the beginning of his ἄρσενι, and therefore no mere alteration of place will do away with the contradiction between the following words and his supernatural vision and achievements in E; so that there can be no gain from any attempt to find a fresh connexion.

The allusion to the worship of Dionysos in 130-141 is probably a mark of later origin in that passage, which can however be cut out without injury to the context. With this exception there is nothing to be said against the claim of the episode to rank as a portion of the original ἄρσενι, which it leads to a fitting end by contrasting the romantic chivalry of the two heroes—like that of Saladin and Coeur-de-Lion—with the carnage of the book before.
ΙΑΙΔΩΣ Ζ (vl)

Αἰας δὲ πρώτος Τελεμάνιος, ἔρχετο Ἀχαίοις,
Τρώων Ῥήξε φαλαγγά, φῶς δὲ ἐτάροισι θύκειν,
ἀνδρά βαλοῦν, δὲ ἄριστος ὤν Θρήσκευον τέκνατο,
ὑὸν Ἐνασφόρον Ἐκάμαυν' ἥν τε μέγιν τε.

It has further been observed with some force to the introduction of the book (1:72) that it does not suit what follows; for Diomedes here again sinks into the background, slaying only two enemies, no more than his insignificant hero as Euryalus; so that the words of Helenos in 97-101 are quite out of place at this particular moment. It is probable therefore that these 72 lines belong to the episode of the wounding of Are, and are designed to lead the way back to the original Diomedes which is resumed in 1:73.

Doubt has also been thrown upon the episode of Hector's visit to Paris (315-385). It has apparent reference throughout to the end of the third book; yet none of the allusions exactly suit (see particularly 337 compared with Γ 428-436). The words χάλων νόμος in 326 are hard to explain, and would be more natural if they followed a scene in which Paris had actually left the battle-field in resentment at some outbreak of anger on the part of the Trojans. It is therefore possible that the duel in Γ, which we have already seen reason to suppose a later addition to this part of the Iliad, may have supplanted such an episode; but the proof of this is certainly not very strong. In any case the scene with Paris forms a most effective companion and contrast to that with Andromache, which is (with the exception of a few lines, 433-438) above suspicion.

1. σιδηρης, was left to itself by the departure of the gods, after the events of the last book. Cf. Α 401.
2. στενῳς, "along the plain," as usual: not a partitive gen. after θεᾶς. θεᾶς is the regular word for "charging." Α 307, Α 522, etc., the parallel form θείων being used for the transitive. The mid. θεοθέωσι recours only Ε 270, χ 8, Δυσοίων is gen. abs., the subject being easily supplied from the first line: ἄλκας is doublets the. gen. usual after verbs of aiming (H. G. § 131 e), and is not in agreement with the participle. Cf. Ν 496.

4. The ordinary reading of this line in μεσηγός Σιμαντοῦ ἐν Ζάρθου βο- λών. But Aristionikos says (ἡ θυελή) ἐν τοῖς ἄρχουσι ἐγέργατο μεσηγόν νο- ταίον Σκαμάνδρου καὶ σταυρώμας. Ὑπε- τερον δὲ περίπου ἐγέργατο μεσηγόν Σιμαντοῦ ἐν Ζάρθου βολών, τοῖς γάρ τινι τοῦ καντάμαν θάντας τῇ γραφῇ, μετὰ δὲ μάχεται (<α. χ. hi versus illa lectio retenta > Lehrs). Further Schol. BLV says πτέρευς ἐγέργατο μεσηγόν ποτα- μος Σκαμάνδρου καὶ σταυρώμας. Ὑτέ- τερον δὲ Ἀριστοχαρύς ταύτῃ τῇ λέξιν (α. χ. the present vulgate) εύρηκεν ἐγέργατο. Χαρίας δὲ γράφει μεσηγον ποταμος Σκαμάνδρου καὶ Σιμαντοῦ. Various emendations of the schollon of Aristonikos have been proposed; e.g. Lehrs conj. ἐν τοῖς Ἀριστερίσιος for ἐν τοῖς ἄρχουσι: Sengebusch in τῇ προθήκῃ τῶν Ἀριστερίσιος. But there is no reason to go beyond their plain sense; viz. that Ar. found the reading of our text in his "ancient" authorities—what these were we cannot say—and adopted it in his first edition and his "notes"; but that he subsequently found the reading of the present vulgate—again we do not know in what authorities—and adopted it in his second edition as being more in accordance with the Homeric topography of the camp, on which, as we know, he wrote a special dissertation. The σταυρώμας or "estuary" is not elsewhere mentioned. The name itself is very unlikely to have been invented, but very likely to have been supplanted by the more familiar Σιμαντοῦ. It appears moreover that the old tradition was so strongly in favour of our text that Ar. had difficulty in finding support for the variant which he preferred on other grounds. These grounds however have lost their weight to us, especially since Hercher has shown that in all probability the Simeois was, if known at all to the original legend, only another name for the Skamandros. The two are distinguished only in Β 477 (σα.), Μ 52, Φ 307; and all these passages are reasonably suspected on other grounds of later origin. (The only other places in which the name Simeois occurs are Β 477, Τ 447, Τ 53; cf. Α 477, 488). Every argument therefore points to the adoption of the older reading of Aristarchos.
τὸν δ’ ἐβαλε πρῶτος κόρυθος φαλὸν ἱπποδασείς, ἐν δὲ μετάπτω πηλε, πέρησε δ’ ἀρ’ ὅστεν εἰσών αἰχμή χαλκεί: τὸν δὲ σκότος δασσε κάλυψεν.

"Ἄξυλον δ’ ἂρ’ ἐπεφυ βοηθὸν ἅγαθος Διομήδης Τεθραμάνδη, δ’ ὑμεῖς εὐκτιμήσετε ἐν 'Αριάδνῃ ἀφνεῖς βιώτου, φιλος δ’ ἦν ἄνδρωποις πάντας γὰρ φιλέσκειν ὅφος ὑπίοικα ναίων. ἀλλὰ οὐ τις τῶν γε τότ’ ἤρξετε λυγρὸν δικαίων πρόσεχεν ιππασίας, ἀλλ’ ἀμφόθεν θυμὸν ἀπήγα, αὐτὸν καὶ βεράντονα Καλήσιον, δς βα μὸν πτων ἔκεκαν ψηφιλογος: τ’ δ’ ἀμφόγ γαίας ἐδττυν.

Ἀρίστου δ’ Ἐφύραλος καὶ Ὀψίλοκος ἐξενάριζεν βῇ δὲ μετ’ Ἀλητίου καὶ Πήδαουν, οὐ διότε νυφή νῆς Ἀθαναρέη τέκ’ ἀμψόμοι Βουκολοί. Βουκολοί δ’ ἠν ύπ’ ἅγαθος Διομήδους πρεσβύτατος γενεύ, σκότοι δ’ ἐ’ γεβάντο μήτηρ· ποιμανῶν δ’ ἐπ’ ἔστι μέγη φιλότητι καὶ εὐνή, ἡ δ’ ὑπεκαυσίμη διδυμάονε γεβάντο παίδε, καὶ μν’ τῶν ὑπήλιο τέμος καὶ φαιδίμα γυμά Μηκειτάμηδε καὶ ἀπ’ ὑμών τεῦχε ἐτύλα. ’Ἀστύλον δ’ ἂρ’ ἐπεφυ μενετύλωμος Πολυπότης· Πιδύτη δ’ Ὀδυσέων Περκάσιον ἐξενάριζεν ἐγείζει χαλκείρ, Τευκρός δ’ Ἀρετάον Διον. ’Ἀντίλοχος δ’ Ἀμφρον ἐνήρατο δουρὶ φαεύνο Νερτορίδες, Ἐλατον δὲ ἅναξ ἀνδρῶν Ἀγαμήμων· ναίε δὲ Σατυρέντος ἐφερέται παρ’ ὄρμα

οὐτωμάλωμα probably means a marshy estuary, not of the Skamandros, but of some adjacent stream such as is now formed by the Dündrek-su, which it has been proposed by Schliemann to identify with the Simeris.

6. φῶς, salvation, as Θ 282, Α 797, Π 95. For this Akamas see B 844.
7. φαλὸν, see on Π 362.
8. βιώτον, cf. Β 544.
15. φιλόσκειν, used to entertain, cf. Π 507, and χαλκὸς φιλέσκειν φαλόν, s 74.
17. προσέβησιν ἐπιφανείας, standing before him to meet his enemy.
19. ἀρ’ ἐνίκει τὸ πρὸς τὸ πάντομα of all the best MSS.; cf. κατ’ δ’ ὅτε ἐνίκει φιλέσκειν ἀδησίας, Σ 519. But the vulgar ψηφιλογος, a word not found elsewhere, is sufficiently defended by the analogy of ἱπποδασείς, δ 386, ἱπποδασείς ο 330; and it avoids the awkwardness of the detached ἱπποδασείς.
Πήδασον αἴτιοι μήν. Φύλακον δ' ἔλε Λήμνος ἱρός 
Φείγοντι· Εὐρύπυλος δὲ Μελάνθιον ἐξεμφόρετο. 
"Ἀδριστος δ' ἄρ' ἐπείτα βοήν ἀγάθως Μενέλαος 
ζώον ἔλι. Ἡ πω ἀρ οἱ ἀτυχόμενοι πεδίοιο 
δὲν ἔνε μκαθόντε μυρικάριν, ἀγκυλὸν ἀρμι 
Ἀξαν' ἐν πρῶτον ρυμῷ αὐτῷ μὲν ἐβήκην 
πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἀτυχόμενοι φοβόντο, 
αὐτὸς δ' ἐκ δίφρου παρὰ τροχοῦ ἐξευκλαθή 
προός ἐν κοίλαις ἐπὶ στόμα. 
τάρ δὲ οἱ ἄστη 
"Ἀτρέδος Μενέλαος ἔχων δολεχόσκιον ἔγγος. 
"Ἀδριστος δ' ἄρ' ἐπείτα λαβὼν ἀλλάσσετο γούνων' 
"ζαχηρί, Ἀτρέδος νῦ, σὺ δ' ἀξία δέξαι ἄποιων. 
πολλὰ δ' ἐν αἵματι πατρὸς κείμενα κεῖται, 
χαλκὸς τε χρυσός τε πολύκμωτος τε διήψος' 
τῶν κέν τοι χαρίσαιτο πατήρ ἀπερείοι ἄποιων, 
εἰ κεν ἐμὲ γιόν πεπᾶτον ἐπὶ νησίν Ἀχαίων." 
διὰ φόρτο, τῷ δ' ἄρα θυμὸν ἐνι στήθεσις ἔπειθεν, 
καὶ δὴ μιν τάχ' ἔμελλε θεὸς ἐπὶ νῆα Ἀχαίων 
δῶσει φι βερόποτι καταξέμενοι, ἀλλ' Ἀγαμέμνο 
ἀντίος ἠλθε θέων, καὶ ὀμοκλῆσας ἐποὶ ἡδα.
“ὁ πέτων, ὁ Μενέλας, τί ἦ δὲ σὺ κήδεις οὖν ἄνδρων; ἢ σοὶ ἀριστα πεποίηται κατὰ ὅλους πρὸς Τρόαν; τῶν μὴ τις ὑπεκφύγων αἰτίων διεθρόν χείρας θ᾽ ἥμετέρας, μηδὲ᾽ ὃν τυρα γαστέρι μήτηρ κοῦρον ἑώτα φέρων, μηδ᾽ ὃς φίγων, ἀλλ᾽ ἂμα πάντες Ἡλίου ἐξαπολογότας ἀκήδεστοι καὶ ἄφαιτοι."

δὲ εἰπὼν παρέπειευς ἄδελφεινῳ φρένιας ἤρως, αἵσιμα παρειπτόν, ὁ δ᾽ ἀπὸ ἔθνου ὅσατο χειρὶ ἤρως Ἀχίλλουν. τὸν δὲ κρείον Ἀγαμήμονον οὕτα κατὰ λατάρνην, ὁ δ᾽ ἄνετα授信, Ἀτρέδης δὲ λάβ᾽ ἐν στῆθει βας ἐξέπτευε μείλιον ἐργός.

Νέαστωρ δ᾽ Ἀργείουσιν ἐκεκλεῖτο μακρῷ αὐτὰς: "ὁ δ᾽ φίλοι ἤρως Δαναοῖ, δεράστοντες Ἀργεῖος, μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μμινᾶς, ὅσοι κεν πλείστα φέρον ἐπὶ νῆας ἵκταις, ἀλλ᾽ ἄνδρας κτείνωμεν ἐστενὰ δὲ καὶ τὰ ἐκεῖνοι νεκροὶς ἀμ πειδῶν συλλήσατε τεθητάτας.

δὲ εἰπὼν ἀτρούμενοι μὲνοι καὶ θυμῶν ἐκάστῳ. έθεια καὶ αὕτε Τρώης ἄρηθόν ὄπωτ᾽ Ἀχαϊῶν Ἡλίου εἰςαφέθησαν ἀναλείψας δαμέττε, εἰ μὴ ἄρ᾽ Αἰνείας τε καὶ Ἐκτορὶ εἰς παραστὰς.

57. The note of interrogation after Τρώων is not in the vulg., but it is shown to be Aristarchean by the remark of Herodian that the τὸ is διαφορικός, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Z 285, O 246, π 424, ρ 376 (Heute). ἀριστα is not an adv. but subject to ποιήται: for the impersonal ποίηται τῶν ἄνδρων is not Homeric.

59. φρούριο: opt. by attraction, as usual in sentences expressing a wish. The use of κοίτος to signify "babe" is quite unique; it elsewhere connotes rather a man in the prime of life. Did. thinks it means "of noble blood," but this weakens the sentiment quite intolerably. If, as we should suppose, it means "male child," we must regard the opt. as expressing a hope, not a command; unless Agamemnon's fury makes him quite unreasoning.

61. παρέπειευς, so MSS.: La R. needlessly reads τερεφήν supported by the mention of it as a variant in two MSS. (AO). παρεπείφω is the usual word, H 120, N 788, etc. ἐπιβαλλόμενος, for ἐπιβλέψω, see B 21.

62. αὕτω: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the καθαφεὶ μέγαν ἐργα of the human sacrifice in Π 178.

68. ἐκτείνωμεν, "throwing himself upon" the spoil, half in a physical, half in a metaphorical sense. For the gen. Amelius compares χ 310, ἐν πάλιν ἐκτείνομεν. The word occurs in later Greek, e.g. Aristot. Pol. 1, 9, 16, τοῦ ἐν ἐκτείνῃ, with the purely mental sense, "desire eagerly"; like ἐκτείνωμαι A 173.

71. σκόλεινται, a potential fut., with double acc. like all similar verbs. Zeuxod. read Τρώων ἀμ πειδῶν συλλήσατε ἔν τεκνῶν: on what authority of course we cannot say.

73-4 = P 319-320. ἄτρως, see Π 61. Schol. B for once shows a touch of humour; "πάντες τό της εἰςρέθην ὅ τιων."
or posthumous, and by the School. A (Didymus) says that Ammonius alleged as the reading of Aristarchus μάρτις τ' ὀινοπόλεις τε, and adds ἐγὼν δὲ τὸ εὐφρά εἰς' 'δὲ διὸ (i.e. this is to be recorded as a variant of Aristarchos).

79. Ἡθός, cf. δ 634, ὅπειρα μάλιστα πέταλοι πέπτωσιν ἐν' ἱθώ, for every enterprise, lit. "going."

80. διαφωτισμόν implies tumultuous rout; compare the frequent but sometimes ambiguous phrase ἐν γερακί πεπέσθαι, where the confused rush to the ships seems to be sometimes that of the victors, sometimes of the vanquished: B 13 (q.v.), I 235, Α 311, Μ 107, P 639. χρωτὶ γυναικῶν, ironical of course.

81. ἑτερος with aer. subj. = fut. εἰπεῖτο, as A 191, Ψ 10, σ 150.

82. ἀπέρ ση, for the order cf. 429, σ 120.

83. νηρᾶ, ac. to the temple. Cf. δοὺς ἱερατεύοντα βουλή, Ε 195.

84. δεῖ all MSS. and Herodian: most edd. write δ on account of the Φ of Φ, and there can be little doubt that this is right. Nearly all the other cases of δ for Φ can be set right by slight alteration, but see note on E 335. The mention of the peples vyrice our thoughts to the Panathenic festival at Athens. But the idea of propitiating deities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore quite futile to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16, 2, ὃ οὐκ οὖσαν δὲ κατὰ ἑαυτήν ᾐρεῖτε τῷ Ἀξώματι τεκέων τῷ ἐν Ἀρμολικόν, and v. 16, 5, δὲ πέπτου δὲ ὑπερών ἔστη τῇ 'Ἡριδικῇ τοῖς ἐξεκδεχόμενοι (in Olympia).

85. The appeal to Athens is made not because she is the special guardian of Troy, but because she is recognized as the protector and strength of Dioneus; only through her can his valor be abated. The title of εὐποντός (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

86. The words ἐν γερακί seem to imply a seated image; that is, a rude wooden θάλαζων such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schoet. B after explaining εἰς = ἐπεί, which is obviously wrong, quotes the authority of Strabo — who says that
ancient sitting images of Athens were found in Phokasia, Massalia, Rome, Chios, and several other places. Mr. Ramsey has found such archaic sitting figures in Phrygia (J. H. S. iii. 43). ἐθεῖα: the only instance in H. of the infin. for imper. in the 3d person with its subject in the nom. (§ 87): as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἡ he was thinking of continuing with θεῖα. See note on Π 285.

24. ἤπαι according to the old expl. from ἣπα (ἐπάνω): “one year old.” It is now referred by Göbel, followed by Amells, to a root αἶ (to shine), "as perfect, ἐλείος. The word occurs only in this connexion (cf. γ 889), so that the question cannot be solved. ἠπατάω, not having felt the goad. The must represent an original δ - lengthened as in ἀπατάω, ἠφαίοι (see Λ 232), etc., by the ltcus. The word occurs only here.

96. For ἄλλα Αμ. read ὅλα κεῖ, just as in τ 83 he read ἦθεν τώς for μὴ τώς, where it was preceded by another μὴ τώς. As Hentsch on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

101. For πότε τοῦτο and ισοφαρέσθην most edd. now read ἦσθι τοῦτο and ἰσοφαρέσθη. See note above. After Bentley on account of the double neglect of the digamma. It must however be confessed that the former change at all events is not entirely satisfactory.

104. For δοὺς we should have expected δοῖς, which Bekker gives against all MSS.: cf. Λ 44. Two is the regular number for the Homeric warrior; it is strange that a school of Forpylyros on Π 579 quotes this very line as evidence of the fact.

109. θεῖα. Cf. 108 ἄλλα κεῖνο, and note on Δ 167. There is no reason for taking ἦσθι in a temporal or causal sense. ἄλλα δὲ and ἑλθὲν above should, as elsewhere, be ἦσθι: see on Α 630.

112. Zeden. read this line ἐστε ἢτα, and ἦσθι τοῦτο. It certainly seems more probable that this should
have been altered into the regular formula than vice versa. Of course for ἄμοινον we must read ἄμοινη. This will have been changed, in order to avoid the apparent hiatus, by those who believed that the dual could be used for the plural. For ὅσιος used in this way cf. Π 422.

114. The word βουλευτής does not recur in Homer, but the body was an integral part of the heroic polity. The members of it are usually called γεροερείς (v. on B 53, Α 259), and in the case of the Trojans δραγμοερείς, Ε 149, cf. X 119. They are however not mentioned in the sequel.

117. For the construction of the Homeric shield see Η. H. S. iv. 248. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the δείκτης. Hector walks with his shield hanging—probably at his back—by the τελμαν. παράδειγμα does not imply, as some have thought, that there was more than one δείκτης, any more than παράδειγμα μικρά (40) implies more than one pole.

120. ἄμοινον, the two armies. But A gives ἄμοινον, and all the Alexanderian critics seem to have read ἄμοινη in the next line.

124. The omission of the object is rather awkward: hence van der Werfden and Nauck insert 'ε after μάχη.

130. The legend said that the contest arose when Dionysos was bringing to Europe the orgiastic mysteries of Phrygia. Lycurgus was king of the Edones, see Soph. Ant. 055. Pausanias (vil. 18, 3) mentions a similar legend as current at Patras. (Δωδεκάες ἔκθεσις ἐκθέσεις ένων Περσῶν ἐν παισίς ἄμοινον ἡμῖν), Both are evidently reminiscences of opposition offered to the introduction of a new and foreign worship. For σῶλοι σῶλος cf. Β 708, E 22. MSS. are divided between the forms ἀνθοφόρος and ἀνθέφες: the latter seems more correct, but the balance of evidence is in favour of the former. So in the oracle in Herod. i. 65.

132. τῆς: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. O.
C. 1050, ἔρωτια σεαρά τυφρώντων τῆς θεατῆρος. The maenads typified the nymphs who nursed Dionysos at his birth: Ἑυμ. Ἡμ. xxi. The word μανδρία occurs once in H., in a simile—X 440. Dionysos is mentioned again in the Ηιλιδ in Χ 325, and in the Οδ. Χ 325, cf. ω 74; all probably passages of later origin. It is therefore not improbable that 190-141 are an interpolation; to this conclusion the virtual repetition of 129 in 141 strongly points.

132. Νύσας: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It can hardly have been a real mountain, as the usual tradition placed it in India, while here it is in Thrace, where the name was given to a district in Hellinon. Schol. A moreover mentions several other sites, including an island in the Nile (as Ηυμ. Ἡμ. xxiiv. 9), so that Nysa evidently went wherever the cultus was localised. Νύσας is another word whose exact meaning can hardly be ascertained. It would naturally mean the thymis, but the Scholia explains it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οὗ ἔστρεφεν, οἱ δὲ τοὺς θέρους, τοῖς τις Βακχικάς δρᾶσες, & τότε Διονυσιακά μονήνα ἐνικοὶ ἄνευ τῆς σκέπης οὐ κατὰ πρὸς τὴν ἑλετήρην. (This sense of δρᾶς is not mentioned by L. and S.) The same may be said of δυκωνίου, which does not again occur in Homer, and is explained either as "οξ-ευδι-," or "πολε-ευδι-" in which sense later writers use it. It may possibly have some mythical connexion with ἄραξ, as a name of Dionysos.

136. The line is evidently modelled on Χ 398. For φεσθεῖσα above Zenod. read χολεθρευτή, which is obviously less appropriate.

138. θεῖα ρέω ροʔι, an Odyssean phrase: δ 804, ε 122. τυφρός is a word of later Greek: ροʔις in the Homeric word.

143. πρόςαρα, a doubtful expression: either "the uttermost bonds," like τὸν ἄνθρωπον: or "the bonds," lit. ropes (cf. μ 51, 162). See Η 402.

146. τοῖς δὲ, with δὲ in apodosis, is the reading of Α. and the best MSS.

148. ἦδε here is when. For ἄρη A gives ἄρη, which was the reading of Aristophanes. The subject will of course then be φεστὶ, "they succeed in spring-time," Aristoph. also read τηλεθωρίας.

149. φεστὶ seems to be intras., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschus and Theokritos both use φεστὶ as intras., perhaps in imitation of this passage. It is of course possible to translate "brings forth children," but
this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: "one generation is in full vigour while another is dying out." The reading of Alexio, Ἐθέλεις 50’... φιλός, hardly deserves consideration.

150. δίκαιος, infin. for imper., with the punctuation of the text, which is that of Nicanor. It is perhaps better to leave out the comma after ἐθέλεις, and paraphrase "but suppose you wish to learn this also." The assumption of an omitted apodosis is unnecessary. For a similar ambiguity cf. Φ 487, σ 78.

151. This line looks as though it were merely added to supply an object to εἰθέλεις. The neglect of the F of Ἐθέλεις is suspicious, and Nauck is probably right in bracketing it.

152. Aρ. pointed out that Homer uses the old name Ἐθέλεις in the mouth of the hero, though in his own person he says Κυρνής (B 570, N 664). μονή Ἀργείων, i.e. in the corner of the Peloponnese. So γ 263. For this sense of Ἀργείων, cf. Iliad, 1, 75, etc.

153. κυρνήτης, crafter, as γ 291, κεφαλῆς.

155. It will be observed that the act. and mid. of θεός are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the Schol., Bellerophon, who was originally called Τιτόν, got his name from slaying one Βαλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tyris) to seek purification from King Priamos. But this course is not Homeric, the idea of purification for blood being altogether later.

158-9. These lines appear to anticipate the sequel, the "driving from the land" meaning the errand to Lykia. The object of ἐδώσας may be either Ἀριστεια or Bellerophontis, i.e. either "Zeus had made P. king of Argos," or "Zeus had brought Bellerophon under the power of P." by making him an exile (e.g. on account of homicide) from his own country. The latter alternative gives the more vigorous sense, and the variant μὴ for ο ὦ, which is found in several MSS., thus, though only a gloss, appears to be a correct one. Perhaps the old reading was δέδωσας (or F ἐδώσας).

160. Ἀριστεια, called Σχενθεία in the later legend. So is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 265: cf. Γ 352.

162. ἄγαθος here only in Homer approaches our word "good" in the moral sense. Even here the idea seems to be "being of an excellently wise disposition," φιλότις γὰρ ἀγαθὸς ἄγαθος: for ἄγαθος in Homer regularly implies "that which is good of its kind"; the idea of an absolute standard of moral virtue, which is connoted by our phrase, "a good man," "a good deed," and the like, is later than Homer.
καὶ τότε μὲν ἐφείσε καὶ ἤτερη σήμα ἰδεῖται, ὥστε ραὶ οὐ γαμβροῦ πάρα Πρῶτοιο φέροντο. αὐτάρ ἐπὶ δὲ σήμα κακὸν παρεδέχατο γαμβροῦ, πρῶτον μὲν ἔλα Ἑμιμαραν ἀμαμακέτην ἐκλέλευσεν πεφεύμεν. ᾦ δ’ ἂρ’ ἐνθεὸν γένος οὐδ’ ἀνθρώπων, πρόσθε λέων, ὑπεδόν δὲ ὀρίους, μέσην δὲ χείμαρα, δεινῶν ἀποπνεοῦσα πυρὸς μένοις αἰθομένοιο. καὶ τῇ μὲν κατέπεφε θεῶν τεράσις κινήσας. δευτερον αὐ Σωλύμοις μαχηστά τυβαλίωμαν καρτέστης ὑπ’ τὴν γε μάχην φάτο δύναμιν ἀνδρῶν. τὸ τρίτον αὐ κατέπεφεν Ἀμαξίων αὐτοκεφάλαιας. τῷ δ’ ἂρ’ ἀνερχομένῳ πυκνῶν δόλων ἄλοχον δῇμαν κρίσας ἐκ Δυναστείας φύσεως ἀριστον εἰς λόχων τοῖς δ’ αὐ τι πάλιν οἰκόνες νέοντο πάντας γὰρ κατέπεφεν ἄμβρων Βελλεροφόντης. ἄλλῳ ὅτε δὴ γέγονσας θεοῦ γόνου ἣν ἐστιν, αὐτοῦ μὲν κατέρχεται, δίδου δ’ ὅ γε ψυγαμέρα ἦν,

176. σήμα is slightly different from the σήμα of 168, and signifies the ἑχερα ἡσπαλίας as a whole, apart from the marks which determined its significance. φέροντο: the use of the middle is unusual, but clearly means "brought for his own behalf." To take it as a pass. would be entirely un-Homeric.

179. ἀμαξάκες is one of the many obscure epithets of Homer: cf. Π 328. It is used again of the mast of a ship in a storm, § 311. The old interpretation was ἰσχυρός. It is better referred to ἀμαμακέτης (from μακές, a secondary form of μακός) in the sense "furious," "raging."

180. δοῦν γόνον, according to the legend in Hesiod the offspring of Typhon and Echidna.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegaios, who is an integral portion of the legend in Pindar (Ol. xiii.), unless a reference to him be found in δοὺς τεράστες, which may mean anything (cf. Δ 398). It is therefore highly probable that 181-2 are an interpolation from Hesiod (Θεον. 323-4).

184. Σωλύμων, cf. σ. 283. Herod., l. 173, identifies them with the Milyai, the original inhabitants of Lykia: according to Strabo (i, 12, 10) and Pliny (H. N. v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the Odyssey that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them. 186. For the Amazons see Γ 189.

187-190. These lines have rather the appearance of an interpolation imitated from Δ 392 sqq., a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase δοῦν τεράστες αἰθήνες in 183. δοῦν γόνον looks like a reminiscence of τινῶν λόχων in Δ, where the adjective is used in a different sense. Indeed A actually reads λόχω here (corrected in margin). The object of Tobates was to avoid himself killing Bellerophon, his guest.

191. γέγονε, began to perceive. δοῦν γόνον, because according to the legend (which Pindar follows, Ol. xii. 69) he was in reality the son of Poseidon. 192. δοῦν, offered: the imperfect is somewhat more picturesque than the following δοῦσ, as it brings before us in connexion with γέγονε above the gradual opening of the king's eyes,
dóke dé oí téμhíς βασιλείδος ἦμιν πάσης: καὶ μὲν οἱ Λύκιοι τέμνοντο τάμοι ἐξοχον ἄλλων, καλὸν φυταλῆς καὶ ἀρούις, ὒπαρ νῦντο.  

195 ἦ δὲ ἔτεκε τρία τέκνα δαὺθρον Βελλεροφόντυ, Ἰσαῦρον τε καὶ Ἰππόλοχον καὶ Λαοδάμεαν. Λαοδάμη μὲν παρελέγατο μητέτε ζεῖκ, ἦ δὲ ἔτεκα ἄντιθεον Σαρπηδόνα χαλκοκρυστήν. ἀλλ ὧτε δὴ καὶ κεῖνοι ἀπήχεσα τὰς θείας, ἦ τοι ὁ κἀκε πεδίον τὸ Ἀλῆμον οἰος ἄλατο δὺ θυμὸν κατέδον, πάτον ἀνθρώπων ἀλεέων. Ἰσαῦρον δὲ οἱ νῦν Ἀρῆς ἄτοι πολύμοι μαρνάμενοι Σαρλύμουι κατέκανε κυδαλώμουι, τὴν δὲ χολοσαμερὴν χρυσῆνος ἀρτεμίς ἐκτα. Ἰππόλοχος δὲ εἶ ἐπὶ ἔτεκε, καὶ έκ τοῦ φημὶ γενέσθαι.

Whereas δόξε merely states a fact. With 193 cf. I 618.  

194. τῆμος, a grant of public land, apparently in gratitude for his services against the Solymoi. Cf. I 678, T 184.  

195. ὅφος νῦντο, no most MSS.; but A and others have τυφοφόρος as M 314, where the line recurs.  

199. Arist. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.  

200-2. These lines interrupt the narration, and Kochly considers them interpolated, though there is no obvious reason why they should have been inserted here. καὶ seems to indicate that they belong to another context, for it is not in relation with anything else. Mr. Monro takes it to be “even he, whom they had formerly loved and protected.” Amel’s explanation, “Bellerophon like Lykurgus,” (140) is too far-fetched, and Porphryros’ “like his children” is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, τὴν δὲ in 205 is too far separated from its antecedent in 194. If 200-202 followed 205 there would be no further difficulty.  

201. Ἀλῆμος, cf. οἱ στρατηγοί . . . ἄρις κατα τῆς Κλαύσων ἐς τὸ Ἄλημον πέδας, Herod. vi. 95. The poet evidently means to hint an etymology in the word ἄλατο. The use of the article is not like Homer: Bentley conj. τὸ.  

202. ἔν θεόν κατέθον, cf. 1 75 ἄθος ἄθος, and Ω 129 ὄθος θεαίρησε, where Schol. A says, ἐκατοχεὶ τοιαύτῃ καρδίας μὴ ἐθέλειν. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. Ol. xili. 130, δαιμόονειν δὲ αἰτό μήρον. Madness has always been considered a direct infliction of heaven: so in 411, when the Kyklopes think that Polyphemos is mad, they say κυκλεύ κourced, cf. δεάν ἀνθρωπίνα κυλική, T 406.  

205. χρυσῆνος is used only here of Artemis, 6 285 of Ares (in Soph. O. C. 694 of Aphrodite, and of Hades in Findar, according to Pausanias, ix. 28, 4). Goblet (Lexil. ii. 92) objects to the derivation from φως on the ground that neither Artemis nor Ares (acc. E 356) is ever represented by Homer as driving a chariot. He therefore refers the word to root αὐ, to shine, and explains it as “gold-gleaming”; and in this he is followed by Amel-Hentze. But the existence of root αὐ in this sense is very doubtful (cf. φως, Z 94); it is better to abide by the old interpretation, and admit that here, as in so many divine epithets, the exact significance is doubtful. χρυσῆνος as applied to Hades is a very similar case: see E 654. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 197, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaucos.  

206. ἦ τὰ, so Bekk. and La R.
Πέμπτε δὲ μ’ έτ’ Τροίην, καὶ μοι μάλα πόλλ’ ἐπέτελεν αἰῶν ἀριστεύθην καὶ ὑπείροχον ἐμενείται ἄλλον, μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μὲν ἄριστοι ἐν τ’ Ἐφίρῃ ἐγένοντο καὶ εν Διόνυσε ἑυηρή, ταῦτης τοι γενέσθη τε καὶ αὐτός οὖν εἶχομαι εἶναι.”

 البيان:، γηδόηνεν δὲ βοηθον ἅγαθος Διηνόν, ἐγέρος μὲν κατέπησεν εἰς χθόνι πουλυβουτεήρ, αὐτάρ ὁ μειληχιώσα προσηῦδαι ποιμένα λαοῦ · ἴδ ο νοὶ μοι ἕξιοι πατρώιοι ἄξονοι παλαιοί. Οἶνεν γὰρ ποτὲ δύο ἀμύμανα Βελλεροφόντην ἔξισα· εἰς μεγάρωις ἑκέσοις ἡμαῖς ἐρύχ. οἱ δὲ καὶ ἀλλήλαις πόρον πλοῦτον καλὰ. Οἶνεν μὲν ὁστῆρα δίδου φοίνικας φαεινόν, Ἄγιος ἔσω τῆς χρύσου δέπας Ἀμφικέπολος, καὶ μν έγὼ κατέλειπον ἱόν ἐν δώματο ερώταιν. Τούδα δ οὐ μέμνημαι, ἐπει μ’ ἐτ’ τυπθὸν ἐντα καλλιφ, δ’ ἐν Θήβαις παρόδες λαὸς Ἀγαίων. τὼ νῦν σοὶ μὲν ἠγόν ἐξιον φίλος Ἀργη, μέσης εἰμί, σὺ δ’ ἐν Διόνυσο, ὅτε κεν τῶν δήμων ἱκαμαί. ἐγέρα δ’ ἄλληλον ἀλεωμεθα καὶ δι’ ὁμίλου παλλοὶ μὲν γὰρ ἐμοὶ Τρόις κλειτοὶ τ’ ἐπίκουροι

MSS. δὲ μ’, which is obviously wrong, as the orthotone form must be used when an opposition between different persons is indicated, as here.

208. This famous line recurs in Λ 784.

211. The lineage of Glaukos was no doubt an important item among the Asiatian Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For the ἐφίδι of all MSS. Bk. conj. έρθεν, according to the regular Homeric use, A 378, etc.; La R. compares Ώ 876 for this use of ἐφίδι, but that passage is undoubtedly spurious.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (A. Δ 378, 409). He is mentioned also B 611, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. Ἀμφικέπολος, A 584.

221. μν, neut., cf. κ 212 (p 268). The line of course means “I still preserve it as an heirloom.”

222. Τούδα: this use of the acc. with μέμνημαι is very unusual in H.: cf. I 527 (τοῦτο ἐγγονι), 0 122 (τοῦτο πάρα), and perhaps Ψ 361 (Αρ. δράμου, MSS. δράμοι), where the analogy is far from complete. Hayne suggests that there may be a pause after Τούδα, “as for Τ.” Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώιοι.

225. τῶν, sc. of the Lykians, a rather obscure relation. Perhaps the original reading was άγ-, “thine,” which Αρ. would not allow to be used of any person but the third (A 393).

226. The MSS. are equally divided between ἐγέρεται and ἐγέρεις: Ἀς the former in the text, with the latter written above it. It seems that Zenod. read ἐγέρεται δ’ ἄλληλον, Αρ. ἐγερεῖ δ’ ἄλληλον, explaining ἀλλεμεθα by φιλεμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. δ’ ἄλληλον, in the throng as well as on an occasion like the present τν παράκαθαι.
The two former passages do not exhibit the variant ψηφος for φωνή, which is given here by Α and other MSS.; it is therefore best to acquiesce in the text.

240. πάσος ἐξείγες: πολλής δὲ κηδε' ἐφήπτο.

228. ὑσὸν γε, so best MSS.: Bekker reads τε from inferior sources. But the two ideas are not to be divided: the thought really is, "whom god permits me to catch." The γε emphasizes the touch of modesty, which is consistent with 129.

229. οἱropolis πᾶλαι, sc. "about their sons," the so-called schema Homericum; so Κ 416, Ω 490.

230. ἔστω ἄνθρωπος ἕνας τοιοῦτος γιὰ χρήσις, ὡς καὶ ἑαυτὸν τὸ κατὰ τὸν θεῶν ὁμήρους, ἐνθαυσάμενος μόνον μόνον ἐνσαίνομαι πάντας σας τὰ πρὸς σάς, ὡς τὸν θεὸν τοῦτον ὁμολογεῖτε τὸν παύσας ὑμᾶς.

231. For κηδε' ἐφήπτο see B 15. Εἴσπορε does not seem very appropriate; hence the old variant, πάσος, μόνον for πᾶσας, mentioned by Aristobulos. Dünzer on this ground rejects the line. The atheiosis might, with Paley, be extended to 240; the couplet was possibly added by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

232. For the oaks at the Skian gate cf. I 324, A 170, H 22, F 549. The "two former passages do not exhibit the variant ψηφος for φωνή, which is given here by Α and other MSS.; it is therefore best to acquiesce in the text."
the house, built along one wall of the courtyard, and thus allowing for the expansion of the family. One such appears to have been found at Tiryns in what Dr. Schliemann calls "the court of the women’s apartments," though it is more probably a separate house. Dr. Dörpfeld writes (Tiryns, p. 229): "A room was built in, which was entered from the east colonnade. Although its walls are of the same rubble masonry as the walls of the palace, and its floor is covered with a well-smoothed lime concrete, yet this room must be a later addition, because it disfigures the court, and shuts up part of the east colonnade. But it must also have been built before the destruction of the citadel." With regard to the fifty chambers of the sons the case is not quite so clear; in αὐτῷ seems to imply that they were a part of the original buildings of the house, probably in the πρόθυρα (like the θάλαμος of Phoinix, Ι 472), and therefore "over against" those in the αὐτῷ. τίγες, which does not recur in Greek, is explained by the Scholia to πράξεις, as though "built on the roof." But this is hardly likely in the case of chambers τίγεις αὐτῷ, where there was no roof. More probably it means "provided with roofs" to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of heroic royalty from that which was possible for οἷς νῦν Βορεάς εἴρη.

It has been suggested that the Trojans were in the stage of domestic economy which is known as the "common house" system, where a "joint undivided family" is kept together as a single unit, at least so long as a common ancestor is alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why the sons here are in the house, while the married daughters, perhaps by a special favour, are only accommodated with lodgings outside the actual θάλαμος.

In 245 and 249 MSS. vary between θάλασσα and θάλασσαν. Both are Homeric, but the latter has the evidence of the similar passages, Π 115, Π 14, in its favour. And in both cases gives θάλασσα with ια, written over the i. In 246-250 there is a similar variation between παρ' αὐτῷ and παρ' αὐτῷ; but the evidence is in favour of the latter in 246 and the former in 250 (where Didymos says that it was the reading of Λεοντίου).

261. Ἀπολλόρως, the explanation of Λεοντίου, seems to be right: ὥστε καὶ προοψήν διώρομεν κατὰ τὴν παραδοσίαν, cf. ὦ προοψῆς, and ὄπος Ἀπολλόρως, Στέατος, Στείχους, 35, 3 (Bergk, p. 696).

252. Λεοντίους ἐναγοντα can only mean "bringing in Leodike" with her; but there is no significance in such a description, and the pointless mention of a κοπαδὸς πρόκλων has naturally given great offence to commentators. Moreover without this line it would be more natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἐν ἄγοντα, and explained πρὸς Λεοντίους ἐσπηρωμεν, comparing εἰς ἄγοντα Ἐσπῆρος Η 312 for εἰς used with a person. But for the intras. use of ἄγοντα he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful ἐσπηρωμένος in Η 336. Many critics consider the line an interpolation meant to refer back to Π 124; where however it is not Leodike herself, but Iris in her likeness, who is in the house of Paris, and therefore (v. 317) outside that of Priam.
ἐν τ΄ ἀρα οἱ φῦ χειρί, ἔπος τ΄ ἐφατ᾽ ἐκ τ΄ ὄνομαξεν. τέκνον, τίπτε λυτῶν πόλεμον θραύν εὐλογοῦσας; ἢ μᾶλα δὴ τείρουσι δυσφόνιμοι υἱὲς Ἀχαιών μαρανόμενοι περὶ ἄστυ, σὲ δ΄ εὐθάδε θυμός ἀνήκεν ἑκόπτων ἐξ ἄριστος πόλος Διὸ χείρας ἀναγραψίν.

Ἀλλὰ μέν, ἄφρα κε τοῖς μελισθέα όνομ ἐνείκο, ὡς σπέισης Διenschaft καὶ ἄλλους ἀθανατοῦσιν πρῶτον, ἐπείτα δὲ καῦτος ὑψησε, αἰὲ κε πηρᾶδα. ἀναὶ δὲ κεκμηντὶ μένοι μέγα όνομ ἀέξει, ὡς τὐνὴ κέκμηκας ἀμώνοι σωίν ἡττην." τὴν δ΄ ἡμεῖς τε ἐπείτα μέγας κορυθαίος "Εκταρ. "μὴ μοι όνομ ἄειρε μελιφράνα, πότνα μήπερ, μὴ μ’ ἀπογυμάσης μένος, ἀλῆς τε λάθομαι πρὸς τοῦτοι Διὶ λείβεισιν αἰθοπα όνομ ἀξομαί. οὔτε τῷ δέ ζητει κελαινεῖ τῇ Κρονίους αἴματι καὶ λύθρῳ πεπαλαμένου εὐχετάσθαι. Ἀλλὰ σὺ μέν πρὸς νην Ἀθραήνος ἀγέλεις

255. Hekebe answers her own question. Some have taken this and the next line interrogatively, but δὲ μᾶλα is never used in this way: it always expresses a strong assurance. ἄναγραπτος, cf. Penelope's eκατον λὼς ἄναγραπτη τurtle, and Ἰ. 118 μέρας ἄναγραπτος.
257. Of course ἄλλοντα goes with ἄφαδε, and ἐξ ἄριστος πόλος with ἀναγραφοῦν. For the temples on the cattle see E 446: the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athena, for the reason given in the note to 90, and explained by Hector in 277.
258. δῆρα κε ... ἄναγρα, s. fust. ecaustum, "till I have brought." H. G. § 287.
260. MSS. vary between δὲ καῦτος, δὲ κε' αὐτός, and δὲ κε' (ex auctor). La Roche discusses the question of crisis in Homer, Hom. Unters. pp. 223-7, and decides in favour of the first. Crisis in Homer is established, as far as the Alexandrian text is concerned, by οὐκόν Θ. 360, κινά τι 396, ἄριστος τὰλα ἀνεκα ἄλοκα, etc.; and though κε in the present passage is possible, yet καὶ gives a better sense. In N 734, γ. 255, § 232, καὶ alone seems to be admissible. Cf. also χε' ἡμεῖς B 238. It is not improbable that in all these cases however the καὶ is really elided, as not unfrequently in verbal forms: so we find σ' and μ' for σω and μω. The instances are then reduced to a very small number: for ἀρκετος the metre always allows ὁ δραστος, for ἀρκετος we may read ἀρκετος or αὐτος, for ἀρκετος ὁ ἦμως, or better, as Nauck has suggested, ἐνα. See H. G. § 277.
261. μέγα is probably an adverb = μεγάλως, rather than a proleptic use of the adj. = ἐντομ μέγα εἴσην. Cf. ρ. 489, μέγα κέρεδος δέξει.
262. "Spurium?" Nauck. The line is certainly rather flat in this place; and τόνη elsewhere is always the first word in the line.
265. The vulg. puts a comma before and a δ’ after μένων against overwhelming authority, including that of Ar. and Plato (οὐ λέγω, οὐ δαμαί, ἀκροβολομένοι, μὴ μ’ ἄπογυμάσης μένος, Orat. 415 A). In X 282 however μένων ἀλῆς τε must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple γαζον is used in the literal sense "to lame" in Θ 402, and the metaphorical "to weaken" by Hippokrates. The appropriateness of the expression here is obvious.
266. ἀντίπτερων, so Ar. and all MSS. but one, which follows Zeno, in reading ἀντίπτερων. Ζεν. ἀντίπτερων.
Ilias of Z (VI)

εξεχει σών θυέσσων, ἀολλόσσασα γεραιάς:

τρέπον δ', ὅς τις τοις χαριέστατοι ἔστε μέγαρο καὶ τοις πολύ φιλότατος αὐτῆ, 

τῶν θεῶν Ἀθηναίης ἐπὶ γούνασιν ἰκώμαοι, 

καὶ οἱ ὑπογέεσθαι δυοκαίδεκα βοῶς ἐν νηώ ἤν, 

ἡθέσαι ἴρευσσεμεν, αἱ κ' ἐλήσῃ 

ἄστυ τε καὶ Τρώων ἀλόχοναι καὶ πήνα τέκνα, 

αἰς Τυδεός νιῶν ἀπόσχη Ἰλω ἱρίς, 

ἀγρίων οἴοματι, κρατεροὶ μέστωρα φόβιο. 

ἀλλὰ σὺ μὲν πρὸς τὴν Ἀθηναίης ἀγελείης 

ἐρέχειν, ὡγῷ δ' Πάριν μετελεύσομαι, ὅφρα καλέσω, 

αἰς κ' ἐθέλγοι' εἵπόντως ἀκούμεμι· ὡς δ' οἱ αἴδη 

γαῖα χάνοι· μέγα γάρ μιν Ὀλίμπιον ἔτρεφε πήμα 

Τροότε καὶ Πραίμφρ μεγαλήτορι τούτῳ τε παισιν. 

εἰ κεῖνον ηε ἱςομα κατελθότων "Αἰδών εἰσο, 

φαίνε καιν φιλῶν ἦτορ ὑόζος ἐκελαθεσθαί."


ence—and of this no satisfactory solution has been given.

288. καταβῆσθαι, i.e. from the ιέρας on the first floor, where the women worked, to the θάλαμος or treasure-chamber on the ground-floor at the back of the house (see the plan in Buchholz, Eutelen). 288 = 99, 289 = 105, 293-5 = 105-8, with small variations. One of the editions of Ar. had also the variant η 8 eis oikou loina paristato phormaiwosomai o 104: but Hekabe is already in the oikou, καταβάται, 108.

289. This line as given in the MSS. twice neglects the F. Bentley with one MS. conj. παρασκέψει for ου. For τοις εσαν αι (Ал. εσαν, to show that αι was not the article) Heyne proposes μένα δε εσαν, Nauck μένα τε εσαν, Palyz εσαν η αι after Hebr. Theor. 321, τιν δε το τρεις κεφαλαί. Compare α 105, where Ameis takes αι for the article.

The lines 289-92 are quoted by Herodotos, ii. 116, together with 327-290, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in 118-115, and was therefore not the author of the Χρυσά, which brought the fugitives to Troy on the third day from Sparta. He quotes the lines as being εν Διομήδει Δομητηρία, a title now confined to E, but perfectly appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the MSS. of Herodotos agrees exactly with the vulgate: but we could not expect to find them an independent authority.

290. For τας Welcker conj. τοις, which gives a much more likely sense. The change may naturally be accounted for by the neighbourhood of the fem. substantive.

292. την οδον, as τα 165, H. G. § 136, 1. Ἀνήγερε, properly "took away to sea," cf. Β 48; and cf. κολώνθηκεν, to return home.

293. νεώτατος έλλον: for this idiomatic use of the superl. see Α 505, διεύθυντος έλλω: and for νεώτατος, Α 381, I 153.

298. For this Thesam cf. Ε 70, A 224. From 300 it would appear that her post was as much a civic as a religious appointment.

305. ἤψιστοι, MSS.: δημοι βεβίστηκαν, Schol. Α. We have ἤψι-
προς τὰ τὸν ἱερὸν τὴν θεαμάτων σκηνήν. Εἶτε καὶ οὗτος ἵνα τοὺς μὲν ἄλλους μην ἥκῃ συνεχεία. Εἴδοντες ἐγών πλὴρη ὁρίζεται ἵνα τὸ καλὸν καὶ τὸ κακόν ἐπειδὴ ἂν τὰ ὕπατα τοῦ ἱερού ἄλλοτε προτιμοῦ εἶναι. Ἰδοὺ πᾶσιν τοῖς ἱεροῖς οὗτος περίπτεται πλήθος τῶν καιρῶν ἐπειδὴ ἄλλοτε καὶ τὰ προστάτες των ἱερών ἔχουν ἑαυτοῖς διάφορα τῆς Ἰεροῦ ἄλλοι πραξικότητα παρεῖναι ἄλλη ἡ γένους ἐν τῷ λαῷ ὄντων πάντων παράλληλα ἡμᾶς ἔχουμεν. Ἡμεῖς δὲ τούτοι πάντες ἄλλα τοῖς ἱεροῖς προτιμοῦ εἶναι.
τὸν ὁερὸν ἐνθαλάμῳ περικαλλαίᾳ ἔχει ἐπονομαίαν ἀστῆς καὶ όρθραρκα, καὶ ἀγκυλὰ τὸν ἀφώσιαν.

'Ἄργεις ἐνθαντὰς ἕκαστοι γυναικεῖς ἴσον καὶ ἀμφίπεπλοιον περικλυτὰ ἔργα κέλευεν.

τὸν ὁερὸν ἐνθαντὰς ἐνδεικνύειν ἵππων αἰσχροῖς ἐπέφησεν ἄναμενον, οὐ μὲν καλὰ χόλον τὸν ἐννεῖ θύματι,

λαοὶ μὲν φθονόθενσι περὶ πτῶλον αὐτῶ τῇ ὑπὸ τοὺς ἀμφίκεισθεν ὑπὸ τὸν ἀμφιβολοῦν, οὐ δὲ ἄνθρωποι ἀλλὰ τὸν ἀμφιβολοῦν, οὐ δὲ ἂν μακρόπετος καὶ ἄλλως.

321. ἐπονομαίαν "handling." The root σακτ, which appears in Greek as ἐνθ, is apparently a derived form of σακτος "together"; whence comes the sense of "laying hand to" a thing, and in the middle voice "joining oneself to" a person, i.e., accompanying. ἐπονομαίαν probably also a parallel formation from σακτ, the longer form of σακτ, and shews clearly the connexion of the ideas of joining and touching. The simple ἐπονομαία occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of treating or managing. The sor. is, with very few exceptions, only found in ἔπονομα, ἐπονομαία ἀμφαι and similar phrases; where it has the sense of joining, i.e., reaching, an end (cf. French toucher à sa fin). (See a full discussion of the verb in Journal of Phil. vol. xiv. p. 231 seq.) Owing to the ordinary view that ἀμφίκεισθεν περικλυτά, etc., mean "to busy oneself about a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured περὶ κάλλως περικαλλαίᾳ. Curiously enough, the next line is the only place where the simple ἐπονομαία is found, though the compound ἀμφίκεισθεν is common in Homer, and ἐπονομαία is Attic. Both verbs are closely connected in sense in origin; the "dandy" Paris is turning over and admiring his fine armour with the same affection which Odysscyus shows to his old bow, τόξον ἐνδείκνυσα, κατακαίρους, φ. 393; in τ. 586 τόξον ἀμφίκεισιν means "handling" the bow with the intention of using it.

322. The comma after ἀμφίκεισθεν is approved by Nikanor, and is undoubtedly right: the two participles need a conjunction, as they are obviously co-ordinate, Φ. 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant τόξον φύσαυτα which is found in D and explained by Schol. LV to mean "making bright."

324. The constr. κάλλως τοῦ τι is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. p. 193, τα της ἑβοτο καλλίτες καταλέξει 115. The mention of the χέλες has caused critics a good deal of trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaus. It seems best to suppose therefore that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans; though Paris himself seems to take the remark seriously (335), and the irony is perhaps almost too veiled for the Epic style. There is a possible alternative, to take χέλες as meaning "the anger of the Trojans against you," such as is exemplified in Π. 86, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as τίμησιν is commonly used of the indignation shewn by others; e.g. Π. 136 τίμησα δὲ μὲν ἀμφίκεισθεν, χ. 40 ἀμφίκεισθεν τίμησιν, cf. Ν. 122 εἰ χρῆσθαι δέκατον αἰθώ καὶ τίμησιν. On the other hand it leaves τόξον without its proper deictic force; we should be led to suppose that some particular manifestation of Trojan resentment was immediately present to Hector and Paris, but this is not the case. The phrases κάλλως ἐνθαντὰς διήθεν θύμα τ. 102, and μὴ χέλες ἐνθαντὰς θύμα τ. 218, are also strongly in favour of the interpretation first given.

329. μακρόπετος, fall out with, as Ε 575, I. 32, etc.
ΙΛΙΑΔΟΣ Ζ (VI)

 δέν τινά που μεθείντα ἰδιος στυγερόν πολέμιον. 330
 ἀλλ’ ἂνα, μὴ τάχα ἀστὶ πυρὸς ἐνιοῦν δέχηται.”
 τοῦ δ’ αὐτε προσέπειν Ἀλέξανδρος θεοειδὴς:
 “Εκτόρ, ἐπεί με κατ’ αἰσθαν ἐνείκεσας οὐδ’ ὑπὲρ αἰσθαν,
 τοῦτον τοῦ ἔρεων’ οὐ δὲ σύνθεος καὶ μεν ἄκουσον.
 οὐ τοι ἑγὼ Τρώων τόσσον χόλον οὐδὲ νεμεσί
 ἰμήν ἐν ταλάμῳ, ἔθελον δ’ ἅγει προτραπέσαι.
 νῦν δὲ με παρεπτώκαν ἄλοχοι μαλακοὶ ἐπέτεεσιν
 ἀρμίας’ ο’ πόλεμον, δοκεῖ δὲ μοι οὐδὲ καὶ αὐτῷ
 λόγον ἐξεσθαι’ νίκῃ δ’ επαμελεῖται ἄνδρας.
 ἀλλ’ ἂνεν νῦν ἐπιμεινὼν, ἀρύνα τείχεα διὸν:
 ἡ ἔος, ἑγὼ δὲ μέτειμι, κηρύσσεσαι δὲ σ’ ὀ ὀἶω.”
 ὁ δ’ ἀλλ’ τὸν δ’ ο’ γεί σιν εὐπρεψὶ κοινοθάλλων “Εκτόρ
 τὸν δ’ Ἐλεήνα μοῦδοις προστύλω μειλιχιοσιν’
 “δαὲρ ἐμέι, κυνὸς κακομυχάνων ὀκρυνόσθη, οὐ δι’ ὀδέλ’ ἠμαθι τῷ, θ’ δε μιστὸ τέκε μῆτρη,
 οὐχεσθαι προφέρουσα κακὴ ἀνέμων θύελλα
 εἰς δρος ἡ εἰς κύμα παλιφλοισίβους θάλασσαν,
 ἔνθα με κυμ’ ἀνέρεση πάροι τάδε ἔργα γενέσθαι.
 αὐτὰρ ἔτει τάδε γ’ οὐδὲ θείο κακα τεκμηρίαν,
 ἄνδρος ἐπετ’ ὀδέλλων ἀμείνων εἶναι ἀκοίτης,
 δ’ ἦδο νέμεις τε κ’ αἰσχρεα πάλλ’ ἀνθρώπων.
 τοῦτ’ δ’ οὔτ’ ἂρ νῦν φρένες ἐμπεδοί οὔτ’ ἂρ’ ὀπίσω

330. δεν τινα, so Ag.; MSS, etc.,
331. προφέρεις, as A 667, and in a different sense ἰ. 23. For the use of the gen. cf. H. G. § 151 c.
332. = Γ’ 60.
333. Cf. Α 76, σύνθεος = mark my words, as Τ 84, o 318, π 259, π 153.
334. προτραπέσαι, to yield myself up to anguish (at my defeat); an isolated use of the word.
335. This is apparently a reference to Γ’ 432, but the application is not very exact.
336. ἑπαινεῖται ἄνδρας, shifts over the warriors, i.e. goes first to one, then to another. For this use of ἑπαινεῖται cf. Ο 884 ὥρας ἀνείποι ἐκ ἄλλων ἑπαίνειται, α 375 ἐρωτημένοι κατὰ ὀλους. For the sentiment cf. Ζ 440, Σ 309.
337. For κακομυχάνων ὀκρυνόσθη, Curtius, (E 77), after Payne Knight, would read κακομυχάνων κρυφόσθη, rightly. κρυφόσθη is a noun nisi in recurring only in Ζ 64, which admits of the same correction. For ἐρωτημένοι in this metaphorical sense cf. Ε 740, I 2, and we may perhaps compare μεγεσθ’ Ἐλεήνα Τ 325.
338. Compare ν 61-82, where the ἄνδροι, the personified storm-winds, carry off the daughters of Pandareos. So also a 241.
339. ἄνδροι, swept away; prob. root ears of Lat. serv-st in: cf. also Φ 283, 329, and Curtius, Er. no. 497 b, St. vi. 266 sqq. For this use of the indic. of the past tense to express a supposition, by a sort of attraction to the mood of the principal verb ἔφελε, see H. G. § 325, where it is well explained. The other instances in H. are 350 below, a 218, π 178.
340. κακομυχάνων, to ordain as a final decision, as η 317, cf. H 30, 70, κ 565, λ 112, μ 120.
341. ὀμείωσε, indic, as 348. νέμεις here evidently means “the righteous indig- nation felt by men.” For αἰσχρα = reproaches, see 524, Γ 242.
353. ἐπανύφεσυτα, reap the fruits:
  v. Α 410.
354. ἵνα, so Zenod. and one MS.;
  the rest with Δ. having ἵνα. See note
  on Π 100.
355. Δύσιμου, cf. Θ 579-580, ένα ή καὶ
  έπεσόμεναι δυσί, and ο 290, of Kyttain-
  νεστρά, εἰς ἤκοις ὀς ἢ ἡ ἰδίᾳ εἰς ἄν
  θρόνους. Paley quotes also Theokr. xii.
  11, έπεσόμεναι δ' γεγομένα τάς οὐσίς.
  The phrase έπεσόμεναι δυσί occurs also
  Theog. 2 211, in a good sense, in which
  signification the adj., a δυσι λεγόμενοι
  in H, occurs often in later Greek.
361. For this use of ἄφφα where we
  should rather have expected the infin.
  (as Ι 398, 42) cf. Α 133, Δ 465, Β 690.
  It is hardly likely that ἐπεσόμεναι is used
  without the object expressed (in Α 173
  πεῖρας is to be supplied), in which case
  ἄφφα might indicate a purpose.
365. The best MSS. give οὐδέν δ' ἐπι
  λέομασον, but some six or seven either
  read οὐδέν δ' ἐπιλέομασον or have variants
  pointing directly at it. There can there-
  fore be little doubt that Λα Ρ. is right
  in adopting it in the text after Αθρέν;
  the vulg. is obviously an attempt to
  avoid the hiatus, which in the principal
  caesura is quite legitimate.
376. εἰ δ' ἔχει, used in addressing
  several persons and followed by plural,
  as Β 351, 437, Φ 18, Τ 441, etc. So in
  Attic, Aesch. Pers. 140, Euim. 507, etc.
ΠΡΩΑΙ ΕΝΤΛΟΧΑΜΟΙ ΔΕΙΝΗ ΘΕΙΟΥ ΕΛΆΣΚΟΝΤΑ;” 380
ΤΩΝ Δ’ ΑΥΤ’T ΟΤΡΗΡΗ ΤΑΜΙΗ ΠΡΟΣ ΜΥΘΟΝ ΔΕΙΤΕΝ:
“ΈΓΚΟΡ, ΕΠΕΙ ΜΑΛ’ ΆΝΟΒΑΙΣ ΔΛΗΘΑΙ ΜΟΘΙΘΡΑΙΩΝ,
ΟΥΤΕ ΠΡ’ ΑΣ ΚΑΛΩΝΟΝ ΟΥΤ’ ΕΙΝΑΙΝΕΡΩΝ ΕΝΤΛΟΧΩΝ
ΟΥΤ’ ΕΙΣ ΑΘΜΟΛΗΣ ΕΞΟΧΟΝΤΑΙ, ΕΥΘΑ ΠΕΡ ΧΛΑΙ
ΠΡΩΑΙ ΕΝΤΛΟΧΑΜΟΙ ΔΕΙΝΗ ΘΕΙΟΥ ΕΛΆΣΚΟΝΤΑ,
ΑΛ’ ΕΠΙ ΠΟΡΟΥΝ ΕΒΗ ΜΕΓΑΝ ΥΛΙΟΥ, ΟΥΝΕΚ’ ΔΚΟΥΣΟΝ
ΤΕΙΡΕΣΕΙΑ ΤΡΩΑΙ, ΜΕΓΑ Δ’ ΚΡΑΤΟΣ ΕΙΝΑΙ ΑΧΑΪΩΝ.
Ο ΜΕΝ Δ’ ΠΡΟΣ ΤΕΙΧΟΣ ΕΠΕΙΓΟΜΕΝΕ ΑΦΙΚΑΝΕΙ
ΜΑΝΟΜΕΝΗ ΕΙΚΩΝ' ΦΕΡΕΙ Δ' ΑΜΑ ΠΑΙΔΑ ΤΗΘΗ.”
385
Η ΡΑ ΓΝΗ ΤΑΜΙΗ, Ο Δ’ ΑΠΕΣΟΤΟ ΘΩΜΑΤΟ "ΕΓΚΟΡ
ΤΗΝ ΑΥΤΗ ΟΒΩΝ ΑΥΤΗΣ ΕΝΤΧΙΜΕΝΑ ΚΑΤ’ άΓΝΩΣ.
ΟΥ ΠΤΑΛΑΙ ΙΣΑΝ ΔΙΕΡΧΗΜΕΝΟΣ ΜΕΓΑ ΆΣΤΙ,
ΣΚΑΙΑΣ, ΤΗ ΔΡ’ ΕΜΕΛΙΑ ΔΙΕΞΑΜΕΝΟΝ ΠΕΙΔΑΝΤΕ,
ΕΝΘ’ ΔΛΟΧΟΣ ΠΟΛΔΟΡΑΟΣ ΕΝΑΝΤΙΗ ΗΛΕΘΕ ΘΕΟΣΑ
'ΑΝΘΡΟΠΑΧΗ, ΘΥΝΑΤΗ ΜΕΓΑΛΙΤΟΡΟΣ ΥΕΤΙΩΝΟΣ,
'ΗΕΤΙΩΝ, ΌΣ ΕΙΝΑΙΕΝ ΥΠΟ ΠΛΑΚΟ ΥΛΗΣΩΣ,
ΘΩΒΑΥ ΥΠΟΠΛΑΚΗ, ΚΩΛΙΚΕΟΣ' ΆΝΔΡΕΣΟΝ ΑΝΩΣΩΝ,
ΤΟΙ ΠΕΡ Δ’ ΘΥΝΑΤΗ ΕΧΕΘ' "ΕΓΚΟΡ ΧΑΛΚΟΚΡΟΤΗ,
Η ΟΙ ΕΠΕΙΤ ΗΣΤΗ, ΑΜΑ Δ’ ΑΜΦΙΣΤΟΛΟΚ ΚΙΕΝ ΑΥΤΗ" 390

388. αμείνην, apparently in perf. sense: cf. Ξ 43, § 158, ν 328.
389. μανομενή, cf. X 460, also of
Andromache, μανάθη θη.
390. § βα with the subject expressed
as here is rare; the only other cases are
γ 337, χ 392, χ 77. In the second
clause after § μα χαi however the subject
is not uncommon, e.g. λ 229 (Amelos-
Hente, appr. on 356).
391. εκο is used asyndetically as
always when the clause which it intro-
duces stands first in the sentence; see
Ameis and Merriy on γ 9.
392. τη ΔΡ’, so MSS. (except a few
which give τη 8 48): the vulg. τη γαρ
is merely a device to avoid the hiatus.
393. πολδορος, Ἡσυχ. πολλά λα-
βοῦσα δόρα, πολόφρωσι, πολέσκοι, and
Schol. ὁ πολλά θύμα παρὸ τοι άθροι
λαβοῦσα. But the εκο were not given
not to the bride, but to her father. The
dόρα however may indicate the gifts
which human nature would prompt the
suitor to offer when, as in Homeric days,
woman had begun to assert her inde-
pendence, and the εκο were no more
than a relic of the already extinct custom
of the actual purchase of wives. But it
does not seem quite natural to describe
a wife as “having had many wedding-
presents made to her.” Others compare
it with πολδορος (251 above) in the
sense of “generous,” “open-handed,”
which is preferable.
394. πολδορος, Χεσχ. πολλά λα-
βοῦσα δόρα, πολόφρωσι, πολέσκοι, and
Schol. 8 πολλά θύμα παρὸ τοι άθροι
λαβοῦσα. The site of Thebe is fixed by the later
name Θήβαις πολίος, given to the plain of
Adramytten, Herod. vii. 44, etc. For
'Ἡερως cf. also Λ 356, ψ 827, Χ 479.
395. εχεθ’ “ΕΓΚΟΡ: this use of
the dative (which is not mentioned in H. G.
§ 143) is analogous to the dat. after
dωλέω, etc. (cf. Γ 301). For εχεθ’
have to wife, cf. Γ 123.
418. It was a universal custom among the primitive Aryan nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykonai, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor says, ἐκέφερα πάντα τὰ μαχαίρια τῶν μαχαίρων ἐνα χιλίῳ μέτρῳ: see i. 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of a funeral (Ψ 165-177, ΃ 785-804, ῦ 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ὦ 85). But the idea that the departed warrior needed his arms in the next world belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in Ἰ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (Χ 512).

421. of...of, a good instance of the parataxis of co-ordinate clauses by which the relative was developed from the demonstrative.

422. ἂν, masc., here only: the fem. ἀν occurs frequently. The origin of the forms is doubtful; ἂν will be formed by false analogy if ἀν comes from μα, but this is very doubtful. The fem. is also found in an Aeolic inscription (Colitz, 214, 12), and is given by the tradition in Sappho (fr. 69), but there is no other trace of the masc.

428. ἂν ἄρα μοι ἐστι θανάτος καὶ πτώσεις μήτηρ ἄγαν
καὶ ἀναλύειν μάλιστα ἀναρχεῖα καὶ ἀργεὶν ὁδὸν.
καὶ τὸν ἐθνικὸν ἱππόποδον ἐν ἀνάγκῃ ἐπὶ τὴν πύρην,
μὴ πάθει ἄραν χειρὶς ἥραν θηρευμένη τοῖς γυναικῶν
διάκόροις. ἦλθον δὲ στήθος παρ' ἐρυθέοι, ἐνθα μᾶλλοτα

2, 3, 4, 5, 6.
line seems inconsistent with the preceding αὐτῷ μιμ' ἔτι τις ἔγραψεν, an argument for the interpolation of the passage.

455. Of course πρός must refer to the period before the opening of the Iliad: this is not in itself an objection to the genuineness of the passage, cf. I 352 sq. We should however have expected Achilles to be named among the leaders.

442. So X 105, under similar circumstances. ἔγραψεν τοὺς: for the form of the compound see H. G. § 124 c, 126, 2.

444. ὠδοὶ. . . ἔμηνεν, ἵπποι, like ὀδ. ἐως, "forbids."

446. Hector's only object is honour, as he despairs of final success. ἀπόρους. A 159.

447-9 = A 163-5, ἠπτ. 453. The opt. πέπεσεν throws into the background, as a mere imagination, the fate of all but Andromache, which by the subj. ἔγραψα is emphasized as a fact vividly foreseen. ὀφθαλὼς and φοράς again present less vividly the secondary consequences. For the two latter forms a few MSS. give φάθινα and φοράς, which Bekker has adopted, needlessly.

455. H. uses ἔλθερον only in this phrase (II 831, Τ 193) and κατοίκησαν ἔλθερον, inf. 528. Cf. δοῦλον ἠμαρ. 453, and many phrases in which ἠμαρ is used to express a state.

456. κατὰ εἶλας, at the bidding of another woman. For this use cf. A 239 (H. G. § 208).

457. Ἐν Θεραπείᾳ δὲ κράτισα τὴν Λεσσαίαν ἰδὼν ὀδά, Ὀμασία, ii. 20, 1. (Therapae was in Lakonia.) According to B 734 Τερείᾳ was a fountain in Themal. Cf. Pind. P. iv. 125, ἐγρήγορο μὴ θεριστός ἡμῶν τερέιας λυπήν. Döderlein has well observed that Argo indicates Agamemnon, Messes Menelaos, and Hypercia Achilles, as the probable possessor of Andromache. Aristarchus remarked that owing to these words of
καὶ ποτὲ τις εἶποι 'πατρός γ' ὄδε πολλῶν ἀμείνων ἐκ πολέμου ἀνώντα· φέροι δ' ἑναρα βροτεύετα κτείνας δήδον ἁνδρὰ. χαρείν δὲ φρένα μητῆρ.'

ὁ εἶπὼν ἄλχουσον φίλην ἐν χεραίν ἔθηκεν παῖς ἔνω· ὃ δ' ἄρα μν μὴ ἴδείς δέκατο κόπτων δακρυόν γελάσασα· πόσις δ' ἐλέπος νόησας,

χειρὶ τὲ μν κατέρξας, ἐπούς τ' ἐφατ· ἐκ τ' ὀψαλίζειν·

' δαιμονίνη, μη μοι τ' λίπν ἀκαύξει θυμῷ· οὐ γὰρ τ' ὑπὲρ αἰσχρ.' ἀδίκε προτάσσει μοῦραν δ' οὐ τινὰ φημὶ πεφυγμένοι ἐμμεναι ἄνδρῳ, οὐ κακὸν, οὐδὲ μὲν ἔσθλον, ἔπη τ' πρώτα γένναι. ἀλλ' εἰς ὅλον ἱοῦσα τ' α' αἰτής ἔργα κόμητε, ιστὸν τ' ἡλικάτην τε, καὶ ἀμφιστόλοις κῆλευ 

ἔργον ἐποίησεθαί· πόλεμος δ' ἀνδρεσίφι μελότει

βίον ἄγαθον τε, but the line would be improved by the omission of the particle τε altogether.

479. For ἐκὼ MSS., give εἶπος, but the former is doubtless the right reading, for several reasons. (1.) The Schol. A (Nikanor) on the line runs τὸ ἔξης, "καὶ ποτὲ τῇ ἐκὼ τὸν κόπτῃ τὸν ἀνώντα"; therefore ἐκὼ must have been the reading of Ἀτ. The same words are quoted in the Schol. on Ν 329, and α is written over ρι in A. (2.) Out of 120 passages where πατρός occurs in H. the a is nowhere else short. (3.) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ' 854 is also the reading of Ἀτ., and clearly superior to δ' ὄνες, which is given by all MSS.

480. ἀνώντα appears to be governed by εἶπος in the sense "say of him as he returns"; but this construction seems to be quite unique. The possible alternative is to translate "say to him"; though this is hardly sufficiently supported by the passages quoted, Μ 60 (210, Ν 725), P 237, 334, 851, Τ 377, ψ 91. In all of these εἶπω stands immediately with its object. We may however compare τ 334, πολλῶν δε μὲν ἐκβολὴν ἐκεῖνον· from which we may explain the clause here "πατρός ... ἀμείων" as a sort of object-clause expressing the content of the verb like ἐκβολήν. So we have τὸ εἰπὸν τε, to speak well of a person, τ 302. These lines cannot fail to recall the famous prayer in Soph. Αι. 550—

ὡ τε, γένοι πατρός εὐχαίρετον, τὰ δ' ἀλλ' ἄλοξον, καὶ γένοι' ἐν ὦ κακόν.

482. ἐντὸς αὐτής, see Β 155. "Αδιδ' προτάσσει, Α 3.

483. For the use of the middle perfect participle see Χ 219, ι 455; in α 18 πεφυγμένος ἑν ἄθρω τοις the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies successful avoidance (v. Nietzsche on a 180). For the periphrastic perf. cf. κεφολαγ.-

μένον εἶναι ψ 343, and in the active Β 873.

489. τὰ πρῶτα, once for all, see Α 285. 490-3 recur with slight variations in a 356-9, ψ 350-3; and for the last line and a half cf. also Τ 157, λ 352-3. The present context is that which they suit best (v. Schollia on a 359), and if there has been any copying it is from here. τὰ ὀ' αἰτής, so edl., with one MS. (cast. εὐθ.) in accordance with the canon of Arist. that the compound reflexive pronouns are not found in H. The elision of the τῶν is however not very natural, and it is possible that the MSS. here are right and the canon wrong; v. La Roche, Hom. Ινθ. p. 139, according to whom we must read ἀπὸν μὲν (not αἰτῆ πι) in a 344. Naukou σε' αἰτής.

492. ἐποίησεθαί, properly of weaving only: cf. Α 31. But the word came to be used vaguely, of "going about" one's work as we say. Cf. τ' 34 δέκατο εὐχαί-

ρεθαί, ρ 227, σ 363 ἔργον.
πάσιν, ἔμοι δὲ μάλιστα, τοι Ἡλώ ἔγγεγυασίν.

ὡς ἀρά φανέρας κόρυθ᾽ εἴλετο φαιδώρος Ἐκτωρ
Ἱπποτριν᾽ ἄλοχος δὲ βίλη οἰκίνδει βεβήκειν
ἐντραπαλωμένη θαλερὰν κατὰ δάκρυ χένους.
ἀλφα δ᾽ ἐπείδ᾽ ἴκανε δάμους ἐν ναιετάντας
"Εκτωρος ἀνδροφόνοιο, κυκῆσατ δ᾽ ἐνθοθ πολλὰς
ἀρμιπόλους, τρίσεν δὲ γόον πάσην ἐνώσεν.
αἱ μὲν ἤτι ζῦον γόον Ἐκτορα φ᾽ ἐνὶ οἴκῳ
οὐ γὰρ μὲν εἳ ἐφαντο ὑπότροπον ἐκ πολέμωι
ἴξεσαι προφυγόντα μένοι καὶ χεῖρας Ἀχαίων.

οὔδε Πάρμες δύθηνεν εἰ ὕψηλοίς δόμωσιν,
ἀλλ᾽ ἢ γ᾽ ἐπεὶ κατέδυ κλίτα τεῖχεα ποικίλα χαλκῷ,
σεῦατ᾽ ἐπείδ᾽ ἀνὰ ἄστυ, ποιἱ κραινυννοὶ πεποιθὼν.

ὅς δ᾽ ὅτε τις σατατὸς ἵππος, ἄκολομος ἐπὶ φάτνῃ,
δεμόν ἀπορρίξας θεῆ πεδίον κροαΐνοιν,
εἰσιῶθαν λαυσθαὶ ἐφρεῖοι ποταμοί,
κυδίων ῥηνοῦ δὲ κάρῃ ἔχει, ἀμφί δὲ χαίται
ὁμιοὶ ἀλονται: ὧ δ᾽ ἀγλαίθης πεποιθῶν,

rówfa ἡ γούνα φέρει μετὰ τ᾽ ἱδεα καὶ νομοὶ ὑποτ."
description of Patroklos' funeral! (§ 166-170.)

513. ἓλετωρ the Shiner, i.e. the sun (Curt. Ed. no. 24; Skt. arkaas = sun); so T 396, δι τ' ἓλετωρ 'περίων. Mr. Gladstone's explanation, that the word is another form of ἐλετωρος, has not found followers.

514. κακαλεμνων must mean "laughing with self-satisfaction"; so K 565, ψ 1, 69. But in Ἡ 43 it means "scoffing" (in later Grk. κακαλεμνων; Lat. October).

516. ἄφοβος, cf. X 127.

518. ἡ μαλα δή: Paris exaggerates an imaginary accusation by way of "fishing for a compliment"; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Schol. A, τὸ ἡ ἰδιωτικός καὶ ἱθωσ.).

519. ἐναίσχυνοι both here and in 521 can be expressed by the Lat. iustus (here utuus tempore). The connecting link is the idea of "proper measure"; cf. οὔπερ αἰτημ. 333, etc.

522. ἐργον, what you effect in battle: cf. Δ 470, 539.

523. τὸ is of course not the article, but the accusative representing the following object-clause. On the expression κατὰ ἐν τῷ θεῷ Hentz remarks that it virtually means "my heart within me." The Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as τὴν μου ταύτα φιλον ἰδιοκάτω θυμόν; εἰς τὸ δὲ μεγαλύτερα τιμήματα; compare the expression in the Psalms, "I commune with my heart." It is therefore wrong to compare more or less rhetorical phrases like "in my heart of hearts." 524. ἀκομοῦ must here be subjunctive, as Λ 80, etc. 88 of course is οὔτε, not οὐ.

526. τὰ 84, "the rest," i.e. the hard words he has had to speak to Paris, now and previously. διακόνησον, I will make up for: exactly as Λ 362.

528. στήσατε, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. I 202, ἐκαίνησε εὐθὺς. For the middle Paley compares Theokr. viii. 150, κρατῆρ' ἥμαλην γέρων ἑστάσατο Χειρώ.

529. ἔλασαντες, we should have expected the dative: but the "accus. cum infin." construction has begun even in H. to exercise the attractive power which afterwards became so extensive (H. G. § 237-241), aided in this particular case by the obvious ambiguity which would arise from the vicinity of the other dative θεῖον.
The seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction, which really belongs to the preceding book (1-16), the single combat of Aias and Hector occupies more than half the rest (17-312), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the Iliad. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 96) that we find anything at variance with the general tone of the epics. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book 111. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two deities should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon as έπεδος, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector’s words, 69-72, to the violation of the oaths. If this incredible incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector’s almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case then we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the MSS. what may be a valuable hint to show that they were not originally to be found here; for in line 73 the reading of all the MSS. is δειμόν γήρος, for which editors have accepted the reading of Aristarchos, δειμόν.
It hardly needs pointing out that the Μ is required only if 69-72 stand in the text, while if they be cut out the speech runs on quite naturally with Μ in 73.

With this omission once made there ceases to be any reason for supposing the author of this episode to have had any knowledge of Γ and Δ; and we have a rational ground for holding that we have here the oldest form of the duel incident, subsequently developed into that between Menelaos and Paris. It is possible, as Christ has suggested, that these two forms of the same idea may have been used at first as alternative passages, the one longer and the other shorter, of which either one, but not both, could be used in making up an Iliad for the purposes of recitation. In any case to a hearer they are separated as they stand by a sufficiently long interval to make their inconsistency the less obvious; but to hold that they were composed in their present form for their present places in a poem conceived from the first as a whole, is hardly within the bounds of reason.

We now pass to the second part of the book, lines 313-482, where the difficulties are of a yet more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege; Thucydides pointed out the inherent improbability of such a delay, and the words of Ζ 31-32 seem to imply that the wall was built when the ships were first drawn up on the land. The fact seems to be that as the wall is not mentioned in the earlier battles, which are all fought out in the open plain, while it is an important element in the part of the story to which we are now coming, it seemed to some hypodeme that a specific account of the way in which it was introduced into the story was required, and that he chose this place for interpolating it; possibly using, as I have suggested on line 340, a piece of older poetry in which the building was described, but at an earlier period of the siege. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks; just as Ilium may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses sufficient to demand a further defence; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told. On the other hand there are passages against which in themselves no serious objection can be raised; the burying of the dead, the Trojan assembly, and the description of the primitive market with which the book ends. I see no reason why these should not all be pieces of the original story, not very artistically joined together by passages which are chiefly made up of lines from other parts of the Homeric poems, and contain a good many obvious interpolations, including a long one which was unanimously condemned by the judgment of antiquity (442-464). Hence arises an obscurity in the chronological sequence of the days which can hardly be paralleled in Homer.

1. πτόλεμος, Bentley conj. πτέλεως or πα πτέλεως, as the gen. plur. fem. in -ως is almost always counted as a single syllable. The only exceptions appear to be Μ 340 κα τόλεμος and φ 191 ζητείς τήλεμος. (He should however have rather suggested τόλεμος, as πτέλεως is not found in H. except as a variant in one or two passages, Λ 168, Τ 52.)

5. There is the same variation in the MSS. here between τόλεμος κα κέλεως and
"Ἀρην ναετάοντα Μενέσθιον, δν κορωνήτης
gειντ’ Ἀρηθοῦν και Φυλομέδουσα βοῶτης;"  
"Εκατω δ’ Ἡμνιοι βάλη ἔγχει δευτέρι
αὐχέν’ ὑπὸ στεφάνης εὐκάλκου, ὠς δὲ γυνᾶ.  
Γλαύκως δ’ Ἰππολόχιον πάλι, Δαμιὼν ἄγως ἄνδρῶν,
Ἰφύσον βάλη δούρι κατὰ κρατερῆν ύμινδήν
Δεξιάδην, ὑπὸν ἐπιδιλμένον ὄκεινδων,
ἄμον: ὃ δ’ ἐξ ἐπων χαμάδεις πέει, λιῶτο δὲ γυνᾶ.  
τοῦ δ’ ὡς οὖν ἐνόησε θεὰ γλαυκώπης Ἀθήνη,
Ἀργελόν διέκοπτας ἐνὶ κρατερῇ ύσμινη,
βῆ δα κατ’ Οὐλύμπου καρήνων ἄλεσα
"Πλεῶ εἰς ἤρῃν, τῇ δ’ ἀντίος ὄρων’ Ἀπόλλων.
Περγάμῳ ἐκκατιδῶν, Τρόώσσει δὲ Βούλετο νίκην.
Ἀλλήλωι δὲ τῷ γε συναντήσων παρὰ φηγή-
τὴν πρότεροσ προσέγειτο ἀνας Δίως ὀνόματος Ἀπόλλων·
" τίπτε σὺ δ’ αὐ γεμανία, Δίως θύγατερ μεγάλωι,
ὑπερετ αὐ’ Οὐλύμπου, μέγας δὲ σε θυμὸς ἄνθεκε;
ἡ ίδα δ’ Δανάοις μάχης ἐπεραλκέω νίκην

ἐσεὶ κεκιμένων as in A 168. Aristarchos seems to have preferred the former, as Ariston. says ἐν τοις γράφεται ἐπὶ θήν’ ἐν
δὲ οὖν ηὐ χρ. προκεκτέον ϕ’ ἐν, κεκιμένων, ὥς λεγάμενοι.  
6. πόλον ἐπικοννῄς, here only for the frequent phrase (in Od.) ἐκ τόπων-
τερ. Schol. A mentions a variant ἐπι-
κοννῄς.  
9. For the title κορωνήτης see line 138, and for the difficulties involved in the legend, 149.  
10. βοῶτης is used of a mortal as in Γ 144, where see the note.  
12. στεφάνη seems to be merely one of the numerous synonyms for the helmet: see K 30, ἐν στεφάνῳ κεφαλῶν ἄρεως
θύματο χαλκίην. It can hardly mean any special part, as here it covers the
neck, while in A 96 it goes over the fore-
head. There is no archaeological evidence of anything that can be called the "brim"
of the helmet. For Λάος Λρ. read λόστο, as in 16.  
15. ἐπιλαμένων, compare E 46; the
nor. part. here is a reason against regarding ἐπισθερόμενων there as a future; it
can only mean, "just mounted" on his
chariot.  
17. The Argives appear to be routed
after their success in E with very little
trouble; but this is no doubt in order
to avoid the monotony of fighting. The
Ἀριστεία of Diomedes, having been fully
developed, is now dropped. The turning
of the battle—which here has no great
effect upon the story—is told in a con-
densed form: 17–18 = B 711–12, 19 = B
167, 21 = A 508.  
22. δίως, the oak tree near the Skáian
gate, see on E 693.  
25. ὁ δ’ ἄνδρας: this phrase, which is peculiar to the Iliad, occurs only here and
Φ 395 without an infinitive expressing the
aim. The passage in Φ seems to be a
reminiscence of the present lines.  
26. The epithet ἐπεραλκής occurs only
with πίστη, except in O 738, where we have ἐπεραλκής δήμος. The idea in all
cases seems to be "a victory giving
might to the other side," i.e. turning
the tide of battle, ὅταν ἐκέληνται κεφάλαν, ἡ
ὅταν ἐκ προσεγέειτε πελάνως, Schol.
A; in O the δήμος is a reserve to change
the tide of war. It is easy to see how
from this meaning is derived the use of
ἐπεραλκής in later Greek (Herod.) in
the sense of ἀναπεραλκήσσα, a battle where the
tide keeps turning. This however cannot
be deduced from either of the alternatives
which have been proposed—(1) "decisive"
victory, giving might to one only of the
two parties; (2) victory "of other
strength," i.e. won by divine interfer-
δές, ἐπεὶ οὗ τι Τρώας ἀπολλυμένοις ἔλεαιρεις.
ἀλλ' εἰ μοι τὰ πιθοῦα, τὸ κεν πολὺ κέρδου εἰή
νῦν μὲν παύομεν πόλεμον καὶ δημιοῦτα
σήμερον; ἠστερον αὐτὸ μαχαίριν', εἰς δὲ κεκαθορ
Ἰλίου εὕροσιν, ἐπεὶ δὲ φίλον ἐπέλεα θυμόφ
ὑμῶν ἀδανάτησι, διαπραθέντες τὸν ἀστυν.

τὸν δ' αὐτὴ προσεῖνετε θεᾷ γλαυκώπις 'Αθηνήν
"κύρι' ἐστά, ἐκάθερεν: τὰ γάρ φθονέως καὶ αὕτη
ἡλθον ἀπ' Ὀλυμπίου μετὰ Τρώας καὶ Ἀχαιῶν,
ἀλλ' ἀγέν, τῶς μέμονας πόλεμον καταπαντέμενεν ἀνδρῶν;

"τὴν δ' αὐτὴ προσεῖπεν ἄναξ δίος νῦς ᾿Αργολῶν
"Εκτορος δρομοῖς κρατερῶν μένῳ ἵπποντόμωι,

ην τινα που Δαναῶν προκαλέσεται οἴδιθεν οἷος

ence (Mr. Monro; in O 738 "a people to gain fresh help from"). We may compare for the sense of ἔπετα in composition τοῖς ἔπεταιτις, Asch. Syst. 403; ἔπετατιτις = "ambiguous, unsure," and the only other compound of ἔπετα in Homer (in a rather late passage, however) ἐπεταμέρους, "changing from day to
day," λ 303. Compare also Asch. Poes. 950.

28. This line is a simple but good
instance of the way in which the condi-
tional sentence has been formed from two
originally independent paratactic clauses.
The optative in what we now call the
"protais" has its original meaning of a
wish; the apodosis is added to show the
result of the wish, with καί to refer back,
"in that case." Thus the line really
means "Ah would that thou mightest
hearken to me! Then it would be far
better" (L. Lange, E1, p. 52); and we
might even put a colon instead of a
comma after τίθω.

30. τέκμωρ, properly a thing estab-
lished; hence, as in A 556, the deter-
mination, settling of a resolve; or, as
here, a fixed goal, a limit of destiny.
This is illustrated by l. 70 below, "Zeus
settles an appointed time, against which
you are to take Troy or yourselves be
vanquished." Hence, as Buttmann re-
marks, comes the later sense of "foretell-
ing by a sign"; for one who foretells
an event by personal divine knowledge,
like Kirke (ε 583, λ 111), "appoints,
"destines" it to mortality; to a god the
two are identical. In N 20 Poseidon
ἐπετα τέκμωρ, Ἀθηνᾶς, i.e. "the goal which
he had set for his journey"; II 472 ἐπετα
τέκμωρ, "attained the end at
which he aimed." The only question
which can arise on the present passage
is whether τέκμωρ means "the limit set
by fate for Ilios," or "the goal set for
themselves by the Greeks with regard to
Ilios." Ameis, on the analogy of II 472,
accepts the latter interpretation. The
however the verb is ἐπετα in the middle,
which makes some difference (e. however
374), while here it is in the active;
and the similarity of l. 70 seems decisive
in favour of the former: "let them fight
on" (the fut. gives the sense "for all I
care") "till they find out by experience
the limit set by fate for Ilios." So I
48, 418.

32. For ἀδανάτησι Aristophanes read
ἀμφιτέρεις, Zeop. ἀδανάτησι.

36. For μέμονa with fut. infin. cf. B
544, ε 552, etc. The pres. and aor.
infinitives are however rather more common.

39. οἴδιθεν ὀλος, which recurs l. 226, is,
with aἰῶν δικαιώς, 97, a phrase peculiar
to this book, and hard to explain. Of
aἰῶν δικαιώς we can only say that it is a
case of emphasis produced by the familiar
resources of reduplication, as in μέγας
μεγαλωτέρος, δήμος διήμεροτάτος: no one
has succeeded in explaining why the
local suffix -τέρα, with its very definite
signification, should be used for the
purpose. In aἰῶν δικαιώς the meaning
seems to be "man to man," and the
repetition will then have a ground
beyond mere emphasis. Bentley sug-
gested αἰῶν, Döderlein ἄγιος (with μακά-
σαουτα); and either of these would make
the phrase a little more intelligible.

The closest analogy is perhaps to be
.lazy typography

found in αἰών ὁδ' αὐτῷ, αὖδε καθ' αὐτῶν. Phrases like ἄλλωσιν ἄλλος, B 75, have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγαπάμενος, either “admiring” his chivalry, or “jealous” of their honour (cf. ἦν 639 ἀγαπάμενος πρὸς τότε —a doubtful line however), “grudging” him the advantage. Observe the change of mood in ἐγερθείς, these two lines being added independently, and expressing the remoter result.

44. θυμός, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

45. For a wish expressed by the (potential) optative in a question cf. Δ 93. The clause is virtually a protasis of which the apodosis is here the imper. κάθως, as in Δ 679 ἐστιν (L. Lange, BL, p. 76).

53. This line was attested by Ar. on the ground that Hellen had understood the counsel of the gods only διὰ τῆς μαντείας. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine ad-

monitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216. 54-6 = I' 76-8. The joy of Hector is rather less appropriate here than in I'. 59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἐκεῖνος to mean “after the manner,” not “in the likeness,” of birds; a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240. The explanation of one Scholiast, ὃς ἔδεικνυ τὴν φυγήν, οὗτος καὶ αὐτῷ ἔδωκεν ἑκατέρως, is hardly likely to gain much acceptance.
63. ὑπὲρ, lit. “shudder,” the ripple before a rising wind. Cf. μὴν ὑπὲρ in 402, 130, and for the gen. ζεῦμα, ὕπερ Ὑμηρος Ἡρωδ. 592.

64. Aristarchos read πέπτων ὑπ' ἀνθή, taking μελανει as transitive. There was another reading πέπτων ὑπ' ἀνθή (sc. ζεῦμα). The reading of the text seems to be eclectic, but it is strongly supported by μ. 406, ζηλον ἐν πέπτων ὑπ' ἀνθή. Ar. was no doubt led to read πέπτων by the fact that verbs in -σώ and -άσω are almost always transitive in Homer. We have however in Σ 42 κατάσκολο ἐν εὐθείᾳ by the side of the trans. use in Σ 78, and so ὑπέρ is intrans. except in Ψ 258. Curtius (VC. 1. 265) remarks moreover that μελανει appears to be formed as a denominative from the noun-stem μελαι-, in which case the analogy of verbs where -σώ is a formative of the present stem would not hold; but it may come directly from the root; cf. μελαινει by μελαις, which are doubtless connected (Ex. 565).

69-72. These lines, which must refer to the violation of the truce in Δ, are rejected by a large proportion of critics, and seem intolerable in the present place (see the introduction to this book). For the meaning of τεκακίσεια εἰς δὲ κακα, see on l. 30. It is not at all necessary to supply κακα after τεκακίσεια: the object of the verb, as there indicated, is the whole relative clause εἰς δὲ κακα, etc., “appoints us a limit, vts. until.”

72. The MSS all give ἡμιπερ. Some have taken this to be an opt., but there is no analogy whatever for such a form. The best attested form of the subj. is διαφημεν, which is restored by Bocker and La Roche. A full statement of the general question between εἰ and η is given by Mr. Monroe, H. G. p. 316, App. C. Christ however holds that the forms with εἰ really represent an old subjunctive in -σα, analogous to the Doric and Sanskrit futures χρωμι ὁδηγαμι (Rhein. Mus. xxxvi. 28). He has however to alter the MS. reading in many passages where it gives η before εἰ and η. In the conflict of traditional testimony it can only be said that his view is sufficiently probable to justify us in retaining the MS. reading here. See on εἰ in 340.

73. The MSS. give μῆρα, for which Ar. read ἀν. There can be little doubt that μῆρα was the original reading, only changed to ἀν after the interpolation of 69-72.

74. For τοῦ Ἰον του Didymus mentions a variant εἰ καὶ τούτα. ἡνόμεν, so MSS.; La Roche reads ἠνόμη: he points out that the use of the subjunctive is invariable after εἰ τα, where used, as here, to express a supposition: Α 230, N 234 and often (except apparently β 114). In such a point the MS. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet δίον. It will however be felt by any one who is in sympathy with the
1. ὡδὲ δὲ μυθέομαι, Ζεύς δὲ ἀμωμένῳ μάρτυρος ἔστω·
2. εἰ μὲν κεν ἔμε ἔκειν ἡλικίας χαλκός,
3. τείχεα συλήσας φερέτῳ κοίλας ἐπὶ νήσος,
4. σώμα δὲ ὄλκα δέ μον δῶμεν τάλιν, δόφρα πυρὸς μὲ
5. Τρόιας καὶ Τρώων ἄλογοι λελάχισοι θανὸς.
6. εἰ δὲ κ' ἐγὼ τὸν Ἑλληνικὸν, δόφρα δὲ μοι ἄγχος Ἀκρωτίων.
7. τείχεα συλήσας οἶσμα πρὸ τοῦ Ἡλληνικοῦ καὶ
8. κρεμόμενο πρὸ τοῦ Ἡλληνικοῦ ἐκάτου
9. τόν δὲ νέκυν ἐπὶ νήσος ἐνυσέλυμος ἀπόθετος,
10. δόφρα ἐπαρχίσασι κάρη κομῆντες Ἀχαῖοι
11. σήμα τε οἱ χείρων ἐπὶ πλετετὶ Ἑλληστῶν
12. καὶ ποτὲ τὰς ἑπετής καὶ ὅψειν ἄνθρωποι,
13. νηπιακή τινί πλέον ἐπὶ οὖν πῶς
14. ἄνδρος μὲν τὸν σήμα πᾶλαι κατατεθήκατο,
15. δὴ ποτὲ ἀριστεύοντα κατέκατε φαίδομο "Εκταρ.
16. δὲ ποτὲ τὸν ἑρέιν τὸ δὲ ἐμὸν κλέος οὐ ποτὲ ἀλείται."
17. ὅσα ἐδράθι, οἰ δ' ἄρα πάντες ἢ ἐγάφω των σωτῆρι
18. αἰδεύεν τοῖν ἀνήνισθαί, δείσαν δ' ἐποδέχθαι.
19. ὡς δὲ Ἡ Μενδλαος ἀναπατό καὶ μετέπειν

Homer's epic age that this is no more than a somewhat naive touch of self-consciousness as is quite characteristic of Hector. δόφρα indeed is in Homer little more than an epithet of ordinary courtesy. Hentze however remarks that the only other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in Θ 22, where Zeus calls himself Ζήστος ἄτοτος μάρτυρα. We may compare Vergil's "Sum pium Aeneas." 13. ἐπὶ μάρτυρος, so δόφρα, as two words : cf. B 302 for the form μάρτυρος. The other MSS. give ἐπιμάρτυρος, which may be defended by the analogy of τίποτε κοῖλος, ἐφιπτός, etc. : see Z 19. The sense is the same in either case. 19. δόφρασι : for the infin. used for the imper. of the third person see on Π 265, Z 92; H. G. § 241. 85. ἐπιμάρτυρος, cf. II 456, 674. The word is connected with τάραξας, and probably with τέρας, τόσσον (Curtius, Et. p. 729), and must therefore mean something more than simple burying. Hubig (Hom. Epos, pp. 42, 43) suggests with great probability that it alludes to some process of partial mumification, such as seems to have been used on the bodies found at Mykenai; most likely by the use of honey as a preservative. This was known in Babylon in early times, and was used when Agisilaos the Spartan king died in Egypt. The custom of placing pots of honey on the bier (see V 170) may be a relic of this forgotten usage. 87. For καὶ ποτὲ τὰς ἑπετής followed by οὓς τούτους τὰ θρήνα cf. Z 458. The difference between subj. and future is only that the former expresses a confident assurance in the speaker's mind, connected with the suppositions he has been making; while the future simply makes an assertion independently of the manner in which in the speaker regards it as connected with himself. It is well known that there are several ancient grave-mounds on the shore of the Hellespont (examined by Dr. Schliemann, see his Illos); there is no doubt suggested the speech of Hector. 94. ὡφί δ' ἦν ὅσον is the regular complement of the formal line 93 in books Η-I, where the two go together six times; and so twice in the Odyssey (p 155, v 221), but not elsewhere in Homer. Indeed the word ὡφί occurs eighteen times in these three books and the Odyssey, against three times in the rest of the Iliad (once each in Δ, Π, Φ).
νείκαι δενείδιζον, μέγα δὲ στεναχίζετο θυμόν·
"ο μοι, ἀπειλητῆρε, Ἀχαίδες, οὐκέτα Ἀχαίοι·
η μὲν δὴ λόγη τάδε γ᾽ ἔσσεται αἰνύθεν αἰνός,
el μὴ τις Δαναόων νῦν "Ἐκτορός ἀντίος ἔσσων.
Ἀλλ᾽ ἵματι μὲν πάντες ὑδάρ καὶ γαῖα γένοιμεθε,
ημενοι ἄρα ἔκαστοι ἀκήροι, ἀκλεῖς αὐτῶν:
τώδε δ᾽ ἐγών αὐτὸς ὑπηρέσσωμαι· αὐτὰρ ὑπερθέν
νίησε πείρατ᾽ ἔχονται εν ἄθανάτωσι θεοῖς.
ἀς ἄρα φονήσας κατεδύσετε τείχεα καλά.
ἐνα κέ τοι, Μενδαῖ, φαίνω βιῶτου τελευτή
"Ἐκτορός ἐν παλάμήσαι, ἐπεὶ πολὺ φέρτερος ἦν,
el μὴ ἀναχαίνετε ἐδοῦ βασιλεῖς Ἀχαίοι
αὐτὸς τ᾽ Ἀτρείδες εὐφρ. κρεῖσων Ἀγαμέμνων

95. For νείκαι δενείδιζον there was a variant, perhaps conjectural but very plausible, νείκαι, which Didymus mentions as occurring in "some of the notes" (ἐν τις τῶν ὑπομνήματος) of Aristarchus. It will stand for νείκες, added asymptetically as a continuation of μετέχετος. (For these "notes," which were regarded as of inferior authority to the συγγράμματα or dissertations, see Ludwig, p. 24.)

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaus towards the Greeks. For another αὐτῶν see on line 39.

99. The line is a curse, "May you rot away to the elements of which you were made." The legend that man was formed out of water and clay is very common; e.g. in Hesiod, Opf. 61, when Zeus creates Pandora, he commands Hephaistos γαῖαν ἐδίωκει: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read

πάντες γὰρ γαῖας τε καὶ ἐδῶτος ἔπεμφθεται
καὶ γαῖας γὰρ πάντα, καὶ εἰς γῆς πάντα
telepnev.

100. ἀκλεῖς, neuter, adverbially. Others write ἄκλεῖς, nom. plur. by hyphreasia for ἄκλεῖς, which perhaps has sufficient analogy to support it. See H. G. § 105, 4; Buttmann, Lexil. 296.

101. τῶν, dative as with μάχεσθαι, etc.

102. πείρατα: it is hard to say whether in this and similar phrases the word has an abstract sense, "the issues of battle," or a physical, "the rope-ends" (see μ 51, 162); the contending armies being regarded as puppets pulled this way and that by the powers above, who thus become "wire-pullers" in the most modern sense. The latter explanation, which was adopted by Ar. (Schol. N 358), though at variance with the general Homeric conception of the gods, who do not usually need such grossly corporeal means of influence, seems to be indicated by phrases like καὶ οὐκ ἔμειναι ἐπάρθενος Κρόνος Λ 336, εἰ δὲ θεός καὶ οἶκος τεῖχος τελευτήν τόλμως Τ 101, ἔθαι κρατίη τέλειν
καὶ Κρόνος Π 362, αὐτάτοιρ ἐκδόλομα τάνασσαι Σ 389: as well as in the very difficult lines
tοις δ᾽ ἔρημω κρατίῃ καὶ ἐκαλωσὶ πολέμῳ πείρατον
πληκτὰς τε καὶ αὐτοῖσι τάνασσαι,
N 358,9. We may perhaps compare the symbolical action of the Ephesians, when they connected the temple of their goddess by a rope with the city walls to enable her to help the defenders (Herod. 1. 26), and of Polykrates who dedicated Rheneia to Apollo by binding it to Delos with a chain. The phrases in question are therefore perhaps to be regarded as conventional survivals from a more primitive stage of religious belief which did not die out till a later period from the region of popular superstition.

104. βιῶτοι τελευτή, ἡράπτεται καὶ
ταμάσκω τελευτή. Did. (Vergil's "mortis metae," Aen. xii. 546).
δευτερής ἢλε χειρός, ἔτος τ' ἐφατ' ἐκ τ' ὀνόμαζεν: "ἄρρανεις, Μενεάδεις διοτρέφεις, οὐδὲ τὶ σε χρή ταύτης ἄφοσύνης: ἀνά δὲ σχέδο κηδομένος πέρ, μνῆ' ἔθηκε' εἷς ἔρωδος σεῦ ἀμείνον φοιτή μάγευται, Ἂκτοις Πιημιδή, τὸν τε στυγέωσι καὶ ἄλλοι. καὶ δ' Ἀχιλέως τούτῳ γε μάχη ἐν κυδανείρῃ ἔρρης ἀντιβολήσας, ο περ σεῦ πολλὰ ἀμείναν. ἀλλὰ σὺ μὲν νῦν ἵσει ἴδοι μετὰ ένος ἑταίρων, τούτῳ δὲ πρόομ ἄλλων ἀναστήσουσιν Ἀχιλέως. εἰ περ αὕτης τ' ἐστι καὶ εἰ μόνον εστ' αὐτοῖς, φημί μν ἀπασίως γόνων κάμψεως, αἱ κε φύγῃς ἥδη εκ πολέμου καὶ αὐτής δημοτήτος."  

Δι οἰκίων παρέπεισεν ἄδελφειοι φρένας ἦρως, αἰείμενα παρεπίσκοποι: δ' ἐπείθο. τοῦ μὲν ἑπί τε πεποτούν θεραπότοις ἀπ' ὄμοιο τεχν' ἑλοντο. Ἅρτοραί δ' Ἀργείων οὐσαμας καὶ μετέτεινυ: "ο πότοι, ἡ μέγα πένθος Ἀχιλέως γαίαις ικάνει: ἢ κε μέγα οἰμαξάς γέρων ὑπηρετά Πηλείως, ἐσθάλω Μοιρυκίων βοοληφόρος ἢδ' ἀγαρηθής, δι' οὔτε μ' εἴρομενος μέγε' εγέρθες δι' ειν' ὀδύρων,  

106. For δευτερής ... χειρός Bentley would read δευτεράς χειρός, on account of Fétis: cf. Ζ 157, Ω 671, a 121, etc.  
109. This use of χρή with the gen. is elsewhere confined to the Odyssey. The form regularly used in this construction in the Iliad is χρω. For ἄνα δ' ίσως Herod. and apparently Ag. read ἄνα δ' εχεῖς or ἄνα δ' εχεῖ.  
111. εἰ ἔρος, "virtually 'to fight a match,'" lit. to fight a battle arising from mere rivalry: cf. δ' 343 εἴ ἔρος φιλομελέως ἐπιλαίαν ἀναστά, Λ' ἐξαίρεσις μέγα χειρέσα.  
113-14. We have no incident in the Iliad to which these lines can refer; indeed they contradict Ι 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. Ag. appears, according to Didymos, to have read τούτων γε καὶ ἄνωθεν, and to have suggested δ καὶ μέγα φέροιτο ἐστιν in place of δ περ σεῦ πολλὸ ἀμείν α, which he considered rude to Men.  
117. The short α of Ἀρησὶς is against the usage of the Homeric poems, which have retained the original δ of δῆξα and its compounds. As an emendation Ahrens has suggested of πέρ τ' ἄφΤεις εἰ ἄι: others have preferred to regard 117-119 as an interpolation, the last couplet being made up of reminiscences of Σ 72-3 and Ε 409. The repetition ἄρα . . . ἄροττος occurs only here and 174; it is especially disagreeable in view of the fact that ἄροττος regularly means the general engagement, not a single combat. See on Π 29. For χρής εὔκαμπται "to take rest," cf. also ε 455. The phrase is common in tragedy.  
120. See on Ω 61.  
125. When Gelon demanded the command 'of the Greek army from the embassy who had come to ask his help against the Persians, Syrosos the Spartan envoy replied "ό θ' οἰκίων δι' ἴσως ἀμβρόσων Πολιτιστι Αχαϊων, πυθόμενος Σκαρφίττας την ἡμερήν ἀπαραιτηθεὶν ὑπὸ Πλατών τε καὶ Σωκράτην." This is evidently an adaptation of the present line, and is an interesting proof of the date to which the consciousness survived that a short vowel, at least before a liquid, could be lengthened by the iactus alone. For the visit of Nestor to Peleus, when enlisting the Greek army, see Α 765 sqq.  
127. Zenod. appears to have read δε
πάντων Ἀργείων ἔρεων γενεύν τε τόκον τε.
τοις νῦν εἰ πτώσοντας ψῆ "Εκτορὶ πάντας ἀκώσαι,
πολλὰ κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι
θυγαῖς ἀπὸ μελεῶν δύναι δόμαι "Ἄιδος ἐστώ.
αἱ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναία καὶ Ἀπόλλων,
ήβρα', ὥσὶ δ᾿ ἐπ᾽ ἀκυρῷ Κελάδωντι μάχοντο
ἀγρόμενοι Πυθίων τε καὶ Ἀρκάδες ἑγχεισμώριαν,
Φεώδης πάρ τείγεσιν, Ἰαρδάνιον ἀμφὶ ρέετα.
τοῖς δὲ Ἑρεύθιλοι πρῶτοι ἵππα, ἱσθέοις φῶς,
τείχες ἔχουν ὡμοίωσιν Ἀρηθοῦν ἀνάκτοις,
διὸ Ἀρηθῶν, τὸν ἐπίκλασιν κορυφήτην
ἀνδρέας κίξηληκαν καλλίστων τε γεναίκες,
αὐτὲν ἄρ᾽ οὐ τὰξαι μαχασκότη δουῦτε τε μακρῷ,
ἀλλὰ σίδηρηε κορώνῃ ῥήμνυσκε φάλαγγας.
τοὺς Δυσφοργοὺς ἐπεφεύ δόλῳ, οὐ τε κράτετε γε,
στεινοφώ ἐν ὁδῷ, ἄθ᾽ ἄρ᾽ οὐ κορώνῃ οἱ δέλθροι
πετὲ μερισμένος μεγάλ᾽ ἐστερε, τακτῶναι,
μερισμένος as "being parted from his son." But, as Didymos points out, such
sense of μερίζωσε: is not Homeric. The reading, if admissible, would have
the advantage of avoiding the awkward repetition of εἴρων . . . ἔρεως, but
would lose the essential contrast between
οἰκώτην and ἀγαθάκη (see Ludwig, i. 275); Aristonikos on I 616).
128. τόκον, "birth," i.e. parentage: apparently a more special term than
γενεά, family. The word recurs in this
phrase again in O 141, o 175, and in
both it may have the same meaning,
though there is a possible alternative,
"offspring." This does not suit the
present phrase, although the Scholiasts
put it forward (παλαίρα καὶ παλέτα, Schol.
Λ.), and it was the prevalent meaning in
later Greek (e. g. Οἰσίου τόκο, Aesch.
Sext. 372, 407). The only remaining
instances of the word in Homer are T
119, P 5, both times in the physical
sense of "childbearing." Cf. T. 203,
ὁμοίας δ᾽ ἀλλήλων γενευρ. ὁμοία το τούτω,
129. This is the only case in Homer of
the construction of ἥτον with acc.
and participle, so common in later Greek.
πετύμα is used in the same way only in § 792.
130. In his "corrected commentaries"
(e ὑπὸ ἅγγαμον, see Ludwig i. 19,
Lehrs p. 22) Ar. read θεραία χεῖρας,
"hands heavy with age."
135. This passage can hardly be re-
conciled with geographical facts. Φεέρ
is no doubt the same as Φεάδ (o 297) in
Elis; but there is nothing known of a
Keladoon or Iardanos anywhere near that
town, nor, it would seem, are there any
rivers that could correspond. Strabo
wrote Λακάδων for Κελάδωντι, Χάδος for
Φεώδης. Pausanias, v. 5, 9, 19, identifies
the Iardanos with the Akidas, on the
authority of "a certain Ephesian." Ar.
took κελάδων as an attribute of the
Iardanos. The authorities and their
various elucidations will be found in
Ebeling's Lexicon, s. v. Κελάδος; it is
clear that nothing short of the excision of
135 as copied from γ 292 with a re-
iminiscence of o 297 (Christ), or a general
assumption of an interpolator's incapacity
(Kochly), will obviate the inconsistency.
The cicerones of Olympia identified one
of the scenes on the chest of Kypselos
with this battle (Paus. v. 18, 4).
142. This Lykurgos is included in the
list of early Arkadian kings given by
Pausanias (viii. 4, 10), who further
mentions the "narrow way" which was
pointed out as the scene of the death of
Areithoos, and was even adorned with
his tomb (viii. 11, 4). This is no doubt
however founded upon the Epic, rather
than upon genuine local tradition. The
στεινοφώ ὁδὸ evidently implies a pass
so narrow as not to allow the κορυφήτης
room to swing his club.
149. It is clear that if the now aged Nestor took the armour in question in his early youth (153) from the man who had it from Lykurgos in his old age, the Areithoos from whom Lykurgos took it cannot by any reasonable chronology have left a son young enough to be fighting in the tenth year of the siege of Troy; yet in l. 10 this would seem to be implied. Moreover the Areithoos of l. 8 lived in Arcadia in Boeotia, whereas Areithoos here seems to be an Arkadian. The only way in which the two passages can be brought into harmony is by supposing that δ in l. 9 refers to “King Areithoos” of the line above, so that “Areithoos the Mace-man” had a son, “King Areithoos,” who, we must suppose, migrated from Arkadia to Boeotia; and that Menesthios is grandson of Areithoos I. and son of Areithoos II. This explanation is however very forced, and leads rather to the conclusion that the author of the present passage was as vague about his legendary history as about his geography. We shall elsewhere (A 670) see reasons for believing that a speech by Nestor about his youthful prowess offered a convenient opportunity for later interpolation.

153. ψ, i.e. in my hardthor; see A 393. This is obviously better than the two ways in which ψ can be taken to be the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of υ, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of βίος in the sense of “a strong man,” for (2) the use of the quasi-personal epithet μεγάλαπτωρ with θύμος. Zenod. is said to have read δάφεις ημών, but to judge from his usual practice this is probably a mistake, and means that he explained δάφεις: ψ to mean δάφεις ημών.

156. παρθένος seems to mean “sprawling,” having passed through the sense of “dangling loosely” from that of “hung on at the side,” which we have in the case of the trace-horse. Cf. Aesch. Prom. 383, ἡγείται καὶ παρθένος ἑμεῖς. So in Ψ 603 it means “loose, uncontrolled,” in mind. For πόλλοι in the sense of “big” cf. A 307, Ψ 245, Σ 493, etc.: μέγας καὶ πολλὸς ἑγέτει, Herod. 7, 14; πολλὰ μὲν ἐν βροτίσι... Κόρη, Eur. Hippiol. 1, cf. 443; and often. The combination πολλὰ τι is common in Herod., but is not elsewhere found in Homer.

160. With this use of ψ of the second person cf. T 324, ὁ μὲν... πολλὰ. The use does not seem natural to us, and is made even less so by ταύροι in the previous line, where we should have looked for ἄροι.
δὲ νείκεσ' ὃ γέρων, οἱ δὲ ἐννέα πάντες ἀνέσταν.

ἀρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρόν Ἀγαμέμνων,

τῷ δὲ ἐπὶ Τιτανίδας ἀρτο κρατεῖς Διομήδης,

ποίετι δὲ ἐπὶ Αἴαντες θυρίων ἐπιειμένου αὐλήν,

ποίετι δὲ ἐπὶ ἱδρυμένες καὶ ὑπὸν ἱδρυμένος

Μηριάνης, ἀτάλαντος Ἐνυαλίων ἀνδρειφώντη,

ποίετι δὲ ἐπὶ Εὐρύπουλος, Ἐνυαλίωνος ἀγάλας νύων,

ἀν δὲ Θοᾶς Ἀνδραμονίδας καὶ δῖος Ὀδυσσεύς

πάντες ἁπὶ οἱ ἔθελον πολεμίζειν Ἑκτορὶ διῷ.

τοῖς δ᾽ αὐτοῖς μετέειπε Γερήνιος ἰππότα Νέσταρ.

"κλήρει νῦν πεπάλασθε διαμπερίς, δὲ κε λάχησον

οὐτός γὰρ δὴ ἐνήσει εὐκήνημάδα Ἀχαίοις,

καὶ δ᾽ αὐτὸς ὃν θυμὸν ὑπῆσται, αἰ ἐκ φύγοις

δηλον ἐκ πολέμου καὶ αὐνὴς δηιοτότους."

ὡς ἐφαθ', οἱ δὲ κλήρων ἐστήμεναι ἐκατος,

ἐν δὲ ἐβάλου κυνὲς Ἀγαμέμνων Ἀτρείδα.

λαοὶ δὲ ἤρησαντο, θεοίστε δὲ χεῖρας ἀνέχοντο

οὸφε δὲ τις εἶπεσκέν ιδῶν εἰς οὐρανὸν εὐφώρ.

"ζεῖ τάπερ, ἡ Αἴαντα λαχεῖν ἡ Τιτανίδα νῦν

ἡ αὐτῶν βασιλῆς πολυχρύσου Μυκήνης.

ὡς ἐφανε, πᾶλλεν δὲ Γερήνιος ἰππότα Νέσταρ,

ἐκ δὲ ἐθορε κλῆρος κυνὲς, ὃν ἄρ᾽ ἔθελον αὐτοῖ,

Ἀϊαντος. κρίφας δὲ φέρον ἀν᾽ ὅμιλω ἀπάντη

dείξι εὐδέξει πᾶσιν ἀριστήσασιν Ἀχαίοις

οἱ δ᾽ οὐ γιγάντωκοντες ἀπηνήματο ἐκατος."
186-9. Observe the rapid changes of subject in these lines: ίδεν, the herald; βαλε and ἄνθεσθη, Αἰας; ἔβαλε, the herald; γιότ, Αἰας.

192. ὑπόθεν, to think, with infin., seems to occur only here in Homer; but εἰς 392 shows the transitional stage, "to seem to oneself." ὅποι in the next line is of course an aristot.

195. ὃν ἔμαθον, as Π 255 ἔν αὐτόν ἔφαρξε στίγμ. The idea seems to be, "Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own;" this he immediately revokes by the καί in 196, virtually = "nay." There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state-secret of the highest importance. 195-199 were attested by Σενεδ., Aristophanes, and Ar. on the ground that "they are not consistent in the character of Αἰας, and that he raises objections to himself (αὐθαυτοφάρω ἐναυτῇ) absurdly"; a judgment which does not commend itself.

197. For καίν Ἀρ. read εἶδος; but καίν and εἶδος are sometimes joined more from a desire to emphasize the second than in strict logic; the phrase indeed may fairly be compared to αἰδεύναι καὶ οἴοντες, εἰς εἶδος εἰς ξύλον." The collocation recurs in a somewhat different sense, Δ 43: cf. ὅποι ἔθελον ἐπιθύμησέ, εἰ 155, and γ 272, Αεικ. Π. V. 19, etc., for somewhat similar reduplications. For the subj. ἶνα cf. the instances in Η. G. § 276 a.

198. ἴδεν as Π 359, ἴδεν πολέμω. Aristophanes seems to have read αὖθις μὲν ἡ. The best MSS. give αὖθις τ' ἴδεν, αὖθις, Dörpfeld conj. αὖθις, which is certainly more Homeric, "a mere dolt."

199. For τράφεμον, intrans., B 661. οὔτοις, ironical, precisely as we say "I hope I am not so stupid." 207. For τούτα the MSS. give τοῖς.
(A has ea written over η). Elsewhere they vary between the two forms, but ea is most in accordance with the tradition. (La Roche, H. U. 14, 6.)

212. βουσμός, "fierce," a sort of σφυγμός with μειδόν, like δημοσία γελάσης, Z 484. Curtius and others explain βουσμός as "big, burly," deriving it directly from βουθαθ = sinda to grow, cf. βουθάθει "tall." (Gr. Et. no. 658). But "fierce" is the universal meaning of the word elsewhere in Homer (O 608, Λ 36) and Hesiod (Stud. Hær. 147, 175, 250), and generally in later Greek. Plato however uses it to mean "burly," "bluff." In προφασία Fick would see a relic of a genuine Aeolicism, προφασία: but "smiling at his eyes" would be a strange expression, and Fick does not suggest any other interpretation. προφασία occurs σ 192, προφασία, as opposed to the face. So we have προφάσια και χείρες προφασία.

214. μήν, so Ar. : MSS. μη." There is little to choose between the two.

219. The "tower-like" shield of Aias is his constant attribute: it is the favourite type of the coins of his island of Salamis, and his son Eurytaches is named from it. Cf. Λ 522. The description, ἵππη πέργος, seems to suggest that, instead of being round or oval, it was oblong, like the scutum of the Roman legionary. This shape was not known in classical Greece, but it is attested for the proto-Dorian times by the representations of warriors on the archaic intaglios found by Dr. Schliemann at Mycenae (see J. H. S. iv. 283).

220. "χάλκεον ἐπταθήνων, explained in 223. The seven layers of hide were probably fastened on to a wooden frame; the layer of metal was nailed on the top of them. Observe the obvious allusion in Τωξοτ. . . τεξόμενον, and cf. Τάκτες Ἀμφίπολις Β 59 ; and for the use of κάμά, Β 101.

221. Τῆς, in Boeotia, Β 500, where the first syllable is long (in aror), Β 708. It has been suggested that this may be the town of the same name in Cyprus; but Homer never shews such knowledge of distant countries as would be implied in his naming a mere artificer in Cyprus. Kinyras, the only Cyprian he mentions by name, was, as we know, a legendary and semi-divine character there (A 20); so that the breastplate which he gives to Agamemnon is another matter.

222. ἄληκε, "sparkling" with the light upon the metal surface. This is the only tenable meaning of the word; Buttmann's explanation "easily moved" (Lexil. p. 65) is in the last resource based upon a mistaken notion as to the μάσμα (see Β 707). "Agile" is the last epithet to be applied to this shield of Aias.
στῇ μα μᾶλ" Ἐκτορὸς ἐγγὺς, ἀπειλήσας δὲ προσφύγα. 225
" 'Εκτόρ, νῦν μὲν δὴ σάφα οἴσαι οἴδιθεν οἶος, οἰοὶ καὶ Δαναοίς ἀριστῆς μετέσαιν, καὶ μετ' Ἀχιλῆα ῥέξορα θυμαλώτουν. 226
ἀλλ' ὁ μὲν ἐν νῆσσι κορωνίαν πυντοπόροιν κείν' ἀπομηνύσας 'Αγάμμωνοι πομένει λαῶν' ἥremeis δ' εἴμεν τοῖοι, οἴ ἐν σέθεν ἀντίασαμεν, καὶ τόλμες. ἀλλ' ἀρχὴ μάχης ἠδ' πυλήμοιο." 230
τὸν δ' αὕτη προσέπεται μέγας κορυφαίολος Ἐκτόρ. "Αλαύ διογένεις Τεξιλόμενε, κοίραινε λαῶν, μι τ' μεν ἢπεί παιδὸς ἀφαυρὸν πειρήτικε 235
ἡ γυναικός, ἢ ὠκί οἴδεν πολεμήσα ἐργα' αὐτάρ ἐγὼν εὖ οἴδα μάχας τ' ἀνδροκτοσοιας τ' ὀδ' ἐπὶ δεξία, ὀδ' ἐπὶ ἀριστερά νουμήσαι βῶν ἀλαίσπεν, τό μοι ἐστὶ ταλαίφωνον πολεμίζειν. 239

226. οἴδεθεν οἴος, "man to man" (as 39), by experience in single combat; an
ironical repetition of Hector's own words.
230. ἀπομηνύσας, giving his wrath
full vent; see on B 772.
231. τοῦ εἰ, cf. P 164; the εἰ is
epexegetic of τοῦ, not correlative; we
might have had τοῦ αὐτοῦ, as in β
60. Heyne and others would reject 229-
232, with little reason. Indeed the last
line is evidently alluded to in 235.
235. The usual course in a single com-
batt was to draw lots for the first cast;
see Γ 524-5. Alas, in telling Hector to
begin, assumes a certain superiority, as
though condescending to give his enemy
every advantage, as in the old story,
"Meauseres les Anglais, tirez les pre-
miers." Similarly in Φ 440 Poseidon,
as the older and wiser, tells Apollo to
take the first shot. This is why Hector
feels himself treated like a child. ἔφιλ-
τίξι, i.e. try if you can frighten me: cf.
Γ 290.
238. The form βῶν is unique. It has
been supposed to be a contraction for
βῶνῳ, but this is quite incredible, and
is not supported by the analogy of
δῶτεροι in Μ 337. It is the accusative
form of βῶν, which is twice used to mean "a
shiled" simply (τοιπερί βῶσσι Μ 105,
βῶσα ἀπο Μ 137). The exact form of
the word is however doubtful. There
was a variant βῶ for βῶ, but as the
Homeric form must have been βῶα this
do not deserve much consideration.
Aristophanes read βῶν. We have how-
over some (very slight) testimony indicat-
ing that βῶα was a form in actual use, in
Hesych., ἕων ἐκτῆς, Ἀργείας: and Fris-
cian, vi. 69, "et Aecili et Doris βῶα dicunt
pro βῶα," cf. Lat. ῥᾶs, and Aes. ἄδορ for ἄδος.
Hinrichs (Homm. Ed. p. 88) thinks that
βῶα may represent βῶο-, but J. Schmidt
has pointed out that it may be a very
ancient form answering exactly to the
Skt. ṣaṃ, acc. of pāsas (see H. U. § 97).
239. The sense of ταλαίφωνον and the
construction of ὁ both admit of doubt,
and hence several alternative explana-
tions of this line have been offered. The
common solution (that of Aristarchos) is
that ὁ is the relative agreeing in sense
with βῶον, as though ὁ εἰκός had been used
instead: just as we have τό following
ἀρχή in Α 238; cf. also Φ 167, μ 74.
Then ταλαίφωνον will mean "of tough
hide," from ταλαεφος enduring, and the
translation will be "which is a sturdy
weapon for me to fight with." The title
of Ἀτρές, ταλαίφωνον πολεμικῆ (Β 259,
etc.) will then mean "the warrior with
shield of sturdy hide." This is possible
in itself; but as the adjective recurs
only in these phrases, it is hardly possible
here to separate ταλ, from ταλαίφων, but
if these two then be joined, we may take
τό either as an acc., "therefore it is in
my power," or as a nominative repre-
senting the whole of the preceding sen-
tence, "that is to me." With the last
alternative again we may either take
ταλαίφωνον in the sense given above,
"that is to me (in my eyes) to fight as
a warrior with shield of sturdy hide"; or we may derive the adjective directly from root τςιαδα, and divide it ταλαι-φως, “shield-bearing”; “that is what I call fighting as a shield-bearer.” And this appears to be the best explanation (so Hentze). It still remains a question whether ταλαιφως is masculine, in a construction of accusative with infin., or a neuter used adverbially, in favour of the former alternative.

240. ἔπαιζαν, to charge, as ἔπαιζαν κατὰ μέσον Σ 159, Ἕλεον τελεσκούσιν ἡ. Fighting in the chariot is here opposed to στάδιο, battle on foot.

241. μικρασαί, to dance the war-dance to Ares. So when Meriones "dodges" to avoid a spear, Aineias calls him an ἄρχεστης, Π 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, “I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field." The custom, as we know, survived till historical times in Greece, under the name of πορέχω.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, οὗ γὰρ ... τόκωμι is really a parenthesis between ἀλλα and the act of throwing, which forms a practical "principal sentence." Cf. Φ 487-489.

244. A large part of the description of the fight is told in the same words as the duel between Paris and Menelaos: 244 = Γ 355, 250-4 = Γ 356-360, 256-7 = Ε 782-3, 259 = Γ 348, 264-5 = Φ 403-4.

247. δά, in the sense of "passing through and out of," regularly takes the gen. (see H. G. § 216); here, where the idea "out of" is not in place, it has the acc.

255. ἔκπαιδεύματα, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that ἄρχεστης must here mean ἔπαιζα, in order to give the participle its usual meaning, "drawing" a sword. It was probably on this ground that Zenod. rejected 255-257 (and probably 258).

259. The reading of the MSS. here, as in Γ 348 (γ. ϐ.), is χαλέον.
ΙΛΙΑΔΟΣ Η (vii.) 245

Αλας δ' ἀσπίδα νύξεν ἐπάλμενος, ἢ δὲ διαπρὸ ἡλικεῖν ἐγχείν, στυφέλιξ ἔπειν τοι νεμαδότα, τμῆμά δ' ἀυχέν' ἐπῆλθε, μέλαιν δ' ἀνεκήκην αἶμα.

ἀλλ' οὖν' δὲ απέλφυες μάχης κορυφαῖον "Εκτωρ, ἀλλ' ἀνασασσέμενος λίθοι εἴλετο χείρι παρείσ ἐκμένον ἐν πεδίῳ μέλαια, τρητόν τε μέγαν τε τ' ἐβάλεν Αἰαντος δεινὸν σάκος ἐπαιδεύειν μέσον ἐπομφάλοιον, περιήχησεν δ' ἀρα χαλκός.

δεύτερος αὖτε Αλας πολλ' μείζονα λαῶν αἰείας ἥ' ἐπείδωνος, ἐπέρευε δ' ἐν' ἀπέλθου, εἶνα δ' ἀυτώ' ἔμεθ' βαλῶν μυλευκεῖ δέπορ, βλάψε δὲ οἱ φίλα γούναθ' ὡς δ' ὑπότης ἔξεταίνοθη ἀσπίδ' ἐνυχυρίμβεις· τὸν δ' ἀυχ' ἀρθωσεν 'Απόλλων.

καὶ υῦ κε δὴ ξεφεέος' αὐτοσχεδον οὔταξιν, εἰ μη κήρυκε, Δίος ἄγγελοι ὡς καὶ αὐράρω, ἦλθον, ὁ μὲν Τρώω, ὁ δὲ 'Αχαῖων χαλκοχατάς, Τελθύβιος τε καὶ Ιάιος, πεπνυμένῳ ἄμφω.

μέσῳ δ' ἄμφετέρων σκήπτρα σχέδων, εἰπὲ τε μῦθον κήρυς Ιάιοι, πεπνυμένα μήδεα εἰδώς:

"μηκέτι, παιδε φίλω, πολεμίζετε μηδὲ μάχεσθων ἄμφετέρω γὰρ σφῶν φιλεῖ νεφελήγερτα ζεῦλ, ἄμφω δ' ἀιχμητά· το γε δὴ καὶ ἵμεν ἀπαντες, νῦὲ δ' ἡδ' τελεῦε· ἄγαθων καὶ νυκτὶ πυθέσαι."

τὸν δ' ἀπαμείβομενος προσέφη Τελθυβίων Αλας:

"Ιάιος, "Εκτωρα τεῦτα κελεύετε μυθόεσθαί· αὐτὸς γὰρ χάρμη προκαλέσατο πάντας ἄριστον· ἄρχετο· αὐτὰρ ἔγω μάλα πέσωμαι, ἥ περὶ αὐτὸν."

τὸν δ' αὔτε προσέειπε μέγας κορυφαῖολος "Εκτωρ:

"Αλας, ἐπι τῇ δοκεῖ θεὸς μέγεθος τε βίων τε".

267. ἐπομφάλοιον, ἐτὶ τῷ ὄμφαλῳ. See note on μεταμάζον, E 19.

269. Ι' ἀπελθόμον, see E 245. εἴπεραν, E 886. Here it seems to mean "pressed into the spear immeasurable strength."

270. μιλαοῦνε, like the upper stone of the ancient quern or handmill, such as is turned by the maidens in η 104, etc. See miłææs, M 161.

272. ἀστίῳ ἐγχυρίμβης, so L.: MSS. ἀστίῳ ἐγχυρίμβης. This word seems to mean "pressed into" his shield by the force of the blow, which drives the shield hard upon him. Apollo is watching the fight from the oak-tree, l. 60.

273. ὀντόσαμον, the imperf. means "they would have been for wounding each other."

275. Observe the "chiastic" arrangement, Τρώω — 'Αχαῖοι, Ἐκτωρα — Ιάιος.

277. σχέδεια, Bentley σχέδεια, on account of the F of Fevre. So also Christ.

288. The combat has been έι τριῶν only, a mere trial of skill. Thus Hector means, "Since you have proved yourself a match for me, we need go no
καὶ πυντήν, περὶ δ’ έγχει Ἀχιλλοίς φέρτατός ἐσσι, νῦν μὲν παυομοσάθα μάχης καὶ δημοτής
ςιµερον· ἰστερον αὔτε μαχησοµέθ, εἰς δ’ κε δαίµον
ἀρμε διακρινή, δόµη δ’ ἐκτροισί νεκρὼν
νῦξ δ’ ἡδῆ τελέθειν ἀγάθων καὶ νικτὶ πιθέθαθαι·
ὡς σὺ τ’ εὐφρής πάντας παρὰ νησίν Ἀχιλλοῖς,
σοῦ τε μάλιστα έτας καὶ έταρον, οȋ τοι ἐκείν
αὑτὰρ ἐγὼ κατὰ ἀστὰ μέγα Πειρίμου ἀνάκτος
Τρόας εὐφραίνω καὶ Τρόαδας ἐλκευεύτετον,
α’ τε μοι εὐκάμεναι θείων δύνασαι ἑγώμα
δόσα δ’ άγ’ ἀλλήλους περικυλτὰ δωμεν ἄμφω,
δόρα τις δό’ εὔπορων Ἀχιλλοίς τε Τρόων τε·
’ ἡμεν ἑμαυράζονθεν ἐρίδος πέρι θυμοβόρον,
’’ ἡ’ αὐτ’ ἐν φιλότητι διήτραγην ἀράὶστατης·’’
δ’ ἀρα φωνήσας δῶκεν ξίφος’ ἀργυρόκλαυν
σον κολεό τε φέροι καὶ ἐνυμίτρε τελειώνι·
Αἰας δὲ ξοιντίρα διδοὺ φεινικε φαιενοῖ.
το δὲ διακρίνεθεν ο’ μὲν μετὰ λαιὸν Ἀχιλλοῖς
’’ ή’ δ’ ἐς Τρόων ὠμαδὸν κλε.; τοι δὲ χάρισαν,
ός εἶδον ξοον τε καὶ ἀρτεμέα προοίματα,
Ἄλαντος προφυγότα μένος καὶ χείρας ἀπότουν·

Further." This chivalrous acknowledg-
ment of an enemy’s prowess is rare in
Homer, and recalls rather the stories of
medieval knighthood.
292. ωπελ. "exceedingly."
291-2 are no doubt interpolated here
from 377-8, where they are quite in
place. εὔπορως evidently implies a
general combat between the two armies,
and is not consistent with the single
combat, which is never put forward as
intended to have any decisive result
upon the course of the war. Nor is
there, either before or afterwards, any
suggestion that the duel is to be renewed.
293 also was justly athenized by Ari-
tarchos, as a weak repetition from 292.
The speech runs quite smoothly when
the three lines are omitted.
294. θα σέ ρο, as though a second
clause with καὶ εὐρίω subordinale to ὡς
were to be added; instead of which we
have in 296 an independent sentence
with the fut. in place of the subj.
295. Athetaized by Ar. on the ground
that by the special reference to έρα (cf.
Σ 239) and εὐρίω it unduly limits the
more general πάντας Ἀχιλλοῖς.

298. ποι seems to be a dativus ethicus
belonging to the whole sentence, "on
my account." εὐφώνια, with thank-
givings; so εὐθολική, v 387. θείων
ἀγώνα, the holy assembly of wor-
shippers. Some take εὐθυρεταί μου to-
gether, and understand it of quasi-divine
honours paid to Hector, who θέου οὐκ
τίκτο δῶα: but it is surely not allow-
able to press a rhetorical expression into
its literal sense in the very place where
mention of the θείων αἰγών makes such a
meaning obviously impious. There was
a variant θείων for δόρων, apparently
in the sense "do sacrifice to the as-
sembled gods." But such a construction
is quite impossible; though θείων αἰγώ
certainly has this sense in Σ 376.
302. ἀραέρσαντα "reconciled," only
here; cf. λόφοι, ι 427.
305. οἰκεῖων, by the side of οἰκεῖον,
marks the second gift as simultaneous with
the first; see H. G. § 71, 1. According to
the later legends, both these gifts proved
illomened to the recipients. Hector be-
ning dragged behind the chariot of Achilles
by the belt of Aias, who in turn slew
himself with the sword of Hector; for
καὶ ὃν προτὶ ἀστυ, ἀπελπὶνοντες σόον εἶναι. Λευκών· αὖθισ' ἐπέραθεν ἐκκυμήμες Ἀχαιοὶ
eis Ἀγαμέμνων διὸν ἄγνοι, κεχαριστάτα νίκη.
οἱ δ' ὅτι δὴ κλαύσαντι ἐν Ἀτρειδῶν γένοντο,
τοῖς δὲ βοὸν ἱέρειον ἀναξ ἀνδρῶν Ἀγαμέμνων
ἀροῦσαι πενταέτηροι ὑπερμενείς Κρονίων.
τῶν δὲρων ἄμφω σθ' ἐπον, καὶ μιᾶν δέχεσαν ἀπαντα,
μεταλλων τ' ἀρ' ἐπισταμένων πείραν τ' ὀξεῖοιοίν,
ἀπειςαν τὸν πεπραβάς ἔρυσαν τὸ πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκουτο τε δαίτα,
δαίτων'; οὔτε τι μυθὸς ἐδεύτω δαίτος ἄλητης.
νόμοισιν δ' Ἀιαντα διηνεκέσσει γέραιρεν
ἥρων Ἀτρειδῆς, εὐρώ πρεῖων Ἀγαμέμνων.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητής εὖ ἐρον ἐντο,
τοῖς δ' ἑρων πάμπρωτος υφαίνειν ἠρέητο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀράτῃς φαίνετα βουλῆς,
δ' ὃφιν ἐν φρονεῖαν ἀγοράστατο καὶ μετετεινεν.
"Ατρείδη σε τα καὶ ἄλλου ἄριστής Παναχαίοι,
πολλὸν γὰρ τεθνάσα κάρη κομίζουσε Ἀχαιοί,
τῶν νῦν αἰμα κελαίων ἑφώροον ἄμφω Σκήμανδρον
ἐσκέδαιο ὡς θ' Ἀρης, ψυχὴι δ' Ἀιδώσε ἐκκόλοθον·
tὸ σε χρή πόλεμον μὲν ἄρ' ἦταν παύσα Ἀχαιῶν,
αὐτοὶ δ' ἀγοράμενοι κυκλήσαμεν ἐνθάδε νεκροὺς
βουσί καὶ ἡμίονισαν' ἀτὰρ κατακηκῷν ἀντοὺς
τυττὸν ὄπωστρο νεῶν, δι' αὐτῆς τειαν ἔκαστος."
take somebody’s bones back to the children of their owner.”

336. ἕξαγερσις, a difficult expression. Ar. explained it “marrying out,” a sense in which the word occurs in Χειρ. and later Greek; for the Homeric use he compared ἕξαγερσις (325), explained to mean “entering in,” but this is not satisfactory. ἔξαγερσις is used by Thuc. in the sense of “extending,” the circuit of a circumvallation (1. 93, ἐπίξεδος ἐξαγερσίς), and though the word is more naturally used of “drawing” a line of walls than of “raising” a mound, still this is the most plausible explanation. Others again explain “bringing earth from the plain.” It would be most natural to understand “bringing the corpses out of the plain,” but this has already been mentioned in 352.

337. ἐπηκραία, one for all alike. The idea seems to have been to combine utility with piety by making the burial mound serve as part of the circuit of the walls. The mound is however never mentioned afterwards as part of the works of defence.

339. ὡθομαι does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 120.

340. ταῖς MSS.: ταῖς G. Hermann. There is a certain case of this form of the subj. in αὐτῶν ὑπῆρξαν 47, and possible cases in I 248, 2 68, ρ 448 (for ἔφης), ρ 586. The following remarks may be made upon the point:—(1) The form ἔφη would necessarily imply a subj. termination -τον, such as is postulated by Christ, ρ on l. 72. τοῦτον could never give ἔφη, or which La Roche would require) ἔφη; there is no analogy with the vocative stems θαν. ἐπηκραία and the like. (2) If a form ἔφη existed, it would be almost certain to be corrupted into the ordinary ἔφε. (3) The use of the opt. after a principal tense is far commoner than we should expect. But the instances commonly given require important limitation. In ρ 243 ἐν ἐθῶν after an imperative expresses a wish, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read ἔφη. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with ἂν and ἑως, though not uncommon, is entirely confined to the Odyssey. (See Weber, Entwicklungsgesch. der Abschlusssätze, pp. 43-45.) These considerations seem decisive in favour of the subj. here, if Christ’s suggestion can be accepted, and on this etymologists have yet to decide. If not, the only resource is either to suppose that in 349, where the opt. is in place, we have a piece of older poetry, which has been worked into the story by composing Nestor’s speech out of it, while leaving one refractory word in the original form; or else to consider ἔφη as a false archaism on the mistaken analogy of τείχες and similar subjunctives. It is curious that another question between γ and γ′ arises in the same line, as there was a variant ἔφη αἰώνας (Schol. B), where the word was taken as a substantive—a reading which deserves consideration. For the ordinary reading, where it is an adj., compare ἔφη κακόν, § 607.

342. ἔκ... ἔρωτα: here, in the relative sentence with καί, the opt. is quite in order; see the numerous instances in H. G. §§ 304-366. ἔφη εὐθανάσιον appears to mean “surrounding the camp”; but this sense of surrounding completely properly belongs only to περί: ἔφη and ἐφη mean properly “on both sides”; then they come to signify “on different sides,” and so can be used to indicate surrounding, not by a continuous line, but by individual points—a distinction corresponding to that between under and herms in German. The ἔφη ἔφη εὐθανάσιον in 349 seem however to show that ἔφη
μὴ ποτ' ἐπιβρῆσῃ τὸλεμὸς Τρώων ἄγερφων." 345
doch ἄφαι', οἱ δ' ἄρα πάντες ἐπηνεύοντας Βασιλῆς.
Τρώων αὖτ' ἄγορὴ γένετ' Ἡλίου ἐν τοῖς ψάρι, 350
dεινὴ τετραχύγα, παρὰ Πράμοιο θύρησιν.
τοῖς δ' Ἀντινόρο πεπνυμέοις ἥχῳ ἄγορέων·
"ἐκεῖλυτε μεν, Τρώει καὶ Δαρδανου ὧδ' ἐπίκουροι,
ὄφρ' εἶπο, τὰ με θυμός ἕνι στήθοςι κελεύει.
δεῦτ' ἄγετ', 'Ἀργείνῃ Ἐλένῃ καὶ κτήμαθ' ἄμ' αὐτῇ
dιάμενεν Ἀτρείδος ἄγεν· τῶν δ' ὄρκαι πιστὰ
ψυχάμενοι μαχόμενοι· τὸ δ' ὑπὶ τό κέρδος ὑμῖν
[خلافية εἰκόθεσθαι, ἕνα μὴ βέβηκέν αἰ̄δέ."

ἡ τοι δ' ὑς εἰπών κατ' ἄρ' ἔχετο, τοῖς δ' ἀνέστη
dios Ἀλέξανδρος, Ἐλένης πόσις ἤκουμοι,
δὲ μὲν ἀμειβόμενοι ἔπεα πτερόεντα προσηῦδα·
"'Ἀντινόρο, σο μὲν οὐκέτ' ἐμοὶ φίλα ταύτ' ἄγορεὺς·
οἴσας καὶ ἀλλὰ μόνον ἀμείνοις τοῦδε νόησαι.
εἰ δ' ἐτέον δὴ τότοιν ἄπο στουδῆς ἄγορεὺς,
ἐξ ἄρα δὴ τοῖς ἐπειτα θειοφίες ὅλεσαν αὐτοῖ. 360
αὐτάρ ἐγὼ Τρώεσσι μεθ' ἱπποδάμου ἄγορεύοντο.
ἀντικρόν κ' ἀπόφημι, γυναίκα μὲν οὐκ ἀποδόσοντας,
κτήματα δ', δοῦσον ἀγάμηρν εἰς 'Ἀργείων ἡμέρερον δῶ,
πάντ' ἐθέλα δομέναι καὶ ἐπ' οἴκοθεν ἄλλον ἐπιθείναι."

ἡ τοι δ' ὑς εἰπών κατ' ἄρ' ἔχετο, τοῖς δ' ἀνέστη
dios Δαρδανοῦ Πράμοιος, βεβίον μεστὸν ἀπλανοῦντος,
δ' σφίν ἐφ' φρούμων ἄγορήσατο καὶ μετείπετον.

"came ultimately to be identical with πρᾶ, though perhaps only at a late date.
I do not find any other instance however in Homer. In Π 115 ἀμφα is clearly
"on both sides" of each heap, not "all around." Perhaps therefore we ought
to take it to mean here "apart from"
the wall; the trench is generally conceived
as being some distance away from
the wall itself, and ἐγγόν shews at all
events that they were not to be in
immediate contact, like the modern moat
with a rampart.
Half of the following passage (344-
405) is made up of lines found in other
parts of the Iliad.
344. τετραχύς, see on B 95; and for
the assembly at the gates of Priam's
palace, B 788.
352. ψυχαμένοι is not elsewhere found
in H. with an accusative. Hence some
take ἄγεν to be an "accus. of relation,
having been false in the matter of
the oath."
353. This line was evidently added
in order to supply a verb to the phrase of
πάντ' τού κέρδος ἰδον, which does not need
one. The clause ἄμ' μὴ βέβηκέν αἰ̄δέ
cannot be translated so as to make good
sense: it looks as though it were meant
for "unless we do thus." But for such
a sense the Greek language affords no
support. Aristarchos, while obliterating
the line, read τ' & for τα, which does
not help matters.
357. φίλα, pleasing (not "friendly").
362. ἀπόφημι, to declare outright:
cf. I 422.
363. "Ἀργεύς, here in the general sense
of the Peloponnesos: Helen of course
had been brought from Sparta.  οἰκοθεν,
from my own store."
"κέλυφτε μεν, Τρόιες καὶ Δάρδανοι ἑδ' ἐπίκουροι, δέρ' εἶπο, τὰ μὲ θυμὸς ἐνι στήθεσι κελεύει,

νῦν μὲν δόρτων ἔλεος κατὰ πτόλημα ὅν τὰ πάρους περ,' καὶ φυλακῆς μνήσασθε καὶ ἐγκύρορθε ἐκαστὸς· ἡδέων δ' Ἰδαῖος Ἰτα κοιλάς ἐπὶ νήσων εἰπέμεν Ατρείδης Ἀγαμέμνονι καὶ Μενελάων

μᾶθον Ἀλεξάνδρου, τοῦ εἰκέα νεῖκος ὅροιν· καὶ δὲ τὸν εἰπέμεναι πτυκῶν ἔποιον αἰών, αἰ' ἐθέλοισιν παύσασθαι πολέμου δυστυχέος, εἰς δ' ἐκ νεκρῶν κηφεῖν· ὡστερον αὐτὲ μαχητῶμεθ', εἰς δ' ἐκ δαίμων ἀμύμε διακρίσαι, δαμὴ δ' ἐτέροιοι γὰρ νίκην·

δ' ἐφαθ', οἷς δ' ἀρα τοῦ μᾶλα μὲν κλώον ἔδει πέλομο, [δόρτων ἐπειδ' ἐλεύθο ταῦτα στρατὸν ἐν τελέσεις.]

ἡδέων δ' Ἰδαῖος ἐβῆ κοίλας ἐπὶ νῆσων·

τοῦ δ' εὗρ' εἴν ἀγορὴ Δαναοῦς, θεράποντας Ἀργος, νησί πάρα πρωκὴν Ἀγαμέμνονος· αὐτὰρ ὁ τούτων στὰς εἰς μέσοισιν μετεφώνεεν ἡπτότα κηφεῖ·

"Ατρείδης τε καὶ ἄλλοις ἀριστηρές Παναχαῖοι,

ἡμέρις Πριαμὸς τε καὶ ἄλλοι Τρόιας ἄγανοι εἰπέμεν, αἰ' κέ περ ὅμμι φῖλον καὶ ἥδ' γένοιτο, μᾶθον Ἀλεξάνδρου, τοῦ εἰκέα νεῖκος ὅροιν·

κτίματα μέν, δοῦν Ἀλεξάνδρος κοῖλης ἐν ἄγονιν Ἰάκηντο Τροιάτη — ὡς πρὶν ὁφελ' ἀπολέσθαι —,

πάντ' ἐθέλει δόμεναι καὶ εἴ' ὀκολευθ' ἀξι' ἐπιθεῖαι, κοιμεῖθαι δ' ἄλλον Μενελάον κυβελίμου

οὐ φησιν δώσειν· ἦ μὴν Τρόιες γε κέλονται.

380. ἡμέρις, next day; the Trojan assembly must, like the Greek council, have been held late at night. The Greek assembly, it may be presumed, is being held to carry into effect the decision of the preceding council. But the want of clearness in marking the passage of the night is quite unlike the real Epic style.

383. οὗτος is not part of the message, but apparently a courteous introduction by Ἰδαῖος himself; Mr. Monro compares "an it please you." 393. ἦ μὲν, virtually "although": this clause shows how such a conjunctival sense may arise in simple particles introducing a paratactic clause, where the connective quality is given only
καὶ δὲ τὸς ἕρων έποιη τοῖς ἠθέλεται πολέμοιο δυσηχέσος, εἰς ὅ γε κε νεκρῶς κήμενον ὤστεν αὐτὴς μαχητάδομη, εἰς δὲ δὲ δείης ἀμε δικαρπῆς, δόῃ δὲ ἐπέρωσι τὴ φύση.

ὡς ἔφαθ' οἱ δὲ ἄρα πάντες ἄκηὴ ἄγωντο σωπῆ. ὥσπερ δὲ δὴ μετέπειτε βοήν ἀγαθὸν Διομήδης:

"μητῆ ἀρ τις ἐννέα κτήματι Ἀλεξάνδρου διεκέχεσα μηθ' Ἕλενη γνωτόν δὲ, καὶ δὲ μάλα νηπίως ἔστιν, ὡς ἦς Τρόικον διέθρου πεντεῖρ' ἐφείτησε.

ὡς ἔφαθ', οἱ δὲ ἄρα πάντες ἐπίλαξαν ὑπὲρ Ἀχαίων, μίθους ἀγαπητόμενοι Διομήδειος ὑποτάσσομαι.

καὶ τὸτ' ἀρ' Ἰδαίον προσέθησε κρέον Ἀγαμέμνονοι:

"Ἰδαία, ἡ τοῦ μίθου Ἀχαίων ἀυτοῦ ἀκοῦς, ὡς τὸν υποκρίνεται ἐμοὶ δ' ἐπιπανάδειν σύνασθω.

ἄμφη δὲ νεκρῶν κατακαίεμεν ὦ τι μεγαλώρων γὰρ τις φευγοῦσα λατατεθητόντων γίγνεται, ἐπεὶ κε δύνασθαι, πυρὸς μειωσάμενος δικα. ὧρκαι δὲ Ζεὺς ἰστός, ἐργυδοῦσος τοὺς Ἕρων.

ὡς εἰπὼν τὸ σκῆπτρον ἀνέσαμεν πάσι θεοῖσιν, ἄφθορον δ' Ἰδαίος ἔβη προτὸν Τίμων ἱρήν. οἱ δὲ έσται εἴνα γοργή Τρόιας καὶ Δαρδανίων

by the context. Τρόια, Antenor seems to be regarded as the leader of a popular party. Cf. II 149, 454. For μήν some MSS. read μοῦ.

304. άγωνον, so MSS.; Spitzner and most subsequent eds. read φυγών (π). In form it must be the imperf. of a secondary present δομέω (like γονεύω by the side of γενεύω), of which however there is no further evidence. Bentley's άγων (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313, and for another view H. G. § 27. It may be observed that the change to the 3d plur. is natural, in order to show that the subject is not the same as that of αἴρεσ.

400. "Ἀλεξάνδρων, ablative gen.

"from A." : c.f. A 596.

402. δόθην τοῖς, "issues of destruction": though the metaphor of the end of a rope is suggested by έφείτησε. See 102, B 15.

408. There is a slight pause after νεκρῶν, "as concerning the dead."

409. The sense seems to be "there is no grudging concerning dead corpses, as to giving them the consolation of fire speedily." The last clause would in Attic be introduced by μὴ οὖν. Mr. Monro (H. G. § 294 n.) regards the infinit. as "equivalent in sense to the genitive depending on a noun"; "there is no grudging about the appeasing." It seems simpler to regard it as a case of epexegesis, where the original dative sense of the infinit. is still felt, "for the appeasing by fire." For αἴρεσ with gen. compare X 243-4, μέθει οἱ δόξων ἑτὸν ψευδωλ. πῦρός, as in πυρὸς λελαξε, πυρδευ (B 415, q.c.), etc.

411. ἡρηδεύει, the oath of truce. It is not clear why Idaios lifts his sceptre to all the gods, when only Zeus, the presiding deity of oaths, is named: see K 328, where the sceptre is again used as the instrument of the oath as in A 234.

412. τὸ as the article with σκῆπτρον looks like a later use. Mr. Pratt (in MS.) suggests ς.

414. Δαρδανίων only here and Θ 154; it is of course a patronymic; c.f. εἰς Ἀχαίων.
πάντες ὑμνηρεῖς, ποτιδέμενοι ὑπόπτ' ἄρ' ἔλθοι
'Ιδαίος· ὦ δ' ἄρ' ἦλθε καὶ ἀγγελίαν ἀπείπεν
τοῖς ἐν μέσοισιν. τοι δ' ὀπλίζοντο μάλ' ἴδεια,
ἀμφότερον, νύκιοι τ' ἄγεμεν, ἔτεροι δὲ μεθ' ὑλην.
'Αργείων δ' ἐτέραθεν ἑσσανέμουν ἀπὸ νηών
ἀστρύοντο νύκιος τ' ἄγεμεν, ἔτεροι δὲ μεθ' ὑλην.
keligos mē τειτα νύν προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείτας βαθύρρου Ὀλεανοῦ
οὐρανῶν εἰσαναῖς· οἱ δ' ἦντεον ἀλλήλαις.
ἐνθα διαγνώναι χαλεπῶς ἦν ἄνδρα ἔκατον,
Ἀλλ' ἔδατ νυκτεΐτες ἀπὸ βρότων αἰματύντα,
δάκρυα θερμα ἁέντες, ἀμαξάων ἐπάκιαν.
οὐδ' εἰα κλαίεις Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκρῶν πυρκαίης ἐπενήενον ἀγχυμένοι κήρ,
ἐν δὲ πυρὶ πρήματες ἐβαν προτί Πλων ἔρη.
ἀδ' αἵτις ἐτέραθεν ἐκνημεῖδε Ὀλεαίοι
νεκρῶν πυρκαίης ἐπενήενοι ἀγχυμένοι κήρ,
ἐν δὲ πυρὶ πρήματες ἐβαν κοῖλας ἐπὶ νήλος,
ὃν ἦς δ' εὖν ἄρ πω ἡς, ἦτι δ' ἀμφιλήκη νύξ.

415. ποτιδέμενοι: Cobet (M. C. 360) coniunct. "declared," as I 309, 431, Ψ 361, and elsewhere; cf. ἀπόφημι in 362. In A 515 and other places it means "refuse." 418. There is a slight change of construction in ἔταρα δ' μεθ' ὑλην, as though another ἔταρα had introduced the preceding clause. 420. ἀστρύοντα νύκιος, so Ar.; LSSS. ἀστρύον νύκιος, but the active ἀστρύω is always transitive, νὺκει, acc. pl. so ω 417; see H. G. § 100 for other instances. But the line is judged spurious by van Herwerden, Christ, and Nauck; no doubt rightly. 423-4 = 433-4. It may be observed that the lines appear to have been adopted in the Odyssey from this passage, not vice versa; as the omission there of the clause ὁποῖῳ εἰσαναῖς makes the second line very awkward. 425. ἄστυν can hardly be a correct form; we should rather read ἄστων. 424. χαλεπῶς ᾧ: for the use of the adverb instead of the adj. with ἐμι see H. G. §§ 162, 4, 4, 4. ἄλλα in the next line means "but yet by washing them they could discern; and so," etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to cry aloud, which was the habit of a non-Greek people, see Ω 721: hence the silence of the Greeks does not need mention. 428. ἀποφῆμι only here, and ἀπόφησιν in Od. It is a reduplicated intensive of ἴναι, ἴνα. For the long syllable Curtius (Ph. ii. 153, 390) compares δια-δελεάω, κα-κε-ω, etc. Bekker however conjoins ἀποφῆμι, which is probably right. 430. 429-2 can hardly be considered genuine if 420 is to be condemned. Nauck and Christ however raise no objection to this couplet. 433. In the compound ἀμφιλήκη ἄρφη seems to give the idea of doubtfulness, hesitation between two sides, just as in our "twilight," where twi. "is used in the sense rather of 'double' or 'half.' The ideas of double and half are liable to confusion; cf. A.S. teasen, doubt, from the hovering between two opinions," Skeat, Dict. s.v. This sense is common in later Greek compounds, ἀμφιλογεῖς, ἀμφυγονίριοι, etc., but there is no other instance in Homer. With this line
πήμοι ἄρ᾽ ἀμφὶ πυρὴν κριτὸς ἔχετο λαὸς Ἀχαιῶν,
τύμβον δ᾽ ἀμφ᾽ αὐτήν ἑνὸς ποιεόν ἐξαγαγόντες
ἀκριτον ἐκ πεδίου, ποτὲ δ᾽ αὐτὸν τεῖχος ἐδείμαν
πύργους θ᾽ ἤψηλος, ἐλπὶ νηὸν τε καὶ αὐτῶν.
ἐν δ᾽ αὐτοῖς πῦλας ἐνεποίεσε εὖ ὀραμαίας,
ὄφρα δ᾽ αὐτῶν ἐπηλεῆσθι ὅδε εἶπεν ἐκτοσθεν ἐὰν βαθεῖαν ἐὰν ἀπὸ τάφρον ὄρυξαν
εὐρείαν μεγάλην, ἐν δὲ σκόλιοις κατέπεμψα
ὁ δ᾽ ὁ μὲν πονέοντο κάρη κομώντες Ἀχαιοὶ.
οἱ δὲ θεοὶ πάρ Ζεῦ καθήμενοι ἀστεροτητῇ
θενύτῳ μέγα ἔργον Ἀχαιῶν χαλκογνιτώνων.
τοία δὲ μωθῶν ἤρχει Ποσειδῶν ἐννοεῖχθεν

" Ζεῦ πάτερ, ἤ τρί τις ἐστι βροτῶν ὧν ἀπέφυγα γαῖαν,
ὅς τε τῷ ἀδανάτῳ νόσῳ καὶ μῆτων ἐνδείχθη;
οὐχ ὀράσαι, ὅτι δὴ αὐτὴ κάρῃ κομώντες Ἀχαιοί
tεῖχος ἐπεχείρησαν νεών ὑπὲρ, ἀμφὶ δὲ τάφρον
ἐκλαν, οὐδὲ θεοὶς δόσαν κλειτὰς ἐκατορμᾶς;
τοὺς δ᾽ ἔκ τις κλεὸς ἔσται, δόσον τ᾽ ἐπικλήναται ἵππος
τοῦ δ᾽ ἐπιλήσονται, τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρω Λαμβδώντι πολλὴσαμεν ἀδηλήσαντε.
τὸν δὲ μέγ᾽ ἀγάπης προσέφη νεφεληγερέτα Ζεῦ:

another day must begin, but the mention of the night is even more imperatively demanded here than in 381.
443. ἑγερο Mss., was awaked or aroused (ἐγείρω): ἑγερο La Roche and others, from ἑγείρω, "gathered"; and this is perhaps preferable. The same question arises on Ο 789.
435-440 = 386-341.
444-464 were rejected as an interpolation by Zenod., Aristophanes, and Aristarchos, on the ground that the same question arises in the beginning of Μ with no allusion to this passage. In this they are followed by most editors; and if we accept M 1-34 as genuine there can be no doubt that their judgment is right. If however that passage be rejected, as seems to be necessary, there is no decisive argument against the episode here; though it is a suspicious fact that out of the twenty-two lines the following appear more or less in other places: 443 = Α 1, 445-6 = Ε 420-1, 449-50 = Μ 5-6, 454 = Α 517, 455 = Θ 201, 460 = Β 140, 462 = Μ 31, 464 = Ε 274, etc.; or nearly half.
445. Poseidon is not generally found in Olympus unless specially summoned, cf. ετεῖον, will declare his intentions to the gods in order to ask their approbation. This fut. of ετεῖον recurs only in β 137, λ 148. For the έτε ανρ see Curt. El. p. 467, no. 632; the correctness of the form is shown by the use in Findar of ετεῖον, which is apparently a later deduction from the Homeric word.
450. ἄνθρωπος, οὐκ ἂν, so Α. and Λ, with the Ambrosian palimpsest: οὐκ οὖν is the reading of Zenod. and the vulgar. So also 458.
452. τὸ ἕας, so Α. and other MSS. τὸ τῆ γυν. The hiatus is harsh immediately after the main caesura.
453. See Η 446 (where Poseidon alone builds the wall), FInd. O. viii. 31: the story seems to be later than the older parts of the IIad (cf. however Η 438), άδηληκάτω, so best MSS. (Α. σύντες), with much toil; cf. Ο 30, the only other instance in II. πολλάσαμεν, "built," cf. σευδόμενο Τ 217. For ἰγὼ most MSS. read ἵππο as a dactyl. So Θ 483.
"ο τόποι, ἐννοοῖς εὐφυσεῖς, οὐκ ἔστιν. 

άλλος κέν τις τούτω θεών δείκεις νόημα, 

διὸ σεο πολλάν ἀθαυρότερον χείρας τε μένος τε-

σὼν δ’ ἢ τοι κλέος ἐσται, δοῦν τ’ ἐπειδόθηται ήδος. 

ἀγανί μὲν, ὡς ἂν αὐτὴ κάρη ναμώντες Ἀρχαῖοι

ὁξώνται σὺν νυνὶ φίλην ἐς πατρίδα γαῖαν, 

τείχος ἀναρρήσας τὸ μὲν εἰς ἄλλα πώς καταχεῖν, 

ἀυτὸς δ’ ἡμών μεγάλην ψαμάθουσι καλυπταῖ, 

διὸ κέν τις μέγας τείχος ἀμαλδύνητα Ἀρχαίων." 

ὅς οἱ μὲν τοιαῦτα πρός ἀλλήλους ἀγορένοιν ὑπόστε 

δ’ ἧμνοι, τετέλεστο δὲ ἔργον Ἀρχαίων, 

βουφόνευον δὲ κατὰ κλασίας καὶ δόρπον ἔλοντο. 

νῆσ’ δ’ ἐκ Δήμων παρέστασαν οὖν ἄγουσα 

πολλαί, τὰς προέκειν Ἡσσοῦδης Ἐώνος, 

τὸν β’ ἔτεκ’ Ψηφιότη ἵν’ Ἑσσου ποιμέν λαών. 

ἄρισ’ δ’ Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάω 

δόκει Ἡσσοῦδης ἀγέμεν μέθυ, χίλια μέτρα. 

ἐνεν ἄρ’ οἵν’ χάλκεος, ἀλλοι δ’ αἴθουν σίδηρο, 

ἀλλοί δὲ μῦνοι, ἄλλοι δ’ αὖτής βέβοσιν, 

παννύχιοι μὲν ἐπειτα κάρη ναμώντες Ἀρχαίοι 

βαλλοῦσι, ὅροις δὲ κατὰ πτόλμιν ἴδοι ἐπίκουροι· 

παννύχιοι δὲ σφιν κακὰ μὴ δείτε μητέρα Ζεὺς

463. ἀμαλδύνητα: this verb recurs only in the same connexion M 18, 32. Curtius (ε., p. 290, no. 255, 6) connects it with ἀρχαῖος, Skt. śṛṇuṣa or śṛṇav, Kal. मिलाह, tender.

464. For this line as a sign of inter-

465. παρέστασαν, so MSS.: Bentley, followed by Cobet (M. C. p. 296), read παρέστα, and the use of the aorist, "arrived" then and there, not "had come," gives additional point to the narrative, besides saving the f of Φάζων.

466. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 749, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230. The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greece. In 1 72 the supply of wine is said to come from Thess. 

467. Cf. major, specially.

468. μέτρα, as ψ 265, β 355, implying some recognized quantity.

469. ἢν ἄρ’, ἢν’ ἄρα, Cobet (M. C. p. 296), to save the digamma.

470. ἀναγί, "whole" or "live," as opposed to the hidea.

471. Rejected by Zenod., Aristoph., and Ar., on the ground that ἀρίσκομαι is a later word, unknown to Homer. The heteroclitic dat. ἀρίσκομαι does not recur in Greek: it seems to suggest the derivation from ἀρίσκοι νοί, which is however very doubtful. Zenod. ἀρίσκο-

472. Tότες, also objected to the (fifth) repetition of ἄλλας.

473. There is no reason for confining σφιν to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.
σιμερδαλέα κτυπέων. τοὺς δὲ χλωρῆν δέος ἥρειν,
οἶνον δ' ἐκ δεπάνιν χαμάδις χέον, οὐδὲ τις ἐπιλη
πρὶν πιέειν, πρὶν λείψαι ὑπερμενεῖ Κρονίων.
κοιμήσαντι ἀρ' ἐπειτα καὶ ὅπνου δόρον διοντο.

481. For πρὶν πτέειν Αρ. read πτέμεναι. sitting in sleep." Ovid. translates by
482. See I 713, r 427. δόρον seems "carpebant munera somni," Fust, iii.
to mean "the gift (of the gods) con-
The plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book i., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

Grote held that Θ was a part of the original "Achilleis," and followed immediately on A, the intervening books being an interpolated "Ilias." There can be no doubt that the beginning of the book stands in close relation with the end of A; and the idea that the prohibition to the gods should follow the promise to Thetis is probably correct. But there is a great objection to the supposition that the book as a whole occupied a place in any original scheme of an Iliad. This lies in the fact that so large a number of lines is found in other passages as to give to considerable portions all the appearance of centos made up from other books previously existing. This is especially noticeable in the transition from the opening scene in Olympos to the actual lighting; see note on line 28. From 28 to 72, every line, except 33-37 and half of 51, occurs elsewhere; and in the rest of the book, excluding repetitions of messages and other lines within the book itself, no less than 203 lines out of 461 occur elsewhere in the Iliad and Odyssey. It may be added that the sudden changes in the fortune of war, without adequate cause in the defeat of individual Greek heroes, are hardly worthy of the best Epic economy.

There is a sufficient motive for the interpolation of this book in the desire to fit Book ix., which, as we shall see, is almost undoubtedly of later origin, into its place in the story; for it presupposes a defeat of the Greeks. Here, as elsewhere in passages of probably later origin, there are possibly fragments of old poetry worked in; this is perhaps the case with the 4parreia of Teukros, which is quite in the Homeric spirit, and contains very few lines which reappear anywhere else. From 266 to 326 there are only ten lines which recur outside this book, and of these several are quite formal. Christ thinks that the opening passage, 1-37, is also older than the rest. This is possible, but these lines do not fit in between A and A in their present form.

In spite of this apparent want of originality in the composition of the
book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of Book ix: one who was a rhetorician of the highest order rather than an Epic poet in the proper sense, trusting for effect rather to his speeches than to his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but interpolations; see 28-40, 184-212, 524-541.

1. This line was placed by Zenodotos after 52.

4. ἄβαθος, simply "thereat." It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. διαπραττεῖ, a form which recurs, only in this particular phrase, in Θ 20, § 341. έ is omitted by the two best MSS., AD.

7. For τὸς Aristophanes reads θεὼν, τὸ γε' anticipates διαπράττειν, "this, namely to thwart." For the verb cf. Ο 457 ὅμηρον ἐπὶ μιδαὶς κέαλας, etc. LCL, Θ 408.

12. διαφορεῖς, etc. with lightning, as 455, Ο 17. For αὐτὸ κατὰ κόσμον cf. B 214 and 264. Οὐλυμπόντε, i.e. far away from the battlefield, cf. 456.

13. The following passage seems to have been in the mind of the author of Hesiod's Theogony, where we find several similar lines: thus Theog. 720, Τάρταρος θρόνοι εἶναι τόσον ἄραμ έντε φάρας ἔνων οὐρανίον ἐστιν ἄνω χαλκῆς. 726, τὸν περὶ χάλκεον ἔριον ἠλώτα: 732, τοὺς δέ έπειδὴ Πεντακόντα χαλκεῖς: 811, ένα δέ μαφακέται τὰ πολλά καὶ χάλκεον οὖς.

14. The βῆμαρρος reminds us of the famous βάρβαρον at Athens. The word is used again in the cave of Skylla in μ 94.

15. I have followed -Nikanor (with L. Lange and Doderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμασάτε goes closely with κρεμασάτε, "fasten a rope, and try me." With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμασάτε, it is necessary to assume a rather harsh change of construction, "the participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded." (So Ameix.)

16. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, άλκτον, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, Theaet. 153 c, τήν χρυσὴν κέαλα μίαν οὖς διὰτ' ἀλλ' ἀν' ἐνος ὁμοίος Ὀμήρος λέγει. Eur. Or. 982,
πάντες δ' ἐξάπτεσθε θεοί πᾶσι τε θέαμαι·
ἀλλ' οὐκ ἄν ἐρώσαιτε· ἐξ οὐρανοθέν πεδίον ἔχων ὑπατον μέτατορ, οὔτ' εἰ μᾶλλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὲ καὶ ἐγὼ πρόφορον ἐθελομε ἐρώσαι, αὐτὴ κεν γάρ ἐρώσαιμ' αὐτὴ τε θαλάσσ' ἀρείμην μὲν κεν ἔπειτα περί τίνι Οὐλίμπῳ δησάμενην, τὰ δὲ κ' αὖτε μετήθη πάντα γένοιτο.
τόσσον ἐγὼ περί τ' εἴμι θεοὶ περί τ' εἴμ' ἀνθρώπων."
ός ἦ σοθ' οἴ δ' ἀρα πάντες ἀκίν ἐγένοντο σωμή ἀμαῖν ἀγαςάμενου· μᾶλλα γὰρ κρατερός ἀγόρευεν.
οντ' ἐς δὲ ἔκεινατ θεα γλαυκάπιτο Ἀθηνήν,
"δ' πάτερ ἡμέτερε Κροίνη, ὑπατε κρεινῶν,
εὖ νυ καὶ ἡμέις ἐμεν, ὥ τι σθένοι σφεντικον·
ἀλλ' ἐμπρός Δαναώ, ὁλοφυρμέθ' ἀιμήθατο,
ο' κεν δὴ κακῶν ὅτον ἀναπλήρωτα λύσται,
ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις,
βουλὴν δ' Ἀργείων ὑποθησόμεθ', ἢ τις ὁνήσεις,
[ὁς μὲ πάντες δύστιντ' δυσσυμένου τεοῦ.]
τὴν δ' ἐπιμεθήδησα προσέφη νεφεληγέρτα Ζεύς."

τὸν υφακό μέσον χείνθα τη τεταμένα
αἰωρήμας πέτας δύνατες χρωστάτε. Τὰ

28. Ameis points out that the δὴ shows that δὴ is here strictly temporal, and not merely conditional; "as soon as I determined to pull." For δῆλοι Aristarchos read δηλοὶ, which is perhaps less appropriate, as the case is purely imaginary; see note on Λ 549. πρό-

24. For the use of the "comitative" dative with σὺν see H. G. § 144. The object of ἐρώγειμα is "you."
25. The exact idea of this line is uncertain. It may mean that Zeus is in heaven, holding one end of the rope, and that he fastens the other end to Olympus as a part of the earth. This seems to have been the view of Aristarchos.
26. The alternative is to suppose that for the moment the poet forgets that Olympus is part of the earth, and conceives Zeus as fastening to a peak of it his own end of the rope, and so leaving earth and sea suspended. This seems more natural, but contradicts the canon of Aristarchos, that in Homer Olympus is always the mountain in Macedonia, not another name for the sky. Lehrs, Arist. p. 168.
27. The following passage, down to 40, was athetised by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. 31 is the same as 40, etc., 82-87 = 483-488, 39-40 = Σ 183-185. The lines seem to have been added by some one who thought that excuse was needed for the moral support so freely given to the Greeks by Athenes, Κ 507, Λ 438, Ο 668, Π 552, etc.
32. ἕνωκτιν, cf. Ε 892, and for ὅτοιν ἀναπλήρα 
37. τειο is a quite impossibly form, recurring only in the equally spurious line 468. Rohde and others have proposed to read τερείο for σείο, which may be defended on the analogy of τειο for σεί: n. H. G. § 98. Zenod. omitted the line altogether.
“θάρσει, τριτογένεια, φίλων τέκος· οὖ νῦ τι θυμῷ· πρόφρονι μυθεῖαν, ἑθέλω δὲ τοι ἡπιος εἶναι.”

ὡς εἰσὶν ὑπ’ ὀχυφάς τιτυκόστερο χαλκότοιο ἑππω ὀκυπτά, χρυσάρισιν ἐθείρησιν κομόωντε, χρυσοῦ δ’ αὐτὸς ἔδωκε περὶ χροί, γάντο δ’ ἱμάσθιλην χρυσινῆν ἐκτύπων, ἐν δ’ ἐπεξήκοτο δίφρου.

μάστιχας δ’ ἐλάων τῷ δ’ οὐκ ἀκοντε πετέσθην μεσωτήν γαῖης τε καὶ ὁρανοῦ ἀστεροῦστος.

Τὸν δ’ ἐκανεν πολυπίδακα, μυτέρα θηρῶν, Γάργαρον. ἐνθά δε οἱ τέμνεως βομάς τε θυείς.

ἐνθ’ ἐπνου έστηνε πατηρ ἀνδρῶν τε θεών τε λάζαι ἐξ ὄρεων, κατὰ δ’ ἱέρα ποιλῶν ἔχειν:

αὐτὸς δ’ ἐν κορυφῇ καθεύτερο κύδει γαῖα, εἰσορόν Τρώων τε πόλιν καὶ νῆα Ἀχαίοι.

οἱ δ’ ἄρα δείπνον έκοντο κάρη κομόωντες Ἀχαιοι μύμμα κατὰ κλαία, ἀπὸ δ’ αὐτὸς θυρήσοντο.

Τρώες δ’ αὐθ’ ἐτέρωθεν ἀνά πόλιν ὀπλίζοντο, παιδότεροι, μέμασαν δὲ καὶ δοὺς υμίν μάγευσα, χρείοι ἀναγκαίοι, πρὸ το παῖδιν καὶ τρὶ γυναικῶν.

πάντα δ’ ὀφειρότα ποιλά, εκ δ’ ἐσσύντα λάδη,

πεζόι δ’ ἐπτήτες τε πολλήν δ’ ὁμυμάθος ὁρόειν.

οἱ δ’ ὅτε δὴ ὅ ἐν χώρῳ ἔνα χυμιαίοις έκοντο, σὺν δ’ ἔβαλον ρίνον, σὺν δ’ ἐγχέα καὶ μένε’ ἀνδρῶν χαλκοθρεψάκοι καθαριοθερήσκοι: ἀτάρ λατίδες ὀμφαλόεσσαι.
66. ἢφαν ἦμαρ, so cp. ἢφαν ἄτρων Λ 194, etc. The epithet expresses the natural feeling of man towards phenomena which he sees to be beyond his own power, and which he instinctively tends to worship as actual superior beings.

68. ἀμφιβαθήναι, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ ἅπαθεν, and in a metaphorical sense Σ 355.

69. ἐκτίμαται, drew out at full length, so as to leave the scale-pans clear; ἐκέλεψ (72), lifted off the ground. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have, in all probability been evolved in his mind by two quite different processes, and he sees no necessity to reconcile them. The appeal to the scales recurs in the same words in X 209-210, when the death of Hector is at hand. In that passage it seems to be much more in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed. ἀπελαθέντο occurs also in the parallel line X 210, and often in the Odyssey, always in the same phrase. The oldest derivation seems to be the best, παρατεκτόμενον ἔχομεν τῷ ἀλληλοῦν; Hevych, "bringing long woes," from ταῦτα and ἔχων. See Merry on β 106.

70. This couplet was atithesed by Aristarchos, and seems quite indefensible. The dual ἣγερος must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative ἄγερος mentioned by Schol. Λ (Didymos).? The lines seem to be a gloss on 72.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

81. Aristarchos, "in some of the commentaries," read ἄδικαντα, which seems rather more appropriate to the effect of an immediately fatal wound.
δίος Ἀλέξανδρος, Ἐλένης πόσις ἥκετα, 84
ἀκρήν κάκο κουφήν, δὲ τε πρῶτα τρίχες ὑπαν ἱππαν κρανίῳ ἔμπεφύασι, μάλιστα δὲ καρῦν ἄστιν.
ἀλγήσας δὲ ἀνέπαυλο, βιβλιν δὲ εἰς ἐγκέφαλον δῦ, 85
σῶν δὲ ὑπον ἐτάραξε κυλινδόμονοι περὶ χαλκῷ.
δέρρ ὁ γέρων ὑπὸποιοῖ παροπικοι ἀπέταμεν
φασιγγάνη ἀτόσων, τόθρ̣ Ἔκτοροι ὀκεῖς ὑπον 
ὐθὸν ἅιομεν θραυσὶν ἢποχον πορέωντες
"Εκτορά, καὶ νῦ κεν ἐνθ' ὁ γέρων ἀπὸ θυμὸν δεσσεῖ, 90
ἐι μη δὲν δέξω νόσησ θεών ἀγαθὸς Διομήδης.
συμεραλίου δὲ ἔβρυσιν ἐποτρίῳ Ὀδυσσή:
" διογκοὶ Λεαρτιάδη, πολυμήχαν Ὀδυσσέα,
πῇ θείς μετὰ νότα βαλὼν, κακὸς δὲ ἐν ὀμίλῳ;
μη τις τοι θείωντε μεταφένη ἐν δόρυ πήξ,
ἀλλὰ μέν, δόρα γέρων ἀπώσωμεν ἄγριὸν ἄνδρα.’ 95
ὡς ἐφατ’, οὐδ’ ἐσάκουσε πολύτλας δίος Ὀδυσσεύς,
ἀλλὰ παράβιεν κοίλας ἐπὶ νήσο Ἀχαιῶν.
Τυδεόθς δ’ αὐτὸς περ ἑων προμάχουσιν ἥμιχθη,

84. For καρύων see on Δ 185.
86. πολὺ χαλκῷ; a bold phrase, “writhing about the point of the arrow.”
Similar expressions occur in N 441, 570, Ψ 577, Ψ 390, λ 424, μ 595; but in all of these the victim is pierced through the middle of the body, which makes the expression more natural.
87. The παραθέρες or extra horse is mentioned by Homer only here and in II 152, cf. δ’ 590 τετεῖ ὑπον καὶ διδοὺν.
89. ὑποχον is here used in the general sense of rider in the chariot, not as distinguishing the driver from the παρα-
θάρης: so in Τ 401 φρονίζῃ means the fighter. From 121 we see that as a matter of fact Hector is not conceived as driving his own chariot. So also Ρ 427. It may be noticed that θραυσὶς is an epí-
θet peculiarly appropriate to Hector: it is used eight times of him in Homer, and only four times of all other heroes together.
94. μετὰ νότα βαλὼν, generally rendered “turning thy back,” a strange use. It is perhaps allowable to under-
stand the shield as the direct object of βαλὼν, “throwing thy shield behind thy back,” as we know was actually done in retreat, e.g. by Ajax in Α 545, δεῖκεν δε 
σὰκος βέλεν ἐπιτελείον. The taunt in
95 thus gains in sarcastic bitterness, “take very good care of your back.” Such an expression as μετὰ νότα βαλὼν describing a well-known manoeuvre might easily pass into a technical phrase in which it was needless to name the shield. In X 283 however the words of I. 95 are used merely to express the inherent dis-
grace of a wound in the back; cf. also Ν 259.
97. It was debated by the old critics whether ἔσκακουσε meant that Odysseus did not hear, or only that he did not hear what was said. The former was the view of Aristarchos, but the latter is supported by the fact that Homer never represents any of the leading Greek heroes as a downright coward. The com-
 pound does not recur in Η., and both senses are found in Trag. The fact that the flight here is caused by the act of Zeus would hardly exonerate Odysseus under the circumstances, as Diomedes is able to resist the panic for a while under the action of a special incentive.
98. αὐτός, i.e. μοί, as Β 233, Ν 729.
The phrase προμάχουσιν ἥρις seems out of place here, as it is regularly used of a hero who comes forward from the rear to take his place among the champions of his own side; but now there are no Greek πρόμαχοι at all, as all have fled.
στὴ δὲ πρόσθ' ἵππων Νηλημάδαο γέροντος,
καὶ μὲν φωνῆσας ἐπεακε πτερόντα προπόνηδα·
"οὐ γέρον, ἢ μάλα δὴ σε νέοι τείρουσι μαχηταῖ,
στὴ δὲ βίη λέλυται, χαλεπὸν δὲ σε γῆρας ἀπάξει·
ἡπεδανὸς δὲ νῦ τοι θεράπων, βραδεῖς δὲ τοι ἵππου·
ἀλλ' ἣ' ἐμῶν ὀχέων ἐπιβῆσθο, δόμα ἰδεῖ
οἶοι Τρῶοι ὑποί, ἐπιστάμενοι πεδίοιο
κρατᾶν μάλ' ἔνθα καὶ ἔνθα διακεκέμεν ἂδειβεθαῖ,
οὐν τὸν ἀπ' Αἰνείαν ἐλμῆν, μήτε γοροῦμεν.
τούτῳ μὲν θεράπουτε κομείτον, τοῦτο δὲ νῦν
Τρῶοιν εἴρ' ἵπποδάμοις ἱδύομεν, δόμα καὶ "Εκτωρ
εἰσεται, εἰ καὶ μὲν δόμα μαῦσεται ἐν παλάμην·" 100
δὲ ἔφατ', οὖδ' ἀπείθεσεν Γερήνους ἵπποτα Νέστωρ.
Νεστορείας μὲν ἐπειθ' ἵππους θεράπουτε κομείτην,
ἔθθιμος Σιθένιος τε καὶ Δυρμείδον ἄγαλμην·
τὸ δ' εἰς ἀμφότερον Διομήδεως ἱππάτα βῆτιν.
Νέστωρ δ' ἐν χειρίσσει λάβ' ἥμα συγαλέντα,
μάστιξαν δ' ἵππους· τάχα δ' "Εκτωρος ἄχρι γέμωντο,
τοῦ δ' ἰθαῖον μεμαύτας ἀκύντους Τυδίου νῦς·
καὶ τοῦ μὲν β' ἀφάμαρτεν, ὁ δ' ἄρεθον θεράπουτα,
ὑπὸ ὑπερβόλοις Ἐθῆαίῳ Ἴμοσθῆ, 115
ἵππων ἡν' ἔχοντα βάλε στήθος παρὰ μαζών,
ὑπὲρ ἐκείνου ἔπειρον ὑπερρήγησαν δὲ οἱ ἵπποι
ἀκόντος· τοῦ δ' αὕτη λύθη φυσχὴ τε μένος τε.
"Εκτωρα δ' αἰνῶν ἅχος πύκατε φρένας ἡνίοχοι·" 120

103. ἱσκαλος ἀπάξει, als A 321. Here as elsewhere the MSS. vary between ἵππας and ἵππει. 104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309. 105-107. See B 221-223; and for the phrase μάστιξαν οὐ μάστιξα φόβου, B 272. Here, as there, MS. evidence is in favour of the latter reading, though the consensus is not universal. 108 was attested by Aristarchos, according to Aristonikos, on the following grounds:—ὅτι ἐστοῖ αἰτοῦσα τὴν ἱσκαλον τῷ εἰδοὶ καὶ δ' οὐδὲς διέταν συντηρεῖται καὶ διὰ τὸ παρ' ἀγαλμίν' ἔχει δρακάρα, τῇ δρακάρειν γεγονεὶς τῇ παρ' αὐτῷ ἱμέρᾳ. These arguments hardly seem sufficient. 109. As usual τοῖς is used of the more distant, τοῖς of the nearer to the speaker, of two objects. ἵππας, Burymedon (A 602) and Sthenelos. 111. For the use of the future instead of the subj. in final clauses see H. G. § 326. 3, for a, which has by far the best MS. authority, most editors read ἂ. But this use of a', to introduce a dependent interrogation is not well supported. See H. G. § 385, note. 114. ἔθθιμος, so two of the best MSS., AD; the rest give θρίπθος. Cf. Ψ 611, ἔθθιμος Σιθένιος. 116. Here and in 137 the MSS. vary between αἰτοῦσα and φόβου. For the latter cf. Δ 141 and ψ 201, which show that the art of staining leather purple was well known. 122. ἔφαγον, "swerved aside thereat," on missing the guiding hand; as Ψ 433 (ὑπέρ) ἡμῶν ἐκτενεῖ. For the verb ἔφαγον see on B 170. 124. τσκασε, "covered up," veiled
his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and p. 88. Cf. ἐραχμάς ἀπεικόνισις Γ 442, etc.

126. μέθεν, "drove in quest of"; the construction is the same as in Ε 329, Τυδείδοι μέθεν κρατούσαν ἔτσι ταύτα, the direct object ἔτσι ταύτα being omitted here, as continually with ἔτσι when meaning "to drive." ἔτσι ταύτα is used in a similar way, II 724, 732, Γ 326. That the idea of "handling" horses (see note on Z 321) passes naturally into that of "driving" them is shown—if proof be needed—by the special application of the word μέθεν (our μαζές) from μαζέω. The common explanations, "to follow with the eyes, to see or strive after" (L. and S.), or "busied himself about," or simply "went after," cannot be derived from the other uses of the root ἔν, which never means simply "to go." Much less does ἔτσι ταύτα mean "to follow at a distance": it always is used of accompanying, and the middle is kept quite distinct in use from the active.

130. ἀμάχως, fatal, irremediable, lit. "admitting of no ἀμάχως" to evade them, see I 248.

131. Cf. Z 73. Schol. V says that this line was continued ἐν τις τῶν παλαιῶν by the following:—

Τρύγετε ἕνʼ Ἀρηύνοι, ἐλαχίον δὲ κεπὶ Ἐκτορα διὸν 
χαλκὸν δημοθύτα, δήμαρχος δὲ μων Διομήδης.

The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unsaddled have caused a general rout of the enemy seems to be a mere outbidding of his exploits in the fifth book, even where he has divine assistance. These objections could to some extent be evaded by supposing 131 to be an interpolation.

135. For the smell of sulphur accompanying a lightning flash see Z 415.

136. For the form καταπτήσαν ἔτσι ταύτα, see Z 312.


141. ὑπάρχει is of course the transitive form of ἔτσι ταύτα above, "makes to accompany."
οδεί μάλ' ἰθύμος, ἐπεὶ ἡ πολὺ φέρτερός ἐστίν."

τὸν δ' ἐμεῖσετ' ἐπείτα βοηθήν ἀγαθὸς Διομήδης·

"ναὶ δὲ ταῦτα γε πάντα, γέρον, κατὰ μοῖραν ἐστεπε·

ἅλλα τὸδ' αἰῶν ἄχος κραδίφην καὶ θυμὸν ἰκανέ·

"Εκτὼ γάρ ποτε φήσεις ἐνὶ Τρόωςι' ἀγορεύων·

'Τυδείδης ἦν' ἐμεῖο φοβεῖμενος ἵκετο νήμα·

δοὺ ποτ' ἀπελλάσσει· τότε μοι χάρωι εἰρεία χρῆναι."

τὸν δ' ἐμεῖσετ' ἐπείτα Γερμύιος ἱππότα Νέστωρ·

"ό μεν, Τυδεός ἐνε δαθρόνον, ὦν ἐστεπε.\n
ἐι περ γάρ ὦ 'Εκτὼ γε κακὸν καὶ ἀνάλεια φήσεις, ἀλλ' ὦ πείσοντα Τρόως καὶ Δαρμανίναι

καὶ Τρόων ἄλογοι μεγαθύμιοι ἀστιστάναι, τάνων ἐν κοινίσα τάξις ταλεροῦν παρακολοῦσαν."\n
δοὺ ἄρα φωνήσας φόναγ' ἔρπασε μώνυμα ἱπποὺς

αὐτὶς ἀν' ἵλοχοῖν· ἐπὶ δὲ Τρόως τε καὶ 'Εκτὼρ

ἡχει θεσπασία βέλεα στοινέντα χέντο.\n
τῷ δ' ἔτι μακρὸν ἀνάμεγα γενουλάδος Ἐκτὼρ·

"Τυδείδης, περὶ μὲν σε τίνοι Δαιμοί ταγώντωλι

ἐδρῇ τε κρέασίν τε ἐδε πλεῖοι δεπάθεσιν·

νῦν δὲ σ' ἀτυμησόμει: γυναικός ἄρ' ἀντι τέτυξο.

ἐρρε, κακὴ γάλην, ἐπεὶ οὐκ ἔκβαντος ἐμεῖο

to B 859, ἵμασταν εἴησ, warded off fate, meaning here, "no man can defend himself from the designs of Zeus." But the other forms in εἰ always mean either "observe" in the sense of obeying, or "guard, protect," as II 542, T 93, X 303, etc. In τις εἰρέων means "watch" in a hostile sense. The same divergence of meaning is seen in the use of φόλασσω and φόλασσα, by which the Scholiasts explain the present word. 147. It is most natural to take τόδε as agreeing with ἄχος, "this is the sore grief." It is however possible to understand it as an accusative anticipating the content of the following clause, "It is in respect of this that great grief comes upon me, namely, that, etc." For this use of the pronoun cf. τῷ γε B 827, and τῷ Ἡ 523. 148. The future φήσοι is found only here and in 153. 150. ἀναλέξοι, here in the primitive sense, "declare loudly," cf. Ψ 583, 872, and Θ 383 ἀναλέξα τιμάμως εἶναι ἄρτενον. The word is possibly connected with φαέος, but this is doubtful. For the last half of the line see Δ 152. 153. εἰ τε φήσοι admits Diomedes' view of Hector's action as right, "though Hector will indeed say," 157. φόρανει, like φόροντι ἐπέ above (139). 161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 260, H 321, M 310, with the notes on those passages. 163. ἄρα with τέτυξο, "you are after all," as often. ἄντι, lit. in the place of a woman, i.e. no better than. It may also mean "as good as," i.e. no worse than, I 116, Ψ 75, δ' 446; it merely indicates equality. 164. γάλην, "plaything," doll, puppet. The word recurs in Ζ 494, 590, in the sense of the pupil of the eye (so also Soph. O. T. 1277); and the cognate γάληνε is found in Ω 192, meaning trinkets (compare γάληνες Σ 182, "with three drop's," of earrings ; Helbig, H. E. 185). The word seems to come from the root γαλ directiy, and to mean "something bright." In the present passage it has been taken to mean "girl" by a process the inverse of that
by which φόρο comes to mean the pupil of the eye. But it implies no more than “you pretty toy.” oνδε of course goes with ἐπιβήσεαι, not with εὐσεβος.

166. Δαίμονα δίων, “I will deal thee fate,” a strange expression, not elsewhere found. Cf. δίων θάνατον I 571, and the phrase δαίμονα αἰώνα. Xenod. read πότιον ἐπών, a more likely phrase. Aristarchos and Aristophanes athetized 164-166, partly on account of this, partly because they considered the lines “poor and unsuited to the characters of the speakers.” Against this may be set BeGys’s remark that the speech of Hector without these lines is very weak and jejune.

167. Δαίμονα μεμήρασεν, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial “had half a mind to turn his horses and to fight.” See on A 189, where the same phrase is found.

171. For the phrase μάχη ἐπράκελα, νίκην see H 26. According to Nikanor, the comma must be put after ἔπρακεν, as is always printed, εἰς γὰρ συνάστωμεν, σολάκαρος γίνεται. I.e. he objects to taking σολάκαρος as an accusative in apposition with the preceding line, “by way of a sign,” and joining τιθέεις τρ. νίκην ἔπρακεν, “appointing for the Trojans a turning of the tide of battle.” This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is σήματα παθῶν, or the like. There is no difficulty in taking both νίκην and σήμα with τιθέει by a slight zeugma.

177. For of Dion. Sidon. read αν’, which is pleasing in itself, and agrees with the habit of making a decided pause after νικην used interjectionally, instead of connecting it closely with what follows. We have however νίκη of in O 104 and αν’, so that the question is doubtful. μεμηρασμαι is elsewhere always followed by an adj. in the neuter plural, not by a substantive.

178. Δαιμόνιος, E 337. οὐδενόσωρα, “not worth a thought”; ἐπεὶ ληγόμενον in Greek till Ossian. Doderl. takes it to mean “recking of nothing,” impious, which may be right. Hes. explains οὐδενόσωρα φολακτεῖ, guarding nothing. For the almost unique composition of the word see H. G. § 154 e.

181. μεμηρασμα γενότομα, a sort of periphrastic passive to μεμηρασμαι; cf. φιδώ γεγέντα, H 409.

183 is omitted by all the best MSS.
ἡ ῥ’ ἐν μεσσάτῳ ὀσκε, γεγωνέμεν ἀμφοτέρως· [ἢμὲν ἐπ’ Αἰαντός κλαίας Τελαμωνιάδου
ἢ’ ἐπ’ Ἀχιλλήος, τοι’ ἐχάτα νήας ἓκας
ἐφεςαν, ἦμορέθη πτέρυγοι καὶ κάρτει χειρῶν’]

225 ἦσυν δὲ διαπρύον Ναυαχιάς γεγονός.

‘αἰδός, Ἀργείων, κακ’ ἐλέγχεα, εἶδος ἄγγιοι·

230 τῇ ἐξαυς ἐκτελεία, ὅτε δὴ λάμπεν εἶναι ἀριστοῖ.

Δὲ ὥστε ἐν Ἀκμών κεναιρεῖες ἄρογασθέν, τὸν
πιόντως κρέας πολλὰ βασιὰν ὀρθοκραίμων,

235 πιόνους κρήτηρας ἐπιποιηθέναι οὕνειον,

Τρόών ὄντι ἐκατὸν τε διηκοσίων τε ἐκατος
στήσασθ’ ἐν πολέμῳ· νῦν δὲ αὐτὸ ἐξιοί εἶμεν

‘Εκτορος, δὲ τάχα νῆας ἐνεπρήσει πολὺ κυλεῖς.

Ζεῶ πάτερ, ἢ λα τιν ὣς ὑπερμενευό μοι θεοῦς

250 τοῦ ἄτη γάς καὶ μν μέγα κύδους ἀπείρας;

όμεν δὲ ποτέ φημι τοῖς περικαλλέα βασιὸι

223. μεσσάτω, only here and A 6. γεγωνέμενοι, ὡς φωτιᾷ ἄτι φωτείνων, ἀλ’ ἀκωντον φήγχηται, Schol. A. rightly. 222-220 = A 5-9; the last three lines are omitted here by the best MSS. 227 = A 275, 229 = E 787.

229. ἐκτελεία, “boastings,” not in a bad sense, which is only given by κεναιρεῖες. For the phrase ἐξαυς ἐκτελεία cf. E 472, Ω 201. The following relative clause is evidently imperfect, as there is a verb wanting either after ἀπὸν or ἐκτελεία according as we punctuate. If we put a comma after Ἀκμῷς, we must assume an ellipse of ἵνα, as in our idiomatic “you boasted when in Lemnos.” It is common enough for the substantive verb to be omitted in relative clauses (H. G. § 271), and an instance after a temporal adverb will be found in s 178, ὃς ἐν ἥμαρ ἀπανθανεῖ τε πάντες τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join ἐξαυς with ἐκτελεία, and hold that there is an anacoluthon, the verb governing ἀπὸν being forgotten after the interpolated relative clause. Christ thinks that the confused construction indicates an interpolation by a cyclic poet from a narrative in the Kypria, which may from the abstract we possess have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the famous wines of Lemnos; see H 467.

231 was atethized by Aristarchos on the ground that beef does not tend to make men boastful.

232. For ἐπιποιηθέναι see A 470.

233. οὐ μὲν δὲ ποτὲ φημι τοῖς περικαλλέα βασιὸι

235. Athisethized by Aristarchos and Aristoph on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say “we are no match even for the weakest Trojan.” It has all the appearance of a gloss. Aristarchos would have preferred to read “Εκτορος π’ ἐν κηβίδοις Οἰλίανδος αὐτὸν ἐβέβαια, but we are not told if this is a conjecture or not.

237. This throwing of the blame upon the ἄτη of Zeus is a favourite resource of Agamemnon; see Τ 91, etc. The form ἄτη is in accordance with the best analogy, but the best MSS. read ἄτο. If we retain the trisyllable form we must read -τα α- as one syllable by synizesis, as the forms in αα never have both short, though one or other of the two is often so. The contracted form is supported by ΖΕΙ Α 91, ἄτα τε 96.
the camp, as in M 333, πάντας δὲ ἀλλά
πώς ἄχαιος, though in this sense the plural is most common. The real dif-
culty lies in the two prepositions ἄνω
and εἰκ. The latter should mean “start-
ing from,” and therefore imply a space
bounded on one side by the ships. But
how could any space bounded by ships
and face ἀνω πώς when the wall is
between them? If we could understand
πώς as indicating some point of the
wall, as for instance the “common
grove” at one end (H 337), ἄνω might
indicate the portion of the space between
ships and wall remote from this end;
but there is no reason why one end only
of the camp should be specified. The
only other interpretation consistent with
the words is, I think, that which joins
ἄνω with the verb, and takes πώς εἰκ
τάφος together, “all that the most of
the wall encloses (i.e. up to) the
ships.” This is consistent and intel-
ligible, but the order of the words is
very harsh. The explanation which is
generally approved is that of La Roché,
according to which ἄνω means “outside
the ships,” and the space indicated is
that between the wall and the most, the
Greeks not being actually driven inside
the wall in this day’s fighting at all.
But this use of ἄνω for ἐκτάς can hardly
be supported; it has to mean here “in a
space separated from” the ships; whereas
the use of ἄνω, unlike that of ἄνω, always
implies one of two things, either motion
out of a space, or position in a space
“starting from,” and therefore in con-
tinuous connexion with, a limit; both of
which senses have to be excluded here.
In other words, to give the required
meaning we ought to have ἄνω πώς εἰκ
πώς. Of the passages quoted by La
Roché for the use of ἄνω the only one
which has a real similarity to the sense he
wants is Ξ 130, where ἄνω ἄνω means
“out of range.” But analogy shows that
this phrase means a space measured from
the margin of the range of darts. It
may further be urged that 217 and 222
showed that no stress can be meant to
lie on the fact that the Greeks are not
yet driven within the wall; rather they
are at the very last line of defence which
can save the ships. Although in many
passages the most and the wall are
regarded as two lines with a considerable
space between them, e.g. Ξ 216, yet this
is one of the points in which the poem
shows decided unreadiness of conception
of the actual scene of conflict. The
choice therefore seems to lie between
the two explanations first given, unless we
are prepared to adopt the reading of
Zenodotes, or to make such a change as
that suggested by Mr. Monro, ἀνω πώς
τάφος, “the wall with its most.”
221. It is not quite clear whether
Agenomenon holds the mantle in his
hands in order to be the freer, like
Odysseus in B 183, or to call attention
to what he is doing; perhaps both ideas
may be intended. It may be noticed
that purple does not seem to be a dis-
tinctively royal colour in Homer, see
δ 84, δ 115, etc.
222. μεγακτέρη, “with mighty hollow,”
capacious; so Φ 22, “with mighty maw,”
and of the sea “with mighty deeps.”
158. Jordan proposes to derive the
word from the ordinary sense of πώς,
“monster,” explaining πώς μεγας as
“teeming with great monsters,” and
μεγας ῥει as “with a great monster” at
the prow; for it was a common practice,
as we see from the early vase-paintings,
to make the prow of the ship in the form
of a huge animal’s mouth, like a pig’s,
and to paint a great eye upon it (see B
537). But it is probable that the project-
ing “ram” was not a part of the oldest
Greek ship; see Helbig, H. E. p. 56.
239. The derivation and original sense of ἔρρεαν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going into mischief, under a curse, and the like, is appropriate, if not necessary. Mr. Ridgeway however has remarked (Journ. Phil. xii. p. 32) that it seems to be used in an Elean inscription (Collitz, 1153) in the simple sense “to go, have recourse to,” but the reading there is very doubtful. Cf. Σ 421, I 364. The sense “on my ill-omened journey hither” is obviously appropriate here.

240. ἀπότομος, i.e. even if we fail of our purpose let us at least save our lives.

241. ἄνωτέρως MSS, ἄνωλεπθαι Ar, which is adopted by Naber and Christ on the analogy of ῥαβδίῳ, µ. 230. But the best reading in the former passage is ἀνωτέρως not ἄνωλεπθαι: while in the latter φανερῶν represents a future φανερωμένος in the speaker’s mind, which is not the case here.

247. τοιαύτατον, ἐπηεικείσσατατον Schol., most sure to bring fulfilment.

250. ταυροφόρος, i.e. to whom belong all omen by sounds or voices, such as Odysseus says from Zeus in ν 100, φωνὴν τίς μοι φανερῆι. The epithet only occurs here, and is certainly not very appropriate to the particular omen.

254. ἐγκαταστάσα, could boast that he had driven his horses in front of Tydeides. This is the only case in Homer of τάρα, with the genitive. It takes up πρότερον in the preceding line. Le K. however prefers to connect τοιαύτατον with πρότερον, and τάρα with φανεροῖς, to drive right onwards, a use for which there seems to be no analogy whatever. ἕλασαν in Attic would require ἄνω, μαχαίραισαν, etc., to take up the light πρότερον, Tydeides, by a rather awkward change of subject.

258-260. E 40-42, etc.

261. τῶν ἰδίων, sc. Ἀθηναίων. 262-265 = H 164-167. It is curious that Odysseus
toías δ' ἐπ' Ἀιαντέσ θυρίν ἐπιειμένοι αἰλέην,  
toías δ' ἐπ' Ἰδωμενίδος καὶ ὑπάιων Ἰδωμενίδος Ἰδωμενίων  
Μηρινύς, ἀτάλαυτος Ἐναλιαὶ ἀνθρειφόντη,  
toías δ' ἐπ' Ἕρυτπυλος Ἐναίμανος ἀγλαὸς νῦς.  
265  
Τείκρος δ' ἐνατός ἦλθε παλύνοντα τόξα τιταίνων,  
στῇ δ' ἄρ' ἅπ' Ἀιαντός σάκει Τελαμωνίαδα.  
270  
ἐνδ' Αίας μὲν ὑπεξέφερεν σάκος· αὐτάρ δ' ἡ ἡρος  
pαπτίμας, ἔπει δὰ τίν διετύσας ἐν ὀμίλῳ  
βεβλήκειν, ὃ μὲν ἀθι πεσὼν ἀπὸ θυμόν ἀλεστε,  
αὐτάρ ὃ αὐτίς Ἰών, πάς δὲ ὑπὸ μυτέρα, δύσκεν  
eis Αἰανθ'· δ' ἐδὲ μὲν σάκει κρυπτάσκει φαευν.  
275  
ἐνδὰ τών πρῶτον Τρώων ἐκε Τείκρος ἄμμον ἔριοτα καὶ 'Ορσίλοχον μὲν πρώτα καὶ 'Ορμενοῦ ἦ'  
'Ορφλέστην  
Δαίτορι τε Χρομόν τε καὶ ἀντίθεσις Δυκοφότην  
καὶ Πολυαμομόνιον' Ἀμπάονα καὶ Μελάινπον.  
[πάντας ἐπασαυτέρους πέλασε χθονὶ πουλυβοτείρρ.]  
280  
τὸν δὲ ἰδὼν γηίθεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
τόξον ἀπὸ κρατερὸν Τρώων ὀλεκοντα φάλλαγγας·  
στῇ δὲ παρ' αὐτῶν Ἰών καὶ μὲν πρὸς μύδον ἔπεινεν·  
'Τεύκρε, φίλη κεφαλή, Τελαμωνί, κούραες λαῶν,  
βαλλ' ὀιτώς, αἷς κέν τι φῶς Δαναοῖς γένεια  
pατρί τε σφ' Τελαμών, δ' σ' ἐτρεφε τυτιθὸν ἐντα  
καὶ σε νῦδον περ ἐντα κυμάσατο δ' ἐνί ῥακρ'.  
285  

is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.  
266. παλύνοντα; probably alludes to the form of the “Scythian” bow, with  
a double curve, “bent back” in the middle to form a handle. Or it may  
mean simply “elastic,” springing back  
when bent.  
267. This mode of fighting is characteristically oriental. In the Assyrian  
sculptures, especially in sieges, we often  
find a warrior with a large shield and  
spear accompanied by an archer who  
crouches down and shoots from under  
the shield. The same practice is also  
found, though rarely, on the old Greek  
vases.  
270. βεβλήκειν, so best MSS.; Ar.  
βεβλίκης, a very doubtful form (see H. G.  
§ 83), and not necessary. With  
the next clause the construction changes,  
so that ἡρος in 268 is left as a nominative  
podena.  
277 is omitted by the best MSS. It  
is from M 194, II 418.  
278. ἄτο, as Ὑ 605 τέφεν ἀτ' ἄργο-  
βελος βιοτο.  
281. φίλη κεφαλή, cf. Ψ 94, Σ 82,  
114, O 39, and the allusion in Plato,  
Phaedr. 264 A, Φαίδης φίλη κεφαλή.  
282. φίλος, which generally means  
"safety, succour," here, by a slight  
zeugma, includes the idea of "glory"  
to the father.  
284. Athetized by Aristarchos and  
Aristophanes, and entirely rejected by  
Zenodotes, on the ground that the  
mention of Teukros' origin is out of place,  
and is of a nature rather to dispel  
than to encourage, κυμάσατο, "took  
up," is a slight hysteron proteron with  
τρέφε. According to the common tradi-  
tion, Teukros was the son of Telamon  
by Hesione, daughter of Laomedon, who  
had been captured by Herakles when he  
took Troy, and given to Telamon;  
whence the name Teukros. But he is  
repeatedly called the κατεγηγος of Aias
τὸν καὶ τηλοθ' έόντα ευκλείης ἐπίβησον.

σοι δ' ἐγὼ ἔξερε, ως καὶ τετελεσμένον ἔσται,
αἱ κέν μοι δοψ Ζεῦς τ' αἰγίχος καὶ Λήθη
Ἱλίου ἔξαλασταί, ἐνκτιμένον ποταμέθρον,
πρὸ τοῦ μετ' ἐμὲ προσβῆνον ἐν χερὶ θήσω,
ἡ τρίτος' ἐδῶ ὑπποινο εὐτοσίν οἴκεων
ἡ γυναῖκ', ἢ κέν τοι ὁμό λέγω εἰσαναβαίνοι."  

τὸν δ' ἀπαιμείδονον προσεφώνει Τεκάρος ἀμύων:

"Ἀτριθήνη κυότε, τί με σπεύδοντα καὶ αὐτὸν
ἀρτύνειν; ὦ μέν τοι, δῆσ δύναμις γε πάρεστιν,
πάντως ἀλλ' ἐξ οὐ προτί Ἰλίου ὁσίμαθ' αὐτοῖς,
ἐκ τοῦ δ' τὸ ἀπείκοσε δεδεμένος ἀνδράς ἐνάφρω.
οἴκτω δὴ προείκα ταυνηλάχινα οἰστοῦ,
πάντες δ' ἐν χροὶ πίχθεν αρηθίδων αἰζήνων,
τούτων δ' οὐ δύναμι βαλλείν κῦνα λυσυτήρα.

ἡ ρα καὶ ἀλλ' οἰστον ἀπὸ νευρῇν Ταλλεν
"Εκτορος αὐτικρίς, βαλλείν δὲ ἐὰν θυμὸς,
καὶ τοῦ μὲν ἡ βαμαρθ', ὁ δ' ἀμύωνον Γοργύθενα,
μᾶς εἰνὶ Πριάμω, κατὰ στῆθος βάλλεν ἤφις
τοῦτ' ἐξ Λευτήθεν ὁπιομομένη τέκε μὴν
καλὴ Ὀξανινεία, δέμας ἐκεῖνα ἐβηθοῦν.

μῆκος δ' ὡς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνι κήπορ
καρπὸ βριθμένην νοτίσοι τε εἰαρίσησιν
ὡς ἐτέρωσι' ἡμυς κάρη πήληκα βαρυθέν.

(see M 371, κακ. καὶ ὁπταροι), a word
which is commonly used of brothers
uterine (see Α 257, Ω 47), so that
Aristarchos seems to have thought
that the legend of Hesione was not
known to Homer and that Teukros was
regarded as a legitimate son. But Polydoros
is the εὐσεβιστὴς of Hector (7 419),
though by a different mother (Φ 91). The
mother of Alas was Εὐρυθοία.
285. ἵππησον, cf. Β 234, ψ 13, 52,
Χ 421.
289. προσβῆνον, here only in the
sense of "prize to the first man," (see
note on πρέπει, Α 59); a form recalling
the later πρωτίον, δευτέριον, etc.
290. εἰς Ζεύν. and Aristoph.; the
reading is perhaps to be preferred to
ἐνπος of Aristarchos and all MSS. but one
(Townl.), which would be likely to be
introduced in order to avoid the hiatus.
291. διαναβαίνον: for the opt. after
the future cf. Η 342.
294. δευτέριον, Herodianus δευτέριον.
See Α 107.
297. ταυνηλάχινα, with "thin," or
perhaps "straight," bars; see Μ 288.
299. The comparison of Hector to a
mad dog or man is rather favourite; see
I 239, 305.
304. ης Διώκεν (or Διώκοντης, Α
Ζευν., Aristoph., and Aristarchos wrote)
of course goes with ὁπιομομένη, "taken
as a wife from Ά."  
305. Athenaeus, xiv. 632 F, quotes
this line in the form καλή Κασισέκεα,
ὅτι δέμας εἰνεκέα.
306. ἡ τ' ἐν κήπορ, Α. τὶσιν. This is
the simple explanation; though Lehrs
considers it weak, and prefers to supply
κάρη βάλεν from the preceding clause,
comparing II 406, where άλλος has to be
supplied after ὡς ἐρήν τις φως. This
famous simile is imitated by Vergil, Αεο.
ix. 456, "Lanswe pepavera collo Deimi-
serc caput, pluvias cum forte gravantur."
ΙΑΙΑΔΟΣ Θ (νυν) 273

Τεύκρος δ’ ἄλλον ὅστὸν ἀπὸ νευρήματι ἔπαλεν
“Εκτορὸς ἀντικρόν, βαλένει δὲ ἐτο θυμός.
ἀλλ’ ὅ γε καὶ τὸν ἀμαρτε’ παρέσφηκε γὰρ Ἀττάλλον.
ἀλλ’ Ἠρακλέους, θραύσαν “Εκτόρος ἔμνησθα,
ἐμενον πολεμῶν δὲ βάλε στῆθος παρὰ μαζῶν.
ἤπετε δ’ ἐξ ὁχέων, ὑπέρφησαν δὲ ὁ ἵππος
ἄκυσθεις’ τοῦ δ’ αὖθι λύθη ψυχή τε μένος τε.
“Εκτόρα δ’ αἰώνων ἄχος πύκασε φρέας ἕμνησθον.
τὸν μὲν ἐπετι ἔλασε καὶ ἀχύρμονος περ ἐτάρου.
Κεβριόνθην δ’ ἐκέλευσεν ἀδελφόν ἐγγὺς ἐνάντια
ἵππων ἄν’ ἔλειν’ ὃς ἄρ’ οὐκ ἀπέκαθην ἄκουσας.
αὐτὸς δ’ ἐκ δίφρου χαμαῖ βόρε παμφανόντως
σμεράλδα λάχων’ ὃ δὲ χερμάδιον λάβε χείρι,
βηδ’ ἢ θεὸς Τεύκρον, βαλένει δὲ ἐς θυμὸς ἀνώγειν.
η τοῦ δὲ μέν φαρέτρης ἔξελετο πικρόν ὅστὸν,
θηκε δ’ ἐπὶ νευρή’ τὸν δ’ αὖ κορυθαίολ’ “Εκτόρ
αυεράντα παρ’ ὄμων, δὴ κληρὸν ἄποθερει
ἀγάνα τε στῆθος τε, μᾶλλον δὲ καίριον ἐστιν,
τῇ δ’ ἐπὶ οἱ μεμαῦτα βάλεν λύθη ὅκρισεν,
ῥῆθε δὲ οἱ νευρήν νάρκησε δὲ χείρ ἐπὶ καρπῷ,
στῇ δ’ γνωξ ἐρπῶν, τάξω δὲ οἱ ἕκπες χειρὸς.
Αἰας δ’ οὐκ ἀμέλησε καυγώντοι πεσόντος,
ἀλλὰ θάνατον περὶ βήν καὶ οἱ σάκοι ἀμφικελύσαν.
τὸν μὲν ἐπειθ’ ὑπόδυτε δώο ἔρισας ἐτάρου.
Μυκητεῖν Ἐχοίον πάις καὶ δίος Ἀλάστορ,
νήσα ἐπὶ γύλαφρας φερέτην βαρέα στενάγοντα.
αὖ δ’ αὐτῷ Τρόφεσιν Ὀλίμπιοι ἐν μένος ὁδρεῖν.”
335

321. For Archeoptolemos see 128, and
for 313–317 see 121–125.
318. δαδάφων, sc. of Hector, as he
was a natural son of Priam, II 738.
321. ή άδικ’ as often, introduces a fresh
act of the subject of the preceding clause;
c.q. 302 above.
322. φαρέτρη, the second syllable is
elsewhere always long. ἐξελέτο, in
sense a pluperfect.
325. αὐθεντοῦ, see ά 459. The word
recurs in a similar sense M 261. παρ’ ὄμων
naturally goes with it in the sense
“drawing the bow back to the shoulder,”
but the following clause shows that
it has to be taken also with βηδ’. ἄποθερει,
cf. Χ 324, ἃ κληρὸν ἐν ὁμων ἄχοιν, ἔχουσιν,
λαυκαίρων, ἴτι τε ψυχής ἀπαύσας θλάθοι.
The expression is hardly so exact here, as the collar bone cannot be
said to hold asunder neck and breast
in the same way as it holds apart neck and
shoulders; still the meaning is clear.
326. For κρίσει, or, as I should prefer
to read, κρίμα, see Δ 185.
328. νευρή, according to the use of
the word in Homer, must mean “bow-
string,” but the breaking of this seems
such a subordinate matter that we should
rather have expected νεύρος, the sinew
of the arm; cf. O 459.
332. ὑπόδυτε, “getting under him”
to bear him off, as Ρ 717. 331–334 =
Ν 420–423.
oi δ' ίδους τάφροι βαθείσις δόσαν Ἀχαιόις,
"Εκτόρ δ' ἐν πρώτοις κεί σθενεί βελεμνάσων.
ός δ' ὅτε τι τε κύων σὺν ἀγρίων ἦ λέοντος
ἀπταται κατόπισθε, τοσίν ταχύσασι διάκοιν,
ισχία τε ἀλουτοῦ ς τε, ἐλισσάμενων τε δοκεῖσθε,
δ' ὢς "Εκτόρ ὅπαξε κάρη κομώντας Ἀχαιόις,
αἰνὲν ἀπόκτεινον τὸν ὀπίστατον· οὐ δὲ φεβόντω.
αὐτάρ ὑπὲλ διὰ τὸ σκόλεισα καὶ τάφρον ἔβηγαν
φεύγοντες, πολλοὶ δὲ δάμεν Τροίων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νυκτὶ ἐρητύντο μένοντες,
ἀλλάσθαι τε κεκλάμενοι καὶ πάσι θεοῖς
χείρας ἀνέγοντες μεγάλ' εἰκετόντω ἔκκαστος·
"Εκτόρ δ' ἀμφιπερστράφα καλλίτριχας ὑπ' ὑποσ
Γοργῶν δ' ὄματ' ἔχων ἡ βροτολογοῦν Ἄρρης,
τοὺς δὲ ἵδιοὺς ἔλησε θεὰ λευκόλεος Ἡρῆ,
ἀλφα ὦ Ἁθηναίοι ἐπεὶ περεύσατ' προσηύδα·
" ὡς τῶν, αἰχμόχοιο διὸς τέκος, οὐκέτα νῶ
ἄλλων βασιλέων κεκαθησίμεθ' ὡστάτων περ;
οὶ κεὰ δ' κακῶν αὐτὸν ἀναπλησάντες βλωματ
ἀνδρός ἐνὸς μητρί· οὐ δὲ καλεῖται οὐκέτ' ἀνεκτάς
"Εκτόρ Πριαμήδης, καὶ δ' κακὰ πολλὰ ἐνρεῖν.

τὴν δ' αὕτη προσέπεπε θεὰ ἦλωκαίς Ἀθηνή.
358. ἄλευς, a proper opt., "I wish he might lose." The ordinary phrase ὅπως ἄλευς is enlarged by μένοι, apparently with a consciousness of its etymological connexion with μαίεται. In 355, which is again alluded to in the μαίεται of 360. On the other hand there can be no such allusion in μενοιν ἄνερθες, 361.

363. Eurythias is mentioned by name again in T 155, 6 389; cf. also the late passage Α 621. The twelve labours are not mentioned, and it is doubtful if they formed a part of the Herakles legend as it existed in Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in Homer), see on Ε 297. He is first mentioned by name, as τοῦτονακεφάλος, in Hesiod, Theog. 311. παλάρτεα, "warder of the gate" of the prison-house of the dead. προσφιγγεῖ, see Eurythias.

369. οὖν, headlong, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings typified the river of hell.

371-2 were athenized by Zenod. and Arist. as superfluous here. See Α 512.

373. ἡμέρας ἤν, the day shall come when he will call me his darling. See Α 164, Δ 448.

375. Observe the change in sense which is proceeding with ὅφεια: here it is used in the primitive meaning, "want; I shall have armed myself"; while in the next line it has the derived sense, "in order that."

378. προφανέρω is given only by Α, with Aristarchos. Most MSS. read -ορέα, with Zenod., but this shortening of the -ορος of the fem. acc. plural is a Dorian peculiarity, not admissible in the Epic dialect. One MS., D, has -ος, which might be allowable. But see νιγκότερε, used of the same pair of goddessess in 455. The masculine form of dual is commonly used by women speaking of themselves in Attic. The participial construction is unique after γεγονέω, but is found after ἅρκτη Ὁ 322. Cf. also τις ὅ τι τετελείω Η 77, and H. G. § 245. πτολεμιον γεφύρα, see Δ 371.
η τις καὶ Τρώων κορέει κύνας ήδ’ οἶνωνος
δημος καὶ σύρχεσαι πεσοῦ ἐπὶ νησοῦν Αχαίων.

δὲ ἔφατ’ οὐδ’ ἀπίθησε θεὰ λευκάκλεους "Ηρη.

ἣ μὲν ἐπιχορηγεῖν χρυσόμετακες ἐκτείνει Ἰπποῦς
"Ηρη πρέσβει θεά, θυγάτηρ μεγάλου Κρόνοιος,
αὖτάρ Αθηναίη, κούρη Διὸς αὐγίκουού,
πέπλον μὲν κατέχεσαι ἐανὸν πατρὸς ἐπ’ οὖνθε,
ποικιλων, ὃ ρ’ αὐτὴ ποιήσατο καὶ κάρμε χερσίν,


η δὲ χιτών’ ἐνδύσα Διὸς νεφέληρεται
teivexai ἐς πόλεμον θορίσσετο δακρυόντα.

ἐς δ’ ὅγεα φλόγα ποιφ βίβετο, λάζετο δ’ ἤχος

βροθ’ μέγα στιβαρόν, τῷ δέιμωσθ’ στίγμας ἄνδρων

ηρώων, τοίνυ τε κατέστατο δῆμομσάτης.

"Ηρη δὲ μάστηγ’ θωδ’ ἐπεματεὶ ἀρ’ Ἰπποῦς:

ἀυτόματα δὲ πῦλα μῦκον οὐρανοῦ, δὲ ἐχούν Ἡμελαι,


τῷ δὲ αὐτῶν κεντησεκείς ἐχον Ἰπποῦς.

Zeux δὲ πατὴρ Ἰδηθεῖν ἐπεὶ ἦλθ’ χαῖτα, χωνα’ ἀρ’ αἰνίως,

'Ιρεν δ’ ὠτρυνε χρυσόπτεραν ὀμφαλόνταν.

“Βάσκ’ ἐθ’ Ἰρι ταχεία, πάλιν τρέπει μη’ ἐὰν ἄντιην

ἐρχεσθ’ οὐ γάρ καλὰ συννοιεύμαθα πολεμώνθ’

ὁδ’ γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἐσται.


γυμνόν μὲν σφων υψ’ ἄρμασιν ὕκεια Ἰπποῦς,

ἀυτά δ’ ἐκ δίφρου βαλέω κατὰ θ’ ἄρματα ἄργο


οὐδ’ κεν ἐς δεκάτους περιτελεσμένος ἑναυτοῦ

ἐλκε’ ἀπαλθήσεσθαι, α’ κεν μάρπτησαι κεραυνοῖς.

381-3 = Ε 719-721, 384-388 = Ε 733-737, 389-396 = Ε 746-752. 385-387
were attested here by Aristarchus and
Aristoph., and omitted by Zeno. as being
out of place, because all these pre-
parations lead to nothing, and Zeus is
wearing his own panoply, see 45. So
also were 390-391, as inappropriately
repeated from the fifth book.

398. This is the only mention in
Homer of a winged deity; the concep-
tion seems to have been introduced from
the East in post-Homeric times. See
Langeh., Die Flügelstaten in der alt.
Gr. Kunst.

400. οὐ καλὰ συννοιεύμαθα, it will not
be well for us to fight; cf. Z 326, οὐ μὲν
καλὰ χῶν τοῖς ἔθει θυμό.

402. Observe σφων here in the third
person, σφών in the second in 416; see
K. 8.

404. ἐς δεκάτους ἑναυτοῦ seems to be
a confusion between ἐς δεκάτους and
ἐς ἱδηθεῖν ἑναυτοῦ. Paley compares
Aesch. Sept. 118, where πῦλα ἐμφαται
seems to stand for ἐς πῦλα.

405. Ξεκα is no doubt here the accus.
ative, “shall they be healed of the
wounds.” If we take Ξεκα as the sub-
ject, the use of the dual to mean “the
wounds of the two” is very harsh.

Aristarchos however seems to have under-
stood it in this way, as he read in one
of his editions ἀπαλθήσεσθαι, which
Dulymos prefers. So also Hippocrates,
who uses so many Epic expressions, says
ἄφρ' εἰδ' γλαυκώπις, ὃτ' ἂν ὃ πατρὶ μάχηται.
"Ἡρη δ' οὔ τι τόσον νεμεσίζωμαι οὔδὲ χολούμαι·
αιε γὰρ μοι ἐσθεν ἐνεκλᾶν, ὅτι κεν ἐκπαν'
δὸς ἐφατ', ἀρτοὶ δὲ 'Ιρων ἀδλότος ἀγγελεύοντα,
[βῆ δὲ κατ' 'Ιδαίω ν ὅρεων ἐς μακρὸν Ὁλιμποῦ].
πρὸςεν δὲ πύρην πολυπέθους Ὀλιμποῦ
ἀντομένη κατέρρυκε, Δίως δὲ σφ' ἐνεπεί μόθουν·
"πῇ μέματον; τῇ σφων ἐνὶ φρεια μαίνεται ἤτορ;
οὐν εὰν Κρονίδης ἐπαμνέμεν Ἀργείοιαν.

οδὲ γὰρ ἤπειλησε Κρόνου πάις, ἦ τελεῖ περ,
γυμνῶεν μὲν σφών ὑπ' ἀρμασών οὐκέτα ζύππουν,
αὐτὰς δ' ἐκ δέφου βαλεῖς κατὰ θ' ἀρμάτα ἄξις
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐναυνοίς;
ἔνεκ᾿ ἀπαληθεσθοῦν, ἀρκετὸν μάρπτῃ κεραυνόν,
ἄφρ' εἰδής, γλαυκώπις, ὃτ' ἂν σφ' πατρὶ μάχησα.

"Ἡρη δ' οὔ τι τόσον νεμεσίζεται οὔδὲ χολούμαι
αιε γὰρ οἱ ἐσθεν ἐνεκλᾶν, ὅτι κεν ἐκπαν.

ἀλλὰ σὺ γ' αἰνιτάχθη, κύον ἄδεις, εἴ ἐτεὸν γι
τολμησίες Διός ἀντα τελώριον ἔγχος αἰειαί·

ἡ μὲν ἄρ' δἐ εἰποῦσ' ἀπέβη τόδε οὐκέτα 'Ιρων,
αὐτάρ Ἀθηραίνην "Ἡρη πρὸς μόθου ξενεπν·"
"ο δέ πότει, αἰγάλοχοι Δώς τέκος, οὐκετή ἐγώ γε
νόι εἰς Δώς ἀντα βροτῶν ἔνεκα πτωλεμείζον.
τῶν ἄλλων μὲν ἀποφίληθοι, ἄλλος δὲ βιωτός,
δὲ κε τύχῃ κένον δὲ τὰ δὲ φρονεῖν ἐν πολλῷ
Τρωσί τε καὶ Δανάοις δικαζότα, ὡς ἐπεεικές.

ὅς ἄρα φωνήσασα πάλιν τρέτε μάνυχας ὑπόπους.
τὴν δ' "Πραὶ μὲν ἔσαν καλλίτριχες ὑπόπους,
καὶ τοὺς μὲν κατέθεσαν ἐπὶ ἀμβροσίας κάπρηνες,
ἂραμα δ' ἐκλειναν πρὸς ἔνοπλα σπαφανούντα.
ἀυτὰ δὲ χρυσόμοις ἔπλη κλεισμοί καθίζουν
μὲν δ' ἄλλους θεοίς φίλου τετημέναι ἤτορ.

Ζεύς δὲ πάθηρ Πειθέων ἔστρων ἄρμα καὶ ὑπόπους
Οὐλυμπόνδε δίωκε, θεών δ' ἐξείκετο θώκους,
τὸ δὲ καὶ ὑπόπους μὲν λόση κλοτος ἐνυρρυγναῖος,
ἂραμα δ' ἄρμα θωμάσια τίθε, κατὰ λίπα πατοῦσας·

431. ἰδεῖρε, let him decide for them, as Α 542. τὰ δ', contemptuously, "those plans of his." Cf. Μ 290. The combination of the possessive δ' with the article is not common, occurring only eight times in the Iliad and six in the Odyssey.

433. For the position of the Horse as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as主管, for the Horse never possessed such an attribute. But Poseidon stands to his elder brother in the honourable position of θηρίων or aquire for the moment; though it is strange that he should be upon Olympus without warning, see Η 445.

435. ἑπικός, a much disputed word, which recurs only in δ 42, χ 121, and Ν 261. The usual view is that these were the side walls of the entrance, which must then be regarded as a short passage from the street into the αἰλέα. But such a passage, though found by Dr. Schliemann at Tiryns, would be a very inconvenient place for a chariot, which would block up the approach from the street. The explanation of Protodikos (De An. Hom.: Lupa. 1877) and others seems therefore preferable, viz. that it means the part of the front wall of the τετράγωνον, at the sides of the main door leading into it from the αἰλέα, which faced the person who entered from the street. This suits the passage in χ, and it would be under the protection of the colonnade, αἰθώος, which ran along the front of the τετράγωνον, so that a chariot placed here would be screened from the wet, ὑφασμονά, either as being of polished stone, or, according to Heilig, faced with polished wood, cf. θέρας φακαλις Β 169; and see φ 43.

441. βομβώτες, commonly taken to mean a stand on which the movable upper part of the chariot was placed when taken off the wheel-part; but rather, as such a construction would seriously interfere with the strength of a chariot, a stand on which the pole was placed to keep it horizontal when not in use. The mule-car seems to have had a movable box on the top (ἅπτερον ορείχαρτον Ο 100), it) 70; but this is no proof of the existence of any such arrangement in the case of the war-chariot, where it would be not only useless, but prejudicial. βομβώτες is used again to mean the base of a statue in Ω 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. There were variants ἀμβούρες, ἀμβούρες, both of which seem to have been taken to mean "on the steps" of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, Β 194. It is impossible to say whether λίπα, which is found besides only in the dative λίπα, is a masculine singular or neuter plural.
αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὑρότα ἦν δὲ Ὀλυμπος. 
εἶτε, τῷ δὲ ὠδὸς μέγας πελεμίζετ’ Ὀλυμποὶ. 
αἰ δὲ οἱ θεοὶ ἰσος ἰσοίς ἀνθρώπες τὰ καὶ Ἄθηναὶ τὸ καὶ ἃ ἦν ἥπερ, ὡσεὶ τι κοινοῦ προσελάθειν αὐτοῦ ὑπὸ δομοῦ δεῦτε ἀνθρώποι τῷ Θέει. 
"τίθεντ' οὖν τετήρωσθοι, Ἀθηναία τε καὶ "Ἡρη; 
οὐ μὲν θεῷ κἀκεῖνῳ μεγάλῃ ἐν κυβερνήᾳ
διὶ ἔστι Θρόας, τοῖς κόσμῳ αἳντι ἐδέσθε. 
πάντως, οὐν ἔμοιν μὲν καὶ χρίσεις ἄπτοιν, 
οὐν ἄν μὲν τρέψαντον, ὅποι τε θειεί ἐν Ὀλύμποις 
σφῶν δὲ πτών περὶ τρόμους ἔλλαβεν φαίνεισα γυναὶ
πρὸ τοῦ παλαιὰ τ’ ἥδεων πολιοῦτο τῷ μέρῳ ἐργά.
ὡς ὡρα ἔρεα, τὸ δὲ κεν τετελεσμένον ἦν.
οὐκ ἂν ἐκ ὑμετέρῳ ἰoplevelον, πληγήντες κεραυνῷ, 
ἄψ τ’ Ὀλύμποιν ἱκεσθον, ἴπτὶ ἀδικάτων δοθὸς ἑστὶν." δὲ ἐρει Αἰαῖς, ἀν’ ἐπίμειξον Ἀθηναία τε καὶ "Ἡρη,
πλην οὐ οὔτε γῆν ἔδεξε, κακὴ δὲ Θράοσα τιμάθην.
ἂ τοῦ Αθηναίαν ἀκόντων ἥν ὡς ἄγω τῇ εἴπον,
ἀκυρομένῃ Διὶ πατρί, χόλος δὲ μὲν ἄρρητος ἦρειν. 
"Ἡρη δ’ οὐκ ἔχακε στήθος σχόλων, ἀλλὰ προσηποῦσά
‘αἰνοῦσατε Κρονίδη, ποιών τὸν μιθὴν ἐκεῖνε.
ἐν νυ καὶ ἡμῖν ἰδον, δ’ ὅ τε σথένος ὁ θεαπαδόν
ἀλλ’ ἐμπρὸς Δαναῶν δολοφορέωθ’ αἴχυματάς,
οὐ κεν δὴ κακῶν ὑπόθεμαντο ἄλληται. [ἀλλ’ ἂ τοῦ πολέμου μὲν ἀφεξόμεθ’, εἰ ὑπ κελεύε/ν,
βουλὴ δ’ Ἀργείου ἑοθεσόμεθ’, ἡ τε ὁμήρει, 
ὡς μὴ πάντες ἄλλοιται ἀδιστάμενοι τεύχο.]”

τὴν δ’ ἀπαμείβομενος προσέφη νεφεληγερέτα Ζεύς.

444. ἄφθασ, apart from; as § 352, ν. 267. Aristarchos however, less appropriately, took it to mean "on either side of Zeus," as sitting in the two places of honour. This leaves σκί on without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For καμετον ZenoDota here read the Attic form καμετον. On these dual forms see H. G. § 5. It is to be presumed that he also read ἐς ὁ ἐν τοῦτοι with two of our MSS. in 466, where Elmally con. ἐντολα; cf. Curtius, Ψ. I. 80. In the next line Aristarchos read τολο, a variant which, as Didymos remarks, ἐχει τωι τυφανα, though we should rather have expected ἄνω.

452. σφήων, an unusual instance of the dative where we should have expected the accusative.

455. ὥσ ἆν, i.e. "otherwise." The γνώ in the preceding clause, in which this one is anticipated by the word δὲ, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γνώ. For the use of σφήνον of females see 373 above, and Hes. Opp. 199, quoted by Schol., ἔτοχότι ἀφρό/που ἄνωτοι καὶ γνώμα. 457-468 = D 29-29, 0 32-37, q. e. 466-468 are omitted here by all good MSS.
"ὅτε δὴ καὶ μᾶλλον ὑπερμενέα Κρόνος ὑπεθεῖ, αἷ καὶ ἐθῆρσα, βοῦτις πότνα "Ἡρ, ἀλλὰν "Ἀργείων πουλῦν στρατὸν αἰχματάνων" 670
οὐ γὰρ πρὶν πολέμου ἀποπαύσει, δῆμος "Εκτωρ, πρὶν ὅρθα παρὰ ναῦφη ποδόκεαι Πηλεώνα ἦματι τῷ, δὲ ἀν δὲ μὲν ἐπὶ πρύμνησι μάγχωνται, 675
στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλου θανάτου, ἀν γὰρ θέρσατον ἦστι, σέθεν δὴ ἐγὼ οὐκ ἀλητῆς χωρεμένης, οὐδ' ἐκ τὰ νεῖα τα πειράθ' ἱκνεῖ ἵονι καὶ πῶλον, ὡς "Ἰαπετὸς τὸς Κρόνος τε ἦμενUCT. "αὐτῆς "Τερεινοὺς "Ἡλίου τέρποντ' αὐτ' ἄνεμοις, βαθὺς δὲ τὲ Τάρταρος ἀμφίς, 450
οὐ δὲ ἐν' ἄφθεια αἰδομένη, οὐκ ἐν γὰρ τὰ σκυφώνης ἄλογα, ἐπεὶ οὐκ εἴπαντεν ἄλλα.
ἀδ' φάτο, τὸν δ' οὐ τι προσέφη λευκώδενος "Ἡρη. ἐν δ' ἑπερν' "Ἀκανθών λαμπρὸν φῶς ἢλιον ἔκλαυν νύκτα μελαιαὶ ἐπὶ ξέδωρον ἄρουσαν. 455
Τρισών μὲν ῥ' ἀλυκόνοι ὑπὸ φῶς, αὕταρ "Ἄργειων ἄσπασθε τριλευτος ἐπήλυθε νυὲ ἐφεβενην.

470. For ἕος Zenod. read ἕος, which was rejected by Aristarchos as not being Homeric; it has however all the appearance of a genuine word of the old Αἰχμαλοῖον or proto-Επίκ dialect, representing δῆμος: cf. Αἰχμ. δῆμος or δῶς. It can hardly have been invented by Zenod., and it is with hesitation that I have not inserted it into the text. But the second a has no exact analogy in Greek, though it appears to correspond to the Skt. uκκα, "early": cf. Curtius, El. no. 613.

471. For the phrase δημος αἰ κα ἑθηρσα cf. D 355, etc.

475-478 were ascribed by Aristarchos, on the grounds that ἕεμας τῷ ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not εἰς πεῖρας, but at the trench outside the ships; that στρατὴς means a narrow place, not "a strait" in the metaphorical sense (on this see Ο 426); and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. ἕεμας τῷ is only used of the future here and in Χ 356.

479. Iapetos is named only here in Homer, while Kronos appears only as the father of Zeus except in three passages, Ζ 203, 274, Ο 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ζ 279 with Ζ 204. See also note on Ζ 398. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonising the incoherent and inconsistent legends handed down, probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either "You may banish yourself for ever, and I should not be sorry to lose you," or "You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts." The word τρεσθενει rather points to the former. κόντερνον (483), see Κ 503, Α 169.

483. The narrative is now taken up from 349.

486. Ἕκων, a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τριλευτος: the only other case
Τρώων αὖ τ' ἄγορην ποιήσατο φαίδων ὁ Ἐκτωρ, νόσφι νεών ἄγαγων, ποταμῷ ἔπι δινημεῖν, ἐν καθήρῳ, ὅτι δὲ νεκῶν διεβαίνετο χάρος.

ἐξ ἵππων δ' ἀποβάντες ἐπὶ χώνα μύδου ἄκονων, τὸν ὢ "Εκτωρ ἀγόρευε διήφωλον ἐν δ' ἀρά χειρὶ ἕγχος ἐξ' εὐδεκάπτηχνι πάροιθε δὲ λαμπτὸ δουρὸς αἰχμῆ χαλκεία, περὶ δὲ χρύσους θεί πόρκης·

τῷ δ' γ' ἐφεισάμενος ἔπεα Τρόαςει μετεύθη: "κέκλυτε μεν, Τρόας καὶ Δάρδανοι ἡ' ἐπίκουροι·

νῦν ἐφάμψει δὴ τ' ὀλέας καὶ πάντας Ἀχαιοὺς

ὡς ἀπονατίθεν προτ' Ἰλιὼν γεμίζεσαν·

ἀλλ' πρὸς κινέας ἵλθε, τὸ νῦν ἐσάσετε μάλιστα

Ἀργείων καὶ νῆας ἐπὶ ῥημαῖν θαλάσσης.

ἀλλ' ἣ τοῖς νῦν μὲν πειθόμεθα νυκτὶ μελανή

δόρπα τ' ἐφωπλώσουσθα· ἀτὰρ καλλίτριχας ἵππους

λύναθ' ὑπὲξ ὑγέων, παρὰ δὲ σφιχὶ βαλλετ' ἐσώδην·

ἐκ πόλιος δ' ἀξίζεθη βόας καὶ ἱφέη μῆλα

καρπαλμώμει, αἰονὶ δὲ μελίφρονα οἰνίζεσθε

στῶτ' τ' ἐκ μεγάρων, ἐπὶ δὲ ἕξια πολλὰ λέγεσθε,

ὅς κεν παννύχιοι μέσφ' ἡδον ἰγνευείν

καίωμεν πυρὰ πολλά, σέλας δ' εἰς ὕψον ἔκρι

μὴ ποὺ καὶ διὰ νύκτα κάρη κομώντες Ἀχαιοὶ

φεύγειν ὀρμήσονται ἐπὶ εὐρέα νῶτα θαλάσσης·

μὴ μᾶν ἀσποῦντ' γε νέων ἐπιβαίεν ἔκηλοι.
and variety after the hortative μὴ τῆς ἀμαρσκοῦν. But this necessitates reading πέραν for πένθερα with Aristophanes. As then becomes the expression of a wish, like εἴπε, as in Σ 107, X 226, etc. (See however Delbrück, S. F. i. p. 60.) For a wish in the opt. followed by the subj. after διὰ (515) compare σ 202. βέλος πένθερα, to nurse a wound, according to Aristarchos; and so Ξ 439, βέλος ἐρύγχω τῷ τρόμῳ ἄμαρσκος τῷ πεπρώσκοντι. This however is hardly necessary; we may take it to mean "brood over the weapon which maimed him," as in the phrase κάθε πένθερα Ω 617, 539; and see note on Β 237.

519. λέξαται, root λάχι to bivouac. θεομέμνημεν πέργυμα, cf. Η 452. δηλότερα γνώσει, a phrase which occurs several times in the Odyssey, but not again in the Iliad; see Merry on Α 386. There is no trace of the word meaning anything else than female, and the redundancy of the epithet seems to be a genuine instance of Epic naïvité. The comparative form merely indicates opposition to the male sex; see Η. Π. § 122. Schol. Ἀ may be compared for a different and curious explanation.

523. It has been almost universally recognized that the concluding portion of this speech of Hector contains considerable interpolations. Aristarchos athorized 524-5, and 528 (this was omitted altogether by Zenodotus), and held that 535-537 and 538-541 were a double recension, repeating the same thought twice over the recurrence of ἄμαρσκα, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, Ν 877, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zenodotus omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of φισε is unique in Homer, and the sense "profitable" is unlike the Epic style; the same may be said of the phrase φιλάσκων τιμᾶσαν αὐτοῖς. Again in 541 ἄρμα ὃς must mean, not "this present day," as it should, but "the day of which I am speaking," to-morrow. 557 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. Hentze rejects 524-529, and 538-541, with which omissions the passage is freed from all the difficulties. I prefer to follow Αρ. however in the rejection of 535-7. οὐκ ἐν νῦν ἂν ἔχει, which is profitable for the moment, for to-day; while τὸν Β ὃς ἄρα apparently means "that concerning the morrow I will now announce." This is not a very Homeric use of the article, but it makes better sense than to join φισε with the verb, "another announcement I will make to-morrow." 556. ἐπεφέσαν εἴχόμενον, so Zenod. Aristarchos εἴχομαι εἴχομεν, which violates the digamma of ἐρώταται. This however is not of much importance in a doubtful passage; and, as Mr. Monroe
ΙΙΙΔΔΟΣ Θ (vii) 253

ἐξελάω ἐνθεῖνε κύκας κηρεσσοφορήτους, 530
[οὺς κηρεῖς φορέουσι μελαιώδας ἐπὶ πυρῶν].

ἀλλ' ἢ τοῦ ἐπὶ νυκτὶ φυλάξουμεν ἡμέρας αὐτοῖς, 535
προὶ δ' ὑποτιθοῦν σὺν τείχοις θαρρηχίνες
νησιν ἐπὶ γαλαφρῆσιν ἐγείρομεν οξὺν 'Ἀρη.

εἰσομαι, ή κε μ' ὅ Τυβέδρας κρατερὸς Διομήδης
πάρ πυρὸν πρὸς τείχος ἀπόστεις, ή ἴσω 540
τῶν χαλκοῦ ἡμέρας ἑναρα βροτόντα φέρομαι.

αὐρίον ἦν ἁρπην διαεῖσθαι, εἰ e'éμον ἐγχος 545
μείην ἐπερχόμενον. ἀλλ' εἰ πρῶτοιν, ἄιο,
κεῖται οὐτήθεις, πολέες δ' ἀμφ' αὐτὸν ἐταιρίων,
κλείον αὐνότος ἐς αὖριον. εἰ γὰρ ἑγὼν ὅς
ἐπὶν ἁθανατος καὶ ἀγήρως ἡματα πάντα,
[τιοίμην δ', ὡς τίετ "Ἀθηναι καὶ Ἀττάλλων,]
ὡς νῦν ἡμέρῃ ἑκακον φέρει Ἀργελοὺς.

δ' "Εκταρ ἄγαρε, ἐπὶ δὲ Τρώες κελάδος.
οἰ δ' ἵπποις μὲν ἔλασαν ἦτο ξυπωθὲντας,
δῆσαν δ' ἤλαστησαν παρ' ἀρμασιν ολοιν ἔκαστος·
ἐκ πόλοιο δ' ἄξοντο βλάς καὶ ἱφις μελη
cαρπαλώμας, οὐνον δ' ἐκείνου εἰς ἱδρύματι
στῶν τ' ἐκ μεγάρων, ἐπὶ δ' ἐξ ἱερὰ πολλά λέγοντο.[545]
[ἐρόν δ' ἁθανάτους τελεύσας ἐκατόμβας,]
κτισθεὶν δ' ὡς δ' ἐκ θεοὶ ἀνεμοι φέρον ὑμελων εἶναι
[ἡδενά], τῆς δ' οὐ τι θεοὶ μάκαιρες δακτύλοι,
οὐδ' ἐθέλουν· μάλα γάρ σφιν ἀπήχθετο 'Ιλιος ἱρη
καὶ Πρίαμος καὶ λαὸς ἐνμελέτω Πρίαμοι.

550

Remarks, we might read ἄναρχον ἐνεχθέ-
μενον. Still it is better to adhere to
that tradition which on the face of it is
the more archaic.

527. κηρεσσοφορήτου: on the analogy
of B 302, 534, this should mean "burred
away from life by fate," and might well
be used propheticallly, "doomed to
death." The following line however,
which was not read by Xenodotes, gives
a much less effective sense, and has all
the appearance of a gloss. But the mere
development of the idea of the compound
is not in itself un-Homeric; Mr. Monro
compares I 124 ἄλφορφους, of ἄλφα
ποιή γένεθο, and e 299.

529. ἠμέρας αὐτοῖς, "our position"
(Mr. Monro), but the phrase is a curious
one. For ἐν ὤνωρι cf. N 234, etc.

535. For this line see H. G. 5 294.

Διασέρθαντας, two objects, both ἄρητος
and the object clause of εἰ κ.τ.λ. "He
shall learn (the value of) his courage,
whether he will be able to abide my
spear."

538. e γάρ . . . ὡς νῦν: for this form of
wish, where a thing is vividly depicted
as certain by opposing it to an imaginary
event which is obviously impossible, or
vice versa, see Σ 464, τ 523, o 168, and
particularly N 825. The use of ἡμέρῃ
544, which is inappropriate here, betrays
that these lines are a reminiscence of the
latter passage.

545. ἄζοντο, see on 505; MSS. ἄζοντο.
548 and 550-552 are not found in the
MSS.; they were first introduced by
Barnes from the (pseudo) Platonic di-
logue, Alcib. ii. 149 d. 548 seems in
place; the word κυνή in the sense of smoke
from roast meat is prevailing, though not solely, used of the savour of sacrifices, so that the specific mention of the heca-tombs is what we should expect. The last three lines however can hardly be genuine, as the statement that Illos was hateful to the gods is quite at variance with the whole spirit of the Iliad, which always says that the city was destroyed much against the will of a large number of the gods, and in spite of the piety of the inhabitants.

553. The expression ἐκ πτολέμου γεφύρας (al. γεφύρα) is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐκ also is unique in this connexion; elsewhere it is always ἀπό, which Bekker and Christ read here, from the Schol. on ἐκ 88.

555. For φανερὴν Eustath. records a variant φαίνει ηὔ. understood to mean "in light about the new (νέον) moon"; a worthy pendant to the opinion that ὡς στῆσαι in A 6 meant "for a woman."

557-8 were attested by Aristarchos and Aristophanes, and omitted by Zeno-dotes, as being wrongly introduced from Π 299-300. There can be little doubt that this judgment is right, since though the lines are in themselves; as the strong phrase ἐπηρέασθε is far more appropriate in the latter passage, where the clouds are represented as being actually "burst open from above" by a gust of wind, than here where the air is still. So also the sorist ἔφανε implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. It is possible that the interpolation here may have displaced a different passage, as the repetition of ἄρρος in 559 immediately after 555 is rather harsh. If not, we must assume that a later poet was using up old materials with little skill.

559. δὲ ἔστησα, so Aristarchos, according to Schol. V. and one MS.; vulg. δὲ τ᾽ ἠδησάμενοι. 560. For ἔστησα there was a variant δὲ τρᾷ, because some critics thought that the comparison ought not to be with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλιοθέν πρό, see on Π 3.

563. ἔδαπ, not ἔδει, is the traditional spelling, on the ground that the iota subscript cannot stand under a short vowel. For ἔδει there seems to have been a variant ἔδει.
I. The position of the ninth book in the economy of the Iliad is a point of cardinal importance in the Homeric question. As has been already stated in the general introduction, I do not find it possible to believe that the book was included in the original draft of the poem. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hantz and Mr. Munro) yet their general force is unshaken. The principal of them is the inconsistency of the whole idea of the offered separation with the words of Achilles in Π 49-100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of a phrase like Π 72 ει μοι κρέας ἄγαμαμνων θείω εἴδει, 85-6 ὅτε δὲ ... οἱ περισσό- λεία κόρην ὑπὸ ἄκριτων, ποτὶ δὴ ἀγα- λακά δώρα πάροικοι, and hardly less with words like those of Π 60-61 ἀλλὰ νὰ μὲν προτετήθη θέσης, εἰ δὲ τὰ γάμα ἀντίτροπη κεκλιθή ἐν φόροι. Compare again Λ 609-610 ὅτα δὲ πληροθεοῦσα ἀθροίσεως ἄχριον λασσάμως, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaeans has been made only a few hours before. That the passages in Α and Π both belong to the oldest portion of the Iliad is to my mind beyond question. In the face of these facts, the mention of the embassy in Σ 442 and Η 141, which may with equal confidence be pronounced later accretions, is of insignificant weight.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with Κ, Ψ and Θ. For the language, Mr. Munro has pointed out the following instances in which I agree with Κ, Ψ, and Θ, and the Odyssey, rather than the rest of the Iliad (see Η 9, index, Iliad, characteristics of particular books); the perf. in -σα from verbs in -τα (τεθαραγχαί); ἔτι with acc. of extension over; ἔτι for ἔτι = among, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 375, 491); ἔτι = in consequence of; the use of the article in 342: άπι with the first person of the opt., 417: ἔτι τε with the infin., 42; ἔτι with ἔτι with the infin., 684. We may add μερά with acc. = among, 54. The geography too is later than that of the Iliad, as is shown by the mention of Egypt, and Pytho with its temple of Apollo (382, 405), and perhaps the extended use of the word Ἑλλάς (447, 478). The mention of ἑσφραγία (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.
Further, we must take into consideration the fact that the fate of the ninth book is bound up with that of the eighth. Now it is precisely that part of Θ which describes the defeat of the Greeks and prepares the way for I, which we have found to be largely a cento from other parts of the poems, to be full of obvious interpolations, and to fail consistently below the level of the best narrative of the Iliad. In questions of style every scholar must train his own perceptions and judge for himself; for my own part I feel without doubt that the author of I, though a magnificent rhetorician—perhaps no finer speech than that of Achilles was ever written—cannot be the same who composed either the first, the sixth, or the eleventh books of the Iliad.

However we may judge of the book as a whole, we must still admit the probability that it has suffered at least one large interpolation, the episode of Phoiniz, which is discussed in the note to 168; there are numerous difficulties and inconsistencies in the long story which he tells; and even this seems little adapted to its end, as the punishment which falls upon Melesger is not so condign as to produce a great effect upon Achilles. It has also been suggested with great force that the appointment of the sentinels in 66-68, 83-88, which can be cut out without loss, is an interpolation designed merely to prepare the way for K, where the visit to the outposts is essential to the story. We never find tactical advice put into the mouth of Nestor without at the same time having other grounds to suspect an interpolation (see on B 362, Δ 303, H 337). With these exceptions the book is fairly free from spurious passages.

2. φύξα, Panic the handmaid of chill Repulse. φύγω (φυγώ) and φόβος both originally meant "flight," and in H. the latter is almost confined to this sense; while the former has partly, as here, developed the idea of terror (οι μετὰ δολίας φοβοί) which in φόβοι ultimately became dominant. Cf. φοβήσο, Φ 6. κρυύει, lit. numbing, freezing; see Z 344.

3. βεβολάτης and βεβολημένος (I. 9 and κ 247) are the forms always used of mental wounds, according to Ar. Zenon, however read βεβήλω, in all cases.

5. The poet evidently speaks as an inhabitant of Asia Minor or one of the islands near. This is not proved merely by his making the N. and W. winds blow from Thrace (see Mr. Monro in Journ. Phil. xiii. 288), but by his saying that they drive the seaweed up along the shore. The idea seems to be that of a sudden "chopping" squall, which the poet regards as two winds blowing at the same time. θεραπεύει, spondeo as in Ψ 185. We may regard the first syllable as lengthened by the iotacism (as το ἐν Π 228) and -έω as one syllable by synizesis; or, as Curtius thinks, the word may have been pronounced βεβήλω (Z. p. 899). Most edd. read θεραπεύει, though there is no variation in the MSS. in either passage.

6. κελανός, proleptic, "so as to become dark."

7. κορώνα, riasa into cresta, cf. κορώνατα, Δ 424. πέρικ αία, cast out along the shore.

11. κλέφθηναι, περισκαλλήθηκαν X 415, etc., giving a special invitation to each, and not proclaiming the assembly by shout- ing—lest the enemy should hear in the stillness of the night.

12. φωνεύει, ac. κολάσκει; he took his share of the work in the summoning.

14. The simile is clearly that of the
small but incessant trickling of a spring which opens on the face of a precipice, and streaks it with dark lines (of lichen, etc.), where the water, itself looking black, flows down—a very common phenomenon in limestone countries. μελάνος is commonly explained of the dark colour of deep water. But a deep well just at the top of a precipice can hardly have been a familiar phenomenon.

15. ἀλγίασις: Gobel derives from ἀλγής and λιβός. [of λεμβιλίβι, etc.] to love, explaining "the haunt of storms." This may perhaps be accepted for want of a better. The old explanation was, "so steep as to be deserted even by goats." It recurs only N 63 and H 4. Ζηνόδ. omitted 15-16, and for ὅτε τῇ χρ. μελ. read μετὰ δ' Ἀργείαισιν ἐπέτειρον.

17-25. See B 110-118. The first line does not seem appropriate to a speech in the ἀγωγῷ, where the whole army is assembled.

19. τῶν, so Ar.: MSS. τῶν, as B 112.

23-25 were attested by Ar., as unsuitable to a general who is raising a siege. But here, as in B, they really add to the bitterness of the ἔτη. Zon. omitted 23-25 altogether, substituting ἐν τῷ δὲ γὰρ ὅτε ἔτη ἡμῶν κατ' ἄυλον τῶν ἄγχων, τοῖς δ' ἀνεπούςες μετέφηρε κρατέρας Διομήδης. The word is for δραφαῖς, voiceless: root ἄφ of ἄφω, δραφ.: Lat. ovalis (Curt. El. no. 588 b). τυχόντας is explanatory, "silent for grief.

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 218.

32. οὐ̄ προφαίρεται implies that he regards all the others as guilty in a less degree of the same cowardice. μαχησόμεθα, of verbal strife, as B 377, 329.

33. Μάχαιρα, the adjective being the place where freedom of speech was what we should call "privileged.

34. alludes to Β 370. ἀλήθη has the emphatic place in rhetorical antithesis with ἀλήθη in 39; "it was my colour
fás émev ἀπτόλεμον καὶ ἀνάλκιδα· ταύτα δὲ πάντα ἥσαο. Ἀργείων ἦμεν νόει ἣδε γέροντες· οὐ δὲ διάνδυχα δώκε Κρόνου πάως ἀγκυλωμήτεον; σκήπτρον μὲν τοῦ δώκε τετειμήσαε περὶ πάντων, ἀλκήν δ’ οὔ τοῦ δῶκεν, δ’ τε κράτος ἐστὶ κέραμον. διαιμάνι, οὔτω που μᾶλα ἔσπευα υπὸ Ἀχαιῶν ἀπτολέμους τ’ ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις; εἰ δὲ τοῦ αὐτῶ θυμὸς ἐπέσωσται ὡς τε νεκτικεῖ, ἐργεῖ τ’ πάρ τοῦ ὄδος, νης δὲ τοῦ ἀγχεθαλάσσης [ἐστάσα, α’ τοῦ ἐπούτου Μυκηνήθεν μᾶλα πολλαί. ἀλλ’ Ἀκαλε μενεύουσα κάρυ κομόντις Ἀχαιό, εἰς δ’ κὲ περὶ Τρούλην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ φευγόντων σὺν νυστί ψῆλην ἐς πατρὶδα γαίαν’ νῦν δ’, ἐφ’ Ἐβενίλεν τε, μαχησόμεθ’, εἰς δ’ κὲ τέκμωρ Ἰλιὸν εἰρομεν’ σὺν ἱάρ θεᾶ εἰδήλουμεν.” ὡς ἐραθ’ οἱ δ’ ἀρα πάντες ἐπιάχον ὀλ’ Ἀχαιόν, μύδοιν ἀγασσάμενοι Διαμήδεοι ἰπποδαίμον. τοιαὶ δ’ ἀνωτάταρας μεταφώνει ἰππότα Νέστορ. “Τυδίθη, πέρι μὲν πολέμῳ ἐνι καρτέρας ἐστι, καὶ βουλῇ μετὰ πάντας ὀμῆλικας ἐπέλευ ἀριστος. οὐ τοῦ τοῦ μύδοιν ὀνόμασται, ὅσον Ἀσθαίοι, οὐδὲ πάλιν ἐρέειν’ αὐτὸ ὑπὸ τόκοι ἱκεο μύδων.

thou didst make light of... and it is
valour that Zeus denies thee.” But as
so often the thought grows as it is being
uttered, and a fresh antithesis to ἄκριν
is given by σκῆπτρον μὲν in 38. πρῶτος,
you began by blaming my valour (so
now you cannot complain of my retort).
37. διανύχα, “endows thee only by
halves.”
38. δ’ τε, attracted to the gender of
κράτος: “valour which is the greatest
sovereignty.” Cf. ἦδει θείοι, etc.
39. See Λ 551 for διαμῆνοι (“‘verbeldon-
eter.” Amasis). ὀκταῖ is often used
meaning simply “to suppose,” e.g. Π
281, Ρ 404.
42. ὡς τε goes with ἐπεσωμεν; we
should expect the simple infin. Cf. ρ
21, the only other case in H. of ὡς τε in
the sense “so that” with infin., instead of
as an adverb of comparison. Here
Lehrs would read ἐπεσωμεν (Ar. 157).
44. Rejected by Arist. as interpolated
merely to supply a verb, which is not
required, in the last clause of 48.
It is omitted by the first hand of Tournal.
46. ει δὲ, “σ’! even let them fly
themselves,” etc. ει here has its original
force of an exclamatory “adhibitare.”
particle, and is correctly used with the
imper. as in ει δ’ εχε (so Lange, and
apparently Aristarchos). There is no
need to supply any ellipse.
47. Diomedes bitterly repeats Aga-
nemon’s words, l. 27.
48. τήχωρ, see Λ 258, and notes on
H 30 and 70.
49. ἐλάφουμεν refers of course to all
the Achaeans.
51. This is the invariable result of a
speech by Diomedes: Η 404, Ι 711, etc.
54. μετὰ πάντας ὀμῆλικας must mean
“among all of thine own age,” or there
is no sense in the passage; compare the
very similar ρ 419. See also note on B
143. The peculiarity of these three pas-
sages is that there is no verb of motion,
such as regularly precedes μετ’ in this
sense; H. G. § 195. Nauck conj. κατα.
55. ἐνόδοισαν, make light of. Cf.
Ω 419.
56. πάλιν ἐρέειν, to contradict; see
357. τόθε, you have not proceeded to the full issue of your words, i.e. you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

57. εἵπε κεν, potential opt., as far as years go, you might be my son, my youngest born. ἡ μην καλ., cf. B 207, "yet I must admit that you are young," an apology for the slight depreciation contained in the preceding clause. (Mr. Monro explains it as "... and yet you are but young," serving to heighten the qualified praise of the preceding sentence." He regards the clause ἄταρ ὁ ... μόνον as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.).

58. For βάτεν with double acc., meaning "to speak words to a person," cf. Η 207. But the line is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἄταρ πεπνυμένα βάτειν and ἄταρ κατὰ μόνον fevers.

61. ἡμέρα is used as simply equivalent to a future. Cf. Α 282, Χ 418. Εἴπε implies "fully," as opposed to οὐ τέλος ἔπει. 63-4. These lines seem to point, in a vague way, at the conduct of Agamemnon in making strifes with Achilles. ἐπεισόδιον is of course the emphatic word. Nestor only hints at what he will afterwards develop. However, the lines do not seem very well in place here; they look like a favourite "gnomic" couplet, such as would naturally lend itself to interpolation. The meaning is "banished from tribe and law and home"; i.e. unworthy to share any of the relations which formed the base of primitive Aryan society, the clan, household worship, typified by the fire on the hearth, and community of òμοια or traditional law administered by the kings.

64. ἐκρατήσατο, the κράτος of Ι. 2; but here, as in Z 344 (v. v.), we ought to read ἐσπεριμένοι κράτος, the wrong form being perhaps due to the false analogy of ἐρήμος (so Curtius, Στ. no. 77).

65. See Η 282.

66. Κατορθοῦν, severally, each at his own post. Arist. read φυλάκῃσαν, when λέγομεν will = let each chief choose (Λγγ.). The text must mean "let them lie down, hivouc;" (Λγγ.). τέχνος ἑκτὸς implies that the most is at some distance from the wall.

68. κοίροι, the young men opposed to γέροντος, 70. See note on Α 114.

69. οὐ μὲν ἄρχε, "take thou the lead" (the "initiative" in modern phrase) "for thou art the most royal of us." Cf. Ι. 392. A dinner was the usual means of consultation between the chiefs; e.g. in Οδ., η 189, ρ 8, etc.; and compare γεροῦς ἱερας, Α 289, 343.

72. ἡμέρα, daily. Gladstone thinks
that these remarks of Nestor's allude to Achilles' taunts of avarice against Agamemnon in A. For the wine ships cf. H 467.
73. "It is for thee to offer all hospitality, seeing thou art lord of many men." For the long i in ἱππωθής cf. ἱππωμένος, v 142; ἱππομένων Α. 305, etc., and note on Α 697. A gives ἵππωθής, which is perhaps right, though there is probably no other instance of this suffix, unless in ἵππωμαι, which is no doubt a genuine.
74. ἰδ. "in the multitude of counsel there is safety."
75. χρέω with accus. and gen., as Κ 43, Α 806. We may supply γέγονεν, as δέ 634, or ἔστιν, as Φ 323; but the original construction of the acc. is shown by ε 189, οτι μω χρεώ τινος ίνεν. See also Eurip. Hec. 978, τις χρέω σ' ἵππω (Marry and Ρ. on a 124).
77. τάδε γιρότομον, "Who can rejoice at this!" a sort of cognate accus. common in Attic, especially with personal participial constructions, ἀδρατός ἀλλοτριός άσυρμιστός, I like to hear you praise. So Θ 378. Ο. μοι μα τάδε χάνε, v 215. 87. The most is here unmistakably represented as being at a considerable distance in front of the wall, and independent of it. See on Η 342. 89. αὐλλάς: Arist. read ἀειστέρεα, a form used by Pindar; but only ἀειστέρας is found in Η. 94. καὶ πρόσθεν, "of old," not with any particular reference. 97. μεν . . . 84, virtually "as I shall end with thee, so will I begin with thee." In other words, Nestor begins his speech in the usual style of an appeal to a god; because a king is the representative of Zeus. So "A te principium, tibi
desinet," Verg. Ecl. viii. 11. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. ἀριστηππος, "dooms," a primitive form of our "common law"; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed form, and hence were regarded as definite things which Zeus entrusted to kings to protect from harm. The σκέπτρον indicates the right, probably, of political action, the "executive" as opposed to the "judicial" function. Hence the use of the sceptre to delegate the right of speaking in the ἄγαλμα. σφαίρα, for the lead. For βουλήσεις after aor., see A 158.

100. περί, "more than others shouldest thou speak thy thought and hearken, you and full even another man's advice (as well as thine own) whenever any man's mind bids him speak for good (for εἰς ἀγαθόν cf. Α 788, Π 308); for whatever any doth begin will hinge on thee"; i.e. do not be prejudiced against any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. Λ 346, Ἀλκεντός δ' ἐκ τοῦ δ' ἐξαντλητέρου ἔργον το ἔτος τε. 105. ἔτι τοῦ δ' ἐξαντλητέρου, ἐν ἀδῶνιτον περ ἔτος,

106. ἄγαλμα, "in spite of his wrath. Ἀχ, is genitive after εἰς ἀγαθόν. ἐγγράφαι, much as we should say "you went and took"; though Agamemnon did not literally go himself, but only in the person of his representatives, the heralds. See A 323, 356, Τ 89.


110. ἄδαρκαις ἔρχεται, the very immortals, ἔτοσι, ac. by permitting the defeat of the Achaeans at his request. Observe the strong contrast into which ἔτοσι and ἔτοσα are brought by their position.

115. οὗ ἤγερος is in a sort of predicative apposition with ᾧς. Cf. ὅπατον ἐν τῇ ἡκτῇ ἐπέστη Λ 313, τοίτα... ἐξαντλητέρος κατάλεξε Π 397. "Thou speakest of my infatuation (so as to be) not a falsehood," i.e. thou truly relateth. For Agamemnon's ἐτος see l. 18, and for δάκρυς Τ 91, Λ 340.
110. ἀντὶ, as good as, worth, many hosts. See on Θ 163.

119. λεγόμενον, "sorry," "wretched," a term of contempt (cf. β 61, λεγόμενον τ' ἔσωσαν καὶ οὐ δεδιηγήθη ἄλλος); lit. "lamentable," λογία, λογίον.

After 119 there was, according to Athenaeus and Eust., in the edition of one Dioscorides a line ὅσοι μὲν μεθνόσι, ὧν μὲν' ἠθανάσιος θεὸς αὐτοῦ; as also in the parallel passage T 137. It is obviously an intolerable interpolation.

120. δή, retio, retracing my steps. ἄρα, to conciliate, satisfy him, as 112.

122. δικαίως was explained (1) not meant for use, but only for ornament, ἀνατεμανοῦσα as opposed to ἀντιμίθητα, Ψ 708; (2) new, not yet discredited by being put upon the fire. See Ψ 267 and 270, where the ἐπὶ (λεγόντα τ' αὐτῷ) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 292-299, where two are worth less than a λεξία.

124. τηροῦν, strong, lit. compact, so ε 388 κύμαι πηγῆς, and πτεροξωίλλαις Γ 197.

125. "Not without booty would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses won me in prizes." I.e. the mere prizes I have won in races would form a considerable fortune for any man. Mr. Ridgeway has shewn (J. H. S. vi. 328) that ἄλημα comes from λέαμ, and has nothing to do with λῆσ, which means "crop" or standing corn, not corn-land; several property in land is confined in the Iliad to the τήμενος βοιάλλων, while there are indications that the "common-field" system still prevailed (see on Μ 422). ἄλημα and ἀντιμίθωσι, like πολυκότως πολυκότερος in Μ 613, are evidently to be explained from λιμνοῦτα μὲν γὰρ τε βοι. . . . κνηποῖ δὲ τριάκοντα in I 466; they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights.

128. ἄλημα, so best MSS.: Ar. apparently ἄλημα (so Did., whose authority outweighs the contrary statement of Aristonikos). ἐπὶ ἀλήμας MSS., though one or two have preserved a relic of the better tradition in ἐπὶ ἄλημα.

129. αὐτός, Achilles, who was himself their captor: Ag. will not name him (νοῦς, 118; cf. 151; μυ, 142).

130. ἄλημα, chose as my γέφρα ἐξαρτήτων. In this book the chief seems to asport the γέφρα to himself, whereas in A it is the gift of the army; see 350-3 compared with Α 162, 299. The imper. ἄλημα refers back to the time of the choice.

131. μετὰ, with them, i.e. in addition. See Τ 245.

132. κοίρη, so Arist., MSS. κοίρη,
μή ποτε τῆς εὐνῆς ἐπιτίθημαι ἢδὲ μιγῆμαι,
ηθίμων ἀνθρώπων πέλες, ἀνδρῶν ἢδὲ γυναικῶν,
ταῦτα μὲν αὐτίκα πάντα παρέσται· εἰ δὲ κεν ἀυτὲ
gnore μέγα Πριάμου θεοῦ δόσω· ἀλατάζαι,
νῆρα ἄλις χρυσοῦ καὶ χαλκοῦ νησιάδω μεταστήνων, ὁτε κεν δατέωμεθα ληπίδα· Ἀχαίοι,
Τροιάδας δὲ γυναικῶν ἑκίσσον αὐτὸς ἐλεύθη,
αἴ κε μετ’ Ἀργείων ἢλείην κάλλιστα ἐσώνων,
εἰ δὲ κεν Ἀργος ἱκομέθ᾽ Ἀχαιϊκόν, ὦθωρ ἀρουρήση,
γαμβρῆς καὶ μοι ἐσοῦ· τίσω δὲ μιν Ἰσών Ορέστη,
δὲ μου τηλύγετος τρέφεται θαλῆ ἐν πολλή.
τρεῖς δὲ μοι ἐοὶ θυγατρεῖς ἐνι μεγαρὶ ἐνυπηκτό,
Χρυσόθεμε καὶ Δαδίκη καὶ Ιδμάνασσα:
τάων ἡ κ’ θῆλησι, φίλην ἀναένθιν ἀγέθησω
πρὸς οἶκον Πηλῆσο· ἐγὼ δ’ ἐπὶ μεῖλα δώσω
πολλὰ μάλι, ὅσο’ οὐ τῷ τῆς ἐξ ἐπέδωκε θυγατρὶ,
ἐπτὰ δὲ οἶ δόσω εἰ νικόμενα πτολεμαρθ.

which might be explained by attraction
to ἐν, or as a return to the original form
taking the sentence, τῆς δῶσω.

133. τῆς, of her: genitive after ἐνυφῇ.
So Τ 176.

134. This line is divided by the comma
after πέλες into two equal halves; a
rhythm for which there is no complete
parallel, for in A 154 the elision perhaps
helps to bridge the gap. Cf. A 53, and
notice the difference produced by the
slight change in l. 276.

135. αὐτίκη, at the moment; αὐτή,
hereafter.

137. ὠθής, adverbial; it does not take
a gen. after it in H. : see Φ 319. ἐρυκτοῦ
is gen. after νησιάδω, which has the
construction of verbs of “filling with,”
anything, which is regarded as taking
from a source.

138. ἐκείθεν, having burst in (taken
the city by assault). But Bekker puts
the comma after νησιάδω, and translates
“entering (into the council) when we
divide the spoil,” i.e. so as to have his
own way in the division.

139. αὐτός, i.e. like the commander-in-
chief, as opposed to the assignment
by lot to the rest of the army.

141. αὐτὸ with opt. of a remote possi-
bility, see Α 60. ὂθωρ ἀρουρής (only
here and 283), Vergil’s “uber agri, uble glevae,” Æne. 1. 531, ill. 164, εἰν.: “the under of the soil,” τὸ τρόφωμα τῆς
γῆς, Sch. B.

143. τηλύγετος, see on Τ 175. This is
the only mention of Orastes in the Iliad.

145. Δαδίκη and Ιδμάνασσα seem to
answer to Electra and Iphigenia of the
tragedians. The legend of the sacrifice
in Aulis is evidently unknown to Homer.

146. θῆλη: here the original sense,
“own,” is very well marked. See A 167.
ἀναένθιν (for the form see Curtius, XXI,
p. 579), without paying the usual ὠθήν, or
presents made by the bridegroom
to the parents of the bride (a relic of
the universal primitive custom by which
—when the bride is not seized by force
from her home—she is bought, see A 243,
Π 178; and cf. 2 593). From the ὠθήθη
we must distinguish the presents
given to the bride by her parents, which
seem to be signified by the μεῖλα of 147;
but it is not certain whether this is the techni-
cal name, or merely a general expression
used here with a special significance,
“peace-offerings” meant to appease
Achilles. Agamemnon offers not only
to remit the usual price to be paid by
the bridegroom, but actually to give in
addition (ἐκ . . . ἐδώρ) a large dowry
to the bride—as was done by Altes in
his desire to secure the marriage between
his daughter and Priam, Χ 51. See
Cobet, M. C. p. 289 sqq.
150. These are Messenian cities belonging to Lakedaimon, not to Mykenai. Agamemnon perhaps disposed only of the overlordship; or they may have been family property, though in his brother's territory. But from the mention of Pylos it would seem that they should belong to Nestor. None of them is named in the catalogue.

155. καρδαμίλαις ἔντονη τε καὶ Ἰρην ποιήσεσαι, Φηράς τε ζαθέας ὤδ' Ἀνθειαν βαθύλειμοι, καλὴν τ' Ἀπειραν καὶ Πήδασον ἀμφιτάξεσαι...πάντας δ' ἐγγύς ἀλὸς, νέαται Πύλου ἡμαβόσεντος...ἐν δ' ἄνδρες ναύοι πολύρρηθες πολὺβοῦνται, οἱ κ' ἐ ἄδεινα γείων ὠς τιμῆσον...καὶ οἱ ὑπὸ σχήματος λείσσαντος θέματα...ταυτά κ' οἱ τελέσαμεν μεταλλάξασθαι χάλκιοι...ἐμφήσθω — 'Αδης τοι ἀμέλειος ἥδ' ἀδάμαστος...τούνεκα καὶ τε βροτοῖς θεῶν ἤχιστος ἀπάντων — καὶ μοι ὑποστῆται, δόσον βασιλεύτερος εἰμι ἥδ' δόσον γενέθη προγενέστερος εὐχρομαι εἶναι...τὸν δ' ἡμιέβη' ἐπείτα Γερμύος ὑποτά Νέστωρ..."Ἀτρείῳ κύδιστε, ἀναξ ἄνδρων Ἀγαμέμνονος, δόρα μὲν οὐκέτ' ὁνοστὰ διδοῖς 'Αχιλῆι ἀνακτῇ ἀλλ' ἄγετε, κλητοὺς ὁτρύνωμεν, οἱ κε τάχυστα ἔκθεσι' ἐς κλίσην Πηλημάδων 'Αχιλῆος...εἰ δ' ἄγε, τοὺς δὲ ἄγνων ἐπιβήσομαι, οἳ δὲ πιθανῶν...

150. These are Messenian cities belonging to Lakedaimon, not to Mykenai. Agamemnon perhaps disposed only of the overlordship; or they may have been family property, though in his brother's territory. But from the mention of Pylos it would seem that they should belong to Nestor. None of them is named in the catalogue.

155. καρδαμίλαις (for which Apollonius read καρδαμίλαις), explained by Arist., as = καρδαμίλας, "are inhabited," as if from a perf. καρδαμίμα which does not exist. The word is usually explained as superlat. of ἐμφιόμενος, novissime in the sense "furthest," like ἐκέρα Λ 712, but see on Λ 381.

160. δωτρίναι, free gifts (perhaps not unlike the "benevolences" of English history). Ex goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

165. λιπαράς τελέουσι δέματας, "will fulfill his pleasant ordinances." For this use of λιπαρός cf. γέρας λιπαρόν in Od., a happy old age, Λ 136, δ 210, etc. Perhaps λιπαράς should be taken predicatively, "will bring his ordinances to prosperous fulfillment," ἵνα οὖν βασιλεύσωμεν εἰρρηκώς βιώσωμαι, Schol. A. Others explain "will pay rich dues"

167. ἐνδοχώμαι (fut. or perhaps rather aor. subj., see on E 212), "whomever I choose, let them be persuaded to go." The step by which ἐφοδία gets the meaning of selection is that of passing in review, inspecting, a number of things; see β 294 τῶν (τοῖς) ἐνδοχώμας ἐς τὰς ἁρίστας, so we say "to look out" a thing...τοὺς δ' ἃν ὤν ἄς, with δ' in apodosis.
168. There is very grave reason for suspecting, with Beik (Gr. Lit. 596), that the whole episode of Phoinix is an interpolation. He is a quite subordinate character who has not been mentioned before, and he has no business to be present at a meeting of the royal council. Moreover we find the dual used of the envoys in 192, 192-4, evidently a trace of the original form of the passage. At assumed that Phoinix was not one of the ambassadors, but was sent on first to prepare Achilles for their coming afterwards (ἐπείθες). But after reading all this Homer we have gained nothing, for Achilles is surprised after all by the entrance of the envoys (193). Phoinix is entirely ignored from 168 to 432, except that he is a κουρίον φροινών in 223, where Odysseus seems to treat him with singularly little respect. However he cannot be cut clean out; three lines have been slightly altered to introduce him (169, 223, 621), though it is hardly worth while speculating as to their original form. Numerous difficult and confused passages in his speech will be pointed out in the notes.

171. ἐφθαρμα, either favele linguis, or “speak words of good omen.” The idea does not again occur in H. 173. ἐδόθη (Fr-Fab., fab. of ἐδὐκέω), grateful, pleasing. So σ 422. 175. See A 470-1. Here, as always, the drinking is quite separate from the eating, and has a distinctly religious character.

180. διάβολοι, acc. to Curtius and Fick a nasalized reduplication from δια-, δια- to look (ἔρις-δροι, and δρακ- of δρακων, etc.). It will then mean, looking rapidly (“winking”) to each, to enforce his advice, διαὲ τὸν τοῖς ὅρθιοῖς, Sch, A, ἐκανάν must either include Phoinix, in which case the line, which is parenthetical, should be rejected, or else be ἐκανάν.

181. ἔπιθες, after ἐπέτελλε, and exegetical of τολᾶ. 182. τοῖς δὲ: for the dual see note on 168. 183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. ἐπομονομαι, for ἐπομαυαίος, root Fod of ὀθλίν. Δικ. ev. to smile; so ἐπομαυαίος: either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever boating the land. ωφίκος, perhaps originally “supporting the earth,” regarded as floating in the sea. It has been proposed to take it as meaning “rejoicing in chariots.” But in that case the η could not be explained, and the close connexion with ἐπομονομαι forbids; for it is much more likely that a somewhat tautological expression should be used than that the stem γω should be habitually used in two adjacent words.
in two quite different senses. However we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. μεγάλας, proud; so μεγάλοις, 109.

185. This is the only case in the Iliad where we find music mentioned. The exigencies of war may perhaps account for the fact that the Iliad knows nothing of the άκος, who are so prominent in Od.

186. "The cross-bar thereon was of silver." The τέντα was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (κόλλοις, φ 407).

187. ἄρα, had won (see on Δ 159). The "city of Eetion" was Thebe, whence Briseis had come.

188. κύλα, fames, i.e. famous deeds. The word seems to be for κλέα, cf. H. G. § 105, 4.

190. οὗτος, if an aor. form, should mean "having received," not "waiting," but it is possibly a perfect (see Δ 107). Αλάκρον: the obj. is taken prepositional from the relative clause.

191. μεγαλους, a syncopated present for μεγαλοῦν, which is given as a variant in the margin of A, and is probably right. Μέγαρος, if an aor. form, takes the compar. of πρῶτον as Ψ 526, not a dual.

192. πρῶτος, forward; an adverb, the compar. of πρῶτον as Ψ 526, not a dual.

193. διέλθων: the στύλ is generally omitted in this construction of τινός with the dat.; but cf. M 112, Ξ 498, ν 118. H. G. § 144, note.

194. δευτέρων, welcoming. We find δεύτερων, -ον, διεύθυνα (Δ 4, I 224, 671, X 435, ν 72) δεύτερων: O 86, σ 111, ο 410, δεύτερων (for δευτέρων o-o-o-m) (Ψ 41, σ 121, ν 197), all in this sense. They seem used specially of pledging with a cup, apparently from the idea of pointing at the person in whose honour the draught is taken; though this idea is absent here.

195. This disjointed sentence is very natural in Achilles' great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (η τι μαλα χρεω). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (σημείωσεν πω) for his unpatriotic satisfaction at the disasters of the army. "Welcome: surely ye are dear friends that are here—the need must be very sore—ay, ye are the dearest to me of all the Achaeans even in my anger." It is possible however to take η τι μαλα χρεω as meaning "I had sore need of such a visit from my dearest friends."
ΙΛΙΑΔΟΣ I (τ.)

οἱ μοι σκυπομένῳ περ Ἀχαιῶν φίλτατοι ἐστον."

ὅς ἄρα φονίσας προτέρῳ ἄγε διὸς Ἀχιλλεῖς,

εἶς εὖ κλισμοῖς τάπησε τε πορφυρέωσιν;

ἀλφα δὲ Πάτροκλον προσεφώνεσσι ἔγγος ἐντα." μείζονα δὴ κρητῆρα, Μενοιτίου νιᾷ, καβίστα,

ζωρότερον δὲ κέρας, δέπας δ' ἐντυνον ἐκάστρον,

οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελαθρον."

− ὁς φάστο, Πάτροκλος δὲ φίληρ ἐπεπείθεθ' ἐταῖρο.

αὐτὰρ δ' γε κρέαν μέγα καβδαλέν ἐν τυρός αὐγῆ, ἐν δ' ἄρα νότου ἐθνὲς διὸς καὶ πίνονος αἰγάς,

ἐν δὲ συνός συλωνία βάχιν καθαλώναν ἀλατία,

τῷ δ' ἔχεν Αἰτωλέαυν, τάμων δ' ἄρα δίος Ἀχιλλείας,

καὶ τὰ μέν εὗ μῖστυλλε καὶ ἅμφ' ὀβελοσίαν ἐπετεινε, πῦρ δὲ Μενοιτίδος βαίνει μέγα, ἱόθος φῶς. αὐτὰρ ἐπεί κατὰ τῷ ἐκάς καὶ φλὸς ἐμαράνθη,

Ἀνθράκιν τορφήσει ὀβελοῖς ἐφύπερθε τάνυσσεν,

πάσας δ' ἄλος θείου, κρατεύτων ἐπαίρας.

αὐτὰρ ἐπεί δ' ὁ θύσης καὶ εὖ ἐλεοσίαν ἔχενεν,

Πάτροκλος μὲν στόν έκλων ἐπένειμε τραπέζη

calóς ἐν κανέωσιν, ἀτὰρ κρέα νείμεν Ἀχιλλείας.

αὐτὸς δ' ἀντίον ἔξεν Οὐδυστής θείου
toίχου τοῦ ἐτέρου, θείου δὲ θυσαι ἀνώγειν

202. καβίστα, set upon the table.

203. ἐπορθέρων, generally explained as Martial translates it, "misericous amis-
cis Larcius Asciulus vixit à marum," viii. 6, 11, as if from Ἱβρ. It is perhaps better to refer it to ἔτσι, to boil; it will then mean forvodies; hotter, stronger wine (Död., cf. Curt. no. 557). The merit of the wine given by Maron to Odysseus lies in its strength (i. 209).

204. οἴ = οίνον. For μελαθρον, used of a hut in the camp, see on Ω 643.

205. κρέαν, i.e. a meat-block for chopping and carving, as appears from 206. ἐν πυρὸς ἀγή, no doubt the only light in the hut, for it is now night.

206. σιλαξ in this connexion is acc. to Curt. (ib. p. 717) a diminutive of σῖλος, and not related to σῖλαν = fæt. We can however only translate "a fat hog." τηρομαχαὶ ἄλλα, "rich with fat, lard." Cf. the use of τῆρας.

207. τῆρας, held the meat for ἂτον. τάμων is to carve (into joints); μοσταλ-

212. κατὰ . . . ἐκάς, our own idiom, "burnt down": only the hot embers (ἀνθρακῆ) are used for roasting, the meat being placed directly over them.

214. Δὸξα is the "quasi-partitive" gen. usual where anything taken from a larger mass is employed: so πῦραι τοῦτῷ Β 415, λέβομεν Πατρώμον Ε 6. H. G. § 151, c. θῦσα, perhaps because it was used on account of its purifying quality, to render sacrifices fit for the gods. No such usage is mentioned in Homer (salt is indeed only mentioned again in λ 123, ρ 455, ψ 270), but it is familiar to us from Jewish ritual. καρα
tεύτων, "dogs," rests on each side of the fire on which to lay the ends of the spits. Död. derives from κρέας, supposing them to have been of the shape Χ; Düntzer from κρατέως, to master, i.e. to hold fast. For ἐπαίρας Arist. read ἐπαίρας, but the genitive may be local, as τοίχου 219, and so Τ 420. 215. Θύσαι, "chargers" of wood to serve as dishes, see ο ζ 432.

219. τοίχου τῷ ἐτέρω, by the opposite wall of the hut (so Ω 968), in order
Πάρτροκλον ἐν ἑταῖρον· ὁ δὲ ἐν πυρὶ βάλλει θυγατρ.  
οἱ δὲ ἐπὶ οὐνειάθ᾽ οὐοίμα προκείμενα χείρας Ιάκωλον·
 αὐτὰρ ἐπεὶ πάσοις καὶ ἐνθυύς ἐξ ἔρων ἑντό, 
νεῦτ᾽ Ἀτας Φαῦκικη· νύσει δὲ δίως Ὀδυσσεός,
πλησίμους δ᾽ ὀνόμα δέπασε δείδετι Ἀχιλῆ.

"χαίρ." Αχιλεῖ δαίτος μὲν ἐνθυύς οὐκ ἐπίδεινες
ἡμῖν ἐν κλησί Ἀγαμέμνονος Ἀτρείδας,
ἡδὲ καὶ ἐνθάδε νῦν· πάρῳ γὰρ μενοείκαι πολλὰ
δαινυσθ᾽· ἀλλ᾽ ὡς δαίτος ἐπηράτων ἤργα μέγηλα,
ἀλλὰ λάθη μέγα πῆμα, διωτρίφεσι, εἰσφορότες
deiμνες· ἐν δοιχι δὲ σασώσομεν ἡ ἀπόλλειαν

νύσα ιυσαθόμενου, εἰ μὴ σὺ γε δῷσει ἀλκίν.

ἐργὸς γὰρ νηών καὶ τείχειος ἀναίν ἐθεντο
Τρώες ὑπέρθυμοι τηλεκεῖτο τ᾽ ἐπίκουροι,
κημένου πυρὰ πολλὰ κατὰ στράτον, ὡδ᾽ ἐτὶ φαῖν

σχησθάς, ἀλλ᾽ ἐν νυσι βελαίρησαν πεσέσθαι.

Ζεύς δὲ σφὶ Κρονίδης ἐνδεξία σήματα φαίνων.

173. For σασώσομεν (cf. l. 681) Bekker ingeniously conjectured σασάν οἷον (cf. Θ 246, A 117), but the correction is not absolutely necessary; the sudden change of voice and subject being quite in the Homerice style. If we read σασώσομεν, it is a "mixed" aor. = εἰμιθα, rather than future. 

224. νοῦς, made a sign to Phoinix to begin. But Odysseus anticipates him.

225. δεῖκατο, pledged; see l. 196 and Δ 4.

225. ἐπίθενε, sc. ἐπίθεν, or perhaps rather εἰλίσ, "men are not," as in φαῖν, "men say" (Mr. Monro). Schol. A and East, mention variants εἰλίσ, and ήμεν for ήμᾶς in the next line. Arist. read ἐπίθενε, thou lackest not.

227. ἂν καί, "even as." I.e. it is not for food we have come. 

229. ἡμᾶς, accus. after εἰσοφ., δεῖκατο being added without an object.

230. ἐν διπλᾷ, "we are in doubt whether we shall save our ships, or whether they are lost." For the constr. compare Κ

to watch his guests' wants. The genitive is local, like τεθεῖον, etc.; H. G. § 149, 2.

229. θυγατρ., generally explained as a portion of the most dedicated by way of ἀνάφραξι to the gods. Perhaps it may be incense, but see note on Z 270.

229. This line is merely formal, for the envoys had just supped with Agamemnon. For this reason, we are told, Aristarchos would have preferred to read δεῖκετο for εἰ δυνεῖ θεόν, but retained the MS. reading ὡδ᾽ ἐπηράτων εἰς Σάκων, fortunately for Homer's reputation and his own.

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IAIAIDOS I (II.)

αστράπτετι: "Εκτορ δε μέγα σθένει βλεμμαίων
μαίνεται ἐκπάγλως, πάσινοι Δί, οὐδὲ τι τι
ἀνέρας οὐδὲ θεοῦ: κρατηρὶ δὲ ἐν ὄσα τὰ διδύκειν,
ἀράται δὲ τάχητα φανήμεναι ὅ interdisciplinary:
στεναῖ γὰρ ητῶν ἀποκόψειν ἄκρα κόρυμβα
αὐτάς τ' ἐμπρήσειν μαλαρὸν πυρός, αὐτὰρ Ἀχαιῶν
ὁρίσων παρὰ τῆς ἐν ὅμοιοις ὑπὸ καπνοῦ,
ταύτ' ἀυδός δεδοκινα κατὰ φρένα, μη ν' ἀπελαῖς
ἐκτέλεσασθαι θεοί, ἡμῖν δὲ δὴ αἰσθημάτων ἐφ'
φθείραν ἐν Τροίῃ, ἕκκε 'Ἀργείων ἑπταβίθουν.
ἀλλ' ἄνα, εἰ μέμονα γε καλ ὑφὲ περ ὑπ' Ἀχαιῶν
τειμομένους ἐρύσεθαι ὑπὸ Τρώων ὅρμανων.
αὐτῷ τοι μετόπισθ' ἄχος ἐσστεκα, οὔ δὲ τί ἡν
ῥεκόντος κακοῦ ἑστ' ἀκός εὑρείν ἀλλὰ πολὺ πρὶν
φράξῃ, ὅπως Δαναοίοι ἀλεξήσεις κακῶν ἤμαρ.
ὀ πέπτω, ἡ μὲν σοὶ γε πατὴρ ἑπτέλλετο Πηλεὺς
ἡματι τῷ, ὅτε σ' ἐκ Φθίας Ἄγαμέμονος πέμπετε
τέκνον ἑμῶν, κάρτος μὲν Ἀθηναίη τε καὶ Ηη, διόπολει
' α' ἐθέλοις, οὐ δὲ μεγαλιτέρα θυμῶν
ἐχεῖν εν στῆθεσιν φιλοφροσύνη γὰρ ἀμείνουν:
ληγόμεναι δ' ἐρίδων κακομείκων, δήμα σε μάλλων

241. κόρυμβα, apparently the same as the ἀπλαστὸν (ἀπλασία), ὁ 717: the tall ornamental projection in which the stem of the ship (drawn up landwards) ran up. See the Illustrations in Helbig, H. Σ. p. 56. The idea seems to be that Hector will carry these off as trophies.

242. πυρός, see l. 214 and B 415. Arist. ἑμπρήσατο. μαλαρός, devouring, in H. only. Perhaps conn. with μάλα, melior, in the sense of strong; or μαλλός, διμαλλόν, in the sense of melting.

243. ὑμείμους, roused up, driven about; like a wasp's nest when it is smoked. Cf. Ο 185.

244. ταύτα refers to the following
(μυ ... ἑρώτορα).

245. εἰσ, the opt. of the remotus con-
sequence, as frequently. Bekk. writes εἰς, perhaps rightly; for this form on
H 340.

248. ἐρέσθοι (future l see H 36), to
protect; it has nothing to do with "drawing
away," though the two words ap-
proach near one another in phrases like
this. See Α 216. ὑπ' (from) before
the onslaught of the Trojans.

249. "Nor is there any device (μέγανακα
means) to find the remedy, whence once
the harm is done." It is indifferent
whether we take ἑρώτοι κακοῦ as gen.
absolute or as governed by ἐστώ. There
is perhaps a play on words in ἀνά, ἀνά.
Bekk. takes ἑστὶ to be for ἑστὶν, which
makes more prominent the especial re-
ference to the irretrievable character of
the disaster if once the Greek camp is
stormed.

250. ὧ πέπτων, "gentle sir" ("hypo-
coristical"); it is twice used in a con-
temptuous sense, "fools," "weaklings,"
B 235, N 120. Prof. Bloomfield has
shewn that the Homeric word has prob-
ably nothing to do with πἐπτω = πτερ
(Skt. pakti), but is more likely conn.
with πᾶκα, "young, simple, foolish"
(Am. Journ. Phil. vi. 43).

253. Odysseus went with Nestor to beg
the assistance of Achilles: see Ω 765 ἑξ.,
where Nestor quotes a different charge
of Peleus to his son, αἴνει ἀριστεῖσας καὶ
ἐκτέσαις ἐμεναι ἔπλουν.

255. "Curb thy proud soul in thy
breast, for gentle-mindedness is better.

257. ληγόμενα, not strictly "abstan
τίωσ’ Ἀργείων ἦμεν νέοι ἰδέ γέροντες,
ός ἐπέτελλ’ ὁ γέρων, σὺ δὲ λήβηαι. ἂλλ’ ἐπὶ καὶ νῦν
παῖε, ἐὰν δὲ χόλον θυμαλληχεί σοι δ’ Ἀγαμέμνον.

Ἀξια δώρα δίδωσι μεταλλήξαστι χόλοιο.
εἰ δὲ σὺ μὲν μεν ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω,
ὅσα τοι ἐν κλαίσισιν ὑπέσχετο δὰρ Ἀγαμέμνον,
ἐπὶ ἀπόρους τρίποδας, δέκα δὲ χρυσόι τάλαντα,
ἀἴθωνας δὲ λέβηται δέλκουσι, δώδεκα δ’ ἀποισον
πηγάιοι ἀθλοφόρων, οἱ ἄείλια ποσίαν ἄροντο.
οὐ κεν ἄλησον εἴς ἀνήρ, ὃ τόσον γένοιτο,
οὐδὲ κεν ἄκτιμον ἐριτίμου χρυσόιο,

Ἀγαμέμνονοι ἦπποι ἄείλια ποσίαν ἄροντο.
δώσει δ’ ἐπὶ γυναικας ἀμύμωνα ἐργὰ ἰδιαὶ,

Δεσφίδας, ὅς, ὅτε Δέσφιδον ἐκτυμένην ἔκεις αὐτός,
ἐξέκλειθε’; αἱ τότε κάλλει ἐνικὸν φύλα γυναικῶν
τὰς μέν τοι δώσει, μετὰ δ’ ἐσσεται, ἢ τότ’ ἀπήρα,
κούρη Βρισόρε, ἐπὶ δὲ μέγαν ὄρκον ὁμεῖται
μὴ πατε τῆς εὐνῆς ἐπιβῆμενα ἤδε μυγνῆι,

ἡ θέμες ἀστιν, ἄναξ, ἢ τ’ ἀνδραὶ ἢ τε γυναικῶν.

ταῦτα μὲν αὐτίκα πάντα παρέστεκαί. εἰ δὲ κεν αὐτέ
ἀπί ἀρξα πρῶτοι θεοὶ δώσω ἀλαπάξαι,

νηὰ ἀλης χρυσοῦ καὶ χαλκοῦ νηθαισθαι
eἰσελθῶν, ὅτε κεν δατεωμέθα ληδ’ Ἀχαιοί,

Τριώιδας δὲ γυναικας ἐτείκας αὐτός ἐκσειθα,
αἰ κε μετ’ Ἀργείην Ἐλενήν κάλλισται ἐστιν.

εἰ δὲ κεν Ἀργος ήκοιμῆθ’ Ἀχαιοκόν ὀδαρ ἄρωρης,
γαμβρὸς κέν οἱ έσοι. τίσει δέ σε Ἰσον Ὀρέστη,

ὅς οἱ τηλώγετοι τρέφεται βαλή ἐν πολλῇ,

τρεῖς δέ οἱ εἰς θύγατερ εἶνι μεγάρῳ ἐκκέντρος,
Χρυσόβεθεμ καὶ Λαοδίκη καὶ Ιφάνεισσα;

ταῦν ἤ κ’ εἴθερας, βίαν ἀνάδουν αἴθεσιν

πρὸς οἶκον Πηλῆος.  ὁ δ’ αὐτ’ ἐπι μελλει δώσει

πολλα μᾶλ’, ὅσ’ ὑ πό τις ἐξ ἐπέδωκε θυγατρίς.

ἐπὶ δὲ τοι δώσει εἰ ναιμένα ποτολέβα,

Καρδαμῆλην Ἐμύην τε καὶ Ἰρήν ποιήσεσαι,
Φηράς τε ζαθέας ὑπὸ Ἀνθειαν βαῦλειμαν, καληῷ τ᾽ Ἀσπειαν καὶ Πήδασον ἀμπελόεσσαν.
πάσαι δὲ ἐγώμυ ἄλος, νιώσαι Πύλου ἡμᾶθεντος·
ἐν δὲ ἄνδρες ναόνισ emulation πολυβούσαν,
οἳ κέ τε διοτίμησαν θεών δος τιμήσουσιν
cαὶ τοῦ ἡπτοὶ σκήντρυφ λιπαρὰς τελεύσαι βέμασταν.
ταῦτα κέ τοι τελέσωμεν μεταλλήξαντι χόλοιο.
εἶ δὲ τοῖς Ἀτρείδης μὲν ἀπήχειν κυρίθη κάλλοιν,
ἀυτὸς καὶ τοῦ δόρα, ὡς δὲ ἄλλοις περὶ Παιαγαίους
τειρεμένους ἐλέασε κατὰ στρατόν, οἳ σε θεών δος
τίσουσιν· ἥ γὰρ κέ σφι μᾶλα μέγα κύδους ἀριστεῖαν.

300 νῦν γάρ Ἀκτορίδοις, ἐτεῖ ἀν μάλαι τοις σχεδὸν ἐδοι
λίσσαν ἰχανὸν ἀλοχῆν, ἐτεῖ ὁ τιμὰς φερὼν ὠρισκὼν.
οἳ ἔρεμαι Δαναοῖς, οἱς ἐνθάδες νῆες οἰνεικιῶν.

305 τὸν δὲ ἀπαμεθῆκον προσφέρῃ τὸδε ὁ ὅριν Ἀχιλλευς·
“διογενές Δαερτιάδη, πολυμηχαν’ Ὀδυσσέως,
χρῆ μὲν δὴ τὸν μῦθον ἀπηλλέγοις ἀποικεῖτε,
ἢ πέρ δὴ φρονέω τε καὶ ὡς τετελεσμένου ἔσται,
ὡς μὴ μοι τρύψητε παρήκμου ἄλλοτε ἄλλος,
ἐξεβρῶσ γὰρ μοι κέινος ὀμός Αἴδαο πῦλησιν,
ὅς ἵνα ἔτερον μὲν κεῖθη ἐνὶ φρεσκόν, ἄλλο δὲ εἶπη.

310 αὐτάρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα·
οὕτ’ ἐμὲ Ἰ. Ἀτρείδης Ἀγαμέμνονα πεισόμεν ῥω
οὐτ’ ἄλλους Δαναοὺς, ἐτεῖ ὁ δὲ ταῖς χάρισιν ἤνεν
μάρτυσατι δοκιμίσαν ἐπ’ ἀνδράσι νολεμέσι αἰεὶ,

315 cf. ἀνωτερω, B. 772. It generally
means “to forbid” or “deny.”
311 “That ye may not sit and coax
me from this side and that.” ἐκείνη
seems to be used properly of the “cooing”
of doves (ῥῆγα).”
312. This line recurs § 156 in a sadly
undignified context. “The gates of
death” mean the dreaded entrance into
the world of shadows (see λ. 491).
313. ἔτερον is answered by ἄλλο, cf. I.
472-3. The line is of course not aimed
directly at Odysseus, but is rather an
excuse for the freedom with which
Achilles means to speak: κέινος is
opposed to the emphatic ἐγὼ (314).
314. ἔτερον, sc. ἐμὲ πείσομεν (ἐμὲ
being the object in both clauses).
"Yet . . . δοκεῖ, etc., “since it seems there
are to be no thanks for battling against
the foe even without respite.”
318. “A man hath the like share whether he stay behind or fight his hardest.” μένονι (= εἰ μένο) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-171.

319. ἤ, the same. This was apparently the original meaning (Okt. 168, whence ἤμα by the not unusual metathesis of τά, that of “one” being developed later.

320. This line has all the appearance of an interpolation of the Hesiodean age, when “gnomic” poetry was fashionable. It has a spurious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Ο 43 is a very similar instance of gnomic interpolation.

321. “Nor doth there remain to me any profit because I suffered tribulation of soul, ever seeking my life to fight.” παράκατα, lit. nothing is laid up for me in excess (of others).

322. παραβαλλόμενοι, like παραόμοιοι β 237, γ 74, of the stake set down by the combatants to strive for. The idea of risking remained always attached to the verb, see note on A 6.

323. “Even as a hen-bird bringeth her unfledged chicks whatever morsel she may find—and it goes hard with herself—even so have I passed many a sleepless night.” κακάς...ἀσθή must be taken independently as a parenthesis, as the verb is in the indic. instead of the subj. πάνω, as always, of “passing the night” or bivouacking, not of sleeping. See Curtius, Fbd. ii. p. 367, where it and its sor. ἄστρα are referred to root τοῦ, to dwell, after L. Meyer.

327. “Fighting the foemen for their dames’ sake”: an obscure expression. ἄλοιφος seems to refer to Helen, and the plural is used by a rhetorical exaggeration, while σφέτεροι contemptuously ignores the fact that Helen belonged to the Greeks. (There is little force in referring ἄλοιφος to the captives, Briseis, Chryses, etc.). Did. would translate “fighting for husbands on behalf of their wives,” where ἄλοιφος will again refer to Helen. But ἄλοιφος never means “husbands” in Homer; and μάρτυριν with dat. is so common in the sense of “fighting against” that it is impossible to take the construction here as a “dat. commodi.” Christ reads μαρτυρίου ὑπὸ the Aldine edition, “warring against men fighting for their wives” (i.e. homes).

329. φυτεύματα supply ἄκακα (the parenthetical use is not Homeric). Six cities are named as having been taken by Achilles: Thbe (A 366), Lyrnessis (B 691, T 290), Pedasos (T 91), Tenedos (A 620), Lesbos (I 129), Skyros (I 685). See note on A 125.

331. ἐκλόγιζεν here seems to mean
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'Ατρείδη: ο δ' ὄπισθε μένου παρὰ νησί τοῦ σιών δεξιόν διὰ παύρα δασάκσετο, πολλὰς δ' ἔχεσκεν· ἀλλὰ δ' ἀριστέσσοι διδοὺ γέρα καὶ βασιλεύσιν·

tούς μὲν ἔμπεποι κεῖται, ἑμεῖς δ' ἀπὸ μούνον Ἀχαίων εἶλεν, ἔχει δ' ἄλογον θυμαρέα· τῇ παραινέων τερπέσθω. τί δὲ δεῖ πολεμίζειν Τριάδεσιν Ἀργείοις; τί δὲ λαόν ἀνήργησαν εὐθαδ' ἀγείρας Ατρείδης; ὡς ὑμνήσας ἕνεκ' ἴκνους; ὡς μοῦνοι φιλόνοι· ἀλάγονες μερόσων ἀνθρώποι Ἀτρείδη· εἶπε δὲ τις ἄνδρα ἀγαθὸς καὶ ἐξέρχον, τὴν αὐτοῦ φιλέει καὶ κηδεταί, ὡς καὶ ἐγὼ τὴν ἐκ θυμοῦ φιλέων, δουρείτην περ ἐνδαν. νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἶλετο καὶ μ' ἀπάτησεν, μη μεν πειράτω εὖ εἰδότου· οὐδὲ με πεισεῖ. 

ἀλλ', Ὀδυσσείς, σὺν σοὶ τῇ καὶ ἄλλωσιν βασιλεύσιν φραζέσθω λήσεσιν ἀλέξειμαι δήμου πῦρ. 

ὡς δ' μᾶλλα πολλὰ πονησάτο νόσφων ἔμειο, καὶ δὴ τείχος ἔδειμε καὶ ἠλατε τάφρον εὐπτ' αὐτῷ εἰρεται μεγάλην, ἐν δὲ σκλόπας κατέπτησεν· 

ἀλλ' οὔτ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνου ἰσχείν. δῆρα δ' ἐγὼ μετ' Ἀχαίοισιν πολέμεζον, οὐκ ἠθέλεσε μάχην ἀπὸ τείχων ἀφύμεν. Ἐκτορ, ἀλλ' ὅσον ἐς Σκαίας τε πύλας καὶ φηγοῦ ἰκανεν·

"took from the cities," not as usual "chose as a γέρας ἐλεφατον," the mention of which comes afterwards (334). The attribution to the king of the right to divide the spoil, instead of to the army at large, seems to be a peculiarity of this book; see A 162, II 58, compared with 367 below.

332. δὲ with διάκρειναι, "the smaller part he divided, but the greater he kept." 334. For ἄλλα Bk. conj. ἄλα, ingeniously but needlessly. θάλλη is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, παύρα, as though he had not just mentioned it: in fact he has introduced it in 333 merely as a foil to the πολλά, and not for its own sake. There does not seem to be any particular distinction between εὐρήκης and βασιλέως.

335. ἄλογον, an expression used merely invidiae causae; for he contemplates marrying a Thessalian maiden, 356 sqq. Compare however Χ 295.

336. ἄλογον, so much and no more; cf. the use of τίτον, A 120, Ψ 327. 337. δὲ in this sense only here in Homer; elsewhere always χρη.

339. οὖκ, ironic; "was it not for Helen's sake," i.e. were we brought hither on account of a stolen wife by one that is himself a wife-stealer!

342. τὴν αὐτοῦ, so ἄλογον. A very rare use of the article in H. Cf. Ψ 345, 376, χ 221. αὐτῶ would be aor. in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. We ought probably therefore to read ἕνα for τίνα.

345. ὥς ἰδέαν, "let him not tempt me, now that I know him well." 349. Διαστρόφας read ἐλεφατον ἑκατον τάφρον, which best suits the usual representation of the mast as separated from the wall.

354. πηγή, a well-known landmark near the gate; E 693, Z 237, A 170, H 22, etc. Cf. the ἐρείπω in Χ 145, etc. ἕνοι, so much and no more; cf. the use of τίτον, A 120, Ψ 327.
\[\text{\textbf{355. \(\sigma\omega\nu\) seems to be for \(\\sigma\omega\\\omega\nu\) (Ddc.), "man to man." (\(\sigma\omega\nu\) is not used by Homer as an adv. = \(\\alpha\nu\delta\\).)}\]

\[\text{\textbf{358. \(\nu\eta\gamma\sigma\sigma\alpha\) \(\nu\iota\sigma\) (a play on the sound \(\\sigma\))", see l. 137.}\]

\[\text{\textbf{359 = \(\Delta\) 353. \(\phi\psi\alpha\nu\iota\), a complete ana-}}\]

\[\text{\textbf{363. So in \(\gamma\) 180 the voyage from}}\]

\[\text{\textbf{364. \(\eta\nu\delta\alpha\) \(\epsilon\rho\rho\nu\), on my mad journey}}\]

\[\text{\textbf{365. \(\\alpha\lambda\lambda\nu\), other than what I have}}\]

\[\text{\textbf{366. \(\epsilon\rho\phi\rho\nu\), only here epithet of}}\]

\[\text{\textbf{367. The portion assigned him by lot,}}\]

\[\text{\textbf{368. Observe the bitter emphasis with}}\]

\[\text{\textbf{369. \(\eta\nu\delta\alpha\) \(\iota\nu\iota\mu\nu\)\}, compare \(\epsilon\)}\]

\[\text{\textbf{370. \(\varepsilon\eta\pi\nu\kappa\xi\nu\tau\tau\eta\), frown upon him.}}\]

\[\text{\textbf{372. \(\alpha\nu\iota\delta\mu\iota\nu\) \(\epsilon\iota\nu\iota\mu\nu\)\}, even though he}}\]

\[\text{\textbf{373. \(\kappa\iota\nu\iota\varepsilon\) \(\pi\alpha\ \lambda\iota\), even when he}}\]

\[\text{\textbf{374. \(\o\delta\iota\) \(\mu\iota\nu\) \(\epsilon\rho\gamma\nu\), no, nor any deed:}}\]
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375. ἐκ γὰρ δὴ μ’ ἀπάτησε καὶ ἤλεινεν. οὐδ’ ἀν ἐτὰς ἐξεπάτησεν’ ἐπέεισάν. ἀλλὰ δὲ οἱ ἀπὸ τοῦ δόρα, τί δὲ μὲν ἐν καρδὶς ἄση. οὕδ’ εἰ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοιτὶ, δοσα τέ οἱ νῦν ἔστι, καὶ εἰ πολλὸν ἄλλα γένοιτο, οὐδ’ οὐ δ’ ἐσ’ Ὀρχυμενὸν ποτινίσσεται, οὐδ’ ὡσ’ Θήβας Ἀλκυτίνας, ὅδι πλεῖστα δόμοι εἰς κτήματα κεῖται. α’ θ’ ἐκατομπυλοὶ εἰσι, δικεσίν εἰ δ’ ἀν’ ἐκάστας ἀνέρες ἐξοικεῖσθαι ώσ’ ἑποξίμου καὶ ἔχεσθαι οὐδ’ εἰ μοι τόσα δοιτὶ, δοσα κάμαξ τος κόσιν τε, οὐδ’ κεν δ’ ἐτε Ἳμῶν ἐμὸν πείσει’ Ἀγαμέμνον, πρὶν γ’ ἀπὸ πάσαι ἡμοὶ δὴμους ἑκατομπαῖς λάβην. το’ θ’ οὐ γαμέω Ἀγαμέμνονος Ἀτρέδοα, οὐδ’ εἰ χρονεῖῃ Ἀφροδίτη κάλλος ἐφίζοι, ἐργά δ’ Ἀθηναίς γάλακτοις ἵσοφαισι, οὐδ’ μὲν ὡς γαμέω. δ’ Ἀχαίων ἂλλον ἠλέοθος.

we must supply συμφέρω instead of συμφάσεως (σεμνή) 375. ἠλείνεν, sinned against me: μ’ belongs to both verbs, as ἀλταῖωs regularly takes an accus. in H. T 265, Ω 570, ε 108, δ 378, etc. 376. ἀλλ’ ὡσ’, i.e. let him be content with that he has already done. ἔκθλος, "let him go unhindered to his fate," or "out of my way," contemptuously, as we say "about his business." 379. το’ αἰ δ’ αἰσχεργός, ἐν καρδίᾳ, in the sense of a "cutting," "chip." αἰσχεργὸς = "proper measure," see on A 418. (καρδὶς was explained by the ancients as gen. of εἰρ, death, or of Κάρι, a Carian—Κάρις Καρδίνακες Κλίκες, τὰ πάντα κάτω κάτωθι—but then the shortening of the κ is inexplicable. Another reading was ἀγαναρός, explained φθέγατος.).

379. For the construction of this sentence compare χ δι’ αἰ, there are the only two passages where χ δι’ αἰ begins a sentence: elsewhere it always takes up a preceding negative clause. The apokos begins with Π, 386. 381. Ορθόμενος in Boeotia, Β 511, was the city of the Minyae (Δ 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 36; Grote, i. ch. vi.; and Schliemann in J. H. S. ii. 122-123). A mentions a variant "Ἐρχομένον here, which is perhaps right, as it is the form invariably found in the local inscriptions. See B 511.—This is the only mention of Egypt in the Iliad. The passage seems to allude to the height of Theban glory under the two first kings, of the 22nd dynasty, about 890-800 B.C. If so, we have a ἱστομαχία a quo for this book. The next line recurs in § 127.

382. Ἀλκυτίνας, trisyllable by synizesis, cf. Ἰστινας Β 537.

383-4 look like an interpolation; they are a terribly frigid interruption to Achilles' fury (Heyne, ἐκάτομα: supply σῶσα from ἐκατότων. H. does not use the singular σῶν, and is distributive, 200 to each.

386. σῶν: MSS.; most edd. since Wolf read πῶσα. The future is more positive and therefore perhaps more suited to Achilles' frame of mind (L. R.); but the parallel passage χ δι’ αἰ, χ δι’ αἰ, is in favour of the opt. (see note on 379). The opt. termination -εῖ is very rarely elided.

387. ἄρα δὲ ἠλέοθες, a condensed expression for "pays me the price of the insult" (in humiliation, not presents). 388. θετεῖν, future. It is indifferent whether it put a colon or a comma after Ἀτρέδοα.
392. Bitterly ironical; “one that suits his rank and is more royal than I.” For comparatives which have a substantive to represent the positive, see H. G. § 122.

393. ὅσως, see on l. 424.

394. γιαμιστήσα MSS.; Aristarchos γε μᾶστησαι, where the γε means “as, so far as that is concerned,” with the emphasis of contempt: μᾶστιγα, will seek me out (μᾶχει). This sense is not elsewhere found; but γιαμιστήσα would be equally unique, the mid. being elsewhere always used of the bridgroom, and the rhythm of the text is far better than that of MSS., which has the objectionable trochaic cassura in the fourth foot.

395. "Ελλάδα, in the restricted Homeric sense, a district of Thessaly. B 633, etc. But see on 447.

396. δοῦναι, protect, defend their citadels, as semi-independent chiefs. From σώς = σέφ, A 216. The ε is short, as K 259.

397. ἕθολομι, so Aristarchos; MSS. ἕθωλομι. The unfamiliar form of the subj. in -εμι was generally corrupted by copyists; see on A 549.

398. κτείσανορο, was set upon marrying, i.e. before sailing for Troy. γίμανατιν, al. γίμανα. Both would be Homeric.

401. άνικτός is used like a substantive, “an equivalent”; representing the whole of the next two clauses.

402. ησσέμα (Attic εστεμ., perf. infin. here used to represent the plpf.; the direct constr. would be δοὰς ησσέμα ἐπιστή, “used to possess.” For the wealth of Troy see 288, 3543.

404. ἀργύρων, the archer, ἀργυρός. Python, the later Delphi, is named B 519, λ 551, and the oracle of Apollo there θ 80 (Δίων ὁδόω). For the wealth which accumulated in temples see B 549, Θ 208, η 274, μ 346.

406. ηστιτο, to be gained by forays in war; κτείσαν, by peaceful means, barter or gifts. See on 129.

407. For the pleonastic use of κάρπη (as we talk of so many “head of oxen,” though not of horses), cf. Ψ 200, βοῶν ἀρίθμω κάρπου.

408. τάλων ἐπικε, sc. δῷτε π. ἐλι. λιστήμη, a curious-by-form of λιστήμη, which Diaster would read here, with short ι, as we sometimes have ἔτος (“—”). Cf. Attic λεία.

409. διατη, a general word, of acquiring by any means; here answering to κτείσαν above.


411. I.e. there are two fated ways by which I may pass through life; one (μετί), long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power; in A 352 he claims that since his life must be short it ought to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, II 73, Σ 208: also with gen. O 391, Π 406, Σ 20; and dat. II 526, 565.

413. ἄλφα, sor., perhaps as referring to the moment of choice: “from that moment my return is forbidden me.”

414. έκομιν, so Δ, all other MSS. έκομιν, which is not improbably a relic of the original reading έκομιν όν, where όν = mine own, see on A 389 (Brugman).

415. If έκομιν is an sor. the active voice is unparallelled, and if it is a present the i should be long. The objection to Brugman’s reading is obvious by that would have been changed not to ἐκομιν but to έκομιν (which Bentley actually conjectured).

416. Athetized by Ar. and expunged by Zen., as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. ἐνσε, a future with present form, see Χ 431 έπισεμιν. “Ye will never find” (as τεκμαρ ένιον ἐσφόρον, II 31).

422. “Declare openly my answer, for so to do is the privilege of counsellors,” sc. to speak openly. ἀμφαζεσθε, like ἀμφαθαι 305.

424. σφη, the reading of most MSS., with σφή in 681, and σφως 393, is defended by Maugold in Curt. Stud. vi. 198, and Bekker, H. B. i. 49. The question is however one of great difficulty. A reads σφιω here, but σφή in 681, where, according to the Schol. Ar. gave at different times σφήν and σφήν. We have the stem σφος in σφωτείς i 430, σφοισκέοι Θ 363, and σφάω in ε 490; but all the other Homeric forms are from the non-attic σφάω, which would form σφος (σφως) in the 2d pers. subj. as Ar. read in 681, and σφως for the 3d plur. as Από read in 393, but would require σφάης for the 3d sing. If we are to read σφή and σφήν they can only be explained as optatives from the thematic forms σφά-, σφά-, with interchange of quantity from the contracted forms σφός, σφως, but for this there is no sufficient analogy.

425. ἄριστη (conn. by Curt. Ε 526 with τερείς, τερεύομ, Σkt. τερεύομ in sense “really existing,” i.e. present, at hand) seems here to mean “brought to reality,” i.e. successful, as we say “realized.” Ε 53, § 384.

426. I.e. the plan of sending this embassy to me. ἀναληπτόμενος: for the force of ἀνα- see on B 772.
431. ἄντεκταν here may mean either "spoke out," as 309, or "refused their offers" as generally.

432. ἀναπρήπος, "making his tears well up"; see note on A 481.

433. μετὰ φρεσκίᾳ βάλλειν, art pondering over, is to be distinguished from ἐν φρεσκίᾳ βάλλειν, to lay to heart, e.g. A 297.

434. ἀδέσφολον, "making invisible," destroying. See on B 318.

435. λαυράψις in passive sense, as often. ἀπὸ σέλι, far from thee.

436. ἔστησεν = ἐστήσατο ἑαυτόν, made me thy companion, "escort." Paley and Dünster would read σοι ἢ ἐμοί ἐστήσασθαι, which seems better.

437. ὅμοιον, "levelling": see note on A 315.

441. The τε is gnomical. Compare ἀγριὰν κυλιόμενα, A 490.

444. Repeated from 437, ἄν going with this verb, as there, and not with ὡς, which virtually = wherefore (lit. in which way, or rather, in that way), like the later ὦτε.

446. γάρα ἄντρας, having stripped off my old age from me. The metaphor is no doubt that of smoothing away the wrinkles. For this idea as implied in γῆσαρ compare its curious use by Aristotle to mean "the cast skin of a serpent," Skt. γαρίς (Curt. El. no. 120).

447. An attempt to reconcile the different statements in Homer about Amynor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀμυρεύον in Eleon, and in B 500 we find Eleon in Boeotia; but here Amynor's kingdom is Ἑλλάς. But according to the regular Homeric usage, 'Ἑλλάς is part of the kingdom of Peleus. We must assume therefore (1) that 'Ἑλλάς is here used in a wide sense, to include all N. Thessaly, where we find Ὀμυρεύον (B 734); Euryypsos, who came thence, was according to the legend grandson of Ormenus, his father Eusimmon being Amynor's brother.

(2) The discrepancy with K can only be reconciled by assuming the existence of another Eleon or another Amynor. Demetrins of Skepsis read here Ὀμυρεύον;τοιόμενον, according to Strabo and Eustath., instead of Ἑλλάς καλλιγυναία, but this looks like a mere conjecture.
449. ἰαλακίδος, on account of his concomitant: this causal genitive is common after χρεσθαι and similar verbs, and is here particularly natural in connexion with προσευματισμὸν. 450. γενέσις is frequently thus used with verbs of praying: it is a pregnant construction, and we must supply λαβών or the like from λασσάναι. See note on A 500.

451. προσευματισμὸν: the force of the preposition is not quite certain. Perhaps it means "in preference to," "taking the advantage of" my father.

452. We are told by Eustathius that an Alexandrian Bowerd, one Aristodemos, emended this passage into τῷ εἰς πιθανών, εἴσ' ἐξει! συνταγή, expecting, cf. A 561.

453. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as guardians of parental rights. But though the Erinyes are appealed to, Hades and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the Ἐρινύα is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Hades and Persephone would be themselves the Ἐρινύα in so far as they were acting to maintain the right order of things.

455. ἐκθρούσθαι (from δι', and of ἡμῖν), transitivo, as πεπράσθαι, he might never seat upon his knees any dear son begotten of me; i.e. he prayed that I might be for ever childless. ἀλάνη perhaps however means "mine," which gives a far more natural sense; A 393. Døliyøs mentions a variant ἔμων, which may be only an explanation of this.

456. ἔσων occurs only as an epithet of Persephone, and only in this book and χ and λ of Od. It is explained either ἐς ὧν, terrible; or, ἐς ὧν ἐστερεσις, "highly praised," as Pers. is also called ἐς τερεσις and ἐς τερας. But the former seems decidedly preferable. The Scholia mention a variant, or rather gloss, ἐς αὐτή, which suggested to Buttm. the correction ἐς αὐτή, where τῷ will be an adv., "besides"; but this is very weak.

458-461 are not found in any MS., and were first introduced by Wolf from Plut. (de Aud. Poetis, 8), who expressly says, ὅ μὲν ὅλος ἀκαταραχῶς ἐξειλαράχα ὁ ὦ ἀκαταραχῶς—shocked, that is, at the terrible crime with which Phoinix charges himself. La R. however points out that the expurgation cannot be due to Aristarchos, inasmuch as our MSS. represent the vulgate of the Alexandrian period, and not the Aristarchean recension of it; so that they must have disappeared previously. The connexion is, to say the least, not damaged by their absence. The sentiment of the lines is too thoroughly Homeric, however, especially in the reference to public opinion as the ultimate moral sanction, to let us believe that they were invented by Plutarch, or even in, much less after, the Alexandrian period.

460. Cf. Z 351, ἴπτο, κα κατακαμάκα τιλλατοσίαν.

461. ταῦτα is exegetic of the previ-
οις line, and goes with οί αυτώι δέκα, "gave me the thought, 'let me not be called.'" So Hentze, and cf. Ι 453.

464. η μέν is the later κατά, lit. "true, that they kept me."

465. αὐθεν, there where I was: with καταρθημένων.

466. ἀλέεται must mean solventes pedes, i.e. expressing the fact that "each foot as it is set forward describes a segment of a circle" (Merry on a 92). Ἀλέεται was generally taken by the ancients to mean "black" (see Μ 98). Ameis would refer it to root ἄλει, "shining, sleek" (see note εἰς), which is not improbable. The most usual explanation is that which must have been accepted by the author of the Ημνύς. ῾Ερχος—not a bad authority in such a matter—θελεί... σφαίραν ὄρος, i.e. with "crumpled," twisted horns. This best suits the sense of the root δέλεω, but the omission of any explicit mention of horns is as strange as if we should speak of a "crumpled cow."

468. "Were stretched to sing in the flame of Hephaistos." τὰνόντο, so on long spits, see l. 215. τάρταρος (root τάρτει, to burn), in order to burn off the bristles and prepare them for cutting up. For φόνις: τὸν, cf. ὦ 71, Π 83, Β 426. Φόνις' friends endeavour by these festivities to distract him from his thought of flight.

470. ταξιδεύω, like soldiers on watch; see on 325. ταξιδότα goes with the verb; it is not used by Homer as a preposition in temporal sense ("by nights," Πάλευ).

471. εἰάναγκης should be an adverb, formed, but not correctly, on the analogy of εἰδότες, where the -ο is part of the noun stem ἐς (ἐς = ἐν). It is however possible to make it a nom. pl., on the analogy of τράγοι σφίλες, etc., where the adjective however is regularly used to express a point, not duration, of time. άντε, my person, expressing the closeness of the watch.

472. The Homeric house had two αἰκίνατα or colonnades; one in front of the μέγαρος, the other, facing it, along the wall which divided the αϊκή or court-yard from the street. The latter is here meant by αἰθοῦσα αἴλης; it is possible indeed that it may have run round more than one side of the αἰδέ. The former appears to have been a vestibule leading to the μέγαρον, but not extending the whole width of the latter; at the sides were small chambers, in one of which it would seem that Phoinix slept. The whole of this structure, chambers and αἰθοῦνα together, no doubt formed the πρόδαμα. Hence we find that visitors regularly have a bed made up for them in αἰθοῦσα, and are also found sleeping in the πρόδαμα, see Ο 643 compared with 673, and 3 398 with 302. Reference should be made to Schliemann's Τύρημα, pp. 201-236, and plan ii., which appears to settle this disputed question beyond doubt.
...ρέα, λαθών φύλακάς τ' ἀνδρας δυνατάς τε γυναίκας.
φεύγων ἐπειτ' ἀπάνυνθε δ' Ἑλλάδος εὑρίσκοροι,
Φίλην δ' ἐξεκόμην εριζόμενα, μητέρα μὴλην,
ἐς Πηλῆα ἀναγ' ὁ δ' ἔδη με πρόφρον ὑπεθέκτο,
καὶ με φίλησ', ὅσι εἰ τε πατήρ ὑν παιδα φιλήσῃ
μοῦνον τριήρειον πολλοῦτ' ἐπὶ κτείτεσαν,
καὶ μ' ἀφείων ἔθηκε, πολλόν δὲ μοι ὅπασε λαόν
ναύον δ' ἐκχαίτην Ψίθην Δολόπεσαν ἀνάκας.
καὶ σε τοιοῦτον ἔθηκα, θεοῖς ἐπιείκει' Ἀχιλλεύ,
ἐκ θυμοῦ φιλέων, ἔπει όκ ἔθελεσκες ἀμ' ἄλλο
οὐ' ἐς δαι' ἤναν ὄν' ἐν μεγάροις πᾶσαθαι,
πρὸ ν' ἂδε δή σ' ἐπ' ἤμοισιν ἐγὼ γούναι καθίσσας
ὅγον τ' ἅσαμι προταμῶν καὶ οἶνον ἐπτύγχων.
πολλάκι ποιείτεσαν ἐπὶ στήθεσαι κιντάναι
οἴνοι ἀποβιλύτων ἐν νηπίει ἀλεγειν'ν.
ὡς ἐπὶ σοι μάλα πολλά πάθουν καὶ πολλά μόργησα,
τὰ φρονειάον, ὃ μοι οὖ τε θεοῖ γύνον ἐξελεύον
ἐξ' ἐμὲν; ἄλλα σὲ παῖδα, θεοὶς ἐπιείκει' Ἀχιλλεῖ,
ποιείνην, ἵνα μοι ποτ' ἀεικέα λοιφὸν ἁμήν.
ἄλλ', Ἀχιλλεῖ, δύσασον θυμὸν μέγαν· οὖδέ τι σε χρῆ,
νηλέες ἕτορ ἑχειν· στρεφτοι δὲ τε καὶ θεοὶ αὐτοῖ.
498. ἀρετή, majesty, supremacy in the widest sense. Homer seems never to use the word for moral excellence.

500. καὶ μὲν τοὺς, yet even them prayers can bend (how much more should prayers move weak men!)

502-12. This remarkable passage is unique in Homer, where nothing else resembling an allegory occurs. It has been proposed to regard the Ἀραὶ here not as an allegory, but as a personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Λῆμ, who is personified in Τ 91, 183, and elsewhere; and even with ἔνα τεκτόνα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. The passage falls into two parts—502-507 give the position of the offender; he is surprised by the sudden coming of Λῆμ, who makes him sin; sin is followed by the Ἀραὶ, who in this connexion virtually mean penitence, prayers for forgiveness. 508-512 refer to the person injured, and the responsibility thrown upon him by his enemy’s request for pardon. If he hearkens to the suppliant, the “quality of mercy blesseth him that gives”; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomically, as so often. Δίος κοῦρα, because Zeus is the god of suppliants; and also, perhaps, to explain their power over the other gods (497-501).

503. The epithets are transferred from the attitude of the penitent to his prayers. χολαι, because of his reluctance to go to ask pardon (pede Poena claudo, generally quoted here, is quite different): ἔπαιρε, from his face wrinkled with the mental struggle; παραβλέπετε, φθαραί, because he dares not look in the face him whom he has wronged.

504. καὶ belongs to the whole clause, and gives an additional touch to the picture. ἀλέγον αισθάνεται κοῦρας Δίου ἀσυν οὐσίας, τὸν δὲ μὴ ὁφθαλμον καὶ τ’ ἐκλυον εὐθαμένοις, δὲ δὲ κ’ ἀνήνηται καὶ τ’ στερεοῦς ἀποτείτῃ.
520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ΔΗμησ, dishonour, bring to shame; so φ. 424, and the subst. ἄρεξ = disgrace. This sense is purely Homeric.

523. πορευ, i.e. their journey hither. This however seems much rather a Tragic than an Epic use; e.g. σον παράθων νομίσας σοι, Eur. HIPP. 661. Cf. "How beautiful are the feet of them that preach." There are many reasons for suspecting the following passage to have been tampered with; and this use of πορευ may indicate the first line of the interpolation (so Paley). The whole episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages, and only a disproportionately small part of it has any bearing upon Phoinix' argument—namely, the fact that Meleager's Ate was turned upon himself in that he had to run the risks of war without receiving the reward (597-599). It undoubtedly looks as though a quite distinct Epic ballad, most interesting in itself, had been not very skillfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaia; and then 597-599 had been added to give a plausible connexion with the argument.
οὖτο καὶ τῶν πρόσθεν ἐπευθύμεθα κλέα ἀνδρῶν ἱρών, ὅτε κέν τιν' ἐπιζήλευσεν χάλος ἰκούει.

525 δωρητοὶ τ' ἐπέθεσαν παράρρητοι τ' ἐπέσεων, μέμψησαν τόδε ἔργων ἐγώ πάλαι, οὐ τι νέον γε, ὡς ἦν ἔν δ' ὕμων ἐρέω πάντοτε σφίλοισι.

Κουρῆτες τ' ἐμάχησαν καὶ Αἰτωλοὶ μενεχάραι ἀμφὶ πόλιν Καλυδώνα καὶ ἀλλήλοις ἐνάρειον,

530 Αἰτωλοὶ μὲν ἀμμόμονει Καλυδώνος ἐρατῆς,

Κουρῆτες δὲ διαιστηθέντες μεμαζότες Ἀρη.

καὶ γὰρ τοὺς κακὸν χρυσόθρονος "Ἀρτεμίς ὥραν
χωσάμενη, δ' οἱ οὐ τῇ θαλάσσῃ γοινῆ ἀλοιμή
Οινεὼς ἰρέ, ἄλοις δὲ θεοὶ δαίμονι ἐκτάμβασι.

535 αἱ δ' οὐκ ἐρρέπει Δίως κούρη μεγάλῳ:

ἡ λάβετ' ἡ οὐκ ἐνόησεν· ἀδάστο δὲ μέγα θυμῷ.

ἡ δὲ χολασαμένη δίοι γένοι ἵσχεαρα

524. τῶν πρόσθεν is in apposition with ἄνδρων ἱρών. For κλέα cf. 188 and B 486. οὖτο, i.e. we have heard of such conduct on the part of heroes of the old days.

526. This is the only case in H. of δε τὸ εὖ with the opt. It is however sufficiently defended by the use of the opt. after d' εὖ.

527. "They were to be won over by gifts and persuasion." δωρητοῖς is ἄν. λέγ. in H.: παράρρητοι recurs only N 728 in the sense of "persuasive."

528. μάρμαρα with accus., as Ζ 222. It is hard to see why Poinix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althais, daughter of Theseus, king of the Kuretes. The two tribes combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Melasager wished to assign as δωρίδες to Atalanta; but the sons of Theseus, Indignant, had taken it from her, for which Melasager slew them, and was therefore cursed by his mother Althais, their sister. It will be seen that the story as given in the text is only very partially told, although 533-549 and 567-564 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-532, 550-556, 573-599. It will be observed that the fire-brand with which Melasager's life was bound up is inconsis-
Ἅρσεν ἐπὶ, χλοώνυν αὖν ἄγριον ἀργύδοντα, δέ κακά πόλλα ἐρέσεσκεν ἐθνον Οἰνής ἀλοίφην.

πολλὰ δ' ὅ γε προθέλουμα γαμάλ βάλε δένδρα μακρὰ αὐτής εὑρίσθη καὶ αὐτοῖς ἄνθες μῆλων.

τὸν δὲ νῦν Οἰνής ἀπέκτεινεν Μελέαγρος, πολλῶν ἐκ πολλῶν ἧρητοράς ἄνδρας ἀγείρας καὶ κύνας· οὐ μὲν γὰρ κε δάμη παύρωσι βρατούσιν τόσοσο ἔνν, πολλοὺς δὲ πυρῆς ἐπέβησον ἀλεγενής.

ἡ δ' ἀμφ' αὐτῷ θήκε πολὺν κέλαδον καὶ αὐτὴν, ἀμφ' ἀνά κεφαλὴ καὶ δέρματι λαχυνείτω, Κουρήτου τε μεστῆν καὶ Αἰτωλῶν μεγαθύμων.

όφρα μὲν οὖν Μελέαγρος ἀρήφιλος πολλύμεξεν, τόφρα δὲ Κουρήτεσσα κακῶς ἦ, οὐδέ δύνατο τεῖχος ἐκτόσκεθεν μιμενοι πολέες περ ἐντες· ἀλλ' ὅτε δ' Ἰελεάγρον ἐδο χόλος, ὦ τε καὶ ἀλλὰν οἴδαις εἰς στήσει νόσον πόκα περ φρονεύονταν, ἡ τοι' ὁ μητρὶ φίλη Ἀλβαίη χοιμενος κῦρ

κεῖτο παρὰ μνητῆ ἀλόχοι, καλῆ Κλεοπάτρη, κούρη Μαρτήσας καλλισφύρου Εὐνύνης.

it be taken to mean Artemis or the boar. But Dümter conjectures ἔθων γόνος, which is used of the Chimaira, Ζ 180, and this under the circumstances seems the best resource, though it is hard to see why the change can have been made.

539. χλοώνυν, an obscure word. Ἀρόλλον. derived from χλης and εὐέχουσα, "dwelling in the grass," i.e. wild. Others explained "entire" as opposed to castrated, and therefore more savage. But this is probably mere guess work. After φροντις Aristotele (Hæst. An. v. 28) continues the quotation οὔτε ἑκεῖνοι ξηραὶ γε αὐτοῦ ἔργα ἄλλα ἄλλα ἀλληλοῦν, which is apparently a confusion with i. 191, due to his quoting, as usual, from memory, and cannot claim to be considered a variant.

540. ἐθνον, "saw more," like II 260 ἄφαλλεν ἑωτέρες.

541. προθέλουμα, "by the roots," lit. from the foundations onwards, like πρόμαχοι. So Ξ 15; and cf. τρυπελώμαοι, of a shield, with four layers of hide as foundation. In N 130, Κυ, προθέλουμα seems to mean "with the base forward," i.e. firmly set upon the ground.

542. ἀνθέεις μῆλων, either "fruit-blossom," or "blooming fruits": a periphrasis like ἀνθέεις ἔρις, Ι 449 (so Ameis).

543. ἑκάστην, "brought to the grave," just as we say "brought to the grave." So τῷ ἡμῆν ἐπίθετα, Δ 99.

544. "She brought to pass great noise and battle-cry over his body," as to the disposal of the spoils.

550. We now suddenly return to the war which arose out of the quarrel, in continuation of 538.

551. τεῖχος ἐκτόσκε θεν seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

552. Ἐν χόλος (II 10, X 94), on account of his mother's curse, as is explained later on, 566.

553. ἐπάθο, makes to swell. Cf. 466. 554. ἕπος, "then," begins the apodosis.

555. κέντρον, began to lie idle at home. ὅτε above shows that this must be the meaning (Ξ 178, etc.); but the writer of 565 evidently took it to mean "lay in bed."

557. From here to 564 we have a digression which grievously interferes
with the narrative and savours strongly of the genealogical poetry of the Hesiodean age.

Idas the son of Aphaera had carried off Marpessa from her father Euenos (Epheios is a patronymic), but Apollo wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful.

562. They called her (sc. Kleopatra) Alkyone because her mother (Marpessa) wept in the fashion (i.e. with the plaintive voice) of the Halcyon (kingfisher); the female when separated from the male is said to utter continually a mournful cry). The legend of Alkyone and Keiky, which sprang from the same source, is of course not referred to here. ὁδὸν ἔχουσα, lit. having the fortune of the kingfisher. But this is all very strange and confused in expression. ἄνθη, which should be emphatic, especially in its prominent position at the end of the line, is used in the weakest possible sense, "her mother"; a use which can hardly be paralleled in Homer. ἐν μεγάρωσι seems to be a purely otiose addition.

564. For κλαίει δὴ τῷ Άρ. read κλαίει, δὲ, which is perhaps right.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoenix had omitted. πόσως, "digesting," brooding over. Cf. A 81.

567. τολλᾶ goes with ἔριό, φῶνο as "causal" gen. with ἔχεισσα. For καυματικός (Arist.) others read καυ-

γηγος, as adj. "fateful slaughter"; for acc. to the legend Althais had several brothers killed.

568. Ἄλνα, she beat the ground with her hands, to call the attention of the gods below. So Hes. appealing to Gaia and the Τίτων, ἔμεθε χένην κειναὶ πετρίς, Πομ.: Απολ. l. 102.

569. See on 487.

570. πρόχυν, lit. "knee-forward" (Paley), i.e. on her knees. γιγ γον δὲν seems due to the immediately following liquid, cf. φροῦδος, τάχυς. For τὸ νομ. cf. πρόχειος, προβλέπωμεν, and see Ὀ 460. (This appeal to Erinys has no apparent result except to deprive Meleager of the offered gifts.) The line is parenthetical.

571. For ὁδὸν ἄνατον cf. δαίμων δῶμα, Θ 166. Ἀμφίπολις, walking in darkness: here and T 57 only.

573. τῶν Ἐλ, the Aitolians: we suddenly return to the main incident, the siege of Kalydon.
Αἰτωλῶν, πέμπτον δὲ θεών ιερής άριστου,
εξέλθειν καὶ αμύναι, υποσχόμενοι μέγα δόρον·
όπποθε πιάτατον πεδίον Καλυδώνοις ἑραμήν,
ἐνθα μὲν ἠρωγον τέμενος περικαλλὲς ἐλέσθαι
πεντηκονόμουν, τὸ μὲν ἢμυην οἰνοπέδιον,
ἡμαύ δὲ φιλήν ἄροσιν πεδίοισι ταμέσθαι.

πολλὰ δὲ μὲν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
οὐδὲν ἐπεμβεβαίοις ῥηπερεύοις βαλάμοιο
σειόν κοκυλτάς σανίδας, γουνούμενοι νίον·
πολλὰ δὲ τὸν γε κασίγνηται καὶ πότιμα μιτήρ
ἐλλασσούτε· ὃ δὲ μᾶλλον ἀναίνετο· πολλὰ δὲ ἐταῖροι,
οιὶ οἱ κενθήται καὶ φίλτατοι ἔσαν ὑπάτων·
ἀλλ' οὐδ' ὃς τοῦ θυμὸν ἐνὶ στήμεσιν ἐπειδῆ
πρὶν γ' ὅτε ἤθαλαμος πῦκ' ἐξάλλετο, τοῖ δ' ἐπὶ πῦργῳ
βαῖνον Κουρήτης καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε ὁ Μελέαγρος ἔυξονος παράκοιτο
λίσσετ' ὀδυρόμενη, καὶ οἱ κατελεξέν ἄπαντα
κτίδε' ὃντ' ἀνθρώπου σαλέι, τῶν ἄστυ ἄλων·
ἀνδρὰς μὲν κτείνον, πόλιν δὲ τε πῦρ ἀμαθέως,
τέκνα δὲ τ' ἄλλοι ἄργους βασιλέων τε γνινακάς.
τοῦ δ' ὀρίνετο θυμὸς ἀκούοντος κακὰ ἔργα,
βη δ' ἐκεῖν, χροὶ δ' ἐντα' εὐδοκοῦσα παμφανώντα.
δὲς ὁ μὲν Αἴτωλοισὶν ἀπήμενεν κακὸν ἤμαρ
ἐξεῖς ἢ θυμοῖ· τῷ δ' οὐκέτι δώρα τέλεσθαι

575. What have the “best priests” to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word λέοντες. 578. περίφορος, a “servant,” taken from the public land. Cf. Σ 550, Ζ 194, M 313; and for πουτηκοντήγον, Κ 351. 550. ταῦτα is added pleonastically, repeating ἔλθειν. ψάλλει ἄροσιν, i.e. arable land unencumbered by trees. So ἄντρια λείαν, i 134. 582. Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance. 583. γενοφόρον is here of course only metaphorical, “beseeching.” 584. κασίγνηται, so Aristarchos. Αὐ-
κασίγνηστο, in support of which Schol. A quotes B 641 to show that Meleager had several brothers. 586. καθάρσατο, here “dearest,” the primitive sense of root καθ- of καθ-σαι, etc., to care; cf. καθοῦσαι. Curt. Bk. no. 254. 588. Until at last the missiles reached even to his own chamber. πρὶν γ' ὥς δῆθι
589. as 488, M 437, and several times in Od. 583. βαῖνον, were beginning to climb. ἐνέπρηθον, were trying to fire the city. 590. ἁμάθων, ἁμαθῶν ποιεῖ, lays in ashes. This passage (592-4) is quoted with slight variations by Aristotle, Ret. l. 7. 594. For τ' ἄλλοις Ζενοδ. read δήσι. 595. κακὰ ἔργα, all this sad story (especially no doubt the fate of the captive women). 598. ἐξεῖς ἢ θυμοῖ, yielding to his own feelings (on hearing this appeal, and not to the λέοντος of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts
which would have made his relenting honourable. (The context forbids us to take υ δωρος in the natural sense of "his wrath": Paley suggests α δωρος.)

599. και αφοε, even so, without recompense. Phoinix means of course that Achilles' fate will be exactly the same if he persists in his refusal, 604-5.

601. Phoinix seems to understand that Achilles' threat of returning home was not seriously meant: as is clearly the case from 650. ορθοθε, thither, in that direction. The word occurs here only in H.: ορθοθε is found once in II. (712) and twice in Od.

602. ει τι δωρος. "in consideration of these presents," so best MSS. Aristarchos, for some unknown reason, read ει τι δωρος, which he (or rather Dildymus) explained as = μετα δωρος: but this seems quite untenable; the preposition with gen. could only be taken temporally, "in the day of gifts," while gifts are to be had. But as the gifts are in 515 plainly made the motive why Achilles should relent, the text seems preferable. The short form of the dative (δωρος for δωρους), though rare, is not indefensible (see Introduction).

603. Compare Ε 78, etc., for the hyperbolical expression.

605. τιμη, apparently = honourable, as Σ 475; contracted from τιμησι, a very late form; cf. τιμησησι, η 110. It does not seem possible to take it as genitive of τιμη.

607. Δανα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our "dada." It is found in this identical form in Latin, Skt. (aiti in fem.), and Gothic; and slightly altered in old Bulgarian, Albanian, and Erse, i.e. in every main branch of the Aryan family. "Attam pro reverentia seni cultibet dicamus, quia sibi nomina appellemus," Paul. Ἐρεμ. 12. See Curt. Ξ. ν. 207. So P 561 and several times in Od., where it is always used by Telemachos to Eumeiaos. 608. For χρεω with accus. and gen., see l. 75. αφε, "by the justice (true measure, see Α 418) of Zeus, which shall ever be over me by the beaked ships so long as my breath is in my body." Ειμι means "will never leave me"; cf. the frequent use of έπεαμι, χειμι, έπεας έχει. At the same time we get a more natural sense, though with some violence to the order of the words, if we refer έπεας to τιμη, making χρεω . . . αφε a parenthesis: cf. ελεος έχει, P 143. So Schol. BLV. These words of Achilles seem to indicate that his determination to depart is a mere piece of rhetoric.

612. συρρικ, "confound," our colloquial "do not upset me." Achilles acknowledges the effect which Phoinix' speech has had upon him. The text (given by all MSS.) seems to be a compromise between ει συρρικμεν τιμησι, read by Δ., and the δωρους κυριως of Zenod.
taire, μή μοι απέχθηαι φιλέοντι,
kakán tou sóu emoi tón kiđēn, òc k' èmè kiβή.
Ison éprou basilevei kai ëmian meirē τυμῆς·
oi pro t' ánggelous, òc oi autóthi ëlēvoi múnian
énh ën malakē· ëma t' ëi filamiónēfhi
φρασῶμεθ', òc ke neuméth' ëf' ëmēter', òc ke mēnowmen.

η kai Patrókhr ë' ëp' ëfproui neōse aínē
Φοινίκει στορεάται πυκνινόν λέχων, ëfipa τάχιστα
èk klēiψiòs nóstoiou medoiáto. tòstoi ë' 'áp' Alas
ántithèseς Γελαμονιάδης metá múnon èkinten·
"bygenêς Dærertōid, polymíchaus 'Oðwstopou,
ëmewn· ou γár mòi dokèei múdouo telenē
τηδε τ' ëdō kraníeoea· ëpangyeilai ët tâgyma
chrî múnon Dânaoûs, kai ouk èmabòn per ëktona,
oi pou nûn ëiatai poteidéneusen. autár 'Athilhûs
àngrown en stêthesi ëteto megálhòtora ëthumoi,
σχήμασ, oude metatrépetai filathtos étairôn
tìs, òc mòpì pâra ënuicin étioìmen ëzoxou ëlallou,
ynelos· kai mèn tìs te kaxiyntidou fôiìos
pòinuì òc pàiòs édësato tèvnonòs·
και ð' ò múen en dêmû ménei autôi, póllì 'ápòtisás,

Instrumental, jussive, modal, and "commodi." ἐπενευρέοντα, because he wishes to give a silent hint for departure to the envouns.

625. múbouo telētrō, the fulfilment of our errand. múbôos is "a charge imposed," as A 25.

632. τν̣α, a man in general. Cf. Ω 46. φονεῖον, so only A with Arist.; all other MSS. φόνον, eaisv, being perhaps taken as an adj. (see I. 567); it would then be accented αἰσθηρότατο. But the text is preferable. Cf. Σ 335. "He accepts blood-money from the slayer of his brother or of his dead son." Perhaps it is more natural however to make παῖδος genit. after παῖς, by a slight change of construction, "compensation for his dead son." For the taking of blood-money see Σ 493.

634. The homicide, in consideration of this payment, is allowed to stay at home instead of having to fly into exile. This clear indication of a moral pressure upon the relatives of a murdered man to receive compensation instead of following up the blood feud is the first
to the expression κραδιή καὶ θυμῶν ἀγνήμορη
ποιήμα ἔδωκα. οἰσὶ δὲ ἀληκτόν τε κακὸν τε
θυμῶν ἐνι στράτωσον θεοί ἔκεισαν εἰνὲκα κοὐρὴς
οἰσὶ. νῦν δέ τοι ἐπὶ παράσχομεν ἔξοχον ἀφάντας
ἀλλα τε πόλλα ἐπὶ τῆς. οὐ δὲ θαυμὸν ἔνδοκα, 
αιτεσάμη δὲ μελαθρον ἵππωροι δι τοῦ εἰμεν
πληθὺς ἐκ Δαναῶν, μέμαμεν δέ τοι ἐξοχον ἄλλων
κηδεοτεῖ τ’ ἐμεαί καὶ φίλτατοι, ὅσοι Ἀχιλλῆς,
τὸν δ’ ἀπαμειβομένον προσέφη πόδας ὁδόν Ἀχιλλῆς:
“Ἀλλ’ ἴδον μας ἡμεῖς ἔκεισαν ὕποψεσθαι βαν,”
ἄλλα μοι οἰδάνται κραδιή χῶλο, ὅππον ἔκεινον
μνημοσιαί, ὅπος ἀσύφήλον ἐν Ἀργείων ὄρεξα
Ἀτρέδης ὑφ᾽ ἐς τῶν ἀτύμων μετανάσθη.
ἄλλ’ ὑμεῖς ἔρχεσθε καὶ ἀγγελίνη ἀπόφασεν
ὅπερ πρὶν πολέμοι μενόσια αἰματέοντος,
τρὶν γ’ νιόν Πριάμου δαίφρονος, Ἐκτόρα διόν,
Μυρμηδόνιν ἐπὶ τε κλαίσαι καὶ νῆσα ἱκός
κτείοντ’, Ἀργείων, κατὰ τε σμύξα τυρί νῆς.
ἀμφί δὲ τῇ ἕμη κλαίσι καὶ μῆ μελαίνη
’Εκτόρα καὶ μεμαῦτα μάχες σχέσεσθαι ὑδ.”

The passage is an example of the frequent nature of the Iliad, which was written in a document of the oral tradition. The writer calls on society to a criminal law, as justified by the society's rules. The reference to the Iliad is seen in the phrase “precisely much as I could wish,” which is a typical characteristic of the Iliad's style. The phrase “in the same root as σφαίρα” refers to the Iliad's structure, which is a common characteristic of the Iliad.
δὲ ἔφη, οἱ δὲ ἔκαστος ἄλων ἐστὶν ἄμφικτεπλοῦν
σπείαντες παρὰ νῆς ἴσαν πάλιν ἡργὴ ἰδ’ Ὀδυσσείας.
Πάρτεκλος δ’ ἔταρσους ἤδε ὑμὸν κέλευσεν
Φοίνικι στορέσαι πυκνῶν λέχος οὕττι τάχιστα.
αἱ δ’ ἐπιπεθύμηναι στάρεσαι λέχος, ὅς ἐκέλευσεν,
κόκι τε ἐργός τε λύσοι τε λεπτὸν ἅτων.
ἐνδ’ ὡς ἔρχον κατέλεκτο καὶ ἥδι διὰν ἑμμεν.
ἀντὶρ Ἀχιλλέως εὖδε μιχρὰ κλαώς ἄσπετον;
τῷ δ’ ἀρα παρκατελκό γυνή, τὴν Δεσδόβην ἦγεν,
Φόβραστος βυγάτηρ Διομήδη καλλιπάρος.
Πάρτεκλος δ’ ἐπέροθεν ἐλέπος: πάρ δ’ ἀρά καὶ τῷ
Ὑφέ ἔξωκος, τὴν οὐ κτὸ τίνος Ἀχιλλέως
Σκύρον ἄλων αἰπέσαι, ἕνιος πτολεμέθρον.
οἱ δ’ ἵπτε δὴ κλοῖσιν εἰς Ἀτρέδος γένοντο,
τοὺς μὲν ἄρα χρυσίας κυπέλλους ὑπὲρ Ἀχιλλέως
dεῖξάν τι ἄλος ἄναστάδον, ἐκ τ’ ἐρεύνον τ’
πρότος δ’ ἐξερεύνην ἄναξ ἄνδρων Ἀγάμεμνων·
“ἐπ’ ἄγε μ’, ὁ πολύαιον Ὀδυσσεῖ, μέγα κύδος Ἀχιλλεῖ,
ἢ ἴ’ ἔθελεν νήσισιν ἄλεξάμεναι δῆμον πύρ,
ἢ ἀπείπε, χόλος δ’ ἐτ’ ἕχει μεγαλήτορα θυμόν ὑπ’
τὸν δ’ ἀστεὶ προσείπει πολύτλασ δῖος Ὀδυσσεύς·
“Ἀτρέδος κόμιστε, ἄναξ ἄνδρὼν Ἀγάμεμνον,
κεκόμ’ ο’ νεῖ εἴθελε σβέσαι χόλον, ἀλλ’ ἐτ’ μᾶλλον
πιμπάναιται μένος, σὲ δ’ ἀναίδεται ἁδ’ σὰ δάρα,
ἄυτὸν καί φραζέσθαι ὑπὸ Ἀργείοισιν ἄναγεν.”

657. παρὰ νῆα, along the line of ships. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. Σο 712. Cf. γ 334, ὑπὸ προσέατε κατὰ μὲνα μέλων. In one of Aristarchos’ editions, Diodysos says, he read λείψανες, which was found in many ancient copies.

660. For δὲ ἐκάλακος Zenod. read ἐρείνασαι, a word specially used in this connexion. See Ω 648.

661. “Flaxes and coverlet and fine flock of linen.” Cf. Ω 646. ἄγεων is rightly explained by Buttm. Leest. as meaning “flocus,” the flocculent knap on woven cloths. It seems to come from αὖ to blow; “that which is easily blown about,” with repudication, for αὖ-αὖ-αὖ. Similarly ἄνασει, “to sleep,” comes from the same reduplicated form of αὖ in the sense of “heavy breathing” (Gleem in Ω. Stud. ii. 54).

668. Σκύρον is said by the Scholia to be a city of Thrygia (one of those alluded to in 329), not the island of that name —for which see Σ 326.

671. ἐλέπος, see 196. ἄλος ἄναστάδον, rising each in his own place.

673. μ’; i.e. μα. See on Α 170, Ψ 579, etc. πολύαιον is an epithet used only of Odysseus: Ξ 544, Α 430, μ 184. It means “much praised,” illustrious. Buttm. however, Leest. p. 60, says “alos is only a speech full of meaning or cunningly imagined,” and quotes Ξ 508 where it is used “of the short and pithy narrative of Odysseus.” He would then understand it to mean “full of pregnant utterances.”

678. μᾶλλον, all the more, i.e. our errand only exaggerated him.

ὤπως κεν νηός τε σόφη καλ λαον Ἀχαῖων·
αὐτὸς δ’ ἦπειλησεν ἄμι· ἦν δὲ καὶ
νῆς ἐφικτόν άδηλ’ ἐκλέκεν ἀμφικλάσσας.
καὶ δ’ ἂν τοὺς ἄλλους ἐδέρεαν ἐφ’ ἀρμοθύρασθαι ὁκαὶ ἀποπλείειν, ἔτι οὐκέτι δὴ πέτε τέκμορ
Ἰλιάν αἰτεινής· μάλα γὰρ ἑνὶ εὐφόρα Ζεῦς
χείρα ἐδόθη ἑρέασθε, τεθριμόσαι δὲ λαοί.
ὡς ἐφατ’· εἰσί καὶ οἶδε τάδ’ εἴτεμεν, οἱ μοι ἐπιστό, ἀλας καὶ κήρυκε δύο, πεπνυμένοι ἀμφοῦ.
Φοίνιξ δ’ αὖθ’ ὄ γέρων κατελέξατο· ὡς γὰρ ἀνάογειν,
ὅραμα ἐν ἄνεσι φίλην ἐς πατρὶδ’ ἐπηγαι
ἀμύριον, ἡν δὲ καθηκὴν ἀνάγκη, δ’ οὐ τί μιν ἀξείν.”
ὡς ἐφαθ’· οἱ δ’ ἀρα πᾶντες άκιν ἐγνάντω σωτὴρ
[μὲθον ἀγασσάμενοι· μάλα γὰρ κρατείναι ἀγάρευσθεν.]
δὴν δ’ άνεφ ἦσαν τετιθέντες ὑπὲρ Ἀχαίων ἄνεφ’
όφει δ’ ἂν δέ μετείπεσι βοήθῃ ἁγαθός Διὸς θάλασσ’·
“Ἀρείδη κύδιατε, ἄναξ ἀνδρών Ἀγάμεμνον,
μὴ δέκλει λείσψεται ἄμυομα Πηλείων,
μηρία δόρα δίδον’· δ’ ἀγήνω ἐστὶ καὶ ἄλλωι
νῦν αὐτὶ πολὺ μᾶλλον ἀγνοφόρῃσιν ἐνήκας.
ἀλλ’ ἃ τοι κέων μὲν ἔδοσμεν, ἢ κεν ἐπει
ἡ κε μένῃ τότε δ’ αὔτε μαχησθείται, ὅπποτε κίν μιν
θυμὸς ἐνι στήθεσιν ἄνωγ’ καὶ θεὸς ὀργή.
ἀλλ’ ἀγεθ’, ὡς ἂν ἐγὼ ἐπίκ, πειθώμεθα πᾶντες.”

681. σοφή, so best MSS.: Aristarchos seems to have hesitated here between σοφή and σώφη. See note on 424.
684 is 417 turned into ορατο ὄλιγα, thus giving the only instance in Ἱ. of ὄλιγος (as Χ. 110 is the only instance of κεῖνος) with infin.
688. εἰς καὶ οἴδε τάδ’ εἴτεμεν, of, κ.τ.λ., “my companions are here to confirm this.” This use of the infin. is exactly like that in Τ. 140 (q.v.), δόρα δ’ ἐγών δέ πολλα παρασχέμεν.
690. αὖθ’ there, in the tent.
691. ἔστημα, subj. after a historical tense, of an event that is still future; as Α. 158, 559.
Aristarchos obelized 688-692 as unusual (νεωτέρος) in sentiment and prose in composition. It is sufficient however to condemn the three last, which are evidently added after the interpolation of the Phoinix episode.
694. Rejected by Ar. and Aristoph., and omitted altogether by Zenod., as interpolated from 431. Indeed several MSS. read ἀπέπεμψαν here also, though it gives no sense.
695-6 = 30-31. See note there.
698. μῆς (so MSS.: ἀρ. μῆς’); but for the hiatus cf. P. 696, 52 19) goes closely with λισσάνα both in sense and construction.
699. καὶ ἄλλοι, “at the best of times,” in colloquial English. See T. 99. A variant καὶ ἄλλοις is given in the margin of A.
700. “Thou hast the more set him on haughtiness.” For this use of ἔνιμω, “to involve” a man in anything, see K 59 Ζεῦς ἐνιμέρετο πάνωι, and οἱ 196 ὄμω-φσαράσαντο εἶχαν. So ψ 13 ἔνιμμα: and for the plur. of the abstract noun Α. 205, Κ. 122.
701. ἑάσθωμεν, we will leave him to go his own way: followed by 4. . . 4 with subj. as Χ. 133.
νῦν μὲν κοιμήσασθε τεταρπάμενοι φίλοι ἦτορ ἔτων καὶ οὖνοι· τὸ γὰρ μένος ἐστὶ καὶ ἀληθῆ· αὐτὰρ ἐπεὶ κεφανὴ καὶ καλὴ ροδοδάκτυλος Ἡώς, καρπαλίμως πρὸ νεὼν ἐξήμενοι λαόν τε καὶ ὑπίπους ὀτρύνον, καὶ δὴ αὐτὸς ἕνι πρώτωσι μάχεσθαι.”

δὲ ἔφα, οἱ δὲ ἄρα πάντες ἐπήμησαν βασιλῆς, μοῦνον ἀγασσάμενοι Διομήδεος ἱπποδάμουν, καὶ τότε δὴ οπελαντος ἔβαν κλισίηδε ἐκατος, ἐνθα δὲ κοιμήσαντο καὶ ὑπνοῦ δώρων ἑλοῦτο.

705. τεταρπάμενοι, redupl. aor. with the sense of “sitting,” as always.
708. ἔχεμεν, for imper.: “array.”
The events related in I, the agora, the council, the Embassy, the report of the envoys to the council, and several feasts.

But the peculiarities of the book are far more significant than any mere negative evidence. It is almost the only part of the Homeric poems of which we can say that the style is distinctly mannered. There is throughout a distinct effort to produce effect by contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero's occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhosos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story.

The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style. The motives of the story are much confused; Agamemnon proposes to wake Nestor in order to devise some plan with him (19), but only does so in order to get him to visit the outposts. Then the other chiefs, who would not be needed for such a purpose, are summoned in order to introduce the very un-Homeric meeting of the 800 in the open plain. The author takes a quite peculiar delight in the detailed description of dress and weapons; in order to be able to give a detailed account of the arming of the two spies, Odysseus is made to start with nothing but a shield (149). This and similar scenes swell
the exordium to a length quite out of proportion to the real story of the book, the expedition of Odysseus and Diomedes. Many other peculiarities and difficulties are mentioned in the notes. The linguistic evidence points strongly in the same direction. The book abounds not only in curious ἐξωτικά λεγόμενα, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, τιλάμει στήμα in 5, ἰμάλος in the sense of "assembly," ἀδειφάζομαι in 47, ἐπισωθεῖμαι in 146, and many others. The cases of approximation to later Greek are also very numerous. The pronoun ὁ is continuously used as a fully developed article; we find numerous "perfects in -εω from derivative verbs, ὥραω, παράγω, ἀφθονεῖ; the sor. θέατο (for θέω); the 3 sing. pres. μεθεί (121); the 2 fut. pass. μεθαέω (the only instance of the tense in Homer); the form ἐν (105) in the sense of 'now'" (Mr. Monro). Still more significant are the pseudo-archaic forms παραιβάζομαι (348), κράτες (156), and probably σφεν = ἱμέρα (389), with several other possible cases. Other words again are elsewhere found in the Odyssey, but not in the Iliad; ὀδος, φίλω, ἔως, δαίμονι (= δαιμονί), ἀστεῖα, ποίεσος, and others. In short the attentive student of the Iliad can hardly fail to perceive that in this book he has passed into an entirely different atmosphere of thought and language.

We must therefore recognize in this most individual episode a poem of later origin than any other part of the Iliad, composed it true for its present place, but only superficially harmonized with what precedes.

1. For the introductory lines compare B 1-2, and see also Π 677, oژ. 7. The appropriateness of the lines here is some-what impaired by l. 26 below; while ναρκίζει hardly agrees with the end of I, where the princes are sitting up till late: hence Schol. V explains it, ὥστε δὲ κατὰ τὴν νύκτα, διὰ τὸ τοῦτον μέρος τῆς νύκτας. Cf. A 472. Ἐπανάλημα, B 404.

5. Here is only here called ἠμάρτωλος. The point of the simile is shown by 9 to lie in πυρικά, but it is somewhat exaggerated. I. 8 may indicate that thunder without rain or snow was regarded as an omen of the first order, portending nothing less than war; compare the well-known case of Horace, C. i. 34.

7. ἐπιλαμβάνει is of course sor. It would seem that we must understand τολμῶν and ἀδειφάζομαι to apply also to μεθεί, or else the picture of a snowstorm merely "sprinkling" the fields appears a very insignificant phenomenon compared to those which precede and follow it.

8. ποθ. evidently serves to introduce a contrast in kind to what has gone before. For the phrase τυλωμοσάμενον στήμα compare Τ 313, Τ 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase.

10. νεκρόν, cf. Π 295, i 158, Φ 317. For τυλωμοσάμενον Zonod. read φιλωμοσάμενο, which was disapproved by Aristarchos on the ground that φιλωμοσάμεναι in Homer means "to flee," not "to fear."

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is lying in bed in his hut, with a high wall between him and the plain.

12. 'Δεύθ, πρό, see on Γ 3.

13. The asyndeton is very harsh:
αὐτὰρ δὴ ἐς νήσας τε Ἰδοι καὶ λαῶν Ἀχαιῶν,
πολλάς ἐκ κεφάλης προβελύμουν δῶκετο χάϊτας
ὑψόθ' ἐντι Ἰδ., μέγα δ' ἐστεν κυκάλαμον κηρ.
ὅτε δε οἱ κατὰ θιμὸν ἀρίστῃ φάινετο βουλή.
Νέσταρ ἐπὶ πρῶτων Νηλήμων αἰθήμεν ἄνδρῶν,
εἰ τινὰ οἵ σῶν μήτης ἀμώματα τεκτῆματο,
ἢ τὰς ἄλεξικάκους πάσιν Δαναοῖς γένοντο.
ὅρωθεις δ' ἐνυφεν περι στήβεσον χείταν,
τοσσὶ δ' ῥυόλαροις ἐσοβάτε κατα πέδαλα,
ἀμφὶ δ' ἐπετα δαιφοῦν ἔσοβατε δέρμα λέοντος
ἀθυσον μεγάλοι ποδηνεκές, εἶπεστ' δ' ἐγγεσ.
ὡς δ' αὐτῶν Μενελαίων ἔχε τρόμος, οὐδὲ γὰρ αὐτῷ
ἐπεκει πλεφάροιεσ εὕπιντα, μῆτε πάθοιεν
Ἀργείων, τοι δὴ ἔθεν εὐκεκάλον ἐφ' ἵψηλην
ἡμοῦν ἐς Τροϊῆν πάλαιμον ὑμαίνων ὑμαίνεστε.
παράλυπε μὲν πρῶτα μετάφερον εὐρ' κάλυψεν
ποίκλη, αὐτὰρ ἐπὶ στεφάνην κεφαλήν αἴλαρα
ὁκατο χαλκεῖν, δόρυ δ' εἶπετ' χειρὶ παχεῖν.
βῆ δ' ἔμεν ἀντιδήσων δυ ἀδέλφεσιν, δὴ μέγας πάντων
Ἀργείων ἁμαρσε, θεοὶ δ' ἂς τίποτε δήμοι.
τὸν δ' εδρ' ἀμφ' ὀρμοῖς τειθήμενον ἔσκει καλὰ

hence Dünzter and Nauck would reject
the line. ἄφωνος is not mentioned
elsewhere in Homer; they are evidently
meant to give a barbarian colouring to the
Trojan night. αἴδοι recur in Σ 495 only.
15. προβελύμουν, cf. I 541. Here
again the poet shows a tendency to ex-
gaggeration.
16. ἔτεσιν, acc. to Fulda, here shows
a trace of its primitive meaning, "made
his heart full to bursting." The dat. Διὸ
seems to be an extension of the phrase
Διὸ χειρὶς ἀνακείτω.
19. εἰ, in the hope that; the line be-
ing a wish, originally independent,
brought into a hypotactic position. It
is ambiguous whether the original wish
was εἰ τεκτήτα χαίτας σῶν εἰς Ἰδ., or εἰ
tεκτήρα χαίτας σῶν αἰθήματος. In the former
case we ought according to analogy to
read εἰ, the pronoun being reflexive, not
anaphoric. In the following line also
γάνατο seems to have been a proper
opt., originally paratactic, "I would
that such a one might prove."
23. It will be observed as a peculiarity of
this book that the poet delights in
detailed description of dress and armour;
cf. 29, 134, etc. Compare also B 42.
25. The reading of A and one or two
MSS., αἰδὸς for αἴδοι, is worth notice.
Conversely, in B 681 some MSS. read
ἄφωνος for ἄφωνοι.
26. ἂν, for fear lest; again directly
derived from the sense of the pure opta-
tive, "may it not that they suffer." It
is to be taken in connexion with
τρόμος, οὐδὲ ... ἐφίπτει being paren-
thetical.
27. For πουλὰν as fem. cf. δ 709,
and for ἔφημα as a subst. Σ 308, τροφεῖν
tε καὶ ἄκλην.
31. ἄκλην, see H 12.
31. τεκτήρα, the only form of the mid.
aor. in -σαι- which is found in H.; it
recurs Σ 157.
32. μέγας as A 78. For the next line
cf. Σ 78.
34. ἀφωνοῦν, here only, but cf. Ψ
83, 247, τεκτήρα. These forms "are
probably due to the analogy of the non-
thetic contracted verbs." H. G. σ 20
(cf. § 16). Or possibly advantage was
taken of the lengthening power of the
νη τάμα προμηθή τ'ω ό̣̣̄ ράφα ράρας γένετ' ἐλθών.
τόν πρότερον προσέπειν βοήν ἄγαθος Μενελαός·
"τίβδ' οὕτω, θείε, κορίσσεαι; ή τι' ἐπάλω
ἀτρυφαίς Τροίσσειν ἐπισκοπήν; ἀλλὰ μᾶλ' αἰνῶς
δεῖδο, μη ο' τ' ὄ τώ ὑπόσχηται τόδ' ἐργον,
ἀνδρας δοσμένας σκοπιαζομεν οἷος ἐπελθὼν
νύκτα δ' ἀμβροτίτην μᾶλα τις βρασικάρδιος ἔσται.
"τόν δ' ἀρμαθιόμενον προσέφε κρείλαν Ἀγαμέμνον·
"χρεώ βουλής ἡμε καὶ σέ, διοιτρέφθ' δι Μενελαί,
κερδαλέγε, ή τ' ἐκν ἐρύσσεται ήδε σαώσει
Ἀργείων καὶ νῆας, ἔπει Δίως ἐτράπετο φήνη.
Ἐκτρόπως ἀρα μάλλον ἐπὶ φρένα θῆχ' ἵροισίν
οὐ γὰρ πι ἴδομν ὦδ' ἐκλύον αὐθηναντός
ἀνδρ' ἐνα τοσοῦτο μέρμερ' ἐπ' ἡματι μυτισασθαι,
δοσ' "Εκτορ ἔρρε σε θύτυλος ὦ Ἀχαιών,
ἀυτος, οἴτε θεᾶς νόις φίλος οίτε θεῖο."

The translation and analysis provided in the document includes a detailed commentary on the text, discussing the use of words, syntax, and historical context. The text refers to events from the Trojan War, focusing on the interaction between Achilles and Hector, with a particular emphasis on Hector's words and thoughts. The analysis notes the use of archaic Greek forms and the importance of understanding the historical and cultural context of the time.
51-52. Athetized by Aristarchos and Aristophanes as tautological, not without some reason.

53. Didymos says that Ar. read Αἰανός, but Telephos (a later and inferior witness however) denies this. In any case only the greater Aias is actually summed. He and Idomeneus were stationed at the extremity of the camp: see 112.

56. In the absence of any evidence that sentinels were invested with a sacred character, or were regarded as being under divine protection, it seems necessary here to recur to the primary meaning of ήρος, "strong." δοι note on A 360, and compare Ο 981 άρεσις παλαιωτός, ο 81 "Άργειος άρεσις στρατός." άρεσις in the sense of "a band" recurs in 470, and also in the phrase κατά στρατόν κατά τέκτειν Α 360, Ω 720, Σ 298, and occasionally in later Greek, see Lex. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. κείων, so all the best MSS.; a few give κεφάλα, which is evidently a change to the more familiar construction. So in 414 the right reading is probably άγάλλης (not -ης) τέκτειν (v. Flas.), and in Herod. i. 120, άγάλλης τέκτειν. The old vulg. τέθεσθαι is without authority. For τέθεσθαι with dat. = to command, see A 369.

61. γάρ here expresses surprise, "why, how dost thou." But it seems clear that we require a simple continuing particle, and Cohet's conjecture ταρ (see A 8) is probably right, "how then dost thou instruct me." The assidetoon in the next line is thus natural, as it merely continues this question; but if we read γάρ, and thus refer the question to what preceded instead of what follows, the sudden transition in 62 is very harsh.

63. μήδε is not elsewhere found with ενικλησθαι, and seems superfluous.

62. αὖθι, sc. at the outposts, as appears from Agamemnon's answer and the sequel. αὖθι, sc. the sentinels. δεδεμένοι, cf. Δ 107, Θ 296; generally δεδεμένοι οὐκότε. This perfect always means "wait." άρμόνοι stands to άμμοντων much as άμμος to άμμοδος (see notes on B 19, 651), the nasal having disappeared after generating the θ. The suffix -θον however is very peculiar, and should imply a noun-stem άμμόθον = άμμοτία. Possibly this may point to an old interpretation of νός άμμός as "the bewildering night," which would suit the passage where the phrase occurs (Σ 78).

67. άμφραγφα, the "Aeolic" accent is traditional, and vouched for by Herodians.
πατρόθεν ἐκ γενεσις ὑμαμάξον ἀνδρα ἐκαστον, ἐπάνα τυκάντων ὑπεθα μεγαλάξος γυμνό, ἀλλα καὶ αὐτοὶ περ πυνεώμεθα· ἀδεὶ που ἀκμί
Ζεὺς ἐτὶ γενομένους ἴτι κακότητα βαρεύα,
68. πατρόθεν ἐκ γενεσις go together in a single phrase, “by his father’s, that is, his family name.” This is actually done in every case, see 87, 144, 169.
69. κυδαίνων seems to mean “using the full complimentary title,” such as διαγωρεῖ, μὲνα κύδος Ἀχαϊων, etc. meta-
lýmata, ὥστε not be fastidious.
70. ἄρσε in such a way, to such an extent, Zeus brought Woe upon us at our birth. γυμνάμενων (not γυ-
γω) is the reading of the best MSS.
71. πατρόθεν ἐκ γενεσις go together in a single phrase, “by his father’s, that is, his family name.” This is actually done in every case, see 87, 144, 169.
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lýmata, ὥστε not be fastidious.
70. ἄρσε in such a way, to such an extent, Zeus brought Woe upon us at our birth. γυμνάμενων (not γυ-
γω) is the reading of the best MSS.
71. πατρόθεν ἐκ γενεσις go together in a single phrase, “by his father’s, that is, his family name.” This is actually done in every case, see 87, 144, 169.
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69. κυδαί

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73. ἄρσε in such a way, to such an extent, Zeus brought Woe upon us at our birth. γυμ
iliadou k (x)

230

i'kanei, alla melai polemos kai khe de 'achaidon.
aionos gar danaion periadeia, oude moi htop enpevou, all' alaluktetai, kradei de mo exe
stathion ekthromai, tromei de ipo faldima geia.
all'e' ti draineis, etpe oude se y' upnos ikanei,
dei' e tois fylakes katasthoimen, ophra idoumen
mu tois mev kamaro adhikotes he kai uphor
kowmwsonta, atar fylakese epa pargou lathonta.
dusmenes dr' andres scheidou eitaai, oude ti idoumen.
mu pois kai dia vukteta menouhsoi machevagai.'
tou dr' ymebetest epteita Heronios ippoto Néstwor.
"'Aprei de koustatei, anax andrwn, 'agamemnon,
oy thenu 'Ektore panta vnomeata mpeteta Zeve
ektelevi, o sa pou vnu eiplpetai: alla wnu olo
khestatei moxhiseis kai plioseis, e kev 'Alchileus
ek cholo arpaileio metastrangei filo v hapor.
soi de mal' ephor' egwe: poll dr' all kai egieumeen allous,
emn Tadebio duwrikuton h' 'Odyntia
'he' Alanta tachyn kai Phileos akimou vnuon.
all'e' tei kai tovsde metoikhemon kalatesim,
avidheo v' Alanta kai 'Idomeneia anuveta.
tow yap mhn exein ekastata oude mal' egw.
alla filov per evonta kai aidhoun Menvelou.

93. periadeia must be read in one
word, or the casura disappears; the best
MS. however gives peri deika, and this
Herodotus preferred here and in P 240,
where he takes the same view, anastere-
tetov tis prothes; in N 52 the preposi-
tion must go with the verb.
94. alaluktetai, anax legwmenon, from
*aluktew, standing to alw in the same
relation as aluktew to alw. We have
aluktevo in Herod., alukto in X 70.
96. draineis, again k' leu., from
drwn, here apparently in a desiderative
sense.
95. adhikotes, so also 312, 399, 471;
else only in μ 281, and adhikov a 134.
The verb seems to be a secondary form
from adhno = sa-adn (root sa of sa-lwv,
etc.), and thus to mean "satisfied."
phon, sleepiness. But Zen. put a comma
after adhikotes, instead of at the end of
the line, and read pho for ph ev kai.
100. The punctuation of this line is
doubtful. The colon is generally put at
stato, and the comma at alous, but
the real connexion of μ is not with
alous, but with the whole thought of
the preceding three lines; it is really corre-
lative with με in 95, and neither depends
upon alous. Rather both are almost in-
dependent sentences, though we have to
translate by "lest"; α' with the subj.,
as Lange says (Ed. p. 482), puts aside
an expectation. (For a somewhat dif-
f erent view see H. G. § 281.) The force
of the aorist monwswmen must be "lest
a desire come upon them."

105. πον νυν Ἐλκουνα, so the best MSS.
(though most accent vnu); those of the
second class give πον νυν Ἐλκουνα. For
the enclitic υνον = vnu, now, cf. ψ 485.
The text undoubtedly gives the best
casura.
110. Phileos vnu, Meges, B 627.
111. e' with optative expresses a wish,
as often; cf. 222, Π 559, Θ 74, etc.
There is no ellipse to be supplied.
νεικέσω, εί πέρ μου νεμεσήσαια, ουδ' ἐπικεύσω, ὡς εἴδει, σοι δ' οὗρ ἐπέτρεψεν πονέεσθαι. οὔν ὑβελευ κατὰ πάντας ἀριστής πονέεσθαι λεσσόμενος· χρείω γὰρ ικάνεται οὐκέτ' ἄνεκτόν.'

τὸν δ' αὐτὲ προσέπειπον ἀναξ ἄνδραν Ἀγαμέμμων· "δ' γέρων, ἀλλοτέ μὲν σε καὶ αἰτίαδοσαί ἄνωγα· πολλάκα ἔτρει μεθεῖ τε καὶ οὐκ ἔδειλε πονέεσθαι, οὔτ' ἀκνφ ἐκών οὔτ' ἀφραδίην νόοι, ἀλλ' ἐμὲ τ' εἰσορών καὶ ἐμὴν ποτεϊδέμονος ὀρμήν. οὔν δ' ἐμέν πρότερος μᾶλ' ἐπέγρετο καὶ μοι ἐπέστη τὸν μὲν ἐγὼ πρόεκα καλῆμενα, οὔτ' ὡ τελλάξης, ἀλλ' ἱμείν· κείνους δὲ κιχυρομέθα πρὸ πυλῶν ἐν φυλάκεσσι· ἦν γὰρ σφιν ἐπέφραζον ἡγερέσθησαί." 

τὸν δ' ἡμείζετ' ἔπειτα Γερήνος ἢπότα Νέστωρ· "οὔτος οὐ τίς οἱ νεμεσήσαται οὐδ' ἀπεθήκηε· 'Ἀργείων, ὅτε κέν τιν' ἐποτρύνη καὶ ἀνώγη." ὡς εἰπὼν ἐνδόν περὶ στῆθεσι χιτῶνα, ποσι δ' ὑπὸ λιπαρώσιν ἐδόσατο καλὰ τεῖδια, ἀμβι δ' ἀρά χλαίναν περονήσατο φοινίκεσσαν, διεῳχεῖ ἐκταίναν, ὄνη δ' ἐπενήκονθε λάγχαν, εἰπές δ' ἄλημον ἐχος, ἀκαμένον ἐξεῖ χαλκῷ, βή δ' ἴναι κατὰ νῆας Ἀχαϊῶν χαλκοχιτῶνων. τρώτον ἔπειτ' Ὄδυσσαι Διὸ μὴν ἄταλαντον ἐξ ὑπνού ἄνέγερπε Γερήνος ἢπότα Νέστωρ

115. ἐ τερ, so Ar., al. et et al. The sense is the same, cf. Δ 55.
116. ὡς εἴδει, so ὡς εἶδεν. This sense comes from the subordination of an originally paratactic exclamation, "How he sleeps!" (and so indeed Nikanor thinks it might be taken here, καθ' ᾧνει ἀναγραφεῖν τὸ ὡς εἴδει ἐν ταξιαμβρῳ· η γοῖν ἀπο εὐγνωμον).
120. For σε Nauck conj. ἐ; else we must supply οὖν after αἰτίαδοσαί. 
124. ἴδιο for ἴδιον occurs only here in H. It is however a genuine form occurring in Ionic prose, and is a transitional stage towards ἴδιον, corresponding to the genitive in -οι between ἀ-ο and -ο. ἔννοια came to me. 
127. As the text stands ζεα must be demonstrative, "there"; a use of which there is no other example in Greek. In order therefore to introduce the sense "where," Bekker conj. τ' Δ και Hermann ςτερ. Barnes φαλάκεσσων, ίνα σφιν, while Henize thinks γὰρ here may be for γ' ἰτρ. Possibly however the demonstrative use may be defended by the close connection of the demonstrative and relative stems; in order to mean where ἡν must have passed through a stage when it meant 'there.' The commentators compare δ' γὰρ γέρας ἐτέθη θαυμάτων ƅ' 9, for τὸ γάρ. ἡγερέσθαι, so the editions of Aristarchos, rightly. Our MSS. give ἡγερέσθαι. Zenod. read μοῦ for σφιν.
133. φαυλοκρατοῦσιν is to be read as two spondees with synizesis. For the nature of the archaic φαυλο ἢν see Helbig, p. 144; and for ἰκταδίῃ p. 135, where the word is explained to mean "smooth, capable of being put on without a fold." See note on ταυτάτους, Γ 228. 
134. ἐνήψυχοι, see B 219, whence the phrase seems to have been imitated, not very successfully.
The idea of a sound coming round a person is not uncommon in Homer. cf. B 41 θεῖ τε μεν ἄμφροι’ ἄμφρι, τ 444 (π 6) τον... νεφελῆς ἤδε τοῦδον, and p 261 ἄμφρι δὲ σφενδὼν ἤδε. For the φορεῖ as the organ in which sleep is situated cf. Ξ 164, τινί τοι... χείριν ἄμφροιν ἡ δ νεφελῆς. Fuld, Lamh, see Δ 276.

143. It is doubtful whether there should be a note of interrogation, or only a comma, after ἄμφροινη. In the former case we must understand "is it because so great need has come?" or else we must read δ ὑμᾶς, and take it to be an indirect, virtually equivalent to a direct, question, owing to an ellipse of the words "tell me," which is not possible. So Schol. Δ, "ἐπί τούτοις ήδε χείριν πάντων λέει," comparing α 171, ἄμφροιν γ᾽ ὦν γραμματεύεσθαι, where however καταλέξων has preceded at an interval of only one line. If we put a comma after ἄμφροινη we may assume a curious inversion of expression, instead of "what need has come on you that you wander?" but this (La Roche’s) explanation is very harsh. Or again we may read δ ὑμᾶς and explain it as an accusative of relation, "on what account do you thus wander, in respect of which need has so much come?" So Mr. Monro, comparing Δ 32, τί... τάσσεσται ἄμφροιν, δ τι ἰ σφείν μενονες; our choice seems to lie between the first and the last of these alternatives. For ἄμφροινη as an epithet of night see B 19.

144. ιὑντι, so Ar. and Townl.; th rest give ιὑντι.

145. This line is almost undoubtably spurious, interpolated from 927, with th intention of supplying an ininf. to ιὑντι, which does not need one. Th question of fighting or flying is not on which has to be discussed at all now; it has already been settled in the Aogor, in the beginning, and the council at th end, of the preceding book. (So να Herwerden and Hentze.)

151. ἄνδρει δὲν seem to go together and to mean simply "outside." Th modern Greek idiom happens to be precisely the same, ἐστι έν ταύτι στι taper: "outside the house." 155. κανιφρή, the spike at the butt end of the spear—not elsewhere named: See J. H. S. iv. p. 301. Aristophanes read κανιφρής.

155. στυφηνυμοι, like περικελθή γέμοις, ἄμφροι, etc., in Herod., as ξένους ἄλοχως.

156. κράτεσφι, a form which can onl be explained as an artificial coinage o the false analogy of στυφηνυμοι and th
like; there is no stem  

59. MSS. are divided between  and  and  and  but the best give the former.  

60. The  is a locality which is mentioned again in T 3, A 56; see the note on the latter passage.  

61.  "hard," here in the physical sense, full of endurance, and so 279,  είναι μένειν, οικονομεῖν τοις μένοις, ούδε τι γίνεται εὔμετρα. Hence the derived sense "hard of heart," full of resistance to entreaty.  

62.  "then" or "therefore," i.e. because they are younger. There is no exactly similar use of the adverb in Homer.  

63. not to be dealt with, "unmanagable"; a half playful re-proach from a younger to an elder man.  

173. The proverbal expression is a common one in Greek, occurring in Herod. vi. 11, Thesognis 557, Simonides 99; cf. Soph. 516 φέρετε βέβαιος αδ' νῦν εἰς ξυράνει τάχυς, and perhaps Anesich. Chor. 883. Neither  nor  recurs in Homer, nor is the practice of shaving mentioned. This however is not an argument against the antiquity of this passage, as razors of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; the Homeric heroes probably shaved the upper lip (Helmbrg, p. 171 sqq.). In fact the ξυράνει =  shows that the practice may even date from Indo-European days (cf. Schrader, S. und U. p. 53).  

174. For the use of the infinitive here cf. I 250;  is really an impersonal verb, and the substantive  is not added in a very strict construction. Logically, the idea is "the state of all is on the razor's edge (balancing) between destruction and safety." But the juxtaposition of  and  is a curious instance of the process by which the infin. in later Greek came to be used as a noun, and might well have been quoted in the instructive remarks on this point in H. G. § 234.
άντικαυσαν, ὁδ γάρ ἔστιν νεώτερος, εἰ μὲν ἔλεαιρες."
δος φαί, οὕδ' ἀμφ' ὄμοιων ἔσσατο δέρμα λέοντος ἀλθοῦς μεγάλου ποδηνεκάς, εἴπετο δ᾽ ἐγγος.
βη δ᾽ ιέναι, τοὺς δ᾽ ἑνθὲν ἀναστήσας ἄγεν ἤρως.
οἱ δ᾽ οὔτε δὴ φυλάκεσθαι ἐν ἀγρομάνσιν ἐμεθεκαν, οὐδὲ μὲν εἶδοντας φυλάκων ἀγηθόρας ἑφον, ἀλλ᾽ ἐγγοροτί σὺν τεύχεαν εἰσαί πάντες.
ἐώς δὲ κύνες περὶ μῆλα δυσταρήσαντα εὖ ἀληθῆ ἦρος ἀκούσαντες κρατερὸνος, ὅς τε καθ᾽ ἐκεῖνον ἐρχεται δι᾽ ἑρεφεὶς τὸ λόγον ὑποτεκτον᾽ ἀμφῶν ἔθε γυνών, ἀπὸ τὸ σφάειν ὑπὸνος ἄρα ἔρεων ὡς τῶν ἄγομοι ὑπὸνος ἀπὸ βλεφάρων ἀδυλεῖν νύκτα φυλασσομένοις κακήν πεδινῶν γάρ ἀδελ τετράβαθος, ὀποτέ ἐπὶ Τρώων ἄλοιψ ἱώνων, τοὺς δ᾽ ὁ γέρων γηθήσειν ἴδων διάφοις τε μίνθρω ποιεῖν: ταῖα ἄρεας τοῦ τίνος ὑπὸνος αἰρεῖται, μὴ γάρ μὲν γενόμεθα δυσμενεῖσιν.
ὁς εἰπὼν τάφριον διέστηκε τοί δ᾽ ἁμ᾽ ἐπιστο Ἀργείων βασιλῆς, δοὺς κεκλητὰτο βουλὴν.

179. τοῦτο, sc. Aias and Megas : ἐθνεν, from their huts.
180. See Γ' 209, of which this line is not a very happy reminiscence; as there it alludes to an assembly to which the Trojans were called, whereas in the case of the sentinels there is nothing of the sort. εἰς ὅσον, an unusual form of the common ἐς in apodosis.
183. δυσταρήσανται, so all MSS.; almost all edd. however give δυσταρήσωσαν, from Apoll. Leuc, on the ground that the form in -σαν cannot stand in a simile, being a future. It would of course be easy to emend -σαν to -σαται, but it is a question if this is necessary; the rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits it even in non-thematic tenses (H. G. § 50), looks like an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. Analogy would certainly lead us to suppose that the short forms of the sor. subj. in -σαν, -στε, etc., implied vowels short by nature even where they were long by position. I have therefore followed Christ here in restoring the MS. reading, though not in the other passages where the vulg. -σατα is supported by nearly all MSS., Θ 311, Κ 96, M 168, N 745, P 134. The verb itself seems to come from δοσα, and to mean "keep painful watch." The use of the middle may be supported by forms like εὐλαβεῖασα, εὐθυμεῖασα, εὐχαρίσετε, etc., though the act. is certainly more usual.
188. φυλασσομένως: for the change of case after τῶν see H. G. § 243 (4); it is perhaps made easier by σφάειν in 186. 189. ὑπὸνος, not "whenever," for the Trojans are not attacking; but like εἰς τῶν B 97, δὲ εἰς 522, "against the time when they should hear," i.e. expect[ing] to hear, this idea being implied in the preceding words. The full phrase δέγματος ὑπὸνος occurs B 794, etc., cf. Δ 334. ἔστι may go either with δοσα or ἱώνω, but better with the last; ἔστιν does not occur in Homer.
191. Omitted in the best MSS., AD Town.
194. The sentinels are in the space between wall and moat, I 87. They now go out into the open plain.
195. Βούλης, acc. of the termi nus ad quem, only here with αὐλον, and rarely with any verbs except those which im-
τοίς δ’ ἀμα Μηριώνης καὶ Νέστορος ἀγαλῶς υἷὸς ἦσαν· αὐτοὶ γὰρ κάλεσιν συμμετικᾶσθαι. τάρφων δ’ εκδιαβάσατε ὅρκην ἐδριῶντο ἐν καθάρι, δὴ δὴ νεκὺν διεφάνέτω χώρος πιπτόντων, ἄδειν αὐτὸς ἀπετράπτετ’ ὅρμοις Ἕκτωρ ἄλλῳ Ἀργείως, δὲ τῇ περὶ νῦν ἐκαλυπτέν’ ἐνθα καθεξίμενοι ἐπ’ ἀλλήλους πήφασκον. τοῖς δὲ μῶν ἦρξε Γερήμους ἱππότα Νέστορ. "ἀ δῆλοι, οὐκ ἂν δὴ τις ἂνήρ πεπιθοῦν ἄρ ἀυτοῦ ὑμων τολμήσασων μετὰ Τρῶας μεγαθύμων ἐδμείν, εἰ τιμὰ του δηλουν ἐπὶ ἐχατόντων, ἢ τιμὰ του καὶ φήμιν ἐν Τρώεσσι πιθοῦτο, ἄστα τε μητίσσασι μετὰ σφίσσει, ἢ μεμᾶσσιν αὐτὶ μένεως παρὰ νησιωὸν ἀπόπροθεν, ἢ πολύνῃ ἄψ ἀναχαρῆσον, ἐπὶ δαμάσαντο γ’ Ἀχαιοῖς; ταῦτα τε πάντα πιθόμε, καὶ ἄψ εἰς ἡμέας ἔδοι
336 ΙΛΙΑΔΟΣ Κ (χ.)

άσκηθής· μέγα κέν οἱ ὑπουράνιοι κλέος εἶνεν πάντας ἐπ᾽ ἀνθρώπους· καὶ οἱ δόσις ἔστειλεν ἐσθηλή· δόσις γὰρ νήσισι πειρατασσαν ἄριστοι, τῶν πάντων οἱ ἡκαστος διὶ δῶσαιν μέλαιναι θῆλιν ἐπάρρημα· τῇ μὲν κτέρας οἴδεν ἄρωμα· αἰέλε δ᾽ ἐν δαίμονι καὶ εἰλατύνεται παρέσται." 215

δοὺς ἐφαθ᾽, οἱ δ᾽ ἀρα πάντες ἀκὴν ἐγένοντο σιωπη. τοῦτο δ᾽ καὶ μετέευτε βοὴν ἀγάθος Διομήδης· "Νέατορ, ἔστι ὁ τρίνει κραδὴ καὶ θυμὸς ἄγινυρ 

ἀνδρῶν δυναμένων δύναται στρατὸν ἐγγὺς ἔστων, Τριών· ἂλλ᾽ εἰ τίς μοι ἀνήρ ἂμ. ἐποτό καὶ ἄλλος· 

μάλλων θαλαττώρη καὶ βαρσαλεώτερον ἔσται. σὺν τε δ᾽ ἐρχομένοι, καὶ τε πρὸ τοῦ ἐνδόθην, 

ὅπως κέρδος ἐγί· μοῦνος δ᾽ εἰ πέρ τε νοῆσῃ, 220 

ἀλλὰ τε οἱ βράσαντοι τε νύος λεπτὴ δε τε μήτις."

between κκ and τε; the former is given by C and D, the latter by the rests, A having ε written over the τ. Nikanor in Schol. A also reads τε, the argument in favour of which has already been given. The clause being a resumption of what precedes, τε goes with καί, and means "both."

212. ὑπουράνιον, i.e. over all the earth, virtually identical with πᾶντας ἐπ᾽ ἀνθρώποις.

214. The phrase νήσισι πειρατασσαν is unusual; the line looks almost like an adaptation from σ 245, νῆσισι being changed into νῆσισι.

215. πάντως, as we should say "without exception"; but the phrase is a rather awkward one, and so is ἡκαστος immediately followed by the plural. The omission of the τον of ἡκαστος too is very rare. In 216 τοῦ . . . ἄρωμα is an obvious exaggeration, as a dozen ewes with their lambs would be of very little value. As for the promised standing invitation, it may be noticed that all the chiefs who are present, with the exception of Meriones and Thrasymachus, already share of right in the feasts of the νῆσος: cf. B 69, 259. These numerous objections seem to indicate that 214 (or acc. to Nauck 213) - 217 are an interpolation—perhaps from the time when the democratic νῆσος ἐπὶ πορτασιάς had become a familiar institution as a reward for public service.

222. As Nikanor remarks, we may put either a comma or a colon at the end of this line; it is impossible to say whether the clause εἰ . . . ἐποτό is a wish or a regular conditional protasis. This is a very good illustration of the way in which the conditional sentence has been developed from the parataxis of a wish and the expected result.

224-6. The recurrence of τε in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which τε . . . τε occur are correlative, from which the use as a conjunction strictly speaking has been developed. Thus δι τοῖς, the condition, is correlative to the apodosis which is stated para- tically by ἀλλὰ, while in the other two clauses containing τε . . . τε the co- ordination in pairs is obvious. The connexion of this use with the gnostic τε (almost = το), is not clear; the two are possibly quite distinct. The gnostic τε would of course be in place in such a sentence as the present, but it is not used in pairs. ἐρχομένος, a nom. pendens, like Ἐ 211, ἄρα ἐρχομένος, ἐφανετερος ἢ Ὀδυσσείς. The old vulgate ἐρχομένων, evidently a correction, is found only in one or two inferior MSS. ἐράω δ᾽ τε: for this order of words cf. B 219, ἐράω τε ἐράω ἂν. The meaning is of course that sometimes one, sometimes the other, is quickest to mark.

226. βράσαντοι: apparently this must be the comp. of βράσις, for βράσθω (Curt. E. p. 672), though the adj. is not found elsewhere in H. The sense
δός ἐφαθ', οὗ δ' ἐθέλων Διομήδει πολλοὶ ἔπεεθαι· ἦδελθην Ἀιαντεί δῶο, θεράποντες Ἀρρηνοῖς, ἦδελε Μενδήσας, πάλα δ' ἦδελε Νέστορος ὤις, ἦδελε δ' Ἀτρείδης δουρικλείτος Μενδλαοῦς, ἦδελε δ' ὁ τῆμων Ὅδυσσεις καταδύνα τὸ ἄμμον 

Τρώον· αἰεὶ γὰρ οἱ ἐνὶ φρεσὶ θυμὸς ἔτολμα. 

τοῖς δὲ καὶ καλὸ κεκτέιντο ἀναξ ἀμφῶν Ἀγαμέμνονον· 

"Τυδελή Διώμηδες, ἐμὸ κεκαρισμένοι θυμοῦ, 

τὸν μὲν δὴ ἔταρον γ' αἰρήσας, ἐν 'εθέλον οἴσθαι, 

φαινομένῳ τὸν ἀστράν, ἐπεὶ κεκάριστας γ' φρεσὶν. 

μὴδὲ οὐ γ' αἰθέμενον σήσης φρεσὶ τὸν μὲν ἀρείον καλλίεστε, οὐ δὲ χεῖρον' ὑπάστεαι αἰδοῖ εἶκον, 

ἐς γεκυκνό ὀρόμον, μηδὲ εἰ βασιλεύετε ἄστιν." 

δός ἐφαθ', ἔδεισον δὲ περὶ ξανθῆς Μενελάφ. 

τοῖς δ' αὐτοῖς μετἐειπε Βοῶν ἀγαθὸν Διομῆδην· 

"ἐι μὲν δὴ ἔταρον γε κεκαριστῇ μ' αὐτὸν ἐλέεσας, 

τὼν δὲ ἐπετί' Ὅδυσσῆς ἐγὼ θείοι λαθοίησαν, 

οὐ πέρι μὲν πρὸφρονα κραδής καὶ θυμὸς ἀσύμφορο 

ἐν πάντας τούτοις, προτείνει δὲ Ἡ παλλᾶς Ἀτηνῆ. 

τούτων γε στομένου καὶ ἐκ πυρὸς αἰθεμένου ἀμφό θυμόσαμεν, ἐπεὶ περιόδε νοθεῖα."
case where the strict sense of the opt. is becoming weakened: it is just on the borderline between "I wish we may return" and "I hope, expect we shall return." H. G. § 299 f.

249. μήτ’ τι νεκεί is superfluous according to our idea: we can express it by saying "there is no more need of praise than of blame"; or perhaps there may be a thought of divine "nemesis," "do not praise me over much, even as I hope you will not defame me." It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like quae nefas, etc., where the second member is often superfluous.

252. The MSS, all give παράφθειας, and a majority πλῆθος for πλῆθος. According to Didymus, Ar. read παράφθειον. There is considerable variation between σφέας and σφέας in other passages (Aesch. Pers. 13, Soph. Aias 896, and in Herodotus); but there is no good authority for the form σφέας till quite late (Polyb.). The next line was omitted by Zenod. and athetized by Ar. The construction is hardly to be explained. Hentze understands it to mean "the greater part of the night, consisting of two watches"; but this is too artificial, and the use of the gen. can hardly be supported. The obvious sense "more than the two first watches have passed, and the third remains," seems to be a contradiction in terms; but perhaps this is more apparent than real, for λέγων need not mean more than "the third watch is still with us." For the threefold division of the night cf. μ 312, θοις δέ τρίχα μνήμην έχετε, μετά δέ ἄπειρον ἔλεπτον. The Schol. compares the threefold division of the day Φ 111, ἔτερην ή ἡμέρα καὶ ἐπί μέρος ἡμέρας. έσο is indeclinable in Homer, but the only other instances of its use, except in nom. or acc., are κ 615 (gen.), Ν 407 (dat.).

254. δίκα ταύρῳ only occurs four times in H.: 272, Σ 614, T 21; elsewhere it means no more than "took." 256. το έσον seems to be a late use of the article; while έσον is used in its primitive sense, his own (Brugman, Prog. p. 98).

258. παράφθειον with κυνήρει seems to be a contradiction in terms, if κυνήρει means "a helmet of dogskin" (cf. 285), though such a phrase can easily be justified (v. A 598). It is very likely however that it really comes from root κυί, to be hollow, which occurs with numerous suffixes; -ma- occurring in Skt., though not in Greek (see Curt. Ex. n. 79).

260. έτερα should mean "was stretched tight." In this case the
ἸΛΙΑΔΟΣ Κ (χ.) 339

ἀργιόδουτος ὑὸς θαμέες ἔχων ἑνδα καὶ ἑνδα
ev καὶ ἑπισταμένους, μέση 8 εἰς πῖλος ἀρίστειν.
tὴν μά ποτ' ἔξ Εὐλόνος Ἀμύντορος Ὀμηνίδας ἐξελέντα Αὐτόμικος πυκνοῦσ δόμων ἀντιπροσώπας,
Σκάνδειαν 8 ἄρα δῶκε Κυθηρίω Ἀμφιδάμαντι· Ἀμφιδάμας δὲ Μόλῳ δῶκε ἔξωνιν ἑνῖν,
αὐτὰρ ὁ Μηρόνη δῶκεν φ' παιδὶ φορῆμα·
δὴ τὸ Ὀδυσσός πῦκασεν κάρη ἀμφιτεθείσα.
tὸ δ' ἐπεὶ ἕων ὅπλαισιν ἐνὶ δεινοῖς ἐδύνη,
βᾶς' ἰέναι, λπέτεν δὲ κατ' αὐτόθι πάντας ἀρίστους,
tοὺς δὲ δεξίων ἦκεν ἐρωμένον ἐγγὺς ὄδοιο
Παλλὰς Αἴθημα· τοὶ δ' ὅκδον ῥηθαλάλωσι
νῦκτα δι' ἀρβανίνης, ἄλλα κλάγηντος ἄκουσαν.
χαῖρε δὲ τῷ ὄρμηθ' Ὀδυσσός, ἡράτο δ' Αἴθημα·
κλίνε με, αἰφνὸχοι Δώς τέκος, ἢ τέ μοι αἰεὶ
ἐν τάντασι πόνοις παράστασι, ὁδὲ σε λιθο
κινύμενος, ὧν αὐτὸ μᾶλλατα μὲ φίλαι, Αἴθημα,

265. Αὐτοπροφήρησα, το Ἑυμν. Μητρ. 178, μέγαρ βαρέων ἀντοπορθήσα. The force of
the preposition is not clear, and Döderlein (I.Oas. 672) is perhaps right in
reading ἀντοπορθής, from the reduplicated acc. ἀντοτορθής. The real form
will then have been forgotten at the
time of the composition of the hymn.

266. Σκάνδειαν, acc. of the terminus
ad quem, cf. 195 εἰκλάτα βουλήν. Αἰ.
read Σκάνδειάδ', as Η 79 εὼμα ἐδι οἰκάθ' εῶν δώμας τῆρω, ο 387 Σάμωνὶ δόσαν.
267. For Molos, the brother of Ido-
menetus, cf. Ν. 249.
273. It is doubtful if we should read
κατ' αὐτόθι as one word or as two.
The preposition in timesis rarely stands after
its verb: see however Β 699. In Φ 201,
φ 90 κατ' αὐτόθι λείπω, λυῇστε, where
the verb follows, it seems most natural
to take it with κατ'. Herodians held
that even if κατ' belonged to the verb it
could not here suffer anastrophe, because
of the intervention of the word δ.'
275. There is a curious variant here,
attributed to one Zopyros, a naturalist,
πέλλαν (gray) for Παλλᾶς.
277-80. Cf. B 115-7 and Ν 300-1. κινύματος, apparently "no movement
of mine escapes thee." But this is hardly
a Homeric view of the gods, whose
omniscience does not extend to details un-
less their attention is called.

thoughts could not have been "inside"
the hollow, i.e. next the head. Possibly
it is meant that there was a leather cap
πῖλος, inside all (ἐν μέσῃ), wound round
for the sake of strength with
thongs; while outside these again came
an outer covering of boar's tusks. The
ἱλάντες are then ἐντοσοῦν because they
form the middle one of three layers.
The tusks may possibly be a relic of the
origin of the helmet from the wild beast's
head, a form which is very commonly
found in primitive headgear (J. H. S.
iv. 294).

264. ἔχων, "clasped" the cap, sur-
rounded it.

265. From this passage came the tra-
dition in pictorial art by which Odysseus
always wore the close-fitting cap called
πῖλος, or πίλος.

266. Εἰκλάτα in Boetia is mentioned
in Β 500. Plutemy of Askalon read
Ἐκλώνο, a town in Thessaly, distinct
from the Boetian; but this is probably
a mere figure, invented in order that
the Amynutor here named might be iden-
tified with the father of Phoinix, I 447,
where see the note. Antolykos was
the maternal grandfather of Odysseus, see
λ 85, ν 395; he was an arch-thief, ἀνθρώ-
pνοις ἐξεκαστὸ εὐνοτησίας θ' ἄριστείν. Hence
in the later legends he was made
the son of Hermes.
δός δὲ πάλιν ἐπὶ νήσας ἐνκλείσαι, ἢ ἐκεῖνοι θάρρως, οὐκ ἔμεινον οὐκ ἔστησαν."

δεύτερος αὐτή γράμμα βούμο ἀγαθός Διομήνδος·

"κέκλειθε νῦν καὶ ἐμεῖο, Δίως τέκοι, ἀρτύτσανη·

σπεῦδο μοι, ὡς ὅτε πατρὶ ἄμω ἐστέπε Τυδεόν διὸ

ἐς Θῆβαις, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦνεν.

τούτοι δ’ ἄπ’ ἀσπισὶς ἅλπε χαλκοχίτων Ἀχαιῶν, αὐτάρ ὁ μελέχιοι μύθον ἐφέρε Κανείδοιοις κεῖοι·

ἀτάρ ἄφ’ ἀπιων μάλα μέρμερα μῆπατο ἐργα

σὺν σοί, διὰ θεᾶ, ὅτε οἱ πρόφρασα παράτατος.

ὦ νῦν μοι θέλονσα παρίστασαι καὶ με φύλασσε·

σοι δ’ αὖ ἐγὼ ἡμῶν βοῶν ἡμῖν εὑρήμεθαντον.

ἀρξάμην, ἥν οὐκ ἐπὶ τούτῳ ἑγανεν ἀνήρ

τὸν τού ἐγὼ ἰδέω χρυσῶν κέρασιν περικείμενοι·

ὦς ἔσαν εὐχόμενοι, τῶν δ’ ἐκλέκτης Παλλᾶς Ἀθηνῆς. 255

οἱ δ’ ἔπει ἔρημαντο Δίως κοώρη μεγάλου,

βάν ρ’ ἤμεν ὡς το λέοντε δύο διὰ νύκτα μελαινα

ἄμ φόνον, ἅν νέκναις, διὰ τ’ ἐστεα καὶ μελαν αἵμα.

οὔθε μὲν οὔθε Τρώας ἀγένινοις εἰσα’ Ἐκτόρ

ἐδείκε, ἄλλ’ ἄμωδις κικλήσετε πράττας ἀριστουσ.

ὁστοι ἔσαν Τρώων ἡγήσορε ἤδε μέδους:

τοὺς δ’ ἔ γε συγκαλέσας πυκνών ἠρτόνετο βοῦλν

τ’ ἐσ’ κέιν μοι τόδε ἐργον ὑποσχόμενον τελέσειν

δῶρο ἐπὶ μεγάλῳ; 

μισθὸς δὲ οἱ ἄρκιοι ἐσταὶ·

δῶσο γὰρ διήρον τε δύο τ’ ἑραίνειαν ὑπτους, 300

231. ἐνκλείσαι, for ἐνκλείσαι, is of course not an epithet of ὑπέρ, but part of the predicate. The last syllable is lengthened by the iactus.

285. στέλαν, a form which Curtius (V, ii. 47) gives up as indefensible, and only created by false analogy; only στέλα can be right. It is however possible that we may have here a bold case of lengthening by the iactus. 231 here, as elsewhere in the phrase οὗ στέλα, originally was an indefinite alverb, "on a time," "at some time." The usual method of explaining οὗ στέλα as involving an ellipse would land us here in the absurd tautology "accompany me as thou didst accompany whom thou didst accompany my father." For this famous expedition of Tydeus see Δ 396, Ε 803, etc.

292. Δώμειρα ἐργά, the slaying of the men in ambush, Δ 346. The emphatic position of the quite insignificant κεῖον produces a curious weakness in the effect of the line.

291. παράτασις, so Ar., Zen., and Α. Πέλλων, ad μάρτων O 475; MSS. παρά−

τασι, which is more usual. H. G. § 5.

Zeno. also read νόθος κόρες for με φύλασσε.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for guiding the horns of the sacrifice are there described (492-493). See Helbig, H. E. p. 181, who points out that the process probably consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also § 232.

299. ἀνακρίνοι, so the best MSS. : the majority give ἀνακρίνεσ, but the a is always long in this form. Nauck. conj. ἀνακρίνεσ, which is possible; Christ favors ἀνακρίνοι: ἐκεῖοι, which is not, on account of the rhythm.

304. ἀρκίοι, assured: see on B 393,
οἱ κεν ἀριστο ἔσοι θοις ἐπὶ νησιῶν Ἀχαιῶν,
δέ τε κε πλαίη, οἱ τε αὐτῷ κύδος ἄρωτο
νηθὸν ὁκυπτόρων σχεδὸν ἐδύμεν ἐκ τε πυθέσθαι,
ἡ φυλάσσονται νής θαλ ὡς τὸ πάρος πέρ,
ἡ δέ χείρεσσιν υψὶ ἡμετέρρη ἁμαρίνετ
φύξιν βουλεύονται μετὰ σφίςιν, ὦδ' ἔθελουσιν
νύκτα φυλασσόμεναι, καμάτῳ ἄδηκότες αἴνω.
ὡς ἔσαθ', οἱ δ' ἁρὰ πλάντες ἀκήν ἐγένατο σιωπῇ.
ἦ δέ τε χ' Ἑβόσετο Δόλαον Ἐμμῆδεος νῦν ἄρχοντος θεῖοι
κήρυκος θεῖοι, πολύχρωσος πολύχαλκος.
ὅς δὲ τοῖς εἴδοις μὲν ἐκεῖν κακός, ἀλλὰ ποδάκης,
ἀυτάρ ὁ μούδος ἔνη μετὰ πέντε κασυνήτρων,
ὅς ἰτε τὸν Ἑράσιν τε καὶ "Ἑκτὸρ μοῦδον ἐζεύγνονεν:"
"Ἑκτὸρ, ἐμ' ὑποτίνει καρδίη καὶ θυμὸς ἀγάθωρ
νηθὸν ὁκυπτόρων σχεδὸν ἐδύμεν ἐκ τε πυθέσθαι.
ἀλλὰ ἐγει μοι τὸ σχίσπτρον ἀνάσχειο, καὶ μοι ἄρωσαν
ἡ μὲν τὸν ἱππον τε καὶ ἀρματα τοικάλα χαλκῷ
dικαίωμεν, οἱ φρούσουν ἀμμόων Πηλέωνα.
σοι δ' ἐγὼ οὖς ἄλλος σκότος ἔσσομαι ὦδ' ἀπὸ δόξης:
τόφρον γάρ ἐκ στρατῶν ἐμί διαμπερές, δήρ' ἄν ἐκεώπαι
νή "Αγαμεμνόνη, σοι ποι ἐκλεκτοι ἄρωτοι
βουλᾶς βουλεύειν, ἢ φευγέμεν ἢ λάχεσθαι,"
ὡς φᾶδ', ὡς' ἐν χερσὶ σχίσπτρον λάβε καὶ οἱ ἄρωσεν:
"Ιἀτὼ νῦν Ζεύς αὐτὸς, ἐργίζοντος πόσις Χρῆ,
μὴ μὲν τὸς ἐπιστοι ἁνὴ ἐπιστροφέται ἄλλος
Τρώων, ἀλλὰ σε φημὶ διαμπέρες ἀγαλαίωνθαί."
δῶς φάτο καὶ ἤπειροκέν ἐτώμοσε, τὸν ἐδράθυνεν. αὐτίκα δ' ἄμφ' ὤμαινεν ἐβάλλετο καμπύλα τόξα, ἔσσατο δ' ἐκποθεῖν μίνῳ πολλοίο λύκων, κρατή δ' ἐπὶ κτείνῃ κυνήν, ἔλε δ' ἔξυν ἄκοντα, βη δ' ἤναμ προτὶ νῆας ἀπὸ στρατοῦ· οὔδ' ἄρ' ἐμελλεν ἐλθὼν ἐκ νηών ἄψ "Εκτορι μίδον ἄποισεν. ἀλλ' ὅτε δὴ ὅππων τε καὶ ἄνδρων κάλλωρθ' ὀμαλῶ, βη ἄρ' ἀν' ὀδὸν μεμαῖοι· τὸν δὲ φράσατο προσώπον διαγενής "Οὐδείς, Διομήδει δὲ προσεύσετε· "οὗτος τις, Διόρηδε, ἀπὸ στρατοῦ ἐρχεται ἄνήρ, οὐκ οἶδ', ἣ νθεσον ἐπίσκοπον ἡμέτερας, ἡ τινὰ συκῆσαιν νεκύων καταστεφώσαιν. ἀλλ' ἐόμεν μιν πρῶτα παρεξελθείν πενίδα τυπθὸν· ἐπειτὰ δὲ κ' αὐτοῦ ἐπαιβαντες ἐξομεν καρπαλίμων· εἰ δ' ἄμμε παραφαιναί πόθεσον, αἰεὶ μὲν ἐπὶ νῆας ἀπὸ στρατόφων προτειελίν ἔχρει ἐπαισιον, μὴ πως προτὶ ἄςτο ἀλυξεν." ὡς ἄρα φανισάντε παρέξ ὀδοῦ ἐν νεκύσαιν κλυνθήνην· ὁ δ' ἄρ' ἅκα παρεδραμεν ἀφαίρεσιν. ἀλλ' ὅτε δὴ ὅππ' ἀπέεν, ὑσσον τ' ἐπὶ οὐρα πλοῦται

intentional irony, in view of Hector's coming fate. For the construction of μή with the indic. in an oath cf. O 41, ἔπτω νῦν... μή δ' ἔμμε Σπεέρα Πολτ- ἔιμων ἐπικεφαλέω ἑπιμενεῖ Υπατ. H. Ο. § 335.

332. ἐπιδομα, so Ar., AD: most MSS. ἐπέμονα. The ἐπι- seems to mean "added a false oath" to his previous asseveration.

335. The κεῖς or λέγεις appears to have been an animal of the class of storks or martens. Cf. on 258.

338. Aristarchos noted that elsewhere in the Iliad δᾶς means only "the battle thong," the sense of "assembly" being peculiar to the Odyssey.

341. οἴσεις τε, so Ar. and ad ἔκλος, MSS. τε.

342. ἐκποθεῖσα, cf. 38.

344. παρεξελθείοι πενίδα, "to pass by us out into the plain." On account of the scansion Christ proposes ἀλλὰ Πέλος.

346. παραδεοῦσι, a strange form, possibly a sham archism (so Curtius, Ι. 18, 158): the ας points to an opt. form, the -ς to a subj. It looks as though the poet thought that the -ς, which is so often found in the subj., was an arbitrary affix which might be appended also to the opt. La Roche and others write φάθαρσιν, without MS. authority, except that A gives φάθαρσιν. J. Schmidt takes this as a subj. of a lost present "φάθων για φάθων," while Christ sees in the -ς another instance of the subjunctive stem in -ςα, for which see H 72, 340. It may be noticed that in 388 the two best MSS., AD, read φάθαρσι, though the subj. is not in place there.

349. φανισάντε is curious, as Odyssey only has spoken. Didymus compares the similar instance Φ 298 ὑσσοντε after a speech from one only. There seems to be a sort of attraction to the number of the principal verb. There was a variant in the editions "οἵς ἀτι- θέντες μορφ' ἀγάθοι διομήδης: ἐκλαμένει ἀπέξ οὕσι κ. λ.

351. This phrase must be compared with θ 124, ὑσσον τ' ἐν νεῷ οἴσεν τελεικενς, οὖντον ὑσσοντας κ. λ. An ingenious explanation is given by Mr. Ridgeway in J. H. S. vol. vi. He shows...
that the length of a furrow was commonly a fixed and recognized standard of length, as with us it is the furlong (furrow-long); it probably formed the length of each man’s share in the common field. Now the unit of area was a day’s work of plough (γόμη), as the German Morgen and Gallic jourde, “a day’s work,” denote the patches in the common fields. If mules ploughed more swiftly than oxen, but with the same length of furrow, then in a day’s work they would plough a wider piece of land. The width which they would thus cover (πλέον) is expressed by the distance between the οὐρα or side limits (whilst τὰκόμα = end-limit, “headland”); and the οὐρα of mules will form an absolute standard of distance, as we see that it does in § 124. We may also compare Ψ 431 δίσευον οὖρα, 528 δίσκυος. οὖρα is generally considered a heteroclitic plur. of οὖρος = θρός, but so far as the Homeric evidence goes the old form of the singular may have been οὖρο, as Mr. Ridgeway remarks. τεῦ goes with δοκος; the accent, according to the rule, is not thrown back, because τε intervenes. Cf. B 616 and note. 355. θετος gen. of movement within a space, like τεθος, etc. περίθεο, acc. to Hesiod, Opp. 433, means the plough made of several parts, opposed to the αὐθύτησι where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident. 355. θετος does not in itself imply that Delon hoped that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. θετος is often simply “to expect,” “fancy,” even of things which are dreaded; e.g. ΙΙ 281. 356. But for the rhythm it would be more natural to join ἅνω with δοκος. And so Nikanor takes it. But the division of the line into two equal halves is hardly tolerable. 357. δοκος, as we talk of a spear “carrying” a certain distance (μ. λαγ.) 361. ἀπολείπον would seem from the following πρόδομο to be meant for a subjunctive. If so, it is a false arsais, as the subj. with a short vowel is only found in non-thematic tenses: Η. Δ. § 92, α, and Curtius, F. 8. ii. 73. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is however for the subjunctive to come first, and the indicative to follow after the ή τε. 362. ἀνέχομαι ἢ δι τε, ἢ “τε σύντομοι αύξ ἔν τε τοις Ἀμαρτάχνους. Did. It is not certain what τα Ἀμαρτάχνου means; it cannot be the editions, which are always called ατ Άμαρτ.: probably therefore it means the οὐγομένα, which were regarded as of inferior authority. In some of these Ar. must then have read ἀνέχομαι, δι τε, which is not improbably better, as the hiatus may have been removed by conjecture. Still the addition of a clause to a simile by δι τε is so habitual that it is better to retain the MS. reading. Paech’s conjecture (approved by Curtius) ἀπολείπομαι, δι τε, though it would fully explain the subjunctive, is not quite like Homer; N 62, p 518, which he quotes, are not in point, as the relatives there refer to the main subject of the simile, not to a subordinate action, as here. 363. The use of the article δ is not
λαοῦ ἀποτμίζοντε diώκετον ἐμενὲς αει.

ἀλλ᾽ οτὲ δὴ τὰχ᾽ ἔμελλε μνήμεσθαι φιλάκεσσων
φεύγων ἐν νήσοι, τότε δὴ μένον ἐμβαλ᾽ Ἀθηνη
tεν. ἠμέν, ἵνα μὴ τίς Ἀχαιῶν χαλκοῦταν
φθαίνει ἐπευθύνοις βαλλεῖν, ὁ δὲ δεύτερος ἔσχοι.
δοὺ δὲ ἐπαίτησιν προσέφη κρατερὸς Διομήδης;

"ἡ μὲν᾽, ἵνα σὲ δοῦμε κιχήσωμαι, οὐδὲ σὲ φῆμι
ἐνρων ἐμῆς ἀπὸ χειρῶς ἀλίζειν αὐτῶν ἀλίθρον.

ἡ δὲ καὶ ἔγχος ἀνέθηκεν, ἐκὼν δ᾽ ἡμάρτανε φιλοτός.
δεύτερον δ᾽ ὑπὲρ ὁμοῦ ἐξευθος ἄκωςη
ἐν γαῖῃ ἐπάνη: ὁ δ᾽ Ἀρ᾽ ἐστὶ τάρησέν τε
βαμβαίνων, ἀράμβος δὲ διὰ στόμα γίγνετ᾽ ὀδάντων,
χαλκὸς ὑπ᾽ αὐτοίς. τὸ δ᾽ ἀσθάνεται κιχήνη,
χειρῶν δ᾽ ἀφάσθην ὁ δὲ διακρίνει ἐποὺ ἕθε.

"ἀσθενέτις, ἄντι πρός ὑμᾶς ἐστι γὰρ ἐνθῶν
χαλκὸς τὸ καρποῖς τὸ πολύκριτος τὸ σίδηρος;
τῶν κ᾽ ὁμίων χαρίσαιτο πατήρ ἄπερειαν ἀπόων,
εἰ κεῖμεν ἐμὲ θυσίαν τευτών ἐπὶ νησίων Ἀχαιῶν.

τὸν δὲ ἀπειμεῖδομενον προσέφη πολύμενης Ὀδυσσείς:

"θάρσει, μηδὲ τί τοι θάνατος καταθύμως ἔστω
ἀλλ᾽ ἄγε μοι τύδε οἰκί καὶ ἀτρεκός καταλέιβω
πιρὸ δ᾽ αὑτῶν ἐπὶ νήσα ἀπὸ στρατοῦ ἐργαζόμενο
νῦντα δεὶ ὀφθαλμίν, ὅτε δὴ ἐκδόουσι βροτοὶ ἄλοιος;
 CCDCCXCVI οὐ κυρήσοντο νεκών κατατεθηνότων;
η δ᾽ ὁ ἕκτορ προείκε διασκοπούσαν ἐκαστά
νήσα ἐπὶ γλαφυρᾶς; η δ᾽ αὐτῶν ὅμοις ἀνήκεν;"

Homerio; but cf. B 278. It is easy
enough to read ἔστω for ἔστω, but it is
doubtful if, in this book, the change
should be made.

384. διώκετον: on this form of the
3d pers. dual in a historical tense see
H. ʒ. 5 ad fn.; Curtius, Ἡθ. l. 75. The
only other instances are N 346, Σ 583;
cf. N 301.

385. μονοσθαλὶ, the only instance of the
2d future pass. in Homer.

386. For δεύτερον = too late, cf. X 207,
where the phrase is far more suitable:
there Achilles is chasing Hector in sight
of all the Greeks: here, in the night,
away from the camp, there is little fear
of Thoimedes being anticipated.

386. ἐραμβάσων, either "staggering"
from βα-ν (βίαν) like πανοφάνω from
φάν; or "stammering," uttering
inarticulate sounds, an onomatopoeic word
like βαβώρα, βαβίας. Both interpreta-
tions were recognized in antiquity, and
there is no ground but the taste of the
individual for deciding between them.
In late Greek the word is used to mean
"stammering" only; e.g. Bion, Ἡθ. 4,
9. βαβώρας μοι γλώσσα. ἀράμβος . . .
ἕθεσίς is parenthetical.

378-81. See Z 48-80.

383. καταδείκου, "present to thy
spirit," as P 201; cf. O 152, μοῦ τι ἐλ
θεσάσα μελέτε φωτι.

384. This is an Odyssean line (forty-
five times), recurring twice again in this
book, and twice in Ο, but not elsewhere
in the Iliad.

387 was athetized here by Ar.
390. ἢμειβετε ἐπειτα Δόλων, ύπο δ' ἐτρέμε γυνα.
395. "πολλᾷσιν μ' ἄτροι παρέκ νόν ἤγαγεν Ἐκτορ, ἄς μι Πηλείωνος ἀγανοῦ μάνυχας ἤππους
dωσάμενα κατάκένυε καὶ ἀρματα ποικίλα χαλκῶ,
ḩαγεν ἥμ' ὕμνα θην διὰ νύκτα μέλαιναν
ἂνδραν ὑσυμνεῖν σχέδων ἐθέμεν ἐκ τον πυθόδαι,
ἡ φυλάσσοντας νήςς θοαί, ὡς τό πάρος περ,
ἡ ἱππη κείρεσαν ὑφ' ἑμετέρησι δαμέντε
φύτν βουλευότε μετὰ φαίνια, οὐ το ἐθέλοτε

391. ἢμειβετ is so far peculiar here that it is used of “blinding,” deception, of a purely human origin; ἡμεῖς ἐπ' ὑμᾶς ἔνασσα ὄνομα, Schol. B. In every other instance it conveys the idea of some divine or mysterious blindness. For ἡμαίνειν Αἰσθήμα, read ἡμαίνει.

394. ὧς εἶναι as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt: nor should we a priori have supposed that even in Greece darkness was felt as absolutely swift, either in approach or in duration. Nitzsch refers it to the sense “sharp,” and understands "the keen night air.”

395. ἑδόμενοι... ἐκδομαίνει Ἀχαϊ, βουλεύοντες... ἐκδομαίνει GLMori, C (man. loc.) and A as a variant. καὶ γραπτοί ὄντες (μ. -ους) καὶ ἀδετοῖς τοὺς τρίτοι στίχους (397-8) εἰ τ' χρῆ πιο
πτερνέας ἀρχαῖος τ' ἀκολουθείν τ' ῥήματα τ' ἀρχαῖος (the successor of Aristarchos in the School at Alexandria), ... καὶ παρὰ Ἀραχόκρατος ἀλλ' ὄργιος, Didymos. ὃς ἀδετοι γραπτοί "βουλεύομαι," καὶ ἀδετοῖς. τ' ἱππην τοιμάζειν τῇ λόγῳ (μ. belongs to the third person), ἔτι τόν ἀναίρετον ὐδέκατον δέ οὖν τ' ἱππαν, Ariston. Other later scholia quote statements that that there was no explanation to be found in the ἐκδομάτια of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said that Aristarchos first marked the lines with στραμα—apparently a sign of hesitation—and afterwards obelized them. The question is an important one not only from the light which it throws on the tradition of the Aristarchean school, but from its bearing on the whole problem of the use of the pronominal stem αὐτος for other persons than the third. For a full discussion reference must be made to Brugman's Λόγοι τῆς Ἐποχῆς Φιλολογίας. The following facts seem certain in spite of the doubt as to Ar.'s final opinion: (1) That tradition, exemplified in the practice of Apoll. Rhod. and others, held that the derivatives of the stem αὐτος were not restricted to the 3rd person. (2) That Aristarchos strongly held that they were. (3) That in this passage the σκπη, represented by our best MSS., read βουλεύοντες, ἐκδομαίνει. (4) That Ar. wished to read βουλεύομαι, ἐκδομαίνει, but hesitated about making the change. The obvious inference is that the tradition in this case was so unanimous that he did not dare to alter the reading. Now, as Brugman has shown that the use of αὐτος for all persons is inherited from the oldest stage of the language, it is not impossible to retain the traditional reading here in spite of Ar., and understand σφεῖνος as αὐτος. But it must be remembered that elsewhere we have no instance of this use of the reflexive personal pronoun in Homer: in the oldest Epic language the "free" use of αὐτος is confined to the possessive δυ. It seems therefore that we have here a false archaism, the first instance of the extension to the personal pronoun of that use of αὐτον which was an accepted and genuine—note of antiquity.
"ἡ ρά νῦ τοι μεγάλων δόρων ἐπέμαετο θυμός, ἵππων Ἀλακίδαος δαλφρονός· οἱ δ' ἀλεγειναι ἀνέφασα γε θυητοῖς δαμήμεναι ἂν' ἀγέεσθαι, ἄλλω γ' ἢ Ἀχίλη, τὸν ἄθανάτη τέκε μήτηρ. ἄλλ' ἤγε μοι τάδε εἰπὲ καὶ ἄτρεκεν κατάλεξον. τοῦ νῦν δέδρο κιών ὁπές "Εκτορα ποιένα λαῶν; τοῦ δὲ οἱ ἔντει κεῖται ἄρρητα, τοῦ δὲ οἱ ἵπποι; τῶν δαλ τῶν ἄλλοι τρόφων φυλακάζε τε καὶ εὑρέται; ἂςα τε μητιστοὶ μετὰ σφών, ἡ μεμάζειν ἀμφί μένειν παρὰ νησίν ἀπόφροθεν, ἡ πολινδε ἄρραν ἀναχρίσσου, ἔτει δαμασάντο γ' Ἀχιλεω." τῶν δ' αὐτε προσέπιευς Δόλον Ἐγιέδεος νῦς· τοιγάρ ἐγὼ τοι αὐτὰ μᾶλ' ἄτρεκες καταλέξω.

"Εκτορ μὲν μετὰ τούτων, ὅσιο βουλήφιοι εἰςν, βουλάθα δουλεύει θείου παρὰ οἴματι Ἰλον, νόστην ἀπὸ φλοίοσβον· φυλακάς δ' ἂς ἐλευθερία, ἡρωι, οὐ τις κεκριμένη ρύεται στρατόν οὔδε φυλάσσει. ὅσα μὲν Τρώων πυρὸς ἐγχάραι, οἶτην ἀνάγκη, οὶ δ' ἐγγέφυλασι φυλασσέμεναι τε κελοῦνται ἄλληιοι· ἀταρ αὐτε πολύκλητοι ἐπίκουροι εὐδοιον· Τρῶσιν γὰρ ἐπιτραπεσέοις φυλάσσειν· οὐ γὰρ σφίν παιδείς σχεδὸν εἴται οὔδε γυναῖκες. τῶν δ' ἀπαμειβομένους προσέφη πολύμητι Ὀδυσσεῶ."  

408. Σαί. Ar. with A and others: some give δ' αὖ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. Σαί is also unknown to H. except in the two equally late passages, a 225, ω 399. The latter instance is very similar to the present, as Σαί there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Ναυκ would read δ' αὖ, which is certainly more natural.  

409-411 were athetized by Ar. as wrongly introduced from 208-210; his chief argument being that while Dolon answers the other questions he takes no notice of this. ἂςα also makes a very awkward change from the direct to the dependent question.  

415. For Ilos see Τ 232, and for his tomb Λ 166, 372, Ω 349. It is useless to attempt to define its position beyond noting that it was somewhere in the middle of the plain (μέσον ἐκ τῶν πεδίων).  

418. φυλάδες, the antecedent attracted to the relative—a very rare use in H. Cf. Vergil's "Urbsem quam statuo vestra est." The other instances are enumerated in H. G. § 271.  

418. ἐγχάραι, elsewhere an Olympean word. It is in H. a synonym of ἐσώσαι, and seems here to mean "hearths" in the sense of "families"; the whole clause ἐσώσαι . . . ἐγχάραι is thus precisely identical with the phrase ἐφίλησε ἐσώσαι τοις in B 125. The use of ἐγχάραι does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every "hearth"; so that in counting the numbers ἐγχάραι would be equivalent to "soldiers," and thus be κατὰ σώματος the antecedent to ἐσώσαι. The θ in ἐγχαφέρωσι is anomalous. In the only other forms of this perf. ἐγχαφέρωσι and ἐγχαφέρωσι it is part of the termination.
"πῶς γὰρ νῦν, Τρόασσι μεμνημένοι ἵπποδάμιοιν 
εὐθὺν' ἦ ἀπάνευθε; διειπή μοι, ὄφρα δαεἰον."
425
τὸν δ' ἤμειζετ ἐπειτα Δᾶλων Ἑυμήδεως νύσιν:
"τοιγάρ ἐγὼ καὶ ταῦτα μᾶλ' ἄτρεκων καταλέξω.
πρὸς μὲν ἄλος Κάρες καὶ Παϊῶνες ἀγκυλότοξοι 
καὶ Δέληγες καὶ Καῦκωνες διὸ τε Πελασγοῖς,
430
πρὸς Θύμβρηδ' ἡ ἔκαγεν Λύκιοι Μυσοί τ' ἀγέραχοι 
καὶ Φρυγες ῥπόδαμοι καὶ Μήονες ἐπικοροσταῖ.
ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέασθε ἐκάστα;
εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμλον,
θρήνεις οἷοι ἀπάνευθε νεῖλυθε, ἔγχατοι ἄλλων,
ἐν δὲ σφὶ 'Ὑμων βασιλεῖς, πάνω Ἰωνίον;
435
τοῦ δ' καλλίστων ὑπ' ὑψου ἑαυτ' μεγίστως:
λευκότερος χίονος, θείειν δ' ἀνέμοιων ὁμοίος.
ἄρμα δὲ οἱ χρυσοὶ τε καὶ ἀργύρῳ ἐς ἡκταίρα,
τύχεια δὲ χρύσεια πελώρα, θαύμα ἑδέθαι,
ἔλεος ἐγὼν τὰ μὲν οὖ τ' ἑκατοντηθῶν ἔοες 
440
ἀνδρεσταὶ φορείεσθ, ἀλλ' ἀθανάτων θεών.
ἀλλ' ἐμὲ μὲν νῦν μηνι πειράσατον ὠκυπόροισιν,
ὅτε μὲ δήσαντες λίπτει, αὐτὸθεν νηλεί δειμῷ,
ὄφρα κεν ἔλθῃτω καὶ πειρηθήτων ἕμειοι,
ἣ κατ' άλοναν ἐχαίρον ἐν ὑμῖν ἕκα καί νουι.
445
τὸν δ' ἄρ' ὑπόδρα ἑαυτ' προσέφη κρατερὸς Διομήδης:
"μὴ δ' μοι φῶσι με, Δᾶλων, ἐμβάλλειτο υμῷ, πολύρρημα, "proreligious"; the epithet is applied even to heroes who are not in the first rank (e.g. ξ Σ 442), and implies only the belief in the greater stature of the heroic age as compared with ἄοι νῦν πορεῖ θεῦν. 442. πολυάρων may be a future used as a sort of imperative, "you are to take me"; Dolon assumes that his captors have undertaken to spare him. Others (Ameis, Fisi, etc.) regard it as an imper. of the mixed soror, with Curt. V·i. ii. 293; while Nauck conf. πελάνος (one MS. giving -ατος) which would probably be altered in order to avoid the hiatus, though this is quite allowable in the bucolic diaeresis. 447. Quite needless difficulties have been raised about the knowledge of Dolon's name which Diomedes and Odysseus possess here and in 478. An Epic poet is not a realist, like a modern novelist.
and 348.

IΛΙΑΔΟΣ Κ (χ).

εσθώ περ ἄγγελας, ἑτε ᾠκε χείρας ἐς ἀμάς.

ἐν μὲν γὰρ κε σε ἄνω ἀπολύσωμεν ἥμε μεθομένων,

ὅτε καὶ ὑπερὸν ἠσθάναθα ὅπλα ὑπὲρ νᾶς Ἀχαιῶν

ὥ διαπτείσων ὧ ἐναντίον πολεμίζων·

ἑι δὲ κ’ ἐμῆς ὑπὸ χερῶν ἅμας ἀπὸ θυμῶν ἁλέσωμεν,

οὐκετ’ ἔπειτα σὺ πῆμά ποτ’ ἐσσεβά Ἀργείωνοι.“

ἡ, καὶ ὃ μὲν μᾶν ἑμεῖς γενείων χείρι παχείη

ἀφάνενος λασσόσαι, ὃ δ’ ἀγάνακλες μέσον ἔλασσεν

φασαγόνα ἁβίσσα, ἀπὸ δ’ ἁμφῶν κέρας τέναντες·

φθεγγομένου δ’ ἀρα τοῦ γε κάρῃ κονίσσων ἐμίχθη.

τοῦ δ’ ἀπὸ μὲν κτιδινή κυνήγεις κεφαλήδην ἔλοιντο

καὶ λυκήν καὶ τάξα ταλίντων καὶ δόρῳ μακρῷ καὶ

τά γ’ Ἀθηναίη λητίδε δίοις Ὀδυσσείν ἴππον· ἀνέχεθε χείρι καὶ εὐχόμενος ἐπικόδιον

“χαίρε, θεά, τοῖςοδοσεί· σε γὰρ πρῶτην ἐν Ὀλύμπῳ

πάντων ἀδανάτων ἑπιβοσόμεθα· ἄλα καὶ ἀτίς

πέρφον ἐπὶ Θρηκὼν ἀνδρῶν ἴππων τε καὶ εὐνάς.”

ὅς ἀρ’ ἐφωνήσεν, καὶ ἀπὸ ἐθεν ἴππον’ ἀξιάς

θηκεν ἀλὰ μυρίκην· δέλων δ’ ἐπὶ σῆμα τ’ ἔθηκεν,


450. ὧ τε introduces the apology. On the form δωθα (also τ 69, v 179) cf. Curt. vβ. 1. 50.

455. For this treatment of a would-be suppliant cf. Agamemnon’s conduct to Adrestos, Z 37-65, and the sons of Antimachos, λ 130-147. The τέναται are evidently the two strong bands of muscle which run up the back of the neck, the ἰδεως of β 73.

457. λέγουσι γάρ τινας (sc. that a head can continue to speak while being cut off) ἀπαγόμενο καὶ τὸν “Οὐρανόν,” ὡς δὲ τότε ταυτόχροαν “φθεγγομένω δ’ ἀρα τοῦ γε κάρῃ,” ἄλλ’ ὧ φθεγγομένων, Aristoteles, de Part. Anim. iii. 10. This curious variant is also preserved in one MS., though of course it is impossible, as κάρῃ is never fom. Φθεγγομένων seems to mean “in the midst of his death-shriek,” as in χ 322, where the line recurs, the victim is not speaking or attempting to speak. But in π 508 φθοργὴ is used of a dying man’s articulate words.

460. λητίδε, only here; else ἀγγείας.

462. τοῖςοδοσεί· only here in l., five times in Od. It is an obscure form. τοῖςοδεῖν in Alkal. fr. 126 is perhaps only an imitation. Hinrichs (Aesol. 115) thinks that δωθα may come from δεῖν = (δ’ δεῖν (𝑙). Nauck conj. τοῖςοδεῖν, but he ought then to explain the origin of the form before us.

463. ἑπιβοσόμεθα, so nearly all MSS. This form occurs twice in Od. (c 178, β 143), but in the sense “to call the gods to help,” while here it must mean “call upon in thanksgiving.” Ar. read ἑπιβοσόμεθα, “ς’ δ’ ἐδώρα τιμήσωμεν,” which is hardly possible. In x 264 ἑπιβοσόμεθα means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested ἑπιβοσόμεθα, which certainly gives the best sense. The contraction βος- for βοσ- is common in Herodotos.

465. A very obscure line. Δέλων does not occur again in Greek, except in the gloss of Heaych. Δέλων: δεςομαι, ἀμέα. The word looks like an older uncontracted form of δεῖν (which occurs only once in H., v 333) for δεῖνα, cf. εἰ- δεῖνος β 167. But if it is an adj. agreeing with σῆμα, the position of τε is hardly to be explained. Christ and others join τε δε, but for this there is no sufficient analogy. Bentley conj. Δέλων δε τε σῆμα ἑπιβοσόμεθα, but there is no reason why this should have been corrupted. Mr.
Monro thinks we may read ὁμος ἕθηκεν, but the hiatus in this place is quite intolerable. Of the three cases which he cites, ε 135 is hardly in point, for there we should read ὁ ἔφασεν θερεῖν ἀθάνατον. The other two are in ω, the latest part of all the Homeric poems: in ω 209 we might easily read φθάνουν, in 430 Bekker and Nauck read ὑπερσπάζεται. It is therefore best to follow Heinsius, with Diïzter, and understand “he put up a bundle and a mark,” a hendiadys for “a mark consisting in a bundle.” It will stand for ἔθηκεν: the lengthened form of the root ἔθηκεν is found in δείκνυον, cf. the fut. δείχτηκεν (v. Curtius, Ed. no. 264).

475. The ἔθηκεν is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly, as I have shown (J. H. S. v. 190), as the point of attachment of the γραμμές (see Ω 274). Possibly however the ἔθηκεν may then mean “the bottom,” the portion of the “post” to which horses would most naturally be tethered.
487. ἰππάρχον, attacked, used especially of a god, cf. A 50, 383, Ο 759, etc., as we use "to visit," with almost the same connotation; cf. E 330, O 279, where, as hero, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this copula cf. B 188-9. Did. mentions a variant ἔλθειν.

493. For ἄρβαλοντες, Cobet conj. ἐρβαλοντες (M. C. p. 351), not without reason; cf. λέξις ἐν στήθει βίοι Ζ 65, etc. ἄφθασιν, not only ἐπὶς λεγόμενον, but the only instance of a verb in -σανω making -σανω instead of -ων (Curt. II. 1. 360). From the Schol. on E 231 it appears that there was a variant αὐτων (sc. Ὀδυσσεύς), but this use of the acc. is not defensible. αὐτων is quite ambiguous; it may mean either "they were not used to corpses," having only just reached the seat of war; or "they were not used to Odysseus and Diomedes" as charioteers, cf. E 231; or again it might mean "O. and D. had no experience of the horses." In any case the use of αὐτων in the weak sense, "them," is suspicious; Hoogvliet conj. ἄφθασον γὰρ ἄντι τινή.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually appeared to him, but fails to save him. But κακόν διαρ was taken to mean in irony Diomedes, not an actual dream, by some rhapsodes, who, in order to explain his idea, interpolated the next line. This was accordingly athenized by Ar. and omitted by Zen. and Aristophanes, with justice. The acc. τοιν νῦν should be corrected, for the sense required is not "all night through," but "in the night." It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. Οἰνώπιος is Tydies, Ο 813.

499. ἀκονις, cf. O 850 πίνακα συνειπε ταῦτα γυναι (vulg. ουναγείται, but see Cobet, M. C. p. 326, and the schollion of Porphyrios there quoted), and the forms παράβρα, ξυνάφε, etc., which prove the existence of ἄλω = to join, though it is probably distinct from ἀλω to raise. It would seem to be a by-form of ἄλω, and both must come from a root στρεφ, though ἀλω shows no trace of the f. (The views of Curtius in Et. d. no. 518, and V. 1. 117, seem to be contradictory and unsatisfactory. Sittii's conj. ap. Christ, στρεφεις ἐξ Θεον, does not account for the other forms.)

501. Odysseus, like another inlander, Aias, never fights from a chariot, and hence, perhaps, forgets the whip.

522. ἴππες, cf. Ε 518 πολλ' ἴππην, and II 361. πολλ' ἴππα, as a signal.
αὐτὰρ ὁ μερμήριζε μένων, ὁ τι κύριταιν ἔροι, ὃ ἢ γε δίφρον ἔλω, ὃθι ποικίλα τεῦχε ἤκειτο, ἰμαντῶν ἐκφέροι ἢ ἐκφέροι ἴσησμ' ἀείρας, ὡς τῶν πλέονων Ἐρημικῶν ἀπὸ θυμον ἔλοιπο. εἶναι ὁ τάυθ' ὀρμαίοι κατὰ φρένα, τόφρα δ' Ἄθηνη ἐγκύμενεν ισταμένη προσέβη Διομήδει δίω. "νόστου δὴ μνήσαι, μεγαβύγιον Τυδέας νῦς, νῆσα ἐπὶ γλαφυρᾶς, μὴ καὶ πειθομένων ἑλθη, μὴ ποῦ τις καὶ Τρώας ἐγείρησον θεος ἄλλος;" ὃς φαθ', ὃ δὲ ἵππων ἑδειαὶ δόθα φωνησάς, καρπαλίμως δ' ἵππων ἐπιβάλλετο; κόψε δ' Ὁδυσσεύς τόξο, τοι δ' ἐπέτοιον θοᾶς ἐπὶ νῆσα Ἀχιλλός. οὖν ἄλαχος σκοπινή εἰς ἀργυρῶτος Ἀπόλλων, ὅς ἢ Ἀθηναίην μετὰ Τυδέας νῦν ἔστουσαν τῇ κοτέων Τρώων κατεύθυνε τοῦδα κυμάθη, ἀργανεὶς δὲ Ἐρημικῶν βουλητῷ Ἰπποκόωντα, Ὄμηζεν ἄνεψεν ἔσθον. ὁ δ' ἐξ ὑπνοί ἀναπόφθος, ὥς ὁ ἄρ ηρυμὸν ῥήμα, θ' ἐστασαν ὁκεῖες ἵπποι, ἀνάρθως τ' ἀραἶπαιροντας ἐν ἀργαλέας φωνής, ὕμωμεν τ' ἄρ' ἐπεὶ αἶφος τ' ἀνάμηνεν ἔταιρον. Τρώων δὲ κλαγηγῦ τε καὶ ἀσπετοὺς ἄρτω κυδοῖμοι.
Τοιούτων άμμος· θηρευτό δέ μέραμεα ἔργα,
ὅσο' ἀνδρεῖς δέχαντες ἔβαν κοίλας ἐπὶ νήμας.
οἱ δ' ὶτε ἀν ῥ' ἱκανον, δὴ σκοτοῦ Ἑκτορός ἐκταν,
ἔνθ' Ὀδυσσεύς μὲν ἔρυγε δίωμθι δωκίας ἵππων,
Τυκείδης δὲ γαμᾷ θηρῶν ἔναρα βραστέαν
ἐν χείρεσσ' Ὀδυσσή τιθε, ἐπεβήστετο ἵππων.
μάστιξεν δ' ἵππων, τώ δ' οὖν ἀκόντων πετέσθην.

[νήμας ἐπὶ γλαφράς· τῇ γὰρ φίλον ἐπλεον θυμάθι.

Νέστορ δὲ πρῶτος κτύπων ἂν φώνησεν τε·
"α ἐφιλοι, Ἀργείων ἡγήτορες ἤδε μέποτε,
ψευτόμαι ἡ ἑτυμον ἐρέω; κέλεται δὲ με θυμός.
ἵππων μ' ἄκουστόν ἂμβλω κτύπων οὗτα βάλλει·
αἱ γὰρ ἰδ' Ὀδυσσεὺς τε καλ ὁ κρατερὸς Διώμηδης
ἀφαίρ ἐκ Τρώων ἐλασαίατο μόνυμας ἰππών.

Ἀλλ' αἰνὼν δειδοκια κατὰ φρένα, μὴ τι πάθωσιν
Ἀργείοιν οἱ ἄριστοι Ἴπτῷ Τρώων ὀρυμαγδῶν·

οὐ πατὰ εἰρήτο ἐπος, ὅτ' ἀρ' ἠλθον αὐτοί.
καὶ ρ' οἱ μὲν κατέβαζαν ἐπὶ χάνα, τοι δὲ χαρέτες
δεξη ἄπαξτον ἐπεσαί τε μειλχίοισαν.

πρῶτος δ' ἔξερευνε Γερήνως ἵππωτα Νέστορο·
"αἰτ' ἀγε μ', ὥ τολών Ὀδυσσεί, μέγα κόδος Ἐχαίων,
ἀπτώς τοῦδ' ἵππων λάβετον καταδόντες ὑμλων
Τρώων; ἡ τίς σφαε πόρεν θεὸς ἀντιβολήσας;
ἀἰνώς ἀκτίνεςν εὐκότας ἥλιος.

αἰεὶ μὲν Τρώοι ἐπιμισγομαι, οὐδὲ τὶ φημι
μυμάξειν παρὰ νησι, γέρων περ ἴδων πολεμοτης·
Ἀλλ' οὐ πατὰ τοιων ἵππων ἵδων οὐδὲ ἄνσασα.

Ἀλλὰ τὶν ὕμμ' ὅν δέμεναι θεὸν ἀντιάσαντα·

531. This line is omitted by the best MSS. (Ac. Town.) : it is a very inappropriate interpolation from Δ 526, for there is no reason why the Thracian horses should be pleased to go to the Greek camp.
532 = 5 140; Zen. omitted it here. Of course it means "shall I be wrong or right in what I am about to say?"
533. οὖτ' ἀν ῥ'. This sense of ἱκανον in H. was denied by Ar. (see Lehr, Ar. 70, 379), but is much more natural than the alternative, "thus" (as I hope). Cf. M 346. Ἁλασάνα, the middle is chiefly used of driving home spoli (A 674, 682, v 51, 5 637). It thus adds a distinct idea to that which would be given by ἄλασαι.
534. ἔπειτα φησι and ἄριστοι were read by Ar. for the κατὰ φρένα and οἷς ἄριστοι of MSS.
534. For the phrase in this line cf. 1 11, 351.
544. ἡκέλησαι, see on I 673: and for λάβερον in the next line Θ 446. Zen. λάβετον, and in 546 σφαρ, against the rule of Ar. that the orthotone form belongs only to the second person, as in 552.
547. The nom. Κουσίος is interjecional, see 437 and H. G. § 163.
ΙΔΙΑΔΟΣ Κ (χ.)

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άμφοτέρων ἡ̉ρὰς σφῶν φιλεὶ νεφεληγερέτα Ζεὺς κούρη τ' αἰγίχωιο Δίου, ἤλακώπις 'Αθηνή.

τὸν δ' ἀπαμεθέμενος προσέβη πολύμωτος 'Οδυσσεύς:

"ο Νέστορ Νηλιάδη, μέγα κύδος Ἀχαιῶν,

μεία θεῖας γ' ἥθλων καὶ ἀμείνων, ἣ̉ περ ὄιδε.

ἵππους διωρίσασθ', ἐπεὶ θολὶ ψέφοιρι εἰσών.

ἵππου δ' ὄιδε, γεραί, νεῆλοδε, οὐ̄ ερείνειν,

Θηρίωον· τὸν δ' σφῶν ἄνακτ' ἀγάθος Διομήδης

ἐκατε, πάρ δ' ἑταρὸς δυσκαίδεκα πάντας ἀρίσταν.

tὸν τρισκαϊδέαστον κοσκών εἴλομεν ἐγγύθιν νηόν,

τὸν μὲ διαστήμα στρατοῦ ἐμμενεί ἱμετέροιο

"Εκτώρ τε προῆκε καὶ ἄλλοι Τροίς ἄγαλμι.

ὅς εἰπὼν τάφροι διήλασε μάνυχας ἱππίων

cαρχαλόων· ἣμα δ' ἄλλοι ἱσαν χαίροντες Ἀχαιῶν.

οἱ δ' ὦτε Τοδείθων κλαίσαν εὐτυκτὸν ἱκάντο,

ἵππους μὲν κατέδοναν ἑπταμήνοιν ἱμάσων

φάτην ἐφ' ἵππει, δὴ περ Διομήδους ἱππίω

ἐσπασαν ὡκύτοδες μεληδέα πυρὸν ἔδοντε,

μὴ δ' ἐνι τρυμὴν ἑνάρα βροτόεντα Δῶλωνος

θης̄ς 'Οδυσσεύς, ἄφρ' ἱδέν ἑταμασαλαγ̄ Ἀθηνή.

αὐτοὶ δ' ἴδον πολλὰν ἀπενεῖλον θαλάσση

ἐξεβάντες, κυνῆς τε ἴδε λόφον ἀμφὶ τε μηροῦς.

αὐτάρ ἐπεὶ σφῶν κύμα θαλάσσης ἴδρα πολλῶν

νῦσεν ἀπὸ χρωτοῦ καὶ ἀνέφυεν φίλων ἠτόρ.

555. Cf. μεία θεῖας γ' ἥθλων καὶ τρικάδεας άθρ. σκῶν γ 291. Cf. H. C. § 299 f. ἣ̉το δ' πολὶ ψέφοιρι διωρίσασθ' recur in χ 289, and is there appropriate; here there is nothing with which the gods are to be compared. ἣ̉το δ' πολὶ, sc. εἰσών, an unusual construction instead of τρικάδεα.

561. τρικάδεας follows δυσκαίδεκα in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant τρυμακαμφή of which Aristonikes speaks, is evidently a mere conjecture to evade this small difficulty.

568. Διομήδος, because Odysseus has no stands; see on 560.

571. ἐφίππου, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated, though 460 may imply this; in that case it would seem that the dedication was to accompany the solemn sacrifice. But such a practice seems to be later than the Homeric poems, to which the idea of "trophies" properly so called is unknown.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There it would probably in Homeric times, as in the present day, a prevalent idea that "sea-water never gives a cold," however hot one goes in; but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the δαλαθήματα. The lengthening of the ó of ἀπενεῖλον is due to the ictus, aided perhaps by the analogy of other words where initial τ represents an older ἐν (τύεν, τύφτω, etc.), which is not the case here.
576. The δάμασθε does not reappear in the Iliad, and hardly formed part of a camp-equipage. This couplet is purely Odyssean, v. δ 48, p 87, p 96.
577. λιβαί, the full form is never found; it is probably an old intrans. λέα for λιβεα (cf. σάφα for σάφεια); "an adverb related to λαπαί, as πάρα to καρτερά, λέα to λεγεόν, etc., meaning 'richly,' 'thickly,'" (Mr. Monro).

578. It has been remarked that this is the third δείσθω which Odysseus has enjoyed during the course of this 36 night; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.
579. Cf. Γ 296. Here, as there, λευ (with λέα) justly preferred the present participle to the δείσθω of the majority of MSS.
The story of the main part of this book is, on almost any theory of the composition of the Iliad, an integral part of the original plot. The defeat of the Greeks, followed by the first sign of relenting in Achilles, forms the turning point of the tale of the Μῆκος, and is the foundation of the dramatic interest of the poem.

On the theory adopted in the introductions to the preceding books, Δ will immediately follow the dream-scene in B. It is clear that the first few lines will not fit on exactly to any point of B; and it is indeed possible, or even probable, that the exact juncture may have been lost in the long interpolation, or rather series of interpolations, to which the preceding nine books belong. It is possible however that I 17 may immediately follow Agamemnon’s waking in B 41. Another and preferable suggestion (Fick’s) is that the array of the Greek army in B may be part of the original poem, B 443 taking the place of B 51 by the change of a single word. We shall then have to join A to B 483. Now A 56 is excellently suited for this purpose, as is shown in the note to that passage. B 477-483 seem expressly designed to introduce the ἀγαμήγεια of Agamemnon which forms the first part of Δ and gives its name to the whole book.

After 56 the narrative proceeds without flagging or offence of any sort till near the end of the book, if we except one or two passages of trifling compass which can easily be omitted (see notes on 78, 498, 522).

In Nestor’s speech to Patroklos, however, we find a long passage (665-782) which is one of the clearest cases of interpolation in the Iliad. It is singularly out of place at the moment when Patroklos has refused even to sit down, owing to the urgency of his mission; and it has no apparent connexion whatever with the message which Nestor is so anxious to send to Achilles. It is moreover full of words and expressions elsewhere peculiar to the Odyssey, and in one passage seems to show clear evidence of a knowledge of the Catalogue. We need not therefore hesitate to class it among the additions designed to glorify Nestor, which so often disfigure the old man’s speeches.

With regard to the closing scene of the book, that between Patroklos and Eurypylus, the case is not quite so clear. It is generally held by the more advanced critics that this is merely designed to account for the long interval before the return of Patroklos to Achilles, which was involved in the interpolation of the four books (Μ-Ο) containing the ῥεγματια. This is possible; but as in the original poem there must have been some ῥεγματια (or rather ἐπὶ κατειλησθητικα), a slight delay on the part of Patroklos may still have been needed. There are no great linguistic difficulties.
to convince us of the late origin of the passage; and as to the mere lingering of Patroklos on his way back to Achilles, it is at least not inconsistent with the character of the "kindly" hero that he should think the assistance which he could give to his wounded friend more material than the loss of a few minutes in delivering his message. As the Iliad now stands, that he should stay with Eurylymos during the whole of a long and varied battle without endeavouring to arouse Achilles, as he hopes to do successfully, is indeed a serious blemish in the plot. But, as we shall see, the Teichomachy was once in all probability of short compass, and nothing therefore compels us to eject this scene from the oldest form of the Iliad poem.

4. What the τολέων τίταν, which Eris holds in her hands, may be, we cannot say. The rainbow is called a τίταν in I. 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see B 742.

5-9 = 6 222-6, where they are better in place than here.

11. ἰδρά, the war-cry, comes in awkwardly after μέγα τε δεῖν τε, and is as Attic rather than an Epic use. It is found in Hymn. Cer. 29, and (in the singular) twice in Findan; otherwise it seems to be almost confined to Attic. Observe the F of Fedorow neglected. The rest of the line and 12 = Δ 151-2. 13-14 = B 453-4; they are clearly out of place here, where there is no question of returning home at all. Aristophanes and Aristarchos obelized, and Zenocthes entirely omitted, the couplet.


20. Kiniras was a legendary hero of Cyprus, the ancestor of the priestly caste of the Kinirasæ; originally he was no doubt a local (Phoenician?) deity. He was said to have introduced the worship of Aphroditæ into Cyprus, and was famed for his wealth (see Findan, N. viii. 18).

21. Κυπροδέ, a pregnant expression, the idea of sound coming to a place being involved in its being heard there. Cf. τρόλλε ἐκλυτος, Δ 455.

οὖνε, "that," expressing the content of the same he heard. This use is not found again in the Iliad, but cf. ε 216, η 300, and several other passages in Od. We can only give it the primitive meaning "because" (as 56, A 11, etc.), if with Christ we join it with οὖν in the
preceding line, putting a comma after 
κλέος as a parenthesis.

22. ἄναπλευσθαι, does not imply “out to sea,” as ἀνάγειν Z 292.

24. The breastplate of Agamemnon is a piece of inlaid work like the swords found by Dr. Schliemann at Mycenae. It is explained at length by Helbig, H. E. 283–8. He shows that breastplate and backplate of the cuirass have each twenty-one stripes (ἀμα) of inlaid metal, gold and kyanos coming alternately, and being separated by stripes of tin or white metal, thus — ἀρχιος — ἀρχιος — ἀρχιος, where ἀρχιος = gold, ἀρχιος = tin, ἀρχιος = kyanos. Assuming the outer stripe on each side to be of gold, this naturally gives the number required. On front and back (ἰδιάργυρον) there were further added three snakes coiling upwards; a favourite decoration of archaic times. κλέος was first shown by Lepsius to be ultramarine (lapis lazuli), or rather an imitation of it by glass stained blue with compounds of copper. For this artificial imitation the island of Cyprus, the home of copper, was famous. See Helbig, H. E. 78 ff. Since the publication of Helbig’s book the theory of Lepsius has received a striking confirmation from Dr. Schliemann’s discovery at Tiryns of a frieze ornamented with this blue glass, the very ἄρχιος κλέος of η 87. κλέος can mean no more than “dark.”

27. The likeness of the snakes to rainbows must lie in their curved shapes rather than in any similarity of colour.

28. See 4, P 548. The genitive ἄφθραπος is curious, as we should have expected a dative; but cf. ἄφθραπος τοὺς πολέμους Σ 84. It seems to be a sort of ablative use, “from the side of men,” i.e. in their eyes. See H. G. § 147.

29. ἄρχιος, nails by which the blade was fastened to the handle: Helbig, H. E. 285–8. Compare ἄρχιος, B. 45.

31. The ἄρχιος (else only in Od.) is identical with the νεμαία, the baldric or strap by which the sword was hung over the shoulder. χρυσάσια, because the hero must have everything of the most precious substance, even where ordinary men use leather. See on E 723.

32. δόρυν is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the “point of honour” lay; so that the shield might be taken to personify the martial fury of its bearer. See J. H. S. iv. 282.

33. The κόσκινα are probably the concentric circles inside the shield, forming with the ἄρχιος (M 287) a framework like a spider’s web on which the hides (not here named) were fastened (J. H. S. iv. 286). These too are of metal, though for meaner mortals they would doubtless be of wood.

34. The twenty ἄφθραποι of white metal are to be regarded as running round the edge of the shield, and forming the heels of the nails by which the metal face of the shield is fastened to the hides beneath (ibid. 289).

35. ἄφθραπος, there was one. For the
central boss see Helbig, H. E. 226. It seems most natural to suppose that the Gorgon’s head was in some way painted upon this, as otherwise the two would interfere with one another. In that case we ought to have τῇ in the next line. The last syllable of λευκῶς remains long in spite of the following vowel, because of the diaeresis at the end of the first foot. The bucolic diaeresis seems equally to explain the lengthening of the last syllable of βουνω-

36. For the word ἄστεφάνων compare Ε 739-741 and Σ 485, τὰ τεῖνα κάτα τὰν ὑμάρην ἀστεφάνας.

37. Pausanias, in his description of the chest of Kypselos (v. 19, 4), shows us how the Greeks of the seventh century conceived the personified θέσεως on this very shield: the scene represented is the fight of Agamemnon and Κόμον over Iphidamas (see below, 248-260): θέσεως ἐτί τῇ Ἀγαμέμνων τῇ ἀστεφάνῳ ἐτέτατο, ἑκατὸν τὸν καθαρὸν λαυτον. ἑπεράματα δὲ ἐντὸς τοῦ Ἰραδαμαίος νεκροῦ, 'Ιραδάμας οὔτε γε, Κόμον περιμασάτα αὐτῷ.

tοῖς Ἀγαμέμνων ἐτι τῇ ἀστεφάνῳ, ὅταν μὲν θέσεως ἐτί βρατῶν, ὃς θέσεως Ἀγαμέμνων.

39. Ἡλεκτος, i.e. Φεδελατο (see Α 530, etc.) “twined.” A baldric of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἀμφισφειδία seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle.

41 = Ε 743, q.v.

45. θεοεύστερος, only here; cf. θεοεύστερος. Apparently θεοεύστερος ( = δοῦστος) is a weakened form of κτάνω (Curtius, E 82. p. 698). The verb evidently means “thundered,” though elsewhere this is the prerogative of Zeus alone.

47-9 = M 84-5, 77. προδείκου, see Ε 744. The word here clearly means “footmen” as opposed to ἱππεῖς.

50. βωστός, moved nimbly; so Σ 411, εὐθανα, μέρος ὀραμ. ἡμᾶς πρ. before the face of the morning; cf. οπαραθεῖ. πρ. Ι 5. The ἀσβεστὸς βοή is a marked departure from the Homeric conception of the silent march of the Greek (Γ 8, Δ 429).

51. ψάθω, here only, cf. σταῦ, 216. ἱππεῖς here are charioteers, which is not the usual sense of the word. The gen. is one of comparison, due to the idea “before” in ψάθω. So ψάθεις, 7 444. How ψάθη in this line is to be reconciled with ἰδιους in the next it is hard to see. The passage from 47 to 55 looks much like the work of the military but unskilful diakness who appears so often to have put untimely tactical
instruction in the mouth of Nestor. (See on A 303, etc.) 55 = A 3, so that four out of these nine lines may be borrowed.

64. A blood-red rain occasionally occurs among the portents of the Roman annals.

65. With this line at last we seem to be again in the original stream of the oldest part of the poem; it describes the first array of the Trojans for battle after the retirement of Achilles. The phrase δεισύνες πενθεῖσα thus gains in significance; it means the point where the plain springs or rises to the hills; i.e. the foot of the hill on which Troy is built. This evidently must be the place where the army is set in order for battle. But when θεία had been interpolated, and the Trojans were bivouacking ἀγκών, the sense of the phrase was lost. Hence the still later rhapsodists to whom we owe X 160 and T 8—the only repetitions of the phrase—took it to mean "rising ground in the plain," somewhere near the camp. But this is not like Homer; where he has to speak of a locality in the plain, he gives it a specific name, "the tomb of Ιλιος," "the mound called Batiela," or at least "the oak." But here there is nothing whatever to specify the locality unless it be taken to mean "the margin of the plain." We might as well suppose, if we found such a phrase as πενθεῖσα πεῖρα, that it meant:"the end of something" in the plain." Τρέψει, in the course of the long clause following, is left without a verb; but we can easily supply ἀκυρόθεν, ἄνειρω, or the like, from the general sense of the preceding passage. This is still easier if we suppose with Fick that B 444, ο μὲν δὲ πενθεῖσα, τοι δ' ἀφεῖται μαλ' ίσιον, originally preceded at the distance of only a few lines. Friedlander has conjectured αἴ δε πενθεῖσα for αἴ δὲ πενθεῖσα, but this is at least unnecessary.

65. Both Ἐκτωρ and Τροιῶ seem to be used in a locative sense, "among the Trojans in their land." For the hyperbolic θεία see E 78.

69. οἰκεῖος = deadly, a by-form of οἰκεῖος not recurring in Homer. We find however οἰκεῖος ἀρή twice in the Hes. Hermione, and so Findlar (O. lxx. 76, xiii. 29, P. xii. 8), and Soph. Ag. 1176. The deadly star must be Seirios, see X 3, καθα δὲ τ σέμι τέταται, καὶ τι φέρει πολλά περίπλος δελασί βροτεῖ. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when "the dog-star brings fever" is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, οἰκεῖος, δ' ἀπ' ἀντίκειται τοι ίσιον. He quotes Kallimachos, οἰκεῖος δὲ δυνάμεν εἶναι μετ' ἄκηλον, and so Apoll. Rhod. iv. 1625, ἓκα δ' οὖν ἀντίκει ᾧ καὶ οἰκεῖος, τοι δ' ἀντίκειται γνήμονι δραμεία. Cf. also ἄντετακτοι δ' ἀνωτέρως ἀνθρώπου, Heog. It has even been proposed to translate οἰκεῖος σα νοῦς in the sense "hairst," i.e. a comet; but this would require an epithet implying length of hair, whereas οἰκεῖος signifies curliness.
67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. Ἀλανάς is used as often of carrying on long things in a line, as with τεῖχος, τάφος, ἵππος, etc. Compare the picture of the reapers in Ἑ. 560-560. μάκαρος, α 217 ὁ δὲ ἐν τῷ ᾠδόν μακάροι νῦ τεν ἐμαυτὰ νῦν ἀνέρος, "wealthy," or rather "powerful, exalted," if, as Curtius thinks, it is conn. with μακρός (Eh. no. 90, p. 161). It indicates a chieftain who has a τέμνειν of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in few other passages where it is used of men it indicates the very height of human happiness (Ἑ. 182, Ἡ. 158, Ἡ. 483, c. 306). 

69. κραδῆς, MSS. κραθῆς, but according to the tradition the contracted form of these fem. genitivius is written only when preceded by a vowel. The gen. goes with ἤμην.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ames thinks that the ὃσις is personified as a two-headed monster, but this is hardly likely.

75. -7. Lachmann rejected these lines, and other critics after him have condemned the three preceding as well, on the ground that they are inconsistent with the action of Here and Athene in 45. But the objection should rather be made to 45-6, which, as we have seen, are unusual in expression and thought. 76. ἐνάνω, so Brugman with three MSS. and a variant in A, vulg. ἐνάνθος. The possessive δὲ = ὅσις, and can be used with any person. See note on A 295.

78-83 are atezithed by Aristophanes and Ar., and omitted by Zenoed., ὡς Πολυδήμος: of course the divine allies of Troy would not blame Zeus for giving their side victory, so that πάτερ cannot be right. Besides it seems that Zeus is still in Olympus, whence the battlefield is invisible; he goes to Ida to look on only in l. 183.

84-7 = O 66-7. μᾶλα goes with ἤμην, "hit amain."
86. παρ must go with ἄμος. For δεῖνον Zenod. read δόρων, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δεῖνον is the morning meal, commonly taken before a battle, B 381, T 171. So in s 311 the Kyklopes takes his δεῖνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. δέβεο indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in Η 777.

88. δίδω occurs only here; for the δ compare δοροι N 315, Τ 423, etc., with note on B 203 (the tradition as to the breathing is inconsistent). Thus there is no reason to read μάκρη, δίδω (or δίδω) with Christ and others.

94. οition. κατεσπαλέων, leading down from the chariot against Agamemnon.

96. οτεμάντ, see on Η 12.

98. πετάλακτο, was shattered over the inside of the helmet. Ἀπολλώνιος rejected this line, reading ἕγερμαλκών in the preceding.

100. All MSS. and Ar. read παράθει ζητόμενον; but as it is impossible to make sense of this, I have adopted the ancient variant κλατα τεχθείς ἄντίγια mentioned by Aristonikos as occurring "in some copies." στίθεινα παράθεινται is no doubt an ironical allusion to the common phrase τεχθείς παρά, and forms a sort of oxymoron, "brilliant with—bare breasts." (So Schnitzlein.) Ar. however took παρά with τζυτόμενος, and explained "where he had stripped off the coasts of mail glittering on their breasts." For this sense of γυνα we might compare γυναχτεύοντες, and see B 416, N 439. But the order of words is not Homeric. Besides παράθεινα cannot possibly mean "stripped off," if it has anything to do with the ordinary verb δίω to put on. The compound does not recur till quite late writers (Apianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Povelsen has been bold enough to give the proper meaning to the verb, and explain that Αγαμεμνόνεις puts on the armour of the dead men, in order to carry it away conveniently! παράθειον must, it would seem, represent a corruption of some forgotten word, now hopelessly lost.

101. Βύθνος, so Zenod.; Ar. and MSS. βθίνος β' Ισον: but the name is no doubt connected with the adj. Βύθος, so that Zenod. has preserved the older tradition. There was a variant Βύθνος (with Ισον.).
υε δόω Πριάμου, νόθον καὶ γνήσιον, ἀμβω εἰν ἐν διάφορ εἴνητε· ο μὲν νόθος ἴμηκενε,
"Αντίφον αὐτοπράβοσκε περικλύτος· ὁ ποτ· Ἀχιλλέως
"Ιδές ἐν κυμαῖς δίδη μόσχοισι λίγοισιν,
ποιμαίνον τε· ἀπεις λαβῶν, καὶ ἐλέυθεροι ἀπὸ σκοτῶν.
δη τότε ἡ Ἀτρέδος εὐρό κρέας Ἀγαμέμνον.
τὸν μὲν ὑπὲρ μαζώια ἀπὸ στῆθος βάλε δοῦρι,
"Αντίφον αὐτο παρὰ ὅν ἔλασε ἔξερε, ἐκ δὲ ἐξαλλὰ ἔπον. 105
σπερχόμενος δὲ ἀπὸ τοῦν ἑσύλα τείχεα καλά,
γυναῖκας καὶ γάρ σφε πάροι παρὰ πηνόι θόρησιν
ἐλέειν, ὅτι ἐξ Ἰδέῃς ἀγανεν πόδας ἀὐς Ἀχιλλεος.
ὡς δὲ λέων ἐδάφους ταχεῖς νήπια τέκνα
ρημίως συνέσει λαβῶν κρατεροῖς ἐδούσιν,
ἐλάω εἰς εὐνής, ἀπαλῶν τε σφ' ἦτορ ἀντύρα·
ἡ δ' εἰ τέρ πε τεύχυς μάλα σχεδόν, οὐ δυνατά σφιν
χραιμενήν· αὐτὴν γὰρ μὲν ὑπὸ τρόμοι αὐτὸς ἰκάνει
καρπάλωμα δ' ἑξεξ διὰ δρῦμα πυκνὰ καὶ ὄδη
στεύδουσα, ἱδρύουσα, κραταιοὶ θρός ὑφ' ὀρμῆς·
ὡς ἄρα τοῖς οὐ τις δυνατὸ χραιμεσσάι εὐθεῖον
Τρέων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείους ἕβαθυντο.
ἀντάρ ὁ Πεισανδρόν τε καὶ Ἰππόλυτον μενεχάρμην,
νίεας Ἀντιμάχου δαίροντοι, ὃς ὁ μάλα τοια,
χρύσων Ἀλεξάνδρου δεδεμένως, ἀγαλά ἐφερα,
οὐκ εἰσάγχ' Ἐλευθρι δόμεναι ἔνθι βελελάρραι,
τὸν περ δὴ δῶν παῖδε λάβε κρέας Ἀγαμέμνον 115

108. ἡντα, so Aristophanes; Ar. and MSS. ἡντα. The hiatus is normal in this place, but will account for the reading ἡντα, while the other would not be likely to be introduced if not original.
109. αὐτὰ, here a conjunction, "but," answering μόν.: 145, P 478, etc. παραβαίνεται, the fighting man beside the charioteer. For ὡς Ζέν. read δὲ, so that he must also have read ὡς for φέρ in 111.
110. ἰδέα, from ἰδέα, an old form of ἰδέω, so διδέω, μ. 54. μόσχοισι appears to be an adj. = young, afterwards specialized as a substantive, "the young" of the cow = calf, or of plants = young shoot. But we might take it as a substantive in apposition with λέγων, "with young shoots, even willow withies"; cf. σώκερα, etc.
111. απόλλων, gen. of price, H. G. § 153.
112. ἂς as 104. παρὰ σφ': the hiatus can hardly be right. Curtius suggests παρὰ διὰ (ὅσα), Puck parali odes Elagéet te, τε ἐθώμ έτένων, on the ground that odes is the Homeric form.
113. γυναίκας, "recognizing them," explained by what follows.
114. τρόω, "breath," see B 490. σφ' of course is σφ', acc. as 111.
115. χραιμενής has the construction of δωμένω, cf. Δ 547.
116. μάλατα goes with oive εἰσάγχ', chiefly dissuaded; 124 being a parenthesis.
117. δεδεμένως, according to the Homeric use, must mean "expecting," not "having received." Cf. Δ 107, etc.
118. ὅσω μαίνει resumes the main construction from 122 after the parenthesis.
ἐν ἐνὶ δίφρῳ ἔστε, ὅμοι θ生产 ἢππονε. ἐκ γάρ σφαιρας χειρῶν φύγον ἡμία συγκαλέω, τὸ δὲ κυκλὴθην. ὁ δὲ ἑαυτῶν ισαρ βλέψ. ἀμεν ἐν ἀπερεθαίνην ἀμεθίστην ἄμεθίστην ἂν ἂν ἐκεῖνον ἀθρϊκαῖν πολέμων. ἔν ἀντιμαχῶν δόμων κειμήλα κείται, νεκρός τε χρυσός, τε πολυκηρυτής, τε σφόδρος. τῶν κεν τοιαύτα πατὴρ ἄπερεθαίνη ἀπολογεί. εἰ νόμῳ ἡμιοί πεπαύσαντε οὐλη φησίν Ἀχαίοι.

ὅτω τῷ χλαίοντε προσαναθήτην βασιλῆς μειλιγνίων ἐπέεσσιν ἀμεθίστην ἂν ἂν ἐκεῖνον.

ἐν μὲν δὲ ἀντιμαχῶν διάφοροις νιήσει ἀστῶν ὁ τῶν ἐνὶ Τρώων ἄγορῃ Μενδαλαον ἀνογεν. ἀγγελίνη ἐλθότα σὺν αὐτῷ ὁ Μινώη.

αὐθα κατακείμεναι μὴ ἢξεμέν αἱ ἂν ἂν Ἀχαίοι, νῦν ἅν δὴ ὁ πατρὸς δεικεία παλέστε λοβῆν.

ἡ καὶ Πειλανδρου μὲν αἱ ἂν ἢ παρασκευῆς ἄν καθάμα 


dou̱i̱ βαλὼν πρὸς στήθος. ὁ ἂν ἢ πανσο ὐνείδες ἀρειάθη.

127. ἄμοι θ' ἢχον seems to mean "they were both trying to drive," i.e. the charioteer had lost control of the horses and the παραβάθησιν was trying to help him get them under control, as is explained by the γάρ in 128. So Schol. A. σφαιρα then really means only one of them, so, the charioteer who had lost the reins; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ἄμοι θ' ἢχον to mean "they were accustomed to drive both at once," and then γάρ 128 must explain λέοντε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.) 129. τὸ βλέπ. the horses. 130. γονετήσασθαι naturally means no more than "besought," and does not indicate an attitude which could not have been possible in the dimunitive car of the Ημερίκη heroes. Cf. γονολ. μενο. I 583. With the ordinary reading 'Ἀπερεθαίνη we have a purely spondiac rhythm, cf. φ 15, φ 334, φ 221. The grammarians called such a line Σουλαβή. Nauck however has corrected the last two instances by the introduction of open vowels for diphthongs.

131-135 = Z 46-50. In 132 θώρακε, in spite of the rarity of the short form of the dat. plural, is preferable to πατρός. The reading of Zenod., as there is no other case in Η of the remaining short before τα in any of the forms of πατρός. There was also a variant in φονικὸς πατρός here as in Z. 137. ὁ. Φ 98. The contrast of course is between ἀμεθίστην and μειλιγνίων, "they speak him gently, but heard untactingly.

138. καθέρων, ζενοδ. καθέρων, and so also above, 123. 139. Μενδαλαον is of course accus. after κατακείσθην. 140. ἀγγελίνη ἐλίθνη, when he came on an embassy. See note on I 206, and compare φεσεῖν φθατρίς I 235. 141. ἢξεμέν (i.e. ἢξεμέν 2 aor. infin. of ἢξεμ), not to let him go. 142. τοῦ πατρός Aristarchos; but Zenod. read o πατρός, "your father," which is certainly right. See A 308. Another old variant, σφαιρα, is, as Brugman remarks, an attempt either to mend the metre, or more probably to "correct" at least the number, if not the person, of the pronoun.

143. For οὖν ἀρειάθη (lit. "was supported by," i.e. lay upon the earth), Arist. read οὖν ἀρειά, pressed the
'Ιπτόλοχος ὁ ἀπόρονε: τὸν αὖ χαμαὶ ἐξεναρίζειν, χείρας ἀπὸ εἰδείᾳ τμῆσας ἀπὸ τὰ αὐχένα κόψαν, ὅλων δὲ ὡς ἑσσε ἑκλεηθεῖσαι διὶ ὑμίλουν. τοὺς μὲν ἔσας, δὲ δὲ, διὴ πλείσται κλανὸντο φᾶλλαγε, τῇ β’ ἐφόρουν, ἀμα δ’ ἄλλοι εὐκνήμηδες Ἀχαιοὶ. πεῖλοι μὲν πεῖζον ὅλην φέοντας αἰὲναγής. ἤπιε τοὺς ἄντις, ὕπο δ’ σφαίρας ὅρος κοινὴ ἐκ πεῖον, τὴ μὲν ἀρανὰ ἐπίγυνον ποὺ χῶρων, χαλκῷ δημόντες. ἀτὰρ κρεῖον Ἀγαμέμνων αἰὲν ἀποκτείνων ἐπὶ τ’ Ἀργείοις κελεύνων. ὑς δ’ ὅτε τῷ ἄδηλῳ ὕπο ἀξύλῳ ἐμπετέο διῆπ’ πάντη τ’ ἕλψην ἄνημος φίλαι. οἱ δ’ καὶ τὰς νερὰς προρρίζοι πέπτουσιν ἐπενόγεμνοι πυρὸς ὅμηρ’ ὁς ἄπ’ ὑπ’ Ἀρείθη Ἀγαμέμνων πίπτε κάρπα. Τρόων φεούντον, πόλλοι δ’ ἐριᾳκὰς ἐπὶ κείμ’ ἄχαια κρατοῦσιν ἀμα πολέμοι γεφύρας, ἦνγονοι πολύνδειν αἰμώμανας; οἱ δ’ ἐπὶ γαῖαν κεῖσθαι γυναῖσιν πολὺ φίλτρον ἡ λάγωσιν. Ἑκτόρα δ’ ὅτε δὲ βελώνα ὑπάγει Ζεὺς ἐκ τοῦ κοινῆς ἐκ τ’ ἀνδροκτασίς ἐκ θ’ αἰματος ἐκ τ’ κυδομοῦ.

earth: which may be supported by N
131, Π 215 ἀριθ’ ἀριθ’ ἔριδε. 145. ἀπόφθορα, leap down, to escape.
τὸν αὖ, but him, see 104. χαμαὶ, opposed
to the death of his brother on the chariot.
147. Compare δὲ δὲ μὲ σφαίραις ἀξιεραίοι Ν 204, στρομβίν δὲ δὲ ἑσσε ν Ἑ 413. δῶμος is explained by Schol. as κολλόν νῦν εἰν αὐτοὺς ἄνθρακα (pulae) καὶ ἄλλα πῶδα, i.e. a mortar. The headless arm is called a "sent rolling" with a kick, like a round block of stone.
150-154 are very suspicious lines. We must regard ὅτω . . . ἰπτέεω as a parenthesis, and join δημόνες with ἰπτέεω instead of πῶδα, which is very awkward. The rhythm of 154, where the line is equally divided by a stop, is un-Homeric, the only parallel being 134. The form ἰπτέεω is not Epic, but Attic, and there is no analogy to it in Homer. Lehrs has conjectured ἰπτέεις δ’ ἰπτέεω, ὑπὸ σφαίρας ὁμοιο ῥοτῆν, on the strength of one MS. (D) which reads ἰπτέεις, without altering the remainder of the line: but the change is doubtful, as there is no visible cause for the corruption. ἐριᾷ δοτοῦ is elsewhere used only of Zeus, though ἐριᾷ δοτοῦ occurs in Ω and Od. as an epithet of the θησεών, and in Τ 50, κ 215, of rivers.
155. Various explanations of δῶμος are offered by the Schol. (1) ἰπτέεμα, i.e. full of undergrowth only, with no timber trees. (2) τολοφοῖο, with "αἰ
intensive." (3) "untimbered" in the sense αἱ ἐκεῖ ἀξιεραίοι ἀκατακεκλαμμέναι. The word is used by Herodotus in the sense of "timberless," and it is thus clearly best to adopt (1); this gives additional force to the word ἀμψαῖο in the next line.
160. καί, i.e. καί, with accent thrown back on account of the apostrophe. πολέμοι ἐπετέο, see Α 371. 162. Ironical, "more delightful to the vultures than to their own wives." 163-4. This action of Ζεὺς seems quite out of place here, and inconsistent with his message in 186 sqq. θυσία is used only here in the sense ἔτε ἐπὶ καὶ βελώνα. The two lines seem to be an interpolation intended to account for the absence of Hector at this moment.
Ἀτρέβης δ’ ἔπετο σφεδανὸν Δαναοίς κελεύων. 165
οὶ δὲ παρ’ Ἰλου σήμα παλαιοῦ Δαρδανίδαος,
μέσον κάτ πεδίον, παρ’ ἐρεινέον ἐσσεύοντο ἱμέναι πόλιον; ὅ δὲ κεκληγὼς ἔπετ’ αἰεὶ
Ἀτρέβης, λέθρο δὲ παλάσσετο χείρας ἄλπτουσ.
ἀλλ’ ὅτε δὴ Σκαίας τε πύλας καὶ φησιν ἱκοντο, 170
ἐν’ ἀρα δὴ ἱσταντο καὶ ἀλλ’ ἠλθοῦν αἰνέμυμον,
οἱ δὲ καί μέσον πεδίον φοβέοντο βοίς ὅς, ἀς τε λεών ἐφόβησε μολῶν ἐν νυκτὸς ἁμαλοψί
πάσας τῇ δ’ τῇ ἀναφαίνεται αἰτῶν διθέρος,
τῆς δ’ ἕξ αὐξή’ ἐξε λαβῶν κρατεροίν ὄδοις
πρῶτον, ἐπεία τε δ’ αἷς καὶ ἑγκάτα πάντα λαφύσει,
ὡς τοιῷ Ἀτρέβης ἐφέπυ κρείον Ἀγαμέμνονα
ἀιὲν ἀποκτείνων τὸν ὀπίσστατον, οἱ δὲ φέβοντο: 175
[πόλλα δὲ προνεῖς τε καὶ ὑπτιοὶ ἔκπειον ὦποιον
Ἀτρέβης ὑπὸ χεραί· περιπρὸ γὰρ ἐγερεὶ θεῖν.] 180
ἀλλ’ ὅτε δὴ τάχ’ ἐμελένα υπὸ πτόλεα αἰτὺ τε τεῖχος
ἔχεσθαι, τότε ὅτα ὑπὸ χεράν τε ἕθεν τε
Ἰδής ἐν κορυφαῖς καθέκειτο πυθέσιγης,
οὐρανοθέν καταβᾶς: ἔχε δ’ ἀστεροπήν μετὰ χεραίν.
Ἰρῖν δ’ ὀργίνεις χρυσοῦπτερον ἀγγελέονσιν:
“βάσκ’ ἵδι, Ἰρι παρεία, τὸν Ἐκτορί μόδον ἐνιστες.
ὅφι’ ἁν μὲν κεῖν ὀρά Ἀγαμέμνονα ποιμένα λαὸν

163. οἱ δὲ the Trojans. For the tomb
of Ilos see K 415; for the fig-tree Z 493,
X 145; for the oak-tree (170) E 693.
168. ἡμᾶν: with the gen. like verbs of
“desiring” and “aiming”: ψ 371,
718, etc.; H. G. § 151 c.
169. ἀπότομος, see on A 567.
172. οἱ δὲ, others, i.e. stragglers, op-
posed to the main body.
173. ἀμόλυς seems to mean “in the
depth of night.” (But see X 317.)
The derivation is still doubtful, in spite of
numerous conjectures. Perhaps the most
probable is Benfey’s: he connects it with
Slav. mraků, Norse myrk, our murky,
all in the sense of darkness. See Curt.
Eet. p. 565. Others assume a noun “μολ-
γός from the same root, in sense “cloud,”
and translate “in the cloudlessness of
the night,” i.e. on a cloudless night.
But this does not seem sufficiently general.
For Buttmann’s view see Lexl. s.v.
174. τ’ ἀφ’ cf. Π 173, T 272, B 271,
ἡ μὲν 110, and so the article is used
with other numerals almost as a demonstra-
strative, to single out a definite number
and contrast them with the larger mass.
H. G. § 260 c.
175-6 = P 63-4. 175 = Θ 342.
179-180 seem a very needless repetition
of what has already been said several
times. προνεῖς for προνεῖα is a form
which does not occur again. Aristarchos
rightly athetized both, while Zenod.
altogether omitted 180 as being inter-
polated from II 699.
183. τὸ κέλευσθη, only here, = παλέυ-
σασις.
184. οὐρανόθεν, from the summit of
Olympos (which, though H. does not
identify it with οὐρανόθεν, still, as a
mountain, reached into heaven). ἀστερ-
pής, a lengthened form of ἀστράκης
(cf. N 242, etc.), which seems specially
restricted to indicate the thunderbolt as
a weapon, not as a flash.
186. τὸν, this (which follows): a very
unusual use of the demonstrative δ’.
187. ἥν...κεῖν, so N 127, Ω 437, and
several times in Od. e.g. ε 361.
θύνοντ’ ἐν προμάχουσιν ἐναιροντα στίχας ἀνδρῶν, τόφρ’ ἀναχωρεῖτο, τὸν δ’ ἄλλον λαῶν ἀνάχθω μάρμαροι δήσωσι κατὰ κρατερὴν ἱματίαν· αὐτάρ ἔτει κ’ ἥ δουρι τυπεῖς ἢ βιλήμενοι ἤδε εἰς ἵππους ἄλεσται, τότε οἱ κράτος ἐγκαλίζω κτείνειν, εἰς δὲ κε νήσα ἐνυσσόλους ὀμφήσεσθαι δύν τ’ ἥλιος καὶ ἐπὶ κνέφας ἱερόν ἐλθή.

ὁς ἐφατ’, ὦν ἀπίθηκε ποθόμενος ὁκέι Ἰρες, βῆ δ’ κατ’ Ἰδαίον ὄρεων εἰς Ἰλιον ἱριν. εἴρ’ ἵππων Πριάμου βαϊφρονος, "Εκτόρα διον, ἐστασθ’ ἐν θ’ ἵπποις καὶ ἄρμαις κολλητοῖσιν· ἄγροι δ’ ἵστατον προσέβη πῶδας ὁκέι Ἰρες· "Εκτόρ υἱὲ Πριάμου, Διὸ μὴν ἀταλαντε, Ζεὺς με πατὴρ προσέγγισε τείν τὰδε μυθῶσασθαι. δφρ’ ἀν μὲν κεν ὄρας Ἀγαμέμνονα ποιμένα λαῶν θύνων ἐν προμάχουσιν ἐναιροντα στίχας ἀνδρῶν, τόφρ’ ὑπόεικε μάχης, τὸν δ’ ἄλλον λαῶν ἀνοχθε μάρμασθαι δήσωσι κατὰ κρατερὴν ἱματίαν· αὐτάρ ἔτει κ’ ἥ δουρι τυπεῖς ἢ βιλήμενοι ἤδε εἰς ἵππους ἄλεσται, τότε τοι κράτος ἐφυγαλίζει κτείνειν, εἰς δὲ κε νήσα ἐνυσσόλους ὀμφήσεσθαι δύν τ’ ἥλιος καὶ ἐπὶ κνέφας ἱερόν ἐλθή.

ἡ μὲν ἄρ’ ὡς εἰποῦσ’ ἀπεβη πῶδας ὁκέι Ἰρες, "Εκτόρ δ’ ἔξ ὄχλων σὺν τεύχεσιν ἄπτο χαμάξε, τάλλων δ’ ὄξεα δοῦρα κατὰ στρατὸν φάσιο τάντα ὄρην τράχων μαχασσαθαι, ἐγειρε δὲ φύλων αἰγήν. οἱ δ’ ἐκλάψεσθαι καὶ ἐκατάκειο ἐτόσο Ἀχαιῶν, Ἀργείων δ’ ἐπίρουν ἐκατούναντο φάλαγγας, ἀρτύνη δ’ μάχη, στὰν δ’ ἀντόι. ἐν δ’ Ἀγαμέμνων πρῶτος ὄρος, ἐθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

189. ἀνάχθω, perf. imper.: we have ἀναχώρησα from the scor. B 195. 194. ἱερόν, perhaps in the primitive sense “strong darkness,” cf. A 366; an epithet suggested by the irresistible force with which it drives away the day. This promise is not fulfilled, for Patroklos utterly routs the Trojans on the same day. These two lines with 202-δ’ are probably interpolated from P 454-5, where they are more in place, for they are thereafter accomplished to the letter. 209. ωδι, see A 489 for the scansion. 201. τάτω = σαδ, a form which occurs elsewhere only in Od. The form is "Doric," acc. to Schol. A: but this is of course wrong. The π seems to represent the m of L. E. τα-δαν (d-d), the -δα having dropped. 202-209 = 187-196, mutatia mutandia. 214. Διάλεγον, read διάλεγον, wheeled round. See A 539. 218. μάχη seems to be used here in a concrete sense, as in old English, of the embattled hosta: “the battle was ranged in order,” i.e. the lines were re-formed. Cf. M 44, O 363.
ΙΛΙΑΔΟΣ Α (XI.)

Εσπετε νῦν μοι, μούσαι Ὠλύμπια δόματ’ ἔχουσαι, δό τις δὴ πρῶτος Ἀγαμέμνονος ἀυτὸς ἠλθεὶν ἢ αὐτῶν Τρῶων ἢ κλειτῶν ἐπικούροιν.

Ἰοδάμας Ἀντηριδῆς ὑπὲρ τε μέγας τε, δὸ τράφῃ ἐν Θρῆκῃ ἐρίῳλακι, μητέρα μὴλών. Κισίθη τῶν ὑ’ ἐθρέψει δόμοις ἐν τυπόντι ύσταμαι μητρόπατορ, δὸ εἰπτεῖ Θεαίῳ καλλεπάρροιν. αὐτάρ ἐτεὶ ἡ βῆς ἐρίκυδεο ἱκετ’ μέτρον, αὐτῷ μὲν κατέρυκε, δίδου δ’ ὑ’ γε θυγατέρα ἡγήμαρ δὲ ἐκ βαλάμιοι μετὰ κλέος ἱκετ’ Ἀχιλλός σὺν δυνακαίδεα κυναὶ κορωνίαι, αὐτ’ ὑπεύκου τόκε μὲν ἔπει’ ἐν Περκότῃ λίπτε νῆσα εἰςα, αὐτάρ ὁ πεξός ὕμων εἰς Ἡλεον εἰληλύθειν’ δός μὰ τότ’ Ἀτρέδων Ἀγαμέμνονος ἀυτὸς ἠλθεὶν. οἱ δ’ ὅτε δὴ σχῆδαι Ἰσσαὶ ἐπ’ ἀλλήλαιοιν ἰώτε, Ἀτρέδως μὲν ἀμαρτε, παραὶ δὲ ὑ’ ἔτραπετ’ ἢγοις, ἰοδάμας δὲ κατὰ ζώην, θόρρηκος ἔωρθεν, νῦς, ἐπὶ δ’ αὐτὸς ἐρεισε βαρεῖ ἑχει ρείσας. οὐδ’ ἄτορες ἁπτάτη παναλόλον, ἀλλὰ πολὺ πρὶν

218. This appeal to the Muses (cf. B 484) fitly introduces what is really the turning point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Patroklos to the rescue.

219. ἄνω τέ, so most MSS., with Zenod. and Aristophanes: Aristarchos ἀρτιών. The difference is immaterial:

221. The name is introduced asynodically, just as in A 8.

222. For μῆλων Zenod. read θρήνων.

224. μητροπάτορ: it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, B 412), the sister of his mother Themoi, the priestess of Athene in Troy, and wife of Antenor (2 298).

225. ἐρυκίδεο, because it gives a youth the power of attaining martial glory.

226. αὖτοι μὲν καταφέρειν, his grandfather tried (imperf.) to keep him at home (lit. there where he was): δίδου, gave him in marriage (for a consideration; see 245-5). The imperf. indicates that δίδου is subordinate, “by giving” (see H. G. § 71).

227. ἐκ βαλάμιοι, straight from the bridal chamber. μετὰ κλέος Ἀχιλλῆς: “after the fame of the Achaianas,” i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. l. 21, and N 364.

229. Perkote, a town on the Hellespont in the N. of the Troas. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

230. νῆσος ἔων (al. λώ), i.e. by land.

233. Schol. A remarks that this is the only instance in the Iliad of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. ζώη seems here to mean the waist of the cuirass = ἱματα, Δ 157. θόρρης ἐνομένων must then mean “in the lower part of the breastplate,” “the genitive being partitive, not ablative.” Possibly however ζώη might = ἱματα, as it is always used of a woman’s girdle except here, and B 470 where it means the (human) waist. See Helbig, H. E. p. 199.

235. αὖτα ἐκατάρειε, i.e. he threw the weight of his whole body into the blow, following up his heavy hand.

236. ἐρωτεῖ, this form only here: see note on K 267.
ἀργύρῳ ἀντιμένη μόλυβος δὲ ἐτραπέται ἀιχμή.
καὶ τὸ γε χείρι λαβών ἑυρίς κρείαν Ἀγαμέμνονος
ἐλεῖ ἐπὶ οἱ μεμάδιοι ὡς τε λίθος, ἐκ δ' ἄρα χεῖρος
σπάσατο· τὸν δ' ἄρων πλῆξι aιχμά, λύσε δὲ γύναι.
ὡς οἱ μὲν αὖθι πεσὼν κομίσατο χάλκεον ὑπ' χαλκοῦ
οἰκτρός, ἀπὸ μνηστής ἄλγους, ἀστούμων ἀργίνων,
κομιδάς, ἂς οὗ τι χάριν ἐδε, πολλὰ δ' ἐθωκεν
προδ' ἐκατὸν βούς δόκει, ἐπειτα δὲ χιλὴ ὑπέστη,
ἀγας ὴμοι καὶ δις, τὰ οἱ ἀστέτα σπαμαίνοντο.

δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων εξενδέξει,
βῃ δὲ φέρον ἀν' όμοιον Ἀχαίων τείχεα καλὰ,
τὸν δ' ὡς οὖν ἔνθες Κώνω ἀβδείκτους ἄνδρων,
προσβγνείς Ἀττιπορίδης, κρατερῶν ρά τ' ἐπήνοι,
ἀφαλμοῦς ἐκάλυψε καλυκτόν ποιεώτως.

στῇ δ' εὐρᾶς σὺν δουρὶ λαβῶν Ἀγαμέμνων δίοιν,
νῦξε δὲ μν ἑκατὰ χείρα μέσην, οἰκίων ἔνερθεν,
ἀντικρώς δὲ διέσχε ἀφενήν δουρῶν ἀκακι.

ῥήγησθαι τ' ἄρ' ἐπειτα ἀναζή ἄνδρων Ἀγαμέμνων·
ἀλλ' οὖδ' ὡς ἄπεθη καθάρας ἂντέλειομοι,
ἀλλ' ἐπόρονε Κώνων ἐχῶν ἀνεμοτρεφες ἡγος.

237. μόλυβος, lead, named only here: but cf. μολυβδαίης οἰς 80—both times in similes, not as actually in use, as though the poet were aware that the metal was unknown in the heroic age.
238. τὼ γε, as though ἐγγοι or ἔγω, instead of αἰχμή, had preceded. The spear being thus caught, ἄγε is able to grasp it and drag it towards himself out of Ιφιδamas' hand. μεμάδιος, furious as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.
241. χάλκεον ὑπ' ἄλγων, as though the sleep of death bound a man with bands that he could not break: Vergil's "Ferrenus sonnus," Aen. x. 745.
242. στράτευς, an exclamation, like νίκος, σχέδιος. ἀλλ' ἄρης, far away.
243. σχηματίζει, see A 114. χάριν, he saw no return for the ἔδρα, or price he had paid to the father for his bride. This passage very clearly shows that marriage was a bargain. See I 146. Of course the gifts are not made to the wife, marriage settlements being not yet known. πολλ' ἄδα, i.e. although he had paid a large price.
244. πρῶτα, as an immediate payment: ἐπώνυμοι, in instalments from the increase of his herds. Observe χοία in neut. agreeing with κατ' ἐπώνυμοι only with ὀρθ' ἄγενις, ἀφικαί, and ἄστα, perhaps from the general idea of ἀφικαί which covers all. See on B 140.
245. ἂνθείκειτο (except here and Ε 320 only in O.L.), conspicuous, "exalted among men."
246. προσβγνείς, therefore the elder brother of Ιφιδamas.
250. ἀβδείκτους ἀκακι, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. μανή.
251. στῇ εὐρᾶς (Ο 541), he came up (A 197) from the side. It looks as though εὐρᾶ was a naval expression, on the "broadside." For the form cf. μονάς, Θ 371: the termination is perhaps an instrumental form conn. with d'εκ of μονάως, etc.
255. χεῖρας, the forearm, as often.
256. διέσα, passed right through. E 100, etc.
storm-toughened on a windsy site,"
Tennyson. The idea was that the buffeting of the winds strengthened the grain of the wood.

257. ὑπατρον, son of the same father. ὁ is sc., together; just like ὁ ἁλπάν, "of the same womb." So ὅρνακος ὑπατρον, B 765. κατάστασιν is a general term covering fraternity on either side, and is specialized by the addition of ὑπατρον.

258. τόν, Κόου: ὑπάτας, sc. Ἀγα-μέμων.

263. ὧν, plur. like ἡδον, ἁτό (I. 216), φῶς (51), etc.

264. ἐστικελίδνα, "ranged" in hostile sense. It is also used of a general reviewing his army, Δ 231, etc.

266. "So long as the hot blood still gushed from the wound," before painful inflammation had set in. ἄν-φυλατ-ιαν, from ἄν and φυλάτω = ἄφην, to sprout, spring forth. Cf. on ἔντρασις, B 219. Curt. Ετ. no. 304; Buttmann, Lex. p. 123.

267. ἐτρέποντα, began (imperf.) to dry up.

268. ὧν marks the apothesis.

269. βέλος ἔχη, metaphorically; "fear took hold upon them and pass as of a woman in travail." Compare also Θ 513 βέλος πέτσαον, in the sense of "wound."

270. μεγαντόκοι Εἰλεθίωων, both words of doubtful origin. The first is generally derived from μεγας, and explained "helping in painful labour." For the σ compare θέσο-δόσοι, δικας-

πόλεως. Fick however refers to the Skt. root magh, to make great, to forward (whence μέγης, μέγας, etc.), and explains "forwarding childbirth," comparing φέρει-βίον. L. Meyer again (C. Stud. v. 95) divides μεγα-στάκες, and explains "averting pain," root stac to drive back, to bring to a standstill (secondary of sta). So Br gumann, C. St. ix. 270. If so, the meaning of the word must have been quite forgotten, as the function of the Eileithyia here is just the opposite.

Εἰλεθίων (plur. here and Τ 119 only: sing. Π 187, Τ 108, τ 188), according to the old explanation "the comers," i.e. the goddesses that come in the hour of need. Fial explains it as a personification of "the woman's time that is come," comparing ἧδειν ἢ ὧν αὐτῆς, John xvi. 21. Fick connects with ἔλεθιον, to set free; the goddesses that liberate from pain. The most probable derivation is perhaps that from ἥλιος, ἡλιόω (= νομοκομεί). See as if the Twisters, squeezers, a personification of the wretching pangs.

271. ἧμη, because she prospers over marriage. ἔχουσα, "having rule over." 272. ἐκβαίνει, i.e. ἔρχεται, an elision which nowhere else occurs. Bentley conj. ἔχειν ἔχειν ἔχειν, but is a question whether this line should not be omitted, a comma being put at the end of 268 and τ in 269 being omitted. See Cobet, M. C. p. 375.
ἐς δίφιον δ’ ἀνέρουσε καὶ ἡμόχρη ἐπέτελλεν
ηρισὶν ἐπὶ γλαφυρίσιν ἐλαυνέμεν· ἤχετο γάρ κυρ. 275
ηρισεν δὲ διατρύσιν Δαναοίς γεγονός·
“δ’ φίλοι, Ἀργείων ἡγήτορες ἄδ’ μέδοντες,
ὑμεῖς μὲν υμῶν ἡμᾶς ἀμύνετε πολιούροιοι
φύλοιν ἀρμαλήν, ἐπεὶ οὐκ ἔμε μητίετα Ζεὸς
εἶλε συν Τρώοι πανημέροι πολεμίσει.” 280
ὁς ἔβαθ’ ἡμόχρος δ’ ἴμασθε καλλήριχας ἵππους
ηνὰς ἐπὶ γλαφυρᾶς, τώ δ’ οὐκ ἄκουντες πετέσθην·
άφρουν δὲ στῆθα, ράινοντο δὲ νέρπε κολόνη,
τειρόμενοι βασιλῆς μάχης ἀπανευθεῖ φέροντε.
“Εκτόρ δ’ ὦν ἐνόητος Ἀγαμέμνονα νόσφι κλάματα,
Τρωί τε καὶ Λυκίοισιν ἐκέλευτο μακρὸν ἄφορας. 285
‘Τρώες καὶ Λύκοι καὶ Δάρδανοι ἀγχαμαχηται,
ἀνέρες ἐστε, φίλοι, μηχανάθη δὲ θοῦροις ἀλλᾶς.
οὐχ’ ἅν ὀρίσετε, ἐμοὶ δὲ μέγ’ εὐχος ἐβοθεῖ
ζεὺς Κρονίδης: ἀλλ’ ἰδίως ἑλαύνετε μοῦνας ἵππους
ιθήμιων Δαναῶν, ἵν’ ὑπέρτερον εὐχος ἀρπήσε.” 290
ὡς εἰςπάν ὤτρυνε μένος καὶ οὐκόν ἐκάστον.
ὡς δ’ ὁτε πού τις θηρητὴν κύκας ἄργοδοτας
σεύη ἐπ’ ἀργοτέρῳ σιν καπρὶκη ἢ λέοντι,
ὡς ὅτ’ Ἀγαμέμνονι σεῦθε Τρώας μεγαθάνω
“Εκτόρ Πριμιλῆς, βροτολογὺς ἱσος Ἀρμ. 295
αὐτὸς δ’ ἐν προτοσι μέγα φρονίων ἐβεβήκεν,
ἐν δ’ ἐπει’ υψιγν ὑπεραι ήσος ἀλήθη,
ἠ τε καθαλλομένη ιοεῖδα πόλιν ὄρνει.
ἔθα τίνα πρὸτον, τίνα δ’ οὐστατον ἐξενιάξεθεν

277. Observe how Agamemnon as usual gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, Σ 65-60.
282. ἀφρον στῆθα (synizesis in both words), their chests were covered with foam. στῆθα is probably accus.
284. Hector recognizes the moment at which Zeus has promised him victory (191).
288. ἀριστος (ὁ ἀριστος), cf. ωὐρίς E 396. μέρα seems to be an adv.: “has granted me my desire to the full.”
290. ὑπέρτερον seems to form part of the predicate, “that ye may obtain your boast in victory,” or perhaps “exalted above the boast of the Greeks.” Cf. κίβος ὑπέρτερον = glory of victory, M 437, O 491. But Ar. read ὑπέρτερον.
292. θεν is nowhere else used in this way in a simile. ἀριστοδότας is elsewhere used only of boats.
297. ὑπεράθε, blowing from on high, cf. ἄφιξης, ζ 253: an expression very natural to men who were accustomed to the sudden squalls which “leap down” upon coasting ships beneath the steep shores of Thrace and the Greek islands. Aristonikos mentions a variant ὑπεράθος.
298. λοῦδε, blue (or rather perhaps dark) like violets. The word occurs elsewhere only in Od.
299. For the question, cf. II 692: it
"Ἡκτώρ Πριαμιδῆς, ὅτε οἱ Ζεῦς κύδος ἐβόκειν; Ἄσαῖον μὲν πρῶτα καὶ Λυτόνοον καὶ Ὀπίτης καὶ Δίλωτα Κλυτίδην καὶ Ὀφέλτιον ἢ' Ἀγέλαιον Αἰσυμών τ' Ὄμον τε καὶ Ἰππόνοον μενεχάρμην, τοὺς ἄρ' ἢ γ' ἤγεμονας Δαμάων ἔλεεν, αὐτὰρ ἐπείτα πληθὺν, ὡς ὅποτε νέφεα Ζέφυρος στυφελεῖζεν ἄργεσταὶ Νότοι, βαθεῖα λαλαπὶ τύπων πολλῶν δὲ τρόφι κύμα κυλὐδεται, ὑψότε ό' ἄχυρη σκύδαναι εἴ ἄνεμοι πολυπλάγκτοι ιοῖς. δοὺ ἀρα πνεῖα καρπᾶθ' ὑφ' "Ἑκτώρ δάμαστα λαῶν. ἔνθα κε λαυγὸς ἐγὼ καὶ ἀμήχανα ἔργα γένοντο, καὶ νῦ κεν εἰ νῆσοι πέσων φαινοντες Ἀχαιοῖ, εἰ μὴ Τυδεῖδ Θυμήνει κέκλετ' Ὀδυσσεύς. "Τυδείδ, τί παθόντε λελάμβαθα θεώριον ἄλλης; ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἤσαιο- δὴ γὰρ ἐλεγχὸς ἐσσεται, εἰ κεν ἑρας ἐξορφαίολος "Ἑκτώρ," τὸν δ' ἀπαμείβομενος προσήφη κρατέρος Διομήδης. "ἡ τοι ἔγω μενεό καὶ πλῆσαι- ἀλλὰ μίνυθα ἡμῶν ἐσσεται ἢδος, ἐπελ νεφελερέτα Ζεῦς Τροσίαν δὴ βέλεται δοῦναι κράτος ἡ' περ ἡμῖν." ἦ καὶ Θυμβραῖον μὲν ἄφ' ὄππων ὁσε χαμάζει

310. This line gives an expanded form of the idiomatic λοίμα ἔργα Α 518, etc.
311. Cf. Ἡ 235: the phrase πέσων is here clearly used of the fugitives, not of the assailants.
313. τί παθόντες, "what has come upon us that we have forgotten?" The expression looks rather like an Atticism, and seems to recur only in the probably post-Homeric 106.
316. πέσων, see I 252. παρ' ἐμ' ἤσαιο, come and stand by my side.
317. μίνυθα, "only for a little while will there be any profit of us," i.e. we shall not be able to give any lasting pleasure to our friends. (So Faidi, comparing Σ 80 ἀλλ' ἡ μεν ἡδος, ἔτει, κ.τ.λ. So A 576, etc. ἢδος occurs only in this phrase with ἔτει.)
318. βέλανα (v. 254, τ. 387), a form occurring only here in II. The root βελ- is used to form the present stem (just like Lat. vel-) without the usual strengthening (μεταφορά for βελθ-αις, acc. to Curtius, Φθ. i. 250). The verb is followed by ἔτει because it expresses preference: see Α 117, γ 282.
δουρι βαλὼν κατὰ μαζὶ τῶν ἀρίστερων, αὐτὰρ Ὁδυσσέα
ἀντίδειαν διέποιντα Μηλάνων τοὺς ἑαυτοὺς.
τοὺς μὲν ἔπειτ' ἔλασαν, ἔπειτ' ἅλλοις ἀπέπτασαν·
tῶ δ' ἀν' ἄρμαν ἱόν τε κυνάδες, ὡς ὅτε κάπηρo
ἐν κυνής κηρυτταίς μέγα φρονεῖτο πέστην·
ὡς δὲκερ Τρῶας πάλιν ἀρμόνοιν· αὐτὰρ Άχαῖοι
ἀπάτασις φεύγοντες ἀνέπτευον "Ἑκτορα δίον.
ἐνθ' ἐλέφθη δίφρον τε καὶ ἀνέρε δήμου ἄριστον,
μὲν δέω Μέρσοπος Περκασιόν, δε περὶ πάνων
ἀνείπω τοῖς καταργοῖς, οὐδὲ δοῦ καταίη ἐσκέν
ὑπεντεύχειν ἔκ τοῦ λέγων δούλαμον δούλουμα· τοῦ δὲ οὐ
τεσσαράκοντα, ἴππης γὰρ ἄχον μέλαν κακόσατον.
τοὺς μὲν Τυδεύδης δομυλεύοντος Διαρμῆθης
θυμὸν καὶ ψυχὴς κεκαθὼν κλήτα τεσσαράκον,
Τυγόδαμον δ' Ὁδυσσέα καὶ Τειφρόχον ἔξενάρεζεν.
ἐνθα σφιν κατὰ ἵσα μάχην ἑπάνυσεν Κρονός
ἐκ 'Ιδρης καθαροῦ· τοῦ δ' ἀλλὴν ὁμορρώπην.
ἡ τού Τυδεός υἱὸς 'Αγάστροφον οὔτασε δουρι
Παιονίδην ἡρακατ' ἰσχύον· οὐδὲ οἱ τοῦτοι
ἐγὼν ἵππης πρόφυγες, ἀδάσατο δὲ μέγας θυμὸν.
τοὺς μὲν γὰρ θεράτων ἀπάνευθ' ἔχειν, αὐτὰρ ὁ πεζὸς
θύμη διὰ προμάχον, εἰσ' ἀλλὸν ἄλλακα θυμὸν.
"Ἑκτορ' δ' ὑψὸς νόσησα κατὰ στίγμας, ἄρτο 
ἐντ' ἄρτος ἐκκληγαμάς· ἀμα δὲ Τρῶϊς ἐπίοντο 
νόσησεν".
ΛΙΙΑΔΟΣ Δ (XI) 373

τὸν δὲ ὦδων ῥήγησε βοὴν ἀγάθος Διομήδης,
αἶφα δ' Ὄδυσσεία προσεφώνεν ἐγώς ἐνώπια,
"νῦν δὴ τὸδε πῆμα κυλινδεῖτα, δῆμοιο "Εκτωρ.

όλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεθα μένοντες.”

ἡ μα καὶ ἀμπεταλῶν προῆς δολιχόσκιοι ἄγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆς,
ἀκρην κὰκ κόρυβα· πλάγχηθε δ' ἀπὸ χαλκόφι χαλκός,
οὐδ' ἱκετο χρόα καλόν· ἐρύκακε γὰρ τρυφάλεια
τρίπτυχος αὐλόπτει, τὴν οἱ πόρε Φοίβος Ἀπόλλων.
"Εκτωρ δ' ὦκ' ἀπελθέρων ἀνέβαμε, μίκτο δ' ὀμίλῳ.

στῇ δὲ γνυξ ἔρπτων καὶ ἑρείσατο γειρὶ παχείθ
[γαίης· ἀμφὶ δὲ ὦσε κελαινὴ νῦς ἐκάλυπτην].

ὁφρα δὲ Ταυδεῖς μετὰ δούρατος ὐγεῖτ' ἔρομεν

τῆς διὰ προμάχων, θῇ δὲ καταισίατο γαίης,
τόφρ' "Εκτωρ ἀμπνυτο, καὶ ἄψ ἐς δίφροιν ὀρόσας
ἐξέλει' ἐς πλήθου καὶ ἀλεύτατο κῆρα μέλαιναν,

δουρ' ἐπαιλάσων προσεβή κρατερὸς Διομήδης."
"ἐξ αὐ τὸν ἐπρεπεῖ θάνατον, κύων. ἢ τέ τοι ἀνέχει ἡδέ κακόν· πῶς αὐτῆς τοῦ Φοίβου Ἀπόλλων, ὁ μέλλως εὐχαριστεῖ ἰὼν ἐς δύοντον ἁκόντων. ἢ θύμης ἢ εξανίμνῃ γε καὶ ὑστερον αντιμαθήμας, εἰ πού τις καὶ ἐμαῖ τὸς ἀπὸ τοὺς ἐπταρθούν ἄστεν. πῶς αὑ τὸς ἄλλῳ ἀπείςμα τίν, οὐ δείχνω," 

ἡ καὶ Παυσινίδην δοκιμάσθην ἐξεισαρίζειν. ἀντάρ Αλέξανδρος, Ἐλευθήρης πότις ἤμυσκόμω, Τυχέως ἐπὶ τοὺς τιταίνητοι, ποιήσας λαϊν, στήκης κεκλήμενος ἀνάρροκτη ἐπὶ τύρμβην Ἀλεξάνδρειο, παλαιοῦ δημογράφου. 

ἡ τοι ὁ μὲν βοήθεια Ἀγαστρόφου ἡθημαλούς ἄντυ βράδινα Ἑρμήν οὗ δέ τόξον τῆχεν καλέσαν 

καὶ βάλεν, οὐδ' ἄρα μιν ἄλλων βέλους ἐκφύσει χειρὸς, ταροῦν δεξιτερίου ποδός· διὰ δ' ἀμφετέροις ἡς ἐν γαίας κατέπτυκτο. ὁ δ' ἐμάλα ἱδο γελαστάς, 

ἐκ λόχου ἀμφιθύμησε καὶ εὐχεμένους ἐποὶ γῆ βάθα· "Βέβηλας, οὗ ἄλλων βέλους ἐκφύσεις· ὡς δέξατο τοῦ νεάτον ἐς κενούσα βαλόν ἐκ θυμοῦ ἐλπίζας· αὐτόν κεῖν καὶ τρόπες ἀνέπτυναν κακότητος, οὐ τέ σε περικασία λέονθ' ὡς μηκάδες αἰγες."

364. μᾶλλον, ironical, "to whom no doubt you pray." See Λ 564.
365. Επειδὴ, future: exactly our idiomatic "I will finish, despatch thee." See Ε 828. 362-367 are also found verbatim in Τ 449-454, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed.
366. ἀπρόφθε, so Ar., "continued the despoiling" of P., which task Hector had interrupted, 343: cost. and Zenod. ἀπρόφθε, but the sor. is obviously less suitable; his continued attention to the corpse explains how Paris got his opportunity. So αἰνοῖ, 574, "was in the act of stripping off."
372. For the tomb of Ilos see 166; ἀναφόρησε, "artificial," distinguishes the barren from any accidental mounds on the plain. δημογράφου, "elder of the community," see Τ 149. Ilos is in the direct royal line (Τ 232) and is the eponym of Ilos. The name thus indicates the identity of royalty with the patriarcho of the village community.
375. πῖκρον, see φ 410 τῶν (δωτόν) ιεί τί πέτοι ἔδωκεν γενίς γελάσαι τε, from which it is clear that the word indicates the (metallic!) handle into which the two horns forming the bow (Δ 105-111) are fastened.
376. οὖδε... χαρός is parenthetical, βάλεν going with ταροῦν.
377. ταροῦν, apparently the flat of the foot (so only here and 388). In 219 ταροῦν are explained as hurdles or wickerwork shelves, so called from τρής, because they are used for drying cheeses upon. Perhaps the foot was thought to have some resemblance to these.
380. βέβηλας, perhaps rather βεβάς, as the synizesis is violent. Others scan βέβηλας as a dactyl, cf. λεώτη or λεώτη, Ι 498.
381. νεάτον, nethermost, from root νι = down; see on νεάρη, Ε 539.
385. τοβεδα, only here in H.; it is a word of contemp (see on Δ 242) as opposed to the hoplites who meets his foe ἀντίθες σὺν τείχεσιν. λυβεργή, cf. B 275, Ω 239. κεραμικός, so A and apparently Αρ. vulg. κέρας. It is generally taken to mean "with the bow of horn"; but Ar. explained it as a mode of dressing the hair, εἰς κέρατα πρὸς ἄντιλεον αἱ ἄρχοντες. This interpretation, strange though it may seem, is completely established by Helbig, H. E. p. 185. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexica show that this explanation was always generally received. Cf. Schol. on ο νυστην κεραμική τήν εμπλοκήν τῶν τριχῶν ὁμοιαν κέρατα τῷ καρπάθλητον ἄνδρας Παύλου, Ἀριστοκράτῳ. So Juvenal, xii. 185, "medullis torquentem corrosa circa." ἀγαλα thus receives its proper sense, "fine, brilliant." For Paris' hair cf. Ι. 55, ἵνα κέρας, τὸ νεφελος. For παρθηκτικός cf. ἑτητίκα δὲ γνωρία τι εἶναι, and for the form of the verb Curtius, ἐπ. no. 627.

386. αὐτής is a wish rather than a proper conditional protasis, "I wish that you would measure yourself— in that day your bow and arrows shall avail you naught." The speaker thus during the expression of thought changes his attitude from mere wish to confident expectation. Cf. Ι. 54 εἰς ὅ τι να χαίρετι αἴδηρι: 

387. τόν δ’ οὐ ταρβήσας προσέβη κρατερός Διομήδης: τοβεδα, λυβεργή, κέρας ἀγαλα, παρθηκτικός, εἰ μὲν δὴ ἀντίθες σὺν τείχεσιν πειρήσεις, οὐκ ἂν τοις χριασμασι βίας καὶ ταρβῆς οἰο- νὶς δὲ μ’ ἐπηγάζας ταρσόν ποδός εἴχεις αὐτῶς, οὐκ ἀλέγοι, ὃς εἰ μὲ γυνὴ βάλοι ἢ πᾶσιν ἄφρων- κωφόν γάρ βέλος ἀνθρόπος ἀνάληκτον ὑποδηναίου. 

390. η τ’ ἄλλοι ὑπ’ ἐμείο, καὶ εἰ κ’ ἄλλοι ποι ἐπαύρη, ὃ ἂν βέλος πέλεται, καὶ ἀκήρου ἄφενα τίθεντι: τοῦ δὲ γυναικὸς μὲν τ’ ἀμφίδροφοι εἰσὶν παρειαὶ, παῖδες δ’ ἀρματικοί: ὃ δέ θ’ αἰματι γαῖαν ἐρέθουν πεύτεθαι, οἴονοι δὲ περὶ πλεῖς ἡ γυναῖκες.

395. τὸς φῶς, τοῦ δ’ "Οὐδεὶς διευκρινὼς ἐφύσει ἐγένετο ἔστη πρόοθες": ὃ δ’ ὑποσε βαθεῖόμενον βέλος ὄκιν ἐκ ποδός ἐλκ’, οἴον ἂν διὰ χρόνος ἢλ’ ἀλεγευμένην.

399. κωφός has the primitive sense "blind," from εἶναι, αἰνεῖς, lit. "beaten back." Cf. Soph. O. T. 290, κωφὸς καὶ παλαι’ ἑν’.

391. ἄλλος . . . ἄξιος πέλεται, in a very different way my spear proves its sharpness. Delbrück (S. F. I. p. 177, 191) has remarked that this line offers the only instance in H. of ἐκ εἰ with subj. in a general sense (= whenever); in all the other cases it indicates a particular expected event.

392. With ἄξιος βέλος πέλεται cf. Τ. 99, καὶ δ’ ἄλλοι τοῦ γ’ ἂν βέλος πέλεται, οἴον ἀνάληκτον. As ἂμο there must form part of the predicate, it is better to take ἄξιος here in the same way, though πέλεται is not merely = fero. Eust. reads νέμαι here also. ἄκρων, lifeless, as θ’ 466; in Od. it means unharmed. αἰνεῖς, so MSS., ἄφενα, which is much less forcible.

393. ἀμφίδροφοι, see B 700. ἐρέθους, so Σ 329.

395. Compare γίνεται πολὺ ἀλλεργεία: ἐγένετο, 162; and for the comparative πλεῖς, B 129.
399-400 = 273-4.
402. φόβος seems here to have made the very easy transition from "flight," the usual sense in H., to "fear," as 644, etc.
403. This verse occurs seven times in II. and four times in Od. (all in ε). In the whole of H. there are only nineteen other passages where the Φ of φόβος is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the Φ, and over 170 admit of it (Knoépfler, p. 213). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Bekker emended Fōrē Fōrē (Fī fīrī èrī èrī fōrē fōrē); but this is not justifiable in face of the fact that there is in no instance any variation of reading hinted at. Fick thinks that ἡω may be a monosyllable by synizesis; but it is very unlikely that the internal Φ should have so completely disappeared at a quite early date as to make this possible. The few instances of diphthongs like παῖς for παῖς can hardly prove the case for synizesis, a much rarer phenomenon.
404. τι κατὰ, delib. subj.; this well illustrates the close relationship between the subjunctive and future.
408. ἦσσοντων seems to be a general expression: cowards are off in a moment (this being given by the perf. sense of ἀγαθοῦντος), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409-10 comes in rather awkwardly.
410. ή τε ή τε, ή τε, so MSS.; this is generally explained as = ή τε ή τε, ή τε, with a comma after κρατερῶν. But in this case we ought to take τε τε (Lange, Kf, p. 584). The text, with the colon, is preferred by Nikanor; though the sense is virtually the same, it is better as representing the old parataxis.
413. "They penned him in their midst, bringing a bane (cf. 347) among themselves." For τοῦτος Zenod. read τοῦτο, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; Ar. wrongly understood it to mean "bringing destruction to Odysseus in their midst."
414. κάτωρ is governed by ἄμφι; prepositions of more prosodical value than two short syllables do not throw the accent back when they follow their noun, according to the traditional rule.
415. συνωνυμ. sc. μυ, give chase to him.
416. The ancient legend was that the
boar prepared for battle by whetting his teeth upon smooth rocks.

417. ἢναί, thereat, in the midst of all this is heard the gnashing of his teeth. Cf. ὁ 380, πολύς ἰδίω κόμπος ὄρφω.

418. ἄφαρ, i.e. “without hesitation.”
Cf. N 814.

423. ἄφαρη, so AD; cast. ἄφαστα.
424. πρότιμον, so MSS; ἀρ. seems to have read πρότιμον, and there are traces also of another variant πρότιμον. The first form seems preferable, the abstract termination reminding us of τοῖς in the sense of “stump,” A 235. The word here evidently means the navel, “the cut place in front.”

425. ἄφαρη, a word which occurs only a few times, always in this line in Homer (N 508, Ζ 452, P 315), and occasionally in later poets (Theokr. 17, 129; Ὀρ. Rhod. 3, 120). Benfey refers it to root αἰνεῖς, to squeeze, so that it means “in his grasp.” Ὀρ. Rhodius seems to take it for “the palm of the hand.”

427. εὐφέλων, MSS, εὐφρένον. The correction comes from Didymos on Ψ 81 εὐφέλων: ἐν τῷ Ἱάου καὶ Ἀκρο- 
φάνες εὐφέλων διὰ τοῦ ὑ, ἐν τῷ Ἰάου
Παλλάς Ἀθηναίη μεχθήμεναι ἐγκας φωτός.
γνω δ’ Ἡδυσέου, δ’ οὐ τι βέλος κατὰ καίρων ἦλθεν,
ἀλ’ ἰ’ ἀναχωρήσας Σάκων πρὸς μύθον ἔιεν·
“α δεῖλ”, ἡ μᾶλα ἴ δι σε κεχνάμει αὐτὸς ἐλέθρος.
τ’ τοι μὲν ἐμ’ ἐπιτασσά ἐπὶ ὑπόσεσι μάξεσαί,
σοι δ’ ἔγω ἐνβάδε φημὶ φόνον καὶ κήρα μελαναν
ἡματι τρὸς’ ἐσσεσαί, ἐμφ’ ὑπὸ δούρι δαμέντα
ἐχύος ἔμοι δοσέων, ψυγή τ’ Ἀδι κλυτοπόλης.
η’ καὶ α’ μέν φύγαν’ αὐτὸς υποστέψας ἐξεβῆκεν,
τ’ δὲ μεταστρεφθέντι μεταφέντι ἐν δόρο πάτερ
ἀμον μεσημῆς, διὰ δὲ στῆθαιν εἴλαςον.
δούπτησεν δὲ πεσόν· ὁ δ’ ἐπεύξατο διὸ Ἡδυσέους·
“α Σώκη’, ἱππόσου καὶ δαβρόνος ἱππόδαμοι,
φθη’ σε τέλος βανάτοι κεχύμενοι, οὐδ’ ὑπάλλατοι.
α δείλ’, οὐ μέν σοι γε πατήρ καὶ πότνα μήτηρ
δοσ’ καθαιρήσοι ναθάντες περ’, ἀλλ’ οἰονοῖ
όμηται ἐρόουσαι, περὶ περα’ πυκνὰ βαλάντες·
αὐτὰρ ἐμ’, εἶ κε βάνοι, κερευοῦσα γε δίοι Ἁλκιάλ’.
δ’ εἰπὼν Σάκων δαβρόνοις δἐβρομόν ἔχυος

440. α’ Ἀρακάρχου αὕτως τέλος, καὶ
σχῆμα ἰππάσα τιν’, ἡμὶ ὄγων δ’ οὐ κατὰ καίρων
τέλος ἦλθεν ἡ πληγή, ὠν’ εἰς καίρον τόσον
ετελεῖται. Συνέστησε δὲ γεράπε βέλος,
κακ’’ οὐ βιβληθῆται δὲ, ἀλλ’ ἐκ χειρὸς
ἐκπληκτι’ λέγει δὲ τέλος τ’ τῆς ἕος.
445. α’ δείλ’, οὐ μέν σοι γε πατήρ καὶ πότνα μήτηρ
δοσε’ καθαιρήσοι ναθάντες περ’, ἀλλ’ οἰονοῖ
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ἔξω τι τροχόν ἔλκε καὶ ἄσπιδος ὀμφαλόεσθης·
ἀλμα δὲ οἱ σπαθεύντος ἀνέσσωτο, κήθες ὅτι θυμόν. 
Τρόες δὲ μεγάθυμοι ὅπως ἦσαν αἷμα Ὄδυσσης,
κεκλάμενοι καθ’ ἄμμον ἐπ’ αὐτῷ πάντες ἔβησαν.

αὐτάρ δ’ ἥ ἐφυτιά άνεχάζετο, αὐτ’ ἵππαιρον.
τρὶς μὲν ἔπειτ’ ἦσεν, ὅσον κεφαλὴ χάδε φυτός,
τρὶς δ’ ἄιεν ἰάγουντο ἀρμήφιλος Μενελαός,
κακοί δ’ ἄρ’ Αίαντα προσεφώνειν ἐρύχως ἠόντα·

Αἰλαν διογενὲς Τελαμώνε, κολαρένα λαόν,
ἀμφὶ μ’ Ὄδυσσης ταλασίφρονον ἰκεῖ’ αὐτὴ
tῷ ἱέλη, ὅσ εἰ ἐ βιώσατο μοῦνον ἐνότα
Τρόες ἀποτεθάντες ἐνι κρατουρί ἐσανίη.

ἀλλ’ ἱμεν καθ’ ἄμμον· ἀλεξαμέναι γὰρ ἀμεινὼν.
δεῖδω, μὴ τι πάργῃν ἐνὶ Τρόεσσαι μονωθεῖς,
ἔσθιός εῶσ, μεγαλὴ δὲ ποθὶ Δαναοίς γενήται.”

ὁς εἰπὼν ὁ μὲν ἠρχ’, ὁ δ’ ἀμ’ ἔσπετο ισόθεος φῶς.
εὖρον ἔπει” Ὄδυσση διέφιλον· ἀμφὶ δ’ ἄρ’ αὐτὸν
Τρόες ἔπειν ὅσ εἰ τε δαφνοιδ’ ὅσ ὅρεσσιν
ἀμφὶ Διαμόν κεραυν βεληνέμοιν, ὅν τ’ ἔβλαν’ ἀνήρ
ὡ̣ ἑστὶν νεφρῆς· τὸν μὲν τ’ ἱλυζέ πόδεσιν
φεύγων, δορ’ ἀλμα λιαρόν καὶ γόνων’ ἄρορφος,

αὐτάρ ἔπει δ’ τὸν γε βαμάσσεται ἱκόν διστός,
ἀμφόφοιοι μι μοῦν εὖ ὦρει δαρδάνπουσιν
ἐν νέμεις σκιερῷ· ἐπὶ τε λῶ ἤραγε δαίμων

αὐτὴν’ ὅσ ἐν τε διέτρεται, αὐτάρ ὁ δάπτει’.

457. χρόνος, his own flesh, where Sokos’ spear still remained.

458. σπάθευνος, sc. ἔχόνος. A partic. in gen. absolute occurs without its noun perhaps only here and Σ 508. μῆκ’ τοῖς, compare ἔχόντε σαρ ἐγὼ also used of purely physical pain, 274, 400, etc.

461. αἰῶν; so N 477, T 45, 51 ; else only in sor. 80e. Root as of Lat. acere, Curt. Bk. 11. 58 8. 3.

462. σῶρος, lit. “as loud as the man’s head could hold.” — Faei compares the French crier a plaine tête. φωνής virtually means “his,” as in 438.

466. ἴκετ’ ἀντή, sc. Ar.; MSS. ἵκετο φωνῆ.

467. τῷ (neuter) represents by anticipation the following clause with ὅς εἰς. So X 410, τῷ δὲ μαλακ’ ἄρ’ τὴν ἐναλλ.]

477. λιαρόν, sc. ὃ, with the same sense as in 266, “while the blood flows warm from the wound.”

478. θείρουσα, sc. ὃ, when the arrow has had its full effect upon him.

481. δάπτεια, scattered in terror. ἡ, the lion begins to rend in his turn.
δος μα τότε ἂμφι᾽ Ἄδωνις ἁλφρονα ποικιλομάρητην
Τροές ἔστω πόλλαι τε καὶ ἄλλομοι, αὐτάρ δ' ἤ ἱρος
ἄλασσαν ὥ ἄγχεις ἄμμυντο νηλεῖς ἱμαρ᾽.
Αἰας δ' ἐγκύδεθε ἥδε φέρων σάκος ἢτ᾽ πύργον,
στῇ δ' παρῴ. Τρώως δὲ διέτρεψαν ἄλλως ἄλλος.
ἡ τοι τὸν Μενέλαος ἄρμος ἔχαγ' ὁμίλου
χειρὸς ἑχων, εἰώς θεράπων σχεδὸν ἤλασεν ἱπποὺν.
Αἰας δὲ Τρώσσων ἐπάλμενοι εἶλα Δώρυκον
Πραιμίδην, κόνδων ὄνομ, ἐπέστα δὲ Παύδοκον οὖστα,
οὖστα δὲ Δύσανθον καὶ Πύρασον ἤδε Πυλάρτιν.
ἀς δ' ὀπότε πλῆθων ποταμός πεδίου κάτεσσιν
χεμάρρους κατ᾽ ἄρεσφιν, ὅπαξόμενοι Δώδ' ἀμβροῦ,
πολλαὶ δὲ ὅνοι ἄξαλιας, πολλαὶ δὲ τε πεύκας
ἐσφέρεται, πολλαὶ δὲ τ᾽ ἀφρύστον εἰς ἄλα βάλλει,
ἀς ἐφέστε κλονεῖν πεδίου τότε φαιδώμοι Αἰας,
δαιζόν ἱπποὺ τε καὶ ἄνερας. οὖν πο το 'Εκτυρ
πεθεῖτε,' ἐπεὶ ρά μάχης ἐπ᾽ ἀμώτερα μάρνατο πάσης,

480. άδωνις, see 474.
484. στῇ παρῳ, stood forth beside
him. Cf. ἔχει τῇ παρῳ 480, swam along
the shore. But the phrase is unusual;
Paley ingeniously conjectures παρῳ, like εἰσαγ 251, s.v.
486. ἄλασσαν, i.e. of Menelaus. Odys-
seus, coming from mountainous Ithaka,
has no horse nor chariot.
489. δῶν: we must understand Πρέαμον
from Πραιμίδη, the expression being
rather tautological.
490. ἀφρύστον, driven on from be-
hind: from root σέν, and used some-
what like a passive to ἐφέστε. Cf. Ἐ
91, 334, Θ 341. χεμάρρους is here an
adjective; cf. note on Ἑ 58.
493. άξαλιας, dead trees, either fallen
accidentally by the side, or felled and
left to dry.
494. ἐσφέρεται, draws into its current.
ἀφρύστον, ἀπ. λεγ., probably "drift
wood" or "mud." The origin of the
word is obscure: perhaps ἄφρυς-ιν and
γε-, "wandering nature." (So Ebeling,
Lex. s.v.)
496. Compare X 188, "Εκτυρ δ’ ἀπερ-
χέτε κλονεῖν ἄρτες ἐνεὶ Ἀχιλλεύς. The
peculiarity of the present line is that
ἐφέστε has an inanimate object: it
seems that we must understand "drove
the plain, making havoc," κείων stand-
ing for the men and horses of which it
is full. So we have in 121 κείωνται
καρφιά ἄρτες ἐκφέστενες, just as we
speak of "driving a wood" when we
mean driving the game found there.
This use of ἐφέστε seems to be derived
from the primitive sense of "handling"
through the idea of driving horses; cf.
Ἀμάλκην ἔφεστε ἔτωμα Τ 870 (Homer. Phil.
xiv. 238).
497. Αἰας has the a long only here:
hence Nauck conj. βάδων.
498. The "left of the battle" can hardly
be said from a Greek point of view
here, as the river would then be on
the right. But in details such as this
it is useless to look for exact accuracy.
See Ἑ 355, Ν 765, P 116. There is how-
ever something awkward in the sudden
shifting of the centre of interest, as we
have been led to believe that the hottest
of the fight was about Αἰας, and are now
suddenly told that it was on the opposite
wing. Indeed the words of Rebriones in
523-530 directly contradict μάλωσα in
499. Most modern critics have there-
fore pronounced for the omission of 497-
503 at least, with more or less of the
context. The wording of Machaon is
however an essential part of the original
story, and must be retained. Fick,
omitting 498-503 (the first eight lines
with hardly sufficient reason), suggests
Ἀρείδης for Ἐπεμμένος in 510, as Menelaos
has not left the field, but only entrusted
Odysseus to his θεράπων. This would
ΙΛΙΑΔΟΣ Α (XI)

381

άχθας πάρ ποταμοῖο Σκαμάνδρου, τῷ βάρα μάλιστα ἀνδρίων πίπτε κάρφα, βοή δ᾽ ἄσβεστος ὁρῶνει Νέστορα τ᾽ ἀμφὶ μέγαν καὶ ἄρτιν Ἰδαμενή. 500

"Εκτὸς μὲν μετὰ τούτων ὁμιλεῖ μέμρεα βέλων ἔγχει θ᾽ ἱπποσύνης τε, νέων δ᾽ ἀλάσπαξ φάλαγγας: οὐδ᾽ ἄν πω ἁρπαγὸ κελεύθου διὸ Αχαίων, εἰ μὴ Ἀλέξανδρος, Ἐλένης ποίης ἕκνουμοι, παύσε τινεῖτον Μαχαία τοιμάζενα λαὸν ἰῷ τριγλώγων βαλὼν κατὰ δεξίῳ ὦμον. 505

τῷ βὰ περιβίσαν μένεα πνεύματε Αχαίων, μὴ πῶς μὲν πολέμουμεν μετακληθέντος ἐλέειν.

αὐτίκα δ᾽ Ἰδαμενεὺς προσεφώνεε Νέστορα δόνων.

" δ᾽ Ἕρωτος Νηλιμάδη, μέγα κόδων Ἀχαίων, ἀγρεῖ, σῶν ὁμαχῶν ἐπίθηκον, πάρ δὲ Μαχάων βασιλέως, εἰ μᾶς δὲ τάχιστ᾽ ἔχε μοῦνας ἄποινον ιητῆρος γὰρ ἀνὴρ πολλῶν ἀντάξιος ἀλλῶν ἱὼν τ᾽ ἐκτάμενεν ἐπὶ τ᾽ ἡπλὰ φάρμακα πάσσειν.

δ᾽ ἐφ᾽ ἐν, οὐδ᾽ ἀπίθησεν Γερήμιος ἰππότα Νέστοροι.

αὐτίκα δ᾽ ὅπ精 ὁμαχῶν ἐπιθησετό, πάρ δὲ Μαχάων βασιλεῦ, Ἀσκληπείου ὦσι ἀμώμων ἴητηρος.

μᾶστιγον ἐπίνου, τῷ δ᾽ οὐκ ἄκουτε πετέσθην νῆς ἡ πτεροφυράς τῇ γὰρ φίλων ἐπλέξε θυμόφρ.

Κεβρίωνος δὲ Τρόϊας ὄριομένους ἐνόθησεν

"Εκτορὶ παρρησαι, καὶ μὴ πρὸς μύδων ἐειπεν·
"Εκτορ, ν ν μεν ενθάδ’ ὁμλέομεν Δαναόιν ἐσχατὶ θελέων δυστιχος, οἱ δὲ ἄλλοι Τρῶες ὄρνονται ἐπιμῆς, ἵπποι τε καὶ αὐτοί. Ἀλας δὲ κλονέει Τελαιμώνιος: εὖ δὲ μιν ἔγγον· εὐρὴ γὰρ ἀμφ’ ὀμοιων ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς κείμεν ἵππους τε καὶ ἄρι ἰδιομενεν, ἕνα μᾶλλοτα ἰππίτες πεξεί τε κακήν ἔρεια προβαλύστε ἄλλην οὐκέται, βούς δ’ ἀσβεστος δρομεν." 530

δὲ ἄρα φαντήσας ἤμασεν καλληρίχας ἵππους μάστον λυγρῆ· τοι δὲ πληγῆς ἄλοντες μίμῳ ἐφερον θῶν ἄρμα μετα Τρῶας καὶ Ἀχαιοὺς στείβοντες νέκυις τε καὶ ἀστίδας: αἱματὶ δ’ ἄξων νέρθειν ἄπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535 δὲ ἄρ’ ἀφ’ ἰππεῶν ὅπλεων ῥαβδόμενης ἐβαμμένοι αἱ τ’ ἀπ’ ἐπιστοστρον. ὦ δ’ ἐτε δύναι δημολον ἄνθρωπον ῥῆξαι τε μετάλεινος· ἐν δὲ κυδώμοι ἓκα κακόν Δαναοίς, μινυνᾶ δὲ χάστο δουρός. αὐτάρ κ ὅ τὸν ἄλλον ἐπεπαλεῖτο στίγμα ἀνδρόν ἐγέχει τ’ ἄρι τε μεγάλοις τε χερσαδίσιν,

and the retreat of Ajax is ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-543).

529. προβαλόντες, a curious expression with ἔρα, but compare ἔρα προ- φερομαι, I 7. The idea seems to be "throwing into the midst" between the contending armies.

532. ἄλοντες, according to Curtius (cf. no. 568), is here used in the primitive meaning of root αἰ to perceive, feel, without limitation to the sense of hearing. But ἀνοφη, "whistling," may be more than a mere epith. orname, and mean that the very sound of the descending lish is enough for the high-spirited horses.

535. αἱ περὶ δίφρον, sc. ἄρμα, see H. G. § 271; this is better than the usual reading αἱ, which implies a much later use of the article. In 537 αἱ τε is "those (others) thrown up by the tires."

537. δημολον ἄνθρωπον, "the human throng," a curious phrase not elsewhere found; ἄνθρωπον is elsewhere applied only to human flesh or blood.

539. μινυνᾶ χάστο δουρός, another strange expression, apparently "he refrained but a little while from the spear," i.e. he gave his spear but little rest. Others understand "he drew away but a short distance from the spear," i.e. he never kept far from the enemy while driving along the line, or according to others again "he did not give way when he had thrown his spear, but followed it up at once." None of these explanations is satisfactory. Ar. read δουρό, without any apparent gain.

540-543 seem clearly to be a late interpolation, designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Ajax is attributed to other reasons. 543 is not given by any of our MSS, and has been introduced into the text from quotations only (Aristotle, Ἐκλ. ii. 9, and Plutarch). It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean "Zeus was wroth, whenever he fought with a better man," which does not make sense. Even if we can get out of it the sense "Zeus was indignant that he should fight," the reason for this emotion remains inexplicable. It may be added that 540-1 are a repetition of 264-5; and so 533 = P 458, 534 = T 499-502.
Δικόντος δ’ ἀλείπνε μάχην Τελαμωνάδαν.
[Σενά γάρ οἱ νεμεσάδος, ὅτι ἀμείνουν φοτι τό μάγχοτο].
Ζενά δ’ πατεργ Ἀιανθ’ ὑπέλυνος ἐν φόβον ὀραίαν
στῆ δὲ ταφῶν, ὅπειρος δ’ σάκος βάλεν ἐπιπάθειαν,
τρέσσε δ’ παππήν ἐς ὀμίλου, θρηνοῦ ὀμικός,
ἐντραπαζώμενος, διόλων ὑψοῦ γονοῦ ἀμειβοῦ.
ὡς δ’ ἀδύνα λέντα βοῶν ἀπὸ μεσσαβλοῦ,
ἐσσείεντό κύνε τε καὶ ἄνερες ἀγροϊοί, 545
οἷ τέ μνω οὐκ εἰόσθι βοῦν ἐκ πιάρ ἔλεοιθι
πάνυνοι ἐγρήσωντες: ὃ δ’ κρείων ἐρατίζων
ἰθιε, ἀλλ’ οὗ τι πρόσθες: ταμεῖε γαρ ἄκοντες
ἀντίν οὐσων βρασείμαν ἀπὸ χειρών,
καίμεναι τε δεταῖ, τάς τε τρεῖς ἐσσύμενος περ’
ήσφεν δ’ ἀπονόσηθι ἐβη τετημόθα τυμβῷ·
ὡς Αἰας τότ’ ἀπὸ Τρόών τετημένος ἔτορ
ημε, πολλ’ ἀκόνων: περὶ γαρ δεῖ νησιν Ἀχαιῶν.
ὡς δ’ οὗτος παρ’ ἀρουράν ἰὼν ἐβηνήστατο παῖδας 550

544. Ἀιανθ’, sc. Αιαντέρ. φόβον, against the canon of Ἀτρ., seems here clearly to mean "fear," not "flight," which begins only with τρέσσε. 545. ἐπίθεν βάλεν, swung round so as to hang (by the τελαμώνων) in such a way as to protect his back while retreating. 546. τρέσσεν as usual implies the actual movement of flight, and is to be taken with ἐς ὀμίλου, in the direction of the throng (of his friends). For this use of τρέσσεν with gen. see Γ’ 5, Ψ 374. H. G. § 200, 3. Aristoph. read ἐς ὀμίλου, through the throng of the enemy. παππήν indicates a searching look to find the best course. 547. "Slowly changing knee for knee;" i.e. retreating slowly, παλαιτενίμων: cf. τρεῖς ἀκόνως ἀγνων in the same sense, Arist. Ἀε. 383, Eur. Ph. 1400. 548-557. This simile is repeated almost verbatim in P 657-666. It is very appropriate, and it is with little reason that most editors, following Ζονέδω, reject it here. There is nothing to cause offense in the immediate sequence of two similes. The point lies in the reluctant retreat, τετημόθα τυμβῷ, 555. 549. ἀντικύρος, so Le R. and others with G. Hermann for ἀντικύρος of MSS., which according to Dillm. was Ais. thrusting one reading also. But this must be an error; for in the same line in O 272, where the MSS. read ἀντικύρος, Didymos distinctly says ἄρεταρχος διὰ τοῦ καὶ ἄσσαν. The imperf. is entirely out of place in a simile. For this non-synagmatic 1st aor. in tran. sense see P 468, T 148. 550. παίρω recurs again (besides P 659) in I 156, μᾶλα παίρ ἐν’ ὀπίσθ. It seems decidedly more natural in the latter case to take it as an adjective, than as a substantive with Buttmann. The form παίρω with fem. παίρω seems analogous to μάλα, μάλαρα. So Haasch. παίρω...καὶ λατρόφων, and Solon, 36, 21, παίρ ἐξεύγ γάλα, "rich cream." (See F. G. Allinson in Amer. Journ. Philol. i. 458.) The difficulty here, if we wish to understand it as meaning "to pick out a fat one from the kine," is that the neuter is very harsh immediately after βοῦν. We may however compare the instances given in the note on ἐβηνήσι B 140. 552. Φημι, charges: see B 2. 554. ἦτε, "bundles" of twigs (Ἑυρ., to bind). τρεῖς should be τρεῖς (so Nauck), though the present scanion might be defended by the bucolic disjoin, which occasionally prevents shortening before a vowel. 555. The picture is that of an ass being driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of ἄμοι) at the side; so Aias, though he is obliged to retreat, takes his own time
νοθήσει, δι' ὑπάλλα τοῖς ὑπάλλ πόταμῷ ἀμφίς ἑάρῃ, κεῖται τ’ ηὐσελθὼν βαθὺ λήμνοιʼ οὔ δὲ τε πάθεις τύπτουσιν ὑπάλλουσιʼ βιή δὲ τε νυφὴ αὐτῶνʼ σπουδὴ τ’ ἐξήλασαν, ἐπεὶ τ’ ἐκορέσσατο φοράβηςʼ ὡς τὰ’ ἐπείς Ἀλκαῖος μέγαν, Τελεμάχου νύν, Τρώοις ὑπέρθυμοι πολυγραφείς τ’ ἐπίκουροι νύσσουσιν ξυστοῦσιν μέσον σάκοις αἰέων ἑπτάντων. 545

Αἰας δ’ ἄλλητε μὲν μηνασάκτων θοῦρδος ἄλκης αὐτὸς ἐναστρεφθείς, καὶ ἐρημίσασκε φάλαγγας Τρώων ἐπισαλίσαμεν, ὅτε δ’ τροπαύκτη τεῦχεν ἐστάταος δὲ προεδρεύετε θεοὶ ἐπὶ νήλοις ὅσοι, αὐτὸς δὲ Τρώοις καὶ Ἀχιλῆος τίνος μεστύγος ἰστάμενος τ’ ὅτε δ’ ἄλλη θοῦρδες ἐπὶ χείρων ἄλλα μὲν ἐν σάκει μεγάλῳ πόλεμος ῥήμα κυρία πρόσωπα, τοῦλλο δὲ καὶ μεστυγά, τάρος χρῶν λευκὸν ἐπιτραύειν, ἐν γαῖᾳ ἱσταντο, ἀλλαμένα χρῶς ἄσα. 550

τὸ δ’ ὡς οὖν ἐνόθην Ἑυρυπόνου ἀνάλοι νῦς Εὐρυπόνου πυκνοῦσι βιαζόμενος βελεύσον, στρ’ ῥα παρ’ αὐτῶν ἵνα καὶ ἀκούσσε δούρη φαεινόι, καὶ βάλε Φανερίδην Ἀπισάον ποιμένα λαών ἦπερ ὅτε προσεῖνον, εἴη μεν ὅτι γούνατ’ ἐξανεν Εὐρυπόνου δ’ ἐπόρουσε καὶ αὐντο τεύχε’ ἀπ’ ὅμουν. 555

τὸν δ’ ὡς οὖν ἐνόθησεν Ἀλεξάνδρος θεοειδῆς τεύχε’ ἀπαυγόμενον Ἀπισάονος, αὐτικὰ τόξον ἐλκεΤ’ ἐπ’ Εὐρυπόνῃ, καὶ μν βάλε μπρών οἰστρὸ

about it. Ἐπισαύα, is more than a match for, as we might say.

559. νυθή, apparently from πη- and δήωσα, indifferent. ἐγρ. perf. subj.; so Bekker for ἐγρ. of MSS.; the or. has always ἐ. The clause explains νυθή, he is indifferent because he is accustomed to more severe treatment than the boys can administer. Thus ἐγρ. = before now. ἀμφίς, on both his sides.

561. νηπιά, childish, our colloquial "more child's - play." αὐτῶν seems rather weak, though it may be thought to emphasize the contrast between the boys and stronger masters. But Hoogg- vlait's suggestion ἐσχός is very plausible. 562. ἐπόρος, with all their efforts, hardly; cf. B 99.

564. πολυγραφείς, so Λτ., ἐκ πολλῶν ἑγέρθεντες. MSS. τρικλτητού (or -κητού), the usual epithet.

565. νύσσουσιν governs both Ἀλκαίος and Ἑυρυπός by a sort of "whole and part" figure. ἐνόθην, "hung on his heels," "stuck to him," as we say; it means more than is implied by our "follow." (See Journ. Philol. xiv. 233.)

569. προαγόμενος δήως, prevented from making their way. προ- implies "before (i.e. from) himself." Perhaps we should write it πρό as an adverb, and take it with ἔπος, as in the phrase πρὸ ὀδοὺς Δ 382.

573. μεστυγά, half way. ἐνάρξει, reach: see 391, Ψ 340.

574. For the personification of the spear see Δ 129, Φ 70. ἄσα, is here intran., "to have their fill." It is more commonly causal, "to ase."
ΙΛΙΑΔΟΣ Α (XI)

δεξιόν· ἐκλάσθη δὲ δόναξ, ἔβάρνυε δὲ μηρών.

άυ δ’ ἐτάρων εἰς έθνος ἐγκάτει κηρ’ ἀλευνών,

ήμεν ἔν διαπρύσαιον Δαναοῦ γεγονός.

“ ἦ δίκαιον, Ἀργείων ἄγγειρος ἦδὲ μέσων,

στῇ ἐξελεύθηκεν καὶ ἀλούτες νηλεῖς ἦμαρ

Ἀλαμβ’, δὲ βελέσαι βιάζεται, σῶδε δὲ φήμι

φεβέσθ’ ἐκ πολέμου δύναχτος. ἄλλα μᾶλ’ ἄνθην

ἵστατθ’ ἀμφ’ Ἀλαμβα μέγαν, Τελεμώνων υἱόν.

ὅς ἐφ’ Εὐρύπυλος βεβηλμένος· οἱ δὲ παρ’ αὐτῶν

πλησίον ἔστησαν, σάκε ὅμοια κλίναντες,

δουράν’ ἀναγχόμενοι. τῶν δ’ ἀντίσω ἠλίθευν Ἀλας,

στῇ δὲ μεταπρήθειες, ἑτεί ἠκετ’ ἑθνος ἕταριον.

ὅς οἱ μὲν μάρτυντο δέμας πυρὸς αἰθωμένοι.

Νέστορα δ’ ἐκ πολέμου φέρον Νηλήμας ἱπποὺ

ἰδρόσα, ἤηον δὲ Μαχαέα ποιμένα λαῶν.

τῶν δ’ ἴδιῶν ἐνόησε ποιάρκης διὸς Ἀχιλλεύς·

ἐστίκει γὰρ ἐπὶ πρωτήν μεγακτήτει νηλ.

εἰσαροφὸν τόνων αἰθίν ἵλακα τε δακρυόταταν.

ἀλγὰ ἐκτάρων ἐν Πατρελῆμα προσέπετεν

φθεγχάμενος παρά νηλός· ὁ δὲ κλαίσθεν ἄκοόσας

584. δόναξ, the shaft of the arrow (so only here). ὕμαρν must be used in a

metaphorical sense, “made it painful to

move.”

585. ἔβαρνυ, see. Euryptlos. The

phrase is generally used of a warrior who

has just made a spear-cast, and immedi-

ately retires, being for the moment dis-

armed (see N 566, 696, 646, Ζ 406).

Hence it has been proposed here to make

Paris the subject. The manoeuvre is not required by the archer who shoots

from a distance.

588. στῇ οὐλίκεστε, i.e. στῇ

ἐκλίθεστε, as usual.

589. Ἀλαμβ’ = Ἀλαμβ., as 544.

590. σάκε ὅμοια κλίναντες seems to

indicate some sort of rudimentary

phalanx or testudo, the shield being

perhaps set with its lower edge on the

ground, and the upper leaning against the

shoulder, while the spears are sloped

forwards. See X 4, and cf. N 130, φρέκ-

νες ἴδαν Ἰνδί, σάκε σάκοι προσδέμου

(see J. H. S. iv. 294).

594. ἀντίος, with his face towards his

friends.

596 = N 673, P 366, Σ 1. In these

passages only ὅμοια is used with a gen.
606. For χρεό as a short syllable see I 75.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

611. ἐρωσ, apparently for ἐρεός, from the longer stem ἐρεός found in ἐρεόντα Θ 445, etc. It should then be ἐρεός (Curtius, V. 5. ii. 47). Compare στείρα Κ 285. Fick would prefer ἐρώς (which occurs in Hesych.), and is explained ἐρώς, or ἐρωτο = ἐρεό from the aor. ἐρέσαμ (for ἐρεόσαμ). 618. οἱ, Nestor and Machaon. 622. This treatment seems somewhat heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see E 572). Fisi quotes similar conduct on the part of the heroes of the Nibelungen Lied. οὖν δὲ τοῖς, στείρα, Didymos; τι διαλέξετ, Schol. V. I. Λ, Δ, wrote στείρα, while others had στείρα ό, which occurs in one or two of our MSS. For στείρα we should rather have expected the dat. στείρα (for βύτος).

624. κακώς, a sort of stimulating porridge; see Merry on κ 234, where kirko prepares a similar one, only with the addition of honey, which is not mentioned here.

625. ἔρησο, won, as a prize, ἔρησον, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe δείκνυα in opposition with the relative τοῦ, instead of the more distant nominative.
628. ἐπιπροστάλη, moved forward to them. ἐβλασ is apparently a reduplicated form from root ar to go, in causal sense. Curt. Ed. no. 661.

629. κανανότεχαν, with feet of cyano or blue glass; see l. 24.

630. ἄρα, and on it (the ἱδές, platter) an onion, as a relish for the drink.

631. ἀκτήν is generally explained as meaning "bruised meal," from root ἄκεν to break. We should however hardly expect to find the ἄκεν omitted in what would naturally appear to be a very primitive phrase. Other derivations have been proposed, e.g. ἅκα (Skt.) to eat (benf.), or ἅκα to be sharp, as though referring to the ears of corn (Hesiod actually uses it of standing crops; Merry and E. on β 355).

632. Ar. varied in his editions between ἓρα and ἄρα ἄ γραμα. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, of whose remarks Athenaeus has preserved us extracts of more compass than value. The account in the text is quite intelligible with the aid of the specimens of early cups from Mykenai and Cære given in Helbig, H. E. pp. 272 ff. The πυθήμαι were supports from the base of the cup to the lower part of the bowl, designed to strengthen the central stem. The ἐκατα are handles at the side. In the cup found by Dr. Schlemm (Mycenae, p. 237, no. 346, Helbig. H. E. no. 110) we see not only these πυθήμαι, which are continued into the handles above them, but we have actually two πυθῆμαι as ornaments on the top of the handles, with beaks projecting over the interior, as though they were feeding. The poetical cup only differs by its greater magnificence in having four handles instead of two, and two doves to each instead of one only. These four handles, as remarked by Ar., whose explanation seems perfectly right, are to be regarded as placed in two pairs, one pair at each side, not at equal intervals all round the cup. The chief uncertainty is as to the ἀκτήν, especially as the material of the cup is not specified. These may have been actually used to fasten the parts of the cup together—the πυθήμαι of the Mykenaean cup are thus fixed to the base—or they may have been driven in as mere ornaments, a device which is familiar in ancient work of wood and clay, as well as of metal (Helbig).

636-7. This cup, as it comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted.

639. "Pramian wine" is said by the Scholiast to have been named from a mountain in Karia. It is mentioned by Galen as "a black austere wine," apparently in a descriptive rather than a local sense (see Merry on κ 234), κυκή, a genuine form of the "AEolic" conjugation (Pick). Ar. read κυκή. For the dative κυκήν for κυκήν cf. ϑυλασσες κυκείο (v. 316, etc.)
642. τοιχοκοριά, parching, cf. κάτω κατά Φ 364. It appears to be a nasalized reduplicated form of κατά, κατά, to burn (see Curtius, St. vi. 335, vii. 204).

647. αὐθώ, from the opposite side of the tent to that where the chairs stood.

648. οὐχ ἔσος, “There is no sitting for me,” i.e. I have not time to sit down. So Ψ 205.

649. νειστός in this sense is unique, and not easy to explain. The adjective recurs only in the form νειστης, a thing worthy of νείσης, or indignation (τις 410, etc.). It seems to mean here "capable of indignation"; for the form Mr. Mouro compares ἑπτάσις = "yielding," Θ 32, ἑρπός "creeping," ἀνάρθρος "fearless." The analogy of αἴδος δεισός τε, P 172, would lead us to translate "terrible"; but this is not sufficiently supported by the use of νειστήναυς in one passage (a 263) in the sense of "fearing the gods."

650. αὐτὸς δὲ ὁ Ἀχιλλής is to be taken closely with ὡς, as in our idiom, "what a terrible man he is." It may be questioned, however, if it would not be better to put a colon after ἔσος, and take δεισός ἄρη as an exclamatory nom.

651. δοσοὶ . . . βεβλημένοι are contrasted with στρατός, "why does he show so much pity for the wounded and think nothing of the army at large?"

658. πένθος. For the genitive after ὁ εἰπειν Α 357, Μ 229, H. G. § 151 d. It is not Homeric to regard πένθος as a partitive gen. after τε.

659. βεβλημένοι by missiles, οὐδὲναυς by weapons held in the hand, as usual.

662. This line is om. by all the best MSS., and is evidently interpolated from Π 27. Nestor knows nothing of the wounding of Kurypilos, which happened after he had left the field.

664. From αὐτὰρ ὁ Ἀχιλλής here to the same words in 762 is almost beyond a doubt an interpolated passage. See the introduction to the present book.
667. τοὺς δέρματα, compare Z 331.  
668. ἐπιστροφή, "in order," one after the other.  ςχίε = (ς)χίε, so that, with the exception of the unexplained suffix -ω, ἐπιστροφή exactly = ἐφ-εἰς ἡμῖν ὑπὲρ implies the suppressed thought, "I can do nothing to help it."  
669. γαμματίδαι, flexible, lissome; else only in Od. and Ω 359.  
671. "Ἑλειος, elsewhere in Α. always called 'Εντειο (and so 688); cf. ν 275, "Ἡλία . . . διὰ κρατῶν [Εντειο, and B 619.  
674. Δαυδέμους goes with κτάδων.  
677. Ἐλάβα, else a purely Odyssean word, always followed by τολά, ταλά. It is possibly conn. with Δλάρ.  
678-9 = ζ 100-1. The hiatus after νόμος and the long ο ὑπέρ are metrical anomalies, of which the latter may be explained by the iota (two good MSS., Λ Town., read οὐπερίον). αἴτωμα πλατά, wide-ranging flocks of goats (for the word αἴτωμα see B 747).  
684. τῷ τιλά, much success had fallen to me. νέον, as a "young hand," with κλοτί.  
686. The reading of Α. seems to have been χρείας δήλωσεν, 'instead of χρείας δήλωσεν," but the MS. is confused between the two.  
688. Βαϊτρενος, proceeded to apporion. The verb occurs elsewhere only in Ω and, always of carving meat (see 705).  
689. ὡς = ὡς ὅτε, "so few were we in Pylus through our disasters."
690. ἄλθιν, a construction of ἄπειρον, βίτη Ἰσραήλ, being "Ἰσραήλ." Cf. E 638, H. G. § 196. For γάρ AD read γάρ β', but see on Δ 467. For the legend of the sacking of Πύθων by Ηρακλῆς see on Ε 393.

691. τῶν προτέρων ἔτων: for the genitive see H. G. § 130.

694. τάῦτα adverbial, H. G. § 133. ὑπερθανάντες, see Curtius Ex. no. 392, where it is explained as from the adjectival stem ὑπέρ-, with "Epic lengthening" (cf. τινώς, etc.), and φαίνω, lit. "showing themselves lifted up."

695. ὑπερθανάντες, else only in O. (seven times).

697. κρανίμματος, selecting: the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέφυρα ἐξαρτήματος: here he is exacting payment for a debt. τρυπηνός: for the anomalous long σ compare ἐπιτρυπηνός, A 206; it is hard to explain in this. Hartel suggests that it may be due to the production of a τ-sound after the σ. 699. From the mention of a single charioteer in 702 (where, however, Naber suggests τῷ δ' ἑλαττώ... ἀπεξημένῳ) it would seem that a four-horse chariot is meant; the pl. ἑλαττῶν being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The mention of ἄλθιν in Elis naturally leads us to think of the Olympic games. But we cannot argue from this as to the date of the present passage, for, as Mr. Monro has remarked, the prize for the chariot-race instituted there in Ολ. 26 was not a tripod but a wreath of olive. The Olympic games were according to the legend of fabulous antiquity, the historical foundation being only a re-establishment of the contests begun by Ηρακλῆς in honour of Iolaos. It is therefore quite possible that even this late passage may be earlier than the Olympic games, at least as far as the evidence of this line goes. Races on special occasions, especially at funerals, are familiar to Homer, X 184.

703. τῶν goes with ἔτων and ἔργων, "these things, words and deeds": implying apparently that an insulting message had been sent back by the charioteer. See B 620 for the wanton violence of Aigeus.

704. ξίλευς, chose for himself; in a different sense from I 351. ἐμον, apparently "the common stock"; see note on A 231, B 647.

705. Interpolated from 42, as Zenod, and Ar. rightly judged. διανέμον properly means "to be διατεταγμένον, or car- ven at a feast. ἐνεργ. better αὐτόν, fair share; see A 418. Pick reads ένεργ. quoting Heuch. ἐνεργοῦ σα; εἰρονδοῦ, Αἰείων. ἐνεργοῦ σα is a verb recurring only in Ε and O.
706. διέσωμοι, disposed, arranged, from διέσω, not from εἰκέω (Journ. Phil. xiv. 238).

707. ἦς δὲ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μαλῶν, the same as the Ἀστρολ. Kretos and Eurytos, B 621; see 750 below. The Homeric poems and Pindar (Ol. x. 26-38) know them only as twin sons of Poseidon, and leaders of the Epeians; they are named again in Ψ 638. The two names Ἀστρωλ and Μαλῶν are both obscure. In form they are of course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitrion, and that Μαλῶν is a metronymic from their mother Μαλῶνσι or Μαλῶσι (so Pausan. v. 2. 2). The last assumption is impossible, both because the form forbids it, and because metronymics are unknown in Greece. Others have proposed to derive both Μαλῶνσι and Μαλῶσι from a supposed Μάλος, ancestor of the mother. For this there is no ground. It may be added that even Aktor (who, according to the later legend, was brother of Augias) is not named in Il.; the grand-

father of Patroklos (785) being of course a different person. Later mythology made of the two brethren a pair of Siamese twins, συζωσί, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see fr. 16. Bergk, where they are called ἐγγόνιοι). Wecker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μύλα, μύλα), and hence sons of Aktor "the crusher." Others have seen in the name Μαλῶσι an appellative meaning "the warlike," δ μαλῶσι ὁ ἔοι, and Ἑνεχτ. explains the word as μαλῶσι. See also Eustath.

710. Θρώτσεσα πόλις, "Sedge-town," evidently the same as Θρώς Άλφειο πόλεως, B 592.


714. πεδίων μετεκλαθούσι, a strange phrase, perhaps to be compared with ἔρεμον κλανός πεδίω, 496. "when they had crossed the plain," i.e. every warrior in it. This is not satisfactory, but neither is the alternative, "when they had passed over" the plain; for this sense can hardly be got out of μετεκλαθούσι, and the words are out of place and very weak after the mention of the beginning of the siege.

719. πολιμήρια ἔργα, "the operations of war," seem to be contrasted with the foray against the country folk which constituted all Nestor's experience hitherto.
ἀλλὰ καὶ ὃς ἰππεύσι μετέπρεπον ἡμετέρωις,
καὶ πεζὸς περ ἐώς, ἐπεὶ ὡς ἄγε νείκος Ἀθήνη.
ἐστι δὲ τις ποταμὸς Μινυῆς εἰς ἄλα βάλλων
ἔρχεται Ἀριστό, δὴ μελανεμ ἦ ὕδων ἱππεὺς
Πυλῶν, τὰ δ’ ἐπέρρεεν ἕθεμεν πεζῶν.
ἐνθεν παναυδὴς σὺν τεύχεσι βαρεθέντες
ἐνδοὺς ικόμουδ’ ἰερὸν βόον Ἀλφειοῦ.
ἐναὶ Δί’ ἐξαντεῖς ὑπερμενεῖ ἱερὰ καλά,
ταῖρον δ’ Ἀλφειῷ, ταῖρον δὲ Ποσειδάονι,
αὐτὰρ Ἀθηνᾶ γλαυκόπτις βοῦν ὑγεῖναι,
ὁρτὸν ἐπειδ’ ἐλόμεθα κατὰ στρατόν ἐν τειλέσαν
καὶ κατεκομμῆθημεν ἐν ἐπτειοι οἷν ἐκαστὸς
ἀμφὶ ῥοᾶς ποταμοῦ. ἀτὰρ μεγάθυμοι Ἑπειῶ
ἀμφιστάντο δὴ ἀστὰ διαρραίησει μεμαίτης.
ἀλλὰ σφα προτάροθει φάινε μέγα ἔργον Ἀριστό,
ἐπεὶ γὰρ ἱέλιος φαέθων ὑπερέχεθεν γαῖς,
συμφερόμενα μάχη Δί’ τ’ εὐχόμεθα καὶ Ἀθήνη.
ἀλλ’ ὅτε δ’ Πυλῶν καὶ Ἑπειῶν ἐπέλετο νείκος,
πρῶτος ἐγὼν ἔλων ἄνδρα, κόμισσα δὲ μῶνυήν Ἰςπουοὺ,
Μοῦλὼν αἰχμητή: γαμβρός δ’ ἦν Αὐγέλαιο,
προεβάτην δὲ θυγατρ’ ἐχει ξανθήν Ἀγαμήδην,
ἡ τόσα φάρμακα ἤδη, ὡς τρέφει εὐρίας χαδόν,
τῶν μὲν ἐγὼ προσίνων βάλλον χαλκήρει δούρι,
ἡρπε δ’ ἐν κοίνησιν: ἐγώ δ’ ἐξ διάφορον ὀρύουσα
στὴν ρατ μετὰ προμάχουσιν. ἀτὰρ μεγάθυμοι Ἑπειῶ
ἐπεσαν ἄλλῳς ἄλλος, ἐπεὶ ἴδον ἄνδρα πετοῦνα
ἄγεμον’ ἰππήν, δὴ ἀριστεύεσκε μάχεσθαι.

722. βάλλων, “emptying,” a unique use in H., but imitated by Ap. Rhodius. 724. ἐπέρρεον, “bowed up” to us. The best MSS. read ἐπέρρεος, but the singular is to be preferred, on account of the F of Ἐνέας, which is nowhere else neglected. 726. ἔνω, at mid-day; see Merry and R. on δ 450. 729. For ἄγαλαμα Townl. has ἄγαλις, a reading which is worth consideration. In any case it would seem as though ἄγαλις contained an allusion to this familiar name of Athene. 730 = Η 380. Zenod. read δείκτων for δείκτων. 733. On account of the F of Φάστου, Bekker conj. ἰμφέτων δ’ (cf. Σ 233), Christ Fastos δ’ ἰμφετάστω. 735. προτάραε, “before that came about.” See on K 476. 740. Αγαμήδη, apparently the Homeric name of Medea. At all events, besides the resemblance of names, both are granddaughters of the Sun (the father of Augeias) and are famed for their skill in drugs. Schol. A here gives a short account of Medea, ending ὑπὲρας δ’ ἐπάν τ’ ἠμέν τ’ Ἑλλῶν ἐφαίνετο φαέθων ἐπάνθρωον ἐκοιμᾶσθησαί. This seems to be an attempt to bring the two legends into connexion.
αὐτάρ ἐγών ἐπόρουσα κελαινῇ λαῖλαπι ἦσος,
πεντίκοντα δ' ἐλον δίφρονι,
δύο δ' ἁμφὶ ἐκαστὸν
φῶτες ὀδὸν ὀδὸς ἐνίᾳ ὑπὸ ὁυὴ δομένες.
καὶ νῦ κεῖν 'Ἀκτρόπουλοι Μολύνε παῖδ' ἀλάσσια,
εἰ μὴ σφεν πατήρ ἑφ' ἐρήμων ἐνυσίχτων ἐκ πολέμου ἐσώφει καλύφας ἡπὶ πολλῇ.
ἐνθα Ζεὺς Πυλίνιας μέγα κράτος ἐγγυαλίζειν
τόφρα γαρ οὖν ἐπόμενα διὰ σπιδὸς πεθαίο
κτείνοντες τ' αὐτῶν ἀνά τ' ἐντεα καλὰ λέγοντες,
ὅπ' ἐπὶ Ἰούππρασίου πολυπύρου βῆσαμεν ἵππους
πέτρης τ' Ὀλενῆς, καὶ 'Ἀλεισίου ἐνθα κολάνη
κέκληται, ὅθεν αὐτὸς ἀπέτραπε λαὸν Ἀδῆνα.
ἐν' ἄνδρα κτείνας πύματον ἔστων· αὐτὰρ Ἀχαιοὶ
ἀφ' ἀπὸ Ἰούππρασίου Πυλοῦ ἐχον ὕκειας ἵππους,
πάντες δ' εὐχετόντοι θεῶν Διὸ Νέσσωρ τ' ἄνδρών.
ὡς ἐσώ, εἰ ποτ' ἐν οὐ, μετ' ἄνδραν.· αὐτὰρ Ἀχιλλέων
οἷς τῆς ἀρτης ἀπονήσει· ἢ τέ μω ὦ
πολλὰ μετακλάυσθαι, ἐπεί κ' ἀπὸ λαὸς ἄληται.
ὁ πέτον, ἢ μεὺ σοὶ γε Μενόλιας ὁδ' ἐπέτελεν
ἡματι τῷ, ὅτε σ' ἐκ Φθίνης 'Ἀγαμέμνονον πέμπεν.
νῦν δὲ ἐνδόν ἐντες, ἐγὼ καὶ διὸς Ὅδουσειν,
πάντα μᾶλ' ἐν μεγάροις ἥκοιομεν, ὡς ἐπέτελεν. Πελεῖος δ' ἱκώμεθα δόμους ἐν νεκτάονας λαὸν ἄγειροντες κατ' Ἀγαμήδα πολυβότηταν. Ἐνδ' ἐπειθ' ἦμων Μενοῦτιον εὐρομεν ἑδών ὑδ' σε, πάρ δ' Ἀχιλής· γέρων δ' ἱππόλιτα Πηλεύς πιόνα μηρ' ἔκαει βοῦς Δίῳ τερπικεραύνω αὐλής ἐν γόρτρο, ἔχε δι χρύσους ἀλεισαν σπένδων αἰθοπα κοινὸν ἐπ᾽ αἰδομένως ἰεροσύναιν. σφών μὲν ἄρφι βοῦς ἑπτον κρέα, νὰ δ' ἐπείτα στήμεν ἐνὶ προθύρωσι ταφῶν δ' ἀνόροον 'Ἀχιλλεός, ἐσ' ἄγεν χειρὸς ἕκαν, κατὰ δ' ἐδραυσάθαι ἄναγεν, ξενία τῆς παράθεκεν, ὧ τε ξενίας βἐβι ποιόν. αὐτὰρ ἐπεὶ τάρτημεν ἐδυσαν ὑδ' ζῷοτος, ἦρχον ἐγὼ μῦθοι, κελεύσων ὑμὶ' ἀμ' ἐπεσαυώ· σφώ δὲ μᾶλ' ἥθελον, τὸ δ' ἀμποῦ πόλικ ἐπέτελλον. Πηλεὺς μὲν ὡ παίδι γέρων ἐπέτελλ' Ἀχιλῆ βίον αἰνὲν ἀριστεὺς καὶ ἔφτερχον ἐμμενα ἄλλων· σοὶ δ' ἀδ' ἀδ' ἐπέτελλε Μενοῦτιον Ἀκτερός νῦν· "τέκνον ἐμὸν, γενεἴ μὲν ὑπέρτερος ἤτων Ἀρχίλλεος, πρεσβύτερος δὲ σὺ ἔσσας βίη δ' γε πολλὰν ἀμειλῶν."

that the composition is proasie; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὃς ἐδωκεν στέκει, leaving to his son all the duties of hospitality. Still more serious objections are that ὡς in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in E 298, the repetition of such a line not being like Homer. The aesthesia thus is quite justified; though perhaps it ought not to include 767-8. νὰ μὲν ἄρθαι, so all MSS.; vulg. τὰ δ' τῇ. But the hiatus is not very uncommon after the first foot; see Knös. de Dig. Hom. p. 47, and compare E 723.

770. πολυβότηταν, so AD; the epithet is elsewhere applied only to χώλων. The rest give the usual καλλόναμαι.

771. The reason which made Menoτίος an inmate of Peleus' house is given in ὑ 85.

772. ξελιαν, so Ar.; MSS. ἡσπερ, which is obviously inferior, τερπικεραύνω, "burier of the thunderbolt," from τερπέω = τερπει- by metathesis, root ταρκ, Vergil's "qui fulmine torquens." This explanation, given by G. Meyer in Curtius St. vii.

180. is far preferable to the ordinary "rejoicing in the thunderbolt." There is no other instance in Homer of such a "subjective" epithet of a god; ἔλεος, which has been compared, is of course from χέος, not χειρός. Meyer further points out that if τερπει- came from τερπέω it should mean "making glad the thunderbolt." Cf. H. G. § 124 b.

774. τερπει-, the enclosed space of the court where stood the altar of Zeus Eρετησι. ἀθλειν, else only in Ω and Od.; the exact meaning of the word is uncertain.

775. Diderlein is probably right in taking ἔτων to mean "with," "in addition to"; as the practice was to pour libations not on the altar, but on the ground.

776. ἄρφι ἑπτον, were "treating," preparing for the meal. For this form of the 2d person dual in historic tenses see H. G. § 5 ad fin., and note on Θ 448. Xenod. read ἡσπερίην in 782, and therefore no doubt ἡσπερίην here.

779. ξενία τῶν δήμων ἄστιν, sc. παραθένα. Note the short form of the dat. pl.

786. γενεί here means "descent" as son of a goddess, not "age" as in I 25.
Ἀλλ᾽ ἐὰν ἐφανήσαι πυκνὸν ἔσος ἐν ἀνθόθεσαν καὶ οἱ θηραινοῦν: ὅ δὲ πειλέντα εἰς ἀγάθων περ.

789 ὅσι ἐπετέλλῃ ὁ γέρων, οὐ δὲ λίθεα. ἀλλ᾽ ἐτί καὶ νῦν ταῦτ᾽ ἐπιτοιχὶς Ἀχιλῆς δαίμονι, αἷς περὶ 

790 τῆς δ᾽ οἶδ᾽, εἰ κέν οἱ σὺν δαίμονι θυμόν ὄρμεως παρεποίησιν; ἀγάθη δὲ παραίφασις εὖτεν ἐταῖρον. 

εἰ δὲ τινὰ φρενίν ἔχῃ θεοπρότερον ἄλλειν καὶ τυαὶ οἱ πάρον ζηνὸς ἐπέφραξε πότνια μήτηρ,

795 ἄλλα σὲ περ προῖστο, ἀμα δ᾽ ἄλλοις λαὸς ἐπέστρω 

Μυρμηκῶν, αἷς κέν τι φῶς Δαναοὶς γένησαι—

καὶ τοι τεῦχα καλὰ δότω πολεμοῦν φέρεσθαι, 

799 αἷς σε τῷ ἰκρώτεις ἀπόσχωνται πολέμοιο 

Τρόικης, ἀναπνεύσασις δ᾽ ἀρῆμοι υἷς Ἀχαϊῶν 

789. ἔμαθαν, to give the word of command, see Α 289. This is hardly consistent with Phoinix' claim to the same position in Ι 442. ἐς ἄγαθον περ, "for his own good," as we say. Cf. I 102.

791. ὄρμεως: this form of sor. opt. is very rare in the 2d and 3d sing.; δ᾽ 547 is the only other instance of the 2d. O. Hermann and La R. conj. ὀρῶν, comparing Ο 403, where Patroklos repeats the words of Nestor, using ὁρῶν. See however Ι 119, and L. Lange, EL, 507.

794-803 = Π 36-45. Fick urges with much force that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson.

795. καὶ τινα, "and such a prophecy has been declared to him," a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added.

799. ἰκρώτεις only here (= Π 41) and δ᾽ 279, else always ἱκρώτεις; hence Ar. read ἰκρώτεις, a very unlikely form, as even Herodianus remarks. ἰκρώτεις is ap-

800 parently for ἰκρῶν, root Fix of ἱκρῶν, etc. Ι 197.

801. τεῦρμα, goes closely with ὄρμεως, "may have pause from toil."

802-3 were atebized by Ar. as being more in place in Π 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

806. κατά, over against. The ships of Odysseus were in the centre of the camp; see Ι 5. In Η 383 the ἄφος is held at the ship of Agamemnon, a more likely place.

807. θῆμα, the giving of dooms. Cf. Ι 112, τοῖς δ᾽ ἐπὶ ἄφοις βουληθήσομεν ἐτί θείαις. For the half local use we may compare the Attic φόρος = the place of voting, Eur. I. T. 345, περιφ. Μον. 68, τοῦθ᾽ = cheese-market, and so on; but there does not seem to be any close analogy in H. For the common altar of the camp see Θ 249. ὄρθος, a form recurring only in Od., and perhaps a mistake for θηρος; Curtius in St. i. σ 290-4, H. G. § 12.
Ἀποκαλύπτομαι ὑμῖν ὅτι ἐγὼ ἦμεν καὶ σφήκας ἐτετείχατο βωμοῖο, ἔνθα οἱ Ἐὐρύτυλος Ἐβελησάμονος ἀντεβάλλει, διογενῆς Ἀμαμούμιδης, κατὰ μηρόν ὑστῆρον, σκάλων εἰ πολλῶν· κατὰ δὲ νότον ἔσει ἱδρῶν ὄρμων καὶ κεφαλῆς, ἀπὸ δ′ ἐκείς ἀργαλείου αἶμα μέλαν κελάρυγγα, νόσος ὑπὲρ ὑμῶν ἐμφανὸς ἦν. τοῦ δὲ ἱδρῶν φίλτερο Μενοειτοῦ ἄλομος νῦν, καὶ ὃ δομινόμενος ἔστεπε πτερόεντα προσημα, ἀλλ' ἀν θεοί, Δαμαῶν ἱερήτορες ἦδε μέδοντες, ὅς ἐπὶ ἐμέδελετε τῇ θυλή φίλοι καὶ πατρίδοις αἰήσαι ἑνῶ ἐν Τρώη ταξιάς κύνων ἀργυτῆς δημοφ. ἀλλ' ἀν γεοι τά ἐπί, διοτρεφεῖ Εὐρύτυλλ' ἤρως ἤ ἤ' ἐπὶ ποι αὐξάνουσι πελάρων "Εκτόρ' Ἀχαιοί, ἢ ἤ' ἤδη φθάσονται ὑπ' αὐτοῦ δουρὶ δαμέντες." τὸν δ' αὐτ' Ἐυρύτυλος βεβλημένος ἀντίον ἓδα. "οὐκετί, διογενῆς Πατρόκλεις, ἄλκαρ Ἀχαίοι κατεστάλτο, ἀλλ' ἐν νυσί μελανίσσει παύσατοι. οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, ἐν νυσίν κέκαται βεβλημένοιν ὁστάμενοι τὲ χεραν ὑπὸ Τρώων· τῶν δὲ σθένους ὀφνυται ἄιει. ἀλλ' ἐμέ μὲν σὺ σάγων ὅγιον ἐπὶ νήα μέλαινας, μηρόν δ' ἐκείρι ὑστοῦ, ἀπ' αὐτοῦ δ' αἶμα κελαίνων νί' ὧσιν λιαρῆ, ἐπὶ δ' ἡπα κάρμακα πάστε ἐσθαλά, τὰ σε προτὶ βασιν 'Ἀχιλλής δεδίδαχαι, Ἰν Χειρον εἰδίβαξε, δικαιότατος Κενταύρων. ἴθιροι μὲν γὰρ Ποδαλείριος ἤδε Μαχάων,
ἸΛΙΑΔΟΣ Α (XI)

τὸν μὲν ἐνὶ κλισίναι ὡς τοίοι ἔκανεν ἔκκοι ἔχοντα
χρησίζεταί καὶ αὐτὸν ἀμύμονοι ἵππηρος
κείσθαι, ὥς ἐν πεδίον Τρώων μὲνεὶ ὡς ἄρην "Ἀρην."
τὸν δ᾿ ἀπείρησεν Μενελάου ἐλημοσ νῦν·
"πῶς τ᾿ ἄρ᾿ ἔστω τάδε ἔργα; τι μέγας ἔστω
ἐρχόμαι, ἀφ᾿ Ἀχιλῆς δαίμονε μοῦδον ἐνίστω,
ὅτι Νέστωρ ἐπετέλεσε Τερήνος, ὦρος Ἀχαίων·
ἀλλ᾿ ἀοίδις ὅς περ σεῖο μεθήσασε τειρομένοιο·"

ἡ καὶ ὑπὸ στέρνονο λαβὼν ἅγε ποιμένα λαὸν
ἐς κλισίνην· θεράστον δὲ ἴδων ὑπέχειν βοιέας.
ἐθαῦμα μν ἐκτανύσασθαι μηροῦ τάμην μεγαλή
δὲσὶ βίλοις περιπετείας, ἢ ποιήσῃ αὐτὸν δ᾿ αἶμα κελαῖνον

νῦς ὑδάτι ξαρφή, ἐπὶ δὲ βίλαν βίλαν πικρὴν
χεροῖς διατρίφασιν, ὀνάσσατο, ἢ οἱ ἀπάταις
ἐσχεὶ ὀφνας· τὸ μὲν ἔκκοι ἐτέραστο, παῦσατο δ᾿ αἴμα.

835. ἐρήμωστα, needing, else only in Od. (three times).
838. πῶς τ᾿ ἄρ᾿ ἄοίδι, how can these things be? For the potential opt. without ὅς cf. Δ 318, Κ 247. Ζενοδ. read ἐρήμωσι, prob. a dubitative subj.
841. μηροῦ, lit. "I will refrain from thee"; a curious expression. We have μηθίσας ἀλεξίς and σκόλημα, but not elsewhere a personal gen. Ζενοδ. read σεῖο ἀμέλησι, which Arist. regarded as less poetical. ἀοίδι is not elsewhere found after ὅς ἀοῖ.
842. ὑπὸ στέρνονο λαβὼν, i.e. he put his arm round his waist to support him as he walked.
843. περιπετείας, very sharp, only here, but cf. ἐχετείκεις Α 51. αὐτοῦ, "itz," sc. μηροῦ.
846. βίλαν πικρὴν, acc. to Schol. A either the Achilleus ("yarrow") or Aris-totolochia, both plants being used as anodynes in Greek medicine.
847. ὀνασσατον, "pain-killing," Ε 401.
With this book we begin the history of the battle at the wall, which continues through Ν, Ξ, and Ο. As has already been intimated, the original poem must have contained some account of an attack upon the ships. Whether or no the wall played a part in this it is now not in our power to say; nor can we with any plausibility enucleate the original ἄτον μὴν ἔχειν from the later additions in which it is probably embedded.

Like other portions of the Iliad which appear to be additions to the original narrative, Μ contains some noble speeches and effective single scenes, combined with difficulties in the connecting narrative. Of the former, attention may particularly be drawn to the words of Σαρπεδών to Γλαυκός (310-28) and of Ηεκτόρος to Πολυδάμας (231-50), which are among the passages of Homer which have sunk deepest into the minds of men.

The difficulties begin with the exordium. The account of the destruction of the wall differs in several points from the genuine Homeric style. The mention of ἡμέθεος is quite unlike anything in either Iliad or Odyssey, where the heroes, though superior in strength to ἄνθρωπος, are after all only men; demigods do not appear before Ηένιος. The emendation of line 23, οὔτω καὶ Ἀργοθέων, proposed by Αξιός and accepted by Christ, is entirely arbi-

trary, and no explanation of the supposed corruption is forthcoming. Moreover, the intimate local knowledge of N.W. Asia is, as has been already remarked, a sign of later origin. Besides, the mention of a time later than the war is not like anything else in the Iliad; where such future events are alluded to, they are put into the mouth of a god as prophecies, and not related by the poet in his own person. Hence the whole passage (3-33) must be counted among the later accretions to the poem.

The next stumbling-block is the description of the five-fold division of the Trojan army (88-107). This is forgotten immediately, and never influences the story in any way; the description of all the allies to a single division contradicts the passages when they are spoken of as more numerous than all the Trojans (see Β 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Ηεκτόρος untimely displays of tactical erudition. So again the episode of Αἰσιός (110-174), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending.

The conservative Νιτσσής has thrown considerable doubt on the whole episode of Σαρπεδών (290-429). From 427-3 it would seem that Ηεκτόρος is meant, as we should expect, to have the glory of breaking through the fortification; yet the first breach is made by Σαρπεδών, who moreover in II 558 is described in
iodos M (xii)

the very words here used of Hector, as he de πρωτος ἐσθατο τέιχος Ἀχιλλος. Moreover both the beginning and the end of the episode are awkward; τότε γε in 290 is out of place, as the actual assault has not been delivered, and in 430 the Trojans suddenly take the place of the Lykians as the attacking party, without a word to explain the transition. It has further been remarked with some truth that the numerous similes, though beautiful in themselves, are often disproportionately elaborate, and lead up to points which are almost in the nature of an anticlimax. This is particularly the case with 41-50, but several other instances may be noticed. Among minor difficulties may further be mentioned the obscurity which hangs over the question of the gates in the Greek wall. The narrative of the Iliad never distinctly implies the existence of more than one, the plural τολαι being regularly used of a single gate; and Aristarchos stoutly maintained that this is the conception of the present book. But the general course of the narrative seems clearly to imply that the attack of Aias is made at a different point from that of Hector, and therefore that there were at least two gates. We can only leave the question in the doubt from which we might have expected the poet to relieve us.

3. ὕμιλοιδα, in throngs; the battle is no longer confined to the πρώσις, but all the masses of men on both sides are engaged.

4. τυσχθην, as in the phrase πέδης και χεῖρες θεοῖς.

5. oίχλ δόσαν expresses para-tactically what we should render by "without giving"; it explains why the wall σωλε ἔριμεν. Compare with this the similar thought in H 443-445.

12. ἰσχυρόν ἦν seems hardly consistent with phrases like those of 399 or 301, ὑπεν δὲ τέιχος Ἀχιλλος. Hence Schol. A (Porphyrios) mentions an explanation which gave ἰσχυρόν here the literal meaning εν πέλας κύριον και μη ἄνεκλον. It has also been objected that δόσα . . . µυρὶν Ἀχιλλος implies that the poet of these lines had before him a legend which gave a much longer duration of the μιρια than the few days ascribed to it by the Iliad, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μιρια is mentioned as the distinguishing mark of the period which required the building of the wall; it is the terminus a quo of the wall, just as theacking of Troy mentioned in the next line is the terminus ad quem.

14. There is an evident change of thought here; the line begins as though it were to be τολαι δ' ἀργοίς δάμας, and then, as in 5 495 τολαι μὲν γὰρ τῶν γε δάμας, τολαι δὲ λειντος, the thought of those who fell brings up that of the large number who, unlike the Trojan chiefs, survived.

15. ἀμαλδυνα, see on H 483.
20. Compare Hesiod, Thog. 340-5, where all these rivers, excepting Karesos, are named among the offspring of Oceanos and Tethys. Aiepsos, Skamandros, and Simois (v. B 174, Z 4) are the only three which reappear in Homer. The Granikos is of course famous, but those named in 20 are quite unknown.

22.  δη applies only to the last two named.  βοδυρα (only here and π 296), shields of ox-hide, like βοσει and βοβε; lit. "the spoil of an ox" (Ἀργ.). So ἰδαιγρα Σ 599, warrior's spoils. Cf. Verg. Aen. v. 100, "ubi tot Simois corrupta sub unis Scuta virum galesque et fortis corpora voluit."

23.  ἠμιθανον, a word which is not only ἄσω λέγμενον in Homer, but is totally inconsistent with his idea of the heroes, who, though of divine descent and stronger than men of his own day, are yet no more than men. The word is found in Hesiod, Op. 160, ἄσων ἡμών θεῶν γένος, of καλωτα ἦμιθαν, in the thoroughly un-Homeric passage about the successive ages of mankind.

25. For καλλιστον Kallistratos read ἐν δ' ἄμφα, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. Hense however shews good reasons for supposing 25-6 to be an interpolation. θεός then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides in H 492-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scanning of συνεχέα as a dactyl cf. 74 (Ἀρ. συνεχέτει).

27. The trident as an attribute of Poseidon occurs elsewhere only in the Odyssey.

28. ἐπιμενον κύμαν, expelled along the waves of the sea; the dat. is comitative, as in 207, τότε πρὸς πνεῦμα ἀνέκαμφτε. H. G. § 144.

29.  φυτῶν and λάων, gen. of material with ὄμελον.

30. οἶα, apparently a sort of substantive use, "he made smoothness," made all smooth; compare phrases like οἴειν φωτε πλαστα.  ἴν, sc. ίναι, and so Pind. I. i. 25. There are variants, ἱν (ἰν, as 25) and ιν.

34. For ὅς ἄρ' ἔμελλαν Zenod. read ὅς ἠμέλλαν, a form not elsewhere found in Homer, and called "barbarous" by Ar., though it is sufficiently established in later poets (from Theognis onwards).

35.  δούρατα, beams, not spears, as Ἀρ.
Η ΑΡΓΕΙΟΙ δὲ Δίως μάστυν γεμίστες
νημαίοι ἐπὶ ἡλαφυρῆσιν ἐλεμένοι θερανδόντο,
"Εκτορα δειδότες, κρατερῶν μυστώρα φίδιου·
αὐτὰρ ἡ γ', ὡς τὸ πρόσθεν, ἐμάραντο ἤσος ἀέλλῃ.
ὡς δ' ὅτι ἐν τὸν κόσμον καὶ ἀνδρόμοι θηρευτήσι
κάρπος ἤ σέλην στρέφεται θενεὶ βλεμμαῖνοι·
οἱ δὲ τοὺς πυργιδοὺς σφέοις αὐτοῖς ἀρτύνατες
ἀντίοις ἱστανται καὶ ἀκοντίζουν βαθμεῖς
ἀχύρα ἐκ χειρῶν· τοῦ δ' οὔ ποτε κυνάλμαν κήρ
ταρβεῖ οὐδὲ φοβεῖται, ἀγνοοῦσι δὲ μὲν ἔκτα
ταρβέα τι στρέφεται στίχοις ἀνδρῶν πετριτῆσιν·
ὅτι τι' ἱδονή, τῇ τ' ἔκοινοι στίχοις ἀνδρῶν·
ὁς "Εκπορ ἄν' ἐμπέλοι ὧν εἰλίσθεθ' ἔταρνος".
táφρον ἔποτρύνων διαβαινόμενον. οὔτε ἡ ἤπατον τόλμων ὁκύπνοιος, μάλα δὲ χρεμετέτον ἐπὶ ἄκροχοι χειλεῖ ἐφεστάτοις. ἀπὸ γὰρ δεδιδαπτοῦ τάφρος ἑυρεῖ, οὔτ' ἃρ' ὑπερθορεῖν σχεδὸν οὔτε περγῆσαι ῥημαῖοι. κρημνοὶ γὰρ ἐπηρεῖσθαι περὶ πάσαν ἐπιστὰν ἀμφότεροι, ὑπερθέν δὲ σκολότεσσαι ὄξεις ἰδρυεί, τοὺς ἱστασαι υπὸ Ἀχαίων τυκνοὺς καὶ μεγάλους, δηνὶς ἄνδρῶν ἀλεοθύμ. ἐν' οὖ κεν βέα ἦπατον ἐπτρόχου ἀρμα τιταῖον ἱσβαίηται, πέλοι δὲ μενοῖνες, εἰ τελέονται.

δὲ ἡ Ἑκτοράδειμα δρασάν Ἐκτοράδειμε παραστάτης. "Ἐκτορ τ' ἡδ' ἄλλοις Τρόώων ἄγοι ήδ' ἐπικούρων, ἀφαδέοις διὰ τάφρον ἑλαίουμεν ὁκέας ἦπατον. η δὲ μάλ' ἀργαλέα περαίαν' σκόλωσες γὰρ ἐν αὐτῇ ὀξεῖς ἑταῖσιν, τοτε δ' αὐτοὺς τέχος Ἀχαίων. ἐν' οὖ ποιεσ ἐκαβαθείς μακεχοσθαί ἰππεύσαι τεστούς γὰρ, ὅθη τρώοσθαι διών.

εἰ μὲν γὰρ τοῖς πάγχοι κακὰ φρονέαν ἀπατάζει

53. σχέδον here is not very easy to explain: Mr. Monro takes it to mean "right over," "at a bound," comparing σχέδιοι and αὐτοχείδε. "immediate," "off-hand." Perhaps it may mean "in order," "in serried ranks," lit. "holding on." to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of "near," which is elsewhere universal in Homer. In this case it will go with both verbs. 54. κρημνοὶ ἐπηρεῖσθαι, overhanging sides. τὸ πάνω, round all the circuit of the trench. 55. σκολότεσσαι, stakes arranged along the upper edge, so as to prevent a jumper alighting, like the modern abattis or cleaneau de frise. 56. ἰστρόω, MSS. and Δ. ἰστραίω, which is taken to be for ἰστρόω, but is an impossible form. It occurs in other passages, but in each case with the variant ἰστραίω, which has rightly been adopted by edd. (see γ 182, also δ 435, ε 307, B 645, Σ 346). For the imperf. where we use the pluperf. see H. B. § 73; and also § 72, n. 1. Nauck's conj. ἵππαρος is needless. 50. For ἑπίστασι (get within the circuit) Zen. and Aristoph. read ἑπιστάσθαι, which is possible: see on 65. τελέονται, future after historical tense, here only: cf. A 88, οὐ δὲ φράσθη με τελώσει. μενοῖνες, only here, the form is else always μενώνου. τὸποι is to be taken as part of the predicate, as there is no sharp distinction between horsemen and foot-men in Homer; "they were pondering if they should accomplish the passage on foot." 64. τοτε δ' αὐτοῖς, "coming up to them;" compare H 337. (So AD Schol. V.: τοτε δ' αὐτοῖς, which is less appropriate, though τοτε seems inconsistent with the space left between wall and moat.) 65. Franks and Henze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a κρημνος ἐπηρεῖσθαι is as serious a matter as the ascent. The idea seems to be, "we can't even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a στείος, too small for chariots." 66. ἰστρόω, Zen. and Aristoph. ἰστράω. θράσσωμαι, "come to harm," as in Herod. τράμα = defeat. 67. τοῦς is the reading of Aristoph.
Ζεύς ὢν ἄγαμός, Ἐκτός οὐκ ἂν τούτο γενέσθαι,
η τ' ἤν ἐγὼ γ' ἐθέλομαι καὶ αὐτίκα τοῦτο γενέσθαι,
νομίζων ἀπόλεσθαι ἀπ' "Ἄργους ἐθάλῳ Ἀχαιών·
εἰ δὲ χ' ὑποτρέψωσι, παλιῶσεις δὲ γένηται
ἐκ νησί καὶ τάφρος ἐνεπλήξωμεν ὄρκυτη,
οὐκ' ἐπεὶ ὄντος ὦν ὅγγελον ἀπονείσθαι
ἄπορον προτῇ ἄστιν ἠλιθέντων ὑπ' Ἀχαιών.
αὐτ' ἄγεθ', ὅς ἂν ἐγὼ εἶπο, πειθομέθα πάντες.
ἵπτουν μὲν θεράποντες ἐρωτότων ἐπὶ τάφρος,
αὐτοὶ δὲ προλέοντες σὺν τεῖχεσι θαρρήσεντες
"Εκτός πάντες ἐπώμεθ' ἀγολέας· αὐτάρ Ἀχαιοι
όυ μενινούς· εἰ δὲ σφυὸν ἐλέθρον πείτα ἐφίππαται·
δ' φατό Ποιλοῦδάμας, ἀδε δ' Ἀκτορι μίθος ἄπήμων,
αὐτίκα δ' ε' ἄγη αὐτῶν τεῖχεσιν ἀλτὸ χαμάξε.
οὐδὲ μὲν ἀλλοι Τρώες ἐφ' ἱππῶν ἠγερθότα,
αὐτ' ἄπο τάντας δροῦσαν, ἐπεὶ ἦδον "Εκτορα δίων.
ὑπάρχον μὲν ἐπεῖτα ἐόν ἐπέτελλαν ἐκάστος
ἵπτουν ε' κατὰ κόσμον ἐρυκέμενον αὖθ' ἐπὶ τάφρος·
οὶ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
πέντεχα κοσμημέντες ἁμ' ἠγεμόνεσθαι ἐπόντο.
οἱ μὲν αὐτ' Ἐκτός ἢσαν καὶ ἀμύμουν Ποιλοῦδάματι,
οἱ πλεῖστοι καί ἀριστοὶ ἢσαν, μέρανων δὲ μάλιστα
tεῖχος Ῥηξάμενος κολῆς ἐπὶ νησί μάχεσθαι.

(Schol. A) or Aristarchos (Schol. V): MSS. δ. ά. 68. Ἰπτ' ἄργεν, οὗτος τῶι (i.e. Ἀτ. and all the old editions). Did.: MSS. (exæ. L) ἤδον. 69.70 are to be taken parenthetically, the aposedon to εἶ μὲν in 67 being understood, or rather superseded; "if Zeus means to destroy them—that is what I wish to happen at once." Obviously εἶ μὲν does not express a condition of his wishing the enemy destroyed. Cf. Α 135-137. 71. ὑποτρέψωσι may be either intrans. "turn against us" (Α 446), or "turn us back." παλιῶσεις for παλ-λῶσεις, and hence always with long i. 72. ἐνεπλήξωμεν, lit. "stumble upon," get entrapped by, like the birds in χ 469 which ἔκει ἐνεπλήξωσιν. So also Ο 344. This shows that in 65 he is thinking of a battle in the space between the wall and trench. 74. ἐλιθένων, "allied"; for the order of words cf. Β 334. There is no ground for taking ἠλιθένων with some to mean "turned back by the Greeks," contrary to the regular use of the word. 77. προλέον, predicate, "on foot": see Α 49. 79. πέραν ἐφίππατο, Η 102. 87. For ἐπόντο there is a variant ἔκαστοι in Α, ἔκαστοι in Λ; the latter is mentioned by Nikanor. This of course must be followed by a comma instead of a full stop. This division of the army into five bodies is quite forgotten in the following narrative; the allies, who are here (101) made into a single division, are elsewhere represented as far outnumbering the Trojans. It is probable therefore that 81-107 are an interpolation. 90. For this line most MSS. of the inferior class give τεῖχας τε βῆχας καὶ ἐκατέχοντας τυχόν χρῆσα (from 108).
καὶ σφὴν Κεβριώνης τρῖτος ἐπέτευ· πάρ δ’ ἀρ’ ὅχεσφιν ἄλλον Κεβριώνα αὐρέανα καλλίτευν Ἡκτορ. τῶν δ’ ἐπέραν Πάρις ἤρχε καὶ Ἀλκάθοος καὶ Ἀγγύρω, τῶν δὲ τρίτων Ἔλενος καὶ Δήμοβος θεοειδής, ὅλῳ διό εἰσάνια τρῖτος δ’ ἂν Ἀτιοῖς ἦρως,
"Ἀτιοῖς Ἄρτακίδος, ἐν Ἀρέσβηθεν πέρον ἕπτοι αἰθώνες μεγάλοι, ποταμοῦ ἀπό Σελήνητος· τῶν δὲ τετάρτων ἤρχεν ἕνει πάις Ἀγγύρω Λινέας, ἄμα τὸ γε δώο Ἀντήφρος ὦλιον, Ἀρχελάχος τ’ Ἀκάμας τε, μάχῃς εὗ εἰδότε πάσης. Ἀρτήθεων δ’ ἦγετο ἀγαλλεύτων ἔπεικορον, πρὸς δ’ Ἐπετο Πάλαιον καὶ Ἀρίμον Ἀστεροπολοῦν· οἱ γὰρ οἱ εὐαντο διακριθὲν εἶναι ἄριστοι τῶν ἄλλων μετὰ τ’ αὐτῶν· οἱ δ’ ἔπετε ἀλλήλοις ἄραρον τυχήται βέσεσιν, βᾶν δ’ ἠδὸν Δαναῶν λελημένου, οὖν ἔτε ἐφαντο σχήμασθ’ ἀλλ’ ἐν νησιὶ μελαίσθην πεσέσθαι. ἐν’ ἄλλοι Τρῶες τηλεκελείτ’ ἐπίκουροι βουλῇ Πελυνδάμαντος ἀμομύτητο πέθυντο· ἀλλ’ οὐχ Ἄρτακίδος ἐθελ’ Ἀτιοῖς, δράχμοις ἀνθρῶν, ἄθη λεπτὲν ἅπιστοι τε καὶ ἄνιογον θεράπωντα, ἄλλα σὺν αὐτοῖσιν πέλασεν νήσοι τοῖσι βοήσει, νῆσιοι, οὖν ἀρ’ ἐμελλε κακῶς ὑπὸ κήπας ἄδυξα, ἅπιστοιν καὶ ὅχεσφιν ἀγαλλόμενον παρὰ νησιν

91. Kebriones was chosen by Hector as his charioteer in 6318. τρῖτος; it will be observed that each division has three leaders named.
93. ιδίως, the second body, as H 420, etc. With this enumeration compare the catalogue of the Trojans, B 316-377; the Dardanii there (819-823) seem to compose the fourth division here. B 838-9 = M 96-7. The leaders of the second division are not named in the Catalogue.
101. ὅγεσθαι, so L for ὅγοσθ’ of all other MSS.; this is probably right, as the preceding verbs have all been in the imperf.; the desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out. The sor. would mean, not "was in command of," but "put himself at the head of."
105. βάστου, shields, see H 238. This seems to indicate a rudimentary sort of lineada, cf. 86.
106. For οὐδ’ τε MSS. give οὐδὲ τ’ (corrected by Barnes).
107. The subject of σχήματος is probably, from the use of ἐφαντο, Δαναῶς; they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean "they thought they would no longer be stopped, but would fall upon the ships." See note on 1 225.
112. σὺν αὐτοῖσιν, not simply "with them," but a form of the phrase αὐτοίς τοῖσι ἄρον, "horses and all." His fate, which is here alluded to, does not follow, as we should expect, in this attack, which leads to nothing in particular except the withdrawal of Aias and Teukros from Hector’s point of attack, but is postponed till X 384.
ΠΑΠΟΠΑΣΜΕΙΣΙΝ ΠΡΟΤΕΙ "ΘΛΟΥ ΗΝΕΡΟΣΤΑΣ" ΠΡΟΣΘΕΒΕΝ ΓΑΡ ΜΝ ΜΟΙΡΑ ΔΥΣΟΥΝΜΟΙ ΑΡΜΕΚΑΛΙΦΕΝ ΕΥΧΕΙ ΙΒΩΜΕΝΗ, ΑΓΑΝΟΥ ΔΕΥΚΑΛΙΔΑΟ. ΕΙΣΑΣΤΟ ΥΠ' ΝΗΩΝ ΕΠ' ΑΡΙΣΤΕΡΑ, ΤΗ ΠΕΡÎ ΑΧΑΙΟΙ ΕΚ ΤΕΒΔΙΟΝ ΝΙΣΣΟΝ ΣΥΝ ΥΠΠΟΙΝΩΝ ΚΑΙ ΔΥΣΟΥΝΜΩΝ ΤΩ Ρ' ΥΠΠΟΥΣ ΤΕ ΚΑΙ ΆΡΜΑ ΔΗΛΑΣΕΝ, ΟΥΔ' ΠΥΛΗΣΩΝ ΕΙΔ' ΕΠΙΚΕΚΛΕΜΕΝΑΙ ΣΑΝΙΔΑΣ ΚΑΙ ΜΑΚΡΩΝ ΧΔΙΑ, ΑΛΛ' ΑΝΑΠΕΣΤΑΡΕΝΑΙ ΕΓΩΝ ΑΝΔΕΡΕΣ, ΕΙ ΤΩΝ ΕΤΑΙΡΩΝ ΕΚ ΠΟΛΕΜΟΥ ΦΕΙΝΟΝΤΑ ΣΑΘΕΙΑΝ ΜΕΤΑ ΝΗΩΝ, ΤΩ Ρ' ΙΘΕΝ ΦΡΟΝΕΩΝ ΥΠΠΟΥΣ ΕΚΕ, ΤΟΙ Δ' ΑΜ' ΕΠΟΝΤΟ ΟΔΕΑ ΚΕΚΛΗΓΩΝΤΕΣ, ΕΚΦΑΝΤΟ ΥΓ' ΟΥΚΕΤ' ΑΧΑΙΟΥΝ ΣΧΩΣΕΙΘ', ΑΛΛ' ΕΝ ΝΗΩΝ ΜΕΛΑΙΝΩΝ ΠΕΙΤΙΔΟΘΑΙ, ΝΗΩΝΕΙ, ΕΝ ΔΕΣΜΗΣΙΝ ΔΙΩΙ ΑΝΔΕΡΑΙ ΕΥΡΟΝ ΑΡΙΣΤΟΥΝ, ΝΙΑΙ ΥΠΕΡΒΟΥΝΑΣ ΛΑΣΙΒΩΝ ΑΙΧΜΑΤΩΝ, ΤΟΝ ΜΝ ΠΕΙΡΙΒΟΥ ΝΙΑ ΚΡΑΤΕΡΩΝ ΠΟΛΙΜΟΠΩΝ, ΤΟΝ ΔΕ ΛΕΟΝΤΙΑ ΒΡΕΤΩΛΟΥΝ ΩΝΟ ΔΡΟΠΗ. ΤΟΙΟΝ ΛΟΙΝΑΝ ΠΡΟΠΑΡΟΘΕΙ ΠΥΛΑΩΝ ΥΨΗΛΩΝ ΕΣΑΣΕΝΩΝ ΟΝ ΟΤΕ ΤΕ ΔΡΕΙΣΙ ΟΥΡΕΣΙΝ ΥΨΙΚΑΡΗΣΟΙ, ΑΙ Τ' ΑΝΩΝ ΜΙΜΟΝΟΝ ΚΑΙ ΥΕΝΟΝ ΘΗΜΑ ΠΑΝΤΑ, ΡΙΣΚΟΝ ΜΕΓΑΚΙΑΝ ΕΠΙΚΕΚΛΕΘΑΙ ΑΡΑΡΙΩΝ ΠΟΛΕΙΟΝ ΠΕΠΟΙΘΕΣΙΝ ΢ΕΣ ΘΗ ΒΙΒΗΝ.
μίμον ἐπερχόμενον μέγαν "Ἄσιον οὐδὲ φέβοντο. οἱ δ' ἰδός πρὸς τείχος ἐνόμισαν βῶς αἰνᾶ

υφώς' ἀνασχόμενοι ἔκειν μεγάλον ἀλαλητώ

"Ἄσιον ἀμφι ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην

Ἀσιάδην τ' Ἀδάμαμπτα Θοῦνα τὲ Ὀλυμπαῖον τὲ.

οἱ δ' ἦ τοι εἰς μὲν ἕκκυμθίδας Ἀχαίοις

δρόμων ἐνδοὺ εἶναι ἀμύνοισθαί περὶ ἡγών

ἀυτὰρ ἐπεὶ δὴ τεῖχος ἐπεσαυμένου ἐνόσαι

Τρώας, ἀτὰρ Δανάων γένετο ιαχὴ τὲ φόβος τὲ,

ἐκ δὲ τὸ δίσαντε πυλών πρόσθε καμάζην

ἀγορέρωι σύνεσιν δοκίματο, τὰ τ' ἐν δροσί

ἀυτῶν ἢδ' εὐκαίρων δέχαται καλουμένων ὑμνά,

δοχεῖ Τ' ἀνόσοντε περὶ σφίαν οὔνυτον ὄλυν,

πρωμανὴν εκτάσωντες, ὡπ' ὑπὲ τὰ κόμπτον ὁδόντων

γέρνεται, εἰς δ' κέ τὸς τὲ βαλὼν ἑκατον ἑληταί

ἀδ' τῶν κόμπτε χαλκοί ἐπὶ στήθεσαν φαινό

ἀντὶς βαλλομένων· μάλα γὰρ κρατερὸ τὸ μέγαντο

λαύσων καθήπερθε πεποιθότες ἠδ' ὑδαφίν.

οἱ δ' ἀρα χρημαδοῖσιν ἐνυμήοιν ἀπὸ τύργον

βάλλων, ἀμφιφόρους σφόν τ' ἀυτῶν καὶ κλισίας

ηγῶν τ' ἀκύπτοις. οὐνάδες δ' ὅσ πέπτον ἐραζῇ,

ἀς τ' ἄνεμος ζαῖς, νέφα σκιώντα δορῆς,

ταρπείδες κατέχενε ἐπὶ χεῖρι πολυμοστείρι,

ἀδ' τῶν ἐκ χειρῶν βέλεα βέον, ἡμὲν Ἄχαϊν

137. βῶς αἰνᾶ, see on βῆς ἐρέλεγον, Η 238. For ἐκον Zen. and Aristoph. read ζύγον.
141. εἰς (MSS. εἰς as usual), for a while. In this sense it is always followed by μὲν, N 143, O 277, P 730, β
148, γ 126. In several of these passages the more usual τεῖς occurs as a variant, and so (τεῖς) Nauck would read here.
142. δρόμων, "had been inciting": the narrative here reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence in 142 ἐκον, the reading of Ar. and best MSS., is clearly preferable to the variant ἐκεῖνα.
147. δέχασθαι, an anomalous form, acc. to Curtius a non-thermic present, cf. ἐθ-μασί and the participle δέχομαι, for which there is some authority, as it is given as a variant by A on I 191, and Hesych., δέχεσθαι προσδέχομαι. Butt- mann and others regard it as a perf. with reduplication lost, as the sense of "awaiting" generally belongs to the reduplicated forms (with the exception of δέχομαι). For other possible cases of the loss of reduplication in the perfect see H. G. § 22 (3).
149. Cf. Α 417.
150. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. Ameis refers for similar "double-sided" comparisons to O 628 ff., N 705 ff. "κορωπία occurs only here.
153. Zen. appears to have read λαὸςίν for λαοῖ, and to have explained it as λαόςιν, "trusting to the stones thrown from above." Observe the use of καθήπερθε used attributively with the substant., where later Greek would require the addition of a participle, ἄξιον or the like.
ИАДОС (vl.)

160. ἢδε καὶ ἐκ Τρώων κόρυθες ὁμφαίς ἀμφή ἀδόν ἀντίθετα, βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόκεςται. "ὅποι μᾶτ' ὑμαξεῖ τε καὶ δ' ἐνενήκετο μηρῷ Ἀώνος Ῥιψακίδης, καὶ ἀλαστής έποι ζητεῖ.

165. "Ζεῦ πάτερ, ἢ μά νυ καὶ εὖ φιλοσεβηθεν εὔτυχο πάντως μάλι ὁ γὰρ ἐγὼ ἤ ἐφάμην ἤρωαν Ἀχαίοις σχετείν ἰμέτερον γε μένοι καὶ χείπας ἀράτον. οἱ δ' ὡς τε σφήκες μέσον αἵλοι ἥμελεσα εἰκά ποιησάντας ὁδῷ ἐπι παπαλάσεσθε, οὖδ' ἀπολέσατε κοίλου δόμου, ἀλλὰ μένοντες ἄνδρας θηρηθάς αἱμόνται περὶ τέκνων, ὡς οἱ γ' οὖν ἐθέλοντο πυλῶν καὶ δώ' ἑκεῖνα χάσασθαι, πρὸν ὑ' ἵ κατακτῆσαν ἣ ἠλώναι.

170. ὡς ἕφατ', οὖδ' Δίοις πείθε φρένα ταῦτ' ἀγορεύσαν. "Εὐπορὶ γ' ὃρ' οἱ θυμὸς ἔζευγεν κόσμος ὅρεξα.

175. [Ἀλκαὶ ὁ ἀμφή] ἄλλησε, μάχην ἐμαύχυτο πῦρσαν. ἀργαλέον δὲ με ταῦτα θεόν δὲ πάντ' ἀγορεύσαν. πάντῃ γὰρ περὶ τείχος ὅρανε θεσπίδας πόρ

160. ἢδε καὶ ἐκ Τρώων is a curious way of adding the alternative. ἔνοι too is a strange verb to use with ἔλεα. Hence doubts have been thrown on the lines. ἀδόν ἀντίθετα, cf. χαρακτέρας ἄτοξον Χ 409, "friger aridus," Verg., and "sonus aridus," Lucretius.

161. θαλάμους, so MSS. and Zeno.: Ag. βαλλόμενων μυλάκεσσι, as large as millstones, cf. momol. τίτρων Β 276.

163. ἀλαστήριος only here, Ο 21 ἀλαστήριος καὶ θεόν, and a 252 ἀπαλαστήριος. The explanation of the word depends on that of ἄλαστος, which is generally derived from λαξ, in the sense "not to be forgotten," which suits wherever it is an epithet of ἔχοι or πνεύμονα. But in Χ 261, Εὐπορ ἀλαστήριος, this does not suit, nor is it easy to deduce the sense of the verb from it ("to feel things intolerable, lit. not to be forgotten," hence "to break out in protest," as Mr. Monroe and others explain, is very artificial). It is preferable therefore with some of the ancient grammarians to derive ἄλαστος (or perhaps rather ἄλαστος) from ἄλαξ, a by-form of ἄλαμω with the sense of ἄλω. The adjective will then mean "mad," "distressed," and the verb ἄλαστω "to be distressed, at one's wit's end."

164. The accusation seems to refer to the promise in Α 207 sqq.: cf. Θ 170-182.

167. άλω, bright-coloured, variegated. Others after Battmann take it to mean "flexible," from the thin waist of the wasp: cf. Σ 404, κόλας αἴλων ἐπεστομον. The same ambiguity arises in line 208 ἀλων βρών, Χ 509 ἀλων εἰδάι.

169. Observe the transition from the subjunctive to the more graphic indicative.

170. ἄνδρα may be taken either with μένοιται, when for ἀντίθετα τοπι compare 248, or better with ἄμοινται.

175-181. These lines have been universally regarded as spurious since the days of Zenoletos. 175 is adapted from Ο 414. In 176 the introduction of the poet's personality is a mark of a late origin, cf. B 484, 761, etc. In 177 τείχος is violently separated from λάμον, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. In 181 the phrase συμβαλλεῖν πάλιν is unique. Leachmann conjectures that these lines may have taken the place of a passage recounting the end of Aidos' attack, which is at present forgotten while in a very unfinished stage.
It has been proposed to join ἰδίως with ὅπως and explain it of "the flame of battle carried on with stones." This is however even less possible than to join ἰδίως with τίχος, however unnatural the order of the words is, and however feeble the adjective in the emphatic place.

See A 98. For the ἐποτάρ see Δ 192. τιχώς is to be taken, as elsewhere, with βάλε, "hit his mark": cf. Δ 106. 192. αὐτοσυχέοιν, sc. ἠλιθότης, as B 830 τίφων ἐκ συχέων: ὡσα εἰκάσει τιτ. οὖσα ἐκείνη, as Δ 144, g.v.

196. οὗ is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-89.

178. It has been proposed to join ἢδιως with τῷ and explain it of "the flame of battle carried on with stones." This is however even less possible than to join ἢδιως with τίχος, however unnatural the order of the words is, and however feeble the adjective in the emphatic place.

180. ἦνθ' aр Πειραθόυ νούς κρατέρος Πολυποτής δουλε βάλεν δόμαςον κυνής διὰ χαλκοσκαρμῷ-οῦν ἄρα χαλκεῖα κόρυς ἐσχεθέν, ἀλλὰ διαπρὸ αὐτής χαλκεῖα ρήξις ἀστένοι, ἑγκέφαλοι δὲ ἔδον ἄται πετάλακτος δόμασε δὲ μὲν μεμαίωτα. αὐτάρ ἔπειτα Πύλων καὶ Ὁρμένῳ ἐξενάρεξέν οὐν ἦ Ἀντιμάχῳ Λεοντέος ἄντρο Ἀργος ἠπόμαγων βάλε δουλα κατὰ ξυστήρα τυχήσας, αὐτίς δὲ ἐκ κολεόδιο εἴρουσαμενος ἕξος ἐξ Ἀντιφάτην μὲν πρῶτων, ἐπάλλεις δὲ ἔμμων, πλῆθος αὐτοσυχέοις: ὡς δ' ἀρ' ὅπως οὗδε εἰρεύσθη αὐτάρ ἔπειτα Μένων καὶ Λαμενο καὶ Ὀρέστην πάντας ἐπαυκεύτερος πέλασι χθωνι πουλῆσατείρρηρ. ὑφ' οὗ τοὺς ἐνάρξαζον ἄτ' ἐνετε μαραίνοντα, τάφρον, οὗ Πολυδόμαντι καὶ Ἕκτορι κούροι ἐποτό, οὓς πελατοῦ καὶ άριστοι ἐσαν, μέμασιν δὲ μᾶλλον τείγους τε βήξεν τε καὶ ἐνυπηρίσων πλὶ νήσε, οὗ β' ἐτε μερομήχων ἐφεστάσεις παρὰ τάφρον. ὑφ' αὐτοῦ σφην ἐπῆθε περιγιγμενε μεμαίων, αἰτεοῦ ὕψιπτης ἐπ' ἀριστερὰ λαοῦ ἐργὸν, φοινίκαντα δράκοντα φέρων ὄνυχεσσι πέλαρον Ἰῶν ἐ' ἀπαίροτα καὶ οὗ πω λήβετο χάρμης: κόψε γαρ αὐτοῦ ἑχοντα κατὰ στήθος παρὰ δεῖρην.

198. The narrative reverts to the μεθεώρειν ἔρως of 59.

201. ἄρηνον, "skirting the host on his left," i.e. flying along the line in front from right to left. For this sense of ἄρηνον cf. Herod. vii. 45, ἀρητερῶ δένθετο ἐπ' ἀριστερὰ μὲν ἀριστερὰν Πατρείας πόλον, and so vii. 106, etc. It is derived from that of boundine, as B 845, etc.

202. φωτεύεμα only here and 220; cf. δαφανῆς of a snake, B 308.

203. ἐφ' ἀρ' seems to go with τίχος, ἐπαρ- ποωτα explaining it. ἄρηνον, the snake.

204. It is not quite clear whether αὐτὸν is acc. after κόψε, and means κόψε, the eagle; or after ἑχοντα, the eagle holding him (self, the snake). Perhaps the passage originally was κόψε & ἐν τῷ ἑχοντα, struck him (F' for ἐ, the
eagle) holding him (the snake). The
difficulty; if we take ἀσός with εἰς, is
to see the exact force of the emphatic
pronoun; Mr. Monro holds that the
emphasis implies "struck at him to
return." Herodianus read γὰρ αὐτόν,
holding that αὐτός could be used in a
non-emphatic sense, and was then en-
clitic.

207. ἀλάγχας, the eagle's cry, called
a yelp by Tennyson. For πέτευε Ἡπατο-
δας B, where this passage is quoted,
gives πέτευε. πνοῦλα, a comitative dat.;
see on κύνας, 28. ἀλὰ πν. ἁμαρτά is
the usual phrase.

208. αἴδαλον, "glistening" or "stig-
gling," see on 167. ἄφων occurs only here
in Homer. The lengthening of the first
syllable must be due to the latus alone:
cf. ἀπόβηκεν, ἡ 119. Curtius (Ed. p. 555)
thinks it is for ἐν-Φια, from ἐν (αὐτόν)
to see, "the bright-eyed." The same scan-
sion is found in the choliambic of
Hippoxes (fr. 40, 6, Bengk.), ἐν αὐτῷ
ὅπειρα τῷ γεγενήματι δίκαιον.

211. This exordium is very strange
after the speech of Polydamas in 80 sq.,
where he gives advice such as Hector im-
mediately follows. He uses the same
tone again in speaking to Hector, X 726
ff. Fick boldly omits 211-215, a step
which, if it can be justified, removes the
difficulty; but it makes a very abrupt
beginning to the speech, without the
usual form of address; a peculiarity
which in A 283 is evidently meant to
have an effect of its own.

212. The repetition of the negative
gives a rhetorical emphasis; the second
οὔδε going more especially with the verb,
cf. οὔδε τεκέσθαι, A 119 and often: e.g. τε
212, οὔ τοι οὐδὲ ἦν. 

213. ὅδημα in the sense of "one of
the vulgars" is a strange use, as the
tendency of ὅδημα is so decidedly to ex-
press the total community as opposed
to any individual. Hence Bentley's
coj. ὅδημον εὔστα is probably right; cf.
ὁδήμον ἄριστα B 198. Horace's "plebe eris,"
Ep. 1. 1, 59, may be an imitation, but
proves nothing. παρεξ "wrongly"
(from Hector's point of view—a touch
of irony). This sense is else only Odys-
sean: ὃ 348, ρ 139, ψ 16; cf. η 168.

214. ἄφων, supply φαιν from 212.
217. οὗ here assumes as a fact, and
virtually = since.

218. ὅρων ἁλᾶ, so Λτ.; MSS. ὅρων ἁλῆ: but the shortening of the οὗ could
hardly be defended, cf. 1 323.

219 is here omitted by the best MSS.
222. ἐκθαμβοῦτας, completed his journey,
ἀφών ἠμέλημα being taken together.
For this pregnant sense of ἕκτω cf. η
διε ἰμεῖς, εἰ πέρ τε τοῦ πυλας καὶ τείχος Ἀχαιῶν ἑβδόματα στείνει μεγάλω, εἰδον δὲ Ἀχαιαὶ, 
οὐ κόσμῳ παρὰ ναῦφιν ἐλευθερεῖν αὐτὰ κέλευεν· 
pολλοὺς γὰρ Τρώων καταλείψομεν, οὐκ οἰ τοῦ Ἀχαιῶν ἐκκελ ἡρῶσομεν, ἀμφιθέοντα περὶ νηῶν. 
οὐδὲ χ’ ὑποκρίνατο θεσπρόσωπος, δε σάμα θυμῷ 
eἰδῆτε τεράμων καὶ οἱ πειθοῖοτα λαοί. 

τὸν δὲ ἀρ’ υπόδρα ιδών προσφέρει κορυφαῖος Ἐκτωρ. 

“Πουλυδάμα, σὺ μὲν αὐχέν’ ἔμοι φίλα ταύτ’ ἄγορευεις· 
οἰαδὰ καὶ ἄλλων μῦθον ἀμείνων τούτε νόησαι. 
eἰ δ’ ἐγενὲς δὴ τούτων ἀπὸ στουδῆς ἄγορευεις, 
ἐξ ἀρα δὴ τοι ἐπιεικὶ θεοὶ φέρειν ὡλειν αὐτοῖ, 
δὲ κέλει Ζηνὸς μὲν ἐργανοῦσθε λαθέοντα 
βουλέον, ὡς τὶς μοι αὐτὸς ὑπέσχετο καὶ κατέμενεν· 
tῶν δ’ οἰονισὶ ταὐτηπερόγεστε κελεύειν 
πεθεκαθα, τῶν οὐ τι μετατρέπωμ’ οὐδ’ ἀληγίζω, 
eἰ τ’ ἐπὶ δεξ’ ἦσσο πρὸς ᾧ ὦ τ’ ἡμῖν τε, 
eἰ τ’ ἐπ’ ἀριστερὰ τοίς τε πολ’ ζύφον ἔριξεντα, 

ἡμεῖς δὲ μεγάλοι Διὸς πειθῶς βούλη.
245. περι, all around, in every direction.

250 = Α 433. 244-250 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 248, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agrammenon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic *οὐ*, which takes up again the *τός* of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. ἀληθευ, befuddled, bewitched. The verb, which is much commoner in the *Od.* than in *Il.*, means "to charm" in either a good sense (e.g. *π. 234*) or a bad, as here, *N 435*, etc.: cf. *Ω 343*.

258. κρόσος was explained by Ar. to mean "scaling ladders"; he then had to make *περις* mean "towards the towers." This is clearly impossible: the word must indicate some part of the fortification and be distinct from the *ενειλ*, which we may presume to have been a wooden breastwork. It is not possible to give a closer explanation of the word, which recurs in *H.* only in 444. Horoïdotus uses it once of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; only that the wall seems to have been no more than an earthwork. In any case these courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, i.e. high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. *προβλησαν* in *Σ 35*, nor has any convincing derivation been proposed. *περιν* probably means no more than "the fortification"; see *H 338*. The *στήλαι* *προβλησαν* are evidently posts, probably of wood, fixed into the ground in order to hold up the earth and give a steep face to the "profile" of the works, like the modern "vertement."
imperf. here and in the preceding lines is of course conative.

262. κελέθων, cf. Π 406, δεών δ' ἀπέ
eιετε κέλεθον. It seems to be identical with our vernacular "to get out of the way," i.e., the place where men are going up and down. Cf. Α 504.

263. φράζοντες, stopping up the gaps where the battleships had been broken down. βιον θάνω is generally taken to mean "with shields," but in this sense μόνο alone is the usual phrase (Α 447, Θ 61), and the addition of τάρα perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευόμενη recurs only in Ν 125: it is of the desiderative class, though in sense "imitative rather than desiderative," "playing the leader" (Curtius, Ψh. ii. 388). It is the only instance of this formation in Η.

269. μετήκ, ἐπεκλήμενος. For similar formations cf. δύναμις, φαθμαῖος. As a rule adjectives in -ης are only formed from substantives. Perhaps therefore we must assume here a form μέγα used as an abstract substantive, as if = "middleness."

270. τε = κενός, see on Π 306. 271. τελεο: for this use of the nor. see Η. G. §§ 32, 78.

273. ἀμφότερος ἀκούσας, a phrase which recurs in Ν 492, and is more in
telligible there. The word is regularly used of one who urges on by loud re
proof. If this is the sense here, the participle must be entirely separated from the negative, and we must under
stand "let no man turn back, now that he has heard one who urges him on." Otherwise it must mean "let no man turn because he hears a shouter," viz. the shout of the foe. The first alternat
ive is more probable, though there is mentioned in Α a variant ἀκούσω, which would restrict us to the second.

274. προδος, so Mr. Monro with three MSS. (L S Syr). L Meyer and Christ; the rest give προδώς. But Mr. Monro remarks that τέμω in the sense of "pressing forward" regularly has the γ, and is treated as though it began with a consonant, e.g. Β 154, οὐδε τέμων.

276. For νέκος in the sense of "battle." cf. Α 444, etc., and νεκίων πολεμός Ν 271. It is strange that Ar. should have read νέας, bolden τά γάρ λέγεσθαι τῇ ἡκτή τῆς ἡταν (i.e. he took νέας = νέας, in the sense of the enemy's victory).

277. προδώντω, cheering on; only
here. In "some of the ὑπομίσσα" Ar. read προδώντω, marching forward ;
for which form see Curtius, Vb. i. 213, where προδότης is quoted from Ktinoses and ἔμπνευσεν from the (Doric) treaty in Thuc. v. 77.

278. τὸν is taken up again and given a construction in 287. For the simile cf. 156.

280. τὰ ἀρματα, these his missiles, happens to be used only of divine weapons. The clause seems to indicate an extraordinary fall of snow.

281. For ἔμπνευσεν the variant ἐνεγκύμην in the Manuscript is worth noticing. In 283 the same edition had λυτούντα, which is followed by Ar.: MSS. λυτεύεται, which must be a participle. Hoych. λυτεύεται, ἀμφοῦτα. Against Ar.'s reading it must be observed that no αὐξ. in Homer is contracted into -οι. 

284. ἀκτιά: this form of the dat. pl. is unique in the Iliad; θεϊν in ε 119, πάσαι χ 471, are the only other cases in H. Hence Nauck would reject 284-6. It may be added that Friedländer would reject 281-286 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance consider one of the finest descriptive passages in ancient poetry.

285. ἱφταναι, stops it, keeps it off. This use of the middle is found only here. προσελάζεται, beating up against it. Cf. χ 351, B 132, Φ 299. The verb is common with πληγῇ, not with πλῆκτος. For ἔλλα τε of MSS., Heyne followed by most edil. reads ἔλλα ἀρσ., which is a little simpler but not necessary, as we can take the clause κυρᾶ. . . ἱφταναι as paroetithetical, so that τε is co-ordinate with (εἰς) τε in the preceding line.

287. ποτόν, so MSS.: the form is found only here, and no doubt we ought to read ποτόν, cf. ἄφωστοροα B 315, ποτόν B 462. ἄφωστοροα, in the same sense as masc.; in later Greek the fem. is confined to precious stones. 

289. βαλλαρδένης, a reciprocal middle, "as they cast at one another," here only (so La Roche).

293. ὠδήν, see on I 466. 294. μὲν, as though δὲ δὲ δὲ (298) were to follow; the construction is forgotten in the description of the shield.

295. ἠφάλησαν (so Zen.), hammered out, explained by ἡπεῖρον in the next line, for which Zen. read ἡπεῖρον: this very probably is right (as in Herod. i. 50, 68), and has been altered to suit the reading of Ar., ἤφλεσαν, explained to
ιλασεν, έντοσεν δέ βοειας ράψε θαμειας
χρυσίας ράβδουσι διηνεκείσιν περι κύκλου·
τιν άρ' δέ γε πρόσθε σχάμενοι, δυο δούρε τιμάσσων
βη ρ' ίμεν ώς τε λέον όρεστροφος, δε τ' ἐπιδεύνης
οὕροι ἐξ κρείων· κέλετα δέ ἐ σιμος αὐτήρα
μήλων πείρησοντα καὶ ἐς πυκνὸν δόμων ἄλθεσιν·
ει' περ γάρ χ' εύρησοι παρ' αὐτοφι βῶτως ανδράς
σὺν κυλι καὶ δούρεσσα φιλάσσοντας περι μῆλα,
οὕ δέ ἄπειροις μέμωρε σταθυμοί διέστηκαν,
ἀλλ' ὁ γ' ἀρ' ἦρθαξε μετάλλευοι ή καὶ αὐτὸς
ἐβητ' ἐν πρώτους θοὺς ἀπὸ χειρὸς ἄκουσιν·
ός μα τότε ἀντίθεν Σαρπιδώνα θυμὸς ἀνήκεν
teίχος ἐπάειδι διὰ τε ῥήξαισαν ἐπάλξεις.
αὐτίσκα δὲ Γλαυκὸν προσέφη, παῖδ' ἵππολόχοιο·
"Γλαυκέ, τι' ἡ δέ νοτητίμησεσα μάλσατα
ἐδρή τε κρίσαισι τε ὅδε πλείους δεπάσσωσιν
ἐν Δυκη, πάντες δέ θεοὺς ὑς εἰσορῶσον;
καὶ τέμνον νεόμερα μέγα Ξάνθωνο παρ' ὀχθας,
καλὸν φυταλίς καὶ ἄρουρης πυρόφοροι.
τὸ υόν χρή Δυκοιοίς μέτα πρῶτους ένονας
ἐστάμεν ἤδε μάχην καυστήρας ἀντιβολήσαι,
mean "in six layers." But this could only mean "six-hammered." Besides, the Homeric shield has only one later of metal (see J. H. S. iv. 288); whenever more layers are mentioned, they are always, as here, of leather (T 271-2 are undoubtedly apocryphal).
297. The most probable explanation of the ῥάβδους is that of Grashof, according to which the backing of the shield consists of a framework of rods fastened into a central boss (the reverse side of the ὑμαλῆς), and arranged radially all round the circle of the shield. Upon these the hides were sewn. The ῥάβδους here are golden, like the κανὼι in Nestor's shield (which are perhaps the same); cf. 9 193, because the weapon is something extraordinary; in the common shield they were of course of wood. (Heibig, H. E. p. 281, explains ῥάβδους to mean geometrical ornaments on the face; but he has to make the violent assumption that a line has been lost after 296. Others take the ῥάβδους to be pegs or nails driven through (διεκίουσα) the leather; but there is no reason why in this case the ordinary ἕλασον should not have been used.)
302. ὁ ἀντίθεα, ὡς παρά τοι μῆλοι. Cf. εἰ' αὐτήρα Τ 255.
304. ἀποτότοιοι, here in active sense, "without an effort," cf. τεῖχοςατα above. ἔστεψα, to flee, intras. only here and Ps 475, else always = to pursue. It goes with σταθμοῖο, as σάθρωμα κίνησις ἀκόμα. 305. This line seems to be wrongly adapted from Λ 675, where ἐν πρώτοις has its regular meaning, "among the foremost of his own side"; here it must mean among the foremost of the enemy. (So 299-301 come from ρ 130-4.) It has also been remarked that the very martial simile is hardly suitably followed by the "almost elegiac" speech to Glaukos. It is possible that the two passages beginning ἀνίκα δέ (294-304, and 309-329) are alternative readings; if not, the former, which does not fit on to 330, must be the interpolation.
311. See the notes on Λ 262, Η 321, Θ 162, and for 313-4 see Σ 194-5; 316 = Λ 342. For τοι in 315 see Λ 418.
δόρα τις ἀδίκημος τοῦ Ἰουτίου πόλεως θωρηκτών·

τὸ μὲν ἀγαλματικὸν ἵππον κατά κοιμάσαν 

μέτερας βασιλέας ἔδωσεί τε πόλεως μῆλα

οἴνῳ τῷ ἐξαιτεῖν μελετήδει· ἅλλα ἄρα καὶ ἰς

ἐσθήλη, ἐπεὶ Λυκίοις μέτα πρῶτοις μάγοισιν.

ἀπὸ τῶν, εἰ μὲν γὰρ πόλεμον περὶ τὸνδέ φυγόντε 

αἰεὶ δὴ μελλόμενον ἄγγιστα τῷ ἀδαμάτῳ τε

ἔσεσθαι, οὔτε κεν αὐτός ἐν πρῶτοις μαχομέν 

οὔτε κε δὲ στέλλομι μάχην εἰς κυδανείρων·

καὶ ἐπὶ τὸν ἱππὸ τοῖς ἔφεσταις χαμάν θανάτου 

μυρίαν, ὡς οὐκ ἐστὶν φύγευν τρόπον οὗτος ὑπάλληλοι,

καὶ τέρα τοῦ εὐγος ὅρθομεν ἢ τις ἡμῖν.

ἀδὲ ἐφατ’, οὐδὲ Πλαίκους ἀπετράπετ’ οὖν ἀπίθησαν

τῷ δὲ ἤδη βήτην Λυκίου μέγα ἔθνος γύροντε.

τοῦ δὲ εἴδων χρόνος’ ὑδειοῦ Ἐπέτειος Ἕλεσθις

τοῦ ἵππος ἰδίᾳ πύργων ἦσαν κατατήρα 

πάνταρεν δ’ ἀνά πύργων Ἀχαιών, εἰ τιν’ ἵδιον

ήγεμον, δὲ τις οἱ ἄρην ἐτάφοισιν ἀμιᾶν.

318. Τὸ μὲν ἀγαλματικὸν ἵππον κατὰ κοιμάσαν ἐδώσε· ἡ δὲ τοῦτοι ἔφεσταις μελετήδει. ἅλλα δὲ τοῦτο οὖς ἀκριβέστατα. Σχολ. Βικ. εἰς ὅμοιον, ἀδίκημος τοῦ τοῦτοι ἐκ τοῦ προσνεκτούσα πρόερχεται, ὡς οὖς ἐν ἄκριτον εἰς την κοιμάσαν. Σχολ. Βικ. εἰς ὅμοιον, ἀδίκημος τοῦ τοῦτοι ἐκ τοῦ προσνεκτούσα πρόερχεται, ὡς οὖς ἐν ἄκριτον εἰς την κοιμάσαν.

320. With οἴνῳ supply πόλεως (zang.

mas). ἤρανον, “choice,” else only Od.

(c.b. B 307): the derivation is doubtful. Compare the γεροντικὸς οἴνῳ of D 299.

324. Hentz puts a colon after περιείρα

σας, thus taking εἰ μὲν...μελλόμενον

as a wish which has not passed into a

regular conditional present. The diffi-

culty of saying whether or not this is the

case well illustrates the transition by

which, as L. Lange has shown, the con-

ditional sentence arises.

326. γὰρ in this proleptic use, familiar

in later Greek, is virtually = ἀκριβ., and

as ἀδίκημος really goes with ἐφεστάς as

much as with ἐπετείος, it is better not to

mark the clause ἐπετείος...ἐπετείος as

a parenthesis, though it is from this,

parenthetic use that γὰρ obtains this

sense. “But since, as it is (ὡς οὖς), in

such case death impends,” etc. (See H.

G. § 849, 2.)

331. For Menestheus see B 552.

332. The repetition of πύργων in this

line and the next causes some difficulty,

as the sense must be slightly changed.

Hence Bekker, followed by several ed.,

reads τέχνοις in 333, without authority.

Others take πύργων Αχαιῶν to mean the

army of the Λέων; but πύργων when used

of a body of men would seem to indicate

a formation of a limited number for

service in the field (D 394, 347) rather

than a host generally, even when defend-

ing a wall as here. It is therefore best to

take πύργων in both lines in the sense of

a tower rather than tower; and to under-

stand τοῦ πύργου as meaning “to his

part of the wall.” It is very seldom

clear that πύργος must mean “a tower”

(X 97, D 462, are the strongest cases),

while there are very many passages in

which it must mean “wall,” or “fortifi-

cation,” and not “tower” alone.
which often arises. So in Σ 485, Σ 100, Ar. read Ἀρέω for Ἀρώ. In B 59 however Ἀρώ is used of disaster not of a warlike nature, so that it seems best to adhere to the text.

335. This line evidently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector.

337. Εὐγένειος, the station of the Telemonian Αἰας was next the Athenians, B 556. Βασάνη: this contracted form occurs only here, and hardly seems Epic. G. Meyer however proposes to explain it as for βοσ-σαν, from a pres. βοσ-σαι, γενώειν, to make himself heard, as usual.

340. For the form πολέω see H 1. πάσας and ὑψάστον are the readings of Α with Ar., πάσας and ἑλπίστον of most of the rest, with Ζεν. The latter seems to require ἄρα as the subject of the verb, "the noise had reached all the gates," cf. Τ 461. Ar. explained his reading to mean "the whole gate had been shut" (it will be remembered that he held that there was only one gate in all the wall). But if ἑλπίστον be read it would seem to come from ἑλπίζω and this sense can hardly be got out of it. It would be better therefore to read ἑπάγαγο, and derive it from ἑπάγω on the not very sufficient analogy of ἐκάω (see B 218); for the sense of "holding close shut" cf. the phrase ἑκάγω τα ὅτα, το στόμα. But this is unsatisfactory; it looks as

though Ar. had altered the reading, or adopted a bad variant, in order to save his theory of a single gate. Yet even with his reading πάσας must mean "all the gates"; there is no point in saying "the whole gate." See note on B 899.

342. For Αἰας in this line and the next Ζεν. read Αἰας, which is found also in Συρ.

344. μὴ μάλλον, the μάλατα μὲν of Attic prose; the compar. being here used because there are only two alternatives. έπὶ = ἐπί, as Σ 9, ω 190.

346. ΄Εῷ άρτι τού οἴσμα, Ariston. It was one of Aristarchos' canons that ΄ΕῸ always meant "thus," never "here," in Homer. Ζεν. took it to be "here," as he read άτρις in 560, and he is not improbably right, as it seems arbitrary to deny to Homer a use so common in later Greek, and so much more natural both in this passage and Σ 392.

347. ξεχειρήσ, cf. Σ 525, and for the present after πάσας τορ, indicating that a state of affairs in the past still remains, Α 553.

350. ἄπειρον by Ar. and Aristoph., apparently merely on the ground that no special summons was needed for Teukros, who always shot from under the shield of Αἰας. For the question between ἄπειρον ή διὰ ἐπιθέου see on Ε 423. The former is given here by Η Συρ.
δος ἔφατ', οὖδ' ἄρα οἱ κήρυκες ἀπίθησαν ἄκουσας, ἰη δὲ θέειν παρὰ τεῖχος Ἁχαιῶν χαλκοκυτώνων, στῇ δὲ παρ' Ἀλάντεσσι κών, εἴθαρ δὲ προσηύδα.

"Ἀλαίτρι', Ἀργέων ἡγήτορε χαλκοκυτώνων, ἤρωι τε Πετείος διστρέφεις φίλος οὐδ’. 355
κεῖο' ἰμεν, δόρα πόνοιο μίνυνθα περ ἀντίσαθην, ἀμφοτέρῳ μὲν ἄλλῳ δ' ἔριξεν ἀπόθανον εἰς, ἐπεὶ τάγμα κεῖθε τετεύζεται αἰτῶν ἄλθεος.
οἶδ' ἔρθαν τοιcirian Ἀγαμήνων ἄγοι, οἱ τὸ πάρον περ ἑγχρησίας ἐκτέθοις κατὰ κρατεράς ὑμίναις.
εἰ δὲ καὶ εὐνάδη περ πόλεμος καὶ νέικος δρόμοιν, ἀλλὰ περ ὅλον ἦτο Τελεμάχους ἄλκιμος Ἀλαίτρι, καὶ οἱ Τεύκρως ἀνὰ στέθοι τόξων εὖ εἰδὼς.

δος ἔφατ', οὖδ' ἀπίθησεν μέγας Τελεμάχους Ἀλαίτρι. 360
ἀυτὴ Ἡμιάρδη ἐπεκινδύνοντα προσηύδα.
"Ἀλαίτρι, σφοινικὸς μὲν ἄθικες, καὶ κρατερὸς Ἀχαλομήνης, ἐστάθεις Δαναοῖς ὁμίχλευτοι ἐφ' ἔμεσθ' εὔνομοι σεβάσθ' αὐτῷ ἔνων κεῖο' εἵματι καὶ ἀντίοι πολέμου. ἀλαίτρι δ' ἔλειψαμιν αὐτῖν, ἔτην ἐν τοῖς ἐπαμίβων. 365

δος ἄρα φωνήσας ἄπεβη Τελεμάχους Ἀλαίτρι, καὶ οἱ Τεύκρως ἄρ' ἠ' κασίγνητος καὶ ἀστρατος. τοῖς δ' ἄρα Παιδίων Τεύκρου φέρει καμπύλα τόξα. εὕντε Μενεσθῆνος μεγαθύμου πύργον ἰκοντι τεῖχος ἐντὸς ἰόντες, ἐπευγομένους δ' ἴκοιτα, οἱ δ' ἐν τοῖς ἐπάλεεις βαίνον ἐρευνή λαδαπτίς ἵπποι, ἱθύμοι Λυκίων ἡγήτορες ἕδε μέδουντες· σὺν δ' ἐξάλουτο μᾶχθεθ' ἐναντίον, ἀντρὸ δ' ἀντή τρίταλαν. 370

Ἀλαίτρι δὲ πρῶτος Τελεμάχους ἄνδρα κατέκα, Σαρτήσεως ἐταίρον, Ἕπειρος μεγάθυμον,

355. ήν' ἔγνωμ, imperf. where we should expect a present, cf. B 28 ἐκείνες.
365. For αὐτίκ' Ἡμιάρδη Ζών. read αὐτίκ' Ἡμιάρδη, perhaps a reminiscence of an older αὐτίκ' Ἡμιάρδη, cf. B 537, N 203, 712, O 333, in all of which Ἡμιάρδη is found as a variant; and compare Ἡμιάρδη, the probable reading in Pind. O. ix. 112.
371. κασίγνητος καὶ ἄστρατος, son of the same mother and father, as Λ 257. κασίγνητος is elsewhere used in a more general sense (e.g. O 545, Π 456), but here the addition of ἄστρατος seems to show that it means a brother uterine (cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) Τεύκρως, ἱδον περ ἐναντίον. It is however perhaps possible to take καὶ ἄστρατος etymologically, "his brother, to wit the son of his father."
372. This line was asphetized by Ατ. on the ground that Teukros did not need anyone to carry his bow for him (Schoh. V).
374. For the dat. ἐναντίον see cf. H 7 (Toul. reads ἐναπέμενοι here also), H. G. §§ 143, 246. The apodosis begins with the next line.
377. μάχθεθα, as Λ 8, ἔνωσαν συνέχον μάχθεθα.
381. ἐπιτραπός, the top of a heap of stones piled up by way of ammunition against the breastwork.

382. For χείρος ἀμφότερης, χειρὲς γε τῇ ἔτηρ is mentioned by Did. as a reading of αἱ κουσάρια, and is found also in A. (text) and five or six other MSS. There is also a variant χέριον for ἔχον. Ar. remarked with justice that the mention of one hand, ἕκαστον τῶν ἑλέων τῶν Αἰατων. For the disarrangement of men of the present day cf. 8. 304.

384. See B 743 for τετράφαλον.

385 = μ 413. For the comparison to a man “taking a header” cf. Π 742-750, where the idea is worked out. Paley quotes also Eur. Suppl. 695, εί καὶ τά πρὸς γὰρ ἐκκυθητότων βίγκα, and Phœn. 1160. The common reading is ὁ δ’ ἀρέτη, but two MSS. (L Syr. ἀρετῆς) omit ὁ; and as ἀρετῆς had F (whether it is conn. with Lat. vir-atur and Skt. cāti, water, Cur. Etr. no. 510, or, as others say, with ἄρο-ός, a ram, in the sense of a tumbler “butting like a ram”), this appears to be the rel of a genuine tradition, and is therefore adopted in the text.

388. τείχος seems to go with ἐσπασμένον, dashing at the wall (so also Π 511). The genitives in 406, 420, do not justify us in joining βάλε τείχος, “shot from (his position on) the wall.”

393. δῶρα, only here in Π, the regular Homeric word being δώρα. Lohrs. conj. ὁ δ’ ἄσπο ὥς, which is the regular phrase, and probably right. (A 540 is the only other instance of δῶρα in Π, and there it is not quite certain.)

397. The ἐπάλφος is no doubt a breastwork of planks; it has been undermined, so that when it is pulled down in one place, it falls “all along” the wall (ἀπατεῖα). The nom. to ὁς is τείχος: the wall, by being stripped of the breastwork, makes an opening—which however is not passed as yet by any of the Trojans; they did not appropriate the passage thus made (Π 411, 418: this is evidently the force of the middle).

400. ἀποφήματος, simultaneously. For the “distribution apposition” by
which this dual is followed by two verbs in the singular, compare H 306.

401. ἐξεῖδεκα: for the force of the present, cf. A 108. τελειάμονα, the strap of the shield, which crossed the chest obliquely from the right shoulder. 

402. ψυχής, as ΔΝΓ, vulg. στήθον, but the rarer (locative) form is to be preferred.

403. γνωσίν ἐν προφητείας are the emphatic words: his fate is to be killed in the open plain.

404-5 = H 260-1. There is a variant άς for ές, found in some MSS. and quoted by Did. as the κατά.

407. For the aor. infin. after ἐξεῖδεκα cf. P 112. Some MSS. give Ὀδύσσε, A having έδρα written over v.

408 = H 421 (cf. M 467). These and ζ 241 are the only passages in which ἐξεῖδεκα is the epithet of a nation.

411. άπσδη κάθετο in 297. παρά πάντα, we should rather have expected παρά πάντα.

412. For ἐφορμαρτέτει most MSS. give ἐφορμαρτέτει: the dual for the plural is doubtless the reading of Zenodotos. Cf. 

Ψ 414 (note also 413 = Ψ 417). Ar.

read ἐφορμαρτέτει. ἐς τός is the reading of the best MSS., but some give δέ τι, and one δέ τι. We need not hesitate therefore to adopt Bentley's δέ τι, which is evidently original.

416. σφόν would most naturally refer to the Greeks, as the party last mentioned, as in χ 149, μέγα δ' αὐτῷ φ. ε.; but what follows shews that we must understand it of both parties. "a mighty task was revealed to them, set before them": cf. A 734, ἀλλ' σφόν . . . φάεν μέγα ἔργον 'Άρησ.


421. The simile is clear evidence of the existence in Homeric times of the "common-field" system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the σφόν see K 351; they are stones (δέ 405) marking off the allotments, and are easily moveable by a fraudulent neighbour (X 498). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged.
The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The ἑργα (see Α 706) is the allotted space of land. (See Mr. Ridgeway in J. H. S. vi. on the Homeric Land System.)

425-6 = Β 422-3.

433. ἐχεῖν is used intransitively in the first clause (as Β 492, K 264, etc.) and hence ἔχει must be understood transitively in the second, by a sort of zeugma, "they held on, as a woman holds the scales." άλφας seems to be used here in the primitive sense, "not forgetting," i.e. careful, anxious about her task. The adjective elsewhere is only used of spoken works. To make it here as "honest," "conscientious," is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. It may be mentioned that Apollonios reads ἄλπης, beggar-woman, which however is too harsh after χειρί (which is apparently from χείρ, a handworker).

434. ἄμβος goes with έγωνα, holding one on each side. σταθμὸς = weight, only here in Homer. ἔχειν as Θ 72.

435. We must not look upon the μυθός as anything but payment in kind, wool and perhaps cloth for garments. It is of course impossible to say what the woman has been doing with the wool she weighs, whether growing it on sheep of her own, or, which is more probable, putting it through some process such as carding, dyeing, or spinning. For άμβος (miserable, meagre) Α. read άπλωσα, explaining έν τω σταθμῳ το λευκόν αὐτῆς, though elsewhere he is said to have preferred άμμίφορα.

436. See Α 336.

438. In Η 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of ψιρῆ, on the ground that Hector could not shout loud enough for all to hear him (442). Zenod. must have taken the same view if he is correctly reported to have read ἐνι τῷ χοίρῳ σταθμῷ. for the second half of 444.
ΙΛΙΑΔΟΣ Μ (xii)

442. οὐαν, pleonastic, like ἡσαλμοῖαν ιδεῖν, ἐκαλεσατο φονεῖ (Γ 161). It is not necessary to suppose with Amos that it implies any emphasis, such as hearing willingly.

446. προμο, at the base. For this adverbial use cf. μέσος, ἱερος, πράσις, etc. The use with a second adj. is however rare; with a participle it is not uncommon (μαρτυριών ἔτυχοι, etc.).

447. δήμοι ἀρίστων, as Δ 323, "the best of a whole community."

448. ἄρχητες, as i. 242. Four MSS. (D G Mor. Bar) give Ἀρχητες (cf. ἄρχειαν, 259); but Kallimachos and Ap. Rhod. read ἄρχητες. The derivation and connexion of the word with ἄρχειο is very obscure. If it is conn. with ἄρχει, the f. is neglected. ἄρχητες, ὂ 261, seems to be distinct.

450. Athetized by Ar. and Aristophanes, and omitted by Zenod., as diminishing the greatness of the feat.

451. For the indic. instead of the usual subj. after ὅς ὅτι cf. Δ 422. There seems however to have been a variant φερ from the note of Did. that Ar. read it δά τοῦ έ.

454. τόκα goes with εἰσυντ πτιῆρος, στιβάρμος with ἀργάρως. For ἀργάρως cf. Λ 258. The σανίδες seem here to mean literally "the boards" of which the two doors are made, as the epithets show that τόκα cannot mean the opening as opposed to the two doors which close it. In this sense however it is generally found, e.g. 121, β 344 (where the epithet διαλήκτη, here belonging to τόκα, is given to σανίδες).

456. ἐσίμαβοι, apparently this means "crossing in the middle"; the ἔξω being a bar to hold them in their place. A different arrangement is given in Ο 453, where the door of Achilles' hut is held by a single ἐπρβάς, apparently identical with the εἰσυντ.

458. διαβάς, setting his legs well apart. άρταρος is else used only of persons.

459. θαυρός, hinges, projecting vertical iron pegs at the top and bottom, working in stone sockets.
νυκτὶ θύη ἀτάλαντος ὑπότια, λάμπε δὲ χαλκῷ
σμαρδαλέῳ, τὸν ἔστο περὶ χρότι, δοιά δὲ χερσὶν
δοῦρ᾽ ἔχειν· οὐ κέν τίς μην ἐρυκάκου ἀντιβολῆσαι

νόσφι θεών, ὡς ἐσάλτο πῦλας· πορὶ δ᾽ ὁσα δεδήθειν.
κέκλετο δὲ Τρώεσσιν ἐλεξάμενος καθ᾽ ὄμιλων
teίχους ὑπερβαίνειν· τοι δ᾽ ὀτρύνοντι πίθυντο.
aὐτίκα δ᾽ οἱ μὲν τείχος ὑπέρβαιναν, οἱ δὲ κατ᾽ αὐτὰς
ποητάς ἐσέχυντο πῦλας. Δαναιοὶ δὲ φόβηθεν

νῆας ἀνὰ γλαφυρᾶς, ὄμαδος δ᾽ ἁλαστὸς ἐτύχθη.

463. ὑπότια, here in the sense of "face" generally; the phrase is curious, as it is in the brow, above the eyes, that we are accustomed to see a dark expression.
465. ἐρυκάκοι, so MSS.; Λεο. ἐρόκαις.
466. Hentze and others are inclined to doubt the genuineness of this line, as the addition of νόσφι θεών, and still more of ὡς ἐσάλτο πῦλας, is very flat; while the last clause seems to contradict the preceding simile, and may possibly be a vague reminiscence of ἄκα δεδήθειν, B 93.
470. ποητάς = ἀτοπήτας E 466, etc.

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