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PROSODIA GRÆCA,
SIVE
METRORUM GRÆCORUM
EXPOSITIO;

NECNON
DISSERTATIO, ANGLICÈ SCRIPTA,
DE USU DIGAMMA
HOMERI CARMINIBUS;

ET
REGULIS HEXAMETRI EJUSDEM PRÆCIPUIS:

CUI ADJICITUR
LIBER PRIMUS ILIADIS,
CUM
NOTIS.

STUDIO
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ET IN ACADEMIA EDINENSI LITT. GR. PROF.

EDINBURGI:

IMPENSIS BELL & BRADFUTE.

VEVENT LONDINI APUD LONGMAN & SOC. ET T. HAMILTON.

1814.



DE

PROSODIA GRÆCA.

PROSODIA est ea Grammaticæ pars, quæ syllabarum quantitates, versuumque pangendorum artem præcipue tradit.*

I.

De Quantitate ancipitum vocalium in ultimis syllabis.

I. DE ANCIPIE A.

A in fine plerumque corripitur, ut *τρέπιζα, μοῖρα, ἰκπότα, &c.*

Exceptiones.

1. Nomina in *δα* et *θα*; ut *Λήδα, Σιμαίθα, &c.*

— in *εα* plerumque, diphthongo non præcedente, ut *πήρα, ἡμέτερα*; præter adject. *πέπιρα*. Longis etiam junge *φαίδρα, λαύρα, σαύρα, αὔρα, κέρα, αἶθρα, πλιύρα*.

* Meminerint discentes duas esse longas vocales, η, ω; duas breves, ε, ο; et tres ancipites, α, ι, υ.

2. Nomina in εια a verbis in εύω, ut προφητεία, vaticinatio, βασιλεία, regnum, at α in βασιλεία, regina, brevis est.
3. — in ια; ut Φιλία. Excipe adject. δία, μία, πότνια.
4. Polysyllaba in αια; ut κεραία, δικαία, &c.
5. Vocativus nominum in ας primæ declinationis; ut ᾧ Αἰνεία: et vocativus poeticus tertiæ, ut Πολυδάμα.
6. Articulus fœmin. dualis primæ declin. ut τὰ μέσα.
7. Doricum α genitivi; ut, βορέα, pro βορέα.
8. Attici accusativum nominum in εος plerumque producunt, analogiam genitivi in εως fortasse sequentes; ut, Ατρεία, Θησεία.

¶ 2. Αν in fine.

Finite in αν plerumque corripuntur; ut, τράπεζαν, ἔτυψαν, μέλαν, &c.

Exceptiones.

1. Accusativus primæ declinationis cujus nominativus producitur; ut, Αἰνειᾶν, Φιλίαν.
2. Πάν, nisi in compositis; item adverbia, ut, ἄγαν, λίαν, πέραν, &c.
3. Nomina mascul. in αν; ut, Τιτᾶν.

¶ 3. Αε in fine.

Finite in αε corripuntur; ut, μάκαρ, νέκταρ, &c.

Excipe monosyllaba in αε; ut, κᾶρ, ψᾶρ.

¶ 4. Ας in fine.

Ας in fine corripitur; ut, κέρας, ἄρμας, τύπτοντας: et Doricus accusat. pluralis primæ declin. ut ἀντᾶς.—*Vide Theocrit. Idyll. 3. l. 2. et 3.*

Exceptiones.

1. Omnes casus primæ declin.; ut, Αἰνείας, τῆς Φιλίας, μέσας; quibus adde τὰς articuli.

2. Omnia in *as* quæ genitivum in *άλος* habent; ut, *Αΐας, τύψας, ποιήσας*, quibus adde *τάλας*.

3. Accusativus plural. pronominum; *ήμάς, ύμάς, σφᾶς*, quibus adde *κράς*.

II. DE ANCIPITE I.

²I in fine plerumque corripitur; ut, *μίλι, Αΐαντι, τύπτεσι, νῶι, ὅτι*, &c.

Excipe nomina literarum, ut, *πί, ξί*, et syllaba *κρί*; quibus adde paragogen pronom. et adverb. ut, *ἔτσσι, δευρί, ὀδι*.—*ἐνι* habet *i* correptum.

¶ 1. ²I in fine.

²I in plerumque corripitur; ut, *νιν, σφιν, ἤμιν, πάλιν, πόλιν, πρην*.*

Hinc tamen excipe *ήμῶν* et *ιμῶν* cum circumflexo; *τιν* Dorice, pro *σοι. δελφιν, ἀκτιν, ῥιν*.

¶ 2. ²I in fine.

²I in plerumque corripitur; ut, *Πάρις, πόλις, δίς, τίς*.

Excipe nomina monosyllabica, et quæ duas terminationes nominativi habent; ut, *κίς, λίς; ἀκτίς, δελφίς*. Quibus adde nomina in *ίς* quæ penult. genitivi producant; ut, *ἄρνις, κνημίς, κρηπίς*, &c.

III. DE ANCIPITE Y.

Y finale corripitur; ut, *σὺ, δάκρυ, ἄσυ*, &c.

Excipe tertiam imperfecti et aoristi secundī verborum in *μι*; ut, *ἔφν, ἔδν*, &c.: quibus adde nomina literarum, ut, *μῦ*, cum *ῦ*, *γρῦ*, et *ἀντικρῦ*.

* Nunquam commune est, ut sæpe fertur.

¶ 1. $\Upsilon\upsilon$ in fine.

$\Upsilon\upsilon$ plerumque corripitur; ut, ζευγὺν, ἴνν conjunctio, βαρὺν, &c.

Excipe nomina quæ duas terminationes habent; ut, φόρευν, et φόρευς; et accusativum ab υ s longa; ut, ὀφρῦν, μῦν; quibus adde primam singul. indicat. aorist. secund. verborum in μ i; ut, ἐδείκνυν, ἔφυν, &c.

¶ 2. $\Upsilon\rho$ in fine.

$\Upsilon\rho$ finale producitur, ut, πῦρ, ignis.

¶ 3. $\Upsilon\varsigma$ in fine.

Finita in υ s corripiuntur; ut, πῆχυσ, βαρὺς, ὄξυς, &c.

1. Excipe oxytona et circumflexa quæ os purum genitivi habent; ut, πληθὺς, ὀφρῦς, et quibus sunt duæ terminationes; ut, φόρευς, &c.

2. Excipe etiam monosyllaba; ut, μῦς, σῦς, et terminationes verborum in μ i; ut, ἐδείκνυς, ζευγῦς, &c.

II.

De Incrementis Ancipitum.

I. INCREMENTA IN A.

Crementa in A plerumque brevia sunt; ut, σῶμα -ἄτος, κρέας, ἵκταρ, μέλαν, &c.

Excipe nomina masculina in $αν$, ut, Τιτὰν -ἄνος; item Æolicum genitivum, ut, Αἰνείαο, Μυσαῶν.

His adde κρᾶς, κρᾶτος, κρεῖας -ἄτος, ψᾶρ, θᾶραξ, ἴεραξ, κόρδαξ, ἴαξ, ῥᾶξ, φαίαξ, φέναξ.

II. INCREMENTA IN I.

I incrementum plerumque breve est; ut, ἔρις, ἐρίδος, μέλι, &c.

1. Excipe nomina duarum terminationum; ut, δέλφις -ίνος,

ἀκτις. Item monosyllaba; ut, θιν -θίνος, θριψ; præter Λις, θριξ, εἶξ, et τις.

2. Quædam in ις -ιδος, et ιθος, ut etiam in ιξ -ιγος, et ικος; ut, κνημῖς -ιδος, ὄρεις -ιθος, μαστιξ -ιγος, φοίνιξ -ικος.

III. INCREMENTA IN Υ.

Incrementa in υ plerumque corripuntur; ut, μῦς, μῦος; γόνυ, πῦρ, &c.

Excipe ea quæ duas terminationes habent; ut, φόρκυς, et φόρκυυ -ύνος; quibus adde κήρυξ -ύκος.

. III.

De Penultima Verborum.

Ancipites ante σι sunt longæ; ut, τετύφᾶσι, δεικνῦσι.

Ancipites futuri primi a verbis in ζω præsentis sunt breves; ut, θανυμάζω, θανυμάσω; νομίζω, -ῖσω, κλύζω, -ῦσω. Sed ab αω præsentis post vocalem, vel a ῥω, sunt longæ; ut, θεάω, θεᾶσω; δρέω, δρεᾶσω. Quibus adde ισω et υσω a verbis puris, ut, τιω, τίσω; ἰσχω, ἰσχῦσω.

Composita et derivata plerumque eandem cum primitivis quantitatem adsciscunt, ut, τιμή, honor; ἀτίμος, inhonoratus; κερῖνα, ἐκρίνον.

A privativum breve est nisi in vocibus plusquam trisyllabis, omnes vocales breves habentibus; tunc apud Epicos producitur, ut, ἀτίμος, ἀθάνατος.

ῥαγι, ἐρι, βρι, δυς, ζα, in compositione corripuntur, ut, ζᾶθεος.

IV.

De Positione.

1. Brevis vel anceps vocalis ante duas consonantes vel duplicem plerumque producitur; ut, *σεμματ' ἔχων. Homer. ἀζηχῆς ἄδύνη. Id. ὄς τέ με. Id.*

2. In Heroico carmine brevis vel anceps vocalis ante mutam et liquidam plerumque producitur, *

ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς. Hom.

3. In Tragicis vocalis initio vel in media vocis sæpius brevis est ante mutam et liquidam; semper in fine, ut,

αὐτός δ' ὄπλισμα τοῦπιδάυριον λαβὼν. Eurip. Suppl. 724.

τί χεῖρμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;

Soph. Œdip. Tyr. 1130.

καὶ μ' ἤμαρ ἤδη ξυμμετροῦμενον χροῖον. Id. 73.

4. Tragici aliquando vocalem ante *μν* corripunt; sic,

δίδως εἰσθαί θυγατρὶ μνησῆρων ἴνα. Eurip. Iph. Aul.

5. Vocalis brevis, secundam pedis partem terminans, ante *ρ* in vocis sequentis initio, apud poetas scenicos producitur; ut,

σὺ δ' ἐκ ἀνέξει; χεῖρ σ' ἐπὶ ῥητοῖς ἄρα. Eurip. Suppl. 461.

τῆτ' ἔσιν ἤδη τῶρον εἰς ἐμὲ ῥέπον. Soph. Œdip. Tyr. 847.

6. Comici vocalem brevem ante tenues *π, κ, τ*, et aspiratas *φ, χ, θ*, sequente quavis liquida, et ante consonantes medias *β, γ, δ*, sequente *ρ*, semper brevem servant. *Dawes.*

7. Comici et Tragici vocalem brevem ante consonantes medias, sequente quavis liquida, præter unicum *ρ*, fere semper producunt. *Id.*

* Nonnulli ferunt vocalem brevem inveniri correptam ante *πτ* et *σκ*. scil. in *Αἰγυπτίας. Il. 9, 383.* et *Σκαμάνδριον, 6, 482.* Verum prior rectius trisyllabica vox habenda est et posterior antiquitus videtur esse *Καμάνδριον.*

Euripides, ut ait Porsonus, ad Hecubam, l. 302, syllabam ante βλ, γλ, γμ, γν, δμ, δν, semper longam servat: Alii autem Poetæ scenici nonnunquam brevem reddunt.

8. Comparativa in *ων* desinentia Atticè penultimam producant: Ionicè et Doricè corripiunt; ut,

δεξιότητος καὶ νοθεσίας ἔτι βελτίους τε ποιούμεν.
 -υ- | - | - | - | υ-υ- | υ-υ- | - | - | - | υ- | υ- |

Aristoph. Ran. 1009.

ἔν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν. *Soph. Œdip. Tyr.* 55.
 υ- | - | υ- | - | - | - | υ- | - | υ- | - | υ- | -

καὶ πολὺ καλλίονες καὶ μείζονες ἐσορᾶσθαι. *Hom. Odys.* 396.
 - | υ- | υ- | - | υ-υ- | - | - | υ-υ- | - | υ-υ- | -

II. VOCALIS ET DIPHTHONGUS ANTE VCALEM.

1. Elisiones * ad arbitrium poetarum plerumque factæ sunt. Sed vocalis *i* in *ετι* nunquam a Comicis eliditur; neque vocalis in dativo plurali a quovis poeta.

2. Diphthongus verborum vel participiorum solum apud scenicos eliditur: hoc sæpe fit apud epicos; quibus elisio *oi* pronominum nonnunquam conceditur.

3. Apud Atticos poetas diphthongi *oi* et *ai* sæpe media in voce corripiuntur; ut, †

καὶ ἂν τοιαύτη χειρὶ τιμαρῶν φίλοι. *Soph. Œdip. Tyr.* 140.
 - | - | υ- | - | - | - | υ- | - | - | υ- | -

Vide etiam *l.* 13, 435, 537. *Aristoph. Ran.* 1008-9, ut supra. *Nub.* 579.

ἰκταίου κότος. *Æschyl. Supp. l.* 381.
 - | υ- | - | υ- |

4. Diphthongi *ei* et *eu* nunquam apud eosdem corripiuntur.

5. In Iambicis pariterque Trochaicis numeris vocalis longa aut diphthongus ante aliam vocalem vel diphthongum, vocem incipientem, nunquam corripitur.

* *a* præpositionis *παρά* ante consonantem sæpe eliditur; ut, *παρ' δὲ δυ' ἀμφίπολοι.* *Hom.*

† Pronuntiatum esse verisimile est, *σο | γαυτη* et *ἰκτα | γου.*

III. DE CONTRACTIONE.*

1. Omnis syllaba ex contractione longa fit.

πέφενγα· τάληθες γὰρ ἰσχύον τρέφω. *Soph. Œdip. Tyr.* 356.

2. Duæ longæ vocales nonnunquam in unam longam contrahuntur; sic,

ἢ οὐχ ἄλις. *Hom. Il.* 5. 349.

3. Brevis et longa in unam longam; ut,

πλεων ἐπι οἶνοπα πόντον. *Odys.* 1. 183.

μή μοί τι Θησέως τῶν δὲ μνηστῆς τόκω. *Eurip. Hippol.* 522.

Vide etiam *Soph. Œdip. Tyr.* 630.

4. Apud Epicos et Bucolicos, brevis et longa in unam brevem ante vocalem, vocem incipientem, contrahuntur; † sic,

χρυσέα ἀνὰ σκήπτρω. *Hom. Il.* 1. 15.

5. Brevis et diphthongus in unam longam; ut,

ἔμιν μὲν θεοὶ δοῖεν, ἐλύμπια δάματ' ἔχοντες. *Hom. Il.* 1. 18.

Vide *Soph. Œdip. Tyr.* 1. 640.

6. Duæ breves in unam longam; ut,

Ἀχιλλέως καὶ Νεοπτόλεμο τὸν Μηλιά. *Soph. Philoct.* 4.

Vide *Eurip. Orest.* 393.

7. Apud Atticos articulus cum
- a*
- brevi semper in
- a*
- longam coalescit; ut,

λαδὼν πιέζει τὰ γαμβῶ τὸ δυστυχές. *Eurip. Hippol.* 653.

* Hoc etiam synecphonesis dicitur.

† Hoc nunquam fit in prima pedis syllaba. Vide "*An Inquiry into Homer's Versification,*" &c.

8. Μη ε̄ et η̄ ε̄ semper apud Atticos, et plerumque alios poetas, in unam syllabam coalescunt; ut,

ποιήσετ' ἢ οὐ ποιήσετ' ἢ τί μέλλετε; *Aristoph. Lys.* 128.

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; *Soph. Aj.* 540.

Vide *Aristoph. Ran.* 68.

9. Tragici et Comici fere semper crases in vocibus, ἢ εἰδέναι et μὴ εἰδέναι, ἐπεὶ ε̄, ἐγὼ ε̄, et in concurrentibus ᾶ, εἶ, et ᾷ, οὐ, faciunt; ut,

τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκῃς. *Eurip. Hippol.* 1361.

Θανόντ' ἐπεὶ ε̄ μοι ζῶντι γ' αὐθις ἔξετεν. *Soph. Œdip. Col.* 1436.

ἐγὼ οὐκ ἄρα σχήσω, &c.

Aristoph. Lysist. 284. vide etiam 273.

Tirones crases sequentium observent, scil. τῶνθενδε pro τὸ ἐν-
θενδε, κᾱτα pro καὶ εἶτα, κάτι pro καὶ ἔτι, κᾶν pro καὶ ἐν, κᾶν pro
καὶ ἄν, κᾶε pro καὶ εἶ, κάγῳ pro καὶ ἐγὼ, κᾶπειτα pro καὶ ἔπειτα,
κᾶκ pro καὶ ἐκ, τέμον pro τὸ ἐμὸν, οὐ̄μος pro ὁ ἐμὸς, ἐγᾶδα pro ἐγὼ
εἶδα, αὐ̄τος pro ὁ αὐτὸς idem, χᾶπως pro καὶ ὅπως, ἀνθρώπος pro
ὁ ἀνθρώπος, θᾶπλα pro τὰ ὅπλα, μᾶσιν pro μοῖ ἔσιν per crasin et
ecthlypsin, θᾶτερα pro τὰ ἔτερα, &c.

FIGURAE DITIONIS.

Prothesis apponit capiti, sed *aphæresis* aufert.

Syncopa de medio tollit, sed *epenthesis* addit.

Abstrahit *apocope* fine, sed dat *paragoge*.

Constringit *crasis*, distracta *diæresis* effert.

Litera si legitur transposta *metathesis* exit.

Antithesis dices tibi litera si varietur.

Ruddiman.

V.

De Pedibus.

PES est nexus duarum pluriumve syllabarum, cujus tempora* sunt vel eadem vel diversa.

Pedes sunt vel *simplices*, ut dissyllabi et trissyllabi; vel *compositi*, ut tetrasyllabi.

Pedes Dissyllabi sunt quatuor.

1. *Pyrrhichius* constat ex duabus syllabis brevibus $\cup \cup$, ut, $\Theta\acute{\iota}\acute{\omicron}\varsigma$.
2. *Spondæus*, ex duabus longis, $--$; ut, $\eta\rho\acute{\omega}\varsigma$.
3. *Iambus*, ex brevi et longa, $\cup -$; ut, $\gamma\acute{\iota}\lambda\acute{\omega}\varsigma$.
4. *Trochæus*, ex longa et brevi, $- \cup$; ut, $\sigma\acute{\alpha}\mu\acute{\alpha}$.

Pedes Trissyllabi sunt octo.

1. *Dactylus* constat ex longa et duabus brevibus, $- \cup \cup$; ut, $\eta\lambda\acute{\iota}\acute{\omicron}\varsigma$.
2. *Anapæstus*, ex duabus brevibus et longa, $\cup \cup -$; ut, $\mu\acute{\epsilon}\gamma\acute{\alpha}\lambda\eta\nu$.
3. *Tribrachys*, ex tribus brevibus, $\cup \cup \cup$; ut, $\epsilon\theta\acute{\epsilon}\tau\acute{\omicron}$.
4. *Molossus*, ex tribus longis, $-- -$; ut, $\eta\rho\acute{\omega}\delta\eta\varsigma$.
5. *Amphibrachys*, ex brevi, longa et brevi, $\cup - \cup$; ut, $\acute{\omicron}\mu\eta\rho\acute{\omicron}\varsigma$.
6. *Amphimacer*, seu creticus, ex longa, brevi et longa, $- \cup -$; ut, $\acute{\omicron}\gamma\acute{\epsilon}\mu\acute{\omega}\nu$.
7. *Bacchius*, ex brevi et duabus longis, $\cup - -$; ut, $\nu\acute{\omicron}\eta\mu\acute{\omega}\nu$.
8. *Antibacchius*, ex duabus longis et brevi, $-- \cup$; ut, $\eta\phi\alpha\acute{\iota}\varsigma\acute{\omicron}\varsigma$.

* Notandum est unam longam syllabam æqualem esse tempore duobus brevibus.

Pedes Tetrasyllabi sunt sedecim, et ita ordinantur.

I.

1. *Choriambus*, ex longa, duabus brevibus et longa, seu trochæo et iambo, — 0 0 —; ut, ἡμεῖτέρω.

2. *Antispastus*, ex brevi, duabus longis et brevi, seu iambo et trochæo, 0 — — 0; ut, χεῖλ' ἄθεντά.

3. *Ionicus a majore*, ex duabus longis et totidem brevibus, sive spondæo et pyrrhichio, — — 0 0; ut, κέσμητῶρε.

4. *Ionicus a minore*, ex duabus brevibus et totidem longis, seu pyrrhic. et spondæo, 0 0 — —; ut, Δῖο μῆδης.

II.

1. *Pæon primus*, ex longa et tribus brevibus, seu trochæo et pyrrh. — 0 0 0; ut, Στήσι χόρεος.

2. *Pæon secundus*, ex brevi, longa et duabus brevibus, seu iambo et pyrrhic. 0 — 0 0; ut, ἔπώνυμῆ.

3. *Pæon tertius*, ex duabus brevibus, longa et brevi, seu pyrrhic. et trochæo, 0 0 — 0; ut, κλέε' οὐλλῶς.

4. *Pæon quartus*, ex tribus brevibus et longa, seu pyrrhic. et iambo, 0 0 0 —; ut, θέγγενης.

III.

1. *Epitritus primus*, ex brevi et tribus longis, sive iambo et spondæo, 0 — — —; ut, ἀρίστειδης.

2. *Epitritus secundus*, ex longa, brevi et duabus longis, seu trochæo et spondæo, — 0 — —; ut, εὐρεθέντων.

3. *Epitritus tertius*, ex duabus longis, brevi et longa, seu spondæo et iambo, — — 0 —; ut, σῶτῆγιάς.

4. *Epitritus quartus*, ex tribus longis et brevi, seu spondæo et trochæo, — — — 0; ut, φωνήσασά.

His adjungantur quatuor sequentia quæ minus in usu sunt :

1. *Proceleusmaticus*, ex quatuor brevibus, seu duobus pyrrhic. $\cup \cup \cup \cup$; ut, $\phi\acute{\iota}\lambda\acute{o}\sigma\acute{o}\phi\acute{o}\varsigma$.

2. *Dispondæus*, ex quatuor longis, - - - -; ut, $\eta\epsilon\acute{\alpha}\kappa\lambda\epsilon\acute{\iota}\delta\eta\varsigma$.

3. *Düambus*, ex brevi, longa, brevi et longa, $\cup - \cup -$; ut, Ἄνᾱκρῆζῶν .

4. *Dichoræus*, sive duobus trochæis, - \cup - \cup ; ut, Ἄρχιδῆμος .

VI.

De Metris. *

Metrum proprie constat ex duobus pedibus, quia in scenicis spectaculis tibicen, qui rythmum et tempus moderabatur, solum pede uno ictu percutiebat, dum actor duos pedes pronuntiabat.

Accidunt unicuique pedi sublatio, quæ *arsis* dicitur, et *positio* quæ *thesis*.—"In unaquaque parte orationis," ait Priscianus, "*arsis* et *thesis* necessariæ sunt, non in ordine syllabarum, sed in pronunciatione, velut in hac parte, *natura*; ut quando dico *natu*, elevatur vox, et est *arsis* in *tu*; quando vero *ra*, deprimitur vox, et est *thesis*."—Hoc præmisso, haud iniquum erit Dawesii canonem in usum Tironum recensere, scil.—"In metris *Iambicis*, Iambi, Spondæi et Anapæsti in *ultimam*, Tribrachi et Dactyli in *mediam*: In *Trochaicis*, pedis cujusque in *primam*: In *Anapæsticis*, Anapæsti et Spondæi in *ultimam*,

* "Omnis *structura* ac *dimensio* et *copulatio vocum*," inquit Quintilianus, Inst. lib. ix, cap. 4, "constat aut numeris (numeros $\rho\acute{\upsilon}\theta\mu\acute{o}\varsigma$ accipi volo) aut $\mu\acute{\epsilon}\tau\epsilon\tau\eta$, id est, dimensione quadam. Quod etiam si constat utrumque pedibus, habet tamen simplicem differentiam. Nam *Rythmi*, id est, *numeri*, spatio temporum constant: *Metra* etiam ordine: ideoque alterum esse quantitatis videtur, alterum qualitatis."—"Sunt et illa discrimina, quod *rythmis* libera spatia, *metris* finita sunt."

“ dactyli et proceleusmatici in *penultimam*, ictus cadit.”—Vide *Miscell. Crit.* § v. Vide etiam *Hermannus de Metris*, p. 16, et seq.

METRORUM sunt præcipue novem genera, quæ nomina sortuntur ex *pede* sibi proprio vel qui in unoquoque maxime invalescit. Scil. 1. *Iambicum*, 2. *Trochaicum*, 3. *Anapæsticum*, 4. *Dactylicum*, 5. *Choriambicum*, 6. *Antispasticum*, 7. *Ionicum a majore*, 8. *Ionicum a minore*, 9. *Pæonicum*.

Ex numero metrorum, seu duorum pedum, in quocunque versu, metrum nominatur, vel *Monometrum*, ex uno metro vel duobus pedibus constans; *Dimetrum*, ex duobus metris vel quatuor pedibus; *Trimetrum*, quod etiam *Senarium* nuncupatur, ex tribus metris vel sex pedibus: *Tetrametrum*, ex quatuor metris, vel octo pedibus. Sunt alia quidem quæ per *monopodiam*, i. e. singulos pedes, mensuram habent, ut *Pentametrum*, ex quinque pedibus constans, et *Hexametrum*, ex sex: alia vero per *Dipodiam*, i. e. binos pedes, ut *Iambica* et *Trochaica*. Hæc dispositio pedum *Syzygia* etiam vocatur.

Duorum pedum conjunctio qui cum ordinibus haud cohærent *Basis* dicitur.

E dimensionis terminatione versus est vel *Acatalectus*, vel *Catalectus*, vel *Brachycatalectus*, vel *Hypercatalectus*.

1. *Acatalectus* est cui nihil aut deest aut superest, præter justam pedum mensuram; ut in hoc *Iambico*,

πάλαι κρηγετόντα καὶ μετρέμενον. *Soph. Aj.*
 υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ -

2. *Catalectus* est cui deest in fine syllaba; ut in hoc *Trochaico*,

ὥστ' ἐγὼ μὲν ἠλέησα καὶ πομορξάμην ἰδὼν. *Aristoph. Ach.* 706.
 - | υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ -

3. *Brachycatalectus* est cui totus pes in fine deest; ut,

ἀγ' αὐτ' ἐς οἶκον τὸν Κλησίππω.
 υ - | υ - | υ - | υ - | υ - | υ - | υ - | υ -

4. *Hypercatalectus* est, cui una vel duæ syllabæ supra justam mensuram abundant; ut in hoc Dactylico,

τῶν μεγάλων Δαναῶν.

Soph. Aj. 224.

Ultima syllaba versus communis est nisi in Anapæstico, et in Iambicis et Trochaicis Dimetris.

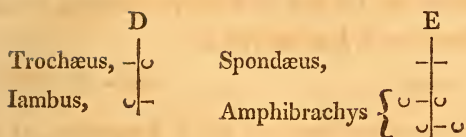
De Cæsura.

Cæsura est cum post perfectum pedem superest syllaba vocem finiens.

Cæsuræ species sunt quatuor: 1. *Triemimeris*, cum post primum pedem seu duos semipedes relinquitur syllaba vocem finiens. 2. *Penthemimeris*, cum post duos pedes, seu quatuor semipedes, relinquitur syllaba. 3. *Hepthemimeris*, cum post tres pedes, seu sex semipedes relinquitur syllaba. 4. *Ennemimeris*, cum post quatuor pedes, seu octo semipedes relinquitur syllaba.

Hic loci opportunum est observationes Dawesii de pedibus ἰσοχρόνοις, sive ἰσοδυνάμοις enarrare:—" Videntur quidem viri " eruditi tota via errâsse qui pedes in universum ἰσοχρόνους sive " ἰσοδύναμους statuerint, quorum tota quantitas sit æqualis. Con- " tra enim mihi persuasum est illos duntaxat pedes a veteribus " tanquam ἰσοχρόνους haberi solitos, qui in singulas itidem partes " temporibus æquales secari possent, ita scilicet ut singulis " longis vel singulæ itidem longæ, vel certe binæ breves re- " sponderent. En tibi pedum exempla cum ἰσοχρόνων tum ἀν- " ισόχρονων.

	A		B		C
Iambus,	υ -	Trochæus,	- υ	Spondæus,	- -
Tribrachys,	υ υ υ	Tribrachys,	υ υ υ	Dactylus,	- υ υ
				Anapæstus,	υ υ -



“ Habes utique linearum secantium A B C, utraque ex parte
 “ tempora non nisi æqualia, reliquarum vero D et E non nisi
 “ inæqualia. Percipis jam rationem decantati illius, ὁ τροχαῖος
 “ ἀντιπαθεῖ τῷ ἰαμβῶ, sive ob quam in versu trochaico iambus,
 “ in iambico vicissim trochæus nusquam locum habeat.”—
 “ Hinc etiam ratio elucescit cur amphibrachyn spondæo, adeo-
 “ que dactylo et anapæsto pariter ἀντιπαθεῖν videre sit; sive cur
 “ pes iste in versu neque anapæstico, neque trochaico, nec
 “ denique iambico conspiciatur.”—“ Est utique luce clarius,
 “ si totam pedum quantitatem spectes, trochæo iambum, spon-
 “ dæo, adeoque dactylo etiam atque anapæsto amphibrachyn
 “ esse ἰσοδύναμον.”—Vide *Miscell. Crit.* p. 65.

His addere licet tabulam solutionum et contractionum in usu-
 tatissimis numeris, ex Hermanni iudicio.—Vide p. 36.

<i>Troch.</i>	<i>Dactyl.</i>	<i>Pæon 1.</i>
— ' ∪	— ' ∪ ∪	— ' ∪ ∪ ∪
' ∪ ∪	' ∪ ∪ ∪ ∪	' ∪ ∪ ∪ ∪ ∪
	' ∪ ∪ —	' ∪ ∪ —
		' ∪ ∪ ∪ —
<i>Iamb.</i>	<i>Anapæst.</i>	<i>Pæon 4.</i>
∪ — ' ∪	∪ ∪ —	∪ ∪ ∪ — ' ∪
∪ ∪ ∪	∪ ∪ ∪ ∪	∪ ∪ ∪ ∪ ∪
	— ∪ ∪	

I. DE METRO IAMBICO.

¶ 1. *De Iambico Trimetro sive Senario.*

1. Iambicus Trimeter, sex constans pedibus, apud Tragicos scriptores omnibus in locis *Iambum* sumit; qui pes in omni præter ultimum loco in *Tribrachyn* dissecari potest.

πάλοι κυνηγετῆντα καὶ μετρεῖμενον. *Soph. Aj.*
 υ - | υ - | υ - | υ - | υ - | υ -

Tribrachys in 1mo,

ἄγχι τὸν ἄσπρον δῆποι' ἐν Τροίᾳ πόδα. *Eurip. Tr.*
 υ - | υ - | υ - | υ - | υ - | υ -

2. Idem versus in locis imparibus, scil. *1mo*, *3tio*, et *5to*, *Spondæum* admittit.

οὔτω δ' ἀμείβεαι μ' ὡς τε μ' ἀλγησαι φρένας. *Eurip. Or.*
 - - | υ - | υ - | υ - | υ - | υ -

3. Hunc *Spondæum* in *1mo* loco, vel in *Dactylum*, vel in *Anapæstum*, Tragicis dissecabant; in *3tio* loco, tantum in *Dactylum*; in *5to*, neque in *Anapæstum* neque *Dactylum*.

Dactyl. ἐκ ἄριθμον ἄλλως ἀλλ' ὑπερτάτως φρυγῶν. *Eurip. Tr.*
 - - | υ - | υ - | υ - | υ - | υ -

καλῶς μὲν εἶπας, θυγατέρ' ἄλλα τῷ καλῷ. *Eurip. Hec. 382.*
 υ - | υ - | υ - | υ - | υ - | υ -

ἀκόλαστος ὄχλος, ναυτιχὴ τ' ἀναρχία. *Id. 605.*
 υ - | υ - | υ - | υ - | υ - | υ -

Ξυνετὸς δὲ χωρεῖν ὀμόσε τοῖς λόγοις θέλων. *Eurip. Orest.*
 υ - | υ - | υ - | υ - | υ - | υ -

4. In quavis senarii sede præter ultimam, *Anapæstus* proprii nominis usurpatur; istâ lege tamen ut in eadem voce totus contineatur; ut,

ἐμοὶ μὲν ἔδεις μῦθος Ἀντιγόνη, Φίλων. *Soph. Ant.*
 υ - | υ - | υ - | υ - | υ - | υ -

ἔξει δ' ἐς οἴκας Ἐρμιόνη τίνος χρέους; *Eurip. Orest.*
 υ - | υ - | υ - | υ - | υ - | υ -

5. Senarius duas præcipuas cæsuras habet, *penthemimerim*, et *hephthemimerim*. Prioris sunt quatuor genera, *1mo*, vel in

brevi syllaba; *2do*, vel in brevi post elisionem; *3tio*, vel in longa; *4to*, vel in longa post elisionem. Alterius plura sunt: *1mo*, cum in fine dissyllabi vel hyperdissyllabi occurrit sine elisione; *2do*, post elisionem; *3tio*, cum brevis syllaba est enclitica vox; *4to*, cum non est enclitica sed talis quæ sententiam inchoare nequeat; *5to*, cum vox ista ad præcedentia quidem refertur, potest vero inchoare sententiam; *6to*, cum syllaba brevis post elisionem fit.—Vide *Porsoni Præf. ad Hecub.* p. 27.

6. Est et alia senarii divisio, quam si non cæsuram, quasi cæsuram liceat nominare. Ea est cum tertius pes elisionem patitur, sive in eadem voce, sive additis γ' , δ' , μ' , σ' , τ' .

Κεντέετε μὴ φείδεσθ' ἐγὼ τ' ἔκον Πάριον. *Eurip. Hecub.* 387.

Γυναῖξί παρθένους τ' ἀπόβλεπτος μέτα. *Id.* 355.

7. Rarissime Tragicæ pedem tertium et quartum integras voces vel vocum partes faciunt.

8. Rarissime, si unquam, spondæum in quinto loco inter duo verba hypermonosyllaba divisere, dactylum certe in eodem quinto pede nunquam posuere. Vide *Porsoni, Præf.* p. 47.

9. Comici autem, qui sermones solutiores imitabantur, has leges sæpe violant; ut,

μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν. *Aristoph. Plut.*

ἵνα μὴ διαγιγνώσκωμι τέτων μηδέν. *Id.*

Anapæstus sæpius in *1mo*, *2do*, et *4to*; rarius in *3tio* loco invenitur. Dactylus in *1mo* et *3tio*; rarissime in *5to*.

In Satyricis fabulis Anapæstus in *2da*, *4ta*, et *5ta*, sedibus invenitur.

Iambici Trimetri apud Tragicos Tabula.

1.	2.	3.	4.	5.	6.
υ -	υ -	υ -	υ -	υ -	υ -
υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ -
- -		- -		- -	υ -
- υ υ		- υ υ			υ -
υ υ -					υ -
N. P. υ υ -	υ υ -	υ υ -	υ υ -	υ υ -	υ -

Uterque cæsurae locus linea simplici denotatur.

I. IAMBICUM MONOMETRUM HYPERCATALECTUM ex iambica syzygia cum syllaba hypercatalectica constat; ut,

ὅτρ' ἔφρασι φῶμαι.

Eurip. Med.

Versus idem est ac dochmiacus.

IN DIMETRIS, tam Iambicis quam Trochaicis et Anapaesticis ultima syllaba non est communis; sed versus per *συνάφειαν* decurrunt usque dum ad versum catalecticum, quo omne systema claudatur, deventum sit.—Vide *Brunck. Annot. in Ran. Aristoph.* l. 984; et *Dawesii Miscel. Crit.* p. 30.

τίς τὴν κεφαλὴν ἀπέδηδοκεν

τῆς μαινίδος; τὸ τραυδίον

τὸ περυσινὸν τέθηκ' ἐμοί·

Ποῦ τὸ σκόροδόν μοι τὸ χθισινόν;

τίς τῆς ἐλάας παρέτραγεν;

τίως δ' ἀσιλτερώτεροι

κεχνηότες Μαμμάκουσι.

Aristoph. Ran. 984.

Vide *Eurip. Phoeniss.* l. 249, 314, 315.

¶ 2. *De Iambico Dimetro Acatalectico et Catalectico.*

1. Systema dimetrorum acat. tribrachyn, spondæum et anapæstum sæpius; dactylum parcius admittit.

τοιαῦτα μέντοι γὰρ Φρονεῖν. *Aristoph. Ran.*

ποῦ μοι τοδί; τίς τοῦτ' ἔλαβε; *Id.*

ποῦ το σκόροdon μοι τὸ χθεσινόν;

τίς— *Id.*

2. In Catalectico Iambus syllabam catalect. semper antecedit.

Ἔρωσ ποτ' ἐν ῥόδοισι. *Anacr.*

Ἀπόλοιτο πρώτος αὐτὸς. *Id.*

τί φῶ σε; πῶς ἄπαντα. *Eurip. Phœniss. 316.*

Tetrametrum acat. nunquam a Græcis, sive Tragicis, sive Comicis, usurpabatur.

¶ 3. *De Tetrametro Catalectico.*

De Tetram. Catalect. ita *Porsonus* in *Suppl. ad Præf. Eurip. Hecub. p. 43.*

“ Duabus rebus a Comico senario hoc differt: 1^{mo}, quod quartus pes semper Iambus vel Tribrachys sit oportet; 2^{do}, quod sextus pes anapæstum etiam admittit. Sed pes catalecticam syllabam præcedens non Iambus esse nequit, nisi in proprio nomine, ubi conceditur anapæstus, quod de quarto etiam pede intelligi velim.”

πρώτιστα μὲν γὰρ ἓνα γε τινα̅ καθέσταν̅ ἐγκαλίψας.

ἔχ' ἤπτον ἢ νῦν οἱ λαλοῦντες. ἠλίθιος γὰρ ἦσθα.

ἔγένετο Μελανίππας ποιῶν, Φαίδρας τε Πηνελόπην δὲ
 τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ' ἀπαξάκτας.

Aristoph. Thesmoph.

II. DE METRO TROCHAICO.

¶ 1. *De Trochaico Tetrametro Catalectico.*

1. Trochaicum Tetrametrum Catalecticum septem pedibus et una syllaba constans, apud Tragicos scriptores, omnibus in locis Trochæum amat, qui pes ubique in Tribrachyn dissecari potest.

τῶν μακρῶν δ' ἀπαλλαγιῆσα νοστιμημάτων μ' ἐύ.

Eurip. Phœniss.

Φόνιον ἑμδαλῶν, τὸν αὐτὸν ἐκ ἀποίσεται μῶρον; *Id.*

2. Idem versus in locis paribus; scil. in 2do, 4to, et 6to, Spondæum etiam admittit, qui pes ubique in Anapæstum dissecatur.

κομπὸς εἶ, σπονδαῖς πεποιθὸς αἶ σε σώξουσιν θανέειν. *Id.*

ἔξθ' ἐκ χόρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατήρ. *Id.*

ὥσπερ ἐκ ἐλθῶν, ἔμοιγε ταυτὸν ἀπέδρακεν μολῶν.

Eurip. Orest. 728.

3. In omnes sedes, præter 4tam et 7tam, licet Dactylum proprii nominis recipere: qui tamen vel in eadem voce ante ultimam syllabam totus continendus est, vel ita distribuendus, ut duæ breves syllabæ priorem nominis partem efficiant.

ἔγγυγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ζυνοδρῶντά μοι.

Eurip. Orest.

4. Trochaici Tragici cæsura una est, qua versus post quatuor pedes absolutos ad finem integræ vocis dividitur, quæ nec articulus nec prepositio sit oportet.

τὸν Ἑλένης τίσαντας ὀλιβρον ἦντιν' ἤρπασεν Πάρις.

Eurip. Iph. Aul.

5. In pedibus dissolutis illud unum cavetur, ne Spondæo vel Anapæsto in sexto sede, Tribrachys in septima subjiçiatur.

Si ab initio detrahis Creticum vel Pæonem primum sive quartum versus fit Senarius, cui cæsura semper apud Tragicos, sæpe apud Comicos penthemimeris est; sic,

ἡ Σελή|νη δ' ἐκλείπει τὰς οὐδ' ὁ δ' ἥλιος.

Aristoph. Nub. 580.

σπένδ' ἐθ' ὑ|μεῖς καὶ γελατ' | ἀνθ' ὧν λαχὼν Ἰπέρολος. 619.

τὸν σέφανον | ἀφ' ἡρέθη· | μᾶλλον γὰρ ἔτως εἴσεται. 621.

κατὰ Σελή|νην ὡς ἄγειν | χρὴ τῷ βίαι τὰς ἡμέρας. 2.

6. In Trochaicis Comici nonnunquam cæsuram negligunt, Dactylum non recipiunt nisi in proprio nomine; pedem tribrachyn ante syllabam catalecticam admittunt. Sæpe Trochæo et Spondæo ad finem versus invicem utuntur.

Trochaici Tetrametri apud Tragicos Tabula.

	1.	2.	3.	4.	5.	6.	7.	
	- -	- -	- -	- -	- -	- -	- -	-
	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	-
		- -		- -		- -		-
		υ υ -		υ υ -		υ υ -		-
N. P.	- υ υ	- υ υ	- υ υ		- υ υ	- υ υ		-

Linea simplex locum cæsurae notat.

¶ 2. *De Trochaico Monometro Acatalectico.*

1. Trochaicum monometrum acatalecticum ex duobus trochæis, vel trochæo et spondæo constat; ut,

βεφόνους παρῶ. *Æschyl. Prom.*

πήματ' οἴκων. *Eurip. Orest. 956.*

2. Trochaicum monometrum hypercatalecticum constat ex ditrochæo et syllaba; ut,

εἶθε γὰρ Θέοι. *Æschyl. Theb. 565.*

1. Trochaicum dimetrum catalecticum, Euripideum a Grammaticis vocatum, constat ex duobus ditrochæis quorum alter est catalecticus. In prioris secunda sede spondæus etiam admittitur. Tribrachys ubique,

μηδ' ἄλαστον ἀνδρ' ἰδῶν. *Soph. Œdip. Col. 1483.*

τῶν θανεμένων ὑπερ. *Eur. Orest. 958. Vid. 246, 252.*

πῶ δὲ Σευάλλης ἀναξ. *Æschyl. Pers. 968.*

Κάδμος ἔμολε τάνδε γᾶν

Τύριος ὃ τετρασκελῆς. *Eurip. Phœniss. 647.*

2. Trochaicum dimetrum acatalecticum constat ex duobus ditrochæis. In sede secunda et quarta spondæus admittitur: in omnibus tribrachys.

Utrumque in avibus Aristophanis occurrit 1470, hoc modo. Vide Gaisfordi Not. ad Hæphest. 261, de Metro Trochaico.

— — — θαν —

μάστ' ἐπεπτόμισθα καὶ

δεινὰ πράγματ' εἶδομεν

ἔσι γὰρ δένδρον πεφυκός

ἔκτοπὸν τι καρδίας ἀ-

λέγετον ἔπι τὸν ἀναδέρεσθον.

Ran. 1106.

κόνον αἶμα, κοινὰ τέκνα.

Eurip. Phœn. 254.

καὶ τὸ θεόθεν ἐ γὰρ ἄδικον.

265.

3. Trochaici dimetri hypercatalectici exemplum.

ἄς ἔγρημ' ὁ τοξότας Πάρις.

Eurip. Orest. 1407.

4. Trochaicum dimetrum brachycatalecticum sive hemiolium, quod et ithyphallicum dicitur, ex tribus trochæis constat, qui in tribrachyn nonnunquam dissecantur.

μαχανᾶ Ποσειδᾶν.

Æschyl. C. Th. 124 et 128.

εἰσιδεῖν γίγαντι.

Eurip. Phœniss. 127.

ἔλυρον ἀμφὶ μῦσαν

ἐλομένην τ' Ἐριννῶν.

Id. 1040.

λάθετε φέρετε πέμπετε.

Id. Hecub. 62.

5. Trochaici trimetri brachycatalectici exemplum.

τοῖς κεραισφόροις πέφυκεν Ἴψς.

Eurip. Phœniss. 255.

6. Trochaicum trimetrum catalecticum paribus locis spondaem, in omnibus tribrachyn sumit.

τίθετε μὴ ψοφεῖτε μηδ' ἔστω κτύπος.

Eurip. Or. 141.

ἔρχεται τιμὰ γυναικείω γένει.

Eurip. Med. 418.

Vide *Aristoph. Ran.* 896.

7. Trochaicum trimetrum hypercatalecticum habet *Eurip. Orest.* 1397.

ἦλθον εἰς δόμους, ἐν' αὐθ' ἕκαστα σοὶ λίγω.

III. DE METRO ANAPÆSTICO.

1. Anapæstum monometrum, quod etiam basis anapæstica vocatur, sæpius ex duobus anapæstis, nonnunquam ex anapæsto et spondæo, et versa vice, vel dactylo et anapæsto, vel ex duobus spondæis.

τίς ἰφαιμερίων. *Æschyl.*

τάδε θύσσαν. *Eurip. Hecub.*

λέκτρ' Ἀγαμέμνων. *Id.*

2. Legitimum anapæstorum systema ex Dimetris constat, quibus interponitur aliquando Monometer, et semper versu catalectico, qui Paræmiacus dicitur, ex tribus pedibus et syllaba composito, clauditur.

παῖσι δὲ μᾶλλον γεγενήται. *Æschyl.*

κλέγξω δ' αὖ γόνον ἀριδάκρυον. *Id.*

In Paræmiaco, quod cantum claudit, catalectica syllaba subjicitur anapæsto,* in strophe et antistrophe.

3. In omnibus locis pro anapæsto indifferenter dactylum et spondæum, rarissime proceleusmaticum Tragici adhibent: rarissime dactylo anapæstum subjiciunt. sic,

νῦν γὰρ ὁ δεινὸς ὁ μέγας ἀμοκρατῆς. *Soph. Aj. 205.*

ἦξ' Ἀγαμέμνωνος ἰκέτις γονάτων. *Eurip. Hecub. 144.*

* Nonnunquam spondæo sed rarius; sic,

ἰὼ δαῖμο, ἰν' ἔξηλα.

Soph. Oedip. Tyr. 1311.

τῷ Θησέειδαι δ', ἕξω Ἀθηνῶν,

δισσῶν μύθων ῥήτορες ἦσαν·

γνώμη δὲ μιᾷ ξυνεχαερέτην,

τὸν Ἀχιλλεῖον τύμβον τεφανῆν

αἴματι χλωρῷ· τὰ δὲ Κασάνδρας

λέκτρ' ἐκ ἐφάτην τῆς Ἀχιλειαῖας

πρόσθεν θήσειν ποτὲ λόγχης.

Paræmiac.

Eurip. Hecub. 122.

ὑπὲρ Ἑλλήνων.

Basis. Anapæst. l. 138.

Τροίας πεδίον ἀπέσησαν.

Paræmiac.

Si anapæstus media in voce (quod rarius accidit) exit, syllaba, quæ supersit, brevis est.

4. Sicubi hiatus Tragici relinquunt, is fere est vel in vocali longa vel diphthongo, quæ tum necessario corripitur; ut,

μῆσα καὶ ἡμῖν ἢ προσομιλεῖ.

Eurip. Med. 1081.

ἔ μετακλόμαι ἀλλὰ θανεῖν μοι.

Eurip. Hec. 214.

5. Metra sive Dipodiæ tum maxime numerosos versus efficiunt cum in integras voces desinunt: præterquam in versu catalectico, qui tum maxime auribus placebit cum hexametri dactylici finem constituit: nonnunquam vero et is dactylum admittit in primo loco.

Ζεὺς γὰρ μεγάλῃς γλώσσης κόμπης.

καὶ παρακόπτει φρένας, ᾧ, παῖ.

Eurip. Hippol. 240.

6. Interdum tamen voces in duo metra distribuuntur, et altera dipodia post anapæstum brevi syllaba in alteram excidit;

Νύμφαις ἀλίσαισι ἐπευξάμενοι.

Soph. Philoct. 1470.

7. Semper observandum est ultimas versuum syllabas minime pro communibus habitas esse, sed eadem diligentia servatas ac si in mediis versibus reperirentur. Hanc legem *συνάφειαν* Grammatici dicunt; sic,

εἰς ἀρετὸν ἐμοὶ καὶ φιλότιτα
 σπένδαν.

Æschyl. Prom. 191.

1. ANAPÆSTUS ARISTOPHANICUS, quod etiam tetrametrum dicitur, duobus dimetris anapæsticis constat, quorum unus est alteri catalecticus.

ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς, — σοφὸν, ᾧ νικήσετε τηγδί.

Aristoph. Plut. 487.

2. In tribus prioribus locis præter anapæstum et spondæum dactylo utuntur; quod et in 5to licet; in 4to et 6to non licet. Nusquam Aristophanes syllabam catalecticam spondæo subjicit.

φειδόμενος γὰρ ἢ βεβλόμενος τῆτε μηδὲν δαπάνασθαι.

3. Notandum est cæsuram post 4tam pedem semper inviolatam servari. Cavendum est ne in præpositione vel articulo accidat.

Tetrametri Anapæstici apud Comicos Tabula.

1.	2.	3.	4.	5.	6.	7.
υ υ -	υ υ -	υ υ -	υ υ -	υ υ -	υ υ -	υ υ -
- -	- -	- -	- -	- -	- -	- -
- υ υ	- υ υ	- υ υ	- υ υ	- υ υ	- υ υ	- υ υ

Linea duplex locum cæsuræ notat.

IV. DE METRO DACTYLICO.

1. Dactylicum dimetrum acatalecticum purum ex duobus dactylis constat.

2. Dactylicum dimetrum acatalecticum impurum in primo loco spondæum admittit; nonnunquam etiam in 2do.

πιπῶ μολπᾶν.

Æschyl.

3. Dactylicum dimetrum hypercatalecticum ex duobus dactylis cum syllaba constat; vel ex spondæo cum syllaba.

θηρὸς ὄρεσσιβᾶτα.

Soph. Antig. 350.

οἰκτρὸν γὰρ πόλιν ἄδ'.

Æschyl.

4. Dactylicum trimetrum acatalecticum ex tribus dactylis constat. In 1mo et 3tio loco spondæum admittit.

δέξια μὲν καταμόμφα δὲ.

Æschyl.

αἰ Μῆσαι τὸν Ἐρωτα.

Anacr.

5. Dactylicum trimetrum hypercatalecticum constat ex tribus dactylis cum syllaba: spondæum etiam in 1mo, rarius in 2do loco admittit. Cavendum est ne spondæus ante syllabam hypercatalect. sit; ut,

σίγα φυλαττομένα σώματος.

Eurip. Orest. 181.

6. Dactylicum tetrametrum acatalecticum ex quatuor dactylis constat. In 1ma et 2da sede, nonnunquam etiam in 3tia, spondæus admittitur; ut,

ἀμφίγυοι κατέβαν πρὸ γάμων τινές.

Soph. Trach. 504.

De Metro Logaædico.

Metrum Logaædicum constat ex dactylis duobus vel pluribus, et duobus trochæis, sive trochaica syzygia; ut,

μήτε πατρῶν ἴκοιτ' ἐς οἶκον. Eurip. Hecub. 937.

πυρφόρος, ὃς τότε μαινομένα ξὺν ὄρμῳ. Soph. Antig. 135.

*De Dactylico Hexametro.**

1. Dactyl. hexam. ex sex dactylis constat, quorum loca præsertim in 2do, 4to, et 6to pedibus, spondæi etiam indifferenter occupant.

2. In heroico hexametro pes 5tus sæpius dactylus est, sextus spondæus semper.

3. Cæsura, quæ est in prima 3tii pedis syllaba, sive Penthemimeris, Homero et antiquis Epicis maxime placebat; ut,

μήνιν ἄειδε, θεῶ, Πηληϊάδεω Ἀχιλῆος. Il. 1. l. 1.

4. Sæpe etiam cæsura Hephthemimeris est, et nonnunquam ambæ eodem versu inveniuntur; sic,

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευεν ἔφιδος. 51.

εἰ δὴ ὄμῳ πόλεμος τε δαμῶν ἢ λοιμὸς Ἀχαιῶν. 62.

5. In cæsura 3tii pedis loco sæpe trochæus, vel ex integra voce, vel ultimis syllabis, admittitur; raro in 4ti; sic,

ἄνδρα μοι ἔννεπε Μῆσα πολύτροπον. Odys.

αὐτίς ἔπειτα πέθανθε κυλινθετο λάαις ἀναιδής. Id.

* Vide Observations on the Versification of Homer, Part. 2.

Trochæus ex ultimis syllabis in 2do, 3tio, et 4to, locis invenitur, sed hoc tantum cum aliquid raptim et inæquabili cursu progreditur; sic,

πολλά δ' ἄναντα, κάταντα παράντα τε δόχμιά τ' ἦλθον.

Il. ψ.

6. Incisio sæpe fit in fine 4ti pedis, Bucolicis scriptoribus maxime observata; sic,

ἄδῃ τι τὸ ψιθύρισμα καὶ ἅ πίτυς αἰπόλει τήνα. *Theocr.*

πόντος μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα. *Homer.*

7. Cum magna et grandia Epicis sunt exornanda, incisio sæpe in sexto pede fit, qui tum monosyllaba clauditur; ut,

γαῖαν ὁ μῆ καὶ πόντον ὀράει δ' ἐρανόθεν νύξ. *Odys.*

Sunt aliæ incisiones in 1mo, 2do, aliisque pedibus, quas inter legendum melius erit exponere.

PENTAMETER invicem cum hexametro in Elegiacis admiscetur; sic in Eurip. *Androm.* 103. Ubi observandum est primum pedem semper dactylum; 2dum, vel dactylum vel spondæum; deinde sequi cæsuram; postremo duos dactylos cum cæsura; sic,

Ἰλίω αἰπεινῶ Πάρις ἐ γάμον ἀλλά τιν' ἄταν

ἠγάγετ' εὐναίαν εἰς θαλάμῃς Ἑλέναν.

V. DE METRO CHORIAMBICO.*

- - -

1. Choriambicum monometrum ex pede choriambo fit.

2. Choriambicum monometrum hypercatalecticum, quod etiam Adoneum vocatur, idem est ac dactylus dimetrus impurus; sic,

τῆδ' ἐ κομίζεις.

Eurip. Iph. in Aul. 156.

3. Choriambicum dimetrum catalecticum ex choriambo et bacchio constat, vel iambica syzygia catalectica.

μαρμαρέσσαν αἴγλαν.

Soph. Antig. 610.

4. Choriambicum dimetrum acatalecticum est aut purum aut impurum: unum ex duobus choriambis constat: alterum aut in 1mo loco, aut in 2do, antispastum † pro choriambo admittit: quum in primo, Glyconium Polyschematistum nominatur: de quo infra.

ἵπ' ὁ † τε νόμων ἀργαλίαν.

Aristoph. Lys.

* Dubito an Græci duplices pedes unquam excogitarint, sed tantum eos diversis modis, musices variationibus, saltationibusque numerosis accommodarint. Harum autem prorsus ignari sumus, nullo lumine prætenso, cujus ope choris canticis, quibus hi pedes locum habent, recte ordinentur, et ita constituentur ut cum illis congruant. Hinc nihil certum et fixum inveniri potest; sed alii aliam sententiam de iis præ se ferunt, ut unusquisque arte metrica, sese præstare putat. Malim, igitur, per singulos pedes versus censerī, quia, hoc modo, syllabarum solutiones et pedum variationes melius recognoscuntur.

† Frequenter dipodiis iambicis conjungitur. Vide exemplum ex Aristoph. Nub. ad finem.

‡ Resolutio longæ syllabæ.

5. Choriambicum trimetrum catalecticum constat ex duobus choriambis cum bacchio: vel in Imo pede ex diiambo; * ut,

σὺ δ' ἐκ μὲν οἴκων πατρῶν ἔπλευτας. Eurip. Med. 431.

6. Choriambicum tetrametrum catalecticum constat ex tribus choriambis cum bacchio: nonnunquam antispastum in Imo loco: diiambum in 3tio admittit. In Lysistrata Aristoph. occurrit cum trimetro acatalectico, dimetro catalectico et acatalectico; sic,

ἀλλὰ φοβῶμαι τὸδε, μῶν ὑπερόπτες βοηθῶ. 326.

νῦν δὲ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κρηφαία,

μόγισ ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου,

καὶ πατάγῃ χυτρείας,

δέλῃσιν ὠστιζομένη.

Glycon. Polysch.

ὡς περὶ χερὶ τὰς μουσαρὰς γυναῖκας ἀνθρακίειν. 340.

VI. DE METRO ANTISPASTICO.

1. Pes antispastus, ex iambo et trochæo conflatus, hanc formam puram habet,

υ - ι - υ

2. Pars prior iambica omnes varietates accipit quas in prima iambici trimetri sede adhibere Tragicæ solent. In posteriore quævis trochæi varietates admittuntur; sic,

* Hujus metri lex est, ut ait Brunckius, ut in 2da sede sit choriambus, si ultra dimetrum exrescit.

Iamb.	Troch.
υ -	- υ
υ υ υ	υ υ υ
- -	- -
υ υ -	υ υ -
- υ υ	- υ υ

3. Est aliquando ut pro antispasto, vel diiambum vel ditrochæum usurpant: et in 2da diiambi sede dactylus etiam adhibetur.

υ -	υ -
- υ	- υ
υ -	- υ υ

Notandum est pedes in antistrophicis per singulas syllabas pedibus in strophicis haud semper respondere; metra metris tantum opponere: hiatus vocalium longarum et diphthongorum nonnunquam permitti, et interjectiones sive exclamationes φῶ, ἄ, ἔ, et talia, nunc intra metra, nunc extra æstimari.

¶ 1. *Antispasticum Monometrum ex Antispasto simplici constat, et omnes varietates admittit.*

1. *Dochmiacus Versus.* *—Sive antispastus monometer hypercatalectus easdem varietates admittit; sic,

ἀναξ λίσσομαι.

Soph. Œdip. Tyr. 650.

τί γὰρ ἔδει με ὄρνεν.

Id. 1334.

Ἑλλάνων ἀναξ.

Soph. Elect. 483.

* Dochmius est antispastus cum finali syllaba, quæ pro longa semper habenda est.

2. Ex duobus dochmiis exoritur dochmiacus dimeter, cujus forma pura hæc est: †

Φρενῶν δυσφρέων ἀμαρτήματα. *Soph. Ant.* 1261.

Φίλοι ναυδάται μόνοι ἐμῶν φίλων. *Id. Ajax.* 348.

3. Dochmiacus hypercatalectus idem est cum choriambico dimetro catalectico.

4. Antispastus cum dochmio nonnunquam copulatur, et, vice versa, dochmius cum antispasto; sic,

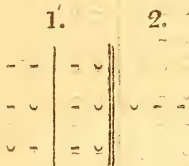
Φορεύσα λαίμων διαμπάξ. *Eurip. Bacch.* 994.

βοῶ δὲ πόντιος κλύδων ξυμ-

ὁ λεύκασπις ὄρνυται λάος. *Æschyl.*

¶ 2. *Antispasticum Pherecrateum.*

Antispasticum Pherecrateum ex duobus metris constat, quorum prius est acatalect. posterius catalect. metrum prius est vel antispastus purus, cujus sedem priorem occupat iambus vel spondæus, vel antispastus trochaicus: metrum posterius est, antispastus purus catalect.



Vide *Soph. Ajax.* 229, 631, 632. *Philoct.* 172. *Eurip. Orest.* 1477. *Phœniss.* 211, 214. *Hippol.* 143, 551. *Iph. Aul.* 791, 1050, cum tribracho.

† Versus multo numerosior est cum syllaba dochmiaca cæsuram facit.

¶ 3. *Antispasticum Glyconeum*.*

Antispasticum Glyconeum ex antispasto et syzygia iambica constat. Schema istiusmodi est.



Hinc vocatur Glyconeum cum iambo, spondaeo et trochaeo; sic,

Διὸς σκῆπτρον ἀνάσσειται.

Soph. Philoct. 140.

πόντον Διὸς ἐφήμενος.

Id. 1124.

τὰν ἐμὰν μελῆς τροφῶν.

Id. 1126.

Vide *Soph. Ædip. Col.* 124, 126, 127, 131, 132, 704, ubi tribrachys primam sedem occupat. *Eurip. Elect.* 175.

¶ 4. *Antispasticum Glyconeum Polyschematistum*.

Antispasticum Glyconeum Polyschematistum est antispasticum dimetrum catalecticum, et componitur ex antispasto, varie formato, et choriambo, fere semper puro. Quasdam formas tironum gratia licet hic subjungere.

	1.	2.
1.	∨ -	- ∨
2.	∨ ∨ ∨	- ∨
3.	∨ -	∨ ∨ ∨
4.	∨ ∨ ∨	∨ ∨ ∨
5.	∨ -	∨ -
6.	- -	∨ -
7.	∨ ∨ ∨	- -
8.	- -	- ∨
9.	∨ -	- -
10.	∨ ∨ ∨	- ∨
11.	- -	- -
12.	∨ ∨ -	- ∨

* Anacreonticum etiam nuncupatur.

1. *Eurip. Hecub.* 636.—2. *Eurip. Orest.* 797, 798.—3. *Eurip. Orest.* 1356.—4. *Soph. Antig.* 108.—5. *Soph. Antig.* 781. *Aj.* 375.—6. *Soph. Antig.* 785, 838.—7. *Soph. Trachin.* 118.—8. *Soph. Philoct.* 1441, 1144. *Eurip. Phœniss.* 236.—9. *Eurip. Suppl.* 978, 979.—10. *Eurip. Orest.* 827.—11. *Soph. Elect.* 121, 122. *Antig.* 137.—12. *Eurip. Helen.* 1334, &c.—Vide *Burneii Tentamen de Metris*, pp. 39, 41; *Gaisfordi Notas in Hephæst.* p. 355, 6; et *Hermann. de Metris*, lib. ii, c. 24.

ὁ μέγας ὄλθος ἄ τ' ἀρετὰ.

Eurip. Orest. 797.

δαίφρων ἐχί φιλογαθῆς.*

Æschyl. Sept. 918.

1. Antispast. dimetr. Glycon. hypercat.† constat ex antispast. dim. cum syllaba. Diversa hujus metri forma hæc est.

$$\begin{array}{c} \cup - \\ - - \\ - \cup \end{array} \left| \begin{array}{c} \cup - \\ - \cup \\ - \cup \end{array} \right| \parallel \cup - \cup - \cup -$$

εὐίππε, ξένε, τῶσδε χάραξ.

Soph. Ædip. Col. 668.

2. Antispast. trimetr. catal. ex tribus pedibus constat; sic,

ἀνδρός τοι τὸ μὲν εὔδίκαιον ἐπέειπεν. *Soph. Philoct.* 1140.

Idem fere est cum Sapphicis hendecasyllabis quorum norma hæc est. Pes primus semper trochæus est; 2dus, vel trochæus vel spondæus; sequitur dactylus cum trochaica syzygia, cujus ultima syllaba communis est; sic,

Ποικιλόθρον, ἀθάνατ' Ἀφροδίτα.

* Prior longa choriamb. solutionem patitur.

† Hoc etiam Sapphicum sive Hipponacteum vocatur.

3. Antisp. trim. acat. omnes antispasti puri vel iambici formas, et in omnibus locis, admittit. Hypercat. idem est cum syllaba in fine; sic,

σηρίζει ποτὲ τὰδ' ἀγωνία σχολᾶ. *Soph. Ajax.* 195.
 $\begin{array}{cccccccc} _ & - & _ & _ & _ & _ & _ & _ \\ - & - & _ & _ & _ & _ & _ & _ \end{array}$

Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτῶς. *Eurip. Rhis.* 366.
 $\begin{array}{cccccccc} _ & - & _ & _ & _ & _ & _ & _ \\ - & - & _ & _ & _ & _ & _ & _ \end{array}$

4. Antispast. tetram. catalect. constat ex quatuor pedibus, quorum quartus est antispastus, syllaba dempta.

ἔσιν δ' οἶον ἐγὼ γᾶς Ἀσίας ἐκ ἐπακέω.
 $\begin{array}{cccccccc} _ & - & _ & _ & _ & _ & _ & _ \\ - & - & _ & _ & _ & _ & _ & _ \end{array}$

Soph. Œdip. Col. 694.

Melius forsan hoc modo dividi possit;

ἔσιν δ' οἶον ἐγὼ γᾶς Ἀ-
 σίας ἐκ ἐπακέω.

5. Antispast. tetram. acat. antispasti puri vel iambici omnes formas, in omnibus locis, admittit; sic,

Ἐρέξης δὲ πάντ' ἐπέσπε δυσφρόνας βασιδεσσι ποντιαίς.
 $\begin{array}{cccccccc} _ & - & _ & _ & _ & _ & _ & _ \\ - & - & _ & _ & _ & _ & _ & _ \end{array}$

Æschyl. Pers. 548.

Melius dividi in dimetra potest, hoc modo.

Ἐρέξης δὲ παντ' ἐπέσπε δυσ-
 φρόνας βασιδεσσι ποντιαίς.

VII. DE IONICO A MAJORE.

1. Duo trochæi aliquando locum Ionici maj. in omnibus præter primum locis, occupant. Aliquando Pæon secundus (υ-υυ) maxime in prima sede.

2. Pæon secundus aliquando Epitritum 2dum (υ-υ-υ) subsequitur, adeo ut duo pedes simul juncti ἀνάκλασιν efficiant:

ambo enim quod ad temporis rationem, duobus Ionicis a maj. sunt æquales.

- - - - | - - - -

3. Syllabæ longæ solutio omnimodis facta est. Brevis est communis.

¶ 1. *Ionicum Dimetrum Brachycatalecticum.*

Pæon 2. τί δέι με χορεύειν. *Soph. Œdip. Tyr.* 896.

ἔρρει δὲ τὰ θεῖα. *Id.* 911.

¶ 2. *Dimetrum Acatalecticum.*

Pæon 2. τί τοι ποτὲ τᾶς ἀπλάγας

κοίτας ἔρος, ᾧ μάταια,

σπένσει θανάτῃς τελευτάν.

Brachyc. μηδὲν τόδε λίσσας. *Eurip. Med.* 152.

¶ 3. *Trimetrum Brachycatalecticum.*

ἄλλοις ἐπινώμα συφελίζαν. *Soph. Antig.* 139.

ἴνου τὰ κράτιστα γᾶς ἔπαυλα. *Id. Œdip. Col.* 669.

Solutio prioris longæ,

θανάτω, θανάτω πάρος δαμείην. *Eurip. Med.* 648.

¶ 4. *Trimetrum Acatalecticum.*

τὰν ἔθ' ὕπνος αἰρεῖ ποδ' ὁ παντογέρωσ. *Soph. Antig.* 606.

θνατᾶν βίωτῳ πάμπολύ γ' ἐπὶ τὸς ἄτας. *Id.* 614.

¶ 5. *Tetrametrum Brachycatalecticum, quod etiam Sotadicum dicitur.*

ἐὶ κὴ βασιλεὺς πίφουκας, ὡς θνητὸς ἄκρον. *Sotad. Fræg.*

Si Ionicus a majore, vel Pæon secundus, vel Molossus antecedit choriambum, versus tunc *Prosodiacus* dicitur; sic,

Μῆσαι δὲ παλαιγενέων. *Eurip. Med.*

ἄνω ποταμῶν ἱερῶν. *Id.*

VIII. DE IONICO A MINORE.

1. In hoc metro Iambica syzygia ubicunque admittitur: et aliquando Pæonem secundum aut tertium epitritus 2dus subsequitur, hoc modo ἀνάκλασιν efficiens.

2. Molossus, qui est ejusdem temporis, nonnunquam in prima versus parte invenitur, etiamque in imparibus locis, iambica syzygia præcedente.

3. Syllabæ longæ solutionem patiuntur.

¶ 1. Ionicum a min. dimetrum catalect. constat ex duplici Ionico a minore. In priore metro ultima longa dissolvi potest, in posteriore admitti videtur Molossus, ultima syllaba abscissa; sic,

γίνος ἔθ' ἀμεγίων. *Soph. Ajax. 398.*

Ἄθαμαντίδος Ἑλλῆς.* *Æschyl.*

¶ 2. Ex dimetro Ionic. a min. acat. et catalect. simul junctis exoritur metrum Ionicum a min. tetram. catalect.; sic,

τόθεν ἔκ' ἔστιν ὑπερθνατὸν ἀλύξαντα φυγεῖν. † *Æschyl. Pers.*

* Versus inter Dochmiacos recenseri potest.

† Melius disjunctum.

Quod a Burneio Ionicum a minore dimetrum ἀνακλάμενον dicitur, potius mihi videtur ad Ionicum a maj. pertinere. Vide supra.

IX. DE METRO PÆONICO, sive CRETICO.

P. 1. - - - - P. 2. - - - - P. 3. - - - - P. 4. - - - -

1. Hoc metrum nonnunquam Creticum vocatur; pes enim Creticus, Ima vel 3tia syllaba soluta, fit Pæonicus.

2. Pes Bacchius - - - aliquando, præsertim in clausulis, invenitur: nam omnes pedes, ex-quinque temporibus conflati, recipiuntur.

¶ 1. Metrum Pæonicum dimetrum ubique Creticum pedem accipit; qui pes aliquando et primam et tertiam simul solutam habet; sic,

ἦ ποθεινὸς φίλοις.

Eurip. Phœniss. 330.

δρομάδης ᾧ περοφόροι.

Eurip. Orest. 311.

νῦν πρὸς ἔμ' ἴτω τις, ἴνα.

Aristoph. Lys. 688.

Vide etiam 689, 690.

¶ 2. Trimetrum rarius occurrit; nec nisi dimetris clausula loco adjunctum. Vide *Hermannus de Metris*, p. 361.

¶ 3. Tetrametrum Pæonicum solutionem longarum libentissime patitur; sic,

ὦ μακάρι' Αὐτόμενες, ὡς σε μακαρίζομεν.

Aristoph. Vesp. 1275.

πῶ μ' ἄρ' ὡς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

Id. Av. 312.

Pes Creticus sæpe jungitur trochaico hemiolio; sic,

εὐτρέπτης ἐπὶ πόλιν δῶκαν. Æschyl.

Pes Bacchius clausulis occurrit,

ἰθ' ᾧ' ναξ. Soph. Œdip. Tyr. 1468.

Hic loci versum periodicum subjungam, Pindaro maxime familiarem; constat ex dipodia iambica et trochaica; sic,

ἀναξίφορμιν γες ὕμνοι. Pind. Olymp. 2. 1.

πιθᾶ θελήσας φρονήσας τ'— Soph. Œdip. Tyr. 649.

τίς ἐτι ποτ' ἐν τοῖσδ' ἀνήρ. Id. 892.

Vide etiam *Elect.* 249; catalectus reperitur *Œd. Tyr.* 654, 664.

VII.

De Asynartetis.

HORUM versuum indolem et artificium plane cognovit magnus Bentleius; cujus verbis ad Horatii *Epod.* xi. uti licebit.—
 “ Sub primis Poeticæ artis initiis simplici pede versus decurre-
 “ bant, heroicus dactylo, trochaicus et iambicus, uterque suo:
 “ nisi ubi, pes omnibus illis cognatus, spondæus interponebatur:
 “ quo versus, *tardior paullo graviorque ad aures veniret.* Pos-
 “ tea, ut varietatis gratiam aucuparentur, cola* quædam sive
 “ partes heroici versus cum colis trochaici generis vel iambici,
 “ et vicissim, in unum versum miscebant: unde magnus no-
 “ vorum versuum numerus illico nascebatur; quos Græci ma-
 “ gistri ἀσυναρτήτες, hoc est, *inconnexos* vocabant; quia alterum
 “ colon altero diversi generis connecti et coagmentari non

* Colon est membrum quod finitis constat pedibus, comma autem in quo vel pars pedis est.

CHORICI SOPHOCLIS ÆDIP. TYR.

ΑΝΤΙΣΤΡΟΦΗ. †

Πρῶτά σε κεκλωμένω, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, 159

Γαῖάχον τ' ἀδελφεῶν

Ἄρτεμιν, ἀ κυκλόεντ' ἀγοῶν θρόνον εὐκλέα θάσσει,

Καὶ Φοῖβον ἐκατόλκ, ἰῶ

Τρῖσσοι ἀλέξιμοροι προφάνητέ μοι,

Εἴ ποτε καὶ προτέρως ἄτας ὑπὲρ

Ὀρνυμένας πόλει

165

Ἠνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

† Metra Strophæ respondent.

‡ Sic restituendam genuinam lectionem ex Hesychio censeo, cujus verba hæc sunt: Ἰήης καμάτες. τὸς κατὰ τὸν τόκον, ἐν ᾧ ἴασι φωνῆς διὰ τὸς πόνους ἔ τὰς ὀδίνας αἰ τίκτῃσαι. τινὲς δὲ τὸς θρηνητικὰς πόνους, ἀπὸ τῆ ἰαλίῃ. Σοφοκλῆς Οἰδίποδι Τύραννῃ. Vox Ἰήϊων metrum pessundat. Mihi videtur Dactyl. Pentametrum esse, in quo vocalis longa ante aliam vocalem media in voce nunquam rite corripitur. Præterea Ἰήϊος est nomen Apollinis ut supra 154, nec unquam *lugubris* vel *lacrymosus* sonare potest: neque consentaneum mulieres parturientes *vota Apollini* facere, sed *Diana*. Constructio quoque Ἰήϊων vel Ἰήων καμάτων ἀνέχουσι γυναιῖνες, durior et inusitata mihi videtur. ἀνέχω *sustineo* regit nonnunquam accusativum rei, quanquam hæc significatio sæpius mediæ voci pertinet.—Multus dubito an Ἰήϊος unquam legi *debeat* nisi Apollinis nomen: Confundi suspicor voces Ἰήος et Ἰήϊος, prior *lugubris* significans vel *clamosa lamentatio*; posterior, ab ἰάομαι, *sano*, Apollinem, medicinæ deum. Ἰήϊος fortasse in usu erat ex ἴημι mitto; quæ vox cum spiritu aspero scribi debet, Euripidis Phœn. l. 1050, 1051, loco Ἰήϊος.

<i>Glyc. Polyschem.</i>	Ἄλλον δ' ἂν ἄλλω προσίδοις,	175
<i>Anap. Monom. Hyp.</i>	Ἄπειρ' εὐπτερον ὄρειν,	
<i>Dactyl. Pentam.</i>	Κρείσσον ἀμαιμακέτε πυρὸς ὄρμενον ἄκταν	
<i>Iamb. Dim. Brach.</i>	Πρὸς ἑσπέρας θεῖς,	
<i>Troch. Dim. Brach.</i>	Ὦν πόλις ἀνάριθμος ὄλλυται.	
<i>Anap. Monom. Hyp.</i>	Νηλεὺς δὲ γένεβλα	180

METRORUM DISTRIBUTIO CANTUS

STROPHE α'.

<i>Prozodiacus.</i>	Ἄνω ποταμῶν ἱερῶν	411
<i>Dochmiacus.</i>	Χωρῶσι ποιγαί,	
<i>Antispast. Troch. et</i>	} Καὶ δίκαι καὶ πάλα πάλιν σρέφεται.	
<i>Dact. Dim. Hyperc.</i>		
<i>Antisp. et Doch.</i>	Ἄνδράσι μὲν δόλια βελαί' θεῶν δ'	
<i>Dactyl. Trim.</i>	Οὐκέτι πίστις ἄραρι.	415
<i>Antisp. Troch. et</i>	} Τὰν δ' ἑμὰν εὐκλειαν ἔχαν βιοτὰν	
<i>Dact. Dim. Hyper.</i>		
<i>Iamb. Mono. Hyperc.</i>	} Στρέφασσι φάμαι.	
<i>vel Dochmiac. Iamb.</i>		
<i>Troch. Trim. Catal.</i>	Ἐρχεται τιμὰ γυναικείω γίνεαι	
<i>Dactyl. Dim. Hyper.</i>	} Οὐκέτι δυσκέλαδος	
<i>vel Dactyl. Dochm.</i>		
<i>Iamb. Dim. Catal.</i>	Φάμα γυναικῆς ἔξει.	420

<i>Glyc. pur. cum Tr.</i>	Πρὸς πῆδω θανατηφόρῳ	181
<i>Dactyl. Dim. impur.</i>	Κεῖται ἀνοίκτως	
<i>Dactyl. Tetram.</i>	Ἐν δ' ἄλογοι, πολὺαί τ' ἐπὶ ματῆρες	
<i>Glyc. pur. cum Iambo.</i>	Ἄυτὰν παραβόμιον	
<i>Chor. et Doch. Tr.</i>	Ἄλλοθεν ἄλλαι λυγρῶν πόνων	185
<i>Paræmiac.</i>	Ἰκτῆρες ἐπισυναχῆσι.	

CHORICI EURIPIDIS MÈDEÆ. *

. ANTISTROPHE α'.

Μῆσαι δὲ παλαιγενέων	421
Λήξασ' αἰοιδᾶν,	
Τὰν ἑμᾶν ὑμνεῦσαι ἀπιστοῦναν.	
Οὐ γὰρ ἐν ἀμετέρεα γινώμα λύρας	
ἜΩπασε θέσπιν αἰοιδᾶν	425
Φαῖδος ἀγήτωρ μελέων' ἐπέε' ἀντ'	
ἀχῆσ' ἄν ὕμνον	
Ἀρσένων γέννα' μακρὸς δ' αἰῶν ἔχει	
Πολλὰ μὲν ἀμετέραν	
Ἀνδρῶν τε μοῖραν ἐπιεῖν.	430

STROPHE β'.

<i>Choriam. Trim. Cat.</i>	Σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας	431
	- - - - -	
<i>Dactyl. Dim. Hyper.</i> }	Μαινομένα κραδία	
<i>vel Dactyl. Dochm.</i> }	- - - - -	
<i>Ionic. a maj. Dim.</i> }	Διδύμους ὀρίσασα πόντες	
<i>Acat.</i> }	- - - - -	
<i>Ionic. a maj. Dim. Cat.</i>	Πέτρας ἐπὶ δὲ ξίνας	
	- - - - -	
<i>Ion. maj. Dim. Acat.</i>	Ναίεις χθονὶ, τᾶς ἀνάνδρα	435
	- - - - -	
<i>Id.</i>	Κοίτας ὀλέσασα λέκτρον,	
	- - - - -	
<i>Id.</i>	Τάλαινα, Φυγὰς δὲ χώρας	
	- - - - -	
<i>Dochm.</i>	Ἄτιμος ἐλαύνει.	438
	- - - - -	

METRORUM DISTRIBUTIO CANTUS CHORICI
ARISTOPHANIS NUB.

<i>Dactyl. Dim. Hyper.</i> }	Ἄενοι Νεφέλαι	275
<i>vel Dochm.</i> }	- - - - -	
<i>Id.</i>	Ἀεθάμεν Φανεραί,	
	- - - - -	
<i>Anapæst. Dim. Cat.</i>	Δροσερὰν φύσιν εὐάγχοι,	
	- - - - -	
<i>Dactyl. Tetram.</i>	Πατρὸς ἀπ' Ὀκτανῆ βραχυαχίος,	
	- - - - -	
<i>Id.</i>	Ἐψηλῶν ὀρέων κορυφὰς ἐπὶ	
	- - - - -	
<i>Dactyl. Dim.</i>	Δενδροκόμους, ἴνα.	280
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DACTYLICA.

<i>Dactyl. Dim. Hyper.</i> }	Ὅμμα γὰρ αἰθέρος ἄ-	285
<i>vel Doch.</i> }	- - - - -	
<i>Anap. Mon. Hyper.</i> }	κάματον σελαγγεῖται,	
<i>vel Anapæst. Doch.</i> }	- - - - -	

ANTISTROPHE β'.

Βέβαιε δ' ὄρκων χάρις, ἔδ' ἔτ' αἰδώς 439

Ἑλλάδι τᾶ μεγάλας

Μίνει, αἰθερία δ' ἀνέπτα.

Σοὶ δ' ἔτε πατρός δόμοι

Δύσανε, μισορμίσσασθαι

Μόχθων πάρα, τῶν δὲ λέκτρων

Ἄλλα βασιλεία κρέσσων 445

Δόμοισιν ἔπιεσα.

Choriamb. Dim.
Catalect.

}

Μαρμαρέαισιν ἀνγαῖς.

Paræmiacus.

τηλεσκόπω ὄμματι γαῖαν.

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CANTICUS CHORUS ιβ', 1020.

Glycon. Polyschem. ὦ καλλίπυργον σοφίαν

Choriamb. Dim. Cat. Κλεινοτάτην σ' ἐπασκῶν.

Glycon. Polyschem. ὦς ἠδύ σε τοῖσι λόγοις

Choriamb. Dim. Cat. Σῶφρον ἔπειτιν ἄνθος.

Epionic. Εὐδαίμονες ἄρ' ἦσαν οἱ

Antispast. Dim. Cat. Τότε ζῶντες, ἠνίκ' ἦς,

Troch. Trim. Hyper. Τῶν προτέρων, πρὸς ἐν τᾷδ', ὃ κομῆς

<i>Antisp. Dim. Brachyc.</i>	Πρεπῆ μᾶσαν ἔχων,
	- - - - - - - -
<i>Choriamb. cum Iamb.</i> }	Δεῖ σε λῆγειν τι καινόν, ἄς.
<i>Dipodia.</i> }	- - - - - - - -
<i>Dactyl. Dim. Hyper.</i> }	Εὐδοκίμηκεν ἀνήρ.
<i>sive Dactyl. Dochm.</i> }	- - - - - - - -
<i>Iamb. Tetram. Cat.</i>	Δεινῶν δέ σοι βελευμάτων ἔοικε δεῖν πρὸς αὐτὸν
	- - - - - - - - - - - - - - - -
<i>Id.</i>	Ἐἴπερ τὸν ἀνδρ᾽ ὑπερβαλεῖ, κἢ μὴ γέλωτ' ὀφλήσῃς.
	- - - - - - - - - - - - - - - -

FINIS.

DISSERTATION
ON THE
VERSIFICATION OF HOMER,
AND THE
USE OF THE DIGAMMA IN HIS POEMS.

TO WHICH IS SUBJOINED,
THE FIRST BOOK OF THE ILIAD,
WITH
NOTES,
ILLUSTRATIVE OF THE RULES OF VERSIFICATION.

PART II.

PREFACE

TO

PART II.

THE following Dissertation it was my original intention to have written in Latin, both to preserve uniformity with the preceding part on the Greek metres, and to comply with the practice of employing that language in criticisms or remarks upon classic authors. Two reasons induced me to abandon this resolution; the want of leisure to execute it before the conclusion of this session, and the conviction that it would be more easily understood by those for whom it was principally intended if written in English. At an after period, if it shall be thought deserving of public approbation, I shall endeavour to carry the original design into execution.—The account of the Greek metres in the preceding Part will, I hope, be found of more practical utility to such as are not far advanced in the study of the Poets, than any treatise on the subject hitherto published. It was chiefly intended for my own Pupils, that we might no longer be subject to reproaches and sneers upon account of our ignorance of versification. But to say the truth, those who are so liberal of their censures on this head do not appear to me, as far as

regards the metres of the Greek poets, to have great cause for boasting. How long is it since Porson fixed the wavering opinions of the learned respecting the laws of Iambic, Trochaic, and Anapæstic verse? Are we even yet any better acquainted with the arrangement of the Choral Odes, notwithstanding the labours of Burney, and others of inferior name? And what has ever been done to illustrate the versification of Homer, the greatest of all poets, and the first, one might imagine, to attract the attention of every one who has the least pretensions to literature? Though less inclined, through the operation of different causes, to pursuits of this nature than our neighbours of the South, we may, I trust, entertain the expectation, since so much has been lately done, in this department, in some of our public schools, that we shall not long be inferior to them even in this accomplishment, but that, as poetic genius is as vigorous and original among us as among them, we may at last recover also the art of recording its effusions in the poetical languages of Greece and Rome. This expectation, however, to such as may have given implicit credit to certain representations, presented to the Public, of the system of Education prosecuted in this University, will appear altogether chimerical and groundless: for if the statement respecting it be correct, in a recent publication, entitled, "View of the System of Education at present pursued in the Schools and Universities of Scotland," nothing was ever so wretched and deplorable. It was not my intention, when this precious performance made its appearance, to notice it in the slightest degree, though a false, meagre, and prejudiced account

had been given of that department over which I have the honour to preside, as I imagined there were few or none, at all acquainted with this University, who would be misled by the author's representations, but would soon detect his folly and ignorance. With prejudices so strong, partialities so glaring, and misrepresentations so gross, I had little doubt that it would soon sink into utter oblivion, if not buoyed up by those who were either enemies to our establishment, or who carelessly placed implicit confidence in the arrogant statements of the author.—But as Reviewers have re-echoed his sentiments and opinions; as they have given currency to his misrepresentations, and stamped them with a value they did not originally possess, it *now* becomes the duty of every one, who has the reputation of this University at heart, and particularly of those that are connected with it, to endeavour to rescue it from those vile and unfounded charges that have been brought against it. It would have puzzled a person of much less intrepidity, and more regard to truth, than the Reverend Mr Russel, to reconcile the great increase of students at this University within a short period, not merely in a few classes, but in almost all those that have fallen under his animadversions, with the defective, miserable, and ruinous system of education he has described. If it be so very bad, the public are unquestionably exceedingly blind and foolish (and seem to continue so notwithstanding this gentleman's laudable endeavours to prejudice them to the uttermost,) to encourage a set of men either excessively ignorant or indolent.—Has this man presumption and vanity enough to suppose that he is better qualified to judge of matters of this

kind than many of those, who, having received their own education in the University of Edinburgh, still continue to countenance and support it by sending hither their children? What must be thought of his candour, veracity and impartiality, when it can be proved that he is either grossly ignorant of many things connected with the literary classes which he ought to have known, or that he has purposely concealed them that the force of contrast might be the greater? . And what credit can be attached to his statements, when he has derived his information, not from personal knowledge, not with a view of doing justice to all by concealing nothing that ought to have been known; but from the vague and unsatisfactory evidence of some lazy, discontented student or students, who were, perhaps, both unable and unwilling to give a complete account of the system pursued, that their own ignorance might have some plausible excuse? I can, without the fear of contradiction, assert, that there is not a *single statement* he has made respecting my own Classes correct, but that he has given a false account of some things, and is wholly silent upon others most material to be known, if his aim had been to do strict justice to all. . The slightest perusal of this author's work will make it abundantly evident that this object was the farthest from his thoughts; but that his intention was, by the most unfair and partial comparisons, to exalt the University of Glasgow at the expence of that of Edinburgh. Justice requires that these comparisons be examined, and that, whatever be the merits or demerits of each, they should stand on other ground than on his evidence. It is far from my intention to show any desire of establishing a ri-

valship between the two; all I have in view is, to rescue that University with which I am connected from unfounded and malevolent obloquy.

The first part of this author's *View* comprehends some remarks upon the High Schools of Edinburgh and Glasgow. No two schools of the kind are perhaps more widely different, both in their immediate and ultimate effect upon the education of the youth, and the system of discipline proper to be observed, when they come to prosecute their studies at College. In the former school the boys continue four years under the Master with whom they entered, and generally two more under the Rector, with whom many of them make considerable progress in Greek, and afterwards join either the junior or senior Humanity and Greek Classes in the University. In the latter they continue only *four* years in all, and are then sent to College, to the junior Humanity and Greek Classes. The boys from the former are, upon an average, at the period they quit the High School, about 14 or 15 years of age, have read most of the best Latin Classics, and not a few of our most esteemed modern authors: Those from the latter cannot exceed 12 or 13, and must have but an imperfect knowledge both of Latin and English. The acquirements of the former must, therefore, at that period of life, be out of all proportion superior to the other, who, as mere children, are totally unfit for college discipline, and assuredly require other stimuli than honour, praise or censure. The difference between the two, it will be obvious, must continue through the whole course of their

literary and philosophical studies; the latter generally entering the Logic Class at that period of life when the former are merely leaving the High School. If boys, therefore, require to be examined when they enter the first Humanity or Greek Class at the age of 14 or 15, they must of consequence equally require it when they enter the Logic Class at the same period, and must have topics suggested to them which others farther advanced have previously acquired. But this Reverend Gentleman is not content even with the time spent at the High School of Edinburgh, but wishes the system pursued in the English schools to be adopted. The knowledge and the logic of this Author seem to be pretty much upon a par; the one the effect of presumption, the other of a total ignorance of cause and effect. Would it not have been worth his while, before he began to recommend this system, to have enquired whether it was *practicable* in this country? The orator Lysias has very faithfully characterised one of his description: τῶν μὲν παρόντων καταφρονῶν, τῶν δὲ ἀπόντων ἐπιθυμῶν.—If he understands Greek as ill as he seems to comprehend the meaning of the motto in his title-page, I must refer him, not to the *Latin version* of this passage, but to such English translation as he can fall in with. Like some of our modern reformers, he entertains a blind admiration of general principles without that discriminating power of mind which judges of matters of public interest by what is practicable and suitable to the circumstances and state of society. The public schools in England, if I am correctly informed, are attended by two descriptions of people: the one, the sons of men of rank and fortune, who

aim at no particular profession; the other, such as endeavour to qualify themselves for certain exhibitions or endowments in the two Universities, or who look forward to the church for preferment. In Scotland our public schools are chiefly attended by the sons of men in business, or in particular professions, who are anxious that they should be as soon as possible qualified, not by a *learned education*, which is certainly too often neglected, but by a *general* one, comprehending the literary Classes, Mathematics, Logic, Moral and Natural Philosophy, with some other branches of inferior importance, to enter into some profession; where all these may be either directly or indirectly useful. And let me ask, though the question might seem to operate against my own interest, whether a young man may be supposed better qualified to engage in any profession with a knowledge of all these branches I have enumerated, than if it had been confined merely to Greek and Latin? In England there are rich endowments for the encouragement of literature, and especially a great ecclesiastical establishment, with different degrees of preferment to which ambition may look forward; while, in this country, no such aids and prospects are afforded. There are not *ten* situations in all Scotland which require an extensive, or even a moderate knowledge of Greek literature. Is it thought requisite in the profession of the Law? No ordinance requires it. Is it necessary for the qualification of a Physician? What injunction has been given to study it? No: Latin and *Mathematics* were lately prescribed by the College of Surgeons, but not a word of Greek. Does it even form an important part of the examination of

candidates for the church? Even here no very great acquirements in that branch of knowledge will open for them a way within her pale; and when they have succeeded in attaining their wishes, what higher object courts their ambition? In the other ranks of life how few make it their study, or prosecute it to any extent?—All this lamentable deficiency Mr Russel, with his usual sagacity, will no doubt attribute to the defective system in our University. But let me ask him, if he ever saw any artist fabricating goods which he could not bring to market, or, if he brought them there, whatever value he might set upon them, would draw no purchasers? Does he not know that where there is an extensive demand for any article there will always be an adequate supply? Suppose he himself were to try the experiment again, and advertise for a *new and improved* method of teaching Greek and Latin, far superior to the useless practice established in this University, I am not sure, with all his efforts to appear wise and more knowing than others, that his fellow-citizens would be inclined to give him much encouragement in vending, even at a *reduced rate*, these commodities. I would laugh to see young men of 18 or 19 years of age placed on forms under his management, shifting places once or twice a-day, and occasionally receiving a hearty flagellation for their stupidity, inattention, or wicked devices to torment. I should, however, be afraid, lest some of them might be disposed to become rebellious, and have the presumption to think that they were beyond the discipline of the ferula. For all the great purposes of life, it is better, even though some evils attend it, that they should be early taught to think

and act as *men*, than be kept under the restraints, and subject to the discipline of children, when they have outgrown that age.—But unfortunately for this Reverend Gentleman's theory, the High Schools of Edinburgh and Glasgow do not comprise all the classical education in the country. What are we to do with those young men, who come, from the age of 15 to 20, and even 25, to College, and who form at Edinburgh the majority of literary students? It is probable that in many instances they have got all the instruction their teachers were capable of communicating. Are we to send them to the High Schools, instead of the Colleges, to be disciplined and instructed like boys? Or are we to remand them back to their teachers, because they can derive no good at this University at least?—No, Mr Russel would reply, let them go to Glasgow; they will derive much improvement among boys of 12 or 13 years of age, fresh in their fourth year from the Grammar-School. But suppose they should not relish this advice, then he ought to recommend to the landed proprietors of Scotland to give more liberal encouragement to the public Teachers, and they would then obtain persons better qualified for the office. Like many unskilful reasoners, he begins where he ought to have ended. Instead of recommending it to parents to continue their children longer at our Grammar-Schools, he ought to have suggested the propriety of creating endowments for the encouragement of literature, which could be obtained only by those who should distinguish themselves at school or college, and which would support them for a certain period in honourable independence. He should have called upon the heads of the learned professions

to be more strict in their examinations of candidates, and more scrupulous in the admission of such as did not give evident proofs of their abilities and acquirements in classical literature. He should have tried to convince the Patrons of public institutions, that learning will not thrive without proper encouragements to foster genius, and mature it for splendid exertions.—If he had done all this, the spleen and malevolence he has shewn against this University would have been more readily overlooked, as the effects of superabundant zeal working upon a mind not of the firmest texture. But to expect that classical literature shall ever be cultivated to any extent in this country, while so little encouragement is given for its support, is the same as if Mr Russel should cast an unbaited hook into the sea, and expect that the fishes would fasten on it.

I asserted, that this Reverend Gentleman had, in every instance, given a false and meagre account of the business of my Classes in this University, when, if he had intended to be impartial, he ought to have been as minute as in his account of similar Classes in Glasgow. To enter into the detail is, I feel, an invidious task; but as I have ever endeavoured to do my duty to the best of my abilities, I shall not shrink from it, in justice to myself and others who have honoured me with their confidence. I shall pass over every thing that is done in the Junior Class, only premising that it is wholly separate and distinct from the Senior. This latter is divided into two classes, commonly called the 2d and 3d, who read at separate hours, though they are requi-

red to meet together. It is asserted by the Reverend Gentleman, that "as there is no list or catalogue of names, the Professors call upon the boys in the order of their sitting, taking it for granted that the same boys occupy the same benches every day," &c. This statement is absolutely and wholly false. In the Greek Class there are *lists* or *catalogues* of names, and the students are not left to the choice of their seats, but must occupy, during the session, such as have been assigned them. As there is always a certain number in each, it is easy, by a single glance of the eye, to discover what individual or individuals are absent; and their names are accordingly taken down in such a manner that the whole of the absentees may in general be marked in the space of 3 or 4 minutes, without the smallest noise or confusion. The boys *are not called upon in the order of their sitting*, but from different seats; care being always taken that none shall be overlooked, however dull or inattentive, as it may be supposed that, if any one were allowed to remain, during a whole session, as a *hearer* only, it would be nearly the same thing at the end of the course whether he ever appeared in the class-room or not. If *all* are obliged to prepare their lessons, it is of less moment when they are called upon to read.

The Reverend Gentleman has favoured us with an account of the mode of proceeding in the private Philological Classes in Glasgow; and here again he exhibits his wonted partiality, and, what is worse, as a comparison was evidently intended, gross injustice and inconsistency.—

“ There is,” says he, “ this difference between the provision which is made for the advanced students at the two Universities, that at Glasgow there is a distinct and separate course, or, as it is called, a Private Class, set apart and calculated for them in particular ; whereas, at Edinburgh, the student of philosophy, if he wishes to revive his Latin and Greek, has no such Class to enter, but must mix, at the public hour too, with boys who have just left the Grammar School.”

Turpe est in iis rebus quæ

Ad patriam pertinent hospitem esse.—MANUT.

Had the Reverend Gentleman *understood*, or followed out the sentiment contained in this quotation, which he has affixed to his title-page, he would not have stated such palpable untruths. I suspect that some person, knowing his charitable intention, gave him false information, to render him contemptible and ridiculous. *There is*, I must beg leave to inform him and his friends, a *separate Class of Greek* for students of Philosophy as well as Divinity, if they choose to attend it. This is what has commonly been called *the Third Greek Class*, which the students of the *second year* are also required to attend, and to whom it is left optional to prepare the lessons. Several of them, however, contrary I dare say to Mr Russel's expectation, have, with a degree of industry and ability which does them great credit, prepared and explained, during this session, a great part of the *Œdipus Tyrannus* of Sophocles and some of the *Plutus*

of Aristophanes. This Third Class is attended by upwards of 50 students, some of 3, others of 4, and a few of 5 years standing, who all prepare the lessons prescribed. In that Class the higher Greek authors are read; the Oration of Demosthenes for the Crown; most of the Extracts from different authors in the 2 vols. of the *Collectanea Majora*, and lately a Play of Aristophanes. The lessons are translated by the students, while they are called upon to analyse particular words, to state certain rules and idioms, and vary expressions. Those subjects, however, which make such a conspicuous figure in the Reverend Gentleman's account of the Private Classes in Glasgow, are reserved for stated Lectures, which generally turn upon the subjects read in the 2d and 3d Classes, upon the Origin and Progress of the Drama, of Philosophy, of Eloquence, of Epic and Lyric Poetry, &c. and the laws of criticism respecting each. Essays are prescribed upon all these subjects, and occasionally Translations both in Latin and English of the Choruses of the Tragic Poets are required. Exercises are read every week, and short sentences given out in English to be turned into Greek prose, or Iambic, Trochaic, and Anapæstic verse, the laws of which are explained. In justice to many of the young men who have attended, and are attending the Greek Class, I may be allowed to state, that I have received excellent Specimens of different kinds of verse, both in Greek and Latin, particularly in the latter—an accomplishment which most of them have acquired at the High School of this City, and afterwards at the Humanity Class.—Such is a short detail of the mode of proceeding in the Senior Greek Classes in

this University, the same, with the exception of the Exercises, as that followed by my learned and highly respected Predecessor ;—a man who, I will be bold to say, did more, by his writings and instructions, towards diffusing an accurate knowledge of Greek literature in this country, than any individual within it.—Is it the same with that which the Reverend Mr Russel has given ? Nothing like it. What, then, is the inference to be drawn ? That all those whinings and lamentations, those unqualified censures and reproaches, must apply *only* to the establishments with which he is so well acquainted, and of whose systems he has given such ample details.—I would now ask him, whether, upon his own principles, students, who are obliged to prepare themselves upon the higher authors, are not more likely to obtain an accurate and extensive knowledge of the Greek language than when they sit, as *mere hearers*, to listen to Lectures, however excellent they may be ?—He has here brought himself into one of the most awkward dilemmas, and strange inconsistencies, that any man could have fallen into, not altogether destitute of common sense. While, in almost every page of his book, he has insisted upon the *examination* of Classes, he has, with a degree either of effrontery, or of stupidity hardly to be conceived, panegyricized, in the most lofty terms, Classes in which, by his own confession, *no examinations* take place. See pages 61. & 65.—What might be the *model* in one department, might also surely, with no great degree of reprehension, be *imitated* in others. The author wished to pay a compliment, and he had not penetration enough to see that it was at the expence of reason and

consistency. I am afraid the Professors in Glasgow, whose fame and interest he has so much at heart, will scarcely thank him for his injudicious services. It is the peculiar infelicity of some men to prove more injurious to their friends, by their indiscreet praises, than to their enemies by the bitterest efforts of their malice.

Omitting other strictures equally unguarded and unjust, I shall only notice farther a story he has introduced, which I must take the liberty to call a gross misrepresentation. He got it, I suspect, from the same fatal friend who furnished him with such a meagre account of other matters, but was determined in this instance to step beyond the truth, if in others he came short of it. P. 150. "At neither of the Colleges I have named, viz. Glasgow and Edinburgh, is Geometry a favourite study: and at Edinburgh attendance on the Mathematical Professor is not deemed necessary to complete a regular course of education. In the session before last it was conjectured that an ancient statute enjoined such attendance upon a certain class of students, and a decree was accordingly passed by the *Senatus Academicus*, ordaining that thenceforward every young man studying for the Church should see the Professor of Mathematics. This was one step at least towards the encouragement of mathematical science; and some of the friends of true learning had begun to congratulate themselves upon the prospect of its revival. But unfortunately, at the commencement of last session, it was discovered that the said antient statute had been misinterpreted, and the *Senatus*, with becoming candour and

humility, acknowledged their blunder, and rescinded the compulsory ordinance. Students of every description are, therefore, at liberty once more to attend the Class of Natural Philosophy without having studied Mathematics; that is, to listen to the most profound and intricate demonstrations in physical science, without having read the Elements of Euclid. The motive which actuated the learned gentlemen was, no doubt, benevolent and humane. It might be more convenient, they believed, for some lads to study Geometry elsewhere, and it would be severe and tyrannical to compel them to pay twice for this branch of knowledge, or to pay *twice as much* for it at the University as it could be had for every where else. But if this principle were to be a little extended, what would become of the illustrious corporation of teachers who have thus given to it their sanction! Logic also might, perhaps, be studied elsewhere at half the money; and if the monopoly of Ethics were given up, the present prices, it might be apprehended, could scarcely be supported. The old system of *thirling*, in fact, ought not to be tampered with; for, however distant the mill may be, however scanty the water, and however indifferent the whole apparatus of grinding, customers will still be forthcoming so long as they have no alternative. Besides, this accommodation to our poverty might have shewn itself in another point of view: and since their bowels of compassion were actually in motion at the commencement of session 1812-13, the *Senatus* might have withdrawn more than one resolution. It was barely consistent, perhaps, to raise the fees 25 per cent. in all the Classes, and then, for the love of mercy, to exempt

the Theological Students from attending upon Mathematics.”
—Now, what will the Public think of this Reverend Gentleman, when they are told that there is not *one word of truth* in the whole of this statement. The resolution above alluded to, was enacted in session 1810-11, and not, as erroneously stated, in session 1811-12, and *has never been rescinded*. At the commencement of this session I read it in both my Classes, with a view of informing intended Students of Divinity of the course of study to be prosecuted. The author has here shewn the disposition of a Tattler with the levity of a Buffoon, readily catching at every tale of slander, and propagating it with indecent jocularly, altogether careless whether it had any foundation in truth, and regardless of the characters of those against whom it was directed. He has here given a notable specimen of his own temper and character, and must assuredly be listened to with much edification by those who have some delicacy both in their moral and religious sentiments.—The publication, so far as regards the University of Edinburgh, is one of the most daring insults to truth, and to a great establishment, that was perhaps ever published to the world. To compare small things with great, it bears a very close resemblance to an American State-Paper, wordy, without argument, and supplying the defects of reasoning, and a scrupulous regard to truth, with malicious insinuations and groundless assertions.

AN ENQUIRY
INTO THE
VERSIFICATION OF HOMER
AND
THE USE OF THE DIGAMMA
IN HIS POEMS.

THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportunity of consulting. While the laws of Iambic, Trochaic, and Anapæstic verse seemed to be fixed with great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labours in this department have long been considered unsa-

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tisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics as to preclude all attempts at establishing those principles upon which he had founded it. Another impediment also, of a tendency still more adverse, arose from certain theories which several critics of great celebrity had formed, in order to account for some peculiarities which the ordinary laws of verse seemed inadequate to explain.—If Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt any investigation of the principles upon which his versification was founded; because, we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the *Iliad* and *Odyssey* are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit and in a different style. Though interpolations and errors, it cannot be denied, are sometimes to be met with, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me that, throughout, with some exceptions, they bear the marks and impress of one mind, too much superior to the common race of poets in invention, description, delineation of character, and every distinguishing mark of poetic genius, to be confounded with the hum-

* See Dr Burgess 'Adnotationes in Dawesii Miscellanea Critica,' p. 416, and Villoison's *Prolegomena in Homerum*, p. 6.

ble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times, and that the language, with some exceptions, was nearly such as came from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws upon which his verse must have been constructed, as they apply, with some exceptions which I shall afterwards notice, to almost every line both in the Iliad and Odyssey. But before either stating or supporting them by examples, it will be necessary to enquire a little farther into the validity of those opinions, which represent the language of these poems as having undergone such changes as to require adventitious aid to make the verse, in several instances, compleat.

These opinions seem to rest upon the supposition, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed some judgment how far these opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once, the first as well as the greatest of poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk

in the ocean of oblivion every monument that might seem to have helped him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither refined nor polished, or that poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trode. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was either a native of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian. It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of Thamyris, Olen, Orpheus, Musæus, and Eumolpus are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that poet himself as having contended with the Muses*. The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts had kept equal pace with poetry. The

* Iliad, 2. 595.

praises of the gods and heroes were all celebrated in verse. The laws of the ancient Legislators were communicated through the same medium. Even maxims of morality as well as the history of events were recorded in the poet's song, and recited to the people by a class of men who wandered about, from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to an amazing degree in the more enlightened parts of Greece, when the other arts, which have no natural connection with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its wonderful aptness for combination; its varieties of flexion; its expressive sounds, and peculiar felicity for characterizing every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please, not merely the multitude but persons of the highest rank. To suppose that either, on the one hand, Homer brought it to that pitch of perfection in which it appears in his poems, or on the other, that the state in which we now find it, is not, with a few exceptions, the same as he employed it, but that it was greatly modernized after his time, seem to be equally destitute of foundation. Its elemental parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels, particularly the former: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to

all its rules, must have been previously fixed. That he shewed its powers and its endless variety to a greater extent than any preceding poet is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations: For, as I shall afterwards endeavour to shew, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung*. But I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavourable for combination, and where the constituent parts of many words cannot be discovered in consequence of the numerous elisions that took place. How far such elisions were admitted in the language Homer used, may be a curious and not unprofitable enquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time †.

* I mean the terminations ϕ , θ , ρ and σ and δ .

† Mr Payne Knight, both in his Analytical Essay on the Greek Alpha-

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the Æolic digamma, which, though not found in the editions of his poems, nor perhaps in those copies of them formerly circulated among the Athenians, and revised by the Alexandrian grammarians, is essential to the structure of some parts of his verse. That the Æolians used such a letter is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly used the Æolic dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is

bet and Prolegomena to Homer, has, with a great deal of ingenuity and learning, endeavoured to shew that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His enquiries, if my opinion be correct, go back to a period of the language prior to Homer's time. To proceed with effect in such an enquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters on which Mr K. has thrown a great deal of useful light, but also of the original parts of words: their combinations should be traced, if possible, to their constituent parts: above all, the terminations both of nouns and verbs* should be attempted to be discovered, because I am convinced that they were originally separate and independant words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short and supported only by single consonants, are uniformly long, would likewise be of great utility. It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

* I have endeavoured to point out the terminations of verbs in a small work, entitled an 'Analysis of the Formation of the Greek Verb.' Edin. 1813.

essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the Ionian and not the Æolian: of this we can only judge from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the Æolic dialect now to be found, and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities ascribed to the Æolic dialect are to be found in Homer; but the same may be said of the Attic, for at an early period it is evident that all these dialects bore a much nearer affinity to each other than they did afterwards when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose. But, it may be said, though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape with equal if not more power: For, according to Dawes in his *Miscellanea Critica*, pp. 119, &c. the Ionians used the letter *Vau*, with the power of a consonant, instead of the Æolic digamma, which, according to some, had the vowel sound of *oo*, according to others the power of the consonant F. This, I imagine, makes bad

worse, for we would thus have the power of a consonant obtruding itself in every place where the metre was supposed to be faulty, whereas the digamma very conveniently sometimes assumed a lighter and more elastic shape. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind *. ‘ Atque, says the bishop of St David’s, de hac re verba Francisci Wise proferre liceat. Cum antiqua dialectus paulo emolliret, atque alphabetum elementorum numero augetur, digamma F negligi cepit; et antequam in desuetudinem prorsus abierit, forma ejus facta fuit mutila; ita ut superior linea tolleretur, hoc modo, F; vel quando βουτρεφιδον scribebant; sic †. Utrumque enim signum *aspirationem* notasse arbitror; et minime mihi persuadere possum nempe posteriorem notam priori contrarium sonuisse; namque nihil erat cur lenis syllaba ita distingueretur.’ Those marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic Digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first, perhaps wholly guttural, but afterwards softened to the breathing of the letter *H* †, and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. From the form in which I have just represented it, it after-

* P. 545.

† They appear to me to have been used in a similar manner with the Roman H, indicating a certain sound, but possessing no power as a consonant in poetry.

wards assumed a crescent shape ξ , and, lastly, was diminished to the small figure of the spiritus asper, \cdot . But even though the digamma or Ionic *Vau* had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as the nature of sound and attention to the combination of words would admit; and hence that sweet and flowing tone of the Ionian dialect in Homer and Herodotus. It is altogether at variance with its character, to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the sound of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from their Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable: But before the supporters of this doctrine make any thing of their argument, they must shew what was the particular sound of that letter among the Æolians. In this, they are not all agreed; some supposing it to be the same as *ou*, as is most probable, others of *f*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman His-

tory; He compares it with the sound of the *ou* diphthong in the name of the town *Ουελια*, commonly written *Velia*. He also shews that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma, nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong *ou**. In confirmation of this opinion, we find many of the Greek writers in the reign of the Caesars, and most of the Byzantine historians, employing this sound in such words as *Virgilius*, *Ουιργιλιος*. *Valerian*, *Ουαλεριον*. *Severus*, *Σεουηρος*, &c.—But unless it can be shewn, beyond the possibility of a doubt, that Homer used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the Digamma, the letter *B*, which was commonly employed, instead of it, by the Lacedaemonians, confessedly of Æolian origin, or the letter *Π* and *Φ*, which were used by different people to suit their organs. If we may admit the testimony of Hesychius, the letters *B* and *Γ* were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

* 'The digamma,' says Mr Knight, *Analytical Essay*, p. 11, 'was certainly pronounced rather as a simple aspirate, than as an aspirated consonant, and differed from the common note of aspiration, in the impulse which caused the forced expiration, being given from the throat rather than from the tongue and palate.'—'It is generally supposed among the learned at present, that the digamma was pronounced like our *W*, for it corresponded to the Latin *V*, the sound of which was certainly the same.

I conceive the argument to have very little weight, which rests upon the Latin *V* being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence from History that the Æolians ever sent any colonies into Italy. They rather seem to have been wandering tribes of the ancient Pelasgi*, who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, and of consequence, improved their language, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, are very unlike that which was employed by Shakespeare and Ben Johnson: and theirs again differing from that of Milton, Dryden and Pope. There can therefore be nothing drawn from the state of any language, when yet in its infancy, to determine certain sounds, far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can only be resolved by a strict analysis of the poetry of the time, and by establishing certain rules

* Dionysius *περίηγ.* bs. 347. Plin. b. 7. c. 56.

drawn from the most careful and most extensive induction of particulars, and not on gratuitous assumptions.

But, though the supporters of the digamma fail in shewing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse to sustain the metre, and prevent the hiatus of vowels in many places. From the rules which I shall afterwards give, I think it will be evident that the metre does not require it, except in the instance of two words at most*, viz. *οἶνος* and *εἰδῶ*, which, however, either by a different collocation, or a partial change, may be rendered independent of it. To prevent the hiatus in several places, the *υ* is added in the same manner as was done by later poets. Had the digamma been originally employed for this purpose, is it likely that a letter so convenient and useful would have entirely disappeared, even in the time of Herodotus, as we find him quoting a line from Homer in which the insertion of the digamma, with the

* If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have had the sound of a vowel, or a rough breathing, it might be considered only as a peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved.

power of a consonant would have ruined the metre? The line runs thus;

ἐνθ' ἔσαν οἱ πίπλοι παμποίκιλοι ἔργα γυναικῶν. II. Z. 289.

as ἔργα is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to admit of its insertion. Accordingly, Heyne, who never scruples, when he finds a verse intractable, either to alter it to his views, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read *παμποίκιλα* instead of *παμποίκιλοι*, to the utter ruin of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations *θα, θεν, δε, φι,* &c. which sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the *ν* in all probability was used in some instances, both by Homer and other writers for this purpose, and was not, as the late Mr Wakefield very erroneously supposed*, inserted by the more modern editors only of Homer's works.— But let us consider what is meant by the term hiatus. Upon this subject, I apprehend, critics are not quite agreed. 'Vocamus autem Hiatum,' says Hermann in his edition of

* See this assertion of Mr Wakefield's in his correspondence with Mr Fox, disproved in an article of the Monthly Review, upon Porson's Hecuba, vol. 28.

the Orphica, ‘ non eodem modo in Epicis, ut vulgo in Atticis poetis solent. Apud Atticos enim poetas hiatus dicuntur quoties cunque vocabulum a vocali desinens ante vocabulum a vocali incipiens collocatur. In Epicis, pariterque in elegorum scriptoribus et lyricis, is tandem censetur hiatus, si vocabuli in vocalem exeuntis ultima syllaba ante vocalem, quo sequens verbum incipit, non est in arsi, neque, si longa est, corripitur. Non ergo hi sunt hiatus :’

μη̄νιν ἀειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος.

Φαινετ̄ ἀριπρεπεία, ὅτε τ̄ ἔπλετο νῆνεμος αἰθήρ.

τόν δ’ ἔτ’ ἄρ τε γέφυραι ἐεργμῖνοι ἰσχανόωσιν.

This account of the Hiatus, or rather of the Ictus metricus, appears to me to be altogether erroneous. The Arsis, as I shall afterwards endeavour to shew, must always be upon the first syllable of every foot in Hexameter verse, and therefore Hermann’s first example is nothing to the purpose in his view of the matter. The ictus falls upon *δεω* as the caesural syllable, which on that account is not shortened as when it has the thesis in the following example ;

Χρυσέμ̄ ἀνὰ σκήπτρῳ

b. 1. 15.

In the second line the *α* in *ἀριπρεπεία* is also made long, in consequence of being the caesural syllable, and therefore taking the *arsis*. In the third, the diphthongs *αι* in *γέφυραι* and in *ἐεργμῖνοι*, are both short, and have not the *arsis* but the *thesis*, as they are not the caesural syllables. What he means by the expression ‘ neque, si longa est, corripitur,’

I confess myself unable to understand, because both these diphthongs, equivalent to long vowels when caesural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyle. It is evident, from the whole of his discussion upon the caesura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore, enquire whether Heyne, the last, and in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For my own part, I must confess, that he has grievously disappointed me. Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular enquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of useless illustration. These remarks will, I have no doubt, be thought severe, and perhaps undeserved, by the admirers of this German Critic and Editor, but I hope to make them good in the course of the following observations.—Heyne's sentiments respecting the hiatus, coincide in some measure with Hermann's, and are to the following effect. 'Verum constituendum est ante omnia qui sint illi hiatus de quibus hic quaeratur. Primum excludendi sunt

‘ illi, non recte hiatus appellati, quando diphthongus, vel
 ‘ vocalis longa, quae et ipsa e binis brevibus constare di-
 ‘ cenda est, aliam vocalem seu diphthongum antecedit in
 ‘ fine vocis. Ea diphthongus modo corripitur, modo pro-
 ‘ ducitur, sive tonum habeat ex caesura, sive eo vacet, sic;
 ‘ ὄν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν. hic altero loco longa
 ‘ syllaba est sine caesura; ἢ ante ἄλλος; at γω ἢ habet to-
 ‘ num.’ This indeed is a line which occurs, as quoted by
 Heyne, in all the editions of Homer that I have seen, but
 as it is one of those few exceptions to one of the general
 rules* which I shall immediately endeavour to establish,
 I consider it incorrect. There is, as I shall afterwards
 shew, the elision of an ε after ἦ, (ἦε), which, nevertheles, ac-
 cording to Homer’s practice, must remain long †. The line
 ought therefore to be,

ὄν κεν ἐγὼ δῆ|σας ἀγά|γω, ἢ| ἄλλος Ἀχαιῶν.

‘ Ita in ἐκῆσθου Ἀπολλωνος nullus est hiatus proprie dictus.
 Why is there no hiatus? the ου in this example is the last
 syllable of a dactyle, whereas the γω in the former was the
 first of a spondee, and therefore had the ictus or tone.—
 After some other observations and examples little to the
 purpose, he goes on to say, ‘ Hiatus proprie dictus habebi-
 ‘ tur quando vocalis in fine vocabuli aliam vocem a vocali
 ‘ incipientem antecedit nec elisa est; ut, κάθησο ἐμῶ. ἀ. 565.’—
 Upon this definition of an hiatus, it would be extremely
 easy to shew from various examples, that it takes place in

* See Rule 1.

† See Rule 2 and 5.

a vast number of instances where no digamma was ever thought of: thus, αὐτὰρ ὁ ἔγνω. II. 1. 333. ποταμοῖο, ἀτάρ. 11. 731. ἐγχεα ὄζυόνετρα 5. 568. περι δαΐδια οὐδέ. 10. 93. ἐξέσσυτο ἄρσενα. Odys. 9. 438. To these might be added many other examples in which the hiatus is found, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be therefore, fair to conclude, that the digamma was not judged necessary to prevent the hiatus of vowels, since, if it was not employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the laws on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At present, I shall content myself with an examination of the 1st book only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

RULES.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is always short, except in caesural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong is always long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains long before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the ictus metricus or swell of the voice upon that syllable.*

V. *A syllable, naturally short, when it happens to be the caesura, is, for the same reason, made long.*

VI. *The conjunction καὶ ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse, as those that have been established with so much judgment for Iambic Trimeters. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—

Some ingenious critics have imagined, that the long vowels, being composed of double letters, were, in those cases in which the metre requires them to be short, divided in pronunciation, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity, except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. This often happens in Iambic, and sometimes in Trochaic verse in the middle of a word, but never in Hexameter except at the end. Thus in the *Œdip. Tyr.* of Soph. 140.

καμι ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι.

In the first book of the *Iliad* the following line ought probably to be read in this manner:

Αἰδέεσθαι θ' ἰσῆνα, καὶ γ' ἀγλαὰ δέχθε' ἅποινα. 33.

The first rule which I have stated, namely, *that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables*, holds no less than 210 times in the first book of the *Iliad*, with a few exceptions, not exceeding five or six in number, which, bearing so very small a proportion, may be justly considered

as errors requiring emendation. These I shall afterwards notice, and endeavour to correct when I come to the examination of the text. In other books, nearly the same proportion will be found according to their length.—The cæsural syllables of long vowels and diphthongs occur in the same book upwards of 60 times. A few examples will be sufficient to shew the nature and extent of the rule, thus: Il. 1. 30.

ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης.

πρὶν γ' ἀπὸ πατρὸς Φίλω δόμεναι ἑλικώπιδα κούρην. 1. 98.

Ἀργείων ἀγέραςτος ἔω' ἐπεὶ οὐδὲ ἔοικε. 119.

Κλέπτε νόω' ἐπεὶ οὐ παρελεύσασαι οὐδ' ἐμε πείσεις. 132.

Τῶ οἱ ἔσαν κήρυκε καὶ ἀτρηρῶ φερέποντε. 1. 321.

In the following line in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε, thus:

Κινήθη δ' ἀγορῆ, ὡς κύματα μακρὰ θαλάσσης

Πόντου τ' Ἰκαριῖο. 1. 145.

The common reading is Πόντου Ἰκαριῖο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely the Icarian sea, but two different seas, the *Hellespont* or the *Ægean*, and the *Icarian*. He commonly employs the term θαλάσσα when he speaks of the *Ægean*; thus, in b. 1. l. 34. he describes the priest wandering along the shore of the sea:

βῆ δ' ἀκίων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the first book of the Iliad, I thought it unnecessary to multiply examples. The deviations from the second rule in the first book do not amount to more than two or three, chiefly in the word *ἑπειή*, in which *ει* is constantly made long before *η*, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to *ἑπει* for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances, in which it occurs in the first book, the verse will be rendered perfectly correct by restoring the elided vowel, thus : l. 156.

καρπὸν ἔδηλῆσαντο· ἐπεὶ μάλα πολλὰ μεταξὺ.

and in l. 169.

ἦν δ' εἶμι Φθίγῃδε· ἐπεὶ πολὺ φέρετόν ἐστιν.

There are only two or three other words, so far as I recollect, that offend against this rule : one of these is *δηῖος*, another *βέβληαι* ; both of which I shall now consider. The former occurs very frequently and always with the first syllable short, as in b. 2. line 415.

Αἰθαλόεν, πρῆσαι δὲ πρὸς δῆϊοιο θύρετρα.

The emendation here is extremely simple. It is only necessary to subscribe the *ι*, or make it with the *η*, an improper diphthong, and the metre is restored; the *η* then being made long.—In every place, except one, where βέβληται occurs, there is no violation of the rule; thus, II. 5. 284.

βέβληται κενεῶνα διαμπερές, &c. See also b. 13. 251.

But in book 11. l. 380, the *η* in βέβληται, must be made short as it stands in all the common editions; thus,

βέβληται, οὐδ' ἄλιον βέλος ἐκφυγεν' ὡς ἄφελόν τοι.

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. βέβλειται, the second sing. pres. passive, formed from βέβλημι of the second conjugation.

There are a very few deviations from the third rule, particularly where the conjunction *η* occurs, which shall be afterwards noticed. The fourth rule requires more illustration than any of the preceding, as from it, if properly established, the most important emendations will necessarily flow. In the different feet used by the poets, there is always, what is technically called, the *ictus metricus* or stress of the voice upon one particular syllable of each foot according to the nature of the verse. This *Ictus* has been called by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables

have the *thesis* or falling inflexion. Thus, in the word *νά-^α-_τι*, the *arsis* is upon the first syllable, which is pronounced long with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened. —In iambic verse the *ictus* or *arsis* is upon the second syllable of an iambus: the second of a spondæus: the last of an anapæstus, and, as is usually stated, upon the middle syllable of a tribrachys and dactyle, but, I imagine, with more propriety equally upon the two last, because the first is a resolution of an iambus and the other of a spondæus. In trochaic verse, on the contrary, the *ictus* is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, i. e. they have an equal tone. So also in hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we have no other data to guide us in the pronunciation of this species of verse, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflection and consequent swell of the voice to give melody to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer*? It is not from their occur-

* One of the causes, ascribed by Clarke in his note in l. 151. of the first book for lengthening cæsural syllables, is, on account of the word following having the aspirate, which, says he, was often pronounced as a consonant, or as the Æolic digamma, thus in the noted line:

rence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of the pause ; I must be allowed to ask upon what principle does that pause depend ? It is not because they terminate particular words that they are made long, but because they form the *first syllable* of a foot ; which in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long to preserve the harmony of the verse. With what particular cadence and accent hexameter verse * was chaunted or sung we can never learn : It was certainly not monotonous, but required the sound to be regulated in such a manner as, consistent with the nature of the feet, would make them most agreeable to the ear : and this, I apprehend, could

Αἰδῶος τὲ μοι ἴσσι, φίλιε ἔκυρὲ, δεινός τε. b. 5. 172.
 ~| ~ ~ ~|~

He proposes to pronounce the cæsural syllables φιλιεφ ἔκυρς δ' δεινός, &c. Heyne echoes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had such a power in words purely Greek, we might reasonably suppose that in those Latin words formed from the Greek, which substituted an H for the aspirate, that *letter* would have the power of a consonant in supporting short vowels. That this, however, never happens, but that H is merely a vowel sound, and never sustains a vowel or a short syllable, is known to every scholar.

* I think it extremely probable that the ancients run the words more into each other than we are accustomed to do in pronunciation, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence would be given to the verse. A simular modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr Kemble's recitation in confirmation of this remark.

only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all cæsural syllables, as well vowels and diphthongs as short syllables. Upon it also depends, what has, I imagine, hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which led to a corruption of the language. To establish this opinion it will be necessary to adduce some examples.—It is well known to every one conversant with the writings of Homer, that many syllables, naturally short, form the first, both of dactyles and spondees; that wherever the succeeding consonant would admit of being doubled, or the vowel transformed into its diphthong, this method was adopted, while in other words, that would not admit of such an expedient, the syllable was considered *long* by *poetic licence*. Surely it might have been supposed, that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licences and peculiarity of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language and concealed the principles upon which his verse has been founded. In the first book of the Iliad, l. 14. we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στῆματ' ἔχων ἐν χερσὶν ἐκπύλου Ἀπόλλωνος.

In this line the A in *Ἀπόλλωνος* is long, as well as in l. 21. and 36., as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant?

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε φοῖβος Ἀπόλλων. l. 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the π doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the A lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with ^εἈρες, ὕἈρες, βροτολοιγέ, &c. b. 5. 455. can be explained on the same principle only. It will not, I presume, be contended that the ε is ever doubled in ὕἈρης, or that even in this example, it retards the sound; for if it did so in the first, why not in the other? The A in the former is made long, as being the first syllable of the foot and having the ictus; in the latter, as being the last syllable of the dactyle, and consequently short, as it naturally is. In the following line the ε of ὑῖε can have no support from the next word by doubling the consonant, as this never takes place in a proper name:

Ω ὑῖε Πετῶο, διοτρεφέος βασιλῆος. Il. b. 4. 338.

How comes it that the ε in ἐφίλατο, b. 5. l. 61. is long,

when the same syllable in φίλος and φιλέω is short? Eustathius, Clarke informs us, derives it from φίλημι, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon l. 338. of the 1st. book. The ι, in this verb, whether it may be considered the imperfect middle of φίλημι, or the first aorist, by a syncope for ἐφιλήσατο, is *always* short, except when it forms, as here, the first syllable of the foot. As a farther illustration, I may adduce such words as ἀθάνατος, ἀκάματος, ἀπονέσθαι, ἀποδίωμαι. Πριαμίδης, &c. In a note upon line 398. of the first book, Clarke has the following observation. 'In vocum quarundam plusquam trisyllabarum pede priori apud Græcos, præsertim cum syllabæ primæ vocalis sit *ó* vel *ι* adeo parum in pronuntiando *tribrachyn* inter *dactylum* que interest, ut uterque potuerit legitime usurpari.' If there was little difference in the pronunciation of the three first syllables of ἀθάνατος, between a tribrachys and a dactyle, why should Homer not have freely admitted the tribrachys into his verse? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a tribrachys admits could possibly have been allowed. Ἀθανατος occurs very often in almost every book of the Iliad with the first syllable long, not by position, it is evident, nor being naturally so, for the privative α is always short, but because it is the first syllable of the foot and requires the swell of the voice. Πριαμίδης, and the others have the first syllable lengthened for the same reason. Why also

do we find the *i* in *διὰ* sometimes made long, for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? b. 3. 357.

διὰ μὲν ἀσπίδος ἦλθε φαινῆς ὄβριμον ἔγχος,
καὶ διὰ δῶρηκος* : —

The same ignorance has been displayed, in a more egregious manner, respecting a number of words whose penults and antepenults being naturally short, were, by Homer, made long in consequence of being the first of a foot. These, with others which began with short vowels, have been made long, in numerous instances, by doubling the consonant, if the short vowel preceded one, in others by changing the vowel into its own diphthong, and in a few, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words under the sanction of poetical licence and varieties of dialect, which I firmly believe no poet would have ventured upon, and am confident never existed. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of this principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming

* I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as *ὄς ἦδη* in line 70. b. 1. that I might not seem to rest my argument and proofs upon what might be disputed.

the first syllables either of dactyles or spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce a number of examples. The word Ὀλυμπος, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἰ κε πίθηται. b. l. 420. and 402.

But in lines 425 and 499, the ο is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτη δέ τοι αὖθις ἐλεύσεται Οὐλύμπονδε.

Ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long by the tone given to it in pronunciation without the aid of the diphthong. If we, besides, consider, that neither the long vowels nor the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολυ; thus we meet with πολυλοσιγῆ. Πολυδάμας. Νοῦσον, and some others. I believe I may assert with perfect truth, that in almost every instance where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds

with *ὀλομένην*, the first word in the second line of the first book. It ought to be *ὀλομενην*, and accordingly, I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer's, and I may say to the Greek language, has been occasioned by the doubling of consonants, particularly the *σ* in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, with a very few exceptions, which require emendation, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book.

*ἠρώων, αὐτοὺς δὲ * ἐλάρια τεύχε κύνεσσιν.*

Now, I affirm that the correct reading ought to be *κυνέσιν*, as the syllable *εσ* † is the first of the foot. In line 33, the *δ* in *ἔδδισεν* is doubled under the same pretext, and with as little reason. In *βέλεσσιν* also, l. 42, for *βέλεισιν*. The instances in verbs are so numerous that I shall only specify a few of them, thus, l. 54.

τῆ δικάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

* I here adopt Heyne's reading, see note.

† It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when they happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants.

The syllable $\lambda\epsilon$, it will be seen is here the first of the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note, thus,

ὅς ἤδη τὰ τ' ἔόντα, τα τ' ἔσ(σ)όμενα, πρὸ τ' ἔόντα. I. 70.

καὶ νήεσ(σ)' ἠγήσατ'. 71.

ἐν στήθεσ(σ)ιν εἰσὶ: 83.

ἔς Χρῦσθην' τότε κέν μιν ἴλασ(σ)όμενοι πεπίθειμεν. 100.

σκηπτούχοι βασιλῆες* ἔπεσ(σ)εύοντο θε λαοί. b. 2. 86.

Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσ(σοι) ἔασιν. 125.

Μηνίς, ἠὲ Κάειρα, παρῆιον ἔμ(μ)εναι ἵππων. b. 4. 142.

Θάρσει, μηδε τί πω δειδίσ(σ)εο λάδν Αχαιῶν. 184.

In the following example the σ is doubled in the second syllable of the foot: but a very slight change, common enough in Homer's poetry, will rectify the metre: thus, instead of ἐν μέσσησιν, the line should run thus,

Νηυσὶ μὲν ἐνὶ μέσσησιν ἀμύνειν ἐστὶ καὶ ἄλλοι. b. 13. 312.

Without multiplying examples, it will be sufficient at present to observe, that this principle does not hold merely in caesural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *caesural syllables*, ending with a long vowel, or a diphthong before another vowel or diph-

thong, which in other cases is *uniformly short*. II. In caesural syllables, naturally short, which are in consequence *made long*. III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot; And IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle*.

Although it appears to me from these and other examples which might be produced, that this law holds to the extent I have mentioned, yet when I perceive the emendations that must of consequence flow from it, I feel a considerable degree of anxiety respecting the reception they may meet with from those who have already formed theories, or are not much conversant with such investigations. If it shall be shewn, upon clear and positive evidence, that either the principles I

* See note on l. 141.

† The same rule holds in a variety of instances, in Latin Hexameter verse, where we find syllables naturally short, and unsupported by any consonants, made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle.

Muneribus; tibi pampineo gravidūs aūturnus.	Virg. Geo. 2. 15.
Ille, latus niveum molli fultūs Hyācintho.	Ecl. 6. 55.
Omnia vincit amōr : et nos cedamus amori.	Ecl. 10. 69.
Dona dehinc, auro graviā, sectoque elephantō:	Æn. b. 3. 464.

have laid down are wrong, or any of the conclusions drawn from them fallacious, I will most readily give them up. But I shall not consider them in any manner invalidated by a few examples that may be produced against them, because, unless they shall be very numerous, and supported by something more than mere opinion, I shall consider them as errors requiring emendation.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Α΄.

Ἐπιγραφαί.

Λοιμὸς καὶ Μῆνις.

Ἄλλας.

Ἄλλα, λιτὰς χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

ΜΗΝΙΝ αἶειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος
 Ὀλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγεα δῆκε·
 Πολλὰς δ' ἰφθίμους ψυχὰς αἶδι προΐαψεν
 Ἑρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν,
 Οἰωνοῖσί τε πᾶσι (Διὸς δ' ἐτελέετο βουλή.) 5
 Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἀναξ ἀνδρῶν, καὶ δῖος Ἀχιλεὺς.
 Τίς τ' ἄρ' σφῶε θεῶν ἔριδι ζυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
 Νόσον ἀνὰ στρατὸν ὤρσε κακῆν· ὀλέκοντο δὲ λαοί. 10
 Οὔνεκα τὸν Χρῦσῆν ἠτίμησ' ἀρητῆρα
 Ἀτρεΐδης· ὁ γὰρ ἦλθε δοᾶς ἐπὶ νῆας Ἀχαιῶν,
 Λυσόμενός τε Δύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 Στέμματ' ἔχων ἐν χερσὶν ἐκηκόλου Ἀπόλλωνος,
 Χρυσέω ἀνὰ σκήπτρῳ· καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα, δῶω κοσμήτορε λαῶν 16

Ἄτρεΐδαί τε, καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, ὀλύμπια δώματ' ἔχοντες,
 Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰέεσθαι·
 Παῖδα δὲ μοι λύσατε φίλην, τὰ δ' ἄποινα δέχεσθε 20
 Ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 Αἰδεῖσθαί τ' ἱερεῖα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ·
 Ἄλλὰ κακῶς ἀφίει κρατερόν δ' ἐπὶ μῦθον ἔτελλε· 25

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 Ἡ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
 Μὴ νύ τοι οὐ χρεισμη σκῆπτρον, καὶ στέμμα θεοῖο.
 Τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν,
 Ἡμετέρω ἐνὶ οἴκῳ, ἐν Ἀργεῖϊ, τηλόθι πάτρης, 30
 Ἴστον ἐποιοχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
 Ἄλλ' ἴθι, μὴ μ' ἐρέβιζε· σαάτερος ὣς κε νέηαι.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον, καὶ ἐπέειθετο μῦθῳ·
 Βῆ δ' ἀκέων παρὰ Δῖνα πολυφλοίσβοιο θαλάσσης,
 Πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἠεῶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἀνακτι, τὸν εὐκόμος τέεε Διτῶ·

Κλυθὶ μέυ, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμίνθει· εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 Ἡ εἰ δὴ ποτέ τοι κατὰ πύονα μηρὶ ἔκηα 40
 Ταύραν ἠδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·
 Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέβελον.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·

Βῆ δὲ κατ' Ὀλύμπιοι καρήνων χωόμενος κῆρ,
 Τόξ' ἄρμοισιν ἔχων, ἀμφορεφέα τε φαρέτην· 45
 Ἐκλαγξαν δ' ἄρ' οἴστοι ἐπ' ἄμων χωομένοιο,
 Αὐτοῦ κινήθέντος· ὁ δ' ἦτε νυκτὶ εἰοικῶς·
 Ἐξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

Οὐρῆας μὲν πρῶτον ἐπ' ἴχετο, καὶ κύνας ἀργούς· 50

Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,

Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ἄχετο κῆλα θεοῖο·

Τῇ δεκάτῃ δ' ἀγορήνδ' ἐκαλέσατο λαὸν Ἀχιλεὺς·

Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

Κήδετο γὰρ Δαναῶν, ὅτι ρὰ θνήσκοντας ὄρατο.

Οἱ δ' ἐπεὶ οὖν ἤγεσθεν, ὀμηγερέες τ' ἐγένοντο,

Ταῖσι δ' ἀνιστάμενος μετέφη πόδας ἄκυσ Ἀχιλεὺς·

Ἄτρεΐδη, νῦν ἄμε παλιμπλαγχθέντας οἶω

Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν· 60

Εἰ δὲ ὁμοῦ πόλεμός τε θαμᾶ καὶ λοιμὸς Ἀχαιοῦς.

Ἄλλ' ἄγε δὴ τινα μάντιν ἐρέομεν, ἢ ἱερῆα,

Ἢ καὶ ὀνειροπόλον, (καὶ γὰρ τ' ἕναρ ἐν Διὸς ἐστίν·)

Ὅς κ' εἴποι, ὅ, τι τόσον ἐχώσατο Φοῖβος Ἀπόλλων·

Εἴ τ' ἄρ' ὄγ' εὐχάλλῃς ἐπιμέμφεται, εἴθ' ἐκατόμβης·

Αἴ κεν πῶς ἀργῶν κίσσης αἰγῶν τε τελείων 66

Βούλεται ἀντιάσας, ἤμιν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὄγ' ὡς εἰπὼν, κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη

Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἀριστος,

Ὅς ἤδη τά τ' ἔοντα, τά τ' ἐσόμενα, πρό τ' ἔοντα, 70

Καὶ νῆεσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,

Ἢν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·

Ὅς σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν·

ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι

Μῆνιν Ἀπόλλωνος, ἐκατηβέλεταο ἀνακτος. 75

Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὄμοσον,

Ἢ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.

Ἢ γὰρ ὁδομαὶ ἄνδρα χολωσέμεν, ὅς μέγα πάντων

Ἀργείων κρατέει, οἱ καὶ πείθονται Ἀχαιοί.

Κρείσσαν γὰρ βασιλεὺς, ὅτε χάσεται ἀνδρὶ χέρηϊ· 80

Εἶπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

Ἄλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
Ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχι-
λεὺς·

Θαρσῆσας μάλα, εἰπὲ θεοπρόπιον, ὅ, τι οἶσθα. 85
Οὐ μὰ γάρ' Ἀπόλλωνα, Διὶ φίλον, ἅτε σὺ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλῃς παρὰ νησὶ βαρείας χεῖρας ἐποίσει.
Συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
Ὅς νῦν πολλὸν ἄριστος ἐνὶ στρατῷ εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε, καὶ ἤδα μάντις ἀμύμων·
Οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης·
Ἄλλ' ἐνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
Τοῦνεκ' ἄρ' ἄλγ' ἔδωκεν Ἐκηβόλος, ἠδ' ἔτι δώσει· 96
Οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρὶν γ' ἀπὸ πατρὶ φίλα δόμεναι ἐλικώπιδα κούρην
Ἀπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
Ἐς Χρῦσῃν· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν. 100

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
Ἥρωσ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὅσσε δὲ οἱ πυρὶ λαμπετόωντι εἴπτην·
Κάλχαντα πρῶτιστα κάκ' ὀσομένος προσέειπε· 105

Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγυον εἶπας·
Αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδὲ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσας,
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὅς δὴ τοῦδ' ἐνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
Οὔνεκ' ἐγὼ κούρης Χρῦσηΐδος ἀγλά' ἄποινα
Οὐκ ἔθελον δεξασθαι· ἐπεὶ πολὺ βούλομαι αὐτήν
Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προδέβουλα,

Κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθεν ἔστι χερσίων, 114

Οὐδέμας, οὐδὲ Φυήν, οὐτ' ἄρ' Φρένας, οὔτε τι ἔργα.

Ἄλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·

Βούλομ' ἐγὼ λαὸν σόον ἔμεναι, ἢ ἀπολέσθαι.

Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος

Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικε. 119

Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη·

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλεὺς·

Ἄτρεϊδῆ κύδιστε, Φιλοκτεανώτατε πάνταν,

Πῶς γὰρ τοι δάσουσι γέρας μεγάθυμοι Ἀχαιοὶ;

Οὐδὲ τί πω ἴδμεν ξεινήϊα κείμενα πολλὰ·

Ἄλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ

Τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς

Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Μῆδ' οὕτως, ἀγαθός περ ἔων, θεοείκελ' Ἀχιλεῦ, 131

Κλέπτε νόω· ἐπεὶ οὐ παρελεύσεται, οὐδέ με πείσεις.

Ἢ ἐθέλεις, ὄφρα αὐτὸς ἔχης γέρας, αὐτὰρ ἐμὶ αὐτῶς

Ἦσθαι δεόμενον; κέλεαι δὲ με τήνδ' ἀποδοῦναι;

Ἄλλ' εἰ μὲν δάσουσι γέρας μεγάθυμοι Ἀχαιοὶ, 135

Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·

Εἰ δέ κε μὴ δάσουσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι.

Ἢ τεὸν, ἢ Αἴαντος, ἰὼν γέρας, ἢ Ὀδυσῆος

Ἄξω ἑλάν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκαμαι.

Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεθα καὶ αὐτίς· 140

Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσομεν εἰς ἄλλα δῖαν·

Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν· ἐς δ' ἐκατόμβην

Θείομεν· ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρην

Βήσομεν· εἰς δέ τις ἀρχὸς ἀνῆρ βουληφόρος ἔστω,

Ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεύς· 145

Ἢ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,

"Οφρ' ἡμῖν Ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχι-
λέυς·

Ω μοι, ἀναιδέϊην ἐπιειμένε, κερδαλεόφρον·

Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150

"Ἡ ἰδὼν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν

Δεῦρο μαχεσόμενος· ἐπεὶ οὔτι μοι αἰτιοί εἰσιν.

Οὐ γὰρ πάποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,

Οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155

Καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξὺ

Ὀρεά τε σκιδόντα, θάλασσά τε ἠχέεσσα·

Ἄλλά σοι, ᾧ μεγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ
χαίρῃς,

Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,

Πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις· 160

Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

"Ὅτι ἐπι πολλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.

Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅπότ' Ἀχαιοὶ

Τρώων ἐκπέρωσ' εὐναιόμενον πολίεθρον·

Ἄλλά τὸ μὲν πλείον πολυάϊκος πολεμοιο 165

Χεῖρες ἐμαὶ δῖεπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,

Σοὶ τὸ γέρας πολὺ μείζον· ἐγὼ δ' ὀλίγον τε φίλον τε

"Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.

Νῦν δ' εἶμι Φθίηνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν,

Οἴκαδ' ἴμεν σὺν νηυσὶ κρηανίσιν· οὐδέ σ' οἴω, 170

Ἐνθάδ' ἀτιμος εἶναι, ἀφενὸς καὶ πλοῦτον ἀφίξειν.

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·

Φεῦγε μαλ', εἴ τοι θυμὸς ἐπέσυσται· οὐδέ σ' ἔγωγε

Λίσσομαι, ἔνεκ' ἐμεο μένειν· πᾶρ' ἐμοίγε καὶ ἄλλοι,

Οἳ κέ με τιμήσουσι· μάλιστα δὲ μητίετα Ζεὺς· 175

"Ἐχθιστος δέ μοι ἐσὶ διοτρεφῶν βασιλῆων,

Αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοὶ τε, μάχαι τε.

Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
 Οἴκαδ' ἰὼν, σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισι,
 Μυρμιδόνεσιν ἀνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180

Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δὲ τοι ὦδε·
 Ὡς ἐμὶ ἀφαιρεῖται Χρυσήϊδα Φοῖβος Απόλλων,
 Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ, καὶ ἐμοῖς ἐτάροισι
 Πέμπω· ἐγὼ δὲ κ' ἄγω Βρισηΐδα καλλιπάρονον
 Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρα εὖ εἴδης, 185

Ὅσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι ἀντην.

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ'· ἐν δ' ἄρα ἦτορ
 Στήθεσιν οἱ λασιόισι διάνδιχα μερμήριζεν,

Ἡ ὄγε φάσγανον ὄζυ ἐρυσάμενος παρὰ μηροῦ, 190
 Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 Ἡὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.

Ἐως ὄγε ταυῖθ' ἄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ζίφος· ἦλθε δ' Ἀθήνη
 Οὐρανόθεν· πρὸ γὰρ ἦκε Θεὰ λευκώλενος Ἥρη, 195

Ἄμφω ὁμῶς θυμῶ φιλέουσά τε, κηδομένη τέ·
 Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 Οἶω φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.

Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ'
 ἔγνω

Παλλάδ' Ἀθηναίην, δεινὰ δὲ οἱ ὅσσε φάανθεν· 200
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', Αἰγιοόχοιο Διὸς τέκος, ἐλήλυθας;

Ἡ ἵνα ὕβριν ἴδης Ἀγαμέμνονος Ἀτρεΐδαο;

Ἄλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τετελέσθαι οἶω,

Ἡσι, ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσῃ. 205

Τὸν δ' αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·

Ἥλθον ἐγὼ παύσουσα τεὸν μένος, αἶ κε πίθαι,

Οὐρανόθεν· πρὸ δὲ μ' ἦκε Θεὰ λευκώλενος Ἥρη,

Ἄμφω ὁμῶς θυμῶ φιλέουσά τε, κηδομένη τε.

Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210

Ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσον, ὡς ἔσεται περ.

Ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·

Καί ποτέ τοι τρὶς τόσα παρέσεται ἀγλαὰ δῶρα,

Ἵβριος ἕνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

Τὴν δ' ἀπαμειβόμενος, προσέφη πόδας ὠκὺς Ἀχι-
λεὺς· 215

Χρὴ μὲν σφαιτέρον γε, θεᾶ, μῦθον ἐρύσασθαι,

Καὶ μάλα περ θυμῷ κεχολωμένον ὡς γὰρ ἄμεινον.

Ὅσκε θεοῖς ἐπιπείθηται, μάλα τ' ἐκλυον αὐτοῦ·

Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σῆθε χεῖρα βαρεῖαν·

Ἄψ δ' ἐς κολέον ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220

Μύθῳ Ἀθηναίης· ἢ δ' Ὀλυμπόνδε βέβηκει,

Δάματ' ἐς αἰγιόχοιο Διός, μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσιν

Ἄτρεΐδην προσέειπε, καὶ οὔπω λῆγε χολοιο·

Οἴνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο·

Οὔτε ποτ' ἐς πόλεμον ἄμα λαῶν θωρηχθῆναι, 226

Οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσιν Ἀχαιῶν

Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

Ἦ πολὺ λαιῖόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν

Δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴποι· 230

Δημοδόρος βασιλεὺς, ἐπεὶ οὔτιδανῶσιν ἀνάσσεις·

Ἦ γὰρ ἂν, Ἄτρεΐδη, νῦν ὕστατα λαβῆσαιο.

Ἄλλ' ἐκ τοι ἐρῶ, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,

Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ
ὄζους

Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσι λέλοιπεν, 235

Οὐδ' ἀναθηλήσει· περὶ γὰρ ρᾶ ἔχαλκός ἔλεψε

Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν

Ἐν παλάμῃς φορέουσι δικαστόλοι, οἳ τε δέμιστας

Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσεται ὄρκος·

Ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῖας Ἀχαιῶν 240

Ξύμπαντας· τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ,
 Χραιομεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνιοιο
 Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 Χαόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ἦς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 Χρυσείοις ἤλοισι πεπαρμένον· ἔζητο δ' αὐτὸς. 246

Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἦδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητὴς,
 Τοῦ καὶ ἀπὸ γλάσσης μέλιτος γλυκίαν ῥέεν αὐδή.
 Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

Ἐφθιάθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἢ δ' ἐγένοντο

Ἐν Πύλῳ ἠγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσει·

Ὅς σφιν εὐφρονέαν ἀγορήσατο, καὶ μετέειπεν·

Ἦ πόποι, ἧ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.

Ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255

Ἦ ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

Εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοισιν,

Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.

Ἦ ἄλλὰ πίδαεσθ'· ἅμφω δὲ νεωτέρω ἔστων ἔμεο.

Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤπερ ὑμῖν 260

Ἦνδράσιν ἠμίλησα, καὶ οὐ ποτὲ μ' οἶγ' ἀθέρηζον.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,

Οἶον Πειρίθουν τε, Δρύαντά τε, ποιμένα λαῶν,

Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,

Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265

Κράτιστοι δὴ κείνοι ἐπιχθονίαν τράφεν ἀνδρῶν·

Κράτιστοι μὲν ἔσαν, καὶ κράτιστοις ἐμάχοντο

Φηρσὶν ὀρεσκάοισι, καὶ ἐκπάγλας ἀπόλεσαν.

Καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον, ἐν Πύλῳ ἐλθὼν,

Τηλόθεν ἐξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

Καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις

Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·

Καὶ μὲν μεν βουλέων ζύνιον, πείθοντό τε μῦθον.

Ἄλλὰ πίθεσθε καὶ ὕμεσ, ἐπεὶ πείθεσθαι ἄμεινον
 Μῆτε σὺ τόνδ', ἀγαθός περ ἔων, ἀποαίρεο κούρην, 275
 Ἄλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἱέσ' Ἀχαιῶν
 Μῆτε σὺ, Πηλεΐδῃ, δ' ἐλ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίην' ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτοῦχος βασιλεὺς, ᾗτε Ζεὺς κῦδος ἔδωκεν.

Εἰ δὲ σὺ καρτερός ἐσι, θεὰ δέ σε γείνατο μήτηρ, 280
 Ἄλλ' ὄγε φερετέρός ἐστιν, ἐπεὶ πλεόνεσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἔγωγε
 Λίσσομ' Ἀχιλῆϊ μεθέμεν χόλον, ὅς μέγα πᾶσιν
 Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο. 284

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 Ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 Ἄλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμεναι ἄλλων·
 Πάντων μὲν κρατέειν ἐθέλει· πάντεσι δ' ἀνάσσειν·
 Πᾶσι δὲ σημαίνειν ἄτιν' οὐ πείσεσθαι οἴω·
 Εἰ δὲ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν εἴοντες, 290
 Τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλεὺς·
 Ἡ γάρ κεν δειλός τε καὶ οὔτιδανός καλεοίμην,
 Εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὅ, τι κεν εἴποις.
 Ἄλλοισιν δὴ ταυτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἴω.

Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 Χερσὶ μὲν οὔτι ἔγωγε μαχέσομαι, ἔνεκα κούρης,
 Οὔτε σοὶ, οὔτε τῷ ἄλλω, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 Τῶν δ' ἄλλων, ἃ μοι ἐστὶ θεῶν παρὰ νηὶ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἀνελάν, ἀέποντος ἔμεο.
 Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶσιν καὶ οἶδε·
 Αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.

Ὡς τῷ γ' ἀντιβίοισι μαχεσαμένω ἔπεεσιν
 Ἀυστήτην λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας

Ἦῃε, σὺν τε Μεινοιτιάδῃ καὶ ἰοῖς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδὲ προέρυσεν,
 Ἐς δ' ἐρέτας ἔκρινεν εἴκοσιν· ἐς δ' ἑκατόμβην
 Βῆσε Θεῶ· ἀνά δὲ Χρυσήϊδα καλλιπάρηον 510
 Εἴσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα.
 Λαοὺς δ' Ἄτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον.
 Ἔρδον δ' Ἀπόλλωνι τελέεσσας ἑκατόμβας 515
 Ταύρων ἠδ' αἰγῶν, παρὰ Δῖν' ἄλως ἀτρυγέτοιο·
 Κνίσση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ κἀπνῶ.
 Ὡς οἳ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 Λῆγ' ἐρίδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 Ἄλλ' ὄγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 520
 Τῷ οἳ ἔσαν κήρυκε καὶ ὄτρηρῶ φεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος,
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 Εἰ δέ κε μὴ δοίησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 Ἐλθὼν σὺν πλεόνεσι· τό οἳ καὶ ῥίγιον ἔσται. 525
 Ὡς εἰπὼν, προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 Τῷ δ' ἀέκοντε βάτην παρὰ Δῖν' ἄλως ἀτρυγέτοιο·
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 Τον δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 Ἦμενον· οὐδ' ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς· 530
 Τῷ μὲν ταρβήσαντε, καὶ αἰδομένω βασιλῆα,
 Στήτην, οὐδὲ τι μὴν προσεφάνεον, οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἔησιν ἐνὶ φρεσὶ, φώνησέν τε.
 Χαίρετε κήρυκες, Διὸς ἄγγελοι, ἠδὲ καὶ ἀνδρῶν·
 Ἄσπον ἴτ' οὔτι μοι ὕμεσ ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 Ὃς σφῶϊ προΐει Βρισηΐδος ἔνεκα κούρης. 536
 Ἄλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 Καὶ σφωῖν δὸς ἄγειν· τῷ δ' αὐτὰ μαρτυροὶ ἔσταν
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,

Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· Ἐίποτε δ' αὖτε 340
 Χρεῖώ ἔμεο γένηται ἀεικέα λοιγὸν ἀμύναι
 Τοῖς ἄλλοις·—ἧ γὰρ ὄγ' ὀλοῆσι φρεσὶ Δυεῖ,
 Οὐδέ τι οἶδε νοῆσαι ἄμα πρόσω καὶ ὀπίσω,
 Ὅπως οἱ παρὰ νηυσὶ σόοι μαχεῖοντο Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρω,
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον, 346
 Δῶκε δ' ἄγειν τὰ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.
 Ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλεὺς
 Δακρύσας, ἑτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 Θῖν' ἔφ' ἀλὸς πολιῆς, ὄρώων ἐπὶ οἴνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυθαδιὸν περ ἰόντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· ἵν' δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἡ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὡς φάτο δακρυχέων· Τοῦ δ' ἔκλυε πότνια μήτηρ,
 Ἡμένη ἐν βένθεσιν ἀλὸς παρὰ πατρὶ γέροντι·
 Καρπαλίμως δ' ἀνέδου πολιῆς ἀλὸς, ἠὲτ' ὀμίχλη·
 Καὶ ῥα πάροισ' αὐτοῖο καθέζετο δακρυχέοντος, 360
 Χεῖρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ' τ' ὀνόμαζε.

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ἄκυσ Ἀχιλεὺς·
 Οἶσθα· τίη τοι ταυτ' εἰδυῖή πάντ' ἀγορεύω; 365
 Ὡιχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 Καὶ τὰ μὲν εὖ ἐδάσαντο μετὰ σφίσι νῆες Ἀχαιῶν,
 Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηρον
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 Ἦλθε Δωὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτάνων,
 Λυσόμενός τε Δύγατρα, Φέρων τ' ἀπερείσι ἄποινα,

Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
Χρυσῆν ἀνὰ σκήπτρῳ· καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα, δύο κοσμήτορες λαῶν. 375

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφάνησαν Ἀχαιοί,
Αἰδέσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦδανε θυμῷ.
Ἄλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλε.
Χωόμενος δ' ὁ γέρον πάλιν ἄχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν. 381

Ἦκέ δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
Θνησκὸν ἐπασσύτεροι· τὰ δ' ἐπῶχετο κῆλα Δεοῖο
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμι δὲ μάντις
Εὐ εἰδὼς ἀγόρευε Δεοπροπίας Ἐκάτοιο. 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην Θεὸν ἰλάσσεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
Ἠπέιλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.

Τὴν μὲν γὰρ σὺν νηϊ Δοῆ ἑλίκαπες Ἀχαιοὶ
Ἔς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι. 390
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρῆσῆος, τὴν μοι δόσαν υἱῆς Ἀχαιῶν.

Ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος·
Ἐλθοῦσ' Ὀλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἦ ἔπει ἄνησας κραδίην Διὸς, ἥε καὶ ἔργῳ. 395

Πολλάκι γὰρ σέο, πατρός ἐνὶ μεγάροισιν, ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὅποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἦρη τ', ἠδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη. 400

Ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
Ἦχ' Ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
Ὅν Βριάρεων καλέουσι Θεοὶ, ἄνδρες δὲ τε πάντες
Αἰγαίων· ὁ γὰρ αὐτε βίη οὔ πατρός ἀμείνων.

Ὅς ῥα παρὰ Κρονίῳ καθέζετο, κῦδεϊ γαίῳν. 405

Τὸν καὶ ὑπέδεισαν μάκαρες Θεοὶ, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζευ, καὶ λάβε γούνων,
 Αἴ κέν πως ἐβέλησιν ἐπὶ Τρώεσιν ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλλα ἔλσαι Ἀ-
 χαιοὺς

Κτεινόμενους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·
 Ω μοι, τέκνον ἑμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυθά περ, οὔτι μάλα δὴν·
 Νῦν δ' ἄμα τ' ἀκύμορος καὶ οἴζυρός περὶ πάντων
 Ἔπλεο· τῷ σε κακῆ· αἴση τέκον ἐν μεγάροισι.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικραύνη
 Εἶμ' αὐτῆ πρὸς Ὀλυμπον ἀγάννιφον, αἴ κε πίθηται.
 Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ἀνυπόροισι, 421
 Μῆνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη μετὰ δαῖτα· Θεοὶ δ' ἄμα πάντες ἔποντο.
 Δωδεκάτη δέ τοι αὖθις ἐλεύσεται Ὀλυμπόνδε· 425
 Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 Καί μιν γονάσομαι, καί μιν πείσεισθαι οἴω.

Ὡς ἄρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
 Χαόμενον κατὰ θυμὸν, εὐζῶνοιο γυναικὸς,
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 Ἔς Χρύσην ἵκονεν, ἄγαν ἱερὴν ἑκατόμβην.
 Οἱ δ' ὅτε δὴ λιμένος πολυβενβέος ἐντὸς ἵκοντο,
 Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὄρμον πρόερευσαν ἕρετμοῖς. 435
 Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·

Ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλω Ἀπόλλωνι.

Ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

Τὴν μὲν ἔπειτ' ἐπὶ βαμὸν ἄγων πολύμητις Ὀδυσσεύς,
 Πατρὶ φίλω ἐν χερσὶ τίθει καὶ μιν προσέειπεν. 441

ᾧ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγα-
 μένων,

Παῖδά τε σοὶ ἀγόμεν, Φοῖβω δ' ἱερὴν ἐκατόμβην

Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασάμεθα ἄνακτα,

Ὅς νῦν Ἀργείοισι πολύστονα κῆδ' ἐφῆκεν. 445

Ὡς εἰπὼν, ἐν χερσὶ τίθει ὃ δ' ἐδέξατο χαίρων

Παῖδα φίλην· τοὶ δ' ᾧκα Θεῶ κλειτὴν ἐκατόμβην

Ἐξείης ἔστησαν εὐδμητον περὶ βαμόν.

Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.

Τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασχῶν· 450

Κλυθί μευ, Ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας,

Κίλλαν τε Ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις.

Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο·

Τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·

Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλδαρ, 455

Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλοντο,

Ἀῦ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαζαν, καὶ ἔδειραν,

Μηρούς τ' ἐξέταμον, κατὰ τε κνίσση ἐκάλυψαν, 460

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἠμοθέτησαν.

Καίε δ' ἐπὶ σχίζης ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον

Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπῶβολα χερσίν.

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,

Μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἄμφ' ἔβελοῖσιν ἐ-

πεῖραν, 465

ᾠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα·

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,

Δαίνυντ'. οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κούροι μὲν κρητῆρας ἐπεστίψαντο ποτοῖο· 470
 Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσιν.
 Οἱ δὲ πανημέριοι μολπῇ Θεὸν ἰλάσκοντο,
 Καλὸν ἀείδοντες παιήονα, κούροι Ἀχαιῶν,
 Μέλποντες Ἐκάεργον ὃ δὲ φρένα τέρπειτ' ἀκούων.
 Ἦμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἤλθε, 475
 Δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νῆος.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότ' ἐπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Τοῖσιν δ' ἴκμενον οὖρον ἴει Ἐκάεργος Ἀπόλλων.
 Οἱ δ' ἰστὸν στήσαντ', ἀνά δ' ἰστία λευκὰ πέτασαν·
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον· ἀμφὶ δὲ κῆμα 481
 Στείρη πορφύρεον μεγάλ' ἴαχε, νῆος ἰούσης·
 Ἦ δ' ἔθειεν κατὰ κῆμα διαπρήσσουσα κέλευθα.
 Αὐτὰρ ἐπεὶ ῥ' ἴοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἴγε μέλαιναν ἐπ' ἠπείροιο ἔρυσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσαν.
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τέ.
 Αὐτὰρ ὃ μῆνιε, νηυσὶ παρῆμενος ἀνυπόροισι,
 Διογενὴς Πηλέως υἱός, πόδας ὠκὺς Ἀχιλεὺς.
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ' ἐς πόλεμόν γ'· ἀλλὰ φθινόθεσκε φίλον κῆρ,
 Δῶθι μέναν, ποθέεσκε δ' αὐτὴν τε πόλεμόν τε.
 Ἄλλ' ὅτε δῆ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἡώς,
 Καὶ τότε δῆ πρὸς Ὀλυμπον ἴσαν Θεοὶ αἰὲν ἔόντες
 Πάντες ἅμα, Ζεὺς δ' ἤρχε· Θέτις δ' οὐ λήθετ'
 ἔφετμέων 495
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσατο κῆμα θαλάσσης,
 Ἥερῆι δ' ἀνέβη μέγαν οὐρανὸν, Ὀλυμπόν τε·
 Εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλαν
 Ἀκροτάτῃ κορυφῇ πολυδαιράδος Ὀλύμπιοιο.

Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκαιῆ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθρεῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα,
 ἢ ἔπει, ἢ ἔργω, τόδε μοι κρήνον ἐέλδωρ·

Τίμησόν μοι υἱόν, ὃς ἀκυμωράτατος ἄλλων 305

Ἐπλετ' ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

Ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε, μητίετα Ζεῦ·

Τόφρα δ' ἐπὶ Τρώεσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ εἰ τιμῇ. 510

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 Ἀλλ' ἀπέων δὴν ἦστο· θέτις δ' ὡς ἠψατο γούνων,

Ὡς ἔχετ' ἐμπεφυῦια, καὶ ἤρετο δεύτερον αὖθις·

Νημερτές μὲν δὴ μοι ὑπόσχεο, καὶ κατάνευσον,

ἢ ἀπόειπ'· ἔπει οὐ τοι ἐπι δέος· ὄφρα εὔ εἰδῶ, 515

Ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη Θεὸς εἰμι.

Τὴν δὲ μέγ' ὄχθησας προσέφη νεφεληγερέτα Ζεὺς·

ἢ δὴ λοίγια ἔργ', ὅτ' ἐμ' ἐχθοδοπῆσαι ἐφήσεις

ἢ ἤρη, ὅταν μ' ἐρέθῃσιν ὄνειδείοις ἐπίεσιν.

ἢ δὲ καὶ αὐτὰς μ' αἰεὶ ἐν ἀθανάτοισι Θεοῖσι 520

Νεικῆϊ, καὶ τέ με φησὶ μαχῆ Τρώεσιν ἀρήγειν.

Ἀλλὰ σὺ μὲν νῦν αὖθις ἀπόστιχε, μὴ σε νοήσῃ

ἢ ἤρη· ἐμοὶ δὲ κε ταῦτα μελήσεται, ὄφρα τελείσω.

Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὄφρα πεποίθης.

Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525

Τέκμαρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,

οὐδ' ἀτελεύτητόν γ', ὃ, τι κεν κεφαλῇ κατανεύσω.

ἢ ἢ, καὶ κυανέησιν ἐπ' ὄφρ' ὄσει νεῦσε Κρονίαν·

Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος

Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Τῶ γ' ὡς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα 531

Εἰς ἄλλα ἄλτο βαθεῖαν, ἀπ' αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἰδέων, σφοῦ πατρὸς ἐναντίον· οὐδὲ τις ἔτλη
 Μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 555

Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδὲ μιν Ἦρη
 Ἦγνοίησεν, ἰδοῦσ' ὅτι οἱ συμφράσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Τίς δ' αὖ τοι, δολομῆτα, Θεῶν συμφράσατο βου-
 λὰς; 540

Αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπὸ νόσφιν ἔοντα,
 Κρυπτάδια φρονέοντα δικάζομεν· οὐδέ τι πά μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος, ὅ, τι νοήσεις.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε Θεῶν τε·
 Ἦρη, μὴ δὴ παντας ἐμοὺς ἐπιέλπεο μύθους 545

Εἰδήσειν χαλεποὶ τοι ἔσονται, ἀλόχῳ περ εὐούσῃ.
 Ἄλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 Οὔτε Θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·

Ὅν δ' ἂν ἐγὼν ἀπάνευθε Θεῶν ἐθέλοιμι νοῆσαι,
 Μῆτι σὺ ταῦτα ἕκαστα διέρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἦρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπας;

Καὶ λίην σε πάρος γ' οὔτ' ἔρομαι, οὔτε μεταλλῶ·
 Ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσ' ἐθέλησθα.

Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ σε παρείπη 555
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.

Ἦερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.

Τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 Τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω. 561

Πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 Μᾶλλον ἐμοὶ ἔσαι, τὸ δέ τοι καὶ βίγιον ἔσται.
 Εἰ δ' οὔτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.

Ἄλλ' ἀκίευσσα κάθησο, ἐμῶ δ' ἐπιπέιθεο μύθῳ 565
 Μῆ νύ τοι οὐ χραίσμωσιν, ὅσοι Θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 Ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφίω.

Ὦς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη
 Καί ῥ' ἀκίευσσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
 Ὦχθησαν δ' ἀνὰ δῶμα Διὸς Θεοὶ οὐρανίανες. 570

Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 Μητρὶ φίλῃ ἐπήρα φέρων λευκωλένῳ Ἥρη·
 Ἥ δὴ λοίγια ἔργα τὰδ' ἔσεται, οὐδ' ἔτ' ἀνεκτα,

Εἰ δὴ σφῶ ἔνεκα Διητῶν ἐριδαίνετον ᾧδε,
 Ἐν δὲ Θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 Ἐσθλῆς ἔσεται ἦδος, ἐπεὶ τὰ χερσεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσα,
 Πατρὶ φίλῳ ἐπήρα φέρειν Διῖ, ὄφρα μὴ αὐτε
 Νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
 Εἴπερ γὰρ κ' ἐβέλησιν Ὀλύμπιος ἄστεροπητῆς, 580

Ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 Ἄλλὰ σὺ τόνγ' ἐπέεσι καθάπτεσθαι μαλακοῖσιν·
 Αὐτίκ' ἔπειτα ἴλαος Ὀλύμπιος ἔσεται ἡμῖν.

Ὦς ἄρ' ἔφη, καὶ ἀναίξας, δέπας ἀμφικύπελλον
 Μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπε. 585

Τέτλαθι, μῆτερ ἐμῆ, καὶ ἀνάσχεο, κηδομένη περ,
 Μῆ σε, φίλῃν περ εὔσασαν, ἐν ὀφθαλμοῖσιν ἰδῶμαι
 Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
 Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα, 590
 Ῥίψε, φοδὸς τεταγῶν, ἀπὸ βηλοῦ δεσπεσίοιο.

Πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 Κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 Ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

Ὦς φάτο· μείδησεν δὲ Θεᾷ λευκώλενος Ἥρη 595
 Μειδήσασα δὲ, παιδὸς ἐδέξατο χεῖρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι Θεοῖς ἐνδέξια πᾶσιν

᾽Ωροχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσαν·
 ᾽Ασβεστος δ' ἄρ' ἐνώρητο γέλωσ μακάρεσι Θεοῖσιν,
 ᾽Ως ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα. 600

᾽Ὡς τότε μὲν πρόπαν ἤμαρ ἐς ἥλιον καταδύντα
 Δαίνυντ'· οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων δ', αἰ' αἶιδον ἀμειβόμεναι ὅπῃ καλῆ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο, 605
 Οἱ μὲν κακκείοντες ἔβαν οἴκονδε ἕκαστος,
 Ἦχι ἕκαστω δῶμα περικλυτὸς ἀμφιγυῆεις
 Ἥφαιστος ποίησ' εἰδυίησι πραπίδεσι·

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 ᾽Ενθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰάνοι· 610
 ᾽Ενθα κάθειδ' ἀναβιάς· παρὰ δὲ, χρυσόθρονος Ἥρη.

NOTES

ON THE

FIRST BOOK OF THE ILIAD.

- lin. 2. Οὐλομένην I have made Ὀλομένην, as the ο is unnecessarily changed into its own diphthong, being the first syllable of the foot.
3. πολλὰς δ' ἰφθίμους, &c. Heyne has observed, that ἰφθι ought always to have the digamma. Here, however, in its compound state, he finds it impossible to have it inserted. In other places, where the same word occurs, the digamma is inadmissible; as, Γ 336. κρατὶ δ' ἐπ' ἰφθίμῳ. M. 147. οὔτε γὰρ ἰφθίμοι. It may be stated as a general observation, which will, I believe, admit of very few exceptions, that all those words which in their simple state are said to have been pronounced with the digamma, have it not when compounded. An indubitable proof that they were, at least in Homer's time, always pronounced without it as a consonant.
4. ἡρώων, αὐτοὺς δὲ ἐλώρια, &c. In Clarke's edition the ε before ἐλώρια is elided. In his note he says, "alii scribunt δὲ ἐλώρια; alii δ' ἐλλώρια. Sed perinde est. Nam in hujusmodi vocabulorum syllabis non mediis facile fieri potuit (quod et in omnibus linguis interdum usu venit), ut quod scriptum fuerat ἐλώρια vulgo tamen pronunciaretur ἐλλώρια." The reading in Heyne's and Villoison's editions, is certainly the true one; viz. δὲ ἐλώρια; there being no licence, as I have already shewn, for doubling consonants at pleasure. In book v. lin.

684. the same word, so far as regards the two first syllables, occurs with the ε short; thus, Πριαμίδη, μὴ δὴ με ἔλωρ Δανκοῖσιν ἐάσης. See also 488.

5. ἐτελέετο for ἐτελείετο. Wherever the vowel has been changed into its own diphthong, with the view of lengthening the first syllable of the foot, I have restored what I conceive to be the original reading. See l. 26. 62. &c.

7. Ατρείδης τε, ἀναξ ἀνδρῶν, καὶ δῖος Ἀχιλεὺς.

In the last word I have expunged one of the liquids, which has evidently been inserted to make the preceding syllable long by position. It is, however, the first of the foot, and therefore needs no such support. In most instances the penult of this word is short, which I conceive to have been the original mode of pronouncing it: thus, Ὠ Ἀχιλεῦ. l. 74. Πηληϊάδεω Ἀχιλῆος. l. 1. Θάμνησεν δ' Ἀχιλεὺς. l. 199. &c. The same observation extends to Ὀδυσσεύς, which should, I apprehend, be Ὀδυσεύς.

10. Νοῦτον I have changed into Νόσον. I do not, however, wish it to be understood that the short vowels were never changed into their own diphthongs in nouns and verbs; but there is no necessity for it in the first syllable of a foot.

20. Παιῖδα δέ μοι λύσατε φίλην, τὰ δ' ἄποινα δίχθεθε.

“Erat λύσατε, says Heyne, et δίχθεθε editum ubique ante Barnes, quod in codd. plerumque legitur: in λύσατε tamen metro media repugnat. Vide Clarke. Idem nihilominus Apollon. de Syntax. p. 20. agnoscit, cum Theod. Gaz. p. 149. et codd. pars λύσατε et δίχθεθε junctim, est inter hos Vrat. c. Tounl. unus Vindob. Neque aliter Eustathius legit, qui tamen Scholion servavit.” The reading which Heyne has adopted, and which was approved of by the Edinburgh Reviewers, No. 28. is unsupported by any good authority, and is a violation of idiom. I call it a violation of idiom, not be-

cause the infinitive is substituted in place of the imperative, which is common enough, but because in no sentence of the kind, connected with the preceding by the connective particle *δέ*, and consisting of two members, the one depending as a consequence upon the other, is the particle *τε* ever used without being followed by *καί*. The reading which I have given is evidently the true one, being supported by the best authorities; and is a strong proof of the justness of the principle which I have endeavoured to establish, though it does not appear to have been known to those who preserved this reading. The fact seems to be, that they knew just as little of the peculiarities of Homer's versification as his modern editors, otherwise they would not have retained those unwarrantable innovations upon the language which appear in every manuscript and copy. The examples I have already produced might be sufficient to justify me in adopting this reading: I shall, however, add one or two more that bear a close resemblance. Thus, in b. I. l. 78. and 561. the *i* in *όίμαι* and in *όίται* is long, being the first syllable of the foot.

ἦ γὰρ όίμαι ἄνδρα χολωσόμεν, &c.

Δαιμονίη, αἶψι μὲν όίται, οὐδε, &c.

So also in *είω*, l. 204. 170.

But in line 558. the *i* of *όίω* is short, being the last of a dactyle, and retaining its common short sound; thus,

τῆ σ' όίω κατανεῦσαι, &c.

But, perhaps, a better illustration of this will be found in the patronymic *Κρονίων*, and some others of a similar description. *Κρονίων*, inquit Moschopuli Schol. *ότι μὲν μακρὸν ἔχει τὸ ι, διὰ τοῦ ὀ μικροῦ κλίνεται, ὡς Μαχάωνος, Ὑπερίωνος. ὅτε δε βραχὺ, διὰ τοῦ ὠ μεγάλου, ὡς Εὐρυτίωνος.* Clarke, in a note upon l. 265. of this book, has recourse to the practice of the Attic poets in

lengthening the last syllable of the accusative, in such words as *Αχιλλείᾱ*, *Θησείᾱ*, to shew that the same analogy holds in the instance of *Κροῖων*, &c. Sequitur, says he, nimirum *accusativus iste analogiam genitivi*, in lingua tum *Attica*, tum *Ionica*. However it may hold among the Attic poets, I doubt very much if it can at all extend to the Ionic writers. It appears to me, that the doctrine I have been endeavouring to establish will give us a much better solution than either the Scholion or Clarke. Wherever the *ι* is lengthened in *Κροῖων*, it will be found to be the *first syllable* in the foot, and will therefore have the next syllable short in the oblique cases. Wherever, on the other hand, it is short, we shall find it the third syllable, and followed by a long vowel, or the syllable lengthened. Thus,

Εὐχομένης, ὅτ' ἐφήσθα κελαινεφίῃ Κροῖωνι. b. 1. l. 398.

Ἵορα ἴδῃτ' αἶψ' ἕμμιν ὑπέσχη χεῖρα Κροῖων. b. 4. l. 249.

Ζηνὸς δ' οὐκ ἂν ἔγωγς Κροῖωνος ἄσπον ἰκοίμην. b. 14. l. 247.

The same observation extends to the perfect participle of *μάω*, and to the verb *μεθίημι*. Thus,

Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῶ. II. b. 13. l. 46.

Ἰμβριον αὐτ' Αἴαντε, μεμάοτε Δούριδος ἀλκῆς. l. 197.

ἡμίας γ' οὐπῶς ἐστὶ μεθίμενοι πολέμοιο. II. 13. l. 114.

ἡμεῖς δ' οὐκέτι καλὰ μεθίετε Δούριδος ἀλκῆς. l. 116.

In both these lines the *ι* is long, though the verb is in the present tense, solely because it is the first syllable of the foot. In the following it is short,

ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθήσῃ μάχεσθαι. l. 234.

21. *Ἀζόμενοι Διὸς υἱὸν ἐκησόλον Ἀπόλλωνα.*

As *ἐκησόλον*, says Heyne, was pronounced with the digamma, the *ον* in *υἱὸν* must thereby be lengthened. To get rid of this obstruction to the digamma, he proposes to read *υῖα*.

27. ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα.

The ἢ in this line, as it stands in all the editions, violates the first rule. Homer's usual expression for *either* and *or* is, ἢ with the first, and ἢ with the other: thus, ἢ ἔπει ἀνησας κραδίην Διὸς, ἢ καὶ ἔργω. According to rule 3. the ε, when cut off before another vowel, leaves, notwithstanding, the preceding vowel long.

31. Ἰστὸν ἐποιομένην καὶ ἔμδὸν λέχος ἀντιώσαν.

I have great doubts whether ἀντιώσαν be the true reading. It is not likely that Homer would have formed it, as grammarians say, from ἀντιάω, by doubling the half of the contracted α. He must either have formed it from ἀντιάω, or the reading ought to be ἀντιάωσαν, which I would prefer. The same observations may be made respecting λαμπιτόωντι, line 104, and some other words.

33. ὡς ἔφατ' ἔδειπεν.—In all the editions the δ is doubled.

36. Ἀπόλλωνι ἄνακτι, τὸν εὐκομος τίκει Λητώ.

I have here given what I conceive to be the genuine reading. ἠύκομος is the common reading. The present agrees with etymology, and is supported by rule 4.

39. Σμίνθει· εἰποτέ τοι χαρίεντ', &c.

The common reading is Σμινθεῦ, which violates rule 1. The diphthong ευ is subject to the same law as the others: thus, in line 37. κλυθί μιν, Ἀργυροτόξ'. I suspect that the nominative of this word ended in *ιος* and not in *ευς*, like most other appellations. Damm, in his Lexicon, says Σμίνθευς, nomine Apollinis, qui et Σμίνθιος, &c. There is no other epithet of Apollo with a similar termination. We have Λήκιος, Νόριος, Ἄηλιος, &c. It must be considered an adjective like these, having Ἀπόλλων understood. Thus the Scholia, ἐπιθετον Ἀπολλωνος. Σμινθος γὰρ τοπὸς τῆς Τρωαδος, ἐν ᾧ ἔειρον Ἀπολλωνος

Σμινθίου. Almost all the epithets bestowed upon gods or heroes, either from their birth-place, or some achievement, terminate in *ιος*. Thus Tydeus is called by Homer Αἰτάλιος, b. 4. l. 399. It occurs only in this place, and therefore it is impossible to judge whether it was ever used with a different termination.

43. βέλισιν for βέλισσιν, rule 4.

44. βῆ δὲ κατ' Ὀλύμπιοι. The diphthong *οῦ*, which occurs in all the copies, changed into *ι*.

54. —καλέσατο, &c. for καλέσσατο, rule 4.

59. I have changed ἄμμε into ἄμμι, as I imagine the *μ* has always been doubled to support the vowel. The *α* forms the first syllable of this word both in Homer and Theocritus: thus,

Ἐόστυλι, ταὶ κίνες ἄμμι ἀνὰ πτόλιν ὠρέονται. Idyl. 2. 35.

See also Idyl. 1. 15. 7. 126. 135. &c.

64. τόσον for τόσσον. This word sometimes occurs with the penultimate, the 2d of a foot, having the *σ* doubled. In these instances the metre may most commonly be remedied by a slight transposition.

70. ἐσόμενα for ἐσσόμενα; and in 71. νήεσ' for νήεσσ'. 76. ἔμοσον for ἔμοσσον. 82. τελίσση for τελίσση. 83. στήθεσιν for στήθεσσιν, &c. Rule 4. And

79. Ἀργείων κραταί, οἱ καὶ πείθονται Ἀχαιοί.

The common reading is καὶ οἱ, which violates rule 1st. as καὶ cannot be long before another vowel or diphthong, when the 2d syllable of the foot. It may either be placed as in the text, which I prefer, or καὶ ἔοι, &c.

100. ἰλασόμενοι for ἰλασσόμενοι. See observations on this word, l. 444.

101. μᾶντι κακῶν, οὐπάποτέ μοι τὸ κρήγυον εἶπας.

Heyne proposes to change τὸ κρήγυον into τὰ κρήγυα, because εἶπας must have the digamma.

108. ἐτέλεσας for ἐτέλεσσας. 117. ἔμμεναι for ἔμμεναι, &c. Rule 4.

Without adverting to every change of a similar nature, it will be sufficient here to observe, that the double consonants are all excluded in the first syllables of a foot.

124. οὐδὲ τί πω ἴδμεν ξυνήϊα κείμενα πολλά.

There is, I apprehend, in this line an error which no editor of Homer seems to have noticed. There can be little doubt that ξυνήϊα is a compound word, and that the first part is the preposition ξύν or σύν. Now it can be shewn, from numerous examples, that ξύν, neither in its simple nor compound state, is a long syllable, except when it forms the first of a foot. In this place it forms the second, and cannot therefore be long. How, then, are we to scan the line, because in its present situation it is a trochæus, and not a spondaeus? Here would have been an excellent opportunity for descanting upon the utility of the digamma; but unfortunately its abettors never thought of this passage, otherwise we should have had it inserted, notwithstanding the vile cacophony it would have produced! It appears to me that the true reading must be ξεινήϊα, *hospitalia*. The word ξυνήϊα occurs only in this place and in book 23. l. 809. in both places violating the metre. In the latter there can scarcely be a doubt of ξεινήϊα being the true reading, as the meaning of the passage is thereby rendered obvious, and the metre corrected. A few observations on line 809. b. 23. will, it is hoped, place this in a clear point of view.—Achilles proposed to the Grecian chiefs, that two of them should contend in single combat for a long spear, a shield, and a helmet, the arms of Sarpedon won by Patroclus.

Ὀππότερος κε φθῆσιν ἀρξέζαίμενος χροῖα καλόν,
 Φαύσῃ δ' ἐνδίνων, διὰ τ' ἔντα, καὶ μέλαν αἷμα,
 Τῷ μὲν ἐγὼ δάσω τόδε φάσγαμον ἀργυροήλον,
 Καλόν, Θρηάκιον, τὸ μὲν Ἀστεροπαῖον ἀπήρξαν,
 Τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων.

Who first shall through his armour reach the skin
 Of his antagonist, and shall draw his blood,
 Be his this argent-studded Thracian blade
 My spoil from bold Asteropæus won.

These other arms shall be their common meed. COWPER.

Upon the last line Heyne makes the following remark :
 “ Quomodo arma Sarpedonis supra memorata, 798-9. ἔγχος,
 ἄσπις, et τροφῶλια recte inter duo possint dividi, aut commu-
 niter haberi non intelligo.” If we substitute ξυνήϊα for ξυνήϊα,
 the whole becomes intelligible. “ I give to the conqueror this
 handsome, silver-hilted sword :—the armour of Sarpedon let
 each take as a present.” Homer does not inform us what part
 of the armour each was to get ; but it must have been divid-
 ed according to the value of each article. From various pas-
 sages both in the Iliad and Odyssey, it appears to have been
 a very common practice to bestow gifts upon strangers, but
 particularly upon friends, when mutual visits were paid, in
 token of remembrance. From the generality of the prac-
 tice, it may be presumed that the friends of those chiefs, em-
 ployed in the war against Troy, would not be unmindful of
 them, but would supply the occasional wants under which
 they laboured, especially as they were obliged, from what we
 learn both from Homer and Thucydides, to send out detach-
 ments to plunder the neighbouring country for subsistence.

Hence we find that Euneus, a friend of Agamemnon and Menelaus, sent to those chiefs a large quantity of wine from Lemnos, b. 7. l. 467. Perhaps, also, the confederate chiefs were accustomed to make presents to each other of some part of the spoil which they had taken. See b. 9. l. 663. To presents, either of the one description or the other, Achilles seems to allude as being exhausted, and therefore no compensation of this description could be given to Agamemnon in lieu of Chryseis. "We know not, says he, of any quantity of presents or gifts stored up among the different chiefs: *Besides*, the plunder we took from the cities we sacked has been already divided among the army." Whoever has attended to the common use of the particles *μὲν* and *δὲ* by the Greek writers, will easily perceive, particularly after the disjunctive conjunction *ἀλλὰ*, that *τὰ μὲν* cannot refer to *κειμένα πολλὰ* in the preceding line, but indicates some other distinct source, wholly unconnected with that already pointed out.

133. I would prefer ἢ ἐθέλεις, ὄφρα αὐτὸς, &c. to the common reading ὄφρ' αὐτὸς, &c.

137. The common reading is, εἰ δὲ κε μὴ δώσωιν. Some copies have δώσουσιν, such as, Sch. B. Vendob. Fragm. Eton. which I think is much preferable.

140. μεταφρασόμεθα for μεταφρασόμεθα.

141. νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσομεν εἰς ἄλα διαν. for — ἐρυσσομεν, which, says Heyne, emendate jam in edit. Flor. legitur : at in codd. ut Barocc. Laud. passim ἐρύσομεν media brevi. Et sic in hac voce fere ubique aberratur. The same Editor, finding the present arrangement of the words would not admit the digamma before ἐρύσομεν, proposed to change the order either to

νῦν δὲ θοὴν, ἄγε, νῆα φερούσομεν εἰς ἄλα διάν,
 or to νῦν δὲ μέλαιναν νῆα φερούσομεν, &c.

With regard to the verb, he alleges, in his 4th Excursus to this book, that there were two : *φέρω*, media brevi, *traho* ; ut tamen producat per *σσ*.—Altera ac diversa vox fuit *ρύομαι*, vocali *υ* producta, forte ex antiquo *ρυφω*, ea notione, ut sit *servo*, *tueor*, tum *custodio*, *observo*, tandem *caveo*. Mr Knight, in his Analytical Essay, has enumerated four, nearly similar in form, 1. *ρύω* or *ρύείω*, fluo. 2. *ρύω*, *tueor*, *ρυφω*. 3. *έρύω*, *traho*, *φέρύω*. And, 4. *ἔρύκω retraho*.—I shall pass over the first and the last of these without examination, as they are not immediately connected with this subject. But I affirm, that *έρω* and *ρύω*, or *ρύομαι*, are one and the same verb, having the penult in the active, and the antepenult in the middle, naturally short, sometimes with the addition of an *ε*, sometimes not. The primary idea affixed to the active voice evidently was *traho* ; in the middle, *traho meipsum ab aliquo*, puta, *periculo*, *I withdraw myself from danger*, I save myself, or I protect what is my own, or for my own interest. The idea may easily be extended so as to admit of being expressed by all the verbs Heyne has mentioned.—But let us examine both in some of the verses where they occur. It has been already observed, that there is no necessity for doubling the *σ* in *έρύσομεν*, as the syllable *ρυ* forms the first of the foot. The same observation applies to all the rest quoted by Heyne. Thus, b. 1. l. 485.

νῆα μὲν οἴγες μέλαιναν ἐπ' ἠπειροῖο ἐρύσ(σ)αν.

ἐσπάτατο στήροιο ἐρύσ(σ)ατο δὲ ξίφος ἰξῶ.—B. 4. l. 530.

Upon l. 467. b. 4. he makes the following remark : “ Possum hinc emendari νεκρὸν γὰρ φερόντο (non γὰρ ῥ' ἐρ'.) there is certainly no need of the *ῥ'*, as the *γὰρ* is the first syllable of

the foot. In this line the *υ* is short, as it naturally is, unless lengthened for the reasons already stated.—There is an example from b. 3. l. 373, which, according to the present reading, requires the *σ* to be doubled. But the slightest attention to the context will show, that *νῦν*, *nunc*, and not *νύ. igitur, ulique*, is requisite. The line ought to be corrected thus :

καὶ νῦν κεν ἔρυσεν τε, καὶ ἄσπετον ἦρατο κῦδος
εἰ μὴ ἄρ' ἄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη.

And now he had dragged him, and obtained great glory, had not Venus quickly perceived.

In the following, ἀπάνευθε μάχης εἰράατο νῆες, b. 14. l. 30. “Suspicio, says he, jam aliunde facta firmatur vitio metri, vocali *υ* producta, ita ut nulla medela locum habeat.” Instead, however, of the metre being incorrect, it requires no emendation, except that the *ρ*' ought to be omitted after γὰρ; and is one of the strongest proofs of the soundness of the principle which I have endeavoured to establish. He then goes on to say, “Memorable est et illud, quod in compositis digamma excluditur.” What more could be said to show its complete nullity? Thus, *Odys.* 1. l. 441.

βῆ ρ' ἔμειν ἐκ θαλάμοιο· θύρην δ' ἐπέρυσσε κοράνη.

These are the principal passages he has produced in support of his opinion concerning εἰράα. Let us now examine whether ῥύομαι can be considered a separate verb with the antepenult long. The first example he gives is from the 15th book of the *Iliad*, l. 257.

ῥύομι', ὁμῶς αὐτὸν τε καὶ αἰπεινὸν πτολίεθρον.

Who does not perceive that ρύ is here long, as being the first syllable of the foot? The second is from b. 12. l. 8., and here the reading favours his opinion,—ἐντὸς ἔχον ῥύοιτο. But

as ῥύω and ἐρύω are evidently the same in signification, I apprehend the reading should be, ἐντὸς ἔχον ἐρύοιτο. The example from b. 6. l. 403. has the ρυ the first syllable of the foot. That from b. 17. l. 224. requires ἐρυοισθε; in b. 10. l. 417. οὔτις κεκρυμμένη ῥύεται. See also book 9. l. 396; b. 15. l. 29.— Ex hoc fit, he adds, ἐρύσατο media longa, cujus locum sæpe occupavit alterum ἐρύσσατο; atque hoc est *traxit*, illud *servavit*. Sic Il. 5. l. 344.

καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων.

See also b. 11. l. 363. b. 2. l. 259.—To establish the distinction between the two verbs, Heyne is obliged to make several violent changes; such as, ἐῤῥύσθαι for ἐρύεσθαι, in book 20. l. 194-5. The two lines I shall quote, as they afford an additional proof in support of my argument. Thus,

ἦγον· ἀτάξ σε Ζεὺς ἐῤῥύσατο καὶ θεοὶ ἄλλοι.

ἀλλ' οὐ νῦν σὲ ἐρύεσθαι δίομαι, ὡς ἐνὶ θυμῷ.

ἐρύεσθαι is evidently the future middle, by a syncope, for ἐρύεσθαι, and cannot admit of such a change without a total perversion of the meaning.—“Fuit enim, he adds, ἐῤῥύμαι, ἐῤῥύμην, ut et ἐρύμαι, ἐρύμην, ubique media longa, ita et ἔρυτο, Il. Δ. l. 138.” Were the penult of ἐρύτο long, according to his account of the matter, it would be contrary to all analogy whatever. ἐρύμαι and ἐρύμην must be considered of the 2d conjugation; the penults of all whose tenses in the singular number are short, except in hexameter verse, when they form the first syllable of a foot. If any exceptions are to be found, they may be confidently pronounced errors, and require emendation. I allow that the antepenult of ῥύμαι is always long with the Attic poets, and hence some colour is given to Heyne's opinion. Thus, παῖδες φέρετος, ὃν θανεῖν ἐῤῥύσαίμην. Eurip. Alcest. l. 11. ξένος παρασχῶν ῥύσεται τοῦμον δέμας.

Medea. l. 389. &c. But it ought to be considered, that there are several words that differ in their quantities in Homer and in the Attic poets. Thus, in the adjective ἄκων nouns, μᾶστιξεν δ' ἑλάαν, τὰ δ' οὐκ ἄκοντε πετέσθην. Il. 5. l. 366. 768. &c. Eurip. Ion. 746. οἰκοῦν ἐκάν γε τοῦ κ' ἄκοντος εὐκρατῶ.

While upon this subject, I shall point out two errors in all the editions of Homer, which his editors have religiously preserved, contrary to an established grammatical rule, viz. *that neuter plurals, except the subjects refer to animated beings, are always construed with verbs in the singular number.* The passages that violate this rule are the two following, Il. b. 2. l. 135:

καὶ δὴ δοῦρα σίσσητε κῶν, καὶ σπάργανα λέλυνται.

Here σπάργανα, *funes*, being neuter, and signifying no animated object, is construed with λέλυνται, the 3. pl. of the perf. passive. The reading ought assuredly to be λέλυται, as the penult is the 1st syllable of the foot.

τῶν ῥ' ἄμα τ' ἀργαλέω καμάτῳ φίλα γῆνα λέλυντο. b. 13. l. 85. λέλυντο is here the 3. pl. of the pluperf. pass.; the reading ought to be λέλυτο for the same reason as stated above. See Porson's Note, on l. 1141. of the Hecuba of Euripides.

145. ἢ Αἴας, ἢ Ἴδομενεύς, ἢ Δίος Ὀδυσσεύς.

The second conjunction in this line was, I suppose, ἢε, but, in consequence of the next word beginning with a vowel, the ε was elided, while the ἢ remained long, according to rule 3. Thus we have a similar example in b. 2. l. 345.

Ἄρχεν Ἀργείοισι κατὰ κρατερὰς ὑσμίνας.

The same correction is necessary in line 151.

ἢ ἰδὼν ἐλθόμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι.

147. -ιλιάσαι for ἰλιάσσαι. 156. — ἐδηλήσαντο ἐπεὶ, for ἐδηλήσαντ' ἐπειή. See also l. 169.

164. —πολιέθρον for πτολιέθρον. 176. ἔσι for ἔσσι, wherever it occurs.

174. ἔνεκ' ἔμμο for εἴνεκ' ἐμμοί.

185. ὄφρα εὐ εἰδῆς for ὄφρ', &c.

189. ————— ἐν δ' ἄρα ἦτορ

Στήθεσιν οἱ λαοίοισι, &c.

As Στήθεσιν, in all the editions, has the σ doubled to make the second syllable of the foot long, contrary to the nature of the language, and Homer's practice, I have thought it necessary to alter the reading. δ' ἄρα appears to me to be requisite to point out the *effect* of Achilles' agitation, and the οἱ seems to be more necessary with στήθεσιν than ἦτορ.

193. ἔως ὅγε ταῦθ' ὄρμαινε, &c.—It is surprising how many different opinions have been advanced respecting the first foot in this line. As it stands in most editions it is a trochaeus, ἔως being considered one syllable. Clarke, by no ordinary licence, would pronounce the foot ὄσω. Mr Knight supposes that ὀ should be ἕφος, from some ancient writing; but this would form an amphimacer, or cretic foot. Heyne, with no better reasons, thinks the pronunciation should be ἔως ὀτταῦθ', as if he had heard Homer himself pronounce it! It is surprising that none of them should have adopted Bentley's emendation of ὅγε, which is both simple, and accords with the idiom.

203. ἦ ἴνα ἕσθριν ἴδης. The verb εἶδω is said to have always the digamma; it is here inadmissible.

205. ἴσι ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσῃ.

Upon this line Heyne thus remarks, “ ὑπεροπλήσι media producta ut in tot aliis similibus vi accentus: ut censebat

Hermann. de metris, p. 81. cf. infra, B. 731."—I should suppose that very few would assent to this doctrine of Hermann's and Heyne's, respecting the power of the accent. It is so absurd, that it would only be a waste of time to dispute it. Had the syllable been the first of the foot, where the arsis falls it would have been lengthened; as it is not, the metre must be held to be incorrect. There are two ways of remedying it, either by reading ἦσι ὑπεροπλήσι, or ὑπεροπλείησι, as in b. 2. l. 792. ὅς Τρώων σκοπὸς ἴζε, ποδωκλήησι πεποιθὸς. l. 731. may be remedied in the same manner. Thus, instead of Ἄσκληπιῶ, in which the penult is made long, the reading ought probably to be Ἄσκληπέιου.—l. 588. requires a similar correction, προθυμείησι for προθυμήςσι.—Those who are conversant with the writings of Homer, will easily recollect such changes as τεθνεῖας for τεθνεὺς, ὀνειδείος for ὀνειδῖος, &c.

216. *χρῆ μὲν σφαιτέρον γε, θεῶ, ἔπος εἰρῦσασθαι.*

In this line the *υ* is long, contrary to what I have stated under l. 141. I apprehend the reading ought to be *μῦθον ἐρῦσασθαι*, as below l. 221. and 273. and most other places. It is, however, to be found long in some other places, where it would be difficult to make any change: Thus, in book 17. l. 327. *Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεῶν εἰρῦσαιθε.* Perhaps the reading might be *ὑπερ μοῖραν ἐρῦσαιθε.*

230. The digamma cannot be inserted with *εἴπη* after *ἀντίον*.

265. I have changed *κάρτιστοι*, both in this and the following line, into *κράτιστοι*.

307. *ἦε σὺν τε Μενoitιάδῃ καὶ εὖς ἐτάροισιν.*

In all the editions the *καὶ* is long before another diphthong, *καὶ οἷς ἐτάροισι*, contrary to rule 1. The reading ought to be as in the text.

333. A similar emendation is requisite in this line, *αὐτὰρ ὁ ἔγνω ἦσιν*, &c. should be *αὐτὰρ ὁ ἔγνω ἔῃσιν*.

342. *τοῖς ἄλλοις*—ἦ γὰρ ὄγ' ὀλοῆσι φρέσι θυί.

This line has occasioned no little trouble to critics and commentators. How is it possible, they ask, that the antepenultimate syllable in *ὀλοῆσι* can be long, as *ο* is a short vowel, and not sustained by any consonant? Clarke, who never had recourse to the digamma, except when he found himself in a difficulty, says, “*pronunciabatur fortasse ὀλουῆσι vel olovvêsi, quo fere modo οῖνος pronunciabatur Winos.*” Heyne, more attached to the digamma, says, “*Turbat metri ratio in ὀλοῆσι. Atque in hoc manifesta fit utilitas doctrinæ de digamma. Nam scriptum fuisse patet ὀλοῖῃσι, quod pronunciatione duplicatum esse apparet ὀλοῖῃῃσι. Sic et Iliad. X. l. 5. Ἐκτορα δ' αὐτοῦ μίῃναι ὀλοῖ Μοῖρ' ἐπέδησεν. fuit ὀλοῖῃῃ.*”—The digamma proves here very useful indeed! But before either Clarke or Heyne delivered such an opinion, they ought to have enquired on what principles it could be inserted in the middle of such a word. If *ὄλος* were shewn to be a compound, and the latter part could, by any plausible argument, be thought to have had the digamma, there would have been some reason for hesitation. As it is, nothing can be more completely erroneous. No other reason is given than that the syllable cannot be long without some support: but short syllables, according to their notions, are sometimes supported by the digamma; therefore the digamma must be here inserted. But one digamma is insufficient to make the syllable long. O, it's an easy matter to get over that difficulty; double it, and then you are quite sure of being right! Why the insertion of the digamma was just as necessary in *ὑπεροπλήσι* as in *ὀλοῆσι*. But another notable expedient was devised for that word,

the accent was sufficient to lengthen the antepenult! But why not insert the digamma in ὀλοῆς in the following line?

ἔλκομένας τε νουὸς ὀλοῆς ὑπὸ χερσίν Αχαιῶν. b. 22. l. 65.

It is the same word and the same case, yet here no double digamma could be used, as the penult is short. In the line, however, under consideration, every person will perceive that the antipenultimate syllable in ὀλοῆσι is the first of the foot, and therefore, according to rule 4th, it must be pronounced as a long syllable, in common with several others. See observations on l. 20.

350. θῖν' ἔφ' ἄλως πολίης, ὄρώων ἐπὶ οἴνοπα πάντων.

That ὄρώων should be formed from the contracted participle by doubling, as it is said, the half of the *ω*, appears to me incorrect. It might be the participle of ὄρώω, if such a verb ever existed, of which, I think, there is no evidence. I would prefer ὄράων, as there are several instances of the *α* being short. Thus, b. 7. l. 448. οὐχ ὄράας δ', &c.

444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασάμεθα ἄνακτα.

Critics are not agreed as to the true reading in this verse. Heyne has adopted *ἱλασάμεσθα* from the Venetian copy. The Florentine edition, and 1st Aldus, have ὄφρ' ἱλασσάμεσθα. The 2d Aldus, ὄφρ' ἱλασσάμεθ' ἄνακτα, &c. The first syllables are always short, both in ἱλάομαι and the adjective ἴλαος, except when either of them forms the first syllable of a foot. In b. 1. l. 386. the *ι* is long, for the reason assigned. In b. 2. line 550. it is short. So also, b. 1. lines 100 and 147.

492. —τε πόλεμόν τε. The *τ* is unnecessarily inserted in πτόλεμόν. See rule 4.

505. τίμησόν μοι υἶόν should, I apprehend, be τίμησον ἔμοι υἶόν.

515. —ὄφρα εὐ εἰδῶ I would prefer to the common reading ὄφρ' εἶ, &c. as being more agreeable to the ear.

583. ἀντικ' ἔπειτα Ἰλαος Ὀλύμπιος. I have said above, under line 444, that I considered both the first syllables in Ἰλαος as short. In this line, according to the common reading, ἀντικ' ἔπειθ' Ἰλαος, &c. they are both made long, which, I think, is inadmissible. By substituting the lenis for the asper, and restoring the elided vowel only, the penult is made long, as being the first syllable of the foot.

FINIS.

ERRATA.

I. DE PROSODIA.

- P. 10. l. 1. *for* *cujus*, *read* *quarum*
 — (note) *for* *duobus*, *read* *duabus*
 16. l. 3, from bottom, *for* $\xi\epsilon\iota \delta'$, *read* $\xi\epsilon\iota \delta'$,
 18. l. 8, from do. *for* $\tau\iota\varsigma \tau\eta\nu$, *read* $\tau\iota\varsigma \tau\eta\nu$
 19. last line, *for* $\nu\tilde{\nu} \omicron\iota$, *read* $\nu\tilde{\nu} \omicron\iota$
 29. l. 11. *for* $\delta\rho\acute{\omega}\rho\epsilon\iota$, *read* $\delta\rho\acute{\omega}\rho\epsilon\iota$
 30. l. 14. *for* $\iota\pi\delta$, *read* $\iota\pi\delta$
 31. l. 11. *for* $\kappa\alpha\iota \theta\rho\acute{\upsilon}\beta\omicron\upsilon$, *read* $\kappa\alpha\iota \theta\rho\acute{\upsilon}\beta\omicron\upsilon$
 43. l. penult. *after* *deum*, *read* *denotans*

II. DISSERTATION.

- P. 20. *for* $\tau\iota\mu\omega\rho\epsilon\tilde{\iota}\nu$, *read* $\tau\iota\mu\omega\rho\epsilon\tilde{\iota}\nu$
 22. l. 9. *for* in which $\epsilon\iota$ is constantly made long before η ,
read in which $\epsilon\iota$ is constantly made short before η .
 24. *for* 151, *read* 51
 25. (note) *for* *Aιδίος*, *read* *Aιδίος*
 27. l. 21 & 24. *for* $\iota\tilde{\iota}$, *read* $\iota\tilde{\iota}$, and *for* $\Omega \iota\tilde{\iota}$ *read* $\Omega \iota\tilde{\iota}$
 30. l. 17. *for* nor the diphthongs, *read* nor, perhaps, the
 diphthongs

III. FIRST BOOK OF THE ILIAD.

- L. 89. *for* $\epsilon\pi\omicron\iota\sigma\iota$. *read* $\epsilon\pi\omicron\iota\sigma\iota$,
 96. *for* $\acute{\alpha}\lambda\gamma\epsilon' \epsilon\delta\omega\kappa\epsilon\nu$, *read* $\acute{\alpha}\lambda\gamma\epsilon\alpha \delta\acute{\omega}\kappa\epsilon\nu$
 145. *for* $\eta \delta\iota\omicron\varsigma$, *read* $\eta \delta\iota\omicron\varsigma$
 343. *for* $\acute{\alpha}\mu\alpha \pi\rho\acute{\omicron}\sigma\omega$, *read* $\acute{\alpha}\mu\alpha \tau\epsilon \pi\rho\acute{\omicron}\sigma\omega$
 591. *for* $\phi\omicron\delta\delta\varsigma$, *read* $\pi\omicron\delta\delta\varsigma$

NOTES.

- P. 32. l. 16. *for* $\sigma\epsilon \epsilon\rho\acute{\upsilon}\sigma\theta\alpha\iota$, *read* $\sigma' \epsilon\rho\acute{\upsilon}\sigma\theta\alpha\iota$





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