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PINAX IN B. MUSEUM. (TABLE-CASE B 19)

See II. XVII. 100.
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THE ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A.
EDITOR OF HESIOD, AESCHYLUS, &c. &c.

VOL. II.

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BOOKS XIII.—XXIV.

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PREFACE.

SECTION I.

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

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

1 Examples are given in p. x of the Preface to vol. i. of the School Edition.
the Poetics, chap. xxiii. But we must consider the supposed reasons of this, and not fear to face the conclusions to which the argument leads us.

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

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

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

2 Even Aristotle speaks of Homer, without any apparent suspicion, as the author of the Margites, Eth. N. vi. cap. vii.
writers of the very next century should so studiously have avoided the Homer so introduced to them. Rather, we should argue, that if Peisistratus really did promote at Athens the study of any Homer at all, it must have been the same Homer whose poems were so soon afterwards so largely used on the Attic stage. Again, if Peisistratus introduced any Homer at all, it would certainly be what in his time had the greatest reputation as the most genuine work of the poet. I think this an argument of very great weight, and I hope the reader will pause to consider it well before he proceeds with the evidence.

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

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

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

3 It is rather curious that in the latest play that has come down to us (the Iphigenia in Aulis), we find, in the long opening chorus (164—300), some allusions to the Second Book of the Iliad, mixed up with other Homerica from totally different sources. This is about the only passage in all the tragedies where we can identify our Homer.

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

5 "Juventus Mundi," p. 12.
and events, represented by the titles of the lost plays\textsuperscript{6}, followed quite different legends of the \textit{Troica} from those given in our Homeric texts.

The opinion I formerly expressed, that a \textit{written literature} (I do not say \textit{writing}) was unknown to the Greeks till the time of Herodotus, I still retain, and with the more confidence, because the question has since been gone into very fully by Mr. Fennell, in a most valuable paper published in the Transactions of the Cambridge Philosophical Society\textsuperscript{7}; and I think he has shown that there really is no evidence whatever of Greek \textit{writers} before that time; the \textit{λογοποιοὶ} being, in all probability, composers of anecdotes for \textit{oral} recitation, and quite distinct from the \textit{λογο-γράφοι} of Plato's time.

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

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

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

\textsuperscript{8} See Preface to vol. i. p. ix. This statement has been objected to by the Reviewers; but I still hold it with confidence, on a full consideration of all the conditions of the case. It is not a question of human memory retaining a certain number of verses, but of the impossibility of their being handed down for centuries.
matter of very old poems was first reduced to writing, and put into a form and dialect intelligible to the Greeks of the period (about B.C. 450, or even somewhat later), they probably would represent, in the main,—a certain archaic, or pseudo-archaic, character being retained or imparted,—the Ionic dialect of the day, viz. that of Herodotus. And this is, precisely, what is found, on careful analysis, to be the case. Archaic forms are retained (in some instances, as I hope to show, singularly misapplied, because misunderstood), but the bulk of the Homeric language is the ordinary Ionic of B.C. 450.

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

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

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

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

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


3 Pind. Ol. viii. 33.

4 Eur. Andr. 796.


6 Pind. Nem. iii. 36. Isth. v. 31. This is possibly the origin of the difficult combination in Homer, μερόπων ἀνήρωπον.
King Priam had a son born to him from Heeuba, or, as some said, from a daughter of Cisses or Cisseus. The mother, when pregnant, dreamed that she gave birth to a torch, or firebrand; whereat Cassandra, the inspired daughter of Priam, advised that the infant (Paris), when born, should be exposed and left to die.\(^7\)

Helen was the daughter of Tyndareus and Leda, though tradition said that Leda, courted by Zeus in the shape of a swan, had produced an egg from which Helen was hatched.\(^8\) Hence she was of divine beauty; and though wooed by many suitors, her father, Tyndareus, refused to give her to any of them, unless they all entered into a solemn compact to join in avenging the bride if any outrage should be offered.\(^9\) She ultimately married Menelaus, king of Sparta, and brother of Agamemnon.\(^1\) He, a good easy man, and having confidence in woman’s virtue, went abroad, leaving his house and wife unguarded.\(^2\) In due time a handsome guest arrives, even the Prince Paris from Troy. His graceful person, and the splendour of his barbaric dress, captivate the fickle Helen; and he, violating the solemn rights of hospitality, carried her back with him to Troy, with a large portion of her wealth.\(^3\)

Previously to this event, the young Paris, called also, by a Greek name, Alexandros,\(^5\), had been forewarned of the distin-

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


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

\(^2\) Eur. Andr. 593.

\(^3\) Eur. Iph. Aul. 73. Troad. 992.

\(^4\) Aesch. Ag. 400. 742. Eur. Orest. 1662. Alluded to in II. iii. 70; xiii. 626, and elsewhere.

\(^5\) So Neoptolemus was also named Pyrrhus.
guished marriage that awaited him. Three goddesses, Hera, Cypris, and Pallas, disputing among themselves which should carry off the palm for personal beauty, agreed to refer the matter to the arbitration of a herdsman on Mount Ida. The person selected was Paris, then keeper of the royal herds. By the promise of procuring him the most beautiful of wives, Cypris prevailed over her competitors, and obtained the verdict in her favour.

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

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

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

7 Eur. Hel. 885.


1 Aesch. Ag. 695. Herod. ix. 73.

2 Aesch. Ag. 737.

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

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

Achilles was the only son¹ of Peleus and the sea-goddess Thetis. Zeus and Poseidon had been rivals in claiming her hand; but warned by Themis that a son born of her by either of them would prove more powerful than the sire², they consented to allow her to wed with a mortal man, and even honoured the marriage with their presence, together with Apollo and the Muses³; and the event was famed in song over every land and in every language⁴. The condition, however, of the marriage was, that the son, though brave, handsome, and glorious before all other mortals, should die in war, and cause his mother a great grief. The bridegroom selected was Peleus, the son of Aeacus, who, though he had slain his brother Phoecus⁵, had led an irreproachable life⁶, and was the most chaste and virtuous among

⁶ Soph. El. 566.
⁷ Theognis 11, 12. Pausanias (i. 43. 1) says this was at Megara.
⁸ Aesch. Ag. 116. Alluded to in II. ii. 305 seqq.
¹ Pind. Pyth. iii. 100. Compare II. xxiv. 540.
² Aesch. Prom. 921. Pind. Isth. vii. 30 seqq. We may probably interpret this story of a rival claim between Hellenes and Phoenicians for the command of the sea. Hence also the legend of the tribute paid to Minos, put a stop to by Theseus. See “Juventus Mundi,” p. 222.
⁵ Eur. Andr. 687.
mortsals. The gods made Peleus a present of a suit of armour manufactured by Hephaestus\(^7\); but the winning of the bride was left to his own devices. She had the power of transforming herself into any shape, and so it was with the greatest difficulty\(^8\) that he at last secured her for the embraces which she as a goddess shunned\(^9\). At Phthia in Thessaly they lived in retirement\(^1\); their young son Achilles was given into the hands of Chiron to educate. This hero, whom some represent as a Centaur, others as a just and benevolent kind of hermit, was a friend and neighbour of Peleus\(^2\). By him Achilles was trained in the chase, the manly exercises, the precepts of duty and piety, as well as in the arts of music and healing\(^3\). While under Chiron’s instructions, the Nereids brought to him arms made by Hephaestus\(^4\),—apparently the same which his father Peleus had possessed. When old enough to go to war, Achilles was sent by his anxious sire to the court of Lycomedes, in the island of Seyros\(^5\). There he became the father of Pyrrhus, or Neoptolemus\(^6\). He was found there, disguised as a woman, by Odysseus, who was himself averse from joining the expedition\(^7\), and by him conducted to the war, Menoetius permitting his son Patroclus to accompany him. This was the origin of the famous “friendship” between the heroes; albeit Aeschylus represents it

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

\(^8\) ἐγκορμητής, Pind. Nem. iii. 36.

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

\(^1\) Eur. Andr. 19.

\(^2\) Pind. Nem. iv. 60. Isth. vii. 41.


\(^4\) Eur. El. 412. Iph. Aul. 1071, where they are spoken of as a present from Thetis; but the context shows they could not be those in II. xviii.

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


\(^7\) οὐχ ἐκὼν ἐπιεί (Aesch. Ag. 841. Soph. Phil. 1025).
as of a somewhat more tender description. At Troy, Patroclus displayed signal valour in supporting Achilles against an attack of Telephus on the Grecian ships; and from that time forth he was appointed to the staff of Achilles.

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

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

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

1 Eur. Rhes. 797.


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

4 Ar. Nub. 1057.

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

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

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

8 Pind. Isth. iv. 40; vii. 50—56.


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

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

3 Pind. Ol. viii. 45.
an arrow by Paris⁴, to the great grief of the Danai. The Muses themselves attended to do honour to his tomb⁵. After his death he was worshipped as a δαλμων in an island on the Euxine, where his ghost was believed still to take pleasure in the chase⁶.

Ajax had performed prodigies of valour in rescuing his corpse⁷. Polyxena, the daughter of Hecuba, was sacrificed at his tomb⁸. The death of Achilles was attributed to Phoebus³; and his son Neoptolemus made a journey to Delphi to demand satisfaction of the god, though he afterwards repented of, and apologized for, his impious petition¹. Paris was himself slain by the son of Achilles².

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

⁵ Pind. Isth. vii. 58. Compare Od. xxiv. 60.
⁶ It was called Lenee (Eur. Andr. 1262, Iph. Taur. 436), otherwise Ἀχιλλείως δρόμος. See Pind. Nem. iv. 49. It was by request of his mother Thetis that Zeus conferred on him this honour, ἐπεὶ Ζηνὸς Ἡτορ λείταις ἐπείσε (Ol. ii. 80). Compare Il. i. 524. Plat. Symp. p. 179, e.
⁹ Like that of Patroclus in Il. xvi. 788.
¹ Eur. Andr. 53.
² Soph. Phil. 1426.
⁵ Eur. Hec. 501. 710. Hec. 240. Ar. Vesp. 351. This is perhaps the origin of the story of Sinon in Virg. Aen. ii. 57, unless that also was taken directly from the ancient Troia.
⁷ Soph. Phil. 606.
which were in the possession of Philoctetes, who had sailed in command of his own fleet 8, but had been put ashore by the Greeks at Lemnos, suffering from a gangrene caused by the bite of a snake at Chrysa. Neoptolemus and Ulysses are accordingly despatched to the lonely island to fetch him, and succeed in securing the bow and arrows by a stratagem 9. The Pergamms or citadel of Troy was razed, and the whole city burned 1. The Grecian ships returned laden with spoils from the temples, with many captives, among whom were Helen 2, Hecuba, the queenmother, Cassandra her daughter, and Andromache the spouse of Hector 3, their infant son Astyanax having been killed at Troy by being thrown from the ramparts 4. Priam himself was slain at the altar of his own palace by the hand of Neoptolemus 5. Hecuba, whose griefs in the loss of all her children appear to have been proverbial 6, and whose son Polydorus was treacherously slain by his guardian Polymestor, lived to a great age, and was said to have been turned into a dog, and buried under the tumulus known as Κυνός Σήμα 7.

But a Nemesis awaited the impious victors, who among other misdeeds had allowed Ajax to drag Cassandra from the asylum of Pallas in the Trojan acropolis 8, and had even carried off the Palladium itself 9. A storm arose near Euboea, which caused the loss of many of the heavily-laden ships 1. The capture of Troy

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8 Thuc. i. 10. See II. ii. 718.
9 Soph. Phil. 925. Pind. Pyth. i. 52.
2 Eur. Troad. 35.
6 At least they were probably included in the ἰρωικά περὶ Πρίαμον, mentioned by Aristotle in Eth. N. i. The play of the Troades turns largely on her woes.
7 Eur. Hec. 1285. 1273.
8 Eur. Troad. 70. See a beautiful vase-painting of this scene in Wordsworth's "Greece," p. 58, and another in Millingen, pl. xxviii.
9 Rhes. 502.
1 "Et natat exuviis Graccia pressa suis" (Propert. v. 1. 116).
had been effected in autumn, at a season when a voyage across the Aegean was known to be dangerous. A violent storm arose; and when the fleet was off the headland of Caphareus, in Euboea, a false beacon-light had purposely been held up by Nauplius, whose son Palamedes had been killed at Troy through the treachery of Ulysses. Many of the ships were lost, but Menelaus escaped, and after being tossed about for seven years off Malea, at length returned safely to Nauplia. Previously to this he had been cast ashore in Egypt with the pseudo-Helen, where he discovered his real wife, and eventually escaped with her from the court of Proteus. This story makes the real Helen never to have been at Troy at all, but only her εἰδωλον, her wraith or double, the real wife of Menelaus having been carried off by Hermes; and this tale, attributed to Stesichorus, is the subject of the Helena of Euripides. A further variation was, that Helen was given to Menelaus as a captive, to kill or bring away as he pleased; and that his resolve to kill her was softened and averted by an uxorious weakness.

Agamemnon had returned in triumph before the arrival of his brother, and his return had been watched by scouts, and beacon-lights arranged by Clytemnestra and Aegisthus to announce the capture of Troy. Greeted with pretended joy by his wife, who during the king's absence had become the paramour of Aegisthus, he is slain while bathing by a blow from an axe, and with him,
the captive and concubine Cassandra. Aegisthus, who had participated in the deed, thereupon assumed the sovereignty of Mycenae (Aesch. Ag. 1639; Soph. El. 267). Between Aegisthus and Agamemnon there had long been a feud, for Aegisthus had entertained Thyestes, the father of Aegisthus, at a cannibal feast on the flesh of his own children. The young Orestes was rescued from the slaughter by his nurse Arsinoe, and sent to be educated by Strophius in Phocis. He afterwards returns to his house, accompanied by his friend Pylades, the son of Strophius, and obtaining entrance to the palace by the pretence of bringing the tidings of his own death, he slays his mother at the urgent command of Apollo to avenge the death of his father. This was the fulfilment of a dream sent to Clytemnestra, that she had given birth to a serpent. The deed is no sooner done than he is seized with madness, and wanders forth, pursued by furies, first to Delphi, then to Tauri (in the Crimea), where he discovers his long-lost sister Iphigenia, who had been miraculously rescued from the sacrifice at Aulis, and made a priestess of Diana. Aided by her, he escapes to Greece with the image of the goddess, which was duly consecrated at Brauron in Attica, where Iphigenia was to continue her priestess. At Argos Orestes is tried for the murder of his mother by the people, at the instigation of Tyndareus, her father, and is condemned with his sister Electra to die by stoning. He escapes however by a daring device, by which he gets Helen into his power, and holds

3 Aesch. Ag. 1500. At this feast, and portents relating to it, the very elements are said to have stood aghast (Eur. El. 720. Orest. 1002). The story of Acrepe, mother of Agamemnon, and her misdoings, is touched upon in Soph. Ajac. 1295.
5 Aesch. Cho., Soph., and Eur. El. passim. The event had been predicted by Cassandra (Ag. 1282).
9 Eur. Orest. 945.
her as a hostage for his own life. Before this he had been tried and acquitted before the Areopagus at Athens, or, as others called it, a court of Ares, instituted for his trial for the murder of Halirrhothius\(^1\). There, by the testimony of Apollo in person, and the casting-vote of Pallas, he is acquitted, and reinstated in his full rights as an Argive citizen, after formal expiation from the guilt of blood\(^2\).

After the capture of Troy, the sons of Antenor, who had entertained the Greek envoys, as before mentioned, returned with Helen, according to Pindar's account\(^3\), and died at Cyrene. This remarkable legend seems connected with that which made Helen take refuge in the court of the Egyptian king Proteus, and Menelaus to have been buried at Canopus\(^4\). The return of Amphilochus is mentioned Thuc. iv. 120; Herod. vii. 90.

After the death of Achilles, a contest had arisen between the Greek chiefs for the divine arms of Achilles. Ajax, the son of Telamon, being worsted in the adjudication by his rival Ulysses, turns mad, makes havoc among the herds, under the idea that he was wreaking his vengeance on the Atridae\(^5\), and finally commits suicide. After leaving Troy, Ulysses long wandered over unknown seas, and met with many strange adventures with the Cyclops, the sorceress Circe, and the perils of Charybdis. He even descended into Hades, and on at last returning to his home, found his faithful wife solicited by suitors who were consuming his property\(^6\).

The adventures of Orestes\(^7\), and the constant affection of his sister Electra and his friend Pylades, and their heroic and dis-

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3 Pyth. v. 84.
6 κάκ' ἐν δόμοις μυτίᾳ (Tro. 443). This single episode is the subject of the Odyssey, which appears to be a poem more completely and uniformly re-written (so to say) than the Iliad, into which long passages from other poems seem to have been fitted. Very many verses of the Odyssey are found also in the Iliad. The virtue of Penelope, but not the suitors, is alluded to in Orest. 590. Ar. Thesm. 550.
7 Eur. Orest. 32, 33.
interested co-operation in avenging the death of Agamemnon, formed a very important part of the ancient Tale of Troy. Not less than three, or even four, of the extant tragedies (we might say six)—the Choephoroe, the Electra both of Sophocles and Euripides, and the Orestes, themselves closely associated with the Eumenides and the Iphigenia in Tauris—are devoted specially to that theme, and it was a favourite subject with the contemporary vase-painters. In fact, the events subsequent to the capture of Troy seem to have been more celebrated than those antecedent to it. Orestes, on returning to Argos to offer a lock of his hair at the tomb of his father, recognizes and makes himself known to Electra, who is living ill-treated and unmarried in the house of her mother. In the Electra of Euripides she is represented as married to a countryman of Mycenae, that no hope may remain of a royal progeny from her.

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

8 Eur. El. 35. 267.
9 Eur. Andr. 898.
1 Andr. 1001. In Orest. 1654, Apollo foretells that Orestes, and not Neoptolemus, shall marry her.
3 Andr. 555.
4 Andr. 1215.
5 Orest. 1658. Electr. 1284.
Isles of the Blest. Orestes founded the city of Oresteum in Arcadia.

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

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

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7 Eur. El. 1275.
both as distinctive titles and for the authors of them,—rhapsodists of note being probably still remembered by those who had made the different parts of the Troica their special study. Thus we explain the existence of such traditional poems,—falsely supposed to be merely supplements of our Homer,—as the *Aethiopis* and *'Ιλιον πέρας* of Arctinus, the Little Iliad of Lesches, the *Cypria* of Stasinus, the *Nóstol* of Agias, &c. All these, I am confident, were written epitomes of different parts of a story, which, in the times of oral recitation, formed *one general and undistinguished whole*, and as such was used quite indiscriminately by Pindar and the Tragics.

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

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

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

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

9 See, e. g. Eur. Andr. 616.
least, is no better than he should be. Ulysses is always cunningly fraudulent, unscrupulous, and cruel. He is the "objectionable character" of Tragedy. And here, with respect to Helen at least, a curious reflection presents itself. Why is she represented every where in the Iliad and the Odyssey in so charming, and penitent, and amiable a light? We know from Plato¹ the story about Homer and Stesichorus being both struck blind for abusing Helen,—διὰ τὴν Ελένην κακογορίαν. Stesichorus, it was said, regained his sight by singing his famous Palinodia (οὐκ ἐβησ ἐν νησί, &c.)², while the former, the "great bard" himself, remained blind. Assuredly, nothing said about Helen in our Homer deserved such an infliction. She is treated, so to say, in the most marked manner, euphemistically. Is not this a fair ground of presumption, that our Iliad is a post-Stesichorean compilation³, in which the earlier, i.e. the Tragic conception of Helen was intentionally modified and re-written in conformity with the superstition then prevalent? The Stesichorean invention of the εἴδωλον of Helen might have suggested the εἴδωλον of Aeneas (Il. v. 449).

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

1 Phaedr. p. 243, A.
2 Plato, ut sup.
3 Stesichorus, it is well known, is said to have made his peace, by representing the Helen who went to Troy a mere wraith, or unreal being (Eur. Hel. 33. El. 1281). We can only explain the legend of the blindness by supposing that, in some mythology, Helen was a goddess, probably a representative of Aphrodite. The older feeling, so to say, now and then breaks out in the Iliad, in such expressions as ἄγεδανης Ἐλένης (xix. 325), διὲρ ἐμέω κυνὸς κακομηχάνου, ἄκρυοστης (vi. 314). In Eur. Orest. 1635, the deification of Helen is announced by Apollo; cf. ibid. 1684. She was united with her brothers Castor and Pollux as a saving goddess of the sea.
brought the original poem to the state in which we have it now, viz. nearly as it left the hands of the Alexandrine critics. For it is quite certain that differences from our text existed even in the time of Plato and Aristotle. How far the Alexandrines themselves acted ignorantly, and even fraudulently, is a grave and extremely interesting question. I shall show that a considerable number of words do exist in our Homer which were familiar to writers of their time, and have but scant pretensions to be genuine archaic terms.

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

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

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

⁴ See Curtius, Hist. Gr. i. p. 133—135.
for something that would not exceed the limits of a transcriber’s time and skill, or a reader’s attention and interest. An epitome of epics so very long as the Troica must necessarily have been, and comprising so vast a field of adventure, was an imperative want in the “reading age.” We must remember, too, that only in a written form could such a poem as the Iliad have a continuous dramatic interest. The rhapsodes, who had but human lungs, could merely recite parts, and must have trusted to exciting the interest of their hearers by the adventures of individual chiefs.

But we are sure that national vanity would incline to the side of a great antiquity. We may be sure that the rhapsodes, who first gave in their contributions to the literary compiler, strenuously asserted their genuineness! Herodotus, whose dates seem generally shot from a rather long bow, could hardly venture to put “Homer” less than four centuries before himself. Traditions of other poets than Homer seem to have lingered on even in ages when “Homer” had come to mean the Iliad and the Odyssey. Thus Thucydides (i. 12) speaks of oί παλαιωτών, διὰ τῶν ποιητῶν, —Plato§ of μνεία τῶν παλαιῶν ἔργων,—Aristotle§ of τὰ ἡρωικὰ περὶ Πρίμαν,—without any mention of an Iliad, or even a Homer, as their source.

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

§ Eth. Ν. i. 11.
§ Mr. Hayman may be assured that I have read and well pondered his long and interesting article on this subject in the “Contemporary Review,” No. 9 (Sept. 1869). Mr. Cox has done full justice to my views in his admirable and very learned work on “Aryan Mythology.”
not quoted till then, very rarely till much later; and the works of Greek art, so far as I know, completely ignore them, though subjects from the Troica are by no means uncommon on the early vases. Archaisms and digammas are very easily copied and forged. It is an undoubted fact that even the Greek vase-makers often feigned\textsuperscript{8} archaic writing and forms of armour or dress. An archaic character as to details of fighting and domestic life is also very easily either borrowed or assumed; and so also as to customs, e.g. making the ox, and not coined money, the standard of value. Ignorance of geography,—or rather the very circumscribed knowledge of it,—is not so wonderful as some think, even if real. Aeschylus was fully as ignorant as Homer. But the truth is, the vague and legendary treatment of it in the Odyssey was quite essential to the plan of the poem. The absence, or supposed absence, of all mention of so-called "post-Homeric" facts or traditions in the history of European Greece, e.g. to the "return of the Heraclidae" and the Doric conquest, is not at all strange in a poet who lived in Asia Minor. It is less strange than if an English writer in a medieval poem should happen to make no allusion to our William I. Yet even this would certainly in no degree surprise us. Nevertheless Mr. Hayman says ("Contemp. Rev." p. 55), "The omission of the Dorian name among the confederate Greek host is, to me, inexplicable on the theory of a late Homer." For my part, I do not see why we should expect it in a purely Ionic poet.

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

\textsuperscript{8} This is admitted by Millingen, pp. 21, 29, 93.
in their present form, and fall back on the theory which I have
contended for,—that our Homer was made up from the ever-
varying episodes and incidents of the early ballads as recited by
the rhapsodes, at a time when a written literature first came into
demand and use, and which I still contend was not earlier than
the middle of the fifth century B.C.

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

SECTION II.

ON THE USE OF ALEXANDRINE OR LATE EPIC WORDS.

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

9 Max Müller, "Chips from a German Workshop," vol. i. p. 198.
Of course there is a ready answer for those who have not thought much on the subject, nor made a very special study of the undoubtedly genuine archaic words and inflexions in comparison with these, and who moreover are not particularly conversant with Theocritus, Callimachus, and Apollonius Rhodius. They will rest content in the obvious conclusion, that these later poets simply adopted certain words from Homer. On the other hand, our great uncertainty as to the doings of the έιασκευασταί, the good faith and honesty of the Alexandrine critics, and the precise extent to which they tampered with the Homeric text, added to the generally important fact, that it was by Alexandrine heads and hands that our Homeric texts were first critically edited¹, should make us cautious in denying that a considerable number of words belonging to the latest, i.e. the post-Platonic epic dialect, may have been foisted into the older compositions, whether by fraud or ignorance is immaterial to the argument. For my own part, I may state that I am entirely convinced that such is really the case, and that to an extent which I sometimes hesitate fully to contemplate. For it is almost too startling to find more and graver reasons constantly "cropping up," for supposing that the so-called Homer of B.C. 850 was really supplemented rather largely from the brains of men who lived B.C. 250, or even yet later! I have thought it right however to state my own misgivings plainly and boldly, especially as this is a branch of Homeric criticism which is wholly new. Nor should these investigations be considered as a wearisome and restless cavilling, the result of "a craze" (as one of my reviewers courteously calls it), but as at least suggestive, as clearing the road towards Truth, and therefore as deserving of consideration, even from those who conclude that the suspicion rests on no firm ground.

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

¹ We have no reason for supposing that the ἐκδόσεις or διορθώσεις, attributed to Antimachus or Aristotle, were in any sense critical.
² See Wolf, Proleg. § 39.
to be used, by the Alexandrine critics. These were known as
the Chian, the Argive, the Marseillaise, the common or popular
one, \( \text{αι ἐκ πόλεων} \), \&c. They are mentioned by none but the
Scholiasts, and that both rarely and vaguely. Wolf, it is evi-
dent, has not the slightest belief in their real authority; and he
justly ridicules the story\(^3\), duly recorded in the very orthodox
Preface of Mr. Trollope (p. xxvi), of Peisistratus, or his son
Hipparchus, collecting and collating MSS. copies. They may,
no doubt, have been portions of the Iliad, transcripts from the
first written copy, possibly about the age of Herodotus; though
that is giving them a credit more than seems to be their due.
As for the διασκευασταί, Wolf admits\(^4\) that we do not know who
they were, but supposes them to have assisted in putting the
Homeran epics into shape after the time of Peisistratus. Prob-
ably they were, more or less, representatives of the old Homerids,
or privileged rhapsodes, men of genius, perhaps, but without
critical judgment, and whom we may reasonably suppose to have
been sometimes bewildered by the enormous amount and variety
of the then current ballads on the Troika. It was impossible,
from the very fact of the paramount authority which we know,
from the Tragics, that the “Cyclic” subjects enjoyed, that they
should have been kept wholly distinct in those ages from other
more ancient, more genuine, and yet less popular ballads, the
Iliad and the Odyssey. The supposition is, in the highest
degree, absurd. Wolf has every thing in his favour when he
says plainly\(^5\), that, “till the time of the Ptolemies, the Greeks
had no settled text of Homer at all.”

What I argue, then, is, that this Alexandrine recension\(^6\) was
not really a conscientious collation of ancient MSS., and a
separation of the genuine from the spurious, but a patching up
and supplementing from the verse-dialect of the age to a con-

\(^3\) Proleg. § 33.
\(^4\) Proleg. § 34.
\(^5\) Proleg. § 34.
\(^6\) The Scholiasts themselves admit, in many places, that the Alexandrines, and
especially Zenodotus, did tamper with the text they had; e.g. Schol. Ven. on xvi.
666; xviii. 207; xix. 77; xx. 30.
siderable extent. Of course they would conceal this, and attempt to throw a veil of sacred antiquity over hundreds of verses which antiquity itself wholly ignores, even in such brilliant episodes as the "Arms of Achilles" in the eighteenth Book.

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

If any moderately good Greek scholar were asked if such aorists as χύρατο from χαίρω, ἦσατο from ἔδομαι, θήκατο from τίθημι, μύρατο from μαίνεσθαι, belonged to the same genuine ancient dialect to which δέγμενος, ἐελμένος, φαυμομένηφι, οὐρανόθι, &c., evidently pertain, or to a much later one, there could hardly be a doubt of his prompt answer, even though he might express some surprise, when he was told that all these forms alike occurred in our Homer. Again, he would think such a participle as ἱσχυμμένος from αἰσχύνω, more resembled ἐπιτεθυμμένος from τύφω (Plat. Phaedr. p. 230, Α.), or ὀξυμμένος from ὀξύνω, a participle used by the grammarians. He would not indeed be surprised at reading in an Alexandrine poet,—

οὐκ ἔγνω δ’ ὑτὶ Κύπρις ἐπ’ ἄνερι μύρατο βότα.

Or in Apollonius (iv. 55, and 1627),—

ἐσιζωῦσα θεᾶ ἐπεχύρατο Μήνη.

Or,—

χύραντο δὲ θυμῶν ἰοῆ.

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

8 11. xviii. 108.

9 Theocr. xx. 34.
But he may well be struck with finding, in a poet generally supposed to have lived six centuries earlier, such lines as,—

τῷ δὲ γυνῇ Προίτον ἔπεμήνατο, δὲ Ἀντεία.

Or,—

ὡς ἐφάμην, ὦ δὲ δέκτο καὶ ἐκπιεῖν, ἦσατο δὲ αἴνως.

In II. i. 106, we read,—

μάντι κακῶν, οὐ πώ ποτὲ μοι τὸ κρήνην εἶπας.

Here we have not only the Attic use of the article, and a gross violation of the digamma in εἶπας, but the strange word κρήνην, which occurs only here in Homer, but was “usitatum” by quite late poets. In the Anthology (vii. 284, 3) we have ἀλλὰ μὲν οὐδὲν κρήνην, εὐρήσεις δὲ ὀστέα καὶ σποδιήν. Ibis. (v. 58, 1), Νήπιτε ἔρως, πορθεὶς μὲ τὸ κρήνην. The Lexicon, however, cites one instance of its use from Hippocrates; and it occurs in Plat. (Aleib. i. chap. viii.), ἰκανόν ὑπὸ σου τεκμήριον, ὦτι οὐκ ἐπίστανται οὐδὲ κρήνην διδάσκαλοι εἰσί τούτων.

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

ἡ ῥά τ’ ἐν εἰαμενὴ ἔλεος μεγάλοιο πεφύκη.

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

λειμώνες βαλέθουσιν ἐπόδροσοι εἰαμεναὶ τε.

Callimachus (Hymn. in Dian. 193),—

ἡ δ’ ὅτε μὲν λασίησιν ὑπ’ ὀφρύοι κρύπτετο νύμφη, ἀλλότε δ’ εἰαμενήσιν.

Apollonius Rhodius (iii. 316),—

εἰαμενήσι δ’ ἐν ἤσπετα πώεα λείπον.

The strange word νεπόδεσ (Od. iv. 404), in the sense of ‘off-spring,’ nepotes, is used not only by Theocritus and Callimachus,
but by Nicander and in the Anthology. That μήδεα φωτός (Od. vi. 129; μέξεα, Hes. Opp. 512), is viri media, seems more than probable.

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

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

ο 8' εν μέσωσι γεραίς,  
ἐντυπάς εν χλαίνη κεκαλυμμένος,

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

ἐντυπάς εν λεχέεσσι καλυψάμενος,

and

ἐντυπάς ευκήλως ειλυμέναι.

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

Such a verb as ἠθέσσαον, 'they were unused,' bears on its very front the impress of a καυνών κόμμα. It occurs once in II. x. 493, where the horses of Rhesus are said to have avoided to tread on the dead, ἠθέσσαον γὰρ ἑτ' αὐτῶν. It is also found twice in Apollonius,

χείρες γὰρ ἠθέσαν ἤρεμλώσαι,

and

ἀλλ' ἑτ' ἠθέσσαντα δύχαι.

The same may be said of σιφλόδων, in II. xiv. 142,

ἀλλ' ὅ μὲν δὲς ἀπάλοιτο, θεὸς δὲ ε ἐσιφλῶσειεν.

Now σιφλόδως is a word found in Lycophron, Apollonius, Oppian, and the Anthology, and seems clearly of the later dialect.

4 See also Lexil. p. 531 seqq.  
5 i. 262; ii. 861.  
6 i. 1171, and iv. 38.
Such a noun as φέρτρον, i. e. φέρετρον, feretrum, occurring II. xviii. 236, is probably a late one; the dictionaries cite its use by Polybius only.

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


Of adjectives, the following are examples: φυγακινὸς, μορόεντα, σφεδανός, τραφερός, στιλπνός, φύξηλος, νεόγυλος, ἄσυφῆλος, νηγατέος, ἄκμυνος, μολοβρός: of verbs, κλοτοπεέων, ειδήσω, ἀθερίζεων, προσέοντω (proponunt), παρίπαφε, ἀνενείκατο, ὀμηρεῖν (‘to meet,’ Od. vi. 468): of adverbs, μέσφα, ἔπτιθες, μετέπειτα, κατεναντίον: of idioms, the use in adjuration μὴ πημαίνει (II. xv. 42), in imprecation, μὴ τεχνησάμενοι (Od. iv. 684; xi. 613). Many of the above forms are admitted by Spitzner to be Alexandrine. We may add, that the remarkable idiom in II. xiv. fin., ὡς γὰρ ὦ τίς ὄμως ἐπισπεύσθαι πολὺν ἤεν ἀνδρῶν τρευσάντων, ὄτε τε Ζεὺς ἐν φόβοιν ὀργῇ,
viz. of a subjunctive, i. e. future, following a past tense, is essentially and characteristically Hellenistic, and is particularly common in the New Testament, e. g. S. Matth. viii. 34, ἓδοντες αὐτὸν παρεκάλεσαν, ὡτες μεταβῆ κ.τ.λ. Hence it may be doubted if such subjunctives after past verbs as σκῆλη xxiii. 191, ἔδω ὧν xxiv. 581, δεῖση ib. 672, have rightly been altered by conjecture into optatives. Of such words as ἐνδίων, 'inward parts,' II. xxiii. 806, ημων and ηματα from ἐναι 'to throw' (ibid. 886. 891), δέελον for δεσιμον, as if from δέω, in II. x. 466, ἀκηδέσαι τῶν, ibid. xiv. 427, εἴρεων, 'to speak,' πρόβασις, 'property in cattle,' Od. ii. 75, it is difficult to hazard any opinion. They read very like inventions of pseudo-epic composers.

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

τῷ βαλεν Ἀινείαο κατ' ἱσχίον, ἔνθα τε μηρός
ἱσχίῳ ἐνστρέφεται, κοτύλην δὲ τὲ μιν καλέων,

or xiv. 465,

τὸν β' ἐβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεσκμῷ
νείλατον ἄστραγαλον, ἀπὸ δ' ἀμφώ κέρσε τένυστε,

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

SECTION III.

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

I am satisfied that what I have called a 'pseudo-archaic' character extensively pervades the Homer that has come down to us. It is this prevalence of apparently early forms and inflexions that has, not unnaturally, been so long regarded as a proof of actual antiquity. It requires a careful observation, and a kind of tact that can only be acquired by much thought and long familiarity, to distinguish the really antique from the spurious and imitative;
for both these elements, according to my sense, enter largely into the composition of our poems.

It is admitted that a great deal of anomaly and inconsistency, not to say of confusion and obscurity, occurs in the use of Homeric words. Buttman’s Lexilogus turns in a great degree on this very subject; and probably it would not have been written unless such difficulties had existed. He felt that there were anomalies of meaning and form in many Homeric words; but it never seems to have occurred to him to doubt the genuineness of them. Consequently, such monstra as ἄργελης and ἄργελεων⁷ for ἄργελος and ἄργελλεων, εὖτε for ἦτε, νῦδος ἐγος for filii sui, though they sorely perplexed him, did not shake his confidence in the genuine integrity of our text. On this subject I am, of course, compelled to write briefly, and therefore very imperfectly, though it really is one on the thorough and impartial investigation of which the great literary question of the genuineness or spuriousness of the Iliad and Odyssey, as professed works of an almost primitive antiquity, must finally stand or fall⁸. And if the statement should at first sight appear absurd and presumptuous, that the Greeks did not understand their own language, and that we of the present day can show that they did not, let it be remembered, or rather, repeated here, that comparative philology and the laws of language are a science which it is certain they did not possess⁹. Nothing in fact is more natural than the affectation of an archaic style, and nothing more reasonable than to expect that, however skilfully done, it will involve some

⁷ II. xiii. 252; xv. 640; xix. 120. Hymn. Dem. 53.
⁸ I may here remark, that the practice of conjecturally restoring archaisms against all the MSS., may in fact be falsifying history, by obliterating the proofs of real newteromos. Thus, in Bekker’s text (which, as on the whole the best, has been adopted in this edition), we have many of these changes made, generally to suit the laws of the digamma, e.g. εἶπε Φεόνω μεγαλήτορα θυμὸν έγος εἶπε πρὸς δν κ.τ.λ., ἀντιφερίζει έγος ἀποφερίζει, θυμὸν τος Φεόνω έγος και θυμὸν ἐκάστου, βλάφας με, Φεόνω έγος, ἔγος εξαφάς μ’, ἐκάργη, xxii. 15, δυώ μοι ἐπεδέθε, έίδω τίνα έργα τέτυκται, ἐν δυώ μοι ἐπεδέθαν, έβαμ’ ἐτιν’ ἔργα τέτυκται, and numerous other instances.
⁹ Mr. Gladstone says (‘Juventus Mundi,” p. 19) that, if such difference as I have asserted in the (style of the Homerice) language really exists, it is “surprising that it was not perceived by the Greeks of the classic period, who must surely be allowed to have known their own tongue.”
errors. How many at the present day could write a poem in the style of Chaucer or Gower, without the risk of being convicted of error in the use or misapplication of some of their now obsolete words? Nor can we allege that a fraud of this kind was alien to the character of the Greeks, especially to those Homerists whose object was to make their own versions bear all the impress of a remote antiquity. The Greeks too were extremely credulous, and in the literary age they were notoriously fraudulent. Herodotus gives some inscriptions in Ionic Greek, evidently not much earlier than his own age, which he gravely refers to the time of Oedipus the son of Laius, and Laius the son of Labdacus. Plato does not seem to doubt that the ship (θεωρίς) which in his time carried offerings to Delos, was the very identical craft in which Theseus carried to Minos in Crete the tribute of fourteen youths. Again, the whole history of Greek literature teems with such frauds. Spurious works have been attributed to Herodotus, Hesiod, Plato, Demosthenes, Anacreon, Simonides, Phalaris, Orpheus, Theocritus, and not a few others. Even to "Homer" such poems as the "Margites" and the "Battle of the Frogs and Mice" have (as all allow, without the remotest probability) been ascribed. Yet to the Iliad and the Odyssey, which have been handed down from sources totally unknown, a deference is paid, which makes it heresy to utter a word against their absolute genuineness.

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

1 We cannot say that such strange words as ἄφαν 'to touch,' ἄφαν 'to weave,' ἄφρεσις 'to foam,' or such inflexions as δέχαται, ἐπάχατο, οὕνεσθε, διδοὺναι, τοιοῦ-δέσσων, κύθε = ἐκρυβεῖ, are wrong; but they are sufficiently peculiar to be liable to the suspicion of pseudo-archaism.

2 Lib. v. 59.

3 Phaedo, p. 58, A.

4 The doubt, or hesitating use, of words between two senses is perhaps to be so explained; e.g., ἀντίω both as a present and a future, ἀγχαίνω 'to hold' and 'to desire,' λεκτό 'he lay down' and 'he counted' (Od. iv. 451—453), ὅσσεσθαι 'to bode' (ὁσσα) and 'to foresee' (ὅσσω). These would naturally result from disputed interpretations of older epics.
Out of many examples that might be given, I will select the following fifteen, adding a brief discussion on each:

1. εἰσάτω, εἰσάτω.
2. ἔλσας.
3. βέομαι.
4. ἐπαλτό.
5. ἀνέσαιμι.
6. ἐήος.
7. τέλσος.
8. πεφήσεται.
9. εἳτε, ἧὔτε.
10. χέρημα and πλέες.
11. στεύτο.
12. νέποδες.
13. μεγακήτης.
14. ἀγγελίης.
15. ύπέρμορος.

1. There were four distinct uses of the medial aorists εἰσάτω, εἰσάτω, and it is not surprising (on my theory) that these should be sometimes confused. The first is from a root ἑδ (sad, sed), the origin of ἔω, and means 'to settle or set down' a thing or person. So in Od. xiv. 295, ἐς Διῇυν μ’ ἐπὶ νηὸς εἴσατο ποντοπόροιο. Apoll. Rhod. iv. 188, πρώμην δ’ ἐνεισάτω κοῦρην ἀνδέμενος. Herod. i. 66, τῷ δὲ Δυκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι σέβονται μεγάλων. The second is from a root ἔδ (vid), whence we have εἰσάμενος Κάλχαντι δέμας, II. xiii. 45, often εἰσάμενος (ἐδ), as xx. 82, τῷ μιν εἰσάμενος προσέφη Διὸς νιὸς ’Απόλλων. Thirdly, from a root Ἕσσο (ves-lio), as II. x. 23, ἀμφὶ δ’ ἐπεὶ τα δαφνον ἐέσατο δέρμα λέοντος. Ib. xiv. 178, ἀμφὶ δ’ ἀρ’ ἀμβρόσιον ἑανὸν ἐσαθ’, and 383, ἐσαντο περὶ χρόνον νοροπα χαλκὸν. We have εἴατο 'they were clothed,' II. xviii. 596, and εἴατο 'they sat,' ib. iii. 149, ἔσσευ, 'he put on,' ib. xviii. 451, ἔσασσα, 'setting down,' Od. x. 361, and ἔσσαι 'to

5 In Thuc. iii. 58, ὑθιάς τὰς πατρίους [τῶν εἰσαμένων (εἰσαμένων) καὶ κτισάντων] ἀφαφήσεως, I have no doubt that the words in [ ] are a mere gloss on πατρίους. The aorist ἐσάσθαι does not seem elsewhere used by the Attics.
place,' Pind. Pyth. iv. 273. Fourthly, from a root \( \iota \), without aspirate or digamma, \( \epsilon \mu \), eo or \( \iota \)o. Whether such an aorist as \( \epsilon \iota \sigma \alpha \tau o \) from \( \iota \varepsilon \nu a i \) can be considered really archaic, and not rather Alexandrine, is not now the question. I wish to direct attention to a very curious anomaly in its use, and to account for it. In II. xiii. 191, \( \dot{\alpha} \lambda \lambda ' \) \( \omicron ' \pi \eta \chi \rho o \omega s \) \( \epsilon \iota \sigma \alpha \tau o \), and ib. 90, \( \beta \epsilon i a \) \( \mu \)\( \mu e t e i s \acute{a} \mu e n o s \), it is used correctly enough. But when we get to a digrammatized form, it is from a confusion, by late compilers, with the other aorists. Thus, II. iv. 138, \( \delta i a p r o \) \( \delta e \) \( \epsilon \iota \sigma \alpha \tau o \) \( k a i \) \( \tau \iota s \) : xi. 358, \( \delta \theta i \) \( o i \) \( k a t a e i \sigma \alpha \tau o \) \( \gamma a i \epsilon s \) : xv. 544, \( \tau \omega \) \( m \epsilon n \) \( \epsilon e i s \acute{a} \acute{s} \theta \eta n \) (\( i h a n t \)). The fact is, in some ambiguous passages they did not know whether to refer the word to root \( \iota \) or root \( \dot{\epsilon i} \delta \). Thus, xiv. 8, \( a i t \dot{a}r \) \( \epsilon \gamma o n \) \( \epsilon \lambda \theta o n \) \( t \acute{a} \chi a \) \( \epsilon i \sigma o m a i \) \( \epsilon s \) \( p e r i o w \pi \eta n \), some took \( \epsilon i \sigma o m a i \) for \( \epsilon \mu i \), others for \( \omicron ' \phi o m a i \), \( \gamma \mu o \sigma o m a i \), and construed \( \epsilon \lambda \theta o n \) \( \epsilon s \) \( p e r i o w \pi \eta n \), just as in xxi. 335, \( \epsilon i \sigma o m a i \) \( \xi \) \( \alpha \lambda \dot{\omega} \theta e n \) \( \chi a l e t \pi \eta n \) \( \delta \rho \sigma o u s a \) \( \theta \gamma e l \lambda a n \), where both \( \gamma \mu o \sigma o m a i \) and \( \pi o r e i \sigma o m a i \) were given as explanations. The same remark applies to \( \acute{a} \gamma r o u s \) \( \epsilon \pi e i \sigma o m a i \) in Od. xv. 504. II. xx. 454, \( \nu \nu n \) \( a \nu \) \( t o u s \) \( \acute{a} \lambda l o u s \) \( \epsilon \pi e i \sigma o m a i \), \( \acute{o} n \) \( k e \) \( k i c e i \omega \).

Thus we can see how \( \epsilon \iota \sigma \alpha \tau o \) \( i h a t \), wrongly became \( \epsilon \iota \sigma \alpha \tau o \) in the hands of compilers. Conversely, \( \epsilon \sigma a v \) (\( \dot{\xi} \sigma o \)) is wrongly used without the \( \dot{\epsilon} \) in II. xix. 393.

2. The word \( \acute{e} \lambda \sigma a s \) occurs in a passage of the Odyssey, v. 132, *\( \nu \nu a \) \( \theta o h n \) \( \dot{a} \gamma \rho \gamma t i \) \( k e r a n u f \)
Ze\( u s \) \( \acute{e} \lambda \sigma a s \) \( \acute{e} \kappa \lambda \acute{a} s e \).

'Zeus struck and split the ship with his bolt.' In II. i. 409, we have \( \acute{\alpha} \mu \phi \) \( \acute{\alpha} \lambda a \) \( \acute{\epsilon} \lambda \sigma a i \) \'A\( \chi \)\( a i o u s \), and the active aorist, 'to hem in,' is used in many other passages, in its undoubtedly genuine sense. Buttmann labours (but unsuccessfully) to show, Lexil. p. 255—259, that \( \acute{\epsilon} \lambda \sigma a i \) from \( \epsilon i \lambda e i \iota n \) meant 'to force, drive before one, strike.' There is a variant \( \acute{\epsilon} \lambda \acute{a} s a s \), and he observes, "It is difficult to conceive how this \( \acute{\epsilon} \lambda \sigma a s \), in a sense unknown to it elsewhere, has found its way into that one verse instead of the usual word," i.e. \( \acute{\epsilon} \lambda \acute{a} s a s \). Not at all difficult, we may reply, when we begin to see how many Homeric words are wrongly used through the mistake of the compiler as to the real meaning.
of terms long obsolete. The poet meant ἐλάσας, but affected an
archaic word which he fancied was a synonym.

3. From a root βιέ, vivere, we have an archaic future βέομαι, or βείομαι, vivam, like νέομαι, redibo. In the later Latinity, bixit and bisist are found in inscriptions for vivit. We have this word in II. xvi. 852,

οὐ θην οὐδ’ αὐτός δηρὸν βέη, ἀλλὰ τοι ἡδη
ἀγχι παρέστηκεν βάνατος καὶ μούρα κραταίη.

And in xxii. 431,

τέκνοι, ἐγὼ δειλὴ πι νυ βείομαι, αἰνά παθῶσα.

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

τῷ ρα καὶ οὐ τί Διὸς βέομαι φρεσν,

where the recusant Poseidon declares he will not go or proceed according to the will of Zeus, but will act independently, it is clear that βήσομαι is meant, and accordingly the Lexicographers give βέομαι as an epic future of βαίνω. The Scholiasts felt the difficulty, and waver between βιόσομαι and ἀποβήσομαι, while Hesychius has βείγ’ ζήσεις, βιώσεις, βιώσῃ, πορεύσῃ.—βείομαι, πορεύσομαι, ζήσομαι.—βείομεν, πορευθόμεν, ζήσομεν. The last gloss is by some referred to II. x. 97, where there is no ambiguity,

δεύρ’ ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἄρωμεν.

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

4. Between πάλλεσθαι and ἐφάλλεσθαι there was a confusion so frequent and so perplexing, that Spitzner has devoted an Excursus (xvi. vol. i. sect. iii. p. liii—lxi) to the discussion of these forms. His essay is so complete, that it is only necessary here to remark, that the epic aorists ἐπάλτο, insiluit, II. xiii. 643, and ἐπαλτό, xv. 645, concussus esl, were often so intermixed, that the only fair inference is, that the διασκευασταί had no clear idea to which of these totally different verbs, ἀλλεσθαι or πάλλεσθαι,
they belonged. It will be sufficient here to give a very few out
of many examples: thus, in II. xi. 94,
\[ \text{ητὸι ὃ ἐξ ἵππων κατεπάλμενος ἀντίος ἐστη,} \]
and xix. 351,
\[ \text{ἥ ὄρη εἰκώτα πανυπέρυξι λιγυφώνε} \]
\[ \text{Οὐρανοῦ ἐκκατέπαλτο δὲ ἀιδέρος,} \]
one cannot doubt that ἀλλεσθαί, compounded with κατὰ and ἐπὶ, gives the most appropriate sense; yet, as ἐκκατεπάλτο would be the true accent, the latter word is awkwardly referred to "an epic syncopated aorist for κατεπάλλετο" (Liddell and Scott). In II. viii. 85, where a stricken horse suddenly rears up, we read
\[ \text{ἀλγήσας ὁ ἀνέπαλτο.} \]
And in xx. 424, ὥς εἰδ', ὁς ἀνέπαλτο, the Scholiasts and Hesychius explain it by ἀνήλατο, while it is clear from xxiii. 692,
\[ \text{ὡς δ' Ὀη ἄπ' φρικὸς Βορέω ἀναπάλλεται ἰχθύς,} \]
\[ \text{ὡς πληγεῖς ἀνέπαλτο,} \]
that this form really belongs to ἀναπάλλεσθαί. In truth, the aorist πάλμθν, πάλτο (II. xv. 615), is probably a mere fiction, resulting from the above confusion.

5. Homer very often uses ἀνέναι in the sense of 'allowing to act,' as μέγας δὲ σε θυμὸς ἀνήκε, II. vii. 25, and even of persuading or urging to act. (Hesych. ἀνήκα: ἀφήκα, ἀνέπεισα.) Thus, II. ii. 275,
\[ \text{οὐ θὴν μιν πάλιν ἄδητι ἄνήσει θυμὸς ἀγήρωφ} \]
\[ \text{νεικελεῖν βασιλῆς.} \]
The usual plural of the indicative aorist is ἀνέσαν, shortened to ἀνέσαν in xxii. 537,
\[ \text{ὡς ἐφαθ', ό θ' ἄνεσάν τε πόλας καὶ ἀπῶσαν ἄχης.} \]
There is also a future, though perhaps of questionable antiquity, ἀνέσει for ἀνήσει, in Od. xviii. 265. There was likewise an aorist εἰσα, and a participle ἐσας (ἐξω), 'to set down.' Thus, II. iv. 392,
\[ \text{ἂψ ἡρ' ἀνερχομένῳ πυκνῶν λόχων εἰσαν ἀγοντες.} \]
Od. xiv. 280,
\[ \text{ἐς δίφρον δὲ μ' ἐσας ἀγεν οἰκαδε δακρυχοῦτα.} \]
From this latter word, we read in II. xiii. 657,
\[ \text{ἐς δίφρον δ' ἀνέσαντες ἀγον προτὶ ἃλιον ἰρὴν.} \]
So far, so good; ἀνέσαμι and ἀνέσας might, no doubt, be inflected from a compound of ἑω, but certainly not from ἀνήμι, the aorist of which is ἀνήκα, not ἀνείσα, and the participle not ἀνέσας, but ἀνεὶς. Yet in II. xiv. 208, it is nearly certain that the meaning intended was that of ἀνήμι,

εἴ κελὼν ἐπέσεσα παραπεπιθοῦσα φίλον κήρ
εἰς εὐνήν ἄνεσαμι ἀμωθήναι φιλότητι.

For the sense is, not ‘put them on the bed,’ but ‘incite them to marriage to be united in love.’ And so Hesych., ἀνέσαμυ ἄνα-πείσαμι, καὶ παρορμήσαμι.

6. No one, who has read Buttmann’s long dissertation (Lexil. p. 246—253) on the forms ἐηος, ἐηος, ἐδο, in such common combinations as ἀνδρὸς ἐηος, νίδος ἐηος and ἐδο, can come to any other conclusion, than that the variations between νίδος ἐηος, from εὶς or ἕως, ‘brave,’ ‘spirited,’ and νίδος ἐδο, ‘his own son,’ gave rise to the monstrum ἐηος, resulting from a confusion between the two. Indeed, Buttmann himself virtually concedes this point.

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

τέμει δὲ τε τέλσον ἄρομης,

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

οὐ δ’ ὅπετε στρέψαντες ἰκολάτο τέλσον ἄρομης,

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

6 Such words as ἄφεσις, πρόβεσις, ἄνεσις, &c., might be cited in favour of an aorist εἰσα from ἑμι. Its use, however, in the oblique moods seems without authority.
PREFACE.

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

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

αιδομένων δ’ ἀνδρῶν πλέονες σοι ἑπέφανται.

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

ἐν δὲ σὺ τοίοι πεφήσεται, αἰ κε ταλάσσεις

μείναι ἐμῖν δόρν μακρών.

II. xv. 140,

ἡ πέφατ’, ἡ καὶ ἐπείτα πεφήκεται.

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

Τροίῳ δὲ πεφήκεται αἰτῆς ὀλεθρός.

With which compare ibid. 244,

ἡμῖν δ’ αὖτ’ ἀναφάνεσθαι αἰτῆς ὀλεθρός.

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

9. Buttmann, Lexil. p. 313 seqq., remarks that εὔτε, ‘when,’ and ἕντε, ‘as,’ are quite distinct words. The latter word is used as a dissyllable in II. xix. 386,

τῷ δ’ ἕντε πτερὰ γίγνετ’, ἀειρὲ δὲ πομένα λαῶν.

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

εὔτε ὅρεος κορυφῆς Νότως κατέχεσεν ὀμίχλην,

—ὡς ἄρα τῶν ύπὸ ποσσὶ κοινίσαλος ὄρνυτ’ ἄελλῆς.

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

μελάντερον ἐντε πίσσα.

Od. xvi. 216,

ἀδινάτεροι ἑντ’ (vulg. ἢ τ’) οἰωνολ.
10. A very remarkable instance of mistaken analogy is χέρνα for χείρονα in II. iv. 400,

\[ \text{ἀλλὰ τὸν ὀίνῳ γείνατο εἴο χέρνα μάχη, ἀγορῇ δὲ τ’ ἄμελνω.} \]

And similarly οὖ τι χέρνα πάτρος ἐσοῦ in Od. xiv. 177. In II. i. 80,

\[ \text{κρείσσων γὰρ βασιλεὺς, ὅτε χάσεσαι ἄνδρι χέρνῃ,} \]

and Od. xv. 324,

\[ \text{oίᾳ τε τοῖς ἀγαθοῖς παραδράωσι χέρνες,} \]

the word is rightly used, and in its proper signification, from χειρεῖς, ‘a handiercraftsman,’ an inferior, βάναυσος. The compilers thought it meant χείρονες, and invented a theory of syncope for χερεώνα. Precisely similar is the misuse of πλέες (the plural of πλῆς, pleūs, compare Lat. plebs) for πλέονες in II. xi. 395,

\[ \text{oἶωνοι δὲ περὶ πλέες ἥ γυναικες.} \]

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

\[ \text{τόσον ἐγὼ φημὶ πλέας ἐμμεναι νὰς Ἀχαίων.} \]

11. The words στεῦται, στεῦτο, in many passages (e.g. II. ii. 597, iii. 83) mean ‘the pledging, or engaging to do an act.’

But in Od. xi. 581, it is said of Tantalus, standing in a lake up to his chin,

\[ \text{στεῦτο δὲ διψάων, πιέειν δ’ οὐκ εἰχεν ἐλέσθαι.} \]

It is almost impossible to doubt that the author of this intended to express ἐστη. Hesychius indeed tries to evade the difficulty by a far-fetched interpretation, κατὰ δι亚马逊 ιστατο καὶ διωρίζετο, ἥ διεβεβαιωτο.

12. The word νέποδες in Od. iv. 404,

\[ \text{φῶκαι νέποδες καλὴς ἀλοσύνης,} \]

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

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7 Mr. Peile (Introduct. to Etymol. p. 43) thinks the verb meant ‘to be steadfast.’ In point of usage, however, στεῖται differs widely from ἐστη.

8 Some refer it to νέος and νῆχω, or νῆχω and ποῦς, but with no probability.
the Alexandrine age, possibly through the dialect of Magna Graecia, and from the accidental resemblance of the word to *nepoles*, it came to signify ‘descendants.’ So Theocr. xvii. 25, ἄθανατοι δὲ καλεῦνται, ἐοὶ νέποδες γεγαώτες.

Apoll. Rhod. iv. 1744,

εἰμὶ δ' ἐς αὐγάς
ἡελον μετόπισθε, τεοὶ νεπόδεσσιν ἐτοίμη.

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

13. The word μεγακήτης, as Buttmann has shown (Lexil. p. 381), probably meant ‘of great capacity,’ from a root κυτ, κυτ, analogous to cap, cav. Hence in II. viii. 222,

στὴ δ' ἐπ᾽ Ὀδυσσήος μεγακήτει νη μελαίνη,

it may well mean ‘a ship with a large hold.’ But in xxii. 22,

ὡς δ' ὑπὸ δελφίνως μεγακήτεοι ἱχθύες ἀλλοι
φεῦγοντες τιμπλάσι μιχοῦς λιμένος εἴδρμον,

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

ἐστόρεσεν δὲ θέσι μεγακήτεα πόντον,

the probability is that the sea ‘teeming with huge monsters’ was really meant. Hesychius was in doubt. He explains it by μεγάλους κοιλήν, ἢ μέγα θηρίον, ἢ μέγα κῆτος.

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

ἡδη γὰρ καὶ δευρὸ ποτ’ ἡλυθε διὸς Ὀδυσσεὺς
σεῦ ἐνεκ’ ἀγγελίης,
15. The phrase ὑπὲρ μόρον, like ὑπὲρ αἴσαν, merely meant 'over and beyond the ordinary lot of man.' As in the later Attic, παρὰ λόγον, ἀνὰ λόγον, passed into new forms of nouns, as in πολὺς ὁ πυράλογος &c., τὸ ἀνάλογον in Aristotle, so ὑπέρμορον was taken for an adjective, and changed into ὑπέρμορα, in II. ii. 155,

ἐνθα κεν Ἄργελοισιν ὑπέρμορα νόστος ἐτύχθη.

Such forms as ἐἰην for ἰοὺμ in xv. 82, ὕειη in xix. 209, also for ἵοι, γέφυραι ἐγραμέναι, 'artificial mounds,' in v. 89, ἐικε for ἐικος ἦν in II. xviii. 520 ⁹, ἄγγελεω in xix. 120, δίες for διώκες (in the best copies) in xxii. 251, and many others, are, in my opinion, equally unauthentic forms, introduced by compilers or editors in very late ages. It is very remarkable, that ἐιην = ἱου occurs in a verse now found in Hesiod (Opp. 617), combined with an avowedly Alexandrian word, πλείων, 'a year.' I have given instances enough, I may hope, to encourage further investigation, if not to shake the confidence in our Homeric texts even of those who are most determined to believe in the "genuine antiquity" of the Iliad and the Odyssey. Nor can I understand how Mr. Grote is justified in asserting ¹ that "every thing in the two great Homeric poems, both in substance and in language, belongs to an age two or three centuries earlier than Peisistratus."

A confusion appears also to have existed between τραπέμαι, the aorist of τρέπω, and ταρπέμαι, the aorist of τέρπεο. Thus, in II. iii. 441, ἀλλ' ἄγε δὴ φιλότητι τραπεῖομεν εὐνηθέντε, and xiv. 314, νῦν δ' ἄγ' ἐν φιλότητι τραπεῖομεν εὐνηθέντε, the sense appears to be ταρπέμαι. But in Od. viii. 292, δεῦρο φίλη,

⁹ It seems a desperate remedy to interpret this πάρεικε, as if from ἐκεῖν 'to yield.' Compare the Attic ἐκεῖν, Ar. Av. 1298.
It is equally clear that άλεκτρονδε
τραπέζωμεν εὐνηθέντες, it is equally clear that λέκτρονδε
τραπέζωθαι was in the mind of the poet.

The later books of the Odyssey especially contain many words
and forms which seem imitative rather than genuine archaisms.
Such are, τετευχήσθαι in the sense of ὃπλίσθαι (xxii. 104),
λάων, apparently for λαμβάνον, in xix. 229, ἀγνώσασκε (xxiii.
95), ἀλύσκανε (xxii. 330), προβλώσκειν (xxi. 239), ἐγρήγορεις (ib.
33), τράχει = τιτρώσκει (ib. 293), μαχευόμενοι (xxiv. 113), δυνώσει
= λυποῦσί (xx. 195), the imperative οὕτας (xxii. 356), μυχοί-
tatos (xxi. 146), κατάντησιν = καταντικρύ (xx. 387), ἐνωπαδίως (xxiii.
194), χείσεται (xviii. 17). A very singular word is
μύνησι, xxi. 111, 'delays,' 'excuses.' Lexicographers refer it
to the root of μῦνης, μοενιό, &c., but it may be questioned if it
was not coined from a false notion that ἀμύνεω involved a
privative, and signified ἀπροφασίστως βοηθεῖν. A list of words
might easily be added from the earlier books of the Odyssey,
which bear the character of strangeness, and invite a philological
investigation. The following are examples: θημών, βυτάρμων,
μυργίζοσθαι, δεδάνηκα, κεείμεν καὶ κέων, βέβακται, ἐβιώσαμο με,
ξερός, εἰρερον, εἰρος, μετασσαί, ἑθώσα, θέμωσε, ἐμέμηκον, ἐρύθθαι,
ἐδεύησεν, ἀλαωτὶς, θειλόπεδου, ληθάνειν (transitive), ἐπισκύς-
σαιτο. It is very hard to believe that any of these are ancient
forms.

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

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

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

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

Now, the date of the earlier vases which contain figures or groups, though not perhaps written words, may fairly be assigned to B.C. 600; and from B.C. 400 downwards they are extremely numerous, and give us the fullest details of the armour, the attitudes, dresses, war-chariots, games, &c. of the heroes of old, not unfrequently with the addition of their several names. Very valuable aid is also afforded by the sculptures from the Theseum and the Parthenon and the temples at Aegina and Phigalea, all of the best period of Greek art. Of course, if the composition
of our Homeric epics is as late as I suppose, there will be a general agreement between all these monuments of antiquity, that is to say, between the poems, the paintings, and the sculptures. But poems at least four, if not five centuries older cannot be expected to show any such agreement, unless we adopt the absurd supposition, that human progress was absolutely arrested, and every thing remained the same, during that long period.

The question, then, is a momentous one; and by the reply to it must stand or fall the truth of my theory: Do the earlier vases represent groups and scenes, connected with the *Troica*, taken from our Homer? So far as I have been yet able to ascertain, they assuredly do not: it is only on the later vases that our Homer begins to appear, precisely as it is only in Plato, or very little before his time, that definite quotations from our text are to be found.

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

2 Of course, I do not speak dogmatically, for it is impossible for any one, even if he has leisure and opportunities at command, to have examined all the archaic vases. I rather hazard the remark as a challenge, in hopes that more information on this point may reach me. I have, however, either in collections or in engravings, looked at many hundreds of Greek vases with especial view to establishing this important piece of evidence. It certainly is a fact of great interest in itself, that the scenes from our Homer are nearly confined to gems, cameos, and bas-reliefs of *late* art, such as the vignettes given in Heine's edition, and the series of about ten subjects from the Iliad, engraved at the beginning of Vol. iii. of Winckelmann's "Monumens inédits de l'Antiquité."
Iliad in its earliest distinct shape. On the other hand, there is an early (i.e. later archaic) hydria in the same collection, representing Hector standing by his car, Kebriones in it, and Glauceus on one side. The three names are inscribed in ancient letters. No such combination occurs in our Iliad. A considerable part of the vases of the middle period represent non-Homeric Trojan scenes, such as the contest of Memnon with Achilles, of Achilles with Troilus or Penthesilea, the marriage of Peleus and Thetis, the judgment of Paris, the visit of Electra to the tomb of her father, Ajax and Palamedes playing at dice, Achilles at Scyros, &c. The large majority of the really early vases are not Homeric at all, but represent Heracles, Athena, Theseus, the Amazons, battles of the gods and the giants, Bacchus, Castor and Pollux, warriors on horseback or in cars, hunting scenes, &c. It is not uncommon to call a scene 'the departure of Hector' without a particle of evidence that this was really meant.

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

Generally speaking, it will be found that the early Greek ὀπλίτης wore little beyond shield, lance, helm, and greaves. A loose surcoat or χιτών, or mantle, πόρπαμα, or a cineture round the waist, supplies the dress. The sword and the breastplate

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

4 Several of the figures on the western pediment of the temple at Aegina are perfectly naked, and have only helm, shield, and spear. It is thought, however, that they were originally finished with bronze plating.
begin to appear on rather early vases, but they are not very common. The ςώρηξ, I think, is not mentioned in the Odyssey, nor in Pindar; the sword (ξίφος or φάσγανον) is named a few times in Pindar. It is very frequent in the vases of the middle period, or about the age of Pericles.

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

Μαρμαρείει δὲ μέγας δόμος χαλκῷ πᾶσα δ᾽ Ἀρη κεκόσμηται στέγα λαμπραῖον κυνάιαι, κατὰ τὸν λέον κατοντερέθη ἰπποῦ λόφοι νεόσιοι, κεφαλαῖοι ἀνδρῶν ἀγάλματα, χαλκίαι δὲ πασσάλοις κρύπτοισιν περικείμεναι λαμπραί κυνάides, ἄρκος ἰσχύρω βέλειας, θάρακις τε νέοι λίων κοιλιᾷ τε κατ᾽ ἄσπιδες βεβλήμεναι πάρ δὲ χαλκίδακι σπάθαι, πάρ δὲ ξώματα πόλλα καὶ κυπάττιδες 5.

In frag. 33 of the same poet we have a sword mentioned as having a hilt of ivory and gold, ἐλεφαντίναν λάβαν ξίφεος χρυσοδέταν. Compare ἦλοι χρύσεωι, II. xi. 29.

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

μηροὺς τε κηνίμας τε κάτω καὶ στέρνα καὶ ὄμους ἀσπίδος εὕρεις γαστρὶ καλυφάμενος, δεξιτερὴ δ᾽ ἐν χεὶρι τυνασσέτω ὀβριμον ἐγχος, κυνέω τε λόφων δεινον ὑπὲρ κεφαλῆς. ἔρδων δ᾽ ὀβρίμα μέρα διδασκέσθω πολεμίζειν, µαθ' ἐκτός βελέων ἐπιστάω ἀσπίδεο ἐχων, ἀλλὰ τις ἐγχος ἀυτοσχεδον ἐγχεῖς μακρῷ ἢ ξίφεος οὐτάξων δὴνοι ἄνδρε ἐκλέτω. καὶ πόδα πάρ ποδὶ θεὶς καὶ ἐπ᾽ ἀσπίδος ἀσπίδος στείλεις, ἐν δὲ λόφῳ τε λόφῳ καὶ κυνέω κυνές, καὶ στέρνον στέρνον πεπλημένον ἀνδρὶ μαχέσθω, ἢ ξίφεος κάπην ἢ δόρῳ μακρὸν ἐλῶν.

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

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

5 κύπασσίς is the short frock, probably like the Homeric μίτη, covering the upper part of the thighs.
tontta tā σφυρά, concave plates to protect the ankle-bone on each side. The greaves seem to have been put on first; then came 6

2. The cuirass or breastplate 7, θώρηξ. It was composed of two bulging plates, γύαλα, xv. 530, xix. 361, enclosing the back and front 8, and evidently made of metal kept bright (θώρηξες λαμπρῶν γανώντες, νεόσμηκτοι, χάλκεοι (xiii. 265. 342. 372). They were fastened together by

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

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

5. μύτηρ (II. iv. 187), an apron, an appendage designed to protect the front part of the thighs, and therefore plated or made of mail (τὴν χαλκῆς κάμον ἄνδρες, ibid.). It is seen on the vases 9, both in front and behind, and is sometimes chequered or otherwise ornamented. It thus furnished, with the ξώμα, a double covering to the lower part of the loins 1.

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

6 κνημίδας μὲν πρώτα—δεύτερον αὖ θώρηκα, II. iii. 330—332 &c.
7 The breastplate is occasionally represented on vases, either hanging up, or carried behind the warrior. It is of a most extraordinary shape, and often has two large holes, possibly meant to represent arm-holes (Ar. Pac. 1232), though in an impossible position. It is a curved plate (something like a hump-backed tortoise), and has a heavy border or brim above and below, nearly meeting in or inclining to a rectangle. Probably the earliest kind of corslet or cuirass was of leather or quilted stuff. Such, perhaps, is that shown in the frontispiece. The earliest metallic breastplate was a bulging bronze casing for the chest, worn only in front, and leaving the back exposed. This view best accords with the peculiar form of breastplate represented on the earlier vases; and it would follow as a fair inference, that the Homeric διπλός θώρηξ really belongs to a later period.
8 η. xx. 132, ὥθην ξωστήρος ὄχης χρύσειοι σύνεχον, καὶ διπλός ἑντετο θώρης.
9 As in the Frontispiece, and in Pl. xx. and xl. in Millingen's work (middle period). See also a good engraving of Greek warriors in p. 72 of Dr. Smith's "Students' History of Greece.
10 κενεών, ὥθην ξωστήρος μύτηρ. It is very well seen below the ξώμα in the figure of a warrior discovered near Marathon, engraved in p. 43 of Wordsworth's "Greece" (ed. 5).
2 Not less than twenty bosses adorned the shield of Agamemnon, II. xi. 34.
javelin, though sometimes it is partially or wholly pierced. It was suspended from the shoulder by the τελαμών, in such a way that it could be thrown back on the shoulders. It was circular, and reached from the neck to the ankles, the outer rim being called ἀντυξ. It was held by the arm being passed under two metallic bars called κανόνες. The hand probably grasped a loop, fixed to the under margin, the πόρπαξ or ὅχανον,—terms not used in Homer, but often represented on vases and sculptures. Some shields had a kind of leather flap, λαισήνων (II. xii. 436), which fluttered like the aegis, and was hence called "winged" (πτερόν). It seems of the age of Herodotus, who mentions it in lib. vii. 91. It is represented in p. 15 of Wordsworth's "Greece," and Pl. xix., Millingen.

7. The spear, ἕγχος, was properly the thrusting-lance, though it is sometimes confounded with δοφυ, the javelin. It is described in II. vi. 319 as eleven cubits long, or considerably more than twice the height of the tallest warrior. This however seems unreal, and it is not borne out either by probability or by ancient art. It is sometimes called δολιχόσκιον, 'casting a long shadow.' It had a head of bronze (II. iv. 503), secured by a ring (πόρκης, vi. 320) to the neck of the shaft (καυλός, xiii. 162), and a spike or point (σαυρωτήρ, x. 133) by which it could be planted erect. This (the butt-end) was called οὐρίαχος (xiii. 443) and χαλκογλω-χις, xxii. 225. From having a spike or point at each end, the spear was called ἀμφίγυνον (xiii. 147). When not in use, it was kept erect in the house in a ring or foot-stand (σφυριγξ, δουρο-δόκη, II. xix. 387. Od. i. 128). The ξυστὸν is sometimes mentioned, and called χαλκηρες (iv. 469, xi. 260), and it is not

3 See II. v. 796; xi. 592.
4 II. vi. 117; xv. 646; xvi. 803. One may suspect that this was the oblong shield sometimes, though rather rarely, seen in ancient art. In the vases, the circular shield reaches from the neck to about the knee, or a little above it.
5 II. viii. 193. It is shown in the Frontispiece, and in Pl. iv. and xxv., Millingen, and Pl. iii. in vol. i. of "Monuments Céramographiques." But these κανόνες belong also to a much later armature, as is clear from Ar. Thesm. 825.
6 It is well seen on the temple at Aegina (Wordsworth, "Greece," p. 46, Plate iii.).
7 The σαυρωτήρ is well shown on a vase engraved in Millin, vol. ii. Pl. viii.
certain if this was merely the spear-shaft \textit{(hastile)}, or a kind of hand-spike \textit{(xv. 678)} \footnote{Hence it is a naval weapon, joined in lengths, and described, probably hyperbolically, as thirty feet long.}.

The \textit{εἰχως} is expressly distinguished in xvi. 140 from the

S. Dart or javelin, \textit{δόρων, αἵρευς} (xvi. 589). Of these the warrior sometimes held two (iii. 18, xi. 43). It had a heavy head, like the Roman \textit{pilum}, and was hurled with great force, sometimes smashing or piercing the adversary’s shield. Pallas is seen in the act of poising it on the well-known Athenian prize-vase \footnote{Engraved in Wordsworth’s Greece, p. 32, and Mr. Hayman’s Odyssey, vol. i.}. Sometimes it stuck fast in the shield, sometimes it missed and stuck in the ground beyond. The long lance seems also occasionally to have been thrown. In the Aeginetan sculptures the \textit{δόρων} seems about six feet long, and is held, when flung, near to the handle end.

9. The sword, \textit{ξίφος, φασγανον, ἄρων}, with its scabbard, \textit{κουλεων}, is often mentioned \footnote{So on a Bacchic Amphora of early date, from Vulci, in the Leake collection at Cambridge. See also Millingen, Pl. ix. From II. xiv. 404 we learn that the shield-strap and sword-strap crossed on the breast.}, sometimes with studs and filigree-work on the hilt and scabbard, which were of silver and ivory, Od. viii. 404. It was hung from the shoulders by a strap or suspender, \textit{ἀρτηρίον} (II. xi. 31), \textit{τελαμών} (xiv. 405), and so worn that it projected behind, almost or quite horizontally across the waist \footnote{II. x. 484; vii. 303; xi. 30, &c.}. A short knife, \textit{μάχαιρα}, sometimes accompanied it (iii. 272). So far as we know, the sword is not represented in works of the earliest art.

10. The bow (\textit{τόξον} or \textit{βις}, with quiver, \textit{φαρέτρη}—the armature of the \textit{ψιλως}, though it is strangely mixed up with that of the \textit{οπλίτης} in II. iii. 17) is not unfrequently mentioned. Teucer and Pandarus, and Paris in viii. 81, are noted for their skill in archery. The bow, like that of Teucer in viii. 266, has sometimes the double or reflex curve, \textit{παλιντόνα τόξα}. In iv. 115, that of Pandarus is made of the horns of an ibex, the pair being probably connected at their bases. The curved ends were \textit{πτιχεις}, the string was \textit{νεῦρον}, probably what we call ‘cat-gut’.
or sinew. The arrow was a reed, ἄναξ, xi. 584, and the head was barbed with ὀγκοί, iv. 151, or had three cutting sides, τρυγλώχυς, v. 393, sometimes poisoned (Od. i. 262), and was fastened on by a sinew, νεῦρον, iv. 151. Or the shaft was made of wood, κῆλον, and had grooves at the lower end (γλυφίδες, iv. 122), for the insertion of the feathering. Whether slings are alluded to in Homer is rather uncertain; see II. xiii. 600. 716. In the latter passage, as worsted could hardly make a bow-string, ἐνστρεφεὶ οἶος ἱώτῳ seems more reasonably interpreted of the sling. Some suppose a thick woollen jerkin to be meant. I do not remember seeing any representation of a sling on any Greek vase.

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

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

4 So also Pl. viii. and ix. in vol. i. of “Monuments Céramographiques,” where it is seen thrown back; and Pl. iv. in Mühlingen.
The λόφος, or crest, on the vases, is nearly always raised on a stem, and towers to a very considerable height above the head of the wearer, sometimes falling in a very long and fantastically waving 'tail' behind. The whole crest, from its curvature towards the front, has something the shape of the modern bill-hook, which countrymen use for trimming hedges. Hence the epithets ἵππονυμα and ἱπποδίσεια. It was sometimes dyed red, φοῖνικα φαεινός, II. xv. 538. What the φάλας was, and still more, what is meant by τετράφαλος or τετραφάληρος, and ἀμφίφαλος, it is not easy to make out from the existing monuments of ancient art. That they were not crests, but an affixed patch or plate, seems probable both from the root (compare φαλ-ακρός, φαληρος, and our bald), and from their being called λαμπτροί φάλαι (xiii. 132). The κόρυθος φάλας of iii. 362 suggests some prominent part. On the later vases we occasionally see two small pointed plates projecting, like pricked-up dogs' ears, from the helmet over the temple on each side. These perhaps were so contrived as to fold or turn down, so as to cover the ears. One feels, however, some misgiving that the τετραφάληρος is a still later kind of casque.

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

\[ \delta \xi \sigma \iota \delta \iota \pi \epsilon \lambda \epsilon \kappa \varepsilon \sigma \iota \kappa \alpha \varepsilon \varsigma \iota \iota \mu \acute{a} \chi \varepsilon \omicron \nu \tau \omicron \omicron \tau \omicron . \]

That a cutting edge, and not a mere hammer or martel is meant, may be inferred from \( \delta \xi \sigma \iota , \) though it is uncertain whether this refers only to \( \pi \epsilon \lambda \epsilon \kappa \varepsilon \sigma \iota \). The battle-axe is well

5 See II. v. 743; xi. 41; xii. 384. In xvi. 106, φάλαρα is a synonym of φάλας.
7 Buttmann, who discusses this word at great length in the Lexilogus, but evidently with no knowledge of the vase-paintings, concludes that it was the same as κῶνος, "a curved elevation on the top of the helmet, in which was inserted the plume, and which at the same time by its hardness and firmness furnished an additional defence against the blow of an enemy" (p. 523). On the title-page of Bekker's edition of the Iliad is an engraving of a casque, not of early character, with a figured ornamentation on the side, which may represent the ἀμφίφαλος κυνέη. But more probably the two projecting ear-pieces are meant.
represented in a vase in Millingen's series, but not of the early character 8.

The Homeric car does not differ materially, if at all, from those so familiar to us of the age of Pericles. On vases and sculptures cars form one of the very commonest of subjects. They were of wood, sometimes ornamented with metal plates, very low and light, seldom reaching higher than the horse's belly, and such that a man could lift them 9. The wheels generally have four spokes on the earlier and middle vases. It seems an indication of lateness that the wheel of the Homeric car has eight, with iron axle and wheel-tire, ἐπίσσωτρα 1. Elsewhere (v. 838) the axle is of oak or beech, φύγυνος. We cannot doubt that the genuine early car was much simpler. There is an engraving of one (from Millingen) at p. 98 of Mr. Hayman's Odyssey, in which the framing of the wheels is formed by a diameter and two cross-bars. This is said to be a really archaic example.

Behind the car 2 were two loops or handles, ἄντυργες. They were made of bent wood or sticks (II. xxi. 38), and perhaps the car itself was often of wicker-work, like our "basket-carriages." These served at once as handles on stepping into the car behind, and for tying or hanging the reins, to be handy to the ἡμιόχος. Both the driver and the fighting-man (παραβάτης) stood erect, though the driver is usually represented as leaning or bending considerably forward. On some vases a short upright pole is represented in front, probably to hold by in driving fast over rough ground. The driver carried a κέντρον or goad, at the end of a long rod 3, and also a whip, μάστις, μάστιξ, ἵμας. The car was drawn by two horses harnessed to the pole, ῥυμός, by

8 Pl. xix. Here it is borne by an Amazon. It is also shown in Pl. xi., but neither of these are of the archaic period.
9 ῥφός ἄλφας, II. x. 505.
1 II. v. 723. All the cars sculptured on the frieze of the Parthenon have wheels of four spokes. One only, in the Phigalean marbles, has six. The 'eight spokes' in the car of Hera may be an hyperbole of divine art.
2 The ἄντυξ is almost universally, but wrongly, explained the 'front rail,' or 'rail round the car.' It is true that the ἄντυξ is not unfrequently continued to the front of the car in vases of early date. But a front rail occurs mostly in the later examples, e.g. the fresco-paintings at Pompeii.
3 Hence the steeds are κέντρηνεκές, 'reached by a long goad,' II. v. 752.
the yoke, and either one or two side or trace-horses, \( \pi \alpha \rho \iota \rho \omicron \omicron \omicron \). All these are frequently, and often most artistically, represented on the vases. The somewhat complex details of the Homeric yoke may be seen from the notes on II. xxiv. 266. The wheel-part, \( \delta \iota \phi \rho \omicron \omicron \), seems to have been separable from the \( \delta \iota \phi \rho \omicron \omicron \)\(^4\), and to have sometimes had a wicker body or basket (\( \pi \epsilon \iota \mu \nu \theta \alpha \), II. xxiv. 267, \( \upsilon \pi \epsilon \tau \rho \epsilon \tau \rho \iota \nu \nu \), Od. vi. 70) substituted, when it was not used for the purposes of war or racing: In the more peaceful appliances, it was drawn by mules, when it was called \( \delta \chi \omega \) or \( \upsilon \pi \eta \nu \). That the details of the Homeric armour so closely resemble those on the vases of the time of the Persian war, and even later, in the time of Pericles, has not unnaturally been a source of perplexity to the few who have really looked into the question, and had no idea that in fact they were nearly contemporary. Hence the most perverse judgments have been formed on the subject of ancient art; and it has been supposed, in defiance of all that we know of the necessary laws of progress in civilized communities, that the military art was for four or five centuries absolutely stationary. Thus; “Homer is very particular in enumerating the various details of armour and equipments for war. The construction of these always continued the same, and each part can be recognized upon the ancient figures, although the works of art which exhibit them are of a much later period\(^5\).”

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

\(^4\) II. v. 722. Hence Aristoph. Nub. 31, \( \tau \rho \epsilon \iota \mu \nu \alpha \iota \delta \iota \phi \iota \sigma \kappa \omicron \upsilon \kappa \alpha \iota \tau \rho \chi \omicron \omicron \nu \upsilon \)\('Am\nu\iota \nu \iota \).  
\(^5\) Essay on the Characteristics of Greek Art, by George Scharf, F.S.A. (Wordsworth’s “Greece,” p. 15, ed. 5.)
in the words of Mr. Grote: "No classical scholar can be easy without some opinion respecting the authorship of these immortal poems. And the more defective the evidence we possess, the more essential it is that all that evidence should be marshalled in the clearest order, and its bearing upon the points in controversy distinctly understood beforehand."

APPENDIX.

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

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

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

ἐνθάδε την ίραν κεφαλὴν κατὰ γαία καλύπτει,
ἀνθρώπων ἡρώων κοσμήτορα, θείον ὄμηρον.

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

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

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

Immediately below is added, in another handwriting,

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

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

Theodorus natus tharsico cillie ordinatus a vitaliano pp. archipresul dorovermensis ecclesie anno dominicae incarnationis sexentesimo sexagesimo octavo vii kal. april. dominica et sedit annos xxi. menses tres dies viginti sex, Egberto rege Cantuariorum et oswino northambrorum regibus. Annos natus lxvi Romae Monachus.

Matthaeus Cantuari.”

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

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

243 ὁ γὰρ κ’ ὧν ἀριστος
250 ὁποιον κ’ εἴπησθα
255 ἐτέα τε καὶ οὐκὶ
256 ἀποστρέψεις
259 ἦλασε χάλκεον ἔγχος, σμερδαλέω
260 ἄκωκη
263 ἴδια δ’ ἐλεύσεσθαι
266 ἥ’ ὑποίκειν
272 χάλκεον ἔγχος
273 ἁγήλλενσ
274 πάντοσε ἵσην
276 διά πρὸ
277 ἦδης
278 ἀνέσκη
282 καδὸ ἄχος χύτο
288 om. μέν
294 κάτεσθι
306 ἡκήβρο
311 ἡ κέν μὲν ἐρύσσαε ἡ κεν ἐάσησ
312 abest
313 πολεις ὡμόσαμεν
325 δ’ επέσονεν
329 μεταθώρησσοντο
333 αὐτ’ ἁγίλλήσο πολεμίζεαι ἤδε μά-
χεσθαι
338 δ’ ἠπείται
339 τις ἄλλος—ἐξεναρίζοι 2
344 ὁρῶμαι
357 τόσους ἀνθρώπους
359 τόσασθ’
363 ἀντίος ἐλθη
365 φάτο δ’ ‘μεν ἄντ’
367 ἐγὼ ἐπέέσσι
368 ἐπείη
371 τοῦδ’ ἐγὼ

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

8 πηλέως
11 ἦ νῦ του ὑπὲρι μέλλει
12 δευ’ ἐλιάσθης
24 ἁγίλλενσ
25 ὀψαλμαίσι
28 ἀπτραοῖ
373 ἀείραν
374 τρίφεσε. τῶν δ’ ἀμυδις
379 εὔναστο
388 ὀρνυτήσῃ
389 ὀρνυτείδη—ἐκπλαγλόστατ’
390 ἐκβαδέ
393 ὀσο’ ἐκάλυψε
401 ἠθύστα
405 γάινυτα δὲ τοῖς
406 ἐρύγωτα
409 μετὰ παισι
410 ποδεστὶ γε
417 ἀμφεκαλύψε
418 προτὶ οἱ δ’
421 καρρὰ οῖ
422 ἁγίλλησ
423 φλογὶ ἔκελος
426 τετίμενον
437 ἐπείη
450 ἐρύστατο
452 ἐξαύνωσ
453 ἐστι
454 νῦν δ’ ἄλλους τρώων
456 ἐάσε
458 κακωόν
464 εἰτως ε’δ
467 οὐ γὰρ τί
469 λίσσεσθαι
471 ἐνεπλησε—οὐσ’ ἐκάλυψε
480 αἰχμὴ χαλκεῖν
486 ἐν νηδίε
489 κύκχθραν
492 πάντη τ’ε
495 ξεύξει
502 ἐπιαύτρων.

1 Confirming Bentley's correction καὶ δ’ ἄχος χύτο.
2 This suggests a variant οὐ γὰρ κεν σὲ τις ἄλλος Α, ἐξεναρίζοι.
The spot indicates a doubt about the accent of ω.

Gl. προλαμβάνων, which refers to παραθύρος.

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

μ' μ' ε' by the first hand, as it seems. The correction by a later hand is uncertain: it may be read μη μ' ε'.
BOOK XXIII. (MS. Corp. Christ. Cant.)

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7 About twenty verses, from this place to the end, are added in the margin by the same hand, each with + prefixed. Apparently the writer found his paper running short. Here (as in 203) the accent is rightly given, but would be difficult to print.
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<td>204</td>
<td>εἰπέ τε</td>
<td>454</td>
<td>φοίνιξ</td>
</tr>
<tr>
<td>210</td>
<td>ἔχον</td>
<td>462</td>
<td>πρῶτον</td>
</tr>
<tr>
<td>220</td>
<td>ἀφυσισόμενος (ἄ in rasura, ut videtur)</td>
<td>463</td>
<td>οὐπο</td>
</tr>
<tr>
<td>227</td>
<td>δύντε μετά</td>
<td>465</td>
<td>οὐδὲ δυνάσθη</td>
</tr>
<tr>
<td>229</td>
<td>οἶκονδε</td>
<td>467</td>
<td>κατὰ θ’ ἁμματα</td>
</tr>
<tr>
<td>240</td>
<td>διαγγέλοσκοντες</td>
<td>472</td>
<td>ἰπποδάμιον νίος</td>
</tr>
<tr>
<td>244</td>
<td>ἐγώ</td>
<td>473</td>
<td>ἐνένισσεν</td>
</tr>
<tr>
<td>251</td>
<td>ἐπί</td>
<td>475</td>
<td>διανται</td>
</tr>
<tr>
<td>255</td>
<td>προβάλλοντο</td>
<td>477</td>
<td>ἐκδέρκεται</td>
</tr>
<tr>
<td>262</td>
<td>ἰππεύοι</td>
<td>479</td>
<td>πάρα γὰρ ἀμείνονες</td>
</tr>
<tr>
<td>264</td>
<td>δῶ ω καὶ εἰκοσίμετρον</td>
<td>480</td>
<td>οὕτε ἐσι παροιτέροι</td>
</tr>
<tr>
<td>274</td>
<td>ε ῖ ην οὐν</td>
<td>481</td>
<td>βέβηκε</td>
</tr>
<tr>
<td>280</td>
<td>σθένος</td>
<td>483</td>
<td>νείκει ἁριστη</td>
</tr>
<tr>
<td>284</td>
<td>τοι δ’</td>
<td>485</td>
<td>δεύρο νῦν</td>
</tr>
<tr>
<td>286</td>
<td>ἰπποισί τε</td>
<td>486</td>
<td>ἱστορα</td>
</tr>
<tr>
<td>287</td>
<td>ἄγερθεν</td>
<td>490</td>
<td>γίνετ</td>
</tr>
<tr>
<td>292</td>
<td>ἐπεξίσασεν (ἄ in litura duarum litt.)</td>
<td>491</td>
<td>εἱ μὴ ἀχιλεὺς ἀνιστατο</td>
</tr>
<tr>
<td>296</td>
<td>ἀγχυσιαῖς</td>
<td>494</td>
<td>μέξοι</td>
</tr>
<tr>
<td>303</td>
<td>πῦλγενεῖς</td>
<td>500</td>
<td>μάστιγι δ’</td>
</tr>
<tr>
<td>308</td>
<td>τῷ κέ σε.—χρεὼν</td>
<td>501</td>
<td>πρήσοντες</td>
</tr>
<tr>
<td>323</td>
<td>ἐγρήβη (i m. sec. in rasura)</td>
<td>504</td>
<td>ἐπιτρέχων (i in e mutata)</td>
</tr>
<tr>
<td>334</td>
<td>ἐγχρίφας</td>
<td>505</td>
<td>γίνετ</td>
</tr>
<tr>
<td>341</td>
<td>τε τρώσης</td>
<td>510</td>
<td>οὐδεμάτησεν (sic)</td>
</tr>
<tr>
<td>345</td>
<td>παρέλθων</td>
<td>512</td>
<td>δῶκεν δ’</td>
</tr>
<tr>
<td>348</td>
<td>τέτραβεν</td>
<td>513</td>
<td>ἔλευ ἰπποὺς</td>
</tr>
<tr>
<td>350</td>
<td>ἔειπε</td>
<td>518</td>
<td>ὄχεσφυ</td>
</tr>
<tr>
<td>351</td>
<td>μέρπτος, m. pr.</td>
<td>531</td>
<td>ἡκιστος</td>
</tr>
<tr>
<td>355</td>
<td>δουρκυλτὸς</td>
<td>540</td>
<td>καὶ ν ἐν νι ὦ</td>
</tr>
<tr>
<td>361</td>
<td>μερνεώτο δρόμου</td>
<td>550</td>
<td>πρόβατα εστί</td>
</tr>
<tr>
<td>362</td>
<td>ἰπποις</td>
<td>554</td>
<td>ὦς κε θέλησιν</td>
</tr>
<tr>
<td>369</td>
<td>τῇ δ’ ἐλατήρες</td>
<td>560</td>
<td>δῶρακα</td>
</tr>
<tr>
<td>370</td>
<td>ἐσταν</td>
<td>561</td>
<td>ὁ περιχεῦμα</td>
</tr>
<tr>
<td>387</td>
<td>οὶ δὲ οἰ</td>
<td>562</td>
<td>αἴξων</td>
</tr>
<tr>
<td>391</td>
<td>κοτθεονα βεβήκει</td>
<td>564</td>
<td>ἑνεἰκε</td>
</tr>
<tr>
<td>396</td>
<td>δρυλίχθη</td>
<td>565</td>
<td>deost</td>
</tr>
<tr>
<td>397</td>
<td>δακρυόφιν</td>
<td>568</td>
<td>χερσί</td>
</tr>
<tr>
<td>399</td>
<td>ἀξίσιμονοι m pr.</td>
<td>570</td>
<td>'Ἀντίλοχο', πρόσθεν</td>
</tr>
<tr>
<td>407</td>
<td>μὴ δὲ λήπησθον</td>
<td>572</td>
<td>ἦτοι m. pr., ut videtur</td>
</tr>
<tr>
<td>408</td>
<td>μὴ δὲ σφόδριν</td>
<td>574</td>
<td>ἀμφιτέρων δικάσατε, μὴ δ’</td>
</tr>
<tr>
<td>418</td>
<td>ἐπιδραμέτην</td>
<td>581</td>
<td>ἥ δέμης</td>
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<tr>
<td>420</td>
<td>ἀλέν</td>
<td>583</td>
<td>χερσίν ἔχε</td>
</tr>
<tr>
<td>429</td>
<td>ἐλαυνε</td>
<td>586</td>
<td>τὸν δ’ αὐ’ 'Ἀντίλοχος</td>
</tr>
<tr>
<td>440</td>
<td>πετυνάσθωι</td>
<td>593</td>
<td>ἑπατησίες, ἀφαρ καὶ τοι</td>
</tr>
<tr>
<td>441</td>
<td>φθίων</td>
<td>605</td>
<td>βέλτερον</td>
</tr>
</tbody>
</table>
BOOK XXIV. (MS. Corp. Christ. Cant.)

1 (λ)ῦτο
2 ἐσκίδνατ' 2
5 ὤν
6 ἄδροτητα καὶ (ν a m. sec.) 4
14 ἀμασε
19 φῶτ' ἐλεάρων a diversa manu addita videntur.
20 καλύπτει
24 ὠτρύνεσκον (ὡ fortasse ex correct.)
25 ἐγράφαν
30 ᾧ
33 οὐ νῦ ποι' ὃμιλ
35 τῶν νῦν

38 κτερίσσαιν
39 βουλεύσατε ἐπ' ἄργυρεν
45 γίνεται
48 ὀδυρόμενος μεθέκη
58 γυναῖκατε
63 δαφνᾶ
70 κνίσης τέ
71 οὐδὲ τῷ ἐστὶ
74 ἤτο
75 ὠφρα τῇ εἵπτω
79 ἑπαστεινέχησε
85 ἐμέλλε
86 φώσθαι ἐνὶ Τροίῃ
88 ὄροιο

This conjecture of Heyne and Bothe, for the vulg. μέγηρ γάρ οι, is now first confirmed by a MS.

The initial Α is omitted, for subsequently filling in with an ornamental letter.
APPENDIX.

90 τίπτε μ’ ἐκείνος
101 ἐν χερὶ
107 ἐν ὁμ.
108 ἀχιλῆ
109 ὀπιρύνεσκον
113 ἔχοι’ ἀπάντων
118 119 ordine inverso
122 ἐν δ’ ἀπρά τῶνγε
126 καθέξετο
129 συνδέ τί
131 βαίν. m. pr., ei et e superscriptis
132 παράστηκε
136 καρπώσων
139 ἀρτοῦ
147 ἀχιλῆ—τά κεν
150 ἤδε καί
152 μή δὲ bis
161 ἀμφικαθήμενοι
165 κατεμένατο ἐρέσιν ἐγαν
166 ἤδε
170 ἔλαβε
171 μή δὲ
174 ὁς σεν
175 σε κέλευσεν
177 οἴον
179 ἁμαζω. ἤ’ ἤδε καί
194 ἥλθε
204 ὀστίς
208 κλαίομεν
212 ἦπαρ
218 κατερύκακε
228 ἀνέωγεν
234 θηκείς
238 ἔτεοι’ αἰσχροὶς ἐνήσων
241 ἦτ’ οὐνεσθ’ ὅτι Κρονίδης.—ἐδωκε
244 τεθνειότος
252 ἐκέλευ
253 αὐθ’
256 τὸν δ’
263 ἁμαζων ἐφοπλίσατε
267 πρωτοσμπαγη’
268 ἤρεον
269 ὑφαλάγνυτ’
274 ἔγκαρπων
277 δ’ ὁμ.—ἐντεσιοργούσι
281 ὑψηλωτι
285 κρύσιο
287 ἐβ’ οἰκαδ’
290 εὐχεο
293 καὶ οἱ εὐ κράτος (οὶ εὐ 311)
315 τελειώτατον
316 μορφγον
320 δ’ ἄστεος
322 ὅ γέρων, ἕσσων
324 πρόσθεν μὲν
328 ὃς εἰς διάνατον γε
339 Hunc v. sequitur 346, qui suo loco in margine ab alia manu repetitur. ἐς Τροήν utroque loco.
340 πέδιλλα
342 ἦδ’ ἐς
343 μάξδον
359 μέλεσσι
369 ἐπαμινισσας
370 κακῶν
373 ποτάδε γ’ (v a sec. m. superscripta)
387 ἐξεσσι
397 ἐξεσσι.—ἐστὶν
398 ὀστερ πῦ δεν
400 τῶν μετα παλλόμενος
401 πεδίων bis, altero punctis notato
403 οὐγε
417 φωνεύη
418 θεοῦν
419 ἐραγεις
422 ἐγος
424 γῆθησε δ’
426 αδανάτοις γ’
427 ἐχωντες
428 ἐπεμνήσατο
429 ἀλλ’ ἄγε δῤ’ καὶ τόδε
434 κέλη.—ἀχιλῆρος
436 μή τι μοι κακῶν
437 καὶ κεν κλυτῶν
445 ὑπὸν ὄρουσε (ou in rasura a m. sec.)
455 μεγάλη
463 εἰσοραμ (nimiram ex v. praeced. repetitum)
473 ἀπάνευθεν
484 ἄλλων ἀλλήλους ἐ’
486 σείδο
492 τροίηθεν μολόντα
lxviii

502 λυσσόμενος
507 ὑφίκερον
514 πραπίδος
526 ἀχυμένους
528 ἀτεροὶ δὲ ἑάων
529 καμάξις δῷη
547 τόδε
550 ἐδος
553 μὴ μέ πως
554 κείσαι
563 γινώσκω
564 θεός σε τίς ἤγε (ός σε in rasura)
      a m. sec. Prima, ut videtur, θεών τίς ἤγε).
565 οὐ γάρ κεν
566 φυλάκους
574 τε καὶ ἀλκίμοιοσ
579 ήρεον
580 ἐβυθητόν τε
588 ἤδη
588 φόρος
595 σοι δ᾿ ἀν ἐγὼ
627 prima litera in θάλλον erasa
632 μῦθον
637 βλεφαροίσθιν
640 αὐλὸς ἐν χόρτοισι κυλινθόμενον
642 λευκανίς
613 ἢ μα' ἄχτευ—κέλευσθε
648 ἐστόρεσαν
651 ἐπεθάνησαν
655 γένοιτο
661 ἀχιλλεὺς
665 δαίμοντο τε
672 δείση
681 εἴασι
686 κεν ζωοῦ
688 γνοίη σ᾿  

APPENDIX.

690 τοῖς δ᾿  
696 ἐλαυν
699 κασάνδρῃ ἐκέλῃ
703 κώκυσε τ᾿ ἄρ
707 αὐτοθε εἰνὶ πόλει ex correct.
      Prima m., ut videtur, αὐτοθ᾿  
      εἰνὶ πόλει
717 ἀγάγομι
721 θρήνον ἐξάρχουσιν
723 τῆσε δ᾿  
725 ἄνερ  
726 πάσι δὲ τε  
731 αἳ δὴ τοί
736 ὁ τῶν δὴ ποιν
740 τῶ καὶ σε (ω τρίβος punctis sub-
      notato, et σε in rasura)
741 ἄρρητον
743 λεχέων ἐκ
745 μεμνήμην
748 πολύ supra ascriptum et postea
      oblitteratum.
756 ἀνέστησε δὲ μῦν
757 ἔρημεσ
758 εἰκέλος
759 ἄγανοις βέλεσσιν.—καταπέφυει
760 ὁριε
764 ὀψελλα' ἀπολέσθαι
765 τὸδε εἰκοστῶν  
768 εἰνίσποι
784 μέντοι ἀγίνεσθων
790 abst
793 κασάγητοι ἐταροὶ τε
796 μαλακοὶς
798 μεγάλοισι
799 ἔχοναν
802 διαγειράμενοι
Zeuς δ' ἐπεὶ οὖν Τρῶας τε καὶ Ἐκτορὰ νησὶ πέλασσεν, τοὺς μὲν ἕα παρὰ τῇ σι πόνον τ' ἐχέμεν καὶ διζύν νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαενῷ, νόσφιν ἐφ' ἱπποπόλων Θρηκὼν καθορώμενος αἰαν Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν

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

1—9. The Trojans having, by the valour of Hector, broken into the naval camp of the Greeks, Zeus, conformably to his usual character of dispenser of fate rather than of partisan, withdraws his eyes from the fight, desiring that it should proceed without divine interference on either side. So far he had rather favoured the Trojans, xii. 255, though he retained some sympathy with the Greeks, inf. 318.

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

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

5. ἀγαυῶν, which some of the ancient commentators took for the proper name, seems to be but an epithet,—almost a common-place, ἐσθλῶν, ἀγαυῶν. The Ἰππημολγοῖ, 'milkers of mares,' were a Scythian or Sarmatian (Cossack) tribe, of which Virgil says that 'lae coneretum cum sanguine potat equino,' Georg. iii. 463. Martial, Lib. Spectac. 3. 4, 'Venit et epote Sarmatica pastus equo.' So Herodotus describes the Massagetae, i. 216, as γαλακτοπόται. The same writer, in iv. 23, speaks of a Scythian race, the Argippaei (a word that seems pure Greek, 'swift on horseback') as living on milk; and what is very remarkable, he speaks of both them and their neighbours the Issedones as being ἰουσ, δίκαιοι, and thence appealed to as arbiters in disputes, τὰς διαφορὰς διαιρόμενες. In iv. 93, the Getae are similarly described as Ὄρηκων ἐόντες ἀνθρειότατοι καὶ δικαιότατοι. So Tacitus says of the Germans,
glyktqfagov, 'Abiox te, dikaiotatos anvthrapovn. eis Troion, o o papaan eti trepev dsose faveiwn. o y gaor y 'alvanavon tw y elespeto ovn kata thumon elboin. y Triosnov aynhevev y Danaiovon.

ovd' alaoskopisvoi edhe kriovn enosithwv kai yapor o thanmapoxov ystvo ptolevovn me makhin te ypov epi akrotaiv koufis, o vypov y unavno padoa mev 'Idh, faineto de Priamov polis kai yhies 'Achavon.

eivth aor y' ex alod exev yin, elalira d' 'Achavov Troisov damnamenos, Aiv de kratevos enemvosa. autika d' ex orvos katebhoseto paipaloentos, kraitiva poov proibazav treme d' ourea makra kai yln yposin yp' alvanatoisi Posseidavon iontos.
tris mev orēxat’ iōn, to de tētratou iketo tēkmor, 20
Aigas, entha te oi klyta dōmata bēnthesi línhes
χρυσεα μαρμαρonta teswixata, āphiuta aiei.
ēv’ ēlōwυ υπ’ ὦχεσφ τιτύσκετο χαλκόποδ’ ἵππω,
wódupeta, χρυσεόνων ἐθείρησον κωμώντε
χρυσὸν δ’ αὐτὸν ἐδυνε περὶ χρο’ γέντο δ’ ἵμασθλην 25
χρυσείν εὐτυκτον, ēou δ’ ἐπεβῆσετο δίφρουν,
βῆ δ’ ἐλαίαν ἐπὶ κύματ’. ātalle de κῆτε’ ὑπ’ αὐτοῦ
πάντοθεν ēk keuwmw, ou’ ἕγνυσεν ἀνακτα.
γνθοσύνη δὲ θάλασσα διώστατο. τοι δ’ ἐπέτοντο
ῥύμα τι máλ’, ou’ ὑπένερθε διαίνετο χάλκεος ἄξιον.
30
tou δ’ ε’ Ἀχαιων νῆας εὕσκαρθμοι φέρον ἵπποι.
ēste de ti steos eid’ βαδείς βένθεσι línhes,
μεσογυς Τενέδου και Ἰμ.βρου παιπαλεόςσες:
ēvo’ ἵππους ἔστησε Ποσειδάων ενοσίχθων
λύσας εξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ 35
ἐδμεναν: ἀμβί τι νοσί πέδας ἐβάλε χρυσείας
ἀρρήκτους ἀλύτους, ὀφρ’ ἐμπεδὸν ἀθῆ μένοιεν
νοστήσαντα ἀνακτα. δ’ ὑ’ ἄστρατον ῥχετ’ Ἀχαιων.

20. τρίς ὀρέξατο, τρία ποδῶν ὄργαματα ἐποίησατο. He took three strides, and at the fourth reached his destination, which was not now the Troad, but Aegae in Achaia or Euboea (more probably the latter; see on viii. 203), where he kept his car. A grotto, perhaps, or temple in a bay, was consecrated to his worship. If he was, as Mr. Gladstone contends, a Phoenician god, these may have been Phoenician settlements. See Pind. Nem. v. 37. In this expression, and in Pind. Pyth. iii. 43, βάματι δ’ εν πρώτη κιχήν παῖα’ ἐκ νεκροῦ ἄρτασεν (Ἀπαλλών), we have, if not the origin, at least early examples of the notion of walking in “sevenleague boots.”—For τέκμωρ, see vii. 30. Lexil. p. 501.

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

27. ἔταλλε, ‘sported,’ ἐσκίρτα καλ ὄχαιρεν, Schol. Ven. The word is used intrinsively in Hes. Opp. 131, πὰς παρὰ μὴ τείμεν κεδυ’ ἐτρέφετ’ ἀτάλλων. Compare Propert. v. 6, 61, ‘Prosequitur cantu Triton, omnesque marinae Plaucientur circa libera signa deae.—ὑπ’ αὐτοῦ,
viz. τοῦ θεόν, not δίφρου, which some supply. The description is extremely fine; the waters stand apart, like a wall on each side, to give the chariot a way over the sea; and they do so joyously, γνθοσύνη, in welcome to their lord, while the sea-monsters play and sport as he passes along. The dactylic metre of the next lines expresses the rapid and easy motion.


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

33. Spitzner compares xxiv. 78.

36. πέδας. The horses were not tied to the manger, but fastened by the foot, in the manner still used for cavalry-horses in camp. The Schol. carefully notes the two conditions of a good tie, viz. that it should neither be broken nor come adone,—ἀρρήκτους, ἀλύτους. Cf. inf. 360.
39—58. The Trojans receive a sudden check in their exultation at the arrival of Poseidon, who encourages the two Achaians to make a vigorous resistance.

41. ἄφρομοι. They were advancing stealthily, without making either noise or shouting, with the hope of coming suddenly upon the ships and taking possession of them.—ἀδίαξου, for ἀφ' ἄδιαξου, a combination of the ἄ privative and the digamma, of a guttural root γαδh, Germ. gauch. See on l. 458. Heyne and Trollope wrongly take it for ἄγαν ἰδχαυτες, Hesychius rightly for ἄνεω βοίς, ἄδίαξου. In ii. 2, Τρώις μὲν κλαγή τ' ἐσπέρ τ' ἤραν, but the circumstances are here different.—παρ' αὐτῷθα, αὐτῷ, adverbially, as in xix. 640. Al. παῗ αὐτόθι, which is merely a variant in the local suffix.

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

46. Αἰαῦτε. See xii. 265.

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

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

49. ἀλλαγή, 'elsewhere,' viz. in any other place than where Hector is now fighting.—ὑπέρκα, see xii. 468.—ἐξουσίων, καθε-ξουσίων, 'will restrain,' keep in check.

52. αἰσθάστατον, adverbially used, as Doederlein observes.

53. δ' γε, demonstrative, οὕτως. In δ' λυσσώδης we have the Attic use of the article. Similarly in viii. 299 Hector is called κὺνων λυσσώδης.—Δίος πάις, an ironical allusion to Hector's vaunting manner: he talks and acts as if he thought he were a son of Zeus.

55. σφών, like σφα in 47, is emphatic: 'may you two be inspired by some god,' lit., 'O that some god may put it in the hearts of you two.' &c.—ἄδε, οὕτως ὃς νῦν ὑπομένειτε, Schol. Vict. Mr. Gladstone remarks (Juventus Mundri, p. 196) that Poseidon does not place himself openly and by name in opposition to Zeus; and he compares inf. 68, where the Oilean Ajax recognizes in the pretended Calchas 'some one of the gods' of Olympus.
57. τῷ κε καὶ ἑσσύμεινον περ ἐρωτήσαιτ’ ἀπὸ νηὸν ὠκυπόρων, εἰ καὶ μιν Ὠλυμπίους αὐτὸς ἔγειρει.”

η, καὶ σκηπανίῳ γαῖος εὔνοσίγαῖος ἀμφοτέρω κεκοπώς πλήσεν μένεος κρατερῶι, γυῖα δ’ ἐθηκεν ἐλαφρά, πόδας καὶ χείρας ὑπερθεν. αὐτὸς δ’, ὡς τ’ ἵρης ὠκύπτερος ὥρτο πέτεσθαι, ὡς ρά τ’ ἀπ’ αὐγίλυπος πέτρης περιμήκες ἀρθέες ὁμῆγη σευδίῳ διώκειν ὄρνεον ἄλλο, ὡς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσίχθων.

τοῖν δ’ ἐγνω πρόσθεν Ὀλύμπος ταχὺς Αἰας, αὔψα δ’ ἄρ’ Αἰαντα προσέφη Τελαμώνων νῦν “Αἰαν, ἐπεὶ τις νῦι θεών, ὦ ὸλυμπον ἔχουσιν, μάντει εἰδόμενοι κέλεται παρὰ νυσὶ μάχεσθαι—

οὐδ’ ὦ γε Κάλχας ἐστί, θεσπρότος οἰωνιστής.

70 Ἰχνια γὰρ μετόπισθε ποδῶν ἢδε κυμάων

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

59. σκηπανίῳ, σκήπτρῳ. Cf. xxiv. 247. —κεκοπώς, πεπληγώς, as Circe tried to bewitch Ulysses ῥάδβων πεπληγώς, Od. x. 319. Antiunachus, the Schol. Ver. informs us, read κεκοπώς, the reduplicated aorist. The staff was the badge of soothsayers (cf. 45) and herals, implying dignity and authority.—γυῖα κτ.λ., a verse applied to Diomed in v. 122. Cf. xxiii. 772.

62. ἄρτος, the epic aorist, surgere soleat. —αὐγίλυπος, see on ix. 15.—ἄρθεις, soaring from a spiry peak to give chase-to, i.e. by darting down upon another bird over the plain. Even so, adds the poet, did Poseidon rush off’ to the τοῖν ὑπίθεν, or hindmost Greeks, inf. 83.—ἀπὸ τῶν, viz. from the Ajaces. He wished, says the Schol. Vict., to be recognized by them in order to give them encouragement.

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

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

70. θεσπρότος. See on i. 85.—Ιχνια, gressus, not vestigia. This is clear from adding κυμάων. His way of walking seemed to be divine, not human, as he retired. Other recorded readings were ὑματα and ἱχνατα. Doederlein construes μετόπισθε ποδῶν &c., and takes Ἰχνια in the negative sense, i.e. that there were no footsteps at all left on the ground, because, as a god, he would walk rather in air, as in xiv. 285, ἀκροτάτη δὲ ποδῶν ὑπὸ σέιτα ὧλη, viz. of “Ἡρα and ὦ Πος. His objection to the common rendering (which is clearly the natural one) is that “nesc enim crura ignis vestigia.”


72. *per*, i.e. even when they assume a mortal shape.
75. *pôdes kal χεῖρες*. Cf. sup. 61.
76—80. The other Ajax replies, that he feels the same energy himself.
79. *έσαναι, 'I move nimbly,' the perfect, as *έσανης* is the epic aorist, of *σασα*, root *σα* or *σα*—*μεθανών*, whence *μεθανέων* (lionice) in xii. 50, *προσμείτεσθαί*.—*καλ άσος, 'even unsupported.'
83—124. Poseidon (still in the form of Calchas) goes to the other Greeks, who were now resting, and stirs them to the fight with bitter reproaches.
83. *τῶν άπιθέν*. It may be doubted if this means the Greeks who were fur-
thermost from the invading Trojans, and were in the rear of the fight, and so nearest to the ships, or if we should construe *άπιθέν* δρόμεν τῶν (τοῦτοι) οί κ.τ.λ., 'he roused to action, or sent back to the fray, those who were resting.'
85. *άμα τε κ.τ.λ*. They were not only tired with fighting, but they were demoralized by the sight of the enemy breaking into the camp; and thus they were weeping from despair of their safety.
87. See sup. 50.
90. *μετεσάμενος*, Schol. *μετελῆν*,—*δεία*, viz. *δαί τειδός*. Heyne and others construe *δεία ὄτρυνε*, against the natural order of the words. The notion is, that he reached them in a stride or two, as sup. 20.
"aïdôs, 'Argivei, kóuropi néoi. ὑμιὶν ἔγογγε 

μαρναµένουσι πέποιθα σασώσεµαι νέας ἀµᾶς. 

εἰ δ' ὑµεῖς πολέµου µεθήσετε λευγαλέοι, 

νὲν δὴ εἴδεται ἢµαρ ὑπὸ Τρῶεσσι δαµῆναι. 

ὁ πόποι, ἢ µέγα θαύµα τὸδ' ὀφθαλµοῖσιν ὄρµαι, 

dεµῶν, ὲ οὐ ποτ' ἔγογγε τελευτήσεσαι εφάσκον, 

Τρῶας ἐφ' ἡµετέρας ἴναι νέας, οἱ τὸ πάροι περ 

φιζακινῆς ἐλάφοισιν εὐίκεσαν, αἳ τε καθ' ὥλην 

θῶον παρδαλίων τὸ λύκων τ' ἦµα πέλονται 

αὐτῶς ἡλάσκουσιν ἀνάλκιδες, οὐδ' ἐπὶ χάµην. 

ὁς Τρῶες τὸ πρὶν γε µένοι καὶ χεῖρας 'Ἀχαῖων 

µύµενοι οὐκ ἐθέλεσκον ἑναντίον, οὐδ' ἦµαιον. 

νὲν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νησοὶ µάχονται 

ἡµεῖνος κακότητι µεθηµοσύνησι τε λαῶν, 

οἱ κείµον εἰρίσαντες ἀµυνόµεν οὐκ ἐθέλουσι 

νησὸν ὕκυπτόρων, ἀλλὰ κτείνονται αὖ αὐτὰς. 

ἀλλ' εἰ δὴ καὶ πάµπταν ἐτήτυµον αὐτοίς ἔστιν 

ήρως 'Ατρέιδης, εὕρυκρείων 'Ἀγαµέµνων, 

95. aïdôs, 'shame on you, Argives, 

who are young and born to fight.' Heyne 

supplies ἐστω, h. c. aïdeîaî, πυροντὸ 

σερβᾶ. 'Tis to you that I look to save 

our ships by doing battle'—For κοίλης, 

' the fighting class,' or men of good birth, 

see iv. 316. 

97. ὑµεῖς, emphatic: 'if you shall prove 

remiss in the deadly (or 'disual) fight,' 

i. e. in the fight because it is distressful 

and slaughterous, 'then indeed the day 

has now appeared for your defeat by the 

Trojans'—εἴδεται, Schol. Ven. ἀνεφήν. 

101. Τρῶας κ.π.λ. Scil. βαρβάρους ἐπὶ 

Ἑλληνικὰς, as the Schol. supplies. There 

is an affectation of surprise in the remark, 

which is made as if by Calchas. 

102. φυζακινῆς, 'timid,' ' shy'; a 

remarkable word, by no means of archaic 

character, and found only in this pas-

sage. 

103. θῶον, wild dogs, or jackals. See 

xi. 471.—ἡaría, the food, provision, τιο-

τικών. Schol. τὰ βρῶµατα τὰ ἐν ὄδγ. 

This word, which is not uncommon in 

the Odyssey, occurs here only in the 

Iliad. The τ is made long by the pecu-

liar property of that letter which has 

often been pointed out. See iv. 135. 

104. ἡλάσκουσα, 'shunning inter-

course with others,' 'going about alone.' 

See ii. 470. Schol. Vict. ἐκάλωσαι 

διὰ δείλιαν καὶ ἐν ἐπὶ τόπῳ διάγουσαι, μὴ 

ἐπιµυγνύσαντι τοῖς ἄλλοις.—ἐπὶ, ἔπεστι, 

'there is no spirit of fight in them.' Cf. 

sup. 82. 

106. ἦµαιον. See on ii. 379. 

107. ἐκὰς πόλιος. Venturing far from 

their city even to our naval camp. This 

verse occurred v. 791.—ῃγεµόνος, Aga-

memnon.—λαῶν, viz. Achilles and the 

Myrmidons, who hold aloof from the war 

through their dispute with the general. 

110. νησῶν. The general construction 

is ἀµύνεως τινὶ τὶ. Cf. xvi. 522, ὄ δ' οὖν 

οὐ παιδὸς ἄµυνε, and xx. 731. In xviii. 

171. Πατρόκλου ἐπάµυνον seems different, 

the ἐπὶ giving more the sense of ἐπὶ-

βοηθεῖν, and there is a var. lect. Πατρόκλω. 

The implied sense appears to be ἀπὸ νησῶν 

οὐ µαχοµένοις περὶ νησῶν. 

111. εἰ καὶ κ.π.λ.  'If ever so truly 

Agamemnon is in fault, for having put a 

slight on Achilles, yet we at all events 

ought not to be remiss in the war.'
113. ἀπατήμαν, 'to dishonour,' is only found here, and strictly speaking is contrary to analogy. We have ἀπατημασμένη in Aesch. Eum. 95. Doederlein well compares ἀπημελημένον, Herod. iii. 129. He thinks the ἀπο involves the notion of rejection and contempt. But none of these forms seem to belong to the archaic Greek.

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

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

118. μαχάσαμην. So ν. 875, ουὶ πάντες μαχάσεσθα. "Inferior viribus homini, calunii, gregario, equidem baud indignatus essem, si eum remissum pugnando videream; at vobis (scil. qui satis validi et fortess estis) vel maxime succenseo animo meo." Heyne. Or perhaps, 'For my part, I would not care to quarrel (i.e. argue) with a man who was remiss in fighting because he was a coward; but with you I am vexed in my very heart.'—αὔριος, δειλός, as inf. 237. Od. xviii. 107, 'a poltroon,' 'a poor low-spirited churl.'

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

122. νέμεσιν. Nearly a synonym of αἰδώ. See xxv. 211. A 'just feeling of anger' is the proper sense of the word. Thus 'be ashamed of yourselves,' and 'be vexed at yourselves,' amount to much the same. The Schol. explains it, τὴν τε κοινήν αἰσχύνην καὶ τὴν εξ ἄλλων προσυγνωμονὴν μεθόποιν. And so Doed. "inflamman aliumd inominem."
they are military, and in epitbet. (Tip., vii. 313). One other, which is touched by Arnold, is doubled, 

130) 

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

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

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

135. ἤθες φρόνεον, 'thought only of going forward.' Cf. xii. 124, τῇ ἡθεῖ δόθην ἄρτων ἁπνοον ἑκε. 

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

136. προούτησαν, started forward, προειλάσαν Schol. See xlv. 306, where the same verse occurs. Like προκόπτειν, 'to strike down all that opposes in front,' seems the primary sense.—αὐτικρυ μεμάσω, see xxii. 284. 

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

138. κατά στεφάνης, down from the margin, brink, or beetling brow of the river.—ἐκμάσα, the hold, or fastening, xii. 260; xiv. 410.—ἀναίδεος, huge, relentless, viz. in its destructive effects. Cf. λᾶς ἀναίδης, Od. xi. 598, where the dactylic verse, expressive of the rapid motion, may be compared with 142 inf. Virgil has finely rendered this simile, Aen. xii. 684 seqq. There is a nearly parallel passage in Hes. Sent. 374 seqq., and again in 437 seqq.
ρήζας ἀσφαλέως ὀμβρῳ ἀναδεόσ ἔχματα πέτρης. ὑπὶ δ' ἀναθρόσκων πέτεται, κτυπεῖ δὲ θ' ὑπ' αὐτοῦ ἱεροῦ ἱεροῦ προφθαρόντων ὑπὸ τὸν θεόν. οὖ τί κυλίνδεται ἐσομένως περ. ὃς "Εκτωρ εἰώς μὲν ἀπείλει μέχρι θαλάσσης ἰέα διελέυσεσθαι κλωσίας καὶ νῆσας 'Αχαϊῶν κτείνων ἀλλ' ὅτε δὴ πυκνῆς ἐνέκυρος φάλαγξι, στῇ ὡς μάλ' εγχρυμφέθει. οὐ δ' ἀντίοι νεῖς 'Αχαϊῶν νῦσσοντες ἔξεσθ᾽ εἰς τε καὶ ἐγχέσει ἀμφιγυνόσαν ὡςαν ἀπὸ σφείων δ' δὲ χασσάμενος πελεμίχηθ. ἦνσεν δὲ διαπρύσιον, Ἰρώσεσι γεγονός.

"Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, παρμένει. οὗ τοι δηρῶν ἐμὲ σχῆσουσιν 'Αχαιοῖ, καὶ μᾶλα πυργηδὸν σφέας αὐτοῦς ἀρτύναντες, ἀλλ' ὡς, χάσσουντας ὑπ' ἐγχέσει, εἰ ἑτεὼν με ὅρσε θεόν ὦριστος, ἐρίγδουτος πόσις "Ηρης." ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστοι. Δήφοβος δ' ἐν τοῖς μέγα φρονεῶν ἐβεβηκει Πριαμίδης, πρόσθεν δ' ἔχειν ἀσπίδα πάντως' ἐϊση, κούφα ποιοὶ προβιβᾶσας καὶ ὑπαστίδια προποδίζων. Μηρίονης δ' αὐτοῦ τιτύσκετο δοῦρφι φαενῷ.

141. ἀσφαλέως, without stoppage, without a check.—εἰς, pronounced είς, as in i. 193.
142. ἐσομένως is accented as an epic aorist participle, not ἐσομένως, as from ἐσομένως. See supra. 79. See supra. 57. The first syllable, therefore, would seem to be the preposition.
143. εἰς μὲν, τέως, ὅτε μὲν, 'for some time.'—ἀπείλει, 'vainly declared,' even as the stone threatens to go much further, till its momentum is spent on the level.—ῥέα, a monosyllable, as not infrequently. See Hes. Opp. 5. Inf. xvii. 461, 462; xx. 101. 263.
144. ἀντίοι, viz. as they had rallied, sup. 95.
145. ἀμφιγυνόσαν. See i. 607. Doederlein explains it to mean a kind of pole-axe, with a point to stab as well as a blade to cut.
146. This line occurred iv. 555 and v. 626, and the next in viii. 227, and elsewhere.
152. πυργηδῶν κ.τ.λ. See xii. 43.
153. ὑπ' ἐγχέσει, either 'from under my lance,' i. e. before it, or 'through the force' of it; or διωκόμενοι, ἐλασσόμενοι, may be supplied.—εἰ ἑτεὼν, if really, as I believe. Cf. xii. 255.
155—168. Deiphobus, son of Priam, makes a daring advance, and is struck on the shield, but not hurt, by the javelin of Meriones, who then retires.
158. ὑπαστίδια, 'advancing under cover of his shield.' "Moving one foot before the other, so as to be completely protected by the shield." Trollope. Schol. Ven., ὑπὸ τὴν ἀσπίδα ἱέμα καὶ εὑρόθωμα βαίνων, ἢ ὑπὸ τὴν ἀσπίδα τοῦ πόλα τιβέω, τοντέτα περικαλύπτων αὐτοῦ τῆς ἀσπίδας κατὰ τὴν πόρειαν. Cf. inf. 806, 807; xvi. 609. Pind. Nem. ix. 34, Χρομίω ὑπαστίδων, 'attending on Chronius in the fight, under the close shelter of his shield.'
162. εν καυλῷ, 'at the neck,' viz. the end next the iron head. See xvii. 607. 163. ἀπὸ ἐσ. Before (157) he had held it simply in front; now he holds it out at arm's length, in a somewhat timid manner, lest the next javelin should pierce through it, and reach him.

165. χώσατο. 'he was vexed.' The Scholiasts explain it by συνεχῶθη, ἐλυ-πήθη,—νίκης, the victory which was denied him.

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

169—205. The conflict now rages.

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

172. Πηδαίων. Schol. Vict. υπὸ τὴν ἰδὴν πόλις πρὸς Θήβην, οἱ δὲ, πρὸς Καριαν. τινὲς δὲ τὴν αὐτὴν τῇ Πηδάσφῳ. 175. ἀν. Schol. Vict. πάλιν ἀπὸ Πηδάσφου ἦλθεν εἰς Άιλιον· ἤδη γὰρ ἐλ-λοτε ἦλθεν εἰς Τροίαν διὰ τὸν γάμον.—παρ Πριάμῳ, at the palace of Priam. The regard in which Priam held him is added to show the greatness of the loss which Tencor inflicted on the Trojans.

179. ἐκαθέν κ.τ.λ. Cf. Od. v. 476, ἐν περιφαινομένα, in a clear open space.
"Ekswp δ' ορμηθέντος ἀκόντισε δουρὶ φαευφ. ἀλλ' δ' μὲν ἄντα ἰδὼν ἥλευσατο χάλκεων ἐγγος τυτθόν' δ' Ἀμφίμαχον Κτεάτον ἦ" Ἀκτορίωνος νισσόμενον πόλεμόνδε κατὰ στήθος βάλε δουρὶ. δούπτσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Ἐκτωρ δ' ὤμιθη κόρυθα κροτάφοις ἀραρυίναν κρατός ἀφαρπάξαι μεγαλήτορος 'Ἀμφίμαχῳ. Λίας δ' ορμηθέντος ὀβεγᾶτο δουρὶ φαευφ" 190

"Εκτωρος. ἀλλ' οὗ τῇ χρόος εἰσατο, πᾶς δ' ἄρα χαλκῷ σμερδαλέως κεκάλυφθ' ὃ δ' ἅρ' ἀσπίδος ὀμφαλὸν ὁυτά, ὥσε δὲ μιν σθένει μεγάλω. ὃ δ' χάσατ' ὀπίσσω νεκρῶ ἀμφοτέρων, τοὺς δ' ἐξεῖρυσσαν 'Αχαιοί. Ἀμφίμαχον μὲν ἄρα Στιξίος διός τε Μενεσθεύς, ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν, Ἰμβριον αὖ' Αἴαντε, μεμαότε θούριδος ἀλκής. ὡς τε δὖ αἳγα λέοντε κυνῶν ὑπὸ καρχαροδότων ἀρπάξαντε φέρητον ἀνὰ βουτία πυκνά, ὑψοῦ ὑπὲρ γαίῆς μετὰ γαμφηλήσων ἐχοντε, 200 ὡς ῥα τὸν υψοῦ ἐχοντε δῦω Αἴαντε κορυστά τεύχεα συλητὴν. κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς κόψεν Ὀιλιάδης, κεχολωμένος Ἀμφίμαχοι.

184, 185. δ μὲν, Teucer; δ δὲ, Hector. —Κτεάτου, see on ii. 621; xi. 750.— νισσόμενον κ.τ.λ., ὄρμητας ingredientem, Spitzner. So πόλεμος is often a synonym of μάχη. 191. οὗ χρῶς εἰσατο must mean 'reached not to the skin,' οὐκ ἐτυχε. The Scholiasts explain δηλαθε, διὰ τοῦ χρῶς ἐπορεύθη, and some took χρῶς as the uncontracted nominative for χρός, and εἰσατο in the sense of ἐφάνη (xxiv. 319). Cf. iv. 138, διὰ πρὸ ἀεσατο καὶ τῆς. In xi. 358, καταεσατο γαίῆς perhaps means, 'came against the earth,' i.e. struck it. For the genitive, compare προσκείσθαι, ἐφικέσθαι τινὸς, a frequent idiom. —πᾶς, κ.τ.λ., i.e. "Εκτωρ πῶς τῷ σώμα ἐκεκάλυπτο. 192. ὀμφαλῶν, the central boss. This word seems compounded of ὀμβ ὁ ὁμ (Lat. umbro, Angl. hump) and perhaps also of φαλ, ὁμ—φαλ, meaning literally, 'a projecting patch.' 193. δ δὲ, Hector. 198. δῦω λέοντε. The simile of two lions,—male and female, we may suppose,—hunting together is said not to be true to nature; hence Xenodotus would read δὖ αἳγε, which would give a goat separately to each lion, and so spoil the comparison. The Scholiasts well compare two verses of Aeschylus (frag. 30 Dind), εἴλκον δ' ἄνω λυκηνδ, ὡςτε διπλοὶ λύκοι νεβρὸν φέρουσαν ἀμφί μασχάλας. —ὑψοῦ κ.τ.λ., after the fashion of the feline race, which do not drag, but carry their prey lifted high in their mouths. 201. κορυστά may perhaps mean 'gigantic.' See on iv. 457. 202. συλητὴν, ἐνυλητὴν. The imperfect means 'proceeded to spoil.' The Schol. Min. fancied it was a shortened form for ἐνυλησάτην.—The casting of the head at Hector's feet was intended to show the vengeful feelings of the Greeks towards that hero. Imbrius had married a half-sister of Hector, sup. 173.
...means himself; yap the form death Trojanos so Ionic Sdv, lev Meriones, (who is mean, coming This Idomeneus, 206-220. 209. 207. 204. σφαρηδόν, δίκην σφαίρας, τό δέ ἐξής οὖσαν: ἢκε δὲ μὲν δι' ὀμίλου σφαρηδόν, συστρέφασι τήν χείρα πρὸς τό ἐστον τῆς βολῆς. Rather, as in xii. 408, and 467, it means ἐπιστραφεὶς, 'turning himself round to,' i. e. 'towards.' And so Doederlein, "circumacto corpore, ad Trojanos conversus.'

206-220. Poseidon, angry at the death of Amphimachus, assumes the form of Thous, the son of Andreamon, and incites Idomeneus to fight against the Trojans.

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

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

211. ἐρχόμενος. Idomeneus was coming from the tent of some comrade (who is not named, but probably was Meriones, since inf. 219 he is called by him φίλταθ' ἐταῖρον) to his own tent, ἐς κλαυσίν, ἐς κλαυσίν, and so Heyne, which would mean, out of the tent of the ἑταῖρος. This makes the context quite plain: Idomeneus, when he met Poseidon, was coming out of the tent of a friend, who had been carried thither, wounded, by his comrades; and Idomeneus, eager to return to the fight, had instructed the leech to take good care of him, and so was just leaving him. But then the best copies, the authority of the Scholiasts, and ver. 210 inf., support ἐς κλαυσίν. That Meriones meets Idomeneus inf. 216 no longer disabled from his wound, is not, as Doederlein contends, any difficulty, since his (Meriones') hurt might have been bound up by the ἵπτροι. But from 250 he justly infers that Meriones was wounded after Idomeneus had left his tent, and that the latter was ignorant of it. According to this view, ὃ δὲ in 213 means Meriones himself, not Idomeneus, and the antithesis is between τὸν μὲν, Meriones, 213, and τὸν δὲ, Idomeneus, 215. If, however, ἑταῖρον means some one other than Meriones, ὃ δὲ may refer to Idomeneus, who, after giving orders to the surgeons about his friend, was going away into his own tent.

212. κατ' ἰγνώρη, Schol. τὸ ὀπίσω τοῦ γόνατος μέρος. It is called κάληψις in xxiii. 726. Theocrr. xxvi. 17, ἐπ' ἰγνώρη ἐρώσασαν.

216. εἰσάμενος. See sup. 45.—Θόαντι, see ii. 638-640.—Πλευράν is the dative of place; he 'ruled over Aetolians in every part of Pleuron.'
"'Idomeneō Krētōn bouλhφόρε, pōv tōi ἀπείλαι οἴχονται, τἀς Τρωσίων ἀπείλεον γίνετ 'Ἀχαιῶν;" 220

τὸν δ’ αὐτ’ Ἰδωμηνέος Κρητῶν ἀγὸς ἀντίον ηὕδα "ἀδ Θόαν, οὐ τις ἀνήρ νῦν γ’ αἰτίος, ὀσον ἐγωγε γιγνώσκω πάντες γάρ ἐπιστάμεθα πτολεμίεων. οὔτε τινὰ δέος ἵσχει ἀκήριον, οὔτε τις ὅκνων εἰκὼν ἀνδύεται πόλεμον κακῶν’ ἀλλὰ ποὺ οὕτως μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρονίων, νωνύμους ἀπολέσθαι ἄτ’ "Ἀργεὸς ἐνθάδ’ Ἀχαιῶς. ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεθύμος ἥσθα, ὀτρίνεις δὲ καὶ ἀλλον, δὴ μεθείντα ήδαιν τῷ νῦν μῆτ’ ἀπόληγε, κέλευε τε φωτὶ ἕκαστῳ.” 230

τὸν δ’ ἤμειβετ’ ἔτειτα Ποσειδάων ἐνσοίχθων "'Ιδωμηνέο, μὴ κείνος ἀνήρ ἐτι νοστήσειεν ἐκ Τρόιης, ἀλλ’ αὐθή κυνῶν μελπηθρα γένοιτο, ὃς τις ἐπ’ ἡματι πόθε ἑκὼν μεθίσῃ μέχρεσαι. ἀλλ’ ἄγε τεύχεα δέυρο λαβὼν ἵνα ταῦτα δ’ άμα χρή σπεῦδειν, αἳ’ ὁφελός τι γενώμεθα καὶ δῦ’ ἐόντε. 236 συμφερθ’ δ’ ἀρετή πέλει ἰνδρόν καὶ μάλα λυγρών

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

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

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

224. ἄκιρον, ‘heartless;’ cf. v. 812. —ἀνάδεσται, detrectat, declinant; so in v. 217, ἀλλ’ οὔ πος ἐτὶ ἐξέκη ὑποτρέψει οὐθ’ ἀπαύγα.” “Metaphora a jumentis detrectantibus jugum traducita,” Spitzner. (So virtually Hesychius, but his gloss is corrupt.)

227. νονύμονος, a form of ἦνονύμον, like διδύμονος for διδύμων. See on xii. 70; xiv. 70.

228. μενεθύμος, Schol. μενὸν τὸν δῆλον. See xii. 207.—δῆλον, οὐ, i.e. ὀποὶ ἀπὸ ι. Al. ὅτε. Cf. iv. 516.

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

233. ἀδιθον, ἐνθάδε,—μελπηθρα, see xvii. 255; xviii. 179.—ἐτ’ ἡματι τάδε, ‘for (or on) this present day.’ Cf. x. 48, ἄνδρ’ ἐν τοσσάδε μέρμερ’ ἐπ’ ἡματι μητίσασθαι.

235. ἥμα, i.e. ἡμᾶς συναμφοτέρους,—ὁφελός τι, of any avail, any account.

237. συμφερθή (Hesych. συμφορητή, συνακτή) is a verbal adjective more resembling the late Alexandrine than the old epic dialect. One can hardly doubt that the distich is of comparatively late origin. The Schol. Ven. says that Ζενοδοτός read συμφερότος δε βίη.—καὶ μάλα λυγρῶν, ‘however cowardly.’ See sup. 119. Mr. Newman well renders these lines, “Consorted valour tells for much; yea, e’en of sorry fighters; But thou and I are trained, eke against the brave to quit us.” Doelderlein: ‘Eliam imbellium hominum vis, in unum collata, aliqua tamen vis est; jam vero nos ne sumus quidem ex imbellium numero.’ According to this, the sense is ἀρετῆ πέλει ἀρετῆ καὶ ἐν δειλοῖς, ἀν μόνον συμφερή τῇ. Or, as Mr. Trollope suggests, πέλει ὁφελός τι.
νῶ ὅ Ἵ ἄγαθοσῶν ἐπισταμέσθαι μάχεσθαι.” ὃς εἰπὼν ὃ μὲν αὕτης ἔβη θεὸς ἃ ὑπὸ τῶν ἄνδρῶν Ἰδομενεύς δ’ ὅτε δὴ κλισίην εὐτυκτὸν ἴκανεν, δύσετο τεύχεα καλὰ περὶ χρονίγιτε, γένοτε δ’ ὄντε, ἥ δ’ ἴμουν ἀστεροπή ἐναλάγκιος, ἵνα τι Κρονίων χείρι λαβών ἐτύναξεν ἀπ’ αἰγλήμενος Ὀλύμπου, δεικνύσ σῆμα βροτοίσων ἀρίζηλοι δ’ ὃ ὂνγαι. ὃς τὸν χαλκὸς ἐλαμπὶ περὶ στήθεσι τιθεοῦσαν. 

Μηριώνης δ’ ἀρα ὃ θεράπων ἐν ἀντεβόλησεν ἐγγὺς ἐπὶ κλισίης; μετὰ γὰρ δόρυ χάλκεον ἤει ὀἰςόμενος. τὸν δ’ προσέφη σθένος Ἰδομενής ὁ Μηριώνη Ἐνοῦ νεὶ πόδας ταχύ, φίλταρ’ ἐταύρων, τίπτ’ ἄλθες πόλεμον τε λιπῶν καὶ δημοτήτα; 

τ’ Ὧ τι βέβλησα, βέλεος δ’ ὅσε τετείρει ἀκωκή, ἣ τεν ἀγγελίης μετ’ ἐμ’ ἄλθες; οὐδὲ τοι ἄτος ἄθραίει ἐνὶ κλισίγησι λιλαῖομαι, ἄλλα μάχεσθαι.” τὸν δ’ αὖ Μηριώνης πεπνυμένος ἀντίου ἤγαδα Ὁ Ἐνοῦ Κρητῶν μουληθόρα χαλκοχιτώνων.] ἐρχομαι, εἰ τί τοι ἔρχος ἐνὶ κλισίγησι λέλειπται, ὀἰςόμενος; τὸ νῦ γὰρ κατεάξαμεν, δ’ πρῖν ἔχεσκον,

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

239. See xvi. 726.
240. κλισίην. See sup. 213.—γένοτα, εἴλεσο, see on viii. 43.
241. ἀστεροπή. See on xi. 66. 184. The quick pace (θέωντας, 245) and the flashing brightness of the armour are the points of comparison.
242. ἀρίζηλοι, ἀρίζηλοι. See on ii. 318.
243. ἤει. Meriones (sup. 168) was going to his tent (see infra. on 256) to get a lance to replace the one he had broken.
244. Μᾶλλον νεὶ. See x. 263. Schol. en ἐνι στίχω καὶ τῆς συγγενείας καὶ τῆς ἱσχύος καὶ τῆς φιλίας αὐτῶν ἠπέμενεν. 
252. ἀγγελίης, sc. χάριν. ‘to bring me some news.’ Many of the old commentators took this for the nominative; but see on iii. 206. The accusative, ἀγγελίην, may have been the genuine form. See iv. 384; xi. 140; xv. 174.

254—294. A long conversation ensues between Idomenes and Meriones, in which each asserts his own, and his confidence in his companion’s valor. As an episode, perhaps for the relief and change of the narrative, this may be compared to the colloquy of Diomede and Glauces, vi. 119 seq

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

257. κατεάξαμεν. The Schol. Ven. says that some read κατεάξα μὲν, to avoid the close concurrence of singular
and plural, in defence of which, however, he well quotes Eur. Ion 391, καλόμεθα μὴ μαθεῖν & βοίλομαι.

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

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

265. γανάωντες. See xix. 359, κόρυθες λαμπρῶν γανάωσαι. Aeschylus uses γάνος in this sense, of bright armour, Ag. 562.

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

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

270. ἀνὰ μάχην, sc. ἐπιστροφήμενον, ἐποίχόμενον, as I go to and fro in the fight, I take my stand ever in the front, i.e. when a stand is to be made.—ὁράτα, which might be regarded either as a reduplicated epic aorist, or from a present ὄραν (like περὶκα, &c.), which occurs in xvi. 633, is most probably an Ionic perfect passive, though these forms are rare. In Plato, Thaet. p. 200, C, we have ἐσωπερ ἐν κεκτηταί, for κεκτημένον ἢ. Cf. Od. xix. 377, ἐπεί μοι ὄρατα εὔδοκιμοι.

273. λήθω. A play on λελασμένον ἐπρ.—σὲ αὐτὸν, that you yourself well know what I am, viz. as being your squire and attendant. Mr. Trollope thinks that to this relation between the two warriors, who were in a manner rivals, is due the long and not very appropriate dialogue between them in this place. "Meriones inferred from the expression of Idomeneus in 263, that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side."
275. λέγεσθαι, διαλέγεσθαι, ‘to talk about,’ as inf. 292, ii. 435, and frequently. In the next verse λεγομέθα is, ‘if we were being chosen (or counted out, ἀριθμοίμεθα, Schol. Ven.) for an ambuscade,’—a service always regarded as the most dangerous; see i. 227. Gladstone, “Studies,” iii. p. 93 and 106. The apodosis is at ver. 287.

278. εἰπά, signi quem id aparaent qui ιγναναι, qui foris sit. Doederlein takes it as a demonstrative, not a relative; and one way seems about as good as the other.

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

280. ἱσθαί, supply ἄστε. So ζεσθαί εἰς λόχον xviii. 522. His mind is not sufficiently under control,—he has not presence of mind,—to sit quiet, but he kneels first on one leg, then on the other. Schol. Ven. μετακαθίζετε ἐπ’ ἀμφοτέρως πόδας. Such a compound as μετακαθίζει (Hesych. γωνατίζει) can have little claims to a high antiquity. Some have remarked that ἐπιείδαν in 285 belongs to the Greek of a late period. The passage is however a fine one, and probably very true to nature.

282. πατάσσει intransitive, just as we say ‘beats.’ Cf. vii. 216, Ἔκτορι τ’ αὐτῷ θυμὸς εἰν αὐτής τις πάτασεν.

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

286. τάξιστα. All his anxiety is centred on the danger being soon encountered.—μυγήμεναι, προσμείζα τοῖς πολεμιοὶς.

287. ὑποίστο, supply τοις. Doederlein compares for the ellipse xxi. 199.

288. βλέπω, the epic aorist, whence βλέπεισα and βλέπομενος. The second person is used (where we might have expected βλέπομεν) in continuing the description of the brave man) in respect of τένω in the line before.—τυπείσθι, viz. by a near thrust or blow, opposed to βλέπω, by a javelin.

289. εἰς αὐχένα would seem a better reading than εἰν αὐχένι.

290. αὐτίστειν, seil. τῷ βέλος, seems to take the construction of ἄντα τύχοι, ‘it would hit breast or belly in front, as you pressed on (or hied) to have your say with the foremost in the fight,’ viz. to attack the enemy, which is spoken of as a converse or conversation with them,
πρόσω ἵμένουι μετὰ προμάχων ὀφαστήν. ἀλλ’ ἄγε μηκέτι ταῦτα λεγόμεθα νηπίουι ὡς ἐσταότες, μὴ ποὺ τὶς υπερφιάλως νεμεσθήσῃ ἄλλα σῦ γε κλισήνδε κιὸν ἔλευ ὦβριμον ἔγχος.” ὃς φάτο, Μηριώνης δε θοῦ ἰάταλαντος Ἀρη καρπαλίμως κησίφεθεν ἀνέιλετο χάλκεον ἔγχος, βῆ δὲ μετ’ Ἰδομενήνα μέγα πτολέμου μεμηλώς.

βῶς δὲ βροτολογός Ἀρης πολέμοινδε μέτεισιν,

τῷ δὲ φόβος φίλος ύιὸς ᾠμα κρατερός καὶ ἀταρβής ἐσπετο, ὡς ἐφοβῆσθε σαλάφρονά περ πολεμισθήν 300 τῷ μὲν ἄρ’ ἐκ Θρήκης Ἐφύρους μέτα θωρήσεσθον ἥμε μετὰ Φλεγνάς μεγαλήτορας· οὗτ’ ἁρὰ τῷ γε ἐκλυνὸν ἀμφοτέρων, ἐτέρωσι δὲ κόθὸς ἐδώκαν

tοῦτοι Μηριώνης τε καὶ Ἰδομενεύς ἄγων ἀνδρῶν ἴσων εἶ πόλεμον κεκορυθμένοι αἰθοτι χαλκῷ.

305 τὸν καὶ Μηριώνης πρότερος πρὸς μῦθον ἔσπειν.

“Δευκαλίδη, πὴ τ’ ἄρ μέμονας καταδύναι ὦμιλον;

“festiva proeliiandì significatio,” Doederlein, who would render ἀντιάσεις fruatir pascendo, as αντιών ταύρων Od. i. 25. 292. λεγόμεθα, cf. 275. This verse occurs again xx. 244.

293. ὑπερφιάλως, καθ’ ὑπερβολὴν, ‘excessively.’

294. τοιαύτην, sycl. ἐμήν. See sup. 267, 268.

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

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

298. μέτεισιν. Spitzner compares vi. 86, ἀτὰρ ἀν πάλινε μετέχειο.

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

301. Θρήκης, traditionally the native country of Ares, Μαυροίτια τερὰ.—’Εφύρους μέτα, to visit, or join, the people of Ephyra,—worshippers, perhops, of that god, as many northern races, e.g. the Scythians, were. Either Cranmon in Thessaly or Ephyra in Thessprotia seems meant. The Phlegyes are said to have been a piratical race in the neighbourhood of Danis and Thebes, living at Gortyna.

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

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

307. Deucalus, as the father of Idomeneus, is another form of Deucalion, Hist. 451; xvi. 608.—For the interrogative τ’ ἄρ, see i. 7.
§ 310. Spitzner places a comma at ἑλὼσι, and construes ἑσούμενον πολέμου = ἑλώσιον. He rightly rejects the interpretation of Buttmann, Lexil. p. 28, who regards πολέμου as a genitive of place. Not much better, perhaps, is Doederlein’s explanation, which is given by more than one of the Scholiasts, that ἑλώσι πολέμου means ἀπελάσιος. In Od. iv. 733, we have καὶ ἑσούμενος περ ἄδοια, without ambiguity, though inf. 630 Ἀργος may depend on σχῆσισθε as well as on ἑσούμενοι. It is perhaps equally good to take ἑλώσιν ἄδην πολέμου, as in xix. 423, and ἄδην ἑλώσιν κακότητος in Od. v. 290, as a formula taking the genitive from the sense of ἄσαι, ‘to satiate with.’ Mr. Trollope’s explanation (from Heyne) is unsatisfactory, αἱ μὲν ἑλώσι, καὶ ἑσούμενοι, εἰς ἄδην πολέμου. The phrase is a difficult one, and it was one that greatly perplexed the ancient commentators, some of whom read αἱ μὲν ἔσούσιν or ἱάσωσι, i.e. κατέσωσιν.  

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316. ei καὶ seems a probable emendation of Bentley’s.  

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

319. ὅτε μῆ = ei μῆ, nisi Jupiter ipse ipsum injecerit, i.e. unless indeed the ships are set on fire by a thunderbolt.
324. οὖθ᾽ αὐτῷ κ.τ.λ. 'Nay, not even to Achilles the slayer of men would he (Ajax) give place, at least in the standup fight, though in speed of foot there is no contending with him,' viz. Achilles.

326. τῶν δὲ. This is a difficult verse, and the commentators say but little about it, ancient or modern. Mr. Newman renders it, "Keep we to leftward of the host;" but it is not a resolve or exhortation common to the two, but a command of Idomeneus to Meriones (cf. 328); and this makes τῶν, either as a genitive or a dative, very obscure. 'To our left of the army' seems put for 'to the army on our left.' The Schol. Vict. takes it in this sense, τῶν κείται ἀντί τοῦ ἡμῶν ἐπ᾽ αἰτιστερά. Hayne, "tende mili ad laevam castrorum." Mr. Trollope proposes ἔχειν, "nostrum est ad laevam castrorum tendere." A further difficulty is in ἔχειν, which is usually applied to driving horses, but is here interpreted παρείναιναι, ἄδησεν. Schol. Ven. 2. Dodgerlein takes ἔχειν to mean ἔσχε τῷ βάσειν. It does not appear that Idomeneus and Meriones were in a car; if they were, there would not be a third as driver, to whom ἔχειν could be addressed.--The next verse is nearly identical with xii. 328.

329. η', τιν. ὀδόφ, sc. ἐπ᾽ αἰτιστερά. Construe ἔχειν ἡμίν, ἦ μιν ἄνωγει, sc. ιέναι.

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

333. ἵστατο. Here at least this verb has no sibilant or digamma-sound at the beginning.—οὐδ᾽, 'like,' 'equal;' Schol. ἑσπαρεις' λέγει δὲ τῶν περὶ Ἰδομένα Ἰατρῶν. But τῶν seems rather to refer to the combatants on each side, and ὄμων may mean that the fight seemed one, and not as if proceeding from two parties. Cf. iv. 437, οὖ γὰρ πάντων ἦν ὄμοι τρόπος, οὖθ᾽ ἵνα γγίση, and the similar line inf. 354.

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

339. ἐφριξὲν, 'hurtled,' as Aesch. Suppl. 607, χεραὶ δεξιώμασι εἱριξὲν αἰδηρ.—ἀμέρδιν, 'dimmed,' as the smoke is said ἀμέρδιν, i.e. ἀμαυρων, bright armour, in Od. xix. 18.

342. νεομήκτων, newly cleaned, or furnished. This word does not seem archaic; nor does it occur again in any early writer.—θραυσκάρδος, 'qui animo obdurato caesorum misericordia nihil movetur, sed hominum strage lactatur,' Spitzner. The Scholiasts notice the use of εἴπο for ἔριπον.

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

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

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

351. μετελάθων, 'coming amongst them.' The Schol. construes μετελάθων Ἀργείων. The 'stealthy rising' from the sea is not well mentioned here; the god had come forth sup. 38, and since then had been going about among the Greeks in human form, sup. 45, 216. Doederlein joins ὄρθύνει μετελάθων λάβῃ, 'clam et sub Achivi alienus persona,' by which the above difficulty is in some measure removed. Poseidon is still ἀνδρότρωτος, infra. 357. So also Heyne: 'Nepturnus, qui eo consilio mari emerserat, ὄρθυνεν Ἀχαιῶς λάβῃ, et ver. 357 λάβῃ αἰὲν ἑγεῖμε.'—ἤχεται, like most verbs implying mental emotion, takes an accusative of the object. Cf. v. 361, λὴν ἄχθαμα ἔλκον. The Schol. Vict. quotes a verse of Eupolis, ἡδ' γὰρ Ἀρίσταρχον στρατηγοῦντ' ἄχθαμα. But the Schol. Ven. takes the order of the words thus: Ἀργείων δ’ ὄρθυνε Τρωῶν δαμναμένους, making ἤχετα γὰρ ὡς a parenthesis. See Buttm. Lexil. p. 465.

353. Occurred above, 16.
355. πρότερος γεγονεί. See xix. 218. To the elder birth and consequent supe-
riority of Zeus in shrewdness is attri-
buted the hesitation of the inferior god
to assist the Greeks openly, viz. lest he
should be overmatched. To Zeus, as the
author of causation, Plato attributes the
same mental superiority, Phileb. p. 30, ν. οὐκόν ἐν μὲν τῇ τοῦ Δίως ἐρέας φύσει
βασιλικὴν μὲν ψυχὴν βασιλικὴν δὲ νοῦν
ἐγγίνονται διὰ τὴν τῆς αἰτίας δύναμιν.—
ἀμφαδίνη, cf. vii. 196. The root is φαΦ,
as in φαινω. Compare ἀμφαδίνων
and ἀναφαίνον.
357. ἐγειρε, supply αὐτοίς ἐς πόλε-
μων.
358—360. πείρας, an archaic form of
πέρας, whence the more frequent plural
πείρατα, like εἰδότα from εἴδας ἔτη.
Mr. Newman renders this, “So they alternate
both ways hauled the cable tough and stubborn, Of strife and war all
levelling, which many knees un-
stringeth.” Dr. Donaldson (New Crat.
§ 174, ed. 3) remarks on this use of ἐπαλλάσσειν, implying alternation or
interchange, and renders it “alternating the rope of war, pulling it now
to one side, now to the other, fighting
with various success;” and he compares xi. 336, ἔθνα σφί κατὰ ισα μάχην ἐπέ
νυσσε Κρονίων. A somewhat different
rendering is given in Arnold’s edition,
“having interlaced the ends of the fight,
they stretched them indissolubly on both
sides;” but this is not very intelligi-
ble. Mr. Trollope gives the order of
the words thus: ἐπιτάννυσσαν ἀμφωτέροις
πείρας ἔριδος, ἐπαλλάξαντες. From sup.
37 we might fairly infer that the tying
of a knot is meant, by overlapping the
two ends; compare the use of πτώσο-
σθαι sup. 134. The Scholiasts refer τοῦ
dὲ to Zeus and Poseidon; but Doeder-
lein, less correctly, perhaps, understands
it of the contending parties, and sup-
poses there is an allusion to the game
(we call it “French and English”) in
which two parties try to tug each other
across a line by a rope. This would very
well suit ἀρρηκτον, and ἀλλωτ τον then
might mean, that neither party could
disengage themselves from the struggle.
361—382. Idomeneus makes a sudden
spring upon the Trojans and slays
Othrynomus, who was engaged to Priam’s
daughter Cassandra. He utters bitter
taunts over the body, in reference to his
vain pledges to drive away the Argives.
361. μεσαπιότιος, half grey, grizzled,
i. e. past the middle age. Cf. inf. 512.
The word occurs here only, and seems
properly to mean ‘grey half-way,’ viz.
towards complete canities. In Plato,
Parmen. p. 127, ἐ, Parmenides is de-
scribed as φόδρα πολίς περὶ ἑτῆ μᾶ
λιστα πέτε καὶ εξαμπντα. 
363. ἔθνοι ἐῶνα, “E Cabesio qui
aderat,” Spitzner, after Bergler, and the
Schol. ἐῶνα καὶ παρῶντα. Mr. Trollope
and Doederlein refer it to the man’s
being engaged to Priam’s daughter, and
therefore being then an inmate of Priam’s
palace. The truth perhaps is, that the
phrase was borrowed by an interpolator
from xv. 438, where it has a consistent
and simple meaning.—The site of Ca-
besus is variously given by the Schol., as
in Thrace, Lyca, the Illesopot, and
elsewhere.—μετά κλέος, see xi. 227.
Kastrapaydnv anáednov, úpésxeto dé méga érgon, ék Troính áékontas apwseméven vàs 'Achaiów. tò δ' ó gérwv Priaḿos úpto τ' ésoxeto kai katéneusen dwsémanv. ò dé márnav' úposchésthsı piwíšas. 'Iámmeneus δ' aútoio títúsketo douří faewi, kai βáleun υψi biβánta tухóv' ouδ' ήρκese ϑóρης χάλkes, óν ϕορέσακε, méση δ' én gastoéri πῆξεν. dòupsíven de pèsónv δ' épeuxato fónhsemv te "'Oðrnounê, perì dé se brótow αινίζω' ἀπάντων, ei éteón δ' πάντα tēleutíseis ðó' úpésths. Darándivδ' Priaḿow' δ' úpésxeto ðυγατέρα ῥν. kai ké tou ὡmeís tautá γ' úposchómenov tēleásaımen, dòímen δ' 'Atreídaò ðυγατρόν εἶδος ἀρίστην, "Argeos ìξαγαγόντes, ðupímeven, ei ke són ámmw 'Iλiówn ekpérηshs eiwnaíómenov ðπολέθρων. álλ' épetu, ófro' épi νησοί συνώμεθα ποντοπόροισων ámfi gáme, épete ou tou ðéðnostaí kákoí eiμen.'

366. anáednov, without offering bridal gifts (to the parents, perhaps). This word is compounded, like anáelptos, of the full form of the privative a, viz. aná (equivalent to our un in unlike, &c.), and the digrammated Fedon, Felppoua.
367. áékontas, bin, 'willy nilly,' as our old phrase is. The sense is, that he offered his services in war in place of a dower. Similarly Proper. v. 4, 'dos tibi non humiliis prodita Roma venit.' Others compare the promise of David in 1 Kings xviii. 25, to slay 100 Phillistines in order to win Saul's daughter.
368. úpésxeto, 'in reference to the same word above; Priam on his part promised his daughter's hand. The Schol. Viet. supplies φονεύων αὐτῶν, as if the sense were, that Priam secretly wished to be rid of him.—πιθήςας, in compliance with his own engagements. So Doederlein explains it. Others, 'trusting to the king's promises,' "Erectus spe Cassandrae sibi pactae," Heyne. Compare βαρεία χερὶ πιθήςας, 'following the impulse of his own heavy hand.'
371. υψi biβánta, as he was in the act of taking a high and haughty step, viz. confident in his own vaunted prowess.

The Schol. seems hardly correct, ω's megalloroonwvta aútou peri τοῦ δά- rakos.—τυχών, supply aútov.—ήρκεσε, sc. ðlebhrw. See Lexil. p. 513.
374. aiiôsomaı, I regard you as a subject of αίνος, i.e. ἐπιανὸ σε. The word, which can hardly be regarded as an archaic form, occurs also in Od. viii. 457.
377. kai ke τοι κ.τ.λ. An instance of that banter so common in Homer as directed against a fallen foe. 'Come now, we too will make you the like offer, and we will perform it too,—if will us (instead of fighting against us) you will sack Troy.'
381. épetu, "quasi tractus pedibus sponte sequitur," Doederlein. — συνώ- méthα (συνίκα), that we may make the compact, συνώθηκας ποιήσαμεθα, Hesych. and Schol. Ven. Cf. xxii. 261.—éedwstal, κηδεσταλ, πενθεραΐ, lit. 'portioners;' but the sense must here be, 'those who for a given dower hand over to a suitor a child for marriage.'
382—401, Idomeneus in dragging off the corpse is confronted by Asis. He aims at, but is slain by the Grecian hero. The charioteer, too much alarmed to escape, is transfixed by the lance of Antilochus.
384. τῷ δὲ, to the deceased, Othryoneus; see xvi. 751.—πεδὺς, on foot, supported by his chariot close behind, as was the custom. Cf. inf. 536. Here the tidiness of Asius is ridiculed, who had the horses so close that they breathed upon and down his shoulders. (Schol. Ven. 2, and Lips.)

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

389—393. These lines are repeated in xvi. 482 seqq. The huge stature of Asius (xii. 136, μέγαν “Ασίον”) is figured by the fall of a lofty and vigorous tree, βλαφθῆ. Cf. Od. xxiv. 234, ὑπὸ βλαφθῆν ὤχησε.—ἀχερώς, λέοντα, the white poplar.

391. ἑξεταμοῦ, exciundunt, iii. 61; iv. 486.—νῆρος, δόρυ or ἔλκον, timber for ships.—νείκεσι, Schol. ναωκωπῆσιν, ‘newly-whetted.’

392. πρόσθ’ ἵππων, viz. in which he had vainly placed his confidence (Schol.).


394. παλήσῃ. Spitzner compares xvi. 403, ἐκ γὰρ πλήγη φέρειν, and xviii. 225, ἡνὸχοι δ’ ἐκπλήγγειν.

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

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

402—416. Deiphobus, eager to avenge the fall of Asius, aims his lance at Idomeenus, who crouches in safety behind his shield. A Greek chief, however, Hypsenor, is slain, and Deiphobus vaunts over his success.
407. διοσινη, 'made circular with layers of hide and brass.' Shortly put, as Doederlein remarks, for ποιητήν καὶ διωσινη, and he well compares Od. xix. 56, κλισιν—διωσιν ἐλέφαντι καὶ ἀργίλῳ.—κανάβισι, 'cross-bars;' see on viii. 193.

408. ἐάλη, 'he crouched,' 'drew himself up,' se collegit. From εἶλεν, part. ἄλεις, like ἐδαίων and ἄλοις. See Buttm. Lexil. p. 257, and on xxii. 12.

409. καρφαλών, 'harsh and dry,' viz. as the spear grated (ἐπέτρεπε) over a dry material. See xii. 166; inf. 441, ἄδον ἄδων. Schol. γὰρ δόρατοι πληγὴν μὲν οὐ ποίησαντος, διάδραμου τότε ἄκρα (σκίλε) τὸν ψόφον τῆς ἀσπίδος ἐμμηχάνοντο. Mr. Newman's version is good, "Sung under covert here he crouched, while the flying danger Passed over, but the buckler jarred with harsh and hollow tinkle."—ἐφέξω does not seem a word of the genuine old epic. We have περιβρέξαι in Ar. Thesm. 657.

410. See xvii. 349. That he was not killed at once appears from 423, if with Spitzner we read στενάξχοτα, and not στενάκοντε, with Aristarchus.

414. αίτε, 'now in turn Asius is avenged.' Mr. Trollope gives όβδ' ἀτίτος, on Bloomfield's correction.—ἀτίτος, ἀτιμάρητος. Here again is banter, as sup. 381.—πυλάρταο, see viii. 307.

417—154. The stricken Hypsenor is rescued by Antilochus, and carried off to the ships. Idomeneus is fired with a desire to slay some Trojan in return, and kills Alcahotis, the son-in-law of Anchises. He then vauntingly challenges Deiphobus to the fight.

419. ἐταῖρον, viz. Hypsenor. Grief did not so overcome him as to hinder him from protecting his fallen friend. The next four lines occur also in viii. 331—334.—a book that more than any other is made up of repeated verses.—For καλύφαι, praetendere, see v. 315. 506.
424. ἵτεο, ἐπεθύμει.—νυκτί κ.τ.λ., Schol. ἀντὶ τοῦ ἀναφέρσα. This is a very unusual expression, though we often have τὸν δὲ σκότος ὅσε κάλυφεν ἄνεμον ἀναφέρνεται εἰς τὴν ἑορτήν τοῦτον τόθ' ὑπ' Ἰδομενῆ Ποσείδαν ἐδάμασαν ἰθέλετα ὅσε θεοῦ ἠθέξεαν, πέδησε δὲ φαινόμενον γυναῖκά ὧν θεός ἠθέξεαν, ἄλλον τῆς στήλης, ή δένδρον ὑψηλότητην ἀτρέμας ἐσταίσατο στήλης μέσον ὄσεις δείπνησε διορίζον ἤρως Ἰδομενεύσης, ῥήτερον δὲ οἱ ἀμφὶ χωτῶν χάλκεον, ὡς οἱ πρόσθεν ἄπο τῶν χρυσῶν ἤρκει ὕλῆσθαι διὰ τὸ γάρ ἄνοιξαν ἐρεικόμενον περὶ διορίζον δοῦσαν δὲ πεσόν, δόρυ δὲ ἐν κραδή ἐπετῆγει, τὴν οὐ φασιν μπορεῖται καὶ οὐριάχον πελεμίζειν

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426. ὅπως συνθέον, νεκρὸς πεσέων. The Schol. compares xxiii. 679, δεδομένος Οἰδίπόδαο ἐς τάφον.

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

430. μῆχρη. The Schol. records her name, Ἐρίωπις.—ἐκέκαστο, ἑς ψυχήν ὅπως συνθέον, νεκρὸς πεσέων. The Schol. compares xxiii. 679, δεδομένος Οἰδίπόδαο ἐς τάφον.

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

435. θέλεια, having bewitched, beguiled, so that he did not see his enemy coming. Cf. xxv. 251, αὐτὰρ Ἀχαιῶν θέληγε νόν, Schol. Vict. metapáldo τῆς ὀφθαλμᾶς ἢστατο γὰρ ἄκιντοι ὦ ὄρνιον, —θανάτω, as inf. 616, μὴ συμβαίνειν.

437. στήλη, the pillar on a tumulus.

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

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

441. ἄνω, see sup. 409.—ἐρεικόμενος, viz. χίτων, being torn into tatters round the place where the spear entered. See xvii. 295, ἤρκει δ' ἐπιτόξον κόρυς περὶ διορίζον ἀκόκων.

443. πελεμίζειν. The violent pulsation of the heart made even the spear-
end to quiver; a poetical hyperbole.—

445. επίουνος, a guardian or ruler (οἱόρος). A word, one may suspect, of the Alexandrine rather than the early epic dialect. Cf. Theoc. xxv. 1, φυτῶν επίουνος ὄρτρειος. Apoll. Rhod. i. 87, Οὐραλής επίουνος, ἄπηρεος Ἐφύτου νιές, and ib. iii. 1179. We have however τῶν επίουνος in Od. xiii. 405.

450. ἄγγισαση, sibi comitem adjungere. See xxiv. 335, ἀνδρὶ ἄγγισασῇ, i.e. ἔταφον εἶναι.

457. περισσᾶσαι, try his strength on Idomenens.


460. ἐσταῦτα, 'standing idle.'—ἐπεμή-
oùvek' ār' ēsth'λων ēōnta met' āndrāsiv ou tì tìeskev. āγχον δ' ĵstámenvos ēpēa pterēveta prosēudpà.

"Äineia Tròwovn Bouληfōre, νῦν se mála chr' γαμβρόδ' āmnwēmenva, eì pér tì se kῆdovs ĵkânei. āll' ēpēu, 'Alkathôv epithmûvomev, òs se párov per 465 γαμβρόσ ēóv ēthrepe dômous ēn tυtûvôn ēōnta- tóv dè tòv 'I'domevus dòuriklutos ēxvârixev.'

wòs fâto, tòv d' āra thymov èi èi stēhseusw ōriwv, bê dê met' 'I'domevha méga pilolëmuo meumlôv. āll' ouk 'I'domevha fôbos lâbê tēlîwvton wòs, 470 āll' ēmev' wòs òte tis sûs ōrrēsw allkî pêpouwôs, òs te mènē koloûrōvôt èpexρhâporov polûv āndrôn χwrôv ēn oîoîpolôw, fôrêssei dè te nôtōn ṣûrëthev ofhâlêm d' āra oî puri lâmptetov aútâr òdôntas θ'γeei, âlêxâsvthai meumâs kûnas ḥdê kâi āndrâs. 475 wòs mènē 'I'domevus dòuriklutos, ou'd' ὑπεχôre, nve, he kept up a feeling of resentment against Priam. See on vii. 230.—met' āndrâsiv, as the Schol. Ven. observes, may be construed indifferently with ēsÎlhov ēōnta or with āndrâsiv. Schol. Lips. dìa tûtû èpέmîwvën Aîneîa, dîkti parà tòv tòv mûntwv ūkouvnt wòs metà tìvn Âlwsîv tîs Trôias mèllev Aîneîas kîtâi pâλv, kai òti sînôrhêsenv 'Alefâv- òrof eîs ârptâvnh tîs 'Elêvns. From the allusion in xi. 58, Aîneîas dù Tposéî thês òs tîeîo ðûmî, it must be inferred that a party in the state, viz. the Dardâui, regar- ded Aeneas as the lawful heir, and the family of Priam as an intruder. Compare xx. 307. We may accept the legend for what it is worth, without asseenting to Pope's diētuw, quoted by Mr. Trollope, that the passage is "purely historical."

464. γαμβρφ. your brother-in-law, or step-brother; Alethoîs, who had mar- ried the eldêst sister of Aeneas, sup. 429, and so may be supposed to have known Aeneas as a mere boy, òti τυtûvôn ēōnta. —kîdôs, family claims, or ties; hence, also, concern for his death.

465. ἐπαμυνομεν, for the aorei subjunctive ἐπαμυνομαι. There were vari- ant ἐπαμυνεμαι and ἐπαμύναι.

468—466. Aeneas complies with the request, and advances against Idome- neus, who however stands his ground as a wild boar awaits the hunters, and summons five of his most trusty com- panions to his aid.

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

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

471. ὡς ὅτε σûs. This is one of those grand similes from animal life so com- mon in Homer and so remarkable for their exact knowledge and observation. The Schol. Vict. remarks, that the com- parison with the boar suits a man some- what elderly (sup. 361) better than that with a fiery lion would have done.

472. κολούρωτων, the train of hunters; more literally, 'the rabble rout.'

475. ἢδε κατ. He is prepared to de- fend himself against both dogs and men, trusting to his terrible and deadly tusk, allîa pêpouwôs, 471.—θ'γει, cf. xi. 416, ἰθ'γεων λευκών ὄδωτα μετά γραμπτησα γέγυςαν.
Aineían ἐπίστα το βοηθοῦν  ἀδε δ' ἐταίρους, Ἀσκάλαφον τ' ἐσορὸν Ἀφαρηὰ τε Δητύρον τε Μηριώνην τε καὶ Ἀντίλοχον, μήστωρας ἀνής. τοὺς ο' γ' ἐποτρύνων ἔσεα πετρέοντα προσήμα. "δεῦτε, φίλου, καὶ μ' οὐχ ἀμύνετε. δείδα δ' αἰνῶς Aineían ἐπίστα το βόδας ταχύν, ὅσ μοι ἐπείσω, ὅσ μάλα καρτερός ἔστι μάχη ἐνὶ φῶτας ἐναίρεων καὶ δ' ἔχει ἡβῆς ἀνθῆς, ὅ τε κράτος ἐστὶ μέγιστον. έἰ γὰρ ὀμηλικῆ γε γενούμεθα τῷ ἐπὶ θυμῷ, αἰμά κεν ἦ ἂροιο μέγα κράτος ἦ ἂροιομήν." ὅσ ἐφάλ', ο' δ' ἄρα πάντες ἐνα φρεσὶ θυμὸν ἔχοντες πλησίοι ἐστήσαν, σάκε ὦμοισι κλύναντες. Aineías δ' ἐτέρωθεν ἐκέκλετο οῖς ἐτάρουσιν, Δητύροβον τε Πάρων τ' ἐσορὸν καὶ Ἀγήνορα δίον, ο' οί άμ' ἡγεμόνες Τρόων ἔσαν' αὐτὰρ ἐπείτα λαὸ ἐπονθ', ὅσ έι τε μέτα κτίλον ἐσπτο μῆλα πιόμεν' ἐκ ἄρεύνης γάνυται δ' ἄρα τε φρένα τοιμήν.

477. Βοηθοῦν, as the Schol. Vict.remarks, is nowhere used by Homer in the sense of σύμμαχον, which is rather an Alexandrine use, as Theoc. xxii. 23. In xvii. 481 Βοηθοῦν ἄρμα occurs (where see the note), and in Pind. Nem. vii. 53, where βορθὸν (if the genitive be adopted, and not βοσθὸν) appears to mean ἄρμων. Here the most obvious sense is certainly σύμμαχον, and the same question suggests itself as on ἐποιοῦσα sup. 450, respecting the possibility of the Alexandrine interpolations.

478. Ἀφαρηὰ κ.τ.λ. See ix. 53.
482. ἐπείσω, ἐπέρχεται, in the present sense usual in Homer.
481. ἡβῆς ἀνής. Idomenes himself was μεσαπίλος, sup. 361. Cf. inf. 512.
485. ὀμηλικῆ, for ὀμηλίκει, 'of the same age with Aeneas.' Zenodotus read ὀμηλίκη, others ὀμηλικῆ, as appears from the note of Schol. Vict., τινὲς καὶ χωρὶς τοῦ ἰ. In truth, either seems a better reading than the nominative. See however Spitzner's note, who compares Od. iii. 49. 361.—τὸδ' ἐπὶ θυμῷ, 'with (or beside) this courage.' The Schol. Ven. well compares Od. xvi. 99, ἐι γὰρ ἐγὼν οὕτω νέος εἶχην τῷ ἐπὶ θυμῳ. 486. φέροιτο κ.τ.λ., 'quickly either he should win a great victory, or I would win it.' That is, 'the contest would not long remain undecided.' Cf. xviii. 308, στήσωμαι, ἢ κε φέρησι μέγα κράτος, ἢ κε φερούμην.
487—495. His friends flock to aid Idomenes; and Aeneas on his part takes courage when he sees himself similarly supported.

488. This verse occurred xi. 593. The συναπλασμὸς or close packing of the men is described, where each shield rests on the back of him next in front.
490. Deiphobus, who at 463 had summoned Aeneas, is now in turn called upon by him; which the Schol. interprets as a reproach for his backwardness.—οἱ ἄμα, 'together with himself.' They were leaders, and as a consequence (ἐπείτα) the people followed them as a flock of sheep follows the ram. For αὐτόλ see iii. 136.—βοτάνης, 'the pasture.' The Schol. Ven. wrongly explains it by μετὰ τὴν βοτάνην.—πιόμενα, the future; the is here long, as in the Attic. —γάνυται, the shepherd is pleased at the sight, viz. at the long and orderly row. Cf. viii. 550, γέγηδε δέ τε φρένα τοιμήν.
ος Αἰνεία θυρὸς ενι στηθεσει γεγηθει,
ως ιδε λαων ἔθνος ἐπιστόμενον έδι αυτῷ.
οι δ' ἀμφ' Ἀλκαθόως αυτοσχεδον ὑφυκνησαν
μακρύσι  ἔνστοιν' περὶ στήθεσι δε χαλκός
σμερδαλέων κονάβισε τιτυσκομένων καθ' ὀμιλον
ἀλλήλων. δυο δ' ἄνδρες ἀρήιοι ἐξοχον ἄλλων,
Αἰνείας τε καὶ Ἰδομενεύς, ἀτάλαντοι Ἀρμη,
ἐνετ' ἄλληλων ταμεέων χρόα νηλει χαλκόφ.
Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενήος:
ἀλλ' δ' μεν ἄντα ἴδων ἥλιεντο χάλκεον ἕγχος,
αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαϊῆς
ὄχετ', ἐπεί β' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὀροσεν. 505
Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
ῥηξε δ' θώρηκος γυαλον, δια δ' ἐντερα χαλκός
ήφυσ'. δ' δ' ἐν κονίσι πεσον ἐλε γαϊν ἀγοστοφ.
Ἰδομενεὺς δ' ἐκ μεν νέκνου δολιχόσκιον ἕγχος
ἐσπάσατ', ουδ' ἀρ' ἐτ' ἀλλα δυνήσατο τεύχεα καλά
ὁμοιο ἀφελέσθαι. ἐπείγετο γαρ βελέσσαν. 510
οὐ γὰρ ἐτ' ἐμπεδα γυνια ποδῶν ἢν ὀρμηθεντι,
οὔτ' ἀρ' ἐπαίξαι μεθ' ἐον βέλος οὔτ' ἀλέσσατι.

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

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

496. αὐτοσχεδὸν. Schol. Ven. ἡσ σχέδον καὶ συστάδον ἀγωνισόμενον. 'But now the comrades of Alectoithos rushed to close conflict in the fray.'—ξυστοῦσι, hastilibus. Schol. λέιπει δόρασιν.

499. ἐξοχον, adverbially, πρας αιλις. Compare ix. 611.

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

504. κατὰ γαϊῆς. The context shows the meaning to be 'into the earth,' literally, perhaps, 'down towards the earth.' Compare iii. 217, κατὰ χθωνον ὄμασα θήξας, and xi. 358, ὅθι οἱ κατα- 

508. διψόνυο, 'let out through the wound,' efful. Cf. iv. 526, εκ δ' ἄρα 

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

510. οὐ τὸ ἴδιον ἔγχος ὥσ ἢν ἀυτῷ ἐγκλίνα, we should read μετὰ τὸ βαλέιν κ.τ.λ.
514. τὸ ρα καὶ ἐν σταδίῳ μὲν ἁμύνετο νηλεῖς ἦμαρ, τρέσσαι δ’ οὐκέτι ρίμφα πόδες φέρον ἐκ πολέμου. 515 τοῦ δὲ βάδην ἀπίνοντος ἀκόντισε διορι ἀφεινῷ Δηῖφοβος· δὴ γὰρ οἱ ἔχεν κότον ἐμμεῖς ἀιεὶ. ἀλλ’ ὁ γε καὶ τὸ ἀμαρτεν, ὁ δ’ ’Ασκαλάφου βάλε δουρί, νιὸν ἐνναλίοι: δ’ ὀμοῦ δ’ ὀβριμών ἐγχος ἔσχεν δ’ ἐν κοινῷ πεσὼν ἔλε γαῖαν ἀγοστῷ. 520 οὖδ’ ἄρα πώ τι πέπνυστο βρυήπνοι ὀβριμῶν Ἀρης νιὸς ἐωί πεσόντος ἐνι κρατηρή υσμήν, ἀλλ’ ὁ γ’ ἀρ’ ἀκρῷ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσιν ἤστο, Δίὸς βουλήσαν ἐελμένοι, ἐνθα περ ἄλλοι ἀθάνατοι θεοί ἡσαν ἐἐργόμενοι πολέμοι. 525 οἱ δ’ ἁμ’ ’Ασκαλάφῳ αὐτοσχεδὸν ὁμρήθησαν. Δηῖφοβος μὲν ἀπ’ ’Ασκαλάφου πῆληκα φαενήν ἤρπασε, Μηρώνης δὲ θοῦ ἀτάλαντος Ἀρης δουρὶ βραχίωνα τύψεν ἐπάλμενοι, ἐκ δ’ ἄρα χειρὸς αὐλώτις τρυφάλεια χαμαι βόμβησε πεσοῦσα.

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

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

524. ἐελμένοι, 'kept close,' κεκλεισμένοι, Schol. Lips. See vii. 11, sup. 9, and for the perfect of εἶλα, xxiv. 662, οἶσα θα ὡς κατὰ ἀστὰ ἐέλεμεθα. Both εἶλεν and ἐργεὶν were digrammatized words.

526—539. Deiphobus is wounded by Meriones in despoiling the corpse, but is rescued by his own brother Polites, and borne away to the city in a chariot. 526. Compare sup. 496. 528. ἤρπασε. The Schol. remarks on this word, different from the σκυλεύειν of the Greek party, who habitually despoiled the dead. Here, he says, Deiphobos ὠστε κλοπὴ κέχρησά. 530. αὐλώτις. See on v. 182; xi. 353. The word βομβησε implies, and indeed imitates, a metallic ring as the helm fell.
Mηριώνης δ’ ἐξαύτης ἐπάλμενος, αἰγυπτίος ὦς, ἐξέρυσε πρυμνωὸ βραχίωνος ὀβρυμου ἐγχος, ἀψ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολύτης αὐτοκασίγνητος, περὶ μέσω χείρε τιτήνας,
ἐξῆγεν πολέμου δυσηχέος, ὁφρ’ ἱκεθ’ ὕππους ὤκεας, οἱ οἱ ὀπισθε μάχης ἦδὲ πτολέμου ἐστασαν ἥμιοχον τε καὶ ἀρματα ποικίλ’ ἔχοντες’
οἱ τὸν γε προτὶ ἀστενι γέρον βαρέα στενάχοντα, τειρόμενον’ κατὰ δ’ αἰμα νεοτάτου ἔρρεε χειρός.

οἱ δ’ ἀλλοι μάρνατο, βοὴ δ’ ἀσβεστος ὄρωτε. 540
ἐνθ’ Ἁινέας Ἀφαρῆα Καλητορίδην ἐπορούσας
λαιμὸν τύπ’, ἐπὶ οἱ τετραμμένου, ἢξεί δουρῆ,
ékληθη δ’ ἐτέρωσε κάρη, ἐπὶ δ’ ἀσπίς ἐάφθη καὶ κόρυσ, ἀμφὶ δε οἱ θάνατος χύτο θυμοραιτής.
’Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας
οὔτας’ ἐπαίξει, ἀπὸ δὲ φλέβα πάσαν ἐκερευσ,
η’ τ’ ἀνὰ νῶτα θέουνα διαμπερὲς αὐξέν’ ἰκάνειν

532. πρυμνω, Schol. ἄκρον, τοῦ τρός τῶν δημον. Cf. inf. 705.
533. Πολύτης, a son of Priam, ii. 791; and so brother of Deiphobus.—τιτήνας, τεῖνας, throwing his arms round his waist. Schol. Lips. ἤγουν ἄγκαλισάμενος.
536. οἱ ὀπισθῇ. See sup. 885.
539. νεοτάτου. See xviii. 536.—τειρόμενον, cf. v. 352.
540—559. The fight over the corpse of Acalaphus continues. Aeneas slays Aphares, and Thoön falls to Antilochus, who is prevented by the Trojans from despoiling him, but is protected by Poseidon from receiving any hurt.
541. Ἁινέας, a disyllable, compared by Herodianus with Ἐρμέας. Schol. Ven. 2.
543. ἐτέρωσε. Not ‘on one side,’ but ‘in the other direction,’ i.e. backwards, as the blow was received in front. So Doederlein, who compares xiv. 18, ὁπ’ ἀρα τε προκυλλέται οὐδ’ ἐτέρωσε.—
ἐάφθη. This form occurs only here and in the similar passage xiv. 419. The ancients seem generally to have referred it to ἐνω or ἐτοιαί; but the more tenable opinion is, that it is a resolved form of augment for ἐάφθη, like ἐάλωκεν, ἐάγη, ἐήνδαν, ἐέστο, &c., although ἐπτειν is not one of the regularly digrammatized verbs. Mr. Trollope’s explanation accords with this view, “by tmesis, and Ionice for ἐφήθη, from ἐφάπετο, and ἀναπερ.” Hesychius has ἐάφθη ἐκάμπθη ἐβλάβη. Tyrannion (ap. Schol. Ven.) explained it οἰνων συνήθη αὐτῷ. Can this have been a spurious form, introduced by an imitator or compiler, as if a synonym of ἐάγη? Buttman (Lexil. p. 214 sqq.) has a long discussion on the word, and Spitzner also in Excursus xxiv., but neither with very satisfactory results. The sense seems to be, ‘as to it (viz. the head) were fastened both the shield and the helm.’ The weight of the shield, borne on the neck and shoulder by the τελαιῶν, tended to draw the head backwards. Doederlein refers καὶ κόρος to ἐκληθη, making the intermediate words parenthetical.
544. θυμοραιβής. Hesych. θυμοφάριος’ βαίναι γὰρ το φθείρα καὶ ῥηξαί. See xvi. 414 and 591.
546. φλέβα, the jugular vein, which extends along the back from the liver.
550. ἀνώτου, elsewhere (iv. 531) an epic aorist, seems here the imperfect. 553. ἐπιγράφαι, to graze the skin within or behind the shield. Compare i. 139. 555. ἐν πολλοῖς. Schol. Vict. καὶ ἐν ταῖς ἄλλαις μάχαις; οὐ γὰρ εἶναι βαλλεται, ἀλλὰ οὔτακεται. Cf. 552. But the more natural sense is, 'even amidst a storm of darts.'—πέρι, either in the intensive sense, περισσῶς, or briefly for περιβαλλόν, περιτόν. He protected him all round, that no darts might hurt him from any direction. 556—559. Ἦν, viz. Antilochus. It seems not improbable that these four lines, perhaps including even the preceding couplet, were added by a rhapsodist or interpolator. The use of τιτύσκετο, 'he aimed,' i.e. 'desired,' is peculiar to this passage; and the phrase ἄκουσιν ἔρινν, 'to have no enemies to contend with,' is a strange one. We can hardly attribute to ἄκουσιν the sense of ἀπάστασατο πολλοῖς, though the context points to it.—ἐξ' ἀτρέμασι, scil. Ἦν, or (with Doederlein) quieete tenebat hostam sua. —ἐλέαστο, 'was made' this quiver by shaking it, ἀραδωνόμενον. This too is an unwonted sense of ἐλάσσων. 560—575. Antilochus is at last wounded by Adamas, but only slightly, through the intervention of Poseidon. In retracting, Adamas is himself slain by Meriones. 560. Ἀδάμαντα. This hero was mentioned at xii. 140, and occurs inf. 759 and 771. He is introduced here in a passage remarkable for words ἀπαξ λεγόμενα (as ἀμενηρόην, σκόλος, ἔλασσιν), and for the idiom μεγάλωτερ τών τινων, which has a rather doubtful parallel in i. 54, τάδεν οὐ τοι ἐγὼ πρόθετέν τι μεγάλα οὐδὲ ἀμενηρόης. As for ἀμενηρόης, it is formed from ἀμενηρόης, 'weak,' 'powerless,' on the analogy of ἀτμών, from ἀτμός, ἀματός, from ᾿ατός. 563. μεγήρας. Poseidon allowed the shield to be hit, but not the life to be taken; thus conceding rather the appearance than the reality of a victory. Buttmann (Lexil. p. 408) follows Heyne in supplying ἐγχει, not 'Ἀδάμαντα. "The god deprives the spear of its force, i.e. refuses to permit it to take away the life of Antilochus." Mr. Trollope renders it, 'anxious for his life,' supplying ἔνεκα. Lord Derby is more correct: "But dark-hair'd Neptune grudged the hero's life," Heyne, "avertens eam a vita Antilochi, h.e. vetans ne enm Adamas vita privaret." Doederlein prefers to supply 'Ἀδάμαντα. It is almost a matter of indifference. Schol. Ἰπσ. φθονήσας
but as spear broke withies like being allowed to stick, the hardness yet brilliancy of the burnt stick, which penetrates a little way, and then breaks off. Schol. έπει ού καί το ὠδρο που δουλα τη δούναι ενεργεί είκεν, εμείνε, ϕαινε, επί τοσοῦτο διελθον ύπον και σκόλως περνήσα επέσαται. Mr. Trollope renders it "a part of it, as long as a peasant’s stake;" but this should rather have been δόον than δώτε. 566. έδάξετο, sell. Adamas. 567. μετασπόμενοι, overtaking. Cf. xvii. 190, πον κραπνοῖ τοι μετασπόμ. 570. σπόμενοι. See xii. 395, δε σπομενοσ πίσε δουρι περνει. He followed the course of the spear, i.e. was carried along or propelled by it, and being impaled on it (περι) he struggled like an ox unable to free itself from the withies with which it is tied. "Adamas fugiens a tergo transverseratus Anti-

lochi hasta prornus concidit, itaque bastam et ipsum prorsus rudentem sequitur." Doederlein. Mr. Trollope renders it "falling forward," comparing Aen. xii. 301, ‘super ipse sequiturs,’ which however merely means ‘following up the blow.’ The use of περι may be compared with that sup. 554. Cf. vili. 86, ού δ' Τειπων ετάραξε κυλινδόμενος περι χαλκο. Spitzer construes περι δουρι ἡπαπε. 572. Ἥλαδαν, bands of withy, or osier. Schol. τοις ει λατάνοι χοουύους. As from εἶλε, ‘to twist or screw into a rope,’ it takes the digamma, and in sound as nearly resembles our ‘willow’ as οιών does our ‘osier.’ From the context, it seems probable that the tinge a young wild bull for the purpose of tining it is described. Otherwise there is difficulty in ἄγονος. The sense seems to be, ‘they lead it away after having tied it fast with willow-bands,’ either to subdue it by restraint, or to prevent mischief. 573. ἡπαπε. Compare Od. xxiii. 473, ἡπαπαυν δε πόδεσσι μνυνθα περ, ου τι μάλα δήν. 576. κόρης, the temple, or side of the head. The ‘Thracein’ sword seems to resemble the ‘two-handed’ sword of the middle ages; but the weapon does not, as far as we know, occur at all on the earlier Greek vases. 578. ἀποπλαγχθείσα, driven to a distance by the violence of the blow. For
μαρναμένων μετὰ τοσί κυλινδομένην ἐκόμισεν τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεμένη νῦς ἐκάλυψεν.

'Ατρείδης δ’ ἄχος εἶλε, βοήν ἀγαθὸν Μενέλαον
βῆ δ’ ἐπαπειλήσας 'Ελένῳ ἢρωι ἀνακτή.
δὲ δ’ ἵππον κραδάων δ’ ὑπὸ τόξου πῆχυν ἀνέλκεν.
τῶ δ’ ἄρ’ ὀμαρτήθην δ’ μὲν ἐγχεὶ ὀξύνετι
ἰετ ἀκοντίσσατο, δ’ ἀπὸ νεφρῆσθιν οὐστῷ.

Πριαμίδης μὲν ἔπειτα κατὰ στῆθος βάλεν ἰῷ
θώρηκος γυάλων, ἀπὸ δ’ ἐπτατο πικρὸς οὐστὸς.
ὡς δ’ ὀτ’ ἀπὸ πλατέος πτυόφιν μεγάλην κατ’ ἀλωῆν
θρόσκωσιν κύραμοι μελανόχροες ἥ ἐρέβνυθιν
πυνη ὑπὸ λιγυρῆ καὶ λικμητήρος ἔρωῃ,
ὡς ἀπὸ θώρηκος Μενέλαον κυδαλύμου
πολλὸν ἀποπλαγχθεῖς ἑκάσ ἐπτατο πικρὸς οὐστὸς.

'Ατρείδης δ’ ἄρα χεῖρα, βοήν ἀγαθὸς Μενέλαος,
τὴν βάλεν Ἰ’ ἰ’ ἔχει τόξον ἐνδόσων. ἐν δ’ ἄρα τόξῳ
ἀντικρὺς διὰ χειρὸς ἐλήλατο χάλκεον ἐγχος.

ἀν’ δ’ ἐτάρων εἰς ἐθνος ἐχάζετο κῆρ’ ἀλεείων,
χεῖρα παρακρεμάσας: τ’ δ’ ἐφέλκετο μείλινον ἐγχος.

τρυφάλεια see on iii. 371.—καὶ τις, 'some one, perhaps,' the act as well as the person being left indefinite, ἦδεος πάνιν καὶ ἄξιοπίστως, says the Schol. Vict.—ἐκομίσεν, see ii. 375; iii. 378.

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

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

581. ὄμαρτὴ, eodem impetu. So Bekker and Doederlein with Aristarchus. Spitzner, Heyne, Trollope prefer ὄμαρτῃ, the dual verb.—οὐδὲντι, see v. 50.—ἀπὸ νεφρῆσθιν, viii. 309. So below in 588, the suffix φω gives to the genitive a locative meaning.

588—590. The process of winnowing peas and beans, or rather, of knocking them out of the dry pods by shaking and tossing them on a winnowing-shovel, seems here described. Schol. Ven. πτόνον ἐδέ στων ἐν φ’ τὰ ἦλομενα γεννήματα ἀναβάλλουσι χωρίζοντες. Schol. Lips. λέγει δ’ ἂν καὶ ρωμαλὸς ἔσται ὁ λικανῶν πρὸς τ’ ἀναβάλλεις αὐτὰ, τὸν ἀνέμον ἐχων συνεργόν. The effect of the wind (πνεύμα) and the jerk or effort of the winower (ἐργα) are combined in a manner not very easy to understand, since the heavy pods would hardly be blown away like light chaff. The point of the comparison lies in the distance and the suddenness of the recoil.—λικμητήρι is only found here; ἀνδρῶν λικμαίνων in v. 500.

594. ἡ, 'in which he held the bow.' If ὑ’ βάλεν were read, it would mean 'where,' as in xii. 380, ἡ ἤμεν ραβάτ’ ἐπιτεταθ’ ἱεραῖον. There was another reading, rejected by Aristarchus, ἡ ἰ’ ἔχει τόξων. The hand was struck as it grasped the bow, and the lance went through the hand and entered the wood, where it stuck so fast that it was dragged along in the retreat.
καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγήνωρ,
αὐτὴν δὲ ἔαυξεν ἐν ψυπτρεφεὶ οἶος ἀώτως,
σφενδόνη, ἂν ἄρα οἱ θεράπων ἔχε, ποιμενὶ λαῶν.

Πείσανδρος δ' ἰδίς Μενελάου κυδαλίμου ἦν· τὸν δ' ἀγε μοῦρα κακῆθανάτου τέλοςδε,
σοὶ Μενέλαε δαμήνα εἰν αἰνὴ δημοτῆτι.
οῖ δ' οἴτε δὴ σχεδὸν ἤσαν ἐπ' ἀλληλούσιν ἱόντες,
'Ατρείδης μὲν ἀμαρτε, παραὶ δὲ οἱ ἑτράπετ ἔχχος,

Πείσανδρος δὲ σάκος Μενελάου κυδαλίμου ὀυτασεν, οὐδὲ διαπρὸ δυνῆσατο χαλκὸν ἐλάσσανεν ἐσχεθε γὰρ σάκος εὔρυν, κατεκλάσθη δ' ἐνι καυλῷ ἔχχος· δ' ἔδε φρεσκ.' ἤσι χάρη καὶ ἐἐλπετο νίκην.

'Ατρείδης δὲ ἐρυνοσάμενος ξύφιοι ἀργυρόλον

661. ὠπ' ἀσπίδος. He drew forth from under his shield a fair axe of bronze, set on a haft of olive-wood. The ἀξίνη is mentioned only here and in xv. 711. There is a representation of it on a vase from Nola, but not of very early date, in Millingen, Anc. Mon. Pl. xix. It has a cutting edge on one side of the handle, and a point or spike on the other. The olive-handle of a πέλεκυς is mentioned Od. v. 236, στειλεὶν περικαλλὲς ἑλάδων, εὖ ἐνορρόσ. It was the custom to carry some weapon of offence under and concealed by the shield. Hence Aesch. Theb. 624, παρ' ἀσπίδαν γυμνώθην ἀρτισαῖ δόρον. Mr. Newman renders it “he, beneath his buckler crowning, wielded a shining axe of brass, with haft of olive timber.” But the Schol. Lips. rightly explains τὴν ὑπὸ τὴν ἀσπίδα κρυπτομένην, ἐφερεν γὰρ πρὸς τὸ καταχεισαί τὰς ναῦς.

—πελέκυς, for πελέκυς, like κυνοκέφαλος ἤδε, or perhaps for πελεκὼ, the i being sounded like our y.

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

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

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

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

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

605. ἐσχεθε. Schol. Lips. ἐπέσχε τὴν ὕμην τοῦ δόβατος. The Schol. Vict. records a variant ἐσχέτε.—καυλῷ, the socket.

611. ὠπ' ἀσπίδος. He drew forth from under his shield a fair axe of bronze, set on a haft of olive-wood. The ἀξίνη is mentioned only here and in xv. 711. There is a representation of it on a vase from Nola, but not of very early date, in Millingen, Anc. Mon. Pl. xix. It has a cutting edge on one side of the handle, and a point or spike on the other. The olive-handle of a πέλεκυς is mentioned Od. v. 236, στειλεὶν περικαλλὲς ἑλάδων, εὖ ἐνορρόσ. It was the custom to carry some weapon of offence under and concealed by the shield. Hence Aesch. Theb. 624, παρ' ἀσπίδας γυμνώθην ἀρτισαῖ δόρον. Mr. Newman renders it “he, beneath his buckler crowning, wielded a shining axe of brass, with haft of olive timber.” But the Schol. Lips. rightly explains τὴν ὑπὸ τὴν ἀσπίδα κρυπτομένην, ἐφερεν γὰρ πρὸς τὸ καταχεισαί τὰς ναῦς.

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614. φάλον. See on x. 258.

615. τό δέ, Menelaus (struck) Peisander as he came up on the forehead.

616. αἰματόντα. For the neuter see sup. 435. The old reading seems generally to have been αἰματόντα.

618. ἴνα θὴν. See ii. 266; xii. 205. 'He fell doubled up,' we should say in familiar phrase. Schol. συνεκάμφθη ἐπὶ τοῖς σειτρικοῖς.

620 seqq. The banter uttered over a fallen foe has often been noticed, e.g. sup. 446.—οὔτω γε, 'in this way, at all events (viz. by being slain), you will leave, i.e. desist from attacking, the ships of the Danaei.' —ἀκόρησιν, 'insatiate bawlers,' a phrase of contempt, like κακαί κόμοι below, where the feminine denotes the unmanly character of barbarians.

622. ἐπίδεινεις, sc. ὀρτὲς, i.e. δέβεμενοι. Or, if a full stop be placed at ἀύτης, with Heyne, Spitzner, and Doederlein, we may supply ἔστε, or lastly, construe ἀλλὰς μὲν λάβης οὐκ ἐπίδεινεις (ὀρτές), νῦν αὖτε μεσεάνει τ.τ.λ. (inf. 628). But it seems better, with Spitzner, to regard μὲν in 622 as answered by νῦν αὖτε in 628, than with Doederlein to contrast μὲν with ἀλλὰ παῦτι in 630. The sense is, as the Schol. Ven, gives it, τοῖς εἰς ἐκεῖ ὧν πετραγμένοις ἀλλὸ μὲν οὐδὲν ἐνδείκτων ἀισχρῶν,—'In general insult and contumely towards me you have not been wanting, nor have you shown any regard to the anger of Zeus Zéus Ζείνω, who will yet punish you for carrying away my wife; and now again you are eager to throw fire on our ships.' The Schol. Ven. however supplies ἔμελεν with ἐπίδεινεις, 'we have not been deficient in insults heaped upon us.' Lord Derby construes ἐπίδεινεις with λείψετε, 'Thus shall ye all, insatiate of the fight, Proud Trojans, from before our ships depart, Nor lack your share of insult and of wrong, Such as on me, vile hounds, ye cast everwhile.'

625. διαφθοράς seems shortened from διαφθοράς, the so-called Attic future διαφθορά being formed by the non- pronunciation of the σ.

626. κτῆματα. See on iii. 72.—ἀναγοντες, 'taking back with you;' see iii. 48; vi. 292. Od. i. 123.—μάγ, ἰνύρια, ultro, i.e. without just cause or provocation.—οἵκεσθε and φιλέσθε are imperfect tenses, 'You went off with her after you had been entertained at her house,' thereby aggravating the crime by violating the laws of hospitality. Schol. Min. ἐπὶ φιλοφρονίας καὶ ξένιας ἑτούχετε. Aesch. Ag. 390, οίον καὶ Πάρις ἔλθαν εἰς δόμον τῶν Ἀρείδων ἵσχυνε ξένιαν τράπεζαν κλοπαίσι γυναῖκάς.
630. σαθ, i.e. ποι. „But now, methinks, you will be stopped, even though eager for the war.” Bekker, by a comma after περ, makes the genitive depend on σχύσεσθε. But cf. sup. 315, καὶ επιμενον πολέμωσαν.

632. ση δ' κ.τ.λ. „And yet it is from thee that all these things do come.” He suppresses, as the Schol. observes, the reproachful words συ δ' ἀνύπτος ἦσαν ἄρα. Doederlein places in a parenthesis ἣ τε σε—πέλνται, and construes ζεύ πάτερ, οἷον δὴ χαρίζει. He objects (needlessly) to οἷον in the sense of ὁτι τοιον. Mr. Trollope also explains it by ὡτι τοιοῦτον, “in as much as.” (Rather, ‘in such a way you are gratifying,’ &c.) But the Schol. Lips. more correctly regards it as an exclamation, ἢτοι δὲ μετα θανάτως καὶ μείσφως. „How you are favouring those insolent men, the Trojans!” Cf. xv. 287, οἷον δ' αὐτ' ἐλαύτη σείστη, κηρᾶς αὐλᾶς, Κεσταρ.

633. ὡμοίοιον. Doederlein is perhaps right in taking this epithet not as a common-place, but with a special meaning. „They cannot be satisfied with the war, even though hitherto it has been equal, and they have not gained the least advantage over the foe.”

638. δὲ ἐρων εἶναι (ἡμι), like the familiar δὲ ἐρων ἐτοῖ, „to put off, or resign, the desire” of something.

640. The position of the article and the order of the words show that αἱματάποτα is a quasi-predicate, „he stripped from the body the arms, all bloody as they were.” Cf Thuc. iii. 22, ἔφρακτο τὲ ἄρατο ἔτοι τὰς Ὀῆβες πολέμωσαν, ‟lights were held up towards Thebes to indicate a movement on the part of the enemy.”

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

649. ἐπάυγη, „should touch,” viz. with a javelin. See xi. 391; xxiii. 340.
650. ἀπόντος, the genitive after ἤ, like ταξειέων τινί, &c.

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

653. καταθύτι, 'sitting down there,' καθεξόμενος αὐτῷ.—ὡς τε κόκωλης, like a writhing worm with its length extended on the earth.

657. ἀνέσαντες, 'having set him upon a chariot-seat.' From εἴσα, not (as Arnold teaches) from ἤσα. The form seems late, and to have been confused with similar forms supposed to come from ἤσα, as if ἄνεσαν were the third person of ἄνεισα (a first instead of a second aorist), and the participle of it ἀνέσατο. Hesychius rightly explains ἀνέσαντες by ἀνακαλθάσαντες. In the Homeric Hymn to Apollo we have ὅταν καθέσασιν ἀγώνα, and inf. xiv. 209, εἰς εὔνῳ ἄνε-σαμε, where see the note, and also on xiv. 178. Apollonius Rhodius, the Schol. Ven. tells us, read ἄναθέστες, but he adds that the lines 658, 659 were rejected as spurious, on the ground that in v. 576 we read of the death of Pylaeomenes the leader of the Paphlagonians, and that the distich might have been made up from a misconception of the meaning of 644. Some again read μετὰ δ' οὗ σφί πατὴρ κίς, while some contended that there were two heroes of the same name. To this last theory of ὕμωγυλα, improbable as it is, Spitzner gives his assent, therein following Aristarchus. The real explanation must be sought in the composite nature of the poem as we have it. See Wolf, Proleg. p. 80.

659. πονῆ, 'satisfaction.' Schol. Ven. ἔπει οἷς ὁ πατὴρ τιμωρεῖ αὐτῷ, ἀλλ' ὁ Ἀλέξανδρος χαλεπόρας ὑπὲρ τοῦ ἀνηργε-μένου Ἐνυχήφωα τοῖς Κορίθθην ἄνωρέ( inf. 663. 671). The meaning of πονῆ is either a money-payment, or the exacting of blood for blood. See xviii. 498. Here there was but an indirect πονῆ, viz. by another Trojan slaying another Grecian. But it was not true that no such satisfaction was paid, if immediately afterwards Paris slays Eucharor in revenge.

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

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

664. ἀγαθός, of noble birth. The Schol. Lips. refers the epithet to the bravery shown by both father and son in seeking a fate that was foreseen.—Κο-ρυθόθι, see ii. 570. The story of Polyidus was one of those adapted to the Attic stage, and in some of the early epics it was connected with the tale of the Epigoni.
668. The 'double fate' predicted by Polydorus is compared by the Schol. Ven. to that of which Achilles was forewarned by Thetis, ix. 411. The four verses 665—669 are quoted by Lucian, vol. iii. p. 419, ed. Jacobitz.— Cf. Thetis, xxiii. 665, 668.

669. τῇ, 'for which reason,' viz. as apprised of his fate.—θάνατος, either the fine imposed for refusal to serve (Schol. Min. τὴν ζημιὰν λέγει δὲ τῷ τῆς στρατείας [ἀστρατείας] ἐπιζήμων), or the penalty naturally attached to it, viz. the charge of cowardice. Schol. Ven. τοιούτου τὴν μεμώριον. Mr. Trollope and Doedelein take the former view; cf. xxiii. 297. Od. ii. 192, σοι δὲ, γέρον, θωμῇ ἐπιθύμουσιν, ἢν κ' ἐν δυνα τίνων ἀσχάλιος.

"Apparet hinc, jam tum cogi potuisse homines ad militiam, et fuisse multum τῆς ἀστρατείας." Heyne.

673—722. The tale now reverts to Hector, who at the end of Book xii. had forced his way into the naval camp of the Greeks. Hermann (quoted by Spitzner) was of opinion that this part of the book closely followed ver. 344 sup., and that all the intervening matter was interpolated. With at least equal probability it might be said that from 685 seqq. was adapted from a separate ballad. Of the partial successes of the Greeks Hector had as yet heard nothing; the action he now takes is described 718 seqq. The disposition of the Grecian forces within the camp is somewhat minutely described.

673. δέμας, 'like unto.' See xi. 596. 675. νηών ἐπ᾽ ἀριστερά. It may fairly be doubted if in expressions like this metrical convenience was not the first consideration with the poet, and whether he really had any definite plan conceived in his mind, in respect of the locality of certain actions. Schol. Lips., επ' ἀριστερά τοῦ "Εκτορος, οὗ τοῦ στρατοῦ ἐλ γὰρ ἐπ᾽ ἀριστεροῖς ἔστων ἡ πύλη δὲ ἦς εἰσιθαλῆς, αὐτότητι δὲ ἐγένετο. Whether the direction is taken by one looking towards the sea, or, as Doedelein thinks, towards the city, or, as Heyne says, "sinistra parvum dicta est ex Achivorum aeternatione; illa ad Simocentrum spectatam," it is very difficult to determine.

676. τάχα δ' ἂν καὶ κύδος Ἀχαίων ἐπλετοῦ τοῖος γὰρ γαϊόχοις εἰνοσίγαιοι ὀτρυν' Ἀργείους, πρὸς δὲ σθενεῖ αὐτὸς ἁμμυνεν. 677. νηών ἐπ᾽ ἀριστερά. It may fairly be doubted if in expressions like this metrical convenience was not the first consideration with the poet, and whether he really had any definite plan conceived in his mind, in respect of the locality of certain actions. Schol. Lips., επ' ἀριστερά τοῦ "Εκτορος, οὗ τοῦ στρατοῦ ἐλ γὰρ ἐπ᾽ ἀριστεροῖς ἔστων ἡ πύλη δὲ ἦς εἰσιθαλῆς, αὐτότητι δὲ ἐγένετο. Whether the direction is taken by one looking towards the sea, or, as Doedelein thinks, towards the city, or, as Heyne says, "sinistra parvum dicta est ex Achivorum aeternatione; illa ad Simocentrum spectatam," it is very difficult to determine.

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

678. πρὸς δὲ σθενεῖ. This clause is obscure. Mr. Newman construes δωμεν σθενεῖ, 'with his own strength endowed them.' It seems better to join πρὸς σθενεῖ, with Schol. Lips., οὐ πάν τὸ ἔργον ἦν τοῦ θεοῦ, ἀλλὰ πρὸς τῷ αὐτῶν σθενεῖ καὶ αὐτῶς ἐπεκούει· δηλοὶ δὲ ὦτί ἀεὶ ταῖς προσβαίναις συμβάλλειται το θείον. The sense will thns be, 'in addition to the strength with which he inspired them, he assisted them in person.'
679. ἐξερ, 'he was staying;' or holding on. Cf. xii. 433. ἀλλ' ἐξέν ὅστε τάλαντα γρυγ' χειρότητις ἄλλησε. Or ἡλαυνε, 'he was driving.'—ἐσαλτα, ἑσπερε, xii. 462.

681. Πρωτεσιάδου. See on ii. 698. These were perhaps among the ἄκρα νῆς, or end ships, xv. 653, as Protusians was said to have first leaped on Trojan land. —εἰρμέναι, see iv. 218.—θὸν ἐφ', i. 350. —ὑπερθέν, above, or on the land side. Here the rampart enclosing the ship was lowest, διό καὶ ἢ ὑπέρβασις τοὺς βαρβάρους δυνατῇ γέγονεν. Schol. Ven.

684. ξαρχηγεῖς, Schol. Ven. λιαν ἐπι·βαρώνυτες, 'very pressing.' See on xii. 317. Mr. Newman well renders the sense, 'here the wall was lowest built, For that here chiefly men and steeds were stanch and might for battle.' The rampart, in fact, was weakest where the cavalry were strongest, i.e. had the best ground for action in defending the fleet. The ἔπποι are those of the Greeks; the Schol. Lips. thinks it ambiguous which side is meant. Mr. Trollope observes that the Trojan chariots had been left behind, xii. 80; and yet that inf. 740, Hector is said to leap from his car.

685. Ίαόνες ἐλκεχίτωνες are mentioned in the lines from the Homeric Hymn to Apollo quoted in Thucyd. iii. 104. To the long garb of the archaic form is opposed the μετρία ἐνθῆθη first adopted by the Laconians, Thuc. i. 6. The Athenians are supposed to be meant. Mr. Gladstone (Juvenal Mundi, p. 81) remarks that the epithet does not elsewhere occur in Ilid or Odyssey, and that it "clearly has more or less of disparaging effect, since such an habiliment is suit-ill for military purposes." On the choice of troops to oppose Hector he observes (p. 80), 'The same spirit of nationality, which prevents Homer from allowing any eminent Greek chief to be slain or wounded in fair conflict with the Trojans, apparently leads him in this place to select (perhaps with the exception of the Epeians) some of the less distinguished portions of the army to resist the Trojans, on an occasion when the resistance is to be inefficient.'—φαίδημόβντες, an epithet not elsewhere found in Homer. The Scholiasts say, that some interpreted it in reference to the bright armour, others as a synonym of φαίδημοι. The Schol. Ven. distinguishes the Phthians, led by Protusilaus, from the Phthiotae, led by Achilles; but Spitzner and Heyne doubt the distinction.

687. σπούδη, μοῆς. See on xi. 561.—ἐξέν, κατίκχ ης Ἐκτορα. The sense is, 'strongly as the position was defended by the Grecian forces of various peoples, they could scarcely keep Hector from making a dash at the ships.' For ἐπαίσιεν τίνος see v. 263.

689. οἱ μὲν. 'They (the Ionians) picked troops of the Athenians (among them Menesthenes was commander, attended by his staff), while the Epeians were led by Meges.' Doederlein remarks that οἱ δὲ Ἐπείοι, τῶν ἥρων Μέγας, should have followed. For these heroes see sup. 195; ii. 627; v. 69. 72. Mr. Trollope renders προκελεγμένους 'stationed in front.' This is somewhat confirmed by πρὸ όδων below; where however it seems better, with Doederlein, to supply προκεσταγων. This use of πρὸ is very peculiar, but it occurs below at 699. Compare Theoc. xiii. 17, οἱ δ' αὐτάς ἀριστήκες συνέποντα,
...
Hesychius, and σ and θ are convertible, as in συγ for θεός. See xviii. 544. The common explanation, *finem arri for arvum usque ad finem* (Doederlein) is very far-fetched and improbable. The Schol. Ven. was nearer the truth when he compared the form of the word with χέρσος.

708. *μάλα,* for *μαλέ* έγγυς, by a singular ellipse, or rather, perhaps, by a singular use of *παρβεβαίω* for *πλησίον.*

709. *άλλα* ήτοι. The two Ajaxes are compared to two oxen working together; only, it is added—perhaps rather feebly—that the son of Telamon had many followers, who could relieve him of his shield, while the Locrian Ajax was not so supported, because his men were ψιλοι and not οπληταί.—*έπαθον*, in apposition, "as companions in arms."

712. *οὐδὲν,* *άλλα* οὐ, as frequently.—*αἵμε-,* their courage failed them in the close fight, *conserva ruga.*

714. *κόρυφα—δόρα,* viz. the armature of hoplites.

716. *οἶδα ἀπόθερσις,* sheep’s wool, perhaps for slings. See sup. 599. Doederlein explains it *vestimenta lanae,* in which case ένυπερεφεῖ will mean *habili, *flexible."

717. *έπεσα,* "thenceforth," after their arrival. Here also the sentiment seems feebly, and it is also difficult to feel any con-

fidence in the antiquity of the whole passage.

719. *οὶ μὲν,* the followers of Ajax son of Telamon. Schol. Ven. ο蒋介αίνιοι δηλοντε.—*σὺν έντεσι, i.e. as οπληται.*

721. *οί δέ,* the Locrian ψιλοί.

722. *συνεκλάνειν, conturbabant.* The σὺν has the same force as in *συγχεῖν, συνταφάσασθεν.* The meaning is, that the ψιλοί of the other Ajax, though not so prominent in the fight, did not less service to the Grecian cause.

723—747. Pulydamas, who so often acts the part of prudent adviser to the rash and headstrong Hector, here warns him of the danger of his position, and advises him to call off the Trojans for further deliberation. He reminds him, as the Schol. observes, of the suggestion before made, xii. 216, μὴ ομον Δαναοία μαχησόμενοι περὶ νηών.—This speech is obscure and difficult. The general pur-

port seems to be as follows: ‘Hector, you are too proud of your own merits, and give too little credit to others. But one man may be superior in counsel, if another is braver in war. Good sense is a virtue of which many reap the benefit. My advice is this: as the war rages round you, and you are but poorly sup-

ported by your friends, retire from the
fight on the fair plea of calling a council. Then we will consider whether to attack the ships, or to retire while we may. But I am in fear that, as Achilles is yet retaining his strength, we shall meet with a terrible reprisal for our successes of yesterday.'

725. εἰτε, for prosoeitε, as frequently. —ἀμήχανος, difficult to persuade to follow advice. Schol. Lips, ἀκίντου, ἢ ἀπαραυδήτου, τούτω βουλημένω τοῖς ἀμήχανοι παρέχει. παραρρητοὶ δὲ, παραγχροτοῖς λύγοις, παραμιθήμασιν, ὑπόθεκαις. This verbal must here have an active sense, 'arguments capable of talking one over to a particular view.' It is passive in ix. 526.

728. περίδεμεν ἄλλως, to have intelligence beyond others. For the next line compare iv. 320, ἄλλα ὅπως ἄμα πάντα θειο δόσαν ἀνθρώποισιν.

729. The Schol.Ven. acutely remarks that the speaker puts Hector's military prowess first, and his own merits as a councillor second.

731. 'Compare Od. i. 159. 421; xviii. 303. In this place there is every reason to suspect an interpolation.' Mr. Trollope. For the combination of several verses beginning with the same word, see sup. i. 436—139.

733. ἐπαφρίσκονται, derive advantage from, ἀπολαίφωσιν, Schol. Buttmann. Lexil. p. 149, observes that this is the only Homeric passage where the verb has the above sense, the usual one in Attic.

734. πολεάς, h. e. πολλοῦς.—ἐσάωσε, viz. ὁ νόον ἔχων, implied in νόον ἐστίν. —κ' αὐτός, probably for καὶ αὐτός, 'and none know it (viz. the value of sense) better than himself.' Schol. Ven. λέγει δὲ ὅτι μᾶλλον τῶν ἄλλων διέγνω την ἕκ τοῦ πράγματος ὄφελειν καὶ σωτηρίαν. Spitzner (vol. i. § 3, p. xxxviii) thinks the elided καὶ inadmissible in Homer, and understands κεν ἄνεγνω, 'is likely to know it.' Hermann would read μάλιστα δὲ τ' αὐτός ἄνεγνω.—The precise meaning of ἄνεγνω is obscure. Perhaps, as in Hes. Opp. 293, αὐτός μὲν πανάμοις, δε αὐτῷ πάντα νοήσῃ, the poet meant, that good sense of itself sees best what ought to be done. Heyne renders it, "fructum prudentiæ labet præcipue ipse, agendo salicet omnia prudenter."
παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ ηῆμα. ἀλλ’ ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους: 740 ἐνθὲν δ’ ἄν μάλα πάσαν ἐπιφρασσάμεθα βουλήν, ἢ κεν ἐνι νῆσσι πολυκλήσι πέσωμεν, εἰ κ’ ἐθέλησι θεὸς δόμεναι κράτος, ἢ κεν ἐπείτα πάρ νηῶν ἐλθωμεν ἀπήμονες. ἢ γὰρ ἐγὼ γε 
θεῖδω μὴ τοῦ χθείνων ἀποστήσωμαι Ἀχαίοι 
χρεῖος, ἐπεὶ παρὰ νυσίν ἀνῆρ ἄτοσ πολέμου μὴν, ὅν οὐκεῖτι πάγχυ μάχης σχήσεσθαι οἶω.”

δ’ φάτο Πολυδάμασ, ἀδεὶ δ’ Ἐκτορι μῦθος ἀπήμων. αὐτίκα δ’ ἐξ ὥξεων σὺν τεύχεσιν ἄλτο χαμάζε, καὶ μὴν φονήσας ἐπεα πτερόντα προσημᾶ. 750

“Πολυδάμαν, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους, αὐτὰρ ἐγὼ κεῖσ’ ἐμὶ καὶ ἀντίοι πολέμοιο αἴψα δ’ ἐλεύσομαι αὐτίς, ἐπὴν εδ ὑὸ ἐπιτείλω.”

teúchein is obscure. He seems to mean that some, who ought to have been supporting their chief as heavily-armed men, are standing aloof, or rather perhaps, are engaged at some distance off.

740. ἀρίστους. τοὺς ἀριστέας, Schol. Ven.—βουλήν κ.τ.λ., cf. ii. 282, μόνον ἀκόνησι καὶ ἐπιφρασσάτο βουλήν. Transl. 'Then after that we can well consider our whole plan, whether we should fall at once on the many-bench'd ships,—if perchance the god should be willing to give us the victory,—or our next step (ἐπείτα) should be to retire from the ships while yet unharm'd.' The real feeling of Pulydamas, says the Schol., is in favour of the latter alternative, only he dares not propose it so openly, fearing that Hector will reject it. Doederlein takes ἐθεῖν as if for ἐνθὲν ὀντόμοιοι, 'we can counsel whether thence (viz. on leaving the place where the meeting is held) we should fall on the ships,' &c.

745. δείδω μὴ κ.τ.λ. 'I fear lest the Achaenos should weigh out to us in reccompense the debt incurred from them yesterday,' viz. when we made such havoc in our attack. 'Ne quasi ad libram appensum hesternum debitum reddant,' Spitzner. Schol. Ven. (μή) χθείνων χρείας τῷ ἓω σταθμῷ ἀποκατα- 
στήσωτι, τούτεστι μὴ ὗ χρείας ἑλάβωμεν χθὲς νικάντες, σήμερον εἰσπράζωσιν.

'Ἀλλ’ ἐπὶ μήπως τὴν χθεῖνην ἑταν ἀπο- 
δάσωσιν ἥμιν οἱ Ἐλληνες ῥυπέρ σταθμῷ 
θείαν κέπτεσιν.' 746. ἀπῆρ, viz. Achilles.—ἀτός, see vi. 203.—ἀχθέσθαι, see ix. 635.

748—753. Hector assents to the proposal of Pulydamas, whom he bids to summon the chiefs, while he himself departs for a short time to give instructions to those absent (sup. 738), viz. to come at once to the council. Cf. 757.

748. This and the next verse occurred xii. 80.

752. ἀντίσω. For ἀντίσω, as κρεμώ, δαμώσων, vi. 368; viii. 83.—κείσε, 'yonder,' pointing to some spot. Doederlein wrongly joins κείσε πολέμοιο, and perversely explains the whole passage. For the genitive see on vii. 158. So xx. 125, πάντες 
δ’ ὁλόκληροι κατῆλθομεν ἀντισώτε 
τῆς μάχης. See Lexil. p. 142.—ἐλεύ-
σομαι, the Attic ἐξω, 'I will return.'— 
ἐπιτείλω, 'when I have instructed them well.' It is not clear to what this refers. Perhaps to the summons for a council, as Heyne explains it. In what follows, no special mention is made of any orders given by Hector, who inf. 802 is seen leading his men to renew the fight, not drawing them off; and he intimates this in the words ἀντίσω πολέμοιο. Doeder-
lein felt the difficulty: "Non potuit 
idem simul illic proclari, simulque statim 
nunc redire."
 Hector starts at once to speak with the chiefs, and finds among others his brother Paris, whom he severely chides. Compare iii. 38.

754. ὤρει νυφέντα. The comparison, according to Schol. Lips., implies the stature and τὸ ἄκηντον of the man. Perhaps his white plume is also alluded to. Virgil appears to imitate this not very appropriate simile, Aen. xii. 701, "Quantus Athos aut—nivali Vertice se attollens pater Apenninus ad auras." Mr. Newman thinks the poet wrote ὀρνέω θυντι, 'a raging bird,'—and this (improbable as it is) would well suit both κεκληκότα and πέτετα.

756. ἀγαπήρα. Schol. Vict. ὁ παρα-σκευάζων καὶ τῶν ἀνάχρος ἀνδρείων γίνεσθαι. Schol. Lips. τὸν δὲ τὴν ὦκείαν ἀνδρέαν ἀγαπάμενον. 'Kindly-souled,' Mr. Newman. We have ἑὐρυμέδων ἀγα-πήρα in viii. 114. It is an obscure word, and possibly may have descended from a digammatized form of ἀγάπηρα, ἀγαθήρα —ἐπεσεύντο, fastened to him that they might remain for a while inactive under his charge. Cf. 751.

757. ἀξιοῦν. The command sup. 753. 761. ἀνόξιδος is a remarkable variant, in respect of the ietus, for ἀνάξιδος. It occurs only in this passage.

764. ὀσταμένον, a medial aorist, like κτάμενος. It is so used in the phrase κατ' ὀσταμένου ὀπλιθίν, xiv. 518, which involves a repetition of the same root.

765. ἐπ' ἀριστερά. Mr. Gladstone discusses the meaning of this phrase, "Studies," vol. iii. pp. 352—354.

769. This verse occurs in iii. 39; in fact, the present passage reads very much like a repetition, or at least an imitation, of the other.

772. νῦν, viz. on the death or injury of these men.—ἀφ' αὐτῶν, a kind of oxymoron, like ἀσφαλεῖς κίδνως. There is a vulgurism not unlike this, 'You are safe to perish,' i.e. sure.—ἀπίποι, complete: the notion involved being 'fall from a height,' like ἀρφ' ἀπολλύατ. The same phrase occurs Od. xxii. 28, as Spitznauer observes.
ever eager one may be.'

788—820. Hector is appeased by his brother’s reply, and the two go together to encourage and support the other Trojan chiefs in the fight. Hector is boldly confronted by Ajax, who foretells his defeat by Achilles.

788. This verse occurred vii. 120.

789. Either ἦν must mean ‘had been,’ or the Polydamas here mentioned cannot be the same as sup. 751.

792. nīa, not ūe, is the full form. Morys and his father Hippotion are both slain by Meriones, xiv. 514. ‘Nec de- sunt similia aliorum exempla, velut Asiam patreum Acaenas filius comitatur, xii. 140, Pyhacmenen Harpalion paullo antea 613 seqq.’ Spitzner.

793. ἀμιβολ. ‘as a relief,’ διάδοχοι. Schol. Ven. οἱ εἷς ἀμιβῆς καὶ έναλλαξος παραγεγονότας συμμαχήσα τοῖς Τρωίν ἀντί τῶν πρότερον συνεργούσθων αὐτοῖς πολιτῶν.
795—799. These are very fine verses, in which both sound and metre are in a manner descriptive; and, as usual in Homer, the observation of nature is at once close and accurate. Aristotle, Rhet. iii. cap. 11, cites 799 as an instance of the poet's art of imparting a kind of vitality, or actual motion, to inanimate objects.—άέληγ, a sudden gust which descends, as it were, upon the earth, and then, moving on like a cyclone, falls upon the sea, tossing up the water and blowing off the tops of the crested waves, which are thus called κυρτά.—φαληριάν, like κελευτίαν, sup. 125, from the root φαλ, 'bald,' means 'to be in a state of whiteness, or foam, 'at the top.'—ἐν δὲ τε, supply γίγνεται, 'and on it arise many waves roaring with foam on the surging sea, swept off short in their whitened tops, some in front, others following close behind.'

806. προποδίζων. See sup. 158. 'Putting one foot leisurely before the other,' is the explanation of the Schol. Perhaps 'stalking in front' is rather the sense here. But these may well be adapted verses from 158, 159.

808. σύγχει, εξετάζεσθε, ἐτάρασσε. 809. βιβάζοντων. Philoxenus, ap. Schol. Ven., regarded this form as strengthened from βιβάω, like εἰκάθω &c., and the dental sound τθ might have passed euphonically into the aspirate. Compare ὅφης, ζεσφύρω, σκυπόφας, &c. A similar form is αἰσθάων, xvi. 468, where see the note.

810. δειδίσεσαι, 'try to scare.' See iv. 184.—μάχης κ.τ.λ. The Schol. Viet. compares vii. 237, where Hector says, αὐτάρ ἐγών εὐ οἴδα μάχας ἀνδροκτασίας τε,—μάστιγι, see xii. 37. Aesch. Ag. 625, διπλὴ μάστιγι τὴν ἀργής φιλεῖ. The metaphor seems borrowed from slaves.

811. ἀφαρ, at once, straightway, without delay. Schol. Ven. ἡδίως, who says that some construed ἀφαρ ἄμινεν.
815. ἢ κε κ.τ.λ. ‘Methinks it is more likely that your finely-built city will be taken and ravaged by our hands long before that.’ Cf. v. 489.

817. ὑπόπτε, ὑπήνικα, the time is at hand when you shall pray that your horses will be taken out of the fight. This seems to allude to Hector’s being caught in the chase round the city by Achilles. But the Schol. Lips. says, οὖν προμαντεύεται, ἀλλὰ στοχαζόταν ἣκουσε γάρ καὶ Ἀχιλλέως (ix. 651) ἀμφι δὲ τοι τὴν κληίην “Ἐκτορα καὶ μεμαῖτα μάχης σχέστασθαι οὐ.”

821—832. The words of Ajax are confirmed by an omen. Hector retorts, that Ajax himself will assuredly fall, if he should dare to come within the range of his spear.

822. ἡαχε properly takes the F. — θάρσουνος, formed like πίσονος. See xvi. 70.

824. ἀμąρτοπεῖς, ‘blunderer in words.’ See iii. 215.—βουγάε, ‘churlish lout,’ ‘bumpkin.’ Theocritus has βουκάε in the same sense (x. 1), and so Eustathius would read here. The precise meaning is not very clear. Doederlein connects it with γαίων, ‘boasting.’ The word occurs in Od. xviii. 79, νόν μὲν μὴτ’ εἶνε, βουγάε, μήτε γένοια. The Schol. cites its use in Nicander; and this is one of the words in Homer which are not free from some suspicions of an Alexandrine coinage. Spitzner, however, contends that βουγάεις and βουκάεις are quite distinct. If the former word be really ancient, it may be a combination of two primitive names for Earth. For “in the oldest languages of the Indo-Germanic family the names of the Cow or Ox and Earth are commutable” (Varronianus, p. 4, ed. 2).

825—828. This passage is nearly the same as viii. 538—541.

829. ταλάσσης. Σο ἐτάλασσας = ἐτάλης in xvii. 160. See xv. 161. For ἐτάλης, see xvii. 164.

831. κορεῖς. The future, like μενέω, γαμέω, πορσφεων, &c. See on iii. 411.—ἀταρ κ.τ.λ., ‘but, when slain, you shall not be buried.’ So Doederlein, who observes that this differs from the diminutive et — ταμιόωντα, ironically, ‘that lily-skin,’ i.e. tender as the petal of a lily.
δ' ἄρα φωνήσας ἡγήσατο, τοι δ' ἄμ' ἔποντο ἡχὴ θεσπεσίᾳ, ἐπὶ δ' ἵαξε λαὸς ὀπισθεν.
'Αργεῖοι δ' ἔτερωθεν ἐπίαχον, οὐδὲ λάθοντο ἀλκης, ἀλλ' ἔμενον Τρῶν ἐπιόντας ἀρίστους.
ἡχὴ δ' ἄμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς αὐγάς.
The more then to the Nestor's set, fare that Paris, day action, withdrawal in or great timely high

Néstorα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἐμπὶς, ἀλλ' Ἀσκληπιάδην ἔπεα πετρόεντα προσηύδα. "φράξεο, διε Μαχανόν, ὠπος ἔσται τάδε ἔργα: μεῖζων δὴ παρὰ νυνὶ βοὴ θαλερῶν αἰζήων. ἀλλὰ σὺ μὲν νῦν πῶν καθήμενος αἴθοπα οἶνον, εἰς ὁ κε θερμὰ λοετρὰ ἐνπλόκαμος Ἐκαμήδη θερμήῃ καὶ λούσῃ ἀπὸ βρότον αἴματοετα: αὐτὰρ ἐγὼν ἐλθὼν τάχα ἐίσομαι ἐς περισφήν." ὃς εἰπὼν σάκος εἶλε τετυμένων νῦος ἐοίο, κείμενον ἐν κλισίῃ, Ὄραςυμήδεος ἵπποδάμου,
11. ἀσπίδα πατρὸς. Nestor's shield was of special beauty, viii. 191. The father and the son seem to have exchanged shields by mistake; or perhaps Nestor had lent his own to his son for the occasion. Schol. Lips. τάχα γαών ὑποχώρων τής μάχης ο Νέστωρ τήν κρείττονα ἀσπίδα τῷ νῷ κατελίπετε. Mr. Trollope takes the former view.

13. στῇ δὲ ἐκτός. As soon as he came out of the tent, he stood, vix. without going to a περιστήρι, sup. 8.

15. ἔρηπτο. A reduplicated pluperfect of ἔρειπτο, like ἤθρειπτο, from ἔρειδα, &c. See inf. 55.

16. ὃς δὲ τῆς κ.τ.λ. As the sea frets, and is ruffled before a coming storm, as if hesitating in which direction to roll its swelling waves, so was the mind of Nestor divided between this or that course of action. A fine simile: one which see Mure, Hist. Lit. vol. ii. p. 33. Schol. Ven. εἰσιν ἰδέ, ὅτι ἄρχην λαμβάνῃ κινήματος ἡ θάλασσα, μελανείων δὲ μεταφέρει ἐπὶ τοὺς κατὰ ψυχὴν μεριμνῶντας καὶ ταρατσομένους. καὶ ὅτι κωφοί λέγει τῷ ἄρμὼν καὶ μηδέπω καθάλαξεν καὶ ἀποτελοῦντι ἥχην μηδέπω γὰρ άνέμου εὐκρίνως ὑπός, τού κύμα ἠρέμει. Lord Derby:—

"As leaves the darkling sea with silent swell,
Expectant of the boisterous gales’ approach;
Nor onward either way is pour’d its flood,
Until it feel th’ impelling blast from heaven;
So stood th’ old man, his mind perplex’d with doubt."


17. ὄσπομεν, ‘expecting,’ and as it were in suspense as to what wind will ultimately blow. Some render it ‘foreshowing’ (Schol. Min. προσδέχουμεν ἢ προσημαίνων); but the poet seems to attribute to the element itself a kind of conscious restlessness preceding a storm.

18. αὐτῶς, lit. 'just so,' i.e. without any decided result or effect.—έτέρωσε, 'backwards.' See xiii. 543.

20. δαίσαμον, divided, wavering between two schemes. See ix. 8. Doedelein, who thinks that by πορφύρα (16) the gloom of anxiety as well as the agitation of doubt is implied, says on this verse, "ὅραμεν dubitationem, δαίσαμον dolorem Nestoris denotat." A simpler sense is, ‘was made anxious by being divided in his mind in respect of two ways of action.’ Cf. xvi. 435, διχθά δέ μοι κραδίη μέμοιν φρεσίν ὄρμαινς.

23. δοάσατο. See xxii. 339.
βηναι ἐπ’ Ἀτρείδην. οἵ δ’ ἀλλήλους ἐνάριζον μαρνάμενοι, λάκε δέ σφι περὶ χρόνα πολλάς ἀτειρῆς νυσσομένων ξύφεσίν τε καὶ ἐγχεσιν ἀμφιγύοσιν.

Νέστορι δὲ ἔξωβλητο ποιοτρεφεῖς βασιλῆς πὰρ νηών ἀνώντες, ὥσι βεβλήτῳ χαλκῷ, Τυδεῖδης Ὀδυσσεὺς τε καὶ Ἀτρείδης Ἀγαμέμνων.

πολλὸν γὰρ ρ’ ἀπάνευθε μάχης εἰρύστω νῆς θυ’ ἐφ’ ἄλος πολιής’ τὰς γὰρ πρώτας πεδίνοντε ἐρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἐδειμαν.

οὐδὲ γὰρ οὐδ’ εὑρὸς περ ἐών εὐνύησατο πάσας αἰγιάλος νῆς χαδεῖν, στείνοντο δὲ λαοῖ.

24. οἱ δὲ. For they, viz. the combatants to whom he was proposing to go, were slaying each other in fighting. Cf. 60—62. Schol. Ven. τοῦτο δὲ ἐπήγαγε πρὸς τὸ ἡ μεθ’ ὄμιλον τοῦ Δαναῶν.

—λάκε, an aorist from a root λαξ, λάκ (lacero, laaxis), representing the sound made by rending or tearing.

27—51. Nestor resolves to find Agamemnon, in order that he may consult with him. That chief's is met returning from the ships with Diomedes and Ulysses, to see the state of affairs; for they had retired to the fleet wounded. Agamemnon's alarm is not less than Nestor's, and he thinks the whole army has deserted him for his quarrel with Achilles.


30. πολλὸν γὰρ. The particle explains the reason why they were going from their tents, close to the shore, where they had been attending to their wounds, to see how the fight was proceeding (ὅψεοντες, inf. 37), viz. because they could neither hear nor see without getting nearer. — εἰρύστο, εἰρύντο, had been drawn up. See i. 350; xv. 656.—πεδινὸς, high and dry on the land.

"Eas naves, quae primae ad Troadis oram pervenerant, in terram traxerant ensique muro a tergo munierant Achivi. Fecerant id ut reliqua classis juxta litus anchoras jacere posset neque justo arcibus condensaretur; nam numerosiores curant naves quam ut ora quanvis inter duo promontoria, Rhoetaeum et Signum, extensa universum eexiciper posset classem." Doederlein.

32. επὶ πρύμνησιν, 'at the sterns;' for the prows of Greek galleys always faced the sea. See xviii. 76. Hence Virgil's 'litora curvae practexunt puppes,' Aen. vi. 4. A naval camp, i.e. a fence and rampart, was thrown round on the land side, so as to include all the ships between it and the sea. If we suppose this to have been done at first, it will explain the allusion in Thucyd. i. 11, ἐπείδη δὲ ἀφίκωμεν μάχη ἑκάστης, — δῆλον δὲ, τὸ γὰρ ἐρυμα τῷ στρατοπέδῳ οὐκ ἐν ἐτείχισιν, κ.τ.λ. The rampart described in vii. 436 was perhaps an after-thought, and a secondary work.

34. αἰγιάλος, the sea-strand. Wide as this was, it was unable to hold, or contain, all the ships, and the people (the various allied forces) were pressed for room; for this reason then they had drawn up the ships πρόκροσαι, in rows one behind and higher than the other, so as to form a sort of ascending series; or perhaps, side by side, but so as to present different degrees of distance from the sea-line. See the note on xii. 258, κρόσος μὲν πῦργον ἐρυνον. Mr. Blakesley, on Herod. vii. 188, πρόκροσαι ὁμοῖοντο ἐξ πῦρντον, derives the word from πρὸ and κόρη, ‘head foremost,’ and renders it ‘head out seaward.’ The notion of gradation, however, evidently attaches to the word, as in Herod. ii. 125. Schol. Ven. τὰς κλιμακηδον νεωλημένας ἔτερα πρὸ ἐτέρων, ὥστε ὀπαστρείσεις φαίνεσθαι τὸ νεῶλκιον. — χαδεῖν, the aorist of χανδάω.
36. στόμα, the bay or entrance enclosed between the two headlands, Sigeum and Rhoeceum. See Gell, Troad, p. 29. "Ut in Od. v. 441, iluivi ostium στόμα nun- cupavit, ita maris oram, in terram por- rectam, ἵππων στόμα appellat poeta." — Spitzner.

37. ὁ γε, sup. 29.—ὑψεώντες, 'de- sirons to see.' The genitive seems to depend on the notion implied by the desiderative, ἐπιθυμούντες αὐτῆς (μάχης), ἅπειρων αὐτήν. — ἔρευνα, supporting themselves by their spears, i.e. as having been lately wounded.—ἀθήνα, in close company; or perhaps, surrounded by a staff. The picture is more vivid than if they came up as stragglers to view the fight.—ἀξιόντα, not for themselves, but for their friends hard pressed in the conflict (Schol. Lips.).

45. ποτε. See viii. 181. 526.—μὴ πρὶν—πρὶν, see on vii. 481.

49. καὶ ἄλος. He supposes, or pretends to suppose, that Nestor also has left the fight and deserted the Grecian cause, through some personal ill-feeling against him, such as that entertained by Achilles.

51. προσέγι, the hinder ships, viz. those drawn up first on land, and therefore the same as πρῶται.

52—63. Nestor thinks the state of affairs very threatening, but advises that they should consult what had best be done, and not return at once to the fight.

53. ταύτα, the threats of Hector.—τιτόωμαι, see ix. 425.—ἄλος, i.e. τεκτή- ναιτο ἄλλα παρά ταύτα. The sense is, 'these evils, which you fear, are not merely in prospect, but are already wrought upon us, and Zeus himself could not make them otherwise,' because a thing done cannot be undone. Schol. Ven. 2, φησὶ δὲ ὅτι ταύτα μὲν οὖν ἀσώ ἐκεῖνος ἦπειλησέν ἐσται, καὶ οὖν ἄν παρὰ ταύτα ποιήσειν οὐ δεῖς.

55. κατερήριπτεν, the reduplicated ac-
tive aorist in the usual intransitive sense. See sup. 15.—εἰλαρ, see vii. 437.

62. νόδος, intelligence, σύνεσις. Nestor thinks that counsel and advice may effect something, though wounded chiefs can do little in fighting. It is difficult to have any faith in the antiquity of this passage. Spittler remarks that ὁποτέρωθεν occurs nowhere else in Homer. The allusion to νόδος, as an agent, seems to indicate the philosophical views of a later age; and συνταξεῖν, though found in x. 40, Od. x. 260, can hardly be a word of really ancient epic use.

64—81. Agamemnon rejoins, that as the ramparts have not afforded the expected protection to the fleet, and as the gods seem adverse to the Grecian cause, they had best launch the galleys nearest the sea, and moor them in deep water, with a view to their leaving the Troad at night. (This expedient is a mere repetition of that in ii. 139; and ver. 69 is even identical with ii. 116.)

66. ἐχραιμέμε. Buttmann regards this as an aorist, Doederlein as the imperfect. See Lexil. p. 542, and on vii. 144, ὃς ἡρ' ὁλ' κορύφη οἱ ὑλεθρον χραίσμε σώδηρεθ. Inf. xv. 32. There may have been two forms of the present, χραίσμω and χραίστημα, like κίρω and κυρεύα, ἀνώ and αἰνέω &c., but neither of them occurs.

67. ἐπλοῦτο δὲ, 'though they expected in their hearts that it would prove' &c.

69. This verse occurred (besides ii. 116) in ix. 23, and the next one xii. 70; xiii. 227.

71. ἠδέα, I knew it, viz. that the Greeks would perish, when before Zeus zealously assisted them; i. e. I did not believe their triumph would be for long. Now I know it, when he gives these Trojans all the glory.—κυδάνει, cf. xx. 42. The Schol. Ven. compares οἱδάνει κοῦν, ix. 554.

75. πρῶται. Viewed from the sea, and regarded as most ready to be launched, the 'first ships' mean those which arrived last, and are nearest the water-line. In another sense, those which arrived first and were drawn up highest.
éλκωμεν, πάσας δὲ ἐρύσωμεν εἰς ἅλα δίαν, ὕψη δὲ ἐπ' εὐνάων ὄρμισσομεν, εἰς ὁ κεν ἐλθη νῦξ ἀβρότη, ἥν καὶ τῇ ἀπόσχωνται πολέμου Τρώας· ἑπειτα δὲ κεν ἐρυσαίμεθα νῆας ἀπάσας. οὐ γὰρ τις νέμεσις φυγέων κακὸν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον δὲ φεύγων προφύγη κακὸν ἢ ἁλω’.

tὸν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη πολύμητις Ὁδυσσεύς "Ἀπεδῆ, πολίν σε ἔτος φύγεν ἔρκοι ὁδόντων. οὐλόμεν", εἰδ' ὀφελές ἄεκελίου στρατοῦ ἄλλου σημαίνειν, μὴ δ' ἁμὴν ἀνασσέμεν οἴσων ἄρα Ζεὺς 85 ἐκ νεότητος ἐδωκε καὶ ἐς γῆρας τολυτεύειν ἀργαλέων πολέμους, ὄφρα φθιώμεθα ἕκαστος. οὔτω δὴ μέμονας Τρώων πόλων εὐρύγυιναν καλλείψειν, ἢς εἴνεκ' ὀξύμοιεν κακὰ πολλά. σύγα, μή τίς τ' ἄλλος Ἀχιῶν τούτων ἀκούσῃ μῦθον, ὅν οὐ κεν ἄνὴρ γε διὰ στόμα πάμπαν ἀγοῖτο

are πρῶτα νῆας, as in xv. 654.—It is to be observed, that this is the third time Agamemnon counsels flight; see on ix. 17. 27.

77. ψη, perhaps by ropes tied from the upper part, or bulwarks, to stones thrown out on each side to steady the ship, called εὐναί. If ἐν μετέφρα, 'on the high sea,' is meant, there would be difficulty in embarking the troops at night. The Schol. Lips. however compares Od. iv. 785, ὑψοῦ δ' ἐν μοτίῳ τῆν γ΄ ἐρμίσαν. Doederlein explains the passage very differently. He takes πρῶτα νῆας for those highest on land, construes ἐλκωμεν ἅγχις θαλάσσης, i.e. ὡστε εὔνας, and thinks ὑψι ἐπ' εὐνάως means 'on the high and dry strand, fixed to stones embedded in the earth,' comparing i. 485, ὑψοῦ ἐπὶ ψαμάθους.

78. νῦξ ἀβρότη, 'divine night.' See Lexil. p. 83.—ἡν καὶ τῇ κ.κ.λ., 'if perchance even so, viz. by means that may seem to some dishonourable, the Trojans, thinking the Greeks are going, should suspend the fight.' Virg. Aen. ii. 25, 'Nos abisses ratii et vento petitisse Mycenas.'

79. ἀπαίας, ἁμα πάσας, εὐνεύς; different, as Doederlein well observes, from πάσας in 76.

80. νέμεσις, see iii. 156. There can be no objection made to our escaping from ill, even though stealthily and by night. Schol. Lips., καίτοι γε ἄγεννες ἢν τὸ νυκτὸς ὥσπερ δραπετεύσαι τὴν μάχην. The next verse is hardly wanted, but in some degree it explains away the νέμεσις. 'Better it is by flying from it to escape evil, than to be overtaken and caught by it.'

82—102. Ulysses (sup. 29) gives an indignant reply to the proposal of the chief. He will not hear of giving up Troy, now on the eve of capture, and wonders that any chief of sense and authority can use such language.

85. σημαίνειν, σημάντωρ εἶναι, 'I would you had been the ruler of some other army, and that a sorry one.' See xvi. 172.

87. ὄφρα κ.κ.λ. Schol. Vict. ὃς ἐκαστος ἢµων φθαρῇ. This is said with bitterness, and with invidiousness against the general-in-chief.

88. οὐτῶν δὴ, viz. in this base and stately way.

91. ὅν ὁ Κ.Κ.Λ. 'Which no man who knew in his heart how to speak sagely would take in his mouth at all, to utter it.' Note the phrase ἄγεσθαι διὰ στόμα, which Doederlein explains ex pectore per os educat; Schol. Ven. ὅν οὐχ ἐτέροις εἴποι.
ος τις ἐπίστατο ἥσιν φρεσν ἁρτια βάζεν σκηπτοῦχος τ ’ εἰ, καὶ οἱ πειθοῖατο λαοί τοσσοίδ’ ὁσοςον σι μετ’ 'Αργείουσι ἀνάσσεισ
c[νῦν δε σει ἀνωσάμην πάγχυ φρένας, οἶον ἔειπες]. ὁς κέλει πολέμου συνεστατός καὶ αὐτῆς
νῆας ἐνσελμοὺς ἀλαδ’ ἐλκέμεν, ὄφρ’ εἰτ μάλλον Ἴρωσι μὲν εὐκτά γένεται ἐπικρατέουσι περ ἐμπης,
ἡμῖν δ’ αἰτύς ὀλέθρος ἐπιρρέπη. οὐ γὰρ Ἀχαῖοι
σχίσουσιν πόλεμον νηὼν ἀλαδ’ ἐλκομενῶν,
ἀλλ’ ἀποπαππανέουσιν, ἐρωήςουσι δὲ χάρμης.
ἐνθά κε σή βουλή δηλήσται, ὀρχαμε λαῶν.”

τὸν δ’ ἤμειβετ’ ἐπετα ἀνας ἀνδρῶν Ἀγαμέμνων
“ὁ ’Οδυσσεύ, μάλα πώς με καθίκεο θυμὸν ἐνυπη
ἀργαλέγ’ ἄταρ ω μὲν ἐγὼν ἀεκοντας ἀνωγα
νῆας ἐνσελμοὺς ἀλαδ’ ἐλκέμεν νῆας ’Αχαϊῶν.

νῦν δ’ εἰς ὃς τῆςδε γ’ ἀμείνωνα μῆτν ἐνίπστοι,

96—102. This passage is quoted by Plato, Legg. iv. p. 706 fn., with the
variants εὐδομένουσι in 98 and πολέμων
in 100, and ὁ’ ἀγορευείς in 102. He
cites the verses as an instance of πονηρὰ ἐθν, which ought not to be inculcated,
and adds, ἧν δὲ ποιοτό καὶ παρ’ Ὀμήρου λαθεῖν, ὅτι τὸ ἐπιτήδειμα ἧν τὸ
tοιοῦτον οὖν καλόν.
Οὐδοσσείς γὰρ αὐτῷ λαδόρει τὸν Ἀγαμέμνονα, τὸν Ἀχαίων τότε ὑπὸ τῶν Ἱρών κατεχομένων τῇ
μαρχῇ, κελέωντας τὰς ναῦς εἰς τὴν δάλατα
καὶ καθάλλιν, δὲ χαλεπαίνει τε αὐτῇ καὶ λέγει, ὁς κέλει—ἀγορευεῖς. Ταῦτ’ ὥν ἐγγίνοντε καὶ ἐκεῖνος, ὅτι καὶ αὐτὸν
θαλάττῃ τρητίας ὑπάλλατο παρεστώ ται
μαχομένους καὶ λέοντες τον ἔλαφον
ἐθύσιεν φεύγειν ταῦτας ἐτείς χρώ-
μενοι. Plato therefore regarded the
viciousness of the advice as consisting in the
temptation which the ships would
offer the Greeks for escape, and for
relaxing their efforts to conquer.

96. συνεστατός, συνεστώτος, i.e. καθεσταμένον, now that the war is in
progress, or has fairly set in, as we say;
or, perhaps, when the battle is being
closely fought.

98. εὐκτα, a verbal not elsewhere oc-
curring in Homer; ‘that what the
Trojans pray for may be realized,—
though they are already victorious, and
might well be content.’—viz. the igno-

99. ἐπιρρέπτη, ἐπιβρασία, may descend
upon us like a weighted scale.

100. σχίσοντων, sustinehunt; they
will not bear the brunt of the battle
alone, when the ships are being launched,
but will look off in another direction,
i.e., will cast their eyes homeward, and
will retire from the fight. Schol. Lips.
περιβλέψουσι καὶ πτωχῆσονται, δηλοῦντι
περὶ τὴν καθολικὴ γεγομένοι. On the
Ionic future in ἐως, like σημαινώ, θαυ-
μάζω, see on iii. 411.

102. ἕθα κ.τ.λ. ‘Then, perchance,
thy counsel will be found injurious.’
The future is equivalent to the subjunctive,
and that to δηλοῦσαι ἑν.—ὄρχαμε,
Schol. Lips. κατακερτομεί γάρ τὴν βουλὴν
ὡς οὐ βασιλεί ἀμφότεροι.

103—108. Agamemnon replies with
dignity and calmness, ‘You have greatly
touched my feelings by your bitter re-
buke. I am not the man to order the
Greeks to launch their ships if they do
not like it. (The advice may not per-
haps be the best possible:) but under
the circumstances (νῦν) show me the
man who shall advise better; I should
be only too glad to meet him.’

104. καθίσκαι, καθίσσω. With an
eausive, as in Od. i. 314 ἐπέ ῥιὲ 
μάλιστα καθίκεο πένθος ἔλαστον.
109—132. Diomedes next volunteers to give advice, and prefaces his remarks by some account of his descent, that his birth and position may be weighed against his youth. In fact, he is here introduced in a new character, as a counsellor. The Διομήδεος ἀρσενεῖ in Book v. was probably a distinct ballad. And this account, in which allusion is made to Tydeus and Adrastus, perhaps anciently pertained rather to the Thebaica than to the Troicæ; unless we regard it as an integral portion of the Achaean folk-lore which is largely worked up into the Iliad. See iv. 376.

110. ματεύων does not occur again in Homer, though it is used by Pindar. With the formula ἐγγὺς ἄνηρ ἄρπι Spitzner compares Theocr. xxii. 69, τίς γὰρ, ὅταν χεῖραι καὶ ἐμοῦ συνερεῖσαι ἰμάντας: A. ἐγγὺς ὀρφας.

111. ἀγάπηθε, if you do not view my offer invidiously, or with dislike.—νεκτατος, see ix. 54.

119. νιάθη (ναυτ.), came to dwell at Argos.—πλαγγεῖθες, a euphemism for φεῖγον. Schol. Min. ἀπολαμβάνεις καὶ ἐκπεσῶν τής πατρίδος διὰ τήν φυγήν. The Schol. Ven. gives the story on the authority of Pherecydes. Tydeus had slain the sons of Agrius for expelling Oeneus in his old age from the sovereignty. He had then fled to Argos, where he obtained the rites of expiation from Adrastus, and married his daughter Deipyle. Doederlein thinks this a post-Homeric legend, and that πλαγγεῖθες merely means that he wandered forth as an adventurer, and came to Argos,—‘an emigrant,’ we should say.

123. ἀμφί, Schol. Vict. χορὸς τῶν ἀρουρῶν. But it may mean, ‘round the estate,—’ arbustis felicibus obsita circum,’ Lucr. v. 1378.

124. κέκαστο, he surpassed. See ii. 530. 125. τὰ δὲ κ.τ.λ. This forms a kind of apophasis: ‘But all this you are likely to hear about (from others), whether it is true,’ sc. δὲ λέγω. Cf. sup. 69. Schol. Ven. ἀρτί τοῦ ἐκίστας ἀκηροκύνη. Again, ταῦτα δὲ υμᾶς εἰδός εἴδεις ἀκηροκυνίται εἰ ἀληθῆ λέγω. Others, as Schol. Lips., took μέλλετε for ἐμέλλετε. ‘Εν νυν vere dicam faina audieisse vos arbitror, nam ἀκοόειν suae sensu perfecti legiunt.’ Doederlein. Spitzner reads ei ἑτέον γε, from a var. lect. ὂς ἑτέον γε, comparing viii. 423; xii. 217.
τὸ ὄνομα γένος γε κακὸν καὶ ἀνάλκιδα φάντες μὴν ἀτμῆσαίτε πεφασμένον, ὦν κ᾽ ἐν εἴπω. 

dεῦτ᾽ άμεν πολεμόνδε, καὶ οὐτάμενοι περ, ἀνάγκη. ἐνθα δ᾽ ἐπειτ᾽ αὐτοὶ μὲν ἐχώμεθα δηιοτήτος ἐκ βελεών, μή ποὺ τις ἐφ᾽ ἐλκεὶ ἐλκος ἄρηται ἄλλοις δ᾽ ὄτρυνοντες ἐνήσομεν, ὦτ τὸ πάρος περ θυμῷ ἢρα φέροντες ἀφεστὰς οὐδὲ μάχονται.”

ὡς ἐφαθ᾽, οἱ δ᾽ ἅρα τοῦ μάλα μὲν κλύν ὑδὲ πῖδοντο. 

βὰν δ᾽ ἦμεν, ἦρχε δ᾽ ἅρα σφί ἀναξ ἀνδρῶν Ἀγαμέμνων. 

οὐδ᾽ ἀλαοσκόπην εἴχεν κλυτὸς εἰνοσίγαιο, ἀλλὰ μετ᾽ αὐτοὺς ἦλθε παλαιῷ φωτὶ έουκός, δεξιετὲν ἢ ἐλε χεῖρ Ἀγαμέμνωνος Ἀτρείδαο, καὶ μιν φωνῆσαι ἑπεα πτερόεντα προσηύδα. "Ἀτρείδη, νῦν δὴ που Ἀχιλλῆς ὅλον κήρ γνητεί ενι στήθεσαι, φῶνοι καὶ φύζαν Ἀχαίων ἀρισκομένω, ἑτεί οὐ οἱ ἐνὶ φρένες, οὐδ᾽ ἤβαιναί. ἀλλ᾽ ὃ μὲν ὃς ἀπόλοιτο, θεὸς δὲ ἐ σφιλώσειν 

σοὶ δ᾽ οὐ πῷ μὰλα πάγχυ θεοὶ μάκαρες κοτέουναν,

127. πεφασμένον, when delivered and made known. The Attic writers say γνώμην ἀποφάνεσθαι in this sense. So λόγος ἄρκαιος φανεῖ, Soph. Trach. 1.

128. ἱμεν, ἱμεν. This advice glanced at the opposite opinion of Nestor sup. 62, πάλευον δ᾽ οὖν ἐμοί κελεύω δίμεναι. But ἀνάγκη modifies it: 'Let us go, because we must; but when there, we will encourage others by our presence, rather than engage, when disabled, in the fight.' — οὐτάμενοι, Diomede being one of the wounded, sup. 28. — ἐκά- μεθα, 'let us ourselves abstain from the conflict, (remaining) out of the reach of javelins and arrows, lest perchance one should carry off wound upon wound, but encourage by our example, and send into the fight others, who hitherto, indulging their temper, have stood aloof and do not fight.' He alludes, probably, to Achilles. — For ἐκάμεθα in the sense of ἀπέκαμεθα see ii. 98, ἐλ ποῦ αὐτήν σχοιάτο. But it might mean, 'let us take part in' the fight, viz. without actually joining it.

132. ἢρα φέροντες. See on i. 572.

133—152. The advice of Diomede is followed, and the chiefs return to the fight. Poseidon, in the guise of an aged man, offers words of encouragement to Agamemnon, and with a loud shout rallies the Greeks and scares the adversary. 

135. ἀλαοσκόπην. See x. 515. — μετ᾽ αὐτούς, in quest of them, to overtake them. 

140. γνητεύ is rare in the present tense. Aeschylus has γνηθούσαι φρενι, Cho. 772.

142. ἀλλ᾽ κ.τ.λ. 'Well! may he perish e'en so,' i.e. by his folly, 'and may the god strike him with a pest.' This use of ὃς is to be distinguished from that in Od. i. 47, ὃς ἀπόλοιτο καὶ ἄλλος, ἔνιαμ περεαί &c. Cf. inf. xviii. 107, ὃς ἔρις ἐκ τε θεῶν ἐκ τ᾽ ἀνδρῶν ἀπόλοιτο.— 

σφιλώσειν, lit. 'cripple him.' The word occurs only in this passage, and the Schol. Ven. does not hesitate to say it pertains to a more modern dialect (ἡ λέξει νεωτέρων). Hesychius explains it by ἀφανίσειν, μεμφασειν. The analogies of the word the student will find in Liddell and Scott's Lexicon. Apoll. Rhod. i. 101 uses the adjective σφιλός as a synonym of πνῖς. It is probably a word of the later Greek, and therefore due to interpolators in this passage.

143. οὐ πῶ. You have not yet incurred
the anger of the gods (though you have that of Achilles).

147. πεδίον, ἐπὶ πεδίον, in the direction of the plain.—The next two lines occurred v. 860, 861. If the passage be really ancient, ἔφαξον would be the truer reading. The verb seems here an aorist.—ἐριδα ἔναγεν, ii. 381.

151. ἐκάστῳ. This word also properly takes the initial F. But the passage is perhaps made up from xi. 11.

153—192. Hera, seeing the aid rendered by Poseidon to the Greeks, to whom he was usually adverse, conceives the desire of engaging Zeus for a time in dalliance with herself, that the successes of the Grecian army may receive no check. Her real policy (see xv. 14) was to get Hector wounded, and so withdraw him from the contest. The description of the toilette of the goddess forms one of the most remarkable and celebrated descriptions in the Iliad.

153, 154. στάσα k.π.λ., ‘stood and looked out of Olympus from a peak.’ Here it is clear that the actual mountain is meant. The goddess is on Olympus, Zeus on Ida. See the fine account of her flight thither, inf. 225 seqq.

155. ποινών. See i. 600.—δαέρα, ‘brother-in-law;’ she had wedded her own brother Zeus, who was also brother of Poseidon.

160. ἐξαπάφωτο. This medial aorist occurred ix. 376.

162. Schol. Vict. ἐντύνασαν κοσμήσα-σαν. καὶ ἐπὶ Κρύνης (Od. xii. 18), ἥλθ’ ἐντύνασαν. The ἐ without F is very suspicious; in fact, we virtually have here the reflexive ἐντύνασα of a later dialect. Cf. xvii. 551.

167. ἐπήρσεν (root ἄρ, as in ἀφράσκῳ, ἠφαίρε, &c.), he had closed, fitted close; ἐπήρειντο, ἦ ἐφνισσεν, Schol. Ven. This active aorist does not elsewhere occur.—κληδι, 'with a fastening,' i.e. bolt of some kind, or, like our locks, not visible from without.—τὴν δὲ, by a kind-of poetical attraction to κληδι. It should rather have been τὰς δὲ. (Mr. Trollope admits τὰς δὲ on the conjecture of Heyne.)

171. λιπ' ἐλαίω. See on x. 577; xvii. 350.—εἶδαν, another of the ἄπαξ λεγόμενα in this remarkable passage. Hesych. εἶδαν' εὐάδες ἦδ' λτόν. Probably from the root σφάδ, σφεδ, sweet, though Buttmann would derive it from ἐδί. The termination may be compared with ἱπτε- δανός, βεγέδανός, and (as Schol. Ven. well adds) with πιθανός and ἰκανός. Mr. Trollope, supposing from Hesychius (in εἶδαν) that the word meant 'cetable,' reads εἴδαν. But fragrant oils or unguents are not ἐβράσμα, though φράμακα may be.—πενιωμένον, 'which had been perfumed for her,' or made up with scent. The earliest mention, perhaps, of μύρον, the αγαντεῖον of the Romans. (See Lucret. ii. 547 seqq. for a curious account of its preparation.) As the ancients had no alcohol, which is made the vehicle and solvent of our modern scents, they used oil boiled with fragrant essences.

173. καὶ κινωμένοιο, 'though only stirred,'—ἐμπυής, even though the opening and the stirring took place within a closed room.—ἐς γαῖαν κ.τ.λ., i.e. as far as earth downwards and the sky upwards, from the summit of Olympus.

178. ἐνών. See on iii. 385, where the word is shown to come from the same root as the verb with which it is here joined, ἔσατο, with the adjectival termination in -ανός. In this case πέπλος must be understood. The masculine nominative occurs only in xxi. 507, ἀμβρόσιος ἑανός.—ἔσατο, a suspected and probably pseudo-archaic form, ἐσάτο or ἔσάσατο being elsewhere found. Have we not here a confusion with a totally different aorist, ἔσασθαι (ἴσα, ἐσά), Od. xiv. 295, Herod. i. 66 ?—Ἀθηνή, here mentioned as the goddess of art, especially the female art of embroidery.—ἐξουσία (root εἰξ, shave), 'had woven smooth and fine.' Hence ἐξουσία was a garment of fine cloth with the nap clipped close or smoothed down. Schol. Ven. ἐλάτων, ἀπὸ μεταφορᾶς τῶν σύλων.—ἀλκήσασα, Hesych. μετ' ἐπιμελείας υφήσασα. The exact sense is rather doubtful. It may mean 'adorning it with patterns,' or 'after carding and dressing the wool,' as ἰδεικνύει εἰρή καλὰ in iii. 387; or lastly, as Mr. Newman appears to understand it, 'for practice.' He renders it, "Which for the Queen of heaven Athene as a sampler wrought." In this sense we may compare κερκίδος μελέτας Ar. Rhet. 1316, ἐκδιδάγμα κερκίδος Eur. Ion 1419.—τίθη, viz. as she wove it.
χρυσέης δ' ἐνετήσι κατὰ στῆθος περονάτο. 180

ζώσατο δὲ ζώνην ἐκατὸν θυσάνους ἀραρύνων, ἐν δ' ἁρα ἔμματα ἴκεν ἐντρήτουσι λοβοῖσιν τρίγληνα μορόετα· χάρις δ' ἀπελάμπτετο πολλή.

κρηδέμνως δ' ἐφύπερθε καλύψατο διὰ θεῶν καλῷ νηγατέω· λαμπρὸν δ' ἦν ἡλίος ὃς· ποσσι δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.

αὐτὰρ ἐπεὶ δὴ πάντα περὶ χρόνιο θήκατο κόσμων, βῆ π' ὃς ἐκ θαλάμου, καλεσσαμένη δ' Ἀφροδίτην τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔπιπεν.

"ἡ ρά νῦ μοι τι πίθου, φίλον τέκος, ὅτι κε εἶπω, 190

ἡ κεν ἀρνήσαιο, κοτεσσαμένη τὸ γε θυμῷ, ὀὖνε κέ ἔγω Δαναὸσι σὺ δὲ Τρώσσων ἀρήγεις;"

τὴν δ' ἥμειβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη ""Ἡρη πρέσβα θεά, θύγατερ μεγάλου Κρόνου, αὖδα ὧτι φρονείς· τελέσαι δὲ με θυμὸς ἄνωγεν, 195

εἰ δύναμαι τελέσαι γε καὶ εἴ τετελεσμένον ἑστίν." τὴν δὲ δολοφρονεύοσα προσφύγα πότνια "Ἡρη

180. ἐνετήσι, brooches or clasps (ἐνε-

έται).—κατὰ στῆθος, according to the older forms of art, like the Gorgon-head on the breast of Minerva. Schol. Ven. οὐχ ὃς ἴκεις κατὰ τὴν κατάκλειδα τοῦ ᾠῶν. The art of the jeweller is undoubtedly ancient, and in the Homeric passages generally, e.g. xviii. 401, may reasonably be regarded as Phenician. Compare Od. xv. 460.

182. ἔμματα, 'ear-rings,' from an aspired and sibilant root, ἅρα, σφαρ (ἐρειν, severe, sermo, &c.), explained and illustrated more fully on i. 486 and iv. 116. The primary notion is 'to set in a row,' as gems in pieces of jewellery. So ἡλέκτροισιν ἔρητο, Od. xv. 460.—λοβοίσι, the lobes or flaps of the ear, which were ἐντρήτα, 'skilfully pierced.' Photius, λοβός το ἄκρον τοῦ ἄττου. Hesych. λοβοί κυριῶν τῶν ἄττων τὰ κάτω. Doederlein strangely explains ἐντρήτοισι "bene tritis, idéique teretibus, punicis obs vel similis corporis comendae urce." 183. τρίγληνα, of three drops, or sparkling stones.—μορόετα, Hesych. μετὰ πολλοῦ καμάτων πεπαγμένα. Schol. Ven. πεπαγμένα τῇ κατακενν. ἀπὸ τοῦ μορήσαι, δ' ἐστι κακοπαγάσαι (!). The ancients did not know what to make of this word, which probably contains the same root as marmor, marmaíren, &c. See New Cratylus, p. 687. Doederlein shows that it was an Alexandrine word, used more than once by Nicander. This verse occurs also in Od. xviii. 298.

184. κρηδέμνως, a kind of cap, or head-dress, enclosing the hair, something like the calantica of the Romans. The Schol. Lips. explains it by κεφαλοδεσμῶς.—νηγατέω, 'newly-made,' perhaps (as the Schol. Lips. suggests) for νεόγατος. See on ii. 42. So ἀπερείσιος for ἀπερείσιος, ἀκέσιλος for ἀκείλως, and the Attic ἀρακίω for ἀχρίω. 185. θήκατο. See x. 31.

193—213. Aphroditē consents to the request of Hermes, to impart to her every grace to captivate Zeus. But the real object of the queen of the gods is concealed; she pretends she is going to reconcile certain quarrels and jealousies between the Titanian powers, and to induce them to return to love.

196. τετελεσμένοι. If it is a thing that has been done, and so can be done again. This line occurs also xviii. 427.
"δός νῦν μοι φιλότητα καὶ ἵμερον, ὥς τε σὺ πάντας
dαμνα ἀθανάτους ἥδε θυτοῦς ἀνθρώπους.
eἰμι γὰρ ὁφομένη πολυφόρβου πειράτα γαίς,
'Ωκεανῶν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
oi μ' ἐν σφοινί δόμουσιν ἐν τρέφον ἡδ' ἀτίταλλον,
δεξάμενοι 'Ρείας, ὅτε τε Κρόνον εὐρύσκα Ζεὺς
γαίς νέρθε καθεῖσαι καὶ ἀτρυγετῶ θαλάσσης.
tοὺς εἰμι ὁφομένη, καὶ σφ' ἀκριτα νείκεα λύσων
ἳδ' γὰρ δηρόν χρόνον ἄλληλων ἀπέχονται
eώνης καὶ φιλότητος, ἐπεὶ χόλος ἔμπεισε θυμῷ.
eἰ κεῖνω ἐπέσεοι παραπεπιθύσα φίλον κηρ
eἰς εὖν ἄνεσαιμι ὀμωθήναι φιλότητι,
αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλεόμεν." 210

tὴν δ' αὐτε προσέειπε φιλομειδής 'Αφροδίτη
"οὐκ ἔστ' οὐδὲ ἔουκε τεον ἐπος ἀρνήσασθαι:
[Zηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνησιν ιαύεις."']

198. ὅσ, as in every case where it is
expressed, gives emphasis to the person.
Here, however, it is not very marked;
but it implies that the goddess has a
singular or special power of doing this.
Compare Eur. Alect. 980, where the
person addressed is Ἀνάγκη,—καὶ τὸν ἐν
Χαλίβιοι δαμαζεῖς ἀν βιβείδαρον.—δαμαζώ,
tibi subigis; the middle voice of δαμαίνω,
which occurs in the active xvi. 103.
The contraction from δαμμασκεί, like δῶνας,
ἐπίστα, &c., would require a different
accentuation.

201. This verse is cited by Plato,
Theaet. p. 152, π, where a mystical
interpretation is given, probably to sati-
rize a certain school who found in Homer
the source of all knowledge and philo-
sophy. The passage is more remarkable
for containing allusions to the wars of
the old Titanic powers, as described in
some ancient Theogony, — "Dehuit in
carnibus istic theologici et cosmogoni-
cicis narratum esse et hoc, fuisse ali-
quando discidia inter Oceanum et Tethyn;
quod nunc poeta ingenioso alio respectu
memorat: quo sensu vero illud ab anti-
quorilium tradition, et quibus de causis
jugiun illud natum fuerit, cum antiqua
carmina perierint, nunc ignoramus." 
Heyne. Sexual separation, secunditas,
was traditionally one of the evils of the
old world, till Ἐρώς was engendered
among them. See Plat. Symp. p. 197.
The legend here alluded to makes Hera
to have been concealed in the recesses
of Earth when Zeus expelled Cronus, and
drove him into penal servitude with the
Titans.—Tethys here seems to be Ἵη,
as Schol. Ven. explains it. The time
alluded to is that when Cronus devoured
his own offspring.

203. 'Ρείας. Compare the formula
μητρόθεν δεδεγμένη, Aesch. Cho. 750.
Ar. Ach. 478.

209. ἄνεσαιμι. See on xiii. 657.
Doederlein seems rightly to refer it to
ἐἰσαι, not to ἔηα, though to the latter
belong ἀνέσας in xvi. 537, ἀνέσει in Od.
xvii. 265. Thus ἀνέσαι εἰς εὖνεν will
mean 'to set on (restore to) the marriage
bed,' and ὀμωθῆναι will denote the end,
'to unite in love.' It cannot be denied that
the common Homeric sense of ἄνησα, i.e.
ἐπεισα (see v. 422), gives an equally good
sense; and it is a grave question whe-
ther the author of the passage did not
confuse the two meanings. Heyne.
ἀνεσαιμιν ἄναπεσαιμι καὶ παραμισαιμι.
—ὀμωθῆναι, a word ἀπα' εἰρημένοιν.
τὸ ὀμωθῆναι οὐκ ἐστὶν ὀμωθῆναι, ἀλλ' ὀμωθῆναι ἐλθεῖν filoτητη. Compare the
phrase ὀμιὸν λέχος εἰσαναβαίνειν, vii. 291.

213. τοῦ ἀρίστου. Note the Attic use
of the article. The Schol. Ven. says this
line was rejected, on the ground that the favour ought to have been granted to Hera for her own sake, not for that of Zeus. She may give it, however, as a token of respect to the queen of the gods.

214—223. Aphrodite presents to Hera her cestus, a bodice or girdle inspiring love. The latter accepts and deposits it in her bosom, or (as Heyne explains it) puts it on, as an article of dress.

214. κεστόν, connected with κεντόν and κένται (xiii. 337), pierced (laced or embroidered). Schol. Ven. 2, ἑστὴρα οὐτω καλούμενον ἀπὸ τοῦ πολυκέντρου αὐτῶν ἡ ἱματία ταῖς ραβαῖς. Compare ἱκέστος, vi. 94, πολύκεντος ἱμάς, iii. 371. The word afterwards became a substantive, and the cestus of Venus was celebrated in art; see Martial, Ep. vi. 13, where the present passage is thus alluded to: 'Ut Martis revocetur amor summiique Tonantis, A te Juno petat ceston et ipsa Venus.' Hesych. κεστόν ἰμάντα τῶν ποικιλῶν ἰμάτων, ἥ χιτώνα ποικίλον καὶ ὁ διακεκεντημένος χιτῶν. In the earlier sense, as here, it was a bodice or στράτων, perhaps cross-laced from holes on each side where it met on the bosom. Hence its peculiar charms were supposed to be bestowed. In later art, it became a magic belt.

216. ἀφάσις, 'dalliance,' love-talk. See on vi. 516.—παράφασις, 'persuasion,' the power of 'talking over,' as παρεπιτείχες, παρπεπεῖκες, &c. Probably the true reading in Soph. Trach. 682, τὰς πεθούσ τοιχάρσιον παραφάει συγκατάλεις (vulg. ἐπὶ προφασεὶ θηρός).—This verse is cited (apparently from memory) by Aristotle, Eth. Nic. vii. 6, as an illustration of ἐπιθυμία, passion.—For the repetition of ἐφ with several nouns, compare v. 710; xviii. 483. The ἑλεκτρῆρα is thus combined in Plant. Psend. i. 1. 64, 'amores mores consuetudines Jocus Indus sermo suavis saviatio.'

219. τῇ νῦν, 'take this now.' See on xiii. 618.—κόλπῳ, viz. to transfuse into you new charms and graces. So in compliment to Berenice, wife and sister of Ptolemy Soter, Theocritus says, xvii. 37, that Aphrodite κόλπων ἐς αὐθήδα ῥαδίνας ἐστεμένατο χείρας. Alcæus, frag. 62, Bergk, κόλπῳ ἀνθέθαντ' ἀγας Χάριτης, Κρόνοι. Dodorinæ forces the sense of ἐγκάθευς to mean 'put it round your waist, and show it to Zeus.' The influence of the belt, however, was secret and magic, viz. so as to inspire love towards the possessor of it.—ὁ ἐν κτ. λ., i.e. in this belt all your wishes are contained; all is wrought that you ask for.

221. νέεθαι, in the future sense, as xiii. 136, ἡδὲν γὰρ νεὺσε.—ἀπαρχάκτων, Schol. ὥς ἐγὼ ἄρκτος οὗ προβουλή. 224—221. Possessed of the magic charm from Aphrodite, Hera hastes from Olympus to Ida, and meeting Sleep, she enlist's him by the promise of a reward to enthral Zeus for a while in the profoundest repose.

226. Cf. Od. v. 50, Πιερίνθος δ' ἐπιβαίνει ['Ερωμῆς] ἐξ ἀδέρφων ἐκτετείχε πάντων. σέειτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ' ἐπείτ'.—ποποπόλων, cf. xiii. 4.
σεύστε' εφ' ἱπποπόλων Θρηκῶν ορεα νυφόεντα, ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖν. Ἐξ’ Ἀθών δ’ ἐπὶ πόλιν ἐβήσετο κυμαῖνοντα, Δήμων δ’ εἰσαφίκανε, πόλιν θείοιο Θανάτοιο. 

230. εἴθ’ Ἡπείρω ἐξιμβλήτο, κασιγνητώ Θανάτου, ἐν τ’ ἄρα οἱ φῦ χειρί, ἐπος τ’ ἐφατ’ ἐκ τ’ οὖνόμαζεν. “Ἤπει αναξ πάντων τε θεών πάντων τ’ ἀνθρώπων, ἥ μὲν ὑ’ ποτ’ ἐμὸν ἑπος ἐκλυες, ἥ’ ἐτι καὶ νῦν πείθεν, ἐγὼ δὲ κέ τοι ἱδέω χάριν ἢματα πάντα. κοιμησόν μοι Ζηνὸς ὑπ’ ὄφρυσιν ὄσσε φαενώ, αὐτίκ’ ἐπεὶ κεν ἑγὼ παραλέξομαι ἐν φιλότητι. δῶρα δε τοί δώσω καλὸν θρόνον, ἄφθιτον αἰεί, χρύσεων.” Ἡφαιστος δε κ’ ἐμὸς πάις ἀμφιγνύεις τεύξει ἀσκήσας, ὑπὸ δὲ θρήνων ποιῶν ἥσει, τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπτινάζων.”

235. τὴν δ’ ἄπαμενομένον προσεφεύκει ἡδυμος Ἡπείρω "Ἠρη πρέσβα θεά, θύγατερ μεγάλου Κρόνω, ἀλλὸν μέν κεν ἑγὼ γε θεών αἰειγενετῶν ῥεία κατευνήσαμι, καὶ ἄν ποταμῷ ἰέθθαρα Ἡκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκταν.

228. κορυφάς, in apposition; ‘keeping only to the highest peaks, and not touching lower earth.’—ἐπὶ πόλιν, over the sea. Cf. xiii. 27.

230. Θανάτοιο. See xxiii. 745, and on xvi. 311.

231. Ἡπείρω. Compare Hes. Theog. 756, ἡ δ’ ὑπὸν μετὰ χεραὶ (ἐχοσά), κασιγνητὸν θανάτου.

234. ἡ μὲν. Another reading is εἰ μὲν. The sense is, ‘as formerly you used to hear my request, so now also comply.’—ἰδέω, ἠτομαί χάριν, ‘I shall feel gratitude.’ A remarkable, if not unique, use of ἰδέω, for which Spitzner gives εἰδεάω, which the Schol. Ven. says was the common reading. The distinction between εἰδεάω, ‘to know,’ and ἰδεάω, ‘to see,’ εἰδέαν (i. 516) and ἰδέα (Theoc. iii. 37), is always well marked, though the root is the same; and εἰδεάν χάριν, ‘to be conscious of a feeling of gratitude,’ is the received formula. Hesych. ἰδεόν γιάσσωμαι. Is it then an Ionic future in -εαω, like γαμεάω, μενέω? For κεν with the subjunctive, in the sense of the Attic optative, see i. 137.

238. θρόνον. Schol. Lips. καλὼς θρόνον ὕποιχενται ἡδὺν γὰρ τοῦ "Ἡπείρω, καὶ πρὸς ἀνάπνους πεπόιηται.

240. ἀσκήσας. See sup. 179. Perhaps τεύξει τ’ ἀσκήσας, ὑπὸ τὲ κ.π.λ. Od. x. 366, θρόνον—ὑπὸ δὲ θρήνου ποιῶν ἥε. The notion is, that the attitude shall be assumed which is most comfortable to a feaster.

242—262. Sleep replies to Hera that he fears the anger of Zeus, if he should comply with her request. And he cites a case in which the wrath of the god was shown against him when Zeus was set to sleep that Hera might persecute Hercules on his return from ravaging Troy.—This story, if not taken from certain ιερὰ λόγα, or mysteries, presupposes ballads on the expedition of Hercules and Telamon against Troy. It is again alluded to, and somewhat more in detail, xv. 18 seqq. Pindar mentions it several times, e.g. Nem. iv. 25. Isthm. v. 31.

246. Ἡκεανοῦ. Aesch. Prom. 138, τοῦ
Iliad 253. oï, against Hercules.

255. Κώδων. This verse occurs xv. 28. The story is briefly alluded to by Apollodorus, vii. § 1, πλέοντος δὲ ἀπὸ Τροίας Ἡρακλέως, "Ἡρα καλεσάντος ἑπεμψε χειμώνας ἐφ' ὅς ἀγανακτήσας Ζεὺς, ἐκρέμασεν αὐτήν ἐξ Ὀλυμποῦ. Προσπέλει δὲ Ἡρακλῆς τῇ Κῷ καὶ νομίζοντες αὐτὸν οἱ Κώφοι λευτρικὸν ἤχειν στόλον, βάλλοντες λίθοις προσπλέων ἐκάλουν, ὦ δὲ βιασάμενοι τὴν νύκτα εἰλε, καὶ τὴν βασιλεία Δευτύλῳ, Ἄστυπαλίας παῦδα καὶ Ποσείδώνος, ἐκτενε—νόσφι φίλων, i.e. after losing his companions by shipwreck.

258. ἰστόν. Had he found me, he would have hurled me from heaven into the sea to perdition. Cf. Od. i. 235. 242. Aesch. Eum. 565, ἔλαντ᾽ ἐκλαυνότος ἀστόν. 263—269. Failing in the attempt to gain over Sleep, Hera now raises her terms, and offers one of the Charites as a bride.

265. Ἡ φής κ.τ.λ. You do not surely suppose that Zeus would resent a trick done to the Trojans, about whom he is well-nigh indifferent, as he did the wrong
-done to his own son. Schol. Lips. οὐ γάρ ὃμοιος κινήσεται τὸν Δία ἐπὶ τοῖς Τρωσὶ κακωθείσιν, ὡς ὑπὲρ τοῦ ἱδίου παιδὸς ἐξαλέστησε.—Ζηρ, see viii. 206.

267. Whatever be meant by 'younger' Graces, it is clear that the triple Graces, known as early as the time of Pindar (Pyth. xii.), are distinct persons, or belong to a di-tinet mythology. See Gladstone, "Studies," vol. ii. p. 163. In xviii. 382, a Charis is represented as the spouse of Hephaestus.

270—276. Sleep accepts the proferred terms, but requires that they should be sanctioned by a solemn oath.

270. χήρατο. It is very difficult to believe that such a form as this (the medial ariste of χαίρω) is archaic. Like ήσατο from ἤδεσσαί (Od. ix. 353). χήρατο from μάϊνεσθαί, it seems to partake of the character of the later Alexandrine. On the other hand, θήκατο is a form used by Herodotus and Pindar. But χήρατο and ἐπιχήρατο seem essentially late and almost debased forms. They are used by Apoll. Rhod. iv. 55 and 1628.

271. ἀἀτατον, 'inviolable,' not to be hurt or offended by ἀτη, reckless or infatuate folly. Some take this to be a verbal from ἀᾶω, with the ᾧ privative prefixed, as in ἀᾶτος, ἀᾶχετος. Buttmann has a long, but not satisfactory discussion of this word in the Lexilogus. As ἢτη was ἀᾶτη (ἀάστα in Pindar), the original short ἀα is contracted into ἀα, and a second ἀ is inserted after the contraction, as in ἀμάαν for ἀμίαν, ἦβώσα for ἦβωσα, &c. The initial ἀ (ἴνα) is simply privative. In the Odyssey, xxi. 91, and xxi. 5, ἦβωλος ἀᾶτας seems to mean 'not to be lightly set aside.' Here the ἀ is retained short because there is no contraction, but the digamma is pronounced double, ἀν—ἀՖστος.

275. ἦ μὲν. See i. 77.—ἐλέδομαι, ἐπιθυμεῖ, i.e. ἐἐλέδομαι. Cf. xii. 638.

277—290. Hera having given the required oath proceeds with Sleep to Lectum (a name formed in reference to λέχος, λέξασθαι), on the roots of Mount Ida, where Sleep hides his time, in the form of a bird perched on a fir-tree, while Hera goes to captivate Zeus by her charms on the top of the Gargaras.

279. ὑποταρπαίους. See v. 898; viii. 479; xv. 225.

281. τῷ, the twain, viz. Hera and Sleep.—Ἄμνου, cf. sup. 230.
Δεκτὸν, ὕθι πρῶτον λυπήτην ἀλα: τῷ δὲ ἐπὶ χέρσου βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπὸ σειετοῦ ὑλῆ. 283
ἐνθ "Ἰππος μὲν ἐμειεν πάρος Δίως οὐσε ἰδέαν, εἰς ἐλάτην ἀναβας περιμήκετον, ἢ τότε ἐν "Ἰδῆ
μακροτάτῃ πεφυνία δι’ ἱέρος αἰθέρ’ ἱκανεν ἐνθ’ ἵστ’ οἴουσιν πεπυκασμένοι εἰλατῖνουσιν, ὄρνιθι λυγρῇ ἐναλήγκιοι, ἢν τ’ ἐν ὄρεσιν 290
χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμμων.

"Ἡρη δὲ κραπινώς προσεβήσετο Γάργαρον ἄκρων
"Ἰδῆς υψηλής’ ἵδε δὲ νεφεληγερέτα Ζεὺς.
ὡς δὲ ἴδ’, ὡς μν ἐροσ πυκνας φρένας ἀμφεκάλυψεν,
oῖδον ὅτε πρῶτον περ ἐμισγέσθην φιλότητι, 295
eἰς εὐνὴν φοιτώντε φίλους λήθουντο τοκκας.
ςτὴ δ' αὐτῆς προσπάροιθε, ἔπος τ' ἐφατ' ἢ τ’ ὄνομαζεν.
""Ἡρη, πῇ μεμανία κατ’ Οὐλύμποι τὸδ’ ἱκάνεις;
ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίνῃς.”

τὸν δὲ δολοφρονεοῦσα προσφηνά δότινα "Ἡρη 300

284. Schol. Lips. ἐστὶ δὲ μέρος Ἰδῆς τῷ Δεκτιν,—ἐνομάθη δὲ τ’ ἐν αὐτω κατακλιθήναι Διὰ καὶ Ἰημαν.
288. δ’ ἑρῶσ, ‘through the lower air into the bright sky.’ It is said that in this place only the poet uses ἔρη not for ‘mist’ but for ‘air.’ The former may however be meant, if we interpret it of the low ground-mist that often hovers over forests; and according to Gell, the Troad is naturally a misty region.
291. χαλκίδα—κύμων. It is of course vain to attach any English nomenclature to these words. The bird meant is commonly thought to be an owl. Heyne cites Arist. Hist. An. ix. 12, ἢ Χαλκίδα ὀλυγάκις μὲν φαίνεται οἶκεὶ γὰρ ὄρη κύμων ἐν καλωσὶν ἵππες αὐτῆς. The expression is a curious one, and can only be plausibly explained on the supposed of two distinct terms coexisting for one and the same object, but derived from two different languages, one of them probably Pelasgic. That people are called δοῖοι in x. 429. See ‘New Cratylus,’ p. 138. Plato, Cratyl. p. 392, L. Phaedrus, p. 252, B. Goettling on Hes. Theog. 831. Gladstone, Juventus Mundii, p. 76. Also suppl. i. 404; ii. 814. That the theol here meant were deified mortals, held in awe or honour in long pre-historic times, is also probable.
292. Γάργαρον. See viii. 48.
294—296. These can hardly be very early verses. The digamma is violated in the common reading ὃς δ’ ἴδεν (Bekker. ὃς δ’ Ἰδέ), and the idiomi ὃς—ὡς is rather Alexandrine and Theocritean, as even the Schol. Lips. remarks. See however inf. xx. 424.
296. λήθους. The marriage of Zeus and Hera was considered to have been a secret one. Hence the proverb in Theocrit. xv. 64, πάντα γυναῖκες τάστιτ', καὶ ὡς Ζεὺς ἀγάμεθ’ Ἰημαν. For Plato’s reference to this passage, see on 342 inf.
298. τῶν ἵκανεις. λειτείπ τὸ ὅρος, Schol. Lips., who compares Od. i. 409, ἢ ἐδο αὐτοῦ χρείος ἐξελθόμενος τῶν ἵκανεις; Rather, perhaps, ‘have you made this coming on your part.’—τῶν κ’ επιβαίνης, viz. in making a long journey. He says this, the Schol. observes, wishing her to stay, while she avows that she has every thing ready.
300—311. Hera craftily pretends that she is on a journey to a distant part, and cannot now stay to dally with her lord.
"έρχομαι ὑφομένη πολυφόρβου πείρατα γαῖς, Τρόιαν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν, οἳ μ’ ἐν σφοίσι δόμοισιν ἐν τρέφον ἥδ’ ἀτίταλλον. τοὺς εἰμ’ ὑφομένην, καὶ σφ’ ἀκριτα νείκεα λύσω. ἥδη γάρ ἡρων χρόνων ἀλλήλων ἀπέχονται εὐνής καὶ φιλότητος, ἐπεὶ χόλος ἐμπεσε θυμῶ. ἵπποι δ’ ἐν πρυμνωρείῃ πολυπίδακος Ἱδης ἐστάσο, οἳ μ’ οἴσουσιν ἐπὶ τραφερὴν τε καὶ ύγρήν. νῦν δὲ σεῦ εἶνεκα δεῦρο κατ’ Ὀδύσαιον τὸδ’ ἰκάνων, μὴ πῶς μοι μετέπειτα χολόσεια, εἰ κε σιωπῆ ὁἰχαμαι πρὸς δῶμα βαθύρρον Ὀμεναῖο." —

301—306. These verses were said sup. 200—207 by Hera to Aphrodite. Zeu
dotus, according to Schol. Ven., rejected them here, as out of place if repeated to Zeus. The criticism however seems unsound, since Hera is affecting an interest indeed in ἐνυή καί φιλότητα, but not as between herself and Zeus, thus purposely leaving the advances to be made by him. "Ἡρη τελεια, Ίουκροοοβα, was the patroness of marriage. 308. ὑγρή, for 'sea,' is used also in x. 27. Od. v. 45. Inf. xxiv. 341. Spitzner compares Apoll. Rhod. ii. 544, ἀμώδες δὲ κέλευς ὑγρή τε τραφερὴ τ’ ἕναλλεται. See on xvi. 31. From τρέφειν, 'to co
gulate,' τραφερός meant 'compact,' πτηγός. It is used of a well-fed fish, Theoec. xxi. 44. 310. χολόσεια. See xv. 18, for the treatment suffered by Hera on a similar occasion. 312—328. Zeus addresses his spouse in amorous terms, and assures her that she is more admired by him than any of his former loves. 314. ἐν φιλότητα. There is some con
fusion between τραφερὴν ἐν φιλότητα and εὐνήθειμαι ἐν φιλότηται. See the note on iii. 441. Spitzner, with Heyne, refers τραφερὸς to τέρπα, not to τρέφον. 315. οὐ γὰρ πω κ.κ.λ. Nothing can be clearer than that the catalogue of the amours of Zeus, if it be of genuine anti
tiquity, presupposes, and indeed was borrowed from, earlier ballads which treated of the subjects very fully. It is quite evident that we have here a mere epitome, and the story of each fair maid is assumed to be known in detail to the hearers. The student may consult Glad
ever (317—327) was rejected by the Alexandrine critics, as the Schol. Ven. expressly says; and even Spitzner, who generally leans to the side of genuine
ness, includes these eleven lines within brackets. It is likely that these old legends were held in favour by the later poets who affected the ancient lore. So Theoec. viii. 50, ὁ πάτερ, ὁ Ζεύς, οὗ μνὴν ἡμᾶτην καὶ τὸ γυναικοφόρα. 317. Ἰξίωνῆς ἀλόχου. Dia, the daugh
ter of Deioneus. By a singular inversion of the legend, Ixion was said to have been enamoured of Hera, Pind. Pyth. ii. 33.—Πειρίδον, see ii. 741.
ouδ' ότε περ Δανάης καλλισφύρου Ἀκρισίωνης, ἥ τέκε Περσὴα πάντων ἄριδείκτων ἄνδρῶν'

ouδ' ότε Φοίνικος κούρης τηλεκλειτοίον,

ή τέκε μοι Μίνων τε καὶ ἀντίθεου 'Ραδάμανθων'

ouδ' ότε περ Σεμέλης ouδ' Ἀλκμήνης ἐνὶ Θήβῃ,

ή ρ' Ἡρακλῆια κρατερόφρωνα γείνατο παῦδα:

ή δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοίσων

ouδ' ότε Δήμητρος καλλιπλοκάμου ἀνάσσης,

ouδ' ὁπότε Δηντών ἐρικυδέος, ouδε σεῦ αὑτὴς,]

ὡς σεῦ νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἴρεῖ.

τὸν δὲ δολοφονεύσαντα προσημὰ πότινα Ἡρη

"αἰνῶτατε Κρονίδη, ποῦν τὸν μίθου ἔεπτες.

eἰ νῦν εὖ φιλότητι λιλαίεα εὐνηθῆναι

Ἰδῆς ἐν κορυφῆς, τὰ δὲ προπέφαναι ἀπαντα,

πῶς κ' έοι εἰ τις νῦι θεῶν αἰειγενετάων

εὐδοντ' ἀθρήσειε, θεώθαι δὲ πάσι μετελθῶν

πεφράδιοι; οὐκ ἂν ἐγώ γε τεὸν πρὸς δῶμα νεοίμην

ἐξ εὐνής ἀνοσάσα, νεμεσοσθὸν δὲ κεν εἴη.

ἀλλ' εἰ δὴ ρ' ἐθέλεις καὶ τοῖ φίλον ἐπλετο θυμῶ,

ἐστιν τοι θάλαμος, τὸν τοῖ φίλον νύὸς ἔτευξεν

"Ἡφαιστος, πυκνῶς δὲ θύρας σταθμοίσων ἐπήρσεν

ἐνθ' ὅμεν κείοντες, ἐπεί νῦ τοι εὔδαιες εὐνή."
οὐσθάν τοῖν τοι ἐγὼ νέφος ἀμφικαλύψιον χρύσεον. οὐδ' ἂν νωὶ διαδράκοι 'Ηλίος περ, οὐ τε καὶ ὄξυπατον πέλεται φάος εἰσοράσθαι.' 315

ἡ βα, καὶ ἄγκας ἔμαρπτε Κρόνου παῖς ἦν παράκοιτων. τοῖν δ' ὑπὸ χθόνι διὰ φύει νεοθηλέα ποίην, λωτόν θ' ἐρόηντα ἰδὲ κρόκον ήθ' νάκωννυν πυκνών καὶ μαλακῶν, ὃς ἀπὸ χθόνις υψότερ' ἔργεν. τὸ ἐν λεξάθην, ἐπὶ δὲ νεφέλην ἔσαντο 350
cαλὴν χρυσεῖν' στιλπναὶ δ' ἀπέπιπτον ἔσεσαί.

ὡς δὲ μὲν ἀτρέμας εὐδε πατὴρ ἀνὰ Γαργάρῳ ἀκρῷ, ὕπνῳ καὶ φιλότητι δαμεῖς, ἔχε δ' ἄγκας ἀκοιτών.

βῆ δὲ θεέων ἐπὶ νήμα 'Αχαίων ἦδυμος τ'πνος,

ἀγγελίην ἔρεων γαθήχω εἰνοστηγιαίον.

ἀγχοῦ δ' ἵσταμενος ἐπέα περόεντα προσηύδα.' 355

"πρόφρων νῦν Δαναιὸς, Ποσείδων, ἐπάμωμε,
cαὶ σφιν κύδος ὁπαξε μένυνθά περ, ὅφρ' ἐτι εὐδε

Zeús, ἐπεὶ αὐτῷ ἐγὼ μαλακῶν περὶ κώμα καλυφα.

"Ἡρ δ' ἐν φιλότητι παρῆπαφεν εὐνυθήναι." 360

ὡς εἰπὼν δ' μὲν ὧχετ' ἐπὶ κλυτὰ φυλ' ἀνδρῶπων,

tὸν δ' ἐτι μάλλον ἀνήκεν ἀμωμερεῖα Δαναίοις.

καὶ ἀνθρώπων καὶ μάνους ἐγηργορᾶς ἐ

εβουλεύσατο, τούτων πάντων ραδίως ἐπι-

λανθανόμενοι διὰ τὴν τῶν ἀρροβίων ἐπι-

θυμα, καὶ ὄστος ἔκπλαγέντα ὑσώτα τὴν

'Hran, ὥστε μη' εἰς τὸ δωμάτιον ἐθέλειν

ἐλθεῖν, ἀλλ' αὐτοῦ βουλόμενου χαία

ἐνγεθεμέναι, καὶ λέγοντα δς ὁστός ὑπὸ

ἐπιθυμας ἔχετα, ὡς οὖθ' ὑπεὶ τὸ πρῶτον

ἐφοίτων πρὸς ἀλλήλους, φίλους λήθωτε

τοκία; (sup. 296.)

343. For καλύπτειν in the sense of

πρετελεχείν, see ν. 315.

315. εἰσοράσθαι, 'keenest for seeing,'

Pind. Nem. x. 63, κείνου γάρ ἐπιχρόντων

πάντων γένετ ἄξωταν ἔμαι.

317. Compare ν. 777, τοίνυν δ' ἀμβρο-

σίης Σιμόδης ἀνέτειλε νέωμεθα. These

lines are as beautiful as the image is

refined and poetical.—ἔργεν, "molli

hyaenithi copia cubantes a dura Idae

lumo quasi sublinee separabuntur."

Doederlein. Prop. iv. 12, 36, 'altaque

nativo eretan suo toro."

351. ἀτακτικ., from σταλβω, as τερπνος,

ἰαχρός, βαλπνος (Schol.). The word is

ἄπαξ εἰρημένον in our Homer, and pro-

vably really belongs to a much later dia-

lect. The sense is, that glossy dew-drops

drew fell from the mist which enwrapped

Zeus and Hera, and refreshed with the

moisture the verdure on which they

reclined. Zenodotus read ἐπέπιπτον.

354—375. Sleep is now despatched to

summon Poseidon, who appears among

the Grecian host, and exhorts them to

make a stand against Hector. (Gene-

erally, as one of the builders of Troy,

Poseidon favoured the Trojan side.)

357. πρόφρων, zealously and openly,

not, as hitherto (sup. 136), in the guise

of an old man.

360. ἡπαθη is an epic aorist from

ἀπαθηθε. Cf. Od. xiv. 488. It is, as

Spitzner remarks, an Alexandrine word.

Here it means ἔθελα, παρέτεισε.

361. δ' μὲν, viz. "Τ'πνος—φαλ' ἀνθρώ-

πων, viz. κατακομβήσαντες αὐτοὺς, λιπέν

θεοὺς.—τὸν δ', viz. Poseidon.—ἀνήκεν,

Schol. Lips. ἀνέπεισεν ἢ παρώμησεν.

See on ν. 422.—ἐτι μάλλον, construe

with ἀμωμερεῖα, 'to aid them yet more

than before.'
The Greeks cheerfully obey the command of Poseidon, who leads them to the fight clad in the best armour. The noise of the conflict is compared to the roaring of the sea, the wind, and of fire.

379. ὀυτάμενοι. See sup. 28.
381. ἄμεθον, they made an exchange of their armours, viz. giving their own to those about to fight, and taking from them the inferior arms in return. Schol. Lips. τὸ τούτου ποιόντων, ὅπως τὰ ἀρσάλεστα ἔχοντες οἱ ἄριστοι κυνδυνεῖοι προθύμωσι.—χερσα (generally, but wrongly, taken for χερεώς) is the accusative of χέρος. See on l. 80.
384. ἦρηκε κ.τ.λ. See xv. 8. The 'flaming sword' of the god reminds one of a not unfrequent Scriptural image.—τῷ, it is not allowed to men to come in contact with it in the fight, but fear of it keeps them aloof. Some, with Doederlein, understand τῷ of the god himself.
385. the meaning is, that Poseidon raised an earthquake-wave close to the Argive camp, either as a portent at the event, or (Schol. Lips.) to increase the sound made by the advance of the Greeks. The verses following, to 401, though fine, seem exaggerated and laboured, and more in the style of the later epic writers.

393. ἀδέ. Doederlein refers this to the Trojans only, as it was the Grecian custom to advance in silence, iii. 8. The σφήν of both, inf. 400, he thinks was heard after the fight; but this is perhaps fanciful.

396. πυρὸς βρόμος. See xvii. 739.—ἀφετό, an epic norist. Cf. xii. 279, ὅτε τ’ ἀφετό μητίτα Ζεὺς νεφέμεν.

402—439. Hector strikes Ajax with his lance, but without hurting him. Ajax throws a huge stone, and Hector falls. The Greeks run up to despoil him, but are kept at bay by Hector’s friends. He is at last carried off in a car to the banks of the Xanthus, where he recovers from his swoon.

403. ἐπεὶ κ.τ.λ., at the moment when he had turned to face him. (Pindar, Nem. ii. 14, ἐν Τρῳά μὲν Ἔκτωρ Ἀιάντος ἄκουσεν, a passage which is interpreted of a conflict between Ajax and Hector.)

404. δῦχ τελαμών. A remarkable passage on the Homeric armature. The sword was not appended to a belt round the waist, but to a strap over the shoulder, probably crossing that sustaining the shield, so that the javelin hit the point of intersection.

408. See xiii. 565.
410. ἔχματα, the holders or supporters, elsewhere called ἔρματα, viz. stones put in a row under the ship to keep it erect. See on i. 486. Hes. Οὐρ. 624, νίθας ὑπ' ἥτηοιν ἔρματα, πυκάσαι τε λίθοις πάντωθεν. Mr. Hayman (Appendix to vol. i. of the Odyssey, p. exiv) is needlessly perplexed at the phrase, which he inclines to render 'ballast.' A number of loose stones may be supposed to have been lying about, brought together for propping the galleys on the land, but only partially used for that purpose. The Schol. Lips. well explains the word by ἔρεισμα πρὸς τὸ μῆν ἐνα καὶ ἑνά καλεσθαί. Heyne, doubting whether the fight was as yet so close to the galleys, interprets "saxa magna, ex eo genere quae navibus subiici poterant."

412. βεβλήκεν was the reading of Zenodotus and Aristophanes, as the Schol. Ven. records. Compare ἱσκεων, iii. 388; ἀνάγειν, v. 809.—ἀντυγος, the rim of the shield.

413. στρόμβων. He gave a rotatory motion to Hector as he struck him, like the spinning of a top. (Heyne thinks it means 'a quoit.') Schol. Ven. ἡς ὑμβολον περιφερῆς λέγει δὲ τὸν καλούμενον βέβυκτα (I. βεβυκτα, cf. Ar. Vesp. 1517). δικέων οὖν στρόμβος ἐποίησεν αὐτὸν στρέφεσθαι, σφόδρος πλήξας. Cf. xi. 147, ὄμοι δ' ὡς ἔσθεν κυλίνδεσθαι δ' ἄμυλον.—ἐδραμε, viz. Hector. "Jacta ita ille Hectora impulit, ut ventum turbo in orbem circumageretur." Diod. 416, 417. This distich seems, to the least, unnecessary.

419. ἔγχος. This was one of the δνο δοῦρε commonly carried by a heavy-armed soldier. One of them had been discharged at Ajax, sup. 403.—ἐάφη, see on xiii. 543.

422. ἐρύθησα, to drag him away for themselves; a form of the future. See on ix. 248.

424. οὐτάσαι cominus, βαλεῖν eminus ferire.

427. εὖ, ἐὖ, i.e. αὐτός, as ἐὖν = αὐτῆς in i. 114. Cf. xv. 155. The form ἀκύθεσεν seems very doubtful. We have κήδω, κήδεω, κήδεων, &c.; but the neuter form with a privative should be
and the aorist ἀκήδησιν, which appears indeed to have been one ancient reading, another being ἀκηδέσσατ' (Schol. Ven.). Perhaps, like ἠκὶν for ἠκῖν, we must regard it as a metrical shortening of the η, if the form be really a genuine one. Compare ἄπνυσεως, xx. 10. In xxiii. 70 we have ἀκθέδειν, but this admits of either accent.

433. ἦλων, the epic aorist of ἦλω, analogous to οἰδεῖν and ἰδεῖν.

434. διπνεύσωσιν. See ii. ad fin. This distich occurs also xxi. 1, 2.—τέκεστο, viz. as διπνεύσατ' ποταμῷ, supplied by rain, xvi. 174.—πέλασαν κ.τ.λ., cf. xv. 9, 10; v. 697.

437. ἐπὶ γοῦνα. A short expression for 'rising to his knees and so sitting backwards.'


454. *aıtē, 'in its turn,' i. e. in requital for the wound dealt by Ajax. 'I do not think' (he says, with the banter usual over a stricken foe) 'that the dart has sprung in vain from the stalwart hand of Panthus' magnanimous son,' i. e. from my hand. 'Some Argive has received it in his flesh, and methinks it will serve him to lean upon in his descent to the abode of Hades.' Cf. sup. 38.

458 - 474. Polydamas narrowly escapes death from the lance of Ajax, who however strikes down Archebochos, and boasts that he has slain as good a man as the Grecian Prothoënor.

460. This seems a rather weak verse; but it may have been intended to mark the distinction from the Ajax sup. 412. The preceding distich occurred xiii. 417, 418, with Αὐτὶλόχῳ for Αἴαντι.

463. λικριμὴς ἀίξας, by starting nimbly aside. This phrase is used in Od. xix. 451 of the side-attack of a wild boar.—κόμισσ, sc. χρόνος, as sup. 456.

465. συννεοχμῦ, συννοχῆ, the juncture of the head with the spine. This form of the word is very difficult to explain, without the aid of the digamma, which seems to have no place in ἕχω. We may compare the forms ἔχων, ἔχων, ἔχων. Doederlein briefly remarks, "quo jure e interpositum sit, non liquet."

468. πάλιν, sup. 438. He seems to mean that the body remained for a moment in a standing position, with the head struck off by the lance. But the account is physically impossible.

472. κακῶς εἴδεται. Note the absence of the ἐ.

474. αὔτῷ, ἵππο.
η ρ' ευ γυγνώσκων, Τρώας δ' ἀχος ἔλλαβε θυμόν. 475 ἐνθ' Ἀκάμας Πρόμαχον Βοιώτων οὕτασε δούρι, ἀμφὶ κασιγνητῷ βεβαώς. 476 δ' ὑφέλκε ποδώιν. τῷ δ' Ἀκάμας ἐκπαγλον ἐπεύξατο, μακρὸν ἀύσας. "Ἀργείου ἰόμωροι, ἀπειλάων ἀκόρητοι, οὐ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἰζύς ὑμῖν, ἀλλὰ ποθ' ὄντες κατακτανέεσθε καὶ ὑμεῖς. φράξεσθ' ὃς ὑμιν Πρόμαχος δεδημένος εὑδε έγχει ἐμῶ, ἵνα μή τι κασιγνητοί γε ποινή δηρόν άτιτος ἐγ. τῷ καὶ κέ τις εὐχεταί ἄνηρ γνωτόν ἐνι μεγάροις ἁρῆς ἀλκτήρα λιπέσθαι." 480 ὃς εὕφατ', Ἀργείουσι δ' ἀχος γένετ' εὑξαμένου, Πηνέλως δὲ μάλιστα δαύφροιν θυμόν ὄρινεν. ὀρμήθη δ' Ἀκάμαντος: δ' οὐχ ὑπέμεινεν ἐρωήν Πηνέλων ἀνακτος. δ' οὕτασε Ιλιονεία νῦν Φόρμαντος πολυκήλου, τὸν ρα μάλιστα Ἐρμείας Τρώων ἐφίλει καὶ κτήων ὀπασσέν τῷ δ' ἀρ' ὑπὸ μήτηρ μοῦνον τέκε Πηνελώς.

475—485. Acamas, a brother of the slain, wounds Promachus as he was dragging away the body, and utters bitter taunts against the Greeks.

475. εὐ γυγνώσκων, he knew well who he was, but pretended that he was not certain.

477. ἀμφὶ—βεβαώς. See xvii. 4.—κασιγνήτε, “Archelecho; nam Acamass quoque ex Antenoris fillis crat, ii. 823; xi. 60.” Doed.—οὐ δὲ, viz. Promachus.

479. ἰόμωροι. See on iv. 242. Mr. Gladstone (Juventus Mundii, p. 58) renders it ‘braggarts,’ ‘loud talkers.’ And here the context shows the sense to be ‘vain clamourers.’—οὐθεν κ.τ.λ., ‘Not, assuredly, to us alone shall there be toil and woe, but you too some day shall even thus be slain. Mark ye, how your Promachus sleeps in death, slain by my lance! that the price due to me for my brother (Archelecho) may not long be unpaid.’ The form άτιτος occurs xiii. 414. The i is here made long by the double sounding of the dental, άτιτος, as the first syllable of atάλλων in Hes. Opp. 131. Doederlein compares πολύτιτον εὔνα in an oracle ap. Herod. v. 92. Heyne gives έν άτιτος.

481. τῷ καὶ κ.τ.λ. ‘That is why a man would pray to leave a brother behind him in his house, to avert from him (i.e. from his corpse) ill-treatment in war.’ For this sense of ἁρῆ, continuellia, cf. xii. 331, ὄτι οἱ ἁρῆν ἔταρος συμβαίνει. Aristarchus appears to have read Arēw.—The κε belongs to εὐχεταί, and gives the sense of εὑξοστον ἄν. So πάντας δ' οὐκ ἄν ἐγώ μυθότομαι οὖθ' ἀνομήω, ii. 488. Doederlein renders the passage very differently: ‘huc pro-pinquinna etiam domi relietum esse qui caedem ejus uliscatur, multi praedicante.’—γνωτόν, see iii. 174.

486—505. The Grecians are stung by the taunts of Acamas, who is attacked by Peneleos without effect. Illiocus however is slain, and Peneleos makes a mocking appeal to his companions to convey the tidings to his parents.

488. ὀρμήθη (ἐπ' ) Ἀκάμαντος, i.e. ὄρεξτο, ξετο ἔπλ. Cf. iv. 335.— ἐρωῆ, the attack, lit. the ‘spear-reach;’ see iii. 62.—οὐτασεν, not ἐβάλεν, because the spear was held in the hand, and not thrown.—Πηνέλως, see iv. 327.

492. μοῦνον. The fact of his being an only son, and his wealth and prosperity,
of γρύς ὁδα καὶ ὑφαλμοῦ δεμέθθια, ἐκ δ᾽ ὠσε γλήμνην ὄρυ κ᾽ ὑφαλμοῦ διαπρὸ καὶ διὰ ἴνιν ἦλθεν, δ᾽ ἔξετο χείρε πετάσσας ἀκρῳ. Πηνέλεως δὲ ἐρυσάμενος ἔξος ὑεύ αὐχέα μέσον ἐλασσεν, ἀπτραξὲν δὲ χαμάζῃ αὐτῇ σὺν τὴλη κάρῃ. ἐτὶ δ᾽ ὀμβριμον ἔγχος ἦν ἐν ὑφαλμῷ. δὲ δὴ φί κώδειαν ἀνασχῶν πέφραδε τε Τρώςση καὶ εὐχόμενος ἔπος ἤδη. 500
"ἐπέμεναι μοι, Τρώκες, ἀγανοῦ Ἰλιοῦνος πατρὶ φίλῳ καὶ μητρὶ γονήμενοι ἐν μεγάροισιν οὐδὲ γὰρ ἡ Προμάχου δάμαρ Ἀλεγηνορίδας ἀνδρὶ φίλῳ ἔλθοντι γανύσσεται, ὀπῶτε κεν δὴ ἐκ Τροίς σὺν νηνιν νεώμεθα κοῦροι Ἀχαϊῶν." 505 δὲ φάτο, τοὺς δ᾽ ἄρα πάντας ὑπὸ τρόμοι ἐκλαβε γνία, πάπτηνεν δὲ ἐκαστὸς ῥή τ φύγοι αἰτίν ὀλέθρον.

ἐσπέτε νῦν μοι, μοῦσαι Ὀλυμπία δόματ᾽ ἔχουσαι, ὦς τις ἐκ πρῶτος βροτόεντ᾽ ἀνδράγρῳ Ἀχαιῶν ἥρατ/, ἐπέι ρ᾽ ἐκλίνε μάχην κλυτὸς εἰνοσίγαιος. 510 Αἰας ῥα πρῶτος Τελαμῶνος ὁρτοῦν ὁδα Τυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων. Φάλκην δ᾽ Ἀντίλοχος καὶ Μέρμερον ἐξενάριξεν, Μηριόνης δὲ Μόρυν τε καὶ Ἰπποτίωνα κατέκτα, Τεῦκρος δὲ Προδῶνα τ᾽ ἐνήρατο καὶ Περιφήτηρ. 515

are intended to add pathos to his death. Schol. Lips.

495. Ἰνὶον (with the sibilant digamma, perhaps our word sinew), the tendon behind the neck. See on v. 73.

499. ψῆ, i.e. ἄσπερ. See on ii. 144, κινήθη δ᾽ ἀγαφί ψῆ κύματα μακρὰ θαλάσσης. Schol. Ven. καώδεις ἐστιν ἡ κεφαλὴ τῆς μέχρως. φαντάζει δὲ ἡ ἐν ἄκρω του δόρατος ἐμπεπεράμενα κεφαλὴ τήν ἐπὶ καυλή καώδειαι. He adds, that this use of ψῆ is late, of the age of Antimachus and Callimachus; and that Aristarchus rejected ver. 500 as spurious, taking ψῆ for ἔφη, and so Spitzner has edited. As the text stands, the sense is that Penelope lifted up on his spear's point the head of Ilious, as one would lift up the seed-vessel of a poppy.

503. οὐδὲ γάρ Κ.Τ.Λ. Spitzner well compares Od. xii. 42, τῷ δ᾽ ὃς τι γυνὴ καὶ νήπια τέκνα οὐκάδε νοστήσαντι παρ- λοταίοι οὐδὲ γαλύνοι.—γανύσσεται, φαιδρῷ προσώπῳ δέξαται. 506—522. The Trojans are scared by the lifting of the ghastly head, and turn to flight in confusion. The poet attributes this to the aid of Poseidon (sup. 355, 362). The book ends with an account of the Trojans slain by Ajax and other Grecian chiefs.

508. ἐσπέτε νῦν Κ.Τ.Λ. See on ii. 484,—ἀνδράγρῳ, a word ἀπαξ εἰρήμενον, 'the spoils of slain men.' The Schol. Ven. compares ζώηρα, βοῦρα, ροιχάρια (Od. vili. 332).

510. ἐκλίνε. See v. 37.

514. Μόρυν Κ.Τ.Λ. See xiii. 792, whence it appears that both father and son are here meant.
Menelaus boasts that Hyperenor, son of Panthus, escaped with his life, though he adds circumstances that do not fall in with this, or any other passage in our text.
This book was inscribed Παλάξις παρὰ τῶν νεῶν, in reference to ver. 69. It describes the turn which fortune at first takes in favour of the Trojans, and their final repulse from the fleet through the valor of Ajax, whose exploits are here specially described, like those of Idomeneus in the thirteenth. Heyne remarks, "Liber est tuter praestantiores, germanum virtutem Martian spirans, et Hectorem Aiacemque collocans in conspicuo virtutis eum laude exerendae loco."

1—33. The Trojans having been put to flight, Zeus awakes from his slumbers (xiv. 352), and sees the rout, with Poseidon assisting the Grecians. He charges Hera with deceit, and reminds her how severely she was punished on a former occasion.

1, 2. This distich occurred in viii. 343, 344. The event referred to is the retreat of the Trojans from the Grecian camp at the end of the last book,—a reaction from their successes on first entering, xii. 1 in.

3. οὐ μὲν, the Trojans, who, panic-stricken, halted under cover of their chariots, outside of the rampart.—ἐρημίωντο, cf. ii. 99, σπουδῇ δ' ἐξετο λαὸς, ἐρημίων δ' καθ' ἐδρας.—οὐ παλι δεῖους, see x. 376. Theocr. xxiv. 60, ἔφην ὑπαλ δεῖους ἀκράχολον ἕφωκλη. But Heyne and Bekker give ὑπὸ.


"It is doubtful whether these words refer to the epithet or the verb. In the former case, it is a short expression for ἦ μάλα κακότεχνος ἵνα δόλος ὁ παύσας κ.τ.λ. Clearly the Schol. Lips. is wrong in construing μαλ’ ἀμήχανε. Cf. x. 167, σὺ δ’ ἀμήχανός ἐστί, γεραιε, and xvi. 29. Schol. Ven. πρὸς ἥν οὐκ ἔστι μιχανήσασθαι.—σὺς δόλος, vol. iv. 300, &c.

15. εἴφασθε, εἰ φυγήν ἔτρεψε (not φεβερούν) ἐπιστή, Schol. Vict.

16. αὐτὲ, "iterum, ut ante ad munie- dam fraudem ad Heroclem perdendum inventam," Heyne.—πρώτη, Schol. Ven. προτέρα τῶν Ἑλληνῶν. πρὸν τοῦτον, φησι, ἀπολαύσαι καὶ ἐπαύραζε τῆς σῆς δολίστης. "Prins etiam quam ipsi Achivi, quorum gratia pecceavisti," Doderlein.—The formula οὐκ οἶδ’ εἰ, like nescio an, is the assertion of a probability: "Possibly you will yourself be the first to suffer the consequences." (Mr. Trollope explains it, "I have a great mind that you shall reap the fruits of your conduct.") Schol. Lips. ὅπερ αἶθεν ἀκριβῶς, διότι τέσσερις ἐπαύραζε, properly, 'draw on (or over) yourself,' see i. 410, ὥσ πάντες ἐπαύραντο βα- σιλῆς. Buttmann, Lexii. p. 149.

18. κρέμωσι, for ἔκρεμασθεῖ, imperfect of κρέμασθαι, like δημωσία, vi. 308, and κρημωσ ἄν κρεμᾶσθαι, vii. 83. The contract is not likely to be archaic, but probably pertains to the era of He- rodotus.—The legend itself, as its very barbarism shows, belongs, like the story about Hephaestus in i. 590, to the earlier epics, from which it has been adapted to the present context. The genuineness of it has been questioned; according to Schol. Ven., Zenoctus re- jected the whole story of the κόλασις τῆς Ἡρας. It forms a sequel to the legend in iv. 249 seqq. Hercules, on returning from the expedition to Troy, was cast away by a storm on the island of Cos. In the later epics, e.g. the poem called the Νόστοι, the return of the Greeks and the shipwrecks off Euboea may have been suggested by this inci- dent, as well as that of Ulysses in Od. v. Most of the early commentators assigned to it a mystical interpretation, in reference to elemental phenomena; an explanation not unsuited to a modern opinion, that the Homeric poems were, in their remote origin, "solar" epics.—ἀκμώνοι κ.τ.λ. The method employed was probably a torture of slaves, or recusant captives.


23. τεταγών. See i. 591, μίμη ποθός τεταγών ἀπό βηλοῦ βεσεῖσιν. The allusion in particular is to Hephaestus.—[--ητα], a use of the praesens historicum which is here awkward, since subjunc- tives are future, and the primary verb is past. See on xiv. 522. On the other hand, the optative does not properly take the ἣν, in the sense of ὅσοι δέν ὄνεισσεν.
sense virtually being ἔσωσεί with θυμόν. There was another reading θυμὸς, rejected by Aristarchus. The sense is, 'not even so did the enduring grief for divine Hercules give me rest in my mind' (or anger). The Schol. Vict. compares xxi. 122, αὐτὶς ἀφειλέγονται—ἀδίκεις, ἄδικεις. See iv. 435, and xvii. 741.

26. ξυν Βορέα, Schol. Lips. ἄδικον, πότερον Ἤρα καὶ Βορέας ἀνέπιπταν τὰς θυέλλας, ἥ Ἔρα ἀκα Βορρα καὶ τὰς θύελλας ἐπιηθέν. ἀμείνυν δὲ τὸ δεύτερον. Spitzner notices the ambiguity, and agrees with the Schol. in preferring the latter, comparing iii. 439; x. 290. A third way, and perhaps a better, would be to construe τὸν τὰς πέμψας σὺν Βορέα, i.e. κατ' οὖν. —Κώστης, see xiv. 255.

29. ῥυσάμην. The short ν is without precedent, and contrary to analogy; in modern composition we should call it a false quantity. On one theory indeed it can be satisfactorily explained,—that of late compilation, when erroneous notions about the ancient epic forms prevailed. It was easy to confound ὅνω with ἔφώ, which are two forms of the same word. An unsatisfactory attempt to get over the difficulty has been made by reading ἐφυσάμην. See Buttmann, Lex. p. 307, and the notes on vi. 403; x. 258.—ἀνήγαγον, 'brought him back home.' So the word is used by Pindar, Pyth. v. 3. Aesch. Cho. 131, and once or twice in the Odyssey.—ἀδικήσατα, a clear allusion to the 'labours of Hercules.'

31. αὖτις, 'a second time,' the μὴν being a recalling of the πάθος.—χραίσαρ, the norist, used as in xiv. 66, τείχος δ' οὖν ἴσχυσε τετυμημένον.

33. ην ἥμην, viz. xiv. 353. The Schol. Ven. says that neither Zenodotus nor Aristophanes recognized this verse, and that perhaps it is περρότατος. Spitzner remarks that it is recognized by Plutarch, De and. Poet. vi. 70.

34—46. Hera denies all complicity with the defeat of the Trojans, and promises allegiance to Zens for the future.


40. κωμίδιον. See on i. 114.

41. μην πημαίνει. An Attic idiom, and probably not really an early one. See on x. 330. It may have been modified, for the sake of strong positive affirmation, from the infinitive, of which we have examples in xix. 261; xxi. 374.
Compare ix. 133. Hera here asserts on oath that it was not with her knowledge and consent that Poseidon assisted the Greeks. See xiv. 355. Either this was false, or, as Mr. Trollope supposes, Sleep informed Poseidon of the repose of Zeus without any suggestion from Hera.

45. καὶ κείνῳ. The καὶ qualifies, not the pronoun, but the verb; or rather, the whole clause. 'So far from advising him against you, I would even recommend him to follow your guidance in all things.' See ix. 417, καὶ δὴ ἄν τοῖς ἀλλοίωσιν ἐγὼ παραμυθησάμην οἰκᾶν ἀποπλείειν.—τῇ ἤμεν κ.τ.λ. Spitzner compares Hes. Opp. 208, τῇ δ' εἰς, ἣ σ' ἄν ἐγὼ περ ἄγω.

47—77. Zeus is pacified by the assurances of his spouse, whom he sends to summon Iris and Apollo, that they may at once convey to Poseidon an order to desist, and may impart new vigour to Hector; thus his counsels to do honour to Achilles shall be brought to an issue.

49. εἰ μὲν δὴ κ.τ.λ. 'Well, certainly, if you henceforth were to take your seat among the gods like-minded with me, then soon would Poseidon, however much he may wish it otherwise, alter his views to your heart and mine,' i.e. to suit our inclination. (The meaning is, that he could not resist or rebel against the united counsels of all the gods in Olympus.)

58. τὰ ἀ. Here, as in x. 256, τὸ δὲ ἐν παρὰ νῦν λέειστο, we have the Attic use of the article.—The passage following, from 58 to 77, in which the poet makes Zeus unfold his counsels to Hera, and in doing so, anticipate the whole plot of the drama, was regarded as spurious by Zenodotus and Aristophanes (the former commencing with ver. 63). Aristarchus retained it, but with some doubts, as appears from the Schol. Von., for he objected to the epithet of Achilles πολιτοπρότινον in 77. Heyne shared in the doubt of the Alexandrines; Mr. Trollope, who is committed to the "orthodox" view, pronounces the passage "absolutely necessary," but gives no better reason than that "it is only by the promise contained in this speech that Jano would have been induced to perform her errand to Iris and Apollo." The arguments for and against are discussed at length and with great learning in Spitzner's note. His conclusion is, "Si hae omnia consideraveris, et orationem longius esse productam, quam Jovis ira et impatience ferre videatur, et immiseri quae-
dam nova et inaudita concedamus necesserit." He prefers, however, on the whole, to follow Aristarchus in accepting the passage. One of the objections, noted by the Schol. Ven., is that Patroclus was not sent to the fight by Achilles (65), but himself entreated Achilles to be sent. (See however xvi. 126.) Nor did the Greeks actually fall on the ships of Achilles.

60. αλάθος, transitively, as in ii. 600; xxii. 348, 'may cause him to forget.'
61. ανασήκτησα. Used differently from i. 191, and in the Attic sense of 'rouse to action,' as in x. 176.
62. 'Ηλιον. For the made long, as in 'Ασκληπιου ii. 731, see on i. 205. Mr. Trollope admits the "ready emendation of Dr. Maltby," 'Ηλιον, but wrongly asserts that 'Ηλιον "destroys the metre."
63. παλιάξμην. See xii. 71. Here the word is not quite correctly used; for, as Spitzner observes, "poetae non fugiam significant, sed de isi dictur qui acta victores a victis repelluntur." (Schol. Ven. on 56; οὐ λέγεται οὖτως ψιλάς παρ' αὐτῷ ἡ φυγή, ἀλλ' ὅταν ἐκ μεταβολῆς οἱ πρότεροι φεύγοντες διάκωσι.)
64. 71. 'Ηλιον αἰτή. In this passage only the name is used in the neuter.—βουλάς κ.τ.λ., viz. by the device of the wooden horse. This is one of the passages evidently posterior to the epics ("Cyclics") in which that story was narrated. Cf. Od. viii. 492.
65. 72. οὖτ' ἄρ. Perhaps οὖτ' ἄν, παῖον being the epic subjunctive equivalent to a future or optative.
66. 73. εὐθάνατε, 'here at Troy,' viz. where Ida is, on which they are conversing.
67. 74. κάρφος. A contraction not elsewhere found for καρπάς. But κάρφος occurs Od. vi. 230.—Θείτης κ.τ.λ., see i. 524. The sense is, 'before I have brought the affairs of the Greeks to such a pass, that only Achilles can save them.'
68. 75. Hera, quick as thought, in obedience to Zeus, flies to Olympus to the assembled gods. Themis inquires the object of her mission.
βη δὲ κατ’ Ιδαίων ὄρεων ἐς μακρὸν "Ολυμπον. ὥς δ’ ὦτ’ ἀν αἴξῃ νόος ἀνέρος ὦς τ’ ἐπὶ πολλὴν γαίαν ἐληλουθός φρεσὶ πενταλῷμης νοῆσῃ "ἐνθ’ εἶην ἡ ἐνθή,” μενοῦηςι τε πολλά, ὃς κρατινῶς μεμαία διέπατο πότνια "Ἡρη. ἵκετο δ’ αἰτῶν "Ολυμπον, ὁμηγερέεσσι δ’ ἐπῆλθεν ἀθανάτους θεούς Δίως δόμῳ’ οἳ δὲ ἰδόντες πάντες ἀνήξαν καὶ δεικανύωντο δέπασσων.

ἡ δ’ ἄλλους μὲν ἔασε, Ὑμεῖσι δὲ καλλιπαρῆς δέκτο δέπας: πρώτη γὰρ ἐναντιή ἢλθε θέουσα, καὶ μιν φωνῆσασα ἐπεα πτερόεντα προσηύδα. ""Ἡρη, τίπτε βεβήκας, ἀτυξομένη δὲ εὖκας; ἥ μάλα δὴ σ’ ἐφοβήσει Κρόνον πάις, ὦς τοι ἀκοίνης.’’

τὴν δ’ ἡμείβετ’ ἐπείτα βοῶπις πότνια "Ἡρη "μὴ με, θεά Θέμι, ταύτα δειέρεο, οἴσθα καὶ αὐτή ὄς κεῖνῳ θυμῷ υπερφιάλοις καὶ ἀπηνής.

ἀλλὰ σύ γ’ ἀρχε θεοῦν δόμοις ἐνα δαιῶν εἰσήγ’

80. ὃς δ’ κ.τ.λ. On this "very curious simile," as Mr. Gladstone calls it, see his "Studies," &c., vol. i. p. 338; ii. 26. Also Mure, Hist. Gr. Lit. vol. ii. p. 34. Heyne compares Hymn. in Apoll. 418, and in Merc. 43, also Apoll. Rhod. ii. 511, ὃς ὅτε τις πάτηθεν ἀλώπης—σφαίρεροι ἐνόση δόμων, ἄμως δ’ κέλευθος ὕγρα τῇ πραφερῇ τ’ ἵναλλατε, ἄλοτο δ’ ἄλη ὁδία παρφίφων ἐπισαλεῖται ὀρθαλμοῖς. Spitzner, who denies that ἂνη is a legitimate form of the first person imperfect of εἰλι, and that "his eram vel illic" is a correct formula, gives εἴη (Aristarchus εἴη), and renders the passage thus: "ut quando mens viri cele-riter evolat, qui multis terris peragratís animo acuto cogitet: hic irem vel illie? et multa revolvert secum.’’ But we have ἂνη erat in xi. 808 (formed on the analogy of ἡβαίο, ἄμιαν, &c.,) and the analogy of the Attic shows that ἂνη will stand for either the first or the third person. Doederlein also prefers εἴη, in the sense 'which way should I go?' To this passage the gloss of Hesychius, εἴησα πορεύσομαι, refers. He also has ἄνη— ἄνιη, alluding, perhaps, to xi. 807. But Doederlein strangely renders μενοῦηςι (so Aristarchus; μενοῦηςιει Spitzner) "multa itineri necessaria pro-curat vel praeparat.’’ The sense seems simply to be 'anxiously considers.'

83. ὃς κρατινῶς. The Schol. Ven. thinks the simile "made up" (σύγκειται) from Od. vii. 87, τῶν νέον ὄσκειν ὃ εἶ πτερόν ἕν τόμα.

86. δεικανύως, ἕπαιξωντα. See on iv. i. The root is δεῖκ, δικ, 'to point,' rather than δεχ, 'to receive.' (Doederlein however maintains the contrary doctrine, and there are points of contact between the two senses, as the roots δεῖκ, δεχ, seem identical.) Cf. ix. 671.


90. ἀντυξομένη, ‘one who is fleeing in alarm,’ or ‘who has met with a rebuff.’ This was from the threat of Zeus in 31.

92—112. Hera promises to tell the whole tale to the assembled gods; and she breaks out into a peevish complaint of the violence and unfairness of her spouse.

94. οἶδ’ κ.τ.λ. Cf. xviii. 262, οἶδ’ ἑκεῖνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μὴνειν ἐν πεδίῳ.
tauta de kai meta pasin akoousan thalatouj, oia Zeus kaka erga pifanisketai. oide ti phi mi pasin omws thymon kecharismen, outhe brotoisou outhe theous, ei per tis eti wvn daiwnai eufroon.

η mene ar dse eiptoussa katheteto potnia Ηρη, avxhseiav d' anav dama Dios theoi. d de gelasasen xelisein, oude metwpov eti ofrusi kuanegion iavnthi: pasin de nemesiathw metaida "nypioi, oi Zevi meaneinomen aforvenoutes.

η eti mve mamein katanasymen doson iantes
η epesi he beta d' d' arfhemenos ouk aleugizei oud' ebetan fhsow gar en athanatousi theousin karthe te stenei te diakridon einai eristos.

tu exihts opi kev umi kakovon peripsoi ekasto.

ηdη gar vwn elpoti 'Arhsi ge pima tepuxhav

vidos gar oi olywle makha eni, filatos andron,

'Aσkalafos, tov fhsi ou ermeioun oμbrimos 'Arhs.'

98. kecharisimen. The Venetian Scholiasts, in giving an active sense to this verb, and making the subject of it Zeus, appear to have followed a variant found in two copies, oude e fymi. Doederlein takes the same view, comparing the Venetian scholiast.

So also Mr. Newman: "will he to all give joy alike." Schol. xarosthesei. It seems better, with Spitzner, to regard it as intransitive.—eip teris k. t. l., 'if there be any one who now takes part in the feast with pleasure,' i. e. 'for he will not do so long. For eisap = ei kal, see on iv. 160. There seems irony in erekhe, ver. 95, by which Themis is ordered to prepare the banquet, as if Hera felt a malicious pleasure in throwing a gloom over it by her complaints. Cf. ix. 69, 'Atridei, ou mve arche.

101. avxhseiav. Schol. 'avxhseiav, para t' exebos. Cf. i. 570, avxhseiav d' ana dama Dios theoi Ovrianes.—gelasasen xelisein. Schol. Vep. oyuos d' yflos Sarphidous kaleitai, ethan tis me ek diatheseis kai krises ygkl, kai ton 'Arh de upeimathkei tov wno phabousta, iv' auton aposthse tis twn Trwv sumbaxias kai tovs allous theous. "While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoling with Mars on the death of his son, she works his fiery temper into open rebellion." Trollope.

104. meaneinomen, irascimur; al. iridai

108. diakridon eristos, as noticed on xii. 103, is one of the remarkable expressions common to Homer and Herodotus (lib. iv. 53).—t' eti k. t. l. 'therefore take ye (and make the best of) whatever harm he may send to you severally.' Schol. 'anexechthei. didaskai de stergein t' hven dialeistov. There is irony however in the advice.

110. ηδη gar k. t. l. 'Indeed, I expect that already a calamity has come to pass (i. e. through the anger of Zeus) to Ares, if not to others' (γε). For the death of Ascalaphus see xii. 518.—ov, eautov Schol. Lips., who compares Od. i. 215, μητηρ μεν τε με φησι του έρμηναι, αυταρ έγαγε ουκ οδι.


113—141. Ares (who, as elsewhere remarked, is a rather stupid god) declares his intention of at once going to avenge his son's death by attacking the Greeks. He is met however and forcibly disarmed by the sage goddess Athena, who shows him the dire consequences of such an act of disobedience.

114. καταπρίψασι. See on xvi. 792. — The common reading δ' ἔσος is a violation of the digamma. The Schol. Ven. records a variant δὲ προσψύδα.— νεμεσίστε, φθορήστε, 'grudge me not,' 'blame me not,' for avenging the slaughter of my son.— εἶ πέρ, 'even though,' sup. 90. Compare v. 886, where Ares says, in the same rebellious spirit, ἢ τέ κε δηρὸν αὐτὸν τῷματ' ἐπασχὼν εἰς ἀτιμὴν νεκαδέσθην.

119. Δείμος and Φόβος are the attendants or (xiii. 299) sons of Ares, as Κύδοιμος is feigned to be in Ar. Pac. 255.

121. Ἀτε δὲ. Doederlein takes this clause parenthetically, to avoid the ὑστερον πρότερον, 'for she had left the seat whereon she had been sitting.'

125. κόρυθ' εἶλετο. Mr. Gladstone ("Studies," vol. ii. p. 227) remarks on the superior authority here claimed by Pausias over Ares, who is little more, he says, than a brute god of violence and strength. Spitzner remarks, "Versus daetylii Minervam festinante egregie depingunt." Possibly the interposed spondees in 126 represent the setting down of the heavy lance.

128. ἥλιος, connected with ἥλιος, 'foolish.' In Od. ii. 213 we have φρένας ἥλιος.—διέφθορας, intransitive, 'you are crazed.' Eur. Med. 319, αἰδοὺμενος δὲ πολλὰ δὴ διέφθορα. (Ibid. 226 the transitive διέφθορα occurs.)

132. ἀναπλήσας, 'having filled up the measure of.' See iv. 170; viii. 34. 353. Herod. v. 5. Apoll. Rhod. iv. 15, πάσαν ἀναπλήσειν κακότητα.
The filmy delay, was general. It seems to write late the understood it. See (sup.
pedon. to war copated (Buttmun, 'Schol.
for
(Buttmun, 'Schol.)
it is probably that this is one of the erroneous usages introduced by a late compiler (διασκευάσθης) who misunderstood the ancient epic word.

140. έπειτα. The allusion probably is to Hector's death, or perhaps to Sarpedon.—μένω, the infinitive of the epic aorist ἔρωτο, like δέχθαι, ἔρθαι, φθάσθαι.
(Buttman, Lex. p. 309, says it is a syncopeed present for ἔρωσθαι, and so the Schol. Vic.) 'It is hard,' she urges, 'for us gods to rescue and protect in war the race and offspring of all mortal men,' i.e. though we may do so in some special cases.

142—167. Hera, as commanded above (55), goes to summon Apollo and Iris to Ida. They appear before Zeus without delay, and receive from him his commands.—Iris, to bid Poseidon cease from the fight, Apollo (inf. 221) to give new strength and vigour to Hector. (By these means the balance of the conflict is once more restored.)

144. μετάγγελος, internumicia, a more general epithet of Iris than ἀγγελος, which relates to special messages, ii. 786. The compound occurs again xxiii. 199. But some preferred μέτ' ἀγγελος.

148. ἑρέθων, supply κέλοιαι, not κέλεται.
The Alexandrine critics rejected this concluding dictich, on the ground that the goddess was not likely to exhort her hearers to obey Zeus in a course which she herself would disapprove. It may be objected that the single verse 146 would seem somewhat curt and rude.

153. ἐστεφάνωστο, 'a filmy fragrance was thrown round,' lit. was made to hang over him as a wreath. See on xi. 36.
155. *Vulg. ophi, 'with them,' the dative after ἐχολῶσατο. This form of the pronoun is nearly confined to the second person; see iv. 286. 341; viii. 402; but in the latter case it takes the circumflex. Bekker adopts the correction of Heyne. The notion is, that as these two gods had obeyed the summons at once, Zeus did not show the reverence to them which he did to Hera and Poseidon. Schol. Lips. ἄργγρα ἦσιν διὰ τὴν ταξείαν αὐτῶν παρουσια.

159. ἑυδάγγελος, as Spitzn. remarks, does not again occur in Homer.

162. οὗτ ἐπιτείθεσται may be regarded as a synonym of ἐναντιώσαται.—ἀλογίσει, ἀμελήσει, καταφρονήσει, must be distinguished from ἀλεγίας, ἀλεγύνει, and ἀλεγύεις, precisely as negligentem esse is the reverse of diligentem esse. This too is ἄπαξ εἰρήμενον in Homer, and is one of the Ionic words of Herodotus, i. 144, d.e.—μὴ ὁ ταλάσσῃ, as non aususus sit; or, vident an sustinerent possess. An aorist of τλῆμι, as if through τλάω, τλάω. The Schol. Ven. records a variant θελήσῃ. See xiii. 829.

165. eb. τοῦτον, xiv. 427.—γενέθη κτ.λ., cf. ix. 161, ὅσον γενέθη προγενέστερος ένοχαι εἶναι. Hes. Theog. 457, where see the present edition's note, comparing sup. iv. 59, xiii. 354.—οὗτ ὀδήσῃ, see v. 403. The sense here is unusual, οὗτ ἐπιστρεφεται, οὗτ φροντίζει.—Ἰσον φᾶσθαι, see i. 187. But this distich was rejected by the Alexandrin. as adapted from 182, 183 inf.

168—183. Iris flies, swift as hail through the cold air, to convey to Poseidon the order from Zeus.

170. τὴν, the subjunctive of the epic aorist.—αἰδργείνης is 'born of cold,' αἰδργείνης (Od. v. 296) 'producing cold.'
179. καὶ κεῖνος, 'then he too on his part threatened,' &c.

181—199. Poseidon is insignant at the command, and claims equality with Zeus as one of three brothers.

185. ἀγαθὸς. See i. 131. 275.—ὑπέρσπλανος, ἡκατόν, an arrogating word. See on xvii. 170. Lexil. p. 520.—καθεῖε, si cohibitura est, 'if he thinks to restrain me.'

187. 'Ρέα is a monosyllable, as elsewhere the adverb 'Ρέα, Hes. Opp. 5; inf. xvii. 461; xx. 263, &c. There was a variant ὢς τέκε 'Ρέα, which is ἰωικωτερον. The triple division here alluded to is said to have been the Τρίαs or Trinity of the Platonists and Neoplatonists. See Plat. Gorg. p. 523, &c.

189. ἕκαστος here has no digamma, as inf. 288. Perhaps we should read διαστήματα. As may be expected, these doctrines found a mystical interpretation with some, who attributed physical, i.e. elemental, or theological meanings to the words. According to one view, Zeus was ὁ διοκόν τὸ πάντα Δύσος.

191. παλλομένων, 'when we were drawing lots:' Cf. xxiv. 400. A similar tradition is recorded Pind. Ol. vii. 55, ὃς χθόνα δατέωντο Ζεὺς τε καὶ ἀθάνατοι. Here however Poseidon pretends that the earth was not assigned to any one god, but was left open to all. "Dicit haec Neptunus enn irrisione arrogantiae fraterme, qua terrae omnibus communis imperium solus affectet."—Spitzner.—Olympus, as the Scholasts remark, is here regarded strictly as part of the earth, and distinct from οὐρανός.

194. οὐ βέομαι, 'I will not go,' or shape my course, 'according to the mind (or caprice) of Zeus.' Apparently this is an Ionic future, connected with βάιων, βῆμι (Lat. bilere), like νέωμαι. But in xvi. 582; xxiv. 131, ἤπων βήμα, the author of the verse intended it for βιώσει, and still more clearly so in xxii. 431, τί νυ βέομαι, αἰνά παθῶσα: The ancient grammarians felt the ambiguity. Hesych. βήμα: βιώσεις: βιώσεις: βιώσης: πορεύσης. Λαμβέομαι: παρέχομαι: ζητομαι. We cannot assert that it may not contain the same root as vie-o, biz. But in either case, one word seems to have been confounded with the other. In this passage it would at least be harsh to translate, 'I will not live by,' i.e. according to, the mind of Zeus.'
kaí krateírós per ēón, mevētō tritátē ēnī moirē. 195
χερσί δὲ μη τί με πάγων kakoñ òds deidiasēsthō
θυγατέρεσου γάρ τε καὶ νιάσι βέλτερον εἰη
ékpatálogous epeēsou̇n ēniosēmēn, òus tēken autōs,
oĩ ēthn οtroýounos ākoûsontai kai anágkη." 200

"oútō gár ὑγ το, gαιήοχε κυναοχῖτα,
tóndē féwv Δi μūdov āpēnēa te krateír̓on te,
̓t i tē metastrē̇pēeis;�trəttπαι μην τε φρένες ἐσθλῶν.
ōisō' ὡς πρесβυτέρους ērûn̓ uīs aîên ἔπονται."

205 "Ἰρυ θέα, μάλα τούτο ἐπος κατὰ μοῖραν ἔειτες:
ἐσθλῶν καὶ τὸ τέτυκται, ὃτ' ἀγγελος αἰῶνιμα εἶδῆ.
ἀλλὰ τὸδ' αἰῶν ᾅχος κραδίνην καὶ θυμὸν ἵκάνει,
ὀππότε ἰσώμορον καὶ ὀμῆ πεπρωμένου αἰώσ
νεικείων ἑβέλησι χολωτοῖς ἐπέεσσων.

ἀλλ' ἦ τοι νῦν μὲν γε νεμεσοθῆεις ὑποεἴξω.
[ἄλλο δέ τοι ἐρέω, καὶ ἀπελήσω τὸ γε θυμῷ.

196. deidiasēsthō. See iv. 184.
198. ēniosēmēn, 'to reprove.' Cf. xxii. 497; xxiv. 238. Hesych. ēpιπλῆσι
sēn. Buttmann, Lexil. p. 127, thinks this a genuine form, on the analogy of πέο
wh, of which a later form was πέττω, like ēvī̇pē̇tō.
199. ἀὶ. Spitzner and Doederlein regard of as the emphatic demonstrative; 'they will obey his behests, because they cannot help themselves.' Thus a colon is placed at autôs. There is bitter irony in these words, since even Athena was apt to disobey her sire's commands.
200—204. Iris leaves Poseidon with a parting warning not to disobey.
202. fērō, the deliberate subjunctive: 'I am to carry back your reply to Zeus, stern and unremitting as it is, or will you alter it in some degree?—krateīrōn, see i. 25.—τι, viz. τοι μυ&̈δου (τὰς φρένας, Hucne).—strē̇ppαι, cf. i. 497; xiii. 115.
204. ērûn̓ uīs. See on ix. 454. The sense is, that undutifulness and disrespect to seniors always meet with their reward. Compare xiii. 355.
205—219. Poseidon coldly thanks the goddess for her prudent advice, but threatens his resentment against Zeus if Troy be not taken in the end. He then leaves the Grecian camp and returns to the sea.
207. ἄγγελος. The Schol. Lips. quotes (wrongly as from Euripides) the verse in Aesch. Cho. 773, ἐν ἄγγελῳ γὰρ κρυπτὸς ὁρθούται λόγος, and Pind. Pyth. iv. 277, τῶν δ' 'Ομήρου καὶ τὸδ' συνθενόμενον ἰθμα πόρους: 'ἄγγελον ἐσθλὸν ἕφαι στάν μεγίσταν πράγματι παρὶ φέρειν, which is commonly referred to this passage, but erroneously, it would seem (see Introduction to vol. i. p. xxviii)). The sense is, as Spitzner gives it, "Legatum sapientia instructum sapienter etiam dicere consequens est."

211. nemešotheîs, either 'indignantly,' Schol. Lips. meµϕάµενος αὐτῷ καὶ κατα
γνῶ, or, as Doederlein prefers, αἰδεσθῆς, 'out of respect.' Cf. Od. i. 263, ἐπιεὶ ἰ. θεοὺς ἥμεσιέτατο αἰεὶν ἐνὶς. Sup. xiii. 122, ἐν φρεσκίον ἰδέσθε ἐκαστὸς αἰῶν καὶ
nεµεσθ. Inf. xvii. 254. And so Schol. Lips. on ver. 227, νεµεσοθῆς, ἢτοι μεµπτῶν ἥγηµάµενον ἢ αἴδεσθης.

212—217. These lines were rejected by the Alexandrine critics, on the ground that the threat is out of place, since the
oracle had declared that Troy would be captured. Wolf and Heyne assert; Spitzmer and Doederlein admit the passage as genuine.

213. ἐκείνος ἐμέθην, without my concurrence, i.e. acting without consulting me. —Ἐρμεϊα, Ἐρμέων = Ἐρμεῖα. The Schol. Ven. calls this an Ionic genitive, but has doubts of its genuineness.

220—235. Zeus orders Apollo, now that Poseidon has retired, to scare the Greeks with his aegis, and send Hector back to the fight.— φίλε Φοῖβε, see xvi. 667. The friendly and persuasive address to Phoebus is contrasted with the stern language to Poseidon.

224. μάχης. If he had dared to oppose me, or, if he had not retired, the fight between us would have been loud enough to be heard even in Hades. Heyne reads μάχα γὰρ τε, 'others (the Titans) have already felt my force in fight.'—νέρτηροι, see v. 898; viii. 479; xiv. 274.

227. ἔπλητο, as an epic orist, may be equally well rendered 'was' or 'is.'—χεῖρας ἐμὰς, which Doederlein refers to νεμεσθῆσαι, depends rather on the sense implied, εἶξας ὑπὲρνυ. But the verse (228) is perhaps an addition.—τελέσθη, viz. ἡ μάχη, sup. 224.

229. λαβ' αἰγίδα. 'Take this tasselled aegis,' which Zeus gives to Apollo from his own person, not only as the instrument of power, but as the symbol of terror and defeat to all who behold it. See ii. 417; iv. 166. Zeus—ἀὐτὸς ἐπισεῖτιν ἑρεμήν αἰγίδα πᾶσιν. According to the "solar" theory of the origin of the Homeric poems, the Aegis was simply a dark cloud portending storms and veiling the light of the sun.

231. σοι ἄστρῳ, to yourself be Hector the especial care, i.e. leave the rest to look after themselves.—The whole passage 231—235 was rejected by Aristophanes (if not by the other critics) as being ἄκαιρος, 'inappropriate.'
keíthens δ' autòs égw phrásomai érgron te épos te, ὡς ke kai autìs 'Axaioi ãnaxneúswosi pónoi.' ]

234. keíthens seems to mean τὸ ἐκείδεν, or τοῦτείδεν, 'from that time forth,' 'then after that.' Doederlein explains it by ἀναπνεύσαντες προκαρφίσασι ἐκείδεν.— ἐργον te ἐπος te seems a variant from the formula ἢγ' ἐπος te καὶ ἐργον, statim. The Schol. Lips. however explains ἐργον of the going forth of Patroclus, and ἐπος of the command of Zeus in xx. 25.—ὡς κε κ.τ.λ., may be taken to represent ὅπως in with the optative.

236—261. Apollo at once departs to find Hector. He has just recovered consciousness, and asks what god it is who is visiting him. Apollo replies by assuring him of his present aid, and exhorting him to renew the fight.

236. See xvi. 676 and 582.

238. φασσοφάσσω, slayer of φάσσω, ring-doves or wood-pigeons.—οἰκώς, in speed, not in form; for he appears to address Hector in human or godlike shape.

239. ἐνᾷ νῦν. For this formula, without the copulative, see iv. 89, and compare xxii. 295.

242. ἐπεί κ.τ.λ. "The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator." Arnold.

244. vié. On the quantity of this word, see l. 488; iv. 473; vii. 47. It is possible that, as in ἔως pronounced ἐοῖς (ἀFos) at the beginning of a verse, the long and short syllables are metrically interchanged.— ὄλγηπελεόνων, like ὄλγηδρανεῶν, does not seem an archaic word. It follows the analogy of νηκουατείνω, sup. 236, ἀλαπείνω &c., but is rather a participial than a verbal form. Aeschylus has ὄλγηδρανία, Aristophanes ὄλγηδρανέες, and ἀραῖνω, a form of ἀρα, occurs sup. x. 96. The former of these compounds occurs Od. v. 457, xix. 356; the latter inf. xvi. 813, xxii. 337.

249. βάλεν, vié. in xiv. 410.

251. καὶ δὴ, 'but just now,' 'only lately,' &c.—δίον, 'I panted,' cf. ἄσθον in xvi. 468, xx. 403. The Scholiasts referred the word to ἄσθον = αἰσθῆσομαι, and so Doederlein, who supplies βεβήλημένον from βάλεν in 249, "tum eum animae sedem perennas sanctiam, mori mihi videbam." But Hesychius, ἄσθον ἐτορ εἴπεσθαι τὴν ψυχήν. The word is ἀπαξ εἰρήμενον, and like τέμω = τέμον and μένω = μέμονα, is but too much like the coinage of an epic imitator.
254. ἀοσσηθῆρ, βοηθός, Hesych. The word is derived by Doederlein, not improbably, from ἄκα and ὄσσε or ὄσσεῖα, one who watches with, or helps another to keep watch, and so assists; while ἀσγής he refers to ἄμα and ὀδος, like πεῖζος from πεῖδον, πεῖδος (where the i has the sound of y or j, as in μείκαν for μεγίκαν). See New Craithlis, § 286. If this be correct, the word has no connexion with ὄς Ἀρης, ii. 540. 701. See inf. 735, where Mr. Newman remarks, “I imagine the Homeric (Alexandrine?) ὄσσεῖα to be a softened sound of ἀσσεῖω, related to ἀέω, as in Latin auxilium to augeo.” Mr. Trollope gives a somewhat strange etymology, “from a privative and ὄσσε vox, ‘one who does not wait for an oracle before he renders assistance.’” All these are mere guesses. The word occurs again in xxii. 33, and Od. iv. 165.

255. ἀμύνεω. Such was the order of Zeus sup. 231.—χρυσάρορος, see v. 509.

261. λειμανύω. A common form of the Ionic future, as σμανέω, μενέω, γαμέω, &c. For the verb see iv. 111. One could conceive a not very early writer was referring to a via sacra of Apollo, such as that described Aesch. Enn. 14, or Pind. Pyth. v. 85, at Cyrene, εὐθύτομοι κατάθεκεν ‘Ἀπολλωνίαι ἀλεξιμβρώται πεδίδα πομπαῖς ἐμεν ἤπόκροτον σκυρωτάν ὅδον.’

262—280. Roused to action by Apollo, Hector nimbly returns to the fray, as a horse to his pasture. The Greeks are scared by his sudden appearance, as chamois-hunters by that of a lion.

263—269. This fine simile occurred before at vi. 506 seqq. See Gladstone, “Studies,” ii. p. 403.

271, 272. Nearly the same lines occur iii. 21; xi. 549.—ἐσσευστο, start, rouse from its lair. The creature cannot be reached, and a shout is raised to drive it from its fastness; but a lion springs on to the path, and all take to flight.—ἥλιβατος, possibly a lengthened form of λισσαῖος or λεῶς, root λεφ, the ἁ being a prefix, as in ous ἡβαῖον, and the termination as in ἐπήρατος.
εὐσεβῶντο κύνες τε καὶ ἀνέρες ἀγροῦταν τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλῃ εἰρύσατ' οὖν' ἄρα τε σφι κιχῆμεναι αὐτημον ἦν· τῶν δὲ θ' ὑπὸ ἑαχῆς ἐφάνη λίς ἑγγένειος εἰς ὁδὸν, αἵμα δὲ πάντας ἀπέτραπε καὶ μεμαώτας: ὥς Δαναοὶ τεῖως μὲν ὠμιλαδὸν αἰὲν ἐποτοῦ, νύσσουτες ξύφεσιν τε καὶ ἐγχεσου ἀμφιγύοισιν, αὐτὰρ ἐπεὶ ὅδον 'Εκτόρ' ἐποιχόμενον στίχας ἀνδρῶν, τάρβησαν, πᾶσιν δὲ παρὰ ποςι κάππεσε θυμός. 280
tοῖς δ' ἐπειτ' ἀγόρευε Θόας 'Αὐνταίμονος νιός, Ἀὐτώλων ὅχ' ἀριστος, ἐπιστάμενος μὲν ἄκοντι ἐσθλὸς δ' ἐν σταδῇ ἄγορη δὲ ἐ παιδροὶ Ἀχαιῶν νίκων, ὅποτε κοῦροι ἐρίσσεων περὶ μῦθων. ο σφιν εὖ φρονεών ἀγορήσατο καὶ μετέειπεν "ὡ πότοι, ἡ μέγα θαύμα τόδ' ὀφθαλμοίσιν ὄροι· οἶνον ἰδ' αὐτ' ἐξαύτίς ἀνέστη, κήρας ἀλύξας. 'Εκτόρ. ἡ θῆν μιν μάλ' ἐξέπετο θυμός ἐκάστου χρησίν ὑπ' 'Αἰαντος θανέεις Τελαμονίαδα. ἀλλὰ τις αὐτὲ θεῶν ἔρρυσάτο καὶ ἐσάωσεν 'Εκτόρ', δι' ἰδ' πολλῶν Δαναῶν ὑπὸ γούνατ' ἐλυσεν, ὡς καὶ νῦν ἐσσεσθαι οἷομαι· οὐ γὰρ ἄτερ γε Ζηνὸς ἐργυδούποι πρόμος ἱσταται ὅδε μενοῦν·

274. εἰρύσατο (ἐρώ), protects, withdraws from harm.—ἡμεν, the imperfect, is used, as sometimes ἐπέστι is, in the sense of ἔστι, but with regard to the aorists in the context.—κιχήμεναι, τυχεῖν αὐτοῦ, to reach or come up with it.

277. τεῖως μὲν is the reading of Ζενοδοτος. Others give εἰῶς μὲν, which is sometimes followed by ὅτε δὲ, &c. Cf. xvii. 727. Inf. 517—549, ὄφρα μὲν—αὐτὰρ ἐπεί. Doederlein says, "Suppleanda est apocosis τεῖως ἐννυσον."

280. παρὰ ποσι. Their courage fell at their feet, i.e. left its proper seat, as the καρδία in Ar. Ran. 485, δείσασα εἰς τήν κάτω κοιλίαν καθειρέσσειν. The Schol. Lips. compares Dem. de Halom, § 45, τῶν ἐγκέφαλον ἐπὶ πτέρνας φορεῖ. Another explanation was, 'their hopes lay in their feet,' i.e. in flight.

281—209. Thoas, an Αέτολιον chief (see ii. 638; vii. 168), expresses his conviction that the reappearance of Hector is miraculous. He advises that the multitude be sent back for safety to the ships, and that a determined stand should be made by the chieftains.

282. ἀκοντι. Doederlein supplies μά-χεσθαι. Others compare the Latin sciens fidibus.

284. κοῦροι, the young nobles. See i. 460; iv. 316.

287. ὅν δή. For ὅς, quomodo vero. Doederlein takes it for ὅτι τῶν ὅν δή αὐτε. Cf. xiii. 633; xvii. 587.—ἐκάστον, again without the ἐ, as sup. 189.—ὥ θῆν, ἀντὶ τῶν ὄντως ποι, Schol. Ven. So xi. 365, ὥ θῆν ἐξανοῦ γε καὶ ὑπερὶν ἀντιβολῆς.—Ἀϊαντος, see xiv. 409.

292. ὅς καὶ νῦν κ.τ.λ. He infers that great slaughter will again occur because of so miraculous a restoration.
297. στείωμεν, στέωμεν, στώμεν (hortative), as τρασίωμεν for τρασίωμεν &c. The Schol. Lips. compares xxii. 230, ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεθα μένοντες.—εἴ κεν κ.τ.λ., τεί σύρε, in the hope that we may give him a check at the outset by making a stand against him. The Schol. Viet. makes this clause the protasis to τὸν δ' ὁδὸ κ.τ.λ.

303. ἤρτων, 'closed in the fight,' as xi. 216, ἤρτων δὲ μάχη.

305. ἡ is the Attic use of the article, as ii. 275, ὃς φάσαν ἡ πλῆθος. See sup. 295. The object was to avoid unnecessary slaughter.

306—327. The Trojans, headed by Hector, make a sally on the Greeks, Apollo himself preceding with his aegis to scare the foe.

306. This verse occurred xiii. 136; xv. 262. Compare v. 592; xviii. 516.

308. αἰγίδα, viz. Δίως, sup. 229.—ἀφιδάσειαν, fringed on both edges, and perhaps (as ἀριστερή and χαλκεύς imply) adorned with bosses of metal. This form of the aegis is common on Greek vases of an early type.

310. φορῆμεν. See ii. 107; vii. 149. So καλημέναι, x. 125. ἐν χείρεσιν, sup. 229.

312. Nearly the same verse occurred v. 498.

313. νευρῆφη. The locative suffix means 'the arrows on the string sped from it.' See on iii. 3; viii. 300.

314—317. See nearly the same lines xi. 571—574. Aristotle cites 317, Rhet. iii. ch. 11.
éν γαίη ἵσταυτο, λιλαιόμενα χρόδος ἄσαι. 320. οὗρα μὲν αἰγῆδα χερσίν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων, τόφρα μάλ' ἀμφοτέρων βέλε' ἢπτετο, πίπτε δὲ λαος: αὐτάρ ἐπει κατενώτα ἰδὼν Δαναῶν ταχυπώλων σείσ', ἐπὶ δ' αὐτὸς ἀνυμε μάλα μέγα, τοῦτο δὲ θυμόν ἐν στήθεσιν ἔθελξε, λάθοντο δὲ θοῦριδος ἄλκης. οἳ δ', ὡς τ' ἦ' βοών ἁγέλην ἣ πῶν μέγ' οἶων θηρε δῦω κλονέωσι μελαίνης νυκτὸς ἀμολογ, ἐλθοῦν' ἐξαπίνης σημάντορος οὐ παρεόντος, ὃς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες' ἐν γὰρ Ἀπόλλων ἳκε φόβου, Τρωσίν δὲ καὶ ἔκτορι κόδος ὀπαζεν. 325 ἔνθα δ' ἀνήρ ἔλευ ἄλδρα κεδασθείσης υσμίνης. ὁ ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἐπέφευγεν, τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτῶνων, τὸν δὲ Μενεσθήχος μεγαλύμου πιστῶν ἑταίρων Ἀλνέας δὲ Μέδουτα καὶ Ἡασον ἔξενάριτεν. ἦ τοι δ' μὲν νόθος νίδος Ὠιλήθος θείου ἐσκε Μέδων, Ἀιαντός ἀδελφεός, αὐτὰρ ἐναίει ἐν Φιλάκη, γαίης ἀπὸ πατρίδος, ἄλδρα κατακτάς, 330 γνωτὸν μητρυνὴς Ἐριώπιδος ἢν ἔχ' Ὠιλεύς: Ἡ Ηασος αὐτ' ἀρχὸς μὲν Ἀθηναῖων ἐτέτυκτο, νίδος δὲ Σφῆλου καλέσκετο Βουκολίδας. 

Μηκιστῇ δ' ἔλευ Πολυδάμας, Ἡεύνον δὲ Πολίτης

319. See viii. 67: xi. 85.
320. κατενώτα ἰδὼν, 'looking full in the face of the Danaei,' ἐναντίον, κατα-αντικρό. Doederlein says, "Suspicor κατ' ἐνώπια ἱδον quod eis ἡπεῖα ἰδώσα τοῖς Ἰδώσ. ix. 373." This was the reading of Aristarchus (Schol. Ven.), and so Spitzner has edited. It is recognized by Hesychius, κατ' ἐνώπια, κατ' ἐναντίον, κατ' ὅβυν, as if from ἐνώφ. "Triplici modo terruit Apollo Achivos, acerdis quassatione, torvitate intitudus, sua vociferatione." Doed.
323. πᾶ. See on iii. 198.
326. ἀνάλκιδες, 'demoralized,' de-privèd of ἄλκη, power and courage to stand to the fight, at the sight of the negis. 328—342. Each of the Trojan chiefs slays his man from the Grecian ranks.
328. κεδασθείσης, "postquam antea δολλέεις restriterunt, v. 312." Doed.—This verse occurs again xvi. 306.
331. τὸν δὲ, the former, Stichius. Cf. xiii. 185, Στιχιος δῖος τε Μενεσθῆς, ἀρχοὶ Ἀθηναίων. In ii. 552 also Me-nesthenes is the leader of the Athenians. To reconcile this with 337 inf., Spitzner supposes those here mentioned to have been subordinate generals. The name Ἰασος seems suggestive of Ionian affini-ties. Areschilus is leader of the Boeotians in ii. 495.
333—336. This passage is repeated from xiii. 694.
340. Κλονίων, a leader of the Boeotians, ii. 495.
342. ἐν προμάχουσι. Spitzner connects this with ἐβαλεν, which perhaps is better than to follow the more obvious order, since the prowess and daring of the Trojans are now described. 343—351. Meanwhile the Greeks fall into still worse confusion in attempting to repass the foss. Hector bids his men not to stop for spoils, but to make at once for the fleet. 343. ἐνάριζον ἀπ', ἐναρίζον, in eo erant ut spoliarent. See xi. 195.— ἐνπλήξαντες, ibid. 72, τάφρω ἐνπλήξα- ξομεν ὁρκτῇ.
345. ἀνάγκη. The Schol. Lips. explains this not of the necessity of their position, but of the constraint imposed on them by the god. They could not help themselves, now that Hector had been preternaturally strengthened. The Greeks were forced into their own naval enclosure by the pressure of the Trojans without. Note the phrase διέσβα τείχος, to enter and conceal oneself within a rampart.
350. γραντός, 'relations,' see iii. 174; xvii. 35; xxii. 234.—λελάχωσι, epic subjunctive for future. For the active sense see vii. 80.—ἐφύσσα, the future, as ἁνῶ in iv. 56. See also on ix. 248; xi. 451; xxii. 67.
352—366. Hector and his chiefs still press on with their chariots. Apollo preceding throws down the bank, and makes a wide level entrance into the Grecian camp.
352. κατωμαδόν, on their shoulders. Cf. xxiii. 500.
357. γεφύρωσεν. He easily threw down with his feet, i.e. by an effort that was easy to a god, and turned back into the trench, for a hundred feet or more (the length of a spear's throw), the earth thrown up on the edge, and so bridged it across. Properly, γέφυρα is a causeway across a morass; see on v. 88. Doederlein well compares Pind. vii. 51, γεφύρωσε δ' Ἀτρέδαιοι νόστων. So inf. xxii. 245, where a tree is said γεφυροῖς ποταμῶν by falling across it. The overhanging banks of the trench,
κρημνον ἐπιρρεhores, are mentioned in xii.

54. Tacitus has a similar phrase, pro-
rure fossas, An. i. 68.

363. νηπίεραν, in infant play; see
ix. 491.—ἄθρων, an exact synonym of
παῖς, according to Donaldson on Find.
Nem. iii. 44.

365. ἰε, an archaic epithet of Apollo,
whether from λένα or ιάσθαι, from δένεν,
proces audire (Doed.), or from ἰὴ the
exclamation, or lastly, connected with
ἤς = ἄχαϊς.

366. αὐθεν, ἰπις.

367—368. As a last resource in
the distress, Nestor addresses a prayer to
Zeus to save the Greeks.

368. The τε is irregular, because it
properly couples the two participles,
whereas in fact the verbs are combined.
These three verses occur viii. 345—347.

370. αὖθε, αὐθεν.

373. μηρία, slices cut from the thigh.

377—380. Zeus sends a peal of thunder
in answer to the prayer; but the Trojans
take it as a sign in their own favour.
The crowding of the Trojans upon the
Grecian camp is compared to a wave
surmounting the bulwarks of a ship.

382. καταβήσεται, comes down on the
deck, or into the hold,—an excellent
simile, by which both the suddenness
and the noise of the attack are
described.—καταβήσεται, not the future,
but the subjunctive of the epic aorist.
is ανέμου. η γάρ τε μάλιστα γε κύματ' ὀφέλλειν, ὅσ τρῶες μεγάλη ἰαχῆ κατα τεῖχος ἔβαινον, ὑπονεφείς εἰσελάσαντες ἐπὶ πρύμνησι πάχοντο ἐγχεσθο ἀμφιγύοις αὐτοσχεδὸν, οἱ μὲν ἄφ᾽ ἦππων, οἱ δ᾽ ἀπὸ ηθῶν υψὶ μελανῶν ἐπιβάντες μακροῖσι ἐξουσίοι, τά ρὰ σφ᾽ ἐπὶ νησών ἐκεῖτο ναῦμαχα κολλήτα, κατὰ στόμα εἰμένα χαλκῷ.

Πάτροκλος δ᾽, εἰως μὲν Ἀχαῖοι τε Τρῶες τε τεῖχος ἀμφεράξων θοᾶν ἔκτοθι νησών, τόφρο ὑ' εἰνεκλίσει ἀγαπήνορος Ἑυρυπήλιον ἦστό τε καὶ τὸν ἐτερπε λόγοι, ἐπὶ δ᾽ ἐλκεὶ λυγρῷ φάρμακ᾽ ἀκέσιματ' ἔπασσε μελανῶν ὀδυνῶν. αὐτὰρ ἐτει ὑ τεῖχος ἐπεσαυμένους ἐνόςεν Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχῆ τε φόβος τε, ὦμοβέν τ᾽ ἄρ᾽ ἐπειτα καὶ ὦ πεπλήγητο μηρῷ χερὶ καταπρηνεσσʻ, ὀλοφυρμενος δὲ προσηύδα.

383. ὀφέλλει, increases the size of, ἀυζεί, κατὰ τεῖχος, ‘by the way of the wall,’ i.e. by the γέφυρα sup. 357. 385. ἐπὶ πρύμνησι, close to the very sterns of the ships, which were drawn up some way on land with their prows seaward, under protection of the rampart, but which the Trojans now attempted to burn. “Trōes, qui aneta, Polyanamante anictore, pedetes in Graecorum naves (xii. 80) impetum fecerunt, via lata et ampla Apollinis beneficio structa, caribus vecti hostibus cedentibus in-tant et ad naves appropinquant,” Spitzer; who adds, that it is clear from inf. 415 and 454, that the battle was afterwards waged hand to hand, many of the Trojans having leapt from their cars.—οὶ μὲν, the Trojans; οἱ δὲ, the Greeks on board the galleys.—ὑψῆ, at a height above the warriors in the cars. —ἐπιβάντες, having suddenly manned the sterns to resist the attack.

386. ἀμφιγύοις, ‘double-edged,’ or perhaps, ‘pointed at both ends.’

388. ἐπὶ, not ‘on,’ but ‘at the ships.’

Mr. Newman renders it, “which on the decks were stored.” This would have been ἐπὶ νησῶν.—κολλήσαντα, made of several lengths joined together; cf. inf. 678.—στόμα κ.τ.λ., ‘having their point, or edge, clad in brass,’ i.e. fitted with a brass spike. From iv. 432 we should have expected χαλκᾷ. The κατα may belong to εἰμένα by τίμεσις.—ξυστοῖς, see on xi. 259.

390—414. Patroclus, who at xi. 814 had shown, in accordance with his character for ἐνείη, ‘gentleness,’ sympathy for the wounded Eurytus, now leaves his patient in charge of an attendant, and hurries off to entreat Achilles to lend his aid. Meanwhile the fight continues without advantage on either side.

391. ἐκτοθι, ‘away from,’ viz. in the plain, and not within the rampart.

393. λόγοι, ‘with talk’ or perhaps, ‘with stories.’ Schol. Ven. ἀπαξ ἐνταῦθα ἐν τῇ Ἱλιάδι τὸ λόγοι. Before a written literature existed, there were λογοποιοὶ (Herodotus), and after it, λογογράφοι (Plato), the former being composers of tales and anecdotes for oral delivery. Such were the Αἰσώπικοι and Συβαριστικοὶ λόγοι which even in the time of Aristophanes were recited at banquets.

394. ἔπασσε. This clearly refers to xi. 830, and is one of the many incidental proofs of unity of design in the composition of the Iliad.

398. Here, as elsewhere, there is a
"Εὐρύπυλ', οὖκ κέτι τοι δύναμαι χατέοντι περ ἔμπης
ἐνθάδε παρμενέμεν' δὴ γὰρ μέγα νεῖκος ὀρώμεν'
ἀλλὰ σὲ μὲν θεράπων ποτιπετέω, αὐτὰρ ἐγὼ γε
στεύσομαι εἰς 'Ἀχιλῆα, ἵνα ὄτρυνο πολεμίζεω.
τις οἶδ' εἰ κέν οἴ σὺν δαίμον θυμὸν ὄρινῳ
παρειπών; ἀγαθὴ δὲ παραίφασις ἐστιν ἐταίρουν."

tὸν μὲν ἄρ' ὅς εἰπόντα πόδες φέρειν αὐτὰρ Ἀχαῖοι
Τρῶαις ἐπερχομένους μένον ἐμπεδὼν, οὔδὲ δύσαντο
παυροτέρους περ ἕντας ἀπώσασθαι παρὰ νηῶν.
οὔτε ποτὲ Τρῶες Δαναῶν ἐδύναντο φάλαγγας
ῥηξαμένου κλισάσθησι μιγήμεναι ἱδὲ νέεσσων.
ἀλλ' ὅς τε στάθμη δόρυν νηῶν ἐξιθύνει

tέκτονος ὑπ' παλάμησι δαήμονος, ὃς ρά τε πάσης
ἐν εἰδὴ σοφιός ὑποθημοσύνης Ἀθηνᾶς,
ἂν μὲν τῶν ἐπὶ ἵσα μάχη τέτατο πτόλεμος τε
ἀλλοι δ' ἀμφ' ἀλλησι μάχην ἔμαχοντο νέεσσιν.
"Εκτωρ δ' ἀντ' Ἀιαντος ἐείσατο κυδαλίμωσι.

τῷ δὲ μῆς περὶ νηῶς ἐχον πόνον, οὔδε δύσαντο

variant δ' ἔτος ἡδά. The whole passage seems made up, containing as it does
many verses from the earlier books.

309. χατέοντι, viz. soi, καίπερ χρείαν
ἐμὸν ἔχων.

401. Spitzner remarks that προστέρπειν
does not elsewhere occur.

403, 404. This distich occurred xi.
792, 793.—ἀγαθῆ, "valida et efficax,"
Doed. This appears to be a saying, like
that in Soph. Aj. 330, φίλων γὰρ οἱ
τοιοίδε νικῶνται λόγοι.

405. Cf. xviii. 148, τὴν μὲν ἄρ' Ὀδυμι-
πῶδες πόδες φέρον.

408. ἐδύναντο. "Dicit poeta Trojanos,
maxima vi irruptentes, neque ad naves,
quae in vicinia crant, nedum ad tentoria
magis remota perrawpere potuisse."
Spitzner. The sense is, 'the Achaean
withstood the Trojans, and yet could not
drive them from beside (i.e. from
the neighborhood) of the ships; nor yet
could the Trojans, i.e. though they
could not be driven back, get to the
 tents and the front of the ships.'—
ποτὲ, 'at any hour of that day.' Schol.
Vinct.

410. στάθμη, 'a line,' or perhaps

'rule.' The artist meant is a ship-
builder, for that craft was under the
patronage of Athena; see v. 60.—δόρυ
νῆμον, ἵσα, a ship's plank, xvii. 741.—
σοφις, the genitive, as in εἰδὴ
περάων, xii. 229, = εἰδὼς ἐν. It is to be re-
marked that σοφις is used in this one
passage of Homer.

413. See xi. 336, and for the next
line, xii. 175, which the Schol. Ven.
says was made up by the διασκευασται
from this passage.

415—441. Hector tries to fire the
ship of Ajax, but is repelled by that
hero, who strikes the torch-bearer dead
with his lance. Hector is enraged, and
hurls his spear at Ajax, but kills only
his attendant. Ajax then calls on Tencen
to lend his aid as an archer. This episode,
though not identical in its details, repre-
sents, with xvi. 123, the adventure of
Ajax in Soph. Aj. 1276.

415. ἐείσατο, ἀρµήσειν, Schol. Lips. It
is remarkable that the digaminant form
is here used, and also in the formula κατα-
ἐείσατο γαϊῆς, xii. 358, and inf. 544, where
see the note.
the Greeks hemmed in, they are not to retire in flight, but to make short work of them.—πως, here perhaps = ποισ. See on iii. 306. For συλλαψ τινα τι, vi. 71. 437 seqq. The whole passage is but the story in viii. 273, with some variations.—Κυθηράδε, viz. ημιν ἐπεδύεται. See on xiii. 363.—ἐνδον ἐόντα, ‘when he was living with us at home.’ Schol. Viet. ἐκ Κυθηρῶν ἐπιθημοῦται τοῖς ἡμῖν οἴκοις.

442—470. Teucer shoots Clitus, the comrade of Polydames, through the neck, and draws his bow at Hector, but breaks the bowstring, through the interposition of Zeus in favour of that hero.

443. παλιντονον. See on viii. 266.—εφι, 'he began to discharge.' The dative depends on the επι, as in Aesch. Ag. 363, επι 'Αλεξάνδρῳ τεινοντα πόλαι τόξον.

447. πεπόντο. 'He indeed had been engaged with his horses; for he had been driving them in the direction in which by far the most of the companies were fighting in confusion, that he might oblige Hector and the Trojans, viz. by having aid at hand if any were wounded.—καθ' ἵππους, "in currum ordine et acie," Spitzner, with Heyne.

449, 450. This distich occurs again, xvii. 291, 292. Together with the next they were condemned by the Alexandrines. The arguments for and against them are given at length in Spitzner's note; but they are very subtle, and the question cannot be determined.

450. το οἱ κ.τ.λ. The construction as in ἄρκειν οἱ χρασείμεν τι τινι.—ἰεμένων (al. ἱεμένω), 'much as they (the companions) desired it.'

451. πρόσθε. So Bekker (after Aristoph.) for the vulg. ὑπισθε. Heyne remarks, that Clitus was driving towards the ships, and should rather have received the wound in his face. Perhaps however the chariot was making a turn at the moment.

453. κειμabı, κειμα. See xi. 160.— ἵνα κ.τ.λ., the owner of the horses ran at once in front to stop them.

456. εἰσορφώντα, looking to him, or watching the event, to see when he required the use of his ear. So Doederlein.

459. ἄνωτα, the epic aorist; see iv. 531. —μάχης, al. μάχις, sc. αὐτῶν.—ἀριστεύοντα, while performing acts of valour.

462. ἐγγὺς, his boast, sc. Τεῦκρος ἐγὼ ὥ τοῦ Τελαμωνίου. Compare with this passage viii. 327—329, and see Glad-
... one of the men of Troy had been wounded in the breast. While the Grecians stood around him, Ajax advised Teucer to reign his bow and arm himself for the nonce as a hoplite.

473. ἠνέχειεν, ἠνετάρας, has broken up, put out of order.—ἐὰν κείσθαι, attempt not to mend it now.—μηγήρας, a

god grudges or refuses the Grecians thy


474. δολιχὸν, the long lance, δολιχό-

σκον ἔχος, opposed to the short javelin.

—ὀρνθι, cf. vi. 363, ἀλλὰ σὺ γὰρ ὄρνθι

tοῦτον.

476. ἀσποῦδι, Schol. Ven. χῶρις κακο-

παθεῖας. Rather, 'without trouble, with-

out zeal and exertion in the effort; ' see

viii. 512, μη μᾶν ἀσποῦδι γε νεὼν ἐπιβαιν

έκηλαι.—δαμασταμένοι περ, 'though vic-

torious,' a somewhat anomalous use of

the middle.

479. τετραθέλυμον. With four plates or layers of hide. On the root of this

word see ix. 51.

480. κυνήγης. He laid aside the dog-

skin cap of the archer, and took the

crested helmet. He now takes his stand

by Ajax no longer as ψάλλω but as ὀπλίτης. The passage bears strong evi-

dence of having been made up from xi.

41—43.

481—499. Hector is encouraged by
the failure of Tencer's bow, and boastfully calls on his comrades to avail themselves of this visible interference of the god, and attack the ships, the only hope of return for the Greeks.

488. ἄνα νόημα, by getting amongst, or up to, the ships; Schol. Ven. propterei γὰρ αὐτῶν ἐπὶ τὰς ναῦς ὅρμαν.—δὴ γὰρ, 'for look you,' 'for of a truth' &c. When δὴ has a strong emphasis, it stands first, as in δὴ τότε, δῆποτε. So sup. 437, δὴ νῦν ἀπέκτατο πιστὸς ἐπίτατος. xii. 314, δὴ γὰρ ἐλεγχὸς ἔσσεται, εἴ κεν κ.τ.λ.

491. ὅτεσαν, an Ionic form used also by Herodotus. Cf. inf. 664, and xii. 428. So we have τέω for τυλί, xvi. 227.

492. μινῶθεν is used transitively in Hes. Opp. 6, intransitively inf. xvi. 392, and in Soph. Oed. Col. 686.

494—499. These fine lines are quoted by the orator Lycurgus, iii. p. 226. Lord Derby:—

"And if there be among you, who this day shall meet his doom, by sword or arrow slain, E'en let him die! a glorious death is his, Who for his country falls; and dying, leaves Preserved from danger, children, wife, and home, His heritage uninjured, when the Greeks Embarking hence shall take their homeward way."

(Thuc. ii. 46, ἔργῳ ὁ βασιλεὺς τοῦ ἐκ τῶν στρατιῶν τῇ τῶν πόλεων ἡμιοκρατία τίνος ἡμῖν ἤπειραν) &c. Compare the sentiment in the funeral oration of Pericles, Thuc. ii. 46, ἐργῇ οἱ βασιλεὺς τῆς πόλεως τοῦ ἐκ τῶν πόλεως τῶν ἐκ τῶν πόλεως τῶν στρατιῶν τοῦ ἐκ τῶν πόλεως τοῦ ἐκ τῶν πόλεως τοῦ ἐκ τῶν πόλεως ἔργᾳ ἡμῖν ἤπειραν. Compare also xvi. 227, τῷ τις—η ἀπολέσθη ἤ σωφήτω.
505. ἐμβαθῶν does not elsewhere occur in Homer; it means πεκηγᾷ, βάδον. This, of course, is said in derision. We might render it, 'by walking on the waves.' The Schol. Ven. mentions an interpretation, justly rejected by Spitzner, τὸν ἐμβαθήριον ῥυμήν, πρὸς ὅν ἀλκεδαμώνιον νικάντες εἰσβάλλουσιν εἰς τὴν πατρίδα. The absence of the F from ἐκάστος diminishes one's confidence in the antiquity of the passage.

508. οὗ μὴν ἑώρων κ.τ.λ. "Not to a dance he summoneth, I reckon, but to combat," Mr. Newman.

510. αὐτοσχεδίως. Some copies give the accusative, a form occurring xii. 192 and xvii. 294.

512. Cf. Od. xii. 351, where this verse occurs. The aorists mean, that the question of dying or living on will be determined at once and finally. Schol. Ven. βέβαιον καὶ ἕνα χρόνον συντήρως ἀπολέσθαι, ἢ πολλὸν χρόνον φθείρεσθαι τῷ γὰρ στραγγίσθαι ἐστὶ στρατγίσθαι κατ' ὅλην ἐκλειστήν—ἔνα χρόνον seems here a synonym of ἀπαξ. *Uno temporis momento, Doed.*

513. It is not clear whether χειρότερος is formed by *hyperthesis* of the i from χειρότερος (ii. 248), or from a secondary form of the adjective χέρης, 'a working man' (see on i. 80; iv. 400), as if from χεῖρος, χειρότερος. This word is remarkably irregular in its degrees of comparison—a fact due to the shifting character of the i. Thus we have χέρυς (χέρπα), χεῖραν, χειρίου, χειρώτερος, χειρότερος, χειρώτερος.
523. 2 ye.  Μέγης, to whom also τῷ in 525 refers.
526.  Λαμπετίδης, formed as from Λάμπ-
πετός. See iii. 147.
528.  Φυλείδαος, Meges again, the son
of Phyleus.
530.  ἐφορεῖ. See iv. 137.—γύαλα are
the hollow plates, which seem spoken of
as only a part or casing of the breast-
plate. Cf. xix. 361, θώρικές τέ κρατα-
γύαλιν καὶ μελίμων δόγμα. Schol. Vec.
tὰ κίνηται καὶ τὰ κοιλάματα τοῦ θώρακος.
Ar. Pac. 1225, θώρακος κίνεται ἐνημέμενον
κάλλαστα, i. e. ’beautifully lined,’ with
felt or other material.—Σέλληστος, see
ii. 659. On this Euphetes, who was
probably king of Ephyre, in Elis, and a
Phoenician by descent, see “Juventus
Mundi,” p. 167.
533. Cf. Ar. Vesp. 615, τάδε κέκτη-
μαι πρόβλημα κακῶν, σκευὴν Βελών
ἄλεωρην. The same phrase occurs sup.
xiii. 57.—οἱ παῖδος, from his (Phyleus’)
son Meges.
535. τοῦ δὲ, the son of Lampus sup.
526.—κύμβαχος, the rounded part at
the top of the helm. See v. 586.
539. δὲ τῷ, Meges with Dolops.—ἔλ-
pετο. The omission of the F is suspicious.
See inf. 701.—οἱ, to assist Meges (Dolops
being a Trojan).
541. στῆρι δὲ εὑραξ. For this phrase
see xi. 251. Heyne renders it a laterē.
Hesych. ἐκ παλαίων. He slipped on one
side, so as to strike behind him.
544. ἐφιάγον ταῦτα, ἀφροθήτην, ‘went
to spoil,’ as we say. It has been observed
(sup. 415) that this word, an aorist
from εἰμί (root 1), generally, though not
always, takes the F, like ἔλασθαι and
συλήσεις. "Εκτωρ δὲ κασιγνήτωσι κέλευσεν τάσι μάλα, πρώτον δὲ Ἰκεταινίδην ἐνέπιπεν ἱφθαμον Μελάνιππον. δ' ὃ φρα μὲν εἰλίποδος βοῦς βόσκ' ἐν Περκότη, δηνῶν ἀπονόσφιν ἐόντων αὐτὰρ ἑπεὶ Δαναῶν νέες ἠλιθου ἀμφιελίσας, ἄψ ἔσ' Ἰλιον ἤλθε, μετέπρεπε δὲ Τρώεσσιν, ναῖε δὲ πάρ Πρίαμῳ, δ' δέ μιν τίς ἑκατεύσιν. τὸν ρ' Ἐκτωρ ἐνέπιπτε, ἐπος τ' ἐφατ' ἐκ τ' ὅνομαξεν. " οὐτω δὴ Μελάνιππε μεθήσομεν; οὐδὲ νυ σοὶ περ ἐντρέπεται φίλον ἦτορ ἀνέψιον κταμένου; οὐχ ὁράς οἶον Δόλοπος περὶ τεῦχε ἐποσων; ἀλλ' ἐπεν οὐ γὰρ ἐτ' ἐστιν ἀποστάδον Ἀργείουσιν μάρυνασθαι, πρὶν γ' ἥι κατακτάμεν ἥε κατ' ἄκρης Ἰλιων αἰτευῖν ἑλέεω κτάσθαι τε πολίτας." ὃς εἴποι δ' μὲν Ἰρχ', δ' ὃ ἅμ' ἐσπετο ἱσόθεος φῶς. Ἀργείους δ' ὤτρυνε μέγας Τελαμώνιος Αἴας. " δ' φίλοι, ἀνέρες ἐστε, καὶ αἰδώθθεσθ' ἐνι θυμω, [Ἀλλήλους τ' αἴδεισθε κατὰ κρατεράς υσμίναις.] αἰδομένων ἀνδρῶν πλέονες σοοὶ ἥε πέφανται, φευγόντων δ' οὐτ ἄρ κλέος ὀρνυται οὐτε τις ἀλκή." ὃς ἐφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαιον, 

εἰσάμενος from the root Φίς or Φά. Compare xiii. 90 and 191.

546. ἐνέπιπεν, 'chided,' the redundant aorist of ἐνίπτω or ἐνίσω, like πετιθέω, λελαθεῖν, &c. See Lexil. p. 125. Spitzner, who acquiesces in Butt- mann's view, regards the other readings, ἐνέπιπεν and ἐνέπιπτεν, as false. Cf. xxiii. 473.—For Ἰκετάων, a brother of Priam, see xx. 238.

547. φόρα, ἐῶς, ailiquamdim.—ἐν Περ- κότῃ, see ii. 835; xi. 229.

553. μεθήσομεν, 'shall we be so re- miss.' See on vi. 523.—ἐντρέπεται, φροντίζει. So in i. 160, τῶν ὦ τι μεταπρέπερ, where see the note; and cf. Od. i. 60. Of course, ἀνέψιον may equally well be taken for a genitive absolute. "Ut fratres crant Lampus, Iliecaon, Priamus, ita Dolops, Melan- ippus, Hector, corum filii, inter se patruces." Heyne.

555. περὶ ἐπουσω, 'busy themselves about Dolops' arms.' Cf. xi. 482, ὃς μα τῶν ἄμφ' ὀδοστα —Τρώες ἑπον. So also vii. 316.—ἀποσταθον κ.τ.λ., i. e. we must fight hand to hand. Schol. Ἰλιον, τῆς πρὸς Ἀργείους οὐκ ἀποσταθείν μάχης, πρὶν ἦ κατακτείνωμεν, ἣ ἑκεῖνοι ἡμᾶς ἐλώντες τὴν Ἰλιων πορθήσωτι. 'We must stick to them, till either we have slain them, or they have sacked Ilium.' Perhaps it is better to supply some ellipse, as οὐδὲ λείπεσθα μάχης πρὶν ἦ κ.τ.λ.—κτάσθαι, the intransitive epic aorist, whence κτάμενοι and ἀπέκτατο.

561. ὃ φίλοι κ.τ.λ. Nearly the same verses occur v. 529 seqq. On the sense of αἰδός, 'chivalrous honour,' see New Crayfylus, § 325, where the present pas- sage is adduced.

565. καὶ αὐτοὶ. They were eager enough of themselves, without exhorta- tion from Ajax.—φραξαντο, they fenced with a wall of bucklers. Spitzner, from Eustathius, compares the oracles in
'Αντίλοχος δ' ὄτρυνε βοην ἀγαθὸς Μενέλαος.
"'Αντίλοχ', οὐ τις σείο νεώτερος ἄλλος Ἀχίλλην,
οὔτε ποσὶν θάσσων οὔτε ἄλκιμος ὡς σὺ μάχεσθαι,
εἰ τινὰ ποῦ Τρῶν ἔξαλμενος ἄνδρα βάλοντα."

δά εἰπών ὁ μὲν αὐτὸς ἀπέστυντο, τὸν δ' ὅρθυνεν.
ἐκ δ' ἔθορεν προμάχων, καὶ ἀκόντισε δουρὶ φαιεὼν ἀμφὶ ἐπὶ παπτήμασι. ὑπὸ δὲ Τρῶες κεκάδοντο ἄνδρος ἀκοντισσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν, ἄλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνυππον,
νυσσόμενον πολεμόνδε, βάλε στῆθος παρὰ μαζών.
δούπησεν δὲ πεσὼν, τὸν δὲ σκότος ὡς πάντως κάλυβεν.
'Αντίλοχος δ' ἐποροῦσε κύων ὡς, ὃς τ' ἐπὶ νεβρἰ
βλημένῳ αἴῃ, τὸν τ' εἶναι ὑπὸ τοῦτο προσνύμισεν
θηρητήρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυναί.

ὡς ἐπὶ σοι Μελάνυππε θὸρ' Ἀντίλοχος μενεγάρμης
τεύχεα συλῆτον. ἄλλ' οὐ λάθεν "Εκτορὰ δίον,
ὡς ρά οἱ αὐτίοι ἠλθεί θέων ἀνα δημοτῆτα.
'Αντίλοχος δ' οὐ μεῖνε, θοὸς περ ἕων πολεμιστῆς,

ἄλλ' ὁ γ' ἀρα τρέσε θηρὶ κακὸν ἐχάντε ἐνικῶς,
ὡς τε κύνα κτεῖνας ἢ βουκόλον ἀμφὶ βοεστὶν
φεύγει πρίν περ ὀμίλον ἀλλισθήμηναι ἄνδρῶν.

ὡς τρέσε Νεκτορίδης, ἐπὶ δὲ Τρῶες τε καὶ "Εκτωρ
νήχυ θεσπεσίη βέλεα στονόεντα χέοντο.

Herod. ii. 152; vii. 142, where χαλκεὸς ἄνδρες and ξύλινων τεῖχος are used in reference to galleys.

573—591. Antilochus throws a lance into the Trojan ranks, and transfixes Melanippus, whom he rushes forward to despoil, as a dog after a wounded fawn, but is prevented by Hector. His hasty retreat is compared to that of a wild beast that has killed a dog or man at the herd.

573, 574. See iv. 496, 497.

577. θεσπεσί, "cum Hector ad Dolicis corpus tuendum in medium pugnam procedente, sup. 559." Heyne.

584. αἰχμήν. See, for this Ionic aorist, iv. 106, ἀπὸ στέρνου τυχήσας.

585. θοὸς, 'impetuons,' acer. Cf. v. 536, ἐπεὶ θοὸς ἔσηθε μετὰ πρώτοιοι μάχεσθαι.

586. κακὸν ἐχάντε. This is another instance of shrewd observation of animal life. The consciousness of having done something that will be punished is a sense that exists in some animals—notably in the dog. This passage is finely imitated by Virgil, Aen. xi. 809 seqq.—ἐτρεσα, 'ran back in alarm.'
στῇ δὲ μεταστρεφθείς, ἐπεὶ ἤκετο ἔθνος ἑταίρων.

Τρώες δὲ λείουσι ἐσοκότες ὁμοφάγουσιν

ηνυσίν ἐπεσεὐντο, Δίος δ᾽ ἐτέλειον ἐφετμᾶς,

ὅ σφισιν αἱν ἐγειρὲ μένος μέγα, θέλγε δὲ θυμὸν

Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ᾽ ὄρθωσεν.

"Εκτορι γὰρ οἱ θυμῶς ἐβούλετο κῦδος ὅρεξαι

Πριαμίδη, ὥν ηνυσί κορωνίδοι θεσπίδας πῦρ

ἐμβάλοι ἀκάματον, Θέτιδος δ᾽ ἐξαισόν ἄρην

πᾶσαι ἐπικρήνειε. τὸ γὰρ μὲνε μητίετα Ζεὺς,

νῆδος καυμένης σέλας ὀφθαλμοῦσι ἱδέαθαν

ἐκ γὰρ δὴ τοῦ ἐμελλε παλίωξιν παρὰ νῆδον

θησεμεναι Τρώων, Δαναοίς δὲ κῦδος ὅρεξαι.

τὰ φρονεόν νήσεων ἐπὶ γλαφυρῆς ἐγειρεν

"Εκτορα Πριαμίδην, μάλα περ μεμαώτα καὶ αὐτῶν.

μαίνετο δ᾽ ως οτ᾽ Ἀχιλεὺς ἐγχέσπαλον ἡ ὀλοῦν πῦρ

οὔρεσι μαίνηται βαθές ἐν τάρφεσιν ὕλης;

ἀφλοισμὸς δὲ περὶ στόμ᾽ ἐγύνετο, τὸ δὲ οἱ ὄσσε

592—652. The Trojans press nearer and nearer on the ships, thus gradually bringing to pass the designs of Zeus to do glory to Achilles. The terrible aspect and determination of Hector are described by similés, and his ineffectual efforts to break the Grecian ranks. Hector slays Periphetes, the son of Kopreus of Mycenae. The passage, though a fine one, seems to indicate a different hand and style; it appears to have been intended to recall the memory of Achilles, and to bring forward once more the long-suspended plot. Compare xii. 347—350. It reads like one of the artificial unities of a dramatized story.

593. ἐφετμᾶς, the heaviest given sup. 221 seq. Or perhaps μουκῇ, the plan by which he designed in the end to give glory to Achilles.

594. ἐξαισός, unreasonable, extravagant, iniquitous; viz. the exaltation of Achilles at the cost of so much blood. An Odyssey word (iv. 690; xvii. 577), used also by Aeschylus, Suppl. 514, ἀεὶ δὲ ἀνάκτων ἐστὶ δείμ᾽ ἐξαισόν. Schol. Vict. τὴν παρὰ τὸ ὄσσιν. Ἰνθαυστών, ἱερηφορικήν, Doederlein.—ἐπικρῆνειε, viz. Zeús, whereas "Εκτορ is the subject to ὑμβάλει.

599. μένε, 'desired;' a word ἄπαξ εἰρημένων in this sense. Dr. Donaldson discusses it in New Cratylus, § 472, and refers to it μᾶ. This meaning, however, is not recognized by the interpreters, who render it 'expected,' 'awaited.' 'That (the burning of the fleet) was what Zeus had been waiting for, that he might then turn the scale in favour of the Greeks.'

600. ἐκ τοῦ, scil. τοῦ καίσθαι νῆδα, which would arouse the courage of Ajax.

—παλιώξιν, Schol. Ven. ὅταν εῖ ὑποστροφῆς διακόσιν οἱ διωκόμοι. See sup. 69.

601. ἐπὶ τοῦ, scil. τοῦ καίσθαι νῆδα, which would arouse the courage of Ajax.

602. Πριαμίδης is the subject to ὑμβάλει.

603. Doederlein gives ἐπὶ, 'against,' for ἐπὶ, 'at,' comparing iv. 352, Τρὼιν ἐφ᾽ ἵπποσάμων ἐγείρομεν ἐξίν Ἀργα. Others think it was a synonym of κούμος, the noise of clashing teeth, comparing φιλοσφόος. There is a curious gloss in Hesychius, which seems to indicate an ancient variant: ἄφροσθάν ἄφρος ὑ ἐκ ταραχῆς. Mr. Trollope, whose principle
It is to defend everything that occurs in our Homeric text, says this is "probably a word of the old Hellenic language."

608. βλοσυρήσων. See vii. 212.—πήλης, probably the crest or plume; a harsh expression, referring, as the Schol. Viet. says, to κορυθάλατον 'Εκτόρ.

610—614. Heyne, with great reason, regards these lines an interpolation. To Mr. Trollope again they appear to have "very close connexion with the main argument of the poem."

618. ἤχον, scil. αὐτὸν, σολιθεῖσθαι.—πυργηθῶν, see xii. 43.

621. τροφόεντα, 'surging;' 'swelling.' See on τρόφῳ κύμα, xi. 307 (the figure being derived from the gradual increase in the size of an embryo, κύμα), Od. iii. 290. In the same sense ἀνεμοστρεφές is used below, and somewhat differently from ἀνεμοστρεφές ἤχος, xi. 256. The point of the simile is, that the Greeks repelled the repeated assaults of Hector, as a rock throws back the waves and the foam.

624. ἐν νητί πέσον. Not 'on to the ship," but upon or against the side, so as almost to bury it in foam in the trough of the sea.

627. τρομέωσι. The timidity of Greek sailors to this day is remarkable (see the editor's note on Aesch. Theb. 196).

629. This verse occurred ix. 8.

631. εἰαμενή. See on iv. 483. 'Wet ground,' 'morass,' is clearly the meaning of the word, though the root of it is uncertain. It was a favourite with the Alexandrine poets.
μυρίαν, εν δὲ τῇ σιν νομεύς οὐ πω σάφα εἰδώς θηρὶ μαχήσασθαι ἐλικος βοὸς ἀμφὶ φονῆσων ἥ τοι ὁ μὲν πρώτης καὶ ὑστατήσας βοέσσων αἰὲν ὀμοῦ στίχαι, ὦ δὲ τ' ἐν μέσοςιν ὄρούςας βοῦν ἐδει, αἰ ὅ δὲ τὰς ὑπέτρεπαν ὃς τὸ τ' Ἀχαϊοι θεσπεσίως ἐφόβηθεν ὑπ' "Εκτορι καὶ Διὶ πατρί πάντες, ὦ δ' οὐν ἐπεφνε Μυκηναίων Περιφήτην, Κοπρήος φίλον νῦν, ὃς Ἐυρυσθῆς ἀέθλων ἀγγελεῖς οἴχυνεσκε βίη 'Ἡρακληνείη.

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος νῦν ἀμείων παντοίας ἀρεταῖς, ἥμεν πόδας ἤδε μάχεσθαι, καὶ νῦν ἐν πρώτοις Μυκηναίων ἐτέτυκτο· ὦς ρα τὸ τ' "Εκτορι κύδος ὑπέρτερον ἐγγυάλιξεν. στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυνη πάλτο, τὴν αὐτὸς φορέσεσκε ποδήνεκε', ἔρκος ἀκόντων τῇ ὁ γ' ἐνὶ βλαφθεὶς πέσεα ῤπτιος, ἀμφὶ δὲ πήλιξ σμερδαλέουν κονάβησε περὶ κροτάφουσι πεσόντος.

633. φονῆσω, which Doederlein renders 'vulneribus letalibus bovi immimen-
tibus,' seems here to mean 'mangled carcase.' He is too young to fight with a lion for a wounded cow. (Scholl. τῷ φόνῳ, and perί ἄνηρμενίς βοῦς.) "Pro ἀμφὶ φόνῳ, seil. ne flat," Heyne. This is one of the Ionic words used by Herodotus (see on x. 521), and a variation from the ordinary sense, 'carnage.'

634. ὁ μὲν, the heraldman. "Pastoris imprudentia in eo cernitur, quod modo inter primos, modo inter extremos vadit boves, leone e medio grege praeclam sibi petituro," Spitzner; who remarks that ὀμοστιξάω was thought a barbarous form by the grammarians Dionysius. By strict analogy it should be ὀμοστιξεῖν. Hence Bekker prefers ὀμοῦ στίχας. The simple στιχάσθαι often occurs, as in ἐστιχάωστα. —For πρῶτος καὶ ὑστάτος Spitzner com-
pares ii. 281; xi. 299.

635. οὖν τέρατος, which violates the digamma, there is a reading άθλων, adopted by Bekker and Heyne.—ἀγγε-
λῖς, Schol. Vm. ἀντὶ τοῦ ἀγγέλως. There can be little doubt that the composer of the passage made use of this word here as a nominative. See on iii. 205, xiii. 252, and Buttmann, Lexil. p. 13 seqq. That ὁ ἄγγελις however is a false form must be conceded; and no course remains for those who defend the genuineness of the verse but to supply ἐνεκα, or to read ἄγγελις, as a cognate accusative. For the context, cf. Pind. Ol. iii. 28, ἐστε μιν ἄγγελαις Ἐυρυσθοῖς ἐντ' ἀντίγκα πατρόθεν.

636. στρεφθεὶς κ.τ.λ. 'On turning back, he struck against the rim of his own shield, which reached to his feet, and fell.' There is much difficulty in πάλτο, which would seem to be an epic aorist of πάλλωσθαι, though some referred it to πελάζων, while others wrote ἄλτο (wrongly, as the aorist of ἄλλασθαι drops the F). There is elsewhere a suspicious confusion in ἐπάλτο between the senses of πάλλεσθαι and ἄλλασθαι. See on viii. 85; xxi. 140. From Doederlein's note it appears that ἐμπάλλεσθαί was used by the Alexandrine and later epic writers in the sense of ἐνάλλασθαι. Heyne takes it for ἐνεστάλτο, percessisse erat, as from πάλλειν. The sense evidently is, that he stumbled against, or was tripped up by, his own shield.

636. ποδήνεκα, τερμιδέετα, xvi. 803. —βλαφθεῖς, 'caught,' 'impeded;' cf. xxiii. 387.
"Eκτωρ δ' οὖν νόησε, θέων δὲ οἱ ἁγχι παρέστη, στήθει δ' ἐν δόρυ πηξέ, φίλων δὲ μιν ἔγγυς ἔταϊρων 650 κτείν'. οὐ δ' οὐκ ἐδύναντο, καὶ ἁχνύμειοί περ ἐταϊρον, χραισμεῖν: αὐτοὶ γὰρ μάλ' ἐδείδισαν "Εκτορα δίον. 

652. χραισμεῖν, either simply 'to assist,' or supply "Eκτορα αὐτὰ. See i. 28. It is here an aorist.

653—666. The Greeks are driven from the row of ships drawn up highest on the beach, to their naval camp close by the sea, where they rally and make a final stand. Nestor implores them to remember all that is dear at home, and to resist to the uttermost.

653. εἰςαπολ, an adjective, like στεινωτός, xxiii. 416. Schol. Ven. ἐν δὲ βιε τάς ναῖς ἐβλεπον, ὃ ἔστιν, εἰς ἀλλήλον εἰς αὐτός καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο. -Hesych. ἐναπολίς, ἐν ἄθεασιν ἐπιθετεῖν, ὁ ἄθεος τῆς ἐπιφανείας ὄντης. He cites the present passage, and explains it, κατὰ πρόσωπον εἶχον τὰς ναύς. "They now came in full sight (i.e. front) of their ships, having before had them astern." (Liddell and Scott in v.)—"Epigere coaperunt, scil. Argivi; nam donec resistentes versisque in hostem pectoribus adhuc recesserunt, a tergo habuerunt naves," Doeplerlein. So also Spitzner: "Naves, quae anteua a tergo fuerant, jam sunt in conspectu posita."

—ἀκραν ἀνέρ, the ships at each end of the naval camp, which overlapped, encroaching towards the sea, and so enclosed and protected it from the Trojans. Compare Thuc. iii. 108, init., ὃς δ' ἐν χεραλι ἡδὲ ὄντες περίεσθαι τῷ κέρα Πελοποννήσιος, καὶ ἐκκυλοῦσα τῷ δεξίῳ τῶν ἐναντίων. Similarly in § 107, καὶ μείζων γὰρ ἐγένετο καὶ περίεσθαι τῷ τῶν Πελοποννησίων στρατόπεδου. Mr. Hayman (Appendix to Odyssey, vol. i. p. cix) explains this very differently: "the Trojans (?) came face to face with (εἰςαπολ) the Greek ships, περὶ δ' ἐσχεθον κ.τ.λ., which expresses the elevation of the stern-extremities, first approached." (This, in fact, is Heyne's view of the meaning. "Naves, quae priore tempore et loco fuerunt in littus deductae, circumdabant et obtegebant eos pappilus suis, quae editores erant."—πρῶται, the highest on the land, the first or outermost row, which was also the longest. See on xiv. 31—36, and ib. 75.—τοι δὲ, the Trojans poured in upon them; cf. xii. 469, οἱ δὲ κατ' αὐτὰς ποιητὰς ἐσέχυντο πέλας. 656. τῶν πρώτων. It seems necessary to explain this of the first or highest row of ships, i.e. those first reached, and not of the first row viewed from the sea. The Greeks retired from this row, because they could not hold their ground; but there by the tents, i.e. close to the sea, they stood their ground collected together, and not, as before, dispersed through various parts of the vast host. (Schol. Lips. στρατόν, ἐν τῷ στρατόπεδῳ.)

657. αἰδός. Their sense of honour urged them μένειν, while their fears forbade them κεδασθῆναι.—ἀρχαίς, 'continually;' see on iv. 433. The latter γὰρ seems to refer only to αἰδός.

659. αὐτὲ, autem, as frequently.—ὑπὲρ τοίχων, either ‘by their parents,’ or ‘advocating the cause’ (cf. 663) ‘of their absent parents.’ ἦτοι ὁ λέγομεν Προδῷ Δῶις, ἃ ὑπὲρ ἀν παρόντες ἐπόλου ἀγενείς ὑπὲρ μᾶλλον εἰκῶς ἐπισκέψει χάρ., τὸν ὑπὲρ ἐνθάδ ἐγὼ γυναῖκα οἰκεία (inf. 665). Schol. Ven. Spitzner, however, prefers the former, comparing xxii. 338, Λασομο ὑπὲρ ψυχῆς καὶ γυνην ἦλ νοκήν, and xxiv. 466, καὶ μιν ὑπὲρ πατρὸς—Λασσερ.
"ὢ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ᾽ εἰνὶ θυμῷ ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἐκαστὸς παιδῶν ἢδ᾽ ἄλοχων καὶ κτήσιος ἢδὲ τοκῆων, ἢμεν ἅτεω ζώουσι καὶ ὡ κατατεθήκασιν. 

τῶν ὑπὲρ ἐνθὰ ἐγὼ γοννάζομαι οὐ παρεόντων ἐστάμεναι κρατερῶς, μηδὲ τρωπάσθε φοβούντε." 665

ὡς εἰπὼν ὅτρυνε μένος θυμόν τε ἐκάστου.

[toισι δ᾽ ἀπ᾽ ὀφθαλμῶν νέφος ἄχλυος δώσεν 'Ἀθήνη θεσπέσιον' μάλα δὲ σφὶ φῶς γένετ᾽ ἀμφοτέρωθεν, ἦμεν πρὸς νηῶν καὶ ὀμοίουν πολέμιοι. 670

"Εκτορά δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἐταίρους, ἦμεν ὅσοι μετέπισθεν ἀφέστασαν οὐδὲ μάχοντο, ἦδ᾽ ὅσοι παρὰ νηὺς μάχην ἐμάχοντο θοίσιν.] οὐδ᾽ ἀρ᾽ ἔτ᾽ Ἀϊαντι μεγαλήτορι ἦνδανε θυμῷ ἐστάμεν ἐνθὰ περ ἄλλοι ἀφέστασαν νῖες 'Αχαιῶν 675 ἀλλ᾽ ὁ γε νηὸν ἦκρ᾽ ἐπώχετο μακρὰ βιβάσθων, νόμα δὲ ἔστοτον μέγα ναῦμαχον ἐν παλάμησιν, κολλητὸν βλήτρωσι, δυνκαιεικόσιτιν. ὥσ δ᾽ ὅτ᾽ ἀνήρ ἐπιποιεὶ κελητίζειν ἐν εἰδῶς, 664. ὅτεφ᾽ ὃ τινι, suppl. 491; xii. 428; xvi. 227. A form very characteristic of the dialect of Herodotus.—ἐζωοῦσι, seil. τοκῆς.—ἐνεῖδος, seil. ὄν (not to be taken with παρεόντων). 'In their name I now here implore you, as they are absent (and cannot speak for themselves), to stand stoutly,' &c.

668. νέφος. The natural mist or haze, probably, which, as Sir W. Gell states, is so common in the region of the Troad.

673—695. Ajax, inspired by the words, leaps from ship to ship, wielding a hand-spike. The action is compared to a man who has four horses in hand, and springs on the back first of one, then of another, while at their full speed. Hector makes a dash at one of the ships, as an eagle on a crane or a swan, and he is pushed forwards from behind by Zeus.

675. ἵστάμεν, to stand inactive. See ii. 170; iv. 90.—ἐνθὰ περ, viz. ἐν κλησίσι, suppl. 656.—βιβασθων, like ἄταθνον, cf. xii. 500, a variant of the more common μακρὰ βιβάς.—ἐστοτόν, suppl. 388, 389, κοιτῶν, a hand-spike, composed of several lengths, joined together either by pegs (τοῖς κατὰ τάς ἀρμονίας γραμμοῖς), or rather perhaps, by iron sockets (as in a modern fishing-rod—αὐγάρχημασι καὶ αὐξμπλοκάσι, Schol.). The great length of these ships' spikes is described by the epithet περιμήκεα κοιτῶν, Od. ix. 487.

679. κελητίζειν, 'to ride.' The κέλας, or riding-horse (Lat. celer, κλήτηρ for κελητήρ in Ar. Vesp. 189. 1310), was known in the time of Pindar; but the verb κελητίζειν cannot possibly be referred to an archaic period of the language. The art of riding is mentioned also in Od. v. 371, κέλαθ᾽ ὡς ἵππων ἐλαύνων, and alluded to perhaps ii. 513, καπαλίως δ᾽ ἵππων ἐπειδῆστο. It was not, however, a warlike art, in the way in which cavalry is used. Here much the same practice is described which may be seen in a modern circus. The Romans called these trained steeds equi devellorii; and to them Propertius alludes, in a well-known poem on Vertumnus, v. 2. 35, 'traiect alternos qui leve pondus equo.'
680. εκ πολέων, εκ πολλῶν, either as selecting the best and fittest (τοὺς ἐπιτυμβείους καὶ οίδ᾽ ἀρίστους ἐκλεξάμενος, Schol. Lips.), or as exhibiting his wealth in the number of his steeds (Doederlein). — συναέρσεται, συζεύγωσαι, συναφόντος ποιεῖ. Cf. x. 499, σών δ᾽ ἡμεῖς ζήσασι. The notion, or rather, one notion implied in ἀέρσει is that of hanging or suspending aloft or sideways, as παράφορος is a trace-horse. Hence it is unnecessary to refer the word to ἐφεσιν, by reading συναερσεται, with Doderlein. Most of the copies give συναερσεται.

681. σεβας, 'having started them.' See v. 208. — διάστα, also transitively, διάκει αὐτοὺς, 'urges them at full speed.' see on vii. 197.—μέγα ἄστυ, Schol. Vict. οὐ γάρ ἐν μικρά πολλοὶ ταῦτα γίνεται.— λαοφόρον, so Eur. Iph. 881, λεωφόρους πρὸς ἐκτρώτας. Also an Herodotean word. i. 187.

683. ὥδ᾽ ἐκ τ. κ.τ.λ. 'But he with firm step, never once making a slip, keeps leaping from one to the other in turn, while they are lying along.'—αὐσφαλές, adverbially. Cf. Ar. Pax. 146, ἐκείνῳ τῇρει, μὴ σφαλεῖς καταρρήσῃ ἐπείθεις, viz. ἀπὸ τοῦ κανθάρου.

685. ἔτι πολλά. The point of the simile lies in the several ships' decks.
Protesilaus by the stern, and calls for fire, declaring that now Zeus has delivered the fleet into his hands.

700. *φεύξαται*, viz. if their fleet was destroyed. Cf. sup. 504.

703. *εφέστασαν*, a shortened form of the pluperfect. The sense is either *έπέκειτο*, as Mr. Trollope explains it, or 'they stood by each other;' in which case *ο* μέν means the Greeks. Lord Derby, "So minded each, opposed in arms they stood." Cf. inf. 710.

706. *οὗ* αὐτὸς. Here there is a clear allusion to the story told in the older epics, that Protesilaus was killed, as the oracle had foretold to the first who should leap upon the Trojan soil. See ii. 702. The tale seems to have arisen from a fancied etymology of the name from πρῶτος *άλκεσθαι*. The ship of this hero, and its position, are mentioned in xiii. 681. It was first seized by Hector, because it stood first and highest on the shore.

707. τοῦ περ δή. 'It was about (i.e. for the possession of) his ship then that the Greeks and the Trojans made havoc of each other in close conflict.'—δὴν, 'lacked away at,' as we say; cf. xii. 425. —τοῖ γε, as οἷ γε below, and perhaps οἷ μὲν sup. 703, means both sides. They did not wait for the discharges of darts and arrows, but they charged at once with equal determination, and fought hand to hand.—*άικας*, ἄρμα, a word *άπαξ εἰρημένων* in Homer. Compare the compound *πολυάις*.—*άμφις*, which Butt-mann (Lexil. p. 99) with the Schol. Lips. explains *χωρίς* ἀλλήλων, may equally well mean 'on both sides.'

711. *ἀξίσειρα*. See xii. 612. Both this and the next verse were rejected by the Alexandrine critics. Whether swords and battle-axes are among the oldest forms of Greek armature, is an important and interesting question, to be determined perhaps by a careful examination of the earliest vase-paintings.

713. *μελανδέτα*, 'with black mounting;' or hilt. This word is not elsewhere found in Homer. Aeschylus has *μελανδέτον ξίφος*, Theb. 43.—*ἀπ’* ὄμων, when the hand and arm that held it had been cut off at the shoulder. Schol. Ven. τῶν ὄμων κοπτομένων τοῖς πελέκεσι καὶ τῶν καρπῶν σὺν τοῖς ξίφεσι. And this seems the most probable sense. Mr. Trollope suggests that a more general word, as *τέφεια*, is implied. Heyne, 'enses humeris thorace munitis inflictos et fractos aut resilientes in terram decidere.'
716. Nearly the same verse occurs in xvi. 762, "Εκτόρ μὲν κεφαλήφιν ἐπεὶ λάβεν κ.τ.λ., and it shows clearly that Doederlein is wrong in construing πρύμνηθεν with κέλευς, 'de puppi exhortabatur.' The sense is, 'when he had got hold of it (the ship) by the stern.' The adverb represents the genitive, as in Soph. Trach. 938, πλεούθεν πλευρὰν παρεὶ ἐκεῖτο, i.e. ἐκ πλευρῶν, 'with his side by her side.'

717. ἄφλαστον. The raised sun-tail ornament (aplustre) or termination of the stern, ἀκροστόλων, νῆσος ἄκρα κύρωμα, ix. 241. Apoll. Rhod. i. 1089, ζε ὑπερθε νῆσον ἄφλαστοι μετήφοροι ἄφλασα. This passage remarkably resembles the anecdote about Cymaegirus in Herod. vi. 114, who ἐπιλαβώμενοι τῶν ἄφλαστων νῆσων, τὴν χεῖρα ἀποκοπεῖ πέλεκε πίπτει. The coincidence is the more close, because in both passages the chopping off of hands with an axe is mentioned.

718. ὀισετε, an epic aorist. See iii. 103.—ἄντιρ, Schol. Vict. ἀμα γὰρ τῇ κρασιᾷ καὶ δεός γίνεται τοῖς πολεμίοις.

719. πάντων ἁξίων, "illicum, qui compensat omnia," Heyne, i.e. πάντων πῶνον ἀντίξεν. Schol. Ven. πάντων τῶν τόλματι θέντων εἰς ἡμᾶς ἄξιον ἀμοιβὴν παρέσχεν ἡμῖν ὁ Ζεὺς πρὸς τὸ ἑλέν τὰς ναῦς.

720. θείων ἄκητης, dīs invicissae.

721. γερόντων, the seniors, δημο-
and the foot-rest for the steersmen, in which last sense Mr. Hayman explains it (Appendix F to Od., vol. i. p. cviii). He says, however (p. cix), "it is more likely that some greater elevation, where the side-bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft." If height and not length (as in ἄτονα ἐπαπαδόνην, in Hes. Opp. 421) is meant by the epithet, the raised seat at the stern must be described rather than the rowers' benches.

730. διδακτιμένος, ἀντί τοῦ δοκεῶν, ἐπιτηρῶν, Schol. Ven., who remarks on this singular use of the perfect passive in a deponent sense. It occurs in Hes. Scunt. 214, ἦστο ἄνθρ Wall διδακτιμένος. It is referred by some to δεχομαι rather than to δοκεῖν. Compare, however, προσδοκῶν and δοκεῶν, which relate to some expected or fancied arrival.

731. Τρώας ἄμυνε. Soph. Aj. 1275, ἐν τροπή δορὸς ἔρρησατ ἐλθὼν μοῦνος, ἄρμι πέπλευς ἄκρου δήμη ναυτικός ἑκάσων πυρὸς φλεγόμενος. This account differs somewhat from our text of Homer. In xvi. 122, the ship is only fired after Ajax had retreated.—For ἄμυνεν νησῶν see xiii. 110.

735. ἄσσοστήρας. See on 254 sup.—ἄρεων, 'better (stronger) than the present one.' Not to be confounded, as Spitzner says, with the 'Martins murnas' of iv. 407. Heyne takes it in the latter sense, less correctly, ἄρην being the epic adjective.

738. ἐτεραλκέα, a host who can turn victory to the other side; cf. vii. 26. Some explained it, 'who can give us new vigour' (Schol. Lips.).—ἄλλα γὰρ κ.τ.λ. (I would that we had!) but in fact, in the plain of the close-mailed Trojans, camped on the verge of the sea, we are stationed (or, idly waiting) far from our country. Wherefore in prowess of hand is our hope of safety, not in gentle (or merciful) fighting.'—κεκλιμένοι, cf. v. 709. —φῶς, sc. σωτηρία, viii. 282. Schol. Ven. διάπερ ἐν χείριν ἡ σωτηρία, προσφεύγεα δὲ οὐκ ἐστι πολέμου οἰκεία.

740. δακρύσκω, with furious action, rushing violently to and fro.—ἐφέπε, here used absolutely; exerted himself; se ograph.—ἐφέσειν τινα is alicui in slave, xi. 177; xx. 357 (Spitzner).

741. κηλέω (root καφ, καλω), see on viii. 217. This line seems weak, and may well be an interpolation. 'To oblige Hector who had urged him to it,' is a strange expression; nor does it seem possible to take χάρω as the object of ὀτρύνοιστος. It was enough to have said, 'whoever of the Trojans bore down upon the ships, was met and wounded by the long lance of Ajax.'
This book was inscribed Πατρόκλεια. It is long, and full of stirring interest; the request of Patroclus to be allowed to try and retrieve the Grecian fortunes,—the consent of Achilles, who lends his own arms and horses,—the deeds of valour and the fatal termination of the fight, by the adverse power of Apollo,—the death of Sarpedon, and his translation to Lyceia,—all these incidents combine in a drama of mixed chivalry and pathos of the highest kind.

1—19. Patroclus comes in tears to Achilles, who inquires, not without irony, the cause of his grief.

2. Πάτροκλος. He had been sent by the advice of Nestor, xi. 791 and 839, to ask the permission of Achilles to join the fight, if that hero should still persist in withholding his aid. See also xv. 401, where he is attending the wounded Euryalus in his tent.—δισεκρήνη κ.τ.λ., see ix. 14, 15, where the same lines are applied to Agamemnon.


8. ἡμα μητρὶ, i. e. in her mother's hand. A child thus having to run, to keep up with the mother's step, soon becomes tired, and cries to be lifted up, tugging at her dress, and so detaining her though in a hurry (quamvis festi-nantem, Doed.). For εἰανοῦ, here used as a substantive, see iii. 385, where it is contended that Buttmann wrongly distinguishes it from εἰανίς, the root of both being έεις, ves-t'irc.

10. ὁδηγε, Schol. Lips. ἔως εὐσελπα-ρωτίν γάρ (sc. οἱ νησίοι) ἄχρις ἑν οὐ βούλονται τύχωσιν.

12. πιθανόκεαι, 'have you aught to tell,'—a reduplicated form of φαίνω (φαι,
Some incorrectly explain, 'do not continue your resentment against Agamemnon.'—
15 Βέβηληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, οὕτασται δ’ Ὀδυσσέως δουρικλυτός ἦδ’ Ἀγαμέμνων, βέβηληται δὲ καὶ Εὐρύτυλος κατὰ μηρὸν διστα. τοὺς μὲν τ’ ἵπτροι πολυφάρμακοι ἀμφίπονται, ἐλκε’ ἀκειόμενον σὺ δ’ ἀμήχανος ἐπλευ, Ἀχιλλεῦ. μὴ ἐμὲ γ’ οὖν οὖτός γε λάβοι χόλος ὅν σὺ φύλασσεις, αἰναρέτη. τί σεν ἄλλος ὄνησεται ὀψίγονος περ, εἰ κε μὴ Ἀρειείωσιν ἄεικέα λογγὸν ἀμύνης.

Γάλλες, οὐκ ἄρα σοι ἔσθι ποτήρ ἣν ἵπποτά Πηλεὺς οὔδε Θέτις μήτηρ γλαυκῇ δὲ σε τίκτε θάλαυσσα


14. 15. ζῷειν κ.τ.λ. Surely each of our fathers is still alive.—‘Aktoros, see Pind. Ol. ix. 69.

17. ὀλοφύρεαi has a slight irony. Achilles pretends that his friend cannot grieve for the Greeks who are perishing solely through their own fault, i.e. because Agamemnon has offended him. See i. 10, ἀλέκοντο δὲ λαοὶ.

20—45. Patroclus deprecates the wrath of his chief, and explains the position of affairs, entreating him to remit his anger, or at least to let him go into the field, as a last resource to save the Greeks. And he reproaches him with some severity for his cruel and unfeeling behaviour.

22. μὴ νεμέσα, ‘be not vexed with me;’ κλαίοντι μοι μὴ μέμφομαι, Schol. Lips. Some incorrectly explain, ‘do not continue your resentment against Agamemnon.’—βεβηληται, see x. 145, where the same verse occurs.

23—27. These lines occurred before, xi. 658 seqq. See also xiv. 29.

29. ἐπάλει, ἐσεῖ, see i. 418.—ἀμήχανος, a man hard to deal with, χαλεπός, as in x. 167; xv. 4.

31. αἰναρέτη, like ψαγόρη, a somewhat irregular form, retaining the inflexion of the feminine noun. As the vocative of αἰναρέτης it would be αἰναρέτα. Schol. εἰς αἰνὸν χρώμενε τῇ ἀρετῇ, εἰς ὀλέθρων, οὐκ εἰς σωτηρίαν. Ἕμετρ. ἐπὶ κακῷ τὴν ἀρετὴν κεκτήσει. “Quoniam saevam pertinaciam Achilles miscet egregia virtute,” Doederlein. “Malo fortis, quae tui posteris erit utilitas, si ne ab Achaéis quidem pericliem funestam defendes?” Spitzner.

34. γλαύκη, ‘the gleaming or glinting
The Schol. Ven. remarks that in this passage alone Homer has applied the word as an epithet to ἀλάσσα, though Hesiod uses it as a substantive (Theog. 414, γλαυκῆν δωπέμφελον),—he might have added, as Homer uses τραφή and ὕγρα. See on xiv. 308.

30—45. Very nearly the same verses occur in xi. 794. Patroclus now prefers the request directly in the very terms there suggested by Nestor.

41. ἡκούσας, 'likening.' Cf. inf. 281. This is modestly put; it trusts to an assumed appearance more than to his own valour.

46—100. The reply of Achilles. He cannot forgive the wrong done him by Agamemnon, but he will so far retract his former threats as to lead his friend his armour and give him the command of the Myrmidons. The successes of the Trojans he characteristically attributes to his own absence and that of Diomede. He charges Patroclus to return as soon as he has repelled the Trojans from the fleet, and not on any account to pursue them too far towards the city.

50. ἦτηνα ὀίδα, Lat. quam sciam. Hence in 36 the existence of some oracle, different from that in ix. 410 seqq., was only conjectural on the part of Patroclus.

53. τὸν ὄμιον, one equal to himself. This was the sore point to his pride; see i. 149 seqq. Schol. Lips. μέτρον δὲ, τὸ μὴ φάναι κρείσσονα, ἀλλ' ὄμιον.—ἀμέρσαι, Ηξεχ. ἀποστήσας, οὐλήσαι. Schol. μέρους στερησάς.—οὐ τὲ, ὅτι ἄν, 'who may chance to stand first in power, but not in merit,' ἀξίωματι.

55. τὸ, τότω, viz. the ingratitude of Agamemnon.—ἐπει πάθον, κ.τ.λ., see ix. 321.
douri δ' ἐμῷ κτεάτισα, πόλιν ἐνεῖχεα πέρσας,
tὴν ἄψ ἐκ χειρῶν ἔλετο κρείων 'Αγαμέμνων
'Ατρέδης ὡς εἰ τ'ν ἀτύπητον μετανάστην.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἀρά πως ἦν
ἀσπέρχες κεχολῶνθαν εὖν φρεσίν. ἦ τοι ἐφην γε
οὐ πρὶν μηνυθὸν καταπανσέμεν, ἀλλ' ὑπὸτ' ἀν δὴ
νηὰς ἐμὰς ἀφίκηται ἀντ' τε πτόλεμός τε.
tύνη δ' ὤμουν μὲν ἐμὰ κλυτὰ τεῦχεα δῦθι,
ἀρχε δὲ Μυρμιδόνεσσι φιλοποτελοῦσι μάχεσθαι,
ἐι δὲ κυάνεον Τρόων νέφος ἀμφιβεβηκήκη
νυνοὺν ἐπικρατέως, οὗ δὲ ῶηγυῖναν θαλάσσης
κεκλάται, χώρη γλύγην ἐτι μοίραν ἔχοντες,
'Αργεῖοι. Τρόων δὲ πόλις ἐπὶ πάσα βέβηκηκεν
θάρσυνος, οὐ γὰρ ἐμῆς κόρυθος λεύσουσι μέτωπων 70
ἐγγύθι λαμπρομενίης. τάχα κεν φεύγουτε ἐναύλους

57. πόλιν, viz. Lyraeann, ii. 690.—
ἄψ ἔλετο, has taken back for himself.
ix. 335, ἔμεοι δ' ἀπὸ μοῦνον 'Αχιών ἐλετ';
ἔχει δ' ἀλοχόν δυσμένα.—μετανάστην, see
ix. 618.—ὡς εἰ, selt. ἀφέλαστο.
60. προτετύχθαι, a formula occurring
elsewhere in the speeches of Achilles,
c. e. xvii. 112 ; xix. 65, and correspond-
ing to our saying "let bygones be by-
gones," οὐ χρὴ μηνησικακίσαι.—ἢν, like ἧν ἀρα, 'well! one can't be angry at
heart for ever. I did indeed say (viz. ix.
650 seq.) that I would bring my ill-
temper to an end, only when the shott
and the fight had reached my own gal-
leys.' Mr. Trollope says, "the construc-
tion is, οὗ πας ἦν ἐνὶ φρεσὶν ἀσπερχῶς
κεχολωθάνθα, i.e. it was not my inten-
tion never to lay aside my anger.—
ἀσπερχῶς, that which needs not to be
hastened on,' i.e. which is naturally
hasty or active. See xviii. 556.
61. τύνη. See v. 485. 'Do you then
take my armour and put it on your
shoulders, and take the command of
the war-loving Myrmidons for the fight,' lit.
that they may fight.—εἰ δ', 'if really,
as you say, a sable cloud (i. e. dark host)
of Trojans has invested the ships, with
firm resolve to conquer, and they, the
Argives, are lying close on the sea-strand,
while the share of space they still hold is
a scanty one, and the whole city of the
Trojans has advanced against them, full
of confidence, (and no wonder;) for they
do not now see the front of my helmet
gleaming near them. No! if they did,
soon methinks would they fill with their
dead the very watercourses in their
flight, if that chief of ours, Agammenon,
did but feel kindly towards me; but
now they best our hosts on every side.'
The whole of this and the following pas-
sage is remarkably fine. The hero seems
to pour out his whole soul in the cause,
and his struggle between pride and pa-
triotism is admirably expressed.
68. κεκλάται. Cf. xv. 740, πόλιν κεκλ-
ιμένοι. Schol. Ven. προσανάκειται καὶ
περικελέσουν τῷ τῆς θαλάσσης αἰγαλίκῳ.
The sense is, that they are hemmed into
a narrow space or strip of shore, and
cannot move from it; and that even
that space is gradually being contracted
(ἐτί ἔχοντες).—πόλις, Scholl. τὸ πλῆθος
tῶν Τρόων, οἱ πολίται. He supposes, or
pretends to suppose, that the whole body
of the citizens have advanced up to the
ships (ἐπιβεβηκέναι τῷ ναυστάθμῳ, Schol.
Vet.).
71. ἐναύλους. Schol. Lips. ἐναύλου, τὰ
ἐν ὑρείσι συλλογῆσαι: οἱ δὲ, ἐναύλους τοὺς
παρὰ τὴν τάφρον τόπους, ἔνθα ἐσπερατο-
pειδεύουσιν οἱ Τροίς. οἱ δὲ τοὺς ἐγροῦς, οἱ
δὲ στενῶς διώρισασ’ αἰχλὸς γὰρ πᾶν τὸ
στενῶν καὶ βαθὺ καὶ ἐπιμηκές. In the
first of these meanings the word is used
in xxi. 283, ὅν μὰ τ’ ἐναύλου ἀπεθάνον
χειμῶνι περιῶτα.
πλήσειαν νεκύων, εἰ μοι κρεών Ἀγαμέμνων ἦπια εἰδείηι· νῦν δὲ στρατὸν ἀμφιμάχονται. οὐ γὰρ Τυδέεδω Αιομήδεος ἐν παλάμησιν μαίνεται ἑγχείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι, οὐδὲ πω Ἀτρείδθων ὑπὸς ἐκλυνο αἰθήσαντος ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδρόφοιον Τρωτὶ κελεύοντος περίαγνυται, οἱ δ' ἀλακητῷ πάν πεδίων κατέχοντες, μάχῃ νικῶντες Ἀχιωὺς. ἀλλὰ καὶ ὑς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων ἐμπεο' ἐπικρατέωσ, μὴ δὴ πυρὸς αἰθομένου νήσας ἐπιτρήσωσι, φίλον δ' ἀπὸ νόστων ἔλαυνται. πείθεο δ' ὡς τοι ἐγὼ μῦθου τέλος ἐν φρεσὶ θείω, ὣς ἀν μοι τιμῆς μεγάλης καὶ κῦδος ἄρηαι πρὸς πάντων Δαναῶν, ἀτάρ οἱ περικαλλέα κούρην ἄψ ἀπονάσσωσιν, προτὶ δ' ἀγλαδ δώρα τόρωσιν. ἐκ νηὸν ἐλάσσας ἱέναι πάλιν· εἰ δὲ κεν αὗ τοι.

75. μαίνεται. See on viii. 111. Gladstone, "Studies," ii. p. 108. This appears to have reference to the boast of Diomede in ix. 708, that Achilles' ill-temper is of no consequence, for that he will fight without him.

77. "Εκτορος κ.τ.λ. 'Only (the voice) of Hector, the dreaded man-killer, echoes on all sides." Doederlein well compares Hes. Scut. 279, περὶ δὲ σφυς ἀντυονο ἡχώ. 81. ἐπικρατέως, 'resolved to conquer.'—μὴ δὲ, perhaps directly prohibitive, as the Schol. Ven. suggests; 'let them not burn the ships with fire.' For the genitive see on vii. 410.

83. ὡς, i. e. ὡς ἂν, lit. 'accordingly as I may set in your mind the way in which I would have my orders carried out.' Whether the motives of the following advice were jealousy of Patroclus doing too much (βασκανία), or fear for his life and regard for his safety (φιλεσταρία), was disputed by the old commentators, who with some justice remark that 'getting back the girl' was not very dignified (ἀπρεπές καὶ τὸ παλλακίδος καὶ δώρον μεμνήσθαι). It may however be fairly replied, that Achilles had a prophetic misgiving of his friend's fate; and also that he insists on the restoration of Briseis, not less as the reparation of a wrong than as a possession which he values for its own sake.

85. ὁ, ὡτευν, viz. the Danaei. "Sicilicet hoc ipsum laude cessorum erat Achilli, si Myrmidonese ab unico educti statim rem erant restauraturi," Heyne.—ἀπονάσσωσιν, 'restore her to my home,' i. e. tent. From ἄποναω, as in ii. 629. The transitive aorist νάσσα occurs also Od. iv. 174. Doederlein contends that ἄπονασσαί is rather abducere, and observes that Achilles was more anxious that she should be taken from Agamemnon than that she should return to him. Bekker (ed. 2) gives ἀποδάσσωσιν (ἀποδαλω), apparently from conjecture.—Mr. Grote remarks, that this passage is inconsistent with ix. 604, where the restoration of the girl and the offer of the gifts had been made to, and formally refused by, Achilles. The fact however is, that what Achilles really requires is apology and submission, not presents. See on this passage Col. Mure, Hist. Lit. i. p. 310. On receiving such apology, but not otherwise, he will consent to take back the girl and to accept the presents as a reparation for the wrong.

87. ἐλάσας, ἀπελάσας Τρώας.—ιέναι, in the imperative sense. This is part of the μένου τέλος, sup. 83. "Nec enim debel- lari vult Achilles Trojanos, ac ne oppug- nari quidem urbeb coram, xvii. 405, sed adiigi tantum Achivos ut sibi satisfaciant." Doederlein. See also xviii. 11.
89. ἀλαίεσθαι, φιλοτιμεῖσθαι. Do not be led on, by glory won, i. e. by having saved the fleet, to disport yourself in a general onslaught; to do this, instead of bringing τιμή, honour reflected on myself by the prowess of my friend, you will bring me discredit by being defeated and by losing my armour; or, as Heyne explains it, because the Greeks will think that, as you have shown such valour, they can do without me.

91. ἐπαγαλλόμενος, revelling in the delight of war. A forcible word, but hardly of the archaic dialect.—ἐναρμόμενος, as ἐνήργαστο in v. 43.


94. ἐμβη. Formed either from the digamma (ἐμβῆ), or by inserting the η after the contraction, ἐμβῇ. The sense of this word here is unusual, and remarkable. Schol. Lips. ἐμπόδων στῆ, ἐναρτίως σοι τῇ βάσει χρήσασθαι. ἦτοι ἐναρτιωθῇ σοι εἰς πάλην. It is likely that the figure is taken from planting the foot to grapple with an adversary in a wrestling-match.—φῶς, sc. σωτηρίας, as frequently.

97—100. These verses were ejected by the Alexandrine critics, and they seem indefensible, though Heyne and Trollope accept them. Whether ἐκδύμεν is for ἐκδύουμεν or ἐκδύωμεν, or ἐκδύμεν should be read for ἐκδύμεναι (in which case the dative νῶν will depend on δότε implied), was a disputed point. Compare ἐκνυνύμεν, inf. 145. The sentiment, 'may we alone survive to take Troy,' had reference, as the Schol. Ven. says, to the tradition that Achilles regarded Patroclus in the light of a favourite (which was the statement of Aeschylus, Plato, Symp. p. 180, 4).

101—123. The narrative reverts to the events at the end of lib. xv. Ajax at length is compelled to give in through sheer weariness. The Muse is invited to say how the fleet was first fired in consequence of the head of Ajax' lance being struck off by Hector's sword.

103. δάμνα. See iv. 199.—ῥῶς, xv. 242.

105. βάλλετο. To avoid the repetition some read τύπτετο, of which however Aristarchus disapproved (Schol. Ven.).—φάλαιρα, the head-gear generally, perhaps (root φαλ, as in φάλος). The Schol. Ven. says they were μυρα ἀσπίδισκα, small plates added for ornament to the helm.
kαὶ 

Spitzner gives καὶ φάλαρα, which was the reading of Aristarchus, according to the same authority.

108. ἀμοῖν' αὐτῷ. Supply μαχόμεθα, or πάνων ἐχοντες.—πελεμίζεαι, to thrust from his station (on the θρήνος, xv. 729).—ἐρείδωσες, "tilting at him," i.e. throwing all their weight and force into the effort to dislodge him. Cf. Pind. Ol. ix. 32, ἥρειδών τε μιν ἄργυρῳ τῶν πελεμίζων (vulg. πολεμίζων). See also on xvii. 48.

111. ἐστήρικτο. Lit. 'every where (or on all sides) toil on toil was fixed for him,' or still more literally, perhaps, 'toil was supported by toil,' as if propped up and not allowed to depart.

112. ἐσπετε κ.τ.λ. See on ii. 484.

115. καυλὸν, the end or neck of the spear where it joins the pointed head.

116. τὸ μὲν, the δῶρο, or rather the ἐχον implied. 'That indeed Ajax still brandished in his hands, but in vain, for 'twas but a headless lance, since far from it the bronze point had fallen with a ringing sound upon the earth.'

119. βίγησεν, as Doederlein observes, may govern ἐφρα, as βίγησεν πάλιν, v. 351. Usually it is taken in parentheses. See viii. 7; xv. 467; also il. 731.

120. ἐπὶ—ἐκείρεν. See viii. 7; xv. 467; also il. 731.

123. τῆς. The genitive depending on the κατὰ expresses the spread of the flames from the deck downwards. Mr. Trollope is clearly wrong in saying "the construction is ἀφαὶ δὲ φλὸς ἀσβέστη κατακέχυτο διὰ τῆς νῆος." Schol. Lips. ὅσ ἐπὶ ἄργυρῳ καταχυθέντος ἐμφανίκως τῷ ρήματι χρῆται διὰ τὸ τάχος καὶ τὴν ὀρμήν τῆς του πυρὸς διάδοσες.—ἀσβέστη, δυσκατάβοστος, id. See inf. 294. In Soph. Aj. 1276, it is Ajax, not Patroclus, who repels the Trojans at this crisis. Τίς ταῦτα ἀπείρεν; οὐχ ὁ δῶρον ταῦτα ἢν ὄδε; The event of the defeat of Ajax is here made the turning-point of Achilles' resolution to assist. With Sophocles, the resistance of Ajax is effectual.

124—154. Achilles at this moment sees the burning ship. He determines to act, and bids Patroclus go and save the fleet. That hero accordingly dons the armour and takes in hand the immortal steeds of Achilles.
The offspring so conceived would be as swift as the parent wind. It was a prevailing idea, that pregnancy by wind or spirit, apart from contact with the male, was not impossible. Thus Epaphus was conceived from Ιο by the mere inspiration or breath of Zeus, ἐπίπτουσα, Aesch. Suppl. 18. An egg produced without the male bird was ἀνεμομαχία or ἐπιμεμαχία, Ar. Aves, 695. Aristotle, the Schol. Lips. says, taught that mares μόναι ὅτε μὲν πρὸς κόσμον ὅτε δὲ πρὸς βαρβάρων ἄλλων κυόσσω (L. κυόσσων, and for μόνα, perhaps, περαιμενα). This seems the source of Virgil’s doctrine, Georg. iii. 274, “saepe sine ulis Confugijus vento gravidae, mirabile dictu, diffugium, non, Euræ, tuos, neque solid ad ortus, In Boream Caurnuque, aut unde nigerrimus auster Nascitur.” The influence of the west wind in bringing forward the leaves and flowers of spring was extended to the impregnation of animals. See xx. 223; Gladstone, “Studies,” vol. ii. p. 300.—ἀρπνα, a name embodying the idea of speed. 152. παρηφήσις, the side-traces; see viii. 87.—πόλυν, viz. Thèches; see ii. 691. 154. ὃς καὶ κ.τ.λ. The horse Pedæus (πηδαύ, like Pegasus from πηγός, ix. 124) was so swift of foot, that he could keep up with the immortal steeds, Xanthus and Balins. So ἄκολουθοι τῶν τρέχων, Ar. Aeh. 215.—ἀμομοχα, faultless in form, handsome. 155—167. While Patroclus looks after the car, Achilles himself arms his Myrmidons. Their savage delight at re-entering the conflict is compared to the eagerness of famished wolves, and is very finely described. 155. ἐπιοίχωμεν, visiting, going to and fro among them, as in ν. 508.—σὺν τευχεσιν, together with their shields; which, perhaps, had been piled or laid aside, and were now restored to them by their chief. Cf. x. 49, σὺν τευχεσι ταρηκθέντες. 156. ήκοι ὃς. Like all the similes from animal life in the Homeric poems, this shows observation and knowledge of nature. To describe such an action, the author must surely have seen it. The wolves have pulled down (ἐδιώσαν) a ‘huge antlered stag,’ or ibex, and after devouring it with gory fangs, they rush off in a troop to a spring, and there lap with the tips of their slender tongues the water till it reddens; or perhaps dropping blood on the ground as they go. Hesych. δραίωσετε πραιδέωσατες, πορηθέσατες, καταπολεμήσατες. The sense is, ‘having caught and killed by tearing it.’ 159. παρηπν. See iv. 142.—φαοῦν, for
καὶ τ’ ἀγεληδόν ἵασιν ἀπὸ κρῆνης μελαινύδρου
λάφωντες γλώσσῃ ἀραιῆσιν μέλαν ὕδωρ
ἀκρον, ἑρευνόμενοι φόνον αὐματος· ἐν δὲ τε θυμὸς
στήθεσιν ἀτρομός ἔστι, περιστενεῖ τι δε τε γαστήρ:
τοιοῦ Μυρμιδῶνοι ἥγητορες ἦδὲ μέδοντες
ἀμφ’ ἀγαθὸν θεράπωντα ποδώκεος Αἰακίδαο
ῥῶντ’· ἐν δ’ ἀρα τοῖσιν ἀρῆσις ἵστατ’ Ἀχιλλεύς,
ὅτρυνων ἴππους τε καὶ ἄνερας ἀσπίδιωτας.

πεντήκοντα ἤσαν νῆες θοαὶ ἤσιν Ἀχιλλεύς
ἐς Τροίην ἥγειτο δύσφιλος· ἐν δὲ ἐκάστῃ
πεντήκοντα ἦσαν ἄνδρες ἐπὶ κλήσιν ἑταῖροι.

πέντε δ’ ἀρ’ ἡγεμόνιας ποιήσατο, τοῖς ἐπεποίθεν,
σημαίνειν· αὐτὸς δὲ μέγα κρατέων Ἦνασσεν.

τῆς μὲν ἵης στιχὸς ἤρχε Μενέσθιος αἰολοθωρῆς,

φῶνοι, by a common hyperthesis of the ἀ, or, in other words, by the y sound in the termination.

160. ἀπὸ may be construed with λάφωντες, but perhaps it is better to follow the Schol. Lips. λάφωντες ἀπὸ τῆς κρῆνης
τὸ ἄκρον ὕδωρ· οὐ γὰρ καθαίρει τὴν γλῶσσαν εἰς τὸ ἕνωρ ὡς οἱ βόσ. Mr. Newman, ‘With slender-lolling tongues to
lap the dusky-tinted water From off the surface’

163. περιστενεῖται, ‘is distended,’ Trollope. So also Spitzner, “poeta lupos
nima cibi potusque obrutos dicit,” and Schol. Ven. ἀντὶ τοῦ περιστενεῖται,
διὰ τὸ ἐμπληθηθῆναι τῶν αὐματος. But he also gives στενοχωρεῖται, comparing xxii.
220, στενόμενας ἐκύσσουν. So also Od. ix. 219, στεῖνοστο δὲ σηκόι. The idea of
στεῖνοσται is, ‘to be narrowed,’ ‘incommoded for room.’ (Compare the Americanism ‘crowded’ for surfeited with
food.) The true sense perhaps is, that though ‘the belly is pinched in,’ i.e. narrowed and as it were contracted at
the flank, still there is room enough left to hold a mighty heart. Virgil says precisely the same about the bees, Georg.
iv. 53, ‘Ingentes animos angusto in pectori versuant.’ And this will explains the Aeschylian κοιλογάστορες λύκων,
Theb. 1035.

164. τοίοι. He here applies to the generals and leaders of the Myrmidon a comparison which above (156) he had
applied to the whole body.

166. ῥῶοντα, ‘stepped briskly along.’ So κνῆμια ῥῶοντα ἀραιαί, xviii. 411.

167. ἴππους, here for ἴππας.

168—209. An account of the Myrmidons, their number, their division into
five regiments, and the history and parentage of each of the five chiefs. Achilles
sends his men to the war, reminding them of their oft-expressed impatience
while he remained inactive.

170. πεντήκοντα. There were the same number of marines, ἐπιβάται, αὐτερίται,
in the ships of Philoctetes, ii. 718. One can hardly doubt that this passage is
found on earlier epics describing the outfit of the expedition. See Gladstone,
“Studies,” vol. iii. p. 90. Those critics who thought the whole number of
Myrmidons (2500) small, regarded the ‘fifty on the benches’ only as rowers, and
supposed that the number of fighting men was not expressly stated. (So Aristarchus,
according to Schol. Lips.) In this case ἑταῖροι would mean generally, ‘who
accompanied him to the war.’—ποιήσατο, ‘he had appointed five men in whom he had
trust to be their commanders’ (like the Roman decuriones of cavalry).—
σημαίνειν, ‘to give orders,’ cf. xiv. 85; xxii. 445.—μέγα κρατέων, with supreme or
superior, i.e. kingly authority. Cf. i. 78; x. 32.

173. ἵης, μιᾶς, i.e. τῆς πρώτης. The word properly takes the F, or at least, the
aspirate. See on iv. 437.
174. diπετέωs, descended from Zeus, i. e. from rain, or perhaps, from hidden or unknown sources. An epithe of the Nile, Od. Iv. 477. The passage in Plaut. Trinum. 940 has evident reference to this: 'Ad caput annis qui de caelo exorit sub solio Jovis. Ch. Sub solio Jovis? Sy. Ita dico. Ch. E caelo? Sy. Atque e medio quidem. Ch. An etiam in caelum escendisti? Sy. Imo horiola advecti sumus Usque aqua advorsa per annum.' Compare inf. xvii. 263, and see on xi. 2.

175. Πηλιος. This chief (Menesthius) therefore was nephew to Achilles. Some of the ancient critics maintained that this Peleus was distinct from the father of Achilles,—an improbable fiction.

177. επίκλησις. In name she bare him to Bornus, who was the putative father, and had wedded her openly. See a similar story in Pindar, Ol. ix. 60.

180. παρθένος, σκότος, vi. 21, the offspring of a first amour. Contrue χορφ καλή 'graceful in the dance,'—a simple but very poetical description, with which Doederlein compares βοήν ἀγαθόν.

182. μελπεσθαι is 'to dance and sing,' See vii. 241.

184. ὑπερφω is the upper chamber or bower where the maiden dwelt.—ἀκακήτα, a really archaic word, of which the meaning is not very clear; perhaps 'beneficent,' or 'non-harmer' (a euphemistic title, like our 'Robin Goodfellow'). Compare ἐρωμον. Schol. Ven. διὰ τὸ κακοῦ μηδὲνες παράτηθος γένεσθαι. Doederlein refers it to ἀκείσθαι, so as to mean 'healer,' Heyne and others to a mountain in Arcadia. But Aeschylus has ἀκακος, Pers. 671.—πάρεν οί. Schol. Vict. Ἑρμῆς αὕτη ἀγαθὸν διόρον ἔδωκε τὸν νῖόν διὸ καὶ Ἐυδώρος. There is an allusion to the attribute of Hermes as the god of luck.

187. μογοστόκος. See on xi. 270.—πῶ, adverbially, and precisely as we say 'had brought forth to the light.' Cf. xix. 118.

189. τὴν μεν. This then was a case precisely like the last. In both cases the offspring was by a god, but was recognized as human by a subsequent open marriage with a mortal.—Φῦλας, the father of Polyomela, sup. 181.—ὁ γέρων, the article as in i. 33.—With the next verse compare Od. xiv. 381, ἡλιόθ' εἰμὼν πρὸς σταθμον, ἐγὼ δὲ μιν ἀμφαγάπασθον.
ἀμφαγαπαζόμενος ώς εἰ τ' ἐδώ νῦν ἐόντα.

τῆς δὲ τρίτης Πείσανδρος ἁρήμος ἰγμεώνευεν
Μαυμαλίδης, ὃς πᾶσι μετέπρεπε Μυμιδώνεσσιν
ἔγχει μάρυνασθαι μετὰ Πηλεύνων ἐταίρων.

τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοίνιξ,
πέμπτης δ' Ἀλκιμέδων Δαέρκεος νῦς ἀμύμων.

-auτάρ ἐπεὶ δὴ πάντας ἂυ' ἰγμεώνεσσιν Ἀχιλλεὺς
στήσεν ἐν κρίσει, κρατερών δ' ἐπὶ μὺθον ἔτελλεν.

"Μυμιδώνες, μὴ τίς μοι ἀπειλάων λελαθέσθω
ἀς ἐπὶ νυσί θοδίων ἀπειλεῖτε Τρώσεσσιν
πάνθ' ὑπὸ μνυμόν, καὶ μ' ὑπιάσσε έκαστος.

'σχέτλιε Πηλέος νιὲ, χόλω ἄρα σ' ἔτρεφε μῆτηρ,
νηλέες, ὃς παρὰ νυσίν ἐχεις ἀέκοντας ἐταίρων.

οὐκάδε περ σὺν νυσί νεώμεθα πωτοπόρουσιν

ἀδίστα, ἐπεὶ ἐρ τοῦ ὦδε κακὸς χόλος ἐμπέσε θυμῷ'.

ταύτά μ' ἀγειρόμενοι θάμ' ἤβαζετε: νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργουν, ἢς τὸ πρῶν γ' ἐράσασθε,

ἐνθα τις ἀλκιμον ἱτὸρ ἔχων Τρώσεσι μαχέσθω."

δο εἴπον ὠτρυνε μένος θυμόν τε έκαστον.

μᾶλλον δὲ στίχες ἄρθην, ἐπεὶ βασιλῆς ἀκούσαν.
latter, Append. to Odyssey, i. p. cxxii. The context shows that the smaller and less compactly built houses were liable to be blown down.

214. κόρυφοι. Supply κορύφεσις, as suggested by Doederlein.

215—217. For these lines see xiii. 131.

220. πρύθεν, in front of them, εν προμάχοις, i.e. in the post of danger.

221. χηλοί, a chest. Cf. xxiv. 228, ἐσπεδέσκει καλ' ἀνέφγεν. —ἀπ', viz. ἀπελούσα πώμα ἀνέφγε χηλών. —ἀγεσθαι, the middle, perhaps, 'for him to take.' There was an ancient variant ἵντι.

224. οὖλος is identical in sound and meaning with woollen (root Fεϊλ, εϊλειν). See Lexil. in v.

227. τέος, τυλ. See on xv. 491. 664. The Schol. Vict. remarks that the practice is rather that of a Pythagorean than a soldier. On the theory of late compilation this may be true. But the pouring a libation was always regarded by the Greeks as a peculiarly solemn act; see Hez. Opp. 724. Sup. vi. 266. Eur. Ion 1190. Thuc. vi. 32.

228. θεῖα, 'with sulphur.' "Caeremoniae causa, ante libationem," Doederlein. The original theory of libations, like that of blood-offerings, was to appease the ravening spirits below with food and drink. There was a mystical reason for using sulphur in purifications, viz. from its volanic origin its connexion with Hades and the Earth-powers was inferred. Even the Romans used it, e.g. Tibbonus, 'taetaque fumanti sulphure balet 0vis.' Propert. v. 8. 86, 'terque meum tetigit sulphuris igne caput.' Od. xxii. 481, οἴσε θείων, γηθῆ, κακών ἄκος. Theoc. xxiv. 95, καθαρφ δὲ πυρώσατε δόμα θείω.

230. ἀδύσαστα, lit. 'drew for himself from the bowl,' viz. wine for filling the cup. In a royal μέγαρον, as in a chief-tain's tent, a wassail-bowl always stood ready filled for the purposes of hospitality and good cheer.

231. μέσῳ ἔρκει. Schol. Lips. ἐτελ
ốµανον εἰσανίων. Δία δ’ οὐ λάθε τερπικέραννον.

"Ζεῦ ἀνα Δωδώναιε Πελασγικὲ, τηλάθη ναῖων,
Δωδώνης μεδέων δυσχεμέρου· ἀμφὶ δὲ Σελλὸι
σοὶ ναίονυ ὑποφήται ἀνπτότοδες χαμαιεύναι. 235
ηµὲν δή ποτ’ ἐµὸν ἐπος ἐκλυνε εὔξαµένου,
τίµησας μὲν ἐµὲ, µέγα δ’ ἱπαο λαὸν 'Αχαῖον.
ηδ’ ἐτὶ καὶ νῦν µοι τὸδ’ ἐπικρήνην εἶλδωρ.
αὐτὸς µὲν γὰρ ἐγὼ µενέω νηῶν ἐν ἄγων,
ἄλλ’ ἑταρὸν πέµπω πολέσων µετὰ Μυρµιδόνεσσω
µάρνασθαι τῷ κύδος ἁµα πρόες, εὐρύτα µε
θάρσουν δὲ οἱ ἥτορ ἐν φρεσίν, ὀφρα καὶ Ἑκτωρ
εἰσεται ἦ βα καὶ οἷος ἐπίστηται πολεµίζειν
ἡµέτερος θεράπων, ή οἱ τότε χεῖρες ἄπαττο
µαίνονθ’ ὀππὸτ’ ἐγὼ περ ἰω µετὰ µῶλον "Αρηος. 240

ἐν µέσῳ τοῦ οἴκου Ἑρεµείων Δίδω βαµῶς
ὑδηται. ἐν τοῖς ἑπειδὴµε τὸ ναῶ λατρεύον
τοµαὶ Σελλήσεις, ii. 650, καὶ λεγει τοµαὶ
τοµαὶ παίζοντας, ἐν ἔργων ἑλληνικῶν µοι.

232. ὁι λάθε, i.e. Ζεὺς ἤκουσεν αὐτὸς.
233. Σελλότ. Αὐτὸς µοι. Αὐτὸς µοι ὁµολογεῖ.
Αὐτὸς µοι ὁµολογεῖ. Αὐτὸς µοι ὁµολογεῖ.
Αὐτὸς µὸν γὰρ ἐγὼ µενέω νηῶν ἐν ἄγων,
ἄλλ’ ἑταρὸν πέµπω πολέσων µετὰ Μυρµιδόνεσσω
µάρνασθαι τῷ κύδος ἁµα πρόες, εὐρύτα µε
θάρσουν δὲ οἱ ἥτορ ἐν φρεσίν, ὀφρα καὶ Ἑκτωρ
εἰσεται ἦ βα καὶ οḯος ἐπίστηται πολεµίζειν
ἡµέτερος θεράπων, ή οἱ τότε χεῖρες ἄπαττο
µαίνονθ’ ὀππὸτ’ ἐγὼ περ ἰω µετὰ µῶλον "Αρηος.

Sophocles is well known, Trach. 1166,
τῶν ὀρίων καὶ χαµαίκοιτών Σελλῶν
ἀλέοι. The same people are alluded
to by Euripides in a fragment of the
Erechtheus, 355 Dind., ἐν ἀστρότῳ
πέδω εὐδουσι, πηγαί δ’ οἴχ ὑγαῖνουσιν
πῦδας. In Callim. Hymn, ad Del. 286,
they are called γηλαχέες, having their
bed on the ground. See on this subject
Gladstone, "Studies," i. p. 106; "Ju-
Gr. i. p. 104.

236—238. These lines are repeated
from i. 452 seqq.
239. µενέω, µαζους συν, 'intend
to remain.' For futures in -εω see on
iii. 411.

243. ή βα, εἰτε. 'Whether my squire
knows how to fight even single-handed
(i.e. without me), or then (only) his
(Patrocus') hands wage furious
fight, when it chance that I go to the
turnoil of the war-god.' Heyne, rendering it an
and uncle; but it is Hacket, which Doederlein,
perhaps rightly, understands as a future.
Hesye-
rathia, a

remarkable use of the subjunctive of
τητηται, which Doelderlein, perhaps
rightly, understands as a future. Hesychius
explains it by γνωρίσκητα, as if
it were passive; while the Schol. Vén.
says it is for ἐπιστηται by changing α
into η, which is clearly wrong. Even
Aeschylus has a similar syntax, Cho.
890, εἰδάων ή νικάων ή νικῶµεθα.
246. ναύφη, νεών. See ii. 794.—δίηται, ἀποδιώξῃ, lit. 'the fight at the ships from the ships.'

248. τεύχεα πάντα must here mean the πανοπλία of Achilles lent to Patroclus. Schol. Lips. ἵσον νομίζει θάνατον καὶ ἀποβολὴν ὅπλων.

250. ἔτερον. This passage is thus rendered by Virgil, Λευ. xi. 794, 'Audiit, et voce Phoebi successit partem Monte dedit, volubres partem dispersit in auras.'

253—274. Achilles stands at the entrance of his tent, wistfully viewing the departure of the Myrmidons. They are compared to wasps when their nest is disturbed by boys. Patroclus exhorts them to do honour to their absent general, and avenge the insult he has received. With characteristic unselfishness he merges himself in his friend, for whose glory he is alone solicitous.

255. ἄητι, 'even yet;' though he had long retired from it, he felt a desire to witness the conflict, and see how his men would acquit themselves.

258. ἑστιχον, walked in ranks till they rushed upon the Trojans, confident in their prowess.—ἀψίκηκα, statim, at the commenceement of their march they poured out from the ships (inf. 267) like wasps from a hive.—ἐβούτος, μορὴ σχο, being used to the practice of teasing and mischievous sport. Cf. ix. 510, ὃς κακὰ πῶλα ἔρρηξε ἐκνων Οὐήνας ἄλλων.—ἐρήμωσι, Schol. Lips. εἰς ἐρὴ ἐμβάλωσι, οἱ δὲ, ἐρήμωσι. Hesychius recognizes the latter meaning, which is the better. In Theoc. xii. 31, καὶ τοῦ ἐρημώσων ἔτολε τιμίης, it means φλόγον ὑποκουισάτω. Cf. Ar. Vesp. 1104, πρῶτα μὲν γὰρ ὦθεν ἡμῶν ὑζὸν ἡρεμώσεις κόλων ἡπτὼν ἤσθιμον ἄπει ὁτιὶ ὑπάκουσαν.

262. τιθεῖσα, sc. οἱ παῖδες. They cause common mischief to many (wasps); what is sport to them is death to others.

263. εἰ περ τε. The sense is, 'Nay, so apt are they to use their stings, that even if a passer-by accidentally stirs them, they will fly out against him.'—ἀλληλοου, because, as the Schol. remarks, you cannot drive a wasp away; it invariably returns to the attack. Hence the propriety of πρόσωπο πέτεται, it always goes forward and never backward.—πᾶς, for πάντες. The Schol. Ven.
compares xx. 166, ἀγρύμενοι πᾶς δῆμος, a passage not precisely parallel.

266. τῶν, ἵνα σφηκῶν.

272. καὶ, ἵνα σφήκων, 'Achilles when accompanied by his retainers waging close fight.' The Schol. Vic. supplies μεγάλα ἄριστοι, which amounts to the same. The same verse occurs in xvii. 165; and the next distich is repeated from i. 411, 412. Virtually, it is stated that as Achilles is the bravest of men, so are the Myrmidons the bravest of attendants.

275—283. The attack is at once commenced. The very sight of Patroclus scares the Trojans, who at first suppose that Achilles has returned to the war.

276. ἄμφι δὲ κ.τ.λ. This sentence occurs ii. 334. "Achaei incursum Myrmidonum clamore consalutabant," Doederlein.

281. ἐπόμενοι κ.τ.λ. Not 'expecting that he would,' but 'believing that he had' &c. So in xv. 110, ἐπομεναι is used in the sense of πιστεύω.—ἐλέσθαι, either sumpsisse or praetulisse; "in gratiam cum Atridis redisse," Heyne.

284—305. Patroclus slays the leader of the Paconians, drives the Trojans from the fleet, and extinguishes the flames in the burning ship. His arrival is compared to the sun-light dispersing a mist.

287. ἵπποκορυφάτας. See ii. 1, and for the next verse, ibid. 849.—Πυραϊχμην, cf. ii. 848.
repulsed, but kept on making a stand, though they had retired from the ships, i.e. from firing them, by constraint, or by direct force, βηγ. The application of the simile will be, that though the clouds disperse for a time, and the sun's rays appear, the storm may gather again on the mountain-top.


306—350. Various instances of the successes of the Greeks against the Trojans are enumerated and described.

306. Repeated from xv. 328.

311. Θόαντα, a Trojan chief, to be distinguished, of course, from the son
séérnov γυμνωθέντα παρ’ ἀσπίδα, λύσε δὲ γυν. Φυλείδης δ’ Ἀμφικλόν ἐφορμηθέντα δοκεύσας ἐφθῇ ὀρεξάμενος πρυμνὸν σκέλος, ἐνθα πάχιστος μνῶν ἀνθρώπου πέλεταν. περὶ δ’ ἔγχεος αἶχμη νεῦρα διεσχίζθη, τὸν δὲ σκότος ὀσσε κάλυψεν. Νεστορίδαι δ’ ὁ μὲν οὔτασ’ Ἀτύμμιον ὄξει δουρί Ἀντίλοχος, λατάρης δ’ διήλασε χάλκεον ἔγχος. ἦρπε δὲ προπάροιθε. Μάρις δ’ αὐτοσχεδὰ δουρί Ἀντίλόχῳ ἐπόρουσε κασιγνήτου χολωθεῖς, στὰς πρόσθεν νέκυος τοῦ δ’ ἀντίθεος Ὁρασμηνίδης ἐφθῇ ὀρεξάμενος πρὶν οὔτασαι, οὐδ’ ἀφάμαρτεν, ὥμοιν ἄφαρ. πρυμνὸν δὲ βραχίωνα δουρὸς ἀκώκη δρῆν ἀπὸ μυώνων, ἀπὸ δ’ ὅστεόν ἄχρις ἀραξέν. δοῦπησεν δὲ πεσών, κατὰ δὲ σκότος ὀσσε κάλυψεν. ὦς τῷ μὲν δοῦσι κασιγνήτους δαμέντε 326 βήτην εἰς ἔρεβον, Σαρπτηδόνος ἐσθλοὶ ἐταῖροι, νῖες ἀκοντισταὶ Ἀμισωδάρου, ὅς ἡ Ἡξαιμαρν θρέψεν ἀμαμακέτην, πολέσιν κακὸν ἀνθρώποισιν. Αἰας δὲ Κλεόβουλον Ὀλυμπίαδῆς ἐποροῦσας 330 ζών ἔλε, βλαφθέντα κατὰ κλόνον ἀλλὰ οἱ αὐθὶ λύσε μένοι, πλήξεις ξίφει αὐχένα κωπήνει. πᾶν δ’ ὑπεθερμάνῃ ἔιψος αἰματι’ τὸν δὲ κατ’ ὀσσε ἔλλαβε πορφύρεσθανατος καὶ μοῦρα κραταιν.

of Andraemon of the same name, an Aetolian, ii. 638, and also from the Thoas king of Lemnos, xiv. 230 (Spitzn.)

313. Φυλείδης, i. e. Meges.— ἐφθῇ, was beforehand in wounding with his lance the top part of the thigh.' Cf. inf. 323, ὀρεξάμενοι ὥμοι. xiii. 805, ὄππότερος δὲ κε φθαίνω ὀρεξάμενοι χρόνοι καλῶν.

317. ὁ μὲν. As if answered by ὁ δὲ Ὁρασμηνίδης (the other son of Nestor, ix. 81), as Doederlein observes. Νεστορίδαι, which Mr. Trollope calls a "nominative absolute," follows a common use, by which a secondary and partitive nominative is introduced in apposition. So Plat. Phaedr. p. 248, Ἀ, αἱ δὲ ἄλλαι ψυχαί, ἡ μὲν ἄριστα θεφ ἐπομένη.— ἡ δ’ τότε μὲν ἦρε κ.τ.λ.

322. πρὶν οὔτασαι, before he, Maris, could inflict a wound on Antilochus in close fight, viz. with the ὄδος, which was shorter than the ἔγχος.— ἄφαρ, Hesych. ταχέως, η εὐθέως.

324. ἄργου ἄρδ, i. e. ἄργους μύωνας ἀπὸ βραχίων.— ἄχρις, 'he knocked the flesh off the shoulder to the very bone.' See on iv. 521.

328. Χίμαιραν, in Lycia. See vi. 179. The Chimaera is here spoken of as a savage animal, kept and fed for the purpose of giving annoyance. The legend is explained by Max Müller, "Chips," &c., ii. p. 185.

331. βλαφθέντα. His flight was impeded by the dense crowd.

334. ἔλλαβε κ.τ.λ. See v. 83; xx. 476.
336. The aorists here have a pluperfect sense.

338. ἀμφὶ καυλὸν, ‘at the hilt;’ generally, the end of a spear-shaft, as in xii. 162.

341. παρηφήθη, ‘hung loosely on one side,’ a metaphor from a trace-horse, perhaps. See iii. 272.

342. κιχεῖς, ‘overtaking,’ from κίκημα. The present participle does not elsewhere occur. The Ajaxas here mentioned is the same as in ii. 823, xi. 60.

343. This verse and part of the next occurred in v. 46, 47. The participle is not here the future, but the epic aorist = ἐπιθανᾶτα.

347. κέασσε, it split or separated the bones of the skull.

349. τὸ δὲ. ‘And it (the blood) he spurted forth up his open mouth and down (lit. by way of) his nose.’ Cf. ix. 433, δάκρυ ἀναπτρήσας, and the note there. Also i. 481. Schol. Lips. πρήσε ἐξεφύγεσα. So Aeschin. Ag. 1389, ἐκφυσίων οἰκεῖαι αἵματος σφαγῆν.

351—363. The Greeks continue to make havoc of the Trojan ranks, like wolves among lambs. Ajax endeavours to wound Hector, who proves too wary in the use of his shield.

352. ἐπέχραον, ‘make a sudden attack upon.’ Apoll. Rhod. ii. 283, ὃς Ζήτης Κάλας τῷ μᾶλα σχεδὸν ἄτοισοντες τὰώ ἀκροτάτησιν ἐπέχραον ἥλιῳ χερσι. The root of this word, χραῖος, as in χραῖω and χραῖος, is explained on v. 137.—σιντα, ‘mischievous;’ see xi. 481.—αἴρειμεν, stealthily withdrawing from the flock those which through the heedlessness of the shepherd have become separated. Cf. i. 531, τῷ γ' ὃς βουλεύσαντε διετμαγεν.
Äivas δ’ ὁ μέγας αϊὲν ἐφ’ Ἔκτορι χαλκοκορυστή ἰετ’ ἀκοντίσσαν’ δ’ ὁ ἱδρεύθη πολέμῳ,
ἀσπίδι ταυρείης κεκαλυμμένος εὐρέας ὦμος,
αὐχέττη ὦιστῶν τε ῥοζζὸν καὶ δοῦτον ἀκόντων.
ἡ μὲν δὴ γῆγνωσκε μάχης ἑτεραλκέα νίκην
ἀλλὰ καὶ ὃς ἀνέμυμεν, σάω δ’ ἐρήμας ἐταίρους.
ὡς δ’ ὁτ’ ἀπ’ Ὀδυσσέου νέφος ἔρχεται ὑπερανόν εἰσω
αἰθέρος ἐκ δῆς, ὥτε τε Ζεῦς λαίλαπα τεῖνη,
ὡς τῶν ἐκ νηών γένετο ἰαχή· τε φὸβος τε,
οὐδὲ κατὰ μοίραν πέραν πάλιν. Ἔκτορα δ’ ἵπποι

365. Αἰας ὁ μέγας. The Attic use of the article. The epithet is intended to distinguish the son of Telamon from the son of Oileus, as the Schol. Ven. remarks. "Plicunumque μέγας Τελαμώνιος Αἰας a poeta dicitur." Spitzner.

361. σκέπτετο. A rare form (xvii. 652). The Greeks, it is well known, prefer σκοπεῖν, ἑσκάπει, with the medial aorist, ἑσκέφτο, Schol. Ven. ὁδὸν ἀπε- σκόπεω καὶ παρετῆρε εἰς τὸ μὴ πηγ- γήμα. If the form of the verb would allow it, σκέπτα ἐίχε, 'kept himself proof against,' ἐστεγεν, would give a still better sense. It is remarkable that He- sychius gives σκέπτετο ἀπεκροβέτεο, but adds (as if a gloss on σκέπτετο), ἐφυλάσσετο, παρετῆρει, περιβλέπετο.

362. ἢ μέν ὅδ’ κ.τ.λ. ‘He knew indeed that the victory had turned against the Trojans; yet even so he stood his ground, and endeavoured to get his valiant companions safely out of the fight.’—ἀνετραλκέα, see vii. 26.—σάω, from σαῦο = σώζω, imperf. σάνσα, σάω. See ix. 393. 424; xii. 238, ὅων ἐό σάω κατὰ καλὰ ἰεπερά. Tyrtæus, ii. 13, σαῦσαι δὲ λαυν ὀπίσω. Theognis, 808, αἰχμήτης γὰρ ἀνὴρ γῆν τε καὶ ἄστω σαὐ. 364—393. The Trojans are dispersed from the ships like mist from a mountain. Patroclus follows them up with a call to his men, and many of the enemy are thrown from their cars in their hasty flight, which is compared to the confused rush of a flooded mountain-torrent.

365. αἰθέρος ἐκ δῆς. It is inconsistent, as the commentators ancient and modern have remarked, with the distinction regularly observed between αἰθήρ, upper ether, or the blue sky, and ἄηρ, atmospheric air or mist, to say that 'a cloud

comes into the heaven from the upper brightness.' The Schol. Ven. thinks αἰθήρ must here mean ἦρ, and he cites in defence of his view xi. 54, and xv. 192. The only alternative seems to be the rendering αἰθέρος ἐκ δῆς 'after a divine brightness.' That Olympus is here the mountain is rightly maintained by the same grammarian, ἀπ’ τῶν ὄρων λέγει τὰ συνεστάτα νέφη μεταχωρεῖν. Spitzner has a very long note here; and his conclusion is that 'nubes ex Olympo monte, aethere caligine obducto et tur- bine exercoto, per caeli convexa diffundit, et res ipsa docet, et comparatio cum Troium legionibus, et navium munimentis in aperta Scamandri prata disjectis ac repulsis.'—Doederlein prefers to punctuate αἰθέρος ἐκ δῆς ὥτε τε Ζεῦς κ.τ.λ., "Jupiter procellam ex aethere excitat quae nubem Olympo obtentam in caelum propellat. Ejus nubis rapiditatem sequat Trojorum fugam."—Ἀλαλάπα, a rain-cloud.

366. ἰαχή κ.τ.λ., the retreat with loud cry. (The simile evidently turns on the φόβος, not on the ἰαχή.) This retreat was predicted in xii. 225, where Puly- damas had warned Hector that even if the Greeks should for a time be driven back, οὐ κόσμῳ παρα ναυφιν ἐλευθεροι αὐτὰ κέλευσα. 367. οὐ κατὰ μοίραν may mean ὑπὲρ μόρον, a phrase used when any ἀνάγκη is the cause of a result; or 'it was in no regular rank, or in no order, that they tried to make their way back across the trench.'—"Εκτορα κ.τ.λ. Hector’s steeds were carrying him far away, and he was leaving behind him the Trojan host, who were detained against their will by the trench that had been dug round the Grecian rampart. Hector him-
self, we may suppose, escaped by the path-
way made across it by Apollo, xv. 260.

370. εν τάφρῳ, viz. in trying to cross it.—ἀβαίνε, 'having broken the pole close off from the car.' See on this expression vi. 40. Heyne explains it, 'anteriori, quia jugati sunt equi, tenonis parte fracta.' The dual, as the Schol. remarks, has reference to the pair attached to each car. The digamma is wanting in ἀνάκτων. If the passage be really ancient, Bentley's reading ἀρμα Φανάκτων is probable.

372. Nearly the same verse occurs in xi. 165.

374. ἐπεὶ τμήσεν, after they had been separated from each other, and from the main body; διεκάθησαν καὶ διεσκορπίσθησαν ἀπ’ ἀλλήλων, Schol. Lips., who compares x. 66, πολλαὶ γὰρ ἁδύ στρατῶν εἰσὶ κέλευθοι.—ἀελλα, κυνίσαλος, Schol. Vict. ἐμαχώθησθι κυνιρὸς ἐπιρροθέω τῶν νέφων. Perhaps ύπερ, 'the dust was dispersed high in air above the clouds.' Doederlein renders it, 'per catervas fugientium,' as iv. 274, ἀμα δὲ νέφος ἐπετο πεζών. Sup. 66, κυνίσαν Τρώων νέφος. But cf. xxiii. 366, ὑπὸ δὲ στέρ-
νου κυνίς ἴοταν ἀειμομένη, and ii. 151. 378. ἐπίπτων, viz. in their haste to escape they came into collision with each other.—φῶτες, fighting-men, iv. 194.— ἀνέκυμβαλίαζον, 'turned over with a hollow sound.' Like κροτάλων in xi. 160, it is formed in imitation of a tinkling or clattering sound. But words of this type, like κελτίζεων and many others, do not seem referable to an archaic period of the language. Some, who sought the origin of the word in κύμβαξος (v. 586), have proposed ἀνε-
κυμβαξίαζον. It may be doubted if the syllable εχ would remain short before the ε in epic verse.

380. ἀντικρόσ, 'right across,' i.e. without sticking fast εν τάφρῳ, sup. 370. —Ὑπίπτων, viz. Πατράκλου. 'The Schol. Vict. has this remarkable note, showing how differently these Homeric subjects were treated in the time of the tragies, and how vain is the notion that our text held its supremacy (if it existed at all) from the first: Ἀισχύλος δὲ 'Ἀχιλλεία σὺν τῷ πανυβλιᾷ φοιν ὑπεθεσεν ὀρμήσαντα πηδήσας τῷ ταφρῷ, μὴ διέβαστα τὰ νότα τοῖς ἐχθροῖς. According to Aeschylus, then, Achilles himself had rejoined the fight! A similar discrepancy in Sophocles' account of the firing of the fleet has been already noticed.—ἐπὶ δὲ 'Εκτορι, 'and it was against Hector that his spirit urged him especially to go.'— ἐκφερον, sup. 368, 'were conveying out of reach.'
384. κελαυνή. Trollope and Doederlein approve of Spitzner’s correction, κελαυνή. In xi. 747 we have κελαυνή λαίλαπι ἵτος, but here the dative, as a mere epithet, is out of place after πᾶσα, and πᾶσα χθῶν βέβρυθε κελαυνή means ‘the whole earth bears the cloud that broods over it, so as to be dark.’ Thus sup. 368, ἵπποι ἑκέφον ὑκίνσοδες, ‘carried him off by their (superior) swiftness of foot.’—ἄπωριφ, pronounced ὄπωριφ. The late autumnal rains are meant, the χείμα δύμβρων of Hesiod, Opp. 450. Tibull. i. 1. 47, ‘gelidas hibernus aquas cum fuderit auster.’—ἔτει κ.π.λ., when Zeus pours out his waters more abundantly than at any other time. Cicero quotes 385–388, Ep. ad Q. Fratr. iii. 7. 387. βίπ, in defiance of, or doing despite to, justice.—σκολάς, ‘perverse’; cf. Hes. Opp. 221, σκολαί δὲ δίκαια κρίνοντι θέμιστα. Compare the whole of the passage, which enumerates the divine penalties of plague or famine inflicted on those who give unjust decisions. The resemblance, even in the phrases used, is too marked to be accidental: either “Homer” copied “Hesiod,” or the converse; or compilers have tampered with and cooked up earlier verses in one or both places. Spitzner ventures on the opinion that “mutatus est Ascraeus ab Homero δίκας σκολίας.” But compare further with the next verse Opp. 224, οἱ τε μὲν (i.e. δίκην) ἐξελάσσοντι καὶ οὐκ ἰδεὰν ἔνειμαν, and ib. 251, θεῶν ὡτὶν οὐκ ἄλεγνοται. On this word ὡτὶν, the overseeing eye of Providence, Dr. Donaldson has a good note on Pind. Ol. ii. 6. Schol. Lips. τὴν τῶν θεῶν ἐπιστροφὴν μὴ ἄλεγνοτεν ἐν λόγῳ.


389. τῶν δὲ κ.π.λ. ‘Of these people the rivers all overflow in their course, and many a slope do the torrent-beds cut away (or, many a hill-side is cut up by the foaming becks), till at last into the purpling sea they flow with loud roar from the mountains in headlong descent.’ Doederlein refers τῶν δὲ to θείοι or ύδατα implied in ὕδωρ, 385.—ἀποτμῆγων, like τέμω in xii. 707, is a secondary present, formed from a root τμαγ or τμήγ (compare πλήσσω with πλαγ, πληγ), whence διέτμαγεν sup. 354; διατμήσας, xxi. 3.

391–393. στόνος and στενάχει express the sound of deep, hard breathing, from distress, pain, or over-exertion. So βέλεα στονοθέα in viii. 159, where see the note. Od. v. 429, τῆς ἐχέτο στενάχων, ‘he clung to the rock panting for breath.’

392. ἐπὶ κάρπ, ἐπὶ κάρα κατ’ ἀποκοπὴν σημαίνει δὲ τὴν ἀνωθεν καταφωράν τοῦ ὕδατος, Schol.Ven. Cf. 410. Other scholia of less authority explain it by ἐπικαρόλως, ‘transversely.’ Compare ὃς for δῶμα.—μυνθέη, intransitively, as xv. 492.—ἐργα, ‘the tillage.’ Cf. v. 92, where the simile is the same; the point of it here, however, is the roaring sound of the swollen flood.

394–418. Patroclus, after cutting down many of the first he had overtaken (cf. 377), drives the Trojans back to the ships, to prevent their escape to the city. In doing this he slays others, whose fate the poet describes.

394. ἐπέκερα, ‘had made havoc of,’ lit. ‘made a cutting on the foremost companies.’ Cf. xv. 467. Mr. Trollope
wrongly explains, 'as soon as he had repelled the foremost of the Trojans from the ships.'—ἀυτὸς κ.τ.λ., he drove them to the ships in backward course, and there hemmed them in, viz. where he might slay still more of them without violating the commands of Achilles, sup. 91.—πόλος κ.τ.λ., he did not allow them to set foot in the city, though eager to do so, but confined them to the part lying between the rampart and the Scamander. "Caesi itaque fugientes et intra naves et vallum, tum castris elapsi inter vallum et Scamandrum, in ipso trajectu," Heyne. "Nam urbs et naves duo termini campi fuere, perlimina Scamandriro," Doederlein.

398. ἀπετίνυτο, supply αὐτὸς, 'he exacted of them the penalty for the deaths of many.' Spitzner observes that in Homer ἀποτίνεσθαι τίνος or τίνος is 'to exact punishment for a thing or from a person,' and he compares Od. ii. 73, τῶν κ’ ἀποτίνεσθαι κακά βέβετε δυσμενώτερα, and ib. v. 24, ὥς ἦτοι κείνοιν ὀδύσεως ἀποτίσεται ἐθάλων.

399. Πρόον. The Schol. Lips. remarks that this man, as he carried the shield, was the παραβάτης, while Thestor acted as charioteer.—Ἡνοπός, as the adjectival inf. 408, takes the F, the name being Ἡνοπός. See xviii. 319.—Θεόστορα, dependent on νῦξ in 401.

403. ἤστο ἀλείας (F), 'sat crouching,' in se contractus, i. e. 'doubled up,' making himself small, as we say, viz. stooping down in his car. Schol. Ven. συστρα-

feis. For the participle cf. xxi. 571, ὡς εἰπὼν Ἀχιλλής ἀλείας μενεν.—πλήγη, ἐξεπλήγη, he was scared out of his senses, or presence of mind, by the sight of Patroclus (see xiii. 394); and so the reins had fallen out of his hands.

401. παραστάς, standing on one (the right) side, so as to strike that part of the face. Not that Patroclus was on the ground, but still in his car; see inf. 411.—πείρεν, viz. αὐτῷ, 'he made it pass through the teeth.' Cf. Eur. Phoen. 26, σφόν τινα κείνα διασείρα—αὐτόν, Schol. Lips. διέσευρε τῶν ὀδύνων αὐτῷ, 'Αττικῶς. Doederlein takes αὐτόν in apposition to ὀδύνων, understanding by it not γραμμὸν, but the man himself.

406. ἐλῶν, 'taking him by the spear,' i. e. 'dragging the man from the back of the car by the hance which was fixed in the head.' Cf. iii. 78, μέσον δουρᾶς ἐλῶν (not, μέρος τι δουρᾶς, prehensa hastā, Heyne). "Traxit eum hasta prehensus super sellam," Spitzner. But ἀντευ is not sella, but the hinder rail or elbow of the car; see on v. 262.—πέτρα. A jutting rock or reef was chosen as a standing-place for the fisherman. Cf. Theoc. i. 39, γριπτοὺς τε γέρνων πέτρα τε τετύκται λεπτάς, ἐφ’ ἄ σπειράν μέγα δίκτυον ἐσ βόλων ἐλκεῖ.

407. ἵερων ἰχθύν, a huge fish, as if a favourite of some sea-god. Schol. Ven. ἦτοι μέγας, ἂ Ποσειδώνος, ἂ τῶν ἀνετῶν (ἀνεμεῖνω, 'consecrated'). Hence, perhaps, Theocritus took the idea in his Fisherman's Dream, Id. xxi. 51 seq., that a certain
fish caught was κειμήλιον ἀμφιτρίτης, a pet or favourite of the sea-goddess.

409. κειμήλιον, with his mouth forced open by the lance. The Schol. Lips. remarks, 'The simile is perfect in every part. The man has sunk down in his car, like a fish in the sea; the one is held fast by the lance, the other by the hook; both gasp with open mouth. Again, the one who draws is compared to the man fishing, the one drawn, to the fish; lastly, the spear by which he was drawn, to the fishing-rod.'

411. πέτρα. The natural order is βάλε πέτρα, but then Patroclus, who is on his car (cf. inf. 427), must be supposed to have leaped from it to pick up the stone. This is the view of the Scholiasts, who record a variant ἐπεσώμενον. Moreover, it is confirmed by 413, the sense of which appears to be, that the skull was fractured within the strong and unyielding helmet. It seems possible, however, to construe ἐπεσώμενον πέτρα, 'who had rushed at him (Patroclus) with a stone.' For κείσθη, as the result of a spear-wound, see sup. 317.

414. See xiii. 544.

419. Σαρπηδῶν. We now come to the famous episode of the doings and the fate of the Lycian hero Sarpedon. The Lyrians, we have elsewhere remarked, meet with a large share of praise in the Iliad, as might be expected in the work of an Asiatic poet, probably even a neighbour of that people. As to the identity of Sarpedon, who in vi. 199 is called the son of Zeus by Laodamia, the daughter of Bellerophon, with another of the same name who was the son of Europa, Herod. i. 173, there seems some doubt. In Eur. Rhes. 29 he is called τὸν Εὐρώπας, Δικυλὸν ἀγνὸν ἀνδρόν, where the Homeric character is certainly meant. In Pindar, Pyth. iii. 112, and Ar. Nub. 622, the name is mentioned in conjunction with the Homeric heroes Nestor and Memnon. And there can be very little doubt that both Sarpedon and Memnon are, in their most primitive form, solar legends, implying the loss of bright day, and its being conveyed back to reappear in the east. In a Greek vase in Millingen's series, the dead Memnon is being borne through the air by "Εως, precisely as Sarpedon is by "Τύνως. Seeing then the havoc of his friends (the last mentioned may have been Lycian chiefs) made by Patroclus, Sarpedon rallies his men, and resolves to meet the Greek champion hand to hand. The conflict is compared to that of two screaming vultures on a rock. Zeus consults with Hera as to the fate of Sarpedon. She proposes a compromise, that he should die by the hand of Patroclus, but his body should be transferred to Lychia and honoured with a tomb. —ἀμφορχίτωνας, τοῖς χείτωνας μὲν ἔχοντας, τὰς δὲ μίτρας μὴ ἠχασαίνους, Schol. Ven. They wore the χείτων, or woolen frock, but without the apron or skirt which usually hung below the breastplate; see v. 113. Gladstone, "Studies," i. p. 138.
κέκλετ’ ἄρ’ ἀντιθέοις καθαπτόμενος Λυκίοις
“αἰδώς, ὦ Λύκιοι. πόσε φεύγετε; νῦν θοοὶ ἐστε’ ἀντήσω γὰρ ἐγὼ τοῦτ’ ἀνέρος, ὁφρα δαείω ὃς τις ὅδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἔφορεν Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἐλυσεν.’

ή σα, καὶ εἴ ὅχεων ἔσται τεύχεσιν ἄλτο χαμάζε.

Πάτροκλος δ’ ἐτέρωθεν, ἐπεὶ ἰδεῖν, ἐκθορε δίφρον. οἱ δ’, ὃς τ’ αἰγυπτιοὶ γαμψώνυχες ἀγκυλοχείλις πέτρη ἐφ’ ὑψηλῇ μεγάλα κλάζοντε μάχωνται, δός οἱ κεκληγώτες ἐπ’ ἀλλήλους ὀροσαν.

τοὺς δὲ ἵδων ἐλέγησε Κρόνου πάις ἀγκυλομῆτεω, "Ηρην δὲ προσέειτα κασινύητιν ἄλοχον τε ὁ μοι ἔγων, ὅτε μοι Σαρπηδόνα φιλτατον ἀνδρῶν μοὶ’ ὑπὸ Πατρόκλου Μενειτάδαο δαμήναι. διχθα δὲ μοι κραδίη μέμονεν φρεσίν ὀρμάωντι, ἦ μν ἣ ὡν ἐόντα μάχης ἀπο δακρυούσης θείω ἀναρπάξας Λυκίης ἐν πίων ἡμῶ, ἦ Ἡδὴ ὑπὸ χερσὶ Μενειτάδαο δαμάςω.’

τὸν δ’ ἥμειβετ’ ἐπείτα βῶτις τόπινα "Ηρη
‘αινότατε Κρονίδη, ποιὸν τὸν μῦθον ἔειπες. ἀνδρα θυντὸν ἐόντα, πάλαι περιπρομένον αὐγη.

421. καθαπτόμενος, ὅνειδίζων. Ηεσ. Ορ. 332, νεικεῖν ἀλεπτοῖσι καθαπτόμενος ἐπέειοιν.—αιδάς, κ.τ.λ., και ν. 737.—πόσε, ποῖ, ὡς Οδ. vi. 199, πόσε φεύγετε φώτα ἱδοῦσαι;—θωλ, 'κευς, 'sharp,' 'brisk,' aceres. Cf. inf. 494.

423. ἐγώ, emphatic; 'I will confront this man (Patroclus), that I may learn who it is that so valiant, and already has done the Trojans so much harm.' This last verse is repeated from ν. 175.

429. κλάζοντε. So Aesch. Ag. 48, μέγαν ἐκ τύμων κλάζοντες Ἀρη τρόπον αἰγυπτών. Σοφ. Αντιγ. 112, ὄξεα κλάζων αἰετὸς ἐς γῶν ὑπερέπτα. 432 seqq. The following colloquy between Zeus and Hera was rejected by Zenodotus, and he is followed by Hoyne. One objection raised by him was, that in xv. 75, Hera had retired from Ida to Olympus. Spitzner, with the Schol. Ven., defends the passage; but it appears only another version of the lament of Zeus over Hector in xxii. 168 seqq., just as that of Briseis in xix. 282 seqq. resembles Andromache's in xxii. 477. Plato, Resp. iii. p. 388, c, cites α' α' ἐγών—

δαμήναι, in the well-known passage in which he objects to such lamentations in characters of note. See Gladstone, "Studies," ii. p. 185.—μοῦ, 'a destiny,' but not the ἄνδραγκη which is sometimes represented as superior to Zeus himself. Or perhaps Zeus means that he can only delay a fate which sooner or later must come. Cicero perhaps takes a right view of the sense, De Div. ii. § 93, 'Homerus queren tetem Jovem inducit, quod Sarpedonem filium a morte contra fatum eripere non posset.'

435. διχθά κ.τ.λ. See xiv. 21.

441—443. These lines occur xxii. 179—181. See also Iv. 29.—δισσύχυς, see ii. 686.—ἐπαινέομεν, the Ionic future.
445. ζῶν. We have the nominative ζῶν = ζώον in v. 887, a form analogous to σῶς.

448. τολλοὶ k.t.l. Schol. Lips. Ἡδῆμον Ἀρεώς, Μενέκτειος Στερεσέως, Εὐδώρος Ἐρμοῦ, Ἀχιλλεύς Θέτιδος, Αἰνεᾶς Ἀφροδίτης.

450. ταρχύσουσι. See on vii. 85, and for the στῆλα or cippus on tumuli, xi. 371; xvii. 434. It is true that the ancient Lycian tombs were of cut and squared masonry, and that these, surmounted by a pillar, may be the τῷμβος meant.

453. ψιάδας. On the portent known as 'red rain,' see xi. 53. This passage is twice quoted by Lucian, vol. ii. p. 38, and iii. p. 418, ed. Teubner. The idea seems to be, that tears of blood were shed by the upper air (ἄδος δαμάστων, in the pantheistic sense) to do honour to one destined to death. Compare the thunder sent in honour of Agamemnon, xi. 45, and Aesch. Suppl. 116, ζώσα γάρ με τιμῶ. And this is the view taken by the Schol. Ven. 2.

462—507. Patroclus misses Sarpedon, but wounds his attendant mortally. Sarpedon in turn misses Patroclus, but kills one of his chariot-horses. Automedon liberates the yoke-horses by cutting the trace. In a second encounter Sarpedon is struck in the region of the heart. In falling he calls on Glauceus to fight for the possession of his corpse.
...opposed to ἵππον,—the man himself he missed, but his horse he hit.—οὕτως, not ἐβαλεν, because the lance was not thrown, but held in the hand. There seems no reason why ἀπήμβροτος should necessarily imply a throw, as the Scholiasts contend, who found a difficulty in the exceptional use of οὕτως, and record other readings, ἀγάλαιν ἵππον—τὸν βάλε δείξαν ἄμον (Aristarchus), and ἱλασαν ἵππον (Phil. lemon). But in the second encounter, which may or may not have been precisely similar, βέλος ἔκφυγε χειρός, inf. 480.

468. βράχον, 'fell with a crush.'—ἀέσον, 'gasping,' see xii. 509; xv. 252; xx. 403.—μακών, 'with a cry of distress,' μυκροσάμενος, φθεγτάμενος βαρύ, Schol. Min. οὐ μεμύκηκαν καὶ μεμακύκια, iv. 435; x. 362.

470. διαστήμην. The trace-horse on one side having fallen, the horses at the pole start asunder, and the yoke creaks with the violence of the strain. The phrase τρίπσαλον ἁμα, though figuratively used of three goddesses, Eur. Androm. 277, may be thought to indicate the use of one side horse only. For διαστήμην see i. 6. An expressive word, implying, like the Ἀττική διωστάνα (Ar. Vesp. 41), the separation of two hitherto united, and generally with hostile intent. Here mere distance of space is meant.—κρίκε, a word formed from the sound, our creak, as βράχε ἵππον, is our brayed. The Schol. Lips. records variants κρίγε and τρίγε.—ἐγκυρυτο, the reins got entangled, till the driver cut clear the horse that had fallen, and then they 'righted,' and pulled at the traces (or perhaps, the reins, as σπεύδειν ἄπο ρυθηρός, Soph. Oed. Col. 900). Schol. Min. χαλωτοῖς, ἰνίας.

472. τοῦτο, Schol. Vict. τὸν συνχυθηνὰ τὰ ἡρία. The next line occurs Od. x. 439; xi. 231.—μάτησεν, see v. 233; xxiii. 510. For a very similar description see viii. 87. ὅφρι ὁ γέρων ἵππου παρηγορίας ἀπέταμεν.

476. ἔριδος πέρι, to decide the dispute. Cf. vii. 301.

481. ἐρχασταί, lit. 'are fenced off,' ἐπρέγμεναι εἰσὶ, as δέχασταί is a phral form in xii. 117. The diaphragm forms the division of the visera and the heart and its surroundings. Schol. Ven. δελθὸν τὸ δόρυ τὸ διάφραγμα, ὅ καλεῖται φρένες, μέχρι...
καρδίας ἡμων, ἦν λέγει κυρ.—ἀδιν, 'dense,' muscular, compact; Schol. Lips. πυγή, δὲ καρδία καὶ νευράδης κατὰ τὴν ὀσύναν.

482—486. These five verses occurred before at xiii. 389—392.

487. ἡντε κ.τ.λ. See ii. 87. The fall of Sarpedon, huge and fierce, is well compared to the death of a bull which, with furious bellowing and violent resistance, is pulled down by a still stronger lion. The preceding simile, though it may have been interpolated here from lib. xiii., is equally appropriate, the leafy head of the tall tree representing the hero's plumed crest. Or perhaps the mere extension is meant, and the suddenness of the fall. Schol. Lips. ἡ πρότη εἰκών πρὸς τὸ πτῶμα καὶ τὴν ἔπι πολὺ ἐκτασίν, ἥ δὲ δευτέρα πρὸς τὴν στοναχήν.

489. στενάχων. See on 391 sup.

491. μεντάω, Schol. Vict. εὐμοῦτα, i.e. in being slain he showed his rage and resentment against the slayer. Similarly Aesch. Ag. 1388, οὐτοῦ τὸν αὐτὸν θυμὸν ὅρμαι πεισῶν.

494. ἐλέδεσθα, Schol. Lips. ἐν ἐπιθυμίᾳ γενέσθω. A remarkable use of the passive.—κακός, δ ὄψεις, id.—θυμός, sup. 422. Heyne remarks on this, "Mirum, quod Patroclus adstat et Glancum impune mandata ejus accipere permittit."

498. κατήφειν, a cause of dejection. See xvii. 556, where nearly the same distich occurs.

500. νεῶν ἐν ἀγῶνι, in the contest at the ships. See sup. 395.—ἔχεω, 'hold on,' i.e. μάχης or ἔργου, or perhaps, σῶματος.

503. ρίνας. "Quia mors et oenolorum a sém et spiritum aufert," Spitzner.
504. φρένες, a portion of the diaphragm came away adhering to the spear.

505. τοῖον κ.τ.λ.  From him he drew forth at once the life, and point of his own spear,—a somewhat far-fetched expression.

506. σχέδον, κατέσχεθον.  'The Myrmidons held there on the spot the snorting horses, viz. of Sarpedon, that were ready to fly in wild alarm, now that they had lost the car of their owners,' i.e. the guiding hand from the car. An obscure sentence; possibly ἀνάκτεις is the true reading, which was altered from sup. 371, ἄκες ὑπ' αὐτοῦ—λίπον ἄρματ' ἀνάκτων.  Xenodotus read λίπον, others λίπην, i.e. ἐλίπησαν, as the Schol. Lips. will have it, ἐπειδὴ τὰ ἄρματα τῶν ἀνάκτων ἐλεύθησαν, ἡμιμάθησαν, τωτεύεστί, τῶν δεσποτῶν ἡμιμάθησαν.  The objection to this is, that the passive ἐλιπέω was not in use, and the active λίπεω could only mean 'failed,' ἐλιπή γὰρ, not ἐλιφθή.  At all events λίπην ἀνάκτων, dominis aereis, is unusual Greek.  Spitzner however, with Trollope and Doederlein, retains λίπεω. 'Εβισον, postquam earnus rectoribus erat pri-vati, fugae intentos et frementes Myr-midonos ibi retinuercunt.'  Doed.

508—529. Glauces, invoked by the dying Sarpedon (192), is disabled by his wound (xii. 387) from assisting his friend; but he invokes the aid of the healing god, the Lycian Apollo, that he may be immediately rendered fit for resuming the fight.

511. ἐπεσάσμενον.  So xii. 388.  Τείκρος δὲ Γαλαύκων,—τὸ ἐπεσάσμενον βάλε τείχεος υψήλοιο, which seems to mean 'just as he had sprung on to the wall.'  We may perhaps supply μέρος τοι, since τείχεος ἐπεσάσμενος occurs in xii. 143, and so Doederlein explains it.  Heyne and Spitzner prefer to construe βάλεται ἀπὸ τείχεος υψήλοιο.

515. πάντωσε appears to be used in the sense of πάντη or πανταχοῦ, with the notion of the suppliant's voice being sent in every direction to the ears of the absent god.  Schol. Ven. εἰς πάντα τόπον ἄκουειν, ἐπὶ τῶν ἐκ τοῦτοι εἰς τόπον ἀφικνομένων 'πειθετο γὰρ Κύπρον μέγα κλέος' (xi. 21), εἰς Κύπρον ἱκουέτο.  Doederlein well compares iv. 455, τῶν δὲ τε τηλάδε δοῦναν ἐν αὐθεριν ἔκλειο παίμαρ.  An ancient variant was παντες, to defend which, followed by the dative in apposition, the Schol. Viet. quotes Od. xxiii. 205, τῆς δ' αὐτοῦ λίτο γονατα-σήματ' ἀναγγέοις.  Conversely we have οἰ—ἐνδύμασα, inf. 531.  Cf. Aesch. Cho. 410, πέπαλαι μοι κέαρ—τὸ δὲ κλάζοντι οἶκον.  But with ἄκοειν we may supply εὐάξων, so that ἀνέρει will be the dative of reference: ' thou cast every where hear for an afflicted man' (Arnold).

518. ἐλήλαται, 'is afflicted,' 'oppressed,' or 'penetrated with keen
terse'nai, bari'be de mou ómos up' autóv
e'xos, ò ou dúnamai s'xein 'empedon, ou'de máxesb'ai 520
el'wôn du'menésson. '安h'pò ò' áriostos øl'wven,
Σαρπη'dôn Aíos viís: ò ò ou'd' ou' pайдos á'munèi.
allà su' pèr me 'a'vaz tôde karpt'éon el'kos ak'esb'ai,
ko'mhèsou ò' ód'wv, ò's ò' krap'tos, òphr' étároun
kekłóme'nov Lúkíōsín epot'rów pòlemí'zêv, 525
autós t' ó' amfí néki kátaté'nhòtì mà'xomáì.'
òs 'efat' eúxóme'nos, toutò ò' klúe Fóibos 'Apόllów.
aútìka pòu' ód'wv, apò ò' el'kèos árgalé'ou
ài'ma mélan tér'shì, mé'nou dé' ò' ëmbalè thümó.
Plaúko's ò' ë'gyn ó'shôn év' fressì, g'hth'shèn te, 530
ótì oì òk' ë'koun sé mégas thèòs eúxamé'nov.
pròta mé'n ótò'pnev Lúkí'wν ëg'h'toràs án'dras,
pánt'h épou'é meno's, Σαρπη'dó'v Lúkí'é'mos an'mhi'má'xhèsb'nav
autép' épeita mé'tà Thwàs kíe mák'rá b'v'as'bh'wv,
Pouludám'ant' ép' Pau'nth'dh'n kai 'Ag'h'nora dò'n, 535
bh' ò' met' Aíne'v te kai 'Ek'tòra x'k'kòkò'ròst'h'n.
àn'xh'v ò' í'stámé'nov ép'ea pter'ó'nta pr'ou'nh'da.
"Ê'k'tòra, wùn òh' pág'xh n'le'asa'mé'nov ò'ê' eúpi'kou'rh'n,
oí s'è'thèn è'vèka t'h'le fí'lv kai pà'tr'í'dos à'vhs
b'm'v'n tô'pofh'nú'bo'su: su' ò' su'n è'vè'les è'pà'mú'nèv.
540 k'é'tav Σαρπη'dòv Lúkí'év á'gòs á'sp'ist't'ávn,
òs Lúkí'nev è'ír'to d'k'h'sì te kai st'h'v'èi ò'

pang's; pé'par'tai. A somwt'um unus'a'ls sense. Do'derle'lin com'parcs xi. 153, 522. ób, perh's ou s'fóv (s'fóv), s'v. For the genitive see xiii. 110. The ellipse of ò'kìb'ovr may be supplied.
523. akèsbaí (ak'é'maí). "It is from Apollo, the god of his country, that Glauce wishes to obtain his cure, and not from Apollo medicus, a quálit' un-known to Homer. See xv. 262." Arnold.
524. krà'tos here seems to mean schévòs, or 'power to win the victory.' So in Aesch. Cho. 490, ò Per'fáf'ssa, ò's ò' év'morof ò'ká'tos.
525—547. Glauceus, suddenly restored to his won'ted vigour, rally's the Lycians, and calls on them to save the body of Sarpedon.
529. tè'sa'lwv seems ò'pa'z eúr'mé'nov.
530. ò'gyn, ë'sh'th'to, vix. that a n'w and s'upernat'ul strength had been in-fus'd in his limbs.—ò' eúxam'é'nov, com-pare sup. 515.
542. èír'to, the epic nor'is of ò'v'maí. He protected or defended the people by virtue of his kingly of-fice. See iv. 138; xxiv. 499.—d'k'h'sì te, vix. both as d'k's-tó'lòs and pòlë'mi's't'h'.
544. *νεμεσοσθήτη*, i.e. *αἰδεῖσθε*, have chivalrous honour in your hearts. See xv. 211. — *ἀεικισσώσιν, ἡ* 'mutilate,' 'disfigure,' make ἀεικήν.* This word, which does not seem a form of the ancient dialect, follows the analogy of *ἀτιμάζειν,* on which see i. 11. As in *ἀτιμῶ*, *ἀστῶ*, the *α* is not a part of the verb so much as of the adjective, i.e. *ἀτιμῶ* is 'to make a person ἀτίμως.* On this principle alone verbs commencing with a privative properly take an active sense. Such forms as *ἀτίειν* and *ἀτιμῶν* (i. 356) are anomalies, because *τίειν* and *τιμῶν* are the primary verbs. We rightly have *ἀτίειν, ἀτιμῶς,* and *ἀτιμῶ,* but neither *τιμάω* nor *τιμῶν.* In Plato, ὁμοιόταται and ἀνόμοιοσθάνατι, 'to become like' and 'unlike,' are in like manner transitive verbal forms of ἀνόμοιος and ἀνόμωσος. We have the middle *ἀεικισσάσατι* inf. 559. Spitzner observes, that in the Iliad this verb is always applied to the dead, only in Od. xviii. 222 to the living.

548—568. The Trojans, grieved at the death of their champion Sarpedon, make a rush on the Greeks, led by Hector. Patroclus on his part summons the Ajacæ to his aid, with a view to the spoiling and disfiguring of the corpse. The two parties meet with loud shouts; the air is supernaturally darkened as they fight.

548. *κρήθων* for *κρατ-θεν* (κρᾶς, κρατᾶ), 'down their heads,' in allusion, probably, to the eastern custom of throwing ashes on the head as a token of grief. Thus xviii. 23, Achilles ἀλάνκοντι ἀθαλάλεσασθαν' χεισατό κάκ κεφαλῆς, *Hes. Scut.* 7, τοι καὶ ἀπὸ κρήθων βλεφάρων τ' ἀπὸ κυναδῶν κ.τ.λ. Bekker (ed. 2) gives κατ' ἐκρήθων,—οὐκ ἐπιεικέσθων, not to be tolerated, not to be yielded to; from *εἰκέ*. *Hesych.* ἐπιεικτά, φορητά, ὑποχορήτα. See v. 892; viii. 22, Od. viii. 307.—*ἐρμα,* the prop, or stay; not however connected with *ἐρέιςειν,* *ἐρείσαι,* as Buttmann (Lexil. p. 301) suggests, but with *ἐρεῖν,* as explained in the note on iv. 117. Something similar is *audaciae columnæ,* in Plaut. Amphitru. 367.—*ἀλλοδαπός,* though an alien, and a stranger from Lycia.

552. *λεπημένοι, 'eager.'* See xii. 106, where the same words occur.

554. *λάστιον κήρ,* the manly stout heart, or fervid spirit. See on i. 188; ii. 851.

557. *ἀρείους.* Either *εἶναι* (ον ὅταν) may be supplied from *ἀμόνεσθαι,* and *ἀρείους* be taken as the accusative agreeing with the subject of it (see i. 541, 542), or it may be the nominative attracted to οἷος. The former is supported by Doederlein, the latter by Spitzner. The Schol. Ven. leaves the choice of either to the reader, δύναται λείπειν τό ἐστε ἡ γήγερσθε, δύναται δὲ καὶ σχήμα εἶναι ἀπὸ δοτικῆς εἰς αἰτιατικῆς.
keῖται ἀνήρ ὅσ πρῶτος ἐσῆλατο τείχος Αχαῖων, Ἑρακλῆων. ἀλλ’ εἰ μὲν ἄεικυσσαίμεθ’ ἐλόντες, τεύχεα τ’ ὠμοι ἄφελοίμεθα, καὶ τιν’ ἑταίρων αὐτοὺν ἀμυνομένων δαμασάιμεθα νηλεί χαλκῷ.’’

δο ἐφαθ’, οὔ δέ καὶ αὐτοὶ ἀλέξασθαι μενεάων. οὔ δ’ ἐπεὶ ἄμφοτέρωθεν ἐκαρτύναυτο φάλλαγγας, Ἐρακλῆες καὶ Δόρκιοι καὶ Μυρμιδόνες καὶ Ἀχαῖοι, σύμβαλον ἄμφι νέκιν κατατεθνητὶ μάχεσθαι δεινῶν ἄνσαντες· μέγα δὲ βράχε τεύχεα φωτῶν. Ζεῦς δ’ ἐπὶ νύκτ’ ὀλογήν τάνυσεν κρατερῇ υσμίῃ, ὃφρα φίλῳ περὶ παυδὶ μάχης ὁλοὺς πόνου εἰ. ὃς γὰρ ἐν πρότεροι Τρώες ἐλίκηκασ ৎ Αχαίοις·

βλάτῳ γὰρ οὐ τι κάκιστος ἀνήρ μετὰ Μυρμιδόνεσσιν, υἱὸς Ἀγακλῆς μεγαθύμου, δίὸς Ἐπειγεύς, ὃς ῥ’ ἐν Βοοδείῳ ἐν ναιομένῳ ἤμασσεν.

558. πρῶτος. In xii. 438 it was Hector, not Sarpedon, who first entered the Grecian rampart. The ancient critics devised a very singular escape from the difficulty; they took ἐσῆλατο as an aorist from σάλω = σαλεύω, ‘to shake,’ referring to xii. 397. But the comment of the Schol. Ven. is fairly satisfactory, albeit the true solution perhaps lies in the discrepancies inseparable from later compilation;—οὐκ ἐσῆλε πρῶτος διῆλθεν, ὥ μὲν γὰρ ἐπὶ τεύχεα διήλθεν, ὥ δὲ Ἑρακλῆων πρῶτος ἀρμήσεν ἐπὶ το τείχος, (xii. 308, ἀντίθεν Ἑρακλῆδα θωμὸς ἀνὴκε τείχος ὑπαίτια,) ὄστε τό ἦλατο ταῦταν εἶναι τῷ ὁρμήσαι.

559. ἀλλ’ εἰ κ.τ.λ., ‘but what if (i.e. suppose we now try) we get possession of the body to strip and mutilate it.’ See sup. 544; xv. 571.

560. αἰσθῶ, probably the adverb, ‘there on the spot.’

561. ἐκαρτύναυτα, see xi. 215.—συμβαλον, in the neuter sense, ‘to engage,’ occurs in Herodotus, but not elsewhere in Homer.

562. ὀλοῦ. This verse might well be omitted. The darkness was ὀλοῦ that the fight might be ὀλοῦ, which seems to mean ‘dread,’ ‘awful,’ rather than ‘destructive;’ so the Cimmerian darkness is νῦξ ὀλοῦ in Od. xi. 19. It was thought to add horror to death if a man perished in the dark. Hence the aspira-

tion ἐν δὲ φάει καὶ ὄλεσσον, xvii. 647; cf. ibid. 368. The darkness meant need not be referred to any physical cause, such as an eclipse; it was thought that miraculous darkness accompanied any momentous events, e.g. the death of C. Julius Caesar, Virg. Georg. i. 467.

563—618. The Trojans at first drive back the Greeks, and Hector slays one of the Myrmidon chiefs. Patroclus then kills Sthenelus, and the Trojans recede about a spear’s throw. Glauces slays a Greek chief, to the delight of the Trojans; but Memiones too kills his man, and narrowly avoids the javelin of Aeneas.

572. Βοοδείῳ, a city of Phthiotis.—τότε, as Dodderlein contends, refers virtually to πέμπον in 575. But it is simpler to construe τότε ἐξεναρῆς.—κενεσθε, Schol. Lips. κενεσθε ἄδηλα ἐν ἐς Τεθίν, to the place called Θετίδεων, Enn. Andr. 20. A reference seems here made to ballads on the early life of Achilles, to which Pindar several times alludes. The Schol. Ven. observes, that Thetis is here described as still living with Peleus, while other accounts represented her as having early left his home.
τὸ πρὶν ἀτάρ τότε γ' ἐσθλὸν ἀνεψιῶν ἐξεναρίξας ἐς Πηλῆ' ἱκέτευσε καὶ ἐς Θέτων ἀργυρόπεταν· οἴ δ' ἀμ.' Ἀχιλλῆι ρηξήνορι πέμπτον ἐπεσθοι Ἰλιον εἰς ἕυπτωλον, ὦν Τράωεσσι μάχοντο. τὸν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδημος Ἑκτωρ χερμαδίω κεφαλῆν· ή δ' ἀνδίχα πᾶσα κεάσθη ἐν κόρυθι βριαρῆ· δ' ἀρα πρηνής ἐπὶ νεκρῷ κάππεσεν, ἀμβι· δὲ μνθάνατος χῦτο θυμοραϊστῆς. Πατρόκλω δ' ἀρ' ἀχος γένετο φθιμένου ἐτάροιο, ὦθουσεν δὲ διὰ προμάχων ὑρηκι ἑουκῶς ὁκεί, ός τ' ἐφόβησε κολούοις τε ψῆρας τε. ὃς ἰδὼν Λυκίων, Πατρόκλεες ἰπποκέλευθη, ἐσσυνο καὶ Τρῶων, κεχόλωσο δὲ κήρ ἐτάροιο. καὶ ἐβάλε Σθενέλαυν 'Ἰθαμένεως φίλον νιών αὐχένα χερμαδίω, ῥήξεν δ' ἀπὸ τοῦ τένοντας. ἤψρησαν δ' ύπτο τε πρόμαχοι καὶ φαίδημος Ἑκτωρ. ὅση δ', αὐγανείς ριπῆ ταναῦο τέτυκται, ἤν ῥα τ' ἀνήρ ἀφέγε πειράμενος ἡ ἐν ἅθλω ἥ' καὶ ἐν πολέμῳ δηήων ὑπὸ θυμοραϊστέων, τόσσον ἐχώρησαν Τρῆες, ὥσπερ δ' Ἀχαιοι. Γλαύκος δὲ πρῶτος, Δυκίων ἀγὼς ἀσπιστάων, ἐτράπτε, ἐκτείνεν δὲ Βαθυκλῆθα μεγάθυμον, Χάλκωνος φίλον νιών, ὃς 'Ελλάδι ὄλκια ναϊῶν ὁλβω τε πλούτῳ τε μετέπρεπε Μυριμόνεσσων, τὸν μὲν ἀρα Γλαύκος στήθος μέσον οὔταςε δουρί, στρεφθεὶς ἔξαπίνης ὦτε μνιν κατέμαρπτε διώκων· δούπησεν δὲ πεσών, πυκνῶν δ' ἀχος ἐλλαβ' Ἀχαιοῖς.

578—580. Repeated from 412—414
583. ψῆρας, 'starlings.' See on xvii. 775.
585. ἐσσυνο, the second person of the epic aorist ἐσώμη, part. σύμενος, for ἐσύνο, like ἄλοσ inf. 754.
588. This verse occurs also iv. 503 and xvii. 316.
589. ῥωῆ, the force with which a long javelin (cf. ii. 774) is sent, i.e. the distance to which it speeds; elsewhere ῥωῆ.—ἀφέγε, miseric.—πειράμενος, sc. σθένους.—δηήων ύπο, supply τειράμενος, viz. σθένους, as in xv. 359, or with Schol. Lips. πειράζομενος. Doederlein thinks this so harsh that he connects this clause with ἐξώρησαν in the next verse.
594. ἐτράπτε. The Schol. Lips. says this is explained by στρεφθεῖς in 598; and perhaps he is right, if we take it for τραπάμενος ἐκτείνε.—κατέμαρπτε, see v. 65. The subject is Βαθυκλῆθας, and the imperfect means, "cum in eo erat ut Glaucon assequeretur," as Spitzner renders it.
595. 'Ελλάδι. Here, as in ii. 683, a city or settlement in Phthiotis is meant.
ős ἐπεσ' ἐσθλὸς ἀνήρ. μέγα δὲ Τρῶς κεχάρωντο, 600 στὰν δ' ἀμφ' αὐτῶν ἰόντες ἀολλέες· οὐδ' ἀρ' Ἀχαϊοι ἀλκής ἐξελάθοντο, μένοις δ' ἰδίς φέρον αὐτῶν.
ἐνθ' αὖ Μηριώνης Τρώων ἔλευ ἀνδρα κορυστήν, Δαόγονου θρασύν νίδον Ὀνήτορος, ζς Δίως Ἰρεύς Ἰδαιόν ἐτέτυκτο, θεῶς δ' ὃς τίτοι δήμῳ.
τὸν βάλ' ὑπὸ γναθμοῦ καὶ ὅνατος· ὥκα δὲ θυμός φίλωτ' ἀπ' μελέων, στυγερῷ δ' ἀρα μὲν σκότος ἐλευ.
Αἰνείας δ' ἐπὶ Μηριώνῃ δόρῳ χάλκεον ἤκεν ἐλπετο γὰρ τεῦξεθαί ὑπαστίδα προβιβάντος.
 ἀλλ' ὃ μὲν ἄντα ἴδων ἥλευατο χάλκεον ἔγχος:
πρόσοσι γὰρ κατέκυψε, το δ' ἔξόπιθεν δόρυ μακρόν οὐδεὶς ἐνισκύμφθη, ἐπὶ δ' οὐρίαχος πελεμίχη ἔγχος· ἐνθα δ' ἐπει' ἄφις μένος ὦμβρυος Ἀρης.
[ἀλχμῆ δ' Ἀινείαιο κραδανομένη κατὰ γαίης φίλωτ', ἐπεὶ ρ' ἄλιον στιβαρὴς ἀπὸ χειρὸς ὀροσεν.]
Αἰνείας δ' ἀρά θυμόν ἐχώσιτο, φῶνησεν τε.
“Μηριώνη, τάχα κέν σε καὶ δραχθήτιν περ ἐόντα ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἰ σ' ἐβαλόν περ.’
τὸν δ' αὖ Μηριώνῃς δουρικλυτὸς ἀντίον ἦδα
“Aἰνεία, χαλεπὸν σε καὶ ἱφθιμόν περ ἐόντα πάντων ἀνθρώπων σβέσσαι μένος, ὂς κέ σευ ἄντα ἐλθη ἀμυνόμενος· θυντῶς δὲ νυ καὶ σὺ τέτυξαι.
eἰ καὶ ἐγὼ σε βάλοιμι τυχων μέσον ὀξεὶ χάλκω,

600. ὃς, i.e. ἐπεῖθ, 'for that a brave man had fallen.'
602. Cf. v. 506, οὶ δὲ μένος χειρῶν ἰδίς φέρον.
604. Δαόγονον. "Præter Laogonom, eujus hic fit mentio, alter ejusdem nominis, Biantis filius, xx. 460, ab Achille caedunt," Spitzner. The ὃς refers to Oneter, since, as Doederlein observes, "nemo sacerdos inter pradictantes reperitur; sene enim esse solebant."
600. On this verse see xiii. 158. The next four occur also xvii. 526—529.
612, 613. Compare xiii. 413, 444.
617. ὑρχηστήν. He calls Meriones a dancer in reproach, partly because this was an unwarlike art (see xxiv. 261), and partly because he had avoided the spear with such agility. This complet (in part) is quoted by Lucian, περὶ Ὀρχηστῶς, vol. ii. p. 272, ed. Teubner, who wrongly says υδ' γούν Ὀμηρος τὸν Μηριώνην οὐκ ἄσχυναι βουλόμενος, ἀλλὰ καυσάθηκε, ὑρχηστήν προσεῖπη. He either misses the irony of the passage, or is advocating a new view of it.
618. διαμερεῖς, 'for all time,' 'effec.
a'xia ke kai krateros per 6wv kai xerou peiothos
exhos e'moi do'is, psugyn & Aidi klytophlo;

625. Nearly the same verse occurred xi. 445.

626. en'nispe, the reduplicated aorist of en'tissew, another form being freipse. Patroclus blames Meriones for saying to Aeneas ei se balamw, without putting the threat in execution.—ti o v k.t.a., emphatic: ‘Why do you talk so, when you have even valor (i.e. a quality better than eloquence) to boast of?’

629. paros, proi apoxorwcei. They will not retire till some of them have been slain.

630. 6povn, víz. télos, or rather xreia, estin. Schol. Vict. 6 palwemw men gar xeirop deita, boulh de kai ekklwia lógon. The antithesis, as Doederlein observes, is not quite correct. The first clause should have been en polwam xeirop télos. The sense is, the issue or result of wars is in action, (the time for) words is in council.’ Mr. Trollope compares Find. Hem. i. 26, prásas gar érgw men svenos, boulwai de féron.—ophleis muth, ‘to promote talk,’ ‘to go on talking.’

632—675. The fight is continued over the body of Sarpedon, with a noise resembling that of a woodcutter’s axe. The combatants crowd round the body thick as flies round a milk-pail. Zeus is in doubt when and how Patroclus shall be slain. He resolves that Hector shall first be driven back to the city. The Greeks strip the body of Sarpedon, but Apollo is

sent by Zeus to have it conveyed to Lycia, and there interred with honours.

633. thygo dermat, See xii. 271. There was a variant dermat, which the Schol. Ven. prefers. It is better perhaps to take dermat here as a reduplicated aorist, rather than as a perfect subjunctive or a secondary present, like perfoake &c. If the vulgate be preferred (Hesych. dermat, diegýfero, see ii. 810), we must supply the ellipse thus, with the Schol. Ven., to'tan dermat dermatos or dermatwos, scil. dermatai, ‘the sound.’ Elsewhere in Homer it means ‘tidings,’ ‘hearsay.’

635. do'pos, the dull lliud of the axe coming from the root of a tree and therefore near the ground, is compared to the blow given over the corpse.—boow k.t.a., i.e. aspídon. See xii. 105; v. 406.

638. frradwos, intelligent, observant, sune'wos. One of the many Ionic adjectives in -wos which are common to the dialect of Homer and Herodotus, as no'mwos, antîmwn (ix. 126). See Her. iii. 57. It does not occur elsewhere in Homer. Hesych. bradwonei. ōppeirot, sune'wos. But the Schol. Ven. 2 explains it by el pánu ngrwmwos kai synwthnas tê Sarpedón, which Spitzner is inclined to approve.—elvto, was wrapt in, covered over with. See xii. 286; xvii. 492. Doederlein supplies some such sense as ‘was wounded,’ ‘was disfigured,’ to the word béléesai, which however may be
the dative of the instrument, 'through the darts (that struck him) he was covered with blood and dust,'—βελέσσοι (κοπτόμενος) εἶλυτο αἴματι. He says: "εἶλυτο προπίκειαν spectat."

642. βρομέων, 'buzz,' or 'hum' about the over-full milk-pails. Schol. Lips. περιγλαγέα περισσότεροι γεγαλακτωμένας, ο έστι πληθώσας γάλακτος. The milk has flowed down the sides, and the flies settle on them to drink it.—οργ κ.τ.λ., see ii. 471.—ἄγγεα, 'the milk-bowls,' as in Od. ix. 218.

651. Doederlein compares Od. ii. 334, ὠύτω κεν καὶ πάλαι ὀψίλλειν πόνοι δήμων. Cf. also sup. 631. Zeus is here considering how he may best bring to pass the ultimate triumph of Achilles, which he had pledged to Thetis, i. 521.

657. ἐτρατε, viz. Hector. The Schol. supplies ὑπὼς, but the verb may be intransitively used.

658. τάλαντα, viz. ἑποντα κατ' αὐτῷ. He knew by the efforts and successes of the Greeks that Zeus was against him, and so headed the flight.

660. βασιλέα. If this refers to Sarpedon, who had been struck by Patroclus ἀμφ ἄδινν κηρ., sup. 481, it may be objected, that his death was not the immediate cause of the flight at present. But Zeus, having resolved that Patroclus should do still more havoc to the Trojans, causes Hector to fly, and the Lycians no longer to make a stand, as their leader has been slain. Perhaps however βασιλέα means Hector, and the next two lines were interpolated. To apply βασιλεῖος to him is a difficulty; but so is βεβλαμμένον hard to explain of a man killed by a wound. May it mean that the heart stopped because the φρένες were pierced? Spitzner and Heyne read βεβλαμμένον, and the Schol. Ven. records another
variant δεδαγμένον. See ix. 3; xvii. 535. Doederlein suggests βεβλαμμένον, referring to ἐφάβθης, and he compares Hes. Theog. 223, ὡν βεβλαμμένοι ἐσθολοι. 662. κάτεσσαν, in the pluperfect sense.—ἐπάνω, see xi. 336.

666. Zenodotus is said by the Schol. Ven. to have made some alterations in this passage (διεσκευάζεται), omitting perhaps (though this is not expressly stated, in μήποτε δέ Ζηνόδοτος ὁρᾷς ήδε τούτους) the whole address of Zeus, including 676, 677, the last of which he is expressly said to have cut away, and reading in place of the present verse (606), καὶ τῶτ' ἂρ' ἐξ Ἰθέσ προσέφη Ζέας ἐν φίλον ὄν. He objected, it seems, to the services imposed on a φίλος θεὸς and ἀπενθῆς, in washing off the gore from a corpse. The god seems invoked in his capacity of healer, which is perhaps a post-Homeric development.—ἐκ βελῶν, ἐξω, out of reach of the darts. Some would supply ἀειρα, but Spitzner renders the distich thus: "Age jam, care Phoibe, vade, et ernomen nigrum extra telorum jactum absterge Sarpedoni." The double accusative presents no difficulty; but Aristarchus read Σαρπηδών.

671—675. See sup. 454 seqq.

676. This verse occurred xv. 236. In xx. 14 the shorter νηυκοστην occurs. This is one of the many words peculiar to Homer and Herodotus (cf. lib. vi. 14), though Aeschylus also has it once, Prom. 40, ἀνηκοστεῖν δὲ τῶν πατρίς λόγων οἷῶν τε πᾶς; It would rather seem to be a prose word of the age of Herodotus than belonging to the ballad-language of the ancient epic.
Pátróklos δ' ἵππωσι καὶ Ἀὐτομέδουτι κελεύσας
Τρώας καὶ Ἀυκίους μετεκιάθη, καὶ μέγ' ἀάσθη 685
νήπιος· εἰ δὲ ἔπος Πηλημάδας φύλαξεν,
η τ' ἄν ὑπέκφυγε κήρα κακήν μέλανος θανάτοιο.
ἀλλ' αἰεὶ τε Δίως κρείσσων νόος ἦ γε περ ἄνδρῶν·
[ὁς τε καὶ ἄλκμων ἄνδρα φοβεῖ καὶ ἄφειλετο νύκην ῥημίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχαίρας·]
690 ὃς οἱ καὶ τότε θυμόν ἐνι στήθεσσιν ἀράκεν.
eyJθα τίνα πρῶτον τίνα δ' ὑστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δ' η σὲ θεοὶ θανατόν κάλεσαν.
"Αἰρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ "Ἐξεκλον
καὶ Πέριμον Μεγάδην καὶ 'Επιστορα καὶ Μελάνιππον,
αὐτάρ ἐπείτ' Ἐλασον καὶ Μούλιον ἦδὲ Πυλάρτην. 696
τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώνοτο ἐκαστος.
/Indexa κεν ὑψίπυλον Τρούην ἔλον υἱὲς 'Αχαϊῶν
Πατρόκλου ὑπὸ χερσί (περιπρὸ γὰρ ἐγχεὶ θυέν),
eἰ μὴ 'Απόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργον
ἐστη, τῷ ὀλοά φρονέων, Τρώεσσι δ' ἄρηγών.
τρίς μὲν ἐπ' ἀγκώνοις βῆ τείχεος ὑψηλοί

684—697. Patroclus, carried away by
martial ardour, and forgetful of Achilles' strict
injunction not to pursue the enemy,
gives chase to the flying foe, and slays
several with his own hand.
685. ἀάσθη, he was deluded or
infatuated. That Patroclus was thus slain
at a distance from the ships, appears from
xvii. 403, and inf. 702.
686. ἔπος, viz. the injunction sup. 83
seqq.
688. αἰεὶ τε. The τε seems equivalent
to the sententious τωι of Attic tragedy.
Others give αἰεὶ γε.—νῦς, the counsel or
intention, here in reference to promised
aggrandizement of the son of Thetis.—
ἀράκεν, increment, a common Homerice use,
as in v. 405; vii. 25. 152.
697. φύγαδε, i.e. εἰς φυγὴν. Doeder-
leijn supplies πρατήσαι. Cf. xi. 446, ἤ
καὶ δ' μὲν φύγαδα αὕτης ὑποστρέφας ἐξεβ-
βήκε. It seems to correspond to our
idiom, 'turned their thoughts towards
flight.' Mr. Trollope well compares v.
252, μὴ τι φόβοντα ἀγόρευεν.
698—711. Patroclus is about to lead
the Greeks even to capture the city, but
is confronted by Apollo on the Trojan
wall, who with a terrible voice bids him
retire.
699. Nearly the same verse occurred
in xi. 180. The prepositions appear to
give the local sense of 'round and in
front of him.' The Schol. Min. explain
ὅπερ τοὺς ἄλλους ὑγκες.
702. ἐπ' ἀγκώνος, the angle, elbow, or
bend of the Trojan wall. The passage
following seems made up from v. 436—
444. The narrative of the death of Patro-
clus,—too great a hero to be slain by any
but a god, especially as he was protected
by divine armour,—is extremely fine, and
of harrowing interest. Nevertheless,
there are reasons for believing that this
was not the original account. The char-
acters of Ajax, Achilles, and Mennon
seem to have been mixed up in many of
their details with the accounts in the
earlier epics. The death of Patroclus is
in fact identical with that of Achilles in
the Aethiopis, and differs but little from
that of Hector in xxii. 226 seqq., where
Athena assists Achilles in the contest.
In fact, there is scarcely an event of note
in the Troica that was not varied, reproduced, rehabilitated, in the ballads
previously in the writing-period.
704. νισσων, Schol. Lips. ἀπωθοὺμενον. Properly, νισσεῖν is continuem ferire, ἐκ χείρος πατάξα, Hesych. Whether the mere hand is here meant, or a sword or javelin, is not clear. Like "fodere or fodioare latus," the word sometimes expresses a 'poke' in the side. Hence the shield might be said νισσοσται, even if touched by the fingers.
706. See xx. 448.
707. αἰσα, in reference to prophecies about the capture of Troy by Neoptolemus. See Pind. Ol. viii. 42 seqq.
708. πέρθαι, the epic aorist, apparently formed after the analogy of δέχαι, ὑρα, βλέπονται, &c.—οὗ πώς, here for οὗ πῶς, as in iii. 306; iv. 234. This was the reading of Aristarchus for οὗ νῦν τοι.
712—725. Hector hesitates whether to return to the fight or to get his people safe within the walls. Apollo appears to him in the guise of a middle-aged man, and urges him to give chase to Patroclus.
712. ἐν Σκαλάβι πύλης. Hector had drawn up his horses in a position commanding both the city and the plain, so as to be ready to act according to circumstances; for he had retired before Patroclus, sup. 657.—δίς, δίστατε, 'he hesitated as to whether he should fight, again driving through the thick of the battle, or should sternly order the people to crowd closely into the city.'—ἄληναι (ἐλευ), see xxi. 534.
716. εἰσάμενον. See ii. 791.—αἰζη, active, vigorous: a form of ἱδέω. As Asius was the uncle of Hector, he would hardly appear 'young' in his eyes. According to the author of New Cratylus, § 265, the word means 'warm and glowing,' from ἀλβα, the θ passing into ξ, as in ζεῦς, θεός. From Hesiod, Εργ. 439, τοῖς δ' ἀμα τεσσαρακονταετῆς αἰζην ἐσται, it would seem rather to mean 'sober-aged.' Hesychius refers the word to ἀλμα and κέω. See on ii. 660.
718. Δύμαντος. The Schol. Ven. remarks that Euripides makes Hecuba the daughter of Cisseus (hence Cisseis, Virg. Aen. vii. 320), and this is one of the many incidental proofs that Euripides did not know of our Homeric text.
719. Φρυγίς. In iii. 184, Priam describes his journey into Phrygia and to the river Sangarius.
tω μυν ἐευσάμενος προσέφη Διὸς νίδος Ἀπόλλων

"Εκτορ, τίπτε μάχης ἀποσταύει; οὐδὲ τί σε χρή. εἰδ', οὐσον ἢσσων εἰμὶ, τόσον σέο φέρτερος εἴην,
τῷ κε τάχα στυγερῶς πολέμου ἀπερωῆσειας.

ἀλλ' ἀγε Πατρόκλω ἐφεπε κρατερώνυχας ὑποὺς,
εἴ κεν πῶς μυν ἔλης, δώῃ δὲ τοι ἐυχὸς Ἀπόλλων." 725

οὐ εἰπῶν ο μὲν αὐτὸς ἦβη θεὸς ἀμ πόνον ἀνδρῶν,
Κεβριώνη δ' ἐκέλευσε δαιφρον φαίδιμος Ἐκτωρ
ὑποὺς ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
δύσεθ' ὀμλον ἰών, ἐν δὲ κλόνων Ἀργείουσι

ἡκε κακῶν, Τρωσίν δὲ καὶ Ἐκτορι κύδος ὁπαζεν.

"Ἑκτωρ δ' ἄλλους μὲν Δαναοὺς ζα σοῦ ἐνάριζεν,
αὐτὰρ δ' Πατρόκλω ἐφεπε κρατερώνυχας ὑποὺς.

Πάτροκλος δ' ἐτέραθεν ἄφ' ὑποὺ αλτο χαμάζε
σκαιῃ ἐγχος ἐχων ἐτέρηπθ' δὲ λάζετο πέτρων
μάρμαρον ὄκρυσενθ', ὅν οἱ περὶ χεῖρ ἐκάλυψεν. 735

ἡκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,
ὀυδ' ἀλώσε βέλος, βάλε δ'' Ἐκτορος ἡμιοχὴ
Κεβριώνην, νόθον νιδὸν ἀγακλήσος Πράμοιο,
ὑποὺν ἤν' ἔχοντα, μετώπιον ὄξει λάι.

ἀμφοτέρας δ' ὀφρύς σύνέλευ λίθος, οὐδὲ οἱ ἐσχεν 740

722. ἢσσων, inferior (as a subject) to you as a prince and commander. This is said, of course, in the character of Asius.—τῷ κε, 'in that case you would retire from the fight with disgrace,' i.e. I would myself punish you for doing so. Dodderlein compares Od. xxi. 374, τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαμί νέεσθαι.

726—750. Apollo vanishes among the crowd to spread disorder in the Grecian ranks, while Hector bids his charioteer give chase to Patroclus. That hero seizes a stone, and dashes out the brains of Cebriones the driver. His fall from the car is pointed to with a bitter taunt.

726. See xiii. 230.
728. πεπληγέμεν, the reduplicated aorist.
734. σκαία. He held his spear in the left hand (which was unusual), in order to use his right hand for the fling.—ἐκάλυψεν, Schol. Victor. χειροπληθή. He perhaps describes the sort of stone called χερμᾶς or χερμάδιον from χειρ (New Cratylus, § 281), one fitted to the size of the hand, or he may mean that the stone was so far concealed in the hand that his adversary did not perceive it.—χάζετο κ.τ.λ., apparently a case of ὄστεον πρότερον. He did not long keep aloof from the hero, but he hurled the stone with all his force (lit. putting his weight into the throw), nor hurled in vain, but struck—not indeed Hector, but—the charioteer Cebriones. Perhaps οὐδὲ has the sense 
νεχε επίστασθαι, and the clause is parenthetical. The Schol. Ven. read ἄξετο, which he explains οὐδὲ ὄλος εὐλαβήθη αὐτόν.
737. ἀλώσε. So Soph. Trach. 258, κοῦρ ἀλώσε τοῦπος, 'he did not let his threat fall vain.'
740. σύνελευ, 'destroyed both eyebrows together,' i.e. smashed, συνετάρραξεν. Schol. Lips. συνέκεια καὶ εἰς ἐν συνήγαγεν.—ἔσχεν, ἀντίσχεν, the bone was not strong enough to stand the blow.
An epithet more than once used by Hesiod, e.g. Opp. 374. 616, and probably from the same root as πομφολυγή, viz. ποφ (puff) or πομφ, formed from the sound.

Zenodotus read δυσπέμφελοι, Schol. ὅδε καὶ δυσάπακες ἔλευς οἱ συνεσθορίοι, ὡς καὶ Ἡσιόδος (Ἑργ. 720) μηδὲ πολυζείνων διατός δυσπέμφελος εἶναι.

751—770. Patroclus and Hector fight fiercely over the corpse of Cebriones, like lions over a slain stag. The Greeks and Trojans join in the fray, pulling the body this way and that, as trees are swayed by the wind.

751. ἐπὶ, to secure, get possession of the corpse of Cebriones.—οὐς, the rush, sudden spring; cf. xxi. 252, αἰετοῦ ὀματ' ἔχων.

754. μεμακός, pronounced with the FF, as in ii. 818.

756. δηρυθότης. The v is not part of the root, but is added to sustain the θ, as in ἴδρυθότης from ἴδρω, κρυθότης for κρήθνη. This appears to take place chiefly when the preceding vowel (i or u) is of doubtful or varying quantity. So ἀμπυρφήνας as if from ἀμπυρίων, from ἀμπυρίων.
fighting over a carcase, the Schol. Vict., who says it is contrary to the habits of the animal, compares xiii. 198.

762. Compare xiv. 448; xv. 716.—έχειν, supply αὐτόν.

765. The idea of two winds, blowing at once against each other from opposite quarters, presented no physical difficulty to the Greeks. So in ix. 5, the north and west winds unite in raising the sea. Compare Tac. Ann. ii. 23, 'simul variis undique procellis incerti fluctus prospectum adimum, regimen impedire.' Here they 'vie with each other in swaying a thick wood in a mountain-glen,'—a very fine passage, grandly descriptive of irresistible power, and most aptly illustrating the to-and-fro motion to which the body of Cebriones was subjected.

767. τανύφλωσιν, having bark that can be removed in long strips, τανάδω καὶ ίμαντάδες, Schol. Lips. The epithet seems referable to the manufacture of ropes from bark.—κράνεαν, the cornel-tree.

768. ἔβαλον, confligunt, 'dash against each other.' Lucret. v. 1096, 'Et ra-

mosa tamen cum ventis pulsa vacillans Aestuat in ramos incumbens arboris arbor,—mutna dum inter se rami stirpesque teruntur.'—πάταγος, frugor, 'a crash.' The very words here express the sound of the breaking timber.

773. ἀπὸ νευρῆφι. See viii. 309.—εστυφέλεος, 'staggered,' 'rebuffed' the advancing shields.—δὲ δὲ κ.τ.λ., 'but there lay he amid the whirling dust, hero huge, mighty in his fall, gone for ever all his skill in driving.' A beautiful and expressive, but perhaps untranslatable verse, which occurs also Od. xxiv. 40.—μεγαλωστὶ, see xviii. 26. —λελασμένος, ἵκας ἀντί του λελασμένος, Schol. Veu. Cf. λέλασται, v. 834. This form indicates a root λασ with the side of λαβ, as we have πλαθάνος and ἱπποπλάθης as well as πλάσω.—Like many abstract nouns in the plural, e. g. τόλμαι, ἀρεται, μανίας, ἰπποστίναι has the sense of 'acts of horsemanship.' We have the singular ἰπποστίνη in xi. 503, the termination being common in the Ionic, as δυναστίνη, τοξόστινη. Cf. inf. 809.
777—842. The death of Patroclus. This is an episode of great pathos, and is most carefully elaborated in all its details. Too great a warrior to be slain by mortal hand, and too securely cas'd in divine and therefore impenetrable armour to be slain at all without its removal, Patroclus is first numbed by a blow, and then disarmed by Apollo himself,—invisibly however, for his helmet falls off, his spear breaks, and his breast-plate becomes loose. It is all over with him now; he is defenceless, and defenceless he is slain (after receiving a wound in the back from Euphorbus, the son of Panthous) by Hector with a lance-thrust, to the great grief of the Achaeans, which is embittered by the taunts of Hector over the dying man.

777, 778. These are oft-repeated verses. The terms for noon and evening, though not more ancient than the agricultural period, are worthy of remark. For the long \( \upsilon \) in \( \beta\omega\upsilon\lambda\upsilon\tau\upsilon\delta\epsilon\) see on xxiv. 1. This verse occurs also Od. ix. 58.

780. \( \upsilon\epsilon\rho \; \alpha\lambda\sigma\nu\; \pi\alpha\rho\; \epsilon\lambda\pi\nu\delta\alpha \), beyond what appeared reasonable from the valiant efforts of the Trojans to rescue the body; or, as Doederlein explains it, \( \upsilon\epsilon\rho \; \alpha\lambda\sigma\nu\; \Delta\omega\delta \), as in xvii. 321, as if that day had been devoted to the procession of the Greeks. So Schol. Vict. \( \upsilon\epsilon\rho \; \tau\alpha\kappa\delta\iota\kappa\nu\omicron\). Compare the formula \( \upsilon\epsilon\rho \; \mu\omicron\rho\omicron\).

785. \( \tau\iota\iota\; \kappa\tau\lambda\tau\lambda\lambda\; \epsilon\nu\nu\alpha\xi \), 'Thrice, i.e. on each of the three occasions, he slew nine men.' It amounts to the same thing to combine \( \tau\iota\iota\; \epsilon\nu\nu\alpha\xi \), he slew (in all) thrice-nine men.' A poetic exaggeration, of course, and rather suspiciously suggestive of the Pythagorean combinations of the mystic number three. To avoid the seeming improbability, the Schol. Vict. explained it by \( \tau\iota\iota\; \omicron\rho\omicron\mu\omicron\omicron\omicron\omicron\omicron\alpha\xi \, \epsilon\nu\nu\alpha\xi \, \epsilon\phi\omicron\nu\epsilon\nu\epsilon\sigma\sigma\epsilon \).

789. \( \delta\epsilon\nu\nu\delta \), 'in all his terrors,' or \( \delta\epsilon\nu\nu\; \phi\rho\omicron\omicron\nu\omicron\), with malign intent. Compare the grand description of the god in his augur in i. 44 seqq.—\( \mu\nu\nu \), i.e. \( \mu\nu\nu \), 'he however perceived him not coming through the throng.'—\( \tau\omega \), i.e. \( \alpha\iota\tau\omicron\nu\).

792. \( \kappa\alpha\tau\alpha\rho\rho\iota\rho\nu\iota\omicron\iota \), with the palms forward, i.e. downward, or in downward descent. The contrary motion is \( \upsilon\pi\iota\iota\sigma\sigma\mu\alpha\; \chi\rho\omicron\alpha\iota \), when the palms are elevated and expanded towards heaven. See xv. 114. The blow, being a supernatural one, had an electric or magical effect; it confused rather than disabled, for the result was to produce giddiness. Cf. 805, 806, 816.

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to τ' ἀπὸ μὲν κράτος κυνήγη βάλε Φοίβος Δ' Ἀπόλλων. ἦ δὲ κυλυνδομένη καναχήν ἐξε ποσσίν ύφὶ ὑπὼν αὐλώπις τρυφάλεια, μιάνθησαν δὲ ἔδειραι αἵματι καὶ κοινῆς. πάρος γε μὲν οὐ θέμις ἦν ἵπποκομον πῆληκα μιανεσθαι κοινῆς, ἀλλ' ἀνδρὸς θείου κάρη χαριέν τε μέτωπον ρύετ' Ἀχιλλῆς' τότε δὲ Ζεὺς Ἑκτορὶ δόκεων ἦ κεφαλῆ γοφεέων, σχεδόθεν δὲ οἳ ἦν ὀλθρός. 795 πάν δὲ οἳ ἐν χείρεσι ἄγη δολιχόσκιοι ἐγχος βριθὺ μέγα στιβαρὸν κεκορυμένον αὐτὰρ ἄπ' ὁμον ἄσπις σὺν τελαμών χαμαὶ πέσε τερμιόςσα. λύσε δὲ οἳ θώρηκα ἀναξ Δίως νῖός Ἀπόλλων.

tὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδημα γνία, 800 στῇ δὲ ταφῶν. ὀπίθεν δὲ μετάφρενον ὤξεί δουρί ὁμῶν μεσσηγς σχεδόθεν βάλε Δάρδανος ἄνηρ, Πανθόδης Ἐνυφορβος, ὃς ἥλικιν ἐκέκαστο ἐγχει θ' ἴπποσύνη τε πόδεσι τε καρπαλίμοισιν

793. βάλε, he 'knocked it off,' caused it to fall; not ἔλε, 'took it off,' which would have been rather the action of a visible god, ἐναργῆς or ἐμφανῆς. The device of stripping the armour is explained by the Schol. Lips. as a contrivance of the poet to avoid the invidiousness of the Greeks becoming possessed of the divine armour. See on this passage Mure, Hist. Lit. i. p. 480. The circumstance is alluded to in ἡ. xvii. 205. 795. αὐλώπις. See on xi. 353; xix. 382.—πάρος, hitherto, viz. before a god by his own power had brought them into this disgrace.—οὐ θέμις, viz. because the armour was divine.

800. σχεδόθεν, ἐκ τοῦ σύνεγγυς χρόνον ἢ ἄς τὸ 'σχεδόθεν δὲ οἳ ἤλθεν Ἀθηνῆ. τὴν ἅγανάκτησιν δὲ τὰς ἁκούων τῶν ἱάτας, ὡς ἐπὶ πολύ φάσκους ἀπολαίαση (ὑ. ἀπολαίασης) τῶν ὀπλῶν Ἐκτορά, Schol. Lips. The idea is, that the φθόνος of the gods attended the presumption of Hector in wearing the armour that belonged to Achilles. Doderlein refers οἳ to Patroclus, and continues this clause from 796. In this case the meaning would seem to be, that instant death was portended by the omen of the helmet falling off, as if by itself.

801. πάν. The Schol. Ven. explains this by οὗλον. The exact sense is not clear; probably the completeness of the action is meant; it was 'utterly broken,' and rendered quite useless, not merely cracked or bent.—κεκορυμένον, viz. χαλκῇ.

803. τερμιόςσα, ποδήρης, ποδηρκῆς, xv. 646, reaching nearly to the feet. So τερμιόςσα χιτώνα in Od. xix. In ancient Greek art the shields are not generally represented quite as large as they are described in our Homeric text.

805. ἄτη, helpless bewildermont, viz. at finding his armour thus dropping from him. He fancied that he was bewitched, and stood still in amaze. Thus the first wound inflicted was not given in fair fight; and the part that Hector takes is almost that of the assassin, except that he was provoked to 'finish him' by the terrible slaughter Patroclus had made of the Trojans.

807. βάλε. He wounded Patroclus with a dart (not with a lance), σχεδοθέν, from a few paces' distance. So οὕκει βάλος in 812. Cf. 820.—Δάρδανος ἄνηρ, see ii. 701.—ἐκέκαστο, ii. 530.
καὶ γὰρ δὴ τὸτε φῶτας ἐείκοσι βῆσεν ἀφ’ ἵππων, τρότ’ ἐλθὼν ἑών ὤχεσφι, διδασκόμενος πολέμου· ὁς τοι πρὸς τὸν ἐφήκε βέλος, Πατρόκλεες ὕπεν, οὐδ’ ἐδάμασσε. ὁ μὲν αὐτὸς ἀνέδραμε, μικτὸ δ’ ὀμίλῳ, ἐκ χρόνος ἀρπάξας δόρυ μείλων, οὐδ’ ὑπέμενεν Πάτροκλον γυμνὸν περ ἐόντ’ ἐν δησιτήτι.

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς ἀψ ἐτάρων ἐς ἔθνους ἐχάζετο κῆρ’ ἀλείων.

"Εκτωρ δ’ ὡς εἶδεν Πατροκλῆ μεγάθυμον ἀψ ἀναχαζόμενον, βεβλημένον δεῖει χαλκῷ, ἀγχιμόλων ρὰ οἱ ᾨλθε κατὰ στίχας, οὔτα δὲ δουρὶ νείατον ἐς κενεώνα, διαπρὸ δὲ χαλκῶν ἐλασσθεν.

δούησεν δὲ πεσών, μέγα δὲ ἡκακε λαὸν Ἀχαιῶν. ώς δ’ ὅτε σὺν ἀκάμαντα λέων ἐβιθήσατο χάρμη, ὁ τ’ ὀρέως κορυφήσι μέγα φρονέωντε μάχεσθον πίδακος ἀμφ’ ὀλύγης ἑθέλουσι δὲ πιέμεν ἄμφω.

πολλὰ δὲ τ’ ἀσθμαίνουτα λέων ἐδάμασσε βιῆφων· ὡς πολέας πεφόντα Μενούτιον ἄλκμον νίών· "Εκτωρ Πριμαίδης σχεδόν ἐγχεῖ θυμὸν ἀπήμα, καὶ οἱ ἐπευχόμενοι ἔπεα πτερέντα προσημά.

810. τὸτε is explained by πρωτ’ ἐλθὼν, τυχε, cum primum ingressus est. On his first coming to Troy, and by way of taking a lesson in fighting, he had dismounted twenty warriors from their cars. Cf. i. 144; v. 164. The Schol. Ven. thinks that a sham-fight, or martial exercise (tournament) is meant.—πολέμοιο, as if πείραν λαμβάνων had preceded.

813. μίκτο. See xi. 354.

815. γυμνῶν, though now stripped of his armour.

816. θεοῦ πληγῆς. See sup. 792. The javelin alone had not subdued or disabled him (813); by both he was completely beaten, subactus, and compelled to retire. Thus disabled and thus retreating, he is attacked and slain by Hector. The act on his part seems almost cowardly; but the design of the poet was to magnify the prowess of Patroclus. See Mure, Hist. Lit. i. p. 353.

820. οὔτα. This then was a lance-thrust, not a javelin-throw, as sup. 807.

823. εὐθῆσατο, 'forces,' τι συμβήτι.

825. πιέμεν. The i is properly short; but it is a frequent epic usage to make that letter long both in arsi and in thesi. See on i. 205.

829. ἐπευχόμενος. The speech of Hector is not the mere taunt and banter usual over a fallen enemy. It is rather the declaration of just retribution for evils intended. There is, however, some irony in ἀ δειλ., 837, and some bitter-
ness in reminding him of the fatal neglect of Achilles’ advice, 839.

831. ἐλεύθερων ἦμαρ. See vi. 455; xx. 193.

833. νῆπιε. Compare the very similar address of Achilles to the dying Hector, xxii. 333 seqq.—τῶν πρόσθε, in defence of them, viz. the women. Schol. Min. προπολεμοῦντι οἱ “Εκτόρου ἵππου, τοι-εστὶν αὐτὸς ὁ Ἔκτωρ ἐπί αὐτὸν (αὐτῶν) οὐκόμενος. Doederlein finds an anti-
thesis between ποσίν and ἐγχεῖ, ‘the horses with their feet, I myself with the spear.’—ὁρωφέχασται, an Ionic reduplicated
xii. 20, τρίς μὲν ὀρέξατ’ ἵψω,—αὐτὸς κ.τ.λ., there are symptoms here of Hec-
tor’s usual boastful spirit.

835. ᾧ, i. e. ὃς, which is Heyne’s reading. We should expect ὃ, viz. ἐγχεῖ.

837. χραώσμενες, as if from χραώσιμες, like ἰδήσιον from ἰδέω, whereas χραώσιμεν and ἰδέων are true aorists. See on v. 53. Such forms in ἰδέω are not free from suspi-
cion as the coinage of the Alexandrine age. Apollonius has the imperative χραώμετε μοι, ii. 218.

838. πον. This particle implies that such a command is only conceived as
having probably been given. There is nothing in the injunction of Achilles, sup. 49 seqq., to which it can allude. Schol. Lips. κατὰ τὸ πιθανὸν μισθεῖται τίνας εἰκός εἰρήθαι λόγους ὑπ’ Ἀχιλ-
λέως, ὄτε αὐτῶν ἐξέπεμψεν τῇ ὑπολήψεως. —μένων, opposed to ἵνα, and conveying a taunt on Achilles for thus letting his friend perish.

841. χτίσσα κ.τ.λ. Compare ii. 416. 843—867. Patroclus has just strength
for a reply, which is temperate, digni-
fied, and resigned. The victory is due
to the gods, who threw from him his
armour, or he could have slain twenty
such as Hector. With the prophetic
foresight commonly attributed to a dy-
ing man, he foretells the approaching
end of Hector; who replies that, for
aught he knows, Achilles may yet be
slain by him as well as he by Achilles.
He forces the lance from the corpse by
setting his foot against it, and endea-
ours to capture Antomedon and the di-
vine steeds; but they are not to be taken.

844. εὐχεῖον, the imperative.

845. δάμασαν, δάμαστιν ἔποιησαν, Schol. Lips. —ῥημῖοι, because every
operation of a god was easy, πάν ὄποιον δαμοῦσαι, Aesch. Suppl. 100.—αὐτοί, he
means, in fact, Apollo, sup. 793 seqq.
toinótoi δ' εἰ πέρ μοι ἐείκοσιν ἀντεβύλησαν,
pántes κ' αὐτόθ' ὅλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλὰ μὲ μοῦρ' ὅλη καὶ Λητοῦς ἐκτανεν νίς,
αἴροιν δ' Ἐὐφορβος' σὺ δὲ με τρίτος ἐξεναρίζεις. 850
ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλει σῆσιν.
οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἵδη
ἀγχι παρέστηκεν θάνατος καὶ μοῦρα κραταίη,
χερός δαμέντ' 'Αχιλῆος ἀμύμωνος Αἰακίδαο.

850. σὺ δὲ κ.τ.λ., 'and now you, Hector,
after the other two, are come to slay and despoil me.' He means, that
it takes two men and a god to finish him; but the putting Hector third is
an intentional disarrangement. The di-
vine powers Μοῖρα and the son of Latona
seem regarded as one, or Hector would
make the fourth. Schol. Ven. τὴν
κομην παϊς παραπομενὴν Μοῖραν ὡκ
ἀρθείει, αὐτοῦς δὲ τοὺς ἐπενεγκόντας
αὐτῷ χῄρας.
852. βῆ, vices. See xv. 194; xxii.
431.
854. δαμέντ'. Doedelrein takes this
for δαμέντα, supplying θανεῖν from θάνα-
tος. The Schol. Ven. expressly says the
full form (ἐκ πάλροις) is δαμέντα, while
the Schol. Vict. takes it for δαμέντι.
The prediction, or imprecation, was sup-
posed to have great force and solemnity
in the mouth of a dying man. (See Aesch. Ag. 237.) That his valorous
friend Achilles would avenge his fall,
he might be sure without being a
prophet.
856, 857. This fine distich occurs
again xxii. 363. The omission of the ν
in pronunciation is remarkable, and per-
haps this may be regarded as a very
archaic clause, especially as it so well
represents the notions of the heroic age
about the state of the dead, viz. that it
was a doleful, semi-animate existence,
without the enjoyments or energies of
life on earth. The conjectures ἀδροτήτα
and ἀρετήτα (Bekker, ed. 2) are perhaps
more plausible than sound. So we have
ἀβεστίῳ pronounced ἀβεστίῳ in xvii. 89.
860. τὸς αἰ' κ.τ.λ. As in ii. 238,
Hector treats with indifference omens
and predictions.—φθή (φθη), the sub-
junctive aorist = ei φθήσειτα, but im-
plying uncertain contingency.—ἀλέσσα,
the participle ἀλέσσα is the more com-
mon construction.
863. προσβάς. Not ἐπιβάς, 'setting
his foot on the body,' but ἀντιβάς,
'against it,' ἀντιβάς (Eur. Bacch. 1126), i.e. to
prevent its being drawn to him in pulling
at the spear. See v. 620, αὐτός δ' ἡἰς
προσβάς ἐκ νεκροῷ χαλκόν ἐγγος ἐστά-
σαν'.—ἐν δουρὶ, having regained his
spear, he went in pursuit of the cha-
rioteer, who was borne out of harm's
way by his swift steeds, ἀκίχητοι, xvii.
75.—Πηλή, on the occasion of the mar-
rriage with Thetis. Cf. xxii. 277. This
verse occurred sup. 381.
αὐτίκα δὲ ἔνν δουρὶ μετ’ Αὐτομέδουντα βεβήκειν, 
ἀντίθεου θεράπουντα ποδώκεος Αἰακίδαο.

ιετο γὰρ βαλέειν. τὸν δ’ ἐκφερον ὡκεῖς ἵπποι
ἀμβροτοι, οὖς Πηλῆῃ θεοὶ δόσαν ἀγλαὰ δῶρα.
This book was inscribed Μενέλαος ἀριστεῖα, since it describes in the former part the efforts of Menelaus to secure the body of Patroclus. The principal subject is the fight over the corpse, and it is protracted to a great, if not an unreasonable, length. In the end, the Greeks prevail; and Antilochus is despatched to carry the sad tidings to Achilles.

1—17. Menelaus no sooner hears of Patroclus’ death than he advances full armed to protect the body. On the other side, Euphorbus claims the spoils, and warns him to retreat.

1. ἔλαθε. Either he had heard of it, or he knew it by the renewed vigour or exultation of the Trojans.

4. ἀμφιβαίνει, he strode over the corpse to protect it. So v. 299, ἀμφι δ’ ἀρ’ αὐτῷ βαίνει λέων ὡς ἀλκί πεποίθως. xiv. 477, ἀμφι κασιγνήτω βεβαίως. i. 37, ὦς Χρίσην ἀμφιβέθηκας. Cf.inf.359. Similarly περιβάς is used, inf. 80. 137; v. 21. The beautiful simile of the heifer and the calf was thought by the ancient critics, perhaps too curiously, to indicate the gentle and affectionate regard of Menelaus, a feeling more conspicuous in him than ferocity of resentment. On the present occasion he is fierce enough, e. g. ver. 29.


8. τοῦ γε, viz. himself; qui sibi adversus est set. The expression represents Menelaus’ own words of defiance, et tis toude, sc. ἐμοῦ, ἄντιος ἔλθωι. Plat. Symp. p. 221, άγνω παντι καὶ πάντων πόροθεν, ὅτι εἰ τις ἄφεται τοῦτον τοῦ ἄνδρος, μᾶλα ἐρασμένως ἀμανείται. The Schol. Ven. however rather prefers to interpret τοῦ Πατρόκλου. It may be objected, that ἄντιος ἔλθωι does not suit the notion of coming up to take possession of a corpse.

9. οὐδέ, ἄλλον (not, ne Penthoi quidem filius, Doed.). The Schol. Ven. takes this verse as the ἀνταπόδοσις to ver. 1. ‘Menelaus went to protect the body; yet neither was Euphorbus on his pari remiss’ &c.—ἀμέλητην, he was not indifferent about it, he claimed the body as his right, and endeavoured to despoil it. For he had first wounded him, xvi. 807, though Hector had killed him.—ἀμέλητος, see on viii. 302.
Πατρόκλου πεσόντος ἀμύμονος' ἄγχι δ' ἀρ' αὐτὸν ἑστή, καὶ πρὸσέειπεν ἀρηφίλον Μενέλαον
" Ἀτρείδη Μενέλαε διοτρεφές, ὀρχαμε λαῶν, χάζεω, λείπε δὲ νεκρόν, ἐά δ' ἐναρα βροτόειτα.
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων Πατρόκλου βάλε δουρὶ κατὰ κρατηρήν ὑσμύνην
τῷ μὲ ἐὰν κλέος ἐσθλῶν ἐνὶ Τρώεσσιν ἀρέσθαι, μὴ σε βάλω, ἀπὸ δὲ μεληδέα θυμὸν ἑλωμαι.'

tὸν δὲ μέγ᾽ ὦχθησας προσέφη ξανθὸς Μενέλαος
" Ζεῦ πάτερ, οὐ μὴν καλὸν ὑπέρβιον εὐχετάσσαι. οὐτ' οὖν παρδάλιος τόσον μένος οὔτε λέοντος
οὔτε συνός κάρπον ὀλοόφρονος, οὐ τε μέγιστος θυμὸς ἐνι στήσεσι περὶ σθένει βλεμεαίνει,
ὁσὸν Πανθόου νῖς ἐμμελεία φρονεόνων.
οὔδὲ μὲν οὔδὲ βιή 'Ὑπερήφορος ἵπποδάμιον ἢς ἤβης ἀπόνηθ', ὅτε μ' ὤνατο καὶ μ' ὑπέμενεν
καὶ μ' ἔφατ' ἐν Δαναοῖς ἐλέγχιστον πολεμιστὴν

13. ἐα, resign, touch not the armour, which belongs to me of right.
18—32. Menelaus haughtily reproves the presumption of Euhcrabus, and adds a similar threat or warning on his own part, not to come within range of his spear.
20. οὖν, like the Attic ἄρα, 'it seems then neither parr, lion, nor boar is as fierce as Panthous' sons.'—μέγιστος θυμὸς, see xvi. 823.—βλεμεαίνει, see viii. 337. (Hesych. γαρφύν, ἄρφιζεν, ὀργίζεσια,—περὶ σθένει, πρᾳες φεροία, like
περὶ φόβο &c. Doederlein says, 'jungender cum βλεμεαίνει, i. q. περὶ βλέπει.'
24. οὔδὲ μὲν κ.τ.λ. 'Yet not even Hyperenor, strong as he was, and tamer of horses, was blessed in the enjoyment of his youthful vigour, when he experienced my prowess to his cost, and ventured to meet me in the field, and said (to himself) that I was the worst fighter among all the Danai.' There is some uncertainty as to the meaning of ὄνατο, which the Schol. Ven. 2 explains by ὄνειδὲσεν, a sense in which it nowhere else occurs. Mr. Trollope says it is the 'imperfect passive from ὄναμα, to injure, to abuse; which is distinct from ὄνμα, to be benefited.' But ὄναμα is imaginary, and ὄνίμη (of which the middle aorist is ἄνασθαι, the epic aorist ὄνημην, part. ὄνεμων), not ὄναμα, also a voc. nikil, is the only form we can deal with. The verb ὄναμαι, whence ὄνοςάρξη, ὄνοσαι, inf. 173, xxiv. 241 &c., 'to disparage,' is quite distinct. Usually, even in Attic, as οὔτως ὄναμην τέκνον, 'so may I be blessed in my children,' &c., the former verb takes the genitive, as here ἤβης, where the ἀπό, as in ἀπολαίαιν, is not without its force. Here ὄνατο με is best interpreted, with Doederlein, to mean ἐγείσομαι, ἂπελαυσεν ἔμιοβ, in the ironical sense of 'found the benefit of meeting me in the field.' So Hesychius, ὄνατο ἄπελαυσεν, ὄνημαι ἐχεῖν. Though the accusative presents a difficulty, this may with the more confidence be taken for the true interpretation, because in xiv. 516, where Hyperenor is slain by Menelaus, not the least allusion is made to his insoleman language.—ἐφατω, with Doederlein and Heyne, may be taken for ἡγήσατο, as in iii. 366, ἦ τ' ἐφατων πίσεσθαι Ἀλέξανδρν κακότητος.—ἐλέγχιστος, see iv. 171.
32. τε has the sententious force of the Attic τοι. The exact meaning of the saying is not clear. Hesiod gives a variant of it in παθῶν δέ τε νήπιος ἔγνω, Opp. 218. Cf. Plat. Symposium p. 222, ὑπάρχουσα μαθήματα, as the Attics say. Doederlein offers two explanations, 'what has been done (not only a wise man, but also) a fool knows,' and 'what has been done (only, and not what will be done) a fool knows.' Nearly these three lines occur also in x. 196 seqq.
33—42. Euphorbus replies, that Menelaus shall now give him satisfaction for his brother's death, for that the sight of his head would assuage the grief of the bereaved parents.
35. γνωτόν, my kinsman, i.e. brother, Hyperenor, x. 350,—τίσεις, i.e. φῶν αἰτοῦ, as τίσαὶ δάκρυα, i. 42. The Greeks say τίσας τίνα, not generally τίνος or τίνει τίνα (except in the sense of τίμῶς). The literal sense seems to be, 'you shall pay back one whom you have taken away.' On the phrase 'to owe' or 'pay a man,' i.e. the fine for his death, see Max Müller, "Chips," &c., ii. p. 62.—ἀγορεύεις, 'you boastfully avow the deed.'
36. νέον, νεκτίστον, Schol. Min. μεσωτα κατεσκευασμένον, προσφάτον. So Theocritus speaks of the νέορπατος θάλαμος of the newly-married Helen, Id. xvii. 3. See sup. ii. 701.
37. ἄρητον is here obscure. It is variously explained ἀπείκονισα, from ἀρη, 'harm,' κατάρατον, and ποιδάρτον, 'much desired,' i. e. you have caused them to care for nothing but grief. Some (Schol. Ven.) took it for the masculine, τὸν ἄρητον, desideratum. The second seems the best, 'a grief that imprecates curses on the murderer.' Heyne renders it horrendum luctum. Spitzner considers the sense to be dolorem exercabiles et detestabilem. Doederlein prefers ἀρητον, infandum, the reading of a few copies. Hesych. ἄρητον. βλαβερὸν, πολυχρόνιον.
39. κεφαλήν. It was the custom, as the Schol. Vict. remarks, to bring the head of a slain enemy to the person demanding vengeance. Thus, inf. 126, Hector endeavours to cut off the head of Patroclus; the head of Eurythemen was promised by Hercules to his father, Eur. Herc. Fur. 399, and according to another account (ap. Schol.) was actually brought to Alemena, as well as that of Melanippus to Tydenis. The head of Aegisthus is presented to Electra, Eur. El. 856, the custom originating, perhaps, from hunting, as Agave brings from the chase the head of her own son, believing it to be that of a lion, Bacch. 1139. So in Scripture the head of Goliath is brought to Saul, of John the Baptist to Herodias.
42. ἦτε ἄλκης κ.τ.λ., 'be it for fight or for flight,' lit. 'whether it shall be a πῶνος of ἄλκη, or a πῶνος of φόβος,' an effort to save ourselves by flight. Heune, μάχη πετρί νίκης ἡ φυγής οὖς ἐσται δήνων ἀπέρητοις. Aristarchus, the Schol. Ven. says, read ἦδε—ἤδε. Spitzner thinks the genitives depend rather on ἀπέρητος, and so Schol. Ven., οὐν πειραγόμεθα ἥτοι ἄρειας ἡ φυγής οὖς ὑπάλλελας. He renders it, 'age vero, profecto non diu express ept pugna periculii ant discriminim, utrum vicas an vincere.' With this view Doederlein argues, comparing xi. 410, ἦτε ἔβαλην ἦτε ἐβαλ’ ἄλλον. 43—60. Euphorbus strikes with his lance the shield of Menelaus, but without effect. He is instantly killed by Menelaus by a javelin-wound in the chest. His fall is compared to that of a tenderly-reared olive-tree in full flower.

44. χαλκός. Spitzner reads χαλκόν. See for this verse iii. 348.—ἀπισθέ, the being elided as in δαμαίνετ� xvi. 854.

47. στομάχου θεμέλθα, the base or lower part of the windpipe, where it joins the lungs. He was retiring backwards, and still facing his adversary.—ἐπὶ δὲ κ.τ.λ., 'and himself threw his whole weight besides into the blow, feeling sure of his heavy hand,' i.e. that it would do its work effectually. For ἐρείδειν, 'to tilt at,' see xvi. 108. 736. 51 seqq. A passage of great pathos and beauty. His hair, clustering thick like that of the Graces, and compressed (pinched or narrowed) by a golden clasp (cf. ii. 872), 'nodatae in aurum,' iii. 1173, was all dabbled in blood. Compare xvi. 735, μισθοθευσα δὲ ἐφικριμαίασθαι καὶ κοινήσαι. This passage is quoted by Lucian, vol. ii. p. 386 ( unitOfWork ἡ ἀλκυνίων, § 13).

53. ἔρως. So in Od. vi. 163 Nausicaa is compared to φόλικον νέον ἔρων, the young shoot of a date-palm,—οἰσόλωφ, in a remote and solitary spot, where the plant was his special and only care. So Propert. i. 2. 12, 'surgit et in solis formosior arbutus hortis.'—ἀναβέβροχεν, a reduplicated aorist from the root βροχ or βρέχ. Heuch. and the MSS. have ἀναβέβροχως, from βροχ (βρόχος), implying the rising up from unseen depths. Zenodotus read ἀναβέβροχεν, on the analogy of ἀναβρόκειεν, Od. xii. 236. —ἄλις here has no digamma. The word βρεύ below is ἄπαξ εἰσηγόμενον in Homer, and perhaps not an archaic word. Bentley read ἄφαλις ἀναβέβροχεν ὑπὼρ, 'which spouts up water in abundance.'

55. δυνάμεως. Gentle winds were thought to benefit the growth of a tree; cf. ἀνεμοτρέφες ἔγχος, xi. 256. Very similar is the passage in Soph. Trach. 145, καὶ νῦν οὐ δάλλος θεοῦ οὐτ' ἄμβρος
The absence of violent winds is meant. *Catull. liii. 39, 'ut flos in septis secretus nascitur hortis,—quem mulect aurum, firmat sol, educat imber.' - 58. *bőthros,* the trench in which it was planted; Virg. Georg. ii. 50, 'sero-bibus mandet mutata subactis.' Thus *εκπρέψαι* expresses the forcing it out of the row of trees.

60. *ēsula,* 'was about to despoil him.' The comparison, of course, does not lie in this act, but in the body lying prostrate.

61—81. Menelaus, standing over the body, is compared to a lion whom none dare approach as he is devouring a heifer that he has carried off from the herd. His attempts to bear away the corpse of Euphorbus are frustrated by the sudden appearance of Hector, whom Apollo has turned back from the vain pursuit of the divine steeds.


65. *δρών,* *λυκαινόμενος,* as he savagely rends it. Cf. xvi. 158,—*ιὐξοῦσιν,* cry *ιοῦ,* 'alack!' The *ι* is made long by the frequent epic licence. In Soph. Trach. 787 we have *βοῶν,* *ιὐξῶν*.

70. *φέροι.* We should expect *έφερε,* but see a similar use in v. 311.—*ἀγάσσατο,* *ἐφιλήσειν αὐτῷ.* See on xxiii. 639. Panthons was, or had been, a priest of Apollo. It was not destined that the spoils should be borne off by Menelaus. Yet there was a legend that Euphorbus' shield was suspended on a temple, Hor. Od. i. 28, 11. Heyne cites, to the same purpose, Pausan. ii. 17, who says that the shield was still shown in the temple of Hera at Mycenae.

75. *άκιχητα* may either mean *άκιχητος,* or it may be the accusative of the object with *ἵππους* in apposition, like τὰ *ποτηρὰ διώκειν.* Cf. xvi. 805.
To 98. Menelaus from discretion.

77. ὄχέσθαι, Hesych. ἠνυχεῖσθαι.
Three verses here are repeated from x. 402—404.

79. τόφρα, viz. while you were absent pursuing Automedon, xvi. 864.

82—105. Hector, admonished by Apollo, looks round and sees Euphorbus prostrate and Menelaus stripping the corpse. With a shout he springs forward; Menelaus, after a brief hesitation, thinks it prudent to retire.

82. This verse occurred xiii. 239.

86. οὐσαμένην, the intransitive epic aorist. The noun combined with it is from the same root; cf. xiii. 764; xiv. 518.—κατά, at the place where the gash had been made by the wound.

89. ἀσβέστηγ. Pronounced ἀσβέστηγ, on the analogy of ἀνύστατος, ἀδάμαστος, θαυμάστως, for -αστειος. See on xvi. 857. In Spitzner's opinion, however, as well as Heyne's, the final θ forms a crasis with oude. Bekker gives οὐδε' ὡς λάθ', from Barnes.

90, 91. Compare Od. v. 407. The omission of the ἐ in ἐν argues the lateness of this formula.—άπω κάτα, an unusual tenses when the verb precedes.—τιμής, Schol. Ven. ἡ τιμή ἀντί τῆς τιμωρίας καὶ νῦν (cf. i. 159) τέτακται ἔνεκα ἐμοῦ κεῖται τιμωρίμενος τοὺς Τρῶας.—μῆ, i.e. δέδοικα μῆ κ. τ. λ.

95. περιστείωσι (στέωσι, στέωσι). Here Menelaus shows himself the μαλακός αἰχμητής, and acts on the principle that discretion is the better part of valour. His adversary, however, was Hector, supported too by the whole Trojan force. Moreover, he defends his conduct on the ground that it is hopeless to contend against fate. See inf. 176.

98. πρὸς δαίμονα. Schol. Ven. ἐς λέγομεν πρὸς κύμα, ἑναντίον γὰρ δαίμονα. 'To fight against heaven with a
heaven-favoured man,—a combination of the two phrases μάχεσθαι τινι and μάχεσθαι πρὸς τινα. For the doctrine involved Spitzner compares v. 606; viii. 140.—κυλίθη, ἐπέρχετα, a metaphor from a rolling stone which suddenly comes upon one.

100. The με may depend on ὅθηται, or on the idea of mental feeling towards a person, conveyed by νευμοσύνη, like χαίρειν τινα ἐν πράσοντα &c.—"Ἑκτὸς, the dative of reference, or rather, perhaps, from the implied sense of ἔκωντα. On the ancient and very interesting πίναξ, representing Hector and Menelaus fighting over the body of Euphorbus (see the Frontispiece), it is particularly to be observed that the scene is not identical with that in our text, in which Menelaus retires before Hector, and does not face him at all, at least not alone. Cf. inf. 124. It would seem to represent the older account, according to which Menelaus' carried off Euphorbus' shield.

102. εἰ ποθοῦμην, if I could but hear of, i.e. learn where he is. The genitive is so used inf. 379, 427. Aesch. Cho. 750, τεθηκότος δὲ νῦν τάλαμα πεθομαι. 105. Ἀχιλῆ, 'for Achilles,' viz. as the nearest friend of Patroclus.—κακὸν φέρτατον, the best of evils, the least bad; i.e. the best that can now be done. "Ex pluribus malis hoc esset minimum eligendum," Heyne. Cf. κυλίθης ἀχέων, Aesch. Suppl. 13. The evils mentioned are the repeated successes of the Trojans and the death of Patroclus. Schol. Ven. ὅς ἐν κακοῖς, τούτῳ ἐν ἔνθε φέρτατον, τὸ ρύοσαθαί τὸν νεκρὸν τῷ Ἀχιλῆι.

106—122. Hector advances with a regiment of Trojans, and Menelaus retires, slowly however, and turning round as a lion does upon pursuing dogs. Seeing Ajax among his own friends, he calls on him to assist in rescuing the corpse.

106, 107. See xi. 411.—στίχες, cf. sup. 96. 108. δ., viz. Menelaus.—ἐντροπαλιζομένος, oft turning round to face the foe. Cf. vi. 496; xi. 547; xxi. 491. This slow retreat, in the poetic sense, gives Hector time to despoil the corpse, inf. 122—125.

110. διώντα, ἀποδιώκοντοι. Cf. vii. 197; xii. 276, 304. 112. παχυνύστα, is contracted, choked. Schol. Min. συντελέστα, ὠδί λύπης πήγυντα. The reverse of διαχεισθαί, to be pleased, open-hearted. Aesch. Cho. 75, κρυφάως πένθεσιν παχυνύμνῃ.—μεσαυλίου, see xii. 548. 114. στὴ δὲ κ.τ.λ. See xi. 505; xv. 591.
παπταίνων Α'ιαντα μέγαν, Τελαμώνιον ύιόν.

τὸν δὲ μάλ' αὖθ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαρσύνονθ' ἑτάρους καὶ ἑποτρύνουτα μάχεσθαι
θεατέσιον γάρ σφιν φόβον ἐμβαλε Φοίβος Ἀπόλλων.

βὴ δὲ θεέων, εἴθαρ δὲ παριστάμενοσ ἐποὺς ἄφοδα.

"Αἰαν, δεῦρο, πέπον. περὶ Πατρόκλου θανόντος
σπεύσομεν, εἴ ke νέκων περ Ἀχιλλῆι προφέρωμεν
γυμνὸν ἀτὰρ τὰ γε τεύχε' ἔχει κορυθαίολος "Εκτωρ."

ὡς ἔφατ', Αἰαντὶ δὲ δαίθρουν θυμὸν ὀρίνει.

βη δὲ διὰ προμάχων, ἀμα δὲ ἡσανθὸς Μενέλαος.

"Εκτωρ μὲν Πάτροκλον, ἑταί κλυτὰ τεύχε' ἀπηύρα, 125
ἐλχ', ἠ' ἀπ' ωμοιν κεφαλὴν τάμοι ὄξεί χαλκῷ,
τὸν δὲ νέκων Τρώης ἐρυσσάμενον κυνὶ δοίῃ.

Αἰας δ' ἐγγύθεν ἥλθε, φέρων σάκος ἤπτε πύργων.

"Εκτωρ δ' ἀμφ' ἐς ὀμιλον ἰῶν ἀνεγάζεθ' ἑταιρὼν,
ἐς δύραν δ' ἀνόρουσε; δίδου δ' το γε τεύχεα καλὰ.

Τρωσὶ φέρεων προτὶ ἀστυ, μέγα κλέος ἔμμεναι αὐτῷ.

Αἰας δ' ἀμφ' Μενοιτιάδη σάκος εὐρύ καλύφας
ἔστήκειν ὃς τίς τε λέων περὶ ὀσὶ τέκεσθιν,
ὁ ρὰ τε νήπι' ἄγοντι συναντήσονται ἐν ὄλῃ

116. ἐπ' ἀριστερὰ. As Ajax was rallying
the Greeks, and they were retiring,
doubtless towards the fleet, on the
left' would mean on the side away from
the Simois, as Heyne understands it.

121. προφέρωμεν, bring forward, i.e.
forth from the conflict. See vi. 316; ix. 323.—
νέκων περ, the corpse at least,
if not the arms.

123—139. Ajax, accompanied by Me-
nelaus, drives Hector from the corpse,
which he was dragging away in order to
decapitate it; the arms, however, are
carried by the Trojans into the city.
The body lies protected by the Tela-
monian shield, while Menelaus stands
mournfully over it, a champion on the
other side.

127. τὸν νέκων, the Attic use of
the article. This intention of insulting
and mutilating the corpse, says Schol.Ven.2,
paves the way for the just vengeance
inflicted on Hector by Achilles.

130. δίδον, he handed to the Trojans
the armour of Patroclus to carry to the
city. Apparently, he thought chiefly of
his own life for the present. The nar-
native here is in every respect a repe-
tition of Hector's flight from the body
of Sarpedon in xvi. 656.

132. καλύφας, throwing over as a
cover. See v. 315.

134. νήπι' ἄγοντι, conducting its
whelp's; which the Schol. says is rather
the duty of the lioness.—ἐπακτήρες
(ἐπάγειν), hunters, lit. 'bringers-up'
of the dogs. Cf. Od. xix. 435.—βλέ-
μαίνει, see sup. 22.—ἐπισκίνων,
the brow, or rather, the loose wrinkled skin
over the eyes. Probably not a really
ancient word. Ar. Ran. 823, δεῖνον
ἐπισκίνων συνάγων. It occurs several
times in the Anthology, and in Theoer.
xxiv. 116, τοῖον ἐπισκίνων βλεσφου
ἐπέκειτο προσώπῳ.—ὑπεκ κ., so as to
conceal the eyes. Doederlein thinks it
a mere synonym of ὑπόδρα ἴδων. Heyne
shows, from Pliny, N. H. viii. 16, §19,
that a lioness fighting for her young
was believed to look downwards, so as
to not see the hunters' spears.
How hence it's not, and his body
This Hector had been unable to rescue the body.

140—168. Glaucon now reproaches Hector for retiring (sup. 129), and threatens to withdraw the aid of the Lycians. His desire is to drag the body of Patroclus into Troy, that exchange may be made for the arms of Sarpedon (xvi. 663).—(It may be remarked, that this speech closely resembles that of Sarpedon to Hector in v. 471 seqq. Compare especially inf. 145 with v. 474.)

140. Glaukos. He had been invoked by the dying Sarpedon, xvi. 492; hence his present resentment against Hector.

142. Feitōs ἄριστος. See iii. 39.—ἐδεύο (ἐδέθεσα, δέωμα), ἀπελείπον, ἄδοθ ἀρ ἐνδείξις, 'so you have proved yourself very much wanting;' 'you have fallen far short of your duty in the fight.'—φέρεται, probably a late form of the Alexandrine type; it is used by Nicander and Lycophron, but not elsewhere in early Greek.—φράζειο κ.τ.λ., ironical; 'consider the best way how to save your city without further aid from the allies.'

145. πῶς κε σὺ ξείρονα φώτα σαώσειας μεθ' ὀμιλον, σχέτλ', ἐπεὶ Σαρπηδόν' ἀμα ἕξεινον καὶ ἐταῖρον κάλλιπτε Ἀργείουσι ἔλωρ καὶ κύρμα γενέσθαι, ὡς το πόλλ' ὀφελος γένετο, πτόλε' τε καὶ αὐτῷ,


155. ἤμεν, supply συμβουλεύει.—πεφηστείον, ἠφανὺστεια. Cf. inf. 244, ἤμεν δ' αὖτι ἀναφαίνεται αἰτῶν δλέθρος. This form of the future may be archaic, as from φάφω. It may also be a spurious epic form introduced by later imitators. See inf. on 164.

157. περὶ πάτρης. He taunts the Trojans with having no real patriotism, and with not being in earnest in their city's cause.

160. οὕτως, the body of Patroclus lying before us.

163. λύσειαν, would give up for a ransom, surrender on exchange.—αὐτὸν, the man himself, viz. the body. Schol. Ven. διὰ τὸν Πάτροκλον ταξεῖς ἀν ἀπολυτρωθεὶς τὸ σῶμα τοῦ Σαρπιδόνου.—ταξεῖς ἀν ἀπολυτρωθείσαι τὸν Σαρπιδόνα, ἵνα καὶ αὐτὸν κομισώτατι τῶν Πάτροκλον. Patroclus, therefore, is here called the θερπατόν or 'squire' of Achilles.—μεγ' ἐρίστος κ.τ.λ., see xvi. 271, 272.

164. πέφασται. This word, from a root ἐφα, ἐν or φεν (φένω, αὐτούντης, αὐθέντης), has several points of contact with forms from ἐφα, φαίνω. Thus ἀρείφαστος may be compared with ἀρόφαστος = ἀράφαστος, πέφασται in v. 531 (πεφήσει in xiii. 829, πεφηστεία in xv. 140) with the third person singular of the perfect of φαίνω. The γάρ means, that such great importance would be attached to the recovery of the body of Patroclus.

166. ἐτάλασσας, ἐτήσιος. See xiii. 829. —κατ' ὅσιονοι, κατ' ὅμοιον, face to face. Cf. 129.

169—187. Proudly, and with some indignation, Hector replies to the taunt; it is not that he is afraid of the enemy, but that he sees the fates are against him. He then rallies his men, retiring for a moment to don the armour taken from Patroclus.

170. τοῖοι ἐὼν, cum prudens homo sit, Heyne.

173. ἄφοσάμην. See sup. 25. Aesch. Ag. 277, παίδος νέας ὡς κάρτ' ἐμαμησω φρένας.
ôs tê me fês Aîanta pelârion oux úpomeînai. ou toî ëgôn ërrigna máxhûn oudê kûtopon ûppow.
All' aiei te Æîos krêísowv vûos aigîchoû, ou te kai ßlûmou anéðra fôbei kai âfeîleto nîkîn
rûmidîos, òte ð' autûs époptûnêi makhêstai. All' ãge deûro, pêpov, par' êmi 'îstasvo kai ïde êrgan,
îê pánnîmêrios kakôs êûsmou, òs ãgorêueis, ð' tivâ kai Davaûn állkês, màla per memâwta,
skîwos amûmêmenai peri Patrôklou theûntos.''
ðs eîpôs Trôesûtov ekêkletô makrôn âûsas
'Trôwco kai Æûkioi kai Dárðanoi ãgûmamchtaî,
ânères êste, ëlîoi, múêsasbe ðê thoûridos állkêis,
ôfr' ãn ëgôn 'Achûkês âûmûmonos êûnta dúw
kâla, tà Patrôklou ðînûn énârixa kataktâs.''
ðs ãra fowînas apêbê kórhothâiûlos 'Ektrô
ðênou ek polêmou, ðéwv ð' ëkîxanen ëtairoûs
òka màl', ou ïw tôile, posîn kraipnoîsî metasprov, 190
oi proti ãstov fêron klûtâ teûxha Pîleûwos.
stas ð' âpânueve màxhs poludákrruos êntê ãmeibêne
ð' toî ð' mév tà ã tôke fêreov proti 'Iliov irên
Trwôî filôpolêmous, ð' ð' âûbrôta teûxe' ëdunen
Pîleûwos 'Achûkês, á òi theôl Oûranîwes
195
patrî fîlîw épþov. ð' ð' ãra òî pauðê òpavsev

175. ërrigna, fôboûmai, as in vii. 114.
176. See xvi. 688.
178. òtê, for álloste or évîste. See
Arnold on Thuc. vii. 27.
180. pánnîmêrios, i. e. even supposing I
am playing the coward for the time.
182. skîwos, páisow, as ii. 275, êrách
âgorâwv. The infinitive is superadded,
= kalûsâ tòv múi ámbûn. So Eur.
Orest. 263, skîwos se ðÊwâw dûstûkî
pûdûmata.
188—197. Hector runs to overtake his
companions, to whom (sup. 131) he had
entrusted the armour of Patroclus. This
he now puts on, leaving his own in their
hands. This poetic device, as Heyne
remarks, enables Achilles to recover
his own armour from the body of the
slain Hector; whereas, if the spoils had
been carried into Troy, Achilles ought
not to have rested content until he had
sacked the city,—an event beyond the
scope of the present poem.
190. metasprov, meðthev, katalatáv. So
metasprov, xiii. 566.
192. Tûlûgo poludákrrous, a form occur-
ring only here and in Apoll. Rhod. ii. 916,
ψûkhûn poludákrrous 'Aktorîdia. Inf. 544
we have poludûkrrous, whence Heyne
(who wrongly edits poludákrrûv) pro-
posed to read poludûkrrous. It is not un-
likely that the other is one of the later
or Alexandrine forms that appear in our
Homeric text.
196. patrî fîlîw, i. e. as a present to
Peleus on his marriage.—γûrâs, an
aorist, like stâs, phâs, bàs, as from
ûrôm. Hesiod has γûrâvntevos tokeûsî,
Opp. 189. But êgûnûn appears to be the
imperfect of γûrâs.
γηράς· ἀλλ' οὐχ υίὸς ἐν ἐντεσί πατρὸς ἐγήρα.

tὸν δ' ὃς οὐν ἀπάνευθε ὤδε νεφεληγερέτα Ζεὺς

tευχεσι Πηλείδαο κοροσφόμενον θείοιο,

κυνῆσας ἃ κάρη προτὶ δὲν μυθῆσατο θυμὸν

"ἄ δεῖλ', οὐδὲ τὶ τοι θάνατος καταθύμιος ἕστιν,

ὅς δὴ τοῖς σχεδὸν εἶσιν μ' ὅμβροτα τεύχεα δύνεις ἄνδρος ἀριστῆς, τὸν τε τρομέουσι καὶ ἄλλοι.

tοῦ δὴ ἐταίρου ἐπεφύνεις ἐνηέα τε κρατερὸν τε,

tεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὦμων 205

eἴλευ. ἀτάρ τοι νῦν γε μέγα κράτος ἑγγυαλίξω,

τῶν ποινὴν ὦ τοι οὐ τι μάχης ἐκνοστήσατι
dὲξεται 'Ἀνδρομάχη κλυτα τεύχεα Πηλείωνος.'

ἡ, καὶ καινέργσων ἐπ' ὀφρύς νεῖσε Κρονίων.

"Εκτορὶ δ' ἡρμοσε τεύχε' ἐπὶ χρόνι, δῦ δὲ μιν Ἀρης

dεινὸς ἐνναλίος, πλήσθεν ὃ' ἀρα οἱ µέλε' ἐντὸς

ἀλκής καὶ σθένους. μετὰ δὲ κλειτοὺς ἐπικούρους

198—208. Zeus sees with displeasure the presumption of Hector in donning the divine armour. He denounces death as the penalty, but will allow him brilliant successes for the time.

201. καταθύμιος, a matter of anxiety, i.e. you little think about it. Schol. Ven. οὐ μεριμνᾶς περὶ τοῦ θανάτου. The word is so used in x. 383.—σχεδὸν εἶσαι, prope accedit, a reading adopted by Spitzner and Bekker after Aristarchus for the vulg. σχεδὼν ἐστι. Spitzner compares Od. xii. 368, ἀλλ' ὅτε δὴ σχεδὸν ἦ· κινὸς νεός ἀμφιελλόσις.\n
204. ἑνήα, προσηήμη, gentle, courteous. Inf. 670, τῶν τις ἑνηείης Πατροκλῆς δειλοῦ μηνσάτωθα. Od. viii. 200, χαίρων οὖνἐχ' ἑταίρων ἑνήα λείων' ἐν ἄγωνι. Spitzner adds inf. xxi. 96, xxiii. 252. 618, observing that the word is peculiarly used for describing the character of Patroclus.

205. οὐ κατὰ κόσμων. It is remarkable that the spoilimg of the body by Hector is alluded to rather than described; see sup. 122 and 125. Moreover, in xvi. 703 seqq. it is Apollo who strips off the armour from Patroclus while alive.—οὐ κατὰ κόσμων, 'improperly,' perhaps because the armour was divine, and not fit for a mortal. Schol. Ven. ἐπὶ μη ἄνελαῖ τῶν Πάτροκλον τά ὀπλα φέρει.\n
206. ἀτάρ κ.τ.λ. 'Yet now I will give you great might (or victory) in the contest, as a recompense for this, that Andromache shall not receive from you returning from the fight the renowned arms of the son of Peleus.'

209—232. Hector, arrayed in the divine armour, and endued with supernatural strength, addresses his comrades, disclaiming all selfish motives in the war, and promising half of the spoils to him who shall drag away the body of Patroclus into the city.


211. ἐνναλίος is here an epithet. The explanation suggested on v. 592, from the root Fek (ἐνναλάμενος, Salius), suits the context. It seems used here as a mere epithet of Ἀρης.
213. ἵνα ἄλλητο. Doedelrein understands Πηλείων εἶναι. Spitzner, with Heyne, follows Aristarchus in reading μεγαβύμων Πηλείων, which the Schol. Vict. explains ώμουντο Πηλείων. In Od. iii. 246, ὡστε μοι ἄβατος (al. ἄβαντοις) ἵνα ἄλληται εἰσφόρασθαι, the sense is φαντάζεται, and perhaps here it may be rendered 'he presented himself to them all glittering in the armour of Achilles.' Inf. xxii. 460, ἄλβος δ' ἡμίχος ἵνα ἄλληται, i. e. φαίνεσται. The construction with a dative appears to be Alexandrine; Spitzner cites Theoc. xxii. 39. Nicander, Ther. 153. 259.

216. Spitzner compares Aen. vi. 483, 'Glancunque Medontaque Thersiolo-chunque.'

217, 218. See ii. 842. 862.

221. πληθὺν κ.τ.λ. Mr. Newman, 'I sought not wider reach of sway, nor wanted train of peoples.' Lord Derby, 'You from your several homes Not for display of numbers have I called.' It was not, he says, because he aspired to be a chieftain with a large retinue, or that he was short of men, but solely from patriotic motives that he summoned his followers; and he expects them to do something in return for the rations they receive at the public cost. (Doedelrein, 'non ideo vos ares- sivi ut elves nostri vel coloni, sed ut belli soci essetis.') He alludes to the χαλεπή ἐνίπθη of v. 492. Schol. Vict. ἐπὶ σωτηρία, φησιν, διὰς ήγαγον, οὐ μεγάλην ἐμαυτῷ σπουδᾶσαν περιβαλέσθαι ἀρχήν.

224. For ῥιβεῖα ὑπὸ, 'to rescue (drag) from,' see ix. 218. inf. 235.

225. τὰ φρονεῖα κ.τ.λ., 'that is why (or with this object in view) I drain the resources of the people by exacting presents and supplies of food, while I use them for raising the courage of each of you.' For κατατρύχειν, to wear down, i. e. by consuming the substance of others, see Od. xvi. 309; xvi. 84. Hector here also answers a popular complaint, like that in i. 231. The Schol. Ven. 2 remarks, that the chief here virtually admits that his rule is constrained and unpopular.

227. ἀπολέσθω κ.τ.λ. Cf. xv. 502.—σαλβήτω, return safe, i. e. victorious. —ἀριστήρα, such are the dealings, i. e. the chances, of war. Schol. Ven. οὖν δὲ ἀριστέρασα ἐν πολέμῳ καὶ ἀριστετέρας. Similarly in xii. 291, μετὰ προμαχῶν δόται τινη, the sense is, only let a man fight bravely, and take his chance of dying or returning with glory. Like χαρὰ καὶ μέλπεσθαι 'Ἀρη, vii. 241, this word implies the glee and pleasure of fighting. Cf. xiv. 216.
δις δὲ κε Πάτροκλον καὶ τεθνήτατί περ ἡμᾶς
Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἴξῃ δὲ οἱ Αἴας,
ήμουν τῷ ἐνάρων ἀποδάσσομαι, ἥμουν δ’ αὐτὸς
ἐξω ἐγώ. τὸ δὲ οἱ κλέος ἐσεται ὅσον ἔμοι περ.’’
δις ἐφαθ’, οὐ δ’ ἰδὼς Δαναῶν βρίσαντες ἔβησαν,
δούρατ’ ἀνασχόμενοι μάλα δὲ σφιζει ἔπετο θυμὸς
νεκρὸν ὑπ’ Αἰαντος ἐρύειν Ἀιλαμωνιάδαον’
νῆπιοι: ἢ τε πολέσων ἐπ’ αὐτῷ θυμὸν ἀπήγμα.
καὶ τὸτ’ ἂρ’ Αἴας εἶπε βοήν ἀγαθὸν Μενέλαον
‘‘δ’ πέπον, δ’ Μενέλαος διοτρέφεσ, οὐκέτι ναὶ
ἐλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμου,
οὐ τι τόσον νέκυνος περιδείδια Πατρόκλον,
ὃς κε τάχα Τρώων κορεῖι κύνας ἥδ’ οἰωνοῦς,
ὁσον ἐμῖ κεφαλῆς περιδείδια, μη τι πάθημον,
καὶ σῇ, ἐπεὶ πολέμου νέφος περί πάντα καλύπτει
Ἐκτωρ, ἡμῖν δ’ αὐτ’ ἀναφαίνεται αἰτίς ὀλέθρος.

231. ἀποδάσσομαι, a future from the root δις οἱ δίς (διόμαι, διέμαι). Cf. xxiv. 595, οὐ δ’ αὐτὸ εἴγω καὶ τῶν ἀπο
δάσσομαι δοσ’ ἐπέοικεν.
232. κλέος. His credit in this affair shall be equal to mine: for he will have
recovered the body, and he will wear half the
armour.
233—261. The Trojans rally at Hec-
tor’s words, and try, but in vain, and with much loss, to rescue the body from
Ajax. That hero advises Menelaus to
call for further assistance; who ac-
cordingly summons the Greeks with a
shout, and exhorts them not to let the
body of Patroclus be torn by Trojan
dogs. Ajax the son of Oileus, Idomenes
and others, at once respond to the call.
233. βρίσαντες, Schol. Ven. αὐτοῖς
ποίησάντες καὶ στερέωσάντες. Cf. xii.
346, ἀδείς ἐβρίσαντες Λυκίων ἅγοι.
236. εἴπ’ αὐτῷ, scil. μαχομένοις.—
ἀπήγµα, i.e. Ajax; or perhaps, viz.
through his advice and exhortation,
Hector.
237. εἴπε, for προσείπε, as xii. 60. 210.
inf. 334. Od. xxiii. 191, ποιήσετεν
εἰ τι μὴ εἶπα, Theocr. vii. 19, καὶ µ’
ἀτρέμασ εἶπε σεταρώσ.
239. αὐτῶ, utique εἰρήσ, ourselves (or,
by ourselves) at all events, i.e. whatever
we may do with aid, or whatever the
others may do.—νέκυνος, as the Schol.
Ven. observes, is here ambiguously used
either as a substantive or an adjective.
In the latter sense it occurs xxiv. 423,
though such was not probably its earlier
use; compare νεκρός, which became an
adjective only in later dialects.
241. ὃς τάχα κορεῖι, qui in eo est ut
satiet; qui non satiatus est. The
very desponding speech of Ajax is in-
tended to show the efforts made by the
Trojans to carry off the body, and the
great danger and difficulty of the de-
ference, the success of which, eventually,
proves the more to the credit of the
defenders.
244. “Εκτωρ. Schol. Ven. 2, ἐπεὶ ὃς
νέφος πολέμου “Εκτωρ πάντα καλύπτει,
ἠ ἐπεὶ δ’ “Εκτωρ τὸ νέφος τοῦ πολέμου
ἐπάγων, ὃ ἐστι τὸ πλῆθος, πάντοθεν ἡμᾶς
περικαλύπτει. Doederlein would read
“Εκτωρ θ’. Mr. Newman renders it ac-
cording to the literal sense of καλύπτει,
{sith Hector round about wrappeth a
cloud of battle.” This passage perhaps
has been tampered with by the dia-
synestar, for the purpose of inserting
10, Amphiarautas is called πολέμου νέφος,
and in Ar. Pac. 1090 a verse is quoted
expressly as from Homer, but not in our
text, ὃς οἱ μὲν νέφος εἴστην ἀποσάμενοι
πολέμου κ.τ.λ.

250. ἰδέα, public rations or allowances made by the people for the maintenance of the kings. Schol. Ven. τὰ παρὰ τοῦ ἰδέαν ἐξαιρέτως διδόμενα τοῖς βασιλεύσιν.—σημαίνοντι, εἰπτάσσοντι, ἰμπεραντ.—ἐκ δὲ ἄδις, see ii. 197.

252. ἄργαλεόν ἔδε. We should rather have expected μὲν, answered by ἄλλα, 254.—διασκοπᾶνθα, ἣ to watch the conduct of,' observeare singulos. See x. 387. Note the absence of the F in ἐκαστον. Hence Bentley proposed ἀπαντᾶς.

254. αὐτός, ultra, even if not summoned by me.—νεμεσιζέσθω, αἰδείσθω, as xv. 211.—μέλησθα, see xii. 233; xviii. 179. The notion is that of dogs barking, and as it were dancing round a corpse.

259. εὐναλίῳ, ἐναλβίῳ. See on ii. 651. 260, 261. This couplet was rejected by Zenodotus; and it is probably a late addition, as Heyne thought. The digamma is violated in ὀνόματι εἶτοι (ὄνομα Bekk.); and μετοπισθε, which can only mean 'pressing up from behind,' or 'coming up next' (μετά τούτον, Heyne), is somewhat strange. Spitzner defends this however by xv. 672 and xvii. 723. —ῄσι (i.e. σῇς, snis or sis), by his own genius, nailed by the Msses. There were evidently two other readings, of which traces remain in the MSS. and early editions, τίς κ᾿ ἦν ἐνι φρεσιν and τίς ἦν ἦν ἐνι φρασιν.

262—273. The Trojans on their parts are not remiss, but rush forward with a noise like the roar of the sea. Zeus himself inclines to the side of the Achaeans, from his regard for Patroclus during life.

262. προωτυψαν. See xiii. 130; xv. 306. The simile following, which describes the conflict between the waves and the current in an estuary, is one of the many admirable passages where both metre and sound are studiously adapted to the sense. Spitzner refers to Aristot. Poet. § 22, where it is highly praised. The Schol. Ven. 2 gives here an anecdote (which must be taken for what it is worth), that Plato and Solon burnt their own poems from despair of equalising such a passage. Compare especially iv. 422 and 452 seqq. —βεβεβύχω, 'roars,' see xiii. 393. Aristo-
ód' ót' ἐπὶ προχοῆσιν διυπετέος ποταμοῦν ἐβεβρύχη γέγα κύμα ποτα βόρων, ἀμφί δὲ τ' ἀκραὶ ἤπανες βοῶσιν ἐρευνομένης ἀλὸς ἐξώ, τόσαν ἀρα Τρῶες ἅλαχ ὕσαν. οὐτὰρ Ἀχαίοι ἐστάσαν ἀμφὶ Μενοιτιάδη ἕνα θυμὸν ἔχοντες, φραξθέντες σάκεσιν χαλκῆρεσιν. ἀμφὶ δ' ἀρα σφιν λαμπρῆσιν κορύθεσι Κρονίων ἥέρα πολλὴν χεῖ', ἐπεὶ οὐδὲ Μενοιτιάδην ἰχθαίρε πάρος γε, οὔφρα ζωὸς ἑών θεράπων ἂν Αἰακίδαι. μύσησεν δ' ἀρα μὲν δήμων κυστὶ κύρμα γενέσθαι Τρώησιν τῷ καὶ οἵ ἀμμυνέμεν ὄροιν ἔταιρους. ὡσιν δὲ πρότεροι Τρῶες ἑλίκωπας Ἀχαίοις νεκρὸν δὲ προλιπόντες ὑπέτρεσαν. οὐδὲ τω' αὐτῶν 275 Τρῶες ὑπέρθυμοι ἐλον ἐγχεσι ἰέμευοι περ, ἀλλὰ νέκων ἐρύνοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαίοι μέλλον ἀπέσεσθαι. μάλα γάρ σφεας ὥς ἐλέλυξεν Ἁιας, ὅς περὶ μὲν εἴδος περὶ δ' ἐργά τέκτυτο

267. ἐστάσαν (εἰστήκασαν, as βέβασαν for βεβήκασαν, inf. 286), ἐμειναν, stood their ground, stood firmly. 269. ἡέρα, a dense mist, so that the brightness of the helms might be concealed from their adversaries, and the aim against them prove less effective. Heyne says, "Videtur poetā in ostentum vertere, quō Jupiter moment, se nolle Patroclī corpus inseputum abici." It must be confessed that this passage (268—273) is somewhat turgid, if not out of place. The Schol. Ven., who compares the portent of the red rain in favour of Sarpedon, xvi. 459, remarks that Zeus had before promised to give great glory to Hector. There are, however, similar instances of divine intervention in xxiii. 185, where the body of Patroclus is defended by Aphrodite from harm, and xxiv. 18, where Apollo keeps off disfigurement from Hector.

270. οὐκ ἰχθαίρε, i.e. ἰγάπα. Cf. Theocr. i. fin. ἐκλυει δήνα τοῦ Μάσαι φίλον ἀνόρα, τῶν οὗ Νόμφαισιν ἀπεχθή.—For the close combination of ἐων and ἂν, Spitzner compares inf. 671, 672; xxii. 435; xxiv. 749.

272. μύσησεν. The Schol. Ven. remarks that this is ἄπασα λεγόμενον for μυσησόν ἤγοστο. The Attics use both μυσίν and φίλευ with an infinitive in this sense.

274—287. The Achaeanś are driven back, but without slaughter. They are rallied however by Ajax just as the body of Patroclus was being dragged towards Troy, and the Trojans are again repelled.

275. οὐδὲ κ.τ.λ. The mist thronged round the Greeks (sup. 269) seems to have protected them from the darts of the Trojans.—ἐφύνοντο, the imperfect, implying the commencement of the action. The Schol. Ven. 2 (τῆς τῶν πολεμίων ἡμέλουσιν σφαγῆ, καὶ ταύτα ἐπιθυμοῦντες, διὰ τὸ ἐλκύσα τῶν νεκρῶν) appears to have taken it in the sense of 'they thought only of dragging the body.'—καί appears to qualify Ἀχαίοι, i.e. their turn also for success soon ensued.—ἐλέλυξεν, 'rallied,' ὑπέστρεψεν, turned round to the fight.

279. περὶ δ' ἐργά.
we have the digamma in one word, while it is omitted in another. It is not often that ἔργον is found without the F. See iv. 470; ix. 374. The peri governs τῶν ἄλλων Δαναῶν.  

280. Ιλίδως. See ii. 813.—ἔλκε, viz. Πατρόκλου σώμα. — δησάμενος κ.τ.λ., ‘having bound it with a strap by the ankle round the tendons.’ There was a variant peri, which Spitzner is inclined to prefer, citing vii. 225, xvi. 481. Hes. Theog. 726. The more full syntax would be τείνων αὐτὸν ἀμφὶ τένοντας. We might have expected τελαμών, as in viii. 25, σειρὴν μὲν καὶ ἔπειτα peri ἴδιον οὐλόμπιον δησάμενην.  

281. σὺν ἢκέλος. See iv. 253. The e represents F. Φικέλος.—αἰσθοῦσα, ἰνυνες, able-bodied men, ii. 660.—ἔλεγάμενος, turning at bay, which is the habit of the boar, according to Schol Vet., who compares xii. 47, ταρφά τε στρέφεται στίχας ἁγάρων πειρητίζων. Doederlein, who construes εἰκέδασσαν with διὰ βῆσσας, refers to xii. 408, where ἐλέγαμεν is used absolutely for ‘rallying.’  

285. μετεσάμενος (μετειμών), μεταστάτων, κομοείςκες. See xiii. 90. Hesych. μετελθῶν, ἐφορμὴς.  

286. ἑββασαν. See sup. on 267, and on 4.  

288—318. A slaughter of the Trojans now ensues at the hands of Ajax, and of the Greeks by Hector. The circumstances are pathetically described in detail. The point of the passage is to show that the success still fluctuated, and that neither side could win the body of Patroclus.
Πατρόκλου πόδα μεγαλήτορος ἣκε χαμάζε
κεῖσθαι. ὃ δ' ἀγχ' ἀυτῶι πέσεν πρηγής ἐπὶ νεκρῷ,
τῆλ ἀπὸ Λαρίσης ἐρμβολακοῖς, οὐδὲ τοκεύσων
θρέπτερα φίλους ἀπέθωκε, μοσυνάδοις δὲ οἱ αἰῶν
ἔπλεθ' ὑπ' Ἄιαντος μεγαθύμου διουρὶ δαμέντι.
"Ἐκτωρ δ' αὐτ Ἄιαντος ἄκουσεν διουρὶ φαευτῷ.
ἀλλ' δ' μὲν ἀντὰ ἴδων ἥλευτο ὀάλκεοι ἡγοῖς
τυτθόν ὃ δ' ἐμ Ἐχείδιον μεγαθύμου Ἰφύτου νῦν,
Φωκῆων ὁχ' ἀριστον, ὃς ἐν κλειτῷ Πανοπῆ
οἰκία ναιετάσκε πολέσο' ἀνδρέσσι ανάσσων,
tὸν βάλ' ὑπὸ κλῆσα μέσῃ διὰ δ' ἀμπερές ἄκρη
αἴχμη χαλκεία παρὰ νειατόν ὀμον ἁνέσσειν.
δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε ἐπ' αὐτῷ. Αἰας δ' αὐ Φόρκυνα δα禧φονα, Φαῖνοπος νῦν, Ἐποθὸφ περιβάντα μέσην κατὰ γαστέρα τυψεν,
ῥηξε δ' θώρηκος γύαλον, διὰ δ' ἐντερα χαλκός
ἡφυσ': ὃ δ' ἐν κοινὴς πεσῶν ἔλε γαίαν ἁγοστῷ.
χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαιδίμοις "Εκτωρ:
'Αργείοι δὲ μέγα ιαχον, ἐρύσαντο δὲ νεκρούς,
Φόρκυν θ' Ἐποθὸν τε, λύστο δὲ τεύχε ἀπ' ὁμοι
ἐνθα κεν αὕτε Τρώες ἀρνιφίλων ὑπ' 'Αχαιῶν
' Ἰλιον εἰσανέβησαν ἀναλκείση δαμέντες,
'Αργείοι δὲ κε κύδος ἐλον καὶ ὑπὲρ Διὸς αὖσαν

299. ἦκε κ.τ.λ. Compare iv. 493, νεκρὸς δ' οἱ ἐκέπεσε χειρός.
300. ἀγχ' αυτῶι, close to the foot which he had dropped. ἀμφ' αὐτῶι
Bothe.
302. θρέπτρα, the price of his nurture, τροφεία. See iv. 478, where the same
lines occur.
306. τυτθόν, 'by a little,' i.e. barely, as if he had said τυτθόν ἀποκλίναι.
There is a Phocian Scholius mentioned in ii. 517, xv. 516, in the latter place as the
son of Perides.—Πανοπῆ, see ii.
520.
310. νειατον, πρυμνων, the part of the
shoulder where it rises out of the chest;
the base of it, as it were. The spear-
point went through, and projected at
the back. Such a wound would not be
immediately fatal, unless indeed the
throat, στόμαχος, is meant, which is
Heyne's opinion.
312. Φαῖνοπος, see v. 152. Φόρκυλα,
ii. 862.—περιβάντα, see sup. 4.
315. ἡφυσε, ἄντι, i.e. commiscuit.
The present ἑφω occurs, in a compound
form, Od. xiv. 95.
316. See xvi. 588.
317. Φίαχον. Φερόσαντο δὲ, as usual.
See iv. 500.
319—341. The scale is again turned
against the Greeks by the prowess of
Aeneas, who, incited by Apollo in the
gnise of a herald, summons Hector to
his aid in order to charge upon them.
320. εἰσανεβησαν, they would have
been forced to re-ascent and retire into
their acropolis. This distich occurred
vi. 73, 74. Cf. inf. 337.
321. ὑπ' Διὸς αὖσαν, beyond the de-
creed of Zeus, who had resolved to honour
Hector. Cf. vi. 487; xvi. 780.
kártei kaì σθένεί σφετέρων. ἀλλ’ αὐτὸς Ἀπόλλων Ἀινείαν ὤτρυνε, δέμας Περίφαντε ἔοικός κήρυκ’. Ἡπυτίδη, ὡς οἱ παρὰ πατρὶ γέροντι κηρύσσων γήρασκε, φίλα φρέσκε μὴδέα εἰδώς.

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τῷ μὲν ἐευεύμενος προσέφη Δίως νῖός Ἀπόλλων «Ἀινεία, πῶς ἂν καὶ υπὲρ θεον εἰρύσσασις Ἡλιον αἰτπευνήν; ώς δὴ ἰδον ἀνέρας ἄλλους κάρτει τε σθένει τε πεποιθότας ἱμορέῃ τε πλήθει τε σφετέρω, καὶ υπερδέα δήμον ἔχοντας. ἦμιν δὲ Ζεὺς μὲν πολὺ βούλειται ἢ Δαναοίσιν νῦκην ἀλλ’ αὐτοὶ τρεῖτά ἀσπετον, οὐδὲ μάχεσθε.” δοὺ ἐφατ’. Ἀινείας δὲ ἐκηβόλον Ἀπόλλωνα ἑγνώ ἐςάντα ἵδον, μέγα δ’ Ἕκτωρ εἴπε βοήσας “Ἐκτωρ τ’ ἦδ’ ἄλλοι Τρώων ἀγοὶ ἦδ’ ἐπικούρων, αἰδὼς μὲν νῦν ὢδ’ γ’, ἀρηφίλων ὑπ’ Ἀχαίων

324. Ἡπυτίδη, a name derived from the general appellation of a herald, ἐπίθε κήρυξ, ‘the loud speaker,’ vii. 384. So we have Ἀρμονίδης and Τεκτονίδης for carpenters, v. 60, Od. viii. 114. In ancient times heralds were peace-makers and diplomatists, and hence called wise, as vii. 278. The οί seems to refer to Aeneas, and if so, it best depends on φίλα μὴδέα εἰδώς, though the editions place a comma at γῆρασκε. Xenophon, Symp. vii. § 30, ἐστὶ μὲν γὰρ δῆπον καὶ Ὁμῆρῳ—πυκνᾷ φρέσκε μὴδέα εἰδώς’ τούτο δ’ αὐξ λέγει σοφά φρέσκ’ βουλεύματα εἰδώς. The variety of reading is the more notable, because Xenophon expressly explains πυκνά, which the metre of the verse as we have it will not admit.

327. πῶς ἂν κ.τ.λ., ‘how would you defend the lofty Troy (i.e. if such a duty were to call you) even beyond (against) the will of the god,—when now, even with Zeus in your favour, you are so remiss?’—ὡς δὴ ἰδον κ.τ.λ., ‘as before now I have seen others (doing), through confidence in their own might and strength, valour and numbers, even though they had the multitude very timid.’—σφετέρως, Schol. Ven. 2, ἒδω, ὢκ ἐπικουρικῷ.—ὑπερδέα, from the digammatized root of δέος, ‘fear,’ as εὐκλεία from κλεφ, the root of κλεῖς. That δέος as well as δέομαι ‘to need’ took the F, is shown by the forms ἀδείης, vii. 117, and δέονται, δέοντο, &c. Indeed, the words may be originally identical in meaning. The ancients explained ὑπερ-δέα by σφόδρα ἐνδεί, Heesch. ὑπερδέα—ὑπεραγώνως ἐνδεί, ἢ ἀλάσσωνα κατὰ δύναμιν. He then cites this passage. So also Heyne: “etsi valde inferiores numero copias haberent.” He accents the word ὑπερδέα, as from ὑπερθεῖτο, and contracted from ὑπερθεῖτα, to be pronounced by σμιμεζοις. Others rendered it ‘above fear,’ as Eustath. ἀπάθονα καὶ ὑπερεικείμενων δέων. The sense of the whole passage is well given by Doederlein: “Quippe vos illum tutarem eliv invite deo (id quod alios jam mortales fecisse vidi, tam sae virtute quam principum numero confisos, quam vis vulgus militium per quam timidum habenerunt), quum vel propitio Jove pug- nant detrimentis.”

331. Βούλωμαι, as in i. 117, implies choice, and therefore μάλλον may be supplied, as not unfrequently with ἔλεος. Compare Od. xii. 350, 351.

333. The F is preserved by reading ηκηβόλον for the vulg. ἐκατηβόλων.—ἔγνω, viz. because Aeneas was himself of divine descent. Thus Achilles recognized Pallas, i. 199, and Helen the goddess Aphrodite in iii. 395.—ἐίπε, προσείπε, sup. 237.—μέγα, to be construed with βοήσας.

336. αἰδὼς ὤδε, i.e. αἰσχρῶν τῶν.
"Iliou eisanaβηναι ἀναλκεύσιν δαμέντας. ἀλλ’ ἐτὶ γὰρ τὸς φησὶ θεὼν, ἔμοι ἄγχι παραστάς, Ζῆν’, ὑπατον μήστορα, μάχης ἐπιτάρροθον εἶναι. τῷ ρ’ ἴδις Δαναῶν ἱομεῖ, μηδ’ οἱ γε ἐκηλοὶ Πάτροκλον νησοῦν πελασαίατο τεθνητά.

ως φάτο, καὶ ῥα πολὺ προμάχων ξέαλμενος ἐστὴν; οὐ δ’ ἔλεσθησαν καὶ ἐναντίον ἔσταν Ἀχαίων. ἐνθ’ αὐτ’ Ἀἰνείας Δειώκριτον οὐτάσε δουρί, νῦν Ἀρίσβαντος, Δυκομήδεος ἑσθλῶν ἑταῖρον. τὸν δὲ πεσόντ’ ἐλέσθησαν ἀρήφιλος Δυκομήδης, στῇ δὲ μάλι’ ἐγνὺς ὄνων, καὶ ἀκόντισε δουρὶ φαενώ, καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν, ἦπαρ ὑπὸ πραπίδων, εἰθαρ δ’ ὑπὸ γοῦνατ’ ἐλυσεν, ὁς ρ’ ἐκ Παοῦνης ἐριβώλακος εἰληλούθειν, καὶ δὲ μετ’ Ἀστεροπαΐνῳ ἀριστεύσεκε μάχεσθαι. τὸν δὲ πεσόντ’ ἐλέσθησαν ἀρήνους Ἀστεροπαϊος, ἰθυσεν δὲ καὶ ὁ πρόφρον Δαναοῖς μάχεσθαι. ἀλλ’ οὐ πως ἐτὶ εἰχεῖ σάκεσε γὰρ ἔρχατο πάντῃ ἐσταότες περὶ Πατρώκλω, πρὸ δὲ δοῦρατ’ ἔχοντο. 

Διάς γὰρ μάλα πάντας ἐπάψετο πολλὰ κελεύνων

338. ἐφικτικός, viz. at 331 sup.—ἐπιτάρροθον, a lengthened form of ἐπιτάρροθον, see v. 808.
340. ἐκηλοῖ, ‘unmolested,’ illacessitili. —πελασαίατο, the medial sense of ἐπισαίατο, of which it is virtually a synonym.
342—365. Encouraged by the forwardness of Aeneas, the Trojans once more rally and repel the attacks of the Greeks. Deaths ensue on both sides, but the Greeks on the whole have the best of it through their superior discipline.
342. ξέαλμενος, the epic aorist (ἄλλεσθαι). See xv. 571. The next verse occurs v. 497 and elsewhere.
343. There is an Apisoon, son of Phansias, in xi. 578. A few copies here give Ἀμωδάνα.
349. πραπίδων, here for φρενῶν, the diaphragm. This passage is simply repeated from xii. 411.
351. This verse, and perhaps the preceding, seem interpolated, or due to a late hand. The καὶ δὲ seems alien from the genuine epic; it can only be taken here for καὶ δὴ. The couplet may have been introduced as a reason why Asteropaeans should avenge the slain; though the reason given does not seem a very logical one. For Asteropaeans see xxi. 140.
353. καὶ δ’, i. e. καὶ ὀφτος. — εἰχεῖ, viz. ἀφιένειν αὐτῷ. — ἐτὶ, he came too late to do so, for they were fenced and surrounded by an impenetrable circle of shields and spears,—ἔρχατο, formed like δέχαται, ἔρχαται in xvi. 481, where the a takes the place of the ν. The χ is the result of the initial aspirate or Ἐ, εἴρῳ, Εἴρῳ. The Schol. Ven. 2 wrongly derives it from ἐρώ. Hesych. ἔρχατο καθεριγμένον ἦσαν, referring probably to this place, or to Od. x. 241, ἄς οἱ μὲν κλαίοντες ἐρέχατο. The difficult word ἐρέχατο in v. 89 perhaps belongs to this root.
355. πρὸ—ἔχοντο, προσαχόντο. The verb may however here be passive.
356. It is doubtful whether μάλα belongs to πολλὰ or ἐπάψετο, 'he duly
visited, or, had gone about amongst) them with many words of advice." Cf. i. 31 and xii. 265. The oûte following is exegetical; otherwise we should expect oûte.

360. έξοχος, in the primary sense, as in iii. 227, "projecting beyond," and as it were "jetting out from." The point of the advice was, that they should keep together in a compact mass. The Schol. Ven. 2 compares the similar counsel of Nestor in iv. 303.

360—365. These lines read like an interpolation,—at least from 362. There seems indeed a laboured attempt throughout to protract the account of the contest over the body. Perhaps the interest of the hearers was purposely kept in suspense as to which side should ultimately win.—άγχιστίνοι, one after the other, in close succession. See v. 141.

364. μέμψητο. In reference to the advice sup. 356—359.

366—363. The fight thickens round the corpse of Patroclus, and the combatants are shrouded in darkness, though the air is clear and bright around. The poet records the absence of the two sons of Nestor from the fight, through ignorance of Patroclus' fate.

366. δέμας πυρός. See xiii. 673.

368. ήέρι. This may be the mist sent by Zeus to shroud the Greeks, sup. 269. Doederlein however explains it of the cloud of dust; so also Heyne. This notion of supernatural darkness attending any great event is not uncommon. Tae. Ann. xiii. 41, "Adiecitur miraculum velut numinum oblatum: nam euncta extra tectis hactenus sole industria fuere; quod moebius cingebatur, ita repente atra nube coopterta fulguribusque discretum est, ut quasi infensantibus dels exitio tradi crederetur." See on xvi. 567.—μάχης ἐπι, ' during the fight.' (Or, perhaps, 'in the place of the fight.') An unusual epic construction, and more resembling the later Attic. Aristophanes reads μάχην ἐνι. Spitzrucker thinks the passage corrupt, the MSS. generally giving μάχης ἐπειθ' or ἐπι θ' ὅσον. He supposes the grammarian to have read μάχης ἐπι θ' ὅσον, i.e. θ' ὅσον τής μάχης. Doederlein proposes μάχης, ἐπι θ' ὅσον ἀριστοι κ.τ.λ., "proellii tenebris occupabantur tam longe lateque, quam fortissimi illi corpus Patroclei circumstabant." As the text stands, the sense seems to be, 'For there were wrapped in mist, while the fighting lasted, all the bravest who had stood firm by the body of Patroclus.'

373. γαῖς. No mist was visible either on the earth or on the mountains.
Schol. Ven. 2, οὕτε χαμόθεν ἦν νέφος ιδεῖν οὕτε ἐπὶ ὄροι ἄναβατον. This is a rather singular expression; the genitive implies the source whence a mist proceeds, and we need not, with Doederlein, supply ἐπὶ. A prose writer would have said οὐδαμῶν γαῖς.—μεταπανάμενοι, with intervals of rest, and avoiding the darts from the enemy by standing far aloof. The sentiment seems hardly Homeric. Compare however παυσαλὴ and μεταπανάμηθη in ii. 386, xix. 201. The conflict round the body was fierce, but the others rather played at fighting than fought.

376. ἥρη, the causal dative; through the mist that obstructed their sight, and did not allow them to avoid the darts.—δῦο, Schol. Ven. 2, τῶν ἁρίστων, τούτο δὲ ποιεῖ, ἐπεὶ θάτερον αὐτῶν ἀποστέλλειν θέλεις φιλτατόν ὡστά Ἀχιλλεῖ. See inf. 691. For the genitive Πατρόκλου, sup. 102.

381. ἐπισωσμένοι. Schol. B. ἐπιβλέπουσα ἢν τῶν μὲν πιπτόντων ὑπερμακόντων τοὺς δὲ φυγάδας πρατηρέσωτα. Ἀλλος: προορόωμεν καὶ προσδοκῶμεν μήτε ἀποθύμησιν τοὺς ἑπάρυ显著 μήτε φεύγειν, ἐπὶ τῆς αὐτῆς ἐμὲν αὐτῶν τάξεως. 'Looking only to the possibility of the death or defeat of their comrades, they were fighting apart, since that was the command of Nestor (their father) when he sent them to the fight from the dark ships.'—Heyne; "reputantes quae caedes et fuga fieri posset in ea parte, pugnabant scorsum a ceteris qui circa Patrocli corpus stabant."—ἐπετελέσθη, ὑπερμαχεῖν δηλοῦντι τῶν ἑταίρων, Schol. Ven. 2. The word ἐπισωσμέναι does not elsewhere occur in Homer, though ποτισώσσεσθαι is often used. The second explanation suggested by the Schol. is somewhat obscure. Doederlein gives the sense thus: "observabant neem sodalium, ut corpora tuerentur, si qui perissent, corumque fugam, ut succurrerent vel recipierent fugientes."

384—399. The remainder of the day is spent in hard fighting, till both sides are exhausted. The body meanwhile is pulled to and fro as a hide is stretched this way and that in the process of curing it.

384. πανημεριός, Schol. ἐν τῷ λειπομένῳ παντὶ μέρει τῆς ἱματίας. The next three lines read like an addition, inserted for the closer comparison between the ἱματίας and the ἱματιας. One might conjecture that 'the hands and eyes were spattered' with blood rather than with sweat, in the original passage from whence the lines were adapted. It is at all events clear that 388 well follows 384. The nominative to παλάσσετο (unless we suppose a 'schema Pindaricum' with χείρες τ' ὑφθαλμοὶ τε) is virtually γονίματα, as Doederlein observes.

—The dual μαραμένους refers to the two opposing parties.
Hence, rubbing the intervals, or it adjective. He did not this to the Schol. present theervals, or it adjective. He did not this to the Schol. present

389. On the pleonastic expression ταύρος βοῦς (or more properly, as the Schol. observes, βοῦς ταύρος) see li. 450; iv. 105.

Ibid. The homely (eιτελής, Schol.) but forcible simile has earned the praises of critics both modern and ancient. The rubbing in of fat or tallow was done to preserve and increase the suppleness of the hide when dry. See Plat. Phaedr. p. 251, b. Hence, apparently, viz. from the fat penetrating the pores, χρίεως has the double sense of 'to puncture' and 'to anoint.'

390. ταύνεω, to stretch. So θερανεος υφος is used in Ar. Eq. 368.—μεθυσωσαν, saturated with fat.'

392. κυκλάσαε, standing apart at intervals, or perhaps opposite, they stretch it in a circular direction; so in iv. 212, ἄγειρέσθαι κυκλάσαε is 'to gather to, or so as to form, a circle.' A similar adverb is πέδασα, Eur. Bacch. 137.—εθύν, ἀπεθύν, the moisture leaves it, and the fat enters in its place. —διαπρόει, through its entire length and width, lit. 'across and lengthways.'

395. ἐλκεον. See inf. 558.

396. Ἀρης κ.τ.λ. The sense is, 'Not Ares nor Pallas (powers devoted to war) would disparage, or think insufficient, this fight for the body of Patroclus, no, not even though greatly enraged, so as even to desire the destruction of one side or the other.' Compare a similar sentiment in iv. 559, xiii. 127. Doedeltein refers μν to Pallas only, who, though opposed to the Trojans, would admire the valour they displayed.

400—411. An important event has yet to take place, on which the action of the plot henceforth mainly turns. Achilles is to be informed of his friend's death. Keeping aloof from the contest by his own fleet, he had not as yet heard of the issue of the fight near the walls of Troy. He had not dreamed of Patroclus' death, nor had his mother Thetis warned him of the loss. Heyne well remarks that this declaration of Thetis to Achilles is distinct from that in ix. 410, and that in xviii. 8—11. The art of the poet is seen in suspending yet for some time the actual event, and dismissing it at present with an allusion.

403. γάρ θ' Spitzner, with the MS. Harl. Patroclus had been killed not far from the city, xvi. 702. 714.

404. το, δ' δ' 'wherefore he never entertained in his mind the idea that he was dead (i.e. because his return was delayed), but thought that he would come back alive after getting close up to the Trojan gates; for that he never expected at all, that he would capture
teλνάμεν, ἄλλα ζωόν, ἐνιχριμφθέντα πόλησιν, 
ἅψ ἀπονοστήσεων, ἐπεὶ οὐδὲ τὸ ἐλπετο πάμπαν, 
ἐκπέρσεων πτωλιέθρου ἀνευ ἑθεν, οὐδὲ σὺν αὐτῷ 
πολλάκι γὰρ τὸ γε μητρός ἐπεύθετο νόσφιν ἀκούων, 
ἡ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόμαι. 

δὴ τὸτε γ' οὐ οἱ ἐευπε κακὸν τόσον ὀσσον ἐτύχθη 
μήτηρ, ὅτι ἡ οὶ πολὺ φίλτατος ὠλεθ' ἑταίρος. 
[οἱ δ' αἰεὶ περὶ νεκρῶν ἀκακμένα δούρατ' ἔχοντες 
νολεμές ἐγχρόμπτουτο καὶ ἀλλήλους ἑνάριζον. 
ἂν δὲ τις εἰπέσκετε Ἀχαίων χαλκοχυτῶν.

"ἀφίλου, οὐ μὴν ἦμων ἐνικλεές ἀπονεέσθαι 
νήσας ἐπὶ γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα 
pᾶσι χάνοι. 
τὸ κεν ἦμων ᾖφαρ πολὺ κέρδιον εἰη, 
eὶ τούτον Τρώεσσι μεθήσομεν ἵπποδάμιοισιν 
ἀστυ πότι σφέτεροι ἐρύσαι καὶ κύδος ἄρεσθαι."

ἀδὶ δὲ τις αὖ Τρώων μεγαθύμων ἀμίδησασκεν.

"ἀφίλου, εἰ καὶ μοῖρα παρ' ἀνέρι τὸδε δαμὴν 
pάντας ὀμως, μὴ πώ τις ἑρεῖτο πολέμουι."
him fight a little longer, or for μὴ πως, 'by no means.' See on iv. 234. —ἐρωτεῦται, 'retire from,' cf. xiii. 776, ἄλλοτε δὴ ποτε μᾶλλον ἐρωθησάι πολέμιοι. 424—455. The horses of Achilles, of immortal breed, which on the death of Patroclus had been driven out of the reach of Hector, xvi. 861—867, conscious of the loss of that hero, refuse to move even to the word or whip of their familiar driver Automedon. Zeus pities their grief, and declares that they shall never be driven by Hector. He will give them strength to escape safe to the ships, although slaughter of the Greeks shall continue till the close of the day.

425. χάλκεων. This epithet is a common-place, and perhaps no antithesis (which would only be a feeble one) is intended with σιδήρειος. The 'firmament,' in primitive times was regarded as a metallic vault. The upper air is called ἀτρίγυγος, 'barren,' i. e. vacant, as Pindar says ἐρήμας δὲ αἰθέρας, Ol. i. 8. It is more commonly an epithet of the sea, which grows nothing that can be gathered, as corn or grapes. Doederlein strangely derives it from τρύγεω, with the ä intensive, ὥστε τρύγειν ὑπὸ τοῦ ὀρυμαγώδος. As for the 'iron clang,' it may mean the clash of arms, or, as Heyne prefers, "durns ad auditum," "ingens." Schol. Ven. δ στερεῖς καὶ πολυ-ισχυροι.

429. ἢ μὴν, 'true it was that—,' or, 'yet many times did Automedon ply them with a stroke of his quick (i. e. stirring) whip, many times too speak to them with coaxing words, and oft with an oath.'—ἀρείη, τιμ. φωνή. See xx.109. —ἐπεμαλέο, v. 748.

432. πλατάν. See vii. 86. Schol. Ven. 2, οὐ τῶν καθόλου πλατάν, ἀλλὰ τῶν καθ' ὅ μέρος ἔσωτον ἐστὶ πλατύτατος. Elsewhere the broad north coast of the Aegean, as opposed to the Hellespont, seems to be meant.

434. στήλην. See on xi. 371; xvi. 456. —εστήκη, perhaps a form of the present, whence the Attic ἐστήξα.

437. ἐνικηκώματε, ἐνικήψατε, a strong word, lit. 'having fixed their heads upon the ground,' with the notion of suddenness and immovableness. The root is σκην, σκισ, σκιμ (σκε-ρίννα, σκητάνιον, σκίπων, Scipio, &c.). Pindar has σκίμβατο and ἀπεσκημφάθαι. The poet merely means that they refused to raise their heads from the ground. Schol. προτερέστατες καὶ πελάσατες διὰ λύπης ὄπερβολήν. The whole passage may be compared with xix. 397 seqq. So ibid. 405, ἦφαρ δ' ἡμοις καρήματι.
The crerov, has the
similar-distich
The couplet
The dust
Hence, as Eustathius observes, the failure of Hector to get
the steeds was not owing to his own want of prowess, but to destiny being
against him.
As in ἄλλως, the notion of vanity attaches to the word.
Thus as you see.” As in ἄλλως, the notion of vanity attaches to the
word.
spitzen, the aorist from σάω or σάω, ix.
393. 424.—σφίσι, δηλονύτι τοῖς Τρωσι, Schol. Ven. 2. The γὰρ explains why
there was a special need of a safe convoy.
—κτείνειν, “to go on slaying” till they get
near to the fleet. Then, and not till then, their career was to receive a
check from Achilles himself.
456—480. Automedon drives back to
the fleet, fighting as he goes, but unable
to act effectively both as ημίοχος and
παραβάτης, since the steeds no longer
heard the well-known voice of Patro-
clus. He is accosted by Alcmedon,
whom he invites to take the reins,
while he himself fights on foot to avenge
the death of Patroclus.
of the preceding verse, Archilochus (see vi. 1298, &c.—αγάλληται, a word specially used of taking pride in spoils won by valour. Herod. iv. 64, εκ των χαλινῶν τοῦ ἱπποῦ τῶν αὐτῶν ἑλαυνεῖ, εἰ τοῦτον ἑξάπτει (Θέμα αὐθράπειον), καὶ ἀγάλληται. Archilochus ap. Ar. Pac. 1298, ἀστίδα μὲν Σαλῶν τις ἀγάλληται. Compare xviii. 132. Thuc. vi. 41.

476. ἔχειν δύσησιν, 'to understand the art of training,' is coupled with ἔχειν μέτοχον, either in the sense of 'controlling the fury,' κατέχειν, or, as Doederlein has it, 'instigandi animosque addendi artem.' Arnold oddly renders it, 'to have in hand the repression and the rush of the courser.' Heyne, "videtur esse pro domāν τὸ μέτοχον.'

478. νῦν αὖ, more commonly νῦν αὖτε, non autem, as iff. 672.
481—490. Hector, perceiving that Automedon has resigned his horses to an inferior hand, conceives greater hopes of securing them, and summons Aeneas to his aid.

481. βοηθῶν. So Aristarchus, while others read βοηθῶν, Schol. en ς μάχη ταχύ, and so Heyne understands it. “The courser's swift for succour,” Mr. Newman. Doederlein construes βοηθῶν with ἔπορονςας. He compares μιμῆ ἔφερον θυὸν ἔρμα in xi. 533. On the word βοηθῶν see xiii. 477.

487. προσφανέντε, coming forward into the flight with incompetent, i. e. inferior, drivers. Cf. Plat. Phaedr. p. 248, ν, κακία ἡμόχων. Aesch. Ag. 610, ποιμένοι κακού στρόβες.

488. τῇ, viz. because of such incompetency.—ἐθέλεσ, sc. εἰδο παραστήμα. Bekker (ed. 2) gives τῷ and ἐθέλοις. The Schol. remarks that Aeneas is summoned because he was smarting under the loss of his own steeds.

489. οὖ. The accusative after τλαίειν, as in v. 395, τῇ β' Ἀλέθη ἐν τοῖς τελώροις ὄνων ὕποτίν. So Spitzner, with whom Doederlein agrees, considering the following infinitive as epexegetical, and as if dependent on ἐπεῖ. “Neque eunum irrentes sustinuerint, ita ut pugnam apertam nobiscum sinit initiari.” Spitzner. We want however an example of τληναί τινα for ὑπομείναι. Mr. Trollope (following Heyne as usual) thinks οὖ the accusative absolute.

491—515. Aeneas at once assents, and he advances with Hector, both fully armed, and attended by two squires or comrades. Automedon, though supported by the car now driven by Alcimedon, fears to meet them alone, and summons the two Ajaces and Menelaus to his aid.

492. βοεῖς, βοεῖας ἄσπίσι. Cf. v. 452, xii. 105. 137, vii. 238, where βόες ἄδαι and βοῦς ἄγαλη are similarly used.—εἰλυμένα, see xvi. 640.
αὐτίκα δ’ Ἀλκιμέδοντα προσηῦδα, πιστὸν ἔταῖρον, 500 ἀ’ Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἵσχέμεν ὑπονόζ, ἀλλὰ μᾶλ’ ἐμπνεύοντες μεταφρένων οὐ γὰρ ἐγὼ γε Ἔκτορα Πριαμώδης μένεσις σχῆσεσθαι ὥστε πρὸν γ’ ἐπ’ Ἀχιλῆος καλλίτριχε βῆμαι ἵππῳ νωὶ κατακτεῖνατα, φοβησάι τε στίχας ἀνδρῶν 505 Ἀργείων, ἢ κ’ αὐτῶς ἐν ἐπτούσι ἄλογῃ. ὃς εἰπὼν Λίαντε καλέσσατο καὶ Μενέλαον. “Α’ Λίαντε Ἀργείων ἠγήτορε, καὶ Μενέλαε, ἢ τοι μὲν τὸν νεκρὸν ἐπιτράπεθα’ οἱ περ ἄριστοι, ἀμφ’ αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 500 νωὶ δὲ ὡς φοβεῖν ἀμέτρετε νηλεῖς ἡμαρ τῇ δὲ γὰρ ἐβρυσαν πόλεμον κάτω δακρύουντα “Εκτῷρ Ἀἰνείας θ’, οἱ Τρώων εἰςδὶ ἄριστοι. ἀλλ’ ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κελταν ἡςο γὰρ καὶ ἐγὼ, τὰ δὲ κεν Δι’ πάντα μελήσει.” 515 ἢ ῥα, καὶ ἀμπεπαλῶν προτὴ δολιχόσκινον ἤγχος,

501. ἵσχέμεν, ἵσχε. Automedon has dismissed, sup. 483.—metaφρένων, viz. close behind me. So in the chariot-race, Soph. Electr. 718 and Π. xxiii. 380. This shows that when the fighting-man dismissed, he fought a little in advance of the chariot, so as to be taken up immediately and carried off if wounded. The ancient Britons had a similar practice, "honestior auriga, clientes propugnaut," Tac. Agric. 12.

503. μένεσις σχῆσεσθαι, ἀποσχῆσεσθαι, will restrain himself from the attack.

514. ἄλλα ἢ τοι κ.τ.λ. This clause introduces the γὰρ following, and he seems to say, 'Well! the gods dispose all things, and accordingly I will have a throw, come of what may.'—ἐν γούνασι, in the power and disposal of the gods. Schol. Ven. 2, διὰ τὸ τὰ ἐν αὐτοῖς ἀποκείμενα πρόωρα εἶναι. Or the reference may be to the peplos (v. 273) laid on the knees of Athena, or to votive tablets affixed there; cf. Juv. x. 55, 'propter quae fas est genna inercarum deorum.' By καὶ ἐγὼ Automedon means, that even he, i.e. though not properly a fighting man but only a charioteer, will try his luck at a throw.

516—542. Automedon hits with his javelin Arctus, whose fall is compared to that of a slaughtered ox. Hector aims at, but misses Automedon, and a closer conflict between them is stopped by the Ajaes, who come up just in time to support the Greek. Automedon then strips Arctus of his arms with boastful words, and carries them off in his car.—The genuineness of the whole passage appears very doubtful; it is largely made up of verses and phrases from other passages.
καὶ βάλειν Ἀρήτουο κατ’ ἀσπίδα πάντοσ’ εἶσην. ἦ δ’ οὐκ ἐγχος ἔρυτο, διαπρὸ δὲ ἔσατο χαλκός, νειαίρη δ’ ἐν γαστρὶ διὰ ζωστήρος ἐλάσσεν. ὡς δ’ ῥτ’ ἄν οὖν ἐχὼν πέλεκυν αἰζήνος ἀνήρ κόψας ἐξόπιθεν κεράων βοῦς ἄγραύλοιο ἵνα τάμη διὰ πᾶσαν, δ’ δὲ προθορῶν ἐρίτησιν, ᾧς ἄρ’ ὅ γε προθορῶν πέσεν ὑπτίος· ἐν δὲ οἱ ἐγχος νησιώτοι μᾶλ’ ὄξι κραδανόμενον λῦν γνῦτα.

"Εκτόρ δ’ Ἀὐτομέδωντος ἀκόντυσε δουρὶ φαειν’· ἀλλ’ οὐ μὴν αὐτα ἱδὼν ἥλευτο χάλκεον ἐγχος· πρόσωσ γὰρ κατέκυψε, τὸ δ’ ἐξόπιθεν δόρον μακρὸν οὔδει ἐνισκύμφησι, ἐπὶ δ’ οὐρίαξος πελεμικήθη ἐγχεος· εὔθα δ’ ἐπειτ’ ἅφιν μένος ὁμβρίμος Ἀρης. καὶ νῦ κε δὴ ἐξιφέσσοι αὐτοσχεδον ὄρμηθησιν,

516, 517. See iii. 355, 356, and for the next distich v. 538, and iv. 138.

519. Ἐλασσεν. The subject is Ἀὐτομέδων. 520. The Schol. Ven. 2 observes that the simile is made the more effective by the axe being sharp and the arm that wields it being vigorous. The great sinew of the neck is described, which is completely severed just behind the horns, and the ox falls with a spring or rush forward. But here the man springs forward, not from receiving the wound, but just before it (523), so as to meet the wound.

521. τὰ νήδυα are the parts about the belly, νηδὸς. The adjective is not elsewhere used.—μᾶλ’ ὀξὺ, ‘very sharp and quivering from the force of the blow,’ or, ‘by the quivering of its very sharp point.’

524—529. This passage is repeated from xvi. 610 seqq. Compare also xiii. 443.


534. Χρομώις. See sup. 494. 513.

535. δεδαιγμένον, divided, or pierced in his heart; see on xvi. 659. Either νηδοῦσι must be taken rather laxly for a wound above the navel, or ἦτορ may mean φρένες, the diaphragm, or δεδαιγμένον, the conjecture of Heyne, must be accepted. A wound in the νηδος proper would not be immediately fatal. Tacitus says (Ann. ii. 31) of Libo Drusus, that ‘duos itus in viscera directis; ad gemitum collabentis accurrere liberti, et caede visa miles abstitit;’ where ‘caede’ need not mean that the man was dead.

538. ταύγο. ἦ μὲν δὴ κ.τ.λ. ‘Truly, I have relieved my heart a little from its grief for the death of Patroclus, though the man I have slain is an inferior one.’
κήρ ἄχεος μεθέηκα, χερείονα περ καταπεφνών.”

"As indeed his mind had taken a turn" viz. so far to please the Greeks, that they should at last recover the body, inf. 746. 546. δή γάρ κ.τ.λ., "For indeed his mind had taken a turn," viz. so far to please the Greeks, that they should at last recover the body, inf. 746. Spitzner compares Od. vii. 263, & καλ νόδος ἐτράπετ' αὐτής. 545. Spitzner prefers
The battle readiness give occurs but Ven.
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with Heyne. There are three forms of the future, ἐλεύσω, ἐλκύσω, ἔλξω. Compare κυρέω, κυρήσω with κύρω, κύρωσ, and δακύσω with δάκω, which implies an obsolete present δακών. The imperfect ἔλεξον also occurs; cf. sup. 395, xxii. 336.

"He was the true guide, and the latter's action soothed his own. He had, in fact, only uttered a wish. The Schol. Ven. 2 well compares Eur. Hipp. 78, where the gods εἰμίοις χαίρεσσιν ἄνθρωπον ὄρο. Add Suppl. 232, Iaech. 321, and Ovid, Fast. vi. 297. See Gladstone, "Studies," ii. p. 176.

for a like simile from the fly see iv. 131. Schol. πρὸς τὸ ἵππον καὶ ἐπιμονὸν ἡκίων, ἵππον καὶ ἐπιμονὸν ἡκίων. Compare v. 9, ἥν ὑπὲ πᾶσι ἐν Τρόασσι Δάρσης κ.τ.λ., and x. 314, ἥν ὑπὲ πᾶσι ἐν Τρόασσι ΔΛῶν. Hence the MS. Harl. gives the accusative.

According to Max Müller ("Chips," &c., vol. ii. p. 30) and Mr. Peile (Introduction to Etymology, p. 69), it is for ὑπὸ-γό-ς, from the Sanscrit root su, 'to beget.' According to Dr. Donaldson (New Oxf. § 167), it is connected with φῶς and fillus.
āphneios τ' ἁγαθός τε· μάλιστα δὲ μιν τίεν Ἑκτωρ δήμου, ἐπεὶ οἱ ἑταῖρος ἔνν φίλος εἰλαπωναστής. τὸν ῥα κατὰ ζωστήρα βάλε ἕανθος Μενέλαος αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσεν· δούπησεν δὲ πεσόν. ἀτὰρ Ἀτρείδης Μενέλαος 580 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ έθνος ἑταῖρων.

"Εκτορά δ' ἐγγύθεν ἱστάμενος ὄφτωνεν Ἀπόλλων, Φαίνοπι Ἀσιάδη ἐναλίγκιος, δός οἱ ἀπάντων ξείων φίλτατος ἔσκειν, Ἀβυδόθι οἰκία ναών" [τῷ μιν ἐνεσάμενος προσέφη Δίως νῦν Ἀπόλλων] 585 "Εκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαίων ταρβήσειεν; οἶνον δὴ Μενέλαιον ὑπέτρεσας, δός το πάρος περ μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος άείρας νεκρὸν ὑπὲκ Τρώων, σὸν δὲ κτάνε πιστὸν ἑταῖρον, ἐσθὸν ένι προμάχους. Ποδῆν νῦν Ἡτίωνος." 590

δούφατο, τὸν δ' άχεος νεφέλη ἐκάλυψε μέλανα, βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθου χαλκῷ. καὶ τὸν ἀρα Κρονίδης ἐλετ' αἴγίδα ψυανάσσον


579. ἀλέκαντα κ.τ.λ., lit. 'as he had rushed off to flight,' i.e. had started to run.

582—596. Apollo in the likeness of Phaenops now addresses Hector (as Athena had Menelaus), urging him to avenge the death of his friend. And now Zeus, by a portentous gathering of clouds on Ida, encourages the Trojans and scares the Greeks.

586. ἐτ', after such conduct as this.—οἶνον, see xiii. 633; xv. 287. None of the Greeks will fear you now, when you have retreated before such an effeminate warrior as Menelaus.

588. μαλακός. Plat. Symp. p. 174, b, "Ομήρος,—ποιήσα τοῦ Ἅγαμέμονα διαφερώντωι ἀγάθῳ ἀνδρά τά πολεμικά, τῶν δὲ Μενέλαων μαλακών αἰχμητήρ. The Schol. here observes, that it is but the slanderous remark of an enemy.—ἀέρας, as if it were an effort of strength to lift it without aid; or the absence of aid is made a reproach to Hector for allowing the thing to be done. Above (581) Menelaus was said ἔφωσε.—νεκρὸν, the body of Podes. In adding, 'besides that, he has slain your faithful companion,' also referring to Podes, he uses the figure ὑστερον πρότερον.—Ἡτίωνος, "non illius qui pater Andromaches erat; quoniam Andromaches fratres omnes perierant ab Achille necati, vi. 423." Doederlein.

593. αἰγίδα κ.τ.λ., see xv. 229. The notion of a gathering storm resulting from the fluttering of the aegis,—the dark shadowy gloom, and the flashes of light as if from the golden tassels gleaming in the air,—the double omen too of victory or defeat, according to the side on which the light or the shadow seemed to fall,—were impressions naturally made on minds brought up in the school of element-worship. Zenodotus, who read γῆν δ' ἐτίναξε (595), attributed also an earthquake to the wind caused by rustling the aegis; the ancient belief being not far from the truth, that earthquakes were caused by pent-up winds or gases. And the Schol. Ven. cites iv. 107 to show that ἔπιστελεν αἰγίδα was part of the portent. Spitzner appears to have misunderstood the point of the grammarian's remarks.
μαρμαρένω, Ἡδη δὲ κατὰ νεφέσσσι κάλυψεν, αὐστράψας δὲ μάλα μεγάλα κτύπη, τὴν δὲ τίναξεν, νίκην δὲ Τρώεσσι δίδω, ἕφοβησε δ’ Ἀχαιοὺς. πρῶτος Πηνελώς Βοιώτιος ἦρχε φόβου. 

βλήτο γὰρ οὐκ ὕμων δουρῖ, πρόσω τετραμμένοις αἰεί, ἀκρον ἐπιλίγαν γράψει δὲ οἱ ὀστέοι ἀχρυς αἰχμὴ Πουλυδάμαντος· δὲ γὰρ ο’ ἐβαλε σχεδὸν ἔλθων. 600 Λήμτων αὖθ’ Ἐκτῶρ σχεδὸν οὕτασε χειρ’ ἑπὶ καρπῷ, νῦν ’Αλεξτρονὸς μεγαθύμου, παῦσε δὲ χάρμης· τρέσας δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπητο θυμῷ ἐγχος ἔχων ἐν χειρὶ μαχησθέσθαι Τρώεσσιν. Ἐκτώρ δὲ ’Ιδομενέως μετὰ Λήμτων ὄρμηθέντα 605 βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζῶν· ἐν καυλῷ δ’ ἐάγη δολιχῶν δόρυ, τοὐ δὲ βόησαν Τρώεσ. δ’ δὲ ’Ιδομενῆς ἀκόντισε Δευκαλίδαο δίφρω ἐφεσταότος. τοῦ μὲν ρ’ ἀπὸ τυτθόν ἁμαρτεν, αὐτάρ δ’ Μηριώνα ὄπανά θ’ ῥυίοχόν τε, 

Κοῖρανον, ὦς ο’ ἐκ Λύκτου ἐνκυμενής ἐπετ’ αὐτῷ—πεζὸς γὰρ τὰ πρῶτα λιπῶν νέας ἀμφιελίσσας

595. Construe μάλα μεγάλα, as the Schol. Ven. directs. 

597—625. The Greeks, dismayed by the adverse omen, and pressed by Hector, fly in alarm, led by Penelope (ii. 494). Hector receives a momentary check from Idomenus, but slays the charioteer of Meriones, just missing Idomenus. The latter then drives at full speed towards the ships.

598. πρόσω, as he had turned his face ever in the direction of forward, and not φυγὴν, to which the word τετραμμένοι is more strictly applicable.—ἐπιλίγης, Schol. Ven. ἐπιλίγης, ὡσι δ’ ἐπισυλλή ψαύσα, μή εἰς βάθος. Hesych. ἐπιλίγης — ἐφάπασαι εἰς ἐπισυλλή, ἐπέγραβαν, εἰς ἐπιγραφής. FROM LEIXHEI, the touching of a surface with the tongue. Cf. Od. xxii. 278, Ἀμφιμέδων ὄ’ ἄρα Ταλέμαχον βάλε χειρ’ ἐπὶ καρπῷ ἀληγνί, ἀγίρῃ δὲ μῖνοι δηλισάσα χαλκός. —οἱ στείον ἄχρος, see iv. 521; xvi. 324. Though the wound is described as superficial, yet it reached to the bone, i.e. the shoulder-blade. It is meant that it did not penetrate to the lungs.

604. ἔχων ἐν χειρὶ, to be able to hold the spear in the wounded hand.

605. ὄρμηθέντα, as he had started in pursuit of Leitus, who had withdrawn from the contest (τρέσας) cautiously looking round him, viz. so as to steal away.

607. ἐν καυλῷ, at the top of the shaft. See xiii. 162.—ἐβόησαν, as inf. 723, ἐπὶ δ’ ἥξαε λαός ὄπισθεν Τρωκός. The old reading seems to have been ἐφοβηθην, which was altered by Aristarchus, on the ground that the Trojans were in fact victorious. But it may well mean, that they were alarmed for Hector's safety, when they saw that he was struck.

608. δ’ δὲ, viz. Hector,—Δευκαλίδαο, son of Deucalus or Deucalion, xiii. 307. Meriones was the charioteer and attendant of Idomenus, ib. 246. Here Meriones himself has a θεράπων, Κόλπανος, and appears to be taking the part of παράβατης, having just descended from the car. The parenthetical verses 612—616 interrupt the construction, which begins with ὑπάνω and ends with τὸν βαλε, 617.

612. πεζὸς, viz. Idomenus, who had come from Crete to Troy, but had en-
tered the fight on foot (xiii. 240), not in a chariot. He is saved therefore by the attendant of his friend Meriones driving up just in time to rescue him; for which chivalrous act Coeranus forfeits his life.


615. τῷ μὲν, to Idomenens.—φέος, sc. σωτηρίας, as in vi. 6.

617. οὗτος. The wound appears to have been inflicted, as the Schol. Ven. remarks, just as Coeranus was in the act of turning his car to take up Idomenes.

618. δόρον προμνύν, the farthest end, viz. that next to the blade. Schol. Vict. ἐως τοῦ ἐσχάτου τοῦ δορὸς ὄσεων.

619. χείρεν, he dropped in disorder. Aesch. Ag. 239, κρόκου βαφάς δ' ἐς πέδου χέιραν.

621. κύφας κ.τ.λ. Hence it is clear that Meriones himself was not in the car, or he would have taken the reins as usual.—μάστίς, 'whip,' see xx. 171. Schol. Ven. αὐτὸς μὲν ὡς νέος καὶ ἀκμάζων ἐτι κυβηνεῖν βούλεται, τοῖς δὲ μεσανοπόλιοι ἀποτίμησε, τὴν ἀσφαλειάν αὐτῷ παρίζομενοι.

623. κράτος, κράτος, victory.

626—647. Ajax and Menelaus, now fully aware that the favour of Zeus has inclined to the Trojan side, consult how they may best render aid. Ajax proposes to send a messenger to Achilles, whom he supposes not yet to have heard of Patroclus' death. Not seeing a fit person at hand, he prays to Zeus to disperse the darkness (sup. 594).

626. ἐλαθέ. Though Idomenes had not perceived it, Ajax and Menelaus were 'aware of Zeus, when he first began to give the victory that brought success to the other side.' For νίκη ὑπεραλήξῃ see vii. 26. For ὑπὲρ (which, as Mr. Trollope observes, is an unusual idiom) Doederlein proposes ὑπῆρ.

631. ἀφείν. Perhaps ἀφείν, i. e. ὅσις ἀν ἀφή, though this is not necessary to the syntax, ὅσις being virtually equivalent to εἰ τίς. (The context however suggests rather ὅσιος ἀν ὃ ἀφείς). There was another reading ἐφείν.
632. ἐμπης. Schol. ὅμως. 'All the same,' i.e. even though sent by an unskilful hand, they reach the mark by the guidance of Zeus. 634. αὐτοὶ περ. Schol. Ven. 2, ἡμείς μόνοι οἱ καταλελειμένοι υπὸ τῶν φευγότων. 635. νεκρῶν, not the body of Coeranus, but of Patroclus. Both the addition of the article and the absence of the F from ἐφύσσομεν seem indications of late composition in this passage, and the lines 635—639 may have been interpolated. There is some difficulty in the Ionic form ἀκη-χέβαται, which seems rather an imitation of such words as δέχαται, ἔσται, ix. 628, ἐφράσαται (Ραίνω, Od. xx. 354), ἐφράσαται and τετάχαται which occur even in Thucydides, than as following any strict analogy. The form ἀκαχ-ητα, changed euphonically to ἀκαχεξαται, appears to have undergone a further expansion by the insertion of δ, by which the form of the verb was adapted to epic rhythm. Cf. ἀκαλέ-δατο, Od. vii. 86. The reading is not quite certain, as the word does not elsewhere occur, and the early editions give ἄκηχέτασι. Hesychius, ἀκῆχεται ἄδηπον (where Schmidt would read ἄκηχετασι). Id. ἀκηδέδαται ὅπῃ κατέχονται (MS. ἄκηδέδαται κατέχονται).—ἀκηδέδαται: λυ-ποῦνται. We have ἄκηχεμένος and ἄκηχέμενος (accented as a reduplicated aorist) in v. 364 and xvii. 29. There is certainly no present ἄκηχεω, as assumed by Mr. Trollope; the root is ἄχ, as in ἄχος, ache, reduplicated and inflected.—οὐδ' ἐτί κ.τ.λ., they do not believe that after this success (the killing of Coeranus) Hector's hands will be stopped, but that he will attack the fleet. So the Schol. Ven., though he gives the other interpretation of this ambiguous phrase, 'that we Greeks shall be driven back upon our ships.' See on xii. 107. Heyne, "nos ad naves esse fugituros." 644. ἥρι. See sup. 594.—κατέχονται, al. κεκάλυτται. Cf. iii. 419, β δ κατα-
χεμενη ἑανφ αργητι φαινη. Od. ix. 144, οὐδὲ σελήνη οὐκαρότην πρόβαλεν, κατε-
χετο δε νεφεσθον. 645. ἀλλα, 'at least.' 647. ἐν δὲ φάει. See on xvi. 568. sup. 368. Schol. Ven. μεγαλοφρόνοι οὐ σωτηρίαν αἰτεῖται, ἀλλὰ φῶς πρὸς τὴν τῶν ὀφθαλμῶν χρείαν, ἵνα δράστησι καὶ πάθωσιν. Mr. Newman: "Jove, Father! from the welkin-mist Achaia's sons deliver! Make open sky, and cheery sight bestow upon our eyes; and sth thy pleasure is to slay, slay us in light of heaven." See on xvi. 568. sup. 368.—ἐαδεν, ἐΦαδεν, ἀνδάνω. See xiv. 310. Πάλης εὐαδεν.
... or, on the contrary, the body of Patroclus, in order to find Antilochus, but specially charges the two Ajae and Meriones to protect the body in his absence.

658. ὃς τε, supply εἰς or βαίνει from the preceding verse. The verb in fact is supplied, though by an anacluson, inf. 664.—ἐρεθίζων, teasing, trying the temper of, viz. by his frequent attempts at pilfering. The fine simile following (656—664) occurred before at xi. 550 seqq.

663. δεταῖ, 'torches;' not the same word as ταῖδα, but from their being made of bundles (δέω). Cf. Ar. Vesp. 1361, ἀλλὰ ὃς τὰ ἁπάντα στήθι τάσσον τὰς δετᾶς λαβοῦσα. 666. πᾶλα ἀέκων. Schol. Ven. 2, πρὸς τούτῳ μόνον ἡ παραβολή τά δὲ ἐν μέσῳ πρὸς οὔδεν ἐξείργασται περιστεράμων τῷ ἄρτῳ.

667. πρὸ φόβου, 'through fear,' prae melu, as the Attics say πρὶν φόβῳ. A remarkable use of πρὸ, and one that shows its close analogy with prae, through the form prai (praai), like utrai, utra, prae and our 'for.' In xxiv. 731, which is here cited by Schol. Ven. 2, ἄδελευν πρὸ ἄνακτος seems...
polla de Μηριώνη te καὶ Αίαντεσσ’ ἐπέτελλεν. “Αἰαντ’ Ἁργείων ἡγήτορε, Μηριώνη τε,
nun τις ἐνηέψεις Πατροκλῆς δειλοῖο

670

μυσάθως πάσιν γὰρ ἐπίστατο μείλιχος εἶναι
ξώδος ἑὼν. νῦν αὖ βάνατος καὶ μοίρα κιχάνει.”

675

ὡς ἁρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὡς τ’ αἰετός, ὅν ρά τέ φασιν

680

ὀξύτατον δέρκεσθαι ὑποραϊνών πετενών, οὖν τε καὶ ψιθ’ ἐόντα πόδας ταχύς οὐκ ἔλαθε πτώξθεννον

685

θάμνων ὑπ’ ἀμφικόμως κατακείμενος, ἀλλὰ τ’ ἐπ’ αὐτῷ ἔσοντο καὶ τέ μιν ὥκα λαβῶν ἔξειλετο θυμόν.

690

ὡς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαινώ
πάντοσε δινείσθην πολέων κατὰ ἐθνὸς ἑταῖρων,

695

ei που Νέατορος νῦν ἐτι ζώοντα ἱδοῦτο.

τὸν δὲ μάλ’ αὐτῇ ἐνόησε μάχης ἐπ’ ἀρισττερὰ πάσης
θαρσοῦνθι ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.

700

ἀγχοὶ δ’ ἱστάμενοι προσεβίξε σέανθὸς Μενέλαος
“Ἀντίλοχ’”, ei δ’ ἂγε δέυρο, διοτρεφές, ὅφρα πῦθηαι 685

705

λυγηῆς ἀγγελίης, ἡ μὴ ὥφελλε γενέσθαι.

710

ἣδη μὲν σε καὶ αὐτὸν ὁἴμαι εἰσορώντα
γυγνώσκεν ὦτι πῆμα θεὸς Δαναοῦι κυλίνδει,

715

exactly a synonym of our for, if it be not
ultimately the same word. So too in
Soph. Trach. 150, πρὸς ἀνδρὸς φοβουμένη
is the same as πρὸ in this sense. Doeder-
lein renders, “in gratiam fugae, vel quo
CELERIUS fugerent.”

670. ἐνηέψεις, the gentle courtesy. Cf.
sup. 204. Mure, Hist. Lit. i. p. 287. The
docline alluded to seems that of the
ἐρανος in Dem. Mid. p. 547, viz. ‘to do
as one would be done by.’

671. ἐπίστατο εἶναι, ‘he knew how to
be.’ Cf. Aesch. Suppl. 894, ξίνως μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. — πάσιν,
Schol. Ven. ὅτι Ἀχιλλεῖ μούφ, ἀλλὰ κοινὸς πάσιν.—νῦν αὖ, πινε αὐτέμι.
Cf. sup. 478.

675—693. Menelaus departs, looking
with eagle’s eye to find Antilochus.
Having met with him in the thick of
the fight, he bids him speed with the
sad tidings to Achilles, and to ask his
aid in rescuing the body of his friend.

764. Here, as in so many of the si-
miles of Homer, we notice that accurate
observation of nature which alone goes
far to establish the unity of authorship
in the Iliad, even if founded on an adap-
tation of other epic legends. Virgil
renders the passage, Aen. ix. 563, ‘Qua-
ilis ubi aut leporem aut candenti corpore
cyclus Sustulit alta petens pedibus
Jovis armiger umcis.’

680. Both ἐθνος and ἑταῖρος are to be
referred to the same root, Ἐθ or Ἐθ
(Lat. suetus). From it we have many
forms, all implying familiar converse
with another; ἒτης, Aesch. Suppl. 247
(i. e. ἄστος or ἐπιμήτης), ἡτεῖος, inf. xxii.
229, ἔθος and ἡθα, and perhaps the
shortened form θείος, ‘an uncle.’ As for
ἐθος, it regularly takes the F, cf. ii. 87,
and the aspirate in ἑταῖρος is a remnant
of the same guttural-sibilant sound. See
also on vit. 115.

681. ἔθνος, either ἔθος, or Menelaus
himself is the subject.

688. κυλίνδει, comes round, as it were,
by the turn of a wheel. — νίκη, viz. γίγνεται. Seeing himself the disasters of the Greeks, Antilochus is the more prepared to receive the news of Patroclus' death. Though at first he is over- come by so terrible a disaster, his sense of duty to his friend induces him to undertake the task, which he discharges xvii. 20.

693. γυμνῶν, though stripped of the armour. Cf. inf. 711; xviii. 21.

694—714. Antilochus departs on his errand to Achilles. Menelaus sends Thrasymedes the brother (ix. 81) to supply his place in the fight (sup. 682), and returns himself to the conflict for the body of Patroclus. He tells the Ajaxes that he does not believe Achilles will aid them now that his armour has been lost, and advises them to trust to their own valour.

694. κατέστρυτος, 'was shocked,' 'felt a shudder come over him.' An aorist from the root στρυ. Cf. Od. x. 112, τὴν δὲ γυναικα εὔρον ὅσον τ' ὅρεος κυρωφί, κατὰ δὲ ἔστυνον αὐτῆς. The distich following occurs also Od. iv. 704, 705. In ἁμφασία we have the fuller form of the a privative, i. e. αὐτᾶ, as in ἀνάληπτος, ἀναχέος, ἀνάειδος.

698. τεῦχη. He left his heavy shield in the hands of his attendant, since that would have impeded his progress to the ships. Schol. Ven. διὰ τὸ μὴ βαροῦμενον τοῖς ὁπλοῖς χρυσαία εἰν τῇ ὁδῷ. 704. ποδῆ. The Pylians, whom Antilochus had led, missed their chief the more because they were τεῦχος, 'hard pressed.'

705. αὐτῆς, Schol. Ven. ἀνέπεισεν, παρώτρυνεν.—τοῖς, a' dativus commodi,' se. ἐταίροις ἀυμῶνιν. He sent Thrasymedes, the brother, to supply the place of the absent Antilochus.—δὲ αὖτε, like αὔτε, is often the simple autem. Here however the αὔτε seems to have the fuller sense of τυχεῖ, —ἐπὶ—βεβήκει, see sup. 574.
νῦν ἔναι, μᾶλα περ κεχολωμένον Ἐκτορὶ δίω
οὐ γάρ πως ἄν γυμνὸς ἦν Τρώεσσι μάχοιτο.
ἤμεις δ᾽ αὐτοὶ περ φραζόμεθα μὴν ἀρίστην,
ἤμεν ὁποῖος τὸν νεκρὸν ἐρύσσομεν ἦδὲ καὶ αὐτός
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κήρα φύγουμεν.”

τὸν δ᾽ ἢμείβετ’ ἐπείτα μέγας Τελαμώνιος Αἰας
“πάντα κατ᾽ αἰσθαν ἐειπὲς, ἀγακλεές δὲ Μενέλαες
ἀλλὰ σὺ μὲν καὶ Μηριώνης ὑποδύντε μᾶλ’ ὅκα
νεκρὸν ἀέραντες φέρετ’ ἐκ τόνου αὐτάρ ὀπισθεν
νῷ μαχησόμεθα Τρώοις τε καὶ Ἐκτορὶ δίῳ,
ἴσον θυμὸν ἔχοντες ὁμώνυμου, οἴ τὸ πάρος περ
μίμομεν ὅτιν Ἀργα παρ’ ἀλλήλουσι μένοντες.”

ὡς ἐφαθ’, οἴ δ᾽ ἀρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
ущ μάλα μεγάλως. ἐπὶ δ᾽ ἵαχε λαός ὀπισθεν
Τρωκός, ὥς εἴδοντο νέκυν αἰροῦντας Ἀχαιοὺς.
ἰθυσαν δὲ κύνεσσι ἐοικότες οἴ τ᾽ ἐπὶ κάπρῳ
βλημένῳ αἴξουσι πρὸ κούρων θηρητήρων
ἐως μὲν γάρ τε θέουσι διαρράσαι μεμάωτε,

712, 713. See sup. 634.
715—734. The two Ajaxes pledge themselves to fight against Hector,
while Menelaus and Meriones bear away the corpse. Seeing this plan carried into
effect, the Trojans redouble their efforts, like dogs baiting a wild boar, but are
everywhere rebuffed by the Ajaxes.

717. ὑποδύντε, subdunes, acting as bearers.

720. ἤσον θυμὸν. As we hear one and the same name of Ajax, so let us have
the same mind and purpose.

721. μίμομεν appears to be the imper.

722. ἀγκάζοντα, 'raised in their arms.'
The word does not seem of an ancient type, and is not elsewhere found in
Homeric. There are other signs of νεωτερισμὸς in the concluding verses of
this book, e.g. the omission of the F in ἵαχε and in οἴ (723. 730), ἀμφιθαλέων μένος
in 712. The Schol. Ven. says that from this passage the 'later writers,' i.e. the
tragies, borrowed their-scene of the body of Achilles being borne away by Ajax,
and protected by Odysseus. According to the views advocated in this edition,
the converse may equally well be the case. The great mass of ever-varying
epics, known to the ancients as 'Homer,' appears to have settled down into the
shape in which we have them, at a period long after the really archaic originals
had given way to many novel combinations and a more recent and generally
intelligible dialect.—μάλα μεγάλως, 'with
hug (or mighty) effort.' Briefly put for
μέγαν μάλα μεγάλως, perhaps, as in the
formula κεῖτο μέγας μεγαλωστι, xvi. 776.

726. πρὸ κούρων, in advance, in front
of the young nobles who form the hunt-
ing-party.

727. ἔως μὲν γὰρ, like ὅτε μὲν—ὅτε
δὲ, for τέως. This seems indeed a later
use, not to say that the old epic seems
to have made ἔως a dissyllable = ἐως,
or ἐως. See on xv. 277. Translate: 'for
a while indeed they run eager to tear
him in pieces; but no sooner does he
turn round upon them, trusting to his
strength, than back they go, and dis-
perse this way and that in rapid flight.'
There is no English word that exactly
renders ἀλη or ἀληγ, except perhaps the
colloquial 'pluck.' It means the power
as well as the courage to face an adver-
sary in stand-up fight,—Έλιστεσθα, to
turn round and keep the dogs at bay;
cf. sup. 283.
730. intensified.

732. ὅτε, ὡς, quoique. The imperfect ἔπεσε is found in the old editions, and is the more common idiom. Cf. xii. 279, τοὺ ζέν γὰρ τε κακοῦ ὑπερῆσται κρόσ. iii. 216, ἄλλ᾿ ὅτε ἔδει πολὺμεταφέρετε κατ᾿ αὐτοὺς σταϊήσαν, τῶν δὲ τράπετο φρώς, οὐδὲ τις ἐπὶ πρόσωπον αἰών ὑπερὶ νεκροῦ δηριάσαται.

735—761. The body of Patroclus is borne to the ships, through the thick of the fight, which is compared to the effects of a sudden fire in a city, when houses fall thick and fast. On the other hand, the bearers are compared to strong but patient mules dragging a heavy balk along a mountain-road; and Ajax, who keeps back the crowd, to a rock that diverts a river from its course. Lastly, the assaults of Aeneas and Hector are likened to the attacks of a kite on a flight of starlings. For the combination of similes compare ii. 453 seqq., where the first, as in the present passage, is taken from the outbreak of a fire.

736. ἐπὶ, against them as they advanced. Cf. 7:11. Or ἐπιτίθεσθαι may mean 'was increased,' 'intensified.'

738. φλεγθεῖν is perhaps transitive. Compare xxi. 13, 14, τὸ δὲ φλέγει ἀκα-

739. ἐπιβρέμει, blows upon it with a noise. It does not seem necessary to give this word an active sense (ventus facil ignem fremere, Heyne).

741. ἀρχων. See xv. 25.—ἐρχόμενοι, cf. v. 150.

742. ἀμφιβάλοντες seems to mean, 'throwing their strength into the work on both sides of the yoke.' Schol. Ven. ἰσοβαράσαντες τῇ δοκοὶ τὴν προσβιόν, ἢ συμπλέξαντες καὶ ἐνώπιον τὴν ἀλ-

744. Ἀσχυν., δοκοῖ τὸ ἐν οἰκοδομῇ ξύλον.—δοῦν ἁρών, a piece of timber, or the trunk of a tree for ship-building. Cf. xv. 410. The patient endurance, the strength equally exerted by two, and the effort in overcoming obstacles are the points of the simile, though the body was being carried, sup. 718.
projects a rocky height with precipitous sides, as if it would bar the passage of the river breaking forth from the ravine.” (Curtius, Hist. Gr. i. p. 79).

751. ῥηγνύσι, ῥηγνύσα, i.e. ῥηγνύντι.

752. ἀνέφερον, cf. iii. 77.

753. ἀμι' ἐποντο, ἵστατινθ, ὑπερβαίνειν.

The Trojans led by Hector and Aeneas pressed on the bearers in spite of the resistance offered by the Ajacides.

755. ὑπάρχων, ‘starlings;’ cf. xvi. 583.

—ὁδόν, with a shriek showing their fear of approaching destruction; “with hastily skirling,” Mr. Newman. The word seems connected with ἄλλωμι, as Doederlein perceived. See on ii. 8. But this peculiar use is said to occur in late writers only (see Liddell and Scott in v.), and some, as the Schol. Min., explain it here by ἐξ, πουκαν, ‘loudly,’ ‘continuously.’ Buttmann, Lexil. p. 458, gives the sense as “a vile, horrid cry.”

758. ἐν’ Ἀλείᾳ. See v. 699.

761. ἐροῦ, ‘a leaving off.’ Cf. xvi. 302. The sense is, ‘but, though the more timid fled, the fight was kept up by Ajax and the bravest.’ (Schol. Ven.)
The Eighteenth Book may be said to divide the Iliad into two portions—the refusal of Achilles to fight, ending in the disaster of the Greeks at the conclusion of the preceding book, and the vengeance of Achilles on the Trojans generally, but Hector especially, for the loss of his friend. With the exception of the 'Shield of Hercules' attributed to Hesiod, but probably of much later date,—the origin, perhaps, of the legend of the contest between the two poets,—in which many passages occur similar to the Homeric description of the shield of Achilles, no writer earlier than Plato, so far as we know, makes any allusion to this famous episode, unless some should be disposed to except a passage in the latest of the Euripidean plays, Iph. Ani. 1067 seqq., where it is foretold by Chiron, at the marriage of Peleus, that a son of Thetis shall burn Troy with his Myrmidons, περὶ σώματι χρυσόν ὑπλῶν Ἀραμαστοπόνων κεκορυφημένος ἐνδυτα, ἐκ θεῶν ματρὸς δωρήματι ἐχὼν Θέτιδος, ἀ νῦν ἐτικτε. But the true interpretation of this passage is furnished by another in Eur. El. 442 seqq., where the Nereids (doubtless by command of Thetis) are described as bearing the arms made by Hephaestus across the sea to the cave of Chiron. These undoubtedly were the original arms lost by Patroclus, but recovered from the body of Hector. The devices on them in Euripides are widely different. The account in the eighteenth Iliad is, we think, not the original one, but the work of a very much later hand than is commonly supposed. It would indeed be extraordinary, if this part of the poem had really existed throughout the whole era of Greek literature, that no allusion to it should be found in any writer earlier than Plato. The composer of our Iliad, in common perhaps with the author (suspected by some critics to be Alexandrine) of the 'Scutum Herculis,' took the older poem as a basis or model, and worked it up into the highly ornate, but by no means really archaic narratives that we now possess.

1—14. Antilochus, arriving at the tent of Achilles, finds him foreboding disaster to his friend from the sudden rout of the Achaeans, as well as from a prophecy he had heard from his mother.

1. Repeated from xi. 596; xiii. 673.

2. ὀρθοκραίπαν. The elevated prow and stern of a Greek galley suggested the crescent-shaped outline of the horns of an ox. Schol. Ven. λέγει δὲ διὰ τὸ τὰς πράσας καὶ πρύμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν.

4. φρονέωντα, ὀσσόμενον, boding in his mind the disasters which had indeed been accomplished.

5. ἐπε. The soliloquy had just preceded the advent of the message, as appears from ver. 15.—πρὸς ὑν, note the omitted Ἐ in this formula, which occurs also in the Odyssey, e.g. v. 407. Bekker's reading ἐπεν ἐν is arbitrary.
"ω μοι ἑγὼ, τί τ’ ἀρ’ αὖτε κάρη κομώντες Ἀχαῖοι νησῖν ἐπικλόνειονται ἀτυχὸμενοι πεδίοιο; μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κῆδεα θυμῶ, ὣς ποτὲ μοι μὴτηρ διεπέφραδε, καὶ μοι ἐείπεν Μυρμιδόνων τὸν ἄριστον ἑτὶ ζώοντος ἐμεῖο χερσὶν ὑπὸ Τρώων λεῖψειν φαὸς ἤλιοιο. ἥ μᾶλα δὴ τέθυνε Μενομῖνι άλκιμος νίος, σχέλιος· ἢ τ’ ἐκέλευον ἀπωσάμενοι δήμον πῦρ ἀψ ἑπὶ νῆας ὑμεν, μὴδ’ "Εκτορὶ ἤφι μάχεσθαι." εἰος ὁ ταῦθ’ ὠρμαίνει κατὰ φρένα καὶ κατὰ θυμόν, τόφρα οἱ ἐγγύθεν ἤλθεν ἁγανὸν Νέστορος νίος δάκρυα θερμὰ χέων, φάτο δ’ ἀγγελίην ἄλγεινήν. "ω μοι, Πηλεὸς νιὲ δαίφρονος, ἥ μᾶλα λυγρῆς πεῦσει ἀγγελίης, ἥ μὴ ὡφελλε γενέσθαι.
κείται Πάτροκλος, νέκνως δὲ δὴ ἀμφιμάχονται

6. τί τ’ ἄρ’. See i. 8.
7. ἐπικλόνειονται, are huddling together in alarm at the ships, driven helter-skelter across the plain. The Schol. Ven., and some commentators, as Doederlein, separately construe μενὸν ἐπι as if μεν ἐπι. Compare vi. 38, and see Mure, Hist. Lit. i. p. 288. Achilles thought that while Patroclus was alive the Greeks would not be driven back to the fleet. Hence, inf. 12, he infers that he has been slain.
8. μή δὴ, supply δέδωκα. "Ne deorum invidia luctus aecubus sibi paratur, Achilles timet," Spitzner. Heyne, less correctly, "avertant dii, ne eventum habent, quod mili mater e praedictione aliquando munitavit." The sight of the Greeks flying, combined with the memory of a somewhat ambiguous prophecy (for Patroclus was not properly, or at least, was but indirectly, see Schol. Ven., a Myrmidon), causes the sudden boding of ill. And this is well devised by the poet, as in some degree preparing Achilles for the crashing news.—For περαδεῖρα, a reduplicated aorist from root φραδ, see xxiii. 138. The literal sense is, ‘clearly and fully explained to me.’
10. τὸν ἄριστον, Schol. Vict. δύναται Μυρμιδόνων λέγειν τὸν ἄριστον οἷον τῆς Μυρμιδόνων στρατιάς. This must be referred to some one, not specially mentioned elsewhere, of the communications made by Thetis to her son. "Achilles had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of two fates offered to him, he was to fall before the walls of the city (xxiii. 80) by the weapon of Apollo (xii. 278) and by the hand of Paris (xxii. 359; xix. 417); but not till the bravest Myrmidon had fallen. It was not expressly declared however that this Myrmidon was Patroclus; since Achilles fully expected that his friend would survive him (xii. 328). Lastly, it was foretold, ininfra v. 95, that the death of Hector would speedily be followed by that of Achilles.” Trollope.
15—21. In short, plain, and unaffected terms the sad tidings are announced. They are the words of a man to a man; and the speaker, as the Schol. Ven. observes, represents the loss as having fallen upon himself fully as much as upon his friend.
19. μὴ ὡφέλλε, εἴδε μὴ ἐγένετο. See xvii. 686.—κείται, ‘is down,’ ‘is dead;’ a euphemism.—γιγαντ. cf. xvii. 693.
20. νέκνως δὲ δὴ, ‘and you must know
22—64. In an agony of grief Achilles sprinkles ashes on his head, and flings himself on the ground, tearing his hair and groaning deeply. The captive handmaids run up and add to the wailing. Antilochus is alarmed lest Achilles should do himself some violence. Thetis, hearing the cry, comes forth from the sea to console her son, attended with her sister Nympus. It is a scene of woe, and the goddess bewails her bereavement in a speech of the greatest pathos.

22. ἄχεος νεφέλ. The meaning perhaps is that a giddiness and darkness seemed to come over his eyes.

24. χείστας κ.τ.λ. See xvi. 548. Plato, Resp. iii. p. 388, σ. τάλιον ὃ Ομήρου τε δεσμοκεθα καὶ τῶν ἄλλων ποιητῶν μὴ τοιών 'Αχιλλα θέας παίς 'Ἀλλος' ἐπὶ πλεύρας κατακείμενον—μηδὲ Ἀμφιοτέρησι χειρὶ ἐλόντα κόνων αἰθαλόεσσαν χειρά-

μενον κάκος κεφαλῆς, μηδὲ ἄλα κλαώτα τε καὶ δύναμιν, άσα καὶ οίρ ἐκείνοις ἐπίλησεν.

Ibid. ὑσχυνε, he fouled or disfigured. Cf. xxiv. 418. Propertius seems to borrow the expression, ii. 9. 13, in speaking of Briseis: 'Foedavitque conas, et tantu

corpus Achilli Maximaque in parva sustulit ossa nuna.'


28. λέγοσατο. Schol. Ven. ἐκ λαφυρ-

αγωγίας εκτήσατο, i.e. from the capture of Thebe, Lycurgus, and other towns in or near the Troad. This passage indicates that the two friends had made these barbarous raids in common, though the grief of the women confirms the character of Patroclus for ἐνεβρ, or gentleness. They appear, as Heyne remarks, from ἐκ δὲ θύραξ ἐθραμ. to have had separate quarters or κλησει assigned them in the camp.

29. ἀκηχείμεναι: by transposition, or rather, by the euphonic laws of metre, for ἀκαχθείμεναι, a reduplicated present from root αχ, like καθθέρει. See on v. 364.; xvii. 637.

32. ἐπέρωθεν, on the other side of them, viz. to that taken by the women.

33. δὲ, Achilles. This sentence is parenthetical; the γάρ following explains why Antilochus held the hand of Achilles, viz. in fear lest he should do some violence to himself, or commit suicide. Some interpreted this to mean, that Achilles was afraid lest Hector should decapitate the body of his friend.

—ἀπαμησθείμ (ἀμω), lit. should 'now o\n
ff,' the ἂ is made long, as in ἀμωτὸς, perhaps by the double sound of μ. Spitzner adopts the reading of Zenodotus, ἀπομηξεί. See on iii. 359.

35. φιμωξεν, viz. Achilles; a repetition

further that,' &c., this being an additional disaster.
of ësteve in 33. Thetis heard the groans of her son, and resolved (inf. 69), though full of ill-bodings, to ascertain the cause.

39. The list of names following occurs, but with considerable differences, in Hes. Theog. 243 seqq. Compare Virg. Georg. iv. 336 seqq. Læc. v. 825, 826. Schol. Ven. δ τῶν Νηρείδων χρόνος προσηλίτησα (i.e. 'is marked as spurious') καὶ παρὰ Ζηνοδότῳ, ὡς Ηανδείων ἔχων χαρακτηρά.—τό τε ἔνθα ὅτε χρόνον σημαίνει ὅστε τόπον διακόπτεται τε ἣ λιπὴ τῷ καταλύγῃ. That these lines are here interpolated, or adopted from an older poem, seems probable; but the question, as Spitzner says, is "res lubrica atque incerta."

49. Ἀλάα. For Hesiod enumerates fifty, the received number.


58. ἐπιπροέκα, I sent him out upon, or in command of, beaked galleys. Or perhaps, 'with ships,' the verb having the ordinary sense of προπέμψαι, 'alas, that I allowed him to go to Troy with his fleet!' Compare ix. 520; xi. 628; xvii. 708.
Τρωλὶ μαχησόμενον· τὸν δ’ οὐχ ὑποδέξομαι αὐτὶς οἴκαδε νοστήσαντα, δόμον Πηλῆων εἶσω.

60 ὃφρα δὲ μοι ζῶει καὶ ὅρὶ φάος ἥλιοιο,

ἄχνυται, οὐδὲ τί οἱ δύναμαι χρασμήσαι ιῶσα.

ἀλλ’ εἴμ’ ὁφρα ἵδωμι φίλον τέκος, ἢ’ ἐπακούσω

ὅτι μν ἴκετο πένθος ἀπὸ πτολέμου μένοντα.”

δ’ ἀρα φωνήσασα λίπε σπέος· αἳ δὲ σὺν αὐτῇ

δακρυόσεσσα ὑσαι, περὶ δὲ σφισί κῦμα θαλάσσης

ῥήγυντο. ταὶ δ’ ὅτε δὴ Τροϊὴν ἐρίβωλον ἦκοντο,

ἀκτὴν εἰσανεβαίνων ἐπισχερό, ἐνθα θαμεῖαι

Μυρμιδώνων ἐὕρυντο νέες ταχύν ἄμφ’ Ἀχιλῆα,

τὸ δὲ βαρὺ στενάχουτι παρίστατο πότνια μήτηρ,

δ’ ἐν ἐκκυσάτα κάρη λάβε παίδος ἐγός,

καὶ ρ’ ὠλοφυρμένη ἐπεα πτερόεντα προσηῦδα.

“τέκνον, τὶ κλαίεις; τὶ δὲ σε φρένας ἵκετο πένθος;

ἐξαύδα, μὴ κεῦθε. τὰ μὲν δὴ τοι τετέλεσται

ἐκ Διός, ὡς ἄρα δὴ πρῖν γ’ εὐχε χεῖρας ἀνασχών, 75

60. Schol. Ven. "Ομηρος οὐκ οἴδει, ὡς οἱ νεώτεροι ποιηταὶ, κεχαρισμένην τὴν Θέτιν ἀπὸ τοῦ Πηλέως ὑπὸ τὴν' Ἀχιλλέως γένεσιν, ἀλλ’ ὅτι καὶ μετὰ τὸν Τραυκὸν πόλεμον σύνεστι, λέγει. According to Euripides, Androm. 17, their home was a retired spot near Pththia, 'ἕ' ἡ θαλασσία Πηλείον ἐνάψει χωρίς ἀνθρώπων Θεότ, φεύγουσι' ὅμως.

62. χρασμήσασα, 'to assist him.' Or we may supply ἄχος from ἀχύνται, 'to keep grief from preying upon him.' See on i. 28. Lexil. p. 542.

63. ἐπακούσω. The sense, which is unusual, appears to be, 'that I may hear it from himself.' Properly, ἐπακούσεις is 'to overhear.'—ἀπό, ἀπὸπροβεῖν. Cf. ix. 353.

65—77. Thetis and her nymphs proceed through the sea to the shore of Troy, where they range themselves on the beach near the ships of Achilles. Approaching her son, the goddess urges him, with an affectionate embrace, to open the cause of his grief.

68. ἐπισχερῷ, 'one after the other,' 'in succession,' 'in a row.' See on xi. 668. Dodwell renders it in illos. Hesych. ἐφεξῆ ἐκατὰ τὸ ἐξῆς· ἐφ’ ὑμνῳ, 'had been drawn up,' the epic aorist of

ἐρύω. See xiv. 30; xxii. 507. Lexil. p. 309.—ἀμφ’ Ἀχιλῆα, near the ship of Achilles.

71. κάρη λάβε, 'brachio cervicem amplexas,' Heyne.—παῖδος ἐγός, 'her noble son.' Cf. xiv. 9. inf. 138. Lexil. p. 252. This is one of the passages where ἐγός may have crept into the text as a supposed equivalent to εὖο, συν.

74. τὰ μὲν δὴ κ.τ.λ. 'These ends have already been accomplished for you by Zeus, as erst you prayed with hands upheld, that all the sons of the Greeks should be hemmed in (or packed close) at the ships' sterns, in need of you, and should suffer unseenly treatment.'—'Αιτ ἕλλα: evenisse e, quae in votis habuerat, ut Achivos poenitentia injuriae incesseret, ultima passos, postquam Achilles ab iis discernerat.'—Heyne; who compares i. 210, ἤ ποτ’ Ἀχιλλέως ποθῇ ζεῦται νῖας Ἀχαιῶν.—ἀλλήλας, ἀλλήλας, see xxii, 12; xvi. 714.—ἀκέχυλα, ἀκεχύλα, καὶ ἀπερείσιον ἄκας ἀκεχύλμαιναι ἀκακχύλμαιναι sup. 29. Spitzner however inclines to the opinion of the ancient grammarians, who derived the word from ἐκὼν or ἐκλος (Hesych. ἀκούσια, χαλεπὰ, & ὄνκ ἐν τις ἐκὼν πάθοι).
πάντας ἐπὶ πρόμυνης ἀλήμεναι γίνα γὰρ Ἀχιλλ ἐπὶ ἐπιδεισιμένους, παθέειν τ’ ἀεικὰ διὸ γέγονα.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὑκὸς Ἀχιλλεὺς μὴτερ ἐμῇ, τὰ μὲν ἀρ μου Ὀλύμπιος ἐξετελεσθεν ἀλλὰ τί μοι τῶν ἤδος, ἐπεὶ φίλου ὀλεθ’ ἐταῖρος Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταῖρων, ἰσον ἐμὴ κεφαλῇ. τὸν ἀπόλεσα, τεύχεα δ’ "Εκτωρ δηώσας ἀπέδυσε πελάρια, θαύμα ἰδέοθα, καλά. τὰ μὲν Πηλήν θεοὶ δόσαν ἀγλαά δώρα, ἦματι τῷ ὦτε σε βροτοῦ ἀνέρος ἐμβαλον εὐνή. εἰθ’ ὀφέλεσ φοῦ μὲν αὖθι μετ’ ἀθανάτης ἀλῖσσον ναίειν, Πηλεύς δὲ θυνήν ἀγαγέοθαι ἄκοιτιν. νῦν δ’, ἵνα καὶ σοι πένθος ἐνὶ φρεσὶ μυρίον εἰη παιδὸς ἀποφθεγμένοιο, τὸν οὐχ ὑποδέξεις αὐτῖς "οικάδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἀνωγεν ζώειν οὐδ’ ἀνδρεσι μετέμεμεν, εἰ κε μὴ "Εκτωρ πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσῃ, Πατρόκλου δὲ ἐλώρα Μενοιτάδεω ἀποτίσῃ." τὸν δ’ αὐτὲ προσέειπε Θέτις κατὰ δάκρυ χέονσα "ἀκύμορος δ’ μοι τέκους ἔσσεις, οἶ ἀγορεύεις!"

78—93. Achilles replies that nothing can give him gratification now that Patroclus is dead and the arms of Peleus are borne by Hector (132). He wishes that Peleus had wedded a mortal wife; as it is, he will not be seen alive again in his home, and Thetis will grieve for ever at his loss.

80. ἤδος, ἅδος, xi. 88, at mihi non habeo satis sunt. So Theocritus uses the word, xvi. 40, ἀλλ’ οὖ σφι ἤδος, ἐπεὶ γλυκῶν ἐξείσωσαν θυμῶν. 83. πελάρια, supernatural, made by the gods.

85. ἐμβαλον, "quoniam invita Thetis Peleo mipsit, coacta ab irato Jove." Doederlein. Cf. inf. 432. The marriage of Peleus and Thetis, or rather the rape of the goddess and her various transformations,—the origin, probably, of the later story of Proteus in Od. iv.,—was a very celebrated subject of old, and one of the most frequently represented on Greek vases.

92. πρῶτος. Schol. οὗ μετ’ ἄλλοις,—ἀλλὰ πρῶτον ἐκεῖνον ἄνειλείν. The first, viz. as the principal aggressor. But Doederlein explains it, πρότερον ἐμὲ ἄνδρεσι μετέμεμεν,—ἐλώρα, here 'the price of slaying.' Aeschylus uses this plural, but in the sense of ἠλώρ, 'a prey,' Suppl. 800, κυνὶ δ’ ἔπειθ’ ἠλώρα καπιταρίους ὄρνησι δείπνον οὐ εἰναινιμαι πέλειων. The Scholiasts strangely derived it from ἠλευς, and so Hesychius: ἠλαρ’ ἠλκυσμα. ἄγμη, ἀγρα. θαῦμ. —ἐλώρα’ ἠλκύσματα (cf. i. 4). Heyne thinks it means, 'punishment for Patroclus having been made a ἠλώρ for dogs.'

94—96. Thetis at once informs him that his doom is then fixed; he must himself die, if he avenges his friend. It is with the full knowledge, therefore, of his fate that his noble and justly celebrated resolve is taken. These lines are cited by Plato, Symp. p. 179. Apol. p. 28, c. See also Cicero, Ep. ad Att. ix. 5. Mure, Hist. Gr. Lit. i. p. 280.

95. οἶα, i. c. ἐξ ἐν ὁλέσας. Cf. xi. 755. —ἀκύμορος: this again is explained by some as a myth representing the dying of the sun. Max Müller says ("Chips
from a German Workshop," vol. ii. p. 107, "The idea of a young hero, whether he is called Achilles, or Meleager, or Kephalos, dying in the fulness of youth, a story so frequently told, localized, and individualized, was first suggested by the sun, dying in all his youthful vigour either at the end of a day, conquered by the powers of darkness, or at the end of the sunny season, stung by the thorn of winter," (Notices of these opinions are occasionally presented to the reader: the discussion of them is obviously impossible. But it is a remark of some importance, that such a view entirely accords with that of the mystical interpreters older than Plato's time, who found an allusion to natural phenomena in most of the mythology and many of the descriptions in Homer.)

97—126. Death has no terrors for him, even on the instant, since it was denied to him to avenge his friend. His life is a burden to himself and useless to others. Cursed be the spirit of strife, that has wrought all this woe! But his resolve is taken; he will rise at once, and pursue Hector to the death. Not Hercules himself was superior to fate, though especially dear to Zeus. He will now give many a Trojan matron reason to know that only late he has arisen to fight.

99. κτένωμένος, at the time when he was being killed.

100. ἔδησεν (ἐδήσεν) is here personal; 'he (Patroclus) stood in need of me to become a defender of harm from him.' This form of the aorist is suspicious, as one found in the later Attic, as Ar. Ran.

266. κεκράζωμαι γὰρ, κἂν με δῇ, δὲ ἡμέρα. Spitzner rightly gives the sense, about which the ancient commentators were in some doubt, ille procul a patria periiit, meae opis ad pernicem arendam indigent. Doedelcin, with Thiersch, would read ἔμεν δὲ δήσεν.

101. νῦν δὲ. The sentence is continued at ver. 114. The anacoluthon well expresses the agitation of the speaker—νέομαι, in the usual future sense, as inf. 136.—φῶς, viz. σωτηρία.

104. ἐτῶσον. It may be doubted whether this is to be taken adverbially with ἡμείς, or as an epithet to ἄχθων. Plato, Apol. p. 28. 6, quoting perhaps from memory, gives παρὰ νυσαίς κοφανθέν. Compare Thaetet. p. 176, 6, ὅσπερ ἀκούεις ὥσπερ οὐ λόριοι εἰς, γῆς ἄλλως ἄχθη, ἄλλος ἄνδρες οίκους δεί ἐν πόλει τοὺς σωθησόμενοι.

105. τοῖος ἐὼν, καίπερ τοιοῦτος ἄν, 'though valiant in war as none other of the Achaenians, albeit better orators they may be.' The latter remark is added to show that deeds rather than words were the tests of a really great man. The ancient critics excused the apparent self-landation of Achilles on the ground that such was the custom of the warriors of old. But in fact, it is rather a self-reproach, that he, so conscious of his power to aid, should so long have been inactive.

107. ὅς, εἶδε, as in xiv. 142. 'O that strife might perish from among gods and men, and passion, which incites (or allows) even the large-minded man to wrath,—which, though far sweeter than honey (i.e. in its first sensations) down
the throat, yet in the breast of men doth increase like smoke,' viz. from an extinguished fire, which, if allowed to spread, fills every place with dense vapour. Schol. Ven. τὸν δὲ καπνὸν παρελληφέ πρὸς τὴν αἴξησιν, δήλων δὲ ὅτι κατὰ ἀναθυμαμένην τὴν ἁπλὸν ὀργῆς φερομένην ὁ θυμὸς ἀναφέρεται. Plato cites 108, 109 in the Philebus, p. 47, E, and Aristotle the latter verse, Rhet. i. ch. xi., and again with part of 110 in lib. ii. ch. ii. — καταλειβομένου may mean simply 'poured out,' but comparing Theocr. iii. 51, ὡς μέλι τοι γλυκὸ τοῦτο κατὰ βρόχου γένετο, we may perhaps better supply κατὰ στόματος.

111. ὡς εἰμὲ κτ.λ. ('I say anger,' for that is the feeling with which at present Agamemnon has filled me by his insults and his outrage. However, let us forgive and forget, hard though the task may be.' For the formula in 112 see on xvi. 60. Mure, Hist. Lit. i. p. 311. In this passage the Greek philosophers found a confirmation of the division of the soul into τὸ λογιστικὸν, τὸ θυμικὸν, and τὸ ἐπιθυμητικὸν.

114. ὀξέτρω does not elsewhere occur in Homer. Max Müller says ('Chips,' &c. ii. p. 88), 'another magnificent sunset looms in the myth of the death of Heracles,'—which accordingly he proceeds, and with great ingenuity, to explain in detail. Commentators remark that Heracles is here but a man, not even a demigod.

117. οὔδὲ γὰρ κτ.λ. Fatalism was a Greek, as it still generally is an Eastern dogma. Aeschylus has the saw δι' τοι μορφαίον ἐστι, τὸ γένος ἀν, Suppl. 1047. See inf. xxii. 365.

120. εἰ δὴ, 'if really a like fate is prepared for me,' viz. the same as for Heracles.—κείσομαι, a formula implying the impossibility of return to life. Theocr. iii. 53, κεισείμαι δὲ πεσόν, καὶ τοι λύκοι ὀδὲ μ᾽ ἐδονται.—νῦν δὲ κτ.λ., 'but at present (while I have life), I would win a good report.' Schol. Ven. δὲ λέγει, τοιοῦτον ἐστιν ζωντα μὲν οὐ χρή ἀργῶν εἶναι οὔτε κείσαι ἀστερ νεκρῶν, ἀλλὰ τότε ὅταν ὁ βάθατος ἐδυ. The optatives are used, rather than hortative subjunctives, since a wish is implied, or (as Doederlein puts it) an appeal to fortune that he may obtain such successes over the Trojans as will show them that for a long time he at least has been absent from the fight. (The ἐδυ is, as usual, emphatic.) Thus γνωίςεν, 'let them know,' viz. by bitter experience, is more forcible than if we supply ἔδυ, or with the Schol. Ven. explain it by ὑπὸ γνώσει.
Δάκρων ὀμορήσατο, ἀδιόνα στον αὐτὸν ἑφείνη
γνοίεν, ὅς ἦν ἰδρυν ἐγὼ πολέμου πέπαιμαι.

μηδὲ μὴ ἔρυθε μάχης φιλέουσά περ ὀψεῖς με πείσεις.

τὸν δὲ ἦμεῖβετ ἐπείτα θεᾶ Θήτως ἀργυρόπεζα

“ναί δῆ ταῦτα γε, τέκνον, ἐτήσιμον” οὐ κακὸν ἔστι
τειρομένοις ἐτάραμοις ἀμυνεμέναι αἰτῶν ὀλέθρον.

ἀλλὰ τοῦ ἐντεα καλὰ μετὰ Τρώωςιν ἔχονται
χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίλος “Ἐκτῷρ
αὐτὸς ἔχων ὀμοιον ἀγάλλεταν. οὐδὲ ἐς φημὶ

δηρῶν ἐπαγλαίǣίσαι, ἐπεὶ φόνος ἐγγὺθεν αὐτῷ.
ἀλλὰ σὺ μὲν μὴ πω καταδὺσοι μῶλον Ἀρης,

πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖς ἱδην:

ἡθεῖν γὰρ νεῦμα, ἀμ' ἕλην ἀνύντι,

τεύχεα καλὰ φέρουσα παρ 'Ἡφαιστοῦ ἀνακτός.”

ὡς ἄρα φωνήσασα πάλιν τράπεθ' υῖος ἔχοις,
καὶ στρεφθεῖο' ἀλῆς κασιγνήτησι μετήφαι

“ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον,

ὁφόμεναί τε γέρονθ' ἄλιον καὶ δόματα πατρός,
καὶ οἱ πάντ' ἄγορευσαν ἐγὼ δ' ἐς μακρὸν Ὀλυμπον

εἰμὶ παρ 'Ἡφαιστοῦ κλιστοτέχνῃ, εἰ κ' ἐθέλησον

νιεὶ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανώντα.”

ὡς ἔφαθ', αὖ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἐδυσαν.

ἡ δ' αὐτ' Ὀλυμπιόνδε θεὰ Θήτις ἀργυρόπεζα

ἡμὲν, ὀφρα φίλῳ παιδὶ κλυτὰ τεῦχε' ἐνείκαι.

τὴν μὲν ἄρ' Ὀλυμπιόνδε πόδες φέρον, αὐτὰρ Ἀχαιοὶ

124. ἀδιόνα, with frequent sobs and crier. See ii. 87. 469.— ἑφείνη, i. 518, δότε μ' ἐχθροδοπῆσαι ἐφήσεις "Ηρρ.

127—137. Themis approves of the noble choice her son has made, and promises to bring him a suit of armour wrought by Hephaestus, in lieu of those lost from the body of Patroclus.

128. ἐτήσιμος, i. e. ἐτήσιμος, as in xii. 111. Od. i. 174, and elsewhere. Thus ἔλεξει must be supplied. Doederlein construes ἐτήσιμον ov kakon eatai tautra, 'hoc revera non malum est.'

130. ἔχονται, 'are held,' 'detained.'

132. ἀγάλλεται. See xvi. 91; xvii. 743.

133. ἀγαλλέσθαι occurs in Pind. Ol. i. 14, but the form of the future is suspiciously Attic.

134. καταδύοσε, the epic aorist, for which the Attics would have used καταδύση. See on iv. 410.

138—147. Themis bids the nymphs to return to the abode of Nereus under the sea, while she goes to Olympus to ask the gift of a new suit of armour for her son.

138. ἔνοι. See sup. 71. Heyne gives εἶοι.

142. πάντα, viz. the reason of my absence.—ἀγορεύσαι Zenodotus, which, as the Schol. Ven. remarks, and Spitzner admits, is more the Homeric idiom, e. g. xv. 159. Ἰ'λῳ ἀγορεύσατ'.

148—180. The Greeks are now chased
by Hector to the very shore, and nearly lose possession of the body of Patroclus. The Trojan chief is with difficulty kept at bay by the two Ajaxes, as a hungry lion by shepherds. Iris comes to rouse Achilles at this crisis, and bids him protect the body, if he would not incur the disgrace of its being thrown to Trojan dogs. Here Heyne observes: "Est haece pars carminis in pulcritudinem. Finiendae hujus diei pugnae modus erat inveniendus. Reducendus erat in medium Achilles; nec hoc fieri debuit nisi illustri aliquo et insigni orsa. Eeco solo conspectu et clamore fugat Trojanos." He adds, that the poet employs the usual device of the intervention of a deity, viz. Hera.

151. oúde ke—ἐρύσαντο, viz. ei μὴ ἥθεν Ἰρις, inf. 156.—περ, 'not even out of reach of the darts,' much less to the fleet. 153. κίχων, 'had overtaken.' 155. μετόπισθα, 'from behind,' as in pursuit.—ὑμόκλα, the imperfect, whence ὑμόκλησαν in xxiii. 363. See xxiv. 248. 158. έμπεδον, without a slip or a fall, xv. 683.—ἀπεστυφέλιζαν, see xvi. 703. 160. στάκε. Hector, when rebuffed, varied his mode of action, now making sudden sallies, now standing still and inspiring terror by his cry, but never fairly driven back. 162. διέστατον, διώκειν. See xvii. 110; xiii. 251. 168. κρυβδᾷ, because Zeus had hitherto given glory to Hector. Hera, on the other hand, is desirous that her Achaean people should prevail through the might of Achilles.

170. ὄρσος, the epic norist from root ὄθ, ὄρσ, as in iii. 250.—ἐκπαγλότατε,
XVIII.

Patroklos ἔπαμμυνεν, οὐ εἰνεκα φύλοπος αὐνή ἐστηκεν πρὸ νεὼν. οἱ δὲ ἀλλήλους ὀλεκουσών, οἱ μὲν ἀμυνόμενοι νέκυνος περὶ τεθυνότως, οἱ δὲ ἐρύσσασθαι προτὶ Ἰλων ἤνεμοεσσαν Τρῶες ἐπιθύνουσι. μάλιστα δὲ φαιδίμος Ἑκτωρ ἐλκέμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνώγει πῆξαι ἀνά σκολόπεσσι, ταμοῦνα ἀταλῆς ἀπὸ δειρῆς. ἀλλ' ἀνα, μηδ' ἐτι κείσο· σέβας δὲ σε θυμὸν ἱκέσθω Πάτροκλον Τρώησι κυστὶ μέλπηρα γενέσθαι.

σοὶ λώβη, εἴ κεν τι νέκυν ἡγκυμένος ἐλθῇ." ἤπνοι οὕνες, ὡς τὸ ἄργα ἐργασίαν ἀκούσας, εἰς την ἁπάντησιν ἀπελθεῖν. ἤπνοι ταῖς ἄρχαις λαβεῖν τινα θείας ἵππους ἀπὸ τῆς μακράς

ἐνδάμασται, ἔπειτα ποδάρκης διὸς Ἀχιλλεὺς "Ἰρὶ θέα, τίς τ' ἀρ σε θεῶν ἐμοὶ ἀγγελοῦ ἤκεν;"

τὸν δ' αὐτὲ προσεῖπε ποδήμωσο ὡκέα Ἰρις "Ἡρη με προέκε, Δ iidος κυδρή παράκοιτις· οὐδ' οἴδεν Κρονίδης υψίζωνος, οὐδὲ τις ἄλλος ἀθανάτων οἶ "Ολυμπῶν ἀγάνυφων ἀμφινέμονται."

τὴν δ' ἀπαμεβόμενος προσέβη πόδας ὦκυς Ἀχιλλεὺς "πῶς τ' ἀρ' ἐσεῖ ἀρτέμιδον ὡς ἔχονσι δὲ τεῦχε' ἐκεῖνοι. μήτηρ δ' οὖ με φίλη πρίν γ' εἰα θωρήσεσθαι πρίν γ' αὐτῆν ἐλθοῦσαν ἐν ὀβθαλμοῖ σε 

στέυτο γὰρ Ἡφαίστου πάρ' οἴσεμεν ἐντεα καλ. ἄλλον δ' οὖ τευ οἶδα τεῦ ἀν κλυτὰ τεῦχεα δῦω,

see i. 146.—Πατρόκλου, see xiii. 110; xvi. 522. Heyne, Spitzner, and Doederlein give Patroclo. The genitive was the reading of Aristarchus.

175. ἐπιθύνουσι, ἐπιθυμοῦσιν, ἀρμόνται. 178. σέβας, αἰδός. Cf. vi. 167.—μελπηρα, cf. xvii. 255. The strongest arguments for immediate action are urged by Iris, who knew that Thetis had told her son not yet to enter the fight, sup. 134.

180. ῥήχυμενος, from αἰσχύνειν, 'to disfigure,' 'mutilate,' αἰκέλειος, is a strange form, more resembling the late Alexandrine than the early Ionic dialect. It does not elsewhere occur; and perhaps the verse is an interpolation. To avoid the difficulty of the short syllable in νέκυν being made long, Doederlein explains it as νέκυν (Od. xxiv. 417), "si Patroclus specie deformatus ad manes pervenerit." Heyne reads ῥηχυμενος, with one MS.

181—201. Achilles asks and is told by Iris the object of her mission. He objects, that he must wait for his armour, but Iris rejoins that his mere appearance at the trench will drive away the enemy. The passage has some indications of late composition, e.g. οὔδ' οἴδε in 185, the vulg. αὐτὸς ὄγ' ἐλπισάι in 194, without the ἐ, and the repetition of 200, 201 from xi. 800, 801, not to add the use of τεῦ for τοῦ or οὗ, in 192.

188. ἐκεῖνα, 'the enemy.' This also is an Attic rather than an Homeric usage. See on Aesch. Pers. 397.

192, ὃ τεῦ, ὄντως, supply τεῦχα from the next clause. We have τεῦ for τίνος in Od. xv. 509, xxiv. 256. The Scholists ask, why did not Achilles use the armour of Patroclus? To which various answers are given; but it is obvious that the necessity of the divine
armour would vanish, if any other suit would do. 195. With δημόων, as sup. 173 with ἀμφότεροιοι, we may supply τοὺς μαχο-μένους. 197. ἔχονται. Cf. sup. 188.—αἵτως, sc. ἡ ἐνεχεῖ, just as you are. Zenodotus and Aristophanes read αὐτῶς, which the Schol. Ven. is disposed to prefer. 200, 201. Cf. xvi. 41—13. 202—212. Achilles rises to the fight, and is invested by Athene with her aegis and a flashing light round his head, which is compared to a beacon-light held up from a beleaguered city. He appears at the trench, and the Trojans fly. His shout is like the tones of a trumpet, and it causes panic and confusion in the Grecian ranks. The body of Patroclus is conveyed to the fleet on a bier, and after sunset the Greeks rest from their long toil. 204. ἀγία. The notion is, that his appearance was as terrible as that of a Ζεύς or an Αθηναία waving the aegis. The figure is rather far-fetched, and one cannot help feeling that this is but a repetition of the story of Diomede in v. 4, from whose helmet and shield Athene caused a supernatural light to blaze forth. 205. νέφος, a nimbus or corona of light, which she hung round his head, as it were. So στέφεων τι πρὸς τι is used, e.g. Aesch. Theb. 50. The 'solar' theorists, of course, appeal to descriptions of this kind, as strongly confirmatory of their views. 207. καπνὸς. The real comparison is with the πυροὶ inf. 211, but the smoke preceding the beacon-fire is mentioned first as an introduction, and to amplify and dramatize the description. Aristarchus is said by the Schol. Ven. to have tampered with the reading here, in order to get rid of the καπνὸς, and to have written ὡς δ' ὅτε πῦρ ἐπὶ πῦρν ἀρπαγήσεις αἰθέρι ἴκηταί. See Wolf, Prolegg. p. 152. Mure, Hist. Lit. i. p. 313. Doederlein thinks the simile is twofold; the νέφος compared to the καπνὸς, and the φῶς πυραμίδωσα to the πυρὸι. It might be questioned whether εἰκ' δ' αὕτως means εἰκ' νέφους or εἰ' Ἀχιλλείως. In the former case (which is Heyne's view) a misty radiance with a bright outer circle might be compared to a flame breaking through and rising above dense lower smoke, the flame only appearing as darkness sets in. 209. κρίνονται, 'are contending.' The relative (ὁτὲ) refers to δὴμοι, and with
This page contains a passage from the Iliad, discussing the epic form and its characteristics. The text is in Greek, with some Latin and English translations and notes. The passage focuses on the use of the aorist tense, its implications for the epic form, and comparisons to modern language. The commentary includes references to ancient scholars and other works, such as Schol. and Doederlein. The page also contains a table of contents and page numbers.
tris de kukhthenan Troies kleitoi t' epikoypoi.

230 enuba de kai to to olovyto dvodeka fwtes amystoi amphi sfoiso oxiessoi kai eghesin. autar 'Achaios apostasios Pasrokon up'ek belwv euyvantes katheasan en lexeessi. filoi de amvfevon etairov meromevoi. mete de sphi podwvkeis eipet' 'Achilleus dakrva therma chev, epe tei eiside pistw jon etairov keimevnon en fervtrw, dedaigymenov oxei xalkp. twn p' he to mve eptepe sun ipposin kai oxiessin es polemon, oude autis eideiato vostipanta.

'Helion de akamanta bownis poutina 'Hrhe pemyven ep' 'Okeanoid roas aekonta vessebhai. 240 'Helios men eu, pauvynont de dioi 'Achaioi fylopidhos krateihs kai omoioun poliemoi.

Troies de athe eteropthen ap' krateires ismyinis xhristantes elvousan vfi amaswv okexas ipposov, es de agorinh angevonto paros dorpou medeisbhai. 245 orwv de estatontov agorih gevete', oude tis etli eixeisbhai. pantas gav eche tromboi, ouvek 'Achilleus eixe fanh, dhrin de macheis epepantv alegeunh.

toioi de Pouludamas ptepynemov yhrh' agoreuev

230. enwba de. Some interpreted this kal' ekastyn krawyn, so as to make twelve perish at each cry, or thirty-six in all. A simpler sense is 'then it was that twelve of the bravest fighting-men perished by (lit. 'at,' or 'entangled round') their cars and their spears, i.e. one falling against the car or the lance of another. 'Troas voces Achilis conturbatos et perterritos curribus et hastis suorum interisse poeta tradit, nec singuli sua vel curribus obtriti vel hastis sunt transfixit,' Spitzner. There was a variant, recorded by Schol. Ven., amphi sfois efexessi.

236. fervtrw, fervetrp. This word (servetrum) is perhaps not earlier than the Alexandrine age. It does not seem to be found elsewhere, except in Polybius. (See Liddell and Scott in v.)

237. epeiepe, 'had sent,' would have read more naturally than the imperfect, which perhaps means, that the object for which Patroclus was sent was not accomplished.

240. akoysta. 'Hera had hastened to shorten a day so lucky for the Trojans; Zeus, satisfied with what has been done for the Trojans already, does not hinder her.' Arnold.

243--283. The Trojans hold a council of war. Pulydamas, the sage son of Panthous, advises that they should retreat at once back into the city, which he expects will forthwith be assailed by Achilles. If they wait till morning daws, many will be slain. Defended by strong gates, and fighting from their ramparts, they may yet make a stand against that terrible man.

244. vfi' amaswv. This seems a short, or somewhat confused expression for elvousan vfi' amastan tovs vfi' amaswv exeugmenous, like the phrase apo naupi diebhai, xvi. 246.
The γάρ connects the sense thus:—The enemy gave us little anxiety then; for so confident was I that we should soon capture the ships, that I used to take pleasure in bivouacking near them, i.e. so far was I then from counselling retreat into the city.

262. αδεις κ.τ.λ., quae eis superbia est. Spitzner remarks that the same clause occurs in Od. xv. 212.

264. διαιτοῦτοι, divide or share between themselves equally the fury of the war, give and take blows, i.e. have a fair fight and an equal chance of success. A somewhat singular expression. Schol. Ven. διαιροῦται τῶν πόλεμον, παρόσον ὅτε μὲν οὗτοι ὅτε δὲ οἱ ἔτεροι νικῶσιν. Achilles, he says, will be satisfied with nothing short of giving up the city to be sacked and the women to be carried off as captives.

265. περὶ πτόλιοι, for the possession of the city. Spitzner well compares Od. xi. 403, ἡ γαρ πτόλιοι μαχεύομεν ἢδε γυναικῶν.

266. σὺν τεύχεσιν. Not that he knew

250. Cf. i. 343, οὔδὲ τι οὔδε νοησαί ἄμα πρόσω καὶ ὁπίσω. Pulydamas the prudent is everywhere a set-off to Hector the rash, just as Patroclus the mild to Achilles the fierce, Ajax the man of arms to Ulysses the man of wily arts &c. He is not, of course, a professed seer, but only a man of superior caution and forethought. Compare the part which he takes in restraining the rashness of Hector in xii. 210 seqq.

254. ἀκόφι κ.τ.λ., 'consider well both sides of the question.' My advice, he adds, is to retire into the city; but others, i.e. Hector, will advise fighting.

257. οὖντος ἀνήρ. Schol. Ven. ὅ ἄρτις κινήσας ἤμιν τὸν θρόμον. The comments of the Scholiasts show they were aware that this formula, as well as φράζεται to consider, and ἰδέτεροι πολεμίζεται, 'easier to fight with,' were rather Attic than Homeric in character. Spitzner compares xxiv. 213, ἰδέτεροι γὰρ μᾶλλον Ἀχαϊοίσιν δὴ ἐσθεθε κείνοι τετυγώτωσι ἐναιρείμεν. 259. ιαύων, Schol. Ven. ἐναυλίζόμενος.
The thesis was to bring armour to her son, but he speaks of him as having hitherto scared the Trojans only by a shout.—εὔνυς λέγεται τῷ κ.τ.λ., the apodosis; ‘he will have good reason to know him,’ i.e. he will feel his prowess. Cf. vii. 226; viii. 405.

270. Ἰλιόν. Here without the F, and in the feminine; cf. xxi. 128. Heyne regards the whole passage from 267 to 283 as an interpolation.

272. εἰ γὰρ κ.τ.λ., ‘Far be it from my hearing that events have so happened!’ Or perhaps, ‘If so it is to be, may it happen when I cannot hear it,’ i.e. may I not live to hear of it. This is said because the preceding sentence seemed to imply a threat or a prediction of evil, whereas it was meant as a warning (Schol. Ven., who compares xii. 454, εἰ γὰρ ἀπ’ ὀστᾶτος εἰς ἐμέ μετά ἔτος).

273. εἰ δ’ ἄν. Note this unusual combination = ἢν of the Attics.

274. σβενός, Schol. Vict. τὴν δυνάμας, δ’ ἤστι, τὴν στρατιάν. “Robur exercitus,” Spitzner. The common reading is ἔζωον, which does not suit the F in Fasti. The meaning is rather obscure: some explained it, ‘during the night we shall find our security in counsel;’ others, ‘we will collect in one body the forces dispersed through the plain.’ The ἄγροι would naturally mean that mentioned sup. 215. To interpret ‘market-place,’ and to refer it to troops quartered there, seems a more recent form of expression. Heyne however explains it intra urbern. Pulydanas seems to say, ‘during the night you will find strength by keeping close together within the city.’ Schol. Ven. 2, ὡς ἐν ἐκκλησία, ἀλλὰ ἐν τῷ θρόλαμα. Meanwhile the city, he adds, will be protected by its strong gates at least till morning.

275. σανίδες, planks or boards, xii. 461.—ἐξευγκάμενοι, ‘closed,’ fastened one to the other,’ as double doors are by bars and bolts.—ἐφίσσωσαντοι, future of ἕφοι, apparently standing for ἔφη.

277. πρῶτοι ὑπηκοοί, lit. ‘early in the morning,’ i.e. with to-morrow’s light. Schol. Ven. τὸ πρῶτοι καὶ ἔως ἐκτῆς ἄρας ἔγον καὶ, διδο διασφάλισθη τὸ ὑπηκοον. This verse occurred viii. 530. See inf. 303.

278. ἀν πύργους. So ἀν πεδίον, v. 87. The accusative includes the senses both of going up to and standing on the walls, ἀνά πύργους.—ἀλγών κ.τ.λ., ‘and then the worse for him, if he chooses to come from the ships, and fight with us for the possession of the fortress.’ Doederlein gives the meaning thus:—‘The more vexed and disappointed will he be, when he comes to the city, and finds us fully secured against him, i.e. instead of remaining here panic-stricken, and so falling easy victims to his prowess. He takes περι τείχεοι for περι τείχεοι, ‘round the walls;’ but see sup. 265.

281. παντοίον δρόμου perhaps has an ironical allusion to games of horse-racing.—ὑλασκάζων, ὑλάσκων, ii. 470; xiii. 104. Schol. Ven. περι τοῦ αὐτῶν τόπου ἀλάβαμεν καὶ οὐκ ἀνών δόλω.

282. εἰσώ δ’ κ.τ.λ. “Jan vero irrumpere in urbern ne andebit quidem, nec si tamen ausit, poterit.” Doederlein.
oūδε ποτ' ἐκπέρσεν πρώ μν κώνες ἀργοὶ ἔδονται." 

τὸν δ' ἄρ' ύπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ

"Πολυδάμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταύτ' ἀγορεύεις,

ὅσα κέλεα κατὰ ἄστν ἀλήμεναι αὕτες ἱόντας,

ἠ ὅπω πεκόρησθε ἐελμένοι ἐνδοθ' πύργων;

πρώ μὲν γὰρ Πριάμου πόλις μέροπες ἀνθρώποι πάντες μυθέσκοντο πολύχρυσον πολύχαλκον:

νῦν δὲ δὴ ἔξαπόλωλε δόμων κειμήλια καλά,

πολλαὶ δὲ δὴ Φρυγῶν καὶ Μηνῶν ἐρατεινὴν

cτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὀδύσατο Ζεὺς.


νῦν δ' ὅτε πρώ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτευ κύδος ἄρεσθ' ἐπὶ νησί, θαλάσσῃ τ' ἐλλαὶ' Ἀχαιόις,


ηπίε, μηκέτι ταύτα νοήματα φαίν' ἐν δήμῳ

οὐ γὰρ τὸς Τρώων ἐπιπείσεται' οὐ γὰρ ἐάσω.


ἀλλ' ἄγεθ', ὡς ἂν ἐγώ ἐπίω, πειθόμεθα πάντες.

νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέσσων,

καὶ φυλάκης μνήσασθε καὶ ἑγρήγορθε ἐκαστὸς;

Τρώων δ' ὅσε κτενέσσον ὑπερφιάλως ἀνάζει,

283—309. Hector spurns the advice of Pulydamas. The city, he says, no longer contains sufficient wealth to make them anxious about its being plundered. Through the fortunes or the exigencies of war, the riches that it once possessed have been dispersed into the provinces. He will not hear of retrieving within the walls; nor will he allow the army to do so. If any one cares excessively about his wealth, fearing lest it should pass into the hands of the Greeks, he had better distribute it among the Trojan people for their use. As for Achilles, he will go forth and face him, come of it what may.

285, 286. Compare with this address xii. 231—235.—ἀλήμεναι, with ἐνελέυς in the next line (FeF), are related to ἐλεύς. See xii. 38; xxi. 12; inf. 441. 'Have you not had enough already,' he contemptuously asks, 'of being cooped up within the rampart?'—αὐτίς, because that was the former policy of the Trojans, v. 788.

288. πρὶν μὲν γὰρ κ.τ.λ. See ix. 401, ὥσα φαίνω Παύλον ἐκτήσθαι—πρὶν ἐλθέμεν ὅσα Ἀχαϊών.

292. περνάμενα, either barred away for supplies during the siege, or perhaps sold by the inhabitants and possessors to meet the subsidies and war-taxes imposed by Hector, xvii. 225. Schol. Ven. Φρυγῶν καὶ Μηνῶν ἀγορᾶσ κομιζόντων τοῖς Τρωι καὶ ἀντὶ τοὺς ἀνθρωπομείνων τῶν πολεμίων ἀπαγαγοῦταν, ἢ πωλῶντας ἢ αὐτῶν τῶν Τρώων, ἵνα χρήματα λαμβάνοι πρὸς τὸν πόλεμον καὶ παρέχοσι τοῖς συμμάχοις. Doederlein, "partim per pretia redemptionis, partim per dona sociis dari solita."

294. ἔλασα. Here the F is wanting. Cf. i. 409; xxi. 225.

295. φαίνε, 'utter,' 'make known.' One of the many passages where φαίνε and φαίνω, from the same root, coincide in meaning.


300. ἀνάζει. There is perhaps irony in a word so strongly contrasted with χαίρειν χρήμασιν. Schol. Ven. εἶ τις εὐλαβεῖται μὴ ἀπολέσῃ τὰ ἔννοι κτήματα, μεριστάτω αὐτὰ τοῖς Τρωι.—καταδημοαποφησίσα, lit. 'for the people to consume
it away." Compare ἐπιμοβόρος βασιλεὺς, i. 231. This seems a compound of post-
Homerie age. The κατά has the same force as in καταπροδοίναι, καταδραυδοκεῖν, καταχαρίζεσθαι, καταχαρίσθησαι, 'to use up,' and therefore abuse or misuse.

303, 304. This distich occurred viii. 530, 531.

305. παρὰ ναῦφιν, Schol. Ven. 2, ἀπὸ τῶν νεῶν. Arnold says, "he dexterously insinuates a doubt as to whether Achilles had really appeared or not."—ἀλγοὺν, an ironical retort on the remark of Puly-
damas, sup. 278, as Doederlein explains it. That sage counsellor had said, that Achilleas would be more vexed to find the people inside the city than outside. Hector now says, that he will be still more vexed if he finds them willing to fight, because he hoped and wished to find them scared at his mere appearance. With εἰ κα ἐθέλησι the Schol. Ven. 2 supplies μακαρισθαί. If we accept this view, the simple meaning will be, 'it will be the worse for him, if he likes to fight; for certainly I shall not be one to fly before him.'

308. ἥ—ἤ, for εἴτε—εἴτε, as often in Homer. See on x. 309. The common reading is ἥ ἐκ φέροι, where the combina-
tion of φέρων and φέροισθαι in the same sense is remarkable. Compare xii. 486, αἰῶνα ἦν ἐκ φέρας τοῦ κράτος ἦν φέραι-
μεν. Doederlein also cites xii. 253, ἢλουμι κεν ἦ κεν ἀλοίην. xi. 410, ἤ τ' ἐβλητ' ἤ τ' ἐβαλ' ἄλλον.

309. ἄνευς κ.τ.λ. 'The chances of war are alike for both, and it may be that one kills him who was to be the killer,' i. e. who 'had the odds on his side,' as we say. This seems an ancient saying. The verse is quoted by Aristotle, Rhét. ii. 21, and Lucian, vol. iii. p. 159.—The τε has the sense of τοι οἱ ἦσαν, as in σὺν τε δι' ἐρχομένω καὶ τε πρὸ τοῦ ἐνὸσεν.

310—312. The Trojans in their in-
fatuation applaud Hector's advice, and reject that of Pulydamas. The Trojans take their evening meal, and the Greeks spend the night in lamentations for Patroclus. The rage of Achilles is com-
pared to that of a lion robbed of its whelps. He addresses the Myrmidons in very eloquent words, and vows that he will not bury the body till he has slain Hector and massacred twelve Trojan children of high rank in revenge for his loss.

312. Ἐκτορ. The dative depends on the idea of applauding, ἐπεροθοῦν, ἐπη-
πον, inf. 502.—κακά. Schol. Ven. 2, εἰ γὰρ ἐφομον εἰς τὴν πόλιν, παῦτα τοῖς έν ἅρμῃ ἐγένετο, τείχισες τε οἱ Τρώ-ς καὶ πολιορ-

314. 'Αχαίοι, i. e. the Myrmidons.
toist de Πηλείδης ἀδινοῦ ἐξηρχε γόσοι, χεῖρις ἐπ' ἀνδροφόνους βέμενος στήθεσιν ἐταίρου, πυκνά μάλα στενάχων ὃς τε λίς ἦγυγενείος, ὃ βάθιο ὑπὸ σκύμνους ἐλαφηβόλους ἀρπάση ἄνηρ ὄλοις ἐκ συκώτης  ὃ δε τ' ἄχυνται ὑπερος ἐλθὼν, πολλα δε τ' ἄγκε' ἐπήλθε μετ' ἀνέρος ἵνα' ἐρευνών, εἰ ποθεν ἐξεύρον μάλα γὰρ δριμὺς χόλος αἵρει. ὃς δ' Βαρυ στενάχων μετεφώνεε Μυρμιδόνεσσιν "ὁ πόποι, ἢ ποιος ἐκβαλον ἥματε κείσω, θαρσύνων ἢρω χενοτιον ἐν μεγάρους ν' ἐπέρεσαντα, λαχώνα τε ληφίδος αἵσαν. ἀλλ' οὐ Ζεὺς ἀνδρεσι νοήματα πάντα τελευτα' ἁμω γὰρ πέπρωσε ὁμοίην γαῖαν ἐρεύσαι αὐτοῦ ἐν Τροϊ, ἐπεὶ υδ' ἐμε νοστήσαντα δέξεται ἐν μεγάρους γέρων ἰππηλάτα Πηλεύς οὐδε Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει. νῦν δ' ἐπεὶ οὖν Πάτροκλε σεῦ υστερος εἰμ' ὑπὸ γαίαν, οὐ σε πρὼ κτερἰῳ πρὶν γ' Ἐκτορος ἐνθαδ' ἔνεικαι τεῦχεα και κεφαλήν, μεγαθυμου σοῦ φονήσοι"  

316. ἀδινοῦ κ.τ.λ. See xxii. 430; xxiii. 17, 18; xxiv. 717.  
317. χεῖρις βέμενος. A soleman form of adijuration, similar to that of touching an altar. See inf. 334.  
319. δι' τος δαύτης, for which, i.e. from which a hunter has stolen its whelps. Achilles is compared to a lion both for his ferocity and for his affection. The simile, as the Scholastia remark, is very complete; the angry and bereaved lion goes in quest of the hunter as Achilles resolves to pursue Hector to the death.—ἐλαφηβόλος, a general term for a hunter, perhaps, as Schol. Ven. suggests. But it may mean that in hunting the stag the man has unexpectedly come upon a lion's whelps in the wood, and carried them off.  
321. μετ' Ίχνω, in quest of foot-prints, or to find traces of the man.—ἐρευνῶν, sc. αὐτῶν, is added exegetically. The compound μετερευνῶν does not occur.  
326. ὁπόνετα. See ii. 531; xi. 765. Pind. Ol. ix. 70. Inf. xxiii. 85.—ἀπάξεω, viz. ἀπὸ Τροίας. This evidently has reference to other than the present Homeric poems,—the older poems (as we believe them to have been) which Pindar and the Tragics used.—περικλυτῶν, here a predicate, Schol. Ven. 2, ἀντὶ τοῦ ἐνδοξον γενόμενον ἐκ τῆς νίκης. This passage (324—328) is quoted by Aeschines, adv. Timarch. p. 296, with the variant ἀλλ' ἐπεὶ οὖν φιλ' ἐταῖρε in ver. 333.  
329. πέπρωσε. He had heard from his mother that he was destined to die, but this was not told him till after he had left Thibia, or (as the Schol. observes) he would not have made such a promise, or perhaps would not have sailed himself.—ὑμοίν, τὴν αὐτήν. "Achilles rem futurum tamquam actam describit; unde aoristus locum suum obtinebit." Spitzner. The MS. Harl. has ἐφευσεων.  
390. οὐδ' ἐμ', viz. any more than Menoeus will receive Patroclus.  
335. The poet would seem either to have forgotten that Hector was wearing
the armour of Achilles, taken from Patroclus, xvii. 199, or to have supposed he would come out to meet him in his usual accoutrements.

336. δώδεκα. See xxiii. 175. It is to be observed that Achilles here represents the massacre as a mere matter of revenge. We may feel sure, from the history of human thought, that older poems would represent it as a human sacrifice to the spirit of the departed chief.

338. αὐτῶς, Schol. Vict. ὥσ ἔχεις.—Τροικάδε, not only because women acted professionally as mourners, ἵλεωτρίαι, but because a kind of invidious honour would be paid by Trojans lamenting for a Greek, a captor and an enemy. There may be an allusion to the real regard with which the gentle Patroclus had inspired his captives. See sup. 28. But the primitive idea in all funeral ceremonies was that of pleasing and propitiating the spirit.

341. καμώμεθα, σὺν καμάτῳ ἐκτησά-μεθα. Schol. Ven. οἱ γὰρ κτόμενοι κακο-παθοῦσι. Doederlein compares Od. ix. 130, οἱ κε αἰφν καὶ νῆσιον εὐνυμίην ἐκάμωτο. 343—367. Achilles makes preparations for washing and anointing the corpse. The Myrmidons join him in keeping up lamentations through the night. Zens reproaches Hera with the results of the late fight, and her favour to the Greeks. She retorts that she has the same, or even a greater right to show resentment than one mortal would have to another.

345. For the double accusative compare xv. 24; xxi. 123.

346. κηλέω (καφ., καλω). See viii. 217. —λοετροχόνου, ἐξ οὗ οὐ εἰς ὑν τὰ λουτρὰ χένων. 348. γάστρη = γαστήρ occurs also Od. viii. 437.

350. λίπ', for λίπα, which some take for an adverb, or a noun used adverbially; see x. 577; xiv. 171. Od. x. 450. It may however be a neuter accusative, analogous to ἄλειφα in Aesch. Ag. 322, literally, 'smeared with oil,' i. e. by applying oil. This explanation, as on the whole the best, has been suggested by the editor on Hes. Opp. 522, λοεσσα-μένη τέρενα χρά καὶ λίπ' ἐλαίῳ χρησα-μένη. It is probable that it is a phrase taken from an earlier epic dialect.

351. ἐννεφώροι, ἐνναετῶν, nine years old. So the Schol. Ven. and Hesychius, who derive it from ἄρος, a year. Another Schol. (B, or Ven. 2) takes it as a synonym of νέων, which is clearly wrong. Cf. Od. xix. 178, ἔθα τε Μίνως ἐννιάφορος βασί-λευς Δίως μεγάλου ἀριστής. Mr. Trollope says, "Most probably this oil had been brought with them from Greece at the commencement of the war." It may
have been stored up, as a precious ointment: cf. Æsch. Ag. 95, πέλαγος μωυσίδεν βασιλείαν (βασιλείῳ MSS.). Besides the full form εἶνα (εἶνα) there was a form εἶνε ορ εἶνα, whence εὐαίτης and εὐτήμαρ. By a common hyperthesis of the digamma, Φεν (the crude form of είς, our one, pronounced ζίν) would pass into είς, and combined with ἦρα might thus signify 'one year old.'

352. ἦρα λιτ., a smoothly (or 'finely,' subélthi) woven cloth. See on iii. 383 and viii. 441. Mr. Peile (Etymology, p. 79) thinks that έανδ is for Φεσ-ανος, but έανδ from some other root. Curtius' view is that of the present editor. It is thus that we have δωρίνος pronounced δωρίνοι, i.e. ὑπορίνος.

353. φάρε, a sheet or coverlet, which was laid over as a pall. Cf. Od. ii. 97, εἰς η κε φάρε ἐκτελέσαν—Δαιρθῆ ἦροι ταφόν. In ii. 43 and viii. 221 it means a robe, of the nature of the ιμάτων.

356—368. These thirteen verses were said by Zenodotus to have been interpolated by διασκευαστής, i.e. editors after the age of Pisistratus. Wolf (Proleg. § xxx.) assents to the opinion, saying that, 'to use the mildest words, the passage is frigidly and senselessly interposed between the action of the Greeks and Trojans and the advent of Θετις to Olympus.' Spitzner retorts, as is his custom in defending disputed passages, "Mihi quidem Homero neque indigna neque a Jovis et Junonis persona aliena videntur, quod iudem rixis et altercatibus saepius indulgent." Heyne sides with Wolf, Trollope with Spitzner. An editor who is familiar with the idiosyncrasies of the several commentators, knows pretty well beforehand what view they will take of such questions; and he values their opinion according to their evident prejudices.

357. ἔπηξας καὶ ἐπείτα, 'You have done it, after all,' i.e. in spite of my wishes to the contrary, and my orders to preserve strict neutrality. Spitzner, "significat Jupiter axorem, quamquam Adilissi arma erant ablat, tamen consilii votique commotum esse factum." Heyne remarks on the sarcasm, since it was the design of Zeus from the first to do honour to the son of Θετις. The Schol. Min. explains, ἐξετέλεσας δὲ καὶ Ἰαπσᾶς καὶ ηδονήθης, ἀναστήσας τὸν "Ἀχιλλέα. Doedelreim doubts if the object to ἐπηξας could be thus omitted, and supplies τῷ ἄναστῆσαι from ἀναστή-σας. (This is also Heyne's view.) Yet we have a similar omission with πελέσας, i.e. τι, infra 362. Here however the Schol. Ven. supplies κακά from 367.

365, 366. This distinct occurrence iv. 60, 61. 367. ωκ ὕφελον, ἀντὶ τοῦ ὦκ ἐμελλων. Schol. B.
368—387. Thetis visits Hephaestus in his workshop on Olympus. She finds him busily engaged in completing a set of caldrons moving on wheels, and is greeted with a friendly welcome by one of the Charites.

370. ἀφθινόν. See ii. 46; v. 724. In i. 607 Hephaestus is said to have built each of the gods a residence with knowing mind.—κυλλοποδίων, like ἄμφωγησες ibid., χαλός Ἡσυχ., from καλλός, a form of κόλας, in the sense of ἐνδής, deficient, or not fully fitted up.

372. ἔλεσθόμενον, 'going round the bellows,' i.e. working at them, and moving to and fro, Schol. Ven. ἐπαστρεφόμενον, ὡς χαλόν. It seems unnecessary to give the sense of εἰλεθάσαι or εἰλέθεσθαι (Soph. Phil. 291), viz. of limping or halting, since the sense of moving round, versari circa, is the literal and sufficient one. These bellows were evidently small (inf. 409. 409), and were probably placed in a circle round a central furnace, so that the artist could go round and see that each performed its part. See on this scene Gladstone, “Studies,” ii. p. 276.

373. ἐστάμεναι. He was making, or had to make, twenty caldrons in all (see vii. 161) to stand round the inner wall of the hall, viz. the common-room or banqueting-hall of the gods, Schol. Vict. τοῦ τῶν τιθέω, ἵππον ἐπὶ τὸ αὐτὸ ἐλεύς συνήγμενοι πάντες. (Doederlein thinks that the hall of Hephaestus is meant, from which proceeded, and to which returned, the caldrons after they had served the use of the other gods.) They were ranged round the hall just as we set chairs, viz. to leave space in the centre. Hephaestus put wheels under each of them at the bottom, that they might move noiselessly and unbidden into the company of the gods at their festive entertainments. The notion of magic or miraculous art was attached to any piece of mechanism which was in advance of the popular mind, as the carved images of the Telchines, Pind. Ol. viii. 52, the ships of the Phaeacians which moved by 'mind,' Od. viii. 559, the brazen boys inf. 420, and those for fighting the palace of Alcinous, and the golden dogs for watching it, Od. viii. 91 seqq. Compare also the αὐτόμαιτα πόλα ὀλυμποῦ, sup. viii. 393, the golden ἀμφίσιολο inf. 417, and the bellows which Hephaestus ‘orders to work,’ inf. 469.—ἀγώνα, see vii. 208, αἱ τε μοι εὑρίσκειν θεῖον δύνασθαι ἄγωνα. These λέβητες were perhaps of a form not uncommonly seen on ancient vases, viz. standards with legs and rings, the ὀβάσα of ver. 378. Doederlein says, “mensulae tripedes in usum convivantum.”

378. τῶν ἀνθίων, i.e. ὑπὸ μῆτα προσκείσθαι ὀβάσα. See inf. xxiii. 322.—κόπτε κ.τ.λ., 'he was forging the rivets.' Schol. τὰς λαβῆς, ὑ τοὺς ἰδίους, διὸ ἐκτήρυσαι ἤ λαβῃ. Cf. Od. viii. 274. To show his ready good will, he leaves his work, though all but finished, to attend to his guest.
t'ṅ dè ἵδειν προμολούσα χάρις λυταρκήδεμνος
καλή, τ'ṅ ὠπνει περικλυτὸς ἀμφιγυνήεις·
ἐν τ' ἅρα ὦ φύ χειρὶ, ἔπος τ' ἔφατ' ἐκ τ' ὄνόμαζεν.
“τίπτε, Θέτις τανύπεπλε, ἵκανεις ἥμετερον δῶ
αἰδοίῃ τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξέωνα θεῶν.”
δὲ ἅρα φωνῆσασα πρὸςο ἄγε δία θεῶν.
τ'ṅ μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνον ἀργυροτήλου
καλὸν δαιδαλέον ὕπὸ δὲ θρῆνις ποσὶν ἤμεν
κέκλετο δ' Ἡφαιστον κλυτοτέχνην, ἕπε τε μύθον.
“Ἡφαιστε, πρόμολο ὅδε. Θέτις νῦ τι σεῖο χατίζει.”
τ'ṅ δ' ἰμείβετ’ ἔπειτα περικλυτὸς ἀμφιγυνήεις
“ἡ ρά νῦ μοι δεινῇ τε καὶ αἰδοίῃ θεὸς ἐνδὸν,
ἡ μ' ἐσάω’ ὀτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
μητρὸς ἐμῆς ἴότητι κυνώπιδος, ἡ μ' ἐθέλησεν
κρυψαὶ χωλὸν ἠώντα. τὸτ' ἀν πάθον ἄλγεα θυμῷ,
εἰ μὴ μ' Ἐὔρυνόμη τε Θέτις θ’ ὑπεδέξατο κόλπῳ,
[Ἑὑρυνόμη θυγάτηρ ἄφορρόν ὦ Μεκανοίο,]
tῆς παρ' εἰνάετες χάλκενου δαιδαλά πολλά,

382. The Schol. Ven. remarks, that χάρις implies further the beauty of
workmanship, and the readiness to re-
turn a favour previously received. Cf. 
Arist. Eth. Nic. v. 8, Διό καὶ Ἡχαῖτων
ἰερῶν ἐκποίουν ποιούνται, ἣν ἀνταποδοθῇ
τούτο γὰρ ὅθεν χάριτος· ἀνυπερτήται
τε γὰρ δεῖ τῷ χαρισμένῳ, καὶ πάλιν
αὐτῶν ἄραξ χαρισθέντων. Mr. Gladstone
remarks (“Juventus Mundi,” p.291) that
Charis as the wife of Hephaestus is
“loosely and faintly delineated, and
seems to hover between an idea and a
person.” He concludes that the mar-
rriage is purely allegorical, and represents
“the strength and the grace, the beauty
or charm, which require to be combined
in works of art.” (The word προμολούσα,
if this be merely an allegory expressive of
favours required, aptly expresses the an-
tecedent readiness to act. Compare how-
ever 392.)

386. οὐτὶ θαμίζεις, hitherto you have
been by no means a frequent guest. See
672.

388—409. Hephaestus is summoned
to meet his revered guest, and at once
promises to perform for her any boon
she may ask, in return for the services
he had received when he was made an
outcast by his mother.
392. ὅδε, ‘this way.’ So Oed. Col.
1547, τῇδ', ὅδε, τῇδε βατε. Probably a
comparatively late use. The Scholiasts,
aware that such a sense was not ‘Ho-
meric,’ explained it by οὕτος ὡς ἔχεις.
395. ἄλγος, pain and grief, at the
reproach of being an outcast. This story
is not the same as that in i. 593; there
Hephaestus falls in Lemnos, being hurled
from heaven by Zens, and was famed in
the fall; see Lucian, vol. ii. p.205. Here,
he is born lame, and rejected by his
mother (the more shame on her, he says,
calling her κυνώπιος) on account of the
physical defect. Not that she wished to
drown him, but to ‘hide him in the sea,’
which her power over the elements would
either him to do. The Scholiasts give a
forced sense to τῇδε πεσόντα, viz. ‘born
far away,’ by the shores of Oceans.
Different legends seem to have been
blended in this account, and it is now
impossible to disentangle them. The
“solar theorists” would of course say,
that nothing more was meant than the
god of fire setting in the ocean.
400. παρὰ τῇδα, in their house, or
under their protection.
πόρτας τε γναμπτάς θ’ ἐλικας κάλυκας τε καὶ ὀρμοὺς, εὖ στῆν γλαφυρῷ, περὶ δὲ ρόος Ωκεανοῖο ἀφρῷ μορμύρων βέεν ἀσπέτος: οὐδὲ τις ἄλλος ἦδεν οὔτε θεάν οὔτε θυγτῶν ἀνθρώπων, ἀλλὰ Θείτις καὶ Εὐρυνόμη ὅσαν, αἱ με σάωσαν. 405 ἡ νῦν ἡμετέρον δόμον ἱκεῖ τῷ με μάλα χρεῶ πάντα Θείτι καλλιπλοκάμῳ ζωάγια τίνειν. ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινία καλά, ὃφρ’ ἄν ἐγὼ φύσας ἀποθείωμα ὀπλα τε πάντα.’ ἦ, καὶ ἄπ’ ἀκμοθέτου πέλωρ αἰθητον ἀνέστη 410 χωλεύων νῦ ὅ ḵ νυμμαι ρώστο ἀραίαι. φύσας μὲν ρ’ ἀπάνευθε τίθη πυρός, ὅπλα τε πάντα λάρνακ’ ἐς ἀργυρήν ξυλλέξατο, τοῖς ἐπονεῖτο· σπόγγω ʾ ἀμφὶ πρόσωπα καὶ ἄμφω χείρ’ ἀτομόργυν αὐχένα τε στυβαρῶν καὶ στήθεα λαχνέντα. 415 δὖ δὲ χιτῶν’, ἐλε δὲ σκηπτρον παχῦ, βῆ δὲ θῦραζε

401. πόρτας, ἰδίλλια, ‘brooches.’ By γναμπταὶ ἵλικες, spiral screws or spirally twisted (serpent-like) wires (such as toryques) may be meant.—κάλυκας, some kind of cup or socket, of uncertain form. Some of these may have been hair-ornaments: cf. xvii. 52.—ὄρμος, bracelets. The workmanship, like the breastplate in xi. 24 seqq., was probably of the Phenician type. See on xiv. 180.

405. ἵσαν, conscious error, ἱδίαν. For Φινο- or Φιλ-εσαν, like the Attic ἵσαν, Prom. v. 451.

406. ἱκεῖ, has come as a suppllicant.—Χωάριος, the price of saving my life, Od. vii. 462. Schol. Ven. 2, χαριστήρια τοῦ ἐς τό χιν ἱχθαῖο—τίνεως, a term appropriately addressed to Χάρις. Hence πάντα means any favours that she may ask.

408. ξεινία, ξεινία, like ξυνία in i. 124.—ἀποθείωμα, ἀποθέωμα, till I have put away the bellows and all the tools.—φύσας, see sup. 372.

410—427. Leaving his anvil, and performing a hasty abstinence, the god proceeds to give Thetis an audience. He is attended by handmaidens, the creations of his own art, but endowed with mind and motion like living women (sup. 371).

410. ἀκμοθέτων is the anvil-stock, i.e. the wooden block on which the iron is placed. Od. viii. 274, ἐν δ’ ἑβερ’ ἀκμοθέτῳ μέγαν ἄκμονα.—αἰθιόν, huge, ungainly. Buttmann (Lexil. p. 47) derives it from ἄγαμα, as if a verbal ἄγητον (ἀγαμαί). Compare σιγαλίες and νεοσιγαλίς with αὐχῖσαλός. In xxi. 395 we have ἄφρος ἄφτον, which the Schol. Ven. explains ταχῦ καὶ κυνηγῶν, as if from ἄμμηι. Hesych. ἄφτον ἀκόρεστοι, ἀπληστοί, πάρα τῷ προφερινῷ (viz. as from κακόν, σαλίον).—ἄφτον πολύ. ἀβλαβης οἱ δ’ ἀρμήν.—ἀπόστου μεγάλας. Ἀγαμήλος 'Ἀθά-μαντι. It is clear the ancient commentators knew nothing about a word which, borrowed from the early epic, had long lost its definite meaning. Its origin is perhaps to be sought in some other of the Aryan dialects.

411. ἄραιο, λεπταί, viz. from malformation at birth, shrunken or weakly, attenuated.—ῥώστο, weak as they were, they moved nimbly, because the god hastened to meet Thetis. See xi. 50; xx. 37; xxiv. 616.

412. ἀπάνευθε τίθη, he turned them away from the fire, or put them out of gear, as we should say. The contrary action was ἐς πῦρ ἔτρεψε, inf. 469, the notion perhaps being, that the breathing or blowing was persistent, but not always on the furnace. Still the meaning here may be, that he took them away, and in 468 that he went to fetch them again.

411. σπόγγῳ. It was the custom to have this detergent ready at hand for any sudden need: see Ar. Ach. 463. Ran. 482. Martial, Ep. xii. 48. 7.
"Hector. root figment and ndpos. Ibid. story "Epya, support. along, see is ported biades, larly their as be already done, and therefore such as can be done again, by me: cf. xiv. 196.

427. tetelesménon, if it is a thing already done, and therefore such as can be taken from the body of Patroclus by Hector.

432. ἐκ μὲν κ.τ.λ., he has selected me alone out of the family of sea-nymphs to unite with a mortal man. The Schol. Ven. remarks that the poet ignores the story of Psamathe, who was married to Aeaicus, and had by him a son Phoecus. Doederlein says, "Non queritur soli sibi hoc malum evenisse, sed praeter eacteras," referring to Hes. Theog. 1004 for the story of Psamathe.—οὐκ ἔθελουσα, this may refer to a subject not uncommon on Greek vases, the transformation of Thetis into various shapes to avoid the embraces of Peleus. That this was a figment of the ὕνεστέροι, as Spitzner thinks, is a mere assumption.

435. ἄρμηνος, possibly from the same root as areo and aridus, and wrongly referred to ἄρη in the sense of βλάβη. The sense is, shrunk and withered, as opposed to the full plumpness of youth. This word occurs several times in the Odyssey, but not again in the Iliad.

Ibid. ἄλλα, scil. κήδεα ἔστι, sup. 430, or ἄλγε' εἴδωκεν, 431.
νίον ἔπει μοι ἔδωκε γενέσθαι τε τραφέμεν τε, ἐξοχον ἥρων, ὅ δ' ἀνέδραμεν ἐρνεὶ ἱσος, τὸν μὲν ἐγὼ θρέψασα φυτὸν ὑς γονυσ' ἀλων, νηνυν ἐπιπροέρκα κορωνίζει Ἰλιον εἰσω Τρώσι μαχησόμενον τὸν δ' οὐχ ὑποδέξομαι αὐτὸς οὐκαδε νοστήσαντα, δόμον Πηλήνον εἰσω. ὅφρα δε μοι ᾧει καὶ ὅρα φῶς ἰέλιον, ἄχυνται, οὐδὲ τί οὐ δύναμαι χραισμηὴσαι ἱοῦσα. κούρην ἣν ἄρα οἱ γέρας ἐξελον νίες Ἀχαϊών, τὴν ἄμι ἐκ χειρῶν ἐλετο κρείων Ἀγαμέμνων. η τοῦ δ' τῆς ἄχεων φρένας ἐφθειν' αὐτὰρ Ἀχαιῶνς Τρῶες ἐπὶ πρύμνησιν ἐέλεον, οὐδὲ θύραζε εἴων ἔξειναι. τὸν δὲ λίσσοντο γέροντες Ἀργείων, καὶ πολλὰ περικυτα δώρ' ὀνόμαζον. ἔνθ' αὐτὸς μὲν ἔπει' ἴηαντεν λοιγὸν ἁμύναι, αὐτὰρ δ' Πατροκλὸν περὶ μὲν τὰ· ἀ τεύχεα ἔσσεν, πέμπε δὲ μνὶ πολεμόνθε, πολὸν δ' ἁμα λαὸν ὀπάσσεν. πάν δ' ἤμαρ μάρναντο περὶ Σκαίησην πῦλσσων καὶ νῦ κεν αὐτήμαρ πόλιν ἐπραθον, εἰ μῆ Ἀπόλλων πολλὰ κακὰ ρέσαντα Μενοιτίου ἀλκιμον νιῶν ἐκταίρ' ἐνὶ προμάχουσι καὶ Ἑκτορι κόδος ἔδωκεν.

436. τραφέμεν, an intransitive active aorist (xxi. 279), or perhaps for τραφήναι. 438. ἐγὼ θρέψασα. The story told by the 'later poets,' οἱ νεώτεροι, says the Schol. Ven., about Achilles being educated by Chiron, was unknown to Homer. That story however was the tradition known to Pindar, and in fact it is at least as likely that the present Homeric text gives the more recent version. 444. κούρην. The MS. Harl. has κούρην δ'. The abruptness of the sentence, where δ' is so natural in a strictly continuous narrative, and as a new cause of grief to Thetis, somewhat confirms the judgment of Aristarchus, that the whole passage as far as 456 was interpolated. The Schol. Ven. compares it with the epitome of events in i. 366 seqq. See also xvi. 56 and 58; xi. 627. He remarks also, that the statement in 450, that Achilles yielded to the request of the γέροντες (Ajax and Ulysses), is untrue, since Patroclus himself had asked to be sent, ἀλλ' ἐμὲ περ πρόες ἄκα, xvi. 38. Still, it must be admitted that θάνεκα in 457 has no consistent sense unless it refers to what immediately precedes. 446. ἐφθειν', a rare form, imperfect of φθίω, as ἐέλεον (ἐ£) of εἴλω. Some however take it as a synonym of ἐφόδηρη, and an aorist of φίνω. The argument runs thus: 'it was through grief' for Brīsē that Achilles pined (and refused to fight); then, as a consequence, the Trojans hemmed in the Achaens at their ships. Thereupon the Argives entreated Achilles to arise, which he so far consented to do, that he sent Patroclus in his own armour with a large host.' Thus the blame is thrown on Agamemnon, while the pride of Achilles is justified and excused. 449. ὀνόμαζον, πιόνοπος, viz. in ix. 121 and 261 seqq. 451. ἔσσε, the active aorist from root ἔσε, occurs also xvi. 680. 455. ἐραντ ια is causal, cum multa mala fecissent, &c.
toúveka νῦν τὰ σὰ γούναθ᾽ ἴκανομαι, εἰ κ' ἐθέλησθα νιεὶ ἐμφ ὁκυμόρῳ δόμεν ἀστήδα καὶ τρυφάλειν καὶ καλὰς κυμίδιας, ἐπισφυρίους ἄρρανις, καὶ θώρηκ' ἐγὼ ἅρ ὑν ὦι, ἀπόλεσε πιστὸς ἑταῖρος

Τρωσὶ δαμείς. ὃ δὲ κείται ἐπὶ χθονὶ θυμὸν ἄχειων." 

τὴν δ' ἡμεῖστε ἑπετα περικλυτος ἁμφιγυνεῖς

"θάρσεν μὴ τοι ταῦτα μετὰ φρεσὶ σήσοι μελότων.

εἰ γὰρ μιν θανάτου δυσηχέος ὅδε δυναίμην νόσημα ἀποκρύμαι, ὅτε μινόρος αὐτὸς ἴκάνοι, ὥς οἱ τεύξεα καλὰ παρέστηται, οἵα τις αὐτε ἀνθρώπων πολέων θαυμάστηται, ὃς κε ἴδηται."

δὸς εἵπων τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας, τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.

φῦσαι δ' ἐν χοάνουσιν ἐείκοσι πᾶσιν ἐφύσων, 470

458. νεῖα, a monosyllable, sounded as whee or hwee. Heyne with some MSS. gives νῆ ἐμφ. The Schol. Ven. thinks it was pronounced ἐμφακόμεφ. He notices also the appeal ad misericordiam made by Thetis, who does not here put in her claim to a favour in requital for what she had done, sup. 398.—τρυφάλειαν κ.τ.λ., see iii. 330 and 372.

460. δ' ἅρ ὑν ὦι, viz. the ὑφρη. Here δ' is for δς, as the Schol. Ven. points out; but it is not elsewhere used by our poet. Hence Doederlein suggests δ, the τέυξεα generally.

461. ἔτι χθονὶ. See sup. 26.

462—477. Hecubaestus consoles his suppliant with the assurance of ready aid. He at once proceeds to his forge, to melt metals and make other preparations for the work. (It may be remarked, as a curious fact, that the school of mystic interpreters of Homer, so often alluded to in Plato, e.g. Theaet. p. 152, ε, explained the whole narrative of the making of the shield of Achilles as an allegory of the Creation. The Schol. Ven. gives a full and minute exposition of this theory. Heyne was of opinion that the whole episode was a later insertion; and this was the view of Zenodotus, as the Schol. Ven. on 483 expressly says. To the present editor it appears highly probable that both this account and the similar one called the 'Shield of Hercules,' attributed to Hesiod, are imitations of an original description of the arms presented to Peleus on his marriage with Thetis.)

464. εἰ γὰρ κ.τ.λ. Would that I could so surely hide him out of death's way, whenever fate approaches him, as I can supply the armour you request. — ὅτε ἴκανοι, by a common attraction to the primary optative ἅναλημ, the contingency being viewed hypothetically, εἰ ποτὲ ἴκανοι.

466. παρέωσται, παρ' αὐτῷ ἔσται, Schol. Ven. 2, i.e. he shall have them as soon as he requires them; or, they shall be brought to him, without his going to fetch them. Zenodotus and Aristophanes read παρέφησαι, as the Schol. Ven. tells us; but this would be a wrong use of the middle future.—ἀνθε, we should expect ἀνθεῖς, 'hereafter.' But it probably refers to the first suit, lost from the body of Patroclus, having been so generally admired. Even πολέων ἀνθρώπων τις is a singular phrase for τις τῶν πολλῶν.

468. ἐπὶ φύσας, either 'to fetch the bellow's,' or 'to replace them,' accordingly as we interpret 412, where see the note.—κέλευσε, as if they were living and intelligent agents; see on 376.

470. χαλκόσωσιν, inverted cones, funnels or melting-pots; whence χαλκόσωσιν. There were several of these; cf. inf. 475. Apoll, Rhod, iii. 1299, ὡς δ' ὡτ' ἐν τρη- τοίσιν ἔθριμοι χαλκοῦσιν φύσαι χαλκήνων ὅτε μὲν τ' ἄναμορφον πῦρ ὅλων πιμ- πράσαι, ὡτ' αὖ λήγουσιν ἄντιμῆς.
471. παντοίην, viz. some gentle, some violent, suited to the different metals that were to be melted, or the more or less forward state of fusion in the different χάλανα.—έσπρηστον (πρήθω, i. 481), easily issuing forth, Hesych. εὐφύςτον. Furtiter expressum, Doederlein.—παρέμειναι, ὄποσε παρέιναι. The bells worked so as to be like handy assistants, and to suit the occasions of the artist according to his pleasure, and the work got on. The subject to παρέμειναι is properly ἀυτῷ. The ellipse in ἀλλης δ' αὐτῷ is peculiar; 'at other times as he wished' implies, from the context, 'at other times a more gentle wind.' Doederlein supplies μὴ σπεύδοντι μὴ παρέμειναι.

474. ἐν πυρί. Not however in one χάλανα, so as to make an alloy, but for separate use in constructing the parts of his design.—ἀτειρία, copper or bell-metal hard to reduce.—тыμίνα, τιμήν τα, 'precious;' see ix. 605.

476. γέντο, he took in his hand a stout hammer and tongs.—γέντο, an epic (or Aeolic) form of ἔγεντο, where the γ represents F, or perhaps is a corruption of the written letter. Compare γένττερ with renter (κουλία, Hesych.), and see xiii. 25. Hes. Th. 6:0.

477. βασιθρ, 'a hammer,' is here feminine, contrary to the customary law of nouns in -η. Hesych. πυράγη η πυράγα φιλευτικόν ἐργαλείων. Cf. Od. iii. 432, ἥλθε δ' χαλκείς, ὡπλ' ἐν χεριν ἔχων χαλκήσα, πείρασα τέχνης, ἀκμών τε σφύρων τ' εὐποιητόν τε πυράγην. Virg. Aen. viii. 543, 'versantque tenaci forcipe massam.'

478—482. Hephæastes first forges the shield of five plates, with a triple rim of bright metal, and a silver-studded shoulder-strap.

479. πάντοσε, extending or carrying the cunning workmanship (or perhaps, the ground for the patterns) in every direction, or to every part of the shield. Compare κυκλότε, xiv. 392. Schol. Min. εἰς πάν μέρος δαίδαλα ἐνείθες, ἐνείτε, ποικιλλόν αὐτό.—ἀντυγχα, τὸν ἑξο τῇ ἀπιδο κύκλον, ibid. Cf. vi. 118, ἀντις, ἡ πυμάτη θέν ἀπιδος ὑφαλοεσθησ.—ἐκ δὲ, affixed to it, as xi. 38.

481. πέντε πτύχει. So xx. 270, πέντε πτύχας ὧλασε Καλλοποθίου. 483—489. First and most conspicuously, the three elements were represented, earth, heaven, and sea, with the sun and moon, and the principal constellations.

488. ἐν μὲν—ἐν δὲ. See xiv. 216.

485. τείρεα, the stars; a rare word, of uncertain etymology, by some considered Sanscrit (tāra, stars, star), by others less probably referred to τέρας, para τὸ τέρατά και σημεῖα τάτα εἶναι, Schol. Ven. 2. This is one of many words in Homer which, appear-
Πληνάδας θ' 'Τάδας τε τό τε σθένος 'Ωρίωνος ἁρκτον θ', ἢν καὶ ἁμαξαν ἐπίκλησιν καλέουσιν, ἦ τ' αὐτοῦ στρέφεται καὶ τ' 'Ωρίωνα δοκεύει, οἴη δ' ἁμορόσ ἐστὶ λοετρῶν 'Οκεανοῦ.

ἐν δὲ δύω ποίησε πόλες μερότων ἀνθρώπων καλάς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε, νύμφας δ' ἐκ θαλάμων δαίδων ὑπὸ λαμπρομενῶν ἡγίνεον ἀνά ἄστυ, πολὺς δ' ὑμέναιος ὀρφέων, κοῦροι δ' ὀρχήστηρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν αὐλοὶ φόρμιγγες τε βοηθέον' αἱ δὲ γυναῖκες ἱστάμεναι θαυμάζουσι ἐπὶ προθύροις ἕκαστῃ.

ing chiefly in the Alexandrine poets, give rise to suspicions of late writing. Ibycus (frag. 3, Bergk), κατὰ νῦκτα μακαλὸν σείρα παμφανώσα, a form that shows the connexion of the word with Σείρωσ. The article before σείρα is very unusual; Spitzner gives ἐν δὲ τε τ. π.— ἐστεφάνωται, with which the heaven is encircled, lit., 'has had placed round it like a crown.' See on xλ. 36, and compare Hes. Theog. 382, ἔστρα τε λαμπτοτῶντα, τὰ τ’ οὐρανος ἐστεφάνωται.

486. τὸ τε σθένος κ.τ.λ., 'and that mighty Orion, and the Bear, which men also call by another name the Wain, which turns round without moving away (αὐτῶν, 'there on the spot'), and keeps a watch on Orion, and alone is exempt from being dipped in the ocean flood.' That this statement is not astronomically true, has been objected by commentators both ancient and modern. The bear turning round the polestar as its axis is described by an expression perhaps copied by Plato, Theaet. p. 181, c, ἄρα κυνείσται καλεῖς, ὅταν τι χάραι ἐκ χάρας μεταβάλλη, ἢ καὶ ἐν τῷ αὐτῷ στρέφηται;—δοκεύει, because the bear is supposed to glance timidly at the huge hunter, and keep at a respectful distance, since he never gets nearer to her.

490—508. Two cities are represented, the one with scenes of joy and festivity, the other with the horrors of war. (Thus we have the principle of contrast shown in early art, as in Landseer's well-known pictures of 'Peace' and 'War.') In the first, a marriage procession is seen, with torches, music, and dancing; and also a public trial, in which the litigants, the judges, the heralds, and the bystanders are severally displayed.

490. ποίησε. In later art, the imperfect ἐποίησε was commonly used.—καλάς, 'highly ornamented,' viz. with public buildings &c.—μερότων, a common-place in our Homeric texts; see on i. 285.

491. γάμοι, a marriage-ceremony, or marriage-feast,—νύμφας κ.τ.λ., the brides (there were therefore two marriages at least) they were conducting from their virgin-chambers with the light of blazing torches, viz. in a κώμα. Zenoadoxus read ἐς βαλάμους, a reading which the Schol. Ven. calls plausible.

493. ἡγίνεον is a trisyllable by συνίζεσις. It is a word of the Herodotean dialect. Heriod in 'Ἐργ. 376 has ἰδακαὶ καρπῶν ἀγίνειν,—ὑμέναιοι, see viii. 57. Hes. Scut. 273, τοὶ μὲν γὰρ ἐσώφρονεν ἐς ὀπτομίς ἡμών ἄνδρι γυναίκα, πολὺς δ' ὑμέναιοι ὀρφέωι.

494. κοῦροι. Yung men of birth (i. 170) danced in a circle to the sound of the pipe and the lute, as in a κύκλοι χορὸς or a dithyramb. This and the two following lines are cited by Lucian, vol. ii. p. 149. The αὐλός is mentioned with the σύριγξ in x. 13,—ἐξον, 'kept up their loud strains.' So Theoc. xii. 139, ὄρνιθες λαλαγενεύσεις ἐξον πόνον. Mure (Hist. Lit. i. p. 170) observes that lyric song must have been known before Homer's time,—nor need we doubt its early origin among an Aeolian people. Pindar, Ol. iii. 4—8, speaks of the combination of the lute and the pipe as then newly invented, νεοσίγαλος πρόσωπος.

496. θαυμάζον, εἴδωντο, Schol. Ven. The women came out of their houses and stood at their doors, each in her own fore-court or vestibulum, to see the pro-

497 seqq. A new scene (or rather, succession of scenes), in which there is a dispute about blood-money, ὑπογραφή, Schol. Ven. ὑπ' ἐδίδοντα τοῖς οἰκεῖοι τῶν ἄνθρωπος. See ix. 632—498. ἔνεικεν, Schol. Ven. ἐρυθραυσίου, ἡμιμορφῶν.—ἐβέβαια κ.τ.λ., 'the one declared he had paid all, the other denied it, and said he had received nothing.' This assertion and denial was a preliminary form of the trial, the Attic διώκμοσις. Schol. Ven. 2, ὁ μὲν διεβαίνοντο λέγων δεδικαίων τὸ ἀρχον πρὸς δίκαιον τὸ ἀδίκημα, ὁ δὲ ἤρετιον.—πιφάνηκαν, a reduplicated form of φήμι or φάσκο, 'declaring (or loudly asserting) to the bystanders.'

501. ἐπὶ ἱστορία, lit. 'at the tribunal of a wise man,' i.e. before an umpire cognizant of the case. Doederlein gives the sense thus: "Ambo discordes ita rem componere cupiebant, ut gnanum aliquem facti (ίστορα) quaererent; sed frustra, nam cives inter se divisi erant, pars hunic illi favete, diverse testantur.—Tum, ut in re incerta, ad judices itur." Schol. Ven. 2, ἀντὶ τοῦ, ἐδίδον ἂμφω ἐπὶ τῷ μάρτυρι πέρας λαβίν τὴν δίκην (ἐν τῇ δίκῃ). Ἡσυχή, ἱστορία συνετὸς, σοφὸς, ἐμπειρός, μάρτυρ. The last word refers perhaps to xxiii. 486—φαίνεται, a decision or end of the dispute. "Finire litem testibus adhibitis," Heyne. The plural πείρατα is common in Homer. Doederlein renders it ἰσαμέν συνεργεῖσαι; but this would be ἔλεγ. He thinks the figure is taken from two parties pulling at a rope. We have ἱστορία φώτα, for συνετόν, in Hes. Opp. 792. Spitzner writes the word with the lenis, but the analogy of ἱστορία favours the aspirate.


504. σκήπτρα δὲ κ.τ.λ., 'in their hands they held staves of loud-voiced heralds,' Schol. Ven. ὅτι καὶ οἱ δημηγορίες καὶ οἱ δικάσεις σκῆπτρα ἐλάμβαναν, καὶ ἐν ὁδυσσείᾳ (ii. 37). Στῇ δὲ μέσῃ ἁγγῇ, σκηπτρων δὲ οἱ ἐμβαλε χειρί, ἱεροφάνων δὲ, ὅποι οἱ φωνῆι κατὰ τῷ ἐμφαν ἵκεσθαι, καὶ ἐν ἀλλῷ, φωνῇ δὲ οἱ ἀδήρικαι (II xvi. 886). Arnold interprets the verse thus: 'they had their (judicial) staves in the hands of the heralds;' for their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence." Doederlein renders it better, "seeptra tenentes a praecenibus suppeditata,"
toisw epeit' ymoson, amoiyndis de dikazon. keito de ar' en meosouio dou xrhoso toalanta, to domean de meto tois dikwn idiuntata eiptoi. tihn de etephe polon amphi dou stratoloi eiaton laon

well comparing xxiii. 507, en de era kyrve' xerop akptropov ethyke.

506. toisw k.k.l. 'With these (staves) they then (i.e. after they were placed in their hands) rose to speak;' or perhaps, 'with these (i.e. leaning on them) they moved forward, and gave their votes in turn.' The Schol. Ven. gives both explanations, and adds a third, 'they waved them to proclaim silence.' For the dative compare the phrase fayaywv uitosou, v. 81; xi. 481. The Schol. Vict. thinks the action of the speaker is alluded to, and he compares the description of Ulysses as an orator in iii. 218, skiptropov de oot' oupio ouste prroperies enwma, alla antemfes ekeiske. Doederlein explains it very differently, tois geurovoun enhimason o theikowtes. But the change of subject between ethyv and dikazon is extremely harsh. He endeavours to meet this difficulty in part by taking dikazon for diekazon, causam quam agebant. (So however Heyne: "alter post alterum causam cesserunt.") —amoiyndis, 'in turn.' So Theocritus uses amoiyndis, Id. i. 34. Each judge rose and gave his vote, precisely as the council of the Areopagus in Aesch. Eum. 710 seq., and as the geyvtes deliver their opinion successively in Agam. 1316 seq.

507. keito k.k.l. The two talents were to be given as a guerdon to the one who should win the cause, or 'plead his cause in the most straightforward way.' "Ei de ligitantibus qui causam sum optimae orasse," Doederlein. He considers that this was simply the poun, or fine claimed, brought and 'paid into court,' as we say; and so Mr. Trollope, after Heyne, explains it. According to the verdict, this sum would go to the plaintiff or the defendant. Schol. Ven. on 498 sup., dou de talanta xrhosou kathetw, woste tout' apdoelevanta tout' alhies labien amfora. The gloss of the same Scholiast on the present passage is unfortunately corrupt; but it appears that some regarded this money as a perquisite to be given to the judge who delivered the most upright judgment. To this interpretation Spitzner inclines. Others again explained it of the tou synhophorikov, or advocate's fee. The talent is considered a measure of weight, not of value, by those who insist on the antiquity of the text. This distich is cited by Lucian, i. p. 268. See Gladstone, "Studies," iii. p. 60.

509—510. Another city was represented as beleaguered by two armies, who were disputing with themselves about the division of the spoils, which they either expected to take, or were treating for as the terms of raising the siege. One side, i.e. one of the armies, dissatisfied with the proposal, either to loot the city or to divide the spoil in equal shares, lies in ambush for the others, as they are driving the cattle, and carries off a part of them after a hard fight. (The description, as the Scholiasts have remarked, is obscure, if not confused. The doubtful points were, (1) Whether the 'two armies' were both invaders, and if so, if friendly to each other, or one was the besieging, the other the besieged? (2) Was the dispute between the invading armies, or between the armies and the citizens? (3) To which party, invaders or citizens, the dissidents in 513 belong? (4) Whether the ambush was laid by one army for the other, or by the citizens for the victorious army? (5) To whom pertained the skofoi and the leia? (6) By whom the attack on the herds was made,—by both armies or one? These points will be discussed in the notes following.) The view adopted by Spitzner is given nearly in these words: "Exercitium duorum unus est hostium, alter urbis obsessae. Urbani, conditione pacis spreta, postquam moenia semum, mulierum et puerorum praedialiter sub insidiis hostium armentis struedas proficiscuntur. Quod consilium quum ab initio prospere cessisset, tumultu audito hostes concionis intenti equis conscensis suis subsidio venerunt et manus conseruerunt." And so Heyne: "Exibant oppositati et in insidias collocci prælabantur obsidentium armenta, ut liberent, unde ipsi obsidionem tolerarent. Quo conspecto, accurrit agnum obsidentium, et pugnam committit."
teúxestoi lamproúmenoi. *Díxa dé σφισι ήρδανε βουλή, 510 ἥ διαπραθεῖν ἡ ἀνδιχα πάντα δάσασθαι, κτῆσιν ὅσην πτολεῖθρον ἐπήρατον ἐντὸς ἔργου. οἱ δ' οὐ πω πείθοντο, λόγῳ δ' ὑπεθωρήσουντο. teúchos mév ῥ' ἀλοχοῖ τε φιλίαι καὶ νήπια τέκνα ῥύατε ἐφεσταότες, μετὰ δ' ἀνέρες οὕς ἔχε γῆρας. 515 οἱ δ' ἱσαν. ἤρχε δ' ἀρα σφόν "Ἀρης καὶ Παλλᾶς Ἀθηνη, ἀμφω χρυσεῖω, χρύσεια δὲ εἰματα ἔσθην, [καλὸ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεόν περ.] ἀμφῖς ἀριζήλων λαιοὶ δ' ὑπ' ὀλίζονες ἱσαν. οἱ δ' ὀτε δὴ ῥ' ἵκανον ὄθι σφισὶ εἰκε λοχήσαι, 520

which is that of Heyne, that both were besieging armies; though whether two parts of one host, or two armies invading the same city on different pretexts, is still doubtful. The Schol. Ven. gives the more generally received explanation, which is followed by Doederlein also, ἡ δόο στρατοῦ τὸν ἐν τῇ πόλει καὶ τὸν ἐπελθώντα φηνίν. 510. ἠρδανε, a plan was being proposed for their acceptance, viz. at a council of the citizens mentioned inf. 531. Arnold renders it, 'the besiegers had decided for an alternative which was to be proposed to the besieged.' The imperfect however implies that the matter was under consideration; and in this sense it is almost indifferent whether σφιν refers to besiegers or besieged, or, as Doederlein contends, to both. In the group represented, it is difficult to conceive that only one side were engaged in the discussion. The terms discussed were, 'Whether the enemy should plunder the city (and so take every thing), or take half of the whole,' lit. 'divide all into two parts,' one of which they were to retain, on condition of raising the siege. 513. οἱ δὲ. The people in the city for a time held out, though at last (we must suppose) they complied with the terms of surrendering half their goods, including cattle. This was the next subject in the progressive history, and the enemy were driving off the herds they had thus obtained, when the citizens laid an ambush to recover them. Schol. Ven. 2, οἱ δὲ πολίται οὐκ ἐπείνασαν, ἀλλὰ σκοτούσ πέμφαντες ἐλόχων ὅπωτε ἦσσουσε τὰ βρέφη ματα αὐτῶν ἐπὶ νομῇ, ἵνα ἀφελοῦν τῶν πολεμιῶν. Others understand the cattle belonging to the enemy, not those taken or exacted from the citizens, but the produce of raids in the neighbourhood; "pecudes, quas hostes praedati vicina abegerant." It is clear that at least two separate and consecutive events are described. 514. teúchos mév κ.τ.λ. The fortress itself was protected by the οἱ ἀναγκαίων, the women, children, and old men, for the fighting-men were for the time engaged partly in holding the council, partly in conducting the ambuscade. Schol. Ven. 2, ἐκαθέσουτο γὰρ ἐν ἐκκλησίᾳ βουλευόμενοι, τὰ τεύχη φρουρεῖν παραδόντες τῇ ἀπολέιω ἥλικια. 516. οἱ δ' ἵσαν, the party resolved on the ambuscade were seen (in the next group) going forth, headed by Ares and Athene, all glittering in gold. 518. ὧς τε θεῶ περ, ὧς θεῶ ὄντε. The Schol. Vict. compares iii. 381, ἑιδα μᾶλλ' ὧς τε θεῶ.—ἄριζέλω, conspicuous above the rest; see on ii. 318.—ὀλίζονες, ὀλιγόνες, as μείζων is for μεγάλων. The people under them, i.e. under their command (or under them in position) were smaller in stature. 520. οἱ δὲ κ.τ.λ. When they had come to the spot where it seemed to them convenient to lie in ambush, on a river bank, where there was a watering-place for all kinds of stock, there they halted, and crouched down all cased in dark bronze armour.—εἰκὲ. Schol. Ven. 2, ἀντὶ τοῦ πρόπου καὶ ἐρικτὸν ἤρ. This should stand for εἰκὲ, as εἰκός for εἶκος. But as the past tense is required, it must be assumed to be an imperfect of a secondary present εἰκός for εἶκος, like πεφύκα, δεδοῦκα &c. It is more like a word of the later dialect.—ἀρμόσ, probably Fārmōs in the early epic.
en potamw, othi t' ardmw esv pantesvi botoisw, en' ara to' y' izou'. elvmwou aiqoai khalkw.
toosi d' epesi' aptanevde duw skopoiv eiaitw laov, deward oopote myla idiaito kai elikas bovs.
oi d' euta progononw, duw d' ami' epunw vomes terptwunw sympirwv dolov d' ou ti provonwv.
oi men t' proidwntes epeidramon, wka d' epivta tainwv, amphi bov d' agelas kai poea kalw
argenvwv oiov, teunwv d' epitwvontw polwv kladwv para bovsiv
eparwv prospapoiwthe kathmenwv, autik' e' dipwv
bants ameptwvdoiv metekiaov, avmpa d' ikonv.
epoasmev d' emarxwto maqhwn potamoio par' o'chsw,
balwv d' allhlonw khalkherewv egeiwn.
en d' epwv, en de kudwmdos omyleov, en d' oloq kwr

522. i'orvto, as xiii. 285, epoivna pro-
tovv eiteihtai loxov anfrov.
523. tois, for the party in ambush, who desired to have due notice of the approach of the enemy with the cattle.
Schol. Ven. 2, autois tois evedrivoj.-
laov, as sup. 509, seems little more than a metrical expletive; two scouts of or belonging to the people in ambush. But it may also mean, 'watching the movements of the hostile army.'—dewmenwv, the epic aorist in the sense of prodo-
wvntes, as dedewmenwv in x. 62. Cf. ix. 191.
525. oiv d' Schol. Vict. oiv bose kai t' ojla perj amfoteron gar d' lojov.
progonwton, see iv. 382.—trewmenwv, amusing themselves with their pipes, and little suspecting what was about to happen.
527. oiv men k.t.l., they accordingly, made aware of their approach, rushed upon them. Schol. Ven. 2, ote d' autois e'mwvthtai kata t' pojima, epitrejouw, kai e'elwvntes smpibllevous maqhej.—
tainwv, 'they cut off for themselves,' or intercepted, 'on each side of the road (amphi), some herds of oxen and some choice flocks of white-fleeced sheep.' For this use of trewmenwv compare Hymn. ad Herm. 7,4, tvs tont Maiadov uvsws—pek-
twv''' agelos aptwvneto bovoi e'rmw-
koj. Theocr. xvii. 86, kai muq fanwikes
aptwvnetai, h. e. meros ti. Od. xi. 402,
bovs peritamwvmevov h' ojwv poea kalw.
530. oiv d' k.t.l. The besieging army, who were inactive in front of the seats where the council had just been held, on hearing the shouting near the oxen, mounted their high-stepping horses, and hastened in pursuit. (This again, of course, was a separate group or scene of the action.)—tropvov may refer to riding; but those who believe this was not an "Homeric" accomplishment, may take refuge in "war-chariots."—eipav, lit. 'the speaking-places,' or elevated stages, perhaps. Schol. Ven. eipav legej taj agoraj, schmatijon apo tov e'perw, d' e'ti legew. In Hesiod, Theog. 804, we have eiparj or eipas in the same sense.
533. strewmenwv, 'having halted,' supply taj tajxj. Spitzner compares Od. ix. 54, strewmenwv d' emarxwto maqhej para ymajo vovjw.
535. en d' epwv. See sup. 483; v. 593.

Amid the conflict might be seen demon-
forms representing slaughter and death, the Kôres of war, one of whom had seized three of the combatants at once. Schol. Vict. h' miwr h' auti t' twn triwv
8edebaktw, moustev d' ou ti el amfoteron
tvw tajmatwv eisw oiv pevoutse. For a similar description see Hes. Sent. 218
257. Virg. Aen. viii. 700, 'avevit medio in certamine Mavors Caelatus ferro, tris-
tesque ex aethere Dirac, Et scissa gan-
dens vadit Discordia palla.'
536. νεώτατον. One of the three captives was yet alive, and but lately wounded, another was unhurt, while a third was dead, and being dragged through the field by the foot. Hesiod, Seut. 157. 253, has verses which indicate a common origin with these. For νεώτατον (οὐσία) see xiii. 530. The word is formed like βαμαστός for βαμαστίνς, ἀδάμαστος for ἄδάμαστος.

538. δαφούεται = δαφοῦν occurs only here and in Hes. Seut.159. The Schol. Ven. compares κενός, κενεῖς, ἀδελφός, ἀδελφεῖς. We must suppose the red colour to have been laid on; a fact, says the Schol. Ven., that shows the poet to have been acquainted with painting.—ἀμίλεως, they seemed to engage with each other, and not move about in the strife, as if they were living men, and not mere figures in metal. This probably means something more than that they were 'represented to the very life,' as we say, and as the Romans speak of 'vivida signa,' 'spirantia aeris,' &c. The poet implies, that actual motion was communicated to the figures by divine or supernatural art. See sup. on iv. 17.

541—589. Five compartments next represent scenes of rural life. These are (1) ploughing; (2) reaping; (3) a vintage; (4) herds going to pasture; (5) a sheepfold and homestead. The first three seem to mean Spring, Summer, and Autumn.

541. νεῖδων, noralein, a field newly enclosed, of rich virgin soil, and now undergoing the third ploughing. It seemed μαλακή, putris, because it had already been turned over. Cf. x. 553. Hes. Opp. 463, νεῖδω δὲ σπείρειν ἑτὶ κοὐφίξουσαν ἄρουραν. Theog. 971, νεῖδαν τὰ τρίπολον ἐσώμεθα καὶ ἐνόημα.

543. δινεύοντες, ὕποστρέφοντες, making their teams turn round, viz. at the end of the furrow; or perhaps, as 494. 606, driving them in a circular course round the field,—ἐλάστρον, a form of ἐλάινειν used by Herod. ii. 158, δύο τρόποις πλέειν ὁμοὶ ἐλαστρεμένας, and Eurip. Iph. T. 971, ὄραιοι ἄνθρωποι ἡλάστρον μ' ἄει. The accusative appears to depend both on the participle and the verb.—ἐνθά καὶ ἐνθά, in different parts of the field; or perhaps, one up and the other down the furrows.

544. οἱ δὲ κ.τ.λ. 'When they, the ploughers, i.e. some of them, had reached the end of the field, a man stepped forward and gave into their hands a goblet of sweet wine.' Schol. Ven. 2. πλουσίων ὁ ἄργος, παρ' οὗ συνοίησι μὲν αὐλακίουστες ἐν βάθει τὴν γῆν, ἀνακτώνται δὲ (reficuunt) αὐτοὺς τῷ ποτῷ.—τέλον, the end or limit, τέλος. Probably a pseudo-archaic use. See the note on xiii. 706.

545. οἷς. For the omitted F see vii. 457.

546. τοι δὲ, 'while others had just taken the turn up the rows, and were hurrying on to reach the end of the deep loamy field.'

548. μελαίνειτο. 'The earth blackened behind the plough, and seemed like to soil that had been turned up, though it
was wrought in gold; which indeed was a great marvel in the workmanship. The gold was overlaid with black pigment to represent the newly-disturbed earth. See sup. on 538.—ἀρρημώνη, a reduplicated Ionic perfect, like many of the same form in Herodotus, and regularly inflected from ἄρρω. The passive aorist ἄρρησθε occurs in Aesch. Suppl. 1007.

550—560. Reapers on a farm are cutting corn, while others are binding the sheaves, assisted by boys who bring up armfuls at a time. The master stands watching the work, and leaning on his stick. Two heralds are preparing a feast under an oak-tree, and women are making cakes.

550. τέμενος, an enclosed field, i. e. with the boundaries marked. There are variants θαυμάτων and θαυμάλων. Schol. Ven. τόν ἀποτετειμένον τόπον τέμενος λέγω. Cf. vi. 191.—ἐρυθα, 'helpers,' or 'hired labourers,' opposed to ἰμώς, who work by constraint. That reapers were commonly hired is clear from Theoc. x. 45, σύκεως ἄνδρες, ἀπάλατο χοῦτος ἢ κυστός.—ἵμων, 'were cutting' (the corn). Cf. Hes. Scut. 288, ὦ γε μὲν ἰμών αἷμαυς ὀξύετο κοτυμένη πέτηλα. 552. δράγματα. 'Armfuls of corn were here falling to the ground along the swathe, one after the other, while those binders were tying them in sheaves,' Theoc. οὗ εὐπρέπος ἀμαλλοδέται τα δράγματα. Hes. Scut. 288, οὗ γε μὲν ἰμών—οἷς ἢ ἤρ ἐν ἐλλεκτοις δώον καὶ ἐπίστον ἀλών. The word ἐλλεκτος seems formed from ἔλλειψ, ἔλλειπν, to roll or pack close.—ἐπήτριμα, see sup. 211, and xi. 67—69, τὰ δὲ δράγματα ταρφέα πίπτει. Schol. Ven. ἐλλεκτοσία δὲ, τοις τῶν ἄστατων δειμοίς, ὄδη ὀλοκλήτως καλούσιν· οὐδ' ἐμπεσε ἡ ἐνεσί, ἀλλ' ἔστησέ τινι δόρον ἀπὸ τοῦ ὄστος τοῦ πυροῦς. 554. ἔστάτισαν. stood near the reapers. The sense seems to be, that some were close to, others more remote from, the reapers; and for these latter, who were behind the others, boys were bringing up the corn as it fell to the sickle.

556. ἀσπερχές, promptly, actively; see xvi. 61.—Βασίλευς, νῦν δ' τοῦ χωρίου δεσπότης, Schol. Min.—σωπηφ, construe with ἐστήκας. He stood on the swathe, or in the line on which the reapers were working, but did not seem to be speaking, or giving orders. He was distinguishing from the rest by a staff, either as enforcing discipline, or as a badge of authority.—γηθοδόσως, Schol. Ven. ἐφαινον γήρ τῷ προσώπῳ ἢδυμενον καὶ τοιαύτην ἔχων κατάστασιν. 559. ἀμφεσον. See xi. 776.

560. πάλουν. Heyne, comparing Od. xiv. 77, takes it for ἐπίστασον, 'were sprinkling (or sifting) flour on the roasted meat,' but the Schol. Viet. explains it, ἄμφασον ἢ ἐφινον, they were throwing handfuls of meal into the μάκτρα, to make the cakes. The throwing of flour in any form is called παλούνειν, from the dust it makes. See xi. 640. So Od. x. 520, Ulysses is ordered, in pouring a libation for the dead, ἐν ἀληφν παινα παλονειν, a ceremony symbolical of the offering bread and wine as the primary food of man.
with dark grapes hanging from silver poles. Round it (or on two sides) is a ditch, and it is enclosed by a fence, with one entrance for the vinters. Girls and boys are seen carrying the grapes in wicker baskets, and moving briskly along in step and time to the sound of a lute.

562. άνά, άπ' αὐτής, over and in every part of it.—εὖστηκε, viz. ἑλώοι, or rather, the crop, ὅπωρα, implied in βότρυσις. Doederlein and Trollope take this for ἐφευστηκε, 'the grapes were supported on vine-props.' The use of the dative with the simple verb is difficult to defend. Or we may understand, ἑστάσας εἶχε κάμακας διαμπέρεσ, viz. in rows reaching from end to end. Cf. Od. xiv. 11, σταυροὺς δ' ἔκτος ἔλασσε διαμπέρες ἕνα καὶ ἕνα.

564. κυνήγευς, a trench of κύκας, some dark but unknown metal or alloy. See xi. 35, and Mr. Hayman. Append. to Od. vol. i. p. cxxix. Schol. Ven. 2, πρὸς τὸ ὁδυσσευτήριον τοσά κακοʊγείνων διαμένων εἰναι καὶ ἡ ταράδος ἐκκαπταί καὶ τὸ τείχιον προβέβληται δένα ἑπιφέρει μιὰ δ' οὖν ἀταρπίτος, ὅπως οἱ μὴ δ' αὐτῆς ἱώτες κατάφωροι ἐς κλέπται εἶναι.

566. φορθέες. Schol. Ven. οἱ φέρωντες τοὺς βότρυσ.—οὐτε, ὡτὲ. Compare with this passage Hes. Sent. 292 seqq.,

οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χεριν ἔχοντες, οἱ δ' αὐτ' ἐσ ταλάρους ἐφόρεσῖν ὑπὸ τραγουδήρων λευκούς καὶ μελάνας βότρυνας μεγάλαν ἀπὸ ὤρχων, βριθομενῶν φύλλωσι καὶ ἄργυρως ἐλικασίων, οἱ δ' αὐτ' ἐν ταλάροις ἐφόρεσῖν.

567. παρθένικα, 'girlish lasses and clowns in the glow of youth (see ii. 660) with gaiety in their hearts.' Cf. vi. 400, παῦτ' ἐπὶ κάλπω ἔχουσι' ἀταλάφρονα, νήπιον αὐτῶς. The same root is seen in ἀτάλλεων. Hesiod, Theog. 989, has παῦτ' ἀταλάφροντα.

569. τοῖσιν δὲ κ.τ.λ. 'For these (standing) in the midst of them a boy with a clear-toned lute was playing a charming air, and singing sweetly to the music the dirge of Linus with his tiny voice; while they, beating the ground in true time, with chant and loud hurrahs, followed with nimbly-moving feet.' The ancient commentators were much perplexed whether λινὸς meant 'the chord,' or λινὸς 'the song of Linus,' a dirge or όρθος mentioned by Hesiod (fragm. προς. Schol. Vict.) and Pindar, Frag. 10. Herod. ii. 79, where see Mr. Blakesley. Spitzner has discussed the question at great length in Excursus xxix. (vol. i. sect. iv. p. xiii seqq.), and his conclusion is that λινὸς, not λινος, should be read, a kind of paean called λινος being meant, and not the dirge λινος or ἀλίνος. To the present editor it seems very improbable that they should have been essentially different. The argument against the 'Linus,' derived from the assumed antiquity of our Homer, cannot fairly be pressed. As Spitzner rightly contends, to make λινος the subject to ἑδίοτεν is harsh and unnatural. See however Od. xxi. 411.—ὐπό-δειν is suavincere, 'to sing to a lute.'—καλὸν seems here used adverbially. Heyne construes ἑδίει ὑπὸ λινόν for ὑπὶδει τῷ λινῷ, 'fidibus accinat.'

571. ῥήτοροιτες, an Ionic form of ἀραστοτες. Schol. Min. ἀντὶ τοῦ κρατοῦτος σιν ἀρμονία καὶ τύπῳ (I. κτύπῳ) τοῖς ποιήσις τὸ ἐδαφὸς.—ἀμαρτητῇ, 'in step. —ποιήσει σκαλητοτετες, 'with skip and jump,' i.e. at some parts of the music expressive gestures were used. A difficulty occurs as to the nature of the music being joyous
or the contrary; for the Linus proper was a solemn, not a lively strain.—These musical processions are still kept up, and in precisely the same manner, e.g. among the Portugese and Tyrolese.

573—586. A herd of cows is wending its way from the home-stall to the pasture by the river, attended by herdsmen and dogs. Two lions in front have seized a bull, and the dogs and men are running up to bring aid. In the next scene the lions are devouring the prey, and the pursuers hold aloof through fear.

574. οὗ δὲ βοῶς κ.τ.λ. The cows were represented in gold and tin for the variety of colour.

575. κόπτου, βοοστασίως, Schol. Ven. An example of a well-known idiom, by which the thing is named instead of the place of it, as τωπός 'a cheese-market,' —ἐπεσεύνοτο, μετὰ τινας ταχυτήτος καὶ σφαδρότητος έπέτρεψαντο, Schol.

576. ρόδανων, a bed of slender wavy reeds. There were several readings, mentioned in the Scholia. This seems a form of ραδίνων, and connected with κράδίνων. Hesych. ροδάνων τριφυλων. It may contain the same root as our words reed and rod. Spitzner calls this a verse "Cimmeriæ quasi tenebris involutus," He regards ροδάνων as the true form, from ροδάνω and ροδαύειν, which meant (probably in the later dialect) 'woof' and 'to strike the wool home with the reed.' Mr. Trollope says, "It is acknowledged on all sides, that the passage is corrupt." With δονακιον, 'a reed-bed,' we may compare καστές, wood for making oars.

580. ἔρυγμηλον, μέγα μυκώμενον, Schol. Min. The word is formed in some degree from the sound, and seems referable to a verb ἐρυγμεῖν = ἐρέσαμον or ἐρέσαμον, with the termination in -ηλος, as βύθλος.

583. λαφύσετον. Cf. x. 364; xiii. 346, where the termination of the third person dual of the past tense is in -νων, not -νην. The Scholiasts however incline to take it as a praesens historicum,— αὐτώς ἐνδίεσαν, 'gave chase in vain.' Schol. Ven. 2. έδιώκων, παρὰ το διήμ. Schol. Ven. (Æ), αὐτώς, κενάς καὶ πρὸς οὐδεν. Rather perhaps, αὐτώς ὡς εἶχον, without themselves attempting the rescue. Hesych. ἐνδίεσαν ἐπείδιωσαν, ἐπάργουν, ἐποῦραν. Why not, 'stood there fearing,' as in περὶ γὰρ δεὶς ποιμένι λαῶν, &c.?

586. ἄλεοντο, 'kept out of their way;' a form of ἄλειοντο in which the F is evanescent.

587—589. A sheepfold in a glen comes next, a peaceful scene in contrast with the foregoing. Flocks of grazing sheep are wrought in white metal, with folds, roofed sheds or sleeping-places, and sheep-pens (σπειοί).
en kalh vips, megan oion argenw, 590
stathoues te klyia te katerefeas idhe sgeous.
ed de xoron poikile periklytoue amphiynheis,
to yekelov oion pot' edh Kywos eurei. 591
Daidalos hskhesen kaliplokamw 'Arimadv. 592
eutha mev nitho kai parthein alfeisboi ai
orkevou', alla hlon epo karpo xeiros ekontes. 593
thv d' aiv mev lepptas othonas ekhun, oiv de xitwvas
eiav, enunhous, hka stilevontas elaiow,
kaiv' aiv mev kalas stefanias ekhun, oiv de makhiras
ekhov xristeias eis argyrefnu telamwov.
oiv d' oute mev threbasko epistamenei podesin
reia mal', os ou te tis troxhon armenon en palamwso.

590—596. A circular dancing-place is
ext represented, and decorated with
varied designs. Within it young men
and maids are dancing with joined hands.
The circular motions and interlacing
steps are described to the life. An ad-
miring crowd stands round; a man with
a harp is in the midst, and two tumblers
fling themselves about, keeping time to
the music.

591. to yekelov. There seem to have
been two distinct works attributed to
Daedalus in Crete, the labyrinth, un-
known to our poet, and a dancing-hall,
richly adorned. Pausan. ix. 40. 2 (quoted
by Spitzner), para tontos de kai d th
'Arimadv xorphes, oiv kal' Oumvros en 'Iliadai
mynhov epoigasto, epiveyagmenov estin
epi lekou livou. A doubt is thrown on
the genuine antiquity of this poem by
the statement, that a work of art de-
scribed therein existed and was visible
in the second century of our era. See
Thirlwall, Hist. Gr. i. p. 233, note. The ancient
critics quarrelled with the state-
ment implied, that a god imitated the
work of a mortal artist.—poikalw, Schol.
Vict. en poikili eirajxeto, oivn koivov
to kai anostraian thv tpyov prokoipmhas
en vikaf.

593. alfeisboi, 'worth many oxen
(or perhaps, an ox) apiece.' See vi. 236.
Schol. Ven. etymoi kai dia tiv eumorafian
blas eirpiskousai edra. "Damsels who
procure for their fathers large gifts of
cattle from their bridegrooms," Donald-
son, New Cratylus, § 475, p. 176. So
too Doederlein, "quae patrem bobus
ditant."

595. othonas, linen dresses.—xitwvas,
tunics or inner garments finely spun
from wool.—elastw, itwv, indutae erant.
—elaiow, as glossy and bright as if actu-
ally glistening with oil.' Compare Od.
vii. 108. New Cratylus, § 461, p. 693:
"The older poets do not hesitate to say
that 'glossy tunics are shining with oil,'
or that 'liquid oil trickles off the
close-warped linen.'" Possibly however
the actual use of oil in weaving or wool-
dressing is meant.

597, 598. These two lines, the Schol.
Ven. informs us, were rejected by the
critics, because a sword is never called
maixara in Homer, and because it was
not comedy for dancers to be armed with
a dirk. Yet 'sword-dances' of various
kinds have been practised from early
times. The three lines 601—606 occur
also in Od. iv. 17—19, where they are now
generally rejected; see Athen. v. 180, d.

599. threbasko, a form of aerost, and
a somewhat strange one, from ethpea.
Cf. 516. It does not seem of the early
dialect.—epi stigmas, in rows, or in file.
The dative following is that of reference, or
relation of space.—os ou te k.t.l., he com-
pares the rapid motion in a circle to the
turn of the potter's wheel before it is
weighted with the clay. See Mr. Birch,
"Ancient Pottery," vol. i. p. 231,—
amosen, of convenient size for the hand.
Schol. Ven. 2, elte ypr meivov elte elap-
twv genwio, emapodei eis yap xreia.
606. ἔξαρχοντος, scil. αὐτοῦ, the genitive absolute.—κατ’ αὐτοὺς—μέσους, κατὰ τὸ μέσον αὐτῶν.

607, 608. Lastly, Ocean was wrought as a circular stream forming the margin or border of the shield, lit. near or next to the rim.—ἁντιγα, see sup. 479. Hes. Seut. 314, ἀμφὶ δ’ ἵππον Ἀκεανὸς πλήθυστη ἐκικάς, πᾶν δὲ συνεῖχε σάκος πολυσαίδαλον.

609—617. After completing the shield, Hephaestus makes a breastplate, helmet, and greaves, which are not particularly described. He presents the suit to Thetis, who at once descends from Olympus to convey them to her son. It was correct taste in the poet, not to dwell too long on these details, but to hasten on with the narrative. Pliny, Epist. v. 6. 43, 'Vides quot versibus Homerus, quot Vergilius arma, hic Aeneae, Achillis ille, descriptat; brevis tamen uterque est, quia facit quod instituit.'

613. ἔαλο, made flexible, viz. by links or jointed plates, so as to be fit for wear. See sup. 352.
This book describes the recantation of Achilles, the μήνιδος ἀπόρρητος, as it was anciently called, and his reconciliation with his offended chief. The advances made by Agamemnon had been haughtily rejected in Book ix. But the loss of Patroclus has subdued his pride, and he is now willing to co-operate against the Trojans to avenge the death of his friend. It is the opinion of Wolf (Proleg. pp. 70 and 82) that only the first eighteen books are genuine. The last six are perhaps somewhat more grandiloquent and less simple in style; but, according to the view of the present editor, the marks of νεωτερισμὸς must be expected where direct compilation of old materials has less, and a free reconstruction or recomposition has more, influence in the διασκεδαστική of the Iliad which has survived to our time.

1—36. Thetis brings the divinely made armour to Achilles, whom she finds bitterly lamenting the fate of his friend. He is excited both by her words and by a sight of the arms, and promises at once to put them on. Meanwhile the goddess engages to protect the corpse from unseemly decay, and bids him summon the chiefs at once to a conference.

3. ἦ δὲ, viz. Thetis, xviii. 616.
4. ὅσον, sum, is here without the usual digamma. Cf. infra 20. Bekker reads viōν ἐβια, without authority.
5. πρῶτα. Cf. i. 235, τὸ μὲν ὑπότε φῦλλα καὶ ὄξους φύσει, ἐπεὶ ὅποτα τῷ θεῷ ἐν ὀργῇ κατείχατο. Our idiom will not render it exactly; the notion is, that the act has been first done, and the wailing for it afterwards is needless: 'Now that in the first instance he has been defeated and slain by the will of the gods.' Doederlein oddly renders it, statim ab eo tempore quo. Heyne's cum semel is better.
6. καλὰ μάλ' κ.τ.λ. Schol. Vict. ὅ τέων ὑπότεν ἐπάνω χρήσιμος εἰς τῷ διεγέραι τὸν φιλότιμον Ἀχιλλα.—
δὲ ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἐθηκεν πρόσθεν Ἀχίλλης· τὰ δ' ἀνέβραχε δαίδαλα πάντα. Μυρμιδώνας δ' ἄρα πάντας ἔλεν τρόμοις, οὐδὲ τις ἔτην ἀυτὴν ἐσιδεέειν, ἀλλὰ τρέσαν. αὐτὰρ Ἀχίλλευς ὡς εἰδ', ὡς μιν μάλλον ἐδυ χόλος, ἐν δὲ οἱ ὄσσε δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφανίζειν· τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἄγλα ἀναρ. αὐτὰρ ἐπεὶ φρείς ἦσι τετάρτετο δαίδαλα λεύσσων, αὐτῖκα μητέρ' ἦν ἐπεῖ πτερόεντα προσηύδα. "μὴτερ ἐμή, τὰ μὲν ὀπλα θεός πόρεν οἱ ἐπιεικεῖς ἕργ' ἔμεν ἀθανάτων, μηδὲ βροτόν ἄνδρα τελέσαν· νῦν δ' ἥ τοι μὲν ἐγώ θωρήζομαι, ἀλλὰ μᾶλ' αἰῶνς δείδω μή μι τόφρα Μενοιτίων ἅλκμον υἱόν μνίας καθόσαι κατὰ χαλκοτύπους ὀτειλάς εὐλᾶς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν (ἐκ δ' αἰῶν πέφαται), κατὰ δὲ χρόα πάντα σαπῆ'." τὸν δ' ἥμειβετ' ἐπείτα θεᾶ Θέτις ἀργυρόπελα "τέκνον, μή τοι ταύτα μετὰ φρείς σήμι μελότων. τῷ μὲν ἐγὼ πειρήσω ἀλακέμεν ἀγρία φύλα, μνίας αἱ ἑρά τε φώτας ἀρημφάτους κατέδουσιν· ἤν περ γὰρ κῆται γε τελεσφόρον εἰς ἐνιαυτὸν, φόρησεν, in the active, as iv. 137; xv. 530.

13. ἀνέβραχε, like ἀνέστενε, 'a clang, or crashing sound, rose from them, all spangled as they were.' The simple βραχείς ('bray') is often used in this sense, while πάταγος is 'clatter,' e.g. of shields, δούπας the heavy thud of a falling body.


19. τετάρπετο, the reduplicated epic aorist (τέρπσα), as in ix. 705. The notion of satiety generally attaches to this form of the verb.

22. μηδὲ, i.e. ἐπιεικεῖς ἐστὶ μηδένα ἁρτοὶ τούματα ἐπιτελέσαι. 24. τόφρα, 'in the mean time,' τέλος, viz. before I have avenged his death and buried the corpse.

25. καθοὔσαι, καταθοὔσαι, getting in through the wounds made by the stroke of the brass.—εὐλᾶς, cf. xxiv. 414, Schol. Min. σκάλπης ἐγγενήσωσιν. But the medial aorist means, 'should breed in them for themselves,' or as their offspring.—ἀεικίσσων, foedare, as in xvi. 509, and xxii. 256, where the Attic contraction of the future occurs, ἄεικι.

27. εἴ δ' αἰῶν κ.τ.λ., 'for the life is slain out of him,' i.e. he is now liable to putrefaction (Schol. Ven.), though maggots may infest wounds during life. —ςαπῆ', καταςαπῆ', 'lest it (the νεκρός) should putrefy in all the fleshy parts.'

30. πειρήσω. Perhaps this word implies the pertinacity of the flies. There was a variant πειρήσων ἀλακέμεν. The sense is, ἐγὼ μὲν τούδε ἐπιμελήσωμαι,—σὰ δὲ αἴγα ωφήσωσα κ.τ.λ. (36).

32. ἤν περ, 'even though,' a common Homeric use.—κῆται, κῆπται (κεύσθαι), like δῆσον for δέσσειν in xviii. 100, may be regarded either as a contraction or a synizesis.
αἰεὶ τῷ γ' ἐσται χρῶς ἐμπεδος, ἢ καὶ ἀρείων· ἀλλὰ σὺ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαίοις, μὴν ἀποεἰπῶν Ἀγαμέμνονι ποιμένι λαῶν, ἀθάνατα μὲν ἐστι πόλεμον θωρήσεσο, δύσεο δ' ἀλκήν.

ὡς ἄρα φωνήσασα μένος πολυπαρές ἐνήκεν, Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐγκαθίστας κατὰ ῥηίνον, ὑνα οἱ χρῶς ἐμπεδος εἰη.

αὐτάρ ὁ βῆ παρὰ θῆνα θαλάσσης δίος Ἀχιλλεὺς σμερδαλέα ιάξων, ὄρσεν δ' ἥρωας Ἀχαίοις. καὶ β' οἱ περ τὸ πάρο τοι τῷ νεόν εν ἀγὼνι μένεσκον, οἱ τε κυβερνήται καὶ ἔχον οἰήμα νηών καὶ ταιμία παρὰ νηῳσιν ἔσαν, σίτῳ δοτηρεῖ, καὶ μὴν οὐ τότε γ' εἰς ἀγορὴν ἔσαν, οὖνεκ Ἀχιλλεὺς ἐξεσφάνῃ, δηρὸν δὲ μάχης ἐπέσαντ' ἀλεγεινης. τῷ δὲ δύσι σκάζοντε βάτῃν "Ἀρεος θεράποντε, Τυδέθης τε μενεπτόλεμος καὶ δίος Ὀδυσσεύς, ἔγχει ἀρειδομένων· ἔτι γὰρ ἔχον ἑλκεα λυγρὰ· καὶ δὲ μετὰ πρώτῃ ἀγορῇ ῥόοντε κιόντες.

αὐτάρ ὁ δεῦτας ἦλθε ἀνάξ ἀνδρῶν Ἀγαμέμνων,

35. ἀποεἰπῶν, formally disclaiming, renouncing, your long-enduring anger, or sulkiness. He means, he is to do this to Agamemnon in person; cf. inf. 67,—ἀλκήν, 'put on prowess,' as ἀναιδεύνῃ ἐπειμένας, i. 149. So i. 231, εἰ μὴ σοὺ γε δύσιει ἀλκὴν.

37. μένος, Schol. Vict. ἑσθενίκει γὰρ τῇ ἀγρυπνίᾳ καὶ τῇ λύπῃ.

38. ἐρυθρῶν, Schol. Vict. αἴματος ποιητικῶν, i.e. preservative of the natural colour in life. So Aphrodisite protected the body of Hector in xxiii. 156, and gave immortality to Berenice, ἀμβροσίαν ἐς στήθος ἀποστάξασα γυναικὸς, Theocrit. x. 108. In all these passages there may be an allusion to the process of preserving mummies. See inf. 347. Some kind of material unguent appears to be meant; for Achilles probably witnessed the process, and so departed content. The body of Patroclus was lying in the tent of Achilles, xviii. 345 seqq.

40—73. All the Greeks, even those of inferior rank, and not properly fighting-men, rush gladly to the council, on seeing Achilles again prepared for the fight. Even the wounded chiefs, including Agamemnon, flock thither. Achilles in presence of them all makes a full apology for his past conduct, and professes his willingness to assist the Grecian cause.

40. παρὰ θῆνα. He went along the strand, passing from ship to ship, and summoning the crews as he went.

42. καὶ ὅσια k.t.l. Schol. Ven. καὶ ὅσιοι πρότερον ἐν τῷ ναυσιτήρῳ ἑμευον, καὶ οὖν οἴοντες παρῆσαν εἰς τὴν ἑκκλησίαν. The two following lines read rather like an interpolation, especially 44. Yet οἴσια, 'rudder-paddles' (Od. ix. 540, xii. 218), with the digamma, seems an ancient form. So we have εὗ oἰκήσειν (Οἰκήσειν) ἄρρησαν in xxiv. 269.—οἷς τε, supply ἔσαν.

45. οὐνεκα κ.τ.λ. See xviii. 248.

47. σκάζοντε, 'limping.' The Scholiasts remark that Diomed alone had been injured in the foot, xi. 377.

50. πρώτῃ ἀγορῇ, Schol. Min. τῇ πραξινείᾳ. They took their seats 'among the first,' i.e. in the front part of the council.

51. δεῦτας, 'last,' a form that occurs also in Od. i. 286, is evidently the superlative, δεύτερος the comparative, like
έλκοσ ἔχων καὶ γὰρ τὸν ἐνὶ κρατερὴ ὑπίμην οὖτα Κώνων Ἀντινορίδης χαλκήρει δουρὶ. αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοὶ, τούσι δ᾽ ἀνισόταμος μετέφη τόδας ὅκυς Ἀχιλλευς. 55 "Ἀτρείδη, ἢ ἂρ τι τὸδ᾽ ἀμφωτέρουσιν ἄρειον ἐπιλετο, σοὶ καὶ ἐμοί, ὅτε νῦι περ ἄχυμβενο κηρ θυμοβόρω ἐρίδω μενενάμεν εἰνεκα κούρης.

τὴν ὁφελ᾽ ἐν νήσεσι κατακτάμεν Ἀρτεμις ἵῳ ἕματι τῷ ὅτ᾽ ἐγὼν ἐλόμην Λυρνηστὸν ὀλέσσας τῷ κ᾽ οὐ τόσσοι Ἀχαιοὶ ὀδὰς ἐλον ἀσπετον οὐδας δυσμενέων ὑπὸ χερών, ἐμεὶ ἀπομηνίσαντος.

"Ἐκτορι μὲν καὶ Τρώσι τὸ κέρδιον αὐτὰρ Ἀχαιοὺς δηρόν ἐμῆς καὶ σῆς ἐρίδος μνήσεσθαι δι᾽ ἀλλὰ τά μὲν προτετύχθαι εάσωμεν ἀχυμβενοί περ, θυμόν ἐνὶ στήθεσι φίλον δαμάσαντες ἀνάγκην νῦν οἳ ἢ τοι μὲν ἐγὼ παῦσον χόλου, οὐδὲ τί με χρῆ ἁσκελέως αἰεὶ μενεανέμεν ἀλλ᾽ ἀγε θάσον ὀτρυνον πολεμώνδε κάρη κομώντας Ἀχαιοῦς, ὁφρ᾽ ἐτί καὶ Τρώων πειρήσομαι ἀντίος ἐλθὼν

ἐκαστὸς and ἐκάτερος, νεᾶρδος and νεῖάτος. The grammarians connect it with δεσθαι, rightly, it would seem. Ησιχ. δευτας ὀστας, εὐχατος, μεθ᾽ οὐ καταν ἑτερας. The positive must be sought in the digammatized root of διο (Saucerian διο). "The word διεφρο signifies 'in this direction,' δευτας, 'a man who is nearer to us than another man,' and δευτασ, 'a man who is nearest to us of a series of men,' i.e. 'the last,' and thus it is used as a synonym for ὀστας." New Cratylus, § 155.

52. καὶ γὰρ τῶν, καὶ τούτων γὰρ.—οὖτα, see xi. 214 seq.
56—73. Briefly and candidly Achilles, in compliance with his mother's desire, sup. 35, offers his apology to Agamemnon. He intimates, however, that both were in the wrong, and remarks that their conduct was as much to the advantage of the enemy as to the damage of their own cause. He on his part will forgive and forget the wrong, if his chief will lead the army again into the fray; and he foretells the confusion of the Trojans if he again presents himself at the fleet.

56. ἢ ἂρ τι κ.τ.λ. 'Truly, in some respects this course (viz. mutual concession and forgiveness) would have been better,—to me as also to you, (than that which we pursued) when we too, vexed in heart, spent our fury in a soul-consuming strife about a girl."—ἐπιλετο, like erat for fuisse, is conditionally used without κεν. Mr. Trollope construes τι τοῦ, "something of this sort, this reconciliation."—οφελε κ.τ.λ. See vi. 315. 'Much as I love her,' he says, 'I had rather she had died by an early and a sudden death.'

60. Λυρνηστον, the town whence he had taken the captive Briseis, ii. 690. See inf. 296, and xx. 92.
61. τῷ κε,' in that case.' Cf. i. 418.—ἀπομηνίσαι, 'to keep aloof in anger,' occurs vii. 230. He says this bitterly, as the Schol. Ven. 2 remarks, with especial reference to the death of Patroclus.
63. τῷ, τοῦτο. For the sentiment compare i. 255, ἢ κεν γρηγορα Πρίανος Πριάμω τε παίδε,—εἰ σφών τάδε πάντα πνεοὶατο μαρμαρέουν.
65. προτετύχθαι. The favourite word with Achilles. See xvi. 60.
68. ἀσκελῶς, 'obstinate,' σκληρῶς, πικρῶς. See Od. i. 68; x. 463. From
the root *σκελ, σκλε, meaning dry, harsh, unyielding, the α being a prefix, as in ἀβλητρός.

71. ἱαδεῖν. Schol. Ven. 2, παραιτήσθαι σαρκαστικῶς δὲ ὁ λόγος. He will see if the Trojans will try to sleep quietly at the fleet to which they have now advanced, or if they will try to save themselves by flying before him. He will give them work enough to tire them, even if they escape with their lives.—καμπτεῖν γόνον, 'to rest,' as in Aesch. Prom. 32. This distich is nearly identical with vii. 118, 119.

74—143. The long reply of Agamemnon, resembling some of the speeches in the ninth book, seems in part adapted by a compiler from ancient legends (ἱερὸς λόγος) about Hercules. Compare the long episode about Meleager in ix. 529 seqq. The point of the speech is, that a mental delusion or infatuation, ἄτη (the favourite theme of Agamemnon), had seized him, and others before him who were better than he. Even the loquacious old Nestor could not have been more expert in "dragging in," a story, than Agamemnon now proves himself to be. Mr. Trollope, whose tendencies are somewhat one-sided in all questions of genuineness, says (on ver. 99) that "the episode is so entirely in Homer's manner, that those who would reject it as spurious are not to be heard for a moment," which seems to mean, that not even their arguments ought to be listened to at all.

75. This verse, especially as compared with 35, seems likely to have been interpolated.

76—80. The difficulties of this passage are considerable, both critical and grammatical. For the remarkable variety in the reading of 76, 77, recorded by the Schol. Ven., the student may consult the long and learned note of Spitzner. The reading in the text, said to have been introduced by Aristophanes, gives an apparent inconsistency between οὐδ' ἐν μέσσουσιν ἀναστασὶν τοῖς ἀφίλοις, τραπεζοντες Ἀρης, ἐστασότοι μὲν καλὸν ἀκονέμεν, οὐδὲ ἐοικεν ὑββάλλειν: χαλεπὸν γὰρ ἐπισταμένως περ ἑόντι. 80

80. ὑββάλλειν, ὑποβάλλειν, here in the usual sense of 'to interrupt,' ὑποκροτεῖν. Properly, as in Dem. Mid. p. 580, 'to make suggestions,' to throw in words, objections, or retorts, while a man is speaking. Schol. Ven. καλῶς ἔχει τούτων ἵστατος καὶ δημηγοροῦσαν ἀκονέιν, καὶ μὴ ὑποκροτεῖν μὴ διδοῖτο μηδὲ ὑμοὶ καὶ τὸ γάρ δηλοὶ τὸ ὑββάλλειν χαλεπὸν γὰρ καὶ τῷ πᾶν δεῖνε ἐν ταραχῇ εἰπεῖν. He alludes, as Heyne suggests, to the partisans of Achilles. It must be confessed that the ellipse of ἐν ταραχῇ
"andron δ' en polla' omadw pòs kev tis akousai h eipov; blabestai de logus per eow angorhìs.

Πηλειδη μεν égwn éndexeìwm: autárap oì allaì sýnvesth' 'Arygeiou, mhdóvn t' ev gnàte èkastos.
pollakì de h moì touton 'Acharoi mhdon eipov,
kaì te me nekeieszkon' égòw δ' ouk aítios eimì,
alla Zeus kai móira kai hérroforítes érwnov,
oi te moì eìn ágorhí fressin' ëmmalov árímov ãtnh
hìmati tòv ot' 'Achillhòs géras autóò apìhíron.
alla ti kev peéamí; theòs dià pánta tèleutà.

πrészba Δòs ðugátìr 'Ata, h pántas aátai,
repetuntur, ea esse videtur, ut Ate suo numine ac potestate insita homines in perniciem inducere dicitur.” Spitzner.

92, 93. These lines are quoted by Plato, Sympos. p. 195, ν. The idea is a somewhat singular one, that the goddess of infatuation walks softly and imperceptibly over men’s heads, as on a carpet,—albeit, as Plato drily says, the heads are ov πάνω μαθηκα,—whereby it is meant, that though not of earth, being an outcast from heaven, inf. 130, she nevertheless has to deal with mankind. The imperceptible progress of error over men’s minds is thus allegorically described. It comes to them from above, and leaves its impress and its effects on the part that it first touches. A similar passage on ἀτη, in the sense of temptation, is ix. 505 seqq.

94. ἐτερον, some other beside myself; so in Soph. Trach. 444, πῶς δ’ οὐ χατέρας, οἷς γ’ ἤμου;

95—105. ‘Even Zeus, the chief of gods and men, was once infatuated and beguiled by Hera. When Alcmena was about to bring forth Heracles at Thebes, Zeus proclaimed before all the celestials that a hero was destined to be born, who should rule over all the neighbouring peoples,—a hero sprung from a race of men who had his blood in their veins.’

95. ἄσατο, ‘had his mind possessed;’ so xi. 310, ἄσατο δὲ μέγα θύμω. ‘Jupiter imprudentius agendo sibi et Herculi damnum intuit, idemque accidit Agamemnoni, vid. ix. 119.” Spitzner.


97. θῆλυς ἐνόσσα. This is said in contempt of the sea, as in Soph. Trach. 1062, γυνὴ δὲ, θῆλυς σοῦ κοῦν ἄνδρος φύσιν. 105. γενεῖς. It seems better to make the genitive depend on ἄνδρα, ‘a man of that race’ &c., than with Heyne to construe αἱ τε γενεῖς εἰσιν εἰς κ.τ.λ., ‘who in descent are of my blood,’ or with Doederlein to regard it as the genitive of quality or apposition depending on περικτίωνσιν. He compares xx. 180, ἐπίθεμαν Τραύσσεσαι ἀνάϕει εἰπταδόχαιοι τιμής τῆς Πραιάμου. Alcmena was descended, through Persæus, from Jupiter. On the Lycean affinities of the old Perseid race, see Curtius, Hist. Gr. i. p. 99.

Ibid. ἐμεῖς is not the genitive of the possessive for ἐς ἐμοὶ (or τοῦ ἐμοῦ) αἰματος, but of the personal pronoun; ‘who in blood are from me.’ Cf. inf. 111, Schol. Ven. οἶς τῷ ἄλμαء ὁ ἐμοὶ ἐστίν, οὐχὶ οἱ αἰματος
τὸν δὲ δολοφρονέουσα προσημῆδα πότνια Ἰ. θητή
ψεύστης εἰς, οὖδ' αυτὲ τέλος μῦθῳ ἐπιθήσεις.

εἰ δ' ἀγε νῦν μοι ὁμοσσον Ὀλύμπιε κατερὸν ὀρκον,
ἡ μὴ τὸν πάντεσι περικτιώνεσι αἰλίες
οὐ κεν ἐτ' ἦματι τῷ δὲ πέση μετὰ ποσοὶ γυναικὸς
τῶν ἀνδρῶν οὐ σής ἐξ αἰματὸς εἰς γενέθλης.

ὁς ἐφατε. Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόσῃ,
ἀλλ' ὁμοσσεν μέγαν ὀρκον, ἐπειτα δὲ πολλὸν ἀάσθη.

'Ἡρη δ' ἀιξάσα λίπειν μίον Ὀλύμπιοι,
καρπαλίμοις δ' ἱκετ' Ἀργος Ἀχαιοκόν, ἐνθ' ἀρα ἡδή

εἰ(χήμην ἀλοχῶν Σθενέλου Περσημάδαος
ἡ δ' εκείνοι φίλον νιῶν, δ' ἔβδομος ἐστήκει μεις·
ἐκ δ' ἀγαγεν πρὸ φῶοςδε καὶ ἕλιοτόμηνον ἐόντα,
'Αλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' εἰλειθύσαι.

αὐτὴ δ' ἀγγέλεουσα Δία Κρονίωνα προσημῆδα

εἰ ἐμὸν εἶαν. Doedelein, not impro-


cably, supposes a confusion between ἐκ
τοῦ ἐμοῦ αἰματος and ἐς αἰματὸς μου, and
he explains σής in 111 as an emallage for

σου. Schol. Ven. τῶν ἀνδρῶν οὐ ἐκ τής
σῆς σπορᾶς τὸ αἷμα ἔχουσιν. Perhaps,
οὐ σής γενέθλης εἰς ἐς αἰματος, 'who are
of your stock by blood.'

106—119. Hera rejoins (or perhaps,
says aside, and to herself) that his words
shall prove false; and she first induces
Zeus to swear that the hero born on that
day shall hold rule over the nations, and
then bies to her own city Argos, where
the wife of Sthenelus was then pregnant,
and by virtue of her office as Ἐλείθυας,
Ἰάνα Λευκίνα, she brings on her a pre-
mature travail, while she withholds and
delays that of Alcmena.

107. ἐφοστής ἐς (xxiv. 261), a variant
of the vulg. ἐφοστήσεις, ἐφοστής ἔσθε,
'your words shall prove false.' A verb
formed like ἄληθεσθαι, but occurring only
in this passage, and by no means one of
archaic character.

110. πέτη μετὰ posol, a primitive ex-
pression for delivery by quick travel.
By the deception conceived in the exac-
tion of this oath, Eurystheus became lord
not only of the nations around, but of
Hercules himself, who was thus bound to
obey him. It was thus that Hera satis-
fied her jealousυ of Alcmena.

113. ἀδάσθη, ' afflictus est, propter ca
quad Hercules ex Jove natus spe regni
privatus est.' Doedelein. Rather, per-
haps, 'afterwards he found that he had
been greatly deluded.' "Jupiter de Her-
cule cogitaban, at Juno de Eurystheo,
qui non quidem ex ipso Jove erat pro-
gnatus, genus tamen duecebat a Jove,
progenitore Persidurum; nam e Jove et
Danae natus Persens, e Perseo Sthenelus,
Eurysthei pater." Heyne.

115. ἀχαιεῖν, as elsewhere ἰαιον
Ἀργος, means Argos proper, in the
Peloponnesus; the same term extending
to the northern region, including Thes-
saly, 'Α. Πελαγικόν. See on ii. 681.—
ἥδη, 'she knew of,' i.e. οὐδαν, or οἰκοῦαν,
or even κυώσαν, implied by the context.

117. μεῖα (μην- μείης), the Ionic
form, occurs also in Hes. Ἐρυ. 557.—
ἐστήκει, παριν, οὕτω παρελήθη. An
obscene expression, which Heyne regards
as the origin of the phrases μην ἵστάμενος
and φθίνων, Od. xiv. 162.

118. ἐλιτήμην, Schol. Ven. 2, τὸν
ἱμαρτήματα τῶν δέωνταν μηνῶν ἐπα-
τρεπμαιοι οὖν ὁ Ἐδρυσθέως ἦν ἄλειτεν ὀν
τὸ ἄποτυχει. Hesiod, Scient. 91, has
ἄλλημενον Ἐδρυσθέα (by conjecture for
ἄλλημενον). Οἱ πρὸ φῶοςδε see xxvi. 188.
—εἰλειθύεια, Schol. Ven. τὰς ἄδωνας. But
the goddesses or powers presiding over
travail may be meant.

120—133. When the child was born,
Hera hastened to Olympus to inform
Zeus of the real purport of his oath: it
is Eurystheus who is to hold sway, a
"Zeus pater argikeraun, este to e kresai theso. 
ηδη aner gegov'  εσθλος δς 'Argyeiouai anoxei, 
Eurystheus S베eλouo paiz Persemao, 
soν gevo theo ooi oii aieikes ev 'Argyeiouoi anasoev.
ws fato, tωn 6' aixon oxi kathα frena tυψe bathiean. 125 
anika 6' eil' 'Atno khefalhys luparopoekamou 
ckowmenos kresai ysi, kai wmoso kartern onrko 
mη pot' es Oulympon te kai ouranon asteroenta 
anis eleuqesthai 'Atno, h pantaq attai.
ws eipton erruphen ap' ouranou asteroento 
χερι περιστρέψας τάξα 6' ίκετο έργ' ανθρώπων. 130 
tην αιεί στενάχεσχ' οδ' ειδν filon iων ωρότο 
εργον aieikes έχοντα up' Eurysthēs onołwom. 
ws kai εγόν, οτε δη αυτε μεγας korhiaulos "Εκτωρ 
'Argyeious oλεκέ스κεν ἐπι προυμησι νέεσων, 135 
uν δυνάμην lelathēso' ατης, ή πρωτον αάσθην. 
αλλ' επεί αασάμην και μεν φρένας έξελετο Zeus, 
αψ έθελω αρέσαι, δόμεναι τ' απερείσι' απονα- 
αλλ' ορσεν πολεμώναι, και ἄλλους ὄρνυθι λαούς. 
dwa 6' εγόν ode pantα paraqexem onoσa toι ēthwov 

descendant of Zeus through Perseus; and 
she ironically adds, that he cannot be 
unfit for such a privilege. Zeus, vexed 
at the deception, seizes Atē by the head, 
and hurst her from heaven, with an oath that 
she shall never return. Thus she came 
on earth, and the god never saw his 
dear son without bewailing the labours 
in which he had unwittingly been involved. 
120. ἀγγέλουσα, as a future participle, 
requires a verb of motion, as ὑκετο. 
Perhaps it is a spurious form of a present. 
Doederlein thinks a verse has dropped 
out. Possibly we should read ἀγγέλουσα. 
The Schol. Ven. rightly observes, ἐχριν, 
ἀγγέλουσα ήκε και πρωτίδα. But there 
is a passage not unlike this in Apoll. 
Rhod. ii. 136, ἀλλ' ἐκδεσαθεν εἰου 
Βεθρυπη, Ἀμίκου μόρον ἀγγέλουσει. 
132. τὴν, sc. ἄτην, not here the person, 
but the folly itself, or delusion, that had 
seized him.—έργον aieikes, "she (Hera) 
hates Hercules, apparently because he is 
in antagonism to the Perseid dynasty." 
(Gladstone, "Juventus Mundi," p. 237.) 

134—144. 'As Zeus was mindful of 
the mistake he made, even so I never 
cease to regret that I was so far led astray. 
Since however that cannot be undone, 
I am desirous to make the best amends 
in my power, and to give the recompense 
formerly offered by me, but refused. The 
gifts shall be brought to the spot at once, 
if Achilles desires it.' 

134. ὅς καὶ ἐγών, scil. αάσθην.—ὑτε δη 
αυτε κ.τ.λ., 'when on this late occasion 
likewise' &c. Here αυτε implies the 
repetition, in Agamemnon's case, of the 
fatal effects of ἄτη. 

137. αασάμην. See ix. 116 and xi. 
340.—ἔξελετο, vi. 234; xvii. 470. 
140. paraqexem. 'I am here in person 
to supply the gifts which my envoy 
Ulysses so lately (viz. in Book ix.) pro- 
mised in my name.' Doederlein supplies 
ἔδεω from 138, requiring an example of 
ἔγω 58e (τομοι) paraqexai. A similar 
construction is Enn. Hipp. 294, γυναικε 
αίδε συγκαθιστάναι νόσον; 'here are women 
at hand to help to cure your ailing.'
Mr. Grote (Hist. Gr. vol. i. p. 559) remarks on this distich, "I feel persuaded that this passage, and inf. 192—5, are specially added for the purpose of establishing a connexion between the ninth book and the nineteenth." Nothing more is really shown than a hint of design such as either an author or a skilful compiler would impart to his work.

The gifts were then longingly rejected; they are now offered again, because Achilles has generously avowed his error, and has shown himself willing to accept them, which he before was prevented from doing by his pride.

144. δ, i. e. οὐτί. "Ut vidas, me munnera tibi accepta daturum esse," Spitzner.

145—153. Achilles professes indifferency as to the time of receiving the gifts, and urges an immediate return to the fight, so far is not the time for delay, but for the army to see their champion routing the Trojan ranks.

147. The construction is, εἰ κ` ἐθέλησ (δ) παρασκέψην ἡ τοι ἔχειν, πάρεστι σοι. Doederlein reads ἔχεμν παρὰ σοι, 'to keep them for me in your ship.'

149. κλοπτεύειν, a word found only in this place, and perhaps of questionable antiquity, is explained to mean 'to cheat time,' 'to play the deceiver,' κλέπτειν, κλαπτεύειν. Ηὕσης κλοπτευτής ἐξαλακτής, ἀλαζών,—κλοπτεύειν παράλο-

λίζεσθαι, ἀπατᾶν. Possibly transposed from κλοπτεύειν,—ἀρεξτον, ὑ ὀρεξτον, 'undone,' seems also rather against the genius of the old epic. The 'great work' which remains to be done is to exact vengeance for the death of Patroclus. Some refer ἔργον to what follows, placing a full stop at φάλαγγας. Doederlein makes ὃς κε and ἄς (153) correlatives, placing only a comma after φάλαγγας, "quonmodo quia vestrum Achillem tolas Troianorum cathervas occidentem videbit, codem modo vos singuli cum singulis pugnatote." So also Bekker, ed. 2.

In either case αὔτε will refer to the return to the fight. The Schol. Ven. 2 appears to take the same view, οὐτῶς δὲ τις ὑμῶν μαχέσθω, ὡς ἰν ἐμὲ Ἀχιλλέα τίδοι Τρώων ὄλεκνοντα φάλαγγας, μεμηνύον τοῦ μνείσθαι με.

154—183. Ulysses raises an objection to the men being led into the fight while fasting, especially as the contest is likely to be a protracted one. A hungry man, he wisely observes, has neither strength nor stomach for a fight. Let the men take a meal, and let the king meanwhile produce the gifts that all may see them, adding an oath that he has not taken Briseis for his concubine. A cheery banquet is to conclude and ratify the reconciliation.

155. μὴ δὴ, used in expostulation, 'nay, do not so' &c.—ἀγαθὸς περ ἑὼν
νήστις ὀτρυνε προτὶ Ἡλιον ὑδας 'Αχαιῶν
Τρωσὶ μαχησομένους, ἑπὶ οὐκ ὄλγον χρόνον ἔσται
φύλοποι, εὖν ἄν πρῶτον ὄμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεός πνεύσῃ μένος ἀμφοτέροις·
ἀλλὰ πᾶσασθαι ἄνωχθι θὸς ἐπὶ νησίων 'Αχαιῶν
σῖτον καὶ οὐνοῦ· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνήρ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἀκμῆνος σῖτοι δυνήσεται ἄντα μάχεσθαι·
ei περ γὰρ θυμὸ γε μενοιάμα πολεμίζειν,
ἀλλὰ τε λάθρῃ γυνὰς οἰρύνεται, ἤδε κιχάνει
δύσα τε καὶ λιμός, βλάβεται· δέ τε γούνατ' ἵωτι·
ὅς δὲ κ᾽ ἀνήρ οἶνοι κορεσσάμενοι καὶ ἐδωδὴς
ἀνδρᾶσι δυσμενέσσοι πανημέροι πολεμίζῃ,
θαρσαλέων νῦ οὶ ήτορ ἐνὶ φρεσίν, οὐδὲ τι γυνα
πρὶν κάμπτει πρὶν πάντας ἐρωῆσαι πολέμου.
ἀλλ᾽ ἄγε λαὸν μὲν σκέδασον καὶ δεῦπνον ἄνωχθι
ὅλοςθαν· τὰ δὲ δώρα ἄναξ ἄνδρῶν 'Αγαμέμνων
οἰσέτω ἐς μέσον ἄγορῆν, ἵνα πάντες 'Αχαιοὶ
ὀφθαλμῶιός ἰδὼσι, σὺ δὲ φρεσὶ σῆσιν ιανθῆς.
ὀμνυετὸν δὲ τοι ὁρκον, ἐν Ἀργείοισιν ἀναστάς,
μὴ ποτε τῆς εὐνῆς ἐπιβήμηνει ἢδὲ μιγηνα
ἡ θέμις ἐστὶ, ἄναξ, ἦ τ᾽ ἄνδρων ή τε γυνακῶν
καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἱλαος ἐστὼ.
αὐτὰρ ἐπεὶτά σε δαιτὶ ἐνὶ κλοιτὴ ἄρεσάςθω

i.e. brave as you may be as a leader, your followers will not be equal to the emergency. A slight reproach on the self-confidence and impetuosity of the chief seems to be implied.
158. ὁμελεῖν is here used in its primary sense of joining ranks (Ἀλη). 161. This verse occurred ix. 706. Compare vi. 261, and the advice of Agamemnon in ii. 351.
163. ἀκμήνος, 'fasting.' Hesych. ἀστος, νίστας, ἀγνεύτοις ἐβρτον. This word, of uncertain etymology, occurs only in the present book, where it is repeated, vv. 207, 320, 316. The Schol. says ἀκου was an Aeolian term for ἡτία. Doederlein would derive it from κομεῖν, curare, comparing ἀμενηψε, but this is most improbable.
164. el' pep, 'even if,' the usual Homeric sense.—λάθρη, i.e. without his being sufficiently aware of it; his spirit is beyond his strength.
170. ἐρωῆσαι, have withdrawn, have retired, from the fight. 172. The rare verb ὅπλωμαι occurs inf. xxiii. 158, in a passage similar to the present.
173. οἰσέτω, the epic aorist, iii. 103.—ἐνα κ.τ.λ., for the twofold purpose of giving confidence to the people in the will and the ability of the king, and for making amends the more fully because publicly.
176. μὴ ποτε κ.τ.λ. This verse occurred ix. 133 and 275, where the following line is added.
πιείρη, ἵνα μὴ τι δίκης ἐπιδεεύεις ἔχρησθα. 180  'Ἀτρείδη, σὺ δ' ἐπείτα δικαιότερο καὶ ἐπ'/ ἄλλω ἐσσεῖς οὐ μὴν γὰρ τι νεμεσοθέντι βασιλῆα ἀνδρὸ ἀπαρέσσατο, ὅτε τις πρότερος χαλεπὴν."

tὸν δ' αὐτὲ προσέειπε ἀναξ ἀνδρῶν 'Αγαμέμνων "χαίρω σε, Ἀλερτιάδη, τὸν μῦθον ἀκούσας: 185 ἐν μορίῃ γὰρ πάντα δίκεο καὶ κατέλεξας,

tαῦτα δ' ἐγὼ ἐθέλω ὦμόσαι, κέλεται δὲ με θυμός,

οὐδ' ἐπιρκήσω πρὸς δαίμονος. αὐτὰρ 'Ἀχιλλεὺς

μιμνεῖως αὕθι τέως γε, ἐπειγόμενος περ' Ἀρης,

180. Τι μὴ τι κ.τ.λ. "ut nulla justae satisfactionis parte eceas," Doederlein, who construes τι δίκης. We might also render it 'that you may have nothing (to complain of) that is yet unsatisfied.' Heyne, ἵνα μὴ δῆ ποτος τῶν δικαίων.

181. ἐπ' ἄλλω, 'in the case of another,' 'in your dealings with, a man, when one has been the first to be angry, i.e., and therefore principally in fault. Schol. Ven. 2, οὐκ ἔστι νεμεσητόν, εἰ βασιλέως ἀνδρὰ βαθάναι καὶ τίς ἀδίκαια πρώπαρξει ἀπαρέσσεται αὐτὸν. ἐστὶ δὲ τὸ ἀπαρέσσα- 

σθαι—τὶς βάθης ἀπαλάξαθαι καὶ ἐξι- 

λάξασθαι. So also Hesych. ἀπαρέσαθαι εἰς ἀρέσκειαν ἀγαθῶν. The context seems naturally to require this, which is the common interpretation. But others, including Doederlein and Mr. Trollope, following the sense of the Attic ἀπαρέ- 

σθαι, 'to displease,' construe βασιλεία ἀνδρὰ, and render the verb 'to show dis- 

pleasure.' Heyne also contends that the sense διασαρετεῖ suits the context better: "non enim indignandum est, virum principem alienarī animō, si quis cum ultro lascierit." Doederlein thinks ἀνδρὶ stands for ἀνδρὰ, and he gives a transitive sense to χαλεπὴν, "ev successere, qui prior irritaverit." Those who take this view, understand Achilles, not Agamemnon, in βασιλεία. The simple sense seems to be, 'it is but right and fair that a chief who has done a wanton injury should be willing to repair it.' One such act, it is argued, will induce you to

be more just in future, viz. because you will have felt both pain and loss at the making amends. Doederlein is unable to see how this can be "idoneum argumentum, eur Agamemnon justior in pos- 


184—197. Agamemnon professes his satisfaction at the views expressed by Ulysses. He will take the oath in all sincerity; but let Achilles wait awhile, till the gifts can be brought; and Ulysses is charged to take with him some trusty companions to fetch them at once, while Talthybios the herald gets ready a boar for sacrifice. (Tactily, the king supports the view of Ulysses, about first giving the men their meal, which is impugned by Achilles, inf. 205. The self-con- 

sciousness, and almost conceit, of Aga- 

memon, and the hardly less selfish 

haste of Achilles, are well portrayed. It is Ulysses who takes the popular part in both his speeches.)

186. δίκεο, διήλθες, διηγήσω. Cf. ix. 61, ἀλλ' ἀγ' ἐγὼν—ἐξειπο καὶ πάντα διίζο- 


—ἐν μοίρῃ, cf. Od. xxii. 54.

188. πρὸς, i. e. πρὸ, in the sight of heaven; as in the phrase of adjuration πρὸς θεῶν &c. Doederlein, with Heyne, construes ὦμόσαι πρὸς δαίμονος, but need- 

lessly and even incorrectly supplies ὦμο- 

μεν. In most copies and editions the 

γε is wanting after τέως, which may 

have been pronounced τεῖς. (So in 191, 

the best MSS. give δώρα ἐγὼς κ.τ.λ.) Perhaps αὐτὰρ for αὕθι is the true 

reading (and so Hermann proposed).

'Ἀρης, the genitive from the implied 

sense of ἐφιέμενος, ἐπιθυμῶν.
μὴν μὲνετε δ' ἄλλοι πάντες ἀολλέες, ὁφρα κε δῶρα ἐκ κλωσίς ἐλθησον καὶ ὀρκία πιστὰ τάμωμεν. σοι δ' αὐτῷ τὸδ' ἐγὼν ἐπιτέλλομαι ἢδε κελεύων κρυνάμενοι κοῦρητας ἀριστής Παναχαίων δώρα τ' ἐμῆς παρὰ νησὸ ἐνεκέμεν, ὡσ' Ἀχιλῆς χιλίον ὑπέστημεν δώσεων, ἀγέμεν τε γυναικας. 195

Ταλθύβιος δέ μοι ὅκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν κάπρον ἐτοιμασάτω, ταμέεω Δὐ τ' Ἡλίῳ τε.'

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὅκυν Ἀχιλλευς ἀπεξίδη κύδιστε, ἀναζ ἀνδρῶν Ἀγάμεμνον, ἀλλότερ περὶ καὶ μάλλον ὄφελλε ταῦτα πένεσθαι, ὅπποτε τις μεταπαυσώλη πολέμῳ γένηται καὶ μένος ὡς τόσον ἣνιν ἐνι στήθησον ἐμοῖσων. 200

νῦν δ' οἶ μὲν κέαται δεδαυγαμύνοι ous ἐδάμασσεν Ἐκτωρ Πριαμίδης ὅτε οἱ Ζεὺς κύδος ἐδωκεν, ὑμεῖς δ' ἐς βρατών ὄτρύνετον. ἦ τ' ἂν ἐγώ γε νῦν μὲν ἀνόγοιμι πτολεμιζέμεν ὄνας Ἀχαιῶν νῆστις ἀκμήνους, ἁμα δ' Ἦλιῳ καταδίνυν τεύξεσθαι μέγα δόρπον, ἐπην τισαίμεθα λάβην. πρίν δ' οὖ πως ἂν ἐμοί γε φίλον κατὰ λαμβόν ἴειν

193. κούρητας, κούρους, fighting-men.
See on ix. 529, where the word occurs as a proper name.—χθιών, πρόφ., 'the other day,' viz. in Book ix., the scene of which was about three days earlier.

197. Ἡλίῳ. So in iii. 277, an appeal is made to the sun to be a witness to a compact made and ratified by the slaughter of a lamb.

198—214. Achilles is impatient for the fight, and prefers that food should be taken after he has avenged the death of Patroclus. A great banquet shall be prepared at eventide, when his vengeance has been satisfied. For himself, he will taste nothing till that is done. While his friend lies dead in his tent, his weeping companions around him, he can think of nothing but slaughter.

200. ταῦτα πένεσθαι, viz. to prepare a sacrifice and a feast. This, he says, you ought to do, and even more zealously, on some future occasion, when there has been some respite or cessation from fighting.

205. ὑμεῖς δὲ. But here you (Aegamemnon and Ulysses) are urging us to take food.—βρατών, like ἐθήσεως, ἀρχηστότως, ὥτρωτος, a common Ionic termination.

208. The reading of some copies, τεῦξεσθαι, might fairly be preferred.—τισαίμεθα, more regularly τισάωμεθα, seems influenced by the preceding optative ἀνόγομι' ἂν.
οὐ πόσις οὖδὲ βρῶσις, ἔταυρον τεθυνότος, οἴς μοι ἐνὶ κλισίῃ δεδοϊμένος ὀξεὶ χαλκὸ
κεῖται, ἀνὰ πρόθυρον τετραμμένου, ἁμφὶ δὲ ἔταυρο
μῦρονται. τὸ μοι οὐ τι μετὰ φρεσκὶ ταῦτα μέμηλεν,
ἀλλὰ φόνος τε καὶ ἁίμα καὶ ἁργαλέος στόνος ἄνδρῶν.’’

τὸν δ’ ἀπαρείβομενος προσέφη πολὺπητις Ἐνδυσεύς
‘‘ὁ Ἀχιλέως Πηλῆς υἱὲ, μέγα φέρτατ’’ Ἀχαϊῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
ἐγχει, ἐγώ δὲ κε σειο νοήματι γε προβαλομην
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλειόνα οἶδα.
τῷ τοι ἐπιτλῆτω κραδίη μῦθους ἐμοῖσιν.

ἀιμα τε φυλόπιδος πέλεται κόρος ἄνθρωποις,
ἡς τε πλείστην μὲν καλάμην χθονί χαλκὸς ἔχειν,
throat, while my friend lies dead.’’—ἰεύ̄ς,
a very uncommon form of optative from ἰεύα. Compare ἐκεῖ = οὐκ ι in xv. 82.
We might conjecture ἐγὼς φίλου κατὰ
λαμών ἰεύα οὐ πῦσιν κ.π.λ. Perhaps
indeed the whole passage 209—214 is a late interpolation.
The Schol. notices
the emphasis on the pronoun; εἰ καὶ ἵμιν,
ἀλλ’ οὐκ ἐμοῖ.

212. ἀνὰ πρόθυρον, turned, or laid, in
a direction as if to pass along or over the
fore-court, i.e. space in front of the tent.
Schol. Ven. 2, ἑπὶ τὴν θύραν ὄργων, δέ ἐστιν,
tetrammemous en aυτὴ ἐχον τοις πῦθας.
οὕτω γὰρ πιένεται οἱ νεκροί διὰ τὸ ἐξερχο-
μένου τῶν ἀνθρώπων λία φανεί ἀνα-
στρέφει εἰς τοὺς οἴκους. The custom is
not, perhaps, elsewhere mentioned by
Greek writers. But the similar Roman
rite is referred to by Persius, iii. 105, ‘in
portam rigidos calces exteundit.’

214. φόνος καὶ ἁίμα. The innate
ferocity, almost brutality, of Achilles, is
here brought out. The gentleness, ἐνήεῖ,
of his friend Patroclus forms a contrast
with it, just as the prudence of Puly-
damas does to the rashness of Hector.
‘‘Achilleum vero Hectoris potissimum cae-
dem meditari consequens est,’’ Spitzner.

215—237. Ulysses, in a cautious speech,
pleads his own age and experience in sup-
port of his view. He trusts that Achilles
will not oppose it. Men are soon tired
of fighting and of slaying the foe, unless
they have strength to pursue it. The
dead will not be fitly lamented by star-
ning the troops. If that is to be done,—
since deaths take place every day,—there
will be no end to that kind of grief. No,
let the dead be buried, with lamentations
for the day only; but let the survivors
take food that they may fight the better.
And let them go at once, without waiting
for any other order. Those who stay
behind, expecting it, will do so to their
cost. Rather let all take their meal
together, and then go forth together
against the enemy.

(This speech is difficult throughout;
the language is ambiguous and enig-
matical, and the connexion of the sentences
by no means clear. Spitzner has an
Excursus (xxx. vol. i. § 4) of fourteen
pages upon it, part of which is devoted
to the discussion of the accent in ἄμφητος,
‘harvest-time,’ and ἀμφήτως, ‘the corn-
crop.’ Doederlein remarks that the
object of Ulysses is twofold; to show that
the haste of Achilles is both baneful and
useless.)

218, προβαλομην, lit. ‘I would put
myself much before you in respect of
thought.’

220. ἐπιτλῆτω, ἐπιμεινάτω, or ἐπιμει-
νάτοι, let it bear with or abide by my
proposals.

222. καλάμην. ‘The brass (a double
sense, between the sickle and the spear)
strews on the ground plenty of straw,
though the time for reaping it is very
short,—when Zeus inclines his scale to
the side of victory.’ ‘Imagine deducta,
hace fere loquentis erit mens: cito cuim
hominès subit pugnae fastidium, in qua
"Quid, quos res ipsa lugere prohibet? ut apud Homerum quotidiana neces interitusque multorum sedationem moerendi afferunt: apud quem dictur, Namque nimis multos, atque omni luce cadentes Cernimus, ut nemo possit moerore vacare.

Quo magis est aequum tumulis mandare peremptos Firmo animo, et lactum lacrimis fluire diurnis.

230. perī—λιπωται, in the sense of perigeōναι, as Aesch. Ag. 517, σπατον δεχεται των λειεμενον δορος. 233—237. These lines read very like an addition. The word ὀπτρυντος, though of the Ionic type and age of Herodotus and Antimachus of Colophon (Scol.), does not elsewhere occur in Homer. Scol. Vict. μη τις των λαῶν την εἰ, ἑτέρου ὀπτρυντον ἐκδεχόμεθα, ἀλλ' αὐτοκελένωτος εἶσται. But the order of the words requires us to construe λαῶν ὀπτρυντον, 'exhortation given to the host.' "Cibo sumto, non alio novo expectato jussu, copiae continuo in pugnam exenunto," Heyne.—κακῶν, ἐκεῖον τῷ περιμενον, id. If any man waits further orders to go forth to the fight, it will be to his cost.

238—265. Ulysses goes at once with
two companions to the tent of Agamemnon, to bring out the presents, and to conduct Briseis, the cause of all the strife. Agamemnon then, standing in the midst, makes a solemn oath over a sacrifice, that he is restoring the girl intact to the chief to whom he had first given her.

238. ὑπάστατο, he took to himself as companions, ὑπάδος ἔλαβεν, Schol. Hesych. προσελάβητο. Cf. x. 238, τῶν μὲν ἀρεών καλλεπείν, ὡς δὲ χειρὸν ὑπάστασαν αἰτόν εἰκὼν. Ἡ σε χειρὶ ιεκαῦτι, Heyne, who refers to ii. 627, 638, 651, ix. 81, for the names of the heroes chosen.

242. ἀμα μῦθος κ.τ.λ. A variant of the phrase ἀμα ἔπος τε καὶ ἔργον, 'no sooner said than done,' Hymn. Mere. 46.

245. γυναίκας κ.τ.λ. See ix. 128, 131. 247. στῆσας. Schol. Μίν ἀρμαιόνος ἦ διὰ ἥγοιον στῆσας. 249. ἐν μέσῃ ἄγορῇ. They are brought out and placed in the middle of the meeting for all to see, and afterwards, inf. 279, removed to the tent of Achilles.

252, 253. This distich occurred iii. 271, from which the present scene appears copied or repeated.

255. ἐπ' αὐτῷ ὧν, ἐφ' ἑαυτῷ, 'by themselves,' So Doederlein, who well compares vii. 195, εὐχεσθῇ—εἰς ἐφ' ὑμεῖσιν, and Herod. ix. 17, ὁ Μαρδύας ἀκέλειπεν σφέας ἐπ' ἑωτέρων ἐν τῷ πεδίῳ Κηραία. The phrase however reads suspiciously like an affected archaism. Spitzner renders the phrase *"interea, sive dum haece germinatur."* Heyne, ἐπ' αὐτῷ τοῦ χῶρου. 256. κατὰ μοῦραν. The meaning here seems to be κατὰ πρεβελίαν or ἀξίωμα, quisque ordine suo. Others render it "litely, 'as they ought to do;' with sober and proper behaviour on the solemn occasion.

258—260. Compare the almost identical passage, iii. 217 seqq. Mr. Gladstone ("Juventus," pp. 188, 189) dwells on such differences as he detects between the two accounts, with considerable minuteness. "We perceive" (he says) "from the first Invocation, either that the Earth and Sun stood to the Trojans..."
The text appears to be a page from a classical Greek work, possibly discussing themes such as Zeus and the Greeks. The text includes phrases like "Zeus did to the Greeks", "According Homer", and "It seems Zeus desired that death should come to many Achaean...". The page numbers and chapter references suggest it is from ancient Greek literature, possibly discussing mythological or historical events.
like σχέτλως, it is well enough used of any person or thing that is difficult to deal with.

275. This verse occurred ii. 381, and the next distich is read in Od. ii. 257, as Spitzner points out.

276—281. The business is concluded, the assembly dismissed, and the gifts, including women and horses, are conveyed by the Myrmidons to the ship and tent of Achilles.

276. αἰφρήν. quickly conveyed, subiitum concilium. Dodderleim compares θυρίδα, an extempore feast, Od. viii. 38.


282 seqq. The lament of Briseis for the death of Patroclus, and the charming trait of his gentleness and kindness to an unfortunate captive, are sufficiently touching. The resemblance of this passage to the lament of Andromache in vi. 407, and again in xxii. 477 seqq., tends to throw some doubt on its genuine antiquity, especially as it is clear from Propertius, ii. 9. 9, that another account existed of the grief of Briseis for the death of Achilles, 'At non examinem moerens Briseis Achilles Candida vesana verberat ora mann, Poedavitque comas, et tantē corpus Achilli Maximaque in parva sustulit essa mann.' It may be observed too that ἄγέλη in 232 does not take the F.

If passages so fine were really known to the ancients, their total silence about them is extremely perplexing, while the most trivial and common-place details of the Troia were repeated by the tragic writers till they were almost hackneyed.

—It is to be observed that Briseis does not know of Patroclus' death till she is brought to Achilles' tent. Hence the suddenness of her paroxysm of grief.

287—300. 'Patroclus! the best and kindest friend left me on earth, so art thou gone, whom so lately I left alive in the tent of my lord. O the weight of this new woe! My noble spouse I saw slain in fighting for his city, and my three brothers. You it was who, when Achilles had killed my husband and sought my city, bade me not weep, for that I should e'en be the lady-wife of the great chieftain. Ever kind wert thou; so with bitter tears do I bewail thy fall.'

287. Πάτροκλέ μοι δειλῆ πλείστων κεχαρισμένε θυμῷ,


290. δέχεται seems not so much used intransitively (Doederlein) as indefinitely, for διάδοχον μοι γίγνεται. Cf. Soph. Trach. 29, νέος γὰρ εἰσάγει καὶ νέος ἀπώθη διαδεδεμένη πύνον.

291. κριθεὶσος, 'my own dear brothers,' Schol. Ven. 2, προσφελεῖσ, πεφροτισιμένοις μοι. There is no need, as Spitzner observes, to read κριθείσος θ', 'and my other relations,' with the Townley MS. —τρεῖς κασιγνήτους, cf. Ovid. Heroid. iii. 47, 'Vidi ego consortes pariter generisque neeque Tres ecidisses; tribus, quae mihi, mater erat.'

295. οὐδὲ μὲν, i.e. οὐδὲ μὴν εἶχας με κ.τ.λ., you begged me not to give way to tears.

296. Μῦντος. Mynes was king of Lynnessus, ii. 689—692, and the father of Briseis.

298. ἐφασκες θήσειν. You told me you would make me, not the concubine, but the lawful or lady-wife of Achilles, i.e. you would persuade him to marry me. We see therefore that Briseis is represented as a widow. For κωμῳδὴ see i. 114. Herod. v. 18.—δαισειν, 'that you would give a marriage-feast.' From δαισειν, 'to divide;' Doederlein says, 'praecipuam pro δαισειν δόδας ἐπι γάμῳ. Cf. Od. iv. 3, τὸν δ’ εἰρων δαισευτα γάμον πολλοίσιν ἔτησιν.'

301—308. The other captives (sup. 280) join in the wail over Patroclus, though in fact their hearts were heavy with their own woes. Achilles himself resists all solicitations to take food; he declares that he will continue his fast till the sun has set.

302. The genuineness of this verse might be doubted, as εκαστος usually takes the digamma. (Cf. inf. 332. 339.) Col. Mure however (Hist. Lit. vol. ii. p. 35) contends that it is a fine stroke of poetry, and one which represents a foible of human nature, to mix with our sympathy for others something of the selfish from a recollection of our own griefs. Cf. inf. 339.—πρόφασιν, in pretense, or as an excuse for their own woes. "Causa obliqua lactus de morte Patrochi, simul sua ipsorum mala in memoriam revocando," Heyne. In fact, the lamentation of women was a custom, and a universal eastern custom, both privately and professionally. The verse seems to have been added by some one who did not see why (as the Schol. says) they should weep for a man whose kindness they had never experienced. Heyne also thinks it spurious.

λισσόμενοι δειπνήσαν. Ὁ δ' ἦρμεντο στεναχίζων.
“λισσομαι, εἶ τις ἐμοί γε φίλων ἐπιπείθεθ' ἐταίρων, 305
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτήτος
ἄσασθαι φίλον ἢτορ, ἔπει μ' ἄχος αὐτῶν ικάνει. δύντα δ' ἐς ἰέλιον μενεὼν καὶ τλήσομαι ἐμπηκ.”
ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆς,
δοῦν δ' Ἀτρέδα μενέτην καὶ διὸς Ὄδυσσεύς,
Νέστωρ Ἄθλομενεύς τε γέρων θ' ἱππηλάτα Φώνιξ,
τέρποντες πυκνῶς ἀκαχήμενον' οὔδε τι θυμὸ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντο.
μυησάμενος δ' ἀδιωὸς ἀνενείκατο, φάνησεν τε
“ἦ πά νῦ μοὶ ποτε καὶ σῦ, δυσάμμορε, φίλταθ' ἐταίρων,
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνων ἑθηκας
ἵπτα καὶ οὔτε σπερχοίατ' Ἀχαιοὶ
Τρωσίων ἔβ' ῥποδάμουσι φέρειν πολύδακραν Ἀργα.
nῦν δὲ σῦ μὲν κείσαι δεδαιγμένοι, αὐτάρ ἐμὸν κήρ
ἀκμηνὸν πόσιος καὶ ἐθυτῶν, ἕνδον ἑώτων,
σὺ ποθῇ. οὐ μὴν γάρ τι κακῶτερον ἄλλο πάθομι,
οὐδ' εἰ κεν τοῦ πατρὸς ἀποφθεγμένου πυθόμην,
ὁς που νῦν Φθίητι τέρεν κατὰ δάκρυν ἔβεβε
χήτει τοιοῦτ' νίος· Ὁ δ' ἀλλοδαπῷ ἐνὶ δήμῳ
ἑώκεν μιγεδανῆς Ἑλένης Τρωσίων πολεμίζω·

307. ἰσασθαί, κορέσασθαι.—ἐς ἱέλιον,
cf. sup. 207—209.
309—337. Achilles dismisses all the
chiefs but the Atridae and two or three
private friends, who vainly try to console
and amuse him. He bethinks himself
of the many meals his friend so carefully
served up to him in all the hurry of the
camp, and says that he has now no
heart for the repast. Even the death
of his aged sire in Phthia would not have
alleviated his mourne more, or that of
his son Neoptolemus at Scyros. His hope had
ever been, that if his own death must
take place at Troy, Patroclus might yet
return to Phthia and bring thither Ne-
opolemus to take possession of his
father's goods; for Peleus he supposes to be
either dead or in extreme old age.
312. οὐδὲ τι, nec tamen &c. He
refused to be comforted till he had again
entered, as it were, into the very jaws of
the fight. That was his χάρμα, as
vengeance was the only food he desired.
314. ἀνενείκατο. Schol. Ven. 2, κάτω-
θεν τὴν φωνήν ἀφήνων ἐκ βάθους ἀνήνεγκεν.
Spitzner remarks that this is a word of
the Herodotean and Alexandrine dialect,
Her. i. 86. Apoll. Rhod. i. 463; iv. 1718.
320. ἀκμηνόν, sup. 207. This seems
precisely like our idiom, ‘I have no heart
for food.’—σὺ ποθῇ, through my regret
for you as the server of my meals.—
ἐνδον ἑώτων, eum in penitus suppetant,
Heyne.
322. οὐδ' εἰ κεν. The κεν properly be-
longs to the preceding παθῳμι.—τοῦ
πατρῶς, the Attic use of the article.
Heyne conjectured πως.
324. χήτει k.p.l. See vi. 463.—ὄ δέ,
ἄλλ' ὅδε, 'but here am I in a strange
people fighting with the Trojans for that
odious Helen'.
326. ἵς τὸν δὲ Σκύρῳ μοι ἐνι τρέφεται φίλοι νῦς·
[εἰ ποὺ ἐτι ζῶει γε Νεοπτόλεμος θεοειδής.]
πρὶν μὲν γὰρ μοι θυμὸς ἐνι στῆθεσιν ἐστεπεν
οἶνον ἔμε φθίσεσθαι ἀπ’ Ἀργεος ἵπποβότου
αὐτοῦ ἐνι Τροή, σὲ δὲ τε Θῆρινδε νέεσθαι,
ὡς ἄν μοι τὸν πάθη θοῦ ἐνι νη μελαίνη
Σκυρόθεν ἔξαγάγοις καὶ οἱ δεξείας ἕκαστα,
κτῆσων ἐμὴν δμώας τε καὶ ύστερεβόις μέγα δώμα.
ἥδη γὰρ Πηλῆα γ’ οἴομαι ἣ κατὰ πάμπαν
τεθάμεν, ἢ ποὺ τυτὸν ἐτι ζῶοντ’ ἀκάχησθαι
gηραί τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον ἀιεὶ
λυγρὴν ἀγγελίην, ὃτ’ ἀποφθιμενοῦ τῦθατ’

δὲ ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέρωντες,
μυνησάμενοι τὰ ἐκαστὸς ἐνι μεγάρουσιν ἔλειπον.
μυρομένους δ’ ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων,
αἰσχύς δ’ Ἀθηνάιην ἔτεα πτερόεντα προσηῦδα.
“τέκνον ἐμὸν, δὴ πάμπαν ἀποίχεια ἄνδρός ἐγὼ.
ἡ νῦ τοι οὐκέτι πάχνυ μετὰ φρεσίν μέμβλετ’ Ἀχιλλεύς;
κεῖνοσ δ’ γε προπάροιδε νεῶν ὀρθοκραυρῶν
ἥματ’ ὀδυρόμενον ἔταρον φίλον’ οἱ δὲ δὴ ἄλλοι
οἴχονται μετὰ δειπνον, δ’ ἀκμηνος καὶ ἀπαστος.

326. ἵς τὸν... τοις γε ἰδὼν ἐλέησε Κρονίων... Compare Od. xi. 506 seqq.
332. ἔξαγάγοις, might bring him out to Pithia; whether before or after his father’s death, is left uncertain. The γὰρ in the next verse gives the reason for the voyage: ‘I hoped to have my son instructed by Patroclus in family affairs, for Peleus is too old to attend to them.’
335. ἀκάχησθαι, thus accented, is the epic norist, whence ἀκαχήσεως. The perfect passive would have been ἀκα-χήσθαι.
336. ἐμὴν, i. c. ἐμοῦ, ‘sad news about me.’—ὑτέ, for ὅτε, denoting a pending event, and ἔρεγεν of ποτιδέγμενον.
338—343. As before (301) the women over Patroclus, so now the elders weep with Achilles, and (as before too) with not wholly unselfish feelings. Zeus pities their grief, and charges Athene with neglect of her champion. He asks her to support him during his fast by instilling nectar and ambrosia into his breast.
342. δὴ πάμπαν, ‘surely you have altogether lost sight of a brave hero.’ Schol. Vep. κεκάφρωσα. ἐχόν δὲ, τοῦ ἄγαθοῦ.—Ζηρόδοτος γράφει ἐως. There is usually this variant, the compilers confusing ἄνω and ἐως, the personal pronoun.
343. μεμβλεται, for μεμελέται or μεμελε-λήτα. See iv. 11.—κεῖνοσ δ’ ὅτε, ‘yonder he is sitting in front of the high-prowed galleys.’—See on iii. 391, κεῖνοσ δ’ ἡ’ ἐν ταλάμῳ. He is here pointed out as an object of compassion.
In a very fine and graphic passage a description of the divine armour of Achilles is given. It is only by a close comparison of such details with the paintings on Greek vases that conclusions can be drawn as to the age of our Homeric texts (see Preface, § 4).

Athena, thus urged by Zeus, darts from heaven to prepare Achilles to sustain the fight. The helmets of the men gleam thick and bright as snow-flakes. Achilles puts on greaves, breastplate, crested helmet, and takes sword and shield and lance. The armour feels light upon him, and even seems to uphold him like wings. Lastly, he yokes the horses to the car, and ascends it with his charioteer Automedon.

This verse occurred xv. 171.—γανόωσα, bright, glittering; cf. xiii. 265. The pouring out of thick and bright objects in close and rapid succession, is the point of the comparison. Doederlein explains ἕκφορέωντο 'were worn on the heads of the warriors as they came forth.' Spitzner renders it "εν ναβίσυ προς ἀρμάτων, τοιαίου." 361. ὁ στράτηγός, 'with strong bent plates,' or casings, occurs only here. See on xv. 530.

A fine picture is presented by Achilles donning his divine armour in the sight of all. Those who regard the remote origin of the Iliad as a "solar epic," dwell much on the comparison with the ἀγάλη and the σέλας. 362. 374. This notion of a supernatural light from helm and shield occurred v. 4. For the following lines see iii. 330 sqq.

365. ἅλλ' ἰθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινήν στάξον εὖν στῆθεσο', ἵνα μὴ μιν λιμὸς ἵκηται."
"οὐκ ἐπ' ἄφρινε πάρος μεμανύοιν 'Ἀθήνην' ἤ δ' ἄρπῃ εἰκνία ταυνττέρυν γιγνυφών οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτάρ 'Ἀχαῖοι αὐτίκα θωρῆσοντο κατὰ στρατόν' ἢ δ' Ἄχιλῆι νέκταρ εὖν στῆθεσοι καὶ ἀμβροσίην ἐρατεινήν στάξει, ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκοτο, αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκνῶν δῶ ψεχε-το. τοὶ δ' ἀπάνευθε νεὸν ἐχέοντο θοὰν. ὡς δ' ὅτε ταρφεῖα νηφάδες Διὸς ἐκποτέονται, ψυχραῖ, ὑπὸ ρητῆ οἰδρηγενείος Βορέαο, ὡς τότε ταρφεῖα κόρυθες λαμπρὸν γανώσαται νηῶν ἐκφορέόντο καὶ ἀστίδες ὀμφαλὸςσαί θόρηκες τε κραταιγύαλοι καὶ μείλινα δούμα. αἰγήλῃ δ' οὐρανῶν ἱκε, γέλασσε δὲ πᾶσα περὶ χθόνων χαλκοῦ ὑπὸ στεροπῆς: ὑπὸ δὲ κτύπος ὄρυντο ποσοῦ ἀνδρῶν. ἐν δὲ μέσουι κόρύσσετο δίος Ἀχιλλεύς. [τού καὶ ἀδιόντων μὲν καναχῇ πέλε, τῷ δὲ οἱ ὄσσε 365 λαμπέσοθην ὦς εἴ τε πυρὸς σέλας, ἐν δὲ οἱ ἤτορ

348. στάξον. See sup. 38.
319—403. In a very fine and graphic passage a description of the divine armour of Achilles is given. It is only by a close comparison of such details with the paintings on Greek vases that conclusions can be drawn as to the age of our Homeric texts (see Preface, § 4).

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350. ἄρπῃ, a falcon or osprey.—ἐκκατέπαλτο, from ἄλλασθα,—the epic aorist with the three prepositions signifying 'from out down to.' The dactylic verse implies the ease and rapidity of the motion.

356. ἐχέοντα, the men kept pouring in a stream that reached far away from the ships.

358. This verse occurred xv. 171.—γανόωσα, bright, glittering; cf. xiii. 265. The pouring out of thick and bright objects in close and rapid succession, is the point of the comparison. Doederlein explains ἕκφορέωντο 'were worn on the heads of the warriors as they came forth.' Spitzner renders it "εν ναβίσυ προς ἀρμάτων, τοιαίου." 361. ὁ στράτηγός, 'with strong bent plates,' or casings, occurs only here. See on xv. 530.

364. ἐν μέσουι. A fine picture is presented by Achilles donning his divine armour in the sight of all. Those who regard the remote origin of the Iliad as a "solar epic," dwell much on the comparison with the ἀγάλη and the σέλας. 362. 374. This notion of a supernatural light from helm and shield occurred v. 4. For the following lines see iii. 330 sqq.

366. ἐν δὲ οἱ κ.τ.Α. 'But (all radiant
Memorab. 

and 

passage 386. 375 
glancing TrecvKev irrepov 

newer. 

aμφί δ' αρ' ὠμοίων βάλετο ξίφος ἀργυρόηλον 

γάλκεουν, αὐτάρ ἐπειτα σάκος μέγα τε στιβαρόν 

to το δ' ἀπάνευθε σέλας γένετ' ἥπτε μήνης. 

ὡς δ' ὅτ' ἐκ πόντου σέλας ναῦτησι φανή. 

καιομένου πυρὸς· τὸ δὲ καὶεται ὑψὸν ὀρεσφών 

σταθμῷ ἐν οἰοπόλω· τοὺς δ' οὐκ ἔθελοντας ἄελλαι 

πόντον ἐπ' ἰχθυόετα δίλον ἀπάνευθε φέρουσιν· 

ὁς ἀπ' 'Αχιλλῆνος σάκος σέλας αἰθέρ' ἴκανεν 

καλὸν δαιδαλεόν. 

περὶ δὲ τρυφάλειαν ἀείρας 

κρατὶ θέτο βριαρῇ. ἦ δ' ἀστήρ ὃς ἀπέλαμπτεν 

ἑππούρις τρυφάλεια, περισσεῖοντο δ' ἔθειραι 

χρύσαι, ἃς Ἡφαίστος ἡ λόφον ἀμφί θαμείας. 

περίθην δὲ εἰ αὐτοῦ ἐν ἐντεσὶ δῖος 'Αχιλλευς, 

eἰ οἱ ἐφαρμόσοσε καὶ ἐντρέχοι ἀγκαί γυνια: 

τὸ δ' ἐντε πτερὰ γίγνετ', ἀειρὲ δὲ ποιμένα λαῶν. 

ἐκ δ' ἀρὰ σύριγγος πατρῷων ἐσπάσατ' ἐγχὸς 

as he was to behold) deep in his heart 
sank a grief that he could no longer 
endure; and so it was in anger against 
the Trojans that he doomed the gifts of 
the goddess. But the four verses in 
brackets were justly rejected by the 
Alexandrine critics.

376. τὸ δὲ καὶεται. A fire lighted by 
night in a cattle-station on the hills is 
seen by mariners as they are being car-
rried out to sea. The general sense is 
as Doederlein gives it, "Tam longe seatum 
Inebat quam ignis conspicitUR tempestate 
abreptis."

380. τρυφάλειαν. The helmet there-
fore, as the Schol. Ven. remarks, was put 
on last of all.

382, 383. The same distich (nearly) 
occurs inf. xxii. 315, 316, where ἔθειραι 
takes the Ε. 

385. ἐφαρμόσες, 'whether they fitted 
him.' This seems the natural sense, and 
is defended by xvii. 210, "Ἑκτωρ δ' ἦρωσε 
τεύχε' ἐπὶ χρατ. But Doederlein, compar-

ing Hes. Opp. 76. πάντα δὲ οἷς χρατ' κόσμον 

ἐφήρμουσε Παλλας 'Αθήνης, contends that 
the sense is, "non recte ipsa sibi adaper-
tarissel arma, nec strictius justo nec 
λαίχος ligando." —ἐντρέχοι, in allusion to 
his ποδακεία. He tried whether his 
blazing limbs would run with graves 
on (or under the weight of the armour 
and shield, like the ὀπλισβόμοι at the 
Olympian contests).

386. γίγνετο, vix. τὰ ὅπλα. They felt 
not only not heavy, but even buoyant 
upon him. Plat. Phaedr. p. 246, ἐν, 
τέφυκεν ἢ πτεροῦ δύναμι τὸ ἐμβριδεῖ 
ἀγεῖν ἄνω μετεφιζοῦσι. " Xenophon is 
supposed to have had his eye upon this 
passage in Cyrop. ii. 3, 14, ὡστε νῦν ἐμοὶ 
δοκεῖν τὸ τῶν ὅπλων φόρμα πτεροῖ 
μᾶλλον έιδικέα ν ἦ πορτι. Compare 
Memorab. iii. 10, 13." Trollope (from 
Heyne).—ἐπτε, only here and in iii. 10, 
seems to stand for ἢπτε.

387. Hesych. σφίργη: δοραποθήκη, the 
spear-case, perhaps the ὑδατας ἐλυτρον
βριθυ μέγα στιβαρόν τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαίων πάλλεν, ἀλλὰ μιν οἶς ἐπίστατο πῆλαι Ἀχιλλεύς, Πηλίάδα μελήν, τὴν πατρὶ φιλῷ πόρε Χείρων
Πηλίου ἐκ κορύφης, φόνον ἐμμεναι ἡρώεσων.

ἄππους ὁ Ἀυτομέδων τε καὶ ᾿Ἀλκυμὸς ἀμφιέπτοντες
ζεύγνυν᾽ ἀμφὶ δὲ καλὰ λέπαδ᾽ ἔσαν, ἐν δὲ χαλινοῦς
gαμφηλῆς ἐβαλον, κατὰ δ᾽ ἴνια τεῦναν ὀπίσω
κολλητῶν ποτὶ δίφρον. δ᾽ ἐκμάστιγα φαενὴν

χειρὶ λαβὼν ἀραρυῖαν ἐφ᾽ ἄππουν ἀνόρουσεν
Ἀυτομέδων ἠπίθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεῦχεσι παμφαίων ὡς τ᾽ ἡλέκτωρ Ῥηπείων.

"Εάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης,

ἀλλως δὴ φράξεσθε σαωσέμεν ἧνιοχὴ
ἀψ Δαναῶν ἐς ὀμίλον, ἐπεὶ χ᾽ ἐώμεν πολέμου,

μηδ᾽ ὡς Πάτροκλον λίπτει αὐτόθι τεθηνώτα."

τὸν δ᾽ ἀρ᾽ ὑπὸ ζυγόφιν προσέφη πόδας αἰόλος ἄππος

of Ar. Ach. 1120, or possibly, a hollow socket in which it was placed so as to stand upright. The word does not seem to be elsewhere used in this sense.

385—393. Repeated or partly adapted from xvi. 141—145.

393. ἐπάταια, the strap round the neck, fastening the ζεύγλη, or curved neck-piece of the yoke. It is often represented on Greek vases.—ἔσαν, from ἔννυα, "they put on." But the usual F is wanting.

394. ὀπίσσω, viz. to the ἄντος, the handle or loop at the rear of the car.

396. Doederlein, perhaps rightly, constructs χειρὶ ἀραρυῖαν, as in iii. 338, ἔγχος ὁ ὁ παλάμηρον ἀρήρει. For μάστιγα see xxiii. 510.

397. ὀπίθεν, viz. as παραβάτης, or fighting-man.

398. ἡλέκτωρ, an epithet or attribute of the sun, perhaps as ἀλέκτωρ (New Cratylus, § 116), perhaps from his golden colour, ἡλεκτρον, or perhaps as ἀλέκτωρ, the cock being sacred to the sun with most ancient nations, as it is to this day with the Chinese. See Aesch. Suppl. 212, 213. It is likely that the second meaning was assimilated to or confused with the third, and that the idea conveyed by the phrase was "the bright-plumed bird that walketh aloft." The word occurs also in vi. 513, in a nearly identical verse.—Ὑπερίων, cf. viii. 480.

400. Ποδάργης. See xvi. 150. 866. Stesichorus, frag. 1, Bergk, Ἐρμεῖας Φίλογεν μὲν ἔδωκε καὶ Ἀρταγόν, ὥσκε τέκνα Ποδάργας.

401. ἀλλως, Schol. Ven. 2, μὴ ὡς ἐπὶ Πατρόκλω. 'Mind now in another way to bring back safe your charioteer to the host of the Danaei, so soon as we have been sated with war, and leave him not dead on the field, as ye did Patroclus.'—σαωσέμεν, the epic aorist.—For the difficult word ἐώμεν (an archaism, perhaps, like ἐάρθη, adopted from earlier epics without a full comprehension of its origin or meaning) see Buttmann, Lxxi. p. 27; Spitzner, Exeurs. xxxi., who thinks, with Heyne, a verb ἐὼ = ἐώ may have existed; while Buttmann and Doederlein refer it to ἐὰμ, in the sense of μεθύειν, "to be remiss in, to give up, fighting." It is difficult to believe that the simple verb could, in such a case, take the force of a compound. Perhaps, as λέω for λαῦς &c., Φαμέν, Φομέν, may be regarded as a metathesis for ἄφωμεν. Compare ἄμενα, xxii. 70, for ἄφωμεν.

401—417. The strange episode of the talking horse concludes the book. To
compare 'Balaam's ass' in Scripture and the vocal ox in Livy xxiv. 10, 'boven in Sicilia locutum,' is obvious enough. See Mr. Gladstone, "Studies," iii. p. 413. Heyne regards the whole passage as the work of a late rhapsodist. The point of it appears to be, to show the chivalrous bravery of a hero, who would rush into the fight to avenge his friend's death, though warned at the time by a portent that he would certainly be slain. Cf. 423. It may be added, that the weeping of the same horses for the death of Patroclus, xvii. 426, seems but a variety of the story. In the Homeric picture-gallery we ever and anon come upon a replica of a composition we have already seen and admired. In this case, the animal was not only vocal, but prophetic. He addresses his master by name, and tells him not to blame his faithful steed, but destiny inevitable, and the might of Apollo, for the death of Patroclus. If speed would save Achilles, the ear should speed along like the wind; but it is ordained that he should die, and by the hand of a mortal man, directed however by a god (Paris by Apollo).

404. ἁδέλφος, which would suit a dappled or pie-bald horse, is hardly a fit epithet of a bay (ξανθός), if we understand the word of colour. It may mean 'lithe,' 'nimble.' See on iii. 183. Heyne explains it here by ταχύς.

405. ἡμος, drooped, hung down his head. Compare viii. 308; xvii. 437.

406. τευχλης κ.τ.λ. This phrase occurred xvii. 440.

407. αἰδηνετα. Not merely 'vocal,' as the Schol. Ven. 2 observes, but 'speaking with human voice.' He compares Od. x. 136, Κύρη εὔπλοκαμος, δεινὴ θεὸς αἰδηθέσα. The Alexandrine critics rejected this verse, as inconsistent with 418, where the Erinyes, not Heru, seem the authors of the prodigy. Spitzner replies, 'Junois et Furiarum mentio sibi minus adversabuntur, si dea illa equum fecerit loquentem, Furiar antem, ne quid uinim indicaretur, prohibuisse existimetur.'

416, 417. This distich also was rejected by the critics of old, but has retained its place in most modern editions. They objected to φασίν, as if a horse could know the opinions and conversation of men.

418. ἑρυνέεις. They act either as goddesses presiding over the vengeance about to be taken, or, like Hecate, as infernal powers: πάντα γὰρ τὰ παράλογα καὶ τραῦτα δοκεῖ ὑπὸ Ἐρυνών γίνεσθαι. Schol. Ven. It was an ingenious device of the poet, to leave Achilles and his hearers only half informed of the hero's fate. Something of mystery always enhances interest; and we need not seek too curiously, with Heyne, to devise a reason for the action of the goddesses.
“Ξάνθε, τί μοι θάνατον μαντεύει; οὔδε τί σε χρή. 420 εὖ νυ τῷ οἴδα καὶ αὐτὸς ὃ μοι μόρος ἐνθαδ’ ὅλεσθαι, νόσφι φίλου πατρὸς καὶ μητέρος· ἄλλα καὶ ἐμπῆς οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμου. ’’

ἡ ρα, καὶ ἐν πρώτοις ἰάχων ἔχε μῶνυχας ἵππους.

421. εὖ νυ τῷ Ποῖδα, Bentley. Vulgo τοι οἴδα.—καὶ αὐτὸς, viz. because he had been forewarned by his mother.
423. ἄδην ἐλάσαι, 'before I have chased them till they are tired of war.' See xiii. 315.
424. ἔχε, ἠλαύνε, as frequently. So xxiii. 423.
The ancient title of this book was θεωμαχία, because it recounts the active interference of the gods once more (see viii. 10, xiii. 8) in favour of the contending parties. By this device the prowess of Achilles, which would have proved at once irresistible, is tempered and restrained by superior powers, and some of the leading Trojan chiefs who oppose him, as Αέας and Hector, are rescued from immediate destruction,—a poetic device by which the final catastrophe, the death of Hector, is suspended and postponed. On the whole, this book is remarkable for passages, words, and phrases differing from the ordinary style. The latter part of it is largely made up of verses repeated from preceding books; and in the opinion of the present editor, it has further been tampered with to some extent by later rhapsoists or διασκευασταί.

1—18. While the Greeks and the Trojans are preparing to renew the fight, Zeus summons a council of the gods in Olympus, to which all are invited, including even the nymphs and the river-gods (since even the Xanthus was destined to take part in the coming fray). Poseidon takes his seat among the rest, and inquires of Zeus the reason of the summons.

2. ἀκόρητοι, a variant recorded by the Schol. Ven., and found in several copies, reads rather more naturally, but is rejected by the modern critics.

3. θρωσμῷ, x. 160, a rising ground still visible, according to Sir W. Gell, near the ford of the Scamander.

4. Θέμιστα. This goddess somewhat rarely appears in Homer, xv. 87, Od. ii. 69, where she is said ἀνάβαν ἄγαρας λέυων ἢ δὲ καβέειν. Pind. Isth. vii. 31, εἶπεν εἴβουλος ἐφ' ἑδοσίῳ Θήμις κ.τ.λ. Her office differs only from that of Iris, that it is special, and confined to the convening of councils, in which matters of justice are discussed. It is to this scene, apparently, that Plato objects, Resp. ii. 379 lin., οὐκ ἐπαινεσθῶμεθα—θέων ἐρων τε καὶ κράινιν διὰ Θημίδος τε καὶ Δίως.

5. κρατός ἀπὸ κ.τ.λ. If this referred to καλέσαι, to issue summons from the top of Olympus, Themis would hardly be said πάντη φωτίαι. It seems therefore better to take it with κέλευος, in the preceding verse. Some, according to the Schol. Ven., referred it to the ἐκέλευος next following, removing the stop after πολυπτῦχον.

7. νόσφ’ Ὀκεανόι. The Oceanus was hardly a true river, but a great circumambient stream. Were that to cease, or be absent from its place, the whole
mundane system would be disturbed.

On the same principle, in enumerating the procession of the twelve great gods, Plato says that Vesta alone remains at home, viz. as the centre of the universe, "Philosophical Studies," ii. p. 273. It is clear that the part taken by the Xanthus in the next book accounts for the presence of the rivers in council; and as fountains, marshes, and glades are associated with these, so also the presiding nymphs of each are included.

9. &piota, connected with τύνω, occurs Od. vi. 124, where this verse is repeated; τυφεῖς, inhabitants of marshes, Thes. xcv. 201.

11. The common reading is εφιζανον, "assederunt potius quam in sedilibus consederunt," Spitzner, who, with Doederlein, compares δείπνῳ εφιζανέτιν in x. 578. — αἰθοῦσας, perhaps 'on sunny seats,' in the primary sense; then, from their proper position in the front portico, any seats placed against a wall, like the stone sedilia in the chapter-house of a cathedral. But there is much obscurity in the meaning here. The Schol. Ven. appears to say, that if 'seats' proper had been meant, the poet would have said εφίζανον or εφίζοναν. Bekker (ed. 2) accordingly prefers εφίζανον, which is also adopted by Heyne. See vi. 243. Doederlein says, "caelites dili ev δόματι, caetera numina ev προδήμων congregabantur." But the notion seems to be that of a meeting in a large hall, where the speakers rise in the presence of all.

14. τον μηνούστησεν. Schol. Ven. τούτο έφηκε διά την γεγονίσιαν αυτοῦ μικρῷ πρόσθεν πρὸς τὸν Δία φιλοκείαιαν. 18. ἀγχιστα δέδησεν, "proxime instat," Heyne. Doederlein supplies οὕτω, "horum qui proxime ad nos pertinent bellum." Perhaps we may render the verse, 'for between them now the fight rages in a way closely concerning us.'— δέδησεν, see ii. 93.

19—30. Zeus replies that his apprehensions are correct; he is anxious about the contending parties; he will not himself however interfere, but permits all the gods to join and aid which side he may please. If Achilles fights alone, there is no hope left for the Trojans.

21. ἐν ἑνεκα, 'for whose sake.' He means, principally perhaps, the Trojans. — ἀλλάμενοι περ, 'now at least that they are being slain,' viz. though hitherto I have shown no marked favour to them.

22. πτυχή, lit. a 'fold' or 'double' of the mountain, seems here used in the sense of πρών or σκοταί rather than for a concave valley or recess.
25. olos, without some overruling authority or superior control, viz. to thwart or moderate his fury. It is to be observed that the intention of Zeus to do honour to Achilles, in accordance with his promise to Thetis, is here made subordinate to the declaration of the prophecy uttered by Apollo, that Troy was not destined to be captured by Achilles. See Pind. Ol. viii. 40 seq.—μαχεῖται, an Attic future. See ii. 366.—ἐξουσι, ἀνθέξουσι, Schol. Vict. Cf. xiii. 51, ἐξουσι γὰρ ἀπαντᾶς εὐκριμίδες Ἀχαίοι.

26. ἔρχεσθ' ὄφρ' ἄν ὑκησθε μετὰ Τρώας καὶ Ἀχαῖοι, ἀμφοτέρουσι δ' ἀργίγεθ' ὅπη νόσος ἑστί ἐκάστον. 28. καὶ δὲ τε τε, καὶ δὴ τοι. 30. ὑπὲρ μόρον, as ὑπὲρ αἰσθαν. vi. 487, ὑπέρμορφα i. 155, which appears to have been formed on the supposition that ὑπέρμορφον was a neuter adjective, as ὁ παράλογος is a noun used by the Attics, from παρά λόγον.

31—40. The gods depart to the war, joining each his own side in the contest, Hera, Athene, Poseidon, Hermes, and Hephæstus, with the Greeks; Ares, Apollo, Artemis, and Latona, the Scaunter (Xanthus) and Aphrodite, with the Trojans.

33. μετ' ἅγωνα νέων, to join the assemblage at the Grecian fleet.

35. ἐπὶ, "insuper, h. e. qui præcter vires divinas, cum Junone Neptuno communes, etiam vafritia praeditus est." Doederlein.

36. βλεμεαίων, looking fierce. Cf. viii. 337.

37. This verse occurred xviii. 411.

40—53. The Greeks are at first delighted at the reappearance of Achilles, while the Trojans are equally depressed. But when the gods rejoin the fight, and the war-cry is raised by them on each side, the contest is renewed with the same fury as before.

42. ἔκσεβαν (imperfect of κυδάω, xiv. 73) is here used intransitively, 'boasted,' 'prided themselves.' The next verse is repeated from xviii. 218, xix. 46.
The passage expressed remarks recorded, it without and verses — should possibly without ibid. Seciva Stov perhaps without Aocpos pro fiev fj.ev Aaoao-oos.

48. The δε here marks the apodosis. — λαοσσόος, see xii. 128. — αδε, 'shouted,' ibid. 477, αδε δ' ἐταίρους. The next two verses Doederlein marks as parenthetical. The construction of αδε and αὔτει without a copulative is irregular: it should rather have been ἀυτοῦνα. Possibly στάοι ἡ μὲν was the older reading, and ver. 50 was interpolated.

49. τείχεος ἐκτός. See vii. 440.

50. Ιδος. The dark gloomy form of the god is compared to a rain-cloud, without reference to sound.


51—71. In a passage rather overwrought the terrific effects of the gods' interference in the fight are described. Thunder in the sky and convulsions of the earth threaten to rend the very ground and disclose the gloomy regions of Hades. The gods pair off in direct opposition, the river Xanthus taking part against Hephaestus, — the element of water against fire. — Whether any actual volcanic phenomenon of antiquity is here recorded, it is vain to inquire, though it seems in itself not improbable, from the nature of the adjoining region. — Heyne remarks that the passage resembles the description in Hes. Theog. 840 seqq.

53. σύμβαλον. It is rather doubtful whether this is transitive, committebant, or as in xvi. 565 used absolutely, con- curraebant.— βήγινυτο, a remarkable instance of a causative middle verb, 'made the strife to break out among them with deadly force.' Or may the subject be ἀμφάτεροι, i.e. εἰ σφάιναν αὐτοῖς βήγινυτο; 61. Ἀλδωνέως occurs also in ν. 190. Hes. Theog. 913.

62. δείσας. This notion of fear on the part of the powers below, lest their domain should be opened to the day, and no longer be a dark and secret prison-house, is expressed by the ghost of Darius in Aesch. Pers. 683, when he hears the sound of battle above, στένει, κέκοπται, καὶ χαράσσεται πέδων. Virgil's fine rendering of these lines is well
known, Aen. viii. 243, "Non secus ac si qua penitus vi terra dehisceat Infernas reseret sedes, et regna recludat Pallida, diis invisa; superque immanc barathrum Cernatur, trepidentque immiso lumine Manes." Plato, Resp. iii. init., says that this and similar passages that inculeate a fear of the deiva tâ en "A犹 ought to be expunged from a poet, before he is allowed to be heard in a state that would bring up its citizens to be andreioi.

66. This verse is nearly identical with Hes. Thog. 705, τόσοι δουσ ἐγεντο θεῶν ἐρίδε ἐξιόντων. Compare xii. 338; inf. xxi. 387—390.

67. The omission of the F here and in τάχε sup. 62 should be noticed, and also the άπαξ εἰρήμενον form of the plural of ἱός. Hesych. ΙΟΝ βήλος τοξίκων. 'Ια—βελάν. Connected, perhaps, with βίοις and δον, through the F.

72: σώκος. Here only the word is used as an attribute of Hermes. The grammarians derived it from σάζειν σκόκον (Hesych. σαζώσκος, σάζωκος), σούσθαι ἡνέως, or from σωκείων, 'to be strong' (a Sanscrit root vak, according to New Cratylus, § 447, where σωκείων from σώκος is the more correct statement).

—The whole of this passage about the contest of the gods was explained allegorically by a school of ancient critics, who regarded it as descriptive of meteoric phenomena. The student should carefully read chap. viii. of Mr. Gladstone's "Juventus Mundi," especially p. 270 seqq.; see also "Studies," ii. p. 154.

74. See i. 404; xiv. 291. Plat. Cratyl. p. 391, e, οὐκ οἴδαν ὅτι περὶ τοῦ ποταμοῦ τοῦ ἐν τῇ Τροίᾳ, ὃς ἐμονομάχει τῷ Ἡφαιστῳ, ὃν Ἱανθὼν, φησί, καλεώσει θεόν, ἄνδρες δὲ Σκάμανδρον: —οὐκ οἷον τοῦτο σεμένον τι εἶναι, γινώσκειν ὅτι ποτὲ ἄρθρως ἔχει ἐκείνον τὸν ποταμὸν Ἰάνθων καλεῖν μᾶλλον ἢ Σκάμανδρον;

75—85. Achilles burns to meet Hector in fair fight. Apollo however, in the guise of one of Priam's sons, incites Aeneas to confront him first.

75. The Schol. Ven. 2 well observes, that the matching of the heroes in fight follows next after that of the gods. The actual conflict of the gods, Heyne remarks, is postponed to the next book, by which the interest of the narrative is kept in suspense.

78. This verse occurred v. 289.
νιέι δὲ Πριμάοι Λυκάοιν εἴσατο φωνήν.
τῷ μν έεύσαμενος προσέφη Δίος υίὸς Ἀπόλλων
"Αἰνεία Τρώων Βουληφόρε, πού τοι ἄπειλαί
ἂς Τρώων βασιλεύσων ύπίσχεω οὐνοποτάζων,
Πηλείδεω 'Αχιλῆος ἐναντίβιον πολεμίζειν;" 85

tὸν δ' ἄντι Αἰνείας ἀπαμειβόμενος προσέειπεν
"Πριμίδη, τί με ταύτα καὶ οὐκ ἐθέλουτα κελεύεις
ἀντία Πηλείων υπερθύμοιο μάχεσθαι;
οὐ μὴν γὰρ νῦν πρῶτα ποδώκεος ἄντι
'Αχιλῆος στησόμαι, ἀλλ' ἦδη με καὶ ἄλλοτε δουρὶ φόβησεν
ἐξ Ἰδῆς, ὅτε βουσών ἐπῆλθεν ἥμετέρησιν,
πέρσε δὲ Λυρήσσων καὶ Πηδασοῦν ἀυτὰρ ἐμε Ζεὺς
εἰρύσαθ', ὦς μοι ἐπύρωσε μένος λαυψρά τε γούνα.
ἡ κ' ἐδάμην ὑπὸ χερσῶν 'Αχιλῆος καὶ Ἀθήνης,
ἡ οἱ πρὸσθεν ιοῦσα τίθη φάος ἦδε κέλευν
ἐγχει χαλκεῖω Δέλεγας καὶ Τρώως ἐναίρετων.

tῷ οὐκ ἔστ' Ἀχιλῆος ἐναντίον ἄνδρᾳ μάχεσθαι
ἀεὶ γὰρ πάρα εἰς γε θεῶν, ὃς λοιγῶν ἁμύνει.
καὶ δ' ἄλλως τοῦ γ', ἰδ' ἑλος πέτετ', οὐδ' ἀπολήγει
πρὸν χρόνος ἄνδρομέουι διεξέμεν. εἰ δὲ θεὸς περ
101. ἵσον τείνειν πολέμου τέλος, οὐ με μάλα ρέα νικήσει, οὔτ' εἰ παγχάλκεος εὔχεται εἶναι.

τὸν δ' αὐτῷ προσέιπε ἀναξ Διὸς νῦς Ἄπολλων

"ἡρως, ἀλλ' ἄγε καὶ σὺ θεοὶς αἰειγενέτηριν εὔχεον· καὶ δὲ σὲ φασὶ Διὸς κοῦρης Ἀφροδίτης ἐκγεγάμεν, κεῖνος δὲ χερείωνος ἐκ θεοῦ ἑστὶν. ἤ μὲν γὰρ Διὸς ἐσοθ', ἢ δ' ἐξ ἄλιον γέροντος. ἀλλ' ἰδὺς φέρε χαλκὸν ἄτειρέα, μηδὲ σε πάμπαν λευγαλέοις ἐπέσεσον ἀποτρεπέτω καὶ ἀρείης?"

ὡς εἰπὼν ἔμπυνεν μένος μέγα ποιμέν λαῶν, βῆ δὲ διὰ προμάχων κεκορυμβένος αἴθοπι χαλκῷ. οὐδ' ἔλαθ' Ἀχχίσαο παῖς λευκώλενον Ἡρην ἀντία Πηλεῖων ἰὼν ἀνὰ οὐλαμὸν ἄνδρων. ἦ δ' ἀμμύδις στῆσασα θεοῦς μετὰ μιθὸν ἔειπεν.

"φράξεσθον δὴ σφῶι, Ποσείδαον καὶ Ἀθηνή, ἐν φρεσών ὑμετέρησιν ὅπως ἐσται τάδε ἔργα.

Αἰνείας ὑμοί ἔβη κεκορυμβένος αἴθοπι χαλκῷ ἀντία Πηλεῖων, ἀνήκε δὲ Φοῖβος Ἄπολλων.

ἀλλ' ἄγεθ', ἥμεῖς πέρ μιν ἀποτρεπτῶμεν ὠπίσων αὐτόθεν' ἦ τις ἐπείτα καὶ ἥμεῖων Ἀχιλῆ τοποτείνη, δοίη δὲ κράτος μέγα, μηδὲ τι θυμώρωρον are than the gods on the Trojan side. It was to save Achilles that the (Grecian) gods descended from Olympus. If he does not feel and know this from some visible declaration, he may be scared when he recognizes Apollo aiding the cause of the enemy.

114. ἀμμύδις στῆσασα, συναγείρασα, Schol. Ven. εἰς ἐν συναγαγοῦσα τοὺς θεοὺς.—φράξεσθον, 'consider now, you two, in your minds, how this matter is to end,'—how these actions are to take place.

119. μιν seems to mean Aeneas, not Apollo; but Heyne says "et ad Apollinem et ad Aeneam trahit potest. Praefero prins."—περ, saltem, as frequently.—αὐτόθέν, 'at once,' lit. acting from the spot on which we now stand.—ἐπείτα, viz. if we cannot do that, but Aeneas proceeds to battle led by Phoebus, then we too on our parts will side with Achilles.
déneσθω, ἵνα εἰδῆ ὦ μιν φιλέοντι ἄριστοι ἀθανάτων, οὗ δ᾽ ἀυτ᾽ ἀνεμώλιοι οἳ τὸ πάρος περ Τρωσίν ἀμύνονσιν πόλεμον καὶ δημοτῆα. 125
πάντες δ᾽ Οὐλύμπιου κατήλθομεν ἀντιόντες τῆςδὲ μάχης, ἵνα μὴ τὶ μετὰ Τρώεσσι πάθησιν σήμερον ὕστερον αὐτὰ τὰ πείσεται ἄσσα οἳ ἀέσα γιγνομένῳ ἐπένησε λίω, ὅτε μιν τέκε μὴτηρ.
eἰ δ᾽ Ἀχιλεὺς οὗ ταῦτα θεῶν ἐκ πείσεται ὀμφῆς, δείσετ᾽ ἐπειθ᾽, ὅτε κὲν τὶς ἐναντίβιον θεῶν ἐλθ᾽ ἐν πολέμῳ χαλεποὶ δὲ θεῶι φαίνεσθαι ἐναργεῖς.”
130
τὴν δ᾽ ἡμείβετ᾽ ἐπείτα Ποσειδάων ἐνοσίχθων “Ἡρη, μὴ χαλέπαυε παρέκ νόων” οὐδὲ τί σε χρή.
οὐκ ἄν ἔγω γ᾽ ἠθέλουμε θεῶν ἐρίδι ἐξελάσσαι:[ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτεροι εἰμέν] 135
ἀλλ᾽ ἡμεῖς μὲν ἐπείτα καθεξώμεσθα κιόντες ἐκ πάτων ἐς σκοπήν, πόλεμος δ᾽ ἀνδρεσσι μελήσει.

122. δενέσθω, 'let him not be deficient in spirit.' Doederlein suggests θημοθ, comparing Od. vii. 73, οὗ μὲν γὰρ τι νόων τε καὶ αὐτῷ δένεται ἐσθοῦν.
123. ἀνεμῶλιοι, vain, ἄρχειοι, imbeciles, impotentestes, Heyne.—οἵ κ.τ.λ., viz. Apollo, Ares &c., sup. 38.
125. ἀντίοντες is the future of ἀντίδας. See i. 31; xiii. 752, εἴμι καὶ ἀντίδο πόλεμον.—πάντες, 'all of us,' namely, on the Grecian side.—πάθησιν κ.τ.λ., Mure (Hist. Lit. vol. ii. p. 19) compares Od. vii. 195, μὴδε τι μεσογήν γε κακόν καὶ πήμα πάθος, πρὶν τὸν ᾿Ηριδίς ἐπιβιβάσεται αὐτὰρ ἐπέτεια πείσεται ἄσσα οἳ αἴσα κατὰ Κλαῦδες τε βορειαί γιγνομένω νήσαντα λίων, ὅτε μιν τέκε μὴτηρ.
Such repetitions and adaptations, in our opinion, are indications of the hand of a compiler from earlier poems. Here however the Schol. Ven. says that 125—128 were rejected by the Alexandrine critics, on the ground that here apprehension is expressed for Achilles' safety, while sup. 26 the fear was that the Trojans would not be able to resist him.
129. ὀφωθῆς, from a divine voice: from express declaration on our part.—δεισάται, he will be alarmed when he sees a god present to assist him, supposing him an enemy rather than a friend.—χαλεποὶ κ.τ.λ., the gods are awe-inspiring to appear in their proper and visible form. Cf. Od. xvi. 161, οὐ γὰρ πώ πάντεσσι θεῶι φαίνονται ἐναργεῖς. Doederlein construes, θεῶι εἰσὶ χαλεποὶ φαίνεσθαι, διὰ apparentes graves adsepic taut. But ἐναργής means 'in a form visible to human ken,' and must be taken with φαίνεσθαι, as even the order of the words shows.
130—143. Poseidon replies to Hera, that he would rather the gods should abstain from interfering in the fray, and should watch the result from afar, while the men fight. If however Ares or Apollo attempt to stop Achilles, they too will take part in it, and he has no doubt they will prevail.
133. παρέκ νόων, Schol. Viet. παρὰ τὰ καθήκοντα νοῦν, i.e. let not your anger carry you away beyond your judgment.
134. οὐκ ἄν κ.τ.λ. 'It is not my wish to bring the gods into conflict with each other in any strife.' The Schol. Viet. compares i. 8, τίς τ᾽ ἀρ σφυν θεῶν ἔριθι ἔνωκε; The next verse seems borrowed from viii. 211 (where nearly the same distich occurs), and is justly omitted by Spitzner and Eekker.
137. ἐκ πάτων, πόλων, ἐς, ἐκτοθὲν τῆς κοινῆς ὀδοῦ, Scholl. So ἐκπαυς ἀλεγεῖς παῖδων, 'in solitary grief for their young,' in Leseh. Ag. 49. Sup. vi. 202, πάτων ἀνθρώπων ἀλεείνων,—ἀνδρεσι, viz. βροτοις. This clause occurred vi. 492.
ei δέ κ’ Ἅρως ἀρχησώι μάχης ἡ Φοῖβος Ἀπόλλων, ἢ Ἀχιλῆς ἰσχωσι καὶ οὔκ εἴσωι μάχεσθαι, αὐτίκ’ ἐπείτα καὶ ἀμμὶ παραυτόθι τεῖχος ὑπείρα 

φυλόπιδος. μάλα δ’ ὥσα διακρινθέντας ὅψ 

ἀψ ῥεμαὶ Ὀὐλυμπόνδε, θεῶν μεθ’ ὀμήγυρων ἄλλων, ἡμετέρης ὑπὸ χερσῷ ἀναγκαῖης δαμέντας."

δ’ ἄρα φωνήσας ἡγήσατο κυνοχάιτης 

tεῖχος ἐς ἀμφιχυτον Ἡρακλῆος θείου, 

ὑψηλόν, τὸ ρά οἱ Τρῶες καὶ Παλλᾶς Ἀθην 

ποίειν, ὑφα ὁ κῆτος ὑπεκπροφυγὼν ἄλεαίτω, ὀππότε μιν σεύαιτο ἀπ’ ἡμόνος πεδίονδε. 

ἐνθα Ποσειδάων κατ’ ἄρ’ ἐξετα καὶ θεὸι ἄλλοι, 

ἀμφὶ δ’ ἄρ’ ἀρρήκτων νεφέλην ὦμοισι ἔσαντο. 

οἱ δ’ ἐτέρωσε καθίζουν ἐπ’ ὀφρῦσι Καλλικολώνης 

ἀμφὶ σε, ἣμε Φοῖβε, καὶ Ἄρης πτολίπορθον. 

δ’ οἱ μὲν ἐκάτερθε καθεῖσαι μητιώντες

138. The reading of the highest MSS. authority is ἄρχωσι. Xenodotus read ἀρχησόι, others καὶ for ἦ. For the plural preceding the second term (schema Alemanicum) compare v. 744. Od. x. 513.

139. ἰσχωσι, κατάσχωσι, ‘attempt to restrain.’—δρέιται, an Attic form of the future, like μαχείται sup. 26.—παρ’ αὐτόῖ, παρ’ αὐτοῖς. ‘juxta eos, ut xvii. 421, παρ’ ἄνερ τῶν δαμηίας, non adversus eos,” Doederlein, who retains the common reading. Bekker now edits παραυτόθι, and the Schol. Ven. 2 appears to explain it ‘at that very time and place.’

141. διακρινθέντας, separating themselves from the contest.

143. ἀναγκαίης reads very like a spurious or imitative archaism. There was a variant ἀνάγχῃ ἰῇ δαμέντας, which Heyne adopts, but Spitzner thinks less apt, because destiny rather than force was the power that controlled the weaker divinities.

144—152. Poseidon and the other gods on the Grecian side retire to the ‘mound of Heracles,’ and sit there in concealment apart from the fight. Those on the Trojan side take up their position on Callicolone (σινοτία, sup. 137).

145. ἀμφιχυτον, a mound made by throwing up loose earth (χαλάγα) on both sides. Perhaps, like the old embankments called in this country ‘Devils’ Dykes,’ this was an old earthwork raised to keep out the sea. The legend attached to it is one of the many Achaeans tales about Hercules dispersed through the Iliad. It was said that Pallas raised it as a defence for him against a sea-monster sent by Poseidon to devour Hesione, the daughter of Laomedon, because he had been defrauded of his promised reward for building Troy. See v. 640. The adaptation of the passage from older ballads cannot reasonably be doubted. The use of the article with κῆτος seems somewhat late. The Schol. Ven. remarks, ‘he says the monster, presuming the story to have been handed down by tradition.’

148. σειατο. Whenever he, Poseidon, caused it to make a rush from the shore into the plain. For the transitive use of σειασαίνει see iii. 26; xi. 414. 540. Doederlein places the comma at σειατο, and joins ὑπεκπροφυγὼν ἀπ’ ἡμόνος. Mr. Newman, ‘When the sea-monster from the shore unto the plain would chase him.’

151. οἱ δὲ κ.τ.λ., i. e. οἱ ἀμφὶ Φοῖβον, the Trojan party, as in iii. 146, οἱ ἀμφὶ Πράμαν.

153—175. The two great chiefs, Aeneas and Achilles, now go forth to fight, amid the expectations of gods and
men. Acneas utters vaunts; Achilles is compared to a wild boar that lashes himself into fury at the sight of the hunters.

154. δυσθλεγέος, root λεχ. Schol. κακοκομήτητον, 'comfortless.' See on viii. 70.

157. καρκαιρε, creaked, jarred, trembled. A word ἀπαξ εἰρήμενων, and formed from the sound it expresses. Hesych. καρκαιρε φοβεῖ. καρκαιρε ἰδίωμα ἱχών. Schol. B, ἐκραδαίνετο, ἐστείλετο, ἐψάρει. 159. This verse occurred vi. 120. Cf. xxiii. 814.

161. ἀπελήσας, with loud vaunts. 165. σῖντας, injurious and destructive to the flocks or herds. Cf. xvi. 353.—ἀγρόμενον, 'collected together, a whole people,' i.e. their fear of so terrible a beast prevents them from facing him in any other way. He, says the poet, at first advances with contempt or indifference to the foe; but when once wounded, he lashes himself to fury, and makes a spring upon some one of the company, to kill him or to be himself killed. By this simile the coolness of Achilles in facing the foe is happily described, as well as his after choice of a foe to grapple with.

168. ἐάλα τχανών, with open mouth he gathers himself up (as it were), or shortens himself, for a spring. For the aorist of θείειν see xiii. 408; xxii. 571; xxii. 12. Schol. Ven. 2, κυνεστράφη πρὸς τὸ πηγήσαν.

169. κραδίν here seems to have the physical sense of φην, or the chest, pericardium.

171. μαστήται. Compare μάστι in xvii. 622. Poes. Scnt. 430, γλανκιδών δ' ὅσοις δεινὸν πλευρᾶς τε καὶ ὀμὸν ὀφρή μαστίων ποσαὶ γλάφει. — ἡ, a resolved form of ἔος or σφε, like έσι, ὄν &c. 172. μὲνει depends on φέρεται,—he is borne or led by his rage to go straight at them.

173. φέλεται, for φήληται, which must be the epic aorist, though the forms φήλεται, φήλεμεν, φήλεσχιν, point to a
The subjunctive φθάμαι. The i of the root seems preserved in all the moods.

176, 177. Compare the address of Diomedes to Glaucons in vi. 121, of which this seems a repetition; especially sup. 159 with vi. 120, and 213 with vi. 150.

177—198. Achilles ironically asks Aeneas if he expects that he, as a Dardanian, and of a family at feud with that of Priam, will become king of Troy, supposing he should slay the great Achaeaean chieftain, viz. himself. He reminds him that on a former occasion (sup. 90), in a raid on the Trojai, Aeneas fled before his spear when guarding the herds on Ida. Then, indeed, by favour of Zeus, he barely escaped with his life; but such good fortune will not await him now. — This passage, like so many others, clearly refers to other epics on the Troia, current before the Iliad assumed its present form. "The distant expeditions of Achilles on land and sea; the conquests of Tenedos, Lesbos, Lynuessus, Thebae, Pedasus; the coming, going, and return of the besiegers; all these are features which enable us to recognize a long period of war, a territorial contest advancing from place to place, and an endeavour permanently to occupy the country" (Curtius, Hist. Gr. i, p. 131).

178. Spitzner construes τόσον πολλὸν ὄμιλον, a singular use, but like our simple phrase 'so far from the crowd.' Doederlein renders τόσον αὐτοῖς, ἐς τόσον. Perhaps, τόσον, ὄμιλον πολλὸν, the last two words being exegetical. Heine explains ἐπελθὼν by διελθὼν. The genitive appears to depend on the implied notion of πόρων. There are variants τί νυ and ἐπελθὼν. The personal pronoun, if correct, is emphatic: 'why have you come so far from the rest to meet me?' i.e. do you think that you are the best man to make a stand against me?

180. ἔλπισμενον, because you hoped that, as a reward of your prowess, you would succeed to the office that Priam now holds, and would become king of the Troes. Aeneas, of the old hill-family of the Dardans, was not likely to cast the party in power, while Priam had sons left to succeed him.—τιμής, i.e. βασιλείας, the genitive after ἀνάξειν = ἀνάκτα ἔσσαι, while Τράδεσσιν follows another and equally common construction, as ii. 108, πολλῆσιν νόσιοι καὶ Ἀργεῖ παντι ἀνάξεις, and xix. 101, δι' ἄναξεις περιτρικτυνθείς ἀνάξει. Compare the double construction ἄγεις τινος καὶ τινι. Doederlein well cites Od. xxiv. 30, τιμής ἀπὸν ἔλπιδος ἦσπερ ἀνάξεις. On the Dardanian claims to sovereignty see Curtius, Hist. Gr. i. pp. 78, 133 seqq. "Juventus Mundi," pp. 162, 163. This and the six following verses were rejected by the Alexandrine critics, as being poor (ἐνετελέσθη) in composition and unsuited to the character of Achilles. They have retained their place however in the modern editions.

182. Cf. viii. 289, πρώτῳ τοι μετ' ἐμὲ πρεσβήων ἐν χείρι θησαυρῶν.


185. καλὸν κ.τ.λ. This verse seems
adapted from vi. 194, xii. 314. There is a variant ἔσθιον for καλὸν. Compare τέμενος περικαλλές ἐλέοσα, ix. 578.

186. χαλεπώς κ.τ.λ., 'I fancy you will not do that (κτείνειν ἐμε) easily.'

187. καὶ ἄλλοτε. See sup. 90.—βῶν ἁπα, away from the oxen which you were protecting, and of which I took possession. The Chian copy (ἡ Χία) had βῶν ἐπὶ, i. e. ἐπιστατοῦστα. Spitzner thinks this should rather have been βοῶν, according to Homeric usage.—σεία, 'I chased you at full speed down from the mountain glades of Ida.' See vi. 133; xv. 681. The Schol. Ven. 2 compares this taunt of cowardice with Od. xvi. 424, ἢ οὐκ ἀσθῇ ὦτε δεύτερο πατήρ τεὸς ἱκετο φεύγων; Again we have allusion to narratives current about the early adventures of the army on Trojan soil.

192, μεθορμῆθης, 'having gone thither in quest of you.'

193. This verse is nearly identical with xvi. 831.

194. ἦγορον, ἐχειροῦρα, 'I carried off captive,'—ἐρήμαιο, Schol. Β, ἀναλαβέθησαν αὐτῶν ἠφαί τοὺς θεὸς καὶ ἄλλαχοι ἀνασάσσαι, ἐπεὶ μὴ εἰρήθη ἐν ὄρυγμαι.

195. ἱερόστημα. The ν is here short, and it is so used in Aesch. Theb. 158. 291. 820. See on xv. 29, and Lexil. p. 308.

Aristarchus read ἄλλ' οὐ νῦν ἐρόεσθαι, without the pronoun (χωρὶς τοῦ σέ), as the Schol. Ven. expressly says. This, probably, was intended for the future; see xi. 454.—The next three lines occurred xvii. 30—32. Hence the Alexandrine critics rejected 195—198.

199—238. Aeneas, in a long genealogical narrative (closely resembling that of Glauceus in vi. 144, and apparently composed in imitation of it), asserts his full knowledge of his own pedigree as well as that of Achilles. He especially dwells on the history of the hill-Dardans, and their relations to the family of Priam. He ends with a challenge to settle the dispute not by words, but by the spear.

200. ἔπεσος, viz. by telling me of my former defeat, or flight before you.—νηστύτων ὡς, cf. vii. 235, μὴ τὶ μεν ἡπτε παῖδος ἀφαιρεῖ τιμῆτις, ἢ γινακις, ἢ οὐκ ἀδειν πολεμεῖ ζέρα. Apollo had warned Aeneas (sup. 109) not to be deterred by taunts or threats,—κερτομίας, Schol. Ven. 2, τοὺς σαρκασμοὺς οὐς ἐπέτης ὑπὲρ τῆς ἀρχῆς αὐτοῦ μαχομένου (180).—ἀπελαὶ δὲ, τὰς παρὰ τοῖς καθήκον τελεμέναι ἀπειλᾶς. It seems to have the meaning of ὑπείρα, with the notion of unfairness attached. Hesych. αἰσύλα: κακά, ἀδικα, ἀμαρτήματα.
203. “To omit 203—255 would be an improvement to modern taste; yet Homer wanted to introduce the pedigree of Aeneas, which excuses 203—245. The last passage, 246—255, seems to have no excuse.” Prof. Newman. Lachmann regarded the passage from 213 to 258 as spurious, and Heyne thinks that it is due to rhapsodists or disck nephew. The Alexandrine critics ejected 205—209.

204. πρόκλυτα, a verbal adjective only occurring here, as προκλείων is found only in Aesch. Ag. 256, where it is probably a gloss. Schol. B, προσκομημένα καὶ προσγρωσμένα. The oral recitation of family ballads is clearly recorded in this verse.

207. ἀλοσύνης, the sea-queen; an Odyssey word, i.e. 404, φώκαι νέποδες καληὶ ἀλοσυνής.


210. ἑτεροί, the parents on the one side or the other. Hence, says the Schol. B, it is clear that Anchises is still alive.

213, 214. This distich occurred at vi. 150, 151.

215. αὖ. This little word, quite inappropriate to the context, seems to indicate the insertion of an episode from some other ballad. Heyne has Δαρδανοὶ ἅρ. Spitzner’s account of the αὖ is by no means satisfactory; “Aeneas Jovem et aliorum multorum et Dardanorum patremuisse significare videtur.” The two next verses are cited by Plato, Legg. p. 681, e. Dardania was the old or ‘high town,’ before the lower or new city was built. “The sons of the Achaens” (i.e. the Aeolic immigrants from Boeotia) “who east down the kingdom of Priam, really remained in the land, and built a new Aeolic Ilium below Pergamus, the fated city, on the actual site of which they feared to build” (Curtius, Hist. Gr. i. p.134.) Virg. Aen. iii. 110, ‘nondum Ilium et arces Pergamene steterant; habitabant vallibus imis.’ (This rendering perverts the words in the text, which makes the town on the lowland the more recent one). Ovid, Fast. vi. 412, ‘Moenia Dardanides nuper nova fereat Ilius.’ Historically, this founding of the new city must refer to the Aeolic-Achaean occupation of the Troad, so lucidly explained by Curtius (see Hist. Gr. i. pp. 155—157). Heyne observes that the Homeric epithets of Ilios, ἁμαρτόστα, αἰπέφη, do not suit a town really built in a plain. The form πεπόλιστα, rather a remarkable one, belongs to the Herodotean dialect, as vii. 59.
Δάρδανος ἂν τέκεθ' οίνον Ἐριχθώνιον βασιλῆα, δὲ δὴ ἄφνειότατος γένετο θυγτῶν ἀνθρώπων· τοῦ τρισχύλαι διὰ ἐλος κάτα βουκολέουντο θήλειαι, πώλοισιν ἀγαλλόμεναι άταλήσων· τάων καὶ Βορέης ἡράσσατο βοσκομενάων· ἵππῳ εἰσάμενος παρελέξατο κυανοχαίτη, αἱ δ’ ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πῶλους. αἱ δ’ ὡτε μὲν σκιρτὰν ἐπὶ ξεῖδαρον ἄρουραν, ἀκρον ἐπ’ ἀνθρεῖκον καρπὸν θέων, οὐδὲ κατέκλων· ἀλλ’ ὡτε δὴ σκιρτὰν ἐπὶ εὑρέα νώτα θαλάσσης, ἀκρον ἐπὶ ρηγμίνος ἀλὸς πολυοῖο θέσκον. Τρῶα δ’ Ἐριχθώνιος τέκετο Τράωεστι ἀνακτα· Τρώος δ’ αἱ τρεῖς παίδες ἀμύμονες ἔξεγένοντο, Ἰλὸς τ’ Ἀσσάρακος τε καὶ ἀντίθεος Γαμνύμηδης, δὲ δὴ κάλλιστος γένετο θυητῶν ἀνθρώπων· τὸν καὶ ἄνηρεύαντο θεοὶ Διὸ οἴνοχενεῖν.

223. Βορέης. See on xvi. 150.—παρελέξατο, an inappropriate word, as the Schol. Ven. remarks.
225. δυοκαίδεκα is perhaps the nominative ἂν the sense, at all events, is the same. 227. ἀνθερίκων, over the tops of the ears of corn. Hesych. ἀνθερίκαι ἀτά τῶν σταχίων ἄκρα. Virgil imitates this beautiful passage, Aen. vii. 808 sqq., where he applies it with not less art to the light-footed huntress Camilla.—κατέκλων, 'broke down,' graveabant.
229. ἐπ’ ἀκρον ῥηγμίνος, ἐπ’ ἀγιάλλον, on the surface of the breakers on the shore. The accusative expresses transition over or along. Schol. Ven. ἐπὶ τῆς τῶν κυμάτων ἐπισφαλεῖς, μὴ βασπιζόμεναι τῷ ὑδατί. The Schol. Vict. notices ἀλὸς πολυοῖο ἑν πολίας.
231. ἀμύμονες, 'handsome.' See on vi. 155.
234. ἀνηρεύαντο, ἀνήρπασαν (Od. i. 241. Hes. Theog. 990), caught up and carried to the sky, as Pelops the son of Tantalus was said to have been, and for the same end, viz. to become the favourite of Ζεὺς, Pind. Ol. i. These names appear to indicate different families who united in founding the Trojan settlement on the plains. See Curtius, Hist. Gr. i. p. 78: "In the midst of this intercourse on the coast (viz. of hill-Dardans, Phoenicians, Hellenic and other tribes) arose, out of the tribe of the Dardani, which had deserted the hills, the branch of the Trojans. The family of their ancestor Tros branches off anew in the brothers Ilius and Assaracus. The name of the latter has been found on monuments in Nineveh; the son of Assaracus is Capys, a Phrygian name, as is that of Dymas, a son-in-law of Priamus, and of Ate, the old name for the city of Troy; the grandson of Assaracus is Anchises, the favourite of the Achaile, whose origin belongs to Assyria. The younger Ilium, with its Heroes, stands under the especial protection of Apollo: he watches over the whole city community; he gives his personal affection to individual families, such as the Panthoidae; he avenges his Hector on Achilles, and bears the wounded Aeneas into his temple. The Heroes themselves bear each a double name, as Alexander and Paris, Hector and Darius; of which the one indicates their connexion with Hellas, the other with Interior Asia. Thus, in the midst of the full life of the nations of Asia Minor, on the soil of a peninsula (itself related to either side) on which Phrygians and Pelasgians, Assyrians, Phoenicians, and Hellenic mariners met, grows up the empire of the Dardanides." See also Gladstone,
κάλλεος εἴνεκα οὐδ. ἤθανάτουσι μετείη.

"Ποσ δ' αὖ τέκεθυ νῦν ἀμύμωνα Λαομέδοντα,
Λαομέδων δ' ἄρα Τιθώνων τέκετό Πρίαμόν τε
Λάμπουν τε Κλυτίον θ' Ἰκετᾶνα τ' οὖν 'Ἀρηος,
Ἀσσάρακος δὲ Κάπτυν, δ' ἄρ' Ἀγχύην τέκε παίδα: 235
αὐτὰρ ἐμ' Ἀγχύην. Πρίαμος δ' ἔτεχ' Ἑκτόρα δίνων. 240
ταύτης τοι γενεῖς τε καὶ ἀίματος εὐχομαι εἴναι.
Zeus δ' ἀρετὴν ἀνδρεσοῦσος ὀφέλλει τε μινύθει τε,
οὕπως κεν ἐθέλησον. ὦ γὰρ κάρτιστος ἀπάντων.
ἀλλ' ἀγε μηκέτι ταῦτα λεγὸμεθα νηπτυίοι ως,
ἐστεώτ' ἐν μέσοισιν ὑσμίνῃ δημιοῦτος.

245 ἔστι γὰρ ἄμφοτέρουσιν ὄνειδα μυθῆσασθαί
πολλὰ μάλ'. οὐδ' ἂν νηὺς ἐκατόξυγος ἄχος ἀροτο.
[στρέπτῃ δὲ γλῶσσο' ἐστὶ βροτῶν. πολέες δ' ἐν]
μύθοι παντοίοι, ἐπέων δὲ πολὺς νομὸς ἑνθα καὶ ἑνθα.
ὁπποίοιν ἐἰπησθα ἐποιν, τοίον κ' ἐπακούσαις.]

250 ἀλλὰ τί ἡ ἔριδας καὶ νείκεα νῶιν ἀνάγκη

"Studies," iii. 399. The rape of Gany-
mede, and the gift to Tros of the divine
steeds in return, were briefly mentioned
in ν. 265.

235. This verse occurs also in Od.
xv. 251.

238. This verse occurred in iii. 147.
Ovid, who gives the pedigree of Aeneas
from this passage, Fast. iv. 31 seqq.,
omits the collateral branches; 'Dardanon
Electra neciret Atlantide creatum Silicet,
Electra concumbisse Jovi? Hujus Erich-
thoniius: Tros est generatus ab illo;
Assaracon creat hic, Assaracusque Capyn.'

242. ἀρετήν. Much as you, Achilles,
may boast of your valour, the issue is
in the hands of Zeus, who can give the
victory to the weaker side. Spitzner
well compares xvii. 176—178.—μινύθει,
transitive, as in xv. 492. — Hes. Ὀμη. 6.
214, 215. See xiii. 292, 293.
246. ἐστι γὰρ κ.τ.λ. Lord Derby:
"Terms of reproach we both might
find, whose weight
Would sink a galley of a hundred
oars.
For glibly runs the tongue, and can
at will
Give utterance to discourse in ev'ry
vein.

Wide is the range of language; and
such words
As one may speak, another may
return."

The ὄνειδα, as the Schol. Ven. observes,
refer to the taunt in 188.

247. ἐκατόξυγος, "immunis ac tanta
quanta nulla unquam navisui, ne
πολύξυγος quidem, ii. 293." Doederlein.

248. στρεπτῇ, Schol.Ven. πολύστροφος,
eὑμετάθετος. The meaning is somewhat
different in ix. 497, xv. 203.—ἐνα, for
ἐνεσι, a use which is rather rare in the
plural.

249. This and the next verse seem to
have some Hesiodic affinities, e. g. "Εργ.
408, ἄχρεος δ' ἐσται ἐπέων νομὸς, and
ib. 721 (referred to by Schol. Vict.), ei
dὲ κακὸν εἶπης, τάχα κ' αὐτὸς μείζον
ἀκούσαις. Compare xvi. 386 seqq. By
ἐνθα καὶ ἑνθα, the scattering of words
on each side of you as you go, appears
to be meant. The words themselves,
one uttered, are repeated and spread
from mouth to mouth.

251—254. This passage was rejected
by the Alexandrine critics, as being in-
consistent with the resolve in 244, and
because the allusion to women's disputes
was thought unworthy of the heroic
character. Wolf defends the verses, while Heyne and Bothe regard 246—255 as spurious. Spitzner says, "Wolff vere-
cumbium malui sequi quam Bothii anda-
ciam."

253. ἐρις seems used, as in viii. 301, and Aesch. Ag. 699, δ’ ἐριν αἰσιάδεσσαν, for a cause or object of dispute.

254. ἀγων. The use of the singular, as conversely the use of ἐτέλα in the plural, is remarkable. For this latter, which the Schol. Vcn. says was the reading of the inferior copies, τὰ φαλά-
tερα τῶν ἀντιγράφων, there were variants πολλὰ τ’ ὤντα (so Spitzner reads), τὰ δ’ ὄντα, and πολλὰ τὰ τ’ ὄντα. Mr. Poile (Introduction to Gr. and Lat. Etym., p. 77) thinks that ἐτέλα is σαλ-γα-κς, from the Sanscrit root as (the ἐς in ἐς, ἐλι). Hence ἐτέλα means ὤντα.

256. See sup. 102.

259—272. Aeneas flings his dart with great force against the shield of Achilles; but the divine workmanship is proof against human prowess. Nevertheless, two out of the five plates of metal are penetrated by the point.

259. ἐν—ἤλασεν, drove into the shield, which μέγα μύκες, loudly creaked," as the point entered and crashed through the outer layers. There was a variant ἐν διώφ (i.e. δινωτῷ) σάκος ἐλασ' κ.τ.λ. Similarly διενού in xx. 25 was by some interpreted δίνας ἐχοντος.

261. ἔστι must have been pronounced σέα (identical with σέι). Zenodotus read ἄπω ὅω,—ἐσχετο, προάχε, προβά-
λετα. Schol. Vcn. ἐς ἀνέτεινεν ἐωτοῦ.

263. ἰός, as sup. 101, is a monosyllable. See xiii. 144.

266. διαμῆμενα. See x. 103. Divine arms may be more or less damaged or penetrated (of which the Schol. Vct. collects many examples), but not van-
quished, or proved inefficient to protect.

268. χρυσὸς κ.τ.λ. This passage, to judge by the unusual length of the comments, was much discussed by the grammarians who compiled the Scholia. The four following verses, which in fact form an exegesis of the preceding, were rejected, as the interpolation of διἀσκευ-
ασται who wished to show how and why the shield was impenetrable, and as appearing to contradict the preceding ὁυ ῥῆξε σάκος. The golden plate, softer in its nature than the bronze, should have formed the outer surface; whereas it is interposed in a position where it could be neither useful nor ornamental.
again, is a soft metal. Perhaps this allusion to Phoenician arts is due to a poet who himself knew nothing of the nature of the metals, but thought that, because gold was the most valuable, it was therefore the most useful for works of all kinds. What we use as bronze or bell-metal is extremely hard as well as brittle, the others being soft and ductile.

Achilles in his turn throws his spear, and drives it right through Aeneas’ shield near the margin. By crouching down, Aeneas evades the weapon, which passes over his shoulder and is fixed in the ground. See xxi. 69. Achilles then draws his sword, and rushes at him with a shout. Aeneas is about to hurl a huge stone, but Poseidon interferes to save both, by invoking the gods to preserve the race of the Dardans, who, he foretells, will yet succeed to the throne of Priam.

For the sake of lightness, the plates were thickest in the middle, as we make guns strongest at the breech, lightest at the muzzle.

λάκε, 'was rent with a loud noise.' So λακίδες ἐφλαδον, Aesch. Cho. 26.

278. ἐάλη, crouched, shrunk behind his shield. See sup. 108.

279. ἐσττ. Compare xxi. 70.—δίελε, the spear, piercing right through, divided the two layers or plates, τῶν βύρσουν καὶ τῶν χαλκῶν, Schol. Ven. 2. From 323 inf. it appears that the javelin had stuck in the shield.—ἀμφιβρότης, see ii. 389; xii. 402.

282. ἀχός, vexation on seeing the destruction of his shield; or a feeling of disappointment, perhaps, that it had not resisted the blow. The δόρον μακρόν seems to be the long lance, used for a hand-thrust, as distinct from the javelin, which had been thrown. Or perhaps, 'having thus avoided the long spear (273), he stood motionless.' The lance might be used as a βέλος, 283. Broken as the shield was, and impeded by the javelin fixed in it, Aeneas was compelled to relinquish it, and take up a stone in his defence.

285—287. These three lines occurred v. 302—304.
\textit{The Iliad of Homer}, 291.

Who rushes, he, the part of the abduction

\textit{of} us, \textit{and} the sovereignty of Priam, \textit{as} well as \textit{of} the misdeeds of \textit{Paris}. 

\textit{of} Zeus, \textit{and} represented by Aeneas; \textit{and} he dislikes, \textit{and} therefore has afflicted, the family of the Priamidae. \textit{See} on this passage \textit{Grote}, \textit{Hist. Gr.}, vol. i. pp. 263, 264. The jealousy between these houses is referred to \textit{sup. xiii.} 460.

\textit{The Iliad of Homer}, 290.

\textit{we at least},' i. e. \textit{if} not Apollo.

\textit{of} offspring, -- \textit{offspring}, \textit{as} vi. 60, \textit{'Iλων εγατολογίας} \textit{άκηδεστοι και} \textit{άφαντοι}. \textit{"The Fatale itaque erat, ut ex Dardani stirpe altera progenies succederet alteri."} \textit{Heyne}; \textit{who} remarks \textit{that} both Priam and Aeneas were descended \textit{from} a common ancestor Dardanus, \textit{but} \textit{from} the brothers Ilus and Assaracus respectively, \textit{the} sons of Tros, \textit{sup. 231 seqq.} -- \textit{φίλατο, cf. v. 61,} \textit{'Εφων γάρ μην} \textit{φίλατο Παλλᾶς Αθηνήν.} 

\textit{of} Zeus, \textit{and} represented by Aeneas; \textit{and} he dislikes, \textit{and} therefore has afflicted, the family of the Priamidae. \textit{See} on this passage \textit{Grote}, \textit{Hist. Gr.}, vol. i. pp. 263, 264. The jealousy between these houses is referred to \textit{sup. xiii.} 460.

\textit{The Iliad of Homer}, 295.

\textit{we at least},' i. e. \textit{if} not Apollo.

\textit{of} offspring, -- \textit{offspring}, \textit{as} vi. 60, \textit{'Iλων εγατολογίας} \textit{άκηδεστοι και} \textit{άφαντοι}. \textit{"The Fatale itaque erat, ut ex Dardani stirpe altera progenies succederet alteri."} \textit{Heyne}; \textit{who} remarks \textit{that} both Priam and Aeneas were descended \textit{from} a common ancestor Dardanus, \textit{but} \textit{from} the brothers Ilus and Assaracus respectively, \textit{the} sons of Tros, \textit{sup. 231 seqq.} -- \textit{φίλατο, cf. v. 61,} \textit{'Εφων γάρ μην} \textit{φίλατο Παλλᾶς Αθηνήν.} 

\textit{of} Zeus, \textit{and} represented by Aeneas; \textit{and} he dislikes, \textit{and} therefore has afflicted, the family of the Priamidae. \textit{See} on this passage \textit{Grote}, \textit{Hist. Gr.}, vol. i. pp. 263, 264. The jealousy between these houses is referred to \textit{sup. xiii.} 460.
καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”

τὸν δ’ ἤμειβετ’ ἔπειτα βοώπις πότινα Ἡρῆ
“εἰνοσίγαι’, αὐτὸς σὺ μετὰ φρεσὶ σήσι νόσσον
Αἰνείαν, ἦ κέν μιν ἐρύσσεαι ἦ κέν εἰάσεις
[Pηλείδῃ Ἀχιλῆ δαμήμεναι ἐσθλὸν ἐόντα.]
ἡ τοι μὲν γὰρ νῦι πολέας ὁμόσσαμεν ὅρκους
πάσι μετ’ ἀθανάτοισιν, ἐγὼ καὶ Παλλᾶς Ὄθηνη,
μὴ ποτ’ ἐπὶ Τρώεσσιν ἀλεξῆσειν κακῶν ἰμαρ,
[μηδ’ ὅποις ἄν Τροίη μαλερῷ πυρὶ πάσα δᾶναι
δαιμόμενή, δαίωσι δ’ ἄρημοι νῦες Ἀχαϊῶν.”]

αὐτὰρ ἐπεὶ τὸ γ’ ἀκοῦσε Ποσειδᾶων ἐνοσίγκων,
βῆ ρ’ ὃ μὲν ἄν τε μάχην καὶ ἀνὰ κλόνων ἐγχειαῖον,
ἐξε δ’ ὅθ’ Ἀινείας ἦδ’ ὁ κλυτὸς ἦτε Ἀχιλλεύς.

αὐτίκα τῷ μὲν ἔπειτα κατ’ ὀφθαλμῶν χέεν ἄχλυν,
Πηλείδῃ Ἀχιλῆν. ὁ δὲ μελίνη ἐνύχαλκον
ἀσπίδος ἐξέρυσιν μεγαλήτορος Ἀινείαο
καὶ τὴν μὲν προπάροιι θόδων Ἀχιλῆός ἐθηκεν,

309—317. Hera replies to Poseidon, that he must seek aid for Aeneas elsewhere, for she and Pallas have sworn never to assist the Trojans even in their utmost straits. This virtually leaves it in his hands whether to save him or not, as he pleases.

313. ὅρκους. See xv. 36—42, where Athene swears it is with no consent of hers that Poseidon acts either for or against the Trojans. “Juno does not here mean that she has sworn the destruction of Troy in many and oft-repeated oaths, but in one single oath, which indeed is a multifarious one, and in which she swore at the same time by many different objects; as in that, the beginning of which we have cited from xv. 36, where this same Juno swears by earth and heaven, and by the Styx, and then by the head of her husband and her marriage-bed.” Buttman, Lexil. p. 436.

315. ἐπί belongs to ἀλεξῆσιν, as viii. 365, τῷ ἐπάλεξηθούσαι, and xi. 428. See Lexil. p. 518, where ἐπαλίξεις and ἐπαρκεῖσαι are compared.

316. δάπτα τα means a doubtful reading, since ἐπαρκείη means expresses the mode of destruction. Hence Bothu conjectured δάμηται (a vox nihili), while others, to avoid the repetition, have suggested καἰομένη and καῖσι in the next line. The epic aorist δακόσθα ὅμως occurs only in this passage. Hesych. δάκτας καϊεῖται.

318—339. Poseidon, having met with this rebuff, returns to the spot where Achilles and Aeneas were fighting. He first throws a mist round the eyes of Achilles, and then replaces his javelin by his side, but removes Aeneas from the scene by lifting (or rather, tossing) him through the air. There, among the Caunones who were arming for the fight, he rejoins the hero, and reproaches him for his folly in venturing to contend against Achilles.

320. ὁ κλυτός, the Attic use of the article.

321. ἄχλυν. Heyne compares the supernatural darkness described in v. 127, xv. 688, xvii. 614. See also inf. 444; ixi. 6.

322—324. These three verses were rejected by the Alexandrines, and not without reason; for they make it necessary to suppose that the spear, which sup. 276 had gone right through the shield and stuck in the ground, had remained affixed to the shield near the handle.—δὲ, viz. Poseidon.
325. ἔσσευεν, he flung him ἀπὸ χειρός, inf. 327. So xi. 147, ὅλον δ᾽ ὄσ ἔσσευε κυλισθέσθαι δι` ὠμίλου (said of a headless trunk set to roll like a round mortar). This figure seems far-fetched and even undignified. Doederlein renders ἀπὸ χειρός ὑπὲρ τραχεόν μανᾶς δίνειαν. The same idea, less forcibly expressed, occurred v. 445, Αἰνείαν δ᾽ ἀπάτηθεν ὠμίλου θηκόν Ἀνδράλος Περγάμῳ εἰν εἰρή.

329. Καῦκωνες. These are thought to have been a tribe of the Leleges, whom Curtius (Hist. Gr. i. p. 50) regards as primitive inhabitants of Lycia, Miletus, and the Troad. —πόλεμον μέτα, to join the war.

330. ἐγγύθεν. From the friendly interposition of Poseidon in behalf of Aeneas, and his hostility to the city of Priam, Mr. Gladstone argues (“Juventus Mundi,” p. 137) that in the newer city, or Troy of the plain, the Phoenicians, or the Phoenician worship of Poseidon, had been cast out, while it had been retained by the people of Dardania.

332. ἀπόκρυστα, Schol. Ven. ἀφρονιστα-τοῦτα, φρονεθαλαβοῦτα. He cites from Callimachus Μουσάων κεινός (i.e. κεφός) ἀνὴρ ἀτέει, ‘a man without poetry is good for nothing.’ This was one of the words common to Homer and Herodotus, who writes, vii. 223 fin., ἀπεδείκνυτο ῥόμων δόσιν ἄξον μέγιστον ἐς τοὺς βαρβάρους, παραχρεόμενοι τε καὶ ἀτένυ-τες. There is a variant of good au- thority, χατέοντα. As the α in ἀτέω, as from ἀτη, should be long (unless it follows the analogy of κύρεοι, κύροι &c.), the word may be a dissyllable by syni- zesis. On the other hand, ἀσάθαλος, ἀτύφεσθαι, ἀσαρπήν, indicate a short form of the root. See on this question, Lexilogus, p. 10 (note).—Poseidon, it will be observed, now first presents him- self to Aeneas, whose rescue he had effected without visible-interference.

335. It is not clear whether βλήσεαι should be referred to a future βλήσομαι or an epic aorist ἐβλήσομην, after the analogy of ἐδύσεται, ἐβάλετο. The pro- per form is ἐβλήσει, βλήσεαι, and βλή- σεσαι. —ὑπέρ μοῦραν, like ὑπέρφαινα in i. 155.

340—352. Aeneas being safely withdrawn, the mist is removed from Achilles, who sees with surprise that his adversary is gone. He suspects that he has been favoured by some god, but thinks he will not care to renew the fray. He resolves at once to seek some other champion among the Trojans.
342. μέγα ἵππειν is a phrase not easily explained. The sense seems to be μεγάλην or λαμπράν ὑπὸν ἔλοι. The verse may be an interpolation.

345. ἐγχος τόδε. See sup. 324.
348. ἐφην κ.κ.λ. Cf. sup. 186, 208. He means, 'I said to myself,' 'I thought.' &c.

353—372. Achilles rushes away to the ranks to exhort the Greeks to assist him, for he cannot, he says, alone fight with all. Hector on the other side encourages the Trojans to stand, and professes his readiness to meet Achilles himself, whom he declares to be a man of words rather than of action.

354. ἐστατε, the imperative of the perfect (ἐσταθεί), like δείδησε inf. 366.—ἀντ', i.e. ἀντα.

357. ἐφέπευ, to deal with, to engage in the fight. See xv. 742. Below, ἐφέπευ στῶμα ὑσμίνης,—a somewhat strange phrase,—is to face the jaws of war, to fight in the very face of the enemy. Cf. x. 8, πτολεμόι μέγα στόμα πενεκδανοῖ.

361. μεθασerm, to be remiss. Cf. xi. 811, ἀλλ' οὖν ὅσ περ σείῳ μεθασεμοί βοῆσο πειρομένοι.


365. ἵμμεναι, ἱκνύμ, a notable form,
"Τρώες ὑπέρθυμοι, μὴ δείδητε Πηλέωνα.
καὶ κεν ἐγὼ ἔπεσοι καὶ ἀθανάτουι μαχοῦμην
ἐγχει δ' ἁργαλέων, ἐπεὶ ἡ πολὺ φέρτεροι εἰσίν.
οὐδ' Ἀχιλλὲς πάντεσσι τέλος μῦθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει.
τῷ δ' ἐγὼ ἀντίος εἴμι, καί εἰ πυρὶ χεῖρας ἔοικεν,
eἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθώνι σιδήρῳ."

δις φάτ' ἐποτρύνων, οὐ δ' ἀντίοι ἐγχε' ἀείραν
Τρώες τῶν δ' ἁμύδις μίχθη μένος, ὀρτο δ' ἀντίν.
καὶ τότ' ἄρ Ἐκτορα ἐπὶ παραστὰς Φοῖβος Ἀπόλλων
"Εκτόρημ, μηκέτι πάμπαν Ἀχιλλῆς προμάχασε,
ἀλλὰ κατὰ πληθὺν τε καὶ ἐκ φλοίσβου δεδεξο,
μὴ πᾶς σ' ἥξ βάλῃ ἥξ σχέδων ἀορὶ τύψῃ."

δις ἐφαθ', Ἐκτόρ δ' αὐτίς ἐδύσητο οὐλαμονον ἀνδρῶν,
tαρξήσας ὃτ' ἀκούσε θεοῦ ὅπα φωνήσαντος.
ἐν δ' Ἀχιλλεῖς Τρώεσσι θόρον, φρεσί εἰμένοι ἀλκήν,
σμερδαλέα ἱάχων. πρῶτον δ' ἔλε Ἰφιτίωνα
ἐσθόλον Ὀτρυντέδην, πολεὼν ἥγητορα λαῶν,
ὅν νύμφη τέκε νησ' Ὀτρυντή πτολιπόρθο.
Τμώλῳ ὑπὸ νυφώετι, "Τῦδης ἐν πίονι δήμῳ.
τὸν δ' ἰθὺς μεμαώτα βαλ' ἐγχεὶ δίος Ἀχιλλεύς

as also δείδητε in the next verse, δείδω (for δείδωθι) being the imperative of the perfect.

370. κολούει, he breaks short off, i. e. leaves imperfect. So Od. viii. 211, ἐκ δ' αὐτοῦ πάντα κολούει. The phrase perhaps is derived from a broken lane, κόλον δόρα, xvi. 117.

372. The repetition of the last words of the preceding line (ἐπανάληψις) is here forcible and emphatic, showing firm determination and defiance. See xxii. 127; xiii. 642. Goettling on Hes. Theog. 408.

373—392. The fight now becomes general; Hector is advised by Apollo to shun Achilles in single contest, and to keep within the serried ranks. Achilles makes havoc of the Trojans, and slays a Lydian chief who had stood forth to meet him.

375. εἶτε, προσεῖτε, as xvii. 237.
376. πάμπαν, like the later πάνω, means

"do not at all," 'do not by any means.' — προμάχασε, see iii. 16. Schol. Ven. 2, μηδαμώς προμάχασε, ἀλλὰ σὺν ταῖς ἄλλαις αὐτῶν ἐκδικοῦ. — κατὰ πληθὺν, 'in the crowd,' not alone and in front. — ἐκ φλοίσβου, e media turba, 'wait your opportunity to attack him from the thick of the fight,' viz. when he is the less likely to select you for his mark. Dodderlein renders it ἐκτός, which gives a somewhat different sense, 'wait till he attacks you away from the turmoil,' viz. τῶν προμάχων. Mr. Newman, "Hector! no longer forward stand, alone Achilles fronting. But mix'd in tumult of the war and in the crowd await him."

381. εἰμένον. See ix. 231; xv. 389. "Cum nemo Achilli se offerret pro-
μαχικῶν, turman Trojanorum ille adorit
facile caedes promissemus," Heyne.
384. νῦ, a Nāain; cf. vi. 22; xiv. 444.—"Τῦδης, in Lydia; see vii. 221. The Scholia Minora identify it with Sardis.
387. This verse occurred xvi. 412.
390. ἑνθάδε τοι κτ.λ., 'here you die, though you were born at the Lydian lake of Gyges,' i. e. thus you shall be slain far from your home,—a taunt intended to embitter his death. Virg. Aen. xii. 516, 'hic tibi mortis crunt metae, donus alta sub Ida.' For the Hyllus and the Gygaean lake see Herod. i. 80 and 93. Propert. iv. 11. 18, 'Lydia Gygaeo tineta puella laeu.' Sup. ii. 365, 'viv Talaivménos, τῷ Γυγαὶ τέκε λίμνην.' 393-418. Achilles continues his ravages on the Trojan ranks, and slays several chiefs whose pedigree is briefly given.
394. δαπέοντα, 'cut to pieces with the wheel-tires.' See v. 725.
395. ἐπ' αὐτῷ, 'after him.' See Lexilogus, p. 244.
397-400. A repetition, with slight variations, from xii. 183—186. Compare also xi. 97, 98.
401. ἀλαντα, 'who had hastily alighted from his car, and was fleeing before (or in front of) him.' Cf. xi. 423.
403. ἢσθε κτ.λ., 'he laboured to draw breath, and uttered a cry of distress.' These words are hard to render, but evidently express the gasping of death. For ἄισθω see xvi. 465.— ἣνυν, an aorist from a root φενω, descriptive of the sound, like our word 'deathrattle.' In Theoc. xiii. 58, τρὶς μὲν 'Τλαν ἄνων, δοσον βαθὺς ἄρνυνε λαίμως, it is applied simply to a loud and deep-toned shout. Buttmann (Lexil. p. 203) compares τριγρη, ὅρυχαγχος, ὀρφεσθαι.
404. Ἐλικάνων. Whether from Helice in Achaean or Helicon in Boeotia is doubted by the Scholiasts. In either case some ancient ceremony in the Aeacian or Aeolian worship of Poseidon at Miletus is described; and as the Aeolian migration to Asia first set out from Boeotia (Cur- tinus, Hist. i. p. 127), the name of the mountain is more probably contained in the adjective, — καϊφρων, 'the young nobles.' Some feat of strength is described, like that in Theoc. iv. 35, τηρει καὶ τὸν ταῖρον ἀπ' ἄρεος ἀγέ πιάζας τὰς ὀπλᾶς, κῆδωκ 'Ἀμαρυλλίδι.— γάνυται, 'brightens at the sight,' as in Plat. Phaedr. p. 234, δ. ἐμοί ἐδόκεις γάνυται ὑπὸ τὸν λόγον μεταξὺ ἀναγραφόσκων, where there is an allusion to the name
kóýrōn ἐλκόντων γάνται δε τοῖς ἐνοσίξθων. 405
δς ἄρα τὸν γ' ἐρυγώντα λίπ'. ὀστέα θυμὸς ἀγήνωρ'
αὐτᾶρ ὅ βῇ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρῳ
Πριμίδην. τὸν δ' οὗ τι πατήρ εἰασκε μάχεσθαι,
οὐνεκά οἱ μετὰ παιδὶ νεώτατος ἔσκε γόνου,
καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἔνικα:
δὴ τότε νυπιέση, ποδῶν ἄρετήν ἀναφαίνων,
θυνε διὰ προμάχων, εἰώς φίλοιν ὁλεσε θυμὸν.
τὸν βάλε μέσον ἀκοντι ποδάρης δῖος 'Ἀχιλλεύς,
νῶτα παραίσσουντος, ὃθι ᾠστήρος ὅχησε
χρύσειοι σῶιευν καὶ διπλόος ἑντεύω τὰρξς;
ἀντικρῦ δὲ διέσχε παρ' ὁμφαλὸν ἑγχεις αἰχμῆ,
γνυζ δ' ἔριπ' οἰμώξας, νεφέλη δὲ μιν ἀμφεκάλυπνε
κυναγή, προτι οὐ δὲ λάβ' ἑιτερα χερσὶ λιασθείς.
"Εκτωρ δ' ὃς ἐνόησε κασίγνητον Πολύδωρον
ἑιτερα χερσίν ἑχοντα, λιαζόμενον προτι γαϊή,
κάρ ρά οἱ δφθαλμῶν κέχυτ 'ἀχλύς: οῦδ' ἀρ' ἐτ' ἐτλη

Φαίδρος. Αρ. Βεσπ. 612, τοῦτοισιν ἐγὼ 
γάνναιο. Cf. xiii. 493, γάνται δ' ἄρα τε 
φρένα πουμήν.
408. οὐκ εἰςεκε, οὐκ ἰσθελε, wished him 
not to fight. — γάνναιο, ‘totius sobolis 
sume, ut Od. iv. 12, 'Ελένη δὲ θεοὶ γόνων 
οὐκέτ' ἐφαινον,' Doederlein; who 
remarks that the usual rendering, 'natu 
minimum,' is not defended. For γενέ 
νεώτατοι in vii. 153. In Eur. Ἰες. 13, 
Polydorus is described as νεώτατος Πρι 
μιδών, but there it is said that his father 
sent him out of the country as being too 
young to fight. Spitzner compares a 
similar narrative about Nestor in xi. 717.
Heyne contends that this Polydorus is 
distinct from the other. In xxii. 46 
Lycaon (killed in xxi. 91 seqq.) and 
Polydorus are described as brothers, born 
from Priam and Laothoe, whereas the 
Polydorus of Tragedy is a son of He 
cea.
411. νηπιέσην, 'in boyish sport.' This 
plural form occurs xv. 363. Od. xxiv. 
469.
412. This line occurred xi. 312. Cf. v. 
250, μὴ δέ μοι αὐτῶς θύνε διὰ προμάχων,
μὴ πασὶν θύλον ἦπορ οἴλεστερ.
414, 415. This passage is repeated 
from iv. 132. Achilles struck him just 
in the point where the belt was buckled, 
and the division of the double breast 
plate offered an entrance to the weapon. 
The Schol. Ven. 2 explains νῶτα as the 
accusative after παραίσσουντος, but his 
gloss is rather obscure, τὰ νῶτα παρα 
κλινουσότος. There seems to have been an 
ancient variant παραίσσουντα. The 
literal sense is, 'on the back of the man as 
he was rushing past.' Or perhaps, 
tὸν βάλε νῶτα, παραίσσουντος (αὐτῶν). 
Heyne construes, βάλε νῶτα τοῦτον παρα 
κλινοῦστα. As the weapon came out in 
front, or 'near the navel,' the blow 
would be on the side, which is the 
place where the breastplates would 
meet. By διπλόος ἑντεύω Heyne under 
stands that the breastplate was rendered 
double by the μῖτη or woollen append 
age fastened to and hanging down from 
it.
418. λιασθεῖς, as he sank down, he 
held to himself the entrails that protru 
ated. See xv. 543.
419—427. Hector, maddened by his 
brother's fall, singles out Achilles, who 
is equally eager to meet him. Each is 
exasperated by the death of one nearest 
and dearest, inflected by the other.
421. κάρ, i. e. κα or κάτ, as καὶ δ' ἄρα,
Δηρόν ἐκάς στρωφάσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλῆι
ὀξυ δόρυ κραδάων, φλογὶ εἰκελος. αὐτὰρ Ἀχιλλεὺς
ὡς εἶδ', ὃς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἦδα.
"ἐγγὺς ἀνήρ ὃς ἐμῶν γε μάλιστ' ἐσεμάσσατο θυμόν, 425
ὅς μοι ἐταῖρον ἐπεφένε τετμένων' οὖδ' ἂν ἐτὶ δὴν
ἀλλήλους πτώσοσμεν ἀνὰ πτολέμοιο γεφύρας."

ἡ, καὶ ὑπόδρα ἰδὼν προσεφώνειν "Εκτορά δίον
"ἀσον ἱθ', ὃς κεν θάσσον ὀλέθρου πείραθ' ἰκαί."  

τὸν δ' οὖ ταρβῆσας προσεφή κορυθαίολος."Εκτωρ
430 "Πηλείδη, μὴ δὴ με ἔπεσι γε νηπτύτων ὧς
ἐλπε θείεσσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἦδ' αἰσύλα μυθήσασθαι.

καγ γόνον inf. 458.—ἐκάς, here without the F or initial sibilant, sometimes lightly,  
sometimes strongly, pronounced in ἐκασ- 
tos.—στρωφάσθαι, i.e. κατά πλήθνιν, sup.  
377.—ἐταῖρον, 'immemor praeceptorum  
Ἀπολληνίας, 375 seq." Heyne.  
424. ὃς εἴθ', ὃς κ.π.λ. See xiv. 291.—  
ἀνέπαλτο, see viii. 55. Here the sense  
may be 'sprang up against, or to meet,  
him,' as from ἀλλεσθαί (Schol. Ven.  
ἀνεπήδησεν, ἀνύλατο), but the compound  
is generally referred to ἀναπάλλεσθαί.  
425. ἐσεμάσσατο, literally, perhaps,  
'has left an impression of himself on,' i.e.  
touched or afflicted, my feelings. See xvii.  
564; Heyne; καθὼςκατο τῆς ψυχῆς, ἐλπ- 
πὴσεν εἰς τὸν θυμὸν, ἐμάστειν. The  
word may therefore be an aorist from  
the same root as μάσσεων, rather than  
from μάλεσθαι (whence ἐπεμαλεῖτ' ἐπ'  
τίππους, v. 718). For ἐκμαστεῖν (whence  
the well-known ἐκμαγεῖον, or 'waxen  
tablet' of the memory, in Plato's Thea- 
tetus) and ἐςεμάσσαν are properly 'to  
wipe off from or upon,' and so to take  
or leave an impression, outline, or likeness.  
Hence ποδάν ἐκμακτρων, Eur. Electr.  
535, and αὐτέκμαγα, 'the very image,'  
Ar. Thesm. 514. Compare Ran. 1010,  
 ödeν ἡμὴ φρῆν ἀπομνημένῃ πολλάς  
ἀρετάς ἀπέθειεν. Theor. xvii. 37, τάς  
—κλαπον ἐς εὐάδη ραθυπὰς ἐςεμάσσατο  
χεῖρας. Ibid. 121, ἔτι δερμα κονία στει- 
βομένα καθύπερθε ποδάν ἐκμάσσατα ἵχνη,  
'the dust takes off a copy of the  
prints' (like an impression from an  
engraved plate, or wet ink upon blotting-  
paper). It seems difficult to explain the  
compound with ἐς in any other way;  
whereas ἐπιμαλεῖσθαι means 'to reach out  
at,' and strike, or 'ain at,' 'desire.'  
Theor. xxiii. 57, καὶ τῇλε φίλων ἐπε- 
μαλεῖτο λοιπῶν.  
427. The obscure phrase πολέμοιο  
Ven. 2, εν τοῖς μεταξ' τῶν στασιῶν  
dιαστήμασιν. Prof. Max Müller observes  
("Chips from a German Workshop," i.  
p. 136), "It is easy enough to translate  
πολέμοιο γέφυρα by 'the bridges of war,'  
but what Homer really meant by these  
γέφυρα has never been explained. It is  
extremely doubtful whether bridges, in  
our sense of the word, were known at  
all at the time of Homer; and even if it  
could be proved that Homer used γέφυρα  
in the sense of a dam, the etymology,  
i.e. the earliest history of the word, would  
still remain obscure and doubtful."  
That the word really meant 'a causeway  
or embankment' across a morass, or along  
a river, cannot now be doubted; and a  
pathway or passage between the  
ranks of an army might thence be  
called γέφυρα.  
428—437. Achilles bids Hector  
approach him to receive death at his hands.  
Undaunted, he replies that he is not to  
be frightened by threats, and leaves the  
issue of the contest in the hands of the  
gods. See the same verses in the reply  
of Aeneas's sup. 200. The suspicion of  
patchwork here is strengthened by 429  
occurring in the address of Diomede to  
Glaucus, vi. 143.
431. The irony which the Schol. Ven. 2 points out in this verse, is somewhat confirmed by the tone of 436. Spitzner thinks that such expressions are natural to the Homeric chiefs, as xix. 217.

435. See xviii. 514.


438—454. Hector throws his javelin first, but it is diverted by Pallas. Achilles, rushing on to slay him, is thwarted by Apollo, who conceals Hector in a mist. Aware at last of the divine aid, he taunts Hector with his escape for the present, but promises to meet him again.

439. παιδι, ‘with her breath.’ The Schol. Ven. observes that a slight pause should be made at this word (so as not to construe παιδι Ἀχιλλῆος). He explains ψύσασα by φυσήσασα τῷ εὐαντῷ πνεύματι ἀπέστρεψε τὸ δόρον. Thus πάλιν ἔτραπε means παλιντροπὸν ἐποίησε, the contrary way, from Achilles. She blew it back again, so that it returned to and fell at the feet of him who sent it (like the wooden implement called a boomerang). This is, no doubt, very absurd, and very undignified, if viewed according to the exaggerated idea of Heyne, who remarks that we should dismiss the “spectaculum deae inflatis buccis spinarris,” and think only of the supernatural power implied by the act. He adds, that Pallas is hereby violating the convention of non-interference, sup. 136.

443. ἐξήρπαξεν, as Poseidon had removed Aeneas, sup. 325, and Aphrodite Paris, 380, where the same verses occur. 447, 448. Repeated from v. 438 and xvi. 705.

449—454. The whole of this passage occurs verbatim in xi. 362 seqq., where the lines are addressed to Hector by Diomedes.
455—459. Achilles slays many Trojans with the most brutal ferocity. (The passage is evidently composed with a special view of exciting horror by its details, and to suit the character of the hero given in 467, 468.)

458. ἠρύκακε, the reduplicated aorist of ἠρύκαω. Cf. v. 321, ἀλλ’ ὃ γε τούς μὲν ἠεῖν ἠρύκακε μακρύχας ἔππους. Schol. Ven. 2, κατέσχε τοῦ φυγείω,—ἐξαίνυτο is used as an aorist. See iv. 531.

461. ἐφορμηθέν, consecutus. For the accusative see xv. 601.

463. Τρόα. The construction is suspended till 469, φασάγων οὖτα καθ’ ἕπαρ. —γούνων λαβὼν, ‘grasping him by the knees, if perchance he would spare him and let him off with his life.’ The order of the words is more artificial than usual, and the form of the personal pronoun εὗ (εὐ̂, for αὐτῷ) is not elsewhere found in Homer. Hesych. εὖν καλῶν, ἵσχυρός, δασεῖς δὲ (i. e. εὗ), αὐτῷ ἢ αὐτῆς.

Compare τεῦ for τοῦ.

466. This verse occurs in Od. iii. 146. 467. γυλικύθυμος does not occur elsewhere in Homer, and seems a word rather of the Attic period. Schol. Ven. οὖν ἀνεμεμένος τὸ θυμὸν καὶ ἤτιόφρονων, ἀλλ’ ἐκ τοῦ ἐναργοῦ σκληροῦ καὶ καλετοῦ.—ἐμμεμαίως, ‘eager,’ ‘excitable;’ see v. 142.

470. κατ’ αὐτοῦ, down from it. Schol. Ven. τὸ αἷμα ἀπὸ τοῦ ἤπατος ἐκροίνυξε χῦδην, καὶ τὸν τοῖς κόλποις ἐνεφύτησεν. Spitzner: ‘sstit poeta sinus ex ipso jecore sanguine oppletos.’ The genitive is ambiguous; it might also refer either to the slayer or the slain, if we suppose the spurting of the blood is meant. Doederlein supplies καταρρέων from the sense implied in ἐνεφύτησεν. Aristarchus read ἐνέτρησεν, which is rightly rejected by modern critics. This word, as Spitzner remarks, is used in Homer only of the rush of fire or of wind.
πάν δ' ὑπεθερμάνθη ἔφος αἵματι τὸν δὲ κατ' ὀσσε ἐλλαβε πορφύρεος θάνατος καί μοῖρα κραταιή.

Δενκαλώνα δ' ἐπειθ', ἦν τε ἔξωχοισε τένοιτε αγκώνος, τῇ τὸν γε φίλης διὰ χείρος ἐπειρεν αἰχμῆ χαλκείη ο δέ μιν μένε χεῖρα βαρυνθείς,

πρόσθ' ὀρῶν θάνατον. δ' ἰε φασγάνω αὐχένα θείας τῇ αὐτὴ πήληκη κάρη βάλε· μεδὸς αὐτὲ σφονδυλίων ἐκπαλθ', δ' ἐπὶ χοθου κείτο ταυνοθείς.

αὐτὰρ δ' βῆ β' ἰέναι μετ' ἁμύμονα Πείρεω νίον Ῥίγυμον, ὅσ ἐκ Θρήκης ἐριβώλακος εἰληλούθεων τὸν βάλε μέσον ἀκοῦτι, πάγη δ' ἐν πνεύμοι καλκός, ἥριε δ' εὔ ὅχεων. δ' ἐρ Ῥήθουν θεράποντα, ἄψ ἰπποὺς στρέπαντα, μετάφρενον οξεὶ δουρί νυξ', ἀπὸ δ' ἁματας δοσε· κυκῆθησαν δὲ οἱ ἰπποὶ.

ὡς δ' ἀναµαιμάει βαθε' ἄγκεα θεσπιδαῖς πῦρ οὐρεως αἰζαλέου, βαθεία δὲ καίεται ύλη,

πάντῃ τις κλονέων ἄνεμοι φλόγα εἰλυφάζει, ὡς δ' γε πάντῃ θυνε σὺν ἔγχει, δαίμονι ἵσος, κτενομένους ἐφέστων' ρε' δ' αἵματι γαῖα μέλαινα.

[ὡς δ' ὅτε τις ζεύξῃ βόας ἀρσενας εὐρυμετώπους τριβέμεναι κρὶ λευκὸν ἐνυκτιμένη ἐν ἀλόῃ, ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσο' ἐριμύκων,

476, 477. Repeated from xvi. 333, 334. See also ν. 83.

479. ἐπειθέν, he pinned or transfixed him.—μεν μένε, he did not fly, though he was disabled from fighting, but looked death (as we say) in the face. Zenodotus, who read πρὸς ἀρῶν, may have considered that it was pronounced ἀρῶν, which is also the opinion of Mr. Peile (Introduction to Etymology, p. 52).

482. βάλε, ἀπεβάλε, ἀπέκοψε.—μελᾶς, the spinal marrow protruded, with a vital motion, from the vertebræ.

484. Πείρεω, a genitive formed on the analogy of Μενέλαω, and therefore from a nominative Πείρεως, supposed to be the Πείρος of ii. 341.

485. Cf. xi. 129, τῶ δὲ κυκῆθητιν.

490—503. The rage and havoc of Achilles are compared to a fire in a wood, and the trampling of the horses on the bodies to the treading out of grain by oxen in a threshing-floor. The passage is fine, but by no means free from the suspicion of having been made up from verses in the earlier books.

492. εἰλυφάζει, a Hesiodic word, connected with Φελεῖν. Sent. Here. 275, τῆλε δ' ἁπ' αἰθωμένων δαίδων σέλας εἰλύ-

φάζε, where it is intransitive. Compare xi. 156, πάντῃ τ' εἰλυφάνων ἄνεμος φέρει.

494. κτενομένους, οὐς ἔτελε κτείνειν. Or, as Doederlein explains it, "Achilles plerosque enimus vulnerabat, deinde ac-

currents cominus conficiabet."

496. ἐκτιμηθεῖν. See xxi. 77. The Schol. Ven. records a variant ἔστροχαλφ.—λεπτα, from the context, must mean 'shelled out,' as if a verbal adjective from λεπτος. (See Hesych. in λεπτοτέ).
of so rare a breed, they do this as readily as oxen tread a threshing-floor. 499—502. This passage is repeated almost verbatim from xi. 534 seqq.
This book is one of the most remarkable and interesting in the poem. It describes in the most vivid language and with much picturesqueness and diversity of imagery, the vengeance taken by Achilles on the Trojans for the loss of his friend,—the wholesale slaughter and butchery in the river, terminating only by the rising of the elements themselves against the victor, and the intervention of Apollo. The ancient title of the book was μάχη παραπόταμος, the fight near and in the Scamander being the principal event in it. But it ends with a scene which perhaps was introduced from some other epic,—a violent and by no means dignified quarrel between the rival gods. 1—16. The Trojans attempt to cross the Scamander to escape from Achilles; but he separates a part of them, whom he pursues with slaughter towards the city, while the rest throw themselves in confusion into the river, where the shrieks of drowning men and horses unite with the roar of the waters. The scene is aptly compared to a flight of locusts driven into a river by smoke and flame.

1, 2. This distich occurred xiv. 433. —πόρον, the ford or shallow, viz. in order to cross it. Aristophanes read ἰδὼν.—εὐρρεῖος, as if from εὐρέως, says the Schol., Vict. But it may stand for εὐρρεῖος, from εὐρέως, or the crude form εὐρεῖος may account for the ἐκέρα—τέκετο Ζεὺς, viz. it was διαπέτητος, descended from the rain or mists of Ida, whereas Zens sometimes took his station. See xvi. 174. 3. διαπέτητος, Hesych. διελών, διαπάσσα, διακόφας. See xvi. 390; xviii. 34. —ἐπερ, by the very same road the Greeks had before taken when driven by Hector. Thus, as the Scholiasts remark, the retribution was the more pointed.—ἐμαίνετο, Schol. Ven. ἐνθουσιάσας ἐμάχετο. 6. πεφυζότες, 'in wild alarm,' δειλινώτες, Schol. Ven. 2, who compares θεσπεσία ἔχε φύξα in ix. 2.—ἡέρα, a mist to retard their progress, and conceal the river before them. Schol. Vict. ἄστε ἐκπεσόντας τῆς πόλεως ἐμπεσείν τῷ ποταμῷ τούτῳ ποιεῖ ἡ Ἡρα. Compare v. 506, ἀμφι δὲ νύκτα θυάρος Ἀρης ἐκάλυψε μάχη Τριβόσσιν ἀργύρων.—πῖνα, the imperfect of πίνημι, a by-form of πιτάνωμι, as νίκη or ἐνίκη of νικήμι. In Eur. El. 713 we have θυμέλαι β' ἐπιτιναύτῳ χρυσό-χλατοι. 8. ἐλεύντο (F), were driven towards the river, and there crammed, or closely packed together. See Lexil. p. 258. Od.
ἐν δ' ἔπεσον μεγάλως πατάγω, βράχει δ' αἰτᾶ ῥέεθρα, ἵχθαι δ' ἀμφιπερὶ μέγα ίαχον' οἳ δ' ἀλαλητῷ ἐννεον ἠνθα καὶ ἑνθα, ἐλισσόμενοι περὶ δῖνας. ὡς δ' ὅθ' ὕπο ῥήτης πυρὸς ἀκρίδες ἥρεθονται φευγόμεναι ποταμόντες τὸ δὲ φλέγει ἀκάματον πῦρ ὅμενον ἑξαίφνης, ταὶ δὲ πτώσουσι καθ' ὑδρῷ. ὡς ὑπ' Ἀχιλλῆς Ξανθοῦ βαθυνήντος πλῆτο ρόους κελάδων ἐπιμίξ' ἵππων τε καὶ ἀνδρῶν.

αὐτὰρ ὁ διογενής δόρυ μὲν λίπεν αὐτοῦ ἑπ' ὀχθῇ κεκλιμένον μυρίκησων, δ' ἐσθορε δαιμονὶ ἰσος φάσγανον οἶνον ἤχων, κακὰ δὲ φρεσκὶ μήδετο ἔργα, τύπτε δ' ἐπιστροφάδην τῶν δὲ ὀτόνου ἄρνυτ' ἄεικής 20 ἄρι πεινομένου, ἐρυθαίνετο δ' αἴματι ὑδώρ. ὡς δ' ὕπο δελφίνων μεγακῆτεος ἱχθὺς ἄλλοι

xi. 572, ὁ ἁγίων τελάρων ιεσοῦσα θῆρας ὅμοι εἰλεύνετα κατ' ἀφοδελίνυ λειμάνω. 9. βράχει δ' κ.τ.λ. The δεῖ γάρ is exegetical, as the Schol. Ven. 2 points out: πάταγος δὲ ψόφοι ἐκ τριῶν γινόμενοι, ὀπλευ, βοής, ὕδατος.—ὁχθα, the banks re-echoed the sounds.

10. ἀλαλητῷ, with confused cries of distress. See iv. 149.—ἐνεόν, they tried to swim this way and that, as they were carried round by the eddies. The Schol. Ven. gives a variant κατὰ δῖνας. "Circa vortices, vitabundī, ne lauricentur, quoniam bathyνίνες erat Scæmanter." Doderlein.

12. ἀκρίδες. The custom of driving locusts from vineyards or corn-fields, by lighting bonfires, is here meant.—ἡρέθονται, Schol. Ven. 2, ἐρεβίζονται. Schol. Min. εἰς ἀέρα ἀριὸνται καὶ ἀποκρύπτονται. Properly, "hang aloft in mid air." See ii. 448; iii. 107, atē δ' ὀπλοτέρων ἄνδρῶν ἄρεσ ἥρεθονται, 'are light and fickle as the wind.'

13. φλέγει, sc. αὐτᾶς. By the suddenness of the fire they are caught before they can escape, and fall in their alarm into the water, as the Trojans in the mist fall into the river, sup. 6—8.—πτωάσουσι, Schol. Vict. ἐμπιπτοῦσι κατα-πτήσασαι.

16. κελάδων, one of the many participial adjectives (like παμφαφῶν) of which there is no verb in existence. See xviii. 576. Theoc. xvii. 92, καὶ ποταμολ κελάδωντες ἀνάσσουσι Πυθλαμάι. Λυ. Nub. 283, καὶ ποταμοὶ ζαθεῶν κελαδήματα. A similar word descriptive of the sound of water is κελαρύζειν.

17—33. Achilles leaves his heavy spear on the bank and plunges in, to slay all he can reach with his sword. The Trojans are compared to fishes scared by a dolphin or porpoise. Twelve captives are taken alive out of the river, and sent to the ships to be butchered in cold blood in revenge for Patroclus. He had promised to do this, xviii. 336.

17. δόρῳ λίπεν. He uses it however inf. 67, so that, as the Schol. Ven. observes, we must suppose that he had resumed it, though this is not mentioned. —δαιμονὶ, like one more than mortal, or possessed of preternatural power, by which he was saved from sinking.'

20. ἐπιστροφάδην, turning upon them on every side. Nearly the same distich occurs x. 483.

22. μεγακήτεος. Buttmann, Lexil. p. 381, interprets this 'frequenting the vast depths of the sea.' It is not easy to evade the more natural interpretation, μεγάλου κήτους ὄντος. The Schol. Ven., who felt that this did not suit μεγακήτεα πῦκτον, Od. iii. 158, μεγακήτει νηλ. viii. 222, suggests ἡ μέγα κῆτος ἄχιστος. This is one of many Homeric words (on which see thePreface, § 3) that one may suspect of having been used by compilers under a mistaken notion of their primary meaning.—μυχων, Schol. Min. τοὺς ἑσωτάτῳ τόπους καὶ ἀποκρύφους.
Amazed at his sudden appearance, all unarmed as he was, Achilles determines to despatch him with his lance.

36. *άυτός ἦγε.* Achilles had taken him captive with his own hand, in one of his raids into the Troad. It seems that ἦγε must here be an aorist.—ἀλώς, 'an orchard,' ἑυνόφθορον γῆς, Schol. *—δὲ,* he, Lycaon, was occupied in cutting a fig-tree, the young and pliant branches of it, that they might serve for the handles or loops at the hinder part of the car (xx. 500). This passage shows they were made of bent or split sticks, as the extreme lightness of the Greek car would suggest. Theoer. xxv. 247, ὥς δ' ἦσαν ἀρματοπηγὸς ἄνηρ, πολέμων ὅρις ἔργων, ὀρτήκας κάμπτεσθαι ἐφυνών εὐκέκαστο, τῶλφας ἐν πυρὶ πρῶτον, ἐπαξιόμενος κύκλῳ δίφρον. For the double accusative the Schol. Ven. 2 compares xxiv. 58, γυναικά τε θήσατο μαχόν.

39. ἀνώιστον, ἀπροσθόκητον, he had little thought to meet Achilles in that place.

40. *tóτε,* on the former occasion of the capture.—Δῆμον, perhaps the accusative after ἄγων.—ἐπέρασεν, had carried him off for sale: Schol. Min. πέραν βαλάσσης.
νησυν ἄγων, ἀτάρ νίδος Ἰήσους ὄνων ἐδωκένει
κείθεν δὲ ἐξεινός μιν ἐλύσατο, πολλὰ δὲ ἐδωκεν,
"Ἰμβριος Ἰετίων, πέμψει δ' ἐς διὰν Ἀρίσβην" ἐνθεν ὑπεκπροφυγὼν πατρώων ἵκετο δῶμα.

ένδεκα δ' ἡματα θυμόν ἐτέρπετο οἴς φίλοισιν ἐλθὼν ἐκ Ἀήμνου· δυσδεκάτῃ δὲ μιν αὕτης χερσῖν Ἀχιλλῆος θεὸς ἐμβαλεν, ὥς μιν ἐμελλεν πέμψειν εἰς Ἀίδαο καὶ οὐκ ἐθέλοντα νέεσθαι.

τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς γυμνοῖς, ἀτερ κόρυθῳ τε καὶ ἀστίδοις, οὖδ' ἔχεν ἐγχος, ἀλλὰ τὰ μὲν ρ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἱδρός φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα· ὁχθῆσας δ' ἄρα εἶπε πρὸς ὑμὶν μεγαλήτορα θυμόν "ὡ τὸποι, ἢ μέγα ταύμα τὸδ' ὀφθαλμοῦσιν ὀρῶμαι. ἢ μάλα δή Τρώες μεγαλήτορες, οὖς περ ἐπεφυν, αὕτης ἀναστήσονται ὑπὸ ξόφου ἡροέντος, οἰον δὴ καὶ δδ' ἠλθε φυγὼν ὑπὸ νηλεῖς Ἦμαρ,

ἐπάλησεν. Cf. supra. 58. This son of Jason was the Evenus of vii. 467, who supplied wine to the Achaean host.—ἀνων, a price, as in Theoc. i. 57, τῷ μὲν ἐγὼ παρθεὶν Καλυδωνίων αὐτῇ ἕδωκα ὄνων κ.τ.λ. Od. xvi. 386, ἢ σε γε—Ἀδρες δισμενεῖς νησυν λάβον ἢ δ' ἐπιφράσσων τοὺδ' Ἀδρίδος πρὸς δῶμα, τ' ὧν ἐδωκεν ἐδωκεν. The ransom paid was a silver bowl, xxiii. 741—747.

42. ξεῦνος. A guest-friend of Priam's, from Ismamb, had ransomed the captive for a large sum (three hundred oxen, inf. 80), and had sent or conducted him to Ariste in the Troad: see ii. 836; vi. 13. Once on the mainland, Lycon had stealthily made his way home. Ariste was a town between Percote and Abydos (Schol. Vict.).


48. οὖκ Ἐθέλοντα. He was as unwilling to be taken captive, sup. 36, as to lose his life. Schol. Ven. 2, ἵπτας τὸ φιλάφωνον αὐτοῦ καμινδεί καὶ τὸ τοῦ τρόπου δειλών. This is confirmed by περὶ δ' ἠθελε κ.τ.λ. inf. 65. Doedelrin is perhaps right in taking νέεσθαι as depending on πέμψειν rather than on Ἐθέλοντα.

49. ἐνόησε γυμνοῖς. Achilles had captured him unarmed, and was more likely to recognize him in the same condition than if he had been equipped as a ὁπλίτης.—οὖδ' ἔχεν, οὐδὲ ἔχοντα. The Schol. Viet. compares iii. 80.

53. ὁχθῆσας. "Achilles is indeed astonished at the unexpected reappearance of an enemy whom he thought long ago in slavery; his astonishment however would not have been expressed by ὁχθῆσα but for the vexation which accompanied it." Lexilogus, p. 164. The δ' as frequently, marks the apodosis.

55. ἢ μάλα κ.τ.λ. The banter usual on the death of an enemy: 'Surely I may expect those very Trojans whom I have slain to rise again, now that this man has once more come into my hands, after having been sold to Lemnos, and escaping from captivity;' i.e. the one event would hardly be more improbable than the other appeared to be. Achilles did not therefore know that Lycon had been ransomed by Eetion. Schol. Ven. 2, διαναστήσονται ἄρα καὶ οἱ τεθνέωτες, εὖ γε οὕτως ἑγχετε διαπεραιώθημαν.

57. οὖν δὴ, ἔπει ὦτως.—πεπερημένος (sup. 40), εἰς τὸ πέρας πεπραμένος, Schol. Ven.
Achilles' hand-blow, clings to his knees. So stooped Lycaon, who ran under the uplifted spear, and so seized Achilles by the knees. So ὑπόπτης ἐστι νὰ τοὺς τὰρσοὺς τῶν πολεμιῶν νηών, Thuc. vii. 40, 'running close in upon their ears.'

70. ἐστὴ. See xx. 280, where the same phrase occurs, and inf. 167. The spear was held aloft, and above the captive's back, but missed its mark and stuck in the earth, or was arrested by the earth in its eager desire to glut itself with human blood.— ἄμεναι, ἄμεναι, a present infinitive of ἄω. See Lexil. p. 25, and on xix. 402, where the subjunctive of the aorist is ἐώμεν, the aspirate being the residue of a lost Ἐ. See inf. on 221. Hesych. ἄμεναι πληρωθήναι.

72. ἔχειν. Lycaon grasped and detained Achilles' lance, viz. lest it should be drawn out of the earth and again directed against him.—μεθει, cf. xv. 716; xvi. 762.

75. ἀντὶ ἱκέτα. Though a captive, he had tasted bread first with Achilles, and therefore he could claim the religious respect due to a ἔχων, which was as binding as that due to a suppliant. Schol. Ven. πρὸς τὸν ἱερόν εἰσε τῶν βοήθειαν τοῦτο, ὑποκεπτέτων ἔργάς τραπέζης παρ' ἑκείνῳ πρῶτον. Cf. Od. viii. 546,
πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτίν, ἦματι τῷ ὅτε μ' εἶλες ἐκτυμένη ἐν ἀλώῃ, καὶ μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε Δήμυνον ἐς ἡγαθέν, ἐκατόμβων δὲ τοι ἢλφων. ὥν δ' ἐλύμην τρις τόσσα πορὼν· ἦδος δέ μοι ἔστιν ἤδε δυσδεκάτη ὅτε Ἰλιον εἰλήλουθα πολλά παθῶν. ὥν αὖ με τεήσ ἐν χερσίν ἐθηκεν μοῖρ' ὁλοί· μέλλω ποι ἀπέχθεσθαι Δίῳ πατρί, ὅς με σοὶ ἀντὶς ἔδωκε· μυννυθαίδιος δὲ με μήτηρ γεινατο Δασόθη, θυγάτηρ Ἀλταυ γέροντος. Ἀλτεώς δ' Δελέγεσσι φιλοπολέμουσι ανάσσει, Πηδασον αἰπτήσεσαν ἔχων ἐπὶ Σατυνόεντι. τού δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας· τῆς δὲ δύω γενόμεσθα, σὺ δ' ἀμφω δειροτομήσεις. Ἡ τοῦ τὸν πρῷτοισι μετὰ πρυλέσσει σάμασσας,

ἀντὶ κασιγρήτου ἐξειν θ' ἱκέτης τε τέτυκται ἀνέρι, ὡς κ.τ.λ. Ἀ Ζεὺς Αἰδωνιὸς was worshipped as the god of suppliants, Aesch. Supp. 188.

76. πάρ σοι, at your table.—ἀλαγῆ, cf. supra. 36. In xx. 496 we have the same epithet applied to ἄλαγη as a threshing-floor, which shows that it is only a common-place.

79. ἅλφων, the aorist of ἀλφάνα, 'I obtained for you.' So Od. xv. 452, ὁ δ' ἕμων μυρίον ὅτων ἄλφων. ll. xvii. 250, ἴνα μοι βιότον πολιν ἄλφω. The supposed Sanscrit affinities of the word are discussed by Mr. Peile (Introd. Etym. p. 65).—ἐκατόμβων, the ἄνοι sup. 41, worth in value a hundred oxen.

80. γὼν δὲ, 'as it is, I was ransomed by bringing twice that sum.' He reminds Achilles that he is the property of another, Eiaion, and claims his life on that score. We must take ἐλύμην as the indicative of an epic aorist, though a remarkable and unusual form; compare βλήμενοι, χήμεναι, πάλημεν. The Scholiasts regarded λύμην as an optative, αὐτερδείγην, ἐν τριπλάσια διδῶ σοι, Schol. Ven. There can be no doubt that their explanation better suits μή μοι άποια πηφασάκκοι, inf. 99. But if such a form of the optative existed, the ν would be long. It is therefore a question of interest, whether λύμην is not a spurious and mistaken form for ἀνελεύμην, like θελεύμην, κελήμην. By πορὼν he means that indirectly he brought the possessor a large sum as a ransom. Hesychius rightly has ἐλύμην ἐλυτρωσίμην, ἐλυτρώθην, where the double gloss shows that he was doubtful between the medial and the passive sense, though the latter is always the true sense of the epic aorist.—δυσδεκάτη, cf. supra. 46.

83. μέλλω ποιν κ.τ.λ., 'surely I must have incurred the anger of father Zeus,' Schol. Ven. ένοικα ἄπειθης γεγονέται τῷ Δίῳ. See xxii. 356.

86. ἀνάσσει. Aristarchus appears to have read ἀνάσσει (ἀνάσσει Schol. Vict.), which would imply that Altes had not regained the possession of Pedasus after its capture by Achilles. See vi. 35; xx. 92. The Δέλεγες were mentioned x. 429, —Σατυνόεντι, εἰς, ποταμῷ, see xiv. 445.—αἰπτήσαν, like τεχίδεσσαν in ii. 559, ελίνει πελεσάμι.

88. πολλῶν τὲ καὶ ἄλλων the Marseilles copy, according to Schol. Ven. The Schol. B remarks that Lycaon wishes to show that he is not directly related to Hector.

89. δειροτομήσει seems to mean κτένεις, unless Lycaon foresaw his own death by the sword (inf. 117), as indeed he was too close to be struck with the long lance. For Polydorus had been killed
with a javelin, xx. 413. His death is here spoken of as sufficient to satisfy Achilles' anger against Hector.

93. δαίμων. He here takes the fatalist's view. This clause occurred also xv. 418.

95. ὄμογάστριος. See sup. 88.—ἐνέχει, see xvii. 204. He uses an expression intended to pacify Achilles, as well as to suggest that the hero should, like his friend, combine mercy and gentleness with strength (Schol. Ven. 2).

97—113. Achilles replies that he was always averse to killing his captives, till Patroclus had fallen. Now not a Trojan shall be spared. He taunts his captive with his cowardice, and reminds him that both himself and Patroclus, better men than he, must yield to the law of fate.

98. Compare xi. 137.

99. νησίπ. Schol. Ven. 2, διὰ τοῦ ἐπιδείκτος πᾶσαν ἐλπίδα τοῦ πείθειν ἑξέκοψε. —ἀποστα, Schol. Vict. ἐπεὶ ἔλεγεν 'Εκα-

90. ἐπισπεύρης, before he met, or fell in with, his day of doom. See int. 588.

The sense may be, says the Schol. Ven. 2, that Patroclus had always advocated lenient treatment of the captives, and that was why the women showed him so much regard. See Col. Mure, Hist. Gr. Lit. i. p. 290.—πεφιδέσθαι, like πεπιδέσθαι, πεπιθεῖν, an aorist as if from φείδημι, πείθημι.—πέρασα, 'I sold them and did not kill them.' Cf. sup. 40.

103. φῦες, like ἐλαθεῖν inf. 112, is an epic use of the aorist for the future.—βάλησαν, ἐμβάλησα, ἐγχειρῆσα.

105. περὶ δ' αὖ, 'but especially.' This is an answer to the apology in 95, that the captive was not a son of Hecuba, the mother of Hector.

106. φίλος. Schol. Ven. 2, ἡ εἰρωνεία πρὸς τὸν ἕθιν προβαλλόμενον (sup. 76). The next verse seems to have been celebrated in antiquity; see Spitzner's and Trollope's notes. For οὕτως Buttmann, Lexil. p. 173, is inclined to prefer οὕτωσι (οὕτωσ), but Spitzner thinks this reading has "intempestivam ironiam."

108. καλὸς κ.τ.λ., exegetical of ὅποιος, which is to be distinguished from ὁς καλὸς.—πατρὸς ἄγαθοιο, viz. even as you plead your descent from Priam.
110. ἐπὶ, ἐπέστη, imminet mili eliam mort. The Schol. Ven. compares Od. xi. 367, σω 3 ἐπὶ μὲν μορφή ἐπέων. Some of the ancient interpreters construed ἐπί τοι—ἐπέστη, regarding ἧδος κ.τ.λ. as cases of time, 'either in the morning, or afternoon, or midday.' So also Heyne. Spitzner, in a very long note, concludes that 111 is parenthetical, and the construction ἄλλ' ἐπέστη καὶ ἐμὸν θάνατος, ὁπότε τις—ἐληται. But this is very unsatisfactory. The indefiniteness of the hour is well expressed by the punctuation in the text. So Pindar, Pyth. iv. 255, ἀκτίνων ἄδνον δέσποτα μορίδον ἀμαρ ὁ νῦκτες. Compare also Theoc. xxiii. 33, ἦσει καιρὸς ἑκείνος, ὑπακοα καὶ τὸ φιλάσεις. As the Schol. says δείλη should be read without the σ (δείλης), it follows that either ἤνωs agreeing with δείλης, or ἦν with agreeing with ἡμαρ, must have been an ancient variant. This division of the day into three parts is perhaps the earliest that occurs. As for δείλη, and its derivatives ἐδείλεσ, 'conspicuous,' and δείλεσ inf. 232, δειλείσαν Od. xvii. 509, it seems a form of δῆλος, i.e. 'day yet visible,' rather than from ἑλλα, to which Buttmann refers it.

112. "Ἀρει, apparently a later form for Ἀρηι. Cf. Aesch. Eum. 689. The Schol. Ven. explains it by σήδροφ, but it more probably means μάχι, since the next verse expresses that Achilles' death will be by the javelin or the arrow, viz. shot by Paris. Schol. Ven. 2, πέπεισται γὰρ ὅς οὖνις αὐτῷ συνελθὼν συνάξει μαχεῖται.

114—135. Achilles lays his suppliant low by a stroke of his sword on the neck, and then flings the corpse into the river for the fishes to feed upon. He mixes with his taunts ferocious threats against the Trojans, who will find no safety in a river to which they have offered many a live victim.

115. ἀφένθηκεν, he let go his hold of the spear, sup. 72, and sat with outstretched hands, either inviting the blow, in despair of life (Schol. Ven. 2), or as still asking for quarter.

120. ἤσε, he took him by the foot and threw him in the direction of the river, to be carried down by it. Such an act, as violating the sanctity due to river-water, suggests a motive (the Schol. says) for the river rising in contest against the hero.

122. ἐνταυθοὶ κ.τ.λ., a common formula of taunting, as in Aesch. Prom. 82, ἐνταύθα νῦν ὕβρις. Here there was an ancient variant ἡδο for κείσω.—ὡτείλην, a third accusative after ἀπολοιπόντωσα, 'shall lick your blood on your wound.' See xv. 24; xvi. 668; xviii. 345.—ἀκηδείας, οὐ κηδομένων, μεθεμιᾶν φροστίδα ἐχοντες, Scholl., 'unconcerned.' 'A nemiene tur- bati secure pasecentur,' Spitzner. "Quoniam non ita eruorem quasi abluent ut κηδομένες, xxi. 163," Doederlein, who compares ἐλκον ἀκηδέστως, xxii. 465.
126. ὑπαίξει, 'shall dart along beneath the dark ripple,' i.e. the ripple that reflects on its dark surface the gathering clouds or coming storm which causes it. The Schol. Vict. gives the commentary of Aristarchus on this obscure phrase; τῶν ἵχθων τις κατὰ τὸ κύμα θρόσκων, ὃ ἐστὶ κολυμβῶν, ἐπὶ τὴν φύκη ἀπέξει, ἵνα φάγῃ σε φερόμενον. Thus the fish would rise nearly to the surface, but not so as to be exposed, in order to nibble at it. Spitzner renders it 'it is a nigra maris superficie emergens,' which would surely be μελανής φυκός. Others (Schol. Min.) understand it rather more literally, 'shall dart beneath the ripple;' ἐφαλλόμενος καὶ νηχύμενος τις τῶν ἱχθῶν, καὶ ἐμπλασθεὶς τῆς Λυκάονος πιμέλης, πάλιν ὑπὸ τὴν μελανιν φύκη κατεύθεσθαι. The accusative seems to depend not directly on ὑπὸ, but on the notion of passing over, as in θρόσκειν δόμος, πηδᾶν πεδία, &c. Compare xxiii. 692. There was a reading ὑπαίξει, which Aristarchus seems to have adopted, and also ὑπαίξει, which the Schol. attributes to Philetas. The latter is adopted by Heyne. It is to be remarked that the a in δόσα is commonly long, e.g. in vi. 510, and ii. 310, βωμοῦ ὑπαίξας, inf. 234, κρησοῦ ὑπαίξας,—ὅσ τε φάγῃς, an epic subjunctive in the future sense. Aristophanes read ὡς κε φάγῃς,—ἀργεῖτα, an archaism for ἀργηῖτα, as Aeschylus has ἀργηῖτι μαλλύ, Eurip. ἑι. Cf. Hes. Theog. 5.41, καλύψας ἀργεῖτι δημι. 128. φθείρεσθε, lit. 'go on perishing,' be none of you spared, till I follow you into Troy. The διεκέσθη μὲν, ἐγὼ δὲ διεκέσθη μὲν, ἐγὼ δὲ refer to κιχεῖομαι. 130—135. Aristophanes rejected these verses, and the Schol. Ven. says that perhaps Aristarchus assented, by not opposing his criticism. The sacrifice of horses seems rather a Persian custom (Ovid, Fast. i. 385. Compare Herod. i. 216), the throwing of them into the river being perhaps a Chthonian rite to propitiate the sun while under the earth. Thus the Argoi were straw effigies of men thrown into the Tiber, Ovid, Fast. v. 621 seqq. Victims were thrown as ποντίσματα into the sea to those who had perished there, Eur. Hel. 1518. Compare Tae. Ann. vi. 37, 'Sacrificantibus, cum hic more Romano suovetaurilia daret, ille equm placando amni adornas- set, nuntiavere accedae Euphraten nulla imbrim vi sponte et immenso attolli, simul albentibus spumis in modum dia- dematis sinuare orbes, auspiciun prosperi transgressus.' 131. δηθά, Schol. Ven. 2, εἶ τολλοῦ χρόνου. The Schol. Ven. (A) adds, τὸ δηθά ὡς ὄνου Ὀμηρίκας κελεύον οἰτιωτῶσα. 133. καί ὥσ, i.e. with all your sacrifices, you shall be drowned in the river that you thought would save you. 135. νῶσφιν ἔμειο, Schol. Ven. 2, λείπει τὸ ύποτος. It may mean ἄνευ ἔμου, or χωρίς, 'apart from me,' when I was not there to protect them.
136—151. The river-god is indignant at the cruelty of Achilles, and resolves to check his career. He imparts strength to Asteropaeus, who has just come forth from his waters, to make a stand against Achilles.

136. χολώσατο. Not from the words just uttered, says the Schol. Vict., for that cause of anger is not mentioned inf. 146, nor to Hera inf. 369 seqq. But it may be doubted if he is right, and the Schol. Ven. 2 gives both causes of the anger.

140. ἐπάλτο, Hesych. ἐφήλατο. Inf. 144, ἐπόροσεν.—Πηλεγόνος, a symbolical name, 'born from mud,' as the son of a river. So Περίβολα refers to the feeding of cattle, and 'Ακεσσαμένος to a remedy for drought.

144. ἀντίος, he advanced to face him, coming out of the river, and stood his ground against him. As the grandson of a river-god, Asteropaeus was regarded by the Xanthus as deserving of his special protection.

147. οὐδ' ἐλαίαμεν, i. e. ἠηλεώς.

148—151. This passage seems a mere reproduction of the address of Diomede to Glauce, vi. 121—127. Compare also 153 with vi. 145.

151. ἀντίος may mean simply ἀντίος ἢσταται. Battmann (Lexil. p. 142) gives it the sense of ἐντυγχάνομαι, 'fall in with,' including a sense of harm or misfortune.

152 — 160. Asteropaeus, nothing daunted, replies that he has lately arrived at Troy from Paeonia; that he comes of a stock renowned in war, and is now willing to fight.

156. εὐδεικάτη. Compare sup. 46. To this recent arrival the Scholiasts attribute the omission of the name in the Catalogue (ii. 148), where the Paeonians are described as ἀγκυλότοξοι. These
The spears of Achilles, Aristotle, and other heroes are regularly described as being double-handed, 'straight-flying,' or well-poised and weighted so as usually to have that effect. The word only occurs here, and appears to involve the root πετ, as if ἴπτετίων or ἴωνα. The 1 is made long by a common epic use both in ἀρι and in ἱθεις. Cf. xx. 99, καὶ δ' ἄκλως τοῦ γ' ἰθος πέτειος'. Such a form does not seem a word of the ancient epic.

172. μεσσοπαγεῖς ἐθηκέ, μέχρι μέσου or ἐς μέσων ἐπηξε, he drove it at or against the river-bank with such force that it was fixed up to the middle. Spitzner and Heyne give the reading of Aristarchus,
This has more authority from the Scholiasts, and is recognized by Hesychius, who explains it by ἐκ μέσου κραδαίνομεν. But he also has μεσωπάγες ἐς μέσον πετήγη τὸ δόρον. Two explanations were given of μεσωπαλές, ‘quivering up its middle,’ viz. not merely at the end farthest from the point, and ‘poised by holding it in the middle.’ As far as the context is concerned, μεσωπαγές is clearly better; see 175 seqq.

174. ὁ δ’ ἀρα κ.τ.λ. Asteropaeus, seeing Achilles advance against him with a drawn sword, endeavours to seize the weapon nearest to his hand, the spear of Achilles; but he finds it too deeply fastened to draw it out, and too tough to break it, and so obtain a fragment of the shaft for his protection, by using it as a κορώνη.—ἐπιγινάμας, ‘by bending it towards him.’

177. βίης, ‘his effort.’ Spitzner thinks this passage has been made up from Oid. xi. 125, where the preceding verse also occurs. Heyne gives βίης, which has MSS. authority, as also βίη, i.e. ‘he relaxed in strength,’ defecit robore, or ‘his strength relaxed.’ But the genitive is the usual idiom, e.g. iv. 234.

180, 181. Nearly this distich occurred iv. 525, 526.

185. ἐριζέμεναι, ‘to contend in birth,’ not in arms, as Doederlein remarks, for this is not the Homeric use of ἐριζέω.——Kroniώνος, for Aeacus the father of Peleus was the son of Zens, inf. 189.

190. τῷ κ.τ.λ. ‘Wherefore, as Zeus is superior to all rivers that flow into the sea, so a race from Zeus is superior to one from a river,’ γενεῆς ποταμίοιο. By the epithet ἀλμυρηψὶντων the principal rivers, and not merely tributaries, are meant. There is a similar argument in Aesch. Theb. 513, εἰ Ζεύς γε Τυφώ καρπερώτερος μάχη, κ.τ.λ.

192. καὶ γὰρ. ‘If you doubt my assertion, here is a river at hand, if it can ward off destruction for you.’ He ironically invites Asteropaeus to try if
The Seamander can heal his mortal wound. On χραίσμεν, rarely (cf. xv. 32) used without a negative, see Lexil. p. 547. The negative is implied, as Buttmann observes, in the irony.

194. τῷ, illi. Zηπ.—κρέων, because the Achelous was always regarded as the prince of rivers, insomuch that it passed into a generic name for "water." The Scholiasts attribute this pre-eminence of dignity to its course through the sacred Dodona.—ισοφαρίζει, without the η, vi. 101; ins. 390. Hes. Opp. 490. Bekker adopts άντιφαρίζει from Bentley.

195. άκεανοίο. See xviii. 607. Zenedotus, the Schol. Ven. tells us, omitted this verse.

197. φρείατα, 'springs in wells' (as opposed to κρήναυ, those which gush forth on the surface), does not occur again in Homer.

199. σμαραγγίστη, 'when it comes crashing (or flashing) from heaven.' In the Prometheus Vincetus, Oceanus clearly avows his fear of the anger of Zeus, where he says (391) he will take warning from the punishment of Prometheus not to offend him.—σμαραγγίει, explained by Hesychius χρέεις, φοβεῖς, occurs also in ii. 210, where it describes either the brightness or the roar of the sea. Doederlein in both passages refers it to brightness, not to sound. Mr. Peile (Etymology, p. 101) gives ΣΜΑΡ as the Indo-European root, whence μαρμαίρω.

200. έκ κρημνοίο, from the river-bank, ὀξήν sup. 172. 175.—έρυσατο, see Lexil. p. 304.


203. ἕγχελεως, 'eels,' are distinguished from fish, because, as the Schol. says, they are viviparous; or perhaps, as the root is the same as in augie and ἔχις, they were regarded rather as water-snakes than as fish.—δημον κ.τ.λ., 'feeding on the fat round the kidneys by gnawing it.' The adjective does not elsewhere occur, nor can it be a very early word; Aeschylus however has ἐπιτυμβίδος (Cho. 312), and Thucydid's παραβαλασσίδος, vi. 62.

206. οἷ—πεθοβήσατο, who had dispersed in alarm along the river-bank, and were yet flying.—τῶν ἄριστων, their chief, their best man, Asteropaeus, sup. 155.
ένθ' ἐλε Θεσσαλοχόν τε Μυδωνά τε Ἀστύπυλον τε Μνήσον τε Ἡρασίων τε καὶ Αἴνου ἡδ' Ὀφελεσθην. 210 καὶ νῦ κ' ἔτι πλέονας κτάνει Παῖονας ὡκύς Ἀχιλλεύς, εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθύνης, ἀνέρι εἰσάμενος, βαθέως δ' ἐκφθέγγατο δύνης, "δ' Ἀχιλλέη, περὶ μὲν κρατεῖς περὶ δ' ἀίσυλα βέλεις ἀνδρῶν" αἰεὶ γὰρ τοι ἀμύνουσι θεοί αὐτοί. 215 εἰ τοῦ Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι, ἐξ ἔμεθεν γ' ἐλάσας πεδίον κάτα μέρμερα βέλεις πλήθει πάρ᾽ ἐγὼ μοι νεκύων ἔρατειν ἰδέθρα, οὔδὲ τι πὰ τὴ δύναμιν προχέειν ρόον εἰς ἄλλα διὰν στεινόμενος νεκύσεις, σὺ δὲ κτείεις ἀιδήλωσ. 220 ἀλλ' ἄγε δὴ καὶ ἐασών" ἄγη μ' ἔχει, ὀρχαμε λαῶν."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκίος Ἀχιλλέως "ἐσται ταῦτα, Σκαμανδρεί διοτρεφές, ὡς σὺ κελεύεις. Τρῶας δ' οὐ πρὶν λῆξω ύπερφιάλους ἐναρίζων

209. ἐλε, viz. διώκων, he caught and killed.
214. περὶ μὲν κ.π.λ., 'as you are strong beyond men, so you do evil beyond men, for the gods themselves support you.' You ought not, he says, to abuse the divine aid in doing wrong. Schol. Vict. τοιουτὸν τί ἐστιν δ' ἔλεγεν ἐν δ' διὰ τοὺς θεοὺς κρατεῖς, ἀδικεῖς.
217. εἰς ἔμεθεν γέ, at least drive them out of my stream, and do your deeds of horror on (or over) the plain.—νεκών, it was a violation of religion to die in a river, Hes. Opp. 759. For the construction compare Aesch. Pers. 419—421, θάλασσα δ' οὐκέτ' ἦν ἴδεν, καναγών πλῆθουσα καὶ φόνον βρωτῶν ἀκταί δὲ νεκρῶν χαράδες τ' ἐπλήθουν.
220. στεινόμενος, 'being choked,' στεναχωρομένος, Schol. Ven. So Od. ix. 219, στείνομαι δὲ σηκώ ἄρων ἢ ἐρυφών.—ἀδήλως, destructively. See ii. 455; xi. 155. Lexil. p. 47 seqq. The word, properly meaning 'invisible,' was transferred, according to Buttmann, to the active sense of making invisible; and this sense is peculiarly adapted to the combination πώς ἀδήλως, i.e. ἀφανίζων.
221. ἐσών, 'let be,' ἀφέσ, Schol. Ven. Some of the ancients aspired the word, as if from ἄσα, and explained it πληρώθητι, κορύφιζη, 'be satisfied.'—ἀγη, 'awe,' i. e. I am shocked, amazed; the same formula occurs Od. iii. 227.
222—232. Achilles gives an ironical consent to move away from the river, but refuses to stop the slaughter till he has met Hector hand to hand. The Scaman- der then reproaches Apollo, as the patron-god of Troy, for not protecting the Trojans till the close of the day.
223. ἐσται ταῦτα. There is, as the Schol. Vict. remarks, ambiguity in the answer (or sarcasm, as Heyne understands it). He says he will do as the river asks him to do (217); and immediately afterwards he plunges into the stream, as if for the purpose of driving out of it the Trojans who were swimming for their lives. There is much probability in Doederlein's suggestion, that 228—233 are interpolated. He would thus construe Τρώασιν ἐπέσαντο δαλμονίοις, κρημνοῦ ἀπαίσιας. The appeal to Apollo, he observes, only interrupts the narrative, and has no result. Without these verses, the connexion would be, that the river implores Achilles to spare at least the people in the river, and shay those on the plain; and Achilles accordingly κρημνοῦ ἀπαίσιας, rushes away from the bank and retires to the plain, where however he is pursued by the river, and to save himself, grasps an elm-tree, not on, but near the bank.
πρὶν ἐλασια κατὰ ἀστυν καὶ Ἕκτορι πειρηθῆναι ἀντιβῆν, ἣ κέν με δαμάσσεται ἥ κεν ἐγὼ τὸν.”

ὡς εἰπὼν Τρῶεσσιν ἐπέσευτο δαίμονι ἴσος.

καὶ τὸ τ’ Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης

“ὁ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σὺ γε βουλάς
eἰρύσαι Κρονίωνος, ὁ τοι μάλα πόλλ’ ἐπέτελλεν
Τρώοι παρεστάμεναι καὶ ἀμμένεμ, εἰς ὁ κεν ἐλθη
dεῖελος ὡφε δύων, σκιάση δ’ ἐρίβωλον ἄρουραν.”

ὅ, καὶ Ἀχιλλεύς μὲν διουρικλυτὸς ἐνθορες 
κρημνοῖ ἀπαῖξασ’ δ’ ἐπέσευστο οἴδμαθι θύων,
pάντα δ’ ὄρινε ρέεθρα κυκώμενος, δὸς δὲ νεκροὺς
pολλούς, οὐ βατ’ αὐτὸν ἔσαν ἀλίς, οὖσ κατὰ Ἀχιλλεύς.

τοὺς ἐκβάλλει θύραζε, μεμνώς ἥπτε τάυρός,
χέρσουνες ζώοις δὲ σάω κατὰ καλὰ ρέεθρα,
κρύπτων ἐν δύνηι βαθείησιν μεγάλησιν.


230. εἰρύσασ, ‘you did not keep, or observe, the designs of Zeus,’ viz, those given in xx. 25—27, ἀμφιτέρωσ 5’ ἀρή-
γεθ, ὅπω νόσ ἑστὶν ἐκάστου. For this use of ἐρύσασ see i. 216. 239, Lexil. p. 306. From the primary notion of drag-
gging away and rescuing came the second-
ary one of saving, keeping, or preserving.

232. δείσελος ὡφε δύων is a variation of δεῖλα ὑφή, ‘eventide.’ See sup. 111. The Schol. Ven. regards it as a noun after the 
analogy of ἔσφερα and ἔσφερος. Hesychius explains it by ὁ ἐσφέρως ἀστήρ. It is used as an ἐσφέρω,
δείσελον ἡμαρ, Theocr. xxv. 86. (Butt-
mann (Lexil. p. 223) distinguishes this,
the actual sunset, from the Attic δεῖλα ὑφή, the later part of the afternoon.)

233—238. Achilles plunges all armed into the river, which at once begins to
swell and carry the corpses before it. He is taken off his feet by the current,
and grasps at a tree on the bank, but it gives way, and falls across the stream. He 
gets on land, but is pursued by the overflying river. Almost subdued by the 
exertion to escape, he appeals to Zeus to save him, and upbrides his mother for 
having foretold that death under the 
walls of Troy, which he is about to suffer
by drowning. — The whole passage is 
remarkably fine, and of the highest 
poetic elaboration.

233. ἦ κ.τ.λ. The sense is, ‘he (the 
river-god) spoke, and when Achilles 
plunged into the river from the bank, he 
rushed after him with angry surge to 
overwhelm and drown him.’ — ἀπαίξας, 
springing, taking a leap from the steep 
overhanging bank, which was ὄψηλῃ, sup. 
171.—οἴδματι, with swelling waves like 
those of the sea (Schol. Ven. 2). Cf. 
xxiii. 230.

235. ὄρινε, he stirred or roused all his 
currents while he went foaming along, 
some of them to propel and push forward 
the corpses, others to cast some of the 
swimmers on shore, others again to save 
them by concealing them in his eddies. 
So the Schol. Vict. explains the passage.
It was a divine effort, he says, θεῖας ἐνερ-
γείας, to do all this at once, and yet to 
surround Achilles with its hostile waters.

238. ὀδῷ (ὀδοίν, see xvi. 363), ἐσοφέ. 
Schol. τοὺς ἐφαντα ἐγκρύπτει κολπὸντα 
ἐκατότων. Perhaps the sense is, that the 
river allowed them to dive, and so get 
safe to land. Otherwise we must con-
ceive subaqueous grottos of a super-
natural kind, like those to which the 
nymph Cyrene conducted her son Aris-
241—245.
240. ἵστατο. So Virg. ibid. 'curvata in montis speciem circumstetit unda.'—ὡθεὶ, it pushed him along by coming with its full force against his shield, so that he could not support himself, or get a firm stand on his feet. Herod. ii. 96, ἢ μὲν δὴ θύρη, τοῦ ῥόου ἐμφίπτοντος, χαρφεῖταχεως. 243. εὐφέρα, 'well-grown,' iv. 147.—διώσεν, made a gap or cavity in the bank, as if the two sides of it had been thrust apart.—ἐπέσεξ may mean 'stopped,' or formed an obstacle to the stream, which is the Attic use of ἐπέσεξ, as in Soph. El. 517. Arist. Equit. 915. Vesp. 339. But we may also render it 'reached over,' 'came upon' the clear runlets. And this seems better, and is preferred by Spitzner; cf. inf. 407.—γεφύρωσεν, 'made a dam or way over,' see xv. 357.

246. ἀνόρφωσα, springing out of the eddy by catching hold of the tree.—πεδίον, see vi. 507. The Schol. Ven. records a variant πεδιώδες φέρεσθαι.

248. οὐδὲ τ', οὐδὲ τοι, οὐδὲ μὴν.—With ἀκροκελαιναίν compare φαληριάν and κελευτίαν, xiii. 799 and 125, though only the participial forms occur,—ἐπ' αὐτῶν, against or in pursuit of him, viz. immediately overflowing its banks. Spitzner prefers ἐπ' αὐτῷ, as in xiv. 401.

250. This verse reads like an interpolation. See sup. 138.

251—256. ἀπόροουσεν—φεῦγε. Achilles had darted away from the river about a spear's throw, and having got clear of the river (λιασθεὶς) was flying, when the river overtook him with a great roar. Cf. xi. 357; xv. 520. inf. 300.

252. οἰμᾶτα, the nimble spring of the black eagle, xvi. 752.—τοῦ θηρητήρος, the Attic article with a descriptive epithet. Cf. xxiv. 315, αὐτίκα δ' αἰετὸν ἤκε—μορφὸν θηρητήρα. Aristotle read μελαν-δάτου, i.e. μέλαν ὄστα ἔχοντος, Aristarchus μελάνως τοῦ, others μελανόσνου, as the Schol. Ven. 2 informs us.

254. εἰκός, εἰκώς, an Attic form, e.g. Aesch. Cho. 560, κένφ γὰρ εἰκώς.—ὑπάθα, 'from under the river.' The Schol. Ven. says εἰς τοῦμπροσέθη σημαινει, the point of which is not clear. Hesychius too has ὑπάθα ἐμπροσέθεν. But this appears to refer to xviii. 421, αἳ μὲν ὑπάθα ἀνακτὸς ἐποίησαν. Buttmann, Lexil. p. 405, renders the present passage 'turning aside out of the river's way,' ὑπεκελλιῶν.

257 seqq. A beautiful simile from the operations of a man who conducts water
through a vineyard down a declivity, precisely as is now done in arid tracts devoted to the culture of the vine or other garden produce. Compare Virgil's well-known 'Ecce supercilio elvisi tramitis ammem elicit,' &c., Georg. i. 108. — δόον ὑδατι, 'a channel for the water' to run in, which he is said ἱγμονεύειν, ducere, as ὑδάω ἱγμονεύειν, ὄφειτοσι τι.

259. ἀμάρης εἰς, 'throwing the stoppages out of the channel,' τά καλωματα τίς διάφορος ἐκβάλλων, Schol. Ven. 2. Pieces of sod or clay are used to stop this or that streamlet; and the removal of these may here be meant. Both of these nouns occur in the Alexandrine poets, and are not perhaps very old. Theoar. xxvii. 53, Βάλλεις εἰς ἀμάραν με. See sup. xiii. 139, ἀναδεῖος ἱχματα πέτρης.

261. Theoar. vili. 136, τὸ δ’ ἐγγύθευν ἠδοὺν ὑπάρχον ἐξ ιτόστοι κατεβιόμενον κελάρωες.

262. προαλεῖ, προελίνι, κατάστει, Schol. Ven. 2, καταφερεῖ, καταβατοῖ, Heych. Ideim, προαλής προστής, πρόχειρος. Another Alexandrine word, perhaps; see Apoll. Rhod. iii. 73. The etymology is uncertain.—φλάνειν, pronounced with double ν, unless the reading of Zenodotus, φλανεῖν, be preferred.

269. πλάζει. It is rather doubtful whether this is from πλάζειν, 'to bewilder,' 'draw away from the course' (Od. i. 75, ii. 396, v. 389), or contracted from πέλαζειν, as in xii. 285, κῦμα δὲ νῦν προσπλάζας ἐρύκεσαι seems to mean προσπέλαζος. Heyne prefers the former, Doederlein and Spitzner incline to the latter. The explanation of the Schol. Ven. 2 is rather vague, ὡστε καὶ τῶς ἧμων ἐπικλίζειν τοῦ Ἀχιλλέως, and again, πλάζειν τὸ στροφοβίνειν καὶ οἰονεὶς σκοτίζειν. But the sense seems to be 'the wave reached his shoulders at the upper part.' So in Oed. Col. 1000, we have πέλαζειν with an accusative, ἥ ποι τὸν ἑφστερον πέτρας νυφάδος πελώσα. In the other sense, πλάζειν ἧμων could only mean 'to throw the upper part of his body off its balance,' ὀφαλλέως,—ἀνάζουν, xviii. 300.

271. ὑπέρεπτα, ὑπέσταται, ὑπέσαμην, ὑπέστα, ὑφήρτατα, Scholl. The stream, flowing with a strong under-current, kept removing from under him the shifting sand.

273. ἐλκείνων, Schol. Ven. ἑλέων ἤξιν τυχανόντα.—ὑπέστη, 'undertakes.'—ἐπεί, 'do but save me, and then I care not if I die,' i.e. in fighting, if only I am spared from an ignoble fate. Schol. Vict. μετὰ τὸ σωθήσαι ἐκ τοῦ ποταμοῦ. Similarly xvii. 617, ἐν δὲ φάσει καὶ ὀλέσσον. —For ἐτραφε as an intransitive aorist see v. 555; vii. 199.
ἐκ ποταμοίο σαῦσαι. ἐπειτα δὲ καὶ τι πάθομι.

πολλοὶ δ’ οὖς τίς μοι τὸσον αὕτως Ὀὐρανωῖν,

ἐπειτα δὲ καὶ τι πάθομι. ἡ μὲ ψεύδοσιν ἔθελεν,

ὦς μ’ ὀφελ.” Ἐκτωρ κτεῖνα, ὦς ἐνθάδε γ’ ἔτραφ’ ἀριστος.

τὸ κ’ ἄγαθὸς μὲν ἔπεφυ’, ἄγαθὸν δὲ κεν ἐξενάριζεν. 280

νῦν δὲ με λεγαλέως θανάτῳ ἐμματο ἀλῶνι

ἐρχθέντ’ ἐν μεγάλῳ ποταμῷ, ὡς παίδα χοφοβοῦν,

πολλοὶ δὲ μάλ’ ὄκα Ποσείδάου καὶ Ἀθήνη

στήτην ἐγγύς ὄντε, δέμας δ’ ἀνδρεσσι ἐκτην,

χειρὶ δὲ χεῖρα λαβόντες ἐπιστῶσαντο ἐπεσεσιν.

τοῖς δὲ μῦθων ἦρχε Ποσείδαον ἐνοσίχθων.

"Πηλεῖδη, μῆτ’ ἄρ τι λίθν τρέε μῆτε τι τάρβεν.

τόο γάρ τοι νῶθθεν ἐπιταρρόδω εἰμέν

ζηνὸς ἐπαινήσαντος, ἐγώ καὶ Παλλᾶς Ἀθήνη.

ὡς οὐ τοι ποταμῷ γε δαμήμεναι αἰσιμών ἐστίν.

280. ἀγαθόν. Schol. Ven. 2, τοιοῦτον

ἐστιν ὑ λέγει, ἀγαθὸν ὄντα καὶ πράττοντά
tηγενναιον.

281. This verse occurs also Od. v. 312.

282. συφορβόν. Schol. Ven. 2, "It is

in respect of the ignoble and common-

place death that he lowers the character

by both the age and the employment;" i.e.

he compares his ease to a mere boy

of no note, who is accidentally drowned

in a ditch. Cie. de Div. i. 17, § 31, 'qui

quum propter paupertatem sus puer

pasceret.—ἔναυλος, inf. 312, xvi. 71, a

torrent flowing in a hollow bed, εν αἰλφ.

—ἀποερα, 'has swept away,' inf. 329.

The word seems to have been pronounced

ἀποερά, though in vi. 318 we have a

less syllilat digamma, ἐνθα με κυμ ἀπο-

ερα. Buttmann, Lexil. p. 156, connects

it with ἄρδοι through ἄρδω, comparing

ἐρην, and connecting the root with ἄρω

and ἐρω. But this seems very

improbable. The root was perhaps σφερ = συρ.

Max Müller (Lectures on Language, i. p.

379) refers it to a root ῥυν or συν, the

same as συρ. Doederlein will have it to

be a form of ἀποθηρυς (ἐρυω). See Mr.

Peile, Etymol. p. 252.

284—297. Poseidon and Athena appear

to Achilles in human form, and extending

to him each a hand encourage him to

continue his efforts to escape. The river,

they assure him, will soon stop from the

pursuit; but he is to continue the

slaughter till the Trojans are driven into

the city and Hector is slain.

286. ἐπιστῶσαντο, they pledged their

faith to him per dextros. So in vi. 233,

χειρᾶς τ’ ἀλλήλων λαβήσεν καὶ πιστῶ-

σαντο. The assistance was given rather

by assurances than by direct aid; and

this illustrates the Greek doctrine (Eur.

Hipp. 1329) that one god seldom inter-

fers to thwart directly the counsels of

another. In this case Apollo had been

appealed to by the river to side with it

(sup. 228).

288. Cf. x. 219, Τυθείδη, μῆτ’ ἄρ με

μᾶλ’ αἰνεε μῆτε τι νείκει.

290. The ancient critics rejected this

verse, which seems hardly consistent with

285, unless we suppose that Achilles, as a

divine hero, suspected who the speaker

was, and the speaker saw and knew that

he did so. See i. 199. Spitzner com-

pares xiii. 72.
alla' ode mën tâcha lôfîsî, ou dé eîsstei aútôs:
aútâr sou â'÷ kûniâs ó̂̀pôthosômenb', eî ke pîthâne-
mê prîn pâiâve ÷eîras ómôiôv polêîrou
prîn katâ 'Iliôfîn kûlta teîskeâ lâvên eîlsai
Trovikôv, òs ke fûgnhGHz. sv dé "Ektoîri ãhûmov âpôúras
âf ìpi vîsas ìmen' dîdomev dé tei eîchôs ârêsthâi.'

tô mên âr' ðis eîpônte met' âðanâtvos âpêbêtîn,
aútâr dé ë[着力] (mêga ãrâ ma òthèv aôtrunen efêmèh)
es pedîou. tô dé ðâv plêth' ùdatos êkxhûmeno,
pollâ dé teîskeâ kalâ daûktâmêvov aízêmôv
plôvou kai vèkves. toû dé ùfôsôs gôvînâ' épî'da
prôs rôvon âîssôntos ân' ìdov, ouðê mûn ìsçheîn
eûrû rêvov âtômov: mêga ãrâ stêvou ëm,âvâl' 'Aðhînî.
oûðê Sûkâmândros élîghê tô òv mênos, ãl' éti m'alllou
xôteto Ïhleîvov, kôrûstoî dé kûma rôrîo
ùfôs' âiîròmévovs; Sûmôvnti dé kêkêtî' âúvsas
''fîle kasiûnînte, stêvou anérov âmîôteroi per
sçhûmen, épei tâcha ãstîu ìgêa Prrîmîouve ânâktos

292. lôfîsî, 'will stop to rest,' kôstâeî (k. kôstâeî), Schol. Viêt.
295. The construction seems to be, prîn
êlêsvî î (î. 409) lâov 'Ìliôfîv, ëv 'Ìliôf, kató
kûlta teîskeâ.
298—323. Encouraged by the divine
promise, Achilles proceeds to the Trojan
plain, though still covered with water, and
full of floating bodies and shields. He
makes head against the current, aided
by Athene. The river still continues
its rage, and calls on the Simôvs to join
its stream and stop Achilles from sacking
the city of Priam. For all his strength
and beauty he shall perish in it, and
be covered deep with sand and silt.
298. tô mên k.t.l. Though Poseidon
alone had spoken, Athene had shared in
the address, sup. 286.
301. daûktâmêvov, 'slain in fighting,' a
compound of daî- with the intransitive
or epic participle, like ârîkâmêvov in
xxii. 72. The Schol. Ven. would write
the words separately, to which Spitzner
replies by comparing ârîphanoi. Aeschylus
however has ëlîwov stîçhas polû-
phôrîou ev daî, Thuc. 916. See also xiv.
387.—plôvov, 'were floating'; Hesych,
êpleovn. Cf. Od. v. 240, âvâ plâlai, perî-

VOL. II.
310. κατὰ μόδον, Schol. Ven. 2, κατὰ μάχην. Cf. xviii. 159.—μενέονων, scil. Ἄχιλλα. The Schol. Vict. records a variant καθὼς θεόν, which referred to Poseidon.

311. ἐμπίπτηθαι, a present imperative like ἔδαφος, ἰάθη, κλόθη, ἱππα. 'Fill your currents with water from the springs;' as if the river had the power of drawing upon its own sources ad libitum.

313. ἱστη (for ἱστάθη), 'set up a great wave.' Cf. 327.—ἀρμαγγόδων, a clatter of stumps and stones, viz. as obstacles to his course. Cf. xvi. 663.

315. μέμονεν, 'he is minded,' φρονεῖ.

317. τὰ τείχεα καλά, with which the Schol. Ven. compares i. 11, τὸν Χρόσιν ἄφροτηρα, may be called an instance of the 'Homeric' or demonstrative use of the article, 'those arms, beautiful as they are.'—νεώθη, ἐν νέω, novissimo fundo; a word used by the Alexandriae poets, and in Hes. Theog. 567. Sup. x. 10, νεόθεν ἐκ κραδής.

318. ἱκάνος. The v. is made long before F, as δρῶ, ἐκάμα in Hes. Opp. 436.—χέραδος, 'shingle.' Pind. Pyth. vi. 13, παμφόρῳ χεραδὶ πυτ StringTokenizer. 'Like χεράδος, the word χεράδων implies hard and rough pebbly beds, such as we call 'conglomerate.' Dr. Donaldson (New Grat. § 281) connects both with χέρας, χώρας, and less directly with χέφ. But most editors take χέραδος as a neuter accusative. Schol. Ven. ἀπὸ εἰρήται παρὰ τῷ ποιητῷ σημαίνεται δὲ τὰς ψεύδοις τῶν υπομονῶν, ἢ τὰς ἀκαθαρσίας. Hesych. χέραδος: ἥ μετ' ὀστράκων καὶ λιθῶν ἔλη. Μαλακῶν might be taken separately, 'in quantities.'—ἀυτὸν, ἵππον, as opposed to τείχεα.

320. ἐπιστήσονται, δυνήσονται. The Scholasts compare xvi. 112 and Od. xiii. 207.—ἀλλὲξαί, see xxi. 253.—ἀσιν, 'silt;' a rather rare word. Aesch. Suppl. 31, πρὶν πόδα χέρων τῇ ἐν ἄσωδει θείαι.—καλόφω, 'I will spread as a covering.' So v. 507, ἀμφή δὲ νῦκτα θυρόφοι Ἀργη ἐκάλυψε μάγχ. Ib. 315, πρόσθε δὲ οἱ πέταλοι φαινοῦν πτῶν, ἐκάλυψε. Cf. viii. 331.

322. καὶ σήμα. 'There, where he lies, shall also be made for him a tomb, and there shall be no need to raise a barrow over him when the Achaeans are about to bury him.' The accusative (μεν) depends on the transitive sense implied in τυμβοχυτός, i.e. τάφον χώσαι. Schol. Ven. οὐκ ἔσται αὐτῷ χάρια χώσως τάφον. This appears to explain the reading which, he says, was adopted by Crates, τυμβοχυτός. It is preferred by Spitzner and Heyne, and Doederlein inclines to it, comparing Od. iv. 634, ἰμεὶ δὲ χρῆ γίγνεται αὐτῆς. See also sup. ix. 607. Hesychins recognizes both the verb and the substantive from this passage. Cf. Aesch. Theb. 1025, καὶ μὴ διαρρέων τυμβοχύτα χειρώματα. The notion is, that the χώσει will be sufficiently performed by the river, and this is ironically expressed. Compare Plat. Theaet. p. 177, c, πλείον ἄτι ἐπιρρέωνται καταχάσσει ἡμῶν τὸν εἰς ἄρχης λόγον.
324—341. Achilles is all but overcome by the foaming stream, when Hera, alarmed for his safety, calls on her son Hephaestus to bring fire to bear on the hostile river. She herself will bring blighting airs from the sea, while he burns the river with all the trees on its bank. (Such passages are insisted on by those who think the Iliad in its most primitive form was a poem on the sun. The solar rays drying up a flood, or making a desert of a marsh, and killing the trees, is a ready explanation of the passage, if taken as an allegory only. Mr. Gladstone recognizes this, “Juventius Mundi,” p. 324.)

324. ὑφήθει δὲ τῶν, ‘running high,’ ὑφών ὀροφυτῶν, — morphiwv, though akin to morphiw (cf. xviii. 403), seems to involve the root μορφ-, ‘to flow.’ Schol. Vict. ἀναβράσσατον.—ἐστὶ δὲ ἰδέν κυών μετέ- ρων αἴματι καὶ ἀφρωδές μεμημένον, καὶ τούτων ἐπιπλέουσα τὰ σάματα.

327. Compare ii. 151, πάνων δ’ ὑπένερβε κοινὴ ἦσατ’ ἀειρυμένη.—καθήρσε, tried to pull down, or master; a metaphor from wrestling, as φαντ’ ἄγιον καθαρεῖν in Aesch. Ag. 389. Thuc. ii. 13, Ἀθηναίους ῥᾶκα καθαρήσατε ὑπαιρόντες αὐτῶν τοὺς ἐνμάχας, Schol. Ven. 2, κατέβαλλε καὶ κατέστεψεν.

329. ἀπόφρεσιν, ‘fearing for Achilles, lest the river should receive him away.’ See sup. 283.

331. ὅρασι, an epic aorist like βήσετο, δίσετο, &c.—κυλλοπόδαν (i. 591, xviii. 371), here a ἀποκρύπτωμα, but not very appropriate to the occasion, as the Alexandrine critics thought, who appear to have rejected the couplet.—ἐντα σέβειν, “surge adversus Xanthum, quem tibi hostiliter obstare in hae pugna ego et Minerva adhuc arbitrabamur,” Doederlein; who observes that the imperfect refers to an opinion that had been held up to this time. Buttmann however (Lexil. pp. 275, 276) contends that ἀπόσκομον is only a changed form of the digammatized present tense, εἰσόσκομον (FeF). Lord Derby, “Up, Vulcan, up, my son; for we had deem’d That eddying Xanthus stood to thee opposed,” Mr. Newman, “for thee we deem to be in combat A match for swirling Xanthus.” And so Spitzner appears to understand it: “nihil offensae est in ortatione inversa, qua Juno, cum Vulcanus Xanthro par esset diecundos, fluvium filio parem appellat.” Yet this seems very harsh. Schol. Ven. 2, εἰσότως μοιχίζουν ὡς ἐναντίον ἐστὶ τὸ ὕδατο πῷ πορί. Spitzner rejects this as “subtilitas nimir arguta.” The meaning is rather obscure; but the most natural sense is (with irony), ‘We thought it was against you that the eddying Xanthus was arrayed in fight; (but it seems we were mistaken, for you are not acting as an adversary.)’ Perhaps, ἔκαψε δινήσει τάχυν κ.τ.λ. 333. πιφαίνουσι, φαίνε. Schol. Ven. 2, ἐνδείκνυε, ἐξοφίσπτε. 334. ἀργατόκατο, ‘clear,’ λαμπροῦ (the clear hot wind now known as the Scio- voce). See on xi. 306.—εἰσομαι, εἰμι. Zenodotus interpreted it γνώσομαι, and read ὦροσα and ἥ κεῖν, ‘whether it will burn’ &c. See on xiv. 8.—φλέγμα, Schol. Ven. τὸν φλέγα, i.e. the fire kindled by Hephaestus. Hesych. φλέγ, καύσου. Rather, perhaps, φλογμὸν, a
burning and blighting air, and that of
such a supernatural kind as to burn up
the 'Trojans' heads and armour together.
Dodderlein objects to this sense of ἀπο-
kαλεῖν, and thinks the sense is φορέωσα
φλέγμα αὐτῷ τῆς φλογός. The literal sense
seems strange, 'which may burn the heads
and armour off the 'Trojans': Heyne
explains it, "a mari venentiibus ventis
311, 'glomeratque refren in ecclentis ventus.'
338. μηδὲ σὲ κ.π.λ. A nearly identical
passage occurs xx. 109.—αὐτός, the river
itself.
He means to show that the participle
is the present tense, not the aorist.—
φθέγχωμαι, perhaps an epic licence for
φθέγχωμαι. The ἐγώ is rather essential
to the sense, or we might accept Heyne's
φθέγχωμαι Fάχυσα.
342—360. Hephæstus at the bidding of
Hera throws fire upon the scene, by
which many of the bodies are consumed,
and the deluge over the plain is dried up.
Even the trees on the banks and the
river-weeds are consumed. The fish and
eels feel the exhausting blast, and the
river itself at length gives in, and cries
for quarter.
342. τιτυθηκέο, 'got ready.' Hesych.
ητομάζετο, παρασκευάζετο. Cf. xiii. 23.
—ἐν πεδίῳ, the fire blazed first on the
plain, since to drive off the water was the
first object. One might speculate on some
ancient volcanic outbreak in the region of
the Troad, somewhat like that described
by Tacitus, Ann. xii. 57, in the
state of the Ubii near the Rhine, where
'ignes terra editi villas arva vico pasima
corripiebant, ferebanturque inipsa
condita nuper coloniae moenia, neque ex-
tingui poterant, non si imbres caderent,
non [sic] fluvialibus aquis aut quo allo
humore.'
344. Perhaps interpolated from 236
sup. Wolf proposed κατ' αὐτόθ', ἰδί, 
Bentley κατ' αὐτό. In fact, there is no
word to which αὐτόν can refer.
345. σχέτο, the intransitive epic aorist.
346. νεαρδέα, a vineyard or orchard
(sup. 36) lately laid under water by irrigation
(sup. 257), and too wet to be worked
till the surface has been dried by the wind.
—Whether ἀντιχαράν should be written,
with Aristarchus and Spitzner, or ἀντι
χαράν with Bekker, or εξαιλαίει (ἐξειλαίει
Schol. Vict.) with Aristophanes, may be
doubted. Most copies give the solecism ἀν
χαράν.—θείρη, a word ἀπας εἰρήμενον,
and derived by the Schol. Ven. 2 from
ἔδος, is rather to be referred to the root
θέρ, as in ἡθεραίων, ἠθερίς, and perhaps
ἔθεμος, 'a workman.' Hesych. ἠθερίς,
ἐπιμελείας ἀξίωσι.
kaíeto δὲ λωτὸς τε ἵδε θρύνον ἢδε κύπερον, τὰ περὶ καλὰ ρέεθρα ἀλὶς ποταμοῖο πεφύκειν.

tείρουν ἐγχελνεῖ τε καὶ ἱχθυὲς οἰ κατὰ δῖνας, οἱ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἐνθα πνονὴ τειρόμενοι πολυμήτιος Ἡφαίστειος.

καίετο ἰς ποταμοῦ, ἐπος τ᾿ ἐφατ᾿ ἐκ τ᾿ ὀνόμαζεν.

“Ἡφαίστω, οὐ τις σοὶ γε θεῶν δῦνατ᾽ αὐνυφερίζειν, οὐδ᾿ ἂν ἔγω σοι ὕδε πυρὶ φλεγέθωτι μαχοίμην. ἥγα ἔριδος, Τρώας δὲ καὶ αὐτικά δῖος Ἀχιλλεύς ἀστεος ἐξελάσεε τί μοι ἔριδος καὶ ἀρωγῆς;”

φη πυρὶ καλόμενοι, ἀνὰ δὲ φλυὲ καλὰ ρέεθρα.

ὡς δὲ λέβης ζεὶ ἔνδου, ἐπειγόμενοι πυρὶ πολλῷ, κνίσην μελόδιμον ἀπαλοτρέφεοι σιάλοι, πάντοθεν ἀμβολάδνην, ὑπὸ δὲ ξύλα κάγκκνα κεῖται, ὡς τοῦ καλὰ ρέεθρα πυρὶ φλεγέτε, ἐξεὶ δ᾿ ὑδωρ.

351. λωτὸς, apparently a water-plant, not the trefoil mentioned in xii. 253.—θρύνον and κύπερον we may render ‘rushes’ and ‘sedge,’ in ignorance of the precise plant.—μυρίη, perhaps, is ‘tamarix gallica.’

353. ἐγχελνεῖς κ.τ.λ. See sup. 203.—ὁ κατὰ δῖνας, sc. ὕντες. Spitzner reads ὅ, which he regards as repeated in the next verse,—κυβίστων, ‘kept diving,’ viz. to avoid the heat, and in search of cool deep water.

356. Vulgo καίετο δ᾽ ἵς, which the δὲ, which violates the digamma in ἵς, may well be omitted. Ptolemaeus, a grammarian (says the Schol. Vict.), read καὶ ἐ τόδ᾽ ἵ κ.τ.λ., i. e. καὶ αὐτὸν τόδε ἐπινευκ ἐκ τ.λ.

360. ἐξελάσεε, ἐκπέρσεε. ‘Let Achilles at once drive the Trojans out of the city: what have I, a river-god, to do with contention and lending aid? τί δεῖ, or χρεὼ ἐστιν, έμαι ἔριδος: The river affects an indifference in the cause of the Trojans which he did not feel; but it is the apology of defeat.

361—382. Boiling with the heat, like a caldron over a fire, the river addresses Hera and asks the reason of this attack. He promises never to aid the Trojans again, if the fire is once removed from him. Accordingly, Hephaestus at her desire extinguishes the flames.

361. ἐφάνε, ‘bubbled,’ the imperfect of φλόω, which occurs Aesch. Theb. 661, χρυσότευκτα γράμματα ἐπ᾿ ἀσπίδος φλύοντα, where it means ‘babbling,’ ‘idly talking.’ Compare φλέω, φλανεῖν, φῦκτανα, βάξω, Lat. flog and filo.

363. μελόδιμον, in a medial sense, ‘seething,’ ‘cooking,’ ‘melting the savoury meat of a delicately-fed sow’ (cf. ix. 207). There was a variant κώσαρ, but Aristarchus rightly preferred the accusive. Some read κνίση, if as the plural of κώσα. Schol. Ven. ἀντὶ τοῦ μελόδων, τῆκων τὸ κνίσα. Hesych. μέλιδέε τήκει, ἐφεί, φθείει.—μελόδιμον—μέλιθων, τῆκων—ἀμβολάδην, throwing up the water. A word of the Herodotean dialect, lib. iv. 151, τὸ ὑδωρ—τηνικαῦτα ζέει ἀμβολάδην. Hesych. ἀναβολὴ χρῶμενος, ἀνα-ζέων, ἀναβάλλων. The ancient critics noticed this distinct account of ‘boiling pork,’ which can only mean for food, unless κώσα be taken for ‘lard’ (πᾶν τὸ πιμελὲς, Schol. Ven., τὸ λίπος τοῦ ἑρεῦος, Hesych.) See Wolf, Proleg. p. 47.—ζύλα κάγκκα, ‘dry fuel.’ Theoc. xxiv. 88, κάγκκα δ᾽ ἀπαλάβῃ ξύλ’ ἐτοιμάσατσ. Od. xvi. 308, περὶ δὲ ξύλα κάγκκα θηκάν. A late word, perhaps. Hesychius recognizes a verb καγκαλεῖ; βάλλειν, ζηραίειν. Perhaps the root is Sanscrit, as the lexicographer says κάγκκαν was the Indian name for a kind of gum. We have πολυκακῆς, an epithet of thirst, x. 642.
ou'd eThele proreivn, all' ischeto. teiere d' antirri 'Hfaiostouo bииphi polýfronos. autar o 'H rei
pollla iostomevos epea pterousanta prosothida.
"'H rei, tintpe st'os vidos emon onon ehrac kideiv
ex allou; ou m'ri toj evw toksen aitios eimi
osson oj allou pantes, osoi Trwesmovn arwogoi.
all' or toj men evw apopaiosomai, eiv su keleveis,
pavostr d' kai ottos. evw d' epia kai tod' omoumai,
m' pot' epu Trwesmov allaxiounek kakan omar,
mu'd' otpot' avn Troihe malerf' pyri' paisa dathai
daiomenei, daiosei d' arhioi nies 'Axiaw.'
autar epie toj 'H akouse thea leukoleneos 'H rei,
autik' ap 'Hfaiostou prosefowee, ev filon vidon,
"'Hfaioste, s'chela, toniko agaklees' ou gar eocive
athaton theon avde bropotn eneka stufelizein.'
ous efaenh, 'Hfaiostos de katexbezse thespidaex pyr,
eporeon d' apa kimia katexsunto kala reepra.
autar epie Zanbthouo damh menos, oj men epieita
pansasfthi 'Hre gar erikake xwromenei per.'

366. eThele, heOnato, Schole. Ven., who
compares Od. iii. 120, evo' ovtis pot' mu'tn omiourtheinei aitnou thinele. See
Lexil. p. 195.—antirri, 'steam.'
369. ehrac, 'attacked;' a form which
is properly imperfect, but seems here to
bear an aoristic sense, as auvto, v. 818
and elsewhere. Schole. Ven. 2, meti
upr'eseos et'yle, bllapitikos efaramen.
Compare Od. ii. 50, v. 369, syngereos
dei ehrac daimon, and see sup. on v. 138.
—ex allon, Schole. Ven. 2, para tovs
allon 'Ellelulikous theous.—kideiv, i.e.
'oste lutein eme.
373. epi—omoumai. 'I will not only
promise, but I will also swear.' See on
ix. 132.—epi, to be construed with
allaxioun. This and the two next lines
occurred xx. 315—317. For the infinitive
compare xix. 261.
380. stufelizein, 'to treat harshly.'
Schole. Ven. 2, skleros tovtes kai
blastmos.
382. eporeon, returning to its channel.
katexsunto, 'rushed along the channel,'
i.e. no longer impeded by the corpses,
sup. 218. There was a variant katexcheto.
383—399. For a time, all is still; but
a contest breaks out among the gods as
to which side they should take in the
war. Zeus smiles at the sight, while
Ares attacks Pallas with both words and
weapons, taunting her with having
caused him to be wounded by Diomedes
(v. 855), and having herself thrust
against him that hero's lance.—This
episode, though it has the strongest
marks of a comparatively late hand, still
shows that unity and continuity of the
design which is conspicuous in the Iliad,
but is not of necessity a characteristic of
an entirely original poem. In great
measure, the first part of the description
is repeated or adapted from xx. 55 seqq.,
and both may have been taken from
some earlier theomachia. Both Heyne and
Payne Knight, as Spitzner confesses,
doubted the genuineness of the whole
passage.
383. oj men, the two gods who had
hitherto contended, Hephaestus and
the Scamander.—xwromene, though angry
with it, she had yielded to the en-
treaties of the river, sup. 373.
\[ \text{εν} \ \delta' \ \text{άλλωσιν} \ \text{θεοίων} \ \text{ἐρίς} \ \text{πέσε} \ \text{βεβρινίων} \ \text{ἀργαλείᾳ,} \ \text{δίχα} \ \text{δὲ} \ \text{σφων} \ \text{ἐνὶ} \ \text{φρεσθε} \ \text{θυμὸς} \ \text{ἄντο.} \]

\[ \text{σὺν} \ \delta' \ \text{ἐπεσον} \ \text{μεγάλῳ} \ \text{πατάγῳ,} \ \text{βραχε} \ \delta' \ \text{εὐρεία} \ \chiλών, \ \text{άμφι} \ \text{δὲ} \ \text{σάλπιγξε} \ \text{μέγας} \ \text{οὐρανός.} \ \text{ἀιε} \ \text{δὲ} \ \text{Ζεὺς} \ \text{ήμενος} \ \text{Οὐλύμπω} \ \text{ἐγέλασε} \ \text{δὲ} \ \text{ὄι} \ \text{φίλον} \ \text{ὕτορ} \ \text{γηθουσών,} \ \text{οδ'} \ \text{όρατο} \ \text{θεοίς} \ \text{ἐριδὶ} \ \text{ἐνυώτας.} \]

\[ \text{ἐνθ'} \ \text{ο}' \ \text{οὐκέτι} \ \text{δηρῶν} \ \text{ἀφέστασαν} \ \text{ὴρχε} \ \text{γὰρ} \ \text{Ἄρης} \ \text{μυνότρος,} \ \text{καὶ} \ \text{πρώτος} \ \text{Ἀθηναὶ} \ \text{ἐπόρουσεν} \]

\[ \text{χάλκεον} \ \text{ἐγχώς} \ \text{ἔχων,} \ \text{καὶ} \ \text{οὐδέδειον φάτο} \ \text{μῦθον.} \]

\[ \text{" Τίπτ'} \ \text{ἀντ',} \ \text{δ'} \ \text{κυνάμων,} \ \text{θεοὺς} \ \text{ἐριδὶ} \ \text{ἐνυελαύνεις} \ \text{θάρσος} \ \text{ἄητον} \ \text{ἐχουσά,} \ \text{μέγας} \ \text{δὲ} \ \text{θυμὸς} \ \text{ἀνήκεν.} \]

\[ \text{ἡ} \ \text{οὐ} \ \text{μέμην} \ \text{ὁτε} \ \text{Τυδείδὴν} \ \text{Διομήδε} \ \text{ἀνήκας} \ \text{oυτάμεναι,} \ \text{αὐτ'} \ \text{δὲ} \ \text{πανόψιον} \ \text{ἐγχώς} \ \text{ἔλουσά} \ \text{ιθὺς} \ \text{ἐμεῦ} \ \text{δώςα,} \ \text{διὰ} \ \text{δὲ} \ \text{χρόα} \ \text{καλὸν} \ \text{ἐδαφας}. \]

\[ \text{τῷ} \ \text{ο'} \ \text{ἀν} \ \text{νυν} \ \text{ὁ} \ \text{ἀποτισεμέν} \ \text{όσσα} \ \text{μ'} \ \text{ἐοργας.}" \]

\[ \text{άς} \ \text{εἰπών} \ \text{οὔτης} \ \text{κατ'} \ \text{αἰγίδα} \ \text{θυσιανόεσσαν} \]


386. σάλπιγξε. The heaven by its thunders acted as trumpeter to the combatants. A forced and far-fetched idea. For σάλπιγξ see xviii. 519.

389. ἐγέλασε. Schol. Ven. χάρως γὰρ, ὥς ἐπιτεθῆ τέλος τῷ προστάγματι. The meaning perhaps is, that Zeus put no restraint on either side, as he had formerly done, being now willing that events should take their course, and Achilles obtain the promised honour. Hence ἔνθα (391) means that as a result of his forbearance both sides joined in the fray.

—ἐνυώτας, compare xx. 66.

393. οὐδέδειον. See i. 519.

394. κυνάμων occurs only here and infra. 421. If it really meant ‘dog-fly,’ we should expect κυνάμων, as Hesychius writes the word. The Schol. Ven. says it is a compound representing the τὸ ἀναίδες of the dog and τὸ θρασύν of the fly. — ἄπτον, see xviii. 410. — αὐτής, ἐπεσεν, ἄρμυσεν, as frequently.

397. αὐτὴ ἐλοῦσα, viz. v. 856, ἐπέρεισε δὲ (ἐγχῶς) Παλλᾶς 'Αθήνη νειάτων ἐς κενεώνα.—πανόψιον, ‘in the sight of all.’ A strange epithet, found only here. Schol. Ven. οἶονεν πανόψιον καὶ λαμψόν καὶ ἐτεφανές. Hesych. πάντων ὄρων, πάσι σύνοπτω, λαμψόν.—ὅσας, ‘pushed it right against me.’ So Enni. τῆς τεκούσης ἐς σφράγας ὤσι πέφος. Hoc. 1561, φάγανόν τί δ' ἀκα πρόχειρον ὤθιε.—ἐδαφας, repeated from v. 858, τῷ ῥά μω ὀστὰ τυχῶν, διὰ δὲ χρῶα καλὸν ἐδαφές.

400—414. Ares strikes the goddess on her aegis, but she picks up a rough stone, and his huge form is laid sprawling on the earth. Pallas taunts him with stupidity in not knowing how far she was his superior in the fight. With deference to the great name of Homer, which hides a multitude of sins, it is not too much to say that this is absurd bombast, at once undignified, over-wrought, and devoid of that plausibility or possibility which even fictitious narratives should possess. On the superior power and uniform successes of Athene, see “Juventus Mundi,” p. 270 seqq.
σμερδαλένην, ἵνα οὐδὲ Δίως δάμνησι κεραυνός· τῇ μν Ἀρης οὐτήσε μιαφόνος ἐγχεῖ μακρῷ. ἦ δ' ἀναχασσαμένη λίθον ἐιλετο χεῖρι παχεῖ κείμενον ἐν πεδίῳ, μέλανα, τρηχῶν τε μέγαν τε, τὸν ἰ' ἀνδρεὶς πρότεροι θέσαν ἔμμεναι οὖρον ἄρωρης· τῷ βάλε θοῦρον Ἀρηα κατ' αὐχένα, λῦσε δὲ γυῖα. 406 ἐπτὰ δ' ἐπέσε χεῖρα πελορά πεσών, ἐκόνισε δὲ χαίτας, τεύχεα δ' ἀμφαράβησε. γέλασε δὲ Παλλᾶς ᾽Αθήνη, καὶ οἱ ἐπευχομένη ἔπεα πτερόετα προσηῦδα.

"ηηπτυτ', οὐδὲ νῦ πώ περ ἐπεφράσω Ὀσσον ἀρείων 410 εὐχομ', ἐγὼν ἔμεναι, ὅτι μοι μένος ἀντιφερίζεις. οὗτοι κεν τῆς μητρὸς ἐρυθεὸς ἔξαπτότινος, ἦ τοι χωμομένη κακὰ μήδεται, οὔνεκ ᾽Αχαίως κάλλιπες, αὐτὰρ Τρωῦν ὑπερφιάλουσιν ἀρήγεις."

δ陑 ἀρὰ φωνήσασα πάλιν τρέπεν ὄσσε φαενών. 415

τὸν δ' ἀγε χειρὸς ἐλούσα Δίως ὑγάτηρ ᾽Αφροδίτη πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν. τὴν δ' ὦς οὖν ἐνόησε θεὰ λευκόλενος ᾽Ηρη, αὐτίκ ᾽Αθηναίην ἔπεα πτερόετα προσηῦδα. "δ' πότοι, αἰγιοχοί Δίως τέκος, ἀτρυτώνη, καὶ δὴ ἀδ' ἡ κυνάμνη ἵην ἕμποτο λογῳ ᾽Αρηα

403. Repeated from vii. 264, 265, where the distich is applied to a fight between Hector and Ajax.
405. οὐρον, a boundary mark, a στενίων. Cf. xii. 421, ἀλλ' ἀς' ἀμφ' οὖροι δῦ' ἀνερ δηράσαντον. So δίσκου οὐρα, xxi. 431. Mr. Trollope compares Virg. Aen. xii. 897, where this passage is rendered.
407. ἐπέσε, he covered, extended over. Cf. sup. 214. — πέλεθρα, πλέθρα. The god was therefore 700 feet high.—ἐκφώνησε, cf. xvii. 319, θαλερὴ δ' ἐμαίνετο χάιτα. Spitzner compares xiv. 144, ἀλλ' ἐτι που Ῥάδα ἡγητορες ἦδε μέδοτες εὐφ' κυνώσωσιν πεδίον.
412. οὔτω καὶ κρ. τ. Ἑ., Perhaps in this way you will pay off the vengeful wrath of your mother, who in her anger means evil to you, for deserting the Achaeans and assisting those overbearing Trojans.
For the parental curse represented by the ἐρυνες, see ix. 454. Schol. Ven. τιμαρίας ἀποδόθη τῇ ἂρη—οὔτω, Schol. Ven. 2, ἦς πρὸς κρείσσωνας ἐθέλων μάχεσθαι. Cf. Hes. Theog. 472, τύσατι δ' ἐρυνες πατρὸς ἐσώ, 'be punished for a father's cursing his sons.'—Ares, as the son of Hera the Argive goddess, should have sided with the Achaeans; but Athene taunts him with being a traitor to the cause in assisting the Trojans.
415—422. Ares is led out of the fight by Aphrodite, exhausted and in pain. Hera then addresses Athene, and urges her to pursue that goddess and punish her. 415. πάλιν τρέπεν. See xiii. 3 and 7. 417. See xv. 210.
421. καὶ δὴ ἀδ', perhaps καὶ δ' ἀδ', i.e. κατάγει ἐκ παλέμον. Here, it would seem, Ares is either the husband or the paramour of Aphrodite, who in the Odyssey is the wife of Hephæstus. Cf. Od. viii. 267 seq.—ἀδὲ perhaps means, that the goddess is again attaching herself to Ares.—As Pallas had averted her eyes, sup. 415, she did not know that Ares was returning from the fight till Hera informed her.
I. I. I. A. D. O. S. Φ.

329

δηήνυ ἐκ πολέμου κατὰ κλόνων. ἀλλὰ μέτελθε.”

ὡς φαίτ', Ἀθηναίη δὲ μετέσσωμτο, χαῖρε δὲ θυμῶ, καὶ ρ᾽ ἐπεισάμενη πρὸς στήθεα χειρὶ παχείῃ ἥλαςε; τῆς δ᾽ αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

τῷ μὲν ἀρφ' ἄμφω κείντο ἐπὶ χθονὶ πουλυβοτείρῃ, ἦ δ᾽ ἄρ' ἐπευχομένη ἔπεα πτερόεντα προσήνυδα.

"τοιοῦτοι τῶν πάντες, ὅσοι Τρώεσσων ἄρωνοι, εἰεν, ὅτ' Ἀργείουσι μαχοίατο θωρηκτήσων, ὧδε τε θαρσαλέοι καὶ τήμμονες ὡς Ἀφροδίτη ἠλθεν "Ἀρεί ἐπίκουρος, ἐμῶ μένει ἀντιώσσα.

τῷ κεν δὴ πάλαι ἄμμες ἑπανασύμεθα πτολέμου, "Ἰλιὼν ἐκπέρσαντες, ἐνυκτίμενον πτολεῖθρον.

ὁς φάτο, μειδησεν δὲ θεὰ λευκώλενος "Ηρη.

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων

"Φοίβε, τί ἂ δὴ νῶ διέσταμεν; οὐδὲ ἐοικεν ἄρξαντων ἐτέρων" τὸ μὲν αἰσχιον, εἰ κ᾽ ἀμαχητὴ ἢμεν Οὐλυμπώνδε, Δίως ποτὶ χαλκοβατές δῶ.

ἄρχε οὐ γὰρ γενεῆθι νεώτερος οὐ γὰρ ἐμοὶ γε καλὸν, ἐπεὶ πρότερος γενόμην καὶ πλείονα ὀίδα.

423—433. Athene pursues and strikes Aphrodite, who falls with Ares. She wishes that all the enemies of Troy were punished in like manner, for then the city would soon be taken.

424. ἐπεισαμεῖν, ἐποιοῦσα, Schol. Ven. ἑπεικοῦσα, ἐφορμήσασα, ἀπὸ τοῦ εἰμι. See sup. 335; xx. 454. The word seems here to take the F, as in καταισάτο, xv. 514. — ἡλαςε, she struck her on the chest, i.e. knocked her backwards; for it is added, that both she and Ares lay sprawling on the ground. But Aphrodite had led Ares out of the fight. Now therefore he falls again, when deprived of her support.

428. τοιοῦτοι, so easily vanquished.

429. ὅτε μαχοίατο, by attraction to εἰεν, in the sense of ὅταν μάχωνται. See iii. 290—301.—θωρηκτήσων, a form more familiar in the clause πάκα θωρηκτάων, as xii. 317, xv. 689.

430. ὧδε θαρσαλοί, exegetical of τοιοῦτο, 'so bold, and therefore meeting with such a rebuff,' is implied in the context.—ἀντίωσα, either the present from ἀντίαν or the future from ἀντιά.
Poseidon, and in xix. 219 to that of Ulysses over Achilles.

441. ἔχες, the Attic ἔχες ἄρα. Perhaps there is a taunt on Apollo for his reputed wisdom.—ἀμφίς, here apparently the same as ἄμφι, 'about Troy,' i.e. concerning it.

444. πόρος Δίως, ἐκ τοῦ ὀδοραυ, ἀπὸ τοῦ Δίως οἶκου, Schol. Vict. — ἀπερατομέας, 'we served for hire,' as Apollo did to Admetus, Eur. Aleest. 2, where a cause is assigned, which in this passage, as the Schol. Ven. remarks, is suppressed. The legend is evidently the same (see inf. 448), but whether an allegory of the obscuration by eclipse of the sun, or some ancient tradition of the incarnation of a deity, it is vain to inquire. There is every probability that this is compiled from earlier and fuller epics about the building of Troy, which were known to Pindar; see Ol. viii. 33 seqq. The story is briefly alluded to sup. vii. 452, τοῦ δ' ἐπιλησόμενον τῷ ἐγὼ καὶ Φιῦδος Αὐτόλλων ἦντι Δαμφίδιον πολισαμένων ἀθλήσαντες. In this passage, Poseidon is alone the builder, while Apollo tends the herds, 448.

445. μισθῷ κ.τ.λ., 'for a fixed pay,' Schol. Ven. ἐπὶ ἄμφος ἀλλατικόν καὶ ἀμφοτέρων μισθοῦ. So x. 304, τελέσαι έργαν δόρῳ ἐπὶ μεγάλῳ. Thucyd. i. 13, ἐπὶ ἑπτάοις γέρασι πατρικία βασιλείας. Eur. Híppol. 459, χρήν σ' ἐπὶ ἑπτάοις ἄρα πατέρα φι-

tein. The θήτες and ἀρθύοι differed from the δήμας, in working for hire.—σημαίνων, 'giving us orders,' ἐπιτάσσων. See xvi. 172.

447. Perhaps interpolated, as there is an awkward repetition of πόλεις.

450. Either τέλος means 'the pay-
ment,' or μισθοῖς means 'the hired labour.—βιήσατο, with a double accusa-
tive, as βαδεύσατι τώρα τι &c., 'he forcibly withheld from us our pay.' Alluding to this story, Horace says 'ex quo destinuit deos mercede pacta Laomedon,' Carm. iii. 3. 21, i.e. προδοσεικ, ἐφεύσατο.—ἐκ-
παγίας, 'terrible;' i. 146, πάνων ἐκ-
pαγιλότατ' ἀνδρῶν.

453. ὑπερθέν refers to χείρας alone, and the phrase simply means 'to bind hand and foot,' as captives were (Plat. Theaet. p. 165, B). Most copies give σῶν μεν ὥς γ' κ.τ.λ., where the σῶν may easily be referred to δήσειν, as Plato has σωδήσαν ibid. The antithesis to σοι μεν is ἀμφο-
tέρων δε, 455.—περάν, περάσειν, 'to take you for sale to (towards) distant islands;' Schol. Ven. 2, μακρὰν ἀπὸ τῆς Τροίας οὐσίων. See sup. 40. Cf. xxii. 45, ἐκπε
να καὶ περάν νήσων ἐπὶ τηλεδαπάων.

455. στείρα, 'he pledged himself,' 'he engaged.' See ii. 597; iii. 83.—ἀπολεψε

μεν, 'that he would hop (or peel) off the ears of both,' like stripping bark from a tree; see i. 236. This was the greatest insult both to a slave and a master.
νωι δε τ' ἄφορραι κίόμεν κεκοτητότι θυμώνοι μυθοθετήτων, τὸν ὑποστᾶς οὐκ ἐτέλεσσεν. τὸν δὴ νὰν λαοὺς φέρεις χάριν, οὐδὲ μεθ' ἡμέρων πειράζως κεν Τρώες υπερφίλαιοι ἀπόλωνται πρόχων κακῶς, σὺν παισὶ καὶ ιδίοις ἀλόχοισιν."

τὸν δ' αὐτές προσέειτε ἀναξ ἐκάργος 'Ἀπόλλων "ἐνοσίγαι', οὐκ ἄν με σαφοφρονοι μυθήσαις ἐξιμεναι, εἰ δὴ σοί γε βροτῶν ἕνεκα πτολεμίζως δειλῶν, οἱ φύλλοις έουκότες ἀλλοτε μὲν τε ζαφλεγέτες τελέθουσιν, ἀροῦρης καρπῶν ἐδούτες, ἀλλοτε δὲ φθινύθουσιν ἀκῆριοι. ἀλλὰ τάχιστα πανούργητοι μάχης οἱ δ' αὐτοὶ δηριασθών."

δς ἀρα φωνήσας πάλιν ἐτράπεται θαίδετο γάρ ῥα πατροκασιγνήτοι μυγήμεναι ἐν παλάμησιν. τὸν δὲ κασιγνήτω μάλα νείκεσε, πότνια θηρῶν

[Ἀρτέμις ἀγροτήρη, καὶ οὐνείδειον φάτο μοῦθον]

"φεύγεις δή, ἐκάργε, Ποσειδάωνι δὲ νίκην πᾶσαν ἐπέτρεψας, μέλεοι δὲ οἱ εὐχὸς ἐδωκας.

Cf. Tac. Ann. xii. 14, 'auribus decisis (Mecridaten) vivere jubet, ostentui elementiae saec et in nos dehonestamento.' There is a variant ἀποκαψάμενοι.

456. ἄφορραι, Schol. Vef. ὀπισθόρητοι εἰς ὀφθαλμον. 458. μεθ' ἡμέρων. "It is to the people of this Laomedon then, who so deceived you, that you are now doing favour, and do not, by now doing with me (μεθ' ἡμέρων γενώμενος, Schol. Vef.), use your efforts that the treacherous Trojans may perish utterly by a wretched fate." In the same strain Juno speaks of Troy, Hor. Carm. iii. 3, 23, as 'milii Castaegue dannatum Minervae Cum populo et duce fraudulento.—πρόχνω, lit. 'low on the knees,' ix. 570.

461—467. Apollo declines to fight with a brother-god on account of mortal men, who are but ephemeral beings. See "Juventus Mundi," p. 268.

462. ἄν δὲν κ.τ.λ., 'you would hardly say I was wise (but rather ἄνως, sup. 411), if I should fight with you.' Schol. Ven. 2, eι μάχην σοι συμβαλλόμεν. δι μη δει, οὔτε δὲν ἔτι με συνετὸν ὑπάλλαξιν. Spitzner reads πτολεμίζω. The reading in the text is the subjunctive.—φιλασσάτι κ.τ.λ., cf. vi. 146. Ar. Λυ. 685, φύσιν ἐνδρέες ἀμαρώβαιν, φύλλων γενεά προσόμων.


467. αὐτόλ, 'by themselves.'

468—496. Apollo, retiring from the fray, is rebuked by his sister Artemis, who in turn is taunted by Hera for interfering in behalf of the Trojans. Her duties are to look after women in childbirth and to hunt the wild beasts on the mountains. She then boxes the ears of the goddess with the bow and quiver pulled from her shoulders, and sends her away weeping, and as frightened as a timid dove.

470. πότνια, ὑ δεσπότης, Schol. Ven. 2, who cites from Anacreon δεσποτών Ἀρτεμις θηρων.

473. μέλεον, vain, groundless; 'an easy victory,' as we say. Schol. Ven. 2,


Remarks that Homer nowhere uses λέανα.

487. ei δ' εθέλεις. Cf. vi. 150, ei δ' εθέλεις και παιάτα δαίμονα, óφρ' εν εἴδησ ἡμετέρην γενεής, where there is a similar ellipse, λέγειν σαί. Here we may supply πρόσελθε. The genitive is used as in the formula τῶν ἐω εἴδως ἄρ'.

490. σκαίη. The holding both the hands, and with her left only, shows the power of the goddess, says the Schol. Ven. 2, who rightly explains τόξα by πᾶσαν τὴν τοξικήν κατασκευήν. For it is clear from what follows that the quiver is included.

491. αὐτοίσιν, though standing first in the sentence, seems only to mean ipsis, not ἵπποις. Doederlein says, "φαρέτρῃ σὺν αὐτοῖσι διαστοί ψυχρατρίσσαν λευκατίσσα"—nam ἵπποις ad αὐτοῖς ex seq. v. adscendendum. This however can hardly be defended.—ἐντροπαλιξεῖσθαι occurred xvii. 109. Some critics here preferred the nominative, which they referred to Ηενρ 'turning upon' Αρτέμις; but the turning away of the head and retiring of the maiden goddess seems to be meant.

νηπύτη, τί νυ τόξων ἔχεις ἀνεμώλιον αὐτώς;
[μὴ σεν νῦν ἔτι πατρός ἐνι μεγάρουσιν ἀκοῦσω]
εὐχομένου, ὡς τὸ πρῦν, ἐν ἄθανάτουσι θεοῖσιν,
ἀντα Ποσειδάνωσ ἐναντίβιον πολεμίζειν.

ὡς φάτοι τὴν δ' οὖ τι προσέφη ἐκάρρεγος Ἀπόλλων,
ἀλλὰ χολωσαμένη Δίως αἴδοις παράκοιτς
[νεῖκεσσεν ιοχέαιραν ὄνειδειόν ἐπέεσσων]

“πῶς δὲ σὺ νῦν μέμονας, κύνα ἄδεις, ἀντὶ ἐμεῖο
στήσεσαι; χαλεπτῇ τοῖς ἐγὼ μένος ἀντιφέρεσθαι
τοξοφόρῳ περ ἐούνῃ, ἐπεὶ σε λέοντα γυναιξὶν
Ζεὺς θηκεν, καὶ ἔδωκε κατακτάμεν ἤν κ' ἐθέλησθα.

ἡ τοι βέλτερον ἐστι κατ' οὔρεα θήρας ἐναίρειν
ἀγροτέρας τ' ἐλάφους ἡ κρείσσοσι ἱφι μάχεσθαι.

εἰ δ' εθέλεις πολέμου δαήμενα, ὁφρ' εὖ εἴδης
ὁσον φερτήρι εἶμ', ὦτι μοι μένος ἀντιφερίζεις.”

ἡ ρα, καὶ ἀμφοτέρας ἐπὶ καρπό χείρας ἐμαρπτεν
σκαϊη, δειμιρρή δ' ἀρ' ἀπ' ὁμον ἀνυντο τόξα,
αὐτοῖσιν δ' ἀρ' ἔθενε παρ' οὐσα μειδίώσα
ἐντροπαλιξεῖσθαι ταχέες δ' ἐκπιπτον ὀυστοί.
IliaDοs Φ.

498. ἔπαιθα. See sup. 255,—πέλεια, a rock-pigeon, that flies into a cleft at the approach of a hawk.—χηραμών, an Alexandrine word, not elsewhere found in Homer. Hesych. χηραμών οἱ φωλεοὶ τῶν θηρίων, καὶ αἱ καταβόσεις, σπήλαια, καὶ πέτραι κοιλαί.—οὐδέ ἢπα κ.τ.λ., 'for she,—herself a huntress,—was not to be captured by others.'

497—513. Latona is addressed by Hermes, who declines to offer her a challenge. She then gathers up the arrows of her daughter Artemis, who at once goes to lay her complaint before Zeus of the ill-treatment she has experienced from his spouse.

499. πληκτὲσθαι, Schol. μᾶχεσθαι, and so Hesychius. The term is probably borrowed from the spurs of fighting-cocks. It occurs in Arist. Ecl. 964, but not elsewhere in Homer; and it can hardly be referred to the archaic epic dialect.—ἀλόχοις, viz. Leto herself being a wife of Zeus, xiv. 327. Od. xi. 580.

501. εὐχέσθαι, Schol. Ven. ἀντὶ τοῦ εὐχούν, καυχ. 'You are quite welcome to boast among the gods that you conquered me by strong might,' i.e. not as Poseidon defeated Apollo, sup. 473. "He (Hermes) never hates, or punishes, or quarrels, or is incensed with any one.

Nor is he troubled with self-love. Though ranged on the Greek side in the poem, and in the Theonachy, he declines the contest with Leto, his appointed antagonist, as a wife of Zeus, too great for him to cope with; and tells her she may give out that she has worsted him." "Juventus Mundi," p. 300. Doederlein observes that there is a playful irony on the temper and violence that Hera had just manifested.—πρὸφρασσο, readily, without hesitation. Cf. x. 290.

502. συναίνεσθαι, gathered up the arrows which had fallen from the quiver (sup. 492) on the whirling dust, viz. that made by her hasty departure, 493. Compare xvi. 770.—πεπετώσα, see ii. 312.—The epithet καυχός is remarkable, as applicable only to the bow, though τῶξα includes, and in fact here means, the arrows.

504. θυγατέρος perhaps depends on τῶξα, rather than on ἄνδρι implied in πάλιν.

507. ἄνδρος, here only used in the nominative, takes the place of a substantive, though παῖδος is implied. See on iii. 385. 419; xiv. 178, where the masculine also occurs as a noun, though in the accusative.—πρέμυς, her agitation was so great that her very dress quivered (Schol. Ven. 2).
510. This verse, omitted here in many of the MSS., occurred v. 374.


513. ἐς ής κ.τ.λ., lit. 'to whom the strife and quarrel for the immortals is tied,' i.e., who is intimately connected with all the strifes and feuds in Olympus. See on ii. 15. The antithetical terms ἄνεων and ἐφάπτενων are well known from their use in Sophocles, e.g. Antig. 40, Ajax. 1917. Trach. 933. Spitzner adopts a variant νείκε, the reading of Aristarchus.

514—525. The gods having departed to Olympus, Apollo alone enters Troy, to prevent the capture which now appears imminent. Achilles continues his ravages on the Trojan ranks, and the havoc he makes is compared to a city on fire. The economy of the poem (says the Schol. Vict.) requires the presence of the god, to draw off Achilles from the wall (inf. 559).

Ibid. Zeus offers no opinion on the outrage committed, lest he should either vex the complainant or irritate the assailant, Hera (Schol. Ven. 2).

517. ὑπὲρ μέρον. See xx. 30.

519. κυδιώτες (xx. 266), 'exulting,' viz. in the destruction of the Trojans by Achilles.

523. αἴθουσιον, Schol. Ven. ὑπὸ τῶν πολεμῶν δηλονότα,—ἀνήκε, ἀνί τοῦ ἐφήκε. The context rather points to an accidental fire, caused by the wrath of the gods, who are said ἦσαν, 'to send up the smoke' as if from a spontaneous source, and so cause trouble and anxiety to many in their attempts to quell it. The comparison, as Doederlein points out, is with the extinguishable fire and fury manifested in the attacks of Achilles. Mr. Trollope hazards the opinion that the poet followed a tradition of the destruction of Sodom and Gomorrah.

524. ἐφήκεν. There was a variant ἐτευνέον. Perhaps ἐφήκεν. See sup. 513, where there was also a reading ἐτευχήσ. The termination of three consecutive verses in -�σεοes is unpleasing. Bothe includes this verse in brackets as spurious.

526—536. Priam stands on the rampart gazing at Achilles. Seeing the Trojans routed on the plain, he calls to the warders to hold open the gates, and to shut them again so as to exclude Achilles when the people have entered the city.
XXI. | ΙΛΙΑΔΟΣ Φ. 335

ἔσ δ' ἐνόησο ' Ἀχιλῆα πελώριον' αὐτάρ ὑπ’ αὐτωὶν
Τρῶες ἀφάρ κλονέωντο πεφυζότες, οὐδὲ τις ἅλκη
gίγνετ’. δ’ οἵμώξας ἀπὸ πύργου βαίνε χαμάξε,
ὅτρινεων παρὰ τεῖχος ἄγακλειτοὺς πυλαωροὺς.

‘πεπταμένας ἐν χερσὶ πῦλας ἑχετ’, εἰς ο’ κε λαόι
ἔλθουσιν προτὶ ἀστν πεφυζότες’ ἡ γάρ ' Ἀχιλλεὺς
ἐγνὺς οἴδε κλονέων νῦν οἴω λοίγ’ ἑσεθαί.
αὐτᾶρ ἐπεί κ’ ἐς τεῖχος ἀναπνεύσωσι ἀλέντες,
αὕτις ἐπανθέμεναι σανίδας πυκνῶς ἀραρνίας:
δείδια γάρ μη οἴλος ἀνήρ ἐς τεῖχος ἀλήται.’

ὡς ἐφαθ’, οἱ δ’ ἀνεσάν τε πῦλας καὶ ἀπόσαν ὑχής:
ἄι δὲ πετασθείσαι τεῦξαν φαύς. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορεν, Τρώων ἵνα λογον ἀλάλκοι.
οἱ δ’ ἰδίς πόλιος καὶ τεῖχεος ύψηλοῦ,
δύμη καρχαλέου, κεκομιμένοι ἐκ πεδίου
φεῦγον. ὁ δὲ σφεδανόν ἐφετ’ ἐγχεί, λύστα δὲ οἱ κηρ
αἰέν ἐχεν κρατερή, μενέανε δὲ κῦδος ἄρεσθαι.

for the context, iii. 146, xxii. 23.—θείου, θεοδότου, sup. 446.

530. ὀτρυνώ, 'to summon to the
wall the sturdy warders,' who appear
for the time to have left their posts.
The future participle implies motion to
the spot; ὀτρυνών, the reading of Aristarchus, "Primum inter custodes ver-
santem eosque adhonestem facit." (Spitz-
ner).—πεπταμένας, an epic aorist, per-
haps, like κτάμενος, from root πτώ, or
πτε. Cf. xii. 122.—πῦλα, the Sccean
gates. —πεφυζότες (sup. 2), 'helter-
skelter,' without order, each trying to
save himself.

534. ἀλέντες. See xvi. 403, 714.—
ἐπανθέμεναι, ἐπιθείναι, v. 751. Spitzner
compares Od. ii. 314, κλιμαται δ’ ἐπεσαν
σανίδες πυκνῶς ἀραρνίας. There was a
variant ἐπ’ ὑψικεναι, justly rejected by
Aristarchus and the most recent editors.
—ὁδός, ὁδῆς, 'destructive,' ii. 8.—ἀλη-
tai, like ἄλεται in xi. 192, is the medial
aorist of ἀλεθεῖν.

537—569. The gates are held open to
admit the fugitives, who pour in covered
with dust from the plain. Apollo him-
self goes forth to protect them, and
incites Agenor to make a stand against
Achilles. After a short debate with
himself whether to fly to the mountain
thickets or stay, Agenor resolves on the
latter course as the safer, since Achilles,
keen-eyed and swift-footed, may cut
him off in the attempt to escape.

537. ἀνεσάν, ἀνεῖσαν, slackened or
opened the gates. See on xiii. 657.—
φᾶς, scil. σαρτήσαι. Cf. vi. 6.—ἀντίος,
tιφ ’Αχιλλεῖ, Schol. Ven. 2.

541. καρχαλέοι (αλ. καρφαλέοι), Hesych.
κατάξηροι, στρογγυλοί (?). Apollonius
Rhodius has δίψη καρχαλέοι, iv. 1442,
which Spitzner supposes he borrowed
from this passage. The root perhaps is
χαρ, as in χαράνα, the ρ in the re-
duplication passing into Λ. So Virgil
has asper sili, Georg. iii. 434 (Doeder-
lein).

542. σφεδανόν, σφύδα. See on xi.
165. The authority of the Scholiasts is
on the side of σφεδανόν, which is found
in some MSS., and was interpreted σφο-
δρᾶς διώκων, κατεπείγων, and by Hes-
chius φονεῶν, ἀλλαξ, κτεῖσων. But this
variant perhaps arose from a metrical
correction. It is adopted however by
Heyne.

543. κῦδος ἄρεσθαι, viz. by slaying
Hector (Schol. Ven. 2).
ἐνθα κεν ὑψίτυλον Τροίην ἐλον υῖες Ἀχαιῶν, εἰ μὴ Ἀπόλλων Ψεύσες Ἀγήνορα δίον ἀνήκεν, φῶτ᾽ Ἀντίνουρος υἰον ἀμύμονα τε κρατέρον τε. ἐν μὲν οἱ κραδή θάρσος βάλε, παρ δέ οἱ αὐτὸς ἔστη, ὅπως βανάτου βαρείας κῆρας ἀλάκοι, φηγώ κεκλιμένος· κεκάλυπτο δ᾽ ἀρ' ἥρει πολλῇ. αὐτὰρ ὥς ἐνόησεν Ἀχιλῆς πτολίπορον, ἔστη, πολλὰ δὲ οἱ κραδή πόρφυρε μένοντι. ὀδηγήσας δ᾽ ἅρα ἐπε πρὸς ἄν ἀναλήτορα θυμόν ὡ μοι ἔγων. εἰ μὲν κεν ὑπὸ κρατερὸν Ἀχιλῆς φεύγω τῇ περ οἱ ἄλλοι ἀποκόμεοι φοβεόταται, αἰρήσει με καὶ ὄσ, καὶ ἀνάλκιδα δειρομήσει. εἰ δ᾽ ἄν ἔγω τοῦτος μὲν ὑποκλονεῦσθαί εάσω. Πηλείδη Ἀχιλῆς, ποσίν δ᾽ ἀπὸ τείχεος ἀλλή φεύγω πρὸς πεδίον Ἰλήνου, ῥφ᾽ ἄν ἰκωμαι Ἰὸς τε κυνημοῦ κατὰ τε ῥωτῆ αὐώ. ἐσπέριος δ᾽ ἄν ἐπειτα λοεσσάμενος ποταμοῖο, ἱδρῶ ἀποσυχθεῖσι ποτὶ Ἰλιον ἀπονεώμην. ἀλλὰ τὶ ή μοι ταῦτα φίλος διελέξατο ψυμός; μῷ μ᾽ ἀπαιερόμενον πόλιος πεδίονδε νοῆσῃ καὶ με μεταίξες μάρψῃ ταχέος πόδεσσαι. οὐκετ᾽ ἐπειτ᾽ ἔσται θάνατον καὶ κῆρας ἀλύξαι. λίγην γὰρ κρατέρος περὶ πάντων ἔστ᾽ ἀνθρώπων. εἰ δὲ κέ ἐποπαρίσῃ πόλεος κατεναντίον ἐλθ᾽.
καὶ γὰρ θην τούτω τρωτὸς χρῶς δὲ ἐξεὶ χαλκῷ, ἐν δὲ ἵα ψυχῇ, θυτᾶν δὲ ἐὰ φαγον ἀνθρωποι
[ἐμμεναν· αὐτὰρ ὁ Κρονίδης Ζεὺς κύδος ὁπάξει."’] 570
ὡς εἰπὼν Ἀχιλῆα ἀλείς μένεν, ἐν δὲ οἱ ἤτορ ἀλκὸπν ὀμμᾶτο πτολεμιζέμεν ἦδε μαχεσθαι.
ήντε πάρδαλις εἰσι βαθείης ἐκ ἔφυλοχοι ἄνδρὸς θηρητήρος ἕναυτίου, οὐδὲ τι θυμῇ
tαρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ψαλμόν ἀκούσῃ· 575
ei περ γὰρ φθασέμος μν ἡ οὐτάσῃ ἥ βάλησιν,
ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει ἀλκῆς πρὶν γ᾽ ἢ ἡ ἑμβλήμεναι ἢ δαμήναν
ὡς Ἀντίνοροι νίδος ἄγαυοῦ, δίοσ Ἀγνώρωρ,
οὐκ ἐθέλεν φεύγειν πρὶν πειρήσασιν Ἀχιλῆος, 580
ἀλλ᾽ ὁ γ᾽ ἀρπ ἁσπίδα μὲν πρόσθε σχέτο πάντοσοι ἤσιν,
ἐγχείη δ᾽ αὐτοῦ τιτύσκετο, καὶ μέγ᾽ ἄντει
"ἡ δὴ ποιοῦρ μαλί ἐχόλπας ἐνὶ φρεσί, φαιδῷ." Ἀχιλλεῦ,
ἡματὶ τόῦ πόλων πέρσεων Ἑρώων ἀγερώχων,
νηπτύτι. ἢ τ᾽ ἐτι πολλὰ τετεύξεται ἄγγεῖ ἐπ᾽ αὐτῆ.
585 ἐν γὰρ οἱ πολέιεσ τε καὶ ἀλκίμοι ἀνδρεῖς ἐνεμεν,
οἴ καὶ πρόσθε φίλων τοκέων ἄλχων τε καὶ νιών

ουδείς σίδηροι χαλκῶν ἀνασχέσαται ταμεῖο σήρας.—ἀν, Φία, ‘there is in him but one life, and men say that he is mortal
(though born of a goddess).’ See ix. 319. Dr. Donaldson (New Crat. § 154) would write Ια, and he thinks the word is not
the same as μια, but contains the same element as ἰεία.

571—580. With the fierceness of a leopard ready to spring on his hunters, Agenor awaits the attack of Achilles,
whom he addresses with threats and words of defiance.

571. ἄλεις (ἐλεών), drawn up ready for the attack, putting himself in an attitude of defence, Lexil. p. 258. See xvi. 403; xx. 168. The attitude described forms part of the simile,—πάρδαλις, cf. xiii. 103. The extreme ferocity of this animal is
well known. It will show fight, says the poet, even when transfixed with a lance.

575. φοβείται, Schol. Min. ἄντι τοῦ φεύγει. The Schol. Ven. 2 says that
Zenodotus read κυνυλαγών, and he cites
from Stesichorus, whom he supposes to have copied the passage, ἀπειρεσίων κυνυλαγών. The compound is a very
improbable one, and the words attributed to Stesichorus may have been corrupted from ἀπειρεσίων κυνυλαγών.—φθα
μενος, if the hunter, anticipating the attack, strikes it either close at hand with a spear, or from a distance with a dart.
—ἀλλὰ τε, ἀλλὰ τοι, ‘yet surely even when writhing on (or spiked by) the lance it ceases not from the fight, till it has
either grappled with the hunter or been killed by him.’ So in 585 ἦ τ᾽ clearly represents ἦ τοι.

581. πρόσθε, in front of him as a defence. Cf. xii. 503.

587. ἐπ᾽ αὐτῆ, for the possession of it, ὑπ᾽ ἢ περὶ αὐτῆς.

586. There is a variant ἀνέρες ἐλευν. —εἰρύμεσθα, the imperfect of ἐρύμε
μαι, in which the ν is regularly short. Doederlein regards it as the future, like ἔρωυν: xi. 454, and supplies μαχόμενοι
with πρόσθε, i.e. πρό.
"Iliou εἰρυμέσσα. σὺ δ' ἐνθάδε πότμον ἐφέσεις, ὥς ἀκπαγλος ἑδών καὶ θαρσαλέος πολεμιστής."

ἡ βα, καὶ ὃξυν ἄκοντα βαρέις χειρὸς ἀφήκεν, 590 καὶ ἰ ἐβαλεν κυήμιν ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν, ἀμφὶ δὲ μὲν κυμῆς νεοτεύκτου καστιτέρου σμερδαλέων κονάβησεν πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἦρυκακε δῶρα.

Πηλείδης δ' ἀρµήσατ' Ἀγήνορος ἀντιθεοῦ 595 δεύτερος· οὐδὲ τ' ἔσαν Απόλλων κύδος ἀρέσθαι, ἀλλὰ μὲν ἐξήρπαξε, κάλυψε δ' ἄρ' ἑρί πολλῇ, ἦσύχιον δ' ἄρα μὲν πολέμου ἐκπεμπε νέεσθαι.

αὐτάρ π Πηλείωνα δόλῳ ἀποέργαθε λαοῦ· αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἕοικὸς 600 ἐστὶ πρόσε τοδῶν, δ' ἐπέσωτο ποσὶ διάκειν. εἰδος δ' τὸν πεδίου διάκετο πυροφόροι, τρέψας πάρ ποταμὸν βαθυνήντα Σκάμανδρον, τυτθὸν ὑπεκροθέοντα· δόλῳ δ' ἄρα θέλεγεν Ἀπόλλων, ὦς αἰεὶ ἔλποτο κιχήσεσθαι ποσὶ ὀἴσων 605 τόφρ' ἄλλου Τρῶες πεφοβημένοι ἦλθον ὄμιλῳ ἀσπάσιοι προτὶ ἄστυν, πῦλαι δ' ἐμπλήντο ἄλεντων.

οὐδ' ἄρα τοῖς γ' ἔταλν πόλιος καὶ τείχεος ἐκτός

588. ἐφέσεις, like ἐμφεσε, περίεσε, ἐπίσευ, κ.λ. 559, implies a present tense ἐστα. There appear to have been two forms of the aorist, ἔσαν and ἔσον or ἔσων, without the aspirate (like ἀλτο from ἀλλοια). The active future is rare. Hesych. ἐφέσεις καταλάβηται. Perhaps he read in this passage σὲ δ' ἐνθάδε πότμοι ἐφέσεις. Schol. Ven. 2, ἢ πεπρώμενη σοι, φησιν, ἐνθάδε τελευτήσαι. We should read τελευτήσαι, and this gloss also points to the nominative πότμοι. The Homeric idiom however is πότμοι ἐπίσειν.

590—611. Agenor aims at Achilles with his lance and strikes him on the shin, but the glare of divine workmanship protects him. Achilles aims at him in turn, but he is suddenly carried away by Apollo, who had been waiting close by (519). Assuming the form of Agenor, the god then induces Achilles to give him chase; by which device the Trojans have time to enter within the walls of the city.

590. Cf. xiii. 410, οὐδ' ἄλιν ἃ βαρεῖς χειρὸς ἀφήκεν.

591. Cf. xx. 268.

595. ἀρµήσατο, ἐφέσε, either 'aimed at' with his lance, or 'rushed upon' with his sword, ἐπύρωσεν, xx. 442—a passage closely resembling the present.

598. ἦσύχιον, a word of Herodotean and Pindaric dialect, does not elsewhere occur in Homer. Schol. Ven. 2, κρήφη καὶ ἀθρόβιος, 'quietly and without effort.'

600. αὐτῷ, viz. Ἀχιλλῆ. Of course, it may also mean ἰππ Ἀγενορί similis.

602. πεδίου, the genitive as in xv. 264. 601. τυτθόν. He kept only a short distance before him on purpose to deceive Achilles with the hope of catching him (Schol. Ven. 2).—ὅτε ἱνα ἐπίπτῃ κ.τ.λ.

607. Antimachus read πῦλα δ' ἐμπλήντο, according to the Schol. Ven. The common reading is πόλις δ' ἐμπλήντο.—ἀλεντω, massed together, closely packed.

608. ἐκτός, scil. ὄντες.—μεῖναι, cf. xi. 171. None ventured to wait for his
comrade, or to ascertain who had escaped, who had been killed.—πεφεύγω, an Ionic use of a perfect optative, as in Herodotus εὐρήκοι, πεποιήκοι, βεβράκοι, ἀποβεβήκοι, ἡλέκοι, and in Thucyd. (ii. 48) ἐσεβεβλήκοιεν. Bekker edits πεφεύγεια, against the copies.

610. ἔσέχυντο. See xii. 470.—σαώσαει, σαώσειε. Bekker gives σαώσαιεν, as if for σαώσειεν. It is very unlikely that σαώσαυν should be a form of the old epic. The Schol. Ven. says, rather ambiguous-ly, Ἀρισταρχος εὐκτικῶς σαώσαει ἀντι τοῦ σαώσειεν. It is not clear whether he meant the singular or the plural. The meaning is, quae neque pedes servas-sent.
This book was called "Εκτορος ἀναφερεσις, since it describes the vengeance taken by Achilles for the death of Patroclus by the slaughter of Hector. It is a very fine book, and one in which pathos and chivalry are combined and contrasted with the greatest effect. Whatever we may think about the antiquity of this particular description, it is certain that the dragging of Hector, alive or dead, at the car of Achilles was a familiar subject both to Tragedy and to vase-painting in the fifth century B.C.

1—13. The Trojans, safely ensconced within the city walls, take rest and refreshment. Hector however remains without, and Achilles is accosted by Apollo (whom he had been pursuing, xxi. 601, under the idea that he was the Trojan Agenor), not without banter for the deceit that had been practised upon him.

1. κατά ἀστυ, sc. ὄντες, dispersed through and over the city.—ἀπεψυχοντο, lit. 'aired away,' Schol. Min. πρὸς ἄνεμον ἐξηραίωσαν. Cf. xi. 621; xxi. 561.—δίσων κ.τ.λ., as Pind. Pyth. ix. 103, ἄξιόν δίσων ἰκεῖσθαι. 3. ἐπάλξεις are here sculptured or painted parapets or breastworks behind which they took shelter, and against which they leant to rest from their fatigue.

4. κλίσαι. The Greeks came close up to the wall, after throwing back their shields so as to recline on their shoulders by the τελαμών, i. e. no longer wielding them as in action.

5. μοίρα. The death of Hector is attributed to fatalism, not to any fault or imprudence of his own.

9. πῶς is here perhaps, as elsewhere, the same as πῶς. 'You certainly are not aware that I am a god, since you show such persistent courage and fury in the pursuit.' Spitzner compares iv. 32, ὅτε ἀσπαρχεῖς μενεάιεις. 11. πόνος. Spitzner seems right in taking this word to mean μηνα.
οὐ δὴ τοι ἐς ἀστυ ἀλευ, σὺ δὲ δεύρο λάσθης.
οὐ μὲν με κτενεῖς, ἐπεὶ οὗ τοι μόρσιμος εἴμι."

τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὡκύς 'Ἀχιλλεύς
"βλάψας με, ἐκάργε, θεῶν ὀλοκλάττην πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τεῖχεος. ἦ γ’ ἐτι πολλοὶ
γαῖν ὃδας εἶπον πρὶν 'Ἰλιον εἰσαφυκέσθαι.

νῦν δ’ ἐμὲ μὲν μέγα κόδος ἄφείλεο τούς δὲ σάώσας
ῥηδίως, ἐπεὶ οὗ τι δίσων γ’ ἐδεισάς ὀπίσω.

η’ σ’ ἄν τισαίμην, εἰ μοι δύναμις γε παρεῖπ.”

δὲ εἰπών πρωτὶ ἀστυ μέγα φρονέων ἐβεβήκει,
σενάμεναι ως θ’ ἵππος ἄθελοφόρος σὺν ὀχέσφυν,
ὁς ρὰ τε ρεία θέσι τιτανώμενοι πεδίῳν.

δὲ ὁ Ἀχιλλεὺς λαυρηρὰ πόδας καὶ γοὐπατ’ ἐνώμα.

τὸν δ’ ὁ γέρων Πρίαμος πρῶτος ἔδει ὄφθαλμοισιν, 25

Schol. Ven., οὗ μέλει σοι τὸ περὶ τοῦς
Τρῶας πονεῖν καὶ ἐνέργειν. “Apollo uses
a word to imply that, although routed,
they were not subdued.” Mr. Trollope.
—ἀλευ, ‘are crowded,’ have been closely
driven;’ cf. inf. 308; v. 824; xxi. 571.—
λαίσθης, see Lexil. p. 401, ‘you have
turned out of the direct road bither,’
viz. by the Scamander, xxi. 603, leaving
the rest of the Greeks, sup. 4.

13. μόρσιμος, a fit subject for μάρος,
i.e. liable to death. Schol. Ven. 2.
φονεύσιμος, οὗ τὰ ἐκείμενα μοῖρα.—οὐ μὲν,
i.e. οὐ μὴν, οὐ μέντοι.

14—30. Achilles reproaches Apollo
with a fraud, which has prevented him
from continuing the slaughter of the
Trojans. He even hints at vengeance,
but that he has not the power to exe-
cute it.

15. ἐβλαφας, you have stopped or
impeded my progress, viz. against the Trojans.
"Achilles spe deceptus deum ὀλοκλάττων,
i.e. sibi perniciosissimum, vocat.” Spitz-
ner, who rightly rejects the variant
ὅκων δὲ γε, ἢ δ’ ἐγύ, δι' ὁμηρὸν λέγειν,
ὅτι οὐδ’ δόσιν ταῦτα γε κατὰ Ἀχιλλεός
φάναι, καὶ ἄλλων λεγόντων πεἰδεύται, καὶ
ἀδ’ ὅσ πρὸς τὸν Ἀπόλλων εἶπεν, ἐβλαφας
—παρεῖπ.

22. σεναίμονος, ‘at full speed,’ lit.
‘having put himself’ in active motion,”
Cf. xiv. 227. Od. v. 51.—ὡς ἵππος, ‘like
a horse that has won a prize with a
car,’ i.e. in a chariot-race. Spitzner
comparis xxi. 518. ἵππος—ὡς πα ἀνάκτα
ἐλκυμένοι πεδίῳ τιτανώμενοι σὺν ὀχέσφυν.
The Schol. Ven., remarking that the car
was not drawn by one horse, explained
it of a racing horse running against a
yoked pair, κέλετα ἄμφιλλόμενον ὄχυματι.
—δὲ βέραι, qui currat. This use of the
subjective, for an indefinite and possible
event, is rather rare. Compare v. 6.
ἀστέρ’ ὀπωρωμῆν ἐνάληκτος, ὃς τ’ ἰμάλιστα
λαυρήρως παμφάνισι. Thiersch and Doc-
derlein would read θέμη, as if the in-
dicative from θεμα.—For the next verse
Spitzner comparis inf. 141. x. 538, xv.
260.

25—76. Priam, who had descended
from the ramparts (xxi. 526—529), but
perhaps reascended, now sees Achilles
glittering like a baleful star. Alarmed
for the safety of his son Hector, he calls
loudly to him to desist, and not to face
in the fight one manifestly superior in
prowess. Others of his sons have already
been slain or taken captive; but their
loss is as nothing compared with Hec-
tor’s. Enough of woe has already fallen
on his aged head; unless Hector enters
into the city to protect him, his own
death and ignominious mutilation will
soon follow. A passage of singular beauty
and pathos.

25. ὁ γέρων. See on xxi. 526.—ὡς τ’
ἀστέρα, see v. 5; xi. 62. The dog-star,
which was thought to bring pestilence,
is meant.—ἐίνυ, Schol. ἐξερχέται καὶ
παμφαίνονθ' ὡς τ' ἀστέρ', ἔπεσομένον πεδίοιο, ὡς ρά τ' ὀπώρης ἔσων, ἀρίζηλοι δὲ οἱ αὐγαί φαίνονται πολλοί μετ' ἀστράσι νυκτὸς ἄμολγω· ὅν τε κύν' Ὑμίωνος ἐπίκλησιν καλέοσιν.

λαμπρότατος μὲν ὦ γ' ἔστι, κακῶν δὲ τε σήμα τέτυκται, 30 καὶ τε φέρει πολλῶν πυρετῶν δελοῖσι βροτοῖσιν.

ὅς τοῦ χαλκὸς ἐλαμπτε περὶ στῆθεσιν θέοντος. ὑμοίζεν δὲ ὁ γέρων, κεφαλὴν ὁ γ' γε κόψατο χερών ὕψος ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει λισοσάμενος φίλον νιόν ὃ δὲ προπάροιθε πυλάων ἐστήκεν, ἀμοτον μεμᾶσε Ἀχιλῆ μάχεσθαι.

τὸν δ' ὁ γέρων ἑλεενὰ προσηῦδα, χείρας ὀργὺν. "Ἐκτὸς, μὴ μοι μίμησθαι, φίλον τέκος, ἄνέρα τοῦτον οἶος ἀνευθ' ἄλλων, ἢ μὴ τάχα πότμον ἐπίσπης Πηλεώνι δαμεῖς, ἐπεὶ ἥ πολὺ φέρτερος ἐστὶν, σχέτλιος. εἴθε θεοὶς φίλοις τοσσόνδε γένοιτο ὅσον ἐμὸί τάχα κεν ἐ ἀκίνες καὶ γύτες ἔδουεν κείμενον ἥ κε μοι αὐνὸν ἀπὸ πραπτίδων ἄχος ἐλθοῦν'

ἀνείσω.—ἀστράσι, a rare dative as from ἀστήρ."Conspicuous among many other stars is the light of this at midnight." In the dog-days the star was considered rather to rule the day, and so cause the heat; but towards autumn it rises in the night, and then its influence was thought even more baneful; see Hes. Opp. 419, and Lexil. p. 87. Also sup. xi. 173. Virg. Aen. x. 274, 'ilce situm morbosque ferens mortuilibus aegris Nasicetur, et laevo contistrat lume naeulium caelum.'—ἀμολγή, the darkest part of the night; τῷ μεσωνυκτίῳ, Hesych., who cites ἀμολγὸν νύκτα, i.e. ἥφεραν καὶ σκατείριν, from the Alcmena of Euri- pides.

29. κὼν' Ὑμίωνος. The dog attending the hunter Orion: other names were πρόκυων, canicula, canis Erigonis; see Ovid, Fast. iv. 939; v. 723. Hes. Opp. 619.

30. λαμπρότατος κ.τ.λ. It is brightest, but yet it is a bad star, for it brings fever. The Schol. Ven. notices the ἀταξ ἐγήμενον term πυρετόν, which perhaps pertains to the later dialect.

32. χαλκὸς, viz. from the divine shield.

31. ἀνασχόμενος. Schol. Ven. 2, πρώ- τον τοῖς θεοῖς ἄρας τὰς χειρὰς, οὕτω κόπτει τὴν κεφαλὴν. — ἐγεγώνει, 'he called loudly to;' either imperf. of ἐγ- γωνεώ, formed from an aorist γεγωνεῖν, as χαρασμέω from χαρασμέοιν, or pluperf. of γέγωνα, like ἄναγεναι, ἀνώγα.—πυλάων, see sup. 6.

37. ἑλεενὰ, in words intended to move pity.

41. φίλος is used in bitter irony for ἓχθρος. 'I only wish he were liked by the gods as much as, and not more than, he is by me!' The sentiment is the same as in Aesch. Suppl. 733, καλῶς ἀν ἡμῖν συμφέροι ταῦτα, δ' τέκνων, εἰ σοὶ τε καὶ θεοίσι ἐξβαρόθιτο.—ἔδουεν, 'soon would the dogs eat him!' There are variants ἐδοντι (future), ἐδωνταί, and ἐδωντο. The subjunctive is defended by Spitzer, though he retains ἔδουεν, from i. 205, ἤς ὑπερπληρίας τάχ' ἀν ποτε θυμόν ὀλέσσῃ.

43. ἐθῶ, i.e. grief would be removed from my heart.—ἐῶν, ἐστερημέον, μεμονομέον Scholl, who derived the word from εἴσ. Cf. Aesch. Cho. 241, ἐδοὺ δὲ γέναν ἐὼν ἀκτοῦ πατρός.
ος μ’ νιών πολλών τε και ἐσθλῶν εὐνιν ἔθηκεν, κτείνων καὶ περνᾶς νήσων ἐπι τηλεδαπάων. καὶ γὰρ νῦν δύο παίδε, Αυκάνων καὶ Πολύδωρον, οὐ δύναμιν ἰδέεν Τρώων ἐς ἀστὴ ἀλέων, τοὺς μοι Λαοθόη τέκετο, κρείουσα γυνακῶν. ἀλλ’ ἐ’ µὲν ζώουσι μετὰ στρατός, ἥ τ’ ἀν ἐπειτα χαλκοῦ τε χρυσοῦ τ’ ἀπολυσόμεθ’ ἐστι γὰρ ἐνδον’ πολλὰ γὰρ ὀπασε παιδὶ γέρων ὄνομακλυτος Ἀλης. ἐ’ δ’ ἡδη τεθνάσι καὶ εἰν Ἀδίαδο δόµουσιν, ἁλγος ἐµὸ θυµὸ καὶ µητέρι, τοὶ τεκόµεσθα: λαοίσων δ’ ἀλλοισι µεννυθαδιτερον ἁλγος ἐσσεται, ἢν µὴ καὶ σύ θάνης Ἀχιλῆς δαµασθείς. ἀλλ’ εἰσέρχεο τεῖχος, ἐµὸν τέκος, ὀφρα σαώσης Τρώας καὶ Τρώας, µηδὲ µέγα κύδος ὑρέχης Πηλείδη, αὐτὸς δ’ φίλης αἴωνος ἀµερῆς. πρὸς δ’ εµὲ τὸν δυστηρον ἐτὶ φρονεόταν ἐλέησον, δύσμορον, ὅν µα πατήρ Κρονίδης ἐπὶ γῆρας οὐδ’ αὐτὴ ἐν ἀργυλέη φθίσει, κακὰ πόλ’ ἐπιδόντα, νιάς τ’ ὀλλυμένους, ἐλκηθείσας τε θύγατρας, καὶ θαλάμους κεραῖοµενός, καὶ νήπια τέκνα

45. κτείνων κ.τ.λ., by killing some and selling others as captives. See xxi. 454. There was a variant ἡλυτερῶν, which may mean ‘fertile,’ εὐγελῶν, Schol. Vict.—δύο παιδε, see xx. 407; xxi. 91.
50. χαλκοῦ κ.τ.λ., the genitive of price: ‘we shall procure his ransom for brass and gold.’
51. παιδί, to his daughter Laothoe, xxi. 85.
52. καὶ εἰν κ.τ.λ. Some took this as the apodosis, ‘even in Hades we shall grieve.’
54. λαοίσων κ.τ.λ. The grief of the people generally will be less lasting if your loss be completely removed.
56 secq. Totum luna locum usque ad versum 78 Phylarchus Consolat. ad Apoll. vi. 433 insinit.” Spitzner.—µηδὲ κ.τ.λ., he deprecates the double evil of giving glory to an enemy, and losing a precarious life.
59. τὸν δυστηρον, another instance of the Attic use of the article.—ἐτὶ φρονεόντα, “ad hue mente competem needum ad dolores sentiendos obtusum,” Doederlein; who remarks that in the next line, ἐπὶ γῆρας οὐδ’ means ‘entering upon old age,’ not (as Mr. Trollope explains it) ‘in extreme old age.’ It is remarkable that the phrase occurs in Herod. iii. 14, ὁς εκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν ἐς πτωχὴν ἀπίγκαται ἐπὶ γῆρας οὐδ’.—ἐπιδόντα, ‘having lived to see,’ viz. in the capture of Troy; which, says the Schol. Ven., he predicts, προοναιµονεί. It is however evident that the ἰλιών ἄλωσις is the older poem, and from it the allusions to the rape of Cassandra and the death of Astyanax are clearly taken. So fixed a belief had the grammarians in the antiquity of our text, that the Schol. Vict. says “from this passage the story about Cassandra and Astyanax was introduced (ἐφρό) by the tragedies.” The violation of the digamma in ἐπιδόντα is another indication of lateness. Cf. Soph. Trach. 1085, τὰν ὅδ’ ἐπιδόντες πεσοῦσαι, αὐτῶς, ὅς αὐτῶς, ὅς µ’ ἀλεσον.
Section 65. νυνὶς, anciently νυσῶν, νυσὺς, is said to be the Sanscrit sunāḍa, 'daughter-in-law.'

Section 66. ἄν, here with the future (see x, 454, xv, 351), "it may be that I myself shall last all of be torn by ravening dogs at my own outer door." The idea of lying exposed to the gaze of all before his own palace-door, adds a pang to the old man's sad presentiments. Plutarch reads ἐφώσω, which is defensible as an epic construction. Cf. inf. 506.

Section 69. τραπεζῆς κ.τ.λ., 'fed at my own table and keepers of my house-door.' Perhaps these verses are of doubtful antiquity; see however xxiii.173. It is very unlikely that a dog would ever devour its own dead master.—ἀλύσοντες, ἀλύσοντες, 'distressed,' 'bewildered,' a word occurring here only. Compare ἀλυσίκας and ἀλυσίτημα. Schol. Ρ. ἀλυσόντες ὑπὸ πλησιμοῦ ἀλύσοντες, οἴον ἐν ἀλυσίτημα, τεσσαρονύμε. Others wrongly explained the word by ἄγαν λυσόντες. Doedelein is at some pains to show that the ἀλύσοντες are the wild dogs, opposed to τραπεζῆς, the domestic; and he places a colon at ἐλητταί, taking ol in 70 for ὀστοί. "Duplex praedicat fatum corporis sui Priamum: aut ferorum canum morsibus in publico lacerabitur, aut suis a canibus vice κηδεστῶν miserum in modum curabitur." But ἀλύσοντες, which he interprets 'licking my wounds,' naturally contains the same idea as ἀλύσοντες. For the death of Priam, as described in the so-called "Cyelles," see Virg. Aen. ii. 557, "Iaeet ingens littere trunuces, Avulsunque humeris caput, et sine nomine corpus."

71—76. νέφ κ.τ.λ. "For a young man any treatment is likely and reasonable,—that slain in war, or even slashed with sharpened brass, he should lie on the field; since anything is right and proper for him, as to one dead, whatever may present itself; but when the grey head and grey beard, and the naked parts (αἰδώς) of an old man slain in war are mangled by dogs,—that indeed is a most pitiable fate for mortals deceased." If we construe ἐπέοικε κείσωσα, then πάντα will signify πάντως. Compare v. 181; ix. 645. But the same sentiment seems repeated nearly in the same words in 73. Doedelein punctuates thus, which is perhaps better, πάντα δὲ καλὰ, θανόντως περὶ τῇ φανή, "Ommia decent juvenile, et occidere in pugna, et omnia pati quaecunque vel post occasum ei eveniunt." He takes κείσωσα for cadere rather than for jacere, comparing xvii. 300.—For the compound ἀρηκτικ ἀρηκτικ ἀρηκτικ see xxi. 301.—αἰδώς, cf. ii. 262.

73. φανή, I. e. φανής, φανής. So δαμή inf. 246. There are some verses of Tyrtaeus (Frag. 10. 21—27 Bergk) so like this, that either the epic passage itself is really ancient, or Tyrtaeus is wrongly made the author of later verses, or the sentiment in some form is ancient, and this passage took its colouring, in common with that of Tyrtaeus, from the earlier epics, which perhaps is the most probable account of the matter:—
αἰσχρὰ τὰ γ’ ὄφθαλμοι καὶ νεμεσθ
τῶν ἵδειν,—
καὶ χρία γυμναθέντα: νέοισι δὲ πάντ᾿ ἐποίκουν,
ὑφ᾿ ἐρατὴς ἡβης ἀγαλῶν ἀνθος ἔχῃ.

77—89. At the end of his address the aged Priam rends his hoary hair, while Hecuba stands by and with tears implores her son, by the breast that suckled him, to keep within the walls and not meet Achilles in the fight. If he is slain, his corpse will be thrown to the dogs, and not obtain burial from his friends.

80. ἀνεμένην, ‘stripping off the folds of her garment so as to bare her breast.’ So Aesch. Cho. 27, πρῶτοντον στολήν πέτλων. Ibid. 882, τόδε δ᾿ αἴδεσθαι, τέκνων, μαστόν, πρὸς δὲ σὺ πολλὰ δὴ βρίζων ἄμα ὀμίλωσι εὐμελίζαν εὐτραφές γάλα. Properly, ἀνεμέσθαι is to relax a tight or tense hide in the process of skinning an animal; so Od. ii. 300, ἀγάς ἀνεμένως, and Eur. El. 826, ἀνεύτω λαγώνας. The Schol. Ven. here rightly explains ἀπογυμνώσα τὸ κατὰ τοὺς μαστῶς κόλπωμα. Hesych. ἀνεμένην ἀνέλκουσα καὶ ἀναχαλώσα τὸν πέτλων, καὶ τὸν μασθὸν δεικνύουσα.
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\\all\ ' he instead there which if
\\xviii. possessions,
\(a\)" w moi égōn. ei mēn ke pūlas kai teixea ὅων,
\\100. Pouludámas. See xviii. 255,

93. \(\chiειδ.\) A rare word, variously
derived from \(\chiαδάνω,\) \(\chiείσωμαι\) (Od.
 xviii. 17), and \(\chiείσια.\) Perhaps from the
same root as \(\chiάος,\) which implies a yawn-
ing or gaping vacuity. Pind. Isthm. vii.
70, ἥραν γὰρ οὐκ ἄπειρον ὅτι \(\chiεὶδ\) καλὸν
dάμαστεν. Doederlein compares \(\chiέκα,\)
used in the same sense by the Alexandrine
poets.—\(\ωρέστερος\) (al. \(\ωρέστερον\)), not a
mere epithet, but in the local sense, and
thus having a meaning consistent with its
position in the verse, 'in the lonely
mountain-wilds.' — \(\κακά\ χάρμακα,\) as if
the venom proceeded from eating poi-
sonous plants. So Virg. Aen. ii. 471,
'Qualis ubi in lucem coluber mala gra-
mīna pastus—linguis micat ore trīsalis.'
This mistake was a want of science ra-
ther than observation; but to the latter
(a rare fault in our author) we must
attribute the statement that a snake
waits to attack a man near its hole,
instead of entering it; since the habit of
all snakes is to be timid and harmless if
unmolested. But snakes and dragons are
more mythical than real in most of the
ancient descriptions.

99—130. Hector soliloquizes, and be-
gins to hesitate between entering the
city and remaining without. If he
enters, Pulydamas will taunt him for not
having before followed his advice; if he
meets Achilles, and offers in the name of
the Trojans to restore Helen and her
possessions, not sparing any property of
his own or the rest of the citizens,—

why, Achilles will not listen to him, but
kill him regardless of truce. No! there
is no help for it now; he must meet the
foe, and heaven defend the right!

100. Pouludámas. See xviii. 255,
where Pulydamas says, κέλομαι γὰρ ἐγώγω
ἀστυδε νῦν ἱέμα, μὴ μίμειν ἤδιον.
The passage is alluded to by Persius,
i. 4, 'Ne mibi Pulydamas et Troiades
Labecnon Praetulerint, ' compared with
inf. 105. Aristot. Eth. N. iii. cl. 11,
toiostous de καὶ 'Ομυρος ποιεῖ, ὄνον τὸν
Διομήδην καὶ τὸν "Εκτόρα, Πουλυδάμας—
ἀναβάθησι. Other citations from the
ancients are fully given in Mr. Trollope's
note. The metaphor in ἀναβάθησι is that of
a burden laid upon one; see Hes.

102. ὅτε ὄρετα. The fact that has
occurred is taken into account, in respect
of τὴνδε νῖκτα. The \(οὐράλιο\) \(οὐλίγα\)
would require ὅτε or ὅποτε ὄρετα.

104. ἀτασθάλησιν. Mr. Gladstone
discusses the meanings of this word,
"Juventus Mundl, " pp. 387—389, and
he calls this passage "the weakest case
of its application," meaning here only
'obstinate folly' instead of 'deep, de-
liberate wickedness; sinning against
light; doing what, but for a guilty
ignorance, we must know to be wrong.'

—The next verse occurred vi. 442.
μὴ ποτὲ τις εἰπῆσι κακῶτερος ἄλλος ἐμείον
'Εκτωρ ἦφι βίθη μπθήσας ὥλεσε λαόν.
ὡς ἐρέουσιν ἐμοὶ δὲ τότ' ἄν πολὺ κέρδιον εἰη
ἀντήν ἢ 'Ἀχιλήα κατακτεῖναι νέεσθαι
ἡ κεν αὐτῷ ὀλέσθαι ἐνκλειῶσ ρὸ πόλεσιν.
εἰ δὲ κεν ἀσπίδα μὲν καταθείμαι ὁμφαλόσθαι
καὶ κόρυθα βραρῆν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
αὐτὸς ἴων 'Ἀχιλήος ἀμύμουνος ἀντίος ἐλθὼ
καὶ οἱ ὑπόσχωμαι 'Ελένην καὶ κτήμαθ' ἀμ' αὐτῆ,
πάντα μάλ' ὄσσα τ' 'Ἀλέξανδρος κοίλης ἐν νησών
ἡγάγετο Τροῖν', ἢ τ' ἐπλετο νείκεος ἄρχῃ,
δώσεν 'Ατρείδησιν ἁγεν, ἀμα δ' ἀμφίς 'Ἀχαῖος
ἀλλ' ἀπόδάσσεσθαι, ὡσα τε πτώλις ἦδε κέκευθεν.
Τρωσίν δ' αὐδιπότισθε γερούσιον ὄρκον ἐλωμαί


108. ἐστὶ δ' κ.τ.λ. 'But for me it would in that case be a much greater gain, either to slay Achilles in the sight of my countrymen and return in triumph, or myself to die gloriously before (or in defence of) the city.' He means, 'if I am to bear such reproaches, it were better for me to die in my country's cause, if I cannot slay Achilles.' Spitzner with some MSS. reads αὐτῶν ὀλέσθαι. He remarks on the ambiguity of αὐτῶ, which might refer to Achilles. We might suggest αὐτῷ, 'there on the field.'

111 seqq. He now reasons on another contingency; 'Or, if I lay down my armour and meet Achilles under truce toofer terms by restoring Helen, I fear it would be a vain attempt, for he would take advantage of me and slay me unarmed,' viz. under the idea that any thing was lawful in obtaining redress for the death of Patroclus. The apodosis is at 122, and a full stop is wrongly placed in some editions at δᾶσσαν.

111. καταθέωμαι, an interchange of syllables for καταθέωμα (θέωμα).

116. νείκεως ἄρχῃ. See v. 63; xi. 604. In some of the old epics,—perhaps the

Cypria,—emphasis seems to have been laid on the πρώταρχος ἄτη of Paris in carrying off Helen.

117. ἀμφίς, 'separately, distinctly from Helen's property, which belongs only to the Atridae. Schol. Ven. 2, ἠμα τῇ προτέρᾳ ὑποσχέσει καὶ ἔτερα, χωρὶς ἀν Ἀλέξανδρος ἑρπάσειν. Translate, 'and at the same time to distribute to the Achaeans (generally) other prizes apart, from whatever stores this city has laid up.' Butt. mann (Lexil. p. 96) explains ἀμφίς 'man by man,' citing Od. xix. 40, ἢ δ' ἐν μὲν ὑφρομενήν εἰρήσθαι ἀμφις ἐκαστα. (The true reading is probably ἀμφὶς Φέκαστα.) Doedelein's explanation is untenable, τοῖς ἀμφίς, 'the Achaeans who accompanied the Atridae.' The Schol. Ven. and others, perhaps from xviii. 510, interpreted ἀμφίς by ἀνθίκα, δίχα μερίσασθαι. And so (apparently) Spitzner: "omnes divitias, quasunque urbs occultat, se inter Tros et Achivos partiturum esse Hector spondet."

119. Τρωσίν δ' αὖ κ.τ.λ. 'And if, further, I should get from the Trojans an oath passed in solemn council, that they will hide away nothing, but divide every thing into two shares,' viz. that they will give half to the Greeks, retaining the other half for themselves. The dative Τρωσίν depends on the idea of relation; or it may be compared with δέξαι ὁ σκόπτοντων, ἐγὼ πρώτοιμι τάδε, Ar. Ran. 1220, Τρώσατι κύδων ἀρέσχα, sup. iv. 95. For ἐλέσθαι ὄρκον (the
μή τι κατακρύψειν ἀλλ’ ἀνδίχα πάντα δάσασθαι, [κτήσων ὀσήν πτολέμθρου ἐπήρατον ἐντὸς εἴργεν'] ἀλλὰ τί ἢ μοι ταῦτα φίλος διελέξατο θυμός; μή μν ἐγὼ μὲν ἱκώμαι ἰών, ὦ δέ μ’ οὖκ ἐλεήσει οὖδε τί μ’ αἰδέσεται, κτενεῖ δέ με γυμνὸν ἐόντα αὐτὸς ὡς τε γυναῖκα, ἑπεὶ κ᾽ ἀπὸ τείχεα δύο. οὐ μὲν πως νῦν ἔστων ἀπὸ δρυῶν ὀὐδ᾽ ἀπὸ πέτρης τῷ δαριζέμεναι, ἂ τε παρθένος ἤθεος τε, παρθένος ἤθεος τ᾽ ὀδριζέτον ἀλλήλουν. βέλτερον αὐτῷ ἐρείδι ξυνελαυνέμεν ὦτι τάξιστα: εἰδομέν ὀπποτέρφει κεν Ὄλυμπιος εὐχὸς ὄρεξῃ.’” 130 ὁ δὲ οἱ σχεδὸν ἤθεν Ἀχιλλεῦς

Atties says δέξασθαι compare Od. iv. 746, εἵμεν β’ ἐλετο μέγαν ὅρκων, μή πρὶν σαι ἑρεῖν κτ.λ. The Schol. Ven. cites a variant ὄρκωμα, which Spitzner supposes to have crept in from i. 233, ix. 132.— γέροςιον, σεμνον, ὥ τὸν τοῖς γέρονσιν ὄφειλοντα προτεινεσθα, Schol. Ven. 2. 123. μή μν κτ.λ., sc. δέδοικα μή.— ἱκώμαι, ἱκετεύων. Cf. Aesch. Suppl. 327, τὶ φῆς ἰκνεύσαι τῶν ἄγωνῶν δεών; For the subjunctive followed by the future, also depending on μή, see Aesch. Pers. 121, and the note there. Also inf. xxiii. 341—343. 124. αἰδέσεται, sc. ὡς ικέτην. Cf. i. 23. 125. αὐτῶς, just as if I were a woman. 126. οὐ μὲν πώς κτ.λ. ‘Certainly ‘tis not now the time from tree or rock to hold lovers’ converse with him, such as a maiden and an unwedded youth hold with each other.’ For δαρίζεων see vi. 516, xxiii. 610; and for the phrase ἀπὸ δρυῶν ἢ ἀπὸ πέτρης, Goettling on Hes. Theog. 35. Gladstone, “Studies,” iii. p. 407. Plato, Phaedr. p. 275, b. Od. xix. 163, οὐ γὰρ ἀπὸ δρυῶν ἐστὶ παλαιοῖς, οὐδ᾽ ἀπὸ πέτρης, which however has a different sense from the proverb as here used, and which the Scholiasts explain of foundlings exposed under a tree or a rock, and so of unknown parentage. “This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security; in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands careless by.”

Mr. Trollope. “Hector inmiti Achilles animo, nullo verborum lenocinio flectendo et expungando, cum irrisione quadam blandos amantium susurus object.” Spitzner. For the repetition of words, called ἐπαναφορά or ἐπάναληψις, see xx. 371. So Cie. de Div. i. 8, § 14, ‘et matutinis acredula vocibus instat, Vocibus instat, et assiduas jacit ore querellas.’ 130. εἰδομέν, for εἰδόμεν. So Aesch. Cho. 876, εἰδόμεν ἢ νικώμεν ἢ νικώμεθα. Inf. 214, ινα εἰδομέν. We might have expected ὑφα τάξιστα, and the Schol. Ven. records this as a variant. Spitzner cites the combination ὑττι τάξιστα from ix. 659, xv. 146, and elsewhere; and he renders the passage “quam cellerim videamus, utri Jupiter victoriam sit oblaturus.” Doedelein constructs ξυνελαυνέμεν ὦττι τάξιστα. The κέν obviously belongs to ὀρεξῃ, not to ὀπποτέρφει, which is a very different construction, e. g. Aesch. Suppl. 429, ὀπτέρεστὶν κτίσης, μενεπὶ Ἀρεῖ κτίςεν ὁμών θέμων.

131—166. Hector sees Achilles approaching with poised spear, and flies from him in terror. Achilles pursues him as a kite chases a dove. They pass by the sources of the Scamander, one hot, the other cold, and the pools once used for washing by the Trojan women, but now deserted in the time of war. The race for life is compared to the efforts of a horse drawing a car round the stadium for a prize. Thrice did they run round the city, turning each time at the river-head as the term of the course.
... from sources cf. poses kept fine cos gushed towards pared context. epithet, and him onplies (vii. /xavos, tov rapid of 255. plain Vict. 'from thinks, 132. /xeAavos, tov rapid of 135. 140. 141. 145. 139. 138. 137. 136. 135. 134. 133. 132. 131. 130. 129. 128. 127. 126. 125. 124. 123. 122. 121. 120. 119. 118. 117. 116. 115. 114. 113. 112. 111. 110. 109. 108. 107. 106. 105. 104. 103. 102. 101. 100. 99. 98. 97. 96. 95. 94. 93. 92. 91. 90. 89. 88. 87. 86. 85. 84. 83. 82. 81. 80. 79. 78. 77. 76. 75. 74. 73. 72. 71. 70. 69. 68. 67. 66. 65. 64. 63. 62. 61. 60. 59. 58. 57. 56. 55. 54. 53. 52. 51. 50. 49. 48. 47. 46. 45. 44. 43. 42. 41. 40. 39. 38. 37. 36. 35. 34. 33. 32. 31. 30. 29. 28. 27. 26. 25. 24. 23. 22. 21. 20. 19. 18. 17. 16. 15. 14. 13. 12. 11. 10. 9. 8. 7. 6. 5. 4. 3. 2. 1. 132. ενυαλίως, elsewhere a proper name, and of four syllables, seems here an epithet, and the derivation suggested (vii. 166) from ενδαλευθα well suits the context.—κορυφίζει, like κορυφάλωσα, implies the nodding of the plume or crest on the helmet.

135. ἰδελού. Again Achilles is compared to the sun; cf. xix. 308, τείχεοι παμφαίους ὥς τ' ἤλεκτρως 'Ὑπεριών.

137. ὀπίσω, κατὰ νότον. He fled towards the plain, leaving the gate behind him which Priam had called on him to cuter.—βῆ δὲ φωβύβεις, Schol. Ven. ἀντὶ τοῦ φείγον ἀπέβη.

140. οἴμησε, as αἱετοῦ οἴματ' ἔχων μέλανο, xii. 252. The dactylic rhythm of 141 and 139 seems to express the rapid flight of the birds.

141. ὑπαίθα, which the Scholiasts explain 'close in front,' may simply mean 'from under him,' as ὑπαίθα λιασθεῖς, xii. 255.

143. ἐτρεπε, metα δέους ἐφημεν, Schol. Vict. It may be questioned if the next verse is not an interpolation.

145. σκοτίην, Schol. Vict. τὸ Λιουήτου μνῆμα. See ii. 703.—ἐρμίωθ', Spitzner thinks, is not the solitary fig-tree that was close to the city walls, vi. 433, xi. 167, but a grove of waving (ζυμέωντα) trees extending from the walls into the plain. "Troas Ili sequeram praeter vectos et medium per campum fugientes, prinsquam ad fagnum et portam Scaevam venerint, ficas a parte sinistra religiisse conscientia cum. Hector antem, Achillis conspecta tertius, per viam publicam ad Scamandri fontes gressu citato fertur, et primum ei ficorum lucus a dextra frui man." For σεύσθαι παρά τι he compares xviii. 576. By τείχεοι αἰεν ὑπὲκ, the poet means that they kept getting farther and farther away from the walls.

149. καπνῶς, ἀτμῶς, the steam. That a warm spring still rises near the cold sources is stated by Sir W. Gell in his Geography of the Troad. The water as it gushed from the ground was received in stone troughs for the purposes of washing, as is still done in rivers and mountain streams in the Romance countries. See Od. vi. 40. There is a fine touch of pathos in adding τὸ πρὸν ἐπὶ θερμη κ.τ.λ. (156).—θερεί, 'even in summer.' From the context, the Scholiasts supply χειμῶν with 149.
γίγνεται εξ αὐτῆς ὡς εἰ πυρὸς αἰθομένου. 150

η δ' ἐτέρη θερεὶ προρεῖ εἰκῶια χαλάζῃ

η χιών ψυχῆ ἢ ἢ ἢ ὅδατος κρυστάλλω.

ἐνθα δ' ἐπ' αὐτῶι πλυνόι εὐρέες ἐγγὺς ἔσσω

καλοὶ λαύνειο, ὅτι εἰματα σιγαλόεντα

πλύνεσκον Τρώων ἀλόχοι καλαὶ τε θύγατρες τὸ πρὶν ἐτ' εἰρήνης, πρὶν ἐλθέμεν υίας 'Αχαῖων. 155
tὴ ρα παραδραμῆτην, φεῦγων, ὅ δ' ὀπισθε διώκων

[πρόσθε μὲν ἐσθλὸς ἐθενύε, δίωκε δὲ μν. μέγ. ἀμείνων] καρπαλύμωσ, ἐπεὶ οὐχ ἴερημον οὐδε βοεῖν ἀρνύσθην, ἀ τε ποσσίν ἀέθλα γίγνεται ἄνδρών, 160

ἀλλὰ περὶ ψυχῆς θέον Ἐκτόρος ἵπποδάμῳ.

ώς δ' οτ' ἀειλοφόροι περὶ τέρματα μόνυχες ὕπποι μύμβα μάλα τρωκῆς τὸ δὲ μέγα κεῖται ἄεθλον,

ἡ τρίτος ἢ γυνῆ, ἄνδρος κατατεθυήτωτος

ώς τὸ τρίς Πράμωο πόλιν περιδυνηθῆτην 165

καρπαλύμωσι πόδεσσι. θεοὶ δὲ τε πάντες ὅρωντο.

tοιοὶ δὲ μύθων ἢρχε πατήρ ἄνδρῶν τε θεῶν τε.

"ὁ πόποι, η ψεῖον ἄνδρα διωκόμενον περὶ τείχος

δοθαλμούσων ὅρωμαι. ἐμὸν δ' ὀλοφύρεται ητορ

153. ετ' αὐτῶν, 'over' or 'on them,' i.e. constructed round the spring itself. The explanation of the Schol. Ven. is less correct, ἄντι τοῦ παρ' αὐταῖς.


159. βοεῖν. Schol. Ven. 2, τὸ παλαιὸν γὰρ ἐν ἄγων χρήσας ἑωθαυν ἐπάθα: καὶ ἔρων μὲν πᾶν ἥμα, ἱδίως δὲ παρὰ 'Ἀσ-

πικοίς τὸ πρόβατον. The Schol. Vict. adds, καὶ νῦν Οἰσταίω, 'Δικαλεὶ πεπετή-

ρον ἄγωνα ποιντέτει, χρήσας διδάσαν. Mr. Trollope notices that in Herod. ii. 91, among other prizes given to gym-

nastas τέρματα are enumerated.

161. The phrase θειν ψεῖον περὶ ψυχῆς, or ὕπερ ψυχῆς ἄγων, is said to be taken from this verse. Mr. Trollope compares Aen. xii. 764, 'neque enim levia aut ludiera petuntur Praemia, sed Turni de vita et sanguine certant.' Orest. 858, ἄγωνα θα-

νάσιμον δραμούμενον. The plural θειν, as the Schol. Ven. observes, includes Hector himself as one of the parties, who ran for his own life; though it is put ob-

jectively, περὶ ψυχῆς Ἐκτόρος.

162. περὶ τέρματα, i.e. round a course marked by a στήλη or τέρμα at the end. See xxiii. 333. This form of the stadium seems to have been universal, probably because the danger and difficulty of the turn furnished the chief excitement and interest of the race.

164. ἄνδρος. The genitive is rather irregular; the sense is 'in a contest held in honour of some deceased chiefman.' Doederlein supplies ἐν τάφῳ; the Schol.

iasts seem to have taken κατὰ separately, for ἐτί.

166. ὅρωντο, 'looked on.' According to Doederlein, differing from ἔφαγο, 'they saw it.' Cf. xxiii. 4:48.

167—176. Zeus and the other gods witness the chase. In pity for Hector, a pious worshipper, he appeals to the rest of the immortals whether they should save him or allow him to perish.

169. ὀλοφύρεται. Plato, Resp. iii. p. 388, c, where this and part of the pre-

ceeding verse are cited, objects to the gods being made to express sentiment and grief.
"Εκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκηεν
'Ἰδῆς ἐν κορυφῇσι πολυπτύχου, ἀλλοτε δ' αὖτε
ἐν πόλι ἀκροτάτῃ' νῦν αὖτε ἐ δίος Ἀχilléως
ἀστυ πέρι Πράμοιο ποιῶν ταχέεσσι διώκει.
ἀλλ' ἀγετε φράζεσθε, θεοί, καὶ κητιάσσεθε
ηὲ μιὲν ἐκ θανάτου σαώσομεν, ήὲ μιὲν ἤδη
Πηλείδη Ἀχilléι δαμάσσομεν ἔσθλον ἕόντα."

τὸν δ' αὖτε προσείπε θεᾶ γλαυκώτως Ἀθήνη
"ὡ πάτερ ἀργυρεύανθε κελανεφές, οἶον ἔειπες.
ἀνδρα θυητὸν ἕόντα, πάλαι πεπρωμένον αἰση,
ἄψ ἠθέλεις θανάτω τοῦ δυσηχέος ἔξαναλύσαι;
ἐρδ'- ἀτὰρ οὐ τοι πάντες ἐπανεόμεν θεοὶ ἄλλοι."

 createState.

The same formula occurs i. 303,
ii. 179.

166, 187. This couplet occurred iv.
73, 74, and the latter verse ii. 167.

188—223. The chase is continued,
and the fruitless efforts of Hector to
escape are compared to those of a deer
to elude a wary hound. If he makes for
the space under the walls, in hopes that
.darts will be directed from them against
his pursuer, Achilles by a side-movement
drives him away. The hopeles5 feeling
is compared again to a nightmare,
where motion seems to the sleeper im-
possible. The appearance of Apollo for
the last time imparts new strength and
.courage to Hector for a while; but the
fates are now against him; Athena ap-
proaches Achilles, and assures him of
victory, though it is won by a fraud
practised upon Hector.

188. ἀκούειν, keeping him in constant
motion before him; perhaps with the
notion of bewilderment.

189. δῆται, διάκρινη, as in vii. 197,
xii. 276.—ἀφεσ, 'having started it,'
κινησας.—δι’ ἄγκεα, as δια τ’ ἐντεα καὶ μέλαν αἶκα, x. 208 (Schol. Ven. 2).

191. τ’ ἐπε ἐκ, ‘even if it escapes him for a moment by crowning down under a bush, yet assuredly (τε = τοι) recovering the track he keeps on staunchly running till he has found it.’ This describes the dodging up and down, the running round and about, as opposed to the straight course. Cf. viii. 136, το β’ ἐπω δεῖσαντε καταπτήσει ὑπ’ ὁχεσφιν.—ἔμπεδον, xiii. 141, xv. 684.

195. ἄντιον, ἵδο, right towards, right in front of. The Schol. Ven. thinks the Dardanian are the same as the Seakan gates, sup. 6. Mr. Gladstone ("Juven
tus," p. 470), says the Seakan gates were on the Dardanian, on the south of the city.—ὑπό, so as to get close under the shelter of the rampart, i.e. that his retreat might be covered by the javelins of his friends.—παραθάλαι, by getting first on that side of him. The Schol. Ven. records a variant παραστρέφωσικε, which Spitzner supposes to have originated from a double reading, παραστρέφωσικε παραστάς and ἀπαστρέφωσικε παραθάλαι. And παραστάς is still the reading of some copies.—προτάρομεθα, whether χρωμάτων or τοικών was doubted by the Scholiasts. It seems to mean ‘in front of him’ in respect of the city, i.e. keeping ever between Hector and the city. For the effort and desire of Hector was to fly πρὸς πόλιος, facing or in full view of the city. Compare διπλῶν μάσσα πρὸς πόλεως φαινεν, Aesch. Suppl. 619. Dodderlein strangely explains the passage, construing τοσσάκι with πέτετο also; ‘quoties Achilles praecurrendo Hectorem interculserat ab moenibus, ipse, utpote propior urbi, ultra ab urbe índse adoriebatur,—nam πρὸ τί πτόλεων idem est quod áto, ut x. 428 πρὸς ἀλὸς, xv. 670 (πρὸς ἅς).’

199—201. The Schol. Ven. says these three verses were rejected as commonplace (ἐντελείας), and derogatory to the fame of Achilles for swiftness. Mr. Trollope thinks 200 is a mere tautology, and an interpolation. The idea is remarkable, and worthy of a great poet; for the distressing feeling of being unable to run, or move, or call out, in a dream, illustrates by an apt figure the futility and nothingness of both the pursuer’s efforts and those of the pursued. Compare Plat. Theaet. p. 158, 2, ἐπεὶ ὅσ οἰκίας γε ὅπι ἵν δυναίμεν ἀμφισβῆτησαι, ὅσ οἱ μαυσολεῖοι ἢ οἱ ἄνερρωποντες οὐ πευκῇ δοξάζονται, ὅταν οἱ μὲν θεοὶ αὐτῶν ονομαί εἴη, οἱ δὲ πηνοῖ τε καὶ ὅσ πετομένοι εἰν τῷ ὑπὲρ διανοοῦν
tαι. Virgil finely renders this passage, Aen. xii. 908—912.

200. ὅτρ’ ἄρ’ κ.τ.λ. The sense is, ‘and the pursued is as unable to escape as the pursuer is to pursue.’ A man may dream either that he cannot run after, or that he cannot run from, another.

202—204. It may be questioned if these verses come here in their right place, i.e. whether they have not been adapted and inserted from some earlier narrative. We might have expected οὐδέ κεν” Ἐκτωρ κ.τ.λ., but the chief
Achilles, why
were not
Apollo's
memories
manifestly
remarkable,
and the
Achaeans, on returning
to the ships,' and 'to bring them
great glory
to the ships.' Compare φέρητα inf. 245.

218. ἀτον. See v. 388; xi. 430.

219. περιψιγμένον γενέσθαι, for φυγεῖν, is
defended by vi. 488, μοῖραν δ' οὗ τινά
φημι περιψιγμένον ἐμέκαι ἄνδροιν, and
Od. i. 18, ix. 455. So πεφυλαγμένος

objection is, that so important and striking
an incident as the final appearance
of Apollo should be dismissed, without
further reference to it than the brief
allusion in 213, in three verses. They
were designed, it would seem, to explain
why Achilles did not at once overtake
Hector by his superior speed. The
Schol. Ven. says that some read the
single verse 202 interrogatively.
The other two, of course, would then convey
the answer, with the ellipse of ὁδὲ ἄν
ἐξέφυγεν. Others, according to the same
authority, took πως in the indefinite
sense, which is manifestly untenable.
It is to be observed that 204 is repeated
from xx. 93, and also that φιέτο in 213
does not suit the case of Hector, who is
yet alive. That verse, at least, must
have come from some other account.—
πώματον τε κ.τ.λ., 'at the end of
the race, and for the last time.'

205, 206. Compare iii. 82, ἑξέθο', Ἀρ-
γείων, μη βάλλετε, καύροι' Ἀχαίων στενίται
γὰρ τι ἔπος ἐρέειν κορυφαίοις Ἐκταρ.
By ἀνένευεν the poet seems to mean
that Achilles, while running, shook his head
at any Greek whom he saw poising a
lance at Hector as he passed. The act
was, perhaps, really impossible, as the
Schol. Ven. perceived.

v. 205. τὸ τέταρτον. It is τρίς inf. 251.
209, 210. This distich occurred viii.
69, 70.

210. δὲ κῆρε. The Schol. Ven. 2
records as a curious fact, that Aeschylus,
in the Ψυχοστασια took κῆρε as if the
dual of κέαρ, interpreting it ψυχαλ,
whereas it is from κῆρ = μοῖρα. The
grammarians assumed, what is very
difficult to show, that Aeschylus was
familiar with our Homeric text; though,
of course, he may have had the verse in
older epics.

213. ἑξέτο. Some supply ἥμαρ as the
subject, which is very harsh. Others,
with Schol. Vict. and Doederlein, interpret
it of the virtuall death of Hector,
since the fates had now gone against
him.

217. οἰσεσθαι. The construction is
rather remarkable, and seems to confuse
the two ideas: 'to win great glory from the
Achaeans, on returning to the ships,' and
'to bring them great glory to the ships.' Compare φέρητα inf. 245.
Translate, 'no longer now is it possible for him to get clear away from us; no, not even if Apollo the far-darter should suffer ever so much grief in throwing himself as an abject suppliant before Zeus the aegis-bearing sire.' Cf. Od. xvii. 525, ἕνεν δὴ νῦν δείρο τὸν ἱκετὸ πῆματα πᾶσικών, προπροκυλνυόμενοι. The repetition of the πῶδ entertaining the idea of abjectness and importunity. Doederlein and Heyne would read πρόπτρο separately, as πρότρον δ' ἐπὶ ὀφθαλμῶν, Apollo. Rhod. iii. 463. Doederlein thinks the participle implies rather despairing grief than supplication.

223. πεπιθήσω is not elsewhere found as a future. It would seem to come from a reduplicated aorist ἐπιθιέων, regarded as a contracted form of the present. Aristophanes, probably satirizing the use of an archaic form, has τετορήσω in Pac. 381. Compare also κακάθωσ.

224—231. Achilles stops from the chase, while Athene under the form of Deiphobus addresses Hector, offering aid in making a stand against his foe. 224. χαίρε, viz. at the proffered aid. —καλκογλάξις refers to the bronze point, σαμφοτήρ, of the long lance. He planted the lance and leaned on it in order to rest.

226. "Even the highest conception of deity in Homer does not exclude the element of fraud.—In the great crisis of Hector and Achilles, when the intrinsic superiority of the Greek hero makes him independent of any even more honourable aid, Athene descends to the mean and shameful artifice of assuming the form of his brother Deiphobus, whom he especially loved and trusted, to induce him to turn and meet his adversary. This arrangement is the more remarkable, because it is somewhat difficult to discern the motive for such an intervention, or to see why Achilles could not, with his extraordinary swiftness of foot, have overtaken Hector apart from any assistance whatever. Perhaps it was an artifice of the poet to uplift the character of Hector, of course in order to glorify yet further the Greek hero, who was to overcome him." "Juventus Mundi," p. 208.
nūν δ᾽ ἐτί καὶ μᾶλλον νοεῖ τιμήσασθαι,遥
δ᾽ ἔτης ἔμενε έινεκ', ἐπεὶ ἱδες ὀφθαλμοίς,
τείχεος ἐξελθεῖν, ἀλλοι δ᾽ ἐντοσθε μένουσιν."
τὸν δ᾽ αὐτὲ προσεέπει θεὰ γλαυκόπτες Ἀθήνη
“ἄθει', ἣ μὲν πολλὰ πατήρ καὶ πότινα μήτηρ
λίσσονθ᾽ ἔξειξης γονωνύμενοι, ἀμφὶ δ᾽ ἐταῖροι,
αὖθι μένειν’ τοῖον γὰρ ὑποτρομέοις ἀπαντεῖς.
ἀλλ᾽ ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
νῦν δ᾽ ιδὺς μεμαώτε μαχώμεθα, μηδὲ τι δούρων
ἐστὶν ἐφεδρή, ἵνα εἴδομεν ἥ κεν Ἀχιλλεὺς
νῦν κατακτεῖνας ἔναρα βροτόεντα φέρηται
νῆσις ἐπὶ γλαφυρᾶς, ἥ κεν σοὶ δουρὶ δαμήῃ.”
ὡς φαμενὶ καὶ κερδοσύνη ἡγῆσαι’ Ἀθήνη.
οὗ δ᾽ ὅτε δὴ σχεδὸν ἦσαν ἐτ’ ἀλλήλουσιν ὅιντες,
τὸν πρότερον προσεέπει μέγας κορυθαίλος Ἐκτώρ
“οὐ σ᾽ ἔτι, Πηλέως ὑέ, φοβήσομαι, ὡς τὸ πάρος περ.
tρίς περὶ ἄστυ μέγα Πριάμου διόν, οὐδὲ ποτ’ ἔτην
μεῖναι ἐπερχόμενον. νῦν αὐτὲ με θυμὸς ἁλῆκεν
στήμεναι ἀντία σείο. ἐλοιμί κεν ἥ κεν ἀλοίπην.

235. τιμήσασθαι, 'to hold you in honour,' τίμων ποιήσασθαι. A very remarkable use of the middle voice. Schol. Ven. 2, νῦν δὲ καὶ μᾶλλον κατὰ νοῦν ἔχω τιμώσασθαι. The commentators compare, for the aorist, xxiv. 560, νοεῖν δὲ καὶ αὐτὸς "Εκτώρ τοι λύσαι.
239. ἥ μὲν πολλὰ κ.τ.λ. 'Truly with many words did my father and lady mother implore me, clasping my knees one after the other, and on each side my companions, to stay there; for so much do they all dread him. But my heart within me was worn out with a sad grief. Now then let us take courage and go straight to the fight, and not spare our lances, that we may learn whether Achilles shall kill us, and win for himself the bloody spoils to be conveyed to the hollow ships, or himself be overcome by your lance.'—τοίον, the neuter, as Doederlein points out: so also Schol. Ven. 2, τοίον—δοῦρων φείδωλη Spitzner renders "nulla omnino pugnae sit mora."—ἧ λεγεῖ—φέρηται, the epic use for πότερον οἴσται. Spitzner reads εἰ λεγεῖ, and in the next verse δαμεῖν. He compares xviii. 308 (where he reads φέρησι for φέροισι).
241—250. Athene leads Hector against Achilles, whom he addresses in dauntless words, and suggests a mutual promise that the survivor shall offer no indignity to the slain.
251. διὼν, 'I ran away from,' 'I fled before you.' Hesych. ἐδιώχθην. In the middle, δισεάδε means 'to have a person fly before you,' i.e. to pursue him. See xviii. 162. There was a reading διέσ, which the Schol. Ven. says was found in the better copies. But διώ in the sense of διώκω has no other authority, as Spitzner remarks. The verb seems clearly connected with δίοσ. Aeschylus has δίομαι in the sense of φοβοῦμαι in Pers. 690. Bekker reads δίει, omitting the stop at πάρος περ.
254. We can hardly doubt that ἐπιδώμεθα is ἐπίδωθαι, 'to give the gods as witnesses mutually,' where the ἔπι has the sense of reciprocity, as in ἐπιγαμία, ἐπικηρυκέωσθαι. Others however (as Doederlein) refer it to ἐπιδέσθαι. The passage in Aesch. Suppl. 646 is remarkable, διὸ ἐπιδόμεναι πράκτορα τε σκοτών, where πράκτωρ ἐπίσκοπος is perhaps the true reading. The Scholiasts, in explaining it by ἐπιμαρτυρώμεθα and ἐπικαλέσωμεθα, leave it uncertain to which verb they referred it. So also Hesych. ἐπιδώμεθα ἐπιδόμεν τεθοῦσα, ἰδωμεθα. See x. 403. The Attic περιδέσθαι, 'to wager,' may be compared, and περιδομένον in xxiii. 485. Cf. Od. xxiii. 78. Doederlein renders it "huc spectare jubeamus," which seems an impossible sense.

255. ἀρμονίων. Schol. Ven. ὄμολογίων καὶ συνθηκῶν, συμβολῶν.

256. ἄεικω. 'I will not horribly mutilate you (see xix. 26), if Zeus should give me to withstand you, and I should take away your life.' The Schol. Ven. and Hesych. explain καμμονία, which occurs again in xxiii. 601, by τὴν ἐκ καταμονῆς νίκην. It may mean simply 'a standing one's ground,' by the adversary either falling or flying.

259. πέξειν, ἀντὶ τοῦ πέξει, Schol. Ven. 260—272. Achilles sternly refuses any compromise or agreement between them. The wolf and the lamb can never unite in friendship. He warns Hector that his hour is come; he will need all his valour to avoid the just vengeance for so many Greeks that he has slain.

261. ἠλαστε, 'Wretch!' ἠλαστα δεδρακός.—συνημοσύνας, συνήθικας. A rare word, from συνίσθεια. We have the aorist συνώμεθα in xiii. 381. Compare μεθημοσύνης, xiii. 108.—The evident hesitation of Hector, and the attempt to bargain with his foe, are well contrasted with the clear confidence, the certainty of victory and revenge shown by Achilles. Every part of the scene is so contrived as to enlist sympathy on the side of Hector.

263. This line is parodied by Plato, Phaeadr. p. 241, ἐν, ὡς λύκοι ἄρ' ἄγανως, ὡς παῖδα φιλόσυν ἑρασται, and perhaps by Arist. Pac. 1076, πρίν κεν λύκοι ἄρ' ἑμαίνοι. Hor. Epod. iv. 1, 'Lupis et agnis quantas sortitio obtigit, Tecum mihi discordia est.'

265. εἰκέ καὶ σέ, i.e. for you to love me, or me you.—πρὶν ἣ κ.τ.λ., said with some irony; but the hope of a compact is not meant to be conditional, but is in fact refused, as Doederlein remarks.—ἀσᾶ κ.τ.λ., see v. 289; xx. 78.

266. The Schol. Ven. notices the unusual idiom of the plural verb.

269. παντοίς. Doederlein well compares the versatile arts of Hector as enumerated by himself in vii. 237—241.
aιχμητήν τ’ ἐμεναι καὶ θαρσαλέων πολεμιστὴν.
οὐ τοι ἐτ’ ἐσθ’ ὑπάλυγις, ἀφαρ δὲ σε Παλλᾶς Αἴθηνα 270
ἐγχει ἐμῷ δαμά. νῦν ἄθροα πάντ’ ἀποτίσεις
κηδὲ’ ἐμὸν ἔταρον, οὐς ἐκτανεῖ ἐγχεῖ θύων.’

ἡ ῥα, καὶ ἀμπεπαλ τροίτ δολιχόσκιον ἐγχος.
καὶ τὸ μὲν ἄντα ἰδῶν ἤλευατο φαιδίμος Ἑκτωρ.
ἐξετο γὰρ προϊδών, τὸ δ’ ὑπέρπτατο χάλκεον ἐγχος, 275
ἐν γαίῃ δ’ ἐπάγη. ἀνά δ’ ἠρπασε Παλλᾶς Ἀἴθηνα,
ἀψ δ’ Ἀχιλῆ δίδω, λάθε δ’ Ἑκτορὰ ποιμένα λαώ.

Ἕκτωρ δὲ προσεειπεν ἀμύμονα Πηλέωνα
‘ὕμβροτες, οὖς’ ἀρα πώ τι, θεοὺς ἐπιείκελ’ Ἀχιλλευ,
ἐκ Διὸς ἱείδης τὸν ἐμὸν μόρον. ἤ τοι ἐφης γε

280
αλλὰ τὶς ἀρτιετής καὶ ἐπίκλοσος ἐπέλεο μύθων,
ὅφρα σ’ ὑποδείσας μένεος ἀλκής τε λάθωμαι.
οὐ μὴν μοι φεύγοντι μεταφρέμων ἐν δόρυν πῆξεις,
ἀλλ’ ἰδὸς μεμαῦτι διὰ στῆθεσφιν ἐλασσον.

269. aἰχμητήν. Not merely skilful in the use of the spear, but a warrior of a
bold heart. See v. 602; xvi. 493.

270. Ἀἴθηνα. Achilles, by his divine
birth, was able to recognize the goddess under the guise of Deiphobus. See sup.
215; i. 199.—νῦν κ.τ.λ., Schol. Ven. 2,
νῦν δώσεις ἄθροας δίκαι ὑπὲρ τής λυπή-
σεως τῆς γενομένης μοι ἑνεκεν τῶν ἐτα-
ρων. 271. δαμά. Lengthened from δαμά
(i. 61), δαμάσει, like δαμώσων vi. 368.

272—305. Achilles throws his spear,
but Hector warily avoids it. Athene
restores it to Achilles. Hector, with his
usual vaunting, bids him now await his
throw. He strikes the shield in the very
centre; but the divine workmanship is
proof against mortal arm. Believing
Deiphobus to be still at his side, he asks
for another lance. Finding he has been
deceived by Athene, he at once resigns
all hope of life.

275. ἐγένα, he crouched down, ὑφίζαμε,
so that the spear flew over him. See
277. λάθε, scil. ὑψ διδώσα, the aorist
implying the single act.

279. ὃς πώ, perhaps in the sense of
συμβαλόω.—ἐκ Διὸς, revealed to you by
Zeus; ironically said. He refers to the
boast in 270.

281. ἀρτιετής, one who speaks to suit
the occasion, ἀρτια βάζει, i. e. καίρα, xiv.

92. In Hes. Theog. 29, the Muses are
called ἀρτιετεῖαι. In Pind. Ol. vi. 61
and Isthm. iv. 46, the context is slightly
ambiguous between this sense and that
of ‘true,’ verax. But in Aesch. Pers. 696,
δικαίον μὲν χαρίσασθαι, δικαίον δ’ ἄρτια
φάσθαι (MSS. ἀντία), the meaning is very
appropriate, ‘I fear to say that which is
only suited to the occasion.’ Hesych.
ἀρτιετής’ απορρητωμένον ἐν τῷ λέγειν.
Λέγεται δὲ οὕτως καὶ δ’ ἐπιτραχάδην
φράζων δὲν καὶ ἐπὶ φόνου τάσσεται.—
ἐπίκλοσος, a deceiver; so ἐπίκλοσος
tόξων, Od. xxi. 397. ἐπίκλοσον ἦθος, Hes.
Opp. 67. The sense is, ‘you have
spoken falsehoods merely to frighten me,’
viz. by saying the fates were
against me. That Hector was a fatalist
is clear from 300 inf.

283. φεύγοντι. ‘If I am to feel your
lance, it shall not be in the back, while
I fly, but in the breast while I stand
against you; if indeed (he adds) the god
has given you to strike me at all; but
now in your turn avoid my lance: may
you receive the whole of it in your
flesh!’ i. e. may it go right through
you, and out again. The Scholiasts say
there is irony in ἄλεως, as if Achilles
were likely to shrink. But the sense
seems simple, ‘Evade my lance, if you
can, as I evaded yours,’ sup. 274.
that he makes this clause parenthetical.

300. Doederlein would read oβε περ' ἄνευθεν. The meaning is χωρίοις, apart, or away from me.

301. Hesych. ἄληθ' ἀλοξίς, ὅ ἐστιν ἐκκλησία.—τὸ γε, "scil. τὸ ἄλευσθα αὖντον." Mr. Trollope. The sense is ambiguous; we may equally well supply τὸ μὴ ἄλευσθα. 'Long ago Zeus and Apollo, who used to protect me, have resolved on my death.'

304. ἄπονδι, without causing trouble. See viii. 512. Cicero cites this couplet, Epist. ad Att. x. 1, and ad Fam. xiii. 15.

306—336. Hector draws his sword and rushes upon Achilles, as an eagle upon a fawn. Achilles, in splendour bright, and with terrible aspect, holds aloft his gleaming spear. Hector, wearing the armour of Patroclus, is covered except just below the neck. There Achilles hits
him with his lance, and drives it right through. With boastful triumph Achilles tells him that his body shall be cast to the dogs, while that of Patroclus shall have funeral honours.

308. ἀλεις, gathering himself up for the conflict. See xvi. 403.

313. ἄγριον. The iō is made long by the ictus (or rather, by a peculiar property of this letter, either in arsis or thesis). Compare ἴς υπερπλήγης, i. 205, ἀνεψυκτὸν xv. 554, Ἰλαυ προπάραθε, &c. But the lines 313—316 read like an interpolation, and are in part repeated from xix. 382, 383.—καλυψεν, 'he held as a cover.' See v. 315.

317. μετ' ἀστράπαι. See sup. 28, and compare, for the simile, v. 5 and xviii. 206.

319. ἄμαλαμπε, supply μαμαραργη ἢ ἐπίλυτον preceding.—ἐνήκεος, Schol. Ven. 2, καλὴν αὐχὴν (ἀμαλβὴ) ἐξουσίας.

321. έξειε, σέλη κρῶς, 'where it might present a way for the spear.' Doederlein supplies τῶν τευχῶν. The Schol. Ven. 2 explains it by ὅπου χαρὰς εἰπὲν ἢ αἰχή.

322. ἄλλο τόσον is exegetically added, μέρος being supplied: 'But Hector's skin,—that is, all the rest of it,—was covered by the beautiful armour, but it showed just where the collar-bones divide the neck from the shoulders' (i.e. hold the shoulders projecting from each side of the neck). The τόσον is added as if δεικτικός, 'to this extent.' Cf. xviii. 375, οἱ δ' ἠτοι τόσον μὲν ἔχουν τέλος, ὅποτε δ' ὁπω τ.λ. xxiii. 454, τὸ μὲν ἄλλο τόσον φαινέται ἡ, καὶ δὲ μετάπρος λευκόν σήμερε ἐπίτυμο. 'Facilius verba sic conjungamus, ut ἄλλο τόσον adverbii loco positum ducamus: οἷς corpus reliquum quidem lotum armis oblegant.' Spitzner. Schol. Ven. τὸ μὲν ἄλλο σώμα καθολιστο, γυμνὸν δὲ μόνον δεισφαίρετο ἀπὸ τῶν ὧμων ἐπί τῶν αὐχένα.

323. Repeated from xvii. 187.

325. λαυκαίνην, λαμψόν, the gullet. See xxiv. 642. This passage seems adapted from viii. 325—327. The next verse (327) occurred xvii. 49.
ἀντικρύσις δ' ἀπαλοίο δ' αὐχένος ἦλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφαράγον μελίν τάμε χαλκοβάρεια,
όφρα τί μιν προτειέσθαι ἀμεμβόμενος ἑπέσσων.
ηρυπε δ' ἐν κούησι. δ' ἔπευξατο δίος 'Αχιλλεύς

"'Εκτορ, ἀτάρ πον ἐφῆς Πατροκλῆς ἐξεναρίζων
σως ἐσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσσων ἐόντα,
νήπιε. τοῖο δ' ἀνευθέν ἀὸσσητήρ μέγ' ἀμειών

νυσίν ἐπὶ γλαφυρήσιν ἐγώ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἐλυσα. σὺ μὲν κύνες ἦδ' οἰωνοὶ

ἐλκήσουν' αἰκῶς, τὸν δ' κτεριώσων 'Αχαιοί.'

τὸν δ' ἄλγοδρανέων προσέφη κορυθαίολος Ἕκτωρ

"λίσσομ' ὑπὲρ ψυχής καὶ γούνων σῶν τε τοκῆν,

μή με ἐὰ παρὰ νυσί πῶνας καταδάψαι 'Αχαιῶν,

ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο,

δῶρα τὰ τοι ὅωσσου πατήρ καὶ πότνια μήτηρ,

σῶμα δὲ οὐκαδ' ἐμὸν δόμεναι πάλιν, ὁφρα πυρὸς μὲ

𝐓্ϕές καὶ Τ্ppelin ἄλογοι λελάχως θανόντα.'

τὸν δ' ἄρ' ὑπόδρα ἰδών προσέφη πόδας ὁκνὸς 'Αχιλλεύς

"μή με, κύνω, γούνων γονάξεο μηδὲ τοκήν.

εἶ γάρ πως αὐτὸν με μένος καὶ θυμὸς ἀνείη

328. ἀσφαράγον, the wind-pipe.

329. This verse was rejected by the Alexandrine critics, because it is absurd to attribute volition and intention to a spear. Other critics replied, that accidents were sometimes put in the category of causation, as Od. ix. 154, xii. 427.

332. οὐδὲν ὀπίζεο. You held me in no regard, seeing that I was at the time absent.

333. ἀὸσσητήρ. See xv. 254.—μέγ' ἀμείωνων, πολλῷ, i.e. much more valiant than Patroclus was.

336. The trisyllable is the established reading, since αἰκῶς for ἀείκας is an Attic contraction: cf. Aesch. Prom. 472, πέπονθαι αἰκές πὴμ. Hence Antimachus is said to have read ἐλκήσουσιν καμάς (Schol. Ven.). To evade the difficulty, perhaps, the Scholiasts assumed αἰκέως and αἰκῶς to be the uncontracted forms. We have ἐλκῆσα in xvi. 558.

337—343. The threat of Achilles to cast the body to the dogs has stung the dying man, who implores that he may be spared that indignity at least, and a ransom accepted for his remains.

337. ἄλγοδρανέων. See xvi. 843.—ὑπὲρ ψυχῆς, 'by your life,' i.e. as you desire to live. See xv. 665.—'Αχαιῶν, to be construed with νυσί.

342, 343. This distich occurred vii. 80. Compare xv. 350, οὐδὲ νῦ τὸν γε γνωτι τε γνωτι τε πυρὸς λελάχως θανόντα, and xii. 76. This passage shows, says the Schol. Ven., that those who died in their own country were burnt. Aeschylus (Ag. 440. 452) seems to vary or qualify the statement.

344—354. Achilles sternly refuses the offer of ransom, and wishes he could eat the flesh of his enemy raw, to glut his intense hatred.

346. ἄνειν, 'I only wish my passion and my emotion would allow me to cut raw collops from your flesh, and eat them!' Here, as in iv. 35, xxiv. 213, the impulse for cannibalism, probably natural to primitive man, breaks out as an inclination, checked however by rea-
son or custom. The MSS. and Scholia generally give ἄνὴρ, i.e. ἄνη. They appear to have understood the passage thus: "if my rage would allow me to eat your flesh, (I would do so.)" Others make the clause οὐκ ἔοργας parenthetical, and regard ὡς ὅν ἔσθη κ.τ.λ. as the apodosis. "The wish is" (says Mr. Gladstone, "Juvenilis Mundi," p. 396) "that Achilles could prevail upon himself to perform the act; which accordingly he cannot do. From these passages, as well as from the case of the Cyclops, we may learn that cannibalism was within the knowledge, though not the experience, of the nation; that it might even come before them as an image in the hideous dreams of passion at seasons of extreme excitement, but never could enter into the circle of their actual life."

348. ἀπαλάλκοι. Probably κεῖν is to be supplied; otherwise ἀπαλάλκη is the usual idiom. We may compare however the Attic idiom οὐκ ἔσθη ὅπως λέξαιμι, Aesch. Ag. 620.

349. Doederlein, comparing ix. 379, οὖν ἐξ ἡμῶν δεκάκις ταί καὶ εἰκοσάκις τῶν δοῦλος, reads εἰκόσιον νῆρτα σεμερακικά, and refers the adjective, with the Scholl. Vict. and Ven. 2, to ἔρίζειν. The latter however says ὅρο ἐν ἀπαγνώστων, 'the word must be read as one.' There was an ancient word νῆρτος, of which the etymology is quite uncertain. We have νήρτος ὑλὴ, Hes. Opp. 511; Νήρτον εἰνοσφυλλον, Od. ix. 22; νήρτος ὄρας κατακειμένον ὑλη, ib. 351. Hesych. νηρίτοφυλλον πολυφυλλον.—νήρτον, τὸ πολύ, χλωρὸν, ἑρόν, βαθέρον, ἀπαλόν, ἀἰ τέρων. From these passages we may fairly infer that the word expressed the idea of foliage in motion, and has nothing whatever to do with ἔρίζειν. For the compound the Schol. Ven. 2 compares εἰκοσιβίον.

350. στήσωσι, 'should bring here and weigh out.' So ἀποστήσωσι, Ἀχαίοι χρέιοι, in xiii. 745.

351. ἐρύσασθαι, here a synonym of ὑσάσθαι or ὕσασθαι, to ransom, or rescue from the hands of the foe. Heyne happily compares Theogn. 77, πιστὸς ἄνηρ χρυσοῖς καὶ ἀργύριοι ἀντέρυσασθαι ἔξιος. Mr. Trollope is clearly wrong in saying that ἐρύσασθαι here is used like ἔλκειν sup. 212; nor is the synonym of the Scholiasts, ὑσαστατῆσθαι, quite correct.—ἀὕτων, i.e. the body itself, weighed against gold. This is not said ὑπερβολικός, nor is Aeschylus open to the criticism of the Schol. Ven. 2, for having in the "Ἐκτόρος Λύτρα (οὐ Φύργες)" represented gold as weighed against the body (ἀνυστατόμενον χρυσὸν πρὸ τὸ "Ἐκτόρος σάμα). Compare Plat. Phaedr. p. 235, δ, ἐγὼ σοι, ἀσπερ οἱ ἐγνέα ἄρχοντες, ὑπισχομοί χρυσῆ εἰκόνα ἰσομετρητον εἰς Δελφοὺς ἀναβησίν. There is some obscurity in ἀνώγητον, which should rather be θέλη. Otherwise the medial infinitive is less appropriate, because the subject would properly be Ἀχαίοις. As it is, we may supply τῶν φίλων (by an ellipse common with verbs of commanding), i.e. 'should bid his friends procure the ransom of.' Most of the copies and edd. have ἀνώγοι.

355—356. Hector dies with a solemn warning that his fate will yet be avenged by Paris. Achilles accepts it with the calm resignation of a fatalist. Compare the last words of Patroclus, xvi. 851—854.

356. ἦ σε κ.τ.λ. 'Truly, I know you
well, and thence augur my fate." (Mr. Trollope.) Buttman (Lexil. p. 445, note) renders it, "I see thee exactly as thou art."—Εμελλων κ.τ.λ., "it seems then it was not to be expected that I should persuade you." Compare the Attic personal use of μέλλω, Ar. Aich. 347, Vesp. 460, Ran. 269, and sup. xxi. 83.

358. τεων μήμαα, a cause of enduring anger to the gods. The same words occur Od. xi. 73. Cf. Plat. Phaedr. p. 244, δ, & δη παλαιών ἐκ μνημάτων ποθὲν ἐν τις τῶν γενών ἤν. The prophecy here uttered is the same as that given by Thetis, xviii. 10 and 96. The death of Achilles by the hand of Paris was described in the older epics from which (in the judgment of the present editor) our "Iliad" was largely compiled.

361—364. These four lines are repeated from the similar scene, the death of Patroclus, xvi. 856 seqq.

367—377. Achilles now removes from the body of Hector the armour worn by Patroclus, and thus in fact regains his own (see xvi. 130, sup. 323). The people run up to gaze at the body, and cannot abstain from attacking it with reproaches and insults.

370. θησάω, viewed with wonder and admiration. So Od. x. 150, θησάων ἑλαφρον, μάλα γάρ μέγα θηρίον ἦν. The commentators compare the scene over the corpse of Masistius in Herod. ix. 25. 371. ἀνοῦτη, without inflicting a wound. The active sense (ἐι μὴ ἔτρωσέν αὐτὸν, Schol. Vict.) is very unusual. Doederlein explains it "unwounded," i.e. in former fights led by Hector. This would at once be a testimony to his prowess, and avoid the tautology in 375. We should thus expect ἀνοῦτητος.

373. μαλακότερος is ambiguously used, in the sense of "more harmless," and "more limp," "less muscular," than in life.—ἐνέπρησεν, said somewhat laxly. The imperfect ἐνέπρησεν is found in some copies.
378—394. Achilles addresses the assembled Greeks. Now that their most dreaded enemy has fallen by his hand, let a general assault be made on the city, to see whether the Trojans will surrender the acropolis or still resist. First however let them bear to the fleet the body of Hector, singing as they go a joyful paean for the victory vouchsafed by the gods. (See Mure, Hist. Lit. i. p. 170.)

379. ἐπεὶ δὴ commences a verse also in xxiii. 2.—ἀμφὶ πόλιν, supply ἀγρόμενοι. "Cingamus urbem armati, eunque tentemus oppugnando, donec cognovimus num ad dedicationem pruni sint post Hectoris sui necem." Doederlein; whose suggestion, ὁφρα κ’ ἐτι for ὁφρα κ’ τι, had already been adopted from MSS. by Spitzner; "id enim solum Graecis supræsæ censeb Achilles, ut quo jam animo sint hostes cognoscant." In truth, as Doederlein observes, ὁφρα κ’ τι is not a more legitimate combination to express purpose, than ὥα κνεν. Perhaps he meant to suggest ὁφρ’ ἐτι καί.

385. ἀλλὰ τί ἡ κτλ. "The first thought of Achilles after the death of Hector naturally turns to the demolition of Troy. But as this was not in the fates, the poet judiciously finds an expedient to turn him from the enterprise, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend." Trollope.

388. μετέω, as ἔω in i. 119.—ὁφρη, as if a reduplicated present: ‘while my knees have motion.’ Cf. ix. 610; x. 90.

389. εἰ δὲ—περ. ‘And even if the dead in Hades forget the dead (i.e. their former friends on earth), yet I even in the other world will remember my dear companion.'
395—404. Achilles proceeds to fasten the body of Hector by the feet to the hinder part (the ἄντρυγες) of the car, in order to drag it round the city. — It may here be remarked, that the author of this account appears to have departed from the older legend (which made Hector killed by being dragged alive to the car), in order to save the character of his favourite hero. The older and more savage story was followed by Sophocles, Aj. 1030, who says that Hector was tied to the car by the belt which Ajax had given him, and that ἐκκάπτεσι αἰὲν, ἐς τ’ ἀπέφυγον βίων. So apparently we must understand σφαγάς τροχυλάτους Εκτορός, in Eur. Andr. 107. The subject is often represented on Greek vases, generally of the less archaic type. Plato thought the dragging even of the corpse was bad enough, Resp. iii. p. 391, b, τάς τε αὐτ’ ἐκτορός ἔλεις περὶ τὸ σῶμα τὸ Πατρόκλου, καὶ τάς τῶν ἰογυρθεύτων σφαγάς ἐς πυράν (xxiii. 175) ὀδὴς ἐδόρχου ἐπιθέουσι τοὺς ἡμετέρους κ.τ.λ. Cicero, Tusc. Disp. i. xlv. § 105: "Trahit Hectorum ad currum reliquitam Achilles: lacernæ eum et sentire, eredo, putat. Ergo hic nescitur, ut quidem sili videtur. At illa, sicut acerbissimam rem, maeret;" Vidi, vide re quod me passa aegermine, Hectorem quadrivigio currur raptarier.


396. metóspathē. He made a hole or slit in the hinder part of each foot from the heel to the ankle-joist, so as to separate the τένον Achilles from the hinder part of the leg.

400. The ḫα is here a mere metrical expletive. Perhaps it was μάστιγι δ’ ἔλαν before the preceding verse was interpolated.

401. κοινίαλος, κοινορτής, a dust-cloud. See iii. 13.—πῖναρτο, fell loose, ἐξεπτάνυστο, Schol. Vict. There were variants, of no great probability, πλάνετο, πύλαντο. "Capillos Hectoris caesi galea solutos fluitare et jactari, consequens est." Spitzner.

405—428. Hecba tears her hair and shrieks aloud at the sad spectacle. Priam, in common with all the people in Troy, gives vent to frantic grief. He would fain go forth from the city, but is forcibly withheld by his friends. Achilles himself, he urges, has an aged father, and will be moved by his prayer. This one loss, he concludes, is more bitter than that of all his other blooming sons who have been slain by Achilles.

407. ἐσιδώσα. If we were sure of the antiquity of the passage, it would be easy to read πάῦα Πιδώσα. The ἔ is, as in ἐσιάκουεῖν, gives the notion of sight reaching as far as the object or action described.
ομωξεν δ' ἐλεεινα πατήρ φίλος, ἀμφὶ δὲ λαοὶ κωκυτῷ τ' εἰχοντο καὶ οἰμωγὴ κατὰ ἀστυν.

τῷ δὲ μάλιστ' ἄρ' ἐγν ἐναλίγκιον, ὡς εἰ ἀπασα Ἰλιος ὀφρυνόεσα πυρὶ σμύχοιτο κατ' ἀκρης.

λαοὶ μὲν ἢ γέροντα μόγις ἔχον ἀσχαλόντα, ἐξελθεῖν μεμαῖτα πυλάων Δαρδανιῶν.

πάντας δὲ λιτάνευε κυλυνδόμενος κατὰ κόσμον, ἐξονομακλήδην ὄνομάξων ἀνδρα ἐκαστον.

"σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοι περ, ἐξελθόντα πόλησα ἴκεόθ' ἐπὶ νῆας Ἀχαῖων.

λίσσωρ' ἀνέρα τούτων ἀτάσθαλον ῥβριμοεργόν, ἦν πὼς ἠλικὴν αἰδέσσεται ἡδ' ἐλεήσῃ γῆρας. καὶ δὲ νῦ τῷ γε πατήρ τοιόσδε τέτυκται,

Πηλεύς, ὃς μιν ἐτικε καὶ ἐτρεφε πῆμα γενέσθαι Τρωι'- μάλιστα δ' ἐμοὶ περὶ πάντων ἁγε' ἔθηκεν τόσσους γάρ μοι παίδας ἀπέκτανε τηλθάντας.

τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχύμενος περ


410. τῷ δὲ κ.τ.λ. 'And the scene was most like to this,—as if all Ilios on its frowning rock were wrapt in stilling flame from its very summit.' The capture and burning of a city presented to the Greek mind the strongest picture of urgent distress. See Aesch. Theb. 321 seqq. Ag. 818. Eur. Hec. 910. The Schol. Vict. quotes, probably from memory, Thuc. vii. 75. οὐδὲν γὰρ ἄλλο ἢ πάλιν ἀληθινήν ἐφέσαν, which differs somewhat from our text.

413. Δαρδανιῶν. See sup. 194.

414. κατὰ κόσμον, an eastern custom of abject grief and humiliation,—an affectation of the dirt and squalor naturally resulting from personal neglect. The ἀλήθη or front court contained cattle for family use, whence κόσμον may be understood in the literal sense.

416. οἶον. Schol. Ven. 2, ὠνιειδιστικῶς, εἰ καὶ ὠμεῖς, φησι, δειλιάτε ἐξελθεῖν, ἀλλ' ἐμὲ μόνον ἐάσατε.—σχέσθε is 'desist,' ἀπόσχεσθε.—ἰκέσθαι, ἱκετεύειν, to go as a suppliant, perhaps.

418. λίσσωμαι, 'Let me entreat,' εἴτε μὲ λίσσοσθαί, a peculiar use of the hortative in the singular, when addressed not to oneself (as in φέρε, ἵο, &c.) but to another. So inf. 450, and Soph. Trach. 801, ἀλαδ μ' ἐκ γε τίσδε γῆς πόρθμευοιν ὡς τάχιστα, μηδ' αὐτὸν δαίων. The Schol. Vict. is wrong in supplying an ellipse of ϊα,—αἰδέσσεται, αἰδέσσεται. The strong epithets added, 'this sinner, this doer of reckless deeds,' show the deep hatred concealed under the effort and resolve of asking for his mercy. By ἠλικήν, as Doederlein thinks, the poet means ὀμηλικίν, 'those of the same age as himself.' He will be ashamed if his equals in age see him reject the petition of an aged suppliant. This is doubtful, though it avoids the tautology in ἡδ' ἐλεήσῃ γῆρας. Cf. ἠλικήν ἐπέκαστο, xvi. 808.

422. Doederlein places a comma at Τρωι', and makes Πηλεύς the subject of ἔθηκεν. It matters little whether the subject is changed at ἔθηκεν or at ἀπέκτανε.
The sense however is simpler, 'for truly thouwert, when alive,' &c. Cf. xvii. 271, ὥρας ἣδον θεράπιας ἤν Αἰακίδα. —δειδέχατο, greeted, welcomed on his return. See on iv. 4.

437—459. Andromache has not as yet heard a word about her husband. Engaged at home at the loom, she did not even know that he had not entered the city with the rest. Expecting his return, she bids her maids prepare for him a warm bath. Suddenly a cry of distress reaches her, and with anguish of heart and deep misgivings for Hector's safety she rushes out with two of her maids, to see what has happened.—The apparent indifference of Andromache was criticized by the Alexandrines, who assigned various reasons for it. Yet there is nothing unnatural in the narrative, which has an exquisite art and pathos unsurpassed by any thing in Homer. Confident in her husband's prowess, and trusting to the gods, she has kept out of the way, and with the retirement common to eastern women has been employing herself in domestic work.

441. Compare with this verse iii. 126. The word ἠθόπια may perhaps be Alexandrine. It is used by Theocritus, Nicander, and Lycothron, and is hardly of the
archaic type. It appears to mean 'bright-coloured flowers,' and would seem, from the Schol. on Theocr. ii. 59, to be a Cyprian or Aetolian word. The Schol. Ven. seems to think that dyed wool is meant. If the patterns were woven in the texture, it argues an advanced state of the art. The bright vegetable dyes and quaint devices of the Indian shawls seem to have some analogy to the work here described.

447. κωκυτοῦ κ.τ.λ. See sup. 405.— ἀπὸ πύργου, from the people on the rampart who were witnessing the dragging of Hector.

448. ἔλελήξθη, she reeled, or tottered; with the notion of turning half round as in a swoon. Cf. xii. 74. So of a ship struck by lightning, Od. xii. 416, ἢ δὲ ἔλελήξθη πάσα, Δωδε πληγείσα κεραινα. See Lexil., p. 288.

450. δῶ, 'you two come with (or attend) me.' See iii. 143. It was the custom for a lady of rank to walk between two attendants, as Penelope sometimes in the Odyssey, e. g. xviii. 207.—The above is Bekker's reading.

Vulg. δῶ μοι ἔπεσον. ἤδων ἄτιμο (or ἄτιμ) ἔργα τετυκται.

451. ἐκφυγὸς. See iii. 172. Heenba, her mother-in-law, is meant.

452. ἀνὰ στῆμα, 'my heart seems to leap to my mouth,'—a phrase used perhaps to express feelings too great for utterance. Similarly Aesch. Ag. 1028, προφθάσασα καρδία γλῶσσαν ἐν τάδε ἔξεχε. Dodderlein compares x. 94, κραδίνα δὲ μοι ἐξα στηθέων ἐκθράσκει.—ἔγγυς, κ.τ.λ., so Soph. Trach. 46, κάστιν τι δειδων πήμα.

454. εἰ γὰρ κ.τ.λ. Cf. xviii. 272, εἰ γάρ δὴ μοι ἄπ' οὐσίος ὁδὲ γένοιτο. The sense is, 'may such sad tidings never reach my ears!'

456. ἀποτυμμένες. See xxi. 3. The fear is, lest Hector should be intercepted in a too valorous effort to get ahead of his comrades (459). Nearly this couplet occurs Od. xi. 514. The Schol. Ven. well quotes, in reference to θρασύν, vi. 407, δαμόνε, θύσαι σὲ τὸ σὸν μένος.

460—476. Andromache reaches the rampart, and sees the body of her husband being dragged by the horses at full
speed; and she falls senseless and gasping into the arms of her maids. With a sudden effort she tears from her head the matronly attire, the symbol of her wedded life. Round her crowd her female relations, trying to calm her. At length she recovers herself sufficiently to give vent to her grief in coherent words. 460. μαίνεσθ, Schol. Vict. ομοία Βάκχη. Eur. Tro. 3148, ό γάρ ὁρθά πυρφορεῖς μαινάς θοδούσ'. Propert. v. 4. 71, 'illa ruit, qualis celerem prope Thermodonta Strymonis abscisco furtur aperta sinu.'

462. ἂνδρῶν. In her anxiety she did not hesitate to appear among the men on the rampart.

465. ἀκηδέστως, with no one to care for him, to tend or protect him. Schol. Ven. 2, οὐδενότες ἀμοίνειν δυναμένον. Cf. vi. 60, ἢ τινὶ ἐξαπαλοιάτα ἀκηδέστωτα ἄραντοι. So αμί μ' ἀπολυχεσύοντα ἀκηδέστες, xxi. 123. The next verse occurs, as Spitzner remarks, in v. 659, xiii. 580.

467. ἐκάτωσεν, lit. 'she gasped out her life,' i.e. animation seemed to leave her. The verb κατω (or perhaps κατύσω, if this be the imperfect rather than the aorist), connected with κεκαφνος in v. 698, is perhaps a later form. It does not occur elsewhere in Homer, but is quoted from Q. Smyrnacus, vi. 533.

468. Spitzner reads χέε δέσματα. Schol. Ven. al 'Αριστάρχος βάλε δέσματα, αλ ἄρα κοινα χίλι. The strong emotion described well suits βάλε, for this verb conveys the idea of violent action, the other of listlessness natural to her swooning state. Both are well illustrated by Aesch. Ag. 239. 1266.—δέσματα, a general term for the fastenings of the hair, and severally named in the next distich. 'Ἀμφος is the golden fillet over the forehead, ἀνάδεσμη a braid or band round the head, κρήνημος is a cap with pendent lappets, and κεκρυφαλόν is said to be a kind of net.

473. γαλῶρ καὶ εἰνατέρες, husbands' sisters (glories) and wives of husbands' brothers. Most Greek names of collateral relations seem referable to Sanscrit roots. Cf. vi. 378, ἥ τι ἐς γαλῶν ἢ εἰνατέρων εὐπέπλων.—ἄλις, ἄλεις, in a crowd round her. The Schol. Ven. records a variant ἄλις ἡςαν.

474. It is doubtful if ἀπολεόβαι depends on εἴχον, i.e. κατέχον, 'kept her from destroying herself, all wild as she was with grief,' or on ἀντυμομένη, 'rushing wildly to self-destruction.' The Schol. Vict. appears to recognize both. The latter is more in accordance with the caesura of the verse.

475. ἄμπυντο, ἄμπυνας εἴχε. Cf. xi. 359, and v. 697. Aristarchus read ἐμπυντό, i.e. ἐμπυνοῦς ἐγένετο.—ἄμβλη-
doth, Hesych. ἀναβολάδην, ἀπὸ προοιμίων. ἥ μετὰ δολομομοῦ ἀναβάλλων. Similarly the Scholasts, ἀπὸ τῶν ἐνεστῶτων ἀρ-
ξαμένων δεινών, and ἀναφέρουσα ἀδρῶς τὸ πνεῦμα. The latter perhaps is the best, i.e. 'with rising sob.' So ἀμβλαδην
in xxi. 364. Compare παραβλάδην ἀγο-
ρείων, iv. 6, ὑποβλάδην ἰμείβετο, i. 292.
477—515. The lament of Andro-
mache. In common with her husband she was surely born under an evil star. His native land has been ravaged, Hec-
tor has been slain, she is left a widow. Their infant son has lost his protector; as an orphan he will meet with scant
subsistence and many insults, though brought up in every comfort and luxury. And now Hector himself will lie exposed, a
fester ing corpse. The garments that he has left in the palace she will burn, not indeed with him on the pyre, but to
do him honour in the sight of the Trojan men and women. Compare with this the lament of Briseis in xix. 287 seqq.
477. ἔγω δύστην. Either not wise-
rean! a mere interjection, or 'it is I that am unhappy,' viz. who have not died with you. So Schol. Ven., λέγει ἐκατὸν
δύστην διὰ τὸ μὴ συναποθανεῖν.
479, ὑπὸ Πλάκων. See i. 366; vi. 396.
—τυπθᾶν, ἀντὶ τοῦ τυπθῆν, ἀς θερίζων ἀστήρ (Hym. in Merc. 110), Schol. Vict. 481. ἐν μῇ κ.τ.λ. 'I would that he
had never begotten me!' Here, as occa-
sionally in the Attic, τυποθεᾶν is said of the
male,—δύσμορος, viz. because his city had been captured by Achilles.

484. αὐτῶς, 'thus young as you see,'
a mere infant. Schol. Ven. 2 wrongly
explains it ἅσωτος ἔμοι. Others, still
more incorrectly, construed αὐτῶς ὑν
tέκομεν, i.e. ματαῖος.
486. οὔτε σοι οὕτως, viz. as γηρο-
1033. The Schol. Ven. says that the
critics rejected the next thirteen verses,
so as to connect this with Ἀστυάναξ,
500. That the passage is not really very
ancient is highly probable; and such
remarkable words as παναφῆλις, ὑπεμη-
μακε, ὑπερφή, may be thought to indi-
cate an alien hand. There is more force
in Spitzner's defence, that a mother's
fears would naturally turn to her child's
fate if Troy were taken and Priam slain,
than in Pope's, adopted by Mr. Trol-
lope, that "they must be genuine, because
it is impossible any where to meet with
a more exquisite passage."

487. ἢν περ—γε, 'even if.—ἀπουρή-
σωσιν, ' will take away;' a future from
ἀπαυράω, or rather, from an aorist ἀπο-
ρεῖν, regarded as a present, ἀπουρέω.
See Buttm. Lexil. p. 146, who prefers
this, the reading of MS. Harl., to ἀπου-
ράσωσιν, the reading of Spitzner and
Heyne, as if from ἀποφείειν = ἀφορείειν,
fines agrorum immittere. The Schol.
Ven. 2 says κυρίως τῶν ὄρων ἀφαιρήσωσιν,
and Battmann thinks this wrong notion
about ὀφρος led to the reading ἀπουρά-
σωσιν. The latter however was read by
Hesychius, if we may trust the codex.
Neither future occurs again in Homer.
490. панафпiкa. 'The state of orphanage takes the spirit entirely out of a boy.' So Doederlein, who compares ἅμαρ ἀπλικεστερων in Herod. iii. 14, and γνωικος αφήλικος ἐργα in Callim. H. Cerc. 140. The common explanation is that of the Schol. Ven. and Hesychius, 'deprived of all the companions of his own age.' Compare ἐλεύθερον ἅμαρ ἀποφας, vi. 455.

491. ὑπεμήνωμεν appears to be compounded of ὑπό, ἐν, ἡμῶν. The perfect ἡμωνε, in the compound ὑπεμ-ἡμωνε, would first double the μ, and then euphonically change it to ν, as in διδμος, νανυμος, for διδυμος, &c. The meaning is very obscure. Schol. Ven. καταμεμεκα, κατεστύγακε, κατω βλέπει. Ven. 2, παντα αυτόν τα δεινα εις ανάμμυην εγει τοι δυσφορειν. This interpretation connected the word with μημη (as if μημηω), while others thought ειμήμωκε was the reduplicated perfect of ἡμωνε. The best version seems that of Doederlein, who makes παντα αυτόν τα δεινα εις ανάμμυην εγει τοι δυσφορειν, sub quenbenetem substiissans est: as we say, 'he dares not hold up his head before any body.' Spitzner has an excursus (xxxiiii. vol. i. sect. iv. p. xix seqq.) on the word, and cites an ingenius conjecture of Turner's, 'ματα δ ὑπέμημωκε, coram autem vulnus est dejectus.' His conclusion is in favour of ἡμων: 'vix erit dubium quin poetæ Astyamactem orbitate fractum et capite demisso occulisse proinde dejectis, etiam horum mentio nulla est, incertum nobis pingere voluerit.'—ἀδίκω τουτα, 'are suffused with tears.' Cf. xvi. 7.

492. δευμενοσ, Schol. Ven. ἐκθεσ. —ἀνεισ, 'will go back to,' i.e. after being spurned by others. Doederlein thinks the sense is, 'goes up to the door of the houses where his father's friends live.'

494. κοτύλην, 'a cup,' Od. xvii. 12.—τυθον, 'for a moment,' so as just to allow a sip.—ἐπέσαι, see sup. on S3.

495. ἐδίνηε, Schol. Ven. ἐβρεζε. 'His lips he just wets (i.e. from the obligation of the law of hospitality), but the palate he does not wet.' This remarkable verse is cited by Lucian, περι ταυ ἐπι μυεθν ευνόντων, § 20.—ὑπερφη ὁ ὀφανικος, 'the palate,' or arched part of the mouth. It does not elsewhere occur in poetry.

496. ἀμφιβαλης, patrimon ad matriminus, one who has both parents living. This word occurs in Aesch. Cho. 304, καὶ πότε ἐν ἀμφιβαλης Ζεὺς ἐπι χειρα βαλει: Doederlein here renders it vaiule opulentus.—δαυτης, an Ionic form like ὀρχηστης, πληθυς, &c.—πεπληγως, transitive, as in v. 763, Od. x. 319.—ἐνισσων, see on xv. 198.

501. μελλων, 'marrow,' which even in pre-historic times seems to have been considered a special delicacy, since in ancient human habitations of the "stone age" in Denmark and Switzerland, bones of mammals have been found split lengthwise for the purpose of extracting it.
eűdeσκ' ἐν λέκτροσιν, ἐν ἀγκαλίδεσσι τιθήνησιν, εὐνύῃ ἐνι μαλακηί, θαλέων ἐμπλησάμενος κήρ. νῦν δ' ἄν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505 Ἀστυναξ', ὃν Τρῶες ἐπικλησίων καλέοντος
οἶς γὰρ σειν ἐρυσο πῦλας καὶ τείχεα μακρά. νῦν δὲ σὲ μὲν παρὰ νημοί κορωνίσι νόσφι τοκήων
αἱλαί εὐλαί ἐδονται, ἐπεὶ κε κύνες κορέσωνται,
γυμνῶν ἀτάρ τοι εἴματ' ἐνι μεγάροισι κέντα

λεπτά τε καὶ χαρίεστα, τετυγμένα χερσί γυναικῶν.
ἀλλ' ἢ τοι τάδε πάντα καταφέλεξ ὑπὶ κηλέω,
οὐδὲν σοί γ' ὅφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρῶων καὶ Τρωίδων κλέος εἶναι.'
δὲς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες.

504. θαλέων, 'good cheer,' παντοδαπῶν τροφῶν καὶ ἐδεσμάτων, Schol. Ven. 2.
See on ix. 207.

505. πάθησι, nearly in the sense of the  

Attic πάθων. See i. 181. 324; xxi. 127.—
ἀπό, to be construed with ἁμαρτῶν, as  

σὲ ἀφαμαρτοῦσῃ, vi. 411, compared by  

Doederlein.

507. ὁλος γὰρ. The explanation of the  

surname had been given in vi. 403. We  

might here expect ἐρυσο, the subject  

being πατήρ. But the direct address to  

Hector is resumed from 486. Yet Plato  
cites ἔρυσο πολῶν in Cratyl. p. 392. The  
meaning is, that the son derived his  

name from the father's valour.

509. αἰδλαί, 'writhing worms shall  

eat you, when the dogs have had their  

fill.' See xxiv. 414.

513. οὐδὲν ὅφελος. This may be  

interpreted in two ways; either that she  

will burn them, because Hector has no  

further use for them, i.e. for the στρά-

ματα of the bed; or, which seems better,  

that as Hector is not dressed in his prince-

ly robes and so laid on the bier, she will  

burn them afterwards, not indeed to be  
of service to him in Hades, but to do  

honour to his memory by committing to  

destruction all that he most prided him-

self upon. Compare the well-known  

story of Melissa in Herod. v. 92. This  

would in some respects represent the  

honours of a cenotaph. She cannot burn  

the body, so she will burn all that  

nearest pertained to it.

511. πρὸς Τρῶων, in the sight of the  

Trojans; virtually in the sense of πρό.  

See sup. 198.
ΙΔΙΑΔΟΣ

ψ.

δις οἱ μὲν στενάχοντο κατὰ πτόλιν αὐτὰρ Ἀχαιοὶ ἐπεὶ δὴ νηὰς τε καὶ Ἐλλησποντον ἱκοντο, 
οἱ μὲν ἄρα σκίδαντο ἐγὼ ἐπὶ νηὰ ἐκαστος, 
Μυρμιδόνας δ᾽ οὐκ εἰὰ ἀποσκίδανσθαι Ἀχιλλεὺς, 
ἀλλ᾽ ὁ γε οἶς ἑτάρους φιλοπολέμουσι μετηῦδα 
"Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἑταίροι, 
μὴ δὴ πω ὑπ᾽ ὁχεσφι λυώμεθα μόνιμας ἑπονοσ, 
ἀλλ᾽ αὐτοὺς ἑποοσι καὶ ἄρμασιν ἄσσον ἱόντες 
Πάτροκλον κλαίωμεν ὁ γὰρ γέρας ἐστὶ θανόντων.

The whole of this long and most interesting book, which was anciently entitled ἄθλα ἐπὶ Πατρόκλος, is taken up with the obsequies of Patroclus. To understand it aright, we must keep in view the materialistic notions held by the Greeks, even to a late period, on the condition of the dead, their supposed satisfaction in receiving blood-offerings, and their capacity of taking part in and being amused at the athletic games performed over their graves. To propitiate a spirit that had power to hurt, and which would exercise that power unless duly honoured, was the basis of all these rites. The 'ludi funebres' of the Romans were similarly held on the occasion of a death, e.g. Livy xxxi. 50. Virgil, it is hardly necessary to remark, has at once copied and varied the description of the games, Aeneid, book v. As in Homer the chariot-race, so in Virgil the boat-race stands first, and is described at greater length than the others.

1—23. Achilles, on returning to the fleet after wreaking his vengeance on the corpse of Hector (which he appears, from 24 inf. and xxiv. 502, to have brought with him), summons his Myrmidons, that without delay they may perform the first funeral rites over the body of Patroclus, viz. the κλαύσεως, and the solemn invocation of the departed spirit.

2. ἐπεὶ. For the metre see xxii. 379. —Ἐλλησποντον, τὴν μέχρι Σιγείου θάλασσαν, Schol. Ven. 2.

7. λυώμεθα. Compared with the long syllable in λύτο δ᾽ ἁγῶν, xxiv. 1 (where see the note), this ὁ of the present tense is remarkable. Cf. inf. 27. Where the root is short, as shown in λύσεις, φόβις, θυσία, &c., we sometimes find the v common, as in θὺω and φῶ (Aesch. Theb. 535).—ὑπ᾽ ὁχεσφι, Schol. Ven. τοῦς ὡτοὶ ὁχήμασι μόνιμας ἑπονοσ. The phrase, as elsewhere explained, literally means 'let us not yet loosen from the chariot the horses yoked to the chariot.' The very steeds were to take their part in the lamentation; for Patroclus, so often styled ἵππεις, was himself a skilful driver.
antár ἐπεί κ’ ὀλοιοὶ τεταρπώμεσθα γόοιο, ἵππους λυσάμενοι δορπῆσομεν ἐνθάδε πάντες.

ὡς ἐφαθ’, οἱ δ’ ὕμωξαν ἀκλλέες, ἥρχε δ’ Ἀχιλλεύς. οἱ δὲ τρὶς περὶ νεκρῶν ἐντριχας ἥλασαν ἵππους μυρόμενον μετὰ δὲ σφι Θέτις γόον ἴμερον ὄρσεν. δεύοντο πάμαθοι δεύοντο δὲ τεύχεα φωτῶν δάκρυσι: τοῖον γὰρ πόθεον μηστώρα φόβοι. τοῖσι δὲ Πηλείδης ἀδινοῦ ἔξηρχε γόοιο, χειρὰς ἐπ’ ἀνδροφόνους θέμενος στήθεσιν ἑτάρου.

"χαίρε μοι, ὦ Πάτροκλε, καὶ εἰν Ἀἴδαο δόμοισιν πάντα γὰρ ἤδη τοι τελέω τὰ πάροιβεν ὑπέστην, Ἐκτόρα δεῦρ’ ἔρυσας δῶσειν κυσὶν ὡμα δάσασθαι, δῶδεκα δὲ προπάροιβε πυρῆς ἀποδειρομῆσεν Τρῶων ἀγναλά τέκνα, σέθεν κταμένου χολωθεῖς."

ἡ ῥα, καὶ Ἐκτόρα δίον ἀεικέα μῆδετο ἥργα,

10. αὐτὰρ ἐπεί κ.τ.λ. The point is, that no food is to be taken till the lamentation has been duly performed.—τεταρπώμεσθα, see ix. 701.—ἐνθάδε, ‘here on the spot,’ and in presence, as it were, of the deceased hero, who was supposed to take his part in the banquet.

12. ἥρχε, ἔξηρχε, inf. 17. Achilles set the example, and they followed, shedding tears as they drove their cars in procession thrice round the body.—Θέτις κ.τ.λ., not as present among them, but as inspiring them with a heartfelt and genuine grief, such as would be more acceptable to the dead than an unreal show of sorrow. Her influence in this case was the more poetically probable from their nearness to the sea, and their close companionship with Achilles.

13. τρὶς περὶ νεκρῶν. Compare xxiv. 16. The origin of the custom probably was to ensure the observation, if not from one side, at least from another, of the departed spirit.

15. δεύοντο κ.τ.λ. Virg. Λεγ. xi. 191, ‘spargitur et tellus lacrimis, sparguntur et arma.’

16. τοῖον, so great and good was the hero whom they would see no more. So iv. 390, τοῖοι οἱ ἐπίρροδος ἤκεν Ἀθῆνη.

17. 18. See xviii. 317. Achilles laid his hands on the breast of Patroclus as a kind of pledge that he would perform all that he had promised.

19. καὶ εἰν κ.τ.λ. Schol Ven. δὶον εἰ ἔστι παραμυθία καὶ χαρά ἐν τοῖς τετελευτηκόσι, ταῦταν τὴν δόξον παρ’ ἠμῶν. To wish the departed ‘good cheer’ even in the dismal abodes of Hades was a natural part of the euphemistic address, —ἡδη, ‘at once,’ without further delay. He immediately carries out his promise of doing insult to Hector’s corpse. Cf. xxii. 336, 351.

20. δεῦρ’ ἔρυσας. Here the initial F is plainly omitted.

21. ἀγναλὰ, remarkable for their beauty, perhaps.

21—34. The body of Heetor is ignominiously flung on its face in the dust. The arms are stripped from it, the horses are unyoked from the car, and a grand banquet is given to the Myrmidons, the blood of the victims slain forming at the same time an offering to the hungry shade, αἰμακουπία, Pind. Ol. i. 90.

24. ἀεικέα ἥργα. We cannot tell, and need not inquire, what particular deed is meant. The mere act of flinging the body in the dust was perhaps a sufficient mark of ignominy. The position described, πρηγής and not ὄπτας, is against the obvious suggestion of any barbarous and brutal mutilation. Possibly the poet avoided the idea, on the same principle of humanity which made him reject the story preferred by Sophocles, of Hector being dragged alive at the car.
27. ψηχέας, the sound from whose feet reached high into the air. See v. 772. There is some doubt about the genuineness of the compound, as ἕχω took the initial F. There was a variant λόντο δὲ μάριχας ἵππους. An easy correction would be ψάρχεας.

29. τάφον βάλω, he proceeded to prepare for them a funeral banquet.

30. βόες ἀργοὶ, either 'sleek' or 'lazy' oxen. The epithet is perhaps a mere common-place, without any special reference to the nature of the offering. — ὀρέχθεων, 'moaned,' Schol. Vict. ἀντί τοῦ ἐστενον ἀναροίμενοι. The word seems an instance of onomatopoeia, formed to express the sound. A cognate word is ἤροθείς, which imitates the snore and roar of the surge on the beach. Cf. Od. v. 402, ἤροθείς γὰρ μεγὰ κῦμα. Aesch. Ag. 191, παλαιράχθους ἐν Ἀλλίδος τόποις. Theoc. xi. 43, τὰν γαλακᾶν δὲ θάλάσσαν ἐὰν ποτὶ χέρσον ὀρέχθην. Ar. Nub. 1368, πῶς ἀλευθρὸς τὸν καρδίαν ὀρέχθην; (The heart is elsewhere compared to the sea-strand, as Vesp. 696, ὅπις μου τὸν ὀώϊα παράσσεις.) The fragment of Aesch. Niobe (165 Herm.) is unfortunately corrupt, 'ἢς τε μυκηθρίωσαν καὶ βραχήμασας ἔρποντοι μᾶλαν τὰν ὀρέχθην (al. ἔρθης, ὀρέχθων) πέδον. Mr. Trollope adopts a meaning which has much less authority, 'were extended,' as if the verb were allied to ὀρέγω. Below, v. 317, we have a cognate form ἔρχθασθα, and ὄμιλον ἔρχθαν, 'fretting in heart,' Od. v. 53—ἀμφι σιδήρῳ, at the edge of the knife as their throats were cut. The mention of ἵππον instead of a bronze knife was noticed by the critics as an indication of lateness.
eis 'Αγαμέμνονα δίον ἀγὸν βασιλῆς 'Αχαίων, σπουδὴ παρπεπιθύντες ἐταίρου χωόμενον κήρ. 
οἱ δὲ ὅτε δὴ κλισὶν 'Αγαμέμνονος ἰέων ἱόντες, αὐτίκα κηρύκεσιν λιγυφθόγγουσι κέλευσαν ἀμφὶ πολὺ στῆσαι τρίτοδα μέγαν, εἰ πεπίθοιεν Πηλείδην λούσασθαι ἀπὸ βρότον αἰματόεντα. 
αὐτάρ ὁ γὰρ ἔρνειτο στερεῶς, ἐπὶ δὲ ὄρκον ὄμοσσεν. 
"οὐ μὰ Ζῆν', ὃς τὶς τὸ θεῶν ὑπάτος καὶ ἀριστός, οὐ θέμις ἐστὶ λοετρὰ καρπάτος ἄσσον ἱκέσθαι πρὸν γὰρ ἐνὶ Πάτρωκλον θέμεναι πολὺ σήμα τε χειιά 
κείρασθαι τοις κόμην, ἐπει οὐκ ἔτι δεύτερον ὅδε ἤζετ' ἄχος κραδίην, ὁφρα ἄξωσι μετείω.

ἀλλ' ἂ τοις νῦν μὲν στυγερῇ πειθόμεθα δαιτῇ ἡδὲν δὲ ὀρνε, ἀναξ ἄνδρὼν 'Αγάμεμνον, 
ὑλὴν τ' ἀξέμεναι παρὰ τε σχέμεν ὀσό' ἐπιεικές 

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ξόφων ἕρόεντα, 

ὦφρ' ἂ τοι τοῦτον μὲν ἐπιφλέγη ἀκάματον πῦρ 

θάσσον ἀπ' ὀφθαλμῶν, λαοὶ δὲ ἔπὶ ἐργα τράπωνται."

ὡς ἔφαθ', οἱ δὲ ἄρα τούτῳ μᾶλα μὲν κλῦν ἢδὲ πλῦντο.
meal are dismissed to take repose. Some of them however accompany Achilles to a solitary place on the sea-strand. There he falls asleep, weared with the chase after Hector. The ghost of Patroclus appears, and upbraids his friend for his remissness.

55. ἐφοπλίσαντες. Both the active and the middle are used in this sense; see iv. 344, viii. 503. Bentley, to save the F, proposed ἐφοπλίσαντο ἐκαστοι, omitting the next verse.—For the next three lines see i. 408, 409. 602—606.

61. ἐν καθαρᾷ, in a clear spot. Cf. viii. 491.

64. ἐπάλλον, i.e. σεῖων, διάκων. The Schol. Vict. wrongly takes Ἔκτωρ for the dative, and compares Κύρη ἐπίθεσα, Od. x. 322, where the verb is intransitive. Sup. x. 348 and 369 we have ἔγχει and δεῦρ ἐπάλλον translatively used.

65. δεῖλος, as in v. 574, implies the doleful state of the dead.—αὐτῷ, ἵπποι, like the man himself in life.—τοῖος, τοιαίστα, sc. & αὐτὸς ἐφάρει. Spitzner compares Apoll. Rhod. iii. 454, αὐτῶς δ᾽ οἶος ἦν, δοξάσοι τε φάρειν ἐστο.

68. ἐπέρ κεφαλῆς. So the Dream stands at the head of Agamemnon in

ii. 20.

69—91. The ghost upbraids Achilles with sleeping while the rites are yet unpaid which give the departed shades a passage across the infernal river. Never on this side of the grave will the friends meet again. To Achilles a death is destined under the walls of Troy. Let their bones lie together in death, even as they were brought up friends in the halls of Menoetius.

69. εὔδεις; So the ghost of Clytemnestra in Aesch. Eum. 124, ἀκέεις; ὑπόνοσεις; οἷς ἄναστησει τάχος; ibid. 141, εὔδεις: ἄνιστο. Compare also Cynthia's ghost, Propert. v. 7, 13, 'Perfide, nec cuiumam melior sperande puellae, In te jam vires somnus habere potest?'

70. ἀκέδεις, the imperfect. The sense is, 'you neglect me in death, though you never did so in life.' For this verb see on xiv. 427. Aesch. Prom. 507, μὴ νῦν —σαυτοῦ ἀκέδει.
is no need to suppose an ellipse either of καλ or of ἦν. The notion is rather a curious one, and nearly identical, as might be expected, with the Roman theology, that certain rites, initiatory or funereal, were necessary for gaining admission into a kind of Nirvóna (see Müller, "Chips," &c. vol. i. p. 279 seqq.) or state of repose for departed souls. Before that, they wandered disconsolate on the shore of the Styx or Cocytus. See Virg. Aen. vi. 327—329.—μισογεσθα, viz. αὐταίς. Compare the complaint of Clytemnestra's ghost, Bumen. 95 seqq., ἐγὼ δ' ῥῆμα δόδοι ἀπειραμα-μένην ἄλλοισιν ἐν νεκροίσιν—αἰσχρός ἄλωμα. Dodderlein would construe μισογεσθα ἀνά δῶ, secon conversari in Oreo; but this is a strained and less natural order.

75. ὀλοφύρομαι, 'I beseech you with tears.' Perhaps a formula, expressive of the κλαυθόμοι duly paid. 'Give me your hand now,' says the ghost, 'as a farewell pledge of love; for when once I have passed through the pyre, I shall not revisit earth,' i.e. I shall be able to rest in peace. For λειχαίον τινά τινος see vii. 80.

77. ἦν, 'at least in life,' if possibly in Hades. The Schol. Ven. records a variant οὗ γὰρ ἀτικ. τ.λ.

79. ἀμφεθάνε, 'I hath gaped to swallow me.' A common figure in nearly all myologies, from the notion of a hungry demon going about to devour. For the accusative compare Aesch. Cho. 536, καλ μαστὸν ἀμφεκαίακ 'ἐνων ἄρπημοιν.

80. καὶ δὲ σοι αὐτῷ κ.τ.λ., you too have a κήρ or destiny, not very different from mine, to die at Troy. The sentiment is, 'as we have been one in life, so we shall die by the same death, and at the same place.' The combination καὶ δὲ is remarkable.

81. εὐγενέων is a hard word to explain. There was a variant recorded by the Schol. Ven., as preferred by Aristophanes, εὐφιενέων, as from ἀφενο. Some grammarians derived the vulgar from γῆ, as Schol. Ven. 2, τῶν καλῶν ἀγρῶν ἐχώνων. See on xi. 427. Either the old word was ἐψ-ν-γενής, or there is an interchange of long and short letters from ἡγενής, the initial ἡ being merely euphonic.

82. ἐφήσομαι, I will charge you with, ἐπισκήψω, ἐπιτάξω. So Aesch. Prom. 4, ἃς σοι πατήρ ἐφέτοι. Such a command seems strangely addressed to a living man; but the sense evidently is, 'to lay my bones in the spot where you intend that yours should lie.' Lucian (περὶ Παρασίτου, § 47) quotes 83, 84, and 90. Compare for the sentiment Eur. Alcest. 365, ἐν ταῖς αὐταῖς γὰρ μ' ἐπισκήψω κέδροις σοι τόλμοι θέναι, πλευρὰ τ' ἐκ- τείναι πέλας πλευροίσι τοῖς σοῖς, and also Orest. 1053. Propert. v. 7, 93, 'Nunc te possidant aliae; mox sola tenebo; Mecum eris, et mixtis ossibus ossa terram.' It has been remarked, as an explanation of a plurality of urns sometimes found in one barrow, even of British work, that 'the dead may have been burnt and inurned, and then kept unburied until, at the decease, perhaps, of the head of the family, a barrow was raised over his remains; when the other members who had died before him, and
whose burnt bodies were preserved, each in his urn, were placed in the tumulus with him" ("Flint Chips," p. 408). This extract illustrates inf. 216.

84. ἀποδέετο, i.e. ὅσοι ἐέραθησαν. On a remarkable variation in this passage, as cited by Aeschines, contra Timarch. p. 298, see Spitzner's note. The obvious inference, that the text has been altered by Alexandrine critics or compilers, does not occur to that editor, who contents himself with saying that the text of Aeschines is "lectio dubia admodum et incerta." It is however very possible that the orator quoted incorrectly from memory.

85. ἐν' Ὑπόντιος. Cf. Pind. Ol. ix. 67, ἀφίκοντο δὲ οἱ (i.e. ἐν' Ὑπόντιος) ξένοι, οὐδὲ ᾧ 'Ἀκτορος ἐξόχις τίμασεν ἐποίκων Αλγίςας τε Μενοιτίων, τοῦ παῖς ἀμφὶ 'Ἀτρείδαις Τεϋβαντος πέδιον μαλῶν ἔστα σιν' Ἀχιλλείς μόνος κ.τ.λ. Menoe- tius therefore, the father of Patroclus, had been a settler at Opus among the Locri, and been brought to Thuthiotis by his father to escape the consequences of a quarrel, in which the youth had been involved with a fatal result. A year's retirement was the usual penalty of ἕκον φόνος. Here apparently (cf. 90) penal servitude is meant. The family group of Pelens, Menoeotius, Achilles, and Patro- clus, is mentioned sup. xi. 769 seqq.; and they seem to have formed a prominent picture in the more ancient and genuine epics. Here is a story evidently borrowed from earlier poems, and de-
πάντα μάλ’ ἐκτελέω καὶ πείσομαι, ὡς σὺ κελεύεις. ἀλλὰ μοι ἄσον στήθιν, μίνυνθά περ ἀμφιβαλόντε ἀλλήλους ὀλοοοί τεταρτώμεσθα γόοιο.”

ὅς ἄρα φωνήσασι ὠρέξατο χερσί φίλησιν,
οὐδ’ ἐλαβεῖ πυγχῇ δὲ κατὰ χθονός, ἦπτε κατνός,
ὁχετο τετριγυρία. 

“ὁ πότοι, ἢ μᾶ τις ἔστι καὶ εἰν Ἀδαι δόμοισιν
ψυχῇ καὶ εἰδωλόν, ἀτὰρ φρένες οὐκ ἐν πάμπαν
πανυψήχα γάρ μοι Πατροκλῆς δειλοῖο
ψυχῇ ἑφεστήκει γούσατα τε μυρομένῃ τε,
καὶ μοι ἕκαστ’ ἐπέτελλεν, έικτο δὲ θέσκελον αὐτῷ.”

ὁς φάτο, τοῖσι δὲ πάσιν ὑπ’ ἵμερον δορε γύοιο
μυρομένοις δὲ τοῖσι φάλν ροδοδάκτυλος Ἡώς
ἀμφί νέκνα ἔλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων

97. ἀμφιβαλόντε, supply χεῖρας or ἀραξίων.
99. ὠρέξατο, stretched forth his hands to reach him.—οὐδ’ ἐλαβεῖ, so Cynthia’s ghost, Prop. v. 7, 96, ‘inter complexas excidit umbra meos.’ Cf. Virg. Aen. ii. 792. Od. xi. 207.—τετριγυρία, with a shriek; a tiny feeble sound, εξίλε ἔκειν, as of a half-animate being. See ii. 314. The sound is compared to the noise of bats in Od. xxiv. 6—9.—ἠπτε κατοίι reads like the comparison of a philo-

sophic age. Cf. Plat. Phaed. p. 70, λ. μὴ ἐπειδὰ ἀπαλλαγῇ τοῦ ὀωματος οὐδα-

μον ἐτί γ,’ ἀλλὰ—ἀπαλλαττομένη τοῦ ὀωματος καὶ ἐκβαίνουσα ὀσπερ πνεύμα ἡ
κατοίι διακεκαταθεῖται ὥστητι διαπτομένη καὶ οὐδὲν ἐτί οὐδαμὸν γ.’

102. συμπλατάγησε. Schol. Ven. 2, ἑτὶ τῇ παραδόξῳ φασταίᾳ τὰς χεῖρας συνέκρουσεν. This seems hardly satisfactory; but the Greeks were demonstrative in their emotions, e.g. in slipping the thigh, καὶ ἐπεξαγέτο μηρό, &c. Doedelein, who is too fond of parentheses, connects this verb with ὠρέξατο in 99, “manus per vacuum concentres crepitum edidere.”

101. φρένες, intelligence, φράσισις. The existence is one of half-animation and half-consciousness, not one of either total extinction or full possession of the faculties. It is “the lowest degree of existence above annihilation” (Lexil. p. 372). Hence πάμπαν means that the rois does not fully and completely re-

main, like the φρένες ἐκπεθοί in life. So the dead are called ἀφράδες in Od. xi. 476. Aesch. Cho. 508, ‘ἀνυντι δ’, οὐ φρονοῦντι, δείλαια χάρις ἐπέμπει.’ Propert. v. 7, 1, ‘sunt a quidam Manes; letum non omnia

fruit.” Mr. Trollope (following, as usual, Heyne) seems quite to miss the point in saying “it is clear from the whole tenour of the passage that φρένες is here used to imply corporeal substance.” From the Scholiasts it appears that this was the interpretation of Aristophanes.—This is one of the Homeric passages Plato disallows in his Utopia, Resp. iii. p. 386, ധ.

107. θέσκελον, θε-ίσκελον, ‘wonderful-

fully,’ ἔπεφθων ὃς. See Lexil. p. 357. Sup. iii. 130.

108—137. The mourning for the corpse is continued all the night. Next
day Agamemnon sends parties of men to collect wood for the pyre. It is brought on mules, and laid ready to hand in a spot where Achilles proposes to raise a huge tumulus for himself and his friend. The body is conveyed thither in solemn procession of horsemen and cars.

110. ἔλεεινον is probably the neuter, to be construed with μυρομένοισι.
111. å'ë'men. See supra 50.—ek klìsiówny, supply lóntas.—etì, i.e. ἐπιστατῶν αὐτῶν. (Ad hoc exortus est, Heyne.)


116. This verse is supposed to imitate the chattering of the feet on the 'ups and downs' of the mountain road. 'Many places upwards and downwards, or by (or off) the level path, and across country, did they visit.'—Schol. Ven. 2, πάραντα, μήτε ἀνοφερῇ μήτε καταφερῇ, ἀλλὰ εὐθυτόμα. Hesych. τὰ παρὰ τὸ ἀντίκρι αὐτὸν, τὸ πλάγιον τὰ παρατετραμένα τῆς εὐθείας ὁδοῦ. Lord Derby: 'Now up, now down, now sideways, now aslope, They journey'd on.' Cf. Xen. Oecon. xi. 17, ἵππαισάμεν ἵππαισαν ὡς πλαγίου ὡς κατάντων ὡς τάφρου ὡς χετου ἀπεχωγόμενος.

117. κηρύμως, the shoulders or knolls towards the base of the mountain. See ii. 821.

120. διαπλάσσοντες, πληγάς διασχίζοντες, 'cutting them into convenient lengths, they fastened them to the mules to haul, while the men carried logs or faggots, φιτρόλ. The Schol. Ven. records a variant διαπλάσσοντες, which is explained, as it would seem, by Schol. Ven. 2 τοῖς ποσὶ διαβάντες, 'striding across the trees.' He retains however διαπλάσσοντες in the lemma. This reading is adopted by Heyne. The word is used in Od. vi. 318 of the ambling pace of mules; and the sense here might well be 'as they trod through the wood,' the action being poetically transferred from the mules to the men. Hesychius only recognizes διαπλάσσοντες, which he explains διασχίζοντες.

121. δατεύντο, lit. 'divided,' i.e. went over step by step. Schol. Ven. διέκοστον τοῖς ὁπλαῖον τὸ ἐθάφος, ἢ διεμερίζοντο τοῖς ποσὶ τὴν γῆν μεριμνῶ γὰρ τὶν δυνατόν ἑστιν, ἄλλοτε ἄλλη τιθεμένων τῶν ποδῶν, τὸ δὲ ἐξῆς ἐστι, ταὶ δὲ χθόνα ποσὶ δατεύντο, διὰ ῥωπῆς πυκνὰ ἐλδόμεναι πεδίου, οὐ γὰρ τοῦ πεδίου τὰ ῥωπῆς λέγει, ἀλλὰ ἐς τὸ πεδίον αὐτὰς ἐπείγεσθαι ἀπὸ τῶν ῥωπῶν. Hesych. δατεύντο ἐπορέουντο, where he cites part of this verse.—ἐλδόμεναι, in their eagerness to get to the open plain through the scrub or brushwood.

125. ἐπισχέρω, in a row; one advanced beyond the other.—φράσσατο, contemplated, intended to construct.—ήριον, a tumulus; see on i. 268, where the derivation from ἄριον, an old synonym of τύρ, is suggested. The word is used by the Alexandrine poets, but not elsewhere in Homer. Its antiquity therefore is not quite free from suspicion.
The parà, of course, means 'near the spot,' and is not, as Mr. Trollope says, "redundant."
131. ἐδὼν. Compare x. 254, ἐς εἰ-πόν ὄπλων ἐνε δειμ γών ἐδών. They armed, and mounted the cars in couples, a driver and a fighting-man standing in each. This was to do special honour to one who was a ἰππεὺς.
135. θρίζε. This is a curious funeral custom, incidentally mentioned. The hair was shorn in token of grief, and the πλάκαμος πειθηρίου (Aesch. Cho. 4) was presented to the dead as a thing highly prized by the living, especially by the καρυκιμώντες Ἀχαιοί.—κατα-εἴνυσαν, the imperfect of ἐννυμα, root Ἕς. It may perhaps be doubted if this is a genuine form, and not rather pseudo-archaic. Aristarchus adopted it in preference to a variant καταελκὼν, as the Schol. Ven. says. Heyne and Spitzner read καταέλκων, and so Hesychius, who explains it by κατακάλκντον.—κάρη ἐγε, he held or supported the head, taking the place of principal mourner. The Schol. Vict. says this was the custom of the Lindians, in Rhodes.
138—151. Arrived at the spot fixed upon for the pyre, the Myrmidons at once commence the piling of it. Meanwhile Achilles retires to a little distance, and cuts off, as an offering to his friend, a lock which he had cherished as sacred to the river Spercheius.
142. Σπερχεῖ. As rivers were κου-ροτρόφοι, it was a custom to offer them the θρηστήριον πλάκαμος, to be cut off and laid as a tribute on the altar of the river-god at a specified age. So Orestes gives to the tomb of his father the πλά-καμος ἠνάχ ϰ θρηστήριον, Aesch. Cho. 5.
143. ἰδὼν, βλέψας ἐπὶ πόλιν, looking over the sea in the direction of his na- tive Thessaly.
144. ἤρησατο, here simply ἤξερα,
\[\text{keis}e \text{me nystisantsa fill}v \text{es patrida gai}a\n\text{soi te kymn kereen rexein the ierh ekatombh,}
\text{penteikonta de evorxa paraunthi mylh iereuses}
\text{es piggas, ohi to to temenos bwmos te thuneis.}
\text{ws hparo o grewom, sw de oi von oik etelestass.}
\text{vvn de epei ou neomai ve fillv es patrida gaiav,}
\text{Patroklyo hrov-kymn opasaimi ferebhai.}"
\text{ws eiptwv en xerai kymn etaroio fillou}
\text{thikev, toysi de pase wph ymero drosis goso.}
\text{kai vu k' odyrmenvois evi} \text{fados} \text{helioio,}
\text{ei myh 'Achileus adi' Agamemnona eipe parastras}
\text{"\text{Aptridh, sot} yar te malistata ge laos 'Achaiou}
\text{pieisontai mylousi, goso mou eni esti kai} \text{asa,}
\text{vvn de} \text{ap}o \text{pyraikis skedas} \text{vai kai deipnion anwchi}
\text{oplesbhai.} \text{ta} \text{de 'amphioponosyme} \text{voi}
\text{malista}
\]
κήδεος ἐστι νέκυς: παρὰ δ’ οἱ τ’ ἀγοὶ ἄμμι μενόντων.’’ 160
ἀυτάρ ἐπεὶ τό γ’ ἀκουσε ἀναξ ἀνδρῶν Ἀγαμέμνων, 
αὐτίκα λάὸν μὲν σκεδασεν κατὰ νήμα έίσας, 
κηδεμόνες δὲ παραθύ μένον καὶ νήσον ύλὴν, 
ποίησαν δὲ πυρὴν ἐκατόμπεδον ἐνθα καὶ ἔνθα, 
ἐν δὲ πυρῆ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενον κήρ.
165
πολλὰ δὲ ἵφια μῆλα καὶ εἰλίποδας ἐλικαὶ βοῦς 
πρόσθε πυρῆς ἐδερόν τε καὶ ἀμφεπον’ εκ δ’ ἀρα πάντων 
δημὸν ἐλῶν ἐκάλυψε νέκυν μεγάθυμοι Ἀχιλλεύς 
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματ’ ἐνθεν.
ἐν δ’ ἐτύθη μέλιτος καὶ ἀλείφατος ἀμφιφορῆς, 
170
πρὸς λέξει κλίνων πύσρας δ’ ἐριαύχεναι ἵππους

160. κήδεος. This is a strange verse, 
and one involving some critical difficulties. Whether κήδεος be regarded as a 
nomative, with the Schol. Ven. and 
Hesychius, who explains it by κηδεκόσια, 
avi κηδεμοῦναν πίπτων, or as a genitive of κήδος, 
we shall find it hard to defend 
the form of the word in the one case, 
or the construction in the other, 
by examples. Some critics assign to the 
adjective the grave accent, as in φωλέος, 
but Spitzner defends the common accent 
by χρύσεος and χάλκεος. It is remarkable 
that the Ms. of Hesych. has κήδος. 
It seems that we must acquiesce in an 
adjective κήδεος as a synonym of κή-
δεος. Mr. Trollope compares the double 
forms χρύσεος and χρύσεος, χάλκεος 
and χάλκεος. Not less difficulty meets 
us in οἱ τ’ ἀγοὶ, for which most copies 
give οἱ ταγοί. Not only is this latter 
not an Homeric word, but the ἀ is long, 
as in Læst. Prom. 96. Ar. Equot. 159, 
ὡ τῶν Ἀθηνῶν ταγῇ τῶν εὐδαμόνων. 
Læschyns indeed has τάγαυχος ἀνήρ, 
Eum. 286, but ἱμπραμα τάγαν οὐ ταγάν 
(α) in Ag. 110. If we read ἀγοὶ, the 
τε becomes either an expletive, or 
a synonym of καλ. Spitzner’s brief note 
is, ‘‘τε relativo subjunctum et poetae et 
alterum sermonis congruit.’’ Both 
proposed οἱ ἀγοὶ, the sound of which is 
tolerable. The sense would seem to 
be, ἄμμι δὲ παραμενόντων οἱ τε (i.e. οἱ 
περ) ἀγοὶ εἰς. It is difficult not to 
suspect the verse as the composition of an 
unskilled hand; but then it cannot be 
separated from the context. We might 
suggest παρὰ οἱ δ’ ἀγοὶ, i.e. ήο, viz.

164. ἐκατόμπεδον, a rectangle of 
a plethrum. This was a vast pile, and 
perhaps the unusual size was intended 
as a special honour to a great chief. In 
xxiv. 784, nine days are spent in 
bringing up wood for Hector’s pile. But these 
examples are as nothing to the pile raised 
to the Scythian war-god, Herod. iv. 62, 
φρυγάνων φάκελον συννενέκατο ὅσον τ’ 
ἐπὶ σταδίους τρεῖς μήκος καὶ ἔδος, ὦσ 
δὲ ἐλασσόν. Spitzner prefers the form 
ἐκατόμπεδον, of which the reading in the text 
appears to be only a euphonic variation.

167. ἀμφεπον appears to be the im-
perfect, like ἐδερόν and νήσο. See xi. 
776, and for the wrapping in fat, i. 460. 
—δρατα, for δρατα, the skinned bodies. 
This seems to have been done either on 
the pantheistic principle of propitiating 
the element of fire, or to convey food 
to the spirit in Hades. The honey-jars 
seem a form of μελιγμος and ἱασμος 
of the dead. (See the editor’s paper on 
Homeric Tumuli, in the Transactions of the 
p. 272.)

171. ἵππους. Patroclus, as a shade 
in Hades, would require the ghosts of 
the horses that he had trained and 
fondled on earth, and also of the dogs 
that had fed from his table. Clearly 
this is the point and object of the sacrifi-
cence, which the Scholiasts entirely mis-
understood. The idea seems one of vast 
antiquity, and even yet is common in re-
mote regions of the earth. Thus we read
of the funeral of an Indian maiden, in
the "Missouri Democrat," the almost
identical account given above. "The
heads and tails of her two white ponies,
which had been killed immediately after
her death, were nailed to the posts, and
the idolized daughter was prepared, ac-
cording to their faith, to ride through
those fair hunting-grounds to which she
had gone appalled as she had been on
earth." The custom prevails even in
Patagonia, where "the horses of the
dead are killed, that he may have where-
withal to ride upon in the country of
the Dead" (Stevens' "Flint Chips," p.
388). In the poem inscribed "Teuton,
a Scandinavian chief is thus addressed
before his death in a burning ship:
"Thou shalt not slumber 'neath the
grassy mound In dull ignoble rest; Thy
goodly war-horse and thy faithful hound
Shall not be sent upon a bootless quest
To serve their master in the grave."

173. τραπεζῆς. See xxii. 69.—ἀνακτὶ,
viz. Ἀχιλλεῖ.
175. Τρόώων. This massacre was prin-
cipally perhaps for revenge, and not for
a sacrifice perhaps for revenge; though both motives
may have prevailed. See xviii. 336; 
xxi. 27. Herod. i. 86, δ ἃ κοινῆς
πυρὸς μεγάλην ἀνεβιβάσει ἐπὶ αὐτὴν τῶν
Κροίων τιν ἐν πέσι χειμάρρων, καὶ διὰ
ἐπὶ Λυδῶν παρ' αὐτῶν παῦσα, ἐν νόῳ
ἐχὼν ἔτε γὰρ ἀκροβυθία ταῦτα καταγιέων
θεῶν ὑπὲρ δή, ἔτε καὶ ἐβυχνὸν ἑκτελέσα
θέλων. See also ibid. iv. 71. Virg. Æn.
vi. 655. Plato, Resp. iii. p. 391. "Ju-
ventus Mundi," p. 364. The immola-
tion of human victims at the funeral
of a chief was a practice of very remote
times, and it has been shown to have
been a feature of the very earliest British
burials. (See some very interesting ex-
amples enumerated in "Flint Chips," p.
394.)

176. κακὰ δὲ κ.τ.λ. Schol. Ven. 2
says these words are added as if to
express the poet's indignation at the
atrocious deed. Perhaps the meaning
is, that vengeance and satisfaction were
the principal motives. "Ιπσο homo, quod
necavit, atrocissimum esse appellat est,"
Heyne.

177. σιδήρων expresses the idea of
ἀδάμαστον—νέμοιτο, that the fire might
prey or feed on it. So passively in ii.
780, οὐ δ' ἥη ἵσων ὃς εἴ τε πυρὶ χθῶν
πάσα νέμοιτο.

180. τελέω, the future. "Achilles,
pube Trojana rogo infecta, se munere
amicorum Manibus promisso jum functurum
esse affirmat," Spitzner. There was a
variant (Schol. Ven.) τετελεσμένα ὄσπερ
ὑπέστην. Usually a colon is placed after
δόμωσιν.

182. ἐσθίει, not as a future, but de-
scribing a fact then taking place.

184—191. The threatened indignities
to the corpse of Hector are frustrated
by the special protection of Apollo and
Aphrodite, who anoint it with an anti-
septic, and shelter it from the heat of
the sun.
186. χρίεν. Schol. Ven. 2, ἰσχυρο-
ποίησε τὸ σώμα διὰ τῆς χρίσεως, ἵνα
μὴ ἔλκωμεν ὑπ’ Ἀχιλλέως ἀπόξενον.
‘She anointed it with ambrosial (divine)
oil of roses’ (i.e. unguent scented with
roses). This is a repetition (nearly) of
what Thetis did for Patroclus, xix. 38.
Mr. Gladstone remarks (‘Juventus Mundi’,
p. 452) that this is one of the pas-
sages which show that Apollodorus was
an “eminently Trojan” divinity. The act
was done in reference to the dragging the
corpse round the tomb of Patroclus, xxiv.
15. — ἀπόθρυφοι, ἀπόθρυπτοι.
The shortening forms τέμω, βλάβω, γλάφω
or γλάφοι. Dodgson thinks it is here
the aorist of ἀπόθρυπτον.
190. ἐπίευξε. See xxi. 244.—σκήλεις,
σκέλας, Schol. Ven. σκηλετοσθήσεις, ἐγ-
ράνη. Cf. ἀποσκληρύνω. ‘to shrivel’ or
shrink to nothing, Ar. Vesp. 160.—πρόθυμον,
‘sell. quam Priamus adventaret redemp-
turnus,” Dodgson. ὑπερθύμην. ‘to shrivel’
the dative after ἀμφὶ περὶ, the shins and
limbs being as it were the centres round
which the flesh contracts.

192—211. The lighted pyre does not
burn briskly: Achilles therefore utters
a prayer with a vow to the winds, which
is conveyed to them by Iris, to fan
the flames that they may rapidly con-
sume the corpse. The messenger-god-
dess finds the Winds feasting in the
house of Zephyrus. She communicates
the request, but declines to stay on the
plea of haste.

195. Borei̇s, pronounced with double ρ,
or the γ sound. Cf. 226. Heyne well
observes, “suscipici licet boream et ze-
phyrum memorari, quia sunt venti stati
in illa regione, qui sub certum noctis
tempos exoririunt.” Cf. ix. 5, Βορέας καὶ
Ζεφύρω, τῷ τῷ Θρικήθεν ἄρτον.

197. φλεγοθιάστο, καταφλέγοντο. Some
(as Heyne) read νεφρόν, but the
verb could hardly have a transitive
sense.—σευάτο, αὐτοὶ ἐσευάτο (compare
ἐσευμένως, an exceptional augmented
form, perhaps for σευμένως). Schol.
Ven. ὑμὴν λάβοι. There appear, from
this grammarian’s somewhat obscure
comment, to have been variants ἄλην τ’
ἐσευάτοντο and ἐσευέωντο. Cf. xi. 414,
ἀδ’ ὅτε κάρπουν ἀμφὶ κῖνες—σευμένως,
and iii. 25, εἴπερ ἐν αὐτῶν σευόντω
ταχέις τε κίνες κ.τ.λ.—ὦκεά δ’, perhaps
ἁκα δὲ Φίρης, if the passage is really
ancient.—μετάγγελος, see xv. 144. Mr.
Gladstone (“Juventus,” p. 332) says that
Homer has “marked the separation of
the Iris from the older deities after a
most curious fashion.—The want of time
is evidently an excuse devised by good
matters: in truth, the higher deity of
the Olympian order will not stop to
keep company with the mere agents of
nature.”
oĩ μὲν ἄρα Ζεφύριοι δυσαέος ἄθροοι ἐιδον εἰλατίνης δαίμων: θέουσα δὲ Ἰρις ἐπέστη βηλῶ ἐπὶ λιθέων. τοι δ' ὅς ἵδον ὁφθαλμοῖς, πάντες ἀνήκεν, κάλεον τὲ μιν ἐς ἐ ἔκαστος. ἦ δ' αὐθ' ἐξεσθαί σε χρώματοι μὲν ἀνήνυστο, εἰπε δὲ μῦθον. "οὐχ ἔδος· εἰμὶ γὰρ αὕτη ἡ Ὑκεανοῦ πέθερα, Ἀλθίσον ἐς γαίας, ὅθι πέξουσ' ἐκατόμβας ἀθανάτοις, ἦν δὴ καὶ ἐγὼ μεταδαίσομαι ἰρῶν. ἀλλ' Ἀχιλεὺς Βορήν ἢδ' Ζεφύρον κελαδενόν ἐλθίς ἄραται, καὶ ὑπίσχεται ἵερα καλά, ὅφρα πυρήνω ὄρσητε καθίμεναι ἦ ἐν κείται Πάτροκλος, τὸν πάντας ἀναστενάχουσιν Ἀχαιόι." ἦ μὲν ἄρ' ὃς εἶπον· ἀπεβῆσεν, τοι δ' ὅρεοντο ἡχῆ θεσπεσίη, νέφεα κλονεύοντε πάροιδεων. αἴσα δὲ πόντον ἱκανον ἀἵμεναι, ἄρτο δὲ κὕμα πνοὴ ὑπὸ λιγυρῆ. Τρούην δ' ἐρίβωλον ἱκέσθην, ἐν δὲ πυρή πεσέτην, μέγα δ' ἱαχε θεσπιδαῖς πῦρ. παννύχιοι δ' ἄρα τοι γε πυρής ἄμωδις φλόγ' ἤβαλλον, φυσόντες λιγυρές. δ' δὲ πάνυνχοι ἅκυς Ἀχιλλεὺς χρυσέον ἐκ κρητήρος, ἔχων δέπας ἄμφικύπελλον, οὖν ἀφυσόμενοι χαμάδις χέε, δεῦ δὲ γαίαν, ψυγὴν κυκλῆσκοι Πατρόκλης δειλοῦ. ὦς δὲ πατήρ οὐ παιδὸς ὀδύρεται ὀστέα καϊων,

200. Ζεφύροιοι. The construction of the genitive is not clear. Perhaps δόμου is to be supplied with ἐνδον. Cf. Virg. Georg. i. 371, 'quum Enriique Zephyrique tonat donum.'

205. οὐχ ἔδο. Cf. xi. 618.—Αλθίσων, to the farthest east, perhaps; cf. Od. i. 24.


212. ὅρεοντα, an irregular imperfect from the same root as ὄρομα, ὄρεο, ὄρσο, &c. It occurs also in 398. These are very fine verses, and the dactylic rhythm well expresses the speed of the buoyant winds careering over the waters. The omission of the έ in μέγα δ' ἱαχε should be noticed.

214. ἀδιέμειναι, the infinitive, expressing the purpose of the arrival.

217. ἤβαλλον, Schol. Ven. τῷ πνεῦματι. Like βάλλειν τῷ αὐθείς, &c.

220. χαμάδις χέε. The libations were, no doubt, propitiatory, and originally (like the sacrifices) designed as good cheer for the ghost. The kindly earth was supposed to convey them to the spirit, which however might be hovering round the spot.
223. νυμφίων, νεωγαμών, and with or without children. The Schol. Ven. cites Od. vii. 63, νυμφίων ἐν μεγάρῳ, μὰν οὖν παῖς λαίπόντα.

225. ἐρυττήχων. Schol. Ven. 2, βαρεία τίς καὶ μογερὰ κίνησις διὰ τοῦ ἐρύττηχου δηλοῦται. τούτῳ δὲ πρὸς τὸ ταπεινὸν Ἀχιλλέως διὰ τὴν λύπην. Λτ. Vesp. 271, ἢν τί πως ἀκούσας τούτων μέλους ὑφ οὐδείς ἔρτησεν ὁθήραν. See Od. i. 103.

226—218. By the early morning the pyre has burnt out, and the flame has subsided. The winds depart, and the weary Achilles sinks into repose. The chiefs who had been present (sup. 160) return to Agamemnon, and Achilles requests him to supply wine for the complete extinction of the fire, that the bones of Patroclus may be carefully selected from the rest, and placed in a golden urn. A tumulus is then to be raised, but of a moderate size, that it may be enlarged when the ashes of Achilles shall some day be added to those of his friend.

226. φῶς ἐρέων. See ii. 49. The morning-star (Lucifer, i.e. Venus), says the poet, precedes the dun morning (Iuntea aurora, 'the morn in russet mantle clad'), Shakespeare calls it in 'Hamlet'), as it spreads over the sea from the brightening east. Cf. Od. xiii. 93, εὖτ' ἀστήρ ἄπερσε χαλάτατος, οὐὶ τε μᾶλλον ἔρχεται ἄγγελλων φῶς ἔρως ἥργενελίς.—ἐμαράντετο, 'burned low,' as ix. 212, αὐτὰρ ἐπέλια κατὰ πύρ ἐκάθι καὶ φῶς ἐμαράνθη.

230. θρήκιον, viz. the Hellespont.—ἐπέρωσε, Achilles turned away from the pile, and lay down to rest, wearied out with his labours.—κλίνθη, on the ground, probably.—ὁροῦσε, as the Schol. Ven. 2 remarks, implies the speed with which slumber came over him.

233. οἱ ἄμφι, i.e. οἱ Ἀτρείωνος ἄγολ (sup. 160) ἄμφι ἀτῶν ἑγερέθοντο. We have οἱ ἄμφιθ πρίαμον, 'Priam's party,' in iii. 146, ἄμφις Πρεστόρις, ix. 81. The sense here is, 'Agamemnon's men now mustered round him,' i.e. returning from the pile.—ὁμαδὸς, the noise and heavy tread woke Achilles; perhaps after an hour or two of repose.

237. κατὰ here must belong to σβέσατε by tmesis. The libation of wine was probably rather in acknowledgment of the service done by the fire, than intended for the ghost; for even fire, according to pantheistic views, was divine. With the same meaning perhaps Properties has 'fracta basta piare cado,' v. 7. 31. But spen dine thvths olvns en' aitoumenous loipos seems somewhat different, xi. 775.—ἐπέσχε, as far as the fire extended. The outside parts of the pyre remained more or less unconsumed; the central part was burnt out, and must be cooled by pouring wine over it.
πᾶσαν, ὠτόσον ἔπεσέ χῆν πυρὸς μένος· αὐτὰρ ἔπειτα ὡστεά Πατρόκλου Μενοιτίδαο λέγωμεν,
ἐν διαγγυώσκοντες. ἀριφράδεα δὲ τέτυκταν ἐν μέσῃ γὰρ ἔκειτο πυρή, τοι δ’ ἄλλοι ἄνευθεν ἐσχατῇ καίοντ’ ἐπιμίξ, ἦπποι τε καὶ ἄνδρες. ἐν μέν ἐν χρυσήφιαλη καὶ δίπλακι δημῷ θείομεν, εἰς ὃ κεν αὐτὸς ἔγων ῥ’ ἀδικεύσαμαι· τύμβου δ’ οὐ μάλα πολλὸν ἐγὼ πονέσθαι ἄνωγα, ἀλλ’ ἐπιεικέα τοῖον. ἔπειτα δὲ καὶ τὸν Ἀχαίοι εὑρὼν θ’ ψηλὸν τε τυθῆμεναι, οἴ κεν ἐμεῖο δεύτεροι ἐν νήσοι πολυκλήσισι λίπησθε.’’ ὁς ἐφαλ’ ὅτ’ ἐπίθοντο ποδώκει Πηλεώνι.

πρῶτον μὲν κατὰ πυρκαίην σβέσαν ἀὖσπι οἶνῳ, ὁσον ἐπὶ φίλῳ ἴλθε, βαθεία δὲ κάππεσε τεφρῇ κλαίοντες δ’ ἐτάροι ἐνήειος ὡστεά λευκά ἀλλεγόν ἐς χρυσήφιαλὴν καὶ δίπλακα δημόν,

before the bones could be picked out.—λέγωμεν, Achilles includes himself in this duty, but not in pouring the wine (Schol. Ven.). Compare with this Virg. Aen. vi. 226, ‘postquam conlapsi cineres et flamma quievit, Reliquias vino et bibulam lavere favidum, Ossaque lecta cado texit Corynæus aeno.’

243. δημό. The bones were wrapt in fat in the metallic urn to preserve them, says Schol. Ven. Neither this practice, nor the use of a vase of precious metal, instead of a jar of baked clay (so far as we know), has yet been verified from remains found in early tumuli. This throws some suspicion on the genuineness of the account.—The use of φάλη for ‘an urn’ is remarkable. It generally means a wide and flat libation-vessel.

244. κεύθωμαι seems the true reading; but the Scholiasts and Hesychius have the strange form κλεύθωμαι, which they derive from κλεύνω, and interpret πορεύωμαι. Bentley proposed κεύθωμαι, a reduplicated aorist.

245. πολλόν, μέγαν.—ἐπιεικέα τοῖον, lit. ‘of moderate size, so big.’ Thus the Attics say τυννούτοι, as Ar. Ach. 367. —Ἀχαϊοί, supply some such sense as ‘let them remember to make.’ We might expect Ἀχαϊον, depending on ἄνωγα.—This passage (see sup. on 82) seems to show that tumuli were sometimes added to and used for subsequent burials; which indeed is as natural an impulse as our practice of re-opening family vaults.—δεύτεροι, Schol. Ven. ἄστεροι. Achilles here speaks as one conscious that he is destined to die in Troy, as his mother had told him would be his fate if he avenged Patroclus by slaying Hector. Hence his companions are spoken of as ‘left in the fleet after him,’ the return home not having yet taken place.

249—261. The pyre is extinguished by pouring wine, and the bones of Patroclus are carefully and reverently placed in an urn, which is covered with a cloth and deposited in the tent of Achilles. The outline of a tumulus is then made with large stones, and earth is brought to cover over the site of the fire. Achilles then brings from the fleet prizes to be competed for in games which he proposes to hold near the place of interment.

251. τεφρῆ, the white ashes fell in where the wine was poured. The Schol. Ven. gives a variant ἔλη.

253. ἀναλέγειν implies careful selection. See xxx. 321. A Roman slave was called Analecista, ‘the picker-up’ of fragments at dinner.—λείλ, with carpet
or coverlet of finely woven stuff. So viii. 441, kata λίτα πετάσσασα.—καπνός, iii. 385, xviii. 352.

255. τορνώσαντο. It has been shown in the paper on Homeric Tumuli (Camb. Phil. Soc. Transact. xi. pt. ii. p. 272), that an oval rather than a circular outline is meant. Compare Od. v. 249, ὤσον τις τ' ἑσάφων γητό τορνώσατα αἴχρο φορτίδος ἑσχίος. Probably from this shape, that of a walnut-shell or beetle, a kind of barge was called κάνθαρος, Ar. Pac. 143. This view is accepted by the learned author of "Flint Chips," p. 385. See, on the "long barrows," ibid. p. 394, —προβάλλοντα, cf. i. 158; xii. 259. These stones are still seen at the base of tumuli in the Troad and elsewhere; and it has been thought that some of the structures that are called 'Druidical circles' may in fact be the remnants of tumuli from which the earth has been removed. Herod. i. 93, ἐστι αὐτὸν Ἀλυάττεων τοῦ Κρόνου πατρὸς σῶμα, τοῦ ἑκρηΐς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῶμα χάμως γῆς.—χωτής γαῖας, loose earth, brought perhaps in baskets, or in the folds of garments (κόλπῳ βυσσίνου πεπλώματος, Aesch. Theb. 1039). It is remarkable, that even in American tumuli this practice prevailed of bringing earth—perhaps as a kind of tribute—for making the mound. See "Flint Chips," p. 382. Cf. Xen. Oceanoum. xvi. 12, εἰδός γὰρ ἐστὶ μᾶλλον χείσθαι τὴν γῆν την κατά κινούμενην.

258. Ἡλεστιν, he made the people sit down in a wide ring or company. The Scholiasts wrongly supply εἰς with ἀγώνα.

260. κάρνης, not the 'heads,' but so many 'head of oxen,' as we say; and ἣρπα, κλατά, of a choice breed.

262—286. The first prize, for a chariot-race, is a skilled slave-woman and a tripod; the second prize, a mare in foal; the third, a large new-waldr; the fourth, two talents of gold; the fifth, a vase or urn. The contest is then announced to all by Achilles, who himself declines to compete, since his steeds are of immortal breed; and besides, they are disheartened at the loss of their driver.

262. πρώτα. As Patroclus bore the title of ἱππεύς, the first game in honour of him was titly a chariot-race. To this we may perhaps attribute the very great length of the description, extending to 650, while the other games are compressed into a very short compass.—ποδόκεσιν, referring to the speed of the horses; whence some read ἵππουσιν (Schol. Vict.).—ἀμύλωνα, to be construed with ἔργα, as the pause in the verse shows, and also ix. 128, δόσω δ' ἐπτὰ γυναικάς ἀμύλωνα ἔργα ἰδιας. Virg. Aen. v. 284, 'Olli serva datur, operum haud ignara Minervae.—ἀγεσθαι, said of a person, as φέρεσθαι of a thing, taken off as a prize. Compare viii. 290, πρῶτο τοι μετ' ἐμὲ πρεσβήθων ἐν χερι θήσο, ἢ τρίποδ', ἢ δεῖ ἵππους αὐτοῖς ὄχεσθιν, ἢ γυναικα.

264. ὀφέλειν, with handles, ὁβατα, xviii. 378. For the compound the Schol. Vict. compares διωκαίωσικότητα, xv. 678. The μέτρον is spoken of as a definite measure; perhaps it was only about a quart, as int. 741 a silver bowl is described as holding six μέτρα, though
four μέτρα, one gallon, may seem small for a λέβης, inf. 268.

266. βρέφος. This passage shows the ἥμιονος was the offspring of the male ass. See Herod. iv. 30, who says the same. Perhaps the ωφέως was of converse parentage.

268. λευκὸν ἐτ' αὔτως, white (not blackened with the fire), just as it was made, καυνόν, Schol. Ven. 2. "Still quite bright," Mr. Trollope. Compare νῦνιον αὕτως, xxii. 481.

269. τάλαντα. The Scholiasts remark that the talent must here be a comparatively insignificant sum, if two talents of gold made only the fourth prize.

270. ἀμφίθετον, Schol. Ven. γένος τι λέβητος, ἐκπέταλον (i.e. a flat surface) ἐκ παντὸς μέρους δυνάμεων ἔχειν. Hesychius, among several explanations, gives ἑκατέρωθεν τίθενθα δυνατώς. Perhaps, like a dice-box or a δέτας ἀμφικύπταλον, it would stand with either side uppermost; as might be the case, if it opened round the middle.—ἀπίφωτον may either mean 'not yet put on the fire,' or 'not made for the fire.'

273. δεδεγμένα, 'awaiting;' used transitively, as in iv. 107. The ancients doubted if δεδεγμένα or δεδεχμένα (sic) was the true reading; and there was a variant ἵππησι for ἵππησα.

274. ἐπὶ ἄλλη, 'in honour of any other than Patroclus.'—πρῶτα, πρώτεια, Schol. Vict.

276. περιβάλλετον, ὑπερβάλλουσιν, Schol. Ven., who remarks that the dual indicates the συνωρίς, or two-horsed car. The πέρι seems to have the same sense as in περιείμενα, περιγενέθαι, &c., and βάλλειν is used as in inf. 462, πέρι τέρμα βαλοίσιας.

277. Ποσειδάων, Schol. Vict. ὁ Ἴππος. The horses were given to Pelcus on his marriage with Thetis. See xvi. 380; xvii. 413.

280. Τάλον κλέος, but γράφεται σέθεν Schol. Ven.—ἡπίον, elsewhere ἴνειος, here said in reference to the treatment of his steeds. Plato (Prot. p. 334, ν) says that oil is πολεμώτατον to the hair of all creatures but man.

283. πενθείτεν reads like an imitative
archaic form; it is hardly defensible on sound analogy. Some copies give πενθήτον.

285. ἀλλοι, viz. χαρίς ἐμοὶ.—στέλλεσθε, ἐπὶ ἄγνων πορεύεσθαι. The Schol. Ven. construes κατά στρατὸν ὅστις πέποιθε κ.τ.λ., but it is easier to understand 'Others of you start in the race any where in the army, if any Achaean has trust in his horses and well-framed cars.' For στέλλεσθαι, to undertake a journey in quest of some object, cf. Λ. Vesp. 187, ὅστις ἡμῶν ἐπὶ τομανίῳ ὄθε ἑστάσης.

287—305. The first who enters the lists is Eumelus, son of Admetus; then Diomedes, with the horses he had taken from Aeneas (v. 323); next to him Menelaus, with a horse of his own and one of Agamemnon's mares; lastly, Antilochus, son of Nestor, with steeds bred at Pylos. Before starting, some instructions are given him by his father, himself formerly an adept at driving, whence he is often called ἵπποτα Νέστωρ.

287. ἔγερθη, 'rose at the word of command.' There was a variant ἔγερθεν, which is preferred by Spitzner.—ταχέες, for ταχέως, as the Schol. Ven. points out.—For Eumelus and his steeds see ii. 764.—The μὲν, though it violates the digamma in ἀλλος, is, as Spitzner remarks, almost necessary for the syntax. Bentley proposed πρώτωσα Φάνας κ.τ.λ., and so Bekker. Heyne πρῶτος γε. 292. αὐτῶν, Aeneas himself Apollo had rescued, or got safely away, from Diomedes. See v. 323. 314.

293. Menelaos, Schol. Ven. 2, εἰς τινὴν 'Αχιλλέως οἱ βασιλεῖς ἀγανίζονται, ἀπο- πον δὲ ἦν, εἰ ἡσαθῷ 'Ἀγαμέμνον τὸ δὲ μηθέτερον ἀγανίζοσθαί, ἀπερπᾶτο. Αγα- μεμνόν, in fact, was represented by his favourite mare; just as modern society recognizes a state-carriage in a funeral procession as a sufficient representative of its owner.—In τῷ καὶ τῷ οἴσων we have the Attic use of the article.

296. τῆν κ.τ.λ. 'This mare had been given to Agamemnon by a son of An- chises, Echecolus, as a present, that he might not attend him on his voyage to Troy, but stay at home and enjoy himself.' On the ὅποι, or commutation-money for declining to serve, see xiii. 669. Schol. Ven. χρησιμότερον γὰρ ἐνόμισε πολεμικὸν ἐποτὶ ὧ ἀστράτευτον ἄνδρα λαβεῖν.

299. ἄφενος, here clearly a nenter word, though ὃ ἄφενος is also found. Buttmann, who strangely derives it from ἀφθονος (Lexil. p. 178), thinks the mas- culine is a later and less genuine form. Compare τὸ χέραδος in xxi. 319. Mr. Peile (Intro. Etymol. p. 300) says it is the Sanscrit apa-nas and the Latin ops.
The usual derivation from ἐνις or ἕνοις, an old word for year, i.e. the annona, seems generally rejected as unsatisfactory.—Συνωνία, mentioned only here and ii. 572.

300. ἵσαχανώσαν, ἐπιθυμοῦσαν. See xvii. 572. Od. viii. 288, ἤσαχανον φιλότητος ἐυστεφάνου Κυθηρείση.

304. ὥποδεσ must be regarded as otiose or common-place, since the horses were βάρδιστοι, i.e. slowest of the four competitors, inf. 310.

305. The construction of εἰς ἄγαθα is ambiguous. Schol. Ven. εἰς συνάπτωμαι, ἐστιν εἰς λόγος, εἰς ἄγαθα φρονεῖον, οἶνον εἴναν ἔν ἐν χαρίσμαν, μυθεῖτ' εἰς ἄγαθα, ἐλεγεν ἐπ' ἄγαθῳ, ὡς καὶ ἐν ἄλλως (ix. 102), ὅταν τίνα θεμάς αὐτῆς εἰσέποι εἰς ἄγαθιν, ὃ καὶ βέλτιον. The Schol. Ven. 2 seems to take φρονεῖον actively, σωφρονίζον, as if he had read φρενεῖον. We might have expected φρονεῖον φρενεῖον καὶ αὐτῷ, 'prudent as they both were.' Compare Hel. Opp. 202, καὶ θέλουσιν βασιλεύσει Φερέω φρονεύσει καὶ αὐτοῖς.

306—318. The instructions of Nestor relate to the necessity of using skill and judgment as an equivalent for want of speed in the horses. By skill, he says, all successes are attained. To keep a tight rein, and turn sharply and closely round the terminal post, must be his principal aim. He points out the object, a stump projecting from the plain, round which he will have to drive. Let him go as close as he can without striking it with his wheel. That is the point at which a clever driver will get past his less skilful competitors.

309. εἶ belongs to ὀλθα, not to ἔλισσειν. Bentley read περὶ τέρμα Φελισσέμεν, and so Bekker; cf. 323; but Spitzner shows from xxii. 162, inf. 333 and 358, that the plural is more usual in this sense. See also inf. 320. Anti-lochus, Nestor thinks, knows well the ordinary practice of driving round a pillar; but this is a special occasion, for his steeds are not so quick as the others, and that is why, he adds, 'he fears mischief will come to him,' i.e. defeat. Cf. xxi. 533. The τε represents τοῖς, as the Schol. Ven. 2 perceived. Some good copies give τῷ κ' ὀνω κ.τ.λ., where κ' would represent καὶ.

311. ἄφαρτεροι, an adjective found only here, and formed from ἄφαρ, i.e. ταχύτεροι. 'The others have indeed nimbler steeds, but then the drivers themselves do not know how to make use of expedients so well as yourself,' lit. 'but themselves do not know more in the way of contriving than you do.' Schol. Vict. ὅ μὲν ἀντὶ τοῦ μην, ὅ ἐστιν ὀδ μήν. Schol. Ven. 2, ὅπειρ ὅτι πρεῖσαν τυγχάνεις, ἀλλ' ὅτι ὅδε ἔστωσαν. Schol. Ven. 2, ὅπειρ ὅτι πρεῖσαν τυγχάνεις, ἀλλ' ὅτι ὅδε ἔστωσαν.
μήτι τοι δρυτόμος μέγ' ἄμεινων ἵππησι·
μήτι δ' αὗτε κυβερνήτης ἐνι οἴνοπὶ πόντῳ
νήα θοῦν ἵθυυε ἐρεχθομένην ἀνέμοισιν·
μήτι δ' ἤμοχος περιγίγνεται ἤμοχοι.

ἀλλ' ὃς μέν θ' ἵππουσι καὶ ἀρμασεί οἶνι πεποιθοῦς
ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἐνθα καὶ ἐνθα,
ἵππου δὲ πλανῶνται ἀνά δρόμοιν, οὖνδε κατίσχευ·
ὁ δέ κε κέρδεα εἴδη ἐλαίνων ἦσονας ἵππους,
αἰεὶ τέρμ' ὀρόων στρέφει ἐγγύθεν, οὐδὲ ἐ λήθει
ὁπως τὸ πρῶτον τανύσῃ βοέουσιν ἰμᾶσιν,
ἀλλ' ἐχει ἀσφαλέως καὶ τὸν προύχοντα δοκεύει.

eltas δὲ τοί ερέω μᾶλ' ἀριφραδές, οὖνδε σε λήσει.

from the passing of a car by driving on one side and so getting ahead of it.

315. μήτι. As it is in craft or cunning that the wood-cutter is superior, rather than in mere strength, so it is by cunning that one driver surpasses another, rather than by mere speed.

317. ἐρεχθομένην, Schol. Vcn. ἐρεθο-
μένην, δ' ἐστιν ἐρεθιζομένην. He gives a variant ἐρεχθομένην. See on ὀρέθεοι, sup. 30.

321. After this verse there seems an apophasis, as if he had meant to add, νίκης στρέτα. 'But whosoever, putting his trust (not in skill, but) in his horses and chariot, thoughtlessly turns now this way, now that, over a wide space (or, a great part of the course), and his horses run wide along the course, and he does not rein them in,' &c. It would be possible, but somewhat awkward, to place the apodosis at ἵπποι δὲ κ.τ.λ. Bentley proposed ἄλλος μὲν θ' ἵππουσι, Spitzner ἀλλ' ὃς μέν χ' ἵππουσι κ.τ.λ. Doedelein takes δ' μὲν demonstratively, for δ μὲν, alter. The ἄλλα contrasts the skilful with the unskilful driver. The contrast with στρέφει ἐγ-

γύθεν inf. 323, and a comparison with περὶ τέρμαθ' ἐλπισάμεν sup. 309, suggests that ἐπὶ πολλὸν ἐλίσσεται may mean 'drives wide in turning the pillar.' Mr. Newman, 'But whoso, on his nimble steeds and chariot relying, Hither and thither, ill-advised, in lengthened courses windeth, His courses wide extravagant are spent, nor aught prevails he.'

322. ὃς δ' ἐκ κ.τ.λ. 'But he who knows cunning arts in driving (even)
... diameter of the oval, and connected by a row of shorter stones. Any how, they here stood on each side of, but at a little distance from, the wooden post, at the place where the road narrowed. Schol. Ven. φυσι των καμπάθρων εστι τω μέσω και στενοτάτω της οδος (τούτο γάρ συνω-
χάς ερήμης), λέων δέ εστι τω πλησίον του καμπάθρων, δι και ἵπποδρόμων εἰσί. Cf. inf. 427. The description is far from clear: it would be more so if we could omit 330. And indeed Spitzner remarks that the expression ἐν τῷ οὖν is a favour-
ite one with the Alexandrine poets, al-
beit he supposes them to have copied it from Homer. We should imagine the race was on the level plain (inf. 359), round a post and back again, not on a 'road,' though possibly ὀδος merely means στάθμος. At the point then where the two limbs of the stadium begin to converge towards the pillar, there stand two stones, on each side (i.e. on the out-
side) of which a smooth course would be found, while they would also serve as a mark where to commence the turn. Buttmann, Lexil. p. 94, renders ἀμφίς 'round,' but the Scholiasts better ex-
plained it χωρίς, or πέρας, 'beyond them.'
"Scorsum a recta via," Doederlein.
331, 332. ἦ—ἥ, for ἐλέ̤ κτρε—ἐλέ̤ τε. "Whether it was a monument of some man long ago dead, or had been made for a pillar (of a race-course) in the time of ancient people, now also (i.e. on the lat-
ter supposition) Achilles has made it a goal for the racers." The Schol. Viet. records a strange reading of Aristarchus, who combined 332, 333 into one, ἃς σηῦ-
ρος ἔσω, νῦν αὖθε τέρματ' Ἀχιλλεύς: where σκήρος is a 'stump,' στίπες, and probably a comparatively late word.
334. μᾶλ' ἐγχριμψας, bringing your chariot-wheel as close as possible to it. Cf. Soph. El. 720, κεῖνος δ' ὑπ' αὐτὴν ἐσχάλτην στήλην ἐχων ἔχριμπτ' ἀει ἀν-
ρηγα, δεξιον τ' ἄνελε σειραιν ὑππον ἐπιρε ὑν τῶν προστελεύον. 335—340. These verses are cited by Plato, Ion, p. 537, λ, and the first three by Xenophon, Symposium. iv. 6. The sense is clear, if with the Schol. Ven. we ex-
plain τοῖς of the horses, not of the two white stones. 'Do you yourself lean in the well-compacted car slightly to the left of the steeds; then spur and encou-
rage with your voice the right horse, and give him the reins with your hands, but let the left horse go close to the bull, so that the nave of the well-made wheel may seem to touch the edge of it; but mind not to strike against the stone, lest you should at once lame your horses and break down your car." A right appre-
ciation of a Greek chariot-race will show that it was not so much a contest of speed as the excitement of the danger that was attractive. The cars were very small and light, and the overthrow of many of them, either round the pillar or elsewhere, was a chief part of the amuse-
ment. By ἄθων he must mean the white stone which would meet him just after turning the wooden post which forms the νῦσσα. Spitzner says, "in alte-
rum utram lapideum impingat Antilochus, pater monet." For ἐπαρειν, "to come in contact with," with the notion of evil conseqences resulting therefrom, see xi. 391; xiii. 619. Lexil. p. 150. The 'leaning to the left,' or to the near side, was, of course, to counteract the centri-
ugal force which might have thrown the driver from the car on the other side. Lord Derby seems to take this wrongly: "And leaning o'er the wicker body, leave Close on the left the stones." Mr. Newman, "In the well-joined car thyself must leftwise gently lean thee."
He might have added, 'from whence the mention of it in the present passage was evidently borrowed.' See on xxii. 59.

349—361. Nestor returns to his place as a spectator. Meriones comes forward as a fifth competitor, and lots are drawn for the first place at starting. The luck falls to Eumelus, Diomede being last. Achilles places Phoenix near the pillar to watch the result and to ensure fair play, viz. to see that none drove on the inside of the post (μὴ πῶς τις ἐντὸς τοῦ κασπήτρου κάμψῃ, Schol. Ven. 2).\

350. ἐκάστου πειράτα (πείρας). Schol. Ven. 2, τὰ ἀπὸ τῆς ἔμπειρας ἀποθηκεύμενα πράγματα, i.e. the ends or results that would follow from observing the special instructions. "Viam ae ratione quidque exsequendi," Doederlein.

352. κλήρους. They drew lots for the order or position in which each should start. The stadium was an extempore one, and the race, as the Schol. Ven. 2 remarks, was only once round the terminal post. Hence it was the more important to get fairly away at the first. Compare Soph. El. 710, ἀράμες δ' ἀυτῶ οἱ τεταγμένοι βραβεῖς κλήρους ἔτηλαν καὶ κατεύθυναν διήφους.—ἐν δὲ, i.e. ἐν σφίσιν, ἐν μέσῳ αὐτῶν,—or perhaps, ἐκάστος ἐν κυνιγὶ ἐβάλλετο κλήρον.
πάλλ' 'Αχιλλεύς, ἐκ δὲ κλήρος θόρε Νεστορίδαο 'Ἀντιλόχου μετὰ τὸν δὲ λάχεων κρείων 'Εὔμηλος,
τῷ δ' ἀρ' ἐπὶ 'Ατρείδης δουρικλείτος Μενέλαος,
τῷ δ' ἐπὶ Μηρώνης λάχ' ἐλαυνέμενυ ὑστατος ἀπὸ τῷ Τυδείδης, ὅχ' ἀμυστὸς ἔως, λάχ' ἐλαυνέμεν ῥίπτοις,
στὰν δὲ μεταστοίχη, σήμηνε δὲ τέτραμ 'Αχιλλεύς
τηλόθεν ἐν λείῳ πεδίῳ. παρὰ δὲ σκοτόν εἶσεν ἀντίθεων Φοίνικα, ὁπάνα πατρὸς ἕοι,
ὡς μεμνέωτο δρόμου καὶ ἀληθείην ἀποεῖποι.
οἱ δ' ἀμα πάντες ἐφ' ῦπτοιν μάστιγας ἀειραν,
πέπληγον θ' ἰμᾶσιν ὁμόκληραν τε ἐπεσομενέως ἐσσυμένως.
οἱ δ' ἄκα διέπρησσον πεδίον,
νόσφι νεών, ταχέως; ὑπὸ δὲ στέρνουσι κοινή ἵστατ' ἀερομενίη ὅς τε νέφος ἦθε θύελλα,
χαίται δὲ βρῶντο μετὰ πυνηῆς ἀνέμου.

ἀρματα δ' ἄλλοτε μὲν χθονὶ πῦλατο πουλυβοτείρη,

So vii. 175, οἴ δὲ κλήρον ἐσφημαντό ἐκαστος, ἐν δ' ἐβαλον κυνήν 'Αγαμεμνονος.
—ἐκ δὲ κ.τ.λ., cf. ibid. 182, ἐκ δ' ἔθορε κλήρος κυνής, ὃν ἄρ' ἰθέλον αὐτόν.
358. μεταστοίχη, ‘in a rank or row,’ i.e. ἐξῆς, for the balloting for places would not have been needless, as the Scholiasts remark, since the outermost chariot would have to make a longer turn round the pillar.—σήματε, Achilles showed them the object they would have to drive round, distinguishing it from the two white stones, sup. 329.

361. μεμφέωτο, Schol. Ven. 2, ἐπιμελαῖο. Both the form, which is of the later Attic, and the use of the word in this sense are remarkable. The meaning perhaps is, ‘that he might remember how each had conducted himself, and report the truth.’ Spitzner reads δρόμους, after Aristarchus. The optative of the perfect would be μεμφρημένων, but γα becomes εω by the usual interchange of long and short vowels, and the ἡ is subscriptum with the long letter. A form somewhat analogous is δαυφίνοι for δαιθνόι in xxiv. 665, and we have μεμφρήμων for μεμφρημείσθην in xxiv. 745, as in the Attic the double forms ἐπιθυμητό and ἐπιθεῖτο occur in MSS. The Schol. Ven. cites μεμφέω from Xenophon, Cyrop. i. 6. 3, and μεμφάρω from Ar. Plut. 991. The latter form Bekker here adopts.

362—372. The drivers start, with voice and lash urging the steeds, till the dust rises and hangs like a cloud over them. The cars jolt along on the unlevel ground, but each keeps his footing, thinking only of victory.

362. ἄμα, all at the same moment.—πέπληγον, the reduplicated aorist, as the sense indicates, rather than the imperfect of a reduplicated present.—ἡμᾶς has the short ἵ sup. 324.

365. νόσφι νεών, away from the fleet, and towards the city. Schol. Ven. 2, ἱππάντο μὲν ἀπὸ Σιγείου, ἕρα ἦρ 'Αχιλλεύς, ἔτρεχον δὲ ἐπὶ τὸ 'Ῥοίτειον. νόσφιν ὡν νεών τῶν πρῶτων τῷ αἰγιαλῷ νεωκηθεσίων. κατὰ δὲ Ἀρισταρχὸν ὃ δρόμος γέγονεν ἐν τῷ ἀπὸ τοῦ τείχους διαστήματι ἄχρι τῆς βαλάσσης. Τοις νεμόν πρὸς ἑκεῖνος κεῖται, ῥετάλα, see i. 529. For ἄφητο νέφος κ.τ.λ., xvi. 375.

366. Compare ii. 251, ποδῶν δ' ὑπενερβῆκε κοινή ἵστατ' ἀειρομενή.—μὑρων, see i. 529. For ἄφητο νέφος κ.τ.λ., xvi. 375.

368. χθονὶ πῦλατο, ‘now approached the ground, now sprang aloft.’ This is an idiomatic way of saying that now they ran on the level, and so kept close to and in contact with the ground; at
other they rose up, or tilted their wheels, with the jolting. So in Soph.
Trach. 986, Hercules in his agony ἐπίστατο πέδιον καὶ μετάφωσιν. Eur. Suppl. 689, ἦ τοῖς ἄλοις τε καὶ κάτω φορουμένοις ἰμάσι.—ἔστασαν, εἰσήκεσαν, kept their places in spite of the jolting.

370. ἐπάτασσον, their hearts went pit-pat, as we say, in their eagerness for victory. See xii. 282.

373—416. After passing the post, and entering on the return course, the competitors run close; but the steeds of Eumelus draw ahead, followed by those of Diomede. The latter, when on the point of passing, drops his whip, which however is restored to him by Athene. The goddess then causes the yoke of Eumelus' car to break, which results in the heavy fall of the driver. Diomede, some way ahead of the rest, turns out of the way to avoid the collision. Antilochus competes with Menelaus for the second place, telling his steeds he will kill them if they fail in passing him.

373. τύματον δρόμων is not 'the last heat,' (there being but one), but 'the last part of the course,' viz. after the καμπτήρ.—τέλεον, as Soph. El. 726, τελοῦστε ἔστορ καὶ ἄλοις, the horses belonging to Admetus the son of Phereus. Cf. inf. 758, τοῖς ἄλοις τοῦ νόσους τέτατο δρόμου, ὡς ἐπειτα ἐκεῖρ' ὄλισθης. "Effusus habens festinabant," Doederlein.

379. ἐπιβηθομένως, elsewhere an aorist, as from βήσετο, is here a future. So close did the horses gallop to the low chariot in front, that their fore-legs, as they raised them, seemed to be mounting it. This, in fact, is actually represented in a sculpture on the Parthenon. The horses' fore-legs touch the stepping-board of the car next in front, and their heads also touch the back of the driver.

380. πνοῖ. As Eumelus drove first, Diomede close after him, the horses of the latter almost breathed on the back of the former, ἐμπνεῦστε μεταφένει, xvii. 502. Compare Soph. El. 718, ὄμοι γάρ ἄμοι νύτα καὶ προξών βάσεις ἕρμον, εἰσέβαλλον ἵππαλ πυραλ. —It would not be correct, in our opinion, to suppose that Sophocles here copied Homer. Both accounts describe the ordinary incidents of a race, such as occurred at the Olympic or Delphic games; and it seems improbable that the Homeric narrative should be so much older than the numerous vases and sculptures of the best period of Greek art, which represent horse-races precisely identical in all their details.—The cars, we may here remark, are always very short and light; the top does not reach much higher than the horse's belly.
καὶ νῦν ἡ παρέλασσοί· ἡ ἀμφήριστοιν ἔθηκεν,
ei μὴ Τυδεός υἱῷ κοτέσσατο Φοίβος Ἀπόλλων,
οὐ γὰρ οἱ ἀχειρῶν ἐβαλεν μάστιγα φαεινήν.
τοῦ δὲ ἀπ᾿ ὀφθαλμῶν χύτῳ δάκρυα χωμένου,
οὖνεκα τὰς μὲν ὅρα ἐτὶ καὶ πολὺ μᾶλλον ιοῦσας,
οὐ δὲ οἱ ἐβλάβθησαν ἀνευ κέντρου θέουτες.
οὐδ᾿ ἂρ᾽ Ἀθηναῖν ἐλεφθράμενοι λάθ᾽ Ἀπόλλων
Τυδείδην, μᾶλα δ᾿ ὕκα μετέσσυτο ποιμένα λαῶν,
δῶκε δὲ οἱ μάστιγα, μένος δ᾿ ἕποιοιν ἐνήκεν.
ἡ δὲ μετ᾽ Ἀδρίττου τιών κοτέουσα, βεβήκεν.
ἔπειον οἱ ἦς θεὰ ἵναυνοι παὶ δὲ οἱ ἐποιο
ἀμφὶς ὅδοι δραμέτνη, ρυμὸς δ᾿ ἐπὶ γαλαν ἐλύσθη.
αὐτὸς δ᾿ ἐκ δίφρου παρὰ τροχὸν ἐξεκυλίσθη,
ἀγκώνας τε περιδρύβηθα στόμα τε ρύνας τε,
θρυλίχθη δὲ μέτωπον ἐπὶ ὀφρύσιν τῷ δὲ οἱ ὀσε
dακρυφῶν πλῆσθεν, θαλῆρὴ δὲ οἱ ἐσχετο φωνή.
Τυδείδης δὲ παρατρέψας ἔχε μωνυχας ἔποιου,
πολλὸν τῶν ἄλλων ἐξαλμένοις ἐν γὰρ Ἀθηνή

382. ἀμφήριστον, he would have made the contest at least doubtful.—κοτέσσατο, "Nam Euméli equas, quas eursus superare tum nitebatur Diomedes, ipse Apollo alacerat; vid. ii. 706." Doederlein.
387. οἱ δὲ οἱ κ.τ.λ. Lit. 'while the others, for himself, were thrown back in the course.' For the dative cf. inf. 500. —Mr. Gladstone, "Juventus," p. 272, remarking that Athene and Apollo, the two principal divinities of Olympus, never came into actual collision with each other, adds, "Apollo here, though saved as far as the Poet's art can do it, comes off second best; but only as against Athene." See also a good comment ibid., p. 390 on the issue of this contest, and the distribution of the prizes by Achilles; it is however too long for quotation here. "Notwithstanding" (he concludes) "the device effected in the race itself, a strong sense of right predominates in the whole scene of the distribution, and governs the final adjustment."
388. ἐλεφθράμενος. Schol. Ven. 2, παράλυσεν καὶ ἄδικοις βλάφας αὐτῶν. In this sense the word is used in Hes. Theog. 330; in Od. xix. 595 it means 'to be light or vain.' The construction, it is hardly necessary to add, is Ἀπόλλων οὐκ ἔλαβε Ἀθηναίεσθε ἔλεφθραμενος Τυδείδην.
392. οι ἦς is perhaps an evidence of lateness, though we might read Φέας.
393. ἀμφὶς ὅδοι seems to mean 'on each side of the road.' Schol. Ven. 2, τῆς προκειμένης ὅδοι χωρὶς ἔδραμον.—ἐλύσθη, fell or hung loose on the ground, being no longer held up by the yoke, and the chariot having only two wheels. The Schol. Ven. compares Od. ix. 433, λασίνῃ ὑπὸ γαστέρ᾽ ἑλυσθέεις: Doederlein, inf. xxiv. 510, προπάροις ποδῶν Ἀχιλλῆος ἑλυσθέεις. Buttmann, Lexil. p. 272, compares ἔλωμα, the share-beam of a plough, and thinks the primary idea of ἑλώω was the same as ἐλώ, ἑλόω, 'to thrust or drive forward.' Hesych., ἐλύσθην παρελθάνῃ, συνειλήθη, ἐπεσεν, ἐνποιεῖθη.
396. θρυλίχθη, was bruised, περετραῦσθη, Schol. Ven., συνετρίβη, συνε- 
θραυσθῆ, ἀπεδρύφηθη, Hesychius. The word hardly occurs elsewhere, and is said to be formed from the sound, by ὀνοματοροεία.—The next verse occurred xvii. 696.
399. ἐξαλμένοι, having already sprung
far ahead of the rest, i.e. so as to afford time to drive a little aside without losing the race. Cf. xvii. 312, ὃς φάτο, καὶ ρά

400. αὕτω seems in antithesis with ἱπποὺς, 'and to himself besides she gave glory.'

401. τῷ δ' ἄρ' ἐπ' κ.τ.λ. Menelaus is gaining on Diomed, and Antilochus hopes to outstrip him, and so at least to come in second.

402. ἐμβαίνειν, like ἐπιβαίνειν sup. 379, perhaps refers to the horses as they were breathing on the car immediately in front. Some refer it to the military sense of ἐμβαίνειν, incedere.

403. 406. The Alexandrine critics rejected this distich, on the ground that Antilochus could not have known the aid given by Athene to Diomed. The Schol. Ven. 2 replies that he infers it, στοχαζότας, ὅς ἄν θυμότας.

404. θύλος ἐδύσα. This shows that the Greeks did not attribute that superiority to mares, which has been thought by some to account for the frequent use of the feminine, e.g. εἷς Ἐσσαὶ μαλῶν βασιλεύς ἱπποῦς, Eur. lph. Taur. 2, ἐκκαθαίρων πῶλοι, Soph. El. 705.

405. 415. ἀποκηδήσαντε, by carelessness, remissness; differing from ἀκηδεύω, xiv. 427, only as ἀπότιμος from ἀτίμως &c. On the dual the Schol. Ven. remarks, ἐδει, ἀποκηδήσαντων ὑμῶν. ἡ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς. From a var. lect. ἀποκηδήσατε, Mr. Trollope supposes ἀρώμεθα to be the old reading. The idea of killing horses because they lose a race, is an unworthy, if not an absurd one. We could well spare 410—416, especially as the mention of στείνον οὐδό in 419 comes all the better for not being anticipated here.

417—441. Antilochus takes advantage of a sudden narrowing of the course, with a deep ditch on one side, and resolves to pass Menelaus, who was driving more slowly at the dangerous point. The latter calls out to him to rein in his steeds. But Antilochus pretends not to hear, and attempts to pass him at full speed. Menelaus therefore slackens his speed that he may pass before they reach the narrowest point, bitterly reproaching his competitor for his recklessness. Below, 585, he calls it δίλος, unfair driving.
μαλλον ἐπεδραμέτην ὄλγον χρόνον. αἰτα δ' ἐπετα στεῖνος ὄδοι κοῦλης ἵδεν Ἀντίλοχος μενεχάρμης. ῥωχύδος ἔνν γαϊς, ἤ χειμέριον ἄλευ ὄδωρ ἐξέφερξεν ὄδοιο, βάθυνε δὲ χῶρον ἀπαντα. τῇ δ' εἴχεν Μενελαος ἀματροχίας ἀλεείνων. Ἀντίλοχος δὲ παρατρέψας ἔχε μόννυχας ἵππους ἐκτὸς ὄδοι, ὄλγον δὲ παρακλίνας ἐδίωκεν.

'Ἀτρέιδης δ' ἐδείσε καὶ Ἀντιλόχῳ ἐγεγώνειν "Ἀντίλοχ', ἀφραδέως ἵππαζεί. ἀλλ' ἀνέχ' ἵππους'.

στενωπὸς γὰρ ὄδος, τάχα δ' εὐρυτέρη παρελάσσεις, μὴ πως ἀμφοτέρους δηλήσει ἄρματι κύρσας."

ὡς ἐφατ', Ἀντίλοχος δ' ἐτι καὶ πολὺ μαλλὸν ἐλαννεν κέντρῳ ἐπιπέρχον, ὡς οὐκ ἐνώτι ἐνθέως. ὁσα δὲ δίσκον οὕρα κατωμαδίῳ πέλονται, ὅν τ' αἰληνός ἀφήκεν ἀνὴρ πειρωμενος ἡβής, τόσον ἐπεδραμέτην. αἰ δ' ἡρώησαν ὁπίσω

418. ἐπεδραμέτην, μετεδιωκέτην. See x. 354.

419. κοῦλης. The road was not only narrow, but it was depressed, so that no wider range could be taken.—ῥωχύδος, a cleft or break in the earth, made by a mountain torrent which had been forced into a narrow space (ἐλεύθ., cf. xxii. 12).

—ὄδοιο, sc. μέρος τι. Schol. Vict., Ἀττικῶς, ἀντὶ ταὐ τὸ ὄδον—βάθυνε, had deepened, by washing away the earth from, the whole place, and left a cavity into which the cars might fall.

422. τῇ δ' ὀῇ κ.τ.λ., not at the spot where the ῥωχύδος was, but where it first became visible to the sight. Here Menelaus was driving his steeds (ἐλεύθ.) so as to avoid a collision, i.e. by leaving room for Antilochus to pass. Antilochus on his part had turned his horses on the other side of the road, and was giving him chase a little out of the middle of the course, ἄλγον παρακλίνας. (See Aesch. Ag. 746.) The alarm of Menelaus was lest a collision should occur in the narrowest part, from the necessity of Antilochus avoiding the ῥωχύδος. The literal sense of ἀματροχία seems to be 'a running side-by-side.' The Schol. Ven. 2 compares Od. xv. 451, πεδα—ἀμα τροχιῶτα, a child running by his mother's side. Cf. inf. 505.

428. κύρσας, προσκύρσας, προσπαίας. 431. δίσκον οὕρα, the range of a quoit's throw, when hurled by a vigorous man by the force of the arm exerted from the shoulder; δίσκωρα inf. 523. Cf. x. 351; xxii. 405.—Heyne understands the passage thus: 'for the distance of a quoit's throw they drove side by side, but at last Menelaus lets his horses fall back,' seeing a collision inevitable at the narrowest point. Thus the ἐπὶ in ἐπεδραμέτην will mean, 'over so much ground did they run.'—ἀφήκεν, so xvi. 589, αἰγανενής βηθ—ἠν ρατ' ἀνὴρ ἀφή γε πειρωμενος.

-133. ἡρώησαν (ἐρωτεῖν, i. 303). The steeds of Menelaus slackened pace, or retired back, viz. to allow the other to pass, rather than risk a collision in the narrowest place. See Lexil. p. 310. It seems clear from the context that Antilochus accordingly did pass him here. See inf. 515. Hence Menelaus reproaches him (438) and calls him reckless, ἀλοχός, but says that even so, i.e. though he has got first, he shall not carry off the prize without taking an oath that it was fairly won. See inf. 555. Hence ἐρρη in 440 means φθείρων, 'pass, if you must, and bad luck attend you!' This also appears from 413, where Menelaus, now behind Antilochus, urges his horses to over-
\[\text{Iliad}\] \text{Ψ.} \quad 401

'Ατρείδεων· αὐτὸς δὲ ἐκώς μεθέηκεν ἐλαύνειν, μῆ πως συγκύρουσιν ὅδι ἐνι μῶνυχες ἵπποι, δήφρους τ' ἀνατρέψειαν ἐυπλεκέας, κατὰ δ' αὐτοὶ ἐν κοινῷσι πέσοιον ἐπειγόμενοι περὶ νίκησ.

τὸν καὶ νεικείων προσέφη ἤλευθος Μενέλαος "Ἀυτίλοχ', οὗ τις σεῦ βρατῶν ὀλοώτερος ἄλλος.

ἔρρ', ἑπὶ οὗ σ' ἔτυμον γε φάμεν πεπνύσθαι 'Ἀχαιοί. 440 ἄλλ' οὐ μὴν οὐδ' ὅσ ἄτερ ὀρκοῦ οὐσὴ ἀξθολν.'

δὲς εἰπών ὅποις εἶκέκλετο, φώνησεν τε ἡ ἔναβον ἓτειαν ἄχανμεν ἁρ. φθάσονται τούτοις πόδες καὶ γοῦνα καμόντα

η ὑμίν' ἄμφω γὰρ ἀτέμβονται νεότητος." 445

δὲς ἐφαθ', ὦ δὲ ἀνακτὸς ὑποδείσαντες ὀμοκλήν

.μᾶλλον ἐπεδραμεῖν, τάχα δὲ σφισών ἄγχι γένοντο.

'Αργεύοι δ' ἐν ἄγωνι καθήμενοι εἰσορόωντο ὅποιοις· τοὶ δ' ἐπέτοιτο κοινώτες πεδίοιο.

πρῶτος δ' Ἰδομενεὺς Κρητῶν ἄγος ἐφράσαθ' ὅποιοι. 450 ἢπτο γὰρ ἐκτὸς ἄγωνος ὑπέρτατος ἐν περιωπῇ, τοῦ δ' ἀνευθέν ἐόντος ὀμοκλήτηρος ἀκούσας

ἐγνω, φράσαστο δ' ὅποιον ἀρμπρεπέα προὔχοντα,

δὲ τὸ μὲν ἄλλο τόσον φοῦνες ἂν, ἐν δὲ μετώπῳ

taking him, confident that we will be the winners in the long run. See also 515. 517. On this too the point of ἄχρυμεν ἱρ. depends, viz. 'though discouraged at being passed.' 442—447. Menelaus resolves to drive at full speed, as a last hope, trusting to the more enduring power of his younger steeds.

444. φθάσονται καμόντα, πρότερον καμώνται. Cf. xxx. 611.—τούτους, the steeds of Antilochus.—ἀτέμβονται, στέ- 

ρονται, ἐνδείεις εἰδλ, Schol. Ven. 2. An Odyssey word, of uncertain etymology.

447. σφισών, αὐτοὶ, again the horses of Antilochus.

448—472. The Argive host await the return of the drivers in anxious suspense. Idomenec, from a higher point, can desery that other steeds are now running first than those which first passed the terminal post. He fears some mishap has befallen Eumelus (as in fact it had, sup. 392); and he calls on the rest to see if he is right in believing Diomede's horses are coming in first.

448. εἰσορόωντο, 'were watching.' See on xxii. 160.

451. περιωπῇ, σκοτια, xiv. 8.

452. ἀνευθέν ἐόντος, μακρὰν ἀπόντος, Schol. Viet. Spitzner separates this clause by commas, with Heyne. The τοῦ is rather ambiguous, since τοῦ ἀνευθέν, or τοῦ ὀμοκλήτηρ, or ὁ ὀμοκλήτηρ, might be meant. The sense seems to be 'and on hearing the voice of Diomede urging his steeds, while yet in the distance, he recognized it.' The ear gave the first indication, then the eye, φράσαστο, or rather, as Plato would say, the eye acting with the mind, showed that not Menelaus, but Diomede, was driving first. Idomenec seems not to have been sharp-sighted, inf. 470. He was personally interested in the race; cf. 351. 528.

454. ἄλλο τόσον. See xxii. 322.—ἡπτε μὴνη, cf. Hor. Carm. iv. 2. 58, 'vitulus—fronte curvatos imitatus ignes

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Τερτίου lunaem referentis orturn.—φοινικίζει, spadix, 'bay.'
458, 459. Both αὐγάζωμαι and παροιτεροι seem words of a later dialect. With the latter compare αφάρτεροι, 341, πρόσαναθέν, 533.
460. ινδάλλεται, φαίνεται. See xiv. 213. — ἐβλάβεω, see sup. 387. 392. — κείσε, 'up to that point.' Zenodotus and Aristophanes read κείδώ. The sense, as given by Spitzner, is 'Idomeneus Eumelius currum οὐσχε τον κριτικον τενυσασικον, μαρο αλλων ποιησασικον και τιμητων' των τωυτων ἰδίων θεωυν.
462. τάς, the mares of Ennemel.—βαλούσας, Schol. Ven. καμπτούσας. Rather, καμψάσας. 'Negat Idomeneus se eas, quas anteas primas circa metam actas consperxerit, nunc vel intenta occultorum locum posse conspercie.' (Spitz.)
But βαλείν περί τι is a singular phrase. See sup. 276. The word seems used intransitively, as in Ag. 1172 (where many corrections have been vainly proposed), ἐγώ δὲ θερμόνους τάχα 'ἐν πέδω βάλω.
466. σχεδείν, κατασχείν, to rein in his steeds.—ἐλίς, did he miss the pillar in making the turn. Cf. iv. 106.
468. εὔφερως occurs also in Theoer. xxv. 189, ὅς εἰτὼν μέσης εὔφρωνες κενελίθους Φυλέοις. See Lexil. p. 310.—μένως, 'spirit,' 'mettle.'
471. The Schol. Vict. says this verse was rejected by the critics; but ἀνήρ Αἴτωλος seems continuous.
473—487. Ajax testily denies the correctness of Idomeneus' view. He asserts that Ennemel's steeds are still ahead, and that Ennemel himself is driving them. Idomeneus, offended by his bluntness, offers a wager that he is right.
473. ἐνέπιπτει. See xv. 546. Lexil. p. 126.—πάρος λαβρεθέα. Schol. Ven. προγλωστήρει, 'why are you so forward in talk,' or 'speak before you know?' By λαβρόν οι Ελληνες expressed noisy and forward talk, as λαβροί παγγαλωστηρία. Pind. Ol. ii. 86.—αἱ δὲ κ.τ.λ., 'yonder apart from the rest the high-stepping mares are running over a wide extent of plain,' viz. at a great distance from the rest. Compare inf. 521, and for δίεσθαι, διώκειν, vii. 197; xii. 304.
"'Δομενευ, τι πάρος λαβρεύεαι; αὐ δέ τ' ἂνευθεν ὑπ'ποι ἀερσίποδες πολέος πεδίου δίενται. 475
οὔτε νεώτατὸς ἑσσὶ μετ' Ἀργείοισι τοσσοῦτον, οὔτε τοι δεύτατον κεφαλῆς ἐκδέρκεται όσσε' ἀλλ' αἰεὶ μῦθοι λαβρεύεαι. οὔδε τι σε χρή [λαβραγόρην ἔμεναι' πάρα γὰρ καὶ ἀμείνονες ἄλλου.] ὑπ'ποι δ' αὐταί ἕασι παροίτεραι αὐ τὸ πάρος περι, 480
Εὔμηλην, ἐν δ' αὐτὸς ἔχων εὐλήρα βέβηκεν."

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦδα "Ἀλαν νείκοσ ἄριστε, κακοφραδές, ἀλλα τε πάντα δεῦει Ἀργείων, ὦτι τοι νόος ἐστὶν ἀπηνῆς. δευρό νῦν, ἡ τρίποδος περιδόμεθον ἔλεβητος, 485
ἵστορα δ' Ἀτρέδην Ἑλαμέμνονα θείομεν ἄμφω, ὄππότεραι πρόσθ' ὑπ'ποι, ὑνα γνώης ἀποτίνων."

δὸς ἡφατ', ὄρνυτο δ' αὐτίκ' Ὀλῆνος ταχὺς Ἀῖας χωόμενος χαλεποίσιν ἀμείβασθαι ἐπέεσσον.

καὶ νῦ κε δῇ προτέρῳ ἑτ' ἔρις γένετ' ἀμφοτέροισιν, 490
εἰ µὴ Ἀχιλλεὺς αὐτός ἀνίστατο καὶ κατέρυκεν.

"μηκέτι νῦν χαλεποίσιν ἀμείβεσθον ἐπέεσσον, Ἀλαν ἸΔομενεῦ τε, κακοίς, ἐπεὶ οὐδὲ ἑοικεν.

479. ἀμεῖνονες, Schol. Ven. εἰς τὸ λαβρεύεσθαι. The verse, he adds, was rejected by the critics; but a better interpretation of ἀμεῖνονες, "allí meliores, quibus Idomeneus vereundum debeat" (Spitzner), may save it from condemnation.

481. εὐλήρα, a word ἀταξ εἰρήμενον in Homer, is derived by Schol. Ven. 2 from εὐλέειαν, quasi εὐλήρα. Epicharmus is said to have used a Doric form αὐλήρα. It does not seem a very ancient form; possibly it may be connected with lora.

483. γεῖκος ἄριστε, as εἴδος ἄριστε, iii. 39.—δεῦεαι, 'you are inferior to.' We might have expected ὅτι τε νόος κ.τ.λ.—περιδόμεθαν, 'let us wager a tripod.' See on ἐπιδώμησθα, xxii. 254. Ar. Ach. 772, αὶ λῆς, περιδοὺ μοι πένθυμιτιδὰν ἅλων. Od. xxiii. 78, ἐγὼν ἐμῶν περιδόμησοι αὐτῆς. The form of the dual, περιδόμεθαν, is said to be Alexandrine. See Mr. Trollope's note, who refers to Elmsley on Acharn. 733. Hence he reads περιδόμεσθ', some good copies having περιδόμεθα. The genitive probably depends on the πελ in composition, lit. 'to make a deposit with a view to securing a wager.' Schol. Ven. 2, λειτεὶ ἤ περι εἰς τὸ τρίποδον.—ἵστορα, a witness or arbiter. Ar. Ach. 1115, Βοῦλει περιδόθαι, καπιτρέψαι Δαμάχῳ: See xviii. 501.

487. γνάφης, that you may know to your cost, by having to pay. Schol. Ven. ἵνα το ἐπίτιμον δίδοὺ γνάφας ὀπότεραι εἰσὶν ὑπ'ποι πρότεραι. Spitzner objects to γνάφης, as an Attic form, and reads γνώης. But περιδόθαι is an Attic use, as well as a good many other words that pass for archaic forms, e.g. εἰπίδοναι, inf. 559. He says γνάφης (for γνώης) does not elsewhere occur.

488—498. Ajax is about to rejoin in anger, but Achilles stops the dispute. He bids them wait till the end, when all will know who wins and who loses.

489. ἀμείβασθαι, 'for the purpose of replying in anger with harsh words.' For the infinitive compare sup. 214.

491—493. There are variants καὶ φάτο
μηδεν (so Spitzner and Heyne) and ἄναξ for κακός. The adjective, placed where it is, means & κακά ἄστι.

494. vεμεσάτον, 'you are yourselves angry with another, whoever (i.e. if any one) does the same.' Cf. Od. vi. 286, καὶ δ' ἄλλη νεμέσω, ἥτις τωιαύτα γε βέζοι.

—αλλ' ὑμεῖς κ.τ.λ., addressed to Ajax and Idomeneus, and their respective friends: 'do you sit quietly in the assembly, and look out for the horses: they will soon come here of themselves, in their eagerness for victory.'

499—513. The horses of Diomed come in first, lashed by their driver to their fullest speed. The sweat pours from them when the car is stayed. Sthenelus takes possession of the first prize, which is conveyed by his companions into his tent.

500. μάτης κ.τ.λ. So xv. 352, ὄς εἰπὼν μάτηςι κατωμαθῶν ἠλάσεν ὕππους.—οἱ δὲ οἱ, see sup. 387.

502. ῥαθαμίγγες. See xi. 536.—χρυσός κ.τ.λ., Spitzner compares x. 438, ἄρμα δὲ οἱ χρυσόπ τε καὶ ἄργυρῳ εὗ ἰσκηται.—ἐπέτρεχον, the car seemed to run upon the horses, and scarcely a track was left behind of the wheel-tire on the thin dust. An hyperbole, of course, like Camilla's speed, Virg. Aen. vii. 809, ' nec eursu teneras lascisset aristas.'

510. μάτησεν, he did not delay, did not idle away the time. See v. 233; xvi. 474.

514—538. Next after Diomed comes in Antilochus, with Menelaus close behind, for he had gained upon him. The space between them is compared to the interval between a horse's tail and the wheel of the car he is drawing. Meriones is a spear's throw behind Menelaus. Last is Eumelus, whose car had broken down. Moved by the sight of the man trailing his own chariot, and believing his steeds to be really the best, Achilles proposes to give him the second prize.

514. Νηλίδος is noted by the Scholiasts as a rare use: 'the descendant (grand-
kérdeσw, ou ti táxei ge paraφθάμενοσ Menélaou. 

515

άλλα καὶ ὃς Menélaos εξ’ ἐγγύθεν ὠκέας ῶππους. 

όσσον δὲ τροχοῦ ῶππος ἀφίσταται, ὃς ρα ἀνακτα ἐλκησον πεδίου τιταινόμενοσ σὺν ὁχεσφω 

τοῦ μὲν τε ψαυόνων ἐπιστώτρου τρίχες ἀκραί 

οὐραιαν: δ δε τ’ ἄγχι μάλα τρέχει, οὔδε τ’ τολλῇ 

χώρη μεσσηγύς, πολεός πεδίου θέουτος; 

tóssoν δη Menélaos ἀμύμονοσ 'Αντιλόχου λείπετ’. 

520

άταρ τὰ πρώτα καὶ ἐς δίσκουρα λέειππτο, 

ἀλλὰ μιν ἀμύ μίκανεν: ὀφέλετο γὰρ μένος ἣν ῶππου τῆς Ἀγαμεμνονῆς, καλλίτριχοσ Αἴθης. 

ei δὲ κ’ ἔτι προτέρω γένετο δρόμος ἀμφητέρουσων, 

tοῦ κέν μιν παρέλασσε’ οὔδ’ ἀμφηρίστουν ἔθηκεν. 

αὐτάρ Μηριώνης θεράπων εὔς 'Ιδομενῆς 

λείπετ’ ἄγακλής Menεlaόν δουρός ἐρωήν’ 

βάρδιστοι μὲν γὰρ οἱ ἐσαν καλλίτριχες ῶπποι, 

525

ήκιστος δ’ ἤν αὐτὸσ ἑλαννέμεν ἄρμ’ ἐν ἄγων. 

υίός δ’ Ἀδμήτου πανύστατοσ ἆλυθεν ἄλλων, 

ἐλκων ἄρματα καλά, ἑλαύνων πρόσσωθεν ῶππους.

son] of Neleus’ for ‘son of Nestor.’ On the same principle Achilles is Αἰακίδης, ii. 860.—κέρδεσιν, ‘by cunning,’ viz. by choosing the place for passing him, where Menelaus had pulled in his horses to avoid a mishap, suppl. 432 seqq.

518, σὺν ἄγακλή. See xxii. 22.—ἐπιστώτρου, the wheel-tire. In the sculptures from the Parthenon the horses’ tails sometimes touch the front of the car, which projects very slightly beyond the wheel. Sometimes the tails lash the wheel, sometimes they are projected over and above it.

521. θέουσος, sc. αὐτός. Cf. suppl. 475.

523. δίσκουρα, δίσκου ὀδρα suppl. 431.

At first he had been a quoit’s throw behind, but he had gained on him, and if the course had been longer, he would have passed him. From 444 it seems that Menelaus had relied on gaining on his rival at the end of the race.

528. αὐτάρ κ.τ.λ. Meriones however was considerably farther behind, because his horses were the slowest, and he himself was the gentlest of the drivers, i.e. he spared the whip and the goad. The Schol. Ven. notices ἰκιστος (νικα, suppl. 336) as ἀπάς εἰρήμενον. The Attic ἰκιστος, though aspirated, must be ultimately the same word, as also ἀκέρν, ἀκά, perhaps ἰκίσχος. Two correlative forms seem to have coexisted, ἰκις and ωκις, whence ἰκα and ῶκα, like τάχα from ταχύς. Buttmann (Lexil. p. 329) seems to be rash in rejecting κιστος, and reading κιστος, ‘worst,’ as a superlative of κισσων. The latter word seems to have been κιςω, like μάζων, ἐλάσσων, &c., perhaps even κιςων, the aspirate coming from the χ, as the θ in θάςων from χ in ταχύς.

530. πανύστατος, ‘last of all,’ or ‘long after the rest.’ They came in thus:—1 Diomed, 2 Antilochus, 3 Menelaus, 4 Meriones, 5 Eumelus; having started, 1 Eumelus, 2 Diomed, 3 Menelaus, 4 Antilochus, 5 Meriones.

533. ἐλκων. He appears to have unyoked his steeds after the accident (392), and driven them before him, dragging or trailing the light car himself. This seems the easiest explanation, and far the most natural one. By πρόσσωθεν he
means 'from his position in front' (a fronte, Doederlein). He led the horses by the heads, instead of driving them from behind. The adverb indeed is ἅπαξ εἰρήμενων, and is perhaps a pseudo-archaic form for πρόσωβεν, on the principle of commutation and compensation. Some have considered the verse spurious; others suppose that Eumelus was in his ear, and slowly driving it, as disabled. Spitzner: "Eumelus equos qualcumque modo currui adjunctos et primo lente procedentes ante se egit."

538. δευτερα, as δευτερεια. This seems utterly opposed to all fairness and honour. The last in is to have the second prize, because the giver of the prizes commissiates his failure. The Schol. Vict. suggests favouritism as a motive: ἂλας τε καὶ Θεσαλὸς ὕπαθλος. It is remarkable, that all approved this arbitrary decree (539), except Antilochus, the rightful claimant.

539—554. Antilochus enters a vigorous protest against the mare (sup. 265) being given to Eumelus. It was his own presumption, he says, that caused the disaster. If he is to have a present, let that be given him, but not the second prize, to which another is justly entitled.

542. δικη, 'on the question of right' (Doederlein). Or, 'with a just proposal.'

544. μέλλεις, κ.τ.λ., you are going to deprive me of the prize, on the idea that he lost the race by misfortune and not by his fault.—αὐτὸς, as if he had added ἐπεσε. But ἐβλάβη may refer to his hurt, v. 395. The Harleian MS. omits the τ', by which αὐτὸς would refer to Achilles. As for ὑπσο, they were fairly said ἐβλάβην, to have been kept back, by the breaking down of the car.—ἀλλ' ὥφθελεν κ.τ.λ., 'Well, he ought to have prayed to the gods, and then he would not have come in driving last of all.' Cf. inf. 769. 863. Schol. Ven. 2, ἐναντίωσεν οὖν τοῖς θεοῖς, εἰ δ' ἀφή- ρηται ἐκεῖνοι αὐτῶς δίσεις.—τὸ κεν, διὰ τοῦτο. Bentley would read τὸν κ'. Spitzner compares xii. 9, τὸ καὶ οὐ τὶ πολὺν χρόνον ἔμεθεν ἦν.

551. ἐπιτα, μετὰ τοῦτα, Schol. Ven., who thinks it is opposed to ἦν καὶ αὐτίκα.
It seems to mean, 'take then and give him of your stores;' or (like the Latin *i nune* &c.) a kind of exhortation may be conveyed.—ανελαυ, sc. μέρος τι. See i. 301.—ανήγασσον, viz. for your liberality, if not for your justice.—την δε, the mare which is rightfully mine. If any one would have it, he adds, he must fight with me for it.

555—564. Achilles averts his anger by a gentle answer. He at once consents to give his friend Antilochus a separate prize, a breastplate worked with tin filigree, and of great price.

559. ἐπιδίδωμι, to make a free or extra present (ἐπιδοσις). This is one of the words that has a characteristic sense in the Attic idiom.

560—562. A passage nearly similar occurs Od. viii. 403—405.—Ἀστεροπαιὼν, see xxi. 170 seqq. —χείρα, a seam of moulten tin (pewter or latten). The work was probably Pheenician. See xi. 19 seqq., and Mure, Hist. Gr. Lit. ii. p. 17.

566—585. Menelaus is jealous of the extra prize assigned to Antilochus, and addresses the assembly on the injustice done to himself by him, by passing him in the narrow (429). He calls on the people to decide between them; and on his own part he proposes that Antilochus should take a solemn oath that he did not intend to act unfairly.

568. σκηντρον, the staff or baton taken in the hand of a public speaker, iii. 218. Od. ii. 37, σκηντρον δε οἱ ἐμβαλε χειρὶ κηρου Πεισίσχωρ. The address, as the Schol. remarks, is in fact only to Antilochus; but it is in the form of a public challenge.

570. πεπυμένε. See sup. 440.—γείγυνα, you have thrown disreput on my skill as a driver, and you have checked the pace of my steeds by putting your own in front of them. See 443 and 639.—χείρονες, viz. as being older, sup. 445.
'Menelaus bear don't etiari Doederlein it See almost be 50. Alexandrines, Sucdrpw, fairly falsehoods prize let explains tamen better pretences went deprived fxi]Te The Schol. is seems superior fy 581. 580. 574. 575. μῆτε νεώτερος, but μέσον δικάσατε, μήτε τούτο προχαριζόμενο μήτε εμοί, Schol. Ven. Compare Aristotle's doctrine that the δικαστής is a μεσίδας, Eth. N. v. 4. 7.—ἀρωγῇ, χάριτι.

575. μήποτε κ.τ.λ. See xxii. 106. The taunt was this: 'Menelaus unfairly deprived Antilochus of his rights and went off with the prize-mare on false pretences (ϕεύδεσι), because he was a better man in skill and strength, though his horses were far inferior.' Heyne, "superior fuit in judicio, quod, etsi haberet equos deteriores, auctoritate tamen et potentia praeveraret." This explains μήτε εμοί, i.e. don't let it be said that Menelaus caused the prize to be adjudged to him because he was more powerful, and that he told falsehoods about Antilochus' trying unfairly to pass him. "Calumnia, doli mali cum teneare arguent, et per vim superans," Heyne.

580. ιδεία, viz. ή δίκη, implied in δικάσω, like ἐκδικάσας μιᾶν, Ar. Equito. 50. Vesp. 595.

581. This verse was rejected by the Alexandrines, on the ground that διατρεφέ is too complimentary a term to be applied by one who was angry. It is almost always an epithet of kings; here it seems a kind of metrical common-place. —η θέμις, as is the custom in taking oaths, viz. to touch the object in dispute. See 667. 780. The threat that he would exact an oath was uttered by Menelans sup. 441.

583. βαδινή, terelem, the taper whip. This was named as the easiest article to grasp in the formula of adjuration. The very same whip was to be held that he had used in the race, and he was to stand in front of the horses and car, as if before an altar, and as it were making them witnesses.—γαθοχον, "it is in direct connexion with games that all which relates to horses is placed under the sanction of Poseidon, whom tradition so long connected with the Olympian contests" ("Juventus Mundi," p. 138). The word seems better interpreted δ ἐχων γῆν than with the Schol. Min. and Heyechius δ τοῖς ὀχήμασι γαῖας, δ ἐστι γαυρίων. Doederlein however prefers the latter view.—τὸ ἐως, a singular hiatus. See sup. 278. Bentley, who held that ἐως was sometimes pronounced μεῶς, mens, here proposed τοῦς.

586—595. Antilochus makes a gracious reply, pleading in his excuse the natural hastiness of youth. He resigns the prize to one whom he acknowledges his superior, and declares that he would rather give any other of his own possessions than offend Menelaus or incur the wrath of the gods.

587. άναχεο, άνάσχεο, bear with me, don't be offended. The Schol. Ven. gives a variant άχεο. Doederlein compares i. 586, τέπλαθι, μήτε ἐμί, καὶ άνάσχεο, κηδομένη περ.
σὸ, ἀναξ Μενέλαε, σὺ δὲ πρῶτος καὶ ἀρείων. οἷς οἷς νέον ἀνδρὸς ὑπερβασία τελέθουσιν κρατινότερος μὲν γάρ τε νόσο, λεπτή δὲ τε μῆτις. τῷ τοι ἐπιτλήτω κραδίη. ἵππον δὲ τοι αὐτὸς δώσω, τὴν ἀρόμην. εἰ καὶ νῦ κε οἰκοθεν ἀλλο μείζων ἐπαιτήσειας, ἀφαρ κε τοι αὐτίκα δῶναι βουλοἶμην ἡ σοι γε, διοτρεφές, ἡματα πάντα ἐκ θυμοῦ πεσεῖν καὶ δαίμοσυν εἶναι ἀλιτρός.”

ἡ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέςτορος νῖος ἐν χείρεσιν τίθη Μενελάον. τοῦ δὲ θυμὸς ἱάνθη ὡς εἰ τε περὶ σταχύσου ἐξεργή ληίου αλήθηκοντος, ὅτε φρίσσουσιν ἄρουραί δὲ ἄρα σοὶ Μενελαί μετὰ φρεσκὶ θυμὸς ἱάνθη.

καὶ μν φωνῆςα ἐπεα πτερόεντα προσημία. “Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποεἰκοίμαι αὐτὸς

590. νόσο, viz. νέον ἀνδρός. Schol.Ven. 2, κρατινότερος, δόετερος κατά κίνησιν καὶ πρᾶξιν ἢ δε βουλή ἀσθενής. Translate, ‘his intelligence is quicker, though his judgment may be small.’ Cf. iii. 108, ἀδ θυλωτέρων ἀνδρῶν φιένες ἀγέθυσται: x. 226, ἀλλά τε οἱ βράσσων τε νόσος λεπτῆ δε τε μῆτις.

591. Schol. Ven. 2, φιλοτίμος τὴν μὲν νίκην προσποιεῖται, τὸν δὲ ἄλλον ἐξίσταται ἐκόνως: ὁ γάρ λέγων ἀυτὸς δόσω κατακεκεφείς ὡς ἐμήν οὖσαν λήψη αὐτήν, οὐκ ἐκ μένου, ἀλλὰ παρ’ ἐμοῦ. He adds, that ἄλλο μείζων implies that the mare was already his rightful property.— ἐπαιτεῖ, generally ‘to be a beggar,’ here means ‘to ask in addition.’ There is a variant ἐπαιτήσειας. The Harleian MS., perhaps rightly, gives ἐπ’ αἰτήσεις.

594. For βαθὺλομαι ὂ, see i. 117; xi. 319. Lexil. p. 195.—ἐκ θυμοῦ πεσεῖν, ‘to fall from regard,’ as i. 562, ἀλλ’ ἀπὸ θυμοῦ μᾶλλον ἐμὸλ ἑσεῖα.—ἀλιτρός, ἐναγῆς, guilty in the sight of the gods, viz. by any act of unfairness; “violating re veraentiam majori nati debitam,” Heyne; who compares xv. 204. “Si pejorere,” Doederlein. He thinks Antilochus virtually admits that he was guilty of δόλος, since he declines to take an oath to the contrary.

595—611. Antilochus brings out the mare with his own hand and gives her to Menelaus, who is delighted with his prize, and cordially forgives the offence, though he warns Antilochus to be careful in future. For his sake and for his father’s he now renounces the gift, and restores it to Antilochus.

598. ὡς εἰ τε (ὡς τε Heyne, Spitzner), ut si forte, &c. This beautiful simile is equally well expressed by Leschylus, Ag. 1361, βάλλει με ἐρμήν ψακάδι φοινίας δρόσου, χαίρουσαν οὐδὲν ἥσουν ἢ δισοδήτω γάιες σποροστός κάλκους ἐν λαχέμαις.—ἀλήθηκοντος, ἀκάμαίωτος, segete luxurianti, Spitzner, i.e. while the corn is yet green and growing. So of a man in the vigour of life, Aesch. Theb.12, βλαστημῖν ἀλλαίωντα σάματος πολύν,—φρίσσουσιν, as Virg. Georg. iii. 198, ‘segetes altae—lenibus horrescentem fabris.’ Schol. Ven. 2, ἀντί του φρίσσουσιν ἐχουσι τοὺς στάχυς. Mr. Trollope compares Eur. Suppl. 30, φίλες ὑπὲρ γῆς τις δέ κάρπιμο τό στάχυ.

602. The final ε is made short before νῦν as in xvi. 556, Αἰαντε, νῦν σφών κ.τ.λ., compared by Spitzner.—αὐτὸς, ἐκαῖν, ἐξώ τῆς χαλᾶς.—παρήραθον, ἄφρον Ἡσυχ., παρηρητεύοισα τὰς φρένας, οὐκ ἀφάρωσ αὐτῆ κατὰ χάρων ἔχαν αὐτὰς, Schol. Ven. The meaning appears to be ‘loose,’ ‘undisciplined,’ the metaphor being from the trace-horse, see vii. 156; xvi. 474. Doederlein happily compares Archil. Frag. 88, τίς σᾶς παρθείρε φρένας;—ἀεσίφρων, weak-minded, infatuate;
because he was ordinarily _πετυμένος_, sup. 570. 586.— _νεοί_, _νεότης_, Hesych., _νοτίτας_. A word _άπαξ_ _εἰρημένων_, in which _νεό_ becomes by _hyperthesis_ _νεός_. It may be a coined word of no early date. Antimachus is said to have read _νόμα_, which implies some further change in the verse (_νέον_ _νίκησα_ _νόμα_, Heyne).

605. _δεύτερον_ (al. _ύστερον_ and _βέλτερον_), 'on a future occasion.' Cf. Hes. _'Εργ. 34, σοι δ' ουκέτι δεύτερον ἐσται ἄδικον._— _ἀλάσαθαι_, in the imperative sense, 'avoid playing false to your superiors.'

608. _εἶνε_ _ἐμείδο_, viz. for the recovery of Helen. It makes the concession as due for personal services done, rather than as a gratuitous act of generosity.— _ἀδέλφης_, Thrasymedes.

612—623. Menelaus, on giving back the mare, himself accepts the third prize (sup. 207). Meriones takes the fourth (269); the fifth, which is without a claimant, is presented by Achilles to Nestor, as a funeral-gift to commemorate the occasion, and on the plea that he is too old to compete in the more athletic contests that are to follow.

612. _Νοῦμοι_. The Scholiasts shrewdly remark, that this man, who was the son of _Φρόνις_, _Wiseman_, Od. ii. 386, was a proper companion for one who was himself _πετυμένος_ (570).

615. _ὑπελείποτα_, viz. because Eumelus had been disqualified by not completing the race.— _τῇ_, _ταύτῃ._

618. _τῇ_, 'take.' See xiv. 219; xxiv. 257. Lexil. p. 505. Perhaps for _τάγη_ (pronounced _lāγη_): compare _πετομαίον_. The word occurs several times in the Odyssey. Hesych. _τῇ_ _άδβε_, _δέξαι._

621. _αὐτῶς_, 'thus at once,' _viz._ without your attempting any thing to gain it.— _οδ_ _γὰρ_— _γε_, for, of course, if you have not contended in horsemanship, you will not do so in the other games.— _ἀκοντιστῶν_, a word of Ionic termination, as _πληνῶς_, _αριστῶς_, _ὀρχηστῶς_, &c. Heyne thinks it here means 'to enter the lists of javelin-throwers;' and he compares _πολέμοις_ or _μάχην_ _δύναι._
θεύσεαν ἕδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγειει.’
δι εἰπὼν ἐν χερσὶ τίθη, δ δὲ δέξατο χαῖρον,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“ναὶ δὴ ταύτα γε πάντα, τέκος, κατὰ μοίραν ἔειπε·
οὐ γὰρ ἐτ’ ἐμπεδὰ γυῖα, φίλος, πόδες, οὐδ’ ἐτὶ χεῖρες
ἀμμών ἀμφοτέρωθεν ἐπαύσονται ἑλαφρά.

εἰθ’ δὲ ἥβωμι, βίη τέ μοι ἐμπεδὸς εἰη,
ὡς ὅποτε κρείνοντ’ Ἀμαργυκέα θάπτον Ἑπείων
Βουπρασίω, παῖδες δὲ θέσαν βασιλῆς ἄεθλα.

εἰθ’ οὐ τὶς μοι ὁμοῖος ἀνήρ γένετ’, οὖτ’ ἀρ’ Ἑπείων
οὔτ’ αὐτῶν Πυλών οὔτ’ Αἰτωλῶν μεγαθύμων.
νῦν μὲν ἐνίκησα Κλυτωμήδεα Ἆμφος νίόν,
’Αγκαλόν δὲ πάλη Πλευρώνιν, οὐς μοι ἀνέστην.

’Ιφικλὸν δὲ πόδεσσαν παρέδραμον ἑσθὸλι ἕόντα,
δουρὶ δ’ ὑπερέβαλον Φυλῆα τε καὶ Πολύδωρον.

623. ἐπείγει, ‘weighs you down.’ So xii. 452, αἵλον δὲ μιν ἄχθος ἐπείγει. There are variants ὅπαζε, ἱκανεί, ἐπείσι.
624—650. Nestor, in joyfully accepting the present, indulges his usual habit of telling rather long stories, and narrates how, when he was young, he gained many prizes at Buprasium, in Elis, at the funeral of one of the kings of the Epeians. He returns his thanks for the gift, and declares that he feels the honour that has been paid him.
627. πόδες κ.τ.λ. The first symptoms of old age were looked for in the failure of these members, and of the knee. See Hes. Ἑργ. 111, αἰὲ πόδας καὶ χείρας ὁμοίοι. Od. xi. 497, οὐκέκα μιν κατὰ γῆρας ἔχει χείρας τε πόδας τε.—ἐπαύσονται, βρῶσαι, move lightly. Hes. Theog. 150, τῶν ἑκατὸν μὲν χεῖρας ἀπ’ ἀμῶν ἄλοισον. Sup. vi. 509, ἀμφὶ δὲ χαῖται ὁμοίο ἄλοισον. There is a variant ἀπαύσονται. Spitzner thinks the ἐπι conveys the notion of aiming blows in boxing.
629. The same verse occurred vii. 157; xi. 670.—Ἀμαργυκέα, see ii. 622; iv. 517. He is said to have been an ally of king Aegaeus, with the sons of Molus.
630. Βουπρασίω. See ii. 615; xi. 760. Gladstone, "Studies," i. p. 326.—παῖδες,

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630. Βουπρασίω. See ii. 615; xi. 760. Gladstone, "Studies," i. p. 326.—παῖδες,
οὖνεκα δή τὰ μέγιστα παραυτόθι λείπετ' ἀεθλα. 640
οὔ δ' ἄρ' ἔσων δίδυμον ' ὡ μὲν ἐμπεδον ἤμιόχευεν,
ἐμπεδον ἤμιόχευεν', δ' ἄρα μάστυγι κέλευεν.
ὡς ποτ' ἐοιν νῦν αὐτε νεώτεροι ἀντιοὐντων
ἐργων τοιούτων ἐμε δὲ χρῆ γῆραι λυγρῶ
πεἰθεθαί, τότε δ' αὐτε μετέπρεπον ἥρωεσιν. 645
ἀλλ' ἵθι καὶ σον ἐταίρων ἀδέλπουι κτερίζει.
τούτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δ' μοι ἢτορ
ὡς μοι ἂεί μέμνησαι ἐνήεος, οὐδὲ σε λήσω
τιμῆς ἢς τε μ'. ἐοικε τετμηῆσθαί μετ' Ἀχαϊοίς.
σοι δ' Θεοί τῶν ἀντ' χάριν μενοεικέα δοίεν.'

ὡς φάτο, Πηλείδης δε πολὺν καθ' οἴμολον Ἀχαϊών
φιλεῖ, ἐπεὶ παντ' αἰων ἐπέκλυε Νηλείδαο.
αὐτάρ ὃ πυγμάξῃς ἀλεγευνήθηκεν ἀεθλα.
ἡμίονον ταλαιργών ἄγων κατέδοσον ἐν ἄγων
ἐξετε' ἀδμήτην, ἦ τ' ἀλγυςτη δαμάσασθαι
τῷ δ' ἀρα νυκηθέντι τίθη δέπας ἀμφικύπελλον.

641. συμπεφοικότας ἀλλήλοις (like the 'Siamese twins'), quoting the
authority of Hesiod.—ἀγασάμενοι (ὐγαμαί,
ἀγάμαι), 'jealously eager about the
victory.' See xvii. 71. Literally, as Heyne
renders it, "invidentes, ne ego victor
essem." 640. οὖνεκα gives the reason why they
were so eager, viz. 'because the greatest
prizes were left for the chariot-race,'
which therefore came last, and not, as
here, first in the order of the games.
—παραυτόθι, αὐτοῦ, αὐτόθι (xiii. 42).
Compare έν' αὐτόφιν xix. 255, παρ' αὐτό-
φιν xii. 302. The Schol. Ven. explains
it by παρ' αὐτοῦ.

641. ἐμπεδον. Schol. Ven. 2, ἀντὶ τοῦ
ἐδραλως καὶ ἀσφαλως, See xv. 683. For
the repetition, ἐπανάληψις, see xx. 372;
xii. 127. The one, he says, kept firm
hold of the reins, while the other plied
the whip.

643. ἔοιν, 'I was.' For this form of
the imperfect see xi. 762, ἔοιν, εἰ ποτ' ἐοιν ἐς, μετ' ἄνδρασιν.—τοῦ κ.τ.λ., but
now let younger men engage in exploit
of this kind.

646. καί, eliam; sc. ut filii Amaryncei
patrem honoraverunt (Doederlein).—κτε-
ρεῖτε, Schol. Ven. 2, γέραμε καὶ δόξασε
τὸν σὺν φίλον τοῖς ἀθλοῖς.

648. ἐνήεος. Schol. Ven. ὃς ἐνήεος,
as one kindly disposed to you (προσφι-
λούς, εὔμενούς). Doederlein thinks the
nominative ἐνήες is to be understood.
The epithet is commonly applied to Pa-
troclus; see xvii. 204, "Ut mei bene-
voli semper recordaris, neque homonem
inter Achivos mihi debitum recenser" (Spitzner).
The construction οὗ λήψω σε τιμῆς is
remarkable, and so is the genitive by
attraction (τῆς), which would properly
be a cognate accusative. Some regarded
οὗ δὲ σε λήψαω as a parenthesis;
but the sense virtually is οὗ λανθάνει τῆς
ἐμῆς τιμῆς.

651—663. Achilles, after listening
patiently to the old man's story, pro-
cceeds to announce the prizes for a con-
test of pugilism. The first is to be a six-
year-old mule, unbroken; while a double
cup is offered as some solace and recomp-
ense for the person defeated.

652. αἰνος, 'the tale.' See Od. xiv.
508.

653. ἀλεγευνής, 'painful,' rather than
πολυφρονίτιδος καὶ πολλῆς δεμένης τῆς
ἐπισκέψεως (Schol. Ven. 2).

655. ἔστετα κ.τ.λ See sup. 266.
Whether the being unbroken, i. e. to the
yoke, is mentioned as adding to or de-
tracting from the value, is not clear.
στῇ δ' ὅρθος καὶ μύθον ἐν Ἀργείοισιν ἔειπεν. "Ἀτρείδη τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί, ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὡ περ ἄριστο, πῦξ μᾶλ' ἀνασχομένων πεπληγέμεν. ὡ δὲ κ' Ἀπόλλων δόῃ καμμονίν, γνώσει δέ πάντες Ἀχαιοί, ἡμίονον ταλαεργόν ἄγων κλησίνδε νεεσθώ: αὐτὰρ ὁ νικηθεὶς δέπας οἴσται ἀμφικύππελλον." ὡς ἐφατ', ὥρνυτο δ' αὐτίκ' ἄνήρ ἦνς τε μέγας τε εἰδῶς πυγμαχίς, νῦνος Πανοπῆος Ἐπείος, ἡμίονον δ' οὐ φημὶ τιν' ἀξέμεν ἄλλον Ἀχαῖον πυγμήν νικήσαντ', ἐπεὶ εὐχομαι εἴναι ἄριστος. ἦ οὖν ἄλις ὅτι μάχης ἐπιδεύομαι; οὐδ' ἀρα πως ἦν ἐν πάσιν ἔργουσι δαίμονα φῶτα γενέσθαι. ὥδε γὰρ ἐξερέα, τὸ δὲ καὶ τετελεσμένον ἐσταῖ ἀντικρός χρόα τε ῥήξῳ σύν τ' ὀστε' ἀράξῳ. κηδεμόνες δὲ οἱ ἐνθα' ἀολλέες άθι μενόντων, οἱ κέ μιν ἐξοισουσιν ἐμῆς ὑπ' χερσὶ δαμέντα." ὡς ἐφαθ', οὐ δ' ἀρα πάντες ἀκὴν ἔγενοντο σιωπή.

660. ἀνασχομένω, seil. χείρας, as iii. 362.—μᾶλα, fortiter, krateróς.—πεπληγέμεν, the aorist, 'to deal blows.'—καμμονίν, καρτέριν, see xxii. 257.—γνώσις, viz. ἄριστον, μοιμάτων ὄντα. 662. νεεσθα, al. φερέσθω.
664—675. A sturdy and skilled pugilist rises, and gives a challenge to any one who wishes for the second prize. He lays his hand on the mule, already claiming it for his own, and boastfully threatens destruction to his adversary.
666. ἀφεσθαί is the manum injicere of the Romans, viz. a form of taking possession. Mr. Trollope compares Virg. Aen. v. 380, "Tum laeva tarnum cornu tenet, atque its futur." (viz. Dares).—οἴσται, reportaturus est.—ἀξέμεν, the aorist, as the accent shows.
670. ὥσιν ἄλις κ.τ.λ. Mr. Newman: "In battle of the spear and sword I yield: doth that content you?" Schol. Ven. τὸ ὠδολογέων ἐφ' ὦς τις ἦττας, πίστιν ἐμπείρη περὶ ὅν τις ἐπαγγέλλεται. Ἔπειος, the winner in this match, him-
self declares that he does not possess the gifts necessary for distinction in battle; an indication by the way, among many, of the immense value set by Homer upon skill as compared with mere strength" ("Juventus Mundi," p. 419).
This Epeius was the maker of the wooden horse (Od. viii. 493). Hence, probably, he says that he was no warrior (670).
671. The vulgarate ἐν πάντεσσ' ἔργουσι violates the digamma.
676—699. Euryalus alone ventures to oppose the champion who has just spoken. He is attended by Diomede as his second, who hands him a cincture and the hand-thongs. They fight; and Euryalus is knocked down almost senseless by Epeius, who accordingly carries off the prize.
Εὐρύαλος δὲ οἱ οἶνοι ἀνίστατο, ἱσόθεος φῶς, Μηκυστῆς νῦς Ταλαιώνιδας ἀνακτος, ὥς ποτε Θήβας ἢλθε δεδουπότος Οἶδηπόδαο ἐς τάφον. ζώον δὲ πάντας Εὐκά Καμείωνας.

τὸν μὲν Τυδείδης δουρκυλύτος ἀμφεπονεῖτο θαρσύνων ἐπεσιν, μέγα δ' αὐτῷ βοῦλετο νίκην. ζώον δὲ οἱ πρῶτοι παρακάμβαλεν, αὐτὰρ ἔπειτα δῶκεν ἱμάντας ἐνυμήτους βόδος ἀγραύλου. τὸ δὲ ζωσμένω βητῆν εἰς μέσσον ἁγώνα, ἀντα δ' ἀνασχομένω χερσὶ στυβαρῆσιν ἀμφῳ σύν ρ' ἐπεσιν, ἔξων δὲ σφι βαρεῖαι χεῖρες ἐμικθεῖν. δεινὸς δὲ χρόμαδος γενύνω γένετ', ἐρρεε δ' ἱδρῶς πάντοθεν ἐκ μελέων. ἑπὶ δ' ὄρμυτο δῖος Ἑπεύος, κόψε δὲ παπτήναιτα παρῆσιν. οὔδ' ἄρ' ἐτι δὴν ἑστήκειν αὐτοῦ γὰρ ὑπηρίπτε φαιδύμα γυνα. ὡς δ' ὀθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ιχθύς

678. For the form Ταλαιώνιδης, 'a son of Talaus,' used also by Findar (Ol. vi. 15), compare Πηληγίδης, Κρυσιαναίδης (xix. 240), 'Iapetioinidhe (Hes. 'Ep. 54). —ἐς τάφον, 'to the funeral.' It is better to take δεδουπότος absolutely, for πε- σόντος ουθανότος εν πολέμω, as in xiii. 426, ἣ αὐτὸς δουτήσαι αἴμων λογιν 'Αχαίοις. The δς refers to Mecisteus, who had gone to Thebes to be present at the funeral, and to take part in the games. The Schol. Ven. expressly says that Crates, the grammarian, wrongly referred δς to Euryalus. In favour of the latter however is ἐνίκα, and the inference from it: if Euryalus proved the best man then, he was embarrassed to try his luck now. As the son of a pugilist however he might have followed his father's profession.—The legend of Oedipus having died at Thebes, not at Athens, is remarkable. Hesiod also mentions Oedipus, and a fight about his flocks, 'Ep. 163. Were there any real history in these legends, we might observe, that as the father of Euryalus had come to Thebes after the death of Oedipus, the date of Oedipus' reign is placed considerably before the Trojan war. The passage has in all probability been adapted from the Cyclic Thebais.

681. Τυδείδης. He was a relation of Euryalus by the mother's side, his mother Deipyle being a daughter of Adrastus, and Mecisteus being a brother to the latter. Hence μέγα (μάλα) βοῦ- λετο νίκην, he hoped to share in the credit of a victory.

683. ζώον is here a mere cineture or cloth round the loins, and is distinct from the military lappet so called (iv. 187). Thuc. i. 6, τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἁγώνι διαφύσατα ἐχούσην περὶ τὰ αἰδών οἱ ἄνθρωποι ἱγνωσίην, καὶ οὔ πολλὰ ἐτής ἐπείδη πέπαντα. So ζωσμένον inf. 710. 

686. ἀνασχομένω. See sup. 660. Here we may supply κῆφαλὸς or πρόσωπα. Construe χερσὶ συνέπεσον. Heyne renders ἀνασχομένω (σὺν) χεριν, "arrecti, manibus et ipsis erectis."

688. χρόμαδος, a cracking or crashing sound. A word formed to express the effect: root χρομ, χρω, as in χρομε- τίξειν. Hesych, χρόμαδος: κράτος, ψόφος. It appears to be ἀπα εἰρημένον.—ἐπώρυ- ντο, ἐπέκειτο, incubub.-

691. αὐτοῦ, the adverb, perhaps: 'for then and there his fine limbs gave way under him.' Doederlein understands ἵππος, viz. opposed to παρῆσιν.—παπ- τήναιτα, 'varya as he was.' Others explain, 'just as he had looked off.'

692—694. As a fish rises and darts
about the surface near the weedy shore, so did Euryalus leap up and then sink down on receiving the blow. The simile is not quite clear, nor the precise motion supposed to be made by the fish. The passage however is interesting, as illustrating an apparent confusion between ἀνατάλασσαι and ἀνεφάλλεσθαι, on which see Preface, § 3. Here we must assume an epic aorist ἐπάλαμπν (xx. 614), of which the infinitive and participle would be πάλαμαι and πάλαμεν. Perhaps the sense is, that the fish first leaps above the surface, and then dives into the depth, and so the ‘dark wave hides it.’ Thus the double motion of Euryalus is shown. Schol. Vict. ἀναπήδη γάρ ἐκάτεροι καὶ πάλιν καταφέρεται. Cf. xxi. 126, βρισκόντω τις κατὰ κύμα μέλαιναι φρίξ’ ὑπάγει ἱγθύς.

698. ἀλλοφρόνων is one of the remarkable and characteristic words common to our Homeric text and Herodotus. It occurs also Od. x. 374.—κόμισαν, as he could not fetch it, they brought to him the cup, the prize reserved for the conqueror. Cf. 511. 667. 819.

700—724. The third contest is proposed, a wrestling-match. The victor is to win a tripod, valued at twelve oxen, while a slave-girl is reserved for the defeated competitor. Ajax, son of Telamon, and Ulysses rise for this bout. Their grip is compared to the cross-beams of a house-roof. After ineffectual struggles Ajax proposes the manoeuvre of the hoist (ἀρδην).

700. κατάθηκαν may be construed, albeit in quaint English we might say, ‘down the third prize did he set.’ Cf. 798. 885.—δεικνύοντες, pointing out and severally specifying them.

702. ἐμπυραβήτου, ‘qui igni adnovo posset; cujus esse posset usus, ut igni imponetur, non ut soli ostentationi esset inter dominus ornamenta’ (Heyne). It is opposed to λέβης ἀπυρος, of a more ornamental kind, inf. 885.

703. τίων, they priced or appraised it among themselves at the value of twelve oxen. See xi. 555.—‘The arms of Glan- cos and of Diomed, the tripod which is the first prize for wrestlers in the games, and the skilled woman who was the second, are all valued or priced in oxen; and the ox is the commodity which represents in Homer what we now term the measure of value, as far as it can be said to be represented at all’ (‘Juven- tus Mundi,’ p. 416).

707. πειρήσατον. The dual has reference to the pairs who may be willing to contend.


709. Note the introductory ὅν followed by the compound ἀνίστατο.

711. ἀγκάς, 'at the elbows,' i.e. the lower extremities of the ulna. This preliminary was called λάβην λαβεῖν. As for the genitive (unless, with Hesychius, we take ἄγκας as a synonym of ἄγκαλας), we must suppose that the active, in point of sense, represents λαβέσθην.— ἀμείβοντες, 'rafters,' crossing and interlacing beams (ἐπιμωβῶν xii. 406), such as form the 'principals' of a sloping roof. Supply some verb like ἐστάσαι or ἀλλήλων λαμβάνονται.—ἀλλεῖναι, avoiding the violent effects of winds by the use of cross-braces. We may here notice a clear allusion to a gabled roof on a Greek house; a fact of considerable interest.—τέκτων, cf. Eur. Hipp. 468, οὐδ' ἐν στήγην γὰρ, ἦ καθηφεῖς δόμω, καλῶς ἀκριβοσεῖαν, i.e. the roof-timbers are left by the workman in the rough.

714. τετρίγει, creaked; the ἀπὸ gives the notion of the part whence the sound proceeded. There is no mention of anointing, and if the skin was not slippery, but wet with perspiration, the hand would make some kind of noise, perhaps. But it may be an hyperbole, just as a man's back-bone is said to creak with violent dancing, σφάδουλος ἤχει (Ar. Vesp. 1489). Mr. Newman: 'Their backs in hardy tussle crack'd; from head to foot sweat trickled, And many a wale, blood-purple, ran along their sides and shoulders.' For ἐκεῖν, a technical term, see Donaldson on Pind. Nem. iv. 98, who compares Hes. Sent. 302, οἱ δ' ἐμάχοντο πόλε τε καὶ ἐλκυδόν. (This however means, 'both in the boxing-match and in the pankration. ')


716. σμωδίγγες, 'weals,' which ran in purple stripes along the parts pinched. This shows that Greek wrestling was a painful affair; perhaps the custom of anointing was introduced to remedy the evil.—φωικόκεςας takes the synizesis usual in this word. See x. 133.

720. ἐχὲ may either mean κατέχε, 'restrained,' i.e. prevented him, or ἐμε-νε,' remained staunch.'

721. ἀνίαζων, began to cause pain or annoyance. Schol. Ven. 2, ἀνίαζε γὰρ ἐστὶ θεταῖ τὸ ἐπί πολὺ τῶν παλαιστῶν ἢ πικτῶν ἵππόρρωπον. It was not therefore from sympathy, but from impatience. The Schol. Ven. condemns εὐνυχιμίδες 'Ajaxoi, which is found as a variant.

724. ἀνάσφε, 'hoist,' 'lift in your arms.' This was a feat of strength, in which Ajax principally excelled. The object was, to throw the adversary on
his back; and if he could not rise, he was said keiýthai peseía. Hence perhaps arose the phrase ἀρδὼν ἀπολλαίνο, to destroy by a throw, i.e. utterly.

725—730. Like a cunning antagonist, Ulysses, when raised in the arms of Ajax, contrives to strike inwards the back of the knee. Ajax falls backwards, with Ulysses upon him. In the next bout, Ulysses in lifting Ajax is tripped by the latter, and again both fall. Achilles forbids a third trial, and pronounces them equal in skill.

726. κάλημα, the back of the knee, poples, ἵναι (xii. 212). To secure the first throw ἐπὶ νάτο, Ulysses falls heavily on his chest, ὑπερθεν βαρύς ἐμπέσων (Aesch. Ag. 11:46). For to fall on the shoulder only was not considered a true throw (Ar. Equit. 571).

727. καὶ δ' ἐβαλ' Spitzner, from a var. lect. in Schol. Ven.—φεύγω, 'looked on with interest.' See vii. 444; xii. 370.—θάμβησαν, sc. τὸν βουγάιν καὶ άνδρέων ὑπὸ τοῦ ἁμογέρων καὶ ἠγάνων νικα-μενον ὀρώντες (Schol. Ven. 2).

731. ἐν δὲ κ.π.λ., 'but he (Ajax) bent in his (Ulysses') knee.' Such seems the sense. Ajax now throws Ulysses by nearly the same trick as his adversary had just tried upon him. Mr. Trollope, "the knees of Ulysses gave way under the weight of Ajax." Hayne, in making Ulysses trip up Ajax ("Ulysses, Ai-acis tergo innixum, suo genn eins poputinem inflexisse"), repeats the incidents of the former trial. The Scholiast says it was 'a side-throw,' for which he gives the technical names.


735. Τόλγο ἔριδεσθαι, ne porro corpus intendeit, Doederlein, who remarks that this verb is distinct from ἔριξεν. Perhaps ἔριθεσθαι. See inf. 732 (where however, conversely, Doederlein would read ἔριδησθαι, nílì, as if from ἔριδεω). 736. The δὲ after ἄθēla, found in all the copies, may be omitted, or ἄθēla δὲ may be read with Bentley and Bekker, if the digamma is to be preserved in Φίμα. 740—753. Achilles now offers prizes for the foot-race. The first is a silver bowl of great size and price, of Phoe-nician workmanship, and formerly given as a ransom for Lycaon, son of Priam. The second prize is a fat ox; and for the last in the race, a half-talent of gold. He then invites the men to come forward and compete.

740. ταχυτῆς occurs also Od. xvii. 315; but it does not seem an archaic word.—τετυγμένων, like τοποτοῦ, sup. 718, implies οὗ οὐ ἐπισταμένω.—μέτρα,
But the inhabitants, enquiring, had weighed it. 


743. πολλον, after the regular Attic idiom, πολη νυκαν.—Σιδώνες, the shortening of the i is very remarkable. As the inhabitants of Sidon, they are here distinguished from the Phoenicians generally. See Od. xiv. 425. It seems not improbable that this verse is a late addition.

745. στήσαν might mean, 'they weighed it in the harbour,' viz. as a visible proof of its great value. I. e. sold it. But Schol. Ven. 2, ἀντι τοῦ προσ-φωμασαν, ὡς τὸ Σιδώναν δὲ ἐν Αἰγύπτῳ ποταμῷ. (He quotes from memory Od. iv. 581, ἄν δ' εἰς Αἰγυπτίων διαπετοῦ ποταμὸ στῆσα νέας.) Doedelclem adds Od. xix. 188, στήσαν δ' ἐν Ἀμμισα.—αμινέσαν, viz. in one of the harbours at Lemnos, where Thoas was king. Cf. xiv. 230, Ἀμφυνὸν δ' εἰςαφάκαεν, πόλιν θεῖον Θάσαντος. In vii. 468, mention is made of this Ἱπποπυλίας Εὔαρας as the son of Hipsipyle, queen of Lemnos. The Argonauts had touched there (Apollon. i. 853).

746. νέος (genitive), 'and as purchase-money for Lycaon, Priam's son, Evens had given it to Patroclus.' In xxi. 41 it is merely said that Evens gave a price (ἐνοὺς) for Lycaon, and apparently to Achilles.

750. The καὶ is rather unusual in coupling mere epithets. The Schol. Ven. gives a variant, καταπλονα.

751. λουήθια, formed like ξυνία (l. 124), ξυνία, from λουθός, means 'the prize for the last.' The word is analogous to πρωτεία, δευτερεία, &c. Some of the grammarians read λουθη, as if from a noun λουθεῖς. Cf. inf. 785. So in 663 a reward was given even τῷ νικηθέντι. 754—783. The former competitors, Ulysses and Antilochus, again came forward, with Ajax, but the son of Oileus (cf. 708). At the start Ajax is first, Ulysses close behind him. These two keep together, till Ulysses by a prayer gains the favour of Athene. Ajax she causes to fall, and Ulysses comes in first; while the third, Antilochus, is "nowhere."

756. ἀντι, in this also as in other accomplishments.

758. τέτατο, was extended. Cf. 375, ἔποιει τόθι δρόμος, and Od. viii. 121. The course lay before them in a straight
reach or stretch, as it were. But Heyne renders it, "concitatus, intentus cursus erat statim ab initio." Doederlein also thinks the sense is, 'their pace was increased after the last rounding of the pillar.' On the other hand, Mr. Trollope says, "The verb τέκτον is used simply for ήν, in reference to the length of the course." The preceding verse has been interpolated here from 356.—έκφερε, sup. 376.

μίτον the poet must mean 'in and out' of the warp, literally, 'put in on one side of each thread, and pulled out on the other.' It seems impossible to accept Heyne's view of the sense, εξέλκουσα μίτον, παρέκ πηνιων, "extrahens filum extra lictum radius circumvolvant." 764. πάρος κτ.λ., before the dry dust could fall in and obliterate the footprint. Or, as some explain, 'before the dust raised had time to settle down upon it.' Schol. Vict. φθασε το βήμα την καταφερμένην ἐπὶ το τίγχον κόνων, ἣν δ' ἐπέκρασεν ἀνέκτησεν. 765. χε' ἀντιμένα, lit. 'sent a current of breath down his (Ajax's) head.' A phrase to indicate closeness, as sup. 380. —ἀντιμή, a form of ἀντιμή, occurs also Od. iii. 289.

κέλευν, 'cheered him on'. (διόδο-κλέον). Ulysses seems from this to have been the popular man, perhaps from his versatility and readiness to assist. 768. πῦμαν δρόμον, not 'the last heat,' but 'the end of the course.' Schol. Ven. 2, τὴν πρός αὐτὰ τὰ τέρματα. 769. εἴχετο. Ulysses, as a knowing man, mentally prayed to Athene for her aid, mindful of a failure through the omission of that duty. Sup. 546.

771, 772. This distich occurred v. 122. The latter verse was rejected by some critics, on the ground that the fall of Ajax was enough to secure victory, without heightening the limbs.
773. ἐπαίξασθαι, an Attic form of aorist, 'to pounce upon,' 'take possession of;' or, 'rush up to the place where the prize lay.'

774. ὑλοθε. He slipped as he was running on the dung of the oxen that had been killed for the pyre (sup. 166). Cf. Aesch. Frag. 255, ἐρρώθως γὰρ ὑλόθεν ποτάμενοι ὤνθο πελάρις, ἡπόδος χαλάμασαν (where χαλάμασαν, 'the slot,' has been ingeniously conjectured). This shows that the assertion of Thomas Magister (cited by Spitzner), that ὑλόθες meant only the dung of oxen, is incorrect.

777. ἀδετε, antem, as frequently.—ὡς ἦλθε, ἐσπερ, even as he had come in first. See on Aesch. Cho. 663, ἐσπερ ἅδηρ ἀπεξύγην πόδας.—ἐλε, 'took,' as his prize. Theor. i. 6, αἰκά τίρος ἐλη κεραν τραγύν, ἀλγα τῷ λάφυ.—κέρας ἔχων, a form of protesting, as sup. 584.

784. γέλασαν. Compare the ἀσβεστος γέλωσ at an equally comic scene, i. 599. Virg. Aen. v. 357, 'ficien onestudebat et undo Turpia membra fino; risit pater optimus illi.'

784—797. The event passes off amidst good-natured banter, Antilochus joking on the superior pace of older men. Achilles, to whom he pays a compliment, raises his recompense from half to a whole talent of gold.

785. λοισθήμων, 'the prize of the last in.' Cf. 751. The word here seems an adjective.—ἐκφερε, ἐφέρετο, sc. τοῦ ἀγώνος.

787. ἐτι καὶ νῦν, as if the instances of visible interference on the part of the gods were more common in the olden time.

790. ὄρσος. Ulysses here belongs to a former generation.—ἀμογέφωνα, 'of a green old age.' Others interpret 'prematurely old,' and this seems the sense of ἐπ' ἀμφί γῆρας θίκεν, Od. xv. 357; Hes.'Ærg. 705.

792. ἐρείδησασθαι, with the i. long, is remarkable, and ἀπαξ εἰρημένον. Bekker has ἐρεῖδησασθαί (a variant in Schol. Vict.), and ἐριζηθὼν is the dual indicative in xii.
ς φάτο, κύδηνεν δὲ ποδώκα πηλεύνα.

τὸν δ' Ἀχιλέως μύθουσιν ἀμειβόμενος προσέειπεν ἢ 'Ἀντίλοχος', οὐ μὴν τοιὸ κείρησεται αῖνος, ἀλλὰ τοιὸ ἤμιτάλαντον ἔγω χρυσοῦ ἐπιθῆσον.' 795 ὡς εἶπον ἐν χεριν τίθη, ὦ δὲ δέξατο χαῖρων.

ἀνταρ Πηλείδης κατὰ μὲν δολιχόσκοιν ἐγχος θήκ' ἐς ἀγνῶα φέρων, κατὰ δ' ἀστίδα καὶ τρυφάλειαν, τεῦχεα Σαρπίδοντος, ἀ μὲν Πάτροκλος ἀπηύρᾳ. 800

οτῇ δ' ὅρθος καὶ μύθον ἐν Ἀργείουσιν ἐκείπεν. ἀνδρεὶ δύω περὶ τῶνδε κελεύμεν, ὦ περ ἀρίστω, τεῦχεα ἐσταμένων, ταμεσίχραον χαλκὸν ἐλόντε, ἀλλήλων προπάροιθεν ὁμίλου πειρήθηραι.

ὀππότερος κε φθήσων ὀρεξάμενος χρόα καλὸν, [ψαύσῃ δ' ἐνδίων διὰ τ' ἔντεαι καὶ μέλαιν αἴμα,] τῷ μὲν ἐγὼ δῶσο τόδε φάσγανον ἄργυρότολον καλὸν ἔρημικον, τὸ μὲν Ἀστερόπαιον ἀπηύρων.

423. See sup. 735. Hesych. ἐραίδασθαὶν ἀμυλλήθῃναι, φιλοεικέται. We must assume a form ἐράδειν (i), analogous to ἐράδαινειν (i. 574) and ἐράδαιαινειν, and suppose that the i is pronounced long by doubling the dental. Heyne accordingly edits ἐραίδασθαι.—The Attic form Ἀχιλέως, for the epic Ἀχιλῆς, is also remarkable, and perhaps a note of ἐρεαμικός. The sense is, 'Tis hard for Ἀτακέσων, except instead for Achilles, to contend with Ulysses in speed of foot.' 793. κύδηνεν. He said this to compliment Achilles. So Hes. Ἕρως 38, μέγα κυδαῖνων βασιλῆς δωροφάγους. Cf. xiii. 348. The aorist occurs also in Od. xv. 212.


798—800. Achilles proposes a fifth contest, a μονασταία with lances, and offers as a prize the arms taken from Sarpedon (xvi. 669). These are to be held in common; but the man who draws first blood is to have a silver-studded sword.

805. φθήσων. Cf. xvi. 314.—ἐνδίων, a very strange word, and ἄτα εἰρημένων, apparently from ἐδιον. The ancient critics rejected this line, the sense of which is absurd, since 'touching the inwards' would be death, and which is partly made up from x. 298. Aristophanes evaded the difficulty by writing ὀππότερος κεν πράσθεν ἐπιγράφουσα χρόα καλὸν φθήνῃ ἐπεξάμενος διὰ τ' ἔντεα καὶ φόνον ἀνδρῶν. Spitzner, in a very long note, defends the whole passage, which even recent critics have strongly suspected. He gives ἐνδίων a sense proposed as an alternative by the grammarians, τὰ ἐντος τῶν ὄπλων μέλαι, "corpus armorum tegumento involutum." (So also Hesych., who explains it as a synonym of ἐνδύων; and Heyne, "neesse est intelligi corpus intra thoracem, extem,") and he concludes: "Achilles superiorem fore pronuntiat cum, qui esse per arma et sanguinem adacto internum adversarii corpus haserit, i.e. sanguinem vere excussit." Such a wound, he argues, would not be fatal, and Achilles did not intend that it should; for he invites both combatants to partake of a banquet (ver. 810, rejected however by the ancient critics). As for the arms of Sarpedon being a common possession, ξυρ agre (see i. 124), he says we need not inquire too particularly how such an arrangement could be carried out. Heyne thinks 806 is "laud dubie defendus."

808. Αστεροπαιὸν. See xxi. 183, where
his despoiled armour is only generally spoken of as τεύχεα.

811—825. Again Ajax, the son of Telamon, stands forth, and Diomedes rises to meet him. They attack each other three times without result, when their friends interfere to stop the fight, and the prizes are divided. Ajax however presents Diomedes with a sword and belt.

812. This verse occurred iii. 310, and the next vi. 120; xx. 159.

815. This also seems adapted from iii. 342, and the next is of frequent occurrence, e. g. iii. 15; xx. 176.

817. σχεδών, cominus, in close fight. “Heroes præsum quam enses inuentant, exteriori causa ter concurreat et se petunt invicem; tune demum Ajax Tydidae feritclypeum, Diomedes autem caspidem Telamonii intendit cervici” (Spitzner). Doederlein thinks ἐπίθεται, by the contrast, implies that they threw their lances first from a distance. The contest was with the lance, not the javelin,—the thrust, and not the throw. —ἀμφίθρησαν, Schol. Vict. ἀφέχθησαν, ἀντὶ τοι, ἐπάταται.

819. The spear going right through the shield, and only being stopped by the cuirass, was, as Heyne observes, “satis serio pro certamine ludicro.”

In the whole of this account we desiderate the good sense and naturalness of a true poet.

821. ἐπ’ αὐχένι κύρε, he kept aiming, or hitting, at the neck. Schol. Ven. 2, αἰτ ἐπὶ τῷ αὐχένι ἐτύγχανε διὸ καὶ δεῖσιν. The more artistic method of Diomedes made them fear a fatal result. They were expected only to strike at the shield or breastplate, perhaps, and with moderate force.

824, 825. These lines were rejected by both Aristarchus and Aristophanes, as the Schol. Ven. informs us, on the ground that the prizes ought to have been strictly equal, whereas favour is here shown to Diomedes. Spitzner adds that the latter verse is taken from vii. 304.—The φάσγανον here seems not the same as the Thracian sword promised in 807, and which was only to be given in case of a defeat.

826—835. Achilles offers a prize for a sixth contest, throwing the quoit (“putting the stone,” perhaps gives a nearer analogy). A solid lump of iron is produced, which shall be given as a reward.
to him who can throw it the farthest.
If he lives in the far country (he says in hyperbolical phrase), he will have metal enough to use for the next five years, i.e. such is its weight.

826. σῶλον, a lump of iron just as it left the foundry, like our pig iron. Schol. Ven. σῶλον παρὰ τὸ δάσος εἶναι, δὲ ἐστὶ περιφέρεις καὶ αὐτοχώρος, ὥς καθ’ ἔστιν κεκωμενεύμενος καὶ μηδὲν ἕχων ἔπιστακτων. Heyne, αὐτοχώρωντων, ἀπ’ αὐτῆς τῆς χωνείας τὸ τέλειον ἔκχωτα, καὶ μὴ προσδεμένων ἄλλου τινος εἰς συμπληρώσαν. But Doederlein ingeniously explains it of a ‘naturally fused’ (ἐκείν χόλων) mass of meteoric iron. The Schol. well adds, that the δίσκος or quoit was quite distinct from the σῶλον, the former being flat, sometimes of stone, the latter globular. Compare ὅλος, Σόλων, sollus (in sollus, sollemnis). The old tradition, ‘et prior acris erat quam ferri cognitus usus,’ has led some to regard this passage as of great antiquity, indicative of the first entry upon “the iron age.” But “the iron period” (says Mr. Stevens) “is wanting in the definiteness of the two other (stone and bronze) periods. Iron is, indeed, the universal accompaniment of the higher civilization, but it also descends into the savage state.” It has not (we believe) been yet found in monuments or works of a very remote period. But under any circumstances this passage is curious; and it seems we must understand it quite simply, of the gradual using up of the mass or lump for agricultural uses. Above, 261, and inf. 850, we have iron mentioned as a prize; and the name of the metal occurs in not a few passages of both the Iliad and the Odyssey.

827. Eetion was the father of Andromachē, xx. 472.

882. ἀπόρροθοι, scil. ἀπτώς εἰς,—if he lives in the ἐσχατικ or back settlements. This sense seems determined by ἐς πόλιν, 835. But Heyne gives the sense, “even if he has a large estate to cultivate.” Doederlein would read μᾶλα πολλαί, and explain it, “etiamus plurimos procul hinc (domi, in Graccia) fertiles agros habeat.”

834. οἱ, i.e. αὐτῷ, ‘not from any want of iron will either shepherd or ploughman of his have to go to the city, but it (the σῶλον) will supply him,—ἀτεμβόλως, σεβαμένος. Cf. supra. 445.

836. Four competitors, including the irrepressible son of Telamon, rise for the contest. He is beaten however, though only by one, who hurls the iron as far beyond all the rest, as a herdsman can throw his staff. (Polyxoetes and Leontius are the heroes of xii. 129, 130.)

839. ἔξεις, in a row, or abreast.—γέλασαν, either because the iron fell far short, or because they were pleased at the throw. Schol. Ven. 2 and Vict.
deuterōs aut' aféhke Deouetês ōzos 'Arhos, tò trítōn aut' érruphe megas Telamōnios Aías [xevós atop stibarhēs, kai upérbaile s'ymata pàntwn.]

843. This verse was rejected by the critics, as interpolated from Od. viii. 192.

845. kalairopa, a herdsman's crook. This seems to have been used as a missile for driving cattle. Hence Theocritus, iv. 49, ἀλ' ἦν μοι βοκόν τὸ λαγωβδον, ὅς τὰ πάτατα, 'I only wish my staff had a crook to it for, then I would strike you!' (The straight stick, lαγωβδόν, was used for killing hares, &c.) But it may well be doubted if kalairoph, which only occurs here and in the Anthology, is a really ancient word.

847. paíntos ágōnos seems to mean the crowd of spectators standing near the spot where they expected the weight to fall. But it went far beyond, and over their heads. Heyne thinks it means "spatium intra quod disci jactus sit."

848. étarou. The prize was borne off in triumph by the victor's friends, in a kind of kώmos.

850. Ídēnta (tou), dark-coloured, like lειδεα πάντων, &c. Some interpreted it, 'suited for making arrows,' τὸν εἰς lειδος εὐθείοντα, Schol. Ven.; but the quantity of the word is against this. Besides, the metal here meant is iron already wrought into pelēkeis, axes, having two cutting edges and a handle in the middle (diplēnios). Schol. Ven. ἠξίνας διστόμους τὸ δὲ ἡμιπέλεκκον τὸ ἴμιον τοῦ πελέκεως, τὸ ἐκ τοῦ ἑώς μόνον μέρους ἐχον ἀκμή. Hence in Od. v. 235 the pelēkeis is ἀμφότεροθεν ἀκαχμεῖνος. The k is doubled for the metre, as in πελεκεῖσθαι Od. v. 244.

854. The ἀρα is a mere expletive, and does not read well. Some read ἂν γάρ, making ἂν demonstrative; but that use, perhaps, is confined to the nominative ἂν. There were variants ἂς γάρ and ἄγουσ πόδα. The latter, Spitzner observes, implied τής γάρ ἄγους. The genitive is not uncommon after verbs of shooting or aiming. So iv. 100, ἀλλ' ἀγ' ὑστεσσον Μευνέλαον κυδαλίμων. Soph. Antig. 1053, ὅ πρεσβύ, πάντες, ὡστε τοῦτοι τοκοῦν, τοιεύετ' ἀνδρὸς τούδε.

857. myrmidōn τοῦχη. The Schol. Ven. observes that this is a weak point,—Achilles should not have anticipated what was really the result of an extraordinary
accident. And to sever the thread intentionally was a greater feat of skill than to hit the bird.

859—883. Teucer and Meriones compete for this prize. Teucer, failing to offer a prayer to the archer-god (iv. 101), hits only the string, and so liberates the bird. Meriones, with a hasty vow to Apollo, draws his bow and pierces it while flying, and it falls dead from the mast on which it had again alighted, the arrow descending at his very feet.

861. This verse occurred iii. 316.

863. ἐπικρατεῖς, with a firm grasp of his bow, ἰσχυρὸς καὶ δυναῖς πολλὰς, Schol. Ven. 2. So the kites holds in its grip the nightingale, τὴν δ’ ὃ γ’ ἐπικρατέως πρῶς μιθὺρε ἐπειπεν, i. e. ἐπικρατών or ἐπικρατεῖς ἔχων αὐτὴν, Hes. Ἰρ. 206. —ἡπέλατη, ἥθεσα, Schol. Ven. The primary sense of both verbs is to utter loud words.

865. ᾽αμαρτε, Lucian, Hermotim. § 28, ὅπερ οὖν τῇ Ὑμηρικῷ τουτεύτη ὑποτήκει, δο δεῖν τὴν πελείαδα καταστρέφειαι, ὃ δὲ τὴν μηρίνων ἐνετέμεν, ὁ Τεῦκρος, οἷον, —μέγηρα, id est invidit. — See Lexil. p. 408.

860. τῇ, 'with which,' &c. It might also mean 'where;' and we might construe πᾶρ πόδα τῇ δεδέντ’ ὄρνις. To this perhaps Schol. Ven. alludes, ἐκάτερος δὲ διόπται προσδίδοντα. Virg. Aen. v. 510, 'nodos et vincula linea ruptit, Queis inequa pedem malo pendebat ab alto.'

868. παρείθη, ἐκρῆματο παρειμένη, hung loose to the earth. A rather rare aorist. We have ἀφείθη in Eur. Phoen. 1377.


871. ᾽ω ἄνων. These words are ambiguous. The best sense seems that given by Schol. Ven. 2, τῶν ὄψεων κατείχε πάλαι ὁ Μηρινὸς, ἔως ἄνων ὁ Τεῦκρο κατὰ Ξονεμέαν πλαχῶν πρῶτος. The Schol. Ven. records some rather remarkable variants in the MSS, copies. Spitzner thinks the true reading, as suggested by Voss, is ᾽ω ἄνων, and he compares Od. v. 253, πρὸς δ’ ἀρα πηδάλιον πούσατο, ὅφρι ἄνων. — So also Doederlein.

872, 873. See iv. 101, 102.

875. τῇ, ἐνταῖδα, viz. not on the mast,
but aloft in the sky.—ἀνεύωνσαν, towering above his head in eddying circles. Virg. Aen. ut sup., ‘alis plaudentem nigra fitig sub nube columbam. Decidit examinis, vitamque reliquit in astris Ἀθηνίως, fixamque refert delapsa sagittam.’ As the arrow fell at the archer’s feet, it is clear the bird must have been struck immediately over his head. If the wounded bird returned to the mast, it may have flown back to it for some space; and if it dropped dead from the mast, τῆλε ἀπ’ αὐτοῦ may mean, ‘far from Meriones,’ who therefore stood not under the mast, but at some distance from it. Otherwise, ἀπ’ αὐτοῦ might mean ἀφ’ ἴστοιν.

879. Λάεσθεν, ‘drooped.’ See Lexil. p. 405, where Buttmann inclines to the reading of Aristarchus, Λάεσθεν, ‘she dropped her closely-feathered pinions.’ Hence perhaps Hesych. Λάεσθεν ἐτί- νατεν.

880. Λαώι κ.τ.λ. See sup. 728.

881—887. The eighth and last contest, throwing the javelin. The prize for this offered by Achilles is a caldron ornamented with patterns of flowers. Only Meriones and Agamemnon compete. Achilles, perhaps in deference, or making amends for the past, awards the prize to the King without trial, requesting him, as some compensation, to present his bronze lance to Meriones.

886. ἡμοες (lērai), skilled in shooting. An Ionic word, formed like νόημα, φράδμων, μεθήμων, but occurring only here. The Schol. Ven. mentions a variant ἤμοες, which was also known to Hesychius: ἤμοες ἀκοντισταῖ, ρήματε, ὀρχη- σταί. More strange still is the noun ἡμα, ἀκόντισμα. Besides ἡμασ, Hesychius has ἡματα: βλάματα, ῥώματα, ἀκόντια, and ἡμοαθήνθη βλάζης, ἀκόντισιν.

890. “The most refined of his (Achilles’) attentions is perhaps that shown to Agamemnon, after the reconciliation, on the occasion of the Games. It was difficult to exclude the chief King from the sport of Kings; inadmissible to let him be worsted; impossible either to make him conquer those who were his superiors in strength, or to place him in competition with secondary persons. Achilles avoids all these difficulties by proposing a ninth, or supernumerary match, with the sling; and then at once presenting the prize to Agamemnon with the observation that, as his excellence is known to be paramount, there need be no actual trial.” “Juventus Mundi,” p. 421. (There seems however to be some oversight respecting “the contest of the sling.”)
ἀλλὰ σὺ μὲν τὸδ’ ἀεθλον ἔχων κοίλας ἐπὶ νῆας ἔρχεν, ἀτὰρ δόρυ Μηριόνη ἦρωι πόρωμεν, εἰ σὺ γε σφθυμῷ ἐθέλοις’ κέλομαι γὰρ ἐγώ γε.’’

ὡς ἔφατ’, οὐδ’ ἀπίθησε ἀναξ ἀνδρῶν Ἀγαμέμνων, 895 δῶκε δὲ Μηριόνη δόρυ χάλκεου αὐτὰρ ὁ γ’ ἦρως Ταλθυβίῳ κήρυκι δίδω περικαλλὲς ἀεθλον.

893. δόρυ seems to mean the actual lance with which Agamemnon was preparing to make a throw. This is now to be given to Meriones in lieu of the prize. 897. δίδω, Schol. Ven. 2, δηλονότι ἐπὶ τῷ ἀπαγαγεῖν εἰς τὴν βασιλικῆν σκηνῆν.—περικαλλὲς, as being ἀνθεμά- εντα. Cf. Od. xxiv. 275, δῶκε δὲ οἱ κρητῖρα πανάργυρον ἀνθεμάεντα.
The subject of this book, entitled "Εκτορος λύτρα, formed part of the old tale of Troy; for Aeschylus treated of it in the Φρύγες or "Εκτορος λύτρα (see Aesch. Frag. 253, Dind.), but that he did not borrow it from the Iliad is shown, not only by the title Φρύγες, whom he represented as accompanying Priam, but by the silence of Achilles, who remains muffled up (ἐγκακάλμησον οὐ φθέγγεται); whereas, in the present book, he uses, like so many characters in our Homer, all the rhetoric of a rhetorical age. (See on 507 inf.)

There can be no doubt that some peculiarities of style, and many passages allied to others in the Odyssey, occur in Book xxiv.; and doubts have been thrown on the authenticity of it, as on the concluding book of the Odyssey. Spittner says we must be content with what we have got, and follow the general opinion of the ancients, who objected to particular passages in it, rather than to the book itself, as an integral part of the Iliad.

1—21. The Greeks separate to celebrate the funeral banquet. Achilles lies sleepless, anxiously calling to mind the many adventures he had seen with the friend he has lost. At last he wanders forth alone on the sea-strand, and vents his hate against Hector by dragging the body thrice round the tomb of Patroclus. He then lets it lie in the dust; but Apollo ever protected it from disfigurement by holding his aegis over and around it.

1. ἠυτό. There is a difficulty in the long ἄ. The epic aorist, ἐλώμην, is short in xxi. 50, ὥν δὲ λώμην διὰ τόσα πορών. The accent in the old copies seems to be ἠυτό, and so Schol. Ven., who doubts whether it is the epic aorist, the contracted imperfect (ἠύτο), or shortened from ἐλέλυτο. There is some uncertainty in the quantity of the root. We have λῶσις and ἠλύνοι (ἐ) by the side of βούλυτος and ἀλυκτοπέδη in Hes. Theog. 521, which (if a genuine word) can only be ἀλυκτόπεδη (ὡ), i.e. ἄλυτος πέδη. Comparing liber and ἑλεοθέρος, we might speculate on a digammated root λαθ, which would remove the metrical difficulty, by its strong or weak pronunciation.—ἀγών, the company assembled for the funeral games.—The aspirate or Φ in ἐκάστος is often dropped; otherwise ἢν ἐπὶ νύξ (Heyne, Bekker), or ἀπαντες (Bentley), would be plausible.

3. ταρπήμενα, 'to take their fill of it,' has the same dependent construction as the preceding ἱέναι. Schol. Ven. τέρψον λαβών ἀπὸ κοινοῦ δὲ τὸ μέδουστο.

6—9. These four verses were rejected by the critics, but the reasons they al-
Whilst postquam junxit.

lege (see Schol. Ven. and Spitznor) do not seem valid. The phrase ἀδορὴγα ήμι καὶ ἥμιν occurs xvi. 857; xx. 362; and ver. 8 is repeated in Od. viii. 183.—πείρων, going through, passing, perούν, perαίνων. So Od. ii. 134, πανυχίη μὲν ἐν ἡ ἦς καὶ ἡ πείρα κέλευθον.—With ἀοτὼ Doederlein would supply ἵρα, as with πτολεμαῖος ὅδων, or τολυ-πεύων.

10. ἄλλοτε κ.τ.λ. Juv. Sat. iii. 279, 'nocent petitur lugentis amicicum Pelia-\[\ldots\]cube in faciem, mox dixinde supinum.'

12. διένεσκε ἄλων, 'he would wander to and fro as one distraught.' Schol. περιήρχεται ἄθροισσ. As in περιπατεῖν, the idea of circling is here limited to the turn back in a straight course, a notion familiar to the Greeks as conversant with the stadium. This verse and the two preceding lines are quoted by Plato (Resp. iii. p. 388), who reads παλαίσκεσκε for διένεσκε.—οὐδὲ κ.τ.λ., the first thing that roused him from his abstraction was the dawn of morning: or perhaps, 'he continued restless till he saw the dawn appear.'

14—16. There seems some ἄνακλάλων here. The optative ἐξεύθεν must imply repeated acts at indefinite times; otherwise we should require ἐξεύῃ, postquam junxit. But the ἄλλο should rather introduce the single act: 'he did not fail to notice the early dawn, but dragged the body thrice round the tomb, and then rested.' Or did he yoke and unyoke his steeds several times in the same night? Then the δὲ in 16 is not only superfluous, but violates the digamma; yet it is found in the MSS. as well as in the scholia, where it is called περισσός. The first difficulty is removed by 416 inf., which represents the act as repeated at intervals. So πολλὰ ῥυσάζεσθε, inf. 755. This will also suit the imperfect παν-ίσκετο, while the aorist δησάσκετο will express the tying of the body once for all to the car. Possibly we should read, with Heyne, τρὶς Φερύσας. Spitzner places a colon at ὅπισθεν, regarding the δὲ in that verse as marking the apodosis. A Greek vase found at Canosa, the Naples Museum, No. 3254 (but not of the early style), describes this scene:—"The funeral pile, with the words Πα-τροκλοῦ ταφος, on it. Whilst a human sacrifice has been made, and other victims await their fate, Achilles pours out libations. On one side the body of Hector is seen attached to the car that was to be drawn three times round the bier," (Murray's "Handbook of South Italy," p. 157.)

19. ἀεικήν. See xvii. 270, where Patroclus is called a favourite of the gods. —χροτ, the same dative as in ἄμονεν τι τινι.
χρυσεῖν, ἵνα μή μὲν ἀποδρύφου ἐλκυστάξων.


22—51. The gods deliberate whether they should not order Hermes, that prince of thieves, to steal away the body. The plan is opposed by Hera, Athene, and Poseidon, who now agree in their enmity against Troy, the two first in consequence of the adverse “judgment of Paris.” Apollo reproves them for their refusal to do a just act, and for favouring the furious, implacable Achilles. A man may lose a dear friend, and soon forget it; but Achilles cannot rest content without doing dishonour to the inanimate clay.

23—50. These eight verses were rejected by the Alexandrines, chiefly on the ground that the “Judgment of Paris” was a legend unknown to Homer, and because he attributes the causes of the war in many other passages to the rape of Helen, Destiny, and other reasons. The first verse however seems essential to the narrative; and if we connect with it directly ἀλλ' ὅστε δὴ in 31, the objective ἀλλ' does not seem logical. Moreover, as Spitzner says, we cannot well spare v. 21. On the whole therefore the passage seems to hang together, and on the theory of ‘late compilation,’ there is no great difficulty about it. It has been shown in the Preface that the judgment of Paris was an episode, and a very celebrated one, of the older epics on the Trojans.

27. ἔχον, ‘they kept on,’ remained


29. νείκεσσε, ἐμέμψατο, had spoken, or given judgment, disparagingly of them. The Schol. Ven. finds a difficulty in this word: το νείκεσσε οὐκ ἐστὶ κρύιν, ἀλλ' ἐπιπλῆξε καὶ διαφέρεσθαι. It is clearly antithetical to ήγησα in the next line,— μαχλοσύνη, who inspired him with a wanton desire. He should rather have said, πόρε καλλιστὴν ἄλοχον. This was a very favourite subject with the vase-painters of old. In some cases (a common practice in ancient art), Helen is seen in the background, as if the artist designed to bring on the scene the object of the promise. The Schol. Ven. records a variant in some copies (αὶ ἄπο πόλεως), τὴν δ' ἡμη', ἥ οἱ κεχαρισμένα δώρο ὑμημε. 

31. ἐκ τοῦ. Schol. Ven. 2, ζ ὁ Ἐκτώρ ἄπεθανεν. He refers to 107 and 413 inf., adding to the nine days during which the gods had disputed, (1) the day of Hector's death, (2) the cutting the wood for the pile, (3) the funeral games, It is singular that the same numbers, nine and twelve, occur again in the truce, inf. 664—607.

33. σχέτλιοι, смел, δυσανάχετα πράσοντες καὶ δηλήμουνε, ὡ ἐστι φθαρτικοί. The gods were wrong-doers in returning evil for good, neglect for pious offerings, &c.
"Εκτωρ μηρ" ἐκῆς βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὖν ἐτλητε νέκυν περ ἐόντα σαῶσαι,
ἂν τ' ἀλόχω ἰδέεν καὶ μητέρι καὶ τέκεi Ὡ
καὶ πατέρι Πριάμῳ λαοίς τε, τοι κέ μιν ὥκα
ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.

αλλ' ὅλω Ἀχιλῆ θεοῖ βούλεσθ' ἐπαρήγειν,
ὡς οὖτ' ἀρ φρένες εἰσὶν ἐναίσιμοι οὖτε νόημα
γραμματὸν ἐνι στήθεσι, λέων Ὡς ἄγρια οἴδεν,
ὡς τ' ἐπεὶ ἀρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
εἴξας εἷ' ἐπὶ μῆλα, βροτῶν ὤνα δαίτα λάβῃς
ὡς Ἀχιλῆς ἔλεον μέν ἀπώλεσεν, οὐδὲ οἱ αἰῶνὶς
[γλύμνης, ἂν τ' ἄνδρας μέγα σώνεται ὑδ' ὄνυνης.]

μέλλει μήν ποῦ τις καὶ φίλτερον ἄλλον ὄλεσαι,
ἡ κασίγνητον ὀμογάστριον ἥκεν καὶ οὐν.

αλλ' ἢ τοι κλαύσας καὶ ὀδυράμενος μεθέκεν
τηλτὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώπους.

αὐτάρ ἢ γ' "Εκτορά δίον, ἐπεὶ φίλον ἢτορ ἀπηύρα,

ἐπὶ πνιε ἐξάπτων περὶ σήμα ἐτάρουν φίλου

ἔλκει. οὐ μήν οἱ τὸ γε κάλλιον οὐδὲ τ' ἄμενον.

μὴ ἀγαθῷ περ ἐόντι νεμεσσηθῶμεν οἱ ἡμεῖς

κωφὴν γὰρ ἤν γαῖαν ἄεικίζει μενεαίνων."

35. σαῶσαι, 'to bring him safe back
to his home.'—ἰδέειν, ut videant saltem
torment, Doederlein.

41. γναμπτῶν, like στρεπταί in xv. 203,
flexible. So τηλτοῖν, 'capable of endur-
ance,' inf. 49.

43. For εἴξας the Schol. Ven. proposes
to read εἶξη, the sentence, as it stands,
having no apodosis. Eustathius, cited
by Spitzner, compares viii. 306, ὡς τ' ἐν
κύρῳ καρπὶ βοῦδονος νοτήσε ἐπεὶ εἰρι-
νησί, for βριθέται. But, as we may there
supply κάρη βάλλει, so here ἔλεον ἀπώ-
λεσει, or a similar sentiment, may be in-
ferred. Spitzner calls it "decendi negli-
gentia queadam."—βροτῶν, 'food for
men'; perhaps βοτῶν, 'a feast on cattle,'
i.e. not on wild animals.

45. This verse was justly rejected by the
critics, as interpolated from Hes. Opp.
316.

46—50. μέλλει κ.τ.λ. 'It may doubt-
less be that a man hath lost some other
even dearer than a friend,—a brother
from the same womb, or even a son; yet,
after paying the tribute of a tear, and
some words of woe, he gives him up (re-
signs or dismisses his grief about him);
but this man, not content with robbing
Hector of his dear life, must e'en tie him
to his car, and drag him round the tomb
of his favourite companion.' Cf. xxii. 95,
μη με κτείν', ἐπεὶ ὄντ' ὀμογάστριον "Εκ-
tοράς εἴμι. Doederlein proposes ἄλλος
for ἄλλων, comparing xxii. 106.

53. μη, i.e. σκοπεῖτω μη. This verse
also was rejected by the critics; and the
violation of the E in οί shows that it
cannot be really ancient. Cf. 72.

54. κωφή, 'insensate.' "Nimia Achil-
lis iracundia vel terrae, communi omnium
parenti et mortuorum receptaculo, vim
quasi et contumeliam parari poetae dicit,"
Spitzner; who remarks that Aristotle
cites the verse (Rhet. ii. 3). "Expro-
bratur Achillī quod vir fortissimus iner-
τὸν δὲ χολωσμένη προσέφη λευκόλευνος Ἡρη εἶνα καὶ τοῦτο τεῦν ἑπος, ἀργυρῶτοξε, εἰ δὴ ὀμὴν Ἀχιλὴ καὶ Ἑκτορ θῆτο τιμὴν. Ἑκτορ μὲν θυντός τε, γυναικά τε θήσατο μαζόν αὐταρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἢν ἐγὼ αὐτὴ θρέψα τε καὶ ἀτύτηλα καὶ ἀνδρὶ πόρον παράκοιν, Πηλεῖ, ὃς περὶ κηρὶ φίλος γένετ' ἄθανάτουσιν. πάντες δ' ἤμυνασαθε θεοὶ γάμον ἐν δὲ σύ τοῖς δαιών' ἑξών φόρμιγγα, κακῶν ἕταρ', αἰὲν ἀπιστε. τὴν δ' ἀπαμείβομενος προσέφη νεφεληγερέτα Ζεὺς Ἡρη, μὴ δὴ πάνταν ἀποσκύδμανε θεοῖν, οὐ μὴν γὰρ τιμή γε μὲ ἐξεστατ, ἀλλὰ καὶ Ἑκτωρ φίλτατος ἐσκε θεοῦτι βροτῶν οὐ ἐν Ἡλίῳ εἰσίν, ὃς γὰρ ἐμοὶ γ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων. οὐ γὰρ μοὶ ποτε βωμὸς ἕδευετο δαιὸς εἴσις,

mia et adversus injurias torpida velut ignavus insultet.” (Doedelein).

55—63. Hera replies, that there may be something in what Apollo has said in reproach, if Achilles, the son of a goddess, ought to be held in no higher honour than Hector. But some exceptionable privileges should be allowed to one, the marriage of whose mother with Peleus the gods themselves approved by their presence.

56. καὶ τοῦτο τεῦν ἑπος, bene se habeat hoc eliam (inter alia) quod dicisti.—ei δὴ ὀμὴν κ.τ.λ. ‘Your argument, that Hector deserves greater care from, because he gave more sacrifices to, the gods, fails in this, that Achilles partakes of divine seed, and must therefore be preferred to a mere mortal, however friendly they may be towards him.’

58. γυναικά does not agree with μαζών, but is the direct object of θήσατο. The Schol. Vict. happily compares xxii, 37, δ' ἐρυνὼν ἔξει χαλκῷ τάμεν νέους ρηγκάς.

59. αὐτὴ θρέψα. Vase-paintings exist, of a goddess suckling a child, which may refer to this rare legend. The advocates of the ‘solar theory’ interpret it of the air or ether giving life and light to the sea.

62. ἤμυνασθε, the imperfect of ἄντι-ώμαι. See Lexil. p. 143. This too, the marriage of Thetis, was a celebrated theme of the older epics. See Preface, § 1.—δαιῶν, δεδαινοῦ.—κακῶν ἑταρ, Schol. Vict. ‘Αλέξανδρου καὶ Ἑκτορος. 'Ἡλίος (Orr, 716) ‘μη δὲ κακῶν ἑταρ.’

64—76. Zeus bids Hera not to pont; for that, dear as Hector was to the gods, Achilles will hereafter have greater honour. He rejects the proposal before made (24), to get the body conveyed stealthily away from Achilles, because Thetis is watching by his side, and this would be for one divinity to thwart another. He orders Thetis to be summoned, to suggest to her a compromise.

65. ἀποσκύδμανεν, lit. ‘to sink off’ (root σκυϊ, σκυϊ, σκυϊς, as in σκυθρατός), occurs only here, and does not seem an ancient word. See inf. 113. 592. The ἅπα has the same sense as in ἀπομνηστα. —μια, ὀμὴ, ‘one and the same.’ Theor. xvii, 68, ἐν δὲ μία τιμᾷ Τρινότος καταστείλοι κολωνᾶν. —ἀλλὰ καὶ, ‘though indeed Hector too,’ &c.—οἷ ἐν Ἡλίῳ, note the δ omitted. Bekker gives δ' Ἡλίῳ εἰσίν.

66. ὃς γὰρ ἔμοι γ’, ‘for so at least he was to me,’ viz. to whom especially the offerings were paid. Doedelein compares iv, 318, μάλα μὲν κεν ἐγὼν ἔθελοι καὶ αὐτός ὡς ἔμοι, ὡς ὑπὲ κ.τ.λ.—ἡμάρτανε, missed, failed in, ἔλειπετο.—οὗ τι, ‘in no respect,’ in nothing.

69. εἴσις, equably distributed among the guests. The notion of rationes (νε-
λοβής τε κνίς τε τὸ γὰρ λάχωμεν γέρας ἰμεῖς. 70
ἀλλ’ ἦ τοι κλέψας μὲν ἐάνσωμεν—ουδὲ τῇ ἤστων
λάθρῃ Ἀχιλλῆς—θρασὺν Ἕκτωρ: ἦ γὰρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὦκας νῦκτας τε καὶ ἱμαρ.
ἀλλ’ εἰ τις κλέασε ἡδέων Θέτιν ἀσάντον ἔμειδο,
ὄφρα τί οἱ ἐπὶ πυκνῶν ἔτος, ὡς κεν Ἀχιλλεὺς
δώρων ἐκ Πριάμου λάχη ἀπό θ’ Ἕκτωρ λύσῃ.’ 75
ὡς ἔφατ’, ὡρτο δὲ Ἦρις ἀελλότος ἀγγέλεονσα,
μεσσηγὺς δὲ Σάμου τε καὶ Ἦμβρου παπαλοέσσης
ἐνθορε μείλαιν πόντῳ, ἐπεστονάχθη δὲ λύμνη.
ἡ δὲ μολυβδαίνη ἱκέλη ἐς βυσσὸν ὄρονειν,
ἡ τε κατ’ ἀγραύλου βοὸς κέρας ἐμβεβαίᾳ
ἔρχεται ἀμηστήσων ἐπ’ ἱχθύσι κήρα φέρουσα.
εὕρε δ’ ἐνι στη’ γλαφυρῷ Θέτιν, ἀμφὶ δὲ τ’ ἄλλαι
εἰαθ’ ὁμηγερέες ἀλιαί θεαί’ ἡ δ’ ἐνι μέσης
κλαῖε μόρον οἱ παιδὸς ἀμυμονοὺς, ὦς οἱ ἐμελλὲν
φύλεσθ’ ἐν Τροίῃ ἐρίβωλαι, τηλῷ πάτρης.
ἀγχοῦ δ’ ισταμένει προσέφη πόδας ὧκεὰ Ἦρις
μεν μοῖρας), with many other human
elements, entered into the idea of sacrifi-
ces and feasts.
71. éagoma for éasomyen, perhaps; ‘let
us drop, give up, the stealing of brave
Hector’s body.’ Schol. Ven. vín ἀντὶ τοῦ
παρώμεν. This and the two next lines
were rejected as spurious, on the ground
that Thetis could not be said to be
‘always present’ with Achilles.—οἱ,
again without the F. Bekker gives Ἡ
τ’ οἱ, against the MSS. See sup. 53.—
parrémwbwoke, iv. 11.—ἡμαρ, μεθ ἡμαραν.
Schol. Viet. ἐδει, ἡματα. But see v. 490,
οὐ δὲ χρὴ τάδε πάντα μέλειν νῦκτας τε καὶ ἱμαρ.
77—92. Iris, hearing her name men-
tioned by Zeus, rises without further
summons, and visits Thetis in her ocean-
depths. Surrounded by sea-nymphs, she
is bewailing the destined fate of her son.
Surprised as she is at the unexpected
summons, she nevertheless at once con-
ents to go.
78. Σάμων, Samothrace. Cf. xiii. 33.—
μελαια, pronounced μέλλαια, perhaps. A
very beautiful and descriptive verse.
As in Od. v. 54, τῷ ἱκέλοις πολέσων ὀχθ-
σατο κύμαισιν Ἐρμής, the run of dactyls
expresses the rapid yet easy action.
80. μολυβδαίνη, a leaden plummet.—
ἐμβεβαίᾳ, ‘mounted on the horn of a
field-pastured ox.’ Schol. Ven. κατε-
sκευαζον γὰρ σύργαγα ἐκ κέρατος βασείων,
ην παρεθήκας τῇ ὡρία ὑπὲρ τὸ ἀγκισ-
τρον, ὅπως μὴ οἱ ἱχθύες ἀποτρόφωσι τὸν
λίβανον. The exact meaning, as might be
expected, is not known. The expression,
ἐμβεβαίᾳ κατὰ κέρας, is very remarkable,
and the sense obscure. Plato, Ion, p.
538, c, cites this and the two next,
with the variant ἐμμεμαία, also ἵκαιν
and πώμα for ὄροσεν καὶ κήρα. By read-
ing ἐμμεμαία, we might construe ἔρχεται
κατὰ κέρας, ‘along the horn.’ Spitz-
nower supposes that a bit of horn was fastened
to the hook and plummet, to disguise
its appearance. Dodderlein follows the
Scholiast in supposing that a case or tube
of horn protected the line from being
bitten through. The mention of lead
occurred xi. 237.
83. ἐν στῆν (σπέον), a submarine
86. This verse was rejected by the
critics, who referred δ’ in 85 to μόρον,
and interpreted ἐμελλέν ‘was destined to be.’
As it stands, οἱ of course refers to Thetis.

VOL. II.
“ὄρσο, Θέτι· καλείει Ζεὺς ἀφθιτα μὴδεα εἰδώς.”

τὴν δ’ ἥμειβετ’ ἐπείτα θεᾶ Θέτις ἀργυρόπεζα

“τίπτε με κεῖνος ἀνωγε μέγας θεός; αἰδεομαί δὲ

μύσγεσθ’ ἀθανάτουσιν, ἔχω δ’ ἀχε’ ἀκριτα θυμῷ.

εἰμὶ μὲν, οὐδ’ ἀλιον ἐπος ἐσσεται, ὡτὶ κε ἐπίτῃ.”

δς ἄρα φωνῆσασα κάλυμμ’ ἔλε διὰ θεᾶν

κνάνεων τοῦ δ’ οὐ τι μελάντερον ἐπλετο ἐσθὸς.

βῆ δ’ ἵναι. πρόσθεν δὲ ποδήνεμος ὁκέα Ιρις

ἥγειτ’ ἀμφὶ δ’ ἄρα σφι λιάζετο κύμα θαλάσσης.

ἀκτὴν δ’ ἐξαναβάσαι ἐς οὐρανὸν αἰχὴτην,

εὐρον δ’ εὐρύστα Κρονίδῃν περὶ δ’ ἄλλοι ἄπαντες

εἰαθ’ ὀμηγερεῖς μάκαρες θεοὶ αἰεὶν εἰώτες.

ἡ δ’ ἄρα πὰρ Δι’ πατρὶ καθέζετο, εἰξε δ’ Ἀθήνην.

"Ἡρὶ δὲ χρύσεον καλὸν δέπασ εν χερὶ θῆκεν

καὶ ρ’ εὐφρυνε ἐπέσεσιν. Θέτις δ’ ἀφέξε πιούσα.

τούτι δὲ μῦθων ἢρχε πατὴρ ἀνδρῶν τε θεῶν τε.

“ἡλυθες Οὐλυμπώνδε, θεὰ Θέτι, κηδομένη περ,

πένθος ἀλαστῶν ἔχουσα μετά φρεσί’ οἶδα καὶ αὐτὸς’

ἀλλὰ καὶ δς ἐρέω τοῦ σ’ εἰνεκα δεύρο κάλεσσα.

ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτουσιν ὦρωρεν

"Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλῆι πτολιπόρθυς,

κλέφαι δ’ ὀπτύνουσιν ἐύσκοπον ἀργεῖφόντην.

αὐτὰρ εγὼ τόδε κύδος Ἀχιλῆι προτιπατῶ,

αιδώ καὶ φιλότητα τεῦν μετόπισθε φυλάσσων.

91. ἰχεα ἀκριτα. See iii. 412.—εἰμί

μὲν, i.e. μὴν, ‘nevertheless.’ Doederlein

supplies ἀδύνασα δὲ εἰμί.

93—119. Covered with a long black

veil, Thetis emerges from the sea, pre-

ceded by Iris, who concludes her into the

presence of Zeus and the other gods.

Hospitally received by Hera, she takes

her place by Zeus, who informs her of the

dispute among the gods about the body

of Hector, and his own resolve to do

honour to Achilles. But he orders her

to tell her son that the gods are angry

at his keeping unburied the body of He-

ctor, and to urge the surrender of it to

Priam on payment of a ransom.

96. Ἀδέστο, retired, turned aside. See

Lexil. p. 404.

102. εὐφρυνε, cheered her by kind


515, σοι καὶ λέγων εὑφραυνε καὶ πράσσων

φρένα.—ἀρέξε, porrexit; when she had

drunk, she handed back the cup. Mr.

Newman, “but she reached out the

hand, accepting.” This would rather be

ἀρέξατο. Cf. 506.

109. ὀπτύνουσιν. An ancient variant

was ὀπτύνουσκοιν, and in the next προϊάτῳ

and προϊάλλω.—τὸδε κύδος ἂς, ‘credit for

showing mercy to a supplicant, even

though an enemy.’

111. ἀδῶ, ‘my respect for you and my

regard.’ This alludes to the story in

i. 396, of Thetis affording aid to Zeus

in the rebellion of the immortals against

him. On the singular influence that
The thesis exercises over Zeus, see "Juventus Mundi," p. 337 seqq., where the author traces it to a desire on the part of the poet to unite Pelasgic and Hellenic systems of worship. A more obvious explanation is supplied by nature-worship, in the relations existing between the aspects of sea and sky.—metastase, in posterum, i.e. in case need should occur again. (Doederlein is wrong in saying this sense would require φιλάξων. In fact, the future participles here would be a solecism.)

113. σκύςεσθαι. See sup. 65.

116. εἰ κεῖν πῶς. This depends on ἀλήθεια in 112, and εἴδε in 113.


118. λοσόσαι, "to effect the release of," as in i. 13.

120—140. The thesis departs at once to the fleet of Achilles, where she finds her son in deep grief, surrounded by his friends, who would fain induce him to partake of a banquet they are preparing. She addresses him in consoling words, reminding him of his approach-

ing fate, and communicating the behests of Jove, with which he at once declares himself willing to comply.

121. ἀριστος, the morning meal, occurs only here and Od. xvi. 2. The short α, contrary to the Attic use, is remarkable. Bekker elides the ο of the verb.

125. ἵρευτο, 'had been slaughtered.' The common sacrificial word in Homer is ἵρευναι, varied by σφάζειν, as inf. 622.

129. σίτου. See xix. 304.

130. ἄγαθον κ.τ.λ. To this Aristotle alludes, Eth. N. iii. 11, init., πᾶς γὰρ ἐπίσωμεν, ὅταν ἐνθέως ἡ ἑρας ἡ ἱερας τροφῆς,—καὶ εὐνύς, φησιν "Ομηρος, ὁ νέος καὶ ἀκμάζων. The morality of the passage has been criticized; and the Schol. Ven. says that the three lines (130—132) were rejected as unsuited to the characters both of goddess and hero. Still the οὐτε in 129 seems to require οὔτε εὐνύς in 130. To meet the difficulty, οὔτε τι σίτου was read, which is found in some copies; Schol. Ven. οὔτε τὸ τυχὸν σίτου μεμημένον. The advice may seem undignified; but there is no proof that
it offended the moral sense of the heroic age. Cf. inf. 675; ix. 664.—βέη, vives, see xvi. 852.

133. This verse is used by ὅρειρος in ii. 26.—τέ, see xxi. 171.—φηοῖ, i.e. Zeus. Cf. 113.

139. τῆδ' εἰς, 'so may it be!' to be distinguished from τῆδ' "έστω, since it was only a wish and a will, and not a command that he expresses. Some of the grammarians took εἰς as a synonym of οὗ (hinc venial qni ferat, &c., cf. xv. 82), but the sense is of φέρων ἀπομα, ὤντος καὶ νεκρῶν ἀπαγόστο. The optative φέρων furnishes a remarkable case of modal attraction or assimilation.—πρό-
φάων, 'earnest,' 'serious.'

141—158. Zeus now despatches Iris to order Priam to proceed alone to the Grecian camp, with a ransom for the body of Hector. He is to be attended by a herald to convey the gifts in a car, and to bring back the corpse. Hermes shall be a guide to the tent of Achilles, who has feeling and discretion enough not to harm an aged suppliant.

141. With ηῶν ἄγουρι the Schol. Ven. compares νηῶν ἐν ἄγοι, xvi. 239.


150. Spitzner reads ἦ δὲ, ἵνα, however, she, and the Schol. Ven. records a variant ἦ κε (l. ἦ κε).—νεκρῶν, i.e. ὄστα, by which we may avoid the difficulty in κτείνεν νεκρῶν. Or, νεκρῶν (ἀνδρὸς) ὅν, &c.
Perhaps remarkable of phatic Trollope injuring would in Achilles the Priam and a\$e\$a\$a\$i\$a\$K\$6s. had women that of Iris, willing by sending dust perished. Zeus for most eastern the hall of the latter starts at the voice of Iris, but is told to fear nothing, for that Zeus is his friend, and has ordered Achilles to release the body of his son.

161. a\$a\$a\$i\$a, the forefront in front of the palace, where the sheep and cattle were kept, a\$a\$i\$a\$i\$a in χόρτοισι inf. 610. But for this latter passage, ἐδοθέν αὐλαῖς would more naturally mean, as in vi. 217, the hall or principal room, μέγαρον. It is not improbable that, as with most eastern and nomad tribes, the μέγαρον itself was so far open to the court that the animals could enter it. Perhaps ἀνά δώμα (166) is opposed to the a\$a\$i\$a\$i, and means εἰς μυχα.

163. ἐντυπᾶς does not occur elsewhere in Homer, but is used by Apollonius Rhodius more than once. The Scholiasts explain it 'covered with a mantle, so as to show the outline of the body,' τούτως. Hesychius, ἐντετυπωμένος εἰς μαστήρ. Doederlein renders it ιν ἀναθέτων prostratus.

165. καταψηφατο. In rolling on the ground he had heaped and as it were scraped together with his hands the dung and litter within reach. Compare xviii. 23. Schol. Vict. ἅθραος ἐπέστασατο, ώς τὸ Ἀφαρ δ' εἰνὴν ἐπαψματο (Od. v. 482). The κατὰ means either 'against' or 'over himself,' as in κατα-χείσατο.

166. ὑνῖ, his sons' wives.

170. τυθύν, exiò voce, ἡρέμα. The Greeks measure sound by size, as in μεγάλη φωνῆ &c. Schol. Ven. 2, πρὸς τὸ μῆ καταλήψατε τὸν γραμμα. —τὸν δὲ κ.τ.λ., in his excited state Priam is alarmed even at the gentle voice.
où μήν γάρ τοι ἐγὼ κακῶν ὄσσομεν ἡ τὸδ' ἱκάνω, ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δὲ τοι ἄγγελος εἰμί, ὃς σεν ἀνευθέν ἐων μέγα κηδείας ἢ' ἑλειαρεῖ.

λύσασθαί σ' ἐκέλευεν Ὀλύμπιος Ἐκτορά δίον, δώρα δ' Ἀχιλλῆς φερέμεν τά κε θυμὸν ἤήν, οἶνον, μηδὲ τις ἄλλος ἀμα Τρώων ἵπτι ἁνήρ.

κηρύξ τίς τοι ἑπόιτο γεραιτέρων, ὃς κ' ἰδίοιν ἱμιόνους καὶ ἄμαξαν εὔτροχον, ἤδε καὶ αὐτὶς νεκρὸν ἄγοι προτὶ ἀστὺ, τόν ἐκτανεί δίον Ἀχιλλεὺς. μηδὲ τί τοι θάνατος μελέτω φρεσί, μηδὲ τί τάρβος
toios γάρ τοι πομπὸς ἀμ' ἔμετα ἀργειφόντης, ὃς σ' ἄξει εἰσὶς κεν ἄγον Ἀχιλῆι πελάσσῃ. αὐτὰρ ἐπὶν ἀγάγησιν ἐσῳ κλισίνῃ Ἀχιλῆος, οὔτ' αὐτὸς κτενεῖ, ἀπὸ τ' ἄλλους πάντας ἐρύσει. οὔτε γάρ ἐστ' ἄφρων οὔτ' ἀσκοπος οὔτ' ἀλιτήμων, ἄλλα μάλ' ἐνδικεῖοι ἵκετεω πεφιδήσεται ἀνδρός." ἦ μὲν ἄρ' ὃς εἰποῦσο' ἀπέβη πόδας ὠκέα Ἰρις, αὐτὰρ ὁ γ' νιὰς ἄμαξαν εὔτροχον ἱμιόνεϊν ὀπλίσαι ἥνωγει, πείρωντα δὲ δῆσαι ἐτ' αὐτῆς.

αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηδεύτα κέδρουν ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνειν. ἐς δ' ἄλοχον Ἐκάβην ἐκαλέσατο, φώνησέν τε "δαιμονίη, Διόθεν μοι Ὀλύμπιοι ἄγγελος ἦλθεν

172. ὄσσομεν, boils. Schol. Ven. 2, προεγγέλλοντα. See i. 105. More usually, it is to bode or foresee evil for oneself. The verb is from ὄσσα, 'an oracular voice,' rather than from ὄσσοι, 'eyes,' though it may be doubted if the sense does not vary between the two. See xiv. 17.—τὸ δὲ, supply δῶμα. Schol. Ven. τὸ Τόδε τοπικός, αὐτῷ τοῦ ἐντύπῳ.

174. See ii. 27, where this verse is given to Ὀνειδος.

188—199. Priam bids his sons yoke mules to a car, and himself goes to the treasury to select presents. He there calls in Heenba, and asks her advice as to the proposed visit to the Grecian camp.

190. πείρωνα, inf. 267, Od. xv. 131, like ὑπερτρέπῃ Od. vi. 70, was some kind of box or basket placed on the wheel-frame, ἄμαξα, for the purpose of conveying goods, as the δίφρος was for sitting in.

191. This verse occurs also vi. 288 and Od. xv. 99.—γλήνεα, articles of bijouterie, jewellery, embroidery, &c. Hence the room was κέδρον, perhaps from the antiseptic qualities of cedar-wood, and therefore κηδεύτα, fragrant. —κεχάνειν, κεκέθειν, κεκάνδην, κέχανε. The last form was regarded as the imperfect of a reduplicated present, and κεκάνδην was a confusion resulting from this and the pluperfect of χανδάνων. Hesych. κέχανειν χαρεῖ (ἐχαρεῖ?).

194. δαιμονίη, 'good wife.' Mr. Newman remarks on its "degenerate Attic use" here. The same observation perhaps applies to ἐως ὀστράτου in 199.
λύσασθαι φίλον υίόν, ἵντ' ἐπὶ νῆας Ἀχιλλών, 195
dότα δ' Ἀχιλλήι φερέμεν τά κε θυμὸν ἴνηγ.
ἀλλ' ἄγη μοι τόδε εἰπέ, τί τοι φρεσκ' εἴδεται ἐίναι;
ἀύνως γάρ μ' αὐτῶν γε μένως καὶ θυμὸς ἄνωγεν
κεῖν' ἔναι ἐπὶ νῆας ἐσω στρατῶν ἑυρίν Ἀχιλλών.

ὡς φάτο, κόκυσεν δὲ γυνῆ καὶ ἀμείβετο μύθῳ 200
"ὦ μοι, πῦ δή τοι ψεύδεις οἴχονθ', ὡς τὸ πάρος περ
ἐκλε' ἐπ' ἀνθρώποις ξείνους ἥδ' οἶσι ἀνάσσεις.
pῶς ἐθέλεις ἐπὶ νῆας Ἀχιλλών ἐλθέμεν σίδος,
ἀνδρὶς ἐς ὀφθαλμοὺς ὃς τοι πολέας τε καὶ ἐσθλοὺς
νίεας ἐξενάριζε. σιδήρειον νῦ τοῦ ἔτορ.

205
eι γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῦσιν
ἀμηστῆς καὶ ἀπιστῶς ἄνηρ ὧδε, οὔ σ' ἐλεήσει
οἴδε τί σ' αἰδέσσει. νῦν δὲ κλαίωμεν ἄνευθεν
ἡμενοὶ ἐν μεγάρῳ. τῷ δὲ ὃς ποθὶ μοῦρα κραταίη
gυγομένῳ ἐπένεισε λίνῳ, ὅτε μιν τέκον αὐτῆ.
ἀργύποδας κύνας ἄσαι, ἐἐν ἀπάνευθε τοκήνω,
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἤτορ ἔχωμι

197. τί τοι κ.τ.λ., i.e. τί σοι δοκεῖ; The
literal sense, 'what does it seem to you
to be?' does not well suit what follows,
where αὐτῶν γε is opposed to τοι,'my
own feelings are for going to the fleet.'—
αιὼνς, σφόδρα, as in iii. 158.
198. Schol. says ἀνώγει, but Aristarchus
preferred ἀνώγεν.
200—216. Hecuba dissuades Priam
from undertaking so rash a mission.
She thinks Achilles will show him no
mercy, and that it is destined for her
son's body to be thrown to the dogs.
Her consolation is that he died for his
country; yet she would fain exact a
terrible vengeance on the cruel slayer.
202. ἐκλέος, you were famed for
prudence both at home and abroad.
The Schol. Ven. says the verb is κλέεισθαι
and not κλεόεισθαι, and that ἐκλέος is
the full form. It is not easy to explain
ἐκλέος except as shortened from ἐκλέεισθα,
which would imply a first person ἐκλάψας,
which appears a barbarism. Is this then
one of the many pseudo-archaic forms
which appear to beset our Homeric text?
Perhaps ἐκλέος and ἐκλέας were thought
to furnish an analogy. The verb should
be κλεῶ for κλέαζω. Doederlein com-
pares Od. xiii. 298, ἐγὼ δ' ἐν πᾶσι θεώις
μὴ τε κλέομαι καὶ κέρδεσαι.
205. ἐξενάριζε. Schol. Ven. τινὲς ἐξή-
νεξε, τὺς ἄρχες ἐξέβαλε. This word
seems either a corrupt or a late barba-
rism. Hesych. has ἐξηνόσαμεν ἐξεβάσα-
μεν. Such an active verb as ἐξανάσσει
has no analogy in its favour.
206. αἰρήσει. If he shall once get
you in his power or behold you with his
eyes; a kind of ὅστις πρώτον πρώτον, as the
Scholiasts observed. The Schol. Ven.
makes ὅσ τ' ἐλεήσει the apodosis, and
the intervening words parenthetic.—ὁδὲ,
as if actually present. Scholz compares
vi. 100, ἀλλ' ὧδε λίνη μαίνεται,
also applied to the absent Achilles.—
ἀπιστῶς, cui aequre credas vitam tuam.
208. ἀνευθεύνῃ, without recovering the
body. Schol. Ven. ὃς οὖδε ἐλπίδα
ἐχουτέστε ποτέ θάφα τοῦ υίόν.—τῷ δὲ κ.τ.λ.,
'but to him doubtless fate so ordained
(wove by its thread) at his birth, on the
day away when I became a mother, that he
should glut the swift-footed dogs far
away from his own parents.'—ὡς ποθὶ,
οὕτῳ ποι. The same verse as 210 occurs
xx. 128.
212. παρά, in the house (or tent) of,
ἔσθεμεναι προσφύσα· τότ' ἂν τιτά ἑργά γένοιτο
[παιδὸς ἐμοῦ, ἔπει οὐ ' κακιζομένων γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων
ἐστεῶτ', οὐτε φόβου μεμημένον οὐτ' ἀλεωρῆς.'"]

τὴν δ' αὐτε προσέπε σέ γέρων Πρίαμος θεοειδῆς
"μὴ μ' ἔθελοντ' ίέναι κατερύκανε, μηδὲ μοι αὐτή
όρνις ἐν μεγαρόις κακῶς πέλεν· οὔδ' ἐμε πείσεις.
ei μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευν,
ἡ δ' μάντιεσ εἰσὶ, θυσικόσι ή ἱερῆς,
ψευδόσι κεφαίμεν καὶ νοσφιζομέθος μάλλον

219. ἐν μεγάροις is added, because birds are generally οὗτος, 'seen on the way.'
221. Hesych. θυσικόσι' εὐδοκίαι διά
σπλάγχνων τοῦ κέλα κηνοῦτος' αἴδει' δὴν
δὲ ἐμπήρων ἱερὰς τὰ σημείωμα νοοῦντα.
Whether here it is an epithet to θεάτης or a separate class of diviners, may be
222. This verse occurred ii. 81. For
doubt implied in omens and pre-
dictions, see xii. 238.
224. ἐπος, the command of Iris.
225. θυσίωι, the command of Iris.
226. θυσίωι seems here a synonym
of θεάτης. Generally it has a notion
of preference, or fancy for a thing.
227. ἐπήρ, in Attic, would be ἐπει,
ἐπήρ (ἰένα) being the optative by
attraction. The sense virtually is, θυσίωι
θεάτης παύειν ἐπήρ παύομαι γων. The ἐπήρ
therefore is retained as representing the
original subjunctive.
228—246. Paim takes from the
treasury suits of costly garments, gold
ingots, and vessels of great price, as
a ransom for his son. The Trojans, who
collect round the house, he dismisses
peevishly, and with reproaches for
allowing Hector to perish to their own
great loss.
228. φωριαμῶν, chests, κιβώτια. The
word occurs in Od. xv. 104, and was
variously referred by the grammarians
to φωρέν, φῷρ, φάρη. It may be con-
nected with φάρος, 'secret.' The lids were καλά, carved or decorated with paintings. Cf. xii. 2. Similarly in xvi. 221, Achilles opens a box or a casket χρυσός, and takes from it a cup.

230. ἀπολίθασα, used singly, as opposed to the διπλάς λώθη and ἡμᾶς ὕψιθαρκιδαν, doubled across. The exact opposition between φάρος and πέπλος in male attire is not clearly made out. See ii. 42, 43. Od. vi. 214.

232. ἔφερεν. Supply ἐξ from the context.—στῆνας, he weighed in all ten talents.

235. ἔσείσθην, 'an embassy,' from ἤμι, whence some of the grammarians wrote ἔσείσθην. The word occurs Od. xxi. 20, τῶν ἐνεκ' ἔσείσθην πολλὴν ὁδὸν ἠλθὲν Ὀδυσσείου. Compare ἄγγελιν ἐλθόντα, xi. 140. Schol. Vict. ἄς φιλοσάται οἱ Θρῆκες ποτήρια χαρίζονται.—κτέρας, κτήμα, as x. 216, τῇ μὲν κτέρας οὖν ὁμοι.—ουδὲ κ.τ.λ., 'not even (this did the oldman spare, so eager was he), &c.—οἱ γέρων, see i. 33.

238. ἐπισώσαν, ἐπιστῶν, 'reproaching.' See xv. 198.—ἐρρέτε, 'oll! ye disturbers of my peace; you ought to be ashamed of yourselves.'—ἐλεγχέει (ἐλεγχός, cf. iv. 212), like ἐλεγχός, objects of reproof and blame.—οὐ νυ κ.τ.λ., 'have you also no cause for mourning at home, that you have come to grieve me thus?' Schol. Van. 2, Βούλεται δὲ λέγειν ὅτι δεῖ ἐκατόστων οἰκίαι μενώντα πενθεῖν τὸν 'Εκτορα. Rather, perhaps, the losses incurred in their own families are meant.—κηδήσουν-

241. ἡ ὀνόμασθαι, i. e. ἡ μέμφεσθαι, ἡ οἶχαι ἡγεῖσθαι; 'Do ye think it nothing (lit. 'insufficient') that Zens hath given grief to me, in causing the death of my bravest son?' So Od. xiv. 378, ἡ ὄνομα, ὃτι τοι βιοτῶν κατεδούσιν ἀνάκτος: Heyne and Spitzner retain ὄνωσθαι, i. e. ὄνωσθαι ἐχέτε, which is the common reading, while Aristarchus preferred ὑνώσατε. Ἡσυχ. ἐνωσθε ὄνωσθαι ἤνωσιν τινα ἔχετε. Spitzner gives the sense of ὑνώσθαι, 'an vos juvat, quod Jupiter mili dolorem immisit? But he remarks that irony is not well suited to Priam's present state of mind. The argument is, that if they are not satisfied, or do not think it enough, that Priam has suffered, they will find to their cost that they too have been the losers.

1. Priam vigorously uses his staff, and sends the people away. He then summons nine of his sons, with words of reproach for their indolence and effeminacy. All his bravest sons, he reminds them, are dead, while those who survive are only fit for the dance, or at most, for making raids on the property of their neighbours.

2. Schol. Vict. *αὕτη τοῦ δὲ ἄνδρας ἤει. Properly, perhaps, 'managed' or 'controlled,' i.e. ἀπεδιώκε. Cf. ii. 199, τούς εἰκότερον ἐλάσσασθε. Inf. 326, ἐφέσων μάστιγον. The act, if undignified, was the result of peevish irritation caused by grief, as the Scholiasts remark.

3. See xviii. 156.

4. So accorded, as from κατηφῶν is the reading of Aristarchus, who appears to have considered it a feminine form, like εἰκών, ἀληθῶν: and the Schol. Ven. compares Μακεδόν. So also Hesych., and Lobeck ad Ajac. p. 173.

5. It seems more probable that κατηφῶν is right, like νόμων, and many Ionic adjectives with that termination. Compare εἰκών δὲ κατηφῶν, xii. 293. Crates is said to have read κατηφήας.—οἷα πάντες, I had rather have lost you all than my one son Hector.

6. Schol. k. v. l., as if he had said ὅσι έτει τέκοιν υἱᾶς, πάντων ἐστερήθην.

7. ὅσι δὲ, as if pointing to them. ‘These who are left are all of them a disgrace,' viz. to themselves and to me. Cf. ii. 235.

8. Ψευσταί, ‘deceivers.' Cf. xix. 107. —χοροτυπή, properly, ‘beating time in the dance.' The word does not occur elsewhere in Homer. The same antithesis between a dancer and a fighter occurs iii. 393; xvi. 617.


10. οὐκ ἄν δὲ κ. π. l. Cf. Od. vii. 57, πάππα φιλ', οὐκ ἃν δὴ μοι ἐφοπλίσειας ἀτήνην;
taútâ te pànt' épíbáste, Ína πρήσσομεν ódómo;’

δι ς ἐφαθ’. οἷ δ' ἀρα πατρὸς ύποδείγασαν ὁμολήν

ἐκ μὲν ἀμαξῶν ἀείραν ἐὕτροχοι ἡμιονεύν

καλὴν πρωτοπαγεά, πείρωμα δὲ δῆσαν ἐπ' αὐτής,

καὶ δ' ἀπὸ πασαλόφι ζυγὸν ἠρεον ἡμιόνευν

πύξινον ὦμφαλόν, ἐν οἷκεσσων ἄρηρος,

ἐκ δ' ἐφερον ζυγόδεσμον ἀμα ἐγω ἐννεάτης.

καὶ τὸ μὲν εὖ κατέθηκαν ἐνεξέστω ἐπὶ ῥυμῷ,

πέζῃ ἐπὶ πρότη, ἐπὶ δὲ κρίκον ἐστορι βάλλων,

τρίς δ' ἐκάτερθεν ἐδήσαν ἐπ' ὦμφαλόν, αὐτάρ ἐπείτα

ἐξεῖν ἑρεον κατέθηκαν, ὑπὸ γλωχίνα δ' ἐκαμισαν.

ἐκ θαλάμου δὲ φέροντες ἐνεξέστης ἐπ' ἀπήνης

νησον 'Εκκόρης κεφαλῆς ἀπερείσι' ἀπονα,

ζεύξαν δ' ἡμιονοὺς κρατερῶνυχας ἐντεσεργοῦος,

264. ἐπιθέτε, ἐπιθέτε, an Attic form, apparently.—ὡδών, that we may get on with our journey. So xxiii. 501, ἓν πρήσσομαν ὁδόν (Od. iii. 476).

265—280. The sons bring out a new car, and yoke mules to it for the convey- ing of the presents. Another car, drawn by Priam's own horses, is prepared for himself.

267. πρωτοπαγεία. Cf. v. 722.—πεῖρωθα, sup. 189.

269. ὦμφαλόν. The 'boss' of the yoke was raised part in the centre, where the yoke-bar was attached to the pole. Millingen ("Greek Vases," p. 58) thus illustrates the description from ancient vase-paintings:—"A bar of wood or metal rising perpendicularly from that part of the pole where it was crossed by the yoke retained the latter, which was tied or buckled round it. On the summit of this bar, called hestor, there was sometimes an aperture through which the reins of the horses passed; being thus elevated and collected, they were managed with greater ease. In the present instance (Plate xxii.) the extremity of the hestor is forked, for the same purpose." These 'guiders' (οἷκεσσαι ἀν) may be compared with the brass rings used for conveying the reins in four-horse teams. The word would seem to take the digamma (see xix. 43). Possibly the φαλάκρε may have meant, 'rudder-men,' or 'men of the paddles.' Schol. Vict. οἷκεσσαι, κρίκοις, ἐν ἂν ἐνειρήσμεναι αἱ

270. τοῖς ἱπποῖς οἰκεῖοι; ἡ γάρ ἡ χρόνος των ἱππῶν ὄστι τοῦ ἀρματος.

270. ζυγόδεσμον, Lat. colhum, a strap or thong securing the yoke to the pole. Schol. Ven. 2, ἡ οἶκον, δὲ ἐστορι βάλλων, τρίς δ' ἐκάτερθεν ἐδήσαν ἐπ' ὦμφαλόν, αὐτάρ ἐπείτα

ἐξεῖν ἑρεον κατέθηκαν, ὑπὸ γλωχίνα δ' ἐκαμισαν.

ἐκ θαλάμου δὲ φέροντες ἐνεξέστης ἐπ' ἀπήνης

271. τό μὲν, the ζυγόν itself, which was laid upon and across the pole, and then fixed with a peg or pivot (ἐστορι), to the top of which the κρίκος or οἰκεῖος was subsequently added. Hesych. ἐστορι- σφήν. ἐμβολος. γόμφος. στύλος, ἐν ὥδε ζυγόν προδείκται. If it contains the root of ἕναι, the aspirated is the more correct form. The Schol. Ven. correctly explains it as τὸ πετυχν᾽ι καπισάλω κατὰ τοῦ ἆρματος καὶ τοῦ ζυγοῦ, περὶ τὰ ζυγόδεσμα εἰλεῖται καὶ δ' κρίκος ἐγκείται.

273. τρίς κ.τ.λ. With three turns of the thong on each side they bound on (ἐπὶ) the boss, and then tied it down close to the turns or coils, i.e. on one side of the boss, and bent or tucked the tongue (γάλαξις), or projecting end of the thong, into the angle formed by the yoke-bar meeting the pole. 277. ἐντεσεργοῦος, working in harness, as opposed to κατοφόρους. The Schol. Ven. 2 cites Pindar (Ol. xiii. 28) for this use of ἐντεσα. Compare also Aesch. Pers. 196, καὶ χειρῶν ἐντῆθ ἄθροι διασαράτιες. Doedorlein fancies it is compounded of ἐντασις, ἐντεσεργοῦος ἐργαζόμενος.


279. ἵππους. The king himself used a war-car drawn by horses bred in his own stable. Cf. inf. 325.
280. αὐτοῦς ἔχων, opposed to δῶρα λαβάνων.
281—298. The carriages being ready, Hecuba brings wine in a golden goblet, that a libation may be made to Zeus Ζωτήρ for a safe return, and that a visible omen of success may be vouchsafed; failing to obtain which, she advises Priam on no account to attempt the journey.
281. ξεγυνόθην, 'were having the cars yoked.' Schol. Ven. 2. ξεγυνόθην προστάσσομαι.—ξεγυνόθην ὁ ὑπηρέτων, ξεγυνόθην δὲ ὁ προστάσσων. Spittner prefers the sense, 'yoked for themselves.' Mr. Trollope strangely renders it 'were united.'

283. τετιφότα, περιλύψα, Schol. Ven. 2. See xi. 555. The couplet next following, and part of the next, occurs also in Od. xv. 148—150.
287. τῇ. See xxiii. 618.
293. εἰ, enclitic, 'his;' not the relative, οὗ. Zenoædus read οὗ. The Harkian and other MSS. give οἱ.
296. ἐώς, τέλη. Some interpreted it ἀγαθῶν (Schol. Vict.), doubtless from the common variant, fully discussed by Battmann, οὗς ἔξοδος καὶ οὗς ἔως. From this verse ἐώς for τέλη was read by some in 292 and 310.
297. οὐκ ἂν κ.τ.λ. Supply by contrast, ἀλλὰ κοινόσω σε (Schol. Ven. 2).
300. ἐφιεμένη, οἵ ἱματες.
302—313. Priam, after a ceremonial ablution, makes a solemn prayer, with a libation, for a friendly interview with Achilles, and for the omen of an eagle as an assurance of success.

304. χέρισθων, a word ἀπαξ εἰρήμενον, was interpreted by some of the grammarians as a synonym of χέρισθα, by others as ἀγγείων, the vessel for holding the χέριν, as σφαίρας was the receptacle for the σφαίρη, or spouting blood of the victim. The Schol. Ven. says the verse was rejected by some.

305. ἐδέξατο, λειτεὶ ἡ παρά. (Id.)

306. μέσῳ ἔρκει, at the altar of Ζεὺς ἔρκειος.


311—338. A huge black eagle at once appears, and is joyfully accepted as an omen of success. They drive forth from the palace, the mule-cart preceding, driven by the herald Idæus. The king is followed by sorrowing friends, who believe that he will not return alive. They shortly take leave of him, and Zeus despatches Hermes to attend Priam, and keep him from the observation of the hostile army.

315. This verse occurred viii. 247.

316. μόρφον, 'dusky;' a word of doubtful etymology. By the accent, it should be a noun rather than an adjective; and so perhaps it is used in Hes. Scut. 134, μορφήνου φλεγόναι καλυτόμενοι περφύεσθαι.—περκύνον, an epithet of the black eagle, as ὑποπερκάσεως is said of purpling grapes (Od. vii. 126). Cf. sup. xxi. 252, αἰετόν οἶμαι ἐχὼν μέλανος, τοῦ θηριτῆρος. Its expanded wings are compared in size each to the door of a room in a spacious mansion.

318. ἐνεκὴ Ὕενυ and Spitzner, which the Schol. Ven. says was the reading of Aristarchus. Spitzner compares Od. xviii. 294, περάναι—κλησίνει εὐγενίμπτοις ἀραφαίας; and for the use of ἀραφαία without a dative, sup. vii. 339; xii. 454. Hesych. εὐκλήρις ἀραφαίας εὐκλείστος καὶ ἀσφαλῆς.

319, 320. The words εἴσατο—ἀστεῦς, in which the Ε is violated in ἀστεῦς, might be thought interpolated; but we have no right, in order to shift an assumed theory of great antiquity, to get rid of
what really may be evidence of later authorship. Heyne and Brockhaus may be right in reading διὰ Φάστεος, a variant recorded by Schol. Ven., but it is less appropriate as to sense.

322. The Schol. Ven. records a var. lect. ὁ γέρων ξεστοῦ ἐπεβήσατο δίφρου. 323. διάφρου. Buttmann (Lexil. p. 210) remarks that here only the word bears the sense which it has in the Odyssey ('prudent'); and he regards this as an indication of the lateness of the book. For Idaeus the herald, see ii. 248; viii. 276.

326. εἴσπον, ἐπιμαίμιμος, 'managing,' 'urging,' both with lash and voice (κέλαδος). Spitzner compares ἐφετε in xi. 496; xx. 712.

329. πόλιος, from the acropolis (xxii. 383), or πέργαμος.


336. καὶ Πρίαμον, 'Priam too (as you have often done others).' Doederlein compares xxvii. 646.

337. The subjunctive in the sense of ὡστε μή τινα οἴδαι, and Πηλεῖωνάδε for ἐς or ὧς Πηλεῖωνα, are remarkable. The Greeks say not only εἰς Ἀγαμέμνονος, but εἰς Ἀγαμέμνονα. Cf. i. 423; xvi. 574.

339—357. Hermes obeys the command of Zeus, and in the guise of a young centaurs is seen by the herald, who points him out to Priam, and proposes to fly, as from an enemy.

339. The first seven verses occur in Od. v. 43—49, and the first three (nearly) in Od. i. 96 seqq. They were probably common-places of the rhapsodists, borrowed or adapted from older epics, and applied almost indiscriminately to Heroes when about to make a journey. They are fine verses, and so were likely to be popular.
autique' epeiv' upo poson ev edhastato kala pedila
ambrrosisia chrusida, tâ miw férón hímeü ev' uprîn
hô' ép' apieirona gaián áma pnuieis anémoio,
eileto de' rábdôn, tê t' ándrôv ômmata thélgei
dv èthelie, toûs ð' autê kai upinôntas ègeírên
tûn metà xerisun èxwnn péteio krapûs argeiôntus.

ápsiâ d' âra Trôûn te kai 'Ellhêsponvnon ikanen,
beb' d' lênav kourô aijsymnêtêri èoukos,
prwton upignhê, toû per xaristatê ëbêh.

oi d' epeiv ouv méga stîma parêk 'Ilôi ëllassan,
stîsan âr' hímuonous te kai èppous, ôfrâ píouen,
ev potamoi' òdh' gar kai èpti knêfâs ëluðie gaiân.
tûn d' ex' âghymôloî idôn ëfrâssato kîrûx
'Érmêian, pòti dê Piîmaîon fáto, fônhsei te
"phràxeo, Dârdaâdîf: phrádeos nóvno èrga têntkatai.
ândr' orówv, tâxa d' âmmpe diaraíssesvthai ów.

âll' ãge dê fêuywomev ev' èppow, ò mh èptevta
gouvûn èwphâmenvn lipaneûsmev, eì k' èleîshu."

ôs fáto, svn dê géronvti nóvou xûto, dêidie d' aínôs,
ôrbâi dê trîxes èsttan enî gnámptoiî méleasou,
svtê dê täfûwò. autôs d' èrioûvnoi ègyûvèn èllhâv, 360

347. aijsymnêth, or aijsymnêthas (Od. viii. 255), is perhaps a word of foreign dialect, meaning a prince or chief. In Eur. Med. 19 we have the verb de aijsymph xevâv. In the Odyssey it would rather seem to mean brabèvos, 'an umpire.' The reading aijsymnêth was that of Aristarchus. Some of the MSS. with Hesychins give aijsympharei, which was very variously explained (vâwîa, èrpwmâv, evdâvâv, dikai, novîa, &c.), and by most referred to aijsos. Aristotle (Pol. iii. 10 init.) defines aijsymnêthia to be aiîreti tûparài, like dictatura.—kouôf, 'a young noble.'

348. This verse is quoted by Plato at the beginning of the Protagoras. It occurs also Od. x. 279.

349. parêk, past and clear of the tumul- hns of Ilus, the eponym king of Ilium. See x. 415; xi. 166 and 372.


345. aîpsiâ d' âra Trôiûn te kai 'Ellhêsponvnon ikanen,
beb' d' lênav kourô aijsymnêtêri èoukos,
prwton upignhê, toû per xaristatê ëbêh.

350. év potamoi' òdh' gar kai èpti knêfâs ëluðie gaiân.
tûn d' ex' âghymôloî idôn ëfrâssato kîrûx

355. ãll' ãge dê fêuywomev ev' èppow, ò mh èptevta
gouvûn èwphâmenvn lipaneûsmev, eì k' èleîshu."

354. phrádeos, sunetos. The word only occurs here, though we have âfrâdeos
and âfrâdeis, and the substantive phâdê. It may be remarked that èrga has not the F, unless, with Bekker, we adopt the Attic contraction voû. The sense is, 'we have need of a prudent mind,' (èrgon èstî, or de iîvou, &c.). Doederlein would read âfrâdeos, 'we have done a foolish act in coming hither.'

356. èptevta, viz. as the next resource, if we cannot escape.
χείρα γέροντος ἐλὼν ἐξείρετο καὶ προσεείπεν.

"πῆ, πάτερ, ὥδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις νῦκτα δ' ἀμβροσίην, ὅτε θ' εὐδοούσιν βροτοὶ ἄλλοι; οἴδε σὺ γ' ἐδεισά μένεα πνείοντας 'Ἀχαῖοὺς, οἱ τοι δυσμενεῖς καὶ ἀνάρσιοι ἐγγύς ἐσσίν. τὸν εἴ τις σε ἱδοιτο θοὴν διὰ νῦκτα μέλανων τοσσάδ' οὐνειάτ' ἄγοντα, τίς ἀν δὴ τοῦ νόσου εἴη; οὔτ' αὐτὸς νέος ἐστί, γέρων δὲ τοι οὖτος ὀπηδαῖ, ἀνδρὶ ἀπαμώνασθαι, ὅτε τις πρότερος χαλεπήνῃ. ἀλλ' ἐγὼ οὐδέν σε βέξω κακά, καὶ δὲ κεν ἄλλον σεῦ ἀπαλεξῆσαιμ' φίλω δὲ σε πατρὶ ἔσκω."

τὸν δ' ἥμειβετ' ἐπειτὰ γέρων Πρίαμος θεοειδὴς

"οὔτω πη τάδε γ' ἐστί, φίλου τέκος, ὡς ἀγορεύεις. ἀλλ' ἐτι τις καὶ ἐμείῳ θεῶν ὑπερέσχεθε χείρα, ὅς μοι τοιοῦδ' ἥκεν ὄδοιπόρον ἀντιβολῆσαι, αἴσιον, ὦς δὴ σὺ δέμας καὶ εἴδος ἄγητος, πέπνυσαί τε νόμῳ, μακάρων δ' εξ ἐστὶ τοκῆνώ." τὸν δ' αὐτέ προσεειπε διάκτορος ἄργείφοντης

"ναι δὴ ταύτα γε πάντα, γέρων, κατὰ μοῖραν ἐειπὲς. ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἄτρεκέως κατάλεξον, ἕπ' πη ἐκπέμπεις κεμήλια πολλά καὶ ἐσθλά ἀνδράς ἐς ἀλλοδαποὺς, ὅταν τότε πέρ σοι μίμην, ἥ ῥήν πάντες καταλείπετε Ἰλιὸν ἱρήν δειδότες: τοίοις γάρ ἀνὴρ ὄρυστος ὅλωλεν σὸς παίων. οὐ μὴν γάρ τι μάχης ἐπεδεύετ' Ἀχαίων." τὸν δ' ἥμειβετ' ἐπειτὰ γέρων Πρίαμος θεοειδῆς

367. ὅνελατα, valuables, precious gifts.
—τὶς ὁ κ.τ.λ., Schol. Ven. 2, τίνα έείς νοῦν; τί διανοήη; τί ἐγγύς;
368. γέρων, γεραίτερος ἡ ὡστε κ.τ.λ.
The next verse occurs Od. xvi. 72; xxii. 133, compared with sup. xix. 183; but in all these passages the infinitive has a more simple construction.
370. οἴδεν, i.e. οἴδαμός, as αὖ τι sup. 68. A variant κακὸν was not unnaturally introduced, followed by ἄλα or ἴδε κεν.
372—388. Priam acknowledges his helplessness, but thanks the gods for having sent opportune aid. Hermes inquires if all the citizens are removing their goods from Troy since the death of Hector; a remark which induces Priam to ask who he may be.
374. ἐτι (al. εἰ τις), even yet, old and afflicted as I am, some god holds over me a protecting hand.
376. ἀγιτός. Supply εἶ. From this passage, says the Schol. Ven. 2, the Peripatetics derived their triad of human blessings,—good looks, good sense, and good birth.
385. ἐπεδεύετο, he was not at all wanting in the fight against the Greeks. Cf. xxiii. 483, ἄλα τε πάντα δεῦαι Ἀργείων.
"τες δὲ σὺ ἐσσι, φέριστε, τέων δὲ εξ ἐσσι τοκῆνων, ὃς μοι καλὰ τὸν οἴτων ἀπότμων παιδῶσ ἐνυσπεῖς;" τὸν δὲ αὐτὲ προσέειπε διάκτορος ἀργεύφωντος "πειρὰ ἐμείοι, γεραιε, καὶ εἰρεαί." Εἴκτορα ἵλοιν.  

τὸν μὲν ἔγω μάλα πολλὰ μάχη ἐνι κυδιανείρη ὀφθαλμοῦσιν ὄψιν, καὶ εὐτ' ἐπὶ νησῶν ἐλᾶσσας Ἀργείους κτείνεσκε, δαίζων ὅζει χαλκῷ. ἡμεῖς δὲ ἐστατότες θαυμάζομεν οὐ γὰρ Ἀχιλλεὺς εἰα μάρνασθαι, κεχολομένος Ἀτρείωνι.  

τὸν γὰρ ἔγω θεράτων, μία δὲ ἠγανε νῆς εὐεργῆς. Μυρμιδόνων δ' εξ εἰμι, πατήρ δ' ἡ μοὴ ἑστι Πολύκτωρ. ἀφνείοις μὲν δ' γ' ἐστί, γέρων δ' ὅη ὅς σὺ περ ὄδε, ἐξ δ' οὐ νίς ἐσσιν, ἔγω δ' οἴ ἐβδομος εἰμὶ. τῶν μέτα παλλόμενοι κλῆροι λάχον ἐνθὰδ' ἔπεσθαι.  

νῦν δ' ἢλθων πεδίουν ἀπὸ νησῶν ἦσθει γὰρ θήσονται περὶ ἀστι μάχην ἑλίκωπτες 'Ἀχαιοί. Ἄσχιλοσι λάχρα οἴδε καθημένοι, οὖθε δύνανται ἵσχεν ἐσομείους πολέμου βασιλεῖς 'Ἀχαιῶν." τὸν δ' ἠμείβετ' ἐπείτα γέρων Πρίαμος θεοείδης.
"ei μεν δή θεράτων Πηλιμάδεω Αχιλῆος
εἰς, ἀγε δή μου πάσαν ἄλθείην κατάλεξον,
ἡ ἐτὶ πάρ νήσεσιν ἐμὸς πάις, ἥ μιν ήδη
ὑμιν κυσίν μελείστι ταμών προΰθηκεν 'Αχιλλεύς.'

tον δ' αὔτε προσέειτε διάκτωρος ἄργειφόντης

"ὡ γέρον, οὐ πω τὸν γε κύνες φάγον οὐδ' οἰωνοι,
ἀλλ' ἐτί κείνος κείται 'Αχιλῆος παρὰ νηή
άυτως ἐν κλισίῃσιν, δυσδεκάτη δέ οἴ ἡμῶς
κεμένω, οὔδε τί οἱ χρῶς σήτεται, οὔδε μιν εὐλαί
ἔσθουσ', α' ρά τε φώτας ἀργιφάτοις κατέδουσιν.

ἡ μέν μιν περὶ σήμα έν πέντε οίλου
ἐλκει ακηδέστως, Η'ώς ὅτε δῖα φανήγ,
οὔδε μιν αἰσχύνει. θησία κεν αὐτός ἐπελθών
οἶνον ἔρσησίς κείται, περὶ δ' αἴμα νεώπται,
οὔδε ποθι μιαρος' σών δ' ἐλκεα πάντα μέμυκεν,
ὅσο' ἐτύπη' πολέες γὰρ ἐν αὐτῷ χαλκόν ἔλασσαν.

ὅσ τοι κήδονται μάκαρες θεοι νίος ἐνος
καὶ νέκυος περ ἐόντος, ἐπεί σφι φίλος περὶ κήρι.'

"ὡς φάτο, γνήθησεν δ' ὡ γέρων και ἀμείβετο μύθω

"ὡ τέκος, ἡ' ἀγαθὸν και ἑναίσιμα δῶρα διδοῦναι

409. προύθηκεν. Usually προβάλλειν, πραγματεύει; but the figure is borrowed from cooking and serving a banquet; so ἔρνιος δείκνυν, Aesch. Suppl. 781.—μελείστι ταμών is one of the many phrases in this book which correspond rather to the language of the Odyssey, e.g. ix. 201, τούς δὲ διὰ μελείστι ταμών ὀπλασσατο δόραν; xviii. 339, κείνον ἐλθάν γιὰ σ' αὕτη διὰ μελείστι τάμησιν. Pind. Ol. i. 48, κατὰ μέλη τάμον.

412. κείνος κείται, 'there he lies.' So iii. 391, κείνος ὅ γ' ἐν θαλάμῳ κ.τ.λ.

413. αἴτθετε, 'just as he was.'


418. οὖθε, ἀλλ' οὖκ αἰκίζει, he does not disfigure the corpse. Cf. xviii. 24, καρδεὶν δ' ἂν ἄχυρα πράσωπον.—θησία, 'you would see with wonder yourself, if you came up to him, in what dewy freshness he lies, and with the blood wiped away around him.' But αἰμα is the accusative.

420. ποθέ, ἐν τινί μέρει μύσος ἔχων (Schol. Ven. 2). The word μιαρος does not elsewhere occur in Homer, as Spitzner remarks.

422. έχος and έχοι are found, as usual, in the copies, the critics doubting between έχος, 'brave,' and the possessive pronoun. Cf. inf. 550; i. 393.

423. νέκυος, a late use as an adjective. See xvii. 210. 'The use of σφι (metrically, at least) is also strange. The Schol. Viet. says the verse was rejected by the critics.

424—439. Prian piously attributes to the favour of the gods the supernatural preservation of the body. He offers Hermes a goblet for a safe convoy to the tent of Achilles; but he declines it as only a subordinate to his chief, proffering however gratuitously the asked-for aid.

425. τέκος. Cf. 348.—διδοῦναι, a strange form, whether a reduplicated aorist or a present for διδέωναι, like φορεῖν. Compare διδόσμενοι in Ol. xiii. 358, διδωθ. ib. iii. 380. There appears to have been a reading διδόναι, pronounced δι-
"We lately, of your gifts required apart, you offered to some, his corpse. The Hermes of Aristophanes was not so nice: oiu', ϕορόν, εξηρέτησαν τον χαριν εν πάσιν, he says (Pac. 425).

439. ὥστε εἰρήνη, as if the speaker to Priam is saying, 'a slave is his character, and instructs him how to act in the presence of Achilles. 440—467. Hermes himself mounts the car, and drives to the naval camp of the Greeks. He causes those on guard to fall asleep, opens the gates, and enters the court before the tent of Achilles, which is protected by a strong wooden door. He then discloses to Priam his real character, and instructs him how to act in the presence of Achilles. 440. ἀναίδευτα, ἀνά το άρμα κα τούς ἰπποὺς ἀδίκας (Schol. Ven. 2). 443. The apology to ὅτε is not clear. Probably there is some ἀνέκδοτον. We should say, 'just as they came to the trench, the guards were preparing their supper.' It was night (sup. 363), as the Schol. reminds us. For νέον, 'lately,' he compares Od. iii. 318, κείον γάρ νέον ἀλλαθέν εἰληθήσετο. The plural δάρμα is found in Aesch. Frag. Palamed., 192 Herm.
447. Πρίαμον—δώρα, viz. on separate cars, sup. 275—279, compared with 350. 442.
448. άλλα' ότε. The apodosis is at 457. The description of the tent is interesting, but it cannot be really ancient, for the ̣ is twice violated in ἀνακτη, and we have ζίζε (457) for the epic ἦζε. Various emendations have been proposed, with little or no probability. A well-known sketch or model of a cottage (engraved in p. 124 of Rich's "Companion to the Dictionary," and elsewhere, certainly of pre-historic antiquity), with its thatched roof and spacious doorway, bears some resemblance to the Homeric account. Spitzner has an excursus (xxxi.) on the passage; but there does not appear to be any obscurity in the words, beyond the somewhat doubtful sense of ὑφόδος, which is said to mean the πάνικε, or feathery head of reeds, used for roofing. Hence the epithet λαχυήντα, 'soft as fur.' The accusative depends on ἀμήσαντες.

452. αύλυν, an outer court or enclosure of palisades.
453. ἐπιβλῆς, σέρα, ὄσες, μοχλός. There was only a bar laid across it, and no other kind of lock or fastening. The word seems properly an adjective, like προβλῆς, xii. 259.
454. ἐπιρρήσσεσκον, 'used to put up,' lay close against the door, viz. on the inside. It is not clear whether the door of the αὐλη or of the tent itself is described. But the feat of strength mentioned seems but a repetition of the Πηλάς μελή, which Achilles alone could wield (xix. 389).
463. νεμεσισθῶν. See xiv. 336.
464. ἀγαπάζομαι, ἀπάζεσθαι, to greet mortals face to face.
túny δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος, καὶ μὲν ὑπὲρ πατρὸς καὶ μητέρος ἕνκομοι λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν δρῖμης.

ἀς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὄλυμπον Ὑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε, Ἰδαῖον δὲ κατακτῆσι λίπεν· δ' δὲ μίμησι ἐρύκων ἱππῶν ἡμιόνους τε. γέρων δ' ἴθις κεί οἶκου, τῇ ῥ' Ἀχιλέως ἵζεσκε διύφιλος. ἐν δὲ μὲν αὐτόν εὐρ', ἐταροὶ δ' ἀπάνευθε καθείατο· τῷ δὲ δὺ' οὖν, ἦρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἀρρησ, ποίησαν παρένευτε. νέον δ' ἀπέληγεν ἐδώδης ἐσθῶν καὶ πίνων· ἐτι καὶ παρέκειτο τράπεζα. τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς χερσὶν Ἀχιλῆος λάβει γούνατα καὶ κύσε χειρας δενάς ἀνδροβόνους, αἱ οἱ πολέας κτάνον νῦνα.

ὡς δ' ὦτ' ἄν ἁνδρ' ἀτη πυκνὴ λάβη, ὦς τ' ἐνι πάτρῃ.

466. ὑπὲρ κ.τ.λ. Cf. xv. 660, Νέστωρ —Λιοσέθι' ὑπὲρ τοκέων γονοῦμενοι ἄνδρα ἐκαστον. 468—506. Hermes departs to Olympus, and Priam alights, leaving the herald Idaeus (325) with the horses and mules. Achilles is within, attended by two esquires, who are just removing the evening meal. Priam falls before him to kiss the hand that had slain his own sons. Achilles regards the suppliant with mixed surprise and admiration. Priam addresses him in words of touching pathos, bidding him think of his own father, who even now may be wanting a son's aid, and recounting the loss of fifty sons, the last of whom was Hector, whose body he has now come to ransom.

469. ἄλτο, which some critics have thought misspelled to the aged Priam, may he meant to express the haste and anxiety of the descent.

472. τῇ, to the part, or place, where Achilles was accustomed to sit.—ἐν, i.e. ἔδων.

473. καθείατο, καθηύτο (imperfect).

474. Ἀλκιμός, a shortened form of Ἀλκεμέδων.

475. ποίησαν, were busy about the table, viz. in removing the supper, the table only being left. See Lexil. p. 481; sup. i. 600; xviii. 421. Being thus engaged at the moment, they had not noticed the entrance of Priam. The scene is extremely well conceived. The sudden apparition of the king of Troy, alone and at night, and the simple manners and easy address of the great chieftain, are admirably described. See Mr. Gladstone's "Studies," vol. iii. p. 398; Mure, Hist. Lit. ii. p. 36.

476. The Schol. Vict. says this verse was rejected, because the tables were not removed till the heroes rose (Od. xix. 61). This is trifling criticism; the loss of the verse detracts from the dramatic character of the narrative.

480. ὡς δ' ὦτ' ἀν κ.τ.λ. Schol. Ven. 2, ὡς εἰ φυγάς τις φονεύω, αἵρησ ἀπαινοιστάμενος τῇ πατρίδις, ἀπέρχεται πρὸς τῷ ἀγνίστοια, καὶ θαμβοῦνται πάντες τῇ αἰφνίδιον τῇ ἄφιξεσι, ὡτός ὁ Πρίαμος πάντας λαθᾶν εἰσάγεσθαι καὶ παρακάθητα τῇ ἐστία, καὶ πάντες ὀργάνες ἑκτήσουσιν. The words πυκνῇ ἀτῃ are difficult to translate, "Smit with thick remorse," says Mr. Newman, which is hardly an English phrase. The feeling of remorse and of impending calamity is meant, which crowds and besets the heart with conflicting thoughts. See Lexil. p. 10.
482. ἀφρειοῦ, because the ἱλασμός, rites and ceremonies of purification, would be more easily met with and more liberally granted by a rich man. So in Herod. i. 35, a man comes to the palace of Croesus from Phrygia, κατὰ νόμον τοὺς ἐπιχωρίους καθάριον δεόμενος κυρήσας,—θάμβος, the religious awe, probably, attaching to a suppliant, and one guilty of a great crime.

485. According to Schol. Ven., the syntax is πρὸς τὸν μύθον ἔστεπεν. He says καὶ is περισσός. It may mean, he not only kissed the hands (478), but also spoke. Cf. 425.

488. ἀμφὶς ἑόντες seems a mere ecegesis of περιναιέται, though it was explained by some ἐνατός and χαρὶς ὦκουντες, while some read ἑόντος, i.e. χαρὶς σὺν ὦτος.

489. ἄρχη, the calamities of war. Cf. ix. 688; xii. 334; xiv. 485. The argument is this: 'Your father, Peleus, oppressed though he may be by invaders, still looks forward to your return; whereas I, Priam, under the like circumstances, have no one to assist me.' This is equivalent to saying, 'Think what Peleus would feel at losing you, and pity one who has experienced as great a loss.' A compliment to the valour and filial affection of Achilles is added to the pathos of the appeal.

491. Note the omission of the F in ἐλπιστα. Bekker's καὶ Ἐλπιστα has no MS8, authority. The ἐπὶ may belong to ὑφεσθαι, 'he hopes he may live to see,' &c.

492. ἀπὸ Τροιάθεν ἱώντα, Spitzner, who says that the final ν is never wanting in adverbs representing the genitives of nouns.

499. ἐστητο. See xvi. 542; xxii. 507. Lexil, p. 309. According to the Schol. Ven. 2, ὁδοὶ does not mean λοιποὶ, superflues, but ὁδοὶ πρὸς τὸ σάξειν τὴν πόλιν; and Spitzner approves this view.—αὐτοὺς, viz. τοὺς ἐν αὐτῷ, ἀστοὺς.
503. aídēo, aídevo, the ee being contracted instead of the final eo.

504. The περ seems to mean ‘even.’

505. ἐπιληφθηκαί. I have had the resolution to do that which no man ever yet did, to touch the beard of one who has slain my son. Or, ὁρέγεσθαι στόμα πρὸς χεῖρα, to kiss the hands, suppl. 478.

506. ὁρέγεσθαι. Schol. Vict. ἀντὶ τοῦ ἐκτείνειν πρὸς τὸ στόμα τὰς χεῖρας. It here seems a synonym of ὁρέγεσθαι. Cf. sup. 102; inf. 743. Doedelcin, comparing xxiii. 99, thinks that χεῖρ is for χεῖρα, against the accent.

507—551. Achilles is affected by the appeal, and both give way to tears. At last he raises Priam, and expresses surprise that he should have undertaken such a journey. Grief, he says, is unavailing: all men have some troubles, for that is the lot of humanity. Even Peleus, honoured as he was by the gods, had only one son, destined to an untimely death. So also Priam had a wide and wealthy domain, but his city is beleaguered. Yet the dead will not return to life by giving way to grief. (In the play of Aeschylus, called Φρύγες ἢ Ἐκτορος ἄντρα, see Frag. 241, Dind.), the poet represented Achilles as muffled in his mantle, and saying nothing, except a few verses at first in a dialogue with Hermes. In our Homeric text, Hermes declines to come into the presence of Achilles, sup. 462. It becomes therefore a very interesting question, whether Aeschylus had our account of this scene.)

508. ἡμα, he gently repelled the aged man, viz. so as not to seem to spurn the suppliant, but to decline an act of excessive humility.

510. ἐλασθεῖς (xxiii. 393), lying full length on the ground (παρεθέεις), Schol. Ven. 2, who adds ἢ συνελεθείς, ἢ κυλισθεῖς. Hesych. κοῦσσεῖς, ἐλασθεῖς. (The last word seems a various reading. Lid. ἐλασθεῖς· ἐλίσας ἀπατόν.) Buttman (Lexil. p. 272) thinks that ἐλίσα is distinct from ἐλίσα, ‘to enwrap.’ The prostrate attitude, as sup. 165, was one of abrupt grief.

513. τετάρπετο. Cf. ix. 705; xxiii. 10.

518. ἀνόσχεο, ἀνόσχοι. In the next verse we should rather expect τῶς δ' ἐπιληφθηκαί. Three lines here recur from 203 sup.
ἀνδρὸς ἐς ὄφθαλμον ὃς τοι πολέας τε καὶ ἐσθλοῦς νίέας ἔξενάρξα: σιδήρειον νῦ το ἦτορ.

ἀλλ' ἀγε δὴ κατ' ἄρ' ἐξεν ἐπὶ θρόνον, ἀλγεα δ' ἐμπης ἐν θυμῷ κατακεῖσθαι εάσωμεν, ἀχνυμενοι περ' ὦν γὰρ τὰς πρῆξις πέλεται κρυπεροῦ γόγοι. 525

ὅς γὰρ ἐπεκλάσαντο θεοὶ δειλιστι βροτοῖς, ζῷεν ἀχνυμένους· αὐτοὶ δὲ τ' ἀκηδεές εἰσιν. 526

δοιοί γὰρ τε πίθοι κατακεῖσται ἐν Δίως οὐδεὶ δόρων οἷα δίδωσιν, κακῶν, ἔτερος δὲ ἐὰνων.

ὡ μὲν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραννοι, ἀλλοτε μὲν τε κακῷ δ' γε κύρεται ἄλλοτε δ' ἐσθλῷ. 530

ὡ δὲ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκεν καὶ ἐκεῖ βούβρωσις ἐπὶ χθόνα διαν ἐλάουνει,

522. ἐμπης, ὄμως, καίπερ ἄχνυμενοι. 523. κατακεῖσαι, to lie by, to lie dormant for a time: ἀποβαλέσθαι γὰρ τὸ πάθος ᾠδάντων (Schol. Ven. 2).

524. πρῆξις, ἄνυμε, which was a var. lect., according to Schol. Ven.

527. The brief way in which the πίθοι, jars or crocks containing good and evil for mortals, are mentioned, shows that this passage was only adapted from some myth or allegory elsewhere much more fully described. It is also alluded to in Hes. Ί. 94, where Pandora opens the jar full of evils (πίθον μέγα πώς ἄρθρον αἰολοῦσα). Schol. Ven. τινες δὲ τῶν νεωτέρων ἕνα μὲν τῶν ἄγαθῶν, δύο δὲ τῶν κακῶν ἐδέσαντο. But this word νεωτέρων implies the usual assumption of the great antiquity of the present Homeric text. Pindar (Pyth. iii. 81), ἐν παρ' ἐσθλῶν πήματα σύνῳ δ λαοὐνται βροτοὶ ἄθναιτο, who seems to follow what was really the older account. The metaphor seems borrowed from the mixing of wine and water in different proportions, as is shown by ἄμμίξαι. Hence perhaps the μικτὸς βίος of Plato in the Philebus. In the Republic (i. p. 379) he objects to this passage as unworthy of the providence of the gods, and gives us a curious variant for 528, κηρὰν ἐρπλειοῖν, δ' μὲν ἐσθλῶν, αὐτάρ δ' δειλῶν (where Spitzner has no right to say that "versum alterum de suo, ut videtur, immutavit").

528. ἐδών, probably a really archaic word, may be connected with ἐς; but it seems to imply a nominative in the feminine, ἐς, ἐς (see Lexil. p. 218). Hesiod uses the word (Theog. 46 and elsewhere) of the gods, as δωτηρε ἐκὼν. Cf. Od. viii. 325. Doederlein would supply δόσων.

530. κύρεται is a very strange use. Schol. Vict. ὑπὸ κακοῦ κύρεται, 'is overtaken by evil.' In an active sense similar to this Euripides has σεμνῶν τέρμων κύρων οὐρανοῦ (Hipp. 746), i.e. possessing or obtaining the horizon of the heaven. It in the sense of ἐνέκυρος, ἐντυγχάνω, it is difficult to see how the passive or middle could be used. The form is not found in Hesychius. The Schol. compares αἰνὲν ἐν' αὐχένι κύρε (xiii. 821).

531. τῶν λυγρῶν, i.e. μείζον μέρος, as the context implies.

532. βούβρωσις, bulimia, in the proper sense; but here the Scholiasts interpret it 'a great and consuming grief.' Hesychius, among other explanations, gives λύπη and μέγας λῆμος. Doederlein supposes the word to mean a 'gadfly,' or 'cattle-biter,' and hence ὀστρος, or 'frenzy,' a word used by Oppian and Callimachus, and liable to the suspicion of νεωτερισμὸς. Plato however quotes the passage (Resp. p. 379), although, as above remarked, he does not seem to have had altogether the same text. See K. O. Müller, Hist. Gr. Lit. p. 45.—ἐλαύνει, πλάξει, causes him to wander over the earth.
phous δ' οὕτε θεοῖς τετημένος οὕτε βροτοῖσιν. οὐς μεν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετής πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 difficulté. The case of Pelens illustrates the mixed lot; for he had a
goddess for a wife, but was not fortunate in
his family.

535. ἐπι, 'over,' 'among,' as sup. 202. The Schol. Ven. strangely explains it
para πάντας ἀνθρώπους.—ἐκέκαστο, in-
structus erat; a different use from ἐλικίνην ἐκέκαστο, &c. Cf. inf. 516.

539. γονὴ κρείστων, a race of princes.

540. παναρόμοιος is another strange
form. It seems lengthened from παναρό-
μος formetrical convenience, like ἵστα-
tοις for ἵστατοι.

541. κηδών, causing woe to you and
yours.

544. ὄσσον κ.τ.λ. Schol. Ven. peri-
ἀφεῖς δὲ τὴν Πρασικόν ἀρρήν ἐκ μὲν
μεσημβρίας Λέσβω, ἐκ δὲ ἀπατολῆς Φρυγία,
ἐκ δὲ ἄρκτων Ἑλλησσόντω. Similarly in
the "Persic" Aeschylus enumerates the
states forming the Persian empire. The
use of ἄνω is certainly perplexing, since,
in the geographical sense, ἄνω and κατώ
usually mean 'up the country' and 'down
towards the coast.' Probably ἄνω means
southward, as opposed to the Hellespont,
northward, while κατὰπερὶ refers to
Phrygia only, lying in a direction more
eastward, more sunwards than that.

546. τῶν appears to depend on κεκά-
σθαι, in the sense of διαφέρειν, κρατεῖν.
Possibly it is the false usage of a comp-
piler, who thought of ἐλικίνην ἐκέκαστο.
Or may τῶν πλούτων κ.τ.λ. refer to the
tribute of these nations in men and
money? Hesychius has κεκάσθαι; κατε-
sκενάσθαι, κεκοιμηθῶσαί. If he referred
to this passage, he must have read τῷ,
which appears from Schol. Ven. to have
been a var. lect.

548. Another resemblance to the Odys-
sey here occurs; cf. xi. 612, ὅσιῶν τε
μᾶχαι τε φόνοι τ' ἀνδροκτασίαι τε. Hes.
Thoc. 228 and sup. vii. 237 are similar
verses. The apodosis occurs awkwardly
at this line. Should we not read ἄει τε
περὶ ἄστυ κ.τ.λ., thus making ἄνωρο
κ.τ.λ. the apodosis?

549. ἀλλαστον, insatiably, immovably,
unalterably.

550. ἐῖτο. See sup. 422.
ou' mws avntst'zseis: prin kai kakaon allo patheosa.'

To n d' hmei'bet' epeita geryon Pria'mos theseidhs
'my me tov es thronon 'ize, diotrefes, ofra kev "Ektwr
khtai eni klios'zhn akidhs, alla tachista
lizon w, iv' ofhalmouso 'idw' su de de'xai apowna 555
[polla, ta to fereomev. sv de towd' apxaino, kai elthois
sthn es patrida gaiain, eite me prwtov easas
auton te geom kai orfan fados 'zelioio."

To n d' ap' upodra idwv prosfeqh podas oikws 'Achillews
"mhek'ti wvn ' erebixqe, geryon' noew de kai autov
560
'Ektora to lusai, Diothen de mou angelos thev
mu'ntir h' me etekno, thugatpr alioi gerynous.
kal de se gignwsko Pria'me fressin, oude me lhties,
0ttv theon tis s' hge thoas etpi 'nhas 'Achaiwn.
ou gar kev plai' bropos elthe'men, oude mal' ebwn,
565 es strotan' oude gar an fvlakous laboi, oude k' ochhas
reia metochileseu thurawn hmeterawn.
tuv wvn mu' moi mallon en algyesi thymon orinhs,
mh se, geryon, ou'dh autov eni klios'zhn easow

551. prin kal k.t.l. The sense virtually is, as the Schol. Ven. points out, 'You will not bring him back from the dead, even if you die for him (and not merely bewail him).' He compares i. 29, ton 6' evga ou lusw. prin mn kai ydras epesiun. By explaining proteron kawon peia h anastheies auton, he seems to take paideasa as an epic future. So also Doederlein. Others put a comma at anasthesi.

552—570. Priam declines to sit down (sup. 522) till the body of his son is given up to him. Offended at the rejection of his hospitality, or mistrust in his honour (or perhaps at the mere mention of Hector), Achilles replies somewhat sternly, telling him that he had already made up his mind to restore the corpse, warned by Thetis to do so. He adds, that he now knows that Priam was conducted by some god, and bids him beware how he irritates him in his grief for Patroclus. See Murc. Hist. Lit. i. p. 291.

557. Spitzner, who rejects only the next line, which the Schol. Ven. says was not found in his old copy, renders estei me k.t.l., by me primum dimitto. But the indicative could only mean, 'now that you have let me go;' the other sense would require easis or easais. Some of the grammarians aspired the word, as if from edw, 'to satisfy;'—a vain conceit. The Schol. Ven. says 556, 557 were rejected, as unsuited to the character of the speaker.

560. erubite, 'tease me by your prayers.'—nouo lusai, as xxii. 235, nouo tirmhsaai.

561. aogelos, viz. sup. 133.

563. kal de se, i.e. kal se de, or kal de se.

565. ebwn, however young and confident in his prowess. Cf. Od. xxiii. 187, anwar 6' ou kev tis (xos bropoi, oude mal' ebwn, beia metochilasiei.

566. fylakos, a rare form, was accepted on the last, according to Aristarchus, like foprodos, fopmakos.—dcxia, sup. 457.

568. en algyes, in the midst of my grief for Patroclus. There was a variant eni fressi.

569. mh oue edow, 'lest I should not allow even you to remain unmolested, i.e. though a suppliant and an aged one,
but should sin against the commands of Zeus’ to restore the body (sup. 134—137).

571—595. The two esquires (474) of Achilles unyoke the cattle from the cars and bring in the herald Idaeus, with the presents for the ransom, considerately leaving some of the embroidered robes for the purpose of covering the corpse. The women-servants are instructed to prepare the body for removal out of Priam’s sight, lest his anger should be roused, and evil consequences should ensue. Achilles himself assists in placing the body on the car, but with an appeal to the spirit of Patroclus not to be incensed at the mercy shown to his murderer.

571. This verse occurs i. 33, and again inf. 680.

572. The Σ is absent from οἶκου. One MS. gives Πηλείδης δὲ χαμάζε; but Spitzner compares Od. xxi. 388, σιγῇ δ’ εξ οἴκου Φιλοίτιος ἄλτω θύραζε.—λέων ἄως, viz. as nimbly and as fierce in look (Schol. Ven. 2).

577. καλῆτορα, καλητῆρα, here, the Schol. Ven. observes, an epithet, elsewhere, as xv. 419, a proper name.

581. δοιη, viz. Ἀχιλλεὺς, that he might restore the body wrapped in garments, so as to give the less pain to the father. The common reading is δώρ.

584. For χόδων, there were variants γῶν, κάτων, κάτων, and κατερέφων, or κατερέφκου. The anger of Priam would be roused at the sight of his son’s corpse soiled or disfigured by the dragging.

587, 588. There is a similar couplet in Od. xvii. 88, 89.

589. Note the unusual syntax έπιτίθεναι τινὰ λέχεσ. Either the dative or the accusative is the ordinary construction.
592. σκυδμανέμεν, lit. 'be not cross with me' (μη ὅργιζον). See sup. 65. Mure, Hist. Lit. i. p. 291.
594. οὐκ ἄεικένα, not unseemly or unfitting to the occasion. This is said with reference to the share to be bestowed on Patroclus, and as an assurance that the body was not given up without a due recompense. See xvii. 231.
595. καὶ τάνδε, these as well as other offerings, xxiii. 166 seqq.—ἀδ 'in due course,' viz. after they have passed into my hands. It was the custom to bring offerings to tombs long after the funeral; cf. Aesch. Cho. 477. Mr. Trollope therefore has little reason for saying that 'the purport of these words (τάνδε ἀποθάσσομαι) is altogether obscure.'
596—620. The body being placed on the car, Achilles returns to Priam to inform him of the fact, and to insist on his remaining till the morning, and taking some refreshment. Even Niobe, when she had lost all her children, did not refuse to take food. The story of Niobe, and of her being turned into a stone, is related in very beautiful verses.
598. τούχοι τοῦ ἑτέρου, καταντικρή, facing Priam. See ix. 219.
599. Ἀέλυστα, is delivered over to you (ἀποθέσαται).
602. καὶ γὰρ τε, καὶ γὰρ τοι. Niobe is not elsewhere mentioned in Homer; but the story formed the theme and title of a popular play of Aeschylus, mentioned in Ar. Vesp. 580, and was also treated by Sophocles. There can be little doubt that the present passage is adapted from older and fuller epics, probably the Thebaica. (Schol. Ven. 2, ὃς Θηβαῖος δὲ ὅπποι τὸν μύθον καὶ ἀγνοούμενον Πρίαμος ἐπεξεργάζεται.) Lucian, πειράνθος, p. 934, says that this verse and xix. 225 were quoted by all (μαθησάντων πρὸς ἄπαντας) in exhortations not to give way to grief. Both in art and in poetry, this was one of the famous subjects of antiquity. To Apollo and Artemis, as is well known, all sudden deaths of young persons of each sex were popularly attributed. Here the legend referred to the φθόνος and νέμεσις that attended presumption. Propert. iii. 11. 7. 'Nec tantum Niobe bis sex ad busta superba Sollicito laerimas depluit e Sipylo.' Compare also the beautiful passages in Soph. Antig. 823—831. Electr. 151. Mr. Cox ('Aryan Mythology,' i. p. 101) says, 'In the story of Niobe, we seem to see the sun in his scorching power, consuming those who dare to face his dazzling brightness.' But there must have been some other origin of the myth which turned her into stone, and that origin doubtless was the fancied resemblance of a rock to a human form, even though tales are not wanting of 'petrifaction' in other legendary tales.
603. τῇ περ, 'even though to her,' &c.
XXIV.] ἸΛΙΑΔΟΣ Ω. 461

χωμένος Νιόβη, τὰς δ' Ἀρτεμίς ἱοχέαιρα, οὖνε' ἀρα Λητοὶ εἰσάσκετο καλλιπαρῆς.

φη δοιω τεκέευ, ἦ δ' αὐτῇ γείνατο πολλοὺς·

tῶ δ' ἀρα καὶ δοιω περ ἐόντ' ἀπὸ πάντας ὠλεσαν.

οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὔδε τις ἦν καθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων

tους δ' ἀρα τῇ δεκάτη θάψαν θεοί Οὐρανίων.

ἡ δ' ἁρα σίτου μυὴσατ', ἐπει κάμε δάκρυ χέουσα.

[νῦν δ' πον ἐν πέτρησιν, ἐν ὀὐρέσιν οὐσόλοους,

ἐν Σιπύλῳ, ὦθι φασὶ θεάων ἔμμεναι εὐνᾶς

νυμφάων, αἰ τ' ἀμφ' Ἀχελώοιον ἔρρωσαντο,

ἐιθα λίθος περ ἐνύσα θεών ἐκ κηδεὰ πέσσει.]

ἀλλ' ἀγε δὴ καὶ νω μεδώμεθα, διε γεραίε,

σῖτον. ἐπειτά κεν αὕτε φίλον παίδα κλαίουσθα

"Ἰλιον εἰσαγαγών πολυδάκρυτος δὲ τοι ἔσται."

ἡ, καὶ ἀναίζας ὄνω ἄργυφον ὠκὺς Ἀχιλλεύς

σφάξ· ἐταροὶ δ' ἑδερόν τε καὶ ἀμφετον ἐν κατὰ κόσμον,

μιστυλλῶν τ' ἀρ' ἐπισταμένως, πειράν τ' ὅβελοισιν,

608. δοιω. Here the comparison is only that of number; other accounts made the boast turn on superior beauty.

610. ἐν φόνῳ. Schol. Ven. 2, ἐν τῷ τότῳ οὕτος ἐφονεύσθαι. This reminds us of the Attic idiom ἐν τῷ τῷ τῷ, ἐν ταῖς μυρίναις, &c.

611. λαοὺς δὲ κ.τ.λ. The legend turns either on the similarity of λαὸς and λαᾶς, or on the rock supposed to represent Niobe, i.e. her subjects having met with the same fate as their queen. There is a charming pathos about the verses, to which the metre itself largely contributes. Four of the best (614—617) were rejected by the critics, on the prosaic ground that 'a stone could not have eaten bread.' But the poet does not say more than that Niobe was eventually turned to stone; in fact, as Spitzner well observes, νῦν δὲ shows this.

616. Ἀρχέλως was rather a general name for a river. There may therefore have been one of that name in Lydia, though not known to us from other accounts. The Schol. Ven. says the proper name was Ἀχέλως.—ἔφρωσαντο, moved nimbly in the dance. Cf. i. 529;

xviii. 411. Od. xxiv. 69. The Scholiasts compared Hes. Theog. 8, where the Muses ἐπερράσαντο ποσίν. By εὐνά it seems probable that ἠθεα, 'haunts,' are meant.

617. πέσσε, 'broods over,' consoles and softens by tears, the cares sent her from the gods. Doelderlein prefers to construe εἰκ θεών πέσσει, deorum voluntate lenit et conquoit. Cf. 639; iv. 513.

620. πολυδάκρυτος, πολλῶν δακρύων ἄσιος.

621—642. Achilles slaughters a sheep, and his attendants proceed to prepare it for the repast. The banquet over, the two chiefs sit for some time gazing at each other in silent admiration. At length Priam asks to retire for the night, as he has neither slept nor taken food since the death of his son. (Hyperbolically said, according to Schol. Vict. on 637.)

622. σφάξ, 'cut the throat,'—ἀμφετον, cf. vii. 316, τῶν δὲρον ἄμφι θ' ἐτον, καὶ μιν διέθεσαν ἄπαντα. The next two lines are nearly identical with i. 465, 466, and the distich following with ix. 216, 217.
Ἀυτομέδων δ' ἀρα σῖτον ἐλῶν ἐπένεμε τραπέζῃ καλοῖς ἐν κανέοισιν ἀτὰρ κρέα νείμεν 'Ἀχιλλεὺς. οὐ δ' ἐπ' οὐνειαθ' ἐτοίμα προκείμενα χείρας ἵκλουν. αὐτὰρ ἔπει πόσιον καὶ ἐδητύος ἐξ ἔρων ἐντο, ἦ τοι Δαρδανίδης Πρίαμος θαῦμας Αἰχιλῆς, ὁσσὸς ἐνι οὗς τε θεοῖς γὰρ ἄντα ἐφ' ἐνκεν'. αὐτὰρ δ' Δαρδανίδην Πρίαμον θαῦμαζέν 'Ἀχιλλεὺς, εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἄκουων. αὐτὰρ ἔπει τάρπησαν ἐς ἀλλήλους ὀρῶντες, τὸν πρότερος προσέειπε γέρων Πρίαμος θεοείδῆς ἢ', λέξον ὑν ἐν τάχυστα, διοτρέφες, ὅφρα κεν ἡδῆ ὑπὼ ὑπο γλυκερῷ ταρσώμεθα κομηθέντες· οὐ γὰρ πο μῦναν ὀσσε ὑπὸ βλεφάρουσων ἐμοίσων ἐξ οὐ σής ὑπὸ χερῶν ἐμῶσ πὰις ὠλεσε θυμόν, ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσωσ, αἰλῆς ἐν χόρτοις κυλινδόμενος κατὰ κόπρον. ὑν ὅδ' καὶ σίτου πασάμην καὶ αἴθοπα οἶνον λαυκαίης καθέκα: πάρος γε μὲν οὐ τε πεπάσμην.' ἦ ρ', 'Αχιλλεὺς δ' ἐτάροισι ἰδὲ δημωῆσι κέλευσεν δεμύν ὑπ' αἰθούσῃ θέμεναι καὶ βήγα καλὰ πορφύρῃ ἐμβαλεῖν, στορέσαι τ' ἐφύπερθε τάπητας, ἵλαινας τ' ἐνδέμεναι οὐλας καθύπερθε ἔσασθαι.

632. ὅγις ἄγαθη, for εὐγενῆς, does not seem familiar. Perhaps ἄγαθον, vic. ὄντα. The admiration of Achilles for Priam was mentioned sup. 483.—Δαρδανίδην, descended from Dardanus through Tros and Ilos (xx. 215—237).
635. λέξοι, κλύοι, κοίμουσιν (Schol. Ven. 2). Cf. 452, ἦτοι εὖ ἡχὺ ἐλεύς Δίων ὑνοῦ αἰγύπου νήσουσι αἰρέωνεἰς. For ταρσώμεθα, Aristarchus read παυσάρεθα, which would imply the eclipse of λύνης.
640. κατὰ κόπρον. Cf. sup. 164.
641. νῦν δ' ἐπ. Κ.Π.Λ. He speaks of rest as the natural sequel to a repast.—λαυκαίης, cf. xxii. 325.
643—658. Achilles gives orders for placing a bed without the entrance to the tent, apologizing for the place allotted on the plea of his being less likely to be observed by Grecian chiefs who might come for consultation, and might cause delay and difficulty in effecting the ransom, by reporting to Agamemnon the arrival of Priam. 644—647. This passage occurs in Od. iv. 297—300, and vii. 336—339. It may be observed (as an evidence of unskilful adaptation), that though αἰθουσα has an intelligible meaning as the sheltered front entrance to a palace, it seems hardly applicable to a chieftain's tent, composed of boards and thatched with reeds, sup. 450. The same objection applies to ἐκ μετάφων, and the last verse is used Od. xxii. 497, xxiii. 294, of an establishment of female slaves.
468. διώκει modes for Priam and the herald Idaeus.
469. ἐπικερτομένων, reproaching him for his unsocial retirement from the banquet. He addresses him however as γέρων φίλε. He may mean, ‘ridiculing Priam’s fear’ (sup. 571).
465. ἀνάβλησις, a word apparently of the later dialect, occurs ii. 380. For γένηται Wolf needlessly adopts the Attic construction, γένοιτο. Doedelein also feels some difficulty about γένηται. But cf. i. 137.
457. ποσοῦμαρ seems formed on no sound analogy. The Schol. Ven. compares αὐτήμαρ, ἐννημαρ, ἐξήμαρ. He says that no word is compounded with the interrogative term standing first (οὐδέποτε ποσοματικὸν μέρος λόγῳ προτάσσεται εν συνθέσει), though he excepts ποδαπός, as if from ποδών and βαπτιοῦ. “How many days,” Achilles asks, “do you propose to continue the funeral-rites of your god-like son? (Let me know,) that I may myself stay away from the fight, and keep back the people.” Schol. Ven. 2, ἐπεὶ ἀπαξ πεισθεὶς διώκατο τὸν νεκρὸν, προσεκεῖται καὶ τῆς κηδείας.
469—476. Priam thanks him for his forbearance, and asks eleven days’ truce for the burial. Achilles pledges his hand that so much time shall be allowed, and they part for the night, he into his tent, Priam and the herald ἐκτός (650).
460. τάφον, Schol. Ven. τὴν κηδείαν, ‘to complete the funeral.’
462. οἰσθα γὰρ ὡς, ἐπειδή, ‘since you know how we are hemmed in by your hosts, and that wood must be fetched from afar, and the Trojans are timid, and so will require time; not less than nine days will be wanted for the preparation of the pyre.’ — ἐλέμεθα, see xiii. 524; xviii. 287. Lexil. p. 255.—τηλὰς, τηλὸν ἀπεστὶ,—ἀξέμεν, the aorist.—μάλα δὲ, Spitzner and others μάλα γὰρ, with Aristarchus. It is evident that, in either case, the timidity of the Trojans is regarded as a cause of delay; at the same time, this was an indirect compliment to the prowess of Achilles.
465. δαινύοτο, δαινυότο, as μεμνέφτο xiii. 361, λελύντο Od. xvii. 238.
ἐνδεκάτη δὲ κε τύμβου ἐπ' αὐτῷ ποιήσαμεν, τῇ δὲ διωδεκάτη πολεμίζομεν, εἰ περ ἀνάγκη;”

τὸν δ' αὖτε προσέειπε ποδάρχης δῖος Ἀχιλλεὺς “ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις: σχῆσω γὰρ πόλεμον τόσον χρόνον ὁσσον ἰνώγας.” 670

ὡς ἀρα φωνὴσας ὧπὶ καρπῷ χείρα γέροντος ἔλλαβε δεξιτερῆν, μὴ πως δείσετε ἐνθεμ. οὐ μὲν ἂρ' ἐν προδόμῳ δόμου αὐτὸθι κομῆσαντο, κηρὺς καὶ Πρίαμος, πυκνὰ φρεσὶ μήδε ἔχοντες, αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης ἐντήκτον᾽ 675

τῷ δ' Βραχής παρελέξατο καλλιτάρης.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνερες ἱπποκορυσταῖ

ἐθῶν παινύχιοι, μαλακῷ δεδημένοι ψυνῷ:

ἀλλ' οὐχ Ἐρμείαν ἐριούννων ψυνὸς ἐμαρπτεν,

ὀρμαῖόντι ἀνα θυμῶν ὅπως Πρίαμον βασιλῆα

νηὼν ἐκκέμψεθε, λαθῶν ἱεροὺς πυλαρωφοὺς.

στῇ δ' ἄρ' ύπαρ κεφαλῆς, καὶ μων πρὸς μῖθον ἔειπεν.

“ὡ γέρον, οὐ νῦ τι σοί γε μέλει κακόν, οἴον ἔθ᾽ εὐδεῖς ἀνδράσιν ἐν δηίσων, ἐπεί σ' εἶασεν Ἀχιλλεύς.

καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἐδωκας: 685

σείδ δέ κε λωσῇ καὶ τρίς τόσα δοκεν ἀπονα

παῖδες τοι μετόπισθε λελεμένοι, εἰ κ' Ἀγαμέμνων
gνώμη σ' Ἀτρείδης, γνώσωσι δὲ πάντες Ἀχαϊοί.”

ὡς ἐφατ', ἐδεισεν δ' ὡ γέρων, κηρύκα δ' ἀνίστη.

670. σχῆσω, καθέξω. The ancient commentators raised the objection, that this promise could only have been properly given by Agamemnon.

673. προδόμος, an ante-room beyond the athousa, supra. 644. See vi. 243; ix. 473, where it is described as having a fire in it, in front of the doors of the thalamus. It was therefore a kind of entrance-hall, between the outer adiak and the inner thalamus, and was used for the entertainment of strangers, the family sleeping inside, ἐν μυκῷ. But here again, it seems strangely applied to a general's tent.

677—688. The gods and men are wrapt in slumber, but Hermes remains awake, thinking how he may best conduct Priam in safety through the guards. In the form of a vision he appears to Priam, and warns him that if Agamemnon should capture him alive, a much larger ransom would be needed.

677—679. This passage is slightly altered from ii. 1, 2.

681. ἱεροὺς, a common-place applied to guards in x. 56. Schol. πιστοὺς, σωτηράς.

683. οἴον, i.e. ὧτι τοιούτων, οὕτως, εὐδεῖς.—ἀπεὶ κ.π.Λ., see supra. 557.

686. σεῖδ κ.π.Λ., as ἠφαίρει, the ransom of a royal prisoner taken alive, your sons would have to pay thrice as much as you have paid for the dead Hector, should the Greeks find out you are here.

689—706. They leave the camp, Hermes himself driving the car unobserved through the Greek lines. At
the ford of the Xanthus. Hermes once more (cf. 468) vanishes into the sky. Arrived at the city with early morning, they are seen by Cassandra, who utters a wild cry that is heard far and wide. 692, 693. This distich occurred xiv. 433, 434; xxi. 1, 2.

695. Compare viii. 1 with xxiii. 227. 701. ἀστυβῶτισ ὑμῖν occurs here as an epithet of a herald, like ἤπίς, καλητωρ, sup. 577.

702. ἐφ' ἡμιόνων, i. e. on the mule-carr. 703. γέγονε, 'spoke loud enough to be heard over all the city.' Her words, though mixed with κωστός, are words of joy at the recovery of the body of her brother. Schol. Ven. 2, ἐξήρα ἐπὶ διούσα τὸν νεκρὸν ἀπροσδόκητος ἄγιμενον. The context shows that σῶν χαρὰ must be supplied with ὀφεσθε, which is the future. 'You shall see, if you come,' is plainly equivalent to 'come and see.' The Schol. Vict. took it for the epic aorist, like ἄγες and ὀφεϊς, and Ovid. and the same tradition. 705. εἴ ποτε, 'if ever you rejoiced at his return when alive.' Here also Schol. Ven. 2 perversely explains χαίρετε as the imperative, σὺνευρφαίνετε καὶ συνχαίρετε. Still further, the Schol. Vict. appears to have read 'Ἐκτορ' ἱόντε, and to have construed ἱόντε καὶ ἐκνοστήσαντι. 707—717. The people come forth in crowds to meet the body, Andromache and Ηέενθα giving way to the wildest grief. Prían is long detained by the crowd, but at length orders them to make way for his return to the citadel.

708. ἀναπχετον, ἄν—ἀναπχετον, 'intolerable.' The ἄν is repeated, and in both the ν vanishes by well-known euphonic laws. (The so-called a privative seems, in fact, the preposition ἄν.) See on v. 892. 711. τίλλεσθαι, 'to tear the hair,' like
and the repetition, probably by a different hand,
of the speech of Andromache on first
mourning for a person by outward acts or
demonstrations of grief. The idiom,
perhaps, is not one of the early epic.—
'Ερωτευθήκας, 'rushing up to the mule-car.'
The words might also mean 'upon it.'
Mr. Newman, "Rushing Unto the wheeled
 carriage." Lord Derby, "Eagerly they
sprang On the smooth-rolling wain."

717. ἀσεῦ, ' ye shall take your fill.'
See Lexil. p. 24. So xxii. 157, γόοο μὲν
ἐπὶ καὶ ἄσαι: xix. 308, ποτήριος ἄσασθαι
φίλον ἥτορ—δόμονε, γράφεται πάλινδρον
(Schol. Ven.).

718—715. The body is laid out in
state in the palace, and male and female
mourners join in performing the θηρίον.
Andromache takes the lead, and in a
touching lament bewails her own loss
and that of their child, foretells the fate
of the city and the death of the boy by
the hand of the enemy, and grieves that
she was not by to receive Hector's dying
words.—Beautiful as this passage is, we
can hardly regard it as any thing but a
repetition, probably by a different hand,
καὶ μὲν ἐγὼ μετὰ τῆς, σὺ δ’ αὖ, τέκος, ἡ ἐμοὶ αὐτῇ ἔφεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζομαι
ἀθλεῦν πρὸ ἀνακτὸς ἀμειλίχου. ἡ τοῦ Ἀχαϊῶν
ῥίψει χειρὸς ἐλῶν ἀπὸ πῦργων, λυγρῶν ὀλέθρων,
χωμένοι, ὦ δὴ που ἀδελφέων ἐκτανεῖ Ἐκτῶρ
ἡ πατέρ’ ἥ καὶ νόϊν, ἐπεὶ μᾶλα πολλοὶ Ἀχαϊῶν
Ἐκτορος ἐν παλάμησιν ὅδαξ ἔλον ἀσπετον οὐδας.
οὐ γὰρ μείλιχος ἐσκε πατήρ τεδὸς ἐν δαί λυγρῇ
τῷ καὶ μὲν λαοὶ μὲν ὁδὐρουνται κατὰ ἄστυ,
ἀρητὸν δὲ τοκεῦσι γόνω καὶ πένθος ἔθηκας.

Ἐκτῶρ. ἐμοὶ δὲ μάλιστα λελείφηται ἄλγεα λυγρα’
οὐ γὰρ μοι θυνήσκων λεχέων ἐκ χειρὰς ὀρέξας,
οὔδὲ τί μοι εἰπας πυκνῶν ἔπος, οὐ τέ κεν αἰεὶ
μεμνήμην νῦκτας τε καὶ ηματα δάκρυ χέονσα.”

ὁ δὲ ἔφατο κλαίονς’, ἐπὶ δὲ στενάχουτο γυναῖκες.
τῆσιν δ’ αὖθ’ Ἐκάβη ἄδινου ἐξηρχε γόνοι.

"Ἐκτῶρ ἐμὸθθυμὸ πάντων πολὺ φίλτατε παῖδων,
ἡ μὴν μοι ἱώς περ ἐὼν φίλος ἴσθα θεοῦνω”

(Mr. Newman).

732. καὶ ἐγώ. Andromache was
744. πυκνῶν. Schol. Ven. 2, τὸ πρὸς
733. ἐνθα κεν κ.τ.λ., ‘(to some house)
735. ἀπὸ πῦργων, from the ramparts
745. μεμνήμην, the optative, as μεμ-
746—759. Hecuba, the queen-mother,
717. ἐξήρχε. Cf. xviii. 316.
719. ἴσθα κ.τ.λ. ‘Assuredly, in your
741. ἀφρωτος, as πολλάρφητος Od. vi. 280,
743. ὃ μὴν κ.τ.λ. ‘Assuredly, in your
740. ὁ δὲ κεν κ.τ.λ. ‘And so, rather
749. ἐντὸς ἐδέπτων, ἐπὶ
734. ἀρητὸν, as πολλάρφητος Od. vi. 280,
751. ἀφρωτος, as πολλάρφητος Od. vi. 280,
οί δ' ἄρα σεῦ κηδώντο καὶ ἐν θανάτοις περὶ αἴσθησιν. 750 ἄλλοις μὲν γὰρ παῖς ἐμοὺς πόδας ἀκῦσ 'Αχιλλεύς πέρνασχ', ὥν τιν' ἔλεσκε, πέρην ἄλος ἄτρυγέτω, ἐς Σάμον ἐς τ' Ἰμβρον καὶ Λῆμνον ἄμφιθαλόσεσαν σεῦ δ' ἐπεὶ ἐξέλετο ψυχήν τανάκηκεν χαλκῷ, πολλὰ ρυστάζοσκεν ὑνὶ πέρι σημῖ' ἐτάρους 755 Πατρόκλου, τὸν ἐπεφυήν ἀνέστησεν δὲ μιν οὐδ' ὅσ' νῦν δὲ μοι ἔρπησε καὶ πρόσφατος ἐν μεγάρους κεῖσαι, τῷ ἴκελος ὅν τ' ἄργυρότοξος 'Απόλλων οἰς ἄγανοις βελέσεσσιν ἐποιχόμενος κατέπεφεν." δὲ ἐφατο κλαίουσα, γόνων δ' ἀλαστον ὄρνεν. 760 τῆς ἄρτ' ἐπεθ' Ἑλένη τριτάτη ἐξηρχε γόου. "Εκτὸς ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων, ἡ μὴ μοι πόσις ἐστίν Ἀλέξανδρος θεοειδῆς, ὅς μ' ἄγανεν Τρόϊμδι, ὃς πρὶν ἄσφελλον ὥλεσθαι. 765 ἡ δὲ γὰρ νῦν μοι τὸν ἐεικοστόν ἐτος ἔστιν ἐξ οὗ κείθεν ἐβην καὶ ἐμῆς ἀπελήλυθα πάρης· ἀλλ' οὗ πω σεῦ ἄκουσα κακῶν ἐπος οὐδ' ἀσύφηλον ἀλλ' εἰ τίς με καὶ ἄλλος ἐνί μεγάρους ἐνίπτοι

753. ἄμφιθαλόσεσαν, difficult of access by sea; surrounded by an inhospitable and stormy sea, or a sea infested by pirates; or ἄλμενων, without good harbours. The exact meaning is uncertain: the word occurs only here and in Hymn. Apoll. 36. As Sophocles (Phil. 2) calls Lemnos βροσείοις ἀστειστός οὐδ' οἰκοποεῖν, the idea of 'inhospitable island' may be all that is meant. Yet from Lemnos came supplies of wine (vii. 467).

755. πολλά. See on 14 and 417.

757. πρόσφατος, 'fresh,' as νεκρὸς πρόσφατος in Herod. ii. 89. Properly, it seems to have been applied to the flesh of victims slain for the occasion of a feast or sacrifice (πρὸς βωμῷ σφαγεῖς, Aesch. Eum. 295). The root is φα or φεν (φένω), as in ἀρειφάτος.

758. τῷ ἴκελος κ.τ.λ., like one who has died suddenly, and in youth, and without wasting disease. Cf. 605.

760—775. The lament of Helen, who describes in affectionate terms the kindness of her brother-in-law. For the whole time since she left her home, Hector never once uttered an unkind word to her, and even checked and reproved those who taunted her.

763. ἄμφιθαλόσεσαν. Though carried off by your own brother (and therefore liable to share the reproaches you heaped upon him), yet I never had one harsh word from you. The γὰρ (753) seems to explain the preceding clause: 'would that I had perished first, for never did I think to leave my home for so long a time.' The period mentioned presents much difficulty. If the war lasted ten years, another ten must have been spent in preparations for it. Of this nothing is known in the accounts that have come down to us. Perhaps here also some Cyclic tradition (e.g. from the Κύπρια ἐπη) has been followed by a later compiler.

767. ἀσύφηλον, a word occurring ix. 617, is interpreted κακῶν, φαίλον, μηδενὸς ἄξιον.

768. ἐνίπτοι. See iii. 438. Here we have four terms of affinity, all said to be common to Sanscrit, 'brothers-in-law,' 'sisters-in-law,' 'wives of husbands' brothers,' 'mother-in-law.'
daerow  

769. daerow, pronounced daerow.  

770. ekuros, sucer, i.e. Priam. She  

excepts him, for, as in iii. 164, he was  

always kind to her. Heenba was not  

celebrated for her good temper; whence  

she was said to have been metamorphosed  

into a bitch.  

771. paralaphenos, 'talking him over.'  

772. amporos, te privatam, Doederlein.  

776—804. The whole people of Troy  

join in the lament for Hector. Priam  

commands them to bring wood for the  

pyre, and apprises them of the promised  

truce for twelve days. The work pro-  

ceeds for nine days: on the tenth the  

body is committed to the flames with  

the usual ceremonies; the bones are collected  

and placed in a kist-van, above which  

the tumulus is raised. The funeral ends  

with a Lanquet to all the Trojan chiefs  

in the palace of Priam.—On this passage  

also it may be remarked, that it seems  

a mere repetition of the funeral of Pa-  

troclus in the preceding book.  

776. apeiros. Schol. Ven. 2, ou moxos  

ai gynaikes, alla kai auti to apeiros  

palivos. The phrase is rather a singular  

one.  

778. geete, the imperative. Cf. iii.  

103; viii. 505.  

780. epetalle, 'Achilles himself, when  

he gave me a safe convey from the dark  

galleys, gave these orders (viz. ἵνα μὴ  

deισῆτε, cf. sup. 663. 670), that (the  

Achaens) should not harm us till the  

twelfth morn should have come.' We  

should rather have expected ὑπείκεστο  

than ἐπέταλε, unless indeed the latter  

means ἐπετέλεσε ὑπείκεστο.  

784. ἄστενος. The pyre of Patroclus  

was ἐκατομπέδου (xiii. 164).  

786. ezeferon, not only out of  

the palace, but outside of the city walls.
πρῶτον μὲν κατὰ πυρκαϊήν σβέσαν αἴθοπι οἶνῳ πᾶσαν, ὅποσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα ὡστεά λευκὰ λέγοντο κασίγνητοι θ' ἔταροι τε μυρόμενοι, θαλερὸν δὲ κατεῖβετο δάκρυ παρεών. καὶ τὰ γε χρυσεῖν ἐς λάρνακα θηκαν ἐλόντες, πορφυρεῶς πέπλουσι καλύψαντες μαλακοίσιν· αἰψα δ' ἀρ' ἐς κοίλην κάτετον θέσαν, αὐτὰρ ὑπερθεὶν πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλουσιν. 795

ρύμφα δὲ σημ' ἐχεαν· περὶ δὲ σκοποὶ ἐιάτο πάντη, μὴ πρὶν ἐφορμηθεὶν ἐνυκημίδες Ἀχαιός. χεῦντες δὲ τὸ σῆμα πάλων κίον· αὐτὰρ ἔπειτα εὐ συναγειρόμενοι δαώνυν' ἐρικυδέα δαῖτα.

791. πρῶτον μὲν κ.τ.λ. Cf. xxiii. 250, 251, and ib. 165 with 787.
795. χρυσεῖν. See xxiii. 253. Od. xxiv. 74, where χρύσεος ἀμφιφορεῖ is mentioned as used for that purpose.—λάρνακα, Schol. σφόν. Probably a general term for a casket (τεύχος), although, like κάπετον inf., the exact sense is not clear.
796. πορφυρεῶς κ.τ.λ. Virg. Aen. vi. 221, 'purpureaque super vestes, velamina nota, injiciunt.'
797. κάπετον, possibly a kist, or grave, made of great stones, and covered over with slabs. Or it may mean simply a hollow cavity made to receive the urn. Cf. Soph. Aj. 1403, οἱ μὲν κοίλην κάπετον χερὶ παχύνετε. Canon Greenwell, a high authority in these matters, writes: "In many instances I have found the bones, collected together, and placed, frequently in a small hole, on the spot, where, from the redness of the earth and other signs, it was clear the pyre had been. The hole had been made previously to the burning." The former kind of grave is described by modern antiquaries as a characteristic of the "stone age." We should hardly expect, in a description at least comparatively late, to find this feature so accurately described. It may, of course, be questioned, if κατεστόρεσαν means the actual kist, and not rather the site of the tomb itself, which is sometimes surrounded with a circle of upright stones. Or, again (as Döderlein understands it), it may mean that a heap or barrow of boulder-stones was piled over the κάπετος. How ancient and widely prevalent were these Aryan rites of sepulture is now well ascertained. Hence the analogy of barrows opened in our own times is of considerable interest and importance. The following extract from a recent newspaper ("Standard," Dec. 8, 1870), describing the funeral of the Rajah of Kolapur at Florence, will show that scarcely any changes in the ceremony have taken place in the course of more than two thousand years:—"When the pile was consumed about half-way down, the curiosity of the crowd appeared to be satisfied, and most of us came away. But the Indians, who had still more to do, and the few guards sent down to keep order, remained on the spot until long after daybreak. At seven o'clock, the wood being all consumed, the remaining embers were extinguished with water from the river. The ground was carefully swept, and dishes of rice placed upon it at regular intervals. Then the ashes of the dead prince, whose body is said to have been wrapped in a preparation of asbestos, were collected and placed in a porcelain jar, while the ashes of the funeral pile, together with everything which had been used in its construction, such as iron bars and the like, were taken to the river and dropped in at mid-stream. A few more prayers and genuflexions, and all was over."
799. σκοτοῖ, piquets or scouts, lest they should be surprised by some treachery on the part of the Greeks.
801. τὸ σῆμα, the Attic use of the article.
802. εὐ, in the sense of εὐκόσμος, perhaps. Many copies have συναγειρόμενοι,
the Harleian and others ἑτ' ἀναγενέρᾰμεν.

804. τάφον, some explain 'funeral,' others 'funeral banquet.' Perhaps the term includes both. The Schol. Vict. records that some read the last verse so as to include the arrival of the Amazons at Troy. This may have been the "Cyclic" recension, in which the Iliad and Odyssey were included in the connected narrative of the whole tale of Troy. The advent of the Amazons is celebrated at some length by Quintus Smyrnacenus. The death of the Amazonian queen Penthesilea by the hand of Achilles, and, indeed, the fight between the Greeks and the Amazons, or Hercules and Telamon and the Amazons, were among the most popular subjects of Grecian art in the time of Pericles, and before it. The event itself, perhaps from the older epics, was touched upon in iii. 189.

The abrupt ending of the Iliad, in its present form, is as remarkable as its abrupt beginning. It is simply an episode of the Trojan war. Mr. Cox, who has shown great learning in proving that Achilles, like Hercules, Meleager, Perseus, and many others, was (at the origin of the story) simply the sun-god, observes ("Aryan Mythology," i. p. 91) that both Meleager (ix. 550) and Achilles "are doomed, after their time of obstinate inaction, to an early and violent death, preceded by a brief outburst of their former splendour. That such was to be the lot of his great hero, the Homeric poet knew well; but, ignorant though he may have been of the source of the materials of which he made such splendid use, he chose, with a poetical instinct rarely surpassed, to close his tale when Achilles grants the prayer of Priam, and yields to him the body of his dead son, Hector."
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