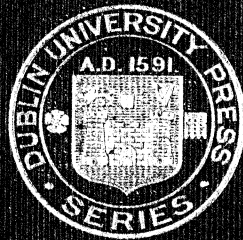
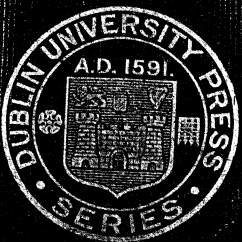
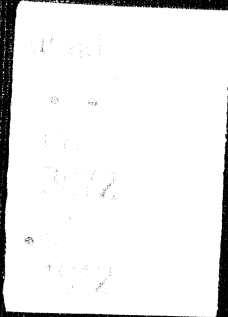


THE
ARGONAUTICA
OF
APOLLONIUS
RHODIUS

G. W. MOONEY



APOLLONIUS RHODIUS.

THE "ARGONAUTICA" OF APOLLONIUS RHODIUS. Edited, with Introduction and Commentary, by G. W. MOONEY. (Longmans. 12s. 6d. net.)

APOLLONIUS RHODIUS: THE "ARGONAUTICA." With an English translation by R. C. SEATON. (The Loeb Classical Library. Heinemann. 5s. net.)

The master of the Alexandrine Epic has waited long for adequate recognition at the hands of English scholars. Mr. Seaton's Oxford text—in the main based on that of Merkel—has been in the hands of students for some years, but for its interpretation they have been forced to rely mainly upon the French translation and notes of M. de la Ville de Mirmont, a scholarly work, but not free from blemish. Now the path has been made easy by the almost simultaneous appearance of Mr. Seaton's prose version and Mr. Mooney's helpful, but not overloaded, commentary. Smooth as is the flow of the narrative in the "Argonautica," it has its stones of stumbling; for the language of Apollonius was the ancient counterpart of what has been termed "Wardour-street English," and it is often more than doubtful whether the poet knew the true meaning of the words and phrases which he borrowed from the ancient Epics. Mr. Mooney and Mr. Seaton, however, have made things easy for the arm-chair reader, who can now enjoy the tale of Jason and Medea "with his feet on the fender."

Most of us have forgotten (if we ever knew) that the "Argonautica" was the bone of contention in a once-famous literary quarrel, but all are familiar with the phrase to which that quarrel gave rise—*μέγα βιβλίον, μέγα κακόν*. The poem of Apollonius is hardly, however, to be accounted lengthy except as judged by Alexandrian standards—it is not much longer than the first nine books of the "Iliad." Of its four books, the third is that which will always entitle it to a place of its own in the world's literature; for it contains, in the episode of Medea, the first elaborate psychological study of the passion of love which has come down to us. The conventional opening of the book, in which Hera and Athena visit Aphrodite and discourse like the *grandes dames* of the Alexandrian Court, leads us to the pretty word-picture of Eros and Ganymede playing with golden dice—surely inspired, not as Mr. Mooney suggests, by a sculptured group, but by a painting such as the original of the well-known sketch on marble from Herculaneum. But the human interest begins when the Love-God's bolt has been shot and begins to rankle in Medea's breast. A truly Alexandrian simile, minute in detail as a Dutch interior, meets us on the threshold of the story:—

And as a poor woman heaps dry twigs round a blazing brand—a daughter of toil, whose task is the spinning of wool, that she may kindle a blaze at night beneath her roof, when she has waked very early—and the flame waxing wondrous great from the small brand consumes all the twigs together; so coiling round her heart, burnt secretly Love the destroyer.

It is in touches like these that Apollonius strikes a note of his own; and Virgil did not disdain to draw upon his stores for a turn of phrase or a quaint comparison, such as the simile of the dancing sunbeam, which reappears in the eighth Æneid:—

And as a sunbeam dances on the walls of a house, reflected from the water newly poured into a cauldron or perchance a pail; hither and thither it darts and flashes from the swift eddy—even so did the heart of the maiden throb and quiver within her breast. These lines are worth quoting in illustration of a characteristic of Alexandrian poetry which was noted by Helbig in his essay on the wall-paintings of Pompeii, a work not perhaps as well known to scholars as to archaeologists—the feeling for effects of light and atmosphere.

For the narrative itself we must refer the reader to Mr. Seaton's translation; but we cannot forbear to quote the lines which describe the meeting of Jason and Medea in the shrine of Hecate:—

So they two stood face to face without a word, without a sound, like oaks or lofty pines which stand quietly side by side on the mountains when the wind is still; then again, when stirred by the breath of the wind, they murmur ceaselessly, they two were destined to tell out all their tale, stirred by the breath of Love. The student will do well to keep Mr. Mooney's commentary always at his side, for his scholarship is finer than Mr. Seaton's, and his renderings often more accurate. There are, in fact, some curious slips in Mr. Seaton's version, and once or twice he actually translates a text different from that printed on the opposite page. In II. 1172 we find it hard to see why *μέγας λίθος* should be a "black stone," until we realize that *μέγας* is a conjectural alteration (and a most unnecessary one) of the MSS. reading *μέλας*. So, too, in IV. 1238 "the foam of the wave washes *without noise*," is not a translation of *κοίπη ἄπρη*, the reading printed in the text (an unfortunate emendation due to Valckenaer), but of *κοπή*, as read by the MSS. and by Mr. Seaton himself in the Oxford text. *Lil. Trans. 396*



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THE ARGONAUTICA

OF

APOLLONIUS RHODIUS

EDITED

With Introduction and Commentary

BY

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PREFACE

WHATEVER be the defects of an English edition of the *Argonautica*, it has at least the merit of freshness. Nearly a century and a half have elapsed since the Clarendon Press published Shaw's edition with Latin translation and notes. Since then the poem has been treated by most English scholars with a neglect which can hardly be justified. Its interest for lovers of the *Aeneid* should be in itself sufficient to save it for ever from oblivion. Moreover, the work exhibits features which deserve study as characteristic of a certain development of Greek literature, a development which was destined to exercise a lasting influence on Latin writers.

I wish to acknowledge to the full my obligation to Mr. R. C. Seaton. His text, which is mainly that of Merkel, is to a large extent the text of this edition, and his various articles on the poem have been most useful. I regret that his translation has appeared too late to be of any service in this work.

In explaining and illustrating the Homeric forms and usages which abound in Apollonius I have drawn

freely on the great edition of the *Iliad* by Leaf, and those of the *Odyssey* by Merry and Riddell, Ameis-Hentze, and Monro.

All students of the *Argonautica* owe a debt of gratitude to Professor de la Ville de Mirmont for his graceful translation of the poem. The scholarly notes which he appends have been of the greatest assistance to me, especially on points of geography and mythology. He has also written *Le Navire Argo et la science nautique d'Apollonios de Rhodes*, and *La Mythologie et les Dieux dans les Argonautiques et dans l'Énéide*.

I have frequently introduced renderings from Mr. A. S. Way's verse translation entitled "*The Tale of the Argonauts*." His version combines, for the most part, rare literalness with much poetic charm.

Merkel's critical edition has proved invaluable throughout, and his *Prolegomena*, in spite of their obscurity, are a veritable storehouse of learning.

Other works from which I have derived much are Weichert's *Ueber das Leben und Gedicht des Apollonius von Rhodus*, and Rzach's *Grammatische Studien zu Apollonios Rhodios*.

In the Critical Notes I have included the principal variants and emendations recorded by Brunck, Wellauer, Merkel, and Seaton, with some more recent conjectures.

There is necessarily much in the Commentary which is merely tentative; there are many passages in the

Argonautica where an editor can only suggest his own view of the meaning, in the hope that others may succeed in arriving at the truth if he has failed.

The literature on Apollonius is very scattered, and is in many cases quite unprocurable. I must, therefore, claim some indulgence for any failure to notice views which have been put forward.

Where so much matter is brought together for the first time, mistakes are probably inevitable; I can only trust that they are not numerous. Some inaccuracies have been removed in the *Addenda* and *Corrigenda*.

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TRINITY COLLEGE, DUBLIN,

November, 1912.

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INTRODUCTION

I

LIFE OF APOLLONIUS

FOR the meagre details of the life of our poet we are mainly dependent on the two epitomes which are appended to the scholia in the Codex Laurentianus :—

I

Ἀπολλώνιος ὁ τῶν Ἀργοναυτικῶν ποιητῆς τὸ μὲν γένος ἦν Ἀλεξανδρεὺς, υἱὸς δὲ Σιλλέως, ὡς δὲ τινες Ἰλλέως, φυλῆς Πτολεμαίδος. ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων, Καλλιμάχου μαθητῆς, τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ τῷ ἰδίῳ διδασκάλῳ· ὁψὲ δὲ ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο. τοῦτον λέγεται ἔτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι, μὴ φέροντα δὲ τὴν αἰσχύνην τῶν πολιτῶν καὶ τὸ ὄνειδος καὶ τὴν διαβολὴν τῶν ἄλλων ποιητῶν καταλιπεῖν τὴν πατρίδα καὶ μετεληλυθέναι εἰς Ῥόδον, κάκεῖ αὐτὰ ἐπιξέσαι καὶ ὀρθῶσαι καὶ οὕτως ἐπιδείξασθαι καὶ ὑπερευδοκιμῆσαι· διὸ καὶ Ῥόδιον ἑαυτὸν ἐν τοῖς ποιήμασιν ἀναγράφει. ἐπαίδευσε δὲ λαμπρῶς ἐν αὐτῇ καὶ τῆς Ῥοδίων πολιτείας καὶ τιμῆς ἡξιώθη.

II

Ἀπολλώνιος ὁ ποιητῆς τὸ μὲν γένος ἦν Ἀλεξανδρεὺς, πατρὸς δὲ Σιλλέως, ἥτοι Ἰλλέως, μητρὸς δὲ Ῥόδης. οὗτος ἐμαθήτευσεν Καλλιμάχῳ ἐν Ἀλεξανδρείᾳ ὄντι γραμματικῷ, καὶ συντάξας ταῦτα τὰ ποιήματα ἐπεδείξατο. σφόδρα δὲ ἀποτυχὼν καὶ ἐρυθρίασας παρεγένετο ἐν τῇ Ῥόδῳ κάκεῖ ἐπολιτεύσατο καὶ σοφιστεύει ῥητορικοὺς λόγους, ὅθεν αὐτὸν καὶ Ῥόδιον ἀποκαλεῖν βούλονται. ἐνταῦθα τοίνυν διάγων καὶ ἐπιξέσας αὐτοῦ τὰ ποιήματα, εἶτα ἐπιδειξάμενος σφόδρα εὐδοκίμησεν, ὡς καὶ τῆς Ῥοδίων ἀξιωθῆναι πολιτείας καὶ τιμῆς. τινὲς δὲ φασιν ὅτι ἐπανῆλθεν ἐν Ἀλεξανδρείᾳ καὶ αὐτὸς ἐκεῖσε ἐπιδειξάμενος εἰς ἄκρον εὐδοκίμησεν, ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μουσείου ἀξιωθῆναι αὐτὸν καὶ ταφῆναι δὲ σὺν αὐτῷ τῷ Καλλιμάχῳ.

These two accounts were apparently derived from

one common source,¹ and seem, in turn, to have been the source of such brief biographies as we find in later MSS.

We have further the following notice in Suidas:—

Ἀπολλώνιος Ἀλεξανδρεύς, ἐπῶν ποιητής, διατρίψας ἐν Ῥόδῳ υἱὸς Σιλλέως, μαθητὴς Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Τιμάρχου, ἐπὶ Πτολεμαίου τοῦ Εὐεργέτου ἐπικληθέντος, καὶ διάδοχος Ἐρατοσθένους γενόμενος ἐν τῇ προστασίᾳ τῆς ἐν Ἀλεξανδρείᾳ βιβλιοθήκης.

The date of the birth of Apollonius is quite uncertain. Dates ranging from 296 to 235 B.C. have been assigned by different critics.² On the whole it is most satisfactory to assume that he was born about 265. We thus allow a sufficient time for the development of the deadly feud which raged between him and Callimachus who died about 240–235. Those who would fix his birth thirty years earlier are prepared to throw over altogether the tradition that he succeeded Eratosthenes as Librarian at Alexandria about 196 B.C. The birthplace of Apollonius is also uncertain. Suidas

¹ v. Linde, *De diversis recensioneibus Ap. Rhod. Argonauticon*, p. 11. In the first life unless we take ὀψέ in the sense of ὕστερον it is inconsistent with ἐτι ἔφηβον ὄντα in the next sentence. Linde suggests that the original source, which was probably fuller, and contained a reference to the quarrel with Callimachus, may have read somewhat as follows:—ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ, τῷ ἰδίῳ διδασκάλῳ, ἐπειδὴ δὲ ὕστερον ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο, ἀπ' αὐτοῦ ἀφιστάμενος. καὶ πολλὴν εἰς ἔχθραν ἤλθον ἀλλήλοις. λέγεται δὲ τοῦτον ἐτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι.

² v. Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*; Merkel, *Prolegomena ad Ap. Rhod.*; Couat, *La poésie Alexandrine*; Susemihl, *Geschichte der griechischen Litteratur in der Alexandrinerzeit*; Knaack *ap.* Pauly-Wissowa, *Real-Encyclopädie*.

and Strabo³ describe him as an Alexandrian, whereas Athenaeus⁴ and Aelian mention also the other tradition that he was a native of Naucratis, a town situated a little to the east of Alexandria. The simplest solution of the difficulty is to assume that he was born at Naucratis, but brought up at Alexandria from his early years. His connexion with Naucratis lends special point to the attack made by Callimachus upon him in the *Ibis*, as we shall see later.

Apollonius attached himself as a pupil to Callimachus, who was the leading literary figure of the day, and Librarian of the great Alexandrian Library. Couat, in his admirable work *La poésie Alexandrine*, has shown how the Alexandrian savants were divided into the same two classes as the Roman writers in the Augustan epoch, and the French writers in the seventeenth and nineteenth centuries. These were the conservatives and the innovators, those who adhered to the ancient poets, and those who sought to introduce newer styles more in accordance with the spirit of the age. Homer was revered by all as the greatest of poets, but Homer was imitable by none⁵; and so the Alexandrian school chose generally as models Hesiod,⁶ with his didactic style and love of mythological speculation, Antimachus of Colophon, the author of the

³ Strab. 559, 47 (ed. Didot) Διονύσιος δὲ ὁ Θραξ καὶ Ἀπολλώνιος ὁ τοῦς Ἀργοναύτας ποιήσας, Ἀλεξανδρεῖς μὲν, ἐκαλοῦντο δὲ Ῥόδιοι.

⁴ Athen. vii 283 Ἀπολλώνιος ὁ Ῥόδιος ἢ Ναυκρατίτης. Aelian, *H. A.* xv 23, uses the same words.

⁵ Cf. Euphorion, *frag.* 62 (Meineke): *Anth. Pal.* xi 130.

⁶ For the appreciation of Hesiod v. *Anth. P.* ix 64, 507 xii 168.

Lyde,⁷ with his long-drawn elegies teeming with legends little known, and Mimnermus,⁸ who had given to elegy its passionate erotic tone. Some preferred the poems of Erinna,⁹ which combined brevity with perfection of artistic form, to the longer and heavier work of Antimachus. Callimachus, in spite of his erudition, was of the latter class. He censures the *Lyde* as of coarse texture and wanting in subtle delicacy.¹⁰ He exhorts poets who would win success to avoid the beaten track,¹¹ to pursue originality of style and form, to cultivate the poetry which consists in short and flawless pieces—odes, idylls, epigrams, and to shun a big book as a big evil.¹² To presume to rival the great epics of the past, to challenge comparison with Homer, was an unpardonable sin in the eyes of Callimachus. So too Theocritus says, “I hate all birds of the Muses that vainly toil with their cackling note against the Minstrel of Chios.”¹³

⁷ *Anth. P.* ix 63—

Τίς γὰρ ἐμ' οὐκ ἤεισε; τίς οὐκ ἀνελέξατο Λύδην;
Τὸ ξυνὸν Μουσῶν γράμμα καὶ Ἀντιμάχου.

⁸ *Anth. P.* xii 168.

⁹ *Anth. P.* ix 190—

Λέσβιον Ἡρίνης τόδε κηρίον· εἰ δέ τι μικρόν,
Ἄλλ' ὄλον ἐκ Μουσέων κιννάμενον μέλιτι.
Οἱ δὲ τριηκόσιοι ταύτης στίχοι ἴσοι Ὀμήρω, κ.τ.λ.

¹⁰ *frag.* 74 Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.

¹¹ *frag.* 293 ἐτέρων ἴχνια μὴ καθ' ὁμά.

¹² *frag.* 359 τὸ [γὰρ] μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ.

¹³ *Idyll* vii 45—

Ὅς μοι καὶ τέκτων μέγ' ἀπέχθεται, ὅστις ἐρευνηῆ
Ἴσον ὄρευσ κορυφᾷ τελέσαι δόμον εὐρυμέδοντος,
Καὶ Μοισᾶν ὄρνιχες, ὅσοι ποτὶ Χίον αἰοιδὸν
Ἀντία κοκκύζοντες ἐτώσια μοχθίζοντι.

Yet there were not wanting stubborn spirits who would not yield to the sway of Callimachus, authors who essayed mythological and historical epics. Antagoras of Rhodes produced a *Thebais*, Rhianus of Crete an epic on the second Messenian war, with Aristomenes as its hero. The youthful Apollonius feared not to break away from his master's doctrines and to take as his theme for a heroic epic the quest of the golden fleece. He was still an *ἔφηβος*, i.e. between the ages of eighteen and twenty, when he gave the first *ἐπίδειξις*, or formal recitation, probably not of the whole work, which could hardly have been completed, but of parts thereof. Callimachus and his followers, however, were far too strong for him, and his efforts were greeted with ridicule. Callimachus, we may be sure, treated the youthful epic with the merciless sarcasm which he meted out to 'cyclic poems.'¹⁴

How long the mortified poet remained to face the mockery of his triumphant critics we know not. His wounded pride must soon have led him to shake off the dust of Alexandria. It was at Rhodes, that great centre of literary Hellendom, that the Alexandrian exile resolved to settle. With dogged determination and unshaken confidence in his powers he set himself,

Merkel finds a retort of Apollonius to these lines in *Arg.* i 737-741, "Habes aedificationem, habes οὔρεος ἡλιβάτοιο κάρη, habes locutionem Theocriteam *μογέοντι* *ἑοικώς*, habes allegoriam non abstrusam, duo cum faciant idem, non esse idem." (*Prolegomena*, p. xxvii.)

¹⁴ *Anth. P.* xii 43—

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
Χαίρω, τίς πολλοὺς ᾧδε καὶ ᾧδε φέρει' κ.τ.λ.

in the intervals of his duties as a teacher of rhetoric,¹⁵ to revise and perfect his poem, and soon his labour met with a rich reward. The second ἐπίδειξις, when he recited his completed work at Rhodes, was as striking a triumph as the first at Alexandria had been a failure. The Rhodians exalted him to offices of honour, enrolling him amongst the citizens, whence he is known as Apollonius ‘the Rhodian.’

The fame which he had won nerved him with fresh confidence in flinging back with added sting the contemptuous taunts of the Alexandrian dictator.

Rage burned unceasingly in his heart against Callimachus, to whose influence he rightly attributed his first disgrace, and the feud between them stands out as the most bitter in the ancient world of letters. Couat¹⁶ has attempted to trace the progress of the quarrel, though the data we have to work on are very slender. But, slender as they are, they suffice to give us glimpses of the venom and rancour which prevailed. One biting epigram by Apollonius¹⁷ on his master has been preserved :—

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξυλιὸς νοῦς,
Αἴτιος ὁ γράψας Αἴτια Καλλίμαχος.

“Callimachus, the offscourings, the dolly, the absolute blockhead :
Cause of this verdict is he, writer of *Causes* himself.”

¹⁵ Dilthey needlessly assumes that the statement in the lives that the poet taught rhetoric is due to a confusion with Apollonius Molon.

¹⁶ *La querelle de Callimaque et d'Apollonius de Rhodes.*

¹⁷ *Anth. P.* xi 275—The epigram is entitled Ἀπολλωνίου τοῦ γραμματικοῦ, a designation which our poet often receives, and there can be no reasonable doubt of his authorship, though it is disputed

In these lines Apollonius expresses his utter contempt for the affectation and sterility of the author of the *Αἴτια*, a poem in four books treating of the causes of various myths and ceremonies. In one of the books the legend of the Argonauts had been introduced, and Callimachus may have charged his pupil with plagiarism from his work. Apollonius, and probably others to whom the literary autocracy of Callimachus was irksome, imputed Callimachus' dislike of a 'big book' to his inability to produce such. To these insinuations Callimachus triumphantly replies in the famous passage at the close of the hymn to Apollo.¹⁸ We may have a parody of the opening of this passage in the third book of the

by Bernhardt (*Grundr.* i 362). There are many trenchant epigrams in the Anthology on the soulless pedantry of Callimachus and his school (οἱ Περικαλλίμαχοι), e.g. xi 322 :—

Γραμματικῶν περιέργα γένη, ριζώρυχα μούσης
 Ἄλλοτρίης, ἀτυχεῖς σῆτες ἀκανθοβάται,
 Τῶν μεγάλων κηλίδες, ἐπ' Ἡρίνῃ δὲ κομῶντες,
 Πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,
 Ποιητῶν λῶβαι, παισὶ σκότος ἀρχομένοισιν,
 Ἐρροῖτ' εὐφώνων λαθροδάκναι κόριες.

¹⁸ Ὁ φθόνος Ἀπόλλωνος ἐπ' οὐατι λάθριος εἶπεν,
 Οὐκ ἄγαμαι τὸν ἀοιδὸν ὃς οὐδ' ὄσα πόντος αἰεῖδει.
 Τὸν φθόνον ὠπόλλων ποδί τ' ἤλασεν ὧδε τ' εἶπεν·
 Ἄσσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ
 Λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει.
 Διοῖ δ' οὐκ ἀπὸ πάντος ὕδωρ φορέουσι μέλισσαι,
 Ἄλλ' ἦτις καθαρὴ τε καὶ ἀχράαντος ἀνέρπει
 Πίδακος ἐξ ἱερῆς ὀλίγη λίβας, ἄκρον ἄωτον·
 Χαῖρε, ἀναξ· ὁ δὲ Μῶμος, ἔνθ' ὁ φθόρος, ἔνθα νέοιτο.

Couat regards these lines as a later addition made by Callimachus when he brought out a complete edition of the Hymns towards the end of his life. In the last line (where he retains the old reading *φθόνος*) he finds a reference to Apollonius' exile at Rhodes.

Argonautica.¹⁹ But Callimachus gave also a practical refutation of the accusation by writing a long epic which gained immediate favour. This was the *Hecale*, so called from the aged crone who hospitably entertained the hero Theseus when he was going forth to contend against the Marathonian bull. The choice of such a humble theme was another reproof of the presumption of Apollonius. The fresh laurels which Callimachus thus gained in the field of epic poetry must have rendered his supremacy at Alexandria more indisputable than ever, yet the feud with his unrepentant pupil still went on with unabated fury.

The most curious product of the quarrel was the *Ibis* of Callimachus. The immediate provocation which led to it we know not, but the epigram of Apollonius must still have been rankling in his soul. The work itself has perished, but the poem of Ovid which bears the same name, and which was avowedly an imitation thereof, enables us to judge of the style and contents. Callimachus must have devoted his enemy to destruction in the same way as Ovid does, and we may presume that the whole poem also was obscured with the same mass of *caecae historiae* drawn from the darkest recesses of the storehouse of legend. Critics have been sorely vexed in trying to determine why Callimachus should have chosen the bird ibis to represent Apollonius. Couat, and Ellis in his *Prolegomena* to the *Ibis* of Ovid, have collected the various theories which have been put forward. The ibis, as Plato²⁰ tells us, was sacred

¹⁹ v. 932 Ἀκλειῆς ὄδε μάντις, ὃς οὐδ' ὄσα παῖδες ἴσασιν

. Οἶδε νόψ φράσσασθαι.

²⁰ *Phaedr.*, 274.

to the god Theuth, or Hermes, worshipped originally at Naucratis, which was probably the birthplace of Apollonius. The connexion between the ibis and the god Theuth was very close.²¹ The god was depicted with the head of the bird, and the bird was regarded as the familiar minister of the god. The filthy peculiarities of the ibis are often mentioned by the ancients,²² and we may be sure that these habits of the bird, a native of Naucratis like Apollonius, were employed by Callimachus as a retort to the scurrilous way in which he had been stigmatized as *κάθαρμα*. Hermes, amongst his other functions, was the god of thieves, and so Apollonius was probably assailed as a familiar of the god of thieves by reason of his plagiarisms from Homer and Callimachus.²³ Conjectures like these are but a groping in the dark, and the key to the riddle has been lost for ever.

There can be little doubt that the honours in this literary warfare were regarded as resting with Callimachus. The struggle was brought to a close by his death, 240–235 B.C. In his epitaph written by himself he claims to have triumphed over spite.²⁴

²¹ Aelian, *H. A.* x 29 : Plut. *Symp.* ix 2, 2 : Cic. *N. D.* iii 22, 56.

²² Ov. *lb.* 449 : Plin. *N. H.* viii 97 : Ael. *H. A.* ii 35.

²³ v. Couat, *op. cit.* Ellis ingeniously argues from Plato's attributing the division of letters into vowels, mutes, and *mediae* to Hermes or Theuth (*Phil.* 18) that Callimachus may have censured Apollonius for artificially combining letters to produce striking effects in the *Argonautica*. If so, it is a clear case of *κεραμεὺς κεραμεῖ*.

²⁴ *Anth. P.* vii 525—

Ὅστις ἔμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με

ἴσθι Κυρηναίου παιδὰ τε καὶ γενέτην.

Εἰδείης δ' ἄμφω κεν, ὁ μὲν ποτε πατρίδος ὄπλων

ἤρξεν, ὁ δ' ἤεισεν κρείσσονα βασκανίης.

Apollonius did not return to Alexandria immediately on the death of his great antagonist. He remained for many years at Rhodes, ever bringing the fruits of his ripe experience and grammatical studies to bear upon his well-beloved poem. A dense mist envelops the closing period of his life. Did he pass the rest of his days at Rhodes, as Susemihl maintains, or did he return to Alexandria and become Librarian as successor to Eratosthenes? The first of the two lives is silent on this question; the other, in a sentence introduced by *τινὲς δὲ φασιν*,²⁵ mentions his return and the fact that he became Librarian after a third *ἐπίδειξις* of his poem at Alexandria. We have furthermore the definite statement in the notice in Suidas that he succeeded Eratosthenes as head of the Library. Though this assertion has been disputed by many critics in modern times,²⁶ I see no valid reason for rejecting it. There is nothing improbable in thinking that there may have been a reaction against the theories of Callimachus after his death, and that the favour accorded to the third recitation of the *Argonautica* and the appointment of its author as Librarian may have been the outcome of this reaction. The whole chronology of the Alexandrian school is in the most hopeless confusion, and no two critics seem able to agree even approximately about the number, order, and dates of the early Librarians.²⁷ We

²⁵ The sentence was probably thus cautiously introduced from its having been omitted in the first of the two lives (v. Linde, *op. cit.*).

²⁶ e.g. by Bernhardt and Knaack. Susemihl's arguments (*op. cit.* 385) seem singularly unconvincing.

²⁷ v. Seeman, *De primis sex bibliothecae Alexandrinae custodibus* :

have seen that the dates assigned for the birth of Apollonius vary over a period of more than half a century, so that the arguments, based on so-called chronology, against Suidas and one of the lives deserve but little attention. Assuming, as we have done, that Apollonius was born about 265, he would have been between the ages of sixty-five and seventy when he succeeded Eratosthenes,²⁸ who was born about 278 and lived to the age of eighty or eighty-two. Apollonius was succeeded by Aristophanes of Byzantium, about whom we are definitely told that he became Librarian at the age of sixty-two. He was born about 255, so we may assume that Apollonius' tenure of the office terminated about 193, which we may regard as approximately the year of the poet's death.

One last tradition concerning Apollonius, recorded at the end of the second life, is that he was buried with Callimachus. Susemihl unnecessarily impugns this statement as involving a desecration of the tomb of Callimachus.²⁹ There may well have been, as

Busch, *De bibliothecariis Alex. qui feruntur primis*: Couat, *op. cit.* c. 2.

²⁸ The conjecture of Ritschl (*Alex. Bibl.*, p. 82) that Eratosthenes resigned his position as Librarian some years before his death on account of failing sight (v. Suidas) is vigorously supported by Merkel (*Prol.*, p. xiv). If this view be adopted, Apollonius may have returned to Alexandria in the reign of Ptolemy Philopator (221-204), an assumption which is rendered probable by that monarch's enthusiasm for Homer, and the honours and rewards by which he encouraged Homeric studies.

²⁹ Cf. Gerhard, *Lectiones Apollonianae*, p. 7. In the epitaph of Callimachus already cited he expresses a wish that he should be buried with his father in Cyrene. This wish, apparently, remained unfulfilled.

Weichert suggests, a place set apart at Alexandria by the Ptolemies for the burial of those who had filled the honoured post of Librarian.³⁰ And so, after life's fitful fever, master and pupil would rest side by side in the silent fellowship of the grave.

II

SOURCES OF THE *ARGONAUTICA*

To enumerate the probable and possible sources of the poem would be to enumerate the greater part of Greek literature. Nurtured in a literary atmosphere, Apollonius had devoted himself, heart and soul, to the study of all previous writings which could aid him in his work. The rhetor Aelius Theon attributes to him the saying *Ἀνάγνωσις τροφή λέξεως*, and assuredly he must have dipped deeply into the treasures of the great Alexandrian libraries. In trying to sketch briefly the materials at his disposal when he began to write, we must rely, to a very large extent, on the information

³⁰ This is also the view of Couat and of Merkel who says: "Satis credible est principes Musei viros ἐν τοῖς βασιλείοις Alexandrinis sepultos fuisse, velut in eis, quae Strabo commemorat p. 794 ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος—εἰσπλεύσαντι δ' ἐν ἀριστερᾷ ἐστὶ συνεχῆ—τὰ ἐνδοτέρω βασιλεία πολλὰς καὶ ποικίλας ἔχοντα διαίτας καὶ ἄλση, quod eo certe litore Eratosthenis sepulcrum indicatur in epigrammatis Dionysii Cyziceni Anth. Pal. vii 78 versu postremo πὰρ τὸδε, Πρωτῆος κρᾶσπεδον αἰγιαλοῦ, ne de nemore manium Callimachi et Philetæ apud Propertium coniciam." Merkel assumes, as a development of Ritschl's theory, that Apollonius died before Eratosthenes, and so would be buried next to Callimachus.

which has come down to us through the scholia. From them we learn much; but we must remember that they are merely excerpts from the larger works of the grammarians, and, therefore, necessarily imperfect. The sources from which our poet derived materials for his work and the authors whom he imitated may be classified as follows:—(1) The Homeric poems; (2) other ancient epic poems; (3) early logographers and geographers; (4) previous writers of *Argonautica*; (5) writers who had introduced the story of the Argonauts incidentally; (6) narrators of the deeds of Heracles; (7) authors, most of them little known, to whom Apollonius was indebted on special points; (8) Alexandrian poets.

I. The Homeric poems constitute in the truest sense the *πηγὴ καὶ ἀρχή* of the *Argonautica*. Though the matter of the work is not derived from them, yet the diction and the form in which the particular incidents are set forth continually recall to our minds the words of 'the poet,' as the ancients reverently described Homer. Apollonius knew Homer by heart, and one of the chief charms of his work is to come across the familiar phrases reset, some, it may be, dimmed in the process, others shining with added lustre. Our poet was no servile imitator. Nothing could be more erroneous than to regard his work as a mere cento of Homeric phrases. Professor R. Ellis admirably states his position: "For Apollonius the problem was how to write an epic which should be modelled on the Homeric epics, yet be so completely different as to suggest, not resemblance, but contrast.

We think no one who has read even a hundred lines of the poem can fail to be struck by this. It is in fact the reason why it is a success. The *Argonautica* could not have been written without the *Iliad* and *Odyssey*, but it is in no sense an echo of either. Nay, we believe that a minute examination of Apollonius' language and rhythm would show that he placed himself under the most rigid laws of *intentional dissimilarity*.¹ In the period between the recensions of Zenodotus and Aristarchus Apollonius had made a critical study of the Homeric poems, as we shall see when we come to consider his other works.

The *Argonautica* often enables us to infer the meaning which he assigned to doubtful words in Homer and the views which he must have held on disputed passages. This has been worked out with the most painstaking fullness by Merkel in his *Prolegomena*. Merkel illustrates at length, what F. A. Wolf had already noticed, that many words which occur only once or twice in Homer are only found once or twice in Apollonius, e.g. ἀαγής, ἀβλής, ἀγέραστος, ἄψα, γαυλός, τρύφος, γλήνος, κάγκανος, ραφαί, μέσφα, ἀμφίδυμος. He also shows that in the case of words like ἀδιώος, τηλύγετος, ἀδευκής, αὐτάγρετος, etc., the different

¹ Quoted by Way, *The Tale of the Argonauts*, p. 208.

The relation of Apollonius to Homer, with regard to forms, vocabulary, and syntax, has been discussed by Rzach, *Grammatische Studien zu Ap. Rhod.*; Merkel, *Prolegomena*; Schmidt, *De Ap. Rhod. elocutione*; Seaton, *Amer. Jour. Phil.* xix; Cholevius, *Ueber den griech. Epiker Ap. Rhod.*; Linsenbarth, *De Ap. Rhod. Casuum Syntaxi*; Goodwin, *Ap. Rhod., His Figures, Syntax, and Vocabulary*; Oswald, *The Prepositions in Ap. Rhod.*; etc.

views of the ancient grammarians about their meanings are reproduced in different passages of the *Argonautica*.

II. We may be sure that Apollonius, in cultivating the epic style, had studied the other old epic poems, not merely those belonging to the so-called Epic Cycle, such as the *Νόστοι*, *Θηβαιίς*, *Ἀλκμαιωνίς*, but also works like the *Αἰγίμιος* (ascribed by some to Hesiod), and the *Φορωνίς* (a genealogical poem by an unknown poet of Argos), both of which are cited in the scholia for purposes of illustration. We have no evidence that Apollonius derived any of his matter from them. His familiarity with the Homeric hymns is often shown, e.g. in the opening line of the first book.

III. Large use must have been made of the early historians and geographers, especially Herodotus, Hellanicus, Hecataeus, and Acusilaus, whose writings are frequently mentioned in the scholia. Weichert² shows that Apollonius in all probability studied the *λογογράφοι* more than the poets, and, in consequence, passed over in silence some things very closely connected with his theme, e.g. a description of the Argo, which must have been given by the earlier poets, while he is very full in dealing with places, peoples, etc. Amongst the old prose writers Simonides of Ceos is often referred to by the scholiasts as agreeing with our poet, e.g. on ii 866, *καὶ Σιμωνίδης ὁ γενεαλόγος ὁμοίως τῷ Ἀπολλωνίῳ γενεαλογεῖ*. Suidas tells us that he was reputed to be a grandson of the famous lyric poet,³

² *op. cit.*, p. 146.

³ For probable references in our scholia to the lyric poet v. Bergk, *Poetae Lyrici Graeci* iii 382 sqq. (*frag.* 3, 43, 206, 212, 213).

that he lived before the Peloponnesian War, and that he wrote a *Γενεαλογία* in three books, and *Εὐρήματα*, also in three books. He may have introduced the myth of the Argo into the *Γενεαλογία*. In the schol. on i 763 we find a reference to a work of his, *Σύμμικτα*, which is not mentioned by Suidas.

IV. Most interest naturally attaches to the writers who had dealt with the voyage of the Argo in special works. Of these the three principal were Cleon, Herodorus, and Dionysius. (a) Cleon was a native of Curium in Cyprus. We have no means of determining his date. That Apollonius was indebted to his *Ἀργοναυτικά* is apparent from the schol. on i 625, *ὅτι δὲ ἐνθάδε Θόας ἐσώθη, καὶ Κλέων ὁ Κουριεύς ἱστορεῖ, καὶ Ἀσκληπιάδης⁴ ὁ Μυρλεανός, δεικνὺς ὅτι παρὰ Κλέωνος⁵ τὰ πάντα μετήνευκεν Ἀπολλώνιος.* (b) Herodorus was born at Heraclea in Pontus. He seems to have lived in the latter part of the sixth century, and so would be a contemporary of Hecataeus. The erroneous theory that his *Ἀργοναυτικά* was a poem arose from the schol. on ii 1211 ascribing to him two lines from h. Hom. 34.⁶ The quotations from the work show that it was written in prose. To judge from our scholia, Apollonius agreed with him on many points, though Herodorus made the

⁴ Suidas says that this Asclepiades was a *μαθητὴς Ἀπολλωνίου* who afterwards taught at Rome in the days of Pompey. Unless the word *μαθητὴς* is loosely used, these two statements are chronologically irreconcilable.

⁵ Two lines earlier the schol. says *εἴληφε τὴν ἱστορίαν παρὰ Θεολύτου*. Mueller (*Frag. Gr. Hist.* iv 515) assumes that Apollonius drew from Cleon, and Cleon from Theolytus.

⁶ Cf. Diod. Sic. i 15. 4, where they are rightly assigned.

Argonauts return by the same route as on the outward voyage. Another important work of his dealt with Heracles, τὰ καθ' Ἡρακλέα, and it is referred to both in our scholia and in those on Pindar. We have a quotation from it in Athenaeus.⁷ (c) The notices in Suidas of the various writers who bore the name of Dionysius are hopelessly confused,⁸ and it is impossible to determine accurately whether both Dionysius of Miletus and Dionysius of Mitylene wrote Ἀργοναυτικά. Dionysius Μιτυληναῖος is twice mentioned in our scholia and Dionysius Μιλήσιος five or six times, and furthermore we have frequently the vague reference Διονύσιος ἐν τοῖς Ἀργοναύταις. Suidas enumerates amongst the works of Dionysius of Mitylene Ἀργοναύτας ἐν βιβλίοις ἕξ, written in prose, and also attributes to Dionysius of Miletus, a contemporary of Hecataeus, a Κύκλος ἱστορικός, and a Κύκλος μυθικός. The contents of the latter are probably given by Diod. Sic. (iii 66): Οὔτος (sc. Διονύσιος) τὰ περὶ τὸν Διόνυσον, καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα, καὶ πόλλ' ἕτερα συνέταξε.

We may presume that Apollonius was familiar also with the poem in 6500 verses describing Ἀργοῦς ναυπηγία καὶ Ἰάσονος εἰς Κόλχους ἀπόπλους, which was ascribed to Epimenides⁹ of Crete, a contemporary of Solon, though the references to it in our scholia are very slight.

⁷ ix, p. 410.

⁸ v. Welcker, *Der epische Cyclus* I 72 sqq.; Meier, *Quaestiones Argonauticae*, cap. i.

⁹ Diog. Laert. i 111.

The so-called Ὀρφείως Ἀργοναυτικά cannot be included amongst the sources, as it is in all probability an imitation of the work of Apollonius by some versifier of the early Christian era. It consists of one book containing 1376 lines. Orpheus, one of the Argonauts himself, tells, in the first person, of the main incidents of the adventure, dwelling at length on the scenes in which he had played the leading part, and more briefly describing the rest. The lateness of the work seems clearly indicated by internal evidence, though some would assign it and more of the 'Orphic' poetry to an early date.¹⁰

V. Besides those authors who had written special *Argonautica* there were several others who had introduced the story incidentally, from whom, as far as we can estimate from our scholia, Apollonius drew more, and more directly, than from the former group. (a) Eumelus of Corinth was reckoned by some as belonging to the Epic Cycle. Eusebius makes him contemporary with Arctinus about the fifth olympiad. The cyclic poem on the return of the Greeks from Troy (Νόστος) is attributed to him by Pausanias. In this poem apparently the story of Jason and Medea was introduced, and from it, according to our scholia, Apollonius took iii 1372 sqq. He also wrote a hymn in honour of the Delian Apollo, *Bougonia* (a poem on bees, containing the fable of Aristaeus), *Europhia*, *Titanomachia*, and *Corinthiaca*. Both the *Titanomachia* and *Corinthiaca* are referred to in the scholia on the *Argonautica*. (b) To Hesiod Apollonius seems to have

¹⁰ v. Schneider's preface to his edition of the *Orphic Argonautica*.

been greatly indebted, though we could better estimate his obligation if the *Ἡοῖαι μεγάλαι* (or *Κατάλογος γυναικῶν*)¹¹ had come down to us, for the legend of the Argonauts must have entered largely into it. In several passages our Schol. say that Apollonius directly followed Hesiod (*Ἡσιόδῳ ἐπηκολούθησεν*), e.g. i 859, iii 311, iv 892. At other times the divergence of Hesiod's views is mentioned, especially about the return voyage of the Argo. In the *Theogonia*¹² Hesiod outlines the whole theme of the *Argonautica* in a few verses, from the orders of Pelias to the return of Jason to his native land. (c) There is no writer more frequently cited by the Scholiasts, and none with whom our poet more often agrees, than Pherecydes of Leros, one of the most celebrated of the early logographers. His chief work was a mythological history in ten books entitled *Ἀρχαιολογίαι*, *Ἱστορίαι*, or *Αὐτόχθονες*. The opening book was a *Theogonia*, and then followed a description of the heroic age.

¹¹ With reference to the question of the identity of these poems it is interesting to note that they are distinguished by the Schol. on II 181: *πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσιόδος ἐν Μεγάλαις Ἡοῖαις, ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ Καταλόγων, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν.*

¹² vv. 992 sqq.—

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσονίδης βουλήσι θεῶν αἰειγενετῶν
 Ἦγε παρ' Αἰήτῳ, τελέσας στονόεντας ἀέθλους,
 Τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ
 Ὑβριστῆς Πελῆης καὶ ἀτάσθαλος ὄβριμοεργός.
 Τοὺς τελέσας ἐς Ἴωλκὸν ἀφίκετο, πολλὰ μογήσας,
 Ὀκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
 Αἰσονίδης, καὶ μιν θαλερὴν ποιήσας ἄκοιτιν.

The legend of the Argonauts and the history of Jason came probably in the sixth and seventh books. Apollonius acquired from Pherecydes not merely details connected with the Argonauts, but also historical and geographical notices which he worked into his poem. (*d*) Another author often mentioned in the scholia is ὁ τὰ Ναυπάκτια πεποηκώς, once (ii 299)¹³ expressly called Νεοπτόλεμος ὁ τὰ Ναυπάκτια πεποηκώς. It has been generally assumed that Neoptolemus of Paros (or Parium in Mysia) either wrote it or commented on it. Pausanias (x 38, 6) agrees with Charon of Lampsacus in attributing it to the cyclic poet Carcinus of Naupactus, the work deriving its name from the birth-place of its author, like the *Κύπρια* of Stasinus of Cyprus. The subject of the *Ναυπάκτια*, according to Pausanias, was ἔπη πεποημένα εἰς γυναικάς. Amongst the famous heroines we may infer that Medea was introduced, and consequently the story of the golden fleece. Only once¹⁴ is the author mentioned as agreeing with Apollonius, in all other cases as differing, the difference being strongly marked with regard to the flight of Medea.¹⁵ (*e*) Pindar in his masterpiece the fourth Pythian ode sings of the voyage of the Argo, telling of the foundation of Cyrene by Battus from Thera, and the fate-fraught clod of earth given by the god Triton to Euphemus

¹³ Where Keil needlessly alters the schol. in a mistaken effort to secure uniformity. On the question of the authorship, see Clinton (*F. H.* i 349). It was sometimes attributed to a Neoptolemus of Miletus.

¹⁴ Schol. on ii 299, in reference to the retreat of the harpies to Crete.

¹⁵ See note on iv 87.

in Libya.¹⁶ The story of Aristaeus and the Etesian winds is derived from Pind. *Pyth.* ix. According to the Schol. Pindar agreed with Hesiod and differed from our poet about the return of the Argonauts.

(f) Antimachus of Colophon is another poet whose influence on Apollonius must have been very great. Weichert¹⁷ well describes him as “gleich berühmt als Epiker durch seine Thebais, wie als Elegiker durch seine Lyde, und in beiden Gattungen der Poesie das Vorbild der Alexandriner.” The love tragedy of Jason and Medea must surely have formed part of his *Lyde*. On ii 296 we are told that Apollonius took from him the version that the harpies were not slain by the sons of Boreas, and again on iv 156 we find that Apollonius described the drugging of the dragon and the winning of the fleece *συμφώνως Ἀντιμάχῳ*.¹⁸

(g) The three great Tragedians must have frequently woven the quest of the Argonauts into their lost plays. Aeschylus' drama *Ἐπιπύλη* is cited by the Schol. on i 773 as describing the meeting of the heroes with the women of Lemnos, and on i 105 there is a reference to a work of his entitled *Ἀργώ*. On iv 284 we are told that our poet followed the *Προμηθεὺς λυόμενος* in making the Ister flow from the land of the Hyperboreans and the Rhipaeian Mountains. In another play, the *Κάβειροι*, we know that Aeschylus brought the Argonauts into contact with those strange

¹⁶ Cf. *Arg.* iv 1551 sqq.

¹⁷ *op. cit.*, p. 233.

¹⁸ The differences mentioned in the schol. are trifling except with regard to the return voyage where Antimachus agreed with Hesiod and Pindar.

divinities¹⁹. The plays of Sophocles embracing the legend which are quoted in the scholia are those entitled *Κολχίδες*, *Σκύθαι*, *Λήμνιαι*, *Τάλως*, *Ῥιζοτόμοι*, and *Φινεύς*. In portraying the character of Medea Apollonius must have had ever present to his mind the great tragedy of Euripides, and also the tragedies of lesser writers such as Neophon on the same theme. Another play of Euripides, the *Φρίξος*, is referred to on ii 382 as describing the birds which discharged their plumes as shafts on the island of Ares.

VI. Our poet, to judge from the scholia, made abundant use of the many authors of *Ἡράκλεια*, whose writings recounted the deeds of Heracles. Of these we may mention Cinaethon the cyclic poet of Lacedaemon, Pisander of Camirus in Rhodes, and Panyasis of Halicarnassus the kinsman of Herodotus. Writers on the same theme who were contemporary with, or subsequent to, Apollonius were Demaratus, Rhianus, and Conon. There are three other authors of treatises, partly historical, partly geographical, on the town of Heraclea and the legends associated therewith, Promathidas, Nymphis, and Callistratus. They are not merely mentioned as agreeing with Apollonius, but we are also directly told that Apollonius took certain statements from the first two, who were both natives of Heraclea. From Promathidas²⁰ he took

¹⁹ See note on i 917.

²⁰ Mueller, *op. cit.* iii 201, shows that Promathidas probably lived much later than Apollonius (about 80 B.C.), and so Lehrs would alter the schol. on ii 911, on the assumption of a lacuna, into *τὴν δὲ περὶ Σθενέλου ἱστορίαν ἔλαβε παρὰ . . . (ἔστι καὶ παρὰ) Προμαθίδα (MSS. Προμαθίδα)*. This change is adopted by Keil.

the story of Sthenelus (ii 911), also the legend of the foundation of the town of Heraclea (ii 845), while the description of the ἄκρη Ἀχερουσίας (ii 728) is from Nymphis.

VII. Some of the philosophic doctrines of Empedocles find expression in i 496 sqq., iv 676 sqq. In the account of the Idaean Dactyli (i 1129 sqq.) Apollonius was indebted to Menander as well as to Stesimbrotus. In the fine passage, iii 158 sqq., we are told διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημμένα ὑπὸ Ἰβύκου, and Ibycus is also imitated in iv 814.

Other authorities cited at times by the Scholiasts, though to us in many cases they are mere names, are Nymphodorus of Amphipolis, author of Νόμιμα Ἀσίας, from whom Apollonius drew his account of the customs of the Colchi (iii 203), the Tibareni (ii 1012), and the Mossynoeci (ii 1020)²¹; Deilochus, or Deiochus, of Proconnesus, who wrote a work περὶ Κυζίκου, from which our poet got much of his information about that town, agreeing with him also in his account of the death of Amycus²²; Evanthes, probably of Samos, author of Μυθικά, who had told of the death of Clite, wife of king Cyzicus (i 1063); Theolytus, an epic poet of Methymna, author of Βακχικὰ ἔπη, already mentioned in connexion with Cleon; Androetas of Tenedos, who wrote a περίπλους τῆς Προποντίδος (cited on ii 159); and, lastly, Timagetus

²¹ It is curious that the works of Xenophon are never mentioned in our scholia, though his account of these tribes closely resembles that of Apollonius.

²² ii 97 sqq.

from whom Apollonius derived his version of the return voyage of the Argonauts through the Ister. His work *περὶ λιμένων* is often referred to by the Scholiasts in connexion with the flight of the Argonauts from Colchis, though otherwise there is nothing known of him.

VIII. Apollonius had studied closely the didactic poem of Aratus, as we see by comparing *Arg.* i 30 *ἔξείης στιχόωσιν*, *Phaen.* 372 *ἔξείης στιχόωντα*: *Arg.* i 555 *βαρείη χειρὶ κελεύων*, *Phaen.* 631 *μεγάλῃ ἀνὰ χειρὶ κελεύει*: *Arg.* i 1141 *ἑοικότα σήματ' ἔγεντο*, *Phaen.* 820 *ἑοικότα σήματα κέεται*: *Arg.* i 1201, ii 1253, *Phaen.* 423 sqq. (quoted in the note on i 1201): *Arg.* iv 984 *ἴλατε Μοῦσαι, οὐκ ἐθέλων ἐνέπω προτέρων ἔπος*, *Phaen.* 637 *Ἄρτεμις ἰλήκοι προτέρων λόγους, οἳ μιν ἔφαντο κ.τ.λ.*: *Arg.* iv 997 *φαίης κεν ἐοῖς ἐπὶ παισὶ γάνυσθαι*, *Phaen.* 196 *φαίης κεν ἀνιάζειν ἐπὶ παιδί*. The simile in ii 933 is derived from *Phaen.* 278 *αὐτὰρ ὄγ' εὐδιόωντι ποτὴν ὄριθι ἑοικώς*. Leutsch²³ shows that it was from Phanocles, author of elegies under the title *Ἐρωτες ἢ καλοί*, that Apollonius, in all probability, imitated the lengthening of the second syllable in *Θρηϊκίος*. The address to the Libyan goddesses (iv 1309, 1322) is modelled on the epigram of Nicaenetus beginning *Ἡρῶσσαι Λιβύων ὄρος ἄκριτον αἴτε νέμεσθε*.²⁴ In iv 447, *ἄλγεα τ' ἄλλ' ἐπὶ τοῖσιν ἀπίρονα τετρήχασιν*, we have a clear reminiscence of Philetas (xvi 3, Jacobs), *Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἐμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται*.

²³ *Philol.* xii 66.

²⁴ *Anth. Pal.* vi 225.

The number of coincidences which we can detect between the *Argonautica* and the works of Callimachus is very small, as we have few fragments of the *Αἴτια*, which had contained among its subjects the story of the Argonauts. In i 1309 we have a verse apparently taken completely from Callimachus (*fr.* 212).²⁵ Other resemblances are referred to in the notes on i 129, 738, 972, 997, 1116; ii 713, 770, 1094; iii 277, 876, 932; iv 961, 1165, 1614, 1717.

Though Theocritus took for his theme some of the subjects which Apollonius also treats of, we cannot say that Apollonius borrowed from him, as the uncertainty of the chronology in the case of both poets prevents any definite conclusion as to their influence on each other. Knaack and Gercke²⁶ assume, on quite insufficient grounds, that Theocritus' poems on Hylas (xiii) and the Dioscuri (xxii) were composed as the most effective form of criticism on Apollonius' defective treatment of the same subjects at the end of the first book and the beginning of the second. In his *Thalysia* Theocritus had introduced the attack on imitators of Homer, which we have already quoted in dealing with the life of our poet, though there is no evidence that it was directed against Apollonius in particular.

Some of the post-Homeric verbs used in the *Argonautica* may have been derived from Lycophron.²⁷

²⁵ See Appendix on the Double Recension of the *Argonautica*.

²⁶ *Rh. Mus.* xliv 137 sqq.

²⁷ v. Boesch, *De Ap. Rhod. Elocutione*, p. 50. He gives as instances γατομέω (ii 1005; Lyc. 268, 1396), δωμάω (ii 531; Lyc. 719), μυδαίνω (iii 1042; Lyc. 1008), δύπτω (i 1008, 1326; Lyc. 715).

III

THE *ARGONAUTICA*

THE writers whom we have enumerated formed part of the broad foundation of literary lore on which Apollonius reared the structure of his poem. We have next to consider the nature of this poem itself, and how our poet employed the mass of materials which he had accumulated.

Apollonius chose for his theme the legend of the Argonauts, the quest of the golden fleece. For the purposes of an epic poem such a theme was well adapted. The voyage of the Argo, the first vessel which ploughed the lonely deep, was placed in a remote past antecedent to the poems of Homer, to the siege of Troy, and the wanderings of Odysseus.¹ The origin of the legend is wrapped in the mist of antiquity. Whether there is any historical basis for it or not we cannot say.² It may have arisen from traders sailing to the eastern boundary of the world, as Colchis was then regarded, and bringing back wondrous tales of the countries they had visited,

¹ In *Od.* 12. 69 the Argo is spoken of as in all men's minds, Οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς Ἄργω πᾶσι μέλουσα παρ' Αἰήταο πλέουσα.

² Herodotus (i 2) represents the carrying off of Medea by the Greeks from Colchis as an act of reprisal for the carrying off of Io by the Phoenicians. Rawlinson, in his note, traces an ethnic relationship between the Colchians and the Phoenicians.

and the adventures they had encountered on their perilous voyage. Strabo³ held that the myth of the golden fleece was connected with the wealth of gold dust washed down by Colchian rivers rich as the Lydian Pactolus. But, whatever the origin may have been, we know that the legend was one ever dear to the Greeks as a seafaring people, so that in choosing it as his subject Apollonius was assured of the sympathetic interest of his public. The conquest of Alexander and the spread of commerce had turned men's minds to far-off lands, and tales of romantic adventure were becoming an established literary type.

The character of the poetry of the Alexandrian school was to a large extent determined by the character of the age in which they wrote. Whatever the talents of the poet might be, his work must be replete with historical and legendary lore if it was to meet with approval from the literary circles in the days of the Ptolemies. Apollonius, like Catullus, well deserved the title *doctus*. As Couat⁴ expresses it, "La véritable difficulté pour Apollonius ne fut pas d'inventer, mais de choisir." To have assimilated materials of such a heterogeneous nature required ability of no mean order. His vast industry would,

³ 428, 25 (ed. Didot), λέγεται καὶ χρυσὸν καταφέρειν τοὺς χειμάρρους, ὑποδέχασθαι δ' αὐτὸν τοὺς βαρβάρους . . . μαλλωταῖς δοραῖς· ἀφ' οὗ δὴ μεμνηθεῖσθαι καὶ τὸ χρυσόμαλλον δέρας. Suidas (s. v. δέρας) explains the golden fleece as βιβλίον ἐν δέρμασι γεγραμμένον, περιέχον ὅπως δεῖ γίνεσθαι διὰ χημείας χρυσόν. The same extraordinary view was attributed to Charax by Eustathius on Dion. Perieg. 689.

⁴ *op. cit.* p. 297.

however, have resulted merely in a *rudis indigestaque moles*, had it not been for the true poetic genius with which he was endowed.

How far our poet possessed the gift of originality we cannot determine. We are mainly dependent on the evidence of the scholia, and, to judge from them, Apollonius might have truly said with Callimachus⁵ ἀμάρτυρον οὐδὲν αἰίδω. But most of the works to which they refer as agreeing or differing have not come down to us, so that we are unable to decide for ourselves the precise nature of our poet's obligations. However much he may have been indebted to his predecessors for the matter, the form of the poem is his own, and everywhere we find traces of that sense of proportion which ensures the symmetry of the whole.

His work fulfils many of the requirements of epic poetry. Great are the achievements of his heroes—great and wonderful. The mind of the reader is filled with amaze at the recital of their deeds. The understanding is enriched with the tales of diverse lands and diverse peoples. The imagination is stirred by the fabulous and the mystical, by the intercourse of gods with men. The aesthetic sense is awed with the feeling of the sublime, the contrast between divine omnipotence and mortal frailty. Every emotion of the human soul is faithfully reflected in the poem, love and hatred, joy and sorrow, hope and fear. So cunningly are the various episodes woven into the web of the story that our attention seldom flags,

⁵ *frag.* 442.

our expectation is whetted with the eagerness of anticipation.

With the features of the older epic poetry are blended the graces of the elegy in the romantic loves of Jason and Medea. At times we seem to have a statue or picture reproduced in verse, as in the description of the youthful Eros and Ganymede playing at dice together in the gardens of Olympus⁶—an exquisite passage which shows in all its fullness our poet's skill in simple word-painting.

One of the most prominent characteristics of the poem is the beauty of the similes, a feature which seems above all others to have attracted Virgil. Apart from their intrinsic charm, they set forth in a brighter light and with a relevancy of detail the incidents to which they refer. There is a special appositeness in their use which at times is not to be found in the similes of Homer. Few who have studied the poem carefully will agree with Dr. Mahaffy's criticism that "the poet's similes are rather introduced for their prettiness than for their aptness." To take but one example from the wealth the poem affords,⁷ the simile of the bees,⁸ to which the women of Lemnos are likened as they throng about the departing heroes, is peculiarly happy in every circumstance and every detail. In it Apollonius may be said to have surpassed

⁶ iii 114 sqq.

⁷ There are seventy-six similes developed in the *Argonautica* (5833 lines); in the *Iliad* (15,600 lines) there are about 200, so that the proportion is nearly the same.

⁸ i 879 sqq. Other good examples will be found in ii 70, iii 875, 956, iv 948, 1062, 1682.

both Homer and Virgil who employ the same imagery in a different connexion. Beautiful in its freshness is the comparison of the throbbing of Medea's heart to the dancing beams of sunlight reflected from the eddying water:—

πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθνιεν
 ἡελίου ὡς τίς τε δόμοις ἐνιπάλλεται αἴγλη
 ὕδατος ἐξανιούσα, τὸ δὴ νέον ἢ ἐ λέβητι
 ἡέ που ἐν γαυλῶ κέχνται· ἢ δ' ἔνθα καὶ ἔνθα
 ὠκείη στροφάλιγγι τινάσσεται αἴσσουσα·
 ὡς δὲ καὶ ἐν στηθεσσι κέαρ ἐλελίζετο κούρης.⁹

Virgil¹⁰ was not slow to adopt this as his own.

Another charm of the *Argonautica* lies in the grace and vividness of the descriptive passages. Be it the glorious majesty of Apollo or the sufferings of Phineus, the beauty of Jason or the deformity of Polyxo, the o'erweening pride of Aetes or the love-pangs of Medea, the might of the hero going forth to battle or the weariness of the husbandman returning home at even, the resistless fury of the raging sea or the dreary waste of the Libyan sands, all are set before us with the same realistic power. As the scenes of action unfold themselves, we are no longer readers, we are witnesses. We see, as if we were present, that the rude boxing of Amycus can be of no avail against the skill of Polydeuces. The brazen-hoofed bulls with fiery nostrils, the warriors springing from the furrow, the sleepless dragon which guards the fleece are quickened into life by the poet's pen. Again, in scenes of repose, the spirit of restful calm steals over

⁹ iii 755 sqq.

¹⁰ *Aen.* 8. 22 sqq.

us as we read the lines depicting the unbroken peacefulness of a stilly night :—

Νῦξ μὲν ἔπειτ' ἐπὶ γαίαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος
ἔδρακον ἐκ νηῶν· ὕπνοιο δὲ καὶ τις ὀδίτης
ἦδη καὶ πυλαωρὸς ἐέλδετο· καὶ τίνα παίδων
μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
οὐδὲ κινῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
ἠχῆεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.¹¹

A large part is played by the gods in all epic poetry, and the *Argonautica* is no exception, though in it their intervention is strangely fitful, and their characterization at times quite un-Homeric.¹² Apollonius exercised a certain restraint in introducing them. He seems to have followed the rule which Horace prescribes for the writers of tragedy, “nec deus intersit, nisi dignus vindice nodus.” Thus it is to Athene that the building of the Argo is ascribed.¹³ The mortal skill of Argus could never unaided have fashioned a vessel to face the perils of the unknown sea. It is Athene who brings the heroes safely through the clashing of the Cyanean rocks.¹⁴ So too it is Hera who stays with her thunderstorms the pursuing forces of the Colchians, and rescues the Argonauts from impending doom as they thread the tortuous channel of the Rhone.¹⁵

Zeus, though often mentioned with his various attributes as *Ξείνιος*, *Ἰκέσιος*, *Ἐπόπιος*, and *Φύξιος*, appears but seldom in the working out of the main

¹¹ iii 744 sqq.

¹³ i 226.

¹² Cf. Hémarquier, *De Ap. Rh. Argonauticis*.

¹⁴ ii 537 sqq.

¹⁵ iv 640 sqq.

theme. We are told of his wrath against the sons of Aeolus, which can only be appeased by the propitiation of Phrixus and the recovery of the fleece.¹⁶ His anger is manifested against the heroes after the murder of Absyrtus, and he ordains that Jason and Medea must be purified by Circe.¹⁷

Phoebus Apollo is the divinity who inspires the whole adventure. At the opening of the poem we have the oracle which alarms Pelias and makes him send forth Jason on an apparently hopeless quest. Jason comforts his weeping mother by telling her that Phoebus has vouchsafed a prosperous voyage.¹⁸ Before entering on the expedition Jason had gone to consult the god at Delphi, and the god had given him two tripods, to be dedicated in places to which they would come on their journey. One of these tripods, Apollonius tells us, was dedicated in the land of the Hyllaeans,¹⁹ the other in Libya at Lake Tritonis.²⁰ To Apollo, under the titles of Ἄκτιος and Ἐμβάσιος, they sacrifice ere setting out.²¹ Altars are raised to him at many places where they land.²² On the isle of Thynias the god appears to them at morn as he is returning from the Lycians to the Hyperboreans, and again they sacrifice and make vows to him as Ἐῶος,²³ the god of the dawning day. When they are nearing home again, a dense darkness envelops them on leaving Crete, but Phoebus with his flashing bow illumines for them the island which they name the

¹⁶ iii 337 sqq.

¹⁹ iv 528 sqq.

²² e.g. i 966, ii 927.

¹⁷ iv 557 sqq.

²⁰ iv 1548 sqq.

²³ ii 674 sqq.

¹⁸ i 301 sqq.

²¹ i 359, 403.

Isle of the Appearance (*Ἀνάφη*), and they dedicate an altar to him as *Αἰγλήτης*.²⁴

The building of the *Argo* by Athene is not described by Apollonius; only incidentally is it mentioned as her handiwork. Valerius Flaccus has given us a vivid narrative thereof. With Hera Athene watches over the passage of the *Argo* near Scylla and Charybdis.²⁵ With Hera too she goes to Aphrodite to implore her aid and that of her son Eros in moving *Médea's* heart to succour Jason.²⁶

The goddess who takes the principal and most direct part in the story is Hera. It is strange that she is not mentioned when our poet is describing the first assembling of the heroes. We are not told how they were brought together. Far more striking is the opening of the poem of Valerius Flaccus, where Jason, hearing the ordeal imposed on him by Pelias, prays to Hera and Athene for their help. The goddesses hear his prayer, and, while Athene builds for him the vessel, Hera goes through Argolis and Macedonia summoning the heroes to take part in the adventure. In the first two books of our poem Hera is passed over almost in silence in the description of the outward voyage, but from the beginning of the third book to the end of the poem her powers are exercised actively and frequently. Two causes are assigned by her for her watchful care of Jason.²⁷ One is her wrath against Pelias for neglecting her in sacrifice; the other is her fondness for Jason from the day when he had borne her over the swollen torrent *Anaurus* as she

²⁴ iv 1694 sqq.

²⁵ iv 959.

²⁶ iii 7 sqq.

²⁷ iii 60 sqq.

roamed the earth making trial of the righteousness of men. Throughout the sojourn in the land of Colchis and on the homeward voyage she shows in manifold ways her lovingkindness towards the hero. Widely different is her rôle in the *Aeneid*, where, as the vengeful jealous wife of Jove, she thwarts and baffles the stormtossed Aeneas.

The fondness of the Greeks for representing the gods as endowed with like forms and like passions with themselves is strikingly illustrated in the famous passage at the beginning of the third book where Cypris is surprised at her toilet by Hera and Athene;²⁸ and the interview which follows between the goddesses is characterized by a polished diplomacy and duplicity, which, as Couat²⁹ well says, is worthy of the court of the Ptolemies, and is far removed from the tumultuous councils of the gods in the *Iliad*.

We hear but little of the other gods and goddesses. Glaucus rises up from the sea to declare that it is the will of heaven that Heracles and Polyphemus should not journey further with the Argonauts.³⁰ Iris comes down from Olympus to stay the sons of Boreas in their pursuit of the harpies.³¹ The sea-god Triton shows the toil-worn mariners the outlet from Lake Tritonis to the sea.³²

The *Argonautica* cannot be described as a religious poem in the sense in which the *Iliad* and *Odyssey* are religious poems. In the *Iliad* and the *Odyssey* there is a continuous working out of a divine purpose, and

²⁸ iii 43 sqq.

²⁹ *op. cit.* p. 306.

³⁰ i 1310 sqq.

³¹ ii 286 sqq.

³² iv 1551 sqq.

every step in the action is determined thereby. In the *Argonautica*, on the other hand, the religious motive is present, but this motive is rather in the poem than of it; it fills the mind neither of the poet nor his readers, and Jason, though nominally the instrument chosen to fulfil a divine mission, in reality plays the part of a leader of adventurers.

At times we find a tinge of scepticism when the poet is recounting some wondrous legend concerning the gods. "Withhold not your favour, O goddesses of song," he cries, "unwillingly I tell the tale our fathers told."³³ Such wavering faith in venerable tradition is characteristic of the Alexandrian school.

Throughout the whole poem we detect an under-current of sadness, of that pessimism which was peculiarly Greek, the realization of the inevitableness of doom,³⁴ the feeling that the cup of happiness must ever be embittered with an admixture of sorrow.³⁵

In estimating the worth of a narrative poem a question of paramount importance is the poet's power of delineating character (*ἡθοποιία*). Judged from this standpoint we can only attribute to Apollonius a very partial success. Of the multitude of figures which fill the canvas one, and one only, stands out in bold relief; the others are sketched in vague and shadowy outline. The poet lavished all his colours on the portraiture

³³ iv 985.

³⁴ e.g. i 1035, iv 1504.

³⁵ iv 1166—

ἀλλὰ γὰρ οὔποτε φῦλα δυηπαθέων ἀνθρώπων
 τερπωλῆς ἐπέβημεν ὄλω ποδί· σὺν δέ τις αἰεὶ
 πικρὴ παρμέμβλωκεν εὐφροσύνησιν ἀνίη.

of the wonder-working Medea. Her varying moods enthral us from the moment when first she beholds the godlike Jason as he enters her father's court³⁶ until their nuptials are consummated on the isle of the Phaeacians.³⁷ Her inmost feelings are laid bare to us with a psychological subtlety strangely modern and unknown to Homer. Impulsive, passionate with the passionateness of the East, torn at first by the conflict betwixt love and duty, gradually she yields to the overmastering sway of Eros. Duty and honour are flung to the winds. She steals forth at night from her father's home. For Jason alone she lives. The ties of kin no longer bind her. Cunningly and remorselessly she plots her brother's death. Woe unto Jason if he should prove false to her! Fickle and faithless he proved himself in after years, and Euripides has shown us that "Hell hath no fury like a woman scorned." In his wondrous drama the intensity of Medea's hate is only equalled by the intensity of her love as depicted in our poem. The third book, in which the love interest is introduced, is incomparably superior to the other three.³⁸ The passage³⁹ where Medea would end the turmoil of her soul by self-destruction, but shrinks from death as she reflects that life is sweet and that she is still in the morning of life, is one of the great things in Greek literature, and has been compared with the splendid scene near the opening of Goethe's *Faust*.⁴⁰ As we

³⁶ iii 275 sqq.

³⁸ Cf. Sainte-Beuve, *La Médée d'Apollonius*.

⁴⁰ Mahaffy, *History of Greek Literature*, vol. i c. 9.

³⁷ iv 1141 sqq.

³⁹ iii 802 sqq.

read of this hapless maiden, daughter of a savage sire, priestess of the weird goddess Hecate in her lonely temple on the plain, and see her suddenly called by fate to a new and strange destiny, made the instrument for the fulfilment of the purposes of gods and men, smitten by a love which her young heart cannot understand, though it obeys its impulses, we are moved in a way in which the widowed Dido with her mad infatuation, amid the hum and bustle of rising Carthage, moves us not.

Compared with Medea the character of Jason is tame and insipid. Endowed with the radiant beauty of Apollo⁴¹ he is brave and gallant as heroes are wont to be, and steadfastly fulfils his task of recovering the golden fleece. He is tactful, lovable, and urbane in his dealings with his comrades, and is slow to wrath even when provoked by the taunting words of the Colchian king. He is prone to exhibit a soft sentimentality, seen also in the character of Aeneas which is largely modelled on that of Jason.⁴² In his intercourse with Medea he displays a calculating and deliberate selfishness which reappears as the dominant note in his character in the play of Euripides. We cannot discern in him the qualities of a leader of men. We feel that he is but one of the four-and-fifty heroes, many of them riper in years and more famous for their doughty deeds than he. Upon the shore at Pagasae Jason bids them choose out a leader from among their number, and with one accord they acclaim Heracles.⁴³ Heracles will not take

⁴¹ i 307.

⁴² Cf. Henry, *Aeneidea*, vol. ii, p. 359.

⁴³ i 332 sqq.

command, and persuades the others to acknowledge Jason as their chief. Such is the position of Jason, a leader chosen by his comrades against their own better judgment. Nominally he is first and foremost, in reality he is but *primus inter pares*. So it is throughout the poem. On the outward voyage the only prominent part he plays is in the love-adventures with Hypsipyle on the island of Lemnos.⁴⁴ At the opening of the second book it is Polydeuces who flings back the haughty challenge of Amycus, while Jason takes but little part even in the slaughter of the Berycians which follows the downfall of their champion. Again and again when a crisis arises we find him sorely perplexed. When Idmon and Tiphys are stricken by death, Jason, like the rest, throws himself down with muffled head on the seashore in the anguish of despair, until Ancaeus, ignoring him, declares to Peleus his willingness to take the helmsman's post.⁴⁵ It is Amphidamas, not Jason, who bethinks himself how to ward off the birds of the brazen plumes on the isle of Ares.⁴⁶ On that same isle the shipwrecked sons of Phrixus reveal to the heroes the implacable nature of the Colchian king and the dangers which lie before them. It is Peleus, not Jason, who revives their drooping spirits when dismayed at this recital.⁴⁷ At last they reach the realms of Aetes. Jason bears the petulant insults of the incensed monarch⁴⁸ with a forbearance, wise, perhaps, but with the wisdom of a later age. The ordeal of yoking the fire-breathing bulls and

⁴⁴ i 609 sqq.

⁴⁵ ii 855 sqq.

⁴⁶ ii 1046 sqq.

⁴⁷ ii 1217 sqq.

⁴⁸ iii 372 sqq.

sowing the dragon's teeth is appointed. How does Jason meet it? Gladly he has recourse to the magic drugs of Medea, and his achievements are shorn of half their greatness. To Medea, not to his own right hand, he owes the winning of the golden fleece. Now begins the flight from Colchis with the Colchians in close pursuit. When the Argonauts are sorely pressed, Jason makes a treacherous truce,⁴⁹ and, with Medea's aid, compasses the murder of the Colchian chief, Medea's brother, Absyrtus. Purified from this foul deed by Circe, anon they reach Phaeacia.⁵⁰ Thither come the Colchian forces demanding the surrender of Medea. Now at length it seems as if a deadly contest must ensue, in which the heroes may prove their prowess in the face of fearful odds, but Jason avoids the struggle by putting himself and Medea under the protection of the Phaeacian king, Alcinous, and fulfilling the conditions which he prescribes. From this to the end of the poem we hear little of Jason save when the Libyan goddesses appear to him to deliver him and his comrades from death,⁵¹ and when he sacrifices thank-offerings to Triton at Lake Tritonis and to Apollo at the Isle of the Appearance.⁵² It is in his delineation of Jason that Valerius Flaccus far surpasses our poet. In reading the poem of the Roman writer we feel that Jason has a part assigned to him worthy of a leader, and that he stands out unmistakably in the forefront of his comrades.

Among the other Argonauts only two can be said to have any distinctive personality, Orpheus

⁴⁹ iv 338 sqq.

⁵⁰ iv 982 sqq.

⁵¹ iv 1305 sqq.

⁵² iv 1595, 1700.

and Peleus. Orpheus, with his wondrous lyre, whose music charmed rocks, streams, and trees, is the first to be mentioned in the catalogue of heroes. His minstrelsy holds as with a spell the rowers of the Argo. Their oars dip rhythmically to his melodious strains.⁵³ When angry feelings would rage tumultuously he soothes them with a lay whose burden is that Earth's fair harmony arose from discord at the first.⁵⁴ He cheers his comrades when downhearted, and brings them safely past the temptings of the Sirens with a chant surpassing in sweetness even their alluring notes.⁵⁵ Peleus, the noble father of a nobler son, acts the part of the wise counsellor to his fellow-Argonauts.⁵⁶ To him, rather than to Jason, they turn for guidance in times of doubt and difficulty. His confidence gives confidence to them. Fatherly love dwells strong within him. One of the most touching passages in the poem is the description of the wife of Chiron holding up the babe Achilles in her arms in fond farewell to Peleus as the Argo passes along the coast of Thessaly.⁵⁷

Heracles is left behind in Mysia early in the voyage, a version of the legend which must have been well-pleasing to our poet, avoiding, as it does, the difficulty of subordinating his dominant individuality to the weakness of Jason throughout the adventure. During the brief period for which he journeyed with the other heroes we see him as the man of mighty physical strength and restless energy. The bench in the centre of the vessel, which required the rowers with the

⁵³ i 540.⁵⁴ i 495 sqq.⁵⁵ iv 905.⁵⁶ e.g. ii 880, iii 505, iv 495.⁵⁷ i 557.

stoutest thews, is given without lot to him and Ancaeus.⁵⁸ He will have no part in the revellings in Lemnos, and in tones of bitter irony he utters his contempt for Jason's dalliance with Hypsipyle.⁵⁹ His club deals out destruction to the giants in the island of Cyzicus.⁶⁰ The breaking of his oar⁶¹ beneath the strain of his sinewy arms leads to his going on shore to replace it and to the loss of Hylas. Terrible in its intensity is his grief for the well-beloved youth,⁶² and roaming distractedly in search of him he passes from our view.

Of the minor characters little need be said. The brutal Amycus,⁶³ the hot-headed arrogant Idas⁶⁴ are well depicted. In Telamon we recognize some of the traits of his son Ajax. He is a blunt outspoken warrior, staunch to his friends, quick to quarrel, but generous in admitting his faults.⁶⁵

Two famous criticisms on Apollonius have come down to us from ancient times, the one by a Greek, the other by a Latin writer, and both when examined are found to express practically the same view. [Longinus], in his treatise *περὶ ὕψους* (33, 4), says *ἐπείτοιγε καὶ ἄπτωτος ὁ Ἀπολλώνιος ἐν τοῖς Ἀργοναύταις ποιητῆς . . . ἀρ' οὖν Ὅμηρος ἂν μᾶλλον ἢ Ἀπολλώνιος ἐθέλοις γενέσθαι*; The writer is contrasting two classes of poets, the brilliant genius whose very brilliancy makes him at times careless and negligent in detail, and the author possessed of less natural talent who,

⁵⁸ i 396.⁵⁹ i 855 sqq.⁶⁰ i 1040.⁶¹ i 1167.⁶² i 1260 sqq.⁶³ ii 5 sqq.⁶⁴ i 462 sqq., iii 556 sqq., 1169.⁶⁵ i 1289 sqq.

by that genius which consists in the infinite capacity for taking pains, avoids the slips to which the other is prone. Homer, who, as Horace says, sometimes nods, is the type of the former, Apollonius of the latter. The question which Longinus asks carries, of course, its own answer with it. It is true that Apollonius was the greatest Greek writer of epic poetry after Homer—*proximus sed longo intervallo*, but to compare him with Homer is to apply to him a test which no ancient poet will stand, not even Virgil himself. We should bear in mind the words of Cicero, “in poetis non Homero soli locus est, aut Archilocho, aut Sophocli, aut Pindaro, sed horum vel secundis vel etiam infra secundos.”⁶⁶

Quintilian’s estimate harmonizes with that of the Greek critic. His words are: “Apollonius in ordinem a grammaticis datum non venit, quia Aristarchus atque Aristophanes poetarum iudices neminem sui temporis in numerum redigerunt; non tamen contemnendum reddidit [‘produced’] opus aequali quadam mediocritate.”⁶⁷ Peterson, in his note *ad loc.*, says justly: “No disparagement is implied: the meaning is that Apollonius keeps pretty uniformly to the genus medium, neither rising on the one hand to the genus grande nor on the other descending to the genus subtile. So in the *περὶ ὕψους* he receives the epithet *ἄπρωτος*.” *Mediocritas* thus expresses what Cicero calls the *modicum* or *temperatum dicendi genus*, and it is to be observed that this *mediocritas* was according to Varro the characteristic of Terence.

⁶⁶ *Orator* i 4.

⁶⁷ x i, 54.

Weichert⁶⁸ argues, though I think it is possibly straining the words of Quintilian, that in accordance with the ancient use of litotes we are justified in translating 'non contemnendum opus' not merely as 'ein schätzbares' but even as 'ein sehr schätzbares Werk.' In spite of the obvious meaning of Quintilian's judgment many critics perversely hold that he is sneering at Apollonius as a poet of respectable mediocrity. A sufficient answer to this is furnished by his explaining why Apollonius was not admitted to the canon of Greek poets by the Alexandrian critics, and also by his own words in introducing the list of authors whom he discusses, 'paucos qui sunt eminentissimi excerptere in animo est.'

The one testimony to the poetic worth of Apollonius which outweighs all others is that of Virgil. With the exception of Homer there is no Greek writer from whom Virgil drew so largely. The fourth book of the *Aeneid* owes much of its ineffable charm to the romantic loves of Jason and Medea. Conington, though he consistently disparages Apollonius in order to exalt Virgil, has summed up some of the principal obligations of the Latin poet to his Alexandrian predecessor:—"Not only is the passion of Medea confessedly the counterpart of the passion of Dido, but the instances are far from few where Virgil has conveyed an incident from his Alexandrian predecessor, altering and adapting, but not wholly disguising it. The departure of Jason from his father and mother resembles the departure of Pallas from Evander; the

⁶⁸ *op. cit.*, p. 412.

song of Orpheus is contracted into the song of Iopas, as it had already been expanded into the song of Silenus; the reception of the Argonauts by Hypsipyle is like the reception of the Trojans by Dido, and the parting of Jason from the Lemnian princess reappears, though in very different colours, in the parting of Aeneas from the queen of Carthage; the mythical representations in Jason's scarf answer to the historical representations which distinguish the shield of Aeneas from that of Achilles; the combat of Pollux with Amycus is reproduced in the combat of Entellus with Dares; the harpies of Virgil are the harpies of Apollonius, while the deliverance of Phineus by the Argonauts may have furnished a hint for the deliverance of Achemenides by the Trojans, an act of mercy which has another parallel in the deliverance of the sons of Phrixus; Phineus' predictions are like the predictions of Helenus; the cave of Acheron in Asia Minor suggests the cave of Avernus in Italy; Evander and Pallas appear once more in Lycus and Dascylus; Hera addresses Thetis as Juno addresses Juturna; Triton gives the same vigorous aid in launching the Argo that he gives to the stranded vessels of Aeneas, or that Portunus gives to the ship of Cloanthus in the Sicilian race."⁶⁹

These are but a few of the resemblances which strike us again and again in reading the *Aeneid*. To many at the present day the work of Apollonius is only known by the references of the commentators on Virgil. When discussing the unfair treatment which

⁶⁹ *Commentary on Virgil*, vol. ii, p. 19.

our poet has received at the hands of the moderns, Preston⁷⁰ says: "Even when Apollonius is remembered among the learned, he is usually introduced in the degrading attitude of a captive, bound to the chariot and following the triumphal pomp of Virgil, who has literally fulfilled in the person of the poet his own prediction in the third Georgic, *Aonio rediens deducam vertice Musas*. Thus is the name of Apollonius lost and absorbed in that of his conqueror. His poetical beauties are all hung up as trophies to decorate the shrine of Virgil. His primary and original claims on our attention, in his own right, are forgotten; and he is honoured only with the derivative and subordinate praise of having supplied to the Mantuan bard the crude materials and unformed elements from whence some of his beauties have been wrought and fashioned."

The influence of Apollonius at Rome was by no means confined to Virgil. The *Argonautica* was translated with some freedom into Latin by Varro, a native of Atax in Insubrian Gaul (82–37 B.C.). This version was highly esteemed by the ancients,⁷¹ and some fragments of it are still extant. Catullus, Propertius, and especially Ovid⁷² afford evidence in their poetry of their familiarity with the work of Apollonius. Lucan imitates him in his description

⁷⁰ Translation of the *Argonautica*, p. 6.

⁷¹ Cf. *Ov. Am.* i 15, 21, *A. A.* 111, 335, *Trist.* ii 439; *Prop.* ii 34, 85; *Stat. Silv.* ii 7, 77; *Sen. Controv.* xvi 28. For the fragments v. Baehrens, *Poet. Lat. Min.* vi 332.

⁷² v. Zoellner, *Analecta Ovidiana*. Washietl, *De similitudinibus imaginibusque Ovidianis*, enumerates over thirty similes taken directly or indirectly from the *Argonautica*.

of Africa and the deadly serpents which infest it.⁷³ In the days of Vespasian and Domitian Valerius Flaccus wrote an epic poem on the Argonauts which has come down to us. It is largely borrowed from the work of Apollonius, though there are many differences from the Greek original.⁷⁴ As Apollonius imitated Homer's style and language, so Valerius Flaccus imitated Virgil. The work is incomplete, the story of the return voyage being left untold, but the merit of the eight completed books was recognized by Quintilian, who says of him, "multum in Valerio Flacco nuper amisimus."⁷⁵ How favourite a theme the legend of the Argonauts had become at Rome amongst rhetorical poets of this age is shown by Juvenal's well-known lines in the first Satire.⁷⁶

The chief cause of the neglect with which the work of Apollonius has been treated in modern times is to be found in its form. Apollonius chose the historical form for his poem, a choice which was largely determined by his theme, and we cannot help feeling how vastly superior is Homer's method of plunging the reader *in medias res non secus ac notas*. The catalogue of the heroes with which the work opens, after a brief preface, is apt to repel us before our sympathies are elicited, though catalogues of this kind form a traditional part of all great epics, as Homer, Virgil, and Milton show. The geographical minuteness with which

⁷³ *Arg.* iv 1505 sqq. : *Phars.* ix 619-699.

⁷⁴ The points of resemblance and divergence are fully discussed by Meier, *Quaestiones Argonauticae*, and by Moltzer, *De Apollonii Rhodii et Valerii Flacci Argonauticis*. ⁷⁵ x 1, 90. ⁷⁶ vv. 7 sqq.

the outward voyage is described contrasts unfavourably with the delightfully vague and imaginary geography of the Homeric poems, and when in narrating the return of the heroes from the land of Colchis all geographical probability, or even possibility, is ignored, the resulting compound is unpalatable. When we read the fourth book we wish in vain that our poet had shaken himself loose from the coils of legendary tradition and given free play to his inventive talent. But, in whatever way the poet might best have treated the return voyage, it would have been difficult, if not impossible, to remove the impression of anti-climax which the greater portion of the last book produces on us. The second part of the story, all that follows after the taking of the fleece, the fresh dangers faced, the fresh privations endured, does not heighten the effect but rather diminishes it.

Another cause of the unpopularity of the *Argonautica* is that it is a learned work, and those who love the direct simplicity of the earlier epic are prone to turn aloof from such. This learning, as we have seen, was demanded from the poet by the age in which he lived, but, with few exceptions, he makes no ostentatious display of his learning in the way Callimachus or Propertius would have done if treating of the same theme. In the description of men and places, in the various incidents of the poem, there is a studied moderation. Apollonius knew how essential to a poet is the precept *μηδὲν ἄγαν*. Rarely does the language of extravagant hyperbole strike a jarring note.⁷⁷ The

⁷⁷ As in iv 130 sqq.

versification of the poem is remarkably smooth and harmonious, and the diction, as a rule, simple and unaffected, rare and obsolete words occurring but seldom. The most noticeable affectation is in the use or abuse of the pronouns.

One misses naturally the freshness and charm of the language of Homer, the living appreciation of earlier ages being replaced by a merely literary and imitative interest. The old order had changed. The minds of men had developed far beyond the stage when speech is the artless childlike overflow of feeling. A literary atmosphere had come into being. Little wonder that Apollonius, strive as he might to relive the past, could not "set his soul to the same key Of the remembered melody."

Such are some of the characteristics of a poem at once so Homeric and so un-Homeric. Taken as a whole it may be justly said to be deficient in epic unity and inspiration. The unity which it possesses is mainly that of chronological sequence. It is a mosaic, but a mosaic fashioned and put together with artistic skill. The tempering of the stricter epic with the charm of elegy and romance constitutes the strength and weakness of the work. It would be manifestly unjust to apply to Apollonius Ovid's criticism on Callimachus "quamvis ingenio non valet, arte valet";⁷⁸ rather would I adopt Cicero's judgment of the work of Lucretius and say of the *Argonautica* "multis luminibus ingenii, multae tamen artis."⁷⁹

⁷⁸ *Am.* i 13, 14.

⁷⁹ *Ep. ad Q. Fr.* ii 9.

IV

OTHER WORKS OF APOLLONIUS

THE literary activity of Apollonius was not exclusively confined to the *Argonautica*, as we find references to various other writings which are attributed to him with more or less probability.¹

(1) The Epigrams of Apollonius are mentioned by Antonius Liberalis: *ἱστορεῖ Νίκανδρος καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν τοῖς ἐπιγράμμασιν.*² The only epigram of his which has been preserved is that on Callimachus already quoted in connexion with the quarrel between the two poets.

(2) His *Κτίσεις*, which are frequently cited, were poetical works describing the history, antiquities, and characteristics, either of whole regions or of special cities. We hear of works of this kind written by him on Alexandria,³ Canopus,⁴ Caunus,⁵ Cnidus,⁶ Naucratis,⁷ and Rhodes.⁸ These were probably all separate works,

¹ The fragments are collected and classified by Michaelis, *De Apollonii Rhodii Fragmentis*.

² *Metamm.* xxiii.

³ Schol. Nicand. *Ther.* 11.

⁴ Steph. Byz. *s.v.* Κόρινθος, *s.v.* Χώρα.

⁵ Parthenius, *περὶ ἐρωτικῶν παθημάτων*, c. i, c. xi. To this work probably belong the five hexameters in Meineke, *Analecta Alexandr.*, p. 402, one of which is ascribed to Apollonius by Tzetzes on Lycophron 1285.

⁶ Steph. Byz. *s.v.* Ψυκτήριος.

⁷ Athen. vii 283.

⁸ Steph. Byz. *s.v.* Δώτιον: Schol. Pind. *O.* vii 86.

and not parts of one larger whole, as the metres vary, the fragments from the *Κτίσις Κανώπου* being scazons, while the fragments of the other *Κτίσεις* are all hexameters. Suidas tells us that Callimachus also wrote *Κτίσεις Νήσων καὶ Πόλεων*.

(3) As a Homeric critic Apollonius acquired a considerable reputation, though he does not seem to have published any edition of the *Iliad* or *Odyssey*. We read of a work of his, *πρὸς Ζηνόδοτον*,⁹ in which he criticized the readings defended by Zenodotus in his edition. The loss of this work is greatly to be deplored, as the knowledge we possess from other sources of the views of Zenodotus on Homeric questions is fragmentary and unreliable. Only in a few instances¹⁰ do we find the full title, Ἀπολλώνιος ὁ Ῥόδιος, given in the scholia on the *Iliad*, but in many other cases¹¹ where simply Ἀπολλώνιος is found, a comparison of the usages in the *Argonautica* shows that it is our poet whose views are cited. Often, where we have no direct evidence, we can judge indirectly of the attitude of Apollonius

⁹ Schol. A., *Il.* 13. 657: Ἀπολλώνιος ὁ Ῥόδιος ἐν τῷ πρὸς Ζηνόδοτον “ἐς δίφρον ἀναθέντες.” Schol. B.L.: ἀνέσαντες ἤτοι καθίσαντες, μᾶλλον δὲ ἀναθέντες· νεκρὸς γὰρ ἔστιν.

¹⁰ Schol. B.L., *Il.* 1. 3: ψυχᾶς· Ἀπολλώνιος ὁ Ῥόδιος κεφαλᾶς γράφει. Schol. A., *Il.* 2. 436: ἐγγυαλίζει· διὰ τοῦ ζ ἐγγυαλίζει αἱ Ἀριστάρχειοι καὶ Ἀπολλώνιος δὲ ὁ Ῥόδιος ὁμοίως προφέρεται καὶ ἡ Ἀριστοφάνους.

¹¹ E.g. Schol. A., *Il.* 4. 410: Ἀρίσταρχος ἐν ποιεῖ τὸ ἐνθεο ἀντὶ τοῦ ἐνθου . . . Ἀπολλώνιος δὲ διαστέλλει τὸ ἐν, ἵνα γένηται ἐν ὁμοίᾳ (the line is τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῆ). The anastrophe of ἐν is at least three times more frequent in the *Argonautica* than in Homer. Schol. A., *Il.* 11. 97: ἐγκέφαλος δέ. ἡ διπλῆ, ὅτι Ἀπολλώνιος ποιεῖ ἐγκεφαλόνδε καὶ τὸν ἐξῆς ἀθετεῖ. In *Arg.* ii 192 we find *λευκανήνδε*, where see note.

to Zenodotus by a consideration of forms adopted or rejected in the *Argonautica*, which the Scholiasts on Homer tell us were read by Zenodotus in the Homeric text.

Amongst the Zenodotean forms which Apollonius adopts are *τεθνειώς*, *θέλω*, *ἥδυμος*, *μόλις*, *πασσυνδίη*, *δυσάσχετος*, *Γοργόνος*, *Ψείην*, *ἤμελλε*, *κάκεινος* (Aristarchus *καὶ κείνος*), *ἐπιμάρτυρες*, *Μίνω*, and *χρῶς*. On the other hand, while Zenodotus wrote in Homer the forms *δένδρος*, *εὐποιητῆσι*, *ἀγχιάλην*, *ἔηξεν*, *ἀναπτάς*, *δεδάασθαι*, *στεναχή*, *Ἀριήδνη*, *πολυπιδάκου*, *ἐυστρόφω*, Apollonius uses *δένδρεον*, *εὐποίητον* *ἰμάσθλην*, *ἀγχιάλου* *ἀκτῆς* (*Ἀγχιάλη* as prop. name), *ᾤξεν* (or *ἔαξε*), *ἀμπετάσας*, *δεδαῆσθαι*, *στοναχή*, *Ἀριάδνη*, *πολυπίδακος*, *ἐυστρεφέι*. Apollonius seems to have agreed with Zenodotus' views on many points, especially in the use of the pronouns (e.g. *οὐδ*, *εἶο*, *εὐοῖο*: *μιν* as acc. pl.: the extended application of *ὄς*, *εἶός*, *σφωίτερος*, etc.), though, on the whole, he conforms rather to the principles of Aristarchus, as Merkel shows in his *Prolegomena* by a minute examination of the relations between Apollonius, Zenodotus, Aristophanes, and Aristarchus.

(4) Apollonius is also mentioned as a critic of the Hesiodic poems.¹² The author of Argument III to the *Scutum Herculis* tells us that Apollonius maintained the genuineness of this work, the authenticity of which was disputed by Aristophanes of Byzantium amongst others.

(5) Athenaeus refers to a work of our poet *περὶ*

¹² Schol. *Theog.* 26. Proclus ad *Op.* 826.

Ἄρχιλόχου,¹³ but the precise nature of this cannot be determined. It may have formed part of a more general work comprising ὑπομνήματα or commentaries on the ancient poets.¹⁴

(6) To a general work of this kind might also be referred the views in the scholia¹⁵ on Aristophanes which are ascribed to an Apollonius who is supposed to be our poet. It is a very much disputed point, however, whether this Apollonius is the Rhodian, or one of the hundred other grammarians who bore the name.¹⁶

(7) Lastly, there are two works of Apollonius mentioned by Athenaeus, one dealing with the Egyptians¹⁷ (though Athenaeus may be referring merely to some of the Κτίσεις such as those of Alexandria or Naucratis), the other entitled Τριηρικός,¹⁸ which probably dealt with the technical terms employed in describing a trireme.

V

MSS. OF THE *ARGONAUTICA*

THE principal ms. of the *Argonautica* is the Laurentianus xxxii, 9, in the Laurentian Library at Florence, dating from the tenth century. This famous ms. contains also the plays of Aeschylus and Sophocles. It is adopted

¹³ Athen. x 451.

¹⁴ v. Muetzel, *De emendatione Theogoniae Hesiodae*, p. 287.

¹⁵ e. g. *Ran.* 1122, 1267, 1433: *Av.* 1242.

¹⁶ v. O. Schneider, *De veterum in Aristoph. scholiorum fontibus*, p. 89.

¹⁷ Athen. v 191.

¹⁸ Athen. iii 97 (v. Schweighaeuser *ad loc.*).

by Merkel as his basis in constituting the text of the *Argonautica*. Of its importance for the text of Sophocles, Jebb says: "With L safe, the loss of our other mss. would have been a comparatively light misfortune."¹

Three centuries later than L we have three other mss. of Apollonius: (1) Vaticanus 280, in the Palatine Library, collated by Flangini. (2) Guelferbytanus, the ms. of Wolfenbüttel. This ms., known as G, ranks next in importance to L. (3) Laurentianus xxxii, 16. Keil regarded this ms. as transcribed either from L or a copy of L, but Ziegler and Merkel have shown from its frequent and striking agreements with G that both it and G are from a common archetype.

All other mss. are of the fifteenth or sixteenth century. They are classified by Merkel as follows:—
 (a) *Membranacei*—Ambrosianus B 98; Laurentianus xxxi, 26; Laurentianus xxxi, 11; Laurentianus xxxii, 35.
 (b) *Chartacei*—Ambrosianus 22, containing the first two books; Ambrosianus 37; Ambrosianus 64, ending at iii, 1306; Laurentianus xxxi, 29; Vaticanus 150, containing the first three books; Vaticanus 36; Vaticanus 37; Vaticanus 146; Vaticanus 1358; Ottonobonensis 306; Ricardianus 35; Parisienses 2727, 2846, 2728, 2729, 1845; Vindobonensis and Wratislavensis, both collated by Wellauer.

There are thus twenty-six mss. in all, of which the last twenty-two, according to Merkel, are far inferior to the first four.

The value of the Paris mss. has been much

¹ Introduction to the *Oedipus Tyrannus*, p. lv.

disputed. Brunck esteemed them very highly, and mainly relied on them in his edition. Merkel, on the other hand, seems to go to the opposite extreme in disparaging them, assigning them to the same category as the interpolated Italian mss. of Latin poets. He says of them: "Inest his non nihil forsitan e melioribus libris petitur, sed quo uti non liceat aliter nisi cum carere possis." Whatever is in the text on their authority has, in Merkel's opinion, no more weight than an ingenious conjecture. These strictures appear far too severe in the case of mss. on which we have to rely to an appreciable extent. There are over fifty passages in the ordinary accepted text of the *Argonautica* where the reading rests on the authority of the Paris mss.,² and in all these passages L and G are but broken reeds.

All the mss. of the thirteenth century are vitiated by interpolations, and this is a prominent feature of G. As a typical instance of this defect we may take iv 1429, *δενδρέων, οἶαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὐτως*, where for *οἶαι* G has *ροῖαι*, with a gloss *ῥοῖαι καὶ ροῖαι καὶ ροῖδα δένδρα εὐκαρπα*. Apart from these interpolations, its readings in conjunction with those of L carry great weight, and in several places where L is corrupt G has preserved the true reading.³ In the

² i 82, 103, 179, 339, 714, 812, 881, 941, 1146, 1187. ii 132, 173, 260, 327, 356, 399, 411, 474, 498, 682, 745, 1030, 1086, 1094, 1170. iii 15, 164, 166, 198, 208, 290, 325, 376, 397, 404, 608, 723, 816, 1054, 1172, 1180, 1299. iv 117, 182, 219, 244-5, 288, 326, 796, 1235, 1255, 1402, 1537, 1585, 1598, 1634.

³ E.g. i 204, 917. ii 78, 637. iii 75, 1331. iv 600, 738, 1034, 1157, 1200, 1209, 1336, 1686, etc.

first book there is a serious break in G, three hundred lines (560–861) being wanting.

In L we find many corrections made by a later hand. These corrections, as Keil and Merkel show, were made, not from the Laurentian archetype, but from the archetype of G and L 16, as they agree very closely in writing, spelling, and form with G and not with L. It is uncertain whether this second hand was the hand of the same scribe as the first, only working at a later period, as Keil thinks, or not, but that is of no great consequence, since in any case it affords us fragments of a different recension. This same second hand wrote the Laurentian scholia, which are more in accord with the readings of G than with those of L.

It is possible to trace the family of MSS. to which G and L 16 are to be referred considerably further back than the tenth century, for the *Et. Mag.* often cites Apollonius, and the readings it contains, which were derived from grammarians like Choeroboscus (c. 6 cent.), agree as a rule with the archetype of G and L 16. From this it is clear that another recension of Apollonius distinct from L existed in the fifth or fourth century. But this by no means detracts from the authority of L, which by the superiority of its readings in countless doubtful passages, and the purity and correctness of its forms,⁴ must always constitute the basis of any critical text of the *Argonautica*.⁵

⁴ Merkel adopts in his text such modes of writing as οὐδέ, παρ' ἐκ, κατα στόμα, νῆσον δέ (for οὐδέ, παρέκ, κατὰ στόμα, νῆσόνδε), thinking that these represent more correctly the doctrines of the Alexandrian grammarians. L, however, on which he relies, is very inconsistent in its evidence on such points, and the other MSS. are in favour of the more familiar forms.

⁵ v. Seaton's Preface to his edition.

VI

SCHOLIA ON THE *ARGONAUTICA*

THE scholia on the *Argonautica* are generally known as the Florentine and the Parisian. The Florentine scholia are those first published by Ioannes Lascaris, who supervised the *Editio Princeps* of the poem at Florence in 1496 A.D. For the next three centuries editors simply republished the scholia as given by him. Then Ruhnken discovered scholia in *Codex Parisinus 2727*, of the fifteenth century, which seemed to him better than those previously known. These new scholia were published along with the old by Schaefer in his revision of Brunck's edition in 1813. The relative value of the two sets of scholia was long a moot point, but Keil has shown that they are both to be referred to a common source, namely the scholia contained in *Codex Laurentianus xxxii, 9*. From it 'addendo, detrahendo, immutando,' the different copies of scholia were derived. There is only one ms., *Parisinus 2846*, containing part of the scholia on the first and fourth books, in which the Laurentian version is completely followed. In discussing the relation between the Florentine and Parisian scholia Keil points out that the Florentine reproduce the form of the archetype more accurately than the Parisian, yet in several cases the Parisian preserve what had been carelessly omitted or rashly altered in the Florentine. However, there is such unanimity between them in many cases where

they both depart from their common source, that it is plain that both recensions were derived, not from the archetype itself directly, but through the medium of a more recent source which itself was derived from the archetype.

The additions made to the original stock preserved in the Laurentian archetype consist of grammatical notes on forms and structures, statements of the poet's purpose, quotations of parallel passages from ancient writers, and conjectures as to the derivations of words. Keil, who edited the scholia in Merkel's edition, reproduces them as they are found in the Codex Laurentianus (with the exception of a few obvious interpolations of recent date), distinguishing them according as they are written on the outer margin of the ms., or between the lines, or on the inner margin as the glosses on individual words and the shorter explanations generally are. He also notes all important variations from the archetype in the Florentine and Parisian scholia. He concludes that the scholia in L were written by the same hand as the text and the lives which are appended. Wellauer combines both the Florentine and Parisian scholia, which renders his edition in some ways the most convenient for consulting, as one can see at a glance how much was common to the two. Though, as we have said, the Parisian scholia often supply what is omitted in the Florentine, yet, on the whole, they are less full and less reliable. The corruptions in the Parisian are greater, especially in proper names, while they omit the names of the authorities for certain interpretations which are preserved in the Florentine. Often the two sets of

scholia agree almost verbally, except that what is stated directly in the Florentine is introduced by λέγει or φησί in the Parisian.

An interesting feature in the Florentine scholia is that in four places (i 543, 725, 788, 801) they have recorded the readings of the *προέκδοσις* or earlier edition (v. App. I) where they are omitted in the Parisian. In two places only (i 285, 515) do the Parisian mention the differences in the *προέκδοσις* noticed in the Florentine.

The scholia which have come down to us are probably merely extracts compiled from the fuller works of grammarians and commentators. The names of the three principal commentators known to us are Lucillus, Sophocles, and Theon. The three are mentioned at the end of the scholia on the fourth book,¹ and are also referred to by the Scholiast on Aristophanes, *Νιχ.* 397, who, commenting on the word *βεκκεσέληνε*, quotes *Arg.* iv 264, and gives the explanation which is found in our scholia, prefaced by the words *τοῦτο δὲ τοῦτοπος οἱ περὶ τὸν Λούκιλλον τὸν Ταρραῖον καὶ Σοφόκλειον (?) καὶ Θέωνα ἐρμηνεύοντες τάδε φασίν.*

Lucillus was a native of Tarrha in Crete, and in our schol. is called simply ὁ Ταρραῖος. Sophocles is twice mentioned as a commentator on Apollonius by Steph. Byz. (s.v. Ἰαβάρνος and Κάναστρον). It is not possible to identify Theon with certainty. In all probability he was the Alexandrian sophist and rhetorician Aelius Theon, to whom the scholia on

¹ παράκειται τὰ σχόλια ἐκ τῶν Λουκίλλου Ταρραίου καὶ Σοφοκλέους καὶ Θέωνος.

Aratus are attributed, and who wrote, as Suidas tells us, commentaries on Xenophon, Isocrates, and Demosthenes. Theon is not mentioned by name in our scholia, and Sophocles only once. Stender² tries to separate the part of the scholia due to Theon and Sophocles, but the scanty evidence on which he works renders his conclusions at best only remotely probable.

We learn from our scholia the names of two other commentators on the works of Apollonius, Chares and Irenaeus. Chares (or Charon) was probably the historian of Naucratis mentioned by Suidas. In the schol. on ii 1054 we find Οὕτω (sc. πλωίδας) δὲ αὐτὰς ὀνομάζει καὶ Σέλευκος ἐν Συμμίκτοις καὶ Χάρης, αὐτοῦ τοῦ Ἀπολλωνίου γνῶριμος, ἐν τῷ περὶ ἱστοριῶν τοῦ Ἀπολλωνίου. The title ἱστορίαι would seem to refer to the Κτίσεις, the lost work of our poet, not to the *Argonautica*. Irenaeus is mentioned in the schol. on λαίτμα (i 1299), Σιληνὸς δὲ ἐν Γλώσσαις πέλαγος εἶναι, καὶ Εἰρηναῖος ἐν πρώτῳ Ἀπολλωνίου (i.e. in his commentary on Bk. i of the *Argonautica*) ἀποδεδώκασιν. Again, in the schol. on ἐπιπαμφαλόωντες (ii 127), we find παραιτητέον δὲ Εἰρηναίων ἀμφανόωντες γράφοντα καὶ ἐξηγούμενον κτείνοντες. οὔτε γὰρ κέχρηται τις οὕτως τῇ λέξει, οὔτε ἐστὶν ἀπαξαπλῶς ἡ γραφή τοῦ ποιητοῦ. Irenaeus was also known under the Latin name of Minucius Pacatus, and lived about the age of Augustus. Suidas enumerates several works of his dealing with the Alexandrian and Attic dialects.

Merkel would also include Methodius among the

² *De Argonautarum ad Colchos usque expeditione fabulae historic critica.*

first Scholiasts on Apollonius. He was the principal redactor of the *Et. Mag.* Merkel's argument is based on the fact that the frequent citations of the scholia on the *Argonautica* in the *Et. Mag.*³ differ considerably from those we know, and point to a recension anterior to that of the Laurentian ms., and so he regards Methodius either as being one of the first Scholiasts on Apollonius, or else as reproducing more faithfully than the compiler of the Laurentian the tradition of the older Scholiasts on the *Argonautica*.

In the commentary I have generally cited the Laurentian scholia as given by Keil, employing the others whenever they served to throw light on the dark places of the poem. They are often a confused medley, but still they abound with indispensable information, which would have been lost to us without their aid. Like most scholia they furnish us with the most desperate etymologies, e.g. i 292, κινύρετο: ἐθρήνει. κυρίως . . . ἐπὶ βοός, παρὰ τὸ κινεῖν τὴν οὐρὰν ἐν τῇ μυκάσθαι: i 401, οἰήια: τὰ πηδάλια, οἶον οἰήσια, ἐπειδὴ οἰήσεως χρεία τῷ κυβερνήτῃ. Defects of this kind are, however, of minor importance, and we may regard ourselves as fortunate in possessing a mass of scholia as valuable as those which have come down to us on any ancient author. To the industry of our Scholiasts we owe the preservation of many lines of Hesiod and other poets which would otherwise have perished, as well as many curious and interesting fragments of old Greek writers on history, geography, and mythology.

³ v. Berckmann, *De scholiis in Ap. Rh. Arg. Etymologici Magni fonte*.

VII

EDITIONS AND TRANSLATIONS OF THE
ARGONAUTICA

EDITIONS

I. The Editio Princeps, edited by Lascaris, published by Alopa at Florence in 1496. The text is printed in uncials with accents, the scholia in cursive minuscules on the margin of the text.

II. The Aldine edition, published at Venice in 1521. This contains the text followed by the scholia. The Preface is due to Franciscus Asulanus, who mentions as collaborator Hercules Mantuanus.

III. The Paris edition of 1541, more accurate than the two preceding, containing only the Greek text without the scholia.

IV. The Frankfort edition, published by Petrus Brubachius in 1546. It is a reproduction of the Aldine.

V. The Basle edition, with the scholia at the end of the text, published by Oporinus in 1550. This is the first edition with a Latin translation, the translation being that of Hartung. This work was republished in the same town in 1570 and 1572, with a translation in Latin verse by Rotmar.

VI. The edition of Henricus Stephanus, with scholia on the margin of the text, published at Geneva in 1574.

In the Preface are discussed various questions with regard to the poem and the scholia, and at the end there are some conjectures.

VII. Beck mentions a *Corpus Poetarum Graecorum*, published at Geneva in 1606, in which Jacobus Lectius inserted the text of the *Argonautica* with the Latin translation by Hartung.

VIII. Hoelzlin's edition, with Latin translation, commentary, and scholia, published by Elzevir at Leyden in 1641.

IX. Shaw's edition, based on that of Hoelzlin, published by the Clarendon Press, Oxford, in 1777. This sumptuously printed quarto includes what professes to be an almost entirely new Latin version, the scholia, indices, notes selected from previous editions, and a few original remarks. It was reprinted two years afterwards as an octavo volume. In it we find repeated most of the errors contained in Hoelzlin's edition, and it was attacked by Brunck with a vehemence which has become proverbial amongst scholars.

X. Brunck's edition, published at Argentoratum (Strassburg) in 1780. This was the first attempt at a really critical edition, the *Codices Parisini* being taken as the foundation in constituting the text. It contains no Latin translation.

XI. Flangini's edition, published at Rome in 1791-1794. The text is a reprint of that of Brunck, and there is an Italian translation by Cardinal Flangini, who also added notes and recorded the variants of four Vatican MSS.

XII. Beck's edition, published at Leipzig in 1797.

The text is that of Brunck with slight variations, generally improvements. There is also a Latin translation. The second volume, which was to contain the revised scholia and commentary, was never published.

XIII. Hoerstel's edition, published at Brunswick in 1807.

XIV. Schaefer's revision of Brunck's edition, published at Leipzig in 1810–1813. The second volume is valuable as it contains for the first time the Parisian scholia.

XV. Wellauer's edition, published by Teubner, Leipzig, in 1828. It consists of two volumes, the first containing the text with full critical and occasional explanatory notes, the second containing the scholia, both Florentine and Parisian, and indices which are useful, though often most inaccurate.

XVI. Lehrs' edition, published by Didot, Paris, in 1840. The text is a reproduction of Wellauer's, with slight alterations, and the Latin translation is closely modelled on that of Beck.

XVII. Merkel's smaller edition, published at Leipzig in 1852. It is a text based on the Codex Laurentianus, and is familiar as being still the ordinary Teubner text.

XVIII. Merkel's larger edition, published by Teubner, Leipzig, in 1853. The text in this invaluable edition is a marked improvement on the earlier one. The work includes a full apparatus criticus, the readings of L and G being recorded with most minute accuracy, while those of the other mss. are

noticed where necessary. The second volume contains, in addition to Merkel's *Prolegomena*, the scholia from the Codex Laurentianus edited by Keil.

XIX. Seaton's edition, with brief critical notes, published by the Clarendon Press, Oxford, in 1901.

TRANSLATIONS

Latin.—The first Latin translation was that by Hartung, published in the Basle edition of 1550. In addition to that by Rotmar (Salzburg, 1570), which was incorporated in the later Basle editions, we have those of Hoelzlin, Shaw, Beck, and Lehrs, already mentioned in connexion with their editions of the poem.

English.—E. B. Green and F. Fawkes (London, 1780), W. Preston (Dublin, 1803), E. P. Coleridge (London, 1889), A. S. Way (London, 1910).

French.—Caussin (Paris, 1796), H. de la Ville de Mirmont (Bordeaux and Paris, 1892). There is also a translation of a part of the poem entitled: "Apollonius de Rhodes, Jason et Médée. Traduction et notices d'A. Pons. Paris, 1882."

German.—Bodmer (Zürich, 1779), Wilmann (Cologne, 1832), C. N. v. Osiander (Stuttgart, 1837).

Italian.—Subsequent to Flangini's, which we have already mentioned, there are those of Rota (3rd ed., Milan, 1864) and Bellotti (Florence, 1873).

Swedish.—Palmblad (Upsala, 1836).

Danish.—Christensen-Schmidt (Kjobenhavn, 1897).

APOLLONII RHODII
ARGONAVTICA

SIGLA

G	= Codex Guelferbytanus
L	= Codex Laurentianus xxxii, 9
L 16	= Codex Laurentianus xxxii, 16
Pariss.	= Codices quinque Parisini
Vatt.	= Codices quattuor Vaticani
Vind.	= Codex Vindobonensis
Vrat.	= Codex Vratislaviensis
schol.	= scholia Laurentiana
schol. Flor.	= scholia Florentina
schol. Par.	= scholia Parisina
schol. utraque	= schol. Flor. et schol. Par.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Α

SUMMARY.—Invocation of Phoebus (1-4)—Origin of the quest of the golden fleece (5-22)—Catalogue of the Argonauts (23-227)—Why called Minyae (228-233)—They assemble at Pagasae; grief of Alcimedea at parting with her son; Jason comforts her (234-305)—Jason leaves his home; his wondrous beauty (306-316)—Acastus and Argus join the assembled heroes (317-330)—Jason exhorts them to choose a leader (331-340)—Jason is chosen, and ordains a sacrifice to Phoebus (341-362)—Launch of the Argo (363-394)—The rowers cast lots for the benches (395-401)—An altar built to Phoebus; prayer of Jason (402-424)—The sacrifice; Idmon declares the will of Phoebus (425-447)—Vaunts of Idas; rebuked by Idmon; Jason stays the quarrel (448-495)—Song of Orpheus (496-518)—The Argo leaves the harbour (519-558)—They pass the headland of Tisa; song of Orpheus (559-579)—The voyage to Lemnos (580-608)—Story of the Lemnian women (609-639)—Aethalides sent as herald to Hypsipyle (640-656)—Council of the Lemnian women; speech of Hypsipyle (657-666)—Speech of Polyxo (667-696)—Iphinoe sent as envoy to the Argonauts (697-720)—Jason sets forth for the city; his mantle described (721-773)—He comes to the palace of Hypsipyle (774-792)—Her deceitful speech (793-833)—The Argonauts are brought as guests to the city (834-860)—Feasting and revelry; Heracles upbraids his comrades; they prepare to leave the island (861-874)—Grief of the Lemnian women (875-885)—Parting of Jason and Hypsipyle (886-909)—The Argonauts land at Samothrace, and are initiated in the rites (910-921)—Voyage to the Propontis (922-935)—They reach the land of the Doliones (936-960)—Cyzicus, the king, welcomes them (961-988)—Fight with the giants (989-1011)—They set out, but are driven back by a tempest; struggle with the Doliones in the darkness; Cyzicus is slain; funeral rites and honours (1012-1077)—The winds are contrary; a favourable omen appears, and is interpreted by Mopsus (1078-1102)—They sacrifice to Rhea, and leave the Doliones (1103-1152)—The heroes vie in rowing; Heracles breaks his oar; they reach the Mysian land (1153-1186)—Heracles goes into the forest in quest of an oar (1187-1206)—Hylas carried off by the Nymphs (1207-1239)—Polyphemus tells Heracles of the loss of Hylas (1240-1260)—Wild grief of Heracles; his search for Hylas (1261-1272)—The others set sail; they discover the loss of Heracles and Polyphemus; Telamon chides Jason (1273-1295)—The sons of Boreas oppose Telamon (1296-1309)—Prophecy of the sea-god Glaucus (1310-1328)—Telamon and Jason are reconciled (1329-1344)—The destiny of Heracles and Polyphemus (1345-1357)—Arrival at the land of the Bebryces (1358-1362).

Ἄρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν
μῆσομαι, οἳ Πόντιοιο κατὰ στόμα καὶ διὰ πέτρας
Κυανέας βασιλῆος ἐφημοσύνη Πελίαο

1. Ἄρχόμενος: ἀρχομαι was the *vox propria* for the opening invocation of a hymn, cf. Arat. *Phaen.* 1, Ἐκ Διὸς ἀρχώμεσθα, Hom. *Il.* 9. 97, ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι. It has here a special appropriateness, as the oracle of Apollo brought to pass the quest of the golden fleece.

κλέα φωτῶν: cf. *Il.* 9. 189, ἄειδε

δ' ἄρα κλέα ἀνδρῶν. Since the *a* is shortened in Homer in the phrase κλέα ἀνδρῶν, Ap. regards himself as justified in treating the *a* as short generally. We find the same expression in h. Hom. 32. 18, σέο δ' ἀρχόμενος κλέα φωτῶν ἄσομαι ἡμιθέων.

3. Κυανέας: cf. Eur. *Med.* 1, εἴθ' ὄφελ' Ἄργουὺς μὴ διαπτάσθαι σκῆφος

χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἀργῶ.

Τοίην γὰρ Πελίης φάτιν ἔκλυεν, ὥς μιν ὀπίσσω
μοῖρα μένει στυγερή, τοῦδ' ἀνέρος, ὄντιν' ἴδοιτο
δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίησι δαμῆναι.
δηρὸν δ' οὐ μετέπειτα τεῖην κατὰ βάξιν Ἰήσω
χειμερίοιο ῥέεθρα κίων διὰ ποσσίν Ἀναύρου
ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλύος, ἄλλο δ' ἐνερθεν
κάλλιπεν αὐθι πέδιλον ἐνισχόμενον προχοῆσιν.
ἴκετο δ' ἐς Πελίην ἀντοσχεδὸν ἀντιβολήσω
εἰλαπίνης, ἣν πατρὶ Ποσειδάωνι καὶ ἄλλοις

5

10

8. μετέπειτ' ἐτέην Merkel: μετέπειτα τοίην marg. Vrat. et Paris. unius: μετέπειτα θεῖην Cuper: μετέπειτ' αὐτὴν Köchly.

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας, where Verrall explains the epithet as 'blue (misty, distant).'

4. Ἀργῶ: ὁ μὲν Ἀπολλώνιος καλεῖ τὴν Ἀργῶ ἀπὸ Ἀργου τοῦ κατασκευάσαντος. Φερεκίδης δὲ ἀπὸ Ἀργου τοῦ Φοίξου υἱοῦ ταύτην δὲ φασὶ πρώτην ναῦν γενέσθαι. ἄλλοι δὲ λέγουσι ὅτι Δαναὸς διωκόμενος ὑπὸ Αἰγύπτου πρώτος κατεσκεύασεν, ὅθεν καὶ Δαναὸς ἐκλήθη. Schol. See on 3. 34¹.

5. φάτιν: the use of φάτις for φήμη 'a voice from heaven,' 'an oracle,' is not Homeric. In Hom. it means 'common talk amongst men,' *fama*.

7. οἰοπέδιλον: 'with but one sandal,' ἄπ. λεγ., cf. οἰοχίτων. We have the same legend in Pind. P. 4. 73 sqq., ἦλθε δὲ οἱ (sc. Pelias) κρυδὸν περικυφὸν μάντευμα θυμῷ . . . τὸν μονοκρήπιδα πάντως ἐν φυλακῇ σχεθέμεν μεγάλα. ἐννεσίησι: 'designs' *lit.* 'suggestions' (ἐνίημι inicio).

8. τεῖην: refers to Φοῖβε (v. 1). The word has been suspected by almost all critics, but I think that Samuelsson (*Ad Ap. Rh. Adversaria*) is right in maintaining its genuineness. The poet is anxious to show the intimate connexion of Apollo with the expedition, and his responsibility therefor. In v. 414 Jason says in his prayer to Apollo, αὐτὸς γὰρ ἐπαίτιος ἔπλεν ἀέθλων. Pindar (*l. c.*) describes the oracle to Pelias as πᾶρ μέσον ὀμφαλὸν εὐδένδροιο βῆθὲν ματέρος, and it is not probable that Ap. would omit to mention directly that the prophecy, on which the whole story hinges, came from Apollo. Samuelsson compares the apostrophe to Apollo in 4. 1706. Merkel's ἐτέην is

ingenious, but the epithet is pointless, and the fem. of ἐτέος is only found in the adv. ἐτέῃ. βάξιν: cf the use of *dictio* in Liv. 8. 24, accito ab Tarentinis in Italianum data dictio erat, caveret Acherusiam aquam, etc.

9. Ἀναύρου: a river in Magnesia in Thessaly, flowing past Iolcus into the Pagasean gulf; cf. Simonides 53 (Bergk), ὃς δουρὶ πάντας Νίκασε νέους δινάεντα βαλὼν Ἀναυρον ὑπερ πολυβότρυος ἐξ Ἰωλκοῦ. Ap. here calls it χειμέριος 'swollen with winter snows,' and later it came to be used for any mountain-torrent, e.g. Lyc. 1424, ἅπας δ' ἀναύρων νασμὸς αὐανθήσεται.

10. ὑπ' ἰλύος: cf. the use of ὑπό with ἀρπάζειν, ῥύεσθαι, ἐρύειν, of rescuing from another's power.

11. προχοῆσιν: τῶν ποταμῶν οἱ συμβάλλοντες τόποι τῇ θαλάσῃ προχοαὶ λέγονται, Schol. This is generally the meaning, cf. *Il.* 17. 263, ἐπὶ προχοῆσι διυπετέος ποταμοῖο, but here it would seem more natural to take it of the flood pouring over the banks, cf. 4. 271 where it is used of the overflowing of the Nile.

12. ἀντοσχεδόν: generally used by Ap. of time 'forthwith,' *illico*, e.g. 35 infr.; sometimes of place 'close at hand,' e.g. 594. In Hom. it is always used like *continuis* of hand-to-hand fighting.

ἀντιβολήσω: ἀντιβολεῖν c. gen. = μετέχειν, c. dat. = παρῆναι, c. acc. = ἴκετεύειν.

13. εἰλαπίνης: Athenaeus, 362 E, τὰς θυσίας καὶ τὰς λαμπροτέρας παρασκευὰς ἐκάλουν οἱ παλαιοὶ εἰλαπίνας, καὶ τοῖς τοῦτων μετέχοντας εἰλαπιναστάς. Athen.

ῥέζε θεοῖς, Ἥρης δὲ Πελασγίδος οὐκ ἀλέγιζεν.
 αἰψα δὲ τόνγ' ἔσιδὼν ἐφράσσατο, καὶ οἱ ἄεθλον 15
 ἔντυε ναυτιλῆς πολυκηδέος, ὄφρ' ἐνὶ πόντῳ
 ἦε καὶ ἀλλοδαποῖσι μετ' ἀνδράσι νόστον ὀλέσση.
 Νῆα μὲν οὖν οἱ πρόσθεν ἐπικλείουσιν αἰοῖδοι
 Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνησιν.
 νῦν δ' ἄν ἐγὼ γενεήν τε καὶ οὐνομα μυθησαίμην 20
 ἠρώων, δολιχῆς τε πόρους ἄλός, ὅσσα τ' ἔρξαν
 πλαζόμενοι· Μοῦσαι δ' ὑποφήτορες εἶεν αἰοιδῆς.

15. τόνδ' L 16.

17. ἦέ κεν Brunck.

18. ἐπικλείουσιν Brunck : ἔτι κλείουσιν codd.

20. τε delevit Wernicke.

goes on to suggest connexions with λαφύττειν, λαπάζειν, and λάπτειν. Fick explains it as ἐ-Φλαπ-ωνη, connected with Lat. *volup*. In Hom. we have it contrasted with ἔρανος, e.g. *Od.* i. 226, ii. 415.

14. Πελασγίδος: worshipped in Pelasgiotis in Thessaly (v. n. 580); cf. Prop. 2. 28. 11, Iunonis templa Pelasgae. οὐκ ἀλέγιζεν: cf. 3. 65.

16. ἔντυε . . . ὄφρα . . . ὀλέσση: the subj. with ὄφρα after a past tense, which Brunck condemns as solecistic, is found frequently in Ap., e.g. 3. 1307, 4. 907; so too with ἵνα, 4. 60, 2. 1094.

18. ἐπικλείουσιν: Samuelsson vainly tries to defend ἔτι κλείουσιν by taking οἱ as the dative of the pronoun, and πρόσθεν ἔτι = iam antea.

19. Ἀθηναίης ὑποθημοσύνησιν: taken from *Il.* 15. 412, where the skilful shipwright (τέκτων) works with the στάθμη under the guidance of Athene. Catullus, 64. 9, describes the goddess building the Argo: Ipsa levi fecit volitantem flamine currum Pineae coniungens inflexae texta carinae; cf. Val. Fl. i. 92.

22. υποφήτορες: the explanation of this word given by Seaton (*Cl. Rev.* ii 84) is the most satisfactory. Correcting the view of L. and S. that υποφήτωρ is the same as υποφήτης in this passage, he says, "rather υποφήτωρ is here the correlative of υποφήτης. The Muses are the 'suggesters' of the song to the poet, and so in iv 1381 he calls himself ὑπακουὸς Πιερίδων. The poet is Μουσῶν υποφήτης and προφήτης." Again, in

Cl. Rev. vi 394, when commenting on de Mirmont's rendering 'inspiratrices,' he adds, "I cannot but think the theory of A. Gercke (*Rhein. Mus.* xlv 135) that Apollonius here presumptuously makes the Muses the interpreters of his song, and is afterwards (iv 1381) obliged to sing a palinode in consequence of the ridicule of Theocritus and Callimachus, rather far-fetched." On the other hand, we find υποφήτωρ synonymous with υποφήτης in *Anth. P.* 14. 1, τόσσους Πιερίδων υποφήτορας αὐτὸς ἀγινῶ.

22-228. Walther (*De Ap. Rhod. Argonaut. rebus geographicis*) shows that our poet in his catalogue of Argonauts followed as closely as his theme allowed the geography of the catalogue of the ships in *Il.* 2. 484-760. Beginning with Boeotia, the Homeric catalogue goes on to Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, the islands of the Aegean, and lastly to Thessaly. Thus we have in the Homeric catalogue the oldest περιήγησις Ἑλλάδος. Apollonius begins with Pieria on the northern borders of Greece, and passes on to Thessaly, the Opuntian Locrians, Euboea, Aegina, Boeotia, Attica, the Peloponnesus (here he inserts the heroes from Miletus and Samos), Aetolia, Phocis, and, having mentioned the Thracian heroes, Zetes and Calais, winds up with Acastus, who dwelt in Iolcus in Thessaly, from which the expedition sailed. The details with regard to the several Argonauts mentioned by different writers have been laboriously accumulated by Burmann, Krause, Mueller,

Πρῶτά νυν Ὀρφῆος μνησώμεθα, τόν ρά ποτ' αὐτῇ
 Καλλιόπῃ Θρηϊκί φατίζεται εὐνηθείσα
 Οἰάγρῳ σκοπιῆς Πιμπληίδος ἄγχι τεκέσθαι. 25
 αὐτὰρ τόνγ' ἐνέπουσιν ἀτειρέας οὖρεσι πέτρας
 θέλξαι αἰοιδῶν ἐνοπῇ ποταμῶν τε ρέεθρα.
 φηγοὶ δ' ἀγριάδες, κείνης ἔτι σήματα μολπῆς,
 ἀκτῆς Θρηϊκίης Ζώνης ἐπι τηλεθόσσαι
 ἐξείης στιχόωσιν ἐπήτριμοι, ἅς ὄγ' ἐπιπρὸ 30
 θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.
 Ὀρφέα μὲν δὴ τοῖον ἔων ἐπαρωγὸν ἀέθλων
 Αἰσονίδης Χείρωνος ἐφημοσύνησι πιθήσας
 δέξατο, Πιερίῃ Βιστωνίδι κοιρανέοντα.
 Ἦλυθε δ' Ἀστερίων αὐτοσχεδόν, ὃν ρά Κομήτης 35
 γείνατο δινήεντος ἐφ' ὕδασι νῆπιον,
 Πειρεσιᾶς ὄρεος Φυλληίου ἀγχόθι ναίων,

30. στιχῶντο schol. Par.

and Jessen, but all such investigations serve but to show what Grote calls 'the impracticability of fabulous chronology.'

23. Ὀρφῆος: cf. Pind. *P.* 4. 176, ἐξ Ἀπόλλωνος δὲ φορμικτὰς αἰοιδῶν πατὴρ ἔμολεν εὐαίνητος Ὀρφεύς.

25. σκοπιῆς: here, as in Hom., of a mountain peak, *lit.* 'a look-out place,' *specula*; cf. 999. Πιμπληίδος: Pimpleia in Pieria, a mountain (in later times a fountain) sacred to the Muses, who were hence called Πιμπληίδες, cf. Hor. *C.* 1. 26. 9, Pimplei dulcis.

26-7. Cf. Hor. *C.* 1. 12. 6: Haemo Unde vocalem temere insecutae Orphea silvae Arte materna rapidos morantem Fluminum lapsus celeresque ventos Blandum et auritas fidibus canoris Ducere quercus.

28. σήματα μολπῆς: 'memorials of his minstrelsy.'

29. Ζώνης: cf. Mela 2. 2, Serrium, et quo canentem Orphea secuta narrantur etiam nemora, Zone.

30. ἐξείης στιχόωσιν: two interpretations have been proposed: (1) *ordine stant* (Brunck), *στοιχηδὸν εἰσὶ* Schol., (2) *ordine incedunt* (Wellauer). The latter is more poetical. The trees are represented by a poetic licence as still marching in serried array, cf. Arat. *Phaen.* 371, οἳ τὰ τε πολλὰ Ἐξείης στιχῶντα παρέρχεται αὐτὰ κέλευθα. In

Hom. we find only the deponent *στιχάσμαι*, of troops marching in ranks, e.g. *Il.* 2. 92, ἐστιχῶντο Ἰλαδὸν εἰς ἀγορῆν. Ap. uses the word again in 1227 and 4. 1181.

31. Πιερίηθεν: Pieria was properly the tract between the mouths of the Peneus and Haliacmon, at the foot of Olympus, cf. *Il.* 14. 225.

33. Χείρωνος ἐφημοσύνησι: the Schol. tells us that Chiron had predicted that the Argonauts would safely pass the home of the Sirens if Orpheus went with them, a prophecy which was fulfilled, v. 4. 905 sqq.

34. Βιστωνίδι: the Bistones were a Thracian tribe: cf. Val. Fl. 3. 160, Bistoniae magnus alumnus (= Orpheus). In Claudian, *Rapt. Pros.* praef. 2. 8, Bistonica chelys = the lyre of Orpheus.

35. Ἀστερίων: cf. Val. Fl. 1. 355, celer Asterion quem matre cadentem Piresius gemino lavit pater amne Cometes Segnior Apidani vires ubi sentit Enipeus. αὐτοσχεδόν: v. n. 12. Lehrs wrongly renders it here 'sua sponte,' and is followed by de M. 'de son propre mouvement.'

37. Πειρεσιᾶς: Stephanus (*s. v.* Ἀστέριον) says that Peiresiae was the same town as Ἀστέριον, situated at the junction of the Apidanus and Enipeus, and mentioned in *Il.* 2. 735.

ἔνθα μὲν Ἀπιδανός τε μέγας καὶ δῖος Ἐνιπεύς
ἀμφω συμφορέονται, ἀπόπροθεν εἰς ἓν ἰόντες.

Δάρισαν δ' ἐπὶ τοῖσι λιπῶν Πολύφημος ἴκανε 40
Εἰλατίδης, ὃς πρὶν μὲν ἐρισθενέων Λαπιθάων,
ὀππότε Κενταύροις Λαπίθαι ἐπὶ θωρήσσοντο,
ὀπλότερος πολέμιζε· τότ' αὖ βαρύθεσκέ οἱ ἦδη
γυῖα, μένεν δ' ἔτι θυμὸς ἀρήιος, ὡς τὸ πάρος περ.

Οὐδὲ μὲν Ἴφικλος Φυλάκῃ ἐνι δηρὸν ἔλειπτο, 45
μήτρως Αἰσονίδαο· κασιγνήτην γὰρ ὄπνιεν
Αἴσων Ἀλκιμέδην Φυλακῆίδα· τῆς μιν ἀνώγει
πηροσύνη καὶ κῆδος ἐνικρινθῆναι ὀμίλῳ.

Οὐδὲ Φεραῖς Ἀδμητος ἐυρρήγεσσιν ἀνάσσων 50
μῖμνεν ὑπὸ σκοπιῆν ὄρεος Χαλκωδονίου.

39. ἀπόπροθι Pariss., Brunck.

43. προμάχιζε Meineke.

38. Ἀπιδανός . . . Ἐνιπεύς : for the rivers of Thessaly, v. Hdt. 7. 129. The most important is the Enipeus, which flows through the plain of Pharsalus, and falls into the Peneius. Its chief tributary is the Apidanus. Cf. Lucan 6. 373, it gurgite raptō Apidanus, numquamque celer nisi mixtus Enipeus; Ov. Met. 1. 579, irrequietus Enipeus Apidanusque senex.

39. ἀπόπροθεν : 'from their distant sources.'

40. Δάρισαν : the capital of Pelasgiotis, on the banks of the Peneius.

Πολύφημος : cf. Il. 1. 264, ἀντίθειον Πολύφημον. He was left behind along with Heracles in Mysia (1241 sqq.), and founded the city of Cios (1347).

41. Εἰλατίδης : according to other legends he was the son, not of Elatus, but of Poseidon.

42. For the war between the Lapithae and Centaurs v. Diod. 4. 70, Paus. 1. 7. 2, Ov. Met. 12. 210, Hor. C. 1. 18. 5.

43. ὀπλότερος : 'was the youngest warrior amongst the mighty Lapithae' (lit. 'younger than the others'). The traditional derivation of ὀπλότερος from ὄπλον, 'more capable of bearing arms' and so 'younger,' is doubtful. Buttman connects it with ἔπομαι, Doederlein with ἀπαλός. See Leaf on Il. 14. 267.

βαρύθεσκε : cf. Soph. O. T. 17, σὺν γῆρα βαρεῖς, Hor. S. 1. 1. 14, gravis annis miles.

44. μένεν κ.τ.λ. : cf. Aep. 9. 611, nec tarda senectus Debilitat vires animi, mutatque vigorem.

45. Ἴφικλος : for the βῆη Ἴφικληῖη and his connexion with Melampus v. Od. 11. 289, Il. 2. 705, 23. 636. Φυλάκῃ : in Phthiotis in Thessaly, cf. Il. 2. 695.

ἔλειπτο : Rzach explains this as formed on the false analogy of aorists like ἔδεκτο, in which we have the verbal stem and not the present stem. Nonnus imitated Ap. in forming ἔμειπτο (Dion. 44. 241). Buttm. regards ἔλειπτο as a plpf., but Ap. always uses λέλειπτο. See Curtius, Gr. Verb. 1. 194.

48. πηροσύνη : ἄπ. λεγ., though πηός is common in Hom. πηροσύνη and κῆδος both mean 'connexion by marriage,' *affinitas*. Krause explains κῆδος of Iphiclus' care for Jason.

ἐνικρινθῆναι : see on 227. ὀμίλῳ : Aristarchus pointed out that in the Il. ὄμιλος always means 'the battle throng'; with the exception of 10. 338; the sense of 'assembly,' 'company,' is confined to the Od.

49. Φεραῖς : v. n. 318. Ἀδμητος : husband of Alcestis. His kine were pastured by Apollo. Cretheus was grandfather of both Jason and Admetus. ἐυρρήγεσσιν : ἐύρρηη = εὐ-Φρηη (ἀρνός), cf. πολύρρηη. In 3. 1086 we have the form εὐρρηων.

50. Χαλκωδονίου : ὄρος ὑπεράνω Φερῶν. Schol.

Οὐδ' Ἀλόπη μίμνον πολυλήιοι Ἑρμείαο
 υἱέες εἶ δεδαῶτε δόλους, Ἐρυτος καὶ Ἐχίων,
 τοῖσι δ' ἐπὶ τρίτατος γνωτὸς κίε νισσομένοισιν
 Αἰθαλίδης· καὶ τὸν μὲν ἐπ' Ἀμφρυσσοῖο ῥοῆσιν
 Μυρμιδόνοσ κούρη Φθιάσ τέκεν Εὐπολέμεια·

55

Ἦλυθε δ' ἀφνειὴν προλιπὼν Γυρτώνα Κόρωνοσ
 Καινεΐδησ, ἐσθλὸσ μὲν, εὐὸ δ' οὐ πατρὸσ ἀμείνων.
 Καινέα γὰρ ζῶόν περ ἔτι κλείουσιν αἰοδοὶ
 Κενταύροισιν ὀλέσθαι, ὅτε σφέασ οἶοσ ἀπ' ἄλλων
 ἦλασ' ἀριστήων· οἱ δ' ἔμπαλιν ὄρμηθέντεσ
 οὔτε μιν ἐγκλίναι προτέρω σθένον, οὔτε δαΐζαι·
 ἀλλ' ἄρρηκτοσ ἀκαμπτοσ ἐδύσετο νεϊόθι γαίησ,

60

51. πολυλήϊφ Pierson.

59. Καινέα γὰρ δὴ πρόσθεν ἔτι κλείουσιν schol. Ven. ad *Il.* 1. 264 : Καινέα γὰρ δὴ πρόσθεν ἐπικλείουσιν Herwerden.

61. ἀριστεύων Vat. unus, Pariss. quattuor, Brunck, Wellauer.

62. ἀγκλίναι L man. sec. : ἐγκλίναι G : ἐγκλίναι vulg.

63. ἐδύσατο Brunck.

51. Ἀλόπη : a town of Phthiotis, cf. *Il.* 2. 682. πολυλήϊοι : cf. *Il.* 5. 613, ναῖε πολυκτῆμων, πολυλήϊοσ. Ἑρμείαο υἱέες : cf. Pind. *P.* 4. 178, πέμπε δ' Ἑρμῆσ χρυσόραπισ διδύμοσ υἱὸσ ἐπ' ἄρτυρον πόνον, | τὸν μὲν Ἐχίονα, κεχλάδοντασ ἦβα, τὸν δ' Ἐρυτον. Hermes himself is called δολοφραδῆσ, h. Hom. *Merc.* 282.

53. γνωτὸσ : in Ap. this word always means 'kinsman,' a meaning which we sometimes find in Hom., e.g. *Il.* 15. 350, γνωτοὶ τε γνωταὶ τε, 'brothers and sisters.' Homer also uses it in the sense of 'well-known,' 'clearly perceived.' νισσομένοισι : the form νισσομαι, for νεσ-j-ομαι (Curtius), or νι-νσ-j-ομαι (Osthoff), is now generally accepted as correct : νείσσομαι, though defended by Eustathius on *Od.* 9. 58, is contrary to all analogy, as κρείσσωσ is the only example of σσ after the diphthong ει, v. La Roche, *Hom. Textkr.* 317 ; Boeckh on Pind. *O.* 3. 10 ; Leaf on *Il.* 13. 186.

54. Αἰθαλίδησ : as son of Hermes he is sent as herald to Hypsipyle at Lemnos, v. 640 sqq. where his wondrous powers are described. Ἀμφρυσσοῖο : a river in Thessaly (Strab. 371, 49). Virgil, *G.* 3. 2, speaks of Apollo as 'pastor ab Amphrysto.'

57. Γυρτώνα : Gyrton or Gyrtona

(Γυρτώνη, *Il.* 2. 738) was a town of Perrhaebia, in Thessaly, near Larissa.

59. 'for poets sing how Caeneus, though still alive, was slain by the Centaurs' : cf. *Orph. Arg.* 171, ζῶόν τ' ἐν φθιμένοισι μολεῖν ὑπὸ κεύθεα γαίησ. For the legend of Caeneus and his invulnerability and how he was buried alive under a mass of trees by the Centaurs v. Ov. *Met.* 12. 171 sqq. Another legend with regard to him is referred to by Virg., *Aen.* 6. 448.

61. ἔμπαλιν : at first Caeneus drove them in flight (ἦλασε), but they turned back (ἔμπαλιν) and charged afresh.

62. ἐγκλίναι προτέρω : 'to make him give ground and flee before them.' ἐγκλίναι is used by Polybius in the sense of routing, cf. *inclinare in fugam*, and the pass. in Soph. *fr.* 607, ὑπέκει καὶ θέλων ἐγκλίναται. ἀνακλίναι (v. cr. n.) does not seem to be so used. προτέρω is curious : Ap. was probably thinking of διώκειν προτέρω, *Il.* 5. 672.

63. The Schol. tells us that this is borrowed from Pindar (*fr.* 167 Bergk), ὁ δὲ χλωραῖσ ἐλάταισι τυπέισ φχεθ' ὑπὸ χθόνα Καινεὺσ σχίσασ ὀρθῶ ποδὶ γᾶν : cf. Plut., *de absurd.* *Stoic. opin.* c. 1, ὁ Πινδάρου Καινεὺσ εἴθνην ὑπέειχεν, ἀπιθάνωσ ἄρρηκτοσ σιδήρω καὶ ἀπαθῆσ τὸ

θεινόμενος στιβαρῆσι καταίγδην ἐλάττησιν.

Ἦλυθε δ' αὖ Μόψος Τιταρήσιος, ὃν περὶ πάντων 65

Λητοΐδης ἐδίδαξε θεοπροπίας οἰωνῶν·

ἠδὲ καὶ Εὐρυδάμας Κτιμένου πάϊς· ἄγχι δὲ λίμνης

Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκεν.

Καὶ μὴν Ἄκτωρ υἱὰ Μενόϊτιον ἐξ Ὀπόμεντος

ᾤρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο. 70

Εἶπετο δ' Εὐρυτίων τε καὶ ἀλκῆεις Ἐρυβώτης,

υἱες ὁ μὲν Τελέοντος, ὁ δ' Ἴρου Ἀκτορίδαο·

ἦτοι ὁ μὲν Τελέοντος ἐκλειῆς Ἐρυβώτης,

Ἴρου δ' Εὐρυτίων. σὺν καὶ τρίτος ἦεν Ὀιλεύς,

ἕξοχος ἠγορέην καὶ ἐπαῖξαι μετόπισθεν 75

εὐ δεδαῶς δῆλοισιν, ὅτε κλίνωσι φάλαγγας.

Αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τόν ῥα Κάνηθος

76. κλίειε Brunck ex schol. Par.

σῶμα πλασσόμενος, εἶτα καταδὺς ἄπρωτος ὑπὸ γῆν, κ.τ.λ. νεῖοθι γαίης = εἰς τὸ νέρτερον γῆς. Ap. uses νεῖοθι freely to express motion: cf. ὑπόθι, 4. 925. On the laxity of the Alex. writers in this matter v. Meineke on Call. 70v. 30. For ἐδύσαστο v. n. 4. 865.

64. καταίγδην: an adv. only found here. It describes the downward sweep of the falling fir trees (cf. μεταίγδην, 2. 95). L. and S. wrongly say that it takes the dative here.

65. Τιταρήσιος: cf. Hes. Sc. 181, Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ἕζον Ἀρηος. Mopsus was so called either from his grandfather Titaron (cf. Τιταρῶν-νειος, Lyc. 881), or from being one of the Lapithae who dwelt about Mt. Titarus in Thessaly. Mopsus was also said to have been a son of Apollo: cf. Val. Fl. 1. 383, Hic vates, Phoebique fides non vana parentis, Mopsus.

66. θεοπροπίας οἰωνῶν: cf. Pind. P. 4. 190, μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπῶν ἱεροῖς Μόψος ἔμβασε στρατῶν πρόφρων.

67. Εὐρυδάμας: not mentioned by Apollod. or Val. Fl.

68. Κτιμένην: a town in the south of Thessaly on the borders of Dolopia and Phthia. Lake Xynias took its name from the town of Xynia mentioned in Livy 32. 13; 33. 3. This lake is confused with Boebeis (near Mt. Ossa) by

our Schol. and in Steph. s. v. Ξυνία.

69. Ἄκτωρ: not mentioned by Apollod. or Val. Fl.

Ὀπόμεντος: Ὀποῖς was the capital of the Opuntian Locrians: cf. Il. 2. 531. They are mentioned in 4. 1780.

71. Εὐρυτίων: constantly confused by the ancients themselves with Ἐρυτος, 52 supr. Eurytion was slain through misadventure by Peleus in the Calydonian boar-hunt (Apollod. 3. 13. 1).

Ἐρυβώτης: skilled in the healing art, cf. 2. 1039. The Schol. says that Herodorus called him Εὐρυβάτης.

74. Ὀιλεύς: father of Ajax, cf. Val. Fl. 1. 372, Aen. 1. 41.

75-6. Homer, Il. 14. 521, says of Ajax (Ὀϊλῆος ταχὺς υἱός), οὐ γὰρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν Ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ἔρρη. Forgetting this, Burmann suggested that the meaning of our passage is that it was when his own side were giving way that Oileus attacked the enemy on the rear. de M., on the ground that it does not require much skill to attack from behind a flying foe, adopts Burmann's mistaken view, translating, "très habile à s'élaner par derrière sur les ennemis, au moment où ils commencent à faire plier les phalanges." For ὅτε c. subj. cf. 1100, 2. 938, 3. 1267, 4. 1579, 1730; Monro, H. G. 289.

77. Κάνθος: the Schol. says he was

πέμπειν Ἀβαυτιάδης λελιημένον· οὐ μὲν ἔμελλεν
 νοστήσειν Κήρινθον ὑπότροπος. αἴσα γὰρ ἦεν
 αὐτὸν ὁμῶς Μόψον τε δαήμονα μαντοσυνάων
 80
 πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι.
 ὡς οὐκ ἀνθρώποισι κακὸν μήκιστον ἔπαυρεῖν,
 ὅπποτε κάκεινους Λιβύῃ ἐνι ταρχύσαντο,
 τόσσον ἐκάς Κόλχων, ὅσσον τέ περ ἡελίοιο
 μεσσηγὺς δύσιές τε καὶ ἀντολαὶ εἰσορόωνται. 85
 Τῷ δ' ἄρ' ἐπὶ Κλυτίος τε καὶ Ἰφίτος ἡγερέθοντο,
 Οἰχαλῆς ἐπίουροι, ἀπηνέος Εὐρύτου υἱες,
 Εὐρύτου, ᾧ πόρε τόξον Ἐκηβόλος· οὐδ' ἀπόνητο
 δωτίνης· αὐτῷ γὰρ ἐκῶν ἐρίδηνε δοτήρι.
 Τοῖσι δ' ἐπ' Αἰακίδαὶ μετεκίαθον· οὐ μὲν ἄμ' ἄμφω, 90
 οὐδ' ὁμόθεν· νόσφιν γὰρ ἀλευάμενοι κατένασθεν

82. κακὸν schol., Pariss. quattuor, L 16: κακὸν corr. κακῶν G: κακῶν vulg.

89. ἐλῶν Köchly. αὐτὸς Brunck.

son of Canethus, and grandson of Abas, from whom the Abantes in Euboea (4. 1214) took their name.

79. Κήρινθον: town in N.E. of Euboea, cf. *Il.* 2. 538.

80. For the death of Canthus in Libya v. 4. 1485 sqq. Mopsus perished there from a snake-bite, v. 4. 1502 sqq.

82. 'How true it is that there is no disaster which can be called the most remote for men to meet with.' *ἐπαυρεῖν* is added expegetically. There was no disaster apparently more remote for heroes sailing from Thessaly to Colchis and back than to die in Libya, and yet Canthus and Mopsus meet with this doom. For *ἐπαυρεῖν* 'to meet with' cf. 2. 174. de M., taking κακὸν as subject of *ἐπαυρεῖν*, translates, "en effet, il n'est pas pour les hommes de malheur si lointain qu'il ne puisse les atteindre," and this is approved by Seaton (*Cl. Rev.* vi 395). The Schol. explains οὐδὲν ἐστι μέγιστον κακὸν οὐ ἀνθρωπος ἀποτυγχάνει, taking μήκιστον = μέγιστον, for which cf. Eur. *Hērō.* 818, τὰ μάλιστα ἐμῶν κακῶν.

83. κάκεινους: Ap. only uses the fuller form *ἐκείνος* in crasis with καί, (so too *κείθεν* and *κείσε* but *κἀκείθεν*, 4. 1731). He thus agreed with the views of Zenod. and Aristarch. in favour of *κείνος*, but deviated from them in admitting *ἐκείνος* in crasis.

ταρχύσαντο: ταρχύω and ταριχεύω are connected by Curtius with *torrere*, τέρσειν. Helbig (*Hom. Epōs* pp. 42-3) explains the process as partial mummification, v. Leaf on *Il.* 7. 85.

85. μεσσηγὺς: 'apart.' Colchis and Libya are the two extremes E. and W., as far removed as sunrise and sunset.

86. Both Clytius and Iphitus are omitted by Val. Fl. Distinguish the other Iphitus, son of Naubolus, 207 infr.

87. Οἰχαλῆς: in *Il.* 2. 730, Οἰχαλίην πόλιν Εὐρύτου Οἰχαλῆος, Oechalia is in Thessaly. Strabo (376, 32) mentions towns of this name in Thessaly, Arcadia, and Euboea. As Ap. has just mentioned Euboea (v. 77), we may infer that it is of the town in Euboea he is speaking.

88. Cf. *Od.* 8. 226, τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας "ἴκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι. τόξον: here, as Eustath. observes on *Il.* 15. 441, τόξον οὐ τὸ σκευὸς σημαίνει, ἀλλὰ τὴν τοξικὴν τέχνην.

οὐδ' ἀπόνητο: cf. *Od.* 11. 324, ἦγε μὲν, οὐδ' ἀπόνητο.

89. ἐκῶν ἐρίδηνε: 'he chose to strive with.' For ἐκῶν = βουλευθείς cf. *Il.* 3. 66, ἐκῶν δ' οὐκ ἄν τις ἔλοιτο. Another legend was that Eurytus was slain by Heracles in the sack of Oechalia.

91. ὁμόθεν: *indidem*, 'from the same

Αἰγίνης, ὅτε Φῶκον ἀδελφεὸν ἐξενάριξαν
ἀφραδίῃ. Τελαμῶν μὲν ἐν Ἀτθίδι νάσσατο νήσω·
Πηλεὺς δὲ Φθίῃ ἐνὶ δώματα ναῖε λιασθείς.

95

Τοῖς δ' ἐπὶ Κεκροπίηθεν ἀρήιος ἦλυθε Βούτης,
παῖς ἀγαθοῦ Τελέοντος, ἐμμελῆς τε Φάληρος.
Ἄλκων μιν προέηκε πατὴρ ἑός· οὐ μὲν ἔτ' ἄλλους
γῆραος υἱας ἔχεν βιότιό τε κηδεμονῆας.
ἀλλὰ ἐτηλύγετόν περ ὁμῶς καὶ μῶνον ἔοντα
πέμπεν, ἵνα θρασέεσσι μεταπρέποι ἠρώεσσιν.
Θησέα δ', ὃς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο,
Ταιναρίην αἰδηλος ὑπὸ χθόνα δεσμὸς ἔρκευ,

100

94. ἐν Gerhard: ἐνι codd.: Πηλεὺς δ' ἐν Φθίῃ ἐριβόλακι ναῖε λιασθείς schol. Pind. *Nem.* 5. 25.

96. ἐμμελῆς Pariss., Brunck.

99. ὁμῶς vulg.: ὁμῶς (eras. circumfl.) L: ὁμῶς G, L 16.

place.' νόσφιν . . . Αἰγίνης: 'fleeing for their lives they settled far from Aegina'; cf. *Il.* 5. 28, ἐπεὶ ἴδον . . . τὸν μὲν ἀλευόμενον.

93. ἀφραδίῃ: 'unwittingly.' Others render 'in their folly.' The ordinary legend was that Peléus and Telamon, jealous of Phocus for his skill at games, deliberately slew him with a discus (*Apollod.* 3. 12. 6, *Paus.* 2. 29. 7).

Ἀτθίδι νήσω: Salamis.

94. λιασθείς: i.e. far apart from his brother.

95. Κεκροπίηθεν: ἀπὸ τῆς Ἀττικῆς. Κεκροπία γὰρ λέγεται ἡ Ἀττικὴ ἀπὸ Κέκροπος τοῦ βασιλεύσαντος. Schol., cf. *Thuc.* 2. 15. Βούτης: his descendants, the Butidae, were famous at Athens, and there were frescoes in the Erechtheum illustrating the history of the family (*Paus.* 1. 26. 6). His father Teleon is not to be confused with Teleon father of Erybotes (v. 73).

96. Φάληρος: Pausanias (1. 1. 4) tells us that there was an altar dedicated to him at the port of Phalerum, near Athens, which derived its name from him.

97. Ἄλκων: son of Erechtheus, king of Athens. Burmann conjectures that he is the Alcon in *Virg.* *E.* 5. 11.

99. τηλύγετον: this word is used three times in the poem, and each time, apparently, in a different sense. Here the meaning seems determined by the preceding line, 'born to him in his old

age' (καταγηράσαντι αὐτῷ γενόμενον. Schol.). In 149 it has the general meaning of 'well-beloved' (ἀγαπητός. Schol.), and in 719 the meaning of 'only-begotten' (μονογενής. Schol.). The derivation generally accepted by editors of Hom. is from the root γα- of γένος, etc., and *τῆλυς, *lit.* 'grown big,' *adulescens*; v. Merry and Riddell on *Od.* 4. 11, Leaf on *Il.* 3. 175.

101. Θησέα: Burmann points out the inconsistency in representing Theseus as detained in the underworld and so prevented from joining the expedition, as elsewhere in the poem the exploits of Theseus are spoken of as long anterior.

In 609 sqq. Ap. tells of Hypsipyle daughter of Thoas who was son of Dionysus and Ariadne, and Dionysus only wedded Ariadne after she had been deserted by Theseus. Again, in 3. 996 sqq., Jason recites to Medea the story of Theseus and Ariadne as a tale of bygone days. Apollod. mentions Theseus amongst the Argonauts. περὶ . . . ἐκέκαστο: v. n. 138.

102. Ταιναρίην: at Taenarus in Laconia (v. 179) there was said to be an entrance to the underworld, cf. *Virg. G.* 4. 467, Taenarias etiam fauces, alta ostia Ditis. αἰδηλος: 'unseen.' Ap. uses this adj. freely, and it is not easy to determine the precise meaning in each case. It seems to mean 'unseen,' or 'dimly seen,' here, and in 4. 47, 865; 'unsuspected,' 'unforeseen,' in 1. 298,

Πειρίθῳ ἐσπόμενον κοινὴν ὁδόν· ἧ τέ κεν ἄμφω
 ῥήτερον καμάτοιο τέλος πάντεσσιν ἔθεντο.

Τίφυς δ' Ἀγνιάδης Σιφαέα κάλλιπε δῆμον
 Θεσπιέων, ἐσθλὸς μὲν ὀρινόμενον προδαῖναν
 κῦμ' ἀλὸς εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας
 καὶ πλόον ἠελίῳ τε καὶ ἀστέρι τεκμήρασθαι.

105

αὐτῇ μιν Τριτωνὶς ἀριστήων ἐς ὄμιλον
 ὤρσεν Ἀθηναίη, μετὰ δ' ἤλυθεν ἐλδομένοισιν.

110

αὐτῇ γὰρ καὶ νῆα θοὴν κάμε· σὺν δέ οἱ Ἄργος
 τεύξεν Ἀρεστορίδης κείνης ὑποθημοσύνησιν.
 τῷ καὶ πασάων προφερεστάτῃ ἔπλετο νηῶν,

110. ἤλυθ' ἐλδομένοισιν Rzach.

111-114. uncis inclusit Wellauer.

2. 138; 'destructive,' 'baneful,' in 3. 1132, 4. 1671; 'indefinite,' *ambiguus*, in 4. 681. In the sense of 'unseen,' Hom. uses αἴζηλος, and he always has αἴδηλος with the one meaning, 'making invisible,' and so 'destroying' (ἀφανίζων); v. Buttm. *Lexil.*

103. Πειρίθῳ: for Πειριθόφω, the only example of a contraction of this kind in the poem. Rzach suggests that Ap. may have imitated the reading Πάνθῳ in *Il.* 17. 40, Πανθόφω ἐν χείρεσσι, κ.τ.λ. κοινὴν: this reading is preferable to κείνην, *illam*, 'that famous,' or κεινήν, *irritam*. Bruncck observes that Ap. would have written κενήν, not κεινήν. Theseus and Peirithous shared many enterprises, e.g. the attack on the Centaurs, the carrying off of Helen from Sparta, and the attempt here spoken of to carry off Persephone from the lower world. Peirithous died in the attempt, and Theseus was only delivered by Heracles.

105. Σιφαέα: Siphæa, or Tipha, was a town in Boeotia, cf. Thuc. 4. 75. Its connexion with the Argonauts is mentioned in Paus. 9. 32. 3, Τίφαιες Βιωτῶν μάλιστα ἐκ παλαιῶν τὰ θαλάσσια θέλουσιν εἶναι σοφοί, Τίφων ἄνδρα μνημονεύοντες ἐπιχώριον, ὡς προκριθεῖη γενέσθαι τῆς Ἀργούσ κυβερνήτης. ἀναφαίνουσι δὲ καὶ πρὸ τῆς πόλεως, ἔνθα ἐκ Κόλλων ὀπίσω κοιμομένην ὀρμίσασθαι τὴν Ἀργῶ λέγουσιν.

106. ἐσθλός κ.τ.λ.: cf. Plat. *Rep.* 488, ἀνάγκη αὐτῷ (sc. τῷ ἀληθινῷ κυβερ-

νήτῃ) ἐπιμέλειαν ποιεῖσθαι ... οὐρανοῦ καὶ ἄστρον καὶ πνευμάτων.

108. πλόον: 'a ship's course.' ἀστέρι: "Helice sic kat' ἐξοχὴν dicta, seu major *Ursa*, Aratus: Ἐλική γε μὲν ἄνδρες Ἀχαιοὶ εἶν' ἀλλ' τεκμαίρονται, ἵνα χρῆ νῆας ἀγινεῖν" (Bruncck). Cf. also *Od.* 5. 272; Val. Fl. 1. 419, *asidua Tiphys vultum lassatus ab Arcto*.

109. Τριτωνίς: cf. the Homeric Τριταγένεια. Lake Tritonis in Libya (4. 1391) was connected by legend with the birth of Athene, as were also three rivers which bore the name Triton. The Schol. says here, Τρίτωνες τρεῖς Βιωτίας, Θεσσαλίας, Λιβύης, ἐν δὲ τῷ κατὰ Λιβύην ἐτέχθη ἡ Ἀθηνᾶ, and on 4. 1311, Τρίτων ποταμὸς Λιβύης' ἐστὶ δὲ καὶ Βιωτίας· δοκεῖ δὲ ἡ Ἀθηνᾶ παρ' ἐτέρῳ αὐτῶν γεγενῆσθαι. Cf. Ellis on Cat. 64. 395, *rapidi Tritonis hera*.

111-114. Wellauer brackets these lines. He thinks that in the earlier edition the poet had described more fully the building of the Argo, and that these four lines are a survival interpolated in the second edition. In their present position they certainly have little point: they merely repeat lines 18 and 19, and forestall 226.

113. τῷ: 'therefore.' The accentuation of this form is doubtful. L has τῷ (read by Merkel), G has τῶ. Leaf, on *Il.* 1. 418, says "τῶ, not τῷ, is the reading of A in all passages where it means 'therefore'; and with this grammatical tradition agrees. It seems to

ὄσσαι ὑπ' εἰρεσίησιν ἐπειρήσαντο θαλάσσης.
 Φλίας δ' αὐτ' ἐπὶ τοῖσιν Ἀραιθυρέθην ἴκανεν, 115
 ἔνθ' ἀφνειὸς εἶναι Διωνύσοιο ἔκητι,
 πατρὸς ἐοῦ, πηγῆσιν ἐφέστιος Ἀσωποῖο.
 Ἀργόθεν αὖ Ταλαὸς καὶ Ἀρήιος, νῆε Βίαντος,
 ἦλυθον ἴφθιμός τε Λεάδοκος, οὗς τέκε Πηρῶ
 Νηληΐς· τῆς δ' ἀμφὶ δύνη ἐμόγησε βαρεῖαν 120
 Αἰολίδης σταθμοῖσιν ἐν Ἴφίκλοιο Μελάμπους.
 Οὐδὲ μὲν οὐδὲ βῆην κρατερόφρονος Ἡρακλῆος
 πευθόμεθ' Αἰσονίδαο λιλαιομένου ἀθερίζαι.
 ἀλλ' ἐπεὶ αἶε βάξιν ἀγειρομένων ἠρώων,
 νεῖον ἀπ' Ἀρκαδίας Λυρκήιον Ἄργος ἀμείψας 125
 τὴν ὁδόν, ἧ ζῶν φέρε κάπριον, ὅς ῥ' ἐνὶ βῆσση
 φέρβετο Λαμπέης, Ἐρμυάνθιον ἄμ μέγα τίφος,
 τὸν μὲν ἐνὶ πρώτῃσι Μυκηναίων ἀγορήσιν

125. Λυρκήιον schol. Laur. : Λυγκήιον codd.

be a genuine relic of the old instrumental; compare πω with πως, and perhaps οὔτω with οὔτως."

115. Φλίας: Val. Fl. I. 411, Et, quem fama genus non est decepta Lyaei, Phlias immissus patrios de vertice crines.

Ἀραιθυρέθην: the site of the later Phlius in the N.E. of the Peloponnesus. It is mentioned among Agamemnon's cities in *Il.* 2. 571.

116. ἀφνειός: *ob vini cultum* (Dübner). The Schol. says, Διωνύσος Φλιούς ἀνομάζετο ἀπὸ τοῦ φλεῖν τὸν οἶνον, ὃ ἐστὶν εὐθηνεῖν.

117. Ἀσωποῖο: a river flowing by Sicyon into the Gulf of Corinth (Strab. 328, 29). Distinguish the Boeotian Asopus (735).

118. Ἀρήιος: not mentioned with his brothers in Val. Fl. I. 358, Nititur hinc Talauis fratrisque Leodocus urget Remo terga sui, quos nobile contulit Argos.

120. Νηληΐς: Neleus was also father of Nestor.

121. Αἰολίδης: see on 143. The story of the imprisonment of the μάντις ἀμύμων, Melampus, who stole the oxen of Iphiclus in order that his brother Bias might marry Pero, is told in *Od.* II. 287 sqq.; cf. Prop. 2. 3. 51-55.

122. βῆην Ἡρακλῆος: cf. *Il.* 2. 658, βῆη Ἡρακλεΐη. Such periphrases are

common, e. g., ἱερὴ ἴς Τηλεμάχοιο, sententia dia Catonis, mitis sapientia Laeli.

123. ἀθερίζαι: 'to make light of.' This verb is found c. gen. in 2. 477, and so probably here, though the construction may be gen. abs.

125. Lines 125-9 are parenthetical, 'he had just come from Arcadia to Lyrcean Argos, on that journey on which he carried the living boar, etc.' The form νεῖον for νεόν *recens* is only found here. Λυρκήιον: Λυγκήιον of the MSS. is explained by the Schol. as referring to Lynceus, son-in-law of Danaus, who reigned in Argos, but this epithet is found nowhere else. The Schol. preserves another reading Λυρκήιον, from Lyrceum, a mountain in Argolis from which the Inachus takes its rise. That this is the true reading is shown by Val. Fl. 4. 355, Lyrceia tellus (= Argiva tellus), and Ov. *Met.* I. 598, Lyrcea reliquerat arva.

127. Λαμπέης: Mt. Lampeia is a portion of the range of Erymanthus in Arcadia, from which the river Erymanthus flows (Strab. 295, 12). ἄμ . . . τίφος: 'throughout (ranging through) the marsh.' For τίφος cf. 2. 822, κατὰ πλατὴν βόσκετο τίφος, Theocr. 25. 15.

128. πρώτῃσι ἀγορήσιν: 'at the

δεσμοῖς ἰλλόμενον μεγάλων ἀπεθήκατο νώτων
αὐτὸς δ' ἦ ἰότητι παρέκ νόον Εὐρυσθήης 130
ὠρμήθη· σὺν καὶ οἱ Ὕλας κίεν, ἐσθλὸς ὀπάων,
πρωθήβης, ἰὼν τε φορεὺς φύλακός τε βιοῖο.

Τῷ δ' ἐπὶ δὴ θείοιο κίεν Δαναοῖο γενέθλη,
Ναύπλιος. ἦ γὰρ ἔην Κλυτονόου Ναυβολίδαο·
Ναύβολος αὖ Λέρνου· Λέρνου γε μὲν ἴδμεν ἔοντα 135
Προΐτου Ναυπλιάδαο· Ποσειδάωνι δὲ κούρη
πρίν ποτ' Ἀμυμώνη Δαναῖς τέκεν εὐνηθείσα
Ναύπλιον, ὃς περὶ πάντας ἔκαιντο ναυτιλήσιν.

*Ἰδμων δ' ἰστάτιος μετεκίαθεν, ὄσσοι ἔναιον
Ἄργος, ἐπεὶ δεδαῶς τὸν ἔον μόρον οἰωνοῖσιν 140

129. ἀπεσεῖσατο Simplicius, Peyron *Emped. ac Parmenid. fragm.*, p. 16.

entrance to the assembly,' cf. *Il.* 22. 66, *πρώτησι θύρῃσι*. The Schol. says, *περὶ τοῦ κάπρου καὶ Ἡρόδωρός φησιν ὅτι ἐπὶ τὰς πύλας τῶν Μυκηνῶν κομίσας αὐτὸν ἀπέθετο*.

129. **δεσμοῖς ἰλλόμενον**: 'fast bound with thongs,' cf. 2. 1249. Forms from ἴλλω = εἴλω are not found in Hom., but we have ἰλλάς 'a band,' *Il.* 13. 572. **ἀπεθήκατο**: *διὰ τοῦ ἀπεθήκατο τοῦ βαστάζοντος ἐπιδείκνυται ἡ δύναμις ὅτι εὐχερῶς*. Schol. So too Gerhard finds special point in the word, 'cum id ipsum magni roboris esset gravissimum onus non raptim abicere, sed sensim deponere.' This may be true physically, but what authority is there for taking *ἀποτίθεσθαι* to mean 'sensim deponere'? ἀπεσεῖσατο, the reading preserved by Simplicius, has no MS. authority, but derives support from Nonnus, *Dion.* 11. 217, ἡβητῆν προκάρηνον ἔων ἀπεσεῖσατο νώτων, which seems an imitation of our passage. Linde thinks ἀπεθήκατο crept into the text as a gloss on ἀπεσεῖσατο. Wellauer's theory is that ἀπεθήκατο was in the first recension and was altered to ἀπεσεῖσατο in the second to avoid the resemblance to Call. *Ἰου.* 15, ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων.

130. ἦ ἰότητι: *suâ sponte*. ἰότητι· βουλήσει, θελήσει, χάριτι. Hesych.

παρέκ νόον: 'without the knowledge and approval of Eurystheus to whom Her. was in servitude for twelve years. Cf. *Il.* 24. 434, *παρῆξ Ἀχιλλῆα δέχεσθαι* 'behind Achilles' back,' *lit.* 'passing

him by.' In *Il.* 20. 133 *παρέκ νόον* means 'contrary to sound judgment.'

131. Ὕλας: v. 1207 sqq.

132. **πρωθήβης**: 'in the flower of youth,' cf. *Il.* 8. 518, *παῖδας πρωθήβας πολιοκροτάφους τε γέροντας*. **φύλακος**: = φύλαξ. In *Il.* 24. 566 *φυλακός* is read following Herodian's rule that nouns in -κος if more than disyllabic are oxytone unless they are proper names, e.g. *Φύλακος*, *Il.* 6. 35. Our MSS. and Schol. are for *φύλακος* here.

133. Cf. Varro *Atacinus*, *frag.* i (Baehrens), *Ecce venit Danaï multis celebrata propago; Namque satus Clytio, Lerni quem Naubolus ex se, Lernum Naupliades Proteus, sed Nauplion edit Filia Amymone Europae Danaïque superbi*.

134. **Ναύπλιος**: the Argonaut was a descendant of the famous navigator Nauplius, son of Poseidon, who was said to have founded the port of Nauplia (Paus. 2. 38. 2, 4. 35. 2), and to have first observed the Great Bear (Theon *ad Arat. Phaen.* 27).

138. **περί**: for the adverbial use of *περί* = *περισσῶς* 'exceedingly' v. Monro *H. G.* 186.

ἔκαιντο: for the constr. cf. *Il.* 2. 530, *ἐγχείη δ' ἐκέκαστο Πανέλληνας*. We find the infin. instead of the dat. in 2. 868, cf. *Od.* 2. 158.

139. **Ἰδμων**: *lit.* 'the knowing one' 'the seer.' According to one version his real name was Thestor.

140. For the fate of Idmon v. 2. 815

ἦε, μή οἱ δῆμος εὐκλείης ἀγάσαιτο.
οὐ μὲν οὖν ἦεν Ἄβαντος ἐτήτυμον, ἀλλὰ μιν αὐτὸς
γεῖνατο κυδαλίμοις ἐναρίθμιον Αἰολίδῃσιν
Λητοῖδης· αὐτὸς δὲ θεοπροπίας ἐδίδαξεν
οἰωνούς τ' ἀλέγειν ἠδ' ἔμπυρα σήματ' ἰδέσθαι. 145

Καὶ μὴν Αἰτωλῖς κρατερὸν Πολυδεύκεα Λῆδῃ
Κάστορά τ' ὠκυπόδων ὄρσεν δεδαημένον ἵππων
Σπάρτηθεν· τοὺς δ' ἦγε δόμοις ἐνι Τυνδαρέοιο
τηλυγέτους ὠδῖνι μιῇ τέκεν· οὐδ' ἀπίθησεν
νισσομένους· Ζηνὸς γὰρ ἐπάξια μῆδετο λέκτρων. 150

Οἱ τ' Ἀφαρητιάδαι Λυγκεὺς καὶ ὑπέρβιος Ἴδας
Ἀρήνηθεν ἔβαν, μεγάλη περιθαρσέες ἀλκῇ
ἀμφότεροι· Λυγκεὺς δὲ καὶ ὀξύτατοις ἐκέκαστο
ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κείνον
ῥηιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι. 155

147. ὄρσε Pariss. tres, Brunck.

148. τοὺς (rel.) ἦγε Herwerden.

149, 150. ἀπίθησαν νισσομένοι vel ἀπίθησαν· νισσομένοι γὰρ Ζηνὸς Herwerden: ἀπίθησεν λισσομένοις Meineke.

155. νέρθεν ὑπὸ χθονὸς schol. Ar. *Plut.* 210, Brunck: ἔνερθεν ὑπὸ χθονὸς Suidas s.v. Λυγκέως.

sqq. He predicts his own doom, 443 infra; cf. Val. Fl. 1. 360, Hinc quoque missus adest quamvis arcentibus Idmon Alitibus; sed turpe viro timuisse futura. Simonides says of Megistias, the seer who fell at Thermopylae, Μάντιος, ὃς τότε Κῆρας ἐπερχομένας σάφα εἰδὼς Οὐκ ἔτλη Σπάρτης ἡγεμόνα προλιπεῖν (Hdt. 7. 228).

141. μῆ . . . ἀγάσαιτο: 'ne populus ipsi propter gloriam deficientem indignaretur' (Wellauer). For other examples of *res pro rei defectu*, cf. *Il.* 1. 65, εἰ εὐχολῆς ἐπιμέμεφται, 5. 178, 21. 457. For the gen. v. Monro, *H.G.* 151.

143. Αἰολίδῃσιν: Cretheus and Athamas were sons of Aeolus; Aeson and Amythaon were sons of Cretheus; Bias and Melampus, father of Abas, were sons of Amythaon; Jason was son of Aeson.

144. Λητοῖδης: cf. Val. Fl. 1. 228, Phoebeus Idmon. αὐτός: sc. Λητοῖδης.

145. ἔμπυρα σήματα: v. 437.

146. Αἰτωλῖς . . . Λῆδῃ: the Schol. says that her father Thestius, son of Ares, was an Aetolian (Apollod. 3. 10. 5), and that Ibycus called her Πλευρωνία

(Pleuron an Aetolian town), and Helianicus Καλυδωνία (v. 190).

149. τηλυγέτους: v. n. 99. οὐδ' ἀπίθησεν κ.τ.λ.: 'she lacked not trust in them when they set forth; her spirit bespoke the consort of Zeus.' ἀπιθέω has here the very unusual sense of ἀπιστέω (contrast 3. 105, 669); similarly ἀπιστέω was used in Attic for ἀπειθέω, or ἀπιθέω, 'to disobey.' In *Od.* 11. 298 sqq. the Dioscuri are the sons of Tyndareus; according to Pind., *N.* 10. 80, Polydeuces was sprung from Zeus, Castor from Tyndareus; Theocritus (22. 1) speaks of them both as sons of Zeus.

151. ὑπέρβιος: for an example of his wanton overbearingness v. 462 sq.

152. Ἀρήνηθεν: Arene was a town near Pylus, cf. *Il.* 2. 591.

153. Λυγκεὺς: cf. Pind. *N.* 10. 62, κείνου (sc. Λυγκέως) γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον ὄμμα, where the Schol. says, ὃ δὲ Λυγκεὺς ὀξυδερκῆς ἦν, ὥστε καὶ διὰ λίθων καὶ διὰ γῆς τὰ γινόμενα βλέπειν, ἰδὼν διὰ τῆς δρυὸς τὸν Κάστορα ἔτρωσε λόγῃ. Cf. also Aristoph. *Pl.* 210, Hor. *Ep.* 1. 1. 28.

154. εἰ ἐτεόν γε: this half-expressed

Σὺν δὲ Περικλύμενος Νηλήϊος ὄρτο νέεσθαι,
 πρεσβύτατος παίδων, ὅσσοι Πύλῳ ἐξεγένοντο
 Νηλήϊος θείου· Ποσειδάων δέ οἱ ἄλκην
 δῶκεν ἀπειρεσίην ἠδ' ὅττι κεν ἀρήσαιτο
 μαρνάμενος, τὸ πέλεσθαι ἐνὶ ξυνοχῇ πολέμοιο. 160

Καὶ μὴν Ἀμφιδάμας Κηφεύς τ' ἴσαν Ἀρκαδίηθεν,
 οἱ Τεγέην καὶ κλήρον Ἀφειδάντειον ἔναιον,
 υἱε δὴν Ἀλεοῦ· τρίτατός γε μὲν ἔσπετ' ἰοῦσιν
 Ἀγκαῖος, τὸν μὲν ῥα πατὴρ Λυκόοργος ἔπεμπεν,
 τῶν ἄμφω γνωτὸς προγενέστερος. ἀλλ' ὁ μὲν ἤδη 165
 γηράσκοντ' Ἀλεὸν λίπετ' ἄμ πόλιν ὄφρα κομίζοι,
 παῖδα δ' ἐὼν σφετέροισι κασιγνήτοισιν ὄπασσεν.

βῆ δ' ὄγε Μαιναλῆς ἄρκτου δέρος, ἀμφίτομόν τε
 δεξιτερῇ πάλλων πέλεκυν μέγαν. ἔντεα γάρ οἱ
 πατροπάτωρ Ἀλεὸς μυχάτη ἐνέκρυψε καλιῆ, 170
 αἷ κέν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

157. ὅσοι ἐν Paris. unus, Brunck.

distrust of ancient legend is characteristic of our poet, cf. 4. 985.

159-60. ἠδ' ὅττι κ.τ.λ.: 'and that whatsoever he should pray to be in the fight, this he should become in the stress of battle.' The Schol. preserves a line of Euphorion describing the power of Periclymenus to change his form, ὅς ῥά τε πᾶσιν ἔικτο, θαλάσσιος ἤυτε Πρωτεύς: also a fragment of Hesiod, Περικλύμενον τ' ἀγέρωχον Ὀλβιον, ᾧ πόρε δῶρα Ποσειδάων Ἐνοσίχθων Παντοῖ'. ἄλλοτε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκεν Αἰετός, ἄλλοτε δ' αἶπε πελέσκετο θαῦμα ἰδέσθαι Μύρμηξ, ἄλλοτε δ' αἶπε μελισσέων ἀγλαὰ φύλα, ἄλλοτε δεινὸς ὄφιν καὶ ἀμείλιχος· εἶχε δὲ δῶρα Παντοῖ', οὐκ ὀνομαστά, τὰ μιν καὶ ἔπειτα δόλωσεν Βουλῆ Ἀθηναίης. He was slain by Heracles in spite of his many transformations, cf. Sen. *Med.* 635, Patre Neptuno genitum necavit Sumere innumeras solitum figuras: Ov. *Met.* 12. 556 sqq.

162. κλήρον Ἀφειδάντειον: τὴν βασιλείαν τοῦ Ἀφειδαντος. Schol. Aleus was the son of Apeidas, who was the son of Arcas, the eponymic hero of the Arcadians (Paus. 1. 8).

165. τῶν . . . προγενέστερος: 'the elder brother of these twain.' For γνωτός

v. n. 53. ἄμφω is sometimes indeclinable, like δύο, e.g. Theocr. 17.26, h. Hom. *Cer.* 15. In Hom. it is only used in nom. and acc.

166. As Aleus was now growing old, Lycurgus remained in the city as γηροτρόφος to care for him: cf. *Il.* 24. 541, τόν γε Γηράσκοντα κομίζω.

167. ἔσπετ' he gave his son (Ancaeus) as companion to his (i.e. Lycurgus') brothers (Amphidamas and Cepheus), σφετέροισι: v. n. 3. 186.

168. Μαιναλῆς: Mt. Maenalus, between Megalopolis and Tegea, the home of pastoral poetry, cf. Virg. *E.* 8. 21.

ἄρκτου δέρος: cf. 2. 120. The verb governing δέρος has to be supplied. In *Orph. Arg.* 201 we have the fuller expression ἄρκτου λάσιον στέρνους ἀμπίσχето δέσμα.

170. μυχάτη: irreg. superl. from μύχιος, cf. Call. *Dian.* 68.

καλιῆ: ἀντὶ τοῦ οἰκία· κυρίως δὲ ἡ ἐκ κάλων κατεσκευασμένη οἰκία, κάλα δὲ τὰ ξύλα· ξυλίνας γὰρ ἐχρῶντο τὸ παλαιὸν οἰκίαις, λίθων μῆδέπω ἐπισηθέντων. Schol. It is a favourite word of Hesiod's, who uses it for a hut and for a granary. The latter is probably the meaning here and in 4. 1095. L. and S. curiously explain it as meaning here a wooden shrine

Βῆ δὲ καὶ Αὐγείης, ὃν δὴ φάτις Ἑλείοιο
 ἔμμεναι Ἑλείοισι δ' ὄγ' ἀνδράσιν ἐμβασίλευεν,
 ὄλβω κυδιόων' μέγα δ' ἴετο Κολχίδα γαίαν
 αὐτόν τ' Αἰήτην ἰδέειν σημάντορα Κόλχων. 175

Ἄστέριος δὲ καὶ Ἀμφίων Ὑπερασίου υἱὸς
 Πελλήνης ἀφίκανον Ἀχαιίδος, ἣν ποτε Πέλλης
 πατροπάτωρ ἐπόλισσεν ἐπ' ὄφρυσιν Αἰγιαλοῖο.
 Ταίναρον αὐτ' ἐπὶ τοῖσι λιπῶν Εὐφήμος ἴκανεν,
 τὸν ῥα Ποσειδάωνι ποδωκῆστάτον ἄλλων 180
 Εὐρώπῃ Τιτυοῖο μεγασθενέος τέκε κούρη.
 κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν
 οἴδματος, οὐδὲ θοοὺς βάπτει πόδας, ἀλλ' ὅσον ἄκροισι
 ἴχνεσι τεγγόμενος διερῆ πεφόρητο κελεύθῳ.

Καὶ δ' ἄλλω δύο παῖδε Ποσειδάωνος ἴκοντο 185
 ἦτοι ὁ μὲν πτολίεθρον ἀγανοῦ Μιλήτιο
 νοσφισθεὶς Ἐργίνος, ὁ δ' Ἴμβρασίης ἔδος Ἑρῆς,

178. Αἰγιαλοῖο littera maiuscula scripsit O. Schneider; αἰγιαλοῖο vulg.

179. Εὐφήμος Pariss.: Πολύφημος vulg.

or niche containing the image of a god, comparing *Anth. P.* 6. 253, Πανός τ' ἠχέσσα πιτυστέπτιο καλιή.

172. Αὐγείης: omitted by Val. Fl. He is more famous in connexion with the labours of Heracles, who cleansed his stables (Apollod. 2. 5. 5).

φάτις: fama fert, cf. 481.

176. Ἄστέριος: confused with Ἄστερίου (v. 35) by Apollod. and Hyginus. Val. Fl. omits him. Ἀμφίων: to be distinguished from the founder of Thebes (v. 736). Ὑπερασίον: a king of Achaea, founder of Ὑπερησίη, *Il.* 2. 573.

177. Πελλήνης: a city of Achaea, on the Gulf of Corinth. Achaea was originally called Αἰγιαλός, 'the Coast,' *Il.* 2. 575. Pellene was situated on a hill, and its harbour was called Ἀριστοναῦται from the Argonauts having anchored there during their voyage (Paus. 7. 26. 14).

179. Ταίναρον: v. n. 102. Εὐφήμος: a hero who figures largely in Pind. *P.* iv. His descendant Battus founded Cyrene, cf. 4. 1730 sqq.

180. ἄλλων: 'beyond all others,' gen. of relation, cf. *Od.* 5. 105, διξυράτατος ἄλλων. ποδωκῆστάτον: formed as if from ποδωκῆεις = ποδώκης, v. n. 2. 4.

181. Τιτυοῖο: v. n. 761.

183. Cf. *Il.* 20. 226, αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν, "Ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων." Ἄλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης, "Ἄκρον ἐπι ῥηγμῖνος ἄλδος πολιοῖο θέεσκον." Virg. *Aen.* 7. 809 (of Camilla), Vel mare per medium fluctu suspensa tumentis Ferret iter, celeres nec tingeret aequore plantas. For ὅσον v. n. 2. 112.

184. διερῆ: 'watery,' cf. 2. 1099, 4. 1457. The Schol. connects it with διαίνω. In Hom. διερός is probably akin to δίσσθαι, and means 'active' or 'rash;' v. M. and R. on *Od.* 6. 201, 9. 43; *Cl. Rev.* ii 179.

186. Μιλήτιο: to escape Minos, Miletus son of Apollo fled from Crete to Caria where he founded the city of Miletus. For ἀγανοῦ cf. *On. Met.* 9. 442, iuventae Robore Miletum Phoeboque parente superbum. Pindar, *O.* 4. 29, tells how Erginus competed at the games celebrated by Hypsipyle at Lemnos.

187. νοσφισθεὶς: 'turning his back on,' cf. *Od.* 19. 339, Κρήτης ὄρεα νιφέντα Νοσφισάμην. Ἴμβρασίης: Imbrasus was a river of Samos (cf. 2. 866); it was also called Parthenius, Call. *fr.* 213, ἀντι γὰρ

Παρθενίην, Ἄγκαϊος ὑπέρβιος· ἴστορε δ' ἄμφω
ἦμὲν ναυτιλῆς ἠδ' ἄρεος εὐχετόωντο.

Οἰνεΐδης δ' ἐπὶ τοῖσιν ἀφορμηθεῖς Καλυδῶνος 190
ἀλκίεις Μελέαγρος ἀνήλυθε, Λαοκόων τε,
Λαοκόων Οἰνήος ἀδελφεός, οὐ μὲν ἰῆς γε
μητέρος· ἀλλὰ ἐ θῆσσα γυνὴ τέκε· τὸν μὲν ἄρ' Οἰνεὺς
ἦδη γηραλέον κοσμήτορα παιδὸς ἴαλλον· 195
ὦδ' ἔτι κουρίζων περιθαρσέα δύνεν ὄμιλον
ἠρώων. τοῦ δ' οὕτω ὑπέρτερον ἄλλον οἶω,
νόσφιν γ' Ἡρακλῆος, ἐπελθέμεν, εἴ κ' ἔτι μούνου
αὐθι μένων λυκάβαντα μετετράφη Αἰτωλοῖσιν.
καὶ μὴν οἱ μήτρως αὐτὴν ὁδόν, εὖ μὲν ἄκοντι,

188. Παρθενίην Brunck : Παρθενίης codd.

191. Ἀλθαίης Holsten : ἀλκείης vulg.

197. ἐσελθέμεν Pariss., Brunck.

ἐκλήθης "Ἰμβρασε Παρθενίου. Hera was said to have been brought up there as a maiden (παρθένος). The epithet Ἰμβρασίη is also applied to Artemis in Call. *Dian.* 228.

188. Παρθενίην : Samos. Cf. Call. *Del.* 48, ἡ νήσοιο διάβροχον ὕδατι μαστὸν Παρθενίης, οὐπω γὰρ ἔην Σάμος, ἥχι σε Νύμφαι Γείτονος Ἄγκαίου Μυκαλησίδος ἐξείνισσαν. For the worship of Hera at Samos v. Hdt. 3. 60.

Ἄγκαϊος : to be distinguished from the other Ancaeus 164 sup. The Schol. tells us, on the authority of Aristotle, that he was a cultivator of vines and a harsh taskmaster to his slaves, one of whom foretold that he would never drink the juice of the vines which he was planting. Cup in hand, at the vintage, he laughed to scorn the prophecy of the slave, who replied, "πολλὰ μεταξύ πέλει κλικος καὶ χεῖλεος ἄκρου." At that moment news came that a boar was devastating the vineyard, and leaving the cup untasted he rushed to attack it, and was pierced by its tusks.

189. ναυτιλῆς : cf. 2. 896 sqq., where Ancaeus is chosen to succeed Tiphys as helmsman. εὐχετόωντο : sc. εἶναι.

190. Καλυδῶνος : the best-known city of Aetolia. The Calydonian boar was slain by Meleager.

191. Λαοκόων : omitted by Apollod. and Val. Fl., probably on account of his ignoble birth.

193. θῆσσα γυνή : 'a bondswoman' : θῆσσα ἢ δούλη. Ἀθηναῖοι δὲ καὶ τὰς πενιχρὰς θῆσσας λέγουσιν ἀπὸ τοῦ θητεύειν ἐπὶ μισθῷ διὰ τὸ ἐνδεεῖς εἶναι τῶν ἐπιτηδείων καὶ ὥσπερ τῷ Κρής παράκειται τὸ Κρήσσα θῆλυ, οὕτω καὶ τῷ θῆς θῆσσα. Schol.

194. κοσμήτορα : 'guardian' ; in Hom. always a 'leader of troops.'

ἴαλλον : this use of ἴαλλω simply as equivalent to πέμπω is post-Homeric.

195. κουρίζων : sc. Μελέαγρος. As the Schol. points out, κουρίζω has two meanings, (1) as here, κοῦρος εἶναι (2) κούρους τρέφειν, Hes. *Th.* 347.

197. ἐπελθέμεν : for the omission of ἔν cf. 3. 585. Ap. has ἔν c. inf. fut. 2. 441, 3. 28 ; c. inf. aor. 2. 148. He does not use κε c. inf. In Hom. there is only one instance of ἔν c. inf. (*Il.* 9. 684), and one of κε (*Il.* 22. 110).

εἴ κ' . . . μετετράφη : this use of εἴ κε c. past ind. is very rare ; it occurs in *Il.* 23. 526 (v. Leaf), Hdt. 1. 174 (in an oracle), Ar. *Lys.* 1099 (Doric), Theocr. 2. 124.

198. λυκάβαντα : 'a year,' traditionally explained as 'the path of light (i.e. of the sun),' but v. Monro on *Od.* 14. 161.

199. μήτρως : Iphiclus was the brother of Althaea, mother of Meleager. Distinguish Iphiclus the uncle of Jason (v. 45).

εὐδὲ καὶ ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι, 200
Θεστιάδης Ἴφικλος ἐφωμάρτησε κίοντι.

Σὺν δὲ Παλαιμόνιος Λέρνου πάϊς Ὀλενίοιο,
Λέρνου ἐπικλήσιν, γενεὴν γε μὲν Ἑφαιστοιο
τούνεκ' ἔην πόδα σιφλός· ἀτὰρ δέμας οὐ κέ τις ἔτλη
ἠνορέην τ' ὀνόσασθαι, ὃ καὶ μεταρίθμιος ἦεν 205
πᾶσιν ἀριστήεσσιν, Ἰήσωνι κῦδος ἀέξων.

Ἐκ δ' ἄρα Φωκῶν κίεν Ἴφίτος Ὀρυντίδαο
Ναυβόλου ἐκγεγαώς· ξείνος δέ οἱ ἔσκε πάροιθεν,
ἦμος ἔβη Πυθῶδε θεοπροπίας ἐρεείνων
ναυτιλίας· τόθι γάρ μιν εἰς ὑπέδεκτο δόμοισιν. 210

Ζήτης αὖ Κάλαις τε Βορήιοι νῆες ἴκοντο,
οὐς ποτ' Ἐρεχθῆις Βορῆη τέκεν Ὀρείθνια
ἔσχατιῇ Θρηίκης δυσχειμέρον· ἔνθ' ἄρα τήγχε
Θρηίκιος Βορέης ἀνερέψατο Κεκροπίηθεν
Ἰλισσοῦ προπάροιθε χορῶ ἔνι δινεύουσαν. 215

204. πόδα G, vulg.: πόδας L: πόδε L 16, Pariss. quattuor.

210. τότε Köchly.

211. δ' αὖ Paris. unus, Brunck.

214. ἀνερέψατο L 16: ἀνερείψατο L, Vat. unus, Pariss.: ἀνεθρέψατο G· ἀνερίψατο vulg.

200. σταδίη: sc. ὑσμίνη, 'hand-to-hand fight,' *rugna stataria*.

202. Παλαιμόνιος: an obscure hero not mentioned by Val. Fl. though included by Apollod. in the list of Argonauts.

Λέρνου: distinguish Lernus 135 *supra*. Ὀλενίοιο: Olenus was in the south of Aetolia, cf. *Il.* 2. 638, Strab. 395, 26.

203. ἐπικλήσιν: 'in name only,' cf. *Il.* 16. 177, ἢν τέκε . . . Πολυδῶρη Σπερχεῖω . . . αὐτὰρ ἐπικλήσιν Βάρω. It is generally used of an additional name, a nickname, e.g. *Il.* 22. 506.

204. σιφλός: *maucus* 'crippled,' cf. σιφλῶ, *Il.* 14. 142. Hephaestus was ἀμφιγυής 'lame of both feet' *Il.* 1. 607.

205. ἄ: *quare*.

207. Ἰφίτος: distinguish Iphitus, 86 *supr.* His father Naubolus was son of Ornytus.

208. Ναυβόλου: distinguish Naubolus, 135 *supr.* οἱ: sc. Jason.

209. Πυθῶδε: Πυθῶ was the old name of Delphi, connected either with πυθέσθαι, 'to inquire,' or πύθειν, 'to

rot' (from the serpent slain by Apollo rotting there, v. h. Hom. *Ap.* 372).

211. Ζήτης . . . Κάλαις: Apollod. 3. 15. 1, Ὀρείθνια δὲ ἐπὶ Ἰλισσοῦ ποταμοῦ ἀρπασίας Βορέας συνῆλθεν· ἡ δὲ γενναῖα . . . υἱοῦς Ζήτην καὶ Κάλαιν πτερωτοῦς, οἱ, πλείοντες σὺν Ἰάσωνι, καὶ τὰς Ἀρπυῖας διώκοντες, ἀπέθανον, ὡς δὲ Ἀκουσίλαος λέγει, περὶ Τῆνον ὑφ' Ἡρακλέους ἀπώλοντο. Their names were traditionally explained as Ζήτης and καλῶς ἔων, epithets of winds.

214. ἀνερέψατο: 'snatched up and carried off,' cf. 2. 503, 4. 918. In Hom. we find the form ἀνηρέψαντο used of the gods, harpies, and storms, and this used to be referred to ἀνερέψομαι. Doederlein (*Gloss.* iii 244), shows that ἀνηρέψαντο (from ἀρεπ-, ἀρπ-άζω) should be restored in Hom., and so Fick has corrected the phrase Ἀρπυῖαι ἀνηρέψαντο (*Od.* 1. 241, etc.) to Ἀρπυῖαι ἀνηρέψαντο (or ἀναρέψαντο); v. Leaf on *Il.* 20. 234, Monro on *Od.* 14. 371. Κεκροπίηθεν: v. n. 95.

215. Ἰλισσοῦ προπάροιθε: 'along

καί μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην
κλείουσιν, ποταμοῖο παρὰ ῥόον Ἐργίνοιο,
λυγαίοις ἐδάμασσε περὶ νεφέεσσι καλύψας.
τὼ μὲν ἐπ' ἀκροτάτοισι ποδῶν ἐκάτερθεν ἔρεμνὰς
σεῖον ἀειρομένω πτέρυγας, μέγα θάμβος ἰδέσθαι,
χρυσείαις φολίδεσσι διαυγέας· ἀμφὶ δὲ νώτοις
κράατος ἐξ ὑπάτοιο καὶ αὐχένος ἔνθα καὶ ἔνθα
κυνάεαι δονέοντο μετὰ πνοιῆσιν ἔθειραι.

220

Οὐδὲ μὲν οὐδ' αὐτοῖο πάις μενέαιεν Ἄκαστος
ἰφθίμου Πελῆιο δόμοις ἐνὶ πατρὸς ἔηος
μιμνάξειν, Ἄργος τε θεᾶς ὑποεργὸς Ἀθήνης·
ἀλλ' ἄρα καὶ τὼ μέλλον ἐνικρινθῆναι ὁμίλω.

225

Τόσσοι ἄρ' Αἰσονίδη συμμήστορες ἠγερέθοντο.

225. εἰοῖο G, Brunck.

the banks of the Ilissus,' cf. *Il.* 2. 92, *ἠϊόνος προπάροιθε. διενέουσιν*: cf. *Il.* 18. 494, *ὄρχηστῆρες ἐδίειον*.

216. *Σαρπηδονίην πέτρην*: Cape Sarpedon is mentioned in Strab. 283, 16. *ὅθι . . . κλείουσιν*: for the constr. v. n. 4. 115. It is doubtful whether *κλείω* is used by Ap. = *κλῆζω*, *celebro*, or simply = *καλέω*.

217. *Ἐργίνοιο*: a tributary of the Hebrus in Thrace, Strab. 282, 48.

218. *ἐδάμασσε*: cf. *ἀδμής*, 'virgin.'

220. *ἀειρομένω*: 'as they rose from the ground.'

221. *φολίδεσσι*: 'scales,' frequently used of the scales of reptiles, e.g. 4. 144. The Schol. explains by *ταῖς στίξεσι, τοῖς ποικίλασι*, whence L. and S. translate 'spots,' 'flecks,' Lat. *guttæ*.

222. *κράατος ἐξ ὑπάτοιο*: *summo e vertice*. *ὑπατος* is used by Ap. in three senses: (1) = *summus*, (2) = *imus*, e.g. 2. 207, 3. 1213, a use unknown elsewhere, (3) = *extremus*, or rather, as Samuelsson shows, = *in septentrionem versus*, 4. 282, 506. Cf. Jebb on Soph. *Ant.* 1331.

223. *μετὰ πνοιῆσιν*: cf. *Il.* 23. 367, *χαῖται δ' ἔρῶοντο μετὰ πνοιῆς ἀνέμοιο*, 'on' *lit.* 'among' the blasts of the wind.'

224. *Ἀκαστος*: Val. Fl. (1. 163, 484) says that he joined the Argo at the moment of sailing without his father's knowledge, having been persuaded by Jason. Ovid (*Met.* 8. 306) mentions

him as taking part in the Calydonian boar-hunt.

225. *ἔηος*: in the reading of G *εἰοῖο* we have a reflex of the controversy among the Alex. critics whether *ἔηος* or *εἰοῖο* was to be read in many passages in Hom., Aristarchus favouring *ἔηος*, Zenodotus *εἰοῖο*. *ἔηος* is the gen. of *ἔης* (with altered breathing). Apollon. *Lex.* explains *ἔηος* by *ἀγαθοῦ, προσηνοῦς*. This is the only passage outside Hom. where *ἔηος* occurs, and Buttman says, "Ap. followed the old explanation, *προσηνοῦς*, which suits this case perfectly well, as Pelias wished Acastus not to leave him." For the Homeric usage v. Buttman. *Lexil.*, Leaf on *Il.* 1. 393, Monro *H. G.* 255, La Roche *Textkr.* 233. As we find *πατρὸς εἰοῖο* five times in Ap. without any further trace of *ἔηος*, Rzach and Brugmann regard *ἔηος* in this passage as a gloss due to Aristarchus' recension of Hom., and *εἰοῖο* as the genuine reading. Merkel is inclined to the same view.

226. *τε*: = *ὄντε*. *ὑποεργός*: = *ὑπο-Φεργός, minister*, formed by Ap. on the analogy of *ταλαεργός*. In prose we have *ὑπουργός*. The reference, of course, is to his building the Argo with Athene's aid (v. 111); cf. Cat. 64. 9.

227. *ἐνικρινθῆναι*: 'to be numbered amongst,' Lat. *inseri*, cf. Wilamowitz on Eur. *H. F.* 183.

228. *συμμήστορες*: 'fellow-counselors,' *ἄπ. λεγ.*

τοὺς μὲν ἀριστήης Μινύας περιναϊεάοντες
κίκλησκαν μάλα πάντας, ἐπεὶ Μινύαιο θυγατρῶν 230
οἱ πλεῖστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετόωντο
ἔμμεναι· ὧς δὲ καὶ αὐτὸν Ἰήσονα γείνατο μήτηρ
Ἀλκιμέδη, Κλυμένης Μινυηίδος ἐκγεγαυῖα.

Αὐτὰρ ἐπεὶ δμῶεσσι ἐπαρτέα πάντ' ἐτέυκτο,
ὅσσα περ ἐντύνονται ἐπαρτέες ἔνδοθι νῆες, 235
εἴτ' ἂν ἀγῆ χρέος ἄνδρας ὑπεῖρ ἄλα ναυτίλλεσθαι,
δὴ τότε ἴσαν μετὰ νῆα δι' ἄστεος, ἔνθα περ ἄκται
κλείονται Παγασαὶ Μαγνητίδες· ἀμφὶ δὲ λαῶν
πληθὺς σπερχομένων ἄμυδις θέεν· οἱ δὲ φαεινοὶ
ἀστéρες ὧς νεφέεσσι μετέπρεπον· ὦδε δ' ἕκαστος 240
ἔννεπεν εἰσορόων σὺν τεύχεσιν αἰσσοῦντας·

“Ζεῦ ἄνα, τίς Πελῖαιο νόος; πόθι τόσσον ὄμιλον
ἠρώων γαίης Παναχαΐδος ἔκτοθι βάλλει;
αὐτῆμάρ κε δόμους ὀλοῶ πυρὶ δηώσειαν
Αἰήτεω, ὅτε μὴ σφιν ἐκὼν δέρος ἐγγυαλίξῃ. 245
ἀλλ' οὐ φυκτὰ κέλευθα, πόνος δ' ἀπρηκτος ἰοῦσιν.”

234. ἐπάρμενα Brunck.

239. σπερχομένων Meineke: ἐρχομένων Wernicke: ἐπερχομένων codd.

246. δ' αὐ βήτης Ruhnken: ἀμέγαρτος Brunck.

230. μάλα πάντας: 'one and all.'

231. Cf. Paul. ex Fest. p. 122 Müll., Minyae dicti Argonautae quod plerique eorum ex filiis Minyae fuerant orti. Strab. 356, 3, καλεῖ (sc. Ὀμηρος) Μινύειον τὸν Ὀρχομενὸν ἀπὸ ἔθνος τοῦ Μινυῶν· ἐντεῦθεν δὲ ἀποικῆσαι τινὰς τῶν Μινυῶν εἰς Ἰωλκὸν φασιν, ὅθεν τοὺς Ἀργοναύτας Μινύας λεχθῆναι. Müller (*Orchomenos und die Minyer* 253 sqq.) includes amongst the descendants of Minyas Jason, Idmon, Argus, Mopsus, Acastus, Iphiclus, etc.

234. "But when all things had been made ready by the thralls, with which ships are fitted and furnished within." ὅσαπερ acc. c. ἐντύνονται.

238. Παγασαί: v. n. 318.

239. σπερχομένων: πληθὺς is impossible in epic, and therefore Meineke's correction for ἐπερχομένων is certain.

240. Cf. 2. 40, *Il.* 11. 62, οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλίος ἀστὴρ Παμφαίων (of Hector).

241. αἰσσοῦντας: combines the notions of 'moving rapidly' and 'gleaming.'

242. πόθι: in the sense of ποῖ is only found in Alex. Greek.

243. Παναχαΐδος: Θεσσαλίας. Schol. From 3. 347 it is more probable that Παναχαΐς denotes all Greece. Hom. does not use Παναχαΐς, but has Παναχαιοὶ for the whole of the Greeks, e.g. *Il.* 2. 404; cf. Walther, *op. cit.* 18.

ἔκτοθι βάλλει: ἀποστέλλει. Schol.

244. αὐτῆμαρ: on the very day of their arrival at Colchis.

245. ὅτε μὴ: Ap. is peculiar in using ὅτε μὴ 'unless' (= εἰ μὴ) with the subj., cf. 4. 409. In Hom. it takes the opt., e.g. *Od.* 16. 197, *Il.* 13. 319 (v. Leaf). ἐγγυαλίξῃ: 'give' *lit.* 'put into the palm of the hand (γυάλον).'

246. 'but long journeying is inevitable; hard is the toil for those that go.' ἀπρηκτος here means 'difficult,' δύσπρακτος. Schol. In Hom. it means 'effecting nothing,' and is used either of things or persons, e.g. *Il.* 2. 376, ἀπρηκτους ἐρίδας, 14. 221, ἀπρηκτος (γε *infecta*) νέεσθαι. Our Schol. mentions a different interpretation, taking δέ as

ὦς φάσαν ἔνθα καὶ ἔνθα κατὰ πτόλιν· αἱ δὲ γυναῖκες
πολλὰ μάλ' ἀθανάτοισιν ἐς αἰθέρα χεῖρας ἄειρον,
εὐχόμεναι νόστοιο τέλος θυμηδὲς ὀπάσσαι.
ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο δακρυχέουσα·

250

“ Δειλὴν Ἀλκιμέδη, καὶ σοὶ κακὸν ὀψέ περ ἔμπης
ἦλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἀγλατῆ βιότιο.

Αἴσων αὖ μέγα δὴ τι δυσάμμορος. ἦ τέ οἱ ἦεν
βέλτερον, εἰ τὸ πάροιθεν ἐνὶ κτερέεσσιν ἐλυσθεῖς
νειόθι γαίης κείτο, κακῶν ἔτι νῆις ἀέθλων.

255

ὡς ὄφελεν καὶ Φρίξον, ὄτ' ὤλετο παρθένος Ἑλλη,
κῦμα μέλαν κριῶ ἄμ' ἐπικλύσαι· ἀλλὰ καὶ αὐδὴν
ἀνδρομέην προέηκε κακὸν τέρας, ὡς κεν ἀνίας
'Αλκιμέδη μετόπισθε καὶ ἄλγεα μυρία θείη.”

Αἱ μὲν ἄρ' ὧς ἀγόρευον ἐπὶ προμολῆσι κιόντων.

260

ἦδη δὲ δμῶές τε πολεῖς δμωαί τ' ἀγέροντο·

μήτηρ δ' ἀμφ' αὐτὸν βεβολημένη. ὀξὺ δ' ἐκάστην
δύνειν ἄχος· σὺν δέ σφι πατὴρ ὀλοῶ ὑπὸ γῆραι

253. ἦ κε Naber.

262. ἀμφασίη Herwerden.

οὐδέ, οὐδὲ ἀπρακτος ὁ ἄθλος· ἀνύσουσι
γὰρ ῥαδίως, οἶον εὐκατορθώτως.

251. ὀψέ περ ἔμπης: 'though late in
life, still evil has come upon thee.'
ἔμπης = ἄμωσ, cf. *Il.* 14. 1, *Νέστορα δ'*
οὐκ ἔλαθε . . . πίνοντά περ ἔμπης.
Similar is the use of *tamen* in e.g.
Prop. 2. 4. 10, *Unde tamen veniant tot*
mala caeca via est ('but still they
come').

252. ἐτέλεσσας: we must supply *βίον*
or *τελευτήν βίου*, cf. *Soph. Tr.* 79,
τελεῖν τελευτήν τοῦ βίου. For ἐπὶ
denoting state or attendant conditions
cf. *Od.* 17. 308, etc.; *Soph. O. C.* 1554,
ἐπ' εὐπραξία. Ap. uses it freely, e.g.
422, 514, 652; 4. 713, 1457.

253. ἦεν: for the indic. without ἄν in
apodosis v. *Monro, H. G.* 324.

254. κτερέεσσιν: 'shroud,' ἐντάφιον;
in *Hom.* 'funeral honours,' e.g. *Od.*
1. 291, *κτερεα κτερεῖται, parentalia*
parentare.

255. νῆις: *inexpertus* (νη- *ιδεῖν*,
εἰδέναι); cf. *Od.* 8. 179, *οὐ νῆις ἀέθλων*,
Aen. 11. 159, *sanctissima coniux Felix*
morte tua neque in hunc servata
dolorem.

258. ἀνδρομέην: cf. 4. 581, *ἀνδρομέη*

ἐνοπή. The ram which carried Helle
and Phrixus was endowed with speech,
like Achilles' horses, and encouraged
Phrixus to reach Scythia. Helle fell
into the sea which took from her the
name of Hellespont.

ὡς κεν . . . θείη: Ap. uses *ὡς κε* c. opt.
in final clauses fifteen times. It is never
found in the *Il.*, but five times in the *Od.*
ὡς ἄν c. opt. occurs once in *Il.*, three times
in *Od.*, but not in Ap.

260. ἐπὶ προμολῆσι κιόντων: the
primary sense of *προμολή* was 'a going
forth,' *ἔξοδος*, and so the meaning here
seems to be 'as the chieftains were
going forth.' Three other derivative
senses are found: (1) 'threshold'
'vestibule,' e.g. *I.* 1174 (*Schol. προ-*
θύροις), 4. 1160; so too here G has the
gloss *προανλίας τοῦ προεξόδοις*, (2) 'the
foot of a hill' where it begins to rise,
e.g. *I.* 320, *Call. Dian.* 99, *εὗρες γὰρ*
προμολῆς ὕρεος τοῦ Παρρασίοιο, Anth. P.
7. 9, παρὰ προμολῆσιν Ὀλύμπου, (3) 'the
mouth of a river,' e.g. *Anth. P.* 7. 246,
Ἴσσοῦ ἐπὶ προμολῆσιν.

262. ἀμφ' αὐτὸν βεβολημένη: 'falling
on his neck' (*ἀμφιβάλλομαι*). Ap.
does not always observe the Homeric

ἐντυπὰς ἐν λεχέεσσι καλυψάμενος γοάασκεν.
 αὐτὰρ ὁ τῶν μὲν ἔπειτα κατεπρήνεν ἀνίας 265
 θαρσύνων, δμῶεσσι δ' ἀρήια τεύχε' αἰερίων
 πέφραδεν· οἱ δέ τε σίγα κατηφέες ἤείροντο.
 μήτηρ δ' ὡς τὰ πρῶτ' ἐπεχεύατο πήχῃε παιδί,
 ὡς ἔχετο κλαίουσ' ἀδινώτερον, ἤυτε κούρη 270
 οἴοθεν ἀσπασίως πολὴν τροφὸν ἀμφιπεσοῦσα
 μύρεται, ἧ οὐκ εἰσὶν ἔτ' ἄλλοι κηδεμονῆες,
 ἀλλ' ὑπὸ μητρυῆ βίοτον βαρὺν ἠγηλάζει·
 καὶ ἐ νέον πολέεσσιν ὀνειδέσιν ἐστυφέλιξεν,
 τῇ δέ τ' ὀδυρομένη δέδεται κέαρ ἔνδοθεν ἄτη,
 οὐδ' ἔχει ἐκφλύξαι τόσσον γόον, ὅσσον ὄρεχθεῖ 275

267. οἱ δέ τε σίγα La Roche: οἱ δέ σίγα codd., Brunck, Wellauer: οἱ δέ τὰ σίγα Merkel: αἶψα δέ σίγα Wernicke: οἱ δέ οἱ αἶψα Köchly: οἱ δ' ἔρα σίγα Bernhardt.

269. ἀδινώτερον Merkel.

272. ἠγηλάζει L, G, Brunck, Wellauer, Merkel.

273. ἧ ἐ νέον Köchly.

275. ὄρεκτεῖ Merkel.

distinction between *βεβλημένος* in a metaphorical and *βεβλημένος* in a literal sense (v. Lehrs, *Aristarchus* 65, 68).

264. ἐντυπὰς: cf. 2. 861, *Il.* 24. 163 (of Priam), ὁ δ' ἐν μέσοισι γεραῖδς 'Εντυπὰς ἐν χλαίῃη κεκαλυμμένος, where Ariston. explains, ὅτι ἐν ἴσφ τῷ ἐντυπάδεια, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον ('contour') φαίνεσθαι. For other views v. Leaf. Our Schol. here explains, ἄγαν περιεσφιγμένος, ὡς πάντα τὰ μέλη ἐκτυποῦσθαι ἐκ τῆς σφίγγεω.

267. κατηφέες: 'with downcast eyes,' cf. 3. 123, σίγα κατηφίων, *Od.* 24. 432. The deriv. is uncertain. Autenrieth resolves it into *καταί φάττα*; Doederlein connects it with *καθάπτεσθαι*; Brugmann explains *κατη* = *κατά* and *-φης* = *-φνης* in *ὑπεροφής*.

269. ἔχετο: cf. *Aen.* 8. 559, haeret in expletum lacrimans. Ap. is imitating *Il.* 1. 512, Θέτις δ', ὡς ἤφατο γούνων, ὦς ἔχετ' ἔμπεφυία.

ἀδινώτερον: *αδινός* is probably connected with *ἀδρός*, *ἄδην* (*ἄδην*), *satis*, *satius*. Leaf favours Goebel's view that it is from *ἀ-* intens. and *δι-* to move. Our poet uses it very frequently and apparently in three senses: (1) *πυκνός*, *συνεχής*, as here, and in 2. 240, 3. 616, etc., (2) *γοερός*, *ἐλεεινός*, 2. 478, 3. 635, 4. 29, etc., (3) *ἠδύς* (?), 3. 1206 (where see note).

ἤυτε: the meaning is uncertain. It

may mean 'as,' taking *αδινώτερον* to mean 'with sobs coming quicker and quicker.' Butt. explains it 'than,' comparing the use of *as* in provincial English, and of *als* and *wie* in German. He would read *ἤτ'* in this sense for *ἧ τ'* in *Od.* 16. 216, *κλαίον δὲ λιγέως ἀδινώτερον ἧ τ' οἰωνοί* (v. Monro). There is a probable instance of *ἤυτε* 'than' in *Il.* 4. 277, *μελάντερον ἤυτε πίσσα* (v. Leaf). We have the comparison of a weeping girl in *Il.* 16. 7 sqq.

270. οἴοθεν: *lit.* 'from one only,' i.e. by oneself. In Hom. only in the phrase *οἴοθεν οἶος*. ἀμφιπεσοῦσα: from *Od.* 8. 523, *φίλον πόσιν ἀμφιπεσοῦσα*.

272. βίοτον βαρὺν ἠγηλάζει: cf. *Od.* 11. 618, *κακὸν μόρον ἠγηλάζειν*. Shaw and Preston regard the spondee in the fifth foot as expressing the weary tedium of the maiden's wretched life.

273. ἐστυφέλιξεν: cf. *Il.* 22. 496, *τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν* (of the fate of the fatherless Astyanax).

274. δέδεται: cf. 4. 880, Eur. *Hipp.* 160, *ψυχὰν δέδεται λύπα*.

275. ἐκφλύξαι: *ἄπ. λεγ. lit.* 'to spurt out,' 'she cannot sob out all the grief she yearneth to.' Cf. Soph. *El.* 285, *οὐδὲ γὰρ κλαῦσαι πέρα Τροσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει*, 'I may not even indulge my grief to the full measure of my yearning' (Jebb).

ὄρεχθεῖ: v.n. 2. 49. Merkel reads

ὡς ἀδινὸν κλαίεσκεν ἔδν παιδ' ἀγκὰς ἔχουσα
'Αλκιμέδη, καὶ τοῖον ἔπος φάτο κηδοσύνησιν

“ Αἶθ' ὄφελον κεῖν' ἦμαρ, ὄτ' ἐξείπόντος ἄκουσα

δειλὴ ἐγὼ Πελῖαο κακὴν βασιλῆος ἐφετμήν,
αὐτίκ' ἀπὸ ψυχὴν μεθέμεν, κηδέων τε λαθέσθαι, 280

ὄφρ' αὐτός με τεῆσι φίλαις ταρχύσαο χερσίν,

τέκνον ἐμόν· τὸ γὰρ οἶον ἔην ἐτι λοιπὸν ἐέλδωρ

ἐκ σέθεν, ἄλλα δὲ πάντα πάλαι θρεπτήρια πέσσω.

νῦν γε μὲν ἢ τὸ πάροιθεν 'Αχαιάδεσσιν ἀγητῆ

δμῶις ὅπως κενεοῖσι λελεύομαι ἐν μεγάροισιν, 285

σεῖο πόθῳ μινύθουσα δυσάμμορος, ᾧ ἔπι πολλὴν

ἀγλαίην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μύνω

μίτρην πρῶτου ἔλυσα καὶ ὕστατον. ἔξοχα γάρ μοι

276. πᾶιν Rzach.

283. ἐκ σέο, τᾶλλα δὲ coni. Brunck. θρεπτήρι' ὕπασσας Naber.

285. κενεοῖσι Vat. unus, schol. Par. : κεν εἰοῖσι vulg. γε λείψομαι G.

ὄρεκτεῖ from Hesych. ὄρεκτεῖν· ὀρέγεσθαι, and says the meaning in 2. 49 (where he keeps ὀρέχθει) is quite different; this, however, is a purely arbitrary assertion.

277. κηδοσύνησιν : 'in her yearning'; κηδοσύνη is peculiar to Ap., cf. 3. 462, 4. 1473.

278. κεῖν' ἦμαρ : in two other passages, 3. 899, 4. 870, we find this use of the acc. to denote certain points of time within a given space of time.

280. ἀπὸ . . μεθέμεν : 'to give up' the ghost. The compound is ἄπ. λειγ.

281. ταρχύσαο : v. n. 83. For the indicative of unrealized purpose see Goodwin, *Moods and Tenses* 333. The passage recalls Eur. *Med.* 1031, ἦ μήν ποθ' ἢ δύστηνος εἶχον ἐλπίδας Πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμέ καὶ κατανοῦσαν χερσίν εὐ περιστελεῖν Ζηλωτὸν ἀνθρώποισι.

283. θρεπτήρια : the Homeric θρέπτρα 'recompense for rearing,' cf. *Il.* 4. 478. The Attic word is τροφεία. πέσσω : the passage in Hom. which Ap. is unhappily imitating is *Il.* 2. 236, where Thersites says of Agamemnon τόνδε δ' ἐώμεν Αὐτοῦ ἐνὶ Τροίῃ γέρα πέσσεμεν. There, however, the meaning is 'let us leave him there to gorge himself on meeds of honour,' i.e. enjoy them by himself (Leaf). We never find the word used, as Ap. uses it here, meaning simply 'to enjoy.' In Pind. *P.* 4. 186, τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσ-

σοντα, it is used sneeringly, "lit. 'coddling,' which originally means 'parboiling'" (Fennell).

284. 'Αχαιάδεσσιν : ταῖς Θεσσαλαῖς. Schol., cf. 243. Homer, however, always uses 'Αχαιάδες of Greek women in general, and this meaning is preferable here. In Hom. 'Αχαια is used for a part of Greece in the south of Thessaly, or for the Peloponnesus, or for the whole, and in our poem it is often impossible to determine whether Greece generally or Thessaly is meant; v. Walther, *op. cit.*, p. 19.

285. κενεοῖσι . . μεγάροισιν : cf. *Aen.* 4. 82 (of Dido), sola domo maeret vacua. For the reading in the first recension v. Appendix I.

288. μίτρην ἔλυσα : ζώνην or μίτρην λύειν had two distinct references, (1) to a virgin's *primus coitus*, where the husband or lover was usually the subject of the verb, cf. Ellis on *Cat.* 61. 53; (2) to the unfastening of the girdle at delivery. This is the meaning here and in *Call. Jov.* 21, *Del.* 209, 222 (*Call.* has the middle voice in these passages). λυσίζωνος as a cult-name of Artemis is mentioned by our Schol. and Hesych., cf. also *Theocr.* 17. 60, *Εἰλείθυιαν ἐβώσατο λυσίζωνον 'Αντιγόνας θυγάτηρ Βεβαρημένα ὠδίνεσσιν.* For the custom of dedicating the μίτρη, ζώνη, etc., to Artemis in return for an easy delivery, cf. *Anth. P.* 6. 201, 202, 272.

- Εἰλείθνια θεὰ πολέος ἐμέγηρε τόκοιο.
 ᾧ μοι ἐμῆς ἄτης· τὸ μὲν οὐδ' ὄσον, οὐδ' ἐν ὄνειρῳ 290
 ᾧσάμην, εἰ Φρίξος ἐμοὶ κακὸν ἔσσειε' ἀλύξας."
 ὦς ἦγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
 ἀμφίπολοι γοάασκον ἐπισταδόν· αὐτὰρ ὁ τήνγε
 μειλίχιους ἐπέεσσι παρηγορέων προσέειπεν·
 "Μῆ μοι λευγαλέας ἐνιβάλλεο, μήτηρ, ἀνίας 295
 ὦδε λίην, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος
 δάκρυσιν, ἀλλ' ἔτι κεν καὶ ἐπ' ἄλγεσιν ἄλγος ἄροιο.
 πῆματα γάρ τ' αἰδήλα θεοὶ θνητοῖσι νέμουσιν,
 τῶν μοῦραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης
 τλήθῃ φέρειν· θάρσει δὲ συννημοσύνησιν Ἀθήνης, 300
 ἧδὲ θεοπροπίοισιν, ἐπεὶ μάλα δεξιὰ Φοῖβος
 ἔχρη, ἀτὰρ μετέπειτά γ' ἀριστήων ἐπαρωγῆ.
 ἀλλὰ σὺ μὲν νῦν αὔθι μετ' ἀμφιπόλοισιν ἔκηλος
 μίμνε δόμοις, μηδ' ὄρνις ἀεικελίη πέλε νηί·
 κείσε δ' ὄμαρτήσουσιν ἔται δμῶές τε κίοντι." 305
 Ἥ, καὶ ὁ μὲν προτέρωσσε δόμων ἐξῶρτο νέεσθαι.

292. τῆ δὲ γυναῖκες Wellauer.

306. δόμων ἄρα ἔρτο L 16.

289. **Εἰλείθνια**: Lucina, cf. *Il.* 16. 187, *μογαστόκος Εἰλείθνια*. Hom. also uses the plur. *Εἰλείθναιαι*, e.g. *Il.* 11. 270. The name has been variously connected with *εἰλήλυθα*, *εἰλεύθερος*, *εἰλέω*, *εἰλύω*, *ἰλέομαι*, etc., v. Pauly-Wissowa, *Real-Encycl.*

290. **τὸ μὲν . . . ἀλύξας**: 'this never in the least degree, not even in a dream, entered my thoughts, that the escape of Phrixus might work me woe.' **οὐδ' ὄσον**: *ne tantillum quidem*, cf. 482; 2. 181, 190; Call. *Ap.* 36. The use of *εἰ* with *ᾧσάμην* is irregular. In *Od.* 2. 351, *κείνον διομένη τὸν κάμμορον εἴ ποθεν ἔλθοι Διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας*, the clause with *εἰ* expresses the thought in the form of a wish; so too in 20. 224; cf. Lange, *der hom. Gebrauch der Part. εἰ*, i, p. 388. *ᾧσάμην* is a new formation. In Hom. we find *δίσατο*, *δισάμενος*. Ap. uses *δίσσατο* (e.g. 3. 456), and *δισσάμενος* (3. 926), where the *σ* is doubled apparently to lengthen the vowel.

293. **ἐπισταδόν**: 'standing by,' ἐφεστηκυῖαι. Schol., cf. 2. 84, 4. 1687. For

its meaning in Hom. v. M. and R. on *Od.* 12. 392.

296. **ἐπεὶ οὐ μὲν**: cf. *Il.* 24. 524, *οὐ γὰρ τις πρῆξις πέλεται κρυέροιο γόοιο*.

297. **ἐπ' ἄλγεσιν ἄλγος**: cf. Soph. *Ant.* 595, *πήματα ἐπὶ πήμασι*.

298. **αἰδήλα**: 'unforeseen,' v. n. 102.

302. **ἔχρη**: Ap. uses this contracted form only here: elsewhere *ἔχραεν* (e.g. 2. 454). It is a contraction without Homeric precedent.

303. Cf. the words of Hector to Andromache, *Il.* 6. 490, *ἀλλ' εἰς οἶκον ἰούσα τὰ σαυτῆς ἔργα κόμιζε, κ.τ.λ.*

304. **ὄρνις ἀεικελίη**: so Priam says to Hecuba (*Il.* 24. 218), *μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδὲ μοι αὐτῇ Ὀρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις*. Cf. *Aen.* 12. 72, where Turnus says to Amata, *Ne, quaeso, ne me lacrimis neve omine tanto Prosequere in duri certamina Martis eunte, O mater*.

305. **κείσε δ' ὄμαρτήσουσιν . . . κίοντι**: 'will accompany me as I go unto the ship.' For *ἔται*, 'clansmen,' v. n. 3. 1126.

οἶος δ' ἐκ νηοῦ θυώδεος εἶσιν Ἀπόλλων
 Δῆλον ἀν' ἠγαθέην, ἥ ἐ Κλάρον, ἥ ὄγε Πυθῶ,
 ἥ Λυκίην εὐρέϊαν, ἐπὶ Ξάνθοιο ῥοῆσιν, 310
 τοῖος ἀνὰ πληθὺν δήμου κίεν· ὦρτο δ' αὐτῇ
 κεκλομένων ἄμυδις. τῷ δὲ ξύμβλητο γεραιῇ
 Ἴφιάς Ἀρτέμιδος πολιόχου ἀρήτειρα,
 καί μιν δεξιτερῆς χειρὸς κύσειν, οὐδέ τι φάσθαι
 ἔμπης ἰεμένη δύνατο, προθέοντος ὀμίλου·
 ἀλλ' ἥ μὲν λίπετ' αὔθι παρακλιδόν, οἷα γεραιῇ 315
 ὀπλοτέρων, ὃ δὲ πολλὸν ἀποπλαγχθεῖς ἐλιάσθη.
 Αὐτὰρ ἐπεὶ ῥα πόλῃος εὐδμήτους λίπ' ἀγυῖας,
 ἀκτὴν δ' ἴκανε Παγασηίδα, τῇ μιν ἐταῖροι
 δειδέχατ', Ἀργῶν ἄμυδις παρὰ νηὶ μένοντες.
 στῆ δ' ἄρ' ἐπὶ προμολῆς· οἱ δ' ἀντίοι ἠγερέθοντο. 320
 ἐς δ' ἐνόησαν Ἄκαστον ὁμῶς Ἄργον τε πόλῃος
 νόσφι καταβλώσκοντας, ἐθάμβησαν δ' ἐσιδόντες
 πασσυδίῃ Πελῖαο παρὲκ νόον ἰθύνοντας.

320. προμολῆς L. G. ἠερέθοντο schol. Laur.

323. ἰθύνοντας Brunck: ἰθὺς ἰόντας Köchly: ἰθύνοντας codd.

307. Cf. the opening of the Hom. hymn to Pythian Apollo. Virgil's imitation is well known, *Aen.* 4. 143, *Qualis ubi hibernam Lyciam Xanthique fluenta Deserit ac Delum maternam invisit Apollo, Instauratque choros, etc.*

308. Κλάρον: a small town in Ionia, near Colophon, sacred to Apollo, cf. *Clarius deus, Ov. Met.* 11. 413, etc. ὄγε: for this emphatic use, cf. *Il.* 2. 664, 3. 409. Similar is the use of *ille*, e.g. *Aen.* 5. 457, *nunc dextra ingeminans ictus nunc ille sinistra*, where, as Con. says, it has a rhetorical force, fixing attention on the person spoken of. Πυθῶ: v. n. 209.

312. Ἀρτέμιδος πολιόχου: on the relation of Artemis to the life of the city, see Farnell, *Cults of the Greek States*, ii, 467-470. He says (p. 469), "The epithet *πολιόχος* which Ap. Rh. attaches to her is not known to have belonged to actual cult."

313. μιν χειρὸς κύσειν: this constr. only here; in Hom. we find two acc., e.g. *Od.* 16. 15, *κύσει δὲ μιν κεφαλῆν.*

315-16. 'But she was swept aside and left behind, as an old woman by younger folk, while he turned away widely parted from her.'

παρακλιδόν: 'on one side,' cf. 757; used in Hom. of swerving from the truth, e.g. *Od.* 17. 139. ὀπλοτέρων: for the gen. with *λείπεσθαι*, cf. *Od.* 9. 448, *λελειμμένος οἴων, Il.* 23. 529, *λείπετο . . . Μενελάου.*

318. Παγασηίδα: Pagasae, the port of Pherae, in Thessaly, was traditionally connected with the building (*πήγνημι*) of the Argo. Cf. Strab. 374, 35. Its acropolis was situated on rocky heights.

320. προμολῆς: apparently the foot or base of the promontory on which Pagasae was situated, v. n. 260. The Schol. is vague, *ταῖς προόδοις. ἡ γρ. προμολῶν ἀντὶ τοῦ προελθῶν ἐπέστη.* Oslander translates, "Hielt er am Strande"; de M., "Il s'arrêta aux abords du navire." Way and Coleridge both explain, 'There she (i.e. the Argo) stood at the river's mouth,' which seems impossible.

321. Ἄκαστον: v. n. 224. Ἄργον: v. 226.

323. παρὲκ νόον: v. n. 130. ἰθύνοντας: the reading of the MSS. *ἰθύνοντας* is impossible, as *ἰθύνω* is transitive. *ἰθύνω* is used by Ap. (1) absolutely, (2) c. gen. 3. 1360, (3) c. acc. 2. 950.

- δέρμα δ' ὁ μὲν ταύροιο ποδηνεκὲς ἀμφέχετ' ὤμους
 ἄργος Ἀρεστοριδῆς λάχνη μέλαν· αὐτὰρ ὁ καλὴν 325
 δίπλακα, τὴν οἱ ὄσασσε κασιγνήτη Πελόπεια.
 ἀλλ' ἔμπης τὼ μὲν τε διεξερέεσθαι ἕκαστα
 ἔσχετο· τοὺς δ' ἀγορήνδε συνεδριάασθαι ἄνωγεν.
 αὐτοῦ δ' ἰλλομένοις ἐπὶ λαΐφεισιν, ἧδὲ καὶ ἰστώ
 κεκλιμένῳ μάλα πάντες ἐπισχερῶ ἐδριώοντο. 330
 τοῖσιν δ' Αἴσωνος υἱὸς εὐφρονέων μετέειπεν
 "Ἄλλα μὲν ὅσσα τε νηὶ ἐφοπλίσσασθαι ἔοικεν
 —πάντα γὰρ εὖ κατὰ κόσμον—ἐπαρτέα κέεται ἰούσιν.
 τῷ οὐκ ἂν δηναῖον ἐχοίμεθα τοῖο ἔκητι 335
 ναυτιλῆς, ὅτε μῦνον ἐπιπνεύσουσιν ἀήται.
 ἀλλά, φίλοι,—ξυνὸς γὰρ ἐς Ἑλλάδα νόστος ὀπίσσω,
 ξυναὶ δ' ἄμμι πέλονται ἐς Αἰήταο κέλευθοι—
 τούνεκα νῦν τὸν ἄριστον ἀφειδήσαντες ἔλεσθε
 ὄρχαμον ἡμείων, ᾧ κεν τὰ ἕκαστα μέλοιτο,
 νεέεα συνθεσίας τε μετὰ ξείνοισι βαλέσθαι." 340
 Ὡς φάτο· πάπτηναν δὲ νέοι θρασὺν Ἡρακλῆα
 ἤμενον ἐν μέσσοισι· μὴ δέ ἐ πάντες αὐτῆ
 σημαίνειν ἐπέτελλον· ὁ δ' αὐτόθεν, ἔνθα περ ἦστο,

332. ἄρσαμεν ὄσσα Gerhard.

333. πᾶρ' εὖ O. Schneider : μάλ' εὖ Huet.

334. τοῖό γ' ἔκητι Paris. unus, Brunck.

335. ἐπιπνεύσουσιν Paris. unus, Brunck.

339. ἡμείων Vat. unus, Pariss. tres : ὁμείων vulg.

326. **δίπλακα** : a mantle large enough to be worn double, cf. 722, *Il.* 22. 441. Other expressions were *διπλῆ χλαῖνα*, *δίπτυχος λώπη*; cf. duplex pannus, *Hor. Ep.* 1. 17. 25.

327. **διεξερέεσθαι** . . . **ἔσχετο** : 'Jason refrained from questioning them.'

328. **συνεδριάασθαι** : ἄπ. λεγ. for *συνεδρεύειν*.

329. **ἰλλομένοις** : 'furled,' 'rolled up,' v. n. 129.

330. **ἐπισχερῶ** : 'one after the other,' 'in order,' (σ)εχ, cf. *ἐφεξῆς*. In *Hom.* *Doederl.* takes it to mean 'on the strand' = ἐπὶ *σχερῶ*, from *σχερός*, a by-form of *χέρσος* (*Hesych.* *σχερός* ἀκτῆ, αἰγιαλός).

333. The parenthesis is harsh, but there is no absolute need to alter it, though *Schneider's* πᾶρ' is ingenious (cf. 4. 223). *Wellauer* explains, 'reliqua

quidem, quae ad navem instruendam necessaria sunt, parata nobis sunt ad profectioem, omnia enim iusto sunt ordine, sed duce opus est, priusquam proficiscamur, quem iam eligatis velim.'

334. τῷ . . . **ναυτιλῆς** : 'wherefore, as far as this is concerned, we need not long be kept back from our voyage.' For *δηναιόν*, v. n. 3. 53.

335. **ἐπιπνεύσουσιν** : the fut. *πνεύσω* is only found in late poetry.

338. **ἀφειδήσαντες** : 'generously,' 'ungrudgingly,' v. n. 2. 98.

340. **βαλέσθαι** : *lit.* 'to lay the foundations of'; 'to take on him our quarrels with aliens, and pledge our covenant-plight' (*Way*), but μετὰ *ξείνοισι* means 'among (i.e. when we are among) aliens.'

343. **ἐπέτελλον** : the imperf. of repeated action; they urged H. to take

- δεξιτερὴν ἀνὰ χεῖρα τανύσσατο φώνησέν τε
 “Μήτηρ ἐμοὶ τόδε κῦδος ὀπαζέτω. οὐ γὰρ ἔγωγε 345
 πείσομαι· ὥστε καὶ ἄλλον ἀναστήσεσθαι ἐρύξω.
 αὐτός, ὅτις ξυνάγειρε, καὶ ἀρχενοὶ ὀμάδοιο.”
 Ἡ ῥα μέγα φρονέων, ἐπὶ δ’ ἦνεον, ὡς ἐκέλευεν
 Ἡρακλέης· ἀνὰ δ’ αὐτὸς ἀρήϊος ὤρνυτ’ Ἰήσων
 γηθόσυνος, καὶ τοῖα λιλαιομένοις ἀγόρευεν 350
 “Εἰ μὲν δὴ μοι κῦδος ἐπιρωπᾶτε μέλεισθαι,
 μηκέτ’ ἔπειθ’, ὡς καὶ πρὶν, ἐρητύοιτο κέλευθα.
 νῦν γε μὲν ἤδη Φοῖβον ἀρεσσάμενοι θυέεσσιν
 δαίτ’ ἐντυνώμεσθα παρασχεδόν. ὄφρα δ’ ἴωσιν 355
 δμῶες ἐμοὶ σταθμῶν σημάντορες, οἷσι μέμηλεν
 δεῦρο βόας ἀγέληθεν ἐν κρίναντας ἐλάσσαι,
 τόφρα κε νῆ’ ἐρύσαιμεν ἔσω ἄλός, ὄπλα δὲ πάντα
 ἐνθέμενοι πεπάλαχθε κατὰ κληϊδας ἐρετμά.
 τείως δ’ αὖ καὶ βωμὸν ἐπάκτιον Ἐμβασίοιο
 θείομεν Ἀπόλλωνος, ὃ μοι χρείων ὑπέδεκτο 360
 σημανέειν δείξειν τε πόρους ἄλός, εἴ κε θυηλαῖς
 οὐ ἔθεν ἐξάρχωμαι ἀεθλεύων βασιλῆι.”

346. ὡς δὲ Brunck : ὅς γε G, L 16 : ὡς δὲ . . . ἀναχθ’ ἴστασθαι Herwerden.

354. ἴασιν L, Merkel. 357. ἐρύσωμεν Pariss., Vind., Vrat. δὲ Merkel : τε codd.

359. ἐπακτίου Stephanus.

command (σημαίνειν), but he would not.

345. οὐ γὰρ . . . ἐρύξω : ‘for I will not consent, and, that being so, I will even stay another from rising up (to offer himself or propose another as leader).’ For ὥστε, ‘so that,’ cf. 2. 1220. There are only two passages in Hom. where it is used in this sense, and not as an adv. of comparison, *Il.* 9. 42, *Od.* 17. 21.

351-2. ‘If, in truth, ye entrust to me the charge of our glorious emprise, let not our journey be any longer delayed as heretofore.’ L. and S. wrongly take ἐπιρωπᾶω as meaning ‘to command’ here.

354. παρασχεδόν : = παραχρήμα ; cf. αὐτοσχεδόν, 12. In 2. 10, 859, it is used of place, ὄφρα δ’ ἴωσιν : for the subj. with ὄφρα ‘while’ cf. *Il.* 4. 346, etc.

355. οἷσι . . . κρίναντας : for the enallage of cases, cf. 1. 440; 867 ; 3. 1009 ; 4. 170 ; Monro, *H. G.* 240.

358. πεπάλαχθε . . . ἐρετμά : ‘cast lots for the oars of the several benches.’ This constr. is only found here. The form of the verb is uncertain ; in *Il.* 7. 171, πεπάλασθε, or πεπάλεσθε (from πάλλομαι or παλάσσομαι) is adopted by modern editors for πεπάλαχθε (from παλάσσομαι) on the authority of Aristarchus ; so too in *Od.* 9. 331, πεπαλάσθαι, or πεπαλέσθαι, for πεπαλάχθαι (v. La Roche, *Textkr.* 336). Cf. Prop. 4. 21. 12, Remorumque pares ducite sorte vices. The meaning of sortiti remos, *Aen.* 3. 510, is uncertain (v. Conington).

359. Ἐμβασίοιο : ‘god of embarkation,’ cf. 404. So Ἐκβάσιος, 966. Apollo Ἐμβάσιος is found on coins of Ephesus in the Roman imperial period, cf. Head, *Hist. Num.* 698. For Apollo Ἐπιβατήριος at Troezen, cf. Paus. 2. 32. 2.

360. χρείων : ‘by oracle,’ cf. *Od.* 8. 79, χρείων μυθήσατο Φοῖβος.

362. οὐ ἔθεν : we find this peculiar

Η ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ'· οἱ δ' ἐπανάεσταν
 πειθόμενοι· ἀπὸ δ' εἴματ' ἐπήτριμα νηήσαντο
 λειῶ ἐπὶ πλαταμῶνι, τὸν οὐκ ἐπέβαλλε θάλασσα 365
 κύμασι, χειμερὶν δὲ πάλαι ἀποέκλυσεν ἄλμη.
 νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνησιν
 ἔζωσαν πάμπρωτον ἐυστρεφεῖ ἔνδοθεν ὄπλω
 τεινάμενοι ἐκάτερθεν, ἕν' εὐ ἀραροίατο γόμοις
 δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντιώωσαν. 370

368. ἔκτοθεν Sanctamandus : ἔμπεδον vel ἐνδυκὲς dubitanter coni. Merkel : ἐνδετον Naber.

369. θεινάμενοι Pariss., Vind., Vrat.

combination of genitives in the sense of αὐτοῦ ἔθεν, εἰαυτοῦ, again in 4. 1471. There are five forms of the gen. of the 3rd pers. sing. pron. in Ap., ἔθεν, εἶο, εἶοῦ, εἶοιο, and οὐδ' (in the combination οὐδ' ἔθεν). In using the Attic form οὐδ', which is not found in previous epic, Ap. followed Zenod., who wrote οὐδ' for εἶδ' in *Il.* 24. 293. ἔθεν is used not only for the 3rd sing. refl. (e.g. 2. 973), but also for the 3rd pl. refl. (4. 279). This latter use is not found in earlier epic, and Rzach suggests that Ap. may have been influenced by the use of the acc. εἶ in the sense of the pl. σφέ, h. Hom. *Ven.* 267. ἀθλεύων βασιλῆι: 'in my struggle for the king (Pelias),' i.e. striving to fulfil the ordeal imposed by him. For the constr. cf. *Il.* 7. 453, Λαομέδοντι . . . ἀθλήσαντες, i.e. in the service of L. This Homeric parallel is decisive against the old rendering, 'in my struggle with the Colchian king.'

364. ἐπήτριμα : v. n. 4. 937.

365. λειῶ ἐπὶ πλαταμῶνι : 'on a smooth flat ledge.' The phrase is taken from h. Hom. *Merc.* 128. τὸν . . . ἄλμη: 'against which the sea does not beat with its waves, but, at times, the stormy brine washes over it.' In a calm the sea does not reach the πλαταμῶν, in a storm the waves dash over it; cf. *Aen.* 5. 124, Est procul in pelago saxum spumantia contra Litora quod tumidis submersum tunditur olim (πάλαι) Fluctibus, hiberni condunt ubi sidera Cori; Tranquillo silet immotaque attollitur unda, etc.

366. ἀποέκλυσεν : Ap. has many compounds with hiatus on the mistaken analogy of Homeric forms, e.g. ἀποέκλυσεν on the analogy of ἀπόφερσε : διαειμένους, καταειμένους (ἡμι) on the

analogy of καταειμένος (καταφεννυμι) : ἐπιέτρεπον on the analogy of ἐπιήνδανε(σφ) : ὑπόεστην, etc.

368. ἐυστρεφεῖ ἔνδοθεν ὄπλω : bene torto intus fune. ἔνδοθεν goes closely with ἐυστρεφεῖ. It is the well-twisted strands in the hawser which give it strength. This is the explanation of Beck, Lehrs, and de M. Those editors who tried to construe ἔνδοθεν with ἔζωσαν pronounced the word corrupt, and various corrections, e.g. ἔκτοθεν, have been made, but *Od.* 10. 167, πείσμα . . . ἐυστρεφὲς ἀμφοτέρωθεν, seems decisive for the first interpretation. The only possible way of taking ἔνδοθεν with ἔζωσαν would be to explain it of a hawser stretched from stem to stern over crutches inside the vessel, such as is described by Warre, *J. H. S.* v. 216. The ὀπλῶμα, however, in the case of the trireme, was stretched lengthwise round the outside of the vessel, and so too the ὄπλον here. Breusing, who observes that Ap. must have seen many launchings at Alexandria, joins ἔνδοθεν with τεινάμενοι, and explains the process as follows:—'Man legte das Tau von hinten nach vorn um die beiden Seiten, ἐκάτερθεν, nahm nun aber das Ende von der Steuerbordseite durch die Backbordklüse und das von der Backbordseite durch die Steuerbordklüse nach innen und zog dann die beiden Enden binnenbords, ἔνδοθεν τεινάμενοι, entweder mit Hülfe von Flaschenzügen, oder indem man sie um die Ankerwinde legte, straff an.' (*Nautik der Alten*, p. 171.)

370. ῥοθίοιο . . . ἀντιώωσαν : 'might have strength to resist the surge,' cf. *Il.* 7. 231, ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἄν σθέν ἀντιάσαιμεν.

σκάπτου δ' αἶψα κατ' εὖρος ὅσον περιβάλλετο χῶρον,
 ἥδ' ἐκατὰ πρῶραν εἴσω ἀλὸς ὀσσάτιόν περ
 ἔλκομένη χεῖρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
 αἰεὶ δὲ προτέρω χθαμαλώτερον ἐξελάχαινον
 στείρης, ἐν δ' ὀλκῶ ξεστὰς στορέσαντο φάλαγγας· 375
 τὴν δὲ κατάντη κλίναν ἐπὶ πρώτῃσι φάλαγξιν,
 ὥς κεν ὀλισθαίνουσα δι' αὐτῶν φορέοιτο.
 ὑψι δ' ἄρ' ἔνθα καὶ ἔνθα μεταστρέψαντες ἐρετμὰ
 πῆχυιον προύχοντα περὶ σκαλμοῖσιν ἔδησαν.
 τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν, 380
 στέρνα θ' ὁμοῦ καὶ χεῖρας ἐπήλασαν. ἐν δ' ἄρα Τίφυς
 βῆσαθ', ἵν' ὀτρύνει νέους κατὰ καιρὸν ἐρύσσαι·
 κεκλόμενος δ' ἦυσε μάλα μέγα· τοὶ δὲ παρᾶσσον

371. χῶρον G: χῶρος vulg.

372. πρῶραν εἴσω L 16, et conii. Brunck: πρῶραν ἔσω L, G: πρῶραν ἔσσω vulg.:
 πρῶρειραν ἔσω Bergk, Merkel.

371-7. 'And quickly they hollowed out a trench in breadth as wide as the space the vessel encompassed, and extending in front of the prow into the sea itself as far as she was likely to run when pulled down by their hands. And the further they went, the deeper they kept digging down below the level of the keel, and in that furrow they laid smooth rollers, and on to the first of these rollers they tilted the vessel that she might glide down smoothly over them.'

371. **περιβάλλετο**: the subject is ἡ ναῦς. Brunck took εὖρος as the subj., i.e. ὅσον χῶρον τὸ εὖρος περιβάλλετο, cf. Nic. *Theor.* 169, περιβάλλεται εὖρος ὅσον τ' . . . ἦυσε τέκτων.

372. **κατὰ πρῶραν**: marks the direction in a line in front of the prow, opp. to κατ' εὖρος.

374. **χθαμαλώτερον**: the trench was gradually deepened towards the sea. In *Il.* 2. 153 ships are launched by means of οὐροί, trenches in the sand.

375. **φάλαγγας**: 'rollers.' The word is used of trunks of trees in 2. 843, *Hdt.* 3. 97. For the process described here cf. *Anth. P.* 10. 15, "Ἄρτι δὲ δουρατέοισιν ἐπωλίσθησε κυλίνδρους Ὀλκὰς ἀπ' ἠιόγων ἐς βυθὸν ἔλκομένη: *Hor. C.* 1. 4. 2, trahuntque siccas machinae carinas: *Non. Marc.* 163, 23, Phalangae

dicuntur fustes teretes qui navibus subiciuntur quum attrahuntur ad pelagus vel quum ad litora subducuntur.

377. **ὀλισθαίνουσα**: the form ὀλισθαίνω is post-classical. In *Hom.* we find only the aor. ὀλισθον.

378-9. The meaning is that they turned round the oars and fastened them so that the handles projected a cubit's length over the vessel's sides. The σκαλμοί were the tholes to which the oars were tied, v. n. 523. **πῆχυιον**: in the sense of πηχυαῖον, cf. 3. 854, 1207; 4. 1510. L. and S. wrongly explain πῆχυιον by τροπωτήρ, following the unintelligible view in *Et. Mag.* 671, 8, πῆχυιον προύχοντα, Ἀπολλώνιος· οἱ μὲν, μικρὸν ἱμαντίδιον τὸ συνέχον τὴν κῆπη πρὸς τὸν σκαλμόν κ.τ.λ.

380. **τῶν**: sc. ἐρετμῶν, 'and behind the oars one after the other on either side they took their stand.' τῶν depends on ἐναμοιβαδὶς (ἄπ. λεγ.) = ἀμοιβαδὶς, cf. 4. 199, ἀμοιβαδὶς ἀνέρος ἀνήρ. The ἐν-anticipates the ἐν- of ἐνέσταθεν.

381. **ἐπήλασαν**: they pushed with their hands and chests against the projecting part of the oars. ἐν . . . βῆσαθ': 'went on board.'

383. **παρᾶσσον**: = παραντίκα, παραχρήμα, a favourite word of Ap., who alone uses it. In a spatial sense only in 3. 969.

ᾧ κράτει βρίσαντες ἰῆ στυφέλιξαν ἔρωῃ
 νειόθεν ἐξ ἔδρης, ἐπὶ δ' ἔρρώσαντο πόδεσσιν 385
 προπροβιαζόμενοι ἢ δ' ἔσπετο Πηλιὰς Ἀργῶ
 ρίμφα μάλ'· οἱ δ' ἐκάτερθεν ἐπίαχον αἰσσοντες.
 αἰ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες
 τριβόμεναι· περὶ δέ σφιν αἰδνὴ κήκιε λιγνὺς 390
 βριθοσύνη, κατόλισθε δ' ἔσω ἄλος· οἱ δέ μιν αὖθι
 ἄψ ἀνασειράζοντες ἔχον προτέρωσε κιούσαν.
 σκαλμοῖς δ' ἀμφὶς ἔρετμὰ κατήρτουν· ἐν δέ οἱ ἰστὸν
 λαίφεα τ' εὐποίητα καὶ ἀρμαλὴν ἐβάλοντο.
 Αὐτὰρ ἐπεὶ τὰ ἕκαστα περιφραδέως ἀλέγνυαν,
 κληῖδας μὲν πρῶτα πάλῳ διαιμοιρήσαντο, 395
 ἄνδρ' ἐντυναμένῳ δοιῶ μίαν· ἐκ δ' ἄρα μέσσην
 ἦρεον Ἑρακλῆι καὶ ἠρώων ἄτερ ἄλλων
 Ἀγκαίῳ, Τεγέης ὅς ῥα πτολίεθρον ἔναιεν.
 τοῖς μέσσην οἴοισιν ἀπὸ κληῖδα λίποντο
 αὐτως, οὔτι πάλῳ ἐπὶ δ' ἔτρεπον αἰνήσαντες 400
 Τίφυν ἐυστείρης οἴηια νηὸς ἔρυσθαι.
 Ἔνθεν δ' αὖ λαίγγας ἄλος σχεδὸν ὀχλίζοντες

384. βρίσαντες ἰῆ Brunck: βρίσαντες μιῆ G, Pariss. tres, L 16: βρίσαντε μιῆ L (?), vulg.

398. ἔνασσε Pariss.

384. βρίσαντες ἰῆ: were it not for the presumption that *μιῆ* was a gloss which ousted *ἰῆ*, we might defend the vulg. βρίσαντε μιῆ by 3. 206 (v. n.), where the dual is clearly used for the plural. Merkel defends the dual, it being used of the two parties (*ἀμφοτέρωθεν*, 380).

385. ἐπὶ δ' ἔρρώσαντο πόδεσσιν: "with feet hard-straining strongly they stept" (Way); cf. Hes. *Th.* 8, ποσσὶν ἐπερρώσαντο. See on 2. 661.

386. προπροβιαζόμενοι: this strengthened form of *προβιάζομαι* is ἄπ. λεγ. Πηλιὰς Ἀργῶ: v. n. 2. 1188.

389. αἰδνὴ: 'dark.' It is formed from *ἀφιδ*, 'unseen,' with the same termination as *παιδνός*, *κυδνός*, and is found earlier in one doubtful passage, Hes. *Th.* 860.

391. ἀνασειράζοντες: hawsers (*σειραί*) were used, then as now, to check the way on a vessel taking the water for the first time.

393. ἀρμαλὴν: 'stores,' cf. Hes. *Op.* 765, ἀρμαλὴν δατέασθαι.

395. Cf. 358.

396. ἄνδρ' ἐντυναμένῳ δοιῶ μίαν: 'two men forming the complement of one bench,' an instance of the nom. abs., cf. *Il.* 3. 211, *ἔκφω δ' ἔζομένῳ γεραρότερος ἦεν Ὀδυσσεύς*: Hdt. 7. 157: Soph. *Ant.* 259. It occurs again in 4. 199. Brunck wrongly takes it as acc. abs.

397. ἐκ δ' . . . ἦρεον: *sorti excipiebant*, cf. *ἐξαιρετός* = *eximius*. The middle bench being the widest, on account of the curvature of the sides, required the strongest rowers.

398. Ἀγκαίῳ: v. 164.

400. αὐτως: i.e. by natural selection, not by lot. αἰνήσαντες: 'with one consent.'

401. Τίφυν: cf. Varro *Atac. fr.* 2, *Tiphyn* at aurigam celeris fecere carinae.

402. λαίγγας: in Hom. *λαίγγες* means 'pebbles,' but here it has no such dim. force, as is shown by the use of *ὀχλίζοντες* 'levering up': cf. 4. 1678, *ἂν δὲ βαρείας ὀχλίζων λαίγγας*.

νήεον αὐτόθι βωμὸν ἐπάκτιον Ἀπόλλωνος,
 Ἀκτίου Ἐμβασιόιο τ' ἐπώνυμον· ὧκα δέ τοίγε
 φιτροὺς ἀζαλέης στόρεσαν καθύπερθεν ἐλαίης. 405
 τείως δ' αὐτ' ἀγέληθεν ἐπιπροέηκαν ἄγοντες
 βουκόλοι Αἰσωνίδαο δῦω βόε. τοὺς δ' ἐρύσαντο
 κουρότεροι ἐτάρων βωμοῦ σχεδόν. οἱ δ' ἄρ' ἔπειτα
 χέρνιβά τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ Ἰήσων
 εὐχετο κεκλόμενος πατρώιον Ἀπόλλωνα· 410
 “Κλυθὶ ἄναξ, Παγασάς τε πόλιν τ' Αἰσωνίδα ναίων,
 ἡμετέροιο τοκῆος ἐπώνυμον, ὅς μοι ὑπέστης
 Πυθοὶ χρειομένῳ ἄνυσιν καὶ πείραθ' ὁδοῖο
 σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων·
 αὐτὸς νῦν ἄγε νῆα σὺν ἀρτεμέεσσιν ἐταίροις 415
 κείσέ τε καὶ παλινορσον ἐς Ἑλλάδα. σοὶ δ' ἂν ὀπίσσω
 τόσσων, ὅσσοι κεν νοστήσομεν, ἀγλαὰ ταύρων
 ἱρὰ πάλιν βωμῷ ἐπιθήσομεν· ἄλλα δὲ Πυθοῖ,
 ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω.
 νῦν δ' ἴθι, καὶ τήνδ' ἦμιν, Ἐκρηβόλε, δέξο θνηλῆν, 420
 ἦν τοι τῆσδ' ἐπίβαθρα χάριν προτεθείμεθα νηὸς
 πρωτίστην· λύσαιμι δ', ἄναξ, ἐπ' ἀπήμονι μοίρῃ

403. ἐπάκτιον Brunck: ἐπακτίου codd.

416. τοὶ δ' ἄρ' vulg.: σοὶ δ' ἄρ' Brunck.

404. Ἀκτίου: 'Lord of the Strand' (Way). For Apollo Ἀκτίος v. Farnell, *Cults* iv 185. The epithet is applied to Apollo only, except in Theocr. 5. 14 where it is given to Pan and explained *Et. Mag.* 54, 27, "Ἀκτίος ἢ ὁ θηρατῆρ (καὶ γὰρ ἐπακτῆρες οἱ θηραταί), ἢ ὁ ἐπὶ ταῖς ἀκταῖς ὑπὸ τῶν ἀλιέων ἰδρυμένος· ἀγρευτῆς γὰρ ὁ θεός, ὁ ἐν Ἀθήναις τιμώμενος. Ἐμβασιόιο: v. n. 359.

407. δῦω βόε: εἰκότως ἐπὶ δυσὶ προσηγορίαις, Ἀκτίου Ἐμβασιόιο τε, δῦω βοῦς ἔγουσιν. Schol.

408. κουρότεροι: ἐπεὶ ἴσως αἰ νέος ὁ θεός, καὶ οἱ τῶν ἐταρῶν νεώτεροι τὴν θυσίαν ἐπιτελοῦσιν. Schol.

409. Cf. *Od.* 3. 445, χέρνιβά τ' οὐλοχύτας τε καθήρχετο. Those present at the sacrifice were sprinkled with the lustral water (χέρνιβη), and the barley (οὐλαί) was cast on the victim and the altar. Curtius connects οὐλαί and ἀλέω, cf. Lat. *mola, molere*.

411. Αἰσωνίδα: Αἰσωνίς πόλις τῆς

Μαγνησίας ἀπὸ Αἰσῶνος τοῦ πατρὸς Ἰάσονος, ὡς καὶ Πίνδαρος φησὶ καὶ Φερεκύδης. Schol. It is not mentioned by Strabo.

413. χρειομένῳ: distinguish χρείων, 360. The active was used of the god, the middle of the suppliant.

414. ἐπαίτιος: v. n. 8.

418. Πυθοῖ: v. n. 209.

419. Ὀρτυγίην: Delos received the name of Ortygia from Asteria, sister of Leto, who was changed into a quail (ὄρνυξ) to escape from Zeus. She was then metamorphosed into the island afterwards called Delos (Apollod. 1.2.2: Hygin. *Fab.* 53: Call. *Del.* 37).

420-22. τήνδ' . . . πρωτίστην: 'receive at our hands this sacrifice which we offer to thee as the price of our voyage, the first sacrifice which we make in honour of this ship.' ἐπίβαθρον is used = *naulum* in *Od.* 15. 449. The Schol. explains ἐπίβαθρα by ἐπιβατήρια, i.e. sacrifices on embarkation, and this is adopted by L. and S. ἐπ' . . . μοίρῃ: v. n. 252.

πέισματα σὴν διὰ μῆτιν· ἐπιπνεύσειε δ' ἀήτης
μείλιχος, ᾧ κ' ἐπὶ πόντον ἔλευσόμεθ' εὐδιώωντες."

Ἡ, καὶ ἄμ' εὐχολῆ προχύτας βάλε. τῶ δ' ἐπὶ βουσίην
ζωσάσθην, Ἀγκαῖος ὑπέρβιος, Ἡρακλῆς τε. 426

ἥτοι ὁ μὲν ῥοπάλω μέσσον κάρη ἄμφι μέτωπα
πλήξεν, ὁ δ' ἀθρόος αὐθι πεσῶν ἐνερείσατο γαίῃ·
Ἀγκαῖος δ' ἐτέροιο κατὰ πλατὺν ἀνχένα κόψας
χαλκείῳ πελέκει κρατεροὺς διέκερσε τένοντας· 430

ἥριπε δ' ἄμφοτέροισι περιρρηδῆς κεράεσσιν.
τοὺς δ' ἔταροι σφάζαν τε θοῶς, δεῖράν τε βοείας,
κόπτον, δαίτρεον τε, καὶ ἱερὰ μῆρ' ἐτάμοντο,
καδ δ' ἄμυδις τάγε πάντα καλύψαντες πύκα δημῶ
καῖον ἐπὶ σχίζησιν· ὁ δ' ἀκρήτους χέε λειβάς 435

Αἰσονίδης, γήθει δὲ σέλας θηεύμενος Ἴδμων
πάντοσε λαμπόμενον θυέων ἀπο τοῖο τε λιγνὺν
πορφυρέαις ἐλίκεσιν ἐναῖσιμον αἴσσουσαν·
αἶψα δ' ἀπηλεγέως νόον ἔκφατο Ληγοῖδαο·

“Τμῖν μὲν δὴ μοῖρα θεῶν χρεῖά τε περῆσαι 440
ἐνθάδε κῶας ἄγοντας· ἀπειρέσιοι δ' ἐνὶ μέσσω
κεῖσέ τε δευρό τ' ἔασιν ἀνερχομένοισιν ἄεθλοι.
αὐτὰρ ἐμοὶ θανέειν στυγερῆ ὑπὸ δαίμονος αἴση
τηλόθι που πέπρωται ἐπ' Ἀσίδος ἠπίεριοι.

427. μετώπῳ Pariss., Brunck.

441. ἔχοντας vulg.

423. Cf. Pind. *P.* 4. 195 (of Jason),
ὠκυπόρους | κυμάτων ῥιπὰς ἀνέμων τ'
ἐκάλει, νύκτας τε, καὶ πόντου κελεύθους, |
ἅματά τ' εὐφρόνα, καὶ φιλιαν νόστοιο
μοῖραν: *Aen.* 3. 528, Di maris et terrae
tempestatumque potentes Ferte viam
vento facilem et spirare secundo.

424. εὐδιώωντες: εὐδιάω is used by
Λρ. (1) as here and in 2. 903 of persons
enjoying fair weather (εὐδία), (2) of the
sea being fair or calm, e.g. 2. 371, κόλπῳ
ἐν εὐδιώωντι. For κέ c. fut. ind. v.
Monro, *H. G.* 32. It implies 'in such
cases.'

425. προχύτας: = οὐλοχύτας, 409.

428. ἀθρόος: 'in a heap.' Cf. *Aen.*
5. 481, sternitur exanimisque tremens
procumbit humi bos. See also 4. 468 n.

431. 'it fell, pitching forward on its
two horns,' ἐπὶ πρόσσωπον μεθ' ὀρυγῆς

κατενεχθεῖς. Schol.; cf. *Od.* 22. 84,
περιρρηδῆς δὲ τραπέζῃ κάππεσεν. L. and
S. render 'impaled on its horns,' which
is impossible. περιρρηδῆς is usually con-
nected with περιρρέω; Düntzer derives
it from the root *vrad* 'reeling.'

433 sqq. The thighs were sliced and
wrapped in a double layer of fat, above
and below, and placed on the altar to be
consumed after wine had been poured on
them. Cf. *Od.* 3. 456.

437. λιγνύν: cf. Soph. *Tr.* 794, ἐκ
προσέδρου λιγνύος, 'the shrouding altar-
smoke.'

438. ἐλίκεσιν: cf. Aesch. *Pr.* 1083,
ἐλικες στεροπῆς. For πορφυρέαις see on
4. 668.

440. ἴμιν . . . ἄγοντας: v.n. 355.

443. For the death of Idmon v. 2. 815
sqq.

ᾧδε κακοῖς δεδαῶς ἔτι καὶ πάρος οἰωνοῖσιν 445
 πότμον ἐμὸν πάτρης ἐξήιον, ὄφρ' ἐπιβαίην
 νηός, ἐνκλείη δὲ δόμοις ἐπιβάντι λίπηται."
 ὣς ἄρ' ἔφη· κούροι δὲ θεοπροπίης αἰόντες
 νόστῳ μὲν γήθησαν, ἄχος δ' ἔλεν Ἴδμονος αἴση.
 ἦμος δ' ἠέλιος σταθερὸν παραμείβεται ἦμαρ, 450
 αἱ δὲ νέον σκοπέλοισιν ὑποσκιόωνται ἄρουραι,
 δειελινδὸν κλίνοντος ὑπὸ ζόφον ἠελίοιο,
 τῆμος ἄρ' ἦδη πάντες ἐπὶ ψαμάθοισι βαθεῖαν
 φυλλάδα χενάμενοι πολιοῦ πρόπαρ αἰγιαλοῖο
 κέκλινθ' ἐξείης· παρὰ δὲ σφισι μυρὶ ἔκειτο 455
 εἶδατα, καὶ μέθυ λαρόν, ἀφυσσαμένων προχόησιν
 οἰνοχών· μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισιν
 μυθεῦνθ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴῳ
 τερπνῶς ἐψιόωνται, ὄτ' ἄατος ὕβρις ἀπέιη.
 ἔνθ' αὐτ' Αἰσονίδης μὲν ἀμῆχανος εἰν ἐοῖ αὐτῷ 460
 πορφύρεσκεν ἕκαστα κατηφιόωντι ἐοικῶς.

456. προχόησιν Pariss. duo: προχοῆσιν L: προχοῆσι G: προχόοισιν Paris. unus, Stephanus.

459. ἀατός Buttmann.

445. δεδαῶς . . . οἰωνοῖσιν: cf. 140.

449. ἄχος . . . αἴση: v.n. 2. 772.

450. σταθερὸν ἦμαρ: 'noon.' The Schol. would connect σταθερός either with σταθεῖν 'to scorch,' or ἔστηκέναι which is more probable. Plato, *Phaedr.* 242 A, uses σταθερὰ μεσημβρία of high noon when the sun seems to stand still in the meridian.

παραμείβεται: cf. *Aen.* 6. 536, Aurora medium *traiecerat* axem.

451. ὑποσκιόωνται: this verb is only found in Alex. Greek; cf. *Il.* 21. 232, εἰσόκεν ἔλθη Δείελος ὄψ' ὄνων σκιάση δ' ἐρίβωλον ἕουραν.

454. πολιοῦ πρόπαρ αἰγιαλοῖο: 'in front of the grey sea's marge.' The epithet πολιοῦς belongs to the sea, cf. *Il.* 20. 229, ἐπὶ ῥηγμῖνος ἄλδος πολιοῖο. Way translates, 'the surf-line hoar'; cf. 554.

456. μέθυ λαρόν: cf. *Od.* 2. 350, λαράτατος οἶνος. προχόησιν: 'wine jugs.' Distinguish προχοῆσιν, 11 supr.

458. οἷα . . . ἐψιόωνται: 'the tales which young men delight to tell when the feast and wine are set.' In *Od.* 17. 530, 21. 429, we find ἐψιάσθαι = παίζειν.

'It implies a noun ἔψις from a root ἐπ-, Indog. *ieq*, seen in Lat. *jocus*' (Monro).

Ap. uses it in this sense in 3. 118, 950; but here and in 2. 811 he seems to take the other view of the word, connecting it with ἔπος. This is given in *Et. Mag.*, and it is reflected in the reading of L, ἐψιόωνται, and in the schol. ἐψιόωνται: παρὰ τὴν ἐψίαν, ἣ ἔστι διὰ λόγων παιδιὰ, οἶον ἐπεσία οὔσα, παρὰ τὸ ἔπος.

459. ἄατος: 'insatiate.' In Hes. *Th.* 714 the first syll. is short. In Hom. we have the contracted form ἄατος, *Il.* 5. 388.

ἀπέιη: for the opt. of indef. frequency cf. *Od.* 24. 254, τοιοῦτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε. Ap. uses it again in 2. 980, 4. 1236.

461. πορφύρεσκεν: 'kept brooding over'; cf. 2. 546; 3. 397, 456; *Il.* 21. 551, πολλὰ δὲ οἱ κραδίη πόρφυρε. Similar is the use of καλχαίνω in Soph. *Ant.* 20, where Jebb points out that in πορφύρω the idea of trouble precedes that of colour, in καλχαίνω *vice versa*. See also on 935. κατηφιόωντι: v.n. 267.

τὸν δ' ἄρ' ὑποφρασθεὶς μεγάλη ὀπί νείκεσεν Ἰδας·

“ Αἰσονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτιν ἐλίσσεις ;
 αὐδα ἐνὶ μέσσοισι τεὸν νόον. ἦέ σε δαμναῖ
 τάρβος ἐπιπλόμενον, τό τ' ἀνάκιδας ἄνδρας ἀτύζει ; 465
 ἴστω νῦν δόρυ θοῦρον, ὅτῳ περιώσιον ἄλλων
 κῦδος ἐνὶ πτολέμοισιν αἰείρομαι, οὐδέ μ' ὀφέλλει
 Ζεὺς τόσον, ὅσσάτιόν περ ἐμὸν δόρυ, μῆ νύ τι πῆμα
 λοίγιον ἔσσεσθαι, μηδ' ἀκράαντον ἄεθλον
 Ἰδεῶ ἔσπομένοιο, καὶ εἰ θεὸς ἀντιόψο. 470
 τοῖόν μ' Ἀρήνηθεν ἀοσητηῆρα κομίζεις.”

Ἡ, καὶ ἐπισχόμενος πλείον δέπας ἀμφοτέρῃσιν
 πῖνε χαλίκρητον λαρὸν μέθῃ· δεύετο δ' οἶνω
 χεῖλα, κυάναί τε γενειάδες· οἱ δ' ὁμάδησαν
 πάντες ὁμῶς, Ἰδμων δὲ καὶ ἀμφαδίην ἀγόρευσεν· 475

“ Δαιμόνιε, φρονεῖς ὀλοφώια καὶ πάρος αὐτῶ.
 ἦέ τοι εἰς ἄτην ζωρὸν μέθῃ θαρσαλέον κῆρ
 οἰδάνει ἐν στήθεσσι, θεοὺς δ' ἀνέηκεν ἀτίζειν ;

478. ἀτύζειν vulg.

462. ὑποφρασθεὶς : this compound (= ὑπονοέω) is ἄπ. λεγ.

463. ἐλίσσεις : *zoltis* ‘turnest over and over’; cf. Soph. *Ant.* 231, *τοιαῦθ' ἐλίσσω ἦνυτον σχολῆ βραδύς*.

465. ἀτύζει : this active form is found also in Theocr. i. 56.

466. περιώσιον ἄλλων : ‘far exceeding all others’; cf. Pind. *l.* 4. 3, *μεγασθενῆ νόμισαν χρυσὸν ἄνθρωποι περιώσιον ἄλλων*. In Hom. this adv. is used absolutely. Ap. very often uses the adj. *περιώσιος* (which is not found in Hom.) in the sense of ‘vast,’ e.g. 590.

468. ἐμὸν δόρυ : the reliance of Idas on his spear is like that of Parthenopaeus in Aesch. *Th.* 530, *ἄμυσι δ' αἰχμῆν, ἣν ἔχει, μάλλον θεοῦ Σέβειν πεποιθώς*. μῆ κ.τ.λ. : with ἴστω, ‘be witness,’ 466.

470. καὶ εἰ θεὸς ἀντιόψο : ‘even if a god should stand in our path’; an echo, in a diff. sense, of *Od.* 12. 88, *οὐδ' εἰ θεὸς ἀντίσσειεν*.

471. Imitated from *Il.* 15. 254, *θάρσει νῦν τοῖόν τοι ἀοσητηῆρα Κρονίων Ἐξ Ἰδης προέηκε παρεσταμέναι καὶ ἄμνυν*. Curtius explains ἀοσητηῆρ as ἀσοκῆτηρ from ἐπ-, Skr. *sak*, Lat. *socius* (ἀ = *sa*, ‘together’).

472. ἐπισχόμενος : ‘putting to his

lips,’ cf. *Il.* 9. 489, etc.: Plat. *Phaed.* 117c, *ἐπισχόμενος ἐπέπιν*. Virg. imitates this passage, *Aen.* i. 738 (of Bitias), *ille impijger hausit Spumantem pateram, et pleno se proluit auro*.

473. χαλίκρητον : τὸν ἄκρατον, τὸν χαλῶντα τὰς φρένας. Ἀθηναῖοι δὲ τὸν ἄκρατον χάλιν λέγουσιν. Schol. We find χάλις, ‘sheer wine,’ *merum*, in Hipponax 76. χαλίκρητον μέθῃ occurs in Archil. 64, cf. Aesch. *fr.* 388, *χαλίκρητοι σπονδαί*. Ap. also uses ἀκροχάλιξ, 4. 432.

475. Ἰδμων : son of Apollo (139). The Schol. says : *οἰκείως τὸν Ἰδμωνα ὡς μάντιν ὄντα ποιεῖ ἐναντιούμενον τῷ Ἰδα ἔχθρῳ ὄντι Ἀπόλλωνι*.

476. Δαιμόνιε : ‘Poor fool!’ “*δαιμόνιος* seems to mean properly one who is under the influence of a *δαίμων*, or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened” (Leaf on *Il.* i. 561). αὐτῶ : = σοὶ αὐτῶ, cf. 3. 350.

477. εἰς ἄτην : ‘to thy own destruction.’ ζωρὸν μέθῃ : *vinum meracum*, cf. Hdt. 6. 84, *ζωρῶτερον πίνειν*.

478. οἰδάνει : cf. *Il.* 9. 554, *χόλος νόον οἰδάνει*.

- ἄλλοι μῦθοι ἔασι παρήγοροι, οἷσί περ ἀνὴρ
 θαρσύνουι ἔταρον· σὺ δ' ἀτάσθαλα πάμπαν ἔειπας, 480
 τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλύειν μακάρεσσιν
 υἱᾶς Ἀλωιάδας, οἷς οὐδ' ὅσον ἰσοφαρίζεις
 ἡγορέην· ἔμπης δὲ θεοῖς ἐδάμησαν ὀιστοῖς
 ἄμφω Λητοῖδαο, καὶ ἴφθιμοί περ ἑόντες.”
 ὣς ἔφατ'· ἐκ δ' ἐγέλασεν ἄδην Ἀφαρήϊος Ἴδας 485
 καὶ μιν ἐπιλλίζων ἡμίβετο κερτομίουσιν·
 “Ἄγρει νυν τόδε σῆσι θεοπροπίησιν ἐνίσπες,
 εἰ καὶ ἔμοι τοιόνδε θεοὶ τελέουσιν ὄλεθρον,
 οἷον Ἀλωιάδησι πατὴρ τεὸς ἐγγνάλιξεν.
 φράζεο δ' ὅππως χεῖρας ἑμὰς σόος ἐξαλέοιο, 490
 χρεῖω θεσπίζων μεταμώνιον εἴ κεν ἀλόης.”
 Χώετ' ἐνιπτάζων· προτέρω δέ κε νεῖκος ἐτύχθη,
 εἰ μὴ δηριώωντας ὀμοκλήσαντες ἐταῖροι
 αὐτός τ' Αἰσονίδης κατερήτηεν· ἂν δὲ καὶ Ὀρφεὺς
 λαίῃ ἀνασχόμενος κίθαριν πείραζεν ἀοιδῆς. 495
 ἦειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα,

480. θαρσύνει vulg.

487. ἐνίσπες Merkel: ἐνίσπες L: ἐνίσπε G.

491. μεταμώνιον Stephanus ex scholiis.

492. προτέρω δέ κε νεῖκος Pariss. quattuor, Vat. unus: προτέρω δὲ νεῖκος L: προτέρω δὲ ἐτύχθη νεῖκος G: προτέρω δὲ νεῖκος vulg.

494. ἐν δὲ καὶ Brunck: κατερήτηε· σὺν δὲ καὶ Pierson.

480. θαρσύνουι: for the opt. without *ἐν(κεν)* in a potential sense, cf. 767; 3. 99, 355; 4. 1720. See Monro, *H. G.* 304: Leaf on *Il.* 14. 299; Nairn on Herodas iii 75.

481. φάτις: v. n. 172. ἐπιφλύειν: 'to sputter at,' *ἀπ. λεγ.*, v. n. 275. The use of ἀποφλύεωσιν in 3. 583 is similar.

482. Ἀλωιάδας: Aloeus was father of Otus and Ephialtes, the young giants who piled Pelion on Ossa, cf. *Od.* 11. 308 sqq. In Hom. we only find *νῖός* with patronymic adjectives (e.g. Τελαμώνιος νῖός), not with nouns in -δης.

486. ἐπιλλίζων: τοῖς ὀφθαλμοῖς ἐπιμωκόμενος· ἐπιλλοὶ γὰρ οἱ στραβοί. Schol. ἐπιλλίζειν = *nictare* is here used of a drunken blink or leer. In 3. 791, 4. 389, it means 'to mock,' and in *Od.* 18. 11 'to cast side-long glances.'

487. ἐνίσπες: for this imperative see on 3. 1.

490. φράζεο δ' ὅππως κ.τ.λ.: "And bethink thee how thou shalt escape from

mine hands alive, if we find Thee guilty of boding a prophecy vain as the idle wind!" (Way). Though Hom. frequently has ὅπως c. opt. after verbs of planning, etc., all the exx. are after secondary tenses, with the possible exception of *Il.* 1. 344, where the reading is uncertain.

491. χρεῖω: used by Ap. = *χρεών*, that which an oracle declares, destiny, cf. 440. For μεταμώνιον and the variant μεταμώνιον v. L. and S.

492. ἐνιπτάζων: *κακολογῶν*. Schol. This lengthened form of ἐνίπτω occurs again in 864, and is only found in Ap. προτέρω κ.τ.λ.: cf. *Il.* 23. 490, καὶ νύ κε δὴ προτέρω ἐτ' ἔρις γέρετ' ἀμφοτέροισιν Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον.

494. ἂν . . . ἀνασχόμενος: for the repetition of the prep., cf. 986, 4. 1428; *Il.* 23. 709, ἂν δ' Ὀδυσσεὺς . . . ἀνίστατο.

496 sqq. Orpheus, like Iopas (*Aen.* 1. 742), sings in philosophic measures.

τὸ πρὶν ἐπ' ἀλλήλοισι μῆ συναρηρότα μορφῆ,
 νείκος ἐξ ὄλοοιο διέκριθεν ἀμφὶς ἕκαστα·
 ἦδ' ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
 ἄστρα σεληναίη τε καὶ ἠελίοιο κέλευθοι· 500
 οὐρεά θ' ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες
 αὐτῆσιν νύμφησι καὶ ἐρπετὰ πάντ' ἐγένοντο.
 ἦειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
 Ὕκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο·
 ὡς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἶκαθε τιμῆς, 505
 ἦ δὲ Ῥέῃ, ἔπεσον δ' ἐνὶ κύμασιν Ὕκεανοῖο·
 οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσαν,
 ὄφρα Ζεὺς ἔτι κοῦρος, ἔτι φρεσὶ νῆπια εἰδώς,
 Δικταῖον ναίεσκεν ὑπὸ σπέος· οἱ δέ μιν οὐπω
 γηγενέες Κύκλωπες ἐκαρτύναντο κεραυνῶ, 510
 βροντῆ τε στεροπῆ τε· τὰ γὰρ Διὶ κῦδος ὀπάζει.
 Ἥ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σθέθεν αὐδῆ.
 τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
 πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὐασιν ἡρεμέοντες
 κληθμῶ· τοῖόν σφιν ἐνέλλιπε θέλκτρον αἰοιδῆς. 515

515. τοῖόν . . . θέλκτρον αἰοιδῆς Meineke : τοῖόν . . . θέλκτρον αἰοιδῆς L, G : τοῖόν . . . θέλκτρον αἰοιδῆν vulg. : τοῖην . . . θέλκτρον αἰοιδῆς Brunck.

The doctrine is that of Empedocles (cf. 4. 676 sqq.), that all things were fused together at first, and the sundering (διάκρισις) of the elements and the creation of the world were due to the opposing influences of νεῖκος and φιλία (repulsion and attraction). Ovid imitates Ap. in *Met.* i. 5, Ante, mare et tellus et quod tegit omnia caelum, Unus erat toto naturae voltus in orbe, etc. For similar cosmogonies cf. *Orph. Arg.* 417, Virg. *E.* 6. 31.

499. τέκμαρ : 'a fixed place.' The sun, moon, and stars have all their fixed places and courses in the heavens. L. and S. take τέκμαρ here as equivalent to τεκμήριον, a 'sign' in the heavens.

502. αὐτῆσιν νύμφησι : for the comitative, or sociative, dative with αὐτός v. Monro *H. G.* 144.

503. Ὀφίων : a Titan wedded to Eurynome, with whom he reigned supreme before the advent of Kronos and Rhea, who cast them into the waters of Oceanus. Cf. Milton, "And fabled how the Serpent, whom they called Ophion, with Eurynome (the

wide-Encroaching Eve perhaps), had first the rule Of high Olympus, thence by Saturn driven And Ops, ere yet Dictaeon Jove was born" (*P. L.* x. 580).

509. Δικταῖον : τὸ Κρητικόν, ἔνθα ἀνετράφη ὁ Ζεὺς, Schol. Cf. Call. *Ἰου.* 33, Virg. *G.* 4. 152, Dictaeon caeli regem parere sub antro. See on 3. 133.

510. Cf. Hes. *Th.* 139, γείνατο (sc. Γαῖα) δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας Βρόντην τε Στερόπην τε καὶ Ἄργην ὀβριμόθυμον Οἱ Ζηνὶ βροντῆν τ' ἔδοσαν τευῶν τε κεραυνόν.

513. ἄμοτον : 'insatiably,' lit. 'in boundless fashion,' from a priv. and με- 'measure.' Others take it from α intens. and μα-(μέμα).

514. ὀρθοῖσιν ἐπ' οὐασιν : 'with straining ears,' *auribus arrectis.* Cf. Milton, "The Angel ended, and in Adam's ear So charming left his voice that he a while Thought him still speaking, still stood fixed to hear" (*P. L.* viii. 1).

515. κληθμῶ : cf. *Od.* II. 334, κληθμῶ δ' ἔσχοντο. For the reading in the first recension v. Appendix I.

οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς,
ἢ θέμις, ἐστήωτες ἐπὶ γλώσσησι χέοντο
αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνῶντο.

Αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἡὼς
Πηλίου αἰπεινὰς ἴδεν ἄκριας, ἐκ δ' ἀνέμοιο 520
εὐδίοιο ἐκλύζοντο τινασσομένης ἄλδος ἄκραι,
δὴ τότε ἀνέγρετο Τίφυς· ἄφαρ δ' ὀρόθηνεν ἐταίρους
βαινόμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
σμερδαλέον δὲ λιμὴν Παγασήϊος ἠδὲ καὶ αὐτὴ
Πηλιάς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι. 525
ἐν γὰρ οἱ δόρυ θείον ἐλήλατο, τό ρ' ἀνὰ μέσσην
στεῖραν Ἀθηναίῃ Δωδωνίδος ἤρμοσε φηγοῦ.
οἱ δ' ἀνὰ σέλματα βάντες ἐπισχερὰ ἀλλήλοισιν,
ὡς ἐδάσαντο πάροιθεν ἐρεσσέμεν ᾧ ἐνὶ χώρῳ,
εὐκόσμως σφετέροισι παρ' ἔντεσιν ἐδριόωντο. 530
μέσσω δ' Ἀγκαῖος μέγα τε σθένος Ἡρακλῆος
ἴζανον· ἄγχι δὲ οἱ ρόπαλον θέτο, καὶ οἱ ἐνερθεν
ποσσὶν ὑπεκλύσθη νηὸς τρόπις. εἶλκετο δ' ἦδη
πίεσματα, καὶ μέθυ λείβον ὑπερ' ἄλός. αὐτὰρ Ἰήσων

516. Διὶ Vat. unus man. sec., et conī. Stephanus: δὴ L. G, vulg.

517. ἐστήωτες ἐπὶ γλώσσησι conieci: ἢ θέμις εὐαγέως Merkel: ἢ θέμις ἐστί τῶος ἐπὶ τε codd.: δὴ λοιβάς, ἢ θέμις ἐστί, θεοῖς Gerhard.

523. ἀρτυνέσθαι Paris. unus, Brunck.

533. ὑπεκλάσθη schol. Par.

516. ἐπὶ δὴν: on the analogy of ἐπὶ δηρόν (*Il.* 9. 415). The Schol. treats it as a compound ἐπιδήν, and explains it by μετὰ χρόνον. Διὶ: Ruhnken explains this as Ζεὺς Τέλειος (*Athen.* 1. 28), Merkel as Ζεὺς Σωτήρ (*Athen.* 2. 7), which is more probable.

517. The end of the sacrifice and feast was the burning of the tongues of the victims, over which they poured a libation; cf. *Od.* 3. 341, γλώσσης δ' ἐν πυρὶ βάλλον ἀνιστάμενοι δ' ἐπέλειβον. Probably ἐστήωτες is the right reading. It, and not the Homeric ἐσταότες, is the form Ap. always uses. The corruption would be caused by the fact that Ap. uses both ἢ θέμις and ἡ θέμις ἐστί.

520. ἐκ δ' . . . ἄκραι: 'by reason of the wind the forelands, standing out clear in the morning air, were washed by the tossing sea.' For εὐδίοιο cf. ὑπεύδιος, 584. These lines recall the words of Cassandra, *Aesch. Ag.* 1179, λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς

πρῶτον ἐσήξειν, ὥστε κύματος δίκην Κλύζειν πρὸς αὐγὰς κ.τ.λ.

523. ἀρτύνασθαι ἐρετμά: more fully *Od.* 4. 782, ἠρτύναντο δ' ἐρετμά τροποῖς ἐν δερματίνοισι. The oars had been used in the launching, v. 378.

526. δόρυ θείον: cf. 4. 582, αὐδῆν γλαφυρῆς νηὸς δόρυ. The Aigo was called εὐλαος τρόπις (*Orph. Arg.* 707), and *fatidici ratis* (*Val. Fl.* 1. 2), on account of the beam in it endowed with human utterance and prophetic powers.

527. Δωδωνίδος: πιθανῶς ἐκ τῆς Δωδωνίδος φησὶ δρυὸς τὸ ξύλον εἶναι ἐν τῇ Ἀργοῖ τὸ φωνῆεν, ἐπεὶ καὶ αὐτὴ ἐφθέγγετο, ὡς φησιν Ὀμηρος (*Od.* 14. 327): ὕφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλήν ἐπακούσαι. Schol.; cf. *Val. Fl.* 1. 302.

528. ἐπισχερῶ: v. n. 330.

529. Cf. 395 sqq.

531. σθένος Ἡρακλῆος: v. n. 122.

533. ὑπεκλύσθη: 'was plunged deep.' The Schol. on 1290 tells us that

δακρυόεις γαίης ἀπὸ πατρίδος ὄμματ' ἔνεικεν. 535
οἱ δ', ὥστ' ἠίθεοι Φοίβῳ χορὸν ἢ ἐνὶ Πυθῶ
ἢ που ἐν Ὀρτυγίῃ, ἢ ἐφ' ὕδασι νῆσμονοῖο
στησάμενοι, φόρμιγγος ὑπαὶ περὶ βωμόν ὄμαρτῆ
ἐμμελέως κραιπνοῖσι πέδον ῥήσσωσι πόδεσσιν·
ὥς οἱ ὑπ' Ὀρφῆος κιθάρῃ πέπληγον ἔρετμοῖς 540
πόντου λάβρον ὕδωρ, ἐπὶ δὲ ῥόθια κλύζοντο·
ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκειν ἄλμη
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.
στράπτε· δ' ὑπ' ἡελίῳ φλογὶ εἴκελα νηὸς ἰούσης
τεύχεα· μακραὶ δ' αἰὲν ἐλευκαίνοντο κέλευθοι, 545
ἀτραπὸς ὡς χλοεροῖο διειδομένη πεδίοιο.
πάντες δ' οὐρανόθεν λεῦσσον θεοὶ ἡματι κείνω
νῆα καὶ ἡμιθέων ἀνδρῶν μένος, οἷ τὸτ' ἄριστοι
πόντον ἐπιπλώεσκον· ἐπ' ἀκροτάτησι δὲ νύμφαι
Πηλιάδες κορυφῆσιν ἐθάμβεον εἰσορώουσαι 550
ἔργον Ἀθηναίης Ἰτωνίδος, ἣδὲ καὶ αὐτοῦς

542. κήκειν Stephanus: ἐκήκειν L, G.

551. Ἰτωνίδος schol., *Et. Mag.* 479, 52, Tzetzes ad Lycophr. 355: Τριτωνίδος G; Τριτωνίδος supr. script. γρ. Ἰτωνίδος L.

Antimachus in his *Lyde* said that Heracles was put ashore by his comrades διὰ τὸ καταβαρεῖσθαι τὴν Ἀργὴν ὑπὸ τοῦ ἥρωος. Aristotle (*Pol.* 3. 9) refers to the story that the Argo herself refused to take H. on board on account of his surpassing stature and might. Cf. *Aen.* 6. 412 (of Charon's boat), simul accipit alveo Ingentem Aeneam. Gemuit sub pondere cymba, etc.

535. Cf. *Aen.* 3. 10, Litora tum patriae lacrimans portusque relinquo. "In the more trivial, no less than in the more important, features of his character, Aeneas is drawn after Jason: not only is he the daring adventurer, the intrepid navigator, the faithless seducer, but he leaves home weeping" (Henry, *Aeneidea* ii 350).

537. Ὀρτυγίη: v. n. 419. Ἰσμηνοῖο: in Boeotia, cf. Strab. 351, 19.

539. ῥήσσωσι: for ῥήσσωσιν = *trifruidiare* cf. *Il.* 18. 571, ῥήσσωσιντες ἀμαρτῆ Μολπῆ τ' ἰνυμῶ τε ποσὶ σκαίροντες ἔποντο.

540. Cartault observes that Orpheus filled the place of the *τριηραύλης* on the trireme.

542. 'on this side and on that the

dark brine seethed in foam'; cf. *Od.* 5. 455, θάλασσα δὲ κήκει πολλή.

543. μορμύρουσα: 'roaring and boiling,' cf. *Il.* 18. 403, ἀφρῶ μορμύρων ῥέεν ἄσπετος. For the reading v. App. 1.

544. στράπτε . . . τεύχεα: cf. Hes. *Sc.* 451, φλογὶ εἴκελα τεύχεα πάλλων. *Aen.* 8. 92, fulgentia longe scuta virum. The form *στράπτω* (= *ἀστράπτω*) occurs earlier only in Soph. *O. C.* 1515, where see Jebb.

545-6. μακραὶ . . . πεδίοιο: 'and a long white track of foam was ever in their wake, like a path seen stretching through a grassy plain.' For *δειδομένη* cf. Call. *Del.* 191, *δειδομένη ἐν ὕδατι νῆσος*.

547. Cf. Cat. 64. 12, Quae (*sc.* Argo) simul ac rostro ventosum proscidit aequor, Tortaque remigio spumis incanduit unda, Emersere feri caudenti e gurgite vultus Aequoreae monstrum Nereides admirantes.

551. Ἰτωνίδος: the Thessalian designation Ἰτωνίς is far more appropriate here than *Τριτωνίς*, as the Argo was built at Pagasae near which the town of Ἰτων was situated (*Il.* 2. 696):

- ἦρωας χείρεσσιν ἐπικραδάοντας ἐρετμά.
 αὐτὰρ ὄγ' ἐξ ὑπάτου ὄρεος κίεν ἄγχι θαλάσσης
 Χείρων Φιλλυρίδης, πολιῆ δ' ἐπὶ κύματος ἄγῃ
 τέγγε πόδας, καὶ πολλὰ βαρεῖη χειρὶ κελεύων. 555
 νόστον ἐπευφήμησεν ἀκηδέα νισσομένοισιν.
 σὺν καὶ οἱ παράκοιτις ἐπωλένιον φορέουσα
 Πηλεΐδην Ἀχιλῆα, φίλῳ δειδίσκετο πατρί.
 Οἱ δ' ὅτε δὴ λιμένος περιηγέα κάλλιπον ἀκτὴν
 φραδμοσύνη μῆτι τε δαΐφρονος Ἀγνιάδαο 560
 Τίφυος, ὅς ῥ' ἐνὶ χερσὶν εὐξοα τεχνηέντως
 πηδάλι ἀμφιέπεσκέ, ὄφρ' ἔμπεδον ἐξιθύνει,
 δὴ ῥα τότε μέγαν ἰστόν ἐνεστήσαντο μεσόδμη,
 δῆσαν δὲ προτόνοισι, τανυστάμενοι ἐκάτερθεν,
 καδ' δ' αὐτοῦ λῖνα χεύαν, ἐπ' ἠλακάτην ἐρύσαντες. 565
 ἐν δὲ λιγὺς πέσεν οὖρος· ἐπ' ἰκριόφιν δὲ κάλῳας
 ξεστήσῃσι περόνησι διακριδὸν ἀμφιβαλόντες

561-861. om. G.

564. δῆσάν τε Brunck.

565. ὑπ' ἠλάκατα τανύσαντες schol. Ven. ad *Il.* 16. 183, *Et. Mag.* 424, 50.

Strabo (376, 26) mentions τὸ τῆς Ἰτωνίας Ἀθηνᾶς ἱερόν, cf. Call. *Cer.* 74, Ἰτωνιάδος . . . Ἀθαναίας ἐπ' ἄεθλα.

554. πολιῆ . . . ἄγῃ: v. n. 454. Ap. alone uses ἄγῃ for αἰγιαλός or ῥηγμῖς.

555. πολλά . . . κελεύων: 'with many a cheering wave of his stout hand'; an echo in a different sense of Arat. 631, μεγάλη ἀνά χειρὶ κελεύει.

556. νόστον κ.τ.λ.: 'invoked a sorrowless return from their voyage.' For the constr. of ἐπευφημέω v. n. 4. 295.

557. ἐπωλένιον φορέουσα: cf. *Il.* 6. 400 (of Andromache), παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα.

558. δειδίσκετο πατρί: cf. *Aen.* 2. 674, parvumque patri tendebat Iulum: Val. Fl. I. 255, Iamque aderat summo decurrens vertice Chiron, Clamantemque patri procul ostentabat Achillen. δειδίσκετο is here used in its primary sense of 'showing' (ἐδείκνυε, Schol.); in the *Od.* this verb means 'to pledge.' In the *Orph. Arg.* the heroes stay to visit Chiron on the entreaty of Peleus who longed to see his son. The ordinary tradition made the marriage of Peleus and Thetis subsequent to the Argonautic expedition, cf. Cat. 64.

559. περιηγέα: 'curving,' 'rounded,'

cf. 3. 138, etc. In Call. *Del.* 198, it is used of the Cyclades lying in a circle round Delos.

563. μεσόδμη: for an illustration of the probable nature of this v. M. and R. *Od.* Appendix 1. 12. They say, "We may suppose it to have been a three-sided vertical box, with the open side facing the stern, . . . When the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height."

564. προτόνοισι: 'forestays.' The mast was held upright by three ropes, two fastened forward (πρότονοι), one at each side of the prow (ἐκάτερθεν), and one aft (ἐπίτονος); cf. *Od.* 2. 425, 12. 409.

565. ἠλακάτην: τὸ λεπτότατον καὶ ἀκρότατον μέρος τοῦ ἰστοῦ . . . ὑπὲρ ὃ ἐστὶ τὸ καρχῆσιον. Schol. It was spindle-shaped, hence its name (cf. ἄτρακτος). For the exact relation between the ἠλακάτη and καρχῆσιον v. Cartault, *La Trière Athénienne* 117 sqq.

566-567. ἐπ' ἰκριόφιν . . . ἀμφιβαλόντες: taking ἰκρια, as in 4. 80, 1663, in its usual Homeric sense of the partial deck of the vessel, the meaning will be

- Τισαίην εὐκῆλοι ὑπὲρ δολιχὴν θεῶν ἄκρη.
 τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν ἀοιδῆ
 Οἰάγροιο πάϊς νηοσσόον εὐπατέρειαν 570
 Ἄρτεμιν, ἣ κείνας σκοπιάς ἀλὸς ἀμφιέπεσκεν
 ῥυομένη καὶ γαίαν Ἰωλκίδα· τοὶ δὲ βαθείης
 ἰχθύες αἰσσοῦντες ὑπερθ' ἀλός, ἄμμιγα παύροις
 ἄπλετοι, ὑγρὰ κέλευθα διασκαίροντες ἔποντο.
 ὡς δ' ὀπὸτ' ἀγραύλοιο κατ' ἰχνια σημαντήρος 575
 μυρία μῆλ' ἐφέπονται ἄδην κεκορημένα ποίης
 εἰς αὐλιν, ὃ δέ τ' εἶσι πάρος σύριγγι λιγείῃ
 καλὰ μελιζόμενος νόμιον μέλος, ὧς ἄρα τοίγε
 ὠμάρτευν· τὴν δ' αἰὲν ἐπασσύτερος φέρειν οὖρος.
 Αὐτίκα δ' ἠερίη πολυλήϊος αἶα Πελασγῶν 580

572. τῆ δὲ Pariss. tres, Brunck.

that, as the Argo was running before the wind, the *κάλωες* (= *πόδες*, 2.932, the sheet-lines of the square sail) were made fast to pegs or cleats (*περόναι*) at intervals on both sides of the deck. The Schol. explains *ἔκρια* as either *σανιδώματα*, or *κέραια*, and *περόναι* as either *πάσσαλοι* or *κρίκοι*.

de M., following Cartault, understands by *ἔκρια*, 'the yard,' and by *περόναι* 'rings,' through which the ropes passed. Seaton (*Cl. Rev.* x. 170) inclines to Vars' view that the *περόναι* (*cabillots*, belaying-pins) round which the ropes were fastened were attached to something of the nature of an *ἔκριον*, such as a 'hive-rail' (*râtelier*).

κάλωες and *κάλωας* are new formations of *ἄρ.*; in Hom. we find only *κάλους*, *Od.* 5. 260.

568. *Τισαίην ἄκρη*: *ἀκρωτήριον* *Θεσσαλίας*· *οἱ δὲ*, *Θεσπρωτίας*. Schol. Cf. Val. Fl. 2. 7, *Templaque Tisaeae mergunt obliqua Dianae*.

569. *εὐθήμονι*: 'harmonious,' *lit.* 'well put together.' The Schol. also suggests *διὰ τὸ εὖ διατιθέναι τὰς τῶν ἀκουόντων ψυχὰς*. Aesch. uses it actively *Cho.* 84, *δμῶαι δμῶμάτων εὐθήμονες*.

570. *νηοσσόον*: *ἢ διὰ τὸ σῶζειν τὰς ναῦς, ἢ διὰ τὸ σεύειν καὶ κινεῖν αὐτάς*. There is the same ambiguity in *λαοσσόος*, which in Hom. is connected with *σεύω*, in later Gr. poetry with *σάζω*. The analogy of *πολισσόςος* favours the first interpretation of the Schol. The epithet

is applied to Artemis here only, but her character as a sea-goddess is fully attested; cf. Farnell. *Cults* II. 430.

572. *Ἰωλκίδα*: Iolcus, the birthplace of Jason, was a few miles from Pagasae. It gave its name to the whole neighbouring coast, cf. Strab. 375. 4, *καλεῖται δὲ καὶ ὁ συνεχῆς αἰγιαλὸς Ἰωλκός*.

573. *παύροις*: 'small,' a meaning first found in Hes. *Op.* 536. For the dat. with *ἄμμιγα*, which is only found in Alex. Greek, cf. 2.983.

574. *διασκαίροντες*: 'bounding thro','
ἄπ. λεγ. The ending of the line is an echo of *Il.* 18. 572, quoted on 539.

575. *ἄρ.* modifies the simile found in *Il.* 13. 492, *λαοὶ ἔπονθ' ὡς εἴ τε μετὰ κτίλον ἔσπετο μῆλα Πιόμεν' ἐκ βοτάνης*.

σημαντήρος: = *σημάντορος* (355), 'herdsman.' In 3.1403, *κλήρου σημαντήρα* = *κλήρου δεσπότην*, 'owner of the soil.' Josephus is the only other writer to use the word, and always in the sense of 'seal,' 'signet.'

577. *σύριγγι*: cf. *Il.* 18. 525, *δύω δ' ἄμ' ἔποντο νομῆες Τερπόμοιο σύριγγι*.

578. *νόμιον*: 'pastoral.'

579. *ἐπασσύτερος*: 'constantly freshening' (*ἄσσον*, *ἄσσύτερος*, with Aeolic *υ*), cf. 994, 2. 472; *Il.* 4. 423, etc.

580. *ἠερίη*: 'misty,' 'dimly seen,' cf. 4. 1239. *ἄρ.* also uses it in the other sense of 'at early dawn' (3. 417), which is the usual meaning in Hom., though in some passages (e.g. *Il.* 1. 496) 'misty' is appropriate. In the sense of 'misty'

δύετο, Πηλιάδας δὲ παρεξήμειβον ἐρίπνας
 αἰὲν ἐπιπροθέοντες· ἔδυνε δὲ Σηπιάς ἄκρη,
 φαίνεται δ' εἰναλίη Σκίαθος, φαίνονται δ' ἄπωθεν
 Πειρεσιαὶ Μάγνησά θ' ὑπεύδιος ἠπέριοιο
 ἀκτὴ καὶ τύμβος Δολοπήιος· ἔνθ' ἄρα τοίγε 585
 ἐσπέριοι ἀνέμοιο παλιμπνοίησιν ἔκελσαν,
 καὶ μιν κυδαίνοντες ὑπὸ κνέφας ἔντομα μῆλων
 κείαν, ὄρνομένης ἀλὸς οἴδματι· διπλόα δ' ἀκταῖς
 ἤματ' ἐλινύεσκον· ἀτὰρ τριτάτῳ προέηκαν
 νῆα, τανυσσάμενοι περιώσιον ὑψόθι λαΐφος. 590
 τὴν δ' ἀκτὴν Ἀφέτας Ἀργοῦς ἔτι κικλήσκουσιν.
 *Ἐνθεν δὲ προτέρωσε παρεξέθεον Μελίβοιαν,
 [ἀκτὴν τ' αἰγιαλὸν τε δυσήνεμον εἰσορόωντες.]
 ἠῶθεν δ' Ὀμόλην αὐτοσχεδὸν εἰσορόωντες
 πόντῳ κεκλιμένην παρεμέτρεον· οὐδ' ἔτι δηρὸν 595

582. ἀκτὴ Meineke.

586. πάλιν πνοιῆσιν vulg.

593. unciis inclusit Wellauer: ἐκπερόωντες Meineke: ἐκνεύσαντες Brunck: ὄρω-
 δούντες Jacobs.

it is connected with ἀήρ, in the other sense with ἠρι, early. See also on 4. 1239. Πελασγῶν: τῶν Θεσσαλῶν ἀπὸ Πελάσγου τοῦ Ἰνάχου, ἢ ἀπὸ Πελασγῶν ἔθνους βαρβαρικοῦ οἰκήσαντος τὴν Θεσσαλίαν. Schol. Various theories with regard to the Pelasgi are discussed in Busolt, I: 164-176, E. Meyer, *Forschungen* 1-124.

582. Σηπιάς ἄκρη: S. E. promontory of Magnesia, cf. Eur. *Androm.* 1266.

583. Σκίαθος: an island off Thessaly, near Euboea.

584. Πειρεσιαί: this town, which the Schol. says was in Magnesia, cannot be the same as that mentioned in 37 supr., which could not have been visible, being almost in the heart of Thessaly. ὑπεύδιος: 'clear in the summer air' (Way). L. and S. are wrong in saying that in Ap. it means 'somewhat calm'; it is rather 'under a clear sky' (v. n. 603), cf. 3. 1202, where it is used of a place open to heaven, and 4. 1731. Aratus (1012) lengthens the penult., and also lengthens that of εἶδιος in arsis; Ap. never does so, though he has both quantities in ἐνδιος (I. 603, 4. 1312).

585. τύμβος Δολοπήιος: Val. Fl. 2. 10, Dolopeia busta. Dolops, son of Hermes, perished at Magnesia.

587. μιν: i.e. Dolops. ἔντομα: specially used of victims offered to the shades as opp. to ἱερεῖα, cf. Hdt. 2. 119.

590. περιώσιον: v. n. 466.

591. Ἀφέται: lit. 'loosing place' (ἀφήμι), cf. Strab. 374, 38, Ἀφέται ὡς ἂν ἀφετηρίον τι τῶν Ἀργοναυτῶν: Hdt. 7. 193.

592. Μελίβοιαν: the birthplace of Philoctetes at the foot of Mt. Ossa. It was famous for its purple dye, Meliboea purpura, *Aen.* 5. 251, *Lucr.* 2. 500.

593. This line may be a survival from the earlier recension, as Gerhard and Wellauer think. Brunck's ἐκνεύσαντες, 'keeping clear of,' is from *Orph. Arg.* 460. Merkel adopts Meineke's ἐκπερόωντες, 'passing by.' δυσήνεμον refers to the storms which arise off that coast, in one of which the fleet of Xerxes was destroyed, v. Hdt. 7. 188, Strab. 380, 48.

594. Ὀμόλην: a mountain near Mt. Ossa, cf. *Aen.* 7. 675, Descendant Centauri Homolen.

595. πόντῳ κεκλιμένην: lit. 'leaning on the deep,' i.e. sloping down to the shore, cf. *Od.* 13. 235, ἀκτὴ κεῖθ' ἀλλ' κεκλιμένη: Swinburne, *Triumph of Time*, 'The low downs lean to the sea.' See also 938. παρεμέτρεον: Ap. alone

μέλλον ὑπέκ ποταμοῖο βαλεῖν Ἄμυριοι ῥέεθρα.
 κείθεν δ' Εὐρυμενάς τε πολυκλύστους τε φάραγγας
 Ὀσσης Οὐλύμποιο τ' ἐσέδρακον· αὐτὰρ ἔπειτα
 κλίτεια Παλλήναια, Καναστραίην ὑπὲρ ἄκρην,
 ἦνυσαν ἐννύχιοι πνοιῇ ἀνέμοιο θέοντες. 600
 ἦρι δὲ νισσομένοισιν Ἄθω ἀνέτελλε κολώνη
 Θρηκική, ἣ τόσσον ἀπόπροθι Λῆμνον εἶδον,
 ὅσσον ἐς ἔνδιόν κεν εὐστολος ὀλκὰς ἀνύσσαι,
 ἀκροτάτῃ κορυφῇ σκιάει, καὶ ἐσάχρι Μυρίνης.
 τοῖσιν δ' αὐτῆμαρ μὲν ἄεν καὶ ἐπὶ κνέφας οὖρος 605
 πάγχυ μάλ' ἀκραῆς, τετάνυστο δὲ λαίφεα νηός.
 αὐτὰρ ἄμ' ἠελίοιο βολαῖς ἀνέμοιο λιπόντος
 εἰρεσίῃ κραναὴν Σιωτηίδα Λῆμνον ἴκοντο.

601. ἀνέτειλε Paris. unus, *Et. Mag.* (p. 65, Gaisford).

uses this compound in the sense of 'passing by,' cf. 1166, 2. 937. The simple μετρέω, 'to traverse,' is found in 930, as in *Od.* 3. 179, πέρασος μέγα μετρήσαντες. Cf. Lat. *mare*, or *iter*, *metiri*, *emctiri*.

596. μέλλον: 'delayed.' ὑπεκβαλεῖν: ἀμείψαι. Schol. Ἄμυριοι: a river in Thessaly. cf. 4. 617.

597. Εὐρυμενάς: cf. Livy 39. 25, where Philip's claim to the town in 185 B.C. is disputed.

599. κλίτεια . . . ἦνυσαν: 'reached the slopes,' cf. Soph. *Ant.* 805, θάλαμον Ἀντιγόνην ἀνύτουσαν. Καναστραίην ἄκρην: the cape terminating the peninsula of Pallene in Thrace.

601. Ἄθω: the Homeric form is Ἀθῶω, from Ἀθῶωσ (*Il.* 14. 229). Another instance of the so-called Attic declension in Ap. is Τάλως, Τάλω (4. 1638, 1670); cf. also the form ἄνεω, 3. 503n. In Λεώδοκος (1. 119) the first element is the Attic λεῶσ, though Ap. always uses λαός as the noun, and in the comp. Λαοκόων (1. 192).

602 sqq. "which with its highest peak casts a shadow on Lemnos, which is distant from it as far as a well-trimmed merchantman would cover from day-break to noon, even as far as Myrina." The force of καί (604), which the Schol. regards as superfluous, is that the shadow reaches even the remote S.W. corner of Lemnos, where Myrina was situated; cf. Soph. *fr.* 348, Ἄθωσ σκιάζει νῶτα Λημ-

νίας βοός, *Plin. N. H.* 4. 12. 23. Myrina in cuius forum solstitio Athos calcatur umbram. Lemnos is about 45 miles from Athos.

603. ἔνδιον: from the root *diF* (shine), Skt. *div*, Lat. *divus*, *dies*, etc., so that ἔνδιος meant 'in the full light of day,' i.e. at noon, cf. *Od.* 4. 450, ἔνδιος δ' ὁ γέγων ἦλθε. The Alex. writers used τὸ ἔνδιον for 'noon.' In 4. 1312 the penult. is short. Meikel explains ἐς ἔνδιον in our passage by *ad vesperam usque* on two grounds: (1) that the Argo itself, sailing with a favourable breeze, took from dawn till eve to reach Lemnos from Athos; (2) that both ἔνδιος and δέιλη are derived in *Et. Mag.* (261, 20; 339, 1), παρὰ τὸ ἐνδεῖν καὶ ελαττοῦσθαι τὴν ἡμέραν, though ἔνδιος is explained by ἡμεσημβρία. He also cites *Plut. Sympr.* viii 6, ἔνδιον γὰρ τὸ δειλιανόν. εὐστολος: cf. Soph. *Phil.* 516, ἐπ' εὐστόλου ταχεῖας νεός, where Jebb explains it 'well-equipped.'

605. ἄεν: a thematic form from ἄημι, as though there were a present ἄω; cf. 2. 1228. Rzsch suggests that it is formed on the analogy of ἔεν, from εἶμι. ἐπὶ κνέφας: 'for the night,' i.e. throughout it, cf. 4. 1295, etc.

607. The wind died down with the dying day, and so they rowed on to Lemnos, cf. 651. de M. mistranslates, "mais, aux premiers rayons du soleil, le vent s'apaisa"; so too Lehrs, "sed cum solis primis radiis," etc.

608. Σιωτηίδα: the earliest inhabitants

Ἔνθ' ἄμυδις πᾶς δῆμος ὑπερβασίησι γυναικῶν
 νηλειῶς δέδμητο παροιχομένῃ λυκάβαντι. 610
 δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναικας
 ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ ληιάδεσσιν
 τρηχὺν ἔρου, ἃς αὐτοὶ ἀγίνεον ἀντιπέρθηεν
 Θρηκικίην δηοῦντες· ἐπεὶ χόλος αἰνὸς ὄπαζεν
 Κύπριδος, οὐνεκά μιν γεράων ἐπὶ δηρὸν ἄτισσαν. 615
 ᾧ μέλαι, ζήλοιο τ' ἐπισμυγερώς ἀκόρητοι.
 οὐκ οἶον σὺν τῆσιν εὐὸς ἔρραισαν ἀκοίτας
 ἀμφ' εὐνή, πᾶν δ' ἄρσεν ὁμοῦ γένος, ὥς κεν ὀπίσσω
 μήτινα λευγαλέοιο φόνου τίσειαν ἀμοιβήν.
 οἷη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς 620
 Ὑψιπύλεια Θόαντος, ὃ δὴ κατὰ δῆμον ἄνασσειν·
 λάρνακι δ' ἐν κοίλῃ μιν ὑπερθ' ἀλὸς ἦκε φέρεσθαι,
 αἶ κε φύγη. καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο
 πρόσθεν, ἀτὰρ Σίκινόν γε μεθύστερον αὐδηθεῖσαν

613. τὰς Vat. unus, ed. Flor.

615. ἐπιδηρὸν ed. Flor.

623. φύγοι Paris. unus, Brunck.

of Lemnos were the Σύντιες, cf. *Il.* 1. 594, *Od.* 8. 294, *Thuc.* 2. 98. They were a Thracian tribe, the name denoting robbers or pirates (σίνεσθαι).

609 sqq. The Argonauts on landing find the island inhabited only by women who had slain their husbands for infidelity, and all others of the male sex through fear of vengeance. This slaughter was one of the horrors which gave rise to the proverbial expression *Λήμνια ἔργα* (*Hdt.* 6. 138). Hypsipyle, daughter of King Thoas (whom she had secretly spared), is now queen. The Argonauts during their sojourn begat the race of Minyae, who afterwards inhabited the island (*Hdt.* 4. 145). Pindar (*P.* 4) says that it was on the return voyage the Argonauts visited Lemnos.

610. *λυκάβαντι* : v. n. 198. For the dat. of time cf. 3. 225, *Bion* 6. 15, ὕλφ *λυκάβαντι*. *Hom.* has the gen. *Od.* 14. 161, τοῦδ' αὐτοῦ *λυκάβαντος*.

611. *κουριδίας* : in the Homeric sense of lawful wives as opposed to concubines. *ἀπηνήναντο* : this compound was used especially of refusing the intercourse of love, e.g. *Od.* 10. 297, ἀπηνήνασθαι θεοῦ εὐνήν.

614. ὄπαζεν : 'pursued,' *instabat*, cf. *Il.* 8. 103, χαλεπὸν δέ σε γῆρας ὄπαζει. Much oftener it means 'to give,' e.g. 511.

615. The Schol. describes the vengeance of Cyprus : αἱ Λήμνιαι γυναῖκες ἐπιπολὺ τῶν τῆς Ἀφροδίτης τιμῶν ὀλιγορήσασαι καθ' ἑαυτῶν τὴν θεὸν ἐκίνησαν, πάσαι γὰρ δυσσομίαν ἐπέβαλεν, ὡς μηκέτι αὐτὰς τοῖς ἀνδράσιν ἀρέσκειν.

616. ἐπισμυγερώς : 'to their own sorrow,' cf. *Od.* 3. 195, ἐπισμυγερώς ἀπέτισεν.

617. τῆσιν : i.e. the captive maidens.

620. γεραροῦ : 'aged,' cf. 683 ; in *Hom.* it means 'worthy of honour.'

622. λάρνακι : 'ark,' cf. *Simon.* 37. 1, *Smyth, Gr. Melic Poets*, p. 322.

623. ἐς Οἰνοίην ἐρύσαντο : εἰλφε τὴν ἱστορίαν παρὰ Θεολύτου. Σίκινος δέ ἐστι νῆσός τις πρὸ Εὐβοίας τὸ πρότερον Οἰνοίη καλουμένη διὰ τὸ εἶναι αὐτὴν ἀμπελόφυτον . . . ὅτι δὲ ἐνθάδε Θόας ἐσώθη καὶ Κλέων ὁ Κουριεὺς ἱστορεῖ καὶ Ἀσκληπιάδης ὁ Μυρλεανός, δεικνύς ὅτι παρὰ Κλέωνος τὰ πάντα μετήμεγκεν Ἀπολλώνιος. Schol., v. *Introd.* ii. The change of the name of the island is mentioned also in *Plin. N. H.* 4. 70.

- νῆσον, ἐπακτῆρες, Σικίνου ἄπο, τόν ῥα Θόαντι 625
 νηϊὰς Οἰνοίῃ νύμφη τέκεν εὐνηθείσα.
 τῆσι δὲ βουκόλαιί τε βοῶν χάλκειά τε δύνειν
 τεύχεα, πυροφόρους τε διατμήξασθαι ἀρούρας
 ῥῆτερον πάσησιν Ἀθηναίης πέλεν ἔργων,
 οἷς αἰεὶ τὸ πάροιθεν ὀμίλειον. ἀλλὰ γὰρ ἔμπης 630
 ἦ θαμὰ δὴ πάπταινον ἐπὶ πλατὺν ὄμμασι πόντου
 δείματι λευγαλέω, ὁπότε Θρήικες ἴασιν.
 τῶ καὶ ὄτ' ἐγγύθι νήσου ἐρεσσομένην ἴδον Ἀργώ,
 αὐτίκα πασσυδίῃ πυλέων ἔκτοσθε Μυρίνης
 δῆια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο, 635
 Θυιάσιν ὠμοβόροις ἴκελαι· φὰν γὰρ πον ἰκάνειν
 Θρήικας· ἢ δ' ἅμα τῆσι Θοαντιάς Ἰψιπύλεια
 δύν' ἐνὶ τεύχεσι πατρός. ἀμηχανίῃ δ' ἐχέοντο
 ἄφθογοι· τοῖόν σφιν ἐπὶ δέος ἤωρείτο.
 Τείως δ' αὐτ' ἐκ νηὸς ἀριστῆες προέηκαν 640
 Αἰθαλίδην κήρυκα θοόν, τῷπέρ τε μέλεσθαι
 ἀγγελίας καὶ σκῆπτρον ἐπέτρεπον Ἑρμείας,

627. τῆσι corr. Brunck: ταῖσι codd.

636. Θυιάσιν ex Et. Mag. 457, 19, restituit Brunck: θυάσιν vulg.: θωάσιν L.

637. ἢ δ' L 16: ἡδ' vulg. τοῖσι ed. Flor., unde ταῖσι Hoelzlin.

638. ἐκέχυντο Paris. unus, Brunck.

642. ἐπέτραπον Herwerden.

625. ἐπακτῆρες: 'fishermen'; in Hom. 'hunters' (ἐπάγειν, sc. κύνας). The order of words is very involved, 'and him did fishermen bring safe to the isle afore-time called Oenoëa but afterward Sicinus from that Sicinus,' etc.

629. Ἀθηναίης ἔργων: cf. Hor. C. 3. 12. 4, telas operosaeque Minervae studium: Aen. 7. 805 (of Camilla), Bellatrix, non illa colo calathisque Minervae Feminæ adsuetæ manus.

631-2. πάπταινον . . . ὁπότε Θρήικες ἴασιν: 'they were watching anxiously when the Thracians will come.' The indic. ἴασιν is used to express greater certainty: they knew it was only a question of time when the Thracians would come, cf. Od. 20. 386, πατέρα προσεδέρεκτο δέγμενος αἰεὶ Ὅππότε δὴ μνηστῆρων ἀναιδέσι χεῖρας ἐφήσει.

635. προχέοντο: effundebantur, cf. Il. 2. 465, ἐς πεδίον προχέοντο.

636. Θυιάσιν ὠμοβόροις: for the

Maenads' savage frenzy cf. Eur. Bacch. 139, 1125 sqq. Ap. borrows the image from Il. 22. 460, μαινάδι ἴση, and the form Θυιάς probably from Aesch. Th. 498, 836.

639. ἐπὶ . . . ἤωρείτο: imminebat, cf. Plut. Pomp. 17, Σερωάριος ἐπρωρείτο Ῥωμαίοις φοβερός.

641. Αἰθαλίδην: Aethalides was the son of Hermes (v. 54), who gave him the power of remembering all things even in Hades. His soul dwelt alternately in the upper and lower worlds. From his body it passed successively into those of Euphorbus, Hermotimus, Pyrrhus, and Pythagoras, without losing consciousness of its previous migrations: cf. Hygin. Fab. 14, Diog. Laert. 8. 1. 4, Aul. Gell. 4. 11. 14.

642. σκῆπτρον: = κηρύκειον, caduceus, the herald's wand, originally an olive branch with garlands (στέμματα) twisted into the form of snakes.

σφωιτέριοι τοκῆος, ὃ οἱ μνήστῳ πόρε πάντων
 ἄφθιτον· οὐδ' ἔτι νῦν περ ἀποιχομένου Ἀχέροντος
 δίνας ἀπροφάτους ψυχῆν ἐπιδέδρομε λήθη· 645
 ἀλλ' ἤγ' ἔμπεδον αἰὲν ἀμειβομένη μεμόρηται,
 ἄλλοθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγάς
 ἠελίου ζωοῖσι μετ' ἀνδράσιν. ἀλλὰ τί μύθους
 Αἰθαλίδω χρεῖώ με διηνεκέως ἀγορεύειν;
 ὅς ῥα τόθ' Ὑψιπύλῃν μειλίξατο δέχθαι ἰόντας 650
 ἤματος ἀνομένοιο διὰ κρέφας· οὐδὲ μὲν ἦοι
 πείσματα νηὸς ἔλυσαν ἐπὶ πνοιῇ βορέαο.

Λημνιαδες δὲ γυναικες ἀνὰ πτόλιν ἴζον ἰοῦσαι
 εἰς ἀγορῆν· αὐτὴ γὰρ ἐπέφραδεν Ὑψιπύλεια.
 καὶ ῥ' ὅτε δὴ μάλα πᾶσαι ὀμιλαδὸν ἠγερέθοντο, 655
 ἀντίκ' ἄρ' ἤγ' ἐνὶ τῆσιν ἐποτρύνουσ' ἀγόρευεν·
 “ᾠ φίλαι, εἰ δ' ἄγε δὴ μενοεικέα δῶρα πόρωμεν

643. ὁ Wellauer: ὅs codd.

644. ἐποιχομένου Köchly.

651. ἀνομένοιο vulg.

653. ἴζον Gerhard.

643. σφωιτέριοι: ἀκαίρως τῷ δικῶ ἐχρήσατο ἀντὶ ἐνικοῦ. Schol. σφωιτέρος was properly the possess. adj. of σφωί, the dual of the 2nd pers. pron. It is so used in *Il.* 1. 216. Rzsch conjectures that the wide use of it in *Ap.* was due to the influence of Zenodotus, who rejected *Il.* 1. 208-9 as spurious, and took σφωίτερον in 216 as poss. pron. of the 2 sing. *Ap.* uses σφωίτερος (a) for 2 pers. sing. 3. 395, (b) for 3 pers. sing. as here; so too Theocr. 25. 55, (c) for 3 pers. pl. = σφέτερος, e.g. 1. 1286, 4. 454 (L. and S. wrongly take it as 2 pers. pl. in these two passages). There is an excellent article on the use and abuse of this word in Butt. *Lexil.*

644. οὐδ' ἔτι . . . λήθη: 'not even now, though he reached the dread swirl of Acheron, has forgetfulness spread like a mist o'er his soul.' In *Hom.* there is only one clear instance of the gen. abs. without a subject expressed, *Il.* 11. 458 (v. Leaf); *Ap.* has it again in 2. 449, 4. 692, 1461. ἀποίχεσθαι was specially used of departing from this life, cf. *Anth. P.* 10. 59, ἀποιχόμενον βίοτοιο. For the loose use of the acc. δίνας without prep. see on 799. ἀπροφάτους: this adj., which seems to have been first

used by Aratus, has two meanings: (1) 'unspeakable,' as here, (2) 'unforetold,' 'unexpected,' 2. 268. For the adv., see on 1201, 2. 62. ἐπιδέδρομε: *Od.* 20. 357, καὶ ἡ δ' ἐπιδέδρομεν ἀχλύς.

646. μεμόρηται: = εἴματα. From the root μεν- (μείρομαι, μῆρα) we get unusual forms in late Greek. Beside μεμόρηται, formed as if from μερόω, we have μεμορμένος 3. 1130, and μεμορημένος *Anth. P.* 7. 286: v. Curtius, *Gr. Verb.* ii 130, Kühner-Blass ii 483.

647. Cf. *Od.* 11. 303 (of the Dioscuri), ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αἶτε Τεθρᾶσι.

651-2. οὐδὲ . . . βορέαο: καίτοι τῆς πνοῆς οὐσης τοῦ βορέου ἐπιτηδείας τοῖς Ἀργοναύταις πρὸς τὸν πλοῦν, ὅμως οὐκ ἔλυσαν τὰ σχοινία. Schol. This is the natural meaning of the words, but, as Wesseling pointed out, the north wind would have been quite unfavourable to the Argonauts, as they were sailing next to Samothrace, which lay to the north of Lemnos, and so he and de M. explain ἐπὶ πνοιῇ βορέαο as meaning 'because the north wind was blowing.' The meaning seems rather to be 'at the breath of the north wind' (cf. 1013), the inference being that it was adverse.

ἀνδράσιν, οἰά τ' ἔοικεν ἄγειν ἐπὶ νηὸς ἔχοντας,
 ἦια, καὶ μέθυ λαρόν, ἵν' ἔμπεδον ἔκτοθι πύργων
 μίμνωιεν, μηδ' ἄμμε κατὰ χρεῖω μεθέποντες 660
 ἀτρεκέως γνώωσι, κακῇ δ' ἐπὶ πολλὸν ἴκηται
 βάξις· ἐπεὶ μέγα ἔργον ἐρέξαμεν, οὐδέ τι πάμπαν
 θυμηδὲς καὶ τοῖσι τόγ' ἔσσεται, εἴ κε δαεῖεν.
 ἡμετέρη μὲν νῦν τοίῃ παρενήνοθε μῆτις·
 ὑμέων δ' εἴ τις ἄρειον ἔπος μητίσεται ἄλλη, 665
 ἐγρέσθω· τοῦ γάρ τε καὶ εἵνεκα δεῦρ' ἐκάλεσσα."
 Ὡς ἄρ' ἔφη, καὶ θῶκον ἐφίζανε πατρὸς εὐοῖο
 λάινον· αὐτὰρ ἔπειτα φίλη τροφὸς ἄρτο Πολυξῶ,
 γῆραι δὴ ρικνοῖσιν ἐπισκάζουσα πόδεσσιν,
 βάκτρω ἐρειδομένη, περὶ δὲ μενείαν' ἀγορεύσαι. 670
 τῇ καὶ παρθενικαὶ πίσυρες σχεδὸν ἐδριόωντο
 ἀδμήτες λευκῆσιν ἐπιχνοαούσῃ ἐθειραῖς.

660. μίμνωσι Brunck. ἄμμε L 16, schol. : ἄμμι vulg.

662. ὀρέξαμεν L, Vatt. tres.

663. κεν τοῖσι Wellauer: τοῖσιν γε τὸδ' ἔσσεται Brunck.

672. ἐπιχνοαούση Passow: ἐπιχνοαούσαι codd.: ξανθῆσιν ἐπιχνοαούσαι Brunck: λευρῆσιν ἐπιχνοαούσαι Gerhard.

660. μίμνωιεν: Brunck, objecting to the opt. as solecistic, read μίμνωσι. We have the transition from opt. to subj. after a secondary tense in 446. The opt. in a final clause after a primary tense is very rare, v. Goodwin (*M.T.* 322), and Leaf on *Il.* 7. 340. Other instances in Ap. are 1. 797, 1005; 4. 365, 399. The opt. with ὡς ἄν, or κεν, in such cases is found only in the *Od.* (Goodwin, 329). Ap. has it in 3. 293; 4. 536, 766, 841. μηδ' . . . γνώωσι: μήπως διὰ τὴν τῶν ἐπιτηδείων ἀνάγκην καὶ χρεῖαν εἰσιόντες εἰς τὴν πόλιν ἀκριβῶς τὰ καθ' ἡμᾶς μάθωσιν. Schol.

662. μέγα ἔργον ἐρέξαμεν: cf. *Od.* 19. 92, ἔρδουσα μέγα ἔργον, ὃ σῆ κεφαλῆ ἀναμάξεις.

663. καί: even in the eyes of strangers, who have no immediate interest in the matter, their conduct may not be well-pleasing; Wellauer's κεν is needless.

664. παρενήνοθε: ἀντὶ τοῦ παρελήλυθε. Schol. This compound is ἄπ. λεγ. In 4. 276 we have ἐπενήνοθεν, which occurs in *Il.* 2. 219, ἐπενήνοθε λάχνη, where Curtius explains it from a stem ἀνοθ- for ἀνοθ of ἄνοθος, etc., and Leaf, who inclines to ἐπανήνοθε,

regards it as a redupl. pluperf. Buttm., *Lexil.*, says that the explanation of the Homeric ἐπενήνοθε in Apollon. *Lex.*, ἐπήν, ἐπέκειτο, which was certainly very old, may have been the cause of Ap. using ἐνήνοθεν as a mere variation for the verb substantive, so that παρενήνοθε here = πάρεστι, παράκειται, and ἐπενήνοθεν (4. 276) = ἔπεστι. In *Il.* 11. 266 we find ἀνήνοθεν, in Hes. *Sc.* 269 κατενήνοθεν.

667. θῶκον λάινον: in the earliest days the agora was surrounded with large stones sunk into the earth (*Od.* 6. 267). These solid stone seats (ἔστοι λίθοι, *Od.* 8. 6, *Il.* 18. 504) were occupied by the chieftains in their deliberations.

668. Πολυξῶ: Val. Fl. 2. 316, vates Phoebæ dilecta Polyxo, Non patriam, non certa genus.

669. ρικνοῖσιν: 'shrivelled,' cf. h. Hom. *Ap.* 317, Ἥφαιστος ρικνὸς πόδας. ἐπισκάζουσα: 'limping upon,' a compound only found in late Greek.

670. περὶ: = περισσῶς, v. n. 138.

671. πίσυρες: Aeol. for τέσσαρες, cf. Lat. *petorritum*.

672. ἐπιχνοαούση: a probable restoration. The comp. is ἄπ. λεγ., but we

στῆ δ' ἄρ' ἐνὶ μέσση ἀγορῇ, ἀνὰ δ' ἔσχεθε δειρὴν
ἦκα μόλις κυφοῖο μεταφρένου, ὧδέ τ' ἔειπεν·

“ Δῶρα μὲν, ὡς αὐτῇ περ ἔφαιδάνει Ἰψιπυλεΐη, 675
πέμπωμεν ξείνοισιν, ἐπεὶ καὶ ἄρειον ὀπάσσαι.

ἤμμι γε μὴν τίς μῆτις ἐπαύρεσθαι βιότιοι,
αἱ κεν ἐπιβρίση Θρηΐξ στρατός, ἤε τις ἄλλος
δυσμερέων, ἃ τε πολλὰ μετ' ἀνθρώποισι πέλονται;
ὡς καὶ νῦν ὄδ' ὄμιλος ἀνώστως ἐφικάνει. 680

εἰ δὲ τὸ μὲν μακάρων τις ἀποτρέποι, ἄλλα δ' ὀπίσσω
μυρία δημοτῆτος ὑπέρτερα πῆματα μίμνει,

εὖτ' ἂν δὴ γεραραὶ μὲν ἀποφθινύθωσι γυναικες,
κουρότεραι δ' ἄγονι στυγερὸν ποτὶ γῆρας ἵκησθε.

πῶς τῆμος βώσεσθε δυσάμμοροι; ἦε βαθείαις 685
αὐτόματοι βόες ἤμμι ἐνὶ ζευχθέντες ἀρούραις

γειοτόμον νεοῖο διειρύσσουσιν ἄροτρον,

677. ἐπαυρέσθαι v.l. in schol.: ἐπαυράσθαι Vatt. duo.

683. ἀποφθινύθωσι Paris. unus, Vind., Vrat., et conii. Stephanus: ἀποφθινύθωσι vulg.

have the simple verb in 2. 43, *χνοόοντας* ἰούλους, ‘the bloom of the first down,’ and 2. 779, *χνοόοντα* ἰούλους, cf. Soph. *O.T.* 742, *χνοάζων* ἄρτι λευκανθές κάρα, ‘the silver just lightly strewn among his hair’ (Jebb). Samuelsson, urging (1) that it is the maidens, not Polyxo, who should be described in this line, (2) the unusual shortening of final *η*, (3) that *χνοάω* is always used of young people except in the passage of Soph., retains *ἐπιχνοόουσαι*, and thinks that *λευκός* may be used here of very light yellow hair, ‘color *inter flavum et album*,’ a meaning which he tries to find in Strab. 219, 8, ἡ δὲ Κραῖθις τοὺς ἀνθρώπους ξανθοτριχεῖν καὶ λευκοτριχεῖν ποιεῖ λουομένους. *ἐθείραις*: in Hom. always used of horses’ hair.

673-4. ἀνὰ . . . μεταφρένου: ‘raised her neck slowly and with difficulty from her curved shoulders.’ This constr. of *ἀνέχω* is, as far as I know, unique. See Soph. *O.T.* 174. *μόλις*: Ap. never uses the Homeric *μόλις*. *κυφοῖο*: cf. Cat. 64. 350, *ἰπυρνο* (so Ellis) canos solvent a vertice crines.

677. ἐπαύρεσθαι: in all the old edd. we find *ἐπαυρέσθαι*. The Schol. observes that as paroxytone it is an aor. = ἀπολαῦσαι, and as proparox. a pres.

= ἀπολαύειν. As the pres. was *ἐπαυρίσκομαι* (*ἐπαύρομαι* being non-existent), *ἐπαυρέσθαι* must have been the original accentuation as an aor. form, and so we find it in Eur. *I.T.* 529. Buttm. says, ‘It is possible that usage might have extended by degrees the sense of the infinitive to that of continuation also, and so the difference of accent given by the Schol. of Ap. Rh. came to be observed. But then in both the passages of Ap. Rh.—certainly at least in the first—it must be written *ἐπαύρεσθαι*.’ The other passage is 1275, and there it is invariably written *ἐπαύρεσθαι*.

678. ἐπιβρίση: cf. *Il.* 7. 343, *μήποτ' ἐπιβρίση πόλεμος*.

680. ἀνώστως: ‘unexpectedly.’ Hom. uses only the adj. *ἀνώστως*, which has two meanings in Ap.: (1) ‘unexpected,’ 3. 670, 4. 1661; (2) ‘mysterious,’ ‘unknown,’ 3. 6, 800, 4. 255.

681. ἄλλα δ' ὀπίσσω: for δέ in apodosis v. Monro, *H.G.* 334.

685. βώσεσθε: *ἀντὶ τοῦ βιώσεσθε*. Schol. Seeming analogues for this extraordinary form are *διασωπάσομαι* (Pind. *O.* 13. 91), and *σεσωπαμένος* (Pind. *I.* 1. 63), from *σωπάω* [= *σι(σ)ωπάω*].

687. γειοτόμον: ‘earth-cleaving’; this form for *γεωτόμος* is not noticed

καὶ πρόκα τελλομένου ἔτεος στάχυν ἀμήσονται;
 ἦ μὲν ἐγών, εἰ καὶ με τὰ νῦν ἔτι πεφρίκασιν
 Κῆρες, ἐπερχόμενόν που οἴομαι εἰς ἔτος ἦδη
 γαίαν ἐφέσσεσθαι, κτερέων ἀπὸ μοῖραν ἐλοῦσαν
 αὐτως, ἢ θέμις ἐστί, πάρος κακότητα πελάσσαι.
 ὀπλοτέρησι δὲ πάγχυ τάδε φράζεσθαι ἄνωγα.
 νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολός ἐστ' ἄλεωρή,
 εἴ κεν ἐπιτρέψητε δόμους καὶ ληίδα πάσαν
 ἰμετέρην ξείνοισι καὶ ἀγλαὸν ἄστυ μέλεσθαι.”
 Ἔως ἔφατ'· ἐν δ' ἀγορῇ πλήτο θρόου. εὐαδε γὰρ σφιν
 μῦθος. ἀτὰρ μετὰ τήνγε παρασχεδὸν αὐτὶς ἀνώρτο
 Ἵψιπύλη, καὶ τοῖον ὑποβλήδην ἔπος ἠῦδα:
 “Εἰ μὲν δὴ πάσῃσιν ἐφاندάνει ἦδε μενοιωή,
 ἦδη κεν μετὰ νῆα καὶ ἄγγελον ὀτρύναιμι.”
 ἦ ῥα, καὶ Ἴφινόην μετεφώνεεν ἄσσον ἐοῦσαν
 “Ὅρσο μοι, Ἴφινόη, τοῦδ' ἀνέρος ἀντιώωσα,
 ἡμέτερόνδε μολεῖν, ὅστις στόλου ἡγεμονεύει,

696. νέμεσθαι vulg.

702. προσεφώνεεν La Roche.

by L. and S. νεοῖο: νεῖός = novale, 'fallow-land.'

689. πεφρίκασιν: the Fates shrink with loathing from her on account of her physical decrepitude and repulsiveness; cf. Apul. Met. 4. 7, anum quamdam curvatam gravi senio, Orci fastidium.

690. εἰς ἔτος: 'within a year'; for this strange use of εἰς, cf. Od. 4. 86, τρίς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

691. γαίαν ἐφέσσεσθαι: 'to put on the vesture of clay,' cf. Pind. N. 11. 21, γῆν ἐπιεσσόμενος. In earlier Greek ἐπι never becomes ἐφ in this comp. on account of the digamma. κτερέων: here in the Homeric sense, v. n. 254.

692. αὐτως: there is the same uncertainty in our MSS. with regard to the forms αὐτως or αὔτως as in the MSS. of Homer. La Roche (Textkr. 210 sqq.) has collected the views of the ancient critics, and decides in favour of αὐτως in all cases. I have adopted this view, which is also followed in the Oxford text. Brunck and Wellauer read αὔτως everywhere except in 3. 129. Merkel admits αὐτως in the sense of

οὔτως in 1. 692, 890, 1321; 2. 114; 3. 53, 386, 451; 4. 723, and reads αὐτως in all other cases. ἢ θέμις ἐστί: cf. Il. 16. 457, τὸ γὰρ γέρας ἐστί θανόντων: Lyc. 309, ὡς φθιτῶν θέμις: Aen. 11. 23, qui solus honos Acheronte sub imo est.

693. ὀπλοτέρησι: v. n. 43.

694. ἐπήβολός ἐστ' ἄλεωρή: 'a way of escape lies open to you.' Ap. alone uses ἐπήβολος in a passive sense, lit. 'to be attained,' here and in 3. 1272, ἐπήβολος ἄρματι νύσσα. In 4. 1380 ἐπήβολος ἡγίς means 'fitting counsel' ('hitting the mark,' ἐπιτυχής. Schol.); so too it is used in an active sense in 2. 1280, ἐπήβολος δρμή.

699. ἰποβλήδην: 'in answer,' cf. 3. 400, 1119. In Il. 1. 292 it means 'interrupting,' but that meaning would not suit any of our passages.

702. Ἴφινόην: Val. Fl. 2. 326, portatque preces ad litora Graiis Iphinoe.

703. ἀντιώωσα: in the sense of 'supplicating' this verb is found again in 3. 694, 717. For the fut. form ἀντιώω v. Mourou, H. G. 63.

704. ἡμέτερόνδε: sc. οἶκον, cf. εἰς ἐόν 708, Od. 8. 39, etc.

ὄφρα τί οἱ δῆμοιο ἔπος θυμῆρες ἐνίσπω· 705
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλωσι,
κέκλεο θαρσαλέως ἐπιβαινέμεν εὐμενέοντας."

Ἦ, καὶ ἔλυσ' ἀγορήν, μετὰ δ' εἰς ἔδον ὤρτο νέεσθαι.
ὣς δὲ καὶ Ἴφινόη Μινύας ἴκεθ'· οἱ δ' ἐρέεινον,
χρεῖος ὅ τι φρονέουσα μετήλυθεν. ὦκα δὲ τούσγε 710
παυσυνδίη μῦθοισι προσέννεπεν ἕξερέοντας·

“Κούρη τοί μ' ἐφέηκε Θεοαντιάς ἐνθάδ' ἰοῦσαν,
Ἐπιπύλη, καλέειν νηὸς πρόμον, ὅστις ὄρωρεν,
ὄφρα τί οἱ δῆμοιο ἔπος θυμῆρες ἐνίσπη·
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἶ κ' ἐθέλητε, 715
κέκλεται αὐτίκα νῦν ἐπιβαινέμεν εὐμενέοντας."

Ἦς ἄρ' ἔφη· πάντεσσι δ' ἐναίσμιος ἦνδανε μῦθος.
Ἐπιπύλην δ' εἶσαντο καταφθιμένοιο Θεόαντος
τηλυγέτην γεγαυῖαν ἀνασσέμεν· ὦκα δὲ τόνγε
πέμπου ἴμεν, καὶ δ' αὐτοὶ ἐπεντύνοντο νέεσθαι. 720

Αὐτὰρ ὄγ' ἀμφ' ὤμοισι θεᾶς Τριτωνίδος ἔργον,
δίπλακα πορφυρέην περονήσατο, τήν οἱ ὄπασσεν
Παλλάς, ὅτε πρῶτον δρυόχους ἐπεβάλλετο νηὸς
Ἀργούσ, καὶ κανόνεσσι δάε ζυγὰ μετρήσασθαι.

710. χρῆος Rzach.

712. ἐπέηκε Pariss., Brunck.

714. θυμῆρες Pariss.; θυμηδὲς L, vulg.

718. ὀίσαντο Herwerden.

713. ὄρωρεν: Ap. often uses ὄρωρε = ἔστι, ὄρωρει = ἦν, e.g. 1. 1291; 2. 312, 473; 3. 457.

716. κέκλεται: from the Homeric aor. κέκλετο Ap. forms a pres. κέκλωμαι; cf. ἀγέρονται, 3. 895, after the Hom. aor. ἀγέροντο.

718. εἶσαντο: ἀντὶ τοῦ διενοήθησαν, ὑπέλαβον. Schol. This usage is quite un-Homeric. In Hom. εἶδομαι has two meanings: (1) to appear, (2) to make oneself like to, as in Ap. 3. 72.

719. τηλυγέτην: μόνην. Schol., v. n. 99.

722. Cf. *Il.* 3. 125, ἡ δὲ μέγαν ἰστὸν ὕφαιεν Δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους, κ.τ.λ. For δίπλακα v. n. 326. de M. says: “Il ne s'agit pas, comme dans ce vers, d'un de ces vêtements très amples qui se mettent doubles, mais d'un manteau de luxe dont l'étoffe est à double tissu, c'est-à-dire

brochée: en effet, les dessins variés forment une seconde trame dans la première.”

723. δρυόχους: it is not easy to say whether these were the stays or trestles on which the keel of a vessel was laid while it was being built, or the ribs. On *Od.* 19. 574 Monro and Merry take the former view, while Ameis takes the latter, which is supported by Procopius (*Bell. Goth.* 4. 22), ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἅπερ οἱ μὲν πειρητὰ δρυόχους καλοῦσι, ἕτεροι δὲ νομέας ('ribs'). Both interpretations are recognized by our Schol. The use of ἐπεβάλλετο rather favours 'ribs,' as we should expect κατεβάλλετο if the meaning were 'trestles.'

724. δάε: ἐδίδαξεν. Schol., cf. 3. 529. In Hom. this causal sense is limited to the redupl. 2 aor. δέδαε, e.g. *Od.* 20. 72.

- τῆς μὲν ῥηίτερόν κεν ἐς ἥλιον ἀνιόντα 725
 ὄσσε βάλοις, ἧ κείνο μεταβλέψειας ἔρευθος.
 δὴ γάρ τοι μέσση μὲν ἔρευθήεσσι' ἐτέτυκτο,
 ἄκρα δὲ πορφυρέη πάντη πέλεν· ἐν δ' ἄρ' ἐκάστω
 τέρματι δαίδαλα πολλὰ διακριδὸν εὖ ἐπέπαστο.
 Ἐν μὲν ἔσαν Κύκλωπες ἐπ' ἀφθίτῳ ἧμενοι ἔργω, 730
 Ζηνὶ κεραυνὸν ἄνακτι πονεύμενοι· ὅς τόσον ἦδη
 παμφαίνων ἐτέτυκτο, μιῆς δ' ἔτι δεύετο μῶνον
 ἀκτίνος, τὴν οἶδε σιδηρεΐης ἐλάασκον
 σφύρησιν, μαλεροῖο πυρὸς ζείουσαν ἀυτμήν.
 Ἐν δ' ἔσαν Ἀντιόπης Ἀσωπίδος υἱέε δαιώ, 735
 Ἀμφίων καὶ Ζῆθος· ἀπύργωτος δ' ἔτι Θήβη
 κείτο πέλας, τῆς οὔγε νέον βάλλοντο δομαίους

725. ἧ μὲν Brunck.

726. καταβλέψειας Naber.

729. ἐπέπαστο Ruhnken; ἐκέκαστο codd.

734. ἀυτμῆ Paris. unus, Brunck.

725. τῆς μὲν ῥηίτερον: for the reading in the first edition v. App. I. Brunck and others, to whom τῆς seemed impossible on account of the following ἧ, read ἧ μὲν. The harshness of the constr. is hardly to be paralleled by any of the unusual combinations we find after comparatives, e.g. *Od.* v. 182, οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, "Ἡ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχτηον.

728. ἄκρα: 'at the extremities,' adverbial. ἐν . . . ἐπέπαστο: 'and on each border was rich tracery, brodered with surpassing skill.' For ἐπέπαστο, cf. *Il.* 3. 125 (quoted on 722), 22. 440.

730-768. The description of the mantle of Jason is an imitation of the description of the shield of Achilles and the devices thereon, *Il.* 18. 478-608. Catullus is indebted to our poet in his account of the embroidered coverlet (64. 50 sqq.).

730 sqq. Imitated by Virg., *Aen.* 8. 424, Ferrum exercebant vasto Cyclopes in antro . . . His informatum manibus iam parte polita Fulmen erat, toto Genitor quae plurima caelo Deicit in terras, pars imperfecta manebat. Tris imbris torti radios, tris nubis aquosae Addiderant, rutili tris ignis et altis Austri. Fulgores nunc terrificos sonitumque metumque Miscabant operi flammisque sequacibus iras.

731. ὅς τόσον κ.τ.λ.: 'so much of it in its gleaming splendour had been already wrought, but it still lacked one single shaft which they were forging with hammers of iron, a glowing blast of devouring flame.' For τόσον, cf. *Il.* 18. 378, οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐπω Δαϊδάλα προσέκειτο.

733. ἀκτίνος: 'ray,' 'shaft,' *radius*. "The thunderbolt in the representations of Zeus appears as a sort of bundle of darts" (Conington).

734. ζείουσαν ἀυτμήν: the ἀκτίς itself is described as a glowing blast. Wellauer makes ἀυτμήν the object of ζείουσαν (cf. 3. 273). Brunck reads ἀυτμῆ. The form ζείω, for ζέω, is found also in Call. *Diap.* 60; cf. ἀναζείουσα, 4. 391.

735. Ἀσωπίδος: daughter of the river-god Asopus in Boeotia, cf. *Od.* 11. 260, τὴν δὲ μετ' Ἀντιόπην Ἴδον, Ἀσωποῖο θυγάτρα. For a different legend v. 4. 1090.

736. ἀπύργωτος: cf. *Od.* 11. 263, οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἐπαυλοιο Πύργωσάν τ' ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύνατο Ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἔόντε.

737. δομαίους: sc. λίθους, 'foundation-stones.'

- ἰέμενοι. Ζήθος μὲν ἐπωμαδὸν ἤεртаζεν
 οὔρεος ἠλιβάτιο κάρη, μογέοντι ἑοικώς·
 Ἄμφίων δ' ἐπὶ οἱ χρυσή φόρμιγγι λιγαίνων 740
 ἦε, δις τόσση δὲ μετ' ἵχνια νίσσετο πέτρη.
 Ἐξείης δ' ἤσκητο βαθυπλόκαμος Κυθήρεια
 Ἄρεος ὀχμάζουσα θοὸν σάκος· ἐκ δὲ οἱ ὦμου
 πῆχυν ἐπι σκαιὸν ξυνοχὴ κεχάλαστο χιτῶνος
 νέρθεν ὑπὲκ μαζοῦ· τὸ δ' ἀντίον ἀτρεκές αὐτῶς 745
 χαλκείῃ δείκηλον ἐν ἀσπίδι φαίνεται ἰδέσθαι.
 Ἐν δὲ βοῶν ἔσκεν λάσιος νομός· ἀμφὶ δὲ βουσίῃ
 Τηλεβόαι μάρναντο καὶ νίεες Ἡλεκτρώωνος·
 οἱ μὲν ἀμνόμενοι, ἀτὰρ οὔγ' ἐθέλοντες ἀμέρσαι,
 ληισταὶ Τάφιοι· τῶν δ' αἵματι δεύετο λειμῶν 750
 ἐρσθίεις, πολέες δ' ὀλίγους βιώνοντο νομῆας.
 Ἐν δὲ δῦω δίφροι πεπονῆατο δηριόωντες.

745. ὑπὲκ Ziegler: ὑπὲρ codd.: ὑπὸ Brunnck.

749. ἀμνόμενοι L 16, Vatt. duo: ἀμειβόμενοι L, vulg.

738. ἰέμενοι: 'with eager haste.'
 ἔμαι, νί 'I aim at,' 'desire,' is probably
 a different word from ἔμαι (ἴημι).
 ἤεртаζεν: cf. Call. fr. 211, θηρὸς
 ἀερτάζων δέρμα κατωμάδιον.

739. ἠλιβάτιο: 'steep,' 'inaccess-
 sible.' Merkel, with unconvincing
 subtlety, tries to find traces of the
 different explanations given in Hesych.
 and Et. Mag. in different passages in
 Ap.: (1) ὕπου πρῶτος ὁ ἥλιος βαίνει,
 3. 162; (2) ἀπὸ τοῦ ἀλιτῶ, ἀλιτόβατος,
 2. 361; (3) τὴν ἐν ἀλί βεθηκυῖαν, 2. 729;
 (4) ἦς οὐδὲν προβαίνει, 4. 444. Göbel
 takes it from the root *al*, 'to nourish,'
 and βάτος, 'a bramble,' = 'bramble-
 nourishing.'

740. ἐπὶ οἱ: 'following after him.'
 φόρμιγγι λιγαίνων: 'making his lyre
 resound with clearness.' For the
 wondrous power of Amphion's lyre,
 cf. Hor. A. P. 394, C. 3. 11. 2.

741. δις τόσση: twice as great as
 that of Zethus.

743. ὀχμάζουσα: βαστάζουσα. Schol.
 θοὸν: ἐνκίνητον καὶ εὐμετάφορον. Schol.
 ἐκ . . . μαζοῦ: 'from her shoulder to
 the left elbow the fastening of the tunic
 fell loosely down, away from the breast.'
 Her χιτῶν was fastened only on the
 right shoulder, and fell loosely under
 the breast as far as the left elbow,

leaving the breast bare.

745. τὸ δ' ἀντίον κ.τ.λ.: 'and her
 likeness opposite, clearly reflected in the
 bronze shield, was manifest to behold.'
 ἀτρεκές αὐτῶς: lit. 'exactly as it was.'
 L. and S. wrongly explain δείκηλον as
 'the device' on the shield. We find
 δείκηλα = φαντάσματα in 4. 1672.

748. Τηλεβόαι: Teleboides was the
 old name for the islands near Acarnania,
 later called Taphiae. The inhabitants
 were notorious pirates, cf. Od. 15. 427,
 16. 426. In the reign of Electryon,
 uncle of Amphitryon, at Mycenae, the
 Taphians under Pterelaus made a raid.
 The sons of Electryon fought with the
 sons of Pterelaus to decide the issue,
 but all the combatants on both sides
 were slain. The Taphians then drove
 off the cattle, which were recovered by
 Amphitryon who captured the islands:
 cf. Eur. II. F. 60, 1080; Plaut. Amph.
 prol. 101. Ἡλεκτρώωνος: for the
 synizesis v. App. II (h).

749. ἀμνόμενοι: attempts have been
 made to explain ἀμειβόμενοι from the
 gloss in Hesych. and Et. Mag.
 ἀμείβεσθαι παραιτέσθαι, but it seems
 certainly corrupt.

752. πεπονῆατο: this passive use is
 unknown in Hom.

καὶ τὸν μὲν προπάρουθε Πέλοψ ἴθυνε, τινάσσων
 ἡνία, σὺν δέ οἱ ἔσκε παραιβάτις Ἴπποδάμεια·
 τὸν δὲ μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους, 755
 σὺν τῷ δ' Οἰνόμαος προτενὲς δόρυ χειρὶ μεμαρπῶς
 ἄξονος ἐν πλήμνησι παρακλιδὸν ἀγνυμένοιο
 πῖπτεν, ἐπεσσύμενος Πελοπῆια νῶτα δαίξαι.
 Ἐν καὶ Ἀπόλλων Φοῖβος ὀιστεύων ἐτέτυκτο,
 βούπαις οὐπω πολλός, ἐὴν ἐρύοντα καλύπτρης 760
 μητέρα θαρσαλέως Τιτυὸν μέγαν, ὃν ῥ' ἔτεκέν γε
 δι' Ἐλάρη, θρέψεν δὲ καὶ ἄψ' ἔλοχεύσατο Γαῖα.
 Ἐν καὶ Φριξὸς ἐὴν Μινυήιος ὡς ἐτεόν περ
 εἰσαῖων κριοῦ, ὃ δ' ἄρ' ἔξενέποντι ἑοικώς.
 κείνους κ' εἰσορόων ἀκέοις, ψευδοῖο τε θυμόν, 765

755. *μέτα δρομάδην* Samuelsson.

760. *ἐὴν* Stephanus: *ἐην* codd.

764. *ἐφκει* Brunck.

753 sqq. Oenomaus had promised his daughter Hippodameia to the suitor who should defeat him in the chariot race. Any unsuccessful suitor was to be slain by him. The course was from Pisa, where O. was king, to the altar of Poseidon on the isthmus of Corinth. When a suitor started with Hippodameia in his chariot, O. offered a sacrifice to Zeus at Pisa, and then pursued them fully armed. Oenomaus bribed Myrtilus, the charioteer of O., to tamper with the wheels of the chariot so that it upset during the race. For another version v. Pind. *O.* 1. 109.

754. *παραβάτις*: this fem. form is only found here; cf. *παρέβασκεν*, 4. 210.

755. *μεταδρομάδην*: cf. *Il.* 5. 80. *πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ἄμον*. The double acc. with *ἐπελαύνειν* is an innovation.

757. The axle broke in the naves, and he fell sideways from the chariot. For a similar disaster v. Soph. *El.* 745 sqq.

759. *ὀιστεύων* . . . *Τιτυόν*: 'aiming his shaft at the mighty Tityus as he dragged his mother (Leto) by her veil.' *ὀιστεύειν* c. acc. is late Greek. For the story cf. Apollod. 1. 4. 5, *Τιτυὸς ἐρχόμενος εἰς Πυθῶ, Λήτω θεωρήσας, πόθω κατασχεθεὶς ἐπισπάται· ἢ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεύουσιν αὐτόν*.

760. *βούπαις οὐπω πολλός*: *μέγας παῖς, οὐπω τέλειος ἀνήρ*. Schol. For *βούπαις*

and similar compounds v. Starkie on Aristoph. *Vesp.* 1206.

καλύπτρης: a long veil, draped round the head, framing the face, and falling down the back (v. Helbig, 216).

761. *Τιτυόν*: probably a redupl. from *tu-* 'to swell,' Lat. *tumere*; cf. *Od.* 11. 576. *καὶ Τιτυὸν εἶδον . . . ὃ δ' ἐπ' ἐννέα κείτο πέλεθρα*.

762. *Ἐλάρη*: the Schol. mentions two legends: (1) that Zeus, fearing the wrath of Hera for his amours with Elare, thrust Elare alive beneath the earth, from whence Tityos was brought forth; (2) that Elare died in childbirth owing to the greatness of the babe, and that Earth again gave birth to him. In *Aen.* 6. 595 he is called 'Terrae omniparentis alumnus.'

763. *Μινυήιος*: *ὃ Ἰώλκιος· τὴν γὰρ Ἰωλκὸν Μινύαι ἴκουν, ὡς φησι Σιμωνίδης ἐν Συμμάκτοις· δύναται δὲ καὶ ἀντὶ τοῦ Ὀρχομένιος, πολλοὶ γὰρ φασιν ἐν Ὀρχομενῷ οἰκῆσαι τὸν Ἀθάμαντα*. Schol. See on 231.

764. *κριοῦ*: v.n. 258. The use of *εἰσαῖω* = *εἰσακούω* is first found in Alex. Greek.

765. *ἀκέοις*: 'thou wouldst keep silence,' formed as if there were a present *ἀκέω*. In Hom. we have *ἀκέων* (used even with a plural verb), *ἀκέουσα*, and *ἀκέοντε*. Buttm. maintains that *ἀκέων* was originally an adverb, and that from

ἐλπόμενος πυκινῆν τιν' ἀπὸ σφείων ἐσακοῦσαι
βάξιν, ὃ καὶ δηρὸν περ ἐπ' ἐλπίδι θηήσαιο.

Τοῦ ἄρα δῶρα θεᾶς Τριτωνίδος ἦεν Ἀθήνης.
δεξιτερῇ δ' ἔλεν ἔγχος ἐκηβόλον, ὃ ῥ' Ἀταλάντη
Μαινάλῳ ἐν ποτέ οἱ ξεινήιον ἐγγυάλιξεν,

770

πρόφρων ἀντομένη· περὶ γὰρ μενείαιεν ἔπεισθαι
τὴν ὁδόν· ἀλλὰ γὰρ αὐτὸς ἐκὼν ἀπερήτυε κούρην,
δείσειν δ' ἀργαλέας ἔριδας φιλότητος ἔκρητι.

Βῆ δ' ἴμεναι προτὶ ἄστν, φαεινῷ ἀστέρι ἴσος,
ὄν ῥά τε νηγατέησιw ἐεργόμεναι καλύβησιw

775

νύμφαι θηήσαντο δόμων ὑπερ ἀντέλλοντα,
καί σφισι κυανέοιο δι' ἠέρος ὄμματα θέλγει
καλὸν ἐρευθόμενος, γάννυται δέ τε ἠιθέοιο

παρθένος ἰμείρουσα μετ' ἀλλοδαποῖσιw ἐόντος
ἀνδράσιw, ᾧ καί μιν μνηστῆν κομέουσι τοκῆς·

780

τῷ ἱκελος πρὸ πόλης ἀνὰ στίβον ἦεν ἦρως.
καί ῥ' ὅτε δὴ πυλέων τε καὶ ἄστεος ἐντὸς ἔβησαν,
δημότεραι μὲν ὄπισθεν ἐπεκλονέοντο γυναῖκες,

767. κεν La Roche.

768. Ἰτωνίδος Brunck.

780. ᾧ κέν μιν . . . κομέουσι Pariss., Brunck.

782. ἔβαιεν Naber.

the mistake of supposing it to be a participle arose ἀκούσα, ἀκούντε, and ἀκούεις.

767. δ . . . θηήσαιο: 'wherefore, thou mightest gaze on them long with this fond hope.' For the omission of ἄν cf. 480.

768. Τριτωνίδος: v.n. 109.

769. Ἀταλάντη: the famous huntress of the Calydonian boar.

770. Μαινάλῳ: v.n. 168. ἐγγυάλιξεν: v.n. 245.

772. ἀλλὰ . . . ἀπερήτυε: 'but (she did not go) for he deliberately restrained her.' For ἀλλὰ γάρ 'however' cf. 992, Jebb on Soph. *O.C.* 988, *Ani.* 148. Apollod. (1. 9. 16) and Diod. Sic. (4. 41) include Atalanta among the Argonauts.

773. 'For the peril of bitter strife for her love's sake made him afraid' (Way).

774. φαεινῷ ἀστέρι: cf. *Il.* 22. 26, *παμφαίνουθ' ὡς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο.*

775. 'which the maidens cloistered within their new-built bowers see rising

o'er the house.' καλύβη is used apparently = παρθενών. The Schol. explains it by *παστός*, a word which has three meanings, (1) *θάλαμος*, (2) the bridal bed, (3) a bed-curtain, τὸ παρὰ τῇ εἰνῇ παραπέτασμα (Pollux). Some take the word here as "curtain," and it would seem that *νηγάτεος* elsewhere is always used of some texture, e.g. 4. 188, *Il.* 2. 43, 14. 185.

779. ἰμείρουσα: as Asterie yearns for the absent Gyges, Hor. *C.* 3. 7.

780. ᾧ . . . τοκῆς: 'for whom her parents are caring her to be his wedded wife.' *μνηστή* is used absol. by Ap. = *μνηστῆ* ἄλοχος, *Od.* 1. 36, 'a bride wooed and won.'

783. δημότεραι . . . ἐπεκλονέοντο: 'the women of the people thronged tumultuously behind.' For *δημότεραι* cf. 3. 606; it is only found in late Greek. *ἐπεκλονέοντο*: οὐ καλῶς τὸ ἐπεκλονέοντο εἶρηκεν ἅμα τῇ χαρᾷ. κλόνος γὰρ ἡ παραχή. "Ὀμηρος (*Il.* 5. 93) ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. Schol.

- γηθόσυναί ξείνω· ὁ δ' ἐπὶ χθονὸς ὄμματ' ἐρείσας
 νίσσετ' ἀπηλεγέως, ὄφρ' ἀγλαὰ δώμαθ' ἴκαεν 785
 Ἐψιπύλης· ἄνεσαν δὲ πύλας προφανέντι θεράπναι
 δικλίδας, εὐτύκτοισιν ἀρηρεμένας σανίδεσσιν.
 ἔνθα μιν Ἴφινόη κλισμῶ ἔνι παμφανώνοντι
 ἔσσυμένως καλῆς διὰ παστάδος εἶσεν ἄγουσα
 ἀντία δεσποίνης· ἡ δ' ἐγκλιδὸν ὄσσε βαλοῦσα 790
 παρθηνικὰς ἐρύθηνε παρηίδας· ἔμπα δὲ τόνγε
 αἰδομένη μύθοισι προσέννεπεν αἰμυλλίοισιν·
 “Ξεῖνε, τί μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων
 ἦσθ' αὐτως; ἐπεὶ οὐ μὲν ὑπ' ἀνδράσι ναίεται ἄστυ,
 ἀλλὰ Θρηκίης ἐπινάστιοι ἠπίροιο 795
 πυροφόρους ἀρόωσι γύας. κακότητα δὲ πᾶσαν
 ἐξερῆν νημερτές, ἔν' εὐ γνοίητε καὶ αὐτοί.
 εὔτε Θόας ἀστοῖσι πατήρ ἐμὸς ἐμβασίλευεν,
 τῆνικα Θρηκίην, οἳ τ' ἀντία ναιετάουσιν,

786. θύρας Pariss., Brunck.

787. ἀρηραμένας Pariss. tres, Brunck.

789. διὰ παστάδος Rutgers ex *Et. Mag.* 655, 45: δι' ἀναστάδος codd.: διανασταδὸν Samuelsson.

799. Θρηκίης Vind., Vrat.: Θρηκίῶν Hoelzlin.

784. ἐρείσας: cf. *Aen.* 1. 482, diva solo fixos oculos aversa tenebat: 6. 156, Aeneas defixus lumina: *Ov. Her.* 6. 26, in opposita lumina fixus humo. See also on 3. 22.

785. ἀπηλεγέως: 'straight forward.' In Hom. only in the phrase μῦθον ἀπηλεγέως ('bluntly' 'outright') ἀποειπεῖν. Besides using it with verbs of utterance (e.g. 439), Ap. extends its use to other verbs here and in 4. 689, 864, 1469.

786. ἄνεσαν: 'loosed the fastenings of,' cf. *Il.* 21. 537, ὡς ἐφαθ', οἳ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας. This form in Hom. is from ἀνίημι, but the Homeric ἀνέσαιμι, ἀνέσαντες, and ἀνεσει are to be referred to a defective aor. ἀνέισα from the root *sed*.

787. σανίδεσσιν: the 'leaves' or panels of the folding-doors, cf. *Il.* 12. 453. Ap. alone uses the form ἀρηρέμενος, v.n. 3. 833.

788. For the reading in the first recension v. Appendix 1. παμφανώνοντι: cf. ποικίλον κλισμόν, *Od.* 1. 132. The κλισμός was made of polished wood,

and sometimes overlaid with gold plating (cf. *Il.* 8. 436). It was distinguished from the θρόνος by having a κλιντήρ, or rest for the shoulders.

789. παστάδος: παστάς is here used in the sense of the Homeric πρόδομος, vestibulum. For its various meanings v. Jebb, *Soph. Ant.* 1207 Appendix. The ancients connected the word with πάσασθαι 'to eat' or πάσσειν = ποικίλλειν; it is probably a shortened form of παραστάς (*pilaster*; *anta*).

790. ἐγκλιδόν: cf. 3. 1008.

791. ἐρύθηνε: cf. *Virg. G.* 1. 430 (of the moon), ut si virgineum suffuderit ore ruborem.

794. ὑπ' ἀνδράσι: we should expect the genitive, but the dat. with ὑπό is often indistinguishable from the gen.; cf. *Monro, H. G.* 202.

795. She falsely says that the men are sojourning in Thrace tilling the soil.

796. κακότητα πᾶσαν: 'all their wickedness.' γνοίητε: v.n. 660.

799-800. 'at that time our people making forays from their land against Thrace, the tribes who dwell opposite

δήμον ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους ἐκ νηῶν, αὐτῆσι δ' ἀπείρονα ληίδα κούραις δεῦρ' ἄγον· οὐλομένης δὲ θεᾶς πορσύνετο μήτις Κύπριδος, ἣ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην. δὴ γὰρ κουριδίας μὲν ἀπέστρυγον, ἐκ δὲ μελάθρων, ἦ ματίη εἷξαντες, ἀπεσσεύοντο γυναικάς·	800
αὐτὰρ ληιάδεσσι δορικτήταις παρίανον, σχέτλιοι. ἦ μὲν δηρὸν ἐτέτλαμεν, εἴ κέ ποτ' αὔτις ὀψέ μεταστρέψωσι νόον· τὸ δὲ διπλόον αἰεὶ πῆμα κακὸν προύβαινε. ἀτιμάζοντο δὲ τέκνα γνήσι' ἐνὶ μεγάροις, σκοτίη δ' ἀνέτελλε γενέθλη. αὐτῶς δ' ἀδμητῆς τε κόραι, χῆραὶ τ' ἐπὶ τῆσιν μητέρες ἄμ πτολίεθρον ἀτημελέες ἀλάληντο. οὐδὲ πατῆρ ὀλίγον περ ἔῃς ἀλέγιζε θυγατρός, εἰ καὶ ἐν ὀφθαλμοῖσι δαιζομένην ὀρώωτο μητρυῆς ὑπὸ χερσὶν ἀτασθάλου· οὐδ' ἀπὸ μητρὸς λώβην, ὡς τὸ πάροιθεν, ἀεικέα παῖδες ἄμυνον· οὐδὲ κασιγνήτοισι κασιγνήτη μελε θυμῶ. ἀλλ' οἶαι κούραι ληίτιδες ἐν τε δόμοισιν ἔν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο· εἰσόκε τις θεὸς ἄμμιν ὑπέρβιον ἔμβαλε θάρσος,	805 810 815 820

800. Δήμον Pierson. ἐπαύλους Pierson: ἐναύλους codd.

806. δορικτήταις Merkel: δορικτήτην L: δορικτήταις Pariss.

811. ἀδμητῆς κούραι Rzach.

812. ἀτημελέες Pariss. tres: ἀτημελέως vulg.

819. ἐν τ' ἀγορῇ τε χοροῖς τε (cf. 857) Herwerden.

to us, ravaged their steadings.' Ἐθηκίην depends loosely on ἀπορνύμενοι. For similar accusatives after verbs of motion cf. 645, 987, 1316; 2. 906, 1143; 3. 42; 4. 257 (Merkel). Many editors following later MSS. read Ἐθηκίων or Ἐθηκίης.

800. δήμον: in its Homeric sense of 'land (which is property of a community),' e.g. *Od.* 3. 214. ἦ σέ γε λαοὶ Ἐχθαίρουσ' ἀνὰ δήμον. Pierson's Δήμονου, though ingenious, is needless.

ἐπαύλους: 'byres' 'folds,' cf. *Od.* 23. 358; ἐπαύεις (the reading of the Schol.) is the prose form. For ἐναυλος v. n. 1226.

805. ἀπεσσεύοντο: *fugabant*. This active sense is peculiar to Ap. In Hom. the verb means 'to flee.'

807. εἴ κε: cf. *Il.* 10. 107, εἴ κεν

Ἄχιλλεὺς ἐκ χόλου. . . μεταστρέψῃ φίλον ἦτορ.

809. προύβαινε: cf. *Eur. Med.* 907, μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.

810. σκοτίη: 'bastard,' cf. *Il.* 6. 24, *Eur. Alc.* 989.

811. κόραι: as this is the only place in the poem where we find κόραι, Rzach may be right in restoring κούραι for τε κόραι.

815. μητρυῆς: cf. 272.

818. ληίτιδες: = ληιάδες, a usage peculiar to Ap. In *Il.* 10. 460 ληίτις (= ἀγελείη) is an epithet of Athene.

820. εἰσόκε. . . ἔμβαλε: Ap. uses εἰσόκε with the ind. again in 1001, 4. 164, just like εἰσότε, 2. 857, 4. 800, 1212. In Hom. εἰσόκε is generally used with the subj., once with the opt. We find the

- ἀψι ἀναερχομένους Θρηκῶν ἄπο μηκέτι πύργοις
δέχθαι, ἢ ἡ φρονόειεν ἄπερ θέμις, ἡέ πη ἄλλη
αὐταῖς ληιάδεσσιν ἀφορμηθέντες ἴκονται.
οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσσον ἔλειπτο
ἄρσεν ἀνὰ πτολίεθρον, ἔβαν πάλιν, ἔνθ' ἔτι νῦν περ 825
Θρηκικῆς ἄροσιν χιονώδεα ναιετάουσιν.
τῷ ὑμεῖς στρωφᾶσθ' ἐπιδήμιοι· εἰ δέ κεν αὔθι
ναιετάει ἐθέλοις, καί τοι ἄδοι, ἡ τ' ἄν ἔπειτα
πατρὸς ἐμείο Θόαντος ἔχοις γέρας· οὐδέ τί σ' οἶω
γαῖαν ὀνόσσεσθαι· περὶ γὰρ βαθυλήϊος ἄλλων 830
νῆσων, Λίγαίῃ ὅσαι εἰν ἀλλὶ ναιετάουσιν.
ἀλλ' ἄγε νῦν ἐπὶ νῆα κίων ἐτάροισιν ἐνίσπες
μήθους ἡμετέρους, μηδ' ἔκτοθι μίμνε πόληος.”
Ἴσκειν, ἀμαλδύνουσα φόνον τέλος, οἶον ἐτύχθη
ἀνδράσιν· αὐτὰρ ὁ τήνγε παραβλήδην προσέειπεν· 835
“Τψιπύλη, μάλα κεν θυμηδέος ἀντιάσαιμεν
χρησμοσύνης, ἣν ἄμμι σέθεν χατέουσιν ὀπάξεις.

821. ἀναερχομένους L 16: ἀνερχομένους vulg.: ἐπαερχομένους Pariss.

829. ἐμείο L: ἐμοῖο vulg. οὐδέ τί Paris unus, Vatt. tres: οὐδ' ἔτι vulg.: οὐδέτι σ' οἶω L: οὐδέ σ' ἴδω Paris. unus.

832. ἐνίσπε vulg.

ind. in h. Hom. 28. 14, and in Call. *Del.* 150, εἰσόκε ἐκέκλετο, a use which Wilamowitz explains as due to a confusion of the Ionic *δκα* = ὅτε, and the Homeric *ὄκε* = ὃ ἄν = ὅ κα.

823. αὐταῖς: v. n. 502. ἴκονται: this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 826; 4. 102, 400: the Homeric -ατο in 369, 1005; 4. 841, 1236.

824. θεσσάμενοι: ἐξ αἰτήσεως ἀναλαβόντες, αἰτήσαντες. Schol., quoting from Archilochus, θεσσάμενοι γλυκερὸν νόστον. Curtius finds the same root θεσ- in θεός.

826. ἄροσιν: = *aratum*, 'arable land' 'corn-land.' χιονώδεα: cf. Eur. *Hec.* 81, τὴν χιονώδη Θρηκὴν κατέχει.

829. πατρὸς ἐμείο: this use of the gen. of the pers. pron. instead of the usual possessive is only found with πατρός, cf. 891, 3. 1076. Rzsch shows that Ap. adopts Zenodotus' reading πατρὸς ἐμείο in several Homeric passages (e.g. *Il.* 14. 118) where Aristarch. read ἐμοῖο.

831. ναιετάουσιν: for this verb used of places, cf. *Od.* 9. 23. ἀμφὶ δὲ νῆσοι Πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι.

834. ἴσκειν: ἀντὶ τοῦ ἔλεγεν, κακῶς. "Ὀμηρος ἀντὶ τοῦ ὠμοίου. Schol. There is no doubt that the meaning here is 'spake' (= σι-σεκ-ε, *in-sec-e*, sagen, say), cf. 2. 240, 3. 439, Lyc. 574. It is a disputed point whether this meaning is to be assigned to two passages in Homer, *Od.* 19. 203, and 22. 31 (where see Momro and Ameis). Buttm. rejects ἴσκειν = ἔλεγεν and would read ἴσπεν. With the exception of these two passages, ἴσκω in Hom. always stands for εἶσκω.

ἀμαλδύνουσα: ἀφανίζουσα καὶ τῷ πλάσματι κρύπτουσα. Schol., 'glossing over' 'effacing,' *lit.* 'weakening' (ἀμαλός); cf. 4. 112, *Il.* 12. 18, τείχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες.

835. παραβλήδην: 'in answer,' cf. ὑποβλήδην 699. The meaning in Hom. is quite uncertain, v. Leaf on *Il.* 4. 6.

836-7. μάλα . . . ὀπάξεις: 'right gladly would we welcome the service

- εἶμι δ' ὑπότροπος αὐτίς ἀνὰ πτόλιν, εἶτ' ἂν ἕκαστα
 ἐξείπω κατὰ κόσμον. ἀνακτορή δὲ μελέσθω
 σοίγ' αὐτῇ καὶ νῆσος· ἔγωγε μὲν οὐκ ἀθερίζω
 χάζομαι, ἀλλὰ με λυγροὶ ἐπισπέρχουσιν ἄεθλοι.” 840
- Ἦ, καὶ δεξιτερῆς χειρὸς θίγειν· αἶψα δ' ὀπίσσω
 βῆ ῥ' ἴμεν, ἀμφὶ δὲ τόνγε νεήνιδες ἄλλοθεν ἄλλαι
 μυρίαὶ εἰλίσσοντο κεχαρμέναι, ὄφρα πυλάων
 ἐξέμολεν. μετέπειτα δ' εὐτροχάλοισιν ἀμάξαις 845
 ἀκτὴν εἰσαπέβαν, ξιπήλια πολλὰ φέρουσαι,
 μῦθον ὅτ' ἤδη πάντα διηνεκέως ἀγόρευσεν,
 τὸν ῥα καλεσσαμένη διεπέφραδεν Ἐψιπύλεια·
 καὶ δ' αὐτοὺς ξινοῦσθαι ἐπὶ σφέα δώματ' ἄγεσκον
 ῥηδίως. Κύπρις γὰρ ἐπὶ γλυκὺν ἴμερον ὤρσεν 850
 Ἐφαιστοιο χάριν πολυμήτιος, ὄφρα κεν αὐτίς
 ναίηται μετόπισθεν ἀκήρατος ἀνδράσι Λῆμνος.
 Ἐνθ' ὁ μὲν Ἐψιπύλης βασιλῆιον ἐς δόμον ὤρτο
 Αἰσονίδης· οἱ δ' ἄλλοι ὄπη καὶ ἔκρυσαν ἕκαστος,
 Ἡρακλῆος ἀνευθεν, ὁ γὰρ παρὰ νηὶ λέλειπτο 855
 αὐτὸς ἐκὼν παῦροί τε διακριθέντες ἑταῖροι.
 αὐτίκα δ' ἄστν χοροῖσι καὶ εἰλαπίνησι γεγῆθει
 καπνῶ κνισθέντι περίπλεον· ἔξοχα δ' ἄλλων
 ἀθανάτων Ἥρης νῖα κλυτὸν ἠδὲ καὶ αὐτὴν
 Κύπριν αἰοιδῆσιν θυέεσσί τε μειλίσσοντο. 860
 ἀμβολίη δ' εἰς ἡμαρ αἰεὶ ἐξ ἡματος ἦεν

840. σοίγ' O. Schneider: σοί τ' codd.

845. ἀμάξαις Merkel: ἀμάξαις codd.

846. εἰσαπέβαν O. Schneider: εἰσανέβαν codd.

860. λοιβῆσιν Pierson.

which thou offerest to those in sore need of thy help." *χρησιμοσύνη* here means 'aid,' but in 2. 473 'want' which is the usual meaning.

842. *θίγειν*: cf. *Aen.* 7. 266, *pars mihi pacis erit dextram tetigisse tyranni.*

845. *εὐτροχάλοισιν*: cf. 2. 46, 3. 135, 4. 907. *εὐτροχος* is the Hom. form, and it is used in 4. 1326, 1355.

849. *ξινοῦσθαι*: 'to be entertained.' *ἀγεσκον*: sc. αἱ νεήνιδες.

851. *Ἐφαιστοιο χάριν*: Lemnos was sacred to Hephaestus, who had fallen there when hurled from heaven by Zeus (*Il.* 1. 594). The legend arose from the volcanic nature of the island.

πολυμήτιος: cf. *Il.* 21. 355.

ὄφρα . . . Λῆμνος: 'that once more in the days to come Lemnos might be inhabited by men and its vigour restored.'

855. *Ἡρακλῆος ἀνευθεν*: "*vindicem enim terrae voluptatibus succumbere inhonestum esset*" (Shaw).

859. *Ἥρης νῖα*: *Ἡσίοδα ἐπηκολούθησεν Ἥρας μόνης τὸν Ἐφαιστον λέγοντι γεγενῆσθαι (Theog. 927)*: "*Ἥρη δ' Ἐφαιστον κλυτὸν οὐ φιλότῃ μιγείσα γείνατο. Ὀμηρος δὲ Δίδος καὶ Ἥρας φησὶν αὐτόν.*" Schol.

καὶ αὐτὴν Κύπριν: διότι τὰ παρόντα ἐρωτικά, καὶ ὅτι τοῦ θεοῦ γαμετῆ αὕτη, οὐ ἱερά ἢ Λῆμνος. Schol.

861. *ἀμβολίη*: a late epic form for

ναυτιλῆς· δηρὸν δ' ἂν ἐλίνυον αὖθι μένοντες,
εἰ μὴ ἀολλίσσας ἐτάρους ἀπάνευθε γυναικῶν
Ἡρακλέης τοίοισιν ἐνιπτάζων μετέειπεν·

“ Δαιμόνιοι, πάτρης ἐμφύλιον αἷμ' ἀποέργει 865
ἡμέας; ἦε γάμων ἐπιδευέες ἐνθάδ' ἔβημεν
κείθεν, ὄνοσάμενοι πολιήτιδας; αὖθι δ' ἔαδεν
ναίοντας λιπαρὴν ἄροσιν Λήμνιοι ταμέσθαι;

οὐ μὲν εὐκλειεῖς γε σὺν ὀθνεῖησι γυναιξίν
ἔσσομεθ' ᾧδ' ἐπὶ δηρὸν ἐελμένοι· οὐδέ τι κῶας 870
αὐτόματον δώσει τις ἐλὼν θεὸς ἐξασμένοισιν.

ἴομεν αὖτις ἕκαστοι ἐπὶ σφέα· τὸν δ' ἐνὶ λέκτροις
Ἐψιπύλης εἶατε πανήμερον, εἰσόκε Λῆμνον
παῖσιν ἔσανδρώσῃ, μεγάλη τέ ἐβάζις ἴκηται.”

ᾧς νείκεσσεν ὄμιλον· ἐναντία δ' οὐ νύ τις ἔτλη 875
ὄμματ' ἀνασχεθέειν, οὐδὲ προτιμυθῆσασθαι·
ἀλλ' αὐτως ἀγορηῆθεν ἐπαρτίζοντο νέεσθαι
σπερχόμενοι. ταὶ δέ σφιν ἐπέδραμον, εὖτ' ἐδάησαν.
ὥς δ' ὅτε λείρια καλὰ περιβρομέουσι μέλισσαι

863. ἀολλίσσας Schaefer: ἀολλίσας vulg.: ἀολλήσας Pariss. duo, Brunck.

869. μὲν εὐκλειεῖς Hoelzlin.

872. ἕκαστος Naber.

874. ἐπανδρώσῃ G.

879. περιβρομέουσι G.

ἀμβολή, ἀναβολή ‘putting off,’ cf. ἀνατροπή, ὑποτροπή.

864. ἐνιπτάζων: v.n. 492.

865. ἐμφύλιον αἷμα: ‘the guilt of a kinsman’s blood,’ cf. Pind. *P.* 2. 57, Soph. *O. T.* 1406.

867. ἔαδεν: *placet*, v.n. 3. 568.

868. ἄροσιν: v.n. 826. ταμέσθαι: most edd. explain ‘to plough,’ but the meaning seems fixed by *Il.* 9. 580, ἄροσιν πεδῖοιο ταμέσθαι, ‘to mark off’ ‘to divide.’

869. μὲν: only used by Ap. with ὄν at the beginning of a line, e.g. 2. 48, 1207. In all other cases he uses μήν, e.g. 1. 69, 146, 677. The correction οὐ μὲν εὐκλειεῖς is probable, as this is the only passage violating the rule that in compounds εὐ remains open before a double consonant, e.g. 1. 73, 141, 447; 4. 379.

870. ἐελμένοι: ‘cooped up,’ cf. 4. 604.

872. ἴομεν . . . ἐπὶ σφέα: ‘Let us each return again unto our own.’ The Schol. condemns this use of σφέα = ἡμέτερα. In 849 it is used in its proper sense

= σφέτερα (L. and S. wrongly ‘your’). Probably like σφέτερος it was used as a poss. adj. of the general reflexive ‘self’ without distinction of persons. Alcman uses it for the sing. pronouns. Virgil’s *suus* in ‘quisque suos patimur manes’ is parallel to σφέα here.

873. εἶατε: cf. *Il.* 2. 236, οἴκαδε . . . νεώμεθα, τόνδε δ' ἐῶμεν αὐτοῦ . . . γέρα πεισόμεν.

874. εἰσόκε . . . ἔσανδρώσῃ: ‘until he people Lemnos with men who are his offspring.’ The compound is ἄπ. λεγ.

877. αὐτως: ‘just as they were’ ‘without more ado.’ ἐπαρτίζοντο: ‘made ready,’ a verb used only by Ap., cf. 1210.

879 sqq. For this beautiful simile cf. *Il.* 2. 87 sqq.: *Aen.* 6. 707, Ac velut in pratis, ubi apes aestate serena Floribus insidunt variis, et candida circum Lilia funduntur, strepit omnis murmure campus: Milton, *P. L.* i 768 sqq.

879. περιβρομέουσι: ‘buzz around.’

- πέτρης ἐκχύμεναι σιμβληίδος, ἀμφὶ δὲ λειμῶν 880
 ἐρσήεις γάνυται, ταὶ δὲ γλυκὺν ἄλλοτε ἄλλον
 καρπὸν ἀμέργουσιν πεποτημένοι· ὡς ἄρα ταίγε
 ἐνδυκὲς ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο,
 χερσὶ τε καὶ μύθοισιν ἐδεικανόωντο ἕκαστον,
 εὐχόμεναι μακάρεσσιν ἀπήμονα νόστον ὀπάσσαι. 885
 ὡς δὲ καὶ Ὑψιπύλη ἠρήσατο χεῖρας ἐλοῦσα
 Αἰσονίδεω, τὰ δὲ οἱ ῥέε δάκρυα χήτει ἰόντος·
 “Νίσσεο, καὶ σὲ θεοὶ σὺν ἀπηρέσιν αὐτὶς ἐταίροις
 χρύσειον βασιλῆι δέρος κομίσειαν ἄγοντα
 αὐτῶς, ὡς ἐθέλεις καὶ τοι φίλον. ἦδε δὲ νῆσος 890
 σκῆπτρά τε πατρὸς ἐμείο παρέσσεται, ἦν καὶ ὀπίσσω
 δὴ ποτε νοστήσας ἐθέλης ἄψορρον ἰκέσθαι.
 ῥηιδίως δ' ἂν ἐοῖ καὶ ἀπείρονα λαὸν ἀγείραις
 ἄλλων ἐκ πολίων· ἄλλ' οὐ σύγε τήνδε μενοινην
 σχήσεις, οὐτ' αὐτὴ προτιόσσομαι ὧδε τελεῖσθαι. 895

881. ἄλλοτε ἄλλον Vat. unus. Pariss.: ἄλλοτέ τ' ἄλλον vulg.: ἄλλον ἐπ' ἄλλω
 Brunck: ἄλλοθεν ἄλλη Hermann: ἄλλοτ' ἐπ' ἄλλον Rutgers.

882. ἀμέλγουσιν G.

883. ἐνδυκὲς Rutgers: ἐνδυκῆως codd.

888. ἀπηρέσιν Et. Mag. 122, 9: ἀπήμοσιν codd.

893. δ' ἂν τοι Pariss. quatt., Brunck: ἐοῖο G.

This form for περιβρέμω is used by Ap. alone, cf. 4. 17.

880. πέτρης σιμβληίδος: 'swarming forth from their hive in the rock'; cf. σιμβλήια ἔργα 3. 1036.

881. ἄλλοτε ἄλλον: the τε which most of the MSS. insert between these words is a mistaken effort to remove an unobjectionable hiatus, cf. Od. 4. 236, ἀτὰρ θεὸς ἄλλοτε ἄλλω, κ.τ.λ.

882. ἀμέργουσιν: *delibant*; elsewhere always used of plucking leaves or flowers as in 4. 1144. ἀμέλγουσιν might be defended by *Anth. P.* 9. 645, οὐθατος ἐκ βοτρώων ξανθὸν ἔμελλε γάνος, and it is found in the imitation by Nonnus, *Dion.* 5. 246, χεῖλεσιν ἀκροτάτοισιν ἀμέλγεται (sc. μελίσση) ἄκρον ἑέρσης.

883. ἐνδυκὲς: 'with loving care.' The Homeric adv. is ἐνδυκῆως which Curtius derives from the root δοκ- (with Aeol. change of ο to υ) = *dec-ent-*. Ap. uses it in 2. 454.

887. χήτει: cf. 4. 91, *Il.* 6. 463.

888. ἀπηρέσιν: *liti*. 'unmaimed'

(ἀ-πηρός), ἄπ. λεγ., cf. *Hdt.* 1. 32, ἄπυρος.

891. Cf. the offer of Dido to Aeneas, *Aen.* 1. 572, Voltis et his mecum pariter considere regnis? Urbem quam statuo vestra est, subducite naves.

893. ἐοῖ: = *σαυτῶ*. Ap. uses ἐοῖ for all three persons, e.g. in 3. 99 it is used for the first pers.

894-5. ἄλλ' οὐ . . . τελεῖσθαι: 'but thou wilt not cherish this purpose, and my mind tells me that it will not thus come to pass.'

895. προτιόσσομαι: cf. 2. 889, 3. 552. The primary meaning of ὕσσομαι (root *ak*, ὀκῶμαι) was 'to see' (e.g. 4. 318), and then 'to foresee' 'to forebode' (e.g. *Il.* 1. 105). We have the same transition in meaning in the case of προτιόσσομαι (e.g. *Od.* 7. 31 compared with 5. 389).

τελεῖσθαι: this is the only instance of the contraction of these vowels in the infin. of *τελέω* (*τελέεσθαι*, 2. 618, etc.). So too in *Od.* 23. 284 we once find *τελεῖσθαι* at the end of the line.

μνώεο μὴν ἀπεών περ ὁμῶς· καὶ νόστιμος ἤδη
 Ἵψιπύλης· λίπε δ' ἤμιν ἔπος, τό κεν ἔξανύσαιμι
 πρόφρων, ἦν ἄρα δὴ με θεοὶ δώωσι τεκέσθαι.”

Τὴν δ' αὐτ' Αἴσωνος υἱὸς ἀγαιόμενος προσέειπεν
 “ Ἵψιπύλη, τὰ μὲν οὕτω ἐναίσιμα πάντα γένοιτο 900
 ἐκ μακάρων· τύνη δ' ἐμέθεν πέρι θυμὸν ἀρείω
 ἴσχαν', ἐπεὶ πάτρην μοι ἄλις Πελίοιο ἔκητι
 ναιετάειν· μούνον με θεοὶ λύσειαν ἀέθλων.

εἰ δ' οὐ μοι πέπρωται ἐς Ἑλλάδα γαῖαν ἐκέσθαι
 τηλοῦ ἀναπλώοντι, σὺ δ' ἄρσενά παῖδα τέκῃαι, 905

πέμπε μιν ἠβήσαντα Πελασγίδος ἔνδον Ἴωλκοῦ
 πατρί τ' ἐμῶ καὶ μητρὶ δύης ἄκος, ἦν ἄρα τούσγε
 τέτμη' ἔτι ζῶοντας, ἵν' ἀνδιχα τοιοῦ ἀνακτος
 σφῶϊσιν πορσύνωνται ἐφέστιοι ἐν μεγάροισιν.”

Ἦ, καὶ ἔβαιν' ἐπὶ νῆα παροίτατος· ὡς δὲ καὶ ἄλλοι 910

909. ἐφέστιον Brunck.

910. ἄλλοι Brunck.

896. 'alike, when thou art on thy voyage, and when thou returnest to thy country, remember Hypsipyle.' The imper. μνώεο (from μνάομαι = μινῆσκομαι) is peculiar to Ap., cf. 3. 1069, 1110.

897. ἔπος: 'charge.' ὁ νοῦς ἐστὶ τοιοῦτος, εἰπέ δὴ μοι συμβουλήν τινα, εἴαν γένηταί με τεκεῖν, ὥστε τῷ γεννωμένῳ ὑποθέσθαι τινά. Schol. Dido laments that there is no such possibility for her, *Aen.* 4. 327.

899. ἀγαιόμενος: θαυμάζων τῆς διαθέσεως καὶ τοῦ ἔρωτος. Schol. Ap. alone uses this verb in the sense of loving admiration, cf. 3. 1916. In Hom. and elsewhere it denotes indignation, and so Merkel and L. and S. explain it here. The Schol. on *Od.* 20. 16 recognizes the two meanings, ἄγαν θαυμάζειν ἢ χαλεπαίνειν.

901. τύνη κ.τ.λ.: 'but do thou cherish nobler thoughts concerning me; for it is enough for me to dwell in my own country by the grace of Pelias.' Jason is no mean citizen who will lightly leave his fatherland and settle in Lemnos; moreover, as Pindar tells us, *P.* 4. 293, Pelias had promised Jason the kingdom if he returned with the fleece.

902. ἴσχανε: in Hom. ἴσχάνω always means 'to check.' This wider use (= ἔχω) is not noticed by L. and S. For ἔκητι cf. 116.

904. εἰ δ' οὐ: for οὐ (not μή) with εἰ v. Ameis-Hentze on *Od.* 2. 274, Monro *H.G.* 316. Ἑλλάδα: Thessaly. Ἑλλάς was the name of a city in Thessaly (*Il.* 2. 683), and then the meaning of the word was gradually widened.

908-9. ἴνα . . . μεγάροισιν: a difficult passage. The Par. Schol. explains, "that the inhabitants may care for him, though I, the king, am not there"; Lehrs, "ut sine me rege suis defendantur incolae in aedibus"; Shaw, "ut seorsim a rege isto [i.e. Pelias] suis eum cives alant in aedibus." Brunck confidently reads ἐφέστιον, "ut seorsum a Pelia pater meus et mater in suis aedibus commorantem eum alant." de M. keeping ἐφέστιοι agrees generally with Brunck, "et loin du roi Pélias, dans leur palais, ils se l'élèveront à leur foyer." It would seem more natural that Jason's son when grown to manhood (ἠβήσαντα) should act as γηροτρόφος to Jason's aged parents, and so the meaning may be "that, away from king Pelias, they may be cared for as they sit in their halls." Ap. never uses πορσύνω or πορσαίνω in the middle (cf. 2. 719, 3. 1124, 4. 897). ἀνδιχα as a prep. is peculiar to him, cf. 2. 297.

910. παροίτατος: 'first.' Ap. alone uses this superl. from πάροισθε, though the comparative is common.

βαῖνον ἀριστῆες· λάζοντο δὲ χερσὶν ἔρετμᾶ
 ἐνσχερῶ ἐζόμενοι· πρυμνήσια δὲ σφισιν Ἴργος
 λῦσεν ὑπέκ πέτρης ἀλιμυρέος. ἔνθ' ἄρα τοίγε
 κόπτον ὕδωρ δολιχῆσιν ἐπικρατέως ἐλάτησιν.
 ἔσπέριοι δ' Ὀρφῆος ἐφημοσύνησιν ἔκελσαν
 νῆσον ἐς Ἡλέκτρης Ἀτλαντίδος, ὄφρα δαέντες
 ἀρρήτους ἀγανῆσι τελεσφορίησι θέμιστας
 σωότεροι κρυόεσσαν ὑπεῖρ ἄλα ναυτίλλουτο.
 τῶν μὲν ἔτ' οὐ προτέρω μυθήσομαι· ἀλλὰ καὶ αὐτῇ
 νῆσος ὁμῶς κεχάροίτο καὶ οἱ λάχον ὄργια κείνα
 δαίμονες ἐνναέται, τὰ μὲν οὐ θέμις ἄμμιν αἰεΐειν.

915

920

Κεῖθεν δ' εἰρεσίη Μέλανος διὰ βένθεα πόντου
 ἰέμενοι τῇ μὲν Θρηκῶν χθόνα, τῇ δὲ περαιῖν

917. ἀρρήτους G: ἀρρήκτους vulg.

923. ἰέμενοι L, Merkel.

912. ἐνσχερῶ: ἄπ. λεγ., = ἐπισχερῶ, v. n. 330. Pindar (*l.* 5. 22) has ἐν σχερῶ 'continuously' 'in an unbroken line.'

913. ἀλιμυρέος: τῆς ὑπὸ θαλάσσης περιρρομένης. Schol. The form ἀλιμυρῆς was used by the Alex. writers in the sense of ἀλίκλυστος 'sea-washed'; Hom. uses ἀλιμυρῆεις (cf. 2. 936).

916. νῆσον Ἡλέκτρης: Samothrace, so called from Flectra, daughter of Atlas, who dwelt there; cf. Val. Fl. 2. 431, Electria tellus, Threiciis arcana sacris. It was the home of the mystic rites of the Cabiri. For a full discussion of these mysteries v. Lobeck, *Aglaopham.* 1202-81; Stengel, *Die griechischen Kultusaltertümer* 165; Rubensohn, *Die Mysterienheiligtümer zu Eleusis und Samothrake.* There was a play of Aeschylus called *Κάβειροι*, which was probably the satyric drama following the trilogy containing the *Argo* and *Hypsipyle*. From the fragments of it we see that the Cabiri had power over vineyards; they promise the Argonauts such a supply of Lemnian wine that there will be no vessels to contain it, cf. Athen. x. 428, ἐν γὰρ τοῖς Καβείροις εἰσάγει (Αἰσχύλος) τοὺς περὶ τὸν Ἴάσονα μεθύνοντας. Our Schol. tells us that Odysseus and Agamemnon were initiated in the rites of the Cabiri, who took their name from mountains in Phrygia from whence their cult was brought, and were four in number, Ἀξίερος (Demeter), Ἀξιοκέρσα

(Persephone), Ἀξιοκέρσος (Hades), and Κάσμιλος (Hermes). Rawlinson on Hdt. 2. 51 derives the name from the Semitic *kadīr* 'great,' a title applied to Astarté (Venus).

918. σωότεροι: the initiated were regarded as protected by the gods, especially from the dangers of the sea, cf. Ar. *Pax* 278, ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκη τυγχάνει Μεμνημένος, νῦν ἔστιν εὖξασθαι καλόν: Theophr. *Char.* 24, καὶ κλυδωνίου γενομένου ἐρωτῶν εἴ τις μὴ μεμύηται: τῶν πλεόντων: Alexis, *frag.* 178 (Kock). Diodorus (4. 43) relates how Orpheus, who alone was initiated in these rites, saved the Argo in a storm.

κρυόεσσαν: L. and S. explain it here 'icy-cold,' but the context shows that it is used of the perils of the deep which strike men cold with terror, cf. 2. 628, etc.

920. κεχάροίτο: = χαίρω, *valeat*.

921. οὐ θέμις: Herodotus, when speaking of these mysteries (2. 51), shows the same reserve in connexion with the statues of Hermes. He also mentions Egyptian *Κάβειροι* at Memphis (3. 37).

922. Μέλανος πόντου: the Μέλας κόλπος, mod. Gulf of Saros, bounded on the E. by the Thracian Chersonese. The Schol. refers to *Il.* 24. 79, ἐνθορε μείλανι πόντῳ, as if the meaning were the same there, but v. Leaf.

923. τῇ δὲ περαιῖν: 'on the other hand, to the north, they kept the island

Ἴμβρον ἔχον καθύπερθε· νέον γε μὲν ἡελίοιο
 δυομένου Χερώνησον ἐπὶ προύχουσαν ἴκοντο. 925
 ἔνθα σφιν λαυφηρὸς ἄη νότος, ἰστία δ' οὐρῶ
 στησάμενοι κούρης Ἀθαμαντίδος αἰτὰ ρέεθρα
 εἰσέβαλον· πέλαγος δὲ τὸ μὲν καθύπερθε λέλειπτο
 ἦρι, τὸ δ' ἐννύχιοι Ῥοιτειάδος ἔνδοθεν ἀκτῆς
 μέτρεον, Ἰδαίην ἐπὶ δεξιὰ γαίαν ἔχοντες. 930
 Δαρδανίην δὲ λιπόντες ἐπιπροσέβαλλον Ἀβύδω,
 Περκώτην δ' ἐπὶ τῇ καὶ Ἀβαρνίδος ἡμαθόεσσαν
 ἠίονα ζαθέην τε παρήμειβον Πιτύειαν.
 καὶ δὴ τοίγ' ἐπὶ νυκτὶ διάνδιχα νηὸς ἰούσης
 δῖνῃ πορφύροντα διήνυσαν Ἑλλάσποντον. 935
 *Ἔστι δέ τις αἰπεῖα Προποντίδος ἔνδοθι νῆσος

932. Περκώπην Pariss. tres, Vatt. tres.

934. τῆγ' ἐνὶ νυκτὶ vel τῆγ' ἔτι νυκτὶ Herwerden.

of Imbros opposite to the mainland.' *περαῖος* (*πέραν*) means on the other side of a sea or river, cf. 1112, 2. 392, 4. 78, 848. We have *περαίην νῆσον* in 4. 1213.

924. *καθύπερθε*: 'to the north' (cf. 928) or, perhaps, 'to seaward' (cf. *Od.* 3. 170). Strictly speaking, Imbros would only lie to the north of them when they reached the point where they turned into the Hellespont.

925. *Χερώνησον*: this form for *Χερσόνησον* is only found here. In 4. 1175 we find *χέρνησος*. For the quantity of *δυομένου* see on 3. 225.

927. Ἀθαμαντίδος: Helle, daughter of Athamas, v. n. 258.

αἰτὰ ρέεθρα: i.e. the swift currents of the Hellespont. In *Il.* 8. 369 this phrase is used of the waters of the Styx.

928. πέλαγος κ.τ.λ.: 'the open sea to the north was left behind at dawn, and by night time they were traversing the sea within the Rhoetean headland.' When they turned into the Hellespont the open sea through which they had passed lay to the north of them.

929. Ῥοιτειάδος: Rhoeteum was a rocky headland north of Ilion.

931. ἐπιπροσέβαλλον: this comp. is ἀπ. λεγ.

932. ἐπὶ τῇ: 'after Abydos.' Ap. uses *ἐπί* of geographical succession. It is found both with verbs of motion as here, 2. 357, 652, 1015, 1244; 4. 566, 572, and with verbs of rest, 2. 379, 395-6.

Oswald points out that these uses are not Homeric.

933. Πιτύειαν: old name of Lamp-sacus, *Il.* 2. 829, also called Pityussa, cf. Strab. 504, 13, Hdt. 6. 37.

934. διάνδιχα: the old explanation was 'in two ways,' i.e. by sails and oars. Hoelzlin took a different view: "διάνδιχα = *πλησιςτίοις πνοαῖς*, cum nec dextera, ut loquitur Catullus (4. 19-21), nec laeva vocat aura, sed Jupiter utrumque in pedem incidit." So too de M. explains it of the varying course of the ship when the wind blew from the right or left. Seaton (*Cl. Rev.* vi 394) says that it simply means that the ship passed between the two banks.

935. δῖνῃ πορφύροντα: 'darkly swirling'; cf. *Il.* 14. 16, *πορφύρῃ πέλαγος*, where Leaf says, "*πορφύρῃ* seems to express *heaving motion* rather than colour (Curtius, *Et.* 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. *πορφύρεος* is applied to waves." See also on 461. For the current of the Hellespont cf. *Il.* 12. 30, ἀγάρροον Ἑλλάσποντον, Cat. 64. 358, rapido Hellesponto.

936 sqq. Ap. is describing Cyzicus: 'Now there is within the Propontis an island high and steep, leaning to the sea, a little distance from the fertile mainland of Phrygia, even so far as the isthmus, sloping downwards towards the coast,

τυτθὸν ἀπὸ Φρυγίης πολυλῆιον ἠπίρειο
 εἰς ἄλα κεκλιμένη, ὅσσον τ' ἐπιμύρεται ἰσθμὸς
 χέρσω ἐπιπρηγῆς καταειμένος· ἐν δέ οἱ ἀκταὶ
 ἀμφίδυμοι, κείνται δ' ὑπὲρ ὕδατος Αἰσήποιο. 940
 Ἄρκτων μιν καλέουσιν ὄρος περιναιετάοντες·
 καὶ τὸ μὲν ὑβρισταὶ τε καὶ ἄγριοι ἐνναίουσιν
 Γηγενέες, μέγα θαῦμα περικτιόνεσσι ἰδέσθαι.
 ἐξ γὰρ ἐκάστῳ χεῖρες ὑπέρβιοι ἠερέθονται,
 αἱ μὲν ἀπὸ στιβαρῶν ὤμων δύο, ταὶ δ' ὑπένερθεν 945
 τέσσαρες αἰνοτάτησιν ἐπὶ πλευρῆς ἀραρυῖαι.

941. Ἄρκτων in Paris. uno voci ἄρκτων superscriptum, et nota in marg. adposita ἄρκτων ὄρος: Ἄρκτων vulg.

942. ἐνναίουσιν Kœchly: ναιετάουσιν codd.: ἀμφιέμονται Bentley: ἀνέρες εἶχον Ziegler: ὑβρισταὶ καὶ ἄγριοι ναιετάουσιν olim conl. Merkel.

is washed by the waves.' It is a disputed point whether Cyzicus was originally an island or a peninsula. Hasluck, in his recent work on Cyzicus, defends the former view against Reinach. Scylax, Mela, and Stephanus speak of a peninsula, while Strabo, Pliny, and Frontinus call it an island joined to the mainland, Pliny (*N.H.* 5. 32) attributing the junction to Alexander. Ap. is ambiguous, as he calls it a νῆσος and yet speaks of an isthmus (938, 947). By the isthmus, as Hasluck shows, he must mean the long spit of land stretching towards the shore where the causeway was afterwards to be made, for the Argonauts evidently sailed through the channel between the island and the coast of Asia Minor. The city of Cyzicus was at the narrowest part of this channel, but the name was also used of the whole island.

938. ὅσσον τ': defining τυτθόν more closely. ἐπιμύρεται: ἄπ. λεγ. Cf. Prop. 3. 22. 1, Cyzicus . . . Propontica qua fluit isthmus aqua.

939. καταειμένος: in Hom. this form is always from καταέννυμι and means 'covered with,' and so the Schol. explains it here as 'covered by the sea'; in 3. 830, however, it clearly comes from καθίημι and, as we also have διαειμένος from δειήμι in 2. 372, we must take it here in the sense of *demissus*; the level of the island was higher than that of the mainland and so the isthmus sloped down from it.

940. ἀμφίδυμοι: this adj. is here used

of the headlands by which there was a double entrance to the harbour (v. n. 4. 983). As long as Cyzicus was an island there was an approach to the harbour by the channel both from east and west. Hasluck says the two ἀκταὶ are the point where the island approached the mainland most closely, and the point which Strabo calls ἀκρωτήριον Μέλανος, mod. S. Simeon.

ὑπὲρ . . . Αἰσήποιο: to the north of the Aesepus, which flows from Mt. Ida into the Propontis.

941. Ἄρκτων κ.τ.λ.: 'the people who dwell about call this district the Bears' Hill.' For the vague use of μιν cf. 2. 671, *Il.* 5. 305, ἐνθα τε μηρὸς Ἴσχιῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν. Strabo says that one part of Cyzicus was on level ground, and the other close to a hill which they call Ἄρκτων ὄρος. Stephanus and Pliny call the whole peninsula Arctonnesus. Bears are said to be still found on the mountains there, v. Hasluck, p. 6.

943. Γηγενέες: τούτων καὶ Ἡρόδωρος μνημονεύει ἐν τοῖς Ἀργοναυτικοῖς, καὶ ὅτι ἐπολέμησαν Ἡρακλεῖ, οἱ μὲν οὖν Γηγενεῖς περὶ Κύζικον ᾤκουσιν, οἱ δὲ Δολιῶνες περὶ τὸν ἰσθμὸν. Schol.

944. ἠερέθονται: the Schol. on *Il.* 3. 108 give two explanations of this word, οἱ μὲν ἐκ τοῦ αἰωρῶ καὶ σεῖω, οἱ δὲ ἐκ τοῦ αἰέρω. Ap., as Merkel shows, expresses clearly both derivations, the former in 3. 638, 830, the latter in 1. 1160, 2. 1082, 3. 368. Here Merkel regards it as ambiguous. Way, 'six mighty arms

ἰσθμὸν δ' αὖ πεδίου τε Δολίονες ἀμφενέμοντο
 ἀνέρες· ἐν δ' ἤρωσ Λιγῆιος υἱὸς ἀνασσειν
 Κύζικος, ὃν κούρη δίου τέκεν Εὐσώροιο
 Αἰνήτη. τοὺς δ' οὔτι καὶ ἔκπαγλοί περ ἑόντες 950
 Γηγυεῆες σίνοντο, Ποσειδάωνος ἀρωγῆ·
 τοῦ γὰρ ἔσαν τὰ πρῶτα Δολίονες ἐκγεγαῶτες.
 ἔνθ' Ἀργῶ προύτυψεν ἐπειγομένη ἀνέμοισιν
 Ἑρηνικίους, Καλὸς δὲ λιμὴν ὑπέδεκτο θέουσαν.
 κεῖσε καὶ εὐναίης ὀλίγον λίθον ἐκλύσαντες 955
 Τίφυος ἐννεσίησιν ὑπὸ κρήνη ἐλίποντο,
 κρήνη ὑπ' Ἀρτακίῃ· ἕτερον δ' ἔλον, ὅστις ἀρήρει,
 βριθύν· ἀτὰρ κεῖνόν γε θεοπροπίας Ἐκάτοιο
 Νηλεΐδαι μετόπισθεν Ἰάονες ἰδρύσαντο
 ἱερόν, ἧ θέμις ἦεν, Ἰησονίης ἐν Ἀθήνης. 960
 Τοὺς δ' ἄμυδις φιλότῃτι Δολίονες ἠδὲ καὶ αὐτὸς
 Κύζικος ἀντήσαντες ὅτε στόλον ἠδὲ γενέθλην
 ἔκλυον, οἴτινες εἶεν, εὐξείνως ἀρέσαντο,

947. ἀμπεδίων Pariss. tres, Brunck.

955. εὐναίην Tour.

961. τοῖς δ' O. Schneider.

each monster uplifteth against a foe'; de M., 'ils font mouvoir chacun six bras.'

947. Δολίονες: mentioned also by Strabo, 483, 13.

948. Αἰνήτος: the Schol. says Aeneas was a Thessalian king who settled on the Hellespont, and, having married Aeneta daughter of the Thracian king Eusorus, begat Cyzicus from whom the island took its name.

953. προύτυψεν: 'sped forward,' cf. 3. 1397, ll. 13. 136.

ἀνέμοισιν Ἑρηνικίους: cf. Hor. C. 4. 12. 2, Impellunt animae lintea Thraciae.

954. Καλὸς λιμὴν: this 'Fair Haven' was also called Panormus, and was a natural harbour. There was another artificial harbour nearer to the city called Χυτός (987). Merkel was the first to make the epithet Καλὸς a proper name. There is, however, no other evidence that the harbour was so called, and καλὸς might be defended by *Od.* 6. 263, καλὸς δὲ λιμὴν ἐκάτερθε πόλιος. For ὑπέδεκτο cf. *Aen.* 3. 78, haec fessos tuto placidissima portu Accipit.

955. εὐναίης: Ap. uses εὐναίη (also

the pl. e.g. 1277) for εὐναί, the mooring-stone thrown out from the prow, while the stern was made fast to the land by *πρυμνήσια*. The Argonauts now change this stone for a heavier one.

957. Ἀρτακίη: a spring (on the west of the island) mentioned also by Alcaeus and Callimachus (Schol.). Hom. gives the same name to a Laestrygonian spring, *Od.* 10. 108. Pliny gives an interesting account of this stone, *N. H.* 36. 23, Eodem in oppido (i.e. Cyzicus) est lapis fugitivus appellatus; Argonautae eo pro ancora usi reliquerant ibi; hunc e prytaneo saepe profugum vinxere plumbo. From these precautions Hasluck (*op. cit.* 158 n) infers that it was some kind of a fetish stone with which the luck of the city was bound up. There was another "Argonauts' anchor" at Ancyraeum (Dion. Byz. *Anaplus Bosp.* fr. 54).

959. Νηλεΐδαι: Ionians who went out as colonists from Attica under Neleus son of Codrus, and settled in Phrygia and Caria.

960. Ἰησονίης: 'protectress of Jason.' ἐν: = ἐν νηῶ.

963. εὐξείνως ἀρέσαντο: 'propitiated

- καὶ σφεας εἶρεσίῃ πέπιθον προτέρωσε κίοντας
 ἄσπεος ἐν λιμένι πρυμνήσια νηὸς ἀνάσαι. 965
 ἐνθ' οἴγ' Ἐκβασίῳ βωμὸν θέσαν Ἀπόλλωνι
 εἰσάμενοι παρὰ θίνα, θυηπολῆς τ' ἐμελοντο.
 δῶκεν δ' αὐτὸς ἀναξ λαρὸν μέθυ δευομένοισιν
 μῆλά θ' ὁμοῦ· δὴ γάρ οἱ ἔην φάτις, εὐτ' ἂν ἴκωνται
 ἀνδρῶν ἠρώων θεῖος στόλος, αὐτίκα τόνγε 970
 μείλιχον ἀντιάαν, μῆδὲ πτολέμοιο μέλεσθαι.
 ἴσον που κἀκείνῳ ἐπισταχέσκον ἴουλοι,
 οὐδέ νύ πω παίδεσσι ἀγαλλόμενος μεμόρητο·
 ἀλλ' ἔτι οἱ κατὰ δώματ' ἀκήρατος ἦεν ἀκοιτις
 ὠδίνων, Μέροπος Περκωσίου ἐκγεγαυία, 975
 Κλείτη ἐνπλόκαμος, τὴν μὲν νέον ἐξέτι πατρὸς
 θεσπεσίοις ἔδνοισιν ἀνήγαγεν ἀντιπέρηθεν.
 ἀλλὰ καὶ ὧς θάλαμόν τε λιπὼν καὶ δέμνια νύμφης
 τοῖς μέτα δαιτ' ἀλέγυνε, βάλεν δ' ἀπὸ δειμάτα θυμοῦ.
 ἀλλήλους δ' ἐρέεινον ἀμοιβαδῖς· ἦτοι ὁ μὲν σφεων 980

967. εἰσάμενοι ex *El. Mag.* 306, 32, restituit Ruhnken: στησάμενοι codd. τ' inseruit Brunck.

969. ἴκηται conl. Brunck.

970. τοῖσγε conl. Brunck.

972. νεῖόν που Ruhnken: ἀρμοῖ που . . . ὑποσταχέσκον v. l. in schol.

976. ἐξ ἔτι Merkel: ἐξέτι παιδῶν O. Schneider.

them with kindly hospitality'; cf. *Od.* 8. 402, τὸν ξείνον ἀρέσσομαι.

964. πέπιθον: 'urged.' They did not row forward till the next day (cf. 987).

965. ἄσπεος ἐν λιμένι: v. n. 954.

966. Ἐκβασίῳ: 'god of landing'; see on 359, and for Apollo as a seafaring god cf. Farnell, *Cults* iv. 145-7.

972. ἴσον . . . ἴουλοι: 'like to Jason the down of manhood was sprouting on his cheek also.' ἐπισταχέειν is ἄπ. λεγ. The v. l. preserved in the schol. ἀρμοῖ που κἀκείνῳ ὑποσταχέσκον, is interesting from its resemblance to Call. *Hec.* fr. 44, ἀρμοῖ που κἀκείνῳ ἐπέτρεχεν ἄβρὸς ἴουλος. Ruhnken thinks Ap. changed ἀρμοῖ to ἴσον in the second recension through his feud with Call. (cf. 129 n.). Linde regards ἴσον as having come in from a gloss ἴσον καὶ Ἰάσονι written over κἀκείνῳ. ἀρμοῖ (= νεωστῖ) is a Sicilian word used by Aeschylus and Alex. writers.

973. 'as yet no offspring had the fates vouchsafed to be their father's pride.' μεμόρητο: v. n. 646: the personal use is very strange. ἀγαλλόμενος: cf. Aesch. *Ag.* 217, τέκνον δόμων ἀγαλμα.

975. Μέροπος: cf. *Il.* 2. 831, ὡς δὴ Μέροπος Περκωσίου κ. τ. λ.

Περκωσίου: of Percote, an ancient town of Mysia between Abydus and Lampsacus (v. 932).

976. ἐξέτι πατρός: 'from her father's house.' Ap. seems to use ἐξέτι here simply for ἐκ; elsewhere it always means 'even from the time of,' e.g. 4. 791, *Od.* 8. 245, διαμπερὲς ἐξέτι πατρῶν, and so Schneider would read ἐξέτι παιδῶς = ἐξέτι νηπυτῆς, 4. 791.

977. ἔδνοισιν: the gifts of the suitor to the bride or her parents, as opposed to φερνὴ the bride's dowry. ἀντιπέρηθεν: 'from the mainland opposite,' i.e. Percote opposite to Cyzicus.

978. θάλαμον: vox propria for the bridal bower.

πύθητο ναυτιλῆς ἄνυσιν, Πελίαό τ' ἐφετμάς·
 οἱ δὲ περικτιόνων πόλιας καὶ κόλπον ἅπαντα
 εὐρείης πύθοντο Προποντίδος· οὐ μὲν ἐπιπρὸ
 ἡεῖδει καταλέξει ἐελδομένοισι δαῖναι.
 ἡοῖ δ' εἰσανέβαν μέγα Δίνδυμον, ὄφρα καὶ αὐτοὶ 985
 θήσαιωτο πόρους κείνης ἁλός· ἐκ δ' ἄρα τοίγε
 νῆα Χυτοῦ λιμένος προτέρω ἐξήλασαν ὄρμον·
 ἦδε δ' Ἰησονίη πέφαται ὁδός, ἦνπερ ἔβησαν.
 Γηγενέες δ' ἐτέρωθεν ἀπ' οὐρεος αἴξαντες
 φράξαν ἀπειρεσίωιο Χυτοῦ στόμα νειόθι πέτρης 990
 πόντιον, οἶά τε θῆρα λοχώμενοι ἔνδον ἔοντα.
 ἀλλὰ γὰρ αὖθι λέλειπτο σὺν ἀνδράσιν ὄπλοτέροισιν
 Ἡρακλῆς, ὃς δὴ σφι παλίντονον αἶψα τανύσσας
 τόξον ἐπασσυτέρους πέλασε χθονί· τοὶ δὲ καὶ αὐτοὶ
 πέτρας ἀμφιρρῶγας ἀερτάζοντες ἔβαλλον. 995
 δὴ γὰρ που κάκεῖνα θεὰ τρέφεν αἰνὰ πέλωρα
 Ἥρη, Ζηγὸς ἄκοιτις, ἀέθλιον Ἡρακλῆι.

985. ὄφρα κεν Brunck.

986. ἐν δ' ἄρα G.

987. προτέρω . . . ὄρμον coniecti: προτέρον . . . ὄρμον codd.: Χυτῶ λιμένι Et. Mag. 816, 14: Χυτὸν λιμένα Merkel.

983. οὐ μὲν . . . δαῖναι: 'howbeit he knew not how to tell of what lay beyond, though they fain would learn.'

985. Δίνδυμον: Strabo (493, 1) mentions the height above the city of Cyzicus, on which was a temple of Dindymene founded by the Argonauts. The name was probably derived from the two peaks (δίδυμος). Pliny calls it Didymus, and Catullus (63, 91) may have the same form for the mountain at Pessinus.

986. τοίγε: i.e. others of the Argonauts.

987. 'rowed the vessel forward to the mooring-place of the harbour called Chytus.' This reading involves less change than Merkel's. προτέρω is strongly supported by προτέρωσε, 964. For the acc. ὄρμον without prep. see on 799. In *Il.* i. 432 we find the ὄρμος 'mooring-place' distinguished from the λιμὴν, οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο . . . τὴν (sc. νῆα) δ' εἰς ὄρμον πρόερεσαν ἐρετμοῖς. For Χυτός (*lit.* 'protected by a mole') v.n. 954.

988. 'the way (by which they ascended Dindymon) is called Jasonian to this day.'

The previous sentence is parenthetical. πέφαται: Ar. alone uses this perf. ind. pass. from φημί, cf. 2. 500, 4. 555. In Hom. πέφαται is from φένω.

991. στόμα πόντιον: 'the seaward mouth.'

992. ἀλλὰ γάρ: 'but (they did not succeed) for, etc.:' cf. 772.

993. παλίντονον: *lit.* 'back bent'; it may refer to the double curve in the handle of the bow, or may mean simply 'elastic.'

994. ἐπασσυτέρους: 'one after another,' v.n. 579.

995. ἀμφιρρῶγας: 'jagged,' ἢ τοι διεργωνίας καὶ διεσχισμένας, ἢ διαβεβρωμένας ὑπὸ τῆς θαλάσσης. Schol. The compound is ἀπ. λεγ., but cf. διαρρώξ, περιρῶξ, καταρῶξ.

997. ἀέθλιον Ἡρακλῆι: this labour of Heracles is not mentioned elsewhere. Polygnostus, a writer on Cyzicus whom the Schol. cites, may have referred to it. Callimachus, describing the slaying of the χρυσόκερως ἔλαφος, uses the expression Ἥρης ἐννεσίησιν ἀέθλιον Ἡρακλῆι (*Diain.* 108).

σὺν δὲ καὶ ἄλλοι δῆθεν ὑπότροποι ἀντιόωντες,
 πρὶν περ ἀνελθέμεναι σκοπὴν, ἤπτοντο φόνου
 Γηγενέων ἥρωες ἀρήιοι, ἤμην διστοῖς 1000
 ἠδὲ καὶ ἐγχέϊσι δεδεγμένοι, εἰσόκε πάντας
 ἀντιβίην ἀσπερχές ὀρινομένους ἐδαίξαν.
 ὡς δ' ὅτε δούρατα μακρὰ νέον πελέκεσσι τυπέντα
 ὑλοτόμοι στοιχηδὸν ἐπὶ ῥηγμῖνι βάλωσιν,
 ὄφρα νοτισθέντα κρατεροὺς ἀνεχοίατο γόμφους· 1005
 ὡς οἱ ἐνὶ ξυνοχῇ λιμένος πολιοῖο τέταντο
 ἐξείης, ἄλλοι μὲν ἐς ἄλμυρὸν ἀθροοὶ ὕδωρ
 δύπτοντες κεφαλὰς καὶ στήθεα, γυῖα δ' ὑπερθεν
 χέρσῳ τεινόμενοι· τοὶ δ' ἔμπαλιν, αἰγιαλοῖο
 κράατα μὲν ψαμάθοισι, πόδας δ' εἰς βένθος ἔρειδον, 1010
 ἄμφω ἄμ' οἰωνοῖσι καὶ ἰχθύσι κύρμα γενέσθαι.
 ἼΗρωες δ', ὅτε δὴ σφιν ἀταρβῆς ἔπλετ' ἄεθλος,
 δὴ τότε πείσματα νηὸς ἐπὶ πνοιῆς ἀνέμοιο
 λυσάμενοι προτέρωσε διεξ ἄλως οἶδμα νέοντο.

998. ἄλλοι G.

1004. στελεχηδὸν Pariss. quatt., Vat. unus.

1005. ὄφρα κε Pariss. tres, unde ὡς κε Brunck.

998. 'and with them their comrades who joined them, returning from the mountain before they had reached the peak from which they wished to survey the sea'; v. 985. δῆθεν: τὸ δῆθεν ποτὲ μὲν παραπληρωματικόν (expletive), ποτὲ δὲ ἀντὶ τοῦ δηλαδὴ ἢ ὡς δῆ. Schol.

1001. εἰσόκε κ.τ.λ.: 'until, with might opposing might, they cut down all the foe who charged so fiercely.' For εἰσόκε v.n. 820.

1003. With this simile cf. 4. 1682 sqq., Val. Fl. 3. 163 sqq. The Schol. says: ἡ παραβολὴ πρὸς πάντα ἀρμόδιος καὶ ὑγιής. ξύλοις γὰρ εἰκάζει αὐτοὺς πρὸς τὸ εὐτράπελον τῶν σαμάτων καὶ πρὸς τὴν ἐν τοῖς ὕρσειν αὐτῶν διατριβὴν, καὶ ξυλοτόμοις δὲ τοὺς ἥρωας. τὸ δὲ ὄφρα . . . γόμφους πρὸς τὴν τῶν αἰγιαλῶν ἐγγύτητα καὶ πρὸς ἕτερον ὅτι οἱ τέκτονες τοῦτο ποιούσιν, ἵνα πλείονος καμᾶτον ἀπαλλαγῶσιν ἐργαζόμενοι καὶ τοὺς σφῆνας ἐπιβάλλοντες, ὁμοίως δὲ καὶ οἱ ἥρωες αὐτοὺς ἀνείλον, ὥπως λοιπὸν αὐτοῖς ἀκίνδυνος γένηται ἢ εἰς τὸ ὄρος ἀνάβασις.

1005. ὄφρα . . . γόμφους: "for the brine-sodden wood shall grip the strong

bolts faster so" (Way). The Schol. explains, ὥπως βραχέντα εὐεπίδεκτα γένηται τῶν σφηνῶν, but γόμφος is never used for a wedge.

1006. ξυνοχῇ: the narrow part of the harbour, the mouth, cf. 2. 318, II. 23. 330, ἐν ξυνοχῆσιν ὄδοῦ. For a different meaning v. 160.

1008. δύπτοντες: 'dipping,' only here c. acc., cf. 1326. Lycophron and Ap. probably took the verb from Antimachus fr. 6, ἥντε τις καύηξ δύπτῃσιν ἐς ἄλμυρὸν ὕδωρ.

1011. κύρμα: in Hom. κύρμα (κύρω) is generally joined with ἔλωρ, e.g. Od. 3. 271, κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι.

1012. ὅτε . . . ἄεθλος: de M. renders, "après avoir achevé sans crainte cette lutte." Rather, "when the danger of this struggle was past." Preston takes ἄεθλος generally of the quest of the Argonauts, "Their labours freed from danger and from fear." For the rare use of ἀταρβῆς cf. Aesch. Pr. 840, ἀταρβεῖ χεῖρι.

ἡ δ' ἔθεεν λαίφεσσι πανήμερος· οὐ μὲν ἰούσης 1015
 νυκτὸς ἔτι ριπή μένεν ἔμπεδον, ἀλλὰ θύελλαι
 ἀντία ἀρπάγδην ὀπίσω φέρον, ὄφρ' ἐπέλασσαν
 αὐτὶς εὐξείνοισι Δολίοσιν. ἐκ δ' ἄρ' ἔβησαν
 αὐτονυχί· Ἱερὴ δὲ φατίζεται ἦδ' ἔτι πέτρῃ,
 ἧ̄ περί πείσματα νηὸς ἐπεσσύμενοι ἐβάλλοντο. 1020
 οὐδέ τις αὐτὴν νῆσον ἐπιφραδέως ἐνόησεν
 ἔμμεναι· οὐδ' ὑπὸ νυκτὶ Δολίονες ἀψ' ἀνιόντας
 ἤρωας νημερτὲς ἐπήσαν· ἀλλὰ πον ἀνδρῶν
 Μακρίων εἶσαντο Πελασγικὸν ἄρεα κέλσαι.
 τῶ καὶ τεύχεα δύντες ἐπὶ σφίσι χεῖρας ἄειραν. 1025
 σὺν δ' ἔλασαν μελίας τε καὶ ἀσπίδας ἀλλήλοισιν
 ὀξείῃ ἴκελοι ριπή πυρός, ἧ τ' ἐνὶ θάμνοισι
 ἀυαλέοισι πεσοῦσα κορύσσεται· ἐν δὲ κυδοιμὸς
 δεινός τε ζαμενῆς τε Δολιονίῳ πέσε δῆμῳ.
 οὐδ' ὄγε δηιοτήτος ὑπὲρ μόρον αὐτὶς ἔμελλεν 1030
 οἴκαδε νυμφιδίους θαλάμους καὶ λέκτρον ἰκέσθαι.

1017. ἐπέλασσαν Pariss. quatt., Brunck.

1030. ὑπέρμορον G, Vat. unus.

1015. **λαίφεσσι**: in Hom. *λαῖφος* never means 'sail,' always 'tattered garment.' The sail was made of several pieces, hence the plural (Vars, *L'Art nautique dans l'Antiquité*, p. 70). **πανήμερος**: the Hom. form is *πανημερή* which occurs in 1358.

1017. Cf. *Od.* 10. 48, where Odysseus and his comrades are blown back to the isle of Aeolus, *τοὺς δ' αἰψ' ἀρπάξασα φέρον πάντωνδε θύελλα*.

1020. **ἐπεσσύμενοι**: 'driven thither.'

1024. **Μακρίων**: the Schol. identifies these with the *Μάκρωνες*, colonists from Euboea, dwelling on the east of Pontus near Trapezus, who are mentioned in 2. 394; cf. Xen. *An.* 4. 8, 5. 5, Hdt. 2. 104, 7. 78. The Schol. also says that the epithet *Πελασγικός* is applied to their forces here because Euboea was near to the Peloponnesus which in old times was called Pelasgia (cf. 580). For *εἶσαντο* v.n. 718.

1026. Cf. *Il.* 4. 447, *σὺν β' ἔβαλον ῥινοῦς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν*.

1027. **ριπή πυρός**: the rush of fire, as of the wind (1016). Cf. *Aen.* 12. 521, *Ac velut immissi diversis partibus ignes*

Arentem in silvam et virgulta sonantia lauro, etc. The original is *Il.* 11. 155, *ὡς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλω ἐμπέση ὕλη, κ.τ.λ.*, cf. also *Il.* 20. 490, 14. 396.

1028. **κορύσσεται**: 'rears its crest' of flame. The verb is often used of waves, e.g. 2. 71, 4. 215; *Il.* 4. 424.

1030. 'nor was the king (Cyzicus) to override the doom of destiny and come again from the battle-strife unto his home.'

δηιοτήτος: the ablative genitive denoting motion from. For other remarkable instances cf. 1183, 1196; 3. 1253; 4. 598, 728. Hom. in a similar passage has a prep., *Il.* 6. 501, *οὐ γὰρ μιν ἔτ' ἔφατο ὑπὸ τροπον ἐκ πολέμοιο ἴξεσθαι*.

ὑπὲρ μόρον: cf. *Il.* 20. 30, *δεῖδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ*. In *Il.* 2. 155 we have the adv. *ὑπέρμορα*. La Roche (*Textkr.*, p. 370) says that Aristarchus and Aristophanes amongst other grammarians wrote *ὑπέρμορον* as an adv. analogous to *ὑπέρβιον*, while Heliodorus preferred *ὑπὲρ μόρον*. Modern editors of Hom. usually read *ὑπὲρ μόρον* on the analogy of *ὑπὲρ μοῖραν, ὑπὲρ αἴσαν*, etc.

- ἀλλά μιν Αἰσονίδης τετραμμένον ἰθὺς εἴω
 πλήξεν ἐπαίξας στήθος μέσον, ἀμφὶ δὲ δουρὶ
 ὀστέον ἐρραίσθη· ὁ δ' ἐνὶ ψαμάθοισιν ἔλυσθεις
 μοῖραν ἀνέπλησεν. τὴν γὰρ θέμις οὐποτ' ἀλύξαι 1035
 θνητοῖσιν· πάντη δὲ περὶ μέγα πέπταται ἔρκος.
 ὡς τὸν οἰόμενόν που ἀδευκέος ἔκτοθεν ἄτης
 εἶναι ἀριστήων αὐτῇ ὑπὸ νυκτὶ πέδησεν
 μαρνάμενον κείνοισι· πολεῖς δ' ἐπαρηγόνες ἄλλοι
 ἔκταθεν· Ἑρακλῆς μὲν ἐνήρατο Ἴηλεκλῆα 1040
 ἠδὲ Μεγαβρόντην· Σφόδριν δ' ἐνάριξεν Ἄκαστος·
 Πηλεὺς δὲ Ζελυν εἶλεν ἀρηίθοόν τε Γέφυρον.
 αὐτὰρ εὐμμελῆς Τελαμῶν Βασιλῆα κατέκτα.
 Ἴδας δ' αὖ Προμέα, Κλυτίος δ' Ἰάκινθον ἔπεφνεν,
 Τυνδαρίδαι δ' ἄμφω Μεγαλοσσάκεια Φλογίον τε. 1045
 Οἰνεΐδης δ' ἐπὶ τοῖσιν ἔλεν θρασὺν Ἴτυμονῆα
 ἠδὲ καὶ Ἀρτακέα, πρόμον ἀνδρῶν· οὓς ἔτι πάντας
 ἐνναέται τιμαῖς ἠρώσι κυδαίνουσιν.
 οἱ δ' ἄλλοι εἷξαντες ὑπέτρεσαν, ἥτε κίρκους
 ὠκυπέτας ἀγέληδὸν ὑποτρέσσωσι πέλειαι. 1050

1032. εἴω Pariss. duo, Brunck.

1036. δὲ περὶ *Et. Mag.* 16, 30: γὰρ περὶ vulg.: γὰρ τοι Pariss. tres: περὶ γὰρ Vind., Vrat.

1038. αὐτῇ δ' ὑπὸ vulg.

1032. τετραμμένον ἰθὺς: cf. *Il.* 14. 403, τέτραπτο πρὸς ἰθὺ οἱ 'turned to meet him face to face.'

εἴω: = εἰαυτοῦ, a form only used by Ap. (v.n. 362). Rzach suggests that it was on the analogy of the O-declension, which has the two endings -ου and -οιο, that Ap. formed εἴω beside εἰω. For εἰω v.n. 4. 803.

1034. ἔλυσθεις: i.e. with his body contracted and contorted in death; see on 3. 1291.

1035. μοῖραν ἀνέπλησεν: cf. *Il.* 4. 170, αἶ κε θανῆς καὶ μοῖραν ἀναπλήσῃς Βιότοιο.

τὴν . . . θνητοῖσιν: cf. 4. 1504, οὐ γὰρ τις ἀποτροπὴ θανάτοιο: Simon. 54, ἄφυκτος θάνατος: *Aep.* 10. 467: Prop. 2. 28. 58.

1036. πάντη . . . ἔρκος: i.e. death fences us round with a barrier from which none may escape. The reading δὲ περὶ is established by 2. 567, πάντη δὲ περὶ μέγας ἔβρεμεν αἰθήρ.

1037. ἀδευκέος: this adj. is traditionally

explained either by πικρός or ἀπροσδόκητος. Here and in 4. 1503 it is used ambiguously. It seems clearly to mean 'unexpected' in 2. 267, and 'bitter' in 1. 1339, 2. 388. There is the same uncertainty in Hom., v. M. and R. on *Od.* 4. 489. Curtius gives 'unexpected' as the Homeric meaning from δοκ—.

1038. πέδησεν: cf. *Od.* 3. 269, Μοῖρα θεῶν ἐπέδησε δαμῆναι.

1039. ἐπαρηγόνες: 'helpers,' cf. 4.858. 1040 sqq. These encounters are modelled on *Il.* 5. 43 sqq.

1045. Μεγαλοσσάκεια: a wrong formation, on the false analogy of φερεσσακέας, Hes. *Sc.* 13 (Rzach).

1048. τιμαῖς ἠρώσι: the honours paid to a hero included a shrine (ἠρώων), and a festival (ἠρώα).

1049. For the simile cf. *Il.* 22. 139, ἥτε κίρκος ὄρεσφιν ἐλαφρότατος πετεηνῶν Ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν ἥ δέ θ' ὕπαιθα φοβεῖται, κ.τ.λ.

1050. ὑποτρέσσωσι: here only in the

ἐς δὲ πύλας ὁμάδῳ πέσον ἀθρόοι· αἶψα δ' αὐτῆς
 πλῆτο πόλις στονόεντος ὑποτροπήν πολέμοιο.
 ἤωθεν δ' ὄλοῖν καὶ ἀμήχανον εἰσενόησαν
 ἀμπλακίην ἄμφω· στυγερὸν δ' ἄχος εἶλεν ἰδόντας
 ἦρωας Μινύας Λιγνίον νῆα πάροιθεν 1055
 Κύζικον ἐν κονίησι καὶ αἵματι πεπτηῶτα.
 ἦματα δὲ τρία πάντα γόων, τίλλοντό τε χαίτας
 αὐτοὶ ὁμῶς λαοὶ τε Δολιῶνες. αὐτὰρ ἔπειτα
 τρὶς περὶ χαλκείοις σὺν τεύχεσι διηθέεντες
 τύμβῳ ἐνεκτερέϊξαν, ἐπειρήσαντό τ' ἀέθλων, 1060
 ἢ θέμις, ἀμ πεδίον λειμώνιον, ἔνθ' ἔτι νῦν περ
 ἀγκέχυται τόδε σῆμα καὶ ὀψιγόνοισιν ἰδέσθαι.
 οὐδὲ μὲν οὐδ' ἄλοχος Κλείτη φθιμένοιο λέλειπτο
 οὐδ' ὀπίσθιος μετόπισθε· κακῶ δ' ἐπὶ κύντερον ἄλλο
 ἦνυσεν, ἀψαμένη βρόχου ἀυχένι. τὴν δὲ καὶ αὐταὶ 1065
 νύμφαι ἀποφθιμένην ἀλσηίδες ὠδύραντο·
 καὶ οἱ ἀπὸ βλεφάρων ὄσα δάκρυα χεῦαν ἔραζε,
 πάντα τάγε κρήνην τεύξαν θεαί, ἦν καλέουσιν
 Κλείτην, δυστήνοιο περικλεῆς οὖνομα νύμφης.

1056. ἐν κονίη τε *Et. Mag.* 662, 49.

1059. διχα τεύχεσι *Vat.* unus, lemma schol.: χαλκείοισι σὺν ἔντεσι ex schol. eruit Wellauer.

1062. ἐγκέχυται G.

poem do we find the subj. in a comparison introduced by ἦντε. It is found once also in *Hom. Il.* 17, 547.

1052. ὑποτροπή: 'when the tide of war was turned backwards to the gates.' The word is ἄπ. λεγ., cf. ἀποτροπή 4. 1564.

1057. Cf. *Od.* 10. 567, ἐζόμενοι δὲ κατ' ἀθι γόων τίλλοντό τε χαίτας.

1059. Cf. 4. 1535; *Il.* 23. 13, οἱ δὲ τρὶς περὶ νεκρὸν ἐβρυχάσθην ἤλασαν ἵππους, Μυρόμενοι: *Val. Fl.* 3. 347, inde ter armatos Minys referentibus orbes Concussi tremuere rogi: *Aen.* 11. 188, ter circum accensos, cincti fulgentibus armis, Decurere rogos.

1060. ἐνεκτερέϊξαν: ἄπ. λεγ., v.n. 254. ἀέθλων: like those in honour of Patroclus, *Il.* 23, cf. 1304 infra.

1061. λειμώνιον: 'grassy.' The Schol. writes Λειμώνιον as a proper name, and says it was mentioned by Deilochus who described the funeral of Cyzicus.

1062. ὀψιγόνοισιν ἰδέσθαι: cf. 2. 842;

4. 252. It is an echo of the Homeric καὶ ἐσσομένοισι πυθέσθαι (*Il.* 22. 305).

1063. The custom of wives dying with their departed husbands is mentioned by Hdt. as prevailing amongst the Getae (5. 5); cf. the Hindoo Suttee. In *Val. Fl.*, 3. 314, the anguish of Clite is described, but her death is not mentioned.

1065. ἀψαμένη: cf. *Od.* 11. 278 (of Iocasta) ἀψαμένη βρόχου αἰπὺν ἀφ' ὕψηλοῦ μελάθρου, κ.τ.λ.: *Eur. Hipp.* 802; *Aen.* 12. 603 (of Amata), et nodum informis leti trabe nectit ab alta.

1066. ἀλσηίδες: 'grove-nymphs' (ἄλσος), ἄπ. λεγ.

1068. κρήνην: Hasluck (*op. cit.* 159) suggests an identification of this with the *Fons Cupidinis* which Pliny (31. 2. 16) mentions at Cyzicus. This "being a reputed cure for love, is appropriately associated with a love tragedy."

1069. περικλεῆς: referring to the meaning of the name Κλείτη 'illustrious.'

- αινότατον δὴ κείνο Δολιονίησι γυναιξίν 1070
 ἀνδράσι τ' ἐκ Διὸς ἡμαρ ἐπήλυθεν· οὐδὲ γὰρ αὐτῶν
 ἔτλη τις πάσασθαι ἐδητύος, οὐδ' ἐπὶ δηρὸν
 ἐξ ἀχέων ἔργοιο μυληφάτου ἐμνῶντο·
 ἀλλ' αὐτῶς ἀφλεκτα διαζώεσκον ἔδοντες.
 ἐνθ' ἔτι νῦν, εὐτ' ἂν σφιν ἐτήσια χύτλα χέωνται 1075
 Κύζικον ἐνναίοντες Ἰάονες, ἔμπεδον αἰεὶ
 πανδήμιοι μύλης πελάνους ἐπαλετρεύουσιν.
 Ἐκ δὲ τόθεν τρηχεῖαι ἀνηέρθησαν ἄλλαι
 ἡμαθ' ὁμοῦ νύκτας τε δυώδεκα, τοὺς δὲ καταῦθι
 ναυτίλλεσθαι ἔρυκον. ἐπιπλομένη δ' ἐνὶ νυκτὶ 1080
 ὄλλοι μὲν ῥα πάρος δεδμημένοι εὐνάζοντο
 ὕπνω ἀριστῆες πύματον λάχος· αὐτὰρ Ἄκαστος
 Μόψος τ' Ἀμπυκίδης ἀδινὰ κνώσσοντας ἔρυντο.
 ἢ δ' ἄρ' ὑπὲρ ξανθοῖο καρήατος Αἰσονίδαο 1085
 πωτᾶτ' ἀλκυνόνις λιγυρῇ ὀπὶ θεσπίζουσα
 λῆξιν ὀρινομένων ἀνέμων· συνέηκε δὲ Μόψος
 ἀκταίης ὄριθος ἐναίσιμον ὄσσαν ἀκούσας.

1072. οὐδὲ γὰρ αὐτῶν Paris. unus.

1074. διεζώεσκον Pariss. tres, Brunck.

1079. κατ' ἀθθι G.

1082. λάχος G, Pariss., schol.: λέχος vulg.

1073. ἔργοιο μυληφάτου: 'grinding the corn.' The Schol. explains it of the product of the grinding. For μυληφάτος (φένω, lit. 'crushed in the mill') cf. *Od.* 2. 355, μυληφάτου ἀλφίτου.

1074. αὐτῶς ἀφλεκτα: the corn unparched just as it came from the granary.

1075. χύτλα: κυρίως τὰ μεθ' ὕδατος ἔλαια. καταχρηστικῶς δὲ τὰ ἐναγίσματα καὶ αἱ χοαί. Schol. It is used again for libations to the dead in 2. 926.

1076. Ἰάονες: διὰ τὸ ἀποίκους εἶναι Μιλησίων· καὶ γὰρ εἰς Μίλητον ὁ Νηλεὺς ἀποίκιαν ἐστείλατο καὶ ἐκέειθεν ἐπὶ Κύζικον μετὰ πολλὸν χρόνον. Schol., v.n. 959.

1077. 'they grind out the meal at the public mill.' ἐπαλετρεύουσιν: ἄπ. λεγ., cf. *Od.* 7. 104, αἱ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρπὸν. πελάνους: the meal which was mixed with honey and oil for purposes of sacrifice. πανδήμιοι μύλης: the people of Cyzicus set apart a mill for common use once a year to remind them how their sorrow had made them once

forego the ordinary customs of the household. In ancient times every family ground its own corn with a hand-mill.

1078 ἀνηέρθησαν: only used here of the wind rising.

1081. πάρος: i.e. they were asleep before the omen appeared.

1082. πύματον λάχος: 'the last watch of the night,' cf. 3. 1340, *Il.* 10. 252, *Od.* 12. 312, Mosch. 1. 2, νυκτὸς τρίτατον λάχος. Homer divides both day and night into three parts, v. Eustath. on *Il.* l.c.

1083. ἀδινὰ: 'heavily,' v.n. 269.

1085. ἀλκυνόνις: the king-fisher was supposed to appear only in fine weather, and during the days it was building its nest on the waves the sea was always calm, v. Schol. on Aristoph. *Az.* 1594, ἀλκυνονίδας ἡμέρας: cf. Theocr. 7. 57, ἀλκύνες στορσεῦντι τὰ κύματα τάν τε θάλασσαν.

1087. ἀκταίης: 'which haunts the shore.' ὄσσαν: v.n. 3. 1111.

- καὶ τὴν μὲν θεὸς αὐτὶς ἀπέτραπεν, ἔξε δ' ὑπερθεν
νηίου ἀφλάστοιο μετήορος ἀίξασα.
τὸν δ' ὄγε κεκλιμένον μαλακοῖς ἐνὶ κώεσιν οἴῳν 1090
κινήσας ἀνέγειρε παρασχεδόν, ᾧδέ τ' ἔειπεν·
“ Αἰσονίδη, χρειώ σε τόδ' ἱερὸν εἰσανιόντα
Δινδύμου ὀκριόνεντος εὐθρονον ἰλάξασθαι
μητέρα συμπάντων μακάρων· λήξουσι δ' ἄελλαι
ζαχρηεῖς· τοίην γὰρ ἐγὼ νέον ὄσσαν ἄκουσα 1095
ἀλκυνόος ἀλῆς, ἣ τε κνώσσοντος ὑπερθεν
σεῖο περίξ τὰ ἕκαστα πιφασκομένη πεπότηται.
ἐκ γὰρ τῆς ἀνεμοί τε θάλασσά τε νειόθι τε χθῶν
πᾶσα πεπείρανται νιφόεν θ' ἔδος Οὐλύμιοιο·
καὶ οἱ, ὅτ' ἐξ ὀρέων μέγαν οὐρανὸν εἰσαναβαίνη, 1100
Ζεὺς αὐτὸς Κρονίδης ὑποχάζεται. ὥς δὲ καὶ ἄλλοι
ἀθάνατοι μάκαρες δεινὴν θεὸν ἀμφιέπουσιν.”
ᾧς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένητ' εἰσαίοντι.
ᾠρνυτο δ' ἐξ εὐνῆς κεχαρημένος· ᾠρσε δ' ἑταίρους
πάντας ἐπισπέρχων, καὶ τέ σφισιν ἐγρομένοισιν 1105
Ἄμπυκιδεω Μόψοιο θεοπροπίας ἀγόρευεν.
αἴψα δὲ κουρότεροι μὲν ἀπὸ σταθμῶν ἐλάσαντες
ἔνθεν ἐς αἰπεινὴν ἀναγον βόας οὖρεος ἄκρην.
οἱ δ' ἄρα λυσάμενοι Ἰερῆς ἐκ πείσματα πέτρης
ἤρεσαν ἐς λιμένα Θρηάκιον· ἂν δὲ καὶ αὐτοὶ 1110

1093. ὀκριόνεντος vulg.

1097. πεπότητο Pariss. duo, Brunck.

1099. πεπείρανται Köchly: πεπείρηται codd.

1105. ἀγρουένοισιν Paris. unus, Brunck.

1088. θεὸς . . . ἀπέτραπεν: ‘the goddess (Hera) turned it from its path of flight.’

1089. ἀφλάστοιο: the ἀφλαστον, *aplustre*, was the ornament in which the stern-post of the vessel terminated after curving upwards and outwards. It was also called κόρυμβα, *corymbus*, e.g. 2. 601, though this term was generally used of the ornament at the prow (ἀκροστόλια)

1093. Δινδύμου: v.n. 985.

1094. μητέρα: Rhea or Cybele. For the identification of these goddesses v. Ellis, *Introd. to Cat.* 63.

1098. ἐκ γὰρ τῆς: ἐκ ταύτης τῆς Ῥέας καὶ γῆ καὶ θάλασσα καὶ οὐρανὸς συνέχεται.

οἱ γὰρ φυσικοὶ αὐτὴν γῆν φυσιολογοῦσι καὶ τὴν πάντων ἀρμογὴν καὶ σύνδεσμον. Schol.

1099. πεπείρανται: for πειραίνω ‘to fasten’ cf. *Od.* 22. 175. σειρὴν ἐξ αὐτοῦ πειρήναντε. The reading of the MSS., πεπείρηται, is meaningless.

1101. ὑποχάζεται: *cedit*; cf. *Il.* 4. 497, ὑπὸ δὲ Τρῶες κεκάδοντο.

1109. οἱ δ': ‘the others,’ cf. *τοίγε* 986. Ἰερῆς πέτρης: v. 1019.

1110. λιμένα Θρηάκιον: Hasluck (*op. cit.* 5) explains this as the port patronized by the traders from Byzantium and the Thracian ports, comparing the Egyptian harbour at Tyre (*Strab.* 787) and Aristides’ allotment of the three harbours

βαῖνον, παυροτέρους ἐτάρων ἐν νηὶ λιπόντες.
 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίη
 Θρηκίης ἐνὶ χερσὶν ἑαῖς προφαίνεται ἰδέσθαι.
 φαίνεται δ' ἠερόεν στόμα Βοσπόρου ἠδὲ κολῶναι
 Μυσία· ἐκ δ' ἐτέρης ποταμοῦ ῥόος Αἰσιήποιο
 ἄστου τε καὶ πεδίου Νηπήιον Ἀδρηστείης.
 ἔσκε δέ τι στιβαρὸν στύπος ἀμπέλου ἔντροφον ὕλη,
 πρόχυν γεράνδρουν· τὸ μὲν ἔκταμον, ὄφρα πέλοιτο
 δαίμονος οὐρείης ἱερὸν βρέτας· ἔξεσε δ' ἄργος
 εὐκόσμως, καὶ δὴ μιν ἐπ' ὀκρίοντι κολωνῶ
 ἴδρυσαν φηγοῖσιν ἐπηρεφές ἀκροτάτησιν,
 αἶ ῥά τε πασάων πανυπέρταται ἐρρίζωνται.

1115

1120

1122. ἐρρίζωντο Paris. unus, Brunck. αἶ β' ἔτι Samuelsson.

at Rhodes (i 797 Dind.). The Schol. guesses at the meaning: λιμένα δὲ Θηήκιον λέγει ἐπειδὴ κείται μὲν ἡ Κύζικος ἐπ' ἐσχάτοις τῆς Φρυγίας, συνάπτει δὲ ἡ Βιθυνία τῇ Φρυγίᾳ, Βιθυνοὶ δὲ Θράκες κατὰ τὸ δεξιὸν μέρος. ἡ ἐπειδὴ Θράκες Κύζικον ᾤκησαν.

1112. Μακριάδες: v.n. 1024. περαίη: sc. χώρα 'the opposite coast,' v.n. 923.

1113. ἐνὶ χερσὶν ἑαῖς: 'almost within their grasp,' cf. Eur. *Heracl.* 429, ναυτίλοι . . . ἐς χεῖρα γῆ συνήψαν, Virg. *G.* 2. 44, In manibus terrae.

ἑαῖς: οὐκ εὖ εἴρηκεν· ὠφειλε γὰρ σφετέραις. Schol. Brugmann (*Ein Prob. der Hom. Textkr.*) shows that the pronominal stem *sva* was originally applicable to all persons and numbers, the adjectival forms meaning no more than 'own' (v. Leaf on *Il.* 1. 393, App. A). Ap. uses ἑός (σεφε-, σεφο) (a) for 3 pers. sing., v. n. 225 (b) for 3 pers. pl., instead of σφός or σφέτερος, as here (c) for 1 pers. sing. 2. 226, 776 (z) (d) for 2 pers. sing. 2. 634; 3. 140, 511, 1041 (e) for 1 pers. pl. 4. 203 (f) for 2 pers. pl. 2. 332; 3. 267. We find ἑός = σφέτερος in Hes. *Op.* 58.

1114. ἠερόεν: 'misty,' v.n. 580.

1115. ἐκ δ' ἐτέρης: sc. χερσός, 'on the other hand,' cf. *Anth. P.* 9. 650, ἐκ δ' ἐτέρης ἵππων χάρον ἀεθλοφόρων. Αἰσιήποιο: v.n. 940.

1116. πεδίου Νηπήιον: the Plain of Nepeia was near Cyzicus (Strab. 503, 11). The Schol. preserves a line from the *Hecale* of Callimachus, Νηπήιης ἦτ' ἄργος (ἦτ' ἄργος Bent.) αἰδιμος Ἀδρήστεια. It

was sacred to Nemesis; hence the name of the town Adrasteia mentioned in *Il.* 2. 828.

1117. στύπος: 'stock,' *stipes*, cf. 4. 1401.

1118. πρόχυν: παντελῶς. Schol. In 2. 249 there is the same misapplication of the word which means literally 'falling forward on the knees.' In Hom. the connexion with γόνυ is always apparent, e.g. *Il.* 9. 570, πρόχυν καθεζομένη, 21. 460, ὡς κεν . . . ἀπόλωνται πρόχυν κακῶς 'that they may be brought to their knees and perish.' γεράνδρουν: 'an aged tree.' The penult which is lengthened here is short in *Anth. P.* 9. 233, ἀδά τοι ἐκτάμνοντι γεράνδρα, κάμορε Μίνδων.

1119. βρέτας: the fashioning of this image (βρέτας, ξόανον) reminds us of that in Pind. *P.* 5. 42 described as μονόδροπον φυτόν 'grown in one piece.' The primitive ξόανον was of wood.

1120. κολωνῶ: Ap. uses κολωνός and κολώνη (1114) indifferently = *culmen*. In Hom. we find only κολώνη meaning 'a mound,' *tumulus*.

1121. ἐπηρεφές: cf. 2. 736, 4. 144. In Hom. this adj. is always used in an active sense of πέτραι or κρημοὶ 'overhanging.'

1122. πανυπέρταται ἐρρίζωνται: usually wrongly explained to mean that the oaks have their roots *deepest* of all trees. The meaning is that they are firmly rooted highest on the mountain. For ἐρρίζωνται, perf. with pres. sense, cf. 3. 969.

βωμὸν δ' αὖ χέραδος παρενήνεον' ἀμφὶ δὲ φύλλοις
 στεψάμενοι δρυῖνοισι θηηπολῆς ἐμέλοντο
 Μητέρα Δινδυμῖν πολυπότινιαν ἀγκαλέοντες, 1125
 ἐνναέτιν Φρυγίης, Τιτῖν θ' ἅμα Κύλληνόν τε,
 οἳ μῶνοι πολέων μοιρηγέται ἤδὲ πάρεδροι
 Μητέρος Ἰδαίης κεκλήαται, ὅσσοι ἕασιν
 Δάκτυλοι Ἰδαῖοι Κρηταιέες, οὓς ποτε νύμφη
 Ἀγχιάλῃ Δικταῖον ἀνὰ σπέος ἀμφοτέρησιν 1130
 δραξαμένη γαίης Οἰαξίδος ἐβλάστησεν.
 πολλὰ δὲ τήνγε λιτῆσιν ἀποστρέψαι ἐριώλας
 Λισονίδης γονάζετ' ἐπιλλείβων ἱεροῖσιν
 αἰθομένοις· ἄμυδις δὲ νέοι Ὀρφῆος ἀνωγῆ
 σκαίροντες βηταρμὸν ἐνόπλιον ὠρχήσαντο, 1135

1123. χέραδος Gr.

1125. ἐγκαλέοντες vulg.

1132. ἐριώλας Stephanus : ἐργώλας codd. omnes praeter G in quo ἐαργὰς cum gl. ὀργάς.

1135. σκαίροντα . . . εἰλίσσοντο *Et. Mag.* 197, 2.

1124. δρυῖνοισι : the oak, like the vine, was said to be sacred to Rhea.

1125. Μητέρα Δινδυμῖν : the goddess Dindymene (Rhea) derived her name from Mt. Dindymus which rises above Pessinus in Galatia : cf. Cat. 63, 13, Dindymena domina.

1126. Titias and Cyllenus were the principal Dactyls, and the Schol. mentions that Menander says that when the Milesians are about to sacrifice to Rhea, they sacrifice first to Titias and Cyllenus. The Dactyls were fabulous beings to whom the discovery and working of iron were ascribed. Their name was accounted for in various ways: from their mother having grasped the earth with her fingers in her birth-pangs; from their number being five or ten; from their serving Rhea as the fingers serve the hand, etc. (Pollux 2. 4, Diod. 5. 64, Paus. 5. 7. 6). Most writers connect them with Ida in Phrygia; a few, like Ap. here, transfer them to Ida in Crete (cf. Pliny *N.H.* 7. 197). Cicero speaks of them as *Iliaei Digtii* (*de Nat. Deor.* 3. 16). For a full account of them v. Lobeck, *de Idaeis Dactylis*; Pauly-Wissowa, *Real-Encycl.* Wilamowitz explains *idaioi* as "dwellers in the forests (*Ἰδαί*)."

1127-31. "who alone are called the guiders of destiny and the ministers (assessors) of the Idaean Mother—alone

of the many Dactyls of Ida in Crete, whom in the far past the nymph Anchiale bore in the Dictaeon grotto, grasping with both hands, in her birth-pangs, the Oeaxian soil."

1131. δραξαμένη : ἔθος ἐστὶ ταῖς κούσασι τῶν παρακειμένων λαμβάνεσθαι καὶ ἀποκουφίζειν ἑαυτὰς τῶν ἀληθδόνων, ὡς καὶ Λητῶ ἐλάβετο τοῦ φοίνικος . . . ἔδει δὲ εἰπεῖν Ὀαξίδος· προσετέθη δὲ τὸ ἰ. Schol.

Οἰαξίδος : Oaxus was a city of Crete on a river of the same name: cf. Virg. *E.* 1. 66, rapidum Cretae veniemus Oaxen, where Servius cites two lines from the *Argonautica* of Varro Atacinus: Quos magno Anchiale partus adducta dolore Et geminis capiens tellurem Oxaida palmis Edidit in Dicta. ἐβλάστησεν : for the rare causal sense of βλαστῆναι, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. *Cho.* 589, etc.

1132. ἐριώλας : cf. 4. 1778 where the Schol. explains, αἱ τῶν μεγάλων ἀνέμων καταγιγίδες καὶ συστροφαί, 'hurricanes.' Aristoph. uses the word in *Eq.* 511, *Vesp.* 1148.

1133. ἐπιλλείβων : for the lengthening of the second syll. in arsis cf. *Il.* 17. 599, ἄκρον ἐπιλιγδην.

1135. 'danced, bounding in full armour with measured step.' The noun βηταρμὸς

καὶ σάκεα ξιφέεσσιν ἐπέκτυπον, ὡς κεν ἰωὴ
 δύσφημος πλάζοιτο δι' ἠέρος, ἦν ἔτι λαοὶ
 κηδείῃ βασιλῆος ἀνέστενον. ἔνθεν ἔσαιεὶ
 ῥόμβῳ καὶ τυπάνῳ Ῥεῖν Φρύγες ἰλάσκονται.
 ἡ δέ που εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς 1140
 αὐταίη δαίμων· τὰ δ' εἰκότα σήματ' ἔγεντο.
 δένδρεα μὲν καρπὸν χέον ἄσπετον, ἀμφὶ δὲ ποσσὶν
 αὐτομάτη φύε γαῖα τερέινης ἄνθεα ποίης.
 θῆρες δ' εἰλουός τε κατὰ ξυλόχους τε λιπόντες
 οὐρῆσιν σαίνοντες ἐπήλυθον. ἡ δὲ καὶ ἄλλο 1145
 θῆκε τέρας· ἐπεὶ οὔτι παροίτερον ὕδατι νᾶεν
 Δίνδυμον· ἀλλὰ σφιν τότε' ἀνέβραχε διψάδος αὐτῶς
 ἐκ κορυφῆς ἄλληκτον· Ἰησονίην δ' ἐνέπουσιν
 κεῖνο ποτὸν κρήνην περιναίεται ἄνδρες ὀπίσσω.
 καὶ τότε μὲν δαῖτ' ἀμφὶ θεᾶς θέσαν οὔρεσιν Ἄρκτων, 1150

1139. τυπάνῳ Vat. unus, *Et. Mag.* 706, 25: τυμπάνῳ vulg.

1143. ἄνθεα γαίης *Et. Mag.* 752, 32.

1146. νᾶεν Pariss.: ναίεν vulg.

is ἄπ. λεγ.; we have *βητάρμονες* 'dancers' in *Od.* 8. 250 (παρὰ τὸ ἐν ἁρμονίᾳ βαίνειν. Schol.). A similar dance of the Amazons is described in Call. *Dian.* 240, περὶ πρῦλιν ὠρχήσαντο, Πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, κ.τ.λ. Athenian youths danced the armed dance at the Panathenaea, v. Ar. *Nub.* 988. For the ἐνόπλιος ρυθμός v. Xen. *An.* 6. 1. 11, Plat. *Rep.* 400 B, Ar. *Nub.* 650.

1136. The Curetes in Crete, according to the legend, clashed their weapons to drown the cries of the infant Zeus, son of Rhea, and save him from Kronos; cf. 2. 1234, Call. *Ἰον.* 52. Hence the votaries of the Goddess, the Curetes or Corybantes, worshipped her in full armour with drums, cymbals, etc. (cf. Lucr. 2. 629). Our poet traces this custom here to the Argonauts. ἰωή: v.n. 4. 1628.

1137 πλάζοιτο: i.e. that the ill-omened cries might be scattered and lost.

1139. ῥόμβῳ: ῥόμβος τροχίσκος. ὃν στρέφουσιν ἰμάσιν τύπτοντες, καὶ οὕτως κτύπον ἀποτελοῦσιν. Schol. It was also called ῥόμβος and ῥόπτρον, cf. Plut. *Crass.* 23, ῥόπτρα Βυρσοπαγῆ καὶ κοῖλα περιτείναντες ἠχείοις χαλκοῖς.

τυπάνῳ: the *tyranum* or *tympanium*

was of two kinds, the first like our tambourine with bells, the second like a kettle-drum; v. Ellis on Cat. 63. 9, Sandys on Eur. *Bacch.* 59.

1141. ἀνταίη: 'accessible to prayers,' εὐλιτάνευτος. Schol.

εἰκότα: i.e. suitable to her nature as Mother Earth.

ἔγεντο: = ἐγένετο, cf. 4. 1427. We find this form in Call. *Del.* 147, *Lav. Pall.* 59, and earlier in Pindar and Sappho; Hesiod has both ἔγεντο and γέντο.

1145. οὐρῆσιν σαίνοντες: cf. *Od.* 17. 302, οὐρῆ μὲν β' ὄ γ' ἔσηνε.

1146. νᾶεν: 'flowed,' cf. Call. *Dian.* 224, νᾶεν φόνῳ ἀκρόρεια. There is the same variation of forms, νᾶον and ναῖον, in *Od.* 9. 222, ναῖον δ' ὄρω ἄγγεα πάντα. Curtius explains νᾶω as *ναεω*, Skt. *snāmi*, 'to flow.'

1147. In Call. *Ἰον.* 30 sqq. Rhea causes water to gush forth in like fashion: εἶπε, καὶ ἀντανύσασα θεὰ μέγαν ὑψόσε πῆχυν, Πλήξεν ὕρος σκήπτρῳ τὸ δέ οἱ δίχα πούλῳ διέστη Ἐκ δ' ἔχεεν μέγα χεῦμα, κ.τ.λ. For ἀνέβραχε v. Buttm. *Lcxil.* s.v. Βροῖαι.

1150. ἀμφὶ θεᾶς: 'in honour of the goddess.' This is a slight extension of

μέλποντες 'Ρείην πολυπότιαν· αὐτὰρ ἐς ἡὼ
ληξάντων ἀνέμων νῆσου λίπον εἰρεσίησιν.

*Εὐθ' ἔρις ἄνδρα ἕκαστον ἀριστήων ὀρόθηνεν,
ὅστις ἀπολλήξειε πανύστατος. ἀμφὶ γὰρ αἰθῆρ
νῆεμος ἐστόρεσεν δίνας, κατὰ δ' εὖνασε πόντον. 1155.

οἱ δὲ γαληναίη πίσυννοι ἐλάασκον ἐπιπρὸ
νῆα βίη· τὴν δ' οὐ κε διέξ ἄλὸς αἰσσοῦσαν
οὐδὲ Ποσειδάωνος ἀελλόποδες κίχον ἵπποι.
ἔμπης δ' ἐγρομένοιο σάλου ζαχρησεῖν αὔραις,
αἶ νέον ἐκ ποταμῶν ὑπὸ δεῖελον ἠερέθονται, 1160.

τειρόμενοι καὶ δὴ μετελώφειν· αὐτὰρ ὁ τοῦσγε
πασσυδίη μογέοντας ἐφέλκετο κάρτεϊ χειρῶν
'Ηρακλῆς, ἐτίνασσε δ' ἀρηρότα δούρατα νηός.
ἄλλ' ὅτε δὴ Μυσῶν λελιημένοι ἠεῖροιο 1165.
'Ρυνδακίδας προχοὰς μέγα τ' ἠρίον Λιγαίωνος
τυτθὸν ὑπέκ Φρυγίης παρεμέτρεον εἰσορόωντες,
δὴ τότε' ἀνοχλίζων τετρηχότος οὔδατος ὄλοκος

1160. ἠερέθοντο Pariss., Brunck.

1161. τειρόμενοι καὶ δὴ μετελώφειν *Et. Mag.* 571, 14.

1162. ἐφέλκετο Rzach.

1165. μέγα τε ῥίον v.l. in schol.

the use of ἀμφί = 'because of' which we have in 120, 2. 969, etc. Merkel quotes *Il.* 20. 404, ταῦρος . . . ἐλκόμενος Ἐλικώνιον ἀμφὶ ἄνακτα, but there, as Leaf says, ἀμφί is used in the literal sense 'dragged round the altar of Poseidon.' *Ap.* has ἀμφί c. gen. twelve times, *Hom.* only twice. οὔρεσιν Ἄρκτων: v.n. 941.

1153. ἔρις . . . ὅστις: for the constr. cf. *Theocr.* 5. 67, ἄμμες γὰρ ἐρίσδομες ὅστις ἀρείων Βουκολιαστὰς ἐστί.

1154. ἀπολλήξειε: 'cease' rowing.

1160. ἠερέθονται: only here used of the wind rising; v n. 944.

1161. καὶ δὴ: *Hesych.* has a gloss καὶ δὴ· ἐπὶ τοῦ ἥδη, and this same meaning is found in 2. 1030.

μετελώφειν: 'were ceasing' rowing (*ἀπ. λεγ.*).

1162. πασσυδίη μογέοντας: *omnibus viribus laborantes*. πασσυδίη = πάση τῇ σπουδῇ. They made every effort, but they could pull no further. ἐφέλκετο: this is the only unaugmented form from ἔλκω in the poem, and Rzach may be right in restoring ἐφέιλκετο. *Aristarch.* avoided the augmented forms in *Hom.* (v. *La Roche op. cit.* 238).

1164. λελιημένοι: 'eager to reach,' ἀντὶ τοῦ προθυμούμενοι καὶ ἐπιθυμοῦντες. *Schol.*, only here c. gen.

1165. 'Ρυνδακίδας: the Rhyndacus rises in Phrygia and flows into the Propontis. *Val. Fl.*, 3. 35, refers to its waters discolouring the sea: *Et te iam medio flaventem, Rhundace, ponto. προχοὰς*: v.n. 11.

ἠρίον: 'barrow,' cf. *Il.* 23. 126. Λιγαίωνος: the legends about Aegaeon are infinite. *Homer (Il.* 1. 403) says the gods call him Briareus, and in *Il.* 1. 396 he defends Zeus against the Olympian gods. The *Schol.* here describes him as a sea-god dwelling in the Aegaeon Sea (cf. *Ov. Met.* 2. 10). *Virgil, Aen.* 10. 565, numbers him among the giants who stormed Olympus, and so *Callim.* speaks of him as a κατοῦδαῖος γίγας, kept under by the weight of Aetna (*Del.* 142).

1166. τυτθὸν ὑπέκ: 'a little out from' the coast of Phrygia. παρεμέτρεον: v.n. 595.

1167. ἀνοχλίζων . . . ὄλοκος: 'heaving up the furrows of the tumbling waves'; cf. 3. 1298, 4. 1677. τετρηχότος: *Ap.* uses this intrans. perf. from ταρασσω

μεσσόθεν ἄξεν ἐρετμόν. ἀτὰρ τρύφος ἄλλο μὲν αὐτὸς
 ἄμφω χερσὶν ἔχων πέσε δόχμιος, ἄλλο δὲ πόντος
 κλύζε παλιρροθίοισι φέρων. ἀνὰ δ' ἔζητο σιγῇ
 παπταίνων· χεῖρες γὰρ ἀήθεον ἤρεμέουσαι. 1170

Ἥμος δ' ἀγρόθεν εἰσι φυτοσκάφος ἢ τις ἀροτρεὺς
 ἀσπασίως εἰς αὐλιν ἐήν, δόρποιο χατίζων,
 αὐτοῦ δ' ἐν προμολῇ τετρυμένα γούνατ' ἔκαμψεν
 αὐσταλέος κονίησι, περιτριβέας δέ τε χεῖρας 1175
 εἰσορόων κακὰ πολλὰ ἐῆ ἠρήσατο γαστρί·
 τῆμος ἄρ' οὔγ' ἀφίκοντο Κιανίδος ἠθεα γαίης
 ἀμφ' Ἀργανθώνειον ὄρος προχοάς τε Κίοιο.

τοὺς μὲν ἐυξείνως Μυσοὶ φιλότῃτι κίοντας
 δειδέχατ', ἐνναέται κείνης χθονός, ἠιά τέ σφιν 1180
 μῆλά τε δευομένοις μέθῃ τ' ἄσπετον ἐγγυάλιξαν.
 ἔνθα δ' ἔπειθ' οἱ μὲν ξύλα κάγκανα, τοῖ δὲ λεχαίην
 φυλλάδα λειμώνων φέρον ἄσπετον ἀμήσαντες,
 στόρνυσθαι· τοῖ δ' ἀμφὶ πυρήια δινεύεσκον·

1171. ἀήθεον Ziegler: ἀήθεσον vulg.: ἀήθεσαν Pariss. tres, Brunck.

again in 3. 276, 1393; 4. 447; cf. *Il.* 7. 346, ἀγορῇ τετρηχυῖα: *Anth. P.* 7. 283, τετρηχυῖα θάλασσα.

1168. τρύφος: 'broken piece' (θρύπτω), cf. *Od.* 4. 508: *Aen.* 10. 306, fragmina remorum.

1169. ἀμφω: v. n. 165.

1170. κλύζε: i. e. the sea carried it off with its wash.

1171. παπταίνων: 'looking wistfully' at the broken oar.

ἀήθεον: Hesych. ἀθεῖν μὴ εἰθίσθαι. The reading of the MSS. ἀήθεσον seems impossible. We find ἀήθεσον γὰρ ἔτ' αὐτῶν in *Il.* 10. 493, cf. *Ap.* 4. 38, ἀηθέσσουσα δύης. Curtius (*Gr. Verb.* i 368) says ἀηθέσσω is the only instance of a verb in -εσσω making -εσσω instead of -εω.

1172-1177. Cf. *Il.* 11. 86, ἦμος δὲ δρυτόμος περ ἄνῃρ ὠπλίσατο δειτνον Οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας Τάμων δένδρεα μακρά, ἄδυσ τέ μιν ἴκετο θυμόν, Σίτου τε γλυκεροῖο περὶ φρένας ἕμερος αἰρεῖ, Τῆμος, κ. τ. λ.: *Od.* 13. 31.

1174. προμολῇ: 'threshold,' v. n. 260.

1176. ἠρήσατο: ἀντὶ τοῦ κατηρήσατο. Schol. γαστρί: cf. Odysseus' words, *Od.* 17. 286, γαστέρα δ' οὐ πως ἔστιν

ἀποκρύψαι μεμαυῖαν, Οὐλομένην, ἢ πολλὰ κάκ' ἀνθρώποισι δίδωσι, κ. τ. λ.

1177. Κιανίδος γαίης: the territory of Cios, a city in Mysia at the foot of Mount Arganthonius, where was also a river of the same name (Strab. 482, 52).

ἠθεα: in Hom. only used of the haunts of animals, *lustra*.

1182. λεχαίην: 'for a couch.' In *Aesch. Th.* 292 this adj. is used of nestlings, τέκνων ὑπερδέδοικε λεχαίων.

1183. φυλλάδα: cf. Theocr. 13. 33, πολλοὶ δὲ μίαν στορέσαντο χαμεύναν. Λεῖμων γὰρ σφιν ἔκειτο, μέγα στιβάδεσιν ὕνειαρ, Ἔνθεν βούτομον ὀξὺν βαθύν τ' ἐτάμοντο κύπειρον: Prop. 1. 20. 21, Hic manus heroum placidis ut constitit oris Mollia composito litora fronde tegit. λειμώνων: with φέρον, v. n. 1030. ἀμήσαντες: an echo of *Il.* 24. 451, ὕροφον λειμωνόθεν ἀμήσαντες.

1184. πυρήια: 'fire-sticks,' *igniaria*, cf. Theocr. 22. 33, πυρεῖά τε χερσὶν ἐνώμα. Their invention is ascribed to Hermes (h. Hom. *Merc.* 111). Theophrastus, *Ign.* 64, describes πυρεῖα as consisting of the ἐσχάρα, a hollow piece of soft wood, and the πρύπανον of hard wood which was twisted round like an auger in the hollow of the ἐσχάρα.

- οἱ δ' οἶνον κρητῆρσι κέρων, πονέοντό τε δαῖτα, 1185
 Ἐκβασίῳ ῥέξαντες ὑπὸ κνέφας Ἀπόλλωνι.
 Ἀντὰρ ὁ δαίνυσθαι ἐτάροις οἷς εὖ ἐπιτείλας
 βῆ ῥ' ἴμεν εἰς ὕλην υἱὸς Διός, ὥς κεν ἐρετμὸν
 οἱ αὐτῶ φθαίῃ καταχείριον ἐντύνασθαι.
 εὗρεν ἔπειτ' ἐλάτην ἀλαλήμενος, οὔτε τι πολλοῖς 1190
 ἀχθομένην ὄζοις, οὐδὲ μέγα τηλεθώωσαν,
 ἀλλ' οἶον ταναῆς ἔρνος πέλει αἰγείριοιο·
 τόσση ὁμῶς μῆκός τε καὶ ἐς πάχος ἦεν ιδέσθαι.
 ῥίμφα δ' οἰστοδόκην μὲν ἐπὶ χθονὶ θῆκε φαρέτρην
 αὐτοῖσιν τόξοισιν, ἔδν δ' ἀπὸ δέρμα λέοντος. 1195
 τὴν δ' ὄγε χαλκοβαρεῖ ῥοπάλῳ δαπέδοιο τινάξας
 νειόθεν ἀμφοτέρησιν περὶ στύπος ἔλλαβε χερσίν,
 ἠγορέῃ πίσυνοσ· ἐν δὲ πλατὺν ὦμον ἔρεισεν
 εὖ διαβάσ· πεδόθεν δὲ βαθύρριζόν περ εἴουσαν
 προσφὺς ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης. 1200
 ὥς δ' ὅταν ἀπροφάτως ἰστόν νεός, εὔτε μάλιστα
 χειμερὶ ὄλοοιο δύσις πέλει Ὠρίωνος,
 ὑπόθεν ἐμπλήξασα θοῇ ἀνέμοιο κατὰίξ

1187. ἐτάροις οἷς εὖ Paris. unus: ἐτάροις εὖ L: ἐτάροισιν εὖ G: ἐτάροις εὖ οἷς vulg.: ἐτάροισιν εἰς Hoerstel: δαῖτα πένεσθαι ἐτάροις εὖ Köchly: δαῖτ' αἰνυσθαι ἐτάροις εὖ O. Schneider: εὖ δαίνυσθαι εἰς ἐτάροις Samuelsson.

1190. ἀλαλημένος G.

1186. Ἐκβασίῳ: v. n. 966.

1189. φθαίῃ: i.e. before resuming the voyage. For the infin. with φθάνω instead of the more usual participle v. Blaydes on Ar. *Nub.* 1384. καταχείριον: 'fitted to his hands,' ἄπ. λεγ., cf. *Il.* 3. 338. ἔγχος παλάμῃσιν ἀρήρει.

1193. Cf. *Oid.* 9. 324, τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράσθαι.

1194. οἰστοδόκην: in Hom. always ἰοδόκος. L. and S. wrongly take it as a subst. here.

1195. αὐτοῖσιν: v. n. 502.

1196. τὴν: sc. ἐλάτην. χαλκοβαρεῖ ῥοπάλῳ: the Schol. tells us that it was Pisander of Camirus in Rhodes in his Ἡράκλεια who first assigned to Heracles the bronze-bound club and lion's skin which afterwards became conventional. δαπέδοιο: for the ablative gen. with τινάξας v. n. 1030.

1197. στύπος: v. n. 1117.

1198. ἐν . . . ἔρεισεν: 'set his broad shoulder stoutly against it,' cf. Theocr. 7. 7, ἐνρεισάμενος πέτρα γόου.

1199. εὖ διαβάσ: 'with feet wide set,' cf. *Il.* 12. 458.

1200. ἔχμασι: the mass of earth attached to its roots which had kept it fixed in the ground; cf. *Il.* 13, 139, ἔχματα πέτρης. For another meaning v. 4. 201.

1201. ὥς δ' ὅταν: the use of ὥς ὅταν, ὥς ὀπότεν (4. 933) with subjunctives in similes is an innovation of Ap. imitated by later poets.

ἀπροφάτως: 'unexpectedly,' v. n. 2. 62. Distinguish the use of the adj. in 645. The simile here seems to be borrowed from Aratus 422. εἰ δέ κε νητ' ὕψοθεν ἐμπλήξῃ δεινῇ ἀνέμοιο θύελλα Ἀθῶσ ἀπροφάτως, τὰ δὲ λαίφρα πάντα τινάξῃ.

1202. δύσις Ὠρίωνος: the setting of Orion was generally followed by storms; cf. Hes. *Op.* 621; *Aen.* 7. 719, Saevus ubi Orion hibernis conditur undis; Hor. *C.* 1. 28. 21.

1203. κατὰίξ: 'a squall,' cf. 3. 1376. Callimachus also uses this form for καταιγίς. We find ξίξ in 4. 820.

- αὐτοῖσι σφήνεσσι ὑπέκ προτόνων ἐρύσσηται
ὡς ὄγε τὴν ἤειρεν. ὁμοῦ δ' ἀνὰ τόξα καὶ ἰοὺς 1205
δέρμα θ' ἔλων ρόπαλόν τε παλίσσυντος ὦρτο νέεσθαι.
Τόφρα δ' Ἔλας χαλκῆ σὺν κάλπιδι νόσφιν ὁμίλου
δίξητο κρήνης ἱερὸν ρόον, ὡς κέ οἱ ὕδωρ
φθαίῃ ἀφυσσάμενος ποτιδόρπιον, ἄλλα τε πάντα 1210
ὄτραλέως κατὰ κόσμον ἐπαρτίσσειεν ἰόντι.
δὴ γάρ μιν τοίοισιν ἐν ἤθεσιν αὐτὸς ἔφερβεν,
νηπίαχον τὰ πρῶτα δόμων ἐκ πατρὸς ἀπούρας,
δίου Θειοδάμαντος, ὃν ἐν Δρυόπεσσι ἐπεφνεν
νηλειῶς, βοὸς ἀμφὶ γεωμόρου ἀντιώοντα.
ἦτοι ὁ μὲν νειοῖο γύας τέμνεσκεν ἀρότρῳ 1215
Θειοδάμας ἀνὴ βεβολημένος· αὐτὰρ ὁ τόνγε
βοῦν ἀρότην ἤνωγε παρασχέμεν οὐκ ἐθέλοντα.
ἔτετο γὰρ πρόφασιν πολέμου Δρυόπεσσι βαλέσθαι

1208. δίξητο Vatt. : δίξετο L. : δίξετό τε G : δίξετο κρηναίης Pariss. quatt., Brunck.

1216. ἄτη βεβολημένος Merkel.

1204. αὐτοῖσι: v.n. 502. σφήνεσσι: these wedges were used to fasten tightly the mast in the *μεσόδημη* or *ιστοπέδη*. The *ἔχματα*, which keep the roots of the tree fixed, answer to these wedges. προτόνων: v.n. 564.

1207 sqq. The story of Hylas was a fruitful theme to poets (cui non dictus Hylas puer? Virg. *G.* 3. 6). Of especial beauty is the description of Theocritus, *Idyll* 13, and some of Propertius' finest lines are to be found in 1. 20. Cf. also *Orph. Arg.* 647; *Op. A.A.* 2. 110; *Virg. E.* 6. 44; *Val. Fl.* 3. 549 sqq.

1207. τόφρα: 'in the meanwhile.'

1208. οἱ: sc. Heracles.

1209. φθαίῃ: i.e. before the return of Heracles.

ποτιδόρπιον: 'for the evening meal,' cf. *Od.* 9. 234, ὄβριμον ἄχθος ἕλης . . . ἵνα οἱ ποτιδόρπιον εἴη.

1210. ἰόντι: 'against his coming.'

1211. For the loving upbringing of Hylas by Heracles cf. Theocr. 13. 8, καὶ νιν πάντ' ἐδίδαξε, πατὴρ ὡσεὶ φίλον υἱέα, Ὅσσα μαθὼν ἀγαθὸς καὶ αἰδοῖμος αὐτὸς ἔγεντο.

1212. ἀπούρας: Curtius explains this form as ἀπό-*Fra*-s, root *uar*, Lat. *vertere*, from ἀπ-*aurá*ω, cf. ἀπο-*Fέρσειε*, *Il.* 21. 329.

1213. The story was that Heracles

after killing Nessus arrived at the borders of Dryopia, near Mt. Oeta, with Deianira, Hyllus, and Lichas. They were in sore straits for food, and seeing Theiodamas ploughing they asked for succour, but were rudely repulsed. Heracles in anger slew one of the oxen. Theiodamas led out the Dryopes against Heracles, but was defeated and slain. Her. carried off the youthful Hylas, and transplanted the Dryopes to Trachis.

1214. γεωμόρου: 'earth-dividing,' i.e. ploughing, a unique use, cf. *γειτόμορος* 687. Elsewhere this word in its various forms means 'land-owning,' cf. 3. 1387.

1215. νειοῖο: v.n. 687.

1216. ἀνὴ βεβολημένος: what his sorrow was, we know not. Dübner explains it "*Est tristis, aeger, ut fere omnes arantes finguntur.*" The reading is very suspicious, as in every other passage in Ap. the penult. in *ἀνὴ* is long as it is in Homer. Merkel's conjecture *ἄτη* would mean the infatuation which leads a person to bring about his own destruction by obstinate refusal.

1218. ἔτετο γὰρ πρόφασιν: οὐκ ἔδικος ὦν ὁ Ἡρακλῆς τοῦτο ἤθελεν, ἀλλ' ἵνα τὸ ἐκείνων ληστρικὸν ἄγαν παύσῃ, ἀλεξίκακος γὰρ ὁ θεός. Schol. Callimachus attributes the deed to the rapacious greed of Heracles, *Dian.* 159: οὐ γὰρ ὄγε . . .

λευγαλέην, ἐπεὶ οὔτι δίκης ἀλέγοντες ἔναιον.
 ἀλλὰ τὰ μὲν τηλοῦ κεν ἀποπλάγξειεν αἰοιδῆς. 1220
 αἴψα δ' ὄγε κρήνην μετεκίαθεν, ἣν καλέουσιν
 Πηγὰς ἀγχίγυνοι περιναίεται. οἱ δέ που ἄρτι
 νυμφάων ἴσταντο χοροί· μέλε γάρ σφισι πάσαις,
 ὄσσαι κείσ' ἐρατὸν νύμφαι ρίον ἀμφενέμοντο,
 Ἄρτεμιν ἐννυχίησιν αἰεὶ μέλπεσθαι αἰοδαῖς. 1225
 αἱ μὲν, ὄσαι σκοπιάς ὀρέων λάχον ἢ καὶ ἐναύλους,
 αἶγε μὲν ὑλήωροι ἀπόπροθεν ἐστιχόωντο,
 ἢ δὲ νέον κρήνης ἀνεδύετο καλλιναοῖο
 νύμφη ἐφυδατή· τὸν δὲ σχεδὸν εἰσενόησεν
 κάλλει καὶ γλυκερῆσιν ἐρευθόμενον χαρίτεσσιν. 1230
 πρὸς γάρ οἱ διχόμηνης ἀπ' αἰθέρος αὐγάζουσα
 βάλλε σεληναίη. τὴν δὲ φρένας ἐπτοίησεν
 Κύπρις, ἀμηχανίη δὲ μόλις συναγείρατο θυμόν.
 αὐτὰρ ὄγ' ὡς τὰ πρῶτα ρόω ἐνὶ κάλπιν ἔρειψει?

1224. ῥόον vulg.

1227. αἶ τε Wellauer.

1232. τὴν Pariss.: τῆς vulg.

1233. μόλις Vat. unius: μόγισ vulg.

παύσατ' ἀδηφαγίης· ἔτι οἱ πάρα νηδὺς
 ἐκείνη Τῆ ποτ' ἀροτριάοντι συνήντετο
 Θειοδάμαντι.

1220. 'But to tell this tale would be
 wandering far from the path of my song.'

1222. Πηγὰς: cf. Prop. 1. 20. 33, Hic
 erat Arganthei, Pegae, sub vertice montis
 Grata domus Nymphis humida Thyntiasin.
 ἀγχίγυνοι: 'dwelling near.' This com-
 pound from γῆνης is first used by Ap.

1226. We find the different classes of
 nymphs mentioned in 3. 881, 4. 1149.
 Cf. *Od.* 6. 123, Νυμφάων, αἱ ἔχουσ' ὀρέων
 αἰπεινὰ κάρηνα καὶ πηγὰς ποταμῶν καὶ
 πίσεια ποιήεντα: *Il.* 20. 9. ἐναύλους:
 σπήλαια. Schol. In Hom. 'mountain
 torrents.'

1227. This line has been variously
 tampered with by critics, but Ziegler
 rightly says, "Vulgata scriptura non
 emendatione sed interpretatione indiget.
 Quod poeta dicere voluit, hoc est: quae
 montes et antra incolebant Nymphae, eae
 quidem (αἶ γε μὲν) silvestres procul
 veniebant; illa vero Nympha fontana
 modo e fonte emergebat. Versu 1227 non
 introducitur novum Nympharum genus;
 is propterea tantum adjectus est, ut

disertius indicetur, silvestres Nymphae
 procul venisse ad fontem illius Nymphae,
 quae Hylam rapuit."

ἐστιχόωντο: *lit.* 'marched in com-
 panies,' v.n. 30.

1229. ἐφυδατή: 'water nymph,' ἀπ.
 λεγ.

1230. κάλλει . . . χαρίτεσσιν: cf. *Od.*
 6. 237, κάλλει καὶ χάρισι στίλβων.

1231. διχόμηνης: *lit.* 'month-dividing,'
 i.e. the full moon: cf. Pind. *O.* 3. 19,
 διχόμηνης Μῆνα. The new moon (νεομηνία)
 being the first day of the lunar month,
 the full moon was in the middle of the
 month.

1232. ἐπτοίησεν: 'fluttered,' cf. Sap-
 pho, τό μοι μὰν καρδίαν ἐν στήθεσιν ἐπτό-
 ασεν: Theocr. 13. 45, πασῶν γὰρ ἔρωσ
 ἀπαλὰς φρένας ἐξεσώβησεν Ἄργειφ ἐπὶ
 παιδί.

1233. συναγείρατο: cf. 3. 634: Theocr.
 15. 57, καὶ τὰ συναγείρομαι: *Il.* 4. 152,
 θυμὸς ἐνὶ στήθεσσι ἀγέρθη: Plat. *Protag.*
 328, μόγισ πᾶς ἑμαυτὸν ὥσπερ ἐπὶ συναγείρας
 εἶπον.

1234. Cf. Theocr. 13. 46, ἦτοι ὁ κοῦρος
 ἐπέιχε πτόφω πολυχανδέα κρωσσόν, Βάβαι
 ἐπειγόμενος, ταὶ δ' ἐν χερὶ πᾶσαι ἔφυσαν.

- λέχρις ἐπιχριμφθείς, περι δ' ἄσπετον ἔβραχεν ὕδωρ 1235
χαλκὸν ἐς ἠχήεντα φορεύμενον, αὐτίκα δ' ἦγε
λαιὸν μὲν καθύπερθεν ἐπ' αὐχένος ἄνθετο πῆχυν
κύσσαι ἐπιθύουσα τέρεν στόμα· δεξιτερῇ δὲ
ἀγκῶν' ἔσπασε χειρί, μέσῃ δ' ἐνικάββαλε δίνῃ.
Τοῦ δ' ἦρωσ ἰάχοντος ἐπέκλυεν οἶος ἐταίρων 1240
Εἰλατίδης Πολύφημος, ἰὼν προτέρωσε κελεύθου,
δέκτο γὰρ Ἑρακλῆα πελώριον, ὀππὸθ' ἴκοιτο.
βῆ δὲ μεταίξας Πηγέων σχεδόν, ἥντε τις θῆρ
ἄγριος, ὃν ῥά τε γῆρυς ἀπόπροθεν ἴκετο μῆλων,
λιμῶ δ' αἰθόμενος μετανίσσεται, οὐδ' ἐπέκρυσεν 1245
ποίμνησιν· πρὸ γὰρ αὐτοὶ ἐνὶ σταθμοῖσι νομῆς
ἔλσαν· ὁ δὲ στενάχων βρέμει ἄσπετον, ὄφρα κάμῃσιν·
ὥς τότ' ἄρ' Εἰλατίδης μεγάλ' ἔστεινε, ἀμφὶ δὲ χῶρον
φοῖτα κεκληγῶς· μελέῃ δέ οἱ ἔπλετο φωνή.
αἴψα δ' ἐρυσσάμενος μέγα φάσγανον ὤρτο δῖεσθαι, 1250
μήπως ἢ θήρεσσιν ἔλωρ πέλοι, ἢ ἐμιν ἄνδρες
μοῦνον ἐόντ' ἐλόχησαν, ἄγουσι δὲ ληΐδ' ἐτοίμην.
ἔνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἑρακλῆι
γυμνὸν ἐπαΐσσω παλάμη ξίφος· εὐ δὲ μιν ἔγνω
σπερχόμενον μετὰ νῆα διὰ κνέφας. αὐτίκα δ' ἄτην 1255

1250. δῖεσθαι *Et. Mag.* 273, 17, et *Suidas s.v.*: νέεσθαι codd.

1254. ἐπισσεῖων *Ruhnken.*

1235. λέχρις ἐπιχριμφθείς: 'stooping and leaning over.' Ap. alone uses λέχρις, Lat. *oblique*. ἔβραχεν: cf. 1147.

1238. ἐπιθύουσα: v.n. 2. 1154.

1239. ἔσπασε: cf. *Prop.* 1. 20. 47, prolapsus leviter facili traxere liquore.

1240. ἰάχοντος: cf. *Val. Fl.* 3. 561, *Illa avidas iniecta manus heu sera cipientem Auxilia et magni referentem nomen amici Detrahit.*

1241. Πολύφημος: cf. 40. κελεύθου: Ap. uses the gen. after προτέρωσε on the analogy of πρὸ, πρόσω, etc.

1242. δέκτο: *expectabat.*

1243 sqq. This simile is applied to Heracles in *Theocr.* 13. 58 sqq. Virgil borrowed and elaborated it, *Aen.* 9. 59, *Ac veluti pleno lupus insidiatus ovili Cum fremit ad caulas, ventos perpressus et imbres, Nocte super media: tuti sub matribus agni Balatum exercent; ille*

asper et improbus ira Saevit in absentes; conlecta fatigat edendi Ex longo rabies, et siccae sanguine fauces. Cf. also *Ov. Met.* 5. 164: *Il.* 11. 547: *Od.* 6. 130.

1249. μελέῃ: 'in vain.' In *Hom.* μέλεος is always used like ἡλεός 'fruitless.' Elsewhere Ap. always uses it in the classical sense of 'wretched,' a meaning which is first found in *Hes. Th.* 563, μελέοισι . . . θνητοῖς.

1252. ἐλόχησαν: for the indicative after μή cf. *Od.* 5. 300, δείδω μὴ δὴ πάντα θεᾷ νημερτέα εἶπεν, *Monro, H.G.* 358. ἐτοίμην: a 'ready' prey, cf. *Theocr.* 13. 60, ἔσπειυσεν ἐτοιμοτάταν ἐπὶ δαῖτα.

1254. ἐπαΐσσω: 'brandishing,' cf. *Aen.* 6. 290, *Corripit hic subita trepidus formidine ferrum Aeneas strictamque aciem venientibus offert.* For the trans. use of ἐπαΐσσω cf. *Eur. Hec.* 1071, πόδ' ἐπάξας: *Il.* 23. 628, χεῖρες ἐπαΐσσονται.

ἔκφατο λευγαλήν, βεβαρημένος ἄσθματι θυμόν·

“ Δαιμόνιε, στυγερόν τοι ἄχος πάμπρωτος ἐνὶ ψῶ.

οὐ γὰρ Ἔλας κρήνηνδε κιῶν σόος αὐτὶς ἰκάνει.

ἀλλὰ ἐ ληιστῆρες ἐνιχρίψαντες ἄγουσιν,

ἦ θῆρες σίνονται· ἐγὼ δ' ἰάχοντος ἄκουσα.” 1260

ᾧ φάτο· τῷ δ' αἰοντι κατὰ κροτάφων ἄλις ἰδρῶς

κῆκιεν, ἐν δὲ κελαιὸν ὑπὸ σπλάγχχνους ζέεν αἷμα.

χωόμενος δ' ἐλάτην χαμάδις βάλεν, ἐς δὲ κέλευθον

τὴν θέεν, ἣ πόδες αὐτὸν ὑπέκφερον αἰσσοῦντα.

ὡς δ' ὅτε τίς τε μύωπι τετυμμένος ἔσσυτο ταῦρος . 1265

πίσεά τε προλιπὼν καὶ ἐλεσπίδας, οὐδὲ νομῶν

οὐδ' ἀγέλης ὄθεται, πρήσσει δ' ὁδόν, ἄλλοτ' ἄπαστος,

ἄλλοτε δ' ἰστάμενος, καὶ ἀνὰ πλατὺν αὐχέν' αἰείρων

ἴησιw μύκημα, κακῶ βεβολημένος οἴστρω·

ὧς ὄγε μαιμῶων ὅτ' ἐμὲν θοὰ γούνατ' ἔπαλλεν 1270

συνεχέως, ὅτ' ἐδ' αὐτε μεταλλήγων καμάτοιw

τῆλε διαπρύσιον μεγάλη βοάσκειν αὐτῆ.

Αὐτίκα δ' ἀκροτάτας ὑπερέσχεθεν ἄκριας ἀστῆρ

ἠῶος, πνοιαὶ δὲ κατήλυθον· ὦκα δὲ Τίφυς

ἐσβαίνεω ὀρόθυνεν, ἐπαύρεσθαί τ' ἀνέμοιο.

οἱ δ' εἴσβαινον ἄφαρ λελημένοι· ὕψι δὲ νηὸς 1275

εὐναίας ἐρύσαντες ἀνεκρούσαντο κάλῳας.

1267. ἔπαστος G.

1256. βεβαρημένος . . . θυμόν: 'with heavy gasps,' ψυχωραγῶν. βεβαρημένος is common in Alex. poetry, but βεβαρηώς is the Homeric form.

1262. κῆκιεν: cf. *Aen.* 3. 175, tum gelidus toto manabat corpore sudor.

1263. ἐλάτην: v. 1190.

1264. τῆν: = ταύτην 'he ran on that path whither his feet bore him.'

1265. μύωπι: 'gadfly,' also called οἴστρος (1269). Virg. calls it *asilus*, *G.* 3. 147. Cf. *Od.* 22. 299, βόες ὡς ἀγελαῖαι τὰς μὲν τ' αἰόλος οἴστρος ἐφορμηθεὶς ἐδόνησεν. There is a fine description of the gadfly maddening cattle in Oppian *Hal.* 2. 521 sqq.

1266. ἐλεσπίδας: 'marsh-lands,' ἄπ. λεγ.

1267. Lucretius may have had this passage in mind in his description of the cow seeking her lost calf, 2. 355 sqq.;

ἰστάμενος strongly favours *adsistens* in 359 as against Munro's *absistens*.

1271. συνεχέως: the Homeric adv. is *συνεχές* which also has the first syll. lengthened in arsis (*Od.* 9. 74). See Appendix II (g).

1272. διαπρύσιον: 'piercingly,' from *περ-*, *πέιρω*, *περάω*; cf. *Il.* 8. 227, ἦυσεν δὲ διαπρύσιον.

1273. Cf. *Aen.* 2. 801, Iamque iugis summis surgebat Lucifer Idae.

1274. Virgil imitates this passage in *Aen.* 3. 513, where Palinurus rouses his comrades to resume their voyage.

1275. ἐπαύρεσθαί: see on 677; cf. Theocr. 13. 51, ναύταις δὲ τις εἶπεν ἑταίροις, "Κουφότερ', ὦ παῖδες, ποιεῖσθ' ὕπλα· πλευστικὸς οὖρος": *On. Met.* 13. 420, iubet uti navita ventis.

1276-7. ὕψι . . . ἐρύσαντες: 'having pulled up on board the mooring-stone

κυρτώθη δ' ἀνέμῳ λίνα μεσσόθι, τῆλε δ' ἀπ' ἀκτῆς
 γηθόσσυνοι φορέοντο παραὶ Ποσιδήιον ἄκρην. 1280
 ἦμος δ' οὐρανόθεν χαροπῆ ὑπολάμπεται ἦώς
 ἐκ περάτης ἀνιούσα, διαγλαύσσουσι δ' ἀταρποί,
 καὶ πεδία δροσόεντα φαεινῇ λάμπεται αἴγλη,
 τῆμος τοῦσγ' ἐνόησαν αἰδρεῖησι λιπόντες.
 ἐν δέ σφιν κρατερὸν νεῖκος πέσεν, ἐν δὲ κολῳὸς 1285
 ἄσπετος, εἰ τὸν ἀριστον ἀποπρολιπόντες ἔβησαν
 σφωιτέρων ἐτάρων. ὁ δ' ἀμηχανήσιν ἀτυχεῖς
 οὔτε τι τοῖον ἔπος μετεφώνεεν, οὔτε τι τοῖον
 Αἰσονίδης· ἀλλ' ἦστο βαρεῖη νειόθεν ἄτῃ
 θυμὸν ἔδων· Τελαμῶνα δ' ἔλεν χόλος, ὧδέ τ' ἔειπεν·

1283. αἰδρεῖησι G, Pariss. duo: αἰδρήσι vulg.

1287. οὔτε . . . οὔτε Merkel: οὐδέ . . . οὐδέ vulg.

of the ship'; cf. 3. 574. For *εὐναίας* see on 955. ἀνεκρούσαντο *κάλωας*: these words have baffled all commentators. ἀνακρούεσθαι has only one known nautical meaning 'to back water.' But it was also used of pulling in the reins, as we see from the schol. on ἐπανάκρουσαι, *Ar. Av.* 648, where we are told that the metaphor is ἀπὸ τῶν τὰς ἡρίας ἀνακρουμένων ἢ τὰς ναῦς. In *Xen. Eq.* 10. 12, 11. 3 ἀνακρούειν is used in the same way. This helps to explain our passage. The *κάλωες* are the two sheet-lines, and the meaning is 'they pulled back the two sheet-lines' before fastening them on each side of the ship as described in 566–7 supra. If this view is correct, there is a very similar passage, *Aen.* 3. 266, tum litore funem Deripere, excussosque iubet laxare rudentes. Tendunt vela noti. There 'rudentes' are the 'sheet-lines' (v. Conington). de M. follows Vars, 'ils halèrent les câbles sur l'arrière,' taking *κάλωας* as the ropes of the mooring-stone, but the word is always used by Ap. of the ropes of the sails. Our Schol. was sorely pressed for an explanation in saying προσέκρουσαν τῇ νηὶ τὰ σχοινία τῆς ἀγκύρας διὰ τὸ βεβρέχθαι.

1278. κυρτώθη, 'bellied,' cf. *Anth. P.* 10. 15, λαίφεια κυρτώσαντες ἀταρβέες ἔξιτε ναῦται.

1279. Ποσιδήιον ἄκρην: a promontory of Bithynia at the extremity of Mt. Arganthonius (1178).

1280. χαροπῆ: 'bright-eyed,' cf. *Od.* 11. 611. Curtius refers it to Skt. *ghar* 'to glow.'

1281. ἐκ περάτης ἀνιούσα: 'coming up from the horizon (the east).' L. and S. take περάτη to mean 'the west' here, but wrongly. It seems to mean the extreme east also in *Od.* 23. 243, νύκτα μὲν ἐν περάτῃ δουλιχὴν σχέθευ, cf. *Call. Del.* 169. It is properly the boundary line of earth and sky (cf. *πείρατα γαίης*). For a different view v. Monro's note on *Od.* 1. c. διαγλαύσσουσι δ' ἀταρποί: 'the paths shine clearly,' i.e. are easily discernible, cf. *Aen.* 9. 383, lucebat semita. Ap. alone has διαγλαύσσω, *Call.* and *Mosch.* ὑπογλαύσσω (γλαύσσει λάμπει. Hesych.).

1283. τοῦσγ': i.e. Heracles and Polyphemus, who are now missed.

1284. κολῳός: 'uproar,' cf. *Il.* 1. 575, ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον, *ib.* 2. 212, Θεοσίτης . . . ἀμετροεπὴς ἐκολῳά. The word is traditionally connected with *κολοῖός* 'jackdaw,' v. *Buttm. Lexil.*

1286. σφωιτέρων: = σφετέρων, v. n. 643.

1287. οὔτε . . . τοῖον: as we would express it, 'said nothing good or bad.'

1289. θυμὸν ἔδων: cf. *Od.* 9. 75 ἄλγεσι θυμὸν ἔδοντες, *Cic. Tusc. Disp.* 3. 26, ipse suum cor edens. Τελαμῶνα: always a close comrade of Heracles, cf. *Theocr.* 13. 38, ὃ μίαν ἄμφω ἐταῖροι ἀεὶ δαίνυντο τράπεζαν.

- “Ἦσ’ αὐτως εὐκηλος, ἐπεὶ νύ τοι ἄρμενον ἦεν 1290
 Ἡρακλῆα λιπεῖν· σέο δ’ ἔκτοθι μῆτις ὄρωρεν,
 ὄφρα τὸ κείνου κῦδος ἀν’ Ἑλλάδα μὴ σε καλύψῃ,
 αἶ κε θεοὶ δώσωσι ὑπότροπον οἴκαδε νόστον.
 ἀλλὰ τί μύθων ἦδος; ἐπεὶ καὶ νόσφιν εταίρων
 εἶμι τεῶν, οἳ τόνγε δόλον συνετεκτῆναντο.” 1295
 Ἦ, καὶ ἐς Ἀγνιάδην Τίφυν θόρε· τὼ δέ οἱ ὄσσε
 ὄστλιγγες μαλεροῖο πυρὸς ὡς ἰνδάλλοντο.
 καὶ νύ κεν ἄψ ὀπίσω Μυσῶν ἐπὶ γαίαν ἵκοντο
 λαῖτμα βηισάμενοι ἀνέμον τ’ ἀλληκτον ἰωήν,
 εἰ μὴ Θρηκίοιο δῦω νῆες Βορέαο 1300
 Λιακίδην χαλεποῖσιν ἐρητύεσκον ἔπεσσιν,
 σχέτλιοι· ἦ τέ σφιν στυγερὴ τίσις ἔπλετ’ ὀπίσσω
 χερσὶν ὑφ’ Ἡρακλῆος, ὃ μιν δίζεσθαι ἔρुकον.
 ἀθλων γὰρ Πελῖαο δεδουπότος ἄψ ἀνιόντας
 Τήνω ἐν ἀμφιρύτῃ πέφνευ, καὶ ἀμήσατο γαίαν 1305
 ἀμφ’ αὐτοῖς, στήλας τε δῦω καθύπερθεν ἔτευξεν,
 ὦν ἑτέρη, θάμβος περιώσιον ἀνδράσι λεύσσειν,
 κίννται ἠχῆεντος ὑπὸ πνοιῇ βορέαο.
 καὶ τὰ μὲν ὧς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.
 τοῖσιν δὲ Γλαῦκος βρυχίης ἀλὸς ἐξεφαάνθη, 1310

1307. *λεύσειν* G, vulg.

1290. Ἦσ’ αὐτως εὐκηλος: ‘sit there, just as thou art, unconcernedly.’

1291. σέο δ’ . . . ὄρωρεν: ‘since from thee this plot has proceeded,’ i.e. the plot to abandon Heracles. ἔκτοθι: = ἐκ: in Hom. it means ‘away from,’ ‘far from.’

1292. καλύψῃ: ‘overshadow,’ *οὐμυβρανε*, ἐπισκιάζειν.

1294. τί μύθων ἦδος: cf. *Il.* 18. 80, ἀλλὰ τί μοι τῶν ἦδος;

1295. εἶμι: i.e. I will go to seek Heracles.

1296. ὄσσε κ.τ.λ.: cf. *Il.* 1. 104, ὄσσε δὲ οἱ πυρὶ λαμπετόωντι ἔϊκην: *Aen.* 12. 101, totoque ardentis ab ore Scintillae absistunt; oculis micat acribus ignis.

1297. ὄστλιγγες: ‘flashes’; in *Call. fr.* 12 ‘curls’; cf. the double meaning of *βόστρυχος* and *ἔλιξ*.

1299. λαῖτμα . . . ἰωήν: ‘despite the wide gulf of the sea and the ceaseless roaring blast.’ For *ἰωήν* v.n. 4. 1628.

1300. νῆες Βορέαο: Zetes and Calais,

v. 211. As vengeance for this Heracles afterwards slew them in the isle of Tenos near Delos. Another account of their connexion with the story of Hylas is given in *Prop.* 1. 20. 25 sqq.

1303. ὃ . . . ἔρुकον: ‘because they hindered the search for him.’

1304. ἀθλων . . . ἀνιόντας: ‘returning from the funeral games after the death of Pelias,’ cf. 1060. For *δεδουπότος* v. Leaf on *Il.* 23. 679. Pelias was cut to pieces and boiled by his own daughters to restore his youthful vigour on the advice of Medea.

1305. ἀμήσατο γαίαν: *concessit terram*, cf. *Anth. P.* 7. 241, χερσὶν ἀμήσας . . . κόνιν.

1306. βορέαο: i.e. their father.

1309. The Schol. says that this is a line of Callimachus (*fr.* 212). See App. I. ἤμελλε: elsewhere Ap. always uses μέλλε or ἐμελλε. Call. has ἤμελλε, *Del.* 58, and Zenod. read ἤμελλον in *Il.* 12. 34. Our Schol. censures the form: *κοινὸν*

Νηρήος θείοιο πολυφράδμων ὑποφήτης·
 ὕψι δὲ λαχνῆέν τε κάρη καὶ στήθε' αἰερας
 νειόθεν ἐκ λαγόνων στιβαρῇ ἐπορέξατο χειρὶ
 νήϊου ὀλκαίοιο, καὶ ἴαχεν ἐσσυμένοισιν·

“Τίπτε παρέκ μεγάλοιο Διὸς μενεαίνετε βουλήν 1315

Αἰήτεω πτολίεθρον ἄγειν θρασὺν Ἑρακλῆα;
 Ἄργεῖ οἱ μοῖρ' ἐστὶν ἀτασθάλω Εὐρυσθηῖ
 ἐκπλήσαι μογέοντα δυώδεκα πάντας ἀέθλους,
 ναίειν δ' ἀθανάτοισι συνέστιον, εἴ κ' ἔτι παύρους
 ἐξανύσῃ· τῷ μὴ τι ποθῆ κείνοιο πελέσθω. 1320

αὐτῶς δ' αὖ Πολύφημον ἐπὶ προχοῇσι Κίοιο
 πέπρωται Μυσοῖσι περικλεῆς ἄστνυ καμόντα
 μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπείρονι γαίῃ.
 αὐτὰρ ἴταν φιλότῃ θεὰ ποιήσατο νύμφη
 ὄν πόσιν, οἷό περ οὐνεκ' ἀποπλαγχθέντες ἔλειφθεν.” 1325

Ἦ, καὶ κῦμ' ἀλίσστον ἐφέσσατο νειόθι δύψας·
 ἀμφὶ δέ οἱ δίνῃσι κυκώμενον ἄφρην ὕδωρ
 πορφύρεον, κοίλην δὲ διέξ ἄλὸς ἔκλυσε νῆα.
 γήθησαν δ' ἦρωες· ὁ δ' ἐσσυμένως ἐβεβήκει

1313. στιβαρῇ γ' Paris. unus, Brunck.

1326. ὑφέσσατο Herwerden.

ἀμάρτημα πάντων τῶν μεθ' Ὀμηρον ποιη-
 τῶν τὰ ἀπὸ συμφώνου ἀρχόμενα ῥήματα
 κατὰ τὸν ἐνεστῶτα χρόνον διὰ τοῦ ἧ
 ἐκφέρειν ἐπὶ τοῦ παρατατικοῦ.

1311. ὑποφήτης: 'interpreter,' v.n. 22;
 cf. Eur. Or. 364, Νηρέως προφήτης Γλαυκός.

1313. νειόθεν ἐκ λαγόνων: 'from his
 flanks beneath.' It is unnecessary to
 explain ἐκ λαγόνων, as some do, of the
 hollows of the deep, though λαγόνες
 like κενέων was used very widely in late
 Greek. For νειόθεν ἐκ cf. 385, ll. 10. 10,
 νειόθεν ἐκ κραδίης.

1314. ὀλκαίοιο: 'the stern-post.'
 The Att. form is ὀλκεῖον, the Ion. ὀλκήιον,
 which we find in 4. 1609. L. and S.
 wrongly refer our word to an adj. ὀλκαῖος
 'drawn along, towed.'

1315. παρέκ: v.n. 130.

1316. πτολίεθρον ἄγειν: for the acc.
 without a prep. see on 799.

1318. δυώδεκα ἀέθλους: as enumerated
 by Diod. (1) the Nemean lion, (2) the
 Lernaean hydra, (3) the golden-horned
 stag, (4) the Erymanthian boar, (5) the
 stables of Augeas, (6) the Stymphalian
 birds, (7) the Cretan bull, (8) Diomedes'

horses, (9) Hippolyte's girdle, (10) Ger-
 yon's oxen, (11) the golden apples,
 (12) Cerberus.

1323. Χαλύβων: cf. 2. 1001 sqq.

1325. οὐνεκα: for οὐνεκα and εἴνεκα
 v. Wilamowitz on Eur. H. F. 155.

ἔλειφθεν: sc. Heracles and Polyphemos.

1326 sqq. 'He spake, and wrapped
 himself in a swelling wave, diving into
 the depths, and round about him the
 dark water boiled in foaming eddies and
 washed the hollow vessel on through the
 sea.'

ἀλίσστον: ἀντὶ τοῦ πολύ. Schol. Two
 meanings of ἀλίσστος are recognized in
 Et. Mag. (1) ἀνεκκλιτος (λιάζω = ἐκκλίνω),
 (2) πολὺς (from ἀλίζω or ἀλίζω). In Hom.
 it means 'unbending' 'unceasing,' the
 sense in which Ap. uses it in 2. 649.
 ἐφέσσατο: cf. 691, ll. 14. 350, ἐπὶ δὲ
 νεφέλῃν ἔσσαντο.

δύψας: cf. 1008. For πορφύρεον see
 on 935.

1329. ἐβεβήκει: the plpf. marks the
 impulsiveness of Telamon; swift to wrath,
 he is swift to own his fault. See on
 3. 271.

Αιακίδης Τελαμῶν ἐς Ἰήσονα, χεῖρα δὲ χειρὶ 1330
ἄκρην ἀμφιβαλὼν προσπτύξατο, φώνησέν τε·

“ Αἰσονίδη, μὴ μοί τι χολώσῃαι, ἀφραδίῃσιν
εἶ τί περ ἀασάμην· περί γάρ μ' ἄχος εἶλεν ἐνισπεῖν
μῦθον ὑπερφιάλον τε καὶ ἄσχετον, ἀλλ' ἀνέμοισιν
δώομεν ἀμπλακίην, ὡς καὶ πάρος εὐμενέοντες.” 1335

Τὸν δ' αὖτ' Αἰσωνος υἱὸς ἐπιφραδέως προσέειπεν·
“ ὦ πέπον, ἦ μάλα δὴ με κακῶ ἐκυδάσσοιο μῦθω,
φᾶς ἐνὶ τοῖσιν ἅπασιν ἐνγέος ἀνδρὸς ἀλείτην
ἔμμεναι. ἀλλ' οὐ θῆν τοι ἀδευκέα μῆνιν ἀέξω,
πρὶν περ ἀνιηθείς· ἐπεὶ οὐ περὶ πῶεσι μῆλων, 1340
οὐδὲ περὶ κτεάτεσσι χαλεψάμενος μενέηνας,
ἀλλ' ἐτάρου περὶ φωτός. ἔολπα δέ τοι σέ καὶ ἄλλω
ἀμφ' ἐμεῦ, εἶ τοιόνδε πέλοι ποτέ, δηρίσασθαι.”

Ἦ ῥα, καὶ ἀρθμηθέντες, ὄπη πάρος, ἐδριώωντο.
τῷ δὲ Διὸς βουλήσιν, ὁ μὲν Μυσοῖσι βαλέσθαι 1345
μέλλεν ἐπώνυμον ἄστῳ πολισσάμενος ποταμοῖο
Εἰλατίδης Πολύφημος· ὁ δ' Εὐρυσθῆος ἀέθλους
αὐτίς ἰὼν πονέεσθαι. ἐπηπείλησε δὲ γαῖαν

1333. εἶλεν Vatt., vulg.: ἦκεν supr. scr. γρ. εἶλεν L: ἦκεν G: Ἴκεν Merkel: fortasse εἶλεκεν.

1330. χεῖρα ἄκρην: this means simply 'the hand': as χεῖρ included the arm also, the adj. is added as in *Il.* 5. 336. The reconciliation between Jason and Telamon is modelled on that between Agamemnon and Odysseus, *Il.* 4. 359 sqq.

1334. ὑπερφιάλον: from the root φν-, φῦναι, (Curtius), *lit.* 'overgrown' and so 'overweening.' Momro on *Od.* 18. 71 goes back to the old derivation from ὑπέρ and φιάλη.

ἀνέμοισιν δώομεν: cf. Anacr. *fr.* 2. 9, ἐμῶν φρενῶν μὲν αἴραις φερεῖν ἔδωκα λύπας: Eur. *Trö.* 419, Ἄωγέ! ὄνειδῆ καὶ Φρυγῶν ἐπαινέσεις Ἀγέοις φέρεσθαι παραδίδομι: Hor. *C.* 1. 20. 2, tradam protervis, . . . ventis.

1336. ἐπιφραδέως: this adv. meaning 'with due consideration' 'cautiously' is peculiar to Ar., cf. 2. 1134: 3. 83.

1337. ὦ πέπον: 'my good friend,' cf. *Il.* 6. 55. ἐκυδάσσοιο: for κυδάσσειν 'to revile' cf. Aesch. *fr.* 91, οὐ τοι γυναιξὶ δεῖ κυδάσσεσθαι: Soph. *Aj.* 722, κυδάσεται (pass.) τοῖς πᾶσιν Ἀργείοις.

The Schol. recognizes a noun κύδος (ὄ), 'abuse' as used by the Syracusans, and in the fragments of Epicharmus we find κυδάσσω and κυδάσσομαι.

1338. ἐνγέος: for the kindness of Heracles to Jason v. 341 sqq. Curtius explains ἐνγής as ἐνηΨής, from root αF-, ασι-ει.

ἀνδρός: the gen. with ἀλείτης 'sinner' is peculiar. In Hom. we have the dative with ἀλιτρός, *Il.* 23. 595 δαίμοσιν ἀλιτρός.

1339. ἀδευκέα: v. n. 1037.

1340-42. Modelled on the famous lines, *Il.* 22. 159, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοεῖην Ἀρνύσθην, ἃ τε πυσσὶν ἀέθλια γίγνεται ἀνδρῶν, Ἄλλα· περι ψυχῆς θεόν Ἔκτορος ἵπποδάμοιο.

1345. τῷ δὲ . . . ὁ μὲν: the σχῆμα καθ' ὅλον καὶ μέρος, by which the whole is in apposition with the parts instead of being in the gen.: cf. 4. 953, *Od.* 7. 103.

1346. ἐπώνυμον ποταμοῖο: the city was called Κίος from the name of the river (1178).

1347. Εὐρυσθῆος: cf. 130.

- Μυσιδ' ἀναστήσειν αὐτοσχεδόν, ὅππότε μή οἱ
ἦ ζωῷ εὐροιεν Ἔλα μόνον, ἧὲ θανόντος. 1350
τοῖο δὲ ῥύσι' ὄπασσαν ἀποκρίναντες ἀρίστους
υἱέας ἐκ δήμοιο, καὶ ὄρκια ποιήσαντο,
μήποτε μαστεύοντες ἀπολλήξειν καμάτοιο.
τούνεκεν εἰσέτι νῦν περ Ἔλαν ἐρέουσι Κιανοί,
κῶρον Θειοδάμαντος, ἐκτιμένης τε μέλονται 1355
Τρηχίνος. δὴ γάρ ῥα κατ' αὐτόθι νάσσατο παῖδας,
οὓς οἱ ῥύσια κείθεν ἐπιπροέηκαν ἄγεσθαι.
Νηῦν δὲ πανημερίην ἄνεμος φέρε νυκτί τε πάσῃ
λάβρος ἐπιπνείων· ἀτὰρ οὐδ' ἐπὶ τυτθὸν ἄητο
ἡοῦς τελλομένης, οἱ δὲ χθονὸς εἰσανέχουσαν 1360
ἄκτῆν ἐκ κόλποιο μάλ' εὐρέϊαν ἐσιδέσθαι
φρασσάμενοι, κώπησιν ἅμ' ἠελίῳ ἐπέκελσαν.

1349. Μυσιδ' ἀναστήσειν G: Μυσιδ' ἀστήσειν I., vulg.

1352. πιστάσαντο Pierson.

1358. νῦν Vat. unus, ed. Flor.: ναῦν Stephanus: νέα La Roche.

1349. ἀναστήσειν: = ἀνάστατον ποιήσειν. The verb is generally used of 'transplanting' a people.

1351. ῥύσια: 'pledges,' cf. Soph. *O. C.* 858, μείζον ῥύσιον πόλει θήσεις.

1354. ἐρέουσι: ζητούσι. ἐρευνῶσι. Schol. Cf. *Od.* 21. 31, τὰς ἐρέων Ὀδυσῆι συνήνετο. Strabo (483. 2) describing Prusias, which was the later name of Cios, says, καὶ νῦν δ' ἔτι ἐορτή τις ἄγεται παρὰ τοῖς Προουσιέσιν καὶ ὀρειβασία, θιασιόντων καὶ καλούντων Ἔλαν, ὡς ἂν κατὰ ζήτησιν τὴν ἐκείνου πεποιημένων τὴν ἐπὶ τὰς ὕλας ἕξοδον.

1356. Τρηχίνος: Trachis in Thessaly where Heracles planted the Mysian hostages. κατ' αὐτόθι νάσσατο: the middle of ναῖω is not used by Hom. Ap. uses it (1) c. acc. 'to settle or dwell in,' 2. 747. (2) c. acc. pers. in causal sense 'to make to dwell,' as here and in 4. 567; c. acc. rei 4. 275, ἄστη νάσσατο. (3) absolutely, meaning 'to settle or dwell in,' 1. 93. Hom. uses the passive in this sense, *Il.* 14. 119, Ἄργεϊ

νάσθη, but ἀπενάσσατο, *Od.* 15. 254. In 2. 906 κατενάσσατο Θήβας means 'he settled at Thebes.' For the question of tmesis see on 2. 16. Linsenbarth denies tmesis here.

1358. νηῦν: this is a new formation: elsewhere Ap. uses νῆα. Rzsch compares γρηῦν (Cramer, *Anaccl. Ox.* iv 337, 28) and νηῦς (acc. pl.), Dem. *Bithyn.* iv 3 (*Et. Mag.* 437, 18).

1360. χθονός κ. τ. λ.: 'a foreland running out, a broad expanse as viewed from the bay.' For this use of ἐκ cf. 4. 570, *Il.* 19. 375, ἦτ' ἂν ἐκ πόντοιο σέλας ναῦτησι φανῆη. L. and S. say χθονὸς εἰσανέχ. means 'rising above the land,' but it means 'running into the land' i.e. from the point of view of the sailors, cf. 4. 291. For a different constr. v. 4. 1578.

1362. ἐπέκελσαν: *appulerunt*. ἐπικέλλειν, like κέλλειν, was used either of the sailors running up a vessel with their oars, or of the vessel herself running ashore.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Β.

SUMMARY.—Amycus challenges the Argonauts (1-18)—Polydeuces takes up the challenge (19-24)—Preparations for the contest (25-66)—Amycus defeated and slain (67-97)—The Bebryces essay to avenge his death, but are routed by the Argonauts (98-153)—The heroes celebrate their victory by feast and sacrifice (154-163)—Through the skill of Tiphys they reach the Bithynian land (164-177)—Meeting with Phineus, who tells his sad tale (178-239)—Zetes and Calais promise to succour him (240-261)—Pursuit of the harpies by the sons of Boreas (262-300)—Prophecies of Phineus (301-425)—Return of the sons of Boreas (426-447)—Story of Paraebius (448-499)—Legend of Aristaeus and the Etesian winds (500-527)—Athene guides the Argo safely through the Symplegades (528-618)—Jason is downcast: his comrades strengthen him (619-647)—Apollo appears at the Thynian isle: rites in honour of him (648-719)—They come to the land of the Mariandyni (720-751)—Lycus, the king, welcomes them, and sends his son with them (752-814)—Fate of Idmon: funeral rites (815-850)—Death of Tiphys: Ancaeus chosen in his place: voyage resumed (851-910)—Apparition of Sthenelus: his shade appeased: they journey on (911-945)—The land of the Amazons: the land of the Chalybes (946-1008)—Strange customs of the Tibareni and Mossynoeci (1009-1029)—They reach the isle of Ares and are attacked by birds (1030-1089)—The sons of Phrixus are shipwrecked on the isle (1090-1133)—Jason receives them kindly: they tell the dangers which will beset him, and promise their aid against Aectes (1134-1225)—Arrival at Colchis (1226-1283).

Ἔνθα δ' ἔσαν σταθμοὶ τε βοῶν αὐλὶς τ' Ἀμύκιοι,
Βεβρύκων βασιλῆος ἀγήγορος, ὃν ποτε νύμφη
τίκτε Ποσειδάωνι Γενεθλίῳ εὐνηθείσα
Βιθυνὺς Μελίη, ὑπεροπλήστατον ἀνδρῶν·

1. αἴθεις G.

1. Cf. Val. Fl. 4. 99, Proxima Bebrycii panduntur litora regni, Pingue solum et duris regio non invida tauris. Rex Amycus, etc.

2. **Βεβρύκων**: Strabo (464, 18) says that the Bebryces were of Thracian descent, and that their first settlement in Asia was in Mysia. Pliny (*N.H.* 5. 30) mentions, on the authority of Eratosthenes, that the Bebryces were one of the peoples in Asia who had utterly perished.

3. **Γενεθλίῳ**: 'the god of generation': διὰ τὸ δεσπόζειν τοῦ ὕγρου καὶ πάσης τροφῆς, καὶ γενέσεως αἰτίον εἶναι, καθὸ τὸ ὕδωρ πάντων γεννητικόν. Schol. This is the doctrine of Thales, the earliest Greek philosopher; cf. Ritter and Preller, *Hist.*

Phil. Gr. p. 6. Others explain 'god of the race,' like Ζεὺς γενεθλίος in Pind. O. 8. 16. Cf. Farnell, *Cults* iv 9.

4. **Βιθυνὺς Μελίη**: ἀθλον ποῖόν ἐστι τὸ κύριον (i.e. which is the proper name). Schol. Three interpretations have been given: (1) a Bithynian nymph whose name was Melia, (2) a nymph of the class called Meliae (cf. Hes. *Th.* 187) whose name was Bithynis, (3) a Bithynian nymph of the class called Meliae (whose proper name is not given). Of these the first seems the best. Melia, daughter of Oceanus, was mother of Amycus by Poseidon. cf. Hyg. *Fab.* 17, Amycus Neptuni et Melies filius: Serv. ad *Aen.* 5. 373. ὑπεροπλήστατον: formed as if

ὄς τ' ἐπὶ καὶ ξείνοισιν ἀεικέα θεσμὸν ἔθηκεν, 5
 μήτιν' ἀποστείχειν, πρὶν πειρήσασθαι εἰὼ
 πυγμαχίης· πολέας δὲ περικτιόνων ἐδάϊξεν.
 καὶ δὲ τότε προτὶ νῆα κίων, χρεῖώ μιν ἐρέσθαι
 ναυτιλῆς, οἳ τ' εἶεν, ὑπερβασίησιν ἄτισσεν,
 τοῖον δ' ἐν πάντεσσι παρασχεδὸν ἔκφατο μῦθον· 10

“Κέκλυθ', ἀλίπλαγκτοι, τάπερ ἴδμεναι ὕμιν ἔοικεν.
 οὔτινα θέσμῖόν ἐστιν ἀφορμηθέντα νέεσθαι
 ἀνδρῶν ὀθνείων, ὅς κεν Βέβρυξι πελάσση,
 πρὶν χεیرهσσιν ἐμῆσιν εἰς ἀνὰ χεῖρας αἰεῖραι.
 τῷ καὶ μοι τὸν ἄριστον ἀποκριδὸν οἶον ὀμίλου 15
 πυγμαχίῃ στήσασθε κατυτόθι δηριωθῆναι.
 εἰ δ' ἂν ἀπηλεγέοντες ἐμὰς πατέοιτε θέμιστας,
 ἧ κέν τις στυγερῶς κρατερῇ ἐπιέψετ' ὀνάγκη.”
 Ἡ ῥα μέγα φρονέων· τοὺς δ' ἄγριος εἰσαίοντας

7. πυγμαχίῃ Brunck.

8. μὲν Pariss. duo, Vindl., schol.

from a positive ὑπεροπλήεις (= ὑπέροπλος, 110); cf. ποδοκηέστατον, 1. 180: ἀνιηρέστερον, *Od.* 2. 190: ἀφνειέστατος, *Antimach. fr.* 73. Ap. uses ὀπλότατον (4. 71) and πανοπλοτάτην (3. 244).

5. θεσμὸν: Val. Fl. 4. 210. Hic mihi lex caestus adversaque tollere contra Bracchia, sic ingens Asiae plaga quique per Arcton Dexter et in laevum pontus iacet haec mea visit Hospitia; hoc functi remicent certamine reges.

6. εἰὼ: = εἰαυτοῦ, v.n. 1. 362.

8. χρεῖώ κ.τ.λ.: 'he scorned in his overlooking pride to ask them the purpose of their sailing and who they were.' ἄτισσε = οὐκ ἤξιωσε. This passage is usually mistranslated, e.g. de M., "il vint vers le navire s'enquérir de ce qui avait rendu l'expédition nécessaire, demander aux héros qui ils étaient; il les traita avec un souverain mépris, etc." μιν: = αὐτοῦς, cf. 4. 1209. Ap. probably followed Zenod. who defended μιν as a plural (v. schol. *Il.* 10. 127). There is no certain instance in Hom.; v. M. and K. on *Od.* 10. 212.

10. παρασχεδόν: v.n. 1. 354.

14. ἀνὰ . . . αἰεῖραι: cf. Theocr. 22. 65, εἰς ἐνὶ χεῖρας αἰερον ἐναντίος ἀνδρὶ καταστάς.

15. ἀποκριδὸν . . . στήσασθε: 'choose out and set before me.' L. and S. take ὀμίλου with ἀποκριδόν, but it depends on οἶον, cf. 1. 1240, *Il.* 11. 74. οἶη . . . θεῶν.

16. κατυτόθι: 'here on the spot,' an adv. peculiar to Ap., cf. 3. 648, 4. 916, 1409. Rutherford (*Νέτε Ἰθρυη*, p. 121) attacks our poet for not recognizing that in *Il.* 10. 273, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους, κατὰ belongs to λιπέτην, but, as Oswald points out, there are cases in Ap. in which κατὰ is in tmesis with the verb though standing immediately before αὐτόθι, e.g. 1. 1350 (?), 2. 892, 3. 889, and Hom. has παραυτόθι (or παρ' αὐτόθι) in *Il.* 23. 147 where there is no question of tmesis.

17. ἀπηλεγέοντες: this verb is ἄπ. λεγ., cf. ἀπηλεγέως. πατέοιτε: cf. *Il.* 4. 157, κατὰ δ' ὄρκια πιστὰ πάτησαν.

18. ἐπιέψεται: for ἐφέψεται, on the mistaken analogy of ἐπιέννυμι, where the digamma prevents ἐπι becoming ἐφ; v.n. 1. 691.

19. Cf. Val. Fl. 4. 222, Talia dicta dabat, cum protinus asper Iason Et simul Aeacidae simul et Calydonis alumni Nelidaeque Idasque prior quae maxima surgunt Nomina; sed nudo steterat iam pectore Pollux.

- εἶλε χόλος· περί δ' αὖ Πολυδεύκεα τύψεν ὀμοκλή. 20
 αἶψα δ' ἔων ἐτάρων πρόμος ἴστατο, φώνησέν τε·
 “ Ἴσχεο νῦν, μηδ' ἄμμι κακὴν, ὅτις εὐχέαι εἶναι,
 φαῖνε βίην· θεσμοῖς γὰρ ὑπέιξομεν, ὡς ἀγορεύεις.
 αὐτὸς ἐκὼν ἤδη τοι ὑπίσχομαι ἀντιάσθαι.”
 ὣς φάτ' ἀπηλεγέως· ὁ δ' ἐσέδρακεν ὄμμαθ' ἐλίξας, 25
 ὥστε λέων ὑπ' ἄκοντι τετυμμένος, ὃν τ' ἐν ὄρεσσι
 ἀνέρες ἀμφιπέπονται· ὁ δ' ἰλλόμενός περ ὀμίλῳ
 τῶν μὲν ἔτ' οὐκ ἀλέγει, ἐπὶ δ' ὄσσεται οἴοθεν οἶον
 ἄνδρα τόν, ὃς μιν ἔτυψε παροίτατος, οὐδ' ἐδάμασσεν.
 ἔνθ' ἀπὸ Τυνδαρίδης μὲν εὐστιπτον θέτο φᾶρος 30
 λεπταλέον, τό ρά οἱ τις ἐὼν ξεινήιον εἶναι
 ὥπασε Δημνιάδων· ὁ δ' ἐρεμνὴν δίπτυχα λώπην
 αὐτῆσιν περόνησι καλαύροπά τε τρηχεῖαν
 κάββαλε, τὴν φορέεσκεν, ὀριτρεφέος κοτίνιοι.
 αὐτίκα δ' ἐγγύθι χῶρον ἐαδότα παπτήναντες 35
 ἴζον ἐοὺς δίχα πάντας ἐνὶ ψαμάθοισιν ἐταίρους,
 οὐδέμας, οὐδὲ φυὴν ἐναλίγκιοι εἰσοράασθαι.

23. οἷς Arnaldus.

24. ὑπίσχομαι Paris. unus, ed. Flor., Stephanus.

28. οἶον Struve: οἶος codd.

30. ἀπὸ Merkel: αὐ codd. εὐστιπτον Naber.

31. λεπτόμιτον Paris. Bruck.

20. περί: v.n. 1. 138. τύψεν: cf. *Il.* 19. 125, ἄχος ὄξυ κατά φρένα τύψε. ὀμοκλή: = ἀπειλή.

24. ὑπίσχομαι: = ὑπισχνέομαι. In the ordinary sense of ὑπέχειν Ar. uses uncontracted forms, e.g. ὑπόσχεται (4. 169) on the analogy of κατὰσχεται (*Od.* 9. 122).

25. ἀπηλεγέως: 'unflinchingly': v.n. 1. 785. Theocritus has given us a most graceful and vivid picture of the contest which ensues in his Hymn to the Dioscuri (*Idyll* 22).

27. ἰλλόμενος: 'pressed closely by,' Hom. ἐλαμείνος, cf. 1. 120, 329.

28. ἐπὶ δ' ὄσσεται: v.n. 1. 895. The Schol. says: καὶ Ἀριστοτέλης δέ φησι τοῦτο ποιεῖν τὸν λέοντα—the passage referred to being apparently *Hist. Animal.* 9. 44, where a characteristic of the lion is said to be τὸν βαλόντα τηρήσαντα ἴεσθαι ἐπὶ τοῦτον.

30. εὐστιπτον: 'of close texture'; εὐστρεπτον, εὐπίλητον· παρὰ τὸ στείβω.

ῥθεν καὶ στιβάς καὶ στιβεῖς οἱ κναφεῖς. Schol. The word is only found here. Many editors prefer the explanation 'well-filled' (based on στιβεῖς = κναφεῖς. Schol.), as avoiding an apparent inconsistency with λεπταλέον: but, surely, a robe may be of close texture even though it is finely woven.

31. λεπταλέον: cf. 4. 169; λεπτός is the Homeric epithet.

Ξεινήιον: for the gifts of the Lemnian women v. 1. 846.

32. δίπτυχα λώπην: = δίπλακα, v.n. 1. 326.

33. αὐτῆσιν περόνησι: v.n. 1. 502. καλαύροπα: 'a herdsman's staff.' Curtius connects the word with κάλ-ωσ 'a string' and *Frépω, Frίπτω, werf-en*, 'to hurl,' a loop of string being used to hurl the staff: v. schol. *Il.* 23. 845.

34. κοτίνιοι: the wood of the oleaster was of extreme hardness (cf. 843); the club of Heracles was made of it, Theocr. 25. 208 sqq.

ἀλλ' ὁ μὲν ἦ ὀλοοῖο Τυφώος, ἥ ἐ καὶ αὐτῆς
 Γαίης εἶναι ἕκτο πέλωρ τέκος, οἶα πάροιθεν
 χωομένη Διὶ τίκτεν· ὁ δ' οὐρανίῳ ἀτάλαντος 40
 ἄστερι Τυνδαρίδης, οὐπερ κάλλισται ἔασιν
 ἔσπερίην διὰ νύκτα φαεινομένου ἀμαρναί.
 τοῖος ἔην Διὸς υἱός, ἔτι χροάοντας ἰούλους
 ἀντέλλων, ἔτι φαιδρὸς ἐν ὄμμασιν. ἀλλὰ οἱ ἀλκῆ
 καὶ μένος ἤυτε θηρὸς ἀέξετο· πῆλε δὲ χεῖρας 45
 πειράζων, εἴθ' ὡς πρὶν ἐντρόχαλοι φορέονται,
 μηδ' ἄμυδις καμάτῳ τε καὶ εἰρεσίῃ βαρύθιοιεν.
 οὐ μὰν αὐτ' Ἄμυκος πειρήσατο· σίγα δ' ἄπωθεν
 ἔστηώς εἰς αὐτὸν ἔχ' ὄμματα, καὶ οἱ ὀρέχθει
 θυμὸς ἐέλδομένῳ στηθέων ἐξ αἶμα κεδάσσαι. 50
 τοῖσι δὲ μεσσηγὺς θεράπων Ἀμύκοιο Λυκωρεὺς
 θῆκε πάροιθε ποδῶν δοιοὺς ἐκάτερθεν ἱμάντας

39. Cf. Milton, "As whom the fables name of monstrous size, Titanian or Earth-born, that warred on Jove" (*P.L.* 1 198).

40. **χωομένη Διὶ**: ἐπεὶ λέγεται ἡ Γῆ κατὰ ὄργην, ὅτε τοὺς Τιτᾶνας κατεταρτάρωσεν ὁ Ζεὺς, γεννήσῃ τοὺς Γίγαντας. Schol.: cf. *Aen.* 4. 178, Illam Terra parens, ira irritata deorum, Extremam, ut perhibent, Coeo Enceladoque sororem Progeniuit.

41. **ἀστέρι**: cf. Val. Fl. 4. 190, sidereo Pollux interritus ore.

42. **ἔσπερίην διὰ νύκτα**: 'through the darkness at eventide.'

ἀμαρναί: 'twinklings,' cf. h. Hom. *Meic.* 43, ἀπ' ὀφθαλμῶν ἀμαρναί. Homer uses *μαρμαναί* (*Od.* 8. 265). We find *ἀμάρνυμα* (3. 288), and *ἀμαρύσσω* (4. 178). The root *μαρ* is seen also in *μαρμαίρω*, *μαρμωρ*.

43. **χροάοντας ἰούλους**: v.n. 1. 672: cf. Val. Fl. 4. 233, Vixdum etiam primaespargentem signa iuventae.

45. **πῆλε κ.τ.λ.**: cf. *Aen.* 5. 376, alternaque iactat Bracchia protendens, et verberat ictibus auras. See also 3. 1350.

46. **ἐντρόχαλοι**: v.n. 1. 845.

48. **οὐ μὰν . . . πειρήσατο**: οὐ μὴν ὁ Ἄμυκος διεπίρασεν ἑαυτοῦ. καὶ διὰ τούτων δὲ δηλοῖ τὸ ὑπερήφανον αὐτοῦ. Schol.

σίγα . . . ἔχ' ὄμματα: cf. *Aen.* 4. 363, totumque pererrat Luminibus tacitis.

49. **ὀρέχθει**: 'bounded.' ὀρεχθέω is

found once in Homer, *Il.* 23. 30. *Βύες . . . ὀρέχθειον ἀμφὶ σιδήρῳ*. Whatever may be its meaning there (v. Leaf), Ap. uses it in the sense of stretching towards, striving after, yearning; v.n. 1. 275. *ὀρέγομαι* is used in a similar way 878 *infr.* Curtius says *ὀ-ρεχ-θε-ω* is related to *ὀ-ρεγ-*, 'to stretch,' as *γη-θε-ω* to *γαF*. Theocritus (11. 43) uses it of the sea rolling in to the beach, *θάλασσαν ἕα ποτὶ χέρσον ὀρεχθῆν*. With our passage Brunck compares *Aen.* 5. 137, exultantiaque haurit Corda pavor pulsans, laudumque adrecta cupido.

50. **στηθέων**: sc. Πολυδεύκεος. **αἶμα κεδάσσαι**: cf. *Il.* 7. 330, τῶν νῦν αἶμα . . . ἐσκέδασ' ὀξὺς Ἄρης.

52. **ἱμάντας**: the primitive boxing-gloves consisted of thongs of oxhide twisted round the hand, cf. *Il.* 23. 684, δῶκεν ἱμάντας ἐντμήτους βούς ἀγραύλοιο: Theocr. 22. 80, σπείρησιν ἐκαρτύναντο βοεῖαις Χεῖρας καὶ περὶ γυῖα μακρά σφ' εἰλίζαν ἱμάντας. We may assume that Ap. is using *ἱμάντας* here in the Homeric sense, though the Schol. says, *ἱμάντας*: τοὺς καλουμένους μύρμηκας. The *μύρμηκες*, like the *caestus*, were terrible weapons weighted with metal and studded with nails; cf. *Anth. P.* 11. 78: *Aen.* 5. 405, ingentia septem Terga boum plumbo insuto ferroque rigebant. For illustrations of ancient boxing-gloves, see Gardiner, *Greek Athletic Sports and Festivals*, c. xix.

ἄμους, ἀζαλέους, περὶ δ' οἶγ' ἔσαν ἔσκληῶτες.

αὐτὰρ ὁ τόνγ' ἐπέεσσιν ὑπερφιάλοισι μετηύδα·

“Τῶνδ' εἰ τοι οὐ κ' ἐθέλησθα, πάλου ἄτερ ἐγγυαλίξω 55

αὐτὸς ἐκὼν, ἵνα μὴ μοι ἀτέμβηαι μετόπισθεν.

ἀλλὰ βάλεν περὶ χειρὶ· δαεὶς δέ κεν ἄλλῃ ἐνίσποις,

ὅσσον ἐγὼ ρίνους τε βοῶν περίεμι ταμέσθαι

ἀζαλέας, ἀνδρῶν τε παρηίδας αἵματι φύρσαι.”

Ἔως ἔφατ'· αὐτὰρ ὄγ' οὔτι παραβλήδην ἐρίδηνεν. 60

ἦκα δὲ μειδήσας, οἷ οἱ παρὰ ποσσὶν ἔκειντο,

τοὺς ἔλεν ἀπροφάτως· τοῦ δ' ἀντίος ἤλυθε Κάστρω

ἠδὲ Βιαντιάδης Ταλαὸς μέγας· ὦκα δ' ἱμάντας

ἀμφέδεον, μάλα πολλὰ παρηγορέοντες ἐς ἀλκήν.

τῷ δ' αὐτ' Ἀρητός τε καὶ Ὀρνυτος, οὐδέ τι ἦδειν 65

νῆπιοι ὕστατα κείνα κακῇ δῆσαντες ἐν αἴσῃ.

Οἱ δ' ἐπεὶ οὖν ἱμᾶσι διασταδὸν ἤρτύναντο,

αὐτίκ' ἀνασχόμενοι ρεθέων προπάροιθε βαρείας

54. προσήδα Hermann.

55. ἐθέλοισθα G.

58. περίεμι Köchly; περί τ' εἰμι codd.; περί γ' εἰμι O. Schneider.

61. οἶσι G.

67. οὖν ἐν ἱμᾶσι vulg.

53. περὶ: v.n. I. 138. Gardiner (p. 430) explains 'with hard ridges around them.'

ἔσκληῶτες: Ap. forms this on the analogy of τεθνηῶτες, ἔστηῶτες; cf. ἔσκληῆκει, 201.

54. ὑπερφιάλοισι: v.n. I. 1334.

55. ἐθέλησθα: Curtius (*G.V.* i 55) shows that in these subjunctive forms, which are common in Hom., the *i* has crept in by mistake.

πάλου ἄτερ: cf. I. 400; Val. Fl. 4. 251, Nec pete sortis opem, sed quos potes indue caestus.

56. ἀτέμβηαι: this use of ἀτέμβομαι = μέφομαι is peculiar to Ap., cf. 3. 99. In Hom. ἀτέμβω means 'to ill-treat,' ἀτέμβομαι 'to be left of.'

57. βάλεν: the only instance in the poem of this contraction in the imperative middle.

59. φύρσαι: cf. *Od.* 18. 21, στήθος καὶ χεῖλα φύρσω Αἵματος.

60. παραβλήδην: v.n. I. 835.

61. ἦκα μειδήσας: 'softly smiling,' cf. Hes. *Th.* 547, ἦκ' ἐπιμειδήσας.

62. ἀπροφάτως: 'without parley'; ἀδιστακτως, ἀδιακρίτως, μηδὲν πρὸς τὴν

ἀναίρεσιν προφασισάμενος. Schol.; cf. 4. 1005. For the ordinary meaning v.n. I. 1201.

64. ἀμφέδεον: ἀμφιδέω (= περιδέω) is a new compound; so too ἀμφιθρόσσω, -παλύνω, -μαρπτω are first found in Ap.

65. ἦδειν: like ἦειδεν (4. 1700) this is 3 pl.; so too ἠρήρειν (4. 947).

Curtius (*G.V.* ii 239) says, "The form in -ειν for the 3 pl., three times used by Ap. Rhod., is very peculiar. The learned Alexandrine gets into fine trouble for it with the Dutch critic (Cobet, *Nov. Lect.* p. 467): 'Apollonius ipse turpiter impedit. Quid eo homine facias qui ἦδειν dixit pro sciebant?'! Certainly Ap. sometimes indulged in strange freaks, and perhaps this 3 pl. in -ειν was only an erroneous imitation of Homeric forms like βάν, ἔφαν, μίγεν, which even at the present day many regard as abbreviated from those in -σαν."

66. Cf. Val. Fl. 4. 252, Dixit et urgentis per sera piacula fati Nescius extremum hoc armis innectere palmas Dat famulis.

68. ρεθέων = προσώπων; cf. Soph. *Ant.*

χεῖρας, ἐπ' ἀλλήλοισι μένος φέρων ἀντιόωντες.
 ἔνθα δὲ Βεβρύκων μὲν ἄναξ, ἃ τε κῦμα θαλάσσης 70
 τρηχὺ θοὴν ἐπὶ νῆα κορύσσεται, ἣ δ' ὑπὸ τυτθὸν
 ἰδρῆϊ πυκινόῳ κυβερνητῆρος ἀλύσκει,
 ἰεμένου φορέεσθαι ἔσω τοίχοιο κλύδωνος,
 ὧς ὄγε Τυνδαρίδην φοβέων ἔπετ', οὐδέ μιν εἶα
 δηθύνειν. ὁ δ' ἄρ' αἰὲν ἀνούτατος ἦν διὰ μῆτιν 75
 αἰσσοῦντ' ἀλέειεν· ἀπηνέα δ' αἶψα νοήσας
 πυγμαχίην, ἧ κάρτος ἀάατος, ἧ τε χερείων,
 στή ρ' ἄμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.
 ὡς δ' ὅτε νῆια δοῦρα θοοῖς ἀντίξοα γόμφοις
 ἀνέρες ὑληουργοὶ ἐπιβλήδην ἐλάοντες 80
 θείνωσι σφύρησιν, ἐπ' ἄλλω δ' ἄλλος ἄηται
 δοῦπος ἄδην· ὧς τοῖσι παρήϊά τ' ἀμφοτέρωθεν
 καὶ γένυες κτύπεον· βρυχή δ' ὑπετέλλετ' ὀδόντων

69. πνέον Wakefield.

71. θοῆ ἐπὶ νηϊ Pariss., Brunck.

76. αἰσσοῦντ' Pierson: αἰσσων codd.

77. ἦ . . . ἦ Merkel.

78. στή G: τῆ vulg.

529, Eur. *H.F.* 1203. In Hom. *ρέθρα* means 'the limbs,' e.g. *Il.* 16. 856, *ψυχὴ δ' ἐκ ρεθέων πταμένη*. According to Eustathius the use of *ρέθος* for *πρόσωπον* was an Aeolic peculiarity.

70 sqq. For the simile cf. Val. Fl. 4. 268, *spumanti qualis in alto Pliade capta ratis, trepidi quam sola magistri Cura tenet, rapidum ventis certantibus aequor Intemerata secat: Pollux sic providus ictus Servat et Oebalia dubium caput eripit arte*.

71. *κορύσσεται*: v.n. I. 1028.

73. *ἰεμένου . . . κλύδωνος*: 'as the wave strives eagerly to rush within the sides of the ship.' For this use of *τοίχος* v. Tyrrell on Eur. *Tro.* 116.

76. *ἀπηνέα κ.τ.λ.*: 'and quickly he observed his rude boxing to see in what points his might was resistless, and in what points he was his inferior.'

77. *ἀάατος*: for the quantity cf. *Od.* 21. 91; the penult. is long in *Il.* 14. 271.

78. *ἄμοτον*: 'unwaveringly'; v.n. I. 513.

79. 'As when shipwrights, putting together in rows by means of sharp treenails the opposing timbers, smite

with their hammers, etc.' *ἀντίξοα*: usually explained of the *δοῦρατα* 'resisting' the *γόμφοι*, but cf. Heraclitus' paradox *τὸ ἀντίξουν συμφέρον* referring primarily to pieces of wood supporting each other by leaning in opposite directions, the stability of the structure being due to opposite strains; v. Burnet on Arist. *E.* 8. 1. 6. In *Od.* 5. 248 Odysseus hammers together his *σχεδίη* by means of *γόμφοι* and *ἄρμονίαι* (*γόμφοισιν δ' ἄρα τὴν γε καὶ ἄρμονίησιν ἄρρασεν*).

80. *ὑληουργοὶ*: a new and wrong formation = *ὑλοουργοί*. *ἐπιβλήδην ἐλάοντες*: 'laying in rows'; cf. *Od.* 14. 11, *σταυροὺς ἔλασσε* 'he ran a row of stakes.' *ἐπιβλήδην* is ἄπ. λεγ. L. and S. explain it *laying on, urgently*.

81. *ἐπ' ἄλλω κ.τ.λ.*: 'the sound of blow after blow echoes unceasingly.'

ἄηται: *ἐξηχεῖται*, ἀκούεται. Schol.; it properly means 'is tossed or wafted by the wind' (cf. *Od.* 6. 131). The verb is used metaphorically in *Il.* 21. 386, *δίχα θυμὸς ἄητο* 'tossed to and fro'; cf. Ap. 3. 688, *θυμὸς ἄηται*. See also on 3. 288.

83. *βρυχή . . . ὀδόντων*: 'a rattling of teeth' from the blows on the jaws; cf.

ἄσπετος, οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,
 ἔστε περ οὐλοὸν ἄσθημα καὶ ἀμφοτέρους ἐδάμασσαν. 85
 στάντε δὲ βαιὸν ἄπωθεν ἀπωμόρξαντο μετώπων
 ἰδρῶ ἄλις, καματηρὸν ἀντμένα φυσιώωντε.
 ἄψ δ' αὖτις συνόρουσαν ἐναντίοι, ἥτε ταύρω
 φορβάδος ἀμφὶ βοὸς κεκοτήοτε δηριάσθων.
 ἐνθα δ' ἔπειτ' Ἀμυκος μὲν ἐπ' ἀκροτάοισιν ἀερθεῖς, 90
 βουτύπος οἶα, πόδεσσι τανύστατο, κὰδ δὲ βαρεῖαν
 χεῖρ' ἐπὶ οἱ πελέμιξεν· ὁ δ' αἶξαντος ὑπέστη,
 κράτα παρακλίνας, ὦμω δ' ἀνεδέξατο πῆχυν
 τυτθόν· ὁ δ' ἄγχ' αὐτοῖο παρέκ γόνυ γουνὸς ἀμείβων

86. μετώπων Wellauer: μετώπω codd.

87. φυσιώωντες Pariss., Brunck.

92. ὑπέκδυ Matthiae.

94. τυτθὸν δ' ἄγχ' Köchly, qui post πῆχυν interpunxit.

Theocr. 22. 126, πικροὶ δ' ἀράβησαν ὀδόντες. L. and S. wrongly explain it 'a gnashing of teeth.'

84. ἐπισταδόν: 'standing up to each other'; v.n. 1. 293.

86. Cf. Val. Fl. 4. 279, respirant ambo paulumque reponunt Bracchia. Theocritus mentions no such cessation.

87. φυσιώωντε: see on 431.

88. συνόρουσαν: Val. Fl. 4. 282, Vix steterant, et iam ecce ruunt inflictaque late Terga sonant. ἥτε ταύρω: cf. Ov. Met. 9. 42, Digredimur paulum: rursusque ad bella coimus. . . . Non aliter fortes vidi concurrere tauros, Cum pretium pugnae, toto nitidissima saltu, Expetitur coniu. Virg. also adopts this simile, Aen. 12. 715.

89. φορβάδος: 'in the pasture'; cf. Eur. Bacch. 165, πῶλος ὅπως ἅμα ματέρι φορβάδι. φορβάς is an adj. also in 2. 1024; it is a subst. in 3. 276, 4. 1449.

90. ἐπ' ἀκροτάοισιν ἀερθεῖς: cf. Aen. 5. 426, constitit in digitos arctectus uterque. For this 'rising on tip-toe,' foreign to the ancient science of boxing, see Gardiner, *op. cit.* p. 431.

91. βουτύπος οἶα: cf. Ov. Met. 12. 248, Elatumque alte, veluti qui candida tauri Rumpere sacrificia molitur colla securi Illisit fronti Lapithae. For βουτύπος cf. 4. 468. κὰδ . . . πελέμιξεν: 'aimed a swinging downward blow at him.' The compound is ἄπ. λεγ.

92. ὑπέστη: i.e. he swerved aside to

avoid his onset; cf. Theocr. 22. 123, ἀλλ' ὄγ' ὑπεξανεῖν.

93. ὦμω ἀνεδέξατο: 'received on the shoulder the sweep of his elbow'; i.e. Amycus aimed at his head, but when he swerved aside the onward sweep of Amycus' under-arm just (τυτθόν) grazed his shoulder. de M. mistranslates, "il garantit son épaule en élevant le coude."

94. ὁ δ' ἄγχυ κ.τ.λ.: 'Polydeuces, close beside him, getting his knee past the knee of Amycus, with a swift lunge smote him over the ear.' For παρέκ . . . ἀμείβων cf. 1. 581, παρεξήμειβον 'they passed by.' In *Il.* 11. 547, ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων, the meaning is 'retreating slowly,' *pedetentim, lit.* 'changing one knee for the other,' and de M. tries to keep the Homeric sense here, "faisant quelques pas vers Amycos, sans se hâter, il le frappa, etc." This seems impossible as the whole thing was over in a moment: "Polydeuces slips aside, and before his opponent has time to recover his balance or his guard, steps past him and deals him a swinging blow above the ear, which not only knocks him out but kills him" (Gardiner). There is a very similar passage, Quint. Smyrn. 4. 345, Αἴψα δ' ἄρ' ἀλλήλοισι καταντία χεῖρας ἄειραν Ταυφέα παπταίνοντες· ἐπ' ἀκροτάοις δὲ πόδεσσι Βοιωνantes κατὰ βαιὸν ἐὼν γόνυ γουνὸς ἔμειβον Ἀλλήλων ἐπὶ δηρὸν ἀλευόμενοι μέγα κάυτος. This use of κατὰ βαιὸν led Köchly to

κόψε μεταίγδην ὑπὲρ οὐατος, ὅστέα δ' εἶσω
 ῥῆξεν· ὁ δ' ἀμφ' ὀδύνη γνυξ' ἤριπεν· οἱ δ' ἰάχισαν
 ἤρωες Μινυαί· τοῦ δ' ἀθρόος ἔκχυτο θυμός.

95

Οὐδ' ἄρα Βέβρυκες ἄνδρες ἀφείδισαν βασιλῆος·
 ἀλλ' ἄμυδις κορύνας ἀζηχέας ἠδὲ σιγύννους
 ἰθὺς ἀνασχόμενοι Πολυδεύκεος ἀντιάσσκον.

100

τοῦ δὲ πάρος κολεῶν εὐήκεα φάσγαν' ἑταῖροι
 ἔσταν ἐρυσσάμενοι. πρῶτός γε μὲν ἀνέρα Κάστρω
 ἤλασ' ἐπεσσύμενον κεφαλῆς ὑπερ' ἣ δ' ἐκάτερθεν
 ἔνθα καὶ ἔνθ' ὤμοισιν ἐπ' ἀμφοτέροις ἐκεάσθη.

αὐτὸς δ' Ἴτυμονῆα πελώριον ἠδὲ Μίμαντα,
 τὸν μὲν ὑπὸ στέρνοιο θοῶ ποδὶ λάξ ἐπορούσας
 πλήξε, καὶ ἐν κονίησι βάλεν· τοῦ δ' ἄσπον ἰόντος
 δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρὶ,
 δρύψε δὲ οἱ βλέφαρον, γυμνῇ δ' ὑπελείπεται ὀπωπή.

105

96. ἀμφ' Stephanus: ἄμ' codd.

98. ἀκήδησαν Choeroboscus.

102. Μεγάνορα Ruhnken: Μεγάνορα Brunck.

alter our text by punctuating after πῆχυν, and he is followed by Merkel.

95. μεταίγδην: *lit.* 'darting at,' *ἀπ. λεγ.*; cf. κατάγδην, I. 64.

96. ἀμφ' ὀδύνη: *prae dolore*, cf. Archil. *frag.* 9 (Bergk), οἰδαλέους δ' ἀμφ' ὀδύνης ἔχομεν πνεύμονας.

97. The Schol. tells us that according to Pisander and Epicharmus Amycus was not slain but thrown into chains. Theocritus (22. 131) says that Polydeuces spared his life, having exacted an oath that he would never again do violence to strangers. Val. Fl. follows our author, differing from him only in saying that the Bebryces fled immediately their king was slain (4. 315), Bebrycas extemplo spargit fuga; nullus adempti Regis amor; montem celeres silvanque capessunt.

98. ἀφείδισαν: Seaton (*Class. Rev.* xv p. 29) admirably defends this use of ἀφείδεν = ἀμελεῖν. The reading ἀκήδησαν was adopted by Merkel on the authority of Choeroboscus, and is approved by Bonitz and Jebb. In Soph. *Ant.* 414, εἴ τις τοῦδ' ἀφείδησοι πόνου, Jebb reads ἀκήδησοι, though, as Seaton points out, ἀφείδησοι is defended by the use of ἀφείδης in Thuc. 4. 26, τοῖς δὲ ἀφείδης ὁ κατάπλους καθεστήκει, 'the landing was made recklessly.' ἀφείδειν = ἀμελεῖν is found again in 2. 869 and 3. 930, while

the adj. is used in an active sense in 4. 1252, ἀφειδέες . . . δειμάτος. For the varying quantity of the penult. of Βέβρυκες v. App. II (k).

99. κορύνας: Ap. keeps the Homeric quantity; Eur. and Theocr. lengthen the penult. ἀζηχέας: 'hard,' 'seasoned' = ἀζαλέος (115). This meaning is recognized in *Et. Mag.* σκληρόν ἀπὸ τῆς ἄζης, and in schol. B. II. 15. 25. In Hom. ἀζηχῆς has two meanings: (1) 'very piercing' of sound (ἀ-διηχῆς), (2) 'incessant' (ἀ-διεχῆς).

σιγύννους: ἀκόντια ὀλοσιδήρα. Schol.; cf. Hdt. 5. 9, σιγύννας καλέουσι Κύπριοι τὰ δόρατα; Arist. *Poet.* 21. 3, τὸ σίγγνον Κυπρίοι μὲν κύριοι, ἡμῖν δὲ γλώττα. For varieties of spelling v. L. and S. See also on 4. 320.

101. κολεῶν . . . ἐρυσσάμενοι: cf. Soph. *Aj.* 730. κολεῶν ἐρυσσά διεπεραιώθη ξίφη.

104. Cf. *Aen.* 9. 754, atque illi partibus aequis Huc caput atque illuc humero ex utroque pendit.

105. αὐτός: Polydeuces.

106. ποδὶ λάξ: for the pleonasm cf. Theogn. 815. Βοῦς μοι ἐπὶ γλώσση κρατερῶ ποδὶ λάξ ἐπιβαίων.

109. δρύψε: cf. *Il.* 16. 324, βραχίονα δούρος ἀκωχὴ Δρύψ' ἀπὸ μῶνων.

ὀπωπή: 'eyeball,' as in 445; ὀπωπαί 'eyes' in 3. 1023, 4. 1670.

- Ἵφιδης δ' Ἀμύκοιο βίην ὑπέροπλος ὀπάων
 οὔτα Βιαντιάδαο κατὰ λαπάρην Ταλαοῖο,
 ἀλλὰ μιν οὐ κατέπεφνεν, ὅσον δ' ἐπὶ δέρματι μόνον
 νηδυίων ἄψαστος ὑπὸ ζώνην θόρε χαλκός.
 αὐτως δ' Ἄρητος μενεδήιον Εὐρύτου νῆα
 Ἵφιτον ἀζαλέη κορύνη στυφέλιξεν ἐλάσσας,
 οὐπω κηρὶ κακῇ πεπρωμένον· ἦ τάχ' ἔμελλεν
 αὐτὸς δηώσεσθαι ὑπὸ ξίφει Κλυτίοιο.
 καὶ τότε ἄρ' Ἀγκαῖος Λυκοόργιοι θρασὺς υἱὸς
 αἴψα μάλ' ἀντεταγὼν πέλεκυν μέγαν ἠδὲ κελαιὸν
 ἄρκτου προσχόμενος σκαῖῃ δέρος ἔνθορε μέσσω
 ἔμμεμαῶς Βέβρυξιν· ὁμοῦ δέ οἱ ἔσσεύοντο
 Διακίδαι, σὺν δέ σφιν ἀρήιος ὤρνυτ' Ἰήσων.
 ὡς δ' ὅτ' ἐνὶ σταθμοῖσιν ἀπείρονα μῆλ' ἐφόβησαν
 ἡματι χειμερίῳ πολλοὶ λύκοι ὄρμηθέντες
 λάβρην ἐυρρίων τε κυνῶν αὐτῶν τε νομῶν,
 μαίονται δ' ὅ τι πρῶτον ἐπαΐξαντες ἔλωσιν,
 πόλλ' ἐπιπαμφαλόωντες ὁμοῦ· τὰ δὲ πάντοθεν αὐτως
 στείνονται πίπτοντα περὶ σφίσιν· ὣς ἄρα τοίγε
 λευγαλέως Βέβρυκας ὑπερφιάλους ἐφόβησαν.
 ὡς δὲ μελισσάων σμήνος μέγα μηλοβοτῆρες

111. οὔτα L: οὔτα G, vulg.

119. μάλ' ἀντεταγὼν Sanctamandus: μέλαν τεταγὼν vulg.: μάλ' ἀμπεπαλῶν Ruhnken.

126. μαίονται G.

111. The construction of this line is a blend of *Il.* 5. 305, τῷ βάλεν Αἰνείαο κατ' ἰσχίον, and 14. 446, τὸν . . οὔτα κατὰ λαπάρην.

112-13. ὅσον . . . χαλκός: 'but the bronze spear sped merely along the surface of the skin beneath the belt and touched not the vitals.'

ὅσον: *lit.* 'thus much and no more,' v. n. 1. 183; cf. *Il.* 9. 354, ἀλλ' ὅσον ἐς Σκαιὸς τε πύλας καὶ φηγὼν ἴκανεν. ἄψαστος: for the trans. use cf. *Soph. O. T.* 969, ἄψαστος ἐγχοῦς.

117. Κλυτίοιο: brother of Iphitus (1. 86).

119. ἀντεταγὼν: this compound is ἄπ. λεγ. The simple τεταγὼν (ta-n-go) occurs in *Il.* 1. 591, ῥῖψε ποδὸς τεταγὼν.

120. ἄρκτου δέρος: cf. 1. 168.

122. Διακίδαι: Telamon and Peleus (1. 90).

124. For the comparison of warriors to wolves cf. *Il.* 4. 471; 16. 156; *Aep.* 2. 355.

127. ἐπιπαμφαλόωντες: πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ. παμφαλῶν γὰρ τὸ μετὰ προήσεως ἐπιβλέπειν. Schol. This compound is ἄπ. λεγ. παμφαλία = παπταῖνα was used by Anacreon and Hipponax.

αὐτως: 'just where they are,' 'helpless.'

128. περὶ σφίσιν: ἔδει εἰπεῖν περὶ ἀλλήλοισι πίπτοντα, οὐ γὰρ περὶ ἑαυτά, τὸ δὲ ἀμάρτημα τῶν μεθ' Ὀμηρον. Schol. We find σφίσι used instead of the dual pronoun (referring to ἕμφω) in 3. 1023, ἐπὶ σφίσι βάλλον ὀπωπᾶς. It is used for the 1 pers. pl. (with reciprocal sense) in 1278 *infr.*, and in 3. 909. In *Il.* 10. 398, μετὰ σφίσιν is equivalent to μεθ' ὑμῶν (v. Leaf). See also on 4. 1290.

130. For the simile cf. *Lycophr.* 293,

ἤε μελισσοκόμοι πέτρῃ ἐνὶ καπνιώσιν,
 αἱ δ' ἤτοι τείως μὲν ἀολλέες ἔ' ἐνὶ σίμβλω
 βομβηδὸν κλονέονται. ἐπιπρὸ δὲ λιγνύοντι
 καπνῷ τυφόμεναι πέτρης ἑκάς αἰσσοῦσιν·
 ὡς οἶγ' οὐκέτι δὴν μένον ἔμπεδον, ἀλλ' ἐκέδασθεν 135
 εἶσω Βεβρυκίης, Ἀμύκου μόρον ἀγγελέοντες·
 νήπιοι, οὐδ' ἐνόησαν ὃ δὴ σφισιν ἐγγύθεν ἄλλο
 πῆμ' αἰδήλον ἔην. πέρθοντο γὰρ ἡμὲν ἀλωαὶ
 ἡδ' οἶαι τῆμος δῆψ ὑπὸ δουρὶ Λύκοιο 140
 καὶ Μαρνανδυνῶν ἀνδρῶν, ἀπέοντος ἄνακτος.
 αἰεὶ γὰρ μάρναντο σιδηροφόρου περὶ γαίης.
 οἱ δ' ἤδη σταθμούς τε καὶ αὐλῖα δηιάσκον·
 ἡδὴ δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο
 ἦρωες, καὶ δὴ τις ἔπος μετὰ τοῖσιν ἔειπεν·
 “Φράζεσθ' ὅττι κεν ἦσιν ἀναλκείησιν ἔρεξαν, 145
 εἶ πως Ἡρακλῆα θεὸς καὶ δεῦρ' ἐκόμισσε.

132. δ' ἤτοι Pariss. quatt. : δὴ τοι vulg.

145. ἀτασθαλίησιν Kuhnken: ἀπνηέησιν vel ἀλαζοιήσιν Brunck: ἀγνηορήσιν Merkel.

ἀλλ' ὡς μέλισσαι συμπεφυρμέναι καπνῷ
 Καὶ λιγνύος ῥιπαῖσι, κ.τ.λ.: *Aen.* 12. 587,
 Inclusas ut cum latebroso in pumice
 pastor Vestigavit apes fumoque implevit
 amaro: Illae intus trepidae rerum per
 cerea castra Discurrunt magnisque acuunt
 stridoribus iras, etc.: *Geor.* 4. 230.

132. φ: we have the same wide use
 of ὅς as of ἐός (I. 1113 n.). It is used
 (a) regularly for 3 pers. sing., (b) for
 3 pers. pl. instead of σφός or σφέτερος,
 as here and in I. 384, etc., (c) for 1 pers.
 sing., e.g. 4. 1015; *Od.* 9. 28, (d) for
 2 pers. pl., 4. 1384.

133. βομβηδὸν κλονέονται: 'buzz
 tumultuously'; βομβ. is ἄπ. λεγ.

134. καπνῷ τυφόμεναι: cf. *Ar. Vesp.*
 457, τῦφε (τοὺς σφήκας) καπνῷ.

138. αἰδήλον: v.n. I. 102.

139. οἶαι: κῶμαι. Schol. In Soph., *fr.*
 138, we find οἰητῶν, which Hesych. explains
 by κωμητῶν. The deriv. is unknown.
 Müller suggests an affinity with Lacon.
 ὠβά. Λύκοιο: cf. 752 infr.

141. σιδηροφόρου γαίης: the land of
 the Chalybes; cf. 1005 infr. Ap. alone
 uses the adj. in this sense.

142. δηιάσκον: for the form v. Rzach,
 p. 172. Ap., misled by Homeric forms

like δηιάωτες, δηιάωντο, which have the
 appearance of coming from a verb in -αω,
 assumed that there was a present δηιάω
 from which he formed this iterative tense.
 Besides many forms from the regular
 δηιάω, he also uses ἐδήϊον from a present
 δηίω (3. 1374), a form which he may have
 borrowed from Eumelus (v.n. 3. 1372).

143. περιτροπάδην: περιτρέποντες, ἐπὶ
 τὴν ναῦν ἐλαύνοντες. Schol. It is ἄπ.
 λεγ. Cf. *Oid.* 9. 405, μῆλα περιτροπέοντες
 ἐλαύνομεν (v. M. and R.) They sur-
 rounded the sheep and drove them off
 in a body. For ἐτάμοντο cf. *Il.* 18. 528,
 τάμοντ' ἀμφὶ βοῶν ἀγέλας, 'cut off,
 intercepted': *Od.* 11. 402, βοῦς περιταμ-
 νόμενον. The Lat. versions wrongly
 render 'mactabant,' and so de M.
 'immolant.'

145. 'Consider what the Bebryces
 would have done in their cowardice.'
 ἦσιν: v.n. 132. Many needless correc-
 tions have been proposed for ἀναλκείησιν,
 e.g. ἀτασθαλίησιν, ἀπνηέησιν, ἀγνηορή-
 ησιν, ἀλαζοιήσιν, but the text is sound.
 If the B. fled before the other Argonauts,
 what would they have done had Hercules
 been there?

146. Val. Fl. introduces this yearning

ἦτοι μὲν γὰρ ἐγὼ κείνου παρεόντος ἔολπα
οὐδ' ἂν πυγμαχίῃ κρινθήμεναι· ἀλλ' ὅτε θεσμούς
ἦλυθεν ἕξερών, αὐτοῖς ἄφαρ οἷς ἀγόρευεν
θεσμοῖσιν ῥοπάλῳ μιν ἀγνηορίης λελαθέσθαι. 150
ναὶ μὲν ἀκήδεστον γαίῃ ἐνὶ τόνγε λιπόντες
πόντου ἐπέπλωμεν· μάλα δ' ἡμέων αὐτὸς ἕκαστος
εἴσεται οὐλομένην ἄτην, ἀπάνευθεν ἑόντος."
Ἔως ἄρ' ἔφη· τὰ δὲ πάντα Διὸς βουλήσιν ἐτέτυκτο.
καὶ τότε μὲν μένον αὐθι διὰ κνέφας, ἔλκεα τ' ἀνδρῶν 155
οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι θηγλὰς
ῥέξαντες μέγα δόρπον ἐφώπλισαν· οὐδέ τιν' ὕπνος
εἶλε παρὰ κρητῆρι καὶ αἰθομένοις ἱεροῖσιν.
ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα
ἀγχιάλῳ, τῇ, ἀκτῇ ἔπι, πρυμνήσι' ἀνήπτο, 160
Ὀρφεΐῃ φόρμιγγι συνοίμιον ὕμνον αἶειδον
ἐμμελέως· περὶ δέ σφιν ἰαίνετο νήνεμος ἀκτῇ
μελπομένοις· κλειῶν δὲ Θεραπναίου Διὸς νῆα.

151. τόνγε G.

160. τῇ, ἀκτῇ ἔπι, conici: τῇ καὶ τῇ περὶ codd.: τῇ καὶ τε περὶ Merkel: τῇ καὶ τὰ περὶ Stephanus: τῇ τῇ καὶ τῇ πρυμνήσια Wellauer: τῇ καὶ νηὸς πρ. Samuelsson: τῇ καὶ νεάτη πρ. Ziegler.

for Heracles *before* the fight, 4. 247, redit Alcidae iam sera cupido Et vacuus maesto lustrant tum lumine montes.

147. ἔολπα: 'I ween,' 'my heart tells me.'

148. κρινθήμεναι: impers., 'never would the issue have been decided by boxing.' θεσμούς: v. 5.

149. ἦλυθεν: sc. Amycus. αὐτοῖς . . . λελαθέσθαι: 'straightway with his club he would have made him to forget his proud might together with the ordinances which he proclaimed.' Merkel takes λελαθέσθαι in this causal sense. Hom. has the active so used, *Il.* 15. 60, *Ἐκτορα . . . λελάθη* (sc. Ἀπόλλων) *δδυνάων*. Old edd. explain 'under the club A. would have forgotten'; but cf. *Il.* 22. 457, *μιν καταπαύσῃ ἀγνηορίης, and νάσσατο*, *I.* 1356.

151. τόνγε: Heracles.

153. 'will realize his fatal folly now that H. is far away.'

154. Διὸς βουλήσιν: v. 1. 1315.

159. ἐρεψάμενοι: 'wreathing,' cf. Eur. *Bacch.* 323, *κισσῶ τ' ἐρεψόμεσθα*.

160. τῇ . . . ἀνήπτο: 'to which the stern-hawsers had been fastened at the foreland.' For ἀκτῇ ἔπι cf. ἀκτῇ ἐπὶ *προβλήτι*, 366 *infr.* The ἀκτῇ is that mentioned in *I.* 1361. This seems the simplest correction. *περὶ* was due to the *πρ* of *πρυμνήσια*. Merkel's *τῇ καὶ τε περὶ* is read by Seaton, and explained by de M. "les amarres du navire étaient fixées à l'arbre et aux alentours," i.e. the cables were fastened not merely to the tree, but also to the surrounding rocks. The tree, however, was sufficiently strong; it was described as *εὐμγεθες δένδρον* by Androetas of Tenedos according to the Schol. With Merkel's reading I would prefer to take *περὶ* as a prep. 'round which the cables also were fastened,' but *Ap.* has only the simple dat. with *ἀνάπτειν*.

161. συνοίμιον: = *σύμφωνον*; ἄπ. λεγ.

162. περὶ . . . μελπομένοις: "all the breathless beach lay tranced with the spell of the song" (Way).

163. Θεραπναίου Διὸς νῆα: explained by the Schol. as Apollo, to whom

- Ἦμος δ' ἥελιος δροσερὰς ἐπέλαμψε κολώνας
 ἐκ περάτων ἀνιών, ἤγειρε δὲ μηλοβοτῆρας, 165
 δὴ τότε λυσάμενοι νεάτης ἐκ πείσματα δάφνης.
 λήϊδα τ' εἰσβήσαντες ὄσπην χρεὼ ἦεν ἄγεσθαι,
 πνοιῇ δινήεντ' ἀνὰ Βόσπορον ἰθύνοντο.
 ἔνθα μὲν ἠλιβάτω ἐναλίγκιον οὔρει κύμα
 ἀμφέρεται προπάρουθεν ἐπαΐσσοντι ἑοικός, 170
 αἰὲν ὑπὲρ νεφέων ἠερμένον· οὐδέ κε φαίης
 φεύξεσθαι κακὸν οἶτον, ἐπεὶ μάλα μεσσόθι νηὸς
 λάβρον ἐπικρέμαται, καθάπερ νέφος. ἀλλὰ τὸγ' ἔμψης
 στόρνυται, εἴ κ' ἐσθλοῖο κυβερνητῆρος ἐπαύρη.
 τῷ καὶ Τίφυος οἶδε δαημοσύνησι νέοντο, 175
 ἀσκηθεῖς μὲν, ἀτὰρ πεφοβημένοι. ἤματι δ' ἄλλω
 ἀντιπέρην γαίῃ Βιθυνίδι πείσματ' ἀνήψαν.
 *Ἐνθα δ' ἐπάκτιον οἶκον Ἀγηνοριδῆς ἔχε Φινεύς,
 ὃς περὶ δὴ πάντων ὀλοώτατα πῆματ' ἀνέτλη
 εἵνεκα μαντοσύνης, τὴν οἱ πάρος ἐγγυάλιξεν 180

164. *δροσερὰς* Pariss. quatt., Brunck.

170. *ἐμφέρεται* Pariss., Brunck.

173. *καθάπερ νέφος* Pariss. quatt.: ὑπὲρ νέφους L, vulg.: ὑπὲρ νέφος G: νέφους ἕπερ Vrat.: ὑπερηρέφες Merkel.

177. *Θυνήϊδι* Meineke.

Therapnae in Laconia was sacred. More probably Polydeuces is meant. For the connexion of the Dioscuri with Therapnae cf. Pind. *Λεμ.* 10. 55.

165. *ἐκ περάτων*: 'from the horizon'; cf. 1. 1281.

166. *νεάτης ἐκ δάφνης*: i.e. from the bottom of the trunk, where naturally the tree was strongest. de M. renders "du laurier en dernier lieu," i.e. the cable round the bay-tree was the last loosed. See on 160.

169. *ἠλιβάτω*: v.n. 1. 739. *ἐναλίγκιον οὔρει*: cf. *Od.* 11. 244, *κύμα περιστάθη οὔρει ἴσον Κυρτωθέν*: Virg. *G.* 4. 361, *curvata in montis faciem circumstetit unda.*

173. *ἀλλὰ . . . ἐπαύρη*: 'but yet even this is smoothed if by good hap it meet with a skilful steersman.' *ἐπαύρη*: v.n. 1. 82.

175. *δαημοσύνησι*: *sollertia*. The word is peculiar to Ap., cf. 4. 1273.

177. *ἀντιπέρην*: 'over against,' like *ἀντιπέρασ* in Thucydides. They anchored, opposite Bithynia, on the Thracian coast where the Bosphorus joins the Euxine. Salmydessus, the dwelling of Phineus,

should lie to the left after entering the Euxine; Ap., for his own purposes, places it on the left of the Bosphorus before coming to the Cyanean Rocks.

178. *Φινεύς*: according to Hellanicus, a son of Agenor; according to Pherecydes and Antimachus, a grandson. He was married first to Cleopatra (239), daughter of Boreas, by whom he had two sons who were introduced in Sophocles' lost tragedies on the legend of Phineus. By his second wife, Eidothea, he was father of Thyneus and Mariandynus.

180. *εἵνεκα μαντοσύνης*: Apollodorus (1. 9. 21) likewise states that he was blinded for revealing to men the counsels of Zeus. The Schol. mentions another story that he was cursed by Aetes and blinded by Helios for saving the sons of Phrixus. Servius (on *Aen.* 3. 209) says that he was blinded by Boreas for his conduct to his first two sons whom he cruelly tortured for their treatment of his second wife (cf. Diod. 4. 44). Sophocles (*Antig.* 970) says these two sons were blinded by Eidothea.

ἐγγυάλιξεν: v.n. 1. 245.

Λητοΐδης· οὐδ' ὅσσον ὀπίζετο καὶ Διὸς αὐτοῦ
 χρείων ἀτρεκέως ἱερὸν νόον ἀνθρώποισιν.
 τῷ καὶ οἱ γῆρας μὲν ἐπὶ δηναῖον ἴαλλεν,
 ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος· οὐδὲ γάνυσθαι
 εἶα ἀπειρεσίοισιν ὀνειάσιν, ὅσσα οἱ αἰεὶ
 θέσφατα πευθόμενοι περιναίεται οἴκαδ' ἄγειρον. 185
 ἀλλὰ διὰ νεφέων ἄφνω πέλας αἴσσουσαι
 Ἄρπυιαι στόματος χειρῶν τ' ἀπὸ γαμφηλῆσιν
 συνεχέως ἤρπαζον. ἐλείπετο δ' ἄλλοτε φορβῆς
 οὐδ' ὅσον, ἄλλοτε τυτθόν, ἵνα ζῶων ἀκάχοιτο. 190
 καὶ δ' ἐπὶ μυδαλέην ὀδμήν χέον· οὐδέ τις ἔτλη
 μὴ καὶ λευκανίηνδε φορεύμενος, ἀλλ' ἀποτηλοῦ
 ἔστηώς· τοῖόν οἱ ἀπέπνεε λείψανα δαιτός.
 αὐτίκα δ' εἰσαΐων ἐνοπήν καὶ δούπον ὀμίλου
 τοῦσδ' αὐτοὺς παριόντας ἐπήμισεν, ὧν οἱ ἰόντων 195
 θέσφατον ἐκ Διὸς ἦεν ἐῆς ἀπόνασθαι ἐδωδῆς.
 ὀρθωθεὶς δ' εὐνήθεν, ἀκήριον ἤγυ' ὄνειρον,
 βάκτρῳ σκηπτόμενος ῥικνοῖς ποσὶν ἧε θύραζε,

187. διέκ Vind., Viat.

190. ἴν' ἄζωτον conl. Merkel.

192. μὴ ὅτι Brunck.

193. μὴδ' ἔστεώς Brunck.

195. παρόντας Brunck.

181. οὐδ' ὅσσον: *negue tantillum* (v.n. 1. 290); 'and nought he recked to reveal truly unto mortals the sacred purposes of Zeus himself.'

187. Cf. *Aen.* 3. 225, At subitae horrifico lapsu de montibus adsunt Harpyiae, et magnis quatiant clangoribus alas Diripiuntque dapes contactuque omnia foedant Immundo.

188. Ἄρπυιαι: in Hom. these 'Snatchers' are always personifications of the storm-winds (e.g. *Od.* 20. 66, 77). In Aesch. *Eum.* 50 we first have them described as ugly creatures with wings, and in later writers they are always represented as loathsome monsters; cf. *Aen.* 3. 210 sqq.

189. συνεχέως: v.n. 1. 1271.

191. μυδαλέην: *μισσαάν*. Schol., 'dank,' 'mouldy,' 'aeter odor,' *Aen.* 3. 228. οὐδέ τις ἔτλη κ.τ.λ.: 'and no one could have endured the stench, I will not say when putting the food to his mouth, but even standing afar off, so foul was the smell from the fragments of the feast.'

μὴ καὶ must stand for μὴ ὅτι, *pedum, ne dicam*, a usage which we find again in 3. 589. λευκανίη is the gullet as opp. to the ἀσφάραγος or windpipe, cf. *Il.* 22. 325. For the strange use of the local -δε cf. Aristophanes' reading κεφαλήνδε in *Od.* 14. 349. On *Il.* 11. 97 we are told by Schol. A. that Ap. would read ἐγκέφαλόνδε, deleting the following line (v. Introd. p. 50 n). For the v.l. λευκανίηνδε see on 4. 18.

193. ἀπέπνεε: this use of ἀποπνεῖν is confined to late Greek.

195. ὧν . . . ἐδωδῆς: 'there was an oracle from Zeus that when they came he should have joy of his food.'

197. ἀκήριον . . . ὄνειρον: 'a lifeless wraith'; cf. Eur. *H. F.* 111, δόκημα νυκτερωπῶν ἐννύχων ὄνειράτων (of the aged chorus); *Phoen.* 1556. See also on 3. 466.

198. βάκτρῳ σκηπτόμενος: cf. Seneca *Oed.* 657, baculo senili triste praetentans iter ῥικνοῖς ποσίν: cf. 1. 669.

- τοίχους ἀμφαφῶων· τρέμε δ' ἄψα νισσομένοιο
 ἀδρανίη γῆραι τε· πίνῳ δέ οἱ αὐσταλέος χρώς 200
 ἔσκληκει, ῥινοὶ δὲ σὺν ὄστῃα μῦνον ἔργον.
 ἐκ δ' ἔλθων μεγάροιο καθέζετο γούνα βαρυνθεὶς
 οὐδοῦ ἐπ' αὐλείοιο· κάρος δέ μιν ἀμφεκάλυψεν
 πορφύρεος, γαῖαν δὲ πέριξ ἐδόκησε φέρεσθαι
 νειόθεν, ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἀναυδος. 205
 οἱ δέ μιν ὡς εἶδοντο, περισταδὸν ἠγερέθοντο
 καὶ τάφον. αὐτὰρ ὁ τοῖσι μάλα μόλις ἐξ ὑπάτιο
 στήθεος ἀμπνεύσας μετεφώνεε μαντοσύνησιν·
 "Κλῦτε, Πανελλήνων προφερέστατοι, εἰ ἐτέον δῆ
 οἶδ' ὑμεῖς, οὖς δῆ κρυερῆ βασιλῆος ἐφετμῆ 210
 Ἀργῆς ἐπὶ νηὸς ἄγει μετὰ κῶας Ἰήσων.
 ὑμεῖς ἀτρεκέως. ἔτι μοι νόος οἶδεν ἕκαστα
 ἦσι θεοπροπίησι. χάριν νύ τοι, ᾧ ἄνα Λητοῦς
 υἱέ, καὶ ἀργαλείοισιν ἀνάπτομαι ἐν καμάτοισιν.
 Ἴκεσίου πρὸς Ζηνός, ὅτις ῥίγιστος ἀλιτροῖς 215
 ἀνδράσι, Φοῖβον τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἥρης
 λίσσομαι, ἧ περιάλλα θεῶν μέμβλεσθε κιόντες,

200. δέ restituit Wellauer ex schol. ad ii 302, schol. ad Eur. *Or.* 219: τε codd.
 217. ἦ Brunck: ἦς vulg.: οἷς Wellauer: ἠδὲ θεῶν οἷσι Paris. unus.

199. ἀμφαφῶων: 'groping along'; cf. *Od.* 8. 196 καὶ κ' ἀλαὸς . . . διακρίνειε τὸ σῆμα Ἀμφαφῶων.

200. ἀδρανίη: 'feebleness.' This form is used only by Ap.; cf. ὀλιγοδραμία, Aesch. *Pr.* 548. χρώς: Rzach points out that Ap. adopts the form which was favoured by Zenod. in Hom., while Aristarch. advocated χρώς (v. schol. *Il.* 13. 191).

201. ῥινοὶ . . . ἔργον: cf. Lucr. 6. 1270, pelli super ossibus una: Hor. *Epod.* 17. 22, ossa pelle amicta lurida.

203. κάρος: 'faintness,' 'giddiness.' Aristotle couples the word with κραιπάλη in describing the after-effects of drunkenness (*Probl.* 3. 17. 3). ἀμφεκάλυψεν: cf. *Od.* 4. 180, θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.

204. πορφύρεος: 'dark,' 'misty'; used by Hom. as an epithet of θάνατος (*Il.* 5. 83, etc.)

205. ἀβληχρῶ κώματι: 'the stupor of exhaustion'; cf. ἀβληχρὸς θάνατος, *Od.* 11. 135. Curt. explains the form as ἀ prothet. and βληχρὸς (4. 152) connected

with μαλακός. The notion of the Schol. and *Et. Mag.* (200, 14) that βληχρὸς = ἰσχυρὸς is without foundation.

207-8. ἐξ ὑπάτιο κ. τ. λ.: cf. the Homeric ἀνευεῖκατο φώνησέν τε. Virg. imitates Ap., *Aen.* 1. 371, suspirans imoque trahens a pectore vocem. For ὑπάτιο see on 1. 222.

209. Πανελλήνων: Ap. uses this word in its later sense of Greeks in general. Its meaning in *Il.* 2. 530 is very doubtful. See also on 1. 243, 904.

212. ὑμεῖς ἀτρεκέως: 'of a surety you are they.'

213. χάριν . . . ἀνάπτομαι: 'I ascribe this favour to'; cf. Plut. *Anton.* 46, Μοναίση τὴν χάριν ἀνάπτων. Distinguish Eur. *Phoen.* 569, χάριτας ἔς σ' ἀνήψατο 'conferred favours on.'

216. ἀμφί: = πρὸς (in entreaties), an innovation of Ap. See on 1. 1150.

217. περιάλλα: only here c. gen., elsewhere used absolutely meaning 'exceedingly.' It is not found in Hom.

- χραΐσμετέ μοι, ρύσασθε δυσάμμορον ἀνέρα λύμης,
 μηδέ μ' ἀκηδείησιν ἀφορμήθητε λιπόντες
 αὐτως. οὐ γὰρ μόνον ἐπ' ὀφθαλμοῖσιν Ἐρινὺς 220
 λὰξ ἐπέβη, καὶ γῆρας ἀμήρυτον ἐς τέλος ἔλκω
 πρὸς δ' ἔτι πικρότατον κρέματα κακὸν ἄλλο κακοῖσιν.
 Ἄρπυιαι στόματός μοι ἀφαρπάζουσιν ἔδωδὴν
 ἔκποθεν ἀφράστοιο καταΐσσουσαι ὄλεθροι.
 ἴσχω δ' οὐτίνα μῆτιν ἐπίρροθον. ἀλλὰ κε ρεῖα 225
 αὐτὸς ἐὼν λελάθοιμι νόον δόρποιο μεμηλώς,
 ἦ κείνας· ὦδ' αἴψα διηέριαι ποτέονται.
 τυτθὸν δ' ἦν ἄρα δῆποτ' ἔδητύος ἄμμι λίπωσιν,
 πνεὶ τόδε μυδαλέον τε καὶ οὐ τλητὸν μένος ὀδμηῆς·
 οὐ κέ τις οὐδὲ μίνυθα βροτῶν ἄσχοιτο πελάσσας, 230
 οὐδ' εἴ οἱ ἀδάμαντος ἐληλάμενον κέαρ εἶη.
 ἀλλὰ με πικρὴ δῆτα καὶ ἄατος ἴσχει ἀνάγκη
 μίμνειν καὶ μίμνοντα κακῇ ἐνὶ γαστέρι θέσθαι.
 τὰς μὲν θέσφατόν ἐστιν ἐρητύσαι Βορέαο
 υἱέας. οὐδ' ὀθνεῖοι ἀλαλκήσουσιν ἐόντες, 235

221. ἄθλιος ἔλκω Valckenaer. ἀμήρυτον v.l. in schol.

224. ὄλεθροι Köchly: ὀλέθρου codd.: ὄλεθρον Hemsterhuis.

225. ῥᾶον Pariss., Brunck.

226. ἐὼν Vat. unus. schol.: ἐμὸν vulg.

232. καὶ ἄατος ἴσχει Köchly: καὶ δατὸς ἴσχει L: καὶ δαιτὸς ἴσχει G: κε δαιτὸς ἐπίσχει vulg.: κατίσχει δαιτὸς Brunck.

218. **χραΐσμετε**: Ap. differs from Hom. in using *χραΐσμέω* in positive sentences, cf. 249, 3. 643. The negative use occurs once, 2. 1225.

221. **λὰξ ἐπέβη**: cf. Theog. 847, *λὰξ ἐπίβα δῆμω*.

γῆρας ἀμήρυτον . . . **ἔλκω**: cf. Eur. *Phoen.* 1535, *βίστον μέλεος ἐς τὸν αἰὲν ἔλκω χρόνον*. ἀμήρυτον 'interminable' is a coinage of Ap. from *μηρύεσθαι* 'to wind thread,' and is explained by the Schol., *τὸ θάνατον μὴ ἔχον*. Brunck takes *ἐς τέλος*, not with *ἔλκω*, but with *ἀμήρυτον* = *γῆρας δ' οὐποτε μέλλω εἰς τέλος μηρύεσθαι*.

224. **ἔκποθεν** . . . **ὄλεθροι**: 'swooping down as destroyers from some unseen quarter.' Köchly's correction *ὄλεθροι* seems necessary as the vulg. *ὀλέθρου* can hardly mean 'place of destruction' (*alicunde, e loco funesto*, Dübner). The phrase *ἔκποθεν ἀφράστοιο* occurs again in 824, and is imitated by Quint. Smyrn.,

3. 437, *ἔκποθεν ἀπροφάτοιο λυγρῷ βεβλη- μένος ἰφ*. *ἔκποθεν, alicunde*, is a form originated by Ap. For *ὄλεθροι* cf. Plat. *Rep.* 491 b, *πολλοὶ ὄλεθροι καὶ μεγάλοι*, and for similar expressions in our poet v. 3. 777. 1135. 4. 242.

225. **ἀλλὰ κε ρεῖα κ.τ.λ.**: 'but my desire for food could more easily escape the notice of my mind, than I could escape the notice of the harpies.' For the use of the positive *ρεῖα* instead of the comparative cf. 4. 501.

229. **πνεὶ**: = *ἀποπνεῖ*, 193; cf. Soph. *fr.* 147, *οὐ μύρου πνεόν*.

231. 'not even if his heart were forged of adamant.'

ἐληλάμενον: cf. Mimnrm. 6, *εὐνῆ ἐληλαμένη χρυσοῦ*.

232. **ἄατος**: v.n. 1. 459.

233. **κακῇ ἐν γαστέρι**: cf. 1. 1176.

234. **Βορέαο υἱέας**: Zetes and Calais (1. 212). For the relationship of Phineus to Boreas v.n. 178.

εἰ δὴ ἐγὼν ὁ πρὶν ποτ' ἐπικλυτὸς ἀνδράσι Φινεύς
ὄλβω μαντοσύνη τε, πατὴρ δέ με γείνατ' Ἀγῆνωρ·
τῶν δὲ κασιγνήτην, ὅτ' ἐνὶ Θρήκεσσιν ἄνασσον,
Κλειοπάτρην ἔδνοισιν ἐμὸν δόμον ἦγον ἄκοιτιν.”

Ἴσκειν Ἀγνηορίδης· ἀδινὸν δ' ἔλε κῆδος ἕκαστου 240
ἠρώων, πέρι δ' αὐτε δύω υἱας Βορέας.

δάκρυ δ' ὁμορξαμένω σχεδὸν ἤλυθον, ὧδέ τ' ἔειπεν
Ζήτης, ἀσχαλόωντος ἔλῶν χερὶ χεῖρα γέροντος·

“Ἄ δειλ', οὐτινά φημι σέθεν σμυγερώτερον ἄλλον 245
ἔμμεναι ἀνθρώπων. τί νύ τοι τόσα κῆδε' ἀνῆπται;

ἦ ῥα θεοὺς ὀλοῆσι παρήλιτες ἀφραδίησιν

μαντοσύνας δεδαώς; τῷ τοι μέγα μηνιόωσιν;

ἄμμι γε μὴν νόος ἔνδον ἀτύζεται ἰεμένοισιν

χραιομείν, εἰ δὴ πρόχυν γέρας τόδε πάρθετο δαίμων

νῶιν. ἀρίζηλοι γὰρ ἐπιχθονίοισιν ἐνιπαὶ 250
ἀθανάτων.

οὐδ' ἂν πρὶν ἐρητύσαιμεν ἰούσας

Ἀρπυίας, μάλα περ λελιημένοι, ἔστ' ἂν ὁμόσσης,

μὴ μὲν τοιοῦ γ' ἔκητι θεοῖς ἀπὸ θυμοῦ ἔσεσθαι.”

Ὡς φάτο· τοῦ δ' ἰθύς κενεὰς ὁ γεραῖος ἀνέσχεν

γλήνας ἀμπετάσας, καὶ ἀμείψατο τοῖσδ' ἐπέεσσιν· 255

“Σίγα· μὴ μοι ταῦτα νόω ἐνὶ βάλλεο, τέκνον.

ἴστω Λητοῦς υἱός, ὃ με πρόφρων ἐδίδαξεν

236. εἰμὶ δ' ἐγὼν Pierson.

238-9. κασιγνήτη . . . Κλειοπάτρην . . . ἦκεν Pariss., Brunck: ἦκεν L: κασιγνήτη G.

244. σμυγερώτερον Ruhnken: στυγερώτερον codd. ἄλλον vulg.: ἄλλων L, G.

246. ἀφραδίησι supr. ser. ἀτροπίησι L: ἀτροπίησι G, schol.

238. ἐνὶ Θρήκεσσιν: at Salmydessus (v. n. 177). Aesch. *Pr.* 745, *τραχεῖα πόντου Σαλμυδησσία γνάθος Ἐχθρόξενος ναῦταισι, μητριὰ νεῶν.*

240. Ἴσκειν: v. n. I. 834. ἀδινὸν: 'heavy,' v. n. I. 269.

244. σμυγερώτερον: *σσυγερός* = *μογερός* is practically confined to *Ap.*; cf. *ἐπισσυγερός*, I. 616 (a compound also found in *Hom.*).

246. παρήλιτες: only here c. acc. Cf. 4. 388.

249. πρόχυν: *ὄντως*. Schol., 'if the divine power has indeed assigned to us this honour.' For the misuse of *πρόχυν* v. n. I. 1118.

250. ἀρίζηλοι . . . ἀθανάτων: 'for the censure of the immortal gods makes itself plainly manifest to men'; an echo

of *Il.* 15. 490 sqq. The sons of Boreas fear the wrath of heaven in aiding one who is suffering for his impiety. *Ap.* uses both *ἀρίζηλος* and *ἀρίδηλος* (3. 615; 4. 727) in the sense of 'clearly manifest.' The former is the Homeric form, though *Zenodotus* would read *ἀρίδηλος* (with long *i*) in *Il.* 2. 318. *Curtius* shows that in *ἀρίζηλος* the *δ* passes into *ζ*, in *ἀρίδηλος* the *ζ* has simply fallen out.

253. ἀπὸ θυμοῦ ἔσεσθαι: 'lose the favour of': cf. *Il.* 1. 502, *ἀλλ' ἀπὸ θυμοῦ Μᾶλλον ἐμὶ ἔσειαι.*

254. τοῦ δ' ἰθύς: 'fixed straight on him the sightless gaze of his wide-opened eyes'; cf. *Val. Fl.* 4. 435, *oculos attollit inanes.*

256. Cf. I. 295.

μαντοσύνας· ἴστω δὲ δυσώνυμος, ἧ μ' ἔλαχεν, κῆρ
καὶ τόδ' ἐπ' ὀφθαλμῶν ἀλαδὸν νέφος, οἳ θ' ὑπένερθεν
δαίμονες, οἳ μὴδ' ᾧδε θανόντι περ εὐμενέοιεν,
ὡς οὐ τις θεόθεν χόλος ἔσσειται εἵνεκ' ἀρωγῆς.” 260

Τῷ μὲν ἔπειθ' ὄρκοισιν ἀλαλκόμεναι μενέαινον.
αἰψα δὲ κουρότεροι πεπονήατο δαῖτα γέροντι,
λοίσθιον Ἀρπυίησιν ἐλώριον· ἐγγύθι δ' ἄμφω
στήσαν, ἵνα ξιφέεσσιν ἐπεσσυμένας ἐλάσειαν. 265

καὶ δὴ τὰ πρῶτισθ' ὁ γέρον ἔψαυεν ἐδωδῆς·
αἱ δ' ἄφαρ ἠὺτ' ἄελλαι ἀδευκέες, ἧ στεροπαὶ ὡς,
ἀπρόφατοι νεφέων ἐξάλμεναι ἐσσεύοντο
κλαγγῇ μαιμῶωσαι ἐδητύος· οἳ δ' ἐσιδόντες
ἦρωες μεσσηγὺς ἀνίαχον· αἱ δ' ἄμ' αὐτῇ 270

πάντα καταβρόξασαι ὑπὲρ πόντοιο φέροντο
τῆλε παρέξ· ὁδμῆ δὲ δυσάσχετος αὐθι λέλειπτο.
τάων δ' αὐ κατόπισθε δύω νῆες Βορέαιο
φάσαν· ἐπισχόμενοι ὀπίσω θεόν· ἐν γὰρ ἔηκεν
Ζεὺς μένος ἀκάματόν σφιν· ἀτὰρ Διὸς οὐ κεν ἐπέσθην 275

νόσφιν, ἐπεὶ ζεφύριοι παραίτσησκον ἀέλλας
αἰέν· ὅτ' ἐς Φινῆα καὶ ἐκ Φινῆος ἴοιεν.

260. ᾧδε Pariss.: οἷδε vulg.: οὐδὲ Toup: οἳ μοι μὴδὲ θανόντι Herwerden.

261. ἔψεται Hoelzlin.

262. ἐπεὶ θ' ὄρκωσαν O. Schneider: ἔπειθ' ἄορεσσιν Naber.

271. καταβρόξασαι Struve, Buttman: καταβρώξασαι codd.

272. δυσάσχετος J. A. Ernesti.

274. πρόσσω O. Schneider.

275. οὐ κεν Pariss. tres: οὐκ ἐνεπέσθην L, G: οὐκ ἂν ἐπέσθην vulg.

259. ἀλαδὸν νέφος: ἡ ἐπικειμένη μοι ἀχλὺς. Schol. In *Od.* 10. 493 Teiresias is described as μάντις ἀλαός (λάω = *videō*).

260. 'may they not deal gently with me if I die forsworn.'

ᾧδε: ἐπιόρκως. Schol. Cf. *Il.* 19. 264, εἰ δὲ τι τῶνδ' ἐπιόρκον, ἐμοὶ θεοὶ ἄλγεια δοῖεν.

261. ὡς: 'that' (with ἴστω).

262. ὄρκοισιν: 'by reason of his oath,' causal dat.: Merkel erroneously construes the dat. with ἔπειτα.

267. ἀδευκέες: v.n. 1. 1037.

268. ἀπρόφατοι: v.n. 1. 644.

269. μαιμῶωσαι ἐδητύος: for the gen., which is un-Homeric, cf. *Soph. Aj.* 50, καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; (Jebb, wrongly I think, takes φόνου with ἐπέσχε.)

271. καταβρόξασαι: 'having gulped down'; cf. *Od.* 4. 222, ὅς τὸ καταβρώξειεν. Another compound ἀναβρόξαι occurs in 4. 826; *Od.* 12. 230. The variant forms with ω, which we find in our mss. and in Hom., were due to an attempt to assimilate the verb to βιβρώσκω Hesych. has the gloss βρόξαι· ῥοφήσαι.

272. τῆλε παρέξ: 'far out and away.' δυσάσχετος: this form agrees with Zenodotus' reading ἀστήσασθαι for ἀναστήσασθαι in *Il.* 2. 694. Rzsch points out that Ar. is inconsistent in using ἀναστήσον in 4. 1325, and suggests ἀστησον.

276. νόσφιν: 'without the aid of.' ἐπεὶ . . . ἀέλλας: cf. *Il.* 19. 415, Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύριο θεόμεν, Τόν περ ἐλαφρότατον φύσ' ἔμμεναι: *Aep.* 1. 317, volucrumque fuga praeventitur Eurum.

ὡς δ' ὅτ' ἐνὶ κνημοῖσι κύνες δεδαημένοι ἄγρης
 ἢ αἰγας κεραοὺς ἢ ἐπρόκας ἰχνεύοντες
 θείωσιν, τυτθὸν δὲ τιταινόμενοι μετόπισθεν 280
 ἄκρης ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας·
 ὧς Ζήτης Κάλαϊς τε μάλα σχεδὸν αἰσούντες
 τάων ἀκροτάτησιν ἐπέχραον ἤλιθα χερσίν.
 καὶ νύ κε δὴ σφ' ἀέκητι θεῶν διεδηλήσαντο
 πολλὸν ἐκάς νήσοισιν ἔπι Πλωτῆσι κιχόντες, 285
 εἰ μὴ ἄρ' ὠκέα Ἴρις ἴδεν, κατὰ δ' αἰθέρος ἄλτο
 οὐρανόθεν, καὶ τοῖα παραιφαμένη κατέρυκεν·
 “Ὀὐ θέμις, ὦ νιεῖς Βορέω, ξιφέεσσιν ἐλάσσαι
 Ἄρπυϊας, μεγάλοιο Διὸς κύνας· ὄρκια δ' αὐτῇ
 δώσω ἐγών, ὡς οὐ οἱ ἔτι χρίμψουσιν ἰούσαι.” 290
 Ὡς φαμένη λοιβὴν Στυγὸς ὤμοσεν, ἣ τε θεοῖσιν
 ῥιγίστη πάντεσσι ὀπιδνοτάτη τε τέτυκται,
 μὴ μὲν Ἀγνηορίδαο δόμοις ἔτι τάσδε πελάσσαι
 εἰσαῦτις Φινῆος, ἐπεὶ καὶ μόρσιμον ἦεν.
 οἱ δ' ὄρκω εἷξαντες ὑπέστρεφον ἄψ' ἐπὶ νῆα 295
 σώεσθαι. Στροφάδας δὲ μετακλείουσ' ἀνθρωποι

288. νιεῖς Brunck.

296. σώεσθαι *Lit. Mag.* 742, 6: σέυεσθαι vulg.: σεβεσθαι Vatt. quatt.

278. This simile, which is so common in epic poetry, is derived from *Il.* 10. 360, ὡς δ' ὅτε καρχαρόδοντε δῶν κύνε εἰδότε θήρης ἠ κεμάδ' ἢ ἐλαγῶν ἐπέιγετον, κ.τ.λ. We have it amplified in *Aen.* 12. 749 sqq.; cf. also *On. Met.* 1. 533 sqq.

279. This line is modelled on *Od.* 17. 294 (of the dog Argus), τὸν δὲ παροῖθεν ἀγίνεσκον νεοὶ ἄνδρες Αἰγας ἐπ' ἀγροτέρας ἢ δὲ πρόκας ἢ δὲ λαγῶν. πρόκας: 'goes'; Curtius connects the word with περκ-νόσ (*Il.* 24. 316).

281. Cf. *Aen.* 12. 754. Haeret hians, iam iamque tenet, similisque tenenti Increpuit malis, morsuque elusum inani est.

283. ἤλιθα: 'in vain.' Here, and in *Call. Luc. Pall.* 124, this adv. is connected with ἡλεός, ἡλίθιος; in 3. 342 and 4. 177, 1265 it is used in the Homeric sense of 'exceedingly' (ἄλις).

284. διεδηλήσαντο: cf. *Od.* 14. 37, ὀλίγου σε κύνες διεδηλήσαντο.

285. Πλωτῆσι: two small islands in the Ionian Sea, south of Zacynthus, afterwards called the Strophades (296).

286. Ἴρις: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (ἀστείως) as she was a sister of the Ἄρπυϊαι, being sprung from Thaummas and Electra.

288. νιεῖς: elsewhere νιεῖς. See on 1093.

289. Διὸς κύνας: cf. *Aesch. Pr.* 803 (of the griffins), Ζητὸς ἀκραγεῖς κύνες: *ib.* 1022 (of the eagle), Διὸς πτηνὸς κύων.

290. ὡς . . . ἰούσαι: 'that never again shall they return to harm him.'

291. Στυγός: cf. *Il.* 15. 36, Στυγὸς ἕδωρ ὅς τε μέγιστος Ὀρκος δεινότατος τε πέλει μακάρεσσι θεοῖσιν: *Aen.* 12. 816, Adiuvo Stygii caput implacabile fontis, Una superstitio superis quae reddita Divis.

292. ὀπιδνοτάτη: the adj. ὀπιδνός, from ἔπις 'reverence,' 'awe,' is only found here.

296. σώεσθαι: 'to speed.' Ap. alone uses σώομαι = σοῦμαι, σεύομαι: cf. 2. 1010, 3. 307. Distinguish σώεσθαι (from σώω =

νήσους τοιό γ' ἔκητι, πάρος Πλωτὰς καλέοντες.
 Ἄρπυιαι τ' Ἴρις τε διέτμαγεν. αἱ μὲν ἔδυσαν
 κευθμῶνα Κρήτης Μινωίδος· ἢ δ' ἀνόρουσεν
 Οὐλυμπόνδε, θοῆσι μεταχρονίη πτερύγεσσιν. 300

Τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέροντος
 πάντη φοιβήσαντες ἐπικριδὸν ἱρεύσαντο
 μῆλα, τὰ τ' ἐξ Ἀμύκοιο λεηλασίης ἐκόμισσαν.
 αὐτὰρ ἐπεὶ μέγα δόρπον ἐνὶ μεγάροισιν ἔθεντο,
 δαίνυνθ' ἐζόμενοι· σὺν δέ σφισι δαίνυτο Φινεὺς 305
 ἀρπαλέως, οἶόν τ' ἐν ὀνείρασι θυμὸν λαίων.
 ἔνθα δ', ἐπεὶ δόρποιο κορέσσαντ' ἠδὲ ποτῆτος,
 παννύχιοι Βορέω μένον νιέας ἐγρήσσοντες.
 αὐτὸς δ' ἐν μέσσοισι παρ' ἐσχάρῃ ἦστο γεραῖός
 πείρατα ναυτιλίης ἐνέπων ἄνυσίν τε κελεύθου· 310

298. διέτμαγεν Spitzner : διέτμαγον codd.
 300. μεταχρονίη L., Pariss., Brunck.

σώζω) 2. 610. Elypucus (*fr.* 1. 803 Kock) has the Doric *sōmai = sōmai*.
Στροφάδας : cf. *Aen.* 3. 210, Strophades Graio stant nomine dictae Insulae Ionio in magno, quas dira Celaeno Harpyiaeque colunt aliae, Phineia postquam Clausa domus, mensasque metu liquere priores.
μετακλείουσ' : = *μετονομάζουσι*. Other new compounds with *μετά* are *μεταλωφέω*, *-αλδήσκω*, *-παιφάσσω*, *-εννέπω*, *-χάζομαι*, *-τρωπάω*, *-τρέφω*.

299. **κευθμῶνα** : 'cavern.' **Μινωίδος** : 'the isle of Minos' ; cf. 4. 433.

300. **μεταχρονίη** : 'soaring aloft.' *Apoll. Lex. Hom. μεταχρόνιον μετέωρον* : Suid. *μεταχρονίη ἢ εἰς ὕψος φερομένη* : Hesych. *μεταίσιον· μεταχρόνιον* (a corruption of *μεταχρόνιον· μετάρσιον*). *Ap.* is imitating Hes. *Th.* 269 (of the harpies), *Ἄλ' ἀνέμων προΐησι καὶ οἰωνοῖς αἰ' ἔπονται, Ὀκείης πτερύγεσσι· μεταχρόνια γὰρ ἱαλλον*, where Goettling, following the Schol., explains '*celeris ad instar temporis*.' In our passage L and Pariss. give *μεταχρονίη*, and the Schol. Flor. recognizes the two forms : τὸ δὲ *μεταχρονίη* γράφεται καὶ *μεταχρονίη*, καὶ σημαίνει ἑκάτερος τὴν μετέωρον. In 2. 587, 3. 1151, 4. 952, 1385 there is a preponderance of authority for *μεταχρόνιος* ; in 4. 1269 *μεταχρονίην* seems the true reading, as the meaning 'up on to the land' is different. Editors vary : Brunck reads

μεταχρόνιος in every case, while Merkel uniformly adopts *μεταχρόνιος* ; Wellauer and Seaton read *μεταχρόνιος*, except in 4. 1269. Ruhnken says, "Mihi vox non ex *μετά* et *χρόνος*, ut Scholiastes Hesiodi nugatur, sed ex *μετά* et *χθών* composita videtur ; quamvis facile largiar doctiores etiam Graecos, depravatam vulgi consuetudinem secutos, *μεταχρόνιος* pro *μεταχθόνιος* scripsisse." Nonnus in the *Dionysiaca* uses the form *μεταχρόνιος*, which is also mentioned in *Et. Mag.* 581, 41, where its equivalent *μετέωρος* is explained *παρὰ τὸν ἄρον, ὃ σημαίνει τὸν χρόνον*.

301. **πινόεν** : the adj. *πινόεις (= πιναρός 'foul')* is found earlier only in Hippocrates, though *πίνος* (200) is used in Tragedy.

302. **φοιβήσαντες** : 'cleansing' ; a verb confined to Alexandrian writers, cf. Theocr. 17. 134, *χείρας φοιβήσασα μύροισ· ἐπικριδόν* : 'choosing out,' *ἀπ. λεγ.* : cf. *ἀποκριδόν* (15).

303. **λεηλασίης** : v. 143.

306. **ἀρπαλέως** : 'greedily,' cf. *Od.* 6. 250, *ὃ πῖνε καὶ ἦσθε . . . Ἀρπαλέως*.

307. **κορέσσαντο** : cf. *Il.* 19. 167, *οἴνοιο κορεσσάμενος καὶ ἐδωδῆς*.

310. **πέρατα ναυτιλίης** : 'the ends of their voyaging' ; cf. *Il.* 23. 350, *ἐκάστου πείρατ' ἔειπεν*.

“Κλυτέ νυν. οὐ μὲν πάντα πέλει θέμις ὑμῖν δαῖναι
ἀτρεκές· ὅσσα δ’ ὄρωρε θεοῖς φίλον, οὐκ ἐπικεύσω.
ἄσάμην καὶ πρόσθε Διὸς νόον ἀφραδίησιν
χρείων ἐξείης τε καὶ ἐς τέλος. ὦδε γὰρ αὐτὸς
βούλεται ἀνθρώποις ἐπιδευέα θέσφατα φαίνειν
μαντοσύνης, ἵνα καὶ τι θεῶν χατέωσι νόοιο.”

315

Πέτρας μὲν πάμπρωτον, ἀφορμηθέντες ἐμεῖο,
Κυανέας ὄψεσθε δῶ αὐλὸς ἐν ξυνοχῆσιν,
τάων οὐτινά φημι διαμπερὲς ἐξαλέασθαι.

οὐ γὰρ τε ρίζησιν ἐρήρεινται νεάτησιν,
ἀλλὰ θαμὰ ξυνίασιν ἐναντίαι ἀλλήλησιν
εἰς ἔν, ὑπερθε δὲ πολλὸν αὐλὸς κορθύεται ὕδωρ
βρασσόμενον· στρηνὲς δὲ περὶ στυφελῆ βρέμει ἀκτῆ.
τῷ νῦν ἡμετέρησι παραιφασίησι πίθεσθε,
εἰ ἐτεὸν πυκινῶ τε νόφ μακάρων τ’ ἀλέγοντες
πίερετε· μηδ’ αὐτῶς αὐτάγρετον οἶτον ὄλησθε
ἀφραδέως, ἧ θύνετ’ ἐπισπόμενοι νεότητι.
οἰωνῶ δὴ πρόσθε πελειάδι πειρήσασθαι

320

325

312. ἀτρεκές Brunck: ἀτρεκέως codd.

316. χατέωσι vulg.: χατέουσι L, G.

320. ἐνήρεινται Pariss., Brunck.

322. κορθύεται Brunck.

323. πρηνὲς schol. Par.

327. ἧ θύνετ’ Pariss. quatt.: ἰθύνετ’ vulg.

328. πειρήσασθαι (ε ead. man. supr. αι scr.) L: πειρήσασθε vulg.

312. ὄρωρε: = ἐστί, v. n. I. 713.

314. χρείων κ.τ.λ.: ‘revealing the purposes of Zeus as they would come to pass in order even to the end.’

315. ἐπιδευέα: μὴ τέλεια, ἀλλ’ ἔτι ἐνδέοντα λόγια τοῖς ἀνθρώποις ἐκφαίνειν, ἵνα καὶ τοῦ θείου χρείαν ἔχωσι. θέσφατα δὲ μαντοσύνης τὰ θεοπίσματα τῆς μαντικῆς λέγει. Schol.

317 sqq. The prophecy of Phineus is modelled on the advice of Circe to Odysseus, *Od.* 12. 37 sqq.; Virgil imitates both passages in *Aen.* 3. 374 sqq., where Helenus foretells what lies before Aeneas.

318. Κυανέας: v. n. I. 3.

320. ἐρήρεινται: cf. ἠρήρειντο, 3. 1398. Brunck needlessly reads ἐνήρεινται on the ground that ἐρηρέδαται is the Homeric form.

322. κορθύεται: for the sense v. n. I. 1028. In *Il.* 9. 7 the antepenult. is

short, and so Brunck proposed κορθύεται here.

323. βρασσόμενον: ‘boiling,’ ‘seething,’ στρηνὲς: ‘harshly’ (connected with στερεός, strenuus).

326. πίερετε: ‘you cleave your way.’ For this absolute use, which is peculiar to Ap., cf. 398. Elsewhere (e.g. 775) he follows the Homeric usage, κύματα πείρειν, κέλευθον πείρειν, etc. αὐτάγρετον: = αὐθαίρετον, cf. *Od.* 16. 148; for another use v. 4. 231. For the constr. cf. 881 infr.

327. ἐπισπόμενοι: cf. *Od.* 14. 262, ἐπισπόμενοι μενεῖ σφῶ, ‘giving the reins to,’ ‘following the dictates of.’

328. πελειάδι: cf. Prop. 4. 22. 14, Qua rudis Argoa natat inter saxa columba In faciem prorae pinus adacta novae. Homer mentions doves in connexion with the Symplegades in quite a different way, *Od.* 12. 62 sqq.

νηὸς ἄπο προμεθέντες ἐφίεμεν. ἦν δὲ δι' αὐτῶν
 πετράων πόντουδε σόη πτερύγεσσι δίηται, 330
 μηκέτι δὴν μηδ' αὐτοὶ ἐρητύεσθε κελεύθου,
 ἀλλ' εὖ καρτύναντες εἰς ἐνὶ χερσὶν ἔρετμὰ
 τέμνεθ' ἄλως στενωπὸν· ἐπεὶ φάος οὐ νύ τι τόσσον
 ἔσσετ' ἐν εὐχολῆσιν, ὅσον τ' ἐνὶ κάρτει χειρῶν.
 τῷ καὶ τᾶλλα μεθέντες ὀνήιστον πονέεσθαι 335
 θαρσαλέως· πρὶν δ' οὔτι θεοὺς λίσσεσθαι ἐρύκω.
 εἰ δέ κεν ἀντικρὺ παμένη μεσσηγὺς ὄληται,
 ἄψορροι στέλλεσθαι· ἐπεὶ πολὺ βέλτερον εἶξαι
 ἀθανάτοις. οὐ γάρ κε κακὸν μόρον ἐξαλείψετε
 πετράων, οὐδ' εἴ κε σιδηρεῖη πέλοι Ἄργῳ. 340
 ὦ μέλαιοι, μὴ τλήτε παρέξ ἐμὰ θέσφατα βῆναι,
 εἰ καὶ με τρὶς τόσσον ὀίεσθ' Οὐρανίδησιν,
 ὅσον ἀνάρσιός εἰμι, καὶ εἰ πλείον στυγέεσθαι·

329. προμεθέντας ἐφίεμαι Madvig : προμεθέντας ἐφίεμεν Samuelsson.

332. ἀρτύναντες O. Schneider.

335. πονέεσθαι (ε ead. man. supr. ai scr.) L : πονέεσθε vulg.

338. στέλλεσθαι ed. Flor. : στέλλεσθε codd.

339. ἐξαλείψετε Wellauer : ἐξαλείψαι (ε ead. man. supr. ai scr.) L : ἐξαλείψετε G : ἐξαλείψετε Paris. unus, Brunck.

340. πέλοι Stephanus : πέλει codd. : πέλη Wellauer.

342. καὶ Vind., Vrat., et conii. Brunck : κέν vulg.

343. εἰς pro εἰ conii. Merkel.

329. ἐφίεμεν: if the reading is sound, the construction is extremely harsh. ἐφίεμεν (= ἐπιτρέπειν) is used for an imperative, and πειρήσασθαι depends on ἐφίεμεν, 'leave it to the dove to make trial of the passage.' The difficulty would be relieved if we could take ἐφίεμεν as used intransitively of the dove committing herself to the breezes, or else as used absolutely in the sense of ταρσὸν ἐφείς προίῃ (934 *infr.*). The meaning then would be, 'first make trial of it by means of a dove, sending her forth in front of the vessel to wing her flight.' We should thus be able to retain the vulg. πειρήσασθε, though Ap. often uses infinitives for imperatives even where imperatives precede, e.g. 4. 374, 761.

330. δίηται: 'flies.' This must be referred to δέμας (*Il.* 23. 475), but in 4. 498 δέσθαι is from δίωμα 'to pursue.'

332. καρτύναντες: 'plying stoutly'; cf. Pind. *O.* 13, 135, βέλεα καρτύνειν χερσῶν. εἰς: = ἕμετέρας, v. D. 1. 1113.

333. φάος: 'deliverance'; cf. *Il.* 16. 95, ἐπὶν φάος ἐν νήεσσι Θήης.

335. 'wherefore, abandoning all else, labour boldly at what will profit you most' (i.e. κωπηλατεῖν). ὀνήιστον: the Ionic superl. from ὄνειος *utilis*. The compar. ὀνήιον occurs in Nic. *Al.* 627 (v. Smyth, *Ion. Dial.* 555). L. and S. mistranslate our passage 'exert yourselves to the utmost.'

336. πρὶν . . . ἐρύκω: 'I dissuade you not from praying to the gods beforehand.' Prayers without exertion are useless, cf. 1. 870.

339. ἐξαλείψετε: ἀλείψω occurs in *Od.* 20. 368. In 1. 490 we had ἐξαλείω, like ἀλείψω (?) in *Il.* 20. 147.

342 sqq. 'Though thrice so much ye account me abhorred of the Dwellers in Heaven—Yea though it were more than thrice—as I am by my grievous sin, Yet dare not to flout the omen, to thrust your galley therein!' (Way).

μὴ τλήτ' οἰωνοῖο πάρεξ ἔτι νηὶ περιῆσαι.
καὶ τὰ μὲν ὥς κε πέλη, τὼς ἔσσειται. ἦν δὲ φύγητε 345
σύνδρομα πετράων ἀσκηθέες ἔνδοθι Πόντου,
αὐτίκα Βιθυνῶν ἐπὶ δεξιὰ γαίαν ἔχοντες
πλώετε ῥηγμῖνας πεφυλαγμένοι, εἰσόκεν αὔτε
Ῥήβαν ὠκυρόην ποταμὸν ἄκρην τε Μέλαιναν
γνάμψαντες νήσου Θυνηίδος ὄρμον ἴκησθε. 350
κεῖθεν δ' οὐ μάλα πουλὸν διἔξ ἄλός ἀντιπέραιαν
γῆν Μαρριανδυνῶν ἐπικέλσετε νοστήσαντες.
ἔνθα μὲν εἰς Ἄϊδαο καταβάτις ἐστὶ κέλευθος,
ἄκρη τε προβλής Ἀχερουσιᾶς ὑψόθι τείνει,
διμήεις τ' Ἀχέρων αὐτὴν διὰ νελόθι τέμνων 355
ἄκρην ἐκ μεγάλης προχοᾶς ἴησι φάραγος.
ἀγχιμόλον δ' ἐπὶ τῇ πολέας παρανεῖσθε κολωνοὺς
Παφλαγόνων, τοῖσιν τ' Ἐνετήιος ἐμβασίλευσεν

344. ἐνὶ νηὶ Herwerden.

349. ἄκρη Brunck: ἀκτὴν codd.

354. ἄκρη Pierson: ἀκτὴ codd.

356. ἄκρη Paris. unus: ἀκρης vulg.

358. τοῖσιν τ' Ἐνετήιος lemma schol., vulg.: τοῖσιν μενεδήιος supr. scr. γρ. ἐνετήιος L: τοῖσιν μενεδήιος G.

344. οἰωνοῖο πάρεξ: i.e. contrary to the omen given by the dove. In this sense παρέκ usually takes the acc. as in 341 (v.n. I. 130).

345. Cf. 3. 350.

346. σύνδρομα πετράων: 'the clashing of the rocks'; cf. Pind. *P.* 4. 370, σύνδρομοι πέτραι (= συνδρομάδες).

347. Βιθυνῶν: the Bithynians were a Thracian people who came from the Strymon into Asia, having been driven from Europe by the Teucri and Mysi (Hdt. 7. 75).

348. ῥηγμῖνας: probably 'reefs.' See on 4. 1574.

349. Ῥήβαν: the Rhebas is a small river on the Bithynian coast.

Μέλαιναν: still called the Black Cape (Kara-Burun).

350. γνάμψαντες: 'doubling': cf. the use of *flectere*, Cic. *Div.* 2. 45, in *flectendis promunturiis*. Θυνηίδος: Thynias was a small island one mile from the coast of Bithynia (Strab. 465, 32). Arrian, *Peripl.* 13, says that it had a port and naval station belonging to Heraclea.

351. 'Thence bending back no long

distance over the sea ye shall run up the vessel on the land of the Mariandyni which lieth opposite.'

ἀντιπέραιαν: this fem. form with the last syllable short is only found in late epic; cf. 4. 521. Hom. uses the neut. pl. *Il.* 2. 635. ἀντιπέραι' ἐνεμόντο.

352. Μαρριανδυνῶν: dwelling to the N.E. of Bithynia, and, like the Bithynians, originally immigrants from Thrace (Strab. 245, 35). They are referred to in Hdt. 3. 90, 7. 72, 75. Heraclea Pontica was their chief city.

353. εἰς Ἄϊδαο: all rivers called Acheron were supposed to communicate with the lower world. Diodorus (14. 31) mentions the legend that it was by the outlet of this river near Heraclea that Heracles dragged up Cerberus; cf. also Xen. *An.* 6. 2. 2. καταβάτις: cf. 3. 160.

355. διμήεις: cf. 1. 644, Ἀχέρωντος δίνας.

357. ἐπὶ τῇ: sc. ἄκρη, 'after leaving this headland': v.n. I. 932.

παρανεῖσθε: 'pass by,' ἄπ. λεγ.

358. Ἐνετήιος: Ἐνέτη was a city of Paphlagonia. The Ἐνετοὶ are mentioned

πρῶτα Πέλοψ, τοῦ καί περ ἀφ' αἵματος εὐχετόωνται.
 ἔστι δέ τις ἄκρη Ἐλίκης κατεναντίον Ἄρκτου, 360
 πάντοθεν ἠλίβατος, καί μιν καλέουσι Κάραμβιν,
 τῆς καὶ ὑπὲρ βορέας περισχίζονται ἄελλαι·
 ὦδε μάλ' ἄμ πέλαγος τετραμμένη αἰθέρι κύρει.
 τῆνδε περιγνάμψαντι πολὺς παρακέκλιται ἤδη
 Αἰγιαλός· πολέος δ' ἐπὶ πείρασιν Αἰγιαλοῦ 365
 ἀκτῆ ἐπὶ προβλήτι ῥοαὶ Ἄλλος ποταμοῦ
 δεινὸν ἐρεύγονται· μετὰ τὸν δ' ἀγχίροος Ἴρις
 μειότερος λευκῆσιν ἐλίσσεται εἰς ἅλα δύναις.
 κεῖθεν δὲ προτέρωσε μέγας καὶ ὑπείροχος ἀγκῶν
 ἐξανέχει γαίης· ἐπὶ δὲ στόμα Θερμῶδοντος 370
 κόλπῳ ἐν εὐδιόωντι Θεμισκύρειον ὑπ' ἄκρην
 μύρεται, εὐρείης διαειμένος ἠπίρειοιο.

365. Αἰγιαλός littera maiuscula scripsit O. Schneider.

371. ὑπ' G, schol., *Et. Mag.* 445, 27: ἐπ' vulg.

in *Il.* 2. 851, Παφλαγῶνων δ' ἠγείτο Πυλαιμέως λάσιον κῆρ Ἐξ Ἐνετῶν. The Veneti on the Adriatic were supposed to be an offshoot from them. The tradition that Pelops was a Paphlagonian is mentioned also in *Diod.* 4. 74, schol. *Pind. O.* 1. 37.

359. εὐχετόωνται: sc. εἶναι, cf. 1. 231.

360. Ἐλίκης Ἄρκτου: 'the revolving Bear,' i.e. the Great Bear which revolves round the Pole; cf. 3. 1195.

361. ἠλίβατος: v.n. 1.739. Κάραμβιν: Strabo (103, 17) says that this Paphlagonian promontory helps to make the Euxine into two seas (*διθόλαττον*). Cf. *Pliny N.H.* 2. 6.

362. 'and over it the blasts from the north are divided into two currents': i.e. the promontory, facing north, was so lofty that it interrupted the northern blasts and reft them in twain.

363. 'to such a height does it reach in the upper air as it faces the sea.' For κύρω c. dat. cf. 4. 945: *Il.* 23. 428: *Call. Cer.* 38, μέγα δένδρεον αἰθέρι κύρον.

365. Αἰγιαλός: cf. Strab. 466, 54, 'Ὁ δὲ Αἰγιαλός ἔστι μὲν ἠϊὼν μακρὰ πλειόνων ἢ ἑκατὸν σταδίων· ἔχει δὲ καὶ κώμην διώνυμον, ἧς μέμνηται ὁ ποιητὴς ὅταν φῆ (*Il.* 2. 855) Κρῶνάν τ' Αἰγιαλόν τε καὶ ὑψήλους Ἐρυθίνους. For another Αἰγιαλός v. 1. 178.

366. Ἄλλος: the Halys, the chief river

in Asia Minor, rises in the Armenian Mts. and, after a tortuous course, discharges itself into the Euxine. Strabo (468, 16) derives its name ἀπὸ τῶν ἁλῶν, i.e. the salt-mines in its neighbourhood, but this is very dubious.

367. δεινὸν ἐρεύγονται: cf. *Oid.* 5. 403, κῆμα ποτὶ ξερὸν . . . Δεινὸν ἐρευγόμενον.

Ἴρις: cf. Strab. 469, 10; *Xen. An.* 5. 6. 9 (where the breadth is given as three plethra).

368. μειότερος: this comparative from μικρός was originated by Ap. and adopted by later writers.

369. 'from this point further on a great bend rising up juts out from the land.' For ἀγκῶν cf. 4. 1583, ἀγκῶνος . . . ἀπὸ προύχοντος.

370. ἐπί: 'next.' στόμα Θερμῶδοντος: a periphrasis for Θερμῶδων as is shown by the masc. pteple. διαειμένος (372). The Thermodon, whose winding course is described 970 sqq., rises in Pontus and flows, like the Iris, through the plain of Themiscyra, emptying into the Euxine; cf. *Aesch. Pr.* 751.

372. μύρεται: 'flows,' a meaning only found in Ap. and Lycophron. In Hom. it means 'to weep,' as in 1. 271, etc. διαειμένος: 'after passing through,' a pteple. only found here. cf. καταειμένος, 1. 939; for the false formation see on 1. 366.

ἔνθα δὲ Δοίαντος πεδίον, σχεδόθεν δὲ πόλῃης
 τρισσαὶ Ἀμαζονίδων, μετὰ τε σμυγερώτατοι ἀνδρῶν
 τρηχεῖαν Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν, 375
 ἔργατῖναι· τοὶ δ' ἀμφὶ σιδήρεα ἔργα μέλονται.
 ἄγχι δὲ ναιετάουσι πολύρρηνες Τιβαρηνοὶ
 Ζηνὸς Ἐυξείνιοι Γενηταίην ὑπὲρ ἄκρην.
 τῇ δ' ἐπὶ Μοσσύνοικοι ὁμούριοι ὑλήεσσαν
 ἐξείης ἤπειρον, ὑπωρείας τε νέμονται, 380
 δουρατέοις πύργοισιν ἐν οἰκία τεκτῆναντες
 [κάλινα καὶ πύργους εὐπηγέας, οὓς καλέουσιν
 μόσσυνας· καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.]
 τοὺς παραμειβόμενοι λισσῇ ἐπικέλσετε νήσῳ,
 μήτι παντοίῃ μέγ' ἀναιδέας ἐξελάσαντες 382

375. τρηχεῖαν Spitzner: τρηχεῖην codd.: τρηχαλέην Köchly: τρηχεινήν Hermann.

379. τοῖς δ' ἐπι Pariss. tres, Brunck.

381. ἐνοίκια Paris. unus. Duos versus, qui sequuntur, eiecit Brunck. θρηγγοὺς ἐπιπηγέας Ruhnken: τρηγχοὺς Merkel.

373. Δοίαντος πεδίον: v. n. 988.

374. τρισσαί: the three cities were Lycastia, Themiscyra, and Chadesia. τρισσός is not used by Hom.; in Hes. it means 'threefold.'

375. Χάλυβες: Aeschylus, *Pr.* 742, speaks of the σιδηροτέκτονες Χάλυβες as ἀήμεροι οὐδὲ πρόσπλατοι ξένοις. Xenophon, *An.* 5. 5. 1, describes the march of the Ten Thousand through the country of the Mossynoeci (379), Chalybes, and Tibareni (377). ἀτειρέα: 'unyielding,' *difficilem*; cf. Dion. Per. 768, Χάλυβες στυφελὴν καὶ ἀπήνεα γαῖαν Ναιούσιν, μογεροῦ δεδαηκότες ἔργα σιδήρου.

377. πολύρρηνες: v. n. 1. 49.

378. Γενηταίην ἄκρην: a cape (so called from the river Genes), where was a temple of Zeus Xenios, Strab. 469, 53.

379. τῇ δ' ἐπί: sc. ἄκρην, 'next to (beyond) this headland,' cf. 357.

Μοσσύνοικοι: cf. Strab. 470, 20, ἐπὶ δένδρεσιν ἢ πυργίοις οἰκοῦσι, διὸ καὶ Μοσσυνοῖκος ἐκάλουν οἱ παλαιοί, τῶν πύργων μοσσύνων λεγομένων: Dion. Hal. 1. 26, οἰκοῦσιν ἐπὶ ξυλίνοις πύργοις . . . μόσσυνας αὐτὰ καλοῦντες. For their habits v. 1016 sqq.

381. 'making their habitations in towers of wood.'

(382-3). These two lines have been rejected as interpolations since the time

of Brunck. The second line occurs again 1017 *infr.* Brunck argues forcibly against their genuineness:—"Duo illi versus neutiquam hic locum habent, et quam etymologiam continent, eam in Phinei vaticinio ponere non debuit Poeta. Vates minime λεπτολογεῖ, non ἐτυμολογεῖ; breviter et summatis singula adtingit, quae eadem postea in itineris narratione Poeta tractabit uberius et exornabit. Praeterea in elaborato, correcto, et ad unguem expolito poemate idem versus bis in eodem libro legi non debet, nec utroque in loco a Poeta positus fuit." Gerhard plausibly suggests that these two lines stood in the earlier recension after 381 (which may originally have been δουρατέοις θρηγκοῖσιν ἐνοίκια τεκτῆναντες), and being afterwards removed by the poet they have crept into the text from a marginal note of the copyist.

382. λισσῇ: 'rugged,' τραχεῖα καὶ ὑψηλῇ. Schol., cf. λισσάδες 731 *infr.* In the *Od.* Aristarch. explains λισσῇ and λῖς as 'smooth,' a sense which our Schol. also recognizes (v. n. 4. 922). The grammarians oscillated between the two meanings (v. *Et. Mag.* and Hesych.). In Aesch. *Supp.* 795 λισσάς perhaps means 'rugged,' as also in Eur. *H. F.* 1148 (v. Wilamowitz).

383. ἀναιδέας: 'unnatural,' *improbos*.

οἰωνούς, οἱ δῆθεν ἀπειρέσιοι ἐφέπουσιν
 νῆσον ἐρημαίην. τῇ μὲν τ' ἐνὶ νηὸν Ἄρης
 λαΐνεον ποίησαν Ἀμαζονίδων βασιλείαι 385
 Ὀτρηρὴ τε καὶ Ἀντιόπη, ὁπότε στρατόωντο.
 ἔνθα γὰρ ἕμμιν ὄνειαρ ἀδευκέος ἐξ ἄλδος εἶσιν
 ἄρρητον· τῶ καὶ τε φίλα φρονέων ἀγορεύω
 ἰσχέμεν. ἀλλὰ τίη με πάλιν χρεῖω ἀλιτέσθαι 390
 μαντοσύνη τὰ ἕκαστα διηγεκὲς ἐξενέποντα;
 νήσου δὲ προτέρωσε καὶ ἠπείροιο περαιῆς
 φέρβονται Φίλυρες· Φιλύρων δ' ἐφύπερθεν ἔασιν
 Μάκρωνες· μετὰ δ' αὖ περιώσια φύλα Βεχείρων.
 ἐξείης δὲ Σάπειρες ἐπὶ σφίσι ναιετάουσιν 395
 Βύζηρες δ' ἐπὶ τοῖσιν ὁμώλακες, ὧν ὑπερ ἤδη
 αὐτοὶ Κόλχοι ἔχονται ἀρήιοι. ἀλλ' ἐνὶ νηὶ
 πείρεθ', ἕως μυχάτη κεν ἐνιχρίμψητε θαλάσση.
 ἔνθα δ' ἐπ' ἠπείροιο Κυταιίδος, ἣδ' Ἀμαραντῶν
 τηλόθεν ἐξ ὀρέων πεδίοιό τε Κιρκαίοιο 400
 Φάσις δινήεις εὐρὺν ρόον εἰς ἄλα βάλλει.

389. ἀρητόν Merkel. καὶ Brunck : κέν vulg.

391. διηγεκὲς Brunck : διηγεκῆος L, G : διηγεκῆος ἐνέποντα vulg.

393. ἐφύπερθεν G : ἐξύπερθεν L, vulg.

399. Κυταιίδος Paris. unus : Κυταίδος vulg.

384. δῆθεν : 'as the story goes.' The name of the island was Ἀρητιάς or Ἄρεος νῆσος. The Schol. says that Eur. in his *Phrixus* described the island as haunted by monstrous birds, driven by Heracles from Stymphalus in Arcadia, which discharged their own feathers as shafts; cf. 1036.

388. ἀδευκέος : v. n. I. 1037. In 1090 sqq. we read how the sons of Phrixus were shipwrecked on the island, and guided the heroes to the Colchian land.

390. ἰσχέμεν : 'to put in thither,' *appellere*. πάλιν ἀλιτέσθαι : cf. 313.

392. 'Beyond this island and the mainland facing it dwell the Philyres.' For *περαιῆς* v. n. 4. 78, I. 923. In 1231 *infr.* we hear of an island called *Φιλυρηῆς* off the coast of Pontus, opposite the district of the Philyres.

394. Μάκρωνες : v. n. I. 1024. *περιώσια* : 'exceeding many,' v. n. I. 466; the *Becheires* are mentioned in Dion. Per. 765, *φύλα Βεχείρων*.

395. Σάπειρες : the *Σάσπειρες* in Hdt. I. 104, 3. 94.

396. Βύζηρες : a savage tribe dwelling above Trapezus (Strab. 470, 29).

ὁμώλακες : = ὁμοροί; cf. ὄλακας = ἀλακας, 3. 1054.

398. πείρεθ' : v. n. 326. *μυχάτη* . . . *θαλάσση* : the south-eastern recesses of the Euxine. See on I. 170.

399. *Κυταιίδος* : Procop., *B. G.* 4. 13. 14, mentions *Κοντατίσιον*, a small town on the Phasis, modern *Kutais*. This was probably the *Cyte* or *Cytaea* which was associated with the birth of *Medea* (Prop. I. 1. 24). In *Ap. Κυταιῆς* = Colchian, cf. Val. Fl. 6. 693, *terris Cytaeis*.

Ἀμαραντῶν ὀρέων : the Schol. states, on the authority of Herodian, that the Phasis rose in these mountains.

400. *πεδίοιο Κιρκαίοιο* : cf. Dion. Per. 691, *ἔνθα τε Φάσις Κιρκαίου κατὰ νῶτον ἐλισσόμενος πεδίοιο* : Avienus 876, *Phasis . . . Circaeaeque lapsus in arva Incidit Euxinum*. *Circe* was a sister of *Aeetes*.

401. *Φάσις* : modern *Fáz* or *Rioni*.

κείνου νῆ' ἐλάοντες ἐπὶ προχοὰς ποταμοῖο
 πύργους εἰσόψεσθε Κυταιοὺς Αἰήταο,
 ἄλσος τε σκίοειν Ἄρεος, τόθι κῶας ἐπ' ἄκρης
 πεπτάμενον φηγοῖο δράκων, τέρας αἰνὸν ιδέσθαι, 405
 ἀμφὶς ὀπιπεύει δεδοκμημένος· οὐδέ οἱ ἦμαρ,
 οὐ κνέφας ἦδυμος ὕπνος ἀναιδέα δάμναται ὄσσε."
 Ὡς ἄρ' ἔφη· τοὺς δ' εἶθαρ ἔλεν δέος εἰσαίοντας.
 δὴν δ' ἔσαν ἀμφασίῃ βεβολημένοι· ὄψέ δ' ἔειπεν
 ἦρωσ Αἴσονος υἱὸς ἀμηχανέων κακότητι· 410
 "Ὡ γέρον, ἦδη μὲν τε δῖκοο πείρατ' ἀέθλων
 ναυτιλῆς καὶ τέκμαρ, ὅτῳ στυγεράς διὰ πέτρας
 πειθόμενοι Πόντονδε περήσομεν· εἰ δέ κεν αὐτίς
 τάσδ' ἡμῖν προφυγοῦσιν ἐς Ἑλλάδα νόστος ὀπίσσω
 ἔσσεται, ἀσπαστῶς κε παρὰ σέο καὶ τὸ δαεῖην. 415
 πῶς ἔρδω, πῶς αὐτε τόσῃν ἀλὸς εἶμι κέλευθον,
 νῆις ἐὼν ἐτάροις ἅμα νήισιν; Αἶα δὲ Κολχίς
 Πόντου καὶ γαίης ἐπικέκλιται ἐσχατιῆσιν."

404. σκίοειν G. Ἄρεος Stephanus : Ἄρεος L, G.

405. πεπταμένον G.

406. ὀπιπεύει Merkel : ὀπιπτεύει codd.

407. ἀναιδέε Pariss. tres, Brunck.

411. δῖκοο Pariss. duo : δῆκοο vulg.

404. σκίοειν : ἀντὶ τοῦ σκίοειν, κατὰ Ἰωνικὴν πρόσθεσιν τοῦ ἰ. Schol. For this new formation on the false analogy of the masc. cf. δακρυόειν, 4. 1291. Rzsch (p. 97) suggests that we might regard these as metrical makeshifts of the copyists, and restore the normal forms in accordance with *Il.* 24. 269, πύξινον ὀμφαλῶν ἐδ' οἰήκεσσιν ἀρηρός, but the MSS. and the Schol. are against this. Later writers imitated Ap., e.g. Nonn. *Dion.* 25. 440, ἐρβείν : Nic. *Theor.* 748, πυροείν.

405. πεπτάμενον : for the accentuation see on 3. 833.

406. ὀπιπεύει : 'watches,' cf. *Il.* 7. 243, λάθρη ὀπιπέυσας. For the form v. n. 4. 469. δεδοκμημένος : 'on guard'; once used in Hom., *Il.* 15. 730, of Ajax protecting the ships, ἐσθήκει δεδοκμημένος. It is to be referred to δέχομαι rather than δοκέω. Cf. also Hes. *Sc.* 214.

407. ἦδυμος : = ἦδύς, cf. h. Hom. *Merc.* 241. The Homeric νήδυμος in νήδυμος ὕπνος was regarded by later poets as made up of νή (intens.) and ἦδύς.

409. Cf. *Il.* 17. 695, δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε. See also 3. 76.

411. δῖκοο : cf. *Il.* 9. 61, ἐξείπω καὶ πάντα δίδχομαι.

412. τέκμαρ : = τεκμήριον, 'sign,' i.e. the flight of the dove.

414. τάσδε . . . προφυγοῦσιν : 'Peius : hos scopulos in reditu superantes. Potius : in expeditione facienda ; nam hoc et haec verba et Phinei responsio liquide dant.' (Dübner, quoted by de M.).

415. ἀσπαστῶς : this adv. is found first in Hdt. (4. 201). Hom. uses ἀσπαστός sometimes in the *Od.*, but ἀσπασίως.

417. Αἶα : a city on the Phasis where Aetes dwelt (Strab. 38, 12), and the name was extended to the land ruled by him. Aeschylus and Pindar first use the historical name Colchis.

418. ἐπικέκλιται : 'lies over against the boundary of the Pontus and the earth'; cf. Eur. *Trö.* 797, Σαλαμίνος τᾶς ἐπικεκλιμένας ἱεραῖς ὄχθοις (i.e. of Attica). Colchis was regarded as the eastern boundary of the earth, cf. I. 84.

- ὧς φάτο· τὸν δ' ὁ γεραῖος ἀμειβόμενος προσέειπεν·
 “ὦ τέκος, εὖτ' ἂν πρῶτα φύγῃς ὀλοὰς διὰ πέτρας, 420
 θάρσει· ἐπεὶ δαίμων ἕτερον πλόον ἡγεμονεύσει
 ἐξ Αἴης· μετὰ δ' Αἴαν ἄλις πομπῆς ἔσονται.
 ἀλλά, φίλοι, φράζεσθε θεᾶς δολόεσσαν ἄρωγῆν
 Κύπριδος· ἐκ γὰρ τῆς κλυτὰ πείρατα κείται ἀέθλων.
 καὶ δέ με μηκέτι τῶνδε περαιτέρω ἐξερέεσθε.” 425
 ὧς φάτ' Ἀγγοροίδης· ἐπὶ δέ σχεδὸν υἱέε δοιῷ
 Θρηγκίου Βορέας κατ' αἰθέρος αἴξαντε
 οὐδῶ ἐπι κραιπνοὺς ἔβαλον πόδας· οἱ δ' ἀνόρουσαν.
 ἐξ ἐδέων ἦρωες, ὅπως παρεόντας ἴδοντο.
 Ζήτης δ' ἰεμένοισιν, ἔτ' ἀσπετον ἐκ καμάτοιο 430
 ἀσθμ' ἀναφυσίων, μετεφώνεεν, ὅσσον ἄπωθεν
 ἤλασαν, ἦδ' ὡς Ἴρις ἐρύκακε τάσδε δαΐξαι,
 ὄρκιά τ' εὐμενέουσα θεὰ πόρεν, αἱ δ' ὑπέδυσαν
 δείματι Δικταίης περιώσιον ἄντρον ἐρίπνης.
 γηθόσυνοι δῆπειτα δόμοις ἐνὶ πάντες ἑταῖροι 435
 αὐτὸς τ' ἀγγελίῃ Φινεύς πέλεν· ὦκα δὲ τόνγε
 Αἰσονίδης περιπολλὸν ἐυφρονέων προσέειπεν·
 “Ἡ ἄρα δὴ τις ἔην, Φινεῦ, θεός, ὃς σέθεν ἄτης
 κῆδετο λευγαλέης, καὶ δ' ἡμέας αὖθι πέλασσαν 440
 τηλόθεν, ὄφρα τοι υἱὲς ἀμύνειαν Βορέας·
 εἰ δὲ καὶ ὀφθαλμοῖσι φόως πόροι ἦ τ' ἂν οἶω
 γηθήσειν, ὅσον εἶπερ ὑπότροπος οἴκαδ' ἰκίοιμην.”
 ὧς ἔφατ'· αὐτὰρ ὁ τόνγε κατηφήσας προσέειπεν·

424. ἐν γὰρ τῇ schol. ad 111 946.

425. παροιτέρω vulg.

427. αἴξαντες Pariss., Brunck.

437. πέρι πολλὸν G.

421. ἕτερον: i.e. they will not have to return through the Symplegades.

422. μετὰ: 'as far as.' Way wrongly renders, 'after Aia.'

424. ἐκ γὰρ τῆς κ.τ.λ.: cf. 1. 1098.

427. Cf. 273 sqq.

431. ἀσθμ' ἀναφυσίων: cf. αὐτμένα φυσίωνωντε, 87 supr. The compound is used of the 'puffing' of dolphins in Hes. Sc. 211, δοιοὶ δ' ἀναφυσίωνωντες . . . δελφίνες. Boesch has collected many exx. of verbs used absolutely in Hom. but c. acc. in Ap., e.g. φυσιάω, παλάσσομαι (1. 358), τέθηπα (3. 215), μίρομαι (3. 656), ἀπολήγω (4. 767), καναχέω (4. 907).

ὄσσον ἤλασαν: 'how far off they had driven the harpies.' ἄπωθεν is loosely used, as it should denote motion from. The Schol. takes ἤλασαν as intrans.: ἀντὶ τοῦ ὅσον μακρὸν ἐπορεύθησαν.

434. Δικταίης: v. 299, 1. 509. ἐρίπνης: 'scaur,' cf. 1. 581.

437. περιπολλόν: this adv. is peculiar to Ap., cf. 472, 3. 427.

441-2. 'Now if he (i.e. the god) would but grant light to thine eyes, I trow that I should rejoice as though I had reached home again.'

443. κατηφήσας: v. n. 1. 267.

“ Αἰσονίδῃ, τὸ μὲν οὐ παλινάγρετον, οὐδέ τι μῆχος
 ἔστ’ ὀπίσω· κενεαὶ γὰρ ὑποσμύχονται ὀπωπαί. 445
 ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξει,
 καὶ τε θανὼν πάσῃσι μετέσσομαι ἀγλαΐῃσιν.”
 Ὡς τῶγ’ ἀλλήλοισι παραβλήδην ἀγόρευον.
 αὐτίκα δ’ οὐ μετὰ δηρὸν ἀμειβομένων ἐφαάνθη
 Ἡριγενῆς· τὸν δ’ ἀμφὶ περικτίται ἠγερέθοντο 450
 ἀνέρες, οἳ καὶ πρόσθεν ἐπ’ ἤματι κείσε θάμιζον,
 αἰὲν ὁμῶς φορέοντες ἐῆς ἀπὸ μοῖραν ἐδωδῆς.
 τοῖς ὁ γέρων πάντεσσιν, ὅτις καὶ ἀφαιρὸς ἴκοιτο,
 ἔχραεν ἐνδυκῆως, πολέων δ’ ἀπὸ πῆματ’ ἔλυσεν
 μαντοσύνη· τῷ καὶ μιν ἐποιχόμενοι κομέεσκον. 455
 σὺν τοῖσιν δ’ ἴκανε Παραίβιος, ὅς ῥά οἱ ἦεν
 φίλτατος· ἀσπασίος δὲ δόμοις ἐνὶ τούσγ’ ἐνόησεν.
 πρὶν γὰρ δῆ νύ ποτ’ αὐτὸς ἀριστήων στόλον ἀνδρῶν
 Ἑλλάδος ἐξανιόντα μετὰ πτόλιν Αἰήταο
 πείσματ’ ἀνάψασθαι μυθήσατο Θυνίδι γαίῃ, 460
 οἳ τέ οἱ Ἄρπυιάς Διόθεν σχήσουσιν ἰούσας.
 τοὺς μὲν ἔπειτ’ ἐπέεσσιν ἀρεσσάμενος πυκνιοῖσιν
 πέμφ’ ὁ γέρων· οἶον δὲ Παραίβιον αὐτόθι μίμνειν
 κέκλετ’ ἀριστήεσσι σὺν ἀνδράσιν· αἴψα δὲ τόνγε
 σφωιτέρων οἶων ὅτις ἔξοχος, εἰς ἔ κομίσσαι 465

448. δῆ νύ ποτ’ Vrat., et con. Gerhard : δὴν ὑπό τ’ vulg.

460. πείσματ’ ἂν ἄψασθαι Paris. unus, Brunck.

444. οὐ παλινάγρετον : i.e. the gift of sight is gone beyond recall ; cf. *Il.* i. 526, *τέκμαρ οὐ παλινάγρετον*. In Call. *Lan. Pall.* 103 the blinding of Teiresias is described as οὐ παλινάγρετον ἔργον.

445. κενεαὶ . . . ὀπωπαί : ‘for my sightless eyeballs are slowly wasting away.’ See on 109.

446-7. “Nay, death let a god bestow right speedily, rather than this: Then, when I am dead, shall I enter at last into perfect bliss” (Way).

448. παραβλήδην : v. n. i. 835.

449. ἀμειβομένων : ‘as they held converse.’ We find the same absolute use in 4. 1461 ; see on i. 644. Virg. imitates these lines, *Aen.* 6. 535, *Hac vice sermone roseis Aurora quadrigis Iam medium aethero cursu traiecerat axem.*

450. Ἡριγενῆς : ‘the Child of Morn,’ i. e. Ἡώς. Ap. alone uses ἠριγενῆς.

In 3. 1224 we have ἠριγενῆς Ἡώς ; so in Hom. ἠριγένεια is used either as an epithet or a synonym of Ἡώς.

452. ὁμῶς : ‘invariably.’ ἐῆς : v. n. i. 1113.

453. ἀφαιρὸς : ‘poor’ ; in Hom. ‘feeble,’ a meaning found in 3. 144, 4. 1489.

454. ἔχραεν : ‘prophesied.’ ἐνδυκῆως : ‘kindly’ ; v. n. i. 883.

455. κομέεσκον : cf. *Od.* 24. 389, γέροντα Ἐνδυκῆως κομέεσκεν.

461. Διόθεν σχήσουσιν : ‘will restrain by the will of Zeus’ : cf. *Il.* 15. 489, Διόθεν βλαφθέντα. Others take Διόθεν with ἰούσας.

462. τοὺς μὲν : i.e. the περικτίται. ἐπέεσσιν πυκνιοῖσιν : ‘words of wisdom.’

465. σφωιτέρων : for σφωίτερος = ὄσ see on i. 643.

ἦκεν ἐποτρύνας. τοῦ δ' ἐκ μεγάροιο κιώντος
 μειλιχίως ἐρέτησιν ὄμηγερέεσσι μετηΐδα·
 “ὦ φίλοι, οὐκ ἄρα πάντες ὑπέρβιοι ἄνδρες ἔασιν,
 οὐδ' εὐεργεσίας ἀμνήμονες. ὡς καὶ ὄδ' ἀνήρ
 τοίος ἐὼν δεῦρ' ἦλθεν, ἐὼν μόρον ὄφρα δαείη. 470
 εὔτε γὰρ οὖν ὡς πλείστα κάμοι καὶ πλείστα μογήσαι,
 δὴ τότε μιν περιπολλὸν ἐπασσυτέρη βιότιο
 χρησιμοσύνη τρύχεσκεν· ἐπ' ἤματι δ' ἤμαρ ὀρώρει
 κύντερον, οὐδέ τις ἦεν ἀνάπνευσις μογεόντι.
 ἀλλ' ὄγε πατρὸς ἔοιο κακὴν τίνεσκεν ἀμοιβὴν 475
 ἀμπλακίης. ὁ γὰρ οἶος ἐν οὔρεσι δένδρεα τέμνων
 δὴ ποθ' ἀμαδρυσάδος νύμφης ἀθέριξε λιτάων,
 ἧ μιν ὀδυρομένη ἀδινῶ μειλίσσεται μύθῳ,
 μὴ ταμέειν πρέμνον δρυὸς ἤλικος, ἧ ἔπι πουλὺν
 αἰῶνα τρίβεσκε διηνεκές· αὐτὰρ ὁ τήνγε 480
 ἀφραδέως ἔτμηξεν ἀγνηνορίη νεότητος.
 τῷ δ' ἄρα νηκερδῆ νύμφη πόρεν οἶτον ὀπίσσω
 αὐτῷ καὶ τεκέεσσιν. ἔγωγε μὲν, εὔτ' ἀφίκαεν,
 ἀμπλακίην ἔγνω· βωμὸν δ' ἐκέλευσα καμόντα
 Θυριάδος νύμφης, λωφήια ῥέξαι ἐπ' αὐτῷ 485
 ἱερά, πατρώην αἰτεύμενον αἴσαν ἀλύξαι.
 ἔνθ' ἐπεὶ ἔκφυγε κῆρα θεήλατον, οὔποτ' ἐμέο
 ἐκλάθεται, οὐδ' ἀθέρισσε· μόλις δ' ἀέκοντα θύραζε

474. τῖς Paris. unus, et conl. Stephanus : τῖ vulg.

488. ἀθέριξε G, Paris. unus.

471. 'for, work as he might, and toil as he might, poverty with harder pinch pressed sore upon him.'

472. ἐπασσυτέρη : v.n. I. 579.

473. χρησιμοσύνη : v.n. I. 837.

474. ἀνάπνευσις : cf. II. II. 801, ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.

475. κακὴν ἀμοιβήν : 'a grievous atonement (*lit.* compensation)'; cf. *Od.* 12. 382, τίσοσσι βῶν ἐπιεικέ' ἀμοιβήν.

476. The Schol. mentions as the source of this story a tale told by Charon of Lampsacus how Rheucus, having won the favour of a nymph by saving her oak-tree, afterwards incurred her displeasure and was maimed by her.

477. ἀμαδρυσάδος : Hamadryades (ἄμα, δρῦς) were nymphs whose life was bound up in that of the tree with which they had come into being, and which was their

home. For this joint life of nymphs and trees v. Call. *Del.* 70-85. Pindar (*frag.* 146) refers to the Hamadryades : ἰσοδένδρον τέκμαρ αἰῶνος λαχούσαι.

479. ἤλικος : this recalls Aesch. *Cho.* 607, καταίθουσα παιδὸς δαφνοῖν δαλὸν ἤλικα (of Althea burning the torch on which the life of her son Meleager depended).

483. ἀφίκαεν : sc. Παραίβιος.

484. ἀμπλακίην ἔγνω : cf. 4. 698.

485. λωφήια : 'expiatory,' ἄπ. λεγ.

488. ἀθέρισσε : there is no need to change this to ἀθέριξε to make it conform with 477. Both forms are mentioned by Hesych. and in *Et. Mag.* The fondness of Ἄρ. for weak aorists in -σσα would rather favour ἀθέρισσε in 477, but that line is quoted in *Et. Mag.* with ἀθέριξε (v. Rzach, p. 139).

- πέμπω, ἐπεὶ μέμονέν γε παρέμμεναι ἀσχαλόωντι.”
 Ὡς φάτ' Ἀγηνορίδης· ὁ δ' ἐπισχεδὸν αὐτίκα δοιῶ 490
 ἤλυθ' ἄγων ποιμνηθεν οἷς. ἀνὰ δ' ἴστατ' Ἰήσων,
 ἂν δὲ Βορήιοι νῆες ἐφημοσύνησι γέροντος.
 ὦκα δὲ κεκλόμενοι μαντήιον Ἀπόλλωνα
 ῥέζον ἐπ' ἔσχαρόφιν νέον ἤματος ἀνομένοιο.
 κουρότεροι δ' ἐτάρων μενοεικέα δαῖτ' ἀλέγυνον. 495
 ἔνθ' εὖ δαισάμενοι, τοῖ μὲν παρὰ πείσμασι νηός,
 τοῖ δ' αὐτοῦ κατὰ δώματ' ἀολλέες εὐνάζοντο.
 ἦρι δ' ἐτήσiai αὔραι ἐπέχραον, αἶ τ' ἀνὰ πᾶσαν
 γαίαν ὁμῶς τοιῆδε Διὸς πνεύουσιν ἄρωγῆ.
 Κυρήνη πέφαται τις ἔλος πάρα Πηνειοῖο 500
 μῆλα νέμειν προτέροισι παρ' ἀνδράσιν· εὐαδε γάρ οἱ
 παρθενίη καὶ λέκτρον ἀκήρατον. αὐτὰρ Ἀπόλλων
 τήνγ' ἀνερειψάμενος ποταμῶ ἔπι ποιμαίνουσαν
 τηλόθεν Αἰμονίης, χθονίης παρακάτθετο νύμφαις,
 αἱ Λιβύην ἐνέμοντο παραὶ Μυρτώσιον αἶπος. 505

491. ἤλυθεν Hermann.

498. ἐτήσiai Paris. unus: ἐτήσιοι vulg.: ἐτησίαι Merkel.

499. ἀνωγῆ Vatt. quatt., et con. Matthiae.

500. πεφάτισται ἔλος O. Schneider.

503. ἀνερειψάμενος Rzsch: ἀνερειψόμενος codd.

489. ἐπεὶ . . . ἀσχαλόωντι: 'for he fain would bide with me in my distress.'

490. ἐπισχεδὸν . . . ἤλυθε: 'drew near'; cf. h. Hom. *Ap.* 3, ἐπισχεδὸν ἐρχομένοιο. This adv. takes the dat. in 604, and the gen. in 1283.

491-2. Cf. *Il.* 3. 267, ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων Ἄν δ' Ὀδυσσεύς.

494. ἐπ' ἔσχαρόφιν: cf. *Od.* 5. 59; 19. 389. For the case-forms in -φι v. Monro, *H.G.* 154-8. This suffix was connected with Lat. -bi (ti-bi, u-bi), Skt. -bhyaḥ, -bhyaṭ.

498. ἐτήσiai: winds blowing at stated times of the year (ἔτος), especially northerly and north-easterly winds; cf. Arat. 150.

ἔπέχραον: 'blew strongly.' Only here is ἐπιχράω used absolutely. In Hom. it is found c. dat. 'to attack,' in which sense *Ap.* uses it c. gen., 283 sup. In 4. 508 we have it c. inf. = *instare* 'to be urgent,' διζέσθαι ἐπέχραον, and in 3. 431 c. acc. et inf., ἦ με νεῖσθαι ἐπέχραεν.

499. ἀρωγῆ: there seems no reason for preferring ἀνωγῆ, as many editors do. The succour (ἀρωγῆ) given by Zeus is described in 524 sqq.

500. Κυρήνη: a daughter of the Peneius beloved by Apollo, who carried her off from Mt. Pelion to Libya, where she gave its name to Cyrene; cf. Pind. *P.* 9. 5, τὰν (sc. Κυράναν) ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κλάπων ποτὲ Λατοΐδας | ἄρπασ' ἔνεγκέ τε χρυσέῳ παρθένου ἀγροτέρην δίφρῳ τόθι νιν πολυμήλου | καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονός | δίξαν ἀπείρου τρίταν εὐήρατον θάλλουσαι οἰκεῖν. Πηνειοῖο: v.n. 1. 38.

503. ἀνερειψάμενος: v.n. 1. 214.

504. Αἰμονίης: τῆς Θεσσαλίας, ἀπὸ Αἰμονος υἱοῦ Ἀρεως. Schol. Thessaly was called after Thessalusson of Haemon (*Strab.* 381, 11). χθονίης: ταῖς ἐγχωρίαις. Schol.; 'set her amongst the nymphs of the land.' Cf. 4. 1322.

505. Μυρτώσιον αἶπος: a headland in Cyrene; cf. *Call. Ap.* 90, στὰς ἐπὶ Μυρτούσης κερατώδεος.

ἔνθα δ' Ἀρισταῖον Φοῖβῳ τέκεν, ὃν καλέουσιν
 Ἀγρέα καὶ Νόμιον πολυλήιοι Αἰμονιῆες.
 τὴν μὲν γὰρ φιλότῃ θεὸς ποιήσατο νύμφην
 αὐτοῦ μακραιῶνα καὶ ἀγρότιν· νῦα δ' ἔνεικεν
 νηπίαχον Χείρωνος ὑπ' ἄντροισιν κομέεσθαι. 510
 τῷ καὶ ἀεξηθέντι θεαὶ γάμον ἐμνήστευσαν
 Μοῦσαι, ἀκεστορίην τε θεοπροπίας τ' ἐδίδαξαν·
 καὶ μιν ἔων μῆλων θέσαν ἤρανον, ὅσσ' ἐνέμοντο
 ἄμ πεδίον Φθίης Ἀθαμάντιον ἄμφι τ' ἐρμυνῆν
 Ὀθρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο. 515
 ἦμος δ' οὐρανόθεν Μινωίδας ἔφλεγε νήσους
 Σείριος, οὐδ' ἐπὶ δηρὸν ἔην ἄκος ἐνναέτησιν,
 τῆμος τόνγ' ἐκάλεσσαν ἐφημοσύναις Ἐκάτιο
 λοιμοῦ ἀλεξητῆρα. λίπεν δ' ὄγε πατρὸς ἐφετμῇ
 Φθίην, ἐν δὲ Κέῳ κατενάσσατο, λαὸν ἀγείρας 520
 Παρράσιον, τοῖπερ τε Λυκάονός εἰσι γενέθλης,
 καὶ βωμὸν ποίησε μέγαν Διὸς Ἴκμαῖοιο,

506. Ἀρισταῖον: cf. 4. 1132. The cult of Aristaeus was very widespread, not merely in Greece proper, but also in Magna Graecia and the islands of the Aegean, Ionian, and Adriatic seas. His deliverance of Ceos from drought and pestilence is described also by Diodorus (4. 82). In Thessaly and Arcadia he was worshipped as the protector of flocks and bees, cf. Virg. *G.* 1. 14, 4. 283. Cicero, *N.D.* 3. 45, calls him *inventor olivae*, and the oil-press was said to have been devised by him. See the exhaustive article in Pauly-Wissowa, *Real-Encycl.*

507. Ἀγρέα καὶ Νόμιον: Hunter and Shepherd; epithets of Apollo also, cf. Pind. *P.* 9. 63, *θήσονται τέ νιν ἀθάνατον, | Ζῆνα καὶ ἄγρον Ἀπόλλων', ἀνδράσι χάσμα φίλοις, ἄγχιστον ὄπαῖνα μῆλων, | Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν.*

508-9. 'for the god, through the love he bore her, made her a nymph of that land, bestowing upon her length of days and joy in the chase.'

510. Χείρωνος: Achilles and many other of the Greek heroes were pupils of Chiron, *δικαίτατος Κενταύρων* (*Il.* 11. 832).

511. γάμον ἐμνήστευσαν: 'compassed a marriage for him'; cf. Call. *Dian.* 265, *ἀγαθὸν γάμον ἐμνήστευσαν.* The Muses wedded Aristaeus to Autonoe, daughter

of Cadmus (Hes. *Th.* 975, Apollod. 3. 4. 2).

513. ἤρανον: 'watcher'; Hesych. *ἤρανος*: βασιλεύς, ἄρχων, σκοπός, φύλαξ. In Hom. we have *ἐπιήρανος* 'well-pleasing,' and after Hom. *ἐπιήρανος* was used for *ἄμυντικός*, *βοηθός*. On the connexion of these words with *ἤρα* v. Buttm. *Lexil.* 62.

514. Ἀθαμάντιον: a plain in Phthiotis in Thessaly, called after Athamas the father of Phrixus and Helle (Strab. 371, 47).

515. Ὀθρυν: a mountain range in Phthiotis, cf. Hes. *Th.* 632.

Ἀπιδανοῖο: v.n. 1. 38.

516. Μινωίδας νήσους: the Cyclades; cf. Thuc. 1. 4, *Μίνως . . . τῶν Κυκλάδων νήσων ἤρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο*, κ.τ.λ.

517. Σείριος: the parching heat of the 'Dog-days' is often referred to, e.g. Hes. *Sc.* 397, *ὅποτε χρῶα Σείριος ἄζει.*

520. Κέῳ: mod. Zea. The story is commemorated on the coins of Ceos by a head of Aristaeus and a representation of Sirius, v. Head, *op. cit.* 482.

521. Παρράσιον: i.e. Arcadian, cf. *Il.* 2. 608. There was a district *Παρρασιακή* (Thuc. 5. 33) on the frontiers of Messene.

Λυκάονος: a king of Arcadia, cf. Paus. 8. 2. 1.

522. Ἴκμαῖοιο: 'god of rain (*ικμάς*)';

ιέρα τ' εὖ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνω
 Σειριῶ αὐτῷ τε Κρονίδῃ Διί. τοιοῦ δ' ἔκητι
 γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς αἰραι
 ἤματα τεσσαράκοντα· Κέω δ' ἔτι νῦν ἱερῆς
 ἀντολέων προπάροιθε Κυνὸς ῥέζουσι θυηλάς. 525

Καὶ τὰ μὲν ὧς ὑδέονται· ἀριστῆες δὲ καταῦθι
 μίμνον ἐρुकόμενοι· ξεινήια δ' ἄσπετα Θυνοὶ
 πᾶν ἡμαρ Φινῆι χαριζόμενοι προῖταλλον. 530

ἐκ δὲ τότεν μακάρεσσι δυνώδεκα δωμήσαντες
 βωμόν ἀλὸς ῥηγμῖνι πέρην καὶ ἐφ' ἱερά θέντες,
 νῆα θοὴν εἴσβαινον ἐρεσσέμεν, οὐδὲ πελείης
 τρήρωνος λήθοντο μετὰ σφίσιν· ἀλλ' ἄρα τήνγε
 δείματι πεπτηυῖαν ἐῆ φέρε χειρὶ μεμαρπῶς
 Εὐφῆμος, γαίης δ' ἀπὸ διπλόα πείσματ' ἔλυσαν. 535

Οὐδ' ἄρ' Ἀθηναίην προτέρω λάθον ὀρμηθέντες·
 αὐτίκα δ' ἐσσυμένως νεφέλης ἐπιβᾶσα πόδεσσιν
 κούφης, ἧ κε φέροι μιν ἄφαρ βριαρῆν περ εἰούσαν,
 σεύατ' ἴμεν πόντονδε, φίλα φρονέουσ' ἐρέτησιν. 540
 ὧς δ' ὅτε τις πάτρηθεν ἀλώμενος, οἶά τε πολλὰ
 πλαζόμεθ' ἀνθρωποὶ τετληότες, οὐδέ τις αἶα

525. ἐτήσιοι vulg.

530. πᾶν ἡμαρ Dorvillius: πανδημαρ, πᾶν δ' ἡμαρ, παντῆμαρ codd.: πανδημεῖ coni. anon. ap. Merkel.

532. πέλας vel πάρος coni. Brunck.

535. δήματι vulg.

cf. Ζεὺς ὑέτιος, Arist. *Mund.* 7. 2: *Aen.* 9. 670, Iuppiter horridus austris Torquet aquosam hiemem et caelo cava nubila rumpit.

525. ἐπιψύχουσιν: 'cool': cf. *Od.* 4. 568, ἀήτας Ὠκεανὸς ἀνίησιν ἀναψύχων ἀνθρώπων.

527. Cf. Diod. 4. 82, γενομένης δὲ τῆς θυσίας κατὰ τὴν τοῦ Σειρίου ἀστρου ἐπιτολήν, καθ' ἣν συνέβαινε πνεῖν τοὺς ἐτησίαις, λήξαι τὰς λοιμικὰς νόσους.

528. ὑδέονται: 'are told of,' cf. 4. 264. It is an Alexandrian word, cf. Call. *῾ῶν.* 76, αὐτίκα χαλκῆας μὲν ὑδέομεν Ἠφαίστοιο. Curtius compares the root of ἀείδ-ω, ἀγδ-ών, Skt. *vad-ami*.

529. ἐρुकόμενοι: kept back by the Etesian winds which were contrary (498).

531. μακάρεσσι δυνώδεκα: Zeus, Hera, Poseidon, Demeter, Hermes, Hephaestus, Apollo, Artemis, Hestia, Ares, Aphrodite, Athene. The place where the altar was

built was afterwards called Ἱερὸν; cf. Polyb. 4. 39, Dem. *Lept.* 29.

532. πέρην: i.e. the opposite (Asiatic) coast, distant about 4 stades. They had anchored on the Thracian shore where the Bosphorus joins the Euxine, 176 supr. The sailing across is not mentioned, but πέρην implies it. This is Buttmann's view (*Lexil.* 91), and it is the most probable one. de M. explains, "au delà de la demeure de Phinée, plus près de la mer, d'où il pourra être aperçu par les navigateurs," but πέρην could hardly have this meaning. Brunck held that πέρην must mean πέλας, or else must be changed to πάρος or πέλας.

533. πελείης: v. 328.

537. λάθον: cf. *Aen.* 1. 130, nec latuere doli fratrem Iunonis.

541 sqq. 'As when one wanders from his country (as we poor mortals are often doomed to roam), and there is no land

τηλουρός, πᾶσαι δὲ κατόψιοι εἰσι κέλευθοι,
σφωιτέρους δ' ἐνόησε δόμους, ἄμυδις δὲ κέλευθος
ὑγρή τε τραφερή τ' ἰνδάλλεται, ἄλλοτε δ' ἄλλη 545
ὄξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖσιν·
ὡς ἄρα καρπαλίμως κούρη Διὸς αἶξασα
θῆκεν ἐπ' ἀξείνιοι πόδας Θυνηίδος ἀκτῆς.

Οἱ δ' ὅτε δὴ σκολιοῖο πόρου στενωπὸν ἴκοντο
τρηχέης σπιλάδεσσιν ἐεργμένον ἀμφοτέρωθεν, 550
δινήεις δ' ὑπένερθεν ἀνακλύζεσκειν ἰούσαν
νῆα ῥόος, πολλὸν δὲ φόβῳ προτέρωσε νέοντο,
ἤδη δὲ σφισι δούπος ἀρασσομένων πετράων
νωλεμές οὐατ' ἔβαλλε, βόων δ' ἀλμυρές ἀκταί,
δὴ τότε ἔπειθ' ὁ μὲν ὦρτο πελειάδα χειρὶ μεμαρπῶς 555
Εὐφημος πρῶρης ἐπιβήμεναι· οἱ δ' ὑπ' ἀνωγῆ
Τίφνος Ἀγνιάδαο θελήμονα ποιήσαντο
εἰρεσίην, ἵν' ἔπειτα διέκ πέτρας ἐλάσειαν,
κάρτεϊ ᾧ πίσυνοι. τὰς δ' αὐτίκα λοίσθιον ἄλλων
οἰγομένας ἀγκῶνα περιγνάψαντες ἴδοντο. 560

543. εἰσι πόληες legisse videtur auctor scholiorum.

549. Σκολιοῖο coni. Merkel secundum *Et. Mag.* 718, 31.

distant (to his mind) but all ways are visible (to his mind's eye), he perceiveth in his thoughts his own home, and the way thither over land and sea alike flashes upon him; now this way, and now that, his fancy swiftly flies, and he striveth to behold it with his eyes.' This remarkable simile, in which we can trace the yearning of the Alexandrian exile, is an amplification of *Il.* 15. 80, ὡς δ' ὅτ' ἂν αἶξη νόος ἀνέρος ὅς τ' ἐπὶ πολλὴν Γαίαν ἐληλουθῶς φρεσὶ πευκαλίμησι νοήσῃ 'ἔνθ' εἶην ἢ ἔνθα' μεινιήσῃ τε πολλά.

543. κέλευθοι: from the words of the Schol., ἀλλὰ καὶ πάσας καταφανεῖς πόλεις, Merkel would restore πόληες, and it is certainly unlike the finished workmanship of Ap. to have two successive lines ending with the same word; yet cf. 1. 375-6.

544. σφωιτέρους: = σφετέρους, v. n. 1. 643. δ' ἐνόησε: Wellauer points out that unless we omit δέ we have an anacoluthon after ἀλώμενος in 541; it would seem to be one of those cases in which the δέ of an apodosis repeats the δέ (541) with which the whole sentence was introduced, v. Monro, *H. G.* 334.

545. ἄλλοτε δ' ἄλλη: cf. *Aen.* 4. 285,

atque animum nunc huc celerem, nunc dividit illuc.

546. ὄξέα: ταχέως. Schol. πορφύρων: v. n. 1. 491.

548. ἀξείνιοι: cf. Strab. 265, 28, ἡ τε Θυνηάς . . . καὶ Φινόπολις . . . συνάπτουσαι τῷ Σαλμυδησσῶ· ἔστι δ' οὗτος ἔρημος αἰγιαλὸς καὶ λιθώδης, ἀλίμενος, ἀναπεπταμένος πολὺς πρὸς τοὺς Βορέας.

549. στενωπὸν: cf. 333.

551. ἀνακλύζεσκειν: 'surged up against'; only here c. acc.

554. νωλεμές οὐατ' ἔβαλλε: 'smote their ears unceasingly.' The deriv. of νωλεμές is uncertain. Düntzer connects it with ὄλ, ὄλλυμι 'imperishably'; Nitzsch with *ολέω, αἰόλλω 'immovably'; Fick with ἡρέμα (νη-ορεμές).

557. θελήμονα . . . εἰρεσίην: 'rowed with a will'; θελήμων is used by Ap. alone, cf. 4. 1657. ἐβελήμων occurs in Plat. *Crat.* 406 A.

558. ἔπειτα: see on 1044.

559. κάρτεϊ: cf. 334. λοίσθιον: only here c. gen. 'saw last of all men' (not with οἰγομένας 'for the last time of all' as they open again a few lines later). It was ordained that the rocks should

σὺν δέ σφιν χύτο θυμός· ὁ δ' αἶξαι πτερύγεσσι
 Εὐφῆμος προέηκε πελειάδα· τοῖ δ' ἄμα πάντες
 ἦειραν κεφαλὰς ἔσορώμενοι· ἦ δὲ δι' αὐτῶν
 ἔπτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλησιν
 ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον. ὦρτο δὲ πολλῇ 565
 ἄλμη ἀναβρασθεῖσα, νέφος ὡς· αὖε δὲ πόντος
 σμερδαλέον· πάντη δὲ περὶ μέγας ἔβρεμεν αἰθήρ.
 κοῖλαι δὲ σπήλυγγες ὑπὸ σπιλάδας τρηχείας
 κλυζούσης ἀλὸς ἔνδον ἐβόμβεον· ὑψόθι δ' ὄχθης
 λευκὴ καχλάζοντος ἀνέπτυε κύματος ἄχνη. 570
 νῆα δ' ἔπειτα πέριξ εἶλει ῥόος. ἄκρα δ' ἔκοψαν
 οὐραῖα πτερὰ ταίγε πελειάδος· ἦ δ' ἀπόρουσεν
 ἀσκηθῆς. ἐρέται δὲ μέγ' ἴαχον· ἔβραχε δ' αὐτὸς
 Τῆφυσ ἐρεσσέμεναι κρατερῶς. οἷγοντο γὰρ αὐτίς
 ἄνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὄφρα μιν αὐτῇ 575
 πλημμυρὶς παλίνορσος ἀνερχομένη κατένεικεν
 εἴσω πετράων. τότε δ' αἰνότατον δέος εἶλεν
 πάντας· ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος.
 ἦδη δ' ἔνθα καὶ ἔνθα διὰ πλατὺς εἶδετο Πόντος,
 καὶ σφισιν ἀπροφάτως ἀνέδου μέγα κῦμα πάροιθεν 580
 κυρτόν, ἀποτμήγι σκοπιῇ ἴσον· οἱ δ' ἐσιδόντες
 ἦμυσαν λοξοῖσι καρήασιν. εἶσατο γὰρ ῥα
 νηὸς ὑπὲρ πάσης κατεπάλμενον ἀμφικαλύψειν.
 ἀλλὰ μιν ἔφθη Τῆφυσ ὑπ' εἰρεσίῃ βαρύθουσαν
 ἀγχαλάσας· τὸ δὲ πολλὸν ὑπὸ τρόπῳ ἐξεκλιίσθη, 585

565. Post ἐπέκτυπον Samuelsson duos versus ἄκρα δ' . . . ἴαχον (570½-572½) vult inserere.

571. εἶλει G: ἴλει Pariss. tres.

573. ἔκραγε Struve.

574. αὐτίς Brunck: αἰτίς codd.

575. ἔχεν πόντος Köchly. αὐτῇ Köchly: αὐτίς codd.

remain fixed for ever once a ship had passed between them (605).

561. σὺν . . . χύτο: cf. *Il.* 24. 358, σὺν δὲ γέροντι νόος χύτο.

565. ὦρτο . . . ἀναβρασθεῖσα: 'the boiling foam rose in clouds,' cf. *βρασσόμενον*, 323. Virg. has imitated this whole passage in the description of the storm, *Aen.* 1. 104 sqq.

569. ὑψόθι . . . ἄχνη: 'and high on the cliff was dashed the spume of the raging billow.' ἀνέπτυε: for the metaph. use cf. Soph. *Ant.* 1009, κηκίς . . . ἔτυφε κἀνέπτυε.

572. ταίγε: sc. πέτραι. As the dove lost its tail-feathers, so the Argo lost the carving on its stern (601).

575. ὄφρα . . . κατένεικεν: 'till the returning wave with its rush bore them within the rocks.' The clashing of the rocks had forced out a volume of water which rushed back when the rocks parted.

576. πλημμυρὶς: v.n. 4. 1269.

580. ἀπροφάτως: v.n. 1. 1201.

581. κυρτόν κ.τ.λ.: v.n. 169.

585. ἀγχαλάσας: 'easing' the ship,

ἐκ δ' αὐτὴν πρῦμνηθεν ἀνείρυσε τηλόθι νῆα
 πετράων· ὑψοῦ δὲ μεταχρονίη πεφόρητο.
 Εὐφήμος δ' ἀνὰ πάντας ἰὼν βοάσκειν ἑταίρους,
 ἐμβαλέειν κώπησι ὄσον σθένος· οἱ δ' ἀλαλητῶ
 κόπτον ὕδωρ. ὄσον δ' ἂν ὑπέικαθε νηῦς ἐρέτησι, 590
 δις τόσον ἄψ ἀπόρουσεν· ἐπεγνάμπτοντο δὲ κῶπαι
 ἥντε καμπύλα τόξα, βιαζομένων ἡρώων.
 ἔνθεν δ' αὐτίκ' ἔπειτα κατηρεφὲς ἔσσυτο κύμα,
 ἣ δ' ἄφαρ ὥστε κύλινδρος ἐπέτρεχε κύματι λάβρω
 προπροκαταίγδην κοίλης ἀλός. ἐν δ' ἄρα μέσσοις 595
 Πληγάσι δινήεις εἶχεν ῥόος· αἱ δ' ἐκάτερθεν
 σειόμεναι βρόμεον· πεπέδητο δὲ νῆια δούρα.
 καὶ τότ' Ἀθηναίη στιβαρῆς ἀντίσπασε πέτρης
 σκαίῃ, δεξιτερῇ δὲ διαμπερὲς ὥσε φέρεσθαι.
 ἣ δ' ἰκέλη πτερόεντι μετήορος ἔσσυτ' ὀιστῶ. 600

590. ἄρ' ὑπέικαθε Herwerden : δὲ παρείκαθε Paris. unus, Brunck.

593. καταρρεπὲς gramm. ap. Cramer *Anecd. Paris.* IV 55 et 67, quod recepit Merkel.

which was labouring under the strain of the oars.

586. ἐκ δ' αὐτὴν κ.τ.λ. : οὕτω φησίν, ἐπῆρεν τὸ κύμα τὴν ναῦν ὡς καὶ ὑπὲρ τὰς πέτρας αὐτὴν γενέσθαι. Schol.

587. μεταχρονίη : = μετέωρος. v.n. 300.

588. Cf. *Aen.* 5. 188, At media socios incedens nave per ipsos Hortatur Mnes-theus : nunc, nunc insurgite remis.

590. ὄσον . . . ἀπόρουσεν : 'as far as the ship would yield to the rowers, twice as far did it leap back at once' i.e. when they made a little way with the oars, the force of the waves carried them back twice as far. For ἂν with iterative secondary tenses v. Monro, *H. G.* 324.

591. ἐπεγνάμπτοντο : cf. *Il.* 13. 134, ἔγχεα δὲ πτύσσοντο θρασειῶν ἀπὸ χειρῶν : Cat. 64. 183, lentos incurvans gurgite remos.

592. ἥντε τόξα : cf. Eur. *Bacch.* 1066, κυκλοῦτο δ' ὥστε τόξον.

593. κατηρεφὲς . . . κύμα : from *Od.* 5. 367. The passage is well rendered by Way, "On-rushing, up-towering, a breaker came, overarched like a cave; But suddenly light as a roller she rode the furious wave. Forward through yawning gulfs she plunged; but caught was her prow By a whirlpool sea-rush betwixt the Clashers."

595. προπροκαταίγδην : ἄπ. λεγ. See

on 95 supr. Another new compound with προπρο- is προπροβιαζόμενοι (l. 386) on the analogy of προπροκυλινδόμενοι in Hom.

596. Πληγάσι : Ap. alone uses Πληγάδες for Συμπληγάδες, cf. 645.

597. σειόμεναι βρόμεον : 'swayed and thundered.' πεπέδητο : 'were held fast,' i.e. the Argo could make no way on account of the current (*ῥόος*, 571).

598. ἀντίσπασε : τῆς πέτρας ἀντελάβετο καὶ κατέσχε. Schol. "Then did Athene backward thrust one massy rock With her left hand, touching their bark with her right to speed her through" (Way). For ἀντισπάω 'to pull in an opposite direction' cf. Aesch. *Pr.* 337, ὀρμώμενον δὲ μηδαμῶς ἀντισπάσης. Only here c. gen. Most edd. supply νῆια δούρα as obj., 'snatched the vessel away from the rock which was holding it fast.' Such a constr. is also unique, and the use of the sing. πέτρης is a strong objection to this view. Val. Fl. makes both Hera and Pallas hold the rocks apart while the vessel passed through. For the agency of Hera cf. 4. 786 ; *Od.* 12. 71, καὶ νύ κε τὴν ἐνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας Ἄλλ' ἠρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἴησων.

599. ὥσε : we have ἔωσαν, 4. 104 ; so ἔαξε, 2. 1109, but ἄξεν, 1. 1168.

600. ὀιστῶ : imitated in *Aen.* 5. 214,

ἔμπης δ' ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα
 νωλεμές ἐμπλήξασαι ἐναντίαι. αὐτὰρ Ἀθήνη
 Οὐλυμπόνδ' ἀνόρουσεν, ὅτ' ἀσκηθεῖς ὑπάλυξαν.
 πέτραι δ' εἰς ἓνα χῶρον ἐπισχεδὸν ἀλλήλησιν
 νωλεμές ἐρρίζωθεν, ὃ δὴ καὶ μόρσιμον ἦεν 605
 ἐκ μακάρων, εὐτ' ἂν τις ἰδὼν διὰ νηὶ περήσῃ.
 οἱ δέ που ὀκρυόεντος ἀνέπνεον ἄρτι φόβοιο
 ἤερα παπταίνουτες ὁμοῦ πέλαγός τε θαλάσσης
 τῆλ' ἀναπεπτάμενον. δὴ γὰρ φάσαν ἐξ' Αἶδαο
 σῶεσθαι. Τίφης δὲ παροίτατος ἤρχετο μύθων 610
 "Ἐλπομαι αὐτῇ νηὶ τόγ' ἔμπεδον ἐξαλέασθαι
 ἡμέας· οὐδέ τις ἄλλος ἐπαίτιος, ὅσσον' Ἀθήνη,
 ἢ οἱ ἐνέπνευσεν θεῖον μένος, εὐτέ μιν Ἄργος
 γόμφοισιν συνάρασσε· θέμις δ' οὐκ ἔστιν ἀλῶναι.
 Αἰσονίδη, τύνη δὲ τεοῦ βασιλῆος ἐφετμήν, 615
 εὐτε διέκ πέτρας φυγέειν θεὸς ἡμῖν ὄπασσεν,
 μηκέτι δείδιθι τοῖον· ἐπεὶ μετόπισθεν ἀέθλους
 εὐπαλέας τελέεσθαι Ἀγηγορίδης φάτο Φινεύς."
 Ἦ ῥ' ἄμα, καὶ προτέρωσσε παραὶ Βιθυνίδα γαῖαν
 νῆα διέκ πέλαγος σεῦεν μέσον. αὐτὰρ ὁ τόνγε 620
 μελιχίους ἐπέεσσι παραβλήδην προσέειπεν·
 "Τίφην, τίη μοι ταῦτα παρηγορέεις ἀχέοντι;
 ἡμβροτον ἀασάμην τε κακὴν καὶ ἀμῆχανον ἄτην.

605. νωλεμενές Vind., unde ἔμμενές Brunck : νωχελές conl. Merkel.

606. ἰὼν Vat. unus, et conl. Wakefield. περήσῃ Hermann : περάσῃ vel περάσση codd.

622. τίη μοι L 16 : τί μοι L : τί ἡ μοι G : τί μοί τοι vulg.

Et pater ipse manu magna Portunus euntem Impulit. Illa noto citius volucricum sagitta Ad terram fugit; also in *Aeu.* 10. 246 sqq.

601. Cf. Val. Fl. 4. 691, Saxa sed extremis tamen increpuere corymbis, Parsque (nefas) deprensa iugis. For ἀφλάστοιο κόρυμβα v. n. 1. 1089.

παρέθρισαν : 'cut off as the vessel passed,' ἄπ. λεγ. We find the syncopated ἔθρισεν (θερίζω) in Aesch. *Ag.* 541.

604. ἐπισχεδόν : v. n. 490.

605. νωλεμές : 'immovably,' v. n. 554. The use of the word here after its occurrence in 602 has roused suspicions. From νωλεμενές (a corruption in Vind.) Brunck read ἔμμενές, and Merkel suggested νωχελές, but no change seems necessary.

606. ἰδών : "Nemo ante Iasonem Cyaneas interius vidit; et ipsae 'nondum ulla vis videre rates' (Val. Fl. 4. 563)" Hoelzlin. It cannot mean 'living,' as some have taken it, for this would require a present ptiple.

611. αὐτῇ νηί : 'as well as the ship,' v. n. 1. 502. de M. translates "grâce au navire."

613. Ἄργος : cf. 1. 226.

614. ἀλῶναι : 'to be caught' by the rocks.

618. εὐπαλέας : 'easy to contend with (πάλη).' The word is used only by Ap.; cf. εὐπαλέως, 4. 193. δυσπαλής is much more common.

622. Similarly Agamemnon in *Il.* 2. 110 sqq. pretends to repent of the

χρῆν γὰρ ἐφιεμένοιο καταντικρὺ Πελῖαο
 αὐτίκ' ἀνήμασθαι τόνδε στόλον, εἰ καὶ ἔμελλον 625
 νηλεῶς μελεῖστί κεδαιόμενος θανέεσθαι·
 νῦν δὲ περισσὸν δεῖμα καὶ ἀτλήτους μελεδῶνας
 ἄγκειμαι, στυγέων μὲν ἄλως κρυόεντα κέλευθα
 νηὶ διαπλώειν, στυγέων δ', ὄτ' ἐπ' ἠπίεροιο 630
 βαίνωμεν. πάντη γὰρ ἀνάρσιοι ἄνδρες ἔασιν.
 αἰεὶ δὲ στονόεσσαν ἐπ' ἡματι νύκτα φυλάσσω,
 ἐξότε τὸ πρῶτιστον ἐμὴν χάριν ἠγερέθεσθε,
 φραζόμενος τὰ ἕκαστα· σὺ δ' εὐμαρέως ἀγορεύεις
 οἶον ἤης ψυχῆς ἀλέγων ὑπερ' αὐτὰρ ἔγωγε
 εἶο μὲν οὐδ' ἠβαιὸν ἀτύζομαι· ἀμφὶ δὲ τοῖο 635
 καὶ τοῦ ὁμῶς, καὶ σεῖο, καὶ ἄλλων δεῖδι' εἵταιρων
 εἰ μὴ ἐς Ἑλλάδα γαίαν ἀπήμονας ὕμμε κομίσσω.”
 Ὡς φάτ' ἀριστῆων πειρώμενος· οἱ δ' ὁμάδησαν
 θαρσαλέοις ἐπέεσσιν. ὁ δὲ φρένας ἔνδον ἰάνθη
 κεκλομένων, καὶ ῥ' αὐτις ἐπιρρήδην μετέειπεν· 640
 “ὦ φίλοι, ὑμετέρῃ ἀρετῇ ἐνὶ θάρσος ἀέξω.
 τούνεκα νῦν οὐδ' εἴ κε διέξ' Αἶδαο βερέθρων
 στελλοίμην, ἔτι τάρβος ἀνάψομαι, εὔτε πέλεσθε
 ἔμπεδοι ἀργαλέοις ἐνὶ δείμασιν. ἀλλ' ὅτε πέτρας
 Πηληγάδας ἐξέπλωμεν, οἴομαι οὐκ ἔτ' ὀπίσσω 645

628. ἄγκειμαι conl. Wellauer: ἔγκειμαι vulg.: ἔσκεμαι Köchly.

637. ὕμμε Gr, et conl. Brunck: ἄμμε vulg.

642. βερέθρων O. Schneider.

expedition, and advises the Greeks to return home.

624. **καταντικρὺ**: ‘in defiance of’ ‘in sheer opposition to.’ In Hom. this prep. means ‘sheer down from,’ e.g. *Od.* 10. 559, *καταντικρὺ τέγεος πέσεν*.

626. **νηλεῶς . . . θανέεσθαι**: ἀντὶ τοῦ ἀνηλεῶς καὶ κατὰ μέλος κατακοπτόμενος καὶ κατατεμνόμενος (*Et. Mag.* 603, 28). *κεδαίω* = *κεδάννυμι*, a late Gr. form; Ar. also uses *κεδάωνται* (*κεδάομαι*), 4. 500.

628. **ἄγκειμαι**: ‘I have laid on me as a burden.’ ἀνατίθημι is used of heaping a thing on a person, e.g. *Il.* 22. 100, *Πουλυδάμας μοι πρῶτος ἐλεγχεῖν ἀναθήσει*, and so ἄγκειμαι is here used as the passive. For the acc. cf. Eur. *Supp.* 717, *ἐπικείμενον κἄρα κυνέας*: Ar. *Pax* 542, *κυάθους προσκείμεναι*.

631. ‘as each day endeth, I watch in

anguish through the night’; cf. *Od.* 22. 195, *νύκτα φυλάξεις*.

634. **ἤης**: ‘thine own,’ v.n. 1. 1113.

635. **εἶο**: ἀντὶ ἔμαντοῦ. Schol. We find εἶο in its ordinary sense as 3 sing. refl. in 4. 460; v.n. 1. 362. **ἀμφὶ τοῖο καὶ τοῦ**: ‘for this man and for that’; cf. *Hdt.* 4. 68, *ἐπιώκηκε θεὸς καὶ θεὸς*: Dem. 21. 141, *τὰ καὶ τὰ πεπονθῶς*.

640. **ἐπιρρήδην**: φανερώτερον, παρησιαστικώτερον, οἶονεὶ ἀναφανδόν. Schol.

642. **βερέθρων**: Ion. for *βαράθρων* ‘chasms,’ cf. *Il.* 8. 14, *τῆλε μάλ' ἤχι βάθιστον ὑπὸ χθονός ἐστι βερέθρων*: Plat. *Phaed.* 112.

643. **τάρβος ἀνάψομαι**: ‘shall I let fear get hold of me,’ *lit.* ‘attach to myself fear.’

645. **Πηληγάδας**: v.n. 596.

ἔσσεσθαι τοιόνδ' ἕτερον φόβον, εἰ ἑτέον γε φραδμοσύνη Φινῆος ἐπισπόμενοι νεόμεσθα.”

Ἦς φάτο, καὶ τοίων μὲν ἐλώφεον αὐτίκα μύθων,
εἰρεσίῃ δ' ἀλίσστον ἔχον ἰόνον· αἴψα δὲ τοίγε
Ῥήβαν ὠκυρόην ποταμὸν σκόπελόν τε Κολώνης, 650
ἄκρην δ' οὐ μετὰ δηθὰ παρεξενέοντο Μέλαιναν,
τῇ δ' ἄρ' ἐπὶ προχοᾷς Φυλληίδας, ἔνθα πάροιθεν
Διψακὸς υἱ' Ἀθάμαντος ἐοῖς ὑπέδεκτο δόμοισιν,
ὀππόθ' ἄμα κριῶ φεῦγεν πόλιν Ὀρχομενοῖο·
τίκτε δέ μιν νύμφη λειμωνιάς· οὐδέ οἱ ὕβρις 655
ἦνδανεν, ἀλλ' ἐθελημὸς ἐφ' ὕδασι πατρὸς ἐοῖο
μητέρι συνναίεσκεν ἐπάκτια πώεα φέρβων.
τοῦ μὲν θ' ἱερὸν αἴψα, καὶ εὐρείας ποταμοῖο
ἠόννας πεδίου τε, βαθυρρείοντά τε Κάλπην
δερκόμενοι παράμειβον, ὁμῶς δ' ἐπὶ ἡματι νύκτα 660
νήνεμον ἀκαμάτησιν ἐπερρώοντ' ἐλάτησιν.
οἶον δὲ πλαδῶσαν ἐπισχίζοντες ἄρουραν
ἐργατῖναι μογέουσι βόες, περὶ δ' ἄσπετος ἰδρῶς

652. Ψιλληίδας conl. Brunck.

654. φεῦγε πόλιν L: φεῦγε πόλιν Pariss. duo.

659. Κάλπην Vind., Vrat.: Κάλπιν L, G, vulg.

647. ἐπισπόμενοι: cf. 327.

650. Ῥήβαν: v.n. 349. Κολώνης: ζικρα οὕτω καλουμένη περὶ τὸν Δύκον ποταμόν· μέμνηται αὐτῆς Νύμφης ὃ Ἡρακλεώτης ἐν τῷ περὶ Ἡρακλείας. Schol.

651. παρεξενέοντο: the comp. παρεκνέομαι is peculiar to Ap., cf. 941, 1243.

Μέλαιναν: v.n. 349.

652. τῇ . . . ἐπί: 'after passing this,' cf. 357.

Φυλληίδας: Φύλλις ποταμὸς Βιθυνίας. Schol.

653. υἱ' Ἀθάμαντος: i.e. Phrixus. According to the legend, Athamas married Nephele by the command of Hera, and she bore him Phrixus and Helle. He was, however, really enamoured of the mortal Ino, by whom he begat Melicertes. Nephele, in her jealousy, returned to the gods and tried to compass the ruin of Athamas. When famine broke out in the land, Ino bribed the messengers to Delphi to bring back an oracle that Phrixus must be sacrificed. Nephele rescued Phrixus and Helle, and sent them to Colchis on the ram with the golden fleece.

654. Ὀρχομενοῖο: cf. Müller, *Orcho-menos* p. 161.

655. νύμφη λειμωνιάς: 'meadow-nymph,' cf. Soph. *Ph.* 1454, νύμφαι τ' ἐνυδροὶ λειμωνιάδες: *Il.* 20. 8, νυμφῶων, αἶ . . . νέμονται . . . πίσεια ποιήεντα.

656. πατρός: the river Phyllis.

659. Κάλπην: the Calpe (or Calpas, Strab. 465, 20) was a river of Bithynia. There was also a port of Calpe, midway between Byzantium and Heraclea, which Xenophon mentions on the retreat (*Anab.* 6. 4).

660. ὁμῶς κ.τ.λ.: cf. *Od.* 10. 28, ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ.

661. ἐπερρώοντ' ἐλάτησιν: 'worked hard at the oars'; cf. *Od.* 20. 107, μύλαις δῶδεκα πᾶσαι ἐπερρώοντο γυναῖκες. We have this verb also in 677, and in 1. 385, and the simple ῥώομαι (cf. *rw*) in 4. 942.

662. πλαδῶσαν: ἐνυγρον ἔτι οὖσαν. Schol. πεπλαθηκῶς· σεσηπῶς, ὑγρανθεῖς. Hesych. The word is prosaic, and is often used by Hippocrates of flaccid or flabby flesh. Cf. *πλαδαρός*, 3. 1398.

εἴβεται ἐκ λαγόνων τε καὶ αὐχένος· ὄμματα δέ σφιν
 λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ· αὐτὰρ ἀντμῆ 665
 ἀυαλή στομάτων ἄμοτον βρέμει· οἱ δ' ἐνὶ γαίῃ
 χηλὰς σκηρίπτοντε πανημέριοι πονέονται.
 τοῖς ἴκελοι ἥρωες ὑπέξ ἄλως εἴλκον ἐρετμά.
 Ἦμος δ' οὐτ' ἄρ πω φάος ἄμβροτον, οὐτ' ἔτι λίην 670
 ὀρφναίῃ πέλεται, λεπτόν δ' ἐπιδέδρομε νυκτὶ
 φέγγος, ὄτ' ἀμφιλύκην μιν ἀνεγρόμενοι καλέουσιν,
 τῆμος ἐρημαίης νήσου λιμέν' εἰσελάσαντες
 Θυνιαδος, καμάτῳ πολυπήμονι βαῖνον ἔραζε.
 τοῖσι δὲ Λητοῦς υἱός, ἀνερχόμενος Λυκίηθεν 675
 τῆλ' ἐπ' ἀπίερα δῆμον Ὑπερβορέων ἀνθρώπων,
 ἐξεφάνη· χρύσειοι δὲ παρεϊάων ἐκάτερθεν
 πλοχομοὶ βοτρυνέυτες ἐπερρώντο κιόντι·
 λαῖη δ' ἀργύρεον νῶμα βιόν, ἀμφὶ δὲ νῶτοις
 ἰοδόκη τετάνυστο κατωμαδόν· ἠ δ' ὑπὸ ποσσὶν 680
 σείετο νῆσος ὄλη, κλύζεν δ' ἐπὶ κύματα χέρσῳ.
 τοὺς δ' ἔλε θάμβος ἰδόντας ἀμήχανον· οὐδέ τις ἔτλη
 ἀντίον ἀγάσασθαι ἐς ὄμματα καλὰ θεοῖο.

674. Λιβύηθεν Pariss., Brunck.

682. ἀγάσασθαι Pariss. duo : ἀγάσασθαι L : ἀγάσασθαι vulg.

665. παραστρωφῶνται : this verb is ἀπ. λεγ. ; cf. Nic. *Th.* 758, *παρέστραπται δὲ καὶ ὄσσε.*

666. ἀντμῆ . . . βρέμει : 'the dry breath comes in loud gasps from their mouths.' For ἄμοτον v.n. I. 513.

668. ὑπέξ : 'under and out' of the water.

670. ὀρφναίη : this absolute use for ὀρφναίη νύξ is only found here. ἐπιδέδρομε : 'overspreads,' cf. I. 645.

671. ἀμφιλύκην : cf. *Il.* 7. 433, ἦμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκην νύξ, with Leaf's note. ἀμφι- denotes 'half' light, cf. twilight, Zwielicht. For the vague μιν v.n. I. 941.

672. νήσου . . . Θυνιαδος : v.n. 350.

674. Λυκίηθεν : cf. I. 309. Jebb, on Soph. *Phil.* 1461, suggests that the name of the country Lycia was derived from the cult of Apollo Λυκίος 'the god of light' ; so too the epithet *Λυκηγενής* applied to Apollo in *Il.* 4. 101 may mean 'born of, or in, light.'

675. Ὑπερβορέων : not mentioned in Hom., but in the poems of the Epigoni

and Hesiod (*Hdt.* 4. 32). They dwell beyond the northern blast, favoured by the Sun-god, in blissful serenity in a fruitful land ; cf. Pind. *P.* 10. 56 sqq. The worship of Apollo was by some derived from them. The oracle of Delphi was founded by them (Paus. 10. 5. 4), and Leto came from the Hyperboreans to Delos (*Hdt.* 4. 33, Paus. 1. 18. 4) ; so too Diodorus (2. 47) says that they worshipped Apollo more zealously than any other people, being all, as it were, priests of Apollo.

677. βοτρυνέυτες : properly used of clustering grapes, cf. *Anth.* *P.* 5. 287, *βότρυν χαίτης* : Milton, *P. L.* IV. 301, 'hyacinthine locks Round from his parted forelock manly hung Clustering.' ἐπερρώντο : 'floated,' v. n. 661. Cf. *Il.* 1. 529, ἀμβρόσια δ' ἔρα χαιῖται ἐπερρώσαντο ἄνακτος Κροτῶς ἀπ' ἀθανάτοιο.

679. κατωμαδόν : 'hanging from his shoulder.'

680. σείετο : cf. *Il.* 13. 18, τρέμε δ' οὔρεα μακρὰ καὶ ὕλη Ποσσὶν ὑπ' ἀθανάτοιο Ποσειδάωνος ἰόντος. See also on 3. 1218.

- στὰν δὲ κάτω νεύσαντες ἐπὶ χθονός· αὐτὰρ ὁ τηλοῦ
βῆ ῥ' ἴμεναι πόντονδε δι' ἠέρος· ὄψε δὲ τοῖον
'Ορφεὺς ἔκφατο μῦθον ἀριστήεσσι πιφαύσκων· 685
“Εἰ δ' ἄγε δὴ νῆσον μὲν Ἐωίου Ἀπόλλωνος
τῆνδ' ἱερὴν κλείωμεν, ἐπεὶ πάντεσσι φαάνθη
ἠῶος μετιών· τὰ δὲ ῥέξομεν οἶα πάρεστιν,
βωμὸν ἀναστήσαντες ἐπάκτιον· εἰ δ' ἂν ὀπίσσω
γαίαν ἐς Αἰμονίην ἀσκηθέα νόστον ὀπάσση, 690
δὴ τότε οἱ κεραῶν ἐπὶ μηρία θήσομεν αἰγῶν.
νῦν δ' αὐτῶς κνίσση λοιβῆσί τε μελίξασθαι
κέκλωμαι. ἀλλ' ἴληθι ἀναξ, ἴληθι φαανθείς.”
Ὡς ἄρ' ἔφη· καὶ τοὶ μὲν ἄφαρ βωμὸν τετύκοντο
χερμάσιν· οἱ δ' ἀνὰ νῆσον ἐδίνεον, ἕξερέοντες 695
εἰ κέ τιν' ἦ κεμάδων, ἦ ἀγροτέρων ἐσίδοιεν
αἰγῶν, οἶα τε πολλὰ βαθείη βόσκεται ὕλη.
τοῖσι δὲ Λητοῖδης ἄγρην πόρεν· ἐκ δὲ νυ πάντων
εὐαγέως ἱερῶ ἀνὰ διπλόα μηρία βωμῶ
καῖον, ἐπικλείοντες Ἐωίου Ἀπόλλωνα. 700
ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐστήσαντο,
καλὸν Ἴηπαιήον· Ἴηπαιήονα Φοῖβον

683. νεύοντες conl. Brunck.

686. Ἐωίου Wellauer: Ἐφού vulg.

691. θύσομεν G, vulg.

686. Ἐωίου: Ἡρόδωρος οὖν φησιν Ἐφῶν Ἀπόλλωνα προσαγορεύεσθαι καὶ βωμὸν αὐτοῦ εἶναι ἐν τῇ νήσῳ, οὐ καθὼς ὄρθρου ἐφάνη αὐτοῖς, ἀλλὰ καθὼς οἱ Ἀργοναῦται ὄρθρου εἰς αὐτὴν κατέπλευσαν. Schol. Ἐώιος for ἔφος is only found in Ap., cf. 700. The Homeric form is ἠοῖος; v. n. 4. 841.

690. Αἰμονίην: v. n. 504.

692. αὐτῶς: sic (ut possunt).

693. κέκλωμαι: v. n. 1. 716. Ἰληθι: 'be gracious,' cf. *Od.* 3. 380. Ap. also uses ἴλαθι (4. 1014), and ἴλατε (4. 984), which represent the regular formation from the stem ἴλα, and are found in Callimachus (e.g. *Cer.* 139). We also find ἰλάεσθαι (2. 847), ἰλάσκονται (1. 1139), ἰλήκοις (2. 708).

695. χερμάσιν: λίθοις μικροῖς. Schol. L. and S. wrongly explain 'large blocks of stone,' as χερμάς, like the Homeric χερμάδιον, means strictly a stone that can be grasped by the hand, cf. *Il.* 16. 735,

πέτρος . . . τὸν οἱ περὶ χεῖρ ἐκάλυπεν. For a similar altar v. 1170 *infr.* ἐδίνεον: *versabantur*; cf. *Od.* 9. 153, ἐδινομέσθα κατ' αὐτὴν (νῆσον).

696. κεμάδων: κεμάς· ἡ νέα ἔλαφος. Schol.: cf. *Il.* 10. 361: *Et. Mag.* 503, 7, διαφορὰν δὲ φασιν εἶναι κεμάδος καὶ νεβροῦ. κεμάδα γὰρ εἶναι τὴν ἐπικκοιμωμένην τῷ σπηλαίῳ· νεβρὸν δὲ τὸν μείζονα καὶ ἐπὶ βορᾶν νεμόμενον. Ap. uses the word again in 3. 879, 4. 12.

698. ἄγρην πόρεν: *Od.* 9. 158, αἰψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

699. διπλόα μηρία: i.e. thigh-bones wrapped in a double layer of fat, διπλαξ δημός (*Il.* 23. 243); cf. 1. 434. The Schol. suggests another explanation, ὅτι δύο εἰσίν. For the difference between the forms μηροί, μῆρα, and μηρία, see M. and R. on *Od.* 3. 456.

702. Ἴηπαιήονα: cf. h. Hom. *Ap.* 272, ἀλλ' ἀκέον προσάγοιεν Ἴηπαίηονι δῶρα. Apollo was invoked with the cry

μελλόμενοι· σὺν δέ σφιν εὐς πάις Οἰάγροιο
 Βιστονίη φόρμιγγι λιγείης ἤρχεν αἰοιδῆς·
 ὡς ποτε πετραίη ὑπὸ δειράδι Παρνησσοῖο
 Δελφύνην τόξοισι πελώριον ἐξενάριξεν,
 705
 κούρος ἔων ἔτι γυμνός, ἔτι πλοκάμοισι γεγηθώς.
 ἰλήκοις· αἰεὶ τοι, ἄναξ, ἄτμητοι ἔθειραι,
 αἰὲν ἀδήλητοι· τὼς γὰρ θέμις. οἰόθι δ' αὐτῇ
 710
 Λητῷ Κοιογένεια φίλαις ἐν χερσὶν ἀφάσσει.
 πολλὰ δὲ Κωρύκiai νύμφαι, Πλείστοιο θύγατραι,
 θαρσύνεσκον ἔπεσσω, Ἴηιε κεκληγυῖαι·
 ἔνθεν δὴ τότε καλὸν ἐφύμνιον ἔπλετο Φοῖβω.
 Αὐτὰρ ἐπειδὴ τόνγε χορείη μέλψαν αἰοιδῆ,
 715
 λοιβαῖς εὐαγέεσσιν ἐπώμοσαν, ἧ μὲν ἀρήξειν
 ἀλλήλοισι εἰσαιὲν ὁμοφροσύνησι νόοιο,
 ἀπτόμενοι θυέων· καὶ τ' εἰσέτι νῦν γε τέτυκται
 κείσ' Ὀμονοίης ἱρὸν ἐύφρονος, ὃ ῥ' ἐκάμοντο
 αὐτοὶ κυδίστην τότε δαίμονα πορσαίνοντες.

704. καλῆς ἐξῆρχεν (ἐξῆρξεν) αἰοιδῆς Tzetz. ad Lycophr. 417.

706. Δελφίνην G, Pariss., Vatt. tres.

707. ἔτι τυννός O. Schneider.

718. ἱρὸν Brunck: ἱερὸν codd. ἔμφρονος G.

ἰὴ παιῶν or ἰὼ παιῶν, 'Praise to the Healer'; cf. Call. *Ap.* 21, Soph. *Tr.* 221, O. T. 154 (ἰήσιος). Aristoph. has ἰηπαιωνίζω, *Eg.* 408. καλὸν is probably an adv. as in *Il.* 1. 473, καλὸν αἰείδοντες παιήονα.

703. πάις Οἰάγροιο: Orpheus, cf. 1. 25.

704. Βιστονίη: v.n. 1. 34.

706. Δελφύνην: the dragon guarding the shrine at Delphi, slain by Apollo. It is doubtful whether the nom. is Δελφύνης or Δελφύνη. Callimachus makes it fem. (*fr.* 364), and also Dion. P. (442). If it is feminine in our passage, πελώριος must be of two terminations as in Hes. *Th.* 179. The dragon was usually called Python.

707. γυμνός: probably 'beardless,' a meaning only found here; cf. Hesych. γυμνή· ἄνηβος, Lat. *investis*. Others explain it literally as 'naked.' Schneider suggested τυννός, *infans*.

708. ἄτμητοι: cf. Φοῖβος ἀκερσεκόμησ *Il.* 20. 39. Ennius has 'crinitus Apollo' (*Fab.* 247, Mueller).

710. Κοιογένεια: Leto was the daughter of the Titan Coeus, cf. Hes. *Th.* 404. ἀφάσσει: 'strokes,' 'fondles.'

711. Κωρύκiai: Κωρύκιον ἄντρον ἐν Παρνασσῷ. Schol.; cf. Sandys on Eur. *Bacch.* 559. Πλείστοιο: ποταμός Δελφίδος. Schol.

712. θαρσύνεσκον: cheered him on in his struggle with the dragon; cf. Varro *Atac. fr.* 5, Te nunc Coryciae tendentem spicula nymphae Hortantes 'O Phoebe' et 'ieie' conclamarunt.

713. 'and thence this fair refrain in honour of Phoebus had its birth'; cf. Call. *Ap.* 96, ἰη, ἰη Παιήον; ἀκούομεν, οὐνεκα τοῦτο Δελφός τοι πρώτιστον ἐφύμνιον εὔρετο λαός.

714. μέλψαν: μέλπω included both song and dance, e.g. *Il.* 1. 471.

715. λοιβαῖς εὐαγέεσσιν: 'with holy libations'; dat. of attendant circumstances.

717. ἀπτόμενοι θυέων: cf. Aesch. *Th.* 44, θιγγάνοντες χερσὶ ταυρείου φόνου; *Aen.* 12. 201, Tango aras, medios ignes et numina testor.

718. κείσε: = ἐκεῖ. Ὀμονοίης ἱρὸν: Dio Cass. (49. 18) uses Ὀμονοεῖον = *templum Concordiae*.

719. πορσαίνοντες: τιμῶντες. Schol., cf. 3. 1124, 4. 897.

Ἦμος δὲ τρίτατον φάος ἤλυθε, δὴ τότε ἔπειτα 720
 ἀκραεὶ ζεφύρῳ νῆσον λίπον αἰπήεσσαν.
 ἔνθεν δ' ἀντιπέρην ποταμοῦ στόμα Σαγγαρίοιο
 καὶ Μαριανδυνῶν ἀνδρῶν ἐριθηλέα γαίαν
 ἠδὲ Λύκοιο ρέεθρα καὶ Ἀνθεμοεισίδα λίμνην
 δερκόμενοι παράμειβον· ὑπὸ πνοιῇ δὲ κάλως 725
 ὄπλα τε νῆια πάντα τινάσσετο νισσομένοισιν.
 ἠῶθεν δ' ἀνέμοιο διὰ κνέφας εὐνηθέντος
 ἀσπασίως ἀκρης Ἀχερουσιίδος ὄρμον ἴκοντο.
 ἦ μὲν τε κρημνοῖσιν ἀνίσχεται ἠλιβάτοισιν,
 εἰς ἄλα δερκομένη Βιθυνίδα· τῇ δ' ὑπὸ πέτραι 730
 λισσάδες ἐρρίζωνται ἀλίβροχοι· ἀμφὶ δὲ τῆσιν
 κῦμα κυλινδόμενον μεγάλα βρέμει· αὐτὰρ ὑπερθεν
 ἀμφιλαφεῖς πλατάνιστοι ἐπ' ἀκροτάτῃ πεφύασιν.
 ἐκ δ' αὐτῆς εἴσω κατακέκλιται ἠπειρόνδε
 κοίλη ὑπαιθα νάπη, ἵνα τε σπέος ἔστ' Ἀίδαο 735
 ὕλη καὶ πέτρησιν ἐπηρεφές, ἔνθεν αὐτμῇ
 πηγυλῖς, ὀκρυνόντος ἀναπνείουσα μυχοῖο
 συνεχές, ἀργινόεσσαν αἰεὶ περιτέτροφε πάχυνη,

721. ἀκραεὶ G.

725. κάλως vulg.: κάλως L, G.

730. κεκλιμένη Pariss. duo, Brunck.

721. ἀκραεὶ ζεφύρῳ: cf. *Od.* 2. 421, ἀκραῆ Ζέφυρον, where M. and R. explain ἀκραῆ 'a wind that sets exactly in the right quarter'; Hesych. ἀκραῆ: ἀκρως πνέοντα, οὔτε σφοδρῶς, οὔτε ἐλλειπόντως.

722. ἀντιπέρην: v.n. 177. Σαγγαρίοιο: a large river flowing from Phrygia through Bithynia into the Euxine; cf. *Il.* 3. 187, *Ov. P.* 4. 10. 47 (where it is called Sagaris).

723. Μαριανδυνῶν: v.n. 352. ἐριθηλέα: *Il.* 5. 90, ἀλωῶν ἐριθηλέων, (θάλλω).

724. Λύκοιο: a river in Bithynia bearing the same name as the king of the Mariandyni (v. 752); cf. *Xen. An.* 6. 2. 3.

Ἀνθεμοεισίδα: the Schol. says that the name of this marsh was derived from the daughter of king Lycus.

725. κάλως: the ropes of the sail (v.n. I. 1276); ὄπλα is a general term for the tackle.

728. ἀκρης Ἀχερουσιίδος: through this headland the Acheron discharged itself into the sea; v. 355.

729. ἠλιβάτοισιν: v.n. I. 739.

731. λισσάδες: v.n. 382. ἀλίβροχοι: = ἀλίκλυστοι, ἔπ. λεγ.

733. ἀμφιλαφεῖς: 'wide-spreading.' This epithet is applied to the plane-tree in *Plat. Phaedr.* 230B, πλάτανος . . . ἀμφιλαφῆς τε καὶ ὕψηλῆ. For other uses v. 4. 983, 1306. πεφύασιν: cf. *Od.* 7. 128, παντοῖαι πεφύασιν ἐπηετανὸν γανόωσαι.

734. 'and from this headland, and away from the base of it, a hollow glen runs sloping inward from the coast.' ὑπαιθα is difficult: I take it in the Homeric sense 'from under.' One of the explanations given by the Schol. is ἐκ πλαγίου, and, apparently on the strength of this, *Lehrs* translates 'cava ex obliquo convallis'; de M., 'à l'intérieur, tournée vers le continent, se creuse obliquement une vallée où est l'autre d'Adès.'

735. σπέος Ἀίδαο: *Virg.* imitates this passage in describing the cave of Avernus, *Aen.* 6. 237.

736. ἐπηρεφές: v.n. I. 1121.

738. περιτέτροφε: 'maketh the hoar-

ἢ τε μεσημβριόωντος ἰαίνεται ἡελίοιο.
 σιγῇ δ' οὐποτε τήνγε κατὰ βλοσυρῆν ἔχει ἄκρην, 740
 ἀλλ' ἄμυδις πόντιό θ' ὑπὸ στένει ἠχήμενος,
 φύλλων τε πνοιῆσι τινασσομένων μυχίησιν.
 ἔνθα δὲ καὶ προχοαὶ ποταμοῦ Ἀχέροντος ἔασιν,
 ὅς τε δι᾽ ἄκρης ἀνερεύγεται εἰς ἄλα βάλλων
 ἠέων· κοίλη δὲ φάραγξ κατάγει μιν ἄνωθεν. 745
 τὸν μὲν ἐν ὄψιγόνοισι Σωωναύτην ὀνόμηναν
 Νισαῖοι Μεγαρήες, ὅτε νάσσεσθαι ἔμελλον
 γῆν Μαρνανδυνῶν. δὴ γάρ σφεας ἐξεσάωσεν
 αὐτῆσιν νήεσσι, κακῇ χρίμψαντας ἀέλλῃ.
 τῇ ῥ' οἴγ' αὐτίκα νηὶ δι᾽ Ἀχερουσίδος ἄκρης 750
 εἰσωποὶ ἀνέμοιο νέον λήγοντος ἔκελσαν.

Οὐδ' ἄρα δηθὰ Λύκον, κείνης πρόμον ἠπείριοιο,
 καὶ Μαρνανδυνοὺς λάθον ἀνέρας ὄρμισθέντες
 αὐθένται Ἀμύκοιο κατὰ κλέος, ὃ πρὶν ἄκουον·

745. ἠέων Vatt. duo, Pariss. : ἠοίην vulg. : Ἰοίην Merkel.

747. ὅτ' ἐνάσσεσθαι . . . γῆ Spitzner.

753. ὄρμισθέντες Segaar : ὄρμηθέντες codd.

frost congeal about it.' In Hom. the passive is used, e.g. *Od.* 14. 477, σακέεσσι περιτρέφετο κρύσταλλος. For the quantity of *συνεχές* v. n. 1. 1271.

740. βλοσυρῆν : 'bluff.' In Hom. only used of the 'grim' appearance of human beings. Curtius connects it with βλάστη, βλωθρός, so that the primary meaning would be 'big,' 'burly.'

742. πνοιῆσι μυχίησιν : the breezes from the recesses of the chasm of Hades.

744. δι᾽ : 'through and out of.'

745. ἠέων : 'the eastern sea,' i.e. the Pontus. Though this reading is defended by the schol., εἰς τὴν πρὸς ἀνατολὰς θάλασσαν, Merkel would read either Ἰοίην, as the name of the gulf into which the Acheron discharges, or Ἰοίην (v. 4. 289).

746. Σωωναύτην : 'Saviour of sailors,' ἄπ. λεγ. Pliny, *N.H.* 6. 1, also calls the Acheron 'Sonantes.'

747. Νισαῖοι Μεγαρήες : Nisaea was the port of Megara; cf. Theocr. 12. 27, Νισαῖοι Μεγαρήες ἀριστέυοντες ἐρετμοῖς. The epithet is added to distinguish the Megarians from their colonists in Hyblaean Megara in Sicily (Thuc. 6. 4). The Megarians, along with the Tanagraeans from Boeotia, founded

Heraclea Pontica on the coasts of the Mariandyni (Paus. 5. 26. 6). Sailing thither the colonists were caught in a storm and took refuge in the Acheron.

749. αὐτῆσιν : v. n. 1. 502.

750. 'thither the sailors ran straight in with their vessel through the Acherusian promontory.' The meaning and derivation of εἰσωποὶ in *Il.* 15. 653, εἰσωποὶ δ' ἐγένοντο νεῶν, are quite uncertain (v. Leaf). In our passage the meaning seems to be 'straight forward.' The Schol. explains: ἐναντίοι, ἐσώτεροι γενόμενοι. If the meaning in *Il.* 1. c. is that they had the ships before their faces, i.e. got behind them, the meaning here may be that they ran in behind the promontory. Way translates, "Through the gorge of the cape Acherusian ran the heroes their prow, And seaward-facing abode."

753. ὄρμισθέντες : this correction is necessary as ὄρμηθέντες cannot mean *advecti*. The corruption was due to 537 supr.

754. αὐθένται : οἱ φονευταί. Schol. ; cf. *Hdt.* 1. 117. Soph. uses the form αὐτοέντης, *O.T.* 107. For the termination -ετης cf. Hesych. *συνέντης*· *συνεργός*.

- ἀλλὰ καὶ ἄρθμον ἔθεντο μετὰ σφίσι τοῖο ἔκhti. 755
 αὐτὸν δ' ὥστε θεὸν Πολυδεύκεα δεξιόωντο
 πάντοθεν ἀγρόμενοι· ἐπεὶ ἦ μάλα τοίγ' ἐπὶ δηρὸν
 ἀντιβίην Βέβρυξιν ὑπερφιάλοις πολέμιζον.
 καὶ δὴ πασσυδίῃ μεγάρων ἔντοσθε Λύκοιο
 κείν' ἡμαρ φιλότητι, μετὰ πτολίεθρον ἰόντες, 760
 δαίτην ἀμφίεπον, τέρποντό τε θυμὸν ἔπεσσω.
 Αἰσονίδης μὲν οἱ γενεὴν καὶ οὖνομ' ἐκάστου
 σφωιτέρων μυθειῖθ' ἐτάρων, Πελίαό τ' ἐφετμάς,
 ἦδ' ὡς Λημνιάδεσσω ἐπεξεινούντο γυναιξίν,
 ὅσσα τε Κύζικον ἀμφὶ Δολιουίην ἐτελεσσαν· 765
 Μυσίδα δ' ὡς ἀφίκοντο Κίον θ', ὅθι κάλλιπον ἦρω
 Ἑρακλέην ἀέκοντι νόω, Γλαύκοιο τε βάξιν
 πέφραδε, καὶ Βέβρυκας ὅπως Ἄμυκόν τ' ἐδάϊξαν,
 καὶ Φυνῆος ἔειπε θεοπροπίας τε δύνη τε,
 ἦδ' ὡς Κυανέας πέτρας φύγον, ὡς τ' ἀβόλησαν 770
 Λητοῖδῃ κατὰ νῆσον. ὁ δ' ἐξείης ἐνέποντος
 θέλγετ' ἀκουῆ θυμόν· ἄχος δ' ἔλεν Ἑρακλῆι
 λειπομένω, καὶ τοῖον ἔπος πάντεσσι μετηῦδα·
 “ᾧ φίλοι, οἶον φωτὸς ἀποπλαγχθέντες ἀρωγῆς
 πείρετ' ἐς Αἰήτην τόσσον πλόον. εὖ γὰρ ἐγὼ μιν 775
 Δασκύλον ἐν μεγάροισι καταυτόθι πατρὸς ἐμοῖο
 οἶδ' ἐσιδών, ὅτε δεῦρο δι' Ἀσίδος ἠπειροῖο
 πεζὸς ἔβη ζωστήρα φιλοπτολέμοιο κομίζων
 Ἴππολύτης· ἐμὲ δ' εὖρε νέον χροάοντα ἰούλους.

766. Μυσίδα τ' L.

776. ἐμοῖο Pariss. quatt.: ἐοῖο (μ al. man. supr. scr.) L: ἐμείο G, vulg.: ἐοῖο Brugmann.

779. χροάοντα ἰούλους Vatt. duo, Pariss. duo: χροάοντας ἰούλους vulg.: χροάοντος ἰούλου Hermann: χροάοντα παρειάς Et. Mag. 813, 11.

755. ἀρθμὸν ἔθεντο: 'they established friendship'; cf. Call. fr. 199, ἀρθμὸν δ' ἀμφοτέρους καὶ φιλήν ἔταμον: h. Hom. Merc. 524.

758. ὑπερφιάλοις: v.n. I. 1334.

763. σφωιτέρων: v.n. I. 643.

765. Κύζικον: the city. The Schol. wrongly says, τὸν βασιλέα φησίν, οὐ τὴν πόλιν. Κίον: v.n. I. 1177.

767. Γλαύκοιο βάξιν: v. I. 1315.

770. ἀβόλησαν: for ἀβολέω = ἀντιβολέω 'meet' cf. 3. 1145, Call. fr. 455, ἀβάλε (= utinam) μηδ' ἀβόλησαν.

772. Ἑρακλῆι: for the unusual causal

dative cf. I. 449. Hom. has the gen., e.g. Il. 8. 124, Ἑκτορα δ' αἰνὸν ἔχος πύκασε φρένας ἠνιόχοιο.

775. πείρετε: v.n. 326.

778. ζωστήρα . . . Ἴππολύτης: the queen of the Amazons had received the girdle from Ares, and when the daughter of Eurystheus coveted it, Heracles was sent in quest of it. In 966 sqq. we are told how he won it; cf. also Eur. H. F. 407, Diod. 4. 16, Hdt. 4. 9, 10.

779. χροάοντα: cf. 43 supr., I. 672 n.; Aen. 8. 160, tum mihi prima genas vestibat flore iuventa. This use of χροάω

ἔνθα δ' ἐπὶ Πριόλαο κασιγνήτοιο θανόντος 780
 ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν, ὄντινα λαὸς
 οἰκτίστοις ἐλέγοισιν ὀδύρεται ἐξέτι κείνου,
 ἀθλεύων Τιτὴν ἀπεκαίνυτο πυγμαχέοντα
 καρτερόν, ὃς πάντεσσι μετέπρεπεν ἠιθέοισιν
 εἶδος τ' ἠδὲ βίην· χαμάδις δέ οἱ ἤλασ' ὀδόντας. 785
 αὐτὰρ ὁμοῦ Μυσοῖσιν ἐμῶ ὑπὸ πατρὶ δάμασσεν
 καὶ Φρύγας, οἱ ναίουσιν ὁμῶλακας ἡμῖν ἀρούρας,
 φῦλά τε Βιθυνῶν αὐτῇ κτεατίσσατο γαίῃ,
 ἔστ' ἐπὶ Ῥηβαίου προχοῶς σκόπελόν τε Κολώνης·
 Παφλαγόνες τ' ἐπὶ τοῖς Πελοπήιοι εἴκαθον αὐτως, 790
 ὄσσοις Βιλλαίοιο μέλαν περιάγνυται ὕδωρ.
 ἀλλὰ με νῦν Βέβρυκες ὑπερβασίῃ τ' Ἀμύκοιο
 τηλόθι ναιετάοντος, ἐνόσφισαν, Ἡρακλῆος,
 δὴν ἀποτεμνόμενοι γαίης ἄλις, ὄφρ' ἐβάλοντο
 οὖρα βαθυρρείοντος ὑφ' εἰαμεναῖς Ὑπίοιο. 795
 ἔμπης δ' ἐξ ὑμέων ἔδοσαν τίσιν· οὐδέ ἔφημι
 ἡματι τῶδ' ἀέκητι θεῶν ἐπελάσσαι ἄρηα,
 Τυνδαρίδην Βέβρυξιν, ὅτ' ἀνέρα κείνον ἔπεφνεν.
 τῶ νῦν ἦντιν' ἐγὼ τίσαι χάριν ἄρκιός εἰμι,

787. Μύγδοις v. l. pro καὶ Φρύγας in schol.

795. ἐφ' O. Schneider.

796. οὐδέ σε φημί et v. 798 Τυνδαρίδην . . . ἔπεφνες vulg.

798. ἔπεφνες L.

is imitated in Opp. *Cyn.* 4. 347, παῖδες ἐπὶ χροάοντες ἰούλους.

780. ἐπὶ . . . θανόντος: 'at the time of the death of.'

782. ἐλέγοισιν: θρήνοις· τὰ γὰρ ἐλεγεία ἐπὶ ἐπιτυμβίους ἐχρῶντο οἱ παλαιοί. Schol. The word was not used earlier than the fifth century, and was generally derived from ἔξ ἐ λέγειν 'to cry woe! woe!' Eur. *J. T.* 146.

783. ἀθλεύων: i. e. at the funeral games, cf. I. 1304.

Τιτὴν: οἱ μὲν φασὶ Διὸς παῖδα, ἓνα τῶν Ἰδαίων Δακτύλων (I. 1126), οἱ δὲ τὸν πρεσβύτατον τῶν Μαρνανδυνῶν παίδων. ὁ δὲ Μαρνανδυνὸς Φινέως ἢ Φρίξου ἢ Κιμμερίου λέγεται παῖς εἶναι. Schol.

787. ὁμῶλακας: v. n. 396.

788. αὐτῇ: v. n. I. 502.

789. Ῥηβαίου . . . Κολώνης: v. 650.

790. ἐπὶ τοῖς: 'after them.' Πελοπήιοι: v. n. 358. αὐτως: 'in like fashion'; others explain 'without resistance,' *ultra*.

791. Βιλλαίοιο: a river of Bithynia, mod. Filyás.

περιάγνυται: 'encompasses in its winding course.'

793. 'have despoiled me, while H. was far off, gradually cutting away large slices of my kingdom.'

795. οὖρα: 'boundary-stones' (= ὄροι). In Hom. *ὄδρον* is a measure of distance, e. g. *Il.* 10. 351, οὖρα . . . ἡμιόνων (v. Leaf), 23. 431, δίσκου οὖρα. Ap. was thinking of *Il.* 22. 489, ἀπουρίσσοισιν ἀρούρας. εἰαμεναῖς: 'low-lying marshy meadows,' καθύργροις τόποις. Schol.; cf. *Il.* 4. 483, Theocr. 25. 16. From Theocr. 13. 40, ἡμέων ἐν χώρῳ, the word has been usually connected with *sedere*. Buttm. connects it with ἡίων, Classen with ἔννυμι (i. e. well-watered meadows clad with verdure). Ὑπίοιο: Scylax mentions this river as the boundary between the territory of the Bithyni and Mariandyni.

797. ἀέκητι θεῶν: cf. *Aen.* 2. 777,

- τίσω προφρονέως. ἢ γὰρ θέμις ἠπεδανοῖσιν 800
 ἀνδράσιν, εἴτ' ἄρξωσιν ἀρείονες ἄλλοι ὀφέλλειν.
 ξυνηὴ μὲν πάντεσσι ὁμόστολον ἕμμιν ἔπεισθαι
 Δάσκυλον ὀτρυνέω, ἐμὸν νιέα· τοῖο δ' ἰόντος,
 ἢ τ' ἂν ἐυξείνοισι διέξ' ἀλὸς ἀντιάοιτε
 ἀνδράσιν, ὄφρ' αὐτοῖο ποτὶ στόμα Θερμώδοντος. 805
 νόσφι δὲ Τυνδαρίδαις Ἀχερουσίδος ὑψόθεν ἄκρης
 εἴσομαι ἱερὸν αἰπύ· τὸ μὲν μάλα τηλόθι πάντες
 ναυτίλοι ἄμ πέλαγος θηεύμενοι ἰλάξονται·
 καὶ κέ σφιν μετέπειτα πρὸ ἄστεος, οἶα θεοῖσιν,
 πίονας εὐαρότοιο γύας πεδίοιο ταμοίμην." 810
 Ὡς τότε μὲν δαίτ' ἀμφὶ πανήμεροι ἐψιῶντο.
 ἦρί γε μὴν ἐπὶ νῆα κατήρισαν ἐγκονέοντες·
 καὶ δ' αὐτὸς σὺν τοῖσι Λύκος κίε, μυρὶ ὀπάσσας
 δῶρα φέρειν· ἅμα δ' νία δόμων ἔκπεμπε νέεσθαι.
 Ἐνθα δ' Ἀβαντιάδην πεπρωμένη ἦλασε μοῖρα 815
 Ἰδμονα, μαντοσύνησι κεκασμένον. ἀλλὰ μιν οὔτι
 μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὼ ἦγε δαμῆναι·
 κεῖτο γὰρ εἰαμενῆ δονακῶδεος ἐν ποταμοῖο
 ψυχόμενος λαγόνας τε καὶ ἄσπετον ἰλύι νηδὺν
 κάπριος ἀργιόδων, ὀλοὸν τέρας, ὃν ῥα καὶ αὐταὶ 820
 νύμφαι ἐλειονόμοι ὑπεδείδισαν· οὐδέ τις ἀνδρῶν
 ἠέιδει· οἶος δὲ κατὰ πλατὺ βόσκετο τίφος.
 αὐτὰρ ὄγ' ἰλυόντος ἀνὰ θρωσμούςς ποταμοῖο

804. δι' ἐξ ἀλδς supr. scr. man. sec. γρ. διαμπερὲς L : διαμπερὲς in marg. Paris. unius, Brunck.

806. ἄκρης ex schol. reponendum vidit Pierson : ἀκτῆς codd.

807. om. L. : εἴσομαι G : εἴσομαι Stephanus.

823. πεδίοιο Stephanus, Brunck.

non haec sine numine divum Eveniunt.
 ἐπελάσσαι ἄρηα : *bellum intulisse*.

800. ἠπεδανοῖσιν : 'weak'; (1) from ἀ-
 πέδον 'not standing firm,' (2) a lengthen-
 ing of ἠπίος, cf. οὐτιδανός.

802. ὁμόστολον ἕμμιν : 'as one of your
 company'; cf. Soph. *O.T.* 212, Βάκχων
 . . . Μαινάδων ὁμόστολον. The constr.
 c. dat. is peculiar to Ap., cf. 3. 558.

805. ὄφρα ποτὶ : = *usque ad*; a unique
 use of ὄφρα. Θερμώδοντος : v.n. 370.

806 νόσφι : 'apart,' 'separately,'
seorsum.

807. εἴσομαι : a fut. mid. from ἴζω only
 found here.

808. ἰλάξονται : a rare Dor. fut. for
 ἰλάσσονται or ἰλάσσονται, v.n. 693.

810. ταμοίμην : i.e. as a *témenos*.

811. ἐψιῶντο : v.n. 1. 458.

816. Ἰδμονα : cf. 1. 140.

817. χρεὼ ἦγε δαμῆναι : cf. *Il.* 13. 602,
 τὸν δ' ἄγε μοῖρα κακῆ θανάτοιο τέλοσδε.

818. εἰαμενῆ : v.n. 795.

820. ἀργιόδων : 'white-tusked'; ἀρ-
 γιόδους is the Hom. form.

821. ἐλειονόμοι : haunting the marshes
 or meadows (*λειμωνιάδες*), v.n. 655.

822. ἠέιδει : 'knew its lair.' τίφος :
 ὁ ἐλώδης τόπος. Schol., cf. 1. 127.

823. θρωσμούςς : the 'risings' either

νίσσειτ' Ἀβαντιάδης· ὁ δ' ἄρ' ἔκποθεν ἀφράστοιο
 ὑμῖ μάλ' ἐκ δονάκων ἀνεπάλμενος ἤλασε μηρὸν 825
 αἰγδην, μέσσας δὲ σὺν ὀστέῳ ἵνας ἔκερσεν.
 ὄξυ δ' ὄγε κλάγξας οὐδεὶ πέσεν· οἱ δὲ τυπέντος
 ἀθρόοι ἀντιάχησαν. ὀρέξατο δ' αἰψ' ὀλοοῖο
 Πηλεὺς αἰγανέη φύγαδ' εἰς ἔλος ὀρμηθέντος
 καπρίου· ἔσσυτο δ' αὐτίς ἐναντίος· ἀλλά μιν Ἰδας 830
 οὐτάσε, βεβρυχῶς δὲ θοῶ περικάππεσε δουρί.
 καὶ τὸν μὲν χαμάδις λίπον αὐτόθι πεπτηῶτα·
 τὸν δ' ἔταροι ἐπὶ νῆα φέρον ψυχορραγέοντα,
 ἀχνύμενοι, χεῖρεσσι δ' ἔων ἐνικάτθαν' ἑταίρων.
 Ἔνθα δὲ ναυτιλίας μὲν ἐρητύοντο μέλεσθαι, 835
 ἀμφὶ δὲ κηδείῃ νέκκος μένον ἀσχαλῶντες.
 ἤματα δὲ τρία πάντα γόων· ἑτέρῳ δέ μιν ἦδη
 τάρχουν μεγαλωστί· συνεκτερέιξε δὲ λαὸς
 αὐτῷ ὁμοῦ βασιλῆι Λύκῳ· παρὰ δ' ἄσπετα μῆλα,
 ἣ θέμις οἰχομένοισι, ταφήια λαιμοτόμησαν. 840
 καὶ δῆ τοι κέχυται τοῦδ' ἀνέρος ἐν χθονὶ κείνῃ
 τύμβος· σῆμα δ' ἔπεστι καὶ ὀψιγόνοισιν ἰδέσθαι,

829. αἰγανέη Merkel : αἰγανέην codd. φύγαδ' G : φυγαδ' vulg.
 841. καὶ δ' ἦτοι Hermann.

in the uneven bed of the river or along its banks. It means rising ground also in *Il.* 10. 160, ἐπὶ θρωσμῷ πεδίοιο.

824. ἔκποθεν ἀφράστοιο : v.n. 224.

825. ἀνεπάλμενος: this form is interesting as showing that Ap. regarded the Homeric ἀνεπαλτο (ἀνεπάλλτο), *Il.* 8. 85, 20. 424, etc., as coming, not from ἀναπάλλομαι, as is generally assumed from *Il.* 23. 692, but from ἀνεφάλλομαι.

826. Cf. *Il.* 13. 546, οὐτάσ' ἐπαίξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν.

828. ὀρέξατο : as this verb in Hom. takes the dat. of the weapon with which the thrust is made, Merkel restored αἰγανέη; cf. *Il.* 4. 307, ἐγχει ὀρεξάσθω.

829. φύγαδε: adv. 'in flight,' cf. *Il.* 11. 446, φυγὰδ' . . ὑποστρέψας. The adj. φυγὰς is not epic.

831. περικάππεσε δουρί: cf. 3. 543, ἀφλάστῳ περικάππεσεν: Soph. *Aj.* 828, πεπτῶτα περὶ ξίφει.

833. ψυχορραγέοντα: cf. Eur. *Alc.* 19, ἣ νῦν κατ' οἴκου ἐν χερσὶν βαστάζεται Ψυχορραγούσα.

834. χεῖρεσσι . . ἐνικάτθανε: cf. Eur.

Heracl. 560, σῆ γὰρ ἐνθανεῖν χερὶ θέλω. Ap. forms several new compounds with ἐγκατα viz. ἐγκαταβάλλω, -θνήσκω, -λέγω, -ναίω, -πίπτω.

835. ἐρητύοντο μέλεσθαι: this constr. is only found here, and is on the analogy of κωλύεσθαι c. inf.

836. ἀμφὶ κηδείῃ: *prae dolore*, v.n. 96; so the Schol. κηδείῃ: τῷ πένθει τῷ περὶ τοῦ νεκροῦ. L. and S., with most editors, translate it 'funeral' here. Homer uses κῆδος for grief for a dead comrade, e.g. *Il.* 22. 272, κῆδε' ἐμῶν ἐτάρων (mourning for them).

838. τάρχουν: v.n. I. 83. μεγαλωστί: = μεγαλοσπεπῶς. For this usage, foreign to Homer, cf. Hdt. 6. 70, ὁ δὲ ὑπέδεξατο αὐτὸν μεγαλωστί. συνεκτερέιξε: this comp. is ἄπ. λεγ.

840. ταφήια : offerings at his tomb. In *Od.* 2. 99 ταφήιον φᾶρος is a winding-sheet. λαιμοτόμησαν: cf. 4. 1601.

841. κέχυται . . . τύμβος: 'a barrow was raised'; cf. *Il.* 7. 336, τύμβον . . . χεύομεν.

842. σῆμα κ.τ.λ.: cf. *Il.* 7. 86, σῆμα

νήιου ἔκ κοτίνοιο φάλαγξ· θαλέθει δέ τε φύλλοις
 ἄκρης τυτθὸν ἔνερθ' Ἀχερουσίδος. εἰ δέ με καὶ τὸ
 χρεῖῶ ἀπηλεγέως Μουσέων ὕπο γηρύσασθαι, 845
 τόνδε πολισοῦχον διεπέφραδε Βοιωτοῖσιν
 Νισαίοισι τε Φοῖβος ἐπιρρήδην ἰλάεσθαι,
 ἀμφὶ δὲ τήνγε φάλαγγα παλαιγενέος κοτίνοιο
 ἄστου βαλεῖν· οἱ δ' ἀντὶ θεουδέος Αἰολίδαο
 Ἰδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν. 850
 Τίς γὰρ δὴ θάνεν ἄλλος; ἐπεὶ καὶ ἔτ' αὐτίς ἔχευαν
 ἦρωες τότε τύμβον ἀποφθιμένου ἑτάριοιο.
 δοῖα γὰρ οὖν κείνων ἔτι σήματα φαίνεται ἀνδρῶν.
 Ἀγνιάδην Τίψυν θανέειν φάτις· οὐδέ οἱ ἦεν
 μοῖρ' ἔτι ναυτίλλεσθαι ἑκαστέρω. ἀλλὰ νυ καὶ τὸν 855
 αὐθι μινυθαδίῃ πάτρης ἐκὰς εὐνάσε νοῦσος,
 εἰσότ' Ἀβαντιάδαο νέκυν κτερέϊξεν ὄμιλος.
 ἄτλητον δ' ὀλοῶ ἐπὶ πῆματι κῆδος ἔλοντο.
 δὴ γὰρ ἐπεὶ καὶ τόνδε παρασχεδὸν ἐκτερέϊξαν

843. νήιος Merkel. φάλαγγι θαλέει G.

851. ἔσαῦτις Brunck.

τέ οἱ χεῦσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ
 Καὶ ποτέ τις εἴησι καὶ ὀψιγόνων ἀνθρώπων
 Νηὶ πολυκλήιδι πλέων ἐπὶ οἶνοπα πόντον.
 See also 4. 252.

843. νήιου ἔκ κοτίνοιο φάλαγξ: 'a ship's roller of wild olive wood.' For κοτίνοιο v.n. 34. For φάλαγξ v.n. I. 375. We have ἔκ denoting material again in 3. 1325 and in II. 22. 152, ἐξ ὕδατος κρυστάλλῳ. The Schol. says that it was one of the rollers used at the launching of the Argo which was now set up as a σῆμα. Merkel needlessly reads νήιος, as the hypallage is quite justifiable, cf. 4. 4, etc. de M. thinks that it was the trunk of a wild olive cut into the shape of a φάλαγξ, arguing that it was improbable that the Argonauts would carry these rollers with them, as they had not even a spare oar to replace that broken by Heracles (I. 1170); v. Seaton, *Cl. Rev.* x. 169. The general notion of the σῆμα is derived from *Od.* 12. 14, where an oar is set up over the barrow of Elpenor.

844. Ἀχερουσίδος: v.n. 728. εἰ . . . γηρύσασθαι: 'if this too I must declare unswervingly as the minister of the Muses.' See on I. 22.

846. Βοιωτοῖσιν Νισαίοισι τε: v.n. 747.

847. ἐπιρρήδην: 'directly' (with διεπέφραδε), v.n. 640.

849. ἄστου: Heraclea Pontica. βαλεῖν: here used like βαλέσθαι, 'to lay the foundations.' Αἰολίδαο: v. I. 143.

850. The inhabitants of Heraclea were bidden by an oracle of Apollo to make offerings to their πολισοῦχος (guardian of the city) who was buried there. They, not knowing that the tomb was the tomb of Idmon, and believing that it was the tomb of Agamestor, a local hero, made offerings to him.

851. For this form of question addressed to the Muses who prompt his song cf. 1090.

854. Ἀγνιάδην: v. I. 105.

855. καί: i.e. as well as Idmon.

856. μινυθαδίῃ: 'brief'; in Hom. usually an epithet of men 'shortlived.' Cf. 3. 690. εὐνάσε: here, and in 4. 1060, Ap. uses εὐνάω, elsewhere εὐνάω.

857. εἰσότε: ἐν ὕψῳ ἔθαψαν τὸν Ἰδμονα, ἐν τοσοῦτῳ καὶ ὁ Τίψυς νοσήσας ἐτελεύτησεν. Schol. This use of εἰσότε is very strained; in 4. 800, 1212 it has its normal meaning 'until.' In *Od.* 2. 99 εἰς ὅτε means 'against the time when.'

859. δὴ γάρ: 'in very truth'; cf. II.

- αὐτοῦ, ἀμηχανίησιν ἀλὸς προπάροιθε πεσόντες, 860
 ἐντυπὰς εὐκήλως εἰλυμένοι οὔτε τι σίτου
 μνώοντ' οὔτε ποτοῖο· κατήμυσαν δ' ἀχέεσσι
 θυμόν, ἐπεὶ μάλα πολλὸν ἀπ' ἐλπίδος ἔπλετο νόστος.
 καὶ νύ κ' ἔτι προτέρω τετιημένοι ἰσχανόωντο,
 εἰ μὴ ἄρ' Ἀγκαίῳ περιώσιον ἔμβαλεν Ἥρη 865
 θάρσος, ὃν Ἴμβρασίοισι παρ' ὕδασι νῆας
 ἄστυπάλαια τίκτε Ποσειδάωνι· περιπρὸ γὰρ εὖ ἐκέκαστο
 ἰθύνειν, Πηλῆα δ' ἐπεσσύμενος προσέειπεν·
 “Αἰακίδη, πῶς καλὸν ἀφειδήσαντας ἀέθλων
 γαίη ἐν ἀλλοδαπῇ δὴν ἔμμεναι; οὐ μὲν ἄρῃος 870
 ἰδριν ἐόντά με τόσσον ἄγει μετὰ κῶας Ἴήσῳ
 Παρθενίης ἀπάνευθεν, ὅσον τ' ἐπίστορα νηῶν.
 τῷ μὴ μοι τυτθὸν γε δέος περὶ νηὶ πελέσθω.
 ὧς δὲ καὶ ὄλλοι δεῦρο δαήμονες ἄνδρες ἔασιν,
 τῶν ὅτινα πρύμνης ἐπιβήσομεν, οὔτις ἰάψει 875
 ναυτιλίην. ἀλλ' ὄκα, παραιφάμενος τάδε πάντα,
 θαρσαλέως ὀρόθυνον ἐπιμνήσασθαι ἀέθλου.”
 ὣς φάτο· τοῖο δὲ θυμὸς ὀρέξατο γηθοσύνησιν.
 αὐτίκα δ' οὐ μετὰ δηρὸν ἐνὶ μέσσοις ἀγόρευσεν·
 “Δαιμόνιοι, τί νυ πένθος ἐτώσιον ἴσχομεν αὐτῶς; 880
 οἱ μὲν γὰρ ποθὶ τοῦτον, ὃν ἔλλαχον, οἶτον ὄλοντο·

873. μοι G: τοι supr. scr. μοι L: τοι vulg.

878. ὀρέξετο G: ἀέξατο Pierson: ὀρίνετο conl. Merkel.

881. unciis inclusit Wellauer.

15. 488, δὴ γὰρ ἴδον ὀφθαλμοῖσι. παρα-
 σχεδόν: v.n. I. 354.

861. ἐντυπὰς: v.n. I. 264. εὐκήλως:
 ‘in silence.’ The adv. is ἀπ. λεγ., for
 the adj. v.n. 935.

862. κατήμυσαν . . . θυμόν: ‘were
 downcast in spirit.’ L. and S. unneces-
 sarily assume that the verb is trans. here.
 The compound is peculiar to Ap., and is
 intrans. in 3. 1400.

863. ἀπ' ἐλπίδος: for ἀπό ‘away from’
 cf. ἀπὸ θυμοῦ, 253.

864. ‘still further would they have
 been stayed in their anguish.’

865. περιώσιον: v.n. I. 466.

866. Ἴμβρασίοισι: v.n. I. 187.

867. περιπρὸ: ἀντὶ τοῦ διαφερόντως.
 Schol.; cf. *Il.* 16. 699, περιπρὸ γὰρ ἐγγεῖ
 ἦθεν. For the accentuation of such forms
 as περιπρὸ, ἀποπρὸ, διαπρὸ, ἐπιπρὸ, v. La
 Roche, *Textkr.* p. 200.

869. ἀφειδήσαντες ἀέθλων: ‘heedless
 of our emprise’; v.n. 98.

872. Παρθενίης: v.n. I. 187. ἐπίστορα:
 ἐπίστωρ has three meanings in Ap.:
 (1) *peritus*, here and in 4. 1558, (2) *con-*
scius, 4. 16, cf. *Od.* 21. 26, (3) *testis*, 4. 89.

875. ἰάψει: the Alexandrian use of
ιάπτειν *iacēre* in the sense of *βλάπτειν* is
 never found in Homer.

876. παραιφάμενος τάδε πάντα: ‘using
 all these words of exhortation’; cf. *παρα-*
φασίησι, 324.

878. θυμὸς ὀρέξατο: ‘his heart bounded
 with joy,’ or ‘went out to him in his joy’;
 cf. ὀρέχθει, 49.

880. Δαιμόνιοι: v.n. I. 476.

881. οἶτον ὄλοντο: for the constr. cf.
 326, 4. 1261, *Il.* 3. 417. We find the
 dat. in 4. 401, ὀλοίμεθα πάντες ὀλέθρῳ.
 Gerhard and Wellauer regard this line as
 a survival from the first recension.

ἡμῖν δ' ἐν γὰρ ἕασι κυβερνητῆρες ὁμίλῳ,
καὶ πολέες. τῷ μὴ τι διατριβώμεθα πείρης·
ἀλλ' ἔγρεσθ' εἰς ἔργον, ἀπορρίψαντες ἀνίας.”

Τὸν δ' αὐτ' Αἰσονος υἱὸς ἀμηχανέων προσέειπεν· 885

“ Αἰακίδη, πῆ δ' οἶδε κυβερνητῆρες ἕασιν;
οὓς μὲν γὰρ τὸ πάροιθε δαήμονας εὐχόμεθ' εἶναι,
οἱ δὲ κατηφήσαντες ἐμεῦ πλέον ἀσχαλώσωιν.
τῷ καὶ ὁμοῦ φθιμένοισι κακὴν προτιόσσομαι ἄτην,
εἰ δὴ μῆτ' ὄλοοιο μετὰ πόλιν Αἰήταο 890
ἔσσεται, ἧ καὶ αὐτὶς ἐς Ἑλλάδα γαίαν ἰκέσθαι
πετράων ἔκτοσθε, κατ' αὐτόθι δ' ἄμμε καλύψει
ἀκλειῶς κακὸς οἶτος, ἐτώσια γηράσκοντας.”

ᾧ ἔφατ'· Ἀγκαῖος δὲ μάλ' ἔσσυμένως ὑπέδεκτο 895

νῆα θεὸν ἄξιον· δὴ γὰρ θεοῦ ἐτράπεθ' ὄρμη.
τὸν δὲ μετ' Ἐργίνος καὶ Ναύπλιος Εὐφημὸς τε
ᾤωννυτ', ἰθύνειν λελιγμένοι. ἀλλ' ἄρα τούσγε
ἔσχεθον· Ἀγκαίῳ δὲ πολεῖς ἤνησαν ἐταίρων.

Ἡῶι δὴπειτα δυωδεκάτῳ ἐπέβαινον 900

ἡματι· δὴ γάρ σφιν ζεφύρου μέγας οὖρος ἄητο.
καρπαλίμως δ' Ἀχέροντα διεξεπέρησαν ἑρετμοῖς,
ἐκ δ' ἔχεαν πίσυνοι ἀνέμῳ λῖνα, πουλὺ δ' ἐπιπρὸ
λαιφών πεπταμένων τέμνον πλόον εὐδιόωντες.
ᾧκα δὲ Καλλιχόροιο παρὰ προχοὰς ποταμοῖο

882. δ' ἐν Merkel: μὲν codd.: δ' ἄλλοι ἕασι Brunck: δ' αὐ παρ᾽ αἰσι Köchly.

888. οἱ δὲ Vrat., Wellauer: οἶδε vulg. πλόον G.

892. κατατόθι L.

900. Ζέφυρος Pariss. tres, Brunck.

882. Cf. *Il.* 7. 73, ὑμῖν μὲν γὰρ ἕασι ἀριστῆες Παναχαιῶν· Τῶν νῦν ὄν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει, κ.τ.λ. If we retain μὲν of the MSS., which is supported by the Homeric parallel, we must eject line 881, but ἐν seems to be required by the constr.

883. διατριβώμεθα πείρης: for the gen. cf. *Od.* 2. 404, μὴ δηθὰ διατρίβωμεν ὁδοῖο.

884. ἀπορρίψαντες: cf. *Il.* 9. 517, μῆριν ἀπορρίψαντα: *Aen.* 1. 202, revokeate animos, maestumque timorem Mitite.

888. οἱ δέ: for this use of δέ in the apodosis cf. 1. 681. ἐμεῦ . . . ἀσχαλώσωιν: 'are more afflicted even than I.'

889. 'wherefore I forebode for us a doom as dire as that of the dead.' For προτιόσσομαι v.n. 1. 895.

891. ἔσσεται: *licebit.*

895. θεοῦ: i.e. Hera, v. 865.

896. Ἐργίνος: according to Herodorus it was Erginus who took the helm after the death of Tiphys; so too Val. Fl. (5. 65) says that the oaken beam of the Argo demanded that he should succeed.

898. Ἀγκαίῳ . . . ἤνησαν: Ap. here uses the dat. with αἰνέω in the analogy of ἐπαίνεω 'to approve of,' e.g. *Il.* 18. 312, "Ἐκτορι μὲν γὰρ ἐπήνησαν. When it means 'to praise' it takes the acc., 4. 503, 748.

903. εὐδιόωντες: 'with fair weather.' See on 1. 424.

904. Καλλιχόροιο: a river in Paphlagonia; cf. Val. Fl. 5. 73, Inde, premente noto, tristes Acherusidos oras Praeterit et festa vulgatum nocte Lyaei Callichoron.

ἤλυθον, ἔνθ' ἐπέουσι Διὸς Νυσήιον υἷα, 905
 Ἴνδῶν ἠνίκα φύλα λιπῶν κατενάσσατο Θήβας,
 ὀργιάσαι, στήσαι τε χοροὺς ἄντροιο πάροιθεν,
 ᾧ ἐν ἀμειδίτους ἀγίας ἠύλιζτο νύκτας,
 ἕξ οὗ Καλλίχορον ποταμὸν περιναϊεῖοντες
 ἦδ' ἐκαὶ Αὐλίον ἄντρον ἐπαννυμῖν καλέουσιν. 910
 Ἔνθεν δὲ Σθενέλου τάφον ἔδρακον Ἀκτορίδαο,
 ὅς ῥά τ' Ἀμαζονίδων πολυθαρσέος ἐκ πολέμοιο
 ἀψ' ἀνίων—δὴ γὰρ συνανήλυθεν Ἡρακλῆι—
 βλήμενος ἰὼ κείμεν ἐπ' ἀγχιάλου θάνεν ἀκτῆς.
 οὐ μὲν θην προτέρω ἔτ' ἐμέτρεον. ἦκε γὰρ αὐτῆ 915
 Φερσεφόνη ψυχὴν πολυδάκρυν Ἀκτορίδαο
 λισσομένην τυτθὸν περ ὁμήθεας ἄνδρας ἰδέσθαι.
 τύμβου δὲ στεφάνης ἐπιβὰς σκοπιάζετο νῆα
 τοῖος ἑὼν, οἷος πόλεμόνδ' ἱεν· ἀμφὶ δὲ καλῆ
 τετράφαλος φοῖνικι λόφῳ ἐπελάμπετο πῆληξ. 920
 καὶ ῥ' ὁ μὲν αὐτίς ἔδυνε μέγαν ζόφον· οἱ δ' ἐσιδόντες

908. ἠύλιζτο *Et. Mag.* 82, 28: εὐνάζετο codd.

915. προτέρω ἀνεμέτρεον schol. utr.

921. μέγαν Vat. unus: μέλαν vulg.: ἔδυν μέλανα Bywater: μελάνζοφον Samuelsson.

905. Νυσήιον: the mountain Nysa, from which Dionysus was supposed to have derived his name, was variously placed in Thrace, Libya, India, etc., wherever the worship of the god prevailed; v. Sandys on Eur. *Bacch.* 556.

906. Ἴνδῶν: cf. Arrian, *Indica* 5, καὶ πρὸ Ἀλεξάνδρου Διονύσου μὲν περὶ πολλὰς λόγος κατέχει ὡς καὶ τοῦτου στρατεύσαντος ἐς Ἴνδούς, καὶ καταστρεψαμένου Ἴνδούς, κ.τ.λ.: Diod. 2. 38: Prop. 3. 17. 22, *Indica* Nysaeis arma fugata choris. Θήβας: for the worship of Dionysus at Thebes v. Eur. *Bacchae*; Verrall, *The Bacchantes of Euripides*; Norwood, *The Riddle of the Bacchae*.

908. ἀμειδίτους: ἦτοι φοβεράς διὰ τὰ μυστήρια τοῦ θεοῦ, ἢ ὅτι φοβεραὶ εἰσιν αἱ νύκτες. Εὐριπίδης (*Bacch.* 486), Νύκτωρ τὰ πολλὰ σεμνότητ' ἔχει σκότος. Schol.

910. Αὐλίον: 'the Resting Place'; cf. Amm. Marc. 22. 8. 22, Aulion antrum est, et fluenta Callichori ex facto cognominati quod superatis post triennium Indicis nationibus, ad eos tractus Liber reversus, circa huius ripas virides et opacas orgia pristina reparavit et choros.

911. Of this account of Sthenelus the

Schol. says: τὴν δὲ περὶ τοῦ Σθενέλου τάφου ἱστορίαν ἔλαβε παρὰ Προμαθίδα, τὰ δὲ περὶ τοῦ εἰδώλου αὐτοῦ ἐπλασεν. See *Intro.*, p. 22.

912. Cf. Val. Fl. 5. 89, Sthenelus, qualem Mavortia vidit Amazon Cumque suis comitem Alcides ut condidit armis, Talis ab aequoreis consurgens aggere busti Emicit. For Heracles' encounter with the Amazons v. 778, 966.

916. Φερσεφόνη: the Homeric form is *Περσεφόνη*. Pindar first uses *Φερσεφόνα*. For the various forms v. Jebb on Soph. *Ant.* 894, where the name is explained as "she who brings (vegetation) to the light (*φαν*)."

918. στεφάνης: in *Il.* 13. 138 used of the brow of a hill.

920. τετράφαλος: the meaning of this word in Hom. is quite uncertain. Autenrieth explains it "with the crest fashioned in four ridges or bands"; Leaf (*Il.* Vol. I, App. B) says that the φάλοι were metallic projections, survivals of the horns which formed an ornament on the helmet of the primitive peoples on the coasts of the Mediterranean. Cf. *τροφαλείας*, 1060.

921. μέγαν: Merkel defends this against

θάμβησαν· τοὺς δ' ὤρσε θεοπροπέων ἐπικέλσαι
 Ἄμπυκίδης Μόψος λοιβῆσί τε μελίξασθαι.
 οἱ δ' ἀνὰ μὲν κραιπνῶς λαΐφος σπάσαν, ἐκ δὲ βαλόντες
 πείσματ' ἐν αἰγιαλῷ Σθενέλου τάφον ἀμφεπένοντο, 925
 χύτλα τέ οἱ χεύοντο, καὶ ἤγγισαν ἔντομα μῆλων.
 ἀνδιχα δ' αὖ χύτλων νηοσσόω Ἀπόλλωνι
 βωμὸν δειμάμενοι μῆρ' ἔφλεγον· ἂν δὲ καὶ Ὀρφεὺς
 θῆκε λύρην· ἐκ τοῦ δὲ Δύρη πέλει οὔνομα χῶρψ.
 Αὐτίκα δ' οἶγ' ἀνέμοιο κατασπέρχοντος ἔβησαν 930
 νῆ' ἔπι· κὰδ δ' ἄρα λαΐφος ἐρυσσάμενοι τανύοντο
 ἐς πόδας ἀμφοτέρους· ἡ δ' ἐς πέλαγος πεφόρητο
 ἐντενές, ἥτε τίς τε δι' ἠέρος ὑπόθι κίρκος
 ταρσὸν ἐφέεις πνοιῇ φέρεται ταχύς, οὐδὲ τινάσσει
 ῥιπήν, εὐκῆλοισιν ἐνευδιόων πτερύγεσσι. 935
 καὶ δὴ Παρθενίοιο ῥοὰς ἀλιμυρήεντος,

926. ἤγισαν Rutgers.

928. μῆρ' Vat. unus, et conl. Brunck: μῆλ' vulg.

μέλαν by comparing μέγας αἰθήρ, 2. 567, μέγας Βυθός, 4. 1618.

924. ἀνὰ . . . σπάσαν: 'furred'; the opposite verb is κατερύω, 931.

926. χύτλα: cf. I. 1075, 4. 708. ἤγγισαν: ἀγνίξειν meant to purify the corpse by the rites which religion required (v. Jebb, Soph. Ant. 545); then from giving the corpse the rite of fire it came to mean 'to burn' as here; cf. Eur. Suppl. 1211, ἴν' αὐτῶν σώμαθ' ἤγγισθη πυρί. ἔντομα: v.n. I. 587.

927. ἀνδιχα: 'apart from,' cf. I. 908. νηοσσόω: v.n. I. 570.

928. μῆρ' ἔφλεγον: cf. I. 433; 2. 691, 699. ἂν . . . θῆκε: 'dedicated.'

929. Δύρη: cf. Val. Fl. 5. 100, Odrisyus dux (i.e. Orpheus) . . . Percutit . . . Ilyram nomenque relinquat harenis.

932. πόδας: the sheet-lines, v.n. I. 566-7, 1276-7. Cf. Aen. 5. 830, Una omnes fecere pedem, pariterque sinistros, Nunc dextros solvere sinus.

933. ἐντενές: συντόνωσ. Schol., ἄπ. λεγ.

934. "setting its wings to the blast it is borne swiftly on, and there is no tremor in its flight, as it floats serenely on its motionless pinions." ταρσόν: the flat surface of the outspread wings, cf. Anth. P. 12. 144, διφυσὴ ταρσὸν ἀνέλι πτερύγων. ἐφέεις: used also of setting sails, Anth. P. 10. 1, πᾶσαν ἐφέις ὀθόνην.

οὐδὲ τινάσσει: cf. Aen. 5. 216, mox aere lapsa quieto Radit iter liquidum, celeres neque commovet alas: Aesch. Pr. 394, λευρὸν οἶμον αἰθέρος ψαίρει πτεροῖς: Arat. Phaen. 278, αὐτὰρ ὄγ' εὐδιόωντι ποτὴν ὄρνιθι ἰοικώς (which Ap. is imitating).

935. ῥιπήν: τὴν ὄρμην. Schol. In Aesch. Pr. 126, ῥιπαὶ πτερύγων means the rustling of wings. L. and S. assume a special meaning for ῥιπή in our passage, 'the wing as an instrument of swift motion.' εὐκῆλοισιν: the Alex. poets used this adj. of things, whereas earlier it was always confined to persons. In Hom. it implies mental tranquillity, never mere silence as in 861 supr., 3. 219 (v. Buttm. Lexil.). ἐνευδιόων: the comp. ἐνευδιῶω 'to float in the clear sky' is ἄπ. λεγ.

936. Παρθενίοιο: this Paphlagonian river derived its name (1) from Artemis having bathed there, (2) from the virgin freshness of the country through which it flowed, διὰ χωρίον ἀνθρώπων φερόμενος καὶ διὰ τοῦτο τοῦ ὀνόματος τετυχηκώς, Strab. 465, 40. There was a river of the same name in Samos, v.n. I. 187. ἀλιμυρήεντος: 'flowing into the sea,' cf. Od. 5. 460. Elsewhere Ap. always uses ἀλιμυρήs (= ἄλιος), v.n. I. 913.

πρηυτάτου ποταμοῦ, παρεμέτρεον, ᾧ ἔνι κούρη
 Λητωίς, ἄγρηθεν ὄτ' οὐρανὸν εἰσαναβαίη,
 ὃν δέμας ἱμερτοῖσιν ἀναψύχει ὑδάτεσσιν.
 νυκτί δ' ἔπειτ' ἄλληκτον ἐπιπροτέρωσε θέοντες 940
 Σήσαμον αἰπεινούς τε παρεξενέοντ' Ἐρυθίνους,
 Κρωβίαλον, Κρώμναν τε καὶ ὑλήεντα Κύτωρον.
 ἔνθεν δ' αὐτε Κάραμβιν ἄμ' ἡελίοιο βολῆσιν
 γνάμψαντες παρὰ πουλὸν ἔπειτ' ἦλαννον ἐρετμοῖς
 Αἰγιαλὸν πρόπαν ἦμαρ ὁμῶς καὶ ἐπ' ἡματι νύκτα. 945
 Αὐτίκα δ' Ἀσσυρίης ἐπέβαν χθονός, ἔνθα Σινώπην,
 θυγατέρ' Ἀσωποῖο, καθίσσατο, καὶ οἱ ὅπασσεν
 παρθενίην Ζεὺς αὐτός, ὑποσχεσίησι δολωθείς.
 δὴ γὰρ ὁ μὲν φιλότῆτος ἐέλδeto· νεύσε δ' ὄγ' αὐτῇ
 δωσέμεναι, ὃ κεν ἦσι μετὰ φρεσὶν ἰθύσειεν. 950
 ἢ δέ ἐ παρθενίην ἠτήσατο κερδοσύνησιν.
 ὣς δὲ καὶ Ἀπόλλωνα παρήπαφεν εὐνηθῆναι
 ἰέμενον, ποταμόν τ' ἐπὶ τοῖς Ἄλυν' οὐδὲ μὲν ἀνδρῶν
 τήγγε τις ἱμερτῆσιν ἐν ἀγκοίνησι δάμασσεν.
 ἔνθα δὲ Τρικκαίοιο ἀγανοῦ Δημάχοιο 955

940. δ' O. Schneider: τ' codd.

945. Αἰγιαλὸν littera maiuscula scripsit O. Schneider. ὁμῶς ἐπ' ἡματι L: ὁμῶς ἐπὶ ἡματι Pariss., unde Brunck ὁμῶς τ' ἐπὶ ἡματι: ὁμῶς ἐπὶ τ' ἡματι νύκτα conī. Wellauer.

937. παρεμέτρεον: v.n. 1. 595.

938. ἄγρηθεν: 'from the chase,' ἀπ. λεγ.

939. ἀναψύχει: v.n. 525.

941. Σήσαμον: a town of Paphlagonia mentioned in *Il.* 2. 853. Sesamus was afterwards called Amastris (Strab. 466, 42). Ἐρυθίνους: Strabo (467, 6) says that the town was situated on two rocks called from their colour Ἐρυθρίνοι. The five towns mentioned in these two lines are all found in the list of the Paphlagonians in *Il.* 2. 851 sqq.

942. ὑλήεντα Κύτωρον: the box-trees of Cytorus were famous; cf. Virg. *G.* 2. 437, undantem buxo . . . Cytorum: Cat. 4. 13, buxifer Cyturus. πύξον εἰς Κύτωρον ἄγειν = 'to carry coals to Newcastle.'

943. Κάραμβιν: v.n. 361.

945. Αἰγιαλόν: v.n. 365.

946. Ἀσσυρίης: Dion. P. (975) also uses the term Assyrian of the Leuco-

Syrians of Pontus and Cappadocia, amongst whose towns Sinope was included. The Cappadocians were called Λευκόσσυροι to distinguish them from the darker southern Syrians.

947. According to the general legend it was Apollo who carried off Sinope (daughter of the river-god Asopus) from Boeotia to the place which afterwards bore her name.

948. ὑποσχεσίησι δολωθείς: 'outwitted by the promise she had secured.'

949. φιλότῆτος: cf. the Homeric ἐν φιλότῆτι μιγήηαι.

950. ὃ . . . ἰθύσειεν: only here have we the acc. with ἰθύω, which elsewhere (e.g. 3. 1060) takes the gen. of the object directly aimed at or sought.

953. ἐπὶ τοῖς: after Zeus and Apollo.

954. ἀγκοίνησι: cf. *Il.* 14. 213, Ζηνοῖς . . . ἐν ἀγκοίνῃσιν ἰαθείς.

955. Τρικκαίοιο: Tricca was a city in Thessaly on the Peneius; cf. *Il.* 2. 729.

νῆες, Δηλιέων τε καὶ Αὐτόλυκος Φλογίος τε
 τῆμος ἔθ', Ἡρακλῆος ἀποπλαγχθέντες, ἔβαιον
 οἱ ῥα τόθ', ὡς ἐνόησαν ἀριστήων στόλον ἀνδρῶν,
 σφᾶς αὐτοὺς νημερτὲς ἐπέφραδον ἀντιάσαντες·
 οὐδ' ἔτι μιμνάζειν θέλον ἔμπεδον, ἀλλ' ἐνὶ νηί, 960
 Ἄργέσταο παρᾶσσον ἐπιπνεύοντος, ἔβησαν.
 τοῖσι δ' ὁμοῦ μετέπειτα θοῇ πεφορημένοι αὔρη
 λείπον Ἄλυν ποταμόν, λείπον δ' ἀγχιρροον Ἴριν,
 ἠδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός· ἤματι δ' αὐτῶ
 γνάμψαν Ἀμαζονίδων ἕκαθεν λιμενήοχον ἄκρη. 965
 Ἐνθα ποτὲ προμολοῦσαν Ἀρητιάδα Μελανίππη
 ἦρως Ἡρακλῆς ἐλοχήσατο, καὶ οἱ ἄποινα
 Ἴππολύτη ζωστήρα παναίολον ἐγγυάλιξεν
 ἀμφὶ κασιγνήτης· ὁ δ' ἀπήμονα πέμψεν ὀπίσσω.
 τῆς οἴγ' ἐν κόλπῳ, προχοαῖς ἔπι Θερμῶδοντος, 970
 κέλσαν, ἐπεὶ καὶ πόντος ὀρίνετο νισσομένοισιν.
 τῶ δ' οὔτις ποταμῶν ἐναλίγκιος, οὐδὲ ῥέεθρα
 τόσσ' ἐπὶ γαίαν ἴησι παρέξ ἔθεν ἀνδιχα βάλλων.
 τετράκις εἰς ἑκατὸν δεύοιτό κεν, εἴ τις ἕκαστα

957. ἔθ' Merkel: ὄθ' codd.: τῆμόσδ' Gerhard.

961. παρᾶσσον Pariss. tres: παρ' ἄσσον vulg., *Et. Mag.* 136, 26.

974. τετράδος Merkel.

957. Having been separated from Hercules in his expedition against the Amazons they had settled at Sinope. For ἀποπλαγχθέντες cf. I. 316.

959. 'going forth to meet them they showed them truly who they themselves were.' σφᾶς αὐτούς: cf. Hes. *Ih.* 34, σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστατον αἰὲν ἀεΐδειν. In Hom. σφας only occurs once (*Il.* 5. 567), and is enclitic with short vowel, elsewhere σφεας.

960. Val. Fl. (5. 115) also mentions that the sons of Deimachus left Sinope and joined the Argonauts. θῆλον: Ap. did not follow Aristarchus' canon by which these shorter forms were banished from Hom. Gerhard shows that the majority of the later epic poets adhered to this canon.

961. Ἄργέσταο: Ζεφύρου. Schol., cf. Hes. *Ih.* 379, Ἄργέστην Ζεφύρον; strictly the N. W. wind, Pliny *N. H.* 18. 34, Corus, Graecis dictus Argestes. In Hom. ἀργέστης is an epithet of Νότος, so too in Ap. 4. 1628; cf. Hor. *C.* 1. 7. 15, Albus ut obscuro deterget nubila

caelo Saepe Notus. παρᾶσσον: v. n. I. 383.

963. For these rivers v. n. 366-7.

964. πρόχυσιν: the alluvial deposit at the mouths of these rivers forming Leucosyria (946 n.).

965. λιμενήοχον: 'enclosing a harbour,' ἄπ. λεγ. The headland is Themiscyra, cf. 371.

966. ποτὲ: 'once on a time.' Μελανίππη: Diodorus (4. 16) also tells how Melanippe, daughter of Ares and queen of the Amazons, was ransomed from Hercules by her sister. Cf. 778.

968. παναίολον: a constant epithet of ζωστήρ in Hom.

970. τῆς ἐν κόλπῳ: τῆς προειρημένης ἄκρας (965). Schol. Θερμῶδοντος: v. n. 370.

971. ὀρίνετο νισσομένοισιν: 'was stirred up against their going further.' νισσ. is dat. *incomm.*

972. οὐδὲ ῥέεθρα κ.τ.λ.: 'and no river sends forth over the earth so many diverse streams all issuing from itself.'

974. 'it would lack four of a hundred,

νύμφης, ἢ τ' Ἄρηϊ φιλοπτολέμους τέκε κούρας,
 ἄλσεος Ἄκμονίοιο κατὰ πτύχας εὐνηθεῖσα—
 εἰ μὴ ἄρ' ἐκ Διόθεν πνοιαὶ πάλιν Ἀργέσταιο
 ἦλυθον· οἱ δ' ἀνέμῳ περιηγέα κάλλιπον ἀκτῆν,
 ἔνθα Θεμισκύρειαὶ Ἀμαζόνες ὠπλίζοντο.

995

οὐ γὰρ ὁμηγερέες μίαν ἄμ πόλιν, ἀλλ' ἀνὰ γαῖαν
 κεκριμένοι κατὰ φύλα διάτριχα ναιετάασκον·
 νόσφι μὲν αἶδ' αὐταί, τῆσιν τότε κοιρανέεσκεν
 Ἴππολύτη, νόσφιν δὲ Λυκάστιαι ἀμφενέμοντο,
 νόσφι δ' ἄκοντοβόλοι Χαλύβων παρὰ γαῖαν ἴκοντο.

1000

Τοῖσι μὲν οὔτε βοῶν ἄροτος μέλει, οὔτε τις ἄλλη
 φυταλιῇ καρποῖο μελίφρονος· οὐδὲ μὲν οἶγε
 ποίμνας ἐρσήεντι νομῶ ἐνι ποιμαίνουσιν.
 ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες
 ὄνον ἀμείβονται βιοτήσιον, οὐδέ ποτέ σφιν
 ἦως ἀντέλλει καμάτων ἄτερ, ἀλλὰ κελαινῇ
 λιγυῖ καὶ καπνῶ κάματον βαρὺν ὄτλεύουσιν.

1005

993. ἄρ' ἐκ om. L, G: ἄρ' om. omnes codd. praeter Vat. unum.

994. ἢ δ' . . . κάλλιπον L, unde Merkel ἢ δ' . . . κάλλιπεν. ἀκτῆν
 Brunck: ἄκρην codd.

997. διὰ τρίχα Brunck.

1005. λατομέοντες O. Schneider.

follows Pherecydes in deriving the Amazons from Ares and Harmonia.

993. Ἀργέσταιο: v.n. 961.

994. περιηγέα: 'curving,' cf. 1. 559.

997. διάτριχα: Brunck reads διὰ τρίχα, i.e. διακεκριμένοι τρίχα, but the MSS. are against him, and also the fact that κεκρ. κατὰ φύλα is modelled on *Il.* 2. 362, κρῶν ἄνδρας κατὰ φύλα. Since Wolt's day διὰ τρίχα has always been read in Hom., v. Spitzner and La Roche on *Il.* 2. 655, διὰ τρίχα κοσμηθέντες (= τρίχα διακοσμηθέντες).

999. Λυκάστιαι: Pherecydes, according to the Schol., mentioned a town Lycastis, inhabited by Amazons, between Themiscyra and Chalybia. Hecataeus mentioned Chadesia as a city of the Leucosyri, i.e. Cappadocians (v.n. 946).

1000. ἄκοντοβόλοι: ἄπ. λεγ.

1001. Χαλύβων: cf. 375.

1003. φυταλιῇ: only here of the act of planting. In Hom. it is used for a

plantation, orchard, etc., as opposed to ἄρουρα.

1005. σιδηροφόρον: v.n. 141. στυφελὴν χθόνα: cf. ἀτειρέα γαῖαν, 375; στυφλὸς γῆ, Soph. *Ant.* 250. γατομέοντες: 'cleaving the earth,' a verb first used by Alex. writers.

1006. ὄνον ἀμείβονται βιοτήσιον: 'receive in exchange a price by which they live.' ὄνος is explained by the Schol. as τὸ τῆς τροφῆς τίμημα. L. and S. wrongly, 'articles of traffic.' βιοτήσιος is ἄπ. λεγ.

1008. ὄτλεύουσιν: elsewhere (e.g. 3. 769) Ap. always uses ὄτλέω, which is found also in Call. and Lyc. ὄτλος is used in Tragedy, e.g. Aesch. *Ih.* 18, παιδείας ὄτλον. Curtius derives these words from the rt. τελ, ταλ (τλάω) with prothetic ο. Shaw suggests that the spondaic ending of the line emphasizes the weary hardships of their lives; cf. 1. 272, where we have the same effect.

Τοὺς δὲ μετ' αὐτίκ' ἔπειτα Γενηταίου Διὸς ἄκρην
 γνάμψαντες σώοντο παρέκ Τιβαρηνίδα γαίαν. 1010
 ἔνθ' ἔπει ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναικες,
 αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες,
 κράατα δησάμενοι· ται δ' εὖ κομέουσιν ἐδωδῆ
 ἀνέρας, ἠδὲ λοετρὰ λεχώια τοῖσι πένονται.
 Ἴρὸν δ' αὐτ' ἐπὶ τοῖσιν ὄρος καὶ γαίαν ἄμειβον, 1015
 ἦ ἐνὶ Μοσσύνοικοι ἀν' οὔρεα ναιετάουσιν
 μόσσυνας, καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.
 ἀλλοίη δὲ δίκη καὶ θέσμια τοῖσι τέτυκται.
 ὅσσα μὲν ἀμφαδίην ῥέζειν θέμις, ἦ ἐνὶ δῆμῳ,
 ἦ ἀγορῆ, τάδε πάντα δόμοις ἐνὶ μηχανόωνται· 1020
 ὅσσα δ' ἐνὶ μεγάροις πεπονήμεθα, κεῖνα θύραζε
 ἀψεγέως μέσσησιν ἐνὶ ῥέζουσιν ἀγυιαῖς.
 οὐδ' εὐνῆς αἰδῶς ἐπιδήμιος, ἀλλά, σῦες ὧς
 φορβάδες, οὐδ' ἠβαιὸν ἀτυζόμενοι παρεόντας,
 μίσγονται χαμάδις ξυνῆ φιλότῃτι γυναικῶν. 1025
 αὐτὰρ ἐν ὑψίστῳ βασιλεὺς μόσσυνι θαάσσω
 ἰθείας πολέεσσι δίκας λαοῖσι δικάζει,

1010. σέοντο Rzach. παρέκ Seaton: παρέξ codd.

1015. Ἴρὸν O. Schneider: Ἰερὸν δ' αὐτ' vulg.: Ἰερὸν αὐτ' Paris. unus.

1016. Post h.v. Brunck inseruit eum, quem post v. 381 expulerat, κάλλινα καὶ ἰν δουρατέους mutatis.

1019. ἀμφαδίη L.

1020. ἦ ἂν ἀγορῆ Naber.

1009. Γενηταίου: v.n. 378.

1010. σώοντο: 'sped their course'; v.n. 296.

1011. This curious custom of the *cou-vade* or 'man-childbed,' by which the father of a new-born child pretends to endure the pains of maternity, was observed amongst the Corsicans (Diod. 5. 14), and Strabo (137, 4) mentions it as prevailing amongst the Celtiberi. In modern times travellers, from Marco Polo downwards, tell of it in China, Assam, Borneo, Guiana, etc.; v. Tylor, *Early History of Mankind* p. 293.

1013. κράατα δησάμενοι: 'swathing their heads.'

1014. λεχώια: 'after child-birth'; cf. Ter. *Andr.* 3. 2. 3, *Eun.* 3. 5. 47.

1015. Ἴρὸν: a mountain near Trapezus; Arrian *Peripl.* 12, Ἰερὸν, ἐν ᾧ ναὸς ἐστὶ Διὸς Οὐρίου.

1016. Μοσσύνοικοι: v.n. 379.

1017. μόσσυνας: this subst. is an *v*-stem in Ap.; Xen., who is the first to use it, has it as an *v*-stem in sing. and an *o*-stem in pl., *An.* 5. 4. 26, μόσσυνι . . . μοσσύνοις.

1018. ἀλλοίη: different from other tribes. δίκη: 'usage,' 'custom,' *lit.* 'a way pointed out (δείκνυμι).' In the sense of 'justice' it was 'the course which usage prescribed,' v. Jebb, *Introduct. Hom.* p. 48.

1019. So Xen. (*l.c.*) says of them: ἐν ὄχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, μόνοι τε ὄντες ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες.

1023. Xen.: ἐζήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνας ἐμφανῶς ξυγγίνεσθαι, νόμος γὰρ ἦν οὗτός σφισι.

1025. χαμάδις: cf. *Od.* 10. 243, χαμαι-ευνάδες σῦες.

1027. ἰθείας δίκας: cf. Hes. *Op.* 36,

σχέτλιος. ἦν γάρ πού τί θεμιστεύων ἀλίτηται,
λιμῶ μιν κείν' ἦμαρ ἐνικλείσαντες ἔχουσιν.

Τοὺς παραμισσόμενοι καὶ δὴ σχεδὸν ἀντιπέρηθεν 1030

νῆσου Ἀρητιάδος τέμνον πλόον εἰρεσίησιν
ἡμάτιοι· λιαρὴ γὰρ ὑπὸ κνέφας ἔλλιπεν αὐρῆ.

ἦδη καὶ τιν' ὑπερθεν Ἀρήιον αἴσσουντα
ἐνναέτην νῆσοιο δι' ἡέρος ὄρνιν ἴδοντο,

ὅς ῥα τιναξάμενος πτέρυγας κατὰ νῆα θέουσαν 1035

ἦκ' ἐπὶ οἱ πτερὸν ὀξύ· τὸ δ' ἐν λαιῶ πέσεν ὦμω

δίου Ὀιλήος· μεθέηκε δὲ χερσὶν ἐρετμὸν

βλήμενος· οἱ δὲ τάφον πτερόεν βέλος εἰσορόωντες.

καὶ τὸ μὲν ἐξείρυσσε παρεδριῶν Ἐρυσβώτης,

ἔλκος δὲ ξυνέδησεν, ἀπὸ σφετέρου κολεοῖο 1040

λυσάμενος τελαμῶνα κατήορον· ἐκ δ' ἐφάανθη

ἄλλος ἐπὶ προτέρω πεποτημένος· ἀλλὰ μιν ἦρως

Εὐρυτίδης Κλυτίος—πρὸ γὰρ ἀγκύλα τείνατο τόξα,

ἦκε δ' ἐπ' οἰωνὸν ταχινὸν βέλος—αὐτὰρ ἔπειτα

πληῆξεν· δινηθεῖς δὲ θοῆς πέσεν ἀγχόθι νηός. 1045

1030. παραμισσόμενοι Vatt. tres, Pariss.: παραμισσόμενοι (-μειβο. supr. scr. man. sec.) L: παραμειβόμενοι vulg.

1032. διερῆ Vatt. tres, Vrat., Vind.

1042. ἀλλὰ μὲν Brunck: ἀλλ' ὁ μὲν Gerhard.

1043. πρόπαρ Gerhard.

1044. ἦκεν ἐπ' Pariss. quatt., Brunck. αὐτίκ' ἔπειτα Matthiae: εἴθαρ ἔπειτα O. Schneider: εἴτ' ἄρ ἐπέπτη Merkel: versum eiciendum censet Herwerden.

1045. ἐγγύθι Pariss., Brunck.

διακρινώμεθα νείκος Ἰθείησι δίκαις (opp. to σκολιαὶ δίκαι, 219): *Il.* 23. 580.

1028. **σχέτλιος**: 'wretched man!' There is no sure instance of this meaning in Hom., the meaning there being 'hard,' either in the physical sense 'full of endurance' (καρτερικός), or 'hard-hearted'; v. Leaf on *Il.* 10. 164.

1029. Cf. Mela I. 19, reges suffragio deligunt, vinculisque et arcissima custodia tenent, atque ubi culpam prave quid imperando meruere, inedia totius diei afficiunt.

1030. **καὶ δὴ**: v.n. I. 1161.

ἀντιπέρηθεν: 'opposite to.' For another meaning v. I. 977.

1031. **Ἀρητιάδος**: v.n. 384.

1032. **ὑπὸ κνέφας**: 'near dawn,' *sub diluculum*. For *κνέφας* in this sense, cf. Ar. *Eccl.* 291, *πρῶ πάνυ τοῦ κνέφους*, so ἅμα κνέφα = ἅμ' ἡμέρα, Xen: *Hell.* 7. I. 15. **ἔλλιπεν**: Ap. was the first to form

this aorist on the analogy of ἔλλαβε, ἔλλαχε.

1035. See on 384.

1039. Cf. *Il.* 13. 598, καὶ τὸ μὲν (ἐγχος) ἐκ χειρὸς ἔρυσεν μεγάλυμος Ἀθήνωρ, Αὐτὴν δὲ ξυνέδησεν ἐστρεφεῖ οἶδς ἄωτα, Σφενδόνη.

1041. **τελαμῶνα**: 'baldrick,' 'sword-belt.' Used for a bandage also in Eur. *Phoen.* 1669, ἀμφὶ τραύματα . . . τελαμῶνας βαλεῖν.

1043. **πρό**: i.e. before the bird could discharge its shaft.

1044. **αὐτὰρ ἔπειτα**: these words have been generally suspected and variously emended. The whole line could well be done without. If the text is sound, *αὐτὰρ* must be used taking up the previous *ἀλλά*, in the same way as *δέ* is used after parentheses, and *ἔπειτα* must mean 'forthwith' (Hesych. *ἔπειτα*: *τάχιστα*). This meaning may be found in 558 supr., and in *Il.*

τοῖσιν δ' Ἀμφιδάμας μυθήσατο, παῖς Ἀλεοῖο·

“Νῆσος μὲν πέλας ἦμιν Ἀρητιάς· ἴστε καὶ αὐτοὶ
 τούσδ' ὄρνιθας ἰδόντες. ἐγὼ δ' οὐκ ἔλπομαι ἰοὺς
 τόσσον ἐπαρκέσσειν εἰς ἔκβασιν. ἀλλὰ τιν' ἄλλην
 μῆτιν πορσύνωμεν ἐπίρροθον, εἴ γ' ἐπικέλσαι
 μέλλετε, Φινῆος μεμνημένοι, ὡς ἐπέτελλεν.

1050

οὐδὲ γὰρ Ἡρακλῆς, ὀπότη' ἤλυθεν Ἀρκαδίηνδε,
 πλωίδας ὄρνιθας Στυμφαλίδας ἔσθνε λίμνης
 ὤσασθαι τόξοισι, τὸ μὲν τ' ἐγὼ αὐτὸς ὄπωπα.
 ἀλλ' ὄγε χαλκείην πλατάγην ἐνὶ χερσὶ τινάσσων·
 δούπει ἐπὶ σκοπιῆς περιμήκεος· αἱ δ' ἐφέβοντο
 τηλοῦ, ἀτυζηλῶ ὑπὸ δείματι κεκληγυῖαι.

1055

τῷ καὶ νῦν τοίην τιν' ἐπιφραζώμεθα μῆτιν·
 αὐτὸς δ' ἂν τὸ πάροιθεν ἐπιφρασθεῖς ἐνέποιμι.
 ἀνθέμενοι κεφαλῆσιν ἀερσιλόφους τρυφαλείας,
 ἡμίσεες μὲν ἐρέσσειετ' ἀμοιβαδῖς, ἡμίσεες δὲ
 δούρασί τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα.
 αὐτὰρ πασσυδίῃ περιώσιον ὄρνυτ' αὐτῆν
 ἀθρόοι, ὄφρα κολῶν ἀθηεῖη φοβέωνται

1060

1050. γ' Brunck: κ' codd.

1053. πλωάδας *Et. Mag.* 731, 40.

1055. πλαταγῆν vulg., *Et. Mag.* 674, 37.

18. 357 Schol. A.B. explain *ἔπειτα* by *παρανίκα, νῦν*.

1050. *μῆτιν* . . . ἐπίρροθον: cf. 225.

1051. ὡς ἐπέτελλεν: v. 388.

1053. *πλωίδας ὄρνιθας*: the birds floating on the Stymphalian mere; cf. *Lucr.* 5. 131, uncinisque timendae Unguibus Arcadiae volucres Stymphala colentes. For this labour of Heracles v. Apollod. 2. 5. 6.

1055. *πλατάγην*: this bronze rattle, fashioned by Hephaestus, was given for the purpose to Heracles by Athene. According to others H. devised it for himself, cf. *Diod.* 4. 13, *κατασκευάσας χαλκῆν πλαταγῆν* . . . ἐξεφόβει τὰ ζῶα, καὶ πέρασ τῆ συνεχείᾳ τοῦ κρότου ῥαδίως ἐκπολεμήσας καθαρὰν ἐποίησε τὴν λίμνην. Our MSS. strongly favour the paroxytone accent, and the Schol. Par. says Ἡρωδιδανδ τὴν πλαταγῆν δξύνεσθαι φησιν ἐν τῆ καθόλου βέλτιον δὲ ἴσως τὴν μὲν πλαταγῆν, τὸν ἦχον, δξύνειν, τὴν δὲ πλατάγην, τὸ κρόταλον, παροξύνειν.

1057. ἀτυζηλῶ: ἐκπληκτικῶ. Schol., ἄπ. λεγ.

1060. ἀερσιλόφους: a compound formed by Ap. on the pl. of the aor. imper. ἄρσον, which we find in *Oid.* 2. 353. For the sigmatic aor. with thematic vowel ε (cf. ἄξετε, *Il.* 3. 105) v. Monro, *H.G.* 41, *Curt. G.V.* ii 282 sqq. Wellauer takes ἄρσετε as *futurum pro imperativo*, but there is no epic fut. ἄρσω, and the imperatives in 1061, 1063 preclude this possibility. Similarly ἄρσετε in 1067 is an aor. imper.

1062. ἄρσετε: Rzach rightly explains this as the pl. of the aor. imper. ἄρσον, which we find in *Oid.* 2. 353. For the sigmatic aor. with thematic vowel ε (cf. ἄξετε, *Il.* 3. 105) v. Monro, *H.G.* 41, *Curt. G.V.* ii 282 sqq. Wellauer takes ἄρσετε as *futurum pro imperativo*, but there is no epic fut. ἄρσω, and the imperatives in 1061, 1063 preclude this possibility. Similarly ἄρσετε in 1067 is an aor. imper.

1063. περιώσιον: v.n. I. 466.

1064. κολῶν: v.n. I. 1284.

- νεύοντάς τε λόφους καὶ ἐπήορα δούραθ' ὑπερθεν. 1065
 εἰ δέ κεν αὐτὴν νῆσον ἰκώμεθα, δὴ τότ' ἔπειτα
 σὺν κελάδω σακέεσσι πελώριον ὄρσετε δούπον.”
 ὦς ἄρ' ἔφη· πάντεσσι δ' ἐπίρροθος ἦνδανε μῆτις.
 ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῆσιν ἔθεντο
 δεινὸν λαμπομένας, ἐπὶ δὲ λόφοι ἐσσεύοντο 1070
 φοινίκεοι. καὶ τοὶ μὲν ἀμοιβήδην ἐλάασκον·
 τοὶ δ' αὐτ' ἐγχείησι καὶ ἀσπίσι νῆ' ἐκάλυψαν.
 ὡς δ' ὅτε τις κεράμω κατερέψεται ἐρκίον ἀνήρ,
 δώματος ἀγλατῆν τε καὶ ἕτεοῦ ἔμμεναι ἄλκαρ,
 ἄλλω δ' ἔμπεδον ἄλλος ὁμῶς ἐπαμοιβὸς ἄρηρεν· 1075
 ὡς οἴγ' ἀσπίσι νῆα συναρτύναντες ἔρεψαν.
 οἷη δὲ κλαγγὴ δῆου πέλει ἐξ ὀμάδοιο
 ἀνδρῶν κινυμένων, ὅποτε ξυνίωσι φάλαγγες,
 τοίη ἄρ' ὑψόθι νηὸς ἐς ἡέρα κίδνατ' αὐτή.
 οὐδέ τιw' οἰωνῶν ἔτ' ἐσέδρακον, ἀλλ' ὅτε νήσῳ 1080
 χρίμψαντες σακέεσσιν ἐπέκτυπον, αὐτίκ' ἄρ' οἴγε
 μυρίοι ἔνθα καὶ ἔνθα πεφυζότες ἠερέθοντο.
 ὡς δ' ὅποτε Κρονίδης πυκινὴν ἐφέηκε χάλαζαν
 ἐκ νεφέων ἀνά τ' ἄστν καὶ οἰκία, τοὶ δ' ὑπὸ τοῖσιν
 ἐνναέται κόναβον τεγέων ὑπερ εἰσαύοντες 1085
 ἦνται ἀκῆν, ἐπεὶ οὐ σφε κατέλλαβε χεῖματος ὦρη
 ἀπροφάτως, ἀλλὰ πρὶν ἐκαρτύναντο μέλαθρον·

1067. ὄρσατε L. man. sec., G, vulg.

1086. σφε Pariss. quatt.: σφι vulg.

1065. ἐπήορα: contrast κατήορον, 1041.

1070. λαμπομένας: cf. *Il.* 16. 71, λαμ-
πομένης κόρυθος.

1071. φοινίκεοι: scanned as a tri-
syllable. ἀμοιβήδην: Ap. uses three
other forms of this adv., ἀμοιβαδῖς, ἀμοι-
βαδόν, ἀμοιβηδῖς.

1073. This simile is from *Il.* 16. 212,
ὡς δ' ὅτε τοίχον ἀνήρ ἀράρη πυκινόισι
λίθοισι δώματος ὑψηλοῖο, βίαι ἀνέμων
ἀλεείνων, ὦς ἄραρον κόρυθες τε καὶ
ἀσπίδες ὀμφαλόεσσαι. κατερέψεται: =
κατερέψηται; cf. *Ar. Vesp.* 1294, ὡς εἰ
κατηρέψασθε καὶ νοουστικῶς Κεράμω τὸ
ῶτων ὥστε τὰς πληγὰς στέγειν. ἐρκίον:
'dwelling'; in *Hom.* a fence or enclosure,
ἐρκίον αὐλῆς, *Il.* 9. 476.

1075. 'one tile succeeds another con-
tinuously and is joined thereto.'

1081. χρίμψαντες: 'drawing near to.'
de M., "après avoir échoué (i.e. beached)
le navire," adopting from Vars a distinc-
tion between κέλλω *aborder* and χρίμπτω
échouer, for which there seems no sufficient
justification. Vars says (*op. cit.* 151),
"à côté de l'expression νῆα κέλσαι ou
ἐπικέλσαι (Homère), on peut considérer
le mot χρίμψασθαι commune expression
technique signifiant *échouer* sur le sable,
h. *Hom. Ap.* 439, ἡ δ' ἀμάθοισιν ἐχρίμ-
ψατο πομποπόρος νηὺς." κέλσαι, however,
is used of this landing, 1090 *infr.*

1084. τοῖσιν: sc. οἰκίοις.

1086. ἀκῆν: 'peacefully,' v.n. 3.521;
cf. *Soph. fr.* 563, ὑπὸ στέγῃ Πυκνῆς
ἀκούειν ψακάδος εὐδούση φρενί.

1087. ἀπροφάτως: v.n. 1.1201. Cf.

ὡς πυκινὰ πτερὰ τοῖσιν ἐφίεσαν αἰσσοῦτες
ὑψι μάλ' ἄμ πέλαιος περάτης εἰς οὐρεα γαίης.

Τίς γὰρ δὴ Φινῆος ἔην νόος, ἐνθάδε κέλσαι 1090

ἀνδρῶν ἠρώων θεῖον στόλον; ἢ καὶ ἔπειτα
ποῖον ὄνειαρ ἔμελλεν ἐλδομένοισιν ικέσθαι;

Τίγης Φρίξιο μετὰ πτόλιν Ὀρχομενοῖο

ἔξ Αἴης ἐνέοντο παρ' Αἰήταο Κυταίου,
Κολχίδα νῆ' ἐπιβάντες; ἔν' ἄσπετον ὄλβον ἄρωνται 1095

πατρός· ὁ γὰρ θνήσκων ἐπετείλατο τήνδε κέλευθον.

καὶ δὴ ἔσαν νήσοιο μάλα σχεδὸν ἡματι κείνῳ.

Ζεὺς δ' ἀνέμου βορέαιο μένος κίνησεν ἀῆναι,

ὑδατι σημαίνων διερῆν ὁδὸν Ἀρκτούροιο·

αὐτὰρ ὄγ' ἡμάτιος μὲν ἐν οὐρεσι φύλλ' ἐτίνασσεν 1100

τυτθὸν ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν·

νυκτὶ δ' ἔβη πόντουδε πελώριος, ὦρσε δὲ κῦμα

κεκληγῶς πνοιῆσι· κελαινὴ δ' οὐρανὸν ἀχλὺς

ἄμπεχεν, οὐδέ πη ἄστρα διανγέα φαίνεται' ἰδέσθαι

ἐκ νεφέων, σκοτόεις δὲ περὶ ζόφος ἠρήρειστο. 1105

οἱ δ' ἄρα μυδαλέοι, στυγερὸν τρομέοντες ὄλεθρον,

1094. ἐνέοντο Pariss.: ἐνέποντο L, Vatt., Vrat., Vind.: ἐνέμοντο G.

1095. ἄρωντο Brunck.

Virg. *G.* 1.373, nunquam imprudentibus imber Obfuit.

1088. 'so the birds discharged shaft after shaft upon the Argonauts, flying high up over the sea towards the mountains of the land beyond the waves.' They flew to Scythia whence they had come.

1089. περάτης: cf. 1.1281.

1090. Τίς γὰρ: cf. 851. For the counsel of Phineus v. 388 sqq.

1093. Υἱγης: like υἱῆας, 1119, this is a new formation from a stem υἱεύ-. Ap. also uses forms from three other stems: (a) stem υἱ: υἱος, υἱά, υἱε, υἱες, υἱάσιν, υἱας, (b) stem υἱό: υἱός, υἱόν, υἱέ (voc.) (c) stem υἱν: υἱέος, υἱέα, υἱέε, υἱέες, υἱέας, υἱεῖς (voc.); v. Rzsch. Φρίξιο: v.n. 653.

1094. Αἴης: v.n. 417. Κυταίου: v.n. 399. These lines closely resemble Call. *fr.* 113, 'Ἀρχόμεν', ὡς ἦρωες ἀπ' Αἰήταο Κυταίου Αἰθῆς ἐς ἀρχαίαν ἔπλεον Αἰμονίην.

1096. ἐπετείλατο: 'laid as a charge upon them'; cf. *Od.* 1.327, νόστον . . . δν . . . ἐπετείλατο Παλλάς.

1097. ἡματι κείνῳ: i.e. the day on which the heroes landed.

1099. 'marking the watery path of Arcturus by the rain.' For διερῆν v.n. 1.184. The storms attending the rising of Arcturus are referred to in the Prol. to Plaut. *Rudens* spoken by Arcturus; cf. Virg. *G.* 1.204.

1100. 'now throughout the day Boreas made the leaves to rustle softly on the mountains, breathing lightly through the ends of the branches.'

1101. ἀήσυρος: ὁ ελαφρῶς πνέων, ἀπὸ τοῦ ἄω τὸ πνέω. Schol. L. and S. wrongly 'aloft.' The word occurs in Aesch. *Pr.* 452, ἀήσυροι μύρμηκες where it is explained (1) 'light as air,' 'tiny,' (2) 'moved by the wind,' 'agile.' Curtius finds the same termination in βλοσυρός.

1102. πελώριος: 'in giant might.' To this passage belongs Varro *Atac. fr.* 6, frigidus et silvis Aquilo decussit honorem.

1103. κεκληγῶς πνοιῆσι: 'with roaring blasts'; cf. *Od.* 12.408, κεκληγῶς Ζέφυρος.

1105. σκοτόεις . . . ἠρήρειστο: 'and the murky blackness was fixed like a wall about them.'

1106. μυδαλέοι: κάθυγροι. Schol., cf. 191.

- υἷης Φρίξιοι φέρονθ' ὑπὸ κύμασιν αὐτως.
 ἰστία δ' ἐξήρπασ' ἀνέμου μένος, ἦδὲ καὶ αὐτὴν
 νῆα διάνδιχ' ἔαξε τινασσομένην ῥοθίοισιν.
 ἔνθα δ' ὑπ' ἐννεσίησι θεῶν πίσυρές περ ἑόντες 1110
 δούρατος ὠρέξαντο πελωρίου, οἷά τε πολλὰ
 ραῖσθεισῆς κεκέδαστο θόοις συναρηρότα γόμοις.
 καὶ τοὺς μὲν νῆσόνδε, παρέξ ὀλίγον θανάτιο,
 κύματα καὶ ῥιπαὶ ἀνέμου φέρον ἀσχαλόωντας.
 αὐτίκα δ' ἐρράγη ὄμβρος ἀθέσφατος, ἦε δὲ πόντον 1115
 καὶ νῆσον καὶ πάσαν ὄσῃν κατεναντία νήσου
 χῶρην Μοσσύνοικοι ὑπέρβιοι ἀμφενέμοντο.
 τοὺς δ' ἄμυδις κρατερῶ σὺν δούρατι κύματος ὄρμη
 υἷης Φρίξιοι μετ' ἠϊόνας βάλε νήσου
 νύχθ' ὑπο λυγαίην· τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ 1120
 λήξεν ἄμ' ἠελίω· τάχα δ' ἐγγύθεν ἀντεβόλησαν
 ἀλλήλοισι, Ἄργος δὲ παροίτατος ἔκφατο μῦθον·
 “Ἀντόμεθα πρὸς Ζηγνὸς Ἐποψίου, οὔτινές ἐστε
 ἀνδρῶν, εὐμενείην τε καὶ ἀρκέσαι χατεύουσιν.
 πόντῳ γὰρ τρηχεῖαι ἐπιβρίσασαι ἄελλαί 1125
 νηὸς ἀεικελῆς διὰ δούρατα πάντ' ἐκέδασσαν,
 ἧ ἔνι πείρομεν οἶμον ἐπὶ χρέος ἐμβεβαῶτες.

1107. ἐπὶ O. Schneider.

1108. αὐτὴν Brunck: αὐτως vulg.

1113–14. eliminandos aut loco 1118–19 ponendos censet Bernhardy.

1116. Post h. v. vulgo legitur νῆσόν τ' ἠπειρόν τε περαιῆς ἀγχόθι νήσου e Vat. uno et marg. L, G, quem versum expulit Brunck.

1127. πείρομεν οἶμον ἐπὶ Merkel: τειρόμενοι ἄμ' ἐπὶ codd.: πείρομεν οἶμα κατὰ Köchly: πείρομεν ἄμυγ' ἐπὶ Ziegler: versum om. Brunck.

1107. ὑπὸ κύμασιν: v. n. I. 794. αὐτως: 'helplessly.'

1110. πίσυρες: v. n. I. 671.

1112. ραῖσθεισῆς: sc. νηός.

1113. παρέξ ὀλίγον: 'within a little of death;' παρ' ὀλίγον ἐκ τοῦ θανάτου. Schol. παρέξ is not used elsewhere in this sense; παρὰ μικρόν, παρ' ὀλίγον, παρὰ βραχύ are common.

1114. ἀσχαλόωντας: 'in dire distress.'

1115. ἦε δὲ πόντον: for the acc. cf. Hdt. 4. 151, ἐπὶ ἑτέων οὐκ ἔνε τὴν Θῆρην: Od. 6. 131, λέων ὑόμενος. For ἀθέσφατος cf. Il. 3. 4, χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον. Hesych. ἀθέσφατον· ὄσον οὐδ' ἐν θεὸς φατίσειεν δι' ὑπερβολὴν πλήθους (v. the discussion in Buttm. Lexil.).

1121. ἠελίω: i.e. the rising sun.

1122. ἀλλήλοισι: the shipwrecked men and the Argonauts. Ἄργος: one of the sons of Phrixus and Chalciope, daughter of Aetes. παροίτατος: v. n. I. 910.

1123. Ἐποψίου: cf. Call. Ἰου. 81, ἔξεο δ' αὐτός, Ἄκρης ἐν πολίεσσιν, ἐπόψιος οἷ τε δίκησιν Λαδν ὑπὸ σκολιῆς οἷ τ' ἔμπαλιν ἰθύνουσιν.

1125. ἐπιβρίσασαι: cf. Il. 5. 91, ὄτ' ἐπιβρίση Διὸς ὄμβρος. See I. 678, 3. 344.

1126. νηὸς ἀεικελῆς: 'our sorry craft'; Aetes, apparently, had given them a crazy vessel for their voyage, wishing to compass their death, as an oracle had warned him of dangers to himself from his own family.

1127. πείρομεν οἶμον: this conjecture

τὸυνεκα νῦν ὑμέας γουναζόμεθ', αἶ κε πίθησθε,
 δοῦναι ὅσον τ' εἶλυμα περὶ χροός, ἠδὲ κομίσσαι
 ἀνέρας οἰκτείραντας ὁμήλικας ἐν κακότητι. I 130
 ἀλλ' ἰκέτας ξείνους Διὸς εἵνεκεν αἰδέσασασθε
 Ξεινίου Ἰκεσίου τε· Διὸς δ' ἄμφω ἰκέται τε
 καὶ ξεῖνοι· ὁ δὲ που καὶ ἐπόψιος ἄμμι τέτυκται."

Τὸν δ' αὐτ' Αἴσωνος υἱὸς ἐπιφραδέως ἐρέεινεν,
 μαντοσύνας Φινῆος ὀισσάμενος τελέεσθαι· I 135
 "Ταῦτα μὲν αὐτίκα πάντα παρέξομεν εὐμενέοντες.
 ἀλλ' ἄγε μοι κατάλεξον ἐτήτυμον, ὀππόθι γαίης
 ναίετε, καὶ χρέος οἶον ὑπεῖρ ἄλα νεῖσθαι ἀνώγει,
 αὐτῶν θ' ὑμείων ὄνομα κλυτόν, ἠδὲ γενέθλην."

Τὸν δ' Ἄργος προσέειπεν ἀμηχανέων κακότητι· I 140
 "Αἰολίδην Φρίξον τιν' ἀφ' Ἑλλάδος Αἴαν ἰκέσθαι
 ἀτρεκέως δοκέω που ἀκούετε καὶ πάρος αὐτοί,
 Φρίξον, ὅτις πτολίεθρον ἀνήλυθεν Αἰήταιο,
 κριοῦ ἐπεμβεβαώς, τὸν ῥα χρύσειον ἔθηκεν
 Ἑρμείας· κῶας δὲ καὶ εἰσέτι νῦν κεν ἴδοισθε. I 145
 τὸν μὲν ἔπειτ' ἔρρεξεν ἔης ὑποθημοσύνησιν
 Φυξίῳ ἐκ πάντων Κρονίδη Δί. καὶ μιν ἔδεκτο

1137. ὀππόθι Brunck: ὤπποθι L: ὡς πόθι G, vulg.

1145. ἴδοισθε Pariss., et reposuerat Stephanus: ἴδοσθε L, G. Post hunc versum irrepsit in codd. is qui legitur infra 1270; hoc loco alienum vidit Brunck.

of Merkel is, on the whole, the most satisfactory; v.n. 325. χρέος: for the object of their voyage v. 1095.

1129. εἶλυμα: this appeal closely resembles that of Odysseus to Nausicaa, *Od.* 6. 178, δὸς δὲ βράκος ἀμφιβαλέσθαι, *Εἰ τί που εἶλυμα σπείρων* (i.e. wrapper of the linen) *ἔχεις ἐνθάδ' ἰούσα. κομίσσαι*: 'to take us with you.'

1131. Cf. *Od.* 9. 269, 'Ἄλλ' αἰδεῖο, φέριστε, θεοῦς· ἰκέται δὲ τοί εἰμεν, Ζεὺς δ' ἐπιτιμήτωρ ἰκετῶν τε ξείνων τε, Ξείνιος, δὲ ξείνοισιν ἄμ' αἰδοῖοισιν ὀπηδεῖ: *Aen.* 1. 731, Iuppiter, hospitibus nam te dare iura loquuntur.

1134. ἐπιφραδέως: v.n. 1. 1336.

1135. μαντοσύνας: v. 388.

1139. ὄνομα κλυτόν: cf. *Od.* 9. 364, εἰρωτᾶς μ' ὄνομα κλυτόν, where some of the old commentators explain "the name by which I am called," but more probably κλυτόν means 'illustrious.' This is the

only place where Ap. uses ὄνομα not οὐνομα.

1141. Φρίξον: v.n. 653.

1142. Cf. *Ov. Met.* 15. 497, Fando aliquem Hippolytum vestras, puto, contigit aures, etc.; *Aen.* 2. 81, Fando aliquod si forte tuas pervenit ad aures Belidae nomen Palamedis.

1146. ἔης ὑποθημοσύνησιν: as in 4. 120 the poet says that the ram was slain by command of Hermes, while here it asks itself to be slain, de M. assumes that these contradictory traditions represent different recensions. Seaton (*CZ. Rev.* vi 396) points out that this is not a necessary assumption, any more than when we are told (2. 602) that it was Athene, and again (4. 786) that it was Hera who helped the Argo through the Symplegades.

1147. Φυξίῳ: 'the god of flight'; Φύξιος Ζεὺς παρὰ Θεσσαλοῖς, ἦτοι ἐπειδὴ

Αιήτης μεγάρω, κούρην τέ οἱ ἐγγυάλιξεν
 Χαλκιόπην ἀνάεδνον ἐυφροσύνησι νόοιο.
 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. ἀλλ' ὁ μὲν ἤδη 1150
 γηραιὸς θάνε Φρίξος ἐν Αἰήταο δόμοισιν·
 ἡμεῖς δ' αὐτίκα πατρὸς ἐφετμάων ἀλέγοντες
 νεύμεθ' ἐς Ὀρχομενὸν κτεάνων Ἀθάμαντος ἔκητι.
 εἰ δὲ καὶ οὖνομα δῆθεν ἐπιθύεις δεδαῆσθαι,
 τῶδε Κυτίσσωρος πέλει οὖνομα, τῶ δέ τε Φρόντις, 1155
 τῶ δὲ Μέλας· ἐμὲ δ' αὐτὸν ἐπικλείοιτέ κεν Ἄργον.”
 Ὡς φάτ'· ἀριστῆες δὲ συνηβολίη κεχάροντο,
 καὶ σφεας ἀμφίεπον περιθαμβέες. αὐτὰρ Ἴήσων
 ἐξαυτίς κατὰ μοῖραν ἀμείψατο τοῖσδ' ἐπέεσσιν·
 “Ἡ ἄρα δὴ γνωτοὶ πατρώιοι ἄμμιν ἔοντες 1160
 λίσσεσθ' εὐμενέοντας ἐπαρκέσσαι κακότητα.
 Κρηθεὺς γάρ ῥ' Ἀθάμας τε κασίγνητοι γεγάασιν.
 Κρηθῆος δ' υἱὸνὸς ἐγὼ σὺν τοισὶδ' ἑταίροις
 Ἑλλάδος ἐξ αὐτῆς νέομ' ἐς πόλιν Αἰήταο.
 ἀλλὰ τὰ μὲν καὶ ἑσαυτίς ἐνύψομεν ἀλλήλοισιν. 1165
 νῦν δ' ἔσασασθε πάροιθεν· ὑπ' ἐννεσίησι δ' οἴω
 ἀθανάτων ἐς χεῖρας ἐμὰς χατέοντας ἰκέσθαι.”
 Ἡ ῥα, καὶ ἐκ νηὸς δῶικέ σφισιν εἴματα δῦναι.
 πασσυδίῃ δῆπεια κίον μετὰ νηὸν Ἄρης,

1153. κτεάνων Pariss. quatt., Brunck.

1160. ἔοντες Vat. unus, Pariss. tres: ἰόντες L, G.

1166. ἐννεσίησιν ὀίω L.

τὸν ἐπὶ Δευκαλίωνος κατέφυγον κατακ-
 λυσμόν, ἢ διὰ τὸ φυγεῖν τὸν Φρίξον αὐτόν.
 Schol. Cf. Lyc. 288, καλῶν ἐπ' εὐχαιῖς
 πλεῖστα φύξιον Δία. ἐκ πάντων: 'above
 all other gods'; cf. *Od.* 2. 432, λείβον
 . . . Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι
 κοῦρη.

1149. ἀνάεδνον: without asking the
 usual ἔδνα (v.n. I. 977); cf. *Il.* 9. 146,
 τῶν ἦν κ' ἐθέλησι, φίλην ἀνάεδνον ἀγέσθω.
 Bentley altered the form in Hom. to
 ἀνέδνος, i.e. ἀν-έφεδνος, and was followed
 by Bekker. See Curtius, *Et.* 579.

1153. ἔκητι: in Hom. always used of
 the gods.

1154. δῆθεν: 'as thou sayest.' ἐπιθύεις:
 cf. *Il.* 18. 175, ἐρύσασσθαι . . . Τρῶες
 ἐπιθύουσι. On the disputed point whether
 the compound is to be resolved into ἐπι-
 θύω (with ι lengthened in arsis) or into

ἐπι-θύω (with υ irreg. lengthened) v. L.
 and S. and Leaf on *Il.* 1.c.

1157. συνηβολίη: 'meeting,' *ἀπ. λεγ.*
 1158. ἀμφίεπον: 'busied themselves
 about,' 'ministered unto them' (Way);
 de M. wrongly 'embrassèrent.' *Ap.*,
 like Hom., uses this verb of a great
 variety of activities, e.g. 1. 562, 571:
 2. 761: 4. 1145 (*ἔμψεπε*). He also uses
 it in the post-Homeric sense of 'worship-
 ping,' 'paying homage to,' 1. 1102. See
 on 3. 547.

1159. κατὰ μοῖραν: κατὰ τὸ πρόπον.
 Schol.

1160. γνωτοὶ: 'kinsmen,' v.n. I. 53.
 Cretheus and Athamas were brothers,
 and Jason was the grandson of Cretheus,
 Argus of Athamas.

1164. Ἑλλάδος: v.n. I. 904.

1166. ἔσασασθε: 'don raiment.'

μῆλ' ἱερευσόμενοι· περι δ' ἐσχάρη ἐστήσαντο 1170
 ἐσσυμένως, ἢ τ' ἐκτὸς ἀνηρεφῆος πέλε νηοῦ
 στιάων· εἴσω δὲ μέλας λίθος ἠρήρειστο
 ἱερός, ᾧ ποτε πᾶσαι Ἀμαζόνες εὐχετόωντο.
 οὐδὲ σφιν θέμις ἦεν, ὄτ' ἀντιπέρηθεν ἴκουτο, 1175
 μῆλων τ' ἠδὲ βοῶν τῆδ' ἐσχάρη ἱερὰ καίειν·
 ἀλλ' ἵππους δαίτρεον, ἐπητανὸν κομέουσαι.
 αὐτὰρ ἐπεὶ ῥέξαντες ἐπαρτέα δαίτ' ἐπάσαντο,
 δῆ τὸτ' ἄρ' Αἰσονίδης μετεφώνεεν, ἠρχέ τε μύθων·
 "Ζεὺς ἐτεῆ τὰ ἕκαστ' ἐπιδέρκεται· οὐδέ μιν ἄνδρες
 λήθομεν ἔμπροσθεν, οἳ τε θεοῦδῆες οὐδὲ δίκαιοι. 1180
 ὡς μὲν γὰρ πατέρ' ὕμῶν ὑπεξείρυντο φόνιοι

1170. ἱερευσόμενοι Pariss. quatt. : ἱερευσάμενοι vulg.

1171. ἐπηρεφῆος Herwerden.

1172. μέγας Hoelzlin.

1174. ἴκοντο L.

1175. μῆλων ἢ βοῶν Brunck.

1179. ἐτεῆ reponendum videtur : αἰτεῖ L, G : αὐτὸς Vat. unus, Pariss., vulg. :
 ἐτεῖ Vind. : ἐτι Vatt. tres : αἰεῖ Wellauer : ἐτι που Hermann : ἀτενῆς Merkel : ἐτεὸν
 Meineke.

1180. οἳ τε . . . οἳ τε L 16 : οἳ, τε . . . ἠδὲ Stephanus : οἳ γε . . . ἠδὲ Struve :
 οἳ τε . . . οἳ τ' ἀλιτηροὶ Matthiae.

1181. ὕμιν Vatt., Pariss. quatt., Brunck, Wellauer.

1170. ἐστήσαντο ἐσσυμένως : 'eagerly they placed themselves round the altar.'

1171. ἀνηρεφῆος : 'roofless,' ἀπ. λεγ. Roofless temples are often mentioned in Pausanias, e.g. 2. 18. 3, 24. 4.

1172. στιάων : the altar was made of pebbles, cf. 694. For other instances of the *gen. materiae* v. 231, 3. 232, 1285. μέλας : there is no reason to alter this to μέγας, as Brunck and others have done, to produce a contrast between the size of this stone and the small pebbles of which the altar was made. The rude image of the Mother of the Gods at Pessinus was a black stone, cf. Arnob. 7. 49, lapis quidam non magnus . . . coloris furvi atque atrii.

1173. Ἀμαζόνες : cf. 995.

1174. ἀντιπέρηθεν : 'from the mainland opposite' ; cf. I. 977.

1176. ἵππους δαίτρεον : the Armenians sacrificed horses (Xen. *An.* 4. 5. 35) ; so too the Massagetae (Hdt. I. 216). "Horse sacrifices are said to prevail among the modern Parsees" (Rawlinson). ἐπητανὸν κομέουσαι : 'of which they tend unflinching herds' ; cf. *Od.* 7. 99,

πίνοντες καὶ ἔδοντες, ἐπητανὸν γὰρ ἔχεσκον. Curtius derives ἐπητανὸν from ἐπί and αἰεῖ (Boeot. ἦτι), the ending being the same as the Lat. *-tinus*. de M. tr. "elles sacrifiaient des chevaux qu'elles avaient nourri pendant une année," following the old deriv. from ἐπί and ἔτος.

1179. Cf. Call. quoted on 1123.

1180. οἳ τε θεοῦδῆες οὐδὲ δίκαιοι : 'who are god-fearing and unjust,' = οἳ τε θεοῦδῆες καὶ οὐ δίκαιοι (Merkel). Wellauer wrongly construes οἳ τε θεοῦδῆες ἔσμεν οὐ λήθομεν Δία, οὐδὲ δίκαιοι λήθομεν. Our poet had in mind *Od.* 9. 174, πειρήσομαι οἳ τινὲς εἰσὶν "Ἡ ῥ' οἳ γ' ἄβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι (= καὶ ἄδικοι)" Ἡ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδῆς. The conjecture ἠδέ for οὐδέ is easy but bad.

1181. ὑπεξείρυντο : 'he snatched your father from death at the hands of a stepmother (i.e. Ino)'; v.n. 653. Cf. *Pind.* P. 4. 161, κριοῦ . . . τῷ ποτ' ἐκ πάντου σαῶθη ἕκ τε ματριῆς ἀθέων βελῶν.

μητρυῆς, καὶ νόσφιν ἀπειρέσιον πόρεν ὄλβον·
 ὧς δὲ καὶ ὑμέας αὐτίς ἀπήμονας ἐξεσάωσεν
 χείματος οὐλομένοιο. πάρεστι δὲ τῆσδ' ἐπὶ νηὸς
 ἔνθα καὶ ἔνθα νέεσθαι, ὄπη φίλον, εἴτε μετ' Αἴαν, 1185
 εἴτε μετ' ἀφνειὴν θείου πόλιν Ὀρχομενοῖο.
 τὴν γὰρ Ἀθηναίη τεχνήσατο, καὶ τάμε χαλκῶ
 δούρατα Πηλιάδος κορυφῆς πέρι· σὺν δέ οἱ Ἄργος
 τεύξεν. ἀτὰρ κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν,
 πρὶν καὶ πετράων σχεδὸν ἐλθεῖν, αἶ τ' ἐνὶ πόντῳ 1190
 στενωπῶ συνίασι πανήμεροι ἀλλήλησιν.
 ἀλλ' ἄγεθ' ὧδε καὶ αὐτοὶ ἐς Ἑλλάδα μαιομένοισιν
 κῶας ἄγειν χρύσειον ἐπίρροθοι ἄμμι πέλεσθε
 καὶ πλόου ἡγεμονῆες, ἐπεὶ Φρίξιοιο θυηλὰς
 στέλλομαι ἀμπλήσων, Ζητὸς χόλον Αἰολίδησιν." 1195
 Ἴσκει παρηγορέων· οἱ δ' ἔστρυγον εἰσαΐοντες.
 οὐ γὰρ ἔφαν τεύξεσθαι ἐνηέος Αἰήταο
 κῶας ἄγειν κριοῖο μεμαότας, ὧδε δ' ἔειπεν
 Ἄργος, ἀτεμβόμενος τοῖον στόλον ἀμφιπένεσθαι·
 “ᾠ φίλοι, ἡμέτερον μὲν ὅσον σθένος, οὐποτ' ἀρωγῆς

1186. μετ' ἀφνειὴν Brunck : μετὰ φθίην vulg. : μεταφθειν L.

1188. πάρα Vat. unus, Pariss., Brunck, Wellauer.

1190. ἐλθέμεν conl. Brunck. πόντου Köchly.

1195. ἀλθήσων Merkel.

1200. ἀρωγῆ L : ἀρωγῆ Par. unus, Brunck.

1182. νόσφιν : i.e. far away from Ino.

1188. Πηλιάδος : cf. i. 386, Eur. *Med.* 3, Cat. 64. 1, Peliaco quondam prognatae vertice pinus Dicuntur liquidas Neptuni nasse per undas Phasidos ad fluctus et fines Aeetaeos.

1189. κείνην : 'that vessel of yours.'

1194. ἐπέε κ.τ.λ. : 'for I am sent to fulfil sacrifices of atonement to Phrixus, the cause of the wrath of Zeus against the sons of Aeolus.' Cf. Pind. *P.* 4. 158, where Pelias says to Jason, δύνασαι δ' ἀφελεῖν | μάνιν χθονίων, κέλεται γὰρ ἕαν ψυχὰν κομίζει (to 'lay') | Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους. Brunck says Φρίξιοιο depends on ὑπέρ understood, but it seems to be a possessive gen. 'the sacrifices which belong unto, or, are due to, P.' Way mistranslates "Lo, thus do I sail to atone for their deed Who would sacrifice Phrixus."

1195. ἀμπλήσων : 'to accomplish.'

Merkel reads ἀλθήσων from ἀλθαίνω 'to heal' which is used of expiation in Lyc. 1122, κακὸν μίασμ' ἔμφυλον ἀλθαίνων κακῶ, so de M. "accomplir des sacrifices expiatoires." χόλον is acc. in apposition to the sentence, but it is a very harsh use, as it is the fact that the spirit of P. has not been appeased, and that the fleece has not been brought back, which is the cause of the wrath of Zeus. Αἰολίδησιν : v. n. 1. 143.

1196. Ἴσκει : v. n. 1. 834. ἔστρυγον : 'loathed the thought;' cf. 4. 512.

1197. ἔφαν : 'deemed.' ἐνηέος : v. n. 1. 1338.

1199. ἀτεμβόμενος κ.τ.λ. : 'vexed that they should be busied on such a quest'; v. n. 56.

1200. οὐποτ' ἀρωγῆς σχήσεται : 'shall not hold back from aiding you in the hour of need.'

σχήσεται, οὐδ' ἠβαιοῖν, ὅτε χρεῖώ τις ἴκηται. 1201
 ἀλλ' αἰνῶς ὀλοῆσιν ἀπηνείησιν ἄρηρεν
 Αἰήτης· τῷ καὶ περιδείδια ναυτίλλεσθαι.
 στεῦται δ' Ἡελίου γόνος ἔμμεναι· ἀμφὶ δὲ Κόλχων
 ἔθνεα ναιετάουσιν ἀπίερα· καὶ δέ κεν Ἄρει 1205
 σμερδαλέην ἐνοπὴν μέγα τε σθένος ἰσοφαρίζου.
 οὐ μὰν οὐδ' ἀπάνευθεν ἐλεῖν δέρος Αἰήταο
 ῥήιδιον, τοῖός μιν ὄφιν περὶ τ' ἀμφὶ τ' ἔρπται
 ἀθάνατος καὶ ἄπνους, ὃν αὐτῇ Γαί' ἀνέφυσεν
 Καυκάσου ἐν κνημοῖσι, Τυφασιν ὄθι πέτρῃ, 1210
 ἔνθα Τυφάονά φασι Διὸς Κρονίδαο κεραυνῶ
 βλήμενον, ὅπποτε οἱ στιβαρὰς ἐπορέξατο χεῖρας,
 θερμὸν ἀπὸ κρατὸς στάξαι φόνον· ἴκετο δ' αὐτως
 οὐρεα καὶ πεδῖον Νυσηῖον, ἐνθ' ἔτι νῦν περ
 κείται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης." 1215
 Ὡς ἄρ' ἔφη· πολέεσσι δ' ἐπὶ χλόος εἶλε παρειὰς
 αὐτίκα, τοῖον ἄεθλον ὅτ' ἔκλυον. αἰψα δὲ Πηλεὺς
 θαρσαλέοις ἐπέεσσιν ἀμείψατο, φώνησέν τε·
 "Μηδ' οὕτως, ἠθεῖε, λίην δειδίσσεο θυμῶ.

1210. *Τυφασιν* Pariss. quatt., Brunck.

1218. *θαρσαλέοις* Köchly: *θαρσαλέως* codd.

1202. 'but Aetes hath rooted in him a spirit of murderous cruelty.' ἄρηρεν: 'is endowed with,' cf. Pind. *I.* 2. 29, *χαρίτεσσιν ἀραρώς*: Fur. *EL.* 948, *κάλλει ἀραρώς*.

1204. *στεῦται* . . . *ἔμμεναι*: 'he maintains that he is,' 'he avows himself to be,' *διαβεβαιῶνται*. Schol.; cf. 3. 337, 579. Homer uses *στεῦται* c. inf. fut. of boasting, e.g. *Il.* 9. 241, *στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα*. Aristarch. explained it *κατὰ διάνοιαν ὀρίζεσθαι*, i.e. to have the mind determined. Curtius assigns it to the root *stu* 'to set up' (*στῦλος, σταῦρος, instaurare*), Meyer to Skt. *stu* 'celebrare' (*στόμα*, etc.).

1206. *ἐνοπὴν*: 'battle-cry.' For the awful voice of Ares cf. *Il.* 5. 859, ὃ δ' ἔβραχε χάλκεος Ἄρης Ὅσσον τ' ἐνεαχίλοι ἐπίαχον, κ.τ.λ. *σθένος ἰσοφαρίζου*: cf. *Il.* 6. 101, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.

1208. *περὶ τ' ἀμφὶ τε*: 'around and about,' cf. h. Hom. *Cer.* 277, *περὶ τ' ἀμφὶ τε κάλλος ἤπτο*. *ἀμφὶ* properly meant 'on both sides.'

1210. *Καυκάσου*: *περὶ τὸν Καυκάσον, φασι, ἐν τῇ Τυφασιν πέτρῃ κεραυνωθείς ὃ Τυφῶς ἰχώρως τινὰς ἀφήκεν, ἐξ ὧν ἐγένετο ὃ τὸ δέρος φυλάσσων ὄφιν*. Schol.

1213. *φόνον*: i.e. the drops of gore from which the serpent sprang. *αὐτως*: 'wounded' in this wise.'

1214. *Νυσηῖον*: v.n. 905.

1215. *Σερβωνίδος* . . . *λίμνης*: this lake, on the confines of Syria and Egypt, was in the centre of a huge morass. Diod. (16. 46) tells how the army of Artaxerxes was almost swallowed up there in 350 B.C.; cf. Milton (*P.L.* II 593), 'that Serbonian bog Betwixt Damiata and Mount Casius old Where armies whole have sunk.' According to the general legend Typhon was buried under Aetna or Pithecusa (*Aen.* 9. 716).

1216. *χλόος*: properly a greenish-white colour, *luteus pallor*. Cf. 3. 298, *Aen.* 4. 499, *pallor simul occupat ora*.

1219. *ἠθεῖε*: 'my good friend.' In Hom. it is generally used as a term of respect by one who is younger, *νεωτέρου πρὸς πρεσβύτερον σεπτικῆ προσφώνησις*

- οὔτε γὰρ ᾧδ' ἀλκὴν ἐπιδευόμεθ', ὥστε χερείους 1 220
 ἔμμεναι Αἰήταο σὺν ἔντεσι πειρηθῆναι.
 ἀλλὰ καὶ ἡμέας οἷω ἐπισταμένους πολέμοιο
 κείσε μολεῖν, μακάρων σχεδὸν αἵματος ἐκγεγαῶτας.
 τῷ εἰ μὴ φιλότῃτι δέρος χρύσειον ὀπάσσει,
 οὔ οἱ χραισμῆσειν ἐπιέλπομαι ἔθνεα Κόλχων." 1 225
 Ἔως οὔγ' ἀλλήλοισιν ἀμοιβαδὸν ἠγορόωντο,
 μέσφ' αὐτίς δόρποιο κορεσσάμενοι κατέδαρθεν.
 ἦρι δ' ἀνεγρομένοισιν ἐγκραῆς ἄεν οὔρος·
 ἰστία δ' ἤειραν, τὰ δ' ὑπαὶ ῥιπῆς ἀνέμοιο
 τείνετο· ῥίμφα δὲ νῆσον ἀποπροέλειπον Ἄρης. 1 230
 Νυκτὶ δ' ἐπιπλομένη Φιλυρηίδα νῆσον ἀμειβον·
 ἔνθα μὲν Οὐρανίδης Φιλύρῃ Κρόνος, εἶτ' ἐν Ὀλύμπῳ
 Τιτήνων ἦνασσειν, ὁ δὲ Κρηταῖον ὑπ' ἄντρον
 Ζεὺς ἔτι Κουρήτεσσι μετετρέφετ' Ἰδαίοισιν,
 ῥεῖν ἐξάπαφών παρελέξατο· τοὺς δ' ἐνὶ λέκτροις 1 235
 τέτμε θεὰ μεσσηγύς· ὁ δ' ἐξ εὐνῆς ἀνορούσας
 ἔσσυτο χαιτήεντι φυῆν ἐναλίγκιος ἵππῳ·
 ἢ δ' αἰδοῖ χῶρόν τε καὶ ἦθεα κείνα λιποῦσα
 Ὠκεανὶς Φιλύρῃ εἰς οὔρεα μακρὰ Πελασγῶν
 ἦλθ', ἵνα δὴ Χείρωνα πελώριον, ἀλλὰ μὲν ἵππῳ, 1 240
 ἀλλὰ θεῶ ἀτάλαντον, ἀμοιβαίῃ τέκεν εὐνή.

1229. ὑπὸ Brunck.

1231. ἐπιπλομένη vulg. : ἐπιπλομένης L : ἐπιπλομένοι G.

1235. ἐξάπαφών codd. : accentum correat Wellauer.

1240. ἐνθ' ἵνα L, G : ἦλθ' ἵνα Stephanus, Vrat., Vind., Paris. unus.

1241. ἀνοικεῖη Naber.

ἔστι τὸ ἠθεῖε (Ariston. on *Il.* 22. 229).
 Curtius connects ἠθεῖος 'trusty' with
 ἦθος (σFeθ).

1220. ἀλκὴν ἐπιδευόμεθα : in Hom. the
 gen. is used to express that in which one
 is inferior, e.g. *Il.* 24. 385, οὐ τι μάχης
 ἐπιδεύειτ' Ἀχαιῶν.

1222. ἐπισταμένους πολέμοιο : for the
 constr. cf. *Od.* 21. 406, φόρμιγγος
 ἐπιστάμενος καὶ αἰοδῆς.

1225. 'I have good hope that the
 tribes of the Colchians will avail him
 not.' For χραισμῆσειν v.n. 218.

1228. ἐγκραῆς : cf. ἀκραῆς, 721; in
 Hom. only as a v.l. for ἀκραῆς.

1230. ἀποπροέλειπον : formed on the
 analogy of ὑπεκπροέλυσαν, *Od.* 6. 88.

1231. ἀμειβον : *praetervecti sunt*.
 Φιλυρηίδα : v.n. 393.

1233. Κρηταῖον ἄντρον : cf. i. 509.

1234. Κουρήτεσσι : v.n. i. 1136.

1237. Cf. Virg. *G.* 3. 92, Talis et ipse
 iubam cervice effundit equina Coniugis
 adventu penix Saturnus, et altum Pelion
 innitit fugiens implevit acuto.

1239. οὔρεα . . . Πελασγῶν : Pelion in
 Thessaly; cf. Call. *Del.* 118, Πήλιον δὲ
 Φιλύρης νυμφῆιον : Ov. *Met.* 7. 352,
 Pelion umbrosus, Philyreia tecta. For
 Πελασγῶν v.n. i. 580.

1240. ἦλθ' : it is, perhaps, possible to
 retain ἐνθ' as Merkel does, supplying the
 verb of motion. Χείρωνα : cf. Hes. *Th.*
 1002, Pind. *P.* 3. 1, Ov. *Fast.* 5. 380,
 Chiron Semivir, et flavi corpore mixtus
 equi . . . Philyrides.

1241. ἀμοιβαίῃ . . . εὐνή : 'bore as
 offspring to a changing sire.' Kronos

Κεῖθεν δ' αὖ Μάκρωνας ἀπειρεσίην τε Βεχείρων
 γαίαν ὑπερφιάλους τε παρεξενέοντο Σάπειρας,
 Βύζηράς τ' ἐπὶ τοῖσιν· ἐπιπρὸ γὰρ αἰὲν ἔτεμνον
 ἐσσυμένως, λιανοῖο φορεύμενοι ἕξ ἀνέμοιο. 1245
 καὶ δὴ νισσομένοισι μυχὸς διεφαίνετο Πόντου.
 καὶ δὴ Καυκασίων ὀρέων ἀνέτελλον ἐρίπναι
 ἠλίβατοι, τόθι γυῖα περὶ στυφελοῖσι πάγοισιν
 ἰλλόμενος χαλκῆσιν ἀλυκτοπέδησι Προμηθεὺς
 αἰετὸν ἦπατι φέρβε παλιμπετὲς αἴσσοντα. 1250
 τὸν μὲν ἐπ' ἀκροτάτης ἴδον ἔσπερον ὀξεί ροίζω
 νηὸς ὑπερπτάμενον νεφέων σχεδόν· ἀλλὰ καὶ ἔμπης
 λαίφεα πάντ' ἐτίναξε, παραιθύξας πτερύγεσσι.
 οὐ γὰρ ὄγ' αἰθερίοιο φνὴν ἔχεν οἰωνοῖο,
 ἴσα δ' εὐξέστοις ὠκύπτερα πάλλιν ἔρετμοῖς, 1255
 δηρὸν δ' οὐ μετέπειτα πολύστονον αἰον αὐδὴν
 ἦπαρ ἀνελκομένοιο Προμηθέος· ἔκτυπε δ' αἰθῆρ
 οἰμωγῇ, μέσφ' αὐτὶς ἀπ' οὐρεος αἴσσοντα
 αἰετὸν ὠμηστὴν αὐτὴν ὁδὸν εἰσενόησαν.
 ἐννύχιοι δ' Ἄργιοιο δαημοσύνησιν ἴκοντο 1260
 Φᾶσιν τ' εὐρὸν ῥέοντα, καὶ ἔσχατα πείρατα πόντου.
 Αὐτίκα δ' ἰστία μὲν καὶ ἐπίκριον ἔνδοθι κοίλης
 ἰστοδόκης στείλαντες ἐκόσμεον· ἐν δὲ καὶ αὐτὸν

1249. χαλκῆσιν Hoelzlin: χαλκείησιν codd.

1260. δαημοσύνησιν D'Arnaud: ἀημοσύνησιν codd.

changed his form at the moment of generation, and so Chiron was διφυής.

1242-4. For these tribes v.n. 394 sqq.

1244. ἔτεμνον: cf. 4. 771, and see on 326 supr.

1247. ἐρίπναι: cf. 434.

1248. ἠλίβατοι: v.n. 1. 739.

1249. ἰλλόμενος: v.n. 1. 129. ἀλυκτοπέδησι: generally explained 'galling bonds (ἀλύσσω, πέδη),' but there is nothing certain known about it. It occurs in Hes. *Th.* 521, where Hesych. explains it as δεσμοῦ εἶδος ἀναφεύκτου (?), and the Schol. as = ἀλυτοπέδη. Others apparently regarded it as connected with λυγίζομαι 'to writhe, wriggle,' i.e. 'fettlers out of which one could not wriggle.'

1260. Ap. is imitating Hes. *Th.* 521, Δῆσε δ' ἀλυκτοπέδησι Προμηθέα ποικιλόβουλον Δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας. Καὶ οἱ ἐπ' αἰετὸν ὄρσε τανύπ-

τερον, αὐτὰρ ὄγ' ἦπαρ Ἦσθιεν ἀθάνατον, τὸ δ' ἀέξετο Ἴσον ἀπάντη Νυκτός, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὕρνις. Cf. also Aesch. *Pr.* 1022 sqq.

1251. ἐπ': 'above' the top of the ship.

ἔσπερον: 'at even'; cf. κνέφας, 407.

1253. παραιθύξας: 'whizzing past.'

1255. ἔρετμοῖς: cf. Aesch. *Ag.* 52, πτερούγων ἔρετμοῖσιν: *Aen.* 1. 300, volat . . . Remigio alarum.

1259. According to one tradition Heracles when abandoned by the Argonauts (1. 1283) delivered Prometheus from his torments. Val. Fl. (5. 155) represents this deliverance as taking place while the Argonauts, all unconscious of it, were passing by in sight of the Caucasus.

1262. ἐπίκριον: the yard on which the square sail hung; cf. *Od.* 5. 254.

1263. ἰστοδόκης: the receptacle at the stern which received the mast when

- ἴστων ἄφαρ χαλάσαντο παρακλιδόν· ὦκα δ' ἔρετροῖς
 εἰσέλασαν ποταμοῖο μέγαν ῥόον· αὐτὰρ ὁ πάντη 1265
 καχλάζων ὑπόεικεν. ἔχον δ' ἐπ' ἀριστερὰ χειρῶν
 Καύκασον αἰπήεντα Κυταίδα τε πτόλιν Αἴης,
 ἔνθεν δ' αὖ πεδίον τὸ Ἀρήιον ἱερά τ' ἄλση
 τοιοῦ θεοῦ, τόθι κῶας ὄφεις εἴρυτο δοκεύων
 πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν. 1270
 αὐτὸς δ' Αἰσυνίδης χρυσέω ποταμόνδε κυπέλλῳ
 οἴνου ἀκηρασίοιο μελισταγέας χέε λοιβάς
 Γαίη τ' ἐνναέταις τε θεοῖς ψυχαῖς τε καμόντων
 ἡρώων· γοννοῦτο δ' ἀπήμονας εἶναι ἀρωγούς
 εὐμενέως, καὶ νηὸς ἐναίσιμα πείσματα δέχθαι. 1275
 αὐτίκα δ' Ἀγκαῖος τοῖον μετὰ μῦθον ἔειπεν·
 “Κολχίδα μὲν δὴ γαῖαν ἰκάνομεν ἠδὲ ῥέεθρα
 Φάσιδος· ὦρη δ' ἡμῖν ἐνὶ σφίσι μητιάασθαι,
 εἴτ' οὖν μειλιχίη πειρησόμεθ' Αἰήταο,
 εἴτε καὶ ἀλλοίη τις ἐπήβολος ἔσσεται ὀρμή.” 1280
 Ὡς ἔφατ'· Ἄργου δ' αὖτε παρηγορήσιν Ἰήσων
 ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίησιν ἐρύσσαι
 δάσκιον εἰσελάσαντας ἔλος· τὸ δ' ἐπισχεδὸν ἦεν
 νισσομένων, ἔνθ' οἴγε διὰ κνέφας ἠυλίζοντο.
 ἦώς δ' οὐ μετὰ δηρὸν ἐελδομένοις ἐφαάνθη. 1285

lowered. As its shape is purely conjectural (v. M. and R. *Od.* Appendix), it is impossible to determine how the sails and yard were placed in it, or on it, along with the mast. Vars and Torr identify the *μεσόδμη* and *ἰστοδόκη*, but see *Class. Rev.* x 169.

1264. *παρακλιδόν*: lowering it backwards till it lay lengthways. For another use see I. 315.

1266. *ἐπ' ἀριστερὰ χειρῶν*: cf. *Od.* 5. 277, *ἐπ' ἀριστερὰ χειρός*.

1267. *Κυταίδα*: v. n. 399. *Αἴης*: v. n. 417.

1268. *ἔνθεν δέ*: 'and on the other side.'

1270. *πεπτάμενον*: v. n. 405.

1273. *ἐνναέταις*: = *ἐγχωροῖς*. As an instance of this custom the Schol. refers to the sacrifices offered by Alexander the Great at Ilium.

1275. *ἐναίσιμα . . . δέχθαι*: 'to receive

in a good hour the mooring cables of the ship.'

1278. *ἡμῖν . . . σφίσι*: here, as in 3. 909, *σφεῖς* is used of the 1 pers., a use parodied by Lucian, *Pseudosophist.* 576. See on 128.

1280. 'or whether there be some other method of approach which shall secure our ends.' For *ἐπήβολος*, which the Schol. explains by *ἀσφαλής*, v. n. I. 694.

1282. *ὑψόθι*: 'afloat,' i.e. the vessel was not drawn up on the shore; cf. *Il.* 14. 77, *ὑψι δ' ἐπ' εὐνῶν ὀρμίσσομεν. εὐναίησιν*: v. n. I. 955.

1283. *δάσκιον . . . ἔλος*: 'a backwater screened by trees.' Preston suggests that this passage may have furnished Virgil with the idea of the description in *Aen.* 7. 30 of the Trojans sailing up the Tiber under the shade of overhanging trees. *ἐπισχεδόν*: v. n. 490.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Γ.

SUMMARY.—Invocation of Erato (1-5)—Hera and Athene take counsel to aid Jason (6-35)—They visit Aphrodite to get the help of Eros (36-110)—Aphrodite persuades Eros (111-166)—Jason reveals his plans to his comrades (167-209)—Jason, with the sons of Phrixus, comes to the palace of Aeetes (210-274)—Medea is smitten by the shafts of Eros (275-298)—Aeetes hears impatiently the words of Argus and Jason, and declares the ordeal for winning the fleece, to which Jason consents (299-438)—Medea's heart is heavy with foreboding (439-470)—Council of the heroes: they resolve to send Argus to Chalciope to win Medea's aid (471-575)—Gathering of the Colchians: Aeetes plots evil against the Argonauts (576-608)—Medea, in her anguish, yields to the entreaties of Chalciope (609-743)—Conflict of emotions in Medea's heart: at last she resolves to bring her magic drugs to Jason (744-824)—Medea goes to the temple of Hecate to meet Jason (825-911)—Meeting of Jason and Medea: Medea gives him the drugs, and Jason vows never to forsake her (912-1145)—Jason rejoins his comrades, and Medea returns to her home (1146-1162)—Telamon and Aethalides receive from Aeetes the dragon's teeth (1163-1190)—Jason sacrifices to Hecate by night (1191-1224)—Aeetes in his panoply goes forth to view the ordeal (1225-1245)—Jason prepares himself for the struggle (1246-1277)—He yokes the fire-breathing bulls, and vanquishes the earth-born warriors who spring from the dragon's teeth (1278-1407).

Εἰ δ' ἄγε νῦν, Ἐρατώ, παρά θ' ἴστασο, καί μοι ἔνισπε,
 ἔνθεν ὅπως ἐς Ἴωλκὸν ἀνήγαγε κῶας Ἰήσω
 Μηδείης ὑπ' ἔρωτι. σὺ γὰρ καὶ Κύπριδος αἴσαν
 ἔμμορες, ἀδμηήτας δὲ τεοῖς μελεδήμασι θέλγεις
 παρθενικάς· τῶ καὶ τοι ἐπήρατον οὔνομ' ἀνήπται.

5

1. ἐνίσπες Merkel.

4. ἔμμορες cum gl. ἀπέτυχες G.

5. καὶ οἱ Vatt. tres, Paris. unus, Wellauer.

1. Ἐρατώ: this invocation of Erato, the Muse of love and the poetry of love, is imitated by Virgil, *Aen.* 7. 37, Nunc age, qui reges, Erato, quae tempora rerum, etc., but, as Conington points out, the address to Erato there is much less appropriate. παρά θ' ἴστασο: Ap. did not follow Zenod. and Aristarch. who read παρίσταο in *Il.* 10. 291. ἔνισπε: the same form occurs in 4. 1565; ἐνίσπες in 1. 487, 832. Both are found in Hom., *Od.* 3. 101, νημερτὲς ἐνίσπες, 4. 642, νημερτὲς ἔνισπε (v. Curt. *G. V.* 1 195).

3. σὺ γὰρ κ.τ.λ.: 'for thou hast thy portion in the destinies of Cypris also'; cf. *Ov. A. A.* 2. 15, nunc mihi, si quando, Puer et Cytherea, favete: Nunc Erato, nam tu nomen amoris habes.

4. ἔμμορες: Ap. mistook the Homeric perfect ἔμμορε for an aorist, and formed ἔμμορες. For ἔμμορε = *μέμορε v. Curt. *G. V.* 11 131.

5. τῶ . . . ἀνήπται: 'wherefore there is joined to thee a name whose burden is love (Ἐρατώ, ἔρωσι).' τοι: Rzsch shows that Wellauer is quite wrong in reading

Ὡς οἱ μὲν πυκνοῖσιν ἀνώϊστως δονάκεσιν
 μίμνον ἀριστῆες λελοχημένοι· αἱ δ' ἐνόησαν
 Ἥρη Ἀθηναίη τε, Διὸς δ' αὐτοῖο καὶ ἄλλων
 ἀθανάτων ἀπονόσφι θεῶν θάλαμόνδε κιοῦσαι
 βούλευον· πείραζε δ' Ἀθηναίην πάρος Ἥρη· 10
 “ Αὐτὴ νῦν προτέρη, θύγατερ Διός, ἄρχεο βουλῆς.
 τί χρέος ; ἢ ἐ δόλον τινὰ μήσεαι, ᾧ κεν ἐλόντες
 χρύσειον Αἰήταο μεθ' Ἑλλάδα κῶας ἄγοιντο,
 ἢ καὶ τόνγ' ἐπέεσσι παραιφάμενοι πεπίθοιεν
 μειλιχίοις ; ἢ γὰρ ὄγ' ὑπερφιάλος πέλει αἰνῶς. 15
 ἔμπης δ' οὔτινα πείραν ἀποτρωπάσθαι ἔοικεν.”
 Ὡς φάτο· τὴν δὲ παρᾶσσον Ἀθηναίη προσέειπεν·
 “ Καὶ δ' αὐτὴν ἐμὲ τοῖα μετὰ φρεσὶν ὀρμαίνουσαν,
 Ἥρη, ἀπηλεγέως ἐξείρειαι. ἀλλὰ τοι οὔπω
 φράσσασθαι νοέω τοῦτον δόλον, ὅστις ὄνησει 20
 θυμὸν ἀριστήων· πολέας δ' ἐπεδοίασα βουλᾶς.”
 Ἥ, καὶ ἐπ' οὐδεὸς αἶγε ποδῶν πάρος ὄμματ' ἔπηξαν,
 ἀνδιχα πορφύρουσαι ἐνὶ σφίσιν· αὐτίκα δ' Ἥρη
 τοῖον μητιώσα παροιτέρη ἔκφατο μῦθον·
 “ Δεῦρ' ἴομεν μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν ἄμφω 25
 παιδὶ ἐφ' εἰπεῖν ὀτρύνομεν, αἷ κε πίθηται

15. γὰρ ὄγ' Paris. unus : γὰρ ὁ μὲν L, G : μὲν γὰρ vulg.

17. παρᾶσσον L, G : παρ' ἄσσον vulg.

21. πολλὰς Pariss., Brunck.

26. ὀτρύνωμεν L. πίθοιτο Brunck.

οἱ on the analogy of I. 893, as the use of οἱ for the first and second person is only possible in a reflexive sense.

6. ἀνώϊστως : ἀνυπονήτως. Schol., v. n. I. 680. δονάκεσιν : i.e. the reeds of the δάσκιον ἔλος, 2. 1283.

10. πείραζε : tentabat. It takes the gen. in I. 495, πείραζεν αἰοιδῆς, as always in Hom. From the opening scenes of this book Virgil borrowed the idea of the dialogue between Juno and Venus in *Aen.* 4. 90 sqq.

12. τί χρέος : 'what is to be done?'

14. παραιφάμενοι : cf. 2. 876.

15. ἢ γὰρ ὄγ' : the variations in the MSS. are attempts to mend the metre, which is that of *Il.* I. 342, τοῖς ἄλλοις· ἢ γὰρ ὄγ' ὄλοιησι φρεσὶ θύει. ὑπερφιάλος : v. n. I. 1334.

16. ἀποτρωπάσθαι : 'to leave untried,' παριέναι. Schol.

17. παρᾶσσον : v. n. I. 383.

19. ἀπηλεγέως : 'straightly,' 'bluntly,' cf. I. 439.

21. πολέας : in Hom. πολέες, etc., are always masc., and so Brunck would read πολλὰς, but in Alex. writers these forms are often fem., e.g. Call. *Del.* 28, πολέες . . αἰοδαί, *Dian.* 42, πολέας . . νύμφας. ἐπεδοίασα : Ap. formed this compound on the false analogy of ἐνδοιάζω, which was from the Homeric ἐνδοιῆ εἶναι 'to be in doubt.' For δοιάζω see on 770 infra.

22. ὄμματ' ἔπηξαν : cf. *Il.* 3. 217, κατὰ χθονὸς ὄμματα πήξας. See also I. 784.

23. πορφύρουσαι : v. n. I. 461.

25. ἐπιπλόμεναι : παραγενόμεναι καὶ ἐπελοῦσαι. Schol. ; in earlier epic used only of things, not persons.

26. παιδὶ ἐφ' : the notion of a god Eros, the child of Cypris, is not found

κούρην Αιήτεω πολυφάρμακον οἴσι βέλεσσι
 θέλξαι διστεύσας ἐπ' Ἰήσωνι. τὸν δ' ἂν οἴω
 κείνης ἐννεσίησιν ἐς Ἑλλάδα κῶας ἀνάξειν.”

᾽Ως ἄρ' ἔφη· πυκινὴ δὲ συνεύαδε μῆτις Ἀθήνη,
 καὶ μιν ἔπειτ' ἔξαυτίς ἀμείβετο μελιχίοισιν 30

“Ἦρη, νῆϊδα μὲν με πατήρ τέκε τοῖο βολάων,
 οὐδέ τινα χρεῖῶ θελκτῆριον οἶδα πόθοιο.

εἰ δέ σοι αὐτῇ μῦθος ἐφανδάνει, ἦ τ' ἂν ἔγωγε
 ἐσποίμην· σὺ δέ κεν φαίης ἔπος ἀντιώσωα.” 35

Ἦ, καὶ ἀναΐξασαι ἐπὶ μέγα δῶμα νέοντο
 Κύπριδος, ὃ ρά τέ οἱ δέϊμεν πόσις ἀμφιγυῆεις,
 ὅπποτε μιν τὰ πρῶτα παραὶ Διὸς ἦγεν ἀκοῖτιν.

Ἔρκεα δ' εἰσελθοῦσαι ὑπ' αἰθούσῃ θαλάμοιο
 ἔσταν, ἔν' ἐντύνεσκε θεὰ λέχος Ἡφαίστοιο. 40

ἀλλ' ὁ μὲν ἐς χαλκεῶνα καὶ ἄκμονας ἦρι βεβῆκει,
 νῆσιοιο πλαγκτῆς εὐρὺν μυχόν, ᾧ ἔνι πάντα
 δαίδαλα χάλκευεν ῥιπῇ πυρός· ἦ δ' ἄρα μούνη
 ἦστο δόμῳ δινωτὸν ἀνὰ θρόνον, ἅντα θυράων.

42. νῆσιοιο πλωτῆς schol. Flor.

in Homer. **ὄτρύνομεν**: the only example in Ap. of a subjunctive with short vowel from a non-sigmatic aorist. There is one in Hom. also, *ἐπεντύνονται*, *Od.* 24. 89; v. Curt. *G.V.* II 262.

27. **πολυφάρμακον**: epithet of Circe in *Od.* 10. 276.

29. **ἐννεσίησιν**: v.n. I. 7.

32. **νῆϊδα**: v.n. I. 255. **τοῖο**: sc. Ἐρωτος.

33. ‘nor know I aught that wakes desire’; cf. Eur. *Hipp.* 478, *φίλτρα θελκτῆρια ἔρωτος*. **χρεῖῶ**: used generally like *χρέος* or *χοῆμα* (L. and S. wrongly ‘destiny’). Ap. also uses it in the sense of ‘purpose’ or ‘object,’ e.g. 173; ‘need,’ e.g. I. 649; ‘fate,’ e.g. I. 440.

35. **ἀντιώσωα**: ‘when thou meetest with her’; cf. 880, I. 703.

37. **ἀμφιγυῆεις**: an epithet applied only to Hephaestus and variously explained: (1) *utroque pede claudus*, from *γυῖος*; this violates the rule that adj. in -εις are only formed from nouns (v. Ameis-Hentze on *Od.* 8. 300); (2) ‘strong-armed’ or ‘ambidextrous’; so, amongst others, Autenrieth, who says that *γυῖα* primarily meant the

hands, as is shown by *ἐγγυαλίζω* and *ἐγγύη*: (3) ‘with a crooked limb on each side,’ from a noun **γύη* ‘crook’; so Leaf on *Il.* I. 607.

39. **ἔρκεα**: the *ἔρκος* was the wall surrounding the courtyard (*αἰθή*) in the Homeric house, and the word was also used for the *αἰθή* itself. *αἰθουσα* (sc. *στοά*) was the open colonnade in the *αἰθή* which received the sun’s rays; hence its name.

40. **ἐντύνεσκε . . . λέχος**: see on I 128 infra.

41. Cf. *Od.* 8. 273, *βῆ δ' ἔμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομέων, ἔν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα*.

42. **νῆσιοιο**: Hiera, or Lipara; cf. *Aen.* 8. 416 sqq. where the forges of the Cyclopes to which Vulcan descends are described. In *Il.* 18. 369 the forge of Hephaestus is in the heavens; in *Od.* 8. 283 it is in Lemnos. **πλαγκτῆς**: ‘wandering’ (like Delos). For the other interpretation, ‘clashing’ (*πλήσσω*), v. M. and R. on *Od.* 12. 61.

43. **ῥιπῇ πυρός**: ‘blasts of fire,’ cf. I. 1027.

44. **δινωτόν**: cf. *Od.* 19. 55, *κλισίην*

- λευκοῖσιν δ' ἐκάτερθε κόμας ἐπιειμένη ὤμοις 45
κόσμη χρυσεῖη διὰ κερκίδι, μέλλε δὲ μακροῦς
πλέξασθαι πλοκάμους· τὰς δὲ προπάρουθεν ἰδοῦσα
ἔσχεθεν, εἴσω τέ σφ' ἐκάλει, καὶ ἀπὸ θρόνου ὦρτο,
εἰσέ τ' ἐνὶ κλισμοῖσιν· ἀτὰρ μετέπειτα καὶ αὐτὴ 50
ἴζανεν, ἀψήκτους δὲ χεροῖν ἀνεδήσατο χαίτας.
τοῖα δὲ μειδιόωσα προσέννεπεν αἰμυλλίοισιν·
“ Ἡθεῖαι, τίς δεῦρο νόος χρεῖώ τε κομίζει
δηναιὰς αὐτῶς ; τί δ' ἰκάνετον, οὔτι πάρος γε
λίην φοιτίζουσαι, ἐπεὶ περίεστε θεάων ; ”
Τὴν δ' Ἥρη τοίοισιν ἀμειβομένη προσέειπεν· 55
“ Κερτομέεις· νῶν δὲ κέαρ συνορίνεται ἄτη.
ἤδη γὰρ ποταμῶ ἐνὶ Φάσιδι νῆα κατίσχει
Αἰσονίδης, ἥδ' ἄλλοι ὅσοι μετὰ κῶας ἔπονται.
τῶν ἦτοι πάντων μὲν, ἐπεὶ πέλας ἔργον ὄρωρεν,
δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα. 60
τὸν μὲν ἐγών, εἰ καὶ περ ἔς Ἴαιδα ναυτίλληται
λυσόμενος χαλκῶν Ἴξίονα νειόθι δεσμῶν,

58. οἱ δ' ἄλλοι Paris. unus : οἱ τ' ἄλλοι Brunck.

61. εἴ κεν Brunck.

. . . διωτὴν ἐλέφαντι καὶ ἀργύρῳ where Merry says *διν.* refers to the legs and rails being ‘rounded’ of ivory and ‘decorated’ with silver, while Monro explains ‘turned with ivory and silver carried round the wood-work’; cf. Leaf on *Il.* 3. 391, *δινωτοῖσι λέχεσσι* ‘adorned with circles or spirals’ of silver or the like, inlaid. See also on 4. 222.

45. ἐπιειμένη ὤμοις : *lit.* ‘covered with hair over her white shoulders,’ ὤμοις being the local dat.; cf. 4. 179. λευκοῖσιν : cf. *On. Am.* 1. 5. 10, *candida dividua colla tegente coma.*

46. κερκίδι : only used here for a comb for the hair.

48. ἔσχεθεν : *destitit.*

49. κλισμοῖσιν : v.n. 1. 788.

50. ἀψήκτους : ‘uncombed,’ ἀκτενίστους. Schol. In *Ar. Lys.* 657, where it is used as an epithet of κόθορνος, this adj. means ‘untanned.’

51. de M. observes that in the interview which follows we have “un pendant aux Syracusaines du poète alexandrin (Théocrite). Au lieu de deux petites bourgeoises, tracassières et bavardes, Apollonius met en scène de vraies

grandes dames de la cour des Ptolemées, telles que les Bérénice ou les Arsinoé.” See *Introd.* p. 34.

52. Ἡθεῖαι : for this as a term of respect v.n. 2. 1219. The Schol. observes that it is strictly applicable only to Hera, not Athene, from the Homeric point of view, while later writers regarded both Hera and Athene as younger than Cypris.

53. δηναιάς : Ap. is peculiar in using this word to mean ‘after a long time,’ cf. 4. 645. In 590 *infr.* δηναιών means ‘for a long time.’ The Homeric meaning is ‘long-lived.’ τὶ δ' ἰκάνετον : cf. *Il.* 18. 385, *τίπτε, ὅτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ, Αἰδοίη τε φίλη τε ; πάρος γε μὲν οὐ τι θαμίζεις.*

56. Κερτομέεις : *cavillarlis, εἰρωνεύη.* Schol. *συνορίνεται ἄτη* : ‘is stirred with fear of a mischance.’

59. ἐπεὶ . . . ὄρωρεν : “for that night is the deed and the hour of doom” (*Way*). For ὄρωρεν v.n. 1. 713.

62. Ἴξίονα : Ixion had grievously insulted Hera, and was for ever chained to a revolving wheel in Hades; cf. *Pind. P.* 2. 22 sqq. νειόθι : ‘in the realms below.’

ῥύσομαι, ὅσσον ἐμοῖσιν ἐνὶ σθένος ἔπλετο γυίοις,
 ὄφρα μὴ ἐγγελάσῃ Πελῆης κακὸν οἶτον ἀλύξας,
 ὅς μ' ὑπερηνορέῃ θυέων ἀγέραστον ἔθηκεν. 65
 καὶ δ' ἄλλως ἐτι καὶ πρὶν ἐμοὶ μέγα φίλατ' Ἰήσων
 ἐξότ' ἐπὶ προχοῇσιν ἄλις πλήθοντος Ἀναύρου
 ἀνδρῶν εὐνομίας πειρωμένη ἀντεβόλησεν
 θήρης ἔξαιών· νιφετῶ δ' ἐπαλύνητο πάντα
 οὔρεα καὶ σκοπιαὶ περιμήκεες, οἱ δὲ κατ' αὐτῶν 70
 χείμαρροι καναχηδὰ κυλινδόμενοι φορέοντο.
 γρηὶ δέ μ' εἰσαμένην ὀλοφύρατο, καὶ μ' ἀναείρας.
 αὐτὸς εἰς ὤμοισι διέκ προαλὲς φέρεν ὕδωρ.
 τῶ νύ μοι ἄλληκτον περιτίεται· οὐδέ κε λῶβην
 τίσειεν Πελῆης, εἰ μὴ σύ γε νόστον ὀπάσσεις." 75
 Ὡς ἠῦδα· Κύπριν δ' ἐνεοστασίη λάβε μύθων.
 ἄζετο δ' ἀντομένην Ἥρην ἔθεν εισορόωσα,
 καὶ μιν ἔπειτ' ἀγαυοῖσι προσέννεπεν ἧγ' ἐπέεσσιν·
 " Πότνα θεά, μὴ τοί τι κακώτερον ἄλλο πέλοιτο

73. διεκπροαλὲς L, vulg.: διέκ προαλὲς Vrat.: δι' ἐκ προαλὲς Pariss. duo.

75. ὀπάσσεις G: ὀπάσσης vulg.: ὀπάσσοις Paris unus, Brunck.

76. δ' ἐνεοστασίη Ruhnken: δὲ νεοστασίη vulg. θυμόν Ruhnken.

δεσμῶν: Pindar (*l.c.*) speaks of τὴν τετράκναμον δεσμόν, 'the four-spoked bond,' i.e. the wheel to which Ixion was bound.

64. **Πελῆης:** for his neglect of Hera v. 1. 14.

65. **ἀγέραστον:** only here c. gen.; cf. ἄτιμος ἐκφορᾶς, Aesch. *Ih.* 1024. The wrath of the gods when deprived of sacrifices is often mentioned, e.g. *Il.* 9. 534, Soph. *Aj.* 175, Eur. *Hipp.* 147.

66. Cf. *Aen.* 11. 537, neque enim novus iste Dianae Venit amor, subitaque animum dulcedine movit.

67. **Ἀναύρου:** v.n. 1. 9.

68. **εὐνομίας πειρωμένη:** 'as I made trial of the righteousness of men'; cf. *Od.* 17. 485, καὶ τε θεοὶ ξείνοισιν εὐκότες ἀλλοδαποῖσιν, Παντοῖοι τελέθοντες ἐπιστροφῶσι πόληας, Ἀνθρώπων ἔβριον τε καὶ εὐνομίην ἐφορῶντες.

69. **νιφετῶ δ' ἐπαλύνητο:** cf. *Il.* 10. 7, χιῶν ἐπάλυεν ἀρούρας.

71. 'and down the mountain side tumbled the roaring torrents'; cf. Hes. *Ih.* 367, ποταμοὶ καναχηδὰ βέοντες.

72. **εἰσαμένην:** v.n. 1. 718.

73. **διέκ:** 'through to the other side.'

προαλὲς ὕδωρ: 'the rapids'; cf. *Il.* 21. 262, χάρος ἐνὶ προαλεῖ (of rapidly falling ground). This adj. is usually connected with ἄλλομαι, but Leaf regards its origin as unknown.

74. **περιτίεται:** a compound only found here; cf. *Orph. Arg.* 64, ἔξοχα γὰρ μερόπων ἠγάγετο (sc. Ἥρη) καὶ φιλέεσκε Δεινοβίην ἥρωα περικλυτὸν Αἴσονος υἷα.

75. 'nos will Pelias atone for his outrage unless thou vouchsafe the return of Jason.' The vulg. ὀπάσσης is solecistic; for the regular sequence of moods cf. *Ar. Eccl.* 162, οὐκ ἂν προβαίην . . . εἰ μὴ ταῦτ' ἀκριβωθήσεται.

76. **ἐνεοστασίη:** 'speechless amaze,' *lit.* 'standing dumb (ἐνεός),' ἄπ. λεγ. Cf. 2. 409. Ruhnken was led to this correction by a gloss in Hesych. ἀνεοστασίη· θάμβος, and he himself was inclined to prefer ἀνεοστασίη from ἀνεως (v.n. 503). **μύθων:** the same redundancy occurs in *Od.* 4. 704, δὴν δέ μιν ἀμφασίη ἐπέων λάβε.

77. **ἀντομένην:** ἰκετεύουσαν. Schol. This meaning, known to Trag., is never found in Hom.; cf. ἀντιάζω (1. 703 n). **ἔθεν:** v.n. 1. 362.

79. **μή τοι κ.τ.λ.:** 'mayest thou find

- Κύπριδος, εἰ δὴ σεῖο λλαιομένης ἀθερίζω 80
 ἢ ἔπος ἢέ τι ἔργον, ὃ κεν χέρες αἶγε κάμοιεν
 ἠπεδαναί· καὶ μὴ τις ἀμοιβαίῃ χάρις ἔστω.”
 Ἔως ἔφαθ’· Ἥρη δ’ αὖτις ἐπιφραδέως ἀγόρευσεν·
 “Οὔτι βίης χατέουσαι ἰκάνομεν, οὐδέ τι χειρῶν.
 ἀλλ’ αὐτως ἀκέουσα τεῶ ἐπικέκλεο παιδὶ 85
 παρθένον Αἰήτεω θέλξαι πόθῳ Αἰσονίδαο.
 εἰ γάρ οἱ κείνη συμφράσσεται εὐμνέουσα,
 ῥηιδίως μιν ἐλόντα δέρος χρύσειον οἶω
 νοστήσειν ἐς Ἴωλκόν, ἐπεὶ δολόεσσα τέτυκται.”
 Ἔως ἄρ’ ἔφη· Κύπρις δὲ μετ’ ἀμφοτέρησιν ἔειπεν· 90
 “Ἥρη, Ἀθηναίη τε, πίθοιτό κεν ἕμμι μάλιστα,
 ἢ ἐμοί. ὑμείων γὰρ ἀναιδήτῳ περ ἔοντι
 τυτθῇ γ’ αἰδῶς ἔσσειτ’ ἐν ὄμμασιν· αὐτὰρ ἐμείω
 οὐκ ὄθεται, μάλα δ’ αἰὲν ἐριδμαίνων ἀθερίζει.
 καὶ δὴ οἱ μενέηνα, περισχομένη κακότητι, 95
 αὐτοῖσιν τόξοισι δυσηχέας ἄξαι οἰστοὺς
 ἀμφαδίην. τοῖον γὰρ ἐπηπείλησε χαλεφθεῖς,
 εἰ μὴ τηλόθι χεῖρας, ἕως ἔτι θυμὸν ἐρύκει,
 ἔξω ἐμάς, μετέπειτά γ’ ἀτεμβοίμην εἰὼ αὐτῇ.”

97. τοῖον δ’ ἄρ Ο. Schneider.

99. κ’ ἀτεμβοίμην Madvig.

nought more base than Cypris, if I, when thus entreated, should scorn thee in word or in aught that these frail hands can do; nor ask I favour in return.’ Brunck compares Ter. *Heaut.* 1. 1, Malo quidem me dignum quovis deputem, Si id faciam.

82. ἠπεδαναί: v.n. 2. 800. ἀμοιβαίῃ χάρις: cf. *Anth. P.* 7. 657, εἰσὶν ἀμοιβαῖαι κὰν φθιμένοις χάριτες.

83. ἐπιφραδέως: v.n. 1. 1336.

85. αὐτως: ‘without further effort.’

ἀκέουσα: ‘quietly,’ v.n. 1. 765.

91. πίθοιτο: sc. Ἔρωσ. μάλιστα ἢ ἐμοί: the nearest parallel to this curious constr. seems to be Eur. *I. A.* 1594, ταύτην μάλιστα τῆς κόρης ἀσπάξεται, where μάλιστα is treated like μάλλον. Somewhat similar is the use of the gen. after superlative adj., e.g. *Od.* 11. 482, σεῖο . . . οὗτις ἀνὴρ . . . μακάρτατος. For ἢ after a superl. cf. *Hdt.* 2. 35, πλείστα θωμύμσια ἔχει [Ἀίγυπτος] ἢ ἡ ἄλλη πᾶσα χώρα, if the reading is sound (v. Stein).

92. ἀναιδήτῳ: Ap. alone uses ἀναιδήτος for ἀναιδής, cf. 4. 360.

93. ἐν ὄμμασιν: i.e. when he sees you face to face.

94. Similarly in Lucian *Deor. Dial.* xi Cypris complains to Selene of the conduct of her son, and tells her how she had chastised him in vain.

95 sqq. ‘and in very truth I was minded in my piteous plight to break his evil-sounding shafts, bow and all, before his face, such grievous threats did he utter in his wrath, that if I kept not my hands far from him while still master of his passion, hereafter I might reproach myself alone.’ περισχομένη κακότητι: the use of κακότης in Ap. is in favour of explaining ‘in my helplessness,’ though we might render ‘plagued with his naughtiness.’

96. αὐτοῖσιν: v.n. 1. 502.

98. χεῖρας . . . ἔξω: cf. *Od.* 22. 70, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους.

99. ἀτεμβοίμην: v.n. 2. 56; cf. *Hdt.* 5. 46, ὅρα μὴ ἐξ ὑστέρης σεωυτὸν ἐν αἰτίῃ ἔχῃς. εἰὼ: οὐκ εὐ κείται, ἀπὸ τοῦ ἐμολ γὰρ λαμβάνεται. *Schol.*; v.n. 1. 893.

Ἔως φάτο· μείδησαν δὲ θεαί, καὶ ἐσέδρακον ἄντην 100
ἀλλήλαις. ἣ δ' αὖτις ἀκηχεμένη προσέειπεν·

“ Ἄλλοις ἄλγεα τὰμὰ γέλωσ πέλει· οὐδέ τί με χρῆ
μυθεῖσθαι πάντεσσιν· ἄλις εἰδυῖα καὶ αὐτή.
νῦν δ' ἐπεὶ ἔμμι φίλον τόδε δὴ πέλει ἀμφοτέρησιν,
πειρήσω, καὶ μιν μειλίξομαι, οὐδ' ἀπιθήσει.” 105

Ἔως φάτο· τὴν δ' Ἥρη ραδιωῆς ἐπεμάσσατο χειρός,
ἦκα δὲ μειδιώσα παραβλήδην προσέειπεν·

“ Οὕτω νῦν, Κυθέρεια, τόδε χρέος, ὡς ἀγορεύεις,
ἔρξον ἄφαρ· καὶ μή τι χαλέπτεο, μηδ' ἐρίδαινε
χωρομένη σῶ παιδί· μεταλλήξει γὰρ ὀπίσσω.” 110

Ἡ ρά, καὶ ἔλλιπε θῶκον· ἐφωμάρτησε δ' Ἀθήνη·
ἐκ δ' ἴσαν ἄμφω ταίγε παλίσσυτοι. ἣ δὲ καὶ αὐτὴ
βῆ ῥ' ἴμεν Οὐλύμπιοι κατὰ πτύχας, εἰ μιν ἐφέυροι.
εὔρε δὲ τόνγ' ἀπάνευθε Διὸς θαλερῆ ἔν ἀλωῇ,
οὐκ οἶον, μετα καὶ Γανυμήδεα, τὸν ρά ποτε Ζεὺς 115
οὐρανῶ ἐγκατένασεν ἐφέστιον ἀθανάτοισιν,
κάλλεος ἡμερθεῖς. ἀμφ' ἀστραγάλοισι δὲ τῶγε
χρυσείοις, ἃ τε κούροι ὀμήθεες, ἐψιώντο.

101. ἀλλήλας aut ἐπέδρακον . . ἀλλήλαις Ziegler.

109. ἐρίδηνε L: ἐρίδηνον Pariss., Brunck.

112. ἣ δὲ Vatt. duo, Paris. unus: ἡδὲ L, G.

100. ἐσέδρακον ἄντην: cf. *Il.* 24. 223, ἀκουσα θεοῦ καὶ ἐσέδρακον ἄντην. Ziegler would read ἀλλήλας in 101, as ἄντην in Hom. is always used absolutely (so too 1010, 1066 *infr.*), and in late epic takes the gen.

103. ἄλις εἰδυῖα καὶ αὐτή: cf. Soph. *O. T.* 1061, ἄλις νοσοῦσ' ἐγώ: Isocr. 2. 7, ἱκανὸς γὰρ αὐτὸς ἐφη ἄτυχῶν εἶναι.

106. ραδιωῆς: 'slender,' 'delicate,' ἀπαλῆς (Hesych.). τὴν ἐπεμάσσατο χειρός this constr. is on the analogy of χειρὸς ἔχειν, or ἐλεῖν, τινα. In Hom. ἐπιμαίωμαι in the sense of 'feeling,' 'handling' takes the acc.; in the sense of 'desiring,' the gen. Ap. uses the acc. in 816 *infr.*, but the gen. in 4. 18.

107. παραβλήδην: v. n. 1. 835.

110. μεταλλήξει: 'he will cease' from his waywardness; cf. 951. In Hom. this verb takes the gen., cf. 1. 1271.

113. Οὐλύμπιοι . . . πτύχας: cf. *Il.* 11. 77, δώματα κατὰ τέτυκτο κατὰ πτύχας Οὐλύμπιοι.

114. ἀπάνευθε Διός: the Schol. says

that these words are ambiguous, meaning either χωρὶς τοῦ Διὸς or χωρὶς τῶν ἄλλων ἐν τῇ Διὸς ἀλωῇ. The latter meaning seems right, though de M. renders 'loin de Zeus.' Ap. uses ἀπάνευθε, *seorsum*, both as adv. (e.g. 2. 153) and as prep. (e.g. 1. 863).

115. Γανυμήδεα: "Ομηρος οὐχ ὑπὸ Διὸς ἤρπασθαι ἀλλ' ἰπὸ θεῶν φησιν, οὐδὲ δι' ἔρωτα καὶ πόθον, ἀλλ' ὥστε Διὶ οἶνοχοεῖν. Schol.; cf. *Il.* 20. 234, τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἶνοχοεῖν, Κάλλεος ἐνεκα οἴο, ἵν' ἀθανάτοισι μετήη. The writers after Hom. spoke of Ganymede as the favourite of Zeus, e.g. Plat. *Phaedr.* 255, Eur. *Or.* 1392.

117. ἀστραγάλοισι: the game of 'knuckle-bones' is mentioned in *Il.* 23. 88, ἀμφ' ἀστραγάλοισι χολωθεῖς. It was a favourite game of boys, cf. Plut. *Alcib.* 2. Pliny (*N. H.* 34. 55) describes the famous statue by Polycletus of the *Astragalizontes*, two boys playing with *astragali*, which Ap. probably had before his mind.

118. ἐψιώντο: v. n. 1. 459. Cf

καί ῥ' ὁ μὲν ἦδη πάμπαν ἐνίπλεον ᾧ ὑπὸ μαζῶ
 μάργος Ἔρωσ λαιῆς ὑποῖσχανε χειρὸς ἀγοστόν, 120
 ὀρθὸς ἐφεστηώς· γλυκερὸν δέ οἱ ἀμφὶ παρειὰς
 χροίῃ θάλλεν ἔρευθος. ὁ δ' ἐγγύθεν ὀκλαδὸν ἦστο
 σίγα κατηφίων· δοιῶ δ' ἔχεν, ἄλλον ἔτ' αὐτως
 ἄλλω ἐπιπροΐεις, κεχόλωτο δὲ καγχαλῶντι.
 καὶ μὴν τούσγε παραῶσον ἐπὶ προτέροισιν ὀλέσσας 125
 βῆ κενεαῖς σὺν χερσὶν ἀμήχανος, οὐδ' ἐνόησεν
 Κύπριν ἐπιπλομένην. ἡ δ' ἀντίη ἴστατο παιδός,
 καὶ μιν ἄφαρ γναθμοῖο κατασχομένη προσέειπεν·
 "Τίπτ' ἐπιμειδιάας, ἄφατον κακόν; ἦέ μιν αὐτως
 ἦπαφες, οὐδὲ δίκη περιέπλεο νῆιν ἔοντα ; 130
 εἰ δ' ἄγε μοι πρόφρων τέλεσον χρέος, ὅττι κεν εἴπω·
 καὶ κέν τοι ὀπάσαιμι Διὸς περικαλλῆς ἄθυρμα
 κεῖνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια

119. ἐπὶ Brunck: κόλπων ἐνίπλεον . . . ἀγοστῶ Hemsterhuis.

120. ἀγοστόν Vat. unus, Pariss.: ἀγοστῶ vulg.

129. ἐπιμειδιάεις Pariss. tres.

Anth. P. 12. 46, Ἔρωτες Ὡς τὸ πάρος
 παῖξουσ' ἄφρονες ἀστραγάλοις.

119. 'now greedy Eros held beneath his bosom the palm of his left hand filled full with knuckle-bones.' ἐνίπλεον: a form only found here; in Hom. ἐνίπλειον. We have ἔμπλειος in 1281.

120. μάργος: 'greedy' seems the most appropriate sense here. The Lat. translators render it by 'protervus,' and so de M. 'P'insolent.' The Schol. explains ἐ μαργαίνειν ποιῶν, and Ellis on Cat. 64. 95, Heu misere exagitans immitti corde furores Sancte puer, curis hominum qui gaudia misces, says: 'Love is μάργος, a raging madman, Ap. III 120, and not only the rouser of strife and grief in others (IV 446, 7) but himself full of turmoil, τετηρηχώς (III 276).'

122. ὀκλαδόν: ἄπ. λεγ.; the usual form is ὀκλάξ (1308).

123. κατηφίων: v.n. I. 267. δοιῶ: sc. ἀστραγάλω, 'he still had two left, as he kept throwing one after another in vain.'

124. ἐπιπροΐεις: 'throwing forward,' casting one after another. The use of this word seems to decide that the game was one of dice-throwing, the loser forfeiting his dice, though Seaton (*Cl. Rev.* I 170) argues strongly that it was ἀρτι-

ασμός (*par impar*), and explains ἐπιπρ. as 'staking,' quoting in support Becq de Fouquières (*Feux des Anciens* 284 sqq.), "il n'avait plus que deux osselets, qu'il *aventurait* l'un après l'autre."

125. παραῶσον: v.n. I. 383. ἐπὶ . . . ὀλέσσας: 'having lost them as well as the others.'

127. ἐπιπλομένην: v.n. 25.

128. κατασχομένη: 'grasping him by the chin.' κατέχεσθαι is not used c. gen. in Hom., though ἔχεσθαι c. gen. is common.

129. 'Why dost thou laugh, thou unutterable rogue? Hast thou tricked him in this fashion, and unfairly triumphed over his innocence?'

130. περιέπλεο: only here has περιπέλομαι the sense of 'overreaching,' like περιέρχομαι in Hdt. 3. 4, σοφίη γὰρ μιν περιῆλθεν. In 1150 it means 'to surround,' νῆιν: this acc., which occurs also in Call. *fr.* 111, is formed on a false analogy for the regular νήιδα (v. 32), the δ being primary (root *Fiδ*). πᾶιν (4. 697) is a similar false formation; v. Rzach p. 78.

132. ἀθυρμα: 'plaything,' cf. *Il.* 15. 363, ποιήση ἀθύρματα νηπιέρισιν.

133. Ἀδρήστεια: a Cretan nymph, sister of the Curetes, who nursed the

ἄντρῳ ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι,
 σφαίραν ἐντρόχαλον, τῆς οὐ σύγε μείλιον ἄλλο 135
 χειρῶν Ἡφαίστοιο κατακτεατίσση ἄρειον.
 χρύσεια μὲν οἱ κύκλα τετεύχαται· ἀμφὶ δ' ἐκάστῳ
 διπλοαὶ ἀψίδες περιηγέες εἰλίσσονται·
 κρυπταὶ δὲ ῥαφαί εἰσιν· ἔλιξ δ' ἐπιδέδρομε πάσαις
 κυανέῃ. ἀτὰρ εἴ μιν ἑαῖς ἐνὶ χερσὶ βάλοιο, 140
 ἀστῆρ ὧς, φλεγέθοντα δι' ἠέρος ὄλκον ἴησιν.
 τὴν τοι ἐγὼν ὀπάσω· σὺ δὲ παρθένον Αἰήταιο
 θέλξον οἰστεύσας ἐπ' Ἰήσωνι· μηδέ τις ἔστω
 ἀμβολίῃ. δὴ γάρ κεν ἀφαιροτέρη χάρις εἴη.”
 ὣς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαίοντι. 145
 μείλια δ' ἔκβαλε πάντα, καὶ ἀμφοτέρησι χιτῶνος
 νωλεμές ἔνθα καὶ ἔνθα θεᾶς ἔχεν ἀμφιμεμαρπῶς.
 λίσσετο δ' αἴψα πορεῖν αὐτοσχεδόν· ἢ δ' ἀγανοῖσιν
 ἀντομένη μύθοισιν, ἐπειρύσσασα παρειάς,

147. ἔχετ' Brunck.

149. ἐπειρύσσασα Brunck : ἐπειρύσσα codd.

infant Zeus in the Dictaeon cave (I. 509); cf. Call. *ῥον.* 47, σὲ δὲ κοίμησ' Ἀδμήστεια Δίκωφ ἐνὶ χρυσεῖφ, where Spanheim refers to the Cretan coins of the age of Trajan on which the child Zeus is represented seated on a sphere. The ball, the plaything of his childhood, came to be regarded as typifying the universe.

135. μείλιον: 'toy,' cf. 146; used in the pl. by Hom. of gifts bringing peace (μειλίσσω, μείλιχος), e.g. *Il.* 9. 147, ἐγὼ δ' ἐπὶ μείλια δώσω, a meaning which we have in 594 *infr.*, 4. 1190, 1549.

136. κατακτεατίσση: this comp. is ἀπ. λεγ. The gen. χειρῶν is on the analogy of that with δέχεσθαι.

137 sqq. 'the circlets of it are wrought of gold, and around each of them wind double curving rings; but the joinings are hidden, for a spiral of blue runs over all of them.' The ball seems to have been made of a number of separate circlets of gold, which were kept in position by two rings encircling them on the outside. The joinings of the κύκλα and ἀψίδες were concealed by the spiral of blue.

138. ἀψίδες: αἰσυναφαί. Schol. περιηγέες: v.n. I. 559.

140. κυανέῃ: probably of κύανος, *lazuli*, or the imitation of it made of

glass stained with carbonate of copper; cf. *Il.* 11. 24 sqq., where its iridescence on Agamemnon's breastplate is described, κυανέοι δὲ δράκοντες . . . Ἰρισσον εὐοικότες. ἑαῖς: = τεαῖς, v.n. I. 1113.

141. ὄλκον: cf. 4. 296, which is imitated in *Aen.* 2. 697 (of a shooting star), tunc longo limite sulcus Dat lucem.

142. σὺ δὲ κ.τ.λ.: 'by thy shafts do thou bewitch the daughter of Aeetes with love for Jason.' ἐπί denotes the end or object.

144. ἀμβολίῃ: v.n. I. 861. ἀφαιροτέρη: 'fainter'; cf. 2. 453. Her gratitude would be less if the service were delayed.

145. εἰσαίοντι: v.n. I. 764.

146. μείλια: τὰ παίγνια, δι' ἃν οἱ παῖδες μειλίσσονται. Schol. (v. 135).

147. νωλεμές: v.n. 2. 554. The constr. is θεᾶς ἀμφιμεμαρπῶς ἔχεν τοῦ χιτῶνος.

148. πορεῖν: sc. τὴν σφαῖραν. αὐτοσχεδόν: v.n. I. 12.

149. ἀντομένη: v.n. 77. ἐπειρύσσασα παρειάς: 'drawing his cheeks towards her.' In ἐρύω (εἰρύω), in which the two roots *Ferw* 'to protect' and *Ferw* 'to drag' were confused, the quantity of the aor. varies as in Hom.; in 2. 586 ἀνέλυσε has short penult.

κύσσε ποτισχομένη, καὶ ἀμείβετο μειδιόωσα· 150
 “Ἴστω νῦν τόδε σείο φίλον κάρη ἡδ’ ἐμὸν αὐτῆς,
 ἧ μὲν τοι δῶρόν γε παρέξομαι, οὐδ’ ἀπατήσω,
 εἴ κεν ἐνισκίμψης κούρη βέλος Αἰήταο.”
 Φῆ· ὁ δ’ ἄρ’ ἀστραγάλους συναμήσατο, καδ δὲ φαεινῶ
 μητρὸς ἑῆς εὖ πάντας ἀριθμήσας βάλε κόλπῳ. 155
 αὐτίκα δ’ ἰοδόκην χρυσῆ περικάτθετο μίτρῃ
 πρέμνῳ κεκλιμένην· ἀνὰ δ’ ἀγκύλον εἴλετο τόξον.
 βῆ δὲ διῆκ μεγάροιο Διὸς πάγκαρπον ἀλωήν.
 αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμιοι
 αἰθερίας· ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος 160
 οὐρανίη· δοιῶ δὲ πόλοι ἀνέχουσι κάρηνα

158. *μεγάλοιο* Gerhard.

151. "Ἴστω": 'be witness'; cf. *I.* 466, 2. 257. For the custom of swearing by the head cf. *Aen.* 9. 300, per caput hoc iuro: *ib.* 4. 357, testor utrumque caput: *On. Her.* 3. 107, perque tuum nostrumque caput quae iunximus una.

153. ἐνισκίμψης: cf. *Il.* 16. 612, δόρυ . . οὐδὲ ἐνεσκίμψθη.

154. συναμήσατο: 'gathered together.' a compound only found here; *Et. Mag.* 83, 3, συναμησάμενος· σωρεύσας, συνάξας, ἡθερίσας.

156. 'forthwith he girt around him with a golden strap the quiver which was resting against a tree.'

158. 'he passed from the palace of Zeus through (or, into) the fruitful orchard.' This is inconsistent with 114, where we are told that the boys were playing Διὸς θαλερῆ ἐν ἀλωῇ. Ap. seems to have used the Homeric διῆκ μεγάροιο, forgetting that it did not harmonize with what he had previously said. To translate 'he passed right through the fruitful orchard of the palace of Zeus' would remove the inconsistency, but the order of words is rather against it. Gerhard's *μεγάλοιο*, as he admits himself, is tame and otiose. The Schol. says that this passage is derived from Ibycus, διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου ἐν οἷς περὶ τῆς Γανυμήδους ἀρπαγῆς εἶπεν ἐν τῇ εἰς Γοργίαν φθῆ.

159. αὐτὰρ ἔπειτα: regularly used in epic poetry in enumerating a rapid succession of details. πύλας: according to the Homeric conception in the *Iliad* there was an opening from the summit

of Mt. Olympus into the vault of heaven, which was closed by a thick cloud as a door, e.g. 5. 749, Αὐτόματοι δὲ πύλαι μύκον οὐρανοῦ ἄς ἔχον Ἐραὶ Τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλυμπός τε Ἥμὲν ἀνακλῖναι πικινὸν νέφος ἡδ' ἐπιθεῖναι. ἐξήλυθεν: here c. acc. as in *Hdt.* 7. 29, ἐξήλθον τὴν Περσίδα χώρην, cf. *Lat. egredi* c. acc. In 2. 202, ἐκ δ' ἑλθὼν μεγάροιο, we have the gen. as in *Hom.*, and so in *I.* 844, πυλάων ἐξέμολεν.

160. καταιβάτις: Preston suggests that from this Milton took his idea of the sunbeam bearing the angel Uriel 'slope downward' to the earth (*P. L.* IV. 589).

161. δοιῶ δὲ πόλοι κ.τ.λ.: these words must be taken parenthetically, 'for there are two poles which rise up, the summits of trackless mountains, the highest points of earth.' Ap. leaves the reader to infer that the downward flight of Eros was by the northern heights. The use of δέ, standing for γάρ by parataxis, in introducing a reason or explanation is common in *Hom.* (v. M. and R. on *Od.* I. 433: *Monro, H.G.* 333). The obscurity of the passage arises from the blending of the Homeric notion of Olympus with the notion of the two poles which is not Homeric. ὁ ἄνω πόλος and ὁ κάτω πόλος are described in *Arist. de Mundo* 2. 5; *Arat.* 21 sqq. The poets constantly spoke of the lofty mountains, such as Olympus and the shadowy Rhipaeon peaks, rising up to the north and forming the northern πόλος (*canōdo, vertex* *Virg. G.* I. 242), and so too Atlas in the south. Mercury in his flight in

οὐρέων ἡλιβάτων, κορυφαὶ χθονός, ἦχι τ' ἀερθεῖς
 ἠέλιος πρῶτησιν ἐρεύθεται ἀκτίνεσσιν.
 νείοθι δ' ἄλλοτε γαῖα φερέσβιος ἄστέα τ' ἀνδρῶν
 φαίνοτο καὶ ποταμῶν ἱεροὶ ῥόοι, ἄλλοτε δ' αὐτε
 ἄκριες, ἀμφὶ δὲ πόντος ἀν' αἰθέρα πολλὸν ἰόντι. 165
 Ἥρωες δ' ἀπάνευθεν ἐῆς ἐπὶ σέλμασι νηὸς
 ἐν ποταμῶ καθ' ἔλος λελοχημένοι ἠγορόωντο.
 αὐτὸς δ' Αἰσονίδης μετεφώνεεν· οἱ δ' ὑπάκουον
 ἠρέμας ἦ ἐνὶ χώρῃ ἐπισχερῶ ἐδριόωντες· 170
 “ὦ φίλοι, ἦτοι ἐγὼ μὲν ὃ μοι ἐπιαυδάνει αὐτῶ
 ἐξερῶ· τοῦ δ' ὕμμι τέλος κρηῆναι ἔοικεν.
 ξυνη γὰρ χρειώ, ξυνοὶ δέ τε μῦθοι ἔασιν
 πᾶσιν ὁμῶς· ὃ δὲ σῖγα νόον βουλὴν τ' ἀπερύκων
 ἴστω καὶ νόστου τόνδε στόλον οἷος ἀπούρας. 175
 ὧλλοι μὲν κατὰ νῆα σὺν ἔντεσι μίμνεθ' ἔκηλοι·
 αὐτὰρ ἐγὼν ἐς δώματ' ἐλεύσομαι Αἰήταο,
 νῆας ἐλὼν Φρίξιοιο δῦω δ' ἐπὶ τοῖσιν ἐταίρους.
 πειρήσω δ' ἐπέεσσι παροῖτερον ἀντιβολήσας,
 εἴ κ' ἐθέλοι φιλότῃτι δέρος χρύσειον ὀπάσσαι, 180
 ἦε καὶ οὐ, πίσυνος δὲ βίῃ μετιόντας ἀτίσσει.

163. ἐρεύθεται G, Paris. unus: ἐρεύγεται vulg.: ἐρείδεται Merkel.
 164. ἄλλοτε Pariss.: ἄλλοθι vulg.
 165. ἱεραὶ ῥοαὶ Spitzner.
 166. ἀν' αἰθέρα Pariss. duo: ἐν αἰθέρι vulg.: ἀν' αἰθέρι L, G.
 170. ἠρέμα G, vulg.

Aen. 4. 246 sqq. lights first on Mt. Atlas. ἀνέχουσι is probably intrans. (cf. 217, 851, 1383), though the Latin translators render, 'duo poli sustinent vertices,' and de M., 'deux poles soutiennent les hauteurs.'

162. ἦχι τ': the use of ἦχι τε = ἦχι is common in later epic poetry, and is an extension of the Homeric ἐνθα τε = ἐνθα; "where first upborne The blushing sun unfolds the rays of morn" (Preston).

163. ἐρεύθεται: cf. 4. 126, 1. 778.

164. φερέσβιος: this epithet of γαῖα is not found in Hom., but it occurs in the Homeric hymns and in Hesiod.

165. ἱεροὶ ῥόοι: v.n. 4. 134.

166. αἰθέρα: the Schol. explains the variant αἰθέρι as δοτικῇ (dat.) ἀντι αἰτιατικῆς (acc.), but Ap. does not use ἀνὰ c. dat. (in 2. 699 there may be tmesis),

though it is found nine times in Hom.

168. λελοχημένοι: cf. 7 supr.

170. ἦ: v.n. 2. 132. ἐπισχερῶ: v.n. 1. 330.

171. ἐπιαυδάνει: as in *Il.* 7. 407; elsewhere ἐφανδάνει, e.g. 34 supr.

172. τέλος κρηῆναι: cf. *Il.* 9. 626, οὐ γὰρ μοι δοκεῖ . . . τελευτῆ . . . κρανέεσθαι.

174. ὃ δὲ σῖγα κ.τ.λ.: 'but he who speaketh not, and withholdeth his mind and counsel, let him know that it is he, and he alone, who is robbing this company of their return.' ἀπερύκων: only here in the sense of 'keeping back' (i.e. not uttering); in 327 ἀπερύκεν means 'detained.'

175. ἀπούρας: v.n. 1. 1212.

178. νῆας Φρίξιοιο: v. 2. 1093.

181. ἦε καί: introducing the more probable alternative; cf. 4. 205.

- ὦδε γὰρ ἐξ αὐτοῖο πάρος κακότητα δαέντες
φρασσόμεθ', εἴτ' ἄρηι συνοισόμεθ' εἴτε τις ἄλλη
μητις ἐπίρροθος ἔσται ἐεργομένοισιν αὐτῆς.
μηδ' αὐτως ἀλκῆ, πρὶν ἔπεσσί γε πειρηθῆναι, 185
τόνδ' ἀπαμείρωμεν σφέτερον κτέρας. ἀλλὰ πάροιθεν
λωίτερον μῦθῳ μιν ἀρέσσασθαι μετιόντας.
πολλάκι τοι ρέα μῦθος, ὃ κεν μόλις ἐξανύσειεν
ἠνορέη, τόδ' ἔρεξε κατὰ χρέος, ἥπερ ἐώκει
πρηΐνας. ὁ δὲ καί ποτ' ἀμύμονα Φρίξον ἔδεκτο 190
μητρυιῆς φεύγοντα δόλον πατρός τε θυηλάς.
πάντες ἐπεὶ πάντη καὶ ὅτις μάλα κύντατος ἀνδρῶν,
Ξεινίου αἰδεῖται Ζηγὸς θέμιν ἠδ' ἀλεγίζει." 195
Ἵως φάτ'· ἐπήνησαν δὲ νέοι ἔπος Αἰσονίδαο
πασσυδίη, οὐδ' ἔσκε παρέξ ὅτις ἄλλο κελεύει.
καὶ τότ' ἄρ' υἱῆας Φρίξου Τελαμῶνά θ' ἔπεσθαι
ᾤρσε καὶ Αὐγείην· αὐτὸς δ' ἔλεν Ἑρμείαιο
σκήπτρον· ἄφαρ δ' ἄρα νηὸς ὑπὲρ δόνακάς τε καὶ ὕδωρ
χέρσονδ' ἐξαπέβησαν ἐπὶ θρωσμοῦ πεδίοιο.
Κιρκαῖον τόδε που κικλήσκειται· ἔνθα δὲ πολλὰ 200

190. ὦδε vulg.

194. ἐπήνησαν Pariss. duo, Vrat., Vind.: ἐπήνυσαν L: ἐπήνησαν G: ἐπήνεσαν vulg.

198. ἄρα Pariss. quatt.: ἀνὰ vulg.

184. ἐεργομένοισιν αὐτῆς: 'if we refrain from the battle-cry.' In *Il.* 13. 525 ἐεργόμενοι πολέμοιο is used of the gods who are kept back from the fight.

186. ἀπαμείρωμεν: 'deprive of'; only here in act., the pass. in 785 and in Hesiod. σφέτερον: σφέτερος is only twice used by Ap. in its proper sense (*I.* 530, 4. 1294). He uses it also (a) = εὖς, ὄς, as here; (b) = ἡμέτερος, 4. 1353; (c) = ὑμέτερος, 4. 1327. Hesiod has usages (a) and (c), *Sc.* 90, *Op.* 2.

188. The truth that 'swords and pistols are not the weapons of diplomacy' was early realized; cf. Eur. *Phoen.* 516, πᾶν γὰρ ἐξαιρέϊ λόγος Ὁ καὶ σίδηρος πολεμίων δράσειεν ἄν: Ter. *Eun.* 4. 7. 18, Omnia prius experiri, quam armis, sapientem decet. Qui scis, an, quae iubeam, sine vi faciat?

189. κατὰ χρέος: 'in seemly fashion'; cf. h. Hom. *Merc.* 138, αὐτὰρ ἐπεὶ τοι

πάντα κατὰ χρέος ('as is meet') ἤνυσε δαίμων. Lehrs, wrongly, 'pro necessitate.'

190. ὃ δέ: Aetes.

191. μητρυιῆς: Ino, v.n. 2. 653.

192. πάντες . . . αἰδεῖται: for the sing. verb after a parenthesis cf. 949: Thuc. 1. 42, ὦν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθῶν, ἀξιοῦτω κ.τ.λ. Ξεινίου: v.n. 2. 1131.

195. παρέξ . . . ἄλλο: probably 'anything different'; cf. *Od.* 14. 168, ἔλλα παρέξ μεμνώμεθα 'let us turn our thoughts to other matters.' Others take παρέξ closely with ἔσκε, *neque erat seorsum, qui aliud suaderet*; so de M. "et il n'y avait pas de dissident qui proposât un autre plan de conduite."

196. Τελαμῶνα: cf. 1. 93.

197. Αὐγείην: cf. 1. 172. Ἑρμείαιο σκήπτρον: v.n. 1. 642.

199. θρωσμοῦ: v.n. 2. 823.

200. Κιρκαῖον: v.n. 2. 400.

ἐξείης πρόμαλοί τε καὶ ἰτέαι ἐκπεφύασιν,
 τῶν καὶ ἐπ' ἀκροτάτων νέκυες σειρήῃσι κρέμανται
 δέσμοι. εἰσέτι νῦν γὰρ ἄγος Κόλχοισιν ὄρωρεν
 ἀνέρας οἰχομένους πυρὶ καιέμεν· οὐδ' ἐνὶ γαίῃ
 205 ἔστι θέμις στείλαντας ὕπερθ' ἐπὶ σῆμα χέεσθαι,
 ἀλλ' ἐν ἀδειψήτοισι κατειλύσαντε βοείαις
 δενδρέων ἐξάπτειν ἐκάς ἄστεος. ἥερι δ' ἴσῃν
 καὶ χθῶν ἔμμορεν αἶσαν, ἐπεὶ χθονὶ ταρχύουσιν
 θηλυτέρας· ἡ γάρ τε δίκη θεσμοῖο τέτυκται.
 Τοῖσι δὲ νισσομένοις Ἥρη φίλα μητιόωσα
 210 ἡέρα πουλὸν ἐφῆκε δι' ἄστεος, ὄφρα λάθοιεν
 Κόλχων μυρίον ἔθνος ἐς Αἰήταιο κίοντες.
 ὦκα δ' ὅτ' ἐκ πεδίοιο πόλιν καὶ δώμαθ' ἴκοντο
 Αἰήτew, τότε δ' αὖτις ἀπescκέδασεν νέφος Ἥρη.
 215 ἔσταν δ' ἐν προμολῆσι τεθηπότες ἔρκε' ἀνακτος
 εὐρείας τε πύλας καὶ κίονας, οἱ περὶ τοίχους

201. πρόμαλοι Stephanus, *Et. Mag.* 689, 35: πρόμαδοι codd.

206. κατειλύσαντες G: κατειλύσασι Samuelsson.

208. ἐπεὶ Pariss.: ἐπὶ vulg.

208. γάρ τε Brunck: γάρ κε codd.

201. **πρόμαλοι**: some variety of osier or willow, mentioned by Hippocrates (667, 47), and in a list of trees in Eupolis, *Αἴγες* *fr.* 14 (Kock). Hesych. explains πρόμαλος as μυρίκη (tamarisk) ἢ ἄγνος (willow, withy); cf. *Et. Mag.* 689, 41, παρὰ Ἀπολλωνίῳ πρόμαλοι, εἶδος ἀγρίας δρυός.

202. The Schol. says that the account of these curious rites is taken from the *Νόμιμα Ἀσίας* of Nymphodorus. Cf. *Ael. V.H.* 4. 1, Κόλχοι δὲ τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ καταρράψαντες ἐκ τῶν δένδρων ἐξαρτῶσι: *Sil. Ital.* 13. 486, At gente in Scythica subfixa cadavera truncis Lenta dies sepelit, putri liquentia tabo.

205. **στείλαντας**: 'burying.' For this strange use of *στέλλειν* I can find no parallel. L. and S. cite *υἷα δ' ὡς ἔσταιε* in this sense from the *Anth.* (?) without fixing the reference. *περιστέλλειν* was used at times meaning 'to bury,' its first meaning being 'to dress the dead in funeral robes,' 'to lay out' as in *Od.* 24. 293, οὐδέ ἐ μῆτηρ Κλαῦσε περιστείλασα.

206. **κατειλύσαντε**: the use of the dual shows that Ap. believed in Zenodotus'

theory that in Hom. sometimes the dual and pl. are used indiscriminately; v. Leaf on *Il.* 1. 567, 5. 487, etc. Merkel suggests that Ap. is imitating h. Hom. *Ap.* 487, ἰστία μὲν πρῶτον κάθετον λύσαντε βοείας, where the dual is clearly used for the pl. See also on 1. 384.

207. **ἥερι . . . αἶσαν**: 'howbeit the earth obtaineth rights equal to the air.' ἥερι ἴσῃν is an instance of the *comparatio comprehendiaría*; cf. *Il.* 17. 51, κόμια Χαρίτεσσιν ὁμοῖα. For *ἔμμορεν* v. n. 4 *supr.*

208. **ταρχύουσιν**: v. n. 1. 83.

209. **θηλυτέρας**: for the comparative denoting opposition (here to the male sex) v. Monro, *H.G.* 120. **ἡ γάρ . . . τέτυκται**: ἀντὶ τοῦ, οὗτος γὰρ ὁ τρόπος τοῦ νόμου. Schol. It is an echo of phrases like *ἡ γὰρ δίκη ἐστὶ γερόντων*, *Od.* 24. 255.

210. Cf. *Od.* 7. 14, καὶ τότ' Ὀδυσσεὺς ἄρτο πόλινδ' ἴμεν· ἀμφὶ δ' Ἀθήνη Πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι: *Aen.* 1. 411, At Venus obscuro gradientes aere saepsit Et multo nebulae circum dea fudit amictu.

215. **ἐν προμολῆσι**: 'at the entrance' (to the courtyard), v. n. 1. 260. **ἔρκα**:

ἐξείης ἄνεχον· θριγκὸς δ' ἐφύπερθε δόμοιο
 λαΐνεος χαλκήσειν ἐπὶ γλυφίδεσσιν ἀρήρει.
 εὐκηλοὶ δ' ὑπὲρ οὐδὸν ἔπειτ' ἔβαν. ἄγχι δὲ τοῖο
 ἡμερίδες χλοεροῖσι καταστεφείες πετάλοισιν 220
 ὑψοῦ ἀειρόμεναι μέγ' ἐθήλεον. αἱ δ' ὑπὸ τῆσιν
 ἀέναοι κρῆναι πίσυρες ῥέον, ἃς ἐλάχνηεν
 Ἕφαιστος. καὶ ῥ' ἡ μὲν ἀναβλύσκε γάλακτι,
 ἡ δ' οἴνω, τριτάτη δὲ θυώδει νᾶεν ἀλοιφῆ·
 ἡ δ' ἄρ' ὕδωρ προρέεσκε, τὸ μὲν ποθὶ δυομένησιν 225
 θέρμετο Πληιάδεσσιν, ἀμοιβηδὶς δ' ἀνιούσαις
 κρυστάλλῳ ἴκελον κοίλης ἀνεκῆκιε πέτρης.
 τοῖ' ἄρ' ἐνὶ μεγάροισι Κυτταίος Αἰήταο
 τεχνήεις Ἕφαιστος ἐμήσατο θέσκελα ἔργα.
 καὶ οἱ χαλκόποδας ταύρους κάμε, χάλκεα δὲ σφεων 230
 ἦν στόματ', ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείεσκον·
 πρὸς δὲ καὶ αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον
 ἤλασεν, Ἡελίῳ τίνων χάριν, ὃς ῥά μιν ἵπποις

217. θριγκὸς Vrat., Vind. : θριγκὸς (supr. θ scr. τ man. sec.) L : θριγγὸς vulg.
 218. χαλκήσειν Pariss. quatt. : χαλκείαις L, G.
 221. ἐπὶ Pierson.
 225. ποτὶ δυομένησιν Brunck.
 226. Πληιάδεσσιν ἐθέρμετ' Hermann.

v.n. 39. Ap. is imitating the description of the palace of Alcinous in *Od.* 7, and of the home of Calypso in *Od.* 5.

218. γλυφίδεσσιν: 'capitals,' *τορεῦμασι ἢ κιονοκράνοισι*. Schol. The line is quoted in *Et. Mag.* with the gloss *γλυφὶς καὶ ἡ κεφαλὴ τοῦ κίονος*. The word is only used here in this sense; cf. *τρίγλυφος*. For its ordinary meaning v. 282.

220. ἡμερίδες: sc. *ἔμπελοι*, 'cultivated vines'; cf. *Od.* 5. 68, *ἡ δ' αὐτοῦ τετάνυστο περὶ σπέϊους γλαφυροῦ Ἡμερὶς ἡβώωσα, τεθῆλει δὲ σταφυλῆσι*.

222. Cf. *Od.* 5. 70, *κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ*. For *πίσυρες* v.n. 1. 671.

223. ἀναβλύσκε: Ap. lengthens the *v* in compounds of *βλύω* here and in 4. 788, 1417, but shortens it in 4. 1238. In 4. 1446 we have *ἔβλυσε* (from *βλύζω*) with short penult. Hom. has *ἀποβλύζω* (*Il.* 9. 491).

224. νᾶεν: v.n. I. II46.

225. προρέεσκε: for the trans. use cf. h. Hom. *Ap.* 380, *χῶρον ἔχουσ' ἐρατὸν προρέειν καλλίρροον ὕδωρ*: Theocr. 5. 124, *Ἰμέρα . . βρεῖτω γάλα. δυομένησιν*: the

lengthening of the first syll. is un-Homeric; cf. 1. 925. Hom. always has *v* short in the pres. and impf., but Ap. has it long in *ἔδνετο*, e.g. 1. 581.

226. Πληιάδεσσιν: the Pleiads rise at the end of April, and set at the end of October.

227. κρυστάλλῳ ἴκελον: cf. *Il.* 22. 151, *προρέει εἰκῦα . . ἐξ ὕδατος κρυστάλλῳ*.

228. Κυτταίος: v.n. 2. 399.

231. σέλας ἀμπνείεσκον: for the cogn. acc. cf. Pind. *O.* 8. 47, *καπνὸν ἀμπνεύσαι*.

232. αὐτόγυον: 'of one piece.' In Hes. *Op.* 433, the αὐτόγυον ἄροτρον is contrasted with the *πηκτὸν ἄροτρον* in which the *γῆς* 'plough-stock,' *ἔλυμα* 'share-beam,' and *ἴστωβούς* 'pole' are mortised together.

233. Ἡελίῳ: father of Aeeetes; *πέπλασται ὁ μῦθος διὰ τὴν τοῦ θεοῦ τῶν ποδῶν χωλότητα· οὐ μέντοι πιθανῶς· μείζονα γὰρ εἶχεν δύναμιν τῶν Γιγάντων, δι' ἧς αὐτοὺς ἐτρέψατο ἄν. ὁ μέντοι Ἀπολλώνιος αἰτίαν ἀποδέδωκε, δι' ἧς ὁ Ἕφαιστος κατεσκεύασε τῷ Αἰήτῃ τοὺς τε χαλκῶνυχας ταύρους καὶ τὸ ἄροτρον. ὅτι δὲ δυνατὸς ἦν Ἕφαιστος Ὀμηρος*

δέξατο, Φλεγραίη κεκμηότα δηιοτήτι.
 ἔνθα δὲ καὶ μέσσαυλος ἐλήλατο· τῇ δ' ἐπὶ πολλὰι 235
 δικλίδες εὐπηγεῖς θάλαμοί τ' ἔσαν ἔνθα καὶ ἔνθα·
 δαιδαλέη δ' αἶθουσα παρέξ ἐκάτερθε τέτυκτο.
 λέχρις δ' αἰπύτεροι δόμοι ἔστασαν ἀμφοτέρωθεν.
 τῶν ἦτοι ἄλλω μὲν, ὅτις καὶ ὑπέιροχος ἦεν,
 κρείων Αἰήτης σὺν ἑῇ ναίεσκε δάμαρτι· 240
 ἄλλω δ' Ἄψυρτος ναίεν πάις Αἰήταο.
 τὸν μὲν Καυκασίη νύμφη τέκεν Ἀστερόδεια
 πρὶν περ κουριδίην θέσθαι Εἰδυίαν ἀκοιτῶν,
 Τηθύος Ὀκεανοῦ τε πανοπλοτάτην γεγαυίαν.
 καὶ μιν Κόλχων νῆες ἐπωνυμίην Φαέθοντα 245
 ἔκλειον, οὐνεκα πᾶσι μετέπρεπεν ἠιθέοισιν.
 τοὺς δ' ἔχον ἀμφίπολοί τε καὶ Αἰήταο θύγατρεις
 ἄμφω, Χαλκίόπη Μῆδειά τε. τὴν μὲν ἄρ' οἶγε
 ἐκ θαλάμου θάλαμόνδε κασιγνήτην μετιούσαν—

239. ἄλλω Paris. unus, Vrat. : ἄλλων L, G : ἄλλον vulg.

243. Ἰδυίαν L.

248-9. τὴν μὲν ἄρ' οἶγε . . . μετιούσαν Vatt. duo, Vrat., Vind. : τῇ μὲν ἄρ' οἶγε . . . μετιούσαν L, G : τῇ μὲν corr. τὴν μὲν L 16 : ἡ μὲν ἄρ' ἦει . . . μετιούσα vulg. : βῆ μὲν ἄρ' ἦγε . . . μετιούσα Gerhard : varias emendationes enumerat Merkel, e.g. τέτμον ἄρ', θάλαμόνδε λαόν γνωτὴν μετιούσαν, θάλαμόνδε κατηγνήτην μετιούσην.

ἔδειξεν ἐπὶ Ἐάνθου τοῦ ποταμοῦ. Schol. For the victory of Hephaestus over the giants v. Apollod. I. 6. 2.

234. Φλεγραίη: Phlegra, the scene of the conflict between the gods and giants, was identified with Pallene in Chalcidice and various other volcanic districts.

235. μέσσαυλος: 'the inner court'; τὸ μέσον τῆς αὐλῆς, ὅπου τῶν βωῶν αἱ στάσεις. μέσσαυλον δὲ οἱ Ἀττικοὶ τὴν φέρουσαν εἰς τε τὴν ἀνδραντίην καὶ γυναικωνίτην. Schol. The former is the Homeric meaning.

236. θάλαμοι: 'chambers.' In describing the Homeric house Monro (*Od.* App. v) says, "Any room except the μέγαρον may be called a θάλαμος or chamber."

237. αἶθουσα: v.n. 39. παρέξ ἐκάτερθε: the whole length on either side: cf. *Od.* 5. 439, νῆχε παρέξ 'was swimming along the shore.'

238. λέχρις: 'crosswise,' v.n. I. 1235. These loftier buildings were situated transversely to the αἶθουσα.

243. 'before he took Eidyia as lawful wife.' Εἰδυίαν: *lit.* 'the knowing one'

(cf. Ἰδμων, I. 139). Hesiod calls her Ἰδυία, *Th.* 958, Αἰήτης δ' υἱὸς φαεσιμβρότου Ἡελίου Κούρηνη Ὀκεανοῖο τελέηεντος ποταμοῖο Γῆμει θεῶν, βουλήσιν Ἰδυίαν καλλιπάρηον. From her Medea may have inherited her skill.

244. πανοπλοτάτην: 'the very youngest,' ἄπ. λεγ. ; v.n. I. 43.

245. Φαέθοντα: cf. 1236. This name is used not only for Absyrtus but also for the son of Helios, 4. 598, etc. The Colchian people call Absyrtus Phaethon, even as the Trojan people call Scamandrios, the son of Hector, Astyanax (*Il.* 6. 402).

247. τοὺς δ': the remaining δόμοι (238).

248. Χαλκίόπη: cf. 2. 1149. τὴν μὲν . . . μετιούσαν: 'her (i.e. Medea) the heroes beheld going from her chamber to the chamber of her sister in quest of her.' The passage is a harsh anacoluthon: the verb which should govern τὴν μετιούσαν, such as τέτμον or ἐνόησαν, is omitted after the parenthesis (250-52), and a fresh constr. begins in 253. For similar anacolutha v. 4. 435-42, 852.

- Ἥρη γάρ μιν ἔρυκε δόμῳ· πρὶν δ' οὔτι θάμιζεν 250
 ἐν μεγάροις, Ἐκάτης δὲ πανήμερος ἀμφεπονέϊτο
 νηόν, ἐπεὶ ῥα θεᾶς αὐτὴ πέλεν ἀρήτειρα—
 καὶ σφεας ὡς ἴδεν ἄσσον, ἀνίαχεν· ὄξυ δ' ἄκουσεν
 Χαλκιοπῆ· δμῳαὶ δὲ ποδῶν προπάροιθε βαλοῦσαι
 νήματα καὶ κλωστήρας ἀολλέες ἔκτοθι πᾶσαι 255
 ἔδραμον. ἢ δ' ἅμα τοῖσιν εὐὸς νίηας ἰδοῦσα
 ὑψοῦ χάρματι χεῖρας ἀνέσχεθεν· ὧς δὲ καὶ αὐτοὶ
 μητέρα δεξιόωντο, καὶ ἀμφαγάπαζον ἰδόντες
 γηθόσνουι· τοῖον δὲ κινυρομένη φάτο μῦθον·
 “Ἐμψης οὐκ ἄρ' ἐμέλλετ' ἀκηδέϊη με λιπόντες 260
 τηλόθι πλάγξασθαι· μετὰ δ' ὑμέας ἔτραπεν αἴσα.
 δειλὴ ἐγώ, οἶον πόθον Ἑλλάδος ἔκποθεν ἄτης
 λευγαλέης Φρίξιοιο ἐφημοσύνησιν ἔλεσθε
 πατρός. ὁ μὲν θνησκῶν στυγεράς ἐπετείλατ' ἀνίας
 ἡμετέρη κραδίη. τί δέ κεν πόλιν Ὀρχομενοῖο, 265
 ὅστις ὄδ' Ὀρχομενός, κτεάνων Ἀθάμαντος ἔκητι
 μητέρ' ἐὴν ἀχέουσαν ἀποπρολιπόντες, ἴκοισθε;”
 Ὡς ἔφατ'· Αἰήτης δὲ πανύστατος ὦρτο θύραζε,
 ἐκ δ' αὐτὴ Εἰδυῖα δάμαρ κίεν Αἰήταιο,

252. θεᾶς Merkel: θεῆς codd.

254. ποδῶν om. L, G.

256. τοῖσιν Vatt., Stephanus: τῆσιν L, G.

263. ἐφημοσύνησιν ἔλεσθε Brunck: ἐφημοσύνησι νέεσθαι vulg.

250 sqq. ‘for Hera kept her in her home, though seldom aforetime was she within the house, but she ministered in the temple of Hecate from morn till eve.’ For θάμιζεν cf. 2. 451.

253. ὄξυ δ' ἄκουσεν: ‘was quick to hear’; cf. *Il.* 17. 256, where Leaf says, ‘the power of hearing being regarded as something which goes out of a man is naturally called ‘keen’ when it penetrates to a long distance.’

254. ποδῶν προπάροιθε: cf. *Cat.* 64. 319, *Ante pedes autem candentis mollia ianae Vellera virgati custodibant calathisci.*

255. νήματα: ‘yarn.’ κλωστήρας: ‘spindles,’ cf. 4. 1062. *Virg.* may have had this passage before his mind in *Aen.* 9. 476, *excussi manibus radii, revolutaque pensa, though more immediately Il.* 22. 448, *τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δὲ οἱ ἔκπεσε κερκίς.*

256. ἢ δ': i.e. Chalciopé, wife of Phrixus.

257. ὑψοῦ: the Schol. censures this use for ὑψόσε, but see on 1. 63. We have ἔκτοθι = ἔκτοσε (255) and τηλόθι = τηλόσε (261).

259. κινυρομένη: cf. 1. 292.

260. ἐμέλλετ': this use of the impf. of μέλλω to denote what is destined is peculiar to epic poetry, cf. *Il.* 5. 686, *ἐπεὶ οὐκ ἄρ' ἐμελλον ἔγωγε, Νοστήσας οἰκόνδε . . . Εὐφρανέειν ἄλοχον:* *Ap.* 1. 1309, etc. ἀκηδέϊη: see on 298.

262. ἔκποθεν . . . λευγαλέης: ‘from some grievous infatuation.’

263. Φρίξιοιο ἐφημοσύνησιν: cf. 2. 1093 sqq.

266. ὅστις ὄδ' Ὀρχομενός: imitated in *Aen.* 5. 83, *nec tecum Ausonium, quicumque est, quaerere Thybrim.*

267. ἐὴν: = ὑμετέρην, as in 2. 332; v.n. 1. 1113.

- Χαλκίόπης αίουσα· τὸ δ' αὐτίκα πᾶν ὀμάδοιο 270
 ἔρκος ἐπεπλήθει· τοὶ μὲν μέγαν ἀμφιπένοντο
 ταῦρον ἄλις δμῶες· τοὶ δὲ ξύλα κάγκανα χαλκῶ
 κόπτον· τοὶ δὲ λοετρὰ πυρὶ ζέον· οὐδέ τις ἦεν,
 ὃς καμάτου μεθίσκεν, ὑποδρήσων βασιλῆι.
 Τόφρα δ' Ἔρωσ πολιοῖο δι' ἥερος ἴξεν ἄφαντος, 275
 τετρηχῶς, οἷόν τε νέαις ἐπὶ φορβάσιν οἴστρος
 τέλλεται, ὃν τε μύωπα βοῶν κλείουσι νομῆς.
 ὦκα δ' ὑπὸ φλιὴν προδόμῳ ἔνι τόξα τανύσσας
 ἰοδόκης ἀβλήτα πολύστονον ἐξέλετ' ἰόν.
 ἐκ δ' ὄγε καρπαλίμοισι λαθῶν ποσὶν οὐδὸν ἄμειψεν 280
 ὀξέα δενδύλλων· αὐτῷ δ' ὑπὸ βαιὸς ἔλυσθεις
 Αἰσυνίδη γλυφίδας μέσση ἐνικάτθητο νευρῆ,
 ἰθὺς δ' ἀμφοτέρησι διασχόμενος παλάμησιν
 ἦκ' ἐπὶ Μηδείῃ· τὴν δ' ἀμφασίη λάβε θυμόν.
 αὐτὸς δ' ὑπορόφοιο παλιμπετὲς ἐκ μεγάροιο 285

271. ἐπεπλήθει: this form is only found here. For the plpf. expressing suddenness v. Goodwin, *M.T.* 32. Cf. 1. 1329.

272. ἄλις: 'in great numbers'; cf. *Il.* 3. 384, *περὶ δὲ Τρωαὶ ἄλις ἦσαν.*

273. ζέον: for the causal sense cf. 4. 391, *Anth. P.* 7, 385, *θυμὸν . . . ἔξεσας*, Aesch. *Pr.* 370, *ἐξαναζέσει χόλον*. Similar examples are *προρέεσκε* (225) and *ἐπαίσων* (1. 1254).

274. μεθίσκον: cf. *ἐξανέσκον*, 4. 622. These forms, which are not Homeric, are modelled on *ἀνέσκε*, Hes. *Th.* 157. ὑποδρήσων: Ap. formed this new verb from the Homeric *ὑποδράω* 'to minister to' and *ὑποδρηστήρες* 'servants.'

275. πολιοῖο: 'clear,' *διαφανοῦς*. Schol.; cf. Eur. *Or.* 1376, *πολὸν αἰθέρ' ἀμπάμενος*.

276. τετρηχῶς: 'tumultuous,' 'full of turmoil'; v.n. 120. For the intrans. use of *τέτρηχα* v.n. 1. 1167. de M. wrongly renders, "portant avec lui le trouble de la passion." οἴστρος: v.n. 1. 1265. Ap. is imitating Anacr. 3. 27, *Τανύει δὲ καί με τύπτει Μέσον ἦπαρ, ὥσπερ οἴστρος· Ἄνα δ' ἄλλεται καχάζων*. For *φορβάσιν* v.n. 2. 89.

277. ἐπὶ . . . τέλλεται: 'attacks,' *lit.* 'rises against,' *adoritur*. μύωπα: cf. Call. *fr.* 46, *Βουσσόν, ὕντε μύωπα βοῶν καλέουσιν ἄμορβοί*. The word had the

double meaning of 'spur' and 'gadfly'; cf. Plat. *Apol.* 30E; Aesch. *Pr.* 675.

278. φλιήν: 'lintel,' *limen superius*; cf. Theocr. 2. 60, *θρόνα ταυθ' ὑπόμαξον Τᾶς τήνα φλιάς καθ' ὑπέρτερον*. In *Od.* 17. 221 *φλιαί* means 'jambs.' προδόμῳ: 'fore-hall,' the vestibule to the *μέγαρον*, formed by the space covered by the *αἶθουσα* running along the inner side of the *αὐλή*.

279. Imitated from *Il.* 4. 116, *ἐκ δ' ἔλετ' ἰὸν Ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων*.

281. ὀξέα δενδύλλων: 'with quick glances'; cf. *Il.* 9. 180, *δενδύλλων ἐς ἕκαστον* 'looking meaningfully at each.' Doederlein refers it to **δένειν δονεῖν*, to turn oneself about; Fick explains it as a redupl. form* *δενδύλλω* connected with Skt. *ā-dar* to trouble oneself, take thought for; Curtius compares the redupl. with that in *δέν-δρε(Φ)ο-ν* beside *δρός*.

αὐτῷ . . . ἔλυσθεις: 'crouching with tiny form at Jason's very feet'; cf. Archil. 103, *ἔρωσ ὑπὸ καρδίην ἐλυσθεις* (v. 296); *Il.* 24. 510, *προπάρθιτε ποδῶν Ἀχιλλῆος ἐλυσθεις*; *Od.* 9. 433, *ὑπὸ γαστέρ' ἐλυσθεις*. See also on 1291 *infr.*

283. διασχόμενος: 'stretching it'; cf. *Aen.* 9. 623, *indentit telum, diversaque brachia ducens*, etc.

284. ἀμφασίη: cf. 76.

καγχαλόων ἤϊξε· βέλος δ' ἐνεδαίετο κούρη
 νέρθεν ὑπὸ κραδίῃ, φλογὶ εἴκελον· ἀντία δ' αἰεὶ
 βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα, καὶ οἱ ἀηγο
 στηθέων ἐκ πυκινὰ καμάτω φρένες, οὐδέ τι' ἄλλην
 μνήστω ἔχεν, γλυκερῇ δὲ κατεΐβετο θυμὸν ἀνίη. 290
 ὡς δὲ γυνὴ μαλερῶ περὶ κάρφεια χεύατο δαλῶ
 χερυῆτις, τῆπερ ταλασῆια ἔργα μέμηλεν,
 ὡς κεν ὑπάροφιον νύκτωρ σέλας ἐντύναιτο,
 ἄγχι μάλ' ἐγρομένη· τὸ δ' ἀθέσφατον ἐξ ὀλίγοιο
 δαλοῦ ἀνεγρόμενον σὺν κάρφεια πάντ' ἀμαθύνει· 295

287. εἴκελον Stephanus: ἴκελον codd.

288. ἐπ' G, Paris. unus, et con. Stephanus.

290. γλυκερῇ . . . ἀνίη Pariss. duo, et con. Stephanus: γλυκερῇ . . . ἀνίη L:
 γλυκερῇ . . . ἀνίη vulg.

294. πάγχι μάλ' Merkel: ἄγχι μάλ' ἐξομένη Hemsterhuis.

295. ἀνερθόμενον Paris. unus, unde ἀνερχόμενον Brunck.

286. ἐνεδαίετο: cf. Pind. *P.* 4. 328, ἡμιθέοισιν πόθον ἐνδαιεν"Ἦρα: *Aen.* 4. 2, vulnus alit venis et caeco carpitur igni: *Cat.* 64. 92 (of Ariadne), non prius ex illo flagrantia declinavit Lumina, quam cuncto concepit corpore flammam Funditus atque imis exarsit tota medullis.

287. φλογὶ εἴκελον: the same comparison occurs in *I.* 544, 4. 173; cf. *Il.* 13. 330, φλογὶ εἴκελον ἀλκήν.

288-9. βάλλεν . . . ἀμαρύγματα: cf. *Aesch. Ag.* 239, ἔβαλλ' ἕκαστον ἀπ' ὀμματος βέλει φιλοίκτω: *ib.* 743, μαλθακὸν ὀμματος βέλος, δηξίθυμον ἔρωτος ἄνθος. For ἀμαρύγματα v.n. 2. 42. ὑπὸ: 'in the direction of.' Here, as in 675, 1404, ὑπὸ c. acc. is used in a way that is not Homeric (Oswald). ἀηγο . . . φρένες: 'and in her breast her anxious heart throbb'd wildly in its pangs.' ἀηγο: *πνοὴν ἔπεμπον ἢ μετεωρίζοντο.* Schol.; cf. 688, 2. 81, 4. 1673. ἐκ στηθέων: cf. 962. πυκινὰ φρένες: frequent in Hom. of a mind quick to perceive, so here of the heart 'sensitive,' 'responsive.'

290. γλυκερῇ . . . ἀνίη: 'but her soul melted away in sweet sorrow.' κατεΐβετο: = κατετήκετο, cf. 1131. In both passages L. and S. explain 'to overflow with.'

291 sqq. 'As a woman who laboureth with her hands, and whose craft is weaving, strews dry twigs around a smouldering firebrand, that she may kindle light by night beneath her roof when she must rise betimes; and a flame

of wondrous power, roused from a tiny brand, consumeth the twigs—even so did Love, merciless Love, crouching beneath her heart burn stealthily; and her soft cheeks did ever change their hue, now pale, now red, in her anguish of heart.' The simile of the toil-worn weaver is used again in 4. 1062 to illustrate Medea's fears. Homer employs a similar comparison in *Il.* 12. 432, ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερυῆτις ἀληθής, "Ἦτε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶ ἀνέλκει 'Ἰσάζουσ', ἵνα παισὶν ἀεϊκεία μισθὸν ἄρῃται. Virgil imitates all three passages in describing Vulcan speeding to his forge at early morn, *Aen.* 8. 408, cum femina primum Cui tolerare colo vitam tenuique Minerva Impositum, cinerem et sopitos suscitavit ignes Noctem addens operi, etc. For the keeping a flame alive at night cf. *Od.* 5. 488, ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρουσε μελαίνῃ . . . Σπέρμα πυρὸς σώζων κ.τ.λ.

294. ἄγχι μάλ': 'right early.' Ap. seems to have adopted this temporal sense of ἄγχι from *Od.* 19. 301, ἐλεύσεται ἤδη "Αγχι μάλ', where Eustath. so explains it, though most editors take it there in its usual local sense. Merkel's objection that ἄγχι 'foret mox non temperi' does not seem convincing: to rise 'soon' and to rise 'early' come to much the same thing. τὸ δέ: sc. πῦρ.

295. σὺν . . . ἀμαθύνει: this compound is ἄπ. λεγ.

τοῖος ὑπὸ κραδίῃ εἰλυμένος αἶθετο λάθρη
οὖλος Ἔρωσ· ἀπαλὰς δὲ μετετρωπάτο παρειὰς
ἐς χλόον, ἄλλοτ' ἔρευθος, ἀκηδείησι νόοιο.

Δμῶες δ' ὀππότε δὴ σφιν ἐπαρτέα θῆκαν ἐδωδὴν,
αὐτοὶ τε λιανοῖσιν ἐφαιδρύναντο λοετροῖς, 300
ἀσπασίως δόρπῳ τε ποτῆτί τε θυμὸν ἄρεσσαν.
ἐκ δὲ τοῦ Αἰήτης σφετέρης ἐρέεε θυγατρὸς
νῆας τοίοισι παρηγορέων ἐπέεσσιν·

“ Παιδὸς ἐμῆς κοῦροι Φρίξιοί τε, τὸν περὶ πάντων
ξείνων ἡμετέροισιν ἐνὶ μεγάροισιν ἔτισα, 305
πῶς Αἰάνδε νέεσθε παλίσσυτοι; ἦέ τις ἄτη
σωομένοις μεσσηγὺς ἐνέκλασεν; οὐ μὲν ἐμεῖο
πέιθεσθε προφέροντος ἀπείρονα μέτρα κελεύθου.
ἦδειν γάρ ποτε πατρὸς ἐν ἄρμασιν Ἥελίοιο
δινεύσας, ὅτ' ἐμεῖο κασιγνήτην ἐκόμιζεν 310
Κίρκην ἐσπερίης εἴσω χθονός, ἐκ δ' ἰκόμεσθα
ἀκτὴν ἠπείρου Τυρσηνίδος, ἔνθ' ἔτι νῦν περ
ναιετάει, μάλα πολλὸν ἀπόπροθι Κολχίδος αἴης.

306. ἦε τίς ἄνην O. Schneider.

307. σωομένους ed. Flor.

296. εἰλυμένος: v.n. 281. αἶθετο λάθρη: cf. *Aen.* 4. 67, est mollis flamma medullas Interea, et tacitum vivit sub pectore vulnus.

297. οὖλος: 'cruel'; cf. *Virg. E.* 8. 47, saevus Amor: *Enn. Fab.* 259, Medea, animo aegra, amore saevo saucia. L. and S. take οὖλος as ὄλος here and in 1078, explaining 'vigorous,' 'vehement.' μετετρωπάτο: ἄπ. λεγ. Prop. expresses the same change from blushing to paleness, 1. 15. 39, Quis te cogebat multos pallere colores?; cf. *Cat.* 64. 100, Quanto illa tulit languenti corde timores, Quanto saepe magis fulgore expalluit auri.

298. χλόον: v.n. 2. 1216. ἀκηδείησι: ταῖς πολυκηδείαις, τουτέστι ταῖς λύπαις. Schol.; or elsewhere it means 'indifference,' e.g. 260 supr., 2. 219.

301. δόρπῳ: δόρπον, the evening meal in Hom., is used loosely for food in later epic; cf. the Homeric σίτοιο ἠδὲ ποτῆτος. ἄρεσσαν: this form only here; the infin. ἄρεσαι in Hom. Cf. 901, 4. 373.

302. ἐκ δὲ τοῦ: 'thereupon.' σφετέρης: v.n. 186. θυγατρὸς: Chalciopie.

306. ἦε . . . ἐνέκλασεν: 'has some mischance thwarted you in speeding your course?' Cf. *Il.* 8. 408, αἰεὶ γὰρ μοι ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπω. The dat. σωομένοις is on the analogy of verbs of opposition, e.g. δηριάσθαι. For the form σώομαι see on 2. 296, 1010. Schneider's ingenious suggestion, ἄνην for ἄτη, is based on *Call. Ἰον.* 90, αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασας δὲ μενοινῆν. ἄνω has ἄ.

308. προφέροντος: 'putting forward.' The gen. may be absolute or governed by πέιθεσθαι, cf. *Hdt.* 1. 126, ἐμέο πέιθεσθαι.

309. ἦδειν . . . δινεύσας: 'for I marked it, when once I was whirled in my father the Sungod's car' (Way).

311. Κίρκην: the home of Circe, the Homeric Αἰαίη, was early identified with the Circeian promontory in Latium on the Tyrrhenian Sea; *Hes. Th.* 1011, Κίρκη δ' Ἥελίου θυγάτηρ Ἰπεριονίδου Γεῖνατ' Ὀδυσσῆος θαλασίφρονος ἐν φιλότῃτι Ἄγριον ἠδὲ Λατῖνον . . . Οἱ δ' ἦτοι μάλα τῆλε μυχῷ νῆσων ἱεράων Πάσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἕνασσον. Cf. 4. 850.

- ἀλλὰ τί μύθων ἦδος; ἃ δ' ἐν ποσὶν ὑμῖν ὄρωρεν,
εἶπατ' ἀριφραδέως, ἦδ' οἴτινες οἶδ' ἐφέπονται 315
ἄνερές, ὅππη τε γλαφυρῆς ἐκ νηὸς ἔβητε.”
- Τοῖά μιν ἐξερέοντα κασιγνήτων προπάροιθεν
Ἄργος ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο
μειλιχίως προσείπειν, ἐπεὶ προγενέστερος ἦεν·
“ Αἰήτη, κείνην μὲν ἄφαρ διέχευαν ἀέλλαι 320
ζαχρηεῖς· αὐτοὺς δ' ἐπὶ δούρασι πεπτηῶτας
νήσου Ἐνυαλίου ποτὶ ξερὸν ἔκβαλε κύμα
λυγαίῃ ὑπὸ νυκτί· θεὸς δέ τις ἄμμ' ἐσάωσεν.
οὐδὲ γὰρ αἶ τὸ πάροιθεν ἐρημαίην κατὰ νήσου
ἠυλίζοντ' ὄρνιθες Ἀρήμιαι, οὐδ' ἔτι κείνας 325
εὕρομεν. ἀλλ' οἶγ' ἄνδρες ἀπήλασαν, ἐξαποβάντες
νηὸς ἐῆς προτέρῳ ἐνὶ ἡματι· καὶ σφ' ἀπέρυκεν
ἡμέας οἰκτείρων Ζηνὸς νόος, ἦέ τις αἶσα,
αὐτίκ' ἐπεὶ καὶ βρώσιν ἄλις καὶ εἶματ' ἔδωκαν,
οὖνομά τε Φρίξιοι περικλεῆς εἰσαΐοντες 330
ἦδ' αὐτοῖο σέθεν· μετὰ γὰρ τεὸν ἄστυ νέονται.
χρειῶ δ' ἦν ἐθέλῃς ἐξίδμεναι, οὐ σ' ἐπικεύσω.

314. ὑμῖν L: ὑμῖν vulg.

316. ὅππη τε Pariss. duo: ὅππότε L, G: ὅππότε καὶ Stephanus: ὅππότε τε Samuelsson.

320. διέχευαν Stephanus.

321. ἐπὶ Madvig: ὑπὸ codd.

325. οὐδ' ἔτι Pariss. duo: οὐδέ τι vulg.

327. καὶ σφας ἔρυκεν Herwerden.

314. τί μύθων ἦδος: cf. I. 1294. ἃ δ' ἐν ποσὶν: 'the obstacles which have arisen in your path'; ἐν ποσὶν = ἐμποδῶν.

318. ὑποδδείσας ἀμφί: 'fearing for the safety of.' For the usual constr. of ὑποδ. v. 2. 821. Argus acts as spokesman, as in 2. 1122.

320. κείνην: sc. νῆα. For the wreck v. 2. 1118.

321. ἐπὶ δούρασι πεπτηῶτας: 'having fallen on some timbers' (when the vessel broke up). Ap. was thinking of *Od.* 12. 438 sqq. where Odysseus drops from a tree and catches hold of the δούρα of his vessel which have been vomited forth by Charybdis, and makes his way to land ἐζόμενος ἐπὶ τοῖσιν. In Ap. πεπτηῶτα (-τας) is from πίπτω (not πτήσσω), as also πεπτηότες (-τας), 4. 1263, 1298. He has πεπτηῦια from πτήσσω 2. 535;

but from πίπτω 4. 93, 1454. The reading ὑπὸ yields no sense, and was due to phrases like πίπτου ὑπὸ δούρασι, 3. 1375, and the Homeric ὑπὸ τεύχεσι πεπτηῶτες (of men lying in ambush), *Od.* 14. 474. There seems to be a similar confusion of ἐπὶ and ὑπὸ in 4. 1263, τῆδ' ὑπ' ἐρημαίῃ πεπτηῶτας.

322. νήσου Ἐνυαλίου: v. n. 2. 384. ποτὶ ξερὸν: cf. *Od.* 5. 402, ῥόχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἠπείροιο.

326. ἀπήλασαν: cf. 2. 1068 sqq.
327. ἐῆς: = σφετέρης, v. n. I. 1113. ἀπέρυκεν: *detinebat*, i. e. kept them on the island to befriend the sons of Phrixus. Such a use of ἀπερύκω (= ἐρύκω, 250) is unique. See on 174.

330. εἰσαΐοντες: v. n. I. 764.

332. χρεῖω: 'the object of their quest,' v. n. 33. οὐ σ' ἐπικεύσω: cf. Aesch. *Ag.* 773, οὐ γὰρ σ' ἐπικεύσω (Musgrave).

τόνδε τις ἰέμενος πάτρης ἀπάνευθεν ἐλάσσαι
 καὶ κτεάνων βασιλεὺς περιώσιον, οὐνεκεν ἀλκῇ
 σφωιτέρῃ πάντεσσι μετέπρεπεν Αἰολίδησιν, 335
 πέμπει δῦρο νέεσθαι ἀμήχανον· οὐδ' ὑπαλύξει
 στεύται ἀμειλίκτιο Διὸς θυμαλγέα μῆνιν
 καὶ χόλον, οὐδ' ἄτλητον ἄγος Φρίξιοί τε ποιναὶς
 Αἰολιδέων γενεήν, πρὶν ἐς Ἑλλάδα κῶας ἰκέσθαι.
 νῆα δ' Ἀθηναίη Παλλὰς κάμεν, οὐ μάλα τοίην, 340
 οἶαί περ Κόλχοισι μετ' ἀνδράσι νῆες ἕασιν,
 τάων αἰνοτάτης ἐπεκύρσαμεν. ἤλιθα γάρ μιν
 λάβρον ὕδωρ πνοιή τε διέτμαγεν· ἡ δ' ἐνὶ γόμοις
 ἴσχεται, ἦν καὶ πᾶσαι ἐπιβρίσωσιν ἄελλαι.
 ἴσον δ' ἐξ ἀνέμοιο θέει καὶ ὄτ' ἀνέρες αὐτοὶ 345
 νωλεμέως χείρεσσιν ἐπισπέρχωσιν ἐρετμοῖς.
 τῇ δ' ἐναγειράμενος Παναχαΐδος εἶ τι φέριστον
 ἠρώων, τὸν ἄστῃ μετήλυθε, πόλλ' ἐπαληθεῖς
 ἄστεα καὶ πελάγη στυγερῆς ἀλός, εἶ οἱ ὀπάσσαις.
 αὐτῷ δ' ὥς κεν ἄδη, τὼς ἕσσεται· οὐ γὰρ ἰκάνει 350
 χερσὶ βιησόμενος· μέμονεν δέ τοι ἄξια τίσειν
 δωτίνης, αἶων ἐμέθεν μέγα δυσμενέοντας

337. *στεῦτο* schol. Par.

346. *ἐρετμοῦς* Pariss. tres, Brunck.

347. *φέριστον* corr. *φέριστοι* L: *οἶ τε φέριστοι* Vat. unus, Pariss. tres.

349. *ὀπάσσαις* Pariss. quatt., Brunck.

351. *βιησόμενος* Vatt. duo, et conii. Stephanus: *βιησάμενος* vulg.

333. *τόνδε*: Jason. *τις... βασιλεύς*: Pelias; cf. I. 5 sqq.

334. *περιώσιον*: with *ἰέμενος*, "being fain with exceeding vehement spite" (Way).

335. *σφωιτέρῃ*: v.n. I. 643. *Αἰολίδησιν*: v.n. I. 143.

336. *ἀμήχανον*: 'helpless to resist.'

337. 'he avows that the race of Aeolus shall not escape the grievous wrath and indignation of relentless Zeus, nor the awful pollution and retribution coming from Phrixus.' Cf. 2. 1194. For *στεῦται* v.n. 2. 1204.

341. *νῆες*: in mentioning Colchian ships Ap. abandons the usual legend that the Argo was the first ship ever built.

342. *αἰνοτάτης*: 'the sorriest'; cf. 2. 1126. *ἤλιθα*: 'utterly'; v.n. 2. 283. The Schol. explains it by *ἀθρόως*, which may mean 'all at once.'

343. *διέτμαγεν*: here aor. act.: in 1147 *infr.* and in 2. 298 it is aor. pass. *ἡ δέ*: the Argo. *γόμοις*: cf. I. 369, 1005.

344. *ἴσχεται*: 'is held fast.' *ἐπιβρίσωσιν*: cf. 2. 1125.

345. *ἐξ ἀνέμοιο*: 'before the wind.'

346. *χείρεσσιν... ἐρετμοῖς*: for the double dat. cf. 462, 470, 1297; I. 542.

347. *Παναχαΐδος*: cf. I. 243. *εἶ τι φέριστον*: for this use of the neut. for the masc. cf. Theocr. 7. 4, *εἶ τί περ ἔσθλδν Χαῶν τῶν ἐπάνωθεν*: Hor. S. I. 6. 1, *Lydorum quidquid Etruscus Incoluit fines*.

348. *πόλλ' ἐπαληθεῖς*: cf. *Od.* 4. 81, *πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς*: *Aen.* I. 3, *multum ille et terris iactatus et alto*.

349. *ὀπάσσαις*: sc. τὸ κῶας.

350. *αὐτῷ*: = σοὶ αὐτῷ, cf. I. 476. *τὼς ἕσσεται*: cf. 2. 345.

Σαυρομάτας, τοὺς σοῖσιν ὑπὸ σκήπτροισι δαμάσσει.
 εἰ δὲ καὶ οὖνομα δῆθεν ἐπιθύεις γενεὴν τε
 ἴδμεναι, οὔτινές εἰσιν, ἕκαστά γε μυθησαίμην. 355
 τόνδε μὲν, οἷο περ οὔνεκ' ἀφ' Ἑλλάδος ὄλλοι ἄγερθεν,
 κλείουσ' Αἴσονος υἱὸν Ἰήσονα Κρηθεΐδαο.
 εἰ δ' αὐτοῦ Κρηθῆος ἐτήτυμόν ἐστι γενέθλης,
 οὔτω κεν γνωτὸς πατρώιος ἄμμι πέλοιτο.
 ἄμφω γὰρ Κρηθεὺς Ἀθάμας τ' ἔσαν Αἰόλου υἱες· 360
 Φρίξος δ' αὐτ' Ἀθάμαντος ἔην πάϊς Αἰολίδαο.
 τόνδε δ' ἄρ', Ἥελίου γόνον ἔμμεναι εἴ τιν' ἀκούεις,
 δέρκεαι Αὐγείην· Τελαμῶν δ' ὄγε, κυδίστοιο
 Αἰακοῦ ἐκγεγαῶς· Ζεὺς δ' Αἰακὸν αὐτὸς ἔτικτεν.
 ὧς δὲ καὶ ὄλλοι πάντες, ὅσοι συνέπονται ἐταῖροι, 365
 ἀθανάτων υἱές τε καὶ νίωνοι γεγάασιν.”

Τοῖα παρέννεπεν Ἄργος· ἄναξ δ' ἐπεχώσατο μύθοις
 εἰσαίων· ὑψοῦ δὲ χόλω φρένες ἠερέθοντο.
 φῆ δ' ἐπαλαστήσας· μενείαινε δὲ παισὶ μάλιστα
 Χαλκιόπης· τῶν γὰρ σφε μετελθέμεν οὔνεκ' ἐώλπει· 370
 ἐκ δὲ οἱ ὄμματ' ἔλαμψεν ὑπ' ὀφρύσιν ἰεμένοιο·

“Οὐκ ἄφαρ ὀφθαλμῶν μοι ἀπόπροθι, λωβητῆρες,
 νεῖσθ' αὐτοῖσι δόλοισι παλίσσυτοι ἔκτοθι γαίης,

355. κε Brunck.

370. σφε Pariss., Vrat., Vind.: σφι vulg. ἐώλπει Stephanus: ἐόλπει codd.

371. ὀφρύσι χωμένοιο Herwerden.

373. νεῖσθαι L, G.

353. Σαυρομάτας: the boundaries of the Sauromatae, who dwelt near the Sea of Azov, are given in Hdt. 4. 21. Their feuds with the Colchians are not recorded elsewhere. Diodorus (4. 45) mentions the legend that Circe (sister of Aetes) was married to their king, and, after poisoning her husband, ruled her subjects in tyrannical fashion.

354. δῆθεν ἐπιθύεις: v.n. 2. 1154.

359. γνωτὸς: v.n. 1. 53.

360. See on 2. 1160.

363. Αὐγείην: cf. 1. 172. Τελαμῶν: cf. 1. 90 sqq.

367. ἐπεχώσατο: ἐπιχώμαι 'to be wroth at' is ἄπ. λεγ., though χῶμαι is common.

368. χόλω . . . ἠερέθοντο: 'his heart surged high with passion.' See on 1. 944.

369. ἐπαλαστήσας: cf. *Od.* 1. 252,

τὸν δ' ἐπαλαστήσασα προσηύδα, where the Schol. says τὸ ἐπαλαστήσασα δηλοῖ τὸ ἐπὶ τοῖς λεχθεῖσιν ὡς ἀλάστοις καὶ δεινοῖς οὐσι δεινοπαθήσασα. Hom. also uses ἀλαστέω of the wrath which neither forgives nor forgets.

370. τῶν γὰρ . . . ἐώλπει: 'for he deemed that it was on their account the Argonauts had come to his city'; cf. 4. 10. ἐώλπει shows metathesis of quantity for ἠόλπει; cf. ἐφέκει (189) for ἠόικει. In Hom. ἔλπομαι often means 'to fancy.'

371. Cf. *Il.* 13. 474, ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον. ἰεμένοιο: 'in his impetuous wrath.'

372. λωβητῆρες: cf. *Il.* 24. 239, ἔρρετε, λωβητῆρες, ἐλεγχέες.

373. αὐτοῖσι: v.n. 1. 502. ἔκτοθι: v.n. 257.

πρὶν τινα λευγαλέον τε δέρος καὶ Φρίξον ιδέσθαι;
 αὐτίχ' ὁμαρτήσαντες ἅφ' Ἑλλάδος, οὐκ ἐπὶ κῶας, 375
 σκῆπτρα δὲ καὶ τιμὴν βασιληίδα δεῦρο νέεσθε.
 εἰ δέ κε μὴ προπάρουθεν ἐμῆς ἤψασθε τραπέζης,
 ἦ τ' ἂν ἀπὸ γλώσσας τε ταμῶν καὶ χεῖρε κεάσσας
 ἀμφοτέρας, οἴοισιν ἐπιπροέηκα πόδεσσω,
 ὥς κεν ἐρητύοισθε καὶ ὕστερον ὀρμηθῆναι, 380
 οἶα δὲ καὶ μακάρεσσω ἐπεψεύσασθε θεοῖσιν.”

Φῆ ῥα χαλεψάμενος· μέγα δὲ φρένες Διακίδαο
 νεόθεν οἰδαίνεσκον· ἐέλδετο δ' ἐνδοθι θυμὸς
 ἀντιβίην ὀλοὸν φάσθαι ἔπος· ἀλλ' ἀπέρυκεν
 Αἰσονίδης· πρὸ γὰρ αὐτὸς ἀμείψατο μελιχίοισιν· 385

“ Αἰήτη, σχέο μοι τῶδε στόλω. οὔτι γὰρ αὐτῶς
 ἄστνυ τεὸν καὶ δάμαθ' ἰκάνομεν, ὥς που ἔολπας,
 οὐδὲ μὲν ἰέμενοι. τίς δ' ἂν τόσον οἶδμα περῆσαι
 τλαίῃ ἐκὼν ὀθνεῖον ἐπὶ κτέρας; ἀλλά με δαίμων
 καὶ κρυερὴ βασιλῆος ἀτασθάλου ὤρσεν ἐφετμή. 390
 δὸς χάριν ἀνοτέμοισι· σέθεν δ' ἐγὼ Ἑλλάδι πάσῃ

375. ὁμαρτήσαντε ἐφ' Ἑλλάδα; Brunck: ἐφ' Ἑλλάδος (omisso v. 374) Ruhnken. οὐκ Vatt. duo, Pariss. nonnulli: οὐδ' vulg.

376. δὲ Pariss., v.l. in schol.: τε L, G. νέεσθε Stephanus, et fort. Pariss.: νέεσθαι L, G.

379. ἀποπροέηκα Herwerden.

386. τῶ δὲ Merkel: τοῦδε στόλου ex schol. O. Schneider.

374. 'ere some one of you see the fleece and Phrixus to his sorrow.' For the form of threat cf. *Od.* 17. 448, *μη τάχα πικρὴν Αἴγυπτον καὶ Κύπριν ἴδηαι*: Eur. *Bacch.* 351: Ar. *Thesm.* 853.

375. αὐτίχ' . . . νέεσθε: 'straightway accompanying them from Hellas you come hither, not to win the fleece, but to win my sceptre and royal state.' Aeetes, like Medea 775 *infr.*, believes that the sons of Chalchiope actually reached Greece and returned with the Argonauts. The lines have been variously misunderstood. Merkel keeps νέεσθαι in 376, apparently as an *infin.* of indignation, and so de M. renders, "Vous qui vous êtes empressés de partir de l'Hellade, et de venir ici, non pas pour la toison, mais pour ravir mon sceptre et mon autorité royale!"

379. οἴοισιν . . . πόδεσσιν: 'I would have cast you forth with but your feet left.'

381. 'such things have you falsely attributed even to the blessed gods.'

ἐπεψεύσασθε: cf. Lucian *Tox.* 42, *ὡς καὶ πολλὰ ἐπιψεύδοιο αὐτοῖς*, 'so that you could attribute many things falsely to them.'

383. οἰδαίνεσκον: cf. *Il.* 9. 554, *χόλους νόον οἰδάνει*.

384. ἀντιβίην: cf. *i.* 1002. ὀλοόν: = ἀνήκεστον 'fright with fatal issue.'

386. σχέο . . . στόλω: 'bear with me in this emprise,' *lit.* 'restrain thyself, I prithee (μοι eth. dat.), in the matter of, etc.' στόλω is dat. comm.

387. Cf. *Orph. Arg.* 827, *οὔτε νυ ληιστῆρες ἰκάνομεν, οὔτε τιν' ἄλλην Γαῖαν ἐπιστροφῶντες, ἐγέρομεν ὕβριος αἴσρ' Ἐργ' ἄδικ' ἀνθρώποισιν κ.τ.λ.*: *Aen.* 1. 527, *Non nos aut ferro Libycos populare Penates Venimus, aut raptas ad litora vertere praedas.* For ἔολπας v.n. 370.

388. ἰέμενοι: 'through covetousness,' τίς δ' ἂν κ.τ.λ.: cf. *Od.* 5. 99, *Ζεὺς ἐμὲ ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα. Τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρῶν ὕδωρ;*

- θεσπεσιην οἶσω κληηδόνα· καὶ δέ τοι ἤδη
 πρόφρονές εἰμεν ἄρηι θοὴν ἀποτίσαι ἀμοιβήν,
 εἴτ' οὖν Σαυρομάτας γε λιλαίεαι, εἴτε τιν' ἄλλον
 δῆμον σφωιτέροισιν ὑπὸ σκήπτροισι δαμάσσαι.” 395
- Ἴσκειν ὑποσσαίνων ἀγανῆ ὀπί· τοιοῦ δὲ θυμὸς
 διχθαδίνην πόρφυρεν ἐνὶ στήθεσσι μενοινῆν,
 ἢ σφεας ὀρμηθεὶς αὐτοσχεδὸν ἐξεναρίζοι,
 ἢ ὄγε πειρήσαιο βίης. τό οἱ εἶσατ' ἄρειον
 φραζομένῳ· καὶ δὴ μιν ὑποβλήδην προσέειπεν· 400
- “Ξεῖνε, τί κεν τὰ ἕκαστα διηνεκέως ἀγορεύοις;
 εἰ γὰρ ἐτήτυμόν ἐστε θεῶν γένος, ἢ καὶ ἄλλως
 οὐδὲν ἐμεῖο χέρηες ἐπ' ὀθνείοισιν ἔβητε,
 δώσω τοι χρύσειον ἄγειν δέρος, αἶ κ' ἐθέλησθα,
 πειρηθεῖς. ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὔτι μεγαίρω, 405
 ὡς αὐτοῖ μνηεῖσθε τὸν Ἑλλάδι κοιρανεόντα.
 πείρα δέ τοι μένεός τε καὶ ἀλκῆς ἔσσειετ' ἄεθλος,
 τὸν ῥ' αὐτὸς περιέμι χεροῖν ὀλοὸν περ ἔοντα.
 δοῖώ μοι πεδίον τὸ Ἀρήιον ἀμφινέμονται
 ταύρω χαλκόποδε, στόματι φλόγα φυσιόωντες” 410

397. ἐνὶ Pariss. tres: ἐπὶ vulg.

399. βίην Pariss., schol.

401. ἀγορεύοις Pariss. unus: ἀγορεύεις vulg.: τί καὶ . . . ἀγορεύεις Wellauer.

404. αἶ Pariss. unus: ἦν vulg.

410. φυσιόωντε Pariss. unus, Brunck.

393. 'we are ready to recompense thee speedily with our services in war.' πρόφρων c. inf. is very unusual.

394. Σαυρομάτας: v.n. 353.

395. σφωιτέροισιν: = τεοῖσιν, v.n. I. 643.

396. Ἴσκειν: v.n. I. 834.

ὑποσσαίνων . . . ὀπί: 'wheedling him with soft words'; cf. σαινόντες (I. II45), Jebb on Soph. *Ani.* 1213.

397. διχθαδίνην κ.τ.λ.: cf. *Il.* 14. 20, ὡς ὁ γέρον ἄρμαινε δαΐζόμενος κατὰ θυυὸν Διχθαδί' ἢ μεθ' ὄμιλον ἴοι . . . Ἡε μετ' Ἀτρείδην . . . Ὡδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι. For πόρφυρεν v.n. I. 461.

399. ἢ ὄγε . . . βίης: 'or whether he should put their strength to the test.' For ὄγε v.n. I. 308. εἶσατ' ἄρειον: cf. *Aen.* 4. 287, Haec alternanti potior sententia visa est.

400. ὑποβλήδην: v.n. I. 699.

402. θεῶν γένος: as Argus had boasted, 366 *supr.*

403. χέρηες: Hom. has χέρηι, χέρηα, χέρηες, χέρηα (neut. pl.), which Monro, following Mahlow, explains on the analogy of the Aeolic πλέες (= πλείονες) for πλε-εες, πλε-ἴεσ-εες (-ἴεσ = Lat. *ior*). Ap. has also the usual epic forms χερείων, 2. 77, 3. 465, χερείους, 2. 1220.

ἐπ' ὀθνείοισιν: 'to take the goods of strangers;' cf. 591.

405. ἐσθλοῖς κ.τ.λ.: 'for in the case of valiant men I deal not grudgingly after the fashion of the king of Hellas (i.e. Pelias, 334) of whom ye speak.'

408. 'an ordeal which I myself compass with my hands, grievous though it be.'

409. πεδίον Ἀρήιον: cf. 2. 1268. The Schol. tells us that Antimachus in the *Lyde* had mentioned the bulls, the work of Hephaestus.

410. φλόγα φυσιόωντες: for the acc., which is not Homeric, cf. 2. 87. We find an acc. with ἀμπνεῖν and ἐπιπνεῖν in 231, 1292, 1327.

τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νειὸν Ἄρηος
 τετράγυον, τὴν αἴψα ταμῶν ἐπὶ τέλος ἀρότρω
 οὐ σπόρον ὀλκοῖσιν Δηοῦς ἐνὶβάλλομαι ἄκτην,
 ἀλλ' ὄφιός δεινοῖο μεταλδήσκοντας ὀδόντας
 ἀνδράσι τευχηστήσι δέμας. τοὺς δ' αὖθι δαΐζων 415
 κείρω ἐμῶ ὑπὸ δουρὶ περισταδὸν ἀντιώοντας.
 ἠέριος ζεύγνυμι βόας, καὶ δείελον ὄρην
 παύομαι ἀμήτιο. σύ δ', εἰ τάδε τοῖα τελέσσεις,
 αὐτῆμαρ τόδε κῶας ἀποίσειαι εἰς βασιλῆος·
 πρὶν δέ κεν οὐ δοίην, μηδ' ἔλπεο. δὴ γὰρ αἰεκέσ 420
 ἄνδρ' ἀγαθὸν γεγαῶτα κακωτέρῳ ἀνέρι εἶξαι.'"
 Ἔως ἄρ' ἔφη· ὁ δὲ σίγα ποδῶν πάρος ὄμματα πήξας
 ἦστ' αὐτῶς ἀφθογγος, ἀμηχανέων κακότητι.
 βουλὴν δ' ἀμφὶ πολλὴν στρώφα χρόνον, οὐδέ πη εἶχε
 θαρσαλέως ὑποδέχθαι, ἐπεὶ μέγα φαίνεται ἔργον· 425
 ὀπὲ δ' ἀμειβόμενος προσελέξατο κερδαλέοισιν·
 "Αἰήτη, μάλα τοί με δίκη περιπολλὸν ἔεργεις.
 τῷ καὶ ἐγὼ τὸν ἄεθλον ὑπερφίαλόν περ ἔοντα
 τλήσομαι, εἰ καὶ μοι θανέειν μόρος. οὐ γὰρ ἔτ' ἄλλο

413. ἀκτὴν Vat. unus, Pariss. aliquot, Stephanus : ἀκτῆ L, G.

411. νειόν : cf. l. 687.

412. τετράγυον : 'of four acres' (five, according to Pherecydes. Schol.), γύης meant primarily the plough-stock (v.n. 232), and was then used for a portion of ploughed land. Four of these was a good day's ploughing; cf. *Od.* 18. 374. τέλοςον : Leaf, on *Il.* 13. 707, explains this as the *headland* or edge of the field where the plough turns on finishing the furrow. Curtius connects it, not with τέλος, but with Zend. *karsh* 'to plough,' Skt. *kārsh-man* 'boundary.'

413. Δηοῦς ἀκτὴν : a variation of the Homeric Δημήτερος ἀκτῆ. Δηῶ = Δημήτηρ is first found in h. Hom. *Cer.* 47, πότνια Δηῶ. ἀκτῆ was formerly connected with ἄγνυμι, but, as it is used in Hesiod of standing crops, it is now referred to ἀκ, seen in ἀκή, ἄκρος, acus, and explained of the *spike* ears of corn.

414. 'the teeth of the dragon which grow into the form of armed men.' μεταλδήσκω is ἄπ. λεγ., μετά denoting the change in the process of growth. δέμας is adverbial, and the datives are used

where we should expect a prep. c. acc.

417. ἠέριος : 'at dawn'; v.n. l. 580.

418. ἀμήτιο : used in the same two senses of 'harvesting' and 'slaughtering' in *Il.* 19. 223, ἔκητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα Ζεῦς.

419. εἰς βασιλῆος : for the ellipse cf. εἰς Ἄϊδαο, 2. 353.

420. δὴ γὰρ : v.n. 2. 859.

422. ὄμματα πήξας : v.n. 22.

423. αὐτῶς : 'just as he was'; cf. l. 1290. ἀμηχανέων κακότητι : cf. 2. 410, 1140.

425. ὑποδέχθαι : 'to accept the challenge'; cf. *Il.* 7. 93, αἰδεσθην μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.

427. δίκη . . . ἔεργεις : 'closely dost thou fence me within thy claim of right.'

428. ὑπερφίαλον : 'excessive,' 'unreasonable'; v.n. l. 1334.

429. Cf. *Cat.* 64. 102, Cum saevum cupiens contra contendere monstrum Aut mortem oppeteret Theseus aut praemia laudis.

- ρίγιον ἀνθρώποισι κακῆς ἐπικείσεται ἀνάγκης,
 ἢ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος.” 430
 Ὡς φάτ’ ἀμηχανὴ βεβολημένος· αὐτὰρ ὁ τόνγε
 σμερδαλέοις ἐπέεσσι προσέννεπεν ἀσχαλῶντα·
 “Ἔρχεο νῦν μεθ’ ὄμιλον, ἐπεὶ μέμονάς γε πόνοιο·
 εἰ δὲ σύγε ζυγὰ βουσὶν ὑποδδείσαις ἐπαεῖραι, 435
 ἢ καὶ οὐλομένου μεταχάσσεαι ἀμήτιο,
 αὐτῷ κεν τὰ ἕκαστα μέλοιτό μοι, ὄφρα καὶ ἄλλος
 ἀνὴρ ἐρρίγησιν ἀρείονα φῶτα μετελθεῖν.”
 Ἴσκειν ἀπηλεγέως· ὁ δ’ ἀπὸ θρόνου ὄρνυτ’ Ἰήσων,
 Αὐγείης Τελαμών τε παρασχεδόν· εἶπετο δ’ Ἄργος 440
 οἶος, ἐπεὶ μεσσηγὺς ἔτ’ αὐτόθι νεῦσε λιπέσθαι
 αὐτοκασιγνήτοις· οἱ δ’ ἦσαν ἐκ μεγάροιο.
 θεσπέσιον δ’ ἐν πᾶσι μετέπρεπεν Αἴσονος υἱὸς
 κάλλιϊ καὶ χαρίτεσσιν· ἐπ’ αὐτῷ δ’ ὄμματα κούρη
 λοξὰ παρὰ λιπαρὴν σχομένη θηεῖτο καλύπτρην, 445
 κῆρ ἄχει σμύχουσα· νόος δέ οἱ ἤγ’ ὄνειρος
 ἐρπύζων πεπότητο μετ’ ἵχνια νισσομένοιο.

430. ἐπικείσεται G, Vatt. tres.: ἐπικλείσεται L: ἐπιβήσεται vulg.: ἐπαμείβεται Pariss. tres., unde ἀνθρώπος γε . . . ἐπαμείψεται Brunck: ἐπινίσσεται Gerhard, Köchly.

442. ἦσαν Rzach: ἦσαν codd.

443. ἐνὶ πᾶσι Gerhard.

430. **ρίγιον**: cf. Hes. *Op.* 703, τῆς δ’ αὐτὴ κακῆς (sc. γυναικός) οὐ **ρίγιον** ἄλλο.

431. **ἐπέχραεν**: v.n. 2. 498.

434. **Ἔρχεο . . . μεθ’ ὄμιλον**: ‘Go now to thy comrades,’ ὄμιλος being used of the heroes as in 4. 183, etc. Way translates, ‘Come then to the gathering (at the ordeal).’ **μέμονας**: never c. gen. in Hom.; cf. *μαιμάω* c. gen. 2. 269.

435. **ὑποδδείσαις**: Rzach points out that this is the only place where Ap. uses the forms in *-ais, -ai* in the weak aor. opt. except at the end of the line.

436. **μεταχάσσεαι**: ‘shrink from,’ ἄπ. λεγ.

438. **ἐρρίγησιν**: cf. *Il.* 3. 353, ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων Ξεινοδόκον κακὰ βέξαι.

439. **Ἴσκειν**: v.n. 1. 834. **ἀπηλεγέως**: ἀποτόμως. Schol.; v.n. 1. 785.

441. **ἐπεὶ κ.τ.λ.**: ‘for, in the meantime, he had made signs to his brethren that they should still remain there.’ They were to enlist the sympathies of Chalciopie on behalf of Jason.

444. Ap. is imitating the meeting of Nausicaa and Odysseus, *Od.* 6. 235; cf. 1. 1230.

445. **λοξὰ κ.τ.λ.**: ‘and the maiden, casting sidelong glances from beside her shining veil, gazed upon him’; cf. *Cat.* 64. 86, Hunc simul ac cupido conspexit lumine virgo Regia, etc. **παρὰ**: i.e. from the side of the veil which hung around her face (v.n. 1. 760). Cf. Goldsmith, *Deserted Village* 29, ‘The bashful virgin’s sidelong looks of love.’

446-7. **κῆρ . . . σμύχουσα**: ‘with anguished smouldering in her heart’; cf. 762: Mosch. 4. 4, Ἔρως δ’ ἔσμυχ’ ἐπαμοιβά: Theocr. 3. 17, Ἔρως . . . Ὅς με κατασμύχων καὶ ἐς ὄστέον ἄχρις ἰάπτει. **νόος . . . νισσομένοιο**: ‘her soul, like a dream, fluttered haltingly in his footsteps as he went.’ **ἐρπύζων**: *lit.* ‘crawling’ cf. 4. 1289. Its use here seems to involve, as Preston says, the notion of eager, yet unavailing and painful endeavour, which the ancients associated with dreams: cf.

καί ρ' οἱ μὲν ῥα δόμων ἐξήλυθον ἀσχαλόωντες.
 Χαλκιοῦπη δὲ χόλον πεφυλαγμένη Αἰήταιο
 καρπαλίμως θάλαμόνδε σὺν νιάσιν οἴσι βεβήκει. 450
 αὐτῶς δ' αἶ Μήδεια μετέστιχε· πολλὰ δὲ θυμῷ
 ὤρμαιν', ὅσσα τ' Ἔρωτες ἐποτρύνουσι μέλεισθαι.
 προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα,
 αὐτὸς θ' οἶος ἔην, οἴοισί τε φάρεσιν ἔστο,
 οἶά τ' ἔειψ', ὡς θ' ἔζετ' ἐπὶ θρόνου, ὡς τε θύραζε 455
 ἦμεν· οὐδέ τιν' ἄλλον οἴσασατο πορφύρουσα
 ἔμμεναι ἀνέρα τοῖον· ἐν οὔασι δ' αἰὲν ὀρώρει
 αὐδῆ τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσεν.
 τάρβει δ' ἀμφ' αὐτῷ, μή μιν βόες ἤ καὶ αὐτὸς
 Αἰήτης φθίσειεν· ὀδύρετο δ' ἠύτε πάμπαν 460
 ἦδη τεθνεῖῶτα, τέρεν δὲ οἱ ἀμφὶ παρειᾶς
 δάκρυον αἰνοτάτῳ ἔλέω ῥέε κηδοσύνησιν·
 ἦκα δὲ μυρομένη λιγέως ἀνενείκατο μῦθον·

454. ἔστο Brunck : εἶτο Pariss. tres : ἦστο vulg.

462. κηδοσύνη τε O. Schneider.

Il. 22. 199, ὡς δ' ἐν ὄνειρῳ Οὐ δύναται φεύγοντα διώκειν κ.τ.λ. : *Aen.* 12. 908, *Ac velut in somnis . . . nequiquam avidos extendere cursus Velle videmur, et in mediis conatibus aegri Succidimus.* πεπότητο : cf. *Od.* 11. 222, ψυχῆ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται.

452. Ἔρωτες : Couat (p. 310), "Nous retrouvons dans ce passage au milieu d'une éloquente peinture des premiers effets de la passion, les métaphores habituelles de l'Alexandrinisme. Aussi bien, Apollonius ne les oubliera pas, même dans les plus beaux endroits de ce drame. Il fera intervenir, non plus Eros seul, mais la troupe turbulente des Eros, et ramènera ainsi notre pensée d'abord séduite et touchée par son pathétique récit, vers les banalités de la littérature érotique. L'intention du poète est évidente ; chacun des progrès de l'amour dans le cœur de Médée est signalé par une intervention d'Eros, etc." Cf. Val. Fl. 6. 457, volucrumque exercitus omnis Amorum : Claud. *Epithal. Hon.* 71, mille . . . fratres . . . gens mollis Amorum.

453. προπρό : ἐμφατικῶς αἱ προθέσεις. τὴν συνεχῶς ἀνειδαλοποιοῦσαν τῷ νῷ ἐμφαίνει, ὡς παρ' Ὀμήρῳ "προπροκυλιν-

δόμενος." Schol. See on 1013 *infr.* Virg. imitates this passage, *Aen.* 4. 3, *Multa viri virtus animo multusque recursat Gentis honos ; haerent infixi pectore vultus Verbaque.*

454. ἔστο : ἔεστο in 1225. For the connexion of these two forms with the original *FeFeστο* v. Curt., *G. V.* ii 147.

456. πορφύρουσα : v.n. I. 461.

457. ἐν οὔασι : cf. *Aen.* 4. 83, *Illum absens absentem auditque videtque.* Plato, *Menex.* 255, speaks of λόγοι ἐναυλοῖ, 'words which still ring in one's ears.'

462. ἔλέω : causal dat. κηδοσύνησιν : modal dat., v.n. 346. For κηδ. cf. I. 277.

463. μυρομένη : v.n. 2. 372.

ἀνενείκατο μῦθον : cf. 635, Theocr. 23. 18, οὔτω δ' ἀνενείκατο φωνήν. Buttman shows that the use of this word in the Alex. poets was due to a misunderstanding of *Il.* 19. 314, *μησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε*, where they took it to mean 'cried aloud,' though the meaning is rather 'drew a deep breath' or 'recovered himself.' In 4. 1748 we have the Homeric phrase *ἀνενείκατο φώνησέν τε*, so that Buttman is wrong in saying that an accusative is

- “ Τίπτε με δειλαίνην τόδ’ ἔχει ἄχος ; εἴθ’ ὄγε πάντων
 φθίσεται ἠρώων προφερέστατος, εἴτε χερείων, 465
 ἔρρέτω. ἦ μὲν ὄφελλεν ἀκήριος ἐξαλάασθαι.
 ναὶ δὴ τοῦτό γε, πότνα θεὰ Περσῆί, πέλοιτο,
 οἴκαδε νοστήσειε φυγῶν μόρον’ εἰ δέ μιν αἷσα
 δμηθῆναι ὑπὸ βουσί, τόδε προπάραιθε δαείη,
 οὔνεκεν οὐ οἱ ἔγωγε κακῇ ἐπαγαίομαι ἄτη.” 470
- Ἡ μὲν ἄρ’ ὧς ἐόλητο νόον μελεδήμασι κούρη.
 οἱ δ’ ἐπεὶ οὖν δήμου τε καὶ ἄστεος ἐκτὸς ἔβησαν
 τὴν ὁδόν, ἦν τὸ πάροιθεν ἀνήλυθον ἐκ πεδίοιο,
 δὴ τότε Ἰήσωνα τοῖσδε προσέννεπεν Ἄργος ἔπεσσιν·
- “ Αἰσονίδη, μῆτιν μὲν ὀνόσσεαι, ἦντιν’ ἐνύψω· 475
 πείρης δ’ οὐ μάλ’ ἔοικε μεθιέμεν ἐν κακότητι.
 κούρην δὴ τινα πρόσθεν ὑπέκλυες αὐτὸς ἐμείο
 φαρμάσσειν Ἐκάτης Περσηίδος ἐννεσίησιν.
 τὴν εἴ κεν πεπίθοιμεν, ὀίομαι, οὐκέτι τάρβος
 ἔσσειτ’ ἀθλεύοντι δαμήμεναι· ἀλλὰ μάλ’ αἰνῶς 480
 δείδω, μή πως οὐ μοι ὑποσταίη τόγε μῆτηρ.

464. ἔλεν ἄχος coni. Brunck.

471. ἐόλητο Vat. unus, Pariss. quatt., *Et. Mag.* 352, 2 : αἰόλητο L, G.

everywhere expressed with this verb by Ar., as there *θεοπροπίας* is gov. by *πεμπάζων*.

464. εἴθ’ ὄγε κ.τ.λ. : ‘whether he be the greatest of heroes who goes to his doom, or one of a baser sort, let him perish!’

466. ἀκήριος : ‘unharméd.’ Thus is the meaning in the *Od.* ; in the *Il.* it means ‘lifeless,’ as in 2. 197. The agitation of Medea’s mind is well portrayed in this sudden change of mood, when she hopes against hope that he may be saved, ὄφελλεν being properly used in a wish past realization.

467. ναὶ δὴ : ‘I would, in very truth, that this might come to pass.’ θεὰ Περσῆί : Hecate, daughter of the Titan Perses ; cf. Hes. *Th.* 409. Bacchylides (*fr.* 23, Jebb) makes her the daughter of Night, Ἐκάτα δαδοφόρε, Νυκτὸς μελανοκόλπου θυγάτηρ.

470. οὔνεκεν κ.τ.λ. : ὅτι οὐκ ἐπιχαίρω ἐγὼ κακοῖς. ὁ δὲ λόγος ἐρωτικός. Schol. For ἐπαγαίομαι cf. 1262, and see on 1. 899.

471. ἐόλητο : ἐτετάρακτο καὶ ἐν ἄγωνίᾳ ἦν. Schol. This plpf. form is derived

by Butt. from εἴλω or εἰλέω ‘to squeeze, press, oppress.’ An impf. ἐόλει was restored by Boeckh for αἰόλλει in Pind. *P.* 4. 414, πῦρ δὲ νῦν οὐκ ἐόλει ‘the flame did not trouble Jason.’ Boeckh assumes a pres. εἰολέω (αἰολέω) akin to εἰλέω. We find ἐόλητο again in Mosch. 1. 74, ἐόλητο θυμὸν . . . ὑποδηθεὶς βελέεσσι Κόπριδος.

477-8. ‘thou hast heard from me that a certain maiden useth magic drugs, inspired by Hecate.’ For ἐννεσίησιν v.n. 1. 7.

481. ‘I fear that my mother would not undertake this for me,’ i.e. that Chalciopé will not consent to win Medea’s aid.

ὑποσταίη : the use of the opt. instead of the subj. is noticed by none of the editors. In *Il.* 10. 39 we find δείδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον. The only exx. given in Kühner-Gerth of μή c. opt. after a primary tense are Soph. *Aj.* 279, δέδοικα μὴ . . . ἦκοι, and Hdt. 7. 103, ὄρα μὴ . . . εἰρημένος εἶη, which are now corrected to ἦκει (or ἦκη) and ἦ. Probably ὑποστήη should be restored here.

ἔμψης δ' ἑξ' αὐτῆς μετελεύσομαι ἀντιβολήσων,
 ξυνὸς ἐπεὶ πάντεσσιν ἐπικρέμαθ' ἡμῖν ὄλεθρος."

"Ἴσκειν ἐνφρονέων· ὁ δ' ἀμείβετο τοῖσδ' ἐπέεσσιν·
 "ᾧ πέπον, εἴ νύ τοι αὐτῷ ἐφανδάνει, οὔτι μεγαίρω. 485

βάσκ' ἴθι καὶ πυκνιοῖσι τεῖν παρὰ μητέρα μύθοις
 ὄρνυθι λισσόμενος· μελέη γε μὲν ἡμῖν ὄρωρεν
 ἐλπωρῆ, ὅτε νόστον ἐπετραπόμεσθα γυναιξίν."

ὡς ἔφατ'· ὦκα δ' ἔλος μετεκίαθον. αὐτὰρ ἑταῖροι
 γηθόσυννοι ἐρέεινον, ὅπως παρεόντας ἴδοντο· 490
 τοῖσιν δ' Αἰσονίδης τετιημένος ἔκφατο μῦθον·

"ᾧ φίλοι, Αἰήταο ἀπηνέος ἄμμι φίλον κῆρ
 ἀντικρὺ κεχόλωται, ἕκαστα γὰρ οὐ νύ τι τέκμων
 οὔτ' ἐμοί, οὔτε κεν ἤμμι διειρομένοισι πέλοιτο.
 φῆ δὲ δῶα πεδίον τὸ Ἀρήιον ἀμφινέμεσθαι 495

ταύρω χαλκόποδε, στόματι φλόγα φυσιόωντας.
 τετράγυον δ' ἐπὶ τοῖσιν ἐφίετο νειὸν ἀρόσσαι·
 δώσειν δ' ἐξ ὄφιος γενύων σπόρον, ὅς ῥ' ἀνίησιν
 γηγενέας χαλκείους σὺν τεύχεσιν· ἡματι δ' αὐτῷ

χρειῶ τούσγε δαΐξαι. ὁ δὲ νύ οἱ—οὔτι γὰρ ἄλλο 500
 βέλτερον ἦν φράσσασθαι—ἀπηλεγέως ὑπόεσθην."

ᾧ ἄρ' ἔφη· πάντεσσι δ' ἀνήνυτος εἶσατ' ἄεθλος,
 δὴν δ' ἄνεω καὶ ἄναυδοὶ ἐς ἀλλήλους ὀρόωντο,

493. ἀντικρυσ Pariss. quatt., Brunck.

497. ὑπὸ Samuelsson.

498. ἀνίησιν L: ἀνίησιν vulg.

483. ἐπικρέμαθ' . . . ὄλεθρος: cf. Simon. 14, ἀφυκτος ἐπικρέματα θάνατος.

484. Ἴσκειν: v.n. I. 834.

485. ᾧ πέπον: ὦ γλυκύτατε, προσφιλέστατε, ἐπεὶ καὶ ὁ πέπον μελίχρους. Schol.; cf. I. 1337.

486. παρὰ . . . ὄρνυθι: 'move,' 'stir'; this comp. is ἀπ. λεγ. πυκνιοῖσι μύθοις: cf. 2. 462.

487. μελέη . . . γυναιξίν: 'sorry, in very truth, is our hope, when we have trusted to women for our return.' For μελέη v.n. I. 1249. ὄρωρεν: v.n. I. 713.

489. ἔλος: v. 2. 1283.

492. φίλον κῆρ: a curious use of this stock phrase; φίλος = ἐός, for σφ-ίλος (σφα, ὄς, σιως).

493. ἕκαστα . . . πέλοιτο: 'were I to tell you at length what hath passed, there would be no end to my tale nor to your questionings.'

497. ἐπὶ τοῖσιν: lit. 'with these as a condition.' For the correction ὑπὸ cf. 1343.

501. ὑπόεσθην: v.n. I. 366. We also find the forms ὑπέστην I. 412, ὑπέστη, 2. 92, ὑπέστην, 4. 1389.

502. ἀνήνυτος: Hom. has ἀνήνυστος, Od. 16. 111, ἀνήνυστῳ ἐπὶ ἔργῳ. Cf. 4. 1307. Plato describes Penelope's web as ἀνήνυτον ἔργον, Phaed. 84A.

503. ἄνεω: cf. Il. 9. 30, δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν. Ὅψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης. In Hom. ἄνεω is usually regarded as the pl. of an adj. ἄνεως 'silent' (ἀ-αῦω); once, Od. 23. 93, it is used of one person, and there it is written ἄνεω and taken as an adv. Aristarch., Eustath., and Buttm. maintain that in all cases it is an adv. and is to be written ἄνεω.

ἄτη ἀμηχανίη τε κατηφέες· ὄψε δὲ Πηλεὺς
 θαρσαλέως μετὰ πᾶσιν ἀριστήεσσιν ἔειπεν· 505
 “Ὀρη μητιάασθαι ὃ κ' ἔρξομεν. οὐ μὲν ἔολπα
 βουλῆς εἶναι ὄνειαρ, ὅσον τ' ἐπὶ κάρτει χειρῶν.
 εἰ μὲν νυν τύνη ζεύξαι βόας Αἰήταο,
 ἦρωσ Αἰσονίδη, φρονέεις, μέμονάς τε πόνοιο,
 ἦ τ' ἂν ὑποσχεσίην πεφυλαγμένος ἐντύναιο· 510
 εἰ δ' οὐ τοι μάλα θυμὸς ἐῆ ἐπὶ πάγχυ πέποιθεν
 ἠνορέη, μήτ' αὐτὸς ἐπέιγεο, μήτε τιw' ἄλλον
 τῶνδ' ἀνδρῶν πάπταινε παρήμενος. οὐ γὰρ ἔγωγε
 σχήσομ', ἐπεὶ θάνατός γε τὸ κύντατον ἔσσεται ἄλγος.”
 Ὡς ἔφατ' Αἰακίδης· Τελαμῶνι δὲ θυμὸς ὀρίνθη· 515
 σπερχόμενος δ' ἀνόρουσε θεῶς· ἐπὶ δὲ τρίτος Ἴδας
 ὄρτο μέγα φρονέων, ἐπὶ δ' υἷε Τυνδαρείο·
 σὺν δὲ καὶ Οἰνεΐδης ἐναρίθμιος αἰζηοῖσιν
 ἀνδράσιν, οὐδὲ περ ὅσσον ἐπανθιόωντας ἰούλους
 ἀντέλλων· τοίω οἱ αἰείρετο κάρτει θυμὸς. 520
 οἱ δ' ἄλλοι εἷξαντες ἀκὴν ἔχον. αὐτίκα δ' Ἄργος
 τοῖον ἔπος μετέειπεν ἔελδομένοισιν ἀέθλου·

511. μάλα πάγχυ θυμὸς ἐῆ ἐπὶ πέποιθεν L: μάλα πάγχυ θυμὸς ἐῆ ἐπέποιθεν G.

513. πάπταινε Brunck: πάπτηνε codd.

517. υἷε Kōchly: υἷες codd.: υἷεις Gerhard.

504. κατηφέες: v.n. I. 267. Cf. II. 7. 161-199, where the Greeks are at first dismayed by the challenge of Hector, and then one after another offers himself as an opponent.

507. For the thought cf. 2. 332.

510 sqq. 'faithful to thy promise thou shouldst in truth prepare for the ordeal; but if thy soul hath no sure confidence in thy valour, then hasten not to the issue thyself, nor sit by and look round wistfully for one to take thy place, for I at least shall not hold back, since death will be the worst that I can suffer.'

511. ἐῆ: = σῆ, v.n. I. 1113.

513. πάπταινε: cf. I. 1171.

514. οὐ σχήσομαι: 'I shall not hold back.' The Schol. explains by οὐκ ἀνέχομαι, 'I shall not suffer it'; but, while ἔχομαι may be used for ἀπέχομαι, it is doubtful if it is ever used for ἀνέχομαι (v. Jebb on Soph. *Ant.* 466).

517. υἷε Τυνδαρείο: Castor and Polydeuces.

518. Οἰνεΐδης: Meleager, cf. I. 190. αἰζηοῖσιν: αἰζηοί νεανίσκοι, οἱ τῷ αἵματι ζέοντες, ἢ οἱ ἄγαν θερμοὶ καὶ θυμῶδεις. Hesych. Benfey connects it with Skt. *janijas* 'younger.'

519. οὐδέ κ.τ.λ.: 'though there was not a vestige of the down of manhood as yet upon his cheeks'; cf. Call. *Ap.* 36, θηλείαις οὐδ' ὅσον ἐπὶ χυδός ἦλθε παρειαῖς. For οὐδ' ὅσον v. n. I. 290. ἐπανθιάω (= ἐπανθέω) is ἄπ. λεγ.; Ap., following Aratus who coins εὐδιάω, ὑπτιάω, φυλλιάω, etc., uses the new forms κατηφιάω (I. 461), μεσημβριάω (2. 739), καπνιάω (2. 131), παρεδριάω (2. 1039).

520. ἀντέλλων: cf. 2. 44.

521. ἀκὴν: only here and in 2. 1086, though common in Hom., especially in the phrase οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ. It may have been originally the acc. of a noun ἀκή (ἀ-χαιῶν) 'silence'; cf. the glosses in Hesych. ἀκὴν ἡσυχίαν: ἀκὴν ἤγες ἡσυχίαν ἤγες. For the forms ἀκέοις, etc. v.n. I. 765.

“ὦ φίλοι, ἦτοι μὲν τόδε λοίσθιον. ἀλλὰ τιν’ οἶω
 μητρὸς ἐμῆς ἔσσεσθαι ἐναίσιμον ἕμμιν ἀρωγὴν.
 τῷ καὶ περ μεμαῶτες, ἐρητύοισθ’ ἐνὶ νηὶ
 τυτθὸν ἔθ’, ὡς τὸ πάροιθεν, ἐπεὶ καὶ ἐπισχέμεν ἔμπης
 λώιον, ἢ κακὸν οἶτον ἀφειδήσαντας ἐλέσθαι.
 κούρη τις μεγάροισιν ἐνιτρέφετ’ Αἰήταιο,
 τὴν Ἐκάτη περιάλλα θεὰ δάε τεχνήσασθαι
 φάρμαχ’, ὅσ’ ἠπειρός τε φύει καὶ νήχυτον ὕδωρ,
 τοῖσι καὶ ἀκαμάτοιο πυρὸς μελίσσειτ’ ἀντμή,
 καὶ ποταμοὺς ἴστησιν ἄφαρ κελαδεῖνὰ ρέοντας,
 ἄστρα τε καὶ μήνης ἱερῆς ἐπέδησε κελεύθους.
 τῆς μὲν ἀπὸ μεγάροιο κατὰ στίβον ἐνθάδ’ ἰόντες
 μνησάμεθ’, εἴ κε δύναίτο, κασιγνήτη γεγαυῖα,
 μήτηρ ἡμετέρη πεπιθεῖν ἐπαρῆξαι ἀέθλω.
 εἰ δὲ καὶ αὐτοῖσιν τόδ’ ἐφαιδάνει, ἦ τ’ ἂν ἰκοίμη
 ἦματι τῷδ’ αὐτῷ πάλιν εἰς δόμον Αἰήταιο
 πειρήσων· τάχα δ’ ἂν σὺν δαίμονι πειρηθεῖην.”
 Ὡς φάτο· τοῖσι δὲ σῆμα θεοὶ δόσαν εὐμενέοντες.
 τρηρῶν μὲν φεύγουσα βίην κίρκιοι πελειᾶς
 ὑπόθεν Αἰσονίδεω πεφοβημένη ἔμπεσε κόλποις”

531. ἀντμήν vulg.

542. Αἰσονίδαο L, G. κόλπῳ G: κόλποις supr. οι scr. ω L.

523. ἦτοι . . . λοίσθιον: ‘this, in truth, we may come to at the last’: i.e. to fare forth to do or die, as they proposed, was only a last desperate expedient.

524. μητρὸς: Chalciope. ἐναίσιμον: ‘fitting,’ ‘timely.’

527. ἀφειδήσαντας: ‘recklessly’: v.n. 2. 98.

529. περιάλλα: v.n. 2. 217. δάε: ἀντὶ τοῦ ἐδίδαξε. Schol.; v.n. I. 724.

530. νήχυτον: ‘streaming’: τὸ πολὺ χυτὸν τὸ γὰρ νῆ καὶ στήρησιν σημαίνει καὶ ἐπίτασιν. Schol. The view that νη- could have an intensive force (ἐπίτασιν) is not borne out by the facts of the language, though it was believed by the Alex. writers, who invented this word which occurs in Call. *fr.* 313. See also on 2. 407.

532. Cf. the description of the Massylian enchantress in *Aen.* 4. 487 sqq., *Haec se carminibus promittit solvere mentes Quas velit, ast aliis duras immittere curas; Sistere aquas fluviis et vertere sidera retro.*

533. The eclipses of the sun and moon were attributed to magic, hence *καθαίρεσις* ‘drawing down’ was used for *ἔκλειψις* before the days of Democritus. This power was an especial gift of Thesalian witches; cf. Plato *Gorg.* 513, Hor. *Eprod.* 5. 45, Virg. *E.* 8. 69.

537. αὐτοῖσιν: = ὑμῖν αὐτοῖσιν, so σοὶ = σοὶ αὐτῷ, 350.

539. σὺν δαίμονι: cf. *Il.* 11. 792, *τίς δ’ οἶδ’ εἴ κεν οἱ σὺν δαίμονι θυμὸν ὀρίαις;*

541 sqq. For the portent cf. *Il.* 8. 247, *αὐτίκα δ’ αἰετὸν ἦκε, τελεῖότατον πετεηνῶν, Νεβρὸν ἔχοντ’ ἄνυχσσι, τέκος ἐλάφιο ταχείης.* Πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν. Virg. had our passage in mind in *Aen.* 6. 190, where he describes the sudden appearance of the two doves of Venus to guide Aeneas in his search for the golden branch. Ap. introduces the dove appropriately, as it was sacred to the goddess of love; cf. Ov. *Met.* 15. 386, *Armigerumque Iovis, Cythereidasque columbas.*

κίρκος δ' ἀφλάστῳ περικάππεσεν. ὦκα δὲ Μόψος
τοῖον ἔπος μετὰ πᾶσι θεοπροπέων ἀγόρευσεν·

“Ἔμμι, φίλοι, τόδε σῆμα θεῶν ἰότητι τέτυκται·
οὐδέ πη ἄλλως ἔστιν ὑποκρίνασθαι ἄρειον,
παρθενικὴν δ' ἐπέεσσι μετελθέμεν ἀμφιέποντας
μήτι παντοίῃ. δοκέω δέ μιν οὐκ ἀθερίζειν,
εἰ ἐτεὸν Φινεύς γε θεᾶ ἐνὶ Κύπριδι νόστον
πέφραδεν ἔσσεσθαι. κείνης δ' ὄγε μείλιχος ὄρνις
πότμον ὑπεξήλυξε· κέαρ δέ μοι ὡς ἐνὶ θυμῷ
τόνδε κατ' οἶωνόν προτιόσσεται, ὧς δὲ πέλοιτο.
ἀλλά, φίλοι, Κυθέρειαν ἐπικλείοντες ἀμύνειν,
ἤδη νῦν Ἄργοιο παραιφασίησι πίθεσθε.”

Ἴσκεν· ἐπήνησαν δὲ νέοι, Φινῆος ἐφετμὰς
μνησάμενοι· μῦνος δ' Ἀφαρήϊος ἄνθορον Ἰδας,
δεῖν' ἐπαλαστήσας μεγάλη ὄπι, φώνησέν τε·
“ὦ πόποι, ἦ ῥα γυναιξὶν ὁμόστολοι ἐνθάδ' ἔβημεν,
οἳ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι,
οὐκέτ' Ἐνναλίιο μέγα σθένος; ἔς δὲ πελείας
καὶ κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων;
ἔρρετε, μηδ' ἕμμι πολεμῆια ἔργα μέλοιτο,
παρθενικὰς δὲ λιτήσω ἀνάλκιδας ἠπεροπεύειν.”

544. ἀγόρευεν Stephanus, vulg.

548. ἀθερίζειν vulg.

549. θεᾶ Merkel; θεῆ codd.

551. μῦρον pro πότμον G; οἶτον ed. Flor.

552. ὧς γε Brunck.

543. ἀφλάστῳ: v.n. 1. 1089. περι-
κάππεσεν: 'fell pierced by'; cf. 2.
831. It is first used by Ap.

545. ἰότητι: v.n. 1. 130.

546. 'nor is there a better inter-
pretation thereof than to approach the
maiden and entreat her, using all our
subtlety.' For ὑποκρίνασθαι 'to interpret'
cf. *Od.* 19. 535.

547. μετελθέμεν: cf. Eur. *Bacch.* 713,
τὸν θεὸν . . . Εὐχαΐσιν ἂν μετῆλθες.
ἀμφιέποντας: Ap. was thinking of *Od.*
3. 118, κατὰ βᾶπτομεν ἀμφιέποντες Παντοί-
οισι δόλοισι, which probably means
'devised mischief, besetting them with
every form of stratagem,' though M. and
R. prefer to take ἀμφ., not with δόλοισι,
but absolutely 'busyng ourselves about
them.' See on 2. 1158.

548. ἀθερίζειν: an instance of the
praesens propheticum.

549. Φινεύς: for his prophecy v. 2. 423.
ἐνί: 'in the hands of'; cf. Soph. *O.C.*
1443, ταῦτα δ' ἐν τῷ δαίμονι.

550. κείνης: emphatic, 'hers was yon
gentle bird that narrowly escaped.'
ὑπεξήλυξε: *lit.* 'fled out from under,'
as the dove flew out from under the
swoop of the falcon.

552. προτιόσσεται: v.n. 1. 895.

555. Ἴσκεν: v.n. 1. 834.

557. ἐπαλαστήσας: v.n. 369.

558. ὁμόστολοι: v.n. 2. 802.

563. ἠπεροπεύειν: 'cajole,' cf. *Il.*
5. 349, γυναικας ἀνάλκιδας ἠπεροπεύεις.
Curtius derives it from Skt. *aparā*
'different,' and *ἔειπεν, lit.* 'to say
one thing and think another.'

- ᾧς ἠῦδα μεμαώς· πολέες δ' ὀμάδησαν ἐταῖροι
 ἦκα μάλ', οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον. 565
 χωόμενος δ' ὄγ' ἔπειτα καθέζετο· τοῖσι δ' Ἰήσω
 αὐτίκ' ἐποτρύνων τὸν ἐὸν νόον ᾧδ' ἀγόρευεν·
 “ Ἄργος μὲν παρὰ νηός, ἐπεὶ τόδε πᾶσιν ἕαδεν,
 στελλέσθω· ἀτὰρ αὐτοὶ ἐπὶ χθονὸς ἐκ ποταμοῖο
 ἀμφαδὸν ἤδη πείσματ' ἀνάψομεν. ἦ γὰρ εἴοικεν 570
 μηκέτι δὴν κρύπτεσθαι ὑποπτήσσοντας αὐτήν.”
 ᾧς ἄρ' ἔφη· καὶ τὸν μὲν ἄφαρ προΐαλλε νέεσθαι
 καρπαλίμως ἐξαῦτις ἀνὰ πτόλιν· οἱ δ' ἐπὶ νηὸς
 εὐναίας ἐρύσαντες ἐφετμαῖς Αἰσονίδαο
 τυτθὸν ὑπέξ' ἔλεος χέρσῳ ἐπέκελσαν ἐρετμοῖς. 575
 Αὐτίκα δ' Αἰήτης ἀγορὴν ποιήσατο Κόλχων
 νόσφιν ἐοῖο δόμον, τόθι περ καὶ πρόσθε κάθιζον,
 ἀτλήτους Μινύησι δόλους καὶ κήδεα τεύχων.
 στεῦτο δ', ἐπεὶ κεν πρῶτα βόες διαδηλήσονται
 ἄνδρα τόν, ὅς ῥ' ὑπέδεκτο βαρὺν καμῆεσθαι ἄεθλον, 580
 δρυμὸν ἀναρρήξας λασίης καθύπερθε κολώνης
 αὐτανδρον φλέξεϊν δόρυ νήιον, ὄφρ' ἀλεγεινῆν

567. ἀγόρευσεν G, vulg.

571. δὴν κρύπτεσθαι ὑποπτήσσοντας Pierson: δὴν κρύπτεσθαι πτήσσοντας L, G: δητὰ κρύπτεσθαι πτήσσοντας vulg.

577-8. om. G.

578. Μινύησι Merkel: Μινύαισι vulg.

579. διαδηλήσονται Stephanus: διαδηλήσονται L, G, vulg.

564. ὀμάδησαν . . . ἦκα μάλ': 'murmured with bated voices.' They muttered, but none joined issue with Idas.

567. νόον . . . ἀγόρευεν: cf. *Od.* 4. 256, καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.

568. ἕαδεν: here, and in 1062, the best MSS. have ἕαδεν, while in 1. 867 they have ἕαδεν. Editors have adhered to this in their texts, and Rzsch says ἕαδεν is perf., ἕαδεν aor. As I can find no evidence of such an aor. as ἕαδεν (*Ap.* uses *εβαδε*), and as the meaning is the same in all three passages, I read the Homeric perf. ἕαδεν in every case.

569. ἐκ ποταμοῖο: leaving the marshy backwater of the Phasis (ἔλος, 2. 1283)

they were going now to fasten their vessel openly on the banks of the main channel of the river.

571. ὑποπτήσσοντας αὐτήν: 'crouching from the battle-cry,' as the birds cower under the foliage in *Il.* 2. 312, *στρουθοῖο νεοσσοῖ . . . πετάλοις ὑποπεπτηῶτες.*

574. εὐναίας: v.n. 1. 955.

575. ἐπέκελσαν: v. n. 1. 1362. For *τυτθὸν ὑπέξ* v. 1. 1166.

579. στεῦτο: 'he avowed'; v.n. 337, 2. 1204. The long passage in *orat. obl.* which follows is un-Homeric and prosaic. *διαδηλήσονται*: 'tear to pieces,' cf. 2. 284.

582. αὐτανδρον: = αὐτοῖς ἀνδράσιν 'crew and all'; cf. *Polyb.* 1. 20. 7, τὰς πρῶτας συμβαλοῦσας ναῦς αὐτάνδρους ἀπέβαλον.

ὑβριν ἀποφλύξωσιν ὑπέρβια μηχανόωντες. οὐδὲ γὰρ Αἰολίδην Φρίξον μάλα περ χατέοντα δέχθαι ἐνὶ μεγάροισιν ἐφέστιον, ὃς περὶ πάντων	585
ξείνων μελιχίη τε θεουδείη τ' ἐκέκαστο, εἰ μὴ οἱ Ζεὺς αὐτὸς ἀπ' οὐρανοῦ ἄγγελον ἦκεν Ἑρμείαν, ὥς κεν προσκηδέος ἀντιάσειεν· μὴ καὶ ληιστήρας ἐὼν ἐς γαῖαν ἰόντας	590
ἔσσεσθαι δηναῖον ἀπήμονας, οἷσι μέμηλεν ὀθυνοῖς ἐπὶ χεῖρα ἐὼν κτεάτεσσιν αἰεῖρειν, κρυπταδίου τε δόλους τεκταινέμεν, ἧδὲ βοτήρων αὔλια δυσκελάδοισιν ἐπιδρομήσι δαΐξαι. νόσφι δὲ οἱ αὐτῷ φάτ' εἰκότα μείλια τίσειν	595
υἱῆας Φρίξιοιο, κακορρέκτησιν ὀπηδοῦς ἀνδράσι νοστήσαντας ὀμιλαδόν, ὄφρα ἔ τιμῆς καὶ σκήπτρων ἐλάσειαν ἀκηδέες· ὥς ποτε βᾶξιν λευγαλέην οὐ πατρὸς ἐπέκλυεν Ἥελίοιο, χρειῷ μιν πυκνὸν τε δόλον βουλὰς τε γενέθλης σφωιτέρης ἄτην τε πολύτροπον ἐξאלάεσθαι·	600

594. νόσφι δὲ οἱ Brunck : νόσφι δ' οἱ Paris. unus : νόσφιν δ' οἱ vulg.

599. χρειώ Vatt. tres, L man. sec., v.l. in schol. Flor. : χρῆναι vulg.

583. ἀποφλύξωσιν : this comp. is only found here ; cf. ἐκφλύξαι, I. 275. φλύω or φλύξω meant (1) to boil over, bubble up, (2) to bluster. Aetetes says, with savage humour, that when the Argonauts are roasting in their burning vessel they may 'sputter forth' their insolence. Cf. the use of ἐπιφλύειν, I. 481.

584. οὐδὲ γὰρ . . . δέχθαι : 'he never would have welcomed,' as we see he did, 2. 1147. ἄν is omitted with δέχθαι, v.n. I. 197.

588. Ἑρμείαν : so in *Aen.* I. 301 Mercury is sent to Carthage to win a kindly welcome for the Trojans. ὥς . . . ἀντιάσειεν : 'that Phrixus might meet with a kindly host.' For προσκηδέος cf. *Od.* 21. 35. ἀρχὴν ξεινοσύνης προσκηδέος, though others explain it there 'bringing into alliance or kinship.'

589. μὴ καί : 'much less' *nedum*, a use peculiar to Ap., v.n. 2. 192.

590. δηναῖον : v.n. 53.

593. ἐπιδρομήσι : Ap. invents this form for ἐπιδρομαί 'incursions.'

594. νόσφι : i.e. separately from Jason and his comrades.

μείλια τίσειν : τιμωρίαν ἀποτίσειν. Schol., v.n. 135.

595. κακορρέκτησιν : ἄπ. λεγ. The dat. depends on ὀπηδοῦς as in l. Hom. *Merc.* 450, ἐγὼ Μούσησιν ὀπηδός. Linsenbarth and L. and S., however, say that ὀμιλαδόν here = ὀμοῦ c. dat., though elsewhere, as in Hom., it is an adv. = *turmatim*.

596. τιμῆς καὶ σκήπτρων : cf. 376.

597. βᾶξιν : v.n. I. 8 ; ὅτι δὲ χρῆσμός ἦν Αἰήτη δεδομένος, ὑπὸ τῶν αὐτοῦ ἐγγόνων ἀπολέσθαι, καὶ Ἡρόδωρος ἐν τοῖς Ἄργοναύταις ἱστορεῖ. τούτου ἕνεκα καὶ τὴν ζεῦξιν τῶν ταύρων λέγει αὐτὸν ἐπινοῆσαι. Schol.

599. χρειώ : Wellauer points out that Hom. never uses χρειώ elliptically for χρέη, but always χρεῶ, and that χρεῶ is never used by him to stand for the infin. χρῆναι ; so that in these two respects Ap. differs from the Homeric usage.

600. σφωιτέρης : = ἐῆς, v.n. I. 643.

- τῷ καὶ ἐελδομένους πέμπειν ἐς Ἀχαιίδα γαίαν
πατρὸς ἐφημοσύνη, δολιχὴν ὁδόν. οὐδὲ θυγατρῶν
εἶναί οἱ τυτθόν γε δέος, μὴ πού τινα μῆτιν
φράσωνται στυγερὴν, οὐδ' υἱέος Ἀψύρτοιο·
ἀλλ' ἐνὶ Χαλκίόπης γενεῇ τάδε λυγρὰ τετύχθαι. 605
καὶ ῥ' ὁ μὲν ἄσχετα ἔργα πιφαύσκειτο δημοτέροισιν
χωόμενος· μέγα δέ σφιν ἀπέειλε νηῶ τ' ἔρυσθαι
ἠδ' αὐτούς, ἵνα μῆτις ὑπέκ κακότητος ἀλύξη.
Τόφρα δὲ μητέρ' ἐήν, μετιῶν δόμον Αἰήταο,
ἄργος παντοίοισι παρηγορέεσκ' ἐπέεσσιν, 610
Μῆδειαν λίσσεσθαι ἀμυνέμεν· ἠ δὲ καὶ αὐτῇ
πρόσθεν μητιάσκει· δέος δέ μιν ἴσχανε θυμόν,
μὴ πως ἦε παρ' οἷσαν ἐτώσια μειλίζαιτο
πατρὸς ἀτυζομένην ὄλοον χόλον, ἦε λιτῆσιν
ἐσπομένης ἀριδίηλα καὶ ἀμπαδὰ ἔργα πέλοιτο. 615
Κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφειν ὕπνος
λέκτρῳ ἀνακλιθθεῖσαν. ἄφαρ δέ μιν ἠπεροπήης,
οἶά τ' ἀκηχεμένην, ὄλοοι ἐρέθεισκον ὄνειροι.
τὸν ξέινον δ' ἐδόκησεν ὑφεστάμεναι τὸν ἄεθλον,
οὔτι μάλ' ὄρμαίνοντα δέρος κριοῖο κομίσσαι, 620

601. καὶ ἐελδομένους L 16, Pariss.: κε ἐλδομένους L: κε καὶ ἐελδομένους G. πέμπειν L, G.

608. ὑπ' ἐκ Pariss. quatt.: ὑπέκ Wellauer: ὑπερ L, G, vulg.

613. μειλίζαιτο Brunck: μειλίσσετο supr. ε scg. αι L: μειλίσσετο G: μειλίσαιτο vulg.: μιν λίσσοιτο Herwerden.

615. ἀμπαδὸν G.

601. 'wherefore he sent them, when they fain would go, on a long journey to the Achaean land to do their father's bidding.' Cf. 2. 1093 sqq.

603. τυτθόν γε δέος: cf. 2. 873.

606 sqq. 'so he in his wrath disclosed his fell designs to the people of the land; and he bade them, with grievous threats, to watch the ship and the sailors that not one might escape destruction.' ἄσχετα... πιφαύσκειτο: cf. *Il.* 15. 97, οἶα Ζεὺς κακὰ ἔργα πιφαύσκειται. δημοτέροισιν: v.n. 1. 783.

607. ἀπέειλε: 'ordered with threats'—a strange use. ἔρυσθαι: cf. *Od.* 9. 194, αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι.

612. δέος δέ κ.τ.λ.: 'but fear checked her purpose, lest haply she should try to persuade her unseasonably and all in vain, as she shrank from her father's pitiless

wrath, or lest, if Medea yielded to her prayers, her deeds should be laid bare and brought to light.'

615. ἀριδίηλα... πέλοιτο: imitated from *Od.* 19. 390, μὴ ἔλαβοῦσα Οὐλὴν ἀμφρόσσαιτο καὶ ἀμπαδὰ ἔργα γένοιτο, where ἔργα is used in the same vague fashion. ἀμπαδὰ is clearly an adj. in our passage, and probably so in *Od.* l.c., though Ameis takes it there as an adv.

616. ἀδινός: 'deep,' v.n. 1. 269. κατελώφειν: here in a causal sense = κατέπαυεν. Contrast *Od.* 9. 460.

617. ἠπεροπήης: v.n. 563; cf. *Od.* 11. 364, ἠπεροπήη τ' ἔμεν καὶ ἐπικλοπον.

618. ἐρέθεισκον: 'disquieted'; cf. *Od.* 19. 517, ὄξειαι μελεδῶνες ὀδυρομένην ἐρέθουσιν. So Ariadne is faint with fear at the thought of Theseus facing the Minotaur, Cat. 64. 99.

οὐδέ τι τοῖο ἔκητι μετὰ πτόλιν Αἰήταο
 ἐλθέμεν, ὄφρα δέ μιν σφέτερον δόμον εἰσαγάγοιτο
 κουριδίην παράκοιτιν· οἷετο δ' ἀμφὶ βόεσσιν
 αὐτὴ ἀεθλεύουσα μάλ' εὐμαρέως πονέεσθαι·
 σφωιτέρους δὲ τοκῆας ὑποσχεσῆς ἀθερίζειν, 625
 οὐνεκεν οὐ κούρη ζευῆσαι βόας, ἀλλὰ οἱ αὐτῶ
 προύθεσαν· ἐκ δ' ἄρα τοῦ νεῖκος πέλεν ἀμφήριστον
 πατρί τε καὶ ξείνοις· αὐτῇ δ' ἐπιέτρεπον ἀμφω
 τῶς ἔμεν, ὥς κεν ἐῆσι μετὰ φρεσὶν ἰθύσειεν.
 ἢ δ' ἄφνω τὸν ξεῖνον, ἀφειδήσασα τοκῆων, 630
 εἶλετο· τοὺς δ' ἀμέγαρτον ἄχος λάβειν, ἐκ δ' ἐβόησαν
 χωόμενοι· τὴν δ' ὕπνος ἅμα κλαγγῇ μεθέηκεν.
 παλλομένη δ' ἀνόρουσε φόβῳ, περὶ τ' ἀμφί τε τοίχους
 πάπτηνεν θαλάμοιο· μόλις δ' ἔσαγείρατο θυμὸν
 ὡς πάρος ἐν στέρνοισι, ἀδιυὴν δ' ἀνενείκατο φωνήν· 635
 “ Δειλὴ ἐγών, οἶόν με βαρεῖς ἐφόβησαν ὄνειροι.
 δεΐδια, μὴ μέγα δὴ τι φέρῃ κακὸν ἦδε κέλευθος
 ἠρώων· περὶ μοι ξείνῳ φρένες ἠερέθονται.
 μνάσθω ἐὼν κατὰ δῆμον Ἀχαιίδα τηλόθι κούρην·
 ἄμμι δὲ παρθευίη τε μέλοι καὶ δῶμα τοκῆων. 640
 ἔμπα γε μὴν θεμένη κύνειον κέαρ, οὐκέτ' ἀνευθεν

634. μόγισ G.

637. φέρῃ Paris. unus, Vind. : φέρει vulg.

622. σφέτερον : for ἐόν, v.n. 186.

623. κουριδίην : v.n. I. 611. βόεσσιν : elsewhere Ap. always uses βοσσί. Hom. has both forms.

625. ‘(she dreamt) that her parents set at nought the promise they had given, for it was not on her, their daughter, but on Jason himself that they had laid the ordeal of yoking the oxen; and so strife and disputation arose between her father and the strangers.’

627. ἀμφήριστον : used in *Il.* 23. 382 of a doubtful result of a race, a dead heat.

628. ἐπιέτρεπον : v.n. I. 366 : we find ἐπέτρεπον, I. 642.

630. ἀφειδήσασα : v.n. 2. 98.

634. μόλις δ' ἔσαγείρατο θυμόν : cf. *Il.* 21. 417, μόγισ δ' ἔσαγείρατο θυμόν : *Od.* 7. 283, θυμηγέρον : *Op. Met.* 14. 352, ut primum valido mentem collegit ab aestu. See also on I. 1233.

635. ἀνενείκατο : v.n. 463.

636. Cf. *Aen.* 4. 9, quae me suspensam insomnia terrent!

638. ἠερέθονται : ‘my heart is in a flutter for the stranger’; cf. *Il.* 3. 108, αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται (i.e. are fickle). See on I. 944.

640. παρθευίη : ‘*Medeae servanda erat virginitas, quia Hecates sacerdotio fungebatur*’ (Brunck); but, as de M. says, such a consideration would hardly occur to Medea’s troubled mind.

641 sqq. ‘nevertheless, though I have banished shame from my heart, I will not yet essay aught without my sister, if haply she entreat me to aid them in their task through anguish for her sons; this would quench the aching that consumes my heart.’ θεμένη κύνειον κέαρ : ‘taking to myself a heart of shamelessness’; cf. *Theogn.* 89, καθαρὸν θέμενος νόον : *Aesch. Pr.* 163, τιθέμενος ἔγναμπτον νόον. These words are generally mistranslated, e.g.

αὐτοκασιγνήτης πειρήσομαι, εἴ κέ μ' ἀέθλω
 χραισμεῖν ἀντιάσῃσιν, ἐπὶ σφετέροις ἀχέουσα
 παισί· τό κέν μοι λυγρὸν ἐνὶ κραδίῃ σβέσαι ἄλγος.'"

Ἡ ῥα, καὶ ὀρθωθείσα θύρας ὤϊξε δόμοιο, 645
 νήλιπος, οἰάανος· καὶ δὴ λελίητο νέεσθαι
 αὐτοκασιγνήτηνδε, καὶ ἔρκεος οὐδὸν ἄμειψεν.
 δὴν δὲ καταυτόθι μίμνεν ἐνὶ προδόμῳ θαλάμοιο,
 αἰδοῖ ἔργομένη· μετὰ δ' ἐτράπετ' αὐτὶς ὀπίσσω
 στρεφθεῖσ'· ἐκ δὲ πάλιν κίεν ἐνδοθεν, ἄψ τ' ἀλέεινεν 650
 εἴσω· τῆῦσιοι δὲ πόδες φέρου ἔνθα καὶ ἔνθα·
 ἦτοι ὄτ' ἰθύσειεν, ἔρκε μιν ἐνδοθεν αἰδῶς·
 αἰδοῖ δ' ἔργομένην θρασύς ἕμερος ὀτρύνεσκεν.
 τρὶς μὲν ἐπειρήθη, τρὶς δ' ἔσχετο, τέτρατον αὐτὶς
 λέκτροισιν πρηγῆς ἐνικάππεσεν εἰλιχθεῖσα. 655
 ὡς δ' ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμοισιν
 μύρεται, ᾧ μιν ὅπασσαν ἀδελφεοὶ ἠδὲ τοκῆς,
 οὐδέ τί πω πάσαις ἐπιμίσγεται ἀμφιπόλοισιν
 αἰδοῖ ἐπιφροσύνη τε· मुखῶ δ' ἀχέουσα θαάσσει·

644. σβέσαι Madvig: σβέσοι codd.

648. ἐνὶ L, G: ἐπὶ vulg.

651. τῆῦσιοι Vat. unus, Pariss. duo: τήσιοι L: τηυσίην G: κηδύουνοι Pariss. tres: κηδόμενοι Vat. unus.

659. ἀέουσα G, Pariss. duo, Brunck, Wellauer.

Lehrs, 'deposito saevo animo': de M., 'laissant de côté toute intention cruelle.' The meaning is fixed by 4. 1669, *θεμένη κακὸν νόον*. Seaton takes *αὐτοκασιγνήτης* with both *ἀνευθεν* and *πειρήσομαι*, "I will no longer keep away from my sister, but will make trial of her to see whether, etc." comparing *Il.* 2. 27.

646. *νήλιπος*: *ἀνυπόδητος*. Schol. Rzach seems wrong in saying that Ap. models this form on the analogy of the Homeric *ἀελλίπος ἀρτίπος*, etc. In Soph. *O.C.* 349 we find *νήλιπος* (v. Jebb), and in Lyc. 635; in Theocr. 4. 56 *ἀνάλιπος*, where the Schol. cites a form *ἦλιψ* 'a shoe.' *οἰάανος*: ἄπ. λεγ. for *οιοχίτων*, *μονοχίτων*; cf. Eur. *Hec.* 933, *λέχη δὲ φίλια μονόπεπλος λιποῦσα, Δωρὶς ὡς κόρα*. For *εάνος* see on 4. 169.

647. *αὐτοκασιγνήτηνδε*: there is one instance in Hom. also of the local -δε with persons. *Il.* 24. 338, *Πηλεΐωνάδ' ἰκέσθαι*.

648. *προδόμῳ θαλάμοιο*: 'the vestibule of her chamber.'

650. *ἄψ τ' ἀλέεινεν εἴσω*: 'and again

she shrank back within her chamber.' This intrans. use of *ἀλέεινω* is unique.

651. *τῆῦσιοι*: *μάταιοι*. Schol.; cf. *Od.* 3. 316, *τῆῦσίην ὀδόν*. Düntzer connects it with *ταῦς* 'big,' so that its primary meaning would be 'over-big,' 'impracticable.' Ibycus, however, used the form *αὔσιον* (*Ét. Mag.* 171, 7). In Bacchyl. 5. 81 we find *μὴ ταῦσιον προῖτι . . . διστόν*, and in h. Hom. Ap. 540 *τῆῦσιον ἔπος*.

654. Virgil imitates this in the death-agonies of Dido, *Aen.* 4. 690, *Ter sese attollens cubitoque adnixa levavit, Ter revoluta toro est*, etc. See also on 683.

656. *ὡς δ' ὅτε*: ὁ νοῦς, καθάπερ δὲ νύμφη ἐκδοθεῖσα ὑπὸ τῶν γονέων καὶ τῶν ἀδελφῶν εἰς γάμον ἀπολόμενον κατὰ τινα μοῖραν τὸν γήμαντα πρὶν ἐπ' ἀλλήλοις τερφθῆναι διακαιομένη τὴν ψυχὴν ὑπὸ λύπης ἐν τῷ θαλάμῳ κλαίει, αἰδουμένη καὶ τῶν θεραπανίδων τὴν ἐντροπήν, ἵνα μή τις αὐτὴν μωμῆσθαι προσουσῶν γυναικῶν. Schol.

659. *ἐπιφροσύνη*: 'wise reserve'; cf. 4. 1115.

- τὸν δέ τις ὤλεσε μοῖρα, πάρος ταρπήμεναι ἄμφω 660
 δήνεσιν ἀλλήλων· ἡ δ' ἔνδοθι δαιομένη περ
 σῖγα μάλα κλαίει χῆρον λέχος εἰσορόωσα,
 μή μιν κερτομέουσαι ἐπιστοβέωσι γυναικες·
 τῆ ἰκέλη Μήδεια κινύρετο. τὴν δέ τις ἄφνω 665
 μυρομένην μεσσηγὺς ἐπιπρομολοῦσ' ἐνόησεν
 δμωάων, ἣ οἱ ἐπέτις πέλε κουρίζουσα·
 Χαλκιοπῆ δ' ἤγγειλε παρασχεδόν· ἡ δ' ἐνὶ παισὶν
 ἦστ' ἐπιμητιόωσα κασιγνήτην ἀρέσασθαι.
 ἀλλ' οὐδ' ὧς ἀπίθησεν, ὅτ' ἔκλυεν ἀμφιπόλοιο 670
 μῦθον ἀνώιστον· διὰ δ' ἔσσυτο θαμβήσασα
 ἐκ θαλάμου θάλαμόνδε διαμπερές, ᾧ ἔνι κούρη
 κέκλιτ' ἀκηχεμένη, δρύψεν δ' ἐκάτερθε παρειάς·
 ὡς δ' ἶδε δάκρυσιν ὅσσε πεφυρμένα, φώνησέν μιν·
 “ὦ μοι ἐγώ, Μήδεια, τί δὴ τάδε δάκρυα λείβεις;
 τίπτ' ἔπαθες; τί τοι αἰνὸν ὑπὸ φρένας ἵκετο πένθος; 675
 ἢ νύ σε θευμορίη περιδέδρομεν ἄψα νοῦσος,
 ἦέ τιν' οὐλομένην ἐδάης ἐκ πατρὸς ἐνιπῆν
 ἀμφί τ' ἐμοὶ καὶ παισίν; ὄφελλέ με μήτε τοκῶν
 δῶμα τόδ' εἰσοράαν, μηδὲ πτόλιν, ἀλλ' ἐπὶ γαίης

666. *κουρίζουσα* Meineke.

679. *δάμαθ' ὄγ'* (i.e. Phrixus) Brunck.

661. *δήνεσιν*: 'love's devices.' "When fates relentless the dear youth remove: Untried the joys, the tender thefts of love" (Preston). There is no parallel to this use of *δήνεσιν*, which Herwerden regards as 'infelix veteris lacunae supplementum,' some word like *ἥβης* or *εὐνής* (*Od.* 23. 346) having fallen out.

662. *χῆρον λέχος*: cf. *Ephigr.* 1046. 12 (Kaibel), *γῆραι ἐν ἀζαλέωι χῆρηι περικείμενον εὐνήι*: Prop. 2. 9. 15, *viduo . . . toto*.

663. *ἐπιστοβέωσι*: *λοιδορήσωσι*. Schol. Only found here and in 4. 1725. Hesych. *στοβάζειν· κακολογείν· στόβος· λοιδορία*. Cf. Lyc. 395, *κόκκυγα κομπάζοντα μαψαύρας στόβους*.

666. *ἐπέτις*: *pedisequa*. The fem. form only here; the masc. *ἐπέτης* in Pind. *P.* 5. 4, where wealth is described as *πολύφιλον ἐπέταν*.

669. *ἀπίθησεν*: 'did she lightly regard' the tidings; v.n. I. 149.

670. *ἀνώιστον*: v.n. I. 680.

672. *δρύψεν*: cf. Eur. *Hec.* 655,

δρύπτεται τε παρειὰν δίαμον ὄνυχα τιθεμένα σπαραγμοῖς. Hom. has *ἀμφιδρυφῆς ἄλοχος* (*Il.* 2. 700), and *ἀμφιδρυφοὶ παρειαί* (*Il.* 11. 393).

673. *πεφυρμένα*: cf. *Od.* 17. 103, *δάκρυσι πεφυρμένη*; Eur. *Or.* 1411, *ὄμμα δακρῦσι πεφυρμένοι*.

675. *τίπτ' ἔπαθες*: = *τί ποτε ἔπαθες*; 'what aileth thee?'

676. *θευμορίη*: Dor. for *θεομορίη* (= *θεόμορος*), cf. 974. We find *θευμορίη* (= *θεοῦ μοῖρα*. Hesych.) in Call. *Ephigr.* 30. 4, *χαλεπῆ δ' ἦν τεο θευμορίη*. The notion that illness is specially sent by heaven is found in Hom., e.g. *Od.* 9. 411.

678. *ὄφελλέ με*: 'would to heaven that I were not now beholding, etc.' This impers. use of *ὄφελλε* in a wish is unique. *ὄφείλει* impers. = *oportet* is found in Pind. *N.* 2. 6. Another very curious constr. occurs in *Orph. Arg.* 1164, *ὦμοι ἐγών, ὄφελον με . . . δλέσθαι*. Callimachus uses *ὄφελε* simply as an adverb in wishes, *Ephigr.* 17. 1, *ὄφελε μήδ' ἐγένοντο θαοαί νέες*.

- πείρασι ναιετάειν, ἵνα μηδέ περ οὔνομα Κόλχων.” 680
 Ὡς φάτο· τῆς δ' ἐρύθηνε παρήϊα· δὴν δέ μιν αἰδῶς
 παρθενίη κατέρυκεν ἀμείψασθαι μεμαύϊαν.
 μῦθος δ' ἄλλοτε μὲν οἱ ἐπ' ἀκροτάτης ἀνέτελλεν
 γλώσσης, ἄλλοτ' ἔνερθε κατὰ στῆθος πεπότητο.
 πολλάκι δ' ἱμερόεν μὲν ἀνὰ στόμα θυῖεν ἐνισπεῖν· 685
 φθογγῇ δ' οὐ προύβαινε παροιτέρω· ὄψέ δ' ἔειπεν
 τοῖα δόλω· θρασέες γὰρ ἐπεκλονέεσκον Ἔρωτες·
 “Χαλκιόπη, περί μοι παίδων σέο θυμὸς ἄηται,
 μή σφε πατήρ ξείνοισι σὺν ἀνδράσιμιν αὐτίκ' ὀλέσση.
 τοῖα κατακνώσσουσα μινυθαδίω νέον ὕπνω 690
 λεύσσω ὄνειράτα λυγρά, τά τις θεὸς ἀκράαντα
 θείη, μηδ' ἀλεγεινὸν ἐφ' υἷασι κῆδος ἔλοιο.”
 Φῆ ῥα, κασιγνήτης πειρωμένη, εἴ κέ μιν αὐτῇ
 ἀντιάσειε πάροιθεν εἰς τεκέεσσιν ἀμύνειν.
 τὴν δ' αἰνῶς ἄτλητος ἐπέκλυσε θυμὸν ἀνίη 695
 δείματι, τοῖ' ἐσάκουσεν· ἀμείβετο δ' ὦδ' ἐπέεσσιν·
 “Καὶ δ' αὐτῇ τάδε πάντα μετήλυθον ὀρμαίνουσα,

685. θυῖεν Merkel: θυῖεν codd.

686. φθογγῇ Brunck. παραιτέρω Brunck.

687. ἐπεκλονέεσκον Paris. unus, Brunck.

690. κατακνώσασα Vatt. tres, Vind., Brunck.

692. υἷεσι vulg.

680. ἵνα μηδέ περ οὔνομα: this reminds one of the wish quoted by Cicero (e.g. *Fam.* vii 30) from some old poet “evolem Ubi nec Pelopidarum nomen nec facta aut famam audiam.” Chalciopie instils into Medea's mind the thought of flight from Colchis; so Anna fans the frantic passion of Dido in *Aen.* 4. 31 sqq.

681. ἐρύθηνε: here ἐρυθθαίνω is intrans., as probably in I. 791; in 4. 474 it is trans.

683. ἐπ' ἀκροτάτης . . . γλώσσης: cf. Theocr. 9. 30, ἐπὶ γλώσσας ἄκρας: 25. 65, ἄψ δ' ὕκνω ποτὶ χεῖλος ἐλάμβανε μῦθον ἰόντα. This line and 654 supr. are copied in Ov. *Her.* 4. 7, Ter tecum conata loqui ter inutilis haesit Lingua, ter in primo destitit ore sonus.

685. ‘and often she wildly strove to make utterance with her sweet lips.’ θυῖεν: cf. 755; only here c. inf. ‘to desire madly.’ For ἀνὰ στόμα cf. *Il.* 2. 250, τῶ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις.

686. φθογγῇ δ' οὐ προύβαινε: *lit.* ‘she went no further with her voice,’ i.e. the words did not pass her lips.

687. ἐπεκλονέεσκον: ἀντι τοῦ ἔθορβου. Schol. Here, and in 4. 1725, the MSS. are strongly in favour of augmented iterative forms, contrary to the general rule. In Hom. we have one certain instance, *Od.* 20. 7, αἰ μνηστῆρσιν ἐμισγέσκοντο, and παρεέσκετο, *Od.* 14. 521, ἀνεμορμύρεσκε, 12. 238, are probably sound. For Ἔρωτες see on 452.

688. ἄηται: v.n. 238, 2. 81.

690. κατακνώσσουσα: Hom. uses the simple κνώσσω ‘to slumber.’ Curtius connects it with νέω, νυστάζω, con-niv-εο, rt. [κ]νυ. μινυθαδίω: cf. 2. 856.

691. λεύσσω: the dream is still vividly present.

693. πειρωμένη: as she had resolved, 642 supr.

695. ἐπέκλυσε: ‘a flood of anguish surged within her soul.’

- εἴ τινα συμφράσσαιο καὶ ἀρτύνειας ἀρωγῆν.
 ἀλλ' ὄμοσον Γαίαν τε καὶ Οὐρανόν, ὅτι τοι εἶπω
 σχήσειν ἐν θυμῷ, σὺν τε δρῆσταιρα πέλεσθαι. 700
 λίσσομ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἠδὲ τοκῆων,
 μὴ σφε κακῆ ὑπὸ κηρὶ διαρραισθέντας ἰδέσθαι
 λευγαλέως· ἢ σοίγε φίλοις σὺν παισὶ θανοῦσα
 εἶην ἔξ' Αἶδεω στυγερῆ μετόπισθεν Ἐρινύς.”
 Ἔως ἄρ' ἔφη, τὸ δὲ πολλὸν ὑπεξέχυτ' αὐτίκα δάκρυ· 705
 νειόθι θ' ἀμφοτέρησι περίσχετο γούνατα χερσίν,
 σὺν δὲ κάρη κόλποις περικάββαλεν. ἔνθ' ἔλεεινὸν
 ἄμφω ἐπ' ἀλλήλησι θέσαν γόον· ὦρτο δ' ἰωῆ
 λεπταλή δια δώματ' ὄδυρομένων ἀχέεσσιν.
 τὴν δὲ πάρος Μῆδεια προσέννεπεν ἀσχαλώωσα· 710
 “ Δαιμονίη, τί νύ τοι ρέξω ἄκος, οἳ ἀγορεύεις,
 ἀράς τε στυγερὰς καὶ Ἐρινύας; αἶ γὰρ ὄφελλεν
 ἔμπεδον εἶναι ἐπ' ἄμμι τεοὺς νίηας ἔρυσθαι.
 ἴστω Κόλχων ὄρκος ὑπέρβιος ὄντιν' ὁμόσσαι
 αὐτῆ ἐποτρύνεις, μέγας Οὐρανός, ἢ θ' ὑπένερθεν 715
 Γαῖα, θεῶν μήτηρ, ὅσσον σθένος ἐστὶν ἐμεῖο,
 μὴ σ' ἐπιδενήσεσθαι, ἀνυστά περ ἀντιώωσαν.”
 Φῆ ἄρα· Χαλκιόπη δ' ἠμείβετο τοῖσδ' ἐπέεσσιν·
 “ Οὐκ ἂν δὴ ξείνῳ τλαίης χατέοντι καὶ αὐτῷ
 ἢ δόλον, ἢ τινα μῆτιν ἐπιφράσσασθαι ἀέθλου, 720

700. σχησέμεν Rzach.

715. ἢ θ' Valckenaer: ἠδ' L, G: ἠ δ' vulg.

700. σὺν τε δρῆσταιρα: σὺν may be adverbial as in 707, 1175, 4. 1166, etc. L. and S. assume a new comp. συνδρῆσταιρα, and so apparently the Schol., καὶ συναεργὸς γενέσθαι.

701. 'I beseech thee by the blessed gods, by thyself, and by thy parents'; modelled on *Il.* 22. 338, λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων ὧν τε τοκῆων.

702. σφε: the sons of Chalciopie.

704. For the threat cf. 4. 385. Virgil imitates it, *Aen.* 4. 385, Et, cum frigida mors anima seduxerit artus, Omnibus umbra locis adero; dabis, improbe, poenas.

707. περικάββαλεν: 'let her head sink upon Medea's breast.'

708. ἰωῆ: v. n. 4. 1628.

709. λεπταλή: 'soft,' 'delicate,' cf. *Il.* 18. 571, λεπταλή φωνῆ.

711. Δαιμονίη: v. n. 1. 476. οἳ ἀγορεύεις: a constant Homeric phrase, in which οἶα is equivalent to ὅτι τοῖα.

712. αἶ γὰρ ὄφελλεν: 'would that it were surely in my power to save thy sons.'

714. Κόλχων ὄρκος: ὅτι Κόλχων ὄρκος Οὐρανὸς καὶ Γῆ. Schol.

716. θεῶν μήτηρ: cf. 1. 1094. ὅσσον σθένος κ.τ.λ.: 'whatever power is mine thou shalt not be without it, if only thou askest what may be brought to pass.' For περ = γε v. L. and S., Monro, *H.G.* 353. For ἀντιώωσαν see on 1. 703.

- παίδων εἵνεκ' ἐμεῖο; καὶ ἐκ κείνοιο δ' ἰκάνει
 ἄργος, ἐποτρύνων με τεῆς πειρῆσαι ἀρωγῆς·
 μεσσηγὺς μὲν τόνγε δόμῳ λίπον ἐνθάδ' ἰούσα.”
 ὧς φάτο· τῇ δ' ἔντοσθεν ἀνέπτατο χάρματι θυμός,
 φοινίχθη δ' ἄμυδις καλὸν χροῶ, καδ δέ μιν ἀχλὺς 725
 εἶλεν ἱαινομένην, τοῖον δ' ἐπὶ μῦθον ἔειπεν·
 “ Χαλκιόπη, ὡς ὕμμι φίλον τερπνόν τε τέτυκται,
 ὧς ἔρξω. μὴ γάρ μοι ἐν ὀφθαλμοῖσι φαεῖνοι
 ἦώς, μηδέ με δηρὸν ἔτι ζώουσαν ἴδοιο,
 εἴ γέ τι σῆς ψυχῆς προφερέστερον, ἢέ τι παίδων 730
 σῶν θείην, οἳ δὴ μοι ἀδελφειοὶ γεγάασιν,
 κηδεμόνες τε φίλοι καὶ ὁμήλικες. ὧς δὲ καὶ αὐτῇ
 φημί κασιγνήτη τε σέθεν κούρη τε πέλεσθαι,
 ἴσον ἐπεὶ κείνοις με τεῶ ἐπαίεραο μαζῶ
 νηπυτίην, ὡς αἰὲν ἐγὼ ποτε μητρὸς ἄκουον. 735
 ἀλλ' ἴθι, κέυθε δ' ἐμὴν σιγῇ χάριν, ὄφρα τοκῆας
 λήσομαι ἐντύνουσα ὑπόσχεσιν· ἦρι δὲ νηὸν
 οἴσομαι εἰς Ἐκάτης θελκτῆρια φάρμακα ταύρων.” 738
 ὧς ἦγ' ἐκ θαλάμοιο πάλιν κίε, παισὶ τ' ἀρωγὴν 740

721. ἐκ κείνου ὕδ' Pariss., Brunck.

723. δόμῳ Paris. unus: δόμων G, L 16, Paris. unus: δόμον vulg.

730. εἴ γέ τι Merkel: εἴ κέ τι Wellauer: εἴ ἔτι vulg.

737. λήσομαι ἐντύνουσαι Hermann.

738. οἴσομαι supr. ὁ scr. ἐι L: οἴχομαι Ruhnken: εἴσομαι Brunck. Schol. Flor. monet in quibusdam exemplaribus post h.v. alium legi, οἴσομένη ξείνω, ὑπὲρ οὗ τότε νείκος ὄρωρε. Hunc in textum receperunt Ruhnken, Brunck, Wellauer.

721. κείνοιο: Jason, v. 568.

723. μεσσηγὺς: *interim*, 'Argus I left within the house while I came hither.'

724. ἀνέπτατο: cf. Soph. *Aj.* 693, περιχαρὴς δ' ἀνεπτόμαν.

725. φοινίχθη: cf. Theocr. 20. 16, καὶ χροῶ φοινίχθην ὑπὸ τῶλγεος ὡς ῥόδον ἔρσα. ἀχλὺς: cf. 4. 1525. Ap. is imitating *Oid.* 9. 372, καδ δέ μιν ὕπνος ἦρει.

732. κηδεμόνες: kinsmen, connexions by marriage (*κηδεσταί*), cf. 1274, 4. 91; Eur. *Med.* 990, κηδεμῶν τυράννων. In Hom., and nearly always in Attic, we find κηδεμῶν = *curator*, in which sense Ap. has κηδεμονεύς (I. 98, 271).

733. κούρη: Medea speaks of herself as the daughter of her elder sister Chalciope; so she calls Chalciope's sons her brothers (731).

737. ἐντύνουσα ὑπόσχεσιν: 'making good my promise'; cf. 510.

738. οἴσομαι εἰς Ἐκάτης: ἐν τισὶ φέρεται μετὰ τὸν "οἴσομαι εἰς Ἐκάτης θελκτῆρια φάρμακα ταύρων" καὶ ἕτερος στίχος "οἴσομένη ξείνω, εἴπερ τότε νείκος ὄρωρε," ἐν τισὶ δὲ οὐ φέρεται, ὡς καὶ ἐνταῦθα. Schol. Ruhnken was the first to advocate the introduction of the line as quoted by the Schol. Flor., though not in any MS., into the text, changing οἴσομαι into οἴχομαι. Brunck and Wellauer insert the line, with εἴσομαι in 738. Merkel and Seaton reject it altogether. Gerhard may be right in regarding the reading of our text as that of the second recension, and the reading of Brunck and Wellauer as that of the first recension.

740. ἦγε: Chalciope, who now makes known to her sons that Medea will succour them.

αὐτοκασιγνήτης διεπέφραδε. τὴν δέ μιν αὖτις
αἰδῶς τε στρυγερὸν τε δέος λάβε μουνωθεῖσαν,
τοῖα παρέξ οὐ πατρὸς ἐπ' ἀνέρι μητιάασθαι.

Νῦξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
ναῦται εἰς Ἑλίκην τε καὶ Ἀστέρας Ὀρίωνος 745

ἔδρακον ἐκ νηῶν· ὕπνοιο δὲ καὶ τις ὀδίτης
ἦδη καὶ πυλαωρὸς ἐέλδετο· καὶ τινα παίδων
μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιμ, οὐ θρόος ἦεν
ἠχῆεις· σιγῇ δὲ μελαιομένην ἔχεν ὄρφυνην. 750

ἀλλὰ μάλ' οὐ Μῆδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος.
πολλὰ γὰρ Αἰσονίδαο πόθῳ μελεδήματ' ἔγειρεν
δειδυῖαν ταύρων κρατερὸν μένος, οἷσιν ἔμελλεν

741. μιν αὖτις codd. : μὲν αὖτις Brunck : μεταῦτις Köchly : μάλ' αὖτις conii. anon. ap. Merkel.

745. ναυτίλοι Porson : νύσταλοι Weil.

748. τεθνεώτων Stephanus : τεθνεώτων L, G : τεθναότων Rzach.

753. εἰδυῖαν Lobeck : δειδυῖαν Monro.

741. τὴν δέ μιν : *hanc ipsam* (i.e. Medea). If this reading is sound, it is the most extraordinary of Ap.'s many vagaries in the use of pronouns. Merkel suggests as somewhat parallel Aristophanes' joining τόν to οὐτινα in *Il.* 14. 416. Samuelsson defends the text by 4. 1316, αὐτὸν δέ μιν ἀμφαδὸν ὄλον . . . προσείπον (Hom., however, has μιν αὐτόν), as the pronouns τόν, τήν, αὐτόν, αὐτήν, were not sufficiently distinguished by Ap.; he would even read τὰς δέ σφε (for σφι) in 4. 1410. In Plato we find the article τόν with ἐμέ, σέ, and also αὐτόν, but always for special emphasis.

743. παρέξ : v.n. 2. 344.

744. This beautiful description of night has been elaborated by Virgil, *Aen.* 4. 522 sqq., Nox erat et placidum carpebant fessa soporem Corpora per terras, silvaeque et saeva quierant Aequora, etc.

745. ναῦται : the hiatus after a diphthong in the thesis of the first foot without shortening of the syllable is very rare; cf. *Il.* 1. 39, Σμινθέυ' εἴ ποτέ τοι κ.τ.λ. (Monro, *H.G.* 380). Weil's objection that the wakeful sailors mar the perfect calm of the picture is hypercritical, and his conjecture νύσταλοι 'drowsy,' which is approved by de M., has nothing to recommend it. Cf. the

watchfulness of the helmsman Palinurus in *Aen.* 5. 835 sqq. Ἑλίκην : v.n. 2. 360. Ὀρίωνος : cf. 1. 1202.

746. τις : = πᾶς τις : cf. *Il.* 2. 382, etc.

747. τεθνεώτων : for the synizesis v. App. ii (h). This is one of the intensely human passages in Gr. literature. ἀδινόν : cf. 616.

περὶ κῶμ' ἐκάλυπτεν : cf. *Od.* 18. 201 (of the sleep sent by Athene to Penelope), ἦ με μάλ' αἰνοπαθῆ μαλακὸν περὶ κῶμα κάλυψεν. In *Il.* 14. 358 νήδυμος ὕπνος says εὐδῆι Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα.

749. οὐδὲ κυνῶν : cf. Varro *Atac.* ap. Sen. *Controu.* 16, Desierant lautrare canes, urbesque silebant : Omnia noctis erant placida composita quiete.

750. Cf. Theocr. 2. 38, ἦνιδε σιγῇ μὲν πόντος, σιγῶντι δ' ἀῆται, Ἄ δ' ἐμὰ οὐ σιγῇ στέρνων ἔντοσθεν ἀνία.

751. From *Od.* 15. 8, Τηλέμαχον δ' οὐχ ὕπνος ἔλε γλυκός, ἀλλ' ἐνὶ θυμῷ Νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν. Cf. *Aen.* 4. 529, At non infelix animi Phoenissa (sc. somno posita erat), nec umquam Solvitur in somnos, oculisque aut pectore noctem Accipit.

753. δειδυῖαν : a new form of this pteple. We find the Homeric δειδυῖστες in 1329.

φθίσθαι ἀεικελή μοίρη κατὰ νεῖον Ἄρηος.
 πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθιεν, 755
 ἡελίου ὥς τις τε δόμοις ἐνιπάλλεται αἶγλη
 ὕδατος ἔξαιουῦσα, τὸ δὴ νέον ἢ ἐ λέβητι
 ἡέ που ἐν γαυλῶ κέχυται· ἡ δ' ἔνθα καὶ ἔνθα
 ἀκείῃ στροφάλιγγι τινάσσεται αἴσσουσα·
 ὧς δέ καὶ ἐν στηθήεσσι κέαρ ἐλελίζετο κούρης. 760
 δάκρυ δ' ἀπ' ὀφθαλμῶν ἐλέω ῥέεν· ἔνδοθι δ' αἰεὶ
 τείρ' ὀδύνη σμύχουσα διὰ χροός, ἀμφί τ' ἀραιὰς
 ἴνας καὶ κεφαλῆς ὑπὸ νεΐατον ἰνίον ἄχρῖς,
 ἔνθ' ἀλεγεινότατον δύνει ἄχος, ὀππὸτ' ἀνίας
 ἀκάματοι πραπίδεςσιν ἐνισκίμψωσιν Ἔρωτες. 765
 φῆ δέ οἱ ἄλλοτε μὲν θελκτῆρια φάρμακα ταύρων
 δωσέμεν. ἄλλοτε δ' οὔτι καταφθίσθαι δέ καὶ αὐτῆ·
 αὐτίκα δ' οὔτ' αὐτῆ θανέειν, οὐ φάρμακα δώσειν,
 ἀλλ' αὐτως εὐκῆλος ἐὴν ὀτλησέμεν ἄτην.

755. ἔθιεν G.

756. δοκοῖς Knaack.

765. ἐνιχρίμψωσιν G.

754. νεῖον Ἄρηος: cf. 411.

755. ἔθιεν: v.n. 685.

756 sqq. 'And as a sunbeam dances on the walls of a house, reflected from the water newly poured into a cauldron or perchance a pail; hither and thither it darts and flashes from the swift eddy—even so did the heart of the maiden throb and quiver within her breast.' Virgil borrows this in describing the perplexity of Aeneas, *Aen.* 8. 19, magno curarum fluctuat aestu; Atque animum nunc huc celerem nunc dividit illuc, In partesque rapit varias, perque omnia versat: Sicut aquae tremulum labris ubi lumen aenis Sole repercussum, aut radiantis imagine lunae, Omnia pervolitat late loca iamque sub auras Erigitur, summique ferit laquearia tecti. Cf. Browning, *Pippa Passes*, "Aha, you foolhardy sunbeam—caught With a single splash from my ever."

756. δόμοις: Knaack's ingenious conjecture δοκοῖς is based on Virgil's 'summi laquearia tecti.'

757. νέον: the water has been freshly poured, and the eddies on the surface cause the dancing sunbeams.

761 sqq. "And the tears from her eyes were flowing for ruth, and through all

her frame Like a smouldering fire her anguish burned, and coiled its flame Round every fine-strung nerve, and thrilled to her beating brain Where sharpest of all the pang strikes in, when the shafts of pain Are shot to the heart by the Loves that rest them never from harm" (Way).

762. σμύχουσα: 'smouldering,' cf. 446.

763. ἰνίον: the great tendon at the back of the neck supporting the head (τοῦ τριχωτοῦ κρανίου . . . τὸ ἐπίσθιον [ἔστιν] ἰνίον, Arist. *H.A.* 1. 7. 2), near the *medulla oblongata*, the chief centre of sensation. We often read of blows dealt there, e.g. Theocr. 25, 264, αὐχένος ἀρρήκτοιο παρ' ἰνίον ἐφλασα προφθάς. For the physical particularization, which mars for us the beauty of the passage, cf. Cat. 64. 377, with Ellis' note.

764. ὀππὸτ' . . . Ἔρωτες: 'where the unwearied Loves implant their pangs within the soul.' ἐνισκίμψωσιν: ἐμπέσωσιν. Schol., but the verb is trans. as in 153; cf. 4. 113. Hesych. has a gloss ἐνισκίμψαντες ἐνερείσαντες. For Ἔρωτες see on 452.

769. ὀτλησέμεν: ὑποφέρειν ἄτην ἐσκέφατο. Schol.; cf. 2. 1008.

- ἔξομένη δῆπειτα δοάσσατο, φώνησέν τε· 770
 “ Δειλὴ ἐγώ, νῦν ἔνθα κακῶν ἢ ἔνθα γένωμαι ;
 πάντη μοι φρένες εἰσὶν ἀμήχανοι· οὐδέ τις ἀλκὴ
 πήματος· ἀλλ’ αὐτῶς φλέγει ἔμπεδον. ὡς ὄφελόν γε
 Ἄρτεμιδος κραιπνοῖσι πάρος βελέεσσι δαμῆναι,
 πρὶν τόνγ’ εἰσιδέειν, πρὶν Ἀχαιίδα γαίαν ἰκέσθαι 775
 Χαλκιοῦ τῆς υἱίας. τοὺς μὲν θεὸς ἢ τις Ἐρινὺς
 ἄμμι πολυκλαύτους δεῦρ’ ἤγαγε κείθεν ἀνίας.
 φθίσθω ἀεθλεύων, εἴ οἱ κατὰ νεῖον ὀλέσθαι
 μοῖρα πέλει. πῶς γάρ κεν ἐμοὺς λελάθοιμι τοκῆας
 φάρμακα μησαμένη ; ποῖον δ’ ἐπὶ μῦθον ἐνίψω ; 780
 τίς δὲ δόλος, τίς μῆτις ἐπὶ κλοπος ἔσσειτ’ ἀρωγῆς ;
 ἢ μιν ἀνευθ’ ἐτάρων προσπτύξομαι οἶον ἰδοῦσα ;
 δύσμορος· οὐ μὲν ἔολπα καταφθιμένοιό περ ἔμπης
 λωφήσειν ἀχέων· τότε δ’ ἂν κακὸν ἄμμι πέλοιτο,
 κείνος ὅτε ζωῆς ἀπαμείρεται. ἔρρέτω αἰδῶς, 785
 ἔρρέτω ἀγλαίῃ· ὁ δ’ ἐμῇ ἰότητι σωθεῖς
 ἀσκηθῆς, ἵνα οἱ θυμῷ φίλον, ἔνθα νέοιτο.
 αὐτὰρ ἐγὼν αὐτῆμαρ, ὅτ’ ἐξανύσειεν ἄεθλον,

775. ἴεσθαι Herwerden.

770. ἔξομένη δοάσσατο: ‘she sat in doubt and indecision.’ δοάσσατο occurs in Hom. in the set phrase δοάσσατο κέρδιον εἶναι, where the meaning is ‘seemed,’ and it, as well as δέατο, is referred by Buttm. to δάω, δέδαα. Curt. thinks the root is διF ‘shine.’ Others connect it with δοFός, διοός, rt. δεF, comparing dubitare. From the Homeric phrase ἐν δοιῇ εἶναι ‘to be in doubt’ was formed ἐνδοιάζω which occurs in Thucydides. Ap., as Buttm. suggests, assumed a simple verb δοιάζω ‘to doubt,’ to which δοάσσατο here is to be referred; cf. 819, δοιάζεσκε βουλὰς = διάνδιχα μερμηρίζε: 955, ὁππότε δούπων δοάσσασι ‘when she thought (but was not sure) she heard a sound’: 4. 576, δοιάζοντο λεύσσειν ‘they thought they saw.’ For ἐπιδοιάζω v.n. 21.

771. νῦν . . . γένωμαι: ‘am I now to be in this extreme of misery or in that?’; cf. Eur. *Trö.* 680, ἔνθα πημάτων κυρῶ.

774. Ἄρτεμιδος: for Artemis as the bringer of sudden death to women cf. *Od.* II. 172, II. 6. 205, etc.

775. ἰκέσθαι: Herwerden objects that the sons of Phrixus had never reached Greece, and says that ἰκέσθαι must mean ‘set out,’ which is impossible, or else we must read ἴεσθαι, in which the first syll. is elsewhere always long in epic. Medea, however, seems to think, like Aeetes (375), that they had reached Thessaly, and that the Argonauts had come in concert with them. The use of δεῦρο . . . κείθεν in 777 seems fatal to Herwerden’s view.

778. Cf. 465. For νεῖον v.n. I. 687.

781. τίς . . . ἀρωγῆς: ‘what crafty counsel of deliverance?’ In Hom. ἐπὶ κλοπος is only used of persons.

783. καταφθιμένοι: sc. Ἰήσονος.

785. ἔρρέτω: in 466 supr. Medea had used this word of Jason ‘let him perish,’ but now the die is cast, ‘perish shame, perish honour!’

787. ἔνθα: ἐκέϊσε ἔνθα, cf. Call. *Apoll.* II2, χαῖρε ἄναξ, ὁ δὲ μῶμος ἴν’ ὁ φθόνος ἔνθα νέοιτο.

788. ἐξανύσειεν: attracted into the mood of τεθναίνην, cf. III2.

- τεθναίνην, ἧ λαιμὸν ἀναρτήσασα μελάθρῳ,
 ἧ καὶ πασσαμένη ραιστήρια φάρμακα θυμοῦ. 790
 ἀλλὰ καὶ ὧς φθιμένη μοι ἐπιλλίξουσιν ὀπίσσω
 κερτομίας· τηλοῦ δὲ πόλις περὶ πᾶσα βοήσει
 πότμον ἐμόν· καὶ κέν με διὰ στόματος φορέουσαι
 Κολχίδες ἄλλυδις ἄλλαι ἀεικέα μωμήσονται·
 ἧτις κηδομένη τόσον ἀνέρος ἄλλοδαποῖο 795
 κάτθανεν, ἧτις δῶμα καὶ οὖς ἧσχυνε τοκῆας,
 μαργοσύνη εἷξασα. τί δ' οὐκ ἐμόν ἔσσεται αἰσχος ;
 ὦ μοι ἐμῆς ἄτης. ἧ τ' ἂν πολὺ κέρδιον εἶη
 τῆδ' αὐτῇ ἐν νυκτὶ λιπεῖν βίον ἐν θαλάμοισιν
 πότμῳ ἀνώιστῳ, κάκ' ἐλέγχεα πάντα φυγοῦσαν, 800
 πρὶν τάδε λωβήεντα καὶ οὐκ ὀνομαστὰ τελέσσαι.”
 Ἡ, καὶ φωριαμὸν μετεκίαθεν, ἧ ἐνὶ πολλὰ
 φάρμακά οἱ, τὰ μὲν ἐσθλά, τὰ δὲ ραιστήρι', ἔκειτο.
 ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο. δεῦε δὲ κόλπους
 ἄλληκτον δακρύοισι, τὰ δ' ἔρρεεν ἀσταγὲς αὐτως, 805
 αἶν' ὀλοφυρομένης τὸν ἐὸν μόρον. ἴετο δ' ἦγε
 φάρμακα λέξασθαι θυμοφθόρα, τόφρα πάσαιτο.
 ἦδη καὶ δεσμοὺς ἀνελύετο φωριαμοῖο,

789. μελάθρων vulg. : μελάθρου Vrat., Vind., Brunck.

791. ἐπιλλίξουσιν O. Schneider: ἐπιλλίξουσιν codd.

794. ἄλλη vulg.

805. ἀσταγὲς vulg.

807. δέξασθαι O. Schneider.

789. μελάθρῳ: 'the roof-beam'; cf. the passages quoted on I. 1065.

790. ραιστήρια: φαρτικά. Schol. Ap. is the first to use this adj. For the gen. θυμοῦ cf. 4. 921.

791. ἐπιλλίξουσιν: ἐπικαταμωκῆσονται. κυρίως δὲ τὸ τοὺς ὀφθαλμοὺς ἐπικλίνειν καταμωκόμενον. Schol. The cogn. acc. κερτομίας is very curious, *lit.* 'will wink reproaches at me.' For ἐπιλλίξειν see on I. 486. Merkel strangely suggests that the verb in our passage is not ἐπιλλίξω but ἐπι-λίξω.

793. διὰ στόματος: cf. Theocr. 12. 21, πᾶσι διὰ στόματος.

795. ἧτις: *quippe quae*.

800. πότμῳ ἀνώιστῳ: 'by a fate of mystery' (Way). See on I. 680.

802. φωριαμὸν: 'casket,' *κιβωτός*. Hesych.; cf. *Il.* 24. 228.

803. Cf. *Od.* 4. 229, πλείστα φέρει ζεῖδωρος ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλά μειγμένα, πολλὰ δὲ λυγρά.

804. δεῦε: cf. *Il.* 9. 570, δεύοντο δὲ δακρυσι κόλποι.

805. ἀσταγὲς: 'in streams' (*lit.* 'not in drops'), cf. ἀστακτος Eur. *I. T.* 1242, ἀστακτί Soph. *O. C.* 1251. In the other passage where ἀσταγής occurs, Soph. *fr.* 162, κρύσταλλον ἀσταγῆ, it means 'solid' (*lit.* 'not dripping').

807. θυμοφθόρα: cf. ραιστήρια θυμοῦ, 790. τόφρα: = ὄφρα. This use as a final conjunction is peculiar to Alex. poets; cf. *Anth. P.* 9. 242, τόφρα... πλώσῃ ἐπ' οἰκείης εἰς Ἀἴδην ἀκάτου. Hom. once has ὄφρα in the temporal sense of τόφρα, *Il.* 15. 547.

- ἔξελέειν μεμαυῖα, δυσάμμορος. ἀλλά οἱ ἄφνω
 δεῖμ' ὄλοδον στυγεροῖο κατὰ φρένας ἦλθ' Ἀΐδαο. 810
 ἔσχετο δ' ἀμφασίη δηρὸν χρόνον, ἀμφὶ δὲ πᾶσαι
 θυμηδεῖς βιότοιο μεληδόνες ἰνδάλλοντο.
 μνήσατο μὲν τερπνῶν, ὅσ' ἐνὶ ζωοῖσι πέλονται,
 μνήσαθ' ὀμηλικῆς περιγηθέος, οἶά τε κούρη· 815
 καὶ τέ οἱ ἠέλιος γλυκίων γένετ' εἰσοράασθαι,
 ἦ πάρος, εἰ ἔτεόν γε νόω ἔπεμαίεθ' ἕκαστα.
 καὶ τὴν μὲν ῥα πάλιν σφετέρων ἀποκάτθετο γούνων,
 Ἕρης ἐννεσίησι μετάρτροπος, οὐδ' ἔτι βουλὰς
 ἄλλη δοιάζεσκεν· ἐέλδετο δ' αἴψα φανῆναι 820
 ἠῶ τελλομένην, ἵνα οἱ θελκτῆρια δοίη
 φάρμακα συνθεσίησι, καὶ ἀντήσειεν ἐς ὠπὴν.
 πυκνὰ δ' ἀνὰ κληΐδας ἑῶν λύεσκε θυράων,
 αἴγλην σκεπτομένη· τῇ δ' ἀσπάσιον βάλε φέγγος
 Ἕριγενῆς, κίνυντο δ' ἀνὰ πτολίεθρον ἕκαστοι.
 Ἔνθα κασιγνήτους μὲν ἔτ' αὐτόθι μείναι ἀνώγει 825
 Ἄργος, ἵνα φράζονται νόον καὶ μῆδεα κούρης·
 αὐτὸς δ' αὐτ' ἐπὶ νῆα κίεν προπάροιθε λιασθεῖς.
 Ἦ δ' ἐπεὶ οὖν τὰ πρῶτα φαεινομένην ἶδεν ἠῶ
 παρθενική, ξανθὰς μὲν ἀνήψατο χερσὶν ἐθείρας,
 αἶ οἱ ἀτημελίη καταειμέναι ἠερέθοντο, 830
 αὐσταλέας δ' ἔψησε παρηΐδας· αὐτὰρ ἀλοιοφῆ

816. εἰ Pariss. tres: ἠ vulg.

818. οὐδ' ἔτι Valckenaer: οὐδέ τι codd.

819. ἄλλη G, vulg.

826. δῆνεα vulg.

812. μεληδόνες: 'pursuits,' 'interests' (μελεδῶναι), cf. Simon. 14. 2, ἀνθρώπων . . . ἄπρακτοι μεληδόνες. ἰνδάλλοντο: 'flashed across her soul,' cf. 2. 545.

814. οἶά τε: *utpote*; "jeune fille elle se souvenait des compagnes de son âge et de leur gaieté" (de M.).816. εἰ ἔτεόν γε . . . ἕκαστα: 'if she truly weighed each prospect in her mind'; i.e. life appeared more fair than ever, if she were right in the estimate of the joys that were hers. ἔπεμαίετο: *tractabat*, v.n. 106.

817. σφετέρων: v.n. 186.

818. ἐννεσίησι: v.n. 1. 7.

819. δοιάζεσκεν: v.n. 770.

821. συνθεσίησι: 'according to her compact.'

827. 'but he himself went back before them to the ship, separating from them.' For λιασθεῖς cf. 1. 94, 4. 306. de M., following the Lat. translators, renders "quant à lui, il retourna au vaisseau dont il était jusque alors resté éloigné," which might be defended by 1164 infr.

828. Cf. *Aen.* 4. 587, Regina e speculis ut primum albescere lucem Vidit, etc.829-35. Modelled on *Il.* 14. 170 sqq., ἀμβροσίη μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος Λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ Ἄμβροσίῳ ἐδανῶ . . . Ἄμφι δ' ἄρ' ἀμβρόσιον ἕανδν ἔσαθ' . . . Χρυσείης δ' ἐνετῆσι κατὰ στήθος περονᾶτο . . . Κρηδέμνω δ' ἐφύπερθε καλύψατο δία θεάων Καλῆ νηγατέφ.

830. καταειμέναι: v.n. 1. 939.

νεκταρέη φαιδρύνετ' ἐπὶ χροά· δύνε δὲ πέπλον
 καλόν, ἐυγνάμπτοισιν ἀρηρέμενον περόνησιν·
 ἀμβροσίω δ' ἐφύπερθε καρῆατι βάλλε καλύπτρην
 ἀργυφῆν. αὐτοῦ δὲ δόμοις ἐνὶ δινεύουσα 835
 στεῖβε πέδον λήθη ἀχέων, τά οἱ ἐν ποσὶν ἦεν
 θεσπέσι, ἄλλα τ' ἔμελλεν ἀεξήσεσθαι ὀπίσσω.
 κέκλετο δ' ἀμφιπόλοις, αἷ οἱ δυοκαίδεκα πᾶσαι
 ἐν προδόμῳ θαλάμοιο θυώδεος ἠύλιζοντο
 ἤλικες, οὐπω λέκτρα σὺν ἀνδράσι πορσύνουσαι, 840
 ἔσσυμένως οὐρήας ὑποζεύξασθαι ἀπήνην,
 οἷ κέ μιν εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν.
 ἔνθ' αὐτ' ἀμφίπολοι μὲν ἐφοπλίζεσκον ἀπήνην·
 ἢ δὲ τέως γλαφυρῆς ἐξείλετο φωριαμοῖο
 φάρμακον, ὃ ρά τέ φασι Προμήθειον καλέεσθαι. 845
 τῷ εἴ κ' ἐννουχίοισιν ἀρεσσάμενος θυέεσσιν
 Κούρην μωνογένειαν ἐὸν δέμας ἰκμαίνοιτο,
 ἦ τ' ἂν ὄγ' οὔτε ῥηκτὸς εἴοι χαλκοῖο τυπῆσιν,
 οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι· ἀλλὰ καὶ ἀλκῆ

833. ἀρηρέμενον G: ἀρηρημένον Pariss. tres: ἀρηράμενον Brunck.

835. ἀργυρέην vulg.

838. ἀμφιπόλοις Köchly: ἀμφιπόλοισιν codd.

840. πορσαίνουσαι Brunck.

846. ἐννουχίους τις Brunck.

847. Δαίραν pro Κούρην G, schol.

833. ἀρηρέμενον: Ap. extends to this present ptple. the Aeolic accentuation as a present which we find regularly in epic in ἀλαλήμενος (I. 1190), ἀκηχέμενος (4. 1260), πεπτάμενος (2. 405). See also on I. 787.

834. καλύπτρην: v.n. I. 760.

836. τά οἱ . . . ὀπίσσω: 'the troubles which beset her path, in number unspeakable, while others were fated to be added thereto hereafter.' For ἐν ποσὶν cf. 314: Soph. *Ant.* 1327, τὰν ποσὶν κακά: Pind. *P.* 8. 32, τὸ δ' ἐν ποσὶ μοι τράχον.

840. πορσύνουσαι: v.n. 1129 infr.

841. οὐρήας: 'mules.' Curtius connects it as 'mountain-beast' with ὄρος.

843. ἐφοπλίζεσκον: cf. *Od.* 6. 69, δμῶες ἐφοπλίσσουσιν ἀπήνην.

845. Προμήθειον: cf. Sen. *Med.* 708, quae fert opertis hieme perpetuâ iugis Sparsus cruore Caucasus Promethei:

Prop. I. 12. 10, num me deus obruit, an quae Lecta Prometheis dividit herba iugis?: Val. Fl. 7. 355 sqq.: Auson. 27. 9. 9, sicca inter rupes Scythicas stetit alitibus crux, Unde Prometheo de corpore sanguineus ros Adspersit cautes et dira aconita creat cos.

847. Κούρην: i.e. 'daughter' of Demeter, the name under which Persephone was worshipped in Attica; cf. Hdt. 8. 65, τῇ Μητρὶ καὶ τῇ Κούρῃ. The variant Δαίραν, which may have come from the earlier recension, was a title of Demeter used especially in connexion with the Eleusinian Mysteries (cf. Lyc. 710). Some explain it as 'the knowing one,' others as 'the torch-bearer.' de M. would read κούρην, and refer it to Hecate herself, the only-begotten daughter of Peres (cf. 1035).

848. ῥηκτός: cf. *Il.* 13. 323, χαλκῷ τε ῥηκτὸς μεγάλοισι τε χερμαδίοισιν.

λωίτερος κείν' ἡμαρ ὁμῶς κάρτει τε πέλοιτο. 850
 πρωτοφυῆς τόγ' ἀνέσχε καταστάξαντος ἔραζε
 αἰετοῦ ὠμηστέω κνημοῖς ἐνι Καυκασίοισιν
 αἱματόεντ' ἰχώρα Προμηθῆος μογεροῖο.
 τοῦ δ' ἦτοι ἄνθος μὲν ὅσον πῆχυιον ὑπερθεν
 χροιῆ Κωρυκίῳ ἴκελον κρόκῳ ἕξεφαάνθη, 855
 καυλοῖσιν διδύμοισιν ἐπήγορον· ἢ δ' ἐνὶ γαίῃ
 σαρκὶ νεοτμήτῳ ἐναλιγκίῃ ἔπλετο ρίζα.
 τῆς οἶνον τ' ἐν ὄρεσσι κελαινὴν ἰκμάδα φηγοῦ
 Κασπίῃ ἐν κόχλῳ ἀμήσατο φαρμάσσεσθαι,
 ἐπτὰ μὲν ἀνάοισι λοεσσαμένη ὑδάτεσσι, 860
 ἐπτάκι δὲ Βριμῶ κουροτρόφον ἀγκαλέσασα,
 Βριμῶ νυκτιπόλον, χθονίην, ἐνέροισιν ἀνασσαν,

853. Προμηθεῖος L.

854. δῆτοι L, G : δῆτοι Vrat., Vind. πηχύϊον I, G.

856. διδύμοισι μετήγορον Et. Mag. 551, 48.

859. ἐνὶ Pariss. duo, Brunck, Gerhard.

850. κείν' ἡμαρ: 'for that one day,'
cf. 1050.

851. πρωτοφυῆς . . . ἀνέσχε: 'this
plant first sprang up.' πρωτοφυῆς is ἄπ.
λεγ.; cf. Anth. P. 4. 2, πρωτοφύτους
κάλυκας.

852. Cf. 2. 1247 sqq.

853. αἱματόεντ' ἰχώρα: 'the blood
divine'; cf. Il. 5. 339, ζυμβροτον αἷμα
θεοῖο, Ἰχώρ, οἶδς πέρ τε βέει μακάρεσσι
θεοῖσιν. Οὐ γὰρ σίτον ἔδουσ' οὐ πίνουσ'
αἴθοπα οἶνον· Τούνεκ' ἀναίμονές εἰσι καὶ
ἀθάνατοι καλέονται.

854. πῆχυιον: v.n. I. 379.

855. Κωρυκίῳ κρόκῳ: the saffron of
the Corycian cave in Cilicia was famous;
cf. Strab. 572, 34, τὸ Κωρυκίον ἄντρον
ἐν ᾧ ἡ ἀρίστη κρόκος φύεται: Plin. N.H.
21. 17, prima nobilitas Corycio croco:
Hor. Sat. 2. 4. 68, Corycioque croco
sparsum.

856. ἐπήγορον: 'supported on,' 'waving
on' a double stalk. In Et. Mag. 551,
48 we find καυλοῖσιν διδύμοισι μετήγορον,
which, if not a misquotation, may be
from the earlier recension.

858. 'the juice of this, like to the dark
sap of a mountain-oak, she gathered in a
Caspian shell, to use it as a drug.' For
the constr., which Haupt (quoted by
Ellis on Cat. 64. 238) shows to be
peculiarly Alexandrian, cf. 1294: Theocr.
12. 8, σκιερὴν δ' ὑπὸ φηγὸν Ἡελίου

φρύγοντος ὄδοιπόρος ἔδραμον ὡς τις:
Hor. A.P. 458, Hic . . . Si veluti merulis
intentus decidit auceps In puteum
foveamve.

859. Κασπίῃ: as the Caspian was
supposed to be connected with the
Ocean, the Schol. explains this of the
large shells of Ocean. ἀμήσατο: only
here is the α long in thesis (cf. 1. 1305,
4. 374); it is always long in arsis. If,
with Rzach and Gerhard, we adopt ἐνὶ,
we have to lengthen the penult. of
Κασπίῃ, a license possible in a proper
name. In Hom. the first α of ἀμίω
is long only in arsis, and the one
apparent instance of its lengthening in
the active in thesis, Od. 9. 135, εἰς ὄρας
ἀμῶεν, is uncertain.

860. ἐπτὰ: = ἐπτάκις; cf. τετράκις
= τέσσαρες, 2. 974.

861. Βριμῶ: Hecate; cf. Lyc. 1176,
Πέρσεως δὲ παρθένος Βριμῶ Τριμορφος
(where Tzetz. connects the name with
ἐμβριμάομαι): Prop. 2. 2. 12: Stat. Silv.
2. 3. 38. For her functions as κουροτρόφος
cf. Hes. Th. 450, θῆκε δὲ μιν Κρονίδης
κουροτρόφον, οἱ μετ' ἐκείνην Ὀφθαλμοῖσιν
ἴδοντο φάος πολυδερκέος Ἡοῦς.

862. νυκτιπόλον: noctivagam; an
epithet applied to the Bacchantes by
Eur., Ion 718. ἐνέροισιν ἀνασσαν:
for the local dat. cf. Il. 5. 546, ἀνδρεσσι
ἀνακτα.

λυγαίῃ ἐνὶ νυκτί, σὺν ὄρφναίοις φάρεσσιν.
 μυκηθμῷ δ' ὑπένερθεν ἔρεμνὴ σείετο γαῖα,
 ρίζης τεμνομένης Τιτηνίδος· ἔστεινε δ' αὐτὸς 865
 Ἰαπετοῖο πάις ὀδύνη περὶ θυμὸν ἄλλων.
 τό ρ' ἦγ' ἔξανελούσα θυώδει κάτθετο μήτρη,
 ἧ τέ οἱ ἀμβροσίοισι περὶ στήθεσσι νύκτο.
 ἐκ δὲ θύραζε κιούσα θοῆς ἐπεβήσατ' ἀπήνης·
 σὺν δέ οἱ ἀμφίπολοι δοιαὶ ἐκάτερθεν ἔβησαν. 870
 αὐτῇ δ' ἠνί ἔδεκτο καὶ εὐποίητον ἰμάσθλην
 δεξιτερῇ, ἔλαεν δὲ δι' ἄστεος· αἱ δὲ δὴ ἄλλαι
 ἀμφίπολοι, πείρινθος ἐφαπτόμεναι μετόπισθεν,
 τρώχων εὐρείαν κατ' ἀμαξιτόν· ἂν δὲ χιτῶνας
 λεπταλέους λευκῆς ἐπιγουνίδος ἄχρις αἰερον. 875
 οἷη δὲ λιανοῖσιν ἐφ' ὕδασι Παρθενίω,
 ἦε καὶ Ἀμνισοῖο λοεσσαμένη ποταμοῖο
 χρυσείως Δητῶις ἐφ' ἄρμασιν ἐστηνῖα
 ὠκείαις κεμάδεσσι διεξέλασσησι κολώνας,
 τηλόθεν ἀντιόωσα πολυκνίσου ἐκατόμβης· 880

863. ὄρφναίοισι φάρεσσι Paris. unus, Brunck.

865. fortasse αἴτως.

867. τὸν ρ' ἦγ' L, G vulg. : τὸρρ' ἦγ' Pariss. tres : τό ρ' ἦγ' Brunck.

871. ἠνία δέδεκτο Vrat., Vind. : ἠνία δέκτο coni. Wellauer.

864. μυκηθμῷ: cf. *Rom. and Jul.* iv. 3, "shrieks like mandrakes' torn out of the earth."

865. Τιτηνίδος: i.e. the Titan Prometheus (strictly he was only son of a Titan, Iapetus). ἔστεινε δ' αὐτὸς: cf. Val. Fl. 7. 368, gemit irritus (this favours αἴτως) ille Colchidos ora tuens: *Aen.* 3. 39, gemitus lacrimabilis imo Auditur tumulo (when Aeneas plucks the myrtles and cornels from the grave of Polydorus).

866. ἄλλων: the penult. is lengthened at the end of the line, as in *Od.* 9. 398; elsewhere it is short in Hom., cf. *Ap.* 4. 1289.

871. Cf. *Od.* 6. 316 sqq., where Nausicaa drives homewards.

873. πείρινθος: the wicker body of the car, tied on above the axle, πλέγμα τὸ ἐπὶ ἀμάξης. Hesych.

874. ἂν δὲ χιτῶνας κ.τ.λ.: cf. 4. 940, h. Hom. *Cer.* 176, ὡς αἱ ἐπισχόμεναι ἐανῶν πτύχας ἱμεροέντων ἠΐξαν κοίλην

κατ' ἀμαξιτόν: Cat. 64. 129, mollia nudatae tollentem tegmina surae.

876. This simile is from *Od.* 6. 102, Οἷη δ' Ἄρτεμις εἶσι κατ' οὖρα ἰοχέαιρα ἠ κατὰ Τηθύγετον . . . Τερπαμένη κάπροισι καὶ ὠκείης ἐλάφοισιν· Τῇ δὲ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, Ἄγρονόμοι παῖδες οἱ, γέγηθε δὲ τε φρένα Δητῶ. Παρθενίω: v. n. 2. 936.

877. Ἀμνισοῖο: a river in Crete, on which was a town of the same name with a shrine of Eileithyia to whom the nymphs of the river (882) were sacred; cf. *Od.* 19. 188, Call. *Dian.* 15.

879. κεμάδεσσι: v. n. 2. 696. Cf. Call. *Dian.* 110, Ἄρτεμι . . . χρύσεια μὲν τοι ἔντεα καὶ ζώνη, χρύσειον δ' ἐξεύξασο δίφρον, Ἐν δ' ἐβάλευ χρύσεια, θέα, κεμάδεσσι χαλινά.

880. ἀντιόωσα: 'to take part in,' fut. ptcple., v. n. 1. 703. Cf. *Od.* 1. 25 (of Poseidon), ἀντιὼν ταύρων τε καὶ ἄρνεϊῶν ἐκατόμβης. πολυκνίσου: this compound is not found earlier.

τῇ δ' ἄμα νύμφαι ἔπονται ἀμορβάδες, αἱ μὲν ἐπ' αὐτῆς
 ἀγρόμεναι πηγῆς Ἀμνισίδος, ἂν δὲ δὴ ἄλλαι
 ἄλσεα καὶ σκοπιὰς πολυπίδακας· ἀμφὶ δὲ θήρες
 κνυζηθμῶ σαίνουσιν ὑποτρομέοντες ἰούσαν· 885
 ὧς αἶγ' ἔσσεύοντο δι' ἄστεος· ἀμφὶ δὲ λαοὶ
 εἶκον, ἀλευόμενοι βασιληίδος ὄμματα κούρης.
 αὐτὰρ ἐπεὶ πόλιος μὲν εὐδμήτους λίπ' ἀγυιάς,
 νηὸν δ' εἰσαφίκανε διέκ πεδίων ἐλάουσα,
 δὴ τότ' εὐτροχάλοιο κατ' αὐτόθι βήσατ' ἀπήνης
 ἰεμένη, καὶ τοῖα μετὰ δμωῆσιν ἔειπεν· 890
 “ὦ φίλαι, ἧ μέγα δὴ τι παρήλιτον, οὐδ' ἐνόησα
 μὴ ἴμεν ἀλλοδαποῖσι μετ' ἀνδράσιν, οἳ τ' ἐπὶ γαῖαν
 ἡμετέρην στρωφῶσιν. ἀμηχανίη βεβόληται
 πᾶσα πόλις· τὸ καὶ οὔτις ἀνήλυθε δεῦρο γυναικῶν
 τάων, αἱ τὸ πάροιθεν ἐπημάτιαι ἀγέρονται. 895
 ἀλλ' ἐπεὶ οὖν ἰκόμεσθα, καὶ οὐ νύ τις ἄλλος ἔπεισιν,
 εἰ δ' ἄγε μολπῇ θυμὸν ἀφειδείως κορέσωμεν
 μελιχίη, τὰ δὲ καλὰ τερέινης ἄνθεα ποιῆς

882. Ἄμνησίδος L, vulg. ἂν O. Schneider: αἱ codd.: αἱ δὲ δὴ ἀμφὶ coni. Merkel: αἱ δὲ λιποῦσαι Köchly.

886. ἀλευόμενοι Brunck.

892. μῆνιμ' pro μὴ ἴμεν Merkel: ἔμμεναι Samuelsson.

895. ἀγέροντο Brunck.

881. Cf. *Aen.* i. 499, Exerctet Diana choros, quam mille secutae hinc atque hinc glomerantur Oreades. ἀμορβάδες: τὰς ἀκολούθους φησί. Schol. This form is only found here. ἀμορβός occurs in Call. *Dian.* 45, θυγατέρας Λητωίδι πέμπεν ἀμορβούς, and Nicander uses ἀμορβεύειν = ἀκολουθεῖν.

882. For the different nymphs cf. I. 1226.

883. σκοπιὰς: v.n. I. 25.

884. κνυζηθμῶ σαίνουσιν: 'whimper and fawn'; cf. *Od.* 16. 163, κύνες τε ἴδον καὶ οὐχ ὑλάοντο Κνυζηθμῶ δ' . . . φόβηθεν: h. Hom. *Ven.* 70 sqq. See also on I. 1145.

886. For the flashing eyes of Medea, descended from the Sun, cf. 4. 727.

889. εὐτροχάλοιο: v.n. I. 845.

891. οὐδ' ἐνόησα κ.τ.λ.: neque sensi non accedendum esse alienigenas ad viros. For οὐδ' ἐνόησα 'I did not bethink me'

cf. *Od.* II. 62, οὐκ ἐνόησα Ἄψορρον καταβῆναι. μετὰ c. dat. after a verb of motion is found in I. 648, ἀμειβομένη . . . ἐς αὐγὰς Ἡελίου ζωῖσι μετ' ἀνδράσιν. If correction were necessary, Samuelsson's ἔμμεναι is the best; cf. I. 779, μετ' ἀλλοδαποῖσιν ἐόντος Ἀνδράσι: *On. Pont.* 4. 10. 70, in mediis nec nos sensimus esse Getis. But ἴμεν is confirmed by 896, ἀλλ' ἐπεὶ οὖν ἰκόμεσθα. Merkel's μῆνιμα is supposed to mean 'neque memor fui simultatis susceptae cum peregrinis viris.' Schneider, putting a full stop after ἐνόησα and a note of interrogation after στρωφῶσιν, takes ἴμεν as pres. ind. 'peccavi imprudens. ut opinor, non incidemus in hostes?'

895. ἐπημάτιαι: quotidie, ἄπ. λεγ.; ἡμάτιαι in *Il.* 9. 72. For the new form ἀγέρονται (= ἀγείρονται) see on I. 716.

897. ἀφειδείως: this form is only found here.

λεξάμεναι τὸτ' ἔπειτ' αὐτὴν ἀπονισσόμεθ' ὄρην.
 καὶ δέ κε σὺν πολέεσσιν ὀνείασιν οἴκαδ' ἴκοισθε 900
 ἡματι τῷ, εἴ μοι συναρέσσετε τήνδε μενοιμήν.
 Ἄργος γάρ μ' ἐπέεσσι παρατρέπει, ὧς δὲ καὶ αὐτὴ
 Χαλκιοῖπυ· τὰ δὲ σίγα νόω ἔχειτ' εἰσαΐουσαι
 ἐξ ἐμέθεν, μὴ πατρὸς ἐς οὐατα μῦθος ἴκηται.
 τὸν ξεινόν με κέλονται, ὅτις περὶ βουσὶν ὑπέστη, 905
 δῶρ' ἀποδεξαμένην ὀλοῶν ρύσασθαι ἀέθλων.
 αὐτὰρ ἐγὼ τὸν μῦθον ἐπήνεον, ἥδὲ καὶ αὐτὸν
 κέκλωμαι εἰς ὠπὴν ἐτάρων ἄπο μῦνον ἰκέσθαι,
 ὄφρα τὰ μὲν δασόμεσθα μετὰ σφίσι, εἴ κεν ὀπάσση
 δῶρα φέρων, τῷ δ' αὖτε κακώτερον ἄλλο πόρωμεν 910
 φάρμακον. ἀλλ' ἀπονόσφι πέλεσθέ μοι, εἴτ' ἂν ἴκηται."

Ἔως ἡὔδα· πάσσησι δ' ἐπὶ κλοπος ἡνδανε μῆτις.
 αὐτίκα δ' Αἰσονίδην ἐτάρων ἄπο μῦνον ἐρύσσας
 Ἄργος, ὅτ' ἦδη τήνδε κασιγνήτων ἐσάκουσεν
 ἡερίην Ἐκάτης ἱερόν μετὰ νηὸν ἰούσαν, 915
 ἦγε διὰ πεδίου· ἅμα δὲ σφισιν εἶπετο Μόψος
 Ἀμπυκίδης, ἐσθλὸς μὲν ἐπιπροφανέντας ἐνισπεῖν
 οἰωνούς, ἐσθλὸς δὲ σὺν εὔφρασσασθαι ἰούσιν.

Ἔνθ' οὐπω τις τοίος ἐπὶ προτέρων γένετ' ἀνδρῶν,

903. τὰ δὲ Brunck: τὰδε vulg.

906. ὑποδεξαμένην G.

909. μετὰ Stephanus: κατὰ vulg. ὀπάσσοι Paris. unus, Brunck.

913. ἀπὸ νόσφι G.

914. ὧς ἦδη Köchly.

916. μετὰ pro ἅμα vulg.

918. σὺν εὔφρασσασθαι Vatt. tres, Paris. unus: σὺννευφρασσασθαι vulg.

899. **λεξάμεναι**: 'having gathered.' The explanation of the Schol., ἀνακλιθεῖσαι, if not a mere mistake, may point to a variant κατὰ καλὰ τερείνης δ' ἄνθεα ποιῆς in 898, as Weil suggests. **αὐτὴν ὄρην**: 'when the wanted hour comes'; for the acc. v.n. 1. 278.

901. **συναρέσσετε**: συναρέσκω is used in a peculiar way by Ap. meaning 'to agree upon with another,' cf. 1100, 4. 373.

902. **παρατρέπει**: προτρέπεται. Schol.; rather 'makes me to turn aside from the path of duty,' cf. παρατροπέων (946).

903. **εἰσαΐουσαι**: v.n. 1. 764.

908. **κέκλωμαι**: v.n. 1. 716.

909. **σφίσι**: 'ourselves,' v.n. 2. 1278.

912. **ἐπὶ κλοπος**: v.n. 781.

914. **ἐσάκουσεν**: here c. gen. as in Soph. *El.* 883, τίνος βροτῶν λόγον Τόνδ' εἰσακούσας', but in 1. 766 c. ἀπό.

915. **ἡερίην**: 'at dawn,' v.n. 1. 580.

917. **ἐσθλός κ.τ.λ.**: ὁ νοῦς, ἀγαθὸς μὲν καὶ ἐπιφανέντας καὶ ἀπίοντας εἰς σημειώσασθαι. Schol. This is the view taken by the Lat. translators, e.g. Shaw "peritus quidem advolantes interpretandi aves, peritus etiam eadem sentiendi aufugientibus." de M., who rejects this view as 'un contresens,' rightly renders "habile à tirer des présages des oiseaux qu'il apercevait, habile à conseiller ceux avec qui il allait." Lobeck, *Phryn.* 624, saw that ἰοῦσιν means *iter facientibus*, and compares h. Hom. *Merc.* 294 for the tmesis σὺν . . . φράσασθαι.

οὐθ' ὅσοι ἐξ αὐτοῦ Διὸς γένος, οὐθ' ὅσοι ἄλλων 920
 ἀθανάτων ἥρωες ἀφ' αἵματος ἐβλάστησαν,
 οἶον Ἴησωνα θῆκε Διὸς δάμαρ ἤματι κείνῳ
 ἤμὲν ἐσάντα ἰδεῖν, ἠδὲ προτιμυθήσασθαι.
 τὸν καὶ παπταίνοντες ἐθάμβεον αὐτοὶ ἐταῖροι
 λαμπόμενον χαρίτεσσι· ἐγήθησεν δὲ κελεύθῳ 925
 Ἀμπυκίδης, ἦδη που ὀισσάμενος τὰ ἕκαστα.
 Ἔστι δέ τις πεδίοιο κατὰ στίβον ἐγγύθι νηοῦ
 αἴγειρος φύλλοισιν ἀπειρεσίοις κομόωσα,
 τῇ θαμὰ δὴ λακέρυζαι ἐπηυλίζοντο κορώναι.
 τῶν τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα 930
 ὑψοῦ ἐπ' ἀκρεμόνων Ἦρης ἠνίπαπε βουλᾶς·
 ἄκλειῆς ὄδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν
 οἶδε νόῳ φράσσασθαι, ὀθούνεκεν οὔτε τι λαρόν
 οὐτ' ἐρατὸν κούρη κεν ἔπος προτιμυθήσαιο

927. ἔσκε O. Schneider.

931. βουλᾶς O. Schneider.

922. Cf. *On. Met.* 7. 84, solito formosior Aesone natus Illa luce fuit: posses ignoscere amanti.

923. An echo of *Od.* 11. 142, οὐδ' ἐδὴν οἶδ' Ἐτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

925. λαμπόμενον χαρίτεσσι: cf. 443. κελεύθῳ: for the dat. cf. 1. 449, 2. 707; Hom. has the acc. with γηθῶ, e.g. *Il.* 9. 77.

926. ἦδη . . . ἕκαστα: 'for even now, I trow, he foresaw how everything would come to pass.' Cf. *Od.* 9. 338, ἦ τι ὀισσάμενος 'having some foreboding.'

929. λακέρυζαι κορώναι: 'cawing crows'; cf. Hes. *Op.* 747, μή τοι ἐφεζομένη κρώη λακέρυζα κορώνη. The crow was a lucky omen in love affairs, cf. Nonn. *Dion.* 3. 119, ἐπαινῆσεις δὲ κορώνην, καὶ γαμίων καλέσεις με θεοπρόπου ὄρνιν Ἐρώτων: *Ael. H.A.* 3. 9.

930. Nonnus closely imitates this passage, *Dion.* 3. 102, καὶ πτερὰ σεισαμένη φιλοκέρτομον ἰαχε φωνήν.

931. ἠνίπαπε: 'declared'; in Hom. always 'upbraided,' 'censured.' Curtius explains it from ἐν and a reduplication of rt. ἰπ (ἵπτομαι 'hurt').

932. There is a clear reference to Call. *Ap.* 105, ὁ φθόνος Ἀπόλλωνος ἐπ' οὔατι λάβριος εἶπεν Ὀὐκ ἄγαμαι τὸν αἰδίδόν,

ὃς οὐδ' ὅσα πόντος αἰεῖει' κ.τ.λ., a passage which was written during the quarrel between the two poets (v. *Introd.* p. 7). Merkel and Bernhardt assume that our poet is here replying to Callimachus, but Ap. would hardly assign to himself the part of the noisy crow, and the lines have no point as a reply to what Call. had said. Linde holds that the passage refers to Call., but in quite a different way. His ingenious theory is that 927-48 (and probably 917-8) were added when the poem was revised at Rhodes. In the first edition there had been no actual mention of the withdrawal of Argus and Mopsus, it being tacitly assumed, and so Call. had censured their presence at the interview as a flaw in the poem. In consequence Ap. introduced these 20 lines, the strictures of Call. being put in the mouth of the crow, while Ap., in the person of Mopsus, merely smiles (μεῖδησε, 938), and, though he makes no direct answer to the crow, yet we are now distinctly told that Jason was alone when he met Medea.

933. ὀθούνεκεν: Ap. keeps the aspirate in this word, borrowed from Trag., though he uses τούνεκα with Ionic *psilosis*.

λαρόν, 'sweet'; in Hom. only used of taste, cf. 1. 456.

- ἠθέω, εὐτ' ἂν σφιν ἐπήλυδες ἄλλοι ἔπωνται. 935
 ἔρροις, ὦ κακόμαντι, κακοφραδές· οὔτε σε Κύπρις,
 οὔτ' ἀγανοὶ φιλέοντες ἐπιπνεύουσιν Ἐρωτες.”
 Ἴσκεν ἀτεμβομένη· μείδῃσε δὲ Μόψος ἀκούσας
 ὄμφην οἰωνοῖο θεήλατον, ὦδέ τ' ἔειπεν·
 “Τύνη μὲν νηόνδε θεᾶς ἴθι, τῷ ἔνι κούρην 940
 δήεις, Αἰσονίδη· μάλα δ' ἠπίη ἀντιβολήσεις
 Κύπριδος ἐννεσίης, ἣ τοι συνέριθος ἀέθλων
 ἔσσεται, ὡς δὴ καὶ πρὶν Ἀγηνορίδης φάτο Φινεύς.
 νῶι δ', ἐγὼν Ἄργος τε, δεδεγμένοι, εὐτ' ἂν ἴκηαι,
 τῷδ' αὐτῷ ἐνὶ χώρῳ ἀπεσσόμεθ'· οἰόθι δ' αὐτὸς 945
 λίσσεό μιν πυκνιοῖσι παρατροπέων ἐπέεσσιν.”
 Ἡ ῥα περιφραδέως, ἐπὶ δὲ σχεδὸν ἦνεον ἄμφω.
 οὐδ' ἄρα Μηδείης θυμὸς τράπετ' ἄλλα νοῆσαι,
 μελπομένης περ ὅμως· πᾶσαι δέ οἱ, ἦντιν' ἀθύροι
 μολπὴν, οὐκ ἐπὶ δηρὸν ἐφῆνδανεν ἐψίασθαι. 950
 ἀλλὰ μεταλλήγεσκεν ἀμήχανος, οὐδέ ποτ' ὄσσε
 ἀμφιπόλων μεθ' ὄμιλον ἔχ' ἀτρέμας· ἐς δὲ κελεύθους
 τηλόσε παπταίνεσκε, παρακλίνουσα παρειάς.

936. οὔτε Seaton: οὐδὲ codd.

942. ἐννεσίαις Merkel. συνάριθμος G.

944. ἔστ' ἂν Ziegler.

948. ἄλλο Merkel.

949. ὅμως G, Pariss. quatt.: ὁμῶς vulg.

950. ἐφῆνδανον Pariss. quatt., Brunck.

935. ἠθέω: cf. *Il.* 22. 128, παρθένος
 ἠθέος τ' ὑπάρξοντο ἀλλήλουιν.

936. κακοφραδές: cf. *Il.* 23. 483, Αἴαν,
 νεῖκος ἄριστε, κακοφραδές.

937. ἐπιπνεύουσιν: *adspirant*; cf.
 Nonn. *Dion.* 3. 121, ἤλιτον· ἀλλά με
 Κύπρις ἐπέπνεεν. Ἐρωτες: v.n. 452.

938. Ἴσκεν: v.n. I. 834. ἀτεμβομένη:
 v.n. 2. 56.

939. ὄμφην οἰωνοῖο: “Cornix non
 humana quidem sed cornicina lingua
 Morsum obiurgat, idque solus intelligit
 Morsus” (Hoelzlin); cf. *Aen.* 3. 360
 (of Helenus), sentis Et volucrum linguas
 et praepetis omina pennae.

941. δήεις: v.n. 4. 591.

942. συνέριθος: συνεργὸς καὶ συμ-
 πράκτρια τῶν σῶν κινδύνων. Schol. Cf.
Od. 6. 32 (of Athene), καὶ τοι ἐγὼ
 συνέριθος ἄμ' ἔψομαι.

943. φάτο Φινεύς: v. 2. 423.

946. παρατροπέων: ‘beguiling,’ cf.
 902.

947. ἐπὶ . . . ἄμφω: ‘and forthwith
 they both assented.’ σχεδόν: *statim*,
 as in 4. 1591, a meaning not in the
 Lexicons; cf. αὐτοσχεδόν, παρα-
 σχεδόν.

948. οὐδ' . . . ἄλλα: i.e. nothing but
 the coming of Jason.

949. μελπομένης: v.n. 2. 714, 4. 1728.

πᾶσαι κ.τ.λ.: ‘of all the games where-
 with she would make merry none pleased
 her long to play thereat.’ For the sing.
 ἐφῆνδανεν v.n. 192. For ἐψίασθαι see
 on I. 459.

951. μεταλλήγεσκεν: i.e. she broke off
 one game after another in her restlessness.
 See on 110 *supr.*

- ἦ θαμὰ δὴ στηθέων ἑάγη κέαρ, ὀππότε δούπον
 ἦ ποδὸς ἦ ἀνέμοιο παραθρέξαντα δοάσσαι. 955
 αὐτὰρ ὄγ' οὐ μετὰ δηρὸν ἐελδομένη ἐφαάνθη
 ὑψόσ' ἀναθρώσκων ἅ τε Σείριος Ὠκεανοῖο,
 ὃς δὴ τοι καλὸς μὲν ἀρίζηλός τ' ἐσιδέσθαι
 ἀντέλλει, μήλοισι δ' ἐν ἄσπετον ἦκεν οἰζύν'
 ὧς ἄρα τῇ καλὸς μὲν ἐπήλυθεν εἰσοράασθαι 960
 Αἰσονίδης, κάματον δὲ δυσίμερον ὦρσε φαανθείς.
 ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν, ὄμματα δ' αὐτῶς
 ἦχλυσαν· θερμὸν δὲ παρηίδας εἶλεν ἔρευθος.
 γούνατα δ' οὔτ' ὀπίσω οὔτε προπάροιθεν αἰεῖραι
 ἔσθενεν, ἀλλ' ὑπένερθε πάγη πόδας. αἶ δ' ἄρα τείως 965
 ἀμφίπολοι μάλα πᾶσαι ἀπὸ σφείων ἐλίασθεν.
 τῶ δ' ἄνεω καὶ ἄναυδοι ἐφέστασαν ἀλλήλοισιν,
 ἦ δρυσίν, ἦ μακρῆσιν ἐειδόμενοι ἐλάτησιν,
 αἶ τε παρᾶσσον ἐκῆλοι ἐν οὔρεσιν ἐρρίζωνται,
 νημεμίη· μετὰ δ' αὐτῆς ὑπὸ ριπῆς ἀνέμοιο 970

954. στήθεσφ' Herwerden.

957. ἀναθρώσκων L.

958. ὅς δ' ἦτοι Hermann.

960. ἐσήλυθεν Pariss.

963. ἦχλυσαν supr. a scr. ε L: ἦχλυσεν G.

968. ἐελδόμενοι G.

970. ὑπαὶ ριπῆς vulg.

954. **στηθέων**: the local gen. is rare in Ap. Besides αὐτοῦ we have νειοῖο 1056, χθονός 4. 1478. **δούπον**: cf. Soph. *fr.* 58, ἅπαντα γὰρ τοι τῶ φουβουμένῳ ψοφεῖ: *Aen.* 2. 728, Nunc omnes terrent aurae; sonus excitat omnis Suspensum.

955. **παραθρέξαντα**: the Ion. aor. θρέξασκον from τρέχω occurs in *Il.* 18. 599, 602.

δοάσσαι: v.n. 770.

957. **ὑψόσ' ἀναθρώσκων**: cf. *Il.* 13. 371, ὕψι βιβάς.

ἅτε Σείριος: a comparison suggested by *Il.* 5. 5, δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ, Ἄστέρ' ὀπωρινῶ ἑναλίγκιον, ὅστε μάλιστα Λαμπρὸν παμφαίησι λελουμένος Ὠκεανοῖο. Cf. *Aen.* 8. 589, Qualis ubi Oceani perfusus Lucifer unda . . . Extulit os sacrum.

959. **μήλοισι . . . οἰζύν**: for the scorching power of Sirius cf. 2. 517.

961. **κάματον δυσίμερον ὦρσε**: 'waked the pangs of a luckless love': cf. 4. 4.

962. **ἐκ . . . πέσεν**: cf. 289: *Il.* 10. 93, οὐδ' ἐμοὶ ἦτορ Ἐμπεδον, ἀλλ' ἀλαύκτημαι, κραδίη δ' ἐμοὶ ἔξω Στηθέων ἐκθρῶσκει.

αὐτῶς: 'likewise.'

963. **ἦχλυσαν**: cf. 725, 4. 1525: Archil. 103, τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλυσθεῖς Πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευε: Sapph. 2. 11, ὀππάτεσσι δ' οὐδὲν ὄρημ' ἐπιρρομβεῖσι δ' ἀκουαί. L. and S. wrongly make ἦχλυσαν (or rather ἦχλυσεν) trans. here.

θερμὸν . . . ἔρευθος: cf. Ov. *Met.* 7. 78 (of Medea), et rubuere genae, totoque recanduit ore.

967. **ἄνεω**: v.n. 503.

968. Cf. Val. Fl. 7. 403, haut secus in mediis noctis nemorisque tenebris Incubant ambo attoniti iuxtaque subibant, Abietibus tacitis aut immotis cyparissis Adsimiles, rabidus nondum quas miscuit auster: Cat. 64. 106.

969. **παρᾶσσον**: 'side by side.' Elsewhere always = παραντίκα, v. n. 1. 383.

κινύμεναι ὁμάδησαν ἀπέριτον· ὡς ἄρα τώγε
μέλλον ἄλις φθέγξασθαι ὑπὸ πνοιῆσιν Ἔρωτος.
γυνὴ δέ μιν Αἰσονίδης ἄτη ἐνιπεπτηνίαν
θευμορίη, καὶ τοῖον ὑποσσαίνων φάτο μῦθον·

“ Τίπτε με, παρθευική, τόσον ἄζσαι, οἶον ἐόντα ; 975

οὐ τοι ἐγών, οἰοί τε δυσσαυχέες ἄλλοι ἔασιν
ἄνερες, οὐδ’ ὅτε περ πάτρη ἐνι ναιετάασκον,
ἦα πάρος. τῷ μὴ με λῖνη ὑπεραῖδεο, κούρη,
ἦ τι παρεξερέεσθαι, ὃ τοι φίλον, ἦέ τι φάσθαι.
ἀλλ’ ἐπεὶ ἀλλήλοισιν ἰκάνομεν εὐμενέοντες, 980

χώρῳ ἐν ἠγαθέῳ, ἵνα τ’ οὐ θέμις ἔστ’ ἀλιτέσθαι,
ἀμφαδίην ἀγόρευε καὶ εἴρεο· μηδέ με τερπνοῖς
φήλωσης ἐπέεσσιν, ἐπεὶ τὸ πρῶτον ὑπέστης
αὐτοκασιγνήτη μενοεικέα φάρμακα δώσειν.
πρὸς σ’ αὐτῆς Ἐκάτης μειλίσσομαι ἠδὲ τοκῆων 985

καὶ Διός, ὃς ξείνοισι ἰκέτησί τε χεῖρ’ ὑπερίσχει·
ἀμφοτέρον δ’, ἰκέτης ξεινός τέ τοι ἐνθάδ’ ἰκάνω,
χρηιοῖ ἀναγκαίη γουνούμενος. οὐ γὰρ ἀνευθεν
ὑμείων στονόνεντος ὑπέρτερος ἔσσομ’ ἀέθλου.

σοὶ δ’ ἂν ἐγὼ τίσαιμι χάριν μετόπισθεν ἀρωγῆς, 990

ἦ θέμις, ὡς ἐπέοικε διάνδιχα ναιετάοντας,
οὐνομα καὶ καλὸν τεύχων κλέος· ὡς δὲ καὶ ὦλλοι
ἦρωες κλήσουσιν ἐς Ἑλλάδα νοστήσαντες
ἠρώων τ’ ἄλοχοι καὶ μητέρες, αἶ νύ που ἦδη

973. ἐνιπεπτηνίαν vulg. : ἐνι πεπτηνίαν L : περιπεριπεπτηνίαν G.

977. ναιετάασκον vulg.

980. ἀλλήλοισιν G, Pariss. quatt., Vrat., Vind. : ἀλλήλοισι L.

987. δ’ om. Merkel. ξεινός τ’ ἔτι vulg.

992. ἄλλοι Vatt. duo, Pariss., Wellauer.

994. που G, L 16 : ποτ’ vulg.

971. ὁμάδησαν ἀπέριτον : ‘rustle tumultuously.’

974. θευμορίη : v.n. 676. ὑποσσαίνων : v.n. 396.

976. δυσσαυχέες : ‘braggarts,’ ἄπ. λεγ.

979. παρεξερέεσθαι : ‘to question,’ a compound not in L. and S.

983. φηλώσης : cf. Aesch. *Ag.* 492, *τερπνὸν τὸδ’ ἐλθὼν φῶς ἐφήλωσεν φρένας*. In Hes. *Op.* 373 we find *φηλητής* ‘deceiver.’ Curtius leaves it an open question whether these forms are to be connected with *σφάλλω*, or, as Fick conjectures, with the root *dhāl* occurring in *fallō*.

985. πρὸς σ’ αὐτῆς : for this order of words in supplications cf. Eur. *Alc.* 275, *μὴ πρὸς σε θεῶν* : Ter. *And.* 3. 3. 6, *per ego te deos oro*.

986. Cf. 193, 2. 1133, *Od.* 6. 207.

989. ὑμείων : i.e. Medea and the gods.

991. διάνδιχα : ‘in widely parted lands.’

992. Cf. the offer of Jason to Aetes, 391 *supr.*

993. κλήσουσιν : for the contracted form cf. h. Hom. 31. 18, *κλήσω μερόπων γένος ἀνδρῶν*. Ap. also uses *κλήζεται* (4. 1153), *κεκλήσται* (4. 618), *ἐκλήσται* (4. 990).

- ἡμέας ἠιόνεσσιν ἐφεζόμεναι γοάουσιν· 995
 τάων ἀργαλέας κεν ἀποσκεδάσειας ἀνίας.
 δὴ ποτε καὶ Θησῆα κακῶν ὑπελύσατ' ἀέθλων
 παρθενικῆ Μινωὶς ἐυφρονέουσ' Ἀριάδην,
 ἦν ῥά τε Πασιφάη κούρη τέκεν Ἡελίοιο.
 ἀλλ' ἡ μὲν καὶ νηός, ἐπεὶ χόλον εὖνασε Μίνως, 1000
 σὺν τῷ ἐφεζομένη πάτρην λίπε· τὴν δὲ καὶ αὐτοὶ
 ἀθάνατοι φίλαντο, μέσῳ δέ οἱ αἰθέρι τέκμαρ
 ἀστερόεις στέφανος, τόν τε κλείουσ' Ἀριάδνης,
 πάννυχος οὐρανόισιν ἐλίσσεται εἰδώλοισιν.
 ὧς καὶ σοὶ θεόθεν χάρις ἔσσεται, εἴ κε σαώσης 1005
 τόσσον ἀριστῆων ἀνδρῶν στόλον. ἦ γὰρ ἔοικας
 ἐκ μορφῆς ἀγανῆσιν ἐπητείησι κεκάσθαι."
 Ὡς φάτο κυδαίων· ἡ δ' ἐγκλιδὸν ὄσσε βαλοῦσα
 νεκτάρειον μείδησ'· ἐχύθη δέ οἱ ἔνδοθι θυμὸς
 αἰῶν ἀειρομένης, καὶ ἀνέδρακεν ὄμμασιν ἄντην· 1010
 οὐδ' ἔχεν ὅττι πάροιθεν ἔπος προτιμυθῆσαιο,

997. ὑπέλυεν G : ὑπέλυσεν Pierson.

1001. λίπε . . . οἱ δὲ corr. man. sec. λίπε τὴν δὲ L : λίπεν· οἱ δὲ Merkel.

1004. οὐρανόισιν ἐνελίσσεται Merkel.

1005. σαώσης G : σαώσεις L, vulg. : σαώσαις Paris. unus, Brunck.

996. ἀποσκεδάσειας : cf. *Od.* 8. 149, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

997. Θησῆα : διὰ τούτων ἠθικῶς προκαλεῖται τὴν Μήδειαν εἰς τὸ ἀποπλεῦσαι σὺν αὐτῷ, παράδειγμα φέρων τὴν Ἀριάδην. Schol. For the story of Theseus and Ariadne, daughter of Minos, v. *Cat.* 64. 50 sqq. According to the legend in *Od.* 11. 324 sqq. when they reached the island of Dia (Naxos) in their flight from Crete, Ariadne was slain by Artemis. Others say that she was deserted there by Theseus, who acted either faithlessly (*Plut. Thes.* 20, *Ov. Her.* 10), or under the compulsion of Dionysus (*Diod.* 4. 61, *Paus.* 1. 20). When thus abandoned, Dionysus took her to wife, placed her among the immortals, and set her marriage-crown among the stars; v. 4. 431, *Hes. Th.* 947, *Ov. Met.* 8. 175.

1000. καὶ : i.e. not merely saved him, but even sailed away with him. Jason gives a version which suits his purpose. As the Schol. points out, the wrath of Minos against Theseus did not abate, and Jason suppresses the desertion of Ariadne.

1002. οἱ . . . τέκμαρ : 'her sign,' cf. 1. 499.

1003. στέφανος : cf. *Arat.* 71, αὐτοῦ κακέϊνος στέφανος, τὸν ἀγαυὸν ἔθηκεν Σῆμ' ἔμναι Διόνυσος ἀποιχομένης Ἀριάδνης : *Cat.* 66. 60, ne solum in lumine caeli Ex Ariadneis aurea temporibus Fixa corona foret. For κλείουσι v.n. 1. 216.

1007. ἐκ : 'to judge from,' 'in accordance with'; cf. *Il.* 10. 68, ἐκ γενεῆς ὀνομάζων.

ἐπητείησι : ἄπ. λεγ. = Homeric ἐπητύς; v.n. 2. 987.

1008. ἐγκλιδόν : cf. 1. 790.

1009. νεκτάρειον : 'with wondrous sweetness.' Here, and in 832, Ap. may be imitating one interpretation of this adj. in *Il.* 3. 385, 18. 25, where it is used of garments, viz. 'divine' (ἀμβρόσιος), though more probably it means 'fragrant' (εὐώδης). οἱ . . . ἀειρομένης : for the enallage cf. 1. 355, 4. 170; h. *Hom. Cer.* 37, τόφρα οἱ ἐλπίς ἔθελγε μέγαν νόον ἀχρυσμένης περ.

1011. Cf. *Val. Fl.* 7. 433, nec quibus incipiat demens videt, ordine nec quo Quave tenus, prima cupiens effundere voce Omnia; sed nec prima pudor dat verba timenti: *Aen.* 4. 371.

ἀλλ' ἄμυδις μενείαιεν ἀολλέα πάντ' ἀγορευῆσαι.
 προπρὸ δ' ἀφειδήσασα θυώδεος ἕξελε μίτρης
 φάρμακον· αὐτὰρ ὄγ' αἴψα χεροῖν ὑπέδεκτο γεγηθώς.
 καὶ νῦ κέ οἱ καὶ πᾶσαν ἀπὸ στηθέων ἀρύσασα 1015
 ψυχὴν ἐγγυάλιξεν ἀγαιομένη χατέοντι
 τοῖος ἀπὸ ξανθοῖο καρήατος Αἰσονίδαο
 στράπτειν Ἔρωσ ἠδέϊαν ἀπὸ φλόγα· τῆς δ' ἀμαρυγὰς
 ὀφθαλμῶν ἤρπαζεν· ἰαίνεται δὲ φρένας εἴσω
 τηκομένη, οἷόν τε περὶ ροδέησιν ἔέρση 1020
 τήκεται ἠώοισιν ἰαινομένη φαέεσσιν.
 ἄμφω δ' ἄλλοτε μὲν τε κατ' οὔδεος ὄμματ' ἔρειδον
 αἰδόμενοι, ὅτε δ' αὖτις ἐπὶ σφίσι βάλλον ὄπωπας,
 ἱμερόεν φαιδρῆσιν ὑπ' ὀφρύσι μειδιῶντες.
 ὀψὲ δὲ δὴ τοίοισι μόλις προσπτύξατο κούρη· 1025
 “Φράζεο νῦν, ὡς κέν τοι ἐγὼ μητίσομ' ἀρωγῆν.
 εὔτ' ἂν δὴ μετιόντι πατῆρ ἐμὸς ἐγγυαλίξῃ
 ἐξ ὄφιος γενύων ὀλοοὺς σπείρασθαι ὀδόντας,

1013. προπρὸ δὲ μειδήσασα v.l. in schol.

1016. ἀγαλλομένη Pariss., Brunck, Wellauer.

1018. πέμπειν pro στράπτειν ex glossenate Pariss. quatt.

1020. περὶ ροδέησιν Wellauer, Schaefer: περιρροδέοισιν L: περιρροδέεσσιν G: περι
 ροδέοισιν vulg. ἔέρση L.

1023. τοτὲ δ' Pariss. quatt.

1013. προπρό: ἐρωτική ἢ ἐπαναδίπλωσις τῆς προθέσεως· ἐμφαίνει γὰρ μᾶλλον τὸ μετὰ σπουδῆς καὶ προχειρώς γεγενῆσθαι τὴν δόσιν. Schol. It intensifies ἀφειδήσασα, ‘eagerly and ungrudgingly.’ In 4. 1234 προπρό means ‘right to the very end,’ ‘completely.’ Ap., who alone uses it, has it also as a prep. c. gen. = πρό, 453 supr.

μίτρης: τῆς στηθοδεσμίδος. Schol.; cf. 867.

1015. ἀπὸ . . . ἀρύσασα ψυχὴν: cf. Emped. fr. 138, χαλκῶ ἀπὸ ψυχῆν ἀρύσας.

1016. ἐγγυάλιξεν: v. n. 1. 245. “Yea, now would she even have drawn forth all her soul from her breast, And had laid it with joy in his hands for her gift, had he made request, So wondrously now from the golden head of Aison’s son Did Love out-lighten the witchery-flame; and her sweet eyes shone With the gleam that he stole therefrom, and her heart glowed through and through Melting for rapture away, from the lips of the rose as the dew At the sun’s kiss melteth away, when

the dayspring is kindled anew” (Way).

1018. στράπτειν . . . ἀπό: the comp. ἀποστράπτω is not noticed by L. and S. For στράπτω (ἀστράπτω) v. n. 1. 544. We find ἀαστράπτω in Arat. 430, and c. cogn. acc. in Opp. C. 3. 479, αἴγλην . . . ἀαστράπτουσιν ὄπωπαί.

ἀμαρυγὰς . . . ἤρπαζεν: ‘captivated her flashing eyes’; cf. Ov. Am. 2. 19, Tu quoque, quae nostros rapuisti nuper ocellos. For ἀμαρυγὰς v. n. 2. 42.

1020. ροδέησιν: ‘rose-trees’; cf. Archil. 29 (Bergk), ροδῆς καλὸν ἄνθος.

1021. τήκεται: cf. Il. 23. 597, τοιοῦτο δὲ θυμὸς Ἰάνθη, ὡς εἴ τε περὶ σταχύνεσσιν ἔέρση, where see Leaf’s note.

1022. ὄμματ' ἔρειδον: cf. 22.

1023. σφίσι: v. n. 2. 128.

1024. ὑπ' ὀφρύσι: cf. Il. 13. 88, ὑπ' ὀφρύσι δάκρυα λείβον.

1025. προσπτύξατο: ‘addressed’; cf. Od. 4. 647. The Schol. says that Soph. in his Κολχίδες introduced a dialogue in which Medea counselled Jason about the ordeal.

- δὴ τότε μέσσην νύκτα διαμμοιρηδὰ φυλάξας,
 ἀκαμάτιο ρῶῃσι λοεσσάμενος ποταμοῖο, 1030
 οἶος ἄνευθ' ἄλλων ἐνὶ φάρεσι κυανέοισιν
 βόθρον ὀρύξασθαι περιηγέα· τῷ δ' ἐνὶ θήλυν
 ἀρνεῖον σφάζειν, καὶ ἀδαίετον ὠμοθετῆσαι,
 αὐτῷ πυρκαϊῆν εὖ νηήσας ἐπὶ βόθρω.
 μουνογενῆ δ' Ἐκάτην Περσηίδα μελίσσοιο, 1035
 λείβων ἐκ δέπας σιμβλήια ἔργα μελισσέων.
 ἔνθα δ' ἐπεὶ κε θεὰν μεμνημένος ἰλάσσηαι,
 ἅψ ἀπὸ πυρκαϊῆς ἀναχάζεο· μηδέ σε δοῦπος
 ἢ ἐ ποδῶν ὄρησι μεταστρεφθῆναι ὀπίσσω,
 ἢ ἐ κυνῶν ὑλακῆ, μή πως τὰ ἕκαστα κολούσας 1040
 οὐδ' αὐτὸς κατὰ κόσμον εἰς ἑτάροισι πελάσσης.
 ἦρι δὲ μυδῆνας τόδε φάρμακον, ἦντ' ἀλοιφή
 γυμνωθεὶς φαίδρυνε τεὸν δέμας· ἐν δέ οἱ ἀλκῆ
 ἔσσειτ' ἀπειρεσίη μέγα τε σθένος, οὐδέ κε φαίης
 ἀνδράσιν, ἀλλὰ θεοῖσιν ἰσαζέμεν ἀθανάτοισιν. 1045

1034. ἐννηήσας Pariss. quatt.

1036. μελισσέων Rzach : μελισσῶν codd.

1037. ἐπεὶ κε Vrat. in marg., et conii. Brunck : ἔπειτα vulg.

1038. ἅψ Brunck : ἅψ δ' codd.

1045. θεοῖς ἰσαζέμεν conii. Merkel.

1029. διαμμοιρηδὰ: ἄπ. λεγ., on the analogy of ἔμμορεν: 'waiting for the hour which divides the night in twain.' In *Od.* 14. 434 we find διμοιράτο with *e* lengthened.

1030 sqq. This digging of a trench and offering of sacrifice is modelled on *Od.* 10. 517 sqq., where Circe instructs Odysseus in the rites which he must perform before he has communion with the souls of the dead.

1032. περιηγέα: v.n. 1. 559. θήλυν ἀρνεῖον: cf. *Od.* 10. 527, ἐνθ' οὖν ἀρνεῖον ρέζειν θήλυν τε μέλαινα.

1033. ἀδαίετον ὠμοθετῆσαι: 'lay it raw and entire on the fire.' ἀδαίετον 'undivided' is ἄπ. λεγ.; cf. *Aen.* 6. 253, et solida imponit taurorum viscera flammis. ὠμοθετῆσαι properly meant to lay raw slices cut from the carcass on the thighs which were wrapped in a double layer of fat (*Od.* 3. 456). As this sacrifice to the gods below was offered whole, the verb is very loosely used.

1035. Περσηίδα: v.n. 467.

1036. So Odysseus is commanded to

make libation πρῶτα μελικρήτω, i.e. with a mixture of honey and milk; cf. *Eur. I. T.* 159, where the χοαί consist of milk and wine and honey (ζουθῶν πόνημα μελισσῶν). In 1199 infr. mention is made of the milk mixed with the honey. For σιμβλήια v. 1. 880, 2. 132.

1039. μεταστρεφθῆναι ὀπίσσω: cf. *Soph. O. C.* 490, ἀφέρπειν ἄστροφος (after offerings to the Eumenides): *Theocr.* 24. 93, ἅψ δὲ νέεσθαι Ἄστρεπτος: *Ov. Fast.* 6. 164, Quicque sacris adsunt respicere illa vetat.

1040. μή πως . . . πελάσσης: 'lest haply thou cut short all things (i.e. ruin everything), and thou thyself return not duly to thy comrades.' Cf. *Od.* 8. 211, εἶο δ' αὐτοῦ πάντα κολούει 'injures all his own interests.'

1041. εἶος: = σοῖς, v.n. 1. 1113.

1042. μυδῆνας: 'soaking,' a verb elsewhere found only in Lycophron.

1045. ἰσαζέμεν: 'that thou art equal to,' an intrans. use found in Plato (*Legg.* 773A) and late prose. Contrast *Il.* 12. 435, σταθμὸν . . . ἀνέλκει Ἰσάζουσα.

πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω
καὶ ξίφος. ἐνθ' οὐκ ἂν σε διατμήξειαν ἀκωκαὶ
γηγενέων ἀνδρῶν, οὐδ' ἄσχετος αἴσσουσα
φλόξ ὀλοῶν ταύρων. τοίός γε μὲν οὐκ ἐπὶ δηρὸν
ἔσσειαι, ἀλλ' αὐτῆμαρ· ὅμως σύγε μὴ ποτ' ἀέθλου
1050 χάζεο. καὶ δέ τοι ἄλλο παρέξ ὑποθήσομ' ὄνειαρ.
αὐτίκ' ἐπὴν κρατεροὺς ζεύξης βόας, ὧκα δὲ πᾶσαν
χερσὶ καὶ ἠγορέῃ στυφελὴν διὰ νεῖον ἀρόσσης,
οἱ δ' ἤδη κατὰ ὄλκας ἀνασταχύωσι Γίγαντες
1055 σπειρομένων ὄφιοις δνοφερὴν ἐπὶ βῶλον ὀδόντων,
αἶ κεν ὀρινομένους πολέας νειοῖο δοκεύσης,
λάθρη λᾶαν ἄφες στιβαρώτερον· οἱ δ' ἂν ἐπ' αὐτῷ,
καρχαλέοι κύνες ὥστε περὶ βρώμης, ὀλέκοιεν
ἀλλήλους· καὶ δ' αὐτὸς ἐπείγγο δημοτῆτος
1060 ἰθῦσαι. τὸ δὲ κῶας ἐς Ἑλλάδα τοιοῦ γ' ἔκητι
οἴσσειαι ἐξ Αἴης τηλοῦ ποθί· νίσσεο δ' ἔμπης,
ἦ φίλον, ἦ τοι ἔαδεν ἀφορμηθέντι νέεσθαι.''
Ἦς ἄρ' ἔφη, καὶ σίγα ποδῶν πάρος ὅσσε βαλοῦσα
θεσπέσιον λιαροῖσι παρηίδα δάκρυσι δεῦν

1048. ἄσπετος Pariss. tres : ἄσχετον Köchly.

1054. ἀνασταχύωσι Paris. unus, et conl. Stephanus : ἀνασταχύουσι vulg.

1058. καρχαροί ex Et. Mag. 493, 1 Brunck.

1060. τοιοῦ γ' ἔκητι vulg. : τοιοῦ ἔκητι Paris. unus, Wellauer.

1062. ἦτοι L : εἴ τι G : ἦ τοι Pariss., Brunck, Wellauer : εἴ τοι vulg.

1046. αὐτῷ δουρί: i.e. not merely the spear, which was of primary importance for attack, but also the shield and sword.

πεπαλαγμένον: 'sprinkled.' The line is an echo of *Od.* 22. 184, σάκος εὐρὺ γέρον, πεπαλαγμένον ἕζη.

1048. γηγενέων: i.e. the Sparti who would spring from the dragon's teeth.

1050. αὐτῆμαρ: 'for that one day,' cf. 850.

1051. ἄλλο παρέξ . . . ὄνειαρ: 'another thing, besides, that will help thee.' For παρέξ cf. 195.

1053. στυφελὴν: cf. 2. 1005. νεῖον: v.n. 1. 687.

1054. ὄλκας: cf. *Il.* 13. 707, ἰεμένα κατὰ ὄλκα (*Fólka*, Fick). In 2. 396 δμῶλακες = *cozīnes*. The various forms αὔλαξ, ὄλαξ, and ἕλαξ are all connected with ὄλκος (*141* supr.), *sulcus*, root *Fełk*, *suelg*. Hesych. has ὄλοκες, from which Merkel conjectured ὄλοξιν in 1393 infr.

1056. δοκεύσης: cf. 2. 1269.

1057. Pherecydes had told how Cadmus adopted a similar device, and how the Sparti, thinking they were attacked by one another, fought so fiercely among themselves that only five survived.

1058. καρχαλέοι: *asperī*. For a different use v. 4. 1442. This adj. is closely connected with *κάρχαρος* 'sharp,' 'sharp-toothed,' *Lyc.* 34, *Τρίτωνος* . . . *κάρχαρος κύων* (cf. *Il.* 10. 360, *καρχαρόδοντε* . . . *κύνε*). Curtius refers both words to the root *kar* 'to be hard or rough.'

1059. δημοτῆτος ἰθῦσαι: 'to rush straight to the onslaught'; v.n. 2. 950.

1060. τοιοῦ γ' ἔκητι: 'as far as this (ordeal) is concerned'; cf. 1. 334.

1061. Αἴης: v.n. 2. 417.

1062. ἔαδεν: v.n. 568.

1064. λιαροῖσι: from this Brunck restored *tepido* for *tepidos* in *Ov. Am.* 3. 6. 68, *illa oculos in humum directa modestos Spargebat tepido flebilis imbre sinus*.

- μυρομένη, ὃ τ' ἔμελλεν ἀπόπροθι πολλὸν ἐοῖο 1065
 πόντον ἐπιπλάγξασθαι· ἀνηρῶ δέ μιν ἄντην
 ἐξᾠτις μύθῳ προσεφώνεεν, εἰλέ τε χειρὸς
 δεξιτερῆς· δὴ γάρ οἱ ἀπ' ὀφθαλμοῦς λίπεν αἰδώς·
 “ Μνώεο δ', ἦν ἄρα δὴ ποθ' ὑπότροπος οὔκαδ' ἴκηαι,
 οὔνομα Μηδείης· ὡς δ' αὐτ' ἐγὼ ἀμφὶς ἐόντος 1070
 μνήσομαι. εἰπέ δέ μοι πρόφρων τόδε, πῆ τοι ἔασιν
 δώματα, πῆ νῦν ἔνθεν ὑπεῖρ ἄλα νηὶ περήσεις·
 ἢ νύ που ἀφνειοῦ σχεδὸν ἴξαι Ὀρχομενοῖο,
 ἦε καὶ Αἰαίης νήσου πέλας; εἰπέ δέ κούρην,
 ἦντινα τήνδ' ὀνόμηνας ἀριγνώτην γεγαυῖαν 1075
 Πασιφάης, ἣ πατρὸς ὁμόγυιός ἐστιν ἐμεῖο.”
 Ὡς φάτο· τὸν δὲ καὶ αὐτὸν ὑπήϊε δάκρυσσι κούρης
 οὖλος Ἔρωσ, τοῖον δὲ παραβλήδην ἔπος ἠῦδα·
 “ Καὶ λίην οὐ νύκτας οἴομαι, οὐδέ ποτ' ἦμαρ
 σεῦ ἐπιλήσεισθαι, προφυγὼν μόρον, εἰ ἐτέον γε 1080
 φεύξομαι ἀσκηθῆς ἐς Ἀχαιίδα, μηδέ τιν' ἄλλον
 Αἰήτης προβάλησι κακώτερον ἄμμιν ἄεθλον.
 εἰ δέ τοι ἡμετέρην ἐξίδμεναι εὔαδε πάτρην,
 ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.

1065. ὃ τ' Merkel: ὄτ' codd.

1066. ἐπιπλάγξασθαι Vatt. duo, Pariss. quatt., Brunck, Wellauer.

1067. μῦθον G.

1068. δὴ Brunck: ἦδη codd.

1076. Πασιφάης ed. Paris.: Πασιφάην codd. omnes (exceptis fortasse Pariss.).

1081. κεν pro τιν' Brunck.

1083. εἰ δέ τι G, vulg.

1065. ὃ τ': this division of the ὄτ' of the MSS. is in accordance with the view of Aristophanes of Byzantium on *Od.* 5. 357, where see M. and R. On the ground that ὅτε cannot mean 'because,' and that ὄτι cannot be elided, Bekker has restored ὄτε and ὄτ' in several passages in Homer, ὄ having the same force as in *Od.* 1. 382, ὄ θαρσαλέως ἀγόρευεν 'in that he spake boldly,' and τε generalising.

1066. ἄντην: v.n. 100.

1069. Μνώεο: cf. Hypsipyle's appeal, 1. 896.

1073. Ὀρχομενοῖο: a name familiar to her from the voyage of the sons of Phrixus; cf. 2. 1153.

1074. Αἰαίης νήσου: the mythical island-home of Circe in the far West,

cf. 4. 661, *Od.* 10. 135, 12. 3. Circe was said to be either the sister or daughter of Aetes. The Schol. wrongly explains νῆσος ἐν τῷ Φάσιδι ἐστὶν ἡ Αἰαία, ἐν ἣ τὸ δέρας ἔκειτο, ὡς φησι Φερεκύδης, as this island cannot be referred to here.

1076. ὁμόγυιος: Pasiphae, mother of Ariadne, was the daughter of Helios, and so sister of Aetes.

1077. ὑπήϊε: *subibat*, 'stole over him.' ὑπέρχεσθαι and ὑφέρπειν are more common in this sense.

1078. οὖλος: v.n. 297. παραβλήδην: v.n. 1. 835.

1079 sqq. So Aeneas says to Dido, *Aen.* 4. 335, nec me meminisse pigebit Elissae Dum memor ipse mei.

- ἔστι τις αἰπεινοῖσι περίδρομος οὔρεσι γαῖα, 1085
 πάμπαν ἑύρρηγός τε καὶ εὐβotos, ἔνθα Προμηθεὺς
 Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλίωνα,
 ὃς πρῶτος ποίησε πόλεις καὶ ἐδείματο νηοὺς
 ἀθανάτοις, πρῶτος δὲ καὶ ἀνθρώπων βασίλευσεν.
 Αἰμονίην δὴ τήνγε περικτίονες καλέουσιν. 1090
 ἐν δ' αὐτῇ Ἰαωλκός, ἐμὴ πόλις, ἐν δὲ καὶ ἄλλαι
 πολλαὶ ναιετάουσιν, ἵν' οὐδέ περ οὔνομ' ἀκοῦσαι
 Αἰαίης νήσον· Μινύην γε μὲν ὄρηθηέντα,
 Αἰολίδην Μινύην ἔνθεν φάτις Ὀρχομενοῖο
 δὴ ποτε Καδμείοισιν ὁμούριον ἄστρῳ πολίσσαι. 1095
 ἀλλὰ τίη τάδε τοι μεταμῶνια πάντ' ἀγορεύω,
 ἡμετέρους τε δόμους τηλεκλείτην τ' Ἀριάδην,
 κούρην Μίνως, τόπερ ἀγλαὸν οὔνομα κείνην
 παρθενικὴν καλέεσκον ἐπήρατον, ἣν μ' ἐρείεις;
 αἶθε γάρ, ὡς Θησῆι τότε ξυναρέσασατο Μίνως 1100
 ἀμφ' αὐτῆς, ὡς ἄμμι πατῆρ τεὸς ἄρθμιος εἴη."

1086. *ἑύρρειτος* Paris. unus, Brunck.

1089. *ἀθανάτων* G.

1091. *αὐτῇ* L, G. Ἰαωλκός G, Vat. unus: Ἰαωλκός vulg.

1085. Cf. Hdt. 7. 129, τὴν δὲ Θεσσαλίην λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκλημένην πάντοθεν ὑπερμήκεισι ὕρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἠῶ ἔχοντα τό τε Πήλιον ὕρος καὶ ἡ Ὄσσα ἀποκλιεῖ . . . τὰ δὲ πρὸς βορρῶ ἀνέμου Ὀλυμπος, τὰ δὲ πρὸς ἑσπέρην Πίνδος, τὰ δὲ πρὸς μεσαυβρίην . . . ἡ Ὀθρυς: τὸ μέσον δὲ τούτων τῶν λεχθέντων ὀρέων ἡ Θεσσαλίη ἐστὶ εὐστα κοίλη.

περίδρομος: this passive use is rare; cf. Eur. *fr.* 1008, ἄροτος . . . ὕρεσι *περίδρομος* (of Messenia).

1086. *ἑύρρηγος*: v.n. 1. 49. *εὐβotos*: 'with goodly pastures'; cf. *Od.* 15. 406, *εὐβotos*, *εὐμηλος*, *οἰσπλαθής*, *παλύπυρος*.

1087. Ἰαπετιονίδης: v.n. 865. *Δευκαλίωνα*: ὅτι Προμηθεὺς καὶ Πανδώρας υἱὸς Δευκαλίω· Ἡσίοδος ἐν πρώτῳ Καταλόγων φησί, καὶ ὅτι Δευκαλίωτος καὶ Πύρρας Ἕλλην. ὅτι δὲ καὶ ὁ Δευκαλίω ἐβασίλευσε Θεσσαλίας Ἑλλάνικος ἐν πρώτῳ τῆς Δευκαλιωνείας φησίν. ὅτι δὲ καὶ ἰβ θεῶν βωμὸν Δευκαλίω ἰδρύσατο Ἑλλάνικος ἐν τῷ αὐτῷ φησι συγγράμματι. Schol.

1090. *Αἰμονίην*: v.n. 2. 504.

1091. Ἰαωλκός: this form occurs again in 1114; elsewhere Ap. always uses

Ἰαωλκός. Hom. has Ἰαωλκός, e.g. *Od.* 11. 256. It was a city at the head of the Pagasaeon Gulf, v.n. 1. 572.

1092. *ναιετάουσιν*: 'are situate,' v.n. 1. 831. ἵν' . . . ἀκοῦσαι: we must assume either an ellipse of *ἔστι* or a strange extension to Oratio Recta of the use of the infin. in Oratio Obliqua, e.g. Plat. *Rep.* 614B, ἀφικνεῖσθαι ἔφη εἰς τόπον ἐν ᾧ δὴ εἶναι χάσματε.

1094. *Αἰολίδην*: Minyas was the great-grandson of Sisyphus, who was son of Aeolus. *ἔνθεν*: i.e. from Haemonia (Thessaly); so the Schol. on 2. 1190 says, οἱ Ὀρχομενοὶ ἀποικοῖ εἰσι Θεσσαλῶν. For an account of Orchomenus in Boeotia and the legends of its foundation v. Paus. 9. 34-8, where we have a description of the famous treasure-house of Minyas. The city was called after Orchomenus, the son of Minyas. It is mentioned as Ὀρχομενὸς Μινύειος in *Il.* 2. 511 and *Od.* 11. 284 (see the discussion by Schliemann, *J.H.S.* ii 122 sqq.).

1095. *Καδμείοισιν*: i.e. Thebans, v.n. 1179.

1100. *συναρέσασατο*: v.n. 901.

ὦς φάτο, μειλιχίοισι καταψήχων ὄαροισιν.
 τῆς δ' ἀλεγεινόταται κραδίην ἐρέθεισκον ἀνίαι,
 καί μιν ἀκηχεμένη ἀδινῶ προσπτύξατο μύθῳ·
 “Ἑλλάδι που τάδε καλά, συνημοσύνας ἀλεγύνειν. 1105
 Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν, οἷον ἔειπας
 Μίνω Πασιφάης πόσιν ἔμμεναι· οὐδ' Ἀριάδην
 ἰσοῦμαι· τῷ μῆτι φιλοξενίην ἀγόρευε.
 ἀλλ' οἷον τύνη μὲν ἐμεῦ, ὅτ' Ἴωλκὸν ἴκηαι,
 μνώεο· σείο δ' ἐγὼ καὶ ἐμῶν ἀέκητι τοκήων 1110
 μνήσομαι. ἔλθοι δ' ἡμῖν ἀπόπροθεν ἡέ τις ὄσσα,
 ἡέ τις ἄγγελος ὄρνις, ὅτ' ἐκλελάθοιο ἐμῆιο·
 ἢ αὐτήν με ταχέειαι ὑπὲρ πόντοιο φέροειν
 ἐνθένδ' εἰς Ἴωλκὸν ἀναρπάξασαι ἄελλαι,
 ὄφρα σ', ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα, 1115
 μνήσω ἐμῆ ἰότητι πεφυγμένον. αἶθε γὰρ εἶην
 ἀπροφάτως τότε σοῖσιν ἐφέστιος ἐν μεγάροισιν.”
 ὦς ἄρ' ἔφη, ἐλεεινὰ καταπροχέουσα παρεῖων
 δάκρυα· τὴν δ' ὄγε δῆθεν ὑποβλήδην προσείπεν·
 “Δαιμονίη, κενεὰς μὲν ἔα πλάζεσθαι ἀέλλας, 1120
 ὧς δὲ καὶ ἄγγελον ὄρνιν, ἐπεὶ μεταμῶνια βάζεις.
 εἰ δέ κεν ἤθεα κείνα καὶ Ἑλλάδα γαίαν ἴκηαι,
 τιμήεσσα γυναιξὶ καὶ ἀνδράσιν αἰδοίη τε

1102. καταψήχων vulg.

1113. γε pro με Pariss., Brunck.

1114. Ἴωλκὸν Brunck; Ἴωλκὸν vulg.

1117. τόσσοισιν pro τότε σοῖσιν G.

1121. ἕλλον ὄρνιν G.

1102. καταψήχων: *demulcens*, καταμαλάττων. Schol. So Polybius uses καταψάω, e.g. 2. 13. 6, καταψήσαντες δὲ καὶ πραῦναντες τὸν Ἀσδρούβαν.

1103. ἐρέθεισκον: cf. 618.

1104. ἀδινῶ: *οἰκτρῶ καὶ λυπηρῶ*. Schol.; more probably ‘earnest,’ *lit.* ‘concentrated,’ ‘intense’ (v.n. 1. 269). προσπτύξατο: cf. 1025.

1105. συνημοσύνας: ‘compact,’ cf. 1. 300; L. and S. ‘ties of friendship or relationship.’

1108. τῷ . . . ἀγόρευε: ‘wherefore, talk not to me of friendships made with a stranger.’

1111. ὄσσα: ‘rumour’ which spreads in a mysterious fashion, and so in Hom. its authorship is attributed to the gods, e.g.

Il. 2. 93, ὄσσα δεδήει . . . Διὸς ἄγγελος. Cf. the description of Fama in *Aen.* 4. 174 sqq. Curtius explains ὄσσα as ὄγκα, Skt. *vakgam* (vox). For the secondary meaning ‘prophetic voice,’ ‘omen,’ v. 1. 1087.

1112. ἐκλελάθοιο: attracted into the mood of ἔλθοι, cf. 788.

1114. ἀναρπάξασαι: cf. *Od.* 5. 419, μ' ἐξαυτὶς ἀναρπάξασα θύελλα.

1116. ἰότητι: ‘favour,’ v. n. 1. 130.

1117. ἀπροφάτως: v.n. 1. 1201. τότε: i.e. when you forget me.

1118. καταπροχέουσα: *ἀπ. λεγ.*

1119. ὑποβλήδην: v.n. 1. 699.

1120. Δαιμονίη: v.n. 1. 476.

1121. μεταμῶνια βάζεις: cf. 1. 491.

- ἔσσειαι· οἱ δέ σε πάγχυ θεὸν ὡς πορσανέουσιν,
 οὔνεκα τῶν μὲν παῖδες ὑπότροποι οἴκαδ' ἴκοντο I 125
 σῆ βουλῆ, τῶν δ' αὖτε κασίγνητοί τε ἔται τε
 καὶ θαλεροὶ κακότητος ἄδην ἐσάωθεν ἀκοῖται.
 ἡμέτερον δὲ λέχος θαλάμοις ἐνὶ κουριδίοιςιν
 πορσυνέεις· οὐδ' ἄμμε διακρινέει φιλότῃτος
 ἄλλο, πάρος θανάτον γε μεμορμένον ἀμφικαλύψαι.” I 130
 ὣς φάτο· τῇ δ' ἔντοσθε κατείβετο θυμὸς ἀκοῆ,
 ἔμπτῃ δ' ἔργ' αἰδήλα κατεργίγησεν ιδέσθαι.
 σχετλίῃ· οὐ μὲν δηρὸν ἀπαρνήσεσθαι ἔμελλεν
 Ἑλλάδα ναιετάειν. ὥς γὰρ τόδε μῆδετο Ἥρη,
 ὄφρα κακὸν Πελὶν ἱερὴν ἐς Ἴωλκὸν ἴκοιτο I 135
 Αἰαίῃ Μῆδεια, λιποῦσ' ἄπο πατρίδα γαίαν.
 Ἥδη δ' ἀμφίπολοι μὲν ὀπιπεύουσαι ἄπωθεν
 σιγῇ ἀνιαζέσκον· ἐδέετο δ' ἡμάτος ὥρη

1124. ἡδέ σε Paris. unus, Brunck.

1129. πορσανέεις G, vulg. φιλότῃτος Madvig: φιλέοντας Cobet.

1133. ἀπαρνήσασθαι G.

1135. ἴκοιτο Brunck: ἴκητο L: ἴκηται vulg.

1136. λιποῦσ' ἄπο Merkel: λιποῦσα L, G, Vatt. tres, Pariss. tres, Vrat. Vind.: λιποῦσά γε vulg.

1137. ὀπιπεύουσαι Vatt. duo, Merkel: ὀπιπεύουσαι L, G.

1138. ἐδέετο Samuelsson.

1124. πορσανέουσιν: v.n. 2. 719.

1126. ἔται: 'kinsmen.' This was the primary meaning of ἔται (for σφέται, from the pronom. stem *sva*); cf. *sui* = *cognati*, *propinqui*. In a wider sense it meant 'clansmen,' those belonging to the same φρατρία or φυλή, e.g. I. 305.

1127. 'and many a stalwart husband was delivered from doom by thee.' ἄδην is used absolutely in the sense of *multū* or *omnino*. σαοῦν here takes the ablative gen. like σώζειν (e.g. Soph. *Ph.* 919, σώσαι κακοῦ). In 2. 610 we have σώεσθαι c. ἐκ, as in Hom.; so ἐλαύνειν has the simple gen. in 3. 597, but the gen. c. prepp. in 4. 386, I. 1107, etc. Cholevius, comparing *Od.* 5. 290, ἄδην (ἄδην) ἐλάαν κακότητος, takes κακότητος with ἄδην and explains "im Uebermasse des Unglücks" (in their excessive tribulation), but ἄδην in *Od.* I.c. is probably a real acc., see M. and R.

1128. λέχος . . . πορσυνέεις: cf. *Od.* 3. 403, τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν, where πόρσυνε = *νήτρεισι*. It was then used generally of

the wife 'sharing' her husband's bed, e.g. *Od.* 7. 347, πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. See M. and R. on these passages, and Ellis on *Cat.* 64. 163.

1130. μεμορμένον: v.n. I. 646. Ap. is imitating *Od.* 4. 179, οὐδὲ κεν ἕμέας Ἄλλο διέκρινεν φιλέοντες τε τερπομένω τε, Πρὶν γ' ὅτε δὴ θανάτιο μέλαν νέφος ἀμφεκάλυψεν.

1131. κατείβετο: v.n. 290.

1132. 'nevertheless she shuddered to see the awful deeds which she must do.' αἰδήλα seems here to have its Hom. meaning 'ruinous' (v.n. I. 102), though it may mean 'dark' (i.e. with uncertain issue), and so Way renders 'deeds whose end was beyond her ken.'

1133. σχετλίῃ: v.n. 2. 1028. ἔμελλεν: v.n. 20c.

1136. Αἰαίῃ: = Κολχίς; v.n. 2. 417.

1137. ὀπιπεύουσαι: v.n. 2. 406.

1138. ἐδέετο: ἐδέετο, ἔχρηζεν, ἀπῆται· ἢ ὅτι ἐνελεῖπετο ὁ τῆς ἡμέρας καιρός. Schol. There are thus two interpretations: (1) 'the time of day demanded that she should return'; (2) 'the time of day was failing for her to return (so that

- ἄψ οἰκόνδε νέεσθαι ἔην μετὰ μητέρα κούρην.
 ἡ δ' οὐπω κομιδῆς μιμνήσκετο, τέρπετο γάρ οἱ I 140
 θυμὸς ὁμῶς μορφῇ τε καὶ αἰμυλίοισι λόγοισιν,
 εἰ μὴ ἄρ' Αἰσονίδης πεφυλαγμένος ὄψέ περ ἠϋδα·
 “Ὀρη ἀποβλώσκειν, μὴ πρὶν φάος ἡελίοιο
 δῆν ὑποφθάμενον, καί τις τὰ ἕκαστα νοήσῃ
 ὀθνείων· αὐτὶς δ' ἀβολήσομεν ἐνθάδ' ἰόντες.” I 145
 Ἔως τῶγ' ἀλλήλων ἀγανοῖς ἐπὶ τόσσον ἔπεσσι
 πείρηθεν· μετὰ δ' αὐτὲ διέτμαγεν. ἦτοι Ἰήσων
 εἰς ἑτάρους καὶ νῆα κεχαρμένος ὦρτο νέεσθαι·
 ἡ δὲ μετ' ἀμφιπόλους· αἱ δὲ σχεδὸν ἀντεβόλησαν I 150
 πᾶσαι ὁμοῦ· τὰς δ' οὔτι περιπλομένας ἐνόησεν.
 ψυχὴ γὰρ νεφέεσσι μεταχρονίη πεπότητο.
 αὐτομάτοις δὲ πόδεσσι θεῆς ἐπεβήσατ' ἀπήνης,
 καὶ ῥ' ἑτέρῃ μὲν χειρὶ λάβ' ἠνία, τῇ δ' ἄρ' ἰμάσθλην
 δαιδαλέην, οὐρῆας ἐλαυνέμεν· οἱ δὲ πόλινδε I 155
 θῦνον ἐπειγόμενοι ποτὶ δώματα. τὴν δ' ἄρ' ἰοῦσαν
 Χαλκιοῖα· περὶ παισὶν ἀκηχεμένη ἐρέεινεν·
 ἡ δὲ παλιτροπήσιν ἀμήχανος οὔτε τι μῦθον
 ἔκλυεν, οὔτ' αὐδῆσαι ἀνειρομένη λελίτητο.
 ἶξε δ' ἐπὶ χθαμαλῶ σφέλαι κλινητῆρος ἔνερθεν
 λέχρῃς ἐρεισαμένη λαιῇ ἐπὶ χειρὶ παρειῇ· I 160
 ὕγρα δ' ἐνὶ βλεφάροις ἔχεν ὄμματα, πορφύρουσα

1139. ἄψ ἐς οἰκόνδε G: εἰς οἰκόνδε Pariss. tres.

1147. διέτμαγεν Spitzner: διέτμαγον codd.

1151. μεταχρονίη Vat. unus, vulg.

1152. αὐτομάτη Pariss.

1155. τὴν δ' ἀνιοῦσαν Paris. unus, Brunck.

she should return).’ Seaton (*Cl. Rev.* iv 117) defends the latter, referring to the absolute use of *δεύομαι* in *Il.* 20. 122, *μηδέ τι θυμῷ Δευέσθω*, but the constr. is unique in either sense. Samuelsson defends his conj. *ἐδύετο* by *Od.* 13. 33, *τῷ κατέδω φάος ἡελίοιο Δόρπον ἐποίχεσθαι*, taking *ἡματος ὦρη* either as = *ἡμαρ*, or = *tempus opportunum, solutum* (v. 899). We have *ἡμαρ ἔδω* in 1407.

1140. κομιδῆς: ‘return,’ cf. 4. 1275.

1142. πεφυλαγμένος ὄψέ περ: *cautus, quatenus sero*, ‘with tardy circumstance.’

1143. ἀποβλώσκειν: ἄπ. λεγ.

1145. ἀβολήσομεν: *συντευξόμεθα*. Schol., v. n. 2. 770.

1147. διέτμαγεν: v. n. 343.

1149. σχεδὸν ἀντεβόλησαν: ‘drew near to meet her.’

1151. μεταχρονίη: v. n. 2. 300.

1152. αὐτομάτοις: i. e. without any conscious effort of will.

1154. οὐρῆας: v. n. 841.

1157. παλιτροπήσιν κ.τ.λ.: ‘But rapt in a trance of thoughts back-drifting she heard not a word’ (Way). *παλ.* is used by Polybius of reverses of fortune.

1161. πορφύρουσα κ.τ.λ.: ‘brooding on the direful deed in which she was a sharer by her own counsels.’ In 4. 435 *ἐπεξυνώσατο* means ‘gave a share of,’ ‘communicated.’ For *πορφύρουσα* v. n. I. 461.

οιον ἐῆ κακὸν ἔργον ἐπιξυνώσατο βουλῆ.

Αἰσονίδης δ' ὅτε δὴ ἐτάροις ἐξ᾽ αὐτῆς ἔμικτο
 ἐν χώρῃ, ὅθι τούσγε καταπρολιπὼν ἐλιάσθη,
 ὦρτ' ἰέναι σὺν τοῖσι, πιφασκόμενος τὰ ἕκαστα, 1165
 ἠρώων ἐς ὄμιλον· ὁμοῦ δ' ἐπὶ νῆα πέλασσαν.
 οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον, ἕκ τ' ἐρέοντο.
 αὐτὰρ ὁ τοῖς πάντεσσι μετέννεπε δῆνεα κούρης,
 δεῖξέ τε φάρμακον αἰνόν· ὁ δ' οἴσθεν οἶος ἐταίρων
 Ἰδας ἦστ' ἀπάνευθε δακῶν χόλον· οἱ δέ δὴ ἄλλοι 1170
 γηθόσσυνοι τῆμος μὲν, ἐπεὶ κνέφας ἔργαθε νυκτός,
 εὐκηλοὶ ἐμέλοντο περὶ σφίσιν. αὐτὰρ ἄμ' ἠοῖ
 πέμπον ἐς Αἰήτην ἰέναι σπόρον αἰτήσοντας
 ἄνδρε δύνω, πρὸ μὲν αὐτὸν ἀρηίφιλον Τελαμῶνα,
 σὺν δὲ καὶ Αἰθαλίδην, νῆα κλυτὸν Ἑρμείαιο. 1175
 βὰν δ' ἴμεν, οὐδ' ἀλίωσαν ὁδόν· πόρε δέ σφιν ἰούσιν
 κρείων Αἰήτης χαλεποὺς ἐς ἄεθλον ὁδόντας
 Ἄουοιο δράκοντος, ὃν Ὀγγυγίη ἐνὶ Θήβῃ
 Κάδμος, ὅτ' Εὐρώπην διζήμενος εἰσαφίκαεν,

1166. ἠρώων ἐς ὄμιλον G: ἠρώων ἐς ἕκαστα (in marg. ὄμιλον) L: οἱ δ' ἔκλυον ἕκαστα Vat. unus, Pariss. tres: οἱ δ' ἔκλυον τὰ ἕκαστα Gerhard.

1172. ἐμέλοντο Paris. unus, schol. Par.: μέλλοντο L, G, vulg.

1174. πρόμον αὐτὸν O. Schneider.

1164. ὄθι . . . ἐλιάσθη: 'where he left them when he parted from them'; cf. 827 supr., 1. 94, 4. 306.

1170. δακῶν χόλον: nursing his wrath, biting his lips to keep back an outburst of passion: cf. Ar. *Nub.* 1369, ὅμως δὲ τὸν θυμὸν δακῶν ἔφην. For the cause of the wrath of Idas v. 556 sqq.

1171. ἔργαθε: for the form cf. εἰκαθεῖν, διακαθεῖν, ἀμναθεῖν.

1172. ἐμέλοντο περὶ σφίσιν: as a rule Ap. uses the simple gen. with μέλεισθαι, e.g. 1. 967, but we find ἀμφί τι 2. 376, ἀμφί τινος 4. 491.

1175. Αἰθαλίδην: cf. 1. 640, where he is sent as herald to Hypsipyle.

1176. οὐδ' ἀλίωσαν ὁδόν: 'they journeyed not in vain'; cf. *Il.* 16. 737, οὐδ' ἀλίωσε βέλος: *Od.* 2. 273, οἴτοι ἔπειθ' ἀλίη ὁδὸς ἔσσεται.

1177. χαλεποὺς . . . ὁδόντας: 'the terrible teeth for the ordeal which was to come.'

1178 Ἄουοιο: Βοιωτικοῦ. Schol. The Ἄονες, sprung from Aon, a son of

Poseidon, are mentioned amongst the oldest dwellers in Boeotia, Paus. 9. 5. 1, Strab. 344, 40. Ὀγγυγίη: Κόρινα τὸν Ὀγγυγον Βοιωτοῦ οὖον εἶπεν. Schol. Thebes is called ὠγγυγία πόλις in Aesch. *Ih.* 308, where Verrall says: "the word clearly means *very ancient*, something like our 'pre-historic' . . . It was explained of course by reference to a hero Ὀγγυγος, but is probably of foreign, possibly of Phoenician, origin."

1179. Κάδμος: Europa, sister of Cadmus, was carried off by Zeus to Crete. After a fruitless search for her, Cadmus consulted the oracle at Delphi which bade him desist from the search, follow a certain cow, and found a city where the cow would sink down exhausted. Thus Thebes was founded. Wishing to sacrifice the cow to Athene he sent to draw water from the well of Ares, but his messengers were slain by the dragon at the well. Cadmus then slew the dragon and sowed its teeth at the bidding of Athene. The warriors who sprang up

- πέφνεν Ἀρητιάδι κρήνη ἐπίουρον ἐόντα· 1180
 ἔνθα καὶ ἐννάσθη πομπῇ βοός, ἦν οἱ Ἀπόλλων
 ὤπασε μαντοσύνησι προηγῆτειραν ὁδοῖο.
 τοὺς δὲ θεὰ Τριτωνὶς ὑπέκ γενύων ἐλάσασα
 Αἰήτη πόρε δῶρον ὁμῶς αὐτῶ τε φονῆι.
 καὶ ῥ' ὁ μὲν Ἀουίοισιν ἐνισπείρας πεδίοισιν 1185
 Κάδμος Ἀγνηορίδης γαιηγενῆ εἶσατο λαόν,
 Ἄρεος ἀμῶντος ὅσοι ὑπὸ δουρὶ λίποντο·
 τοὺς δὲ τότε Αἰήτης ἔπορεν μετὰ νῆα φέρεσθαι
 προφρονέως, ἐπεὶ οὐ μιν οἴσασατο πείρατ' ἀέθλου
 ἐξανύσειν, εἰ καὶ περ ἐπὶ ζυγὰ βουσι βάλοιτο. 1190
 Ἥλιος μὲν ἄπωθεν ἐρεμνὴν δύετο γαίαν
 ἐσπέριος, νεάτας ὑπὲρ ἄκριας Αἰθιοπῶν·
 Νύξ δ' ἵπποισιν ἔβαλλεν ἐπὶ ζυγά· τοὶ δὲ χαμεύνας
 ἔντων ἦρωες παρὰ πείσμασιν. αὐτὰρ Ἰήσων
 αὐτίκ' ἐπεὶ ῥ' Ἑλίκης εὐφεγγέος ἀστέρες Ἄρκτου 1195
 ἔκλιθεν, οὐρανόθεν δὲ πανεύκηνος γένετ' αἰθῆρ,
 βῆ ῥ' ἐς ἐρημαίην, κλωπήϊος ἥυτε τις φῶρ,

1180. Ἀρητιάδι Pariss. tres, et conii. Stephanus: Ἀρητιάδῃ vulg.

1186. γαιηγενῆ G, vulg.: γεηγενῆ L: ἐπὶ γηγενῆ Pariss., Brunck. εἶσατο Stephanus: εἶσατο codd.

1187. ἀμῶντος conii. Merkel.

1195. εὐφεγγέες Brunck.

attacked each other, and only five survived to become the founders of the Theban race (Apollod. 3. 1. 1: Paus. 9. 5. 1, etc.: Hygin. Fab. 178).

1180. ἐπίουρον: cf. 1. 87. For the dat. cf. *Il.* 13. 450, Μίνωα . . . Κρήτη ἐπίουρον.

1181. ἐννάσθη: 'settled'; v.n. 1. 1356. πομπῇ βοός: cf. Eur. *Phoen.* 638, Κάδμος ἔμολε τάνδε γὰν | Τύριος, φ̄ τετρασκελῆς | μόσχος ἀδάματος πέσμημα | δίκη τελεσφόρον διδοῦσα | χρῆσμὸν, οὐ κατοικίσεια | πεδία νιν τὸ θέσφατον | πυροφόρ' Ἀόνων ἔχρη. For προηγῆτειρα cf. *Bacch.* 1159.

1183. Τριτωνίς: v.n. 1. 109. ὑπ' . . . ἐλάσασα: 'forcing them from its jaws.'

1184. The goddess gave half the teeth to Aectes, half to Cadmus.

1186. γαιηγενῆ: this form = γηγενῆ is not found elsewhere. εἶσατο: 'founded'; only here of peoples, elsewhere of temples, e.g. 2. 807. Hom. has the act. εἶσα of planting a colony, *Od.* 6. 8.

1187. 'from as many as were left when the War God had mown them with his spear'; v.n. 1179. For ἀμῶντος cf. 418.

1190. εἰ καὶ περ: = εἴ περ καὶ 'even granting that,' *Od.* 9. 35.

1191. ἐρεμνὴν δύετο γαίαν: 'was sinking beneath the darkened earth,' ὑπὸ τὸν ὀρίζοντα. Schol. In *Il.* 6. 19 γαίαν ἐδύτην means 'went beneath the earth' i.e. died.

1192. νεάτας: τὰς ἐσχατίας ὡς ὑπερκειμένας τῆς οἰκουμένης. Schol. Αἰθιοπῶν: cf. *Od.* 1. 22, Αἰθίοπας . . . Οἱ μὲν δυσομένου Ἰπερίου, οἱ δ' ἀνιόντος.

1193. χαμεύνας: cf. 4. 883.

1195. Ἑλίκης: v.n. 2. 360.

1196. ἔκλιθεν: the active is used in 1. 452, κλίνοντος ἡελίοιο, though it is not so used in any previous poet. πανεύκηνος: ἄπ. λεγ., v.n. 2. 935.

σὺν πάσιν χρήεσσι· πρὸ γάρ τ' ἀλέγνυνεν ἕκαστα
 ἡμάτιος· θῆλυν μὲν οἶν, γάλα τ' ἔκτοθι ποίμνης
 Ἄργος ἰὼν ἤνικε· τὰ δ' ἐξ αὐτῆς ἔλε νηός.
 1200 ἀλλ' ὅτε δὴ ἶδε χῶρον, ὅτις πάτου ἔκτοθεν ἦεν
 ἀνθρώπων, καθαρῆσιν ὑπεύδιος εἰαμενῆσιν,
 ἐνθ' ἦτοι πάμπρωτα λοέσσατο μὲν ποταμοῖο
 εὐαγέως θεῖοιο τέρεν δέμας· ἀμφὶ δὲ φᾶρος
 ἔσσατο κυάνεον, τό ρά οἱ πάρος ἐγγυάλιξεν
 1205 Λημνιάς Ἵψιπύλη, ἀδινῆς μνημήιον εὐνῆς.
 πῆχυιον δ' ἄρ' ἔπειτα πέδω ἐνὶ βόθρον ὀρύξας
 νῆησε σχίζας, ἐπὶ δ' ἀρνειοῦ τάμε λαιμόν,
 αὐτόν τ' εὖ καθύπερθε τανύσσατο· δαίε δὲ φιτροῦς
 1210 πῦρ ὑπέερθεν ἰεῖς, ἐπὶ δὲ μιγάδας χέε λουβάς,
 Βριμῶ κικλήσκων Ἐκάτην ἐπαρωγὸν ἀέθλων.
 καὶ ῥ' ὁ μὲν ἀγκαλέσας πάλιν ἔστιχεν· ἡ δ' αἰούσα
 κευθμῶν ἐξ ὑπάτων δεινὴ θεὸς ἀντεβόλησεν
 ἱροῖς Αἰσονίδαο· περίξ δέ μιν ἔστεφάνωντο
 1215 σμερδαλέοι δρυῖνοισι μετὰ πτόρθοισι δράκοντες.

1198. *πάσιν* L: *πάσι* G, vulg.

1205. *ρά* Hermann: *μὲν* codd.

1208. *νῆησεν* L.

1198. *σὺν πάσιν χρήεσσι*: 'with all things needful.' The form *χρήεσσι* = *χρέεσσι* is only found here.

1199. Coleridge mistranslates, "and Argus went with him bringing a ewe and milk from the flock, which things he took from the ship itself." Jason went alone to perform the rites; Argus had already gone to the flock and brought him the ewe and the milk, while the other things needful for the sacrifice Jason took from the ship itself.

1201. *πάτου ἔκτοθεν*: 'out of the beaten track,' cf. *Il.* 20. 137, *κιάτων* Ἐκ *πάτου*.

1202. *καθαρῆσιν ὑπεύδιος εἰαμενῆσιν*: "where under the unscreened sky the clear meads spread" (Way); cf. Theocr. 26. 5, *ἐν καθαρῶ λειμῶνι*. For *ὑπεύδιος* v. n. 1. 384. For *εἰαμενῆσιν* v. n. 2. 795.

1206. *ἀδινῆς*: *οἰκτρᾶς*, *λυπηρᾶς* διὰ τὴν ἀπόλειψιν. Schol., cf. 1104. Merkel and Buttm. explain *ἀδινός* here as = *ἡδύς*. More probably it means 'frequent,' "in memory of many a night of love"

(Coleridge). For the stay of the heroes at Lemnos v. 1. 608 sqq.

1207. *πῆχυιον*: v. n. 1. 379. *βόθρον*: cf. 1032.

1210. *μιγάδας λουβάς*: v. n. 1036.

1211. *Βριμῶ*: v. n. 861.

1213. *κευθμῶν*: τῶν *κρυφίων*. Schol. *κευθμός* = *κευθμών* is found in *Il.* 13. 28. *ὑπάτων*: 'nethermost,' v. n. 1. 222. *ἀντεβόλησεν*: for the notion that the gods actually came in person to receive the sacrifice cf. 880.

1214. *ἔστεφάνωντο*: 'twined': cf. *Il.* 11. 36, *τῆ δ' ἐπὶ μὲν Γοργῶ... ἔστεφάνωντο*. As evidence that Hecate was wreathed with snakes and oaken shoots the Schol. quotes a chorus from the *Ῥιζοτόμοι* of Soph. (*fr.* 480, Dindorf), *Ἠλιε δέσποτα | καὶ πῦρ ἱερόν, τῆς εἰνοδίας | Ἐκάτης ἔγχος, τῶ δι' Ὀλύμπου | πολλὴ φέρεται καὶ γῆς, καλοῦσ' | ἱερὰς τριόδους στεφανω-σασμένη | δρυσι καὶ πλεκτοῖς | ὤμων σπεί-ραισι δρακόντων*. Here belongs Varro *Atac. fr.* 8, *Cuius ut aspexit torta caput angue revinctum*.

στράπτε δ' ἀπειρέσιον δαΐδων σέλας· ἀμφὶ δὲ τήγχε
ὄξειη ὑλακῆ χθόνιοι κύνες ἐφθέγγοντο.

πίσεια δ' ἔτρεμε πάντα κατὰ στίβον· αἱ δ' ὀλόλυξαν
νύμφαι ἐλειονόμοι ποταμηίδες, αἱ περὶ κείνην
Φάσιδος εἰαμενὴν Ἀμαραντίου εἰλίσσονται.

1220

Αἰσονίδην δ' ἦτοι μὲν ἔλεν δέος, ἀλλὰ μιν οὐδ' ὧς
ἐντροπαλιζόμενον πόδες ἔκφερον, ὄφρ' ἑτάροισιν
μίκτο κιών· ἦδη δὲ φόως νιφόεντος ὑπερβεν
Καυκάσου ἠριγενῆς Ἡὼς βάλεν ἀντέλλουσα.

Καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσσι νῆστο

1225

θώρηκα στάδιον, τὸν οἱ πόρεν ἐξεναρίζας

σφωιτέραις Φλεγραίων Ἄρης ὑπὸ χερσὶ Μίμαντα·

χρυσεῖην δ' ἐπὶ κρατὶ κόρυν θέτο τετραφάλῃρον,

1219. ποταμηίδες L 16, Vat. unus, vulg: ποταμηίδες L, G, Wellauer: ποταμίτιδες O. Schneider, Merkel.

1227. σφωιτέραις schol. utraque: σφωιτέρης codd.

1216. στράπτε: v.n. 1. 544.

1217. χθόνιοι κύνες: *infernae canes* (Hor. S. 1. 8. 35); cf. Lucian *Philopseud.* 22, 24, where these hounds are described as ἐλεφάντων ὑψηλότεροι, καὶ μέλανεσ καὶ λάσιοι, πιναρὰ καὶ ἀυχμώση τῇ λάχνη.

1218. κατὰ στίβον: 'at her tread'; cf. Sen. *Oed.* 569, Latravit Hecates turba, ter valles cavae Sonuere maestum, tota succusso solo Pulsata tellus: *Aen.* 6. 256, Sub pedibus mugire solum, et iuga coepta moveri Silvarum, visaeque canes ululare per umbram Adventante dea. ὀλόλυξαν: imitated in *Aen.* 4. 168, summoque ulularunt vertice nymphae, though the meaning there is probably different (v. Conington).

1219. ἐλειονόμοι: v.n. 2. 821. ποταμηίδες: 'river-nymphs'; cf. Nic. *Al.* 128, ποταμηῖσι νύμφαις (used of 'water of the river').

1220. εἰαμενὴν: v.n. 2. 795. Ἀμαραντίου: Ἀμαράντιοι ἔθνος βάρβαρον ὑπὲρ Κόλχων ἐν τῇ ἠπειρῷ, ὅθεν αἱ τοῦ Φάσιδος πηγαὶ ἐξερεύονται. ἢ ὄρος Κολχικὸν καλούμενον Ἀμαράντιον, ὅθεν ὁ Φᾶσις καταφέρεται. Schol.: see on 2. 399.

1221. ἀλλὰ . . . ἔκφερον: 'but, for all that, his feet bore him away without one backward turn'; v. 1039. Cf. *Il.* 6. 496, ἄλοχος δὲ φίλη οἰκόνδε βεβήκει Ἐντροπαλιζομένη.

1224. Καυκάσου: as the sun had sunk behind the Aethiopian heights (1192),

so now the snowy Caucasus receives the first ray of dawn; cf. 162 sup. For ἠριγενῆς v.n. 2. 450.

1225. νῆστο: v.n. 454.

1226. θώρηκα στάδιον: ὅτι οὐκ ἦν ἀλυσιδωτός, ἀλλὰ σταδιαίος. ἀπὸ τῆς στάσεως ἐσχημάτισται. τινὲς δὲ στάδιον τὸν εὐπαγῆ, ὃν καὶ Καλλιμάχος λέγει "στάδιον δ' ὑφέεστο χιτῶνα." Schol. This θώρηξ was made of stiff plates of metal, as opposed to the ἀλυσιδωτός θώρηξ, *lorica annulata*, chain-armour. The epithet στατός was also applied to it (v. schol. Ar. *Rax* 1227), because this stiff cuirass could stand by itself. Callimachus (*fr.* 59) uses στάδιος χιτῶν in the sense of ὀρθοστάδιος, i.e. the ungirdled tunic falling straight from the neck to the feet.

1227. σφωιτέραις: = εἰάς, v.n. 1. 643. Φλεγραίων: v.n. 234.

Μίμαντα: cf. Hor. *C.* 3. 4. 53, Typhoeus et validus Mimas. In Eur. *Ion* 216 the Chorus speak of this giant as slain by the thunderbolt of Zeus, τὸν δαῖον Μίμαντα πυρὶ καταιθολοῖ (*sc.* Ζεὺς).

1228. τετραφάλῃρον: probably the same as τετραφάλος, 2. 920 (where see note). Buttm., arguing from the verb φαληριάω (κῦμα φαληριῶν), maintained that φάληρος was either one of the names for the plume of a helmet or an epithet of it, so that τετραφάληρος means 'with four-fold plume.'

λαμπομένην οἶόν τε περίτροχον ἔπλετο φέγγος
 ἡελίου, ὅτε πρῶτον ἀνέρχεται Ὠκεανοῖο. 1230
 ἂν δὲ πολύρρινον νόμα σάκος, ἂν δὲ καὶ ἔγχος
 δεινόν, ἀμαιμάκετον· τὸ μὲν οὐδέ τις ἄλλος ὑπέστη
 ἀνδρῶν ἠρώων, ὅτε κάλλιπον Ἡρακλῆα
 τῆλε παρέξ, ὃ κεν οἶος ἐναντίβιον πολέμιξεν.
 τῷ δὲ καὶ ὠκυπόδων ἵππων εὐπηγέα δίφρον 1235
 ἔσχε πέλας Φαέθων ἐπιβήμεναι· ἂν δὲ καὶ αὐτὸς
 βήσατο, ῥυτῆρας δὲ χεροῖν ἔχεν. ἐκ δὲ πόλης
 ἦλασεν εὐρείαν κατ' ἀμαξιτόν, ὥς κεν ἀέθλω
 παρσταιῆ· σὺν δέ σφιν ἀπείριτος ἔσσυτο λαός.
 οἶος δ' Ἴσθμιον εἴσι Ποσειδάων ἐς ἀγῶνα 1240
 ἄρμασιν ἐμβεβαώς, ἧ Ταίναρον, ἧ ὄγε Λέρνης
 ὕδωρ, ἧὲ κατ' ἄλσος Ἷταντίου Ὀγχηστοῖο,
 καὶ τε Καλαύρειαν μετὰ δῆθ' ἄμα νίσσεται ἵπποις,

1229. περιτρόχου Hoelzlin.

1234. πολέμιξεν Merkel: πολέμιξεν vulg.: πελέμιξε Paris. unus, Brunck.
 Versum uncis inclusit Herwerden.

1235. εὐπηγέα Brunck.

1237. ἔλεν coni. Brunck.

1238. ἀέθλω Vatt., Pariss. quatt.: ἀέθλων L, G: ἀέθλων προσταιῆ Samuelsson.

1243. δαῖθ' Wilamowitz-Moellendorff: δῆθαμὰ Brunck.

1229. περίτροχον φέγγος: 'the round gleaming orb'; cf. *Il.* 23. 455, περίτροχον ἤυτε μῆνη: *ib.* 22. 134, χαλκὸς ἐλάμπετο εἴκελος αὐγῆ... ἡελίου ἀνιόντος.

1231. πολύρρινον: cf. the shield of Ajax, *Il.* 7. 220.

1232. ἀμαιμάκετον: 'resistless,' from the stem *μαιμακ* (*μαιμάω*, *μαιμάσσω*). Some explain it as a redupl. form from *ἄμαχος*.

1233. κάλλιπον: v. I. 1290. Heracles remained to search for Hylas.

1234. τῆλε παρέξ: 'far away.'

1236. Φαέθων: v.n. 245.

1237. ῥυτῆρας: in Hom. *ῥυτήρ* means 'the reins,' e.g. Soph. *O.C.* 900, *σπεύδειν ἀπὸ ῥυτῆρος*, *immissis habenis*.

1240. Ἴσθμιον ἀγῶνα: Pindar (*N.* 5. 37) speaks of Poseidon journeying from Aegae in Achaia to the Isthmian festival, Ποσειδάωνα... ὃς Διγᾶθεν ποτὶ κλειτὰν θαμὰ νίσσεται Ἴσθμόν κ.τ.λ. The festival was held in the *τέμενος Ποσειδάνιον*.

1241. Ταίναρον: v.n. I. 102. The temple of Poseidon was at the extreme

point of the peninsula. *ὄγε*: v.n. I. 308. *Λέρνης*: a marsh near Argos, where Heracles slew the hydra. For the amours of Poseidon with Amymome at Lerna v. Prop. 3. 18. 47.

1242. Ἷταντίου Ὀγχηστοῖο: the *Ἷταντες* were aboriginal inhabitants of Boeotia expelled by the Cadmeans (Strab. 345, 5; 363, 38). Onchestus was named after the son of Poseidon. For the temple and grove cf. *Il.* 2. 506, Ὀγχηστόν θ' ἱερὸν Ποσιδῆιον, ἀγλαδὸν ἄλσος. Strabo (354, 31) says that the temple had no grove, οἱ δὲ ποιηταὶ κοσμοῦσιν, ἄλση καλοῦντες τὰ ἱερά πάντα κἂν ἢ ψιλὰ. Pausanias, however, mentions the grove (9. 26. 3), ἐπ' ἐμοῦ δὲ ναὸς τε καὶ ἀγαλμα Ποσειδάωνος ἐλείπετο καὶ τὸ ἄλσος δὲ δῆ καὶ Ὀμηρος ἐπήνεσε.

1243. Καλαύρειαν: an island in the Saronic Gulf. Strabo (321, 24) mentions the legend that Poseidon received Calaurea from Leto in exchange for Delos. It was in the temple at Calaurea that Demosthenes took refuge from Antipater, and ended his life by poison.

- Πέτρην θ' Αίμονίνην, ἣ δεινδρήεντα Γεραιστόν·
τοῖος ἄρ' Αἰήτης Κόλχων ἀγὸς ἦεν ἰδέσθαι. 1245
- Τόφρα δὲ Μηδείης ὑποθημοσύνησιν Ἰήσων
φάρμακα μυδήνας ἤμην σάκος ἀμφεπάλλουνεν
ἠδὲ δόρυ βριαρόν, περὶ δὲ ξίφος· ἀμφὶ δ' ἑταῖροι
πείρησαν τευχέων βεβιημένοι, οὐδ' ἐδύναντο
κείνο δόρυ γνάμψαι τυτθόν γέ περ, ἀλλὰ μάλ' αὐτως 1250
ἀαγὲς κρατερῆσιν ἐνεσκήκει παλάμῃσιν.
αὐτὰρ ὁ τοῖς ἄμοτον κοτέων Ἀφαρήϊος Ἰδας
κόψε παρ' οὐρίαχον μεγάλῳ ξίφει· ἄλτο δ' ἀκωκῆ
ῤαιστῆρ ἄκμονος ὥστε, παλιντυπές· οἱ δ' ὁμάδησαν
γηθόσυνοι ἦρωες ἐπ' ἐλπωρῆσιν ἀέθλου. 1255
καὶ δ' αὐτὸς μετέπειτα παλύνετο· δῦ δέ μιν ἀλκῆ
σμερδαλέῃ ἀφατός τε καὶ ἄτρομος· αἱ δ' ἐκάτερθεν
χεῖρες ἐπερρώσαντο περὶ σθένει σφριγώσσαι.
ὥς δ' ὄτ' ἀρήϊος ἵππος ἐελδόμενος πολέμοιο
σκαρθμῶ ἐπιχρεμέθων κρούει πέδον, αὐτὰρ ὑπερθεν 1260

1244. Πέτρην littera maiuscula scripsit Beck.

1249. λελιημένοι Naber.

1254-6. om. G.

1244. Πέτρην Αἰμονίνην: τὴν Θεσσαλίαν Πέτραν. χωρίον δὲ ἔστιν ἐν ᾧ Ποσειδῶνος ἄγεται ἄγών, ὡς ἀπὸ τοῦ τόπου Πετραῖον καλεῖσθαι. Schol. Pindar, P. 4. 138, applies to Poseidon the epithet Πετραῖος 'Cleaver of the Rock,' which is explained either of his opening a passage for the Peneius through the rock, or creating the first horse which leaped forth from a rock in Thessaly or Attica. Γεραιστόν: Geraestus was a town and promontory in Euboea. For the famous temple there cf. *Od.* 3. 177, ἐς δὲ Γεραιστόν Ἐννύχια κατὰγοντο Ποσειδάωνι δὲ ταύρων Πόλλ' ἐπὶ μῆρ' ἔθεμεν.

1247. ἀμφεπάλλουνεν: 'sprinkled around,' ἄπ. λεγ. For μυδήνας v.n. 1042.

1250. ἀλλὰ . . . παλάμῃσιν: 'but, just as it was, it remained hard and unbroken in their stout hands.'

1251. ἀαγὲς: the first syll. is short in *Od.* 11. 575, αἰὲν ἀαγὲς; Ap. lengthens it on the false analogy of ἀθάνατος and ἀκάματος. ἐνεσκήκει: it had become dry, and so was well-seasoned and hard in their hands.

1252. ἄμοτον: v.n. 1. 513. Ἰδας: cf. 556, 1170.

1253. οὐρίαχον: the 'butt-end' of the spear. Leaf, on *Il.* 13. 443, distinguishes it from σαυρωτήρ, the *spear* at the butt-end.

1254. παλιντυπές: 'beaten back,' ἄπ. λεγ.

1256. ἀλκῆ κ.τ.λ.: cf. 1044.

1258. ἐπερρώσαντο: v.n. 2. 661, 1. 385.

1259. This simile is drawn from Hom., who describes Paris going forth from Troy to battle, *Il.* 6. 506, ὡς δ' ὅτε τις στατὸς ἵππος ἀκοσπίσθας ἐπὶ φάτῃ, Δεσμὸν ἀπορρήξας θεῖη πεδίοιο κροαίνων, Εἰωθὸς λούεσθαι ἐνυρρείος ποταμοῖο, Κυδιῶν: ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται Ὡμοῖς αἰσσονται· ὁ δ' ἀγλαῖτῃφι πεποιθὸς, Ῥίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν Ἴππων. Cf. *Aen.* 11. 492 (of Turnus), qualis ubi abruptis fugit praesepia vinclis Tandem liber equus . . . Emicat arrectisque fremitu cervicibus alte, Luxurians, luduntque iuba per colla per amos.

1260. σκαρθμῶ ἐπιχρεμέθων: 'prancing and neighing.'

κνδιόων ὀρθοῖσιν ἐπ' οὔασιν αὐχέν' αἰερεί·
 τοῖος ἄρ' Αἰσονίδης ἐπαγαίετο κάρτεϊ γυίων.
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθα μετάρσιον ἴχνος ἔπαλλεν,
 ἀσπίδα χαλκείην μελίην τ' ἐν χερσὶ τινάσσων.
 φαίης κε ζοφεροῖο κατ' αἰθέρος αἴσσουσεν 1265
 χειμερίην στεροπήν θαμνὸν μεταπαιφάσσεσθαι
 ἐκ νεφέων, ὅτ' ἔπειτα μελάντατον ὄμβρον ἄγωνται.
 καὶ τότ' ἔπειτ' οὐ δηρὸν ἔτι σχήσεσθαι ἀέθλων
 μέλλον· ἀτὰρ κληῖσιν ἐπισχερῶ ἰδρυνθέντες
 ῥίμφα μάλ' ἐς πεδίον τὸ Ἀρήιον ἠπέιγοντο. 1270
 τόσσον δὲ προτέρω πέλεν ἄστεος ἀντιπέρηθεν,
 ὄσσον τ' ἐκ βαλβίδος ἐπήβολος ἄρματι νύσσα
 γίγνεται, ὅππότη' ἄεθλα καταφθιμένοιο ἄνακτος
 κηδεμόνες πεζοῖσι καὶ ἰππήεσσι τίθενται.
 τέτμον δ' Αἰήτην τε καὶ ἄλλων ἔθνεα Κόλχων, 1275
 τοὺς μὲν Καυκασίοισιν ἐφεσταότας σκοπέλοισιν,

1262. ἐπαγάλλετο Herwerden.

1264. ἐνί Paris. unus, Brunck, Gerhard.

1266. μεταπαιφάσσεσσαν v.l. in schol.

1267. ὅτε πέρ τε Ziegler: ἄτ' ἔπειτα . . . ἄγωνται Köchly. ἄγωνται vulg.

1261. ὀρθοῖσιν ἐπ' οὔασιν: cf. 1. 514.

1263. ἔπαλλεν: like Polydeuces before his contest with Amycus, 2. 45.

1265 sqq. "Thou hadst said that adown through the murky welkin the leaping flash Of the tempest-levin was gleaming and flickering once and again From the clouds that are bringing hard after their burden of blackest rain" (Way).

1266. μεταπαιφάσσεσθαι: 'to flash,' ἄπ. λεγ. The simple verb occurs in 4. 1442 and *Il.* 2. 450, παιφάσσεσθα ('dazzling') διέσσεσθα λαὸν Ἀχαιῶν. It is a redupl. form (cf. δαιδάλλω) from a secondary variation of the root φα, φαίω.

1267. ὄμβρον: as distinct from ὑετός, ὄμβρος was 'thunder rain': cf. *Il.* 10. 6, *Hdt.* 8. 12. For ὅτε c. subj. v.n. 1. 76.

1269. κληῖσιν: τὰ ζυγά, ἐφ' ὧν οἱ ἐρέται κάθηνται. Schol. In Hom. it is a disputed point whether κληῖδες means 'benches' or 'thole-pins' (which Ap. calls σκαλομοί, 1. 379, 392).

1271. 'It (i.e. the plain) lay over

opposite the city, as far in front thereof as the goal which the chariot must gain is from the starting-place, what time a chieftain dies and his kinsmen ordain contests for prizes for those on foot and for those in chariots.' ἀντιπέρηθεν: v.n. 2. 1030.

1272. βαλβίδος: τῆς ἀφετηρίας. Schol., Lat. *carceres*; cf. Ar. *Eq.* 1159, ἄφες ἀπὸ βαλβίδων. ἐπήβολος: v.n. 1. 694. νύσσα: the goal, *meta*. In Hom. νύσσα means (1) the turning-post, *καμπτήρ*, *Il.* 23. 332; (2) the post at the other end from which they started, which served also as the winning-post, *Od.* 8. 121. Our poet means that the plain was as far from the city as the pillar at one end of the hippodrome was from that at the other. The plain was on the side of the river opposite to the city, v. 2. 1268.

1273. ἄεθλα: for funeral games cf. 1. 1060, 1304; *Od.* 24. 88, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος Ζώνουνται τε νέοι καὶ ἐπεντύνονται ἄεθλα.

1275. Cf. Ov. *Met.* 7. 101, Conveniunt populi sacrum Mavortis in arvom, Consistuntque iugis: medio rex ipse resedit.

- τὸν δ' αὐτοῦ παρὰ χεῖλος ἐλισσόμενον ποταμοῖο.
 Αἰσουίδης δ', ὅτε δὴ πρυμνήσια δῆσαν ἑταῖροι,
 δὴ ρά τότε ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον,
 νηὸς ἀποπροθορῶν· ἄμυδις δ' ἔλε παμφανόωσαν 1280
 χαλκείην πῆληκα θοῶν ἔμπλειον ὀδόντων
 καὶ ξίφος ἀμφ' ὤμοις, γυμνὸς δέμας, ἄλλα μὲν Ἄρει
 εἴκελος, ἄλλα δέ που χρυσαόρω Ἀπόλλωνι.
 παπτήνας δ' ἀνὰ νεῖδον ἶδε ζυγὰ χάλκεα ταύρων
 αὐτόγυον τ' ἐπὶ τοῖς στιβαροῦ ἀδάμαντος ἄροτρον. 1285
 χρίμψε δ' ἔπειτα κίων, παρὰ δ' ὄβριμον ἔγχος ἔπηξεν
 ὄρθον ἐπ' οὐριάχῳ, κυνέην δ' ἀποκάτθεται ἑρείσας.
 βῆ δ' αὐτῇ προτέρωσε σὺν ἀσπίδι νῆριτα ταύρων
 ἵχνια μαστεύων· οἱ δ' ἔκποθεν ἀφράστοιο
 κευθμῶνος χθονίου, ἵνα τέ σφισιν ἔσκε βόαυλα 1290
 καρτερὰ λιγνυόεντι πέριξ εἰλυμένα καπνώ,
 ἄμφω ὁμοῦ προγένοντο πυρὸς σέλας ἀμπνεύοντες.
 ἔδδειςαν δ' ἦρωες, ὅπως ἴδον. αὐτὰρ ὁ τοῦσγε,
 εὖ διαβάς, ἐπιόντας, ἃ τε σπιλὰς εἶν' ἀλὶ πέτρῃ
 μίμνει ἀπειρεσίησι δονεῦμενα κύματ' ἀέλλαις. 1295

1277. ἐλισσομένου Herwerden.

1283. χρυσαόρω G, L 16, Vatt. duo: χρυσαόροι vulg.

1295. μίμνειν Vat. unus, unde μίμνεν Merkel.

1277. ἐλισσόμενον: 'winding'; cf. Hes. *Th.* 791, δίνης ἀργυρῆς εἰλιγμένους εἰς ἅλα πίπτει.

1280. ἀποπροθορῶν: imitated in *Orph. Arg.* 545, νηὸς ἀποπροθορόντες. The compound is only found in these two passages.

1282. γυμνός: the body of Jason was not encased in a στάδιος θώρηξ like that of Aetes, so that partly he resembled the naked War God Ares, and partly Apollo 'of the golden brand.' For χρυσαόρος v. Leaf on *Il.* 5. 509.

1284. νεῖδον: v.n. 1. 687.

1285. αὐτόγυον: v.n. 232.

1286. χρίμψε: πλησίον ἐγένετο. Schol.

1287. οὐριάχῳ: v.n. 1253.

1288. αὐτῇ σὺν ἀσπίδι: 'with his shield alone.' νῆριτα: τὰ μεγάλα καὶ ἀναρίθμητα. Schol.; cf. 4. 158, νῆριτος ὁδμή: Hes. *Op.* 509, πᾶσα βοᾷ τότε νῆριτος ἔλη. Curtius refers it to the root ἄρ (ἀριθμός). Others explain 'certain,' (e.g. Lehrs and de M.), following the old deriv. from νῆ and ἐρίζειν.

1289. ἔκποθεν ἀφράστοιο: v.n. 2. 224.

1290. βόαυλα: 'stalls,' ἢ βούστασις. Schol. This form occurs only here: βόαυλος in Theocr., and βοαύλιον in *Orph. Arg.*

1291. εἰλυμένα: both εἰλυμένος and ἐλυσθείς are used by Ap. in two distinct senses: (1) rolled up, huddled, crouching; (2) enfolded, enwrapped. The former is the meaning in 281, 296, and 1. 1034; the latter here and in 1313, 1. 254. Buttman distinguished two verbs, ἐλῶ to push or compress, and εἰλῶ to envelop (wrap). In Hom. εἰλυμένος is from the latter, ἐλυσθείς from the former. We see that Ap. recognized no such distinction.

1292. σέλας ἀμπνεύοντες: v.n. 410.

1294. εὖ διαβάς: cf. 1. 1199. ἐπιόντας κ.τ.λ.: 'awaits their onset, as an ocean reef awaits the onset of the billows lashed to fury by the hurricane's resistless might.' Cf. *Il.* 15. 618, ἴσχον γὰρ πυργηδὺν ἀρηρότες, ἦτε πέτρῃ Ἠλίβατος, μεγάλη, πολίης ἄλδς ἐγγυὺς ἐούσα: "Ἡ τε μένει λιγῶν ἀνέμων λαιψηρὰ κέλευθα, Κύματὰ τε τροφόντα, τὰ τε προσερεύγεται αὐτήν:

πρόσθε δέ οἱ σάκος ἔσχεν ἐναντίον· οἱ δέ μιν ἄμφω
 μυκηθμῷ κρατεροῖσιν ἐνέπληξαν κεράεσσιν·
 οὐδ' ἄρα μιν τυτθὸν περ ἀνώχλισαν ἀντιόωντες.
 ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἐύρρινοι χοάνοισιν
 φῦσαι χαλκῆων ὅτε μὲν τ' ἀναμαρμαίρουσιν, 1300
 πῦρ ὀλοόν πιμπρᾶσαι, ὅτ' αὖ λήγουσιν αὐτμῆς,
 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος, ὀππὸτ' αἶξιη
 νειόθεν· ὡς ἄρα τώγε θοὴν φλόγα φυσιόωντες
 ἐκ στομάτων ὀμάδευν, τὸν δ' ἄμφεπε δῆιον αἶθος
 βάλλον ἅ τε στεροπή· κούρης δέ ἐ φάρμακ' ἔρυτο. 1305
 καί ῥ' ὄγε δεξιτεροῖο βοὸς κέρας ἄκρον ἐρύσσας
 εἶλκεν ἐπικρατέως παντὶ σθένει, ὄφρα πελάσση
 ζεύγλη χαλκείη, τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ,

1299. ἐύρρινοι Paris. unus ex corr.: ἐυρρίνοις vulg.

1300. ἀναμορμύρουσιν Ruhnken: ἀναμαιμάουσιν Merkel.

1302. αὐτῶν Pariss., Brunck, Wellauer: αὐτοῦ Merkel.

1304. ὀμάδευν Hermann: ὀμάδου Stephanus: ὀμάδω vulg. ἄμφεπε Merkel: ἄμφί τε codd.: ἄμφί ἐ Hermann.

1305. βάλλον Merkel: βάλλεν codd.: βάλλε θ' ἅτε Ziegler.

Aen. 10. 693, Ille, velut rupes vastum quae prodit in aequor Obvia ventorum furiis, expostaque ponto, Vim cunctam atque minas perfert caelique marisque, Ipsa immota manens: Tennyson, *Hill*, "Who seems a promontory of rock, That, compass'd round with turbulent sound, In middle ocean meets the surging shock, Tempest-buffed, citadel-crown'd."

1298. ἀνώχλισαν: v.n. I. 1167.

1299 sqq. 'As when the brazier's bellows of stout hide now send quick tongues of flame through the holes of the smelting-furnace, kindling a devouring fire, and, again, cease from their blast; and a fierce roar arises from the fire in its upward rush: even so did these two bulls bellow, breathing forth quick blasts of flame from their mouths, and the deadly glow played round him with lightning flash.' Cf. *Il.* 18. 470, φῦσαι δ' ἐν χοάνοισιν ἐέικοσι πᾶσαι ἐφύσων, Παντοίην εὐπρηστον αὐτμῆν ἐξανείσαι, ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε, "Ὀππὼς ἠφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο. The χόανος was the smelting-furnace from which the metal was run; cf. Hes. *Th.* 862, ἀτμῆ θεσπεσίη καὶ ἐτήκετο, κασσίτερος ὡς Τέχνη ὑπ' αἰζῶν ὑπὸ τ' εὐτρήτου χοάνοιο θαλφθείς, ἦε σίδηρος κ.τ.λ. For ἐύρρινοι cf. Virg. *G.*

4. 171 (of the Cyclopes), taurinis follibus auras Accipiant redduntque.

1300. ἀναμαρμαίρουσιν: this word has excited much suspicion, but I believe it to be sound. Ap. combines the two notions of the quick puffs of the bellows and the quick flashes of flame which follow, and expresses them by a compound which is ἄπ. λεγ., though the simple verb is common. The Schol. says, μαρμαίρουσι: κυρίως καίουσι· μετενήνοχε δὲ τὴν φωνὴν ἐπὶ τῆς σφοδρότατης φυσήσεως ἐνεργούσης ἔσωθεν. Ruhnken's ἀναμορμύρουσιν 'roar' anticipates and spoils the effect of 1302. For Merkel's ἀναμαιμάουσιν cf. *Il.* 20. 490.

1302. αὐτοῦ: sc. πυρός. Merkel's αὐτοῦ is more ingenious than convincing.

1303. φυσιόωντες: cf. Ov. *Met.* 7. 104, Ecce adamantis vulcanum naribus efflant Aeriopedes tauri; tactaeque vaporibus herbae Ardent: utque solent pleni resonare camini, Aut ubi terrena silices fornace soluti Concipiunt ignem liquidarum adspersione aquarum: Pectora sic intus clausas volventia flammam, Gutturaque usta sonant.

1304. αἶθος: neuter here, but masc. in Eur. *Supp.* 208.

1308. ζεύγλη: 'yoke-collar,' Lat. *subiugium*; cf. Aesch. *Pr.* 463, ἔζευσα... ἐν ζυγοῖσι κνώδαλα Ζεύγλαισι δουλεύοντα.

ρίμφα ποδὶ κρούσας πόδα χάλκεον. ὧς δὲ καὶ ἄλλον
 σφήλεν γυνῆ ἐπιόντα, μιῇ βεβολημένον ὄρμη. 1310
 εὐρὺ δ' ἀποπροβαλὼν χαμάδις σάκος, ἔνθα καὶ ἔνθα
 τῇ καὶ τῇ βεβαῶς ἄμφω ἔχε πεπτηῶτας
 γούνασιν ἐν προτέροισι, διὰ φλογὸς εἶθαρ ἔλυσθείς.
 θαύμασε δ' Αἰήτης σθένος ἀνέρος. οἱ δ' ἄρα τειῶς
 Τυνδαρίδαι—δὴ γάρ σφι πάλαι προπεφραδμένον ἦεν—1315
 ἀγχίμολον ζυγά οἱ πεδόθεν δόσαν ἀμφιβαλέσθαι.
 αὐτὰρ ὁ εὖ ἐνέδησε λόφους· μεσσηγὺ δ' αἰείρας
 χάλκεον ἱστοβοῆα, θοῇ συνάρασσε κορώνῃ
 ζεύγληθεν. καὶ τὼ μὲν ὑπέκ πυρὸς ἄψ ἐπὶ νῆα
 χαζέσθην. ὁ δ' ἄρ' αὐτίς ἐλὼν σάκος ἔνθετο νώτω 1320
 ἐξόπιθεν, καὶ γέντο θοῶν ἔμπλειον ὀδόντων
 πῆληκα βριαρῆν δόρυ τ' ἄσχετον, ᾧ ῥ' ὑπὸ μέσσας
 ἐργατίνης ὡς τίς τε Πελασγίδι νύσσειν ἀκαίνῃ
 οὐτάζων λαγόνας· μάλα δ' ἔμπεδον εὖ ἀραρυίαν

1313. δι' ἐκ φλογὸς O. Schneider.

1315. προπεφασμένον Hermann.

1319. ὑπὲρ L, vulg.

1320. ἔνθετο vulg.

1324. αἶ pro εὖ G.

Leaf, on *Il.* 17. 440, 19. 406, explains ζεύγλη as the 'yoke-cushion' i.e. a circular pad wrapped round the yoke to keep it from chafing the horses' necks. The epithet χαλακίη shows that Ap. attached no such meaning to it. ὀκλάξ: ἐπὶ τὰ γόνατα. Schol. Flor. It is generally used of a crouching posture, cf. ὀκλαδόν (122), but the meaning here is fixed by γούνασιν ἐν προτέροισι (1313).

1309. ῥίμφα . . . πόδα: 'with a swift thrust of his foot against its hoof.'

1310. 'he brought it to its knees as it charged, smitten with one quick movement.' For βεβολημένον v.n. 1. 262.

1311. ἔνθα κ.τ.λ.: 'moving hither and thither, now on this side, now on that, he kept them down where they had fallen on their fore-knees. The flame enveloped him in a moment.'

1313. ἔλυσθείς: v.n. 1291. For διὰ φλογὸς (where Oswald says the sense of διὰ fades into that of ἐν) cf. 4. 874, σπαίροντα διὰ φλογός.

1315. Τυνδαρίδαι: Castor and Polydeuces. προπεφραδμένον: 'for it had been told them beforehand so to do.'

1317. μεσσηγὺ κ.τ.λ.: 'lifting up and

placing the pole between them he fastened it by its sharp tip to the yoke.'

1318. κορώνῃ: the point of the pole to which the yoke was hooked or tied; cf. Poll. 1. 252, τὸ δὲ μετὰ τὴν γύνην ἱστοβοεύς, τὸ δὲ τέλος αὐτοῦ τὸ μετὰ τὸν ζυγὸν κορώνῃ. For the complicated way in which the ζυγόν and ἱστοβοεύς were fastened together v. Helbig, *Hom. Epos* 147 sqq.; Leaf on *Il.* 24. 268 sqq. (Vol. ii, App. M).

1319. τῷ: οἱ Τυνδαρίδαι.

1321. γέντο: 'took up'; cf. *Il.* 18. 476, γέντο δὲ χειρὶ Ραιστήρα. Fick explains it as γενθ-το, from rt. *gandh*, but it is for γέμ-το (ἀπόγεμε' ἀφελκε, Hesych.).

1323. ἐργατίνης: γεωργός. Schol.; cf. 2. 663. ἀκαίνῃ: 'goad' (*lit.* 'thorn'); cf. *Anth. P.* 6. 41, Βούπληκτρον ἄκαιναν. Our Schol. gives us the only information we have about the word: ἀντὶ τοῦ κέντρον ἄκαινα δὲ ἐστὶ μέτρον δεκάπουν Θεσσαλῶν εὐρεμα· ἢ ῥάβδος ποιμενικὴ παρὰ Πελασγοῖς ἠδρημένη, περὶ ἧς Καλλιμαχὸς φησιν "ἀμφοτέρον, κέντρον τε βοῶν καὶ μέτρον ἀρούρης." We find a form *acna* or *acnuia* used of a measure of land 10 feet square in Varro *R.R.* 1. 10 (Keil).

- τυκτὴν ἐξ ἀδάμαντος ἐπιθύνεσκειν ἐχέτλην. 1325
 οἱ δ' εἴως μὲν δὴ περιώσια θυμαίνεσκον,
 λάβρον ἐπιπνεῖοντε πυρὸς σέλας· ὦρτο δ' αὐτμῇ
 ἤυτε βυκτάων ἀνέμων βρόμος, οὓς τε μάλιστα
 δειδιότες μέγα λαῖφος ἀλίπλοοι ἐστείλαντο.
 δηρὸν δ' οὐ μετέπειτα κελυόμενοι ὑπὸ δουρὶ 1330
 ἦσαν· ὀκρίεσσα δ' ἐρείκετο νεῖος ὀπίσσω,
 σχιζομένη ταύρων τε βίῃ κρατερῶ τ' ἀροτῆρι.
 δεινὸν δ' ἐσμαράγευν ἄμυδις κατὰ ὄλκας ἀρότρον
 βώλακες ἀγνύμεναι ἀνδραχθῆες· εἶπετο δ' αὐτὸς 1335
 λαῖον ἐπὶ στιβαρῶ πῖσας ποδί· τῆλε δ' εὐοῖο
 βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὀδόντας
 ἐντροπαλιζόμενος, μὴ οἱ πάρος ἀντίασειεν
 γηγενέων ἀνδρῶν ὀλοὸς στάχυσ· οἱ δ' ἄρ' ἐπιπρὸ
 χαλκείης χηλῆσιν ἐρειδόμενοι πονέοντο.
 ἦμος δὲ τρίτατον λάχος ἡματος ἀνομένοιο 1340
 λείπεται ἐξ ἡοῦς, καλέουσι δὲ κεκμηῶτες
 ἐργατίνας γλυκερόν σφιν ἄφαρ βουλυτὸν ἰκέσθαι,
 τῆμος ἀρήροτο νεῖος ὑπ' ἀκαμάτῳ ἀροτῆρι,

1326. οἱ δ' εἴως Merkel: οἱ δ' ἦτοι εἴως L, G: οἱ δὲ τέως edd. vet.: οἱ δ' ἦτοι εἴως περιώσια O. Schneider.

1330. δηναῖον pro δηρὸν G.

1331. ὀκρίεσσα G: ὀκρυέσσα L, vulg.

1335. λαῖον supr. scr. γρ. βαθμὸν L: λαῖον G: βαθμὸν vulg.: λαῖφ . . . στιβαρῶς Samuelsson.

1340. λέχος G.

1341. χατέουσι Naber.

1325. ἐχέτλην: 'plough-handle,' Lat. *stiva*.

1328. βυκτάων: 'blustering' (βύ(ω)); cf. *Od.* 10. 20, βυκτάων ἀνέμων κατέδησε κέλευθα.

1331. ὀκρίεσσα . . . ὀπίσσω: 'and the rough fallow was broken up behind them.' Cf. Hes. *Sc.* 286, οἱ δ' ἀροτῆρες Ἡρικον χθόνα διαν.

1333. ὄλκας: v.n. 1054.

1334. ἀνδραχθῆες: cf. *Od.* 10. 121, ἀνδραχθῆσι χερμαδίοισι.

1335. λαῖον: if genuine, this must mean the plough-share, *culler aratri*, on which the ploughman pressed his foot to drive it deeper into the earth. In the only references we have to the word (Favorinus, s.v. λῆιον; Bast, *Commentatio Palaeographica*, p. 872 n.) the meaning given is *δρέπανον, falx messoria*,

not *culler aratri*. Samuelsson explains his ingenious correction λαῖφ of the ploughman pressing with the *left* foot on the back part of the plough as illustrated in Baumeister, *Denkm.* i Tab. i, 13a. 13b. He regards the vulg. βαθμὸν as a gloss to provide an object for ἐπιπῖσας, as βαθμὸς may have been a name for the part of the plough 'inter stivam et burim.' Pierson and Brunck explain βαθ. ἐπιπ. 'forti pede gradum premens,' 'fortiter pedem figens.'

1337. ἐντροπαλιζόμενος: v.n. 1221.

1340. λάχος: v.n. I. 1082.

1342. βουλυτόν: sc. καιρόν. cf. Hom. *βουλυτόνδε*, *Hor. C.* 3. 6. 42, sol ubi . . . iuga demeret Bobus fatigatis. The opposite phrase for dawn occurs in Hes. *Op.* 581, ἥως . . . πολλοῖσι τ' ἐπὶ ζυγὰ βουσι τίθησιν.

τετράγνός περ ἐοῦσα· βοῶν τ' ἀπελλέετ' ἄροτρα.
 καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι· 1345
 αὐτὰρ ὁ ἄψ ἐπὶ νῆα πάλιν κίεν, ὄφρ' ἔτι κεινὰς
 γηγενέων ἀνδρῶν ἴδεν αὐλακας. ἀμφὶ δ' ἑταῖροι
 θάρσυνον μύθοισιν. ὁ δ' ἐκ ποταμοῖο ῥοάων
 αὐτῇ ἀφυσσάμενος κυνέῃ σβέσειν ὕδατι δῖψαν·
 γνάμψε δὲ γούνατ' ἐλαφρά, μέγαν δ' ἐμπλήσατο θυμὸν 1350
 ἀλκῆς, μαιμῶων σὺν εἴκελος, ὅς ρά τ' ὀδόντας
 θήγει θηρευτῆσι ἐπ' ἀνδράσιν, ἀμφὶ δὲ πολλὸς
 ἀφρὸς ἀπὸ στόματος χαμάδις ρεῖ χωομένοιο.
 οἱ δ' ἤδη κατὰ πᾶσαν ἀνασταχέεσκον ἄρουραν
 γηγενέες· φρίξεν δὲ περὶ στιβαροῖς σακέεσσι 1355
 δούρασί τ' ἀμφιγύοις κορύθεσσί τε λαμπομένησιν
 Ἄρηος τέμενος φθισιμβρότου· ἴκετο δ' αἴγλη
 νειόθεν Οὐλυμπόνδε δι' ἠέρος ἀστράπτουσα.
 ὡς δ' ὀπότ' ἐς γαῖαν πολέος νιφετοῖο πεσόντος
 ἄψ ἀπὸ χειμερίας νεφέλας ἐκέδασσαν ἄλλαι 1360
 λυγαίη ὑπὸ νυκτί, τὰ δ' ἀθρόα πάντ' ἐφαάνθη
 τείρεα λαμπετόωντα διὰ κνέφας· ὧς ἄρα τοίγε

1351. εἴκελος Stephanus: ἴκελος codd.

1353. ρεῖ Samuelsson: ρέε codd.

1355. φρίξαν L, vulg.: φράξαν Samuelsson.

1360. ἀῆται L ex corr., Paris, unus in marg., Brunck.

1361. πάντ' ἐφαάνθη Brunck: πάντα φαάνθη codd.

1344. τετράγνος: v.n. 412.

1345. διεπτοίησε: 'scared'; cf. *Od.* 18. 340, διεπτοίησε γυναῖκας.

1346. ὄφρ' . . . αὐλακας: 'while he saw the furrows still void of earthborn men.'

1349. αὐτῇ κυνέῃ: the very helmet from which he had sown the dragon's teeth.

1350. γνάμψε γούνατα: the phrase γούνατα κάμπτειν (γνάμπτειν) usually means 'to sink down to rest,' e.g. *I.* 1174, *Il.* 7. 118; here the meaning is that Jason bent his knees to test their suppleness (cf. 1263).

1351. σὺν εἴκελος: cf. *Il.* 13. 471, ἀλλ' ἔμεν', ὡς ὅτε τις σὺς οὖρεσιν ἀλλκί πεποιθὼς . . . 'Οφθαλμὸς δ' ἄρα οἱ πυρὶ λάμπεται· αὐτὰρ ὀδόντας Θήγει, ἀλέξασθαι μεμῶσα κύνας ἠδὲ καὶ ἄνδρας.

1353. ἀφρός: cf. Hes. *Sc.* 389, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι (κάπρω) Δεΐβεται: *Aen.* 1. 324, spumantis apri. ρεῖ: this

correction is necessary, as the impf. is not used by Hom. or Ap. in similes. If ρέε is kept, it must refer to Jason. For the contracted form ρεῖ cf. *πνεῖ*, 2. 229.

1355. φρίξεν: *horruit*; cf. *Il.* 13. 339, ἔφριξεν δὲ μάχη φθισιμβροτος ἐγχείρησι: *Aen.* 7. 525, atraque late Horrescit strictis seges ensibus, aeraque fulgent Sole lacessita, et lumen sub nubila iactant: *Il.* 601, ferreus hastis Horriet ager.

1356. ἀμφιγύοις: cf. *Il.* 13. 147, ἔγχεσιν ἀμφιγύοισιν, where four interpretations have been given: (1) having a γυῖον, a limb (of iron), at each end—the *λόγχη* and *σαυρωτήρ*; (2) having a *λόγχη* curved (γυ) on both sides; (3) bending to either side, elastic (so Leaf); (4) wielded with both hands. See also on ἀμφιγυῖεις, 37 *supr.* In Soph. *Tr.* 505 ἀμφίγυοι means 'valiant rivals' (Jebb).

λάμπου ἀναλδήσκοντες ὑπὲρ χθονός. αὐτὰρ Ἴησων
 μνήσατο Μηδείης πολυκερδέος ἔννεσιάων,
 λάζετο δ' ἐκ πεδίοιο μέγαν περιηγέα πέτρον, 1365
 δεινὸν Ἐνναλίου σόλον Ἄρεος· οὐ κέ μιν ἄνδρες
 αἰζήροι πίσυρες γαίης ἄπο τυτθὸν ἄειραν.
 τὸν ῥ' ἀνὰ χεῖρα λαβὼν μάλα τηλόθεν ἔμβαλε μέσσοις
 αἶξας· αὐτὸς δ' ὑφ' ἔον σάκος ἔζετο λάθρη
 θαρσαλέως. Κόλχοι δὲ μέγ' ἴαχον, ὡς ὅτε πόντος 1370
 ἴαχεν ὀξεῖσιν ἐπιβρομέων σπιλάδεσσιν·
 τὸν δ' ἔλεν ἀμφασίῃ ρίπῃ στιβαροῖο σόλοιο
 Αἰήτην. οἱ δ' ὥστε θοοὶ κύνες ἀμφιθορόντες
 ἀλλήλους βρυχηδὸν ἐδήμιον· οἱ δ' ἐπὶ γαίαν
 μητέρα πῖπτον ἐοῖς ὑπὸ δούρασιν, ἥντε πεῦκαι 1375
 ἢ δρῦες, ἄς τ' ἀνέμοιο κατάκιες δονέουσιν.
 οἶος δ' οὐρανόθεν πυρόεις ἀναπάλλεται ἀστήρ
 ὄλκον ὑπαυγάζων, τέρας ἀνδράσιν, οἳ μιν ἴδωνται
 μαρμαρυγῇ σκοτίοιο δι' ἠέρος αἶζαντα·
 τοῖος ἄρ' Αἰσονος υἱὸς ἐπέσσυτο γηγενέεσσιν, 1380
 γυμνὸν δ' ἐκ κολεοῖο φέρε ξίφος, οὐτα δὲ μίγδην
 ἀμώων, πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε

1367. ὑπὸ Paris. unus, Brunck.

1374. ἐπήϊων Struve.

1377. ἀπολάμπεται v.l. in schol., *Et. Mag.* 697, 50: ἀποπάλλεται O. Schneider.

1381. οὐτα Brunck: οὐτα codd.

1365. Cf. *Il.* 5. 302 sqq., 12. 445 sqq.; *Ov. Met.* 7. 140, Ille, gravem medios silicem iaculatus in hostes, A se depulsum Martem convertit in ipsos. Medea advises this stratagem, 1057 supr.

1366. Ἐνναλίου: this name, which is usually a subst., is here an epithet of Ares as in *Il.* 17. 210, Ἄρης Δεινὸς Ἐνναλίου. For its meaning and connexion with Ἐννώ see the exhaustive article by Jessen in Pauly-Wissowa, *Real-Encycl.* σόλον: δίσκον. Schol. In *Il.* 23. 826 σόλος αὐτοχόωνος is used of the mass of metal hurled in one of the contests.

1367. Cf. *Aen.* 12. 896, saxum circumspicit ingens. . . Vix illud lecti bis sex cervicis subirent Qualia nunc hominum producit corpora tellus. Ille manu raptum trepida torquebat in hostem. Both Ap. and Virg. are indebted to Hom., *Il.* 5. 302, 20. 285. πῖσυρες: v.n. 1. 671.

1370-71. Cf. *Il.* 2. 394, Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα κ.τ.λ.

1372. Οὐτος καὶ οἱ ἐξῆς στίχοι εἰλημμένοι εἰσὶ παρ' Εὐμήλου, παρ' ᾧ φησι Μήδεια πρὸς Ἴδμονα. Σοφοκλῆς δὲ ἐν Κολχίσι πεποιήκε τὸν ἄγγελον τοῦ Αἰήτου πυθομένου περὶ τῶν προεξημένων "ἢ βλαστὸς οὐκ ἔβλασταν οὐπὶχώριος;" λέγοντα "καὶ κάρτα φρίξας εὐλόφω σφηκώματα Χαλκηλάτοις ὕπλοισι μητρὸς ἐξέδου." ταῦτα δὲ Ἀπολλάνιος παραγέγραφεν. Schol.

1376. κατάκιες: v.n. 1. 1203.

1377. Cf. *Il.* 4. 75, οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτω, "Ἡ ναῦτησι τέρας ἦε στρατῶ εὐρέϊ λαῶν, Δαμπρόν' τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἔνται." Τῷ εἰκυῖ' ἤιζεν ἐπὶ χθόνα Παλλὰς Ἀθήνη.

1378. ὄλκον: v.n. 141.

1379. μαρμαρυγῇ: v.n. 2. 42.

ἡμίσεας ἀνέχοντας ἐς ἥερα· τοὺς δὲ καὶ ἄχρισ
 ὤμων τελλομένους· τοὺς δὲ νέον ἐστηῶτας,
 τοὺς δ' ἤδη καὶ ποσσὶν ἐπειγομένους ἐς ἄρηα. 1385
 ὡς δ' ὀπότ' ἀμφ' οὖροισιν ἐγειρομένου πολέμοιο,
 δείσας γειομόρος, μὴ οἱ προτάμωνται ἀρούρας,
 ἄρπην εὐκαμπῇ νεοθηγέα χερσὶ μεμαρπῶς
 ὤμῶν ἐπισπεύδων κείρει στάχυν, οὐδὲ βολῆσιν
 μίμνει ἐς ὠραίην τερσήμεναι ἠελίοιο· 1390
 ὡς τότε γηγενέων κείρε στάχυν· αἵματι δ' ὄλκοι
 ἤυτε κρηναῖαι ἀμάραι πλήθοντο ῥοῆσιν.
 πίπτον δ', οἱ μὲν ὀδάξ τετρηχότα βῶλον ὀδοῦσιν

1384. γούνων Struve: κώλων Merkel. στελλομένους vulg.

1386. ἀγχούροισιν Pierson.

1391. ὡς ὄγε Köchly.

1393. ὀκλάξ Abresch. ἀρούρης pro ὀδοῦσιν Hermann: ὕπλοισιν Pierson: ὕλοξιν Merkel.

1384. ὤμων: this word has been suspected, but it is defended by the fact that Val. Fl. (7. 619) mentions those whose heads only were above the ground, 'necdum *humeri* videre diem.' Ap. is distinguishing different stages of growth: (1) those who had risen half way, (2) those who were beginning to rise, (3) those who had risen completely. The use of καὶ before ἄχρισ is as superfluous as in 1385, where we might apply the criticism of the Schol. on 1. 604, περιττὸς ὁ καὶ σύνδεσμος.

1386. ἀμφ' οὖροισιν: 'concerning boundaries.' For this use of ἀμφί cf. 1. 747, ἀμφὶ βοῦσιν μάρναντο: *Il.* 3. 70, ἀμφ' Ἐλένη μάχεσθαι. Some take it here in a local sense, e.g. de M. 'aux frontières.'

1387. γειομόρος: 'the owner of a farm.' The subst. γεωμόρος always means a landowner (big or small). In 4. 1453, γειομόροι μύρμηκες, and in 1. 1214, βόδς γεωμόρου, the adj. means 'earth-cleaving,' and it is possible that a husbandman is here called an 'earth-cleaver.' προτάμωνται: i.e. foemen may cut it down before he has time to reap it. Ellis in his note on Cat. 64. 353, praecerpens messor aristas, wrongly explains προταμείν here of 'cutting in front of him.'

1389. οὐδὲ . . . ἠελίοιο: 'and does not wait till harvest-time for it to be ripened by the rays of the sun.' ὠραίη is used

like ὦρα ἔτους for the reaping season; cf. ἀναγκαίη = ἀνάγκη, Ἀθηναία = Αθηνᾶ, σεληναία = σελήνη.

1392. ἀμάραι: 'channels,' 'runnels'; cf. *Il.* 21. 259, ἀμάρης ἐξ ἔχματα βάλλων. They served to diffuse the water for irrigating the fields.

πλήθοντο: Ap. alone uses the passive, cf. 4. 564. πλήθω is sometimes trans. in late Greek.

1393. ὀδάξ . . . ὀδοῦσιν: 'biting it with their teeth.' The pleonasm is merely apparent, as ὀδάξ and ὀδοῦς are prob. from different roots. Cf. 4. 18, κουρὶς Ἐλκομένη πλοκάμους. Ap. may have regarded these as justifiable extensions of the curious Homeric κλάξ ποδί. ὀδάξ is from *Il.* 2. 418, πρηνέες ἐν κονίησιν ὀδάξ λαζοῖατο γαῖαν. Some needlessly try to take ὀδοῦσιν of the dragon's teeth, 'biting the clods broken for the dragon's teeth,' which is suggested by the ending of 1336, βῶλον ὀδόντας. Brunck adopts ὀκλάξ, the conjecture of Abresch, but, even granting that ὀκλάξ can be used for γνόξ (as in 1308), it is inconsistent with πρηνέες in the following line. Lehrs accepts Hermann's ἀρούρης, regarding ὀδοῦσιν as a gloss on ὀδάξ, but such a familiar word would not require a gloss. For Merkel's ὕλοξιν see on 1054; he keeps ὀδοῦσιν in his text. τετρηχότα: 'rough,' v.n. 1. 1167. As βῶλος elsewhere in the poem is always fem., we must, with Merkel, consider this as an

- λαζόμενοι πρηνεῖς, οἱ δ' ἔμπαλιν, οἱ δ' ἐπ' ἀγοστῶ
καὶ πλευροῖς, κήτεσσι δομὴν ἀτάλαντοι ιδέσθαι. 1395
πολλοὶ δ' οὐτάμενοι, πρὶν ὑπὸ χθονὸς ἴχνος ἀεῖραι,
ὅσσον ἄνω προύτυψαν ἐς ἡέρα, τόσσον ἔραζε
βριθόμενοι πλαδαροῖσι καρῆασιν ἠρήρειντο.
ἔρνεά που τοίως, Διὸς ἄσπετον ὄμβρῆσαντος,
φυταλιῇ νεόθρεπτα κατημύουσιν ἔραζε 1400
κλασθέντα ρίζηθεν, ἀλωήων πόνος ἀνδρῶν
τὸν δὲ κατηφείη τε καὶ οὐλοὸν ἄλγος ἰκάνει
κλήρου σημαυτήρα φυτοτρόφον· ὡς τότ' ἄνακτος
Αἰήταο βαρεῖαι ὑπὸ φρένας ἦλθον ἀνῖαι.
ἦε δ' ἐς πτολίεθρον ὑπότροπος ἄμμυγα Κόλχοις, 1405
πορφύρων, ἧ κέ σφι θωώτερον ἀντιόωτο.
ἦμαρ ἔδν, καὶ τῶ τετελεσμένος ἦεν ἄεθλος.

1396. ἀπὸ Vatt. duo, et. conii. Struve.

instance of the *Schema Atticum*, cf. 3. 21. Masc. forms of pteples. as well as adjj. can be used as fem. in epic, e.g. Hes. *fr.* 703, *δαίζομένοιο πόλῃος*. For the varying gender of βῶλος in late Greek v. L. and S.

1394. ἐπ' ἀγοστῶ: cf. *Il.* 11. 425, ὁ δ' ἐν κοινήσι πεισὼν ἔλε γαῖαν ἀγοστῶ.

1395. κήτεσσι δομὴν ἀτάλαντοι: 'like sea-monsters in form.' δομὴ for δέμας is found in Lycophron.

1397. προύτυψαν: 'shot up'; cf. 1. 953.

1398. πλαδαροῖσι: *διύροισι*. Schol., either 'wet with blood,' or 'damp with the death-agony.' As πλαδαρός is also used of flesh in the sense of 'flabby' (cf. *πλαδόωσαν*, 2. 662n), the meaning may be that they were weighed down by their heads which hung forward limply, cf. *Ov. Met.* 10. 195, *Ipsa sibi est oneri cervix, humeroque recumbit*.

1399. Cf. *Il.* 8. 306, *Μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ, Καρπῶ βριθομένη, νοτίησι τε εἰαρινῆσιν*. Ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν:

Aen. 9. 435, *Purpureus veluti cum flos succisus aratro Languescit moriens*; *lassove papavera collo Demisere caput, pluvia cum forte gravantur*: *Ov. Met.* 10. 190, *Ut si quis violas, riguove papaver in horto, Liliaque infringat, fulvis haerentia virgis; Marcida demittant subito caput illa gravatum*, etc.

1400. φυταλιῇ: cf. 2. 1003. κατημύουσιν: v.n. 2. 862.

1401. ἀλωήων πόνος ἀνδρῶν: 'the labours of gardening folk.' So in *Od.* 10. 98 vineyards or gardens are called ἔργα ἀνδρῶν. Others explain πόνος as the toil or vexation caused to the gardeners by the devastation. ἀλωεύς as a common noun is first found in Aratus; in Hom. it is a proper name.

1402. κατηφείη: v.n. 1. 267.

1403. σημαυτήρα: τὸν δεσπότην. Schol., v.n. 1. 575.

1406. πορφύρων: v.n. 1. 461. ἧ . . . ἀντιόωτο: 'in what way he could the more quickly thwart them.'

1407. τῶ: i.e. Jason.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΤΤΙΚΩΝ Δ.

SUMMARY.—Invocation of the Muse (1-5)—Distress of Medea, who bids farewell to her home (6-33)—Flight of Medea: exultation of Titania (34-65)—Medea comes to the Argonauts (66-91)—Jason welcomes Medea (92-108)—Jason takes the fleece by the magic agency of Medea (109-182)—The Argonauts begin their return (183-211)—The Colchians pursue them (212-235)—They land at the mouth of the Halys (236-252)—Argus sets forth the plan of their voyage (253-293)—They enter the Ister (294-302)—The Colchians pursue them through the Ister to the Adriatic (303-337)—Truce between the Argonauts and Colchians (338-349)—Medea reproaches Jason; they plot the murder of Absyrtus (350-444)—Imprecations on Eros (445-451)—Murder of Absyrtus (452-481)—On the advice of Peleus the heroes press on; the Colchians cease pursuing and settle in Illyria (482-521)—The Hylleans receive the heroes hospitably (522-551)—The will of Zeus is revealed that they must be cleansed from their bloodguiltiness (552-591)—They enter the Eridanus (592-626)—They pass into the Rhodanus, and reach the sea at the Stoechades (627-658)—Arrival at Aeaëa: Circe purifies Jason and Medea (659-717)—Medea tells her tale to Circe, who spurns her from her house (718-752)—Hera persuades Thetis to save the Argo from Scylla and Charybdis (753-832)—Thetis visits Peleus, and reveals the will of Hera (833-884)—The Argonauts pass by the isle of the Sirens; the Nereids save them from the Planctæ (885-981)—They come to Phaeacia; others of the Colchians arrive and demand back Medea, who implores Arete and the heroes (982-1067)—Alcinous, on his wife's entreaty, decides that Medea shall not be given up if she be already wedded to Jason (1068-1109)—Arete brings these tidings to Jason; consummation of the marriage (1110-1169)—Alcinous declares his decision to the Colchians, who are allowed to settle among the Phaeacians; departure of the Argonauts (1170-1227)—They are driven by a tempest within the Syrtes; despair of the heroes (1228-1304)—The Libyan goddesses take pity on them, and send a wondrous portent (1305-1379)—They bear the Argo on their shoulders over the desert to Lake Tritonis, where the Hesperides show them a spring (1380-1460)—Search for Heracles who has carried off the golden apples: death of Canthus (1461-1501)—Death of Mopsus (1502-1536)—Triton shows them the outlet of the lake, and guides the Argo seaward (1537-1622)—They sail towards Crete (1623-1637)—They are repelled by Talos, who is slain by Medea's magic wiles (1638-1693)—Phoebus appears to save them at the isle of Anaphe (1694-1730)—The dream of Euphemus: its interpretation by Jason (1731-1764)—Arrival at Aegina (1765-1772)—End of the voyage (1773-1781).

Ἀυτὴ νῦν κάματόν γε, θεά, καὶ δῆνεα κούρησ
 Κολχίδος ἔννεπε, Μοῦσα, Διὸς τέκος. ἧ γὰρ ἔμοιγε
 ἀμφασίῃ νόος ἔνδον ἐλίσσεται ὀρμαίνοντι,

1. For the invocation cf. 3. 1.
 κάματον: 'the pangs,' cf. 3.
 961.

2. Διὸς τέκος: cf. *Od.* I. 10, θεά,
 θύγατερ Διός, εἰπέ καὶ ἡμῖν.
 ἧ γὰρ κ.τ.λ.: 'for, of a truth, my

mind within me is in a whirl of dumb
 perplexity, as I ponder whether I shall
 say that it was the anguish of her luckless
 infatuation, or that it was unworthy panic,
 through which she left the tribes of the
 Colchians.'

ἦ ἔμειν ἄτης πῆμα δυσίμερον, ἦ τόγ' ἐνίσπω
φύζαν ἀεικελίην, ἦ κάλλιπεν ἔθνεα Κόλχων. 5

Ἦτοι ὁ μὲν δῆμοιο μετ' ἀνδράσιν, ὅσσοι ἄριστοι,
παννύχιος δόλον αἰπὺν ἐπὶ σφίσι μητιάασκεν
οἴσιν ἐνὶ μεγάροις, στυγερῶ ἐπὶ θυμὸν ἀέθλω
Αἰήτης ἄμοτον κεχολωμένους· οὐδ' ὄγε πάμπαν
θυγατέρων τάδε νόσφιν ἑῶν τελέεσθαι ἐώλπει. 10

Τῇ δ' ἀλεγεινότεατον κραδίη φόβον ἔμβαλεν Ἦρη·
τρέσσειν δ', ἠύτε τις κούφη κεμάς, ἦν τε βαθεῖς
τάρφεσιν ἐν ξυλόχοιο κυνῶν ἐφόβησεν ὁμοκλή.
αὐτίκα γὰρ νημερτὲς οἴσασατο, μὴ μιν ἀρωγῆν
ληθόμεν, αἴψα δὲ πᾶσαν ἀναπλήσειν κακότητα. 15
τάρβει δ' ἀμφιπόλους ἐπίστορας· ἐν δέ οἱ ὅσσε
πλήτο πυρός, δεινὸν δὲ περιβρομέεσκον ἀκουαί.
πυκνὰ δὲ λευκανίης ἐπεμάσασατο, πυκνὰ δὲ κουρίξ

4. ἦ ἔμειν Merkel: ἦ ἔμιν L: ἦέ μιν vulg. δυσιμέρου coni. Merkel.

13. ξυλόχοιο Stephanus: ξυλόχοισι codd.

17. πλήητο vulg.

18. λευκανίης G, Pariss. tres: λαυκανίης L, vulg.

4. ἄτης πῆμα δυσίμερον: by hypallage for ἄτης πῆμα δυσιμέρον. As in 3. 961, *δυσίμερος* refers to Medea's luckless love, cf. *δυσέρως*. L. and S. wrongly explain it as 'unlovely,' 'hateful,' *τόγε*: v.n. 1. 308.

5. φύζαν: cf. *Il.* 9. 2, φύζα, φόβου κρυθέντος ἑταίρη. Aristarchus defines φύζα as ἡ μετὰ δειλίας φυγή. ἀεικελίην: cf. ἀεικής φύξις, 748 infra. The Schol. explains it by κακώσεως φυγήν, i. e. a flight from ill-treatment, and this meaning is adopted by de M. and others.

6. ὁ μὲν: Aeetes.

7. δόλον αἰπὺν: cf. h. Hom. *Merc.* 66, ὀρμαίνων δόλον αἰπὺν ἐνὶ φρέσιν.

8. στυγερῶ ἀέθλω: the thought that Jason had come safely through the ordeal was galling to him.

9. ἄμοτον: v.n. 1. 513. ὄγε: v.n. 1. 308.

10. οὐδ' . . . ἐώλπει: 'he weened that these things had not been accomplished without his daughters' aid'; v.n. 3. 370.

11. Τῇ: Medea.

12. κεμάς: v. n. 2. 696. For the timidity of deer cf. *Il.* 4. 243, 21. 29, 22. 1.

13. τάρφεσιν: cf. *Il.* 15. 606, βαθεῖς ἐν τάρφεσιν ὕλης.

14. μὴ . . . κακότητα: 'that the help which she had given to Jason was not hidden from Aeetes, and that she would soon fill to the full the measure of calamity.'

16. τάρβει: 'she feared': Coleridge, wrongly, 'she terrified.' ἐπίστορας: συνίστορας, συνειδυίας. Schol.; v. n. 2. 872. ὅσσε πλήτο πυρός: cf. 1543.

17. περιβρομέεσκον: cf. 1. 879: Sapph. 2. 11, ἐπιβρόμβεισι (ἐπιβρόμεισι, Bergk) δ' ἀκουαί: Cat. 51. 10, sonitu suopte Tintinant aures.

18. λευκανίης ἐπεμάσασατο: 'she clutched at her throat'; v.n. 3. 106. For λευκανίης cf. 2. 192. It is here used, not for the gullet, but for the throat generally, a meaning which some assign in *Il.* 22. 325 (v. Leaf). In Hom. the form λαυκανίη is the best attested, but in 2. 192 our MSS. agree in λευκανίηνδε. There Beck adopted λαυκανίηνδε, which had been suggested by Brunck. Here L has λαυκανίης. Merkel and Seaton strangely read λαυκανίηνδε but λαυκανίης. κουρίξ . . . πλοκάμους: for the pleonasm see on 3. 1393. The Schol. explains κουρίξ by κατὰ κόρησ, κατὰ κεφαλῆς, but it is connected with κουρά, κείρω.

ἔλκομένη πλοκάμους γοερῆ βρυχήσατ' ἀνίη.
 καὶ νύ κεν αὐτοῦ τῆμος ὑπὲρ μόρον ὤλετο κούρη, 20
 φάρμακα πασσαμένη, Ἥρης δ' ἀλίωσε μενοινάς,
 εἰ μὴ μιν Φρίξιο θεὰ σὺν παισὶ φέβεσθαι
 ὤρσεν ἀτυζομένην· πτερόεις δέ οἱ ἐν φρεσὶ θυμὸς
 ἰάνθη· μετὰ δ' ἤγε παλίσσυτος ἀθρόα κόλπων
 φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο. 25
 κύσσε δ' ἐόν τε λέχος καὶ δικλίδας ἀμφοτέρωθεν
 σταθμούς, καὶ τοίχων ἐπαφήσατο, χερσὶ τε μακρὸν
 ῥήξαμένη πλόκαμον, θαλάμῳ μνημηία μητρὶ
 κάλλιπε παρθενίης, ἀδινῆ δ' ὀλοφύρατο φωνῆ·
 "Τόνδε τοι ἀντ' ἐμέθεν ταναὸν πλόκον εἶμι λιπούσα, 30
 μῆτερ ἐμή· χαίροις δέ καὶ ἄνδιχα πολλὸν ἰούση·
 χαίροις Χαλκιοῦπη, καὶ πᾶς δόμος. αἶθε σε πόντος,
 ξεῖνε, διέρραισεν, πρὶν Κολχίδα γαῖαν ἰκέσθαι."
 Ὡς ἄρ' ἔφη· βλεφάρων δέ κατ' ἀθρόα δάκρυα χεῦεν.
 οἷη δ' ἀφνειοῖο διειλυσθεῖσα δόμοιο 35

20. ὑπὲρ μόρον Vatt., Pariss. duo, Vrat., : ὑπερμόρον L : ὑπερμόρον G.

24. κόλπων vulg.

26. κύσσε Brunck: κύσε codd.

19. βρυχήσατο: 'moaned'; cf. Soph. *Tr.* 904 (of Deianira), βρυχᾶτο μὲν βωμοῖσι προσπίπτουσα'. It is used in Hom. of the death-cry of wounded men, and of the moaning of the waves.

20. ὑπὲρ μόρον: v.n. 1. 1030.

21. φάρμακα πασσαμένη: cf. 3. 807. ἀλίωσε: v.n. 3. 1176.

23. πτερόεις: 'fluttering.' The Schol. takes it in a proleptic sense, ὄλον κοῦφος· ἐκουφίσθη τοῦ προτέρου λογισμοῦ, ταχέως μετέπεσεν αὐτῆς ἡ ψυχὴ, εἰς ἰλαρότητα μετεγράπη.

24. ἀθρόα . . φωριαμοῖο: 'she poured back at once all the drugs from her bosom into the casket.' The whole passage very closely resembles 3. 806 sqq. Preston interprets quite differently, "Drawn from her casket, in her breast she placed The magic hoard of drugs," i.e. took them with her in her flight as her most precious possession. The order of words is against this.

26. κύσσε: so in Soph. *Ph.* 533 Philoctetes says, ἴωμεν, ᾧ παῖ, προσκύσαντε τὴν ἔσω ἄοικον εἰσοίκησιν. Cf. *Aen.* 2. 490, amplexaeque tenent postes

atque oscula figunt: 4. 659 (of Dido), os impressa toro.

28. μνημηία: cf. 3. 1206.

29. ἀδινῆ: cf. 3. 1104.

31. χαίροις . . . ἰούση: 'my prayer is that thou mayest fare well while I go far hence.' For the dat. cf. Jebb on Soph. *O.T.* 596, νῦν πᾶσι χαίρω.

32. αἶθε . . . ἰκέσθαι: cf. *Aen.* 4. 657, Felix, heu nimium felix, si litora tantum Nunquam Dardaniae tetigissent nostra carinae: Cat. 64. 171, Iuppiter omnipotens, utinam ne tempore primo Gnosia Cecropiae tetigissent litora puppes.

34. ἀθρόα δάκρυα: 'a flood of tears.'

35. διειλυσθεῖσα: 'stealing forth from,' λάθρα διεξεληθῶσα τοῦ δόμου, ἀποδράσασα, φυγοῦσα. Schol. The word occurs again in Nonnus (quoted on 1531 *infr.*). Schellert (*De Ap. Rh. Comparationibus* p. 41) says it means *abducta*, "Cardo tum similitudinis in eo vertitur, quod eodem tristi animo et timore quo puella in servitium abducta Medea affecta est e domo egrediens"; but the point of the comparison is the secrecy of the flight of the two unhappy maidens.

ληιάς, ἦν τε νέον πάτρης ἀπενόσφισεν αἶσα,
 οὐδέ νύ πω μογεροῖο πεπείρηται καμάτιο,
 ἀλλ' ἔτ' ἀηθέσσουσα δύης καὶ δούλια ἔργα
 εἰσιν ἀτυζομένη χαλεπὰς ὑπὸ χεῖρας ἀνάσσης·
 τοίη ἄρ' ἡμερόεσσα δόμων ἐξέσσυτο κούρη. 40
 τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὄχῆτες,
 ὠκείαις ἄψορροι ἀναθρώσκοντες αἰοδαῖς.
 γυμνοῖσιν δὲ πόδεσσιν ἀνὰ στεινὰς θέεν οἴμους,
 λαίῃ μὲν χερὶ πέπλον ἐπ' ὀφρύσιν ἀμφὶ μέτωπα
 στειλαμένη καὶ καλὰ παρήια, δεξιτερῇ δὲ 45
 ἄκρην ὑψόθι πέζαν ἀερτάζουσα χιτῶνος.
 καρπαλίμως δ' αἰδηλον ἀνὰ στίβον ἔκτοθι πύργων
 ἄστεος εὐρυχώροιο φόβῳ ἵκετ'· οὐδέ τις ἔγνω
 τήνγε φυλακτῆρων, λάθε δέ σφεας ὀρμηθείσα.
 ἔνθεν ἴμεν νηόνδε μάλ' ἐφράσατ'· οὐ γὰρ αἰδρις 50
 ἦεν ὄδων, θαμὰ καὶ πρὶν ἀλωμένη ἀμφί τε νεκρούς,
 ἀμφί τε δυσπαλέας ρίζας χθονός, οἶα γυναικες
 φαρμακίδες· τρομερῶ δ' ὑπὸ δείματι πάλλετο θυμός.
 τὴν δὲ νέον Τιτηνὶς ἀνερχομένη περάτηθεν
 φοιταλέην ἐσιδοῦσα θεὰ ἐπεχήρατο Μῆνη 55

36. λην ed. Basil.

42. ὀξείαις Spitzner.

49. τήνγε Headlam: τήνδε codd.

50. ἔνθεν ἴμεν Hartung: ἐνθ' ἐνὶ μὲν codd.

36. ληιάς: cf. I. 612.

38. ἀηθέσσουσα: v.n. I. 1171.

39. εἰσιν: with ὑπὸ χεῖρας. Way wrongly renders, "shrinking in horror from slavery Under the cruel hands of a mistress, forth does she flee."

41. For bolts yielding to the charm of magic cf. *Macbeth* 4. 1, "Open, locks, Whoever knocks!"

42. αἰοδαῖς: = ἐπωδαῖς; cf. 59. *Carmina* is used in the same way, e.g. *Aen.* 4. 487.

46. πέζαν: τὸ ἀπολήγον τοῦ χιτῶνος, ὃ ἡμεῖς φῶν λέγομεν. τὸ γὰρ πρότερον ὑπὲρ τοῦ μὴ τρίβεσθαι δέρμα προβάτου προσέγραπτο. Schol. Cf. *Anth. P.* 6. 287, τὰν μίαν αἰ τρισσαὶ πέζαν ὑφηνάμεθα. In 1258 infr. πέζα is used of a strand or coastline: Hom. uses it of the end of a pole, *Il.* 24. 272, ἐπὶ ῥύμφῃ Πέζῃ ἐπὶ πρώτῃ.

47. αἰδηλον: v.n. I. 102.

48. εὐρυχώροιο: 'spacious,' *lit.* 'with broad dancing-places.' It is improbable that it is a poetical equivalent of εὐρύχωρος, which was the view of the Schol. on *Oid.* 4. 635.

52. δυσπαλέας: this may mean either 'noxious' (χαλεπὰς καὶ κακὰς. Schol.), or more probably 'tough,' 'hard to uproot' (δυσχωρῶς ἀνασπαιμένας. Schol.). de M., "racines, dont la puissance est irrésistible."

54. Τιτηνὶς: = Σελήνη. The Sun and Moon were the children of Hyperion, the Titan, and Thia; cf. Hes. *Th.* 371. Ennius uses *Titanis*, and Ovid *Titanica*, for Diana. περάτηθεν: "from heaven's far bourne" (Way); cf. I. 1281.

55. φοιταλέην: this adj. combines the two notions of 'wandering' and 'distracted.' ἐπεχήρατο: 'exulted over her'; cf. Soph. *Aj.* 961, οἱ δ' ὄνν γελῶντων κάπιχαιρόντων κακοῖς.

ἀρπαλέως, καὶ τοῖα μετὰ φρεσὶν ἦσιν ἔειπεν·

“Οὐκ ἄρ’ ἐγὼ μόνη μετὰ Λάτμιον ἄντρον ἀλύσκω,
οὐδ’ οἷη καλῶ περιδαίομαι Ἐνδυμίῳ·

ἦ θαμὰ δὴ καὶ σεῖο κίον δολίησιν αἰοδαῖς,
μνησαμένη φιλότῃτος, ἵνα σκοτιῇ ἐνὶ νυκτὶ
φαρμάσσης εὐκῆλος, ἃ τοὶ φίλα ἔργα τέτυκται.

νῦν δὲ καὶ αὐτὴ δῆθεν ὁμοίης ἔμμορες ἄτης·

δῶκε δ’ ἀνιηρόν τοι Ἰήσωνα πῆμα γενέσθαι
δαίμων ἀλγινόεις. ἀλλ’ ἔρχεο, τέτλαθι δ’ ἔμψης,
καὶ πινυτὴ περ ἐοῦσα, πολύστονον ἄλγος ἀείρειν.”

Ἔως ἄρ’ ἔφη· τὴν δ’ αἴψα πόδες φέρον ἐγκονέουσαν.

ἀσπασίως δ’ ὄχθησιν ἐπηέρθη ποταμοῖο,
ἀντιπέρην λεύσσουσα πυρὸς σέλας, ὃ ρά τ’ ἀέθλου
παννύχιοι ἦρωες ἐνφροσύνησιν ἔδαιον.

ὄξειή δῆπειτα διὰ κνέφας ὄρθια φωνῇ
ὀπλότατον Φρίξιοιο περαιόθεν ἤπυε παίδων,
Φρόντιν· ὃ δὲ ζῦν ἐοῖσι κασιγνήτοις ὅπα κούρης

αὐτῷ τ’ Αἰσονίδῃ τεκμήρατο· σίγα δ’ ἑταῖροι
θάμβεον, εὔτ’ ἐνόησαν ὃ δὴ καὶ ἐτήτυμον ἦεν.

τρὶς μὲν ἀνήυσεν, τρὶς δ’ ὀτρύνοντος ὀμίλου
Φρόντις ἀμοιβήδην ἀντίαχεν· οἱ δ’ ἄρα τείως

57. κατὰ Brunck. οἶρος pro ἄντρον G.

59. σῆς Pariss. duo, unde σῆσι Brunck. κίον Ruhnken: κύν codd. δολίαισιν L, G.

64. ὄχθεο Pierson.

73. τεκμήρατο Brunck: τεκμαίρατο L: τεκμαίρετο vulg.

56. ἀρπαλέως: ‘greedily’; cf. 2. 306.

57. Λάτμιον: Latmus was a mt. in Caria, where the Moon kissed the sleeping Endymion; cf. *Ov. A. A.* 3. 83, Latmius Endymion non est tibi, Luna, rubori. Strabo (543, 17) mentions the cave, πρὸς τῷ Λάτμῳ δέικνυται τάφος Ἐνδυμίανος ἐν τινὶ σπηλαίῳ. ἀλύσκω: only here in the sense of ἀλύω or ἀλύσσω ‘to roam distraught’; elsewhere it means ‘to flee from.’

58. περιδαίομαι: cf. δαιομένη, 3. 661: Call. *Erigr.* 49. 3, Πάμφιλον . . . ἔρωτι δεδαυμένον, *Ap.* 49, ἠιθέου ὑπ’ ἔρωτι κεκαυμένος: *Hor. C.* 2. 4. 7, arsit virgine rapta.

59. sqq. ‘Full often, I ween, have I come down from heaven, remembering my love for him, through thy cunning

incantations, that thou mightest be able in the blackness of the night to follow at thy ease the magic arts so dear to thee.’ For the power of witchcraft over the Moon v.n. 3. 533; *Ov. Her.* 6. 84, Illa (sc. Medea) reluctantem curru deducere Lunam Nititur, et tenebris abdere Solis equos.

62. ἔμμορες: v.n. 3. 4.

65. ἄλγος ἀείρειν: ‘to take upon thyself a burden of bitter woe.’

70. ὄρθια: ἐπιτεταμένως, μεγάλως. Schol.; cf. *Il.* 11. 10, ἤυσε . . . ὄρθια: h. *Hom. Cer.* 20, ἰάχησε δ’ ἄρ’ ὄρθια φωνῇ.

71. ὀπλότατον: v.n. 1. 43. περαιόθεν: ‘from the opposite side.’

72. Φρόντιν: cf. 2. 1155.

73. τεκμήρατο: ‘divined’ that it was the voice of M.

ἤρωες μετὰ τήνγε θοοῖς ἐλάασκον ἔρετμοῖς.
 οὐπω πείσματα νηὸς ἐπ' ἠπείροιο περαιῆς
 βάλλον, ὁ δὲ κραιπνοὺς χέρσῳ πόδας ἦκεν Ἰήσῳ
 ὑψοῦ ἀπ' ἰκριόφιν· μετὰ δὲ Φρόντις τε καὶ Ἄργος, 80
 υἱὲ δὴ Φριξίου, χαμάδις θόρον· ἢ δ' ἄρα τούσγε
 γούνων ἀμφοτέρησι περισχομένη προσείπεν·
 “Ἐκ με, φίλοι, ῥύσασθε δυσάμμορον, ὧς δὲ καὶ αὐτοὺς
 ὑμέας Αἰήταο, πρὸ γάρ τ' ἀναφανδὰ τέτυκται
 πάντα μάλ', οὐδέ τι μῆχος ἰκάνεται. ἀλλ' ἐπὶ νηὶ 85
 φεύγωμεν, πρὶν τόνδε θοῶν ἐπιβήμεναι ἵππων·
 δώσω δὲ χρύσειον ἐγὼ δέρος, εὐνήσασα
 φρουρὸν ὄφιν· τύνη δὲ θεοὺς ἐνὶ σοῖσιν ἑταίροις,
 ξεῖνε, τεῶν μύθων ἐπίστορας, οὓς μοι ὑπέστης,
 ποιήσαι· μηδ' ἔνθεν ἕκαστέρω ὀρμηθεῖσαν 90
 χήτει κηδεμόνων ὀνοτῆν καὶ ἀεικέα θεΐης.”
 Ἴσκειν ἀκηχεμένη· μέγα δὲ φρένες Αἰσονίδαο
 γήθεον· αἴψα δέ μιν περὶ γούνασι πεπτηυῖαν
 ἦκ' ἀναειρόμενος προσπτύξατο, θάρσυνέν τε·
 “Δαιμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ὄρκιος ἔστω, 95
 Ἥρη τε Ζυγίη, Διὸς εὐνέτις, ἧ μὲν ἐμοῖσιν

77. ἐλάεσκον vulg.
 80. ἐπ' ἰκριόφιν vulg.
 85. ἐνὶ Brunck.
 87. εὐνήσασθαι G.
 88. ἐπὶ vulg.
 91. χήτει Brunck, Seaton.

78. ἐπ' ἠπείροιο περαιῆς : ‘on the opposite shore’; cf. 2. 392, 4. 848. Ar. seems to be the only writer who uses the full expression; elsewhere we find only περαιή, sc. γῆ, χάρα (v. 1. 1112).
 79. πόδας ἦκεν: cf. *Od.* 12. 442, ἦκα δ' ἐγὼ καθύπερθε πόδας.
 82. ἀμφοτέρησι: sc. χερσί; cf. *Od.* 10. 264, αὐτὰρ ὅ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων.
 84. ἀναφανδὰ: here only as an adj.; in Hom. it is an adv. opposed to κρύβδην; cf. ἀμπαδά, 3. 615.
 85. ἰκάνεται: the middle form only here, though common in Hom.
 87. The Schol. says that the author of the *Ναυπακτικά* (rather *Ναυπάκτια*, the form found in Paus.; v. *Introd.* p. 20) represented Medea as bringing the fleece with her in her flight from her father's house where it lay. Aphrodite sent

deep sleep on Aetes, who was plotting with the Colchians to burn the Argo, and the heroes escaped from his palace followed by Medea.
 89. ἐπίστορας: v.n. 2. 872.
 91. χήτει: cf. 1. 887. ὀνοτῆν: = μεμπτήν. The Homeric form is ὀνοστός. For κηδεμόνων v.n. 3. 732.
 92. Ἴσκειν: v.n. 1. 834.
 95. Δαιμονίη: v.n. 1. 476. ὄρκιος: cf. *Soph. Ph.* 1324, Ζῆνα δ' ὄρκιον καλῶ. Pausanias (5. 24. 2) mentions a statue of Ζεὺς Ὀρκιος in the *βουλευτήριον* at Olympia, with a thunderbolt in either hand.
 96. Ζυγίη: ‘goddess of marriage rites’; Ζυγία: ἢ Ἥρα. Ζύγιος Ζεὺς. Hesych. Cf. *Musaeus* 274, ἦν γάμος, ἀλλ' ἀχόρευτος ἔην λέχος, ἀλλ' ἄτερ ὕμων· Οὐ Ζυγίην Ἥρη τις ἐπευφήμησεν αἰδοῦς. Juno had a temple under the

κουριδίην σε δόμοισιν ἐνιστήσεσθαι ἄκοιτιν,
εὖτ' ἂν ἐς Ἑλλάδα γαῖαν ἰκώμεθα νοστήσαντες.”

*Ὡς ἤυδα, καὶ χεῖρα παρασχεδὸν ἤραρε χεῖρι
δεξιτερήν· ἡ δὲ σφιν ἐς ἱερὸν ἄλσος ἀνώγει
νῆα θοὴν ἐλάαν αὐτοσχεδόν, ὄφρ' ἔτι νύκτωρ
κῶας ἐλόντες ἀγουντο παρέκ νόου Αἰήταο.

ἔνθ' ἔπος ἦδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν.
εἰς γάρ μιν βήσαντες, ἀπὸ χθονὸς αὐτίκ' ἔωσαν
νῆα· πολὺς δ' ὀρυμαγδὸς ἐπειγομένων ἐλάτῃσιν
ἦεν ἀριστήων· ἡ δ' ἔμπαλιν αἰσσοῦσα
γαίῃ χεῖρας ἔτεινε ἀμήχανος. αὐτὰρ Ἴησων
θάρσυνέν τ' ἐπέεσσι, καὶ ἴσχανεν ἀσχαλώωσαν.

*Ἥμος δ' ἀνέρες ὕπνον ἀπ' ὀφθαλμῶν ἐβάλοντο
ἀγρόται, οἳ τε κύνεσσι πεποιοῦτες οὐποτε νύκτα
ἀγχαυρον κνώσσοουσιν, ἀλευάμενοι φάος ἡοῦς,
μὴ πρὶν ἀμαλδύνη θηρῶν στίβον ἠδὲ καὶ ὀδμὴν
θηρείην λευκῆσιν ἐνισκίμψασα βολῆσιν·
τῆμος ἄρ' Αἰσονίδης κούρη τ' ἀπὸ νηὸς ἔβησαν
ποιήεντ' ἀνὰ χώρον, ἵνα κριοῦ καλέονται

97. ἐνιστήσεσθαι G, vulg.: ἐνι θήσεσθαι Pierson.

111. ἀλευόμενοι Brunck.

115. Κριοῦ Merkel. καλέονται G.

name *Iuga* or *Iugalis* in the Forum at Rome.

97. κουριδίην: v.n. I. 611.

99. παρασχεδόν: v.n. I. 354.

101. αὐτοσχεδόν: v.n. I. 12.

102. παρέκ νόου: v.n. I. 130.

103. ἔπος ἦδὲ καὶ ἔργον: cf. *Il.* 19. 242, αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον: Ter. *Andr.* 381, dictum factum invenerit: Ov. *Met.* 4. 549, res dicta secuta est.

104. εἰς . . . βήσαντες: 'putting her on board.'

109 sqq. "In the hour when men from their eyes the fetters of slumber cast, Even huntsmen, which put their trust in their hounds, nor ever waste In slumber the end of the night, but the light of the sun they prevent, Lest, ere they be forth, he efface the track of the beasts, and the scent Of the quarry, with stainless-gleaming shafts down-smiting thereon, Even then with the maid from the galley forth stepped Aison's son" (Way).

110. ἀγρόται: here 'huntsmen' (ἀγρευταί); cf. the gloss in Hesych. ἀγρόται θηρευταί, referring primarily to *Od.* 16. 218, οἰωνοὶ . . . οἰσὶ τε τέκνα Ἄγρόται ἐξείλοντο, though there the word may have its usual meaning 'rustics.' Ap. uses ἀγρότις 'huntress,' 2. 509; cf. *Anth. P.* 6. 13, ἀγρότα Πάν, 6. 111, κόρυα . . . ἀγροτίδι (i.e. Artemis).

111. ἀγχαυρον: τὸν καιρὸν τὸν πλησίον καὶ ἐγγὺς τῆς ἡμέρας, ὥσπερ λυκόφωτα. Schol. The word is ἀπ. λεγ.

112. ἀμαλδύνη: v.n. I. 834.

113. ἐνισκίμψασα: here ἐνισκίμπειν has the force of *incumbere*, and βολῆσιν is instr. dat.: elsewhere in Ap. it is equivalent to *infigere*, 3. 153, 765.

115. ἵνα κριοῦ . . . εὐναί: 'at the spot which men call the resting-place of the ram'; ὅπου πρῶτον τὸν Φρίξον κομίσας ὁ κριοὺς ἀνεπαύσατο. Schol. For the legend v.n. 2. 653. For the constr. cf. 1. 216, 237; Pind. *N.* 9. 41, ἔνθα ῥέας πόρον ἄνθρωποι καλέουσιν: *Il.*

ἐναί, ὄθι πρῶτον κεκμηότα γούνατ' ἔκαμψεν,
 νώτοισιν φορέων Μινυήιον νι' Ἀθάμαντος.
 ἐγγύθι δ' αἰθαλόεντα πελεν βωμοῖο θέμεθλα,
 ὄν ρά ποτ' Αἰολίδης Διὶ Φυξίῳ εἶσατο Φρίξος,
 ῥέζων κείνο τέρας παγχρύσειον, ὡς οἱ ἔειπεν 120
 Ἑρμείας πρόφρων ξυμβλήμενος. ἔνθ' ἄρα τούσγε
 * Ἄργου φραδμοσύνησιν ἀριστῆες μεθέηκαν.
 τῷ δὲ δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἴκοντο,
 φηγὸν ἀπειρεσίην διζήμενῳ, ἧ' ἔπι κῶας 125
 βέβλητο, νεφέλην ἐναλίγκιον, ἧ' τ' ἀνιόντος
 ἠελίου φλογερῆσιν ἐρεύθεται ἀκτίνεσσιν.
 αὐτὰρ ὁ ἀντικρὺ περιμήκεα τείνετο δειρὴν
 ὄξυς ἀύπνοισιν προῖδῶν ὄφιν ὀφθαλμοῖσιν
 νισσομένους, ῥοίξει δὲ πελώριον' ἀμφὶ δὲ μακραι 130
 ἠιόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος.
 ἔκλυον οἱ καὶ πολλὸν ἐκὰς Τιτηνίδος Αἴης
 Κολχίδα γῆν ἐνέμοντο παρὰ προχοῆσι Λύκοιο,
 ὅς τ' ἀποκιδνάμενος ποταμοῦ κελάδοντος Ἀράξω
 Φάσιδι συμφέρεται ἱερὸν ῥόον' οἱ δὲ συνάμφω

117. Μινυήιον Pariss., et conl. Hoelzlin: Μινύιον vulg.

127. τεῖνατο Paris. unus, Brunck.

134. σὺν ἔμφω vulg.

11. 757, Ἄλεισιον ἐνθα κολώνη Κέκληται, 'where is the hill called the hill of A.'

117. Μινυήιον: v.n. 1. 763.

119. Αἰολίδης: v.n. 1. 143. Φυξίω: v.n. 2. 1147.

121. Ἑρμείας: v.n. 2. 1146.

122. μεθέηκαν: 'suffered them (i.e. Jason and Medea) to go apart.'

124. Virgil imitates this passage in describing Aeneas' search for the golden bough, *Aen.* 6. 136 sqq.

125. νεφέλη ἐναλίγκιον: cf. *Aen.* 8. 622, qualis cum caerulea nubes Solis inardescit radiis.

126. ἐρεύθεται: cf. 3. 163.

128. ὄξυς . . . προῖδῶν: cf. *Od.* 5. 393, ὄξυ μάλα προῖδῶν.

129. ῥοίξει: 'hissed.' πελώριον: for the adverbial use of the neut. adj. cf. 207, 3. 532, 2. 323. ἀμφὶ κ.τ.λ.: cf. *Aen.* 3. 672 sqq., clamorem immensum tollit, quo pontus et omnes Contremuere undae, penitusque exterrita tellus Italiae, curvisque immugit Aetna cavernis.

131. ἔκλυον κ.τ.λ.: cf. *Aen.* 7. 516, Audiit et Triviae longe lacus: audiit

amnis Sulfurea Nar albus aqua, fontesque Velini.

Τιτηνίδος: τοῦ Τιτηῆος ποταμοῦ, ἀφ' οὗ καὶ ἡ χώρα Τιτηνίς κέκληται, μνημονεῖται Ἐρατοσθένους ἐν Γεωγραφικοῖς. Schol. The river is not mentioned elsewhere, and it is quite possible that Τιτηνίς refers to the origin of Aetes, son of Helios, and so grandson of the Titan Hyperion (v.n. 54). Αἴης: v.n. 2. 417.

132. Λύκοιο: ποταμὸς ἀπὸ Ἀράξω φερόμενος συγκίρνεται Φάσιδι, καὶ οὕτως ἀπολέσας τὸ ἴδιον ὄνομα ἐκδίδωσιν εἰς θάλασσαν. Schol. Strabo (476, 32) says that it joins the Iris, not the Phasis. Distinguish the river Lycus in Bithynia (2. 724).

133. Ἀράξω: the Schol. wrongly says that this is the river in Scythia; it is the river in Armenia flowing into the Caspian Sea. For the frequent confusion of the two v. Rawlinson on *Hdt.* 1. 202.

134. ἱερὸν: all rivers were spoken of as sacred; cf. *Il.* 11. 726, *Soph. Ph.* 1215, *Eur. Med.* 410, etc.

- Καυκασίην ἄλαδ' εἰς ἐν ἐλαυνόμενοι προχέουσιν. 135
 δείματι δ' ἐξέγροντο λεχωίδες, ἀμφὶ δὲ παισὶν
 νηπιάχοις, οἳ τέ σφιν ὑπ' ἀγκαλίδεσσιν ἴαυον,
 ῥοίζῳ παλλομένοις χεῖρας βάλον ἀσχαλόωσαι.
 ὡς δ' ὅτε τυφομένης ὕλης ὑπερ αἰθαλόεσσαι 140
 καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται,
 ἄλλη δ' αἰψ' ἑτέρῃ ἐπιτέλλεται αἰὲν ἐπιπρὸ
 νειόθεν εἰλίγγοισιν ἐπήγορος ἐξανιούσα·
 ὧς τότε κεῖνο πέλωρον ἀπειρεσίας ἐλέλιξεν
 ῥυμβόνας ἀζαλέησιν ἐπηρεφέας φολίδεσσιν.
 τοῖο δ' ἐλίσσομένοιο κατ' ὄμματα νίσσετο κούρη, 145
 ὕπνον ἀοσσητήρα, θεῶν ὕπατον, καλέουσα
 ἠδείη ἐνοπή, θέλξαι τέρας· αὐε δ' ἄνασσαν
 νυκτιπόλον, χθονίην, εὐαντία δούναι ἐφορμήν.
 εἶπετο δ' Αἰσονίδης πεφοβημένος, αὐτὰρ ὄγ' ἦδη
 οἴμη θελγόμενος δολιχὴν ἀνελύετ' ἄκανθαν 150

142. *εἰλίγγοισιν* conii. Wellauer: *εἰλιγμοῖσιν* vel *εἰλιγγησιν* Pierson.

145. *κατ' ὄμματα νίσσετο* Merkel: *κατόμματον εἶσετο* L, G: *κατόμματον εἶσατο* schol., vulg.: *κατ' ὄμματος εἶσατο* Pariss. quatt., Brunck.

135. *Καυκασίην ἄλαδε*: this is the Caspian according to the Schol., but the Phasis discharges into the Euxine. According to Hecataeus (p. 92 ed. Klausen) the Caspian was connected with the Euxine by the Phasis.

136. *λεχωίδες*: *λεχωίς* is the Alex. form for *λεχώ* (Eur. *El.* 652), which Hesych. explains by *προσφάτως τετοκυία*. *ἀμφὶ δὲ παισίν*: Virgil's imitation is well known, *Aen.* 7. 518, et trepidae matres pressere ad pectora natos. Ap. is recalling Eur. *Tro.* 557, *βρέφη δὲ φίλια περὶ | πέπλους ἔβαλε ματρὶ χεῖρας | ἐπτομήνας*.

139 sqq. 'And as when countless rings of murky smoke curl upwards from a smouldering wood, and one upon another rises in quick succession, ascending from beneath in floating wreaths, even so then did that monster wind its folds innumerable, cased in dry scales,' de M. translates ὕλης "une forêt," Way "a faggot-pile." Hom. derives similes from smoke in *Il.* 18. 207, 21. 522.

140. *στροφάλιγγες*: cf. 3. 759.

141. *ἐπιτέλλεται*: this verb is often used of stars rising; here it means 'rises after (ἐπί)' and takes the dat.

(ἐτέρῃ), an innovation of Ap. Cf. 3. 277.

142. *ἐπήγορος*: *μετέωρος*. Schol.: cf. 2. 1065, 3. 856. *εἰλίγγοισιν* seems to be a modal dat. 'in wreaths.'

144. *ῥυμβόνας*: τὰς εἰλήσεις τῆς σπείρας, τὰς περιδινήσεις. Schol. It is ἄπ. λεγ. Cf. *ῥύμβος* (or *ῥόμβος*) Eur. *fr.* 596, ἐν αἰθερίῳ ῥύμβῳ, in vortice aethereo. See also I. 1139.

ἐπηρεφέας: v.n. I. 1121. *φολίδεσσιν*: v.n. I. 221.

145. *κατ' ὄμματα νίσσετο*: the corruption *κατόμματον εἶσετο* is due to the form *νεῖσομαι* for *νίσσομαι* (v. n. I. 53). Brunck adopted *κατ' ὄμματος εἶσατο* (εἶμι), but such an expression is without parallel. *κατόμματον* has been explained as an adv. = *ἐναντίον* (Wellauer), or as an adj. with ὕπνον (Hermann).

146. *ἀοσσητήρα*: v. n. I. 471. *θεῶν ὕπατον*: cf. *Il.* 14. 233, ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων.

147. *ἄνασσαν*: Hecate.

148. *νυκτιπόλον*: v.n. 3. 862. *εὐαντία ἐφορμήν*: 'a favourable essay.' *εὐάντης* is ἄπ. λεγ. *εὐάντητος*, *δυσάντης*, and *δυσάντητος* are all found in late Greek.

150. *οἴμη*: *ἐπωδῆ*. Schol.; *lit.* 'the

γηγενέος σπείρης, μήκυνε δὲ μυρία κύκλα,
οἶον ὅτε βληχροῖσι κυλινδόμενον πελάγεσσι
κῦμα μέλαν κωφόν τε καὶ ἄβρομον· ἀλλὰ καὶ ἔμπης
ὑψοῦ σμερδαλέην κεφαλὴν μενέαινεν αἰείρας
ἀμφοτέρους ὀλοῇσι περιπτύξαι γενέσσειν. 155
ἢ δέ μιν ἀρκεύθιοιο νέον τετμηότι θαλλῶ
βάπτουσ' ἐκ κυκεῶνος ἀκήρατα φάρμακ' αἰδαῖς
ῥαῖνε κατ' ὀφθαλμῶν· περί τ' ἀμφί τε νήριτος ὀδμῆ
φαρμάκου ὑπνον ἔβαλλε· γένυν δ' αὐτῇ ἐνὶ χώρῃ
θήκεν ἐρεισάμενος· τὰ δ' ἀπείρονα πολλὸν ὀπίσσω 160
κύκλα πολυπρέμνοιο διέξ ὕλης τετάνυστο.
ἔνθα δ' ὁ μὲν χρύσειον ἀπὸ δρυὸς αἴνυτο κῶας,
κούρης κεκλομένης· ἢ δ' ἔμπεδον ἔστηνῦα
φαρμάκῳ ἔψηχεν θηρὸς κάρη, εἰσόκε δὴ μιν
αὐτὸς ἐπὶ νῆα παλιτροπάασθαι Ἰήσων 165
ἦνωγεν, λείπεν δὲ πολύσκιον ἄλσος Ἄρης.
ὥς δὲ σεληναίην διχομήνιδα παρθένος αἴγλην
ὑψόθεν ἐξανέχουσαν ὑπωροφίου θαλάμοιο

168. ὑπωροφίου Merkel: ὑπαρόφιον vulg.: ὑπαρόφιος Pariss., Brunck.

way, or avenue' of song (*Od.* 22. 347).

δολιχὴν . . . σπείρης: 'relaxed the long spine of its sinuous earthborn frame.' Cf. *Aen.* 6. 422, immania terga resolvit Fusus humi, totoque ingens extenditur antro.

152. "like a dark wave, dumb and noiseless, rolling o'er a sluggish sea" (Coleridge); a beautiful conception to illustrate the silent unfolding of the serpent's coils. βληχροῖσι: cf. *Pind. fr.* 95, βληχροὶ δνοφερᾶς νυκτὸς ποταμοί (*Hor. C.* 2. 14. 17, flumine languido Cocytus): *Alc.* 46, βληχρῶν ἀνέμων ἀχείμαντοι πνοαί. The Homeric form is ἀβληχρός, which *Ap.* uses in 2. 205.

153. κύμα . . . κωφόν: cf. *Il.* 14. 16, ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶ.

ἄβρομον: this adj. seems to have quite the opposite meaning 'noisy' in *Il.* 13. 41, where the conquering Trojans are described as ἄβρομοι, αὐλαχοί.

156. 'but she, dipping a freshly cut spray of juniper, drew forth from the witch-broth untempered drugs, uttering incantations the while, and sprinkled them on the serpent's eyes.' Cf. *Aen.*

5. 854, Ecce deus ramum Lethaeo rore madentem Vique soporatum Stygia, super utraque quassat Tempora; cunctantique natantia lumina solvit.

ἀρκεύθιοιο: *Pliny, N. H.* 24. 8, says of the juniper: et huius duo genera . . . utraque accensa serpentes fugat. Sunt qui et perungunt corpus e semine eius in serpentium ictus.

τετμηότι: this form, with passive meaning, is only found here. It is apparently on the analogy of κεκμηῶς, βεβαρηῶς, τετιηῶς, κεχαρηῶς.

157. βάπτουσ' ἐκ κυκεῶνος: for the constr. cf. *Theocr.* 5. 127, ἐνθ' ὕδατος τᾷ καλπιδὶ κηρία βάψαι: *Antiph.* (25, Kock), ἀρύταιναν . . . ἐκ μέσου βάψασα τοῦ λέβητος . . . ὕδατος. αἰδαῖς: modal dat.; cf. 142. 1596, 3. 1297, 2. 589.

158. νήριτος: πολλή. *Schol.*, v. n. 3. 1288.

161. πολυπρέμνοιο: πολυστελέχου. *Schol.*, ἄπ. λεγ.

167. 'As a maiden catches on her fine-spun robe the beams of the mid-month moon rising above her chamber beneath the roof, etc.' Cf. 1. 775 sqq. διχομήνιδα: v. n. 1. 1231.

168. ὑπωροφίου: in *Hom.* we have

- λεπταλέω ἐανῶ ὑποΐσχεται· ἐν δέ οἱ ἦτορ
 χαίρει δερκομένης καλὸν σέλας· ὡς τότε Ἰήσων 170
 γηθόσυνος μέγα κῶας ἐαῖς ἐναείρατο χερσίν·
 καὶ οἱ ἐπὶ ξανθῆσι παρησίω ἠδὲ μετώπῳ
 μαρμαρυγῇ ληνέων φλογὶ εἴκελον ἔζεν ἔρευθος.
 ὄσση δὲ ῥινὸς βοὸς ἦνιος ἢ ἐλάφοιο
 γίγνεται, ἦν τ' ἀγρῶσται ἀχαιινέην καλέουσι, 175
 τόσσον ἔην πάντη χρύσειον ἐφύπερθεν ἄωτον.
 βεβρίθει λήνεσσι ἐπηρεφέες· ἦλιθα δὲ χθῶν
 αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο νισσομένοιο.
 ἦε δ' ἄλλοτε μὲν λαιῶ ἐπιειμένος ὤμῳ
 ἀνχένος ἐξ ὑπάτοιο ποδηκεές, ἄλλοτε δ' αὖτε 180
 εἴλει ἀφασσόμενος· περὶ γὰρ δίεν, ὄφρα ἔ μή τις
 ἀνδρῶν ἢ θεῶν νοσφίσσεται ἀντιβολήσας.
 Ἦὼς μὲν ῥ' ἐπὶ γαίαν ἐκίδνατο, τοὶ δ' ἐς ὄμιλον
 ἔξον· θάμβησαν δὲ νέοι μέγα κῶας ἰδόντες
 λαμπόμενον στεροπῇ ἔκελον Διός. ὦρτο δ' ἕκαστος 185

170. δερκομένη vulg.

172. παρησίω conl. Brunck: παρηάσιω vulg.: παρειάσιω Pariss. quatt.

173. μαρμαρυγῇ G. ληναίων L, G.

176. τόσσον ἐόν Madvig: τοσσατίην Merkel.

182. ἦε Paris. unus: ἠδὲ vulg.

185. Ακαστος Rutgers.

frequent mention of women's chambers in the upper story (*ὑπεράσιον*) which was reached by a *κλίμαξ*; v. Jebb, *J.H.S.* vii. 170 sqq., Monro, *Od.* App. v.

169. *ἐανῶ*: in Ap. always a subst., cf. 1155, 1189; in Hom. we have *ἐάνος* (subst.), and *ἐάνος* (adj.). *ὑποΐσχεται*: cf. 473. Ap. alone uses the form, v.n. 2. 24. οἱ . . . *δερκομένης*: v.n. 3. 1009.

173. *μαρμαρυγῇ*: instr. dat.; v.n. 2. 42. *ληνέων*: the pl. of *λήνος*, *lana*, is found here on the analogy of *ἔρια*. *λήνει* is found in Aesch. *Eum.* 44, and Hesych. explains it by *ἐρίω*.

174. *ἦνιος*: this Homeric epithet of oxen is variously explained: (1) *yearling*, *ἔνος* (2) *sleek*, rt. *ἀν* 'to glisten' (3) *full-grown*, *ἀνεῖν*.

175. *ἀγρῶσται*: *κυνηγοί*. Schol. In Attic it means 'herdsmen' (*ἀγρός*); v. Wilamowitz on Eur. *H.F.* 377, who points out that the later connexion with *ἀγρῶσσω* strictly requires the accentuation *ἀγρωστής*. *ἀχαιινέην*: 'brocket,' i.e. a stag with short spike-like antlers, cf. *ἀκίδες* 'points.' The Schol. derives it

from a Cretan city Achaea, which seems to have existed merely in his imagination. Some connect it with a word *ἀχαία* (= *ἔρια*, Hesych.), and explain it either 'cui tenera adhuc cornua et mollis ad instar velleris lanuginosa' (Salmasius), or 'mollibus pilis insignis' (Beck, Lchr.). The peculiarities of the *ἀχαίνης* *ἐλαφος* are described in Arist. *H.A.* 2. 15. 9, 9. 5. 8.

176. *ἄωτον*: 'fleece,' a meaning found in *Od.* 9. 434. The neut. form prevails in late Gr. It is connected with *ἄημι*, like *floccus* with *flo*; v. Buttm. *Lexil.*, Bury on Pind. *N.* 2. 9.

179. *ἐπιειμένος*: cf. 3. 45.

180. *ὑπάτοιο*: v.n. 1. 222. *ποδηκεές*: cf. 1. 324.

181. *εἴλει ἀφασσόμενος*: 'he grasped it in his hands, rolling it up.' *ὄφρα μή*: Hom. uses *μή* with verbs of fearing, and confines *ὄφρα μή* to final clauses. In Attic we sometimes find *ὄπως μή*, e.g. Plat. *Euthyphr.* 4 E, οὐ φοβεῖ ὄπως μή . . . *τυγχάνης πράττων*.

182. *νοσφίσσεται*: *ἀφαίρησεται*. Schol.; more probably aor. subj.

ψαῦσαι ἐελδόμενος δέχθαι τ' ἐνὶ χερσὶν ἔησιν.
 Λισονίδης δ' ἄλλους μὲν ἐρήτυε, τῷ δ' ἐπὶ φάρος
 κάββαλε νηγάτεον· πρύμνη δ' ἐνεείσατο κούρην
 ἀνθέμενος, καὶ τοῖον ἔπος μετὰ πᾶσιν ἔειπεν·

- “ Μηκέτι νῦν χάζεσθε, φίλοι, πάτρηνδε νέεσθαι. 190
 ἦδη γὰρ χρεῖώ, τῆς εἵνεκα τήνδ' ἀλεγεινὴν
 ναυτιλίην ἐτλημεν οἰζύι μοχθίζοντες,
 εὐπαλέως κούρης ὑπὸ δήνεσι κεκράανται.
 τὴν μὲν ἐγὼν ἐθέλουσαν ἀνάξομαι οἴκαδ' ἄκοιτιν
 κουριδίην· ἀτὰρ ὕμμες Ἀχαιίδος οἰά τε πάσης· 195
 αὐτῶν θ' ὑμείων ἐσθλὴν ἐπαρωγὸν εἴδουσαν
 σώετε. δὴ γάρ που, μάλ' οἴομαι, εἴσιν ἐρύξων
 Αἰήτης ὀμάδῳ πόντονδ' ἵμεν ἐκ ποταμοῖο.
 ἀλλ' οἱ μὲν διὰ νηός, ἀμοιβαδὶς ἀνέρος ἀνὴρ
 ἐζόμενος, πηδοῖσιν ἐρέσσετε· τοὶ δὲ βοείας 200
 ἀσπίδας ἡμίσεες, δῆων θοὸν ἔχμα βολάων,
 προσχόμενοι νόστῳ ἐπαμύνετε. νῦν δ' ἐνὶ χερσὶν
 παίδας εἴους πάτρην τε φίλην, γεραροῦς τε τοκῆας
 ἴσχομεν· ἡμετέρη δ' ἐπερείδεται Ἑλλάς ἐφορμῇ,
 ἧ ἐκατηφείην, ἧ καὶ μέγα κῦδος ἀρέσθαι.” 205

187. αὐτοὺς pro ἄλλους D'Arnaud.

190. φράζεσθε v.l. in schol.

199. ἄλλοι μὲν L, vulg.

203. φίλοι L, Merkel.

187-9. τῷ . . . ἀνθέμενος: ‘and over it (i.e. the fleece) he threw a new-spun robe, and placed it upon the poop, setting the maiden thereon.’ For νηγάτεον see on I. 775. ἐνεείσατο: this curious form contains a double augment, as εἰ represents εε in the Homeric ἐέσσατο, *Oid.* 14. 295, μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο.

190. χάζεσθε: only here c. inf.

191. χρεῖώ: ‘the object’; v.n. 3. 33.

193. εὐπαλέως: this adv. is ἄπ. λεγ.; for the adj. v. 2. 618; cf. *δυσπαλέας*, 52 supr.

198. ὀμάδῳ: ‘with the din of armed men.’ ἐκ ποταμοῖο: they had rowed up the river to the Plain of Ares, 3. 1270.

199. διὰ νηός: i.e. throughout the whole length of the ship. ἀμοιβαδὶς . . . ἐζόμενος: these words have been interpreted in different ways. The passage closely resembles 2. 1061, ἡμίσεες μὲν ἐρέσσειτ' ἀμοιβαδὶς, ἡμίσεες δὲ Δούρασι

τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα. There ἀμοιβαδὶς means that the two divisions were to relieve each other, and so de M. renders here, “chaque homme s'asseyant à son tour à la place d'un autre.” which seems to be right. The Lat. translators take the view expressed by Way, “Now down through the ship, man ranged after man in order arow, Shall the half of you sit at the oars to toil.” This derives support from the use of ἐναμοιβαδὶς, 1. 380. ἀμοιβαδὶς is only found here c. gen. For the nom. abs. cf. I. 396.

201. θοόν: v.n. I. 743. ἔχμα: κάλυμα. Schol.; v.n. I. 1200.

203. εἴους: = ἡμετέρους; v.n. I. 1113.

204. ἐπερείδεται: as one leans on a staff; cf. *Ar. Eccl.* 276, βακτηρίοις ἐπερείδόμενα.

205. κατηφείην: v.n. I. 267. ἧ καί: denoting the alternative which the speaker prefers, or which is more pro-

Ὡς φάτο, δῦνε δὲ τεύχε' ἀρήϊα· τοὶ δ' ἰάχῃσαν
 θεσπέσιον μεμαῶτες. ὁ δὲ ξίφος ἐκ κολεοῖο
 σπασσάμενος πρυμναῖα νεὼς ἀπὸ πείσματ' ἔκοψεν.
 ἄγχι δὲ παρθενικῆς κεκορυθμένος ἰθυντῆρι
 Ἄγκαίῳ παρέβασκεν· ἐπείγετο δ' εἰρεσίῃ νηῦς 210
 σπερχομένων ἄμοτον ποταμοῦ ἄφαρ ἐκτὸς ἐλάσσαι.
 Ἦδη δ' Αἰήτη ὑπερήνορι πᾶσι τε Κόλλοις
 Μηδείης περίπυστος ἔρωσ καὶ ἔργ' ἐτέτυκτο.
 ἐς δ' ἀγορὴν ἀγέροντ' ἐνὶ τεύχεσιν· ὅσσα δὲ πόντου 215
 κύματα χειμερίοιο κορύσσεται ἐξ ἀνέμοιο,
 ἧ ὅσα φύλλα χαμᾶζε περικλαδέος πέσειν ὕλης
 φυλλοχῶ ἐνὶ μηνί—τίς ἂν τάδε τεκμήραιτο;—
 ὧς οἱ ἀπειρέσιοι ποταμοῦ παρεμέτρεον ὄχθας,
 κλαγγῇ μαιμώντες· ὁ δ' εὐτύκτῳ ἐνὶ δίφρῳ
 Αἰήτης ἵπποισι μετέπρεπεν, οὓς οἱ ὅπασσεν 220
 Ἥελιος πνοιῆσιν ἐειδομένους ἀνέμοιο,
 σκαιῇ μὲν ῥ' ἐνὶ χειρὶ σάκος δινωτὸν ἀείρων,
 τῇ δ' ἐτέρῃ πεύκην περιμήκεα· παρ δέ οἱ ἔγχος
 ἀντικρὺ τετάνυστο πελώριον. ἠνία δ' ἵππων

208. νεὼς Rzach. ναὺς G.

214. ὅσσα δὲ Merkel: ὅσσα τε codd.

219. μαιμώντες Pariss. quatt.: μαιμώντες vulg.

bable: cf. 276. ἀρέσθαι: for the connexion of ἠρόχος with ἄρνημαι v. Jebb on Soph. *Aj.* 75.

208. Cf. *Aen.* 4. 579, Dixit vaginaque eripit ensem Fulmineum, strictoque ferit retinacula ferro. νεὼς: the only instance of this Attic form in the poem. Rzach's νεὼς may be right.

210. παρέβασκεν: stood beside him to defend him, as the παραιβάτης stood beside the ἠνίοχος in the war-chariot: cf. *Il.* 11. 104. Ἀντιφῶς αὖ παρέβασκε.

211. ἄμοτον: v.n. 1. 513.

213. περίπυστος: περιβύητος. Schol., an Alex. word.

214. ὅσσα . . . κύματα: the numbering of the waves was a proverbially hopeless task: cf. Theocrit. 16. 60, ἐπ' ἧῖν κύματα μετρέειν: Virg. *G.* 2. 108, nosse quot Ionii veniant ad litora fluctus: Mart. 6. 34. 2, Oceani fluctus me numerare iubes.

215. κορύσσεται: cf. 2. 71, 1. 1028.

216. Cf. *Aen.* 6. 309, quam multa in silvis autumnī frigore primo Lapsa cadunt folia. Ap. is recalling *Od.* 9. 51, *Il.* 2. 800,

where we have the simile of the leaves, περικλαδέος: *lit.* 'with branches all round,' ἄπ. λεγ.

217. φυλλοχῶ ἐνὶ μηνί: this phrase was used by Hesiod, as we learn from *Poll.* 1. 231.

218. παρεμέτρεον: παρέπλεον. Schol.: v.n. 1. 595.

219. κλαγγῇ: modal dat.

221. Ἥελιος: father of Aetes. πνοιῆσιν ἐειδομένους: cf. 1368: *Il.* 10. 437, θέλειν ἀνέμοισιν ὁμοῖοι.

222. δινωτόν: 'rounded': cf. *Il.* 13. 407, ἀσπίδα . . . δινωτήν, where Leaf says that the word probably refers to concentric rings as ornaments on the metallic surface of the shield. See also on 3. 44.

223. πεύκην: λαμπάδα, ὡς ἐμπρήσων τὴν ναῦν. Schol. So Hector tried to burn the ships of the Greeks in *Il.* 5. Cf. the device on the shield of Capaneus, Aesch. *Th.* 427, ἔχει δὲ σῆμα γυνῶν ἀνδρα πυρφόρον, Φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένη, Χρυσοῖς δὲ φωνεῖ γράμμασιν· πρήσω πόλιν.

γέντο χεροῖν Ἄψυρτος. ὑπεκπρὸ δὲ πόντον ἔταμνεν 225
 νηὺς ἤδη κρατεροῖσιν ἐπειγομένη ἐρέτησιν,
 καὶ μεγάλου ποταμοῖο καταβλώσκοντι ῥέεθρῳ.
 αὐτὰρ ἄναξ ἄτη πολυπήμονι χεῖρας αἰείρας
 Ἥελιον καὶ Ζῆνα κακῶν ἐπιμάρτυρας ἔργων
 κέκλετο· δεινὰ δὲ παντὶ παρασχεδὸν ἤπυε λαῶ. 230
 εἰ μὴ οἱ κούρην αὐτάγρετον, ἧ ἂνὰ γαίαν,
 ἧ πλωτῆς εὐρόντες ἔτ' εἰν ἀλὸς οἴδματι νῆα,
 ἄξουσιν, καὶ θυμὸν ἐνιπλήσει μενεαίνων
 τίσασθαι τάδε πάντα, δαήσονται κεφαλῆσιν
 πάντα χόλον καὶ πᾶσαν ἐὼν ὑποδέγμενοι ἄτην. 235
 Ὡς ἔφατ' Λιήτης· αὐτῶ δ' ἐνὶ ἡματι Κόλχοι
 νῆάς τ' εἰρύσαντο, καὶ ἄρμενα νηυσὶ βάλοντο,
 αὐτῶ δ' ἡματι πόντον ἀνήιον· οὐδέ κε φαίης
 τόσσον νηίτην στόλον ἔμμεναι, ἀλλ' οἰωνῶν
 ἱλαδὸν ἄσπετον ἔθνος ἐπιβρομέειν πελάγεσσι. 240
 Οἱ δ' ἀνέμου λαιψηρὰ θεᾶς βουλῆσιν ἀέντος
 Ἥρης, ὄφρ' ὠκίστα κακὸν Πελίαο δόμοισιν

223. ἐνιπλήσει Brunck : ἐπιπλήσει codd.

227. εἰρύσαντο Brunck : εἰρύσαντο codd.

241. θεᾶς Merkel : θεῆς codd.

225. γέντο : v.n. 3. 1321. ὑπεκπρὸ . . . ἔταμνεν : 'was cleaving its way out from the river into the sea.' The compound is ἀπ. λεγ.

227. καταβλώσκοντι ῥέεθρῳ : 'the downward current.'

229. ἐπιμάρτυρας : in *Il.* 7. 76 the nom. is ἐπιμάρτυρος, but in *Od.* 1. 273 Zenod. read ἐπιμάρτυρες for ἐπιμάρτυροι.

230. ἤπυε λαῶ : ἤπυω here c. dat. as in Eur. *Bacch.* 984; in 71 supr., where it means 'call upon,' c. acc. as in Hom.

231 sqq. 'unless they shall bring back to him the maiden captured forthwith, either on land, or discovering the vessel while yet in the waves of the open Euxine, and unless he shall satisfy to the full his soul's eager craving for vengeance, on their own heads shall it be, and they shall learn by suffering the measure of his wrath and of the blow which he had felt.' αὐτάγρετον : on *Od.* 16. 148 the grammarians give a double interpretation of αὐτάγρετα, (1) αὐθαίρετα, (2) παράτα ἀγρευόμενα. The former of these meanings we have had in 2. 326, the latter seems to

be the meaning here, though we might also render 'captured by their own hands.'

232. πλωτῆς : *lil.* 'navigable,' cf. *Hdt.* 2. 102, θάλασσαν οὐκέτι πλωτῆρ ὑπὸ τῶν βραχέων.

234. κεφαλῆσιν : cf. *Il.* 4. 162, σύν τ-μεγάλῳ ἀπέτισαν Σὺν σφῆσιν κεφαλῆσιν.

235. ἄτην : cf. 228.

238. ἀνήιον : 'put out to sea'; cf. *Od.* 10. 332, ἐκ Τροίης ἀνιόντα (ἀνα- as in ἀναπλεῖν, ἀνάγεσθαι).

οὐδέ κε φαίης κ.τ.λ. : 'nor wouldst thou say so much that it was an armament of ships, as that an innumerable company of birds in flocks were screaming o'er the waves.' For τόσσον followed by an adverbial particle cf. *Il.* 21. 275, ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων Ἄλλα φίλη μήτηρ. οἰωνῶν : cf. *Il.* 2. 459, τῶν δ' ὧς τ' ὄρνιθων πετεηνῶν ἔθνεα πολλά, κ.τ.λ.

240. ἐπιβρομέειν : cf. 3. 1371; 17 supr.

241. λαιψηρὰ : for the adverbial use cf. Eur. *Ion* 717, Βάκχιος λαιψηρὰ πηδᾶ : 849 infr. The Homeric phrase is ἀνέμου λαιψηρὰ κέλευθα.

Αἰαίη Μήδεια Πελασγίδα γαίαν ἵκηται,
 ἧοι ἐνὶ τριτάτῃ πρυμνήσια νηὸς ἔδησαν
 Παφλαγόνων ἀκτῆσι, πάροιθ' Ἄλυσος ποταμοῦ. 245
 ἧ γάρ σφ' ἐξαποβάοντας ἀρέσασθαι θνέεσσι
 ἠνώγει Ἐκάτην. καὶ δὴ τὰ μὲν, ὅσσα θηλήν
 κούρη πορσανέουσα τιτύσκετο, μήτε τις ἴστωρ
 εἴη, μήτ' ἐμὲ θυμὸς ἐποτρύνειεν αἰεΐδειν.
 ἄζομαι αὐδῆσαι· τό γε μὴν ἔδος ἔξέτι κείνου, 250
 ὃ ῥα θεᾷ ἠρώες ἐπὶ ῥηγμῖσιν ἔδειμαν,
 ἀνδράσιν ὀψιγόνοισι μένει καὶ τῆμος ἰδέσθαι.
 Αὐτίκα δ' Αἰσουίδης ἐμνήσατο, σὺν δὲ καὶ ὄλλοι
 ἠρώες, Φινῆος, ὃ δὴ πλόον ἄλλον εἶπεν
 ἐξ Αἴης ἔσσεσθαι· ἀνώστος δ' ἐτέτυκτο 255
 πᾶσιν ὁμῶς. Ἄργος δὲ λιλαιομένοις ἀγόρευσεν·
 “Νισσόμεθ' Ὀρχομενὸν τὴν ἔχραεν ἕμμι περῆσαι
 νημερτῆς ὄδε μάντις, ὅτῳ ξυνέβητε πάροιθεν.
 ἔστιν γὰρ πλόος ἄλλος, ὃν ἀθανάτων ἱερῆς

243. ἵκοιτο Brunck.

244. ἐνὶ Paris. unus: ἐν vulg.

245. ἀκτῆσι Paris. unus: ἀκταῖσι vulg.

247. θηλήν Paris. unus: θηλή vulg.

252. τηλῶσ' Köchly.

255. δ' ἐτέτυκτο Paris. tres: δὲ τετυκτο L, G.

257. νεισόμεθ' ἐς L, Vatt., Vrat., Vind.: νεύμεθ' ἐς Paris., Brunck. τῆ G.

243. Αἰαίη: cf. 3. 1136. Πελασγίδα: v.n. 1. 580.

245. πάροιθ' Ἄλυσος: 'at the mouth of the Halys'; v.n. 2. 366.

246. ἧ: Medea.

247. ὅσσα κ.τ.λ.: 'all that the maiden prepared in making ready the sacrifice.' Ar. uses θηλή for sacrifices in general (1. 420, 2. 156), but in Hom. θηλαί are ἀπαρχαί (v. Lehrs, *Aristarch.* 82).

249. For a like reserve on the poet's part v. 1. 921.

250. ἔδος: Νύμφης, ἐν τῷ ἔκτῳ περὶ Ἡρακλείας, Ἐκάτης φησὶν ἱερὸν εἶναι ἐν τῇ Παφλαγονίᾳ Μηδείας ἰδρυσσαμένης. Schol.

252. Cf. 1. 1062, 2. 842. καὶ τῆμος: *vel hodie*. The nearest parallel to this strange use of τῆμος is 1400 *infra*, where we have it contrasted with χθιζόν.

254. Φινῆος: for his counsel v. 2. 420 sqq.

255. ἀνώστος: *sc.* πλόος, 'unknown'; v.n. 1. 680.

256. Ἄργος: son of Phrixus.

257. νισσόμεθα: pres. for fut., 'we will return to Orchomenus by the way which that seer bade you go.' τῆν: = τῆν ὁδὸν ἤν. Virg. may have imitated this elliptical use in *Aen.* 6. 95, Tu ne cede malis, sed contra audientior ito Quam (*sc.* viam) tua te fortuna sinet.

259. πλόος ἄλλος: the Schol. mentions a great number of different accounts of the return journey of the Argonauts. Herodorus, and Sophocles in the *Σκίοθαι*, made them return home by the same route. Hecataeus said that they passed from the Phasis to the Ocean, thence to the Nile, thence to the Mediterranean. Hesiod, Pindar, and Antimachus said that they sailed through the Ocean to Libya, and then carrying their vessel overland arrived at the sea. Our poet's own account is derived from Timagetus, author of a work *περὶ λιμένωνων*, who is otherwise unknown. ἱερῆες: the learned records of the Egyptian priests are often referred to, e.g. Diod. 1. 44, Hdt. 2. 3 sqq., Cic. *Rep.* 3. 8.

πέφραδον, οἱ Θήβης Τριτωνίδος ἐκεγεάσιν. 260
 οὐπω τείρεα πάντα, τὰ τ' οὐρανῶ εἰλίσσονται,
 οὐδέ τί πω Δαναῶν ἱερὸν γένος ἦεν ἀκοῦσαι
 πευθομένοις· οἶοι δ' ἔσαν Ἀρκάδες Ἀπιδανῆς,
 Ἀρκάδες, οἱ καὶ πρόσθε σεληναίης ὑδέονται
 ζῶειν, φηγὸν ἔδοντες ἐν οὖρεσιν. οὐδὲ Πελασγίς 265
 χθῶν τότε κυδαλίμοισιν ἀνάσσετο Δευκαλίδησιν,
 ἦμος ὄτ' Ἡερίη πολυλήϊος ἐκλήιστο,
 μήτηρ Αἴγυπτος προτερηγενέων αἰζήων,
 καὶ ποταμὸς Τρίτων ἠύρροος, ᾧ ὑπο πᾶσα
 ἄρδεται Ἡερίη· Διόθεν δέ μιν οὐποτε δεύει 270
 ὄμβρος· ἄλις προχοῆσι δ' ἀνασταχύουσιν ἄρουραι.

269. ἠύρροος coni. Wellauer: εὔροος G: ἐύρροος L. Vatt.: Τρίτωνος ἐύρροος Paris.: εὐρύρροος Meineke: ἐπτάρροος Merkel in ed. min.

271. προχοῆσι Paris. quatt: προχοαῖσι vulg.

260. Θήβης: Thebes in Egypt. Τριτωνίδος: Τρίτων was the oldest name of the Nile (v. 269).

261. οὐπω τείρεα: τοὺς Αἰγυπτίους φησιν γεγενῆσθαι πρὸ τοῦ πάντα τὰ ἄστρα φανῆναι. Schol. Hdt. (2. 2) says that the Phrygians were the oldest of all peoples, and tells the story how Psammetichus, king of Egypt, tried to decide the question. Our line is modelled on II. 18. 485, ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἔστεφάνωται.

262. 'nor as yet was there any sacred race of the Danaï to be learned of; there were none but Arcadians.' Danaus was said to have migrated from the Thebais in Upper Egypt to Greece (Hdt. 2. 91). He became king of Argos, and so the Argives, and later all the Greeks, were called Danaï.

263. Ἀπιδανῆς: i.e. Peloponnesian. Apis was a mythical king of the Peloponnesus, and the land was called Ἀπία (cf. Soph. *O.C.* 1303).

264. The Arcadians were said to have existed before the moon, and so were called προσέληνοι. Ar. (*Nub.* 398) also uses the quaint compound βεκεεσέληνος for 'antediluvian,' βέκκος referring to the story in Hdt. 2. 2, and σέληνος to the Arcadians. For the general belief that they were the oldest of the Hellenes v. Strab. 333, 20; Paus. 5. 1; Hellan. *fr.* 70. ὑδέονται: v.n. 2. 528.

265. φηγόν: 'acorn'; cf. Plat. *Rep.* 372, φηγῶν σποδιοῦσι πρὸς τὸ πῦρ. In

an oracle in Hdt. 1. 66 we find πολλοὶ ἐν Ἀρκαδίῃ βαλανηφόγοι ἄνδρες ἔασιν.

266. Δευκαλίδησιν: οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὡς φησιν Ἐκαταῖος καὶ Ἡσίοδος. ἡ Θεσσαλία δὲ Πελασγία ἐκαλεῖτο ἀπὸ Πελασγοῦ τοῦ βασιλεύσαντος. Schol. For Deucalion cf. 3. 1087.

267. 'in the days when Egypt, mother of primeval man, bore the name of Aeria, land of the rich cornfields.' In Aesch. *Supp.* 66 the Danaids tell of their flight ἀερίας ἀπὸ γᾶς (i.e. Egypt). Tucker explains ἀερίας as 'far-off' 'dimly-seen' (v.n. 1. 580), and mentions another explanation 'misty,' the hazy ἀήρ of Egypt being contrasted with the αἰθὴρ λαμπρότατος of Attica. Our Schol. interprets it as μελάγγαιος, referring to the rich black soil.

269. Τρίτων: this name of the Nile is mentioned in Plin. *N.H.* 5. 9. ἠύρροος: formed on the analogy of ἠύκομος. Hom. has ἐύρροος.

270. ἄρδεται: cf. Eur. *Hel.* 1, Νεῖλον μὲν αἶδε καλλιπάρθενοι βροαί, ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον, Δευκίης τακείσης χιόνος, ἀρδεύει γῆνας. For the absence of rain in Egypt v. Hdt. 2. 14 with Rawlinson's note. In 2. 19 Hdt. discusses the overflow of the Nile.

271. ἄλις . . . ἄρουραι: 'the crops spring up in abundance through the overflowing of the river.' For προχοῆσι v.n. 1. 11.

ἔνθεν δὴ τινά φασι πέριξ διὰ πάσαν ὀδεῦσαι
 Εὐρώπην Ἀσίην τε βίη καὶ κάρτει λαῶν
 σφωιτέρων θάρσει τε πεποιθότα· μυρία δ' ἄσθη
 νάσσατ' ἐποικόμενος, τὰ μὲν ἢ ποθι ναιετάουσιν, 275
 ἢ ἐ καὶ οὐ· πουλὺς γὰρ ἄδην ἐπενήνοθεν αἰῶν.
 Αἰά γε μὴν ἔτι νῦν μένει ἔμπεδον υἰωνοί τε
 τῶνδ' ἀνδρῶν, οὓς ὅσγε καθίσσατο ναιέμεν Λίαν,
 οἳ δὴ τοι γραπτῶς πατέρων ἔθην εἰρύνονται,
 κύρβιας, οἷς ἔνι πάσαι ὁδοὶ καὶ πείρατ' ἔασιν 280
 ὑγρῆς τε τραφερῆς τε πέριξ ἐπινισσομένοισιν.
 ἔστι δέ τις ποταμός, ὕπατον κέρας Ὀκεανοῖο,
 εὐρύς τε προβαθῆς τε καὶ ὀλκάδι νηὶ περῆσαι·
 Ἴστρον μιν καλέοντες ἐκὰς διετεκμήραντο·
 ὅς δὴ τοι τείως μὲν ἀπείρονα τέμνετ' ἄρουραν 285

275. ἢ Stephanus : οὐ L, G.

278. ὅσγε Brunck : ὕγε codd.

279. δ' ἦτοι Hermann, et in v. 285. γραπτῶς Wellauer.

283. προβαθῆς L, Merkel : προβαθῦς vulg.

272. ἔνθεν δὴ τινά φασι: this was the famous king Sesostris (Diod. calls him *Σεσόωσις*, and our Schol. *Σεσόγχοσις*), whose wondrous conquests, surpassing even those of Alexander, are described in Hdt. 2. 102-111, Diod. 1. 53-9, Strab. 51, 18, etc. How far his achievements have been confused with those of Rameses II is a disputed question (v. Rawlinson on Hdt. *l.c.*). The conquests attributed to him by Hdt. and Strab. are assigned to Rameses in Tac. *Ann.* 2. 60.

274. σφωιτέρων : = ἑῶν, v.n. 1. 643.

275. νάσσατο : = κατῴκισεν, v.n. 1. 1356. τὰ μὲν κ.τ.λ. : 'which in some cases may be still inhabited, or perchance not.'

276. ἢ ἐ καὶ οὐ : v.n. 205. The cities would probably have fallen into decay in the course of years. πουλὺς . . . αἰῶν : 'for many a long age has rolled by since then.' For ἐπενήνοθεν v.n. 1. 664.

277. Αἰά : v.n. 2. 417. For the tradition that the Colchians were colonists from Egypt cf. Dion. P. 588, Πάρ δὲ μυχθὺν Πόντοιο, μετὰ χθόνα Τυνδαριδάων, Κόλχοι ναιετάουσι μετήλυδες Αἰγύπτοιο : Amm. Marc. 22. 8, 24, Colchos . . . Aegyptiorum antiquam sobolem. Herodotus (2. 104) speaks of it as an established fact.

279 sqq. 'who, be well assured, guard

the graven records of their forefathers, the pillars on which are inscribed all the ways and boundaries both of the sea and of the dry land for those who journey on all sides round.' γραπτῶς : found elsewhere only in *Od.* 24. 229, γραπτῶς ἀλεείνων, where it means the 'scratchings' of thorns. κύρβιας : 'columnas lapideas, calce oblitus et sic pictas' (Hoelzlin). At Athens the laws of Solon were written out on square-based pyramidal pillars, which were called ἄξονες because they revolved on a pivot, and κύρβεις because of their shape (Gilbert, *Griech. Staatsalterthümer* i 155).

282. ὕπατον κέρας Ὀκεανοῖο : 'the northernmost branch of Ocean'; v.n. 1. 222. In Hes. *Th.* 789 the Styx is described as Ὀκεανοῖο κέρας. Every river could be called a branch, ἀπορρώξ, of Ocean, the great river encompassing the earth, the parent of all other rivers, fountains, etc.

283. προβαθῆς : 'exceeding deep.' If the v.l. προβαθῦς were correct, it would be the only exception to the rule that these compounds end in -ης. ὀλκάδι : cf. 1. 603; for the navigability of the Danube in ancient times v. Pauly-Wissowa, *Real-Encycl.*

284. ἐκὰς διετεκμήραντο : 'they have traced it on the pillars (κύρβεις) afar off.'

εἰς οἶος· πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέαιο
 ῥιπαίοις ἐν ὄρεσσι ἀπόπροθι μορμύρουσιν.
 ἀλλ' ὁπόταν Θρηκῶν Σκυθέων τ' ἐπιβήσεται οὐρους,
 ἔνθα διχῆ τὸ μὲν ἔνθα μετ' ἠώην ἄλα βάλλει
 τῆδ' ὕδωρ, τὸ δ' ὄπισθε βαθὺν διὰ κόλπον ἴησιν 290
 σχιζόμενος πόντου Τρινακρίου εἰσανέχοντα,
 γαίη δὲ ὑμετέρῃ παρακέκλιται, εἰ ἔτεον δὴ
 ὑμετέρης γαίης Ἀχελώιος ἐξανίησιν.”

Ὡς ἄρ' ἔφη· τοῖσιν δὲ θεὰ τέρας ἐγγυάλιξεν
 αἰσιον, ᾧ καὶ πάντες ἐπευφήμησαν ἰδόντες 295
 στέλλεσθαι τήνδ' οἶμον. ἐπιπρὸ γὰρ ὀλκὸς ἐτύχθη
 οὐρανίης ἀκτῖνος, ὅπῃ καὶ ἀμεύσιμον ἦεν.

286. πνοιὰς Brunck.

288. ἐπιβήσεται Pariss. : ἐπιβήσεται vulg.

289. ἠώην Gerhard : Ἰονίην codd. : Ἀξείνην Flangini : ἡμετέρῃ Fitch.

290. τῆλ' Wellauer.

292. ἡμετέρῃ L., vulg.

293. ἡμετέρης G.

297. ἀμεύσιμον ex *Et. Mag.* 82, 11 restituit Ruhnken : μόρσιμον codd.

286. πηγαὶ . . . βορέαιο : the Schol. says that Ap. followed Aeschylus' Προμηθεὺς Λυόμενος in describing the Ister as descending from the land of the Hyperboreans (v. 2. 675). Cf. also Pind. *O.* 3. 25.

287. ῥιπαίοις : cf. Virg. *G.* 1. 241, 3. 381. The blasts (ριπαί) of Boreas were supposed to come from these mythical mountains : v. Soph. *O. C.* 1248.

289. 'dividing there into two branches it sends part of its waters into the eastern sea on this side, while winding backwards it discharges the rest through a deep gulf which runs into the Trinacrian sea.' ἠώην ἄλα : for this name of the Euxine cf. 2. 745. Ἰονίην of the MSS. is clearly corrupt and probably due to a confusion with 632 *infr.*, τῆ δ' αὖτε μετ' Ἰονίην ἄλα βάλλει, where we have a similar description of two mouths of the Rhone. Merkel tries to defend Ἰονίην by a doubtful passage, Amm. Marc. 22. 8. 13, Bospori vocati quod per eos Inachi filia . . . ad mare Ionium permeavit. From this he infers that Ἰονίη ἄλα could mean the Pontus. The notion that the Ister discharged into both the Adriatic and the Pontus is censured by Strabo (47, 44) and by Diodorus (4. 56). It was only through the conquests of the

Romans under the Empire that any accurate knowledge of the Danube was acquired.

291. πόντου Τρινακρίου : the *Mare Siculum* at the lower end of the Adriatic. Sicily was called *Τρινακρία* from the three promontories, Lilybaeum, Pelorus, and Pachynum. In 995 *infr.* it is called *Θρινακία* : v. M. and R. on *Od.* 12. 127.

292. εἰ ἔτεόν : Argus speaks doubtfully as one who has only heard of Greece by report. "Haec poetae est διάνοια Logica : mare, in quod exit Achelous, est ad Graeciam : mare, in quod exit Achelous, est Siculum (aut vulgo Ionium) : Siculum igitur mare est ad Graeciam" (Hoelzlin).

293. Ἀχελώιος : mod. Aspropotamo, flowing between Acarnania and Aetolia into the Sicilian or Ionian Sea.

295. ᾧ . . . οἶμον : 'whereat, when they beheld it, they shouted assent with one accord to journeying on this course.' ἐπευφ. governs ᾧ (cf. I. 556), and also στέλλεσθαι, cf. *Il.* 1. 22, πάντες ἐπευφήμησαν Ἀχαιοὶ Αἰδεῖσθαι θ' ἱεργὰ καὶ ἀγλαὰ δέχθαι ἄποινα.

296. ὀλκός : cf. 3. 141.

297. ὅπῃ . . . ἀμεύσιμον : 'where they would find a passage.' *Et. Mag.* 82, 11 (citing this passage), ἀμεύσιμον πορεύσιμον. The word is *ἄπ. λεγ.* ; ἀμεύομαι (Pind.) is Doric for ἀμείβομαι. Curtius

γηθόσυνοι δὲ Λύκοιο κατ' αὐτόθι παῖδα λιπόντες
λαΐφεσι πεπταμένοισιν ὑπεῖρ ἄλα ναυτίλλοντο,
οὔρεα Παφλαγόνων θεγύμενοι. οὐδὲ Κάραμβιν 300
γνάμψαν, ἐπεὶ πνοιαί τε καὶ οὐρανίου πυρὸς αἴγλη
μεῖνεν, ἕως Ἰστροιο μέγαν ῥόον εἰσαφίκοντο.

Κόλχοι δ' αὐτ' ἄλλοι μὲν, ἐτώσια μαστεύοντες,
Κυανέας Πόντοιο διέκ πέτρας ἐπέρησαν·
ἄλλοι δ' αὖ ποταμὸν μετεκίαθον, οἷσιν ἄνασσειν 305
Ἄψυρτος, Καλὸν δὲ διὰ στόμα πείρε λιασθείς.
τῷ καὶ ὑπέφθη τούσγε βαλὼν ὑπερ ἀνχένα γαίης
κόλπον ἔσω πόντοιο πανέσχατον Ἰονίοιο.

Ἰστρῷ γάρ τις νῆσος ἔεργεται οὔνομα Πεύκη,
τριγλώχιν, εὖρος μὲν ἐς αἰγιαλοὺς ἀνέχουσα, 310
στεινὸν δ' αὐτ' ἀγκῶνα ποτὶ ῥόον· ἀμφὶ δὲ δοιαὶ
σχίζονται προχοαί. τὴν μὲν καλέουσι Νάρηκος·

302. μίμνεν G.

308. παρέσχατον supr. ρ scr. v L: παρέσχατον G: παρ' ἔσχατον Vatt.

312. καλέουσι Νάρηκος Hoelzlin: καλέουσιν ἄρηκος vulg.

explains ἀμεύω and ἀμείβω as formed with a prothet. from *ματι*, *μίν*, (cf. *μον-κο*).

298. Λύκοιο παῖδα: v. 2. 814.

300. Κάραμβιν: v.n. 2. 361. Before reaching this the Argonauts turned due north across the Euxine to the Ister.

303. Τῶν Κόλχων οἱ μὲν διὰ τῶν Κυανέων πετρῶν ἐπλευσαν, ὡς καὶ Καλλιμάχου. φησὶ δὲ Ἀπολλώνιος ὑποστρέψαι αὐτοὺς ἐναντίως Καλλιμάχου. ἄλλοι δὲ μετὰ Ἀψύρτου Ἰστρον εἶχον. Schol.

304. 'passed through the Cyanean rocks out of the Pontus.'

306. Καλὸν . . . λιασθείς: 'and turning aside he made his way through the mouth of the Ister which is' called the Fair mouth.' We find six mouths of the Ister distinguished by epithets: *ιέρων*, *Ναράκιον*, *καλόν*, *ψευδόστομον*, *βόρειον*, *ψιλόν*. Cf. Ptol. 3. 10, Arrian, *Euxini Periplus* c. 24.

307-8. 'and so, traversing the neck of land which lay between, he arrived before the Argonauts at the innermost gulf of the Ionian Sea.' Ap., in his imaginary geography, speaks loosely of the country between the two points where the Ister discharged into the Pontus and the Adriatic as a 'neck' of land (from which Greece etc. hang down). Editors have generally condemned Ἰονίοιο

as corrupt, and wished to restore *ἠφίοιο* (v. 289) or some other name of the Pontus. But we are told that Absyrtus made his way by the *Καλὸν στόμα*, and so (τῷ) arrived at the Ionian Sea, which excludes the possibility of the gulf being the western part of the Pontus. The *κόλπος* is the same as that spoken of in v. 290. *αὐχὴν* could be used of a wide tract of land; cf. Hdt. 1. 72 where the distance is 270 miles.

309. Πεύκη: an island enclosed by two of the mouths of the Ister; cf. Val. Fl. 8. 218, *Insula Sarmaticae Peuce* stat nomine nymphae Torvus ubi et ripa semper metuendus utraque In freta per saevos Hister descendit alumnos. Eratosthenes explained the name from the pine-woods which grew there. See also Martial 7. 7. 1, 84. 3.

310. τριγλώχιν, κ.τ.λ.: 'triangular, with its broad base reaching to the shore of the Euxine, and its narrow apex in the line of the current. Around it the river branches into two outlets.' Hom. uses *τριγλώχιν* of arrows 'three-barbed'; Pindar (*fr.* 322) applies it to Sicily. According to Choeroboscus the form *τριγλώχιν* was used by Simonides (*fr.* 248, Bergk), *τριγλώχιν δισπτός*.

312. Νάρηκος: cf. Plin. *N.H.* 4. 12. 24, secundum ostium (Histri) Naracustoma

τὴν δ' ὑπὸ τῇ νεάτῃ, Καλὸν στόμα. τῇ δὲ διαπρὸ
 Ἄψυρτος Κόλχοι τε θωώτερον ὠρμήθησαν
 οἱ δ' ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο 315
 τηλόθεν. εἰαμενῆσι δ' ἐν ἄσπετα πῶεα λείπον
 ποιμένες ἄγραυλοι νηῶν φόβῳ, οἷά τε θήρας
 ὀσσομένοι πόντου μεγακήτεος ἕξανιόντας.
 οὐ γάρ πω ἀλίας γε πάρος ποθὶ νῆας ἴδοντο,
 οὔτ' οὖν Θρηξίην μιγάδες Σκύθαι, οὐδὲ Σίγυννοι, 320
 οὔτ' οὖν Γραυκένιοι, οὔθ' οἱ περὶ Λαύριον ἤδη
 Σίνδοι ἐρημαῖον πεδῖον μέγα ναιετάοντες.
 αὐτὰρ ἐπεὶ τ' Ἄγγουρον ὄρος, καὶ ἄπωθεν εἶοντα
 Ἄγγούρου ὄρεος σκόπελον πάρα Καυλιακοῖο,
 ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον ἔνθα καὶ ἔνθα 325
 βάλλει ἀλός, πεδῖον τε τὸ Λαύριον ἡμεῖψαντο,
 δὴ ῥα τότε Κρονίην Κόλχοι ἄλαδ' ἐκπρομολόντες

316. εἰαμενῆσι Vat. unus, et conii. Brunck: εἰαμεναῖσι vulg.

319. ποτε Pariss. duo, Brunck.

321. οὔτ' αἰ Pariss. tres, Brunck: οὔτε Γραυκένιοι conii. Wellauer.

323. ἐπεὶ τ' Stephanns: ἐπειτ' L, G: τ' delevit Wellauer.

324. Καυλιακοῖο Pariss.: Καυκασίοιο supr. scr. γρ. Καυλιακοῖο L: Καυκασίοιο G.

326. τὸ Λαύριον Pariss. quatt.: Ταλαύριον vulg.

appellatur; tertium Calonestoma, iuxta insulam Sarmaticam. Νάρηκος seems to be gen. of Νάρηξ; elsewhere we find Νάρακον or Νάρακιον.

313. ὑπὸ τῇ νεάτῃ: 'facing the southern (or left hand) side of the island.' Though the Νάρηκος στόμα was at the south of Peuce, and the Καλὸν στόμα to the north, yet Ar. reverses their position here, and describes the Argonauts who went through the Νάρηκος στόμα as sailing ὑψοῦ, i.e. on the northern side.

316. εἰαμενῆσι: v.n. 2. 795.

317. ποιμένες: the bewilderment of the shepherds at the sight of the Argo was depicted by Accius in his *Medea*, of which a long fragment is preserved by Cicero, *N.D.* 2. 35. 89, introduced by the words 'atqui ille apud Accium pastor, qui navem nunquam ante vidisset, ut procul divinum et novum vehiculum Argonautarum e monte conspexit, primo admirans et perterritus hoc modo loquitur.'

318. ὀσσομένοι: v.n. 1. 895. μεγακήτεος: 'teeming with monsters,' cf. Hdt. 6. 44, θηριώδεστάτης θαλάσσης: Hor. *C.* 4. 14. 47, belluosus Oceanus. In Hom. this adj. probably means 'with deep

hollows': cf. Theogn. 175, βαθυκήτεα πόντον.

320. Σίγυννοι: Herodotus (5. 9) says that this is the only tribe dwelling in the deserts of the Ister. The name is supposed to be identical with Zigeuner, Gipsy. The Schol. derives from them the word σίγυννος 'a spear' in 2. 99.

321. Γραυκένιοι: not mentioned elsewhere.

322. Σίνδοι: Strabo (424, 54) mentions this tribe as dwelling on the borders of the Maeotis; cf. Hdt. 4. 28. Λαύριον πεδῖον: otherwise unknown.

323. Ἄγγουρον ὄρος: πλησίον Ἰστρου ποταμοῦ. μνημονεύει δὲ αὐτοῦ Τιμάγῃτος ἐν Διαιέσι. Schol.

324. σκόπελον Καυλιακοῖο: τῆς Σκυθίας πλησίον τοῦ Ἰστρου, οὗ μνημονεύει Πολέμων ἐν Κτίσει Ἰταλικῶν καὶ Σικελικῶν. Schol. Preller places this rock at the confluence of the Danube and the Drave (Müller, *Frag. Hist. Gr.* iii 126).

327. Κρονίην ἄλα: the Adriatic, so called because Kronos fled from Greece to Italy which bordered on the Adriatic. Aesch. (*Pr.* 836) calls it κόλπος ῥεάς:

πάντη, μή σφε λάθοιεν, ὑπετμήξαντο κελεύθους.
οἱ δ' ὄπιθεν ποταμοῖο κατήλυθον, ἐκ δ' ἐπέρησαν
δοιάς Ἀρτέμιδος Βρυγηίδας ἀγχόθι νήσους. 330
τῶν δ' ἦτοι ἐτέρη μὲν ἐν ἱερὸν ἔσκειν ἔδεθλον·
ἐν δ' ἐτέρη, πληθὺν πεφυλαγμένοι Ἀψύρτοιο,
βαῖνον· ἐπεὶ κείνας πολέων λίπον ἔνδοθι νήσους
αὐτως, ἀζόμενοι κούρην Διός· αἱ δὲ δὴ ἄλλαι
στεινόμεναι Κόλχοισι πόρους εἴρυντο θαλάσσης. 335
ὧς δὲ καὶ εἰς ἀκτὰς πληθὺν λίπεν ἀγχόθι νήσων
μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἴης.

Ἐνθα κε λευγαλέη Μινύαι τότε δημοτῆτι
παυρότεροι πλέονεσσι ὑπέικαθον· ἀλλὰ πάροιθειν
συνθεσίην, μέγα νεῖκος ἀλευάμενοι, ἐτάμοντο, 340
κῶας μὲν χρύσειον, ἐπεὶ σφισιν αὐτὸς ὑπέστη
Αἰήτης, εἰ κείνοι ἀναπλήσειαν ἀέθλους,
ἔμπεδον εὐδικίῃ σφέας ἐξέμεν, εἴτε δόλοισιν,
εἴτε καὶ ἀμφαδίην αὐτως ἀέκοντος ἀπηύρων·

330. Βρυγηίδας ex schol. ad v. 1002 Stephanus: Βρυτιδίδας vulg.

331. τῶν ἦτοι Paris. unus, Brunck.

333. πολλὸν vulg.: πολλῶν Brunck.

336. ἀκτὰς Vind., Vrat. in marg.: ἀητὰς supr. ser. γρ. ἄλλας I.: ἄλλας vulg.
λίπεν L, G, Vatt. duo, Vrat., Vind.: λίπον vulg. νήσων Vrat. in marg., et conl.
O. Schneider: νήσους vulg.

340. συνθεσίην O. Schneider: συνθεσίη vulg.: συνθεσίας Pariss., Brunck.

341. ἐπεὶ L ex corr., Vatt., Pariss. quatt.: ἐπὶ vulg.

Virg. (*Aen.* 8. 329) speaks of Italy as Saturnia tellus.

328. ὑπετμήξαντο κελεύθους: 'cut off the passages'; cf. Ar. *Eq.* 291, ὑποτεμοῦμαι τὰς ὁδοὺς σου.

329. οἱ: the Argonauts who came down the river after the Colchians. ἐκ δ' ἐπέρησαν . . . νήσους: 'came forth from the river to the islands.' For ἐκπερᾶν c. acc. cf. Eubul. (*Jr.* 10, Koek), Ἀθήνας ἐκπερᾶν 'to go forth to Athens.' See also on I. 644.

330. Βρυγηίδας: the Βρυγοὶ dwelt in the north of Illyricum; cf. Strab. 271. 20. The Phrygians were said to be an offshoot from them. ἀγχόθι: adv. As a prep. it takes the gen. (v. 336).

333. βαῖνον: 'they landed.' ἐπεὶ κ.τ.λ.: 'for through reverence for the daughter of Zeus they (i.e. the Colchians) left those two islands unoccupied in the midst of so many others; but the others were crowded with the Colchians, and guarded the outlets to the sea.'

336. 'likewise also he (i.e. Absyrtus) left a multitude of men on the shores near the islands, as far as the Salangon and the Nestian land.' The corruption νήσους crept in from 330 and 333, and then ἔλλας was substituted for ἀκτὰς to yield the meaning 'he left forces on other islands near at hand.' The river Salangon is not mentioned elsewhere. Scylax included the Νεσταῖοι in the Illyrian tribes.
338. κε: they would have been worsted, if it had come to a battle. Μινύαι: v.n. I. 231.

340. συνθεσίην ἐτάμοντο: on the analogy of the Homeric ὕρκια τάμνεν. Cf. Eur. *Hel.* 1235, σπονδὰς τάμναι, *Suiff.* 375, φίλια τεμεῖ.

341. ὑπέστη: for his promise v. 3, 418 sqq.

343. ἔμπεδον . . . ἐξέμεν: 'they shall keep it for ever and of right.'

344. ἀέκοντος ἀπηύρων: cf. *Il.* 1. 430, τὴν ῥα βία ἀέκοντος ἀπηύρων.

αὐτως: 'thus' (with ἀπηύρων).

- αὐτὰρ Μῆδειάν γε—τὸ γὰρ πέλεν ἀμφήριστον— 345
 παρθέσθαι κούρη Λητωίδι νόσφιν ὀμίλου,
 εἰσόκε τις δικάσῃσι θεμιστοῦχων βασιλῆων,
 εἶτε μιν εἰς πατρός χρεῖω δόμον αὐτίς ἰκάνειν,
 εἶτε μεθ' Ἑλλάδα γαῖαν ἀριστήεσσιν ἔπεςθαι.
 Ἔνθα δ' ἐπεὶ τὰ ἕκαστα νόω πεμπάσσατο κούρη, 350
 δῆ ῥά μιν ὀξείαι κραδίην ἐλέλιξαν ἀνίαι
 νωλεμές· αἶψα δὲ νόσφιν Ἰήσονα μούνον ἑταίρων
 ἐκπροκαλεσσαμένη ἄγεν ἄλλυδις, ὄφρ' ἐλίασθεν
 πολλὸν ἐκάς, στονόεντα δ' ἐνωπαδὶς ἔκφατο μῦθον·
 “ Αἰσονίδη, τίνα τήνδε συναρτύνασθε μενοιπὴν 355
 ἀμφ' ἐμοί; ἦέ σε πάγχυ λαθιφροσύναις ἐνέηκαν
 ἀγλαΐαι, τῶν δ' οὔτι μετατρέπη, ὅσσο' ἀγόρευες
 χρεῖοι ἐνισχόμενος; ποῦ τοι Διὸς Ἰκεσίοιο
 ὄρκια, ποῦ δὲ μελιχραὶ ὑποσχεσίαι βεβῶασιν;
 ἦς ἐγὼ οὐ κατὰ κόσμον ἀναιδήτῳ ἰότητι 360
 πάτρην τε κλέα τε μεγάρων αὐτοῦς τε τοκῆς
 νοσφισάμην, τά μοι ἦεν ὑπέρτατα· τηλόθι δ' οἷη

345. γε inseruit Wellauer: τόγε γὰρ ed. Flor.: τόδε γὰρ Brunck.

348. Post h.v. in codd. et ed. Flor. legitur εἶτε μετ' ἀφνειοῖο θείου πόλιν Ὀρχο-
 μενοῖο, ex II 1186 huc retractus.

359. ὑποσχέσιες Pariss. quatt., Brunck.

345. τὸ . . . ἀμφήριστον: 'for this was
 the point in dispute': cf. 3. 627.

346. παρθέσθαι: to commit her to the
 safe-keeping of Artemis.

347. θεμιστοῦχων: ἄπ. λεγ. Cf. h.
 Hom. *Cer.* 103, θεμιστοπόλων βασιλῆων:
Il. 1. 238, δικασπόλοι οἳ τε θέμιστας Πρὸς
 Διὸς εἰρύονται, where Leaf says "the
 traditions are deposited as a sacred
 mystery in the keeping of the kings.
 So in old Iceland and Ireland law was
 a tradition preserved entirely by the
 special knowledge of a few men; the
 plur. θέμιστες is used exactly in the
 sense of our 'precedents.'"

350. πεμπάσσατο: v.n. 2. 975.

351. ἐλέλιξαν: cf. 3. 700.

353. ἄλλυδις: 'to another place'; in
 Hom. always with ἄλλος.

354. ἐνωπαδὶς: 'face to face'; a form
 used only by Ap. Hom. has the adv.
 ἐνωπαδίως, and ἐνωπῆ in the same sense.

355 sqq. Medea's passionate appeal
 forms one of the finest passages in the
 poem. Our poet is indebted to Hom.
 (*Il.* 6) and Eur. (*Medea*), and has himself

been imitated by Virg. (*Aen.* 4. 305 sqq.),
 Cat. (94. 132 sqq.), and Ov. (*Her.* x, xii;
Fast. 3. 471 sqq.; *Met.* 8. 108 sqq.).

356. λαθιφροσύναις: 'forgetfulness';
 ἄπ. λεγ. For the constr. cf. *Il.* 9. 700,
 νῦν μιν μᾶλλον ἀγνηροῖσιν ἐνῆκας.

357. ἀγλαΐαι: 'the pride of victory';
 cf. *Od.* 17. 244, τῶ κέ τοι ἀγλαΐας γε
 διασκεδάσειεν ἀπάσας. μετατρέπη: 're-
 gard'; cf. *Il.* 9. 630, σχέτλιος, οὐδὲ
 μετατρέπεται φιλότῃος.

358. χρεῖοι ἐνισχόμενος: 'in the toils
 of necessity'; cf. I. 11. Διὸς Ἰκεσίοιο:
 whom Jason had invoked, 3. 985. Cf.
 Cat. 64. 134, Siccine discedens neglecto
 numine divum Immemor, ah, devota
 domum periuria portas?

359. ποῦ: = ποῖ, as in *Il.* 13. 219,
 ποῦ τοι ἀπειλαὶ Οἴχονται; μελιχραὶ:
 'honeyed'; cf. Cat. 64. 139, At non
 haec quondam blanda promissa dedisti
 Voce. βεβῶασιν: cf. *Il.* 2. 339, πῆ δὲ
 συνθεσῖαι τε καὶ ὄρκια βῆσεται ἡμῖν;

360. ἰότητι: v.n. 1. 130; only here
 with adj.

362. νοσφισάμην: 'I forsook': cf.

λυγρῆσιν κατὰ πόντον ἄμ' ἀλκύνεσσι φορεῦμαι
 σῶν ἔνεκεν καμάτων, ἵνα μοι σόος ἀμφί τε βουσὶν
 ἀμφί τε γηγενέεσσιν ἀναπλήσειας ἀέθλους. 365
 ὕστατον αὖ καὶ κῶας, ἐπεὶ τ' ἐπαϊστὸν ἐτύχθη,
 εἶλες ἐμῇ ματίῃ· κατὰ δ' οὐλοὸν αἰσχος ἔχευα
 θηλυτέρας. τῷ φημι τεὴ κούρη τε δάμαρ τε
 αὐτοκασιγνήτη τε μεθ' Ἑλλάδα γαίαν ἔπεσθαι.
 πάντη νυν πρόφρων ὑπερίστασο, μηδέ με μούνην 370
 σεῖο λίπης ἀπάνευθεν, ἐποικόμενος βασιλῆας.
 ἀλλ' αὐτῶς εἴρυσσο· δίκη δέ τοι ἔμπεδος ἔστω
 καὶ θέμις, ἣν ἄμφω συναρέσσαμεν· ἡ σύγ' ἔπειτα
 φασγάνῳ αὐτίκα τόνδε μέσον διὰ λαιμὸν ἀμῆσαι,
 ὄφρ' ἐπίηρα φέρωμαι ἑοικότα μαργοσύνησιν. 375
 σχετλίη, εἴ κεν δῆ με κασιγνήτοιο δικάσση

366. ἐπεὶ τὸδ' αἰστον Keil: ἐπεὶ τοὶ αἰστον vel ἐπεὶ παναἰστον Köchly: ἐπεὶ τ' ἐπαἰστος ἐτύχθη Ziegler: ἐφ' ᾧ πλὸς ἕμμιν ἐτύχθη Pariss., Stephanus, Brunck, Wellauer.

370. νυν G, et conl. Brunck: νῦν vulg. πρόφρων Hartung: προφῆρων codd.

371. βασιλῆας Pariss. quatt., et conl. Facius: βασιλῆος vulg.

374. ἄμῆσαι vulg.

375. ἐπὶ ἦρα Brunck.

376. σχετλίη Heermann: σχετλίε codd. εἴ κεν δῆ Pariss., Vatt. tres: δῆ om. l.: κεν δῆ om. G.

Od. 4. 263, παῖδα τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε. See also on l. 187.

363. λυγρῆσιν: the kingfishers are called sad because the female when separated from the male was said to utter continuously a mournful note; cf. *Il.* 9. 563, ἀλκύνος πολυπενθέος οἶτον ἔχουσα. ἄμ' ἀλκύνεσσι: an echo of Alcman (26, Bergk), βάλε δὴ βάλε κηρύλος εἶην Ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκύνεσσι ποτήται.

364. μοι: = ἐμοῦ γ' ἔνεκα, cf. *Od.* 9. 42, ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἴσῃς. σόος: cf. Eur. *Med.* 476, ἔσωσα σ' ὡς ἴασιν Ἑλλήνων ὅσοι κ.τ.λ.: Cat. 64. 149, certe ego te in medio versantem turbine leti Eripiui.

366. ἐπεὶ τ' ἐπαἰστὸν ἐτύχθη: 'when the matter became known,' i.e. when the help she had given to Jason became known, and she was compelled to flee.

367. ματίῃ: cf. l. 805.

368. θηλυτέρας: v. n. 3. 209. τῷ φημί κ.τ.λ.: so Andromache pleads with Hector, *Il.* 6. 429, Ἔκτορ, ἀτὰρ σύ μοι ἔσοι πατήρ καὶ πότνια μήτηρ Ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. Cf. also Soph. *Aj.* 514, Eur. *Hel.* 278, *On.* *Her.* 3. 51.

370. πρόφρων ὑπερίστασο: cf. *Il.* 14. 357, πρόφρων νῦν Δαναοῖσι, Ποσειδάων. ἐπάμυνε.

371. βασιλῆας: v. 347.

372. αὐτῶς εἴρυσσο: 'guard me, this is all I ask.' δίκη κ.τ.λ.: 'and abide in the just and righteous course to which we both agreed.' For συναρέσσαμεν v. n. 3. 901.

374. διὰ . . . ἀμῆσαι: infin. for imper. For διαμάω in the sense of piercing cf. *Il.* 3. 359, διάμησε χιτῶνα Ἐγχοῦ.

375. ἐπίηρα φέρωμαι: 'that I may receive the reward due to my folly'; cf. *Anth. P.* 13. 22, ἐπίηρα δέχθαι. Ap. clearly uses ἐπίηρα here as a compound, as the simple verb φέρωμαι is indispensable in this sense. In Hom. it is generally held now that the phrase ἐπὶ ἦρα φέρειν, Ved. *vāruṃ bhāra* 'to bring the wishes,' 'to please,' is for ἦρα ἐπιφέρειν, ἦρα being the acc. sing. of a noun ἦρ = χάρις, or, less probably, acc. pl. of an adj. ἦρος, but Aristarchus supported ἐπίηρα; v. Butt. *Lexil.*, M. and R. on *Od.* 3. 164, Leaf on *Il.* 1. 572. Ap. has ἦρα φέρειν 'to gratify,' 406 inf.

376. κασιγνήτοιο: Absyrtus.

ἔμμεναι οὗτος ἄναξ, τῷ ἐπίσχετε τάσδ' ἀλεγεινὰς
 ἄμφω συνθεσίας. πῶς ἴξομαι ὄμματα πατρός;
 ἦ μάλ' ἐνκλειής; τίνα δ' οὐ τίσιω, ἢ βαρεῖαν
 ἄτην οὐ σμυγερώς δεινῶν ὕπερ, οἷα ἔοργα, 380
 ὀτλήσω; σὺ δέ κεν θυμηδέα νόστον ἔλοιο;
 μὴ τόγε παμβασιλεια Διὸς τελέσειεν ἄκοιτις,
 ἦ ἐπικυδίαεις. μνήσαιο δέ καί ποτ' ἐμεῖο,
 στρευνγόμενος καμάτοισι· δέρος δέ τοι ἴσον ὀνείροις
 οἴχοιτ' εἰς ἔρεβος μεταμώνιον. ἐκ δέ σε πάτρης 385
 αὐτίκ' ἐμαί σ' ἐλάσειαν Ἐρινύες· οἷα καὶ αὐτῇ
 σῆ πάθον ἀτροπίη. τὰ μὲν οὐ θέμις ἀκράαντα
 ἐν γαίῃ πεσέειν. μάλα γὰρ μέγαν ἦλιτες ὄρκον,
 νηλεές· ἀλλ' οὐ θῆν μοι ἐπιλλίζοντες ὀπίσσω
 δὴν ἔσσεσθ' εὐκηλοὶ ἔκητί γε συνθεσιάων." 390

Ἔως φάτ' ἀναξείουσα βαρὺν χόλον· ἔτο δ' ἦγε
 νῆα καταφλέξει, διὰ τ' ἔμπεδα πάντα κεάσσαι,
 ἐν δέ πεσεῖν αὐτῇ μαλερῶ πυρί. τοῖα δ' ἴησων
 μειλχιόις ἐπέεσσιν ὑποδδείσας προσέειπεν·

“ Ἴσχεο, δαιμονίη· τὰ μὲν ἀνδάνει οὐδ' ἐμοὶ αὐτῶ. 395
 ἀλλά τιν' ἀμβολίην διζήμεθα δημοτῆτος,
 ὅσσον δυσμενέων ἀνδρῶν νέφος ἀμφιδέδηεν
 εἵνεκα σεῦ. πάντες γάρ, ὅσοι χθόνα τήνδε νέμονται,

379. ἦ μάλ' ἐνκλειής conit. anon. ap. Wellauer: ἢ μάλ' ἐνκλειής codd.

381. σὺ δέ κεν conit. Wellauer: οὐδέκε c. ras. L.: οὐ δὴ κε G: οὐ κεν vulg.: σὺ δ' ἂν οὐ Brunck.

385. τε pro σε ed. Basil., Brunck.

386. γ' pro σ' Pariss. duo, Beck.

390. ἔσσεσθ' Vatt. duo, Vrat., Vind.: ἔσσεσθαι supr. ai scr. ε L.: ἔσσεσθαι G.

391. ἀναξείουσα Ruhnken: ἀνιάζουσα codd.

383. ἐπικυδίαεις: 'thou vauntest thyself,' ἄπ. λεγ.

384. στρευνγόμενος: 'sore pressed,' lit. 'squeezed out in drops (στράγγε)'; cf. *Il.* 15. 512. στρεύνεσθαι ἐν αἰνῇ δημοτῆτι: Call. *Cer.* 68, ἐστρεύνετο νοῖσφ.

386. Ἐρινύες: v.n. 3. 704.

387. ἀτροπίη: κακοτροπία καὶ ἀβουλία, ὅτι ἐπιάρκησας. Schol. The meaning seems to be 'heartlessness'; cf. 1006, 1047. In Theogn. 218, κρείσσω τοι σοφίη γίγνεται ἀτροπίης, it means inflexibility as opp. to adaptability.

388. ἦλιτες ὄρκον: for the constr. cf. *Il.* 24. 570, Διὸς δ' ἀλίτωμαι ἐφετμάς.

389. ἀλλ' οὐ θῆν κ.τ.λ.: "Not long,

for all this covenant-pledge, at rest From your troubles, on me shall ye wink with the eye, to make me your jest" (*Way*). For ἐπιλλίζοντες cf. *I.* 486, 3. 701.

391. ἀναξείουσα: L. and S. take this as intrans. 'to boil with rage,' but we have ζέω in a causal sense in 3. 273.

392. Cf. *Actn.* 4. 604, where Dido says: faces in castra tulissem Implessemque foros flammis, natumque patremque Cum genere extinxem, memet super ipsa dedissem. ἔμπεδα πάντα: i.e. all the solid fabric of the vessel.

395. δαιμονίη: v.n. 1. 476.

397. ἀμφιδέδηεν: cf. *Il.* 6. 328, αὐτῇ τε πτόλεμός τε Ἄστυ τόδ' ἀμφιδέδηε.

- Ἄψυρτῳ μεμάασιν ἀμννέμεν, ὄφρα σε πατρί,
 οἷά τε ληισθεῖσαν, ὑπότροπον οἴκαδ' ἄγοιτο. 400
 αὐτοὶ δὲ στυγερω̄ κεν ὀλοίμεθα πάντες ὀλέθρῳ,
 μίξαντες δαῖ χεῖρας· ὅ τοι καὶ ρίγιον ἄλγος
 ἔσεται, εἴ σε θανόντες ἔλωρ κείνοισι λίπομεν.
 ἦδε δὲ συνθεσίη κρανέει δόλον, ᾧ μιν ἐς ἄτην
 βήσομεν. οὐδ' ἂν ὁμῶς περιναίεται ἀντιώσιν 405
 Κόλχοις ἦρα φέροντες ὑπὲρ σέο νόσφιν ἄνακτος,
 ὅς τοι ἀοσσητήρ τε κασίγνητός τε τέτυκται·
 οὐδ' ἂν ἐγὼ Κόλχοισιν ὑπέϊξω μὴ πολεμίζην
 ἀντιβίην, ὅτε μή με διεξ εἰῶσι νέεσθαι.”
 Ἴσκειν ὑποσσαιῶν· ἦ δ' οὐλοδὸν ἔκφατο μῦθον· 410
 “Φράζεο νῦν. χρεῖώ γὰρ ἀεικελίοισιν ἐπ' ἔργοις
 καὶ τόδε μητίσασθαι, ἐπεὶ τὸ πρῶτον ἀάσθη
 ἀμπλακίη, θεόθεν δὲ κακὰς ἦνυσσα μενοινάς.
 τύνη μὲν κατὰ μῶλον ἀλέξεο δούρατα Κόλχων·
 αὐτὰρ ἐγὼ κείνόν γε τεὰς ἐς χεῖρας ἰκέσθαι 415
 μειλίξω· σὺ δέ μιν φαιδροῖς ἀγαπάξω δώροισι.
 εἴ κέν πως κήρυκας ἀπερχομένους πεπίθοιμι

400. ἄγοιτο Paris. unus, Brunck, Wellauer.

402. ὄπου καὶ Pariss., Brunck.

405. ὁμῶς Wellauer. ἀντιώσιν G, vulg.: ἀντιώντες L: ἀντιώντες . . . φέροιεν Pariss. quatt.: εἰσαίοντες . . . φέροντες Paris. unus: εἰσαίοντες . . . φέροιεν Brunck.

408. ὑπέϊξω μὴ πολεμίζην Gerhard: ὑπέϊξομαι πολεμίζην L: ὑπέϊξομαι πολεμίζην G, Vatt. duo: καὶ δ' ἂν . . . ὑπέϊξαιμι πολεμίζην Brunck.

409. διεξ εἰῶσι Gerhard: διεξίωσι L, G: διατήξωσι Pariss. quatt., Brunck.

411. φράζεο νῦν Brunck, Wellauer.

412. μητίσασθαι G, Pariss. duo, Brunck.

400. ληισθεῖσαν: cf. ληιάς, 36 supr.

404-5. φ . . . βήσομεν: 'by which we shall make Absyrtus pass to his doom.' οὐδ' ἂν κ.τ.λ.: 'nor shall those who dwell around, wishing to please the Colchians, be so eager to face us and recover thee, when their chieftain is taken from them.'

406. ἦρα φέροντες: v.n. 375.

407. ἀοσσητήρ: v.n. I. 471.

408-9. 'nor will I shrink from meeting the Colchians force to force, if they suffer me not to pass through.' Gerhard's brilliant restoration has removed all difficulty from a passage which completely puzzled the early editors. For ὅτε μή v.n. I. 245.

410. Ἴσκειν: v.n. I. 834. ὑποσσαιῶν: v.n. 3. 396. οὐλοδὸν μῦθον: words whose

burden was the death of Absyrtus: cf. 3. 384.

411. χρεῖώ κ.τ.λ.: 'for after my shameless deeds I needs must plot this treachery too, since first I went astray in waywardness, and brought to pass the base designs the gods inspired.'

417. 'if haply I may persuade the heralds who are setting out (to Absyrtus) to make him agree to my proposals, and to come alone and unguarded.' In v. 435 we see that Medea gives her deceitful message to the heralds. de M. was the first to explain this passage correctly. Seaton points out that 417 is the protasis to 415 and the words σὺ . . . δώροισι are parenthetical, "I will persuade him to come (do you receive him kindly) if only I can persuade the heralds, etc."

οἴοθεν οἶον ἐμοῖσι συναρθμῆσαι ἐπέεσσιν,
 ἔνθ' εἴ τοι τόδε ἔργον ἐφανδάνει, οὔτι μεγάϊρω,
 κτεῖνέ τε, καὶ Κόλχοισιν αἰέρεο δημοτῆτα." 420
 ὦς τώγε ξυμβάντε μέγαν δόλον ἠρτύνοντο
 Ἀψύρτω, καὶ πολλὰ πόρον ξεινήια δῶρα,
 οἷς μέτα καὶ πέπλον δόσαν ἱερὸν Ὑψιπυλείης
 πορφύρεον. τὸν μὲν ῥα Διωνύσω κάμον αὐταὶ
 Δίῃ ἐν ἀμφιάλω Χάριτες θεαί· αὐτὰρ ὁ παιδὶ 425
 δῶκε Θόαντι μεταυτίς· ὁ δ' αὖ λίπεν Ὑψιπυλείῃ·
 ἢ δ' ἔπορ' Αἰσονίδῃ πολέσιν μετὰ καὶ τὸ φέρεσθαι
 γλήνεσιν εὐεργές ξεινήιον. οὐ μιν ἀφάσσω,
 οὔτε κεν εἰσορόων γλυκὺν ἴμερον ἐμπλήσειας.
 τοῦ δὲ καὶ ἀμβροσίῃ ὀδμῇ πέλεν ἐξέτι κείνου, 430
 ἐξ οὗ ἀναξ αὐτὸς Νυσηῖος ἐγκατελεκτο
 ἀκροχάλιξ οἴνω καὶ νέκταρι, καλὰ μεμαρπῶς
 στήθεα παρθευικῆς Μινωίδος, ἣν ποτε Θησεὺς
 Κνωσσόθεν ἐσπομένην Δίῃ ἐνὶ κάλλιπε νήσῳ.
 ἢ δ' ὅτε κηρύκεσσιν ἐπέξυνώσατο μύθους, 435

421. ἠρτύνοντο G.

425. ἀψυρτῶ Brunck.

435. ἢ δέ γε Pariss. duo, Brunck: ἢ δέ τε Gerhard.

418. συναρθμῆσαι: ἄπ. λεγ. L. and S. wrongly explain it as intrans. While Hom. uses ἀρθμῆσαντες 'agreeing,' Ap. has the pass. ἀρθμηθέντες in I. 1344.

420. κτεῖνε: sc. Ἀψυρτον. αἰέρεο δημοτῆτα: cf. Theogn. 90, νεῖκος ἀειράμενος.

423. πέπλον: cf. 3. 1204.

424 sqq. For Dionysus, Theseus, and Ariadne see on 3. 997.

425. Δίῃ: Naxos, cf. Od. 11. 325: Call. fr. 163, ἐν Δίῃ τὸ γὰρ ἔσκε παλαιότερον οὐνομα Νάξω: Ov. Met. 8. 174, etc.

426. Θόαντι: father of Hypsipyle, v. I. 621. Ap. is imitating Il. 2. 101 sqq., where the successive wielders of Agamemnon's sceptre are enumerated.

427. πολέσιν μετὰ . . . γλήνεσιν: 'with many another ornament.' The Schol. explains γλήνεσιν by ποικίλμασιν; cf. Il. 24. 192, θάλαμος . . . γλήνεα πολλὰ κεχάνδει. Curt. connects γλή-ρος 'something to look at,' 'trinket,' and γλή-νη 'pupil of the eye,' with it. γαλ 'to shine.'

428. εὐεργές: cf. Od. 13. 224, εὐεργέα λῶπην.

429. ἐμπλήσειας: cf. Aen. I. 713, Experi mentem nequit ardescitque tuendo Phoenissa.

431. Νυσηῖος: v.n. 2. 905.

432. ἀκροχάλιξ: 'mellow'; ἀκροθώραξ, ἡμιμεθῆς. Hesych. Cf. Dion. P. 948. ἀκροχάλιξ δ' οἴνω πλεκτοὺς ἀνεσεῖσατο θύροους. See on χαλίκηρον, I. 473.

434. Κνωσσόθεν: Cnossos was the ancient capital of Crete, the home of Minos; cf. Ov. A. A. I. 556, Bacchi, Gnosias (i. e. Ariadne), uxor eris. κάλλιπε: cf. Cat. 64. 123, Aut ut vecta (sc. Ariadne) rati spumosa ad litora Diae Venerit, aut ut eam devinctam lumina somno Liquerit immemori discedens pectore coniunx.

435. ἐπέξυνώσατο: v.n. 3. 1162. The passage is an involved anacoluthon:— 'But Medea, when she had given her deceitful message to the heralds to persuade Absyrtus to come to her as soon as she should go to the temple of the goddess, fulfilling her pact, under

θελγέμεν, εἶτ' ἂν πρῶτα θεᾶς περὶ νηὸν ἴκηται
 συνθεσίη, νυκτός τε μέλαν κνέφας ἀμφιβάλησιν,
 ἐλθέμεν, ὄφρα δόλον συμφράσεται, ὥς κεν ἐλοῦσα
 χρύσειον μέγα κῶας ὑπότροπος αὐτίς ὀπίσσω
 βαίη ἐς Λιήταο δόμους· περί γάρ μιν ἀνάγκη 440
 νιῆς Φριξοιο δόσαν ξείνοισιν ἄγεσθαι·
 τοῖα παραιφάμενη θελκτῆρια φάρμακ' ἔπασσεν
 αἰθέρι καὶ πνοιῆσι, τά κεν καὶ ἄπωθεν ἔοντα
 ἄγριον ἠλιβάτοιο κατ' οὔρεος ἤγαγε θῆρα.

Σχέτλι' Ἔρωσ, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν,
 ἐκ σέθεν οὐλόμεναί τ' ἔριδες στοναχαί τε γόοι τε, 446
 ἄλγαά τ' ἄλλ' ἐπὶ τοῖσιw ἀπίεονα τετρήχασιν.
 δυσμενέων ἐπὶ παισὶ κορύσσεο, δαῖμον, ἀερθεῖς,
 οἶος Μηδείη στυγερὴν φρεσὶν ἔμβαλες ἄτην.
 πῶς γὰρ δὴ μετιόντα κακῶ ἐδάμασσεν ὀλέθρω 450
 Ἄψυρτον; τὸ γὰρ ἦμιν ἐπισχερῶ ἦεν αἰοιδῆς.

Ἦμος ὄτ' Ἀρτέμιδος νήσῳ ἐνὶ τήνῳ ἐλίποντο
 συνθεσίη. τοὶ μὲν ῥα διάνδιχα νηυσὶν ἔκελσαν
 σφωιτέραις κρινθέντες· ὁ δ' ἐς λόχον ἦεν Ἰήσων

436. θελγέ μιν coni. Merkel. Hunc versum et qui sequitur eiciendos censuit Gerhard.

438. ᾗ κεν Köchly.

the black veil of night, that so she might devise with him a plan by which she should take the fleece and return home again to the house of Aetes—for (they were to say) the sons of Phrixus gave her by sore constraint to the strangers to lead away—after these false words she sprinkled, etc.

436. θελγέμεν: for the use of the infin. cf. 932, 1539.

440. περί: = περισσῶς. This clause in the indicative is like 1117 infr.

442. ἔπασσεν: cf. Milton *Comus* 153, "Thus I hurl My dazzling spells into the spongy air, Of power to cheat the eye with bleat illusion, And give it false presentments."

443. τά κεν κ.τ.λ.: for the efficacy of Medea's drugs cf. 3. 530.

444. ἠλιβάτοιο: v. n. 1. 739.

445. Σχέτλι' Ἔρωσ: v. n. 3. 120. Cf. *Aen.* 4. 412, Improbe Amor, quid non mortalia pectora cogis?

446. Cf. Soph. *Ant.* 791, σὺ (sc. Ἔρωσ) καὶ δικαίων ἀδίκους φρένας παρὰσπᾶς ἐπὶ λάβᾳ· | σὺ καὶ τὸδε νεῖκος ἀνδρῶν ξύναιμον

ἔχεις ταραξάς: Eur. *Hipp.* 540, Ἔρωτα . . . πέρθοντα καὶ διὰ πάσας | ἰόντα συμφορᾶς | θνατοῖς, ὅταν ἔλθῃ.

447. τετρήχασιν: 'are stirred up'; v. n. 1. 1167. Cf. Philetas (xvi 3, Jacobs), Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἐμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.

448. 'Up! gird on thy armour against the sons of mine enemies.' Cf. *Hor. C.* 3. 27, 21, Hostium uxores puerique caecos Sentiant motus: *On. Am.* 3. 11, 16, Eveniat nostris hostibus ille pudor: *Virg. G.* 3. 513, Di meliora piis eroremque hostibus illum.

451. ἐπισχερῶ αἰοιδῆς: 'the next theme in my song.' For ἐπισχερῶ v. n. 1. 330; the gen. is not found with it elsewhere.

452. Ἀρτέμιδος νήσῳ: v. 330.

453. συνθεσίη: v. 345. τοὶ . . . κρινθέντες: 'they (the Colchians and Argonauts) ran up their vessels on the beach apart from each other.'

454. σφωιτέραις: v. n. 1. 643. Λόχον: 'ambush.'

δέγμενος Ἄψυρτόν τε καὶ οὓς ἐξαὔτις ἐταίρους. 455
 αὐτὰρ ὄγ' αἰνοτάτησιν ὑποσχεσίησι δολωθεῖς
 καρπαλίμως ἦ νηὶ διέξ' ἀλὸς οἶδμα περήσας,
 νύχθ' ὑπο λυγαῖην ἱερῆς ἐπεβήσατο νήσου·
 οἴοθι δ' ἀντικρὺ μετιῶν πειρήσατο μύθοις 460
 εἶο κασιγνήτης, ἀταλὸς πάις οἶα χαράδρης
 χειμερίης, ἣν οὐδὲ δι' αἰζήοι περώωσιν,
 εἴ κε δόλον ξεινοῖσιν ἐπ' ἀνδράσι τεχνήσαιτο.
 καὶ τῷ μὲν τὰ ἕκαστα συνήνεον ἀλλήλοισιν·
 αὐτίκα δ' Αἰσονίδης πυκινοῦ ἐξάλτο λόχοιο,
 γυμνὸν ἀνασχόμενος παλάμη ξίφος· αἶψα δὲ κούρη 465
 ἔμπαλιν ὄμματ' ἔνεικε, καλυψαμένη ὀθόνησιν,
 μὴ φόνον ἀθρήσειε κασιγνήτοιο τυπέντος.
 τὸν δ' ὄγε, βουτύπος ὥστε μέγαν κερααλκέα ταῦροι,
 πληῆξεν ὀπιπέυσας νηοῦ σχεδόν, ὃν ποτ' ἔδειμαν
 Ἄρτεμίδι Βρυγοὶ περιναίεται ἀντιπέρηθεν. 470
 τοῦ ὄγ' ἐνὶ προδόμῳ γυνῆς ἤριπε· λοίσθια δ' ἤρωσ
 θυμὸν ἀναπνείων χερσὶν μέλαν ἀμφοτέρησιν
 αἶμα κατ' ὠτειλὴν ὑποΐσχετο· τῆς δὲ καλύπτρην
 ἀργυφένην καὶ πέπλον ἀλευομένης ἐρύθηεν.

458. ἐπεβήσατο G. Vatt. duo, Vat.: ἐπεβήσατο vulg.

459. πειρήσατο vulg.: πειρήσατο L: πειρήσατο G.

464. πυκινοῦ ἐξάλτο Brunck: πυκινοῦ ἐπάλτο L, G: πυκινοῖο ἐπάλτο vulg.

469. ὀπιπέυσας L ex corr., Vatt. duo: ὀπιπεύσας vulg.

470. Βρυσοὶ schol. Par.: Φρυγοὶ Paris. unus.

474. ἀργυφένην Vatt. duo, Paris. unus, Stephanus: ἀργυρέην L, G.

455. ἐξαὔτις: *deinde*. Lehrs, *Aristarch*, p. 158, shows that in Hom. ἐξαὔτις always means *deinde*, but later it was used in all the senses of *ad* or *adversus*.

460. πάις οἶα χαράδρης: this simile is suggested by *Il.* 21, 282, where Achilles prays that he may not be swept away by the Scamander ὡς παῖδα σφορβόν, "Ὅν βρά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.

461. αἰζήοι: v.n. 3, 518.

466. ὀθόνησιν: 'linen veil,' cf. *Il.* 3, 141, ἀργεννῆσι καλυψαμένη ὀθόνησιν. Preston says that the veil may have been suggested to our poet by the device of the famous painter Timanthes, who found himself unable to depict the agony of Agamemnon in his picture of the sacrifice of Iphigeneia, and covered the father's head with a veil (*Plin. N.H.* 35, 10).

468. βουτύπος: for the mighty blows dealt in felling oxen cf. 1, 427, *Il.* 17, 520, *Act.* 5, 477. κερααλκέα: cf. *Call. Dian.* 179, εἰναετιζόμεναι κερααλκέες, αὐτὸς μεγ' ἄρισται Τέμνειν ἄλκα κ.τ.λ.

469. ὀπιπέυσας: 'lying in wait': cf. *Il.* 7, 242, οὐ γὰρ σ' ἔθελω βαλέειν. Δάβρη ὀπιπέυσας. The form ὀπιπέω (not ὀπιπεύω) is supported by the best MSS. of Hom., and by *παρθενόπιπης*, etc. It is a redupl. from ὀπ- (*ὄπασα*).

470. Βρυγοὶ: v. 330. περιναίεται ἀντιπέρηθεν: 'who dwell on the mainland facing the island'; cf. 1, 977.

471. προδόμῳ: καταχρηστικῶς πρόδομον εἶπε τὸ πρόναον. Schol.: v.n. 3, 278. ἤρωσ: *Absyrtus*.

473. ὑποΐσχετο: v.n. 169. καλύπτρην: v.n. 1, 760.

474. ἀλευομένης: 'as she shrank back.'

- ὄξυν δὲ πανδαμάτωρ λοξῶ ἴδεν οἶον ἔρεξαν 475
 ὄμματι νηλεῆς ὀλοφώιον ἔργον Ἐρινύς.
 ἦρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος,
 τρίς δ' ἀπέλειξε φόνου, τρίς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων,
 ἢ θέμις αὐθέντησι δολοκτασίας ἰλάεσθαι.
 ὑγρόν δ' ἐν γαίῃ κρύψεν νέκυν, ἔνθ' ἔτι νῦν περ 480
 κείται ὄστέα κείνα μετ' ἀνδράσιν Ἀψυρτεῦσιν.
 Οἱ δ' ἄμυδις πυρσοῖο σέλας προπάρουθεν ἰδόντες,
 τό σφιν παρθενικὴ τέκμαρ μετιοῦσιν αἰερεν,
 Κολχίδος ἀγχόθι νηὸς ἐὴν παρὰ νῆ' ἐβάλοντο
 ἦρως· Κόλχον δ' ὄλεκον στόλον, ἦτε κίρκοι 485
 φύλα πελειάων, ἡὲ μέγα πῶν λέοντες
 ἀγρότεροι κλονέουσιν ἐνὶ σταθμοῖσι θορόντες.
 οὐδ' ἄρα τις κείνων θάνατον φύγε, πάντα δ' ὄμιλον
 πῦρ ἅ τε δηιόωντες ἐπέδραμον· ὀψὲ δ' Ἰήσων
 ἦντησεν, μεμαῶς ἐπαμυνέμεν οὐ μάλ' ἀρωγῆς 490
 δευομένοις· ἦδη δὲ καὶ ἀμφ' αὐτοῖο μέλοντο.

478. φόνον Paris. quatt.

484. νῆα βάλλοντο codd.

485. Κόλχων G, vulg.

ἐρύθηεν : v.n. 3. 681. By sprinkling Medea with his blood Absyrtus fixed on her the pollution of his murder.

475. λοξῶ . . ὄμματι : *limis oculis*, 'with eyes askance.' For the avenging functions of the Erinyes v. M. and R. on *Od.* 2. 135.

477. ἐξάργματα : the first pieces cut from the victim's flesh (*ἄπ. λεγ.*). There is a gloss in G *μασχαλίσματα*. The custom referred to is the *μασχαλισμός* or *ἀκρωτηριασμός*, which consisted in cutting off the extremities of the murdered man and fastening them round his neck and under the armpits (*μασχάλαι*). Jebb, App. Soph. *El.* 445, shows that there were two underlying notions : (1) the desire to render the dead incapable of wreaking vengeance ; (2) the desire to make an atonement by offering the severed portions to the gods below, as a victim was devoted to death by cutting off a lock of hair. This latter is the dominant idea in our passage. Cf. also Verrall on Aesch. *Cho.* 438, and Conington on *Aen.* 6. 495.

478. This particular custom is not referred to by any other ancient writer,

but spitting to avert evil consequences is often mentioned, e.g. Theocr. 6. 39, *ὡς μὴ βασκανθῶ δέ, τρίς εἰς ἐμὸν ἔπτυσσά κόλπον*. See Mayor on *Juv.* 7. 112.

479. αὐθέντησι : v.n. 2. 754. *δολοκτασίας* : ἄπ. λεγ.

480. ὑγρόν : either 'wet with blood,' or 'clammy.' See on 3. 1398.

481. Ἀψυρτεῦσιν : *ἔθνος ἀπὸ Ἀψύρτου εἰρημενον*. Schol. The Absyrtian islands (v. 515) in the gulf of the Adriatic are mentioned by Strabo (102, 22 ; 261, 42) as the traditional scene of the murder.

482. οἱ δέ : the Argonauts.

483. τέκμαρ μετιοῦσιν : 'a signal to guide them when they came in search.'

484. παρὰ νῆ' ἐβάλοντο : 'laid their vessel alongside' : cf. Ar. *Eq.* 762, *τὴν ἄκατον παραβάλλον*.

485. ἦτε κίρκοι : cf. I. 1049. 3. 541.

486. λέοντες : cf. *Od.* 6. 130, *Aen.* 9. 340. Other similes from lions are found in 2. 26, 4. 1338.

489. πῦρ ἅ τε : a very common simile in the *Il.*, e.g. 11. 596, *μάρναντο δέμας πυρὸς αἰθομένοιοι*.

491. μέλοντο : v.n. 3. 1172.

ἔνθα δὲ ναυτιλίας πυκινὴν περὶ μητιάασκον
 ἐξόμενοι βουλὴν· ἐπὶ δὲ σφισιν ἤλυθε κούρη
 φραζομένους· Πηλεὺς δὲ παροίτατος ἔκφατο μῦθον·

“ Ἦδη νῦν κέλομαι νύκτωρ ἔτι νῆ’ ἐπιβάντας 495

εἰρεσίῃ περάαν πλόον ἀντίον, ᾧ ἐπέχουσι
 δῆιοι· ἠῶθεν γὰρ ἐπαθρήσαντας ἕκαστα
 ἔλπομαι οὐχ ἓνα μῦθον, ὅτις προτέρωσε δῖεσθαι

ἡμέας ὀτρυνέει, τοὺς πεισέμεν· οἶα δ’ ἄνακτος 500

εὐνιδες, ἀργαλέησι διχοστασίης κεδόωνται.
 ῥηιδίῃ δέ κεν ἄμμι, κεδασθέντων δίχα λαῶν,
 ἦ τ’ εἴη μετέπειτα κατερχομένοισι κέλευθος.”

ᾧ εἶπε· ἦνυσαν δὲ νέοι ἔπος Λιακίδαο.
 ῥίμφα δὲ νῆ’ ἐπιβάντες ἐπερρώοντ’ ἐλάτησιν 505
 νωλεμές, ὄφρ’ ἱερὴν Ἥλεκτρίδα νῆσον ἴκοντο,
 ἀλλάων ὑπάτην, ποταμοῦ σχεδὸν Ἡριδανοῖο.

Κόλλχοι δ’ ὀππότε’ ὄλεθρον ἐπεφράσθησαν ἄνακτος,
 ἦτοι μὲν δίζεσθαι ἐπέχραον ἔνδοθι πάσης
 Ἄργω καὶ Μινύας Κρονίης ἀλός. ἀλλ’ ἀπέρυκεν

492. πυκινῆς L, vulg.

497. ἐπαθρήσαντας L, G: ἐσαθρήσαντας Paris. unus, Brunck, Merkel.

498. οὐδένα vulg.

500. διχοστασίαις Merkel.

502. ἦ τ’ Merkel: ἦδ’ codd.

492. Cf. *Il.* 20.153, καθείατο μητιώωντες Βουλὰς.

496. πλόον κ.τ.λ.: ‘by a course opposite to that which our foes beset.’

497. ἠῶθεν κ.τ.λ.: ‘for at dawn, when they behold all that has passed, I trust that there will be no undivided command (or counsel), urging them to pursue us further, which will prevail on them.’

498. δῖεσθαι: v.n. 2. 330.

499. οἶα κ.τ.λ.: ‘but, rest of their chieftain, they will be scattered by grievous dissensions, and the way would be easier for us now, when these folk are scattered, than if we pass down later on.’

501. ῥηιδίῃ: in a comparative sense, cf. 2. 225.

502. ἦ τ’ οἶανοί: cf. *Od.* 16. 216, ἀδινώτερον ἦ τ’ οἶανοί. This correction of Merkel seems necessary, though ἦδ’ is defended by Seaton, Samuelsson, and others. Keeping it, the sense will be that given by Way, ‘Wherefore our path henceforward—when sundered our foemen

are Each from his fellow—to Hellas home shall be easier far.’ I cannot believe that κατέρχεσθαι (v. 329) means here ‘to return home,’ and μετέπειτα seems clearly contrasted with ἦδη νῦν (495), Peleus’ advice being to break through at once and not later on.

504. ἐπερρώοντ’ ἐλάτησιν: v.n. 2. 661.

505. νωλεμές: v.n. 2. 554. Ἥλεκτρίδα νῆσον: ἐγγύς ἐστι τοῦ Ἡριδανοῦ ποταμοῦ. Schol. The Ἥλεκτρίδες νῆσοι are also mentioned by Scylax (*Periopl.* 21), Scymnus (*Perieg.* 374), and Mela (2. 7). Their existence is denied by Strabo (179, 11); cf. *Plin. N. H.* 3. 26, Iuxta eas (sc. Absyrtidas) Electridas vocavere in quibus proveniret succinum quod illi electrum appellat, vanitatis Graecae certissimum documentum, adeo ut quae earum designat haud unquam constiterit.

506. ἀλλάων ὑπάτην: ‘the northernmost of the many islands’; cf. 282. Ἡριδανοῖο: v.n. 596.

508. ἐπέχραον: v.n. 2. 498.

509. Κρονίης ἀλός: v.n. 327.

- Ἦρη σμερδαλέησι κατ' αἰθέρος ἀστεροπῆσιν. 510
 ὕστατον αὐτοὶ δ' αὐτε Κυταιίδος ἦθεα γαίης
 στύξαν, ἀτυζόμενοι χόλον ἄγριον Αἰήταο,
 ἔμπεδα δ' ἄλλυδις ἄλλοι ἐφορμηθέντες ἕνασθεν.
 οἱ μὲν ἐπ' αὐτῶν νήσων ἔβαν, ἦσιν ἐπέσχον
 ἦρωες, ναίουσι δ' ἐπώνυμοι Ἀψύρτοιο· 515
 οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο,
 τύμβος ἴν' Ἀρμονίης Κάδμοιό τε, πύργον ἔδειμαν,
 ἀνδράσιν Ἐγχελέεσσιν ἐφέστιοι· οἱ δ' ἐν ὄρεσσιν
 ἐνναίουσιν, ἄπερ τε Κεραύνια κικλήσκονται,
 ἐκ τόθεν, ἐξότε τούσγε Διὸς Κρονίδαο κεραυνοὶ 520
 νῆσον ἐς ἀντιπέραιαν ἀπέτραπον ὄρμηθηναί.
 Ἦρωες δ', ὅτε δὴ σφω εἴσατο νόστος ἀπήμων,
 δὴ ρά τότε προμολόντες ἐπὶ χθονὶ πείσματ' ἔδησαν
 Ἑλλήων. νῆσοι γὰρ ἐπιπρούχοντο θαμειαὶ

511. δεῖ γὰρ τε Κυταιίδος ἦθεα γαίης *Et. Mag.* 548, 37, unde αὐ—δὴ γὰρ τε . . . Αἰήταο—Merkel.

513. ἔμπεδα δ' ἄλλυδις Vatt. duo. Pariss.: ἔμπεδον ἄλλυδις L, G.

511. **δ' αὐτε**: particles used in sequences of enumerations, e.g. *Il.* 2. 407, ἔκτον δ' αὐτ' Ὀδυσῆα. **Κυταιίδος**: v.n. 2. 399.

512. **στύξαν**: 'they loathed the thought' of returning to their homes in the Colchian land. This is the reason for their settling elsewhere, the constr. being paratactical, as often in Hom. and Hdt. **χόλον Αἰήταο**: v. 230.

513. 'they turned their course, some here, some there, and founded settlements which should endure (*ἔμπεδα*).'

515. **ἐπώνυμοι Ἀψύρτοιο**: v.n. 481.

516. **ποταμοῖο**: according to Scylax (*Peripl.* 24) the tomb was at the river Rhizon; Eratosthenes placed it at the Drilo or Drino. de M. thinks that the latter view is established by the mod. name Drino-Negro (*μελαμβαθέης*).

517. Cadmus and his wife Harmonia, leaving Thebes to Pentheus, settled in Illyria, where Cadmus became king. They were changed into serpents before their death; cf. Eur. *Bacch.* 1331: Ὀν. *Met.* 4. 562: Dion. P. 390, κείνον δ' ἂν περὶ κόλπον ἴδοις ἐρικυδέα τύμβον, Τύμβον δ'ν Ἀρμονίης Κάδμοιό τε φῆμις ἐνίσπει. **Κεῖθι γὰρ εἰς ὄφιων σκολὸν δέμας ἠλλάξαντο**, Ὀσπότη' ἂπ' Ἰσμηνοῦ λιπαρὸν μετὰ γῆρας ἴκοντο. **πύργον**: Pola; cf. Strab. 179, 40, ἣ δὲ Πόλα κτίσμα ἐστὶν ἀρχαίων

Κόλχων τῶν ἐπὶ τὴν Μῆδειαν ἐκπεμφθέντων, διαμαρτόντων δὲ τῆς πράξεως καὶ καταγνότων ἐαυτῶν φυγῆν.

518. **Ἐγχελέεσσιν**: an Illyrian tribe above Epidamnus (Hdt. 5. 61). Their name was connected with ἔγχελος, a serpent or eel; cf. Luc. *Phars.* 3. 189, nomine prisco Encheliae versi testantes funera Cadmi.

519. **Κεραύνια**: lofty mountains in the north of Epirus, famous for their thunderstorms (Serv. on *Aen.* 3. 508). Cf. Strab. 17, 16, δείκνυται γὰρ τινα σημεῖα καὶ περὶ τὰ Κεραύνια ὄρη καὶ περὶ τὸν Ἀδρίαν . . . τῆς τῶν Ἀργοναυτῶν πλάνης.

520. **ἐκ τόθεν ἐξότε**: cf. Call. *Ap.* 47, ἐξέτι κείνου Ἐξότη' ἐπ' Ἀμφρυσῶ ζευγίτιδας ἔτρυφεν ἵππους; Cat. 35. 13, quo tempore . . . ex eo.

521. **ἀντιπέραιαν**: v.n. 2. 351. The island spoken of is Corcyra, the home of the Phaeacians.

523. **προμολόντες**: 'going forward on their journey.'

524. **Ἑλλήων**: an Illyrian tribe called after Hyllus (533). The Ἑλλική Χερρόνησος is mentioned by Scylax and Scymnus as a little smaller than the Peloponnesus. **ἐπιπρούχοντο**: *prominentabant*, 'projected'; ἂπ. λεγ. See on 1588.

ἀργαλέην πλώουσιν ὁδὸν μεσσηγὺς ἔχουσαι 525
οὐδέ σφιν, ὡς καὶ πρὶν, ἀνάρσια μητιάασκον
Ἕλληες· πρὸς δ' αὐτοὶ ἐμηχανόωντο κέλευθον,
μισθὸν ἀειρόμενοι τρίποδα μέγαν Ἀπόλλωνος.
δοιοὺς γὰρ τρίποδας τηλοῦ πόρε Φοῖβος ἄγεσθαι
Αἰσονίδῃ περόωντι κατὰ χρέος, ὅπποτε Πυθῶ 530
ἱρὴν πευσόμενος μετεκίαθε τῆσδ' ὑπὲρ αὐτῆς
ναυτιλῆς· πέπρωτο δ', ὅπῃ χθονὸς ἰδρυνθείεν,
μήποτε τὴν δῆοισιν ἀναστήσεσθαι ἰούσιν.
τοῦνεκεν εἰσέτι νῦν κείνη ὄδε κεύθεται αἷη
ἀμφὶ πόλιν ἀγανὴν Ἕλληίδα, πολλὸν ἔνερθεν 535
οὔδεος, ὡς κεν ἄφαντος αἰεὶ μερόπεσσι πέλοιτο.
οὐ μὲν ἔτι ζῶοντα καταυτόθι τέτμον ἄνακτα
Ἕλλον, ὃν εὐειδῆς Μελίτη τέκεν Ἡρακλῆι
δήμῳ Φαιήκων. ὁ γὰρ οἰκία Ναυσιθόοιο
Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην, 540
νυψόμενος παίδων ὀλοὸν φόνον· ἔνθ' ὄγε κούρην

528. ἀειράμενοι Pariss. quatt., Brunck.

530. Πυθοῖ l.

535. Ἀγανὴν Merkel : μεγάλην Köchly.

536. πέληται Brunck.

539. Post h.v. τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα G, vulg., l. in marg. (c. αὐτὰρ πρὶο ἀτὰρ), v. App. I.

527. πρὸς . . . κέλευθον: 'but they even joined with them in devising a safe passage.'

528. μισθὸν ἀειρόμενοι: 'winning as a reward'; cf. *Il.* 23. 856, πάντας ἀειράμενος πελέεας.

529. 'for Phoebus gave two tripods unto Jason to bear with him into far distant lands, as he journeyed on his quest.'

530. κατὰ χρέος: used like κατὰ πρῆξιν 'to fulfil a mission'; cf. *Od.* 11. 479, ἦλθον . . . κατὰ χρέος. Some explain 'journeying under compulsion.' For a different use v.n. 3. 189. Πυθῶ: v.n. 1. 209.

533. 'that land would never be devastated by foemen coming against it.' One is reminded of *Soph. O.C.* 1533 sqq., where Oedipus promises Theseus that, if his dying charge is respected, Attica will never be devastated by her foes the Thebans. For ἀναστήσεσθαι cf. 1. 1349.

534. ὄδε: sc. τρίπους. The other tripod was dedicated to Triton, 1549 infr.

535. ἀγανὴν: the Lat. translators render this by 'clarum,' but ἀγανός

cannot have that sense. The meaning must be 'kindly,' referring to their friendly treatment of the Argonauts. Merkel reads Ἀγανὴν as the name of the city.

536. μερόπεσσι: the old explanation of μέροπες as μερίζοντες τὴν ὄπα 'speaking articulately' has long been abandoned. It is probably, like βροτός, from the root μερ. Skt. mar, 'to die.'

538. Ἕλλον: Heracles had another son by Deianira who bore the same name; cf. *Soph. Tr.*, where he is one of the characters.

539-46. For the order and reading of these lines v. Appendix I.

539. Ναυσιθόοιο: father of Alcimous. In *Od.* 6. 7 sqq. we are told how he led out the Phaeacians, when harried by the Cyclopes, to settle in Scheria (Corcyra).

540. Μάκριν: Μάκρις τὸ παλαιὸν ἐλέγετο ἢ Σχερία, ἀνομασμένη ἀπὸ τῆς Διονύσου τροφοῦ. Schol. We have the legend in 1131 sqq.

541. νυψόμενος: this purification of Heracles in the land of the Phaeacians is

Αἰγαίου ἐδάμασσεν ἐρασάμενος ποταμοῖο,
 νηιάδα Μελίτην· ἥ δὲ σθεναρὸν τέκεν Ἕλλων. 543
 οὐδ' ἄρ' ὄγ' ἠβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ 546
 ναίειν, κοιρανέοντος ὑπ' ὄφρῦσι Ναυσιθόοιο·
 βῆ δ' ἄλαδε Κρονίην, αὐτόχθονα λαὸν ἀγείρας
 Φαιήκων· σὺν γάρ οἱ ἀναξ πόρσυνε κέλευθον
 ἦρως Ναυσίθooς· τόθι δ' εἶσατο, καί μιν ἔπεφνον 550
 Μέντορες, ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν.
 Ἄλλά, θεαί, πῶς τῆσδε παρέξ ἄλος, ἀμφί τε γαίαν
 Αὔσονίην νήσους τε Λιγυστίδας, αἱ καλέονται
 Στοιχάδες, Ἀργῶης περιώσια σήματα νηὸς
 νημερτὲς πέφαται; τίς ἀπόπροθι τόσσον ἀνάγκη 555
 καὶ χρειώ σφ' ἐκόμισσε; τίνες σφέας ἤγαγον αἶραι;
 Αὐτόν που μεγαλωστὶ δεδουπότος Ἀψύρτοιο

543. spurium iudicavit Bernhardy. Post h.v. duos versus inseruit Brunck, v. App. I.

546. ἐνὶ ἔλδετο Facius: ἐνεἔλδετο vulg.: ἐν ἐέλδετο Pariss. duo, Wellauer.

547. ὑπ' G, L ex corr.: ἐπ' vulg.

556. σφ' ἐκόμιζε L, Merkel: σφέ κόμιζε Vatt. duo.

not mentioned by any other writer. He had slain his children when stricken with frenzy by Hera. The story is variously told in Apollod. 2. 4. 12, Eur. *H.F.*, Paus. 9. 11. 1, Hyg. *Fab.* 32.

542. This amour of Heracles is not recorded elsewhere.

547. ὑπ' ὄφρῦσι: 'subject to the haughty sway of.' Brunck tries to defend ἐπ' by the idiom ἐπί τιμιν εἶναι 'to be in a person's power,' cf. 3. 713, but ὑπ' seems more natural. ὄφρῦς, *supercilium*, is often used in late Gr. for 'superciliousness,' e.g. *Anth. P.* 10. 122, καὶ σοῦ τῆν ὄφρῦν καὶ τὸν τῦφον καταπαύσει. For quite different uses of ὑπ' ὄφρῦσι v. 3. 371, 1024.

548. ἄλαδε Κρονίην: v.n. 327.

551. Μέντορες: a Liburnian tribe mentioned in Hecataeus *fr.* 62 and Plin. *N.H.* 3. 21. ἀλεξόμενον περὶ βουσίν: 'defending his cattle.' This constr. is only found here; in 1488 we have περὶ c. gen.

552. θεαί: Μοῦσαι. For the rhetorical question cf. 2. 851. παρέξ: 'beyond the limits of.'

553. Αὔσονίην: the Schol. refers to a charge of anachronism: μέμφονται δὲ τίνες τὸν Ἀπολλώνιον ὡς περὶ τούτους τοὺς χρόνους εἰρηκότα τὴν Ἰταλίαν Αὔσονίαν.

ἰστέροις γὰρ χρόνοις τῶν Ἀργοναυτῶν οὕτω κέκληται ἀπὸ Αὔσονος τοῦ Ὀδυσσεῶς καὶ Καλυψοῦς. ἐροῦμεν δὲ ὅτι ἐπεὶ αὐτὸς ὁ ποιητὴς οὕτως ὠνόμασεν, εἰ καὶ μὴ κατὰ τοὺς ἐκείνων χρόνους ἦν.

554. Στοιχάδες: islands, inhabited by Ligurians, off the coast of Narbonensis, mod. Iles d'Hyères. Cf. Plin. *N.H.* 3. 5, tres Stoechades a vicinis Massiliensibus dictae propter ordinem (στοῖχος) quo sitae sunt. περιώσια: 'manifold' or 'striking'; v.n. 1. 466. σήματα νηὸς: cf. 1620. The meaning apparently is 'traces' of the voyage, i. e. traditions of the Argonauts having landed there, memorials which they left behind, etc.; cf. σημεία. . . τῆς τῶν Ἀργοναυτῶν πλάνης, Strab. 17. 16 (quoted on 519). Lehms and Beck explain 'insignia navis'; Seaton (*Cl. Rev.* iv 118) 'probably figure-heads or some other ornaments.'

555. πέφαται: 'are spoken of'; cf. 2. 500, 1. 988n. de M. apparently takes it from φαίω, 'comment se fait-il que . . . des marques éclatantes du passage du navire Argo aient pu réellement se manifester?' — a rare use which occurs in Bacchyl. 9. 52 (v. Jebb), but the Homeric form from φαίω is πέφανται (e.g. *Il.* 2. 122).

557. δεδουπότος: cf. 1. 1304.

Ζήνα, θεῶν βασιλῆα, χόλος λάβεν, οἶον ἔρεξαν.
 Αἰαίης δ' ὄλοον τεκμήρατο δήνεσι Κίρκης
 αἶμ' ἀπονυφάμενους, πρό τε μυρία πημανθέντας, 560
 νοστήσειν. τὸ μὲν οὔτις ἀριστήων ἐνόησεν
 ἀλλ' ἔθεον γαίης Ἑλληίδος ἐξανιόντες
 τηλόθι· τὰς δ' ἀπέλειπον, ὅσαι Κόλχοισι πάροιθεν
 ἐξείης πλήθοντο Λιβυρνίδες εἰν ἀλὶ νῆσοι,
 Ἴσσα τε Δυσκέλαδός τε καὶ ἱμερτὴ Πιτύεια. 565
 αὐτὰρ ἔπειτ' ἐπὶ τῆσι παραὶ Κέρκυραν ἴκοντο,
 ἔνθα Ποσειδάων Ἄσωπίδα νάσσατο κούρην,
 ἠύκομον Κέρκυραν, ἐκὰς Φλιουντίδος αἴης,
 ἀρπάξας ὑπ' ἔρωτι· μελαινομένην δέ μιν ἄνδρες
 ναυτίλοι ἐκ πόντοιο κελαινῇ πάντοθεν ὕλη 570
 δερκόμενοι Κέρκυραν ἐπικλείουσι Μέλαιναν.
 τῇ δ' ἐπὶ καὶ Μελίτην, λιαρῶ περιγηθείες οὐρῶ,
 αἰπεινήν τε Κερωσσόν, ὑπερθε δὲ πολλὸν ἐοῦσαν
 Νυμφαίην παράμειβον, ἵνα κρείουσα Καλυψὶ
 Ἄτλαντις ναίεσκε· τὰ δ' ἠεροειδέα λεύσσειν 575

564. Λιβυρνίδες vulg.: Διγυστίδες supr. scr. Διγυρνίδες L: Διγυρνίδες G.

565. Δυσκέλαδος littera maiuscula ex schol. Par. scripsit Brunck.

559. 'he ordained that they should purify themselves from their grievous bloodshed by the magic arts of Circe.'

Αἰαίης: this epithet is applied to Circe in *Od.* 9. 32, etc., as dwelling in the νῆσος Αἰαίη, for which see on 3. 311.

561. τὸ μὲν: i. e. this ordinance of Zeus.

563. τὰς δ' ἀπέλειπον κ.τ.λ.: 'and they left behind all the Liburnian isles which had been occupied successively by the Colchians.' Strabo (102, 23) mentions the Liburnian islands off the Illyrian coast, and states that there were about forty of them (261, 46). Way translates ἐξείης 'isle ranged in the sea after isle,' but the order of words is against this.

565. Issa (mod. Lissa) was one of the centres of the struggle in Rome's first Illyrian war (Polyb. 2. 8, App. *Illyr.* 7). Dyscecladus and Pityeia are mentioned only by Mela (2.7). Voss read *δυσκέλαδος* as an epithet of Ἴσσα, maintaining that Mela misunderstood the line. Brunck surmised that *Celadusae* in Plin. *N.H.* 3. 26 is only a corruption of *Dyscecladus*.

566. Κέρκυραν: the Black Corcyra

(Μέλαιναν, 571) off Illyria (Strab. 102, 24) is not to be confounded with Corcyra (Corfu) off Epirus, which Ap. never calls Κέρκυρα but Μάκροις or Δρεπάνη.

567. νάσσατο: 'settled,' v.n. I. 1356. According to Hellanicus (Müller, *Frag. Hist. Gr.* 1, p. 111) it was to Corcyra the land of the Phaeacians, and not to Black Corcyra, that Poseidon carried her off. The Asopus was the river of Sicyonia flowing past Phlius (I. 117).

569. μελαινομένην: 'rising darkly.' Hom. uses this verb of earth newly turned, *Il.* 18. 548, ἡ δὲ μελαίνειτ' ὄπισθεν. Cf. *μελανεῖ*, I 574.

570. ἐκ πόντοιο: v.n. I. 1360.

572. Μελίτην: mod. Meleda, one of the Liburnian group of islands (Scylax 8, Plin. *N.H.* 3. 30). Like *Μελίτη* (Malta) it probably derived its name from μέλι 'honey.'

573. Κερωσσόν: not mentioned elsewhere.

574. Νυμφαίην: this may be the same as Nymphaeum the harbour of Lissus in Illyricum (Plin. *N.H.* 3. 22, Caes. *B.C.* 3. 26). The home of Calypso in Hom. is the mythical isle of Ogygia; *Od.*

οὔρεα δοιάζοντο Κεραύνια. καὶ τότε βουλὰς
 ἀμφ' αὐτοῖς Ζηνός τε μέγαν χόλον ἐφράσαθ' Ἥρη.
 μηδομένη δ' ἄνυσιν τοῖο πλόου, ὤρσεν ἀέλλας
 ἀντικρύ, ταῖς αὖτις ἀναρπάγδην φορέοντο
 νήσου ἐπι κραναῆς Ἥλεκτρίδος. αὐτίκα δ' ἄφνω 580
 ἴαχεν ἀνδρομέη ἐνοπῇ μεσσηγὺ θεόντων
 αὐδῆεν γλαφυρῆς νηὸς δόρυ, τό ρ' ἀνὰ μέσσην
 στεῖραν Ἀθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
 τοὺς δ' ὄλοον μεσσηγὺ δέος λάβεν εἰσαῖοντας
 φθογγὴν τε Ζηνός τε βαρὺν χόλον. οὐ γὰρ ἀλύξειν 585
 ἔννεπεν οὔτε πόρους δολιχῆς ἀλός, οὔτε θυέλλας
 ἀργαλέας, ὅτε μὴ Κίρκη φόνον Ἀψύρτοιο
 νηλέα νύμειεν· Πολυδεύκεα δ' εὐχετάασθαι
 Κάστορά τ' ἀθανάτοισι θεοῖς ἦνωγε κελεύθους
 Αὔσονιης ἔμπροσθε πορεῖν ἀλός, ἧ ἔνι Κίρκην 590
 δήουσιν, Πέρσης τε καὶ Ἥελίοιο θύγατρα.
 Ὡς Ἀργῶ ἰάχησεν ὑπὸ κνέφας· οἱ δ' ἀνόρουσαν
 Τυνδαρίδαι, καὶ χεῖρας ἀνέσχεθον ἀθανάτοισιν
 εὐχόμενοι τὰ ἕκαστα· κατηφέει δ' ἔχεν ἄλλους
 ἤρωας Μινύας. ἧ δ' ἔσσυτο πολλὸν ἐπιπρὸ 595
 λαίφεσιν, ἐς δ' ἔβαλον μύχατον ῥόον Ἠριδανοῖο·
 ἔνθα ποτ' αἰθαλόεντι τυπεῖς πρὸς στέρνα κεραυνῶ

579. ταῖς αὖτις I. man. pr., Vatt.: τοῖ δ' αὖτις I. man. sec., G, vulg.

586. πόρους Vatt., Pariss. quatt., Wellauer.

596. ἔστ' ἔβαλον Brunck.

7. 244. Ὁ γυγίη τις νήσος ἀπόπρωθεν εἰν ἀλὶ κείται Ἐνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψά, Ναιεῖ.

576. δοιάζοντο: 'fancied'; v.n. 3. 770.

Κεραύνια: v.n. 519.

579. ἀναρπάγδην: Ap. alone uses this adv., which occurs again in 1232. Cf. ἀρπάγδην, I. 1017 (a passage which closely resembles this).

580. Ἥλεκτρίδος: v.n. 505.

581. ἀνδρομέη ἐνοπῇ: cf. I. 258. μεσσηγὺ θεόντων: 'while they were running before the gale.'

582. αὐδῆεν δόρυ: cf. I. 526.

584. μεσσηγὺ: with εἰσαῖοντας, 'as they heard the voice telling of the grievous wrath of Zeus.'

590. ἔμπροσθε πορεῖν: 'to open before them the passages of the Ausonian sea.'

591. δήουσιν: εὐρήσουσιν. ἀεὶ γὰρ ἐπὶ μέλλοντος κείται (i.e. it is always used

in a future sense). Schol. In Hom. we have this same present form with future meaning. It is from *δα-*, *δέδαα*.

593. Τυνδαρίδαι: as sons of Zeus by Leda, wife of Tyndareus, their prayers would win more acceptance.

594. τὰ ἕκαστα: i.e. each of the prayers which the αὐδῆεν δόρυ had enjoined. κατηφέει: v.n. I. 267.

596. Ἠριδανοῖο: generally identified by both Gr. and Lat. writers with the Padus or Po. Strabo (179, 10) asserts that it was a purely legendary river, agreeing therein with Herodotus (3. 115). For a possible origin of the various legends connected with it v. Smith's *Dict. Geogr.*

597. κεραυνῶ: cf. Varro *Atac. fr.* 9. Cum te flagrantī deiectum fulmine, Phaethon. Ovid (*Met.* 2. 1-366) gives the fullest account of the story of

ἡμιδαῆς Φαέθων πέσεν ἄρματος Ἡελίοιο
 λίμνης ἐς προχοὰς πολυβενθέος· ἥ δ' ἔτι νῦν περ
 ῥαύματος αἰθομένιοιο βαρὺν ἀνακηκίει ἀτμόν. 600
 οὐδέ τις ὕδωρ κεῖνο διὰ πτερὰ κοῦφα τανύσσας
 ἰώνος δύναται βαλέειν ὑπερ' ἀλλὰ μεσηγῆς
 βλογομῶ ἐπιθρώσκει πεποτημένος. ἀμφὶ δὲ κοῦραι
 Ἡλιάδες ταναῆσιν ἐελμέναι αἰγείροισιν,
 μύρονται κινυρὸν μέλαι γόνον· ἐκ δὲ φαεινὰς 605
 ἠλέκτρον λιβάδας βλεφάρων προχέουσιν ἔραζε,
 αἱ μὲν τ' ἠελίω ψαμάθοις ἐπιτερσαίνονται·
 εὐτ' ἂν δὲ κλύζῃσι κελαινῆς ὕδατα λίμνης
 ἠίονας πνοιῇ πολυχηῶς ἐξ ἀνέμοιο,

599. πολυβενθέος G, L 16 : πολυανθέος L, Pariss. : πολυχανδέος Gerhard.

600. ἀνακηκίει G : ἀνεκῆκίεν vulg.

604. ἐελμέναι Gerhard : αἰέμεναι supr. scr. ἐφήμεναι L : ἐφήμεναι G, vulg. :
 εἰέμεναι Vrat. : ἐλιγμέναι Paris. unus, Brunck : ἐνημέμεναι Wakefield.

608. οἶδματα G, Pariss. duo, Merkel : οἶδματι . . . πνοιῇ Paris. unus, Brunck.

Phaethon, the son of Helios, who was slain by Zeus for driving the chariot of the Sun too near the earth, his lifeless body falling into the Eridanus.

598. ἡμιδαῆς: cf. *Aen.* 3. 578, Enceladi semustum fulmine corpus. πέσεν: cf. *Ov. Met.* 2. 319, At Phaethon, rutilos flamma populante capillos, Volvitur in praecipua, longoque per aera tractu Fertur . . . Quem procul a patria diverso maximus orbe Excipit Eridanus fumantiaque abluit ora. The ablative gen. with πίπτω does not seem to be found elsewhere, but in *Eur. I. T.* 1384 the Palladium is described as τὸ οὐρανοῦ πέσημα. See on I. 1030.

599. λίμνης . . . πολυβενθέος: 'into the estuary's deep expanse.' For the primary meaning of λίμνη v. L. and S.

600. ἀνακηκίει: in 3. 227 this verb is intrans., as in *Hom.*; here ἀτμόν is a quasi-cognate acc., cf. 929.

601. Cf. *Lucr.* 6. 818, Sic et Averno loca alitibus summittere debent Mortiferam vim, de terra quae surgit in auras, Ut spatium caeli quadam de parte venenet; Quo simul ac primum pennis delata sit ales, Impediatur ibi caeco correpta veneno, Ut cadat e regione loci, qua derigit aestus: *Aen.* 6. 240.

604. Ἡλιάδες: the sisters of Phaethon, changed into poplars; cf. *Hyg. Fab.* 152, sorores Phaethontis quod equos iniussu patris iunxerant in arbores populos com-

mutatae sunt: *Aen.* 10. 190, populeas inter frondes, umbramque sororum. ἐελμέναι: 'pent in.' This clever restoration of Gerhard has been accepted by all subsequent editors. He compares *Paul. Silent. Ecpht. S. Soph.* ii 184, καλπίδος ἐν γυάλοισιν ἐελμένα (sc. ὕδατα) δώμασι μίμοι. See also I. 870.

606. ἠλέκτρον: the legend that the tears of the Heliaids became amber was due to the gum-like nature of amber, which was regarded as being an exudation from trees; cf. *Eur. Hipp.* 735, ἀρθείην δ' ἐπὶ πόντιον | κύμα τᾶς Ἀδριηνᾶς | ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ | ἔνθα πορφύρεον σταλάσσοισ' | εἰς οἶδμα πατρὸς τριτάλαιαι | κόραι Φαέθοντος οἴκτω δακρῶν | τὰς ἠλεκτροφαεῖς αὐγάς. *Pliny (N.H.* 37. 2) ridicules the idea, but says that the geographical ignorance of the Gr. poets makes their ignorance about amber more excusable: nam quod Aeschylus in Iberia, hoc est in Hispania, Eridanus esse dixit eundemque appellari Rhodanum, Euripides rursus et Apollonius in Hadriatico litore confluere Rhodanum et Padum, faciliorem veniam facit ignorati sucini in tanta ignorantia orbis.

608 sqq. 'but when the waves of the dark estuary flood the banks, driven by the blasts of the loud-roaring wind, then all that is on the banks is swept by the foaming flood into the Eridanus.' Cf. *Hor. C.* 1. 2. 13, Vidimus flavum Tiberim

δὴ τότε ἔς Ἡριδανὸν προκυλίνδεται ἀθρόα πάντα 610
 κυμαίνοντι ῥόω. Κελτοὶ δ' ἐπὶ βάξιν ἔθεντο,
 ὡς ἄρ' Ἀπόλλωνος τάδε δάκρυα Λητοΐδαο
 ἐμφέρεται δίναις, ἃ τε μυρία χεῦε πάροιθεν,
 ἦμος Ὑπερβορέων ἱερὸν γένος εἰσαφίκανεν,
 οὐρανὸν αἰγλήεντα λιπῶν ἐκ πατρὸς ἐνιπήs, 615
 χωόμενος περὶ παιδί, τὸν ἐν λιπαρῇ Λακερείῃ
 διὰ Κορωνίς ἔτικτεν ἐπὶ προχοῆs Ἀμύροιο.
 καὶ τὰ μὲν ὧς κείνοισι μετ' ἀνδράσι κεκλήσται.
 τοὺς δ' οὔτε βρώμης ἤρει πόθος, οὐδὲ ποτοῖο,
 οὔτ' ἐπὶ γηθοσύνας τράπετο νόος. ἀλλ' ἄρα τοίγε 620
 ἦματα μὲν στρεύγοντο περιβληχρὸν βαρύθοντες
 ὀδμῇ λευγαλή, τήν ῥ' ἄσχετον ἐξάνισκον
 τυφομένου Φαέθοντος ἐπιρροαὶ Ἡριδανοῖο
 νύκτας δ' αὐ γόον ὄξυν ὀδυρομένων ἐσάκουον
 Ἡλιάδων λιγέως· τὰ δὲ δάκρυα μυρομένησιν 625
 οἶον ἔλαιηραὶ στάγες ὕδασιν ἐμφορέοντο.

Ἐκ δὲ τότεν Ῥοδανοῖο βαθὺν ῥόον εἰσαπέβησαν,

613. ἐμφέρεται L, G: συμφέρεται Pariss., Brunck, Seaton.

617. προχοαῖς Merkel.

618. ἀνδράσιν ἐκλήσται Rzach.

619. οὔτε ποτοῖο G, Wellauer.

624. νυκτὸς vulg.

627. εἰσπέρησαν G, vulg.: εἰσανέβησαν Brunck.

retortis Litore Etrusco violenter undis Ire
 delectum, etc.

610. ἀθρόα πάντα: including the lumps
 of amber.

611. Κελτοὶ κ.τ.λ.: 'The Celts, how-
 ever, have set another story thereto, how
 that these are the tears of Apollo, the son
 of Leto, which are borne on the eddying
 flood.' This story of the tears of Apollo
 becoming amber is found nowhere else.
 The usual legend was that Apollo slew
 the Cyclopes who had forged the thunder-
 bolt which Zeus hurled at Asclepius, and
 for this murder Apollo was banished from
 heaven and condemned to be the slave of
 Admetus (Apollod. 3. 10).

614. Ὑπερβορέων: for this mythical
 people and their connexion with Apollo
 v.n. 2. 675. The Eridanus was vaguely
 supposed to flow from their land.

616. παιδί: Asclepius, son of Apollo,
 slain for restoring mortals to life; cf.
 Pind. P. 3. 54 sqq. Λακερείη: at the
 mouth of the Amyrus in Thessaly (v.
 1. 596).

618. κεκλήσται: elsewhere Ap. always
 uses ἐκλήσται, ἐκλήστο, and so Rzach
 would read here ἀνδράσιν ἐκλήσται. In *Il.*
 9. 402 we find ἐκτῆσθαι, Attic κεκτῆσθαι,
 and there are many similar duplicate
 formations collected by Curtius, *G. V.* ii
 126.

619. τοὺς δέ: the Argonauts.

621. στρεύγοντο: v.n. 384. περιβλη-
 χρὸν: ἄπ. λεγ.; cf. βληχρὸς (152),
 ἀβληχρὸς (2. 205). "but ever day by
 day Sorely afflicted they were till their
 burdened hearts grew faint With the
 noisome stench that arose, the unendur-
 able taint From Eridanus' streams that
 reeked of Phaethon burning still" (Way).

624. νύκτας: νυκτὸς is wrong, as the
 gen. of time is not used by Ap.

626. Imitated from *Il.* 2. 754 (of the
 Titaresius not blending with the Peneius),
 ἐπιρρείει ἤνυτ' ἔλαιον. στάγες: Ap. forms
 this pl. from the stem σταγ (στάζω).

627. Ῥοδανοῖο: the geography here,
 as in the case of the Ister, is largely
 imaginary. The confluence of the

ς τ' εἰς Ἑριδανὸν μετανίσσεται· ἄμμιγα δ' ὕδωρ
 ν ξυνοχῆ βέβρυκε κυκώμενον. αὐτὰρ ὁ γαίης
 κ μυχάτης, ἵνα τ' εἰσὶ πύλαι καὶ ἐδέθλια Νυκτός, 630
 ἕθεν ἀπορνύμενος τῇ μὲν τ' ἐπερεύγεται ἀκτὰς
 Ὠκεανοῦ, τῇ δ' αὖτε μετ' Ἴονίην ἄλα βάλλει,
 τῇ δ' ἐπὶ Σαρδόιον πέλαγος καὶ ἀπίρονα κόλπον
 ἔπτα διὰ στομάτων ἴει ῥόον. ἐκ δ' ἄρα τοῖο
 λίμνας εἰσέλασαν δυσχείμονας, αἶ τ' ἀνὰ Κελτῶν 635
 ἠπειρον πέπτανται ἀθέσφατον· ἔνθα κεν οἶγε
 ἴτη ἀεικελίη πέλασαν. φέρε γάρ τις ἀπορρῶξ
 κόλπον ἐς Ὠκεανοῖο, τὸν οὐ προδαέντες ἐμελλον
 εἰσβαλέειν, τότεν οὐ κεν ὑπότροποι ἐξεσάθων.
 ἀλλ' Ἥρη σκοπέλοιο καθ' Ἑρκυνίου ἰάχησεν 640
 οὐρανόθεν προθοροῦσα· φόβῳ δ' ἐτίναχθεν αὐτῆς
 πάντες ὁμῶς· δεινὸν γάρ ἐπὶ μέγας ἔβραχεν αἰθήρ.
 ἀψ δὲ παλυντροπόωντο θεᾶς ὑπο, καί ῥ' ἐνόησαν
 τὴν οἶμον, τῇπέρ τε καὶ ἔπλετο νόστος ἰοῦσιν.
 δηναῖοι δ' ἀκτὰς ἀλιμυρέας εἰσαφίκοντο 645
 Ἥρης ἐννεσίησι, δι' ἔθνεα μυρία Κελτῶν

633. *πόντον* pro *κόλπον* G, L man. sec.

634. *ίεις* G, vulg.

636. *ἀθέσφαται* Pariss. tres, Brunck.

644. *τὴν* L man pr., Pariss.: *τῆνδ'* L man. sec., G, vulg.

Eridanus, or Po, with the Rhone is one of the fictions censured by Pliny (v.n. 606). The close connexion of the names Eridanus and Rhodanus led to the confusion of the rivers.

630. *ἐδέθλια Νυκτός*: cf. Hes. *Th.* 747 sqq.

632. *Ἴονίην ἄλα*: v. 308, 289.

633. *Σαρδόιον πέλαγος*: the Sardinian sea was properly that part of the Mediterranean W. and S. of Sardinia; here it is used loosely for the sea to the N.W. running up into the 'vast gulf,' the Sinus Gallicus, Gulf of Lyons, into which the Rhone discharges. Cf. Strab. 150, 51, *κόλπος Γαλατικός, εἰς ἃν ἐξερεύγεται τὸ τοῦ Ῥοδανοῦ στόμα.*

634. *ἔπτα διὰ στομάτων*: the mouths of the Rhone are variously stated as two, three, five, or seven; v. Strab. 152, 27 sqq.

635. *λίμνας*: Brandis (Pauly-Wissowa *Real-Encycl.*) thinks that Lake Constance is referred to. The only lake through which the Rhone actually passes is

the Lake of Geneva, ἡ Δημέννα λίμνη, δι' ἧς ὁ Ῥοδανὸς φέρεται, Strab. 170. 7. *δυσχείμονας* = *δυσχειμέρους*, only found here.

636. *πέπτανται ἀθέσφατον*: 'open out with limits that none can tell.' For *ἀθέσφατον* v. 2. 1115, Leaf on *Il.* 3. 4. *ἔνθα κ.τ.λ.*: 'there they would have met with an unworthy doom, for an offshoot was carrying them towards the gulf of Ocean, which unwittingly they were about to enter, and from which they would not have returned alive.'

638. *κόλπον*: what particular gulf the poet was thinking of (if any) is unknown. For *Ὠκεανός* v.n. 282.

640. *Ἑρκυνίων*: the Hercynian Mts. are described in Caes. *B. G.* 6. 24-5. The name survives in the mod. Harz 'a woody mountain.'

645. *δηναιοί*: v.n. 3. 53.

646. *Κελτῶν*: that this name had no fixed denotation is shown by what Strabo says (27, 35), *τὰ πρὸς βορρᾶν μέρη τὰ γνάριμα ἐνὶ ὀνόματι Σκύθας ἐκάλουν, . . .*

καὶ Λιγύων περόωντες ἀδήιοι. ἀμφὶ γὰρ αἰνὴν
 ἡέρα χεῦε θεὰ πάντ' ἤματα νισσομένοισιν.
 μεσσότατον δ' ἄρα τοίγε διὰ στόμα νηὶ βαλόντες
 Στοιχάδας εἰσαπέβαν νήσους σόοι εἵνεκα κούρων 650
 Ζηνός· ὃ δὴ βωμοὶ τε καὶ ἱερὰ τοῖσι τέτυκται
 ἔμπεδον· οὐδ' οἶον κείνης ἐπίκουροι ἔποντο
 ναυτιλίας· Ζεὺς δέ σφι καὶ ὀψιγόνων πόρε νῆας.
 Στοιχάδας αὖτε λιπόντες ἐς Αἰθαλίην ἐπέρρησαν
 νῆσον, ἵνα ψηφίσιν ἀπωμόρξαντο καμόντες 655
 ἰδρῶ ἄλις· χροῖῃ δὲ κατ' αἰγιαλοῖο κέχυνται
 εἴκελαι· ἐν δὲ σόλοι καὶ τεύχεα θέσκελα κείνων·
 ἐν δὲ λιμὴν Ἀργῶος ἐπωννυμὴν πεφάτισται.

652. ἐπίουροι G, L 16, ed. Flor.

657. εἴκελαι Brunck: ἴκελοι L, G: εἴκελοι vulg.: ποικίλοι Matthiae. ἦ δὲ . . .
 κείντο Hermann. τρύχεα L man. sec., L 16.

658. ἔνθα pro ἐν δὲ Beck, Hermann.

ὕστερον δὲ καὶ τῶν πρὸς ἐσπέραν γνωσθέντων
 Κελτοὶ καὶ Ἰβηρες . . . προσηγορεύοντο,
 ὑφ' ἐν ὄνομα τῶν καθ' ἕκαστα ἐθνῶν ταπτο-
 μένων διὰ τὴν ἄγνοιαν.

647. Λιγύων: the Ligurians, who
 dwelt on the north of the Tyrrhenian Sea
 from the borders of Gaul to Etruria.

ἀδήιοι: 'unharméd'; cf. Soph. O.C.
 1533, ἀδῆον . . . Σπαρτῶν ἀπ' ἀνδρῶν.
 L. and S., by an oversight, explain it in
 our passage 'not hostile.'

648. Cf. 3, 211.

649. μεσσότατον: this superl. is coined
 by Ap. He also uses μεσαίτατος (999)
 formed from the loc. μεσαι seen in
 μεσαιπόλιος, II. 13. 361. Hom. has
 μέσσατος.

650. Στοιχάδας: v. n. 554. κούρων
 Ζηνός: Castor and Polydeuces (v. 593).

652. οὐδ' οἶον κ.τ.λ.: 'nor on that
 voyage alone did they go as helpers, but
 Zeus entrusted to them also the ships of
 men who were born in later days.'

653. πόρε νῆας: σώζειν δηλονότι. ὁ
 τρόπος ἔλλειψις. Schol. For the
 Dioscuri as tutelary deities of sailors
 cf. Hor. C. 1. 3. 2.

654 sqq. 'Again, leaving the Stoe-
 chades, they crossed over to the island of
 Aethalia, where, wearied out, they wiped
 off the heavy sweat with pebbles. And
 on the beach there are strewn pebbles
 like in colour (to human sweat).' Light
 is thrown on this by two other passages:
 (1) Strab. 186, 37, ἔστι δὲ κατὰ τὴν
 Αἰθαλίαν λιμὴν Ἀργῶος ἀπὸ τῆς Ἀργούς,

ὅς φασιν. ἐκέϊσε γὰρ πλεῦσαι τὴν τῆς
 Κίρκης οἴκησιν ζητοῦντα τὸν Ἴασσα . . .
 καὶ δὴ καὶ τῶν ἀποστλεγγισμάτων παγέν-
 των, ἃ ἐποίουν οἱ Ἀργοναῦται, διαμένειν
 ἔτι καὶ νῦν διαποικίλους τὰς ἐπὶ τῆς ἡϊόνος
 ψήφους. (2) Aristot. Περὶ θαυμασίων
 ἀκουσμάτων 105, καὶ ἐν τῇ Αἰθαλείᾳ . . .
 ἄλλα τε δεικνύουσι μνημεῖα τῶν ἀριστέων
 καὶ τὸ ἐπὶ τῶν αἰψῶν δὲ λεγόμενον.
 παρὰ γὰρ τὸν αἰγιαλὸν ψήφους φασὶν
 εἶναι ποικίλας, ταύτας δ' οἱ Ἕλληες οἱ
 τὴν νῆσον οἰκοῦντες λέγουσι τὴν χροιάν
 λαβεῖν ἀπὸ τῶν στλεγγισμάτων ὧν ἐποιούντο
 ἀλειφόμενοι. ἀπὸ ἐκείνων γὰρ τῶν χρόνων
 οὔτε πρότερον ἐωρᾶσθαι μυθολογοῦσι τοιαύ-
 τας ψήφους οὐθ' ὕστερον ἐπιγενομένας.
 Aethalia is the Lat. Ilva, mod. Elba.

656 χροῖῃ: i.e. the colour of the
 mixture of oil and sweat (γλοῖδς, strig-
 mentum) which the scrapers (στλεγγίδες,
 strigiles) removed. de M. suggests taking
 χροῖῃ in the Homeric sense of 'skin,'
 but the use of χροιάν in Aristot. (l.c.) is
 sufficient to refute this.

657. ἐν δέ: 'and in that place,' an
 adverbial phrase used in Hom., e.g.
 Od. 13. 244, 247. σόλοι: v. n. 3. 1366.
 The heroes seem to have engaged in
 games on the island. Cf. 851 infr.

658. λιμὴν Ἀργῶος: cf. Diod. 4. 56,
 καταπελίσσαντας αὐτοὺς (i.e. the Argo-
 nauts) εἰς . . . Αἰθαλίαν τὸν ἐν αὐτῇ λιμένα
 κάλλιστον . . . Ἀργῶον ἀπὸ τῆς νεῶς
 προσαγορεύσαι, καὶ μεχρὶ τῶνδε τῶν
 χρόνων διαμένειν αὐτοὺς τὴν προσηγορίαν.
 This harbour is said to be the mod.

Καρπαλίμως δ' ἐνθένδε διἔξ ἄλως οἶδμα νέοντο
 Αὔσονίης ἀκτὰς Τυρσηνίδας εἰσορόωντες· 660
 ἴξον δ' Αἰαίης λιμένα κλυτόν· ἐκ δ' ἄρα νηὸς
 πείσματ' ἐπ' ἠιόνων σχεδόθεν βάλον. ἔνθα δὲ Κίρκην
 εὔρον ἄλως νοτίδεσσι κάρη ἐπιφαιδρύνουσαν·
 τοῖον γὰρ νυχίοισιν ὀνειράσιν ἐπτοίητο.
 αἵματι οἱ θάλαμοί τε καὶ ἔρκα πάντα δόμοιο 665
 μύρεσθαι δόκεον· φλόξ δ' ἀθρόα φάρμακ' ἔδαπτεν,
 οἴσι πάρος ξείνους θέλγ' ἀνέρας, ὅστις ἴκοιτο·
 τὴν δ' αὐτὴ φονίω σβέσεν αἵματι πορφύρουσαν,
 χερσὶν ἀφυσσαμένη· λήξεν δ' ὀλοοῖο φόβοιο.
 τῶ καὶ ἐπιπλομένης ἠοῦς νοτίδεσσι θαλάσσης 670
 ἐγρομένη πλοκάμους τε καὶ εἴματα φαιδρύνεσκεν.
 θήρες δ' οὐ θήρεσσιν εἰκότες ὠμηστῆσιν,
 οὐδὲ μὲν οὐδ' ἀνδρεσσιν ὁμὸν δέμας, ἄλλο δ' ἀπ' ἄλλων
 συμμιγέες μελέων, κίον ἀθρόοι, ἤυτε μῆλα
 ἐκ σταθμῶν ἄλις εἶσιν ὀπηδεύοντα νομῆι. 675
 τοίους καὶ προτέρης ἕξ ἰλύος ἐβλάστησε

662. ἐνθάδε Brunck.

668. παμφανώσαν Merkel in ed. min.

673. ὁμοὶ conii. Brunck.: ἐπ' supr. ε scr. α L: ἐπ' Vatt. Paris., tres.

676. προτέρους L man. sec., G, vulg.

Porto Ferrario. For another λιμὴν Ἀργῶος v. 1620.

660. Αὔσονίης: v.n. 553.

661. Αἰαίης: v.n. 3, 311. The Schol. says, εἰκεν Ἀπολλώνιος ἐκδεδέχθαι τὴν Ὀδυσσέως πλάνην περὶ Τυρρηγίαν καὶ Ἰταλίαν, ἐκεῖ γὰρ ὑποτίθεται τὴν Κίρκην οἰκεῖν.

663. ἐπιφαιδρύνουσαν: a compound first used by Ap. For purifications after ill-omened visions cf. Aesch. *Pers.* 202, where Atossa describing her dream says, ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρρόου Ἐψαυσα πηγῆς: *Ag. Raii.* 1339, κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε . . . ὡς ἂν θεῖον ὄνειρον ἀποκλύσω: *Pers.* 2, 16, noctem flumine purgas: *Sil. Ital.* 8, 124, sub lucem ut visa secundum Oro caelicolas, ac vivo purgor in amni.

666. μύρεσθαι: v.n. 2, 372. φάρμακα: for the φάρμακα λυγρὰ of Circe cf. *Od.* 10, 236.

668. 'this dark red flame she quenched with the blood of a murdered man, which she gathered in the hollow of her hand.' πορφύρουσαν is intrans.: the devouring

flame seemed to be of a blood-red hue; cf. 1.438, πορφυρέαις ἐλίκεσσιν: *Stat. Ach.* 1, 161, ignis purpureus.

673. ἄλλο . . . μελέων: 'but, in different parts, a blend of different limbs.' In *Od.* 10, 212 sqq., where Circe is attended by beasts which apparently had once been men, there is no mention of the heterogeneous limbs of which our poet speaks.

675. ἄλις: 'in flocks.' ὀπηδεύοντα: 'following.' ὀπηδεῦω = ὀπηδέω is only found here and in 974.

676 sqq. 'Such creatures were brought forth from the primeval slime, a medley of diverse limbs, by earth itself, what time it had not yet been made solid by the thirsty air, nor yet had received such stores of moisture through the rays of the scorching sun; but the course of time harmonized their structures, and formed them into species.' The notion that animal life was due in the first instance to the operation of the sun's heat on the ἰλύς is common to many of the early philosophers, e. g. Anaximander,

χθὼν αὐτὴ μικτοῖσιν ἀρηραμένους μελέεσσιν,
 οὐπω δυσαλέω μάλ' ὑπ' ἥερι πιληθεῖσα,
 οὐδέ πω ἀζαλέοιο βολαῖς τόσον ἡελίοιο
 ἱκμάδας αἰνυμένη· τὰ δ' ἐπὶ στίχας ἤγαγεν αἰὼν 680
 συγκρίνας· τὼς οἶγε φυτὴν αἰδηλοὶ ἔποντο.
 ἤρωας δ' ἔλε θάμβος ἀπείριτον· αἴψα δ' ἕκαστος
 Κίρκης εἰς τε φυτὴν, εἰς τ' ὄμματα παπταίνοντες
 ρεῖα κασιγνήτην φάσαν ἔμμεναι Αἰήταιο.
 Ἡ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνειρών, 685
 αὐτίκ' ἔπειτ' ἀψορρον ἀπέστιχε· τοὺς δ' ἄμ' ἔπεςθαι,
 χειρὶ καταρρέξασα, δολοφροσύνησιν ἄνωγεν.
 ἐνθ' ἦτοι πληθὺς μὲν ἐφετμαῖς Αἰσουίδαο
 μίμνεν ἀπηλεγῶς· ὁ δ' ἐρύσσατο Κολχίδα κούρην.
 ἄμφω δ' ἐσπέσθην αὐτὴν ὁδόν, ἔστ' ἀφίκοντο 690
 Κίρκης ἐς μέγαρον· τοὺς δ' ἐν λιπαροῖσι κέλευεν
 ἦγε θρόνοις ἔξεσθαι, ἀμηχανέουσα κiónτων.
 τῷ δ' ἄνεω καὶ ἀναυδοὶ ἐφ' ἐστὶν αἶξαντε

677. ἀρηραμένη supr. η scr. ous L: ἀρηραμένους Brunck.

693. αἶξαντες Vatt. duo, Wellauer.

Xenophanes, and Empedocles. The *ilús* is Horace's *princeps limus* (C. 1. 16. 13). For ἐβλάστησε v.n. I. 1131.

677. μικτοῖσιν . . . μελέεσσιν: Emped. maintained that the earth at first produced monsters of all kinds, πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀφίστερν' ἐφύοντο, Βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανέτελλον. Ἀνδροφυῆ βούκρανα, μεμιγμένα τῇ μὲν ἀπ' ἀνδρῶν τῇ δὲ γυναικοφυῆ, σκιεροῖς ἡσκημένα γυῖοις. Lucretius (5. 837 sqq.) defends the doctrine of Natural Selection, but, while admitting all kinds of malformations in early living things, he denies that there were ever creatures with twofold natures such as the *βουγενῆ ἀνδρόπρωρα*. ἀρηραμένους: v.n. I. 787.

678. ὑπ' ἥερι πιληθεῖσα: the theory is one found in the early cosmogonies that by the pressure of the ἀήρ on the earth-slime the water was squeezed out and evaporated by the sun, falling again to form sea, river, etc. (*ἱκμάδας*). Plato (*Tim.* 76 c) uses the noun *πίλησις* and the compound *συμπιλεῖν*.

679. Shaw erroneously renders, 'non-dum torridis radiis usque adeo solis humoribus orbata.'

681. συγκρίνας: συγκρίνω was used

by Emped. for the influence of the uniting principle (*φιλία*), διακρίνω (1. 498) being used of the sundering principle (*νεῖκος*); cf. *Simpl. Phys.* 6. 25. 21, τὰ στοιχεῖα ποτὲ μὲν ὑπὸ τῆς φιλίας συγκρινόμενα, ποτὲ δὲ ὑπὸ τοῦ νείκους διακρινόμενα.

τὼς . . . ἔποντο: 'of such a kind were those monsters of uncertain nature, which followed in the train of Circe.' For αἰδηλοὶ v.n. I. 102.

683. Circe and Aetes were children of the Sun, and the radiance of their father gleamed from their eyes; cf. 727.

685. ἀπὸ . . . πέμψεν: 'averted' by expiatory rites; cf. Eur. *Hec.* 70, ὦ πότνια χθῶν, | μελανοπτεροῦγων μάτερ ὀνειρών, | ἀποπέμπομαι ἔννουχον ὄψιν.

686. τοὺς: the Argonauts.

687. καταρρέξασα: 'caressing'; cf. *Il.* 1. 361, χειρὶ δὲ μιν κατέρεξε.

689. ἀπηλεγῶς: i.e. heedless of her caresses. ἐρύσσατο: 'drew with him.'

692. ἀμηχανέουσα κiónτων: 'perplexed at their coming.' For the gen. abs. v.n. I. 644.

693. ἄνεω: v.n. 3. 503. ἐφ' ἐστὶν ἄζανον: so Odysseus at the house of Alcinoüs, *Od.* 7. 153. In *Hdt.* 1. 35

ζανον, ἧ τε δίκη λυγροῖς ἰκέτησι τέτυκται,
 ἧ μὲν ἐπ' ἀμφοτέραις θεμένη χεῖρεσσι μέτωπα, 695
 ἠτὰρ ὁ κωπήεν μέγα φάσγανον ἐν χθονὶ πηξῆας,
 ᾧπέρ τ' Αἰήταο πᾶν κτάνεν· οὐδέ ποτ' ὄσσε
 ἰθὺς ἐνὶ βλεφάροισιν ἀνέσχεθον. αὐτίκα δ' ἔγνω
 Κίρκη φύξιον οἴτου ἀλιτροσύνας τε φόνοιο.
 τῷ καὶ ὀπιζομένη Ζηνὸς θέμιν Ἴκεσίοιο, 700
 ὃς μέγα μὲν κοτέει, μέγα δ' ἀνδροφόνοισιν ἀρήγει,
 ῥέζει θνηπολίην, οἷη τ' ἀπολυμαίνονται
 νηλειεῖς ἰκέται, ὄτ' ἐφέστιοι ἀντιώσωιν.
 πρῶτα μὲν ἀτρέπτιοι λυτήριον ἦγε φόνοιο
 τειναμένη καθύπερθε συδὸς τέκος, ἧς ἔτι μαζοῖ 705
 πλήμμυρον λοχίης ἐκ νηδύος, αἵματι χεῖρας
 τέγγεν, ἐπιμήγουσα δέρην· αὐτίς δὲ καὶ ἄλλοις
 μέλισσεν χύτλοισι, καθάρσιον ἀγκαλέουσα
 Ζῆνα, παλαμναίων τιμήρορον ἰκεσιάων.

695. ἀμφοτέρης G : ἀκροτάταις Paris. unus.

703. νηλειεῖς G, Pariss. tres : νηληεῖς vulg. : νηλιτεῖς Hoelzlin : νηληες Lobeck.

704. ἀτηροῖο vel ἀρήττειο Herwerden : fortasse ἀδρέπτιο. ἦγε L, G, Vat. unus, Paris. unus.

709. ἰκεσίησι G.

the suppliant Adrastus is called ἐπίστιος.

694. δίκη : cf. Aesch. *Eum.* 448, ἀφθογγον εἶναι τὸν παλαμναίων νόμος Ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου Σφαγαὶ καθαμάξωσι νεοθήλου βοτοῦ.

695. ἧ : Medea.

697. πᾶν : elsewhere Ap. always uses πᾶϊδα. Hom. has παῖς (cf. 460) and πᾶϊ. See on 3. 130.

698. αὐτίκα κ.τ.λ. : 'and straightway Circe perceived that it was the doom of exile and the guilt of bloodshed.'

699. φύξιον : elsewhere in Gr. φύξιος is always an epithet of Zeus or Apollo ; cf. 2. 1147.

700. Ἴκεσίοιο : cf. 2. 1132.

703. νηλειεῖς the form νηλειῆς is found in Hes. *Th.* 770, h. Hom. *Ven.* 245. νηληεῖς is defended by Lobeck (*Prolog. path.* 377), but he preferred νηληες. νηλιτεῖς, read by Hoelzlin and Wellauer, is from *Od.* 16. 317, 19. 498, where Aristarch. preferred νηλητεῖς = ἀμαρτωλοί. Rzach takes νηλειεῖς as passive, 'mit denen man kein Mitleid hat,' but the meaning seems to be that the murderer, who has shown no mercy to his victim, may yet as a suppliant find mercy if cleansed.

704. ἀτρέπτιο . . . φόνοιο : 'the deed of blood which can never be undone.' Various unsatisfactory changes have been suggested for ἀτρέπτιο. If correction were necessary, ἀδρέπτιο 'which should not have been shed' would be plausible (cf. αἷμα δρέψασθαι, Aesch. *Th.* 718, Bion 1. 22) ; but, as de M. says, 'le mot irréparable est une sorte d' épithète de nature, à la manière homérique.'

705. 'holding over them the young of a sow, whose teats still swell with milk from the litter she has borne, Circe slit its throat and drenched their hands with its blood.' So Orestes was purified καθαρμοῖς χοιροκτόνοις, Aesch. *Eum.* 283. Purification for homicide was unknown to Hom., and Grote (*Hist. Gr.* c. 1) suggests that it was borrowed by the Greeks from the Lydians.

706. πλήμμυρον : cf. Plut. *Mor.* 320 c, λυκαῖνα πλημμύρουσα τοὺς μαστοὺς γάλακτι.

708. μέλισσεν : 'appeased' the gods, χύτλοισι : cf. 1. 1075, 2. 927.

709. παλαμναίων τιμήρορον ἰκεσιάων : 'protector of suppliants who have shed blood.' παλαμναῖος was connected with παλάμη, cf. αὐτόχειρ. In *Et. Mag.* 647,

καὶ τὰ μὲν ἀθρόα πάντα δόμων ἐκ λύματ' ἔνεικαν 710
 νηιάδες πρόπολοι, ταί οἱ πόρσνον ἕκαστα.
 ἢ δ' εἴσω πελάνους μελίκτρα τέ νηφαλίσουν
 καίεν ἐπ' εὐχλωῆσι παρέστιος, ὄφρα χόλοιο
 σμερδαλέας παύσειεν Ἐρινύας, ἠδὲ καὶ αὐτὸς
 εὐμειδῆς τε πέλοιτο καὶ ἠπιος ἀμφοτέροισιν, 715
 εἴτ' οὖν ὀθνεῖω μεμιασμένοι αἵματι χεῖρας,
 εἴτε καὶ ἐμφύλω προσκηδέες ἀντιώσιν.
 Αὐτὰρ ἐπεὶ μάλα πάντα πονήσατο, δὴ τότε ἔπειτα
 εἶσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν,
 καὶ δ' αὐτὴ πέλας ἴξεν ἐνωπαδῖς. αἴψα δὲ μύθω 720
 χρεῖω ναυτιλίην τε διακριδὸν ἐξερέεινεν,
 ἢ δ' ὀπόθεν μετὰ γαῖαν ἐὴν καὶ δώματ' ἴοντες
 αὐτῶς ἰδρύνθησαν ἐφέστιοι. ἦ γὰρ ὀνειρῶν
 μνήστις ἀεικελίη δύνεν φρένας ὀρμαίνουσιν
 ἴετο δ' αὖ κούρης ἐμφύλλον ἴδμεναι ὀμφήν, 725
 αὐτίχ' ὅπως ἐνόησεν ἀπ' οὐδεος ὅσσε βαλοῦσαν.

710. δείματ' ἔνεικαν G.

712. μελίκρατα G, L 16.

713. δαίεν ed. Flor., vulg.

717. ἐμφύλω Brunck: ἐμφυλίω codd.

724. ὀρμαίνουσα L, vulg.

43 Ζεὺς παλαμναῖος is mentioned as ὁ τοῦς αὐτοχειρὶ φονεύσαντας τιμωρούμενος. The first syll. of ἱκεσιῶν is lengthened *metri gratia*, as in *Anth. P.* 5. 216.

710. λύματ' ἔνεικαν: cf. *Il.* 1. 314, οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον.

711. νηιάδες: in *Od.* 10. 348 sqq. the τέσσαρες ἀμφιπόλοι who waited on Circe are described as nymphs: γίγνονται δ' ἄρα ταί γ' ἕκ τε κρηνῶν ἀπὸ τ' ἄλσεων Ἐκ θ' ἰερῶν ποταμῶν κ.τ.λ.

712. 'But she herself, at the hearth within the house, burnt the sacrificial cakes and the expiatory offerings, uttering the prayers which accompany libations made without wine.' πελάνους: v.n. 1. 1077. νηφαλίσουν: these wineless libations consisted of water, and honey mixed with milk (μελίκρατον); cf. Aesch. *Eum.* 107, χεῖρας τ' αἰνους, νηφάλια μελιγγατα: Soph. *O.C.* 100, 481; Poll. 6. 26, νηφαλιεύειν . . . τὸ χρῆσθαι θυσίας αἰνοῖς, ὧν τὰς ἐναντίας θυσίας οἰνοσπόνδους ἔλεγον.

713. ἐπ': 'to the accompaniment of.'

714. Ἐρινύας: cf. 476. αὐτός: Zeus.

715. εὐμειδῆς: cf. Call. *Dian.* 129, οὐς δὲ κεν εὐμειδῆς τε καὶ Ἰλαος ἀνγάσσηαι.

716. 'whether they come as troubled suppliants with the stain of a stranger's blood upon their hands, or haply a kinsman's.'

717. ἐμφύλω: cf. 1. 865. προσκηδέες: 'careworn.' It means 'kindly' in 3. 588, where see note. Some explain it here as 'relations,' from κηδος *affinitas*, but this produces an ugly pleonasm.

720. ἐνωπαδῖς: v.n. 354.

721. χρεῖω: 'their quest'; cf. 2. 8.

723. ἦ γάρ κ.τ.λ.: 'for verily the awful memory of her vision (v. 604) filled her soul as she pondered on these things.'

724. δύνεν φρένας ὀρμαίνουσιν: for the double acc. cf. *Od.* 18. 348, ὄφρ' ἔτι μᾶλλον Δύη ἄχος κραδίην Λαερτιάδην Ὀδυσῆα.

725. ἴετο: ἀκοῦσαι προεθνεῖτο φωνῆν συμβάλλουσα ὅτι ἀπὸ Ἥλιου ἐστὶν ἀπὸ τῆς τῶν ὀφθαλμῶν διανυγείας. Schol.

726. 'straightway when she beheld her raising her eyes from the ground'; cf. 698.

πᾶσα γὰρ Ἑλίον γενεὴ ἀρίδης ἰδέσθαι
 ἦεν, ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαρυγῆσιν
 οἶον τέ χρυσέην ἀντώπιον ἴεσαν αἴγλην.
 ἦ δ' ἄρα τῇ τὰ ἕκαστα διειρομένη κατελεξεν, 730
 Κολχίδα γῆρην ἰεῖσα, βαρύφρονος Αἰήταο
 κούρη μελιχίως, ἡμὲν στόλον ἠδὲ κελεύθους
 ἠρώων, ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις,
 ὡς τε κασιγνήτης πολυκηδέος ἦλιτε βουλαῖς,
 ὡς τ' ἀπονόσφιν ἄλυσεν ὑπέρβια δείματα πατρὸς 735
 σὺν παισὶν Φρίξιοιο· φόνον δ' ἀλέεινεν ἐνισπέϊν
 Ἀψύρτου. τὴν δ' οὔτι νόω λάθεν· ἀλλὰ καὶ ἔμπης
 μυρομένην ἐλέαιρεν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
 “Σχετλίη, ἦ ῥα κακὸν καὶ ἀεικέα μῆσαο νόστον.
 ἔλπομαι οὐκ ἐπὶ δὴν σε βαρὺν χόλον Αἰήταο 740
 ἐκφυγέειν· τάχα δ' εἶσι καὶ Ἑλλάδος ἠθεα γαίης
 τισόμενος φόνον νῆος, ὅτ' ἄσχετα ἔργ' ἐτέλεσσας.
 ἀλλ' ἐπεὶ οὖν ἰκέτις καὶ ὁμόγνιος ἔπλευ ἐμῆοι,
 ἄλλο μὲν οὔτι κακὸν μητίσομαι ἐνθάδ' ἰούση·
 ἔρχεο δ' ἐκ μεγάρων ξείνω συνοπηδὸς ἐούσα, 745
 ὄντινα τοῦτον αἴστον ἀείραο πατρὸς ἀνευθεν·
 μηδέ με γουνάσσηαι ἐφέστιος, οὐ γὰρ ἔγωγε
 αἰνήσω βουλάς τε σέθεν καὶ ἀεικέα φύξιν.”
 ὣς φάτο· τὴν δ' ἀμέγαρτον ἄχος λάβεν· ἀμφὶ δὲ πέπλον
 ὀφθαλμοῖσι βαλοῦσα γόον χέεν, ὄφρα μιν ἦρωσ 750
 χειρὸς ἐπισχόμενος μεγάρων ἐξῆγε θύραζε

738. ἐλέηρεν Brunck. τοῖον G: τοῖσιν vulg.

741. ἔσχατα pro ἠθεα G.

742. ἔργ' ἐτέλεσσας Pariss. tres: ἔργα τέλεσσας vulg.

746. ἀείραο L man. pr., G, Pariss.: ἀνείραο vulg.: ἀνείραο Köchly.

747. γουνάσσαιο vulg.

728. ἐπεὶ κ.τ.λ.: ‘since far in front of them, through the radiance of their eyes, they flashed a lustre as it were of gold’; v.n. 683. For μαρμαρυγῆσιν v.n. 2. 42.

729. ἀντώπιον: this form for ἀνωπὸν is only found here.

733. θοοῖς: here, as so often, this epithet is ambiguous, meaning either ‘sharp’ or ‘swift’; ‘in acribus certaminibus’ (Lehrs), ‘dans les combats impétueux’ (de M.). Cf. Pind. P. 8. 27, θοαῖς ἐν μάχαις.

734. κασιγνήτης: Chalciope. For her counsel v. 3. 674 sqq.

735. ἀπονόσφιν ἄλυσεν: ‘fled far away from.’

738. μυρομένην: v.n. 2. 372.

739. Σχετλίη: v.n. 2. 1028.

741. ἠθεα: v.n. 1. 1177. For the simple acc. with εἶσι cf. *Od.* I. 176, and v.n. 1. 799.

746. αἴστον: ‘unknown’; cf. *Od.* I. 242, ἄσχετ' αἴστος, ἀπυστος. ἀείραο: this verb, which is used of carrying off prizes (v.n. 528), is here used ironically of the prize Medea has won.

748. ἀεικέα φύξιν: cf. 5 supr.

749. ἀμέγαρτον ἄχος: cf. 3. 631.

δείματι παλλομένην· λείπον δ' ἀπὸ δώματα Κίρκης.

Οὐδ' ἄλοχον Κρονίδαο Διὸς λάθον· ἀλλὰ οἱ Ἴρις
πέφραδεν, εὗτ' ἐνόησεν ἀπὸ μεγάροιο κίοντας.

αὐτὴ γάρ μιν ἄνωγε δοκευέμεν, ὅπποτε νῆα
στείχοιεν· τὸ καὶ αὐτὶς ἐποτρύνουσ' ἀγόρευεν· 755

“Ἴρι φίλη, νῦν, εἴ ποτ' ἐμὰς ἐτέλεσσας ἐφετμάς,

εἰ δ' ἄγε λαιψηρῆσι μετοιχομένη πτερύγεσσιν,

δεῦρο Θέτιν μοι ἄνωχθι μολεῖν ἀλὸς ἐξανιούσαν.

κείνης γὰρ χρεῖώ με κιχάνεται. αὐτὰρ ἔπειτα 760

ἐλθεῖν εἰς ἀκτάς, ὅθι τ' ἄκμονες Ἡφαίστοιο

χάλκιοι στιβαρῆσιν ἀράσσονται τυπίδεσσιν·

εἰπέ δὲ κοιμηῆσαι φύσας πυρός, εἰσόκεν Ἀργῶ

τάσγε παρεξέλασσιν. ἀτὰρ καὶ ἐς Αἰόλον ἐλθεῖν,

Αἰόλον, ὅς τ' ἀνέμοις αἰθρηγενέεσσιν ἀνάσσει· 765

καὶ δὲ τῷ εἰπέμεναι τὸν ἐμὸν νόον, ὥς κεν ἀήτας

πάντας ἀπολλήξειεν ὑπ' ἠέρι, μηδέ τις αὔρη

τρηχύνοι πέλαγος· Ζεφύρου γε μὲν οὖρος ἀήτω,

ὄφρ' οἴγ' Ἀλκινόου Φαιηκίδα νῆσον ἴκωνται.”

Ἔως ἔφατ'· αὐτίκα δ' Ἴρις ἀπ' Οὐλύμποιο θοροῦσα 770

τέμνε, τανυσσαμένη κοῦφα πτερά. δῦ δ' ἐνὶ πόντῳ

Αἰγαίῳ, τόθι πέρ τε δόμοι Νηρηῶς ἔασιν.

755. αὐτὴ Brunck: αὐτῆ L, G.

758. λαιψηροῖσι G, vulg.

761. ἐλθέμεν Rzach.

755. αὐτὴ: Hera.

756. τό: 'wherefore.'

759. Similarly in *Il.* 24. 74 sqq. Iris is sent by Zeus to summon Thetis.

761. ἐλθεῖν: infin. for imper. as in 764.

ἄκμονες Ἡφαίστοιο: v.n. 3. 41.

762. τυπίδεσσιν: τυπίς is only found in late Gr.; τυπάς occurs in Soph. *fr.* 743. The Homeric word is σφύρα, which is used in I. 734.

763. φύσας πυρός: cf. h. Hom. *Merc.* 114, φλόξ . . . φῦσαν εἰῶσα πυρός.

764. τάσγε: sc. ἀκτάς.

764. Αἰόλον: in Hom. (*Od.* 10. 1-22) Aeolus is ruler of the Aeolian island and keeper (ταμίης) of the winds. The Alex. writers first speak of Aeolus as a god. The name was connected with ἄημι. For his control of the winds cf. *Aen.* 1. 52 sqq.

765. αἰθρηγενέεσσιν: 'born in the upper air,' an epithet of Boreas in *Il.*

15. 171, 19. 358 (in *Od.* 5. 296 we find Βορέης αἰθρηγενέτης). Our Schol., like the Schol. on Hom., explain it as meaning either 'producing cold (αἰθρον)' or 'producing fair weather (αἰθρίαν),' but compounds with -γενής are invariably passive.

767. ἀπολλήξειεν: only here in a trans. sense: cf. I. 1154, 1353. Hom. uses λήγω = παύω in *Il.* 13. 424, λῆγε μένος μέγα.

769. Φαιηκίδα νῆσον: v.n. 521.

770. θοροῦσα: cf. 2. 286.

771. τέμνε: for the absolute use, peculiar to Ap., cf. 2. 1244.

772. Αἰγαίῳ: cf. *Il.* 24. 77, ὧς ἔφατ', ἄρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα, Μεσσηγύς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης Ἐνθορε μείλανι πόντῳ . . . Εὐρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν: *ib.* 18. 140, ὅμεις (i.e. the Nereids) μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπῳ Ὀψόμεναί τε

- πρώτην δ' εἰσαφίκανε Θέτιν, καὶ ἐπέφραδε μῦθον
 Ἥρης ἐννεσίης, ὠρσέν τέ μιν εἰς ἔνεσθαι.
 δεύτερα δ' εἰς Ἥφαιστον ἐβήσατο· παῦσε δὲ τόνγε 775
 ῥίμφα σιδηρείων τυπίδων· ἔσχοντο δ' αὐτμῆς
 αἰθαλέοι πρηστῆρες. ἀτὰρ τρίτον εἰσαφίκανε
 Αἴολον Ἰππότεω παῖδα κλυτόν. ὄφρα δὲ καὶ τῷ
 ἀγγελίην φαμένη θοὰ γούνατα παῦσεν ὁδοῖο,
 τόφρα Θέτις Νηρῆα κασιγνήτας τε λιπούσα 780
 ἐξ ἁλὸς Οὐλυμπόνδε θεὰν μετεκίαθεν Ἥρην·
 ἢ δέ μιν ἄσσον εὐοῖο παρείσε τε, φαῖνέ τε μῦθον·
 “Κέκλυθι νῦν, Θέτι δια, τά τοι ἐπιέλδομ' ἐνισπεῖν.
 οἶσθα μὲν, ὄσσον ἐμῆσιν ἐνὶ φρεσὶ τίεται ἦρωσ
 Αἰσονίδης, οἱ δ' ἄλλοι ἄσσητῆρες ἀέθλου, 785
 οἴως τέ σφ' ἔσάωσα διὰ πλαγκτὰς περόντας
 πέτρας, ἔνθα πάρος δειναὶ βρομέουσι θύελλαι,
 κύματά τε σκληρῆσι περιβλύει σπιλάδεσσιν.
 νῦν δὲ παρὰ Σκύλλης σκόπελον μέγαν ἠδὲ Χάρυβδιν
 δεινὸν ἐρευνομένην δέχεται ὁδός. ἀλλὰ σε γὰρ δῆ 790

774. ἐννεσίης Merkel.

775. ἐδύσατο Pariss. tres, Brunck.

785. οἱ δ' L, G: οἷ τ' Brunck: ἦδ' vulg.

786. οἷη L, Wellauer, Merkel. κε Hart. δι' ἀπλάστας O. Schneider.

787. πάρος Merkel: πυρός codd.

γέρονθ' ἄλιον καὶ δώματα πατρός (i.e. Nereus).

777. πρηστῆρες: = φῦσαι 'bellows,' a meaning not found elsewhere; cf. *Il.* 18. 470, φῦσαι . . . εὔπρηστον αὐτμῆν ἐξανείσαι. πρηστῆρ usually means 'fiery whirlwind.'

778. Ἰππότεω παῖδα: son of Hippotas by Melanippe (Diod. 5. 7); cf. *Od.* 10. 2, Αἴολος Ἰπποτάδης.

784. τίεται . . . Αἰσονίδης· cf. 3. 66 sqq.

785. ἄσσητῆρες: v.n. 1. 471.

786. οἴως: v. Jebb on *Soph. Ph.* 1007. ἐσάωσα: v.n. 2. 598. πλαγκτὰς: here of the Symplegades in the Bosphorus. In *Od.* 12. 59 the Πλαγκταὶ πέτραι are rocks west of Scylla and Charybdis, and in 860, 924, etc., our poet identifies them with the volcanic islands of Lipari. For the adj. πλαγκτός v.n. 3. 42.

787. πάρος: πυρός was due to a recollection of *Od.* 12. 68, πυρός τ' ἄλοοιο θύελλαι, where the meaning is

'fire-storms,' i.e. volcanic eruptions, which have no connexion with the Symplegades in our passage. For πάρος with a present tense denoting a continuing state cf. *Il.* 4. 264, etc. The meaning here is 'where the wild tempests have always roared.' Samuelsson tries to defend πυρός, as Val. Fl. (4. 660, 676) speaks of *flamma* and *fumus* arising from the clashing of the Symplegades. He suggests, however, that some lines have been lost, as we should expect a reference here to the Sicilian Planctae as well as to Scylla and Charybdis. In the *Od.* (*l. c.*) Circe explains to Odysseus the two ways, one through the Planctae, the other through Scylla and Charybdis. We see that it is through the Planctae the Argo passes, 927 sqq.

788. περιβλύει: περικλύζει, κατὰ μίμησιν ἤχου. Schol. Other writers use περιβλύω; see on 1238, 3. 223.

790. δεινὸν ἐρευνομένην: cf. 2. 367.

ἔξειτι νηπυτίας αὐτὴ τρέφον ἢ δ' ἀγάπησα
 ἔξοχον ἀλλάων, αἶ τ' εἰν ἀλὶ ναιετάουσιν,
 οὐνεκεν οὐκ ἔτλης εὐνῇ Διὸς ἰεμένοιο
 λέξασθαι. κείνῳ γὰρ αἰεὶ τάδε ἔργα μέμηλεν,
 ἢ ἐ σὺν ἀθανάταις ἢ ἐ θνητῆσιν ἰαύειν. 795
 ἀλλ' ἐμὲ αἰδομένη καὶ ἐνὶ φρεσὶ δειμαίνουσα,
 ἠλεύω· ὁ δ' ἔπειτα πελώριον ὄρκον ὄμοσεν,
 μή ποτέ σ' ἀθανάτοιο θεοῦ καλέεσθαι ἄκοιτιν.
 ἔμπης δ' οὐ μεθίεσκεν ὀπιπεύων ἀέκουσαν,
 εἰσότε οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα, 800
 ὡς δὴ τοι πέπρωται ἀμείνονα πατρὸς ἐοῖο
 παῖδα τεκεῖν· τῷ καὶ σε λιλαιόμενος μεθήκεν,
 δείματι, μή τις ἐοῦ ἀντάξιος ἄλλος ἀνάσσοι
 ἀθανάτων, ἀλλ' αἰὲν ἐὼν κράτος εἰρύοιτο.
 αὐτὰρ ἐγὼ τὸν ἄριστον ἐπιχθονίων πόσιν εἶναι 805
 δῶκά τοι, ὄφρα γάμου θυμηδέος ἀντιάσειας,
 τέκνα τε φιτύσαιο· θεοὺς δ' ἐς δαῖτ' ἐκάλεσσα

796. ἐμὲ Pariss. quatt. : ἐμέ τ' vulg.

799. ὀπιπεύων L, Vat. unus: ὀπιπεύων vulg.

800. ἕκαστα pro ἅπαντα G.

801. πέπρωτο vulg.

791. ἔξειτι νηπυτίας: 'from infancy,' cf. *Epiigr. Gr.* (Kaibel) 580. 9, ἔξειτι παίδων, *Od.* 8. 245, ἔξειτι πατρῶν. νηπυτίη is ἄπ. λεγ. L. and S. wrongly render it 'childishness, folly.' τρέφον: cf. *Il.* 24. 59, ἦν . . . θρέψα τε καὶ ἀτίτηλα.

793. οὐνεκεν: 'wherefore'; cf. *Il.* 9. 505, "Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας . . . ὑπεκπροθέει. Others trans. 'since,' but de M. rightly says, "il est évident qu'au moment où Héra a commencé à s'occuper d'élever Thétis, celle-ci n'avait pas encore eu l'occasion de résister aux poursuites de Zeus."

794. κείνῳ κ.τ.λ.: for a recital of the intrigues of Zeus v. *Il.* 14. 315-28. Cf. *Cat.* 68. 140, nescens omnivoli plurima furta Iovis.

799. ὀπιπεύων: v.n. 469.

800. πρέσβειρα: 'venerable,' 'august,' cf. h. Hom. *Ven.* 32, πρέσβειρα θεῶν. In Hom. we have πρέσβα, e.g. *Il.* 5. 721, "Ἥρη, πρέσβα θεά. Themis was a prophetic goddess, and held possession of the Delphic oracles after Ge and before Apollo; cf. Aesch. *Eum.* 3.

801. πέπρωται: cf. *Pind. I.* 7. 34,

εἶπε δ' εὐβουλος ἐν μέσοισι Θέμις | οὐνεκεν πεπρωμένον ἦν φέρτερον γόνον Φάνακτα πατρὸς τεκεῖν | πόντιαν θεόν. Prometheus was also said to have foretold this (Aesch. *Pr.* 768).

803. ἐοῦ: ἀντὶ τοῦ εἶο. Schol. This form is only found here (v.n. 1. 1032). Ap. follows Zenod. who defended ἐοῦ (Aristarch. *ξο*) in *Il.* 2. 239.

804. ἀλλ' . . . εἰρύοιτο: the constr. is elliptical. With εἰρύοιτο we must supply ὄφρα, 'that he might guard his power for ever'; ἀλλά has little force, being used apparently to exclude the other alternative, as if the poet had said 'wishing, not that another should reign in his stead, but that he might guard, etc.'

805. τὸν ἄριστον: Peleus. In *Il.* 24. 60 Hera says of Thetis, ἀνδρὶ πόρον παράκοιτιν, Πηλεί, ὃς περὶ κῆρι φίλος γένητ' ἀθανάτοισιν.

807. θεοὺς . . . ἐκάλεσσα: *Il.* 24. 62, πάντες δ' ἀντιάσθε, θεοί, γάμου. Catullus, in his poem on the marriage of Peleus and Thetis, describes the presence of the gods (64. 299 sqq.). Hesiod wrote Ἐπιθαλάμια

πάντας ὁμῶς· αὐτὴ δὲ σέλας χεῖρεσσιν ἀνέσχον
 νυμφίδιον, κείνης ἀγανόφρονος εἵνεκα τιμῆς.
 ἀλλ' ἄγε καὶ τινά τοι νημερτέα μῦθον ἐνίσψω. 810
 εὖτ' ἂν ἐς Ἥλύσιον πεδῖον τεὸς υἱὸς ἴκηται,
 ὃν δὴ νῦν Χείρωνος ἐν ἤθεσι Κενταύροιο
 νηιάδες κομέουσι τεοῦ λίπτοντα γάλακτος,
 χρειώ μιν κούρης πόσιν ἔμμεναι Αἰήταο
 Μηδείης· σὺ δ' ἄρηγε νυῶ ἔκυρή περ εἴουσα, 815
 ἣδ' αὐτῶ Πηλῆι. τί τοι χόλος ἐστήρικται;
 ἀάσθη. καὶ γάρ τε θεοὺς ἐπινίσσεται ἄτη.
 ναὶ μὲν ἐφημοσύνησιν ἑμαῖς Ἥφαιστον οἶω
 λωφήσειν πρήσσοντα πυρὸς μένος, Ἴπποτάδην δὲ 820
 Αἴολον ὠκείας ἀνέμων αἰκας ἐρύξειν,
 νόσφιν ἐνσταθέος ζεφύρου, τείως κεν ἴκωνται
 Φαιήκων λιμένας· σὺ δ' ἀκηδέα μῆδεο νόστον.
 δεῖμα δέ τοι πέτραι καὶ ὑπέρβια κύματ' ἔασιν

810. θυμηδέα pro νημερτέα G.

819. πρήσσοντα G, Pariss. tres: πρήσσοντα vulg.: πρήθοντα conii. Brunck: πρήσαντα conii. Wellauer.

εἰς Πηλέα καὶ Θέτιν, which formed the basis of the work of later poets.

808. σέλας . . . ἀνέσχον: i. e. acted as *δαδοῦχος*, which was the function of the mother of the bride; cf. Eur. *Phoen.* 345, ἐγὼ δ' οὔτε σοι πυρὸς ἀνήψα φῶς | νόμιμον ἐν γάμοις, | ὡς πρέπει ματέρι μακαρία: *Med.* 1027, εὐνάς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.

809. κείνης . . . τιμῆς: διὰ τὴν πρὸς Θέτιν εὐνοίαν. Schol. 'by reason of that fond regard I had for thee.' The words might also mean 'in return for that fond regard thou hadst for me'; v. n. 793.

811. υἱός: Achilles. For a description of the Ἥλύσιον πεδῖον v. *Od.* 4. 563 sqq.

812. Χείρωνος: cf. i. 558, where Chiron's wife holds up the infant Achilles as the heroes sail along the coast of Thessaly.

813. νηιάδες: Chariclo the wife of Chiron, and Philyra his mother.

814. The Schol. says that Ibycus and Simonides had told how Achilles wedded Medea when he came to the Elysian plain. Lycophron (174) describes Achilles as τὸν μελλόνυμφον εὐνέτην Κυταϊκῆς Τῆς ξεινοβάκχης. According to another legend Achilles wedded Iphigeneia (Schol. *Pind.* *N.* 4. 49).

816. Πηλῆι: as one of the Argonauts and once her spouse.

817. ἀάσθη: 'he sinned in folly'; cf. 1080, i. 1333. The legendary cause of the quarrel was that Peleus, observing Thetis holding the babe Achilles over a fire, or in a cauldron of boiling water, in order to destroy the mortal parts which he had inherited from his father, prevented her completing her work. Thetis then left him, and Peleus took Achilles to Chiron who brought him up (*Apollod.* 3. 13. 6). Cf. 868 *infr.*

θεοὺς ἐπινίσσεται ἄτη: cf. *Il.* 19. 95, καὶ γὰρ δὴ νῦν ποτε Ζῆν' ἔσατο (*sc.* Ἄτη).

819. πρήσσοντα: 'fanning' the flame; cf. *πρηστήρες*, 777. Here, and in 1537, we find a new form *πρήσω* = *πρήθω*.

820. ἀνέμων αἰκας: 'the rush of the winds.' The form *αἰξ* is not found elsewhere; Hom. has *αἰκή*, *Il.* 15. 709, τόξων αἰκάς. Cf. *πολυαἰξ*, *κορυθαἰξ*, *καταἰξ* (i. 1203).

821. ἐνσταθέος: in Hom. always used of 'stable' buildings; here it is used like *ἀκραῖς* of a 'steady' wind. *τείως*: *τέως* for *εὖς* is found occasionally in later epic, e.g. h. Hom. *Cer.* 138, *τέως πρὸς δῶμαθ' ἴκωμαι*. Cf. 1617 *infr.*

- μουνον, ἃ κεν τρέψαιο κασιγνήτησι σὺν ἄλλαις.
 μηδὲ σύγ' ἠὲ Χάρυβδιν ἀμηχανέοντας εἴασις 825
 ἐσβαλέειν, μὴ πάντας ἀναβρόξασα φέρησιν,
 ἠὲ παρὰ Σκύλλης στυγερόν κευθμῶνα νέεσθαι,
 Σκύλλης Αὔσονίης ὀλοόφρονος, ἣν τέκε Φόρκυ
 νυκτιπόλος Ἐκάτη, τήν τε κλείουσι Κράταιν,
 μή πως σμερδαλέησιν ἐπαΐξασα γένυσσιν 830
 λεκτοὺς ἡρώων δηλήσεται. ἀλλ' ἔχε νῆα
 κείσ', ὅθι περ τυτθὴ γε παραίβασις ἔσσειτ' ὀλέθρου."
 Ὡς φάτο· τήν δὲ Θέτις τοίῳ προσελέξατο μύθῳ·
 “Εἰ μὲν δὴ μαλεροῖο πυρὸς μένος ἠδὲ θύελλαι
 ζαχρηεῖς λήξουσιν ἐτήτυμον, ἦ τ' ἂν ἔγωγε 835
 θαρσαλέη φαίην, καὶ κύματος ἀντιώωντος
 νῆα σαωσέμεναι, ζεφύρου λίγα κινυμένοιο.
 ἀλλ' ὦρη δολιχὴν τε καὶ ἄσπετον οἶμον ὀδεύειν,
 ὄφρα κασιγνήτας μετελεύσομαι, αἷ μοι ἀρωγοὶ
 ἔσσουνται, καὶ νηὸς ὅθι πρυμνήσι' ἀνήπται, 840
 ὥς κεν ὑπηῶοι μνησαίαιο νόστον ἐλέσθαι.”
 Ἥ, καὶ ἀναΐξασα κατ' αἰθέρος ἔμπρεσε δύναις

826. ἀναβρόξασα G: ἀναβρώξασα L, vulg.

828. φόρκυ coni. Wellauer: φόρκος (?) L: φόρκω G, Pariss.: φόρκυν νυκτιπόλος θ' vulg.

834. ἠὲ θύελλαι vulg.

824. κασιγνήτησι: the Nereids.

826. ἐσβαλέειν: cf. 639. ἀναβρόξασα: 'sucking them down'; borrowed from the description of Charybdis in *Od.* 12. 239, ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ Πᾶσ' ἔντοσθε φάνεσκε κυκωμένη. See on καταβρόξασαι, 2. 271.

827. κευθμῶνα: cf. *Od.* 12. 83, οὐδ' ἐκεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ Τόξω ὀσπεύσας κοῖλον σπέος εἰσαφίκοιτο. "Ἐνθα δ' ἐν Σκύλλῃ ναίει.

828. Αὔσονίης: v.n. 553. Scylla was on the Italian side of the Straits of Messina. Φόρκυ: cf. 1598; Hes. *Th.* 333, Φόρκυ φιλότῃτι μιγείσα (sc. Κητώ). The Schol. tells us that Acusilaus said that Scylla was sprung from Phorcys and Hecate, whereas in the Μεγάλοι Ἡοῖαι she was said to be the daughter of Phorbas and Hecate, and in the *Scylla* (of Stesichorus) the daughter of Lamia.

829. νυκτιπόλος: cf. 3. 862. Κράταιν: cf. *Od.* 12. 124, Κράταιν, Μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν.

M. and R. describe her as "a personification of the wild forces of Nature."

830. ἐπαΐξασα γένυσσιν: the name Scylla was connected with σκύλλειν 'to tear.' In *Od.* 12. 89 sqq. we read of this sea-monster levying its toll of human lives from every passing ship.

831. λεκτοὺς . . . δηλήσεται: de M. wrongly renders, 'elle détruirait cette élite de héros'; the meaning is that Scylla would choose for destruction the flower of the chieftains, as in *Od.* 12. 246, ἐξ ἔλεθ' οὐ χερσίν τε βίηφί τε φέρτατοι ἦσαν.

832. ὅθι . . . ὀλέθρου: 'where a channel, narrow 'tistruer, will permit them to escape from death.' παραίβασις: *lit.* 'a going aside' so as to escape. Cf. *Aen.* 3. 685, viam leti discrimine parvo.

841. ὑπηῶοι: 'at dawn.' The Homeric form is ὑπηῖος, so too Ap. has ἡῶος (I. 1274, etc.), but Hom. ἡῖος; v.n. 2. 686. μνησαίαιο: sc. the Argonauts.

- κνανέου πόντοιο· κάλει δ' ἐπαμυνόμεν ἄλλας
 αὐτοκασιγνήτας Νηρηίδας· αἱ δ' αἰούσαι
 ἦντεον ἀλλήλησι· Θέτις δ' ἀγόρευεν ἐφετμὰς 845
 Ἥρης· αἴψα δ' ἴαλλε μετ' Αὐσονίην ἄλα πάσας.
 αὐτὴ δ' ὠκυτέρη ἀμαρύγματος ἤε βολάων
 ἡελίου, ὅτ' ἀνεισι περαιῆς ὑψόθι γαίης,
 σεύατ' ἴμεν λαιψηρὰ δι' ὕδατος, ἔστ' ἀφίκανεν
 ἄκτῆν Αἰαίην Τυρσηνίδος ἠπέριοιο. 850
 τοὺς δ' εὗρεν παρὰ νηὶ σόλω ριπήσιν τ' ὀιστῶν
 τερπομένους· ἣ δ' ἄσσον ὀρεξαμένη χερὸς ἄκρης
 Αἰακίδεω Πηλῆος· ὁ γάρ ῥά οἱ ἦεν ἀκοίτης·
 οὐδέ τις εἰσιδέειν δύνατ' ἔμπεδον, ἀλλ' ἄρα τῶγε
 οἶψ ἐν ὀφθαλμοῖσιν εἴσατο, φώνησέν τε 855
 “Μηκέτι νῦν ἀκταῖς Τυρσηνίσιν ἦσθε μένοντες,
 ἡῶθεν δὲ θοῆς πρυμνήσια λύετε νηός,
 Ἥρη πειθόμενοι ἐπαρηγόνοι. τῆς γὰρ ἐφετμῆς
 πασσυδίῃ κούραι Νηρηίδες ἀντιώσιν,
 νῆα διέκ πέτρας, αἶ τε Πλαγκταὶ καλέονται, 860
 ῥυσόμεναι. κείνη γὰρ ἐναίσιμος ὕμμι κέλευθος.
 ἀλλὰ σὺ μὴ τω ἐμὸν δείξις δέμας, εὐτ' ἂν ἴδῃαι
 ἀντομένην σὺν τῆσι· νόω δ' ἔχε, μὴ με χολώσης
 πλείον ἔτ', ἣ τὸ πάροιθεν ἀπηλεγέως ἐχόλωσας.”
 Ἥ, καὶ ἔπειτ' αἰδήλος ἐδύσατο βένθεα πόντου· 865
 τὸν δ' ἄχος αἰνὸν ἔτυψεν, ἐπεὶ πάρος οὐκέτ' ἰοῦσαν
 ἔδρακεν, ἐξότε πρῶτα λίπεν θάλαμόν τε καὶ εὐνῆν

852. ἴε δ' ἄσσον O. Schneider.

854. ἀμαρῶν Facius, Matthiae.

858. ἐφετμῆς L, G: ἐφετμαῖς vulg.

861. ῥυσόμεναι G: ῥυσέμεναι supr. e scr. o L: ῥυσέμεναι Vatt., Pariss. quatt., schol. Par.

865. ἐβήσατο G: ἐσήλατο Pierson.

846. ἴαλλε: v. n. I. 194.

847. ἀμαρύγματος: ‘the flash of an eye’; cf. 3. 288, Eur. *Bacch.* 746, *θάσσον* . . . Ἡ σὲ ξυνάψαι βλέφαρα.

848. περαιῆς γαίης: properly, ‘the land beyond the sea’ (v. n. 78), but here used as equivalent to *περάτη* (I. 1281).

850. ἀκτῆν Αἰαίην: v. n. 3. 311.

851. τοὺς: the Argonauts. σόλω: cf. 657.

852. χερὸς ἄκρης: v. n. I. 1330. ὀρεξαμένη: the constr. is an anacoluthon; cf. 3. 248.

855. εἴσατο: ἐφάνη. Schol. Ap. like Hom., also uses *εἴσατο*, e.g. 1589.

860. Πλαγκταί: v. n. 786.

864. ἀπηλεγέως: ‘recklessly.’ The Schol. wrongly explains by *ἀναμφιλέκτως*.

865. ἐδύσατο: ἐδύσετο in I. 63. The old grammarians regarded the forms *ἐβήσετο* and *ἐδύσετο* as used *ἀντὶ τοῦ παρατατικοῦ*, i.e. as imperfects. (Schol. A. on *Il.* I. 496). These forms were preferred by Aristarch. to those in *-σατο* (v. Monro, *H.G.* 41). Ap. regularly uses *ἐβήσατο*, e.g. 775, but *μετεβήσετο*, 1176.

- χωσαμένη Ἀχιλλῆος ἀγανοῦ νηπιάχοντος.
 ἢ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιεν
 νύκτα διὰ μέσσην φλογμῶ πυρός· ἤματα δ' αὐτε 870
 ἀμβροσίῃ χρίεσκε τέρεν δέμας, ὄφρα πέλοιτο
 ἀθάνατος, καὶ οἱ στυγερόν χροῖ γῆρας ἀλάκοι.
 αὐτὰρ ὄγ' ἕξ εὐνής ἀνεπάλμενος εἰσενόησεν
 παῖδα φίλον σπαίροντα διὰ φλογός· ἦκε δ' αὐτὴν
 σμερδαλέην ἐσιδών, μέγα νήπιος· ἢ δ' αἰούσα 875
 τὸν μὲν ἄρ' ἀρπάγδην χαμάδις βάλε κεκληγῶτα,
 αὐτὴ δὲ πνοιῇ ἰκέλη δέμας, ἦνύτ' ὄνειρος,
 βῆ ῥ' ἵμεν ἐκ μεγάρου θοῶς, καὶ ἐσήλατο πόντον
 χωσαμένη· μετὰ δ' οὔτι παλίσσυτος ἵκετ' ὀπίσσω.
 τῷ μιν ἀμηχανίῃ δῆσεν φρένας· ἀλλὰ καὶ ἔμπης 880
 πᾶσαν ἐφημοσύνην Θέτιδος μετέειπεν ἑταίροις.
 οἱ δ' ἄρα μεσσηγὺς λήξαν καὶ ἔπαυσαν ἀέθλους
 ἐσσυμένως, δόρπον τε χαμεύνας τ' ἀμφεπένοντο,
 τῆς ἐνὶ δαισάμενοι νύκτ' ἄεσαν, ὡς τὸ πάροιθεν.
 Ἦμος δ' ἄκρον ἔβαλλε φαεσφόρος οὐρανὸν Ἥως, 885
 δὴ τότε λαυσηροῖο κατηλυσίῃ ζεφύρουο
 βαῖνον ἐπὶ κληῖδας ἀπὸ χθονός· ἐκ δὲ βυθοῖο
 εὐναίαις εἶλκον περιγηθείες ἄλλα τε πάντα

873. ὄγ' ἕξ vulg.: ὄτ' ἕξ L, G: ὁ ἕξ Wellauer. ἀνεπάλμενος Paris. unus, Brunck, Wellauer: ἀναπάλμενος L, vulg.: ἀνεσπάλμενος G.

880. μὲν Pariss. quatt., Brunck.

868. For the story v. n. 817. It recalls the attempt of Demeter to make Demophon immortal by fire (h. Hom. *Cer.* 234 sqq.). Lycophron (178) says that Thetis had destroyed six of her children in this way, and that Achilles alone escaped, ἀπ' ἑπτὰ παιδων φεφάλω σποδουμένων Μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.

873. ἀνεπάλμενος: v. n. 2. 825.

874. σπαίροντα: an Alex. form for ἀσπαίροντα 'gasping,' 'writhing'; cf. στράπτω (I. 544) = ἀστράπτω. διὰ φλογός: v. n. 3. 1313.

877. Cf. *Od.* 6. 20, ἢ δ' ἀνέμου ὡς πνοιῇ ἐπέσσυτο δέμνια κούρης: *Aen.* 6. 702, par levibus ventis volucricque simillima somno. For the unusual structure of the line, in which the two comparisons are put side by side and not connected by ἢ, cf. h. Hom. *Merc.* 147, ἀβρη ὀπωρινῆ,

ἐναλίγκιος, ἦνύτ' ὀμίχλη.

880. δῆσεν: cf. I. 274.

884. δαισάμενοι: δειπνήσαντες. Schol. νύκτ' ἄεσαν: cf. *Od.* 3. 151, νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες, which shows that ἀεσαι did not necessarily mean 'to sleep' but 'to pass the night.' Meyer refers it to *Fes*, Skt. *vas* 'to dwell, lodge,' with prothetic ἀ. The old view was that it came from ἀF (ἄημι) 'to breathe,' *proflare somnum*. In *ἔεσα* and ἀέσαμεν the first syll. is long in Hom., but in *ἔεσαν* it is short, though Ap. lengthens it here.

886. κατηλυσίῃ: only here used of the descent of the winds from the upper air. κατιέναι is frequently used of the wind swooping down, e.g. *Thuc.* 2. 25. Simonides (*fr.* 179) has κατήλυσις of a fall of snow, χειμερίην νιφετοῖο κατήλυσιν.

888. εὐναίας: v. n. 1. 955.

ἄρμενα μηρύοντο κατὰ χρέος· ὕψι δὲ λαΐφος
 εἴρυσσαν ταnúσαντες ἐν ἰμάντεσσι κεραίης. 890
 νῆα δ' ἔγκραῆς ἄνεμος φέρειν. αἶψα δὲ νῆσον
 καλήν, Ἄνθεμόεσσαν ἐσέδρακον, ἔνθα λίγειαι
 Σειρήνες σίνοντ' Ἀχελωίδες ἠδείησιν
 θέλγουσαι μολπῆσιν, ὅτις παρὰ πείσμα βάλοιο.
 τὰς μὲν ἄρ' εὐειδῆς Ἀχελωίῳ εὐνηθεῖσα 895
 γείνατο Τερψιχόρῃ, Μουσέων μία· καί ποτε Δηοῦς
 θυγατέρ' ἰφθίμην ἀδμητ' ἔτι πορσαίνεσκον
 ἄμμιγα μελπόμεναι· τότε δ' ἄλλο μὲν οἰωνοῖσιν,
 ἄλλο δὲ παρθευικῆς ἐναλίγκιαι ἔσκον ἰδέσθαι.
 αἰεὶ δ' εὐόρμου δεδοκημένα ἐκ περιωπῆς 900

890. εἴρυσσαν G: εἴρυσαν L, vulg.

892. Ἄνθεμόεσσαν littera maiuscula scribendum esse vidit Wellauer.

895. Ἀχελώφ P.iss., Brunck.

897. πορσαίνεσκον L: πορσένεσκον G: πορσύνεσκον vulg.

899. παρθευικαῖς Merkel.

889. ἄρμενα μηρύοντο: 'they wound in all the other cables, as it should be done.' ἄρμενα, which is a general term for the tackle of a ship (cf. 237), is here used specially of the πείσματα or πρυμνήσια, the stern-cables (v.n. 1. 955). μηρύεσθαι was regularly used of winding in cables, e.g. *Anth. P.* 10. 2, τούνεκα μηρύσασθε διάβροχα πείσματα ναῦται, "Ελικετε δ' ἀγκύρας φωλάδας ἐκ λιμένων, λαίφεα δ' εὐνυφέα προτορίζετε. de M. explains quite differently: "Il faut admettre un autre sens du mot ἄρμενον; ce participe signifie en général *un objet bien adapté, bien attaché*. Il s'agit ici des cordages ou manœuvres courantes dont on enroule les bouts après avoir hissé la voile." This view he derives from Vars (p. 112), but to explain μηρύεσθαι here of an operation subsequent to the hoisting of the sail is a violent and needless ὕστερον πρότερον.

890. ταnúσαντες...κεραίης: 'stretching the sail on the ropes of the yard.' κεραίη is the same as ἐπίκριον (2. 1262). ἰμάς was the technical term for the rope used to raise the yardarm, 'the halyards.' Cf. *Aen.* 5. 829, iubet ocios omnes Attolli malos, intendi brachia (ἐπίκρια) velis.

891. ἔγκραῆς: v.n. 2. 1228.

892. Ἄνθεμόεσσαν: this is recognized as a proper name by our Schol., who cites from Hesiod νῆσον ἐς Ἄνθεμόεσσαν, ἵνα σφίσι δῶκε Κρονίων, and by the Schol. on *Od.* 12. 49. The home of the Sirens was

variously located. Hom. puts their island between Aeaëa and the rock of Scylla; others placed them on Cape Pelorus, or near Paestum, or in Caprae. In *Od.* 12. 159 we read of the λειμῶν ἀνθεμόεις of the Sirens.

893. Σειρήνες: Christ connects the name with *szar* 'to sound'; popular etymology explained it as 'the enchainers (σειρά). In Hom. they are two (*Od.* 12. 52); our Schol. mentions three—Θελξιοπή, Μολπή, and Ἀγλαόφρωνος.

895. Ἀχελωίῳ: the Sirens were variously spoken of as daughters of Achelous and Sterope (*Apollod.* 1. 7. 10): of Phorcus (*Plut. Sympt.* 9. 14): of Melpomene (*Apollod.* 1. 3. 4): of Calliope (*Serv. on Aen.* 5. 864): of Gaea (*Eur. Hel.* 168).

896. Δηοῦς: Demeter, v.n. 3. 413. According to Ovid (*Met.* 5. 551 sqq.) the Sirens were given wings to overtake their playmate Persephone who had been carried off: vobis, Acheloides, unde Pluma pedesque avium, cum virginis ora geratis? An quia, cum legeret verborum Proserpina flores, In comitum numero mixtae, Sirenes, eratis? etc. Another version was that the form of birds was imposed by Demeter as a penalty for the loss of Persephone (*Hyg. Fab.* 141).

898. ἄμμιγα: 'with blended voices.'

900. αἰεὶ κ.τ.λ.: αἰεὶ περιβλεπόμεναι καὶ θεωροῦσαι ἀπὸ τοῦ ὕψηλῳ καὶ εὐορμήτῳ

ἦ θαμὰ δὴ πολέων μελιηδέα νόστον ἔλοντο,
 τηκεδόνι φθινύθουσαι· ἀπηλεγέως δ' ἄρα καὶ τοῖς
 ἴεσαν ἐκ στομάτων ὅπα λείριον. οἱ δ' ἀπὸ νηὸς
 ἤδη πείσματ' ἔμελλον ἐπ' ἠιόνεσσι βαλέσθαι,
 εἰ μὴ ἄρ' Οἰάγροιο πάις Θρηήκιος Ὀρφεὺς 905
 Βιστονίην ἐνὶ χερσὶν ἑαῖς φόρμιγγα τανύσσας
 κραιπνὸν ἐντροχάλιο μέλος κανάχησεν αἰοιδῆς,
 ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκουαὶ
 κρεγμῶ· παρθενικὴν δ' ἐνοπὴν ἐβιήσατο φόρμιγξ.
 νῆα δ' ὁμοῦ ζέφυρός τε καὶ ἠχῆεν φέρε κῦμα 910
 πρυμνόθεν ὀρνύμενον· ταὶ δ' ἄκριτον ἴεσαν αὐδῆν.
 ἀλλὰ καὶ ὡς Τελέοντος εὖς πάις, οἶος ἑταίρων
 προφθάμενος, ξεστοῖο κατὰ ζυγοῦ ἔνθορε πόντῳ
 Βούτης, Σειρήνων λιγυρῆ ὅπῃ θυμὸν ἱανθείς·
 νῆχε δὲ πορφυρέοιο δι' οἴδματος, ὄφρ' ἐπιβαίη,
 915 σχέτλιος. ἦ τέ οἱ αἶψα καταυτόθι νόστον ἀπηύρων,
 ἀλλὰ μιν οἰκτεῖρασα θεὰ Ἑρκος μεδέουσα
 Κύπρις ἔτ' ἐν δίναις ἀνερέψατο, καὶ ῥ' ἐσάωσεν
 πρόφρων ἀντομένη Διλυβηίδα ναιέμεν ἄκρην.

908. ἐπιβρομέονται Brunck.

909. παρθενίην G, Vatt.

916. ἦ κέ οἱ Schaefer.

918. ἀνερέψατο Vatt.: ἀνερείψατο Pierson.

τόπου, πολλῶν παρόντων τὴν ἡδεῖαν ἐπάνοδον ἤρπασαν, τῇ τηκεδόνι φθίνειν ποιοῦσαι. Schol.

902. τηκεδόνι: *take*; cf. *Od.* II. 201, τηκεδόνι στυγερῆ μελέων ἐξείλετο θυμόν.

903. λείριον: 'delicate,' 'clear-sweet' (Way); cf. *Il.* 3. 152. τεττίγεσσιν . . . ὅτε . . . ὅπα λειριόεσσαν ἰείσιν: Hes. *Th.* 41, θεῶν ὅπῃ λειριοέσση. The two adjj. are generally connected with λείριον 'lily' (v. Leaf on *Il.* l.c.), but some refer them to λείως 'smooth.'

905. Οἰάγροιο πάις: cf. I. 23.

906. Βιστονίην: v.n. I. 34.

907. κραιπνόν κ.τ.λ.: 'he sounded the notes of the rippling melody of a rattling song, that the ears of all might ring with the rhythm, as he swept the strings tumultuously.' This causal use of *καραγεω* seems to be unique; cf. *καναχηδά* 3. 71.

908. ἄμυδις: at the same time as the Sirens sang. ἐπιβρομέωνται: v.n. 17.

909. κρεγμῶ: τῇ κρούσει, ὑπὸ τοῦ κρούματος. Schol. ἐβιήσατο: 'drowned.'

911. ἄκριτον: prob. 'indistinct'; cf. *Od.* 8. 505, ἄκριτα πόλλ' ἀγορεύειν. Others explain 'unceasingly'; cf. *Od.* 18. 174. πενθήμεναι ἄκριτον αἰεῖ.

912. Τελέοντος: cf. I. 96.

916. οἱ . . . νόστον ἀπηύρων: for the constr. cf. *Il.* 17. 236, πολέσσιν . . . θυμὸν ἀπηύρα. The omission of ἔν (κε) emphasizes the certainty of the result, v. Kühner-Gerth 393.

917. Ἑρκος: Virgil says that it was Aeneas who founded the temple to Venus on Mt. Eryx in Sicily (*Aen.* 5. 759); Diod. (4. 83) says that it was founded by Eryx, a son of Aphrodite and Butes, but speaks of Butes as βασιλεύς τις ἐγχώριος. Venus is often called 'Erycina' in Lat. poetry.

918. ἀνερέψατο: v.n. I. 214.

919. Διλυβηίδα: the legend that Butes was saved by Aphrodite and afterwards dwelt on Cape Lilybaeum is repeated in *Apollod.* I. 9. 25, *Hyg. Fab.* 14.

οἱ δ' ἄχειι σχόμενοι τὰς μὲν λίπον, ἄλλα δ' ὄπαζον 920
 κύντερα μιξοδίησιw ἀλὸς ραιστήρια νηῶν.
 τῇ μὲν γὰρ Σκύλλης λισσὴ προυφαίνεταιο πέτρη·
 τῇ δ' ἄμοτον βοάασκεν ἀναβλύζουσα Χάρυβδις·
 ἄλλοθι δὲ Πλαγκταὶ μεγάλw ὑπὸ κύματι πέτραι
 ρόχθεον, ἦχι πάροιθεν ἀπέπτυνε αιθομένη φλόξ 925
 ἄκρων ἐκ σκοπέλων, πυριθαλπέος ὑψόθι πέτρης,
 καπνῶ δ' ἀχλυόεις αἰθὴρ πέλεν, οὐδέ κεν αὐγὰς
 ἔδρακες ἠελίοιο. τότ' αὖ λήξαντος ἀπ' ἔργων
 Ἐφάιστου θερμὴν ἔτι κήκιε πόντος αὐτμῆν.
 ἔνθα σφιν κούραι Νηρηίδες ἄλλοθεν ἄλλαι 930
 ἦντεον· ἡ δ' ὄπιθεν πτέρυγος θίγε πηδαλίιο
 δῖα Θέτις, Πλαγκτῆσιw ἐνὶ σπιλάδεσσιν ἐρύσσαι.
 ὡς δ' ὀπόταν δελφῖνες ὑπέξ ἀλὸς εὐδιόωντες
 σπερχομένην ἀγεληδὸν ἐλίσσωνται περὶ νῆα,
 ἄλλοτε μὲν προπάροιθεν ὀρώμενοι, ἄλλοτ' ὄπισθεν, 935
 ἄλλοτε παρβολάδην, ναύτησι δὲ χάρμα τέτυκται·
 ὧς αἰ ὑπεκπροθέουσαι ἐπήτριμοι εἰλίσσοντο
 Ἀργῶη περὶ νηί, Θέτις δ' ἴθυνε κέλευθον.

932. πλαγκτῆσι δ' ἐνὶ . . ἔρυσσαν Pariss. quatt., Brunck.

933. εὐδιόωντος Paris. unus, et conl. D'Arnaud.

934. ἐλίσσονται vulg.

938. κελεύθους Pariss., Brunck.

920. ὄπαζον: 'were pressing them sore'; v. n. 1. 614.

921. μιξοδίησιw: ἄπ. λεγ. The place where two seas meet is the Straits of Messina. ραιστήρια: cf 3. 790.

922. λισσὴ: there is the usual doubt whether this means 'rugged' or 'smooth' (v. n. 2. 382). The latter is more probable, as Hom. in describing Scylla (*Od.* 12. 79) says, πέτρη γὰρ λῖς ἐστὶ, περιξεστῆ εἰκυῖα.

923. ἄμοτον: v. n. 1. 513. ἀναβλύζουσα: cf. 3. 223.

924. Πλαγκταὶ: v. n. 786.

925. ρόχθεον: 'thundered.' ἦχι . . πέτρης: 'where, but now, the flashing flame spurted forth from the tops of the cliffs above the glowing rock.' For the volcanic activity of the Liparæan islands cf. Strab. 229. 11. πάροιθεν: i. e. before Hephaestus stayed his forge at Hera's behest. ἀπέπτυνε: cf. ἀπέπτυνε, 2. 570. The short penult. in the impl. is found in Theocr. and late epic.

929. κήκιε . . . αὐτμῆν: v. n. 600.

930 sqq. Cf. 2. 598 sqq.; *Aen.* 10. 219, atque illi, medio in spatio, chorus ecce suarum Occurrit comitum nymphae . . . innabant pariter fluctusque secabant . . . Cymodocea Pone sequens dextra puppim tenet, ipsaque dorso Eminet, ac laeva tacitis subremigat undis.

931. πτέρυγος: the edge of the rudder; *Et. Mag.* 694, 21, πτέρυξ: τὸ ἄκρον. It is used of the broad edge or blade of a κοπίς in Plut. *Alex.* 16.

932. ἐνὶ: 'through the midst of.'

933. δελφῖνες: cf. *Aen.* 8. 673, delphines in orbem Aequora verrebant caudis aestumque secabant. Dolphins were amongst the victims of Scylla, *Od.* 12. 96. εὐδιόωντες: 'in fair weather'; cf. 2. 903, 1. 424.

936. παρβολάδην: 'by the vessel's side,' οἰονεὶ παραπλέοντες. Schol.; cf. the use of παραβάλλεσθαι, 484 supr. Ar. borrows the adv. from Aratus; Hom. has ἀμβολάδην.

937. ἐπήτριμοι: 'in throngs,' *lit.*

καί ρ' ὅτε δὴ Πλαγκτῆσις ἐνιχρίμψεσθαι ἔμελλον,
 αὐτίκ' ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας, 940
 ὑψοῦ ἐπ' αὐτῶν σπιλάδων καὶ κύματος ἀγῆς
 ῥῶοντ' ἔνθα καὶ ἔνθα διασταδὸν ἀλλήλησιν.
 τὴν δὲ παρηορίην κόπτειν ῥόος· ἀμφὶ δὲ κῦμα
 λάβρον ἀειρόμενον πέτραις ἐπικαχλάζεσκειν,
 αἶ θ' ὅτε μὲν κρημνοῖς ἐναλίγκιαι ἠέρι κῦρον, 945
 ἄλλοτε δὲ βρύχαι νεάτω ὑπὸ πυθμένι πόντου
 ἠρήρειν, τὸ δὲ πολλὸν ὑπείρεχεν ἄγριον οἶδμα.
 αἶ δ', ὥστ' ἠμαθόεντος ἐπισχεδὸν αἰγιαλοῦ
 παρθενικαί, δίχα κόλπον ἐπ' ἰξύας εἰλίξασαι,
 σφαίρη ἀθύρουσιν περιηγεί· αἶ μὲν ἔπειτα 950
 ἄλλη ὑπ' ἐξ ἄλλης δέχεται καὶ ἐς ἠέρα πέμπει
 ὑψὶ μεταχρονίην· ἠ δ' οὔποτε πίλνεται οὔδει·
 ὧς αἶ νῆα θέουσιν ἀμοιβαδὶς ἄλλοθεν ἄλλη
 πέμπει διηερίην ἐπὶ κύμασιν, αἶεν ἄπωθεν
 πετράων· περὶ δέ σφιν ἐρευγόμενον ζέεν ὕδωρ. 955
 τὰς δὲ καὶ αὐτὸς ἀναξ κορυφῆς ἐπι λισσάδος ἄκρης
 ὀρθὸς ἐπὶ στελεῇ τυπίδος βαρὺν ὤμον ἐρείσας

939. ἐνιχρίμψεσθαι Pariss., Brunck.

945. αἶθ' Merkel: αἶ δ' codd.

947. ἠρήρειν, τὸ δὲ Vatt. duo: ἠρήρειντο δὲ L, G: ἠρήρεινθ' ὕθι vulg.

950. αἶ ed. Flor.: ἠ L, G, Vatt., Merkel: τὴν vulg.

955. ζέεν Facius: θέεν codd.

'closely woven' (ἤτριον 'warp'). Cf. 1455, I. 30, 364; II. 19. 226, ἐπήτριμοι . . . πίπτουσιν.

940. πέζας: v.n. 46. The line resembles 3. 874-5.

941. ἀγῆς: v.n. I. 554.

942. διασταδόν: at intervals from each other.

943. παρηορίην: μετέωρον. Schol. de M., "le navire s'élevait, frappé par le flot." L. and S. explain "drive the vessel out to sea." In Hom. παρήρος (of which παρηόριος is the late form) is used in three senses: (1) = *σειραφόρος*, II. 16. 471; (2) 'sprawling,' 7. 156; (3) 'mentally distraught,' 23. 603. Thus the word had the meaning of *loose, uncontrolled*, and so the meaning here seems to be "the current buffeted the vessel from side to side."

944. ἐπικαχλάζεσκειν: 'surged against,' ἄπ. λεγ.

945 sqq. 'which at one moment rose

into the air like precipices, at another, plunged in the deepest abyss of the sea they remained steadfast, while the raging billows poured over them in floods.'

ἠέρι κῦρον: cf. αἰθέρι κύρει, 2 303.

947. ἠρήρειν: v.n. 2. 65.

948. ἐπισχεδόν: v.n. 2. 490.

949. δίχα . . . εἰλίξασαι: "with parted gown-laps kilted about the waist of each" (Way).

950. σφαίρη: Hom. describes Nausicaa and her maidens playing at ball in *Od.* 6. 100 sqq.; cf. also the ball-playing with dancing at the court of Alcinoüs, *Od.* 8. 372 sqq. περιηγεί: v.n. I. 559.

952. μεταχρονίην: v.n. 2. 300.

953. ὧς κ.τ.λ.: 'so, turn by turn, they passed on one to another the ship which sped through the air above the waves, ever clear of the rocks.' For the constr. cf. I. 1345.

956. λισσάδος: v.n. 2. 382.

957. στελεῇ: 'the handle,' τῆ λαβῆ.

Ἥφαιστος θηεῖτο, καὶ αἰγλήεντος ὑπερβεν
οὐρανοῦ ἐστηνῖα Διὸς δάμαρ· ἀμφὶ δ' Ἀθήνη
βάλλε χέρας, τοῖόν μιν ἔχεν δέος εἰσορόωσαι. 960
ὄσση δ' εἰαρινοῦ μηκύνεται ἡματος αἶσα,
τοσσάτιον μογέεσκον ἐπὶ χρόνον, ὀχλίζουσαι
νῆα διέκ πέτρας πολυηχέας· οἱ δ' ἀνέμοιο
αὐτὶς ἐπαυρόμενοι προτέρω θεόν· ὄκα δ' ἄμειβον
Θρινακίης λειμῶνα, βοῶν τροφὸν Ἥελίοιο. 965
ἔνθ' αἰ μὲν κατὰ βένθος ἀλίγκιαι αἰθυίησιν
δύνον, ἐπεὶ ῥ' ἀλόχοιο Διὸς πόρσυνον ἐφετμάς.
τοὺς δ' ἄμυδις βληχὴ τε δι' ἠέρος ἴκετο μήλων,
μυκηθμὸς τε βοῶν αὐτοσχεδὸν οὐατ' ἔβαλλεν.
καὶ τὰ μὲν ἐρσήεντα κατὰ δρία ποιμαίνεσκεν 970
ὄπλοτέρη Φαέθουσα θυγατρῶν Ἥελίοιο,
ἀργύρεον χαῖον παλάμη ἐνὶ πηχύνουσα·
Λαμπετίη δ' ἐπὶ βουσὶν ὀρειχάλκοιο φαεινοῦ
πάλλεν ὀπηδεύουσα καλαύροπα. τὰς δὲ καὶ αὐτοὶ

974. καλάβροπα schol. utraque, vulg.

Schol. In Hom., according to the old view, *στελειόν* is the handle which fits into the *στελειή*, the hole in the head of the implement (*Od.* 5. 236, 21. 422), but more probably both words mean the handle. *τυπίδος*: v. n. 762.

961. 'as long as is the measure of a day in springtime'; cf. *Od.* 22. 301, ὥρη εἰαρινῆ, ὅτε τ' ἡματα μακρὰ πέλονται. The Schol. finds a reference to the vernal equinox, *ἰσημερία εἰαρινή*. For *μηκύνεται* cf. Call. *Dian.* 182, τὰ δὲ φάεα μηκύνοντα.

962. ὀχλίζουσαι: 'heaving'; cf. 1. 1167.

965. Θρινακίης: v. n. 291. βοῶν . . Ἥελίοιο: cf. *Od.* 12. 127, Θρινακίην δ' ἐς νῆσον ἀφίξει· ἔνθα δὲ πολλὰ βόσκοντ' Ἥελίοιο βόες κ.τ.λ. Flocks and herds sacred to the Sun are mentioned in many places, e.g. Apollonia (*Hdt.* 9. 93), Erytheia (*Apollod.* 1. 6. 1).

966. αἰ: Thetis and her sister Nereids. αἰθυίησιν: some kind of sea-birds, gulls or divers; cf. *Od.* 5. 352, αὐτὴ δ' ἄψ ἐς πόντον ἐδόσσετο κυμαίνοντα Αἰθυίη εἰκνύα.

968. Cf. *Od.* 12. 264, δὴ τότε ἔγων ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ Μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομένων Οἴων τε βληχῆν.

970. ποιμαίνεσκεν κ.τ.λ.: cf. *Od.* 12.

131, θεαὶ δ' ἐπιποιμένες εἰσὶ, Νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε, Ἄς τέκεν Ἥελίῳ Ἐπερίονι διὰ Νέαιρα.

972. χαῖον: καμπύλη βακτηρία, ἥ οἱ ποιμένες χρῶνται. . . Καλλίμαχος "ἔπρεπέ τοι προέχουσα κάρης εὐρεῖα καλύπτρη, ποιμενικὸν πῖλημα· καὶ ἐν χερὶ χαῖον ἔχουσα." καὶ τὸ παρ' Ἀλκμᾶνι δὲ λεγόμενον ἐρυσίχαιον, τῷ χαίῳ ἐρύοντα, ἤτοι ποιμαίνοντα. Schol. Hesych. cites *χαβός* and *χαμός* (*hamus*) = καμπύλος which may be related. *πηχύνουσα*: τῷ πῆχει τῆς χειρὸς προσηρητικῖα. Schol. Ap. was the first to use the simple verb; Call. has *προσπηχύνομαι*, *Ἰων.* 46.

973. Λαμπετίη: cf. Prop. 3. 12. 29, Lampetias Ithacis veribus fugisse juvencos, Paverat hos Phoebos filia Lampetie. ὀρειχάλκοιο: apparently 'mountain-copper,' but there is no means of determining its precise nature. It is early mentioned in Hes. *Sc.* 122, *κνημίδες ὀρειχάλκοιο φαεινοῦ*. Plato (*Crit.* 114, 116) speaks of it as no longer existent. Plautus uses the form *aurichalcum*, connecting it with *aurum*; v. Tyrrell on Plaut. *Mil.* 658, Holden on Cic. *Off.* 3. 23. 92.

974. ὀπηδεύουσα: v. n. 675. καλαύροπα: v. n. 2. 33.

βοσκομένας ποταμοῖο παρ' ὕδασιν εισορόωντο 975
 ἄμ πεδίον καὶ ἔλος λειμώνιον· οὐδέ τις ἦεν
 κυανέη μετὰ τῆσι δέμας, πᾶσαι δὲ γάλακτι
 εἰδόμεναι, χρυσέοισι κεράασι κυδιάασκον.
 καὶ μὲν τὰς παράμειβον ἐπ' ἡματι· νυκτὶ δ' ἰούση
 πεῖρον ἄλὸς μέγα λαῖτμα κεχαρμένοι, ὄφρα καὶ αὐτίς 980
 Ἦὼς ἠριγενῆς φέγγος βάλε νισσομένοισιν.
 Ἔστι δέ τις πορθμοῖο παροιτέρη Ἴονίωιο
 ἀμφιλαφῆς πείρα. Κεραυνίη εἰν ἀλί νῆσος,
 ἧ ὑπο δὴ κείσθαι δρέπανον φάτις—ἴλατε Μοῦσαι,
 οὐκ ἐθέλων ἐνέπω προτέρων ἔπος—ᾧ ἀπὸ πατρὸς 985
 μῆδεα νηλειῶς ἔταμεν Κρόνος· οἱ δέ ἐ Δηοῦς
 κλείουσι χθονίης καλαμητόμον ἔμμεναι ἄρπην.
 Δηὼ γὰρ κείνη ἐνὶ δῆ ποτε νάσσατο γαίη,
 Τιτῆνας δ' ἔδαε στάχυν ὄμπνιον ἀμήσασθαι,

978. χρυσέοισι κεράασι L 16, et conii. Gerhard : χρυσέοισι κεράεσσι L, G : χρυσέοις κεράεσσιν Brunck : χρυσέοισι κεράεσι vulg.

985. λόγος pro ἔπος G.

977. Cf. Theocr. 25. 130, ταῦροι . . Ἱεροὶ Ἡελίοιο· χρόν δ' ἔσαν ἤυτε κύκνοι Ἀργησταί, πᾶσιν δὲ μετέπρεπον εἰλιπόδεσσι.

978. κεράασι: for the form cf. κεράατος, Arat. 174, κεράατα, Opp. Cyn. 2. 494. Elsewhere Ar. has κεράεσσιν. Brunck's χρυσέοις κεράεσσιν involves a violation of Wernicke's Law; v. App. II (a).

981. ἠριγενῆς: v. n. 2. 450.

982. παροιτέρη: ἔμπροσθεν. Schol., 'at the entrance to the Ionian Straits.' πορθμὸς Ἴόνιος is here synonymous with the Adriatic, or the southern portion thereof.

983. ἀμφιλαφῆς: this adj., from λαβ (ἐγ-ληφ-α), has here the curious meaning ἀμφοτέρωθεν πρόσορμον ἔχουσα. The Schol. tells us that Callimachus applied to Corcyra the epithet ἀμφίδυμος 'with two harbours' (cf. *Od.* 6. 263, καλὸς δὲ λιμὴν ἐκάτερθε πόληος), and adds ἱστορικῶς Ἀπολλώνιος ἀμφιλαφῆ τὸν λιμένα φησὶ . . . ἱστορεῖ δὲ περὶ τοῦ λιμένος τῶν Φαιάκων Ἀπολλωνίδης ἐν τῷ Περίπλῳ τῆς Εὐρώπης. Way wrongly renders 'forest-mantled.' For other uses of ἀμφιλαφῆς see on 1366, 2. 733. πείρα: the fertility of Corcyra was famous, cf. Xen. *Hell.* 6. 2. 6, Κέρκυραν . . . ἐξειργασμένην μὲν παγκάλως καὶ

πεφυτευμένην. Κεραυνίη ἀλί: i.e. the sea facing the Ceraunian Mts. (v. 519).

984. ἴλατε Μοῦσαι: cf. 2. 708. Ar. is imitating Arat. 637, Ἄρτεμις ἰλήκοι προτέρων λόγος, οἳ μὲν ἔφαντο κ.τ.λ. The story of the mutilation of Uranus by Kronos is told in Hes. *Th.* 180 sqq. Kronos was instigated by Gaea, wife of Uranus, who was wroth that her children were confined in Tartarus by their father Uranus. In the case of the Sicilian city Drepanum we also have the legend that the sickle of Kronos was buried there; v. Serv. on *Aen.* 3. 707, Tzet. on Lyc. 869.

986. Δηοῦς: Demeter; cf. 3. 413. The Schol. says that Aristotle in the *Κερκυραίων πολιτεία* told how Demeter got from Hephaestus a sickle (δρεπάνη) to teach the Titans reaping, and afterwards buried it on the coast of Corcyra. The constant washing of the waves on the coast gave to the island the form of a sickle.

987. χθονίης: cf. 3. 862. καλαμητόμον: ἄπ. λεγ.

989. ὄμπνιον: 'teeming'; πολύν, δαψιλῆ· Φιλητᾶς ἐν Ἀτάκτοις γλώσσαις ἀπέδακε ὄμπνιον στάχυν τὸν εὐχυλον καὶ τρόφιμον. Κυρηναίων δέ τινες τὸν πλοῦσιον καὶ εὐδαίμονα ὄμπνιον καλοῦσιν. Schol.

Μάκριδα φιλαμένη. Δρεπάνη τόθεν ἐκλήμισται 990
 οὔνομα, Φαιήκων ἱερὴ τροφός· ὧς δὲ καὶ αὐτοὶ
 αἵματος Οὐρανίου γένος Φαίηκες ἔασιν.
 τοὺς Ἄργῳ πολέεσσιν ἐνισχομένη καμάτοισιν
 Θρινακίης αὐρῆς ἵκετ' ἐξ ἁλός· οἱ δ' ἀγανῆσιν
 Ἄλκίνοος λαοὶ τε θηηπολίησιν ἰόντας 995
 δειδέχατ' ἀσπασίως· ἐπὶ δέ σφισι καγχαλάασκεν
 πᾶσα πόλις· φαίης κεν εἰς ἐπὶ παισὶ γάνυσθαι.
 καὶ δ' αὐτοὶ ἦρωες ἀνὰ πληθὺν κεχάροντο,
 τῷ ἵκελοι, οἷόν τε μεσαιτάτῃ ἐμβεβαῶτες
 Αἰμονίῃ· μέλλον δὲ βοῆ ἔνι θωρήξεσθαι· 1000
 ὦδε μάλ' ἀγχίμολον στρατὸς ἀσπετος ἐξεφαάνθη
 Κόλχων, οἳ Πόντοιο κατὰ στόμα καὶ διὰ πέτρας
 Κυανέας μαστήρες ἀριστήων ἐπέρησαν.
 Μήδειαν δ' ἕξαιτον εἰς πατρὸς ἀγεσθαι
 ἴεντ' ἀπροφάτως, ἥ ἐστονόεσσαν αὐτὴν 1005
 νωμήσειν χαλεπῆσιν ὁμόκλεον ἀτροπήσιν
 αὐθὶ τε καὶ μετέπειτα σὺν Αἰήταο κελεύθῳ.

994. αἰραις Merkel.

999. ἵκελον G.

1000. ἐπι Oswald.

1007. κελευσμῶ Herwerden: κελευθμῶ Naber.

It is from the same root as ἄφενος, *opes*. Hesych. cites Ὀμπνία as an epithet of Demeter = *aita Ceres*.

990. **Μάκριδα**: the nurse of Dionysus; v. 1131 sqq. The island was called *Μάκρις* after her (v.n. 540) before it received the name of *Δρεπάνη*. The Homeric name is *Σχερίη*, *Od.* 5. 34, etc.

992. According to the Schol. Acusilaus and Alcacus also said that the Phaeacians were sprung from the drops of blood which fell from the mutilated Uranus. In *Od.* 7. 56 Alcinous is descended from Poseidon.

996. **δειδέχατ' ἀσπασίως**: Flangini notices the contrast between this hearty welcome of strangers by the Phaeacians and their character in the *Od.*, where Athene says to Odysseus (7. 32), οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

997. **φαίης κ.τ.λ.**: cf. Arat. 196, φαίης κεν ἀνιάζειν ἐπὶ παιδί.

999. **τῷ ἵκελοι κ.τ.λ.**: 'like as if they had set foot in the heart of Thessaly.'

For the constr. cf. *Il.* 11. 467, τῷ ἵκέλη. ὧς εἴ ἐ βιάτο μοῦνον εὔντα. For Αἰμονίη cf. 2. 504.

1002. οἱ . . . **Κυανέας**: these words are repeated from the second line of the poem. The other Colchian force, which had pursued the Argo up the Ister, settled in Illyria after the death of Absyrtus (v. 507 sqq.).

1004. **ἕξαιτον**: *ἐξάιρετον*. Schol. 'to take her from the heroes and bring her back to her father's house.' In Hom. *ἕξαιτος* means 'choice,' e.g. *Od.* 2. 307, *ἐξάιτους ἐρέτας*, and is explained either from *ἀννμαι* or *αἰτέω*, or as a syncop. form of *ἐξάιρετος*.

1005. **ἀπροφάτως**: ἀπροφασίστως, cf. 2. 62. **ἥ ἐ . . . κελεύθῳ**: 'or threatened else that they would engage in grievous conflict with ruthless might, both now, and afterwards when Aetes came.'

1006. **ἀτροπήσιν**: v.n. 387.

1007. **σὺν . . . κελεύθῳ**: *adveniente Aete* (Beck); a strange expression. The meaning may be 'joining their forces with the expedition which A.

ἀλλά σφεας κατέρυκεν ἐπειγομένους πολέμοιο
κρείων Ἀλκίνοος. λελίητο γὰρ ἀμφοτέροισιν
δηιοτήτος ἀνευθεν ὑπέρβια νείκεα λῦσαι. 1010

κούρη δ' οὐλομένω ὑπὸ δείματι πολλὰ μὲν αὐτοῦς
Αἰσονίδεω ἐτάρους μειλίσσετο, πολλὰ δὲ χερσὶν
Ἀρήτης γούνων ἀλόχου θίγειν Ἀλκινόοιο·

“Γουνούμαι, βασιλεία· σὺ δ' ἴλαθι, μηδέ με Κόλχοις
ἐκδώης ᾧ πατρὶ κομιζέμεν, εἴ νυ καὶ αὐτῇ 1015

ἀνθρώπων γενεῆς μία φέρβειαι, οἴσω ἐς αἴτην
ὠκύτατος κούφησι θέει νόος ἀμπλακίησιν.

ὡς ἐμοὶ ἐκ πυκιναῖ ἐπεσον φρένες, οὐ μὲν ἔκητι
μαργοσύνης. ἴστω δ' ἱερὸν φάος Ἡελίοιο,
ἴστω νυκτιπόλου Περσηίδος ὄργια κούρης, 1020

μὴ μὲν ἐγὼν ἐθέλουσα σὺν ἀνδράσιν ἀλλοδαποῖσιν
κέϊθεν ἀφωρμήθην· στυγερόν δέ με τάρβος ἔπεισεν
τῆσγε φυγῆς μνήσασθαι, ὅτ' ἦλιτον· οὐδέ τις ἄλλη
μῆτις ἔην. ἔτι μοι μίτρη μένει, ὡς ἐνὶ πατρὸς

δώμασιν, ἄχραντος καὶ ἀκήρατος. ἀλλ' ἐλέαιρε,
πότνα, τεόν τε πόσιν μειλίσσεο· σοὶ δ' ὀπάσειαν
ἀθάνατοι βίοτόν τε τελεσφόρον ἀγλαίην τε
καὶ παῖδας καὶ κῦδος ἀπορθήτιο πόληος.” 1025

Τοῖα μὲν Ἀρήτην γουνάζετο δάκρυ χέουσα·
τοῖα δ' ἀριστήων ἐπαμοιβαδὶς ἄνδρα ἕκαστον· 1030

“Ἵμέων, ᾧ περί δὴ μέγα φέρτατοι, ἀμφὶ τ' ἀέθλοις

1015. ἐκδώης Seaton: ἐκδῶης L, vulg.: ἐκδῶης G.

1017. κούφαισι vulg.

1023. τῆσδε G, vulg.

1026. δὲ pro τε G, vulg.

1030. ἐπαμοιβαδὶς vulg.: ἐν' ἀμοιβαδὶς L, G: ἐναμοιβαδὶς Brunck: ἐτ' ἀμοιβαδὶς Vatt.

would lead thither'; for κέλευθος 'expedition' cf. Aesch. *Ag.* 126, ἀγρεὶ Πριάμου πόλιν ἄδε κέλευθος. This is Seaton's view.

1013. Ἀρήτης: cf. *Od.* 7. 54 sqq.

1014. Γουνούμαι: so Odysseus entertains Nausicaa, *Od.* 6. 149, γουνούμαι σε, ἄνασσα.

1015. ᾧ: for ἐμῷ; v.n. 2. 132.

1016. οἴσω κ.τ.λ.: 'whose minds are swift to rush to folly through thoughtless waywardness.' For the thought cf. Soph. *Ant.* 1023, ἀνθρώποισι γὰρ τοῖς πᾶσι κοινόν ἐστι τοῖς ἁμαρτάνειν: Pind. *P.* 4. 139, ἐντὶ μὲν θνατῶν φρένες ὠκύτραι | κέρδος

αἰνῆσαι πρὸ δίκας δόλιον.

1019. μαργοσύνης: *libidinis*. Ἡελίοιο: the father of Aeetes.

1020. νυκτιπόλου: cf. 3. 862. Περσηίδος: v.n. 3. 467. Medea was priestess of Hecate.

1021. μὴ μὲν . . . ἀφωρμήθην: for this constr. in oaths cf. *Il.* 10. 330, ἴστω Ζεὺς . . . μὴ μὲν τοῖς ἵπποισιν ἀνήρ ἐποχῆσεται ἄλλος.

1024. μίτρη: v.n. 1. 288.

1026. Cf. *Od.* 6. 180, σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενωῖας, Ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν.

- ὦν κάμον ὑμετέροισιν, ἀτύζομαι· ἧς ἰότητι
ταύρους τ' ἐξεύξασθε, καὶ ἐκ θέρος οὐλοὸν ἀνδρῶν
κείρατε γηγενέων· ἧς εἵνεκεν Αἰμονίηνδε
χρύσειον αὐτίκα κῶας ἀνάξτετε νοστήσαντες. 1035
ἦδ' ἐγώ, ἦ πάτρην τε καὶ οὖς ὤλεσσα τοκῆας,
ἦ δόμον, ἦ σύμπασαν εὐφροσύνην βιότοιο·
ὑμμι δὲ καὶ πάτρην καὶ δώματα ναίεμεν αἴτις
ἦνυσα· καὶ γλυκεροῖσιν ἔτ' εἰσόψεσθε τοκῆας
ὄμμασιν· αὐτὰρ ἐμοὶ ἀπὸ δῆ βαρὺς εἶλετο δαίμωνι 1040
ἀγλαίας· στυγερῇ δὲ σὺν ὀβνειίσι ἀλάλημαι.
δείσατε συνθεσίας τε καὶ ὄρκια, δείσατ' Ἐρινὺν
Ἴκεσίην, νέμεσίν τε θεῶν, ἐς χεῖρας ἰούσαν
Αἰήτεω λώβῃ πολυπήμονι δηωθῆναι.
οὐ νηούς, οὐ πύργον ἐπίρροθον, οὐκ ἀλεωρῆν 1045
ἄλλην, οἰόθι δὲ προτιβάλλομαι ὑμέας αὐτοῦς.
σχέτλιοι ἀτροπίης καὶ ἀνηλέες· οὐδ' ἐνὶ θυμῷ
αἰδεῖσθε ξείνης μ' ἐπὶ γούνατα χεῖρας ἀνάσσης
δερκόμενοι τείνουσαν ἀμήχανον· ἀλλὰ κε πᾶσιν,
κῶας ἐλεῖν μεμαῶτες, ἐμίξτε δούρατα Κόλχοις 1050

1032. ὦν κάμον Merkel: οὔνεκεν codd.

1034. κείρατε G: κείρετε vulg.

1038. αἴτις vulg.

1046. πρό νυ βάλλομαι Madvig.

1048. γούνασι L man. sec., G, vulg.

1032. ὦν κάμον: this emendation seems right, but Merkel, I think, construes it wrongly. He says the constr. is ἀτύζομαι ἀμφ' ὑμῶν καὶ ἀμφ' ὦν ἕκαμον ἀέθλοισ ὑμετέροισι, but it is rather ἀτύζομαι ὑμῶν καὶ ὦν ἕκαμον ἀμφ' ἀέθλοισ ὑμετέροισι, 'it is on account of you and of my service in your ordeals that I am now in an agony of fear.' For the simple gen. with ἀτύζομαι, cf. 2. 635, εἶο . . . ἀτύζομαι: Eur. *Iro.* 810, πάλων ἀτυζόμενος. That ἀμφί is not to be separated from ἀέθλοισ is shown by 733 supr., ὕσα τ' ἀμφί θεοῖς ἐμόγησαν ἀέθλοισ. In 1354 (i has ὦν ἔνεκα μεν for ὦν ἕκαμεν. Those who keep οὔνεκεν try to explain it as pleonastic after ἀμφί like χάριν ἔνεκά τινος, etc. Wellauer takes οὔνεκεν as a conj. 'quoniam,' and, removing the stop after ἀτύζομαι, regards the whole sentence as a protasis, the apodosis beginning in 1042.

1036. οὖς: for ἐμούς; cf. 1015.

1041. ἀγλαίας: 'honour': cf. 3. 786.

1043. Ἴκεσίην: cf. 2. 1132. ἐς χεῖρας ἰούσαν: sc. ἐμέ. The constr. is not clear: the acc. and inf. may depend on νέμεσιν, 'the wrath of the gods at my being sent back into the hands of Aetes to perish by painful sufferings'; cf. *Il.* 3. 156, οὐ νέμεσις Τρώας . . . ἄλγεα πάσχειν, or we may repeat δείσατε "craignez de me remettre" (de M.).

1045. οὐ γὰρ ναός μοί ἐστι βοηθός οὔτε πύργος οὔτε ἄλλος οὐδὲ εἶς, ἀλλ' ὑμεῖς μοι ἀσφάλεια πᾶσα. Schol.

1046. προτιβάλλομαι: 'I throw myself upon the protection of': in *Il.* 5. 879 it seems to mean 'to attack,' but see Leaf.

1047. σχέτλιοι: here in the Homeric sense 'cruel' (v.n. 2. 1028).

ἀτροπίης: v.n. 387. The gen. is used with σχέτλιος 'wretched,' e.g. Eur. *Hee.* 783, ᾧ σχετλία τῶν πόνων.

αὐτῷ τ' Αἰήτη ὑπερήνορι· νῦν δ' ἐλάθεσθε
ἦγορέης, ὅτε μῦνοι ἀποτμηγέστες ἔασιν.”

Ἔως φάτο λισσομένη· τῶν δ' ὄντινα γουνάζοιτο,
ὅς μιν θαρσύνεσκεν ἐρητύων ἀχέουσιν.

σεῖον δ' ἐγχείας εὐήκεας ἐν παλάμησιν, 1055
φάσγανά τ' ἐκ κολεῶν. οὐδὲ σχήσεσθαι ἀρωγῆς
ἔννεπον, εἴ κε δίκης ἀλιτήμονος ἀντιάσειεν.

στρευγομένοις δ' ἀν' ὄμιλον ἐπήλυθεν εὐνήτειρα
Νυξ ἔργων ἀνδρεσσι, κατευκλήθησε δὲ πᾶσαν 1060
γαῖαν ὁμῶς· τὴν δ' οὔτι μίνυθά περ εὔνασεν ὕπνος,
ἀλλὰ οἱ ἐν στέρνοισι ἀχέων εἰλίσσεται θυμός.

οἶον ὅτε κλωστήρα γυνὴ ταλαεργὸς ἐλίσσει
ἐννουχίῃ· τῇ δ' ἀμφὶ κινύρεται ὄρφανὰ τέκνα
χρηροσύνη πόσιος· σταλάει δ' ὑπὸ δάκρυ παρειᾶς 1065
μνωομένης, οἷη μιν ἐπὶ σμυγερῇ λάβεν αἶσα·
ὡς τῆς ἱκμαίνοντο παρηγίδες· ἐν δὲ οἱ ἦτορ
ὀξεῖης εἰλεῖτο πεπαρμένον ἀμφ' ὀδύνησιν.

Τῷ δ' ἔντοσθε δόμοιο κατὰ πτόλιν, ὡς τὸ πάροιθεν,
κρείων Ἀλκίνοος πολυπότνιά τ' Ἀλκινόοιο 1070
Ἀρήτη ἄλοχος, κούρης πέρι μητιάασκον
οἴσιν ἐνὶ λεχέεσσι διὰ κνέφας· οἶα δ' ἀκοίτην
κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις·

1051. δὲ μέθεσθε Pariss., Brunck.

1057. ἀντιάσειαν L man. pr., vulg.

1063. τῆς ed. Flor.: τὴν Paris. unus, Brunck.

1064. ἐπὶ O. Schneider.

1065. μνωομένης L man. sec., Paris. unus: μνωομένη G: μυρομένης L man. pr., vulg.

1052. ἀποτμηγέστες: 'cut off,' i.e. isolated from the rest of the Colchians.

1057. εἴ κε . . . ἀντιάσειεν: 'if Medea should meet with an unjust decision.' Alcinoos was to decide between the Colchians and the Argonauts (v. 1010).

1058. στρευγομένοις: φθειρομένοις καὶ καταπονουμένοις, ἢ καὶ προσδιατρίβουσιν. Schol. The latter meaning seems correct here, the weariness being the weariness of delay and inaction: cf. Hesych. στρεύγομαι διατρίβω. See also on 384. de M. renders "pendant que leur assemblée s'agitait ainsi, survint la nuit."

εὐνήτειρα: "that putteth to sleep the labours of men" (Way). In Aesch. *Pr.*

895, *Pers.* 153 εὐνάτειρα is equivalent to ἀκοίτις.

1059. κατευκλήθησε: ἄπ. λεγ.

1060. τὴν . . . ὕπνος: cf. 3. 751.

1062. κλωστήρα: v.n. 3. 255. For the simile cf. 3. 291 and the passages quoted there.

1064. σταλάει: στάζει, παρ' ὃ καὶ ὁ σταλαγμός. Schol. σταλάσσω is the classical form.

1067. πεπαρμένον ἀμφ' ὀδύνησιν: cf. *Il.* 5. 399, ὀδύνησι πεπαρμένος: Hes. *Op.* 203, πεπαρμένη ἀμφ' ὀνύχεσσι.

1072. θαλεροῖσι: 'flowing'; v. M. and R. on *Od.* 4. 705, θαλερῇ δὲ οἱ ἔσχετο φωνή. προσπτύσσετο: ἐλιπαρεῖ, παρεκάλει. Schol.; cf. 3. 1025.

“Ναὶ φίλος, εἰ δ’ ἄγε μοι πολυκηδέα ῥύεο Κόλχων
 παρθενικήν, Μινύησι φέρων χάριν. ἐγγύθι δ’ Ἄργος
 ἡμετέρης νήσοιο καὶ ἀνέρες Αἰμονιῆες· 1075
 Αἰήτης δ’ οὐτ’ ἄρ ναίει σχεδόν, οὐδέ τι ἴδμεν
 Αἰήτην, ἀλλ’ οἶον ἀκούομεν· ἦδε δὲ κούρη
 αἰνοπαθῆς κατὰ μοι νόον ἔκλασεν ἀντιώσα.
 μή μιν, ἄναξ, Κόλχοισι πόροις ἐς πατρὸς ἄγεσθαι.
 ἀάσθη, ὅτε πρῶτα βοῶν θελκτήρια δῶκεν 1080
 φάρμακά οἱ· σχεδόθεν δὲ κακῶ κακόν, οἶά τε πολλὰ
 ῥέζομεν ἀμπλακίησιν, ἀκειομένη ὑπάλυξεν
 πατρὸς ὑπερφιάλιο βαρὺν χόλον. αὐτὰρ Ἰήσων,
 ὡς αἰώ, μεγάλοισιν ἐνίσχεται ἐξ ἔθεν ὄρκοις,
 κουριδίην θήσεσθαι ἐνὶ μεγάροισιν ἄκοιτιν, 1085
 τῷ, φίλε, μήτ’ οὖν αὐτὸν ἐκὼν ἐπίορκον ὁμόσσαι
 θείης Αἰσονίδην, μήτ’ ἄσχετα σεῖο ἔκητι
 παῖδα πατὴρ θυμῷ κεκοτηότι δηλήσαιτο.
 λίην γὰρ δύσζηλοι ἐαῖς ἐπὶ παισὶ τοκῆες·
 οἶα μὲν Ἀντιόπην εὐώπιδα μήσατο Νυκτεύς· 1090
 οἶα δὲ καὶ Δανάη πόντῳ ἐνὶ πῆματ’ ἀνέτλη,

1074. Μινύησι Merkel : Μινύαισι codd.

1077. ἡ δὲ νυ κούρη Paris. unus, Brunck.

1082. ἀτροπίησιν v.l. in schol.

1086. αὐτὸς Brunck.

1089. αἰέν pro λίην G.

1073. φίλος: for φίλε, to avoid hiatus, as in *Il.* 4. 189, etc.

1074. φέρων χάριν: cf. ἦρα φέροντες, 406.

1075. Αἰμονιῆες: cf. 2. 507.

1078. κατὰ . . . ἔκλασεν: cf. *Od.* 4. 538, ἐμοίγε κατεκλάσθη φίλον ἦτορ. ἀντιώσα: ‘beseeching’; cf. 1. 703.

1080. ἀάσθη: v.n. 817.

1081. σχεδόθεν κ.τ.λ.: ‘and thereupon, essaying to cure one evil by another (as oft we do when we have gone astray), she fled from the pitiless wrath of her imperious sire.’ σχεδόθεν is not used elsewhere in this sense.

1082. ἀκειομένη: the expression is proverbial; cf. *Hdt.* 3. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ: *Soph. Aj.* 362, μὴ κακὸν κακῷ διδοὺς Ἄκος πλέον τὸ πῆμα τῆς ἄτης τῷθει.

1083. ὑπερφιάλιο: v.n. I. 1334.

1087. σεῖο ἔκητι: *quantum ad te attinet.*

1089. δύσζηλοι: from -ζέω ‘quick to

anger,’ ‘touchy’; v. M. and R. on *Oid.* 7. 307, δύσζηλοι γὰρ τ’ εἰμὲν ἐπὶ χθονὶ φύλ’ ἀνθρώπων.

1090. οἶα . . . Ἀντιόπην . . . μήσατο: for the constr. cf. *Il.* 10. 52, κατὰ μήσατ’ Ἀχαιοὺς. In 1. 735 Antiope is said to be the daughter of the river-god Asopus; here the poet follows the other legend that she was the daughter of Nycteus (*Apollod.* 3. 5. 5). When she was with child by Zeus, she fled from her father’s wrath to Sicyon. Nycteus died in despair, having charged his brother Lycus to recover her. Her sons, Zethus and Amphion, afterwards avenged the wrongs inflicted on her by Dirce, wife of Lycus.

1091. Δανάη: daughter of Acrisius. An oracle had declared that her son would slay Acrisius, and so he immured her in a tower of bronze, where, however, Zeus visited her in the form of a shower of gold, and she became mother of Perseus. Acrisius then exposed both

- πατρὸς ἀτασθαλίῃσι· νέον γε μέν, οὐδ' ἀποτηλοῦ,
 ὑβριστῆς Ἐχετος γλήναις ἐνὶ χάλκεα κέντρα
 πῆξε θυγατρὸς ἐῆς· στονόεντι δὲ κάρφεται οὔτω
 ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῆ.” 1095
- Ἔως ἔφατ' ἀντομένη· τοῦ δὲ φρένες ἰαίνοντο
 ἧς ἀλόχου μύθοισιν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
 “ Ἀρήτη, καὶ κεν σὺν τεύχεσιν ἐξελάσαιμι
 Κόλχους, ἠρώεσσι φέρων χάριν, εἴνεκα κούρης.
 ἀλλὰ Διὸς δειδοικα δίκην ἰθείαν ἀτίσσαι. 1100
 οὐδὲ μὲν Αἰήτην ἀθεριζέμεν, ὡς ἀγορεύεις,
 λώιον· οὐ γάρ τις βασιλεύτερος Αἰήταιο.
 καὶ κ' ἐθέλων, ἕκαθεν περ, ἐφ' Ἑλλάδι νείκος ἄγοιτο.
 τῷ μ' ἐπέοικε δίκην, ἧτις μετὰ πᾶσιν ἀρίστη
 ἔσσεται ἀνθρώποισι, δικαζέμεν· οὐδέ σε κεύσω. 1105
 παρθενικὴν μὲν εἰδῶσαν ἐὼ ἀπὸ πατρὶ κομίσσαι
 ἰθύνω· λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
 οὐ μιν εἰδῶ πόσιος νοσφίσσομαι· οὐδέ, γενέθλην
 εἴ τι ν' ὑπὸ σπλάγχνοισι φέρει, δῆοισιν ὀπάσσω.”
 Ἔως ἄρ' ἔφη· καὶ τὸν μὲν ἐπισχεδὸν εὔνασεν ὕπνος. 1110
 ἧ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'· αὐτίκα δ' ὤρτο
 ἐκ λεχέων ἀνὰ δῶμα· συνῆϊξαν δὲ γυναῖκες
 ἀμφίπολοι, δέσποιναν ἐὴν μέτα ποιπνύουσαι.
 σίγα δ' ἐὼν κήρυκα καλεσσαμένη προσέειπεν,
 ἧσιν ἐπιφροσύνησιν ἐποτρυνέουσα μιγῆναι 1115

1095. ἀλετρεύουσα G : ἀλιτρεύουσα L : ἀλετρεύοντα Vatt., schol. Flor : ἀλιτρεύοντα schol. Par.

1103. ἐφ' Ἑλλάδα νείκος ἄροιο Pariss. quatt., Brunck.

1113. μέτα ποιπνύουσαι Stephanus : μεταποιπνύουσαι L, vulg. : μεταποιπνείουσαι G.

1115. ἐφημοσύνησιν L man. sec., G.

Danae and Perseus in an ark (λάρναξ) on the open sea, but they floated safely to Seriphus. The most beautiful of the fragments of Simonides is the Lament of Danae beginning “Ὅτε λάρνακι δαιδαλέα ἄνεμος τέτμε πνέων.

1092. νέον . . ἀποτηλοῦ: ‘lately and not far away from this land.’

1093. Ἐχετος: a king of Epirus notorious for his fiendish cruelty; cf. *Od.* 18. 84, Ἐχετον βασιλῆα, βροτῶν δηλήμονα πάντων κ.τ.λ. He blinded his daughter Metope, or Amphissa, for yielding to her lover Aichmodicus. Moreover, he gave her barleycorns of bronze, promising to restore her sight if she could grind

them into flour (Eustath. p. 1839).

1094. κάρφεται: ‘is withering.’

1095. καλιῆ: v.n. I. 170.

1100. δίκην ἰθείαν: cf. 2. 1027.

1102. οὐ . . βασιλεύτερος: cf. *Od.* 15. 533, ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο.

1106. παρθενικὴν εἰδῶσαν: ‘if she be still a virgin.’

1107. ἰθύνω: ‘I direct.’ λέκτρον . . πορσαίνουσαν: v.n. 3. 1128.

1108. νοσφίσσομαι: for the rare causal sense cf. Eur. *Syrph.* 153, σφ' ἀδελφὸς χρημάτων νοσφίζεται.

1115. ἧσιν ἐπιφροσύνησιν: ‘in her wisdom.’

Λισονίδην κούρη, μηδ' Ἀλκίνοον βασιλῆα
 λίσσεσθαι· τὸ γὰρ αὐτὸς ἰὼν Κόλχοισι δικάσσει,
 παρθευικὴν μὲν εἴδυσαν εἴδ' ὅτι δῶματα πατρὸς
 ἐκδώσειν, λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
 οὐκέτι κουριδίης μιν ἀποτμήξειν φιλόττος. 1120

ὣς κεν Ἴησονι μῦθον ἐναίσιμον ἀγγεῖλειεν
 Ἀρήτης βουλὰς τε θεοῦδέος Ἀλκινόοιο.
 τοὺς δ' εὔρεν παρὰ νηὶ σὺν ἔντεσι ἐγρήσσοντας
 Ἑλλικῶ ἐν λιμένι, σχεδὸν ἄστεος· ἐκ δ' ἄρα πᾶσαν 1125
 πέφραδεν ἀγγελίην· γήθησε δὲ θυμὸς ἐκάστου
 ἠρώων· μάλα γάρ σφιν ἑαδὸτα μῦθον ἔειπεν.

Αὐτίκα δὲ κρητῆρα κερασσάμενοι μακάρεσσιν,
 ἠὲ θέμις, εὐαγέως ἐπιβώμια μῆλ' ἐρύσαντες,
 αὐτουυχὶ κούρη θαλαμῆιον ἔντυον εὐνήν 1130
 ἄντρῳ ἐν ἠγαθέῳ, τόθι δὴ ποτε Μάκρις ἔναιεν,
 κούρη Ἀρισταίιο μελίφρονος, ὅς ῥα μελισσέων
 ἔργα πολυκμήτοιο τ' ἀνεύρατο πῖαρ ἐλαίης.

κείνη δὲ πάμπρωτα Διὸς Νυσηίων νῆα
 Εὐβοίης ἔντοσθεν Ἀβαντίδος ᾧ ἐνὶ κόλπῳ 1135
 δέξατο, καὶ μέλιτι ξηρὸν περὶ χεῖλος ἔδευσεν,
 εὔτε μιν Ἑρμείας φέρεν ἐκ πυρός· ἔδρακε δ' Ἥρη,

1117. ἰδὼν O. Schneider: ἐκὼν Samuelsson.

1130. ἔντυον vulg.

1137. Ἑρμείης L, G.

1117. τὸ . . δικάσσει: 'for Alcinoüs (she said) is going to declare to the Colchians this judgment.' For the sudden change to the ind. cf. 440.

1125. Ἑλλικῶ: ἀπὸ τοῦ Ἑλλων τοῦ ἐκ Μελῆτης καὶ Ἡρακλέους. Schol.; cf. 524, 538.

1129. ἐπιβώμια: 'to be sacrificed at the altar'; cf. Theocr. 16. 26, θεοῖς ἐπιβώμια δέζειν.

1131. ἠγαθέω: 'hallowed,' an epithet only applied to places, and generally explained as ἄγαν θεῖος (v. Butt. *Lexil.*). Goebel regards it as a strengthened form of ἀγαθός. Leaf (on *Il.* 1. 252) proposes ἀγάθεος (from ἄγαν) with the first syll. lengthened metrically. Μάκρις: v. n. 990, 542.

1132. Ἀρισταίιο: v. n. 2. 506. μελίφρονος: 'whose care was for honey';

elsewhere this adj. is always used of things 'sweet to the mind.' For Aristaeus and the bees cf. Virg. *G.* 4. 282 sqq. He was also said to have been the first to extract oil from olives.

1133. ἀνεύρατο: Rzsch regards this aor. as an Alex. innovation, but we find εὐράμενος (εὐρόμενος, Fischer) in Hes. *fr.* 3.

1134. Νυσηίων: v. n. 2. 905.

1135. Ἀβαντίδος: the Abantes were the oldest dwellers in Euboea (Strab. 382, 19); cf. *Il.* 2. 536, οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες. According to Aristotle they were Thracians who passed over to Euboea from the Phocian town of Abae.

1137. ἐκ πυρός: when his mother Semele was slain by the levin-brand of Zeus; cf. the opening of Eur. *Bacch.*

καί ἐ χολωσαμένη πάσης ἐξήλασε νήσου.
 ἢ δ' ἄρα Φαιήκων ἱερῶ ἐνὶ τηλόθεν ἄντρον
 νάσσατο, καὶ πόρεν ὄλβον ἀθέσφατον ἐνναέτησιν. 1140
 ἔνθα τότ' ἐστόρεσαν λέκτρον μέγα· τοιοῦ δ' ὕπερθεν
 χρύσειον αἰγλήεν κῶας βάλον, ὄφρα πέλοιτο
 τιμήεις τε γάμος καὶ αἰοίδιμος. ἄνθεα δέ σφιν
 νύμφαι ἀμεργόμεναι λευκοῖς ἐνὶ ποικίλα κόλποις
 ἐσφόρεον· πάσας δὲ πυρὸς ὡς ἄμφεπεν αἰγλή· 1145
 τοῖον ἀπὸ χρυσεῶν θυσάνων ἀμαρύσσετο φέγγος.
 δαῖε δ' ἐν ὀφθαλμοῖς γλυκερὸν πόθον· ἴσχε δ' ἐκάστην
 αἰδῶς ἰεμένην περ ὄμως ἐπὶ χεῖρα βαλέσθαι.
 αἰ μὲν τ' Αἰγαίου ποταμοῦ καλέοντο θύγατρες·
 αἰ δ' ὄρεος κορυφᾶς Μελιτηίου ἀμφενέμοντο· 1150
 αἰ δ' ἔσαν ἐκ πεδίων ἀλσηίδες. ὦρσε γὰρ αὐτὴ
 Ἥρη Ζηγνὸς ἄκοιτις, Ἰήσωνα κυδαίνουσα.
 κείνο καὶ εἰσέτι νῦν ἱερὸν κληίζεται ἄντρον
 Μηδείης, ὅθι τούσγε σὺν ἀλλήλοισιν ἔμιξαν
 τεινάμεναι ἑανοὺς εὐώδεας. οἱ δ' ἐνὶ χερσὶν 1155
 δούρατα νωμήσαντες ἀρήια, μὴ πρὶν ἐς ἀλκὴν
 δυσμενέων αἰδηλος ἐπιβρίσειεν ὄμιλος,
 κράατα δ' εὐφύλλοις ἐστεμμένοι ἀκρεμόνεσσιν,
 ἔμμελέως, Ὀρφῆος ὑπαὶ λίγα φορμίζοντος
 νυμφιδίαις ὑμέναιον ἐπὶ προμολῆσιν αἶειδον. 1160
 οὐ μὲν ἐν Ἀλκινόοιο γάμον μενέαινε τελέσσαι

1143. ὁ pro τε Pariss. quatt., Brunck.

1144. ἀμεργόμεναι Pariss.

1147. γλυκερὸς πόθος Pariss., Brunck.

1157. αἰδηλος G: ἀρίδηλος L, vulg.

Hence Dionysus was called *πυριγενής* (Strab. 537, 30) and *ἰσχυρογενής* (Ov. *Met.* 4. 12).

1141. Cf. *Od.* 7. 335, where Arete bids her handmaids *δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα κατὰ Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφ' ὑπερθε τάπητας.*

1142. *κῶας*: which they had brought from Colchis.

1143. *αἰοίδιμος*: 'famed in song.'

1144. *ἀμεργόμεναι*: v.n. I. 882.

1146. *θυσάνων*: this same word is used of the tufts of the golden fleece in Pind. *P.* 4. 231.

1147. *δαῖε*: 'it (i.e. the fleece) kindled desire.'

1149. For the classification of nymphs cf. I. 1223. *Αἰγαίου*: a river in Corcyra (v. 542).

1150. *Μελιτηίου*: a mountain in Corcyra.

1151. *ἀλσηίδες*: 'grove-nymphs'; cf. I. 1066. It is found only in these two passages.

1154. *ἐμιξαν*: 'they (i.e. the nymphs) made Jason and Medea one.'

1155. *ἑανοὺς*: v.n. 169. *οἱ*: the heroes.

1157. *αἰδηλος*: *improvisus*, v.n. I. 102.

1160. *ἐπὶ προμολῆσιν*: 'at the entrance to the bridal chamber'; v.n. I. 260.

ἦρως Αἰσονίδης, μεγάροις δ' ἐνὶ πατρὸς ἑοῖο,
 νοστήσας ἐς Ἴωλκὸν ὑπότροπος· ὧς δὲ καὶ αὐτὴ
 Μήδεια φρονέεσκε· τὸτ' αὖ χρεὼ ἦγε μιγῆναι.
 ἀλλὰ γὰρ οὔποτε φύλα δυηπαθέων ἀνθρώπων
 1165
 τερπωλῆς ἐπέβημεν ὄλω ποδί· σὺν δέ τις αἰεὶ
 πικρὴ παρμέμβλωκεν ἐνφροσύνησιν ἀνίη.
 τῷ καὶ τοὺς γλυκερῇ περ ἰαινομένους φιλότητι
 δεῖμ' ἔχεν, εἰ τελείοιτο διάκρισις Ἀλκινόοιο.
 Ἦὼς δ' ἀμβροσίοισιν ἀνερχομένη φαέεσσιν
 1170
 λῦε κελαινὴν νύκτα δι' ἡέρος· αἱ δ' ἐγέλασαν
 ἠιόνες νῆσοιο καὶ ἐρσήεσσαι ἄπωθεν
 ἀτραπιτοὶ πεδίων· ἐν δὲ θρόος ἔσκεν ἀγνιαῖς·
 κίνυντ' ἐνναέται μὲν ἀνὰ πτόλιν, οἱ δ' ἀποτηλοῦ
 1175
 Κόλλοι Μακρινίδης ἐπὶ πείρασι χερνήσοιο.
 αὐτίκα δ' Ἀλκίνοος μετεβήσετο συνθεσίησιν
 ὄν νόου ἐξερέων κούρης ὑπερ· ἐν δ' ὄγε χειρὶ
 σκῆπτρον ἔχεν χρυσοῖο δικασπόλον, ᾧ ὑπο λαοῖ

1162-4 om. G.

1169. ἦ Paris. unus, Brunck.

1170. φαρέεσσιν v.l. in schol. Flor.

1176. μετεβήσατο Vatt. duo, Brunck, Wellauer.

1178. λαοὶ ed. Flor. : πολλοὶ codd.

1163. Ἴωλκόν· v.n. I. 572.

1165 sqq. For the pessimistic thought cf. Call. fr. 418, ἐπεὶ θεὸς οὐδὲ γελάσσαι Ἀκλαυτὶ μερόπεσσι διζυροῖσιν ἔδωκε· Lucr. 4. 1133, medio de fonte leporum Surgit amari aliquid quod in ipsis floribus angat· Ov. Met. 7. 453, usque adeo nulla est sincera voluptas Sollicitique aliquid laetis intervenit. For ἀλλὰ γὰρ v.n. I. 772. Ap. first uses δυηπαθῆς (δυήπαθος, h. Hom. Merc. 486); cf. δυηπαθῆ, 1395 infr.

1166. ἐπέβημεν ὄλω ποδί· 'get a firm footing on'; 'may tread full-footed the path of delight' (Way). There is a different use of ὄλω ποδί explained by Suidas ἄλη δυνάμει, with which we may compare Quint. 12. 9. 18, omni pede standum est.

1169. διάκρισις· 'the decision' (v. 1106).

1170 sqq. Our poet had in mind the opening of Od. 8, Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς Ὠρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο κ.τ.λ.

1171. ἐγέλασαν· cf. h. Hom. Cer. 13,

γαῖα τε πᾶσ' ἐγέλασε καὶ ἄλμυρὸν οἶδμα θαλάσσης· Aesch. Pr. 90· Lucr. 1. 8.

1173. ἀτραπιτοὶ πεδίων· cf. I. 1281, διαγλαύσσουσι δ' ἀταρποί. Καὶ πεδία δροσόνετα φαεινῇ λάμπεται αἴγλη.

1175. χερνήσοιο· for the form cf. I. 925. It is not noticed by L. and S. The Schol. says it was a peninsula running out from the mainland of Epirus opposite to Corcyra, called Macridia from having been colonized from Euboea, the old name of which was Macris (Strab. 382. 6). More probably it is the projecting neck of land on which the mod. Corfu is situated.

1176. συνθεσίησιν· 'according to his promise' (v. 1106). μετεβήσετο· used παρατατικῶς (i.e. as an impf.) as is shown by the following verbs; v.n. 865.

1178. σκῆπτρον· the symbol of authority borne by kings and chiefs (e.g. Od. 3. 412), by speakers in the assembly (Il. 1. 234), by judges (Il. 18. 505), etc. χρυσοῖο· cf. Il. 1. 15, 246. δικασπόλον· in Hom. always used of persons. ᾧ . . . θέμιστας· 'by the

- ἰθείας ἀνὰ ἄστῳ διεκρίνοντο θέμιστας.
 τῷ δὲ καὶ ἐξείης πολεμήια τεύχεα δύντες 1180
 Φαιήκων οἱ ἄριστοι ὀμιλαδὸν ἐστιχῶντο.
 ἦρωας δὲ γυναῖκες ἀολλέες ἔκτοθι πύργων
 βαῖνον ἐποψόμεναι· σὺν δ' ἀνέρες ἀγροῖωται
 ἦντεον εἰσαΐοντες, ἐπεὶ νημερτέα βάξι
 Ἥρη ἐπιπροέηκεν. ἄγε δ' ὁ μὲν ἔκκριτον ἄλλων 1185
 ἀρνεῖον μῆλων, ὁ δ' ἀεργηλὴν ἔτι πόρτιν·
 ἄλλοι δ' ἀμφιφορῆας ἐπισχεδὸν ἴστασαν οἴνου
 κίρνασθαι· θνέων δ' ἀποτηλόθι κήκιε λιγνύς.
 αἱ δὲ πολυκμήτους ἕανούς φέρον, οἷα γυναῖκες,
 μεῖλιά τε χρυσοῖο καὶ ἀλλοίην ἐπὶ τοῖσιν 1190
 ἀγλατήν, οἷην τε νεόζυγες ἐντύνονται·
 θάμβεν δ' εἰσορόωσαι ἀριπρεπέων ἠρώων
 εἶδεα καὶ μορφάς, ἐν δὲ σφισιν Οἰάγροιο
 υἷον ὑπαὶ φόρμιγγος ἐνκρέκτου καὶ αἰοιδῆς
 ταρφέα σιγαλόεντι πέδον κροτέοντα πεδίλω. 1195
 νύμφαι δ' ἄμμιγα πᾶσαι, ὅτε μνήσαιτο γάμοιο,
 ἱμερόενθ' ὑμέναιον ἀνήπνουν· ἄλλοτε δ' αὔτε

1192. θάμβεν Pariss. tres, Brunck.

1196. μνήσαιτο Brunck: μνήσαιτο codd.

authority of which the people had
 righteous judgments given them through-
 out the city.' In *Il.* 16. 387 *σκολιάς*
κρίνωσι θέμιστας occurs in a couplet
 probably spurious. Leaf says, "the
 phrase *κρίνειν θέμιστας* (for *δίκας*) is
 not Homeric in expression or thought ;
 to H. the *θέμιστες* are rather laws or
 principles than judgments to be given."
 See on 347 *supr.* For the use of *διακρίνω*
cf. Theocr. 25. 46, *διὰ δὲ κρίνουσι*
θέμιστας; Hes. *Op.* 35, *διακρινόμεθα*
νεῖκος ('let us get the dispute settled')
ἰθείησι δίκης.

1184. ἐπεὶ . . . ἐπιπροέηκεν: 'for Hera
 had spread abroad tidings that erred
 not.'

1186. ἀεργηλὴν ἔτι: 'yet unworked,'
 and so fit for sacrifice; *cf.* the Homeric
ἤκεστος and Tac. *German.* 10, *equi nullo*
mortali opere contacti.

1187. ἐπισχεδὸν . . . κίρνασθαι: 'near
 at hand for the mixing.'

1189. ἕανούς: v.n. 169.

1190. μεῖλια: 'gifts'; v.n. 3. 135.

1191. οἷην . . . ἐντύνονται: 'with

which the newly wedded are furnished.'
 L. and S. take the verb as middle, but it
 is passive as in I. 235, *ὄσσαπερ ἐντύνονται*
 . . . νῆες.

1193. Οἰάγροιο υἷον: Orpheus (I. 25).

1194. ἐνκρέκτου: *cf.* *κρεγμῶ*, 909.

1195. σιγαλόεντι: 'glistening'; a
 constant epithet of raiment in Hom.
 It has been connected with *σίαλος* 'fat,'
 or with *svigala* 'clear,' 'bright':
 while some refer it to *rt.* *γαλ* 'to
 shine' (v. n. 427), with *σι* as an
 intensive prefix. *πέδον κροτέοντα*: i.e.
 marking time with his foot for the
 chant and dance. *κρότος ποδῶν* was
 generally used of dancing. e.g. Eur.
Tro. 546. In *Od.* 8. 264 the youths
 dancing to the lyre of the minstrel
 Demodocus *πέπληγον* . . . *χυρὸν θεῖον*
ποσίν: *Aen.* 6. 644, *pars pedibus* plaudunt
choreas et carmina dicunt.

1196. μνήσαιτο: *sc.* Orpheus, 'when-
 e'er he touched on wedlock, they lifted
 up their voices in a tuneful marriage song.'
 Merkel remarks that the description is
 that of a *χορὸς κύκλιος*.

- οίοθεν οἶαι ἄειδον ἔλισσόμεναι περὶ κύκλον,
 Ἕρη, σεῖο ἔκητι· σὺ γὰρ καὶ ἐπὶ φρεσὶ θῆκας
 Ἀρήτην, πυκινὸν φάσθαι ἔπος Ἀλκινόοιο. 1200
 αὐτὰρ ὄγ' ὡς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν
 ἰθείης, ἦδη δὲ γάμου τέλος ἐκλήϊστο,
 ἔμπεδον ὡς ἀλέγνυε διαμπερές· οὐδέ ἐ τάρβος
 οὐλοόν, οὐδὲ βαρεῖαι ἐπήλυθον Αἰήταο
 μῆνιες, ἀρρήκτοισι δ' ἐνιζεύσας ἔχεν ὄρκους. 1205
 τῷ καὶ ὅτ' ἠλεμάτως Κόλχοι μάθον ἀντιόωντες,
 καὶ σφεας ἢ ἐθέμιστας εἰς εἶρυσθαι ἄνωγεν,
 ἢ λιμένων γαίης τ' ἀποτηλόθι νῆας ἐέργειν,
 δὴ τότε μιν βασιλῆος ἐοῦ τρομέοντας ἐνιπὰς
 δέχθαι μειλίξαντο συνήμονας· αὐθι δὲ νῆσῳ 1210
 δὴν μάλα Φαιήκεσσι μετ' ἀνδράσι ναιετάασκον,
 εἰσότε Βακχιάδαι, γενεὴν Ἐφύρηθεν ἔοντες,
 ἀνέρες ἐννάσσαντο μετὰ χρόνον· οἱ δὲ περαίην
 νῆσον ἔβαν· κεῖθεν δὲ Κεραῦνία μέλλον Ἀβάντων

1200. Ἀρήτη G: Ἀρήτης L, vulg. φᾶσθαι L, Merkel.

1205. ἐνι ζεύσας vulg. ἔχετ' Dübner.

1209. δὴ pro μιν L, vulg. τρομέοντες L, vulg.

1200. φάσθαι: Merkel adopts φᾶσθαι, the form found in L, taking it not from φημί but from φᾶω = φαίω, πηφαίσκω. πυκινὸν ἔπος: the words of wisdom which Alcinous had spoken to her during the night.

1201. 'and he, according as he had declared at first the decree of unswerving justice (v. 1104), and already the consummation of the marriage had been noised abroad, even so he observed his promise steadfastly to the end.'

1204. ἐπήλυθον: 'touched,' 'swayed.'

1205. ἀρρήκτοισι . . ὄρκους: 'he remained true to the inviolable oath by which he had bound him-self.' ἔχεν is intrans., cf. *Od.* 19. 494. ἔξω, ὡς ὅτε τις σπερεὶ λίθος.

1206. ἠλεμάτως . . ἀντιόωντες: 'when the Colchians perceived that their opposition would be in vain' ἠλεμάτως is the form generally used by Alex. poets for the Homeric ἠλεός. ἀντιόωντες might also mean their entreaties (v.n. 1. 703), and so Vay renders "in vain they besought him to swerve."

1209. ἐνιπὰς: the threats of Aeetes are described in 230 sqq.

1210. δέχθαι . . συνήμονας: 'they induced the Phaeacians to receive them as comrades.' The Schol. explains συνήμονας as συνήθεις, ἑταίρους, παρὰ τὸ ἦσθαι; but it is connected with συνήμι. Cf. *συνημοσύνας*, 3. 1105.

1212. Βακχιάδαι: this powerful clan were supreme at Corinth from c. 750 B.C. They were driven out by Cypselus c. 657 B.C. (*Hdt.* 5. 92, *Paus.* 2. 4, etc.). When they left Corinth they settled in different parts of Greece and even in Italy. Ἐφύρηθεν: Hom., speaking in his own person, calls the city Κόρινθος, while the Homeric heroes call it Ἐφύρη (v. *Lehrs, Aristarch.* 228).

1213. οἱ δέ: i.e. the Colchians. περαίην νῆσον: "une île plus lointaine" (de M.), but περαίην can hardly mean this. The meaning should be 'an island opposite (to Corcyra),' *adversam insulam* (Shaw); v.n. 1. 923.

1214. Κεραῦνία: v.n. 519. Ἀβάντων: the Abantes of Euboea (v.n. 1135) were supposed to have settled near the Ceraunian Mts., and to have founded a town Ἀβαντία or Ἀμαντία (*Steph. Byz. s.v. Ἀβαντίς*).

- οὔρεα, Νεσταίους τε καὶ Ὀρικὸν εἰσαφικέσθαι 1215
 ἀλλὰ τὰ μὲν στείχοντος ἄδην αἰῶνος ἐτύχθη.
 Μοιράων δ' ἔτι κεῖσε θύη ἐπέτεια δέχονται
 καὶ Νυμφέων Νομίῳ καθ' ἱερὸν Ἀπόλλωνος
 βωμοί, τοὺς Μήδεια καθίσσατο. πολλὰ δ' ἰοῦσιν
 Ἄλκίνοος Μινύαις ξεινήια, πολλὰ δ' ὅπασσεν 1220
 Ἀρήτη· μετὰ δ' αὐτε δυνώδεκα δῶκεν ἔπεσθαι
 Μηδείῃ δμῶα Φαιηκίδας ἐκ μεγάρῳ.
 ἦματι δ' ἐβδομάτῳ Δρεπάνην λίπον· ἦλυθε δ' οὔρος
 ἀκράης ἠῶθεν ὑπέκ Διός· οἱ δ' ἀνέμοιο
 πνοιῇ ἐπειγόμενοι προτέρω θεόν. ἀλλὰ γὰρ οὔπω 1225
 αἰσιμον ἦν ἐπιβῆναι Ἀχαιίδος ἠρώεσσιν,
 ὄφρ' ἔτι καὶ Λιβύης ἐπὶ πείρασιν ὀτλήσειαν.
 Ἦδη μὲν ποθι κόλπον ἐπώνυμον Ἀμβρακίῳν,
 ἦδη Κουρήτιν ἔλιπον χθόνα πεπταμένοισιν
 λαίφεσι καὶ στεινὰς αὐταῖς σὺν Ἐχινάσι νήσους 1230
 ἐξείης, Πέλοπος δὲ νέον κατεφαίνετο γαῖα·
 καὶ τότε ἀναρπάγδην ὀλοῇ βορέαο θύελλα
 μεσσηγὺς πέλαγόςδε Λιβυστικὸν ἐννέα πάσας
 νύκτας ὁμῶς καὶ τόσσα φέρ' ἦματα, μέχρῃς ἴκουτο

1224. ὑπεύδιος G, ed. Flor.

1228. ποθι Merkel: ποτι codd.: ποτε Flangini: τότε Hoerstel. Ἀμβρακίῳν Brunc.

1229. Κουρήτων G, ed. Flor. λείπον Hermann.

1230. Στεινὰς . . . νήσοις O. Schneider.

1233. πέλαγός τε G, vulg.

1215. Νεσταίους: v.n. 336. Ὀρικόν: on the coast of Epirus, nearly opposite to Brundisium. Pliny (*N.H.* 3. 23) calls it 'oppidum a Colchis conditum.'

1216. 'Howbeit these things came to pass after a long lapse of time.' Τίμαιος δὲ φησι μετὰ ἑτῆ ἐξακόσια τῶν Τρωικῶν Χερσικράτη, ἀπόγονον τῶν Βακχιαδῶν, καταφικένας τὴν νῆσον. Schol. For ἄδην cf. 276.

1218. Νομίῳ: v.n. 2. 507. The Schol. seems wrong in saying διὰ τὸ κατὰ νόμον γενέσθαι τὴν κρίσιν τοῦ Ἄλκινόου, διὰ τοῦτο Νομίῳ Ἀπόλλωνος ἱερὸν ἰδρύσασθαι τὴν Μήδειαν.

1223. Δρεπάνην: v. 990.

1224. ἀκράης: v.n. 2. 721.

1226. Ἀχαιίδος: v.n. 1. 284.

1227. ὀτλήσειαν: v.n. 2. 1008.

1228. κόλπον . . . Ἀμβρακίῳν: the

Ambracian Gulf is an arm of the Ionian (or Sicilian) Sea, between Epirus and Acarnania (Polyb. 4. 63).

1229. Κουρήτιν: Strabo (398, 4) mentions how the Curetes (who came originally from Chalcis in Euboea) had been driven out of Aetolia into Acarnania. For the strife between the Curetes and Aetolians v. *II.* 9. 529 sqq.

1230. στεινὰς . . . ἐξείης: 'and the narrow islets which come next in order, amongst others the Echinades.' The Echinades were called after the ἐχίνος or 'sea-urchin' from their sharp outlines; cf. Strab. 393, 43, Thuc. 2. 102, etc.

1231. Πέλοπος . . . γαῖα: the Peloponnesus.

1232. ἀναρπάγδην: v.n. 579.

1233. μεσσηγὺς: 'in mid course.'

προπρὸ μάλ' ἔνδοθι Σύρτιν, ὅθ' οὐκέτι νόστος ὀπίσσω 1235
 νηυσὶ πέλει, ὅτε τόνγε βιώατο κόλπον ἰκέσθαι.
 πάντη γὰρ τέναγος, πάντη μνιόεντα βυθοῖο
 τάρφεια· κωφή δέ σφιν ἐπιβλύει ὕδατος ἄχνη·
 ἡερίη δ' ἄμαθος παρακέκλιται· οὐδέ τι κείσε
 ἔρπετόν, οὐδὲ ποτητὸν ἀείρεται. ἔνθ' ἄρα τούσγε 1240
 πλυμμυρίς—καὶ γάρ τ' ἀναχάζεται ἡπείροιο
 ἦ θαμὰ δὴ τόδε χεῦμα, καὶ ἄψ ἐπερεύγεται ἀκτὰς
 λάβρον ἐποικόμενον—μυχάτη ἐνώσε τάχιστα
 ἡίονι, τρόπιος δέ μάλ' ὕδασι παῦρον ἔλειπτο.
 οἱ δ' ἀπὸ νηὸς ὄρουσαν, ἄχος δ' ἔλεν εἰσορόωντας 1245
 ἡέρα καὶ μεγάλης νῶτα χθονὸς ἡέρι ἴσα,
 τηλοῦ ὑπερτείνοντα διηνεκές· οὐδέ τι' ἀρδμόν,
 οὐ πάτον, οὐκ ἀπάνευθε κατηγάσσαντο βοτήρων
 αὔλιον, εὐκῆλῳ δὲ κατείχετο πάντα γαλήνη.
 ἄλλος δ' αὐτ' ἄλλον τετημένος ἐξερέεινεν 1250
 “Τίς χθῶν εὔχεται ἦδε; πόθι ξυνέωσαν ἄελλαι
 ἡμέας; αἴθ' ἔτλημεν, ἀφειδέες οὐλομένοιο

1235. ὅθ' Pariss. tres: ὅτ' supr. scr. ἴν' L: ἴν' G, vulg.

1238. κούφη Valckenaer, Seaton.

1243. ἐνώσεν ἄγεσθαι G, v.l. in schol. Flor.

1244. παῦρ' ἐλείπειτο Paris. unus, Brunck.

1246. ἡέρι ἴσα Buttman: ἡέρι δ' ἴσα codd.

1235. Σύρτιν: the Greater and Lesser Syrtis, and the dangers of the navigation there, are fully described in Strab. 708, 20 sqq. Cf. also Luc. *Phars.* 9. 300 sqq.

1237. τέναγος: 'shoals,' πηλώδης τόπος. Schol. μνιόεντα . . τάρφεια: *lit.* 'weed-strewn thickets of the deep.' Ap. forms μνιόεις from μνίον, *alga*, a late Gr. word (φῶκος in Hom.). Distinguish τάρφεια 'thickets' (cf. 13) from ταρφέα 'often' (1195).

1238. κωφή . . ἄχνη: 'and over them the sea-foam flows with noiseless swell.' For κωφή cf. 153. The form ἐπιβλύω is only found here; see on 788, 3. 223.

1239. ἡερίη: πᾶν τὸ πολὺ καὶ θασιλὲς ἡερίον λέγομεν. Schol. This meaning is required by 1246. The sandy waste extended indefinitely like the vast expanse of air. One meaning given by Hesych. for ἡερίον is μέγα. Diodorus (1. 33) uses ἀέριος in a similar way, θίνας ἄμμου ἐχόντας μέγεθος ἀέριον. For other uses of ἡέμιος v.n. 267, 1. 580. Some take it here as 'misty,' and Way blends the two views

in his rendering "into haziest distance stretcheth the land."

1240. ἀείρεται: 'moves,' *lit.* 'soars,' used by zeugma with ἔρπετόν. ἔνθ' ἄρα: 'twas there then that the flood-tide—for oftentimes the streaming waves fall back from the land, and again with angry onset hurl themselves on the beach—in a moment drove them far in on the shore, and but little of the keel was left in the water.'

1243. μυχάτη: v.n. 1. 170.

1246. νῶτα χθονός: 'the long low backs of the land' (Way).

1247. διηνεκές: 'unbroken.' *διηνεκής* is used as an epithet of νῶτον in its literal sense in *Il.* 7. 321, νῶτοισι διηνεκέσσι, 'with slices cut the whole length of the chine.' ἀρδμόν: 'watering-place'; cf. *Od.* 13. 247, ἀρδμοὶ ἐπηετανοί.

1248. πάτον: cf. 3. 1201. ἀπάνευθε: 'afar off.'

1249. εὐκῆλῳ: v.n. 2. 935.

1251. εὔχεται: cf. 2. 359.

1252. ἀφειδέες: v.n. 2. 98.

δείματος, αὐτὰ κέλευθα διαμπερὲς ὄρμηθῆναι
 πετράων. ἦ τ' ἂν καὶ ὑπὲρ Διὸς αἴσαν ἰούσιν
 βέλτερον ἦν μέγα δὴ τι μενοινώντας ὀλέσθαι. 1255
 νῦν δὲ τί κεν ρέξαιμεν, ἐρुकόμενοι ἀνέμοισιν
 αὖθι μένειν τυτθὸν περ ἐπὶ χρόνον; οἶον ἐρήμη
 πέζα διωλυγίης ἀναπέπταται ἠπείροιο."

Ὡς ἄρ' ἔφη· μετὰ δ' αὐτὸς ἀμχανίη κακότητος
 ἰθυντήρ Ἀγκαῖος ἀκηχέμενος ἀγόρευσε· 1260

“Ὀλόμεθ' αἰνότατον δῆθεν μόρον, οὐδ' ὑπάλυξις
 ἔστ' ἄτης· πάρα δ' ἄμμι τὰ κύντατα πημανθῆναι
 τῆδ' ἐπ' ἐρημαίῃ πεπτηότας, εἰ καὶ ἀῆται
 χερσόθεν ἀμπνεύσειαν· ἐπεὶ τεναγώδεα λεύσσω
 τῆλε περισκοπέων ἄλα πάντοθεν· ἤλιθα δ' ὕδωρ 1265
 ξαινόμενον πολιῆσιν ἐπιτροχάει ψαμάθοισιν.

καὶ κεν ἐπισμυγερώς διὰ δὴ πάλαι ἦδ' ἐκεάσθη
 νηὺς ἱερὴ χέρσου πολλὸν πρόσω· ἀλλὰ μιν αὐτῇ

1255. μενοινώντας Pariss. duo: μενοινώντας G, vulg.: μενοινώντας L.

1260. ἀκηχέμενος vulg. ἀγόρευσε G.

1263. ἐπ' O. Schneider: ὑπ' codd. καὶ Köchly, quod L man. pr. praebere videtur: κεν vulg.

1264. ἐμπνεύσειαν Köchly.

1267. ἦδ' ἐκεάσθη Brunck: ἦδε κεάσθη codd.

1253. αὐτά: i.e. the same course as on the outward voyage through the Symplegades.

1254. ὑπὲρ Διὸς αἴσαν: cf. *Il.* 17. 321, Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν. Similarly ὑπὲρ μόρον, *I.* 1030. Leaf (on *Il.* 16. 780) points out that these phrases are never used of anything which is actually said to have happened, but always of the future or unrealized possibilities in the past; v. M and K. on *Od.* I. 34.

1255. Cf. Hector's words, *Il.* 22. 304, μὴ μὰν ἀσπυδί γε καὶ ἀκλειῶς ἀπολόμην, Ἀλλὰ μέγα βέξας τι καὶ ἔσσομένοισι πυθέσθαι.

1257-8. οἶον . . . ἠπείροιο: 'so dreary is the coast-line of this vast continent which unfolds itself before our eyes.' πέζα: v.n. 46. διωλυγίης: 'limitless,' μέγα καὶ ἐπὶ πόλυ διῆλον (*Suid.*). Cf. Call. *fr.* III, ἐνθ' ἀνεμων μεγάλων κύμα διωλύγιον. It is a Platonic word of unknown derivation.

1263. τῆδ' ἐπ' ἐρημαίῃ πεπτηότας: 'fallen on this desolation.' Here, as in 3. 321, ἐπὶ seems to have been

corrupted into ὑπό. For the use of ὑπό Oswald compares 1524, ὑπὸ χροῦ δῦετο κῶμα, which is not parallel at all. The only possible meaning which could be extracted out of ὑπό here would be 'under the power of,' 'into the clutches of.' For the enallage of cases ἄμμι . . . πεπτηότας see on 3. 1009.

1264. χερσόθεν: 'from the land'; even though the wind blew off the shore, it would not help them to get away.

1265. ἤλιθα: v.n. 2. 283. It seems to refer to the mass of water, though Merkel explains it by ματαίως, meaning, I presume, 'uselessly' from the point of view of refloating the Argo.

1266. ξαινόμενον . . . ψαμάθοισιν: 'torn into spray runs up on the foam-whitened sand.' L. and S. wrongly take ὕδωρ as acc. ἐπιτροχάω is used differently in 1606.

1268. χέρσου πολλὸν πρόσω: 'while still far from the land.' The vessel would have been broken to pieces in the shoals, had not the flood-tide carried it up on the shore.

- πλημμυρίς ἐκ πόντοιο μεταχθονίην ἐκόμισσεν.
 νῦν δ' ἡ μὲν πέλαγόςδε μετέσσεται, οἶοθι δ' ἄλμη 1270
 ἄπλοος εἰλείται, γαίης ὑπερ' ὄσσον ἔχουσα.
 τούνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημι κεκόφθαι
 ναυτιλίας νόστου τε. δαημοσύνην δέ τις ἄλλος
 φαίνοι ἐήν· πάρα γάρ οἱ ἐπ' οἴηκεσσι θαάσσειν
 μαιομένω κομιδῆς. ἀλλ' οὐ μάλα νόστιμον ἦμαρ 1275
 Ζεὺς ἐθέλει καμάτοισιν ἐφ' ἡμετέροισι τελέσσαι.”
 Ὡς φάτο δακρυόεις· σὺν δ' ἔννεπον ἀσχαλῶντι
 ὄσσοι ἔσαν νηῶν δεδαημένοι· ἐν δ' ἄρα πᾶσιν
 παχνῶθη κραδίη, χύτο δὲ χλόος ἀμφὶ παρειάς.
 οἶον δ' ἀψύχοισιν εἰοκότες εἰδώλοισιν 1280
 ἀνέρες εἰλίσσονται ἀνὰ πτόλιν, ἣ πολέμοιο
 ἣ λοιμοῖο τέλος ποτιδέγμενοι, ἥέ τιν' ὄμβρον
 ἄσπετον, ὅς τε βοῶν κατὰ μυρία ἔκλυσεν ἔργα,
 ἣ ὅταν αὐτόματα ξόανα ῥέη ἰδρώνοντα
 αἵματι, καὶ μυκαὶ σηκοῖς ἐνὶ φαντάζονται, 1285

1269. μεταχθονίην Vatt. duo: μεταχρονίην vulg.

1274. φαίνοι ἐήν Madvig.: φαίνοιεν L, G, Vatt. duo: φήνειεν vulg.

1282. λιμοῖο Pariss. quatt.

1283. μυρία γ' L 16.

1284. ἰδρώνοντα G, Merkel.

1269. πλημμυρίς: in 1241 and 2. 576 the penult. is long; here it is short, as in *Od.* 9. 486 (which Ap. is imitating), τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα Πλημμυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι. μεταχθονίην: v. n. 2. 300.

1270. ἡ μὲν: sc. πλημμυρίς. οἶοθι κ.τ.λ.: 'and the sea-water, not deep enough to float the vessel, merely washes about it, barely rising above the ground.' For ὄσσον v. n. 2. 112.

1272. ἀπ' ἐλπίδα. . κεκόφθαι: cf. Lat. *abscondere spern.* The metaph. use of ἀποκόπτειν is common in late Gr.

1274. φαίνοι ἐήν: φαίνοιεν seems an impossible form of 3 sing. opt., and, so far as I know, lacks any analogy. Merkel says that it may derive some support from *Il.* 14. 241, where for ἐπισχοίης A and C have ἐπίσχοιες, which is said to have been defended by Herodian (v. Heyne *ad loc.*; Kühner-Blass 214).

1275. κομιδῆς: 'return'; cf. 3. 1140.

1279. παχνῶθη: 'was frozen'; cf. *Il.*

17. 112, ἦτορ παχνῶται: *On. Her.* 15. 112, astrictum frigore pectus. χλόος: v. n. 2. 1216.

1280. εἰδώλοισιν: cf. *Liv.* 21. 40, effigies immo, umbrae hominum.

1283. βοῶν. . ἔργα: *Virg.* imitates this, *G.* 1. 324, ruit arduus aether, Et pluvia ingenti sata laeta boumque labores Diluit. ἔργα βοῶν is from *Hes. Op.* 46; *Hom.* uses ἔργα ἀνθρώπων in a similar passage, *Il.* 16. 390, χαρσδραὶ . . στενάχουσι ῥέουσαι Ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων.

1284 sqq. With this enumeration of prodigies cf. *Tibull.* 2. 5. 75, Et simulacra deum lacrimas fudisse tepentes, Fataque vocales praemonuisse boves, Ipsum etiam Solem defectum lumine vidit Iungere pallentes nubilus annus equos: *Virg. G.* 1. 478, pecudesque locutae Infandum! . . . Et maestum inlacrimat templis ebur, aeraque sudant. The Schol. refers to the portents before the battle of Chaeronea (*Plut. Demosth.* 19).

1285. μυκαί: = μυκηθμοί, *mugitus*, ἀπ. λεγ.

ἤε καὶ ἥλιος μέσῳ ἡματι νύκτ' ἐπάγησιν
 οὐρανόθεν, τὰ δὲ λαμπρὰ δι' ἡέρος ἀστρα φαείνοι
 ὡς τὸτ' ἀριστῆες δολιχοῦ πρόπαρ αἰγιαλοῦ
 ἤλυον ἐρπύζοντες. ἐπήλυθε δ' αὐτίκ' ἐρεμνῇ
 ἔσπερος. οἱ δ' ἔλεινὰ χεροῖν σφέας ἀμφιβαλόντες 1290
 δακρυόειν ἀγάπαζον, ἵν' ἀνδιχα δῆθεν ἕκαστος
 θυμὸν ἀποφθίσειαν ἐνὶ ψαμάθοισι πεσόντες.
 βᾶν δ' ἴμεν ἄλλυδις ἄλλος ἕκαστέρῳ αὖτις ἐλέσθαι
 ἐν δὲ κάρη πέπλοισι καλυψάμενοι σφετέροισιν 1295
 ἄκμηνοι καὶ ἄπαστοι ἐκείατο νύκτ' ἐπι πᾶσαν
 καὶ φάος, οἰκτίστῳ θανάτῳ ἔπι. νόσφι δὲ κούραι
 ἀθρόαι Αἰήταο παρεστενάχοντο θυγατρί.
 ὡς δ' ὅτ' ἐρημαῖοι πεπτηότες ἔκτοθι πέτρης
 χηραμοῦ ἀπτῆνες λιγέα κλάζουσι νεοσσοί·
 ἧ ὅτε καλὰ νάοντος ἐπ' ὄφρῦσι Πακτωλοῦ 1300
 κύκνοι κινήσωσιν ἐὼν μέλος, ἀμφὶ δὲ λειμῶν

1287. φαείνοι L., Vatt. : φαείνει G, Pariss. tres : φαείνη Brunck.

1289. ἤλυον Brunck : ἤλυθον codd.

1295. νύχθ' ὑπὸ ed. Flor.

1299. λιγέως vulg.

1301. κινήσωσιν G, vulg. : κινήσουσιν L, Vatt., Pariss. tres.

1289. ἤλυον: cf. 3. 866. Ap. had in mind *Il.* 24. 12, *δινεύεσκ' ἀλύων παρὰ θῖν' ἄλός. ἐρπύζοντες*: cf. 3. 447.

1290. σφέας: = ἀλλήλους; cf. Hes. *Sc.* 403, ἀλλήλοισι κοτέοντες ἐπὶ σφέας ὀρμήσωσι. See on 2. 128.

1291. δακρυόειν: v.n. 2. 404.

1293. 'and they went forth on different ways, one further than another, to choose a resting-place.'

1294. ἐν δὲ κάρη κ.τ.λ.: so in 2. 861 after the death of Tiphys the heroes ἐντυπὰς εὐκῆλως εἰλυμένοι οὐτε τι σίτου Μνώοντ' οὐτε ποτίου.

1295. ἄκμηνοι καὶ ἄπαστοι: cf. *Il.* 19. 346, ὁ δ' ἄκμηνος καὶ ἄπαστος. ἄκμηνος occurs four times in *Il.* 19, and Schol. A explains it ἄγευστος, παρὰ τὴν ἄκμην. οὐτω δὲ τὴν ἀσιτίαν Αἰολεῖς λέγουσι. Both it and ἄπαστος are used of food and drink; cf. *Il.* 19. 320, ἄκμηνον πόσιος καὶ ἐδητύος, *Od.* 4. 788, ἄπαστος ἐδητύος ἡδὲ ποτήτους.

1296. ἔπι: 'awaiting,' κούραι: the Phaeacian handmaids given by Arete to Medea (v. 1221).

1298. "This simile is perfectly original, and highly beautiful and expressive. The

fears, the tenderness, and unavailing cries of the Phaeacian virgins (who found themselves sent from the ease, the plenty, and indulgence of a palace in Phaeacia, to perish by hunger in that Libyan desert) are well expressed by the helpless state of the young and unfledged birds falling out of the parent nest in a rock, in the absence of the mother" (Preston).

1300. ὄφρῦσι: 'overhanging banks'; cf. *I.* 178. Πακτωλοῦ: Πακτωλὸς ποταμὸς Λυδίας, ὁ νῦν Χρυσσορράς λεγόμενος. Schol. It was famous for its gold dust (ψήγμα χρυσοῦ), *Strab.* 535, 4.

1301. κύκνοι: *Il.* 2. 459, ὡς τ' ὄρνιθων πετεηνῶν ἔθνεα πολλά, Χηῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, Ἄσιφ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα, "Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι, Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δὲ τε λειμῶν: *Aen.* 7. 700, *Ceu quondam nivei liquida inter nubila cyeni . . . longa canoros Dant per colla modos; sonat amnis et Asia longe Pulsa palus.* In our passage there may be a further reference to the death-song of the swan, cf. *Aesch. Ag.* 1444, κύκνου δίκην Τὸν ὕστατον μέλψασα θανάσιμον γόνον Κεῖται.

ἔρσήεις βρέμεται ποταμοῖό τε καλὰ ρέεθρα·
 ὧς αἰ ἐπὶ ξανθὰς θέμεναι κονίησιν ἐθείρας
 παννύχιαι ἔλεεινὸν ἰήλεμον ὠδύροντο.
 καὶ νύ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ἐλίασθεν 1305
 νώνυμοι καὶ ἄφαντοι ἐπιχθονίοισι δαῖναι
 ἠρώων οἱ ἄριστοι ἀνηνύστῳ ἐπ' ἀέθλω·
 ἀλλὰ σφεας ἐλέηραν ἀμηχανίῃ μινύθοντας
 ἠρῶσαι, Λιβύης τιμήροισι, αἰ ποτ' Ἀθήνην, 1310
 ἦμος ὄτ' ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα,
 ἀντόμεναι Τρίτωνος ἐφ' ὕδασι χυτλώσαντο.
 ἔνδιον ἦμαρ ἔην, περὶ δ' ὀξύταται θέρον αὐγαὶ
 ἠελίου Λιβύην· αἰ δὲ σχεδὸν Αἰσονίδαο
 ἔσταν, ἔλον δ' ἀπὸ χερσὶ καρῆατος ἠρέμα πέπλον.
 αὐτὰρ ὄγ' εἰς ἐτέρωσε παλιμπετὲς ὄμματ' ἔνεικεν, 1315
 δαίμονας αἰδεσθεῖς· αὐτὸν δέ μιν ἀμφαδὸν οἶον
 μειλίχοις ἐπέεσσιν ἀτυζόμενον προσέειπον·
 “Κάμμορε, τίπι' ἐπὶ τόσσον ἀμηχανίῃ βεβόλησαι;
 ἴδμεν ἐποιοχόμενους χρύσειον δέρος· ἴδμεν ἕκαστα
 ὑμετέρων καμάτων, ὅσ' ἐπὶ χθονός, ὅσσα τ' ἐφ' ὑγρὴν 1320
 πλαζόμενοι κατὰ πόντον ὑπέρβια ἔργ' ἐκάμεσθε.
 οἰοπόλοισι δ' εἰμὲν χθόνια θεαὶ αὐδήεσαι,

1307. ὄχ' ἄριστοι Pierson.

1308. ἐλέαιρον G.

1310. παιφάσσουσα O. Schneider.

1312. ὀξύτατοι L, G.

1316. αὐταὶ Brunck.

1318. ἐπὶ Spitzner: ἔτι codd.

1319. δέρος L: δέρας G, vulg.

1321. ἔργ' ἐκάμεσθε Pariss. duo: ἔργα κάμεσθε vulg.

1305. ἀπὸ ζωῆς ἐλίασθεν: 'had parted from life.'

1306. νώνυμοι: = ἀνώνυμοι, cf. 2. 982. Merkel takes it here in the sense recognized by the Schol. on *Il.* 13. 227, *ωνύμωνους*: *τινὲς ἀθηνητάους*: ὕμνον γὰρ καὶ Ἀνακρέων τὸν θρήνον φησιν.

1309. ἠρῶσαι: the form ἠρῶσσα for ἠρῶνις is found in *Anth.* P. 6. 225, 'ἠρῶσαι Λιβύων ὕρος ἄκριτον αἶτε νέμεσθε. *τιμήροισι*: 'guardian deities,' *praesides*; cf. Aesch. *Ag.* 519, ἐμὸν τιμάροον Ἑρμῆν. The Schol. quotes from Call., *δέσποινα Λιβύης ἠρωίδες, αἰ Νασαμῶνων Αἰλιν καὶ δολιχὰς θίνας ἐπιβλέπετε.*

1310. ἦμος κ.τ.λ.: πρῶτος Σηησιχορος ἐφη σὺν ὄπλοισι ἐκ τῆς τοῦ Διὸς κεφαλῆς

ἀναπηδήσαι τὴν Ἀθηνῶν. Schol. For the legend v. Pind. *O.* 7. 35 sqq., h. Hom. *Minerv.*

1311. Τρίτωνος: v.n. 1. 109. ἀντόμεναι . . . χυτλώσαντο: 'met with her, and bathed her in the waters.' Cf. Call. *Ion.* 15, *ἔνα σ' ἐπεὶ μήτηρ μεγάλην ἀπεθήκατο κόλπων, Αὐτίκα δίξητο ῥόον ὕδατος, ἔ κε τόκοιο Λύματι χυτλώσαιτο, τεδὸν δ' ἐνὶ χρωῖα λοέσσαι.*

1312. ἔνδιον: 'noon,' v.n. 1. 603. The short penult. is only found in Alex. writers: cf. Call. *Cer.* 39, *τῶ δ' ὕπο ται νύμφαι ποτὶ τῶνδιον ἐψιῶντο,*

1322. οἰοπόλοισι: 'lonely.' Triton is called *οἰοπόλος δαίμων*, Pind. *P.* 4. 49. Our Schol. wrongly explains it by

- ἠρῶσαι, Λιβύης τιμήοροι ἠδὲ θύγατραι.
 ἀλλ' ἄνα· μηδ' ἔτι τοῖον οἰζύων ἀκάχησο·
 ἄσπησον δ' ἐτάρους. εὖτ' ἂν δέ τοι Ἀμφιτρίτη 1325
 ἄρμα Ποσειδάωνος εὐτροχον ἀντίκα λύση,
 δῆ ῥα τότε σφετέρῃ ἀπὸ μητέρι τίνετ' ἀμοιβὴν
 ὧν ἔκαμεν δηρὸν κατὰ νηδύος ὑμμε φέρουσα·
 καὶ κεν ἔτ' ἠγαθὴν ἐς Ἀχαιίδα νοστήσασαί τε.”
 Ὡς ἄρ' ἔφασκε, καὶ ἄφαντοι ἴν' ἔσταθεν, εἴθ' ἄρα ταίγε
 φθογγῇ ὁμοῦ ἐγένοντο παρασχεδόν. αὐτὰρ Ἰήσων 1331
 παπτήνας ἀν' ἄρ' ἔξειτ' ἐπὶ χθονός, ὧδέ τ' ἔειπεν·
 “Ἰλατ' ἐρημονόμοι κυδραὶ θεαί· ἀμφὶ δὲ νόστῳ
 οὔτι μάλ' ἀντικρὺ νοέω φάτιν. ἦ μὲν ἐταίρους
 εἰς ἐν ἀγειράμενος μυθήσομαι, εἴ νύ τι τέκμων 1335
 δῆωμεν κομιδῆς· πολέων δέ τε μῆτις ἀρείων.”
 Ἡ, καὶ ἀναΐξας ἐτάρους ἐπὶ μακρὸν ἀυτεῖ,
 αὐσταλέος κούρησι, λέων ὧς, ὅς ῥά τ' ἀν' ὕλην
 σύννομον ἦν μεθέπων ὠρύεται· αἱ δὲ βαρείη
 φθογγῇ ὑποτρομέουσιν ἀν' οὔρεα τηλόθι βῆσαι· 1340
 δείματι δ' ἄγραυλοί τε βόες μέγα πεφρίκασιν
 βουπελάται τε βοῶν· τοῖς δ' οὔ νύ τι γῆρυς ἐτύχθη

1324. μηδ' ἔτι G, Pariss. duo: μηδέ τι vulg.

1325. ἄσπησον Rzach.

1333. ἐλειονόμοι κυδραὶ Vatt. aliquot.

1336. δῆωμεν G, vulg.: δῆωμεν, ω man. sec., L: δῆοιμεν Brunck.

1339. βαρείη Wellauer: βαρεῖαι L, Pariss. quatt.: βαρεῖα vulg.: βαθεῖαι Brunck.

ἐπιμηλίδες, and so Hoelzlin and Shaw translate *pecorariae deae*, but the meaning is fixed by ἐρημονόμοι, 1333. χθόνιαι: *indigites*, v. n. 2. 504; cf. Soph. *Aj.* 201, χθονίων ἀπ' Ἐρεχθειδῶν. For the usual meaning v. 987. αὐδή-εσσαί: Hom. uses θεὸς αὐδήεσσα of Calypso and Circe who speak with the speech of mortals.

1325. Ἀμφιτρίτη: in Hom. Amphitrite is not a goddess, but, at most, a personification of the sea. As a goddess and wife of Poseidon she appears first in Hes. *Th.* 243, 930.

1326. λύση: 'unyokes.' In *Il.* 5. 731 Hera is represented as yoking her chariot, ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη ἵππους ἠκύποδας.

1327. σφετέρῃ: ἔδει εἰπεῖν ὑμετέρα (v. n. 3. 186). λέγει δὲ τῇ νηί. φέρει γὰρ αὐτοὺς ἐν τῷ κύτει, ὡς ἐν γαστρὶ μήτηρ. Schol.

1328. νηδύος: cf. Tac. *Ann.* 2. 6, lato utero (navium), and the use of *uterus* of the Trojan Horse, *Aen.* 2. 38.

1329. ἠγαθὴν: v. n. 1131.

1330. ἄφαντοι κ.τ.λ.: 'they straight-way vanished where they stood, as their voice died away.' For παρασχεδόν v. n. 1. 354.

1333. Ἰλατ': v. n. 2. 693.

1335-6. τέκμων . . . κομιδῆς: 'a sign to guide our return.' δῆωμεν: v. n. 591. πολέων . . . μῆτις ἀρείων: "in the multitude of counsellors there is safety." Cf. *Il.* 10. 224 sqq., Plaut. *Mil.* 3. 3. 12, nemo solus satis sapit.

1339. σύννομον ἦν: 'his mate'; cf. Soph. *Ph.* 1436, ὡς λέοντε συννόμω.

1342. βουπελάται: οἱ βουκόλοι. Schol. Ap. is the first to use this word. τοῖς δ' οὐ κ.τ.λ.: 'but the voice had no terrors for them (i.e. the Argonauts),

- ριγεδανὴ ἐτάριοιο φίλουσ ἐπικεκλομένοιο.
 ἀγχοῦ δ' ἠγερέθοντο κατηφέες· αὐτὰρ ὁ τούσγε
 ἀχθυμένους ὄρμοιο πέλασ μίγα θηλυτέρησιν 1345
 ἰδρύσασ, μυθεῖτο πιφαισκόμενοσ τὰ ἕκαστα·
 “Κλῦτε, φίλοι· τρεῖσ γάρ μοι ἀνιάζοντι θεάων,
 στέρφεσιν αἰγείοισ ἐζωσμένοι ἐξ ὑπάτιο
 αὐχένουσ ἀμφί τε νῶτα καὶ ἰξύασ, ἤυτε κοῦραι,
 ἔσταν ὑπὲρ κεφαλῆσ μάλ' ἐπισχεδόν· ἂν δ' ἐκάλυψαν 1350
 πέπλον ἐρυσσάμεναι κούφη χερί, καὶ μ' ἐκέλοντο
 αὐτόν τ' ἔγρεσθαι, ἀνά θ' ὑμέασ ὄρσαι ἰόντα·
 μητέρι δὲ σφετέρη μενοικέα τίσαι ἀμοιβὴν
 ὦν ἕκαμεν δηρὸν κατὰ νηδύουσ ἄμμε φέρουσα
 ὀππότε κεν λύσσησιν εὐτροχὸν Ἀμφιτρίτη 1355
 ἄρμα Ποσειδάωνοσ. ἐγὼ δ' οὐ πάγχυ νοῆσαι
 τῆσδε θεοπροπίησ ἴσχω πέρι. φάν γε μὲν εἶναι
 ἠρῶσσαι, Λιβύησ τιμηόροιο ἠδὲ θύγατροσ·
 καὶ δ' ὀπόσ' αὐτοὶ πρόσθεν ἐπὶ χθονὸσ ἠδ' ὄσ' ἐφ' ὑγρῆν
 ἔτλημεν, τὰ ἕκαστα δίδμεναι εὐχετόωντο. 1360
 οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον, ἀλλὰ τισ ἀχλὺσ
 ἠὲ νέφοσ μεσσηγὺ φαεινομένασ ἐκάλυψεν.”
 ὣσ ἔφαθ'· οἱ δ' ἄρα πάντεσ ἐθάμβεον εἰσαῖοντεσ.
 ἔνθα τὸ μῆκιστον τεράων Μινύησιν ἐτύχθη.
 ἐξ ἀλόσ ἠπειρόνδε πελώριοσ ἕκθορεν ἵπποσ, 1365

1349. ἰξύοσ G, vulg.

1354. ὦν ἕνεκα μὲν G man. sec.

1355. δὴ πρὸ κεν G, ed. Flor.

1359. ὑγρῆσ G, Paris. unus, ed. Flor.

1361. οὐδέ τι vulg.

1364. Μινύησιν L man. sec., G, Vatt. duo: Μινύαισιν L man. pr., Pariss.: Μινύεσιν vulg.

1365. ἕκθορεν L, Vatt.: ἄνθορεν G, vulg.: ἔνθορεν Paris. unus.

being the voice of their comrade calling on his friends.'

1344. κατηφέες: v.n. I. 267.

1345. ὄρμοιο: the place where the vessel lay. μίγα: for this rare simple form cf. Pind. P. 4. 202, μίγα κωκυτῶ. Ap. has ἄμμιγα c. dat., I. 573, etc. θηλυτέρησιν: v.n. 3. 209.

1348. στέρφεσιν: τοῖσ δέρμασιν. ἔνθεν καὶ στερφῶσαι. Ἴβυκοσ δὲ στερφωτῆρα στρατὸν εἴρηκε τὸν ἔχοντα δέρματα. ὤθεν καὶ παρ' Αἰσχύλω (fr. 377) ἀξιοῦσι γράφειν μελανοστέρφων γένοσ, οὐχ, ὡσ τινεσ, μελανοστέρων. Schol. For this

Libyan dress cf. Hdt. 4. 189, αἰγέασ περιβάλλονται ψιλὰσ περὶ τὴν ἐσθῆτα θυσανωτάσ αἱ Λίβυσοι κεχριμένασ ἐρευθεδάνω.

1350. ἔσταν ὑπὲρ κεφαλῆσ: cf. II. 2. 20 (of Ὀνειροσ visiting Agamemnon), στῆ δ' ἄρ' ὑπὲρ κεφαλῆσ.

1353. σφετέρη: = ἡμετέρα; v.n. 3. 186.

1363. εἰσαῖοντεσ: v.n. I. 764.

1364. Μινύησιν: v.n. I. 231.

1365. ἵπποσ: cf. the symbolic appearance of the four white steeds, the portent of war, in Aen. 3. 537 sqq.

ἀμφιλαφής, χρυσέησι μετήορος αὐχένα χαιταίαι·
ρίμφα δὲ σεισάμενος γυίων ἄπο νήχυτον ἄλμην
ᾠρτο θέειν, πνοιῇ ἴκελος πόδας. αἴψα δὲ Πηλεὺς
γηθήσας ἐτάροισιν ὀμηγερέεσσι μετηύδα·

“ Ἄρματα μὲν δὴ φημι Ποσειδάωνος ἔγωγε 1370
ἤδη νῦν ἀλόχοιο φίλης ὑπὸ χερσὶ λελύσθαι·

μητέρα δ' οὐκ ἄλλην προτιόσσομαι, ἢ ἐπερ αὐτὴν
νῆα πέλειν· ἦ γὰρ κατὰ νηδύος ἄμμε φέρουσα
νωλεμές ἀργαλέοισιν διζύει καμάτοισιν.

ἀλλὰ μιν ἄστεμφεῖ τε βίη καὶ ἀτειρέσιν ὤμοις 1375
ὑπόθεν ἀνθέμενοι ψαμαθώδεος ἔνδοθι γαίης

οἴσομεν, ἦ προτέρωσε ταχὺς πόδας ἤλασεν ἵππος.

οὐ γὰρ ὄγε ξηρὴν ὑποδύσεται· ἴχνια δ' ἡμῖν
σημανέειν τιν' ἔσπα μυχὸν καθύπερθε θαλάσσης.”

Ἔως ἤνδα· πάντεσσι δ' ἐπήβολος ἦνδανε μῆτις· 1380

Μουσάων ὄδε μῦθος· ἐγὼ δ' ὑπακουὸς αἰείδω

Πιερίδων, καὶ τήνδε πανατρεκὲς ἔκλυον ὀμφήν,

ὑμέας, ὧ περὶ δὴ μέγα φέρτατοι υἱες ἀνάκτων,

ἦ βίη ἦ τ' ἀρετῇ Λιβύης ἀνὰ θῖνας ἐρήμους

νῆα μεταχρονίην ὅσα τ' ἔνδοθι νηὸς ἄγεσθε, 1385

ἀνθεμένους ὤμοισι φέρειν δυοκαίδεκα πάντα

1373. ἦ γὰρ Pariss. tres, Brunck. αἰὲν ἔχουσα G, L 16.

1374. νωλεμές Pariss. quatt., vulg. : ἡμέας L, G : ἠνεκὲς Merkel

1380. ἐπικόσπος Matthiae.

1385. ἄγεσθε Stephanus : ἄγεσθαι L, G, vulg.

1366. ἀμφιλαφής : ἀντι τοῦ ποικίλος ἢ μέγας ἢ ἀμφοτέρωθεν θριξὶ στεγαζόμενος. Schol. The last of these explanations is that generally received, and so the line means 'its hair flowing on both sides, with arching neck and golden mane.' To explain it by μέγας is to make it a weak repetition of πελώριος. For other uses of ἀμφιλαφής see on 983, 2. 733.

1367. νήχυτον : πολύχυτον. Schol. ; v.n. 3. 530.

1368. πνοιῇ ἴκελος : cf. 877. 221.

1372. προτιόσσομαι : v.n. 1. 895.

1375. ἄστεμφεῖ : 'unyielding,' from rt. στεμφ (στέμβω, stamp) ; cf. *Il.* 2. 344, ἔχων ἄστεμφέα βουλήν.

1378. οὐ . . . ὑποδύσεται : 'for he will not plunge beneath the dry land' (as he might beneath the waves).

1379. μυχὸν καθύπερθε θαλάσσης : 'a gulf which commands the sea.'

1380. ἐπήβολος : v.n. 1. 694.

1381. ὑπακουός : ὑπηρέτης. Schol. ; v.n. 1. 22. Cf. Call. *Dian.* 186, εἰπὲ θεά, σὺ μὲν ἄμμιν, ἐγὼ δ' ἐτέροισιν αἰείσω : Theocr. 22. 116, εἰπὲ θεά, σὺ γὰρ οἶσθα, ἐγὼ δ' ἐτέρων ὑποφήτης Φθέγγομαι : *Aen.* 7. 645, et meministis enim, divae, et memorare potestis.

1382. πανατρεκὲς : Ap. is the first to use this compound.

1383. ὧ . . . φέρτατοι : cf. 1031. With this apostrophe to the heroes Ellis compares the self-interpellation in *Cat.* 64. 116.

1384. θῖνας : 'dunes' 'sandhills.'

1385. μεταχρονίην : v.n. 2. 300.

1386. Cf. *Pind. P.* 4. 25, δώδεκα δὲ πρότερον | ἀμέρας ἐξ Ἶκεανοῦ φέρομεν νῶτων ὑπερ γαίας ἐρήμων | εἰνάλιον δόρυ. According to another version the Argonauts bore their vessel on their shoulders

ἦμαθ' ὁμοῦ νύκτας τε. δύνη γε μὲν ἦ καὶ οὐζὺν
 τίς κ' ἐνέποι, τὴν κείνοι ἀνέπλησαν μογέοντες ;
 ἔμπεδον ἀθανάτων ἔσαν αἵματος, οἷον ὑπέσταν
 ἔργον, ἀναγκαίῃ βεβημένοι. αὐτὰρ ἐπιπρὸ 1390
 τῆλε μάλ' ἀσπασίως Τριτωνίδος ὕδασι λίμνης
 ὡς φέρον, ὡς εἰσβάντες ἀπὸ στιβαρῶν θέσαν ὤμων.

Λυσσαλέοις δῆπειτ' ἴκελοι κυσὶν αἴσσοντες
 πίδακα μαστεύεσκον· ἐπὶ ξηρῇ γὰρ ἔκειτο
 δῦφα δυηπαθίῃ τε καὶ ἄλγεσιν, οὐδ' ἐμάτησαν 1395
 πλαζόμενοι· ἴξον δ' ἱερὸν πέδον, ᾧ ἐνὶ Λάδων

εἰσέτι που χθιζὸν παγχρύσεια ῥύετο μῆλα
 χῶρῳ ἐν Ἀτλαντος, χθόνιος ὄφιν· ἀμφὶ δὲ νύμφαι
 Ἑσπερίδες ποίπννον, ἐφίμερον αἰίδουσαι.
 δὴ τότε δ' ἦδη τῆμος ὑφ' Ἡρακλῆι δαιχθεῖς 1400
 μῆλειον βέβλητο ποτὶ στύπος· οἰόθι δ' ἄκρη

1388. ἀνέτλησαν vulg.

1390. βεβολημένοι Pariss. quatt., Brunck.

1391. οἶδμασι Pariss. tres, Brunck.

1394. ξηρῇ Paris. unus in marg.: ξηρῆ L, vulg.: ξηρῆ G.

1400. δ' ἦδη τῆμος Wellauer: δὴ τῆμος L: γ' ἦδη κείνος G, vulg.: δῆμι τῆμος
 Merkel: δὴ δύστηνος O. Schneider: δ' ἦτοι τῆμος Merkel in ed. min.

1401. μῆλειον Stephanus: μέλιον L, vulg.: μῆλιον G. ἄκρη L, Pariss. quatt.:
 ἄκρη G, vulg.

when passing from the Ister into the
 Adriatic (Justin. *Histor.* 32. 3).

1388. ἔμπεδον: 'assuredly.'

1391. ὕδασι: for the unusual dat. with
 φέρειν cf. 3. 392.

1392. ὡς . . . ὡς: cf. Theocr. 2. 82,
 ὡς ἴδον, ὡς ἐμάνην: Virg. *E.* 8. 41, ut
 vidi, ut perii. See Leaf on *Il.* 14. 294.
 The meaning here is 'when . . . then.'
 In 1. 269 ὡς . . . ὡς means 'as . . . so.'

1393. λυσσαλέοις: ἄπ. λεγ., 'rushing,
 like unto hounds in the wild hunt's
 frenzy-burst' (Way).

1394-5. ἐπὶ . . . ἄλγεσιν: 'for parching
 thirst crowned their woes and sufferings.'
 For *δυηπαθίη* cf. 1165.

1396. Λάδων: the dragon which
 guarded the golden apples of the
 Hesperides by the orders of Hera.
 He was the son of Gaea (so *χθόνιος*,
 1398), or of Phorcys and Ceto (Hes.
Th. 333). The apples were given by
 Gaea to Hera on her marriage with
 Zeus.

1397. εἰσέτι . . . χθιζόν: 'but yester-
 day.'

1398. χῶρῳ ἐν Ἀτλαντος: 'in the
 home of Atlas.' The same form of
 expression occurs in Aesch. *Eum.* 673,
 Πέλοπος ἐν τόποις, *Pers.* 786, ἐς τὸν
 Ἑλλήνων τόπον. Cf. Hes. *Th.* 517,
 Ἄτλας δ' οὐρανὸν εὐρὸν ἔχει κρατερῆς
 ὑπ' ἀνάγκης Πείρασιν ἐν γαίης, πρόσπαρ
 Ἑσπερίδων λιγυφώνων Ἑσθηός. Virg.
 (*Aen.* 4. 481) represents the garden of
 the Hesperides as a *templum* (*τέμενος*),
 Ultimus Aethiopus locus est, ubi
 maxumus Atlas Axem humero torquet
 . . . Hinc mihi Massylae gentis monstrata
 sacerdos, Hesperidum templi custos,
 epulasque draconi Quae dabat et sacros
 servabat in arbore ramos.

1399. αἰίδουσαι: cf. Eur. *H.F.* 394,
 ὕμφοδούς τε κόρας ἤλυθεν (*sc.* Ἡρακλῆς)
 ἔσπεριον ἐς αὐλάν: *Hipp.* 742, Ἑσπερίδων
 αἰοιδῶν. This is the only place where
 Ap. lengthens the *a* of αἰίδω. There is
 also one example in Hom., *Od.* 17. 519.

1400. τῆμος: *hodie*, 'on this very day'
 referring to *χθιζόν* in 1397; v. n. 252.

ὑφ' Ἡρακλῆι: v. n. 1. 794.

1401. μῆλειον . . . στύπος: 'lay

οὐρῇ ἔτι σκαίρεσκειν· ἀπὸ κρατὸς δὲ κελαινὴν
 ἄχρισ ἐπ' ἄκνηστιν κείτ' ἄπνοος· ἐκ δὲ λιπόντων
 ὕδρης Λερναίης χόλον αἵματι πικρὸν διστῶν
 μύϊαι πυθιομένοισιν ἐφ' ἔλκεσι τερσαίνοντο. 1405
 ἀγχοῦ δ' Ἐσπερίδες κεφαλαῖς ἐπι χεῖρας ἔχουσαι
 ἀργυφέας ξανθῆσι λίγ' ἔστενον· οἱ δ' ἐπέλασσαν
 ἄφνω ὁμοῦ· ταῖ δ' αἶψα κόνις καὶ γαῖα, κιώντων
 ἔσσυμένως, ἐγένοντο καταυτόθι. νόσατο δ' Ὀρφεὺς
 θεῖα τέρα, τὰς δέ σφι παρηγορέεσκε λιτῆσιν 1410
 “ Δαίμονες ὦ καλαὶ καὶ εὐφρονες, ἴλατ', ἀνασσαι,
 εἴτ' οὖν οὐρανίαις ἐναρίθμιοί ἐστε θεῆσιν,
 εἴτε καταχθονίαις, εἴτ' οἰοπόλοι καλέεσθε
 νύμφαι· ἴτ' ὦ νύμφαι, ἱερὸν γένος Ὀκεανοῦ,
 δείξατ' ἐελδομένοισιν ἐνωπαδὶς ἄμμι φανείσαι 1415
 ἢ τινα πετραίην χύσιν ὕδατος, ἢ τινα γαίης
 ἱερὸν ἐκβλύοντα, θεαί, ῥόον, ὧ ἀπὸ δῖψαν
 αἰθομένην ἄμοτον λωφήσομεν. εἰ δέ κεν αὖτις
 δῆ ποτ' Ἀχαιίδα γαίαν ἰκώμεθα ναυτιλίῃσιν,

1402. οὐρῇ Pariss. quatt. : οὐρή L (?), G, vulg. σπαίρεσκειν Brunck.

1403. ἐν pro ἐκ coni. Seaton.

1405. ταραγίνοντο vel πορσαίνοντο coni. Merkel.

1406. κεφαλῆς Brunck. ὑπο O. Schneider.

1410. στὰς Pariss. quatt., Brunck : ταῖς O. Schneider. σφε Brunck, O. Schneider : τὰς δέ σφε Samuelsson.

1418. καὶ αὖτις L : κεν αὖτις G.

stretched along by the trunk of the apple-tree.'

1402. σκαίρεσκειν : cf. Quint. Smyr. 8. 320 (of the convulsive withings of one mortally wounded), ὅς δ' ἔτι ποσσὶν Ὀρθὸς ἀνεσκαίρεσκειν.

1403. ἐκ δὲ λιπόντων κ.τ.λ. : 'and as the arrows had left in its blood the venom of the Lernaean hydra, the flies clustering on the festering wounds were being withered (by the poison).' The arrows of Heracles were dipped in the black gall of the hydra, which haunted the marsh of Lerna near Argos ; cf. Soph. Tr. 573, μελαγχόλου Ἐβαψεν ἰοῦς θρέμμα Λερναίας ὕδρας.

1405. τερσαίνοντο : this seems to mean that the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun's strong rays. Merkel says, "τερσαίνοντο nisi forte propria locutio de apricantibus eius modi bestiolis fuit explicatum non habet ;

temptaveram ταραγίνοντο, h.e. ἐταράσσοντο, πορσαίνοντο, h.e. ἐσπούδαζον."

1408. ταῖ δ' αἶψα κ.τ.λ. : 'as they (the heroes) eagerly drew near, the Hesperides were straightway turned into dust and earth where they stood.' For κιώντων v.n. 692.

1409. νόσατο = νοήσατο ; cf. Theogn. 1298, νωσάμενος ; Hdt. I. 68, ἐνώσας.

1410. τέρα : on the analogy of κέρα ; we also find τέραα (Od. 12. 394), τέρεα (Hdt. 8. 37), τέρα (Nic. Th. 186). τὰς . . . λιτῆσιν : 'tried to win their favour for the heroes by his prayers.' This constr. of παρηγορέω is without parallel. For Samuelsson's conj. see on 3. 741.

1413. οἰοπόλοι . . . νύμφαι : 'nymphs of the desert' ; v.n. 1322.

1415. ἐνωπαδὶς : v.n. 354.

1417. ἐκβλύοντα : ἄπ. λεγ. See on 1238, 788, 3. 223.

1418. ἄμοτον : with αἰθομένην, 'which

- δὴ τότε μυρία δῶρα μετὰ πρώτῃσι θεάων
 λοιβάς τ' εἰλαπίνας τε παρέξομεν εὐμενέοντες." I 420
- Ὡς φάτο λισσόμενος ἀδινῆ ὀπί· ταὶ δ' ἐλάειρον
 ἐγγύθεν ἀχνυμένους· καὶ δὴ χθονὸς ἐξανέτειλαν
 ποίην πάμπρωτον· ποίης γε μὲν ὑπόθι μακροὶ
 βλάστεον ὄρπηκες· μετὰ δ' ἔρνεα τηλεθάοντα I 425
 πολλὸν ὑπὲρ γαίης ὀρθοσταδὸν ἤέξοντο.
 Ἔσπέρη αἰγείρος, πτελέη δ' Ἐρυθηῖς ἔγεντο·
 Αἴγλη δ' ἰτείης ἱερὸν στύπος· ἐκ δέ νυ κείνων
 δενδρέων, οἶαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὐτως
 ἐξέφανεν, θάμβος περιώσιον, ἔκφατο δ' Αἴγλη I 430
 μελιχίους ἐπέεσσιν ἀμειβομένη χατέοντας·
 “Ἡ ἄρα δὴ μέγα πάμπαν ἐφ' ὑμετέροισιν ὄνειαρ
 δεῦρ' ἔμολεν καμάτοισιν ὁ κύντατος, ὅστις ἀπούρας
 φρουρὸν ὄφιν ζωῆς παγχρύσεια μῆλα θεάων
 οἶχετ' ἀειράμενος· στυγερὸν δ' ἄχος ἄμμι λέλειπται. I 435
 ἤλυθε γὰρ χθιζὸς τις ἀνὴρ ὀλοώτατος ὕβριν
 καὶ δέμας· ὅσσε δέ οἱ βλοσυρῶ ὑπέλαμπε μετώπῳ·
 νηλῆς· ἀμφὶ δὲ δέρμα πελωρίου ἔστο λέοντος
 ὤμόν, ἀδέψητον· στιβαρὸν δ' ἔχεν ὄζον ἐλαίης
 τόξα τε, τοῖσι πέλωρ τόδ' ἀπέφθισεν ἰοβολήσας. I 440
 ἤλυθε δ' οὖν κάκεϊνος, ἃ τε χθόνα πεζὸς ὀδεύων,
 δίψη καρχαλέος· παΐφασσε δὲ τόνδ' ἀνὰ χῶρον,

1422. ἐλέηραν Brunck.

1435. ἀειρόμενος G, vulg.

1442. καρφαλέος Vrat., Vind., ed. Flor.

parches us with fierce intensity'; v.n. I. 513. Lehrs takes ἄμοτον with λωφῆ-
 σομεν 'omnino restinguamus.'

1421. εἰλαπίνας: v.n. I. 13.

1422. ἀδινῆ: v.n. 3. 1104.

1425. βλάστεον: v.n. I. 1131. ὄρπη-
 kes: 'shoots'; cf. *Il.* 21. 38. First the
 grass appeared, then tall shoots above the
 grass, and then the young trees (ἔρνεα)
 reared their branches.

1427. Sometimes we find four Hes-
 perides mentioned, Aegle, Erytheia,
 Hestia, and Arethusa; Diod. (4. 27)
 mentions seven. ἔγεντο: v.n. I. 1141.

1428 sqq. στύπος: v.n. I. 1117.
 ἐκ . . . ἐξέφανεν: 'and from those trees
 their for...s were made manifest in
 the full likeness of what they had been
 aforetime—a prodigy most strange.'

1430. περιώσιον: v.n. I. 466.

1432. 'Verily it was to prove himself
 a great succour in your distress that he
 (Heracles) came hither.'

1433. ἀπούρας: v.n. I. 1212.

1435. ἀειράμενος: cf. 528.

1437. βλοσυρῶ: v.n. 2. 740.

1439. ἀδέψητον: 'undressed'; cf.
 3. 206, *Oid.* 20. 2, ἀδέψητον βοέην.

1441. κάκεϊνος: the force of καί is
 that he too, like the Argonauts, sought
 water.

1442. δίψη καρχαλέος: 'his throat
 rough and parched with thirst'; cf.
Virg. G. 3. 434, asperque siti; *Il.* 21. 541,
 δίψη καρχαλέου . . . φεῦγον. See on
 3. 1058. παΐφασσε: 'rushed wildly,'
 ἐνθουσιαδῶς ἐφέμετο. Schol. Cf. μετα-
 παΐφασσασθαι, 3. 1266, where see note.

- ὔδωρ ἐξερῶν, τὸ μὲν οὖ ποθι μέλλεν ἰδέσθαι.
 ἦδε δέ τις πέτρῃ Τριτωνίδος ἐγγύθι λίμνης·
 τὴν ὄγ' ἐπιφρασθεῖς, ἧ καὶ θεοῦ ἐννεσίησιν, 1445
 λαξ ποδὶ τύψεν ἔνερθε· τὸ δ' ἀθρόον ἐβλυσεν ὔδωρ.
 αὐτὰρ ὄγ' ἄμφω χεῖρε πέδω καὶ στέρνον ἐρείσας
 ῥωγάδος ἐκ πέτρης πῖεν ἄσπετον, ὄφρα βαθεῖαν
 νηδύν, φορβάδι ἴσος ἐπιπροπεσών, ἐκορέσθη."
 Ὡς φάτο· τοὶ δ' ἀσπαστὸν ἵνα σφίσι πέφραδεν Αἴγλη
 πίδακα, τῇ θεὸν αἴψα κεχαρμένοι, ὄφρ' ἐπέκυσαν. 1451
 ὡς δ' ὁπότε στευνὴν περὶ χηραμὸν εἰλίσσονται
 γειομόροι μύρμηκες ὀμιλαδόν, ἧ ὅτε μυῖαι
 ἀμφ' ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηνῦαι
 ἀπλητον μεμάασιν ἐπήτριοι· ὧς τὸτ' ἀολλεῖς 1455
 πετραίῃ Μινύαι περὶ πίδακι δινεύεσκον.
 καὶ πού τις διεροῖς ἐπὶ χεῖλεσιν εἶπεν ἰανθεῖς·
 "ὦ πόποι, ἧ καὶ νόσφιν ἐὼν ἐσάωσεν ἐταίρους
 Ἡρακλῆς δίψῃ κεκμηότας. ἀλλὰ μιν εἶ πως
 δῆοιμεν στείχοντα δι' ἠπείροιο κιόντες." 1460
 Ἥ, καὶ ἀμειβομένων, οἳ τ' ἄρμενοι ἐς τόδε ἔργον,
 ἔκριθεν ἀλλυδὶς ἄλλος ἐπαίξας ἐρεεῖνεν.

1444. ἦν δ' ἄρα τις Pariss., Stephanus, Brunck.

1450. τοὶ Stephanus: τοῖς L, G.

1453. γειοτόμοι L man. sec., G, L 16. ἧ ὅτε Stephanus: ἦντε codd.

1460. δῆωμεν G.

1443. ἐξερῶν: cf. 1546. The simple ἐρέω occurs in 1. 1354.

1445. 'this, by his own device, or rather on the prompting of some god, he smote at the base with his heel.' For ἧ καὶ cf. 205. For ἐννεσίησιν v. n. 1. 7. In Call. *Ἰου.* 30 Rhea smites a mountain and makes water gush forth.

1449. φορβάδι: 'a beast of the field'; cf. 2. 89, 3. 276. ἐπιπροπεσών: 'stooping, with head bent down.' This line is twice imitated by Nicander: *Alex.* 495, ἦν δέ τις ἀναλέη πεπιεσμένος ἀχένα δίψῃ Ἐκ ποταμοῦ ταυρηδὸν ἐπιπροπεσών ποτὸν ἴσχη: *Theoc.* 340, αὐτὰρ ὄγ' ἦντε ταῦρος ὑπὲρ ποταμοῖο γενευκῶς Χανδὸν ἀμέτρητον δέχεται ποτὸν.

1452 sqq. 'As when the ants who turn up the earth run to and fro in busy haste around a narrow cleft, or when flies lighting round a tiny drop

of sweet honey press towards it in a greedy swarm, so, etc.'

1453. γειομόροι: cf. 3. 1387, 1. 1214. μύρμηκες: Virgil borrowed the comparison of the ants but gave it a different development in *Aen.* 4. 402 sqq. μυῖαι: cf. *Il.* 2. 469, ἦντε μυῖαν ἀδινάων ἔθνεα πολλά, Αἴ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν Ὀρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει: 17. 570 sqq.

1455. ἐπήτριοι: v. n. 937.

1457. διεροῖς: 'moistened'; v. n. 1. 184. ἐπὶ: 'with'; cf. 3. 1261, 1. 252.

1461-2. 'He spake: and, as they held converse, those who were fitted for such a quest separated themselves from the other heroes, and sped away, one on this side, another on that, to search for Heracles.' ἀμειβομένων: v. n. 2. 449. ἄρμενοι: i. e. by fleetness, or keenness of vision.

ἴχνια γὰρ νυχίοισιν ἐπηλίνδητ' ἀνέμοισιν
 κινυμένης ἀμάθου. Βορέαο μὲν ὠρμήθησαν
 νῆε δύω, πτερύγεσσι πεποιθότε. ποσσὶ δὲ κούφοις 1465
 Εὐφῆμος πίσυνος, Λυγκεὺς γε μὲν ὀξέα τηλοῦ
 ὄσσε βαλεῖν· πέμπτος δὲ μετὰ σφίσιβιν ἔσσυτο Κάνθος.
 τὸν μὲν ἄρ' αἶσα θεῶν κείνην ὁδὸν ἠγορήε τε
 ὄρσειν, ἵν' Ἡρακλῆος ἀπηλεγέως πεπύθοιτο,
 Εἰλατίδην Πολύφημον ὄπη λίπε· μέμβλετο γὰρ οἱ 1470
 οὐδ' ἔθεν ἀμφ' ἐτάριοιο μεταλλῆσαι τὰ ἕκαστα.
 ἀλλ' ὁ μὲν οὖν Μυσοῖσιν ἐπικλεῖς ἄστν πολίσσας
 νόστου κηδοσύνησιν ἔβη διζήμενος Ἀργῶ
 τῆλε δι' ἠπείροιο· τέως δ' ἐξίκετο γαίαν
 ἀγχιάλων Χαλύβων· τόθι μιν καὶ Μοῖρ' ἐδάμασσε. 1475
 καὶ οἱ ὑπὸ βλωθρῆν ἀχερωίδα σῆμα τέτυκται
 τυτθὸν ἀλὸς προπάροιθεν. ἀτὰρ τότε γ' Ἡρακλῆα
 μῶνον ἀπειρεσίης τηλοῦ χθονὸς εἶσατο Λυγκεὺς
 τῶς ιδέειν, ὥς τις τε νέω ἐνὶ ἡματι μῆνην
 ἦ ἴδεν, ἦ ἐδόκησεν ἐπαχλύουσαν ιδέσθαι. 1480
 ἐς δ' ἐτάρους ἀνιὼν μυθήσατο, μῆ μιν ἔτ' ἄλλον

1463. ἀπηλίνδητο O. Schneider.

1465. πεποιθότε Stephanus: πεποιθότες codd.

1475. ὄθι Hermann.

1463. ἐπηλίνδητο: ἐκεκάλυπτο. Schol., 'had been effaced'; the literal meaning must be that the tracks had the sand rolled on them (ἐπαλινδέω) by the wind. This compound is only found here; ἐπαλίνδομαι in Nic. *Th.* 266.

1464. Βορέαο . . . νῆε: v. I. 211.

1466. Εὐφῆμος: v. I. 179. Λυγκεὺς: v. I. 151.

1467. Κάνθος: v. I. 77 sqq., where his death in Libya is foreshadowed.

1469. ἀπηλεγέως: 'surely,' 'accurately': v.n. I. 785.

1470. Πολύφημον: Heracles and Polyphemus were left behind by the Argonauts in Mysia (I. 1240 sqq.). For their diverse fortunes v. I. 1345 sqq.

1471. οὐδ' ἔθεν: v.n. I. 362.

1472. ὁ μὲν: Polyphemus. ἄστν: v.n. I. 1346.

1475. Χαλύβων: v. I. 1323. The Schol. tells us, on the authority of Nymphodorus, that Polyphemus died fighting there.

1476. ἀχερωίδα: the white poplar, the black being called αἴγειρος. Pausanias (5. 14. 3) connects the name with Ἀχέρων, as it was brought from the underworld by Heracles. In Attic it was called λεύκη.

1478. εἶσατο . . . ιδεῖν: 'deemed that he saw': v.n. I. 718.

1479. ὥς τις κ.τ.λ.: 'as, on the day of the new moon, one sees, or thinks that he sees, the moon in a veil of mist.' For νέω cf. *ἔνη καὶ νέα*. In Plat. *Legg.* 849 we find *μηνὸς τῆ νέας* (sc. *ἡμέρας*). Virg. borrowed this simile, *Aen.* 6. 452 (where Aeneas sees dimly the shade of Dido), *agnovitque per umbram Obscuram, qualem primo qui surgere mense Aut videt aut vidisse putat per nubila lunam*. Cf. Milton, *P. L.* I. 783, "Whose midnight revels . . . some belated peasant sees, Or dreams he sees."

1481. μῆ . . . κυησόμεν: 'that now no other who went in quest should overtake him.'

μαστήρα στείχοντα κιχησέμεν· οἱ δὲ καὶ αὐτοὶ
ἦλυθον, Εὐφημός τε πόδας ταχὺς υἱέ τε διοῶ
Θρηκίου Βορέω, μεταμῶνια μοχθήσαντε.

Κάνθε, σὲ δ' οὐλόμεναι Λιβύῃ ἐνὶ Κῆρες ἔλοντο. 1485

πώεσι φερβομένοισι συνήντεες· εἶπετο δ' ἀνήρ
αὐλίτης, ὃ σ' ἔων μῆλων πέρι, τόφρ' ἐτάροισιν
δευομένοις κομίσειας, ἀλεξόμενος κατέπεφνε
λαῖ βαλῶν· ἐπεὶ οὐ μὲν ἀφανρότερός γ' ἐτέτυκτο,
υἱωνὸς Φοίβοιο Λυκωρείοιο Κάφουρος 1490

κούρης τ' αἰδοίης Ἀκακαλλίδος, ἣν ποτε Μίνως
ἐς Λιβύην ἀπένασσε θεοῦ βαρὺ κῦμα φέρουσαν,
θυγατέρα σφετέρην· ἣ δ' ἀγλαὸν υἱέα Φοίβω
τίκτεν, ὃν Ἀμφίθεμιν Γαράμαντά τε κικλήσκουσιν.
Ἀμφίθεμις δ' ἄρ' ἔπειτα μίγῃ Τριτωνίδι νύμφῃ· 1495
ἣ δ' ἄρα οἱ Νασάμωνα τέκεν κρατερόν τε Κάφουρον,
ὃς τότε Κάνθον ἔπεφνε ἐπὶ ῥήνεσιν εἰοῖσιν.

1482. ὡς pro οἱ Pariss. quatt., Brunck.

1487. αὐλίτης Merkel: αὐλείτης vulg.: αὐλήτης Pariss. quatt. ὃ σ' ἔων Brunck: ὃς ἔων codd.

1488. ἀλεξόμενον O. Schneider.

1489. οὐ μὲν Pariss. tres: οὐ μιν vulg.

1487. αὐλίτης: 'shepherd,' ὃ ἀπὸ τῆς ἐπαύλεως, ὃ ἀγροίκος. ἔστι δὲ παρὰ τὴν αὐλιν τὸ ὄνομα. Schol., cf. Soph. fr. 445, ἔωθινός γάρ πρὶν τιν' αὐλιτῶν ὄραν. ὃ . . . βαλῶν: 'who, warding thee off in defence of his flock, whilst thou wouldst carry it off for thy needy comrades, slew thee with the cast of a stone.' This use of τόφρα c. opt. meaning 'while' seems to be unique. In Alex. Greek we sometimes find τόφρα used in various senses of ὄφρα (v.n. 3. 807), but there is no instance of ὄφρα c. opt. in this sense. Merkel cites as similar uses of the opt. 4. 1720, ὄσσα . . . ἐφοπλίσειαν, and II. 5. 303, ὃ οὐ δύο γ' ἄνδρε φέροιεν (which he mistranslates *ferre voluissent*), but these are not parallel, as they are both the ordinary potential opt. with ἄν or κε omitted (v.n. 1. 480).

1488. ἀλεξόμενος: cf. 551.

1489. ἀφανρότερος: 'weaker' (than Canthu-); v.n. 2. 453.

1490. Λυκωρείοιο: ἀντὶ τοῦ Δελφικοῦ. οἱ γὰρ Δελφοὶ τὸ πρῶτον Λυκωρεῖς ἑκαλοῦντο ἀπὸ τινος κώμης Λυκωρείας.

Schol. Λυκωρεία was the ancient name for the highest peak of Parnassus. Brunck supposes that there is a special reference to the legend recounted in Anton. Lib. *Met.* 30 that the child which the nymph Acacallis bore to Apollo was nurtured by wolves (λύκοι).

1492. κῦμα: = κύμα; cf. Aesch. *Eum.* 659, τροφὸς δὲ κύματος νεοσπόρου: Eur. fr. 107, γέμουσαν κύματος θεοσπόρου. The Schol. says, Ἀλέξανδρος ἐν πρώτῳ Κρητικῶν τῇ Ἀκακαλλίδι συνελθεῖν φησι τὸν Ἐρμῆν καὶ τὸν Ἀπόλλωνα, καὶ ἐκ μὲν Ἀπόλλωνος γενέσθαι Νάξον, ἐκ δὲ Ἐρμοῦ Κίδωνα, ἀφ' οὗ ἡ πόλις Κυδωνία καλεῖται ἐν Κρήτῃ. The offspring of Acacallis, daughter of Minos, are mentioned also in Paus. 8. 53. 2.

1494. Γαράμαντα: the Garamantes, a pastoral tribe in Libya, took their name from him; cf. Hdt. 4. 174, where the Nasamones are also referred to.

1497. ῥήνεσιν: 'flocks.' The noun ῥήν (which L. and S. mark as fem.) was formed by Alex. writers from the Homeric πολύρρημος, πολύρρημες. See on I. 49.

οὐδ' ὄγ' ἀριστήων χαλεπὰς ἠλεύατο χεῖρας,
 ὡς μάθον οἶον ἔρεξε. νέκυν δ' ἀνάειραν ὀπίσσω
 1500
 πευθόμενοι Μινύαι, γαίῃ δ' ἐνὶ ταρχύσαντο
 μυρόμενοι· τὰ δὲ μῆλα μετὰ σφέας οἶγ' ἐκόμισσαν.
 Ἔνθα καὶ Ἀμπυκίδην αὐτῶ ἐνὶ ἡματι Μόψιον
 νηλειῆς ἔλε πότμος· ἀδευκέα δ' οὐ φύγεν αἴσαν
 μαντοσύναις· οὐ γάρ τις ἀποτροπή θανάτιο.
 κέϊτο δ' ἐπὶ ψαμάθοισι μεσημβρινὸν ἡμαρ ἀλύσκων 1505
 δεινὸς ὄφης, νωθῆς μὲν ἐκὼν ἀέκοντα χαλέψαι·
 οὐδ' ἂν ὑποτρέσαντος ἐνωπαδὶς αἴξιεν.
 ἀλλὰ μὲν ᾧ τὰ πρῶτα μελάγχμιον ἰὸν ἐνεῖη
 ζώντων, ὅσα γαῖα φερέσβιος ἔμπνοα βόσκει,
 οὐδ' ὀπόσον πήχυιον ἐς Ἄϊδα γίγνεται οἶμος, 1510
 οὐδ' εἰ Παιῶν, εἴ μοι θέμις ἀμφαδὸν εἰπεῖν,
 φαρμάσσοι, ὅτε μῶνον ἐνιχρίμψησιν ὀδοῦσιν.
 εὔτε γὰρ ἰσόθεος Λιβύην ὑπερέπτατο Περσεὺς
 Εὐρυμέδων—καὶ γὰρ τὸ κάλεσκέ μιν οὖνομα μήτηρ—
 Γοργόνος ἀρτίτομον κεφαλὴν βασιλῆι κομίζων, 1515
 ὅσσαι κυανέου στάγες αἵματος οὔδας ἔκοντο,
 αἱ πᾶσαι κείνων ὀφίων γένος ἐβλάστησαν.

1500. πευθόμενοι G, Pariss.: πυθόμενοι L. vulg.
 1501. τὰ δὲ Hoelzlin: δὲ τὰ vulg., puncto post ταρχύσαντο posito.
 1508. ἀλλὰ μὲν Wellauer: ἀλλά μιν Vatt. duo: ἀλλά κεν vulg.: ἀλλ' ᾧ κεν
 Merkel. μελάγχμιον G, Stephanus.
 1510. γίνεται L: γίνεθ' οἶμος G.
 1512. φαρμάσση vulg.
 1514. καλέεσκε Vrat., Vind., Pariss. quatt., unde τότε γὰρ καλέεσκε μιν Brunck.

1500. Μινύαι: v.n. 1. 231. ταρχύ-
 σαντο: v.n. 1. 83.
 1502. Μόψιον: cf. 1. 77 sqq.
 1503. ἀδευκέα: v.n. 1. 1037.
 1504. ἀποτροπή: Ap. originated this
 form for ἀποτροπή; cf. ὑποτροπή, 1.1052.
 For the thought cf. 1. 1035.
 1506. νωθῆς . . . χαλέψαι: 'too
 sluggish to injure.' For this use of
 the positive cf. Pind. 1. 6. 44, βραχὺς
 ἐξικέσθαι: Xen. Cyr. 4. 5. 15. ὄλιγοι
 ὡς ἐγκρατεῖς εἶναι: Hor. C. 1. 35. 28,
 ferre iugum pariter dolosi.
 1510. 'the path to Death is not one
 cubit long.' For πήχυιον cf. 1. 379,
 3. 1207.
 1511. Παιῶν: the healer of the gods
 in Hom. (11. 5. 401, etc.).
 1514. Εὐρυμέδων: this name of Perseus
 is found also in Euphorion (fr. 16).

It is noted in Hesych. and *Et. Mag.*
 κάλεσκε: we have the form καλέεσκετο in
 11. 15. 338. μήτηρ: Danae (cf. 1091).
 1515. ἀρτίτομον: a new form = νεό-
 τομος in Trag.
 1516. Cf. 2. 1211 sqq., where the
 dragon which guarded the golden fleece
 is said to be sprung from the blood of
 the stricken Typhoeus.
 1517. ὀφίων γένος: cf. Ov. *Met.* 4. 616,
 Cumque super Libycas victor (sc. Per-
 seus) penderet arenas, Gorgonei capitis
 guttae cecidere cruentae: Quas humus
 exceptas varios animavit in angues; Unde
 frequens illa est, infestaque terra colubris;
 Milton *P. L.* x 526, "not so thick
 swarmed once the soil Bedropt with
 blood of Gorgon." Lucan gives an
 elaborate version, *Phars.* 9. 619-99.

τῷ δ' ἄκρην ἐπ' ἄκανθαν ἐνεστηρίξατο Μόψος
 λαιὸν ἐπιπροφέρων ταρσὸν ποδός· αὐτὰρ ὁ μέσσην
 κερκίδα καὶ μυῶνα, περίξ' ὀδύνησιν ἐλιχθεῖς, 1520
 σάρκα δακῶν ἐχάραξεν. ἀτὰρ Μήδεια καὶ ἄλλαι
 ἔτρεσαν ἀμφίπολοι· ὁ δὲ φοῖνιον ἔλκος ἀφασσεν
 θαρσαλέως, ἔνεκ' οὗ μιν ὑπέρβιον ἄλγος ἔτειρεν.
 σχέτλιος· ἦ τέ οἱ ἤδη ὑπὸ χροῖ δύετο κῶμα
 λυσιμελές, πολλή δὲ κατ' ὀφθαλμῶν χέετ' ἀχλὺς. 1525
 αὐτίκα δὲ κλίνας δαπέδῳ βεβαρηότα γυῖα
 ψύχετ' ἀμηχανίη· ἔταροι δέ μιν ἀμφαγέροντο
 ἦρως τ' Αἰσονίδης, ἀδινῆ περιθαμβέες αἴτη·
 οὐδὲ μὲν οὐδ' ἐπὶ τυτθὸν ἀποφθίμενός περ ἔμελλεν
 κείσθαι ὑπ' ἡελίῳ. πύθεσκε γὰρ ἔνδοθι σάρκας 1530
 ἰὸς ἄφαρ, μυδώσα δ' ἀπὸ χροὸς ἔρρεε λάχνη.
 αἴψα δὲ χαλκείησι βαθὺν τάφον ἐξελάχαινον
 ἐσσυμένως μακέλησιν· ἐμοιρήσαντο δὲ χαίτας
 αὐτοὶ ὁμῶς κοῦραί τε, νέκυν ἐλεεινὰ παθόντα

1521. αὐταὶ pro ἄλλαι Brunck.

1523. ἄλγος Brunck: ἔλκος codd.

1531. ἔρρειν ἄχνη Paris. unus, Brunck.

1518. ἐνεστηρίξατο: 'trod upon.' Lucan imitates this description, 9. 737 sqq., Signiferum iuvenem Tyrrhēni sanguinis Aulum Torta caput retro dipsas calcata momordit. Vix dolor aut sensus dentis fuit . . . Ecce subit vius tacitum carpitque medullas.

1519. λαιὸν . . . ταρσὸν ποδός: ταρσὸν ποδός is treated as a compound 'foot-sole'; contrast *Il.* 11. 377, ταρσὸν δεξιτεροῖο ποδός.

1520. κερκίδα: the *tibia*, the great bone of the leg. μυῶνα: the cluster of muscles in the leg, the calf; cf. *Il.* 16. 314, πρυμνὸν σκέλος ἔνθα πάχιστος Μυῶν ἀνθρώπου πέλεται.

1521. ἄλλαι: 'also.' For the pleonastic use cf. *Od.* 6. 84, ἅμα τῆγε (Nausicaa) καὶ ἀμφίπολοι κίον ἄλλαι.

1522. ἀφασσεν: *tractabat*, 'was handling.'

1523. ἔνεκ' . . . ἔτειρεν: 'for no overwhelming pain was torturing him.' This rare use of ἔνεκα for οὐνεκα is found in Call. *fr.* 287, h. Hom. *Ven.* 199.

1524. κῶμα: the deadness, or numbness, such as followed the drinking of

hemlock as described in Plat. *Phaed.* 117.

1525. λυσιμελές: an epithet of ἕκτος in *Od.* 20. 56. χέετ' ἀχλὺς: cf. *Il.* 5. 696, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. To this passage is to be referred Varro *Atac. fr.* 10, semianimesque micant oculi, lucemque requirunt.

1527. ψύχετ' ἀμηχανίη: 'he grew cold with the chill of death, in utter helplessness.'

1528. ἀδινῆ: 'sad'; cf. 1422, 3. 1104.

1531. μυδώσα . . . λάχνη: 'the dank hair from poisoned bodies is described later in Nonn. *Dion.* 4. 364, ψαφαρὴ δὲ κατ' αὐχένος ἔρρει χαίτη Αὐτομάτη πλαδαροῖο διειλυσθεῖσα καρήνου.

1533. μακέλησιν: 'mattocks'; cf. Hes. *Op.* 468, Theocr. 16. 32. Hom. has μάκελλαν, *Il.* 21. 259.

ἐμοιρήσαντο χαίτας: 'they gave a share of their locks,' i.e. cut off their locks and laid them on the corpse. For this custom cf. *Il.* 23. 135, θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἄς ἐπέβαλλον, Κεῖρόμενοι,

- μυρόμενοι· τρίς δ' ἀμφὶ σὺν ἔντεσι δινηθέντες 1535
 εὖ κτερέων ἰσχοντα, χυτὴν ἐπὶ γαίαν ἔθευτο.
 Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νηὸς ἔβαν, πρήσοντος ἀήτεω
 ἄμ πέλαγος νοτίοιο, πόρους τ' ἀπετεκμήραντο
 λίμνης ἐκπρομολεῖν Τριτωνίδος, οὕτινα μῆτιν 1540
 δὴν ἔχον, ἀφραδέως δὲ πανημέριοι φορέοντο.
 ὡς δὲ δράκων σκολιὴν εἰλιγμένος ἔρχεται οἶμον,
 εὐτέ μιν ὀξύτατον θάλπει σέλας ἠελίοιο·
 ῥοίζω δ' ἔνθα καὶ ἔνθα κάρη στρέφει, ἐν δέ οἱ ὄσσε
 σπινθαρύγεσσι πυρὸς ἐναλίγκια μαιμώνοντι 1545
 λάμπεται, ὄφρα μυχόνδε διὰ ῥωχμοῖο δύηται·
 ὧς Ἀργῶ λίμνης στόμα ναύπορον ἐξερέουσα
 ἀμφεπόλει δηναῖον ἐπὶ χρόνον. αὐτίκα δ' Ὀρφεὺς
 κέκλετ' Ἀπόλλωνος τρίποδα μέγαν ἔκτοθι νηὸς
 δαίμοσιν ἐγγενέταις νόστῳ ἐπι μείλια θέσθαι.
 καὶ τοὶ μὲν Φοῖβου κτέρας ἴδρουον ἐν χθονὶ βάντες· 1550
 τοῖσιν δ' αἰζῆφ' ἐναλίγκιος ἀντεβόλησεν
 Τρίτων εὐρυβίης, γαίης δ' ἀνὰ βῶλον αἰείρας
 ξείνι' ἀριστήεσσι προῖσχετο, φώνησέν τε·

1537. πρήσοντος Pariss. quatt.: πρήσσοντος L, vulg.: πρόσοντος G: πρήθοντος Brunck.

1538. ἀπετεκμήραντο L, G: ἀπετεκμαίροντο vulg.

1544. μαιμώνοντι G.

1549. γηγενέταις Pariss. tres.

where Leaf says, "A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades."

1535. τρίς δινηθέντες: v.n. 1. 1059.

1536. εὖ κτερέων ἰσχοντα: 'honoured with all due rites.' εὖ ἔχειν is used by Hom., but not the idiom εὖ ἔχειν c. gen. common in later Gr.

1537. πρήσοντος: 'blowing'; v.n. 819.

1538. ἀπετεκμήραντο: ἄπ. λεγ., 'they guessed at the channels so as to come forth, etc.' Cf. 1570.

1541. ὡς δὲ δράκων: Hector awaiting Achilles is compared to a serpent, *Il.* 22. 93, ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέσπερος ἄνδρα μένησιν. The comparison of the tortuous movement of a serpent had been already used by Hesiod (*αἶθ.* Strab. 364, 13) of a river, καὶ τε δι' Ὀρχομενοῦ εἰλιγμένος εἶσι, δράκων ὡς.

1544. σπινθαρύγεσσι: 'sparks,' ἄπ.

λεγ. σπινθήρ is the usual form; σπινθαρίσ occurs in *h. Hom. Apoll.* 442. Cf. *Aen.* 2. 210 (of the snakes which attack Laocoon), *Ardentesque oculos sufferi sanguine et igni, Sibila lambabant linguas vibrantibus ora.*

1545. ῥωχμοῖο: 'fissure,' ἢ κατὰ τὴν γῆν ῥῆξις. Schol.; cf. *Il.* 23. 420.

1546. ἐξερέουσα: 'seeking'; cf. 1443. Distinguish ἐξερέω, 1558 *infr.*

1548. τρίποδα: one of the two mentioned in 529 *supr.* Cf. *Hdt.* 4. 179, where Triton asks Jason for the tripod, promising to show him the right course.

1549. μελία: 'a propitiatory offering'; v.n. 3. 135. νόστῳ ἐπι: 'to secure their return.'

1551. αἰζῆφ' ἐναλίγκιος: our poet closely follows Pind. *P.* 4. 20, Τριτωνίδος ἐν προχοαῖς | λίμνας θεῶ ἀνέρι Φειδομένῃ γαίαν δίδόντι | ξελίνα πρῆραθεν Εὐφημος καταβάς | δέξατο.

1552. εὐρυβίης: cf. *Hes. Th.* 931, ἐκ δ'

“ Δέχθε, φίλοι· ἐπεὶ οὐ περιώσιον ἐγγυαλίξαι
 ἐνθάδε νῦν πᾶρ’ ἐμοὶ ξεινήιον ἀντομένοισιν. 1555
 εἰ δέ τι τῆσδε πόρους μαίεσθ’ ἄλός, οἶά τε πολλὰ
 ἀνθρωποὶ χατέουσιν ἐπ’ ἀλλοδαπῇ περόντες,
 ἐξερῶ. δὴ γάρ με πατὴρ ἐπίστορα πόντου
 θῆκε Ποσειδάων τοῦδ’ ἔμμεναι. αὐτὰρ ἀνάσσω
 παρραλῆς, εἰ δὴ τιν’ ἀκούετε νόσφιν ἔοντες 1560
 Εὐρύπυλον Διβύη θηροτρόφῳ ἐγγεγαῶτα.”
 Ὡς ἤδα· πρόφρων δ’ ὑπερέσχεθε βῶλακι χεῖρας
 Εὐφφημος, καὶ τοῖα παραβλήδην προσέειπεν·
 “ Ἀπίδα καὶ πέλαγος Μινώιον εἴ νύ που, ἦρως,
 ἐξεδάης, νημερτὲς ἀνειρομένοισιν ἔνισπε. 1565
 δεῦρο γὰρ οὐκ ἐθέλοντες ἰκάνομεν, ἀλλὰ βαρεῖαις
 χρίμψαντες γαίης ἐπὶ πείρασι τῆσδε θυέλλαις
 νῆα μεταχρονίην ἐκομίσσαμεν ἐς τὸδε λίμνης
 χεῦμα δι’ ἠπείρου βεβαρημένον· οὐδέ τι ἴδμεν,

1557. ἐν Brunck, Seaton.

1560. παραλῆς G, Paris. unus.

1561. μηλοτρόφῳ v.l. in schol.

1564. Ἀπίδα v.l. in schol.: Ἀθίδα vulg.

1565. ἐνίπες Merkel.

1566. βορείαις G.

1567. ἐν L, Pariss. τῆσδε vulg.: ταῖσδε G: de L non liquet.

1568. μεταχρονίην vulg.

Ἀμφιτρίτης καὶ ἐρικτύπου Ἐννοσιγαίου Τρίτων εὐρυβίης γένετο. Diodorus (4. 56) rationalizes the story by making Triton a king of Libya, who succoured the heroes.

1554. ἐπεὶ κ.τ.λ.: ‘for I have now no gift surpassing great to bestow on those who come hither.’ For ἐγγυαλίξαι v.n. 1. 245.

1556. μαίεσθ’: μαίομαι c. acc. = *quaero* (cf. *Od.* 13. 367); c. gen. = *appeto*, as in 1275.

1560. παρραλῆς: for the lengthening of the first syll. v. App. II (g). It is imitated in Dion. P. 253. εἰ . . . ἀκούετε: v.n. 2. 1142.

1561. Εὐρύπυλον: Ποσειδάωνος υἱὸς καὶ Κελαϊνοῦς τῆς Ἀτλαντος, βασιλεὺς δὲ Κυρήνης. Schol. He is mentioned in Call. *Ap.* 91. Triton takes the same name in Pind. *P.* 4. 32, φάτο δ’ Εὐρύπυλος Γαϊαχοῦ παῖς ἀφθίτου . . . ζῆμμεναι. Διβύη θηροτρόφῳ: Varro *Atac.* (*fr.* 19) translates this by ‘feta feris Libye.’

1562. ὑπερέσχεθε βῶλακι χεῖρας: ‘stretched out his hands towards the clod’; cf. Pind. *l.c.*, χεῖρὶ Φοι χεῖρ’ ἀντερείσσαις δέξατο (*sc.* Εὐφάμος) βῶλακα δαιμονίαν. ὑπερέσχεθε seems to be used very loosely here; contrast *Il.* 24. 374, τις . . . ἐμείω θεῶν ὑπερέσχεθε χεῖρα ‘held his hand over me (to protect me).’ ὑποέσχεθε is possible.

1563. Εὐφφημος: as son of Poseidon (v. 1. 180) he welcomes Poseidon’s son, παραβλήδην: v.n. 1. 835.

1564. Ἀπίδα: this reading seems undoubtedly right, though wrongly explained by the Schol. as an island off Crete. Ἀπίς is a form only found here for the usual Ἀπία, the old name for the Peloponnesus (v.n. 263). The vulg. Ἀθίδα ‘Attica’ is meaningless, as they were making for the Peloponnesus (v. 1570, 1577). πέλαγος Μινώιον: πέλαγος πρὸ τῆς Κρήτης. αὕτη γὰρ Μίνως ἦν βασιλεία. Schol.; cf. 2. 299.

1565. ἐνίπες: v.n. 3. 1.

1568. μεταχρονίην: cf. 1385.

- πῆ πλόος ἔξανέχει Πελοπηίδα γαίαν ἰκέσθαι.” 1570
 Ὡς ἄρ' ἔφη· ὁ δὲ χεῖρα τανύσσατο, δεῖξε δ' ἄπωθεν
 φωνήσας πόντου τε καὶ ἀγχιβαθὲς στόμα λίμνης·
 “Κεῖνη μὲν πόντοιο διήλυσις, ἔνθα μάλιστα
 βένθος ἀκίνητον μελανεῖ· ἐκάτερθε δὲ λευκαὶ
 ῥηγμῖνες φρίσσουσι διαυγέες· ἡ δὲ μεσηγὺν 1575
 ῥηγμῖνων στενὴ τελέθει ὁδὸς ἐκτὸς ἐλάσσαι.
 κείνο δ' ὑπὲριον θείην Πελοπηίδα γαίαν
 εἰσανέχει πέλαγος Κρήτης ὑπερ· ἀλλ' ἐπὶ χειρὸς
 δεξιτερῆς, λίμνηθεν ὅτ' εἰς ἀλὸς οἶδμα βάλλητε,
 τόφρ' αὐτὴν παρὰ χέρσον ἐεργμένοι ἰθύνεσθε, 1580
 ἔστ' ἂν ἄνω τεῖνησι· περιρρήδην δ' ἐτέρωσε
 κλινομένης χέρσοιο, τότε πλόος ὕμμι ἀπήμων
 ἀγκῶνος τέτατ' ἰθὺς ἀπὸ προύχοντος ἰούσιν.
 ἀλλ' ἴτε γηθόσυνοι, καμάτοιο δὲ μήτις ἀνίη
 γιγνέσθω, νεότητι κεκασμένα γυῖα μογῆσαι.” 1585
 Ἴσκεν εὐφρονέων· οἱ δ' αἰψ' ἐπὶ νηὸς ἔβησαν
 λίμνης ἐκπρομολεῖν λελιημένοι εἰρεσίησιν.
 καὶ δὴ ἐπιπρονέοντο μεμαότες· αὐτὰρ ὁ τείως

1583. τέτατ' ἰθὺς ἀπὸ Merkel: τετάνυσται ἰθὺς ἀπὸ L, G: τετάνυσται ἀπὸ Brunck: τετάνυσται ἰθὺς vulg.

1585. γιγνέσθω Pariss. duo: γινέσθω vulg.

1588. αὐτὰρ ὕγ' ὤμοις Brunck.

1572. ἀγχιβαθὲς: 'deep to the very edge'; cf. *Od.* 5. 413, ἀγχιβαθὲς δὲ θάλασσα.

1574-5. μελανεῖ: μελανέω is the form used by Alex. writers; μελάνω occurs in *Il.* 7. 64, μελάνει . . . πόντος (where see Leaf). Ap. also uses μελαίνουμαι, 569 supr. ἐκάτερθε . . . διαυγέες: 'but on either side white breakers bristle, clearly to be seen.' de M. takes ῥηγμῖνες in the sense of rugged coasts, "de blanches falaises se hérissent, éclatantes à la vue"; cf. 2. 348. In Hom. ῥηγμῖν combines the two meanings of 'surf' and 'shore.'

1577. 'now that sea, fading in mist, extends above ('rete to the sacred land of Pelops.) ὑπὲριον. ἄπ. λεγ.; cf. ἥριος, 1239, etc. L. and S. explain 'exposed to the air,' which seems pointless.

1579. εἰς . . . βάλλητε: tmesis; cf. 639, 826, etc.

1580. ἐεργμένοι: 'keeping close.'

1581. ἔστ' ἂν ἄνω τεῖνησι: they are

to hug the coast until it turns north and runs out in the headland of Phycus, the most northerly point on the Libyan coast, 2800 stadia south of Taenarus in the Peloponnesus; cf. Strab. 710, 24. περιρρήδην . . . χέρσοιο: 'where the land winds sloping round in another direction.' From this elbow of land (ἀγκῶν, 1583) they would sail north through the open sea to Greece. The adv. περιρρήδην is ἄπ. λεγ.; for the adj. περιωρῆδης v.n. 1. 431. Erotianus in his *Glossary* explains περιρρηδές in Hippocrates by ἐκατέρωθεν ἐγκεκλιμένον μηροειδῶς.

1584. καμάτοιο κ.τ.λ.: 'let there be no grieving at your hard lot, that limbs endued with lusty youth should have to toil.'

1586. Ἴσκεν: v.n. 1. 834.

1588. ἐπιπρονέοντο: ἄπ. λεγ. Ap. has several new compounds with ἐπιπρο (-έχομαι, 4. 524, -θέω 1. 582, -μολεῖν 3. 665, -πίπτω 4. 1449, -φαίνομαι 3. 917, -φέρω 4. 1519).

- Τρίτων ἀνθέμενος τρίποδα μέγαν, εἶσατο λίμνην
 εἰσβαίνειν· μετὰ δ' οὔτις ἐσέδρακεν, οἶον ἄφαντος 1590
 αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο. τοῖσι δ' ἰάνθη
 θυμός, ὃ δὴ μακάρων τις ἐναίσιμος ἀντεβόλησεν.
 καὶ ρά οἱ Αἰσονίδην μῆλων ὅ τι φέρτατον ἄλλων
 ἦνωγον ρέξαι καὶ ἐπευφημῆσαι ἐλόντα.
 αἴψα δ' ὄγ' ἐσσυμένως ἐκρίνατο, καὶ μιν αἰείρας 1595
 σφάζε κατα πρύμνης, ἐπὶ δ' ἔννεπεν εὐχολῆσιν·
 “Δαῖμον, ὅτις λίμνης ἐπὶ πείρασι τῆσδ' ἐφαάνθης,
 εἴτε σέγε Τρίτων', ἄλιον τέρας, εἴτε σε Φόρκυν,
 ἢ Νηρηῆα θύγατρεις ἐπικλείουσ' ἄλοσύδναι,
 ἴλαθι, καὶ νόστοιο τέλος θυμηδὲς ὄπαζε.” 1600
 Ἦ ρ', ἅμα δ' εὐχολῆσιν ἐς ὕδατα λαιμοτομήσας
 ἦκε κατὰ πρύμνης· ὃ δὲ βένθεος ἐξεφαάνθη
 τοῖος ἑὼν, οἶός περ ἐτήτυμος ἦεν ἰδέσθαι.
 ὡς δ' ὅτ' ἀνὴρ θοὸν ἵππον ἐς εὐρέα κύκλον ἀγῶνος
 στέλλη, ὀρεξάμενος λασίης εὐπειθέα χαίτης, 1605
 εἶθαρ ἐπιτροχάων, ὃ δ' ἐπ' αὐχένι γαῦρος ἀερθεῖς

1595. ἐκ κρίνατο Brunck.

1598. σέ γε Τρίτων' Paris. unus: σε Τρίτων L: σύ γε Τρίτων G: εἴτ' οὖν σε Τρίτων' Köchly. Φόρκυν Paris. unus, Brunck.

1601. ἢ ῥα' καὶ G, L 16. οἶδματα Pariss. quatt., Brunck.

1604. ἐπ' Vrat., Vind., Pariss., Brunck, Seaton.

1605. στέλλει vulg.

1589. ἀνθέμενος: 'taking-up': cf. 1376. Hdt. (4. 179) says that Triton set the tripod in his temple, having prophesied to the Argonauts that, when one of their descendants bore it away, a hundred cities of Hellenes should be established about Lake Tritonis. εἶσατο: 'was seen' (εἶδω). The Schol. explains it by ὠρησεν, as if from εἶμι.

1591. σχεδόν: statim; v.n. 3. 947.

1592. ὅ: 'since.'

1594. ἐπευφημῆσαι: 'to speak words of good omen' as he took the victim in his hands; cf. Aesch. Pers. 620, χοαῖσι . . . ὕμνους ἐπευφημεῖτε. For a different use v.n. 295.

1596. ἐπὶ . . . εὐχολῆσιν: 'with prayers'; cf. 1457.

1598. εἴτε . . . εἴτε: cf. Hor. C.S. 15, sive tu Lucina probas vocari, Seu Genitalis. Φόρκυν: cf. 828.

1599. ἄλοσύδναι: 'children of the foam.' Curtius explains ὕδνη as *sunja*, fem. of *sunus* 'son' (rt. *su* 'to beget').

Leaf (on *Il.* 20. 207) says, "It is possible that -υδν- may be the same as the stem υδα-τ for υδν-τ (G. Meyer *Gr.* 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination -η."

1600. ἴλαθι: v.n. 2. 693.

1603. οἶος . . . ἰδέσθαι: i.e. in his true form as the sea-god Triton; he had appeared αἰζηῷ ἐναλίγκιος (1551).

1604. ὡς δ' ὄτ' κ.τ.λ.: 'As when a man leads a swift steed into the wide circle of the racecourse, holding the docile creature by the flowing mane, running lightly on; and it follows, its neck arched high with haughty grace; and in its mouth the foam-flecked bit rings in answer as it champs it from side to side—even so did he, grasping the stern-post of the curved Argo, guide it onward to the sea.'

1606. ἐπ' αὐχένι γαῦρος ἀερθεῖς: Oswald says that ἐπί denotes the cause, as with χλιδᾶν, ἀγάλλεσθαι, etc., but

ἔσπεται, ἀργινόμεντα δ' ἐνὶ στομάτεσσι χαλινὰ
 ἀμφὶς ὀδακτάζοντι παραβλήδην κροτέονται·
 ὧς ὄγ' ἐπισχόμενος γλαφυρῆς ὀλκήϊον Ἄργου
 ἦγ' ἄλαδε προτέρωσε. δέμας δέ οἱ ἐξ ὑπάτιοιο 1610
 κράατος, ἀμφὶ τε νῶτα καὶ ἰζύας ἔστ' ἐπὶ νηδὺν
 ἀντικρὺ μακάρεσσι φυῆν ἔκπαυλον ἔικτο·
 αὐτὰρ ὑπαὶ λαγόνων δίκραιρά οἱ ἔνθα καὶ ἔνθα
 κήτεος ὀλκαίῃ μηκύνετο· κόπτε δ' ἀκάνθαις
 ἄκρον ὕδωρ, αἶ τε σκολιοῖς ἐπινειόθι κέντροις 1615
 μήνης ὡς κεράεσσιν ἐειδόμεναι διχώντο.
 τόφρα δ' ἄγε, τείως μιν ἐπιπροέηκε θαλάσση
 νισσομένην· δὴ δ' αἶψα μέγαν βυθόν· οἱ δ' ὀμάδησαν
 ἦρωες, τέρας αἰνὸν ἐν ὀφθαλμοῖσιν ἰδόντες.
 ἔνθα μὲν Ἄργῳός τε λιμὴν καὶ σήματα νηὸς 1620

1607. ἐπὶ L, Vatt. duo, Pariss. quatt.

1613. ὑπέκ Paris. unus, Brunck. δίκραιρα schol. utraque, vulg. : δίκρη ῥά Brunck.

1614. ἀλκαίῃ Vatt. duo, schol. Flor.

1618. μέσον βυθόν G.

1619. ἐπ' vulg.

when we compare the description of the horse in 3. 1261, *κυδιῶν ὀρθοῖσιν ἐπ' οὐασιν αὐχέν' αἰρείει*, it seems more probable that here ἐπ' αὐχένι ἀερθεῖς = ἐπ' αὐχένι ἀερθέντι, ἐπί denoting the attendant circumstance.

1607. ἔσπεται : a present found often in late epic. In *Oid.* 4. 826 ἔσπεται is a *v.l.* for ἔρχεται, accepted by Wolf and Spitzner. ἀργινόμεντα : probably 'white with foam,' though it may mean 'polished.'

1608. ὀδακτάζοντι : cf. *Aen.* 7. 279, *fulvum mandant sub dentibus aurum*. The verb occurs elsewhere only in *Call. Del.* 322. παραβλήδην : *v.n.* 1. 835.

1609. ὀλκήϊον : *v.n.* 1. 1314.

1610. ὑπάτιοιο : *v.n.* 1. 222.

1613. 'but beneath his flanks there extended the tail of a sea-monster, forking to this side and to that.' δίκραιρα : this adj. is found in *Anth. P.* 6. 32 meaning 'two-horned' : it is here used of the bifurcation at the end of the tail of a fish. For the short final syll. cf. *ἀντιπέριαιαν*, 521 ; Meineke, *Del. Anthol.* p. 212, quotes other instances, *δείλαιαν*, *χλωρά*, *λαιψηράν*, etc.

1614. ὀλκαίῃ : 'tail' (ἐλκω) ; used as a subst. by Nicander also, *Th.* 123, 225.

The variant ἀλκαίῃ is interesting : the Schol. says, ἀλκαία λέγεται ἡ τοῦ λέοντος οὐρά ἀπὸ τοῦ δι' αὐτῆς εἰς ἀλκὴν τρέπεσθαι . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν μυῶν τέθεικεν "ἀλκαίας ἀφύσσα." . . . ἐν δὲ τῇ Κωμικῇ λέγει οὐ μόνον ἡ τοῦ λέοντος οὐρά ἀλκαία, ἀλλὰ καὶ ἵππου καὶ βοῶς καὶ τῶν ἐμφερῶν, ὅσα ὡσπερ ἀλεξητηρίῳ τῇ οὐρᾷ χρῆται. In *Opp. Hal.* 5. 264 we have ἀλκαίῃ used of the tail of a sea-monster. Wellauer suggests that ἀλκαίῃ was the reading in the first recension, and was altered in the second to avoid the resemblance to Callimachus. κόπτε κ.τ.λ. : 'he lashed the surface of the water with the spines of this tail, which, with curved points at the extremity, was divided like the horns of the crescent moon.'

1615. ἐπινειόθι : this form, which is not in L. and S., is ἄπ. λεγ. Ap. may have been influenced by the Homeric *παρ' αὐτόθι* (*παραυτόθι*).

1616. ὡς . . . ἐειδόμεναι : for the pleonasm cf. *Il.* 23. 430, ὡς οὐκ ἄτοντι εἰοκῶς. The ending of the line is an echo of *Arat.* 857, ἐλίσσόμεναι διχῶνται. Aratus seems to have been the first to use the form *διχάω* (*v.n.* 3. 519).

1617. τείως : *v.n.* 821.

1620. Ἄργῳός λιμὴν : cf. 658 ;

ἦδὲ Ποσειδάωνος ἰδὲ Τρίτωνος ἕασιν
 βωμοί· ἐπεὶ κείν' ἦμαρ ἐπέσχεθον. αὐτὰρ ἐς ἠῶ
 λαίφεσι πεπταμένοις αὐτὴν ἐπὶ δεξι' ἔχοντες
 γαίαν ἐρημαίην, πνοιῇ ζεφύριοι θέεσκον.
 ἦρι δ' ἔπειτ' ἀγκῶνά θ' ὁμοῦ μυχάτην τε θάλασσαν 1625
 κεκλιμένην ἀγκῶνος ὑπερ προύχοντος ἴδοντο.
 αὐτίκα δὲ ζέφυρος μὲν ἐλώφειεν, ἦλυθε δ' αὖρη
 ἀργέσταιο νότου· κεχάροντο δὲ θυμὸν ἰωῆ.
 ἦμος δ' ἥλιος μὲν ἔδου, ἀνὰ δ' ἦλυθεν ἀστὴρ
 αὐλιος, ὃς τ' ἀνέπαυσεν οἰζυρούς ἀροτῆρας, 1630
 δὴ τότε ἔπειτ' ἀνέμοιο κελαινῇ νυκτὶ λιπόντος
 ἰστία λυσάμενοι περιμήκεά τε κλίναντες
 ἰστόν, εὐξέστησιν ἐπερρώοντ' ἐλάτησιν
 παννύχιοι καὶ ἐπ' ἦμαρ, ἐπ' ἦματι δ' αὖτις ἰοῦσαν
 νύχθ' ἑτέρην. ὑπέδεκτο δ' ἀπόπροθι παιπαλόεσσα 1635
 Κάρπαθος· ἔνθεν δ' οἶγε περαιώσεσθαι ἔμελλον
 Κρήτην, ἣ τ' ἄλλων ὑπερέπλετο εἰν ἀλὶ νήσων.

Τοὺς δὲ Τάλως χάλκειος, ἀπὸ στιβαροῦ σκοπέλοιο
 ῥηγνύμενος πέτρας, εἶργε χθονὶ πείσματ' ἀνάψαι,

1628. *πρυνήταιο* G, L 16, ed. Flor. *χῆραντο* Pariss. quatt., Brunck.

1634. *ιοῦσαν* Pariss. tres: *ιοῦσιν* L: *ιοῦσι* G, vulg.

1637. *ἀλλέων* Rzach.

Flangini identifies it with the *λιμὴν Ἐσπερίδων* (Strab. 710, 9). *σήματα*: v.n. 554.

1625-6. 'the next day, at dawn, they saw at once the bend in the land (v. 1581), and the inmost arm of the sea trending inward beyond the projecting bend.'

1628. *ἀργέσταιο*: v.n. 2. 961. They were now no longer sailing east, but north. *ἰωῆ*: 'the loud blast'; cf. *Il.* 4. 276, *ὑπὸ Ζεφύριοι ἰωῆς*. It is used also of cries, e.g. 3. 708. Curtius refers it to *αἶω*, for *i-ωF-ή*; others connect it with *ἄημι*.

1630. *αὐλιος*: 'the folding-star'; cf. Call. *fr.* 465, *ἀστὴρ Αὐλιος, ὃς θυμὸν εἶσι μετ' ἡελίου*: Milton, *Comus* 93, "The star that bids the shepherd fold Now the top of heaven doth hold."

1632. *κλίναντες*: v.n. 2. 1264.

1633. *ἐπερρώοντ'*: v.n. 2. 661.

1634. *ἐπ' ἦματι*: this use of *ἐπὶ* is not Homeric.

1636. *Κάρπαθος*: mod. Scarpanto,

a rugged island in the sea between Crete and Rhodes, which was named after it the Carpathian Sea; cf. *Il.* 2. 676. *περαιώσεσθαι... Κρήτην*: v.n. 1. 799.

1637. *ὑπερέπλετο*: 'surpassed in greatness.'

1638. *Τάλως*: Ap. follows the legend which described Talos as a survivor of the age of bronze. He alone says that he was given by Zeus to Europa to guard Crete. The usual version is that Talos was the workmanship of Hephaestus, and was given to Minos by Zeus or Hephaestus to watch over the island. Cf. Plat. (?) *Minos* 320, *Apollod.* 1. 9. 26. The Schol. tells us that according to Simonides and Sophocles (in his *Daedalus*) Talos slew strangers by becoming fiery hot and wrapping them in his embrace.

1639. *ῥηγνύμενος*: so the Cyclops (*Od.* 9. 481), *ἦκε δ' ἀπορρήξας κορυφὴν ὕρεος μεγάλιο*.

- Δικταίην ὄρμοιο κατερχομένους ἐπιωγήν· 1640
 τὸν μὲν χαλκείης μελιγενέων ἀνθρώπων
 ρίζης λοιπὸν εἶντα μετ' ἀνδράσιν ἡμιθέοισιν
 Εὐρώπῃ Κρονίδης νήσου πόρεν ἔμμεναι οὖρον,
 τρὶς περὶ χαλκείους Κρήτην ποσὶ δινεύοντα.
 ἀλλ' ἦτοι τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο 1645
 χάλκεος ἦδ' ἄρρηκτος· ὑπαὶ δέ οἱ ἔσκε τένοντος
 σύριγξ αἱματόεσσα κατὰ σφυρόν· αὐτὰρ ὁ τ' ἦγχε
 λεπτὸς ὑμῖν ζωῆς ἔχε πείρατα καὶ θανάτοιο.
 οἱ δέ, δύη μάλα περ δεδμημένοι, αἰψ' ἀπὸ χέρσου
 νῆα περιδδείσαντες ἀνακρούεσκον ἔρετμοῖς. 1650
 καὶ νύ κ' ἐπισμυγερῶς Κρήτης ἐκὰς ἠέρθησαν,
 ἀμφοτέρου δὴψη τε καὶ ἄλγεσι μοχθίζοντες,
 εἰ μὴ σφιν Μήδεια λιαζομένοις ἀγόρευσεν·
 “ Κέκλυτέ μεν. μούνη γὰρ οἴομαι ὑμῖν δαμάσσειν
 ἄνδρα τόν, ὅστις ὄδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει 1655
 ὄν δέμας, ὅπποτε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰών.
 ἀλλ' ἔχετ' αὐτοῦ νῆα θελήμονες ἐκτὸς ἐρωῆς

1640. ἐπ' ἰωγήν Vatt. duo, vulg.

1647. ὅ τ' ἦγχε coniecti : ὁ τήνγε codd. : ὁ τῆς γε Brunck.

1648. λεπτοσύνην coni. Wellauer.

1649. δεδηγμένοι G.

1652. ἀμφοτέροις G.

1656. πέλει vulg.

1640. Δικταίην: v.n. i. 509. ἐπιωγήν: σκέπη, ὅφ' ἦς ὁ ἄνεμος ἄγνυται. Schol. In *Od.* 5. 404 we have ἐπιωγαί 'roadsteads.'

1641. μελιγενέων: 'ash-born,' cf. Hes. *Op.* 143, Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων Χάλκειον ποίησ', οὐκ ἀργυρέφ' οὐδὲν ὁμοίον, Ἐκ μελιῶν. See also *Aes.* 8. 315.

1643. οὖρον: cf. *Cat.* 55. 14. Non custos si fingar ille Cretum.

1644. τρὶς: thrice each day; cf. Apollod. *l.c.*, Τάλως τρὶς ἐκάστης ἡμέρας τὴν νῆσον περιτροχάζων ἐτήρει. According to Plato (*l.c.*) it was thrice a year, ὁ γὰρ Τάλως τρὶς περιφέρει τοῦ ἐνιαυτοῦ.

1646. τένοντος: the tendon of the ankle.

1647. σύριγξ αἱματόεσσα: 'a vein of blood.' The Schol. tells us that Soph. in his *Talos* had described how he was fated to die when this vein was torn.

Apollodorus says, εἶχε δὲ φλέβα μίαν ἀπὸ αὐχένος κατατείνουσαν ἄχρι σφυρῶν· κατὰ δὲ τὸ δέμα τῆς φλεβὸς ἦλος διήρειστο χαλκοῖς, and mentions the version of his death that Medea drew out this nail pretending that she would make him immortal. αὐτὰρ . . . θανάτοιο: 'the thin membrane, which compressed this, controlled the issues of life and death.' For ὁ τε = ὅς τε cf. *Od.* 12. 40. In *Il.* 3. 371 ἄγχε . . . ἰμάς is used of the tight pressure of a helmet strap. The augment could be either used or omitted in the impf. as in ἄγον, ἦγον. The reading of the mss. is certainly corrupt, as it involves governing τήνγε by ἔχε, taking πείρατα in app. with ὑμῖν, while ὁ is meaningless. Brunck's ὁ τῆς γε . . . ὑμῖν is not epic.

1656. ὅπποτε . . . αἰών: 'unless, in addition to this, he possess everlasting life.'

1657. θελήμονες: cf. 2. 557.

πετράων, εἴως κεν ἐμοὶ εἴξειε δαμῆναι.”

Ἦς ἄρ' ἔφη· καὶ τοὶ μὲν ὑπέκ βελέων ἐρύσαντο
νῆ' ἐπ' ἔρετμοῖσιν, δεδοκῆμένοι ἦντινα ῥέξει 1660

μῆτιν ἀνώστως· ἡ δὲ πτύχα πορφυρέοιο
προσχομένη πέπλοιο παρειάων ἐκάτερθεν
βήσατ' ἐπ' ἰκριόφιν· χειρὸς δὲ ἐ χειρὶ μεμαρπῶς
Αἰσονίδης ἐκόμιζε διὰ κληῖδας ἰούσαν.

ἔνθα δ' αἰοιδῆσιν μειλίσσεται, μέλπε δὲ Κῆρας 1665
θυμοβόρους, Ἀίδαο θοᾶς κύνας, αἱ περὶ πᾶσαν
ἡέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται.

τὰς γουναζομένη τρὶς μὲν παρεκέκλετ' αἰοιδαῖς,
τρὶς δὲ λιταῖς· θεμένη δὲ κακὸν νόον, ἐχθοδοποῖσιν 1670
ὄμμασι χαλκείοιο Τάλω ἐμέγηρεν ὄπωπᾶς·
λευγαλέον δ' ἐπὶ οἱ πρίην χόλον, ἐκ δ' αἰδηλα
δείκηλα προΐαλλεν, ἐπιζάφελον κοτέουσα.

1660. ῥέξει G.

1664. κληῖδας Brunck: κληῖδος codd.

1665. θέλγε pro μέλπε G, L 16, vulg. τε pro δὲ conl. Wellauer.

1667. ἀγώνται Merkel.

1669. ἐχθοδοποῖσιν L, G, Vatt.

1672. ἐπιζαφελὸν L, G.

1660. ἐπ' ἔρετμοῖσιν: a difficult phrase, generally explained 'with the oars,' taking ἐπὶ instrumentally, which is very improbable. Oswald supplies *ἤμενοι*, comparing I. 730. The meaning required is 'to rest on the oars.' When they had backed out of range, they were to wait, keeping their oars in the water to steady the ship, the oars serving as it were to anchor her; cf. 2. 1282, νῆ' ἐκέλευσεν ἐπ' εὐναίησιν ἐρύσσαι.

1661. ἀνώστως: v. n. I. 680.

1663. ἰκριόφιν: v. n. I. 566.

1665. αἰοιδῆσιν: v. n. 42. μέλπε: 'invoked by her chant.' Κῆρας: daughters of Night, ever ravening for blood; cf. Hes. Sc. 249, Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας, Δεινωπαὶ βλοσυραὶ τε δαφοναὶ τ' ἀπληταὶ τε . . . ἔντο Αἶμα μέλαν πῖεειν. In Hom. Κῆρ (also in pl.), as distinct from Αἶσα and Μοῖρα, is the goddess who brings a violent death, especially in battle.

1667. ἐπὶ . . . ἄγονται: ἐπάγειν was the word used of setting on a dog, *immittere*. Here it is appropriately used of the hounds of Hades springing on their victims. The Schol. takes it in a passive

sense, διὰ τῶν φαρμάκων τοῖς ζῶσιν ἐπάγονται.

1669. θεμένη κ.τ.λ.: 'with soul unto mischief shapen she cast The glance of the evil eye upon Talos, his vision to blast' (Way). For θεμένη v. n. 3. 641.

1670. ἐμέγηρεν: this use of *μεγαίρειν* c. acc. in the sense of *βασκαίνειν*, *fascinate*, is quite unique; v. Butt. *Lexil.*

1671. ἐπὶ οἱ πρίην χόλον: 'gnashed her fury at him.' This is the explanation of Lobeck, who compares Opp. Cyn. 4. 138, θυμὸν ὀδᾶξ πρίοντες, 'gnashing with their teeth their fury.' Butt. , who connects *πρίω* with *πρήθω* 'to blow, puff,' explains 'she spirted her rage against him.' Hesych. has the gloss *πρίεται*· *φυσούται*, and *πρίστις* the *sprouting-fish* (the whale) would be from *πρίω* in this sense. αἰδηλα: v. n. I. 102.

1672. δείκηλα: εἶδωλα, φαντάσματα. Schol. 'she sent forth darksome phantoms in the fierceness of her wrath,' i. e. she made these spectres pass before his eyes. Cf. Milton's lines quoted on 442. δείκηλον occurs in I. 746.

Ζεῦ πάτερ, ἦ μέγα δὴ μοι ἐνὶ φρεσὶ θάμβος ἄηται,
 εἰ δὴ μὴ νοῦσοισι τυπήσῃ τε μῶνον ὄλεθρος
 ἀντιάει, καὶ δὴ τις ἀπόπροθεν ἄμμε χαλέπτει. 1675
 ὧς ὅγε χάλκειός περ ἐὼν ὑπόειξε δαμῆναι
 Μηδείης βρίμη πολυφαρμάκου. ἂν δὲ βαρείας
 ὀχλίζων λάιγγας, ἐρυκέμεν ὄρμον ἰκέσθαι.
 πετραίῳ στόνυχι χρίμψε σφυρόν· ἐκ δὲ οἱ ἰχώρ
 τηκομένῳ ἵκελος μολίβῳ ῥέειν· οὐδ' ἔτι δηρὸν 1680
 εἰστήκει προβλήτος ἐπεμβεβαῶς σκοπέλοιο.
 ἀλλ' ὧς τίς τ' ἐν ὄρεσσι πελωρίῃ ὑψόθι πεύκη,
 τήν τε θοοῖς πελέκεσσιν ἔθ' ἡμιπλήγα λιπόντες
 ὑλοτόμοι δρυμοῖο κατήλυθον· ἦ δ' ὑπὸ νυκτὶ
 ῥιπήσιν μὲν πρῶτα τινάσσεται, ὕστερον αὐτε 1685
 πρυμνόθεν ἐξαγείσα κατήριπεν· ὧς ὅγε ποσσὶν
 ἀκαμάτοις τείως μὲν ἐπισταδὸν ἠωρεῖτο,
 ὕστερον αὐτ' ἀμνηνὸς ἀπείρουι κάππεσε δούπῳ.
 κέينو μὲν οὖν Κρήτη ἐνὶ δὴ κρέφας ἠυλίζοντο
 ἦρωες· μετὰ δ' οἶγε νέον φαέθουσαν ἐς ἠῶ 1690
 ἱρὸν Ἀθηναίης Μινωίδος ἰδρύσαντο,

1674. *λυγρὸς* pro *μῶνον* Paris. unus, Brunck.

1679. *τοίψε* pro *χρίμψε* *Et. Mag.* 728, 32.

1680. οὐδ' ἔτι Brunck: οὐδέ τι codd.

1686. *ἐξαγείσα* L., vulg.

1689. ἐνὶ Wellauer: ἐνι codd.

1691. *ἱερὸν* L, G.

1673. **ἄηται**: φέρεται, κεκίνηται. Schol. 'of a truth great wonder thrills my soul.' See on 3, 288. Way tries to preserve the metaphor, "awe as a wind on my spirit bloweth chill."

1675. **καὶ . . . χαλέπτει**: 'and even one who is afar off can work us harm.'

1677-8. **βρίμη**: τῆ ἰσχύ. Schol. ἂν . . . ὀχλίζων λάιγγας: v.n. I. 402. ὄρμον ἰκέσθαι: v.n. I. 799.

1679. **πετραίῳ στόνυχι**: cf. *Eur. Cycl.* 401, *παίων πρὸς δὲξιν στόνυχα πετραίου λίθου. χρίμψε σφυρόν: for this constr. cf. *Sophl. El.* 721, *ἐχριμπτ' αἰε σύνοιγα*. Elsewhere in *Ap.* the verb is intrans., e.g. 1567. *ἐγχιρμπτεῖν* is intrans. in *Ap.*, e.g. 1512, but trans. in *Il.* 23, 334. *Hom.* does not use the simple verb, and where the comp. is intrans. he uses the passive forms. **ἰχώρ**: cf. 3, 853.*

1680. **μολίβῳ**: for this old form of *μόλυβδος* cf. *Il.* 11, 237, *μόλιβος ὡς ἐτράπετ' αἰχμή*.

1681. **εἰστήκει**: Aristarch. rejected this augmented form in *Hom.*, v. Schol. on *Il.* 4, 329.

1682 sqq. With this simile cf. *I.* 1003 sqq. The original which our poet develops is *Il.* 13, 389, *ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἠ ἀχεραῖς* 'Ἡε πίτυς βλωθρή, τήν τ' οὖρεσι τέκτονες ἄνδρες Ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι'. Cf. also *Il.* 4, 483 sqq. Virgil's imitation is well known, *Aen.* 2, 626 sqq.

1683. **ἡμιπλήγα**: 'half hewn'; ἄπ. λεγ.

1686. **πρυμνόθεν ἐξαγείσα**: cf. *Cat.* 61, 109, *radicitus exturbata* (sc. *quercus*) *Prona cadit*.

1687. **ἐπισταδὸν ἠωρεῖτο**: 'swayed, still standing upright.' For other uses of *ἐπισταδόν* v. *I.* 293, 2, 84.

1689. ἐνὶ . . . ἠυλίζοντο: cf. *Hdt.* 1, 181, *νύκτα οὐδεὶς ἐναυλίζεται* (ἐν τῷ νηφ). *Ap.* also uses *αὐλίζομαι*, e.g. 2, 1284, and *ἐπαυλίζομαι*, 3, 929.

1691. **Μινωίδος**: worshipped in Crete,

ὔδωρ τ' εἰσαφύσαντο καὶ εἰσέβαν, ὥς κεν ἔρετμοῖς
παμπρώτιστα βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης.

Αὐτίκα δὲ Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας
νύξ ἐφόβει, τήνπερ τε κατουλάδα κικλήσκουσιν 1695

νύκτ' ὀλοήν οὐκ ἄστρα δίισχανεν, οὐκ ἄμαρρυγαὶ
μήνης· οὐρανόθεν δὲ μέλαν χάος, ἢ τις ἄλλη
ὠρώρει σκοτὴ μυχάτων ἀνιούσα βερέθρων.

αὐτοὶ δ', εἴτ' Ἀίδη, εἴθ' ὕδασι νύξ ἐμφορέοντο, 1700
ἠείδειν οὐδ' ὄσσον· ἐπέτρεψαν δὲ θαλάσση

νόστον, ἀμηχανέοντες, ὅπη φέροι. αὐτὰρ Ἰήσων
χεῖρας ἀνασχόμενος μεγάλῃ ὀπί Φοῖβον αὐτεῖ,

ῥύσασθαι καλέων· κατὰ δ' ἔρρεεν ἀσχαλώοντι
δάκρυα· πολλὰ δὲ Πυθοῖ ὑπέσχετο, πολλὰ δ' Ἀμύκλαις,

πολλὰ δ' ἔς Ὀρτυγίην ἀπερείσια δῶρα κομίσσειν. 1705
Λητοῖδην, τύνη δὲ κατ' οὐρανοῦ ἴκεο πέτρας

ῥίμφα Μελαντίου ἀρήκοος, αἶ τ' ἐνὶ πόντῳ

1696. οὐδ' ἄμαρρυγαὶ G, vulg.

1697. μέγα χάος Vatt., Paris. unus: μεγάλχροος vulg. οὐλη pro ἄλλη Merkel:
"Aïdon Hemsterhuis: ἢ τις αἰδνῆ Brunck.

1707. Μελαντείους Et. Mag. 142, 54.

the island of Minos; cf. 2. 299. Some legends connected the birth of Athene with the river Triton in Crete (Diod. 5. 72).

1693. παμπρώτιστα: this superl. is only found here, though *πάμπρωτον* is common. *βάλοιεν ὑπὲρ*: *ὑπεβάλλειν*, meaning 'to double a cape,' elsewhere takes the acc. (e. g. Hdt. 7. 168); *ὑπὲρ* may be used as in *Od.* 14. 300, ἢ δ' ἔθεεν . . . Μέσσον ὑπὲρ Κρήτης, where it seems to mean 'out from,' 'keeping clear of' (v. Monro). *Σαλμωνίδος ἄκρης*: the eastern point of Crete, mentioned in St. Paul's voyage, *Acts* 27. 7, *ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλιμώνην*.

1695. κατουλάδα: ἡ σκοτεινὴ νύξ κατουλάς καλεῖται παρὰ τὸ ὀλούν. καὶ παρὰ Σοφοκλεῖ ἐν *Ναυπλίῳ* "νυκτὶ κατουλάδι." Schol. The deriv. given by the Schol. is clearly that adopted by our poet; but more probably the word means *shrouding*, 'the blanket of the dark,' from *κατεῖλλω* (or *κατεῖλω*): cf. *ἐξούλη* from *ἐξεῖλλω*. Hesych. recognizes both meanings.

1696. δίισχανεν: 'pierced,' ἄπ. λεγ. Cf. *Il.* 5. 100, *ἀντικρὺ δὲ δίισχε (διστός). ἄμαρρυγαί*: v. n. 2. 42.

1697. χάος: 'gloom,' 'murk'; used specially of the nether abyss, e. g. Plat. (?) *Ax.* 371, where it is coupled with *Ἐρεβος*: Quint. Smyr. 2. 614, *πάντ' ἐπικεινναμένου χάος καὶ ἀεικέος ὄρφνης* (of the underworld). *ἢ τις ἄλλη*: these words have been impugned by many, but the meaning seems to be simply that this pitchy darkness came either from heaven or from Tartarus. Wellauer explains *ἄλλη σκοτὴ* as *alter Tartarus*, *altera inferorum caligo* (i. e. a second Tartarus, etc.), comparing *ἄλλη Κύπρις*, *altera Venus*, Musaeus 33. Merkel reads *οὐλη* on the assumption that Ap. is trying to give the meaning of *κατουλάδα* by the phrases *νύκτ' ὀλοήν. οὐλη σκοτὴ*.

1700. ἠείδειν: v. n. 2. 65. οὐδ' ὄσσον: 'not even so much' as whether they were in Hades or not. See on 1. 290.

1704. πολλὰ κ. τ. λ.: cf. 1. 418, ἄλλα δὲ Πυθοῖ, "Ἄλλα δ' ἔς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω, where see notes. There was a celebrated temple of Apollo at Amyclae in Laconia (Strab. 311, 38).

1706. ἴκεο πέτρας: this constr. is common in Hom. also.

1707. Μελαντίους: δύο σκόπελοι πρὸς τῇ Θήρᾳ, οὕτως ὀνομαζόμενοι ἀπὸ Μέλαντος.

ἦνται· δοιῶν δὲ μιῆς ἐφύπερθεν ὀρούσας,
 δεξιτερῇ χρύσειον ἀνέσχεθες ὑπόθι τόξον·
 μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ πάντοθεν αἴγλην. 1710
 τοῖσι δέ τις Σποράδων βαιὴ ἀπὸ τόφρ' ἐφαάνθη
 νῆσος ἰδεῖν, ὀλίγης Ἴππουρίδος ἀντία νήσου,
 ἔνθ' εὐνάς ἐβάλοντο καὶ ἔσχεθον· αὐτίκα δ' Ἡὼς
 φέγγεν ἀνερχομένη· τοὶ δ' ἀγλαὸν Ἀπόλλωνι
 ἄλσει ἐνὶ σκιερῷ τέμενος σκίοεντά τε βωμὸν 1715
 ποίειον, Αἰγλήτην μὲν εὐσκόπου εἶνεκεν αἰγλης
 Φοῖβον κεκλόμενοι· Ἀνάφην δέ τε λισσάδα νήσον
 ἴσκον, ὃ δὴ Φοῖβός μιν ἀτυζομένοις ἀνέφηνεν.
 ῥέζον δ' ὄσσα περ ἄνδρες ἐρημαίῃ ἐνὶ ῥέζειν
 ἀκτῇ ἐφοπλίσσειαν· ὃ δὴ σφεας ὀππότε δαλοῖς 1720
 ὕδωρ αἰθομένοισιν ἐπιλλείβοντας ἴδοντο
 Μηδείης δμωαὶ Φαιηκίδες, οὐκέτ' ἔπειτα
 ἴσχειν ἐν στήθεσσι γέλω σθένον, οἶα θαμειὰς
 αἰὲν ἐν Ἀλκινόοιο βοοκτασίας ὀρώσαι.
 τὰς δ' αἰσχροῖς ἤρωες ἐπεστοβέεσκον ἔπεσσιν 1725
 χλευή γηθόσυνοι· γλυκερῇ δ' ἀνεδαίετο τοῖσιν

1710. μαρμαρέη . . αἴγλη Paris. quatt., Brunck (βιὸς in βιοῦ mutato).

1715. θυέντα coni. anon. ap. Wellauer.

1718. μιν Vat. unus, et coni. Stephanus: μὲν vulg.

1719. οἶά κεν G: ὄσσα κεν coni. Brunck.

1722. οὐκ ἔτ' Vrat., Vind., Brunck, Wellauer.

1723. ἰσχέμεν Rzach.

1725. ἐπεστοβέεσκον G: ἐπιστοπέεσκον supr. scr. ἐπεστοβέεσκον L: ἐπεστομέεσκον Vatt. duo, Paris. duo: ἐπιστοβεεσκον Paris. unus.

τοῦ κατασχόντος τὴν χώραν. Schol. They are mentioned in Strab. 544, 2. ἀρήκοος: 'quick to hear.' It is passive in Call. Del. 308, ἄγαλμα Κύπριδος ἀρχαίης ἀρήκοον ('famous').

1710. 'and the bow flashed forth a gleaming radiance far and wide.' For the cogn. acc. cf. Luc. Dom. 8, αὐγὴν τινα ἠδείαν ἀπολάμπει.

1711. Σποράδων: the scattered islands in the Aegaeon between the Cyclades and Crete. τόφρα: i.e. while the bow was flashing.

1712. Ἴππουρίδος: the isle of Hippurisi is coupled with Anaphe (v. 1717) in Plin. N.H. 4. 12.

1713. εὐνάς: the Homeric form only here; elsewhere εὐναίαις, e.g. I. 1277.

1717. Ἀνάφην: the 'Isle of the Appearance' is mentioned in Strab.

416, 4, περὶ δὲ τὴν Κρήτην εἰς νῆσοι, Θήρα . . . καὶ πλησίον ταύτης Ἀνάφη, ἐν ἣ τὸ τοῦ Αἰγλήτου Ἀπόλλωνος ἱερόν. λέγει δὲ καὶ Καλλιμαχος οὕτως· Αἰγλήτην Ἀνάφην τε, Λακωνίδι γείτονα Θήρα. λισσάδα: v. n. 2. 382.

1718. ἴσκον: 'they called,' v. n. I. 834; here with two accusatives, which Ap., differing from previous poets, also uses with κλείειν, κέκλεισθαι, and ἐνέπειν.

1720. ἐφοπλίσσειαν: for the omission of ἄν v. n. 1487, I. 480. δ δὴ κ.τ.λ.: 'wherefore, when they saw them pouring water (instead of wine) over the burning brands.'

1722. δμωαί: v. 1221.

1723. γέλω: cf. Od. 8. 326, ἄσβεστος δ' ἄρ' ἐνώρτο γέλω μακάρεσσι θεοῖσι.

1724. βοοκτασίας: ἄπ. λεγ.

1725. 'And the heroes, well pleased

- κερτομῆ καὶ νεῖκος ἐπεσβόλον. ἐκ δέ νυ κείνης
 μολπῆς ἠρώων νήσω ἔνι τοῖα γυναῖκες
 ἀνδράσι δηριόωνται, ὅτ' Ἀπόλλωνα θυηλαῖς
 Αἰγλήτην Ἀνάφης τιμήρορον ἰλάσκωνται. 1730
- Ἄλλ' ὅτε δὴ κάκειθεν ὑπεύδια πείσματ' ἔλυσαν,
 μνήσατ' ἔπειτ' Εὐφήμος ὀνείρατος ἐννυχίου,
 ἀζόμενος Μαίης νῖα κλυτόν. εἶσατο γάρ οἱ
 δαιμονίη βῶλαξ ἐπιμάστιος ᾧ ἐν ἀγοστώ
 ἄρδουσαι λευκῆσιν ὑπαὶ λιβάδεσσι γάλακτος, 1735
 ἐκ δέ γυνῆ βῶλοιο πέλειν ὀλίγης περ εἰούσης
 παρθενικῆ ἰκέλη· μίχθη δέ οἱ ἐν φιλότῃ
 ἄσχετον ἡμερθεῖς· ὀλοφύρετο δ' ἤυτε κούρη
 ζευξάμενος, τὴν τ' αὐτὸς ἐφ' ἀτίταλλε γάλακτι·
 ἡ δέ ἐ μελιχίοισι παρηγορέεσκ' ἐπέεσσιν. 1740
- “Τρίτωνος γένος εἰμί, τεῶν τροφός, ᾧ φίλε, παίδων,
 οὐ κούρη· Τρίτων γὰρ ἐμοὶ Λιβύη τε τοκῆς.
 ἀλλὰ με Νηρηῶς παρακάτθεο παρθενικῆσιν
 ἄμ πέλαγος ναίειν Ἀνάφης σχεδόν· εἶμι δ' ἐς αὐγὰς

1730. ἰλάσκονται G, vulg.

1735. ὑπὸ Pariss. tres, Brunck, Seaton.

1738. κούρη Pariss. tres, Brunck.

1739. τὴντ' Merkel: τὴν δ' L, vulg.: τὴν G, Pariss. quatt. ἀτίτηλε Brunck.

1743. παρακάτθεο ed. Flor., et con. Pierson: παρακάτθετο codd.

with their bantering, scoffed at them in language free; and pleasant raillery flashed between them, with rivalry in tossing taunts.' ἐπεστοβέεσκον: v. n. 3. 663; for the augmented iterative form v. n. 3. 687.

1727. ἐπεσβόλον: cf. *Il.* 2. 275 (of Thersites), λωβητῆρα ἐπεσβόλον: *Od.* 4. 159, ἐπεσβολίας ἀναφαίνειν.

1728. μολπῆς: 'sport'; cf. 3. 897, 950. In *Od.* 6. 101 μολπῆ is explained as παιδιὰ by the Schol. Aristarchus maintained that μολπῆ is always used in Hom. of playing a game, and not of singing (v. Lehrs, *Aristarch.* 138). In 894 supr. and 1. 28 'singing' is the meaning; μέλπω (-ομαι) is generally used by Ap. of singing, e.g. 1. 569, 4. 898; sometimes in a wider sense, e.g. 2. 714, 3. 949.

1729. Herodotus (5. 83) tells of a similar custom prevailing at Aegina, θυσίησι τε (τὰ ἀγάλματα) καὶ χοροῖσι γυναικῆοισι κερτομίοισι ἰλάσκοντο. So too Pausanias (7. 27) describing the

worship of the Mysian Ceres at Mysaeum says, ἀφικομένων ἐς τὸ ἱερὸν τῶν ἀνδρῶν, αἱ γυναῖκες τε ἐς αὐτοῦς, καὶ ἀνὰ μέρος ἐς τὰς γυναῖκας οἱ ἄνδρες γέλωτί τε ἐς ἀλλήλους χρώνται καὶ σκώμασιν. Abusive raillery was a feature of the Eleusinian festivals, as we know from the expressions γεφυρίζειν and ὥσπερ ἐξ ἀμάξης.

1730. τιμήρορον: cf. 1309.

1731. ὑπεύδια: 'in fair weather'; cf. 3. 1202, 1. 584.

1733. ἀζόμενος Μαίης νῖα: he revered Hermes as being the source of dreams; cf. h. Hom. *Merc.* 14, where the god is described as ἡγήτορ' ὀνειρῶν.

1734. βῶλαξ: v. n. 1562.

1738. ὀλοφύρετο κ.τ.λ.: 'and he wept, imagining that he had union with a virgin whom he had suckled with his own milk.' Brunck adopts κούρη, comparing 1. 269 and *Il.* 16. 7, τίπτε δεδάκρυσαι Πατρόκλει, ἤυτε κούρη, but κούρη is confirmed by οὐ κούρη, 1742 infr.

ἡελίου μετόπισθε, τεοῖς νεπόδεσιν ἐτοίμη.” 1745

Τῷ δ' ἄρ' ἐπὶ μνήστιν κραδίη βάλεν, ἔκ τ' ὀνόμηγεν
 Αἰσονίδη· ὁ δ' ἔπειτα θεοπροπίας Ἐκάτοιο
 θυμῷ πεμπάζων ἀνενείκατο φώνησέν τε·

“Ἦ πέπον, ἦ μέγα δὴ σε καὶ ἀγλαὸν ἔμμορε κῦδος.
 βῶλακα γὰρ τεύξουσι θεοὶ πόντονδε βαλόντι 1750

νῆσον, ἵν' ὀπλότεροι παίδων σέθεν ἐνάσσονται
 παῖδες· ἐπεὶ Τρίτων ξεινήιον ἐγγυάλιξεν
 τήνδε τοι ἠπέριοιο Λιβυστίδος. οὐ νύ τις ἄλλος
 ἀθανάτων, ἢ κείνος, ὃ μιν πόρεν ἀντιβολήσας.”

Ἦς ἔφατ'· οὐδ' ἀλίωσεν ὑπόκρισιν Αἰσονίδαο 1755

Εὐφημος· βῶλον δέ, θεοπροπίησιν ἰανθείς,
 ἦκεν ὑποβρυχίην. τῆς δ' ἔκτοθι νῆσος ἀέρθη
 Καλλίστη, παίδων ἱερὴ τροφὸς Εὐφήμοιο,
 οἳ πρὶν μὲν ποτε δὴ Σιντηίδα Λῆμμον ἔναιον,
 Λήμνου τ' ἐξελαθέντες ὑπ' ἀνδράσι Τυρσηνοῖσιν 1760

1746. τῶν ἄρ' Merkel, Seaton. κραδίη G, Vatt. duo: κραδίη vulg.

1749. πέπον G: πόποι vulg.

1751. ἐνάσσονται L, Vatt., Pariss.: ἀνάσσονται G: εὐνάσσονται vulg.

1759. Σιντηίδα Brunck: Σιντιάδα codd.

1760. δ' Brunck.

1745. νεπόδεσιν: the Alex. poets always use this word in the sense of ἀπόγονοι, though Apollon. *Lex.* says that this is an abuse, παράκρουσμα τῶν νεωτέρων ποιητῶν. Curtius refers it to the root νεπ seen in ἀνεψίος, nepos. The meaning is probably the same in *Od.* 4. 404, φῶκαι νέποδες καλῆς ὀλοσῦδνης, where the grammarians give many strange explanations, ‘web-footed,’ ‘footless,’ etc.

1746. The order is τῷ δ' ἄρα κραδίη μνήστιν ἐπέβαλε, ‘his soul brought back to him the memory of these things.’ Brunck compares Opp. *Hal.* 3. 503 (of a perplexed traveller), κραδίη τέ οἱ ἄλλοτε λαίην Ἄλλοτε δεξιτερὴν ἐπιβάλλεται ἀτραπὸν ἐλθεῖν. The meaning there is different, yet it helps to confirm κραδίη against the vulg. κραδίη.

1747. Ἐκάτοιο: cf. I. 958.

1748. πεμπάζων: ἀναλογιζόμενος. Schol.: v. n. 2. 975. ἀνενείκατο: v. n. 3. 463.

1749. Ἦ πέπον: cf. 3. 485, I. 1337. σε . . . ἔμμορε κῦδος: ‘glory is thy portion.’ This constr. seems to be unique, and is probably modelled on

the intrans. use of λαγχάνειν. For the normal usage v. 3. 4.

1750. Pindar, *P.* 4. 38 sqq., tells how this δαιμονία βῶλαξ was washed from the Argo to the island of Thera, from which in later days (c. 630 B.C.) Battus led forth a colony to Cyrene. Cf. *Hdt.* 4. 147 sqq., *Paus.* 3. I. 7, 7. 2. 2.

1751. ὀπλότεροι: v. n. I. 43. The meaning is that Euphemus’s children’s children shall dwell in the island.

1752. ἐγγυάλιξεν: v. n. I. 245.

1755. οὐδ' ἀλίωσεν: cf. 2I supr., 3. 1176.

1757. ἔκτοθι: = ἔκ, cf. I. 1291.

1758. Καλλίστη: cf. *Strab.* 298, 29, ὦν (sc. τῶν Μινυῶν) τινες μετὰ Θῆρα τῶν Αὐτεσιώνος (ἦν δ' οὗτος Πολυνείκου ἀπόγονος) πλεύσαντες εἰς τὴν μεταξὺ Κυρηναίας καὶ τῆς Κρήτης νῆσον, “Καλλίστην τὸ πάροιθε, τὸ δ' ὕστερον οὐνομα Θῆρην,” ὥς φησι Καλλιμάχος, ἔκτισαν τὴν μητρόπολιν τῆς Κυρήνης Θῆραν, ὁμώνυμον δ' ἀπέδειξαν τῇ πόλει καὶ τὴν νῆσον.

1759. Σιντηίδα Λῆμμον: v. n. I. 608.

1760. ἐξελαθέντες: cf. *Strab.* 298, 25, Μινυῶν, οἳ τῶν Ἀργοναυτῶν ἀπόγονοι οἶτες

Σπάρτην εἰσαφίκανον ἐφέστιοι· ἐκ δὲ λιπόντας
 Σπάρτην Αὐτεσίωνος εὖς πάϊς ἤγαγε Θήρας
 Καλλίστην ἐπὶ νῆσον, ἀμείψατο δ' οὖνομα Θήρης
 ἐξ ἔθεν. ἀλλὰ τὰ μὲν μετόπιω γένετ' Εὐφήμιοι.

Κεῖθεν δ' ἀπτερέως διὰ μυρίον οἶδμα λιπόντες 1765
 Αἰγίνης ἀκτῆσιν ἐπέσχεθον· αἶψα δὲ τοίγε
 ὕδρείης πέρι δῆριν ἀμεμφέα δηρίσαντο,

ὅς κεν ἀφυσσάμενος φθαίη μετὰ νῆάδ' ἰκέσθαι.
 ἄμφω γὰρ χρεῖώ τε καὶ ἄσπετος οὔρος ἔπειγεν.
 ἔνθ' ἔτι νῦν πλήθοντας ἐπωμαδὸν ἀμφιφορῆας 1770
 ἀνθέμενοι κούφοισιν ἄφαρ κατ' ἀγῶνα πόδεσσιν
 κούροι Μυρμιδόνων νίκης πέρι δηριόωνται.

Ἰλατ' ἀριστήων μακάρων γένος· αἶδε δ' αἰοδαὶ
 εἰς ἔτος ἐξ ἔτεος γλυκερώτεραι εἶεν αἰεῖδεν
 ἀνθρώποις. ἦδη γὰρ ἐπὶ κλυτὰ πείραθ' ἰκάνω 1775
 ὑμετέρων καμάτων· ἐπεὶ οὐ νύ τις ὕμνιν ἄεθλος
 αὐτίς ἀπ' Αἰγίνηθεν ἀνερχομένοισιν ἐτύχθη,
 οὐτ' ἀνέμων ἐριῶλαι ἐνέσταθεν· ἀλλὰ ἔκηλοι

1763 om. G.

1771. ἀνθέμενοι Brunck: ἐνθέμενοι codd.

1778. ἀνέσταθεν vulg.

ἐκ Δήμου εἰς Λακεδαίμονα ἐξέπεσον. Herodotus (4. 145) says that they were driven out by the Pelasgians. Diodorus (10. 19) mentions that the Tyrrhenians deserted the island through fear of the Persians, and handed it over to Miltiades.

1765. ἀπτερέως: the Schol. explains this by ταχέως, apparently deriving it from ἀντι and πτερόν. This meaning satisfies the other passage where the word occurs, Parmen. 17, ὀχῆα' Ἀπτερέως ὥσειε πυλέων ἄπο. L. and S. explain it without wings, i.e. without wavering, steadily, resolutely. The note in *Et. Mag.* 133, 34 is very confused: ἀπτερέως, παρ' Ἡσιόδω, ὥσπερ τὸ ἀσφάτως, σημαίνει τὸ αἰφνιδίως. ἔστιν ἀπώτερω, ἀπτέρω. οὕτως Ἡρωδιανός. ἔστι ταχέως, ἐτοιμώς, ἀφροντίστως. οἱ δέ, ἀπροθύμως, ἐλαφρῶς, ἡδέως. ἔνιοι δέ, ἡμελημένως. διὰ . . . λιπόντες: 'leaving behind them billows innumerable.'

1767-8. δῆριν . . . ὅς: for the constr. cf. I. 1153.

1769. 'for two things made them hasten, the need of water and the

strength of the favouring breeze.'

1770. ἔνθ' ἔτι νῦν κ.τ.λ.: this custom of the Aeginetans does not seem to be referred to elsewhere.

1771. ἀνθέμενοι: cf. 1376.

1772. κούροι Μυρμιδόνων: 'the sons of the Myrmidons' i.e. the Aeginetans. In Hom. (*Il.* 1. 180) the Myrmidons are dwellers at Phthia in Thessaly (cf. I. 55), and followers of Achilles against Troy. Another branch of them may have settled in Aegina. As a name of the Aeginetans, Μυρμιδόνες was connected in various ways with μύρμηκες 'ants'; Strab. 322, 47, Μυρμιδόνας δὲ κληθῆναι φασιν, οὐχ ὡς ὁ μῦθος, τοὺς Αἰγινήτας. ὅτι λοιμοῦ μεγάλου συμπεσόντος οἱ μύρμηκες ἀνθρωποὶ γέγοντο κατ' εὐχὴν Αἰακοῦ, ἀλλ' ὅτι μυρμηκῶν τρόπον ὀρύτταντες τὴν γῆν ἐπιφέρουεν ἐπὶ τὰς πέτρας, ὥστ' ἔχεν γεωργεῖν, ἐν δὲ τοῖς ὀρύγμασιν οἰκεῖν φειδόμενοι πλίνθων. The legend of the ants being turned into men in the reign of Aeacus, son of Zeus and the nymph Aegina, is recounted at length in *Öv. Met.* 7. 517 sqq.

1778. ἐριῶλαι: v. n. I. 1132.

γαίαν Κεκροπίην παρά τ' Αὐλίδα μετρήσαντες
 Εὐβοίης ἔντοσθεν Ὀπούντιά τ' ἄστεα Λοκρῶν
 ἀσπασίως ἀκτὰς Παγασηίδας εἰσαπέβητε.

1780

1779. γαίην vulg.

1779. **Κεκροπίην**: v. n. I. 95. **Αὐλίδα**: πόλις Βοιωτίας καταντικρὸν τῆς Εὐβοίας κειμένη. Schol. The Argo passed through the Euripus between Euboea and the mainland.

1780. **Ὀπούντια τ' ἄστεα**: cf. I. 69. A list of the Locrian towns subject to Ajax, son of Oileus, is given in *Il.*

2. 527-535. Opus was the native city of Patroclus (*Il.* 18. 326).

1781. **ἀκτὰς Παγασηίδας**: whence they had started on their voyage, v. I. 238. Apollodorus (I. 9. 26) says that the voyage lasted four months, εἰς Ἴωλκὸν ἦλθον, τὸν πάντα πλοῦν ἐν τέσσαρσι μηνὶ τελειώσαντες.

APPENDIX I.

THE DOUBLE RECENSION OF THE *ARGONAUTICA*.¹

THE fact that there were two recensions or editions of the *Argonautica* proceeding from Apollonius himself is beyond dispute, but there is considerable difference of opinion as to the time and place at which each of the two appeared. We learn from the lives of Apollonius² that the first *ἐπίδειξις* of his work was given at Alexandria. Owing to its unfavourable reception the poet withdrew to Rhodes, and there, after revising the poem, he gave the second *ἐπίδειξις*. The third *ἐπίδειξις* took place many years afterwards when he returned to Alexandria at some period after the death of Callimachus. We also learn from our scholia that there was a *προέκδοσις* or previous edition of the *Argonautica* distinct from that on which the scholia were written. The difficulty is to determine when and where the *προέκδοσις* and the *ἐπέκδοσις* (or later edition) were produced. The scholia throw no light on this point, nor have we any other information to help us. Modern writers on the *Argonautica* nearly invariably assume that the first edition was published at Alexandria at the time of the first *ἐπίδειξις*, and that the second edition was published at Rhodes at the time of the second *ἐπίδειξις*. A modification of this is the view expressed by Linde that the *προέκδοσις* was published at Alexandria on the occasion of the first *ἐπίδειξις*, but that there was no second edition given to the public until the occasion of the third *ἐπίδειξις* at Alexandria. Thus, according to Linde, the successful second *ἐπίδειξις* at Rhodes was not accompanied by an edition. Merkel,³ however, reasonably urged that if we assume that the first edition was published before the poet left Alexandria for Rhodes we are practically driven into the further assumption that there must have been a third edition

¹ Authorities:—Linde, *De Diversis Recensionibus Ap. Rh. Argonauticon*: Gerhard, *Lectiones Apollonianae*: Merkel, *Prolegomena*.

² See *Introductio*, p. 1.

³ *Progr. Gymnas.* (Schleusingen, 1850) p. 5.

as well as a second, for it is scarcely credible that Apollonius could have given a fresh *ἐπίδειξις* at Alexandria of his work in the form in which it had been published at Rhodes some forty years before: "Eine *ἐπίδειξις* eines schon edirten Gedichtes ohne neue Umarbeitung ist kaum denkbar; wir hätten also eine dreifache Bearbeitung des Gedichtes, zwei *προεκδόσεις*, zwei *ἐπεκδόσεις*." This is possibly true, but there is no actual evidence of two *προεκδόσεις*; the references in the scholia are invariably to readings contained *ἐν τῇ προεκδόσει*. Furthermore an *ἐπίδειξις* did not necessarily involve an *ἔκδοσις*, and it is in itself improbable that there was any formal edition published on the occasion of the first unsuccessful *ἐπίδειξις* at Alexandria. It is even improbable, considering the age of the poet, that the whole work had been completed then. In the absence of any definite information, it may be that the *προέκδοσις* referred to in the scholia was published at Rhodes at the time of the second *ἐπίδειξις*, and the *ἐπέκδοσις* at Alexandria when the poem met with such favour on the occasion of the third *ἐπίδειξις*.

In six passages in the first book we are told in the scholia that there was a different reading in the first edition (*ἐν τῇ προεκδόσει*):—

- (1) I 284 *νῦν γε μὲν ἢ τὸ πάροιθεν Ἀχαιιάδεσσιν ἀγητῆ
δμῶις ὅπως κενεοῖσι λελείφομαι ἐν μεγάροισιν,
σεῖο πόθῳ μινύθουσα δυσάμμορος κ.τ.λ.*

Schol. L *δμῶις ὅπως: ἐν τῇ προεκδόσει κείται
βείομαι οὐλομένοισιν οἰζυρῇ ἀχέεσσιν.*

καὶ τὸ ἐξῆς "σεῖο πόθῳ φίλε κοῦρε δυσάμμορος."⁴

The reading of the earlier edition is rather colourless, and we cannot wonder that the poet altered it. He may also have been influenced by the doubts which were entertained with regard to the form and meaning of *βείομαι* in Homer.⁵

⁴ We find a confused version of this in the schol. Par.:—*ἐν τῇ προεκδόσει οὕτως ἔχει τοῦτο· Δμῶις ὅπως κενεοῖσι βείομαι ἐν μεγάροισιν. Καὶ τὸ ἐξῆς οὕτως· Ὀἰζυρῇ ἀχέεσσι δυσάμμορος. Εὕρηται δὲ καὶ οὕτω· Σεῖο πόθῳ, φίλε κοῦρε, δυσάμμορος. So too in the schol. Flor. with *κεν ἐοῖσι βιώσομαι* for *κενεοῖσι βείομαι*. In I 685 Ap. has *βῶσεσθε* for *βιώσεσθε*.*

⁵ *Il.* xxii 431.

(2) I 512 Ἡ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σκέθεν αὐδῆ.
 τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
 πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἡρεμέοντες
 515 κηληθμῶ· τοῖόν σφιν ἐνέλλιπε θέλεκτρον αἰοιδῆς.
 οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβῆς,
 ἢ θέμις, ἐστηῶτες ἐπὶ γλώσσησι χέοντο
 αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώοντο.
 αὐτὰρ ὄτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἡὼς
 Πηλίου αἰπεινὰς ἶδεν ἄκριας, ἐκ δ' ἀνέμοιο
 εὔδιοι ἐκλύζοντο τινασσομένης ἄλδος ἄκραί,
 δὴ τότε ἀνέγρετο Τίφυς· ἄφαρ δ' ὀρόθυνεν ἐταίρους
 βαίνεμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
 σμερδαλέον δὲ λιμὴν Παγασῆιος ἦδὲ καὶ αὐτῇ
 Πηλιάς ἴαχεν Ἀργῶ ἐπισπέρχουσα νέεσθαι.

Schol. on 515 κηληθμῶ: ἐν δὲ τῇ προεκδόσει μετὰ τοῦτο γέγραπται
 ἦμος δὲ τριτάτη φάνη ἦὼς τῆδ' ἐπὶ νύκτα⁶
 βουθύσιον Ἐκάτοιο καταυτόθι δαινυμένοισι,
 τῆμος ἄρ' ἐκ Διόθεν πνοιῇ πέσειν,⁷ ὄρωτο δὲ Τίφυς
 κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες.

ἐξῆς δὲ τῶν κειμένων “σμερδαλέον δὲ λιμὴν.”

Thus, according to the evidence of the schol., in the earlier edition after line 515 came ἦμος δὲ τριτάτη κ.τ.λ., and lines 516–518 were omitted. Dilthey, who is followed by Linde, arbitrarily assumes that there is some mistake in the statement that these three lines were omitted in the earlier text, and thinks that the scholium has been displaced and should in reality be attached to line 518, not to 515. The last line of the passage in the προέκδοσις viz. κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες cannot have been immediately followed by σμερδαλέον δὲ λιμὴν κ.τ.λ., as there would be no construction. In the schol. Par. we find τοὶ δ' αἰόντες ἰθὺς ἔβαινον, and Gerhard proposed to fill up the lacuna by ἰθὺς ἔβαινον ἄφαρ λεληγμένοι εἰρεσιῶων, so that the passage would run as follows:—

κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' αἰόντες
 [ἰθὺς ἔβαινον ἄφαρ λεληγμένοι εἰρεσιῶων.]
 σμερδαλέον δὲ λιμὴν κ.τ.λ.

⁶ νυκτὶ Par.

⁷ πέλεν Hermann.

Of the reason of the change in the second edition Linde says "Facile intelligitur cur in hunc modum poeta narrationem in secunda editione commutarit: sine dubio in eo offendebat quod bidui spatium uno participio *δαινυμένοισι* brevissime attigerat, cum ea quae et praecedunt et sequuntur copiosissime exornata essent. Atque hoc quidem narrationis vitium correctione poetae aptissime tollitur."

- (3) I 542 ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἄλμη
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.

Schol. μορμύρουσα: δεινῶς ταρασσομένη καὶ κινουμένη φοβερῶς. ἐν δὲ τῇ προεκδόσει

μορμύρουσα τυπήσιν ἐρισθενέων μένει ἀνδρῶν.

The reading of the later edition gets rid of the awkward combination of the two datives *τυπήσιν* and *μένει*. Linde adopts Dilthey's view of the reason for the change, "ut onomatopoieticos strepitum navis per reluctantes undas ruentis pondere duorum spondeorum imitaretur." The reason which Merkel suggests is very strange: "videtur *κυριότης* verbi *μορμύρειν* quaesita, quam ex Homero observatam exponunt Hesychius et Doederlinus, usurpavit altero loco Apollonius. In priore scriptura *ἀφρῶ* aegre cum eo verbo iungebatur, prout fit apud Homerum ubique." What bearing the '*κυριότης* verbi *μορμύρειν*' has on the matter is not evident. The note in Hesych. is *μορμύρων· ταρασσων, ἀφρὸς ἀποβάλλων· κυρίως δὲ λέγεται ἐπὶ ποταμοῦ μέγα ρεύμα ἔχοντος*. In our passage *ἀφρῶ* goes with *κήκιεν*, and in the other passage where Apollonius uses *μορμύρειν* (IV 287) *ἀφρός* does not occur.

- (4) I 725 τῆς μὲν ῥηίτερόν κεν ἐς ἥλιον ἀνιόντα
ὄσσε βάλοις, ἢ κείνο μεταβλέψειας ἔρευθος,
δὴ γάρ τοι μέσση μὲν ἐρευθήεσσ' ἐτέτυκτο,
ἄκρα δὲ πορφυρὴ πάντη πέλειν.

Schol. τῆς μὲν ῥηίτερον: ἐν τῇ προεκδόσει τῶ "τῆς μὲν ῥηίτερόν κεν" ἐξῆς ἐστιν "ἄκρα δὲ πορφυρὴ." οἱ δὲ μεταξὺ δύο οὐκ εἰσίν.

The statement that the verse *τῆς μὲν ῥηίτερόν κεν ἐς ἥλιον ἀνιόντα* was in the first edition immediately followed by *ἄκρα δὲ πορφυρὴ κ.τ.λ.* is on the face of it incredible, and so Gerhard proposed *τῆς μὲν ῥηίτερόν*

κεν ἐς ἥλιον ὅσσε βάλοισθα, a reading which is very questionable on account of the trisyllabic form ἥλιος which is never found in the *Argonautica*, though it occurs once as a proper name in the *Odyssey*.⁸ Linde favours Dilthey's suggestion, τῆς μὲν ῥήτερόν κεν ἐσέδρακες ἠέλιόνδε. The object of the change in the second edition seems to have been to justify the strong expression τῆς μὲν ῥήτερον κ.τ.λ. by mentioning that the middle of the robe and not merely the border was of a vivid hue.

- (5) I 788 ἔνθα μιν Ἴφινόη κλισμῶ ἔνι παμφανώωντι
ἔσσυμένως καλῆς διὰ παστάδος εἶσεν ἄγουσα.

Schol. ἔνθα μιν : ἐν τῇ προεκδόσει

ἔνθα μιν Ἴφινόη προδόμον διὰ ποιητοῖο
ἔσσυμένως καλῆς ἐπὶ δίφρακος εἶσεν ἄγουσα.

In the second edition the poet replaced the very unusual δίφραξ (= θρόνος γυναικείος Hesych.) by the Homeric κλισμός, and for the Homeric πρόδομος substituted παστάς, a word denoting greater splendour, which is not found in Homer. Merkel says that Apollonius changed πρόδομος because it was used in an un-Homeric sense in the earlier edition; but, even if we assume that this assertion is true, Merkel quite overlooks the fact that we have πρόδομος used in the same way in III 278 of the palace of Aetes.

- (6) I 800 δῆμον ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους
ἐκ νηῶν, αὐτῆσι δ' ἀπείρονα ληίδα κούραις
δεῦρ' ἄγον' οὐλομένης δὲ θεᾶς πορσύνετο μῆτις
Κύπριδος, ἣ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην.

Schol. αὐτῆσι δ' ἀπείρονα : ἐν τῇ προεκδόσει

ἐκ νηῶν, ἄμυδις δὲ βόας καὶ μῆλα κόμιζον
αὐτῆσιν κούρησιν ἀπείρονα ληίδα δεῦρο.
καὶ τότε ἔπειτ' ἀνὰ δῆμον ἀάατος ἔμπεσε λύσσα,
οὐκ οἶδ' ἢ θεόθεν ἢ αὐτῶν ἀφροσύνησι.

The change was apparently made in order to define more specifically the θεόθεν of the earlier edition, and also to remove the weakness of giving as alternative causes of λύσσα the visitation of the gods and their own ἀφροσύνη.

We cannot assume that these six passages, which are all in the one book, by any means comprise all the changes made in the later edition; there may have been many more mentioned in the fuller notes from which our scholia are excerpts.

There is one passage in the second book where the scholia in all probability preserve the earlier reading:—

II 963 λείπον Ἄλυν ποταμόν, λείπον δ' ἀγχίρροον Ἴριν,
ἤδὲ καὶ Ἀσσυρίας πρόχυσιν χθονός.

Schol. ἡ δὲ καὶ Ἀσσυρίας: πρόχυσιν ἔφη τῆς Ἀσσυρίας, τουτέστι τῆς Λευκοσυρίας, τὴν ἐγκειμένην χώραν αὐτῆς εἰς θάλασσαν, ὡς καὶ ἐν τοῖς ἐπάνω

λείπον Ἄλυν ποταμόν, λείπον δ' ἀλιμυρέα χώραν
Ἀσσυρίας ἀνέχουσιν ἀπὸ χθονός.

That these lines, which are quoted for the purposes of explanation, are from the earlier edition is extremely likely. The formula ἐν τοῖς ἐπάνω does not here refer to anything which precedes in our text, and it is acutely explained by Merkel: “ἐν τοῖς ἐπάνω verba librarii vitium esse reor, qui cum scriptum invenerit ἐν τῇ προτέρᾳ, velut de Aristarchea altera editione est in schol. II. Σ 182, visus est sibi legere ἐν τοῖς προτέροις, uti aliquotiens vel scripsit, vel scribere potuit, substituitque usitatiorē locutionem ἐν τοῖς ἐπάνω.”

It is much more doubtful whether the line which we have cited in the critical note as following II 1116 in some MSS. is a survival from the earlier text.

The influence of the earlier recension may serve to explain the critical difficulty in IV 538 sqq.—

538 Ὕλλον, ὃν εὐειδῆς Μελίτη τέκεν Ἡρακλῆι
539 δῆμῳ Φαιήκων. ἔ γὰρ οἰκία Ναυσιθύοιο
540 Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην,
541 νυφόμενος παῖδων ὀλοὸν φόνον· ἔνθ' ὄγε κούρην
542 Αἰγαίου ἐδάμασσαν ἐρασάμενος ποταμοῖο,
543 νηιάδα Μελίτην· ἡ δὲ σθεναρὸν τέκεν Ὕλλον.
546 οὐδ' ἄρ' ὄγ' ἠβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ
547 ναίειν, κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθύοιο.

Here there is no mention of different readings in the scholia, but the confusion in our MSS. seems explicable only on the assumption

that the readings of the two recensions have been confounded. In L line 540 is marked β', and is followed in the margin by τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα, which is marked α', and then follows 541 which is marked γ'. In G after 539 we find next in order τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα. In other MSS. the line beginning τυτθὸς ἑὼν is read after 539, 540, or 547. Brunck, from whose edition the numbering in all subsequent editions is taken, adopted an arrangement of these lines which he found in a work of Angelus Quirinus, Cardinal at Rome, entitled *Primordia Corcyrae*. This arrangement, according to Brunck's view, Quirinus had discovered in some MS. of Apollonius in the Pontifical Library under his charge. In Brunck's text we find 538-543 as given above, and then come

- 544 δῆμῳ Φαιήκων. ὁ μὲν οἰκία Ναυσιθύοιο
 545 τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα.
 546 οὐ γὰρ ὄγ' ἠβήσας κ.τ.λ.

The repetition of 539 in this arrangement is objectionable, and no modern editor has followed Brunck. Wellauer suggests that in the earlier edition Apollonius wrote :

Ἕλλον, ὃν εὐειδῆς Μελίτη τέκεν Ἡρακλῆι
 δῆμῳ Φαιήκων. ὁ μὲν οἰκία Ναυσιθύοιο
 τυτθὸς ἑὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα.
 οὐ γὰρ ὄγ' ἠβήσας κ.τ.λ.

He thinks that in the later recension the poet added what we now have, deleted 544 and 545, and changed οὐ γὰρ to οὐδ' ἄρ'. A similar reconstruction of the passage is given by Gerhard.

Gerhard and Wellauer, while abandoning as mistaken Beck's view that the MSS. of the *Argonautica* may be divided into two families each containing the reading of one of the two recensions, were still of opinion that the reading of the *προέκδοσις* could be ascertained through the variety of readings which are found in our MSS. and in the occasional citations of grammarians. By a laborious analysis Gerhard thus enumerated eighty-four passages 'in quibus Argonauticorum prior editio detegitur.' In some of these cases, undoubtedly, there is a presumption in favour of this theory, but in the majority it is at least equally probable that we are dealing merely with the vagaries of

grammarians and copyists, and that the variations are not so much traces of the earlier recension as perversions of the later. It is noteworthy that in all the six passages where the scholia mention a different reading in the earlier recension there is no such variation in the MSS., a fact which must tell against Gerhard's position.⁹

Ruhnken maintained that Apollonius in revising his poem was especially careful to remove anything which might seem to have been borrowed from the works of Callimachus. Thus he regarded ἴρροϊ, a variant in the schol. on I 972, as the reading of the earlier recension which was changed to ἴσον in the later 'ne quid Callimachus sibi surreptum queri posset.'¹⁰ But, in addition to other resemblances between the writings of the two poets mentioned in the Introduction¹¹ in connexion with the sources of the Argonautica, there is the striking fact that I 1309, καὶ τὰ μὲν ὡς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι, is said by the Schol. to be a line from Callimachus (Καλλιμάχου ὁ στίχος). There is no other evidence for this assertion, but on the strength of it the line is included in the fragments of Callimachus. When we consider the bitter feeling which existed between the poets, it is indeed remarkable that one of the two rivals should take a complete line from the other. It is, of course, possible that the identity may be a mere coincidence, as Weichert suggests. The only thing in any way distinctive about the line is the use of the form ἤμελλε; otherwise it is commonplace enough to have been written by any number of poets independently.

Merkel, in his *Prolegomena*, argues at great length that the second recension was a thorough-going revision of the first in accordance with the progress which had been made in the meantime by the critics, especially Aristophanes of Byzantium, in the knowledge of Homeric usages and the recension of the Homeric text. Be that as it may, it is only reasonable to assume that Apollonius' grammatical studies, continued for many years, must have led to many modifications in his work. How far the completed ἐπέκδοσις differed from the

⁹ v. Susemihl, *op. cit.* I 386. There are some passages, however, where we seem justified in assuming a confusion of the readings of the two recensions, e.g. II 381 sqq.-III 738.

¹⁰ The fragment of Callimachus is quoted in the Commentary. For a similar theory of Wellauer see on I 129, IV 1614.

¹¹ p. 25.

προέκδοσις we have no means of determining. The variations recorded in the scholia certainly do not affect the poem very materially. Linde is strongly of opinion that, with the exception of III 927 sqq.,¹² the alterations in the later edition were, generally speaking, of an unimportant character. So too Weichert,¹³ "Ich bin überzeugt dass diese Verbesserungen von keiner grossen Bedeutung gewesen sind . . . Die Verbesserungen, welche er zu Rhodus vornahm, betrafen auf keinen Fall den Plan und die Anlage des ganzen Gedichtes, sondern bezogen sich bloss auf einzelne Stellen, Verse und Worte."

APPENDIX II.

THE METRE OF THE *ARGONAUTICA*.

THE most characteristic features of the metre of the *Argonautica* are the rarity of elision, the constant occurrence of hiatus, the prevalence of the bucolic diaeresis, the variation in pause and caesura, and the frequent introduction of a spondee in the fifth foot often in two lines consecutively. There are 32 possible forms of the hexameter, and of these Apollonius employs 26, while Callimachus has 21, and Theocritus 28.¹ We observe the same fondness for the use of the dactyl as marks the hexameters of Callimachus. Of 139 hexameters in the *Epigrams* of Callimachus 45 have dactyls in every foot except the sixth; so too in the *Argonautica* about one line in every four has the same peculiarity. Other favourite combinations with Apollonius are *dsddd*s (about one line in five), *sdddd*s and *dddsss* (one in ten).

The following special points may be noticed:—

(a) *First four feet.*

Out of the first thousand lines of the poem 402 begin with two dactyls, 313 with a dactyl followed by a spondee, 180 with a spondee followed by a dactyl, 105 with two spondees. There are about 65 instances altogether where we find the first and second feet

¹² See on 932.

¹³ *op. cit.* p. 53.

¹ Susemihl, *op. cit.* I 389.

contained in two separate words, e.g. I 760 βούπαις οὔπω, II 66 νήπιαι ὕστατα, III 257 ὑψοῦ χάρατι. Where we have two spondees thus divided in the first two feet the effect in some cases is to express with added emphasis the notions of solemnity, doubt, etc., e.g. III 714 ἴστω Κόλχων ὄρκος. When the first foot is a spondee the first word in the line is most frequently a molossus, e.g. I 4 χρύσειον μετὰ κῶας, the molossus being produced at times by the use of an enclitic, e.g. I 701 ἦδη κεν.² In cases where the first word is a molossus and the second foot a spondee the second word is generally an antibacchius, e.g. I 158 Νηλῆος θείοιο. Lines like I 243, where the first word is a molossus and the second word is a spondee, are much rarer. When the first word forms a spondee it is usually followed by a word of the metrical value of a choriambus, e.g. I 129 δεσμοῖς ἰλλόμενον; a molossus, e.g. I 970 ἀνδρῶν ἠρώων; or either of these lengthened by one short syllable, e.g. II 283 τῶων ἀκροτάτησιν.

The rule, which Meyer³ derives from Callimachus, that a dactyl (or the first two syllables thereof) in the second foot should not be formed by the ending of a word containing three or more syllables which is connected with the first foot, is subject to about seventy exceptions in the *Argonautica*, e.g. III 1123 τιμήεσσα γυναιξί. Many of these exceptions occur in three cases where Apollonius, according to Merkel, allows himself greater license: (1) with proper names, e.g. I 60 Κενταύροισιν δλέσθαι; (2) where there is a stop, e.g. I 875 ὡς νεέκεσσεν ὄμιλον; (3) where the poet is aiming at imitative effects, e.g. I 461 πορφύρεσκεν ἕκαστα.

Apollonius avoids the trochaic division of the second foot followed by a dissyllabic (iambic) word; there are only about ninety instances in which it is found, e.g. I 541 πόντου λάβρον ὕδωρ.

In the third foot dactyls are at least six times more numerous than spondees. We notice the same preference for the dactyl in the fourth foot. In the whole poem (5835 lines) there are only 898 instances of a spondee in this position.

² v. Merkel, *Metrisch-kritische Abhandlung über Ap. Rh.* Merkel includes under enclitics and proclitics μέν, δέ, γάρ, prepositions, the article, δῆ, καί, οὐ, εἰ, ὡς, etc. In cases of elision, e.g. I 794 ἦσθ' αὐτως, he regards the two words as blended into one.

³ *Zur Geschichte des griech. und des lat. Hexam.* II 979 sqq.

Gerhard⁴ was the first to point out the avoidance of the lengthening of the thesis of the fourth foot by position in Greek hexameters. This was also noticed a few years afterwards by Wernicke on Tryphiodorus, and the rule forbidding it has come to be known as 'Wernicke's Law.' It is stated in a qualified form by Platt (*Class. Rev.* X 432):—"A syllable naturally short cannot be lengthened at the end of the fourth foot by position unless it forms a monosyllabic word, and unless the consonant or consonants lengthening it are part of the same word." In this form the rule seems to hold good for Apollonius with the one exception of III 1084 ἐξερῆω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.⁵ The ending of this line is an echo of II. X 389 ἦ σ' αὐτὸν θυμὸς ἀνήκε; (v. Leaf, App. N).

Merkel lays down the rule that in the *Argonautica* where the fourth foot is a spondee the thesis must form part of a word of more than two syllables. It is a rule that is observed in the great majority of cases, but there are many exceptions to it. Merkel gets over most of the exceptions by saying that they are due to proper names or a stop within the line, or else by treating a great number of words as if they were enclitics or proclitics, and by assuming that elision makes two words one. There are, however, several instances that cannot be thus explained away, e.g. δύο νῆες Βορέας (I 1399, etc.), ἵνα ζῶων ἀκάχοιτο (II 191), πάλιν χρεῖω ἀλιτέσθαι (II 390), ἄφαρ βωμὸν τετύκοντο (II 694), δὲν αὐτῇ Γαῖ' ἀνέφυσεν (II 1209), κακῶν ἢ ἔνθα γένωμαι (III 771). In I 60, IV 49, 556, 1720 σφέας in the fourth foot is two short syllables (like πᾶσι in I 67, etc.), though it is scanned as a monosyllable in IV 1008, 1308.

(b) *Fifth and sixth feet.*

Apollonius is very fond of combining a dactylic fifth foot with the sixth in a single word, e.g. I 380 ἀμφοτέρωθεν, endings like this being found on an average in one line out of every ten or twelve.

The conditions under which a spondee is allowed in the fifth foot.

⁴ *Lectiones Apollonianae* p. 116.

⁵ In III 517 Köchly's νῆε for νῆες is now generally accepted. See also on IV 978.

deserve attention:—(1) In 384 cases where we find a spondee in the fifth foot the fifth and sixth feet are contained in a single word, e.g. IV 1000 *θωρήξασθαι*.⁶ An ending of this form is preceded by a dactyl almost invariably, but exceptions are found in I 186 *ἀγαυοῦ Μιλήτοιο*, 1297 *πυρὸς ὡς ἰνδάλλοντο*. In II 692, III 241, 508, IV 850 the fourth is the only foot not a spondee. A slight variation of the quadrisyllabic spondaic ending is afforded by lines like III 579 which ends *βόες διαδηλήσονται*. There are about twelve other instances of this. (2) If the whole fifth foot, when a spondee, is not combined with the sixth in a single word, at least the thesis must be so combined, e.g. II 568 *σπιλάδας τρηχείας*. Other instances of this rare ending occur in I 66, 124; II 33, 296, 592, 675; IV 268, 1632, 1641. In this case too the fourth foot is usually a dactyl, the only exception being II 296 *μετακλείουσ' ἄνθρωποι*.

Two consecutive lines with spondees in the fifth foot are found in 34 passages, e.g. I 402–3. In IV 1191–3 three consecutive lines have this peculiarity; cf. Theocr. XIII 42–44, Cat. LXIV 78–80.

(c) *Caesura*.

The principal caesuras in the hexameter are those in the third and fourth feet. A strong (masculine) caesura is a break after the ictus-syllable of the foot; a weak (feminine) caesura is between two syllables in the thesis (the two short syllables in a dactyl). We notice in the *Argonautica* a marked preference for that type of line which has the weak caesura in the third foot and none in the fourth. On examining the caesuras in the first book, which contains 1362 lines, we find weak caesura of the third foot alone in 559 instances; strong caesura of the third foot alone in 242; weak caesura of the third together with strong caesura of the fourth in 311; strong caesura of the third together with strong caesura of the fourth in 249.

In the *Iliad* and *Odyssey* there are over 250 instances in which there is no caesura in the third foot.⁷ This was avoided by the Alexandrian poets. Apollonius has only two examples, both in proper names, I 176 *Ἀστέριος δὲ καὶ Ἀμφίων*, II 387 *Ὀτρηρὴ τε καὶ Ἀντιόπη*. Theocritus has three, VIII 61, XIII 41, XXII 72.

⁶ In endings like *φώνησέν μιν* (III 673) the enclitic metrically forms part of the preceding word.

⁷ v. Lehrs, *De Aristarchi Studiis Homericis* pp. 387 sqq.

Trochaic caesura of the fourth foot, which is very rare in Homer, is not found in Apollonius. In the case of endings like I 132 Δέρνον γε μὲν ἴδμεν ἰόντα, 582 ἔδυνε δὲ Σηπιάς ἄκρη, IV 1530 πύθεσκε γὰρ ἔνδοθι σάρκας, the monosyllables μὲν, δέ, γάρ, which we accent in a conventional way, are in reality enclitics,⁸ and the fourth foot forms a single rhythmic whole. Endings like the Homeric ἴθυσε μάχη πεδίοιο and πέντε κασιγνήτησιν are not found in the *Argonautica*.

A strong caesura in the fifth foot is regularly accompanied by a weak caesura in the third. Lines like I 216, καί μιν ἄγων ἕκαθεν, Σαρπηδονίην ὄθι πέτρην, are quite exceptional.

With regard to the quasi-caesura with elision at the arsis of the fifth foot there is the same conflict of views amongst editors of the *Argonautica*, with the same conflict of evidence in our MSS., as in the case of the Homeric poems. For example, in *Il.* I 484 Aristarchus read σπλάγχνα πάσαντο at the end of the line, not σπλάγχν' ἐπάσαντο, which we know from the analogy of other passages was the reading of Aristophanes. Modern editors of the *Iliad* differ in the same way, e.g. in XIII 835 Monro and Allen read οὐδ' ἐλάθοντο, Leaf οὐδὲ λάθοντο. To judge from the consensus of L and G in a number of passages (e.g. I 234 πάντ' ἐτέυκτο), Apollonius seems to have favoured the theory of Aristophanes, and I have followed Brunck, Merkel, and Seaton in making the slight change necessary to bring several passages into conformity with this view. Wellauer, on the other hand, was a strong advocate of the doctrine that Apollonius dispensed with the augment in all such cases rather than admit apostrophe.

(d) *Bucolic diaeresis.*

In the Greek bucolic poets, Theocritus and others, we frequently find a break in the line produced by the fourth foot ending with a word. This is called the bucolic diaeresis, and it is a prominent characteristic of our poem. In the first book it occurs in 849 lines out of 1362. In such cases the general rule is that the fourth foot must be a dactyl, e.g. I 4 χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἄργώ. A spondee is rarely found, e.g. I 542 ἀφρῶ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκειν ἄλμη. In the 849 instances of bucolic diaeresis in the first book we have a dactyl in the fourth foot in 811. The rule that a

⁸ cf. Chandler, *Greek Accentuation* p. 277.

molossus must not precede the bucolic diaeresis seems to be consistently observed; endings like ὑσμίνη δημοτῆτος (*Il.* XX 245) are avoided.

(e) *Influence of the digamma.*

In studying the *Argonautica* one is struck by the small number of instances in which the digamma seems to be a determining element in the metre. Apollonius appears to have understood little of its import, and to have cared little about it. The limited number of cases in which we may have evidence of an initial digamma are mainly taken directly and mechanically from the poems of Homer. In many of the common words which so often exhibit the *F* in Homer,⁹ e.g. οἶκος, οἶνος, ἔλπομαι, ἐλίσσω, ἔσπερος, ἄλις, we find no traces in our poem of the recognition of the original consonant. Furthermore, the evidence which at first sight would seem to prove the influence of the digamma on the metre is often inconclusive, inasmuch as the instances may be otherwise explained, either as cases in which the ictus preserves the length of a diphthong or vowel in hiatus, or else as cases in which hiatus is due to vowels which are not liable to elision such as the *o* of πρό and the genitive endings -οιο, -ειο, -αιο, the *ι* of τί, προτί, etc., and the -ι of the dative singular which is not elided, so far as I have observed, in the *Argonautica*, and very rarely in Homer. It is important to bear these facts in mind when considering the following words:—

I Words with initial *F*.

ἄγνυμι.

There is no trace of initial digamma in this verb where it occurs in the poem, though the aorist forms ἔαξε (ἔ*F*αξε), *Il.* 1109, and ἐάγη, *III* 954, presuppose it. In *III* 1251 we find ἀαγές (ἀ*F*αγές).

ἄναξ.

I 908 τοῖο ἄνακτος, *III* 1273 καταφθιμένοιο ἄνακτος, *I* 411 κλυθι, ἄναξ, *II* 693 ἴληθι, ἄναξ (contrast *IV* 1411 ἴλατ', ἄνασσαί). There are seventeen instances of a contrary kind, e.g. *I* 422 λύσαιμι δ', ἄναξ, 968 αὐτὸς ἄναξ, and in ἄνασσα, ἀνάσσω, ἀνακτορίη we find no trace of *F*.

⁹ v. Monro, *H. G.* c. XIV.

ἄστυ.

I 774 προτὶ ἄστυ, II 809 μετέπειτα πρὸ ἄστεος, IV 1179 ἰθείας ἀνὰ ἄστυ (but ἀνά τ' ἄστυ, II 1084). There are over twenty instances where the *F* is neglected, which is peculiar, as ἄστυ is a word in which the digamma is very consistently observed in Homer, exceptions being rare and doubtful.

εἶκω.

I 1049 ἄλλοι εἶξαντες, II 295 ὄρκω εἶξαντες, III 849 πυρὶ εικάθοι; cf. I 805, III 521, 797, IV 1658. In III 421 we find ἀνέρι εἶξαι, but in II 338 βέλτερον εἶξαι. We have also the compound forms ὑπόεικεν II 1266, ὑπόειξε IV 1676, ὑπόειξαν IV 41, as in Homer; but ὑπέιξω IV 408, ὑπέιξομεν II 23, after the Homeric ὑπέιξομαι. Homer has also ὑποείξω and ὑποείξομαι. The root is *Fικ*.

ἔκηλος.

IV 1778 ἀλλὰ ἔκηλοι. In I 303 and III 969 the digamma is not recognized. The form εὔκηλος (ἐφέκηλος, ἔFκηλος) often occurs.

ἔκητι.

I 116 Διωνύσοιο ἔκητι; cf. I 334, II 755, III 621, IV 1087. Contrast IV 1018 οὐ μὲν ἔκητι, I 773, III 266, 1060, IV 390. It is probable that the apparent instances of *F* in this word in the *Argonautica* are merely cases of hiatus with the genitival termination.

ἐκάς, Ἐκηβόλος, Ἐκάτη.

We find no traces of *F* in ἐκάς or Ἐκηβόλος. In IV 829 we have a short syllable lengthened before Ἐκάτη (νυκτιπόλος Ἐκάτη); cf. the Homeric Ἀπόλλωνος ἐκάτοιο, *Il.* VII 83, etc.

ἔκαστος.

IV 1030 ἄνδρα ἔκαστον, I 339 τὰ ἔκαστα μέλοιτο. In more than twenty other verses we find hiatus before this word, but there are also over twenty contrary instances, e.g. IV 1291 δῆθεν ἔκαστος. In Homer the proportion of cases with hiatus is two to one.

ἔοικα.

I 461 κατηφιῶντι ἔοικώς; cf. I 739, 764, II 170. All these are probably only cases of the unelided -ι in the dative, as there are fifteen instances where there is no trace of *F*, e.g. III 1006 ἦ γὰρ ἔοικας.

εἴκελος, ἰκελος.

These adjectives, from the same root *Fικ* as *ἔοικα*, are almost invariably found with a vowel in hiatus before them, e.g. I 544 φλογὶ εἴκελα, III 664 τῇ ἰκέλη. An exception occurs in II 600 ἡ δ' ἰκέλη.

ἔπος, εἰπεῖν.

I 705 δῆμοιο ἔπος, III 81 ἡ ἔπος, 194 νέοι ἔπος, IV 1200 πυκινὸν φάσθαι ἔπος. There are twenty-four adverse instances, e.g. I 277 τοῖον ἔπος. There is one possible instance of *F* in εἰπεῖν, III 26 παιδὶ ἐψ̄ εἰπεῖν, and Apollonius freely uses *ἔειπον* (*ἔFειπον*).

ἔργον, ἔοργα.

Hiatus with *ἔργον* is very common, as in Homer, e.g. I 662 μέγα ἔργον, III 229 θέσκελα ἔργα. There are about fifteen other instances. In eight places the digamma is neglected, e.g. I 721 Τριτωνίδος ἔργον. Apollonius uses the Homeric *ταλαεργός* in IV 1062, and on the analogy of it forms *ὑποεργός*, I 226. The only place where *ἔοργα* (*FεFοργα*) occurs is in the Homeric phrase *οἶα ἔοργα*, IV 380.

ἔργω.

The compound *ἀποέργει*, I 865, is for *ἀποFέργει*. In the simple verb we find in all cases forms from *ἐέργω* (*ἔFέργω*), with the exception of *ἐεργμένος*, II 550, IV 1580, and *εἶργε*, IV 1639, which is not Homeric. In II 201 we have the Homeric imperfect *ἔεργον*.

ἔτος.

One instance of hiatus, I 688, *τελλομένου ἔτεος*. The *F* is shown by Lat. *vetus*.

ἔννυμι, εἶμα, ἐανός.

In the forms of the simple verb *ἔννυμι* (*Fes*) the digamma is ignored, e.g. IV 1438 *πελωρίου ἔστο λέοντος*, yet from *ἐπιέννυμι* we find the Homeric *ἐπιειμένος* (III 45, IV 179), and apparently on the mistaken analogy of it Apollonius coined from *ἦμι* the strange forms *διαειμένος* (II 372) and *καταειμένος* (I 939, III 830). A proof of his inconsistency lies in the fact that he, in common with Theocritus and other Alexandrian poets, uses *ἐφέσσεσθαι* (I 691) and *ἐφέσσατο* (I 1326). In one place we find a diphthong in thesis kept long before *εἶμα*, III 329, *ἄλις καὶ εἶματ' ἔδωκαν*. There are three

contrary instances, I 364, II 1168, IV 671. *ἑανός* occurs three times, and in two cases there is hiatus, IV 169 *λεπταλέῳ ἑανῶ*, 1155 *τεινόμεναι ἑανούς*.

ιδεῖν, οἶδα.

There are only a few passages out of the many in which *ιδεῖν* occurs where we may have traces of *F*: III 923 *ἑσάντα ιδεῖν* (contrast IV 1712 *νησος ιδεῖν*), IV 475 *λοξῶ ἴδεν*, 1480 *ἦ ἴδεν*. So too in the case of *οἶδα* a few instances favour *F*, e.g. I 508, *νήπια εἰδώς*, III 103 *ἄλις εἰδυῖα*, 243 *θέσθαι Εἰδυῖαν ἄκοιτιν*. The influence of the digamma is seen in the Homeric compound *ἐπίστωρ*, which occurs in II 872, IV 16, 89, 1558.

ἴσος.

In Homer the *F* is inferred from about thirty instances of hiatus. Possible traces in our poem are I 774 *ἀστέρι ἴσος*, II 581 *σκοπιῆ ἴσον*, IV 1246 *ἤερι ἴσα*, 1449 *φορβάδι ἴσος*. On the other hand we have many cases like IV 384 *δέρος δέ τοι ἴσον ὀνείροις*.

ιάχω, ἰαχέω, ἦχηεις.

In Homer the initial *F* in *FιFαχω* is shown by many cases of hiatus with lengthening of a short vowel. In the *Iliad* we twice find *ἰαχον* (*ι*) in the phrase *Ἀργεῖοι δὲ μέγα ἰαχον*, and in twenty places *ἰαχον* (*ι*) which never has *F*, and the latter is the form which Apollonius uses, e.g. III 1370 *Κόλχοι δὲ μέγ' ἰαχον*. Before *ιάχησεν* (from *ιαχέω*, which is not found in Homer) we twice have hiatus, IV 592 *Ἀργὸν ἰάχησεν*, 640 *Ἐρκυνίου ἰάχησεν*. Apollonius does not use *ιαχή* or *ἦχή*, and in every case before *ἦχηεις* we have a diphthong shortened, e.g. I 1308 *κίννται ἦχήμεντος*, whereas in Homer we find unelided vowels, e.g. *Od.* IV 72 *δώματα ἦχηέντα*.

Ἰρις.

In II 286 Apollonius uses *ὠκέα Ἰρις*, a combination which occurs nineteen times in Homer. The name may be connected with *εἶρω* (*Fερ*).

II Words with initial *σF*.

οἶ, ἔ, ὄς, etc.

Before the pronominal forms *οἶ, ἔ* (root *sua*, Lat. *sui*, etc.), we consistently find long vowels and diphthongs remaining long, short

vowels unelided, and short syllables lengthened. So too we have οὐ̄ ζθεν, I 362, etc. In Homer we find at times short vowels lengthened in arsis before the possessive ὄς, e.g. πατέρι ᾤ̄, θυγατέρα ᾗ̄ν, though there are about thirty passages which do not admit the *F*. There is no recognition of *F* in ὄς in the *Argonautica*; the only case of unelided vowel before it is in the dat. sing., II 559. The forms εἰοῖο, εἰοῖ, etc., (σ*F*ε) show no trace of any initial consonant. In I 1176, πολλὰ ἐῆ̄, and III 591, χεῖρα ἐῆ̄ν, the hiatus occurs in the weak caesura of the third foot, which is one of the positions in which our poet sometimes leaves vowels unelided, e.g. I 543.

ἀνδάνω.

There is one possible instance of *F* in the simple ἀνδάνω (σ*F*αδ), I 828 ναιετάειν ἐθέλοις, καί τοι ἄδοι (contrast III 350 ὦς κεν ἄδη). The *F* is presupposed in the perf. ἔαδα, I 867, etc., and in the aor. εὔαδον (ἐ*F*αδον), I 697, etc. In III 171 we find ἐπιανδάνει, which occurs once also in Homer. In all other places we have the usual Homeric ἐφاندάνει. In III 950 Apollonius uses ἐφήνδανε, while Homer uses both ἐφήνδανε and ἐπιήνδανε. The same root is probably contained in ἔδνα, I 977, II 239. Homer uses ἔεδνα as well as ἔδνα. The compound ἀνάεδνος, II 1149, implies *F*.

ἐκυρός, ἐκυρή.

As in the Homeric φίλε ἐκυρέ there may be a trace of the original σ*F* (Lat. *socer*), so in IV 815 we find νυῖ ἐκυρή περ εἴουσα.

ἔσσειοντο, ἔσσυτο, νηοσσόος, ὑποσσαίνων.

In these forms Ahrens explains the double σ by original σ*F*.

ἔτης.

We have hiatus with ἔτης (σ*F*ε-της 'one's own man') in III 1126 κασίγνητοί τε ἔται τε, but not in I 305 ὄμαρτήσουσιν ἔται.

ὄλκας, etc.

κατὰ ὄλκας (κατὰ ὄλκα, Hom.) occurs in III 1054, 1333. Apollonius also uses αὔλακας (α*F*λαξ), III 1347. We frequently find ὄλκος (which does not occur in Homer) with no trace of *F*. The Lat. *sulcus* presupposes original *suelq* (Darbishire).

II Words with initial δ*F*.

The words δέος, δέισαι, etc., in which there was original δ*F*i, often

have a short vowel lengthened before them in Homer; so too in our poem we find instances like I 639 ἐπὶ δέος (cf. III 435 ὑποδδείσαις, 1293 ἔδδειςαν). In II 183 the last syllable of ἐπί is lengthened before δηναίον. We have similar lengthenings in Homer before δῆν (δFαν, διFαν), δηρόν, and δηθά.

IV Words with initial Fρ.

Apollonius follows Homeric precedent in the metrical value of initial Fρ. Any short vowel may be lengthened before it. We regularly find a vowel lengthened before ῥήγνυμι and its derivatives. In the case of ῥέζω a vowel may be long or short before it, e.g. II 1022 ἐνὶ ῥέζουσιν ἀγυιαῖς, IV 1719 ἐρημαίῃ ἐνὶ ῥέζειν. The form ἔρρεξα occurs twice, ἔρεξα seven times. Twice a vowel is lengthened before ῥίζα (II 320, III 1401), once it remains short (III 857). In III 970 a vowel is lengthened before ῥιπή; in III 1020 before ῥοδέη; in IV 174 before ῥινός. In II 884 we have the compound ἀπορρίψαντες. In IV 1497 we find ἔπεφνεν ἐπὶ ῥήνεσσιν (Fαρν, Fραν); cf. εὔρρηνος III 1086, πολύρρηνες II 377.

(f) *Hiatus.*

I Diphthongs and long vowels in hiatus.

(1) There are 219 instances in which αι, οι, ει, ευ, ου, φ, η are shortened at the end of the first foot before a vowel or diphthong at the beginning of the following foot, e.g. II 137 νήπιοι, οὐδ' ἐνόησαν. In 76 of these instances the diphthong is a monosyllable, e.g. II 104 ἔνθα καὶ ἔνθ'. We find a long vowel shortened at the end of the first foot ten times, e.g. III 786 ἔρρέτω ἀγλαίῃ. There are 101 instances of diphthongs shortened at the weak caesura of the first foot, e.g. II 203 οὐδοῦ ἐπ' αὐλείοιο; and 45 instances of a long vowel shortened in this position, e.g. II 290 δώσω ἐγών. Furthermore, there are 47 lines in which either an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 613 ἦ οἱ ἐνέπνευσεν. On the other hand, there are 12 cases in which a diphthong is kept long in arsis before a vowel or diphthong at the beginning of the second word, e.g. II 1016 ἦ ἔνι, this in some cases being due to the digamma, e.g. I 362 οὐ ἔθεν. Similarly a long vowel is kept long in arsis in 14 instances, e.g. II 279 ἦ αἶγας; at times, perhaps, with the help of the digamma, e.g. III 81 ἦ ἔπος. There are two instances in

which a long vowel or diphthong is kept long in the thesis of the first foot, I 251 *δειλή Ἀλκιμέδη*, III 745 *ναῦται εἰς*.

(2) In 34 instances we have a diphthong shortened at the end of the second foot, e.g. II 492 *ἄν δὲ Βορήιοι νῆες*. Of these instances 22 are monosyllables, e.g. II 440 *τηλόθεν, ὄφρα τοι νῆες*. We find a long vowel so shortened in II 1115 *αὐτίκα δ' ἔρράγη ὄμβρος*. There are 9 instances of a diphthong shortened in the weak caesura, e.g. II 397 *αὐτοὶ Κόλχοι ἔχονται*, and 17 in which an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 1165 *ἀλλὰ τὰ μὲν καὶ ἐσαῦτις*. On the other hand, there are 74 instances in which a diphthong in the arsis of the second foot is kept long, e.g. II 668 *τοῖς ἱκελοὶ ἥρωες*; the digamma at times being possibly a contributory cause, e.g. II 295 *οἱ δ' ὄρκῳ εἶξαντες*. A long vowel is kept long in arsis in 18 instances, e.g. I 163 *νῆε δύν Ἀλεοῦ*. Here too the influence of the digamma may be seen, e.g. I 141 *ἦε μή οἱ δῆμος*. In II 160, if the reading proposed there is right, we have a diphthong kept long before a vowel in the thesis of the second foot.

(3) A diphthong is shortened at the end of the third foot in 128 instances, e.g. II 1155 *τῷδε Κυτίσσωρος πέλει οὔνομα*, and of these instances 120 are monosyllables, e.g. II 156 *οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι*. We find 126 instances of a diphthong shortened in the weak caesura, e.g. II 73 *ιεμένον φορέεσθαι ἔσω*; 7 instances of a long vowel so shortened, e.g. II 975 *πεμπάζοι· μία δ' οἷη ἐτήτυμος*; and 55 instances where an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 24 *αὐτὸς ἐκὼν ἤδη τοι ὑπίσχομαι*. There are 47 instances in which a diphthong in the arsis of the third foot retains its length before a vowel or diphthong at the beginning of the next word, e.g. II 274 *φάσγαν' ἐπισχόμενοι ὀπίσω θεόν*, and 11 similar instances in the case of a long vowel, e.g. II 735 *κοίλη ὑπαιθα νάπη, ἴνα*. In II 696 we have an example of a long vowel kept long in thesis, *εἰ κέ τιν' ἦ κεμάδων, ἣ ἀγροτέρων ἐσίδοιεν*.

(4) In 363 instances (27 being monosyllables) a diphthong is shortened at the bucolic diacresis at the end of the fourth foot; most frequently *αι* (153 cases), e.g. II 11 *ἰδμεναι ὑμῖν ἔοικεν*, and *οι* (106 cases), e.g. II 37 *ἐναλίγκιοι εἰσοράασθαι*. There are 18 instances of *η* shortened, e.g. II 363 *τετραμμένη αἰθέρι κύρει*, and 19 of *ω*, e.g. II 425 *πραιτέρω ἐξέρεεσθε*. In the first syllable of the thesis

of the fourth foot we find *καί* shortened 27 times, e.g. II 369 *μέγας καὶ ὑπέροχος ἀγκών*. In 108 lines a diphthong in arsis is not shortened, e.g. II 55 *πάλου ἄτερ ἐγγυαλίξω*. At times this may be due to the digamma, e.g. IV 1658 *ἐμοὶ εἴξειε δαμῆναι*, IV 503 *νέοι ἔπος Αἰακίδαο*. The vowels *η* and *ω* are kept long in arsis 19 times, e.g. II 18 *κρατερὴ ἐπίψετ' ἀνάγκη*, III 711 *ῥέξω ἄκος, οἶ' ἀγορεύεις*. There are further a few instances in which a diphthong or long vowel retains its length in thesis, I 72 *Ἴρου Ἀκτορίδαο*, 774 *φαεινῶ ἀστέρι ἴσος*, II 762 *γενεὴν καὶ οὐνομ' ἐκάστου*, III 329 *ἄλις καὶ εὔματ' ἔδωκαν* (where there is *F*), 771 *κακῶν ἦ ἔνθα γένωμαι*.

(5) There are 155 cases of a diphthong shortened at the end of the fifth foot, e.g. II 22 *εὔχεται εἶναι*. In 94 of these the diphthong is a monosyllable, e.g. II 44 *ἀλλά οἱ ἀλή*. Instances of a long vowel thus shortened are very rare, III 45 *ἐπιειμένη ὦμοις*, 785 *ἐρρέτω αἰδώς*. In the weak caesura of the fifth foot there are 78 instances of a shortened diphthong, e.g. II 6 *πειρήσασθαι εἰοῖο*, and 27 cases in which an enclitic or other monosyllable is shortened in the first syllable of the thesis, e.g. II 195 *ὦν οἱ ἰόντων*. The ictus keeps a diphthong long in 51 instances, e.g. II 40 *οὐρανίω ἀτάλαντος*. So too *η* is kept long ten times, e.g. II 1210 *Τυφασινή ὄθι πέτρῃ*, and *ω* twice, II 390 *χρειῶ ἀλιτέσθαι*, 1132 *ἄμφω ἰκέται τε*.

(6) In I 1349 the apparent hiatus in the sixth foot *μή οἱ* is due to the digamma; cf. the ending *γάρ οἱ* in II 501, etc.

II Short vowels in hiatus.

We find, as in Homer, the vowels not liable to elision standing in hiatus, e.g. IV 127 *αὐτὰρ ὁ ἀντικρύ*, II 1268 *πεδίον τὸ Ἀρήιον*, I 332 *νηὶ ἐφοπλίσσασθαι*. In I 705, *δήμοιο ἔπος*, the hiatus would be justifiable without any assumption of *F*; so too in II 65 *οὐδέ τι ἦδειν*, 809 *μετέπειτα πρὸ ἄστεος*. Hiatus with short vowels is also found, though rarely, (1) at the weak caesura of the third foot, e.g. I 543 *δεινὸν μορμύρουσα ἐρισθενέων*; cf. II 955, III 263, 492, 737; (2) at the bucolic diaeresis, e.g. IV 1283 *κατὰ μυρία ἔκλυσεν ἔργα*, I 778, II 660, IV 236, 546, 1502, 1637; (3) at the weak caesura of the fifth foot, e.g. II 779 *χνοάοντα ἰουλοῦς*, III 561 *ἐρηγύεσθε ἀέθλων*, 1112 *ἐκλεάθοιο ἐμείο*; (4) at the end of the fifth foot, I 881 *ἄλλοτε ἄλλον*, III 1134 *μήδετο Ἥρη*.

With regard to hiatus Apollonius allowed himself a much greater

license than Callimachus,¹⁰ and his laxity in this respect must have been displeasing to his master. Where hiatus is found in the verses of Callimachus it is generally at the end of a dactyl with shortening of the syllable. Hiatus in the second syllable of a dactyl occurs but seldom.

(g) *Lengthening of short syllables.*

In a previous section we have considered cases in which a short syllable may be lengthened before initial *F*, *δF*, *σF*, and *Fρ*. Other circumstances under which Apollonius, following Homer, sometimes lengthens short syllables are—

- (1) Before the spirant *yod*, e.g. I 1297 *πυρὸς ὡς ἰνδάλλοντο* (*ὡς = γῶς*).
 (2) Before the spirant *σ*, e.g. II 415 *παρὰ σέο*, cf. *Od.* X 238 *κατὰ συφειῶσιν*. The loss of the original *σ* in *ἄλς* justifies the lengthening of the first syllable in *παρραλῆς* (IV 1560), and may also explain the lengthening in *ἀλκύνος ἀλῆς* (I 1096). The lengthening of the first syllable in *συνεχές* (for *συν-σεχές*), II 738, is similar. (3) Before the liquids and nasals *λ*, *ρ*, *μ*, *ν*.

λ: e.g. III 445 *παρὰ λιπαρήν*.

ρ: besides cases of *Fρ* there are words like *ῥέω* and *ῥώομαι* where *ῥ* represents original *σρ*; hence such lengthenings as I 217 *παρὰ ῥόον*, IV 311 *ποτὶ ῥόον*, and the forms *ἔρρώσαντο* (I 385), *ἐπερρώοντο* (II 661, etc.), *ἐπερρώσαντο* (III 1258).

μ: e.g. IV 528 *τρίποδα μέγαν*.

ν: e.g. IV 620 *τράπετο νόος*.

In nearly every case such lengthenings take place in arsis; instances in thesis such as III 848 *οὔτε ῥηκτός* are very rare.

There are, moreover, several cases where, as in Homer, the lengthening is to be explained solely by ictus, e.g. I 289 *πολέος ἐμέγηρε*, I 198 *ἠνορέη πισυνός· ἐν δέ* (cf. IV 282), II 360 *ἔστι δέ τις ἄκρη*, IV 1398 *χθόνιος ὄφεις*, 1422 *λισσόμενος ἀδινῆ*.

(h) *Synizesis.*¹¹

In about fifty instances Apollonius employs the various kinds of synizesis common in epic poetry:—

ε α: *σφέας* IV 1008, 1308.

ε η: *χρυσέην* IV 729.

¹⁰ Susemihl, *op. cit.* I 366.

¹¹ In this and the following sections most of the material is derived from Rzach, *Grammatische Studien zu Ap. Rh.*

ε γ : χαλκήη III 218, etc., χρυσήη I 740, etc.

ε ο : χρύσειον IV 176, 1319.

ε ο ι : χαλκείοις III 499, χρύσειοι II 676.

ε ω : in the gen. sing., e.g. Αἰακίδεω IV 853, ἀήτεω IV 1537; in the gen. pl., e.g. Αἰολιδέων III 339, ὑμέων IV 1031; and in two cases which are not terminations, χαλκῶνα III 41, τεθνεώτων III 748.

ε ψ : χρυσέψ II 1271.

There are also two cases of synizesis of υ ω and υ ι in proper names, Ἡλεκτρύωνος (I 748) and Φόρκυι (IV 828), which are taken from Hesiod (*Sc.* 3, *Th.* 333).

The one exception to the rule that if the synizesis is in thesis it must be in the first or sixth foot is in III 748, where τεθνεώτων (so Stephanus, MSS. τεθνειώτων) involves synizesis in the second thesis. To remove this anomaly Rzach would read τεθναότων, a form on the analogy of ἐφεσταότας (III 1276) beside ἐστηῶτας, assuming that Quintus Smyrnaeus, who uses τεθναότων, borrowed it from Apollonius, as he borrowed so much besides.

(1) *Crasis.*

(1) With the article we have ὄλλοι in I 998, etc. In Homer we find τᾶλλα, which Apollonius also uses (II 335). According to the Homeric scholia¹² Zenodotus was one of those who read ὄλλοι for ἄλλοι in *Il.* II 1, X 1, while others read ὄλλοι; in our schol. on I 1081 ὄλλοι is attributed to Zenodotus: ὄλλοι οἰ ἡ τοιαύτη συναλοιφή τῆς νεωτέρας Ἰάδος (i.e. the Ionic of Herodotus) ἐστὶ διὸ καὶ μέμφονται Ζηνοδότῳ εἰπόντι “ὄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες,” οὐ κέχρηται γὰρ ταύτῃ Ὅμηρος. Our MSS. differ as to the breathing, L having the rough breathing in every place, G the smooth everywhere except in II 874.

With the article we also have τὰμά, III 102. Homer has οὐμός, and Callimachus τοῦμόν.

(2) We find crasis with καί in κάκεινος I 83 (where see note), 972, 996, IV 1441, and in κάκειθεν IV 1731.

(3) Through crasis we get δῆπειτα (for δὴ ἔπειτα) in II 435, etc.

(4) The Homeric crasis οὐνεκα occurs frequently, e.g. I 616, as also τοῦνεκα, e.g. I 204. We also find the post-Homeric ὀθούνεκεν (for ὄτου ἔνεκεν) in III 933.

¹² v. La Roche, *Hom. Textkr.* p. 186.

(j) *Apocope.*

Apollonius follows Homer in the cutting off of final vowels before a consonant in the case of *ἄρα* (e.g. ἄρ κε II 1011), and the prepositions *ἀνά* (e.g. ἀνστησον IV 1325, ἄγκειμαι II 828, ἄμ μέγα I 127), *κατά* (e.g. κάτθετο III 867, κάββαλε II 34, κὰδ δ' ἄμυδις I 434), and *παρά* (e.g. παρσταίη III 1239, παρ δέ IV 223). He does not imitate the Homeric apocope of *ὑπό* (*ὑββάλλειν* = *ὑποβάλλειν*, II. XIX 80) or *ἀπό* (*ἀππέμψει* = *ἀποπέμψει*, *Od.* XV 83).

(k) *Varying quantities.*

Many of the cases of variation in quantity have been already noticed in the Commentary, but it is convenient to bring them together for purposes of reference.

ἀάσθην. The first *a* is long in arsis, IV 817, 1080; short in thesis, IV 412. In Homer it is always in thesis and short; the lengthening in arsis is found in h. Hom. *Cer.* 248.

ἀείδω. In this verb and its derivatives the *a* is short in thesis; we once find it long in arsis, IV 1399 (v.n.).

**Αἰδα*, **Αἰδης*. In **Αἰδα* (*Αῦδα*, *Αῖδα*) the initial vowel is long and in arsis, III 61, IV 1510. The forms from **Αἰδης*, which are all in thesis, have it short, e.g. II 353.

ἀίω. In the pres. forms we find *ἄ*; in the impf. *ᾶ* (I 124, II 1256). In Homer the *a* in the impf. is long or short. The root is *aF* (Curtius).

ἀλύω. *ἀλύων* with long penult. ends the line in III 866, but in IV 1289 ἤλυον has the penult. short.

ἀμάω. The first *a* is long in arsis; it is short in thesis except in III 859 (v.n.).

ἀνήρ. *ᾶ* in arsis, e.g. III 438, as always in the trisyll. cases *ἀνέρος*, etc.; *ἄ* in thesis, e.g. I 182.

ἀνίη. The penult. is always long except in I 1216.

**Ἀπόλλων*. The first syll. is long in arsis, e.g. I 403; short in thesis, e.g. IV 612.

**Ἀρης*, *ἄρης*. As a rule the first syll. is long in arsis, e.g. III 1357, short in thesis, e.g. III 1227; but it is twice long in thesis, II 991, III 183.

Βέβρυκες. The *v* is long in arsis, e.g. II 792, and once in thesis, II 70; it is short in thesis in II 98 as in *Βεβρυκήη*, II 136.

ἔνδιος. The penult. is long in thesis in I 603, short in IV 1312 (v.n.).

Θρηΐξ, etc. The ι is long in arsis, e.g. I 24, 632, 1110; short in thesis, e.g. I 214, 637.

θυγάτηρ. The υ is long in arsis, e.g. II 947; it is short in thesis in the syncop. forms and in the voc. θύγατερ, III 11.

λαίνω. *ιάνθη* (IV 24) and *λαίνοντο* (IV 1096) with *ι* are apparently augmented forms, while *ιάνθη* (II 639, IV 1591) and *λαίνετο* (II 162, III 1019) with *ι̃* are unaugmented. In *Od.* XXII 59, however, the line begins with *ιανθη̃* which is unaugmented.

ίαχον, *ιάχησησα*. *ιαχον* (e.g. II 573) has *ι* which is due to the augment; so too *ανίαχον* (II 270, III 253), *αντίαχον* (IV 76), *επίαχον* (I 387). In the unaugmented *ιάχοντος* (I 1240, 1260) we find *ι̃*.

In *ιάχησησα* (e.g. IV 592) the augment is omitted and the first syll. is short; so too *αντίαχησησα* (II 828).

ιερός. *ι* in arsis, e.g. II 1173; *ι̃* in thesis, e.g. II 609 (cf. *ιερη̃ς*, II 526, etc.).

ιημι. In the active the initial vowel is long in arsis; it is short in thesis except in II 356, IV 634. In the middle (passive) forms it is always in arsis and long.

ικέτης, *ικεσίη*, etc. By the side of *ικέτης* (III 987, etc.) *ικέτις* (IV 743) with *ι̃* Apollonius lengthens for metrical purposes the first syll. in *ικεσίη* (IV 709) and in the adj. *ΐκέσιος* (II 215, etc.). The root, according to Curtius, is *ΐκ*, which helps to justify the lengthening.

ιμάς. In arsis the ι is long (IV 890); in thesis it is once long (II 67), twice short (II 52, 63). Homer also has it long in arsis and either long or short in thesis.

ἴσος, *ι̃σος*. *ἴσος* is the only form used in Homer; *ι̃σος* may occur in Hesiod (*Op.* 752); Apollonius, like Callimachus and Theocritus, has *ἴσος* in arsis (e.g. I 774), *ι̃σος* in thesis (II 581, cf. *ισαζέμεν* III 1045).

δίω. In the open form of the present the ι is always long and the word ends the line. Except at the end of the line Homer generally has it in thesis and short. For the new form *ωισάμην* beside *δίσσατο* see on I 291.

πλημμυρίς. The *v* is twice long in thesis, II 576, IV 1241, but short in thesis in IV 1269 (cf. *Od.* IX 486).

φᾶρος, φάρος. In Homer the *a* is long in both arsis and thesis; Apollonius follows Hesiod in shortening it in thesis, III 863, while in arsis he has it long, e.g. II 30.

ῥδωρ. The *v* is long in arsis, e.g. I 940, II 791, and in the compound ἐφυδαίη, I 1229; it is short in thesis, e.g. II 590, 939.

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ADDENDA AND CORRIGENDA

- Intro. p. 20 (*d*). The title *Ναυπάκτια* which is found in Pausanias seems undoubtedly correct, though our Schol. and Apollodorus give *Ναυπακτικά*. The adj. is *Ναυπάκτιος*.
- Intro. p. 32, l. 18. For 'Hyllaeans' read 'Hylleans'.
- Intro. p. 32, l. 24. For 'Εἰως read 'Εῤῥος
- Intro. p. 59, l. 26. The date of Irenaeus is very doubtful; v. Pauly-Wissowa, *Real-Encycl.*
- Intro. p. 64, l. 16. For '1910' read '1901'.
- I 672. The reading of the MSS., *ἐπιχνοάουσαι*, has been recently defended by Seaton (*Class. Rev.* xxvi 83). In the Oxford text he reads Passow's *ἐπιχνοαούση*. Neither reading is satisfactory, but, on the whole, I still prefer Passow's conjecture.
- I 1066. In Commentary delete the words *ἄπ. λεγ.* See on IV 1151.
- II 233. In text for *ἐν* read *ἐν*
- II 281. The trans. use of *ἀραβέω*, which is not Homeric, occurs in the lines of Hesiod quoted on IV 1665.
- III 33. *θελεκτήριον* corresponds to *θέλξαι* in line 28; cf. *πόθων θέλγητρα*, Ath. 220 F. *χρειώ* may mean 'a thing needful.'
- III 66. The use of *φίλασθαι* in a passive sense is not found earlier. It has its ordinary Homeric meaning in III 1002, IV 990.
- III 738. The citation in the Commentary is, as usual, from the Laurentian scholia. The form of the additional line as contained in the Florentine is given in the Critical Note.
- IV 1562. *ὑπερέσχεθε* can hardly be genuine, and has, probably, displaced *ὑποέσχεθε* (cf. *Il.* vii 188, *ὑπέσχεθε χεῖρα*). We find *ὑπέσχετο* in 1704, but Ap. has both *ὑπίσχομαι* and *ὑποῖσχομαι*, *ὑπέστην* and *ὑποέστην*, and also uses *ὑποῖσχάνω*. If *ὑποέσχεθε* were corrupted into *ὑπέσχεθε*, the change to *ὑπερέσχεθε* would have been made to complete the metre.
- IV 1770. The Schol. on Pind. *O.* 7. 156 says, in reference to Aegina, *ἔστι δὲ καὶ ὁ Ἄμφοριτῆς ἀγών, οὗ Καλλίμαχος μέμνηται ἐν τοῖς Ἰάμβοις*.