APOLLONIUS RHODIUS.

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

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

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

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

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

It is in touches like these that Apollonius strikes a note of his own; and Virgil did not disdain to draw upon his storee for a turn of phrase or a quaint comparaison, such as the simile of the dancing sunbeam, which reappears in the eighth "Iliad."

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

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

So they two stood face to face without a word, without a sound, like oaks or lofty pines which stand quietly side by side on the mountains when the wind is still; then again, when stirred by the breath of the wind, they murmur ceaselessly, they two were destined to tell out all their tale, stirred by the breath of Love. The student will do well to keep Mr. Mooney's commentary always at his side, for his scholarship is finer than Mr. Seaton's, and his renderings often more accurate.

There are, in fact, some curious slips in Mr. Seaton's version, and once or twice he actually translates a text different from that printed on the opposite page. In II. 1172 we find it hard to see why αἰκία λαβέν should be a "black stone," until we realize that αἰκία is a conjectural alteration (and a most unnecessary one) of the MSS., reading αἰिπον. So, too, in IV. 1238 "the foam of the wave washes without noise" is not a translation of κύπεργας, the reading printed in the text (an unfortunate emendation due to Valckeniers), but of κύπεργος as read by the MSS. and by Mr. Seaton himself in the Oxford text.
THE ARGONAUTICA

OF

APOLLONIUS RHODIUS

EDITED

With Introduction and Commentary

BY

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PREFACE

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

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

In explaining and illustrating the Homeric forms and usages which abound in Apollonius I have drawn
freely on the great edition of the *Iliad* by Leaf, and those of the *Odyssey* by Merry and Riddell, Ameis-Hentze, and Monro.

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

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

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

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

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

There is necessarily much in the Commentary which is merely tentative; there are many passages in the
Argonautica where an editor can only suggest his own view of the meaning, in the hope that others may succeed in arriving at the truth if he has failed.

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

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

GEORGE W. MOONEY.

Trinity College, Dublin,
November, 1912.
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INTRODUCTION

I

LIFE OF APOLLONIUS

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

I

'Απολλώνιος ὁ τῶν 'Αργοναυτικῶν ποιητῆς τὸ μὲν γένος ἦν 'Αλέξανδρεύς, νῦν δὲ Σιλλέως, ὥς δὲ τινὲς Ἰλλέως, φυλῆς Πτολεμαίδος. ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων, Καλλιμάχων μαθητής, τὸ μὲν πρῶτον συνῶν Καλλιμάχῳ τῷ ἰδίῳ διδασκάλῳ, ὡς δὲ ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο. τούτων λέγεται ἐπὶ ἐφημοῦ ὅταν ἐπιδεῖξασθαι τὰ 'Αργοναυτικὰ καὶ κατεγράφθαι, μὴ φέροντα δὲ τήν αἰσχύνην τῶν ποιητῶν καὶ τὸ ὅνειδος καὶ τὴν διαβολὴν τῶν ἄλλων ποιητῶν καταλείπειν τὴν πατρίδα καὶ μετεληλυθέναι εἰς Ῥόδον, κακεῖ αὐτὰ ἐπιξέγασαι καὶ ὀρθῶσαι καὶ οὕτως ἐπιδείξασθαι καὶ ὑπερενδοκιμῆσαι διὸ καὶ Ῥόδιον ἐαυτόν ἐν τοῖς ποιήμασιν ἀναγράφει. ἐπαιδευσε δὲ λαμπρῶς ἐν αὐτῇ καὶ τῆς Ῥοδίων πολιτείας καὶ τιμῆς ἡξίωθη.

II

'Απολλώνιος ὁ ποιητῆς τὸ μὲν γένος ἦν 'Αλέξανδρεύς, πατρὸς δὲ Σιλλέως, ἦτοι Ἰλλέως, μητρὸς δὲ Ῥόδης. οὕτος ἐμαθήτευσε Καλλιμάχῳ ἐν 'Αλέξανδρεῖα ὅτι γραμματικῷ, καὶ συντάξας ταύτα τὰ ποιήματα ἐπεδείξατο. σφόδρα δὲ ἀποτυχὼν καὶ ἐρυθρίασας παρεγένετο ἐν τῇ Ῥόδῃ κάκει ἐπολιτεύσατο καὶ σοφιστεύει ρήτορικοῖς λόγοις, οὗτος αὐτὸν καὶ Ῥόδιον ἀποκαλεῖ καίνυλονται. ἐνταῦθα τοῖς διάγων καὶ ἐπιξέγασας αὐτὸν τὰ ποιήματα, εἶτα ἐπιδειξάμενον σφόδρα εὐδοκίμησεν, ὡς καὶ τῆς Ῥοδίων ἀξιωθῆναι πολιτείας καὶ τιμῆς. τινὲς δὲ φασίν ὅτι ἐπανήλθεν ἐν 'Αλεξανδρείᾳ καὶ ἀυτὸς ἑκέστη ἐπιδειξάμενοι εἰς ἄκρον εὐδοκίμησεν, ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μονείου ἀξιωθῆναι αὐτὸν καὶ ταφῆναι δὲ σὺν αὐτῷ τῆς Καλλιμάχῳ.

These two accounts were apparently derived from
INTRODUCTION

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

We have further the following notice in Suidas:—

'Απολλώνιος Ἀλεξανδρεύς, ἐτῶν ποιητής, διατρίψας ἐν Ὀδώ νῦν Σιλλέως, μαθητής Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Τιμάρχου, ἐπὶ Πτολεμαίων τοῦ Εὐδεργέτου ἐπικληθέντος, καὶ διάδοχος Ἐρατοσθένους γενόμενος ἐν τῇ προστασίᾳ τῆς ἐν Ἀλεξανδρείᾳ βιβλιοθήκης.

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

1 v. Linde, De diversis recensionibus Ap. Rhod. Argonauticon, p. 11. In the first life unless we take ὄψε in the sense of ὄστερον it is inconsistent with ἕτε ἐφηβον ὄντα in the next sentence. Linde suggests that the original source, which was probably fuller, and contained a reference to the quarrel with Callimachus, may have read somewhat as follows:—ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ, τῷ ἰδίῳ διδασκάλῳ, ἐπειδὴ δὲ ὄστερον ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπτετο, ἀκ' αὐτοῦ ἀφιστάμενος. καὶ πολλὴν εἰς ἐχθραν ἠλθὼν ἄλληλος. λέγεται δὲ τοῦτον ἐτε ἐφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγώσθαι.

and Strabo\(^3\) describe him as an Alexandrian, whereas Athenaeus\(^4\) and Aelian mention also the other tradition that he was a native of Naucratis, a town situated a little to the east of Alexandria. The simplest solution of the difficulty is to assume that he was born at Naucratis, but brought up at Alexandria from his early years. His connexion with Naucratis lends special point to the attack made by Callimachus upon him in the *Ibis*, as we shall see later.

Apollonius attached himself as a pupil to Callimachus, who was the leading literary figure of the day, and Librarian of the great Alexandrian Library. Couat, in his admirable work *La poésie Alexandrine*, has shown how the Alexandrian savants were divided into the same two classes as the Roman writers in the Augustan epoch, and the French writers in the seventeenth and nineteenth centuries. These were the conservatives and the innovators, those who adhered to the ancient poets, and those who sought to introduce newer styles more in accordance with the spirit of the age. Homer was reverenced by all as the greatest of poets, but Homer was imitable by none\(^5\); and so the Alexandrian school chose generally as models Hesiod,\(^6\) with his didactic style and love of mythological speculation, Antimachus of Colophon, the author of the

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\(^3\) Strab. 559, 47 (ed. Didot) Διονύσιος δὲ ὁ Θράκη καὶ Ἀπολλώνιος ὁ τοὺς Ἀργοναύτας ποιήσας, Ἀλεξάνδρεϊς μὲν, ἐκαλούντο δὲ Ὀρίσιοι.

\(^4\) Athen. vii 283 Ὄπολλώνιος ὁ Ὀρίσιος ἕως Ναυκρατίτης. Aelian, *H. A.* xv 23, uses the same words.


\(^6\) For the appreciation of Hesiod v. *Anth. P.* ix 64, 507 xii 168.
Lyde, with his long-drawn elegies teeming with legends little known, and Mimnermus, who had given to elegy its passionate erotic tone. Some preferred the poems of Erinna, which combined brevity with perfection of artistic form, to the longer and heavier work of Antimachus. Callimachus, in spite of his erudition, was of the latter class. He censures the Lyde as of coarse texture and wanting in subtle delicacy. He exhorts poets who would win success to avoid the beaten track, to pursue originality of style and form, to cultivate the poetry which consists in short and flawless pieces—odes, idylls, epigrams, and to shun a big book as a big evil. To presume to rival the great epics of the past, to challenge comparison with Homer, was an unpardonable sin in the eyes of Callimachus. So too Theocritus says, "I hate all birds of the Muses that vainly toil with their cackling note against the Minstrel of Chios."
LIFE OF APOLLONIUS

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

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

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

14 Anth. P. xii 43—

Ἐχθαίρω τὸ ποίημα τὸ κυκλικών, οὐδὲ κελεύθω
Χαίρω, τίς πολλοὶς ὤδη καὶ ὤδε φέρει' κ.τ.λ.
in the intervals of his duties as a teacher of rhetoric,\textsuperscript{15} to revise and perfect his poem, and soon his labour met with a rich reward. The second \(\text{ἐπίδειξις}\), when he recited his completed work at Rhodes, was as striking a triumph as the first at Alexandria had been a failure. The Rhodians exalted him to offices of honour, enrolling him amongst the citizens, whence he is known as Apollonius 'the Rhodian.'

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

Rage burned unceasingly in his heart against Callimachus, to whose influence he rightly attributed his first disgrace, and the feud between them stands out as the most bitter in the ancient world of letters. Couat\textsuperscript{16} has attempted to trace the progress of the quarrel, though the data we have to work on are very slender. But, slender as they are, they suffice to give us glimpses of the venom and rancour which prevailed. One biting epigram by Apollonius\textsuperscript{17} on his master has been preserved:

\begin{quote}
\text{Κάλλιμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ἕυλινός νοῦς,}
\text{Αἴτιος ὁ γράψας Αἴτια Κάλλιμαχος.}
\end{quote}

"Callimachus, the offscourings, the dolly, the absolute blockhead: Cause of this verdict is he, writer of \textit{Causes} himself."

\textsuperscript{15} Dilthey needlessly assumes that the statement in the lives that the poet taught rhetoric is due to a confusion with Apollonius Molon.\textsuperscript{16} \textit{La querelle de Callimaque et d'Apollonius de Rhodes}.\textsuperscript{17} \textit{Anth. P.} xi 275—The epigram is entitled ‘\textit{Απολλωνίου τοῦ γραμματικοῦ}, a designation which our poet often receives, and there can be no reasonable doubt of his authorship, though it is disputed.
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In these lines Apollonius expresses his utter contempt for the affectation and sterility of the author of the Αἴτια, a poem in four books treating of the causes of various myths and ceremonies. In one of the books the legend of the Argonauts had been introduced, and Callimachus may have charged his pupil with plagiarism from his work. Apollonius, and probably others to whom the literary autocracy of Callimachus was irksome, imputed Callimachus’ dislike of a ‘big book’ to his inability to produce such. To these insinuations Callimachus triumphantly replies in the famous passage at the close of the hymn to Apollo. 18 We may have a parody of the opening of this passage in the third book of the

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

Γραμματικῶν περιέργα γένη, ριζώρυχα μούσης
'Αλλοτρίης, ἀτυχεῖς σήτες ἀκανθοβάται,
Τῶν μεγάλων κηλίδες, ἐπ’ 'Ηρινήν δὲ κομώντες,
Πικροὶ καὶ ἔρημοι Καλλιμάχου πρόκωνες,
Ποιητῶν λόβαι, παισὶ σκότος ἀρχομένωσιν,
'Ερροιτ’ εὐφώνων λαμbroδάκαι κόριες.

18 'Ο φθόνος 'Απόλλωνος ἐπ’ οὐαί λάθριος εἴπεν,
Οὐκ ἀγαμαί τὸν ἀοίδον δὲ οὖθ’ ὃσα πόντος ἀείδει.
Τὸν φθόνον ὥπολλων ποῦ δ’ ἡλασεν ὡδὲ τ’ ἐμπεν’
'Λοσυρίου ποταμοῖο μέγας βῶς, ἀλλὰ τὰ πολλά
Δύματα γῆς καὶ πολλὸν ἐφ’ ὕδατι συρφετὸν ἐλκει.
Δηρὸ δ’ οὖκ ἀπὸ πάντως ὕδωρ φορέων μέλισσαι,
'Αλλ’ ἄτις καθαρῆ τε καὶ ἀχράντος ἀνέρπει
Πίθακος ἐξ ιερῆς ὅληγη λίβας, ἀκρον ἀοίνων
Χαῖρε, ἄναξ’ ὃ δὲ Μῶμος, ἓν’ ὁ φθόρος, ἐνθα νεκτο.

Couat regards these lines as a later addition made by Callimachus when he brought out a complete edition of the Hymns towards the end of his life. In the last line (where he retains the old reading φθόνος) he finds a reference to Apollonius’ exile at Rhodes.
But Callimachus gave also a practical refutation of the accusation by writing a long epic which gained immediate favour. This was the Hecale, so called from the aged crone who hospitably entertained the hero Theseus when he was going forth to contend against the Marathonian bull. The choice of such a humble theme was another reproof of the presumption of Apollonius. The fresh laurels which Callimachus thus gained in the field of epic poetry must have rendered his supremacy at Alexandria more indisputable than ever, yet the feud with his unrepentant pupil still went on with unabated fury.

The most curious product of the quarrel was the Ibis of Callimachus. The immediate provocation which led to it we know not, but the epigram of Apollonius must still have been rankling in his soul. The work itself has perished, but the poem of Ovid which bears the same name, and which was avowedly an imitation thereof, enables us to judge of the style and contents. Callimachus must have devoted his enemy to destruction in the same way as Ovid does, and we may presume that the whole poem also was obscured with the same mass of caecae historiae drawn from the darkest recesses of the storehouse of legend. Critics have been sorely vexed in trying to determine why Callimachus should have chosen the bird ibis to represent Apollonius. Couat, and Ellis in his Prolegomena to the Ibis of Ovid, have collected the various theories which have been put forward. The ibis, as Plato\(^{20}\) tells us, was sacred

\(^{19}\) V. 932 'Ακλειής οὗτος μάντις, ὅς οὐδ' ὅσα παῖδες ἵσασιν
. Οἴδε νῶς φράσσασθαι.

\(^{20}\) Phaedr., 274.
to the god Theuth, or Hermes, worshipped originally at Naucratis, which was probably the birthplace of Apollonius. The connexion between the ibis and the god Theuth was very close.\(^{21}\) The god was depicted with the head of the bird, and the bird was regarded as the familiar minister of the god. The filthy peculiarities of the ibis are often mentioned by the ancients,\(^ {22}\) and we may be sure that these habits of the bird, a native of Naucratis like Apollonius, were employed by Callimachus as a retort to the scurrilous way in which he had been stigmatized as κάθαρμα. Hermes, amongst his other functions, was the god of thieves, and so Apollonius was probably assailed as a familiar of the god of thieves by reason of his plagiarisms from Homer and Callimachus.\(^ {23}\) Conjectures like these are but a groping in the dark, and the key to the riddle has been lost for ever.

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

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\(^{21}\) Aelian, \(H. A.\) x 29 : Plut. Symp. ix 2, 2 : Cic. \(N. D.\) iii 22, 56.

\(^{22}\) Ov. \(Ib.\) 449 : Plin. \(N. H.\) viii 97 : Ael. \(H. A.\) ii 35.

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

\(^{24}\) \textit{Anth. P.} vii 525—

"\textit{Oστις έμων παρὰ σήμα φέρεις πόδα, Καλλιμάχου με}

\textit{Iσθι Κυρηναίου παῖδά τε καὶ γενέτην.}

Εἰδείνυς δ' ἀμφώ κεν, ὃ μὲν ποτε πατρίδος ὄπλων

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

25 The sentence was probably thus cautiously introduced from its having been omitted in the first of the two lives (v. Linde, *op. cit.*).
26 e.g. by Bernhardy and Knaack. Susemihl's arguments (*op. cit.* 385) seem singularly unconvincing.
27 v. Seeman, *De primis sex bibliothecae Alexandrinarum custodibus*:
have seen that the dates assigned for the birth of Apollonius vary over a period of more than half a century, so that the arguments, based on so-called chronology, against Suidas and one of the lives deserve but little attention. Assuming, as we have done, that Apollonius was born about 265, he would have been between the ages of sixty-five and seventy when he succeeded Eratosthenes, who was born about 278 and lived to the age of eighty or eighty-two. Apollonius was succeeded by Aristophanes of Byzantium, about whom we are definitely told that he became Librarian at the age of sixty-two. He was born about 255, so we may assume that Apollonius' tenure of the office terminated about 193, which we may regard as approximately the year of the poet's death.

One last tradition concerning Apollonius, recorded at the end of the second life, is that he was buried with Callimachus. Susemihl unnecessarily impugns this statement as involving a desecration of the tomb of Callimachus. There may well have been, as Busch, De bibliothecariis Alex. qui feruntur primis: Couat, op. cit. c. 2.

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

29 Cf. Gerhard, Lectiones Apollonianae, p. 7. In the epitaph of Callimachus already cited he expresses a wish that he should be buried with his father in Cyrene. This wish, apparently, remained unfulfilled.
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Weichert suggests, a place set apart at Alexandria by the Ptolemies for the burial of those who had filled the honoured post of Librarian. And so, after life’s fitful fever, master and pupil would rest side by side in the silent fellowship of the grave.

II

SOURCES OF THE ARGONAUTICA

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

30 This is also the view of Couat and of Merkel who says: “Satis credibile est principes Musei viros ἐν τοῖς βασιλείοις Alexandrinis sepultos fuisse, velut in eis, quae Strabo commemorat p. 794 ή νήσος καὶ ὁ πύργος ὁ Φάρος—εἰςπλεύσαντι δ’ ἐν ἀριστερᾷ ἐστὶ συνεχῇ—tau ἐνδότερω βασιλεία πολλὰς καὶ ποικιλὰς ἔχουται διαιτας καὶ ἀληθι, quod eo certe litore Eratosthenis sepulcrum indicatur in epigrammatis Dionysii Cyziceni Anth. Pal. vii 78 versu postremo πάρ τόδε, Πρωτής κράσπεδον αἰγιαλοῦ, ne de nemore manium Callimachi et Philetæ apud Propertium coniciam.” Merkel assumes, as a development of Ritschl’s theory, that Apollonius died before Eratosthenes, and so would be buried next to Callimachus.
which has come down to us through the scholia. From them we learn much; but we must remember that they are merely excerpts from the larger works of the grammarians, and, therefore, necessarily imperfect. The sources from which our poet derived materials for his work and the authors whom he imitated may be classified as follows:—(1) The Homeric poems; (2) other ancient epic poems; (3) early logographers and geographers; (4) previous writers of Argonautica; (5) writers who had introduced the story of the Argonauts incidentally; (6) narrators of the deeds of Heracles; (7) authors, most of them little known, to whom Apollonius was indebted on special points; (8) Alexandrian poets.

I. The Homeric poems constitute in the truest sense the πηγή καὶ ἀρχή of the Argonautica. Though the matter of the work is not derived from them, yet the diction and the form in which the particular incidents are set forth continually recall to our minds the words of 'the poet,' as the ancients reverently described Homer. Apollonius knew Homer by heart, and one of the chief charms of his work is to come across the familiar phrases reset, some, it may be, dimmed in the process, others shining with added lustre. Our poet was no servile imitator. Nothing could be more erroneous than to regard his work as a mere cento of Homeric phrases. Professor R. Ellis admirably states his position: "For Apollonius the problem was how to write an epic which should be modelled on the Homeric epics, yet be so completely different as to suggest, not resemblance, but contrast.
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We think no one who has read even a hundred lines of the poem can fail to be struck by this. It is in fact the reason why it is a success. The *Argonautica* could not have been written without the *Iliad* and *Odyssey*, but it is in no sense an echo of either. Nay, we believe that a minute examination of Apollonius' language and rhythm would show that he placed himself under the most rigid laws of *intentional dissimilarity*.\(^1\) In the period between the recensions of Zenodotus and Aristarchus Apollonius had made a critical study of the Homeric poems, as we shall see when we come to consider his other works.

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

\(^1\) Quoted by Way, *The Tale of the Argonauts*, p. 208.

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

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

III. Large use must have been made of the early historians and geographers, especially Herodotus, Hellanicus, Hecataeus, and Acusilaus, whose writings are frequently mentioned in the scholia. Weichert shows that Apollonius in all probability studied the λογογράφου more than the poets, and, in consequence, passed over in silence some things very closely connected with his theme, e.g. a description of the Argo, which must have been given by the earlier poets, while he is very full in dealing with places, peoples, etc.

Amongst the old prose writers Simonides of Ceos is often referred to by the scholiasts as agreeing with our poet, e.g. on ii 866, καὶ Σιμωνίδης ὁ γενεαλόγος ὁμοῖος τῷ Ἀπολλωνίῳ γενεαλογεῖ. Suidas tells us that he was reputed to be a grandson of the famous lyric poet,
that he lived before the Peloponnesian War, and that he wrote a Πενελόπια in three books, and Εὐρήματα, also in three books. He may have introduced the myth of the Argo into the Πενελόπια. In the schol. on i 763 we find a reference to a work of his, Σύμμικτα, which is not mentioned by Suidas.

IV. Most interest naturally attaches to the writers who had dealt with the voyage of the Argo in special works. Of these the three principal were Cleon, Herodorus, and Dionysius. (a) Cleon was a native of Curium in Cyprus. We have no means of determining his date. That Apollonius was indebted to his Αργοναυτικά is apparent from the schol. on i 625, ὅτι δὲ ἐνθάδε Θόας ἐσώθη, καὶ Κλέων ὁ Κουριεύς ἰστορεῖ, καὶ Ἀσκληπιιάδης ὁ Μυρλεάνος, δεικνύει ὅτι παρὰ Κλέωνος τὰ πάντα μετήνεγκεν Ἁπολλώνιος. (b) Herodorus was born at Heraclea in Pontus. He seems to have lived in the latter part of the sixth century, and so would be a contemporary of Hecataeus. The erroneous theory that his Αργοναυτικά was a poem arose from the schol. on ii 1211 ascribing to him two lines from h. Hom. 34. The quotations from the work show that it was written in prose. To judge from our scholia, Apollonius agreed with him on many points, though Herodorus made the

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

6 Two lines earlier the schol. says εἶληφε τὴν ἰστορίαν παρὰ Θεολύτου. Mueller (Frag. Gr. Hist. iv 515) assumes that Apollonius drew from Cleon, and Cleon from Theolytus.

6 Cf. Diod. Sic. i 15. 4, where they are rightly assigned.
Argonauts return by the same route as on the outward voyage. Another important work of his dealt with Heracles, τὰ καθ' Ἡρακλέα, and it is referred to both in our scholia and in those on Pindar. We have a quotation from it in Athenaeus.⁷ The notices in Suidas of the various writers who bore the name of Dionysius are hopelessly confused,⁸ and it is impossible to determine accurately whether both Dionysius of Miletus and Dionysius of Mitylene wrote Ἀργοναυτικά. Dionysius Μετυληναῖος is twice mentioned in our scholia and Dionysius Μιλήσιος five or six times, and furthermore we have frequently the vague reference Διονύσιος ἐν τοῖς Ἀργοναύταις. Suidas enumerates amongst the works of Dionysius of Mitylene Ἀργοναύτας ἐν βιβλίοις ζξ, written in prose, and also attributes to Dionysius of Miletus, a contemporary of Hecataeus, a Κύκλος ἱστορικός, and a Κύκλος μυθικός. The contents of the latter are probably given by Diod. Sic. (iii 66): Οὔτος (sc. Διονύσιος) τὰ περὶ τὸν Διόνυσον, καὶ τὰς Ἀμαζόνας, ἐτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραξθέντα, καὶ πόλλ' ἔτερα συνετάξε.

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

⁷ ix, p. 410. ⁸ v. Welcker, Der épische Cyclus i 72 sqq.; Meier, Quaestiones Argonauticae, cap. i. ⁹ Diog. Laert. i 111.
The so-called 'Ὀρφέως Ἀργοναυτικά cannot be included amongst the sources, as it is in all probability an imitation of the work of Apollonius by some versifier of the early Christian era. It consists of one book containing 1376 lines. Orpheus, one of the Argonauts himself, tells, in the first person, of the main incidents of the adventure, dwelling at length on the scenes in which he had played the leading part, and more briefly describing the rest. The lateness of the work seems clearly indicated by internal evidence, though some would assign it and more of the 'Orphic' poetry to an early date.¹⁰

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

¹⁰ v. Schneider's preface to his edition of the Orphic Argonautica.
been greatly indebted, though we could better estimate his obligation if the 'Ηοίάι μεγάλαι (or Κατάλογος γυναικῶν)\textsuperscript{11} had come down to us, for the legend of the Argonauts must have entered largely into it. In several passages our Schol. say that Apollonius directly followed Hesiod ('Ησιόδω τ ἐπηκολουθήσεν), e.g. i 859, iii 311, iv 892. At other times the divergence of Hesiod’s views is mentioned, especially about the return voyage of the Argo. In the Theogonia\textsuperscript{12} Hesiod outlines the whole theme of the Argonautica in a few verses, from the orders of Pelias to the return of Jason to his native land. (c) There is no writer more frequently cited by the Scholiasts, and none with whom our poet more often agrees, than Pherecydes of Leros, one of the most celebrated of the early logographers. His chief work was a mythological history in ten books entitled 'Αρχαιολογίαι, 'Ιστορίαι, or Αυτόχθονες. The opening book was a Theogonia, and then followed a description of the heroic age.

\textsuperscript{11} With reference to the question of the identity of these poems it is interesting to note that they are distinguished by the Schol. on Η 181: πεπηρώσθαι δὲ Φινέα φησιν 'Ησιόδος ἐν Μεγάλαις 'Ηοίαις, ὅτι Φρείζῳ τὴν ὅδον ἔμφυσεν, ἐν ὅτι τῷ γ Καταλόγων, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὁψεως προέκριμεν.

\textsuperscript{12} vv. 992 sqq.—

\begin{quote}
Κούρην δ' Αἰήταο διοτρεφέος βασιλῆς
Αἰσονίδης βουλήσθι θεῶν αἰειγενετὰς
'Ἡ γε παρ' Αἰήτεω, τελέσας στονόντας ἀέθλους,
Τοὺς πολλοὺς ἐπέτελε μέγας βασιλεὺς ὑπερήνωρ
'Υβριστής Πελείς καὶ ἀτάσθαλος ὀβριμοεργὸς.
Τοὺς τελέσας ἐς έ ἱωλκὸν ἀφίκετο, πολλὰ μογήσας,
'Ομείχθ ἐπὶ νῆσὸν ἄγων ἐλικώπιδα κούρην
Αἰσονίδης, καί μιν θαλείρην ποιήσατ' ἄκοιτιν.
\end{quote}
The legend of the Argonauts and the history of Jason came probably in the sixth and seventh books. Apollonius acquired from Pherecydes not merely details connected with the Argonauts, but also historical and geographical notices which he worked into his poem. (d) Another author often mentioned in the scholia is ὁ τὰ Ναυπάκτια πεποιηκώς, once (ii 299)¹³ expressly called Νεοπτόλεμος ὁ τὰ Ναυπάκτια πεποιηκώς. It has been generally assumed that Neoptolemus of Paros (or Parium in Mysia) either wrote it or commented on it. Pausanias (x 38, 6) agrees with Charon of Lampsacus in attributing it to the cyclic poet Carcinus of Naupactus, the work deriving its name from the birth-place of its author, like the Κύπρια of Stasinus of Cyprus. The subject of the Ναυπάκτια, according to Pausanias, was ἔπη πεποιημένα εἰς γυναῖκας. Amongst the famous heroines we may infer that Medea was introduced, and consequently the story of the golden fleece. Only once¹⁴ is the author mentioned as agreeing with Apollonius, in all other cases as differing, the difference being strongly marked with regard to the flight of Medea.¹⁵ (e) Pindar in his masterpiece the fourth Pythian ode sings of the voyage of the Argo, telling of the foundation of Cyrene by Battus from Thera, and the fate-fraught clod of earth given by the god Triton to Euphemus

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

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

¹⁵ See note on iv 87.
in Libya. The story of Aristaeus and the Etesian winds is derived from Pind. Pyth. ix. According to the Schol. Pindar agreed with Hesiod and differed from our poet about the return of the Argonauts. (f) Antimachus of Colophon is another poet whose influence on Apollonius must have been very great. Weichert well describes him as "gleich berühmt als Epiker durch seine Thebais, wie als Elegiker durch seine Lyde, und in beiden Gattungen der Poesie das Vorbild der Alexandriner." The love tragedy of Jason and Medea must surely have formed part of his Lyde. On ii 296 we are told that Apollonius took from him the version that the harpies were not slain by the sons of Boreas, and again on iv 156 we find that Apollonius described the drugging of the dragon and the winning of the fleece συμφώνως Ἀντιμάχω. (g) The three great Tragedians must have frequently woven the quest of the Argonauts into their lost plays. Aeschylus' drama Ταυτύλη is cited by the Schol. on i 773 as describing the meeting of the heroes with the women of Lemnos, and on i 105 there is a reference to a work of his entitled Αργώ. On iv 284 we are told that our poet followed the Προμηθεὺς λυόμενος in making the Ister flow from the land of the Hyperboreans and the Rhipaean Mountains. In another play, the Κάβειροι, we know that Aeschylus brought the Argonauts into contact with those strange

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16 Cf. Arg. iv 1551 sqq.
17 op. cit., p. 233.
18 The differences mentioned in the schol. are trifling except with regard to the return voyage where Antimachus agreed with Hesiod and Pindar.
divinities\textsuperscript{19}. The plays of Sophocles embracing the legend which are quoted in the scholia are those entitled Κολχίδες, Σκύθαι, Αήμναι, Τάλως, Ριζοτόμοι, and Φινεύς. In portraying the character of Medea Apollonius must have had ever present to his mind the great tragedy of Euripides, and also the tragedies of lesser writers such as Neophron on the same theme. Another play of Euripides, the Φρίξος, is referred to on ii 382 as describing the birds which discharged their plumes as shafts on the island of Ares.

VI. Our poet, to judge from the scholia, made abundant use of the many authors of Ἡράκλεια, whose writings recounted the deeds of Heracles. Of these we may mention Cinaethon the cyclic poet of Lacedaemon, Pisander of Camirus in Rhodes, and Panyasis of Halicarnassus the kinsman of Herodotus. Writers on the same theme who were contemporary with, or subsequent to, Apollonius were Demaratus, Rhianus, and Conon. There are three other authors of treatises, partly historical, partly geographical, on the town of Heraclea and the legends associated therewith, Promathidas, Nymphis, and Callistratus. They are not merely mentioned as agreeing with Apollonius, but we are also directly told that Apollonius took certain statements from the first two, who were both natives of Heraclea. From Promathidas\textsuperscript{20} he took

\textsuperscript{19} See note on i 917.

\textsuperscript{20} Mueller, \textit{op. cit.} iii 201, shows that Promathidas probably lived much later than Apollonius (about 80 B.C.), and so Lehrs would alter the schol. on ii 911, on the assumption of a lacuna, into τὴν δὲ περὶ Σθενέλου ἱστοριῶν ἔλαβε παρὰ . . . (ἐστὶ καί παρὰ) Προμαθίδα (MSS. Προμαθίδα). This change is adopted by Keil.
the story of Sthenelus (ii 911), also the legend of the foundation of the town of Heraclea (ii 845), while the description of the ἄκρη Ἀχέρονσίς (ii 728) is from Nymphis.

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

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

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

22 ii 97 sqq.
from whom Apollonius derived his version of the return voyage of the Argonauts through the Ister. His work περὶ λυμένων is often referred to by the Scholiasts in connexion with the flight of the Argonauts from Colchis, though otherwise there is nothing known of him.

VIII. Apollonius had studied closely the didactic poem of Aratus, as we see by comparing Arg. i 30 ἐξείης στιχώσων, Phaen. 372 ἐξείης στιχώσωτα: Arg. i 555 βαρείη χειρί κελεύων, Phaen. 631 μεγάλη ἀνὰ χειρὶ κελεύει: Arg. i 1141 έοικότα σήματ' ἐγεντο, Phaen. 820 έοικότα σήματα κεῖται: Arg. i 1201, ii 1253, Phaen. 423 sqq. (quoted in the note on i 1201): Arg. iv 984 ἵλατε Μοῦσαι, οὐκ ἑθέλων ἐνέπω προτέρων ἐπος, Phaen. 637 Ἀρτέμις ἱλήκου’ προτέρων λόγος, οἷς μών ἐφαντο κ.τ.λ.: Arg. iv 997 φαῖησ κεν ἐοῖς ἐπὶ παισὶ γάνυσθαι, Phaen. 196 φαῖης κεν ἀνάζειν ἐπὶ παιδί. The simile in ii 933 is derived from Phaen. 278 αὐτὰρ ὅγ’ εὐθείωντι ποτήν ὀρνιθ’ ἐοικώς. Leutsch\(^{23}\) shows that it was from Phanocles, author of elegies under the title Ἐρωτες ἡ καλοί, that Apollonius, in all probability, imitated the lengthening of the second syllable in Ὤρηκιος. The address to the Libyan goddesses (iv 1309, 1322) is modelled on the epigram of Nicaenetus beginning Ἐρωσσαί Διβύων ὄρος ἄκρωτον αἴτε νέμεσθε.\(^{24}\) In iv 447, ἄλγεα τ’ ἄλλ’ ἐπὶ τοῖσιν ἀπείρονα τετρήχασιν, we have a clear reminiscence of Philetas (xvi 3, Jacobs), Ὄνδ’ ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἐμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.

\(^{23}\) Philol. xii 66. \(^{24}\) Anth. Pal. vi 225.
The number of coincidences which we can detect between the *Argonautica* and the works of Callimachus is very small, as we have few fragments of the *Aēτια*, which had contained among its subjects the story of the Argonauts. In i 1309 we have a verse apparently taken completely from Callimachus (*fr. 212*). Other resemblances are referred to in the notes on i 129, 738, 972, 997, 1116; ii 713, 770, 1094; iii 277, 876, 932; iv 961, 1165, 1614, 1717.

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

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

25 See Appendix on the Double Recension of the *Argonautica*.
26 *Rh. Mus.* xli iv 137 sqq.
27 v. Boesch, *De Ap. Rhod. Elocutione*, p. 50. He gives as instances γατομέω (ii 1005; Lyc. 268, 1396), δωμάω (ii 531; Lyc. 719), μυθαίνω (iii 1042; Lyc. 1008), δύττω (i 1008, 1326; Lyc. 715).
INTRODUCTION

III

THE ARGONAUTICA

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

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

1 In Od. 12. 69 the Argo is spoken of as in all men's minds, Ὄη δὴ κεῖνη γε παρέπλω ποντοπόρος νῆς Ἀργῶ πᾶσι μέλουσα παρ' Αἰταο πλέουσα.

2 Herodotus (i. 2) represents the carrying off of Medea by the Greeks from Colchis as an act of reprisal for the carrying off of Io by the Phoenicians. Rawlinson, in his note, traces an ethnic relationship between the Colchians and the Phoenicians.
and the adventures they had encountered on their perilous voyage. Strabo\(^3\) held that the myth of the golden fleece was connected with the wealth of gold dust washed down by Colchian rivers rich as the Lydian Pactolus. But, whatever the origin may have been, we know that the legend was one ever dear to the Greeks as a seafaring people, so that in choosing it as his subject Apollonius was assured of the sympathetic interest of his public. The conquest of Alexander and the spread of commerce had turned men's minds to far-off lands, and tales of romantic adventure were becoming an established literary type.

The character of the poetry of the Alexandrian school was to a large extent determined by the character of the age in which they wrote. Whatever the talents of the poet might be, his work must be replete with historical and legendary lore if it was to meet with approval from the literary circles in the days of the Ptolemies. Apollonius, like Catullus, well deserved the title *doctus*. As Couat\(^4\) expresses it, "La véritable difficulté pour Apollonius ne fut pas d'inventer, mais de choisir." To have assimilated materials of such a heterogeneous nature required ability of no mean order. His vast industry would,
however, have resulted merely in a *rudis indigestaque moles*, had it not been for the true poetic genius with which he was endowed.

How far our poet possessed the gift of originality we cannot determine. We are mainly dependent on the evidence of the scholia, and, to judge from them, Apollonius might have truly said with Callimachus\(^5\) ἀμάρτυρον οὐδὲν ἀείδω. But most of the works to which they refer as agreeing or differing have not come down to us, so that we are unable to decide for ourselves the precise nature of our poet’s obligations. However much he may have been indebted to his predecessors for the matter, the form of the poem is his own, and everywhere we find traces of that sense of proportion which ensures the symmetry of the whole.

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

\(^{5}\text{frag. 442.}\)
our expectation is whetted with the eagerness of anticipation.

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

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

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6 iii 114 sqq.
7 There are seventy-six similes developed in the Argonautica (5833 lines); in the Iliad (15,600 lines) there are about 200, so that the proportion is nearly the same.
8 i 879 sqq. Other good examples will be found in ii 70, iii 875, 956, iv 948, 1062, 1682.
both Homer and Virgil who employ the same imagery in a different connexion. Beautiful in its freshness is the comparison of the throbbing of Medea’s heart to the dancing beams of sunlight reflected from the eddying water:

\[
\text{τυκνά δὲ οἱ κραδίῃ στήθεων ἐντοσθεν θυεων}
\]
\[
\text{ἥλιοιν ὦς τίς τε δόμοις ἐνπάλλεται αἰγῆ}
\]
\[
\text{υδατος ἡκανιοῦσα, τὸ δὴ νέον ἤ ἰέβητι}
\]
\[
\text{ἡ̂ ποι ἐν γαυλῷ κέχυται· ᾧ̃ ἐνθα καὶ ἐνθα}
\]
\[
\text{ἀκεῖγ̃ στροφαλιγγις τινάσσεται ἀϊσθούσα·}
\]
\[
\text{ὡς δὲ καὶ ἐν στήθεσι κέαρ ἐλελίξετο κούρης.}^9
\]

Virgil\(^{10}\) was not slow to adopt this as his own.

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

\(^9\) iii 755 sqq. \(^{10}\) Aen. 8. 22 sqq.
us as we read the lines depicting the unbroken peacefulness of a stilly night:

> Νῦς μὲν ἔπειτ' ἐπὶ γαῖαν ἀγεν κνέφας· οἱ δ' ἐνὶ πόντῳ ναύται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος ἔδρακον ἐκ νηῶν· ὑπνοῖο δὲ καὶ τις ὁδίτης ἤδη καὶ πυλαωρός ἐξελέστο· καὶ τινα παιδῶν μητέρα τεθνεώτων ἄδινον περὶ κῶμ' ἐκάλυπτεν· οὐδὲ κυνών ἅλακη ἔτ' ἀνὰ πτόλιν, οὐ θρόως ἦν ἥχηεις· στυγὶ δὲ μελαινομένην ἔχεν ὅρφην.\(^{11}\)

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

Zeus, though often mentioned with his various attributes as Ξεϊνιός, Ἰκέσιός, Ἐπόγιος, and Φύξιος, appears but seldom in the working out of the main

\(^{11}\) iii 744 sqq. \(^{12}\) Cf. Hémardinquer, *De Ap. Rh. Argonauticis*. \(^{13}\) i 226. \(^{14}\) ii 537 sqq. \(^{15}\) iv 640 sqq.
theme. We are told of his wrath against the sons of Aeolus, which can only be appeased by the propitiation of Phrixus and the recovery of the fleece.\textsuperscript{16} His anger is manifested against the heroes after the murder of Absyrtus, and he ordains that Jason and Medea must be purified by Circe.\textsuperscript{17}

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

\textsuperscript{16} iii 337 sqq.  \hspace{1cm}  \textsuperscript{17} iv 557 sqq.  \hspace{1cm}  \textsuperscript{18} i 301 sqq.
\textsuperscript{19} iv 528 sqq.  \hspace{1cm}  \textsuperscript{20} iv 1548 sqq.  \hspace{1cm}  \textsuperscript{21} ii 674 sqq.
\textsuperscript{22} e.g. i 966, ii 927.  \hspace{1cm}  \textsuperscript{23} e.g. ii 674 sqq.
Isle of the Appearance (Ἀνάφη), and they dedicate an altar to him as Αἰγλήτης.  

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

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

24 iv 1694 sqq. 25 iv 959. 26 iii 7 sqq. 27 iii 60 sqq.
roamed the earth making trial of the righteousness of men. Throughout the sojourn in the land of Colchis and on the homeward voyage she shows in manifold ways her lovingkindness towards the hero. Widely different is her rôle in the Aeneid, where, as the vengeful jealous wife of Jove, she thwarts and baffles the stormtossed Aeneas.

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

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

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

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28 iii 43 sqq. 29 op. cit. p. 306. 30 i 1310 sqq.
31 ii 286 sqq. 32 iv 1551 sqq.
every step in the action is determined thereby. In the *Argonautica*, on the other hand, the religious motive is present, but this motive is rather in the poem than of it; it fills the mind neither of the poet nor his readers, and Jason, though nominally the instrument chosen to fulfil a divine mission, in reality plays the part of a leader of adventurers.

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

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

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

33 iv 985.  
34 e.g. i 1035, iv 1504.  
35 iv 1166—

\begin{center}
\textit{άλλα γὰρ οὐποτε φίλα δυναθέων ἀνθρώπων τερπωλῆς ἐπιβημεν ὅλω ποδὶ σὺν δὲ τις αἰεὶ πικρὴ παρμέμβλωκεν ἐνφροούνησιν ἀνίη.}
\end{center}

D 2
INTRODUCTION

of the wonder-working Medea. Her varying moods enthral us from the moment when first she beholds the godlike Jason as he enters her father’s court\textsuperscript{36} until their nuptials are consummated on the isle of the Phaeacians.\textsuperscript{37} Her inmost feelings are laid bare to us with a psychological subtlety strangely modern and unknown to Homer. Impulsive, passionate with the passionateness of the East, torn at first by the conflict betwixt love and duty, gradually she yields to the overmastering sway of Eros. Duty and honour are flung to the winds. She steals forth at night from her father’s home. For Jason alone she lives. The ties of kin no longer bind her. Cunningly and remorselessly she plots her brother’s death. Woe unto Jason if he should prove false to her! Fickle and faithless he proved himself in after years, and Euripides has shown us that “Hell hath no fury like a woman scorned.” In his wondrous drama the intensity of Medea’s hate is only equalled by the intensity of her love as depicted in our poem. The third book, in which the love interest is introduced, is incomparably superior to the other three.\textsuperscript{38} The passage\textsuperscript{39} where Medea would end the turmoil of her soul by self-destruction, but shrinks from death as she reflects that life is sweet and that she is still in the morning of life, is one of the great things in Greek literature, and has been compared with the splendid scene near the opening of Goethe’s \textit{Faust}.\textsuperscript{40} As we

\textsuperscript{36} iii 275 sqq.
\textsuperscript{37} iv 1141 sqq.
\textsuperscript{38} Cf. Sainte-Beuve, \textit{La Médée d’Apollonius}.
\textsuperscript{39} iii 802 sqq.
\textsuperscript{40} Mahaffy, \textit{History of Greek Literature}, vol. i c. 9.
read of this hapless maiden, daughter of a savage sire, priestess of the weird goddess Hecate in her lonely temple on the plain, and see her suddenly called by fate to a new and strange destiny, made the instrument for the fulfilment of the purposes of gods and men, smitten by a love which her young heart cannot understand, though it obeys its impulses, we are moved in a way in which the widowed Dido with her mad infatuation, amid the hum and bustle of rising Carthage, moves us not.

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

command, and persuades the others to acknowledge Jason as their chief. Such is the position of Jason, a leader chosen by his comrades against their own better judgment. Nominally he is first and foremost, in reality he is but *primus inter pares*. So it is throughout the poem. On the outward voyage the only prominent part he plays is in the love-adventures with Hypsipyle on the island of Lemnos.  

At the opening of the second book it is Polydeuces who flings back the haughty challenge of Amycus, while Jason takes but little part even in the slaughter of the Bebrycians which follows the downfall of their champion. Again and again when a crisis arises we find him sorely perplexed. When Idmon and Tiphys are stricken by death, Jason, like the rest, throws himself down with muffled head on the seashore in the anguish of despair, until Ancaeus, ignoring him, declares to Peleus his willingness to take the helmsman’s post.  

It is Amphiladamas, not Jason, who bethinks himself how to ward off the birds of the brazen plumes on the isle of Ares.  

On that same isle the shipwrecked sons of Phrixus reveal to the heroes the implacable nature of the Colchian king and the dangers which lie before them. It is Peleus, not Jason, who revives their drooping spirits when dismayed at this recital.  

At last they reach the realms of Aeetes. Jason bears the petulant insults of the incensed monarch with a forbearance, wise, perhaps, but with the wisdom of a later age. The ordeal of yoking the fire-breathing bulls and

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44 i 609 sqq. 45 ii 855 sqq. 46 ii 1046 sqq. 47 ii 1217 sqq. 48 iii 372 sqq.
sowing the dragon's teeth is appointed. How does Jason meet it? Gladly he has recourse to the magic drugs of Medea, and his achievements are shorn of half their greatness. To Medea, not to his own right hand, he owes the winning of the golden fleece. Now begins the flight from Colchis with the Colchians in close pursuit. When the Argonauts are sorely pressed, Jason makes a treacherous truce, and, with Medea's aid, compasses the murder of the Colchian chief, Medea's brother, Absyrtus. Purified from this foul deed by Circe, anon they reach Phaeacia. Thither come the Colchian forces demanding the surrender of Medea. Now at length it seems as if a deadly contest must ensue, in which the heroes may prove their prowess in the face of fearful odds, but Jason avoids the struggle by putting himself and Medea under the protection of the Phaeacian king, Alcinous, and fulfilling the conditions which he prescribes. From this to the end of the poem we hear little of Jason save when the Libyan goddesses appear to him to deliver him and his comrades from death, and when he sacrifices thank-offerings to Triton at Lake Tritonis and to Apollo at the Isle of the Appearance. It is in his delineation of Jason that Valerius Flaccus far surpasses our poet. In reading the poem of the Roman writer we feel that Jason has a part assigned to him worthy of a leader, and that he stands out unmistakably in the forefront of his comrades.

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

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

\( ^{53}\) i 540.  \(^{54}\) i 495 sqq.  \(^{55}\) iv 905.  \(^{56}\) e.g. ii 880, iii 505, iv 495.  \(^{57}\) i 557.
stoutest thews, is given without lot to him and Ancaeus.\(^{58}\) He will have no part in the revellings in Lemnos, and in tones of bitter irony he utters his contempt for Jason's dalliance with Hypsipyle.\(^{59}\) His club deals out destruction to the giants in the island of Cyzicus.\(^{60}\) The breaking of his oar\(^{61}\) beneath the strain of his sinewy arms leads to his going on shore to replace it and to the loss of Hylas. Terrible in its intensity is his grief for the well-beloved youth,\(^{62}\) and roaming distractedly in search of him he passes from our view.

Of the minor characters little need be said. The brutal Amycus,\(^{63}\) the hot-headed arrogant Idas\(^{64}\) are well depicted. In Telamon we recognize some of the traits of his son Ajax. He is a blunt outspoken warrior, staunch to his friends, quick to quarrel, but generous in admitting his faults.\(^{65}\)

Two famous criticisms on Apollonius have come down to us from ancient times, the one by a Greek, the other by a Latin writer, and both when examined are found to express practically the same view. [Longinus], in his treatise \(\text{περὶ ὑψοὺς}\) (33, 4), says \(\varepsilon\pi\acute{e}\iota\omicron\upsilon\gamma\epsilon\iota\gamma \iota \alpha\acute{t}\pi\omega\tau\omicron\sigma\) \(\delta\prime \text{ Ἀπολλώνιος ἐν τοῖς Ἀργοναύταις ποιητῆς . . . ἄρ' ὁ δὲ Ὀμηρὸς ἃν μᾶλλον ἡ Ἀπολλώνιος ἐθέλεις γενέσθαι;\) The writer is contrasting two classes of poets, the brilliant genius whose very brilliancy makes him at times careless and negligent in detail, and the author possessed of less natural talent who,

\(^{58}\) i 396. \(^{59}\) i 855 sqq. \(^{60}\) i 1040. \\
\(^{61}\) i 1167. \(^{62}\) i 1260 sqq. \(^{63}\) i 5 sqq. \\
\(^{64}\) i 462 sqq., iii 556 sqq., i 1169. \(^{65}\) i 1289 sqq.
by that genius which consists in the infinite capacity for taking pains, avoids the slips to which the other is prone. Homer, who, as Horace says, sometimes nods, is the type of the former, Apollonius of the latter. The question which Longinus asks carries, of course, its own answer with it. It is true that Apollonius was the greatest Greek writer of epic poetry after Homer—proximus sed longo intervallo, but to compare him with Homer is to apply to him a test which no ancient poet will stand, not even Virgil himself. We should bear in mind the words of Cicero, "in poetis non Homero soli locus est, aut Archilocho, aut Sophocli, aut Pindaro, sed horum vel secundis vel etiam infra secundos." 66

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

66 Orator i 4. 67 x i, 54.
Weichert⁶⁸ argues, though I think it is possibly straining the words of Quintilian, that in accordance with the ancient use of litotes we are justified in translating ‘non contemnendum opus’ not merely as ‘ein schätzbares’ but even as ‘ein sehr schätzbares Werk.’ In spite of the obvious meaning of Quintilian’s judgment many critics perversely hold that he is sneering at Apollonius as a poet of respectable mediocrity. A sufficient answer to this is furnished by his explaining why Apollonius was not admitted to the canon of Greek poets by the Alexandrian critics, and also by his own words in introducing the list of authors whom he discusses, ‘paucos qui sunt eminentissimi excerptere in animo est.’

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

⁶⁸ op. cit., p. 412.
song of Orpheus is contracted into the song of Iopas, as it had already been expanded into the song of Silenus; the reception of the Argonauts by Hypsipyle is like the reception of the Trojans by Dido, and the parting of Jason from the Lemnian princess reappears, though in very different colours, in the parting of Aeneas from the queen of Carthage; the mythical representations in Jason's scarf answer to the historical representations which distinguish the shield of Aeneas from that of Achilles; the combat of Pollux with Amycus is reproduced in the combat of Entellus with Dares; the harpies of Virgil are the harpies of Apollonius, while the deliverance of Phineus by the Argonauts may have furnished a hint for the deliverance of Achemenides by the Trojans, an act of mercy which has another parallel in the deliverance of the sons of Phrixus; Phineus' predictions are like the predictions of Helenus; the cave of Acheron in Asia Minor suggests the cave of Avernus in Italy; Evander and Pallas appear once more in Lycus and Dascylus; Hera addresses Thetis as Juno addresses Juturna; Triton gives the same vigorous aid in launching the Argo that he gives to the stranded vessels of Aeneas, or that Portunus gives to the ship of Cloanthus in the Sicilian race.\textsuperscript{69}

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

\textsuperscript{69} \textit{Commentary on Virgil}, vol. ii, p. 19.
our poet has received at the hands of the moderns, Preston\(^70\) says: "Even when Apollonius is remembered among the learned, he is usually introduced in the degrading attitude of a captive, bound to the chariot and following the triumphal pomp of Virgil, who has literally fulfilled in the person of the poet his own prediction in the third Georgic, *Aonio reidiens deducam vertice Musas*. Thus is the name of Apollonius lost and absorbed in that of his conqueror. His poetical beauties are all hung up as trophies to decorate the shrine of Virgil. His primary and original claims on our attention, in his own right, are forgotten; and he is honoured only with the derivative and subordinate praise of having supplied to the Mantuan bard the crude materials and unformed elements from whence some of his beauties have been wrought and fashioned."

The influence of Apollonius at Rome was by no means confined to Virgil. The *Argonautica* was translated with some freedom into Latin by Varro, a native of Atax in Insubrian Gaul (82–37 B.C.). This version was highly esteemed by the ancients,\(^71\) and some fragments of it are still extant. Catullus, Propertius, and especially Ovid\(^72\) afford evidence in their poetry of their familiarity with the work of Apollonius. Lucan imitates him in his description

\(^70\) Translation of the *Argonautica*, p. 6.


\(^72\) v. Zoellner, *Analecta Ovidiana*. Washiel, *De similitudinibus imaginibusque Ovidianis*, enumerates over thirty similes taken directly or indirectly from the *Argonautica*. 
of Africa and the deadly serpents which infest it. In the days of Vespasian and Domitian Valerius Flaccus wrote an epic poem on the Argonauts which has come down to us. It is largely borrowed from the work of Apollonius, though there are many differences from the Greek original. As Apollonius imitated Homer's style and language, so Valerius Flaccus imitated Virgil. The work is incomplete, the story of the return voyage being left untold, but the merit of the eight completed books was recognized by Quintilian, who says of him, "multum in Valerio Flacco nuper amisimus." How favourite a theme the legend of the Argonauts had become at Rome amongst rhetorical poets of this age is shown by Juvenal's well-known lines in the first Satire.

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

74 The points of resemblance and divergence are fully discussed by Meier, Quaestiones Argonauticae, and by Moltzer, De Apollonii Rhodii et Valerii Flacci Argonauticis.  75 x 1, 90.  76 vv. 7 sqq.
the outward voyage is described contrasts unfavourably with the delightfully vague and imaginary geography of the Homeric poems, and when in narrating the return of the heroes from the land of Colchis all geographical probability, or even possibility, is ignored, the resulting compound is unpalatable. When we read the fourth book we wish in vain that our poet had shaken himself loose from the coils of legendary tradition and given free play to his inventive talent. But, in whatever way the poet might best have treated the return voyage, it would have been difficult, if not impossible, to remove the impression of anti-climax which the greater portion of the last book produces on us. The second part of the story, all that follows after the taking of the fleece, the fresh dangers faced, the fresh privations endured, does not heighten the effect but rather diminishes it.

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

\(^77\) As in iv 130 sqq.
The versification of the poem is remarkably smooth and harmonious, and the diction, as a rule, simple and unaffected, rare and obsolete words occurring but seldom. The most noticeable affectation is in the use or abuse of the pronouns.

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

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

78 Am. i 15, 14. 79 Ep. ad Q. Fr. ii 9.
IV

OTHER WORKS OF APOLLONIUS

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

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

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

¹ The fragments are collected and classified by Michaelis, De Apollonii Rhodii Fragmentis.
² Metamm. xxiii.
³ Schol. Nicand. Ther. 11.
⁴ Steph. Byz. s.v. Κόρινθος, s.v. Χώρα.
⁵ Parthenius, περὶ ἐρωτικῶν παθημάτων, c. i, c. xi. To this work probably belong the five hexameters in Meineke, Analecta Alexandr., p. 402, one of which is ascribed to Apollonius by Tzetzes on Lyco-phon 1285.
⁶ Steph. Byz. s.v. Ψυκτήριος.
⁷ Athen. vii 283.
and not parts of one larger whole, as the metres vary, the fragments from the Κτίσεις Κανώπου being scatons, while the fragments of the other Κτίσεις are all hexameters. Suidas tells us that Callimachus also wrote Κτίσεις Νήσων καὶ Πόλεων.

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


¹¹ E.g. Schol. A., II. 4. 410: Ἀριστάρχος ἐν ποιεῖ τὸ ἐνθεο ἀντὶ τοῦ ἐνθου . . . 'Ἀπολλώνιος δὲ διαστέλλει τὸ ἐν, ἵνα γένηται ἐν ὁμοία (the line is τῷ μή μοι πατέρας τοῦ ὁμοίω ἐνθεο τιμῇ). The anastrophe of ἐν is at least three times more frequent in the Argonautica than in Homer. Schol. A., II. 11. 97: ἐγκέφαλος δὲ. ἡ διπλῆ, δει 'Ἀπολλώνιος ποιεῖ ἐγκέφαλόνδε καὶ τὸν ἐξής ἄθετει. In Arg. ii 192 we find λευκανίηνδε, where see note.
to Zenodotus by a consideration of forms adopted or rejected in the Argonautica, which the Scholiasts on Homer tell us were read by Zenodotus in the Homeric text.

Amongst the Zenodotean forms which Apollonius adopts are τεθνειώς, θέλω, ἰδυμος, μόλις, πασσυνίη, δυσασχετος, Γοργόνος, Ρείην, ημελλε, κάκεινος (Aristarchus καὶ κεῖνος), ἐπιμάρτυρες, Μῖνω, and χρῶς. On the other hand, while Zenodotus wrote in Homer the forms δένδρος, εὐποιητήση, ἀγχιάλην, ἐξέθανε, ἀναπτάς, δεδάποσθαι, στεναχή, Ἀριήδην, πολυπιδάκου, ἐνστρόφω, Apollonius uses δένδρεον, εὐποιήτικον ἰμάσθην, ἀγχιάλου ἀκτής (Ἀγχιάλη as prop. name), ἄξεν (or ἀξεῖ), ἀμπετάσας, δεδαγήσθαι, στοναχή, Ἀριάδνη, πολυπίδακος, ἐνστρεφεῖ. Apollonius seems to have agreed with Zenodotus’ views on many points, especially in the use of the pronouns (e.g. οὗ, εἰς, εἰςο: μν as acc. pl.: the extended application of ὅς, ἔς, σφωίτερος, etc.), though, on the whole, he conforms rather to the principles of Aristarchus, as Merkel shows in his Prolegomena by a minute examination of the relations between Apollonius, Zenodotus, Aristophanes, and Aristarchus.

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

(5) Athenaeus refers to a work of our poet περὶ
'Αρχελόχου, but the precise nature of this cannot be determined. It may have formed part of a more general work comprising ἱππομηχανα or commentaries on the ancient poets.

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

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

V

MSS. OF THE ARGONAUTICA

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

13 Athen. x 451.
14 v. Muetzel, De emendatione Theogoniae Hesiodeae, p. 287.
15 e.g. Ran. 1122, 1267, 1433: Av. 1242.
16 v. O. Schneider, De veterum in Aristoph. scholiorn fontibus, p. 89.
17 Athen. v 191.
18 Athen. iii 97 (v. Schweighaeuser ad loc.).
by Merkel as his basis in constituting the text of the Argonautica. Of its importance for the text of Sophocles, Jebb says: "With L safe, the loss of our other mss. would have been a comparatively light misfortune."¹

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

All other mss. are of the fifteenth or sixteenth century. They are classified by Merkel as follows:—

(a) Membranacei—Ambrosianus B 98; Laurentianus xxxi, 26; Laurentianus xxxi, 11; Laurentianus xxxii, 35. (b) Chartacei—Ambrosianus 22, containing the first two books; Ambrosianus 37; Ambrosianus 64, ending at iii, 1306; Laurentianus xxxi, 29; Vaticanus 150, containing the first three books; Vaticanus 36; Vaticanus 37; Vaticanus 146; Vaticanus 1358; Ottonobonensis 306; Ricardianus 35; Parisienses 2727, 2846, 2728, 2729, 1845; Vindobonensis and Wratislavensis, both collated by Wellauer.

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

The value of the Paris mss. has been much

¹Introduction to the Oedipus Tyrannus, p. lv.
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disputed. Brunck esteemed them very highly, and mainly relied on them in his edition. Merkel, on the other hand, seems to go to the opposite extreme in disparaging them, assigning them to the same category as the interpolated Italian mss. of Latin poets. He says of them: "Inest his non nihil forsitan e melioribus libris petitum, sed quo uti non liceat aliter nisi cum carere possis." Whatever is in the text on their authority has, in Merkel's opinion, no more weight than an ingenious conjecture. These strictures appear far too severe in the case of mss. on which we have to rely to an appreciable extent. There are over fifty passages in the ordinary accepted text of the Argonautica where the reading rests on the authority of the Paris mss., and in all these passages L and G are but broken reeds.

All the mss. of the thirteenth century are vitiated by interpolations, and this is a prominent feature of G. As a typical instance of this defect we may take iv 1429, δενδρέων, οἰαι ἐσαν, τοῖαι πάλιν ἐμπέδον αὐτῶς, where for οἰαι G has ῥοιαὶ, with a gloss ῥόαι καὶ ῥοιαὶ καὶ ροίδεα δένδρα εὐκαρπα. Apart from these interpolations, its readings in conjunction with those of L carry great weight, and in several places where L is corrupt G has preserved the true reading. In the


3 E.g. i 204, 917. ii 78, 637. iii 75, 1331. iv 600, 738, 1034, 1157, 1200, 1209, 1336, 1686, etc.
first book there is a serious break in G, three hundred lines (560-861) being wanting.

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

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

4 Merkel adopts in his text such modes of writing as οὐ δὲ, παρ’ ἐκ, κατὰ στόμα, νῆσον δὲ (for οἰδὲ, παρέκ, κατὰ στόμα, νησόνδε), thinking that these represent more correctly the doctrines of the Alexandrian grammarians. L, however, on which he relies, is very inconsistent in its evidence on such points, and the other mss. are in favour of the more familiar forms. 5 v. Seaton’s Preface to his edition.
VI

SCHOLIA ON THE ARGONAUTICA

The scholia on the Argonautica are generally known as the Florentine and the Parisian. The Florentine scholia are those first published by Ioannes Lascaris, who supervised the Editio Princeps of the poem at Florence in 1496 A.D. For the next three centuries editors simply republished the scholia as given by him. Then Ruhnken discovered scholia in Codex Parisinus 2727, of the fifteenth century, which seemed to him better than those previously known. These new scholia were published along with the old by Schaefer in his revision of Brunck's edition in 1813. The relative value of the two sets of scholia was long a moot point, but Keil has shown that they are both to be referred to a common source, namely the scholia contained in Codex Laurentianus xxxii, 9. From it 'addendo, detrahendo, immutando,' the different copies of scholia were derived. There is only one ms., Parisinus 2846, containing part of the scholia on the first and fourth books, in which the Laurentian version is completely followed. In discussing the relation between the Florentine and Parisian scholia Keil points out that the Florentine reproduce the form of the archetype more accurately than the Parisian, yet in several cases the Parisian preserve what had been carelessly omitted or rashly altered in the Florentine. However, there is such unanimity between them in many cases where
they both depart from their common source, that it is plain that both recensions were derived, not from the archetype itself directly, but through the medium of a more recent source which itself was derived from the archetype.

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

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

The scholia which have come down to us are probably merely extracts compiled from the fuller works of grammarians and commentators. The names of the three principal commentators known to us are Lucillus, Sophocles, and Theon. The three are mentioned at the end of the scholia on the fourth book,¹ and are also referred to by the Scholiast on Aristophanes, Νυμ. 397, who, commenting on the word βεκκεσέληνε, quotes Άργ. iv 264, and gives the explanation which is found in our scholia, prefaced by the words τούτο δὲ τοῦτος οί περὶ τῶν Δούκιλλον τῶν Ταρραίων καὶ Σοφόκλεων (?) καὶ Θέων. ἔμμηνεύοντες τάδε φασίν.

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

¹ παράκειται τὰ σχολιὰ ἐκ τῶν Δουκίλλου Ταρραίου καὶ Σοφόκλεους καὶ Θέων.
Aratus are attributed, and who wrote, as Suidas tells us, commentaries on Xenophon, Isocrates, and Demosthenes. Theon is not mentioned by name in our scholia, and Sophocles only once. Stender² tries to separate the part of the scholia due to Theon and Sophocles, but the scanty evidence on which he works renders his conclusions at best only remotely probable.

We learn from our scholia the names of two other commentators on the works of Apollonius; Chares and Irenaeus. Chares (or Charon) was probably the historian of Naucratis mentioned by Suidas. In the schol. on ii 1054 we find Οὐτω (sc. πλοίδας) δὲ αὐτὰς ὄνομάζει καὶ Σέλευκος ἐν Σμυρίκτων καὶ Χάρης, αὐτοῦ τοῦ Ἀπολλωνίου γνώριμος, ἐν τῷ περὶ ἱστορίων τοῦ Ἀπολλωνίου. The title ἱστορίαι would seem to refer to the Κτίσεις, the lost work of our poet, not to the Argonautica. Irenaeus is mentioned in the schol. on λαῖτμα (i 1299), Σιλήνος δὲ ἐν Γλώσσαις πέλαγος εἶναι, καὶ Εἰρηναῖος ἐν πρώτῳ Ἀπολλωνίῳ (i.e. in his commentary on Bk. i of the Argonautica) ἀποδεδώκασιν. Again, in the schol. on ἑπισταµφαλώντες (ii 127), we find παρατητέων δὲ Εἰρηναῖον ἄµφανώντες γράφοντα καὶ ἐξηγούµενον κτείνοντες. οὔτε γὰρ κέχρηται τις οὕτως τῇ λέξει, οὔτε ἐστὶν ἀπαξαπλῶς ἡ γραφὴ τοῦ ποιητοῦ. Irenaeus was also known under the Latin name of Minucius Pacatus, and lived about the age of Augustus. Suidas enumerates several works of his dealing with the Alexandrian and Attic dialects.

Merkel would also include Methodius among the

² De Argonautarum ad Colchos usque expeditione fabulae historic criticar.
first Scholiasts on Apollonius. He was the principal redactor of the *Et. Mag.* Merkel's argument is based on the fact that the frequent citations of the scholia on the *Argonautica* in the *Et. Mag.* differ considerably from those we know, and point to a recension anterior to that of the Laurentian ms., and so he regards Methodius either as being one of the first Scholiasts on Apollonius, or else as reproducing more faithfully than the compiler of the Laurentian the tradition of the older Scholiasts on the *Argonautica.*

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

VII

EDITIONS AND TRANSLATIONS OF THE
ARGONAUTICA

Editions

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

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

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

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

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

VI. The edition of Henricus Stephanus, with scholia on the margin of the text, published at Geneva in 1574.
In the Preface are discussed various questions with regard to the poem and the scholia, and at the end there are some conjectures.

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

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

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

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

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

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

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

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

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

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

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

XVIII. Merkel's larger edition, published by Teubner, Leipzig, in 1853. The text in this invaluable edition is a marked improvement on the earlier one. The work includes a full apparatus criticus, the readings of L and G being recorded with most minute accuracy, while those of the other mss. are
noticed where necessary. The second volume contains, in addition to Merkel’s Prolegomena, the scholia from the Codex Laurentianus edited by Keil.


Translations

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


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

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

Swedish.—Palmblad (Upsala, 1836).

Danish.—Christensen-Schmidt (Kjobenhavn, 1897).
APOLLONII RHODII
ARGONAVTICA
SIGLA

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

1. Ἀρχόμενος: ἀρχόμαι was the vox praetialis for the opening invocation of a hymn, cf. Arat. Phaen. 1, Ἐκ Δίως ἀρχώμεσθα, Hom. II. 9. 97, ἐν σοὶ μὲν λήγω, σέ δ' ἀρχόμαι. It has here a special appropriateness, as the oracle of Apollo brought to pass the quest of the golden fleece.

κλέα φωτών: cf. II. 9. 189, ἀείδε δ' ἦρα κλέα ἄνδρων. Since the α is shortened in Homer in the phrase κλέα ἄνδρων, Ap. regards himself as justifying in treating the α as short generally. We find the same expression in h. Hom. 32. 18, σὲ δ' ἀρχόμενος κλέα φωτῶν ἐσομαι ἡμεθεών.

χρύσειον μετὰ κωάς ἐύζυγον ἡλασάν άργω.

Τοῖν γὰρ Πελίνης φάτων ἐκλυνεν, ὡς μν ὀπίσσω
μοῖρα μὲνει στυγερή, τοῦτο ἀνέρος, ὠντιν ἰδοῦτο
δημόθεν οἰοπτέδιον. ὡπ' ἐννεσίφρα δαμήραι.

δηρὸν δ' οὔ μετέπειτα τεῦν κατὰ βάξιν Ἰησὼν
χεμερίου ἰέθυρα κιων διὰ ποσοῦ Ἄναυρον
ἀλλο μὲν ἐξεσάσωσεν ὡπ' ἰλύος, ἀλλο δ' ἐνερθεν
κάλλωπεν αὖθι πετδίον ἐνισχύμενον προχοήν.

ικέτο δ' ἐς Πελίνην αὐτοσχεδέν ἀντιβολῆσον
ἐιλαπίνης, ὅν πατρὶ Ποσειδάωνι καὶ ἄλλοις


Κόλπην ἔσαι θιν καταίζει Συμπληγάδας,
where Verrall explains the epithet as 'blue (misty, distant).

4. Ἀργώ: δ' μὲν Ἀπολλόνιος καλεῖ τὴν
'Ἀργῷ ἀπὸ Ἀργοῦ τοῦ κατασκευάστου'.

7. οὐσεῖδον: 'with but one sandal', ἀπ. λεγ., cf. οὐσεῖτον. We have the same legend in Pind. P. 4. 73 sqq., ἧλε δ' οὐ (sc. Pelias) κροῦν πικών
μάτεινα θυμω... τὸν μονοκρήπτα
πάντων ἐν φυλακῇ σκέπασεν, καὶ καὶ Dias εἰκήθης. Schol. See on 3. 341.

5. φάτων: the use of φάτος for φήμα
' a voice from heaven,' 'an oracle,' is not
Homer. In Hom. it means 'common
talk amongst men,' fama.

10. ὑπ' ἰλύος: cf. the use of ὑπ' with
ἀρτάξειν, βουσασθα, ἐφέσθα, of rescuing from
another's power.

11. προχοήν: τῶν ποταμῶν οἱ συμ-
βαλλοντες τάς ἡθαλάσσι προχοϊ
λέγονται, Schol. This is generally the
meaning, cf. Il. 17. 263, ἐπι προχοήν
dιπετέος ποταμίον, but here it would
seem more natural to take it of the flood
pouring over the banks, cf. 4. 271 where
it is used of the overflowing of the Nile.

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

13. εἰλαπίνης: Atheneus, 362 E, τὰς
θυσίας καὶ τὰς λαμπρυτέρας παραζευκα
ἐκάλουν οἱ παλαιοὶ εἰλαπίνος, καὶ τοῖς
tοῦτον μετέχοντα εἰλαπιναστάς. Athen.


argentum, 'Hephaistos' of Pelasgus, or a help in Tragedy, the one who wrote 'Aeneid.'

advis de tòvō 1'soidon afxasato, kai ois αξθλουν εντυν ναυτιλες πολυκηδεοσ, ὄφφ' ἐνι ρῦτω ἥ και ἀλληλοφύτευσα μετ' ἀνδράσι νόστον ἀλεσθη.

Nηα μὲν οὖν οἱ πρόσβεν ἐπικλεόουν αὐτοῦ Ἀργον Αθηνάιο ἐπεμείνων ὑποθημοσύνης.

νῦν δ' ἄν ecycleν τε καὶ ὄνομα μυθησάμην ἄρων, δολιχής τε πόρους ἄλος, ὅσα τ' ἐρεξαν πλαξόμενοι' Μοῦσαι δ' ὑποφήτορες εἶναν αὐτοῦ.

15. τὸν' 1. 16.
17. ἦδ' κεν Brunck.
18. ἐπικλέουσιν Brunck: ἔτι κλέουσιν codd.
20. τε delevit Wernicke.

goes on to suggest connections with λαβοτειαν, λαπάτειαν, and λαπτειαν. Fick explains it as έ-ϕατ-ινη, connected with Lat. volutip., in Hom. we have it contrasted with ἔρων, e.g. Od. 1. 226, 11. 415.


16. ἐντυν . . . ὄφφα . . . ἀλεσθη: the subj. with ὄφφα after a past tense, which Brunck condemns as solecistic, is found frequently in Αρ., e.g. 3. 1307, 4. 907; so too with ἔρων, 4. 60, 2. 1094.

18. ἐπικλέουσιαν: Samuelson vainly tries to defend ἐτι κλέουσια by taking οἱ as the dative of the pronoun, and πρόσβεν ἐτι = iam ante.

19. Ἀθηναίης ὑποθημοσύνης: taken from Ν. 15. 412, where the skilful shipwright (πέτοκης) works with the στάθμη under the guidance of Αθηνης. Catullus, 64. 9, describes the goddess building the Argo: Ἰππα λεβί feit volitantem flamine currum Pinea coniungens inflexae texta carinae; cf. Val. Fl. 1. 92.

22. ὑποφήτορες: the explanation of this word given by Seaton (Cl. Rev. ii 84) is the most satisfactory. Correcting the view of Λ and S. that ὑποφήτωτα is the same as ὑποφήτης in this passage, he says, "rather ὑποφήτωτα is the corelative of ὑποφήτης. The Muses are the suggestions of the song to the poet, and so in 1381 he calls himself ὑπακοῦντος Πειρίδων. The poet is Μοῦσων ὑποφήτης and προφήτης." Again, in Cl. Rev. vi 394, when commenting on de Mirmont's rendering 'inspiratrices,' he adds, "I cannot but think the theory of A. Gercke (Rhein. Mus. xliv 135) that Apollonius here presumptuously makes the Muses the interpreters of his song, and is afterwards (iv 1381) obliged to sing a paean in consequence of the ridicule of Theocritus and Callimachus, rather far-fetched.' On the other hand, we find ὑποφήτωτα synonymous with ὑποφήτης in Anth. P. 14. 1, τόσον Πειρίδων ὑποφήτωτα αὐτὸς ἠγνύναιν. 22-238. Walther (De Ap. Rhod. Argonauta: rebus geographicis) shows that our poet in his catalogue of Argonauts followed as closely as his theme allowed the geography of the catalogue of the ships in Ν. 2. 484-760. Beginning with Boeotia, the Homeric catalogue goes on to Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, the islands of the Aegean, and lastly to Thessaly. Thus we have in the Homeric catalogue the oldest περίγραφης 'Ελλάδος. Apollonius begins with Pieria on the northern borders of Greece, and passes on to Thessaly, the Opuntian Locrians, Euboea, Aegina, Boeotia, Attica, the Peloponnesus (here he inserts the heroes from Miletus and Samos), Aetolia, Phocis, and, having mentioned the Thracian heroes, Zetes and Calais, winds up with Acastus, who dwelt in Iolcus in Thessaly, from which the expedition sailed. The details with regard to the several Argonauts mentioned by different writers have been laboriously accumulated by Burmann, Krause, Mueller,
Πρῶτα νῦν Ὄρφηνος μνησομεθα, τὸν ρά ποτ’ αὐτὴ Ἀλλιόπη Θρήκι ἔφατεται εὐηθεῖα. Οἰάργῳ σκοπής Πυμπλῆδος ἄγχι τεκέσθαι. αὐτὰρ τὸν᾽ ἐνέπονον ἀτειρέας οὐρεὶ πέτρας θέξαι αἰοίδαν ἐνοπῇ ποταμῶν τε βέθρα. η̄γαγι δ’ ἀγριάδες, κεῖνης ετί σήματα μολπῆς, ἀκτίς Θρηκίνης Ζώνης ἐπὶ τηλεθόσαι ἐξεῖνας στιχώσιν ἐπήτρυμοι, ὅ ὑγ᾽ ἐπιπρόθεκα μόρικεάνα γάρ γιαγιάγει Πιερῖθεν. Ὅρφεα μὲν δὴ τοῖον ἑών ἐπαρωγοῦν ἀθλῶν Αἰσιοῦνθες Χείρωνος ἐφημοσύνησι πυθήσας δέξατο, Πιερίθ Βιστουνίδι κουρανέοντα. Ἡλυθε δ’ Ἀστερίων αὐτοσχέδον, ὅν ὑμα Κομήτης γεύνατο δινήντος ἐφ᾽ ὕδασιν Ἀπίδανον, Πειεριάς ὑρεος Φυλλίου ἀγχόθη ναίων, 30. στιχώσων το schol. Par.

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


28. σήματα μολπῆς: 'memorials of his minstrelsy.' 29. Ζώνης: cf. Mela 2. 2, Serrium, et quo canentim Orphea secuta narrantur etiam nemora, Zone. 30. εἴης στιχώσων: two interpretations have been proposed: (1) ordine stant (Bruncus), στιχοθέων  ServletException, (2) ordine incindunt (Wellauer). The latter is more poetical. The trees are represented by a poetic licence as still marching in serried array, cf. Arat. Phe. 371, αδ’ τε πολλὰ ἐξεῖς στι-
χώστα παρέρχεται αὐτὰ κέλευθα. In Hom. we find only the deponent στι-
χάωμαι, of troops marching in ranks, e.g. Il. 2. 92, ἕστιχωσών 'ταλαῦν εἰς ἀγορήν. Ap. uses the word again in 1227 and 4. 1181. 31. Πιερῖθεν: Pieria was properly the tract between the mouths of the Peneius and Haliacmon, at the foot of Olympus, cf. Il. 14. 225. 33. Χείρωνος ἐφημοσύνης: the Schol. tells us that Chiron had predicted that the Argonauts would safely pass the home of the Sirens if Orpheus went with them, a prophecy which was fulfilled, v. 4. 995 sqq. 34. Βιστουνίδι: the Bistones were a Thracian tribe: cf. Val. Fl. 3. 160, Bistoniae magnus alumnus (= Orpheus). In Claudian, Rapt. Pros. p. 2. 8, Bistonia chelys = the lyre of Orpheus. 35. Ἀστερίων: cf. Val. Fl. 1. 355, celer Aisterion quem matre cadentem Pireius gemino lavit pater amne Cometes Segnior Apidani vires ubi sentit Enipeus. αὐτοσχέδον: v. n. 12. Lehrs wrongly renders it here 'sua sponte,' and is followed by de M. 'de son propre mouvement.' 37. Πειεριάς: Stephanus (s. v. 'Ἀστέ-
ριων') says that Peiresia was the same town as Αστέριων, situated at the jun-
tion of the Apidanus and Enipeus, and mentioned in Il. 2. 735.
39. ἀπόστροφοι, Pariss., Brunck.
40. Πρωμαχίς e Meineke.

38. 'Ἀπιδανός... Ἐνυψέως: for the rivers of Thessaly, v. Hdt. 7. 129. The most important is the Enipeus, which flows through the plain of Pharsalus, and falls into the Peneus. Its chief tributary is the Apidanus. Cf. Lucan b. 373, it gurgite rapto Apidanus, numquamque celer nisi mixtus Enipeus; Οv. Μετ. 1. 579, irrequietus Enipeus Apidanusque senex.
41. Ἐιλατίδης: according to other legends he was the son, not of Eulatus, but of Poseidon.
42. For the war between the Lapithae and Centaurs v. Diod. 4. 70, Paus. 1. 7. 2, Ωv. Μετ. 12. 210, Ηορ. Σ. 1. 18. 5.
43. ὀπλότερος: 'was the youngest warrior amongst the mighty Lapithae' (lit. 'younger than the others'). The traditional derivation of ὀπλότερος from ὀπλὼν, 'more capable of bearing arms' and so 'younger', is doubtful. Buttmann connects it with έπωμαι, Doederlein with ἄπαλης. See Leaf on II. 14. 207.
44. ἄμνης κ. τ. λ.: cf. Αἰν. 9. 611, nec tarda senectus Debilitat vires animi, mutatque vigorem.
45. Ἐφικλῆς: for the βιβ Ηρικλαίη and his connexion with Melampus v. Οδ. 11. 289, II. 2. 705, 23. 636. Φυλάκη: in Phthiotis in Thessaly, cf. Η. 2. 695. Ἐλειπτο: Rzach explains this as formed on the false analogy of aorists like ἐδεικτο, in which we have the verbal stem and not the present stem. Nonnus imitated Ap. in forming ἔμειπτο (Dion. 44. 241). Buttm. regards ἐλειπτο as a phpt., but Ap. always uses ἔλειπτο. See Curtius, gr. Verb. 1. 194.
48. ηπαθεία: ἐπ. λεγ.γ., though παθ. is common in Hom. ηπαθεία and κηδος both mean 'connexion by marriage,' affinitas. Krause explains κηδος of Ιπικλής' care for Jason.
49. Εἰνυφνητάμαι: see on 227. ὀμλω: Aristarchus pointed out that in the II. ὀμλως always means 'the battle throng'; with the exception of 10. 338; the sense of 'assembly,' 'company,' is confined to the Οδ.
50. Χαλκωδόνιος: ὄρος ὑπεράνω Φεράν. Schol.
51. οἱ Αλόπη: a town of Phthiotis, cf. II. 2. 682. πολυλήιος: cf. II. 5. 613, ναίς πολυκτήμοι, πολυλήιος. 'Ερμείαν
νιές: cf. Pind. P. 4. 178, πεῖπε δ' 'Ερμᾶς χρυσάρατις διδύμως νιός ἐπ' ἄτρομον πόνον, τὸν μὲν Ἐχίσσα, κεκλάδωτας ἡβό, τὸν δ' Ἐρμων. Ηρμές himself is
called δολοφράδης, h. Hom. Μετ. 282.

59. γνωτός: in Ap. this word always means 'kinsman,' a meaning which we sometimes find in Hom., e.g. II. 15. 350,
γνωτῷ τε γνωτᾶτε, 'brothers and sisters.' Homer also uses it in the
sense of 'well-known,' 'clearly perceived.' νισσομένους: the form νισσο-
μαι, for νεσ-ι-ουμαι (Curtius), or νι-ν-ι-
ουμαι (Osthoff), is now generally accepted
as correct: νεισσομαι, though defended by
Eustathius on Od. 9. 58, is contrary
to all analogy, as κρείσσων is the only
element of σο after the diphthong ei, v. La Roche, Hom. Textkr. 317; Boeckh
on Pind. O. 3. 10; Leaf on II. 13. 186.

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

57. Γυρτύα: Gyrton or Gyrtona
(Γυρτών, II. 2. 738) was a town of
Perrhaebia, in Thessaly, near Larissa.

59. 'for poets sing how Caeneus, though
still alive, was slain by the Centaurs':
cf. Orph. Arg. 171, ζωόν τ' ἐν φθιμέ-
ρουσι μολέν ὅπου κέβθαι γαῖας. For
the legend of Caeneus and his invulnerability
and how he was buried alive under a
mass of trees by the Centaurs v. Ov.
Met. 12. 171 sqq. Another legend with
regard to him is referred to by Virg.,
Aen. 6. 445.

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

62. ἐγκλίνα τροτῶρ: 'to make him
give ground and flee before them,'
ἐγκλίνειι is used by Polybius in
the sense of routing, cf. inclinare in fugam,
and the pass. in Soph. fr. 607, ὑπείκει
καὶ θέλων ἐγκλίνεται. ἀνακλίνειι (v. cr.
n.) does not seem to be so used.
τροτῶρ is curious: Ap, was probably
thinking of διώκειν προτέρω, ll. 5. 672.

63. The Schol. tells us that this is
borrowed from Pindar (fr. 167 Bergk),
ὅ δὲ χλωραῖς ἐλάττω τυπεῖς ἤθελ' ὑπὸ
χθόνος Κανεῶς σχίσασι υἱῶθ' ποδὶ γαί: cf.
Plut., de absurd. Stoic. opin. c. 1, ὁ
Πινακός Κανεῶς ἐθνικὸν ὑπείκει, ἀπί-
θάνου ἄρρητος σειδήρε καὶ ἀπαθῆς τὸ
The undivided prose of the text is as follows:

1. "οἶνος θείος Κάνθος κίε, τον ῥα Κάνηθος

2. κατατίθει Brunck ex schol. Par.

3. θείος πλαστοπόρος, είτε καταδίκης ἄρωτος ὑπὸ γῆν, κ.τ.λ. νεοῦ γαίης = εἰς τὸ νερτερον γῆς. Ἀρ. μὲς νεοῦθι freely to express motion: cf. ὅψιν, 4.925. On the laxity of the Alex. writers in this matter v. Meinecke on Call. Ἰόν. 30. For εἴδετε ν. π. 4.865.

4. "οἶνος: an adv. only found here. It describes the downward sweep of the falling fur trees (cf. μετάθυμα, 2.95). L. and S. wrongly say that it takes the dative here.

5. Τιταρήσιος: cf. Hes. Σετ. 181, Μόνον τ' Ἀριύξτην, Τιταρήσιον, ὅσον Ἀρης. Mopsus was so called either from his grandfather Titaron (cf. Τιταρένοιος, Λυκ. 881), or from being one of the Lapithae who dwelt about Mt. Titarus in Thessaly. Mopsus was also said to have been a son of Apollo: cf. Val. Fl. 1.383. Hic vates, Phoebique fides non vana parentis, Mopsus.


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

8. Κτιμένη: a town in the south of Thessaly on the borders of Dolopia and Puthia. Lake Xynias took its name from the town of Xynias mentioned in Livy 32.13; 33.3. This lake is confused with Boebeis (near Mt. Ossa) by our Schol. and in Steph. s. v. Εὐνία.


10. "Οπαντός: ὁ Οπαντός was the capital of the Opuntian Locrians: cf. II. 2.531. They are mentioned in 4.1780.

11. Εὐρυτέων: constantly confused by the ancients themselves with Ἕρμος, 52 supr. EURYTON was slain through misadventure by Peleus in the Calydonian boar-hunt (Apollod. 3.13.1).

12. Ἐρυβάτης: skilled in the healing art, cf. 2.1030. The Schol. says that Herodorus called him Εὔρωβατης.


14. Homer, II. 14.521, says of Ajax ("Οἰλεύς ταχὺς υἱὸς), ὦ γὰρ οἱ τις οὕμοι ἐπισεπόθα, ποιη ἢν Ἀγρίος τρεσσάντων, ὥστε τὸ Ζεὺς ἐν φόβου ὑσθ. Forgetting this, Burmann suggested that the meaning of our passage is that it was when his own side were giving way that Oileus attacked the enemy on the rear. de M., on the ground that it does not require much skill to attack from behind a flying foe, adopts Burmann's mistaken view, translating, "très habile à s'élancer par derrière sur les ennemis, au moment où ils commencent à faire plier les phalanges." For ὅτε c. subj. cf. 1100, 2.938, 3.1267, 4.1579, 1730; Monro, H. G. 280.

15. "Κάνθος: the Schol. says he was


- Mopsus was so called either from his grandfather Titaron or from being one of the Lapithae who dwelt about Mt. Titarus in Thessaly.

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- "Κάνθος: the Schol. says he was
πέμπεν 'Αβαντιάδης λευκημένον' ὦ µὲν ἐμελλεν νοστήσεων Κήρυθος ὕπότροπος. αὕτα γὰρ ἦσαν αὐτὸν ὁµώς Μόηνον τε δαήµονα µαυτοσυνάων πλαγχθέντας Διβύς εἶν µείρασι δηηθήναι. ὲσ οὐκ ἀνθρώπωσι κακῶν µῆκιστῶν ἐπαυρέων, ὀπότε κάκεινος Λιβύη εἶν ταρχύσαντο, τότε τῶν ἐκάς Κόλυκων, ὅστον τέ περ ἥλωον μεσονηγὺς δύνατες τε καὶ ἀντολαὶ εἰσορόωνται.

Τῷ δ’ ἄρεπι Κλυτίος τε καὶ Ἡφίτος ἱµερέθοντο, Οἰκαλής ἐπίνουρι, ἀπηνέος Εὐρύτου ὀνε, Εὐρύτου, δὲ πάρε τόξου 'Εκβόλος. οὐδ’ ἀπόνητο δωτήσις: αὐτῷ γὰρ ἐκὼ ἐρίδηνε δοτήρι.

Τότε δ’ ἐπὶ Αλακίδαι μετεκαθόθον οὐ µὲν ἄµ’ ἄµφω, οὐδ’ ὀµόθεν νόσφων γὰρ ἀλενάµενοι κατένασθεν

83. ἐλὼν Köchly. autós Brunck.

son of Canthus, and grandson of Abas, from whom the Abantes in Euboea (4, 1214) took their name.
80. For the death of Canthus in Libya v. 4. 1485 sqq. Mopsus perished there from a snake-bite, v. 4. 1502 sqq.
82. 'How true it is that there is no disaster which can be called the most remote for men to meet with.' ἐπαυρέων is added epexegetically. There was no disaster apparently more remote for heroes sailing from Thessaly to Colchis and back than to die in Libya, and yet Canthus and Mopsus meet with this doom. For ἐπαυρέων 'to meet with' cf. 2. 174. de M., taking κακῶν as subject of ἐπαυρέων, translates, 'en effet, il n'est pas pour les hommes de malheur si lointain qu'il ne puisse les atteindre,' and this is approved by Seaton (Cl. Rev. vi 395). The Schol. explains οὐδὲν ἐστὶν µέγιστον κακῶν οὐ δυσµάχων ἄποσταξάναι, taking µέγιστον = µέγιστον, for which cf. Eur. Hippi. 818, τὰ µάκαστ’ ἐµῶν κακῶν.
83. κάκεινος: Ap. only uses the fuller form κάκεινος in crasis with καί, (so too κειθεν and κείσε but κάκειθεν, 4. 1731). He thus agreed with the views of Zenod. and Aristarch. in favour of κέινος, but deviated from them in admitting κάκεινος in crasis.
place." νόστον . . . Ἀιγύνης: 'fleeing for their lives they settled far from Aegina'; cf. II. 5. 28, ἐπεὶ ἱον. . . τῶν μὲν ἄλευαμεν. 83. ἀφραδίη: 'unwittingly.' Others render 'in their folly.' The ordinary legend was that Peleus and Telamon, jealous of Phocus for his skill at games, deliberately slew him with a discus (Apollod. 3. 12. 6, Paus. 2. 29. 7). Αἰθιδίης νήσος: Salamis.

94. L. 25. 95. Κεκροπίηθεν: ἀπὸ τῆς Ἀττικῆς. Κεκροπία γὰρ ἑγέτησι ἡ Ἀττικὴ ἀπὸ Κκροπία τοῦ βασιλεύατος. Schol., cf. Thuc. 2. 15. Βούτης: his descendants, the Butidae, were famous at Athens, and there were frescoes in the Erechtheum illustrating the history of the family (Paus. 1. 26. 6). His father Teleon is not to be confused with Teleon father of Erybotes (v. 73).

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

97. "Ἀλκαν: son of Erechtheus, king of Athens. Burmann conjectures that he is the Alcon in Virg. E. 5. 11. 98. τηλήγοντο: this word is used three times in the poem, and each time, apparently, in a different sense. Here the meaning seems determined by the preceding line, 'born to him in his old age' (καταγεγράπατοι αὐτῷ γενόμενοι. Schol.). In 149 it has the general meaning of 'well-beloved' (ἀγαπητός. Schol.), and in 719 the meaning of 'only-begotten' (μονογενής. Schol.). The derivation generally accepted by editors of Hom. is from the root γεν-, etc., and ἑκάστοι, lit. 'grown big,' adullescens; v. Merry and Riddell on Od. 4. 11, Leaf on II. 3. 175.

101. Θησεία: Burmann points out the inconsistency in representing Theseus as detained in the underworld and so prevented from joining the expedition, as elsewhere in the poem the exploits of Theseus are spoken of as long anterior. In 609 sqq. Ap. tells of Hysipyle daughter of Thoas who was son of Dionysus and Ariadne, and Dionysus only wedded Ariadne after she had been deserted by Theseus. Again, in 3. 996 sqq., Jason recites to Medea the story of Theseus and Ariadne as a tale of bygone days. Apollod. mentions Theseus amongst the Argonauts. περὶ . . . ἐκέκαστο: v. n. 138.

102. Ταϊναρίνη: at Taenarum in Laconia (v. 179) there was said to be an entrance to the underworld, cf. Virg. G. 4. 407, Taenarias etiam fauces, alta ostia Ditis. ἄδηλος: 'unseen.' Ap. uses this adj. freely, and it is not easy to determine the precise meaning in each case. It seems to mean 'unsung,' or 'dimly seen,' here, and in 4. 47, 805; 'unsuspected,' 'unforeseen,' in 1. 298,
Πειρίθω έσπόμενον κοινήν ο’dων’ ή τέ κεν άμφω ῥήτερον καράμων τέλος πάντεσσιν έθεντο. 

Τύφως δ’ Άγνιάθδες Σιφαέα κάλλιτε δήμων Θεσπίεων, ἐσθλός μὲν ὄρινόμενον προδαίραι κύρ’ ἄλος εὐρείσις, ἐσθλός δ’ ἀνέμου θυέλλας καὶ πλόων ἤελιον τε καὶ ἀστερί τεκμήρασθαι. αὐτή μιν Τριτωνίς ἀριστήσων εἰς οἵμουν ἄρσεων Ἀθηναίη, μετὰ δ’ ἠλθεν ἔλδομένοισιν. αὐτή γὰρ καὶ νήα θοὴν κάμε’ σὺν δέ οἱ Ἀργος τεύξεων Ἀρεστορίδης κείης ὑποθημισύνησιν. τῶ καὶ πασάων προφερεστάτη ἐπέλεο νηώ, 


2. 138; ‘destructive,’ ‘baneful,’ in 3. 1132, 4. 1671; ‘indefinite,’ ‘ambiguous,’ in 4. 681. In the sense of ‘unseen,’ Hom. uses διέλθαι, and he always has ἀδίδησι with the one meaning, ‘making invisible,’ and so ‘destroying’ (ἀφανίζων); v. Buttm. Lexil. 103. Πειρίθω: for Πειρίθω, the only example of a contraction of this kind in the poem. Rzach suggests that Ap. may have imitated the reading Πάνθω in Π. 17. 40. Πανθω ἐν χείρισι, κ.τ.λ. κοινήν: this reading is preferable to κείην, ἴλλα, ‘that famous,’ or κείην, ἴριλλα. Brunck observes that Ap. would have written κενήν, not κείην. Theseus and Peirithous shared many enterprises, e.g. the attack on the Centaurs, the carrying off of Helen from Sparta, and the attempt here spoken of to carry off Persephone from the lower world. Peirithus died in the attempt, and Theseus was only delivered by Heracles.

106. κταλ.: cf. Plat. Rep. 488, ἀνάγκη αὐτή (sc. το ἀληθινῷ κυβερ-
be a genuine relic of the old instrumental; compare τω with τις, and perhaps αυτως with αυτους.”

115. Φλιας: Val. Fl. 1. 411, Et, quem fama genus non est decepta Lyaei, Phlias immissum patrios de vertice crines.

116. Ἀραυσόρεθαν: the site of the later Phlius in the N.E. of the Peloponnesus. It is mentioned among Agamemnon’s cities in II. 2. 571.

117. λυρακατοί: οὐ vini cultum (Dübner). The Schol. says, Δίόνυσος φλούς άνωμάζετο ἀπό τοῦ φλέων τῶν οίνων, ἄ ἐστιν εὐθήνειν.

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


120. Νηλησίς: Neleus was also father of Nestor.

121. Ἀλκιβίδης: see on 143. The story of the imprisonment of the μάρτις ἀμφότερος, Melampus, who stole the oxen of Iphicles in order that his brother Bias might marry Pero, is told in Od. 11. 287 sqq.; cf. Prop. 2. 3. 51-55.

122. Βίων Ἡρακλέος: cf. II. 2. 658, Βίων Ἡρακλεία. Such periphrases are common, e.g. ιερή ίς Τηλεμάχου, sententia dia Catonis, mitis sapientia Laeli.

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

125. Lines 125-9 are parenthetical, ‘he had just come from Arcadia to Lycean Argos, on that journey on which he carried the living boar, etc.’ The form νείνον for νεύον recens is only found here. Λυρκήιον: Λυρκήιος of the mss. is explained by the Schol. as referring to Lyceus, son-in-law of Danaus, who reigned in Argos, but this epiphlet is found nowhere else. The Schol. preserves another reading Λυρκήιον, from Lyceum, a mountain in Argolis from which the Inachus takes its rise. That this is the true reading is shown by Val. Fl. 4. 355, Lyceia tellus (= Argiva tellus), and Ov. Met. 1. 598, Lyceia reliquerat arva.

127. Λαμπεία is a portion of the range of Erymanthus in Arcadia, from which the river Erymanthus flows (Strab. 295, 12). ἀμ. . . . τίφως: ‘throughout (ranging through) the marsh.’ For τίφως cf. 2. 522, κατά πλατό βάσκετο τίφως, Theoc. 25. 15.

128. πρώτησι αγορήσιν: ‘at the


entrance to the assembly,' cf. H. 22. 66, πρωτοκριτής θύρης. The Schol. says, περί τοῦ κάπρου καὶ Υποδομᾶς φέουν ὅτι ἐπὶ τὰς πύλας τῶν Μυκηνῶν κοιμᾶται αὐτὸν ἀπέθετο.

129. δεσμοῖς ἀλλομενον: 'fast bound with thongs,' cf. 2. 1249. Forms from ἄλλαξ = ἠλαξ are not found in Hom., but we have ἀλάς 'a band,' H. 13. 572. ἀπέθεκα: διὰ τοῦ ἀπέθήκατο τοῦ βασιλέως ἐπιδείκνυται ὡς δύναμι ὁτι εἰχερας. Schol. So too Gerhard finds special point in the word, 'cum id ipsum magni roboris esse gravissimum onus non raptim abicere, sed sensim deponere.' This may be true physically, but what authority is there for taking ἀπατήθεια to mean 'sensim deponere'? ἀπεσείσατο, the reading preserved by Simplicius, has no ms. authority, but derives support from Nonnus, Dion. ii. 217, ἡ βρυχὴν προκόρην ἐὼν ἀπεσείσατο νότων, which seems an imitation of our passage. Linde thinks ἀπεθήκατο crept into the text as a gloss on ἀπεσείσατο. Wellauer's theory is that ἀπεθήκατο was in the first recension and was altered to ἀπεσείσατο in the second to avoid the resemblance to Call. τον. 15. ἔνα ς ὁ επὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων.

130. ἡ ἱστήρ: σαν σποντ. ἱστήρι βουλχεῖς, βελχεῖς, χάστε. Hesych. παρέκ νῦν: 'without the knowledge and approval of Eurystheus to whom Her. was in servitude for twelve years. Cf. H. 24. 434. παρεῖ 'Αχιλλες δεχέσθαι 'behind Achilles' back,' lit. 'passing him by.' In H. 20. 133 παρέκ νῦν means 'contrary to sound judgment.'

131. Ὠλας: v. 1207 sqq.

132. πρωθήθη: 'in the flower of youth,' cf. H. 8. 518, παῖδας πρωθήθας πολιορκότατοι τε γέροντας. φῶλακος: = φῶλαξ. In H. 24. 566 φῶλακος is read following Herodian's rule that nouns in -κος if more than dissyllabic are oxytone unless they are proper names, e.g. φῶλακος, H. 6. 35. Our ms. and Schol. are for φῶλακες here.


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


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

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

The Dioscuri were sons of Aeos; Aeson and Amythaon were sons of Cretheus; BIAS and Melampus, father of Abas, were sons of Amythaon; Jason was son of Aeson.


Aetol. . . . Aetol. of Aetolian town), and Hel- lanicus Kalodaphia (v. 190).

147. drous Paris. tres, Brunck.
148. tois (rel.) 7778. ody. 149. 150. 778d, 99, ody. apí- ðia, k. t. l.: 'she lacked not trust in them when they set forth; her spirit bespoke the consort of Zeus.' apíðia has here the very unusual sense of apístioi (contrast 3. 105, 669); similarly apístioi was used in Attic for apíðia, or apíðia, 'to disobey.' In Od. 11. 298 sqq. the Dioscuri are the sons of Tyndareus; according to Pind., N. 10. 80, Polydeuces was sprung from Zeus, Castor from Tyndareus; Theocritus (22. 1) speaks of them both as sons of Zeus.

151. òpérwbos: for an example of his wanton overbearingness v. 402 sqq.

152. 'Aρήνθειν: Arene was a town near Pylus, cf. II. 2. 591.

154. eî ètevô ge: this half-expressed
distrust of ancient legend is characteristic of our poet, cf. 4.985.

159–60. ὑδυ ὑπῆρξεν κ.τ.λ.: 'and that whatsoever he should pray to be in the light, this he should become in the stress of battle.' The Schol. preserves a line of Euphoriion describing the power of Periclemyos to change his form, ὅπα τὲ πᾶσιν ἐκτός, θαλάσσιος ἦτο Πειρικλέμος: also a fragment of Hesiod, Periukleymon τῇ ἀγίων ὄλμων, ὡς ἔτη πόλιν ὑπηκοίτησε ἠμέιναι Πειρικλεύμονα. ἔλεγεν μὲν γὰρ ἐν ἀριθμῷ φάναικι Αἰλέασ, ἄλλοτε δὲ ἢ τὲλεσκετο θεοὺς ἱεσθαι Μήροις, ἄλλοτε δὲ ἢ τὲλεσθον ἀγιάδι φῦλα. Αὐτός διενεργεῖ ὅριο καὶ ἀμέλειας: εἶχε δὲ δόμα Παντοῦ, οὐκ ὑπομαζάτα, τὰ μὲν ἐπείτα δόλαιον Βουλὴ Ἀθηναίης. He was slain by Heracles in spite of his many transformations, cf. Sen. Med. 635, Patre Neptuno gentium necavit Sumere innumerae figurae: Οv. Met. 12. 556 sqq.

162. κληρὸν Αφείδαντεοι: τὴν βασιλείαν τοῦ 'Αφείδαντος. Schol. Aleus was the son of Aphelias, who was the son of Arcas, the eponymous hero of the Arcadians (Paus. 1. 8).

163. τῶν . . . προγενέστερος: 'the elder brother of these twain.' For γνωτός v. n. 53. ἄμφω is sometimes indeclinable, like δῦ, e.g. Theocr. 17. 26, h. Hom. Cer. 15. In Hom. it is only used in nom. and acc.

166. As Aleus was now growing old, Lycurgus remained in the city as γηροτρόφου to care for him: cf. II. 24. 541, τὸ γάρ Γηράσκοντα κομιδώ. 167. howbeit, he gave his son (Ancaeus) as companion to his (i.e. Lycurgus') brothers (Amphidamas and Cepheus), σφεθέρουσα: v. n. 3. 186.

168. Μαναλῆς: Mt. Maenalus, between Megalopolis and Tegea, the home of pastoral poetry, cf. Virg. Æ. 8. 21. ἄρκτου δέρου: cf. 2. 120. The verb governing δέρος has to be supplied. In Orph. Arg. 201 we have the fuller expression ἄρκτου λάσιον στέρος ἀμφίσχετο δέρμα. 170. μυκάτη: irreg. superfl. from μῦκιος, cf. Call. Dion. 68.

καλῆ: ἀντὶ τοῦ οἰκία: κυρίως δὲ ἢ ἐκ κάλων κατεσκευασμένη οἰκία, κάλα δὲ τὰ ξύλα ξυλινά γὰρ ἐχρώματο τὸ παλαιὸν οἰκίαν, λίθων μηδέποτε ἐπινοηθέντων. Schol. It is a favourite word of Hesiod's, who uses it for a hut and for a granary. The latter is probably the meaning here and in 4.1095. L. and S. curiously explain it as meaning here a wooden shrine
Βη δὲ καὶ Αὐγείης, διὸ ἰὰ φάτις Ἡλίου ἐμμεναι. Ἡλειοῦ δ’ ὡγ’ ἀνδράσιν ἐμβασίλευεν, ὁλβὼ κυδιών’ μέγα δ’ ἔτεο Κολχίδα γαίαν αὐτὸν τ’ Αιήτην ἵδεεν σημάντορα Κόλχων.

175

‘Αστέριος δὲ καὶ Ἀμφίων Ἐπερασίον ὀψε Πελλήνης ἀφίκανον Ἀχαιόδος, ἦν ποτε Πέλλης πατροπάτωρ ἐπόλωσεν ἐπ’ ὀφρύοις Αἰγιαλεῖο.

Ταίναρον αὐτ’ ἐπὶ τοῖς λιπῶν Εὐφήμος ἤκανεν, τὸν τα Ποσειδάωνι ποδωκήστατον ἄλλων Ἐυρώπη Τιτνοῦ ἐμακαθενῖος τέκε κούρη.

170

κεῖνον ἀνήρ καὶ πόντον ἐπὶ γλαυκοῖο θέσσειν οὔδρατον, οὐδὲ θοοὺς βάπτειν πόδας, ἀλλ’ ὅσον ἀκροῖς ἱκνείσει τεγγόμενος διερῆ πεφόρητο κελεύθῳ.

Καὶ δ’ ἄλλῳ δύο παίδε Ποσειδάωνος ἱκνοτερ’ ἦτοι ὁ μέν πτολίθρον ἄγανον Μιλήτου νοσφυσθεὶς Εργύνος, ὁ δ’ Ἰμβρασίης ἔδως ἦρες.

178. Αἰγιαλεῖο lītera maiuscula scripsit O. Schneider; aἰγιαλεῖο vulg.
179. Ἐφημος Pariss.: Πολύphemos vulg.

or niche containing the image of a god, comparing Anth. P. 6. 253, Παῦος τ’ ἧχεσσα πυστούστοι καλῆ.

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


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


180. Ἐλλαν: 'beyond all others,' gen. of relation, cf. Od. 5. 105, ἀγαρφάτατος Ἐλλαν. ποδωκήστατον: formed as if from ποδωκήσεις = ποδώκης, v. n. 2. 4.

181. Τιτνόιο: v. n. 761.
183. Cf. H. 20. 220, οἱ δ’ ὅτε μὲν σκητήσαν ἐπὶ θείῳ ἄρομαν Ἀκρόν ἐπὶ ἀνθρώπεις καρπὶς θεον οὐδὲ κατέκλεον’ Ἀλλ’ ὅτε δ’ σκητήσαν ἐπὶ εὐφέρα νάτα θαλάσσης, Ἀκρόν ἐπὶ ἱηγίμονον ἄλος πολιών θέσκον. Virg. Aen. 7. 809 (of Camilla), Vel mare per medium fluctu suspensa tumentur Ferret iter, celeres nec tingeret aequor planct. For ὅνον v. n. 2. 112.

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

186. Μιλήτου: to escape Minos, Miletus son of Apollo fled from Crete to Caria where he founded the city of Miletus. For ἄγανον cf. Od. Met. 9. 442, iuventae Robore Miletum Pheboque parente superbam. Pindar. O. 4. 29, tells how Erginus competed at the games celebrated by Hysipyle at Lemnos.

187. νοσφυσθεῖς: 'turning his back on,' cf. Od. 19. 339, Κόρης δρέα κυψέληνα Νοσφυσθείης. Ιμβρασίης: Imbrasus was a river of Samos (cf. 2. 866); it was also called Parthenius, Call. fr. 213, ἀντὶ γᾶρ
Παρθενίνη, Ἄγκαιος ὑπέρβιος· ἵστορε δ’ ἄμφω ἣμεν ναυτικῆς ἣδ’ ἄρεος εὔχετώντο.

Οἰνείδης δ’ ἐπὶ τοὺς ἁφρομηθεῖς Καλυδῶνοι ἀλκήσεις Μελέαγρος ἀνήλυθε, Δαοκῶν τε, Δαοκῶν Οὐγός ἀδελφέως, οὐ μὲν ἵης γε μητέρος· ἀλλὰ ἐ ἡθόσα γυνὴ γένει’ τὸν μὲν ἀρ’ Οἰνείν ἡδὶ γηραλέον κοσμήτορα παιδὸς ἰάλλεν· ἀδ’ ἐπὶ κουρίζων περιθαρσά δώνεν ὄμιλον ἥρων. τὸν δ’ οὔτων ὑπέτερον ἄλλον ὄνω, νόσσιν γ’ Ἡρακλῆς, ἐπελθέμεν, εἰ’ κ’ ἐτί μοῦνων αὐθη. μένων λυκάβαντα μετετράφη Ἀιτωλοῦσιν. καὶ μὴν οἱ μῆτρος αὐτὴν οὖν, εἰ μὲν ἀκούτη,

188. Παρθενίνη Bruck: Παρθενίνης codd.
189. Ἀλκαίης Holsten: ἀλκῆις vulg.
190. ἔσελθεν Pariss., Bruck.

ἐκλήθης "Ἰμβρασε Παρθενίνη. Hera was said to have been brought up there as a maid (παρθένος). The epithet 'Ἰμβρασή is also applied to Artemis in Call. Dion. 225.

188. Παρθενίνη: Samos. Cf. Call. Del. 48, ἣ νήσιο αἱ διαβρόχων ὑδατα μαστόν Παρθενίνη, οἴκων γὰρ ἐν Σάμων, ἤ χεὶ σε Νύμφαι Γείτονος Ἀγκαίου Μυκαλησίδος ἡεῖνσαν. For the worship of Hera at Samos v. Hdt. 3. 60.

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

189. ναυτιλίας: cf. 2. 896 sqq., where Ancaeus is chosen to succeed Thyphos as helmsman εὔχετώντο: sc. εἶναι.

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

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


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

άλλον: this use of ἀλλο simply as equivalent to παράσω is post-Homeric.

195. κουρίζων: sc. Μελέαγρος. As the Schol. points out, κουρίζειν has two meanings, (1) as here, κουρίος εἶναι (2) κουρίοις τρίφειν, Ηes. Th. 347.

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

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

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

199. μῆτρος: Iphiclus was the brother of Althaea, mother of Meleager. Distinguish Iphiclus the uncle of Jason (v. 45).
ев дè кàй ènv σταδίη δèδακµένος ἀντιφέρεσθαι, Θεσπίάδης "Ιφικλὸς ἐφωμάρτησε κύντι.

Σὺν δὲ Παλαιµόνιος Λέρνου παῖς Ὄλενιος, Λέρνου ἐπίκλησιν, γενεύν γε µὲν Ἦφαιστοιο· τοµέκε ἐκν πόδα συµβόλος· ἀτὰρ δέµας οὐ κὲ τὶς ἐτλη ἕµορέν τ' ὄνωσασθαι, δὲ καὶ µεταρίθµιος ἦν πάµιν ἀριστήσασιν, 'Ησιον κύδως ἀέξων.

'Εκ δ' ἁρα Φωκήν κιείν "Ιφιτὸς Ὄρνυτίδαο Ναυβόλου ἐκγεγώς· ξείνος δὲ οἱ ἐκεµ σπάροθεν, ἢµος ἐβῆ Πυθάδε θεοπροπίας ερεείων ναυτιλίης· τόθι γάρ µιν ἐοὶ ὑπὲδεκτο δόµοισιν.

Ζῆτης αὖ Κάλαις τε Βορηίου νῖες ικόντο, οὐς ποτ' 'Ερεχθῆς Βορῆς τέκεν 'Ορείθνων ἐσχατίη τὴς Ἰρηκῆς δυσχειµέρων ἐνθ' ἁρα τήνυε Θηρίκους Βορῆς ἀνερέφατο Κεκροπιῆθεν Ἰλισσῶν προπάροιθε χορὸ ἐν δινώνουσαι.

204. πόδα G, vulg.: πόδα L: πόδε L 16, Pariss. quattuor.
210. τότε Köchly.
211. δ' αὖ Paris, unus, Brunnck.
214. ἀνερέφατο L 16: ἀνερέφατο L, Vat. unus, Pariss.: ἀνεθρέψατο G· ἀνερέψατο vulg.
the banks of the Illissus,' cf. II. 2. 92, ἄγων προσπάθεις. διενόντων: cf. II. 18. 404, ἄγγαματας ἐδίων.

216. Σαρπηδονίνη πέτρην: Cape Sarpedon is mentioned in Strab. 283. 16. ἐθ. ... κλέουσιν: for the constr. v. n. 4. 115. It is doubtful whether κλέω is used by Ap. = κληζω, celebrro, or simply = καλέω.


218. εἴδαμασσον: cf. ἄδμης, 'virgin.'

220. ἀνεφόρον: 'as they rose from the ground.'

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

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

223. μετά πνευμόνα: cf. ll. 23. 36, χαίται δ' ἐφρούτον μετά πνεύμα ἀνέμου, 'on' lit. 'among' the blasts of the wind.'

224. Ακάστος: Val. Fl. (1. 163. 484) says that he joined the Argo at the moment of sailing without his father's knowledge, having been persuaded by Jason. Ovid (Met. 8. 306) mentions him as taking part in the Calydonian boar-hunt.

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

226. τε = οὖθε. ὑπορεύοντες: = ὑπο- ἐργόνος, minister, formed by Ap. on the analogy of ταλαιρέγνος. In prose we have ὑποφυρόντες. The reference, of course, is to his building the Argo with Athene's aid (v. 111); cf. Cat. 64. 9.


228. συμμήχορτοι: 'fellow-counsel- lars,' ἀπ. λέγ.
τοὺς μὲν ἀριστήρας Μινύας περνοιετάντες κύκλησκον μάλα πάντας, ἐπεὶ Μινύαο θυγατρῶν
οἱ πλέοστοι καὶ ἀριστοὶ ἄφ᾽ αἰματος εὐχετῶντο ἐμμεναι' ὑσὶ δὲ καὶ αὐτὸν Ἰήσουα γενναῖο μητήρ
Ἀλκμηδ, Κλημένης Μινύιδος ἐκγεγανία.

Αὐτὰρ ἐπεὶ δρώσετοι ἐπαρτέα παῦν \*ἐτέτυκτο, ὀσσα περ ἐνύννονται ἐπαρτεῖσι ἐνδοθ νής,
εὑρὶ ἄν ἄγγ χρεὸς ἀνδρας ὑπείρ ἀλα ναυτίλλεσθαι,
ὅτε τότε ἵσαν μετὰ νῆα δι᾽ ἄστεος, ἐνθα περ ἀκαί
κλείονται Παγασαί Μαγνήτιδες: ἀμφὶ δὲ λαῶν
πληθὺς σπερχεμοῦν ἀμύδις θέεν' οἱ δὲ φαενοὶ
ἀστέρες ὑσ νεφέεσοι, μετέπρεπον: ὁδε δ᾽ ἐκαστὸς
ἐνυπεν εἰσορόν σὺν τεύχεσιν ἀύσσοντας:

"Ζεῦ ἀνα, τίς Πελίαο νός; ποθι τόσον ὁμιλον
ἥρων γαῖς Παναχαῖδος ἐκτοθ βάλλει;
ἀυτήραρ κε δόμους ὅλοις πυρὶ δῆσοσεν
Ἀῆτεω, ὅτε μῇ σφιν ἐκὼν δέρος ἐγγυαλέηρ,
ἀλλ᾽ ὦ φυκτα κέλευθα, πόνος δ᾽ ἀπρηκτος ἱόσων."

234. ἐπάρμενα Brunck.
236. δ᾽ αὐ ρητός Ruhnken: ἀμέγαρτος Brunck.

230. μάλα πάντας: 'one and all.'
Minya ex dicti Argonautae quod plerique
corum ex filis Minya fuerant ori.
Strab. 356, 3, καλεὶ (sc. Ομηρος) Μινειων
τῶν Όρχιμων ἀκο ἐθνόν τοῦ Μινῶν·
ἐντεῦθεν δὲ ἀποκηάται τινάς τῶν Μινώων
eis Ἰλλακον φασίν, δι᾽ ὃν τοὺς Ὀρχυμάτας
Μινώας ἀπεθάνασι. Müller (Oschromenos
und die Minyer 253 sqq.) includes
amongst the descendants of Minyas
Jason, Idmon, Argus, Mopsus, Acastus,
Iphiclus, etc.
234. "But when all things had
been made ready by the thralls, with which
ships are fitted and furnished within." ὁσοροφ acc. c. ἐντύννοται.
235. Παγασαὶ: v. n. 318.
236. σπερχομένων: πληθὺς is impossible
in epic, and therefore Meineke's
correction for σπερχομένων is certain.
240. Cf. 2, 40, Π. 11, 62, ὅδε δ᾽ ἐκ
μεθᾶς ἀνανθίκαν θόλοις ἄστρ τοῦ Πα-
φαλῶν (of Hector).
241. ἀύσσοντας: combines the notions
of 'moving rapidly' and 'gleaming.'
242. πόθι: in the sense of ποῖ is only
found in Alex. Greek.
From 3, 347 it is more probable that
Panachaius denotes all Greece. Hom.
does not use Panachaius, but has Panachaius
for the whole of the Greeks, e.g. Ἱ. 2,
404: cf. Walther, op. cit. 18.
ἀκτοθ βάλλει: ἀπεστάλει. Schol.
244. αὐτήραρ: on the very day of
their arrival at Colchis.
245. ὅτε μῆ: Ap. is peculiar in using
ὅτε μῆ 'unless,' (= ἐι μῆ) with the subj.,
cf. 4, 409. In Hom. it takes the opt.,
e.g. Ὡδ. 16, 197, Ἱ. 13, 319 (v. Leaf).
ἐγγυαλέηρ: 'give' lit. 'put into the
palm of the hand (γάλαον).'
246. 'but long journeying is inevitable;
hard is the toil for those that go.'
ἀπρηκτος here means 'difficult,' δό
πρακτος. Schol. In Hom. it means
'effecting nothing,' and is used either
of things or persons, e.g. Ἰ. 2, 376,
ἀπρηκτος ἐρίδας, Ἱ. 221, ἀπρηκτος (τε
infecta) νείσσα. Our Schol. mentions
a different interpretation, taking δὲ as
253. ἢ κε Ναβερ. 258. αὐφασία Ηερεϊνδ.  

οὐδὲ, οὐδὲ ἀπρακτὸς ὃ ἄθλος· ἀνύσουσι γὰρ βαδίως, οἷον ἐκατορθώσως. 251. ὀψὶ περ ἔμπης· 'though late in life, still evil has come upon thee.' ἔμπης = ὁμός, cf. Λ. 14. 1. Νότορα δ' οὐκ ἔλαβε. . . πινακίω σερ περ ἐμπής. Similar is the use of ῥαμέν in e.g. Prop. 2. 4. Io. 252. ἐτέλεσασ: we must supply βίον ὁ τειλεύτην Βίου, cf. Soph. Ττ. 79, τειλέν τειλεύτην τοῦ Βίου. For ἐπὶ denoting state or attendant conditions cf. Od. 17. 308, etc.; Soph. Ο. 1554, ἐπὶ ὑπεραπία. Ἕρ. uses it freely, e.g. 422, 514, 652; 4. 713, 1457. 253. ἤκε: for the indic. without ἄν in apodosis v. Monro, Λ. Π. 324. 254. κτερέσσομ: 'shroud,' ἐντάφιον; in Hom. 'funeral honours,' e.g. Οδ. 1. 291, κτέρεια κτερεσσα, παρενταλια περιενταλε. 255. νῆσι: ἰνεξεργίας (ὑπὸ ὄνει, ἐδίδον). cf. Od. 8. 179, οὗ νῆσις ἄθλοιον. Αι. ΙΙ. 159, sanctissima consilium Felix morte tua neque in hunc servata dolorem. 258. ἄνθρωπον: cf. 4. 581, ἄνθρωπος ἐνοπῆ. The ram which carried Helle and Phrixus was endowed with speech, like Achilles' horses, and encouraged Phrixus to reach Scythia. Helle fell into the sea which took from her the name of Hellespont. ὃς κεν . . . θεία: Ἕρ. uses ὃς κεν c. opt. in final clauses fifteen times. It is never found in the Λ., but five times in the Οδ. ὃς ἀν c. opt. occurs once in Λ., three times in Οδ., but not in Ἕρ. 260. ἀπὶ προμολῆπι κιόντων: the primary sense of προμολῆπι was 'a going forth,' ἔξοδος, and so the meaning here seems to be 'as the chieftains were going forth.' Three other derivative senses are found: (1) 'threshold,' 'vestibule,' e.g. 1. 1174 (Schol. προμολῆπος), 4. 1160; so too here G has the gloss προμολῆπαί καὶ προεξόδοις, (2) 'the foot of a hill' where it begins to rise, e.g. 1. 320, Καλλ. Διαλ. 99, ἀδέλφος γὰρ προμολῆπος ὅριος τοῦ Παρασαίος, Αἰν. Π. 7. 9, παρὰ προμολῆπον Ὀλύμπου, (3) 'the mouth of a river,' e.g. Αἰν. Π. 7. 240, Ἰπποτὲ ἐπὶ προμολῆπι. 261. ἀμφὶ αὐτὸν βεβολημένη: 'falling on his neck' (ἁμφίθαλλομαι). Ἕρ. does not always observe the Homeric
The distinction between βεβολημένος in a metaphorical and βεβλημένος in a literal sense (v. Lehrs, Aristarchus 65, 68).

272. Αενώπτερον: cf. Od. 11. 618, κινδύνον "γηγαλάει". Shaw and Preston regard the spondee in the fifth foot as expressing the weary tedium of the maiden's wretched life.

273. ἐστυφιλέζειν: cf. Il. 22. 496, τὸν δὲ καὶ ἀμφιβαλῆ ἐκ δαίτους ἐστυφιλέζειν (of the fate of the fatherless Astyanax).


275. ἐκφάλαξ: πτ. λεγ. lit. 'to spurt out,' 'she cannot sob out all the grief she yearneth to.' Cf. Soph. El. 285, οὒδε γὰρ κλαίσαι πάρα Τασσῶν ὄσον μοι θυμός ἤδην προφέρω. 'I may not even indulge my grief to the full measure of my yearning' (Jebb).
δος ἀδινὸν κλαίσκεν ἡν ἀναίν ἔχουσα. 'Αλκιμέδη, καὶ τοῖον ἔπος φάτο κηροσύνησιν: ' 'Αι' όφελον κείν ἦμαρ, ὅτ' ἐξειπόντος ἀκούσα δειλή ἐγὼ Πελίαο κακὴν βασιλῆς ἐφετήριν, αὐτίκ' ἀπὸ ψυχήν μεθέμεν, κηδέων τε λαβέσθαι, ὅφ' αὐτὸς με τέχνη φίλαις ταρχύσῃ κεροιν, τέκνον ἐμοῦ τὸ γὰρ οἶνον ἐνι ἐλιτυπν ἐξέδωρ ἐκ σέθεν, ἀλλὰ δὲ πάντα πάλαι θρεπτήρια πέσσων. νῦν γε μὲν ἦ τὸ πάροιθεν 'Ἀχαιάδέσσων ἁγγητὴ δωμις ὁπως κενεούσι λειψίομαι ἐν μεγάροις, σείο πόθω μινύθουσα δυσάμμορος, ὃ ἐπὶ πολλὴν ἀγάλαην καὶ κύδως ἔχων πάροιο, ὃ ἐπὶ μοῦνῳ μίτρην πρῶτον ἐλυσα καὶ ἅπτατον. ἔξοχα γὰρ μοι

276. πάνιν Ῥαζαχ.
283. ἐκ σταδίων ἔως τοῦ τιτανότητος ιερας 
285. κενεούσι Τατ. unus, schol. Par.: κεν ὕσσιον vulg. γε λείψομαι G.

ὁρετεῖν from the meaning of Hesych. ὁρετεῖν ὧρευσθαι, and says the meaning in 2. 49 (where he keeps ὧρευσθαι) is quite different; this, however, is a purely arbitrary assertion.

277. κηδοσώντων: 'in her yearning'; κηδοσώντων is peculiar to Ap., cf. 3. 462, 4. 1473.
278. κεύομαι: in two other passages, 3. 899, 4. 870, we find this use of the accent to denote certain points of time within a given space of time.
280. ἀπὸ . . μεθέμεν: 'to give up' the ghost. The compound is ἄπτ. λεγ.
281. ταρχυσά: v. n. 83. For the indicative of unrealized purpose see Goodwin, Mood and Tenses 333. The passage recalls Eur. Med. 1031, ἀ μᾶν παθέταις ἐγὼ ἕλπις Πολλάς ἐν ύμιν γηροσκηθέντων τ' ἐμι Καὶ καθάπονταν χερους ἐπὶ περιστελλόν Ζηλασμῖν ἀνθρώπων.
283. ψέφηρια: the HOMERIC θρεπτήρια 'recompense for rearing,' cf. II. 4. 478. The Attic word is τροφεῖα. πέσσων: the passage in Hom. which Ap. is unhappily imitating is II. 2. 236, where Thersites says of Agamemnon τὸν δ' ἐκεῖν ἄντων ἐν δραίᾳ γέρα νέας μνεμον. There, however, the meaning is 'let us leave him there to gorg himself on deeds of honour,' i.e. enjoy them by himself (Leaf). We never find the word used, as Ap. uses it here, meaning simply 'to enjoy.' In Pind. P. 4. 186, τὰν ἀκαίνενον παρὰ ματρὶ μενεὶν αὐτὰ πέσσων, it is used sneeringly, 'lit. 'coddling,' which originally means 'parboiling?' ' (Fennell).

284. 'Ἀχαιάδεσσων: ταῖς Θεσσαλίαις. Schol., cf. 243. Homer, however, always uses 'Ἀχαιάδεσσων of Greek women in general, and this meaning is preferable here. In Hom.'Ἀχαία is used for a part of Greece in the south of Thessaly, or for the Peloponnesus, or for the whole, and in our poem it is often impossible to determine whether Greece generally or Thessaly is meant; v. Walther, op. cit., p. 19.
285. κενοῦσι . . . μεγάρουσι: cf. Aen. 4. 82 (of Dido), sola domo maeret vacua. For the reading in the first recension v. Appendix I.
288. μίτρην ὑπερα: ζῶνον ο Μίτρην λάδια had two distinct references, (1) to a virgin's PRIMUS CAULIS, where the husband or lover was usually the subject of the verb, cf. Ellis on Cat. 61. 53; (2) to the unfastening of the girdle at delivery. This is the meaning here and in Call. ιου 21, Del. 209, 222 (Call. has the middle voice in these passages). λυτήχων as a cult-name of Artemis is mentioned by our Schol. and Hesych., cf. also Theoc. 17. 60, Εἰλειθυίαν ἐβάπτοσα λυτήχων Ἀντιφώνας θυγατήρα Βεβαρμένης αἴδιςαν. For the custom of dedicating the μίτρη, ζωή, etc., to Artemis in return for an easy delivery, cf. Anth. P. 6. 201, 202, 272.
Εἰλείθυια θεὰ πολέος ἐμέγγηρε τόκου.

ο' μοι ἐμῆς ἄτης· τὸ μὲν οὖδ' ὅσον, οὖδ' ἐν ὅνερῳ ὀψάμην, εἰ Φρίξου ἔμοι κακὸν ἔσσετ' ἀλλάζας.'

"Ὡς ἦγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες ἀμφίπολοι γονάσκον ἐπισταδόν· αὐτὰρ ὁ τῆγε μειλίχως ἐπέεσσι παρηγορεῶν προσέειπεν' "Μὴ μοι λεγαλέας ἐνβάλλει, μῆτερ, ἀνίας ὅδε λήπν, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος δακρύσω, ἀλλ' ἐπὶ κεν καὶ ἐπ' ἀλγεσὶν ἀλγος ἀροιο. πῆμα γάρ τ' ἀδήλαθα θεοὶ θυντοῦσι νέμουσιν, τῶν μοῦραν κατὰ θυμὸν ἀνίαζουσά περ ἐμπης τλήθι φέρειν· τάρσεις δε σωμησουσήσων, Αἴημης, ὑδὲ θεοπροπίασώ, ἐπεὶ μάλα δεξία Φοῖβος ἔρχη, ἀτὰρ μετέπειτά γ' ἀριστήν ν ἐπαρωγή, ἀλλὰ σὺ μὲν ὑνὶ ἀνθὶ μετ' ἀμφιτόλουσιν ἐκήλος μιμὺ δόμως, μηδ' ὄρνις αἰεκελίθ πέλε νηθ' κέισε δ' ὀμαρτήσουσιν ἔται δωμὲς τε κιώντι." "Ἡ, καὶ ὡ μὲν προτέρωσε δόμων ἐξωρτό νέεσθαι.

289. Εἰλείθυια: Lucina, cf. II. 16. 187, μογοστόκος Εἰλείθυια. Hom. also uses the plur. Εἰλείθυιαι, e.g. II. 11. 270. The name has been variously connected with ἑλλῆνα, ἑλεύθερος, εἰλώ, εἰλώ, ἱλέμα, etc., v. Pauly-Wissowa, Real-Encycl.

290. τὸ μὲν... ἀλλάζας: 'this never in the least degree, not even in a dream, entered my thoughts, that the escape of Phrixus might work me woe.' οὖθ' οὗτον: ne tantillum quidem, cf. 482; 2. 181, 190; Call. Ap. 36. The use of ei with ὀψάμην is irregular. In Od. 2. 351, κείνοι δειμένη τὸν κάμαρον εἰ ποθὲν ἔδωκ, διώγνησα; 'Οδησσός ἄτατον καὶ κάρας ἀλλάζας, the clause with ei expresses the thought of a form in a wish; so too in 20. 224; cf. Lange, der hom. Gebrauch der Part. el, i. p. 388. ὀψάμως is a new formation. In Hom. we find ὀψάτο, ὀψάμενος. Ap. uses ὀψάτο (e.g. 3. 459), and ὀψάμενος (3. 926), where the σ is doubled apparently to lengthen the vowel.


293. ἀδήλα: 'unforeseen,' v. n. 102.

294. ἔρη: Ap. uses this contracted form only here: elsewhere ἔχρας (e.g. 2. 454). It is a contraction without Homeric precedent.

295. Cf. the words of Hector to Andromache, II. 6. 490, ἀλλ' εἰς αἰῶναν ιόσα τα σαυτῆς ἔργα κόμιζε, κ.τ.λ.

296. ἐπεὶ ἄνα: so Priam says to Hector (II. 24. 218), μὴ μ' ἐθέλων ἰέναι κατερίκαισιν, μηδὲ μοι αὐτὴ Ὄρνις ἐν ἐμοί γέγοροες κακὸς πέλεν, οὐδὲ με πεῖσις. Cf. Aen. 12. 72, where Turnus says to Amata, Νε, quaeo, ne me lacrimis neve omine tanto Prosesequite in duri certamina Martis euntem, O mater.

297. κεῖσε δ' ὀμαρτήσουσι... κιώντι: 'will accompany me as I go unto the ship.' For ἐταί, 'clansmen,' v. n. 3. 1126.
90 ΑΠΟΛΛΩΝΙΟΤ ΡΟΔΙΟΤ

οἷος δ' ἐκ νηόθνυόδεος εἶσιν Ἀπόλλων
Δήλον αὖ ἡγαθεῖν, ἦν Κλάρον, ἦ γέγεν Πυθῶν,
ὁ Δυκὴν εὐρεῖαν, ἐπὶ Ξάνθοιο ῥόησιν,
τοιοῦ ἀνὰ πληθὺν θήμου κίεν ὁρτὸ δ' ἀντῇ
κεκλομένων ἀμώδης.

310 τῷ δὲ ξύμβλητο γεραιή
Ἰφιᾶς Ἀρτέμιδος πολινόχου ἄρητειρα,
καὶ μὲν δεξιέτερῆς χειρὸς κύσεν, οὐδὲ τι φάσθαι
ἐμπὶς ἑμένη δύνατο, προθέωντος ὅμιλον· ἀλλ' ὡς μὲν λίπτειν ἀθῆ παρακληδὼν, οὐ γεραιὴ
ὀπλητέρων, δὲ πολλὸν ἀποπλαγχεῖς ἐλιασθῇ.

Ἀυτὰρ ἐπεὶ ἁ πόλης ἐνδυμήτους λήπ' ἀγυνᾶσ,
ἀκτῆν δ' ἰκανεν Παγασηῆδα, τῇ μὲν ἔταϊροι
deεδύνατ' Ἀργοῦ ἀμώδες παρὰ νη ἡμένετε.

315 στῇ δ' ἀρ' ἐπὶ προμολήθει: οἱ δ' ἀντίοι ἕγερθοντο.
ἐς δ' ἐνόησαν Ἀκαστόν ὁμός Ἀργόν τε πόλησ
νόσφι καταβλῶσκοντας, ἐθάμψησαν δὲ ἐσιδόντες
πασύτητι Πελάιο παρέκ νόον ἠθύοντας.

320 προμολήθης L., Ἑρείδαντο schol. Laur.
321 ἠθύοντας Brunck: ἠθύ ἡντας Köchly: ἠθύοντας codd.


325. diam. 3 of men taurino podhenkeis amphexet' omous 
Aryos 'Ares storidhis Iahvne melan' autar 0 kal' 0 
diplaka, t'n 0i opaase kaisiyni Pelojnea. 
all' empiws tw men te diezfereseba ekasta 
esegte. toous d' argorindyde sunvedriasb th ai
aautod d' illoymenois ep' lafesov, i'de kai iatw 
keklimenw ma'la pantes epiahero edrinojto. 
twix d' Aitoxonoid vidoj enphronoiw meteijvpev. 
""Alla 0e 0e 0e te npi efoplissotheai 'exkev 
-pantai gar eb kata kosome- eparteta keita ionvun. 
tw ouk an dhmioin exoymebe toio ekthi 
nvautilais, 0te mojunon epivnusouin ahtai. 
all'a, filoiv, — ejnow gar 0es 'Ellalada vositos 0pivosw, 
Xynai d' 'ammi pelountai ej Lijtai kelevbrou — 
towneka avn twn ariston afioidhstantes elosb 
orhamon i'meioi, x kev ta ekasta melouto, 
veikea symtheiias th metat 'exinouis bailethai." 

340. 'Ows fato' pattpnun de neou iarason 'Hraklba 
'imevun en mesosou'mu' de 0e pantes auti 
shimaiveu 'peteljloou' d' autouthein, evtha per 0asto.

332. diamera uvsa Gerhard.
333. apar' ev O. Schneider: mal' ev Huet.
334. toio g' ekthi Paris. unus, Brunck.
335. epivnusouin Paris. unus, Brunck.
339. i'meioi Vat. unus, Paris. tres: i'meioi vulg.

326. diplaka: a mantle large enough 
to be worn double, cf. 722, 11. 22. 441. 
Other expressions were dylpia xalina, 
distychos lamb; cf. duplex pannus, Hor. 
Ep. 1. 17. 25.
327. diexeresthai 0vexeto: 'Jason 
refrained from questioning them.'
328. sunderiamaathai: 'ap. leg. 
for sunvedrein.
329. illoymenous: 'furled,' 'rolled 
up,' v. n. 129.
330. epivnerw: 'one after the other,' 
in order, (o)ex, cf. efexis. In Hom. 
Doedrli. takes it to mean 'on the 
strand' = ep' xheroi, from xheroi, a 
by-form of xeros (Hesych. xheroi- 
akti, aigialos).
333. The parenthesis is harsh, but 
there is no absolute need to alter it, 
though Schneider's par is ingenious 
(cf. 4.223). Wellauer explains, 'reliqua 
quadem, quae ad navem instruendum 
necessaria sunt, para nobis sunt ad 
profectionem, omnia enim susto sunt 
orline, sed ducet opus est, priscusquam 
profiscamur, quam iam eligatis velit.'
334. to 0vvautilais: 'wherefore, 
as far as this is concerned, we need not 
long be kept back from our voyage.' 
For dhreada, v. n. 3. 53.
335. epivnusouin: the fut. nveios 
is only found in late poetry.
338. afioidhstantes: 'generously,' un- 
grudgingly,' v. n. 2. 98.
340. balestha: lit. 'to lay the 
foundation's of;' 'to take on him our 
quarrels with aliens, and pledge our 
covenant- 
plight' (Way), but meta 'exinnou means 
among (i.e. when we are among) 
aliens.'
343. peteljloou: the imperf. of re- 
petunted action; they urged H. to take
command (σημαίνειν), but he would not.

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

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

354. παρασχέσαι: = παρασχέμα; cf. αὐτοςχεδόν, 12. In 2. 10, 859, it is used of place, ὄφρα δὲ ἱσων: for the subj. with ὄφρα ‘while’ cf. II. 4. 346, etc.

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

358. πεπάλαξεθ . . . ἐρέτμα: ‘cast lots for the oars of the several benches.’ This constr. is only found here. The form of the verb is uncertain; in II. 7. 171, πεπάλασθε, or πεπάλασθε (from πάλλομαι or πάλλομαι) is adopted by modern editors for πεπάλαξεθ (from παλασσαμ) on the authority of Aristarchus; so too in Od. 9. 331, πεπαλάσθαι, or πεπαλάσθαι, for πεπαλάξθαι (v. La Roche, Textkr. 336). Cf. Prop. 4. 21. 12, Remorunque pures ducte sorte vices. The meaning of sortiti remos, Aem. 3. 510, is uncertain (v. Conington).


362. οὐ ἑθέν: we find this peculiar
combination of genitives in the sense of αὐτοῦ έθεν, ἀυτοῦ, again in 4.1471. There are five forms of the gen. of the 3rd pers. sing. pron. in Ap., έθεν, είο, έο, έοι, and ού (in the combination ού ἔθεν). In using the Attic form ού, which is not found in previous epic, Ap. followed Zenod., who wrote οβ for ού in Il. 21.293. έθεν is used not only for the 3rd sing. refl. (e.g. 2.673), but also for the 3rd pl. refl. (4.279). This latter use is not found in earlier epic, and Rzach suggests that Ap. may have been influenced by the use of the acc. εί in the sense of the pl. σφ, h. Hom. Ven. 267. ἀθέλεινων βασιλῆ;: 'in my struggle for the king (Pelias),' i.e. striving to fulfil the ordeal imposed by him. For the constr. cf. Il. 7.453, ἄρομεθοντι... ὁθήσατες, i.e. in the service of L. This Homeric parallel is decisive against the old rendering, 'in my struggle with the Colchian king.'

364. ἐπηρμα: v. n. 4.937.

365. λειβ ἐπὶ πλαταμών: 'on a smooth flat ledge.' The phrase is taken from h. Hom. MERC. 128. τόν... ἡμι: 'against which the sea does not beat with its waves, but, at times, the stormy brine washes over it.' In a calm the sea does not reach the πλαταμῶν, in a storm the waves dash over it; cf. Aen. 5.124. Est procul in pelago saxum spumantia contra Litora quod tumidis submersum tunditur olim (πάλαι) Fluctibus, hiberni condunt ubi sidera Cori; Tranquillo silet immoatta attollitur unda, etc.

366. ἀποκλεῖσεν: Ap. has many compounds with hiatus in the mis-
taken analogy of Homeric forms, e.g. ἀποκλεῖσεν on the analogy of ἀπὸθερεῖ: διασείμενος, κατασείμενος (ήμι) on the analogy of κατασείμενος (κατασείμενοι): ἐπι-
έτρεπαν on the analogy of ἐπιήδραν(ος): ὑποκύπτει, etc.

368. ἐνθρεβεῖ ἐνδόθεν ὅπλω: bene torto ittus fuere. ἐνδόθεν goes closely with ἐνθρεβεῖ. It is the well-twisted strands in the hawser which give it strength. This is the explanation of Beck, Lehrs, and de M. Those editors who tried to construe ἐνδόθεν with ἐξωθαν pronounced the word corrupt, and various corrections, e.g. ἐκτοθεῖ, have been made, but Od. 10.167, πείζωμα... ἐνθρεβεῖ ἑκτοθροθεῖ, seems decisive for the first interpretation. The only possible way of taking ἐνδόθεν with ἐξωθαν would be to explain it of a hawser stretched from stem to stern over crutches inside the vessel, such as is described by Warre, J. H. S. v. 210. The ὑπόζώμα, however, in the case of the trireme, was stretched lengthwise round the outside of the vessel, and so too the ὅπλων here. Breusing, who observes that Ap. must have seen many launchings at Alexandria, joins ἐνδόθεν with τειναμένοι, and ex-
plains the process as follows:—'Man legte das Tau von hinten nach vorn um die beiden Seiten, ἐκάτερθεν, nahm nun aber das Ende von der Steuerbordseite durch die Backbordklüse und das von der Backbordsite durch die Steuer-
bordklüse nach innen und zog dann die beiden Enden binnenbords, ἐνδόθεν τειναμένοι, entweder mit Hülle von Flaschenzügen, oder indem man sie um die Ankerwinde legte, straff an.' (Nautik der Alten, p. 171.)

370. ἰδοίοιο... ἀντιάσαι: 'might have strength to resist the surge,' cf. Il. 7.231, ἦκεις δ' εἰμὲν τοῖοι αὐ τὸν θέθειν ἀντιάσαι με.
sic&ptov δ' αἰμα κατ' εὗρος ὅσον περιβάλλετο χῶρον, ἣδε κατὰ πρόφαν εἰσώ ἥλος ὅσατιν περ ἐλκυμένη χείρεσσων ἐπιδραμέεσθαι εἴμελλεν. αἱεὶ δὲ προτέρω χθαμαλότερον ἐξελάχαινον στείρης, ἐν δ' ὦλκῳ ἔστας στορέσαντο φάλαγγας· τὴν δὲ κατάντη κλίναν ἐπὶ πρώτησι φάλαγξεν, ὡς κεν ὀλυσθαίνουσα δὲ αὐτάων φορέοιτο. ὑπὶ δ' ἄρ' ἐνθα καὶ ἐνθα μεταστρέφαντες ἐρετμὰ πήχυνον προύοντα περὶ σκαλμοὺν ἐδησαν. τῶν δ' ἐναιμοίβαδις αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν, στέρνα θ' ὁμοὶ καὶ χείρας ἑπῆλασαν. ἐν δ' ἄρα Τιφυς βήσαθ', ἐν ὅρμωνε νέοις κατὰ καιρὸν ἐρύσασα· κεκλόμενος δ' ἕνυσε μάλα μέγα· τοί δὲ παράσσον

371. χῶρον G: χῶρος vulg.

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

371. περιβάλλετο: the subject is ἡμεῖς. Brunc took εὗρος as the subj., i.e. ὅσον χῶρον τὸ εὗρος περιβάλλετο, cf. Nic. Thes. 169, περιβάλλεται εὗρος ὅσον τ' . . . ἡμεῖς τέκτων.

372. κατ' αἱμαρ: marks the direction in a line in front of the prow, opp. to κατ' εὗρος.

374. χθαμαλότερον: the trench was gradually deepened towards the sea. In II. 2. 153 ships are launched by means of ὁφροί, trenches in the sand.

375. φάλαγγας: 'rollers.' The word is used of trunks of trees in 2. 843, Hdt. 3. 97. For the process described here cf. Anth. P. 10. 15, "Ἀρτι δὲ δουρασίσαν ἐπικάλύψει κυλιάρος Ὁλκάς ἄπ' ἡδον ἐς βοῦθον ἔλκυμνέν: Ηορ. C. 1. 4. 2, tratunquce siccas machinae carinas: Non. Marc. 163, 23, Phalangae
dicuntur fustes teretes qui navibus subicuntur quum attrahuntur ad pelagus vel quum ad litora subducuntur.

377. ὄλκας τείνοντα: the form ὄλκαςταῖ is post-classical. In Hom. we find only the aug. ὄλκαςτων.

378-9. The meaning is that they turned round the oars and fastened them so that the handles projected a cubit's length over the vessel's sides. The σκαλμοὶ were the tholes to which the oars were tied, v. n. 523. πῆχυνοι: in the sense of πηχῦνοι, cf. 3. 854, 1207; 4. 1510. L. and S. wrongly explain πῆχυνοι by προστὴρ, following 'the unintelligible view in Εἰ. Μαγ. 671. 8, πῆχυνοι προδόθησαν, Ἀπολλανίοις οἱ μὲν, μικρὸν ἱμαντιδίον τὸ συνέχοι τὴν κάτην πρὸς τῶν ὀκαλιῶν κ.τ.λ.

380. τῶν: sc. ἑρεμῶν, 'and behind the oars one after the other on either side they took their stand.' τῶν depends on ἐναιμοίβαδις (ἀπ. λεγ.) = ἀμοίβαδι, cf. 4. 199, ἀμοίβαδι ἄνερος ἀνήρ. The ἐν- anticipates the ἐν- of ἐνέσταθεν.

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

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

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

385. ἵ ἐπὶ ὲ**ντρώσαντο πόδεσσιν**: "with feet hard-straining strongly they stept" (Way); cf. Hes. **Thor**. 8, ποσοῖν ἐπερρόσαντο. See on 2. 661.

386. **προπροβιάζομενοι**: this strengthened form of προβιάζομαι is ἐπ. λέγ. Πηλίας Ἀργό: v. n. 2. 1188.

389. **ἀδύνα**: 'dark.' It is formed from αἴδα, 'unseen,' with the same termination as παιδός, κυθός, and is found earlier in one doubtful passage, Hes. **Thor**. 860.

390. **ἀνασειράξοντες**: hawlers (σειραῖ) were used, then as now, to check the way on a vessel taking the water for the first time.


395. Cf. 358.

396. **ἐνδρ** ἐντυναμένω δοιὼ μίαν: 'two men forming the complement of one bench,' an instance of the nom. abs., cf. Il. 3. 211, ἵσω δ᾿ ἐξϊμέον ἑνεφάρατερας ἵσω Οὐδεστές: Hdt. 7. 157: Soph. Ant. 259. It occurs again in 4. 199. Brunck wrongly takes it as acc. abs.

397. **ἐκ** ὧν... ὑποσ: *sorti excipiendi,* cf. ἔξαιρετός = *eximin.* The middle bench being the widest, on account of the curvature of the sides, required the strongest rowers.

398. Ἁγκαίο: v. 164.

400. **ἀντώνιοι**: i.e. by natural selection, not by lot. **ἀνήσαντες**: 'with one consent.'


402. **λάγγες** in Hom. λάγγες means 'pebbles,' but here it has no such dim. force, as is shown by the use of ὑδηλίοντες 'levering up'; cf. 4. 1678, ἵν τε βαρείας ὑδηλίων λάγγας.
νήσου αὐτόθι βωμὸν ἐπάκτων Ἀπόλλωνος, Ἐμβασίοιο τ' ἐπώνυμον ὅκα δὲ τοῦτο φιτρῶς ἀξιαλέος στόρεσαν καθ' ὑπέρθεν ἑλαίης. τείως δ' αὐτ' ἀγέλθησαν ἐπιπροείκαν ἄγοντες βουκόλου Λισονίδου δύω βοε. τοὺς δ' ἐρύσαντο κοινότεροι ἐτάρων βωμοῦ σχεδον. οἱ δ' ἀφ᾽ ἐπείτα χέριβα τ' οὐλοχύτασ τε παρέσχεθον. αὐτὰρ Ἱῆσων ἐνυχτε κεκλόμενοι Ἀπόλλωνα: 410

' Κλύθη ἀναξ. Παγασάς τε πόλιν τ' Λισονίδα ναίων, ἡμετέροιο τοκίος ἐπώνυμον, ὃς μοί ὑπέστης 

Πυθοὶ χρεομενοί ἄνυσιν καὶ πειραθ' ὀδοίο σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἐπελε ἀέθλων' αὐτὸς νῦν ἀγε νῆα σὺν ἀρτεμέεσσον ἑταίρους 

κείσε τε καὶ παλώροσθον ἢ Ἑλλάδα. σοὶ δ' ἀν ὀπίσω τόσον, ὡςοι κεν νοστῆσομεν, ἀγλαὶ ταῦρων ἱρα πάλιν βωμῷ ἐπιθήσομεν· ἄλλα δὲ Πυθοί, ἄλλα δ' ἐς 'Ορτυγίνην ἀπερείστα δῶρα κομίσου. 

νῦν δ' ὑπερτρικε τινὶ ἢμιν, Ἐκηβόλε, δέξο θυηλήν, ἢν το τῇ δ' ἐπίβαθρα χάριν πρωτείεμθα νήθος πρωτίστην' λύσαμι δ', ἀναξ, ἐπὶ ἀπήμονι μοῦρῃ

403. ἐπάκτων Brunck: ἐπακτών codd.
416. τοι δ' ἄρ' vulg.: σοι δ' ἄρ' Brunck.

404. Ἀκτίον: 'Lord of the Strand' (Way). For Apollo "Ἀκτίος v. Farnell, Cults iv 185. The epithet is applied to Apollo only, except in Theocr. 5.14 where it is given to Pan and explained El. Mag. 54, 27, "Ἀκτίος ἐς τήρατη (καὶ γὰρ ἐπακτήρες οἱ τήραται), ὃ ἐπὶ τάξις ἀκτιάς ὑπὸ τῶν ἀλίεων ἰδρυμένος ἄρρητος ἔνα θεός, ὃ ἐν Αἰθήναις τιμώμενος. Ἐμβασίοιο: v. n. 359.
407. δῶς βοε: εἰκοῦσιν εἰς δυσὶ προσηγορίαις, Ἀκτίον Ἐμβασίοι τε, δῶς βοῦς ἄγουσιν. Schol.
408. κοινοτέροι: ἐπεὶ οὐκ εἶ νέος ὁ θεός, καὶ οἱ τῶν ἐταίρων νεωτέροι τὴν θυσίαν ἐπιτελεύσθη. Schol.
409. Cf. Od. 3. 445, χέριβα τ' οὐλοχύτασ τε κατηχέτο. Those present at the sacrifice were sprinkled with the lustral water (χέριβο), and the barley (οὐλαῖ), was cast on the victim and the altar. Curtius connects οὐλαῖ and ἀλῶν, cf. Lat. mola, molere.
411. Λισονίδα: Λίσωνις πόλις τῆς

Μαγνησίας ἀπὸ Αἴσιων τοῦ πατρὸς 'Ιάσωνος, ὡς καὶ Πιθανός φησί καὶ Φερεκύδης. Schol. It is not mentioned by Strabo.
413. χρεομένῳ: distinguish χρειαῖον, 360. The active was used of the god, the middle of the suppliant.
414. ἐπαίτιος: v. n. 8.
418. Πυθοὶ: v. n. 209.
419. 'Oρτυγίνη: Delos received the name of Ortygia from Astaria, sister of Leto, who was changed into a quail (Ἥρτη) to escape from Zeus. She was then metamorphosed into the island afterwards called Delos (Apollod. 1.2.2: Hygin. Fab. 53: Call. Del. 37).
420-22. τῆθ'...πρωτίστην: 'receive at our hands this sacrifice which we offer to thee as the price of our voyage, the first sacrifice which we make in honour of this ship.' ἐπίβαθρα is used = naulum in Od. 15. 449. The Schol. explains ἐπίβαθρα by ἐπιβαθρία, i.e. sacrifices on embarkation, and this is adopted by L. and S. ἐπὶ...μοῖρῃ: v. n. 252.
peíσματα σὴν διὰ μῆτων ἐπιπενεύσεις δ’ ἀγίς μείλιχος, ὥς κ’ ἐπὶ πὸντον ἑλευσόμεθ' εὐδιώντες.

*H, καὶ ἀμ’ εὐχωλή προχύτας βάλε. τὼ δ’ ἐπὶ βουσίν ἀοσάσθην, Ἀγκαίος ὑπέρβιος, Ἦρακλέης τε. 426 ἦτοι ὁ μὲν ῥοτάλω μέσον κάρη ἀμφὶ μέτωπα πλῆξεν, ὁ δ’ ἀθρόος αὐθὶ πεσὼν ἐνερεύσατο γαίῃ. Ἀγκαίος δ’ ἔτεροι κατὰ πλατῖν αὐχένα κόφας χαλκεῖω πελεκεῖ κρατεροὺς διέκερα τένοντα: ἥρισε δ’ ἀμφοτέρους περιρρηθῆς κεραίσσων. τοὺς δ’ ἐταροὶ σφάξαν τε θῶς, δεῦραν τε βοείας, κόπτων, δαιτρεύων τε, καὶ εἰρά μὴ, ἐτάμοντο, καὶ δ’ ἀμυδίς τάγε πάντα καλύϕαντες πῦκα δημὶο καίον ἐπὶ σχῖξον. δ’ ἀκρῆτους χέε λοιβάς Αἰσονίδης, γήθει δὲ σέλας θηνεύμειν. 430 Ἰδὼν πάντοσε λαμπόμενον θνέων ἀπὸ τοῦ τε λιγνών πορφυρεῖας ἐλίκεσσων ἑναίσθιον αἰόσουσαν- αἵα δ’ ἀπηλεγέως νόον ἐκφάτο Αἰτόιδαί.

"Τριὶ μὲν δὴ μοῦρα θεῶν χρεῶ τε περήσαι ἐνθάδε κόως ἀγοντας ἀπερέσσω δ’ ἐνι μέσω κεῖσε τε δεῦρα τ’ ἐσων ἀνερχόμενοισιν ἀθέλοι. αὐτάρ ἐμοὶ βανεένι στυγηρῇ ὑπὸ δαίμονος αἰσῆ τηλόθι πον πέρωται ἐπ’ Ἀσίδος ἥπειροι.

427. μετώπῳ Pariss., Brunck.
441. ἐγοντα vulg.
ἀπολλωνιότ ροδιώτ

οδε κακοὶς δεδαοὶς ἐτί καὶ πάρος οἰνονίστων πότμον ἐμὸν πάτρης ἐξήνον, ὁφρ' ἐπιβαίνην
νηός, ἐνεκληγ δὲ δόμιοι ἐπιβάντι λίπηται.”

"Ὡς ἥρ' ἐφ' θυροὶ δὲ θεοπροπίς ἀἴουτες
νόστῳ μὲν γήθησαν, ἁγος δ' ἔλευ ᾽Ιδμονος αἰση.
ἡμος δ' ἥλιος σταθερὸν παραμείβεται ἡμαρ,
αἱ δὲ νέου σκοπελοισιν ὑποσκιώνται ἄρουραι,
δειευκὸν κλίσοντος ὑπὸ ζόφον ἥλιοιο,
τήμος ἥρ' ὑδὴ πάντες ἐπὶ ψαμάθουσι βαθείαν
φυλλάδα κεφάλευον ποιλοῦ πρόπαρ αἰγαλοίο
κέκλινθ' ἐξείν' παρὰ δὲ σφισι μυρ' ἐκεῖτο
ἔδατα, καὶ μεθ' λαρόν, ἀϕυσαμένων προχόνσιον
οἰνογόνων μετέτεετα δ' ἀμοβαδίς ἀλλήλουσιν
μυθεύνθ', οἷα τε πολλὰ νέοι παρὰ δαίτι καὶ ὀίνῳ
τερπνῶς ἐψιῶνται, ὡτ' ἄατος ὑβρις ἄπειε.
ἐνθ' ἀντ' Ἀισονίδης μὲν ἀμήχανος εἰν εὖοι αὐτῶ
πορφύρεσκεν ἐκαστα κατηφιώντι οἰκώς.

459. ἄατος Buttmann.

445. δεδαοὶς . . . οἰνονίστων: cf. 140.
449. ἁγος . . . αἰση: v.n. 2. 772.
450. σταθερὸν ἡμάρ: 'noon.' The Schol. would connect σταθερὸς either
with σταθεῖν ' to search,' or καταθεῖν which is more probable. Plato, Phaedr.
242 a, uses σταθέρα μετασβαία of high
noon when the sun seems to stand still
in the meridian.

παραμείβεται: cf. Aen. 6. 536, Aurora
medium tritecerat axem.

451. ὑποσκιώται: this verb is only
found in Alex. Greek; cf. ll. 21, 232,
eἰσόκεν ἑδὴ δείελος ὡφ δώον σκείσῃ δ' ἐρίβαλοι θύραυαν.

454. σπολοῦ πρόπαρ αἰγαλοίο: 'in
front of the grey sea's marge.' The
epithet σπολοῦ belongs to the sea, cf. ll.
20, 220, ἐνθ' ῥηγαίνοι ἀλὸς σπολοῦ. Way
translates, 'the surf-line hoar'; cf. 554.

456. μεθ' λαρόν: cf. Od. 2. 350,
λαρώτατον αἰνός
προχόσιον: ' wine
jugs.' Distinguish προχόσιον, II supr.

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

"It implies a noun ἑψις from a root ἐπ-,
Indog. jep, seen in Lat. focus " (Monro).

Ap. uses it in this sense in 3. 118, 950;
but here and in 2. 811 he seems to take
the other view of the word, connecting it
with ἔφος. This is given in Ll. Mag.,
and it is reflected in the reading of Λ,
ἔψιῶνται, and in the schol. ἔψιωνται:
παρὰ τὴν ἐψιν, ἦ εἰτι διὰ λόγων παθία,
οὐν ἐπείδα ὁσα, παρὰ τὸ ἔφος.

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

ἀπει: for the opt. of indef. frequency
cf. Od. 24. 254, τοιούτῳ δὲ ἐοικας, ἐπὶ
λούσατο φάγοι τε. Ap. uses it again in
2. 980, 4. 1236.

460. πορφύρεσκεν: ' kept brooicing
over'; cf. 2. 540; 3. 397, 450; II. 21.
551, πολλὰ δὲ οἱ κραδὴ πόρφυρε. Similar
is the use of καλχαϊων in Soph. Ant. 20,
where Jebb points out that in πορφύρω
the idea of trouble precedes that of
colour, in καλχαϊων ἀλες. See also
on 935. κατηφιώντι: v.n. 267.
to νον δ' ἀρ' ὑποφρασθεῖς μεγάλη ὁπλ' νείκεσεν Ἡδας:

"Ἱεροσολύνη, καὶ τών τήνδε μετὰ φρεσκίας μήτην ἑλίσσεσις; αὖδά ἐπὶ μέσοισι τεύχε νύν. ἦς σὲ δαμνᾷ τάρβος ἐπιπλόμενον, τό τ' ἀνάλκιδας ἀνδρᾶς ἄτυχει; ἰστω νῦν δόρων θοῦρον, ὅτῳ περιώσιον ἄλλων κινός ἐπὶ πολέμουσιν ἀειρόμαι, οὔδε μ' ὄφελεί Ζεὺς τόσον, ὀς σατρόν περ ἐμον δόρον, μή νῦν τι πῆμα λογίου ἑσσεσθαι, μηδ' ἀκράωντον ἄθλων "Ἰδεω ἔσσομένου, καὶ εἰ τὸθός ἀντιώμοτο.

τοῖον μ' Ἀρήνηθεν ἀοσσητήρα κομίζεις."

"Η, καὶ ἐπισχόμενος πλείον δέπας ἀμφοτέρησιν πνε ἀρακρυτοῦν λαρῶν μήθην δείετο δ' οἶνον χείλεα, κυάνεα ἡ γενειάδας; οἱ δ' ὀμάδησαν πάντες ὁμοί, ἠδρόμων δὲ καὶ ἀμφαδίνην ἀγόρευσεν "Δαμόνων, φρονεῖς ὀλοφώια καὶ πάροι αὐτῷ.

ἡ τοι εἰς θυγὴν ζωρὸν μὲθν θαρσαλέον κῆρ οὐδάνει ἐν στῆθεσι, θεοὺς δ' ἀνέχεν ἄτυχεν;

478. ἄτυχειν vulg.

462. ὑποφρασθεῖς: this compound (= ὑποναι) is δ. λεγ.

463. ἐλίσσε: τολείς 'tunst over and over'; cf. Soph. Ant. 231, τοιαɵθ' ἐλίσσαν γυναισ σχαλῇ βραδὺς.

465. ἄτυχε: this active form is found also in Theocr. 1. 56.

466. περίσσων ἄλλων: 'far exceeding all others'; cf. Pind. ι. 4. 3, μεγασθείση νόσμισαν χρυσον ἀνθρώποι περίσσων ἄλλων. In Hom. this adv. is used absolutely. Ap. very often uses the adj. περίσσοις (which is not found in Hom.) in the sense of 'vast', e.g. 590.

468. ἐμὸν δόρο: the reliance of Idas on his spear is like that of Parthenopaeus in Aesch. Τh. 530, ὅμως δ' αἴχωθ, ἵνα ἐχει, μᾶλλον θεοῦ Σέβειν πειστίας. μὴ κ.τ.λ. : with ἠριγ., 'be witness,' 466.

470. καὶ εἰ 'θεὸς ἀντιώτο: 'even if a god should stand in our path': an echo, in a diff. sense, of Od. 12. 88, οὐδ' εἰ 'θεὸς ἀντιώτων.

471. Imitated from Η. 15. 254, ἄδεις οὖν τινα ἄοσσητηρά Κράωνος Ἐξ' ἑδρ' προέρχεται παραστατέομεν καὶ ἄμφων. Curtius explains ἄοσσητηρα as ἄσκησιτηρας ἀπ' ετ'-, Skr. satk, Lat. socius (a = sa, 'together').


475. Ἱδον: son of Apollo (139). The Schol. says: οἰκείω τῳ' ἱδόμοι αὐς μάντιν ὄντα τοιεί ἑναριόνυμον τῷ Ἡδα ἐχθρῷ ὑπὶ Ἀπόλλων.

476. Δαμόνε: 'Poor fool!' 'Δαμό- νεοί seems to mean properly one who is under the influence of a δαιμόν, or unfavourable divine intelligence; that is, one whose actions are either unac- countable or ill-omened'. (Leaf on Η. 1. 561). υπ' τοι: = σοι τοι, cf. 3. 350.

477. εἰς ἄτυχ: 'to thy own destruction, ἴδιον μὲθν: νίκην μετακαμ., cf. Hdt. 6. 84, ξυστάκου πίνειν.

478. οὐδάνε: cf. Η. 9. 554, χάλος νῦν οὐδάνει.
ἀλλοι μάθει ἔσει παρῆγοροι, οὗτοι περ ἀνήρ
θαρσύνοι ἔταρον' σὺ δ' ἀτάσθαλα πάμπαν ἐέπισ,
τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλέεσιν μακάρεσσιν
υπα 'Ἀλωάδας, οἷς οὖδ' ὄσον ἱσοφαρίζεις
ἡνορέν' ἐμπίς δὲ θεοῖς ἐδάμησαν οἰστοῖς
ἀμφό Λητοίδας, καὶ ἱδθμοί περ ἑώνες.’

"ὢς ἐφατ’ ἐκ δ' ἐγέλασαν ἀδήν 'Αφαρήιος 'Ἰδας
καὶ μν ἐπιλίζων ἠμείβετο κερτομίοισιν.

"Ἀγρει νων τόδε σήσι θεοπροπήσιν ἐνίσπες,
ei καὶ ἐμοὶ τοιούτῳ θεοὶ τελέουσιν οἴκθρον,
οἶν 'Ἀλωάδησι πατήρ τεδ' εγγυάλεξεν.

φράζει δ' ὀπτως χείρας ἔμας σόος ἐξάλεοι,
χρεῶθε στεπίσζων μεταμῶνίον εἰ κεν ἄλων.

Χωέτ' ἐνυπτάζον προτέρω δὲ κε νείκος ἐτύχθη,
eἰ μὴ δημώντας ὁμοκλήσαντες ἐτάρου
ἀὐτὸς τ' Ἀσκόνδης κατερήττεν’ ἄν δὲ καὶ Ὀρφεὺς
λαγὺ ἀνασχόμενοι κιθάρων πειράζεν ἀοίδης.

"Ἡδεν δ' ὡς γαῖα καὶ οὐρανὸς ὢδε θάλασσα,

480. ἑπαρύνοι vulg.
487. ἑνίσπες Merkel: ἑνίσπες L: ἑνίσπε G.
491. μεταμάλων Stephanus ex scholiis.
492. προτέρω δὲ κε νείκος Pariss. quattuor, Vat. unus: προτέρω δὲ νείκος L:
προτέρω δὲ ἐτύχθη νείκος G: προτέρωσε δὲ νείκος vulg.
494. ἐν δὲ καὶ Brunck: κατερήττεν’ τὸν δὲ καὶ Pierson.

481. φάτις: v. n. 172. ἐπιφλέειν: 'to sputter at,' ἄπ. λεγ., v. n. 275. The use of ἀψολύσσων in 3. 583 is similar.
482. Ἀλωάδας: Auleous was father of Otus and Ephialtes, the young giants who piled Pelion on Ossa, cf. Od. 11. 308 sqq. In Homer, we only find ὡς with patronymic adjectives (e.g. Τελαμώνιοι ὡς), not with nouns in -ος.
486. ἐπιλάζομεν: τοῖς ἄφθαρµοις ἐπιµάκαρσιν; ἐπιλαῖον γὰρ οἱ στραβοί. Schol. ἐπιλάζειν = πιετάρε is here used of a drunken blink or leer. In 3. 701, 4. 389, it means 'to mock,' and in Od. 18. 11 'to cast side-long glances.'
487. ἑνίσπες: for this imperative see on 3. 1.
490. φράξει δ' ὀπτως κ.τ.λ.: 'And bthink thee how thou shalt escape from
mine hands alive, if we find Thee guilty of boding a prophecy vain as the idle wind!' (Way). Though Hom. frequently has ὡς c. opt. after verbs of planning, etc., all the exx. are after secondary tenses, with the possible exception of II. 1. 344, where the reading is uncertain.
491. ἥρωι: used by Ap. = ἥρωι, that which an oracle declares, destiny, cf. 440. For μεταμάλων and the variant μεταπάλων v. L. and S.
492. ἐνυπτάζον: κακολογῶν. Schol. This lengthened form of ἐνυπτοκ occurs again in 864, and is only found in Ap. προτέρω κ.τ.λ.: cf. II. 23. 490, καὶ ὡς χαὶ καὶ ὡς προτέρω ἐτ' ἐρις γενέτ' ἀδυφοτέρωσιν Εἰ μὴ Ἀχιλλέως αὐτὸς αἰών ἀιώτατο καὶ φάτο μῦδον.
494. ἄν ... ἀνασχόμενοι: for the repetition of the prep., cf. 986, 4. 1428; II. 23. 709, ἃ δ' οὐδελεῖς ... ἀιώτατο.
496 sqq. Orpheus, like Iopas (Ἀευ. 1. 742), sings in philosophical measures.
The doctrine is that of Empedocles (cf. 4. 676 sqq.), that all things were fused together at first, and the surging (διάκρυσις) of the elements and the creation of the world were due to the opposing influences of νεῖκος and φιλία (repulsion and attraction). Ovid imitates Ap. in Met. i. 5, Ante, mare et tellus et quod tegit omnia caelum, Unus erat toto naturae voluts in orbe, etc. For similar cosmogonies cf. Orph. Arg. 417, Virg. E. 6. 31.

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

502. αὐτής νῦσφης : for the comitative, or sociative, dative with αὐτός v. Monro H. G. 144.

503. Ὁφίων : a Titan wedded to Eurynome, with whom he reigned supreme before the advent of Kronos and Rhea, who cast them into the waters of Oceanus. Cf. Milton, "And fabled how the Serpent, whom they called Ophion, with Eurynome (the wide-Encroaching Eve perhaps), had first the rule Of high Olympus, thence by Saturn driven And Ops, ere yet Dictaean Jove was born" (P. L. x. 550).


510. Cf. Hes. Th. 139, ἑνεκαί (εὖ) οὗ ἀκόλουθος ἐτή ξυνόντων κατὰ πάντες ὡμοί ὤρημοιν ἐπὶ οὐσίαν ἥμερον τῆς κηληθσιοτα, τῶν σφόν ἐνελλιπτε δῦκτρον ἁοῖνθ. 515

515. τοῖον ... θέλκτρον ἁοῖνθ Meineke: τοῖον ... θέλκτρον ἁοῖνθ L, G: τοῖον ... θέλκτρον ἁοῖνθ Brunn.
οὐδὲ ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς, ἡ θέμις, ἐστηχώτες ἐπὶ γλώσσηι λέοντο αἰθομέναι, ὑπὸν δὲ διὰ κινήσας ἐμφύσοντο.

Αὐτὰρ ὅτ’ αὐγήλεσσά φαεινοῦς ὄμμασιν Ἡώς

Πηλίον αἰπενᾶς ὕεν ἄκραιας, ἐκ δ’ ἀνέμου εὐνίδοι ἐκλύσουν τινασσομένης ἄλος ἄκραι, δὴ τὸτ’ ἀνέγρητο Τήμης: ἀφάρ δ’ ὀρθύνεν ἐταίρους βανεμέναι τ’ ἐπὶ νῆα καὶ ἀρτύνασθαι ἔρεμα, σμερδάλευν δὲ λημνὶ Παγασῆιος ἦδε καὶ αὐτῇ

Πηλίας ἴαχεν Ἀργῷ ἐπισπέρχουσα νέεσθαι.

ἐν γὰρ οἱ δόρυ θείου ἐλήλατο, τὸ ρ’ ἀνὰ μέσην στέραν Ἀθηναίη Δωδώνιδος ἦρμοσε ψήγων.

οἱ δ’ ἀνὰ σέλματα βάντες ἐπισχερῶ ἀλλήλουσαν, ἃς ἐδάνασκο πάροιχεν ἐρεοσέμεν ὅ ἐν χάρῳ, εὐκόσμως σφετέροισι παρ’ ἐντεσῶ ἐδρύσωτο.

μέσων δ’ Ἀγκάτος μέγα τε σθενός Ἡρακλῆς ἦζανον ἄχυρε δὲ οἱ ῥόπαλον θέτο, καὶ οἱ ἐνερθεν ποσὶν ὑπεκλύσθη νήδο τρόπης. εἰλκετο δ’ ἤδη πεῖσματα, καὶ μεθὺ λείβον ὑπέρθ’ ἄλος. αὐτὰρ Ἱῆσων

517. ἑστηχώτες ἐπὶ γλώσσῃ; conici: ἡ θέμις εὐαγγεῖος Merkel: ἡ θέμις ἐστὶν ἑώς ἐτὶ τε σοὶ ἑπὶ τε codd.: δὴ λοιβᾶς, ἡ θέμις ἐστὶ, θείος Gerhard.
523. ἀρτύνασθαι Paris. unus, Brunck.
533. ὑπεκλύσθη schol. Par.

516. ἐπὶ δὴν: on the analogy of ἐπὶ δήρων (II. 9. 415). The Schol. treats it as a compound ἐπὶδήρων, and explains it by μετὰ χρόνον. Δι: Ruhnken explains this as Zeus Τέλειος (Athen. 1. 28). Merkel as Zeus Σωτήρ (Athen. 2. 7), which is more probable.

517. The end of the sacrifice and feast was the burning of the tongues of the victims, over which they poured a libation; cf. Od. 3. 341, γλώσσας δ’ ἐν πυρὶ βάλλων ἀπεσταμένω δ’ ἐπελείνα, Probabyly ἐστηχώτες is the right reading. It, and not the Homeric ἑστηχώτες, is the form Ap. always uses. The corruption would be caused by the fact that Ap. uses both ἡ θέμις and ἡ θέμεσ ἐστὶ.

520. ἐκ δ’ . . . ἄκραι: ‘by reason of the wind the forelands, standing out clear in the morning air, were washed by the tossing sea.’ For ἐβδομιος cf. ὑπεδόμιος, 584. These lines recall the words of Cassandra, Aesch. Ag. 1179, λαμπρὸς δ’ ἐφείεν ἢλίου πρὸς ἀντολάς

Πνέων ἐσφεξ, ὑπετεύματος δίκεςν ἔκλυσεν πρὸς αὐτᾶς κ.τ.λ.

523. ἀρτύνασθαι ἐρεμᾶ: more fully Od. 4. 782, ἄρτυνασθαι δ’ ἐρεμᾶ τροποι ἐν δειμνάτινοι. The oars had been used in the launching, v. 378.

526. δόρυ θείον: cf. 4. 582, αἰθήνει γλαυκοφόρος νῆδο δόρω. The Aigo was called εὐδαλος τροποι (Orph. Arg. 707), and faticides ratis (Val. Fl. 1. 2), on account of the beam in it endowed with human utterance and prophetic powers.


528. ἀποκρέα: v. n. 330.
529. Cf. 305 sqq.
531. σθενός Ἡρακλῆς: v. n. 122.
533. ὑπεκλύσθη: ‘was plunged deep.’

The Schol. on 1290 tells us that
Antimachus in his *Lyce* said that Heracles was put ashore by his comrades *diā τὸ καταβαρισθαί τὴν Ἀργὸν υπὸ τοῦ ἴσιος*. Aristotle (*Pol.* 3. 9) refers to the story that the Argo herself refused to take Η, on board on account of his surpassing stature and might, *Cf. Aen.* 6. 412 (of Charon's boat), simul accepit alveo Ingentem Aeneam. Gemuit sub pondere cymba, etc. *Cf. Aen.* 3. 10, Litora tum patriae lacrimas portusque reliquuo. "In the more trivial, no less than in the more important, features of his character, Aeneas is drawn after Jason: not only is he the daring adventurer, the intrepid navigator, the faithless seder, but he leaves home weeping" (Henry, *Aeneidae* ii 355).


539. Cartault observes that Orpheus filled the place of the *τριπυθίας* on the thiremen.

540. "On this side and on that the dark brine seethed in foam"; *cf. Od.* 5. 455, *θάλασσα δὲ κήκει πολλή.*


545-6. *μακρά...πεδίοι*: "and a long white track of foam was ever in their wake, like a path seen stretching through a grassy plain." *For διειδομένη* *cf. Call.* *Del.* 191, *διειδομένη ἐν ὅλαι νῆσος.*


551. *Ἰτωνίδος*: the Thessalian designation *Ἰτωνίς* is far more appropriate here than *Τριτων*is, as the Argo was built at Pagasae near which the town of *Ιτων* was situated (II. 2. 696):
ιɜwas χείρεσθιν επικραδάντας έρετμα.

dιατάρ όγ' εξ υπάτων όρεσι κίεν ἀγχι θαλάσσης
Χείρων Φιλλυρίδης, πολυθ δ' ἐπὶ κύματος ἀγη
τέγγε πόδας, καὶ πολλὰ βαρείᾳ χειρὶ κελεύων,
νόστον ἐπευφήμησεν ἀκηδέα νισομένουσιν.

σύν καὶ οἱ παράκοιται ἐπωλένων φορεύσα
Πηλείδην Ἀχιλήα, φίλῳ δειδίσκετο πατρί.

Οἱ δ' ὅτε δὴ λιμένος περιγγεά κάλλιστον ἀκτῆν
φραδμοςύνη μῆτι τε δαίφρονος Ἀγνιάδαο
Τίφωνος, δορι ἐν χειριν εὐξοα τεχνιετῶς
πηδάλι ἀμφιεπεσκ', ὄφρ' ἐμπέδου ἐξειθύνοι,
δὴ βα τότε μέγαν ἰστόν ἑνεστήσαντο μεσοδήμη,
δῆσαν δὲ προτόνοισι, ταυνυσάμενοι ἐκατέρθεν.
καὶ δ' αὐτοῦ λίνα χεῖνα, ἐπ' ἡλακάτην ἐρύσαντες.
ἐν δὲ λυγὺς πέσεν ὄροις' ἐπ' ἱκρολόφιν δὲ κάλως
ζεστήσαν περόνυσι διακριδον ἀμφιβαλόντες

561–616. om. G.

654. ἀγγὶν τε Brunck.


Strabo (376, 20) mentions τὸ τῆς Ἰτανίας
'Αθηνᾶς ιερόν, cf. Call. Cer. 74, Ἰτανίάδαο
... 'Ἀθαναίας ἐπ' ἄεθλα.

554. πολυλ... ἀγγὶν τε n. 454. Ap.
alone uses ἀγγί for αἰγιάλος ορ ρηγαίς.

555. πολλα... κελεύων: 'with many a
cheering wave of his stout hand';

an echo in a different sense of Arat. 631,
μεγάλα ἀνε' χειρὶ κελεύων.

556. υπότον.κ.t.l.: 'invoked a sorrow-
less return from their voyage.' For the
constr. of ἐπιφυμων n. 4. 295.

557. ἐπωλένων φορέουσα: cf. ll. 6. 400
(of Andromache), παῖδ' ἐνι κόλπῳ ἵχνους'
ἀγαλάκταρα.

558. δειδίσκετο πατρί: cf. Aen. 2. 674,
parvumque patre tendebat fulum: Val. Fl.
I. 255. Íamque aderat summò decurrens
vertece Chiron, Clamamtemque patri pro-
cul ostentatam Achillen. δειδίσκετο is
here used in its primary sense of 'showing'
(δείδισκε, Schol.); in the Od. this verb
means 'to pledge.' In the Orph. Arg. the
heroes stay to visit Chiron on the
entreaty of Peleus who longed to see his
son. The ordinary tradition made the
marriage of Peleus and Thetis subsequent
to the Argonautic expedition, cf. Cat. 64.

559. περιγγέα: 'curving,' 'rounded,'
cf. 3. 138, etc. In Call. Del. 198, it is
used of the Cyclades lying in a circle
round Delos.

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

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

565. ἡλακάτην: το λεπτότατον καὶ
ἀκρότατον μέρος τοῦ ἰστοῦ... υπὲρ δὲ
ἐστὶ τὸ καρχίσσον. Schol. It was spindle-
shaped, hence its name (cf. ἄτρακτος).
For the exact relation between the ἡλα-
κάτη and καρχίσσον v. Cartault, La
Trière Athénienne 117 sqq.

566–567. ἐπ' ἱκρολόφιν... ἀμφιβα-
λόντε: taking ἱκρία, as in 4. 80, 1663.
in its usual Homeric sense of the partial
deck of the vessel, the meaning will be
that, as the Argo was running before the wind, the κάλως (= ποθὲς, 2.932, the sheet-lines of the square sail) were made fast to pegs or cleats (περνάα) at intervals on both sides of the deck. 'The Schol. explains ἱερὰ as either σανδάματα, or κέρια, and περνάα as either πάσαλοι or κρίκου.

de M., following Cartault, understands by θερα, 'the yard,' and by περνάα 'rings,' through which the ropes passed. Seaton (Cl. Rev. x. 170) inclines to Vars' view that the περνάα (cabbilots, belaying-pins) round which the ropes were fastened were attached to something of the nature of an οἰκὼι, such as a 'life-rail' (räteller).

κάλως and κάλωσι are new formations of Ap.; in Hom. we find only κάλως, Od. 5.260.


569. έδημόνιον: 'harmonious,' lit. 'well put together.' The Schol. also suggests διὰ τὸ εἴ διαστέσαν τάς τῶν άκουστῶν υψώσαι. Aesch. uses it actively Cho. 84, διωμαί διωμάτων έδημόνες.

570. νυσσόσον: ἢ διὰ τὸ σάφειν τὰς νάοις, ἢ διὰ τὸ σειῶν καὶ κυνίων αὐτάς. There is the same ambiguity in λαισσόσα, which in Hom. is connected with σέων, in later Gr. poetry with σύνω. The analogy of πολισσόσος favours the first interpretation of the Schol. The epithet is applied to Artemis here only, but her character as a sea-godless is fully attested; cf. Farnell. Cults ii. 430.

572. ιωλκίδα: Iolcus, the birthplace of Jason, was a few miles from Pagasae. It gave its name to the whole neighbouring coast, cf. Strab. 375.4, καλεῖται δὲ καὶ οὐσίης οἰκιαλὸς ιωλκίς.

573. παύρος: 'small,' a meaning first found in Hes. Op. 536. It is only found in Alex. Greek, cf. 2.983.

574. διασκαίροντες: 'bounding thro',' ἀπ. λέγ. The ending of the line is an echo of Il. 18.572, quoted on 539.

575. Ap. modifies the similar found in Il. 13.492, λαοὶ έποιϑ' ὁς εἰ τε μετὰ κτίλων ἐσπετο μῆλα Πιόκεν έκ βωτάνις, σημαντήρος: = σημάντορος (355), 'herdsman.' In 3.1403, κλήρον σημαντήρα = κλήρου δεσπότης, 'owner of the soil.' Josephus is the only other writer to use the word, and always in the sense of 'sac,' 'signet.'

577. σύργυγι: cf. Il. 18.525, διοτ 8' άμ' ἐποιϑο νομίης Θεσπάνοντο σύργυγι. 578. νύμφοι: 'pastoral.'

579. έπασσύτερος: 'constantly freshening' (άσσον, άσσύτερος, with Aeolic ν), cf. 904.2.472; Il. 4.423, etc.

580. άρηρίη: 'misty,' 'dunly seen,' cf. 4.1239. Ap. also uses it in the other sense of 'at early dawn' (3.417), which is the usual meaning in Hom., though in some passages (e.g. Il. 1.496) 'misty' is appropriate. In the sense of 'misty'
it is connected with ἄρη, in the other sense with ἐρα, early. See also on 4. 1239. Πελασγῶν: τῶν Θεσπαλῶν ἀπὸ Πελάγαυον τοῦ Ἰαράχου, ἢ ἀπὸ Πελασγῶν ἔθνους βαβυλακικὸς οἶκος των Θεσπαλῶν. Schol. Various theories with regard to the Pelasgi are discussed in Bousolt, 1163-176, E. Meyer, Forschungen i-124.


586. Σκίαδος: an island off Thessaly, near Euboea.

587. μιν: i.e. Dolops. ἕντομα: specially used of victims offered to the shades as opp. to ἐρεία, cf. Hdt. 2. 119.

588. περίστροφον: v. n. 466.


590. Μελίβοιαν: the birthplace of Philetetes at the foot of Mt. Ossa. It was famous for its purple dye, Meliboean purpura, Aen. 5. 251, Lucr. 2. 500.

591. This line may be a survival from the earlier recension, as Gerhard and Wellauer think. Brunck's ἐκκένωσατε, 'keeping clear of,' is from Orph. Arg. 460. Merkel adopts Meineke's ἐκτενέσεως, 'passing by,' δυσθένσεως refers to the storms which arise off that coast, in one of which the fleet of Xerxes was destroyed, v. Hdt. 7. 188, Strab. 380, 48. 592. Ομόλη: a mountain near Mt. Ossa, cf. Aen. 7. 675, Descendunt Cen- tauri Homolen.

uses this compound in the sense of 'passing by,' cf. 1166, 2. 937. The simple μετρέω, 'to traverse,' is found in 930, as in Od. 3. 179, πέλαγος μέγα μετόπαστες. Cf. Lat. marse, or iter, metiri, emetiri.


597. Εφρυμενᾶς: cf. Livy 39. 25, where Philip's claim to the town in 183 B.C. is disputed.


601. άδώ: the Homeric form is άθώ, from άθώς (H. 14. 229). Another instance of the so-called Attic declension in Ap. is Ταύς, Ταύλ (4. 163, 167) ; cf. also the form άνεφ, 3. 55n. In Αεάδοκος (1. 119) the first element is the Attic λέκας, though Ap. always uses λαδός as the noun, and in the comp. Λασκάδων (1. 192).

602 sqq. 'which with its highest peak casts a shadow on Lemnos, which is distant from it as far as a well-trimmed merchantman would cover from daybreak to noon, even as far as Myrina.' The force of καί (604), which the Schol. regards as superfluous, is that the shadow reaches even the remote S.W. corner of Lemnos, where Myrina was situated; cf. Soph. fr. 348, 'Άθως σκιάζει νότα άμη-


603. έδύοιο: from the root ὕλιν (shinc), Skt. div. Lat. dúnis, díc, etc., so that έδύοιο meant 'in the full light of day,' i.e. at noon, cf. Od. 4. 450, έδύοιο δ' ο γέρων ἥλθε. The Alex. writers used τό έδυοι for 'noon.' In 4. 1312 the pentil. is short. Merkel explains ές έδύοιο in our passage by ad vestem insues on two grounds: (1) that the Argo itself, sailing with a favourable breeze, took from dawn till eve to reach Lemnos from Athens; (2) that both έδύοιο and δέλαξ are derived in Et. Mag. (261, 20; 339, 1), para τό έδυοι καί ἐλαπτοῦσαν θύμερον, though έδύοιο is explained by ἡ μεσαμβρία. He also cites Plut. Symp. viii 6, έδύοιο γαρ τό δελιάν. ἐκστόλος: cf. Soph. Phil. 516, ἐπ' εὐσταλίου ταχείας νεώς, where Jebb explains it 'well-equipped.'

605. δέν: a thematic form from ἄμεν, as though there were a present ἄω; cf. 2. 1228. Rzachi suggests that it is formed on the analogy of έν, from εἰμ. εἰπ' κυφάς: 'for the night,' i.e. throughout it, cf. 4. 1295, etc.

607. The wind died down with the dying day, and so they rowed on to Lemnos, cf. 631. de M. mistranslates, "mais, aux premiers rayons du soleil, le vent s'apaisa": so too Lehr, "sed cum solis primit raditis," etc.

608. Συντήδα: the earliest inhabitants
of Lemnos were the  Σιντικες, cf. Il. i. 594, Od. 8. 294, Thuc. 2. 98. They were a Thracian tribe, the name denoting robbers or pirates (σιντικες).

609 sqq. The Argonauts on landing find on the island inhabited only by women who had slain their husbands for infidelity, and all others of the male sex through fear of vengeance. This slaughter was one of the horrors which gave rise to the proverbial expression Λήμνα εγένα (Hdt. 6. 138). Hypsipyle, daughter of King Thoas (whom she had secretly spared), is now queen. The Argonauts during their sojourn begat the race of Minyae, who afterwards inhabited the island (Hdt. 4. 145). Pindar (P. 4) says that it was on the return voyage the Argonauts visited Lemnos.

610. Λυκάβαντι: v. n. 108. For the dat. of time cf. 3. 225, Bion 6. 15, διέ λυκάβαντι. Hom. has the gen. Od. 14. 161, τούτῳ αὐτῷ λυκάβαντι.

611. κουρδίας: in the Homeric sense of lawful wives as opposed to concubines. ἀπείρηναντο: this compound was used especially of refusing the intercourse of love, e. g. Od. 10. 297, ἀπανήρρησθι θείῳ εὐνῷ.

613. τὰς. Vat. unus, ed. Flor.
615. ἐπιθηρόν ed. Flor.
623. φάγοι Paris, unus, Brunck.
vēsou, ἐπακτῆρες, Σικύνου ἀπο, τὸν ἑαυτοῦ νηώς Οὐνοῦ ὑμβή τέκεν εὐνύθειον.

τῆς δὲ βουκολίας τε βοῶν χάλκεια τε ὄνειν τεῦχεα, πυροφόρουσα τε διατρήχασθαι ἀρουρᾶς ῥήπερον πᾶσιν Ἀθηναίης πέλεν ἐργον, οἰς αἰεὶ τὸ πάροιδεν ὡμάλεον. ἀλλὰ γὰρ ἐμπῆς ἥ τὰμα δὴ τάπτανον ἐπὶ πλατίν ὀμβασὶ πῶντον δείματι λεγαλέω, ὅποτε Θρήκες ἱασιν.

τῷ καὶ οἷ' ἐγγύθῃ νῆσον ἑρεσσομενὴν ἱδόν Ὁρνό, αὐτικὰ πασσαῦδῃ πυλέων ἐκτοσθε Μυρώνης δὴ μα δεῦχαι ἐστὶν ἐσμάλδον προχέαντο, Ὦηδαῖς ὁμοβόροις ἵκελα' φᾶν γὰρ τούτοιν Ἰππέας Θρήκες' ἥ δ' ἀμά τῆς Ὁσαντάς Ἰππυλίεια δῶν ἐν τεῦχεα πατρός. ἀμηχανήν δ' ἔξεντον ἀφθονγοὺ τοῖν σφίν ἐπὶ δέος ἑωρεῖτο.

Τεῖως δ' αὐτ' ἐκ νηὸς ἀριστῆς προφείκαν Ἀθαλίδην κήρυκα θοῦν, τῷπὲρ τε μέλεσθαι ἀγγείίας καὶ σκήπτρον ἐπέτρεπον Ἐρμείαο,
σφωτέρου τοκῆς, οἷς μυνήτων πόρε πάντων ἀφθιτων· οὐδ’ ἐτί νῦν περ ἀποίχουμένου Ἀχέροντος δύνασ ἀπροφάτους ψυχῆς ἐπιδεδρομε λήθη· ἀλλ’ ἦγε ἐμπεδον αἰεν ἀμειβομένη μεμορται, ἂλλοθ’ ὑποθονιούς ἐναρίθμιοι, ἄλλοι· ἐς αὐγάς ἑλιον ζωοὶ μετ’ ἀνδρασίν. ἀλλὰ τί μῦθος Λιθαλίδεω χρείει με διηνεκέως ἀγορεύειν; ὅσ ρα τὸν Ὠμυτίκην μειλίζατο δέχθαι ἑῴτας ἦματος ἀνομένου διὰ κνέφας· οὐδὲ μὲν ἤοι πείσματα νῦς ἔλυναν ἐπὶ πνοῃ βορέαο. Λημυνάδες δὲ γνωικεῖς ἀνὰ πτόλην ἱζον ἱούσαι εἰς ἀγορήν’ αὐτὴ γὰρ ἐπεθράδεν Ὠμυτίκεια. καί ρ’ ὅτε δὴ μάλα πᾶσαι ὁμιλαῖὸν ἕγερθόντο, αὐτικ’ ἀρ’ ἦγε ἑνὶ τῆσιν ἐποτρύνου’ ἀγόρευεν· "Ω φιλαι, εἰ δ’ ἁγε δὴ μενοεκέα δώρα πόρωμεν

643. ὁ Wellauer: ὁ codd.
644. ἐποιχουμένον Köchly.
651. ἀνομένου vulg.
653. Ἰζον Gerhard.

643. σφωτέρου: ἀκαλφὸς τῷ δυσκό ἐχοῦσατο ἄντι ἐνικοῦ. Schol. σφωτέρος was properly the possess. adj. of σφι, the dual of the 2nd pers. pron. It is so used in II. 1. 216. Rzach conjectures that the wide use of it in Ἀρ. was due to the influence of Zenodorus, who rejected II. 1. 208-9 as spurious, and took σφωτέρον in 216 as poss. pron. of the 2 sing. Ἀρ. uses σφωτέρον (a) for 2 pers. sing. 3. 395, (b) for 3 pers. sing. as here; so too Thocer. 25. 55, (c) for 3 pers. pl. = σφέτερος, e.g. I. 1286, 4. 454 (L. and S. wrongly take it as 2 pers. pl. in these two passages). There is an excellent article on the use and abuse of this word in Buttin. Lexil.

644. οὖδ’ ἐτι... λήθη: 'not even now, though he reached the dread swirl of Acheron, has forgetfulness spread like a mist o’er his soul.' In Hom. there is only one clear instance of the gen. abs. without a subject expressed, II. 11. 458 (v. Leaf); Ἀρ. has it again in 2. 449, 4. 602, 1461. ἀποίχεσθαι was specially used of departing from this life, cf. Anth. P. 10. 59, ἀποιχήμενον βιστο. For the loose use of the acc. δίνας without prep. see on 799. ἀπροφάτουs: this adj., which seems to have been first used by Aratus, has two meanings: (1) 'unspeakable,' as here, (2) 'unforetold,' 'unexpected,' 2. 208. For the adv., see on 1201, 2. 62. ἐπιδεδρομε: Od. 20. 357, κακὴ δ’ ἐπιδεδρομεν ἀχλος.

646. μεμορται: = ἐλαφρατι. From the root με- (μείρομαι, μιώρα) we get unusual forms in late Greek. Beside μεμορται, formed as if from μοερα, we have μεμοερονος 3. 1130, and μεμορθερονος Anth. P. 7. 286: v. Curtius, Gr. Verb. ii 130, Kühner-Blass ii 138.

647. Cf. Od. 11. 393 (of the Dioscuri), ἄλλοτε μὲν ζώουν’ ἐπεθήμεροι, ἄλλοτε δ’ αὖτε Θεῦναι.

651-2. οὐδὲ... βορέαο: καίτοι τῆς προῆς ὀψής τοῦ βορέαο ἐπετηθεῖα τοῖς Ἀργοναῦταις πρὸς τὸν πλοῦν, ὡς οὐκ ἔλυσαν τὰ σχοινία. Schol. This is the natural meaning of the words, but, as Wesseling pointed out, the north wind would have been quite unfavourable to the Argonauts, as they were sailing next to Samothrace, which lay to the north of Lemnos, and so he and de M. explain ἐτὶ πνοὴ βορέαο as meaning 'because the north wind was blowing.' The meaning seems rather to be 'at the breath of the north wind' (cf. 1013), the inference being that it was adverse.
άνδράσιν, οία τ' εοικεν ἁγεν ἐπὶ νηὸς ἐχοντας, ἦσα, καὶ μέθνας λαρῶν, ὦν ἐμπέδων ἐκτοθι πύργων μήμοιον, µήθ' ἄμεθε κατὰ χρεῖω µεθέποντες

ἀτρεκέως γνώσις, κακὴ δ' ἐπὶ πολλὸν ἴκῃσαι Βάξις: έπει µέγα ἐργον ἐρέξαμεν, οὐδὲ τι πάµπαν θυµῷδες καὶ τοῖς τόγ' ἐσσεται, εἰ κε δαεῖν.

ἡμέτερῃ µὲν νῦν τοῖς παρενήρνο τὸ µήτης

ὑμέων δ' εὶ τις ἄρειον ἐπος µητίσεται ἀλλή, ἐγρέσθω τοῦ γαρ τε καὶ εἴνεκα δεύρ' ἐκάλεσσαν.”

"Ως ἀρ' ἐθή, καὶ θάκον εφίζανε πατρός έοίο

λάµονν αὐτάρ ἐπείτα φίλη τροφίς ὄρτο Πολυξῆς

γηραὶ δὴ µικνοίσιν ἐπισκάµους πόδεσσιν

βάκτρω ἐρειδοµένη η, περὶ δὲ µενεάς' ἀγορεύσαι.

τῇ καὶ παρθενικὰ πῖσυρες σχέδον ἐδριώνητο ἀδµῆτες λευκηίσιν ἐπιχνοαούσῃ ἑθείραις.

660. µήµοιον Brunci. &µαι L 16, schol.: &µαι vulg.
661. ὀρέξαμεν L, Vatt. tres.
662. κεν τοῦι Wellauer: τοίσιν γε τοῦδ' ἐσσεται Brunci.
663. ἐπιχνοαούσῃ Passow: ἐπιχνοαούσαι codd.: ξανθίσιν ἐπιχνοαούσαι Brunci: λευκηίσιν ἐπιχνοαούσαι Gethard.
664. µήµοιον: Brunci, objecting to the opt. as solenistic, read µήµωιον. We have the transition from opt. to subj. after a secondary tense in 446. The opt. in a final clause after a primary tense is very rare, v. Goodwin (M. T. 322), and Leaf on II. 7. 340. Other instances in Ap. are 1. 797, 1005; 4. 305, 399. The opt. with ἄς ἄς, or κεν, in such cases is found only in the Od. (Goodwin, 329). Ap. has it in 3. 293: 4. 536, 766, 841. µήθ' . . . γνώσις: µήπος διὰ τὴν τῶν ἐπιτηθεῖσιν ἀνάγκην καὶ χρείαις εἰσὶν τῆς τοῦλιν ἀκρίβειας τὰ καθ' ἑαυτὶς μάθεσιν. Schol.
665. µέγα ἐργον ἐρέξαμεν: cf. Od. 19, 92, έρδουα µέγα ἐργον, δ' σῇ κεφαλῇ ἀναιµάζεις.
666. καί: even in the eyes of strangers, who have no immediate interest in the matter, their conduct may not be well pleasing. Wellauer's κεν is needless.
667. παρενήρνο: ἀντί τοῦ παρελθ.-λυθε. Schol. This compound is ἀπ. λεγ. In 4. 276 we have ἐπενήρνοθεν, which occurs in II. 2. 219, ἐπενήρνοθε λάγχη, where Curtius explains it from a stem ἀνθοθ- for ἄνθι τοῦ ἄνθος, etc., and Leaf, who inclines to ἐπανήρνοθε, regards it as a redupl. pluperf. Buttm., Lexil., says that the explanation of the Homeric ἐπενήρνοθε in Apollon. Lex., ἐπηρ', ἐπέκειται, which was certainly very old, may have been the cause of Ap. using ἐπήρνθεν as a mere variation for the verb substantive, so that παρενήρνοθε here = πάρεστι, παράκειται, and ἐπενήρνοθε (4. 276) = ἐπεστεί. In II. 11. 266 we find ἀνήρνθεν, in Hes. Sc. 269 κατενήρνθεν.
668. θάκον λάµον: in the earliest days the agora was surrounded with large stones sunk into the earth (Od. 6. 267). These solid stone seats (ἐστοι λίθοι, Od. 8. 6, II. 18. 504) were occupied by the chieftains in their deliberations.
669. Πολυξῆς: Val. Fl. 2. 316, vates Phoebò diletca Polypo, Nox patriam, non certa genus.
671. πῖσυρες: Aaeol. for τέσσαρες, cf. Lat. petorrhíum.
672. ἐπιχνοαούσῃ: a probable restoration. The comp. is ἀπ. λεγ., but we
have the simple verb in 2.43, χρωόντας
ioίλους, 'the bloom of the first down,' and 2.779, χρωόντας ioίλους, cf. Soph. O.T. 742, χρωόνων ἐρτι λευκάνθεις κάρα, "the silver just lightly strewn among his hair" (Jebb). Samuelsson, urging (1) that it is the maidens, not Polyxo, who should be described in this line, (2) the unusual shortening of final ρ, (3) that χρωμω is always used of young people except in the passage of Soph., retains ἐπιφυλάσσα, and thinks that λευκώ may be used here of very light yellow hair, 'color inter flavum et album,' a meaning which he tries to find in Strab. 219,8, δε Κράδης τούς ἀνθρώπους ἐξερυθρίχεν καὶ λευκοτριχεῖν τούς λουκύνους. ιθαῖραι: in Hom. always used of horses' hair.

673-4. ἀνὰ . . . μεταφέρειν: 'raised her neck slowly and with difficulty from her curved shoulders.' This constr. of ἀνέχω is, as far as I know, unique. See Soph. O.T. 174. μολίς: Ap. never uses the Homeric μολίς. κυψόιο: cf. Cat. 64. 350, μευρόν (so Ellis) canos solvent a vertice crines.

677. ἐπαύρεσθαι: in all the old edd. we find ἐπαύρεσθαι. The Schol. observes that as paroxytone it is an aor. = ἀπολαύσαι, and as proparox. a pres. = ἀπολαύσειν. As the pres. was ἐπαυρήσκωμαι (ἐπαύροιμαι being non-existent), ἐπαύρεσθαι must have been the original accentuation as an aor. form, and so we find it in Eur. I.T. 529. Buttm. says, "It is possible that usage might have extended by degrees the sense of the infinitive to that of continuation also, and so the difference of accent given by the Schol. of Ap. Rh. came to be observed. But then in both the passages of Ap. Rh.—certainly at least in the first—it must be written ἐπαύρεσθα." The other passage is 1275, and there it is invariably written ἐπαύρεσθαι.

678. ἐπιβρίση: cf. II. 7. 343, ἡπήσετε' ἐπιβρίση πολέμου.

680. ἰσώτεος: 'unexpectedly.' Hom. uses only the adj. ἰσώτεος, which has two meanings in Ap.: (1) 'unexpected,' 3. 670, 4. 1661; (2) 'mysterious,' 'unknown,' 3.6, 800, 4. 255.


685. βωσάθεα: ἀντί τοῦ βιώσαθε. Schol. Seeming analogues for this extraordinary form are διασωπάκαμα (Pind. O. 13. 91), and σεσωπάμενος (Pind. I. 1. 63), from σωτάνω (=σι(ς)ωτάω).

687. γεωτόμων: 'earth-cleaving'; this form for γεωτόμω ως is not noticed.
καὶ πρόκα τελλομένου έτεος στάχνην ἀμήσονται; ἡ μὲν ἐγώ, εἰ καὶ με τὰ θύμησαιν
Κήρες, ἐπερχόμενον ποὺ ὄντοι ἐϊς ἐτος ἡδη
gαιαν ἐφέσσεσθαι, κτερέων ἀπὸ μοῦ ἀλλὸν ἔλεουσαν
αὐτως, ἡ θέμις ἐστί, πάρος κακότητα πελάσσαι.
ὅπλοτέρος δ' ἐν πάγχῳ τάδε ὑφαίσθαι ἄνογα.
νῦν γὰρ δὴ παρὰ ποσσίν ἐπήβολος ἐστὶ ἀλεωρή,
εἰ κεν ἐπιτρέψῃ δόμους καὶ λῃδα πάσαν
ὑμετέρην ξεϊνοσι καὶ ἀγλαίαν ἀστυ μέλεσθαι.

"Ὡς ἐφατ' ἐν δ' ἄγορῃ πλήτω θρόου. εὐαδε γάρ σφων
μῦθος. ἀτὰρ μετὰ τὴν ἡγεμονίαν ἀψίδω ἀνάμωτο
Τῆμπυλη, καὶ τοῖον ὑπέβληθην ἐτος ἡμα'.

"Ει μὲν δὴ πάσηαν ἐφανδάει τη μενοινή,
ἡδη κεν μετὰ νη τα καὶ ἀγγελου ὀτρύναιμι."

ἡ μά, καὶ ἞φωνην μετεφώνεν ἅςον έούσαν
"Οραφ μοι, Ἰφινόη, τοῦδ' ἀνέρος ἀντιώσα,
ὑμετέρονδε μολευν, ὡστις στόλου ἡγεμονεύει,

by L. and S. νεοῖο: νεοῖο = navale, 'fallow-land.'
689. πεφρίκασι: the Fates shrink
with loathing from her on account of
her physical deceitfulness and repulsiveness; cf. Αρυπ. Μέτ. 4.7, anum quan-
dam curvatam gravi senio, Όρκ fastidium.
690. εἰς ἔτος: 'within a year': for
this strange use of εἰς, cf. Οδ. 4.86, τρίς γάρ τισει μῆλα τελεσφόριν εἰς
ἐναυσάν.
691. γαῖαν ἐφίσσεσθαι: 'to put on
the venture of clay,' cf. Πιδιν. V. 11. 21, γῆν ἐπεσσόμενας. In earlier Greek ἐπί
never becomes ἐφ in this comp. on
account of the digamma. κτερέων: here
in the Homeric sense, v. n. 254.
692. αὖτως: there is the same un-
certainty in our mss. with regard to
the forms αὖτως or αὖτων as in the
mss. of Homer. La Roche (Textkr. 210 sqq.) has collected the views of
the ancient critics, and decides in favour of
αὖτως in all cases. I have adopted this
view, which is also followed in the
Oxford text. Brunck and Wellauer read
αὖτως everywhere except in 3. 129.
Merkel admits αὖτως in the sense of
αὖτως in 1. 692, 890, 1321; 2. 114; 3. 53,
386, 457; 4. 723, and reads αὖτως in all
other cases. ἡ θέμις εστί: cf. Η. 16. 457,
τὸ γὰρ γέρας ἐστὶ βασιλέως: Λυκ. 399, ἃς ἄσποιν θέμις: Αείτ. 11. 23, qui solus
honos Acheronte sub imo est.
693. ὑπόλοτροφι: v. n. 43.
694. ἐπὶβολος ἐστὶ ἀλεωρή: 'a way of
escape lies open to you.' Ap. alone
uses ἐπὶβολος in a passive sense, lit.
'to be attained,' here and in 3. 1272,
ἐπὶβολος ἁρματί νῦσσα. In 4. 1380
ἐπὶβολος μὴτις means 'fitting counsel'
('hitting the mark,' ἐπιτυχης. Schol.;
so too it is used in an active sense in
2. 1280, ἐπὶβολος ὀρμη.
699. ὑποβληθήν: 'in answer,' cf.
3. 400, 1119. In Η. 1. 292 it means
'interrupting,' but that meaning would
not suit any of our passages.
700. Ἰφινόη: Val. Fl. 2. 326, por-
tatique preces ad litora Graiis Iphinoe.
703. ἀντιόωσα: in the sense of 'sup-
plicating' this verb is found again in
3. 604, 717. For the fut. form ἄντιω
v. Μουρο. Η. G. 63.
704. ἡμετέρωθαι: sc. οἶκον, cf. εἰς εὖν
708, Οδ. 8. 39, etc.
ρατί οἱ δὴ μοι ἔπος θυμήρες εὐσπω·
καὶ δ' αὐτοῦς γαίης τε καὶ ἀστεος, αἱ κ' ἐθέλωσι,
κέκλεος θαρσαλώς ἐπιβαίνεμεν εὐμενεντας."

"Ἡ, καὶ ἐλυς' ἀγορήν, μετά δ' εἷς ἐὼν ἄρτῳ νέεσθαι.
δι' αὐτοῦς γαίης τε καὶ ἀστεος, αἱ κ' ἐθέλητε,
κέκλεται αὐτίκα νῦν ἐπιβαίνεμεν εὐμενεντας."

"Ος ἄρ' ἐφή: πάντεσοι δ' ἐναίσμοι ἴνδανε μῦθος.
Τυπτύλην δ' εἴσαντο καταφθιμένου Θαντος
tηλυνέτην γεγανιάν ἀνασσεμέν. δικα δὲ τόνγε
πέμπτου ἣμεν καὶ δ' αὐτοὶ ἐπετυνυνον νέεσθαι.

Αὐτάρ ὅγ' ἀμφ' ὁμοια θέας Τριτωνίδος ἔργον,
δίπλακα πορφυρην περνούσατο, την ὦν ὀπάσσεν
Παλλάς, ὅτε πρωτὸν δρόχους ἐπεβάλλετο νήσος
'Αργοὺς, καὶ κανόνησοι δαες χυγα μετρήσασθαί.

710. χρήσ Rzach.
712. ἐπέπηκε Pariss., Brunck.
714. θυμήρες Pariss.: θυμήδες L, vulg.
718. δίσαντο Herwerden.

713. δρωφεῖν: Ap. often uses ὄρασις = ἐστί, ὄρασι = ἦν, e.g. 1. 1291; 2. 312,
473; 3. 457.
716. κέκλεται: from the Homeric aor.
ἄγερνον.
718. εἴσαντο: ἀντι τοῦ διεναθήσαν,
ὑπέλαθον. Schol. This usage is quite
un-Homeric. In Hom. εἴδουμα has two
meanings: (1) to appear, (2) to make
oneself like to, as in Ap. 3. 72.
719. τηλυγένη: μοῦνα. Schol., v. n.
99.
722. Cf. II. 3. 125, ὥ δὲ μέγας ἐστὶν
δρωφεῖν δίπλακα πορφυρην, τολέας δ' ἐνέπασσεν δέθους, κ.τ.λ. For δίπλακα
v. n. 326, de M. says: "Il ne s'agit
pas, comme dans ce vers, d'un de ces
vêtements très amples qui se mettent
doubles, mais d'un manteau de luxe dont
l'étoffe est à double tissu, c'est-à-dire
brochée: en effet, les dessins variés
ferment une seconde trame dans la
première."
723. δρύξους: it is not easy to say
whether these were the stays or trestles
on which the keel of a vessel was laid
while it was being built, or the ribs.
On Od. 19. 574 Monro and Merry take
the former view, while Ameis takes the
latter, which is supported by Procopius
(Bell. Goth. 4. 22), ἐβαλεν ἐναρμανθην,
ἀπερ οἱ μὲν ποιητα
δρούξους καλοόν, ἐπεροὶ δὲ νομισῶς ('ribs').
Both interpretations are recognized by
our Schol. The use of ἐπεβάλλετο
rather favours 'ribs,' as we should
expect κατεβάλλετο if the meaning were
'trestles.'
724. δέα: διδάσεν. Schol., cf. 3. 529.
In Hom. this causal sense is limited to
the redupl. 2 aor. δέδεα, e.g. Od. 20.
72.
725. 'Εκέκαστο Naber.
729. ἑκέκαστο codd.
734. αὐτὴ Paris. unus, Brunck.

725. τῆς μὲν ῥήτερον κεν ἐς Ἰέλιον ἀνίοντα. 727. οὐσε βάλοις, ἧ κεῖνο μεταβλέψειας ἔρευθος. 728. ἦ γάρ τοῖς μέσῃ μὲν ἔρευθήσεσ' ἔτέτυκτο, ἀκρα δὲ πορφυρέη πάντη πέλεν ἐν δ' ἀρ' ἐκάστῳ τέρματι δαιδαλό πολλὰ διακρινόν εὐ ἐπέταστο. 730. 'Εν μὲν ἔσαν Κύκλωπες ἐπ' ἀφθιτῷ ἦμενοι ἔργῳ, Ζηῆι κεραυνῷ ἀνακτί πονεύμενοι δ' τόσον Ἡθὴ παμφαίων ἔτέτυκτο, μῆς δ' ἐτι δευτό μοῦνον ἀκτίνος, τὴν οἰδε σιδήρεις ἐλάσσοκον σφόρρημον, μαλεροῖ πυρῶς ζείων ἀντιήμην. 735. 'Εν δ' ἔσαν Ἀντίότης Ἀσωπῖδος νῦε δοῦο, ἐμφύων καὶ Ζῆθος' ἀπύργωτος δ' ἐτι Θῆβη κεῖτο πέλας, τῆς οὐγ νέον βάλλοντο δομαῖοιν.
iēmenoi. Ζήθος μὲν ἐπωμαδὸν ἥρταζεν οὖρεως ἢλιβάτου κάρη, μογέντι έοικώς:

'Αμφιὼν δ' ἐπὶ οἱ χρυσέθς φόρμας γεγαίνων ἦς, διὸς τόση δὲ μετ' ἰχνια νύσσετο πέτρη.

'Εξεῖης δ' ἤσθεντο βαθυπλόκαμοι Κυθέρεα

'Ἀρεός ὄχμαζουσα θοὺν σάκος: ἐκ δὲ οἱ ὠμοὶ πῆχυν ἐπὶ σκαϊῶν ἐξωνηθή κεχαλάστο χιτῶνος νέρθεν ὑπὲκ μαζώτο τὸ δ’ αὐτίνον ἀτρέκες αὐτῶς

χαλκείη δείκηλον ἐν ἀσπίδι φαίνετ’ ιδέσθαι.

'Ἐν δὲ βοῶν ἐσκέν λάτιος νομὸς’ ἀμφὶ δὲ βους

Τηλεβῶιαί μάρναντο καὶ νιέσει Ἡλεκτρύνων:

οὶ μὲν ἀμυνόμενοι, ἀτάρ οὐ’ ἐθελοῦσι άμερσαι,

λισταὶ Τάφιοι: τῶν δ’ αἰματι δεύτερο λειμὼν

ἐροτεία, πολλὲς δ’ ὀλίγους βιώσων νομῆς.

Ἐν δὲ δῶς δύροι πεπονήσατο δημιούντες.

741. ἀμυνόμενοι L 16, Vatt. duo: ἀμεθύμομενοι L, vulg.

738. iēmenoi: ‘with eager haste.’
γεμαί, ιὲ Ἰαματ’, ‘desire,’ is probably a different word from γεμαί (iēmai). ἥρταζεν: cf. Call. fr. 211, θηρὸς ἀφταίων δῆμα καταμαδιόν.

739. ἀλιβάτοι: ‘steep,’ ‘inaccessible.’
Μερκῆ, with unconvincing subtlety, tries to find traces of the different explanations given in Hesych.

740. ἐπὶ οἱ: ‘following after him.’
φόρμας γεγαίνων: ‘making his lyre resound with clearness.’ For the wondrous power of Amphion’s lyre, cf. Hor. A. P. 394, C. 5.11.2.

741. δις τόσητι: twice as great as that of Zethus.

742. ἀκμάζουσα: βαστάζουσα. Schol.

743. ἀμαζόνως: εὐπάταρας καὶ ἐν εὐπάταρον. Schol. ἐκ . . . μαζώτο: ‘from her shoulder to the left elbow the fastening of the tunic fell loosely down, away from the breast.’

Her χτιτόν was fastened only on the right shoulder, and fell loosely under the breast as far as the left elbow, leaving the breast bare.

745. τὸ δ’ αὐτίνον κ.τ.λ.: ‘and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold.’

750. Τηλεβῶια: Teleboea was the old name for the islands near Acarnania, later called Taphiae. The inhabitants were notorious pirates, cf. Od. 15.427, 16.426. In the reign of Electryon, uncle of Amphitrion, at Mycenae, the Taphians under Pterelaus made a raid. The sons of Electryon fought with the sons of Pterelaus to decide the issue, but all the combatants on both sides were slain. The Taphians then drove off the cattle, which were recovered by Amphitrion who captured the islands: cf. Eur. H. F. 60, 1080: Plaut. Amph. prof. 101. ‘Ελεκτρύνων: for the synizesis v. App. Ι’ (b).

752. πεπονήσατο: this passive use is unknown in Hom.
As the charioteer of O., Zeus, now living, was friendly to Poseidon on the isthmus of Corinth. When a suitor started with Hippodameia in his chariot, O. offered a sacrifice to Zeus at Pisa, and then pursued him fully armed. Pelops bribed Myrtillus, the charioteer of O., to tamper with the wheels of the chariot so that it upset during the race. For another version v. Pind. O. 1. 109.

754. Παραβάτις: this fem. form is only found here; cf. παρεβακεν, 4. 210.

755. μεταδρομάδην: cf. II. 5. 80, πρόσθεν ἑθεὶς φεύγοντα μεταδρομάδην ἐλασ' ἄμων. The double acc. with ἐπελαιοῦν is an innovation.

757. The axle broke in the naves, and he fell sideways from the chariot. For a similar disaster v. Soph. El. 745 sqq.

759. διστεῦων: Τίτυνός: aiming his shaft at the mighty Tityos as he dragged his mother (Leto) by her veil. διστεῦων, e. a. acc. is late Greek. For the story cf. Apollod. 1. 4. 5. Tīτυνος ἐρχομένοις εἰς Πύθω, Λάτος θεωρήσας, πόθῳ κατασχέθης ἐπιστατάτη ἢ δὲ τοῦ παίδας ἐπικαλεῖται καὶ κατασταθεύσων αὐτῶν.


καλυτέρης: a long veil, draped round the head, framing the face, and falling down the back (v. Helbig, 210).

761. Τίτυνος: probably a redupl. from τε- 'to swell,' Lat. timent; cf. Od. II. 576, καὶ Τίτυνος εἶδον . . . ο δ' ἐπ' ἐννέα κείτο πελάθρα.

762. Ἐλάρη: the Schol. mentions two legends: (1) that Zeus, fearing the wrath of Hera for his amours with Elare, thrust Elare alive beneath the earth, from whence Tityos was brought forth: (2) that Elare died in childbirth owing to the greatness of the babe, and that Earth again gave birth to him. In Aen. 6. 595 he is called 'Terrae omniparentis alumnus.'

763. Μιννής: ο ἤλκιος την γὰρ Ἴωλον Μινώα ὤκουν, ἃς φησὶ Σιμώνιδης ἐν Σωμικτώι δεῦται δὲ καὶ ἄντι τοῦ Ὀρχομένου, πολλοὶ γὰρ φασὶν ἐν ὘ρχομένῳ ὀϊκήσατο τοὺς Ἀθαμαντ. Schol. See on 231.

764. κρύο: v. n. 258. The use of εἰσάω = εἰσακάω is first found in Alex. Greek.

765. ἀκέω: 'thou wouldst keep silence,' formed as if there were a present ἀκέω. In Hom. we have ἀκέων (used even with a plural verb), ἀκέουσα, and ἀκέουσα. Buttm. maintains that ἀκέων was originally an adverb, and that from
the mistake of supposing it to be a participle arose ἀκέουσα, ἀκέοντα, and ἀκέας.

767. δ. . . ἰδέσιο: ‘wherefore, thou mightest gaze on them long with this fond hope.’ For the omission of ἀν cf. 480.

768. Τριτωνίδος Brunck.
769. Ἀπαλάντη: the famous huntress of the Calydonian boar.

770. Μαυάλος: v.n.168. ἐγγυάλεις: v.n. 245.

772. ἀλλὰ . . . ἀπερήτη: ‘but (she did not go) for he deliberately restrained her.’ For ἀλλὰ γὰρ ‘however’ cf. 992, Jebb on Soph. Ο.Ć. 988, Ant. 148. Apollod. (1. 9. 16) and Diod. Sic. (4. 41) include Atalanta among the Argonauts.

773. ‘For the peril of bitter strife for her love’s sake made him afraid’ (Way).

774. φαίνων ἀστέρι: cf. Λ. 22. 26, παραθύρῳ ὥς τ’ ἀστέρι ἐπεστάσμενον πάνω.

775. ‘which the maidens cloistered within their new-built bowers see rising o’er the house.’ καλάβη is used apparenly = παρθένων. The Schol. explains it by παστός, a word which has three meanings, (1) θάλαμος, (2) the bridal bed, (3) a bed-curtain, τῷ παρά τῇ εὐνὴ παραπέτασμα (Pollux). Some take the word here as ‘curtain,’ and it would seem that νηγάτεως elsewhere is always used of some texture, e.g. 4. 188, Ι. 2. 43, 14. 185.

777. ζημείρουσα: as Asterie yearns for the absent Gyges, Hor. Κ. 3. 7.

780. φ. . . τοκῆς: ‘for whom her parents are caring her to be his wedded wife.’ μηνηστὴ is used absol. by Απ. = μηνηστὴ ἄλοχος, Οι. 1. 30, ‘a bride wooed and won.’

783. δημότεραι. . . ἐπεκλονέντο: ‘the women of the people thronged tumultuously behind.’ For δημότεραι cf. 3. 560; it is only found in late Greek. ἐπεκλονέντο: οὐ καλὰς τῷ ἐπεκλονέντο τῷρηκεν ἄμα τῷ χαρα. κλάνος γὰρ ἦ ταραχή. Ομηρος (Ο. 5. 93) οὐ υπὸ Τυδείδη πυκναί κλανέντα φαλαγγῆς. Schol.
γηθόσυναι έξεν' ὁ δ’ ἐπὶ χειρονός ὀμματ’ ἐρείπας νύσσετ’ ἀπηλεγέως, ὄφρ’ ἄγλα ὤμαθ’ ἰκανεν ἒρημα "Τητύπυς" ἀνεσαν δὲ πύλας προφανέντι θεράται δυκλίδας, εὐτύκτουσιν ἄργημείνας σανίδεσιν. ἐνθα μν Ἰφινόν κλισμῷ ἐν παμφανώτι ἐσυγμένων καλῆς διὰ παστάδος εἴσεν ἄγουσα ἀντία δεσποίνης ἥ δ’ ἐγκλίδων ὄσσε βαλοῦσα παρθενικάς ἐρύθηνε παρηδῶσα ἐμπα δε τοίγε αἰδομένη μύθους προσένεσεν αἰμιλιόουσιν. " "Εξειν, τη μίμοντες ἐπὶ χρόνον ἐκτοθι πύργων ἡσθ’ αὐτῶς; ἐπει οὐ μὲν ψ’ ἀνδράσι ναίεται ἄστυν, ἀλλὰ Θρηκίης ἐπινάστηι ἱπέροιο πυροφόρους ἀρώσοι γύνας. κακότητα δὲ πάσαν ἐξερέω νημερτέω, ἐν εὐ γνοίτε καὶ αὐτοί. εὔτε Θάς ἀστοίσυ πατὴρ ἐμὸς ἔμβασιλευνεν, τήνικα Θρηκίην, οἰ τ’ ἀντία ναίετάουσιν,

786. θέρας Pariss., Brunck.
788. διὰ παστάδος Rutgers ex El. Mag. 655, 45: δὲ ἀναστάδος codd.: διαναστάδον Samuelsson.
789. Θρηκίης Vind., Vrat.: Θρηκίων Hoelzin.

784. ἐρείπας: cf. Aen. 1, 482, diva solo fixos oculos aversa tenebat: 6, 156, Aeneas defixus lumina: Ov. Her. 6, 26, in opposita lumina fixus humo. See also on 3, 22.
785. ἀπηλεγέως: ‘straight forward,’ In Hom. only in the phrase μύθον ἀπηλεγέως (‘bluntly’ ‘outright’) ἀποει- πείν. Besides using it with verbs of utterance (e.g. 439), Ap. extends its use to other verbs here and in 4, 689, 864, 1409.
786. ἀνεσαν: ‘loosed the fastenings of,’ cf. Il. 21, 537, ἤς ἐρθ’; οἱ δ’ ἀνεσαν τε πύλας καὶ ἀπάσαν ὀχημ’; This form in Hom. is from ἀνέπαι, but the Homeric ἀνέπαι, ἀνέπαντες, and ἀνέπατε are to be referred to a defective aor. ἀνεῖσα from the root ced.
788. For the reading in the first recension v. Appendix 1. παμφανώτι: cf. ποικίλον κλισμῶν, Od. 1, 132. The κλισμὸς was made of polished wood, carved, and sometimes overlaid with gold plating (cf. Il. 8, 436). It was distinguished from the θρόνος by having a κλιμάκιον, or rest for the shoulders.
789. παστάδος: παστάς is here used in the sense of the Homeric πρόδωμος, vestibulum. For its various meanings v. Jebb, Soph. Ant. 1207 Appendix. The ancients connected the word with πάσασθαι ‘to eat’ or πάσσαν = ποικίλ- λειν; it is probably a shortened form of παραστάς (pilaster, anta).
790. ἐγκλίδων: cf. 3, 1008.
794. ὑπ’ ἀνδράσι: we should expect the genitive, but the dat. with ὑπ’ is often indistinguishable from the gen.; cf. Monro, H. C. 202.
795. She falsely says that the men are sojourning in Thrace tilling the soil.
796. κακότητα πάσαν: ‘all their wickedness,’ γνοίτε: v.n. 660.
799-800. ‘at that time our people making forays from their land against Thrace, the tribes who dwell opposite
to us, ravaged their readings. Ὄηικίν depends loosely on ἀπορώμενοι. For similar accusatives after verbs of motion cf. 645, 987, 1316; 2. 906, 1143; 3. 42; 4. 257 (Merkel). Many editors following later MSS. read Ὄηικίαν or Ὄηικίας.

800. Ὄημον: in its Homeric sense of 'land (which is property of a community),' e.g. Od. 3. 214. ἡ σέ 'γε λαι,' ἐχθριών' ἄρα Ὄημον. Pierson's Ὄημον, though ingenious, is needless.

ἐπαύλους: 'byres,' 'folds,' cf. Od. 23. 358; ἐπαύλεις (the reading of the Schol.) is the prose form. For ἐπάυλος v. n. 1226.

805. ἀπεσεύνοντο: fugabant. This active sense is peculiar to Ap. In Hom. the verb means 'to flee.'

807. εἴ κε: cf. II. 10. 107, εἴ κεν 'Αχιλλεός ἐκ χόλον . . . μεταστρέψῃ φίλον ἰτταρ.


811. κόραι: as this is the only place in the poem where we find κόραι, Rzach may be right in restoring κοφρα for τε κόραι.

813. μικρουης: cf. 272.

818. λητίδες: = λητίδες, a usage peculiar to Ap. In II. 10. 460 λητίς (= ἄγελεις) is an epithet of Athene.

820. εἰσόκε . . ἐμβαλε: Ap. uses εἰσόκε with the ind. again in 1001, 4. 164, just like εἰσόκε, 2. 857, 4. 800, 1212. In Hom. εἰσόκε is generally used with the subj., once with the opt. We find the
ἀλἰς ἀναερχομένους Θρηκῶν ἀπο μηκέτι πύργους
δεχθαί, ὅν ἤ φρονεόειν ἀπερ θέμας, ἥ τῇ ἄλλῃ
αὐτάς ἱμαδεσθήσῃς ἀφορμηθέντες ικοντο.
οἱ δ’ ἀρα θεσσάμενοι παίδων γένος, ὡςοιν ἐλειπτο
ἀρσεν ἀνα πτολιθρούν, ἔβαλ πάλιν, ἔνθ’ ἐτι νῦν περ
Θρηκῆς ἄροσιν χιονώδεα ναιετάουσιν.
τῷ υμείς στρωφάσθ᾽ επιδήμου: εἰ δὲ κεν αὐθή
ναιετέων ἐθέλοις, καὶ τοι τόδοι, ἥ ἢ τ’ ἄν ἐπείτα
πατρὸς ἐμεῖο Θάοτος ἔχοις γέρας: οὐδὲ τί σ’ οὐω
γαίναν ὀνύσσεθαίν περὶ γὰρ βαθυλῆσιν ἄλλων
νῆσων, Λυγαίη ὡσαι εἰν ἀλὰ ναιετάουσιν.
ἀλλ’ ἄγε νῦν ἐπὶ νή ἱκών ἑταροσίων ἑνίστες
μῦθόν ἡμετέροις, μηδ’ ἐκτοθι μὴμε πόλης.”
”Ισκεν, ἀμαλδύσωνα φόνον τέλος, οἴνων ἐτύχοθε
ἄνδραςιν αὐτὰρ τὸ τίνης παραβλήθην προσεείπεν
"Τῇπυλή, μάλα κεν θυμηδεός ἀντίασαιμεν
χρήμασινυψης, ἢν ἁμμι σέθεν χατέουσιν ὀπάζεις.

829. εἰμί L.: εἰμὶ vulg. οἶδα τί Paris unus, Vatt. tres: οὐδ’ ετί vulg.: οὐδέτει
830. αὐλ L.: οὐδὲ α’ ὀλ’ Paris, unus.
832. ἐνστε vulg.

ind. in h. Hom. 28. 14, and in Call. Del. 150, εἰσότει ἐκκλεστο, a use which Wilamowitz explains as due to a confusion of the Ionic ὄνα = ὀν, and the Homeric ἓκκλεσι. – Τῤο θεόν, this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 826; 4. 102, 400; the Homeric ἅκε = δ’ ἄν = ὅ κα. .

823. αὐτάς: v. n. 502. Ίκοντο: this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 826; 4. 102, 400; the Homeric ἅκε = δ’ ἄν = ὅ κα. — 

833. Ναιετάουσιν: for this verb used of places, cf. Ὀδ. 9. 23. ἀμφὶ δὲ νῆοι Πολλαίνα ναιετάουσι μᾶλα σχέδον ἄλληρσι. 
834. Ἰσκεν: ἄμι τοῦ ἔλεγον, κακοῦς.
835. Ἰσκω: ἀμετα αὐτοῦ ἄμωιοι. Schol. There is no doubt that the meaning here is "spake" (= οἰς-κεν-κε, tíς-κεν, sagt, say), cf. 2. 239, 3. 430, Lyc. 574. It is a disputed point whether this meaning is to be assigned to two passages in Homer, Odyssey 19. 203, and 22. 31 (where see Murrow and Ameis). Buttm. rejects Ἰσκω = ἔλεγεν and would read Ἰσκων. With the exception of these two passages, Ἰσκω in Hom. always stands for ἵσκω.

836-7. μάλα . . . ὀπάξει: “right gladly would we welcome the service
which thou offerest in those sore need of thy help,' \( \chiρσμωνυσι \) here means 'aid,' but in 2. 473 'want' which is the usual meaning.

\[ \text{\( \thetaυ\gamma\epsilon\): cf. Aen. 7, 266, pars mihi pacis erit dextram tetigisse tyranni.} \]

\[ \text{\( \epsilonυ\tauρο\chiα\λου\υν\): cf. 2. 40, 3. 135, 4. 907. \( \epsilonυ\tauρο\chi\alpha\) is the Hom. form, and it is used in 4. 1326, 1355.} \]

\[ \text{\( \epsilonξευνον\υ\thetaα\): 'to be entertained.'} \]

\[ \text{\( \alphaγυ\kappaο\υ\nu\): sc. \( \alpha\) \( \gammaυ\kappaι\)\( \upsilon\).} \]

\[ \text{\( \epsilon\tau\phi\alpha\υ\tau\ο\υ\ Χα\ρ\υ\): Lemnos was sacred to Hephaestus, who had fallen there when hurled from heaven by Zeus (II. 1, 594). The legend arose from the volcanic nature of the island.} \]

\[ \text{\( \pi\ο\lambdaυ\μ\υ\τ\ι\ο\ς\): cf. II. 21. 355.} \]

\[ \text{\( \delta\phi\rho\alpha\ldots\ \Lambda\δ\υ\μ\ν\ο\ς\): 'that once more in the days to come Lemnos might be inhabited by men and its vigour restored.'} \]

\[ \text{\( \epsilon\τρα\ldots\ \Lambda\delta\mu\o\ς\): 'punishment.'} \]

\[ \text{\( \epsilon\nu\zeta\alpha\λ\ο\υ\): cf. 3. 135, 4. 907. \( \epsilon\nu\zeta\alpha\lambda\) is the Hom. form, and it is used in 4. 1326, 1355.} \]

\[ \text{\( \epsilonξευνον\υ\thetaα\): 'to be entertained.'} \]

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\[ \text{\( \pi\ο\lambdaυ\μ\υ\τ\ι\ο\ς\): cf. II. 21. 355.} \]

\[ \text{\( \delta\phi\rho\alpha\ldots\ \Lambda\δ\υ\μ\ν\ο\ς\): 'that once more in the days to come Lemnos might be inhabited by men and its vigour restored.'} \]
ναυτιλίης· δηρόν δ' ἀν ἐλώνον αὖθι μένοντες,
ei μή ἀολλίσσας ἑτάρους ἀπάνευθε γυναικῶν
'Ἡρακλῆς τοίοις εὐππαίων μετέειπεν' 865
· "Δαιμόνιοι, πάτρης ἐμφύλιον αὐμ', ἀπεργεῖ
ημέας; ἢ γὰρ χολον ἐπιδεύεις ἔνθα' ἔβημεν
κέθεν, ὄνοσάμενοι πολυτίδας; ἀὖθι δ' ἔδαεν
ναίοντας λιπαρὴν ἁροσὲν Δήμου ταμεάθαι;
οὐ μὰν εὐκλείεις γε σὺν οἴδαείς γυναιξίν
ἐσσομεθ' ὥδ' ἐπὶ δηρόν ἐξεμένοι· οὐδὲ τὶ κἂν
ἀυτόματον δοῦσε τὶς ἐλῶν θεὸς εὐξαμένουςιν.
ἵομεν αὖθις ἐκαστοί ἐπὶ σφέα· τὸν δ' ἐνε λέκτοις
Τυππύλης εἰάτε πανήμερον, εἰσόκε Δήμου
παιὸν ἐσανδρώσῃ, μεγάλη τὲ ἐβαζεσ' ἰκηταί'; 870
· ὡς νείκεσσευν ὁμίλου· ἐναντία δ' οὐ νῦ τις ἐτήλ
ὀμματ' ἀνασχεθέειν, οὐδὲ προτυπνῆσασθαῖν
ἀλλ' αὐτὸς ἀγορῆθεν ἐπαρτίζοντο νέεσθαί
σπερχύμενοι. ταί δὲ σφίν ἐπέδραμον, ἐδ' ἐδάησαν.
ὡς δ' ὅτε λείρα καλὰ περιβρομέουσι μέλισσαι

863. ἀολλίσσας Schaefer: ἀολλίσας vulg.: ἀολλίσας Pariss. duo, Brunck.
866. μὲν ἐκκλειείς Hocitzlin.
867. ἐκαστος Naber.
868. ἐπαρτίζων G.
869. περιβρομέουσι G.

ἀμβολή, ἀναβολή 'putting off', cf. ἀνατροπή, ὑποτροπή.
864. ἐπιστάμαι: v.n. 492.
865. ἐμφύλιον αἴρα: 'the guilt of a kinman's blood,' cf. Pind. Π. 2. 57; Soph. Ο. 7. 1406.
866. ἐκδιώ: placet, v.n. 2. 568.
867. ἀροσίν: v.n. 826. ταμεάθαι: most edd. explain 'to plough,' but the meaning seems fixed by Ἡ. 9. 580, ἀροσίν πεδίον ταμεάθαι, 'to mark off'
'to divide.'
868. μᾶν: only used by Ap. with οὖ at the beginning of a line, e.g. 2. 48, 1207.
In all other cases he uses ὦ, e.g. 1. 69, 149, 677. The correction οὖ μὲν ἐκκλειείς is probable, as this is the only passage violating the rule that in compounds οὖ remains open before a double consonant, e.g. τ. 73, 141, 447; 4. 379.
869. ἐκδιώνoι: 'cooped up,' cf. 4. 604.
870. ἰσοικέ: 'is equal,' cf. 4. 604.
871. ἀροσι: 'to sow.' Let us each return again unto our own,' The Schol. condemns this use of σφέα = ἑμίστιν.
In 849 it is used in its proper sense = σφέτερα (L. and S. wrongly 'your.'); Probably like σφέτερος it was used as a poss. adj. of the general reflexive self' without distinction of persons. Alcamus uses it for the sing. pronouns. Virgil's suus in 'quisque suos patimur manes' is parallel to σφέα here.
872. εἰάτε: cf. Ἡ. 2. 236, οἰκαδε... νεμεθα, тούδε δ' εἰμεν Αυτού... γέρα πεσέμεν.
873. εἰσόκε... ἐσανδρώσῃ: 'until he people Lemnos with men who are his offsprings.' The compound is ἀπ. λεγ.
874. αὐτῶς: 'just as they were,' 'without more ado.' ἐπαρτίζοντο: 'made ready,' a verb used only by Ap., cf. 1210.
875 sqq. For this beautiful simile cf. Ἡ. 2. 87 sqq.: Αἰν. 6. 707, Ac velit in pratis, ubi apes aestate serena Floribus insident variis, et candida circum Lilia funditur, strepit omnis murmure campus: Milton, P. L. i. 768 sqq.
876. περιβρομέουσι: 'buzz around.'
This form for περιβρέμω is used by Ap. alone, cf. 4. 15.

880. πέτρης συμβλητίδος: "swarming forth from their hive in the rock"; cf. συμβλήτη έργα 3. 1036.

881. ἀλλοτε ἄλλοι: the τε which most of the MSS. insert between these words is a mistaken effort to remove an unobjectionable hiatus, cf. Οδ. 4. 236, αὖτα τεδο ἄλλοι ἄλλοι, κ.τ.λ.

882. ἀμέργιον: delibant: elsewhere always used of plucking leaves or flowers as in 4. 1144. ἀμέργιον might be defended by Anth. P. 9. 645, οὕθατοι ἐκ μοτρῶν ἐκενθός ἐκελέξα γάνος, and it is found in the imitation by Nonnus, Dion. 5. 246, χείλεσαν ἀκροτάτων ἀμέλγηται (sc. μέλασα) ἢκρν ἐκέρσα.

883. ἐνδυκεῖς: "with loving care." The Homeric adv. is ἐνδυκεῖς which Curtius derives from the root δόκει (with Ael. change of ο to ω) = debenter. Ap. uses it in 2. 454.

887. ξῆται: cf. 4. 91, Ι. 6. 493.


889. Cf. the offer of Dido to Aeneas, Αἰεν. 1. 575, Voltsis et mecum pariter considere regnis? Urbem quam statuo vestra est, subducite naves.

890. οἱ: = σαυτῷ. Ap. uses οἱ for all three persons, e.g. in 3. 99 it is used for the first pers.

895. ἄλλα οὐ ... τελεῖσθαι: "but thou wilt not cherish this purpose, and my mind tells me that it will not thus come to pass,"

897. προτιδοσόμαι: cf. 2. 889, 3. 552. The primary meaning of δόσωμαι (root δέ, ὄνμοια) was "to see" (e.g. 4. 318), and then "to foresee" "to forebode" (e.g. Ι. 1. 105). We have the same transition in meaning in the case of προτιδοσόμαι (e.g. Οδ. 7. 31 compared with 5. 389).

τελεῖσθαι: this is the only instance of the contraction of these vowels in the infin. of τελέω (τελεῖσθαι, 2. 618, etc.). So too in Οδ. 23. 284 we once find τελεῖσθαι at the end of the line.
μνώει μὴν ἀπεώρ περ ὃμω; καὶ νόστιμος ἦδη
Τυπιλῆς· λίπε δ’ ἡμῖν ἔπος, τὸ κεν ἐξαινώσαμι
πρόφρων, ἢν ἁρα δὴ με θεοὶ δῶσω τεκέσθαι.”

Τὴν δ’ αὐτ’ Λύσονος γιώς ἀγανόμενος προσέειπεν
“Τυπιλῆ, τὰ μὲν οὐτω ἐναιότιμα πάντα γένουτο
ἐκ μακάρων τύπη δ’ ἐµέθεν πέρι θυµὸν ἀρείῳ
ισχαν’, ἐπεὶ πάτρην μοι ἀλὶς Πελίαο ἐκῃτὶ
ναιςτέαν’ μοιὸν μὲ θεοὶ λύσειαν ἀέθλων.
εἰ δ’ οὐ μοὶ πέρπωται ἐς Ἑλλάδα γαῖαν ἰκέσθαι
τηλού ἀναπλώντι, σὺ δ’ ἄρσενα παῖδα τέκνα,
πέμπτε μὲν ἠβήσατα Πελασγίδοις ἐνδόν ἰωλκοῦ
πατρὶ τ’ ἐμῷ καὶ μητρὶ δύση ἀκος, ἢν ἁρα τούγε
τέτη ἐπὶ ζωόντας, ἢν ἄνδικα τὸ ἀνάκτος
σφῶσιν ποροφύνωται ἐφέστιοι ἐν μεγάρουσιν.”

7, καὶ ἐβαίω ἕπι νηα παροίτατος· ὦς δὲ καὶ ἄλλοι

909. ἐφέστιον Bruck.
910. ἄλλοι Bruck.

896. ‘alike, when thou art on thy voyage, and when thou returnest to thy country, remember Hypsipyle.’ The imper. μνώει (from μνάω = μνήσκομαι) is peculiar to Ap., cf. 3. 1009, 1110.

897. ἔπος: ‘charge.’ ὁ νός ἐστιν ἀκόμη, ἐπεὶ δὴ μοι συμβούλην τινα, εὰν γένηται με τεκεῖν, ὡς τοις γενεαίοις ὑποθέσασθαι τινα. Schol. Dido laments that there is no such possibility for her, Aen. 4. 327.


901. τοῦ Κ. Κ.Λ.: ‘but do thou cherish nobler thoughts concerning me; for it is enough for me to dwell in my own country by the grace of Pelias.’ Jason is no mean citizen who will lightly leave his fatherland and settle in Lemnos; moreover, as Pindar tells us, P. 4. 293, Pelias had promised Jason the kingdom if he returned with the fleece.

902. ισχανων: in Hom. ἰσχανῶν always means ‘to check.’ This wider use (= ἐχω) is not noticed by L. and S. For ἐκητὶ cf. 116.

904. εἰ δ’ οὗ: for οὐ (not ἡ) with εἰ v. Ameis-Hentze on Od. 2. 274, Monro II. C. 316. Ἑλλάδα: Thessaly. Ἑλλάς was the name of a city in Thessaly (II. 2. 683), and then the meaning of the word was gradually widened.

908-9. ίνα... μεγάρους: a difficult passage. The Par. Schol. explains, ‘that the inhabitants may care for him, though I, the king, am not there’; Lehrs, ‘ut sine me rege suis defendantur incolae in aedibus’; Shaw, ‘ut seorsim a rege isto [i.e. Pelias] suis eum cives alant in aedibus.’ Bruck confidently reads ἐφέστιον, ‘ut seorsum a Pelia pater meus et mater in suis aedibus comorantem eum alant.’ de M. keeping ἐφέστιοι agrees generally with Bruck, ‘et loin du roi Pélias, dans leur palais, ils se l’éleveront à leur foyer.’ It would seem more natural that Jason’s son when grown to manhood (ἡβήσαντα) should act as γηρομάρφος to Jason’s aged parents, and so the meaning may be ‘that, away from king Pelias, they may be cared for as they sit in their halls.’ Ap. never uses πορονω or ποροσύνω in the middle (cf. 2. 719, 3. 1124, 4. 897). ἄνδικα as a prep. is peculiar to him, cf. 2. 927.

910. παροίτατος: ‘first.’ Ap. alone uses this superl. from πάροιθε, though the comparative is common.
Theophr. aopriKTOvs Stengel, cur. Samothrace, Ruben Athen. cult Agamemnon of Our (AiVxvAos) will such probably Hypsipyle. Aeschylus tind these It the Electria who Horn, irepippeoixtvqs.

KeiBev 8' eirepsf Mélanos dia bé̑nthea pó̑ntou iémuνi τη μεν Θρηκων  χθόνα, τη δε περαινή

1917. ἀρρήτους G: ἀρρήκτους vulg.
1923. ἵμηνοι L, Merkel.

1912. ἐνσχερα: ἄπ. λεγ., = ἐνσχερα, v.u. 330. Pindar (I. 5. 22) has ἐν σχερα 'continuously' i.e. an unbroken line.'
1913. Ἀλμυρίος: τῆς ὑπὸ βαλλάσας περιβολέονσιν. Schol. The form Ἀλμυρίης was used by the Alex. writers in the sense of Ἀλκαλοσ 'sea-washed'; Hom. uses Ἀλμυρίης (cf. 2. 936).
1916. ηῆςον Ἡλέκτρης: Samothrace, so called from Electra, daughter of Atlas, who dwelt there; cf. Val. Fl. 2. 431, Electria tellus, Threiciis arcana sacris. It was the home of the mystic rites of the Cabiri. For a full discussion of these mysteries v. Lobeck, Agleopham, 1202-81; Stengel, Die griechischen Kultusaltarbilder 165; Rubensohn, Die Mysterienheiligtümer zu Eleusis und Samothrake. There was a play of Aeschylus called Kάθειρα, which was probably the satyric drama following the trilogy containing the Argo and Hysipyle. From the fragments of it we see that the Cabiri had power over vineyards; they promise the Argonauts such a supply of Lemnian wine that there will be no vessels to contain it, cf. Athen. x. 428, ἐν γαρ τοῖς Κάθειρις εἰδάγει (Ἀίγυπτος) τοὺς περὶ τῶν Ιάμνων μεθύουσας. Our Schol. tells us that Odysseus and Agamemnon were initiated in the rites of the Cabiri, who took their name from mountains in Phrygia from whence their cult was brought, and were four in number, 'Ἄξιερος (Demeter), 'Ἀξιόκέρσα (Persephone), 'Αξιόκερσα (Hades), and Κάσωλος (Hermes). Rawlinson on Hdt. 2. 51 derives the name from the Semitic kābīr 'great,' a title applied to Astarté (Venus).
1918. σωἀτεροῖο: the initiated were regarded as protected by the gods, especially from the dangers of the sea, cf. Ar. Παχ 278, ἄλλα 'εἰ τις ὑμῶν ἐν Σαμοθράκη τυγχάνει Μεμήνων, νῦν ἔστιν εἰρήνη καλὸν: Theophr. Char. 24, καὶ κυλωνίων γενομένων ἔραται 'εἰ τις μὴ μεμήνωτα: τῶν πλεῶντων: Alexis, frag. 178 (Kock). Diodorus (4. 43) relates how Orpheus, who alone was initiated in these rites, saved the Argo in a storm.

κρυόσεσαν: L. and S. explain it here 'icy-cold,' but the context shows that it is used of the perils of the deep which strike men cold with terror, cf. 2. 628, etc.
1920. κεχάρωτο: = χαιρετω̑, valent.
1921. οὐθέ̑ς: Herodotus, when speaking of these mysteries (2. 51), shows the same reserve in connexion with the statues of Hermes. He also mentions Egyptian Kάθειρατ at Memphis (3. 37).
1922. Μέλανος πό̑ντου: the Μέλας κόλπος, mod. Gulf of Saros, bounded on the E. by the Thracian Chersonese. The Schol. refers to II. 24. 79, ἐθορε μιλανον πόντον, as if the meaning were the same there, but v. Leaf.
1923. τή δὲ περαιήν: 'on the other hand, to the north, they kept the island
of Imbros opposite to the mainland,' περιός (pérain) means on the other side of a sea or river, cf. 1112, 2. 392, 4. 78, 848. We have περιάν τύχον in 4. 1213.

924. καθυπερθε: ‘to the north’ (cf. 928) or, perhaps, ‘to seaward’ (cf. Od. 3. 119). Strictly speaking, Imbros would only lie to the north of them when they reached the point where they turned into the Hellespont.

925. Χερόνησον: this form for Χερονήσιον is only found here. In 4. 1175 we find χέρονησος. For the quantity of διώμον see on 3. 225.

927. 'Αθαμαντίδος: Helle, daughter of Athanas, v. n. 258.

αὶτα δέθρα: i.e. the swift currents of the Hellespont. In ll. 8, 399 this phrase is used of the waters of the Styx.

928. πέλαγος κ.τ.λ.: ‘the open sea to the north was left behind at dawn, and by night time they were traversing the sea within the Rhetean headland.’ When they turned into the Hellespont the open sea through which they had passed lay to the north of them.

929. 'Ρουπείδος: Rhoeum was a rocky headland north of Ilion.

931. ἐπιπροσβαλλον: this comp. is ἔπ. λεγ.

932. ἐπὶ τῇ: ‘after Abydos.’ Ap. uses ἐπὶ of geographical succession. It is found both with verbs of motion as here, 2. 357, 652, 1015, 1244; 4. 560, 572, and with verbs of rest, 2. 379, 395-6. Oswald points out that these uses are not Homeric.


934. διάνδιχα: the old explanation was in two ways, i.e. by sails and cars, Hoeldlin took a different view: "διάνδιχα = πλησιατίον πυνατις, cum nec dextera, ut loquitur Catullus (l. 19-21), nec laeva vocat aura, sed Jupiter ururnque in pedem incidit." So too de M. explains it of the varying course of the ship when the wind blew from the right or left. Seaton (Cl. Rev. vi 304) says that it simply means that the ship passed between the two banks.

935. δυνη πορφυροντα: ‘darkly swirring’; cf. l. 14. 16, πορφυρη πέλαγος, where Leaf says, "πορφυρη seems to express heating motion rather than colour (Curtius, Et. 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. πορφυρος is applied to waves.' See also on 461. For the current of the Hellespont cf. l. 12. 30, ἀγάροον Ελλησποντον, Cat. 64. 358, rapido Hellesponto.

936 sqq. Ap. is describing Cyzicus: ‘Now there is within the Propontis an island high and steep, leaning to the sea, a little distance from the fertile mainland of Phrygia, even so far as the isthmus, sloping downwards towards the coast,
is washed by the waves. It is a disputed point whether Cyzicus was originally an island or a peninsula. Hasluck, in his recent work, defends the former view against Reichach. Sylax, Mela, and Stephanus speak of a peninsula, while Strabo, Pliny, and Frontinus call it an island joined to the mainland, Pliny (N.H. 5.32) attributing the junction to Alexander. Ap. is ambiguous, as he calls it a νῆσος and yet speaks of an isthmus (938, 947). By the isthmus, as Hasluck shows, he must mean the long spit of land stretching towards the shore where the causeway was afterwards to be made, for the Argonauts evidently sailed through the channel between the island and the coast of Asia Minor. The city of Cyzicus was at the narrowest part of this channel, but the name was also used of the whole island.

938. ὅσον τ' : defining τυφὸν more closely. ἐπιμύρεται: ἐπ. λεγ. Cf. Prop. 3. 22. 1, Cyzicus... Propontica quae fluit isthmos aqua.

939. καταεμένος: in Hom. this form is always from καταέμονι and means ‘covered with,’ and so the Schol. explains it here as ‘covered by the sea’; in 3. 830, however, it clearly comes from καβεῖναι and, as we also have διεμένος from διέμην in 2. 372, we must take it here in the sense of demissus; the level of the island was higher than that of the mainland and so the isthmus sloped down from it.

940. ἄμφιδυμοι: this adj. is here used as 'six mighty arms of the headlands by which there was a double entrance to the harbour (v. n. 4, 983). As long as Cyzicus was an island there was an approach to the harbour by the channel both from east and west. Hasluck says the two ἀκταί are the point where the island approached the mainland most closely, and the point which Strabo calls ἄκρωτιρίους Μελανοὺς, mod. S. Simeon.


each monster uplifteth against a foe"; de M., "ils font mouvoir chacun six bras."

947. Δολίωνες: mentioned also by Strabo, 483, 13.

948. Αἴνηος: the Schol. says Aeneus was a Thessalian king who settled on the Hellespont, and, having married Aeneta daughter of the Thracian king Eusorus, begat Cyzicus from whom the island took its name.

953. προύτυψεν: 'sped forward,' cf. 3. 1397, l. 13. 136.

954. Καλός λιμήν: this 'Fair Haven' was also called Panormus, and was a natural harbour. There was another artificial harbour nearer to the city called Ξυλός (987). Merkel was the first to make the epithet Καλός a proper name. There is, however, no other evidence that the harbour was so called, and Καλός might be defended by Od. 6. 263; Καλός δὲ λιμήν ἑκάστερη πόλις. For ὑπέδεκτο cf. 1. 3. 78, haec lessos tuto placidissima portu Accipit.

955. εὐναίης: Α. p. uses εὐναίη (also the pl. e.g. 1277) for εὐναί, the mooring-stone thrown out from the prow, while the stern was made fast to the land by τρυμψηθα. The Argonauts now change this stone for a heavier one.

957. 'Ἀρτακη': a spring (on the west of the island) mentioned also by Alceaus and Callimachus (Schol.). Hom. gives the same name to a Laestrygonian spring, Οὐδ. 10. 108. Pliny gives an interesting account of this stone, Ν. Η. 36. 23. Eodem in oppido (i.e. Cyzicus) est lapis fugitivus appellatus; Argonautae eo pro ancora usi reliquarent ibi; hunc e pyr-taneo saepè profugum vinccre plubo. From these precautions Hasluck (op. cit. 158 n) infers that it was some kind of a fetish stone with which the luck of the city was bound up. There was another 'Argonauts' anchor' at Ancyraeum (Dion. Byz. Ἀνταλησ Βυζ. fr. 54).

959. Νηλίδαι: Ionians who went out as colonists from Attica under Neleus son of Crodus, and settled in Phrygia and Caria.

960. Ἰησοῦνίς: 'protectress of Jason.' ἐν: = εν γη.

963. εὐξεῖνος ἀρέσαντο: 'propitiated
καὶ σφεας εἰρεσίη πέπιθον προτέρωσε κιόντας ἀστεος ἐν λιμένι προμνήσια νηὸς ἀνάψιη. 965
ἐνθ' οὖν Ἕκβασίῳ βωμὸν θέσαν Ἀπόλλωνν εἰςάμενοι παρὰ δίνα, θυτολίχης τ' ἐμελεύντο.
δῶκεν δ' αὐτὸς ἀναξ λαρὸν μέθν δενούνουσιν μηλὰ θ' ὁμοίοι. δι' γὰρ οἱ ἕνα φάτισ, εὖτ' ἀν ἰκώναι ἄνδρων ἥρων θείος στόλος, αὐτίκα τόνγε μειλίχου αὐτίάν, μηδὲ πτολέμου μέλεσθαί.
ἐσὼν ποι κάκεινω ἐπισταχύσεσκον ἱουλοι, οὐδε νῦ πω παίδεσσων ἀγαλλόμενος μεμόρητο· ἀλλ' ἐτι οἱ κατὰ δῶματ' ἀκήρατος ἤν ἄκοιτος ὁδίων, Μέροπος Περκουσίων ἐκγαγαία.
Κλείτη ὑπολόκαμος, τὴν μὲν νέον ἐξέτι πατρὸς θεσπεσίων ἔδοουσιν ἀνήγαγεν ἀντιπέρθεσθιν.
ἀλλὰ καὶ δὲς θαλαμὸν τὲ λιπῶν καὶ δέμνα νὺμφης τοῖς μέτα δαίτ' ἀλέγγυς, βάλεν δ' ἀπὸ δεύματα θυμοῦ. ἄλληλος ὁ ἐρέεινον ἀμοιβαθάδις· ἦτοι ὁ μὲν σφεων 970

968. ήκτα coni. Brunck.
969. τοίστα coni. Brunck.
970. νείον ποι Ruhnken: ἄρμοι ποι . . . ὑποσταχύσεσκον v. l. in schol.
971. έξ ετι Merkel: έξετι παιδός O. Schneider.

them with kindly hospitality'; cf. Od. 8. 402, τὸν ξείνων ἀρέσομαι.
964. πέπιθον: 'urged.' They did not row forward till the next day (cf. 987).
965. ἀστεος ἐν λιμένι: v. n. 954.
966. Ἕκβασίῳ: 'god of landing'; see on 359, and for Apollo as a seafaring god cf. Farnell, Cults iv. 145-7.
972. ἱουλοι: 'like to Jason the down of manhood was sprouting on his cheek also,' επισταχύσειν is ἄξιον λεγ. The v. l. preserved in the schol. ἄρμοι ποι κάκεινω ὑποσταχύσεσκον, is interesting from its resemblance to Call. Hec. fr. 44, ἄρμοι ποι κάκεινω ἐπέτρεψεν ἄρθροι ἱουλοι. Ruhnken thinks Ap. changed ἄρμοι to ἵουον in the second recension through his feud with Call. (cf. 129 n.). Linde regards ἵουον as having come in from a gloss ἱουον καὶ ἰδον written over κάκεινο. ἄρμοι (= νεοστὶ) is a Sicilian word used by Aeschylus and Alex. writers.

973. 'as yet no offspring had the fates vouchsafed to be their father's pride,' μεμόρητο: v. n. 646: the personal use is very strange. ἀγαλλόμενος: cf. Aesch. Ag. 217, τίκτων δῶμων ἀγαλμα. Μέροπος: cf. fr. 2. 217, πτερνόυ ἀγάλμα. Περκουσίων: cf. fr. 2. 217, πτερνόυ ἀγάλμα. Περκουσίων κ.τ.λ.

974. ἐξέτι πατρός: 'from her father's house.' Ap. seems to use ἐξετι here simply for ἐκ; elsewhere it always means 'even from the time of,' e.g. 4. 701, Od. 8. 245, διαμπερίς ἐξέτι πατρῶν, and so Schneider would read ἐξετι παιδός = ἐξέτι κηπτιτις, 4. 701.

975. ἐνυοουν: the gifts of the suitor to the bride or her parents, as opposed to φιορὴ the bride's dower. ἀντιπέρθεν: 'from the mainland opposite,' i.e. Percote opposite to Cyzicus.
976. θαλαμον: νοῦς προπρία for the bridal bower.
The previous sentence is parenthetical. The sequence of events is not mentioned elsewhere. Polygnostus, a writer on Cyzicus whom the Schol. cites, may have referred to it. Callimachus, describing the slaying of the Xyprikos or Liasos, uses the expression "Haptei jvnsotiat Avetaio 'Hraklfh" (Dias. 108).
σὺν δὲ καὶ ἄλλοι δῆθεν υπότροποι ἀντιόωντες, πρὶν περ ἄνελθησαν σκοπήν, ἦπτυντο φόνοιο
Γηγενέων ἤρωες ἄρηίοι, ἦμεν οὐστοῖς
ηδὲ καὶ ἔγχεισιν δεδεχεμένοι, εἰσόκε πάντας
ἀντιβίνη ἀσπερχές ὄρυμαυσάν εὐδαίξων.
δὲς ὁτε δοῦρατα μακρὰ νέον πελέκεσσι τυπέντα
ύλοτόμοι στοιχηδόν ἐπὶ ρηγμινώ βάλθων,
ὁφρα νυσισθέντα κρατεροὺς ἀνεχοιατο γόμφους·
ὡς οἱ εὖν ξυνοχή λιμένος πολυοῖ τέταντα
ἐξείκης, ἄλλοι μὲν ἐς ἄλμυρον ἄθροι ὕδωρ
δύπτοντες κεφαλᾶς καὶ στήθεα, γυναὶ δὲ ὑπερθα
χέρσῳ τειώμενοι τοι δ᾽ ἔμπαλιν, αἰγαλιοὶ
κραάτα μὲν ψαμάθοις, πόδας δὲ εἰς βένθος ἔρειδον.
ἀμφώ ἄρμ. οἰνωίσου καὶ ἱμθύσι κῦρμα γενέσθαι.
"Ἡρως δ', ὅτε δὴ σφυν ἀταρβής ἐπλετ' ἀεθλος,
δὴ τότε πεύσματα νηός ἐπὶ πνούσι ἀνέμου
λυσάμενοι προτέρωσε διέξ' ἀλὸς οἰδίμα νέοντο.

998. ἄλλοι G.
1004. στελεχηδόν Pariss, quatt., Vat. unus.
1005. ὁφρα κε Pariss. tres, unde ὁς κε Brunck.

998. 'and with them their comrades who joined them, returning from the mountain before they had reached the plains from which they wished to survey the sea'; v. οὔτε. δῆθεν μὲν παραπληρωματικοὶ (expletive), ποτὲ δὲ ἀντὶ τοῦ ἰδραθὶ ὑς δὲ δή. Schol.
1001. εἰσόκε κ. τ. λ.: 'until, with might opposing might, they cut down all the foe who charged so fiercely.' Γοτ εἰσόκε ν.π. 820.
1003. With this simile cf. 4. 1682 sqq., Val. Fl. 3. 163 sqq. The Schol. says: ἡ παραβόλη πρὸς πάντα ἄρμαδιος καὶ ἕγης. ξύλοις γὰρ εἰσίκει αὐτοὺς πρὸς τὸ εὐτράπελον τῶν σωμάτων καὶ πρὸς τὴν ἐν τοῖς δρασιν αὐτῶν διατιθῆσαι, καὶ ξυλότομοι δὲ τοὺς ἤρωας. τὸ ὅφρα... γόμφους πρὸς τε τὴν τῶν αἰγιαλῶν ἐγκύτταρα καὶ πρὸς ἔτερν ὅτε οἱ τέκτονες τοῦτο ποιοῦσιν, ἵνα πλεῖστοι καμάτων ἀπαλαγών ἐργαζόμενοι καὶ τοῦς σφήνας ἐπιβαλλόμεναι, ὅμως δὲ καὶ οἱ ἤρωαι αὐτοῖς ἀνάλογον, ὅπως λύων αὐτοῖς ἀκρίβουσι γνώριστα ἂς ἔστι τὸ ὄρος ἀνάβασις.
1005. ὁφρα... γόμφους: "for the brine-sodden wood shall grip the strong bolts faster so" (Way). The Schol. explains, ὅπως βραχέτα εὐεπιδεκτα γένηται τῶν σφήνων, but γόμφος is never used for a arrow.
1010. ἐπεσταντες: 'the narrow part of the harbour, the mouth, cf. 2. 318, Ἰ. 23. 330, ἐν ξυμοχθῶν ὕδω. For a different meaning v. 160.
1011. εἰσόκε κ. τ. λ.: 'dipping,' only here e. acc. cf. 1326. Lycurphon and Ap. probably took the verb from Antimachus fr. 6, ὅτε τις καθή δύπτησεν ἐξ ἀλμυρῶν ὕδωρ.
1011. κύρμα: in Hom. κύρμα (κύρω) is generally joined with ὕδωρ, e.g. Od. 3. 271, καλλίτεν ὀίνωσεν ἄλωρ καὶ κύρμα γενέσθαι.
1012. ὅτε... ἀεθλος: de M. renders, "après avoir acheté sans crainte cette lutte." Rather, "when the danger of this struggle was past." Preston takes ἀεθλος generally of the quest of the Argonauts, "their labours freed from danger and from fear." For the rare use of ἀταρβής cf. Aesch. Pri. 849, ἀταρβῆι χειρί.
1015. λαδέσσας: in Hom. λαίφος never means 'sail,' always 'tattered garment.' The sail was made of several pieces, hence the plural (Vars, L'Art nautique dans l'Antiquité, p. 70).

1017. ἡ δ' έθεεν λαδέσσαν πανήμερον: οὐ μὲν ίούσης νυκτός ἐπὶ ρυπή μένεν ἐμπέδου, ἀλλὰ θύελλαι αὐτίαν ἀρτάγγυν ὑπίσω φέρον, ὥπρ' ἐπελάσασαν αὕτης ἐξευκοσιοῦ Δολίσων. ἐκ δ' ἀρ' ἐβησαν αὐτούνυχε Ίερὴ δὲ φατίζεται ἦδ' ἐπὶ πέτρῃ, ἡ πέρι πείσματα νηὸς ἐπεσαύμενοι ἐβάλοντο. ὧδε τίς αὐτὴν νῆσον ἐπιφραδέως ἐνόησεν ἐμμενα' ὤδ' ὑπὸ νυκτί Δολίσων ἀχ' αἵμοντας ἥρωας γεμερτεῖς ἐπήσασαν: ἀλλὰ ποιον ἄνδρων Μακρεών ἐισαντο Πελασγικόν ἀρέα κέλσαι. τοῦ καὶ τεῦχα δύντες ἐπὶ σφίσι χείρας ἀδεραν. 

1025. σὺν δ' ἐλασαν μελίας τε καὶ ἀσπίδας ἀλλήλουσιν ὧδ' ἐκείνη ἑκεῖοι ρυπὴν πυρὸς, ἡ τ' ἐνι θάμνου ἀναλέουσι πεσοῦσα κορύσσεται' ἐν δὲ κυδομὸς δενὸς τε ᾿Ζαμενής τε Δολινώπες δήμῳ. ὥδ' ὤγε δημοτήτος ὑπὲρ μόρον αὕτης ἐμμελεν ὀικαδε υμφιδίους θαλάμους καὶ λέκτρον ἐκέσθαι.

1030. ἐπέλασαν Παρισσ. quatt., Brunck.

1030. ὑπέμμαρον G, Vat. unum.
explained either by πικρός or ἀπροσδόκητος. Here and in 4.1503 it is used ambiguously. It seems clearly to mean ‘unexpected’ in 2.267, and ‘bitter’ in 1.1339. 2.388. There is the same uncertainty in Hom., v. M. and R. on Od. 4.486. Curtius gives ‘unexpected’ as the Homeric meaning from δοκ—.

1038. πεδίσθησαν: cf. Od. 3.269, Μοῖρα βεβω δεχόοδα δαμαίει. 1039. ἐπαργυγάνες: ‘helpers,’ cf. 4.858. 1040 sqq. These encounters are modelled on Il. 5.43 sqq.

1045. Μεγαλοσάκκα: a wrong formation, on the false analogy of φιεροσακάκεα, Hes. Sc. 13 (Rzach).

1048. τιμάς ἠρωίτις: the honours paid to a hero included a shrine (ηρώον), and a festival (ηρωία).

1049. For the simile cf. II. 22.139, ἥτε κήρυκο ὄρεσφιν ἐλαφρότατος πετεύων. Ρηθίασις οἰλαίας μετὰ τρήρων πέλειαν Ἡ δὲ θ' ὑπαίθα φοβεῖται, κ.τ.λ.

1050. ὑποτρέπουσι: here only in the
es de púlas ómádou péson aúthou. áiða δ' aútēs plētto pólis stonóntos úpoteqépē polēmou.

1050. ἡδεν δ' ὄλον καὶ ἁμήχανον εἰσενόησαν ἀμπλακίνην ἀμφω' στυγερόν δ' ἄχος εἶλεν ἱδόντας ἡρως Μινύας Λινήων νία πάροθεν

Κύλικον ἐν κονήσι καὶ αἴματι πεπηρώτα. ἡματα δὲ τρία πάντα γόνων, τίλλυτον τε χαίτας αὐτῶν ὅμως λαοὶ τε Δολιῶνες. αὐτάρ ἐπέειτα τρῖς περὶ χαλκεῖοι σὺν τεύχεσι δυνήθεντες τύμβω ἐνεκτερείσαν, ἐπειρήσαντο τ' ἄθθλων, ἢ θέμις, ἄμ πεδίον λευμώνων, ἐνθ' ἐτὶ νῦν περ ἄγκεχυται τῶδε σήμα καὶ δψιγνούσιν ἱδέασαν.

οὐδὲ μὲν οὖν ἀλοχος Κλεῖτη φθιμένου λέλειπτο οὐ πόσιος μετόπισθε' κακό δ' ἐπὶ κύντερον ἄλλο ἴνυσεν, ἀψαμένη βρόχον αὐχένι. τὴν δὲ καὶ αὐτὴν 1065 νύμφαι ἀποθυμίεναν ἀλσηδίες ἀδύραντο· καὶ οἱ ἀπὸ βλεφάρων ὅσα δάκρυα χεύαν ἐραζε, πάντα τάγε κρήνην τεῦξαν θεαί, ἢν καλέονυν Κλεῖτην, δυστήνου περικλεές οὐσίαν νῦμφης.

poem do we find the subj. in a comparison introduced by ἣματε. It is found once also in Hom. Il. 17, 547.

1052. ἀποτροπία: 'when the tide of war was turned backwards to the gates.' The word is ἀπ. λεγ., cf. ἀποτροπία 4.1564.

1057. Cf. Od. 10. 567, ἔρυμενοι δὲ κατ' αὖθι γόνων τίλλυτο τε χαίτας.


1061. λευμώνων: 'grassy.' The Schol. writes λευμώνον as a proper name, and says it was mentioned by Deilochus who described the funeral of Cyzicus.

1062. ἀψιγνόουσιν ἱδέασα: cf. 2.842; 4.252. It is an echo of the Homeric καὶ ἐπισομένοις πυθταί (Il. 22, 305).

1063. The custom of wives dying with their departed husbands is mentioned by Hdt. as prevailing amongst the Getae (5.5): cf. the Hindoo Suttee. In Val. Fl., 3.314, the anguish of Clite is described, but her death is not mentioned.


1066. ἀλσηδίες: 'grove-nymphs' (ἄλσος), ἀπ. λεγ.

1068. κρήνην: Hasluck (of cit. 159) suggests an identification of this with the Fons Cupidinis which Pliny (31.2.16) mentions at Cyzicus. This "being a reputed cure for love, is appropriately associated with a love tragedy."

1069. περικλέες: referring to the meaning of the name Κλεῖτη 'illustrious.'
αἰνότατον δὴ κείνο Δολιούησι γυναιξίν
ἀνδράσι τ' ἐκ Δίως ἡμαρ ἐπήλυθεν' οὐδὲ γὰρ αὐτῶν ἑτής τις πάσσασθαι ἐδήτυς, οὐδὲ ἐπὶ δημῶν ἐξ ἀχέων έργου μυληφάτου ἐμνώσωτο· ἄλλα αὐτῶς ἀφλεκτα διαζώσκεσκιν ἔδοντες. εἰθ' ἐτὶ νῦν, εὖτ' ἀν σφιν ἐτήσια χύτλα χέωνται Κύζικον ἐναίωντες Ἰάονες, ἐμπεδόν αἰεὶ πανδήμοιο μύλης πελάνους ἐπαλετρευόνσιν.

'Εκ δὲ τόθεν τρηχειαὶ ἀνήρθησαν ἀελλαὶ ἡμαθ' ὁμοί νύκτας τε δυνώδεκα, τοὺς δὲ κατατθυ ναυτίλλεσθαι ἐρυκουν. ἐπιπλομένη δ' ἐνυ νυκτὶ ὄλλοι μὲν ρα πάρος δεδημενοι εὐνάζοντο ὑπνω ἀριστης πῦματον λάχος· αὐτὰρ Ἀκαστος Μόρος τ' Ἀμπτκίθης ἀδινά κωσσοντας ἐρυντο. ἡ δ' ἀρ' ὑπὲρ ἕξανθοι καρητας Λίσονίδαο πωτατ' ἀλκυνοις λυγυρη ὁπὶ θεσπίζουσα λῆξιν ὄρνυμενων ἀνέμων· συνενήκε δὲ Μόρος ἀκταίης ὁμιθος ἐναισιμοι δόςαν ἄκοισας.

1070. oidi γὰρ αὐτῶν Paris, unus.
1074. διεξέσκον Pariss. tres, Brunck.
1079. κατ' αἴθι G.

1073. ἔργου μυληφάτου: 'grinding the corn.' The Schol. explains it of the product of the grinding. For μυληφατος (φένα, lit. 'crushed in the mill') cf. Od. 2. 355, μυληφατον ἄλθιτον.
1074. αὐτῶς ἀφλεκτα: the corn unparched just as it came from the granary.
1076. ὁδον: διὰ τὸ ᾠκικοὺς εἶναι Μιλησίως· καὶ γὰρ εἰς Μιλησίον ὁ Νηλεὺς ἄτοικις ἐπετελατο καὶ ἐκείθεν ἐπὶ Κύζικον μετὰ πολὺν χρόνων. Schol., v. n. 959.
1077. τὴν ἔρην τὴν ἐρημοῦν τῆς πάντων. Ὀδ. 7. 104, αἱ μὲν ἀληθευούσι μύλης ἐπὶ μήλοτα καρτίνων. τελάνους: the meal which was mixed with honey and oil for purposes of sacrifice. πανδήμοιο μύλης: the people of Cyzicus set apart a mill for common use once a year to remind them how their sorrow had made them once

forgo the ordinary customs of the household. In ancient times every family ground its own corn with a hand-mill.
1078. ἀνήρθησαν: only used here of the wind rising.
1081. πάρος: i.e. they were asleep before the omen appeared.
1082. πῦματον λάχος: 'the last watch of the night,' cf. 3. 1340, το. 10. 252, Od. 12. 312, Mosch. 1. 2, μυκτὸς τῦματον λάχος. Homer divides both day and night into three parts, v. Eustath. on H. Lc.
1083. ἀδυνά: 'heavily,' v. n. 269.
1085. ἀλκυνίς: the king-fisher was supposed to appear only in fine weather, and during the days it was building its nest on the waves the sea was always calm, v. Schol. on Aristoph. Ait. 1594, ἀλκυνίδας ἥμαρτα: cf. Theocr. 7. 57, ἀλκυνίς στορμεύντι τὰ κύματα ταῦ τε βάλλεσαν.
1087. ἀκταίης: 'which haunts the shore.' δόςαν: v. n. 3. 1111.
καὶ τὴν μὲν θέσιν αὐτὶς ἀπέτραπεν, ἵππες δὲ ὑπερθεν νῆσον ἀφλάστουοι μετήροιος ἀώσασα.

τὸν δὲ ὅγε κεκλιμένοις μαλακοῖς ἐνὶ κωσθῶν οἴνῳ κωνήσας ἀνέγειρε παρασχεδόν, ὧδε τ' ἐσεπν.

"Αἴσυνίδη, χρειῶθε σε τὸδ' ἵππον εἰσανώντα Δινδύμου ὀκρύοντος ἐὕθρονον ἰλάζασθαι μητέρα συμπάντων μακάρων' ἤξιοντο δὲ ἀέλλαι ζαχρητίς· τοῖς γὰρ ἐγὼ νέον ὀσίαν ἀκούσα ἀλκυόνοις ἀλής, ἤ τε κυνώσυντος ὑπερθεν σείον πέριξ τὰ έκαστα πυφαντκομένη πεπότητα.

ἐκ γὰρ τῆς ἀνεμοῦ τε θάλασσα τε νεώθη τε χθῶν πάσα πεπείρανται νυφόες θ' ἐδος Οὐλύμπων· καὶ οἱ, ὃτ' ἔξ ὀρέων μέγαν οὐρανόν εἰσαναβαίνης, Ζέους αὐτὸς Κρονίδης ὑποχάζεται. ὡς δὲ καὶ ἄλλων ἀβάνατοι μάκαρες δεινὴν θεόν ἀμφιέπουσιν."'

"Ὡς φατό τῷ δ' ἀσπαστόν ἐπός γένετ' εἰσανώτε, ὀρφυντο δ' ἐξ ἐνίης κεχαρημένος· ὄρσε δ' ἐταύρος πάντας ἐπισπέρχων, καὶ τῇ σφίνων ἔγρομένων Ἄμπυκίδεω Μόψων θεοπροσπέρας ἀγόρευεν. ἀφά δὲ κουρότεροι μὲν ἀπὸ σταθμῶν ἐλάσαντες ἐνθεν εἷς αἰπεινὴν ἀναγον βόας υδρος ἀκρην. οἱ δ' ἅρα λυσάμενοι Ἰερής ἐκ πεισματα πέτρης ἤρεσαν ἐς λυμέα Θηρίκιον· ἀν δὲ καὶ αὐτοὶ

1098. θεός . . . ἀπέτραπεν: 'the goddess (Hera) turned it from its path of flight.'
1099. ἀφλάστοι: the ἀφλάστων, apistre, was the ornament in which the stern-post of the vessel terminated after curving upwards and outwards. It was also called κόρφωνa. corumbus, e.g. 2. 601, though this term was generally used of the ornament at the prow (ἀκραστάλαι).
1100. Δινδύμου: v. u. 985.
1101. ἢπείρανται: for πειράνω 'to fasten' cf. Od. 22. 175, σειρήν ἐξ αὐτοῦ πειράντε. The reading of the mss., πειράνται, is meaningless.
1110. λυμέα Θηρίκιον: Hasluck (op. cit. 5) explains this as the port patronized by the traders from Byzantium and the Thracian ports, comparing the Egyptian harbour at Tyre (Strab. 787) and Aristeids' allotment of the three harbours.
at Rhodes (i 797 Dind.). The Schol. guesses at the meaning: ἀμένα δὲ Θυρήκον λέγει ἐπειδὴ καὶ μὲν ἢ Κύκλος ἢς ἐστ’ ἄκαθασίας τῆς Φυγιᾶς, συνάττει δὲ ἢ Βυτωνία τῇ Φυγιᾷ. Βυτωνί δὲ Θράκες κατὰ τὸ δεχόμεν μέρος ἢ ἐπειδὴ Θράκες Κύκλοι θύκες. 1112. Μακραῖος: v. n. 1024. περαίνη; sc. χώρα ‘the opposite coast.’ v. n. 923.


αισι: οὐκ εἰς ἐθρήκεν ἀθρήκει γῆρα σφετέρας. Schol. Brugmann (Ein Prob. der Hom. Textkr.) shows that the pronominal stem σῶν was originally applicable to all persons and numbers, the adjectival forms meaning no more than ‘own’ (v. Leaf on Il. 1. 393, App. A). Ap. uses ἡσ (σεθε-, σεθο) (a) for 3 pers. sing., v. n. 225 (b) for 3 pers. pl., instead of αφός or σφετέρος, as here (c) for 1 pers. sing. 2. 226, 776 (?) (d) for 2 pers. sing. 2. 624; 3. 140, 511, 1041 (e) for 1 pers. pl. 4. 203 (f) for 2 pers. pl. 2. 332; 3. 267. We find ἡσ = σφετέροι in Hes. Op. 58.

1114. ἤφρεων: ‘misty,’ v. n. 380.


1116. πεδίον Νεπείων: the Plain of Nepeia was near Cyzicus (Strab. 503, 11). The Schol. preserves a line from the Hecale of Callimachus, Νεπείης ἤς ἄργος (ἡτ’ ἄργος Bent.) ἀοίδιοις Ἀδραστεία. It was sacred to Nemesis; hence the name of the town Adrasteia mentioned in Il. 2. 828.


1118. πρόχυν: παντελῶς. Schol. In 2. 249 there is the same misapplication of the word which means literally ‘falling forward on the knees.’ In Hom. the connexion with γάνον is always apparent, e.g. Il. 9. 570, πρόχυν καθεξοέντα, 21. 400, ὄς κέβ. . . ἀπόλαυνται πρόχυν κακῶς ‘that they may be brought to their knees and perish.’ γερανβρον: ‘an aged tree.’ The penult which is lengthened here is short in Anth. P. 9. 233, αᾷ ταί ἐκατάμουν γερανβρον, κάμαρον Μίνδων.

1119. βρέτας: the fashioning of this image (βρετα, έβραν) reminds us of that in Pind. P. 5. 42 described as μαυδόρπον φυτόν ‘grown in one piece.’ The primitive έβραν was of wood.

1120. κολνύο: Ap. uses κολνύος and κολήσ (1114) indifferently = culmen. In Hom. we find only κολήσ meaning ‘a mound,’ tūmūs.

1121. ἐπηρεάζε: cf. 2. 726, 4. 144. In Hom. this adj. is always used in an active sense of πέτραι οἱ κρημνοί ‘over-hanging.’

1122. παυπερτεται ἐρρίζωνται: usually wrongly explained to mean that the oaks have their roots deepest of all trees. The meaning is that they are firmly rooted highest on the mountain. For ἐρρίζωνται, perf. with pres. sense, cf. 3. 969.
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Oxus was a city of Crete on a river of the same name: cf. Virg. E. 1. 66, rapidum Cretae venienmus Oxaen, where Servius cites two lines from the Argonautica of Varro Atacinus: Quos magno Anchiale partus adducta dolore Et geminis capiens tellurem Oxida palmis Edidit in Dicta. Blásthen: for the rare causal sense of βλάστην, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. Cho. 589, etc.

Oiaúdos: cf. 4. 1778 where the Schol. explains, οἱ τῶν μεγάλων ἄνθρωπων καταγίζει καὶ συντροφαί 'hurricanes.' Aristoph. uses the word in Eq. 511, Vesp. 1148.

'πυλλήβων: for the lengthening of the second syll. in arsis cf. Η. 17. 599, ἄκρων ἐπιλύβην.

1135. 'danced, bounding in full armour with measured step.' The noun βηθαρμός

1123. χεράδος G.

1124. δρύωνος: the oak, like the vine, was said to be sacred to Rhea.

1125. Μητέρα Δυνάμειν: the goddess Dindymene (Rhea) derived her name from Mt. Dindymus which rises above Pessinus in Galatia: cf. Cat. 63, 13, Dindymena domina.

1126. Titias and Cyllenus were the principal Dactyls, and the Schol. mentions that Menander says that when the Milesians are about to sacrifice to Rhea, they sacrifice first to Titias and Cyllenus. The Dactyls were fabulous beings to whom the discovery and working of iron were ascribed. Their name was accounted for in various ways: from their mother having grasped the earth with her fingers in her birth-pangs; from their number being five or ten; from their serving Rhea as the fingers serve the hand, etc. (Pollux 2. 4, Diod. 5. 64, Paus. 5. 7. 6). Most writers connect them with Ida in Phrygia: a few, like Ap. here, transfer them to Ida in Crete (cf. Pliny N. H. 7. 197). Cicero speaks of them as Idaei Vigiōi (de Nat. Doct. 3. 16). For a full account of them v. Lobekk, de Idaei Dactylis; Pauly-Wissowa, Real-Encyl. Wilamowitz explains Idaei as "dwellers in the forests (Iðaai)."

1127-31. "who alone are called the guiders of destiny and the ministers (assessors) of the Idaean Mother—alone of the many Dactyls of Ida in Crete, whom in the far past the nymph Anchiale bore in the Dictaean grotto, grasping with both hands, in their birth-pangs, the Oeanian soil."

1131. δραβαμήν: έθος ἕστι ταῖς κυνό-

σαις τῶν παρακείμενων λαμβάνουσι καὶ

ἀποκουφίζειν εαυτὰς τὰς ἀληθὰς, οὐ καὶ

λητά ἐλάβετο τοῦ φοίνικος... ἔδει

δὲ εἰπεῖν 'Οιαίδος' προστάτη ἐν τῷ ἱ.

SchoL.

Oiaúdos: Oaxus was a city of Crete on a river of the same name: cf. Virg. E. 1. 66, rapidum Cretae venienmus Oxaen, where Servius cites two lines from the Argonautica of Varro Atacinus: Quos magno Anchiale partus adducta dolore Et geminis capiens tellurem Oxida palmis Edidit in Dicta. Blásthen: for the rare causal sense of βλάστην, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. Cho. 589, etc.

1132. ἐρώλας: cf. 4. 1778 where the Schol. explains, οἱ τῶν μεγάλων ἄνθρωπων καταγίζει καὶ συντροφαί 'hurricanes.' Aristoph. uses the word in Eq. 511, Vesp. 1148.

πυλλήβων: for the lengthening of the second syll. in arsis cf. Η. 17. 599, ἄκρων ἐπιλύβην.

1135. 'danced, bounding in full armour with measured step.' The noun βηθαρμός
AnOAAHNIOT RODIOT

καὶ σάκεα ἔξυφεσσαν ἐπέκτυπον, ὡς κεν ἦν ἰσοφήμος πλαξίωτο ὃ ἦρες, ὦν ἐτί λαοὶ κηδεῖς βασιλῆς ἀνέστενον. ἦθεν ἐσαίει ῥόμβῳ καὶ τυπάνῳ Ἄρευν Πρύγες ἡξάκομαί. ἦ δὲ ποὺ εὐαγγεσσεν ἐπὶ φρένα θῆκε θυηλαῖς ἀνταί δαίμονοι· τὰ δ᾽ ἐσεικότα σήματ᾽ ἔγεντο. δένδρα μὲν καρπὸν χένω ἄσπετον, ἀμφὶ δὲ ποσοῖν αὐτομάτη τοῖν γαίᾳ τερείνης ἀνθεὰ ποῖς.

θῆρες δ᾽ εὐλούοι τε κατὰ ἐξυλόχους τε λυπόντες ὀὐρήσσοντες ἐπῆλυκαν. ἦ δὲ καὶ ἀλλὸ θῆκε τέρας· ἔπει ὑμῖν παροίτερον ὑδαί νὰ εἶν 

Διόνυσον ἁλλὰ σφον τότε ἀνέβραξε δυσάδος αὐτῶς ἐκ κορυφῆς ἀλληκτῶν· Ἰησοῦν δ᾽ ἐνέπυον κεῖνο ποτὸν κρήνην περιναιεῖται ἀνδρές ὀπίσω. καὶ τότε μὲν δαίτ᾽ ἀμφὶ θέας θέσαι ὀψεῖν Ἀρκτῶν, 1150

1143. ἄνθεα γαῖς Et. Mag. 752, 32.
1146. λαύεν Pariss.: λαύεν vulg.

is ἀν. λεγ.; we have βητάρμονες 'dancers' in Od. 8. 250 (παρὰ τὸ ἐν ἀμφωνία Βαινεῖν. Schol.). A similar dance of the Amazons is described in Call. Dion. 240, περὶ προϊόν ὄρχεσαντο. Πρὸςα μὲν ἐν σακέσσαισ ἀνάρβληοι, κ.τ.λ. Athenian youths danced the armed dance at the Panathenaea, v. At. Nüb. 988. For the ἐνύπλιοι μιθρῶς v. Xen. An. 6. 1. 11, Plat. Rep. 400 B, At. Nüb. 650.

1136. The Curetes in Crete, according to the legend, clashed their weapons to drown the cries of the infant Zeus, son of Rhea, and save him from Kronos; cf. 2. 1234, Call. 501. 52. Hence the votaries of the Goddess, the Curetes or Corybantes, worshipped her in full armour with drums, cymbals, etc. (cf. Lucr. 2. 629). Our poet traces this custom here to the Argonauts. λαύη: v. n. 4. 1628.

1137 πλαξίοτο: i.e. that the ill-omened cries might be scattered and lost.

1139. ρόμβῳ: ρόμβοι τροχίσκοι. δν στρέφουντας ἴμασι τύπτοντες, καὶ ὀβῶς κτύπων ἀποτελοῦσιν. Schol. It was also called ρόμβοι and ἄρρυστον, cf. Plut. Crass. 23, ῥόπτρα μυροσταγή καὶ κοίλα περιπετείνατες Ἰχθείως χαλκοῦ.

τυπάνῳ: the τυχάνιον or τυμπάνιον was of two kinds, the first like our tambourine with bells, the second like a kettle-drum; v. Ellis on Cat. 63. 9, Sandys on Eur. Bacch. 59.

1141. ἄνταίη: 'accessible to prayers,' εὐληταίεινος. Schol.

1142. ἡξικότα: i.e. suitable to her nature as Mother Earth.

1145. ἔγεντο: = ἑγένετο, cf. 4. 1427. We find this form in Call. Del. 147, Lat. Pull. 59, and earlier in Pindar and Sappho; Hesiod has both ἑγέντο and ἑγέντα.


1146. νὰεν: 'flowed,' cf. Call. Diam. 224, νὰεν φῶσιν ἀκρόφεια. There is the same variation of forms, νὰον and νὰον, in Od. 9. 222, νὰον ὀ ὡ ἄγγελα πάντα. Curtius explains νὰον as σαναὼ, Skt. snāmyi, 'to flow.'


1150. ἀμφὶ θέας: 'in honour of the goddess,' This is a slight extension of
the use of ἄμφι = 'because of,' which we have in 120, 2. 969, etc. Merkel quotes II. 20. 404, ταῖρως ... ἐλεύθερος ἑλικών ἄμφι ἄνακτα, but there, as Leaf says, ἄμφι is used in the literal sense 'dragged round the altar of Poseidon.' Ap. has ἄμφι c. gen. twelve times, Hom. only twice. σήμερον:'Αρτέμις: v. n. 941.
1153. ἔρις ... ὀστίς: for the constr. cf. Theoc. 5. 67, ἄμιμη γαρ ἐρίδοισμεν ὡστε ἄρειον Βουκολιστάσας ἐστιν.
1154. ἀπολλήσει: 'cease' rowing.
1155. ἑρεύνονται: only here used of the wind rising; v. n. 944.
1156. καὶ δὴ: Hesych. has a gloss καὶ δὴ ἐπὶ τοῦ ἅγιον, and this same meaning is found in 2. 1030.
1157. μετελώθων: 'were ceasing,' rowing (ἀπ. ἄντι).
1158. πασχοῦν: omnis viribus laborentes. πασχοῦν = πάθη τῆς ἀπουσίας. They made every effort, but they could pull no further. ἐφελκέτο: this is the only unaugmented form from ἐφέλω in the poem, and Rauh may be right in restoring ἐφελκέτο. Aristarch. avoided the augmented forms in Hom. (v. La Roche op. cit. 238).

1159. λειλήμνοι: 'eager to reach,' ἀντι τοῦ προσμούσμενοι καὶ ἑπιθυμοῦστε. Schol., only here c. gen.
1160. Πυρνάκιδας: the Rhynndacus rises in Phrygia and flows into the Propontis. Val. Pl., 3. 35, refers to its waters discolouring the sea: Et te iam medio flaventem, Rhunace, ponto, προχώας: v. n. 11.
1161. ἡριον: 'barrow,' cf. II. 23. 126.
1162. Αἰγαίων: the legends about Aegaeon are infinite. Homer (II. 1. 403) says the gods call him Briareus, and in II. 1. 396 he defends Zeus against the Olympian gods. The Schol. here describes him as a sea-god dwelling in the Aegaean Sea (cf. Οὐ. Μετ. 2. 10. Virgil, Aen. 10. 565, numbers him among the giants who stormed Olympus, and so Callim. speaks of him as a κατευθυνός γέος, kept under by the weight of Aetna (Del. 142).
1163. τυθῶν ὑπέκ: 'a little out from,' the coast of Phrygia. παρμετρέον: v. n. 595.
1164. ἄνοχαδων ... ἀλκούς: 'heaving up the furrows of the tumbling waves'; cf. 3. 1208, 4. 1677. τετραχότος: Ap. uses this intrans. perf. from ταράσσω
μεσοτόθεν ἄξεν ἐρετμόν. ἀτάρ τρύφος ἀλλο μὲν αὐτὸς ἀμφώ χερεῖν ἔχων πέσε δόχμιος, ἀλλὸ δὲ πόντος κλύζει παλιρροθεῖος φέρων. ἀνά δὲ ἐξετο σιγή παπταῖνων' χεῖρες γὰρ ἀφθεον ἥρμενεύοναι. Ἡμος δ' ἀγρόθεν εἰςι φυτοσκάφος ἡ τις ἀρτρεύων ἀστασίως εἰς αὐλων ἔνη, δόρποιο χατίζων, αὐτοῦ δ' ἐν προμολή τετρυμένα γούνατ’ ἐκαμψίν αὐσταλέος κονίσσι, περιτριβέας δὲ τε χεῖρας εἰσόροφον κακὰ πολλὰ ἐγ' ἥρμενα ταύτρι:\ τῆμος ἀρ’ οὖν’ ἀφικόντο Κιανίδος ἡθεα γαίης ἀμβ’ Ἀργανθωνεον ὀροσ προχοάς τε Κίο. τοὺς μὲν ἐνεύλων Μυσοὶ φιλότητι κιώνας δειδέχατ’, ἐνναέται κείης χθονὸς, ἡμ’ τε σφιν μήλα τε δευνευνόις μέθυ τ’ ἀσπετον ἐγναλίξαν. ἐνθα δ’ ἐπειθ’ οἱ μὲν ἐκλα κάγκανα, τοὶ δὲ λεκαίην φυλλάδα λειμώνων φέρον ἀσπετον ἀμήσαντες, ἄτρωνος τοι δ’ ἀμβ’ πυρήν’ δυνεύσκον\n
1171. ἀθέσαν Ziegler: ἀθέσαν vulg.: ἀθέσαν Pariss. tres, Brünck.

again in 3. 276, 1393; 4. 447; cf. II. 7. 346, ἄγορη τετρήχια: Anth. 1. 7. 283, τετρήχια βάλασσα. 1168. τρύφος: ’broken piece’(θρύπτω), cf. Od. 4. 508: Ἀσπ. 10. 300, fragmnia remorum. 1169. ἄμφω: v.n. 165. 1170. κλύζε: i.e. the sea carried it off with its wash. at the broken oar. ἀθέσων: Hesych. ἀθέσω μὴ εἰδίςθαι. The reading of the ms. ἀθέσων seems impossible. We find ἀθέσαν γὰρ ἐτ’ αὐτῶν in Il. 10. 403, cf. Ap. 4. 38, ἀθέσανσε γὰρ θύς. Curtius (Gr. Verb i 368) says ἀθέσαν is the only instance of a verb in -εσαν making -εσαν instead of -ειω.


1174. προμολή: ’threshold,’ v.n. 260. 1176. ἦρπησατο: ἀντὶ τοῦ κατηρπάτο. Schol. γαστρί: cf. Odysseus’ words, Od. 17. 280, γαστέρα δ’ οὔ πως ἐστιν ἀποκρύψαη μεμανίαν, Ὀλυμπένην, ἡ πολλὰ κακ’ ἀνθρώποις διδωτι, κ.τ.λ. 1177. Κιανίδος γαίης: the territory of Cios, a city in Myias at the foot of Mount Arganthonius, where was also a river of the same name (Strab. 482, 52). ἡθεα: in Hom. only used of the haunts of animals, lustra.


1184. πυρήνα: ‘fire-sticks,’ ignition, cf. Theocr. 22. 33, πυρεία τε χερείν ἐνάμα. Their invention is ascribed to Hermes (h. Hom. Merc. 111). Theophrastus, Lim. 64, describes πυρεία as consisting of the ἐσχάρα, a hollow piece of soft wood, and the τρόπανον of hard wood which was twisted round like an auger in the hollow of the ἐσχάρα.

1188. Ἐκβασι: v. n. 966.

1189. φθαίνει: i.e. before resuming the voyage. For the infin. with φθάνω instead of the more usual participle v. Blydes on Ar. Νηδ. 1384. καταχείριαν: ‘fitted to his hands,’ ἀτ. λευ., cf. I. 3. 338. ἔγχυς παλάμηων ἀρίμηι. 


1191. ὅποτεδίκη: in Hom. always ὅποτε. L. and S. wrongly take it as a subst. here.

1192. αὐτοῖς: v. n. 502.

1193. τήν: sc. ἐλάτην. ἡ ἁλκοβαρεῖ ῥοπάλω: The Schol. tells us that it was Pisander of Camirus in Rhodes in his Ἡράκλεια who first assigned to Heracles the bronze-bound club and lion's skin which afterwards became conventional.

1194. δαπέδου: for the ablatival gen. with τίμας v. n. 1930.

1195. στύποι: v. n. 1117.

1196. ἐν... ἐρευνέν: ‘set his broad shoulder stoutly against it,’ cf. Theoc. 7. 7. ἐνεπειδαμένος πέτρα γόνυ.


1200. ἡ γειασμα: the mass of earth attached to its roots which had kept it fixed in the ground; cf. II. 13. 139, ἡ γειασμα πέργαμος. For another meaning v. 4. 201.

1201. ὅς ὁ ὅταν: the use of ὅς ὅταν, ὅς ὅταν (4. 933) with subjunctives in similes is an innovation of Ap. imitated by later poets. ἀπροφάτως: 'unexpectedly,' v.n. 2.62. Distinguish the use of the adj. in 645. The simile here seems to be borrowed from Aratus 427. ἐ μεν ὑπὲρ ὑπὲρ ἦμαλήξεν ἀνέμου δίδη λίθος ἀνέμου δίδη λίθος ἀνέμου. 

1202. ὑπαίτις Ἡρώνος: the setting of Orion was generally followed by storms; cf. Hes. Ὀπ. 621: Ἀει. 7. 710, Sævus ubi Orion hibernis conditur undis: Hor. C. 1. 28. 21.

1203. κατάξι: ‘a squall,’ cf. 3. 1376. Callimachus also uses this form for καταγίστε. We find δέ in 4. 820.
1204. αὐτοῖσι σφήνεσσιν ὑπὲκ προτόνων ἐρύσηται: ὡς ὄγε τὴν ἥειρεν. ὁμοῦ δ' ἀνὰ τόξα καὶ ιόν. ἀνάπαυσιν ἔλων ἑωπάλον τε παλίσσαντος ἄρτο νέεσθαι.

1205. Τόφρα δ' Ἄλας χαλκής σὺν κάλπῳ νόσφυν ὄμιλον δίζητο κρήνης εἰρόν βόου, ὡς κε οἱ ὕδωρ φθαίνῃ ἀφυσᾶμενος ποτούρπιον, ἄλλα τε πάντα ὅτραλεως κατὰ κόσμων ἐπαρτίσεειν ἰόντι.

δὴ γὰρ μν. τούτων ἐν ἤθεσιν αὐτῶς ἐφεβρέβην, νηπίαχον τὰ πρῶτα δόμων ἐκ πατρὸς ἀπούρα, δίοις Θειοδάμαντος, δὲν ἐν Δρυόπεσσιν ἐτεφενεν νηλεως, θοὺς ἀμφὶ γεωμὸρον ἀντίοωντα.

1210. ἦτοι ὁ μὲν νεωτὸς γνᾶς τέμνουσκεν ἀρότῳ Θειοδάμας ἄνῃ βεβολημένους: αὐτὰρ ὁ τόνγε βοῦν ἀρότην ἰόγανε παρασχέμεν ὡκ ἐθέλοντα. ἵπτο γὰρ πρόφασιν πολέμου Δρυόπεσσι βαλέσθαν.


1216. ἅγι βεβολημένους Merkel.

1204. αὐτοῖσι: v.n. 502. σφήνεσσιν: these wedges were used to fasten tightly the mast in the μεσόδημι or ἵστοπέδη. The ἔχματα, which keep the roots of the tree fixed, answer to these wedges.

προτόνων: v.n. 504.

1207 sqq. The story of Hylas was a fruitful theme to poets (eui non dictus Hylas puer? Virg. G. 3. 6). Of especial beauty is the description of Theocritus, Idyll 13, and some of Propertius' finest lines are to be found in 1. 20. Cf. also Orph. Arg. 647; Ov. A.A. 2. 110; Virg. E. 6. 44; Val. Fl. 3. 549 sqq.

1208. τόφρα: 'in the meanwhile.'

1209. φθαίνῃ: i.e. before the return of Heracles.


1211. ἰόντι: 'against his coming,'

1211. For the loving upbringing of Hylas by Heracles cf. Theocr. 13. 8, καὶ νῦν πάντ' εἰδίδαξε, πατὴρ ἅστε φίλον νέα, ὀσσά μαθὼν ἀγαθὸς καὶ αὐδίσμος αὐτὸς ἐγένοτο.

1212. ἄποφρα: Curtius explains this form as ἀπό-φρα-ς, root παρ, Lat. vernice, from ἀπ-αυφράω, cf. ἄπο-φερσε, II. 21. 320.

1213. The story was that Heracles after killing Nessus arrived at the borders of Dryopia, near Mt. Oeta, with Detanira, Hyllus, and Lichas. They were in sore straits for food, and seeing Theiodamas ploughing they asked for succour, but were rudely repulsed. Heracles in anger slew one of the oxen. Theiodamas led out the Dryopes against Heracles, but was defeated and slain. Her. carried off the youthful Hylas, and transplanted the Dryopes to Trachis.

1214. γεωμὸρον: 'earth-dividing,' i.e. ploughing, a unique use, cf. γεωςῖμα 687. Elsewhere this word in its various forms means 'land-owning,' cf. 3. 1387.

1215. νεοία: v.n. 687.

1216. ἄνῃ βεβολημένους: what his sorrow was, we know not. Diibner explains it "Est tristis, aeger, ut fere omnes arantes finguntur." The reading is very suspicious, as in every other passage in Ap. the penult. in ἄνῃ is long as it is in Homer. Merkel's conjecture ἄγη would mean the infatuation which leads a person to bring about his own destruction by obstinate refusal.

1218. ἵπτο γὰρ πρόφασιν: οὐκ ἄδικος ὃν ὁ Ἑρακλῆς τοῦτο ἥθελεν, ἀλλ' ἵνα τὸ ἵθελαν κρήτσικαν ἀγαν παιᾶ, ἀλεξίκας γὰρ ὁ θεὸς. Schol. Callimachus attributes the deed to the rapacious greed of Heracles, Dion. 159: οὐ γὰρ ὅγε ...
lies of the nymphae, etc. The poets and critics, however, have variously interpreted the term "nymphae," with different meanings depending on the context.

1220. 'But to tell this tale would be wandering far from the path of my song.'


1227. This line has been variously tampered with by critics, but Ziegler rightly says, "Vulgate scriptura non emendatione sed interpretatione indiget. Quod poeta dicere voluit, hoc est: quae montes et antra incoelebant Nymphae, eae quidem (αἰ τε μν.) silvestres procul veniebant; illa vero Nymphas fontana modo e fonte emergebat. Versus 1227 non indicetur, silvestres Nymphas procul venisse ad fontem illius Nymphae, quae Hylam rapuit." ινίχαρσων: lit. 'marched in companies,' v.n. 30. 1229. έφυδατι: 'water nymph,' ἀπ. λεγ. 1230. κάλλει... χαρίτεσσαν: cf. Od. 6. 237, κάλλει καὶ χάρισι στίλβων. 1231. διχώμενη: lit. 'month-dividing,' i.e. the full moon: cf. Pind. O. 3. 19, διχώμενη Μήδα. The new moon (μεσημβρία) being the first day of the lunar month, the full moon was in the middle of the month.

1232. ἐποιήθησαν: 'fluttered,' cf. Sappho, to μοι μὰν καρδίαν ἐν στήθεσιν ἐπίστρεψαν ἐν τῷ ἐπὶ τοῖς Theoccr. 13. 45, παπάσιον... ἐπὶ τοῖς... 'Argeiç εἰπὶ παῖδι. 1233. συναγείρατο: cf. 3. 634: Theoccr. 15. 57, κατὰ συναγείροι: ll. 4. 152, θυμίως... άγέθησα: Plat. Republ. 328, ὅτι... τοῖς... 'επιστρέψαν... ένοι. 1234. Cf. Theoccr. 13. 46, ἦτοι δ' ὁ καρδιο σεῖχε πολυαυδά δεικνύον, Βάψα... 'επειγόμενον, ταί δ' ὑπ'...
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ΑΠΟΛΛΩΝΙΟΤ ΡΟΔΙΟΤ

λέχρις ἐπιχρυμβθεῖς, περὶ δ' ἄσπετον ἐβραχέων ὕδωρ
χαλκῶν ἐς ἡχήντα φορεύμενον, αὐτίκα δ' ἦγε
λαῖν μὲν καθύπερθεν ἐπὶ αὐχένων ἀνθετο πῆχων
κύσται ἐπιθύουσα τέρεν στόμα· δεξιερῆς δὲ
ἀγκών ἐσπάσε χειρὶ, μέση δ' ἐνκαββαλε δίνη.

Τοῦ δ' ἦρως ἴαχοντος ἐπέκλυεν ὄδος ἑταίρων
Εἰλατίδης Πολυφήμος, ἵων προτέρωσε κελεύθων,
δέκτο γὰρ Ἦρακλης πελώριον, ὀππόθ' ἰκοίτο.
βῆ δ' ἐμπαῖξαν Πηγέων σχεδὸν, ἕντε τις ἡθρ
ἀγρίως; οὐν ὅταν ἀπόπροθεν ἱκετο μῆλων,
λιμῷ δ' αἰθόμενος μετανύστεται, οὖθ' ἐπέκυρεν
πούνησιν' πρὸ γὰρ αὐτὸλ ἔνι σταθμοῦσι νομῆς
ἐλεγάν· δ' ἔδεικνυχαν βρέμει ἄσπετον, ὄφρα κάμησων
ὁς τότ' ἄρ' Εἰλατίδης μεγαλ' ἔστενεν, ἀμφὶ δὲ χωρὸν
φοίτα κεκληγών· μελήδ' δὲ οἱ ἐπλετο φωη.

αὖθα δ' ἐρυσσάμενοι μέγα φάσγανον ὑδτο διέσθαι,
μῆπως ἡ θήρεσιν ἐλωρ πέλοι, ἥ μὴν ἄνδρες
μοῦνον ἔως, ἐλόχησαν, ἄγουνι δὲ ληθ' ἐτοιμὴν.
ἐνθ' αὐτῷ ὑμβλητο κατὰ στίβον Ἦρακλης
γυμνὸν ἐπαίσωσιν παλάμης χιφος· ἐν δὲ μὴν ἔγνω
σπερχόμενον μετὰ νήα διὰ κνέφας. αὐτίκα δ' ἄτην

1235. λέχρις ἐπιχρυμβθεῖς: ' stooping and leaning over.' Ap. alone uses λέχρις,
Lat. oblique. ἐβραχὲς: cf. 1147.
1236. ἐπιθύουσα: v. n. 2. 1154.
1237. ἵσπασε: cf. Prop. 1. 20. 47,
prolapsum leviter facili traxere liquore.
1238. ἴαχοντος: cf. Val. Fl. 3. 561,
Illa adivas inicet manus heu sera citement
Auxilia et magni referentem nomen
amici Detrahit.
1239. Πολυφήμος: cf. 40. κελεύθων:
Ap. uses the gen., after προτέρωσεν on the
analogy of ποιάν, ποιόν, etc.
1240. δέκτο: expectatbat.
1241. σπασεῖς. This simile is applied to
Heracles in Theocr. 13. 58 sqq. Virgil
borrowed and elaborated it, Aen. 9. 59.
Ac veluti pleno lupus insidians ovili
Cum fremit ad caulis, ventos perpessus
et imbres, Nocte super media; tuti sub
matribus agni Balatum exercent; ille
asper et improbus ira Saevit in absentes;
conlecta fatigat edendi Ex longo rabies,
et sicce sanguine fauces. Cf. also Ov.
Met. 5. 164: "n. 11. 547: Od. 6. 130.
1249. μελή: 'in vain.' In Hom.ΙΟμος
μέλει is always used like ἠλεός ' fruitless,'
Elsewhere Ap. always uses it in the
classical sense of 'wretched,' a meaning
which is first found in Hes. Th. 563,
μελείας... βήγας.
1250. λέχρις: cf. Od. 5. 300, δεὶδῳ μῆ τὰ πάντα
τῆλα νηστρα εἶσαι, Monro, H.G. 358.
60, ἔστεισαι ἐτοιμοστάτων ἐπὶ δαίτα.
1251. ἐπαίσωσιν: ' brandishing,' cf.
Aen. 6. 290, Corripit hic subita trepidus
formidine ferrum 'Aeneas strictanque
acien venientibus offert. For the trans,
use of ἐπαίσωσι cf. Eur. Hec. 1071, τὸν
ἐπάξα: H. 23. 628, χεῖρες ἐπαίσωσιν.
Theocr. 07r Aa 1274.

pulled see Ov. 1276-7. piercingly, cf. cf. the * 1265. tfvo-ev with *

passage cattle gelidus the 1267. 1263. 1262. 1267. 1266. 1264. 1265. common the 1256. 147. Lucretius (1269). 1273. 2.

the marsh-lands,' Virgil. calls it asilius, G. 3. 147. Cf. Od. 22. 293, Bæs òς òς aglavía Tàs μέν τ' αίδως οἶστρος έφορμήθη έδονήσαν. There is a fine description of the gadfly maddening cattle in Oppian Hal. 2. 521 sqq. 1266. ἐλευθίας: 'marsh-lands,' ἀτ. λεγ. 1267. Lucretius may have had this passage in mind in his description of the cow seeking her lost calf, 2. 355 sqq.; ἰστάμενος strongly favours adissetis in 359 as against Munro's adissetis. 1271. συνεχέως: the Homeric adv. is συνεχεῖς which also has the first syll. lengthened in arsis (Od. 9. 74). See Appendix II (γ).


1267. ἐπαστὸς G.
of the ship,' cf. 3. 574. For εώναις see on 955. άνακρούσαντο κάλως: these words have baffled all commentators. άνακρούσασθαι has only one known nautical meaning 'to back water.' But it was also used of pulling in the reins, as we see from the schol. on ἑπανάκρομουσαν. Αρ. Αν. 618, where we are told that the metaphor is ἀπὸ τῶν τὰς ἡρίας ἀνακρούσαντων ἡ τὰς ναῦς. In Xen. Εγ. 10. 12, 11. 3 ἀνακρούσασθαι is used in the same way. This helps to explain our passage. The κάλως are the two sheet-lines, and the meaning is 'they pulled back the two sheet-lines' before fastening them on each side of the ship, as described in 366–7 supra. If this view is correct, there is a very similar passage, Αει. 3. 266, tum litore funem Δεριπερε, excussose inebet laxare rudentes. Tendunt vela noti. There 'rudentes' are the 'sheet-lines' (v. Conington). de M. follows Vars., 'ils halèrent les câbles sur l'arrière,' taking κάλως as the ropes of the mooring-stone, but the word is always used by Ap. of the ropes of the sails. Our Schol. is sorely pressed for an explanation in saying παρεπήκυσαν τῷ νηὶ τὰ σχοινία τῆς ἄγικης διὰ τὸ βεθελέχαι. 1278. κυρτώθη, 'bellied,' cf. Anth. P. 10. 15, λαίφεα κυρτώσαντες ἀπαρθέες ἔξετε ναιταί. 1279. Ποσειδίουν ἄκρην: a promontory of Bithynia at the extremity of Mt. Arganthion (1178).
"Ἡσ’ αὖτως εὐκήλος, ἐπεὶ νῦ τοι ἀρμενον ἦν Ἡρακλῆσα λυπεῖν’ σέο δ’ ἐκτοθῆ μῆτις ὑρωρεῖν, ὁφρά τοῦ κείνου κύδος ἀν’ Ἑλλάδα μὴ σε καλύψῃ, αἱ κε θεοὶ δώσωσιν υπότροπον οὐκαδὲ νόστον. ἂλλὰ τί μύθων ἱδος; ἐπεὶ καὶ νόσφιν ἐταίρων εἰμὶ τεών, οἱ τόνυξ δόλον συνετεκτήματο.”

"Ἡ, καὶ ἐς ‘Αγνιάδῆν Τῦφων θόρε’ τῷ δὲ οἱ ὁσσε δόληγγες μαλεροῖ τυρός ὃς ὢν ἱνδάλλοντο. καὶ νῦ κεν ἄψ ὑπίσω Μυσῶν ἐπί γαῖαν ἱκόντο λαίτμα Βησσαμενοὶ ἀνέμους τ’ ἀλλήκτων ἰῶν, εἰ μὴ Θρηκίκιοι διώ νῖς Βορέαο Λακιδῶν καλεποίου οὔρησκον ἐπέσωσιν, σχέτλου. ἂ τέ σφιν στυγερῆ τίσις ἐπλετ’ ὑπίσω χερῶν ύφ’ Ἡρακλῆσος, ὃ μιν δύξησθαι ἔρυκον. ἀθλῶν γὰρ Πελίαο δεδουπότος ἄψ ἁνίοντας Τῆν ἐν ἀμφιφύτη πέφνει, καὶ ἀμησατο γαῖαν ἀμφ’ αὐτοὺς, στήλας τε διώ καθύπερθεν ἐτενεῖξεν, ὃν ἐτέρη, θάμβος περιώσιον ἀνδράσι λεύσσει, κύνουται ἥχηγεντος ὑπὸ πυνη Βορέαο. καὶ τὰ μὲν ὃς ἠμέλλε μετὰ χρόνον ἐκτελεσθαι, τοῖσιν δὲ Γλάγκος βρυχίς ἄλος ἐξεφανθή, 1310

1307. Λεύσσειν G, vulg.
1313. στιβαρή γ’ Paris. unus, Brunck.
1326. ἐφίππατο Herwerden.

ἀμάρτημα πάνω των μεθ’ ὅμηρων ποιητῶν τὰ ἀπὸ συμφόνου ἄρχώμενα ρήματα κατὰ τὸν ἔρευστον χρόνον διὰ τὸν ἐκφείβην ἐπὶ τοῦ παρατικοῦ.

1313. νεύθεν ἐκ λαγόνων: ‘from his flanks beneath.’ It is unnecessary to explain ἐκ λαγόνων, as some do, of the hollows of the deep, though λαγόνες like κεφαλιας was used very widely in late Greek. For νεύθεν ἐκ cf. 385, ll. 10, 10, νεύθεν εἰς κράδης.

1314. ὅλκαιοι: ‘the stern-post.’ The Att. form is ὅλκαιοι, the Ion. ὅλκηοι, which we find in 4. 1600. L. and S. wrongly refer our word to an adj. ὅλκαιος ‘drawn along, towed.’

1315. παρέκ: v. n. 130.
1316. πολιεύθρον ἄγεν: for the acc. without a prep. see on 799.

1318. δυσδέκα ἄθλους: as enumerated by Diod. (1) the Nemean lion, (2) the Lernaean hydra, (3) the golden-horned stag, (4) the Erythamian boar, (5) the stables of Augeas, (6) the Cretan bull, (8) Diomedes’ horses, (9) Hippolyte’s girdle, (10) Ger- yon’s oxen, (11) the golden apples. (12) Cerberus.

1325. Χαλύβων: cf. 2. 1001 sqq.
1326 sqq. ‘He spake, and wrapped himself in a swelling wave, diving into the depths, and round about him the dark water boiled in foaming eddies and washed the hollow vessel on through the sea’.

ἄλισατον: ἀντὶ τοῦ πολὺ. Schol. Two meanings of ἄλισατον are recognized in Et. Mag. (1) ἄνεκλιτος (λάζω = ἐκλίνω), (2) πολὺς (from ἄλικω or ἁλίκω). In Hom. it means ‘unbending’ ‘unceasing,’ the sense in which Ap. uses it in 2. 649. ἐφίππατο: cf. 691, 11. 4. 350, ἐπὶ δὲ νεφελὴν ἐστασα. 

δύσαις: cf. 1008. For πορφύρων see on 935.

1329. ἢβεθκέη: the plpf. marks the impulsiveness of Telamon; swift to wrath, he is swift to own his fault. See on 3. 271.
1330. χειρά ἀκρήν: this means simply 'the hand'; as χείρ included the arm also, the adj. is added as in II. 5. 336. The reconciliation between Jason and Telamon is modelled on that between Agamemnon and Odysseus. II. 4. 359 sqq.

1334. ὑπερφίλων: from the root φίλ., φίναι, (Curtius, iii.) 'overgrown' and so 'overweening.' Monro on Od. 18. 71 goes back to the old derivation from υπέρ and φίλος.

1336. ἐπιφραδέως: this adv. meaning 'with due consideration' 'cautiously' is peculiar to Ap., cf. 2. 1134: 3. 83.


The Schol. recognizes a noun κυδὸς (ὁ), 'abuse' as used by the Syracusans, and in the fragments of Epicharmus we find κυδάξων και κυδάξαμαι.

1338. ἐνήιος: for the kindness of Heracles to Jason v. 341 sqq. Curtius explains ἐνήιος as ἐνήιος, from root αὖ, αὖν.

1340. ἄνθρωπος: the gen. with ἀλείτης 'sinner' is peculiar. In Hom, we have the dative with ἄλθος, II. 23. 595 ἀλθόν ἄλθος. 1339. ἀνακειόμαι: v.n. 1037.

1342. Modelled on the famous lines, II. 22. 130, ἐπεὶ οὐδ' ἔρημον οὐδὲ βοσήν Ἀργαίθην, ἄ τε ποιαν ἄρθλα γίνεται ἄνθρωπ. Ἀλλὰ περὶ ψυχῆς θέων Ἕκτορος ἐπιποδάμοι. 1345. τῷ δὲ . . . ὃ μὲν: the σχῆμα καθ' ὁλον και νέρος, by which the whole is in apposition with the parts instead of being in the gen.: cf. 4. 953, Od. 7. 103.

1346. ἐπωνυμον ποταμότο: the city was called Kios from the name of the river (1178).

1347. Ἑὐρυνθήσα: cf. 130.
Μυσίδ' ἀναστήσειν αὐτοσχεδόν, ὅππότε μὴ οἱ ἦ ἰὼν ἐυροεῖν "Τλα μόρον, ἴῃ θανόντος, τοῖο δὲ ρύσι' ὀπασαν ἀποκρίναντες ἀρίστους νιέας ἐκ δήμου, καὶ ὅρκα ποιῆσαντο, μὴπτο μαστεύοντες ἀπολλῆξεν καμάτοιο. τούνεκεν εἰσέτε νῦν περ ὅναν ἐρέουσι Κιανοί, καὶ ποῦν Θεοδάμαντος, ἐυκατηρίσεν τε μέλον τινὰς Τρηχίνοις. ἦ δὲ γάρ ὑπ' αὐτοὶ νάσσατο παῖδας, οὔς οἱ ρύσια κείθεν ἐπιτρεφόταν ἄγεσθαι.

Νηὺν δὲ πανημερίην ἀνέμος φέρε νυκτί τε πάση λαβρὸς ἐπιπεδεὶν ἀτάρ οὐδ' ἐπὶ τυτθὸν ἁπτὸ ὡς τελλομένης, οἱ δὲ θυνοὶς εἰσανέγουσαν ἀκτὴν ἐκ κόλπων μαλ' εὑρεῖαν ἑσιδέονται φρασάμενοι, κώπησιν αὔ' ἦλιῳ ἐπέκελεσαν.

1349. Μυσίδ' ἀναστήσειν G: Μυσίδ' ἀναστήσειν L, vulg.
1352. πιστώσαντο Piersi.
1358. νῦν Vat. unus, ed. Flor.: νῦν Stephanus: νῦν La Roche.

1349. ἀναστήσειν: = ἀναστατον ποιήσειν. The verb is generally used of 'transplanting' a people.
1354. ἐρέους: ζητοῦσι, ἐρευνώσι. Schol. Cf. Od. 21. 31, τὰς ἐρεύνας Ὀδυσσῆι συνεπταστο. Strabo (483, 2) describing Prusias, which was the later name of Cios, says, καὶ νῦν δ' ἐπὶ ἐσαφῇ ταῖς ἐξέσολαι ποιεῖν τραυματείαις καὶ ὁμιλείαις, θυατερούσαν "Τλαν, ἡν κατὰ ζῆσιν την ἐκείνην πεποιημένην τὴν ἐπὶ ταῖς ἐξοδοι.
1356. Τρηχίνοις: Trachis in Thessaly where Heracles planted the Mysian hostages. κατ' αὐτὸθ νάσσατο: the middle of νασσατο is not used by Hom. Ap. uses it (1) c. acc. 'to settle or dwell in,' 2. 747. (2) c. acc. pers. in causal sense 'to make to dwell,' as here and in 4. 507: c. acc. ret 4. 273, ἀπα νάσσατο. (3) absolutely, meaning 'to settle or dwell in,' 1. 93. Hom. uses the passive in this sense. II. 14. 119, "Ἀργεῖ νάσθη, but ἀπενάσσαστο, Od. 15. 254. In 2. 900 κατενάσαστο Θῆβας means 'he settled at Thebes.' For the question of tenses see on 2. 10. Linsenbärth denies tenses here.
1360. χθόνος κ. τ. Λ.: 'a foreland running out, a broad expanse as viewed from the bay.' For this use of κ. cf. 4. 570, Ί. 11. 375, ὅτι ἐν ἐκ πάντων σέλας ναύτης φανή. L. and S. say χθόνος εἰσαφέασεν, means 'rising above the land,' but it means 'running into the land,' i.e. from the point of view of the sailors, cf. 4. 291. For a different constr. v. 4. 1578.
1362. ἐπέκελαν: apparendunt. ἐπικελεῖαι εἰς κελεύει, was used either of the sailors running up a vessel with their oars, or of the vessel herself running ashore.
APOLLONIUS RODIUS

APOLONIΩN B.

SUMMARY.—Amycus challenges the Argonauts (1–18)—Polydences takes up the challenge (19–24)—Preparations for the contest (25–66)—Amycus defeated and slain (67–97)—The Bebryces essay to avenge his death, but are routed by the Argonauts (98–113)—The heroes celebrate their victory by feast and sacrifice (114–133)—Through the skill of Tiphys they reach the Bithynian land (164–177)—Meeting with Phineus, who tells his sad tale (178–239)—Zetes and Calais promise to succour him (240–261)—Pursuit of the harpies by the sons of Boreas (262–300)—Prophecies of Phineus (301–425)—Return of the sons of Boreas (426–447)—Story of Paraeus (448–490)—Legend of Aristaeus and the Etesian winds (500–527)—Athene guides the Argo safely through the Symplegades (528–618)—Jason is downcast: his comrades strengthen him (619–647)—Apollo appears at the Thynian isle: rites in honour of him (648–719)—They come to the land of the Mariandyni (720–751)—Lycur, the king, welcomes them, and sends his son with them (752–814)—Fate of Idmon: funeral rites (815–850)—Death of Tiphys: Anaeus chosen in his place: voyage resumed (851–910)—Apparition of Sthenelus: his shade appeased: they journey on (911–945)—The land of the Amazons: the land of the Chalybes (946–1008)—Strange customs of the Thibareni and Mossynoeci (1009–1029)—They reach the isle of Aces and are attacked by birds (1030–1089)—The sons of Phrixus are shipwrecked on the isle (1090–1133)—Jason receives them kindly: they tell the dangers which will beset them, and promise their aid against Aetes (1134–1125)—Arrival at Colchis (1226–1283).

1. adhes CG.


2. Βεβρύκων: Strabo (464, 18) says that the Bebryces were of Thracian descent, and that their first settlement in Asia was in Mysia. Pliny (V. H. 5. 30) mentions, on the authority of Eratosthenes, that the Bebryces were one of the peoples in Asia who had utterly perished.


4. Βιθυνίας Μελία: ἄδηλον ποιῶν ἐστι τοὺς κόρον (i.e. which is the proper name). Schol. Three interpretations have been given: (1) a Bithynian nymph whose name was Melia, (2) a nymph of the class called Meliae (cf. Hes. Th. 187) whose name was Bithynis, (3) a Bithynian nymph of the class called Meliae (whose proper name is not given). Of these the first seems the best. Melia, daughter of Oceanus, was mother of Amycus by Poseidon. Cf. Hyg. Fab. 17, Amycus Neptuni et Melies filius: Serv. ad Aen. 5. 373. ὑπεροπληστάτων: formed as if
from a positive ἀπεραπτής (= ὑπερμάλαιος, 110); cf. ποδώμωσις, τ. 180: ἀνίψηστερον, Od. 2. 190: ἀφερεύστατος, Anti-
imach. 73. Ap. uses ἀπλότατον (4. 71) and παραπλατέα (3. 244).


7. χρεών κ.τ.λ.: ‘he scorned in his o’erweening pride to ask them the purpose of their sailing and who they were.’ ἀποθε = ouk ἕλωσε. This passage is usually mistranslated, e.g. de M., ‘il vint vers le navire s’enquérir de ce qui avait rendu l’expédition nécessaire, demander aux héros qui ils étaient; il les traita avec un sourire mépris, etc.’ μνδ = οὕτως, cf. 4. 1200. Ap. probably followed Zenod., who defended μνδ as a plural (v. schol. Η. 10. 127). There is no certain instance in Hom.; v. M. and R. on Od. 10. 212.

8. παρασκευὴν: v. n. 1. 354.

9. ἀνά ... άείρα: cf. Theocr. 22. 65, els ēl χείρας άείραν ἐναντίον ἀνάρ καταστάσ.

10. ἀποκριδόν ... στήσασθε: ‘choose out and set before me,’ L. and S. take άυλον with ἀποκριδόν, but it depends on οἷον, cf. 1. 1240, H. 11. 74, αὐτό... τρέαν.

11. καταυτόθι: ‘here on the spot,’ an adv. peculiar to Ap., cf. 3. 648, 4. 910, 1409. Rutherford (Nève Phryn. p. 121) attacks our poet for not recognizing that in H. 10. 27, ἀ λέπτην τε κατ’ αὐτόθι πάντας άνεκτον, κατά belongs to ἀλέπτην, but, as Oswald points out, there are cases in Ap. in which κατά is in tmesis with the verb though standing immediately before αὐτόθι, e.g. 1. 1350 (?), 2. 892, 3. 889, and Hom. has παραυτόθι (or παρ’ αὐτόθι) in H. 23. 117, where there is no question of tmesis.


13. ἐπηφέσται: for ἐφέστοι, on the mistaken analogy of ἐπικομι, where the digamma prevents ἐπι becoming ἐφ.; v. n. 1. 691.

14. Ταλία dicta dabat, cum pratinus asper Iason Et simul Aeacidæ simul et Calydonis alumnæ Nelidaeque Idasque prior quae maxima surgunt Nomina; sed nudo steterat iam pectore Pollux.
24. ὑπόγχαμα = ὑπαχρεώσα. In the ordinary sense of ὑπεχεῖν Ἀρ, uses uncontracted forms, e.g. ὑποίσχεται (4. 169) on the analogy of καταίσχεται (Od. 9. 122).
25. ἀπηληγέως: 'unflinchingly': v.n. 1. 785. Theocritus has given us a most grateful and vivid picture of the contest which ensues in his Hymn to the Dioscuri (Idyll 22).
27. ἰλλόμενος: 'pressed closely by,' Hom. εὔμενος, cf. 1. 124, 329.
28. ἐπὶ δ' ὄστετα: v.n. 1. 895. The Schol. says: καὶ Ἀριστοτέλεις ἰδέ φησι τοῦτο τοῖς τῶν λεοντε— the passage referred to being apparently Hest. Animal. 9. 44, where a characteristic of the lion is said to be τὸν βαλῶντα τηρή- σαντα ἵππον ἐπὶ τούτων.
30. ἐυπροτήτων, εὐπιλητῶν: παρὰ τὸ στείβον, ἐθεν καὶ στιβᾶς καὶ στιβεῖς οἱ καφαι. Schol. The word is only found here. Many editors prefer the explanation 'well-fulled' (based on στιβεῖς = καφαῖς. Schol.), as avoiding an apparent inconsistency with λεπταλέον: but, surely, a robe may be of close texture even though it is finely woven.
31. λεπταλέον: cf. 4. 160; λεπτός is the Homeric epithet. ξεινήμα: for the gifts of the Lemnian women v. 1. 840.
33. αὐτήςιν περονῆς: v.n. 1. 502. καλαύροπα: 'a herdsman's staff.' Curtius connects the word with καλ-ως 'a string' and ἐφέω, ἐφίστα, κατα-κινειν, 'to hurl,' a loop of string being used to hurl the staff: v. schol. II. 23. 845.
34. κοτίνου: the wood of the oleaster was of extreme hardness (cf. 843); the club of Heracles was made of it, Theocr. 25. 208 sqq.
άλλ’ ο μὲν ή ὅλοιον Τυφώεσ, ἢ καί αὐτής Γαῖς εἶναι ἐκτο πέλωρ τέκος, οὐ πάροιδεν χωρμένη θάνατι τίκτεν’ ο δ’ οὐρανίων ἀτάλαντος ἀστέρες Τυφώεσ, οὔτε καλλισταί ἐσαιν ἐσπερίην διὰ νύκτα φαινομένου ἁμαρτανόν. 

τοῦτος ένυς διός νύς, ἢτι χυνάοιτας ἀυλοῦ τοιειδῶν, ἠταλλήν, ἢτι φαινότας ἐν ὑμαςει. ἀλλ' οι ἄλην καί μένος ἡ τηρός αέξετο, πήλε δε χειρὰς πειράζειν, εἰθ’ ὡς πρὶν ἐντραχαλοῦ φορέομαι, μηδ’ ἄμυνις καμάτω τε καί εἰρεσίη βαρύθυεον, οὐ μᾶν αὐτ’ Ἀμυκος πειρήσατο, σιγή δ’ ἀπὸθεν ἐστὶν οὔ, εἰς αὐτὸν ἐκ’ ὑματα, καί οἱ ὀρέχθη θυμὸς ἐκλεπτέομεν στηθέων εἰς αἷμα κεδάσσαμαι.

τοις δὲ μεσημμένης θεράπων Ἀμύκοτον Λυκωρέως θήκη πάροιδθε ποδών δοιοῦ ἐκάτερθεν ἰμάντας

39. Cf. Milton, “As whom the fables name of monstrous size, Titanian or Earth-born, that warred on Jove” (P. L. 1 198).


41. άντρα: cf. Val. Fl. 4. 190, siderei Pollux iterinur ore.

42. ἐπιφρένη διὰ νύκτα: ‘through the darkness at eventide,’ ἀμαρυγά: ‘twinklings,’ cf. h. Hom. Merc. 43, ἀπ’ ὀφθαλμῶν ἀμαρυγά. Homer uses ἀμαρυγά (Od. 8. 265). We find ἀμαρυγή (3. 288), and ἀμαρυγώ (4. 178). The root μαρ is seen also in μαραία, μαρμοῦρ.


44. πῆλε κ.τ.λ.: cf. Aen. 5. 376, alternaque factat Bracchia pretendentis, et verberat ictibus auras. See also 3. 1350.

45. ἐντραχαλοῦ: v. n. 1. 845.

46. οὐ μᾶν ... πειρῆσατο: οὐ μήν ο αμυκος διαίσθασιν κατηγορεῖν. καί διὰ τούτων δὲ διαίσθα τοῦ θεράπων αὐτοῦ. Schol., σιγὰ ... ἐκ’ διπλα: cf. Aen. 4. 363, totumque pererrat Luminibus tacitis.

47. ὀρέχθη: ‘bounded.’ ὀρέχθεω is found once in Homer, II. 23. 30. ὀρέχθεων αὐτῷ σιδηροῦ. Whatever may be its meaning there (v. Leaf), Αρ. uses it in the sense of stretching towards, striving after, yearning; v. n. 1. 275. ὀρέχθαι εἰς used in a similar way 8. 8 ὁφθαλμοῦ. Curtius says ὀ-ρέχθεω-ω is related to ὀ-ρέχ- , ‘to stretch,’ as γη-θε-ω to γαφ. Theocritus (11. 43) uses it of the sea rolling in to the beach, ἀποθαλασσα ἐν ποτις χέρων ὀρέχθεω. With our passage Brucke compares Aen. 5. 137, exultantiaque haurit Corda pavor pulsat, laudumque adrecta cupido. 

50. στήθων: sc. Πολιδεύκους. αἷμα κεδάσαται: cf. II. 7. 330, τῶν νῦν αἷμα ... ἐκείνας ἐξίς Ἀρης.

52. ἰμάντας: the primitive boxing-gloves consisted of thongs of oxhide twisted round the hand, cf. II. 23. 684, δώκεν ἰμάντας εὐμάχητοι θόος ἀγαρίλου: Theocr. 22. 80, σπείρον ἐκαρποφάντω νοῦς Χειρας καὶ περὶ γυνα μακρὰ σφ' ἐλείζων ἰμάντας. We may assume that Αρ. is using ἰμάντα in the Homer sense, though the Schol. says, ἰμάντας: τοὺς καλοκυώνιους μύρωναις. The μύρωναις, like the caestri, were terrible weapons weighted with metal and studded with nails; cf. Anth. P. 11. 78: Aen. 5. 405, ingentia septemb Terga boun plumbo insuto ferroque riegebant. For illustrations of ancient boxing-gloves, see Gardiner, Greek Athletic Sports and Festivals, c. xix.
오모우, ἀξαλέως, peri δ' οὖ' ἔσαν ἐσκληρώτες. αὐτὰρ ὁ τόν’ ἐπέεσσων ὑπερφιάλουσι μετηύδα:

"Τώνδε τοι ὁν κ’ ἐθέλησθα, πάλον ἄτερ ἐγγυαλίξω αὐτὸς ἐκὼν, ἦν μή μοι ἀτέμβηαι μετόπισθεν. ἀλλὰ βάλεν peri χειρὶ: δαεῖς δὲ κεν ἄλλῳ ἐνύποις, ὄςον ἐγὼ ρυνοὺς τε βοῶν περίειμι ταμέσθαι ἀξαλέάς, ἀνδρῶν τε παρηδάς αὑματί φύρσαί." 55

"Ως ἐφατ’, αὐτὰρ ὅγ’ οὔτι παραβλήθήν ἐρίδηνεν. ἱκα δὲ μειδήσας, οἱ οἱ παρὰ ποσσίν ἐκεντο, τοὺς ἐλεν ἀπροφάτως τοῦ δ’ ἀντίος ἡλυθε Κάστωρ ὑδὴν Ἐιανίδῆς Ταλάος μέγας. ὅκα δ’ ἰμάντας ἀμφιδεος, μᾶλα πολλὰ παρηγορέοντες ἐς ἄλκην. τῷ δ’ ἀτ’ Ἀρητός τε καὶ Ὀρινυς, οὐδὲ τι ἦδεν νῦποι ὠστατα κενὰ κακῆ δῆσαντε ἐν αὐσῃ. 60

Οἱ δ’ ἐπεὶ οὖν ἴμασὶ διαστᾶον ἤρτιναντο, αὐτίκ’ ἀνασχόμενοι ῥεθέων προπάροιβε βαρείας

54. προσηθά Hermann.
55. ἑθολοσθα G.
56. περίɛιμεν Köchly: περί τ’ εἰμι codd.: περί γ’ εἰμι O. Schneider.
57. υ ν G.
58. οὖν ἐν ἴμασι vulg.
χείρας, ἐπ’ ἀλλήλουσι μένος φέρουν ἀντιώντες.

ἐνδα δὲ Βεβρύκων μὲν ἀναξ, ἀ τε κύμα θαλάσσης

τρηχὺ θοῖν ἐπὶ νηὰ κορύσσεται, ἣ δ’ ὑπὸ τυθθὸν

ιδρεῖν πυκνοῦ κυβερνητὴρος ἀλύσκει,

ἰεμένων φορεῖσθαι ἐσω τοῖχῳ κλύδωνος,

ὡς οὔγε Τυνδαρίδην φοβέων ἐπετ’, οὐδὲ μιν εἰά

dηθύνει. ὁ δ’ ἄρ’ αἰεν ἀνούτατος ἢν διὰ μῆτιν

ἀισθοῦν ἀλέευειν ἀπηνεᾶ δ’ αἴνα νοῆσας

πυκμαχὴν, ἢ κάρτος ἀάτατος, ἢ τε χειρεῖν,

ステ ᾨ ἀμοῦν καὶ χεροῦ ἐναντία χείρας ἐμίζεν.

ὡς δ’ ὑπ’ ῥήμα δοῦμα θοοῖς ἀντίξοα γόμφοις

ἀνέρες ὑληργοῦι ἐπιβληθὴν ἐλάοντες

θείνωσι σφύρησιν, ἐπ’ ἀλλ’ δ’ ἄλλος ἁται

δοῦτοι ἑδη’ δι’ τοῦτο παρημ’ τ’ ἀμμοτέρωθεν

καὶ γέννες κτύπεον βρυχῆ δ’ ὑπετέλλει ὀδὸντων

69. πνεύν Wakefield.
71. θηθ ἐπὶ νηὰ Paris., Brunck.
76. αἰσθοῦν’ Pierson: αἴσων codd.
77. ἥ... ἡ Merkel.
78. στῇ G: τῇ vulg.

529. Eur. Η. Η. 1203. In Hom. ἱδεα means ‘the limbs,’ e.g. Η. 16. 856, ψυχη δ’ ἐκ ἱδεῶν ππακεύει. According to Eustathius the use of ἱδεος for πρόσωπον was an Aeolic peculiarity.

70 sqq. For the simile cf. Val. Fl. 4. 268, spumantī quālis in alto Pliade capta ratis, trepidi quam sola magistri Cura tenet, rapidum ventis certantibus aequor Intemerata secat : Pollux sic providus ictus Servat et Eubalia dubium caput eripit arte.

71. κορύσσεται: v.n. 1. 1028.
73. ἱεμένων... κλύδωνος: ‘as the wave strives eagerly to rush within the sides of the ship.’ For this use of τοῖχος v. Tyrell on Eur. Τρῳ. 116.

76. ἀπηνεὰ κ.τ.λ.: ‘and quickly he observed his rude boxing to see in what points his might was resistless, and in what points he was his inferior.’

77. ἀάτατος: for the quantity cf. Od. 21. 91; the penult. is long in Η. 14. 271.
78. ἀμοῦτον: ‘unwaveringly’; v.n. 1. 513.
79. ‘As when shipwrights, putting together in rows by means of sharp trenails the opposing timbers, smile with their hammers, etc.’ ἀντίξοα: usually explained of the ὁδώρα τ´ resisting’ the γόμφο, but cf. Heraclitus’ paradox τ´ ἀντίξον συμφέρον referring primarily to pieces of wood supporting each other by leaning in opposite directions, the stability of the structure being due to opposite strains ; v. Burnet on Arist. Ε. 8. 1. 6. In Οδ. 5. 248 Ὄδυσσεος hammers together his σχέδεοι by means of γόμφους and ἀρμονίαι (γόμφους δ’ ἄρα την γε καὶ ἀρμονίος ἀρασσε).”


81. ἐπ’ ἀλλ’ κ.τ.λ.: ‘the sound of blow after blow echoes unceasingly.’ ἁται: ἑγεχεῖται, ἀκούσεται. Schol.: it properly means ‘is tossed or wafted by the wind’ (cf. Οδ. 6. 131). The verb is used metaphorically in Η. 21. 356, δι´χα θυμός ἄπτο ‘tossed to and fro’ ; cf. Αρ. 3. 688, θυμός ἁται. See also on 3. 288.

83. βρυχῆ... ὀδὸντων: ‘a rattling of teeth’ from the blows on the jaws; cf.
Theocr. 22. 126, πυκνοὶ δὲ ἀραβίσταν ἑδότες. L. wrongly explain it 'a gnashing of teeth.'

84. ἐπισταθὼν: 'standing up to each other'; v.n. 1. 293.

85. Cf. Val. Fl. 4. 279, respirant ambo paulumque repoussant Brachia. Theocritus mentions no such cessation.

86. φυσιόωντε: see on 431.


88. φορβάδος: 'in the pasture': cf. Eur. Bacch. 195, παλοὶ ὡς ἀει ματέρι φορβάδ. φορβάς is an adj. also in 2. 1024; it is a subst. in 3. 270, 4. 1449.

89. ἐπ' ἀκροτάτοις ἀερθείς: cf. Αἴεν. 5. 426, constitut in digitos arrectus uterque. For this 'rising on tip-toe,' foreign to the ancient science of boxing, see Gardiner, op. cit. p. 431.

90. οἱ ἀκροτάτοις ἀερθεῖς: cf. Οὐκ. Met. 12. 248, Eligamique alce, veluti qui candida tauri Rupemera sacrificia mollitur colla securi Ilissi fronti Lapithae. For Βοῦτασος cf. 4. 468. Καδ . . . πελιμένης: 'aimed a swinging downward blow at him.' The compound is ἄπτ. ἄγεν.

91. ἄπτ. Λεγ.: i.e. he swerved aside to avoid his onset; cf. Οὐκ. 22. 123, ΛΛ' ἀγ' ὑπεβαίνειν.

92. άφοι: 'received on the shoulder the sweep of his elbow'; i.e. Amycus aimed at his head, but when he swerved aside the onward sweep of Amycus under-arm just (τοῦτον) grazed his shoulder. de M. mistranslates, "il garantit son épaule en élevant le coude."

93. οἱ ἀγ' ἄγεν κ.τ.λ.: Πολυδεούς, close beside him, getting his knee past the knee of Amycus, with a swift lunge smote him over the ear." For παρεκκ. . άκείωσιν cf. 1. 381, παρεκκ. εϊν 'they passed by.' In 2. 11. 547, ἐπιστρεπτ. εἰς, ἐπιστρεπτ. εἰς, ἐπιστρεπτ. οὖν, the meanings 'retreating slowly,' 'peteletum, lit. 'changing one knee for the other,' and de M. tries to keep the Homeric sense here, "faisant quelques pas vers Amycos, sans se hâter, il le frappa, etc." This seems impossible as the whole thing was over in a moment: "Polydeuces slips aside, and before his opponent has time to recover his balance or his guard, steps past him and deals him a swinging blow above the ear, which not only knocks him out but kills him" (Gardiner). There is a very similar passage, Quint. Smyrn. 4. 345, Ἀλφα δ' ἀρ' ἀλληλοιοι καταστικχεῖα ἡκεῖν Ταυρία παταίνντες 'επ' ἀκροτάτοις δὲ πόθενο. Βαίνοντες κατά βαίναν ὑπὸ γανῆ γανὸς διέβαζον Αμυκος . . . ἀντὶ δηνὶν ἀλλουμένοι μέγα κάνσος. This use of κατά βαίναν led Köchly to
alter our text by punctuating after πέννυ, and he is followed by Merkel.

95. μεταλύθην: lit. 'daring at,' ἀπ. λευ.: cf. καταλύθην, 1. 64.

96. ἀμφό οὖν: prae dolore, cf. Archil. frag. 9 (Bergk), οὐδαμοὶ δ' ἀμφό οὖν ἔχουσι προσώπως.

97. The Schol. tells us that according to Pisander and Epicharmus Amycus was not slain but thrown into chains. Theoritus (22, 131) says that Polydeuces spared his life, having exacted an oath that he would never again do violence to strangers. Val. Fl. follows our author, differing from him only in saying that the Bebryces fled immediately their king was slain (4. 315), Bebrycasth eximptu spargit fuga; nullus adempit Regis amor; montem celeres silvamque capessat.

98. ἀφείδησαν: Seaton (Class. Rev. xv p. 29) admirably defends this use of ἀφείδησαν = ἀμέλειαν. The reading ἀκήθησαν was adopted by Merkel on the authority of Choroeboscus, and is approved by Bonitz and Jebb. In Soph. Ant. 414, εἰ τις τοῦ ἀφείδησαι πάνω, Jebb reads ἀκήθησαι, though, as Seaton points out, ἀφείδησαν is defended by the use of ἀφείδησιν in Thuc. 4. 26, τοῖς δὲ ἀφείδοιν ὁ καταλύτως καθεσθείς, 'the landing was made recklessly.' ἀφείδησαι = ἀμέλεια is found again in 2 869 and 3. 930, while

the adj. is used in an active sense in 4. 1252, ἀφείδεται . . . δείματος. For the varying quantity of the penult. of Βέβρουκες v. App. 11 (k).

99. κορύνας: Ap. keeps the Homeric quantity: Eur. and Theocr. lengthen the penult. ἀξιχέας: 'hard,' 'seasoned' = ἄξιος (-ίος). This meaning is recognized in L. Mag. κακόν πάντα ἀπὸ τῆς ἄξιος, and in schol. B. II. 15. 25. In Hom. ἀξιχέας has two meanings: (1) 'very piercing' of sound (ἀ-διεχής), (2) 'incessant' (ἐ-διεχής).


105. αὐτῶ: Polydeuces.


'Ωρείδης δ' 'Αμύκου βίην ὑπέροπλος ὅπαν 
οὕτω Βασιλιάδο κατὰ λατάρην Ταλαιόοι, 
ἀλλὰ μιν οὐ κατέπεφεν, ὦσον δὲ ἐπὶ δέρματι μοῦνον 
νηδυῖον ἀγαυνοῦστο ὑπὸ ζώνην θόρε χαλκός. 
αὐτός δ' Ἀρητος μενεδήνοι Εὐρύτον υία 
Ἰφιτον αἴαλεγ κορώνη στυφέλειξεν ἑλάστασα

οὕπω κηρὶ κακῆ πεπρωμένου. ἦ τὰ γέμελλεν 
αὐτός δημοσθαί ὑπὸ ξυφεὶ Κλυτίοιο. 
καὶ τὸ τ' ἀρ' Ἀγκαιός Λυκόργου θρασύν υῖος 
ἀδία μᾶλ' ἀντεταγῶν πέλεκυν μέγαν ἦδὲ κελαίνον 
ἀρκτὸν προσχομένοι σκαίη δέρος ἐνδορε μέσωφ 
ἐμμεμαὐὸς Βῆδρουξίν. ὀμοῦ δὲ οἱ ἐσσευντο 
Ἀλκιδαῖ, σὺν δὲ σφιν ἀρῆσος ὄρντυ 'Ἰήσων. 
ὁς δ' ἄτι ἐνί σταθμοῖσιν ἀπείρονα μηλ' ἐφόβησαν 
heimerōν πολιοὶ ὕδωζ ὀρμηθέντες 
λάθρη ἐφυρμίων τὰ κυών αὐτῶν τὰ νομήνων, 
μαινόντα δ' ὁ τι πρότον ἑπαβέαντες ἐλέων, 
πόλλ', ἐπισαμφαλώντες ὅμοι: τὰ δὲ πάντοθεν αὐτῶς 
στεινοῦται πίπτοντα περί σφίσιν' δὲ ἄρα τούγε 
λεγαλέως Βῆδρικας ὑπερφάλους ἐφόβησαν.
ὁς δὲ μελισσάων σμήνος μέγα μηλοβοτῆρες 

111. ὄστα Λ: ὄστα Γ, vulg. 
119. μᾶλ' ἀντεταγῶν Sanctamandus: μέλαιον τεταγῶν vulg.: μᾶλ' ἀκεπαλῶν 
Ruhnken. 
126. μαινόνται G. 

111. The construction of this line is a blend of II. 5. 305, τῷ βάλειν Ἀινείακα κατ' ἵσιον, and 14. 440, τὸν . . ὄστα κατὰ λατάρην. 
122-13. ὅσον . . . χαλκός: 'but the bronze spear sped merely along the surface of the skin beneath the belt and touched not the vitals.' 
122. ὅσον: lit. 'thus much and no more,' v.n. 1. 183; cf. II. 9. 354, ἀλλὰ ὅσον ἐς Σακαίς τε πῆλας καὶ φηνῖον ἵσεν. 
117. Κλαύτιο: brother of Iphitus (τ. 86). 
119. ἀντεταγών: this compound is ἐπ. λεγ. The simple tetagwv (ta-n-go) occurs in II. 1. 591, ἱδὼ ποθὶ tεtαγών. 
120. ἀρκτον δέρος: cf. 1. 168. 
122. Αλκιδαῖ: Telamon and Peleus (t. 90). 
124. For the comparison of warriors to wolves cf. II. 4. 471; 16. 156; Ἀδρ. 2. 355. 
127. ἐπισαμφαλώντες: πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ. παμφαλῶν γὰρ τὸ μετὰ πτοισθέα τειβήλεξιν. Schol. 
This compound is ἐπ. λεγ. παμφαλῶν = παπταίων was used by Anacreon and Hipponax. 
128. τοῖς φισίν: ἐδείκτες περὶ ἀλλαξον πίπτοντα, οὐ γὰρ περὶ οὐκαὶ τοῦ ἐκ νάμαρται τὸν μεθ' Ὀμήρου. Schol. 
We find σφίσει used instead of the dual pronoun (referring to ἄμφω) in 3. 1023, ἐκ σφίσι βάλλον ὄπωτάς. It is used for the 1 pers. pl. (with reciprocal sense) in 1278 infr., and in 3. 909. In II. 10. 398, μετὰ σφίσιν is equivalent to μεθ’ ὄμι (v. Leaf). See also on 4. 1290. 
130. For the simile cf. Lycophr. 293,
132. δ' ἦτοι Pariss. quatt.: δὴ τοι vulg.
135. ἀπαθαλίσεως Ruhnken: ἀπενείρων vel ἀλαζοιρίσαν Brunck: ἀγηροίρασιν Merkel.

ἀλλ' ὡς μελίσσαι συμφερομέναι κατηρβά
Καὶ λαγνοὺς ῥαπαῖς, κ.τ.λ.: Λεοντ. 12. 587,'
Inclusas ut cum latebroso in punice pastor Vestigavit apes fumoque implevit amaro:
IIiae intus trepidae rerum per cerca castra Discurrent magisque acuunt stridoribus iras, etc.: Geor. 4. 230.

132. φ: we have the same wide use of δ' as of ἕνας (ι. 1113). It is used (a) regularly for 3 pers. sing., (b) for 3 pers. pl. instead of ἄφας or ἀφέτοιος, as here and in 1. 384, etc., (c) for 1 pers. sing., e.g. 4. 1015; Od. 9. 28, (d) for 2 pers. pl., 4. 1384.

133. βομβηδὸν κλονόντα: 'buzz tumultuously'; βομβ. is ἀπ. λέγ.
135. ἀδήπηλον: v. n. 1. 102.
141. συνδηροφόρον γαίης: the land of the Chalybes; cf. 1005 infr. Ap. alone uses the adj. in this sense.
142. δημασάκων: for the form v. Rzach, p. 172. Ap., misled by Homeric forms like δημάωτες, δημάωτον, which have the appearance of coming from a verb in -ω, assumed that there was a present δημάω from which he formed this iterative tense. Besides many forms from the regular δημάω, he also uses ἐδήμων from a present δημάω (3. 1373), a form which he may have borrowed from Eumelus (v. n. 3. 1372).
143. περιτεροράθην: περιτερηποτες, επι τῆν ναυα ἐλαυνοτες. Schol. It is ἀπ. λέγ. Cf. Od. 9. 405, μελε περιτερηποτες ἐλαυνομεν (v. M. and R.) They surrounded the sheep and drove them off in a body. For ἐτάμων cf. Il. 18. 528, τάμουν άμφι βοῶν ἀγέλας, 'cut off, intercepted': Od. 11. 402, βοῶς περίτερον ἐλαυνομεν. The Lat. versions wrongly render 'mactabant,' and so de M., 'immonalent.'
145. 'Consider what the Bebryces would have done in their cowardice.'
146. Val. Fl. introduces this yearning
ἈΡΓΟΝΑΤΤΙΚΩΝ Β
163

ητοι μὲν γὰρ ἐγὼ κείνου παρεόντος ἔσελπα
οὐδ’ ἂν πυγμαχὴ κρυνθήμεναι· ἀλλ’ ὅτε θεσμός
ήλθην ἐξερέων, αὐτοῖς ἀφαρ οἷς ἄγορεν
θεσμοῖσιν ῥοπάλῳ μιν ἀγνορίης λελαθεσθαί.

καὶ μὲν ἀκῆδεστον γαίῃ ἐν τόνυγε λιπόντες
πόντον ἔπεπλαμεν, μάλα δ’ ἥμεὼν αὐτὸς ἐκαστός
εἰσεται οὐλομένην ἄτην, ἀπανευθὲν ἑώνος.”

"Ὡς ἄρ’ ἐφή· τὰ δὲ πάντα Δίος Βούλης ἑτέτυκτο.
καὶ τότε μὲν μένων ἀβδὶ διὰ κνέφας, ἐλκεά τ’ ἀνδρῶν
οὐταμένων ἀκόεντο, καὶ ἀθανάτους θυρᾶς
μέξαντες μέγα δόρπον ἐφώπισαν· οὐδὲ τῶν ὕπωνος
ἐτερὰ κρητῆρι καὶ αἰθομένων ἱεροῖν.

ξανθά δ’ ἐρεφάλμενοι δάφνη καθύπερθε μέτωπα
Ἀγχύλω, τῇ ἀκτῇ ἐπί, προμνήσι’ ἁνήπτο.

Ὀρφείδη φόρμυγι συνοίμου ὕμων ἀείδων
ἐμμελέως· περὶ δὲ σφιν ιανέτο νήμεροι ἀκτῇ
μελπομένους· κλεῖον τε Θεραπανίαν Δίως νία.

151. τὸν δὲ. G.
150. ἥτοι... ἔσελπα: 4.247, rectit Alcidiae iam seria cupido Et vacuos maesto lustrant tum lumine montes.
147. τολπά: ’I ween,’ ‘my heart tells me.’
148. κρυνθῆμεναι: impers., ‘never would the issue have been decided by boxing.’ θεσμοίς: v. 5.
149. ἠλυθέων: σε. Αμνικ. αὐτοίς... λελαθέοι: ’straightway with his club he would have made him to forget his proud might together with the ordi
nances which he proclaimed.’ Merkel takes λελαθέοι in this causal sense. Hom. has the active so used, Ἰλ. 15. 60, Ἐκτορα... λελάθη (sc. Ἀπόλλων) ódων. Old edd. explain ‘under the club Α. would have forgotten’; but cf.
Ili. 22. 457, μὲν καταπαύσῃ ἄγνορίης, and ἀδίστατο, 1. 1556.
151. τότε: Heracles.
153. ‘will realize his fatal folly now that H. is far away.’
154. Δίος Βουλής: v. 1.1315.
156. τῇ... ἀνήπτο: ‘to which the stern-hawers had been fastened at the foreland.’ For ἀκτῇ ἐπί cf. ἀκτῇ ἐπὶ προβαλτή, 366 infr. The ἀκτῇ is that mentioned in 1.1361. This seems the simplest correction. περὶ was due to the
προ γραμμήσια. Merkel’s τῇ καὶ τε περὶ is read by Seaton, and explained by de M. “les amarras du navire étaient
fixées à l’arbres et aux alentours,” i.e. the cables were fastened not merely to the
tree, but also to the surrounding rocks. The tree, however, was sufficiently strong;
it was described as εὔμεγεθες δήνδρον by Androetas of Tenedos according to the
Schol. With Merkel’s reading I would prefer to take περὶ as a prep. ‘round which the cables also were fastened,’ but
Ap. has only the simple dat. with ἀκτῇς.
157. συνοίμου: = σύμφωνον: Ἀ. λεγ. 162. περὶ... μελπομένους: “all the breathless beach lay tranced with the
spell of the song” (Way).
160. τῇ... ἁπίδο Περί: (Way).
"Ἡμος δ' ἥλιος δροσερὰς ἐπέλαμψε κολώνας ἐκ περάτων ἀνίων, ἤγειρε δὲ μηλοβότηρας,
ὅτι τότε λυσάμενοι νεάτης ἐκ πείσματα δάφνης.
λήμβα τ' εἰσβήσαντες ὅσην χρεώ ἦν ἄγεσθαι,
pουῇ δινήμεν' ἀνὰ Βόσπορον ἤθυνοτα.
ἐνθα μὲν ἡλιβάτω ἐναλήγκιον οὐρεῖ κύμα ἀμφέρεται προπάροθεν ἐπαίσσοντι ἐνεικός,
αἰέν ὑπὲρ νεφέων ἡμερίμνων' οὐδὲ κε φαίης
φεύξεσθαι κακὸν οἴτων, ἐπεὶ μάλα μεσοσθῆ νηὸς
λάβρον ἐπικρέμαται, καθάπερ νέφος. ἄλλα τού' ἐμπός
στόρνυται, ἐκ' ἐσθλοῖο κυβερνητήρος ἐπαύρη.
τῷ καὶ Τίφωνος οἴδε δαμησύνησι νέοντο,
ἀσκητεῖς μὲν, ἀτὰρ πεφοβημένοι. ἦματι δ' ἄλλῳ ἀντιπέρην γαϊῇ Βιθυνίῳδε πεῖσματ' ἀνίψαν.
"Ενθα δ' ἐπάκτιον οἶκον 'Ἀγνορίδης ήξε Φινεύς,
δις περὶ δὴ πάντων ὀλοκτοντα πήματ' ἀνέτηθ
ἐϊνεκα μαντοσύνης, τὴν οἱ πάροις ἐγγυαλίζεν

165. ἐκ περάτων: 'from the horizon';
cf. 1. 1281.
166. νεάτης ἐκ δάφνης: i.e. from the bottom of the trunk, where naturally the
tree was strongest. de M. renders "du
laurier en dernier lieu," i.e. the cable
round the bay-tree was the last loosed.
See on 160.
167. ἡλιβάτω: v.n. 1. 739. ἐναλήγκιον
οὐρεῖ: cf. Od. 11. 244, κῶα περιστάθη ὁσβεῖ
Ἰον Κυρτωθείν: Virg. G. 4. 361, curvata
in montis faciem circumstetit unda.
168. ἄλλα ... ἐναώρη: 'but yet even
this is smoothed if by good hap it meet
with a skilful steersman,' ἐναώρη: v.n.
1. 82.
169. δαμησύνησι: sollandia. The
word is peculiar to Ap., cf. 4. 1273.
170. αντιπέρην: 'over against,' like
ἀντιπέρα in Thucydides. They anchored,
opposite Bithynia, on the Thracian coast
where the Bosporus joins the Euxine.
Salmydessus, the dwelling of Phineus,
should lie to the left after entering the
Euxine: Ap., for his own purposes,
places it on the left of the Bosporus
before coming to the Cynaean Rocks.
171. Φινεύς: according to Hellanicus,
a son of Agenor; according to Pherecydes
and Antimachus, a grandson. He was
married first to Cleopatra (239), daughter
of Boreas, by whom he had two sons
who were introduced in Sophocles' lost
tragedies on the legend of Phineus.
By his second wife, Eidothea, he was father
of Thyius and Mariandynus.
172. Νέικα μαντοσύνης: Apollodoros
(1. 9. 21) likewise says that he was
blinded for revealing to men the
counsels of Zeus. The Schol. mentions another
story that he was cursed by Aeetes and
blinded by Helios for saving the sons
of Phrixus. Servius (on Aen. 3. 209) says
that he was blinded by Boreas for his
conduct to his first two sons whom he
cruelly tortured for their treatment of his
second wife (cf. Diod. 4. 44). Sophocles
(Anth. 970) says these two sons were
blinded by Eidothea.
173. ἐγγυαλίζεν: v.n. 1. 245.
μὴ καὶ must stand for μὴ ὅτι, μετὰ, μὲν δὲ, δὲν δὲ, a usage which we find again in 3. 589. λαυκαίνηδης is the gullet as opp. to ἀδιάφορος or windpipe, cf. H. 22. 325. For the strange use of the local -δὲ cf. Aristophanes' reading κεφαλής in Od. 14. 340. On II. 11. 97 we are told by Schol. A. that Ap. would read ἐγκεφαλάνδε, deleting the following line (v. Introd. p. 50 n.). For the v.l. λαυκαίνηδης see on 1. 18.

185. ἀπέπνεε: this use of ἀποπνεῖν is confined to late Greek.
195. ὄν . . . ἔδωκα: 'there was an oracle from Zeus that when they came he should have joy of his food.'
toichous amphiaphon. treme δ' aivea nissomenein. 

אודרניב הנרה ט' פיו δ' οι αυσταλεος χρως 

εσκληκει, μυοι δε συν οστεα μουνον έργων.

έκ δ' ελθων μεγαρον καθεξετο γονα βαρνθεις

ουδον επ' αυλειον' καρος δε μιν άμφεκαλυψην

πορφυρος, γαλαν δε περιξ εδοκησε φερεσθαι

νευθεν, αβληχρω δ' επι κωματι κεκλην ανανδος.

οι δε μω ειδοντο, περισταδουν υγερεθουσα 

και ταφοφ αυταρ ο τοις μαλα μωλις εξ υπατου 

στηθεος αμπνυσας μεταφονεε μαντοσυνησιν

"Klute, Πανελληνων προφερεστατοι, ει έτεων δη 

οιδ ους, ους ου κρυερη βασυλης εφετημη 

Αργης επι ηνος άγε άγει μετα κωας ίησων.

ομεις ατρεκεως. έτι μοι νος οιδεν έκαστα 

γη θεοποτησηι. χαρων νυ τοι, ανα λητους

νιε, και αργαλουσιν αναπτομαι εν καματοισιν.

'Ικεσιου προς Ζηνος, ότις ρίγιστος άλτροις 

ανδρασι, Φοιβου τ' αμφι και αυτης ενεκεν Ηρης

λισσομαι, η περιαλλα θεων μεμβλεθε κιοντε


199. amphiaphon: 'groping along'; cf. Od. 8. 106 κα τ' αλας... διακτυνει τα σημα Αμφαφων.

200. αδρανιω: 'feebleness.' This form is used only by Ap.; cf. ἀλγοδρανία, Aesch. Pr. 548. χρως: Rzach points out that Ap. adopts the form which was favoured by Zenod. in Hom., while Aristarch. advocated χρως (v. schol. ll. 13. 191).

201. μυοι... έργων: cf. Lucr. 6. 1270, pelli super ossibus una: Hor. Erod. 17. 22, ossa pelle amicta lurida.

202. καρος: 'faintness,' 'giddiness.' Aristotele couples the word with κραιπαλη in describing the after-effects of drunkenness (Probl. 3. 17. 3). άμφεκαλυψην: cf. Od. 4. 180, θανατο μελαν νεφος άμφεκαλυψη

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204. πορφυρος: 'dark,' 'misty'; used by Hom. as an epithet of θανατο (ll. 5. 83, etc.).

205. αβληχρω κωματι: 'the stupor of exhaustion'; cf. αβληχρωθανατος, Od. 11. 115. Curt. explains the form as a prohet. and βληχρω (4. 152) connected with μαλαινς. The notion of the Schol. and Ed. Mag. (200, 14) that βληχρως = ιαχρως is without foundation.


209. Πανελληνων: Ap. uses this word in its later sense of Greeks in general. Its meaning in ll. 2. 530 is very doubtful. See also on 1. 243, 904.

212. όμεις ατρεκεως: 'of a surety you are they.'

213. χαριν... αναπτομαι: 'I ascribe this favour to'; cf. Plut. Anton. 46, Μοναίας την χαριν αναπτων. Distinguish Eur. Phoen. 569, χαριτας ε σ' ανθηπατο 'conferred favours on.'


217. περιαλλα: only here c. gen., elsewhere used absolutely meaning 'exceedingly.' It is not found in Hom.
χραίσμετε μοι, ρύσασθε δύσάμμουρον ἀνέρα λύμης, μὴδὲ μ’ ἀκροδείησιν ἀφορμήθητε λιπόντες αὐτῶς. οὐ γὰρ μοῦνον ἐπ’ ὀφθαλμοῦσιν Ἔρμυς λὰξ ἐπέβη, καὶ γῆρας ἀμήρυτον ἐς τέλος ἐλκὼν πρὸς δ’ ἐτὶ πικρότατον κρέματα κακῶν ἄλλο κακοῖσιν. "Αρπνιαὶ στομάτος μοι ἀφαρπάζουσιν ἐδώδην ἐκποθεὶ ἀφρατοῦ καταίσθουσαν ὡλέθροι. ἵσχυς δ’ οὕτω μῆτιν ἐπίρροθον. ἀλλὰ κε βέια αὐτός ἐνον λελάθοιμι νόον δόρτῳ μεμηλώς, ἥ κείνα. δ’ αὖ ἀυὴ διηρέμα ποτένται τυτθῶν δ’ ἢν ἅρα δήποτ’ ἐδητύος ἀρμι λύτσων, πνεὶ τοῦδε μυθαλέων τε καὶ οὐ τλῆδον μενός ὀδήμης: οὐ κὲ τις οὕδε μίνυνθα βρωτῶν ἀνσχοιτο πελάσσας, οὐδ’ εἰ οἱ ἀδαμαυτοὶ ἐνθλάμενον κεάρ εἰς. ἀλλὰ με πικρὴ δῆτα καὶ ἄτασ ἵσχει ἀνάκγη μίμενων καὶ μίμνυτα κακὴ ἐνὶ γαστέρι θέσθαι. τὰς μὲν θέσφατον ἐστὶν ἔρημοι Βορέαο νίεας. οὐδ’ θνείον ἀλαλκήσουσιν ἐνότες,

221. ἄδλσος ἔλκω Valckenaeer. ἄμφυνον v.l. in schol.
222. ἀλέθνου Köchly: ἀλέθνου codd.; ἀλέθνου Hensterhuis.
223. ἄδων Pariss., Bruck.
224. ἀδον Vat. unus, schol.: ἀναν vulg.
225. καὶ ἄτασ ἵσχει Köchly: καὶ ἄτασ ἵσχει L; καὶ ἄτασ ἵσχει G: κε ἄτασ ἵσχει vulg.: κατάσχει δαίτος Bruck.

218. χραίσμετε: Ap. differs from Hom. in using χραίσμω in positive sentences, cf. 249. 3. 645. The negative use occurs once, 2. 1225.
220. λάξ ἐπέβη: cf. Theog. 847, λάξ ἐπίθα δήμω.
221. γῆρας ἀμήρυτον . . ἔλκω: cf. Eur. Πηθ., 1535, βίστον μέλεος ἐς τὸν αἴεν ἔλκω χρόνον. ἄμήρυτον 'interminable' is a coinage of Ap. from μηρὴθάτα 'to wind thread,' and is explained by the Schol. τὸ βάρατον μὴ ἔχον. Bruck takes ἐς τέλος, but with ἔλκω, but with ἄμήρυτον = γῆρας ἐς οὐσίας μέλλω ἐς τέλος μηρηθάτα.
222. ἐκποθεῖν . . ἀλέθροι: 'swooping down as destroyers from some unseen quarter.' Köchly's correction δέλθροι seems necessary as the vulg. ἀλέθροι can hardly mean 'place of destruction' (αλίθινε, e loco funesto, Dübner). The phrase ἐκποθεῖν ἀφρατοῦ occurs again in 824, and is imitated by Quint. Smyrn., 3. 437. ἐκποθεῖν ἀπορραματο λυγρή βεβλημένος ὑπ’ ἐκποθεῖν, αλίθινε, is a form originated by Ap. For ἀλέθροι cf. Plat. Κφρ. 491 B, πολλοὶ δέλθροι καὶ μεγάλαι, and for similar expressions in our poet v. 3. 777, 1. 1135, 4. 242.

225. ἀλλὰ κε βέια κ.τ.λ.: 'but my desire for food could more easily escape the notice of my mind, than I could escape the notice of the harpies.' For the use of the positive βέια instead of the comparative cf. 4. 501.
229. πνεῖ: = ἀποπνεῖ, 193; cf. Soph. fr. 147, οὐ μίρον πνέων.
231. 'not even if his heart were forged of adamant.' ἐλλαμένον: cf. Mimnerm. 6, εὐνη ἐλλαμάνον χρυσοί.
232. ἄτασ: v.n. 1. 450.
233. κακὴ ἐν γαστέρι: cf. 1. 1176.
234. Βορέαο νίεας: Zetes and Calais (1. 212). For the relationship of Phineus to Boreas v.n. 178.
ei δὴ ἐγὼν ὁ πρῶν ποτ' ἐπικλυτός ἀνδράσιν Φυεῦν ὄλβῳ μαυσοσύνη τε, πατήρ δὲ με γείνατ 'Ἄγηνωρ
τῶν δὲ κασιγνήτην, ὅτι 'ἐνι Θρηκέστων ἀναστον',
Κλειστήραν ἐδώιοιν ἐμοὶ δόμου ἢγον ἀκοιτῶν.'

'Ἰσκεῖν Ἀγηνωρίδης' ἁδινὸν δ' ἔλε κῆδος ἐκαστον ἣρώων, πέρι δ' αὐτῷ δύω νίας Βορέαο.
δάκρυ δ' ὀμορέσαμεν σχεδὸν ἦλιθον, ὥδε τ' ἔστειν ζῆτης, ἀναχαλώντος ἐλον χεὶρα γέροντος.'

"'Α δεῖλ, οὕτων φημὶ σέθεν σμυγερώτερον ἀλλον ἐμμεναι ἀνθρώπων. τί νῦ τοι τόσα κηθὲ ἀνήπται;
ἡ ρα θεοὺς ὀλοσήπ παρῆλτες ἀφραδίσσων
μαυσοσύνας δεδαὺς; τῶ τοι μέγα μηνώσων;
ἀμμὶ γε μὴν νόσον ἐδὼν ἄτυξται ἰεμένουσιν
χραίμειν, εἰ δὴ πρόχυν γέρας τὸδε πάρθετο δαύμων ὧνων.
ἀρίζηλοι γὰρ ἐπιχθονίοισιν ἐνυπα
ἀβανάτων. οὔδ' ἀν πρὶν ἐρητύσαμεν ίουσας
'Ἀρπνίας, μάλα περ λελιμένου, ἔστ' ἀν ὁμόσσης,
μὴ μὲν τοῦ γ' ἐκήτι θεοίς ἀπὸ θυμοῦ ἐσέσθαι.'

'Ὡς φάτο του δ' ἴδις κενέας ὁ γεραιός ἀνέσχεν
γλύμας ἅμπετάσας, καὶ ἀμέώσατο τοῦτο δ' ἐπέσουσιν
"'Σίγα: μὴ μοι ταῦτα νόῳ ἐιν βάλλει, τέκνον.
ἰστο Λητοῦς νῖος, ὦ με πρόφροιν ἐδίδαξεν

236. εἰμι δ' ἐγὼν Pierson.
238–9. κασιγνήτης... Κλειστήρα... ἢσκεῖν Pariss., Brunck: ἢσκεῖν L.: κασιγνήτη G.
244. σμυγερώτερον Ruhnken: σμυγερώτερον codd. ἀλλων vulg.: ἀλλων L., vi.

238 ἐν Θρηκέστων at Salmydessus (v.n. 177). Aesch. Pr. 745, τραχεῖα πτῶσιν Σαλμυδησία γνάθος Ἐχθραζέων
ναύτασι, μητρικά ναών.
244. σμυγερώτερον: σμυγερῶ'сти = μογερῶ is practically confined to Ap.; cf. ἐπισμυγερῶσας, 1. 616 (a compound also found in Hom.).
246. παρῆλται: only here c. acc. Cf. 4. 388.
249. πρόχυν: ὠντως. Schol., 'if the divine power has indeed assigned to us this honour.' For the misuse of πρόχυν
v.n. 1. 1118.
250. ἀρίζηλοι... αβανάτων: 'for the censure of the immortal gods makes itself plainly manifest to men'; an echo
of Il. 15. 490 sqq. The sons of Boreas fear the wrath of heaven in aiding one who is 
suffering for his impiety. Ap. uses both ἄριζηλος and ἄριδηλος (3. 615; 4. 727) in the sense of 'clearly manifest,' 
The former is the Homeric form, though 
Zenodotus would read ἄριδηλος (with long i) in II. 2. 318. Curtius shows that 
in ἄριζηλος the δ7 passes into ζ, in ἄριδηλος the θ has simply fallen out.
253. ἀπὸ θυμοῦ ἐσεθαί: 'lose the 
favour of': cf. Il. 1. 502, ἀλλ' ἀπὸ θυμοῦ 
Μάλλον ἐνὶ ἔσει.
254. τοῦ δ' ἰδέως: 'fixed straight on him 
the sightless gaze of his wide-opened eyes'; cf. Val. Fl. 4. 435, oculos attollit 
imanes.
256. Cf. 1. 295.
μαυτοσύνας· ἢστω δὲ δυσώνυμος, ἡ μ᾽ ἔλαχεν, κήρ καὶ τὸδ᾽ ἐπ᾽ ὀφθαλμῷ ἀλαὸν νέφος, οἱ θ᾽ ὑπένερθεν δαίμονες, οἱ μηδ᾽ ὤδε θανόντι περ εὑμενεύειν, ὡς οὐ τις θεὸν χαλὸς ἐσετεί εἰνεκὲ ἅρωγης."  

Τὸ μὲν ἐπειθ᾽ ὅρκουσιν ἀλλακμέναν μενεάινον. αἰγὰ δὲ κοντότεροι πεπονήτατο δαίτα γέροντι, λοισθιον Ἀρτουρον ἔλωροι' ἐγγυθί θ᾽ ἀμφω στήσαν, ἦν ξιφέσσων ἐπεσειμένας ἐλάστειαν. καὶ δὴ τὰ πρῶτον ὁ γέρων ἐφαυεν ἐνδωδικέ; αἰ δ᾽ ἄφαρ ἦντ᾽ ἀελλαὶ ἀδεικλὲς, ἢ στεροπαὶ ὡς, ἀπρόφατοι νεβέων ἐξαλμέναι ἐσεαύντοι κλαγγηγ γαμικόωσαι ἑδήτως· οἱ δ᾽ ἐσείδουντες ἠρέσεις μεσότητος ἀνίαχον· αἰ δ᾽ ἀμ' ἀντί πάντα καταβρόζασαι υπὲρ πόντου ἑφόντο τηλε παρέξ' ὁδῆ δὲ δυσάχετος ἀθικὴ λειειπτο. τάων δ᾽ αὐτ ἀκτόπισθε δὺῶ νῖς Ἱορεῖον φάσγαν ἐπισχόμενοι ὀπίσω θεῶν. ἦν γὰρ ἐγκεφαλεῖς μένος ἀκάματον σφυν᾽ ἀτὰρ Δίως οὐ κεν ἐπέσθην 

260. ἄδει Παρίσσ.,: ὁδὲ vulg.: ὁδὲ Ἡρωδ.: ὁδὲ μηδὲ θανῶτι, Ἱερωδ. 
261. ἔθεσιν Hoeldlin. 
262. ἐπεὶ θ᾽ ὅρκοσαν. O. Schneider; ἔπειθ᾽ ἄρρεσης Naber, 
263. καταβροζάσαντι Struve, Buttmann: καταβροζάσασι codd. 
264. δυσάχετος J. A. Ernesti. 
265. πρόσων Schneider. 
266. οὐ κεν Παρίσσ. τρες: οὐκ ἐνεπέθην I., G: οὐκ ἦν ἐπέθην vulg.

267. καταβρόζασαι: 'having gulped down'; cf. Od. 4. 222, ὡς το καταβροζειεῖ. 
Another compound ἀναβρόζα occurs in 4. 826: Od. 12. 240. The variant forms with ὠ, which we find in our mss. and in Hom., were due to an attempt to assimilate the verb to ἔβρωσακ Hesych. has the gloss βρόζακ βροθήσαται. 
268. τὴλε παρέξ: 'far out and away.' 
269. δυσάχετος: this form agrees with Zeno- 
270. ἀκόμας τους ἀναπρόσαλον διὰ τῆς ᾧ ἐπαιρεῖται θεόν. ἦν ἐπείθες ὁ ἑνεκὲ ἀρωγης. 
280. *Iris*: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (άστειως) as she was a sister of the Ἀστυπαι, being sprung from Thaumas and Electra.


296. συνέσαι *Il. Mag. 742, 6*: συνέσαι vulg.: σεβέσαι Vatt. quatt.

298. ΑΠΟΛΛΩΝΙΟΥ ΡΩΔΙΟΥ

298. *Ipse*: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (άστειως) as she was a sister of the Ἀστυπαι, being sprung from Thaumas and Electra.

280. *ὑδαί*: 'in vain.' Here, and in Call. Law. Pall. 124, this adv. is connected with ὑδαίος, ἱδίθος; in 3. 342 and 4. 177, 1265 it is used in the Homeric sense of 'exceedingly' (ἀλλα).
νήσους τοῖσὶ γ᾽ ἐκητὶ, πάρος Πλωτᾶς καλέωντες.

Αρνυπαί τ᾽ Ἰρίς τε διέτραγεν. αι μὲν ἐδυσαν κενθυμῶνα Κρήτης Μυνιόδος: ή δ᾽ ἀνόρουσεν Οὐλυμπώδει, θοτῆσε μεταχοροίνη πετυγγευσιν.

Τόπρα δ᾽ ἀριστῆσεν πινόεν περὶ δέρμα γέροντος πάντης φοιβήσαντες ἐπικριδῶν ἱρέσαντο μήλα, τά τ᾽ εξ Ἀμύκου λεπασίας ἐκόμισαν.

αὐτὰρ ἐπεὶ μέγα δόρπον ἐνι μεγαρόισιν ἔθεντο, δαίμωνθ᾽ ἐξόμευοι· σὺν δὲ σφόσι δαίμοντο Φυνεὺς ἀρπαλὼν, οἷον τ᾽ εὖ δενείραις θυμὸν ἰαίνων.

ἐνθὰ δ᾽, ἐπεὶ δόρποιο κορέσαντι ἢδὲ ποτῆτος,

παννύχιοι Βορέω μένον νίεας ἐγρήσαντος.

αὐτὸς δ᾽ ἐν μέσσουσι παρ᾽ ἐσχάρη ἥστο γεραιῶ

πείρατα ναυτήλης ἐνέπων αὐνυίν τε κελεῦθοι.

300. metachoróni L. Paris., Brunck.
"Клътε νυν. ου μεν παντα πελει θεμις υμιν δαηναι ἄτρεκες: οστα δ' ὄρωρε θεοις φίλον, ουκ ἐπικευσω. ἀσαμιν και πρόσθε Διος νοον ἀφραδίησων χρειων ξεισης τε και ἐς τέλος. ὅδε γὰρ αὐτὸς βούλειται ἀνθρώποις ἐπιδενεά θέσφατα φαυνεῖς μαντουσίνης, ινα καὶ τη θεων χατέωσι νόοιο.

Πέτρας μεν πάμπρωτον, ἀφορμηθέντες ἐμείο, Κυναεά δύνεσθε δύω ἄλος ἐν ξυνοχήσιν, ταῶν οὕτω φημι διαμπερεῖς ξεξαλασθαι. οὐ γὰρ τε ῥίχησιν ἐρήμειναι νεάτησιν, ἀλλὰ θαμά ξυνίασιν ἐναντίαι ἀλλήλησιν εἰς ἐν, ὑπέρθε δὲ πολλὸν ἄλος κορθύνεται ὑδωρ βρασσόμενον· στρηνεὶς δὲ περὶ στυφηλῆ βρέμει ἀκτῆ.

312. ἄτρεκες Brunck: ἄτρεκεως codd.
313. ἱπειρίας vulg.: ἱπειρίας L., G.
314. ἐνέρχεται Paris., Brunck.
315. κορθύνεται Brunck.
316. ἐνερχεται Paris. quatt.: ἐνέρχεται vulg.
317. η θύων' Παρις. quatt.: ἐνέρχεται vulg.
318. περίχασθαι (e ead. man. supr. at scr.) L.: πειρήσασθαι vulg.
319. Κυναεάς Brunck: Κυναεάς codd.
320. Χριστίνιον κ.τ.λ.: 'revealing the purposes of Zeus as they would come to pass in order even to the end.'
321. ἐπιδενεά: αἱ τέλεια, ἄλλα ἔτι ἐνδειγμα λόγια τοῖς ἀνθρώποις ἐφαίνειν, ἵνα καὶ τοῦ θείου χρειαν ἐξωσί. θέσφατα δὲ μαντουσίνης τὰ θεσπίσματα τῆς μαντικῆς λέγει. Schol.
322. sqq. The prophecy of Phineus is modelled on the advice of Circe to Odysseus, Od. 12. 37 sqq.: Virgil imitates both passages in Aen. 3. 374 sqq., where Helenus foretells what lies before Aeneas.
323. Κυανᾶς: v. n. 1. 3.
324. ἐρήμειται: cf. ἐρήμειτο, τ. 1398.
325. Κυανᾶς Brunck needlessly reads ἐρήμειται on the ground that ἐρήμειται is the Homeric form.
326. κορθύνεται: for the sense v. n. 1. 1028. In H. 9. 7 the antepenult. is short, and so Brunck proposed κορθύνεται here.
327. ἐπιστομόνων: 'boiling,' 'seething,' στρηνεῖς: 'harshly' (connected with στρενεῖς, strenuus).
328. πειρεῖ: 'you cleave your way.' For this absolute use, which is peculiar to Ap., cf. 398. Elsewhere (e.g. 775) he follows the Homeric usage, κύματα πείρειν, κέλευθον πείρειν, etc. αὐτάγρητον = αὐτάγρητον, cf. Od. 16. 148; for another use v. 4. 231. For the constr. cf. 881 infr.
329. ἐπιστομόνων: cf. Od. 14. 262, εἰποιστιμέοι μένεις σφόδρ, 'giving the reins to,' following the dictates of.
330. πειλαίδι: cf. Prop. 4. 22. 14, Qua rudi Argoa natat intersaxa columba In faciem prorae pinus adacta novae. Homer mentions doves in connexion with the Symplegades in quite a different way, Od. 12. 62 sqq.
νης ἀπο προμεθεύτας ἐφιεμέν. ἦν δὲ δι' αὐτῶν πετράων πόντονδε σύν πετρύγησει δηήται,
μυκτεί δὴν μηδ' αὐτοὶ ἐρημώθησε κελεύθουν,
αλλ' εἰ καρτύνατε εἰάς εἰνι χερσῶν ἑρεμμά
τέμνειθ' ἀλος στειωποῦν· ἐπεί φάος οὐ νύ τι τόσον ἐσοτ' ἐν εὐχαλήσειν, ὅσον τ' εἰνι κάρτει χειρῶν.
τῷ καὶ τάλλα μεθεύτες ὑμήστων πονεῖσθαι
θαρσαλέως· πρὸν δ' οὔτι θεοῦς λίσσοσθαι ἔρυκω.
εἰ δὲ κεν ἀντικρὺ πταμὲνε μεσαγγὺς ὀληταί,
ἀψορροι στελλέσθαι· ἐπεὶ πολὺ βέλτερον εἰξαὶ ἀθανάτους.
οὐ γὰρ κεκακὸν μόρον ἐξαλείασθε
πετράων, οὖν καὶ κεὶ σιδηρεῖν πέλοι Ἀργώ.
ὅ μελέω, μὴ τλῆτε παρὲξ ἔμα θέσοντα βῆναι,
εἰ καὶ μὲ τρῖς τόσον δίεσθ' οὐρανίδησιν,
οὐσον ἀνάρσιος εἰμι, καὶ εἰ πλεῖον στυγέσσοι.
μὴ τελήσῃ οἰκονομία πάρεξ ἄγιον περήσαι.  
καὶ τὰ μὲν ὡς κε πελώ, τῶς ἐσσεται. ἐὰν δὲ φύγητε 
σύνδρομα πετραῖς ἄσκεθησες ἐνδοθί Πόντου, 
αὐτίκα Βιθυνών ἐπὶ δεξιὰ γαϊᾶν ἑχοῦτε 
πλοῦτε ῥηγμώνας πεφυλαγμένοι, εἰσόκεν αὐτὲ.  
Ῥήβαν ὕκωρόν ποταμὸν ἄκρην τε Μέλαιαν 
γνώμαντες θήσου Θυνηίδος ὀρμοῦ ἰκνησθε. 
κεῖθεν δ᾽ ὕπαυλα ποινὶ διέχε ἄδος ἀντιπέραιαν 
γῆν Μαριανδύνων ἐπικέλσετε νοστήσαντες.  
ἐνθά μὲν εἰς Ἀἴδαο καταβάτις ἐστὶ κέλευθος, 
ἄκρη τε πρὸβλητίς Ἀχερωνιαίς ὑώθι τεύνει, 
δυνήσεις τ᾽ Ἀχέρων αὐτὴν διὰ νευθὶ τέμνων 
ἄκρην ἐκ μεγάλης προχώας ἤσι φάραγγος. 
ἀγχιμολοῦ δ᾽ ἐπὶ τῇ πολέᾳ παρανείσθε κολόνων 
Παφλαγῶν, τοῖσιν τ᾽ Ἐνετῆς ἐμβασιλευσεν 

344. ένι νητ Ηερωδερν.  
349. ἄκρη Βρυκκ.: ἄκτην codd.  
354. ἄκρη Πιερσον: ἄκτην codd.  
356. ἄκρη Παρίσι. unus: ἄκρην vulg.  
358. τοίσιν τ᾽ Ἐνετής lemma schol., vulg.: τοίσιν μενεδήσιον supr. scer. γρ. Ἐνετής 1: τοίσιν μενεδήσιον G. 

344. οἰωνοῖο πάρεξ: i.e. contrary to 
the omen given by the dove. In this 
sense παρεξ usually takes the acc. as in 
341 (v.n. 1. 130).  
345. Cf. 3. 350.  
346. συνδρομα πετραῖς: ‘the clashing 
of the rocks’; cf. Pind. Π. 4. 370, 
συνδρομα πετραι (= συνδρομάδες). 
347. Βιθυνῶν: the Bithynians were a 
Thracian people who came from the 
Strymon into Asia, having been driven 
from Europe by the Teucer and Mysi 
(Hdt. 7. 75).  
348. ῥηγμώνας: probably ‘reefs.’ See 
on 4. 1574.  
349. Ῥήβαν: the Rhebas is a small 
river on the Bithynian coast. 
Μέλαιαν: still called the Black Cape 
(Kara-Burun). 
350. γνώμαντες: ‘doubling’; cf. 
the use of flectere, Cic. Div. 2. 45, 
in flectendis promunturis. Θυνηίδος: 
Thynias was a small island one mile 
in the coast of Bithynia (Strab. 465, 32). Arrian, Perip. 13, says that 
it had a port and naval station belonging 
to Heraclea. 
351. ‘Thence hending back no long 
distance over the sea ye shall run up the 
vessel on the land of the Mariandyni which 
lieth opposite.’ 

352. Μαριανδύνων: dwelling to the 
N.E. of Bithynia, and, like the Bithynians, 
originally immigrants from Thrace (Strab. 
245, 35). They are referred to in Hdt. 
3. 90, 7. 72-75. Heraclea Pontica was 
their chief city. 
353. εἰς Ἀἴδαο: all rivers called 
Acheron were supposed to communicate 
with the lower world. Diodorus (14. 31) 
mentions the legend that it was by the 
outlet of this river near Heraclea that 
Heracles dragged up Cerebus; cf. also 
Xen. Συμ. 6. 2. 2. καταβάτις: cf. 
3. 160. 
355. δυνήσεις: cf. 1. 644, Ἀχέρωνος 
divas. 
357. ἐπὶ τῇ: sc. ἄκρη, ‘after leaving this 
headland’; v.n. 1. 932. 

358. Ἐνετῆς: Ἐνετῆ was a city of 
Paphlagonia. The Ἐνετοι are mentioned
365. Αἰγιαλός littera minuscula scripsit O. Schneider.

in I. 2. 851, Πασλαγόνων δ' ἡγεῖτο Πολυαμένος λάτιαν κύρ' Ἐξ Εὐετών. The Veneti on the Adriatic were supposed to be an offshoot from them. The tradition that Pelops was a Paphlagonian is mentioned also in Diod. 4. 74, schol. Pind. Ο. 1. 37.

359. εὐχετῶνται: sc. εἶναι, cf. 1. 231.
360. Ἐλλήκης Ἀρκτοῦ: 'the revolving Bear,' i.e. the Great Bear which revolves round the Pole; cf. 3. 1195.

361. Άλβατος: v.n. 1. 739. Κάραμβων: Strabo (103, 17) says that this Paphlagonian promontory helps to make the Euxine into two seas (διϊδακτῶν). Cf. Pliny N.H. 2. 6.

362. 'and over it the blasts from the north are divided into two currents'; i.e. the promontory, facing north, was so lofty that it interrupted the northern blasts and refracted them in twain.

363. 'to such a height does it reach in the upper air as it faces the sea.' For κύρων c. dat. cf. 4. 945; II. 23, 428: Call. Cer. 38, μέγα δενδρον αἰθέρι κύρων.


366. "Ἀλνος: the Halys, the chief river in Asia Minor, rises in the Armenian Mts.; and, after a tortuous course, discharges itself into the Euxine. Strabo (468, 16) derives its name απὸ τῶν ἄλων, i.e. the salt-mines in its neighbourhood, but this is very dubious.

367. διενόμος: this comparative from μικρός was originated by Ap. and adopted by later writers.

369. 'from this point further on a great bend rising up juts out from the land.' For ἄγκων cf. 4. 1583, ἄγκων ... ἀπὸ προφύτωρος.

370. ἔτη: 'next:' στόμα Θερμώδων: a periphrasis for Θερμώδων as is shown by the masc. ptcpl. διασειμένης (372). The Thermolon, whose winding course is described 970 sqq., rises in Pontus and flows, like the Iris, through the plain of Themiscyra, emptying into the Euxine; cf. Aesch. Pr. 751.

372. μετέρει: 'flows,' a meaning only found in Ap. and Lycochronon. In Hom. it means 'to weep,' as in 1. 271, etc. διασειμένος: 'after passing through,' a ptcple. only found here, cf. καταιειμένος, 1. 939; for the false formation see on 1. 366.
ενθα δέ Δοιαντος πεδιόν, σχεδόθεν δέ πόλης
τρυσαί τ' Άμαοιδων, μετά τε σμυγερώτατοι ἀνδρῶν
τρηωτίων Χάλυβες καί ἀτειρέα γαῖαν ἔχουσιν,
ἐργατινάς: τοί δ' ἀμφί σιδῆρα ἔργα μέλονται.
ἀγχε δέ ναιετάουσι πολύρρηνες Τιβαρνηνοὶ
Χηνὸς Βυζείνου Τευτάην ὑπὲρ ἀκρήν.  
τῇ δ' ἐπὶ Μοσσύνωικοῖς ὁμούριοι ὑλήσσαν
εἰχείς ἤπειρον, ὑποτείας τε νέμονται,
δουρατέοις πῦργουσιν ἐν οἰκία τεκτῆναιτες
[κάλυνα καί πῦργους εὔπηγεας, οὐδ' καλέσσαν
μόσσυνας καί δ' αὐτοὶ ἐπόνυμοι ἔθνεν ἔσων.]
τοὺς παραμείδομενοι λισθή ἐπίκεισετε νήσῳ,
μήτι παντοίη μέγ' ἀναίδεας ἐξελάσαντες

379. τοῖς δ' ἐπὶ Παρίσι, ὑσ. Bruck.
381. εἰσοδια Paris, unus: Duo versus, qui sequuntur, eiccit Bruck. όγγος εὔπηγεας Kuhnken: τρυχοῦς Merkel.

373. Δοιαντος πεδίον: v. n. 988.
374. τρυσαί: the three cities were Lycaea, Themiscarya, and Chadasia. τρυσάς is not used by Hom.; in Hes. it means 'threefold.'
375. Χάλυβες: Aeschylus, Pr. 742, speaks of the σιδηροτέκτονες Χάλυβες as ἀνήμεροι οὐδ' πρόσπαται ξενίοι. Xenophon, An. 5. 5. 1, describes the march of the Ten Thousand through the country of the Mosynoeci (379), Chalybes, and Thibarnei (377). ἀπερεά: 'unyielding;' difficult; cf. Dion. Per. 768. Χάλυβες συνθέλει καί ἀπήνεα γαῖας Ναιοῦαιν, μογε-"ρο̣ν δεδακτοί̣ς ἔργα σιδῆρο̣ν.
377. πολύρρηνες: v. n. 1. 49.
378. Γενητάην ἄκρην: a cape (so called from the river Genes), where was a temple of Zeus Xenios, Strab. 469, 53.
379. τῇ δ' ἐπί: sc. ἀκρῆ, 'next to (beyond) this headland,' cf. 357.
381. Μοσσύνωικοῖς: cf. Strab. 479, 20, έτ' ἐνθήθην ἡ πυργική οἰκούσι, διό καί Μοσ-υνοούς ἐκαλοῦι οἱ παλαιοί, τῶν πύργων μοστάνας λεγομένοιν: Dion. Hal. 1, 26, οἰκοικίαν εἴπ' ξυλίνος πῦργοι . . . μοστάνας αὐτὰ καλοῦσες. For their habits v. 1016 sqq.
381. τ' ἀναίδεας: 'unnatural,' improb. of Bruck. The second line occurs again 1017 infr. Bruck argues forcibly against their genuineness:—"Duo illi versus neutiquum hic locum habent, et quam etymologiam continent, eam in Phinei vaticinio ponere non debuit Poeta. Vates minime λεπτολογεῖ, non ἄτυπολογεῖ; bre- viter et summamit singula adlingit, quae eadem postea in itineris narratione Poeta tractabit iberius et exornabit. Praetera in elaborato, correcto, et ad unguem expolito poemate idem versus bis in eodem libro legi non debet, nec utroque in loco a Poeta positus fut." Gerhard plausibly suggests that these two lines stood in the earlier recension after 381 (which may originally have been δουρα-τέοις Βρυχοίσιν εὐνομία τεκτῆναιτες), and being afterwards removed by the poet they have crept into the text from a marginal note of the抄cut.
383. άπαθή: 'unnatural,' improb.,
οίωνοι, οἳ δὴθεν ἄπειρσιοι ἐφέσουσιν νήσου ἐρημαίνει. τῇ μὲν τ' ἐνὶ ὕπνῳ "Ἀρης 
λαῖνεν ποίησαν Ἀμαλονίδων Βασίλειαι 
'Οτρηρή τε καὶ Ἀντίστροφου, ὅποτε στρατόναυτο. 
ἐνθα γὰρ ὑμῖν ὑνειαρ ἄδεικνοι εἰς ἀλὸς ἔλευ 
ἀρητον· τῷ καὶ τε φίλα φρονέων ἀγορεῖν ἴσχεμεν. ἀλλὰ τίν 
μαντοσύνη τὰ ἐκαστα διηνεκὲς ἐξενεύοντα; 
νήσου δὲ προτέρωσε καὶ ἦπειροιο περαῖς 
φέρονται Φιλυρης. Φιλυρης δ' ἐφὶπερθέν ἐασιν 
Μάκρωνες· μετὰ δ' αὐτὸ περιώσια φύλα Βεχείρων. 
ἐξεῖς δὲ Σάπειρες ἐπὶ σφίσι ναιετάουσιν. 
Βυθῆρες δ' ἐπὶ τοὺς ὦμόλακες, ἂν ὑπὲρ ᾦδη 
αὐτοῦ Κόλχων ἔξονται ἄρτιοι. ἀλλ' ἐνὶ νηλ 
πείρηθ', ἔως μυκάτη κεν ἐνυχρίμωπτεθαλάσσῃ. 
ἐνθα δ' ἐπὶ ἦπειροι Κυταιδος, ὡς 'Ἀμαραντών 
τηλόθεν εἰς ὄρεων πεδιοῦ τε Κυρκαίῳ 
Φάσις διηνὲς εἰρύν ρῶν εἰς ἀλά βάλλει.

388. ἄρθρον Merkel. καὶ Brunck: κεν vulg.
390. ἐφίπερθεν G: ἐξέπερθεν L, vulg.
391. Κυταιδος Paris. unus: Κυταιδος vulg.
392. 'as the story goes.' The name of the island was Ἀρηᾶς or Ἀρεόν 
νῆσος. The Schol. says that Eur. in his 
Phrixus described the island as haunted 
by monstrous birds, driven by Heracles 
from Symphalus in Arcadia, which 
discharged their own feathers as shafts; 
 cf. 1036.
393. ἄδεικνοι: v. n. 1. 1037. In 1090 
 sqq. we read how the sons of Phrixus 
were shipwrecked on the island, and 
guided the heroes to the Colchian 
land.
394. ἴσχεμεν: 'to put in thither,' 
appelare. πάλιν ἀλιτέσθα: cf. 313.
395. 'Beyond this island and the main- 
land facing it dwell the Phylires.' For 
περαῖς v. n. 4. 78. 1. 923. In 1231 infr. 
we hear of an island called Philyris off 
the coast of Pontus, opposite the district 
of the Phylires.
396. Μάκρωνες: v. n. 1. 1024. περαί 
σα: 'exceeding many.' v. n. 1. 460; the 
Becheires are mentioned in Dion. Per. 
765, φύλα Βεχείρων.
397. Σάπειρες: the Σάπειρες in Hdt. 
1. 1. 104. 3. 94.
398. ὀμόλακες: = ὄμολα; cf. ἄλακ 
κος, 3. 1054.
399. πείρηθ: v. n. 326. 
300. θαλάσσῃ: the south-eastern recesses of 
the Euxine. See on 1. 170.
14, mentions Κουτατσίαν, a small town 
on the Phasis, modern Kutsis. This was 
probably the Cyte or Cytaeus which 
was associated with the birth of Medea (Prop. 
1. 1. 24). In Ap. Κυταις = Colchian, 
 cf. Val. Fl. 6. 693, terris Cytaeis.
302. Σάπειρες: the Σάπειρες in Hdt. 
1. 1. 104. 3. 94.
303. Αμαραντῶν ὄρεων: the Schol. states, 
on the authority of Herod, that the 
Phasis rose in these mountains.
304. πεδίου Κυρκαίου: cf. Dion. Per. 
601, ἐνθα τὰ Φάσις Κυρκαίου κατά μνη 
ἐλικούσων πεδίον: Avienus 876, Phasis 
. . . . Circa caeque lapsus in arva Incidit 
Euximum. Circe was a sister of Aeetes.
305. Φάσις: modern Fáz or Rioni.
κείνου νη', ἐλάωντες ἔπὶ προχοᾶς ποταμοῦ τύργους εἰσὸμεθέ Κυταιός Λιήταο,
ἀλλος τε σκιών Ἀρεος, τόθι κῶς ἐπ᾽ ἄκρης
πεπτάμενον φηγοῦ δράκων, τέρας αἰνῶν ἰδέσθαι,
ἀμφὶς ὀπίπειει δεδοκημένος: οὐδὲ οἱ ἦμαρ,
οὐ κνέφας ἤδυμος ὑπόπος ἀναίδεα δάμαται ὅσσε." 405
"Ως ἀρ' ἐφ' τοὺς δ' εἴδηρ ἑλεν δέος εἰσάιόντας.
δὴν δ' ἐσάν ἀμφασίη βεβολημένων ὀφεῖ δ' ἐξεῖπεν
ήρως Άισονος υῖος ἀμηχανεών κακότητι
"Ω γέρων, ἦδη μὲν τε δίκεο πείρατ' ἀέθλων
ναυτηλίας καὶ τέκμαρ, ὅτω στυγερὰς διὰ πετρας
πειθόμενοι Πόντονος περήσομεν' εἰ δὲ κεν αὐτὶς
τάσδ' ἥμιν προφυγούσιν ἐς Ἑλλάδα νόστος ὀπίσσω
ἐσσεται, ἀσπαστώς κε παρὰ σέο καὶ τὸ δαεῖν.
πῶς ἔρω, πῶς οὖτε τόσην ἄλος εἰμί κέλευθον,
νῆς ἔων ἐτάροις ἀμα νῆσιν; Ἀδ' δὲ Κολχὺς
Πόντου καὶ γαῖς ἐπικέκλιται ἐσχατηίσω." 410

404. σκιών G. Ἀρεος Stephanus: Ἀρεως L, G.
405. πεπταμένον G.
406. ὀπίπειει Merkel: ὀπίπειει codd.
407. ἀναίδες Pariss. tres, Bruck.
411. δίκεο Pariss. duo: δίκεο vulg.

404. σκιών: ἀντι τοῦ σκίων, κατα Ἰανικηρ πρώτηθει τού τ. Schol. For this new
formation on the false analogy of the masc. cf. δακρυεῖα, 4. 1291. Rzach
(p. 97) suggests that we might regard these as metrical makeshifts of the copy-
ists, and restore the normal forms in accordance with II. 24. 269, τύχον
δυραλόν ἐδ οἰκέσαιν ἄρρησε, but the
mss. and the Schol. are against this. Later writers imitated Ἀρ., e.g. Nonn.
Dion. 25. 440, ἐρέων: Nic. Ther. 748, nυράων.

405. πεπταμένον: for the accentuation see on 3. 833.
406. ὀπίπειε: 'watches,' cf. II. 7, 243,
λάθρῃ ὀπίπειες. For the form v. n.
4. 409. δεδοκημένος: 'on guard';
once used in Hom., II. 15. 730, of Ajax
protecting the ships, ἐστήκη δεδοκημένος.
It is to be referred to δέξομαι rather than
δοκέω. Cf. also Hes. Δ. 214.
The Homeric ᾠδος in ᾠδος ὅπας was regarded by later poets as made
up of ὅ (intens.) and ᾠδος.

409. Cf. II. 17. 695, δὴν δὲ μιν ἀμφασίη
ἐπήσω λαβῇ. See also 3, 76.
410. δίκεο: cf. II. 9. 61, ἐξεῖπι καὶ
πάντα δίβοιμα.
412. τέκμαρ: = τεκμήριον, 'sign,' i.e.
the flight of the dove.
414. τάδε ... προφυγούσιν: 'Peius: λος σχοτοίς in reditu superantes. Potius:
in expeditione facienda; nam hoc et haec
verba et Phinei responsio liquide dant.'
(Dübner, quoted by de M.)
415. ἀσπαστὼς: this adv. is found
first in Hdt. (4. 201). Hom. uses ἀσπασ-
tós sometimes in the Od., but ἀσπασιος.
417. Αἰα: a city on the Phasis where
Aeetes dwelt (Strab. 38, 12), and the
name was extended to the land ruled by
him. Aeschylus and Pindar first use the
historical name Colchis.
418. ἐπικέκλιται: 'lies over against
the boundary of the Pontus and the
earth'; cf. Eur. Τρ. 707, Σαλαίων τὰς ἐπικεκλιμένας ἑρωὶς ιδχαὶς (i.e. of Attica).
Colchis was regarded as the eastern
boundary of the earth, cf. 1. 84.
"Ως φάτο τὸν δ’ ὁ γεραιὸς ἀμειβόμενος προσέειπεν·
τοι δ’ τῆς δια τοῦ ἐν τοῖς ἀνάμνησις τοῖς ὑπό τραπέζων, ὁδοὺς ἠρώον ἀνέπεσεν ἀναφυσίων, μετά δὲ Λίαν ἄλλης πομπῆς ἑσοντα. ἄλλα, φίλοι, φράζοντε πέρασε δολός αἰωνιῃ, κύκριο. εκ γαρ θῆς κλυτᾶ πείρατα κεῖται αἰθλων. καὶ δὲ μηκέτι τῶν περατώρω ἐξερέσσεσθαι."

"Ως φάτι 'Ἀγνορίδης' ἐπὶ δὲ σχεδον νεέ δοιω Θομίκιον Βορέακ κατ' αὐθέροις αἴζαντε οὐδώ ἐπὶ κράινους ἐβαλον πόδας· οἱ δ' ἀνάροουσαν. εἰς ἔσων ἔρωσ, ὅπως παρεύσατο ἑσοντο. Ζήτησι δ’ ἱεμένωνων, ἐτ’ ἀσπετον ἐκ καμάτου ἀθημ’ ἀναφυσίων, μετεφώνειν, ὅσον ἀπωθὲν ἡλασαν, ἤδ’ ὄς 'Ἰρις ἐρύκακε τάσδε διάει, ὅρκια τ’ εἰμενένουσα θεά πόρει, αἴ δ’ ὑπέδευσαν δείματι Δικταίης περώσιον ἄντρων ἐρίπνης. γιθόσυνων δῆπεται δόμοις ἐν παίνεσ ἑταϊροι αὐτοσ τ’ ἀγγελίης Φινεύς πέλειν. ὃκα δὲ τόγυ Λισονίδης περιπολλῶν ἐνφρονεὼν προσεέπετεν·

"Ἡ ἀρα δὴ τις ἔν, Φινεύ, θεός, ὃς σέθεν ἄτης κήδετο λευγαλέης, καὶ δ’ ἱμέας αὐθὶ πέλαςσεν τηληθὲν, ὅφρα τοι νεές ἀμύνειαν Βορέας·

εἰ δὲ καὶ δραλημοίσι φόος πόροι ἢ τ’ ἀν δώ γνηθήσεων, ὅσον ἐπερ ὑπότροπος αἰκάδ’ ἱκοίμην.”

"Ως εφατ’ αὐτὰρ ὁ τόγυν κατηφήσας προσεέπετεν’

424. ἐν γὰρ τῇ σχολ. ad 111 946.
425. παροιτέρω vulg.
426. ἐξαιτησε τοις Pariss., Brunck.
427. τῆς περὶ πολλὸν G.

421. ἔτερον: i.e. they will not have to return through the Symplegades.
422. μετά: 'as far as.' Way wrongly renders, 'after Aia.'
423. τῆς κ.τ.λ.: cf. 1. 1098.
424. τῆς σχολ. ad 111 946.
425. τῆς περὶ πολλὸν: cf. 27. 3 sqq.
426. ἄνθ’ ἀναφυσίων: cf. ἀντιμέχρα φυσιώντε, 87 supr. The compound is used of the 'puffing' of dolphins in Hes. Sc. 211, δοιοί δ’ ἀναφυσίωτες ἀδεξώσει. Boesch has collected many exx. of verbs used absolutely in Hom. but cf. acc. in Ap., e.g. φυσίωσ, παλάστρομα (1. 358), τέθεσα (3. 215), μυρωμα (3. 556), ἀπολήγω (4. 767), καναχεῖ (4. 907).
427. ἄνθ’ ἡλασαν: 'how far off they had driven the harpies.' ἀπωθέεν is loosely used, as it should denote motion from. The Schol. takes ἡλάσαν as intrans.: αὐτὶ τοῦ ὄνομα μακράν ἐπορεύθησαν.
429. περιπολλῶν: this adv. is peculiar to Ap., cf. 472, 3. 437.
430. τᾶς κ.τ.λ.: cf. 1. 581.
431. τῆς περὶ πολλὸν: this adv. is peculiar to Ap., cf. 472, 3. 437.
432. ἀνθ’ ἀναφυσίων: cf. ἀντιμέχρα φυσιώντε, 87 supr. The compound is used of the 'puffing' of dolphins in Hes. Sc. 211, δοιοί δ’ ἀναφυσίωτες … δέξιοντε. Boesch has collected many exx. of verbs used absolutely in Hom. but cf. acc. in Ap., e.g. φυσίωσ, παλάστρομα (1. 358), τέθεσα (3. 215), μυρωμα (3. 556), ἀπολήγω (4. 767), καναχεῖ (4. 907).
433. κατηφήσας: v. n. 1. 267.
"Αἰσθοῦντα, τὸ μὲν ὦ παλινάγρετον, ὑπὲρ τι μῆχος ἔστ’ ὁπόσω κενεῖ τὸ ὄρομνύλονται ὁπωτεῖ. 
ἀντὶ δὲ τοῦ βανατὸν μοί ἀφαρ θεὸς ἐγγυαλίζει, 
καὶ τε θανὼν πάσησι μετέσσομαι ἀγλαίησιν.”
"Ως τὸ γάρ ἀλληλουσὶ παραβληθήσῃ ἀγόρευνον. 
αὐτίκα δ’ ὦ μετὰ δὴρῳ ἀμειβομένων ἐφανήθη 
Ἡραγενῆς’ τὸν δ’ ἀμφὶ περικτίται ἱγερέθυντο 
ἀνέρες, οἳ καὶ πρόσθεν ἐπ’ ἦματι κείσε θάμιζον, 
αἰεν ὄμως φορέοντες ἐξ ἀπὸ μοῦραν ἐδωδῆς. 
τοὺς ὦ γέρων πάντεσσων, ὅτις καὶ ἀφαυρὸς ᾐκούτο, 
ἐχραύν ἐνδυκέως, πολέων δ’ ἀπὸ πήματι ἐλυσεν 
μαντοσύνην τῷ καὶ μὲν ἐποιχόμενοι κομέσκον. 
σὺν τοὺς δ’ ἰκάνεν Παραῖβιος, ὦς ῥὰ ὦ ἦν 
φιλτατος’, ἀσπάσιους δὲ δόμως εἶν τοῦτῳ ἐνόησεν. 
πρὶν γὰρ δὴ ὑ ὑ πο’ αὐτὸς ἀριστήσων στόλον ἀνδρῶν 
Ἐλλάδος ἔξαινότα, μετὰ πτόλειν Αἴγιταο 
πείσματ’ ἀνάψασθαι μυθήσατο Θυνίδι γαίη, 
οἱ τέ οἱ Ἀρτνιας Διὸθεν σχήμουσιν ιοῦσας. 
τοὺς μὲν ἐπεῖτ’ ἐπέεσσων ἀρεσκάμενος πτυκωῖσιν 
πέμψ’ ὦ γέρων’ ὦν δὲ Παραίβιον αὐτὸθ μύρειν 
κέκλετ’ ἀριστήσει σὺν ἀνδράσιν ἀγά δὲ τόνυ 
σφωτέρων δίων ὦτις ἐξοίχος, εἰς ἔ κομίσσαί 

460. πείσματ’ ἄν ἄφασθαι Paris, unus, Brunck.

444. οὐ παλινάγρετον: i.e. the gift of sight is gone beyond recall; cf. H. i. 526, 
tέκμωρ οὐ παλινάγρετον, In Call. Lav. Pall. 103 the binding of Teiresias is 
described as οὐ παλινάγρετον γρήγορος.
446. κενεῖ... ὁπωτεῖ: ‘for my sightless eyeballs are slowly wasting away.’ See on 109.
447-8. ‘Nay, death let a god bestow right speedily, rather than this: Then, 
when I am dead, shall I enter at last into perfect bliss’ (Way).
448. παραβληθήσῃ: v. n. 1. 835.
449. ἀμειβομένων: ‘as they held converse.’ We find the same absolute use 
in 4. 1461; see on 1. 644. Virg. imitates these lines, Aen. 6. 535. Hac vice sermo-
um num roseis Aurora quadrigis iam medium aetherio cursu traiectar axem.

In 3. 1224 we have ἡραγενῆς Ἡῶς; so 
in Hom. ἡραγενεία is used either as an 
epithet or a synonym of Ἡῶς.
452. ὄμως: ‘invariably.’ ἐης: v. n. 
i. 1113.
‘feeble,’ a meaning found in 3. 144, 
4. 1489.
454. ἤραν: ‘prophesied.’ ἐνδυκέως: 
‘kindly’: v. n. i. 883.
455. κομέσκον: cf. Od. 24. 389, 
ἀφαντά ἐνδυκέως κομέσκεν.
461. Δίοθεν σχήμουσιν: ‘will restrain 
by the will of Zeus’: cf. H. 15. 489, 
Δίοθεν βλαφέθητα. Others take Δίοθεν 
with ιοῦσας.
462. τοὺς μὲν: i.e. the 
περικτίται, 
ἐπέεσσων πτυκωῖσιν: ‘words of wisdom.’
465. σφωτέρων: for σφωτέρως = ὦ 
ssee on 1. 643.
Arphonattikon B 181

thereon. To τοῦ ἐκ μεγάρου κώτος μελλητών ἐφέτησιν ὁμηγερέσσης μετήρδα:

"ὤ ἥλιος, οὐκ ἄρα πάντες ὑπέρβιοι ἄδρες ἔασιν, οὐδὲ εὐφρηγείαν ἅμημονες. ὡς καὶ ὅδ' ἀνήρ τοῖς ἔων δευρ ἠλθέων, ἔων μόρον ὁφρα δαείη.

ἐδέ γὰρ οὖν ὡς πλείστα κάμοι καὶ πλείστα μογήσαι, ὅτ' τότε μην περιπολλὸν ἐπασχυτερῆ βιότον χρησμοσύνη τρύχεσκεν· ἐπ' ἥματι δ' ἡμαρ ὅρωρε κύντερον, οὔτε τις ἥνει ἀνάπνευσις μογέοντι.

ἀλλ' ὥς πατρὸς ἔωι κακὴν τίνισκεν ἄμοιθην ἀμπλακίης. ὦ γὰρ οἶες ἐν νουρσὶ δένδρα τέμνων ἄγο θ' ἀμαλτραδός νῦμφης ἀθέρεξε λιτάων, η μὴν διομοίητε ἒδων μειλόστητο μῦθον, μὴ ταμεεῖν πρέμπον όρνος ῥηλικος, ἔπι πουλὶν αἰώνα τρίβεσκε δήμεκές· αὐτάρ ὁ τῆνε ἀφραδεῖς ἐτμηξὲν ἀγνηροῦρ πνεύ̄τος.

τῷ δ' ἄρα κυκερδῇ νῦμβῃ πόρεν ὑδίσφοις αὐτῷ καὶ τεκέςσιν. ἐγὼ γε μὲν, ἐντ' ἄφικανεν, ἀμπλακίην ἐγὼν· βαιμὸν δ' ἐκέλευσα καμόντα θυνάδος νῦμφης, λωφήμα τέξει ἐπ' αὐτῷ ἵερα, πατρῶν αἰτεύμενον αἴτσαν ἀλύκαι.

ἐνθ' ἐπει ἐκφυγεν κῆρα θηήλατον, ὅπουτ' ἐμεῖο ἐκλαθέτ, οὔτ' ἀθέρεσε· μόλις δ' ἀκόντα θύραζε


471. 'for, work as he might, and toil as he might, poverty with harder pinch pressed sore upon him.'
472. ἐπασχυτέρη: v. n. 1. 579.
473. χρησμοσύνη: v. n. 1. 837.
474. ἀνάπνευσις: cf. II. 11. 801, ἀληθὲς δὲ τ' ἀνάπνευσις πολέμου.
476. The Schol. mentions as the source of this story a tale told by Charon of Lampasacus how Rhoeus, having won the favour of a nymph by saving her oak-tree, afterwards incurred her displeasure and was maimed by her.
477. ἀμαλτραδός: Hamadryades (ἀμα, δρόν) were nymphs whose life was bound up in that of the tree with which they had come into being, and which was their home.

This joint life of nymphs and trees v. Call. Del. 70-85. Pindar (frag. 146) refers to the Hamadryades: ἰσοδένθρον τέκμαρ αἰώνοις λαχυσοί. 479. ἰλικος: this recalls Aesch. Cho. 607, καταθύμαναι παιδὸς δαφνίαν δαλὸν ἦλικα (of Althea burning the torch on which the life of her son Meleager depended).
480. ἀφίκανεν: sc. Παραίβασις.
481. ἀμπλακίην ἔγγον: cf. 4. 698.
482. λωφήμα: 'expiatory,' ἀπ. λεγ.
488. ἀθέρες: there is no need to change this to ἀθέρες to make it conform with 477. Both forms are mentioned by Hesych. and in Et. Mag. The fondness of Ἀρ. for weak aorists in -σα would rather favour ἀθέρεσι in 477, but that line is quoted in Et. Mag. with ἀθέρες (v. Rzach, p. 139).
πέμπω, ἐπεὶ μέμονέν γε παρέμεμναι ἀσχαλώωντι." ὡς φὰτ' 'Ἀγνυριδῆς', δ' ἐπισχεδῶν αὐτίκα δοιώ ἦλθ' ἀγων ποίμνηθεν οἷς. ἀνά δ' ἱστατ' Ἱήσων, ἀν δὲ Βορήνοι ὑπὲς ἐφημοσύνης γέροντος. ὥκα δὲ κεκλόμενοι μαντήμον 'Ἀπόλλωνα. ῥέζου ἔπ' ἐςχαρόφιν νόον ἦματος ἀνομέινοι. κουρότεροι δ' ἐτάρων μενοεικέα δαιτ', ἀλέγγυνον. ἐνθ' εὖ δαισάμενοι, τοι μὲν παρὰ πείσματι νην, τοῖ δ' αὐτοῦ κατὰ δόματ' ἀολλέες εὐνάζοντο, ἤρι δ' ἐτήσιαι αὐρὰ ἐπέχραον, αἱ τ' ἀνὰ πάσαν γαίαν ὄμοις τοῦ ἔδει Δίος πνείουσιν ἄρωγη.

Κυρήνη πέφτατι τις ἔλος πάρα Πενελεὶοι μῆλα νέμειν προτέρους παρ' ἀνδράσιν· εὖδα δε γὰρ οἱ παρθενίας καὶ λέκτρον ἀκήρατον. αὐτὰρ Ἀπόλλων τήνγ' ἀνερεφάμενον ποταμὸ ἐπὶ ποιμαίνουσαν τηλόθεν Αἰμόνης, Χθονίης παρακάτθετο νῦμβαις, αἱ Διβύνην ἐνέμοντο παραὶ Μυρτώσιων ἀῖπος.

491. ἰλθεῖ Hermann.
498. ἐτήσιαι Paris. unus: ἐτήσιοι vulg.: ἐτήσιαι Merkel.
499. ἀρωγῆ Vatt. quatt., et cons. Mattheae.
500. πεφαίνοται ἦλος O. Schneider.
503. ἀνερεφάμενος Kzach: ἀνερεφάμενος codd.

489. ἐπεὶ ... ἀσχαλώντι: 'for he fain would ride with me in my distress.'
490. ἐπισχεδῶν ... Ἰλθεῖ: 'drew near'; cf. h. Hom. Ap. 3, ἐπισχεδῶν ἐρχομένου. This adv. takes the dat. in 604, and the gen. in 1283.
491-2. Cf. Ill. 3, 267. ἄρντο τοῦ δ' αὐτίκ' ἐπείτα ἦνας ἄνδρων 'Ἀγαμεμνόν Ἀν δ' 'Οἰδομένως.
494. ἐπ' ἐχαρόφιν: cf. Od. 5, 59; 19, 389. For the case-forms in -οi v. Monro, H.G. 154-8. This suffix was connected with Lat. -di (ti-bi, u-bi), Skt. -bhyas, -bhyan.
498. ἐτήσια: winds blowing at stated times of the year (έτος), especially north-erly and north-easterly winds; cf. Arat. 150.
500. ἐπέχραον: 'blew strongly.' Only here is ἐπεχράω used absolutely. In Hom. it is found c. dat. 'to attack,' in which sense Ap. uses it c. gen., 283 supr. In 4, 508 we have it c. inf. = instare 'to be urgent,' διέσωσιν ἐπέχραον, and in 3: 431 c. acc. et inf., ἦ με νείσάθαι ἐπέχραον.

499. ἀρωγῆ: there seems no reason for preferring ἀρωγη: as many editors do. The succour (ἀρωγή) given by Zeus is described in 524 sqq.
500. Κυρήνη: Call. a daughter of the Peneus beloved by Apollo, who carried her off from Mt. Pelion to Libya, where she gave its name to Cyrene; cf. Pind. P. 9, 5, τὰν (sc. Κυράναν) ὁ χαίταις ἀνεμοσφαράγων ἐκ Παλίου κόλπων ποτε λατοῖδας ἄρας ἐνεκέγε τε χρυσέον παρθενών ἄγροτον δίφρου τόθι νερολυμηλόν | καὶ πολυκρατότας θύκε δέσπουσαν χθόνος | δίαιν ἀπέθανεν τρίταν ἐνύρατον διαλλάσσαν οἰκείον. Πενελειοῖ: v.n. 1, 38.
503. ἀνερεφάμενος: v.n. 1, 214.
504. Αἰμόνης: τῆς Θεσσαλίας, ἀπὸ Αἰμωνὸς υἱὸς Ἄρεως. Schol. Thessaly was called after Thessalus son of Haemon (Strab. 381, 11). Χθονίης: ταῖς ἔγχωραις. Schol.: 'set her amongst the nymphs of the land.' Cf. 4, 1322.
ένθα δ’ Ἀρισταῖοι Φοίβῳ τέκευ, ὅν καλέουσιν Ἄγρεα καὶ Νόμιον πολυήχοι Αἴμονιες, τὴν μὲν γὰρ φιλότητι θεὸς ποιήσατο νῦμφην αὐτοῦ μακραίων καὶ ἀγρότων· νὰ δ’ ἐνεκέν νηπίαχον Χείρωνος ὑπ’ ἀντρούσων κομέσθαι. τῷ καὶ ἀξένθετοι θεία γαμῶν ἐμφήστευσαν Μοῦσαι, άκεστορίην τε θεοπροπίας τ’ ἐδίδαξαν’ καὶ μν ἐὼν μῆλων θέσαν ἦραν, ὅσ’ ἐνέμοντο ἀμ πεδίον Φθίνης ‘Ἄθαμαντιον ἁμβή τ’ ἐρυμήνην Ὡθρίν καὶ ποταμοῦ ἱερὸν ῥόον Ὀπίδανοῖ. ἡμὸς δ’ οὐρανοθείον Μινωίδας ἔφλεγε νύφους Σεῖριος, οὐδ’ ἐπὶ δὴρον ἔνυν ἄκος ἐνναέτησιν, τήμος τόνγ’ ἐκάλεσαν ἐσφημοσύναι ‘Ἐκάτου λοίμον ἀλεξῆτηρα. λίπεν δ’ ὅγε πατρὸς ἐφετηρῆ Φθίνη, ὑν δὲ Κέω κατενάσσατο, λαὸν ἀγέρας Παρράσιον, τοῖπερ τε Λυκάονοι εἰσὶ γενέθλης, καὶ βωρὸν ποίησε μέγαν Δίως Ἐκμαίοι,
AnONIOT RODIOT

ιερά τ' ευ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνῳ
Σειρίῳ αὐτῷ τε Κρονίδη Δί. τοῦ δ' ἐκείνῳ
gaiαν ἐπιψυχοσων ἐτήσιαι εκ Διός αὔραι
ηματα τεσσαράκοντα. Κέω δ' ἐτι νῦν ιερής
ἀντολέων προπάρουθε Κυνὸς ρέζουσι θυηλάς.
Καὶ τὰ μὲν δς ὑδεόνται' ἀριστῆς δὲ καταθῆ
μύμνων ἐρυκόμενοι: Ξεινία δ' ἀστετὰ Θυνοὶ
πᾶν ἰμαιρ Φυνῇ χαριζόμενοι προταλλον.
εκ δὲ τόθεν μακάρεσαι δυνόμενα δωμῆσαι
βωμὸν ἀλὸς ῥηγμοιν πέρην καὶ ἐφ' ιερὰ θέντες,
νὴθοθῆν εἰσβαυοιν ἐρεσέσευεν, οὐδὲ πελεῖς
τρήωρον λήθοντο μετὰ σφίνων' ἀλλ' ἄρα τήνυε
dείματι πεπηνιαιῃ ἐῇ φέρε χειρὶ μεμαρτῶς
Εὐφήμοι, γαίης δ' ἀπὸ διπλοῦ πείσματ' ἔλυσαν.
Οὐδ' ἄρ' Ἀθηναῖς προτέρω λάθον ὄρμηθέντες·
ἀυτίκα δ' ἐσσυμένως νεφέλης ἐπιβάσα πόδεσων
κούφης, η' κε φέροι μιν ἀφαρ βραρῦν πέρ ἐοῦσαν,
σεβά' ἵμεν πόντων, φίλα φρονέουσι ἑρέτησιν.
ὡς δ' ὅτε τις πάτρισθεν ἀλώμενος, οἶδ' ἐν πολλὰ
πλαζόμεθ' ἄνδροποι τετησίτης, οὐδ' τις αἰα

525. ἐτήσιοι vulg.
528. τελεῖοι coni. Brunck.
529. ἔλαρ, ἐνόμοι vulg.

cf. Zevs δέτιοι, Arist. Mund. 7. 2 :
Aen. 9. 670, Iuppiter horridus austris
Torquet aquasam hiemem et caelo cava
nubila rumpit.
525. ἐπιψυχωσοιν: 'cool'; cf. Od.
4. 508, ἀτασα Λκεανδὸς ἄνησιν ἄναφεξειν
ἀνθρώπουσ.
527. Cf. Diod. 4. 82, γενομένης δὲ τῆς
θυείας κατὰ τὴν τοῦ Σειρίῳ ἄστρου
ἐπιστολῆν, καθ' ἔγι συνεβαίνει πενὲιν τοὺς
ἐπιστας, ἄξια τὰς λουκάς νότος.
528. ὑδεόντα: 'are told of'; cf. 4. 264.
It is an Alexandrian word, cf. Call.
Ἰουν. 76, αὐτίκα χαλκίας μὲν ὁδειομὲν
Ἑραίστοιο. Curtius compares the root
of ἔδω-ω, ἄπο-ων, Stkt. ναδ-αμι.
530. ἐρυκόμενοι: kept back by the
Etesian winds which were contrary (498).
531. μακάρεσαι δυσδεκα: Zeus, Hera,
Poseidon, Demeter, Hermes, Hephaestus,
Apollo, Artemis, Hestia, Ares, Aphrodite,
Athene. The place where the altar was

built was afterwards called 'τερών'; cf.
Polyb. 4. 39, Dem. Λεκτ. 29.
532. πέρην: i.e. the opposite (Asiatic)
coast, distant about 4 stades. They had
anchored on the Thracian shore where
the Bosphorus joins the Euxine, 176 supr.
The sailing across is not mentioned, but
πέρην implies it. This is Buttmann's
view (Lexil. 91), and it is the most
probable one. de M. explains, "au delà de
la demeure de Phinée, plus près de la
mer, d'où il pourra être aperçu par les
navigateurs," but πέρην could hardly have
this meaning. Brunck held that πέρην
must mean πέλας, or else must be changed
to πάρος or πέλας.
533. πελείς: v. 328.
537. λάθον; cf. Aen. 1. 130, nec latuere
doli fratrem Iunonis.
541 sqq. 'As when one wanders from
his country (as we poor mortals are often
doomed to roam), and there is no land

tēlourós, pāsai dē katópsiōi eīstí kēleυθoi, σφωτέρους δ' ενώπιε δόμους, ἀμῦδις δὲ κέλευθος υγρῆ τε τραφερῆ τ' υνδάλλεται, ἀλλοτε δ' ἀλλῆ οξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖς· ὅς ἀρα καρπαλίμως κουρή Διὸς ἄμφεσα θήκεν ἐπ' ἀξείουοι πόδας Θυμηδός ἀκτῆς.

Oi δ' ὅτε δὴ σκολίοιο πόρον στεινωτὸν ἱκόντω τρήχεις σπιλάδεσσιν ἐεργμένων ἀμφοτέρωθεν, δυνήσεις δ' ὑπενερθὲν ἀνακλύσεσκεν ἴονσαν νῦν ρόςοι, πολλοὶ δὲ φόβῳ προτέρωσε νέοντο, ἢδ' δὲ σφισὶ δοῦτος ἀραστομένων πετρῶν νωλεμές οὖν ἐβάλλε, βῶν δ' ἀλυμαίες ἀκταί, δὴ τότ' ἐπειθ' ὁ μὲν ἄρτῳ πελεάδα ἱερὶ μεμαρτὼς Ἐνύφων σφράγις ἐπιβῆμεναι· οἱ δ' ὑπ' ἀνωγῇ Τύφνος 'Ἀγνάδαιο θελῆμαν ποιήσαντο εἰρετίνην, ὅ' ἐπετα διέκ πέτρας ἐλάσειαν, κάρτεί ὁ πῶς οὐκ ἀρτίκη λοιπὸν ἄλλων οἰγομένων ἀγκώνα περιγνάμψαντε ἱκόντω.

543. εἰς: τόλης legisse videtur auctor scholiorum.
560. atque animum nunc hue celerem, nunc dividit illuc.
548. ἀξέιουοι: cf. Strab. 265, 28, ἦ τε θινιά... καὶ Φυσόης... συνάπτουσα τῷ Σαλμυδήσας. ἐστι τῷ οὕτῳ ἄρμος αἰγραλὸς καὶ λιθάδος, ἀλλομεν, ἀναπεται-μένος πολίς πρὸς τοὺς Βορέας.
549. στεινωτὸν: cf. 333.
550. ἀνακλύσεσκεν: 'surged up against'; only here c. acc.
554. νωλεμές οὖν ἐβάλλε: 'smote their ears unceasingly.' The deriv. of νωλεμές is uncertain. Düntzer connects it with ὀλ' ὁλυμι 'imperishably'; Nietzsche with ὀλέω, ἀιῶλω 'immov-ably'; Puck with ὑμαία (ὑμ-ομεία).
557. θελῆμαν... εἰρετίνην: 'rowed with a will'; θελῆμα is used by Ap. alone, cf. 4. 1657. ἑθελῆμαι occurs in Plat. Crat. 406 A.
558. ἐπετα: see on 1044.
559. κάρτει: cf. 334. λοιπὸν: only here c. gen. 'saw last of all men' (not with ὀιγομέναι 'for the last time of all' as they open again a few lines later). It was ordained that the rocks should
σὺν δὲ σφυν χύτο θυμός: ὡ δ' αἱξαὶ πτερύγεσσειν Ἐνφημος προεῖηκε πελειάδα· τοι δ' ἁμα πάντες ἤειραν κεφαλὰς ἑσορωμένου· ἥ δὲ δι' αὐτῶν ἐπτατό· ταί δ' ἁμνίσι πάλιν αντίατι ἄλληλησιν ἀμφὶ ὄμοι ἵνων ἔπινοισαι ἐπέκτυσσον. ἄρτο δὲ πολλῇ ἄλμῃ ἀναβρασθείσα, νέφωσ ὡς· ἄδε δὲ πῶς εἰς σμερδαλέου· πάντῃ δὲ περὶ μέγας ἐβρέμεν ἀθήρ. κοῦλαι δὲ σπήλαινες υπὸ σπιλάδας τρηχείας κλυζούσῃ ἀλὸς ἐνδὸν ἐβόμβεων· ὑψόθι δ' ὀχθῆς λευκῆς καχλαζοντος ἀνέπτυς κύματος ἄχυρν· νῆα δ' ἑπειτα πέρις εἰλει βόσ. ἀκρα δ' ἐκοψάν ὦφραὶα πτερά ταύγε πελειάδος· ἡ δ' ἀπόροουσεν ἀσκηθής. ἔρεται δὲ μέγε ἱαχον· ἐβραχε δ' αὐτὸς Τύφως ἐρεσσεσμεναι κρατερός. οὐγοντο γὰρ αὐτίς ἄνίχα. τοὺς δ' ἐλάντας ἔχεν τρόμοις, ὄφρα μιν αὐτή 575 πλημμυρίς παλίνωροσ ἀνερχομένη κατένεικεν εἰς ὁπλαίνων. τότε δ' αἰνότατον δέος εἰλεῖν πάντας· ὑπὲρ κεφαλῆς γὰρ ἁμήχανος ἦν ὀλθρός. ἦδη δ' ἐνθα καὶ ἐνθα διὰ πλάτως εἰδετο Πόντος, καὶ σφίων ἀπροφάτως ἀνέδω μέγα κύμα πάροιθεν 580 κυρτῶν, ἀποτύμης σκόπη ναον· οἱ δὲ ἐςπόντες ἡμὺναν λοξοίσαν καρῆσαν. εἴσατο γὰρ ἐνος ὑπὲρ πάσης κατεπάλμενον ἀμφικαλύπνευς· ἀλλά μιν εἴθη Τύφως ὑπ' εἰρεσία βαρύθυσαν ἀγχαλάσας· τὸ δὲ πολλὸν ὕπτο τρόπων εἴεκυλισθή, 585

565. Post ἐπέκτυσσαν Samuelsson duos versus ἀκρα δ' · ἱαχον (570½-572½) vult incere.
571. εἴλει G: τάλει Pariss. tres.
573. ἐβραχε Struve.
574. αὐτίς Brunck: αὐτίς codd.
575. ἔχεν πόνος Köchly. αὐτὴ Köchly: αὐτίς codd.

remain fixed for ever once a ship had passed between them (605).

561. σφυν · χύτο: cf. Ν. 24. 358, σφυν δὲ γέροντι ύφος χύτο.
565. ὄρτο · ἀναβρασθείσα: 'the boiling foam rose in clouds,' cf. βρασθο-μένοιν, 323. Virg. has imitated this whole passage in the description of the storm, Ἀείν. 1. 104 sqq.
569. ύψόθι · ἄχυρν: 'and high on the cliff was dashed the spume of the raging bilow.' ἀνέπτυς: for the metaphor. use cf. Soph. Ἀντ. 1009, ἡμῖς · ἐτυφε κανέπτυς.

572. ταύγε: sc. πέτραι. As the dove lost its tail-feathers, so the Argo lost the carving on its stern (601).
575. ὕφα ... κατενεκεν: 'till the returning wave with its rush bore them within the rocks.' The clashing of the rocks had forced out a volume of water which rushed back when the rocks parted.
577. πλημμυρίς: v.n. 4. 1269.
581. κυρτῶν κ.τ.λ.: v.n. 169.
585. ἀγχαλάσας: 'easing' the ship,
which was labouring under the strain of the oars.

586. ἐκ δ᾽ αὐτὴν κ.τ.λ.: οὗτος φησίν, ἐπηρέα τῷ κύμα τὴν ναῦ ὁδό καὶ ὑπέρ τάς πέτρας αὐτὴν γενέσθαι. Schol.

587. μεταχρονία: = μετέφρασ. v. p. 300.
588. Cf. Aen. 3. 188. At media socios incedens nave per ipsos Hortartus Mnestheus: nunc, nunc insurgite remis.

589. δισον... ἀπόροιον: 'as far as the ship would yield to the waves, twice as far did it leap back at once' i.e. when they made a little way with the oars, the force of the waves carried them back twice as far. For ἐν with iterative secondary tenses v. Monro, H. G. 324.

589. ἐπεγνώμπτοντο: cf. II. 13. 134, ἔγχεια δὲ πτοσοῦντο βρασσεῖαν ἀπὸ χείραν. Cat. 64. 183, lentos incurvans gurgite remos.


591. κατηρφές... κύμα: from Od. 5. 307. The passage is well rendered by Way, "On-rushing, up-towering, a breaker came, overarched like a cave; But suddenly light as a roller she rode the furious wave. Forward through yawning gulfs she plunged; but caught was her prow By a whirlpool sea-rush betwixt the Clasher's."

592. προπροκαταλήγην: ἀπ. λεγ. See on 95 supr. Another new compound with προπρο- is προπροβιαζομένοι (i. 386) on the analogy of προπροκατάδυσμος in Hom.

593. Πληγάσοι: Ἀπ. alone uses Πληγάσοι for Συμπληγάσοι, cf. 645.
594. σεἰμέναι βρομεν: 'swayed and thundered.' πεπήθη: 'were held fast,' i.e. the Argo could make no way on account of the current (φος, 571).

595. ἀντίστασι: τῆς πέτρας ἀντελάβειτο καταστείγει. Schol. "Then did Athene backward thrust one massy rock With her left hand, touching their bark with her right to speed her through" (Way). For ἀντίστασι 'to pull in an opposite direction' cf. Aesch. Pr. 337, ὁρμώμενον δὲ ἱματίῳ ἀντίστασι. Only here c. gen. Most cdd. supply νῆμα δούρα as obj., 'snatched the vessel away from the rock which was holding it fast.' Such a constr. is also unique, and the use of the sing. πέτρα is a strong objection to this view. Val. Fl. makes both Hera and Pallas hold the rocks apart while the vessel passed through. For the agency of Hera cf. 4. 786; Od. 12. 71, καὶ νῦ ἐν τῆν ἐνθ’ ὁμα βάλες μεγάλα πολί πέτρας 'Ἀλλ’ Ἡνη παρέπεμψεν, ἐπεί φιλός ἦν Ἰησους.

596. ὥσι: we have ὥσιν, 4. 104; so ἐξε, 2. 1109, but ἐξε, 1. 1168.
597. ὥστι: imitated in Aen. 5. 214,
Et pater ipse manu magna Portunus eumtem Impulit. Ila noto citius volucrique sagitta Ad terram fugit; also in Aen. 10. 246 sqq.

601. Cf. Val. Fl. 4. 601, Saxa sed extremis tamen increpuere corymbis, Parsque (nefas) depensa iugis. For ἀφλάστοι κόρυμβα v. n. 1. 1089.

604. ἐπισκέφθην. We find the syncopated ἐπισκέφασθε (θερίζω) in Aesch. Ag. 541.

605. νωλεμές: 'immovably,' v.n. 554. The use of the word here after its occurrence in 602 has roused suspicions. From νωλεμές (a corruption in Vind.) Brunck read ἐμεμένες, and Merkelsuggested ὥξελες, but no change seems necessary.

606. ἰδὼν: "Nemo ante Iasonem Cyprianas interius vidit; et ipsae 'nondum uallas videre rates' (Val. Fl. 4. 563)" Hoelzlin. It cannot mean 'living,' as some have taken it, for this would require a present tense.

611. ἀνταρναί: 'as well as the ship,' v.n. 1. 502. de M. translates "grâce au navire."

613. Ἀργος: cf. 1. 226. ἀλλάζει: 'to be caught' by the rocks.

618. εὔπολειας: 'easy to contend with (πάλη).' The word is used only by Ap.; cf. εὐπολέως, 4. 193. ὑπολεια is much more common.

622. Similarly Agamemnon in II. 2. 110 sqq. pretends to repent of the
cher γὰρ ἐφεμένοιο καταντικρόν Πελίαο αὐτικ’ ἁνήνασθαι τόνδε στόλων, εἰ καὶ ἔμελλον νηλεώς μελεστὶ κεδαιόμενος θανέσθαι: νῦν δὲ περισσόν δεῖμα καὶ ἀτλήτους μελεδώνας ἁγκειμα, στυγέων μὲν ἄλος κρυόντα κέλευθα νη διαπλόων, στυγέων δ’, οὕτ’ ἦπεροιο βαίνωμεν. πάντη γὰρ ἀνάρσιοι ἀνδρές ἔσων. 

αἰῇ δὲ στοινέσσαν έπ’ ἡματι νύκτα φυλάσσω, εξότε τὸ πρώτιστον ἐμὴν χάρων ἤγερθήσεθε, φραζόμενος τὰ ἐκκατα: σὺ δ’ εὐμαρέως ἀγορεύεις οὐν ἐψ ψυχῆς ἀλέγων ὑπερ’ αὐτὰρ ἔγγυε έιδὲν οὐδ’ ἠβαιον ἀτύζομαι· ἀμφι δέ τοιο καὶ τού ὀμῶς, καὶ σεῖο, καὶ ἄλλων δείδι’ ἐταύρων εἰ μη ἦς ‘Ελλάδα γαίαν ἀπήρυομας ὑμε κομίσσω." “Ὦς φάτ’ ἀριστητῶν πειρώμενο ν’ οἱ δ’ ὁμάδησαν θαρσαλέοις ἐπέέσσων. ο’ δὲ φρένας ένυν ιανθη κεκλομένων, καὶ ρ’ αὐτις ἐπιρρήδην μετέειπεν

"‘Ὦ φιλοι, ύμετέρῃ ἠρητί ἐν ϑάρσος ἀέξω. τουνέα νῦν οὐδ’ ει’ κε δείξ’ Λίδαο βερέθρων στελλοίμην, ἔτ’ τάρβοις ἀνάβομαι, εὔτε πέλεσθε ἐμπεδοὶ ἀργαλέοις ἐνὶ δείμασων, ἀλλ’ ὦτε πέτρας Πηγάδας εξεπλωμεν, οἴομαι οὐκ έτ’ ὀπίσσω 645

630. βερέθρων O. Schneider.

expedition, and advises the Greeks to return home. 624. καταντικρό: ‘in defiance of’ ‘in sheer opposition to.’ In Hom, this prep. means ‘sheer down from,’ e.g. Od. 10. 550, καταντικρό τέγεως πέσεν.

626. νηλεώς ... θανέσσαι: ἀντὶ τοῦ 

ανηλεός καὶ κατὰ μέσοις κατακυπτόμενος καὶ κατακυπτόμενον (cf. Hdt. Mag. 603, 28). 

κεδαίω = κεδάναι, a late Gr. form: Δρ. also uses κεδαίωνι (κεδάβαι), 4. 500.

628. ἀγκειμα: ‘I have laid on me as a burden.’ ἀναστίθημι is used of heaping a thing on a person, e.g. II. 22. 100, Πωλιδίμας μοι πρὸτος ἐλεγχεὶς ἀναθῆσαι, and so ἀγκειμα is here used as the passive. For the acc. cf. Eur. Supp. 717, ἐπικείμενον κάρα κυνέας: Ar. Pax 542, κυνόθεν προσκείμεναι.

631. ‘as each day endeth, I watch in anguish through the night’; cf. Od. 22. 195, νύκτα φιλάξεις.

634. ἔδης: ‘thine own,’ v.n. 1. 1113.

635. ἔότι: ἀντὶ ἐκατωτοῦ. Schol. We find ἔότι in its ordinary sense as a sing. refl. in 4. 460; v.n. 1. 362. ἀμφι τοιο καὶ τοι: ‘for this man and for that’; cf. Hdt. 4. 68, ἐπιώνικη δι καὶ ὅς: Dem. 21. 141, τὰ καὶ τὰ παπαθῶς.

640. ἐπιρρήδην: φανερώτερον, παρη-

πιστικότερον, οἰονεὶ ἀναφαντάν. Schol.

643. βερέθρων: Ion. for βαεθρών

‘chasms,’ cf. ll. 8. 14, τὴν μᾶλ’ ᾧ 

βαθύτατον ἐνώ χθονὸς ἐστὶ βερέθρων: Plat. Phaed. 112.

643. τάρβος ἀνάβομαι: ‘shall I let fear get hold of me,’ lit. ‘attach to myself fear.’

645. Πηγάδας: v.n. 596.
The page contains a block of text in Greek, which appears to be a historical or literary passage, possibly from a classical Greek text. The text is densely packed with names, nouns, and verbs, indicative of an ancient Greek work, potentially a historical or mythological account. The text includes references to Phrixus, the golden ram, and other mythological figures, suggesting a connection to Greek mythology. The passage also references a river, possibly the Phrygian, and mentions places like Colchis and Phrygia, elements typical of epic or mythological literature.
eivetei eK laugonon te kai aυchévos: õmmata de σφv
loxa parastrpofwntai υπο ξyngov: aπtarp antmē
asalēth stromatov amonton bremēi: oι δ' eμi gaγh
χηλας sχkrip-ton te panemēroio pneōntai.
tou is 7kelois 7rrewes 7pēxes állos elkon kretmá.

"Hmvo δ' ouv 'ar pω φylos ambrrotov, ouv' eti lēv
̄orfnai pēletai, leπtov δ' epistēmopme vuvkī
fēgγos, oτ' aμfiliκhnh μwv aneγrwmenv calēounwv,
tīmōs eρhmiaiς nīsou līmēν eisēlαstavtes
Thmndos, karaōtiv plupmpmon baiνou erāfe.
touis de Λητοις νiōs, anerxomenvos λυκίθhe

674. Lhptōnev Pariss., Brunck.
682. aγάςασαιi Pariss. duo: aγάςασαι I: aγάςασαι vulg.

665. parastpofwntai: this verb is
ap. leγv: cf. Nic. Th. 758, parastpaptai
dē kai ὅσα.

666. antmē . . . βρέμα: 'the dry
breath comes in loud gasps from
their mouths.' For amovn v.n. 1. 513.

668. ̄tupē: 'under and out' of
the water.

670. ōrfnai: this absolute use for
̄orfnai nōs is only found here. ἐπιδι-

671. aμfiliκhnv: cf. Il. 7. 433, ἢmvo
δ' oβr' 6p pω ὧνos, ἑτι δ' aμfiliκhνv̄,
with Leaf's note. aμfρ. denotes 'half'
light, cf. twilight, Zwielicht. For the
vār ν.v.n. 1. 941.

672. nīsou . . . Thmndos: ν.v.n. 350.
674. Lhكريν: cf. l. 300. Jebb, on
Soph. Phil. 1.61, suggests that the name
of the country Lycia was derived from
the cult of Apollo Δik̄as 'the god of
light'; so too the epithet aμfekīn
applied to Apollo in Il. 4. 101 may mean
'born of, or in, light.'

675. ἀπερβορων: not mentioned in
Hom., but in the poems of the Epigoni
and Hesiod (Hdt. 4. 32). They dwelt
beyond the northern blast, favoured by
the Sun-god, in blissful serenity in a
fruitful land; cf. Pind. P. 10. 50 sqq.
The worship of Apollo was by some
derived from them. The oracle of Delphi
was founded by them (Paus. 10. 5. 4),
and Leto came from the Hyperboreans to
Delos (Hdt. 4. 33, Paus. 1. 18. 4); so too
Diodorus (2. 47) says that they wor-
shipped Apollo more zealously than any
other people, being all, as it were, priests
of Apollo.

677. βροτρωνες: properly used of
clustering grapes, cf. Anth. P. 5. 287,
βότων χαίτης: Milton, P. L. IV. 301,
'hyacinthine locks Round from his
parted forelock manly hung, clustering,' 

679. θαμωδων: 'hanging from his
shoulder.'

680. σείετο: cf. Il. 13. 18, τρέμε δ' 
oghra maκrα kai 77η Ποσίν ὑπ' ἀθανατων
Пοседавои Іόντος. See also on 3. 1218.
στὰν δὲ κάτω νεύσαντες ἐπὶ χθονὸς: αὐτὰρ ὁ τηλοῦ βῆρι ἢ μεναι πόντονδε δὴ ἥρος: ὅπε δὲ τοῖν Ὁρφέως ἐκφατό μοῦθον ἀριστήσεσι πυμαύσκων: 685

'Ει δὲ ἄγε δὴ νῆσον μὲν Ἐωών Ἀπόλλωνος τῆν ἵερην κλείωμεν, ἐπει πάντεσσι φαύνθη Ἠφίς μετίων: τὸ δὲ ἐξερεμεῖν οὐα πάρεστιν, βωμὸν άναστήσαντες ἐπάκτιον: ἐδὲ ἀν ὁπίσω γαίῳς ἂν Ἀμυνώνην ἀσκηθέα νόστον ὀπάσσῃ, δὴ τότε οἱ κεραύνοι ἐπὶ μηρία θήσομεν αἰγών. νῦν δὲ αὐτῶν κύσις λουβῆσί τε μειλίσαθαι κέκλομαι. ἀλλ᾽ ἴληθι ἄναξ, ἴληθι φαύνεσι." 690

'Ως ἄρ᾽ ἐφή καὶ τοῖ μὲν ἀφρο βωμὸν τετύκοντο χερμάσιν: οἱ δὲ ἀνα νῆσον ἐδώνω, ἐξερεόντες εἴ κε τὴν ἡ κεμάδων, ἡ ἁγροτέρων ἐσιδοιν ἀιγών, οἱ τε πολλά βαθεία βύσκεται ϊλη. τοὺς δὲ Αητοίδης ἄγρην πόρεν ἐκ δὲ νυ πάντων εὐαγέωσ ἱερῷ ἀνὰ διπλόα μηρία βωμῷ καλὸν, ἐπικλείοντες 'Εωών Ἀπόλλωνα. 700

ἀμφὶ δὲ δαιμονίους εὐρών χορὸν ἐστησάντο, καλὸν Ἰησαίην Μηδαίην Φοῖβον

686. Ἐωών Wellauer: Ἐων vulg.
689. θύσομεν G, vulg.


689. Αἰολώνη: v. n. 504.

692. αὐτῶν: sicianus (ut fossitant).

693. κέκλομαι: v. n. 1. 716. Ἡθί: 'be gracious,' cf. Od. 3. 380. Ἐραρ: (4. 1014), and Ἐρατα (4. 984), which represent the regular formation from the stem ἐρα, and are found in Callimachus (e.g. Cem. 159). We also find ἐράσθα (2. 847), ἐράσκοντα (1. 1139), ἐρὴκοι (2. 708).

685. χερμάσιν: λίθοις μικροῖς. Schol. L. and S. wrongly explain 'large blocks of stone,' as χερμᾶς, like the Homeric χερμαδὼν, means strictly a stone that can be grasped by the hand, cf. II. 16. 735, πέτρος . . . τοῦ οἱ πεπρ αἱράφεσιν. For a similar altar v. 1170 infr. Ἕθιοιν: versabantur; cf. Od. 9. 153, ἐθνὲς μελέτησα κατ᾽ αὐτὸν (νῆσον).


698. ἄγρην πόρεν: Od. 9. 158, ἀλήσθι δ᾽ ἐδώκει θεὸς ἀνεπιθείκεά θηρήνη.

699. δυπλά μηρία: i.e. thigh-bones wrapped in a double layer of fat, δύπλας δημόσ (II. 23. 213); cf. 1. 434. The Schol. suggests another explanation, ὅτι δύο εἶδων. For the difference between the forms μῆρα, μῆρα, and μηρία, see M. and R. on Od. 3. 456.

702. Ἰησαίην: cf. H. Hom. Απ. 272, ἀλλ᾽ ἄκενων προσάγοις 'Ιησαίην δάφα. Apollo was invoked with the cry
ἈΡΓΟΝΑΤΤΙΚΩΝ B 193

μελπόμενοι· σὺν δὲ σφιν ἐνι πᾶς Οἰλάγροιο
Βιστονιῇ φόρμιγγι λυγείς ἰρχεν ἄοιδης·
ὡς ποτὲ πετραὶ ὑπὸ δειράδι Παρνησσοῖο
Δελφύνην τὸξοιο πελώριον ἐξενάδιξεν,
κοῦρος ἑὼν ἐτὶ γυμνὸς, ἐτὶ πλοκάμωιοι γεγνήτω.
ἵληκοις· αἰεὶ τοι, ἀναξ, ἄμηστοι ἐθειρα,
αἰεὶ ἀδήλητοι τῶς γὰρ θέμες. οἰώθι δ' αὐτὴ
Λητώ Κοιογένεια φίλαις ἐν χερσιν ἄφαστει.

πολλὰ δὲ Καρκίκαι νύμφαι, Πλεῖστοιο θύγατρες,
θαρσύνεσκον ἐπέσουν, ἵημε κεκληκυνίαι.

ἐθένθ ὦ τόδε καλὸν ἐφύμινον ἐπέλετο Φοίβω.

Αὐτάρ ἐπείδη τὸν γε χορεῖν μέλφαι ἄοιδη,
λοιβαῖς εὐαγέσσων ἐπώμοσαν, ἢ μὲν ἀρήξεων
ἀλλὰ δος εἰσαιείν ὀμοφροσύνητοι νόοι,
ἀπτόμενοι θυέων· καὶ οἷς ἐστίν ῥῶν ἀετόκιντα
κεῖτο· Ὀμονοίης ἴρον ἐφύφονος, ὃ' ἐκάμοντο
αὐτοῦ κυδίστην τότε διάμονα πορσαίνοντες.

704. καλὸς ἐξέβωσ (ἐξέθωσ) ἄοιδῆς Τzetz. ad Lycephr. 417.
705. Δελφίνην Ἡ, Pariss., Vatt. tres.
706. ἔτι τυνδὸς O. Schneider.
707. ἰφὸν Brucke: ἵφὸν codd. ἐμφόνος G.

708. γυμνὸς: probably 'beardless,' a
meaning only found here; cf. Hesych. γυμνῆς: ἄνθησιν. Others
explain it literally as 'naked.' Schneider
suggested τυρων, insans.
709. ἀμήστοι: cf. Φοίβος ἄκερασκόμις
II. 20. 39. Ennius has 'crinitus Apollo'
(Phab. 247, Mueller).
710. Κοιογένεια: Leto was the
daughter of the Titan Coeus, cf. Hes.
Th. 404. ἄφαστε: 'strokes,' 'fondles.'

711. Καρκίκαι: Καρκίκαι ἄντρον ἐν
Bacch. 559. Πλεῖστοιο: ποταμὸς Δελ-
φίδος. Schol.
712. θαρσύνεσκον: cheered him on
in his struggle with the dragon; cf.
Varro Attac. fr. 5. Te nunc Coryciae
tendentem spicula nymphae Hortantes
'O Phoebè' et 'ieie' conclamarunt.

713. 'and thence this fair refrain in
honour of Phoebus had its birth'; cf.
Call. Ἀρρ. 96, ἢ, ἢ Παιβόι; ἀκούοιμεν,
ἀθένε τούτῳ Δελφός τοι πράττειν εἴρω-
νοι εὕετο λάδα.
714. μέλανα: μέλιπω included both
song and dance, e.g. II. 1. 471.

715. λοιβαῖς εὐαγέσσων: 'with holy
libations?'; dat. of attendant circum-
stances.

716. ἀπτόμενον θυέων: cf. Aesch. Θ.
44, διαγάντητε χείρα ταύρειον φόνον;
Aen. 12. 201, Tango aras, medios ignes
et numina testor.
717. κεῖτο: = οἰκεῖ. Ὀμονοίης ἴρον:
Dio Cass. (49. 18) uses Ὀμοσεόιον =
templum Concordiae.
718. πορσαίνοντες: τιμώτες. Schol.,
cf. 3. 1124, 4. 897.
"Hμος δὲ τρίτατον φάος ἦλθε, δὴ τότ' ἐπείτα ἀκραεῖ ἔμφυρῳ νήσου λύσων αἰτήσεις.

ἐνθὲν δ' ἀντιπέρην ποταμὸν στόμα Σαγγαριόου καὶ Μαριανδυνίων ἄνδρῶν ἐρυθλεά γαίαν ἤ&omicron; Λύκου μέθερα καί Ἀνθεμοεισίδα λίμνην δερκόμενοι παράμειβον· ὑπὸ πνοῦ μὲ δάλωες ὅπλα τε νήμα πάντα τυάσσετο νιυσομένους.

ἡθὲν δ' ἀνέμου διὰ κινέσα εὐνυθείνος ἀσπασίως ἀκρης Ἀχεροῦσίδος ὀρμον ὑκοτο. ἡ μὲν τε κρημνοῦναν ἀνύσχεται ἠλιβάτουσιν, εἰς ἀλα δερκομένη Βιθυνίδα· τῇ δ' ὑπὸ πέτραι λισσάδες ἔρρίζονται ἀλίβροχοι· ἀμφὶ δὲ τῆςον κῦμα κυλινδόμενοι μεγάλα βρέμει· αὐτὰρ ὑπερθεν ἀμφιλαφεῖς πλατάνιστοι ἐπ' ἀκροτάτη πεφύσαν.

ἐκ δ' αὐτῆς εἰσῷ κατακέκλιται ὑπερῴδει κούλη ὑπαίθα νάπη, ἱνα τε σπέος ἐστ' Ἀιδαο ὑλὴ καὶ πέτρησιν ἐπηρεφές, ἐνθὲν αὐτῆς πηγυλίς, ᾦρυνώντο ἀναπνεύονσα μυχοῦ συνεχές, ἀργυρόσσαν δὲι περίτεροι τῇ πάχνῃ,
frost congeal about it.' In Hom. the passive is used, e.g. Od. 14. 477, σακίσασαι περιτρέφετο κρύσταλλος. For the quantity of συνεχές v.n. 1. 1271.

740. βλαστηρήν: ' bluff.' In Hom. only used of the 'grim' appearance of human beings. Curtius connects it with βλάστη, βλώθηρα, so that the primary meaning would be 'big,' 'burly.'

742. πνέοισθαι μυχήν: the breezes from the recesses of the chasm of Hades.

743. διέξ: 'through and out of.'

745. ήφην: 'the eastern sea,' i.e. the Pontus. Though this reading is defended by the schol., εἰς τὴν πρὸν ἀνατολὰς βάλσασαι, Merkel would read either 'Ηφην, as the name of the gulf into which the Acheron discharges, or Ίνιὰν (v. 4. 289).

746. Σοφαναύτην: 'Saviour of sailors,' ἅπ. λεγ. Pliny, N.H. 6. 1, also calls the Acheron 'Sonantes.'

747. Νισαίοι Μεγαρηκῆς: Nisaea was the port of Megara; cf. Theocr. 12. 27, Νισαείς Μεγαρῆς ἀριστεύοντες ἐρετοίοι. The epithet is added to distinguish the Megarians from their colonists in Hyblaean Megara in Sicily (Thuc. 6. 4). The Megarians, along with the Tanagraeans from Boeotia, founded Heraclea Pontica on the coasts of the Mariandyni (Paus. 5. 26. 6). Sailing thither the colonists were caught in a storm and took refuge in the Acheron.

749. αὐτήν: v.n. 1. 502.

750. ὧν: 'thither the sailors ran straight in with their vessel through the Acherusian promontory.' The meaning and derivation of εἰσώποι in II. 15. 653, εἰσώποι β' εἰσώποι νέων, are quite uncertain (v. Leaf). In our passage the meaning seems to be 'straight forward.' The Schol. explains: ἐκαστός, ἐκαστέριον γενόμενον. If the meaning in II. 1, c.s. is that they had the ships before their faces, i.e. got behind them, the meaning here may be that they ran in behind the promontory. Way translates, "Through the gorge of the cape Acherosian ran the heroes their prow, And seaward-facing abode.'

753. ὀρμηθέντες: this correction is necessary as ὀρμηθέντες cannot mean advecit. The corruption was due to 537 supr.

754. ἄνθεται: οἱ φονεύται. Schol.; cf. Hdt. 1. 117. Soph. uses the form ἀντοίκησι, ὁμ. 107. For the termination -έντης cf. Hesych. συνέντης' συν- 

εργάς.
ἀλλὰ καὶ ἄρθρῳν ἔθεντο μετὰ σφίσι τοῦ ἐκητὶ. 755
αὐτὸν δ’ ὡστε θέον Πολυδευκέα δεξίωντο πάντοθεν ἀγρόμενον: ἐπεὶ ἡ μάλα τούτη ἐπὶ δηρόν ἀντιβίην Βέβρυξαν ὑπερφιάλους πολέμιον. 760
καὶ δὴ πασσοῦν ἑγάρων ἔντοσθε Λύκου κεῖν ἢμαρ φιλότητι, μετὰ πτολίθρου ἱόντες, δαίτην ἀμφίεσπον, τέρποντο τε θυμὸν ἐπεσοσιν. 765
Αἰσοῦνθης μὲν οἱ γενεῖν καὶ οὖνομ’ ἐκάστον σφοιτέρων μυθεῖθ’ ἐτάρων, Πελιάο τ’ ἐφετμάς, ἕδ’ ὡς Λημνιάδεσσον ἐπεξενοῦντο γυναιξιν, ὀσσα τε Κύζικον ἄμφι Δολιοῦνην ἐτελεσάν.

Μυσίδα δ’ ὡς ἄφικοντο Κίον θ’, ὃθι κάλλιπον ἦρῳ Ἡρακλῆν ἄκοντι νῦ, Γλαύκιοι τε βάξιν πέφραδε, καὶ Βέβρυκας ὅπως Ἀμυκόν τ’ ἐδαίξαν, καὶ Φυνῆς ἐστὶν θεοπροπίας τε δύην τε, ἕδ’ ὡς Κυανέας πέτρας φύγων, ὡς τ’ ἀβόλησαν Ἀτούδη κατὰ νῆσον. ὁ δ’ ἐξείης ἐπέεντον θέλεγεν ἄκοννθ’ θυμόν’ ἀχός δ’ ἐλεν Ἡρακλῆι λειπομένοι, καὶ τοῖον ἔπος πάντεσαν μετήνδα.

“Ὡς φίλω, οὖν φωτὸς ἀποπλαγχέντες ἀρωγῆς πείρετ’ ἐς Λήτην τόσον πλοῦν. εὗ γὰρ ἐγὼ μων Δασκύλου ἐν μεγάροις καταντόθι πατρός ἐμοῖν οἴδ’ ἐσίδιον, ὅτε δεύρω δ’ Ἀσίδος ἡπείρου πεζὸς ἔβη ζωστήρα φιλοπολέμου κομίζων Ἱππολύτης: ἐμὲ δ’ εὑρε νέον χυνόντα ιούλους.

766. Μυσίδα τ’ Ἡ.

758. ὑπερφιάλους: v.n. i. 1334.
763. σφωτέρων: v.n. i. 643.
765. Κύζικον: the city, The Schol. wrongly says, τὸν βασιλεὰ φιλία, οὐ τὸν παλαι. Κίον: v.n. i. 1177.
767. Γλαύκιοι βάξιν: v. n. i. 1315.
770. ἅβδαλσαν: for ἅβδαλος = ἅπε-βδόλει meet’ cf. 3. 1145, Call. fr. 455, ἅβδαλ (utinam) ἅπ’ ἅβδαλσαν.
772. Ἡρακλῆ: for the unusual causal dative cf. 1. 449. Hom. has the gen., e.g. Η. 8. 124, ἕκτερα δ’ αἰθῶν ἄχος πῦκασε φρένας ἵνα χοῖνοι.
775. πείρετε: v.n. 326.
778. ζωστήρα... Ἱππολύτης: the queen of the Amazons had received the girdle from Ares, and when the daughter of Eurystheus coveted it, Heracles was sent in quest of it. In 966 sqq. we are told how he won it; cf. also Eur. H. F. 407, Diod. 4. 16, Hdt. 4. 9, 10.
779. χυνόντα: cf. 43 supr., i. 672 n.; Αἰν. 8. 160, tum mihi prima genas vestibat flore iuventa. This use of χυνόω
ένθα δ' ἐπὶ Πριόλαος κασιγνητοῦ θανόντος ἠμετέρου Μυσοῖσιν ὑπ’ ἀνδράσιν, ὀντινα λαὸς οἰκίστοις ἐλέγουσιν ὁδῷτει ἐξετί κεῖνον, ἀθλεύων Τιτήν ἀπεκαίναι πνυμαχέωντα καρτερῶν, δὲ πάντεσσι μετέπρεπεν ἠθέουσιν εἰδῶς τ' ἦδε βίνθε· χαμάδις δὲ οἱ ήλαιο’ ὀδόντας. αὐτὰρ ὁμοῦ Μυσοῖσιν ἐμὸ ὑπὸ πατρί δάμασον καὶ Φρύγας, οἱ ναίοντος ὀμώλακας ἦμιν ἀροῦρας, φύλα τε Βιθυνῶν αὐτῇ κτεταίσατο γαίη, ἐστι’ ἐπὶ 'Ῥθβαιον προχόροι σκόπελον τε Κολώνης* Παφλαγόνεσ τ’ ἐπὶ τοῖς Πελοπημοίοι εἴκαθον αὐτῶς, ὅσσοις Βιλλαίων μέλαι περιάγνυται ὕδωρ. ἀλλὰ μὲ νῦν Βέβρυκες ὑπέρβασιν τ’ Ἀμύκου τηλθὶ ναετάντοις, ἐνόσφισαν, Ἦρακλης, δὴν ἀποτεμνόμενοι γαϊῆς ἄλις, ὀφρ’ ἐβάλοντο ωφρα βαθυρείόντος υφὶ εἰμανεάς ‘Τπίοιο. ἐμπὴς δ’ ἐξ υμέων ἐδοσαν τίςων οὐδὲ ἐς φημὶ ἡματὶ τωδ’ ἀδεληθεί θεῶν ἐπελάσασί ἄρηα, Τυνδαρίδιν Βέβρυκχν, οτ’ ανέρα κεῖνον ἐπεφενεν, τῶ νῦν ἡτυν’ ἐγὼ τίσαι χάριν ἀρκίως εἰμι,

787. Μύγδονας v. l. pro καὶ Φρύγας in schol. 788. ἐπ’ O. Schneider. 789. οὐδὲ σε φημι et v. 798 Τυνδαιδη... ἐπεφενες vulg. 789. ἐπεφενες L.
is imitated in Opp. Cypn. 4. 347, παῖδες ἐτὶ χρυσόντες ιολοῦν. 789. ἐπὶ... Βανόντος: ‘at the time of the death of.’ 789. ἄλγουσιν: θυρίοι τ’ά γάρ ἄλγη- εἰα ἐπὶ εὑρίσκοις ἐχρώντο οἱ πολαιο. Schol. The word was not used earlier than the fifth century, and was generally derived from ε ἐλέγειν ‘to cry woe! woe!’ Eur. I. T. 146. 789. ἀθλεύων: i.e. at the funeral games, cf. i. 1304. 790. Τιτήν: οἱ μὲν φασὶ Δίας παιδα, ἑαυ τῶν Ἰδιαίων Δακτύλων (1. 1126), οἱ δὲ τῶν πρεσ- βύτατῶν τῶν Μαραθανδων παιδών. ο δὲ Μαραθανδὼν Φιλέως ή Φρίδου ή Κιμερίου λέγεται παῖς εἰναι. Schol. 791. ὀμώλακας: v.n. 396. 792. αὐτὴ: v.n. i. 502. 793. 'Ῥθβαιον... Κολώνης: v. 650. 794. ἐπὶ... τοῖς: ‘after them. Πέλοπημοῖο: v.n. 358. ἀνυψώ: ‘in like fashion’; others explain ‘without resistance,’ ultro. 795. Βιλλαίων: a river of Bithynia, mod. Filias. περιάγνυται: ‘embraces in its winding course.’ 796. ‘has despoiled me, while H. was far off, gradually cutting away large slices of my kingdom.’ 797. οἴρα: ‘boundary-stones’ (= δρα). In Hom. οἴροι is a measure of distance, e.g. II. 10. 351, οἴρα... ἡμίσιν (v. Leaf), 23. 431, δίσκον οἴρα. Ap. was thinking of II. 22. 489, ἀπομίσθησαν ἀροῦρας. εἰμανεάς: ‘low-lying marshy meadows,’ καθύγγοι τόποι. Schol.; cf. II. 4. 483, Theocr. 25. 16. From Theocr. 13. 40, ἡμέραν ἐν χώρῃ, the word has been usually connected with sedere. Bottnm connects it with ήμιν, Classen with εἰπημι (i.e. well-watered meadows clad with verdure). Τύποιο: Sclayx mentions this river as the boundary between the territory of the Bithyni and Mariandyni. 799. ἀδεληθεῖ θεῶν: cf. Ἀνε. 2. 777,
tīōs prophronēōs. ἢ γὰρ θέμις ἱπεδανοῖν ἀνδράσιν, ἐπὶ ἀρξάσιν ἀρέιόνες ἀλλοί ὄψελεν. ἦν μὲν πάντεσσιν ὁμόστολοι ὑμνη ἐπεσθαι Δάσκυλον ὀπτυνέω, ἐμόν νιέα· τοῖο δὲ ιόντος, ἦ τ' ἀν εὔχεινοι διεξ ἂλος ἀντιάοιτε ἀνδράσιν, ὄφρι' αὐτοῦ ποτὶ στόμα Θερμόδοντος. νόσδι τε Τυνδαρίδας Ἀχερονίδος ψύθεν ἄκρης εἰσομαι ἱερὸν αἰτί' τὸ μὲν μάλα τηλάθι πάντες ναυτίλοι ἀμ πέλαγος θηνύμενοι ἴλαζονται· καὶ κέ σφιν μετέπειτα πρὸ ἀστεος, οία θεόσιν, πίονας εὐαρότων γύνας πεδίοι ταμοίμην." ὢς τότε μὲν δαίτ' ἀμφὶ πανήμεροι ἐμιόνωτο. ἥρι γε μὴν ἑπὶ νη αὐτὰ δηθισαν ἐγκονέουτες καὶ δ' αὐτός σὺν τοῖς Δύκος κεῖ, μυρὶ ὀπάσσας δῶρα φέρειν· ἀμα δ' νη δόμων ἐκκεμπε νέεσθαι. "Ἐνθα δ' Ἀβαντιάδην πεπρωμένη ἡλασε μοῦρα Ἰδύμωνα, μαντοσύνηςι κεκασμένον. ἀλλὰ μὲν ουτὶ μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὶ ἢγα δαμῆναι· κείτο γὰρ εἰμηνεὶ δονακώδες ἐν ποταμοίῳ ψυχόμενοι λαγόνας τε καὶ ἀστέπτον ἵλυ νηθῶν κάρπιος ἄργιοδων, ὀλόν τέρας, ὅν ρα καὶ αὐτότι νυμψα ἐλευόμοιο ὑπεδίσταν τ' ὃντις τεκ ἀνδρῶν ἥειδε· οἶς δὲ κατὰ πλατὺ βόσκετο τίφος. αὐτὰρ ὅγ' ἴλυόντος ἀνὰ θρωσμοὺ ποταμοῖο

805. ἄρης ex schol. reponendum vidit Pierson: ἀκτῆς codd.
807. πεδίοιο Stephanus, Brunck.

non haec sine numine divum Eveniunt. ἐπελάσσαι ἄρη: belli inteluisse.
800. ἱπεδανοῖν: 'weak'; (1) from ἀ- πέθαν' 'not standing firm,' (2) a lengthening of ήπιος, cf. οὐπάσξος.
802. ὁμόστολον ὑμν.: 'as one of your company'; cf. Soph. O.T. 212, Bάκσον... Μασάδων ὁμόστολον. The constr. c. dat. is peculiar to Ap., cf. 3, 558.
805. δραστοῖ: = ύμεσον; a unique use of ὑμα. Θρωσμοὺν: v.n. 370.
806. νόσφη: 'apart,' 'separately,' seorsum.
807. εἴσομαι: a fut. mid. from ἔσω only found here.
808. ἱλάζονται: a rare Dor. fut. for ἱλάζονται or ἱλάζονται, v.n. 633.
810. ταυμαλῆν: i.e. as a τέμενος.
811. ἐψιόντο: v.n. 1. 458.
812. Ἰδύμωνα: cf. 1. 140.
813. χρεὶ ἢγα δαμῆναι: cf. ll. 13, 602, τιν 3' ἀγα μωρὰ καθή πανάτεο τέλουσθε.
815. εἰμηνεὶ: v.n. 795.
820. ἅργιας: 'white-tusked'; ἄργιας is the Hom. form.
821. θρωσμοῦ: haunting the marshes or meadows (Λευκωμαίδες), v.n. 655.
823. θρωσμοῦ: the 'risings' either
in the uneven bed of the river or along its banks. It means rising ground also in I. 10. 160, ἐπί θρόων πεδίων. 824. ἐκποθεν ἀφράστου: v.n. 224. 825. ἀνεπάλλευος: this form is interesting as showing that Ap. regarded the Homeric ἀειπάλλευος (ἀειπάλλον), II. 8. 85, 20. 424, etc., as coming, not from ἀνεπάλλομαι, as is generally assumed from II. 23. 602, but from ἀειφαλλοῦμαι. 826. Cf. II. 13. 346, οὔτω σαμα ἐπάλλαξα, ἀπὸ δὲ φλεῖα πάσαν ἐκπεν. 828. ὀρέξατο: as this verb in Hom. takes the dat. of the weapon with which the thrust is made, Merkel restored αἰγάνευ; cf. II. 4. 307, ἔγχει ὀρέξασθον. 829. φυγαίδε: adv. 'in flight,' cf. II. 11. 446, φυγαίδ: ὡς ὀποστρέφα. The adj. φυγαίδ is not epic. 830. εὐπρόκατασσε δουρὶ: cf. 3. 543, ἀφράστῳ εὐπρόκατασσε: Soph. Αj. 828, πεπτώτα περὶ ἐξείδει. 831. φυχορραγήσωσα: cf. Eur. Αἰ. 19, ἣ νῦν κατ' οἴκου εἰν χερῴν βαστάζεται. 832. χείρεσθι ἵππακταν: cf. Eur. Hecat. 560, ἅ γὰρ ἐνθανέεις χερὶ θέλω. Ap. forms several new compounds with ἐγκαταν. ἐγκαταβάλλω, -θυσκὼ, -λέγα, -ναίω, -τίπτω. 833. ἐρήτωντο μελεσθάι: this constr. is only found here, and is on the analogy of καλώσθαι c. inf. 834. ἀμφι κηδεία: prae dolore, v.n. 96; so the Schol. κηδεία: τῷ πένθει τῷ περὶ τοῦ νεκροῦ. L. and S., with most editors, translate it 'funeral' here. Homer uses κήθος for grief for a dead comrade, e.g. II. 22. 272, κῆθε ἐμῶν ἑκάρων (mourning for them). 835. τάρχυν: v.n. 1. 83. μεγαλωτί: = μεγαλοτρέπας. For this usage, foreign to Homer, cf. Hdt. 6. 70, ὡς ὁ ὑπεδέξατο αὐτὸν μεγαλωτί. συνεκτείνε: this comp. is ἅπ. λεγ.
νηίον ἐκ κοτῖνοι φάλαγχ: θαλέθει δὲ τε φύλλους ἀκρής τυθὸν ἐνέρ’ Ἀχεροντίδος. εἰ δὲ με καὶ τὸ χρεῖον ἀπηλεγέως Μουσέων ὑπὸ γηρύσασθαι, τόνδε πολισσούχον διεπέφραδε Βοιωτοῖς.

Νισαιώτις τε Φοῖβος ἐπιρρήθην ἱλάεσθαι, ἀμφὶ δὲ τὴν γε φάλαγγα παλαγενέος κοτῖνου ἀστυ βαλεῖν οἱ δ’ αὐτὶ θεουδεὸς Ἀιολίδαο

'Ἰδμονος εἰσέτι νῦν Ἀγαμήστορα κυδώνουσιν.

Τῶς γὰρ δὴ θάνεν ἄλλος; ἐτεί καὶ ἐτ’ ἀδίκε ξέχειν ὑρεῖς τὸτε τύμβον ἀποφθημένου ἐτάροιο. δοιὰ γὰρ οὗν κείνων ἐτί σήματα φαίνεται ἀνδρῶν.

Ἀγναίδην Τήφων ταθεῖν φάτις: ούδὲ οἱ ξενὶς μοῦρ ἑτί ναυτίλλεσθαι ἐκαστέρω. ἀλλὰ νῦν καὶ τὸν αὐτὸ μινυνθαίην πάτρης ἐκάς εἰσασε νοῦσος, εἰσότι Ἀβαντίαδα νέκυν κτερείξεν ὁμιλος. ἀλητὸν δ’ ὅλω ἐπὶ πῆματι κηδῶς ἐλοντο. δὴ γὰρ ἐπεί καὶ τόνδε παρασχεδόν ἐκτερείξαν

843. νῆιος Μερκέλ. φάλαγγα ταλέεις G.
851. ἐσαύτις Βρunk.
854. Ἀγναίδην
849. ἄστυ: Heraclea Pontica. βαλεῖν:
850. The inhabitants of Heraclea were
851. For this form of question addressed
852. For a ship’s roller of wild olive wood.
853. νηίον ἐκ κοτῖνοι φάλαγχ: 'a
854. καὶ: i.e. as well as Idmon.
855. μινυνθαίη: 'brief'; in Hom.
856. εἰσότι: ἐν δῷ ἔθναν τὸν ἵδομα,
857. νηίον
858. Ἀκροντίδος:
859. δὴ γὰρ: 'in very truth'; cf. II.
άυτοί, ἁμηχανήσων ἀλὸς προπάροιθε πεσόντες, ἐντυπαῖς ἐκήλουσ εἰλιμένου οὕτε τι σίτου μνώντι οὕτε ποτοῖν κατήμεναν δ' αχέοσων θυμόν, ἐπεὶ μᾶλα πολλὸν ἀπ’ ἐλπίδος ἐπέλετο νόστος. καὶ νῦ κ' ἐπὶ προτέρῳ τετυμημένοι ἵσχανόωντο, εἰ μὴ ἂρ' Ἀγκαίω περιώσιον ἐμβαλεν Ἡρή
θάρσος, ὅν ἤμβρασίουσι παρ' ύδασιν Ἀστυπάλαια τίκτε Ποσειδάων: περιπρὸ γὰρ εὖ ἐκέκαστο ἰθύνει, Πηλῆς δ' ἐπεσομένους προσεέπεν

"Αλακίδη, πῶς καλῶν ἀφειδήσαντας άθλων γαίη ἐν ἀλλοδαπῇ δὴν ἐμμεναι; οὐ μὲν ἄρρης ἰδρυν ἐντύτα με τόσον ἀγεί μετὰ κώς ἰήσων Παρθενίς ἀπάνευθεν, ὦσον τ' ἐπιώστορα νηών. τῶ μή μοι τυθόν γε δέος περὶ νηὶ σήλεσθω. ὅς δὲ καὶ ὄλλοι δέυρο δαήμονες ἄνδρες ἔασων, τῶν ὅταν πρώην έπιβήσομεν, οὕτως ιάσιε ναυτιλήν. ἀλλ' ἄκα, παραφάμενος τάδε πάντα, θαρσαλέως ὀρόθυνον ἐπιμνήσασθαι άθλουν."

"Ὡς φάτο: τοῦτο δὲ θυμὸς ὀρέξατο γηθοσύνην. αὐτικά δ' οὐ μετὰ δηρῶν ἐνὶ μέσοις ἄγόρευσεν."

"Δαιμόνιοι, τί νυ πένθος ἐτώσιον ίσχομεν αὐτός; οἱ μὲν γάρ ποθὶ τούτον, ὃν ἕλλαχον, οἴτων ὄλοντο;"
the mountain Nysa, from which Dionysus was supposed to have derived his name, was variously placed in Thrace, Libya, India, etc., wherever the worship of the god prevailed; v. Sandys on Eur. Bacch. 556.

905. Νυσαίος: the mountain Nysa, which was supposed to have been the place where Dionysus was supposed to have been born. From Thessaly, it is supposed that the name Nysa comes from the Greek word "nyssas," which means "mountain." The mountain Nysa was considered to be the home of the god Dionysus, and it was here that he was supposed to have been born.


908. ἡμεθήιον: ἦτοι φοβερὰς διὰ τὰ μυστήρια τοῦ θεοῦ, ὃ ὅτι φοβερὰ εἶσαι αἱ νύκτες. Εὐριπίδης [Bacch. 486], Νόκτωρ τὰ παλλὰ σωματῆς ἔχει σκότος. Schol.

910. Αὐλόν: 'the Resting Place': cf. Amm. Marc. 22. 8. 22, Aulion antrum est, et fluenta Callichori ex facio cognominati quod superatis post triennium Indiciis nationibus, ad eos tractus Liber reversus, circa huius ripas virides et opacas orgia pristina reparavit et choros.

911. Of this account of Sthenelus the Schol. says: οὐδὲ περὶ τοῦ Νυσαίου τάφου ἠκολούθε τὰ παρὰ Προμαθία, τὰ δὲ περὶ τοῦ εἰδώλου αὐτοῦ ἐπιλείψαν. See Introd., p. 22.

912. Cf. Val. Fl. 5. 89, Sthenelus, quem Mavortia vidit Amazon Cumque suis comitem Aicidem ut condidit armis, Talis ab aequorei consurgens aggere busti Emicuit. For Heracles’ encounter with the Amazons v. 778, 966.

915. Φερεσάφον: the Homerīc form is Περεσάφονεια. Pindar first uses Φερεσάφον. For the various forms v. Jebb on Soph. Ant. 894, where the name is explained as "a hill on which the god (Light)."

918. στεφάνης: in II. 13, 138 used of the brow of a hill.

920. τετράπαλος: the meaning of this word in Hom. is quite uncertain. Autenrieth explains it "with the crest fashioned in four ridges or bands"; Leaf (I. Vol. 1, App. B) says that the palaioi were metallic projections, survivals of the horns which formed an ornament on the helmet of the primitive peoples on the coasts of the Mediterranean. Cf. τριφαλέα, 1060.

921. μέγαν: Merkel defends this against
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θάμβησαν τοὺς δ' ὄρος θεοπροπέων ἐπικέλσαι Ἀμπυκήδης Μόφος λυβησί τε μειλίζασθαι. οἱ δ' ἀνὰ µὲν κραυτὺν µαῖφος σπάσαν, ἐκ δὲ βαλώντες πεῖµατ' ἐν αἰγιάλῳ Θενέλου τάφον ἀµφετένοντο, χύτλα τε οἱ χεῖνοτο, καὶ ἤγνισαν ἔντοµα µῆλων.

ἀνίδα δ' αὖ χύτλων νησσοῦ 'Ἀπάλλων βαµµόν δειµάµενοι µὴρ ἐβλέγον ἃν δὲ καὶ Ὄρφεὺς θῆκε λύρην' ἐκ τοῦ δὲ Λύρη πέλει οὖνοµα χώρῳ.

Ἀυτίκα δ' οὐγ' ἀνέµου κατασπέρχοντος ἐβησαν νὴ' ἐπὶ καὶ δ' ἀρα λαῖφος ἐρυσάµενοι τανιόντο ἐς πόδας ἀµφοτέρους. ἦ δ' ἐς πέλαγος πεφόρητο ἐντενεῖ, ἥπτε τίς τε δ' ἦρος ψφίθι κύρκος ταρσόν ἐφ' εὶς πνοὴν φέρεται ταχύς, οὐδ' τινάσσει µῆν, ἐκήλοισιν ἑνευδίων πτερύγεσσιν.

καὶ δὴ Παρθένιον ῥοᾶς ἀλιµυρήτον,

926. ἤγνισαν Rutgers.

μέλαν by comparing μέγας αἰθήρ, 2. 567, μέγας βυθᾶς, 4. 1618.
924. ἀνὰ ... σπάσαν: 'furled'; the opposite verb is κατεχαίνονται, 4. 708.
926. χυτλά: cf. 1. 1075, 4. 708. ἤγνισαν: ἄγριζειν meant to purify the corpse by the rites which religion required (v. Jebb, Soph. Ant. 545); then from giving the corpse the rite of fire it came to mean 'to burn' as here; cf. Eur. Suppl. 1211, ἐν αὐτῶν ὁµάθα ἡγνισάρην ἐντοµα: v.n. 1. 587.
927. ἀνίδα: 'apart from,' cf. 1. 908.
929. νησσοῦ: v.n. 1. 570.
928. µήρ' ἐβλέγον: cf. 1. 433; 2. 691, 699. ἀν ... θῆκε: 'dedicated.'
929. Δύρη: cf. Val. Fl. 5. 100, Odrysius dux (i.e. Orpheus)... Percutit . . . lyram nomenque relinquit harenis.
934. "setting its wings to the blast it is borne swiftly on, and there is no tremor in its flight, as it floats serenely on its motionless pinions." ταρσόν: the flat surface of the outspread wings, cf. Anth. P. 12. 144, διήφρω ταρσόν ἄεις πτερύγων.
ἐφές: used also of setting sails, Anth. P. 10. 1, πᾶσαν ἐφές ἆβλην.

926. ἤγνισαν Rutgers.

935. βιτή: τὴν ὅρμην. Schol. In Aesch. Pr. 126, μῆτα πτερίοις means the rustling of wings. L. and S. assume a special meaning for ὅρμη in our passage, 'the wing as an instrument of swift motion.' εὐκλείσαν: the Alex. poets used this adj. of things, whereas earlier it was always confined to persons. In Hom. it implies mental tranquillity, never mere silence as in 861 supr., 3. 219 (v. Buttm. Lexil.), ἑνευδίων: the comp. ἑνευδίαω 'to float in the clear sky' is ἀτ. λεγ.
936. Παρθένιον: this Paphlagonian river derived its name (1) from Artemis having bathed there, (2) from the virgin freshness of the country through which it flowed, διὰ χεριῶν ἀνθρώπων φερόμενος καὶ διὰ τοῦτο τοῦ ἀνόματος τετραγωνοῦ, Strab. 465, 40. There was a river of the same name in Samos, v.n. 1. 187. ἀλιµυρή· ἐντος: 'flowing into the sea,' cf. Od. 5. 460. Elsewhere Ap. always uses ἀλιµυρή (= ἄλισο), v.n. 1. 913.
πρηντάτου ποταμοῦ, παρεμέτρεον, ὥς ἐνι κούρη
Δητώς, ἄγρηθεν ὁ τ' ουραῖον εἰσαναβαίνη,
ὅν δὲμας ἰμερτοῖς ἀναφύχει ὑδάτεςσων.
νυκτὶ δ' ἐπείτ' ἀλλήκτον ἐπιπροτέρωσε θέοντες
Σήσαμον αἰπεινοὺς τε παρεξενεύοντ' Ἑρυθίνους.
Κροβίαλοι, Κρώμαν τε καὶ ὑλήντα Κύτωρον.
ἐνθὲν δ' αὐτὲ Κάραμβιν ἀμ' ἴηλιοο βολῆσιν
γνάμψαντες παρὰ πουλίν ἐπείτ' ἤλαιον ἑρέμτοις.
Ἀγιαλόν πρόταν Ἴμαρ ὅμως καὶ ἐπ' ἰματι νύκτα.

Ἀυτίκα δ' Ἀσσυρίας ἐπέβαν χθονός, ἐνθὰ Σινώπην,
θυγατέρ' Ἀσσωπίο, καθίσσατο, καὶ οἱ ὀπασσεῖν
παρθενίνην Ζέως αὐτός, ὑποσχεσίησι δολωθεῖς.
ἡ γὰρ ῥ μὲν φιλότητος ἔελθετο' νεῦσε δ' ἐγ' αὐτῇ
dωσίμεναι, ὥς ἐν τῇ ἡμέρῃ τῆς ἀφορμῆς.
ἡ δὲ εἰ παρθενίνης ἦττατο κερδοσύνησιν.
ὅς δὲ καὶ Ἀπόλλωνα παρήπαθεν εὐνύθρημαι
ἰέμενον, ποταμῶν τ' ἐπὶ τοῖς "Ἀλυν" ὀυδὲ μὲν ἄνδρῶν
τήνυε τις ἰμερτήσιν ἐν ἀγκοίησι δάμασσεν.
ἐνθὰ δὲ Τρικάκαιο ἄγανον Δημίαχοι

940. δ' Ο. Schneider: τ' codd.

937. παρεμέτρεον: v.n. 1. 595.
938. ἄγρηθεν: 'from the chase,' ἀπ. λέγεται.
939. ἀναφύχει: v.n. 553.
941. Σήσαμον: a town of Paphlagonia mentioned in II. 2. 853. Sesamus was afterwards called Amisstris (Strabo. 466, 42). Ἑρυθίνους: Strabo (467, 6) says that the town was situated on two rocks called from their colour 'Ερυθρίους. The five towns mentioned in these two lines are all found in the list of the Paphlagonians in II. 2. 851 sqq.
942. ὑλήντα Κύτωρον: the box-trees of Cytorus were famous; cf. Virg. G. 2. 437, undantem buxo . . . Cytorum: Cat. 4. 13. buxifer Cytorus. πόλει εἰς Κύτωρον άγείρῃ = 'to carry coals to Newcastle.'
943. Κάραμβιν: v.n. 361.
945. Ἅγιαλόν: v.n. 365.
946. Ἀσσυρίας: Dion. P. (175) also uses the term Assyrian of the Leuco-
νίες, Δημιόνιος θείος καὶ Αὐτῶλυκος Φλογίος τε τήμος ἑθεῖας Βρακλήσιος ἀποσταλχένετε, ἐναινοῦν οἱ ρα τὸθ', ὡς ἐνόησαν ἀριστήρων στόλον ἀνδρῶν, σφαᾶς αὐτοὺς νημερτῆς ἐπέθραδον ἀντίσαντες. οὖν ἐτί μιμῆσεν θέλων ἐμπεδοῦν, ἀλλ' ἐνυ νηιθο, Ἀργέσταο παράσσον ἐπιπενεόντος, ἐβῆσαν. τοῦσὶ δ' ὁμοῦ μετέπειτα θοῦ περιμενῆνεν αὐήθη λειποῦν' Ἀλυν ποταμῶν, λειποῦν δ' ἀγχίρρουν Ἰριν, ἣδε καὶ Ἀσυρύνης πρόχυσον χθονοῦ; ἠματι δ' αὐτῷ γνάψαν Ἀμαζονίδων ἐκαθὲν λυμενήχοιν ἀκρῆν. Ἑνθα ποτὲ προμολοῦσαν Ἀρχιτάδα Μελανίππην ἰρῶν 'Ηρακλέης εὐθυχίατο, καὶ οἱ ἄπωνα Ἰππολυτή ἴωστηρα παναιόλων ἐγγυάλλεον ἀμφί κασινηγήτης· ὃ δ' ἀπήμονα πέμψει ὁπίσω. τῆς οὕγ' ἐν κόλπῳ, προχώκαι ἐπὶ Θερμώδωντος, κέλσαν, ἐπεὶ καὶ πόντοι ὀρίνετο νυσσομένων. τῶ δ' οὔτις ποταμῶν ἐναλλίγκιος, οὖνδ' ῥέεθρα τόσο· ἐπὶ γαταν ισοὶ παρέξ ἐθεὶ ἀνώδιξα βάλλων. τετράκις εἰς έκατον δεύοτο κεν, εϊ τις ἐκάστα

595. ἦθερΜerkel: ἦθος κοδ. τημοῦδ'Gerhard. 596. ταράσσονPariss. tres par' ἄσσον vulg., Et. Mag. 136. 26. 597. τετράδος Merkel. 598. Having been separated from Heracles in his expedition against the Amazons they had settled at Sinope. For ἀποπλαγχεῦσες cf. 1. 316. 599. 'going forth to meet them they showed them truly who they themselves were,' σφαᾶς αὐτοὺς: cf. Hes. Th. 34, σφαᾶς δ' αὐτάς πρῶτον τε καὶ ὑστατον αἰνέιδειν. In Hom. σφας only occurs once (Il. 5. 567), and is enclitic with short vowel, elsewhere σφας. 600. Val. Fl. (5. 115) also mentions that the sons of Deimachus left Sinope and joined the Argonauts. ἠθέλον: ἄρ. did not follow Aristarchus' canon by which these shorter forms were banished from Hom. Gerhard shows that the majority of the later epic poets adhered to this canon. 601. Ἀργέσταο: Ζεφώρου. Schol., cf. Hes. Th. 370, 'Ἀργέσταο Ζεφώρου; strictly the N. W. wind, Pliny N. H. 18. 34, Corus, Graecis dictus Argestes. In Hom. ἀργέσταος is an epithet of Νήσος, so too in ἄρ. 4. 1628; cf. Hor. C. 1. 7. 15, Albus ut obscuro deterget nubila caelo Saepe Notus. ταράσσον: v. n. 1. 383. 602. For these rivers v. n. 366-7. 603. πρόχυσων: the alluvial deposit at the mouths of these rivers forming Leuco-syria (946 λ.). 604. ἀμφισβήσαμεν: 'enclosing a harbour,' ἀπ. λέγει. The headland is Themiscyra, cf. 371. 605. ποτέ: 'once on a time.' Μελανίππην: Diodorus (4. 16) also tells how Melanippé, daughter of Ares and queen of the Amazons, was ransomed from Heracles by her sister. Cf. 778. 606. παναιόλων: a constant epithet of ἦσσης in Hom. 70. τῆς ἐν κόλπῳ: τῆς προερήμην ἄκρας (995). Schol. Θερμώδωντος: v. n. 370. 701. ὀρίνετο νυσσομένωσιν: 'was stirred up against their going further.' νυσσ. is dat. incomm. 702. καὶ: 'and no river sends forth over the earth so many diverse streams all issuing from itself.' 703. 'it would lack four of a hundred,
πεμπάζοι, μιά δ' οὖθεν έτήτυμος ἐπλετο τηγή. ἡ μέν τ' ἐξ οἱρών κατανύστεται ἦπερονδέ νυφλών, οἷς οὖσιν Ἁμαζώνια κλείσθαι. έσθεν δ' αἰπτυέρην ἐπικινδύναται ἐφόδῳ γαϊν ἀντικρ' τώ καὶ οἱ ἐπιστροφοί εἰσι κέλευθοι αἰεί δ' ἄλλως ἄλλην, ὅπη κύροεις μάλιστα ῥηπείου χθαμαλῆς, εἰλίσεται: ἡ μέν ἄποθεν, ἦ δὲ πέλας· πολεῖς δὲ πόροι νώμυνοι ἐσθι, ὅπη ὑπεξαφύνονται: ὁ δ' ἄμφαδον ἄμμυγα παύρους. Πόντον εἰς Άξεινον κυρτην ὑπερεύγεται ἄκρην. καὶ νῦ κε διηθύνοντες Ἀμαζώνιδεσσων ἐμίζαν ύσμήν, καὶ δ' οὖ κεν ἀναμωτι γ' ἐρίζονα—οὐ γὰρ Ἀμαζώνιδες μάλ' ἐπήτιδες, οὐδὲ θέμιστας τίουσι πεδίων Δοίαττων ἄμμενομένοτο· ἂλλ' ὅβρις στονόσσοσα καὶ Ἀρεος ἐργα μεμήλει: ὅ γὰρ καὶ γενεύν ἔσαν Ἀρεος' Ἀρμοίνης τε


were one to reckon each.' τετράκις: lit. 'four times,' i.e. the unit would require to be repeated four times more before reaching a hundred. Merkel reads τετράδος, but the use of τετράκις would be as irregular as τετράκις. τετράκις for τέσσαρες is defended by επὶ τα ἐπὶ τάν τις in 3. 860.

975. πεμπάζοι: lit. 'reckon on the five fingers;' cf. Od. 4. 412, ἐπίτη βάς πεμπάζασσα: Aesch. Ομη. 751, πεμπάζει δήβας ἐκβολὰς ψῆφοι. 977. Cf. Plin. N.H. 6. 4. Thermodondia praeterque radice Amazonii montis lapsus: Αειν. 11. 659, cum flumina Thermodontis Pulstant et pictis bellantur Amazones armis, etc. 978 sqq. 'Thence it spreads over the rising country which lieth opposite extending inland. Wherefore its channels are tortuous, and it winds unceasingly, now this way, and now that, wherever it can find low-lying land, one stream afar off, and another near. Many of its branches have no name; we know not where they are drained off. But the river itself, uniting with a few of its streams, discharges its waters openly into the inhospitable Pontus beneath the arching headland.' 979. εἰστροφοῖ: 'tortuous,' cf. Dion. P. 75, εἰστροφοῖ ὄμοι ἔχουσα. Elsewhere this adj. means 'conversant with,' e.g. Od. 1. 177, εἰστροφοῖ ἤν ἄνθρωπων. 983. ὑπεξαφύνονται: ἀπ. λεγ. The streams are swallowed up by the sands. ἄμωμα: v.n. 1. 573. 984, 'Άξεινον: Strabo (248, 21) mentions how this name, which was given to the Pontus owing to the rigour of the climate and the fierceness of the Scythians, was afterwards changed to Έδεικνως when the Ionians founded cities on its shores. κυρτὴν ἄκρην: λιμενθοχὸν ἄκρην, 965. ὑπερεύγεται: ἀπ. λεγ. 986. ἀναμωτι: cf. Ιλ. 17. 363, οὔ γὰρ ἀναμωτὶ γ' ἐμάχομα. 987. ἐπητίδες: 'gentle,' lit. 'affable;' cf. Od. 18. 128, ἐπήτη ἀνδρὶ ἑωκα: Αειν. 3. 621, nec dictu affabilis ulla. In Od. 21. 308 we have ἐπητίδιος 'courtesy.' οἰδὲ θέμιστας τίουσα: cf. Od. 9. 112, τοίον . . . οἴδε θέμιστας (of the Cyclopes). 988. πεδίων Δοίαττων: a plain near the Thermodon mentioned by Pherecydes. Doria and Amon (992) are said by the Schol. to have been brothers. 990. 'Ἀρμοίνης: usually said to be the daughter, not the wife, of Ares. Ap.
νύμφης, ἦ τ' Ἀρηὶ φιλοποτέμους τέκε κούρας, ἀλέσος Ἀκρονίου κατὰ πτύχας εὐνθείσα—
εἰ μὴ ἄρ' ἐκ Διώθεν πνοιαὶ πάλιν Ἀργέσταο
ηλθον' οἱ δ' ἀνέμων περιγρέα κάλλιτον ἀκτήν,
ἐνθα Θεμισκύρεια Ἀμαζόνες ὄπλίζοντο.
où γὰρ ὄμηγερεῖς μίαν ἄμ πόλιν, ἀλλ' ἄνα γαῖαν
κεκριμέναι κατὰ φύλα διάτριχα ναιετάσκον
νόσφι μὲν αἰδ' αὐταί, τῆσιν τότε κοινανέσκεν
Ἰππολύτη, νόσφιν δὲ Λυκάσται ἀμφενέμοντο,
nόσφι δ' ἀκοντοβόλοι Χαδήσιαι. ἦματι δ' ἄλλῳ
υνκτὶ τ' ἐπιπλομένη Χαλύβων παρὰ γαῖαν ἰκοντο.

Τοῦτο μὲν οὔτε βοῶν ἄρτος μέλει, οὔτε τις ἀλλή
φυταλία καρποῦ μελίφρουνος· οὔδὲ μὲν οὔξε
ποίμνας ἔρσηντι νομῷ ἐν ποιμαίνουσιν.

ἀλλὰ στύροφορόν στυφελῆν χθόνα γατομέσωτες
ἐὼν ἀμείβονται βιοτήσιον, οὔδὲ ποτὲ σφιν
ἡῶς ἀντέλλει καμάτων ἄτερ, ἀλλὰ κελαυή
λιγυῖ καὶ καπνῷ κάματον βαρῶν ὀτλεύωσιν.

993. ἄρ' ἐκ om. L, G: ἄρ' om. omnes codd. praeter Vat. unum.
994. ἦ δ' ... κάλλιτον L, unde Merkel ἦ δ' ... κάλλιτεν.  ἀκτήν
Brunck: ἄρθην codd.
997. δία τρίχα Brunck.
1005. Αὐτοκράτορες O. Schneider.

follows Pherecydes in deriving the Amazo-
ns from Ares and Harmonia.
993. Ἀργέσταο: v.n. 961.
994. τερηγία: 'curving,' cf. 1. 559.
997. διάτριχα: Brunck reads δία τρίχα, i.e. διακεκριμέναι τρίχα, but the MSS. are
against him, and also the fact that ἀκτή
κατὰ φύλα is modelled on II. 2. 302,
κρόνι ἀνδρας κατὰ φύλα. Since Wolt's
day δία τρίχα has always been read in
Hom., v. Spitzner and La Roche on II.
2. 655, δία τρίχα κοσμηθέντες (= τρίχα
dιακεκριμένες).
999. Λυκάσται: Pherecydes, according
to the Schol., mentioned a town
Lycastis, inhabited by Amazons, between
Themisycra and Chalyba. Hecataeus
mentioned Chadasia as a city of the
Leucosyri, i.e. Cappadocians (v.n. 946).
1000. ἀκοντοβόλοι: ὑπ. λεγ.
1001. Χαλύβων: cf. 375.
1003. φυταλία: only here of the act
of planting. In Hom. it is used for a
plantation, orchard, etc., as opposed to
ἀμώρα.
1005. στύροφορόν: v.n. 141. στυφελῆν χθόνα:
cf. ἀτέρια γαῖαν, 375; στυφλῆσθα λύγιον, Soph. Ἀντ. 250. γατομέσωτες:
′cleaving the earth,' a verb first used by
Alex. writers.
1006. ἄρων ἀμείβονται βιοτήσιον:
′receive in exchange a price by which
they live.' ἄρων is explained by the Schol.
as τὸ τῆς προφής τίμημα. L. and S.
wrongly, ′articles of traffic.' βιοτήσιον
is ὑπ. λεγ.
1008. ὀτλεύον: elsewhere (e.g. 3.
769) Ap. always uses ὀτλέω, which is
found also in Cali. and Lyc. ὀτλώς is
used in Tragedy, e.g. Aesch. Τῆ. 18,
παθείας ὀτλών. Curtius derives these
words from the rt. τελ, ταλ (τλάω) with
prothetic ο. Shaw suggests that the
spoudaic ending of the line emphasizes
the weary hardships of their lives; cf.
1. 272, where we have the same effect.
To us δὲ μετ’ ἀυτικ’ ἔπειτα Γεννηταίον Δίος ἀκρην γνάμφαντες σῶματο παρέκ Τιβαρνιδα γαίαν. ένβ’ ἐπεὶ ἂρ κε τέκνωταυ ὑπ’ ἀνδραί τέκνα γυναίκες, αὐτοὶ μὲν στενάχουσιν ἐνὶ λεγέσσοι πεσόντες, κράπατα δησάμενοι’ ταῖ δ’ εὗρομένων ἐδωδὴ ἀνέρας; ἱδὲ λοετρὰ λεχόων τοῖς πένουται.

Τιρόν δ’ αὖτ’ ἐπὶ τοῖς ὀροῖς καὶ γαίαν ἀμείβον, ἦν Μοσσύνωικοῖ ἀν’ οὔρεα ναετάοιον μόσσυνας, καὶ δ’ αὐτοὶ ἐπώνυμοι εὐθεν ἐσιν. ἀλλοιό ή δίκη καὶ θέσια τοὺς τέτυκται. ὡσα μὲν ἀμφαδίνην ῥέυν θέμις, ἦ ἐνὶ θῆμω, ἦ ἄγορῃ, τάδε πάντα δόμως ἐνὶ μηχανώνται’ ὡσα δ’ ἐνὶ μεγάροις πεπονήμεθα, κεῖνα θύραζε ἀνέγεως μέσοςσιν ἐνὶ ῥέξουσιν ἀγυναίς. οὐδ’ εὐνῆς αἰδῶς ἐπιδήμιοι, ἀλλὰ, σὺν ὁσ φορβάδες, οὐδ’ ἡβαιῶν ἀτυγόμενοι παρεόντας, μίσονται χαράδις ἔνυν φιλότητι γυνακῶν. αὐτάρ ἐν ὑψίστῳ Βασίλευς μόσσυνιν θαάσσων ἰθείας πολέσσοι δίκας λαοίς δικάζει,

vade or ‘man-childbed,’ by which the father of a new-born child pretends to endure the pains of maternity, was observed amongst the Corsicans (Diod. 5. 14), and Strabo (137, 4) mentions it as prevailing amongst the Celtiberi. In modern times travellers, from Marco Polo downwards, tell of it in China, Assam, Borneo, Guiana, etc.; v. Tylor, Early History of Mankind p. 293. 1013. κράπατα δησάμενοι: ‘swathing their heads.’ 1014. λυχώα: ‘after child-birth’; cf. Ter. Andr. 3. 2. 3. Eun. 3. 5. 47. 1015. 'Ιερόν: a mountain near Trapezus; Arrian Peripl. 12, 'Ιερόν, εὖ φ ναὸς ἐστι Δίος Οὔπλων. 1016. Μοσσύνωικοὶ: v.n. 379. 1017. μόσσυνας: this subst. is an ν-stem in Αρ.; Xen., who is the first to use it, has it as an ν-stem in sing, and an o-stem in pl., An. 5. 4. 26, μόσσυνι . . . μοσσύνοις. 1018. ἀλλοι: different from other tribes. 1019. So Xen. (l.c.) says of them: ἐν ἰχλῷ δυντ’ ἐποίου ἄπερ ἀν ἀνθρώποι ἐν ἐρμαία ποίησειν, μοῦν τε δυντ’ ἐπαντοῦ ἄπερ ἂν μετ’ ἄλλων δυντε. 1022. Xen. : ἐξήνον δὲ καὶ ταῖς ἑταῖραις αἰς ἡγον οἱ Ἐλληνες ἐμφανὸς ἑγγίνεσθαι, νόμος γὰρ ἦν ὁτὸς σφία. 1025. χαράδις: cf. Od. 10. 243, χαμαι
ωτάδες σίες. 1027. ἰθείας δίκας: cf. Hes. Op. 36,
σχέλιος. ἰν γάρ ποι τί θεμιστεύων ἀλητταῖα, λιμῷ μιν κεῖν ἢμαρ ἐνικλείσαντες ἔχουσιν.

Τοὺς παρανυσόμενοι καὶ δη σχεδόν ἀντιπέρθεν νήσου 'Αρχιτάδος τέμνων πλάυν εὑρεσίσμων ἡμάτιοι. λιαρή γάρ ὑπὸ κνέφας ἐλιπτεῖν αὖρη. ἡδὴ καὶ τῷ ὑπέρθεν 'Αρχίου άιώσοντα ἐναέτην νήσου δι' ἥροον ὄρνιν ἴδουτο, ὦς ρὰ τιναξάμενος πέτρυγας κατὰ νην θέουςαν ἱκ' ἐπὶ οἱ πτερῶν ὅν. τὸ δ' ἐν λαίῳ πέσειν ὅμω διὸν 'Οιλῆος' μεθέθηκε δὲ χερσὶν ἐρετοὺς βλήμενοι. οἱ δὲ τάφου πτερῶν βέλος εἰσορόωντες, καὶ τὸ μὲν ἐξεύροσεν παρεδριῶν Ἐρυβώθησιν. ἐλκὸς δὲ ἔσωθης, ἀπὸ σφέτερον κολεοῦ λυσάμενος τελαμώνα κατήρον· ἐκ δ' ἐφανθή ἄλλος ἐπὶ προτέρω πεσοτημένοι· ἄλλα μὲν ἡρως Εὐρυτίδης Κλυτίος—πρὸ γὰρ ἀγκύλα τείνατο τόξα, ήκε δ' ἐπ' οἰῶν ταχύνον βέλος—ἀυτὰρ ἐπείτα πλῆξεν' διώνηεις δὲ θοῦ πέσειν ἀγχόθη νησ.

1030. παρανυσόμενοι Vatt. tres, Pariss.: παρανυσόμενοι (-μείβο. supr. scr. man. sec.) L: παραμειδόμενοι vulg.
1031. δη: δη ἰερῆ Vatt. tres, Vrat., Vind.
1032. ἰερᾶ μὲν Brunck: ἰαλα' ὁ μὲν Gerhard.
1033. πράσια Gerhard.
1045. ἐγγύθι Pariss., Brunck.

diakrινώμεθα πείκοις ἰθείρας δίκαιοι (opp. to σκολαλ δίκαια) : II. 23. 580.

1038. σκέλιος: 'wretched man!'

There is no sure instance of this meaning in Hom., the meaning there being 'hard,' either in the physical sense 'full of endurance' (κατερεκός), or 'hard-hearted'; v. Leaf on II. 10. 164.

1029. Cf. Mela i. 19, reges suffragio deligunt, vinculisque et arctissima cuscodia tenent, atque ubi culpam prave quid imperando meruere, inedia totius diei afficiunt.

1030. καὶ δη: v.v. 1. 1161.
1031. δαντηρήθεν: 'opposite to.' For another meaning v. 1. 977.
1032. καὶ δη: v.v. 384.
1033. ἐπὶ κνέφας: 'near dawn,' sub diluculum. For κνέφας in this sense, cf. Αρ. Eccl. 291, πρὸ πάνω τοῦ κνέφους, so ἄμα κνέφα = ἄμα ᾿μέφρα, Χει. Hel. 7, 1. 15. ἀλλιπει: Ap. was the first to form this aorist on the analogy of ἐλαβεῖ, ἐλάγχει.

1035. See on 384.
1039. Cf. II. 13. 598, καὶ τῷ μὲν (ἐγχος) ἐκ χειρὸς ἐρυσεν μεγάθυμος Ἁγήνωρ, Αὐτὴν δὲ ἐσωθήσεις ἐνστρέφει αὐτός αὐτῷ, Σφενδονή.

1041. τελαμώνα: 'baldrick,' 'sword-belt.' Used for a bandage also in Eur. Phoen. 1669, ἀμφὶ τραύματα . . . τελαμώνας βαλεῖν.

1043. πρὸ: i.e. before the bird could discharge its shaft.

1044. αὐτὰρ ἔπειτα: these words have been generally suspected and variously emended. The whole line could well be done without. If the text is sound, αὐτὰρ must be used taking up the previous ἀλλά, in the same way as δὲ is used after parentheses, and ἔπειτα must mean 'forthwith' (Hesych. ἔπειτα τάχιστα). This meaning may be found in 558 supr., and in II.
toisyn d' 'Ampidammas muohtasato, paioi 'Aleioi.

"'Ntoos mev pedia 'Hmiv 'Arhitiis' ke kai autoi
touso oiuves ioues
toson eparkessein eis ekbasin. 
alla tin' allin

mhtin porsunicen epirrodon, ei y' epikeiws

mellete. Neiros menein, os epetelven.

oude gar 'Hrakles, opto' 'Hlven 'Arkadien

flewos oiuves Stuymaliaidas esthene lmivhs

oasathei todoi, to mev t' egw autou oipon.

all' oge xalkeinein planagyn eini xerai thmason

doupei ep'i skoponis perioikes' aiz de' efesoonto

toulo, aptulilogi upo deimati keklyguaiai.

to kai vov tonon tin' epifrhozomebha mhtin

autos de' an to parothen epifraathesei enoptomi.

anbemoi kefalhion aerisolofous trophaleias,

hmses mewn eresest' amoubaidis, hmses de'
dourosi te evstoisoi kai aspiws onrsete vna.

autar pasouidh periosoin oirnu' antin

athroi, ophra kolovon anthei f塑造tai

1050. γ' Brunck: κ' codd.
1053. πλωδιας Ελ. Μαγ. 731, 40. 
1055. πλατάγνη vulg., Ελ. Μαγ. 674, 37.

18. 357 Schol. A.B. explain ἐπειτα by

pantaika, visin.

1050. μὴν... ἐπιρροθον: cf. 225.
1051. ὧ... επέτελε: v. 388.
1053. πλωδιας ὄρνθας: the birds float-
ing on the Stymphalian mere; cf. Lucr. 5. 131, unicsque timendae Unguibus Arcadiae volucres Stymphala co lentes. For this labour of Heracles v. Apollod. 2. 5. 6.
1055. πλατάγνη: this bronze rattle,
fashioned by Hephaestus, was given for
the purpose to Heracles by Athene. According to others H. devised it for
himself, cf. Diod. 4. 13, κατασκευασα
xalhenn planagyn... efesothei ta ato,
kai pereas te synexheia te kruco babias

ekpoleunthas kathara enothes te ximen.

Our mss. strongly favour the paroxytone
accent, and the Schol. Par. says 'Hr
diandos tin' planagyn deunwetai philon te
ti katholou' belion de' lasi te mev plas-
tagyn, tov 'Hxou, deunei, tein de planagyn,
to krateian, paraqenein.

1057. ἀνυήλιο: ἐκπληκτικω. Schol.,

απ. λεγ.
1060. ἀερισλόφους: a compound formed
by Ap. on the analogy of ἀερίσποδες. 

Il. 18. 532. τριφαλεια: 'helmets.' Fick
explains the word as τετραφαλεία 'having
four φάλαι,' cf. τετράφαλος 920 supr. The
old view was that it stood for τριφαλεία,
'having three φάλαι.' Buttm. derived it
from τρώα, a helmet having its φάλα
pierced to receive the λόφος.

1062. ἀρσετε: Rzach rightly explains
this as the pl. of the aor. imper. ἀρσω,
which we find in Od. 2. 353. For
the sigmatic aor. with thematic vowel ε
(cf. ἐξετε, Il. 3. 105) v. Monro, H.G. G. IV, Curt. G. V. 282 sqq. Wellauer takes ἀρσετε as futurum pro imperativo, but
there is no epic fut. ἀρσω, and the
imperatives in 1061, 1063 preclude this
possibility. Similarly ὅρετε in 1067 is
an aor. imper.

1063. περισσόνοι: v.n. 1. 466.
1064. κολφον: v.n. 1. 1284.
νεόντας τε λόφους καὶ ἑπίρμα καὶ ἐφιλεῖ τὸν ποταμὸν ὑπερθεν. 1065
εἰ δὲ κεν αὐτὴν νῆσον ἴκωμεθα, δὴ τὸτὲ ἐπείτα
σὺν κελαδῶ σακέεσσι πελάριον ὅρσετε δοῦνον.”

"Ὡς ἀρ’ ἐφήν’ πάντεσσι δ’ ἐπάρροθος ἠδῶνε δῆμης.
ἀμφί δὲ χαλκείας κόρυθας κεφαλήσιν ἐθεντ’
δεινόν λαμπρομένας, ἐπὶ δὲ λόφοι ἐσσείουτο
φοινίκεοι. καὶ τιν μὲν ἀμοιβῆδην ἐλάσσικον,
τοι δ’ αὐτ’ ἐγχειρεῖ καὶ ἀσπίζει νη’ ἐκάλυψιν.

1075 ὡς δ’ ὅτε τις κεράμω κατερέψεται ἐρίκων ἀνήρ,
δώματος ἀγλαίνη τε καὶ ἕστοι ἐμενει ἄλκαρ,
ἀλλ’ ὃ ἐμπεδον ἄλλος ὰμῶς ἐπαμοιβὸς ἀρρην’
ὡς οὐ γ’ ἀσπίζει νη’ συναρτύναντες ἐρεβαν.

1080 οὖν δὲ κλαγγὴ δήμου πέλει εξ’ ὀμάδων
ἀνδρῶν κυμμένων, ὁπότε ἐξωσι φάλαγγες,
τοίῃ ἀρ’ ὑψόθι νη’ς ἐς ἱέρα κίνητ’ αὐτή.

1085 οὐδὲ τιν’ ὀνόματ’ ἐτ’ ἐστέρακον, ἀλλ’ ὅτε νήσιω
χρίμψαντες σακέεσσιν ἐπέκτυπον, αὐτικ’ ἀρ’ οὐγε
μνιοῦ ἔνθα καὶ ἔνθα πεφυκότες ἑρέθοντο.

1090 ὡς δ’ ὅποτε Κρονίδης πυκνῶν ἐφέηκε χάλαζαν
ἐκ νεφέων ἀνά τ’ ἀστυ καὶ οἰκία, τοι δ’ ὑπὸ τοῖσιν
ἐνναέται κώμαβο τεγέων ὑπερ εἰσαῶντες

ηνται άκην, ἔπει οὐ σφε κατέλλαβε χείματος ὥρη
ἀπροφάτως, ἀλλ’ πριν ἐκαρπύναντο μελαθρον’

1086. σφε Pariss. quart.: σφι vulg.
1065. ἑπίρμα: contrast κατήρον, 1041.
1070. λαμπρομένας: cf. Il. 16. 71, λαμ-

πομένης κόρυθος.
1071. φοινίκεοι: scanned as a tri-

syllable. ἀμοιβῆδην: Ap. uses three

other forms of this adv., ἀμοιβάδις, ἀμοι-

βαδόν, ἀμοιβῆδις.
1073. This simile is from Il. 16. 212,

ὁ δ’ ὅτε τοίχον ἄνπη ἀράρη πυκνοῖς

λίθοις Δώματος υψίσθοι, βίας ἀνέμων

ἄλεεις, "Ομ’ ἀραρόν κώρυθε τε καὶ

ἀστίδες ὄμφαλος. καταρέψεται: =

κατερέψεται; = καταρέψαται; cf. Ar. Βεσ.

1294, ὁ δὲ καταρέψατε καὶ νοῦταισκιν

κεράμῳ τὸ

μνατον ὅταν πληγάς στέγειν. ἐρίκων:

‘dwelling’; in Hom. a fence or enclosure,

ἐρίκων αὐλή, Il. 9. 476.
1075. ‘one succeeds another con-

tinuously and is joined thereto.’
1081. χρίμψαντες: ‘drawing near to.’

deo M., “après avoir échoué (i.e. beached)

le navire,” adopting from Vars a distinc-

tion between κέλλω aborder and χρίμπτω

échouer, for which there seems no sufficient

justification. Vars says (op. cit. 151),

‘à côté de l’expression νη’ κέλσαι ou

ἐπικέλδαι (Homère), on peut considérer

le mot χρίμψαθαι comme expression
technique signifiant échouer sur le sable,

h. Hom. Ap. 439, ὥ δ’ ἀμάδους ἐρίμ-

πατο ποντότο χορὸν νής.” κέλσαι, however,

is used of this landing, 1090 infr.
1084. τοίχων: sc. οἰκίων.
1086. άκην: “peacefully,” v.n. 3.521;

cf. Soph. fr. 563, ὑπὸ στέγὴ Πυκνῆς

ἀνεύων ψακάδος ἐποίησε φρειν.
213
do, πυκνά πτερά τούσιν ἐφίεσαν ἀίσσοντες

τις γὰρ δὴ Φιώνος ἐνι νόσον, ἐνθάδε κέλασι

καὶ ἐπείτα πόιον ὄνειρα ἐξέλευσεν ἐκέσθαι;

Τίθες Φρίξου μετὰ πτόλυν Ὁρχομενοῦ

δέ Άλνης ἐνέωτο παρ' Αἰτήτον Κυταίον,

Κολχίδα νη ἐπιβάντες, ἦν ἀστέον ὅλβον ἄρωται

πατρός, τὸ γὰρ θηνήκων ἐπέτειλατο τίρμης κέλευθον,

καὶ δὴ ἔσαν νῆσιον μάλα σχεδὸν ἡματί κεύσι.

Ζεύς δ ἀνέμου βορέα μένος κίνησεν ἄγνια,

ὑδατι σημαίνων διερήν ὅδὸν Ἀρκτούριοι

αὐτάρ ὅν ἡμάτιος μέν ἐν οὐρεσί νυλλ’ ἐπισάσαν

τυθοῦ ἐπ’ ἀκροτάτουσιν ἁγίνυροι ἀκρέμόνεσςιν

νυκτὶ δ’ ἐβη πόντονει πελώριος, ὄφροι δὲ κύμα

κεκληρίως πνοησι’ κελανή δ’ οὐρανῶν ἄχλυς

ἀμπεχὲν, οὐδὲ πη ἀστρα διανυεῖα βαίνει’ ιδεῖσθαι

ἐκ νεφέων, σκοτείως δε περὶ ζόφος ἦρῆρεστο.

οἱ δ’ ἀρα μοῦδαλεύο, στυγερὸν τρομεύσετες ὀλέθρον,

1099. ἐνέωτο Pariss., ἐνέωτο L., Vatt., Vrat., Vind.: ἐνέωτο G.

1098. ἀροῦντο Brunc.
νήσες Φρίξου φέροντ’ ὕπο κύμασιν αὖτως.
ιστία δ’ ἐξήρτας ἀνέμον μένος, ἥδε καὶ αὐτὴν νῆα ἀπόκοτον ἔαξε τυνασσομένην ῥοθίσον.
ἐνδά δ’ ὕπ’ ἐνενεύτης θεῶν πίσορες περ ἐόντες
dούρατος ὑπέβαινε πελώριον, οὔτε τοιοῦτο
ῥαυσθέισης κεκέδαστο θῶις συναρπήτα γόμφοις.
καὶ τοὺς μὲν νησίσοντε, παρεξ ὄλυγον θανάτοιο,
kύματα καὶ ῥπαί ἀνέμον φέρον ἀσχαλώντας.
αὐτίκα δ’ ἔρραγη οὐμβρὸς ἀπεφότασιν, δὲ δὲ πόντον
καὶ νῆσον καὶ πάσαν ὅσην κατεναντία νῆσου
χώρην Μοσσύνοικοι ὑπέρβου οἱ ἄμφενὲμοντο.
tοὺς δ’ ἀμύδως κρατερῶν σῶν δοῦρατι κύματος ὀρμή
νήσας Φρίξου μετ’ ἀράμας βάλε νῆσου
νυχθ’ ὕπο λυγαίν’ το δὲ μυρίων ἐκ Δίδω ὕδωρ
λήξειν ἀμ’ ἡελίῳ τάχα δ’ ἐγγύθεν ἀντεβόλησαν
ἀλλήλους, Ἀργοῖς δὲ παροίτατος ἐκφάνη μῦθον’
"Ἀντόμεθα πρὸς Ζηνός Ἐποφλοῦ, οὐτοίς ἐστε
ἄνρων, εὐθυνέοι τε καὶ ἀρκέσαι χατένους.
πόντῳ γὰρ τρηχείαι ἐπιβρίσασαι αἰελλαί
νησὸς ἀεικελίης διὰ δοῦρατα πάντ’ ἐκέδασαν,
ἡ ἐνὶ πείρωμεν οἶμον ἐπὶ χρέος ἐμβεβαώτες.

1107. ἐκl O. Schneider.
1108. αἰτῶς Brunck: αἰτῶς vulg.
1116. Post h. v. vulgo legitur νῆσον τ’ ἐπιείρω τε περαῖς ἀγχοθ’ νῆσον e Vat.
1110 uno et marg. L. G, quem versum expulit Brunck.
1125. πείρωμεν οἶμον εἰπί: Merkel: τειφωμενοι ἄμη ἐπὶ codd.: πείρωμεν οἴμα κατὰ

1110. ὕπο κύμασιν: v. n. Ι. 794.
aὐτῶς: ‘helplessly.’
1110. πίσορες: v. n. Ι. 671.
1112. βαυστήησιν: sc. νῆσος.
1113. παρὲ ὄλγων: ‘within a little of death;’ παρ’ ὄλγων ἐκ τοῦ βασιλέου.
Schol. παρὲ is not used elsewhere in this sense; παρὰ μικρόν, παρ’ ὄλγων,
pa-ra braxv are common.
1114. ἀσχαλώντας: ‘in dire distress.’
1115. δὲ δὲ πόντον: for the acc. cf.
Hdt. 4. 151, ἔττα ἐτέων οὔκ ἐν τῇ Θηρή:
Od. 6. 131, λέων ὄμοιον. For ἀβαστάτος
cf. II. 3. 4, χειράνα φόνον καὶ ἀβαστάτον
ὑμβρόν. Hesych. ἀβαστάτον ὄνομα ὡς ἀν
θέης φασίνειν δι’ ἀπεβολῆν πλήθους (v.
the discussion in Buttm. Lexil.).
1121. ἥξιων: i.e. the rising sun.
1122. ἀλλήλοις: the shipwrecked men
and the Argonauts. Ἀργοί: one of the
sons of Phrixus and Chalciope, daughter
of Aeetes. παροίτατος: v. n. Ι. 910.
1123. Ἐποφλοῦ: cf. Call. ζον. 81, ἤζεο
δ’ αὐτός, Ἀκρῆς ἐν πολέμεσιν, ἐπόγος οὗ
τε διήρησιν Δαῦδ ὑπὸ σκολῆς οὗ τ’ ἐμπαίλιν
διόνυσιν.
1125. ἐπιβρίσασαι: cf. II. 5. 91, ὁτ’
ἐπιβρίσα τ’ ἐμβρῶσ. See I. 678, 3. 344.
1126. νησὸς ἀεικελίης: ‘our sorry craft’;
Aeetes, apparently, had given them a
crazy vessel for their voyage, wishing to
compass their death, as an oracle had
warned him of dangers to himself from
his own family.
1127. πείρωμεν οἶμον: this conjecture
doctoral opinions of the whole, the most satisfactory; v.n. 325. χρόνος: for the object of their voyage v. 1005.

1129. εἶλμα: this appeal closely resembles that of Odysseus to Nausicaa, Od. 6. 178, ὃς δὲ βάκος ἀμφιβάλεσθαι. Ei τί ποι ἐγκυρὰς εἰσώρ (i.e. wrapper of the linen) ἐστιν ἔρευν ἵον. κομίσθη: 'to take us with you.'


1134. ἐπιφανείως: v.n. 1. 1336.

1135. μαντησώμενας: v.n. 358.

1139. ὄνομα κλητόν: cf. Od. 9. 364, εἰσφατάς μ' ὄνομα κλητόν, where some of the old commentators explain "the name by which I am called," but more probably κλητόν means 'illustrious.' This is the only place where Ap. uses ὄνομα not ὀνόμα.

1140. ὀρθὸς: v.n. 653.

1142. Cf. Οv. Met. 15. 497, Fando aliquid Hippolytum vестras, puto, contigit aures, etc.; Αε. 2. 81, Fando aliquid si forte tuas pervenit ad aures Belidae nomen Palamedis.

1146. ἔστιν ὑποθηκοῦσθαι: as in 4. 120 the poet says that the ram was slain by command of Hermes, while here it asks itself to be slain, de M. assumes that these contradictory traditions represent different recensions. Seaton (Cl. Rev. vi 7) points out that this is not a necessary assumption, any more than when we are told (2. 602) that it was Athena, and again (4. 796) that it was Hera who helped the Argo through the Symplegades.

1147. θεός: 'the god of flight'; θεοίς Ζεὺς παρὰ θεσαλῖν, ἦτοι ἐπειδὴ


Aitēthēs megárho, kouρην τε οἱ ἐγγυάλευξεν Ὑάλκιόπην ἀνάέδων ἐνυφροσύνησθι νόοιο. τῶν εἶ ἀμφοτέρων εἰμὲν γένος. ἂλλ' οἱ μὲν ἢδη γνηραῖοι θαύν Φρίζος ἐν Αἰτήταο δόμωσιν' ἡμεῖς δ' αὐτίκα πατρός ἐθετμάων ἀλέγουντες νεῦμεθ' εἰς Ὄρχομενον κτεάνων Ἀθάμαντος ἐκητή.

εἰ δὲ καὶ οὖνομα δήθεν ἐπιβυθεῖς δεδαγήθσαι, τὸδε Κυτίσσωρος τέλει οὖνομα, τῷ δὲ τοῦ Φρώντις, τῷ δὲ Μέλας: ἐμὲ δ' αὐτὸν ἐπικλείοιτε κεῖν' Ἀργον.

"Ὡς φάτ': ἄριστης δὲ συνηβολή κεχάροντο, καὶ σφας ἀμφιεπον περιθαμβέες. αὐτάρ' Ἰῆσων ἐξαύτης κατὰ μοίραν ἀμεύπατο τοῦδ' ἐπέεσσον'.

"Ἡ ἁρα δὴ γνωτοὶ πατρώοι ἄμμιν ἐόντες λίσσεθ' εὐμενέντας ἑπεράκεστα κακότητα. Κρηθεὺς γὰρ Ἀθάμας τε κασίνηται γεγάσων. Κρηθηὸς δ' υἱῶν ἄγω σὺν τοσίδ' ἐταίρους Ἐλλάδος εὖς αὐτῆς νέομ' ἐς τόλιν Αἰτήταο.

ἀλλὰ τὰ μὲν καὶ ἑσαύτης εὑρόμενοι ἀλλήλων. νῦν δ' ἐσσασάθε πάρομεν. ὑπ' ἐννεσθησίν δ' ὀνω ἀθανάτων ἐς χεῖρας ἐμᾶς χατέοντας ἰκέσθαι." Ἡ μα, καὶ ἐκ νηὸς δοκεὶ σφισιν εύματα δύναι. πασσυνίδη δῆθεντα κιόν μετὰ νηὸν Ἀρησ,

1153. κτεάτων Paris. quatt., Bruckn.
1159. ἐόντες Vat. unus, Parisss. tres: ἐόντες L, G.
1166. ἐννεσθησίν διω L.

τὸν ἐπὶ Δευκάλλιων κατέφυγον κατακαλαμμόν, ἃ διὰ τὸ φυγεῖν τὸν Φρίζον αὐτὸν. Schol. Cf. Lyc. 288, Καλὼν ἑπ' εὐχάρι τείνηστα Φίλιοι Διὰ. ἐκ πάντων: 'above all other gods' ; cf. Od. 2. 432, λείβαν ... ἐκ πάντων δὲ μάλιστα Δίως γλαυκώπιδε κούρη.

1149. ἀνάέδων: without asking the usual ἐδώ (v.n. i. 977); cf. II. 9. 146, ταῖον ἦν κ' ἑθήλη, φιλὲς ἀνάέδων ἀγέθεα. Bentley altered the form in Hom. to ἀνέδων, i.e. ἀν-ἔδων, and was followed by Bekker. See Curtius, Et. 579.
1153. ἐκητή: in Hom. always used of the gods.
1164. δήθεν: 'as thou sayest.' ἐπιθυμεῖ: cf. II. 18. 175. ἐφώσσασθαι ... Τρώες ἐπιθυμοῦσι. On the disputed point whether the compound is to be resolved into ἐπιθύμω (with ὑ irreg. lengthened) v. L. and S. and Leaf on II. l.c.
1157. συνηβολή: 'meeting,' ἀπ. λεγ. ἀμφιεπον: 'busied themselves about,' 'ministered unto them' (Way); de M. wrongly 'embrassèrent.' Ap., like Hom., uses this verb of a great variety of activities, e.g. I. 562, 571: 2. 761: 4. 1145 (ἀμφιπέτε). He also uses it in the post-Homeric sense of 'worshiping,' 'paying homage to,' 1. 1102. See on 3. 547.
1159. κατὰ μοίραν: κατὰ τὸ πρεπόν. Schol.
1160. γνωτοὶ: 'kinsmen,' v.n. i. 53. Cretheus and Athamas were brothers, and Jason was the grandson of Cretheus, Argus of Athamas.
1164. Ἐλλάδος: v.n. i. 904.
1166. ἐσσασθε: 'don raiment.'
μηλὶ ἰερευνόμενοι. περὶ δὲ ἐσχάρῃ ἐστήσαντο ἐσπυμένως, ἢ τῇ ἐκτὸς ἀνηρεφέσι πέλε νηοῦ στιᾶων: εἰσω δὲ μέλα λίθος ἡρήμευστο ἰερὸς, δε τοι πάσαις Ἀμαζόνες εὐχετόωντο. υὐδὲ σφων θέμις ήεν, οἳ ἀντιπέρθεν ἵκοντω, μῆλων τῇ ἵδε βοών τῇ ἐσχάρῃ ἑρὰ καίεων ἀλλα ὑπὼν δαίτρενον, ἐπητανὼν κομέουσαι.

αὐτὰρ ἐπὶ βέβαντες ἐπαρτέα δαῖτ᾽ ἐπάσαντο, δὴ τὸτ ἄρ᾽ Λίσσουνδης μετεφόωνεν, ἡρχὲ τε μύθων

"Ζεὺς ἑτέῃ τὰ ἐκαστ᾽ ἐπιδέρκεται: υὐδὲ μῖν ἄνδρες λῃθομεν ἐμπέδουν, οἳ τε θεοῦσσαι οὐδὲ δίκαιοι.

ὡς μὲν γὰρ πατέρ᾽ ὑμὸν ὑπεξείρυτο φόνου

1170. ἰερευνόμενοι Παρίσι, quatt.: ἰερευνάμενοι vulg.
1171. ἀνηρεφέσι Herwerden.
1172. μέγας Hoekzlin.
1174. ἰερόν L.
1175. μῆλων ἢ βοών Brunck.
1181. ὧμιν Vatt., Pariss. quatt., Brunck, Wellauer.

1170. ἐστήσαντο ἐσπυμένως: 'eagerly they placed themselves round the altar.'
1171. ἀνηρεφέσι: 'roofless,' Æt. λεγ. Roofless temples are often mentioned in Pausanias, e.g. 2. 18. 3. 24. 4.
1172. στιᾶων: the altar was made of pebbles, cf. 694. For other instances of the gen. materiae v. 2. 231. 3. 232. 1285.
1173. μῆλας: there is no reason to alter this to μέγας, as Brunck and others have done, to produce a contrast between the size of this stone and the small pebbles of which the altar was made. The rude image of the Mother of the Gods at Pessinus was a black stone, cf. Arnob. 7. 49. lapis quidam non magnus . . . coloris furvi atque atri.
1177. Ἀμαζόνες: cf. 995.
1173. ἀντιπέρθεν: 'from the mainland opposite'; cf. 1. 977.
1176. ὑπὸν δαίτρενον: the Armenians sacrificed horses (Xen. An. 4. 5. 35); so too the Massagetae (Hdt. 1. 216). "Horse sacrifices are said to prevail among the modern Parsees" (Rawlinson). ἐπητανὸν κομέουσαι: 'of which they tend unfailing herds'; cf. Od. 7. 99,

πίνοντες καὶ ἐδοντες, ἐπητανὸν γὰρ ἔθεσκον. Curtius derives ἐπητανοῦ from ἐτι and aiei (Boeot. ἡ), the ending being the same as the Lat. -tinus. de M. tr. "elles sacrifiaient des chevaux qu'elles avaient fourni pendant une année," following the old deriv. from ἐτι and ἔτος.

1179. Cf. Call. quoted on 1123.
1180. οἶ τε θεοῦσσαι οὐδὲ δίκαιοι: 'who are god-fearing and unjust,' = οἷ τε θεοῦσσαι καὶ οὐ δίκαιοι (Merkel), Wellauer wrongly construes οἶ τε θεοῦσσαι ἐσμέν οὐ λήθομεν Δίδ, οὐδὲ δίκαιοι λήθουσιν. Our poet had in mind Od. 9. 174, πειρήσαμι οἶ τινὲς εἰς κεν "Η ἥλ οὗ γ' ἐβρασθ' τε καὶ ἀγων οὐδὲ δίκαιοι (= καὶ δίκαιοι) ἤς φιλαξεῖν, καὶ σφυν νύς ἐτί θεουδῆς. The conjecture ἦδε for οὐδὲ is easy but bad.

1181. ὑπεξείρυτο: 'he snatched your father from death at the hands of a stepmother (i.e. Ino)'; v.n. 653. Cf. Pind. P. 4. 161, κρινω . . . τὸ πτώ' ἐκ τοῦτον σαφῆ ἐκ ταὶ ματριᾶς ἀθὼν βελέων.
μητρωνίς, καὶ νόσφιν ἀπειρέσιον πόρευ ὀδίνον
ὡς δὲ καὶ ὑμέας αὐτίς ἀπήμονας ἔξεσᾶμεν
χεῖματος οὖλομένου. τάρεστι δὲ τῆς ἐπὶ νηὸς
ἐνθα καὶ ἐνθα νέοςθαυ, ὡτ' φίλον, εἰτε μετ' Ἀλαν,
εἰτε μετ' ἀφνείην θείου πόλιν 'Ὀρχομενοῖο.

τὴν γὰρ Ἀθηναίη τεχνὴσαι, καὶ τάμε χαλκῶ
δοῦρατα Πηλιάδος κορυφῆσι πέρι σὺν δὲ οἱ Ἀργος
tευξείν. αὖτάρ κεῖνην γε κακὸν διὰ κύμ' ἐκέδασθεν,
πρὶν καὶ πετράων σχεδον ἐλθείν, αἳ τ᾽ ἐν πότῳ
στενώτω συμίασι πανήμεροι ἀλλήλησιν.

ἀλλ᾽ ἀγεθ' ὦδε καὶ αὐτοὶ ἕς Ἑλλάδα μαιομένωνιν
κῶς ἀγεων χρύσειον ἐπίρροθοι ἀμμὶ πέλεσθε
καὶ πλόον ἱγμονῆς, ἐπεὶ Φρίξου θυρλᾶς
στέλλομαι ἀμφλήσων, Ζήνος χόλων Ἀἰολίδησιν."

'Ἰσκε παρηγορεῶν' οἱ δ᾽ ἐστυγνο εἰσαίωτες.
οὐ γὰρ ἐφαν τευξεθαί εἴηνος Άἰητα
κῶς ἀγεις κριῶν μεμαώτας, ὥδε δ᾽ ἐειπεν
'Ἀργος, ἀτεμβόμενος τοῖον στόλου ἀμφιπένεσθαι:

"Ὡ φίλοι, ἥμετερον μὲν ὅσον σθένους, οὔποτ' ἀρωγῆς

1185. "μετ' ἀφνείην Brunck: μετά φθίνη vulg.: μεταφθείην L.
1186. μετ' ἀφνείην Brunck: μετά φθίνη vulg.: μεταφθείην L.
1187. πάρα Vat. unus, Pariss., Brunck. Wellauer.
1190. ἐστυγνο coni. Brunck. πότου Köchly.
1195. "Αἰολίδησιν Merkel.
1200. ἀρωγῆ L: ἀρωγὴ Par. unus, Brunck.

1182. νόσφιν: i.e. far away from Ino.
1188. Πηλιάδος: cf. i. 380, Eur. Med. 3, Cat. 64.1, Pellico quodam
prognatae vertice pinus Dicuntur liquidas
Neptuni nasse per undas Phasidos ad
fluctus et fines Acetaeos.

1192. καίνην: ‘that vessel of yours.’
1194. ἐπεὶ κ.τ.λ.: ‘for I am sent to
fulfil sacrifices of atonement to Phrixus,
the cause of the wrath of Zeus against
the sons of Aeolus.’ Cf. Pind. P. 4. 158,
where Pelias says to Jason, δύναται δ᾽
ἀφελέων, μὲν ἔχον χθονίων, κελεταῖ 
γὰρ οὐκ ὡς ψυχὰν κοιμεῖται (to 'lay') | 
Φύλος ἀνθώντας
πρὸς Αἰητὰ βαλάμουν. Brunck says Φρίξου
depends on ἐπέρ understood, but it seems
to be a possessive gen. ‘the sacrifices
which belong unto, or, are due to, P.’
Way mistranslates “Lo, thus do I sail to
atone for their deed Who would sacrifice
Phrixus.”

1195. ἀμφίπησων: ‘to accomplish,’

Merkel reads ἀλθῆσων from ἀλθαίνω
‘to heal’ which is used of expiation in
Lyc. 1122, κακὸν μᾶσαμ ἐκφολον ἀλθαίνων
κακῆ, so de M., ‘accolimdr die sacrificies
expiatories.’ ἀλθῶν is acc. in apposition
to the sentence, but it is a very harsh use,
as it is the fact that the spirit of P. has
not been appeased, and that the fleece
has not been brought back, which is the
cause of the wrath of Zeus. Αἰολίδησιν:

1196. ἴσκε: v.n. 1. 834. ἐστυγνον:
loathed the thought;’ cf. 4. 512.
1. 1338.

1200. οὐποτ' ἀρωγῆς σχήμεται: ‘shall
not hold back from aiding you in the
hour of need.’
δειφησεν, οὖν ἡβαίον, ὅτε χρεώς τις ἴκηται. ἀλλ' αἰώνως ὀλοίης ἀπηνείσσων ἄρην τοῦ καὶ περιδείδια ναυτίλλεσθαι. στειώθη δ' Ἡλίου γόνος ἐμέμεναι· ἀμφὶ δὲ Κόλυχων ἔθνεα ναιετάουσιν ἀπειρονα· καὶ δὲ κεν 'Αρεὶς σμερδαλέην ἐνοπτή μεγά τε σθένους ἰσοφαρίζοι. οὐ μᾶν οὖν ἀπάνευθεν ἐλείν δόρος Αἰήταος ῥηίδων, τοῖς μὲν ὀφίς περὶ τ' ἀμφὶ τ' ἑρμαί τα άθάνατος καὶ άυπνος, ἀν αὐτὴ Γαῖ' ἀνέφυσεν Καυκάσου ἐν κηνμοίῳ, Τυφαοῦν ὑθ' πέτρη, ἐνθα Τυφαόνα φασί Δίως Κρόνιδαι κεραυνοῦ βλήμενον, ὁπότε οἱ στιβαρᾶς ἐπορεύσατο χεῖρας, θερμὸν ἀπὸ κρατός στάξαι φώνα· ὕκετο δ' αὐτῶς οὔρα καὶ πεδίον Νυσθῶν, ἐνθ' ἑτ' ἑνν' περὶ κεῖται ὑποβρύχιος Ἑραμβωίδος ὠδαί λίμνης." 1215

"Ὡς ἄρ' ἐφή πολέεστι δ' ἐπὶ χλόος ἐείπε παρεῖλα αὐτίκα, τοῖον ἄεθλον ὅτ' ἐκλυν. αὕτα δὲ Πηλεὺς ἀρασαλεώς ἐπέπεσαν ἀμέψατο, φωνησὲν τε· "Μηδ' οὖτως, ἢθειε, λίπν δεῖδισεο θυμῷ.

1210. Τυφαοῦν Καρσ. quatt., Brunck.
1218. Βαρσαλαίοις Κόχχλυ: βαρσαλέως codd.

1202. 'but Aecetes hath rooted in him a spirit of murderous cruelty,' ἄρηνεν: 'is ended with,' cf. Pind. Ι. 2. 29, χαίρεταιν ἀφαρών: Fur. Ε1. 948, κάλλει ἀφαρώς.
1204. στειώθη στειώτα . . . ἐμέμεναι: 'he maintains that he is, 'he avows himself to be,' διαβεβαιοῦτα. Schol.; cf. 3. 337, 579. Homer uses στειώτα c. inf. fut. of boasting, e.g. Η. 9. 241, στειώται γὰρ ἡμᾶς ἀποκέφαλων ἀκρα κόρυμα. Aristarch, explained it κατὰ διάνοιαν δριθείαθα, i.e. to have the mind determined. Curtius assigns it to the root στυ 'to set up' (στύλος, σταῦρος, instaurare), Meyer to Skt. στυ 'celebrate' (στόμα, etc.).
1208. περὶ τ' ἀμφὶ τε: 'around and about,' cf. h. Ηom. Κερ. 277, περὶ τ' ἀμφὶ τε κάλλος ἅπτο. ἀμφὶ properly meant 'on both sides.'
1210. Καυκάσου: περὶ τὸν Καύκασον, φασίν, εν τῇ Τυφαοῖς πέτρᾳ κεραυνωθεὶς ὢς Τυφὼς ἰχώρας τινας ἀρήκει, εξ ἃν ἐγένετο ὡς τὸ δέρος φυλάσσων ὄφι. Schol.
1213. φώνα: i.e. the drops of gore from which the serpent sprang. αὕτως: ' (wounded) in this wise.'
1214. Νυσθῶν: v.n. 905.
1215. Σερβωνίδος . . . Λίμνης: this lake, on the confines of Syria and Egypt, was in the centre of a huge morass. Diod. (16. 46) tells how the army of Artaxerxes was almost swallowed up there in 350 B.C.; cf. Milton (P.L. Η. 593), "that Serbonian bog Betwixt Damiat and Mount Casius old Where armies whole have sunk." According to the general legend Typhon was buried under Aetna or Pithecus (Aen. 9. 716).
1216. χλόος: properly a greenish-white colour, lutes paller. Cf. 3. 298, Αεν. 4. 499, paller simul occupat ora.
1219. ήθει: 'my good friend.' In Hom. it is generally used as a term of respect by one who is younger, νεώτερον πρὸς πρεσβύτερον σεπτική προσφώνησις
οὔτε γὰρ ὃδ᾿ ἀλκὴν ἐπιδεινόμεθ᾿, ὡστε χερείους ἐμμεναις Λιῆταο σὺν ἔντεσι πειρήθησαι. ἀλλὰ καὶ ἤμεας οὐ εἴπωπαμένους πολέμου κείσε μολευν, μακάρων σχεδὸν αἴματος ἐκγεγαωάτας. τῶ εἰ μὴ φιλότητι δέροσ χρύσειον ὄπασει, οὐ γὰρ χρασμήσεως ἐπιέλλομαι ἔθνεα Κόλχων." Ὅνοιγ᾿ ἀλλήλοισιν ἀμοιβαδὸν ἠγορόωντο, μέσῳ αὐτίς δόρποιο κορεσάμμενοι κατέδάρθεν. ἤρι δ᾿ ἀνεγρομένους ἐκραίρης ἀεὶ ὁδρὸς· ἱστία δ᾿ ἑμεραῖ, τὰ δ᾿ ὑπαί μπῆς ἀνέμου τείνετο. ῥέμφα δὲ νῆσον ἀποπροέλευτον Ἀρήνος.

1220 Νυκτὶ δ᾿ ἐπιπλομένῃ Φιλυρηδία νῆσον ἀμείβον ἐνθα μὲν Ὀὐρανίδης Ὑφίληρ Κρόνος, ἐφ᾿ ἐν Ὀλύμπῳ Τιτήνων ἔνασσαν, ὁ δὲ Κρηταῖον ὑπ᾿ ἄρτρον Ζεὺς ἔτι Κουρήτεσσι μετετρέφετ᾽ Ἰδαϊσσιν, Ὄρειν ἐξαπατῶν παρελέξατο τοὺς δ᾿ ἐνι λέκτρων τέτμε θεὰ μεσσηγύς· ὁ δ᾿ ἐξ εἰνῆς ἀνορούσας ἐσοντο χαίτηντι φυῆν ἐναλίκυος ἵππω· ἥ δ᾿ αἰδοὶ χωρὸν τε καὶ ἤθεα κεῖνα λιπόνσα Οἰκενίς Ὑφίληρ ἐς οὐρεὰ μακρὰ Πελαγγῶν ἢλθ᾿, ἔνα δὴ Χείρωνα πελώριον, ἄλλα μὲν ἵππων, ἄλλα θεῶ ἀτάλαντον, ἀμοιβαὶ τέκεν εἰνη.

1229. ἐνδι Brunck.
1230. ἐπιπλομένη vulg.: ἐπιπλομένη L: ἐπιπλομένοι G.
1231. ἐπιπλάφων codd.: accentum corregit Wellauer.
1232. ἔνθα ἔναν χρήσυν G:
Keúdev δ' αὖ Μάκρωνας ἀπειρεσίην τε Βεχείρων
gaián ύπερφιάλους τε παρεξενέοντο Σάπειρας,
Βύζηρας τ' ἐπὶ τούτων ἐπιπρὸ γὰρ αἰὲν ἐτέμνων
ἐσσωμένως, λιαροί φορεύμενοι ἐξ ἀνέμου.
καὶ δὲ νισσομένους μυχὸς διεφαίνετο Πόντουν.
καὶ δὴ Καυνκασίων ὅρεων ἀνέτελλον ἐρίπται
ἡλβατοί, τόθι γυνὰ περὶ στυφελοῦτι πάγοισιν
ιλλόμενος χάλκαςν ἀλυκτοπέδησι Προμηθέως
αἰετὸν ἦπατι φέρβε παλμπετές ἀίσσοντα.
τὸν μὲν ἐπὶ ἀκροτάτης ἵδον ἐσπερον ὀξείρ ρούζῳ
νήσος ὑπερπάμεναι νεφέων σχεδόν ἀλλὰ καὶ ἐμπῆς
λαίφα ταῦτ' ἐτύναξε, παραθύλεις πτερύγεος
οὐ γὰρ ὅγ' αἰθερώι φυήν ἔχεν οἰωνοῖν,
ἰσα δ' ἐνεόστοισ ὁκύπτερα πάλλεν ἐρετοῖς,
δηρὸν δ' ὦ μετέπειτα πολύστοιν αἰών ἀυὴν
ἵππαρ ἀνεκλομένου Προμηθέως. ἐκτυπε δ' αἰθήρ
οἴμωγη, μέσὸς αὐτὸς ἀπ' οὐρεος ἀίσσοντα
αἰετὸν ὁμηρᾶς ἀυὴν ὁδὸν εἰσεννύσαν.
ἐννύχιοι δ' Ἀργαὶ δαμασώνησιν ἵκοντο
Φασίν τ' εὐρί δέοντα, καὶ ἐσχατα πείρατα πόντου.
Αὐτίκα δ' ἱστία μὲν καὶ ἐπίκριον εἰδοθὶ κοιῆς
ἰστοδόκης στειλατες ἐκόσιμον ἐν δὲ καὶ αὐτὸν

1249. χαλκέησιν Hoelzlin: χαλκέησιν codd.
1250. δαμασώνησιν D'Arnaud: ἀλμόσινησιν codd.

changed his form at the moment of generation, and so Chiron was διώφης.
1243-4. For these tribes v.n. 394 sqq.
1244. ἐτεμνόν: cf. 4. 771, and see on
326 supr.
1247. ἐρίπναι: cf. 434.
1248. ἄλβατοι: v.n. 1. 739.
1249. ἄλλομενοι: v.n. 1. 129.
1250. ἀλυκτο-
πέδης: generally explained 'galling bonds (ἀλόνσιω, πέδη'), but there is
nothing certain known about it. It
occurs in Hes. Th. 521, where Hesych.
explains it as δεσμοί εἰσθα ἀναφέκτου (?),
and the Schol. as = ἀλυκτοπέδη. Others
apparently regarded it as connected with
ἀλυκτομαί 'to whirle, wriggle,' i.e.
'fetters out of which one could not
wriggle.'
1251. ἐπ': 'above' the top of the ship.
ἐσπερὸν: 'at even'; cf. κέφαλι, 407.
1253. παραθύλεις: 'whizzing past.'
1255. ἐρετοῖς: cf. Aesch. Ag. 52,
πτερύγων ἐρετοῖσιν: Ἀείν. 1. 300,
vολατ... Remigio alarum.
1259. According to one tradition
Heracles when abandoned by the
Argonauts (1. 1283) delivered Prometheus
from his torments. Val. Fl. (5. 155)
represents this deliverance as
taking place while the Argonauts, all
unconscious of it, were passing by in
sight of the Caucasus.
1260. ἐπίκριον: the yard on which
the square sail hung; cf. Od. 5. 254.
1263. ἱστοδόκης: the receptacle at
the stern which received the mast when
lowered. As its shape is purely conjectural (v. M. and R. Od. Appendix), it is impossible to determine how the sails and yard were placed in it, or on it, along with the mast. Vars and Torr identify the μεινόμην and ιστοβόη, but see Class. Rev. x 169.

1264. παρακλισόν: lowering it backwards till it lay lengthways. For another use see 1. 315.
1266. ἐπὶ ἀριστερὰ χεῖρων: cf. Od. 5. 277, ἐπὶ ἀριστερὰ χείροι.
1268. ἐνθεν δὲ: 'and on the other side.'
1270. πεπάμενον: v. n. 405.
1273. ἐνναίεται = ἐγχυρίοις. As an instance of this custom the Schol. refers to the sacrifices offered by Alexander the Great at Iliss. 1273. ἐνναίημα ... δέχθαι: 'to receive in a good hour the mooring cables of the ship.'
1278. ήμιν ... σφίσι: here, as in 3. 901, σφίσις is used of the 1 pers., a use parodied by Lucian, Pseudosophist. 576. See on 1278.
1280. 'or whether there be some other method of approach which shall secure our ends.' For ἐπιβολος, which the Schol. explains by ἀσφαλή, v. n. 1. 694.
1282. ὑψόθη: 'afloat,' i.e. the vessel was not drawn up on the shore; cf. II. 14. 77, ὑπὶ δὲ ἐπὶ ἐνώπϊν δρόμοισομεν. ἐναίησιν: v. n. 1. 955.
1283. δάσκιον ... ἔδος: 'a backwater screened by trees.' Preston suggests that this passage may have furnished Virgil with the idea of the description in Aen. 7. 30 of the Trojans sailing up the Tiber under the shade of overhanging trees. ἐπισχίδων: v. n. 490.
APOLONIΩY ΡΟΔΙΟΥ

ARGONATTIKΩN Γ.

SUMMARY.—Invocation of Erato (1–5)—Hera and Athene take counsel to aid Jason (6–35)—They visit Aphrodite to get the help of Eros (36–110)—Aphrodite persuades Eros (111–106)—Jason reveals his plans to his comrades (107–209)—Jason, with the sons of Phrixus, comes to the palace of Aëtes (210–274)—Medea is smitten by the shafts of Eros (275–298)—Aëtes hears impatiently the words of Argus and Jason, and declares the ordeal for winning the fleece, to which Jason consents (290–438)—Medea’s heart is heavy with foreboding (439–470)—Council of the heroes: they resolve to send Argus to Chalciope to win Medea’s aid (471–575)—Gathering of the Colchians: Aëtes plots evil against the Argonauts (576–608)—Medea, in her anguish, yields to the entreaties of Chalciope (609–743)—Conflict of emotions in Medea’s heart: at last she resolves to bring her magic drugs to Jason (744–824)—Medea goes to the temple of Hecate to meet Jason (825–911)—Meeting of Jason and Medea: Medea gives him the drugs, and Jason vows never to forsake her (912–1143)—Jason rejoins his comrades, and Medea returns to her home (1146–1162)—Telamon and Aethalides receive from Aëtes the dragon’s teeth (1163–1190)—Jason sacrifices to Hecate by night (1191–1224)—Aëtes in his panoply goes forth to view the ordeal (1225–1245)—Jason prepares himself for the struggle (1246–1277)—He yokes the fire-breathing bulls, and vanquishes the earth-born warriors who spring from the dragon’s teeth (1278–1407).

Εἰ δ’ ἀγε νῦν, Ἐρατῷ, παρὰ θ’ ἱστασο, καὶ μοι ἐνισπε, ἐνθεν ὤπως ἐς Ἰωλκὸν ἀνὴγαγε κώας Ἰήσων Μηδείης ὑπ᾽ ἔρωτι. σὺ γὰρ καὶ Κύπριδος οἶσαν ἐμορί, ἀδρήτας δὲ τεσσερείς μελεδήμασι θέλγεις παρθενικάς: τῷ καὶ τοι ἐπήρατον οὐσόμ μὲν ἀνήπται.

1. ἐνισπες Merkel.
4. ἐμορίους cum. gl. ἀνετύχες G.

1. Ἐρατῶ: this invocation of Erato, the Muse of love and the poetry of love, is imitated by Virgil, Aen. 7. 37, Nunc age, qui reges, Erato, quae tempora rerum, etc., but, as Conington points out, the address to Erato there is much less appropriate. παρὰ θ’ ἱστασο: Ap. did not follow Zenod. and Aristarch, who read παρίστασα in //. 10. 291. ἐνισπε: the same form occurs in 4. 1505; ἐνισπες in 1. 487, 832. Both are found in Hom., Od. 3. 101, νησερτές ἐνισπες, 4. 642, νησερτές ἐνισπε (v. Curt. G. V. 1 195).

3. σὺ γὰρ κ.τ.λ.: ‘for thou hast thy portion in the destinies of Cypris also’; cf. Οv. A.A. 2. 15, nunc mihi, si quando, Puer et Cytherea, favete: Nunc Erato, nam tu nomen amoris habes.


5. τῶ . . . ἀνηπταί: ‘wherefore there is joined to thee a name whose burden is love (Ἐρατῶ, ἔρως).’ τοι: Rzach shows that Wellauer is quite wrong in reading
Of the infra. 22.
17 rap' v.n. L, *gurayevS/Ltvai in iirehdovaai. cf. cf. 37x386]*fl<?
v tl fiovkevov rolov dOavdrcov 224 (fypdcrcracrd "Aen.
of the gen. in 1. 495, peiraez eviých, as always in Hom. From the opening scenes of this book Virgil borrowed the idea of the dialogue between Juno and Venus in Aen. 4. 9 sqq.
10. τί χρέος; 'what is to be done?' 14. paraifámevo.; cf. 2. 876.
15. ἢ γὰρ ὅγυ; : the variations in the Mss. are attempts to mend the metre, which is that of II. 1. 342, tois allaios: ἢ γὰρ ὅγυ ἀλλαὶ ἄφησι θείῳ. úperfialos: v.n. 1. 1334.
18. ἀποτρωπάσεαι: 'to leave untried,' parévai. Schol.
17. παράσασον L, G: παρ' ἄσσον vulg.
26. ὀτρύνωμεν L: πιθοῦντα Brunck.
ol on the analogy of 1. 893, as the use of ol for the first and second person is only possible in a reflexive sense.
6. ἀνώιστως: ἀνωτονότως. Schol., v. n. 1. 680. ὀνάκιστως: i.e. the reeds of the δάσκινον ἔλας, 2. 1283.
10. πείρατε: tentabat. It takes the gen. in 1. 495, πειραίων λιδής, as always in Hom. From the opening scenes of this book Virgil borrowed the idea of the dialogue between Juno and Venus in Aen. 4. 9 sqq.
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18. ἀποτρωπάσεαι: 'to leave untried,' parévai. Schol.
17 παράσασον: v.n. 1. 383.
21. πολλά: in Hom. πολλὲς, etc., are always masc., and so Brunck would read πολλά, but in Alex. writers these forms are often fem., e.g. Call. Del. 28, πολλές ... ἄοιαὶ, Δίαν. 42, πολλέα ... νύμφας. ἐπεδοδάσα: Ap. formed this compound on the false analogy of ἐνδοιάζω, which was from the Homeric ἐν δοίη ἐλεύ 'to be in doubt.' For δοίαζω see on 770 infra.
22. διματ' ἐπῆξαν: cf. II. 3. 217, κατὰ χθόνος διώματα πῆξες. See also I. 784.
23. πορφύρουσα: v.n. 1. 491.
25. ἐπιπλοῦμαι: παραγενάσασα κατ ἐπελθοῦσα. Schol.; in earlier epic used only of things, not persons.
26. παιδί ἰπ': the notion of a god Eros, the child of Cypris, is not found.
koúρην Λίητεω πολυφάρμακον οὐι βέλεσσων
θέλαι υστερόσας ἐπ’ Ἰήσουν. τὸν ὥ ἄν ὀἷο
κεῖνης ἐνεσείτησιν ἐς Ἑλλάδα κώας ἀνάξειν,
"Ὡς ἄρ’ ἐβην’ πυκνῇ δὲ συνεύαζε μήτις Ἀθήνη,
καὶ μυν ἔσευ’ ἐξαύτις ἀμείβετο μελικοῖσιν’
"Ἡρη, νήπια μὲν εἰ με πατήρ τέκε τοῖο βολάνω,
οὐδὲ τυπ χρειῶθ θελκτήριον οἶδα πόθοιο.
εἰ δὲ σοι αὐτὴ μῦθος ἐρανδάει, ἦ ’ τ ἄν ἐγογη
ἐσποίμην’ σὺ δὲ κεῖνος ἔπος ἀντιώσας’
"Ἡ, καὶ ἀναίζεσαι ἑπὶ μέγα δόμα νέντο
Κύπριοις, ὁ ῥά τὲ οἰ δείμεν πόσις ἀμφιγνήσεις,
ὅπποτε μν τὰ πρῶτα παραί Δίως ἔγεν ἄκουτν.
ἔρκα ὅ ἐπιθλανθοῦσα ὑπ’ αἰθοῦριον θαλάμου
ἐσταν, ἐν’ ἐντύνεσθε θεὰ λέγος Ἠφαίστουο.
ἀλλ’ ὁ μὲν ἐς χαλκεῶνα καὶ ἀκμονας ἦρι βεβηκει,
νήσουο πλαγκτῆς εὕρν υμοχν, ὃ ἐν πάντα
δαιδάλα χάλκευν εἰπῆ πυρός’ ᾧ ’ ἀρα μούνη
ὕςτο δόμῳ διωωτόν ἀνὰ θρόνον, αὐτὰ θυράων.

42. νήσουο πλαγκτής schol. Flor.

in Homer. ὄρτυνομεν: the only example in
Ap. of a substantive with short vowel
from a non-sigmatic aorist. There is
one in Hom. also, ἐπεντυνοῦται, Od.
27. πολυφάρμακον: epithet of Circe
in Od. 10. 276.
29. ἐντύνεσθε: v.n. i. 7.
30. νήσουο: v.n. i. 255. τοῖο: sc.
Ἑρωτος.
31. "nor know I aught that wakes
desire’; cf. Eur. Ἰηρρ. 478, θλητρα
θελκτηρια ἐρωτος. Ἑρωτο: used generally
like χρεῖον ο η χροῖα (L. and S. wrongly
'destiny'). Ap. also uses it in the
sense of ‘purpose’ or ‘object,’ e.g. 173;
'need,' e.g. 1. 649; 'fate,' e.g. 1. 440.
35. ἀντιώσα: ' when thou meetest
with her'; cf. 880, i. 703.
37. ἀμφιγνήσεις: an epithet applied
only to Hephaestus and variously
explained: (1) ὑτροκρα πεδε χλαυδας, from
γυνιος; this violates the rule that adj.
in -εις are only formed from nouns
(v. Ameis-Henze on Od. 8. 300); (2)
'strong-armed' or 'ambidextrous';
so, amongst others, Autenrieth, who
says that γυνα primarily meant the
hands, as is shown by εγγυαλιζω and
ἐγγυφη: (3) ' with a crooked limb on one
side,’ from a noun Τφγην ‘crook’; so Leaf
on II. 1. 607.
39. ἔρκα: the ἔρκα was the wall
surrounding the courtyard (αὐλή) in the
Homeric house, and the word was also
used for the αὐλή itself. αἰθοῦριον (sc.
στας) was the open colonnade in the
αὐλή which received the sun's rays;
hence its name.
40. ἐντύνεσθε . . . λέχος: see on 1128
infra.
41. Cf. Od. 8. 273, βη δ’ ἵμα ες
χαλκεώνα, κακά φρει ξυσοδομεῖν, Ἐν
δ’ ἐδε’ ἀκομοθετέρ μέγαν ἄκμων.
42. νήσουο: Hiera, or Lipara; cf.
Aen. 8. 416 sqq. where the forges of
the Cyclopes to which Vulcan descends
are described. In II. 18. 369 the forge
of Hephaestus is in the heavens; in Od.
8. 283 it is in Lemnos. πλαγκτῆς:
'wandering' (like Delos). For the other
interpretation, 'clashing' (πλῆσων), v.
M. and R. on Od. 12. 61.
43. ἐποίη πυρός: 'blasts of fire,' cf.
1. 1027.
44. διωωτόν: cf. Od. 19. 55, κλείσιν

Q
An OAAflNIOT is for.

45 cf. cf. Au'

o'i of "destit.  "Ixion cavillaris, v.n.

which with.

of rj/uLerepov lit.

Apollonius bourgeoises, aux

which means (Theocrite) town.

tegente cf. for hair the

hair the on explains Merry

refers Silver,  Brunck.

1. 4. 10, candida dividua colla
tegente coma.

46. kerkiò: only used here for a comb for the hair.

47. exchèven: destitit.

49. kiliomoiòn: v.n. I. 788.

50. òiphtìous: 'uncombed,' âktenis-
tous. Schol. In Ar. Lys. 657, where it is used as an epithet of kòdoros, this adj. means 'untanned.'

51. de M. observes that in the interview which follows we have "un pendant aux Syracusaines du poète alexandrin (Théocrite). Au lieu de deux petites bourgeois, travassières et bavardes, Apollonius met en scène de vraies grandes dames de la cour des Ptolemées, telles que les Bérénice ou les Arsinoé." See Introd. p. 34. 52. Òheiai: for this as a term of respect v.n. 2. 1219. The Schol. observes that it is strictly applicable only to Hera, not Athene, from the Homeric point of view, while later writers regarded both Hera and Athene as younger than Cyprus.

53. òiayiâs: Ap. is peculiar in using this word to mean 'after a long time,' cf. 4. 645. In 590 infr. òiayiôn means 'for a long time,' The Homeric meaning is 'long-lived.' ' The òiayiôn of Ili. 18. 385, Òipte, Òéti tânupele, iâiâas ëmêteron òao, Aidoû te fili te ; òáros ge mên ob ti tâmiîes, as is.

55. Öétopmeis: cavillaris, eirwvei. Schol. conorînteta aty: 'is stirred with fear of a mischance.'

56. òetel... dòrêv: "for that nigh is the deed and the hour of doom" (Way). For dòrév v.n. I. 713.

62. Òtía: Ixion had grievously insulted Hera, and was for ever chained to a revolving wheel in Hades; cf. Pind. P. 2. 22 sqq. viôthi: 'in the realms below,'
Deagm: Pindar (Lc.) speaks of των πετράδιανιον δεσμών, 'the four-spoked bond,' i.e. the wheel to which Ixion was bound.

64. Πελής: for his neglect of Hera v. 1. 14.

65. ἀγραστον: only here c. gen.; cf. ἀτώμος έκφορας, Aesch. Th. 1024. The wrath of the gods when deprived of sacrifices is often mentioned, e.g. Il. 9. 534, Soph. Aj. 175, Eur. Hipp. 147.


67. Ἀναίρων: v.n. 1. 9.

68. εύνομης πειραμῆς: 'as I made trial of the righteousness of men'; cf. Od. 17. 485, καί τε θεοὶ έξώνυμοι έπικάλοιτο τολμάτων, Παντοίοι τελθώντες ἐπιστροφαίς πόλης, 'Athr páwn υβριν τε καὶ ευνομίας έφορώντες.'

69. νιφέτο δ' ἐπαλέντω: cf. Il. 10. 7, χώνευ ταλάννες ἀράβες.

71. 'and down the mountain side tumbled the roaring torrents'; cf. Hes. Th. 367, ποταμοί κοινεχθὰ ἰδέωτες.

72. εἰσαμῆνυν: v.n. 1. 718.

73. διέκ: 'through to the other side.'

73. διεκπροάλης L, vulg.: διεκ προάλες Vrat.: δι' ἐκ προάλες Pariss. duo.

75. ὁμοίως G: ὁμοίως vulg.: ὁμοίως Paris unus, Brunck.

76. δ' ἐνεστασίης Ruhnken: δε νεστασίης vulg. θυμός Ruhnken.

77. ἰδιομοί: οἵς χειμαρροὶ καυκάσδα κυλινδόμενοι φορέοντο. γρηγορεῖ δὲ μ' εἰσαμένην ὀλοφύρατο, καὶ μ' ἀναείρας. αὐτὸς έσις ὑμώσει διεκ προαλὲς φέρειν ὕδωρ. τὸ νῦ μοι ἄλληκτον περιτίεται' οὐδὲ κε λάβῃν τύσειν Πελῆς, εἰ μὴ σὺ γε νόστον ὀπάσεις,'" Οίς ήδα: Κύπριν δ' ἐνεστασίη λάβε μῦθων. ἀξετο δ' ἀντωμένην Ἡρην ἔθεν εἰσορόωσα, καὶ μιν ἔπειτ' ἀγανώσι προσενέπεν ἦγγ' ἐπέεισον. "'Πότνα θεά, μὴ τοὐ τι κακῶτερον ἄλλο πέλατο

78. periteta: a compound only found here; cf. Orph. Arg. 64, ἱώνα γαρ μερόποις ἡγαζέτο (ἐκ Ἡρην) καὶ φιλέσκετο Δεινοβοῖον ἱρα τερπιοῦν Αἴονοι οὐα. 75. 'nor will Pelias atone for his outrage unless thou vouchsafe the return of Jason.' The vulg. ὀπάσεις is solecistic; for the regular sequence of moods cf. Ar. Eccl. 162, οὐκ ἐν προβαίνῃ... eι μὴ ταῦτ' ἀκριβοθείηται.

79. ἐνεστασίη: 'speechless amaze,' lit. 'standing dumb (ἐνεστασία), ἐπ. λεγ. Cf. 2. 409. Ruhnken was led to this correction by a gloss in Hesych. ἐνεστασίας· ἀναβας, and he himself was inclined to prefer ἀναστασίη from ἀνεος (v.n. 503). μῦθων: the same redundancy occurs in Od. 4. 704, δὲν δὲ μν ἀμφασία ἐπέων λάβε. 77. ἀντωμένην: ἰκετεύουσαν. Schol. This meaning, known to Trag., is never found in Hom.; cf. ἀντιάζω (I. 703 n). θεν: v.n. 1. 362.

79. μὴ τοι κ.τ.λ.: 'mayest thou find
Kύπριδος, ει δή σείο λιλαιομένης ἀθερίζω
ἡ ἔπος ἥ τε ἐργον, ὁ κεν χέρες αἰγε κάμοιεν ἠπέδαιναι· καὶ μὴ τις ἀμοιβαίη χάρις ἔστο.

"Ως ἐφαθ· "Ηρη δ' αὔτις ἐπιφραδέως ἀγόρευσεν·
"Οὕτι βίης χατέουσαι ἵκάνομεν, οὔτε τι χειρών.

83’ αὐτός ἀκόευσα τεω ἐπικέκλεε παίδι
παρθένου Ἀιήτεω θέλξαι πόθω Λισονίδαο.

εἰ γὰρ οἱ κεῖνη συμφράσσεται εὐμενέουσα,
ῥηδίως μὲν ἐλώτα δέρος χρύσειον ὑών νοστήσεως ἐς Ἰωάκιον, ἐπεὶ δολόσσα τέτυκται.”

"Ως ἄρ’ ἔφη· Κύπρις δὲ μετ’ ἀμφοτέρησιν ἔσεπεν·
""Ἡρη, Ἀθηναίη τε, πίθουτο κεν ὑμι μάλιστα,
ἡ ἐμοί. ὑμεῖων γὰρ ἀναίδητ' περ ἑώτι
τυπή γ' αἰδώς ἔσετέ ἐν ὡμασίν' αὐτάρ ἐμείο
οὐκ ὀθεταί, μάλα δ' αἰεν ἐρειδμαινων ἀθερίζει.

καὶ δὴ οἱ μενένα, περισχομένη κακότητι,
αὐτοίων τὸξοι δυνηχέας ἄξει ὀιστούς ἀμφαδινήν.
τοῖον γὰρ ἑπισείλησε χαλεφθεῖς,
ἐι μὴ τηλότι χειρᾶς, ἦσι ἐτι θυμόν ἑρύκει,
ἐξω ἔμας, μετέπειτα γ' ἀτεμβοίμην ἐοι αὐτὴ.”

97. τοῖον δ' ἄρ Ο. Schneider.
99. κ' ἀτεμβοίμην Madvig.

nought more base than Cypris, if I, when thus entreated, should scorne thee in word 
or in aught that these frail hands can do; nor ask I favour in return.” Brunck compares Ter. Heat. i. 1, Malo quidem 
me dignum quovis deputem, Si id faciam.

82. ἠπεδαιναί: v.n. 2. 800. ἀμοιβαιὴ 
χάρις: cf. Anth. P. 7. 657, elioν ἀμοι-
βαιαί καν φθιμένους χάριτες.
83. ἐπιφραδέως: v.n. 1. 1336.
85. αὐτῶς: ‘without further effort.’
ἀκένημα: ‘quietly.’ v.n. 1. 765.
91. πίθουτο: sc. "Ἐρως. μάλιστα ἢ ἐμοὶ: the nearest parallel to this curious 
constr. seems to be Eur. I. A. 1594, 
ταύτην μάλιστα τῆς κόρης ἀσπάζεται, 
where μάλιστα is treated like μᾶλλον.
Somewhat similar is the use of the gen. 
after superlative adjl., e.g. Od. 11. 482, 
σείο ... αὐτὸς ἀντρ ... μακάρτας. For 
ἡ after a superl. cf. Hdt. 2. 35, πλεῖστα 
θυμάμαι ἔχει [Ἄγγυστος] ἢ ἄλλη πάσα 
χώρα, if the reading is sound (v. Stein).
92. ἀναίδητος: Ap. alone uses ἀναίδητος 
for ἀναίδης, cf. 4. 360.

93. ἐν ὡμασίν : i.e. when he sees you 
faced to face.
94. Similarly in Lucian Deor. Dial. xi 
Cypris complains to Selene of the 
conduct of her son, and tells her how she 
thought chastised him in vain.

95 sqq. ‘and in very truth I was 
minded in my pitiful plight to break 
his evil-sounding shafts, bow and all, 
before his face, such grievous threats 
did he utter in his wrath, that if I kept 
not my hands far from him while still 
master of his passion, hereafter I might 
reproach myself alone.’ perennial 
κακότητ: the use of κακότης in Ap. is 
in favour of explaining ‘in my helplessness,’ 
though we might render ‘plague’d with 
his naughtiness.’

96. ἀπαίτων: v.n. 1. 502.
98. χειρᾶς ... ἔχω: cf. Od. 22. 70, 
οὐ γὰρ σχέση ἀνήρ ὧδε χειρᾶς ἀδάπτουν.
99. ἀμετμβοίμην: v.n. 2. 56; cf. Hdt. 
5. 46, ὥρα ὃδ' ἔξ ὄστρες σεβομέν ἐν αὐτῇ 
ἐκρήκτω: οὐκ εὖ κεῖται, ἀντὶ τού ἐμοῦ 
γὰρ λαμβάνεται. Schol.; v.n. 1. 893.
"Ως φάτον μειδησαν δε θεαὶ, και ἐσεδρακον ἀντίνην ἀλλήλαις. ἦ δ' αὕτης ἀκηχεμένη προσεέπεν· ""Ἀλλοις ἀλγεα τὰμὰ γέλως πέλει· οὐδὲ τι με χρῆ μυθεύσατα πάντεσων· ἀλλι εἰδία καὶ αὐτή. νῦν δ' ἐπεὶ ὑμι μίλον τόδε ὑή πέλει ἀμφοτέρησιν, πειρήσω, και μιν μειλεξομαι, οὔδ' ἀπίθησεί." "Ως φάτο τὴν δ' Ἡρη ῥαδίνης ἐπεμέσαστο χειρός, ἦκα δε μειδιώσσα παραβλήθην προσεέπεν· ""Οὕτω νῦν, Κυθέρεια, τόδε χρέος, ὡς ἀγορεύεις, ἔρχον ἀφαρ; καὶ μή τι χαλέπτεσσι, μηδ' ἐρίδαινε χωμενή σφ' παιδ' μεταλλήζεις γὰρ ὄπισσαν." Ἡ ῥὰ, καὶ ἐλλιπε θώκον· ἐφωμάρτηςε δ' Ἀθήνη· ἐκ δ' ἱσαν ἄμφω ταῖ γε παλίσσωτοι. ἦ δε καὶ αὐτή βήρ ῥ' ἴμεν Ὠθλύππου κατὰ πτῦχας, εὶ μιν ἐφεύροι. εὑρέ δε τόγον' ἀπάνευε Δῖος θαλέρη ἐν ἁλῳ, οὐκ οἶνον, μετα καὶ Γανυμήδεα, τὸν πάτ θεος οὐρανῷ ἐγκατενάσσεν ἐφέστων ἀθάνατοις, κάλλεος ἰμερθείς. ἀμφ' ἀστραγάλουσι δε τῶγε χρυσειοι, α τε κοῦροι ὄμηθε εἰναίωντο.

100. ἀλλήλας aut ἐσεδρακόν· ἀλλήλας Ziegler.
110. ἦ δὲ Vatt. duo, Paris. unus: ἦδὲ L, G.
111. ἐσεδρακόν ἀντίνην: cf. II. 24. 223, ἀκοῦσα θεοὶ καὶ ἐσεδρακόν ἀντίνην. Ziegler would read ἀλλήλας in 101, as ἀντίνη in Hom. is always used absolutely (so too 1010, 1066 infr.), and in late epic takes the gen.
112. ἀλλὰ εἰδία καὶ αὐτή: cf. Soph. O.T. 1061, ἀλλὰ νοσοῦτο ἐγώ: Isocr. 2. 7; ἰκανὸν γὰρ αὐτὸς ἐφοτί άκουὼν εἶναι.
113. ῥαδίνη: 'slender,' 'delicate,' ἀπαλὴς (Hesych.). τὴν ἐπεμέσαστο χειρός: this constr. is on the analogy of χειρὸς ἔχειν, or ἔλειν, τινα. In Hom. ἐπιμιαλμαῖ in the sense of 'feeling,' 'handling' takes the acc.; in the sense of 'desiring,' the gen. Ap. uses the acc. in 816 infr., but the gen. in 4. 18.
114. ἀπάνευε Δῖος: the Schol. says that these words are ambiguous, meaning either χωρὶς τοῦ Δίος οὐ χωρὶς τῶν ἄλλων ἐν τῇ Δῖος ἀλώ. The latter meaning seems right, though de M. renders 'loin de Zeus.' Ap. uses ἀπάνευε, σευστόν, both as adv. (e.g. 2. 153) and as prep. (e.g. i. 863).
117. ἀστραγάλουσι: the game of 'knuckle-bones' is mentioned in II. 23. 88, ἀμφ' ἀστραγάλουσι χολοφεῖτι. It was a favourite game of boys, cf. Plut. Alcib. 2. Pliny (N.H. 34. 55) describes the famous statue by Polycletus of the Astraigalizentes, two boys playing with astragali, which Ap. probably had before his mind.
118. ἐψιῶντο: v. n. 1. 459. Cf
καὶ ὁ μὲν ᾦδη πάμπαν ἐνίπλευν ὡς ὑπὸ μάλῳ μάργος. Ἐρως λατίς ὑπούξανε χειρὸς ἀγοστόν, ὁρθὸς εφεστῆς. γλυκερὸν δὲ οἱ ἄμφι παρεῖας χρυσὴ θάλλει ἐρευνῆς. δὲ ἐγγύθεν ὀκλαδῶν ἢστο σίγα κατηφιών. δοῖο δ’ ἔχει, ἄλλον ἐτ’ αὐτὸς ἀλλῳ ἐπιπροεῖες, κεχόλωτο δὲ καγχαλῶντι.

καὶ μὴν τούσῃ παράστον ἐπὶ προτέρους ὀλέσσας βῆ κενεᾶς σὺν χερσὶν ἀμήχανοι, οὐδ’ ἐνόησεν. Κύπρῳ ἐπιπλομένη. ή δ’ αὐτὴ ἱστατο παιδὸς, καὶ μὴν ἀφαρ γναθμοῦ κατασχομένη προσέειπεν.

"Τίττ’ ἐπιμειδίας, ἀφατον κακόν; ἢ μὴν αὐτὸς ἤπαφε, οὐδὲ δύκη περιέπλευ νήν εώντα;

εἰ δ’ ἀγε μοι πρόφρων τέλεσον χρέος, ὅτι κεν εἰπών καί κεν τοι ὁπάσαμι Δίδος περικαλλές ἀθυρμα κείνο, τὸ οἰ ποίησε φίλη τροφὸς Ἀδρῆστεία

119. ἐνι Brunck: κάλπον ἐνίπλευν ... ἀγοστὸν Hemsterhuis.
120. ἀγοστόν Vat. unus, Pariss.: ἀγοστῷ vulg.
129. ἐπιμειδίαις Pariss. tres.

Ἀνθ. P. 12. 46, Ἔρωτες ὡς το πάρος παίξαθ' ἀφρόνες ἀστραγαλίως.
119. 'now greedy Eros held beneath his bosom the palm of his left hand filled full with knuckle-bones.' ἐνίπλευν: a form only found here; in Hom. ἐνίπλευν. We have ἐμπλέας in 1281.
120. μάργος: 'greedy' seems the most appropriate sense here. The Lat. translators render it by 'protervus,' and so de M. 'Insolent.' The Schol. explains ὁ μαργαίνεις ποίον, and Ellis on Cat. 64. 95. Heu misere exagitans immitti corde furores Sancte puer, curis hominum qui gaudia misces, says: 'Love is márgos, a raging madman, Ap. III 120, and not only the rouser of strife and grief in others (IV 446, 7) but himself full of turmoil, τετραχός (III 276).'

122. ὀκληδὸν: ἀπ. λεγ.; the usual form is ὀκλάξ (1308).
123. κατηφίων: v.n. 1. 267. δοῖο: sc. ἀστραγαλῶ, 'he still had two left, as he kept throwing one after another in vain.'
124. πεπροιεῖς: 'throwing forward,' casting one after another. The use of this word seems to decide that the game was one of dice-throwing, the loser forfeiting his dice, though Seaton (Cl. Rev. 170) argues strongly that it was ἄρτι- σαῦσ (par impar), and explains ἐπιπρ., as 'staking,' quoting in support Becq de Fouquières (Jeux des Anciens 284 sq.), 'il n’avait plus que deux osselets, qu’il enverrait l’un après l’autre.'

125. παράστον: v.n. 1. 383. ἐπὶ ... ὀλέσσας: 'having lost them as well as the others.'
127. ἐπιπλομένη: v.n. 25.
128. κατασχομένη: 'gripping him by the chin.' καταχομέναι is not used c. gen. in Hom., though ἐξομοί c. gen. is common.
129. 'Why dost thou laugh, thou unutterable rogue? Hast thou tricked him in this fashion, and unfairly triumphed over his innocence?'

130. περιέπλευ: only here has περιπέλομαι the sense of 'overreaching,' like περιέρχομαι in Hdt. 3. 4, σοφί τα γαρ μὴ περιέχων. In 1150 it means 'to surround,' νήμ: this acc., which occurs also in Call. fr. 111, is formed on a false analogy—for the regular νῆδα (v. 32), the δ being primary (root Fd). παῖν (4. 697) is a similar false formation; v. Rzach p. 78.
132. ἀθυρμα: 'plaything;' cf. II. 15. 303, ποίησι ᾠδήσματα νηπίεραν.
133. Ἀδρῆστεία: a Cretan nymph, sister of the Curetes, who nursed the
infant Zeus in the Dictaean cave (I. 509); cf. Call. ᾿Ον. 47, σὲ δὲ κοίμω 'Αδρήστεια Δίκαιον εἵπε χρύσει, where Spanheim refers to the Cretan coins of the age of Trajan on which the child Zeus is represented seated on a sphere. The ball, the plaything of his childhood, came to be regarded as typifying the universe.

135. μείλιον: 'toy,' cf. 146; used in the pl. by Hom. of gifts bringing peace (μείλιασ, μείλίαεις), e.g. Il. 9. 147, ἐγὼ δ᾿ ἐπὶ μείλια δόσω, a meaning which we have in 594 infr., 4. 1190, 1549.

136. κατακτητισθη: this comp. is ἄπ. λεγ. The gen. χρυσών is on the analogy of that with δέχεσθαι.

137 sqq. 'the circlets of it were wrought of gold, and around each of them wind double curving rings; but the joinings are hidden, for a spiral of blue runs over all of them.' The ball seems to have been made of a number of separate circlets of gold, which were kept in position by two rings encircling them on the outside. The joinings of the κύκλα and ἀψίδες were concealed by the spiral of blue.


139. κυνάγη: probably of κύανος, λαφῖς λασύλ, or the imitation of it made of glass stained with carbonate of copper; cf. II. 11. 24 sqq., where its iridescence on Agamemnon's breastplate is described, κυάνων δὲ δράκοντες... ἵππων κοικότες. κλαίς: = ρείας, v. n. 1. 1113.

140. ὀλίκων: cf. 4. 296, which is imitated in Aen. 2. 697 (of a shooting star), tuuc longo limite sulcus Dat lucem.

141. σὺ δὲ κ.τ.λ.: 'by thy shafts do thou bewitch the daughter of Aeetes with love for Jason.' ἐπὶ denotes the end or object.

142. ἀμβολὴ: v. n. 1. 861. ἀμβαρ-ροτη: 'fainter'; cf. 2. 453. Her gratitude would be less if the service were delayed.

143. εἰσαίων: v. n. 1. 764.

144. μείλια: τὰ παίρνειν, δὲ ἐν οἷς παίδες μειλίασσον. Schol. (v. 135).

145. νωλμές: v. n. 2. 554. The constr. is θεᾶς ἀμφιμεμαρτῶς ἔχειν τοῦ χιτῶνος.

146. πορεῖν: sc. τὴν σφαιραν. αὐτοσ-χεδόν: v. n. 1. 12.

147. ἀντομην: v. n. 77. ἐπιρύσσασα παρειάς: 'drawing his cheeks towards her.' In ἐρω ἐρών, in which the two roots ἐρω 'to protect' and ἐρως 'to drag' were confused, the quantity of the aor. varies as in Hom.; in 2. 586 ἐκέλπους has short penult.
κύστε ποτισχομένη, καὶ ἀμείβετο μειδύώσα: 150

"Ἰστώ νῦν τόδε σείο φίλον κάρη ἡδ' ἐμὸν αὐτής, ἢ μέν τι δορόν γε παρέξομαι, οὐδ' ἀπατήσω, εἶ κεν ἐνισκήψῃς κοῦρῃ βέλος Αὐτᾶς."

Φῇ: ὥ δὲ ἀστραγάλους συναμύσατο, καὶ δὲ φαινῷ μητρὸς εὖς εὖ πάντας ἀριθμήσας βάλε κόλπῳ. 155

ἀυτικά δ' ἱδόκην χρυσέη περικάτθετο μετῆ πρέμνω κεκλιμένην' ἀνά δ' ἀγκύλων ἐιλετο τόξων. βῆ δὲ διέκ μεγάρου Δώδ πάγκαρτον ἄλωνιν.

αὐτὰρ ἐτείτα πῦλας ἐξηλύθεν Ὀὐλύμποιοι αἰθερίας' ἐνθέν δὲ καταβαίτις ἐστὶ κέλευθος οὐρανίη' δούω δὲ πόλοι ἀνέχουσι κάρνη. 160

158. μεγάλου Gerhard.

151. Ἰστώ: 'be witness'; cf. i. 466, 2. 257. For the custom of swearing by the head cf. Aen. 9. 300, per caput hoc iuro: ib. 4. 357, testor utrumque caput: Os. Her. 3. 107, perque tuum nostrumque caput quae iunximus una.

153. εὐσκίψῃς: cf. 765; Il. 16. 612, δόρυν...οδιθεὶς εὐσκίψῃς.

154. συναμύσατο: 'gathered together,' a compound only found here; Et. Mag. 83. 3, συναμυσάμενος' σωρεύσας, συνάδας, θερίσας.

156. 'forthwith he girt around him with a golden strap the quiver which was resting against a tree.'

158. 'he passed from the palace of Zeus through (or, into) the fruitful orchard.' This is inconsistent with 114, where we are told that the boys were playing Δώδ δολαρί ἐν ἄλωγῃ. Ap. seems to have used the Homeric διέκ μεγάρω, forgetting that it did not harmonize with what he had previously said. To translate 'he passed right through the fruitful orchard of the palace of Zeus' would remove the inconsistency, but the order of words is rather against it. Gerhard's μεγάλοις, as he admits himself, is tame and otiose. The Schol. says that this passage is derived from Ibycus, διὰ τοῦτον τῶν στίχων παραγράφει τὰ εἰρήμενα ὑπὸ Ἰβίκου ἐν ὀίς περὶ τής Γαρμήδους ἀρπαγῆς εἴπεν ἐν τῇ εἰς Γερμίγον ψῆφι.

159. αὐτὰρ ἐπείτα: regularly used in epic poetry in enumerating a rapid succession of details. πῦλας: according to the Homeric conception in the Iliad there was an opening from the summit of Mt. Olympus into the vault of heaven, which was closed by a thick cloud as a door, e.g. 5. 749, Αὐτῶματοι δὲ πῦλας μίκον οὐρανόν δὲ ἔχον Ἀρείς ἑτέραται μέγας οὐρανός Ὀλυμπός τε Ὑμέν ανακλίναι πυκνὸν νέφος ἤδ' ἐπικίναιναι.

ἐξηλύθεν: here c. acc. as in Hdt. 7. 29, εξηλύθεν τὴν Περσίδα χώρην, cf. Lat. egredi c. acc. In 2. 202, ἐκ δ' ἐλθὼν μεγάρῳ, we have the gen. as in Hom., and so in 1. 844, πυλῶν ἐξεμολείν.

160. καταβαίτις: Preston suggests that from this Milton took his idea of the sunbeam bearing the angel Uriel 'slope downward' to the earth (P. L. iv. 589).

161. δοῦω δὲ πόλοι κ. τ. λ.: these words must be taken parenthetically, 'for there are two poles which rise up, the summits of trackless mountains, the highest points of earth.' Ap. leaves the reader to infer that the downward flight of Eros was by the northern heights. The use of δὲ, standing for γάρ by parataxis, in introducing a reason or explanation is common in Hom. (v. M. and R. on Od. 1. 433: Monro, H. G. 333). The obscurity of the passage arises from the blending of the Homeric notion of Olympus with the notion of the two poles which is not Homeric. ὅ ἐνων πόλος and ὅ κάτω πόλος are described in Arist. de Mundo 2. 5; Arat. 21 sqq. The poets constantly spoke of the lofty mountains, such as Olympus and the shadowy Rhipaean peaks, rising up to heaven in the north and forming the northern πόλος (cardo, vertex Virg. G. 1. 242), and so too Atlas in the south. Mercury in his flight in
233. introducing 'but' where the v.n. epeiSerai Vt2. only (i.e. cf. cf. iv ipevyerat as this &AA061 1pany KpaveeaOai. 233.

ulnar Hesiod. variant occurs yaia unfolds avd and renders, Aen. "851, avexovai 

etjepecu' r/pefjias /cptes, " 420. "II Aen. 165. 'Hpcoes

164. AlcroviSr)*; probably


162. ηξι τ': the use of ηξι τε = ηξι is common in later epic poetry, and is an extension of the Homeric ολα γεν' τε = ολα; "where first upborne The blushing sun unfolds the rays of morn" (Preston).

161. epeheta: cf. 4. 126, 1. 778.

160. aye. v.n. 4. 134.

159. aye. Spitzner.

158. αν' aie&era Pariss. duo: en ai&era vulg.: an' aie&era L, G.

157. hrema G, vulg.

156. iepoi rooi: v.n. 4. 134.

155. aie&era: the Schol. explains the variant ai&era as &otik (dat.) αυτι aitiatikis (acc.), but Ap. does not use &ad c. dat. (in 2. 609 there may be tmesis), though it is found nine times in Hom.

154. lelOcmnoi: cf. 7 supr.


152. epaydav: as in II. 7. 407; elsewhere: epaydvai, e.g. 34 supr.

151. tXos kpeii: cf. II. 9. 626, oν γαρ μοι δοκεει . . . τελευτη . . . κρανεισβαι.

150. ο δι στιγ κ.τ.λ.: 'but he who speaketh not, and withholdeth his mind and counsel, let him know that it is he, and he alone, who is robbing this company of their return.' &perukov: only here in the sense of 'keeping back' (i.e. not uttering); in 327 &perukes means 'detained.'

149. apousas: v.n. 1. 1212.

148. oia Fpooio: v. 2. 1093.

147. &he kai: introducing the more probable alternative; cf. 4. 205.
184. ἔργομένων ἄντις: 'if we refrain from the battle-cry.' In II. 13. 525 ἔργομένων πολέμου is used of the gods who are kept back from the fight.

186. ἄπαμείρωμεν: 'deprive of'; only here in act., the pass. in 785 and in Hesiod. σφέτερον: σφέτερος is only twice used by Ap. in its proper sense (1. 530, 4. 1294). He uses it also (a) = εὸς, ὦς, as here; (b) = ἡμέτερος, 4. 1353; (c) = ὑμέτερος, 4. 1327. Hesiod has usages (a) and (c), Sc. 90, ὁρ. 2.

188. The truth that 'swords and pistols are not the weapons of diplomacy' was early realized; cf. Eur. Πρ. 516, πᾶν γὰρ ἐξαιρεῖται λόγος ὁ καὶ σύντροφοι πολεμιῶν δράσεις ἢν: Ter. Εὐν. 4. 7. 18. Omnia prius experiri, quam armis, sapientem decet. Qui scis, an, quae iubeam, sine vi faciai?

189. κατὰ χρέος: 'in seemly fashion'; cf. h. Hom. Μετ. 138, αὐτάρ ἔτει τοι πάντα κατὰ χρέος ('as is meet') ἂνσε δαίμων. Lehrs, wrongly, 'pro necessitate.'

190. ὁ δὲ: Acestes.
191. μητρώης: Ino, v. n. 2. 563.
192. Καρχέιον: Pariss. quatt.: ἄνα vulg.
193. Εὐδωκιόν: v. n. 2. 1131.
194. παρέξ... ἄλλα: probably 'anything different'; cf. Od. 14. 168, ἀλλὰ παρέξ μεμιάνθη αὐτὸς νόμον λαβέται ἑλκύσθηνε κατ' ἀρχήν μεταξύ ναυπτῶν μαθών, ἔξω ὁμοίως κ.τ.λ. Εὐδωκιόν: v. n. 2. 1131.

196. Τελαμόνων: cf. 1. 93.
197. Τρισμοῦ: v. n. 2. 823.
200. Καρχέιον: v. n. 2. 400.
theory that in Hom. sometimes the dual and pl. are used indiscriminately; v. Leaf on II. 1. 507, 5. 487, etc. Merkel suggests that Ap. is imitating h. Hom. Ap. 487, ἵστα μὲν πάντων κάθετον λύσαντε βοείας, where the dual is clearly used for the pl. See also on 1. 384.

207. ἡρι... ἀίσαν: 'howbeit the earth obtaineth rights equal to the air,' ἡμὶ ταῖς is an instance of the comparatio comparandiae; cf. II. 1. 51, κώμαι Καυτεώνσι δμοίαι. For ἀμφωρεῖ τ. n. 4 supr.

208. ταρκύνων: n. 1. 83.

209. δηλυτέρας: for the comparative denoting opposition (here to the male sex) v. Monro, H.G. 120, ἡ γάρ... τετυκαί: ἀντὶ τοῦ, οὕτος γάρ ἔστω τοῦ νόμον. Schol. It is an echo of phrases like ἡ γάρ δικῆ ἐστὶ γερόντων, Od. 24. 225.


215. ἐν προμολογήσει: 'at the entrance' (to the courtyard), n. 1. 260. ἐρκεῖα:
εξείς ἀνεχον' θριγκός δ' ἐφύπερθε δόμοιο λαύνεος χαλκήσειν ἔπι γλυφίδεσσιν ἄρῃε. εὐκηλοι δ' ὑπὲρ οὐδόν ἐπείτ' ἐβαν. ἀγχί δὲ τοῦ ἡμερίδος χλοεροῦσι καταστεφέεις πετάλουσιν ύψον ἀερόμεναι μέγ' ἐθήλεον. αἰ δ' ὑπὸ τῆς ἣντα εἰναι κρηναὶ πίτυρες ῥέον, ὡς ἐλάχηνεν Ἡφαιστος. καὶ ὑ μὲν ἀναβλύσεκε γάλακτι, ἡ δ' οὖν, τριτάτη δὲ θυώδει ναὶ ἄλουφη· ἡ δ' ἀρ' ὑδρο προρέεσκε, τὸ μὲν ποθὶ δυομένην θέρμετον Πλημάδεσσιν, ἀμοβηθῆς δ' ἀνιούσαις κρυστάλλω ἰκελον κοίλης ἀνεκήκιε πέτρης. τοῦ ἀρ' ἐνι μεγάρουι Κυταίνος Λήτασ τεχνῆες Ἡφαιστος ἐμῆσατο θέσκελα ἔργα. καὶ οἱ χαλκόποδες ταύρους κάμε, χάλκεα δὲ σφεων ἦν στόματ', ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείσκον· πρὸς δὲ καὶ αὐτόγυνον στιβαροῦ ἀδάμαντος ἄρτον ἠλασεν, Ὁ Ἑλίῳ τῶν χαριν, ὥς ὅ μεν ἵπποι

217. θριγκὸς Vr., Vind.: ὑριγκός (supr. θ scr. τ man. sec.) L: θριγκός vulg.
218. χαλκέσων Pariss. quatt.: χαλκεῖαι L, G.
219. ἐπὶ Plerson.
220. πατὶ δυομένηρι Brunsch.
221. Πλημάδεσσιν ἑθρεμετ' Hermann.

v.n. 39. Ap. is imitating the description of the palace of Alcinous in Od. 7, and of the home of Calypso in Od. 5.

218. γλυφίδεσσιν: 'capitals,' πορεύμασι ἵκιονοκάρασιν. Schol. The line is used in Eli. Mag., with the gloss γλυφὶς καὶ ἴκεφαλὴ τοῦ κιόνος. The word is only used here in this sense; cf. τριγλυφος. For its ordinary meaning v. n. 282.

220. ἠμερίδες: sc. ἐμπελοῦ, 'cultivated vines'; cf. Od. 5. 68, ὡ δ' ἀυτὸς τετάνυτο πέρι σπείους γλαφυροῦ Ἦμερις ἰδίωσα, τεθήλη δὲ σταφυλη. Καραβ. Cf. Od. 5. 70, κρηναὶ δ' ἐξείς πίτυρες ῥέον θατὶ λευκοῖ. Ποίτι πίτυρες v.n. 1. 491.

223. ἀναβλύσεκε: Ap. lengthens the v in compounds of βλώ here and in 4. 788, 1417, but shortens it in 4. 1238. In 4. 1446 we have ἐβλύσε (from βλύσω) with short penult. Ἑμ. has ἀποβλύσων (H. 9. 491).

224. νέαν: v.n. 1. 1146.
225. προρέεσκε: for the trans. use cf. h. Ἑμ. Ἀρ. 380, χάριν ἐχουσ' ἔρατον προρέειν καλλίρροον ὅθων: Theocr. 5. 124, ἰμέρα . . . βείτω γάλα. δυομένῃσιν: the lengthening of the first syll. is un-Homeric; cf. 1. 925. Hom. always has v short in the pres. and impf., but Ap. has it long in ἑδύνετο, e.g. 1. 581.

226. Πλημάδεσσιν: the Pleiads rise at the end of April, and set at the end of October.


229. σέλας ἀμπνείσκον: for the cogn. acc. cf. Pind. Ὀ. 8. 47, καπνὸν ἀμπνείσκαι. 232. αὐτόγυνον: 'of one piece.' In Hes. Ὀ. 433, the αὐτόγυνον ἄρτον is contrasted with the πεικτὸν ἄρτον in which the γῆς 'plough-stock,' ἐκυμα 'share-beam,' and ἵστοβενος 'pole' are mortised together.

233. Ἡλίῳ: father of Aeetes; πέλασται δ' ὁ μύθος διὰ τὴν τοῦ θεοῦ τῶν πολῶν χαλάστητα· οὐ μέντοι πεισματοι· μείζων γαρ εἶχεν δύσμα τῶν Γείγαντων, δ' θ' αὐτοῦ ἐτρέπετο ἄλ. ὁ μεντό 'Ἀπολλώνιοι αίτιαν ἀποδέδοκεν, δ' θ' δ' Ἡφαιστος κατασκεύασε τῷ Ἀήτῃ τοῦ τε χαλκώρυχας ταύρους καὶ τὸ ἄρτον. ὅτι δὲ δυνάτος ἦν Ἡφαιστος ὁ Ὀμήρος
déxato, Φλεγράϊη κεκμηόντα δηιοτήτι. ἡνθα δε καὶ μέσσαυλος ἐλήκατο τῆς δ' ἐπὶ πολλαὶ δικλίδες εὗτηγεῖσι θάλαμοι τ' ἐσαν ἡνθα καὶ ἐνθα: δαυδαλήθι δ' αἴθουσα παρέξ ἐκάτερπε τέκνυκτο. λέχρις δ' αἰτιτέροι δόμοι ἐστασαν ἀμφοτέρωθεν.

237 άλλω δ' Ἀμυρτος ναίεν πάις Αἰηταο. τὸν μὲν Καυκασίη νῦμφη τέκεν "Αστερόδεια πρὶν πένι κουριδίνθ θέσθαι Εἰδυίαν ἀκούντ. Τηθόνο Ωκεανοῦ τ' εἰς τὸν πανοπλοτάτην γεγαύνιαν.

καὶ μὲν Κόλχων ὕξες ἐπωνυμίην Φαέθοντα ἐκλευο, οὐνέκα πάσι μετέπρεπεν ἥθεουσιν. τοὺς δ' ἔχον ἀρήπτολοι τ' ἐν Αἰηταο θύγατρεσ ἀμφώ, Χαλκιόπι Μήδεια τε. τὴν μὲν ἄρ' οἴγε ἐκ θαλάμου θαλάμονδε κασιγνήτην μετιούσαν—


239. "Ωδίων L. 248-9. την μὲν ἄρ' οἴγε ... μετιούσαν Vatt. duo, Vrat., Vind.: τή μὲν ἄρ' οἴγε ... μετιούσαν L, G: τή μὲν corr. τήν μὲν L 16 : ἡ μὲν ἄρ' ήει ... μετιούσα vulg.: Βη μὲν ἄρ' ήει ... . μετιούσα Gerhard: variás emendationes enumerat Merkel, e.g. τέτμων ἄρ', θαλάμονδε λάον γνωθῆν μετιούσαν, θαλάμονδε κατηρήτην μετιούση.

240 ἐσέιξεν ὕπο Εάνθου τοῦ ποταμοῦ. Schol. For the victory of Hephastus over the giants v. Apollod. 1. 6. 2.

241. Φλεγραϊη: Phlegra, the scene of the conflict between the gods and giants, was identified with Pallene in Chalcidice and various other volcanic districts.

242. μέσσαυλος: 'the inner court'; το μέσον τῆς ἀληθῆ ὅποιο τῶν βωών αἰ στάσεις. μέσαυλον ὅποι ἄμποικ τὴν φέωναν εἶς τῇ ἀνδρωνίᾳ καὶ γνωμι- κοῦντα. Schol. The former is the Homeric meaning.

243. θάλαμοι: 'chambers.' In describing the Homeric house Monro (Od. App. v) says, "Any room except the μέγαρον may be called a θάλαμος or chamber."

244. αἴθουσα: v. n. 39. παρείκατερθε: the whole length on either side; cf. Od. 5. 439, νῆκεν παρείκε 'was swimming along the shore.'

245. λέχρις: 'crosswise,' v. n. 1. 1235. These loftier buildings were situated transversely to the αἴθουσα.

246. 'before he took Eidyia as lawful wife.' Εἰδυίαν: lit. 'the knowing one' (cf. "Ωδίων, 1. 139). Hesiod calls her Ωδίων, 7. 155, Αἰητῆς δ' νῦς φαεσιμ- βρότον Ἡλλοίοι Κόμφοι Ωκεανοῦ τελεύτας ποταμοῦ Ἶτμε θεῶν, βουλήσιν Ωδίων καλλιπάρρον. From her Medea may have inherited her skill.

247. πανοπλοτάτην: 'the very young-est,' ἐκ. λέγε; v. n. 1. 43.

248. Φαέθοντα: cf. 1236. This name is used not only for Absyrtus but also for the son of Helios, 4. 598, etc. The Colchian people call Absyrtus Phaethon, even as the Trojan people call Scamandros, the son of Hector, Astyanax (II. 6. 402).

249. τοὺς Υ': the remaining δόμων(238).

250. Χαλκιόπε: cf. 2. 1149. τὴν μὲν ... μετιούσαν: 'her (i.e. Medea) the heroes beheld going from her chamber to the chamber of her sister in quest of her.' The passage is a harsh anacoluthon: the verb which should govern τὴν μετιούσαν, such as τέτμων ὁ ἐνέγορα, is omitted after the parenthesis (250-52), and a fresh constr. begins in 253.

For similar anacolutha v. 4. 435-42, 852.
"Ἡρη γάρ μιν ἐρυκε δόμω· πρὶν δὲ οὐτί θάμιζεν ἐν μεγάροις, Ἐκάτης δὲ πανῆμερος ἀμφεπονεῖτο νηύν, ἐπεὶ ὅρα θεάς αὐτὴ πέλεν ἀρήτειρα— καὶ σφέας ὃς ἦδεν ἄσσουν, ἀνίαχεν· ὡς δὲ άκουσεν Ἡλκιόσπυρον· ἤμως δὲ ποδῶν προπάροιδε βαλοῦσαι νήματα καὶ κλωστήρας ἀλληλες ἔκκομι πᾶς εἴραμον· ἡ δ' ἀμα τοιοῦν εὖνς νήψα ῥυθείν ψυφον χάρματι χείρας ἀνέσχεθεν· δὲς δὲ καὶ αὐτοὶ μητέρα δεξίωτο, καὶ ἀμφαγάπαζον ἵδοντες γηθόσων· τοῖν δὲ κυνρομένη φάτο μύθον·

252. θεάς Merkel: θεῆς codd.
254. ποδῶν om. L, G.
256. τοιῶν Vatt., Stephanus: τῆς L, G.
263. ἐφημοσύνης ἔλεσθε Brunck: ἐφημοσύνης νέεσθαι vulg.

260 sqq. 'for Hera kept her in her home, though seldom aforetime was she within the house, but she ministered in the temple of Hecate from morn till eve.' For θάμιζεν cf. 2. 451.

258. ἄξον δ' ἄκουσεν: 'was quick to hear'; cf. Il. 17. 256, where Leaf says, "the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance.'

254. ποδῶν προπάροιδε: cf. Cat. 64. 319, Ante pedes autem candentis mollia lanae Vellera virgati custodibant calathisci.

255. νήματα: 'yarn.' κλωστήρας: "spindles," cf. 4. 1062. Virg. may have had this passage before his mind in Aen. 9. 476, excussi manibus radii, revolutaque pensa, though more immediately Il. 22. 448, τῆς δ' ἐνέλεξεν γυνα, χαμαὶ δὲ οἱ ἐκπεσε κερκίς.

256. ἡ δ': i.e. Chalciopic, wife of Phrixus.
257. ψυφο: the Schol. censures this use for ψυφο, but see on 1. 63. We have ἔκποθη = ἔκποθη (255) and τηλόθη = τηλόθη (261).

259. κυνρομένη: cf. 1. 292.
260. ἐμέλλε: this use of the impf. of ἐμέλλω to denote what is destined is peculiar to epic poetry, cf. Il. 5. 686, ἑπι οὐκ ἂς ἐμέλλον ἑγώγη, Νοσηθησα αἰκάθε: ... Ἐ καρφωτειν ἐλαχον: Απ. 1. 1309, etc. ἅκηδεία: see on 298.

262. ἔκποθην ... λευγαλής: 'from some grievous infatuation.'
263. Φριξοῦ ἐφημοσύνης: cf. 2. 1093 sqq.
266. ὅστις δ' Ὁρχομενός: imitated in Aen. 5. 83, nec tecum Ausonium, quicunque est, quaerere Thybrim.

267. ὅφος: = ὑμετέρην, as in 2. 332; v.n. 1. 1113.


271. *επετρήθη: this form is only found here. For the plpf. expressing suddenness v. Goodwin, *M.T.* 32. Cf. 1. 1329.


273. ἵον: for the causal sense cf. 4. 391, Anth. *P.* 7, 385, ἄψων ... ἔσσασ, Aesch, *Pr.* 370, ἔσσασσεις χάλον. Similar examples are προπέσσε (225) and ἐπάτωσα (1. 1254).

274. μέθυσκον: cf. *ἐφιάλεσκων, 4. 622.* These forms, which are not Homeric, are modelled on ἄλεσκε, Hes. *Th.* 157. ὑποθηρόσσων: Ap. formed this new verb from the Homeric ὑποθερώ 'to minister to' and ὑποθήρηστης 'servants.'


276. τετηρόμενος: 'tumultuous,' 'full of turmoil,' v.n. 120. For the intrans. use of τέτηρα in v. 1. 1167, de M. wrongly renders, "portant avec lui le trouble de la passion." οἴστρος: v.n. 1. 1265. Ap. is imitating Anacr. 3. 27, Ταύτει δὲ καὶ με τόστε Μέσον ἦπαρ, ὡς περὶ οἰστρος' 'Ανα δ' ἄλλητα κακώμεν. For for βραβίαν v.n. 2. 80.


278. φλιη: 'lintel, limen superius;' cf. Theoccr. 2. 60, ἄσων τινων ὁπομεκάν ἔτι τήν τινων φλιάς καθ' ὑπέτερον. In *Od.* 17. 221 φλαία means 'jambs.' προδόμως: 'fore-hall,' the vestibule to the megaron, formed by the space covered by the aíōnous running along the inner side of the αἰλί.

279. Imitated from *Il.* 4. 116, ἐπὶ δ' ἐλετ' ἵνα Ἀθηλία, πτερεύτει, μελανεώς ἵππος δούμαν.

280. ἄβα δένδυλων: 'with quick glances'; cf. *Il.* 9. 180, δένδυλων ἀπὸ ἐκαστοῦ 'looking meaningly at each.' Doederlein refers it to *δεσεῖν δομεῖν,* to turn oneself about; Fick explains it as a redupl. form* δενδύλως connected with Skt. *ā-dar* to trouble oneself, take thought for; Curtius compares the redupl. with that in *δεν-δρε(Φ)-ν* beside δοῦν.


283. ἀμφασίς: cf. 76.
καγγαλών ἦν: βέλος δ' ἐνεδαίετο κούρη
νέρθεν ὑπὸ κραδής, φλογὶ εἰκελον' ἀντία δ' αἰεὶ
βάλλεν ὑπ' Ἀισιονίδην ἀμαρύγματα, καὶ οἱ ἄντι
ςτηθέων ἐκ πυκναί καμάτω φρένες, οὔδε τιν' ἄλλην
μνήστιν ἔχεν, γλυκερὴ δὲ κατείβετο θυμὸν ἄνιη.
ὡς δὲ γυνὴ μαλερὸ περὶ κάρφεα χειᾶτο δαλὸ
χερνῆτις, τῇτερ ταλασηνία ἐργα μέμηλεν,
ὡς κεν ὑπώρφοιον νύκτωρ σέλας ἐντύναιτο,
ἀγχι μάλ' ἐγρομενῇ: τὸ δ' ἀθέσφατον εἰς ὅλῳο
δαλὸν ἀνέγραμφον σῦν κάρφεα πάντ' ἀμαθύνει.

287. εἰκελον Stephanus: ἱκελον codd.
289. γλυκερὴ...ἀνιη Pariss. duo, et coni. Stephanus: γλυκερὴ...ἀνιη L:
γλυκερὴ...ἀνιη vulg.
289a. τάγχι μάλ' Merkel: ἀγχι μάλ' ἐγρομενη Hemsterhuis.
289b. ἄνερδαμενον Paris. unus, unde ἀνερχομενον Bruckn.

286. ἐνεδαίετο: cf. Pind. P. 4. 328, ἰμιδίσαισιν τόνον ἐνδαιαὶτα Ἡρα: Ἀεί. 4. 2, vulnus alit venis et caeco carpitur igni: Cat. 64. 92 (of Ariadne), non prius ex illo flagrantia declinavit Luminas, quam cuncto concepit corpore flamman Funditus atque imis exarist tota medullis.
287. φλογι εἰκελον: the same comparison occurs in 1. 544, 4. 173; cf. Ἰλ. 13, 330, φλογι εἰκελον ἄλεην.
288-9. βάλλεν...ἀμαρύγματα: cf. Aesch. Ἀεί. 239, ἐβάλλεν ἐκατόν ἄπ' ὁματος βελει φιλικτο: ib. 743, μαθαβαν ὁματον βέλος, διξθυμον ὠραο ἄνθος. For ἀμαρύγματα v. n. 2. 42. ὑπ: 'in the direction of.' Here, as in 675, 1404, ὑπ c. acc. is used in a way that is not Homeric (Oswald).
290. ἄνιη...φρένες: 'and in her breast her anxious heart throbbed wildly in its pangs.' ἄνιη: πνοὴ ἐκαγμα ἡ μετέωροντο. Schol.; cf. 688, 2. 81, 4. 1673. ἐκ στηθέων: cf. 962. τυκναί φρένες: frequent in Hom. of a mind quick to perceive, so here of the heart 'sensitive,' 'responsive.'
290a. γλυκερὴ...ἀνιη: 'but her soul melted away in sweet sorrow.' κατείβετο = κατεπέθετο, cf. 1131. In both passages L. and S. explain 'to overflow with.'
291a. sqg. 'As a woman who laboureth with her hands, and whose craft is weaving, strews dry twigs around a smouldering firebrand, that she may kindle light by night beneath her roof when she must rise betimes; and a flame of wondrous power, roused from a tiny brand, consumeth the twigs—even so did Love, merciless Love, crouching beneath her heart burn stealthily; and her soft cheeks did ever change their hue, now pale, now red, in her anguish of heart.' The simile of the toil-worn weaver is used again in 4. 1062 to illustrate Medea's fears. Homer employs a similar comparison in Ἰλ. 12. 432, ἂλλ' ἐγον, ὅτε τάλαντα γυνη χερνητις ἀλῆθης, 'Hte stabhom έγονα και κληρον ἀμφης ἀνέλκει Ἰσακιους, ἵνα παιδοςκεία μιαθον ἵγηται. Virgil imitates all three passages in describing Vulcan speeding to his forge at early morn, Ἀεί. 8. 408, cum femina primum Cui tolerare colo vitam tenuique Minerva Impositum, cinerem et sopitos suscitat ignes Noctem addens operi, etc. For the keeping a flame alive at night cf. Ὀδ. 5. 488, ὅς δ' οτε τις δαλὸν στοιχι ἐνέκρυψε μελαγη...Σπέιρα πιερός σαων κ.τ.λ.
294. ἀγχι μάλα: 'right early.' Ap. seems to have adopted this temporal sense of ἀγχι from Ὀδ. 19. 301, ἐλεύθετα ἅη Ἄγχι μάλα, where Eustath. so explains it, though most editors take it there in its usual local sense. Merkel's objection that ἀγχι 'foret mot non temperi' does not seem convincing: to rise 'soon' and to rise 'early' come to much the same thing. το δι: sc. πηρ.
toīos ὑπὸ κραδής εἰλυμένος αἰθέτο λάθρη
οὐλος 'Ερως· ἀπαλᾶς δὲ μετετρωπᾶτο παρεῖας
ἐς χλῶν, ἄλλοτ' ἐρευθός, ἀκηδείης νόοιο.

Δμῶτες δ' ὁπότε δὴ σφιν ἐπαρτέα θήκαν ἔδωδόν,
αὐτοί τε λιωροῦσιν ἐφαιδύναντο λοετροῖς,
ἀσπασίως δόρῳ τε ποτήτι τε θυμὸν ἁρέσαν.

ἐκ δὲ τοῦ Λιῆτης σφετέρης ἐρέευε θυγατρὸς
νίης τοίοις παρηγορέον ἐπέεσσον.

"Παιδὸς ἐμῆς κούρου Φρίξοι τε, τὸν περὶ πάντων
ξείων ὁμετέρωσιν ἕνι μεγάρουν ἐτύσα,
πῶς Αἰάνδε νέεσθε παλίσσουτοι; ἥ τε ἄτη
σωμοφόρης μεσσηγῆς ἐνέκλασεν; ὦ μὲν ἐμεῖο
πείθεσθε προφέροντος ἀπείρονα μέτρα κελεύθον.

ἡδ' ἔτρες ποτε πατρὸς ἐν ἀρμασίν Ἡελίῳ
δυνεύσας, ὦτ' ἐμείοι κασυγνήτην ἐκόμιζεν.

Κύρειν ἐσπερίης εἰσιν χθονός, ἐκ δ' ἴκομεσθα
ἀκτῆν ἄτείρου Τυρσηνίδος, ἐνθ' ἐτι νῦν περ
ναιετἀε, μάλαι πολλὸν ἀπόπροθι Κολχίδος αἰτὶς.

306. ἦ τις ἄνην Ο. Schneider.

296. εἰλυμένος: v.n. 281. αἰθέτο λάθρη: cf. Λεκ. 4. 67, est mollis flamma medullas Interea, et tacitum vivit sub pectore vulnus.
μετετρωπᾶτο: ἀπ. ἀγ. Prop. expresses the same change from blushing to paleness. 1. 15. 39. Quis te cogebat multos pallere colores? cf. Cat. 64. 100; Quantus illa tultit languent corde timores, Quanto saepae magis fulgore expalluit auri.
301. δόρῳ: δῶρον, the evening meal in Hom., is used loosely for food in later epic; cf. the Homeric εἴτως ἢ δὲ ποτήτος. ἁρέσαν: this form only here; the infin. ἁρέσαι in Hom. Cf. 901, 4. 373.
302. ἐκ δὲ τοῦ: 'thereupon.' σφε-
τέρης: v.n. 186. θυγατρός: Chalciope.
306. ἦ ... ἐνέκλασεν: 'has some mischance thwarted in you speeding your course?' Cf. II. 8. 408, αἰεὶ γὰρ μοι ἐνθὲν ἐνικαλῶν, ὄτ' ἐκεῖν εἰσώ. The dat. σωμοφόρος is on the analogy of verbs of opposition, e.g. δημιῦσας. For the form σωμαία see on 2. 290, 1010. Schneider's ingenious suggestion, ἄνην for ἄτη, is based on Call. ἄνια, 90, αὐτός ἄνην ἐκολούθας, ἐνέκλασ-
σας δὲ μενούνη. ἄνω has ἂ.
308. προφέροντο: 'putting forward.' The gen. may be absolute or governed by πείθεσια, cf. Hdt. 1. 126, ἐμε ἐπιθέσαι.
309. ἂδεια ... δινεύσας: 'for I marked it, when once I was whirled in my father the Singgod's car' (Way).
311. Κύρκη: the home of Circe, the Homeric Αἰάς, was early identified with the Cirecean promontory in Latium on the Tyrrhenian Sea; Hes. Th. 1011, Κύρκη δ' Ἡλίου τυγάτηρ Ἐπεροῖδος Γείνατ' Ὀδυσσέας τολασίφρωον ἐν φύ-
τητι Ἀγριόν ἢδε Λατών ... ὦ δ' ἥτοι 
μᾶλα τίλη μυκητ ὑποθαύμα τινάν Παύσιν 
Τυρσηνίσιον ἀγακελοιοῖν ἀνασύνον. Cf. 4. 850. 

R
314. ὅπιτε: ὅπιτε vulg.
316. ὁ παρίσσιον; ὅπιτε L, G: ὅπιτε και Stephanus: ὅπιτε τε Samuelsson.
320. Ἀπελευθερών Stephanus.
321. ἤπι Madvig: ἤπι codd.
325. ὅπιτε τε Pariss. duo: ὅπιτε τι vulg.
327. καὶ ἵφας ἔριμεν Herwerden.

314. τῷ μίθῳ ὅδος: cf. 1. 1294. 
318. ὑποδείγματος ἄμφι: 'fearing for the safety of.' For the usual constr. of ὑπόν. v. 2. 821. Argus acts as spokesman, as in 2. 1122.
320. καλύπτω: sc. νῆσα. For the wreck v. 2. 1118.
321. ἐπὶ δοῦρασ πεστηκότας: 'having fallen on some timbers' (when the vessel broke up). Ap. was thinking of Od. 12. 438 sqq. where Odysseus drops from a tree and catches hold of the δοῦρα of his vessel which have been vomited forth by Charybdis, and makes his way to land ἐξόμενος ἐπὶ τοίον. In Ap. πεστηκότα (-τας) is from πίπτω (not πτίθω), as also πεστηκότες (-τας), 4. 1263, 1298. He has πεστηκότα from πτίθω 2. 335; but from πίπτω 4. 93, 1454. The reading ὅπιτε yields no sense, and was due to phrases like πίπτων ὅπιτε δοῦρασ, 3. 1375, and the Homeric ὅπιτε τεῖχες πεπτηκότας (of men lying in ambush), Od. 14. 474. There seems to be a similar confusion of ἤπι and ὅπι in 4. 1263, τῆς ὅπι: ἔρημαι πεπτηκότας.
322. νῆσου Ἐνυαλίῳ: v. n. 2. 384. ποτὶ ἔριφων: cf. Od. 5. 402, ἕριξεν γὰρ μέγα κύμα ποτὶ ἔριφων ἡπείρων.
326. ἀπήλασαν: cf. 2. 1068 sqq.
327. ἐς: — σφιχθῆς, v. n. 1. 1113. ἀπέκρυκεν: dételineat, i.e. kept them on the island to befriend the sons of Phrixus. Such a use of ἀπέκρυκεν (= ἔρημος, 250) is unique. See on 174.
330. ἐγείροντες: v. n. 1. 764.
332. χρειά: 'the object of their quest,' v. n. 33. ὅσῳ ἐπικεφαλής: cf. Aesch. Ag. 773, ὅ γὰρ σ᾽ ἐπικεφαλής (Musgrave).
τόνδε τις ἵμενος πάτρης ἀπανεθέν ἐλάσσαι καὶ κτεάνων βασιλεύς περιόσιον, οὕνεκεν ἀλκη ἰσφωτέρῃ πάντεσσι μετέπρεπεν Αιολιδήου, πέμπει δεύρο νέεσθαι ἀμήχανον' οὐδ' ὑπαλύξειν στεῦται ἀμελίκτικου Δίως θυμαλγέα μὴν καὶ χόλον, οὐδ' ἀτλητον ἄγος Φρίξου τε ποινὰς Αιολιδέων γενεῦν, πρὶν ἐς 'Ελλάδα κώσ κείσθαι. νῆα δ' Ἀθηναίῃ Παλλᾶς κάμεν, οὐ μάλα τοῖν, οἰαὶ περ Κόλυμοι μετ' ἀντράσι νῆς ἔσσων, ταῦν αὐτοτάτης ἐπεκύρσαμεν. ἡλίθα γάρ μιν λάβρον ὅδωρ ποινῇ τε διέτμαγεν' ἡ δὲ ἐν γόμφοις ἰσχεται, ἢ καὶ πάσαι ἐπιβρισώσων ἀέλλαι. ἵσον δ' ἔξ ἀνέμου θείι καὶ ὥτ' ἀνέρες αὐτοὶ νωλεμέως χειρέσσων ἐπισπέρχωσιν ἔρετοίς. τῇ δὲ ἐναγειράμενος Παναχαίδος εἶ τι φέρωστον ἡρώων, τέων ἀστυ μετήλυπε, πόλλ' ἐπαληθεῖς ἀστεα καὶ πελάγια στυγνηρῆς ἀλός, εἰ οἱ ὀπάσσαις. αὐτῷ δ' ὃς κέν ἀδη, τῶς ἐσσεται' οὐ γὰρ ἴκανεν χερτὶ βιησόμενος. μέμονεν δὲ τοι ἄξια τίσεων δωτήνης, ἂνω ἐμέθεν μέγα δυσμενεύόντας

333. τόνδε: Jason. τις... βασιλεύς: Pelias; cf. 1. 5 sqq.


336. ἀμήχανον: 'helpless to resist,'

337. 'he avows that the race of Aeolus shall not escape the grievous wrath and indignation of relentless Zeus, nor the awful pollution and retribution coming from Phrixus.' Cf. 2. 1194. For στεῦται v.p. 2. 1204.

341. νῆς: in mentioning Colchian ships Ap. abandons the usual legend that the Argos was the first ship ever built.

342. αὐνοτάτης: 'the sorriest'; cf. 2. 1126. ἡλίθα: 'utterly'; v.p. 2. 283. The Schol. explains it by ἄθροις, which may mean 'all at once.'
Σαυρομάτας, τοὺς σκοίτων ὑπὸ σκῆτριοσι δαμάσσει.  
εἰ δὲ καὶ οὕνομα δήθεν ἐπιθύμεις γενέῃ τι ἴδμεναι, οὕτως εἰσών, ἐκαστά γε μυθησαίμην.  
τόνδε μέν, οἴο περ οὔκεν ἄφι Ελλάδος ἄλλοι αἰγερθεν, 
κλεῖονοι Αἴσονοι νῦν Ἰῆσονα Κρηθεῖδαο.  
εἰ δ' αὐτοῦ Κρηθοίς ἐκτήμων ἦστι γενέθλης, 
οὗτῳ κεῖν γνωτός πατρώιος ἄμμι πέλοιο.  
ἀμίφω γὰρ Κρηθεὺς Ἀθάμας τ' ἔσαν Αἴσολου νῦς'  
Φρίξος δ' αὐτ' Ἀθάμαντος ἐγν παῖς Αἰολίδαο.  
τόνδε δ' ἀρ'. Ἡλίου γόνον ἐμμεναι εἰ τιν' ἀκούεις, 
δέρκεαι Αὐγειέν' Τελαμών δ' ὄγε, κυδίστοιο 
Αιακῷ ἐγκεγαγός' Ζεὺς δ' Αἰακῶν αὐτὸς ἔτικτεν.  
ในฐาน δὲ καὶ ἄλλοι πάντες, οὕοι συνεποταν ἐταῖροι, 
ἀθανάτω νῦς τε καὶ νινωκι γεγαςίν."  
Τοῖα παρένεσεν Ἄργος· ἄναξ δ' ἐπεχώσατο μῦθος 
εἰσακὼν' ὑπὸ δ' χόλῳ φρένες ἑρέθθηντον.  
φή δ' ἐπαλαστήσας· μενέαυνε δὲ παισι μάλιστα 
Χαλκίοπτας' τῶν γὰρ σφε μετεξεμένον οὔκεν' ἑώλπει' 
ἐκ δὲ οἱ ὀμματ' ἑλάμψεν ύπ' ὀφρυσὶν ἰμένου.  
"Οὐκ ἀμαρ ὀφθαλμῶν μοι ἀπόπροθι, λοβητήρες, 
νεῖσθ' αὐτοῦι σῖ δόλοισι παλίσσυντοι ἐκτοθι γαῖς,

355. κε Brunck.
373. νεῖσθαι L, G.

353. Σαυρομάτας: the boundaries of the Sauromatae, who dwelt near the 
Sea of Azov, are given in Hdt. 4. 21. Their feuds with the Colchians are not 
recorded elsewhere. Diodorus (4. 45) mentions the legend that Circe (sister 
of Aeetes) was married to their king, and, after poisoning his husband, ruled 
his subjects in tyrannical fashion.
354. δήθεν ἐπιθύμεις: v.n. 2. 1154.
355. γνωτός: v.n. 1. 53.
360. See on 2. 1160.
363. Αὐγειέν': cf. 1. 172. Τελαμών: 
cf. 1. 90 sqq.
367. ἐπεχώσατο: ἐπιχώσαμι 'to be 
wrath at' is ἐπ. λεγ., though χώσαμι 
is common.
368. χόλῳ ... ἑρέθθοντο: 'his heart 
surged high with passion.' See on 1. 944.
369. ἐπαλαστήσας: cf. Οδ. 1. 252, 
ton δ' ἐπαλαστήσασα προσημιδα, where the 
Schol. says θε ἐπαλαστήσασα δηλοὶ τὸ ἐπι 
toις λεχθεῖν ἃς ᾧ ἄλαστοι καὶ δεινοὶ οὗτοι 
δεινοπαθῆσασα. Hom. also uses ἀλαστῆ 
of the wrath which neither forgives nor 
forgets.
370. τὸν γὰρ ... ἐώλπει: 'for he 
deemed that it was on their account the 
Argonauts had come to his city'; 
cf. 4. 10. ἐώλπει shows metathesis of 
quantity for ὀόλπει; cf. ὀφέκε (189) for 
ὧνκε. In Hom. ἐκομαι often means 
'to fancy.'
371. Cf. Πλ. Μ. 13. 474, ὀφθαλμῶν δ' ἄρα οἱ 
pυμίλω στεμένοι. ἰεμένειο: 'in his im-
petuous wrath.'
372. λοβητήρες: cf. Πλ. 24. 239, ἐρρετε, 
λοβητήρες, ἐλεγχεῖς.
373. αὐτοῦσι: v.n. 1. 502. ἐκτοθι: 
v.n. 257.
πρὶν τινα λευγάλεων τε δέρος καὶ Φρίξων ἰδέσθαι; αὐτίχ’ ὀμαρτησάντες ἀφ’ Ἑλλάδος, οὐκ ἐπὶ κώσας, σκίπτερα δὲ καὶ τιμὴν βασιληὰ δεύορ νέεσθε. εἴ δὲ κε μὴ προτάροιθεν ἐμῆς ἰδέας θάρσης, ἣ τ’ ἀν ἀπὸ γλάσσας τε ταμὼν καὶ χεῖρε κεϊσσας ἀμφότερα, οἰοσών ἐπιπροέκα ποδέσσων, ὡς κεν ἐρητύουσθε καὶ ύστερον ἀρμηθήναι, οὐδὲ καὶ μακάρεσσων ἐπεψεύσασθε θεοῖς."

"Ἀλήτη, σχέο μοι τῶδε στόλῳ. οὔτι γὰρ αὐτῶς ἀστυ τέων καὶ δωμαθ’ ἰκάνομεν, ὡς πον ἐόλπας, οὐδὲ μὲν ἰέμενοι. τίς δ’ ἀν τόσον ὀδίμα περίσσαι τλαίη ἑκὼν ὅθενιν ἐπὶ κτέρας; ἀλλὰ μὲ δαίμων καὶ κρυπὴ βασιλῆος ἀτασθάλιον δρόσεν ἐφέτηκ. δὸς χάριν ἀντομένουσιν. σέθεν δ’ ἐγὼ Ἑλλάδι πάσῃ ἐπεψεύσθη;"  

375. ὀμαρτήσατε ἐφ’ Ἑλλάδα; Brunck: ἐφ’ Ἑλλάδος (omissio v. 374) Ruhnken. οὐκ Vatt. duo, Pariss. nonnulli: οὔθ’ vulg.  
376. δὲ Pariss., v.l. in schol.: τε L, G. νέεσθε Stephanus, et fort. Pariss.: νέεσθαι L, G.  
379. ἀποπροέκα Herwerden.  
386. τῇ δὲ Merkel: τοῦδε στόλου ex schol. O. Schneider.

374. 'ere some one of you see the flock and Phrixus to his sorrow.' For the form of threat cf. Od. 17. 448, ἵππα τάχα περιν Ἀλκυνον καὶ Κύρων ἴδοι : Eur. Bacch. 351: A. Thesm. 853.  
375. αὐτίχ’... νέεσθε: 'straightway accompanying them from Hellas you come hither, not to win the flock, but to win my sceptre and royal state, Acetes, like Medea 775 infr., believes that the sons of Chalciope actually reached Greece and returned with the Argonauts. The lines have been variously misunderstood. Merkel keeps νέεσθαι in 376, apparently as an infin. of indignation, and so de M. readers, "Vouς qui vous êtes empressez de partir de l’Hellade, et de venir ici, non pas pour la toison, mais pour ravir mon sceptre et mon autorité royale!"

379. οἷον... πάσησθαι: 'I would have cast you forth with but your feet left,'  
381. 'such things have you falsely attributed even to the blessed gods,'  

επεψεύσασθε: cf. Lucian Tôx. 42, ὡς καὶ πολλὰ ἐπεψεύδοι αὐτοῖς, 'so that you could attribute many things falsely to them.'
θεσπεσιν οὖσι κληρδόνα: καὶ δὲ τῷ ήδη 
πρόφρονες εἰμεν ἁρη θοὶν ἀποτίσαι ἀμοιβὴν,
εἰτ' οὖν Σαυρομάτας γε λιλαίεια, εἰτε τῷ ἄλλων 
δήμων σφωτέροισιν ὑπὸ σκήπτρουι δαμάσσαι." 

"Ἰσκεν ὑποσσαίων ἁγανὴ ὅπι' τοίο δὲ θυμὸς
δικαίωθη πόρφυρεν ενὶ στῆθεσι μενοῖν,
ή σφεας ὀρμηθεῖσ αὐτοσχεδον ἐξεναρίζοι,
ἵ ὤγε περιήσαντο βῆς. τὸ οἱ εἰσαυτ' ἀρείουν
φράξομένῳ καὶ δὴ μὲν ὑποβληθήνην προσεέπεν." 

"Εἰςεν, τί κεν τά ἕκαστα δυνηκεδος ἄγορευοις;
εἰ γάρ ἐπητυμὸν ἔστε θεῶν γένος, ἥ καὶ ἄλλως
οὐδέν ἐμείο χέρισες ἐπ' ὅθειοισιν ἐβητε,
δώσω τοι χρύσειον ἁγείν δέρος, αἱ κ' ἐθέλησθα,
πειρηθεῖσ. ἐσθλοῖς γάρ ἐπ' ἀνδρᾶσιν οὐτι μεγαῖρω,
ὡς αὐτοὶ μυθεύση τον Ἐλλάδι κοιμανέντα.
πειρά δε τοι μένεος τε καὶ ἄλκης ἐστετ' ἀθέλος,
τὸν ρ' αὐτὸς περιεμι χεροῦν ὀλοῦν περ ἐόντα.
δοιὸ μοι πεδίον τὸ Ἀρήμοιν ἀμφινέμονται
ταῦρο χαλκόποδε, στόματι φλόγα φυσιώντες." 

397. εἰς Pariss. tres: εἰς vulg. 
398. βίην Pariss., schol. 
399. ἄγορευοις Paris. unus: ἄγορευεις vulg.: τί καὶ . . . ἄγορευεις Wellauer. 
400. αἱ Paris. unus: ἥν vulg. 
410. φυσιώντω Paris. unus, Brunk. 

403. χέρης: Hom. has χέρη, χέρης, χέρης (neut. pl.), which Monro, 
following Mahlow, explains on the 
analogy of the Aeolic πλέες (= πλείους) 
for πλε-ες, πλε-ες-ες (- ες = Lat. lat.). 
Ap. has also the usual epic forms χερείων, 
2. 77, 3. 465, χερείους, 2. 1220. 
ἐπ' ὅθειοισιν: 'to take the goods 
of strangers;' cf. 591. 
405. ἐσθλοῖς κ.τ.λ.: 'for in the case of 
valiant men I deal not grudgingly after 
the fashion of the king of Helias (i.e. 
Pelas, 334) of whom ye speak.' 
408. 'an ordeal which I myself 
compass with my hands, grievous though it 
be.' 
409. πεδίον Ἀρήμοι: cf. 2. 1268. The 
Schol. tells us that Antimachus in the 
Lyke had mentioned the bulls, the work of 
Hephaestus. 
410. φλόγα φυσιώντες: for the acc., 
which is not Homeric, cf. 2. 87. We 
find an acc. with ἄμπνειν and ἐπιπνειν in 
231, 1292, 1327.
413. ἀκτήν Vat. unus, Pariss. aliquot, Stephanus: ἀκτή L, G.

411. νεών: cf. 1, 687.
412. πετράγυν: 'of four acres' (five, according to Pherecydes, Schol.), γύψις meant primarily the plough-stock (v.n. 232), and was then used for a portion of ploughed land. Four of these was a good day's ploughing; cf. Od. 18, 374. πέλαγον: Leaf, on ll. 13, 707, explains this as the headland or edge of the field where the plough turns on finishing the furrow. Curtius connects it, not with πέλαγος, but with Zend, karsh-?nan 'to plough,' Skt. kādh-man 'boundary.'

413. Δηνύς ἀκτήν: a variation of the Homeric Δημήτρεος ἀκτήν. Δημήτρης is first found in h. Hom. Cér. 47, πάντην Δημήτρης ἀκτή was formerly connected with ἄγρωμα, but, as it is used in Hesiod of standing crops, it is now referred to ἄκτη, ἄκρω, ἄκρος, ἄκρα, and explained of the spiky ears of corn.

414. 'the teeth of the dragon which grow into the form of armed men.' metaλλωθέκεος is ἄκτη λεγ., μετά denoting the change in the process of growth. δέμας is adverbial, and the datives are used where we should expect a prep. c. acc.

415. ἡμέρος: 'at dawn'; v.n. 1, 580.

419. ἀμύτος: used in the same two senses of 'harvesting' and 'slaughtering' in ll. 19, 223, ἀμύτος ἀ' ὀλύστος, ἐπιν κλίγεται τάλαντα Ζεύς.

420. εἰς βασιλής: for the ellipse cf. εἰς Ἄιδας, 2, 353.

421. δὴ γαρ: v.n. 2, 859.

422. ὁμματα πῆξας: v.n. 22.

423. αὐτως: 'just as he was'; cf. 1, 1290. ἀμηχανεῖς κακότητι: cf. 2, 410, 1, 140.

425. ὑποδέχθω: 'to accept the challenge'; cf. ll. 1, 93, αἰδεόθεν μὲν ἀνήμνησθαι, δεῖσαν δ' ὑποδέχθαι.

427. δική... ἔργες: 'closely dost thou fence me within thy claim of right.'

428. ὑπερφιάλων: 'excessive,' 'unreasonable'; v.n. 1, 1334.

429. Cf. Cat. 64, 102, Cum saeveum cupiens contra contendere monstrum Aut mortem oppeteret Theseus aut praemia laudis.
ρίγιον ἀνθρώπωσε κακής ἐπικείμενον ἀνάγκης,
η μὲ καὶ ἐνθάδε νεκρόν ἐπέχραιε ἐκ βασιλέως."

"Ὡς φάτ' ἀμηχανίνη βεβολημένοις· αὐτὰρ ὁ τόν γνώ
ς μεροδαλέως ἔπεσεσί προσένετεν ἀσγυλώντα·
""Ἐρχεόν υἱὸν μεθ' ὀμιλιον, ἐπεὶ μέμοινας γε πόνοιο·
εἰ δὲ σύγε ζυγα βουσών ὑποδιέσαις ἐπαείραι,
ηὲ καὶ οὐλομένου μεταχάσσεαι ἀμήτου,
αὐτῷ κεν τὰ ἔκαστα μέλοιτο μοι, ὅφρα καὶ ἄλλος
ἀνήρ ἑρώτατον ἄρειών φῶτα μετελθεῖν."

"Ἰσχεὶ ἐπιλεγέως· ὃ ἀπὸ ἀπόθονον ὄρνυν' Ἰήσουν,
Αὐγείης Τελαμῶν ἐπὶ παρασχεδον· ἐπιτεῦ ὅ Ἄργος
οἶς, ἐπεὶ μεσσαθήν υἱὸν αὐτὸθε νεκρά λυπέσθαι
αὐτοκασιγνήτως· οἱ δ' ἤσαν ἐκ μεγάρου.
θεσπέσιον δ' ἐν πάση μετέπρεπεν Ἀἰνονός ὅδε
κάλλει καὶ χαράτησαν· ἐπ' αὐτοῖ δ' ὀμματα κούρη
λοξὰ παρὰ λιπαρῆν σχομενή θηετὸ καλύτηρν,
κηρ ἄρχει σμύχουσα· νοὸς δὲ οἱ ἄντ' ὄνειρος
ἐρπόξων πεπότητο μετ' ἰχνια νυσσομένου.

430. ἐπικείμενον. Ὁ, Vatt. trec.: ἐπίκειμενον' L. ἐπιβήκεν. vulg.: ἐπανέκειτο Pariss. trec. unde ἄνθρωπος γε ... ἐπανέκειτο' Brunck: ἐπικείμενον Gerhard, Köchly.
442. ἦσαν Ῥζαχ: ἦσαν codd.
443. ἐνί πάση Gerhard.

434. ἐπισκέπτες ... μεθ' ὄμιλον: 'Go now to thy comrades,' ἡμιστο being used of the heroes as in 4. 183, etc. Way translates, 'Come then to the gathering (at the ordeal.).' μέμοιαν: ‹never c. gen. in Hom.: cf. μασσιμον c. gen. 2. 269.'
445. υποδιέσαις: Ῥζαχ points out that this is the only place where Ap. uses the forms in -αις, -αι in the weak aor. opt. except at the end of the line.
446. μεταχάσσωι: 'shrink from,' ἐπ. λευ.
438. ἐρρήγησαι: cf. II. 3. 353, ὄφος τοίς ἐρρήγησαι καὶ ὀψιγόνων ἀνθρώπων ἐπινοδοκοὺς κακὰ ἥξαι.
441. ἐτέλει κ.τ.λ.: 'for, in the meantime, he had made signs to his brethren that they should still remain there.' They were to enlist the sympathies of Chalcipoe on behalf of Jason.

444. Ap. is imitating the meeting of Nausicaa and Odysseus, Od. 6. 235; cf. 1. 1230.
445. λοβά κ.τ.λ.: 'and the maiden, casting sidelong glances from beside her shining veil, gazed upon him;' cf. Cat. 64. 86, Hunc simul ac cupidio conspexit lumine virgo Regia, etc. παρά: i.e. from the side of the veil which hung around her face (v.n. 1. 760). Cf. Goldsmith, Deseret Village 29, 'The bashful virgin's sidelong looks of love.'
446-7. κηρ ... σμύχουσα: 'with anguish smouldering in her heart'; cf. 762: Mosch. 4. 4. 'Ερως δ' ἕρωμι: ἐπαμφιά: Theocr. 3. 17. 'Ερως ... ὡς με κατασμέων καὶ ἐστὶν ἄχρι ἐπτει. νοῦς ... νυσσομένου: 'her soul, like a dream, fluttered haltingly in his footsteps as he went.' ἐφτείγων: lit. 'crawling,' cf. 4. 1289. Its use here seems to involve, as Preston says, the notion of eager, yet unavailing and painful endeavour, which the ancients associated with dreams: cf.
καὶ ἐφίξατο ὅποια ὀμοιότητα ἀσχαλώνται.

Χαλκίῳ ἦν ὅπως πεφυλαγμένη Αἰγή τὸν
καρπαλίμος θάλασσον ὑπὸ τοῦ νιᾶσιν ὤποι Βεβήκει.

αὐτὸς δ' ἦν Μηδέα μετέστηκεν πολλὰ ὑπὸ θυμὸ
ὡρμαίν', ὡσια τ' Ἐρωτας ἔπορτρύνουσι μέλεν ὑμᾶι.

450

προπρὸ δ' ἀρ' ὀφθαλμῶν ἐτι ὁ νιᾶστο πάντα,
αὐτὸς θ' ὀφεὶ λευκ', οὐδεὶς τ' ὑφεσίν ἔστο,
οἷα τ' ἔκεφ', ὡς θ' ἔζετ' ἐπὶ θρόνον, ὡς τέθύραζε
ἡμεν' οὖνδε τ' ἀλλον ὀσιστατο πορφύρουσα
ἐμπεπειξάνερα τοῖον' ἐν ὀφθατι ὀ' αἰν' ὀφωρέι
ἀνείκη τε μύθοι τε μελιφρόνες, οὔς ἁγώρευσεν.

455

τάρβηθε δ' ἀμφ' αὐτῷ, μή μν' βοίς ἕκα καὶ αὐτὸς
Αἴγηθις ψηλάτει' ὄθυρος δ' ἥμητε πάμπαν
 HttpServletResponse τερεν' δε ὁ ἀμφ' παρείας
δάκρυναν αὐτότατ' ἐκέω ὕπ' ἱεροσύνησσιν;

460

ἡμα' δε μυρομενὴ λιγεῶς ἀνενείκατο μύθον

462. κυδοσυνη τη Ο. Schneider.

II. 22. 199, ὡς δ' ἐν ἀνέφρι ὦ ὁ δύναται
φεύγουσα διάκεισι κ.τ.λ.: Aen. 12. 908,
Ac velut in somnis... nequiquam avidos
extendere cursus Velle videmur, et in
medis conatibus aegri Saccidimus.

πεπότητο: cf. Od. 11. 222, ψυχή δ' ἥμητ'
ἀνείκης ἀποταμεῖν πεπότητα.

452. Ἐρωτε: Couat (p. 310), "Nous
retrovons dans ce passage au milieu
d'une éloquente peinture des premiers
effets de la passion, les métaphores
habituelles de l'Alexandrinisme. Aussi
bien, Apollonius ne les oublera pas,
même dans les plus beaux endroits de ce
drame. Il fera intervenir, non plus Eros
seul, mais la troupe turbulente des Eros,
et ramènera ainsi notre pensée d'abord
séduite et touchée par son pathétique
récit, vers les banalités de la littérature
érotique. L'intention du poète est
evidente; chacun des progrès de l'amour
dans le cœur de Médée est signalé
par une intervention d'Eros, etc." Cf.
Val. Fl. 6. 457, volucrumque exercitus
71, mille... frater... gens mollis
Amorum.

453. προπρό: ἐμφατικῶς αἱ προβείσεις,
τὴν ονομαζόντα άνελωσισιόνταν τῷ νῷ
ἐμφαίνει, ὅπερ ὅμηρον "προπροκυλιν-

δόμενος." Schol. See on 1013 infr.
Virg. imitates this passage, Aen. 4. 3,
Mutla viri virtus animo multusque
recursat Gentis honos; haerent in\hx
pectore vultus Verbaque.

454. ἔστο: ἔστο in 1225. For the
connexion of these two forms with the
original Fe
to v. Curt., G.V. ii 147.

456. πορφύρουσα: v. n. 1. 461.

457. ἐν ὀφατί: cf. Aen. 4. 83, Illum
absens absentem audítque videtque.
Plato, Menex. 255, speaks of ὁγον
ἐναλον, 'words which still ring in one's
cars.'

462. ἄρω: causal dat. κυδοσυνη
modal dat., v. n. 346. For κηθ.
cf. 1. 277.

463. κυδομενη: v. n. 2. 372.
ἀνενείκατο μύθον: cf. 635, Theocr.
23. 18, ὃντω δ' ἀνενείκατο φῶνη.
Buttmann shows that the use of this
word in the Alex. poets was due to a
misunderstanding of II. 19. 314, μησά
μενος δ' ἀδίως ἀνενείκατο φῶνην τε,
where they took it to mean 'cried aloud,'
though the meaning is rather 'drew a
deep breath' or 'recovered himself.'
In 4. 1748 we have the Homeric phrase
ἀνενείκατο φῶνην τε, so that Buttm. is
wrong in saying that an accusative is
"Τίπτε με δειλαίην τόδ' ἐχει ἄχος; εἰθ' ὤγε πάντων
φθάσεται ἥρωών προφερέστατος, εἴτε χερείων,
ἐρρέτω. ἡ μὲν ὀφέλειν ἀκήρως εξαλέασθαί.
ναι δὴ τούτο γε, πόνα τεὰ Περση, πέλοιτο,
οὐκαδε νοστῆσειε φιγών μόρον' εἰ δὲ μιν ἀλλα
δυμηθήναι ὑπὸ βούσι, τὸ δὲ προπάροιθε δαιείη,
οὐνεκεν οὐ οἱ ἔγωγε κακῆ ἐπαγαίοιμαι ἄτη."  

'Η μὲν ἄρ' δ' ὑλήτο νόν μελεόμασι κούρη.
οι δ' ἐπεὶ οὖν δήμου τε καὶ ἀστεος ἐκτὸς ἐβήσαν
τὴν οὐδόν, ἢν τὸ πάροιθεν ἀνήλθον ἐκ πεδίου,
δὴ τὸτ' Ἰῆσονα τοῦσδε προσένεπεν "Ἀργος ἔπεσον·
"Αἰσιοίδη, μὴτιν μὲν ὑνόσσεαι, ἦντι' ἐνυφώ
πείρης δ' οὐ μάλ'T oukemémen en kakótt.  
κούρην δὴ των πρόσθεν ὑπέκλυς αὐτός ἡμείο
φαρμάσσεων 'Εκάτης Περσηδός ἐννεσήδον.  
τήν εἰ κεν πεπηθομεν, διόμαι, οὐκετέ τάρβος
ἐστετ' ἀεθλεύοντί δαμήμεναι· ἀλλὰ μάλ'T αἰνώς
δείδω, μή τως οὐ μοι ὑποσταί τόγε μήτηρ.

464. ἐλεν ἄχος coni. Brunck.

everywhere expressed with this verb by
Arp., as there ἔσχοτοι ἦσσαἰς is gov. by
πεπηθοῖον.
464. εἶθ' ὢγε κ.τ.λ.: 'whether he be the
greatest of heroes who goes to his doom,
or one of a baser sort, let him perish!'
466. ἀκήρως: 'unharmed.' This is
the meaning in the Od.; in the II. it
means 'lifeless,' as in 2, 197. The
agitation of Medea's mind is well
portrayed in this sudden change of
mood, when she hopes against hope
that he may be saved, ὑπελείον being
properly used in a wish past realization.
467. ναδ δὴ: 'I would, in very
truth, that this might come to pass.'
θεὰ Περση: Hecate, daughter of
the Titan Perses; cf. Hes. Th. 409.
Bacchylides (fr. 23, Jebb) makes her
the daughter of Night, 'Εκάτη δεδούμεθα,
Νυκτὸς μελανοκόπτων ὑπατεία.
470. οὖνεκεν κ.τ.λ.: ὡς οἱ ἐπιχαίρω
ἐγὼ κακοίς.  ὀ δὲ λόγος ἐφωτικός. Schol.
For ἐπαγαίοιμαι cf. 1262, and see on
1. 899.
471. ἐληθόρ: ἐστόρακτο καὶ ἐν ἀγωνία
ἡ. Schol. This plpf. form is derived
by Buttm. from εἰλω or εἰλέω 'to squeeze,
press, oppress.' An impf. ἐδέλει was
restored by Boeckh for ἐδέλλει in Pind. P.
4. 414, ποῦ δὲ μεν οὐκ ἐδέλει 'the flame
did not trouble Jason.' Boeckh assumes a
pres. ἐδέλεω (αἰδέλω) akin to εἰλέω. We
find ἐδέλθη again in Mosch. 1. 74,
ἐδέλθη θυμόν ... ὑποδημήσεις Βελέσσων
Κύπριδος.
477-8. 'thou hast heard from me that
a certain maiden useth magic drugs,
inspired by Hecate.' For ἐννεασίην
v. n. 1. 7.
481. 1. I fear that my mother would not
undertake this for me,' i.e. that Chalciope
will not consent to win Medea's aid.
ὑποσταία: the use of the opt. instead
of the subj. is noticed by none of the
editors. In II. 10, 39 we find δείδω μὴ ὄδι
τοι ὑπόσχεσαι τὸδε ἔργον. The only
ex. given in Kühner-Gerth of μὴ c. opt.
after a primary tense are Soph. A. 279,
δείκουσα μὴ ... ἤκοι, and Hdt. 7. 103,
ὅπα μὴ ... εἰρήμενοι εἶν, which are
now corrected to ἤκει (or ἤκε) and ἦ.
Probably ὑποστήρ should be restored
here.
εμπὶς δ’ εξαύτως μετελεύσομαι ἀντιβολῆσων, εὐνὸς ἐπεῖ πάντεστιν ἐπικρέμαθ’ ἦμιν ὀλέθροι.”

“Ἰσχεῖν ἐνφρονεῖν” δ’ ἀμείβετο τοιοῦ ἐπέσεσίν.

485 Ὡ θέσιν, εἰ νῦ τοι αὐτῶ ἐφαινότελε, οὐτὶ μεγαίρω.

βάσκ ’ιν καὶ πυκνοῦτι τέχν παρά μητέρα μνῖθος ὄρνυθι λισσόμενος: μελέτῃ γε μὲν ἦμιν ὀρφεὺν ἐλπωρή, ὅτε νόεστον ἐπετραπόμεσθα γυναῖκίν.” δ’ ἐφαρ’. δικα δ’ ἐλος μετεκιάθουν. αὐτὰρ ἑταῖροι γηθόσυνοι ἔρεενοι, ὅπως παρεώτας ἤδοντο.

490 τοῖς δ’ Αἰσονίδης τετημένος ἔκφατο μῦθον.

“Ὡς φίλοι, Λιήτας ἀπηνέος ἀμμὶ φίλον κήρ ἀντικρύνεισαν, ἐκάστα γὰρ οὐ νῦ τι τέκμωρ οὔτ’ ἐμοί, οὔτε κεν ἤμμι διειρομένοις πέλοιτο.

φῆ δὲ δῶν πεδίον τὸ Ἀρήνων ἀμφινέμεσθα 

taῦρῳ χαλκόποδε, στόματι φλόγα φυσιώντας. 
tετράγυνο τῷ ἐπὶ τοῖς ἐφίετο νείων ἀρόσσα.” 

495 δώσειν δ’ ἐξ ὀφίων γεννύοις σπόρων, ὅς’ ἀνήσουν γγεγενέας χαλκέοις σὺν τεύχεσιν ἥματι δ’ αὐτῷ χρείω τούτον δαίζει. 

δ’ ἐκ ἐν οἶ—οὔτε γαρ ἄλλο 

500 βέλτερον ὦν φράσασθαι—ἀπηλεγέως ἤποιεσθήν.”


485. Ὡ θέσιν: δ’ γαλακτατε, προσφιledgeßtæs, ἐπεὶ καὶ ο’ πέπιον μελίχρουν. 


487. μελέθ . . . γυναῖκες: ‘sorry, in very 

truth, is our hope, when we have trusted 

to women for our return.’ For μελέθ 

v.n. i. 1249. ὀρωριέν: v.n. i. 713.

488. ἰλος: v. 2. 1283.

489. φίλον κήρ: a curious use of this stock phrase: φίλον = ἰδος, for σφ-λός (σκα, δύ, σιάρ).

490. ἐκάστα . . . πέλοιτο: ‘were I to 
tell you at length what hath passed, there would be no end to my tale nor to your 

questionings.’

493. ἀντικρός Pariss. quatt., Brunck.

497. ὑπὸ Samuelsson.

498. ἀνίσος L: ἀνίσον vulg.


484. Ἰσχεῖν: v.n. i. 834.

485. Ὡ θέσιν: δ’ γαλακτατε, προσφιλεστατε, ἐπεὶ καὶ ο’ πέπιον μελίχρουν. Schol.: cf. i. 1337.


487. μελέθ . . . γυναῖκες: ‘sorry, in very 

truth, is our hope, when we have trusted 

to women for our return.’ For μελέθ 

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tell you at length what hath passed, there would be no end to my tale nor to your 

questionings.’

497. ὑπὸ Samuelsson.

498. ἀνίσος L: ἀνίσον vulg.
άτη ἀμηχανία τε κατηφέες· ὦψε δὲ Πηλεὺς 
θαρσαλέως μετὰ τάσιν ἀριστήσεσίν ἐειπεν

"Ορη μητιασσαίοι θ' ἔρξομεν· οὐ μὲν ἐολτα 
βούλησ εἶναι οὔειαρ, ὅσον τ' ἐτί κάρτει χειρών.
εἰ μὲν νυν τῦν ζεύξαι βοὰς Αἰήταο,

ηρως Αἴσονίδη, φρονέες, μέμονας τε πόνοιν,

ἡ τ' ἀν ὑποσχεσίν πεφυλαγμένος ἐντύναο

εἰ δ' οὐ τοῦ μᾶλα θυμὸς ἐη ἐπὶ πάγχυν πέποιθεν

ἠνορέχ., μῆτ' αὐτὸς ἐπείγεο, μήτε τιν' ἄλλον 

τῶν' ἄνδρων πάπταυε παρήμονοι. οὖ γὰρ ἐγὼγε 

σχήσου', ἔπει θάνατος γε τοῦ κύντατον ἐσσεται ἄλγος."

"Ως ἐφατ' Αἰακίδης. Τελαμώνιν δὲ θυμὸς ὑρίθυν.

σπερχόμενον δ' ἀνόρουσθε θῶς' ἐπὶ δ' τρίτος 'Ἰδας 

ἀρτο μέγα φρονέων, ἐπὶ δ' νιεε Τυνδαρείον.

σὺν δὲ καὶ Οινείθδης ἑναίρημοι αἰξηοῦσιν 

ἀνδράσιν, οὐδὲ περ ὅσον επανδιώντας ιούλους 

ἀντέλλαν' τούοι οἱ ἀείρετο κάρτει θυμός.

οἱ δ' ἄλλοι εἴεαυτες ἄκην ἔχων. αὐτίκα δ' Ἀργος 

τούοιν ἐπος μετεεπεν ἑελδομένουσιν ἀέθουλιν'

511. μαλα πάγχυν θυμὸς ἐη ἐπὶ πέποιθεν L: μάλα πάγχυν θυμὸς ἐη ὑπέποιθεν G.

513. πάπταυε Brunck: πάπτηνε codd.: πάπτεis Gerhard.

504. κατηφέες: v.n. i. 267. Cf. II. 7. 161–199, where the Greeks are at first dismayed by the challenge of Hector, and then one after another offers himself as an opponent.

507. For the thought cf. 2. 332.

510 sqq. 'faithful to thy promise thou shouldst in truth prepare for the ordeal; but if thy soul hath no sure confidence in thy valour, then hasten not to the issue thyself, nor sit by and look round wishfully for one to take thy place, for I at least shall not hold back, since death will be the worst that I can suffer.'

511. ἐη: = ση, v.n. i. 1113.

513. πάπταυε: cf. i. 1171.

514. οὐ χρήματι: 'I shall not hold back.' The Schol. explains by οὐκ ἀνέκομαί, 'I shall not suffer it'; but, while ἔχαμαί may be used for ἀνέκομαί, it is doubtful if it is ever used for ἀνέκομαι (v. Jebb on Soph. Ant. 466).

517. νιεε Τυνδαρείον: Castor and Polydeuces.

518. Οινείθδης: Meleager, cf. i. 190.

519. νιεε κ.τ.λ.: 'though there was not a vestige of the down of manhood as yet upon his cheeks'; cf. Call. Αρ. 36, θηλείαι οὐδ' ὅσον ἐπὶ χνόο ὡθε παρείας. For οὐδ' ὅσον v.n. i. 290. ἐπανίσ (ἴσπανίσ) is ἐπ. λέγ.: Αρ., following Aratus who coins εὐδία, ὑπίδια, φυλίδα, etc., uses the new forms κατηφάδια (1. 461), μεσαμβρίω (2. 739), καπνίδω (2. 131), παρεβριδω (2. 1039).

520. ἀντιγόνου: cf. 2. 44.

521. ἄκην: only here and in 2. 1086, though common in Hom., especially in the phrase εν δ' ἐτάντες ἄκην ἐγονοτο σιωπ. It may have been originally the acc. of a noun ἄκη (ἄ-χαινο) 'silence'; cf. the glosses in Hesych. ἄκην ὡσειαν: ἄκην ἄγης· ὑστικεῖ ἄγης. For the forms ἄκεοις, etc. v.n. i. 765.
"Ω χίλιοι, ήτοι μὲν τόδε λοίσθιον. ἂλλὰ τιν' οἰων μητρὸς ἐμῆς ἐσεσθαι ἐναίσιμων ὑμίν ἁρωγήν. τῶ καὶ περι μεμαώτες, ἐρητύοισθ' ἐνι νηλι τυθοῦν ἑθ', ὡς τὸ πάροισθεν, ἑπεὶ καὶ ἐπισεχέμεν ἐμῆς λῶν, ἣ κακον οἴτον ἀφείδησαντας ἐλέσθαι. κούρη τις μεγάρουσιν ἐνυτρέφετ' Ἀιήταο, τὴν Ἐκάτη περίαλλα θεά δαε τεχνήσαι θαν φάρμαξ', ὑπερΓ περί τοὺς καὶ νήχυτον ὕδωρ, τοῖς καὶ ἀκαμάτου πυρὸς μελισσετ' ἀντιμή, καὶ ποταμοὺς ἴστησιν ἀφαρ κελαδευν ἰέντος, ἀστρα περὶ καὶ μῆνις ἴερῆς ἐπέθεσε κελεῦθους. τῆς μὲν ἀπὸ μεγάροιο κατὰ στίβον ἐνθάδ' ἱόντες μνησάμεθ', εἰ κε δύνατο, καστιγνήτη γεγανία, μήτηρ ἠμετέρη πεπιθέων ἐπάρθεξαί αέθιω. εἰ δὲ καὶ αὐτῶσιν τῶδ' ἐφανδάνει, ἡ τ' ἀν ἰκοίμην ήματι τῶδ' αὐτὸ πάλιν εἰς δόμον Ἀιήταο περιησὼν' τάχα δ' ἀν σὺν δαιμον συνορθέων."

"Ως φάτο· τοῦσι δὲ σήμα θεοὶ δόσαν ἐμφενέντος. τρητῶν μὲν φεῦχουσα βίνη κύριοι πελείας ὕψθεν Λαισονίδεως πεφοβημένη ἐμπεσε κόλπους.

531. ἀντιμήν vulg.
542. Αἰδονίδαο L, G. ἀντίμην G: κόλποις supr. οἱ scr. ω L.

523. ἦτοι ... λοίσθιον: 'this, in truth, we may come to at the last' i.e. to fare forth to do or die, as they proposed, was only a last desperate expedient.
524. μητρὸς: Chalciope. έναίσιμων: 'fitting,' 'timely.'
527. ἀφείδησαντας: 'recklessly'; v.n. 2. 98.
530. νήχυτον: 'streaming'; τὸ πολυχυτον: τὸ γάρ ην καὶ στέφησιν σημαιεὶ καὶ ἐπίτασιν. Schol. The view that γη- could have an intensive force (ἐπίτασιν) is not borne out by the facts of the language, though it was believed by the Alex. writers, who invented this word which occurs in Call. fr. 313. See also on 2. 407.
532. Cf. the description of the Messylian enchantress in Aen. 4. 487 sqq., Ἡας see carminibus promittit solvere mentes Quasveltit, ast aliis duras immittere curas; Sistere aquas fluvís et vertere sidera retro.
533. The eclipses of the sun and moon were attributed to magic, hence καθαιρεσις 'drawing down' was used for ἐκλείψις before the days of Democrutus. This power was an especial gift of Thessalian witches; cf. Plato Gorg. 513, Hor. Epod. 5. 45, Virg. E. 8. 69.
537. αὐτώσιν: = ὦμιν αὐτώσιν, so soi = soi αὐτῷ, 350.
539. σὺν δαιμονι: cf. II. 11. 792, τίς δ' οἷδ' εἰ κεν αἱ σὺν δαιμονι thumbs ὄρισας;
541. sqq. For the portent cf. II. 8. 247, αὐτίκα δ' αἰστῶν ἑκε, τελειωσταν πετευσων, Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκνος ἐλάφιον ταχείς' Πάρ δὲ Δίος βασιν περικαλλεί κἀββαλε νεβρὸν. Virg. had our passage in mind in Aen. 6. 190, where he describes the sudden appearance of the two doves of Venus to guide Aeneas in his search for the golden branch. Ap. introduces the dove appropriately, as it was sacred to the goddess of love; cf. Ov. Met. 15. 386, Armigerumque Iovis, Cythereia-adasque columbas.
κύρκος δ' ἀφλάστω περικάππεσεν. ὥσκα δὲ Μώσος
tοῖον ἐπος μετὰ πάντως θεοπρέπων ἀγόρευσεν:
                                                545
       "Τεμμυ, φίλοι, τὸδε σῆμα θεῶν ἱστητί τέτυκται:
oὐδὲ τῇ ἄλλῳ ἔστιν ὑποκρίνασθαι ἀρείουν,
παρθενικὴν δ' ἐπέσεσι μετελθήμεν ἀμφιεσάς
μητὶ παντοίῃ. δοκεῖ μὲν οὐκ ἄθερίζειν,
eἰ ἐτέον Φινεὺς γε θεᾷ ἐνί Κύριῳ νόστον
πέφραδεν ἐσσεσθαί. κείμης δ' ὅγε μείλιχος ὄρνις
πότιμον ὑπεξήλυζε· κέαρ δὲ μοι ὦς ἐν θυμῷ
τόιδε κατ' οἰωνὸν προτίσσεται, ὡς δὲ πέλειοτο.
άλλα, φίλοι, Κυθέρειαν ἐπικελέοντες ἀμώνειν,
ηδὲ νιν' Ἀργοῦ παραφασίησον πίθεσθε.'
       *Ἰσκων 'ἐπήμησαν δὲ νέοι, Φινεὺς ἐφετμάς
μνησάμενοι: μοώνος δ' Ἀθαρμίου ἀνθορεν 'Ἰδᾶς,
δεῦν 'ἐπαλαστήσας μεγάλη ὑπὶ, φώνησεν τε
       "Ὡ τόποι, ἢ ρα γνυαίξειν ὁμόστολοι ἐνθάδ' ἐβήμεν,
oὗ Κύριων καλέοντων ἐπίρροθον ἀμύν πέλεσθαι,
οὐκέτ' Ἐνναλίου μέγα σθένος; ἢς ἐδὲ πελείας
καὶ κύρκους λεύσεστοι ἐρημύεσθε ἀέβλων;
ἐρρετε, μηδ' ύμμιν πολεμής ἐργα μέλιοτο,
pαρθενικάς δὲ λιτήσων ἀνάλκιδας ἕπερπενεύν.'

544. ἀγόρευεν Stephanus, vulg.
545. ἄθερίζεων vulg.
546. θεὰ Merkel: thei codd.
547. ὁ μῶρον pro πότιμον G: oίτον ed. Flor.
548. ἐς γε Bruck.

543. ἀφλάστω: v. n. 1. 1089, περι-
κάππεσεν: 'fell pierced by’; cf. 2.
831. It is first used by Ap.
545. λόγητι: v. n. 1. 130.
546. 'nor is there a better interpre-
tation thereof than to approach the
maidens and entreat her, using all our
subtlety.' For ὑποκρίνασθαι 'to interpret'
547. μετελθέμεν: cf. Eur. Bacch. 713,
tὸν θεόν . . . Εὐχαίσων ἐν μετῆλαδι.
ἀμφιεσάς: Ap. was thinking of Od.
3. 118, κακά βάπτουσαν ἀμφιεσάς Παντο-
ουσί δόλοισί, which probably means
'devised mischief, besetting them with
every form of stratagem,' though M. and
R. prefer to take ἀμφ., not with δόλοις,
but absolutely 'busying ourselves about
them.' See on 2. 1158.

548. ἄθερίζεων: an instance of the
praecox propheticum.
549. Φινεὺς: for his prophecy v. 2. 423.
ἐνι: 'in the hands of’; cf. Soph. O. C.
1443, τάστα δ’ ἐν τῷ δαίμονι.
550. κείμης: emphatic, 'hers was yon
gentle bird that narrowly escaped,'
ὑπεξήλυζε: lit. 'fled out from under,'
as the dove flew out from under the
swoop of the falcon.
552. προτίσσεται: v. n. 1. 895.
555. 'Ἰσκων: v. n. 1. 834.
556. ἐπαλαστήσας: v. n. 369.
558. ὁμόστολοι: v. n. 2. 802.
560. ζητοπεπελεύν: 'cajiole,' cf. Il.
5. 349, γυναικας ἀνάλκιδας ζητοπεπελεύν.
Curtius derives it from Skt. apara
'different,' and Fex, eipseiv, lit. 'to say
one thing and think another.'
"Ως ηυόδα μεμαιώς: πολέες δ' ὁμάδησαν ἑταῖροι ἡκα μᾶλ', οὐδ' ἄρα τίς οἱ ἔναντιον ἐκφατο μῦθουν. Χωμένοις δ' ὰγ' ἐπείτα καθέζετο τούτι δ' Ἰήσων αὐτίκ' ἐποτρύνων τὸν ἐνν νόνο δι' ἀγόρευν.

"Ἄργος μὲν παρὰ νῆος, ἐπεὶ τόδε πᾶσιν ἐδει, στελλέσθω: ἀτάρ αὐτοὶ ἐπὶ χθονὸς ἐκ ποταμοῦ ἀμφαδόν ἦδη πείσματ' ἀνάψομεν. ἣ γὰρ ἔοικεν μηκὲ, δὴν κρύπτεσθαι ὑποτήσοντας αὐτήν."

"Ως ἀ' ἐφή: καί τὸν μὲν ἀφαρ προάλλε νέεςθαι καρπαλίμως ἔξαυτίς ἀνά πτόλιν: οἱ δ' ἐπὶ νῆος εὐναίας ἔρυσαντες ἐφεμαῖς Λισονίδαο τυτθὸν ὑπὲξ ἑλεος χέρσῳ ἐπέκελσαν ἑρετμοῖς.

Αὐτίκα δ' Λιητῆς ἀγορὴν ποιήσατο Κόλξων νόσφον ἐοῖο δόμοι, τόθι περ καὶ πρόσθε καθιζὼν, ἀπλήτους Μινύσι δόλους καὶ κήδεα τεύχων. στεῦτο δ', ἐπεί κεν πρώτα βόες διαδηλήσονται ἀνδρα τὸν, οὗ δ' ὑπεδεκτό βαρίων καμεῖσθαι ἀεθλοῦν, δρυμῶν ἀναρρήξας λασίης καθύπερθε κολώνης αὐτανδρὸν φλέξεων δόρυ νηίουν, ὡφρ' ἀλεγευην

564. ὁμάδησαν ... ἡκα μᾶλα: 'murmured with bated voices.' They muttered, but none joined issue with Idas.

567. νόν ... ἀγόρευν: cf. Od. 4. 256, καὶ τότε δ' μοι πάντα νόν κατέλεξεν Ἀχαίων.

568. ἐδεῖ: here, and in 1062, the best ms. have ἐδεῖ, while in 1. 867 they have ἐδέν. Editors have adhered to this in their texts, and Rzach says ἐδεῖ is perf., ἐδεῖ aor. As I can find no evidence of such an aor. as ἐδεῖ (Ap. uses ἐδέ), and as the meaning is the same in all three passages, I read the Homeric perf. ἐδεῖ in every case.

569. ἐκ ποταμοῦ: leaving the marshy backwater of the Phasis (ἔλος, 2. 1283) they were going now to fasten their vessel openly on the banks of the main channel of the river.

571. ὑποτήσοντας αὐτήν: 'crouching from the battle-cry,' as the birds cower under the foliage in Il. 2. 312, στρουθίου νεοσσολ, πετάλαι ύποπεπτητῆσες.

572. εὐναίας: v.n. 1. 955.

574. εὔνας: v.n. 1. 1362. For τυτθὸν ὑπὲξ, v. 1. 1160.

579. στεῦτο: 'he avowed': v.n. 337: 2. 1204. The long passage in orat. obl. which follows is un-Homeric and prosaic. διαδηλήσωνται: 'tore to pieces,' cf. 2. 284.

582. αὐτανδρὸν: = αὐτός ἀνδρᾶς 'crew and all'; cf. Polyb. 1. 20. 7, τὰς πρῶτα συμβαλοῦσα ναοὶ αὐτανδρὸν ἀπέβαλον.
583. ἀποφλύξων: this comp. is only found here; cf. ἐκφλέξα, i. 275. φλῦω or φλύω meant (1) to boil over, bubble up, (2) to bluster. Aæetes says, with savage humour, that when the Argoaunts are roasting in their burning vessel they may 'sputter forth' their insolence. Cf. the use of ἐπιφλάεν, i. 481.

584. οὖδὲ γὰρ ... δέχθαι: 'he never would have welcomed,' as we see he did, 2. 1147. ἄν is omitted with δέχθαι, v.n. i. 197.

588. Ἐρμεῖαν: so in Aen. i. 301

590. δηναίων: v.n. 53.

593. ἑπιδρομής: Ap. invents this form for ἑπιδραμαί 'incursions.'

594. νόσφι: i.e. separately from Jason and his comrades.

595. κακορρέκτων: ἄπ. λεγ. The dat. depends on ὅπως as in h. Hom. Merc. 450, ἔγω Μνεύσαμεν ὅπως. Linensbarth and L. and S., however, say that ὅπως here = ὅμοι c. dat., though elsewhere, as in Hom., it is an adv. = turmatim.

596. τιμῆς καὶ σκήπτρων: cf. 376.

597. βαέων: v.n. i. 8; ὅτι δὲ χρησμῷ ἦν Ἀίητη δεδομένος, ὧδ' ὅνιστος ἄγγον ἀπολείπα, καὶ Ἰῃδώρας ἐν τοῖς Ἀργοναυτάις ἱστορεῖ. τούτων ἔνεκα καὶ τὴν Χεῖριν τῶν ταύρων λέγει αὐτὸν ἐπινόησαι. Schol.

599. χρεῶς: Wellauer points out that Hom. never uses χρεῶ elliptically for χρη, but always χρεῶ, and that χρεῶ is never used by him to stand for the infin. χρησα, so that in these two respects Ap. differs from the Homeric usage.

600. σφωτέρης: = ἔτη, v.n. i. 643.
...wherefore he sent them, when they fain would go, on a long journey to the Achaean land to do their father's bidding.' Cf. 2. 1093 sqq.

603. ἄγχη...πυφαύσκετο: cf. II. 15. 97, ο�� Ζεύς κακὰ ἔργα πισθοῖται. δημοτέρους: v. n. 1. 783.


626. ἐσθένω: 'but fear checked her purpose, lest haply she should try to persuade her unseasonably and all in vain, as she shrank from her father's pitiless wrath, or lest, if Medea yielded to her prayers, her deeds should be laid bare and brought to light.'
oude ti toio ekhtti metà ptolov Ahtao elthevm, dhrma de mun spheteron dòmon eisagagioito kouridhèn parakountn: òneto d' amphi bósestov aytè aetheleounta mal' emaréw s ponèsthai: sfofitérous dé tothas uposxesith atherízewn, ouvekev ou koýrh xeuçai boas, alla oí autw proùthesan' ek d' arà tou neikos pélen amphihiristov patrì te kai xèwovs: aytì d' éptièstovn amfo tòw émev, òs kev êthis meta phresin ithùseiv. 

ì d' afwov ton xèwov, aefidísthasa tokhòw, éileto' ton d' amègaronton áchos lâbev, ek d' èbòsthan xwómevoi: tìn d' upnos áma klagýghi meðèkev.
pallomèné d' án xorouste fóbòa, peri t' amphi te toichous pàttthun thalámou: múlis d' èsgaleírato thumóc òw sàroso eìn stéroous, ãdùnhn d' anevéicato fòwñh' "Deiìli égòv, oìoín me bairèis efobísthov òneiroi. deídia, mì méga dì ti férh kàkòv òhè kélèvtheis òròwov. peri möi xèwov fırénés òperdòtanai. 
mánstho èon kata dêmuon 'Àxaiâda têlòthi kouýnh' ámòi dì paðheiví te méloì kai dòma tothòw. 
èmpa ge mìn òhèmèn kúveno kêar, oukèt' anevèth.
άυτοκασασινήτης πειρήσομαι, ει κέ μ' ἀέθλω
χραισμέν ἀντιάσθην, ἐπὶ σφετέροις ἀχέουσα
παισι; το κέ μοι λυγρών εἰνα καρδίη σβέσαι ἄλγος.’”

‘Ἡ ῥα, καὶ ὀρθωθείσα θύρας ὦξε δόμοιο,
νήλιποι, οἰέαιοι· καὶ δὴ λελιτο νέεσθαι
άυτοκασασινήτηνδε, καὶ ἔρκεος οὐδόν ἄμειψεν.
δὴ δὲ καταντοθί μίμην εἰν ἄρδομοι θαλάμου,
ἀιδοὶ ἐργομενή· μετὰ δὲ ἐτράπεται αὐτής ὀπίσσω
στρεφθείοι· ἐκ δὲ πάλιν κίεν ἐνδοθεν, ἄψ τ' ἄλειεν
εἰσῳ· τήνυοι δὲ πόδες φέρον ἐνθα καὶ ἐνθα-
ητοι δὲ ἵνθεσεν, ἔρυκε μιν ἐνδοθεν αἰδώς·
ἀιδοὶ δ' ἐργομενήν θραυςός ἡμερος ὀτρύνεσκεν,
τρὶς μὲν ἐπειρήθη, τρῖς δ' ἔσχετο, τέτρατον αὕτης
λέκτρωσιν πρῆνης ἐνικάππεσεν εἰλικρείασ.

645. σθεῖα: Madvig: σθέοι codd.
646. νήλιπος: νυπόντης. Schol. Rzach
seems wrong in saying that Ap. models
this form on the analogy of the Homeric
ἀπλιτος ἀρτίος, etc. In Soph. O.C. 349 we find νηλιπος (v. Jebb), and in
Lyc. 635; in Theocr. 4. 50 ἀπλιτός,
where the Schol. cites a form ἄλυς 'a
shoe.' ἄλιος: ἐπ. ἀεί, for ἀοιλίτους,
μυοχίτων; cf. Eur. Hei. 933, ἀείχη δὲ
φίλα μονότπελος λατοῦσα, δωρίς ᾠ κόρα.
For ἄείνω see on 4. 169.
647. αὐτοκασασινήτηδε: there is one
instance in Hom. also of the local -δε
with persons, Il. 24. 338, Πηλείωνας' ἢκεθαί.
648. προδόμοι θαλάμου: 'the vestibule
of her chamber.'
649. ἄψ τ' ἄλειεν εἰσω: 'and again
she shrank back within her chamber.'
This intrans. use of ἄλειεν is unique.
Od. 3. 316, τήνυοι δδ' δδ'ν. Dünzter
connects it with τάθι 'big,' so that its
primary meaning would be 'over-big,
impracticable.' Ibycus, however, used
the form αύτος (Et. Mag. 171, 7): In
Bacchyl. 5. 81 we find μη τάθιον
540 τήνυοι ἔτος.
651. Virgil imitates this in the death-
agonies of Dido, Afr. 4. 690, Ter sese
tallenns cubitoque adnixa levavit, Ter
revoluta toro est, etc. See also on 685.
652. ἃς δ' ἔτε: ὁ νῦς, καθάπερ δὲ
νύμφῃ ἐκδοθεῖται ὑπὸ τῶν γονέων καὶ τῶν
ἀδελφῶν εἰς γάμον ἀπολύμενον κατὰ τινα
μοῦρον τῶν γάμαντα πριν εἶ ἄλληλοι
τερφθήναι διακαιομένη τῆς ψυχῆς ὑπὸ λύπης
ἐν τῷ θαλάμῳ κλαίτε, αἰδουμένη καὶ τῶν
θερα-
πανίδων τῆς ἐντροπῆς, ἵνα μὴ τις αὐτήν
μωμήσῃ προσομοσὶν γυναικῶν. Schol.
653. ἐπιφροσύνη: 'wise reserve'; cf.
4. 1115.
666. κουριώτητι Μεινεκε.
667. δ' αμαρτ' ὑγ (I. Phrixus) Brunck.

661. δήνεσιν: 'love's devices.' "When fates relentless the youth remove; Untried the joys, the tender thefts of love" (Preston). There is no parallel to this use of δήνεσιν, which Herwerden regards as 'inferior veteris lacunae supplementum, some word like ἤδης or εὐνής (Od. 23. 349) having fallen out.

662. χύρον λέχος: cf. Epigr. 1046. 12 (Kabel), γῇραι ἐν ἀξαλωτὶ χύρῃ περικείμενον εὔνη: Prop. 2. 9. 13. viduo...toro.


664. ἐπίτε: pedisigna. The fem. form only here. the masc. ἐπίτε in Pind. P. 5. 4. where wealth is described as πολύφιλον ἐπέτα. 665. ἄπθησεν: 'did she lightly regard' the tidings; v.n. 1. 149.


675. τίπτ' ἐπάθει: τι ποτε ἐπάθει; 'what aileth thee?'

676. θευροῖα: Dor. for θεορία (= θεόμορφος), cf. 974. We find θεορία (= θεοῦ μοίρα). Hesych.) in Cal. Epigr. 39. 4, χαλεπῇ δ' ἥρτε θεωρία. The notion that illness is specially sent by heaven is found in Hom. e.g. Od. 9. 411.

678. ὧφαλλε: 'would to heaven that I were not now beholding, etc.' This impers. use of ὧφαλλε in a wish is unique. ὧφαλλε impers. = oportet is found in Pind. Ν. 2. 6. Another very curious constr. occurs in Orph. Arg. 1164, ὧνόι ἐγών, ὧφαλον με...ἀληθαί. Callimachus uses ὧφαλλε simply as an adverb in wishes, Epigr. 17. 11, ὧφαλλε μὴ ἐγένοντο δοῖα νέες.
πείρασι ναιετάειν, ἢ μηδὲ περ ὀνόμα Ἀκόλυχων.”

"Ὡς φάτο, τής δ' ἐρύθυνε παρῆι: δὴν δὲ μιν αἰῶνας παρθενία κατέρκυνεν ἀμείψασθαι μεμαίναν.

μυθὸς δ' ἀλλοτε μὲν οἱ ἐπ' ἀκροτάτης ἀνέτελλεν γλῶσσης, ἀλλ' ἐνερήθε κατά στήθος πεπότητο.

πολλακι δ' ἢ μεροῦν μὲν ἀνὰ στόμα θυεῖν ἐνυπείρων

φθογγῇ δ' οὐ προύβαυε παρουτέρω, ὅπε δ' ἐευεπτ

τοῖα δόλῳ θρασεῖς γὰρ ἐπεκλονέέσκον Ερωτε'

"Χαλκίσῃ, περὶ μοι παῖδων σέο θυμὸς ἄγται,

μη σφε πατήρ ξεινοιοι σὺν ἀνδράσιν αὐτίκ' ὄλεσθη.

toία κατακτώσουσα μυρινθάδω νέον ὑπνό

λέυσον ὑνειράτα λυγρά, τὰ τις θεός ἀκάραντα

θείη, μηδ' ἀλεγεῦνόν ἐπ' ἡπιάσι κηδὸς ἐλοιο.”

Φή βα, κασιγνήτης πειραμένη, εἰ κέ μιν αὐτῇ

ἀντάσειε πάροιθεν ἕοις τεκεέσσων ἀμύνεων.

τὴν δ' αἰῶνός ἀτλήτως επέκλυσε θυμὸν ἀνή

δέκατι, τοῖ ἐσάκουσεν ἀμείβετο δ' ὅδ' ἐπέέσσων

"Καὶ δ' αὐτῇ τάδε πάντα μετήλουθον ὀρμαίουσα,

685. θυεῖν Merkel: θυεῖν codd.

686. φθογγῇ Brunk. παρατέρω Brunk.

687. κατακτώσουσα Paris. unus, Brunk.


690. νιέσθι vulg.

680. ἵνα μηδὲ περ ὀνόμα: this re-

minds one of the wish quoted by Cicero
(e.g. Fam. vii 30) from some old poet
"evolem Ubi nec Pelopidarum nomen
nec facta aut famam audiam.” Chalciopse
instils into Medea’s mind the thought of
flight from Colchis; so Anna fans the
frantic passion of Dido in Aen. 4. 31 sqq.

681. ἐρύθυνε: here ἐρυθαιν is intrans.,
as probably in 1. 791; in 4. 474 it is
trans.

683. ἐπ' ἀκροτάτης . . . γλῶσσης: cf.
Theocr. 9. 30, ἐπὶ γλῶσσας ἀκρας: 25. 65,
ὑ' ἢν φηκνη τοι καίδος ἱλάμβανε μῦθον
ἵντα. This line and 654 supers. are copied
in Ov. Her. 4. 7. Ter tecum conata loqui
ter inutilis haesit Lingua, ter in primo
destit in ore sonas.

685. and often she wildly strove
to make utterance with her sweet lips,' θυεῖν:
"cf. 755; only here c. inf. ' to

desire madly.' For ἀνὰ στόμα cf. Il.
2. 250, τὰ οὐκ ἄνα βασιλῆς ἀνὰ στόμ' ἢ

686. φθογγῇ δ' οὐ προύβαυε: lit, ‘she
went no further with her voice,’ i.e.
the words did not pass her lips.

687. ἐπεκλονέέσκον: ἀντίτοιχον ὑποθουσον.
Schol. Here, and in 4. 1725, the mss.
are strongly in favour of augmented
iterative forms, contrary to the general
rule. In Hom. we have one certain
instance, Od. 20, 7, αἱ μυστηρίου ὑπ'
ἀγγέλαστο, and παρεικόπτε, Od. 14, 521,
ἀνεμομυρισκε, 12. 238, are probably
sound. For ἔρωτε see on 452.

688. ἄται: v. n. 288, 2. 81.

690. κατακτώσουσα: Hom. uses the
simple κορώσω 'to slumber.’ Curtius
connects it with νεώ, νυποτάξω, con-
856.

691. λείσσω: the dream is still vividly
present.

693. περιμεμή: as she had resolved,
642 supr.

695. ἐπέκλυσα: ‘a flood of anguish
surged within her soul.’
ei tua symphrássoi kai àrtníneías àrwghn.  
áll' ómouson Gaíaan te kai Óuránov, ótít tòu ékpiw  
șçhísew én vhmì, swî te drîšteira pêleştai.  
lístov' úper makárón se ó t' autíh y' dé tokhìwn,  
mì şfe kakh' ýpò khrì diarrhúshèntas idéshèi  
leugaléw' h soýge filûois swîn tawí thavòṉsa  
eîn'é k'é 'Aídew stynvèrî metóptwshèn 'Ermùṉs.'  

'Ωs āρ' épfe, tò dé polìlìn úpexèiût autíhà dákro'  
neûòth th' ámpotéríshì perísxéto gòwna xerástìn,  
sîn dé kárì kólpous perikáβbalèn. èn th' élleuîn wîn  
âmîfî ép' allìlìgíthe òshàn gówón. óròto ò lîṉw̱  
leptalèi dìâ dówmat' òdhuromènîn ãhèssèin.  
tûn dé pàròs Mèdeia prośennèpten ásgálówòsa:  

''Dàmomùh, tì nû tòi rèxìn ìkòs, oì' àgonorèièis,  
àrâs te stynvèrâs kai 'Ermùnâs; ai yâr' ôfelleu  
èmpedòn ènîa èp' ìmèi teûs vîhàs èrwstài.  
ìswî Kólçxov órkos úperbíshos òntîwî' rîmôsài  
aùtoù èpòtrûnèis, mégàs Óuránòs, h th' úpènverthèn  
Gaía, thèwî ìnhìpì, òssoun ñthëuos èstîn èmèiç,  
mì' sh' èpìdènýésèthài, ànustài pèr àntíwòtan.''

Φh' àra. Xálkiovòh ò' ìmèiðètò toûs' èpèeeswùn.'

"Oûk ãn ðì eîxwv tlaînës ñhàtënti kai àutîw  
h' dölouv, h tiua mûtnì èspfàrássthaî dëthlòn,  

700. σχυσέων Rzach.  
715. ἢ γ' Valckenaer: ἢδ' L, G: ἢ δ' vulg.

700. swî te drîšteira: swî may be  
adverbial as in 707, 1175, 4. 1166, etc.  
L. and S. assume a new comp.  
swûkrièrûs-téstra, and so apparently the Schol.,  
kai swèyrûs genèshèia.
701. 'I beseech thee by the blessed  
gods, by thyself, and by thy parents';  
modelled on Il. 22, 338, lìsouì' úper  
ψykhìs kai ðîwòn swhv te tokhîwv.
702. şfe: the sons of Chalciope.  
704. For the threat cf. 4. 385.  
Virgil imitates it, Æn. 4. 385, Ët, cum frigida  
mors anima seduxerit artus, Omnibus  
umbra locis adero; dabis, improbe,  
poeñas.
707. perikáβbalèn: 'let her head sink  
upon Medea's breast.'  
708. lîh': v. n. 4. 1628.
709. leptalèh: 'soft,' 'delicate,' cf.  
Il. 18. 571, leptalèh fowû.'
711. Dàmomùh: v.n. i. 476. oî'  
àgonorèièis: a constant Homeric phrase,  
in which ðìa is equivalent to ötì  
tòia.
712. ai yâr' ôfelleu: 'would that it  
were surely in my power to save thy  
sons.'
714. Kólçxov órkos: ötì Kólçxov órkos  
Óuránòs kai Gì. Schol.
718. ðèwîn mûthì: cf. i. 1094. ðìssou  
sèhènos k.t.l. : 'whatever power is mine  
thou shalt not be without it, if only  
thou askest what may be brought to  
pass.' For per = ðè v. L. and S.,  
Mono, H.G. 353. For àntiôswa∂n see  
on i. 703.
παίδων εἰνεκέ ἐμείο; καὶ ἐκ κείνου δ' ικάνει
"Ἀργος, ἐποτρύνων με τεῖς πειρήσαι ἄρωγής
μεσσηγής μὲν τῶν γάρ δόμω λίτων ἐνθάδιον ιοῦσα."  

"Ὡς φάτο, τῇ δ' ἐντοσθέν ἀνέπτατο χάρματι θυμός,
φοινίκθη δ' ἀμφότερος καλὸν χρόνα, καὶ δὲ μὲν ἄχλυς
εἶλεν ἰαυνομένην, τοῦτο δ' ἐπὶ μῦθον ἐεύπερ
Χαλκιόπη, ὡς ἔμμη φίλον τερπνόν τε τέτυκται,
ἕξ ἐρξώ. μὴ γάρ μοι ἡ ὀφθαλμοῦσι φαενοῦ
ἡώς, μηδὲ μὲν δηρῶν ἐπὶ ζωοσαν ἰδοιο,
εἰ γέ τι σῆς ψυχῆς προφερέστερον, ἢ τι παίδων
σῶν θείην, οὐ δὴ μοι ἀδέλφειοι γεγασάνσ
κηδεμόνες τε φίλοι καὶ ὀμηλκεῖς. ὡς δὲ καὶ αὐτὴ
φημὶ κασιγυνήτη τε σέθεν κούρη τε πέλεσθαι,
ὑσον ἐπεὶ κείνους με τεω ἐπαείραο μαζώ
νυπτυτήν, ὡς αἶεν ἐγὼ ποτε μητρός ἀκονον.

ἔλλ' ἤθε, κεβδε δ' ἐμὴν σιγῇ χάρω, ὀφρα τοκῆας
λήσομαι ἐντύνουσα ὑπόςχεσιν τῇ ἐπὶ νηῦν
οὐσομαι εἰς Ἐκάτης θελκτήρια φάρμακα ταύρων.'

"Ὡς ἡγ' ἐκ θαλάμου πάλιν κιέ, παισὶ τ' ἄρωγήν

721. ἐκ κείνου δ' Παρίσια, Βροκχ.  
723. εἰ γέ τι Μέρκελ: εἰ εἰ τε Βελλαυε: εἰ ἐτει vulg.  
724. λήσομαι ἐντύνουσαι Ζερουμαν.  
monet in quibusdam exemplaribus post h.v. alium legi, οὔσομαι ξείνω, ὑπέρ οὐ τόδε νείκος ὅφρω.  
Hunc in textum receperunt Ζερουκχ, Βροκχ, Βελλαυε.  

721. κείνοιο: Jason, v. 508.  
722. μεσσηγής: interiunt, 'Argus I left  
within the house while I came hither.'  
723. ἀνέπτατο: cf. Soph. Αφ. 693,  
περιγαγει δ' ἀνεπτομαν.  
724. φοινίκθη: cf. Theocr. 20. 16, καὶ  
χρόνος φοινίχθην ὑπὸ τάλγες ἃς ῥάδων  
ἐρασ. ἄχλυς: cf. 4. 1525. Αρ. is  
imitating Od. 9. 372, καὶ δὲ μὲν ὅπως ἤρει.  
725. κηδεμόνες: kinsmen, connexions  
by marriage (κηδεσταί), cf. 1274, 4. 91:  
Ευρ. Μεδ. 990, κηδεμών τερανων.  
In Hom., and nearly always in Attic, we  
find κηδεμῶν = curator, in which sense  
Ap. has κηδεμωνες (1. 98, 271).  
726. κούρη: Medea speaks of herself  
as the daughter of her elder sister Chal-  
ciope; so she calls Chalciopce's sons her  
brothers (731).  
727. ἐντύνουσα ὑπόςχεσιν: 'making  
good my promise' ; cf. 310.  
728. οὔσομαι εἰς Ἐκάτης: ἐν τοι  
φέρεται μετὰ τῶν 'οὔσομαι εἰς Ἐκάτης  
θελκτήρια φάρμακα ταύρων,' καὶ ἔτερος  
στίχος 'οὔσομαι ξείνω, ἑτερ τόδε νείκος  
ὅφρως,' ἐν τοι δὲ οὐ φέρεται, ὡς καὶ ἐνταύθα. Schol.  
Ruhnken was the first to advocate the introduction of the line  
as quoted by the Schol. Flor., though  
not in any ms., into the text, changing  
οὔσομαι into οὔσομαι. Ζερουκχ and  
Βελλαυε insert the line, with οὔσομαι in 738.  
Merkel and Seaton reject it altogether.  
Gerhard may be right in regarding the  
reading of our text as that of the second  
recension, and the reading of Ζερουκχ  
and Βελλαυε as that of the first recen- 
sion.  
730. ἡγ': Chalciopce, who now makes  
known to her sons that Medea will  
succour them.
741. *μήν* *αὔτις* *codd.* : *μην* *αὔτις* Brunck : *μεταώτις* Köchly : *μηλ' αὔτις* coni. anon. ap. Merkel.


741. *τὴν* *δὲ* *μήν* : *hanc irdam* (i.e. Medea). If this reading is sound, it is the most extraordinary of Ap.'s many vagaries in the use of pronouns. Merkel suggests as somewhat parallel Aristophanes' joining *τὸν* to *ὀνόμα* in *II.* 14. 416. Samuelsson defends the text by 4. 1316, *αὔτω* *δὲ* *μήν* *αὐθαίρω* *οὖν* . . . *προσείπων* (Hom., however, has *μήν* *αὔτων*), as the pronouns *τὸν*, *τὴν*, *αὐθών*, *αὔτων*, were not sufficiently distinguished by Ap.; he would even read *πάς* *τὸ* *σφέ* (for *σφί*) in 4. 1410. In Plato we find the article *τὸν* with *ἐπι, σέ, and also* *αὔτων*, but always for special emphasis.

744. *παρέξ* : v. n. 344. This beautiful description of night has been elaborated by Virgil, *Aen.* 4. 522 sqq., *Nux erat et placidum carpebat fessa soporem Corpora per terras, silvaecque et saeva querient Aquae, etc.

745. *νύσταλοι* : the hiatus after a diphthong in the thesis of the first foot without shortening of the syllable is very rare; cf. *II.* 1. 39, *Σαμθερ' εἰ ποτε τοι κ.τ.λ.* (Monro, *H. G.* 380). Weil's objection that the wakeful sailors mark the perfect calm of the picture is hypercritical, and his conjecture *νύσταλοι 'drowsy,' which is approved by de M., has nothing to recommend it. Cf. the watchfulness of the helmsman Polyinus in *Aen.* 5. 835 sqq. *'Ελικην* : v. n. 2. 300. *'Ορίωνος* : cf. 1. 1202.

746. *τις* : = *πᾶς* *tis* : cf. *II.* 2. 382, etc.

747. *τεθνεώτων* : for the sinizesis v. *App.* ii (b). This is one of the intensely human passages in Gr. literature. *αὔτων* : cf. 616.


753. *δειδιδίαιν* : a new form of this ptole. We find the Homeric *δειδιδίαισ* in 1329.
265

φιλόσαυ άεικελή μοιρή κατά νεόν Ἄρηος. 
πυκνά δὲ οἱ κραδίη στήθεων ἐντοσθεν ἤθυνεν, 
ηδιάν ὡς τίς τε δόμοις ἐνυπάλλεται αἰγή 
ὕδατος ἐξανιώσα, τὸ δὴ νέον ἤ ἡ λέβητι 
ἥ' πον ἐν γαυλῷ κέκυουτ' ἣ δ' ἐνθα καὶ ἐνθα 
ἀκείη στροφάλγυ τυατεσται ἄτσουσαν. 
ὡς δὲ καὶ ἐν στήθεσι κέαρ ἐλελίζετο κούρης. 

755. ἔθυν G. 
756. δοκοίς Knaack. 
757. ἐνεχριμψωσιν G. 

754. νεόν Ἄρηος: cf. 411. 
755. ἔθυν: v.n. 685. 
756 sqq. ‘And as a sunbeam dances on the walls of a house, reflected from the water newly poured into a cauldron or perchance a pail; hither and thither it darts and flashes from the swift eddy—even so did the heart of the maiden throb and quiver within her breast.’ Virgil borrows this in describing the perplexity of Aeneas, Aen. 8. 19, magno curarum fluctuat aestu; Atque aquae nunc huc celerem nunc dividit illuc, In partesque rapid varias, perque omnia versat: Sicut aquae tremultum labris ubi lumen aeni Sole repercussion, aut radiantis imagine lunae, Omnia pervolitat late loca iamque sub auras Eritur, summine ferit laquearia tecti. Cf. Browning, Pippa Passes, “Aha, you foolhardy sunbeam—caught With a single splash from my ewer.” 
757. δόμοις: Knaack’s ingenious conjecture δοκοίς is based on Virgil’s ‘summi laquearia tecti.’ 

758. νεόν: the water has been freshly poured, and the eddies on the surface cause the dancing sunbeams. 
759. ‘And the tears from her eyes were flowing for ruth, and through all her frame Like a smouldering fire her anguish burned, and coiled its flame Round every tine-strung nerve, and thrilled to her beating brain Where sharpest of all the pang strikes in, when the shafts of pain Are shot to the heart by the Loves that rest them never from harm’ (Way). 

760. σμύκουσα: ‘smouldering,’ cf. 446. 

763. ἰνίον: the great tendon at the back of the neck supporting the head (τοῦ τριγυτοῦ κρανίου . . . τὸ ἐπίστυχον [ἐπιστήμων] ἱνόν, Arist. H.A. 1. 7. 2), near the medulla oblongata, the chief centre of sensation. We often read of blows dealt there, e.g. Theoc. 25. 264, αὐχένος ἀρρήκτος παρ᾽ ἱνίον ἐφλασα προφάδας. For the physical particularization, which mars for us the beauty of the passage, cf. Cat. 63. 377, with Ellis’ note. 
764. ὀπτάτ᾽ . . . Ἐρωτες: ‘where the unwearying Loves implant their pangs within the soul.’ ἐνυσκιμψώσιν: ἐπέσωσιν. Schol., but the verb is trans. as in 153; cf. 4. 113. Hesych. has a gloss ἐνυσκιμωστες’ ἐνερήσαστε. For Ἐρωτες see on 452. 

768. ὀτλήσεμεν: ὑποφέρειν ἄτην ἐνεκή-ψατο. Schol.; cf. 2. 1008.
770. ἔξομένη δήπεται δοάσσατο, φώνησέν τε· 770

"Δειλή ἐγώ, νῦν ἔνθα κακῶν ἡ ἔνθα γένωμαι; πάντη μοι δρένες εἰσὶν ἀμήχανοι οὐδὲ τις ἀλήθεις πήματος· ἀλλ' αὐτῶς φλέγει ἐμπέδων. ὥς ὦθελον γε Ἀρτέμιδος κραυγοῦσι πάρος βελέσσαι δαμήναι, πρὸν τόνγ' εἰσίδειν, πρῶν Ἀχαιόν γαίαν ἰέσθαι Χαλκίσιτις νίας· τοὺς μὲν θέδος ἡ τις ἁρμύν ἀμμὶ πολυκλάυτος δεῦρ' ἥγαγε κεῖθεν αἰῶνας.

775. ιέσθαι Herwerden.

770. ἔξομένη δοάσσατο: 'she sat in doubt and indecision.' δοάσσατο occurs in Hom. in the set phrase δοάσσατο κέρδον ἐλναι, where the meaning is 'seemed,' and it, as well as ἀεί, is referred by Butt. to δόω, δέδα. Curt. thinks the root is diē 'shine.' Others connect it with δόως, δόια, rt. δεῖ, comparing dubitare. From the Homeric phrase ἐν δοιῇ ἠλναι 'to be in doubt' was formed ἐνδιάζω which occurs in Thucydides. Ap., as Butt. suggests, assumed a simple verb δοίαζω 'to doubt,' to which δοάσσατο here is to be referred; cf. 819, δοιάζεσθην, ὑλᾶς διάνθεσα περίπιρες: 935, ὅπποτε δοὺς δοᾶσατα 'when she thought (but was not sure) she heard a sound': 4. 576, δοίαστα ἡλάζειν 'they thought they saw.' For ἐνδιάζω v. n. 21.

771. νῦν . . . γένωμαι: 'am I now to be in this extreme of misery or in that?'; cf. Eur. Τρ. 680, ἔνθα πεισάστω κυρ. 774. Ἀρτέμιδος: for Artemis as the bringer of sudden death to women cf. Od. i. 172, Π. 6. 205, etc.

775. ιέσθαι: Herwerden objects that the sons of Phrixus had never reached Greece, and says that ιέσθαι must mean 'set out,' which is impossible, or else we must read ιέσθαι, in which the first syll. is elsewhere always long in epic. Medea, however, seems to think, like Aetetes (375), that they had reached Thessaly, and that the Argonauts had come in concert with them. The use of δεύο . . . κεῖθεν in 777 seems fatal to Herwerden's view.


781. τίς . . . ἀρωγῆς: 'what crafty counsel of deliverance?'; In Hom. ἐπίκλοτος is only used of persons.

783. καταφθάνοναι: sc. ἔσθαι. 785. ἐρρετῶ: in 466 supr. Medea had used this word of Jason 'let him perish,' but now the die is cast, 'perish shame, perish honour!' 787. ἔνθα: ἐκείνη ἔνθα, cf. Call. Apoll. 112, χάινε ἐναξ, ὁ δὲ μάκος ὥν ὁ φθόνος ἔνθα νέιτο. 788. ξειανόσευε: attracted into the mood of τεθραίη, cf. 1112.
τεθναίην, ἡ λαμὸν ἀναρτήσασα μελάθρω, ἡ καὶ πασσαμένη ῥαυστήρια φάρμακα θημοῦ.  

790

ἀλλὰ καὶ ὡς φθυμεῖν μοι ἑπιλλέξουσιν ὁπίσω κερτομιας· τηλοῦ δὲ πόλις περὶ πάσα βοήσει πότμον ἐμὸν· καὶ κέν με διὰ στόματος φορέουσαν

Κολχίδες ἀλλούσ ἀλλαὶ ἀεικέα μωμήσονται· ὅτις κηδομένη τόσον ἀνέρος ἀλλοδαπόιο κάθανεν, ἡτίς δώμα καὶ σοὺς ἠσχυνε τοκής,

795

μαργυσύνη εἰςασα· τί δ’ οὐκ ἐνοῦν ἔσσεται αἵσχος; ο’ μοι ἐμὴς ἄτης. ἦ τ’ ἄν πολὺ κέρδιον εὐή τῆδ’ αὐτὴ ἐν νυκτὶ λυπὲν βιῶν ἐν θαλάμουσιν πότμῳ ἀνωίστῳ, κάκ’ ἐλέγχεα πάντα φυγούσαν, πρὸν τάδε λωβῆντα καὶ οὐκ ὄνομαστα τελέσσαί.”

800

“Ἡ, καὶ φωριαμὸν μετεκάθεθεν, ἢ ἐν πολλὰ φάρμακα οἱ, τὰ μὲν ἐσθήλα, τὰ δὲ ραυστήρι, ἐκεῖτο. ἐνθεμενὴ δ’ ἐπὶ γοῦνατ” ὀδύρετο. δεῦ δὲ κόλπους ἀλληκτὸν δακρύουσ, τὰ δ’ ἐρρεεν ἁσταγές αὐτῶς, αὐτ’ ὀλοφρομένῃ τὸν ἐὸν μόρον. ἵετο δ’ ἦγε φάρμακα λέξασθαι θυμοφθόρα, τόφρα πάσατο. ἦν’ καὶ δεσμὸν ἀνελυεῖτο φωριαμὼν,

789. μελάθρων vulg.: μελάθρον Vrat., Vind., Brunck.
790. ραυστήρια: φθαρτικά. Schol. Ap. is the first to use this adj. for the gen. θυμοῦ cf. 4. 921.
791. ἑπιλλέξουσιν: ἑπικαταμωκῆσονται. κυρίος δὲ τὸ τῶν ὄφαλμων ἑπικλίειν κατασκάμεσαν. Schol. The cogn. acc. κερτομιας is very curious, lit. ‘will wink reproaches at me.’ For ἑπιλλέξου see on 1. 486. Merkel strangely suggests that the verb in our passage is not ἑπιλίζω but ἑπι-λιος.
792. διὰ στόματος: cf. Theocr. 12. 21, πάση διὰ στόματος.
793. ζῆς: quidque quae.  
803. Cf. Od. 4. 229, πλείστα φέρει ξείδορος ἄμυρα Φάρμακα, τολλὰ μὲν ἐσθήλα μεμιγίσαντα, τολλὰ δὲ Λυγρά.  
804. δεῦε: cf. II. 9. 570, δεύσατο δὲ δάκρυσε κόλποι.
807. θυμοφθόρα: cf. ραυστήρια θυμοῦ, 790. τόφρα: = ὄφρα. This use as a final conjunction is peculiar to Alex. poets; cf. Anth. P. 9. 242, τόφρα . . . πλαίση επ’ οἰκείας εἰς Ἀδην ἀκάτου. Hom. once has ὄφρα in the temporal sense of τόφρα, II. 15. 547.
εξελέειν μεμαυία, δυσάμμορος. ἀλλὰ οἱ ἄφνω
δείμ’ ὅλον στυγεροί κατὰ φρείας ἥθ’ Ἀἰδαο. 810
ἐσχετὸ δ’ ἀμφασίη δηρὸν χρόνων, ἀμφὶ δὲ πᾶσαι
θημηδεῖς βιώτοι μεληδόνες ἰνδάλλυντο.
μνήσατο μὲν τερπνῶν, ὅσ’ ἐνι ζωοῦσι πέλονται,
μνῆσαθ’ ῥυμλικής περιγηθέως, οἷά τε κούρη.
καὶ τέ ὀι ἥλιοι γλυκών γένετ’ εἰσοράσσθαι, 815
ἡ πάρος, εἰ ἔτεον γε νῦν ἐπεμαίεθ’ ἐκαστα.
καὶ τὴν μὲν ρα πάλιν σφετέρων ἀποκάθετο γούνων,
Ἡρῆς ἐννεσίγη μετάτρωπος, οὖν ἦτι βουλὰς
ἀλλην δούαζεσκεν’ ἐελδετο δ’ ἀδιδα φανῆναι
ἢ Ὑσ τελλομένην, ἦν οἱ θηλκήρια δοῖθ
φάρμακα συνθεσίσι, καὶ ἀντῆσιεν ἐς ὑπήν.
πυκν’ δ’ ἀνά κληδας ἐνν λύσεκε θυραῖν,
ἅγιλν σκέπτομενε τῇ δ’ ἀσπάστων βάλε φέγγος
Ἡρμενής, κύινυτο δ’ ἀνὰ πτολεθρόν ἐκαστοι.
"Ενθά κασιγνήτοις μὲν ἔτ’ αὐτότι μεῦναι ἄνογε 
Ἀργος, ἦν ἐφαζούντο νῦν καὶ μὴδα κούρης;
αὐτὸς δ’ αὐτ’ ἐπί νηα κίεν προτάροιθε λιασύσις.
Ἡ δ’ ἐπεὶ οὖν τὰ πρώτα φαινομένην ἰδεν ἦν
παρθενικῆ, ἕανθας μὲν ἀνήφατο χερσίν ἐδείρας,
αἰ οἱ ἀγμελιή καταειμέναι ἑρέθουντο,
αὐσταλαίας δ’ ἐκαστε παρηδας’ αὐτάρ ἄλοιφή
816. εἰ Pariss. tres: ἢ vulg.
818. οὖδ’ ἦτι Valckenaer: οὐδὲ τι codd.
819. ἄλλη G, vulg.
820. δήνεα vulg.

812. μεληδόνες: ‘pursuits,’ ‘interests’ (μελεδάναι), cf. Simon. i. 2, ἀνδρίων... ἀρκαστα μεληδόνες. ἰνδάλλυντο: ‘flashed across her soul,’ cf. 2. 545.
814. οὰ τε: ὑπότε; ‘jeune fille elle se souvenait des compagnes de son âge et de leur gaieté’ (de M.).
816. εἰ ἐτόν γε... ἐκαστα: ‘if she truly weighed each prospect in her mind’: i.e. life appeared more fair than ever, if she were right in the estimate of the joys that were hers. ἐπεμαίετο: tractabat, v.n. 100.
817. σφετέρων: v.n. 186.
818. ἐννεσίγησι: v.n. 1. 7.
819. δούαζεσκεν: v.n. 770.
821. συνθεσίσι: ‘according to her compact.’

827. ‘but he himself went back before them to the ship, separating from them.’ For λασθείς cf. 1. 94, 4. 306. de M., following the Lat. translators, renders ‘quant à lui, il retourna au vaisseau dont il était jusque alors resté éloigné,’ which might be defended by 1164 infr.
828. Cf. Aen. 4. 587, Reginae speculis u.t primum abscere Lucem Vitud, etc.
829-35. Modelled on It. 14. 170 sqq., ἀμβροσία μὲν πρῶτον ἀπὸ χρόνος ἀμερίστος ἀμώστα πάντα κάθηρεν, ἀλέφατο ἔτε λίπ’ ἐλάει ἄμβροσὶ ἐδαν... Ἀμφὶ δ’ ἄδρ’ ἀμβρόσιαν ἐκαθ’... ἐκ νεκράς δ’ ἀνατελεί κατὰ στήθος περιαπτο... Καθ’ ἐμίνω δ’ ἐφύπερθε καλύφατο διὰ θεῶν Καλὸ νηγατεώ.
830. καταειμέναι: v.n. 1. 939.
vakataret philandritei eti xroa: dune de peplon kalon, enunumputeuon arhremeuon peronhes: ambrosoi de ephyterbe karhate balle kalupt hern argyrophex. auton de domois eni diewouusa steibe pevon lathy aexewn, ta oi en posin hev thespesii, alla t' emeileven aexhesethai opissew. kekleto de amfitoldoi, ai oi dvyakidekta pasae en prodomo bhalamou thvodeos xulizono to. diikes, oupo lektra sun andrasi porsonousuai, estuemenous ourhas upokeuxasthai apti, oi k ev eis 'Ekat'is periakkalea thnon agioin. eivw aut' amfitoloi mev ephopliseskon apti, n' de tevos glyfureis exeileto phrymomo pafmako, o' ja te fayi Promheuein kalesethai. t' ev k' enyxioinon arestatelos theesos konhre mouyogen eon demos ikmainoito, n' t' an ou' ocute rketos eoi xalkoio tyyiswin, ouete kenv aithromwen puri ekathoi alla kai alke n' ev enegetai. 833. arhremeuon G: arhremeuon Pariss. tres: arhrameuon Brunck. 835. argyrophex vulg. 836. amfitoldoi Knochly: amfitoldos cin codd. 837. porsonousuai Brunck. 838. enyxios tis Brunck. 839. aiarna pro Kopheta G, schol. 840. kaluptren: v.n. 1. 760. 841. tooi... opiseow: 'the troubles which beset her path, in number unspeakable, while others were fated to be added thereto hereafter.' For en posin cf. 314: Soph. Ant. 1327, tan posin kaka: Pind. P. 8. 32, to de' en posin mae tракhon. 842. porsonousuai: v.n. 1129 infr. 843. ourhas: 'mules.' Curtius connects it as 'mountain-beast' with horos. 844. ephopliseskon: cf. Od. 6. 69, di' ephoplisewou apti. 845. proymheuon: cf. Sen. Med. 708, quae fert operatis hieme perpetua lugis Sparaus crureo Caucasus Promethei: Prop. 1. 12. 10, num me deus obruit, an quae Lecta Prometheis dividit herba lugis?: Val. Fl. 7. 355 sqq.: Auson. 27. 9, 9, sicca inter rupes Scythicas setit alitibus crux, Unde Prometheo de corpore sanguineus ros Adspergit cautes et dira acrona crete cosm. 847. Kofhren: i.e. 'Daughter' of Demeter, the name under which Persephone was worshipped in Attica; cf. Hdt. 8. 65, τη Μητρί και τη Κοφη. The variant Αupaia, which may have come from the earlier recension, was a title of Demeter used especially in connexion with the Eleusinian Mysteries (cf. Lyc. 710). Some explain it as 'the knowing one,' others as 'the torch-bearer.' de M. would read κοφη, and refer it to Hecate herself, the only-begotten daughter of Perses (cf. 1035). 848. rketos: cf. Il. 13. 323, χαλκο πε ρκτο κεμάλοι το χερμαδιοιν.
λωτέρος κείν' ήμαρ ὁμώς κάρτει τε πέλουτον.
πρωτοφυὲς τοῦ' ἀνέσχε καταστάξαντος ἔραζε
αἰετοῦ ὠμηστέω κυνημοῦς ἐνι Καυκασίωνων
αἴματέντ' ἠχῷρα Προμηθήθος μογερίο.
τοῦ δ' ἠτοῦ ἁνθός μὲν ὅσον πῆχυνον ὑπερθεν
χραὶ Κωρυκίων ἱκελὸν κρόκῳ ἐξεφαίνθη,
καυλωσὶν διδύμουσιν ἐπήρονον· ἡ δ' ἐνι γαίῃ
σαρκὶ νεομήτω ἐναλυκὴ ἐπέλετο ρίζα.
τῆς οὐρῆς τ' ἐν ὄρεσι πελαίνῃ ἱκρᾶδα φηγοῦν
Καστή' ἐν κόσμῳ ἀμήσατο φαρμάσεσθαι,
ἐπτά μὲν ἀνάλοισι λοεσσαμενὴ ὑδάτεσσων,
ἐπτάκε δὲ Ἐπίμῳ κουτρόφον ἀγκαλέσασα,
Βριμὼ νυκτιστόλον, χοινίμην, ἐνέρουσιν ἄνασσαν,

853. Προμηθείως L.
854. δή τοι L, G: δή τοι Vrat., Vind. πηχύνον L, G.
855. διδύμουσι μετήρον Et. Mag. 551, 48.
856. ἐφι Pariss. duo, Brunck, Gerhard.

850. κείν' ἠμαρ· 'for that one day,' cf. 1050.
851. πρωτοφυὲς . . . ἀνέσχε· 'this plant first sprang up,' πρωτοφυὲς is ἀπ. λεγ.: cf. Anth. P. 4. 2, πρωτοφύτους κάλκως.
852. Cf. 2. 1247 sqq.
853. αἰματέντ' ἠχῷρα· 'the blood divine'; cf. II. 5. 339, ἐμβριωτόν αἰμα θεοῦ, Ἰχώρ, οῖς περ τ' ἥει μακάρεσσι θεοῖν· Οὐ γὰρ σίτον ἐδούρ οὐ πίνουσα αἰθότα σινοῦ. Τούτων ἀναίμους εἰς καὶ ἀδάντας καλέσαι.
854. πῆχυνον: v. n. 1. 379.
856. ἐπήρον: 'supported on,' 'waving on' a double stalk. In Et. Mag. 551, 48 we find καυλωθὲν διδυμοσίης μετήρον, which, if not a misquotation, may be from the earlier recension.
857. 'the juice of this, like to the dark sap of a mountain-oak, she gathered in a Caspian shell, to use it as a drug.' For the constr., which Haupt (quoted by Ellis on Cat. 64. 238) shows to be peculiarly Alexandrian, cf. 1294: Theoc. 12. 8, σκεκήν 8' ὑπὸ φηγῶν Ὁηλίου
φρύγωντος δδοπάρον ἔβραμον ὡς τίς: Hor. A. P. 458, Hic... Si veluti merulis intentus decidit auceps In putoe foveamve.
860. ἐπτά: = ἐπτάκες; τετράκις = τέσσαρες, 2. 974.
861. Βριμῷ: Hecate; cf. Lyce. 1176, Πέρεσως δὲ παρθένοις Βριμῷ Τρίμορφος (where Tzetze connects the name with ἐμβεβιόμαι): Prop. 2. 2. 12: Stat. Silv. 2. 3. 38. For her functions as counterpart cf. Hes. Th. 745. 450, ἥρικε δὲ μὲν Κρόπιδος κουτρόφος, οὗ μετ' ἐκείνην 'Οφθαλμοίσιν ἔδοντο φάσον παλεύγκεος Ὀινος.
862. νυκτιστόλον: noctivagam; an epithet applied to the Bacchants by Eur., Ion 718. ἐνέρουσιν ἄνασσαν: for the local dat. cf. Il. 5. 549, ἀνδρεσσί ἄνακτα.

865. Τιτυρνίδος: i.e. the Titan Prometheus (strictly he was only son of a Titan, Iapetus). ἔστειν δ’ αὐτὸς: cf. Val. Fl. 7. 368, gemit irritus (this favours αὐτός) ille Colchidos ora tuens: Aen. 3. 39, gemitus lacrimabilis imo Auditum tumulto (when Aeneas plucks the myrtles and cornels from the grave of Polydorus).

866. ἀλών: the penult. is lengthened at the end of the line, as in Od. 9. 398; elsewhere it is short in Hom., cf. Ap. 4. 1289.


873. πείρυμος: the wicker body of the car, tied on above the axle, πλέγμα τὸ ἐπὶ ἀδάνης. Hesych.

874. ἄν δὲ χιτώνας κ.τ.λ.: cf. 4. 940, h. Hom. Ccrr. 176, δς αἰ ἐπηρίσκειν ἑανῷ πτόχας ιμεροῦντων Ἡϊξαν κολίνη
cat’ ἀμαζώνας: Cat. 64. 129, mollia nudatae tollentem tegmina surae.

876. This simile is from Od. 6. 102, Οἷς δ’ Ἀρτέμις ἐλη κατ’ ὁδοὶ ιοχείαρ’ Ἡ κατὰ Τηγέατον... Τερπομένη κάπρισι καὶ ὧκερες ἐλάφοις: Ἡ δ’ ὧς ἄμα νύφα, κούραι Δίος ἀγίωχοι, Ἀγρονόμοι παύσοι, γέγηδε δὲ τε φέρει Δητᾶ. Παρμενίων: v. n. 2. 936.

877. Ἀμνυστὸ: a river in Crete, on which was a town of the same name with a shrine of Eileithyia to whom the nymphs of the river (882) were sacred; cf. Od. 19. 188, Call. Dion. 15.

879. κεμάδεσσαι: v. n. 2. 696. Cf. Call. Dion. 110, Ἀρσέμι... χρύσεα μὲν τοις Ἔπετα καὶ ζώπη, χρύσεον δ’ ἐξεύξει δίφρον, Ἐν δ’ ἐβάλεαν χρύσεια, θέα, κεμάδεσσαι χαλινά.

880. ἀντωθοῦ: ‘to take part in,’ fut. ptelep., v. n. 1. 703. Cf. Od. 1. 25 (of Poseidon), ἀντωθῶν ταῦρων τε καὶ ἀρνείων ἑκατόμβης. τολυκνῖσσον: this compound is not found earlier.
τη δ’ ἀμα νύμφαι ἐπονται ἀμορβάδες, αἱ μὲν ἐπ’ αὐτῆς ἀγρόμεναι πηγῆς Ἀμυνίδος, ἀν δὲ δὴ ἄλλαι ἀλσεα καὶ σκοτίας πολυπίδακας ἀμφὶ δὲ θήρες κυνζημβὼ σαῦνουσι ὑποτρομένοντες ἱλισαν’ δς αὐγ’ ἑσσεύοντο δ’ ἀστεος ἀμφὶ δὲ λαοῦ εἶκον, ἀλευνάμενοι βασιληδός ὄμματα κοῦρης. αὐτὰρ ἐπεὶ πόλος μὲν ἐνδυμῆτοι λίπ’ ἀγνιάς, νῦν δ’ εἰσαφίκανε διέκ πεδίων ἐλάουσα, δὴ τὸτ’ ἐντροχάλοιο κατ’ αὐτὸθ βήσατ’ ἀπήνης εἰμενή, καὶ τοία μετὰ δμωνήσων ἤειπεν’

885

‘’Ω βίλαι, ἦ μέγα δὴ τι παρθηλιτον, οὐδ’ ἐνόσα μὴ ʿμεν ἄλλοδαποῦσι μετ’ ἀνδράσιν, οὐ τ’ ἐπί γαῖαν ὁμετέρην στρωφόσιν. ἀμηχανίη βεβοληται πάσα πόλις’ τό καὶ οὗτος ἀνήλυθε δεῦρο γυναικῶν τῶν, αἰ τὸ πάροτθεν ἐπημάται ἀγέρονται. ἀλλ’ ἐπεὶ οὗν ἰκόμεσθα, καὶ οὐ νῦ τις ἄλλος ἐπεισιν, εἰ δ’ ἁγε μολὴ ἐναὶον ἀφεδείως κορέσωμεν μειλιχία, τὰ δ’ καλὰ τερεύνησ ἄνθεα ποίης

890

886. ἀλευνάμενοι Brunck.
892. μήρι’ pro μὴ ἦμεν Merkel: εἰμεναι Samuelsen.
895. ἀγέροντο Brunck.

895. ἐπημάταια: quotidie, ἐπ. λέγ.; ἡμιάταια in II. 9. 72. For the new form ἀγέρονται (= ἀγείρονται) see on I. 716.
897. ἀφεδείως: this form is only found here.

881. Cf. Aen. i. 499, Exerecta Diana choros, quam mille secutae Hinc atque hinc glomerantur Oreades. ἀμορβάδες: τάς ἀκολούθους φησι. Schol. This form is only found here. ἀμορβάς occurs in Call. Dion. 45, θυγατέρας ηντωδί πέμπτω ἀμορβοῦς, and Nicander uses ἀμορβέθειν = ἀκολούθειν.
882. For the different nymphs cf. 1. 1226.
883. σκοτίας: v.n. 1. 25.
884. κυνζημβὼ σαῦνουσι: ‘whimper and fawn’; cf. Od. 16. 163, κύνες τε ἱδον καὶ οὐχ ἑλοντο κυνζημβῷ δ’ . . . φόβθειν: H. Hom. Φεν. 70 sqq. See also on 1. 1145.
885. For the flashing eyes of Medea, descended from the Sun, cf. 4. 727.
886. ἐντροχάλοιο: v.n. 1. 845.
887. οὐδ’ ἐνόσα κ.τ.λ.: neque sensi non accedendum esse alienigenas ad viros.
890. οὐδ’ ἐνόσα ‘I did not bethink me’
273.

'at here avec qui et...

900.

'true generally agree having v.n. au fugientibus. 

905.

ra5e " having having v.n. having.

910.

"My nda: papa r'is. epikloptos t'indave m"tis. 

915.

'veye diek pediou a'ma de v'sions itpeto Mo'ipos. 

766.

vulg. 

899. lezamenei: 'having gathered.' 

The explanation of the Schol., apakli... ...wont. in 898, as Weil suggests. 

'Er. drh. 

'make to turn aside from the path of duty,' cf. paraprot'evov (946).

900.

levia movnai: v.n. 1. 764.

905.

kakoloai: v.n. 1. 716.

910.

mepiKloptos: v.n. 781.

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'the better the way.

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915.

'the better the way.
αὐθ’ ἀσοὶ ἐξ αὐτοῦ Δίος γένος, οὐθ’ ὅσιο ἄλλων ἀθανάτων ἡμῶς ἀφ’ ἀιματος ἐβλάστησαν, οἷον Ἰήσουν ἥκε Δίος δάμαρ ἠματι κείνῳ ἥμεν ἐσάντα ἰδεῖν, ἢδε προτιμηθῆσασθαι. 

τὸν καὶ παπταίνοντες ἐθάμβησαν αὐτοὶ ἐταίροι λαμπόμενον χαρίτεσσιν ἐγήθησαν δὲ κελεύθῳ Ἀμπυκίδης, ἡδὴ ποι ὄϊσσαμεν τὰ ἔκαστα.

'Εστὶ δὲ τὶς πεδίοιο κατὰ στίβον ἐγγύθι νηθῶν ἀγέρες φύλλουσι ἀπειρεσίας κομόσωσα, 

τῇ θαμά δὴ λακέρυζαι ἐπηνυλιζοντο κορώναν. 

τῶν μεσημγίων ἀνὰ πτερὰ κινήσασα ὑψοῦ ἐπ’ ἀκρεμόνων Ἡρης ἦνιπταε βουλάς· 

"Ἀλκείης ὁδὲ μάντις, δὲ οὐδ’ ὁσα παῖδες ἱσασθο νῦν ὀφαντάς ἐκεῖνος πορεύτω οὐτ’ ἐρατον κούρῃ κεν ἐπὸς προτιμηθῆσατο

937. ἔσκε O. Schneider.
931. βουλάς O. Schneider.

930. An echo of Od. 11. 142, οὐδ’ ἐν νῦν Ἐπιλ ἐσάντα ἰδεῖν οὐδ’ προτιμηθῆσασθαι.
927. λαμπόμενον χαρίτεσσιν: cf. 443. 

κελεύθῳ: for the dat. cf. I. 449, 2. 707; Hom. has the acc. with γηθεῖ·, e.g. II. 9. 77.
928. ἐδὶ ... ἕκαστα: 'for even now, I trow, he foresaw how everything would come to pass.' Cf. Od. 9. 338, ἑ τι δισάμενος 'having some foreboding.'
930. Nonnus closely imitates this passage. Dion. 3. 102, καὶ πτερά στεγάμεν φιλοκέτουν οἰκε φωνήν.
931. ἠφίτατε: 'declared': in Hom. always 'upbraided,' 'censured.' Curtius explains it from ἐφ and a reduplication of ῥτ. ἐφ (ἵπτομαι 'hurt').

932. There is a clear reference to Call. Ap. 105, ο ὁφέλος Ἀπόλλωνος ἐν' ὁσιτ. λάθριος εἰπεν 'Οὐκ ἀγαμαί τὸν ἀδιδώ, 

δὲ οὐδ’ ὅποτος ἀείδει' κ.τ.λ., a passage which was written during the quarrel between the two poets (v. Introd. p. 7). Merkel and Bernhardt assume that our poet is here replying to Callimachus, but Ap. would hardly assign to himself the part of the noisy crow, and the lines have no point as a reply to what Call had said. Linde holds that the passage refers to Call, but in quite a different way. His ingenious theory is that 927-48 (and probably 917-8) were added when the poem was revised at Rhodes. In the first edition there had been no actual mention of the withdrawal of Argus and Mopsus, it being tacitly assumed, and so Call. had censured their presence at the interview as a flaw in the poem. In consequence Ap. introduced these 20 lines, the strictures of Call, being put in the mouth of the crow, while Ap., in the person of Mopsus, merely smiles (μείβησε, 938), and, though he makes no direct answer to the crow, yet we are now distinctly told that Jason was alone when he met Medea.

933. οὐδένικεν: Ap. keeps the aspirate in this word, borrowed from Trag., though he uses τοῦνεικα with Ionic ἰτίλιος. 

λαρδόν, 'sweet': in Hom. only used of taste, cf. I. 456.
ιθιέω, εν τ' αν σφιν ἐπήλυδες ἀλλοι ἐπωταῖοι.

ἔρροις, ὡς κακομαντο, κακοφράδες· οὔτε σε Κύπρισ,

οὔτ' ἀγανοὶ φιλέοντες ἐπιπενίονου "Ερωτες."

"Ισκεν ἀτεμβομένη· μείδησε δὲ Μύρος ἀκούσας

ὄμφαν οἰωνοῦ θείλατον, ὥδε τ' ἐκέπεν·

"Τύνη μὲν νηόνδε θεᾶς θιλι, τῷ ἔνι κοῦρῳ

δήμει, Λύσονδη· κάλα δ' ἡπίη ἀντιβολήσεις

Κύπριδος ἐνεσσίης, η τοι συνέρθος ἀέθλων

ἐσσεται, ὅς δὴ καὶ πρὶν Ἀγνουρίδης φάτο Φινέως.

νῶς δ', ἐγὼν "Δράγος τε, δεδεγμένου, ευτ' ἀν ἴκηα,

τοῦτ' αὐτῷ ἐνί χώρῳ ἀπεσσόμεθ'. οἰόθι δ' αὐτός

λίσσεο μιν πυκνοῖσι παρατροπέων ἐπέεσσων."

"Η ρα περφραδέως, ἐπὶ δὲ σχεδὸν ήμεν μᾶφω.

οὐδ' ἄρα Μηδείης θυμὸς τραπετ' ἀλλα νοησαί,

μελπομένης περ ὄμοιο πᾶσαι δέ οἱ, ζητων' ἀθύρου

μολητῆν, οὐκ ἐπὶ δηρόν ἐφήνδανεν ἐψιάσθαι.

ἀλλὰ μεταλλήγεσκεν ἀμήχανοι, οὐδὲ ποτ' ὅσε ἀμφιτόλων μεθ' ὀμιλὸν ἐχ' ἀτρέμας· ἐς δὲ κελεύθους

τηλόσε παπταίνεσε, παρακλίνουσα παρειάς.

938. οὔτε Seaton: οὐδὲ codd.
942. ἐνερείας Merkel. συνάρθμος G.
944. εἰσ' αν Ziegler.
948. Ἀλλα Merkel.
949. ἰμως G, Pariss. quatt.: ἰμως vulg.
950. ἐφήθαδων Pariss. quatt., Brunck.

935. ήμεω: cf. II. 22. 128, παρένεοι

936. κακοφράδες: cf. II. 23. 483, Alan,

937. ἐπιπενίονοιν: adspirant; cf. Ἀποδιανοῦν ἀλλά με

938. Ἰσκεν: v.n. 1. 834. ἀτεμβομένη:

939. ὄμφαν οἰωνοῖο: "Cornix non

940. ἐπὶ . . . ἀμφω: 'and forthwith

941. ἔδεια: v.n. 4. 591.

942. συνφράσω: συνεφράσι καὶ συν-

943. φάτο Φινέως: v. 2. 423.

944. παρατροπέων: 'beguilling,' cf. 902.

945. ἐπὶ. . . ἀμφω: 'and forthwith

946. ἐπιπενίοιν: 'of all the games where-

947. ἐπὶ. . . ἀμφω: 'and forthwith

948. ἐπὶ. . . ἀμφω: 'and forthwith

949. μελπομένης: v.n. 2. 714, 4. 1728.

950. ἐπὶ. . . ἀμφω: 'and forthwith

951. μεταλλήγεσκεν: i.e she broke off

952. τὸν de: τοι τε ἐγὼ

953. μελπομένης: v.n. 2. 1728.

954. τὸν de: τοι τε ἐγὼ

955. τὸν de: τοι τε ἐγὼ

956. τὸν de: τοι τε ἐγὼ

957. τὸν de: τοι τε ἐγὼ

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959. τὸν de: τοι τε ἐγὼ

960. τὸν de: τοι τε ἐγὼ

961. τὸν de: τοι τε ἐγὼ

962. τὸν de: τοι τε ἐγὼ

963. τὸν de: τοι τε ἐγὼ

964. τὸν de: τοι τε ἐγὼ

965. τὸν de: τοι τε ἐγὼ

966. τὸν de: τοι τε ἐγὼ

967. τὸν de: τοι τε ἐγὼ

968. τὸν de: τοι τε ἐγὼ

969. τὸν de: τοι τε ἐγὼ

970. τὸν de: τοι τε ἐγὼ

971. τὸν de: τοι τε ἐγὼ

972. τὸν de: τοι τε ἐγὼ

973. τὸν de: τοι τε ἐγὼ

974. τὸν de: τοι τε ἐγώ

955. παραθέβαι: the Ion. aor. θέρεσακν from τρέχω occurs in Ἰλ. 18. 599, 602.

956. δοθέα: v. n. 770.


ἀτε Σέιριος: a comparison suggested by Ἰλ. 5. 5, δαίσι ὃς ἐκ κόρυθος τέ τι καὶ ἀσπίδων ἀκάματον πῦρ, 'Αστέρι' ὁ ποριφίνν ἐναλλικιν, διότι μᾶλιστα λαμπρόν παμφαλ- νῃς ἄλευμην Οὐκενοι. Cf. Ἀεί. 8. 589, Qualis ubi Oceani perfusus Lucifer unda... Extulit os sacram.

959. μῆλουσι... ὀίνον: for the scourching power of Sirius cf. 2. 517.

960. κάματων δυσμέρευν ὄργα: 'waked the pangs of a luckless love': cf. 4. 4.

958. ὑπόσον: ἀναβρόσκων: cf. Ἰλ. 10. 93, οὐβ ἠμι ἐντὸς ἐπεδον, ἀλλ' ἀλακτυκτια, κραδίθ' ἐμι Ξων Στηθέων ἐκθρώσκει. 

959. παραθέβαι: 'likewise.'

960. ἡχλυσαν: cf. 725, 4. 1525: Archil. 103, τοῖς γὰρ φιλότητος ἔρως ἐπὶ καρδίης ἀλυθεῖς Πολλῆς κατ' ἀρχήν ὄμμᾶτε ἔχενε: Sapph. 2. 11, ἀπάτησεις δ' ὀλίγη ὧσμ' ἀπορρουθεῖαι δ' ἀκονιαί. L. and S. wrongly make ἡχλυσαν (or rather ἡχλυσαν) trans. here.

κινύμεναι ὀμάδησαν ἀπείριτον· δις ἀρα τῶις μέλλον ἄλισ φθέγξασθαι ὑπὸ πυνηθὼν "Ερωτος.
γνῷ δὲ μιν Λίσσωνίδης ἄτη ἐνπεπτηθήναι θεµορίη, καὶ τοῖον υποσσαίων φάτο μῦθον·
‘‘Τίπτε με, παρθενική, τόσοιν ἀξεια, οὐδεν ἐντα ;
οὐ τοῦ ἑγὼν, οὐδε τις δυσαυχής ἀλλοι έασιν ἁνέρες, οὔτε ὅτι περὶ πάτρῃ ἐνι ναιετάσκον,
ήμα πάροι. τῷ μῆ με λην υπεραίδεο, κούρῃ,
η τι παρεξερεσθάαι, ο τοι φίλου, ἄτε τι φάσθαι.
ἀλλὲ ἐπεὶ ἀλήλουσιν ἰκάνομεν εὑρενεντες,
χώρῳ ἐν ἡγαθεφε, ὅτα οὕς θεμὶς ἐστ ἀλησθαῖ,
ἀμφαδὴν ἀγόρευε καὶ ἔρεοι· μηδὲ με τερνοῖς
φηλώσῃς ἑπέεσασιν, ἐπεὶ τὸ πρῶτον ύπόστης
αὐτοκατιγνήτη μενοεικέα φάρμακα δῶσειν.
πρὸς σ᾽ αὖτης Ἐκάθης μελίσσομαι ἢδὲ τοκῆς
καὶ Διός, ὃς ἔρνους ἱκέτησι τε χεῖρ᾽ υπερίσχει
ἀμφότερον δε, ἱκέτης ἐξίνος τε τότε ἐνθάδι ἰκάνω,
χρειοὶ ἀναγκαία γουνούμενος. οὐ γὰρ ἄνευθεν
ὑμεῖων στονοῦστος υπέρτεροσ ἐσσομί ἄδελθον.
σοὶ δὲ ἄν ἔγω τίς σαμικάρμανετοισθεν ἀρωγῆς,
ἡ θέμις, ὡς ἐπέοικε διανίδια ναιετάοντας,
οὐνομα καὶ καλὸν τευχῶν κλέος οἐς δὲ καὶ ἀλλοι
ήρωις κλησοῦσιν ἐς 'Ελλάδα νοστήσιας
ἡμῶν τφ ἀλοχοι καὶ μητέρες, αἱ νύ ποι ὑῆ.

973. ἐνπεπτηθήναι vulg.: ἐνι πεπτηθαίν: περιπεπτηθήναι G. 977. ναιετάσκαν vulg.
971. ὀμάδησαν ἀπείριτον: ῥυστε
974. θεµορίη: v.n. 676. ὑποσσαίων: v.n. 396. 976. δυσαυχής: 'braggarts,' έξ. λεγ., 979. παρεξερεσθάι: 'to question,' a compound not in L. and S.
983. φηλώσῃς: cf. Aesch. Ag. 492, τερπνὸν τόδ' ἐλθὼν φός φθέγξασθαν φρένας. In Hes. Op. 373 we find φηλώσῃς 'deceiver.' Curtius leaves it an open question whether these forms are to be connected with σφάλω, or, as Fick conjectures, with the root bhal occurring in fallo.
Ariadne, the island by which Jason set sail, was not taken by Dionysus, but by Theseus. For, when Theseus and Ariadne, daughter of Minos, had reached the island of Dia (Naxos) in their flight from Crete, Ariadne was slain by Artemis. Others say that she was deserted there by Theseus, who acted either faithlessly (Plut. Thea. 20, Ov. Her. 10), or under the compulsion of Dionysus (Diod. 4. 61, Paus. 1. 20). When thus abandoned, Dionysus took her to wife, placed her among the immortals, and set her marriage-crown among the stars; v. 4. 431, Hes. Th. 947, Ov. Met. 8. 175.

1000. καί: i.e. not merely saved him, but even sailed away with him. Jason gives a version which suits his purpose. As the Schol. points out, the wrath of Minos against Theseus did not abate, and Jason suppresses the desertion of Ariadne.

1002. οἱ...τέκμαρ: 'her sign,' cf. 1. 499.
αλλ' ἀμύδις μενέαμεν ἀολλέα πάντ' ἀγορεύσαι. προπρό δ' ἀφειδήσασα θυώδεος ἐξελε μέτρησις φάρμακον: αὐτάρ δή αἵμα χεροῖν ὑπέδεκτο γεγνηθώς. καὶ νῦ κε οἱ καὶ πᾶσαι ἀπὸ στηθέω ἀρύσασα 1015 ψυχὴν ἐγγυαλίζεν ἀγαλμένῃ χατέοντι τοῖος ἀπὸ ξανθοῦρο καρῆτας Λίσσονίδαο στράπτεν Ἐρως ἰδείαν ἀπὸ φλόγα τῆς δ' ἀμαρυγας ὀφθαλμῶν ἥρπαζεν: ιαίωτε δὲ φρένας εἰσω τηρομένη, οἶον τε περὶ ῥοδήσιν ἑρόση τίκεται ἥβουσιν ἰαυνομένῃ φαέσσων. ἀμφώ δ' ἀλλοτρε μὲν τε κατ' οὐδεος ὄμματ' ἐρειδον αἰδόμενοι, ὅτα δ' αὑτίς ἐπὶ σφῖσι βάλλου ὅπωπάς, ἵμεροντες φαιδρησυν ὑπ' ὄφρυσι μειδώωτε. ὰφε δὲ τῇ τοίούτω μόλις προσπτύζατο κοῦρην 1020 "Φράξεο νῦν, ὦς κέν τοι ἐγὼ μητίσομι 'ἀρωγήν. εὖ' ἀν δὴ μετίώτα πατὴρ ἐμὸς ἐγγυαλίζῃ ἐξ ὀφίο ς γενῶν ὀλοος σπείρασθαι ὀδόντας,

1013. προπρό δὲ μειδήσασα v.l. in schol.
1016. ἀγαλματίαν Brünck. Wellauer.
1018. περί τειν προ στράπτεν ex glossemate Parisii. quatt.
1020. περὶ ῥοδήσιν Wellauer. Schaefer: περιρρδεθεύν L: περιρρδέεσσιν G: περὶ ῥοδώσισι vulg. ἑρόγη L.
1023. τοτὲ δ' 'Pariss. quatt.

1013. προπρό: ἐρωτικὴ ἡ ἐπαναδιπλωσὶς τῆς προθέσεως' εἰμαίνει γὰρ μᾶλλον τὸ μετὰ στουδῆς καὶ προχείρω γεγενθάναι τὴν δόσαν. Schol. It intensifies αφειδήσασα. 'eagerly and ungrudgingly.' In 4. 1234 προπρό means 'right to the very end,' 'completely.' Ap., who alone uses it, has it also as a prep. c. gen. = πρόδρομος. (Way).

1016. ἐγγυαλίζειν: v.n. l. 245. "Yea, now would she even have drawn forth all her soul from her breast, And had laid it with joy in his hands for her gift, had he made request, So wondrously now from the golden head of Aison's son Did Love out-lighten the witchery-flame: and her sweet eyes shone With the gleam that he stole therefrom, and her heart glowed through and through Melting for rapture away, from the lips of the rose as the dew At the sun's kiss melteth away, when the dayspring is kindled anew" (Way).

1018. στράπτεν . . . ἀπὸ: the comp. ἀποστράπτω is not noticed by L. and S. For στραπτεν (ἀστραπτω) v. n. l. 544. We find ἀστράπτατο in Arat. 430, and c. cogn. acc. in Opp. C. 3. 479, αφῆλην . . . ἀστράπτουσιν ὄπωταί. ἀμαρυγας . . . ἥρπαζεν: 'captivated her flashing eyes'; cf. Οὐ. Ἄμ. 2. 19, Tu quoque, quae nostros rapuisti nuper ocellos. For ἀμαρυγας v.n. l. 2. 42.
1020. ῥοδήσων: 'rose-trees'; cf. Αρχιλ. 29 (Bergk), ῥοδῆς καλῶν ἀνθῶν.
1021. τήκται: cf. Ἱ. 23. 597, τοῖο δὲ υμῶς ἑλάνη, ὑς ἐς τε περὶ σταχύσειν ἑρόση, where see Leaf's note.
1022. ὄμματ' ἕρειδον: cf. 22.
1023. σφῖσι: v.n. l. 2. 128.
1025. προσπτύζατο: 'addressed'; cf. Ὁδ. 4. 647. The Schol. says that Soph. in his Καλλικράτεια introduced a dialogue in which Medea counselled Jason about the ordeal.
Theocr. 24.

waiting in wine as offered whole, raw lengthened. To perform and in Odysseus analogy

1035. έκατόν Περσηθίδα μειώσσοι, leibov́ έκ δέπαος συμβλήμα εργα μελισσέων. ένθα δ’ έπει κε θεάν μεμνημένοι ιλάσσοι, 

1040. έτη κυνών υλακή, μή πως τά έκαστα κολούςας ούδ’ αύτός κατά κόσμον έοις ετάρουσι πελάσσης. 

1045. ἦρι δὲ μυνήμας τόδε φάρμακον, ἢν’ ἀλοιφῆ γυμνωθείς φαίδρυνε τεῦν δέμας. έν δε οἱ ἀλήκη ἔσσετ’ ἀπειρεσίη μέγα τε σθένος, οὐδ’ κε φαίης ἀνδράσιν, ἀλλά θεοίσιν ἱσαζήμεν αὐθανάτοισιν.

1034. ἐφησάς Pariss. quatt.
1036. μελισσάωn Rzach: μελισσάων codd.
1037. έπει ke Vrat. in marg., et coni. Brunck: έπειτα vulg.
1038. τής Brunck: τής 8’ codd.
1045. θεοίς ισαζήμεν coni. Merkel.

1029. διαμυορθά: ἐπ. λεγ., on the analogy of ἐμφύειν: ‘waiting for the hour which divides the night in twain.’ In Od. 14. 434 we find διαμυόρθοι with e lengthened.

1030 sqq. This digging of a trench and offering of sacrifice is modelled on Od. 10. 517 sqq., where Circe instructs Odysseus in the rites which he must perform before he has communion with the souls of the dead.


1033. αδαίετον ὄμοσθήσα: ‘lay it raw and entire on the fire.’ αδαίετον ‘undivided’ is ἐπ. λεγ.; cf. Aen. 6. 253, et solida imponit taurorum viscera flammiss. ὄμοσθήσα properly meant to lay raw slices cut from the carcass on the thighs which were wrapped in a double layer of fat (Od. 3. 456). As this sacrifice to the gods below was offered whole, the verb is very loosely used.

1035. Περιηγά: v.n. 467.
1036. So Odysseus is commanded to make libation πρώτα μελικρήτω, i.e. with a mixture of honey and milk; cf. Eur. I. T. 159, where the χοῖν consist of milk and wine and honey (ξύλια πόνημα μελισσάων). In 1199 infr. mention is made of the milk mixed with the honey. For συμβλήμα v. 1. 880, 2. 132.


1040. μὴ πως . . . πελάσσης: ‘lest haply thou cut short all things (i.e. ruin everything), and thou thyself return not duly to thy comrades.’ Cf. Od. 8. 211, εἶ δ’ αὐτόν πάντα κολούει ‘injures all his own interests.’

1041. ἰός: = σοίς, v.n. 1. 1113.
1042. μυθήμας: ‘soaking,’ a verb elsewhere found only in Lycochroph.
1045. ἱσαζήμεν: ‘that thou art equal to,’ an intrans. use found in Plato (Legg. 773A) and late prose. Contrast Il. 12. 435, σταθμόν . . . ἀνέλκει Ισαζήμεν.
πρὸς δὲ καὶ αὐτῷ δούρι σάκος πεπαλαγμένον ἐστώ καὶ ξίφος. ἐνθ' οὐκ ἂν σὲ διατημήσειαν ἀκωκαὶ γηγενέων ἀνδρῶν, οὐδ' ἀσχετος ἀίσσουσα φλοξ ὀλον ταύρων. τούτος γε μὲν οὖκ ἐπὶ δηρὸν ἐσσευ, ἀλλ' αὐτήμαρ. ὁμος σύγε μή ποτ' ἄθλουν χάζεο. καὶ δὲ τοι ἄλλο παρεξ· ὑποθήσουμι ὀνειαρ. αὐτίκ' ἐπήν κρατεροὺς λευκὰς βόας, ὥσκα δὲ πᾶσαν χερσαὶ καὶ ἱνορέῃ στυφελὴν διὰ νεῖόν ἀρόσης, οἱ δ' ἦδη κατὰ ἄλκας ἀνασταχύσωσι. Αἴγαντες σπευρομένοι ὀφίς δυνοβρέφει ἐπὶ βολῶν ὀδῶντων, αἱ κεν ὀρινομένους πολέας νεοῖο δοκεύσης, λάθρη λάσαν ἀφές στιβαρώτερον· οἱ δ' ἂν ἐπὶ αὐτῶ, καρχαλείοι κύνες ὄστε περὶ βρῶμης, ὄλκεον ἀλλήλους· καὶ δ' αὐτὸς ἐπέιδευσε δημοτῆς ἰδόσαλ. τὸ δὲ κώφας ὡς· 'Ελλάδα τοῦ ὡς ἐκεῖτι οὐσεαί ἐξ Αἰθητῆς τῆς τοῦθ' νίσσεο δ' ἔμπης, ἢ φίλοι, ἢ τοι ξάδεν ἀφορμηθέντε νέσσαι.' ὅς ἂρ' ἐφή, καὶ σύγα ποδῶν πάρος ὅσσε βαλοῦσα θεσπεσίον λιαροῦσι παρηίδα δάκρυσι δεύεν

1048. ἄσπετος Pariss. tres: ἄσχετον Köchly.
1058. καρχαρεῖοι ex El. Mag. 493, 1 Brunck.
1060. τοίῳ β' ἐκεῖτι vulg.: τοίῳ ἐκεῖτι Pariss. unus, Wellauer.

1046. αὐτῷ δοῦρι: i.e. not merely the spear, which was of primary importance for attack, but also the shield and sword. πεπαλαγμένον: 'sprinkled.' The line is an echo of Od. 22. 184, σάκος εἰναν γέρον, πεπαλαγμένον ἀγρ.· 1048. γηγενέων: i.e. the Sparti who would spring from the dragon's teeth. 1050. αὐτήμαρ: 'for that one day,' cf. 850. 1051. ἄλλο παρεῖ... διειπ: 'another thing besides, that will help thee.' For παρεῖ cf. 195. 1053. στυφελήν: cf. 2. 1005. νεῦν: v.n. 1. 687. 1054. ἄλκα: cf. H. 13. 707, ἰεμένω κατὰ ἄλκα (Fóλκα, Fick). In 2. 396 δρῦλακες = confines. The various forms αἴλας, ἄλας, and ἄλος are all connected with ἄλκας (141 supra.), συλυς, τοῦτο Φελκ, sely. Hesych. has ἄλοκες, from which Merkel conjectured ἄλοκος in 1393 infr. 1056. ἄσκεπης: cf. 2. 1209. 1057. Pherecydes had told how Cadmus adopted a similar device, and how the Sparti, thinking they were attacked by one another, fought so fiercely among themselves that only five survived. 1058. καρχαλεῖοι: asperi. For a different use v. 4. 1442. This adj. is closely connected with κάρχαρος 'sharp,' 'sharp-toothed,' Lyrc. 34, Τρίτωνος... κάρχαρος κύων (cf. H. 10. 360, κάρχαρο δωτέ... κύων). Curtius refers both words to the root kar' 'to be hard or rough.' 1059. δημοτῆς ἰδόσαλ.: 'to rush straight to the onslaught'; v.n. 2. 950. 1060. τοῖο γ' ἐκεῖτι: 'as far as this (ordeal) is concerned'; cf. 1. 334. 1061. ἄθη: v.n. 2. 417. 1062. ξάδεν: v.n. 568. 1063. λιαροῦ: from this Brunck restored tepido for tepidos in Ov. Am. 3. 6. 68, illa oculos in humum directa modestos Spargebat tepido flebils imbre sinus.
μυρομένη, ὁ τ' ἐμελλεν ἀπόπροθι, πολλὸν ἐεύο
πόντων ἐπιπλάγξεσθαι: ἀνηρῷ δὲ μην ἀντὴν
ἐξαύτης μῆθα προσεφόνεσσι, εἰδὲ τε χειρὸς
dεξιτερῆς. ἦ γάρ οἱ ἀπ' ὄφθαλμοι λίπεν αἴδως.

"Μνώεο δ', ἣν ἁρα δ' ποθ' ὑπότροπος οὐκαδ' ἦκει,
οὖν ομοια Μηδεῖς. ὡς δ' αὐτ' ἐγώ ἀμφὶς ἐόντος

1065. 5 τ' Merkel: 5τ' codd.
1066. ἔπιπλάγξεσθαι Vatt. duo, Pariss. quatt., Brunck, Wellauer.
1067. μᾶδον G.
1068. δὴ Brunck: δὴ codd.
1076. Πασιφάης ed. Paris.: Πασιφάης codd. omnes (exceptis fortasse Pariss.).
1081. κεῖ pro τ' Brunck.
1083. εἰ δὲ τ' G, vulg.

1065. 5 τ' : this division of the 5τ' of the MSS. is in accordance with the view of Aristophanes of Byzantium on Od. 5. 357, where see M. and R. On the ground that δτε cannot mean 'because,' and that δτε cannot be elided, Bekker has restored δ τε and 5 τ' in several passages in Homer, δ having the same force as in Od. 1. 382, δ θαυραιὸς ἀγγέρεν 'in that he spake boldly,' and τε generalising.
1066. ἄντυν: v.n. 100.
1069. Μύνος: cf. Hypsipyle's appeal, 1. 896.
1073. Ὀρχομενοῖο: a name familiar to her from the voyage of the sons of Phrixus; cf. 2. 1153.
1074. Αἰαίης νήσου: the mythical island-home of Circe in the far West, cf. 4. 661, Od. 10. 135, 12. 3. Circe was said to be either the sister or daughter of Aeetes. The Schol. wrongly explains νῆσος ἐν τῷ Φάσιδι ἐστιν ἡ Αἰαία, ἐν ᾧ τὸ δῆρα ἴκετο, ὡς φησὶ Φερεκύθης, as this island cannot be referred to here.
1076. ὁμόγνιος: Pasiphae, mother of Ariadne, was the daughter of Helios, and so sister of Aeetes.
1077. ὑπῆ: subibat, 'stole over him.' ὑπέρχεσθαι and ὑφέρειν are more common in this sense.
1079 sqq. So Aeneas says to Dido, Aen. 4. 335, nec me meminisse pigebit Elissae Dum memor ipse mei.
 ἔστι τις αἰτιωνοῦσι περίδρομος οὕρεσι γαία, τάμπαν ἐὑρρηνός τε καὶ εὐβότος, ἔθα Προμηθεύς Ἴαπτετιονίδης ἄγαθον τέκε Δευκάλιμα, δις πρῶτος πούστε πόλεις καὶ ἐδείματο νησίων ἄθαντος, πρῶτος δὲ καὶ ἀνθρώπων βασίλευσεν. Λίμονήν δὴ τήνυν περικτόνες καλέσωσιν. εὖ δ' αὐτῆς Ἰαωλκός, ἐμὴ πόλις, εὖ δὲ καὶ ἄλλαι πολλαὶ ναιετάουσιν, ἵν' οὐδὲ περ ὀνομ.' ἀκούοσι Λαίας νήσου. Μινύνη γε μὲν ὀρμηθέντα, Ἀιολῆν Μινύν ἐνθεν φαίνει Ὀρχυμενοῦ δὴ ποτέ Καδμείονων ὀμοῦριον ἀστυ πολίσσαι. ἀλλὰ τῆς τάδε τοι μεταμόνια πάντως ἀγορεύω, ἠμετέρους τε δόμους τηλεκλείτην τ' Ἀριάδνην, κούρην Μινώος, τόπερ ἀγλαὸν οὐνομα κεῖνην παρθενικὴν καλέσεσκον ἐπίματον, ἤν μ' ἐρείπειν; αἴθε γάρ, ὡς Θησίη τότε ἑυναρέσσατο Μίνυς ἀμφ' αὐτῆς, δι' ἄμμι πατήρ τεὸς ἀρθμίος εἰη."
"Ως φατο, μειλιχίουσι καταψηχών οάροσων. τής δ' ἀλεγενώταται κραδίνη ἐρέθεσκον ἄναι, καὶ μιν ἀκηρήμενη ἀδιψῷ προσπτύζατο μύθῳ:

"Ελλάδι ποίν τάδε καλά, συνημμοῦνας ἀλεγύνειν. 1105

Ἀίήτης δ' οὖ τοις ἐν ἀνδράσι, οἶνον ἐίπασι
Μίνω Πασιφάς πόσιν ἔμμεναι: οὔδ', Ἀριάδνη
ισούμαι τῷ μήτι φιλοζεύνῃ ἀγόρευε.

ἀλλ' ὃν τόνι μὲν ἐμέν, ὡτὶ Ιωλκόν ἴκηαι,
μνῷος', σεῖο δ' ἐγώ καὶ ἐμῶν ἀέκτῃ τοκῆν

μνήσομαι. ἔλθοι δ' ἧμιν ἀπόπροθεν ἥτις ὅσσα,

ἡ τίς ἀγγελος ὅρνι, ὡτ' ἐκκλεάδοιο ἐμείο

ἡ αὐτή ἐν ταχειαὶ ὑπὲρ πόντοι φέροιεν
ἐρεβήν', εἰσ' Ιωλκόν ἀναρτάξασαι ἅελλαι,

ὅφρα σ', ἐν ὀφθαλμοῖσιν ἐλεγχεῖασ προφέρουσα,

μνήσω ἐμῆ ἱστητι πεφυγμένον. 1110

ἀιτε γὰρ εἰς ἀπροφάτως τότε σοῦσιν ἐφεστιοῦ ἐν μεγάρουσιν.

"Ως ἀρ' ἐφθ, ἑλεονα καταπροχέουσα παρείων
dάκρυα; τήν δ' ὅγε ὄθηθεν υποβληθήδην προσεέπτεν

"Δαμονίη, κενεάς μὲν ζά πλάξεσθαι ἅελλας,

δός δὲ καὶ ἀγγελον ὅρνι, ἐτεὶ μεταμώνια βάζεις.

εὶ δὲ κεν ἦθεα κείμα καὶ Ἐλλάδα γαίαν ἴκηαι,

τιμῆσσα γυναιξι καὶ ἀνδράσιν αἰδοίη τε 1115

1102. καταψηχών vulg.
1113. τοῦτον pro τῶτο σούσιν G.
1114. Ἦκλεον Brunck: Ἦκλεον vulg.
1115. δόσα pro τάτη σούσιν G.
1116. ίλλον ὅμιλ G.

1102. καταψηχών: demulcens, κατα-

μαλάζων. Schol. So Polybius uses

καταψάω, e.g. 2. 13. 6, καταψάσαντες δὲ

καὶ πράθαντες τῶν Ἀδρούβαν.
1103. ἐρέθεσκον: cf. 618.
1104. ἀδιψῷ: δικτρῷ καὶ λυπηρῷ.

Schol.; more probably 'earnest,' lit.

concentrated,' 'intense' (v.n. 1. 269).

προσπτύζατο: cf. 1025.
1105. συνημμοῦνας: 'compacts,' cf.

1. 300; L. and S. 'ties of friendship or

relationship.'

1108. τῷ . . . ἀγόρευε: 'wherefore,
talk not to me of friendships made with a

stranger.'

1111. δόσα: 'rumour' which spreads

in a mysterious fashion, and so in Hom.,its

authorship is attributed to the gods, e.g.

II. 2. 93. δόσα δεδή: . . . Δίως ἀγγελος.

Cf. the description of Fama in Aen.
4. 174 sqq. Curtius explains δόσα as δικα, Skt. vakāya (vox). For the secondary

meaning 'prophetic voice,' 'omen,'

v. 1. 1087.
1112. ἐκλαόθοι: attracted into the

mood of ἐθαοι, cf. 788.
1114. ἀναρτάξασαι: cf. Od. 5. 419,

μ' ἐξαιτίς ἀναρτάξασα θῆλλα.
1116. ἱστητι: 'favour,' v. n. 1.

130.
1117. ἀπροφάτως: v.n. 1. 1201. τότε:

i.e. when you forget me.
1118. καταπροχέουσα: ἐπ. λέγ.
1119. ὑποβληθὴν: v.n. 1. 699.
120. Δαμονίη: v.n. 1. 476.
1211. μεταμώνια βάζει: cf. 1. 491.
1124. ἵδε σε Paris. unus, Brunck.
1125. ηρανείας G, vulg. filότητας Madvig: filέωτας Cobet.
1126. ἐται: 'kinsmen.' This was the primary meaning of ἐται (for σφέται, from the pronom. stem σφέ): cf. aiē = cognati, propinquī. In a wider sense it meant 'clansmen,' those belonging to the same φατρία or φάλη, e.g. I. 305.
1127. ' and many a stalwart husband was delivered from doom by thee.' ἄδην is used absolutely in the sense of multi or omnino. σοφόν here takes the ablative gen. like σώζειν (e.g. Soph. Πh. 919, σώσαι κακόν). In 2. 610 we have σώζονται c. ἐκ, as in Hom.; so σώζονται has the simple gen. in 3. 597, but the gen. c. prepp. in 4. 386, 1. 1107, etc. Cholevius, comparing Od. 5. 290, ἄδην (ἄδην) ἔδαν κακότητος with ἄδην and explains "im Übersarme des Unglücks" (in their excessive tribulation), but ἄδην in Od. 1. c. is probably a real acc., see M. and R.
1128. Λέχος... ποροπείεις: cf. Od. 3. 403, τή δ' ἄλοχος δεότατα λέχος πόρσωνε καὶ εὔνης, where πόρσωνε = πνέρτηπε. It was then used generally of the wife 'sharing' her husband's bed, e.g. Od. 7. 347, πάρ δὲ γυνὴ δεότατα λέχος πόρσωνε καὶ εὔνης. See M. and R. on these passages, and Ellis on Cat. 64. 163.
1130. μεμορμέων: v. n. 1. 646. Ap. is imitating Od. 4. 179, οὐδὲ κεν ὡμέαν ἀλλο διέκρινεν φιλέωτατε την τερμέωνε την. Πρίν γ' ὠντε δὴ θανάτῳ μελάν νέφος ἀμφέκαλυψεν. 1131. κατεβέτο: v. n. 290. 1132. 'nevertheless she shuddered to see the awful deeds which she must do.' ἄδηλα seems here to have its Hom. meaning 'ruinous' (v. n. 1. 102), though it may mean 'dark' (i.e. with uncertain issue), and so Way renders 'deeds whose end was beyond her ken.'
1133. σχετική: v. n. 2. 1028. ᾗδαλ: v. n. 260.
1136. Αἰαίν: = Καλλίες: v. n. 2. 417.
1137. ἐπιπένεια: v. n. 2. 406.
1138. ἐδεύτο: ἐδεύτο, ἐχρῆσαν, ἐπήτει: ἦτε ἐνελείπετο ὁ τῆς ἱμαρας καρδίς. Schol. There are thus two interpretations: (1) 'the time of day demanded that she should return' ; (2) 'the time of day was failing for her to return (so that...

ἈΡΓΟΝΑΤΤΙΚΩΝ Γ
she should return).’ Seaton (Cl. Rev. iv 117) defends the latter, referring to the absolute use of δεύμα in Il. 20. 122, μηδὲ τι θυμάρι δευέσθω, but the constr. is unique in either sense. Samuelsson defends his conj. εἴσπετο by Od. 13. 33, τῷ κατέδει φασώ τινι δόσσον ἐποίξεσθαι, taking ἡμας δή either as ἡμαρ, or as τεμπόσ ὀφθήρωσις; solitium (v. 899). We have ἡμαρ ἐδών in 1407.

1140. κομβητίς: ‘return,’ cf. 4. 1275.
1141. πεφυλαγμένος ὡφε περ: cautus, quamquam seio, ‘with tardy circumstance.’
1142. ἀποτολώσκεις: ἀπ. λεγ.
1143. ἀδολθοφέρομεν: συντενζομεθα. Schol., v.n. 2. 770.
1144. διέμαγεν: v.n. 343.
1145. σχέδον ἄντεβολῆσαν: ‘drew near to meet her.’
1146. μεταχρονί: v.n. 2. 300.
1147. αὐτομάτοι: i.e. without any conscious effort of will.
1148. οὐρής: v.n. 841.
1149. παλιντροπίς κ.τ.λ.: ‘But rapt in a trance of thoughts back-drifting she heard not a word’ (Way). παλ. is used by Polybius of reverses of fortune.
1150. πορφύροσα κ.τ.λ.: ‘brooding on the direful deed in which she was a sharer by her own counsels.’ In 4. 435 ἐπεξιώτατο means ‘gave a share of,’ ‘communicated.’ For πορφύροσα v.n. 1. 401.
οἶνον ἐγ γιακαν ἔργον ἐπιξυνώσατο Βουλή.

Αλσοῦνδης δ' ὅτε δὴ ἐτάρως έξαιτις εμικτο ἐν χώρῃ, οδι τούνγε καταπρολπῶν ἐλάσθη, ἀφιέρων σὺν τοῖς, πιθανοσκόμενος τὰ ἐκαστα, ἡρῶας ἐς ὦμιλον', ὦμοὺ δ' ἐπὶ νηα πέλασαν.
oi δὲ μεν ἄμφαγαπάζον, ὦπως ἵδου, ἐκ τ' ἐρέωντο. αὐτάρ ὁ τοῖς πάντεσσι μετέννεπε δήνεα κούρη, δειξε τε φάρμακον αἰῶν'. ὁ δ' οἴδεθν οἷος ἐταίρων "Ιδας ἦστ' ἀπάνευθε δακὼν χόλον' οἰ δὲ δὴ ἂλλῳ γνησίσων τήμος μέν, ἑπεὶ κνέφας ἐργαθε νυκτός, εὐκηλοὶ ἐμέλοντο περὶ σφίσιν. αὐτάρ αἱρ' ἦνοι πέμπων ἐς Άιτήν ἢνεα σπόρον αἰτήσουτα ἄνδρε δύω, πρὸ μὲν αὐτὸν ἀρνήμαιον Τελαμώνα, σὺν δὲ και Λαθάλην, νηα κλυτὸν Ἐρμείαο.

βαν δ' ἔμεν, ωὐδ' ἄλώσαν ὄδον'. πάρε δὲ σφίν ἱοῦσιν κρεών Άιτήνς χαλεποὺς ἐς ἀεθλον ὀδόντας 'Ανδίου δράκοντο, δν 'Ὀνυγίῃ ἐνι Θηβῆ.

Κάδμως, ὁτ' Εὐρώπην διζήμενος εἰσαφίκανεν,


1174. πρόμον αὐτῶν O. Schneider.

1164. ἔδ. . . ἐλάσθη: 'where he left them when he parted from them '; cf. 827 supr., 1. 94, 4. 306.

1170. δακὼν χόλον: nursing his wrath, biting his lips to keep back an outburst of passion: cf. Ar. Νυμ. 1309, ὑμοὶ δὲ τῶν βιμών δακὼν ἐφῆν. For the cause of the wrath of Idas v. 556 sqq.

1171. ἐργαθε: for the form cf. εἰκαθείν, διοκαθείν, ἀμαναθείν.

1172. ἐμέλοντο περὶ σφίσιν: as a rule Ap. uses the simple gen. with μελεσθαί, e.g. 1. 967, but we find ἀμφί τι 2. 376, ἀμφί πινο 4. 401.

1175. Αἴθαλην: cf. 1. 640, where he is sent as herald to Hympisyle.

1176. οὖθ' ἄλώσαν ὄδον': 'they journeyed not in vain '; cf. H. 16. 737, οὖθ' ἄλωσε βέλος: Od. 2. 273, οὐθὸ ἐπεθ' ἓλις δῶς ἔσσεται.

1177. χαλεποὺς . . . ὀδόντας: 'the terrible teeth for the ordeal which was to come.'

1178 'Ανδίου: Βοϊωτικοῦ. Schol. The "Aiones, sprung from Aon, a son of Poseidon, are mentioned among the oldest dwellers in Boeotia, Paus. 9. 5. 1, Strab. 344, 40. 'Ὀνυγίῃ: Κόρυνα τῶν Ὀνυγον Βοιωτοῦ ὦν εἶπεν. Schol. Thebes is called ὀνυγίᾳ πάλιε in Aesch. Τῆς 308, where Verrall says: "the word clearly means very ancient, something like our 'pre-historic' . . . It was explained of course by reference to a hero "Ὀνυγος, but is probably of foreign, possibly of Phoenician, origin."'

1179. Κάδμως: Europa, sister of Cadmus, was carried off by Zeus to Crete. After a fruitless search for her, Cadmus consulted the oracle at Delphi which bade him desist from the search, follow a certain cow, and found a city where the cow would sink down exhausted. Thus Thebes was founded. Wishing to sacrifice the cow to Athene he sent to draw water from the well of Ares, but his messengers were slain by the dragon at the well. Cadmus then slew the dragon and sowed its teeth at the bidding of Athene. The warriors who sprang up
attacked each other, and only five survived to become the founders of the Theban race (Apollod. 3. 1. 1: Paus. 9. 5. 1, etc.: Hygin. Fab. 178).  

1190. αμώοντος coni. Merkel.  
1195. εὑφεγείς Brunnck.  

from as many as were left when the War God had mown them with his spear; v.n. 1179. For αμώοντος cf. 416.  
1190. εϊ καὶ περ: = εϊ περ και 'even granting that,' Od. 9. 35.  
1191. ἐρεμυνὴ δύστο γαϊα: 'was sinking beneath the darkened earth,' ὑπὸ τὸν ὄξιοντα. Schol. In Ἰ. 6. 19 γαϊαν ἐδύνη means 'went beneath the earth' i.e. died.  
1193. χαμείνας: cf. 4. 883.  
1195. Ἐλκύς: v.n. 2. 360.  
1196. ἐκλειθεν: the active is used in Ἰ. 452, κλίνοντος ἥλιον, though it is not so used in any previous poet. πανεύκηλος: ἦπ. λεγ., v.n. 2. 935.
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σὺν πᾶσιν χρήσει· πρὸ γὰρ τ' ἀλέγυνεν ἐκαστὰ ἡμάτιος· θήλων μὲν οἷς, γάλα τ' ἐκτοθὶ ποίμνης. 'Ἄργος ίὼν ἴνεικε· τὰ δ' ἐξ αὐτῆς ἔλε νηός.

ἀλλ' ὅτε δὴ ἦδε χῶρον, ὅτις πάτων ἐκτεθεῖ τὲν ἀνθρώπων, καθαρηθὲν ὑπεύδιος εἰαμενήσιν, ἐνθ' ἦτοι πάμπροπα λοέσσατο μὲν ποταμοί ἐν ἀγαίεως θείου τέρεν δέμας· ἀμφ' ἔδε φάρος ἐστάτο κυάνου, τὸ ρά οἱ πάρος ἐγγυλίζειν.

Δημηνίας Ἱσυπύλη, ἀδινής μυμημὸν εὐνής. πῆχυνον δ' ἀρ' ἐσείτα πεδὼ ἐνι βόθρον ὄρφεα· νηήσε σχῖζας, ἐπὶ δ' ἀρνειοῦ τάμε λαμών, αὐτὸν τ' εὖ κακύπερθε τανύσσατο· δαίε ἐδε φιτροὺς πῦρ ὑπένερθεν ιείς, ἐπὶ δ' μιγάδας χέε λοιβάς,

Βρυμῷ κυκλήσκων Ἐκάτην ἐπαρωγὸν ἀέθλων. καὶ ὅ μὲν ἄγκαλέσας πάλιν ἑστεκεν· ἡ δ' ἀίουσα κενθίων ἐς υπάτων δεινή θεὸς ἄντεβόλησεν ἱρῶς Αἰσιονίδαο· πέριξ ἔδε μὲν ἐστεφάνωντο σμερδαλείο δρύνουσι μετὰ πτόρθουι δράκοντες.

1198. πᾶσιν L: πᾶσι G, vulg.
1205. ὑπήλων L.  ὑπήλων L.

1198. σὺν πᾶσιν χρήσει· 'with all things needful.' The form χρήσει = χρείας is only found here.
1199. Coleridge mistranslates, 'and Argus went with him bringing a ewe and milk from the flock, which things he took from the ship itself.' Jason went alone to perform the rites: Argus had already gone to the flock and brought him the ewe and milk, while the other things needful for the sacrifice Jason took from the ship itself.
1200. πᾶτον ἐκτεθεῖ: 'out of the beaten track,' cf. II. 20. 137, κιώτες Ἐκ πάτων.
1202. καθαρηθὲν ὑπεύδιος εἰαμενήσιν· "where under the unscreened sky the clear meads spread" (Way); cf. Theocr. 26. 5, ἐν καθαρῷ λειμῶν. For ὑπεύδιοι v.n. 1. 384. For εἰαμενήσιν v.n. 2. 792.
1206. ἀδινής: οἰκτρᾶς, λυπηρᾶς διὰ τὸν ἀπόλεων. Schol., cf. 1104. Merkel and Buttm. explain ἀδινής here as = ἕδις. More probably it means 'frequent;' "in memory of many a night of love" (Coleridge). For the stay of the heroes at Lemnos v. 1. 608 sqq.
1210. Βρυμῷ: v.n. 861.
1213. κενθίων: τῶν κρυφίων. Schol. κενθιών = κενθίων is found in II. 13. 28. ὑπάτων: 'nethermost,' v. n. 1. 222. ἀντεβόλησεν: for the notion that the gods actually came in person to receive the sacrifice cf. 880.
1214. ἐστεφάνωντο: 'twined'; cf. II. 11. 30, τῇ δ' ἐπὶ μὲν Γοργώ...ἐστεφάνωντο. As evidence that Hecate was wreathed with snakes and oaken shoots the Schol. quotes a chorus from the Ριζότομοι of Soph. (fr. 480, Dindorf). Ἡλε δέσποτα | καὶ τῷ ἑρόν, τῆς εἰνοδίας Ἐκάτης ἔχοι, τῷ δ' Ὀλύμπου | παλλὴ φέρεται καὶ γῆς, καὶου' | ἱερᾶς τρόδους στεφανω- | σαμείην | δροσὶ καὶ πλεντοῖς ἄμων σπε- | ραι δρακόντων. Here belongs Varro Atac. fr. 8, Cius ut aspexit torta caput angive revinctum.
στράπτε δ' ἀπεφρέσιον δαιδών σέλας: ἀμφὶ δὲ τὴν γε ὀξεῖῃ υλακῇ χθόνιου κύνες ἐφθέγγυτον.
πίσεα δ' ἐκέμπε πάντα κατὰ στίβον· αἱ δ' ὀλύντια νῦμφαι ἐλευνόμειν ποταμίδες, αἱ περὶ κεῖνην
Φάσιδος εἰαμενήν Ἀμαραντίον εἰλίσσονται.

1220 Ἄισονιδὴν δ' ἦτοι μὲν ἔλεν δέος, ἀλλὰ μὲν ὀδὸς ὀς ἐντροπαλίζομενον πόδες ἐκφέρον, ὡφ' ἐτάροιοι
μίκτο κυών· ἥδη δὲ φῶς νυφόεντος ὑπέρθεν
Καυκάσου ἤργενῆς Ἡώς βάλεν ἀντέλουσα.

Καὶ τὸν ἄρ' Ἀἵτης περὶ μὲν στήθεσιν ἔστο
θώρηκα στάδιον, τὸν οἷς ἐξεναρίζεις
σφωτέραις Φλεγραίοι Ἁρης ὑπὸ χερσί Μύμαντα·
χρυσείν δ' ἐπὶ κρατὶ κόρυν θέτο τετράφαλρον,

1227. σφωτέραι schol. utraque: σφωτέρης codd.
λαμπρομένην οὖν τε περίτροχον ἐπλετο φέγγος ἤλιον, ὅτε πρῶτον ἀνέρχεται Ὁμαναίοιο.

1230 ἄν δὲ πολύρρυνον νόμα σάκος, ἀν δὲ καὶ ἔχχος δευόν, ἀμαμάκετον τὸ μὲν οὐ κε τις ἄλλος ὑπέστη ἀγρόν Ἰρμῶν, ὅτε κάλλιτον Ἦρακλῆς τήλε παρέξ, ὃ κεν οἶδος ἐναντίβιον πολέμιζεν.

τῷ δὲ καὶ ωκυπόδων ἐποῦν ἐπιθυγεά δύρφων ἔσχε πέλας Παθὼν ἐπιβῆμεναί· ἀν δὲ καὶ αὐτὸς βήσατο, ῥυτῆρας δὲ χεροῦ ἔχεν. ἐκ δὲ πόλης ἠλασεν εὐρείαν κατ᾽ ἀμαξίτον, ὡς κεν ἀέθλῳ παροταῖτ' σὺν δὲ σφών ἀπείρωσεν ἐσόμιτο λαός.

οἶδ' Ἡ αἰσθημον εἶσιν Ποσειδάνων ἐς ἀγόνα ἀρμασιν ἐμβεβαίωσ, ἦ Ταῦναρον, ἦ γὰρ Δέρνης υδῶρ, ἥ' κατ' ἄλσος Ταῦντοι 'Οὔκηστοίο, καὶ τε Καλαύρεαν μετὰ δῆθ' ἀμα νίσσεται ἔποιος,

1229. περίτροχον Hoelzlin.
1230. πολέμιζεν Merkel: πολέμιζεν vulg.: πελεμίζε Paris, unus, Brunck.

Versum uncis inclusit Herwerden.
1231. ἐπιθυγαί Brunck.
1232. ἔλεγ coni. Brunck.
1234. δαίδ' Wilamowitz-Moellendorff: δη δαμά Brunck.

1230. περίτροχον φέγγος: 'the round gleaming orb'; cf. II. 23. 455; περίτροχον ἠνή αἱμήρ: ib. 22. 134, ἁλακὸς ἐγέμπη τεκελοὺς αὔγη; ... ἤλιον ἄνωτος.
1231. πολύρρυνον: cf. the shield of Ajax, II. 7. 220.
1232. ἀμαμάκετον: 'resistless,' from the stem μαμάκ (μαμάω, μαμάσω). Some explain it as a redupl. form from μαμάς.
1234. τῆλε παρέξ: 'far away.'
1235. Παθὼν: v.n. 245.
1236. ῥυτήρας: in Hom. ῥυτήρ means 'the trace,' but later it was used for 'the reins,' e.g. Soph. O. C. 900, στείβειν ἀπό ῥυτήρας, immissis habebis.
1237. Ἱσομυον ἀγώνα: Findar (V. 5. 37) speaks of Poseidon journeying from Aegeae in Achaea to the Isthmian festival, Ποσειδάνων ... δο Αἰγάδθερ ποτα κλειτάν νικήτα νικήτα Παθών κ.τ.λ. The festival was held in the τέμενος Ποσειδάνων.
1238. Ταῦναρον: v.n. 1. 102. The temple of Poseidon was at the extreme point of the peninsula. ὅγε: v.n. 1. 308.

1230. Δέρνης: a marsh near Argos, where Heracles slew the hydra. For the amours of Poseidon with Amymone at Lerna v. Prop. 3. 18. 47.
1232. Ταῦτων 'Οὔκηστοίο: the "Ταῦται were aboriginal inhabitants of Boeotia expelled by the Cadmeans (Strab. 345, 5; 363, 38). Onchestus was named after the son of Poseidon. For the temple and grove cf. II. 2. 506, 'Οὔκηστον θ' ἑρῆν Ποσειδήνων, ἄγαλλον ἄλος. Strabo (354, 31) says that the temple had no grove, αἱ δὲ ποιητα κοσμοίν, ἀληθείᾳ καλούντες τὰ ἑρᾶ πάντα καὶ ἡ ψάλλ. Pausanias, however, mentions the grove (9. 26. 3), ἐπ' ἐμοὶ δὲ νᾶς τε καὶ ἄγαλα Ποσειδάνων ἐλείπετο καὶ τό ἄλος δ ἰδὴ καὶ "Οὐρος ἐπτήνεσε."
1238. Καλαύρεαν: an island in the Saronic Gulf. Strabo (321, 24) mentions the legend that Poseidon received Calaurea from Leto in exchange for Delos. It was in the temple at Calaurea that Demosthenes took refuge from Antipater, and ended his life by poison.
Πέτρην θ' Αιμονίνην, η δευδρήετα Γεραυστόν·
τοίος αρ' Αίγυπτης Κόλχων ἀγός ἦν ἰδεσθαί. 1245

Τόφρα δ' Μηδείης ὑποθημοσύνης Ἰήσων
φάρμακα μυθῆςας ἴμεν σάκος ἀμφετάλλων
ηδ' δόρυ βαμρόν, περὶ δ' ἐξίφους' ἀμφὶ δ' ἑταῖροι
πείρησαν τευχέας ἐβεβημένου, οὐδενύνατο
κείνο δόρυ γνώπαγι τυτθόν γε περ., ἀλλὰ μάλ' αὐτῶς
ἀγαγες κρατερήθηκας ἐνεςκλήκης παλάμησιν. 1250

αὐτάρ ὁ τοῖς ἀμοτον κοτέων 'Ἀφαρῆις 'Ἰδας
κόψε παρ' οὐρίαχον μεγάλογ' ἐξίφει. ἀλτὸ δ' ἀκοκὴ
ῥαυστήρ ἄκμονος ὅστε, παλιντυπὲς: οἱ δ' ὄμαδθαν
γηθόνυμον ἱρμες ἐπ' ἑλπορήσιν ἀέθλουν.

καὶ δ' αὐτὸς μετέπειτα παλύνετο δὺ δὲ μῶν ἀλκή
σμερδαλῆ ἀφάτος τε καὶ ἀτρομος' αἱ δ' ἐκάτερθεν
χεῖρες ἐπερρώσαντο περὶ σθενεῖ σφριγώσατι.

ὡς δ' ὁ ἄρρης ἱππὸς ἐελδόμενος πολέμοι
σκαρβῆρ ἐπιχρεμέθων κρούς πεδον, αὐτὰρ ὑπερθεν

1244. Πέτρην littera maiuscula scrisit Beck.
1249. Αἰλιμένοι Naber.
1254-6. om. G.

1244. Πέτρην Αιμονίνη: την Θεσσαλίαν Πέτραν. χωρίων δε' ἐστιν ἐν Ψ
Πυθεάδων ἄγιον, ἦς ἄπο του τοῦτον Πετραίων καλεῖσθαι. Schol. Pindar,
P. 4. 138, applies to Poseidon the epithet Πετραίως 'Cleaver of the Rock,'
which is explained either of his opening a passage for the Peneus through
the rock, or creating the first horse which leaped forth from a rock in Thessaly
or Attica. Γεραυστόν: Geraeustas was a town and promontory in Euoba. For
the famous temple there cf. Od. 3. 177, ἐς δὲ Γεραυστὸν Ἐνυχύμα κατάγοντο:
Ποσειδάδων δὲ ταύρων Πέλλα' ἐπὶ μήρ' ἑθεμὲς.

1247. ἀμφέσαλλον: 'sprinkled around,' δτ. λεγ. For ὑμῆς ὁ ν. 1042.
1250: ἀλλὰ . . . παλάμησιν: 'but, just as it was, it remained hard and
unbroken in their stout hands,'

1251. ἀγας: the first syll. is short in
Od. 11. 575; ἀῖν ἄγας: Ap. lengthens
it on the false analogy of ἄδαματος and ἄκματος. ἐνεςκλήκης: it had become
dry, and so was well-seasoned and hard
in their hands.

1252. ἀμοτον: ν.η. 1. 513. Ἰδας:
cf. 550, 1170.
1253. οὐρίαχον: the 'butt-end' of
the spear. Leaf, on II. 13. 443, distin-
guishes it from σαυρωτήρ, the spike at
the butt-end.
1254. παλιντυπὲ: 'beaten back,'
δτ. λεγ. 1256. ἀλκῆ κ.τ.λ.: cf. 1044.
1258. ἐπερρώσαντο: ν.η. 2. 661, 1. 385.
1259. This simile is drawn from Hom.,
who describes Paris going forth from
Troy to battle, II. 6. 506, ὃς δ' ἄτε τις
στατὸς ἵππος ἀκοστήσας ἐπὶ φάτνην,

dεσμῶν ἀπαρρῆξας ὑπὸ πεδίου κράωνων.

1260. σκαρβῆρ ἐπιχρεμέθων: 'prancing and
neighing,'
kudiōw ὅρθοσιν ἐπ' οὐσιν αὐχέν ἀείρει
τοίος ἃρ. Αἰσιοῦδης ἔπαγαίετο κάρτει γυνώ.
πολλὰ δ' ἃρ' ἐνθα καὶ ἐνθα μετάρσιον ἱχνὸς ἐπαλλεν,
ἀσπίδα χαλκείην μελίην τ' ἐν χειρὶ τινάσσων.

φαίην κε ζῷορεῖο κατ' αἴθερος αἱσοφων 
χειμερίην στεροῦσ' ἑμινοῦ μεταπαράστεσθαι
ἐκ νεφεών, ὦτ' ἐπείτα μελάντατον ὄμβρον ἁγώντα.
καὶ τότ' ἐπείτ' οὐ ἤδην ἐτι σχῆσεθαί ἀέθλων
μέλλων' ἀτὰρ κλήσων ἐπισχερῷ ἱδρυνθέντες
ἵμφα μάλ' ἐς πεδίον τ' Ἄρηνον ἡπείγοντο.

τόσον δὲ προτέρω πέλεν ἀστεος ἀντιπέρηθεν,
ὁσσον τ' ἐκ βαλβίδος ἐπήβολος ἀρματι νῦσσα
γίγνεται, ὁππότ' ἀέθλα καταφθιμένου ἀνακτος
κηδεμόνες πεζοί, καὶ ἱππόσσοι τίθενται.

τέτμον δ' Ἀἰήτην τε καὶ ἄλλων ἔθνεα Κόλυκων,
τοὺς μὲν Καυκασίοιοις ἐφεστατάτας σκοπέλοισιν,

1262. ἐπαγάλλετο Ηερωδέν.
1264. ἐπὶ Παρίσι, unus, Brunck, Gerhard.
1266. μεταπαράστεσαν v.l. in schol.
1267. ὅτε πέρ τε Ζιεγλεί: ἄτ' ἐπείτα... ἄγουται Köchly. ἄγουται vulg.

1261. ὅρθοσιν ἐπ' οὐσιν: cf. 1. 514.
1262. ἐπαλλεν: like Polydeuces before his contest with Anymcus, 2. 45.
1265 sqq. “Thou hadst said that adown through the murky welkin the leaping flash Of the tempest-levin was gleaming and flickering once and again From the clouds that are bringing hard after their burden of blackest rain” (Way).
1266. μεταπαράστεσα: ‘to flash,’ ἀπ. λεγ. The simple verb occurs in 4. 1442 and II. 2. 450, παράστεσα (‘dazzling’) διέστησα λαοὺς Ἀχαιών. It is a redupl. form (cf. δαίδαλλα) from a secondary variation of the root φαίνω.
1267. ὄμβρος: as distinct from ὄστος

opposite the city, as far in front thereof as the goal which the chariot must gain is from the starting-place, what time a chieftain dies and his kinsmen ordain contests for prizes for those on foot and for those in chariots.” ἀντιπέρηθεν: v.n. 2. 1030.
1273. ἀνθρίω: for funeral games cf. 1. 1060, 1304; Od. 24. 88, ὅτε κέν ποτ' ἀποφθιμένον βασιλέων δάναιναι τε νεοὶ καὶ ἐπεκτύουναι ἄδελα.
tōn δ' αυτοῦ παρὰ χείλος ἐλισσόμενον ποταμοῖο.

Ἄλσονίδης δ', ὅτε δὴ πρωμνήσια δήσαν ἐταύροι, δὴ ρὰ τὸτε ἔξω δουρὶ καὶ ἀσπίδι βαίν' ἐς ἀεθλον, νῦν ἀποπροθορῶν. ἀμυνὶς δ' ἔλει παμφανῶσαν

χαλκηίνην πτήληκα θῶν ἐμπλευὸν ὀδόντων καὶ ἔξοφος ἀμφ` ὄμοις, γυμνὸς δέμας, ἀλλὰ μὲν Ἀρεὶ εἰκέλος, ἀλλὰ δὲ ποὺ χρυσαδόρῳ Ἀπόλλωνι.

παπτὴνας δ' ἀνὰ νειὼν ἠδ' ζυγάδα χάλκεα ταύρων αὐτογύον τ' ἐπὶ τοῖς στιβαροῖς ἀδάμαντος ἀρτρον.

χρύσει δ' ἐπείτα κιών, παρὰ δ' ὀβρίμον ἔγχος ἐπηθέν ὀρθὸν ἐπὶ οὐριάξῳ, κωνῆν δ' ἀποκάθετη ἐρείσας. βῆ δ' αὐτῇ προτέρωσε όιν ἀσπίδι νήριτα ταύρων ἤψονα μάστεων' οἱ δ' ἐκποθεῖν ἀφράστοιο κενθμόνος χθονίου, ἕνα τῇ σφίσῳ ἐσκε βόανλα

καρτερὰ ληγνυνείτι πέρικε εἰλυμένα κατνῦ, ἀμφὸ ὄμοι προγενόντω πυρὸς σέλας ἀμπνεύνοντες. εἶδεισαι δ' ἡρως, ὅπως ἴδον. αὐτάρ ὁ τούγε, εὖ διαβάς, ἐπίνυντας, ἀ τε σπιλᾶς εἴν ἀλλ' πέτρῃ μύμνει ἀπερείσην δούνεύμενα κύματ' ἀέλαις.

1277. ἐλισσόμενον Herwerden.
1289. μύμνει Vat. unus, unde μύμνευν Merkle.
1280. ἀποπροθορῶν: imitated in Orph. Arg. 545, νῦν ἀποπροθορῶντες. The compound is only found in these two passages.
1282. γυμνός: the body of Jason was not encased in a στάδιος θάρηξ like that of Aetes, so that partly he resembled the naked War God Ares, and partly Apollo 'of the golden brand.' For χρυσαδόρι v. Leaf on II. 5. 509.
1284. νεών: v. n. 1. 687.
1288. αὐτόγυον: v. n. 232.
1286. χρύσει: πλασιον εἰγάντα Schol.
1287. οὐράξῃ: v. n. 1253.
1288. αὐτῇ σὺν ἀσπίδι: 'with his shield alone.' νήριτα: τα μεγαλὰ καὶ ἀκραθύματα Schol.; cf. 4. 158, νηρίτου δὴν: Hes. Op. 509, πᾶσα βοᾶ τοτε νηρίτως δὴν. Curtius refers it to the root ἄρ (ἀρμιο). Others explain 'certain,' (e.g. Lehrs and de M.), following the old deriv. from νῆ and ἐφίειν.
1289. ἐκποθεῖν ἀφράστοιο: v. n. 2. 224.
1290. βόανλα: 'stalls,' ἡ βαυτάσσει Schol. This form occurs only here; βαυλοῖς in Theocr., and βαυλίου in Orph. Arg.
1291. εἰλυμένα: both εἰλυμένοι and εἰλυμέθει are used by Ap. in two distinct senses: (1) rolled up, huddled, crouching; (2) enfolded, enwrapped. The former is the meaning in 281, 296, and 1. 1034; the latter here and in 1313, 1. 254. Buttmann distinguished two verbs, ἐλὼν to push or compress, and ἐλὼν to envelop (wrap). In Hom. εἰλυμένος is from the latter, εἰλυμέθει from the former. We see that Ap. recognized no such distinction.
1292. σῆλας ἀμνιστείς: v. n. 410.
1294. εὖ διαβάς: cf. 1. 1199. ἐπίνυντας κ.τ.λ.: 'awaits their onset, as an ocean reef awaits the onset of the billows lashed to fury by the hurricane's resistless might.' Cf. II. 15. 618, ἰχθὺν γὰρ πυγμάδιν ἀγρότοις, ἥντε περίπερα Ειλῆβατος, μεγὰλα, πολλὰ ἀλλ' ἐγγὺς ἐσώθοι.' Τὴ μενευσ μιγάγον ἄνθων λαυφηρα κελεύθω. Κύματα τῇ τροφέετα, τῇ τε προσερεύεται αὐτὴν:
Aecl. 10. 693, Ille, velut rupes vastum quae profidit in aequor Ovidia ventorum furiori, expostato quanto, Vim cunctam atque minas perfert caelique marisque, Ipsa immota manens: Tennyson, IV III, "Who seems a promontory of rock, That, compass'd round with turbulent sound, In middle ocean meets the surging shock, Tempest-buffeted, citadel-crown'd."

1298. ἀνάγκλειον: codd. v.n. 1. 1167.

1299 sqq. 'As when the brazier's bells of stout hide now send quick tongues of flame through the holes of the smelting-furnace, kindling a devouring fire, and, again, cease from their blast; and a fierce roar arises from the fire in its upward rush: even so did these two bulls bellow, breathing forth quick blasts of flame from their mouths, and the deadly glow played round him with lightning flash.' Cf. ll. 18. 470, φῶσι δ' ἐν χαλκίων ἕκισσα πάσα ἐφύσων, Παντοτίνα ἐνθηρυστὶν αὐτὴν ἁρπαίμεισα, Ἀλλοτε μὲν στειβοῦσα παρέμεμπαι, ἄλλοτε δ' ἀπτε, ὡπως Ἡραμπότα τ' ἔθελοι καὶ ἐργον ἀντο. The χαλκός was the smelting-furnace from which the metal was run; cf. Hes. Th. 862, ἀτριθε θεσπεια κατ' ἐκάλε, κατατηρος δι' Τέκνη ὁπ' αἰχμαν ὑπ' τος εὐθυμον χαλκου θαλαθεῖς, ἔν ἱδηρος κ.τ.λ. For ἀνάγκλειον cf. Virg. G. 4. 171 (of the Cyclopes), taurinis follibus auras Accipitrum reddunctae.

1300. ἀναμαρμαρίωσιν: this word has excited much suspicion, but I believe it to be sound. Ap. combines the two notions of the quick puffs of the bellows and the quick flashes of flame which follow, and expresses them by a compound which is ἀπ. λει-, though the simple verb is common. The Schol. says, μαρμαρίωσιν: κυρίως καίνουμεν: μετένοικον ὑπὸ τὴν φωνήν ἐπὶ τής σφοδρότητος φωνῆς ἐνέγκυν. Ruhnken's ἀναμαρμαρίωσιν 'roar' anticipates and spoils the effect of 1392. For Merkel's ἀναμαρμαρίωσιν cf. ll. 20. 490.

1301. αὐτοῦ: sc. πυρὸς. Merkel's αὐτοῦ is more ingenious than convincing.


1304. ἔγκλημα: 'yoke-collar,' Lat. subiugium; cf. Aesch. Pr. 463, ἔγκλημα... ἐν γυνοὶ καταλά ἑγκληματο συνευθεύτω.
ρύμφα ποδί κρουύςας πόδα χάλκεων. ὡς δὲ καὶ ἄλλον σφήλειν γυνὲς ἐπιώντα, μὴ βεβολημένων ὀρμῇ. 1310 εὑρὸ δ’ ἀποπροβαλῶν χαμάδις σάκος, ἐνθα καὶ ἐνθα τῇ καὶ τῇ βεβαίως ἁμφω ἔχε πεπτηώτας γούνασιν ἐν προτέρους, διὰ φλογὸς ἐδθαρ ἔλυσθεῖς. θᾶμψε δ’ Ἀιήτης σθένος ἀνέρος. οἱ δ’ ἁρα τεῖως Τυνδαρίδαι—δὴ γὰρ σφὶ πάλαι προπεθράδμενον ἦν—1315 ἀγχύμολον ἤγα οἱ πεδόθεν δόσαν ἁμφιβάλεσθαι. αὐτὰρ ὦ εὖ ἐνέδησε λόφους· μεσσηγὺ δ’ αἰέρας χάλκεον ἱστοβοῦς, θηθ συνάρασε κορώνη κεύγληθεν. καὶ τῷ μὲν ὑπὲκ πυρὸς ἁψ ἐπὶ ἤμα χαλέσθην. οὶ δ’ ἁρ’ αὐτὶς ἐλῶν σάκος ἐνθετὸ νότῳ ἐξόπιθεν, καὶ γέντο θῶν ἐµπλεοῦν ὁδὸντων πήλης βραµῆν δόρυν τ’ ἀσχετον, ὄ φ’ ὑπὸ μέσας ἐργατίνης ὦς τὸς τε Πελασγίδι νύστεν ακαίνη υοῦταξιν λαγόνας· μάλα δ’ ἐμπεδὸν εὖ ἀραρνιαν

1313. δι’ ἐκ φλογὸς O. Schneider.
1315. προπεθράδμενον Hermann.
1319. ὑπέρ L. vulg.
1320. ἀνθέτο vulg.
1324. α’ pro e’ G.

Leaf, on II. 17, 440, 19, 406, explains ζεύγη as the 'yoke-cushion' i.e. a circular pad wrapped round the yoke to keep it from chafing the horses' necks. The epithet χαλκεῖα shows that Ἀρ. attached no such meaning to it. ὀκλαδί: ἑπὶ τὰ γόνατα. Schol. Flor. It is generally used of a crouching posture, cf. ὀκλαδῶν (122), but the meaning here is fixed by γούνασιν ἐν προτέροις (1313).

1309. ρύμφα .. πόδα: 'with a swift thrust of his foot against its hoof.'

1310. 'he brought it to its knees as it charged, smitten with one quick movement.' For βεβολημένων v. n. 1. 262.

1311. ἔνθα κ.π.λ.: 'moving hither and thither, now on this side, now on that, he kept them down where they had fallen on their fore-knees. The flame enveloped him in a moment.'

1313. ἐλυσθεῖς: v. n. 1291. For διὰ φλογὸς (where Oswald says the sense of διὰ fades into that of ἐν) cf. 4. 874, σπαίνοντα διὰ φλογὸς.

1315. Τυνδαρίδαι: Castor and Polydeuces. προπεθράδμενον: 'for it had been told them beforehand so to do.'

1317. μεσσηγὺ κ.π.λ.: 'lifting up and placing the pole between them he fastened it by its sharp tip to the yoke.'

1318. κορώνη: the point of the pole to which the yoke was hooked or tied; cf. Poll. 1. 252, τὸ δὲ μετὰ τῶν γύνων ἱστοβοῦς, τὸ δὲ τέλος αὐτοῦ τὸ μετὰ τῶν γύνων κορώνην. For the complicated way in which the γύνων and ἱστοβοῦς were fastened together v. Helbig, Hom. Epos 147 sqq.; Leaf on II. 24. 268 sqq. (Vol. ii. App. M).

1319. τῷ: οἱ Τυνδαρίδαι.
1321. γέντο: took up'; cf. II. 18. 476, γέντο δὲ χειρὶ Ραυστῆρα. Fick explains it as γενῦ-το, from it, γανῦ, but it is for γέμ-το (ἀψήμεξ ἀθέλε, Hesych.).

1323. ἐργατίνης: γεωργὸς. Schol.; cf. 2. 663. ἀκαίνη: 'goad' (lit. 'thorn'); cf. Anth. P. 9. 41, βούστηκεν ἄκαινεν. Our Schol. gives us the only information we have about the word: ἀντὶ τοῦ κέντρου ἄκαινε δὲ ἐπὶ μέτρον διεκκαίεν Θεσσαλῶν εὔρεμα. ἦ ἄρθις ταυμασία παρὰ Πελασγίδας πολιτείας, περὶ δὲ Καλλιάρχες ἄκαινεν ἀμφότερον, κέντρον το βασικ καὶ μέτρον ἀρχής." We find a form acna or acnina used of a measure of land 10 feet square in Varro R. R. 1. 10 (Keil).
tukτήν ἐξ ἀδάμαντος ἐπιθύνεσκεν ἐκέτην. 1325
οἱ δὲ ἔλος μὲν ὅ τε περιώσια θυμαίνεσκον,
λάβρον ἐπιπνείοντε πυρὸς σέλας: ὅρτο δ' ἀντιή
ὑτε βυκτάων ἀνέμων βρόμος, οὐς τε μάλιστα
διδοῦτες μέγα λαῖφος ἀληπλοῦ ἐστείλαντο.
δηρὸν δ' οὐ μετέπειτα κελευόμενοι ὑπὸ δουρὶ
ἡσαν ὁκριώσσα δ' ἔρεικετο νεῖος ὅπισσω,
συζῳμένη ταύρων τε βή κρατερῷ τ' ἀροτηρί.
δευνὸν δ' ἐσμαράγεν ώμιδις κατὰ ἀλκας ἀρότρου
βώλακες ἁγνύμεναι ἀνδραχθὲς: ἐπίτετο δ' αὐτὸς
λαῖον ἐπὶ στιβαρῷ πίέσας ποδί: τηλε δ' ἑοό
βαλλεν ἀρηρομένην αἰεὶ κατὰ βώλου ὀδώτας
ἐντροπαλιζόμενοι, μή οἱ πάροις ἀντιάσειεν
γεγενεόν ἀνδρῶν ὀλοῖς στάχνως: οἱ δ' ἀρ' ἐπιπρὸ
χαλκείς χηλήσων ἐρειδόμενοι πονέντο.
ήμος δὲ τρίτατον λάχος ἡματος ἀνομένου
λειπεται οξ ὅνως, καλέουσι δὲ κεκμηνότες
ἐργάτιναι γλυκερῶν σφυν ἀφαρ βουλτον ἴκεσθαι,
τήμος ἀρήρτου νεῖος ὑπ' ἀκαματῷ ἀροτηρί.

1236. οἱ δ' ἔλος Merkel: οἱ δ' ήτοι εἶλος L, G: οὶ δὲ τέως edd. vct.: οἱ δ' ήτοι
eiillos περίσσα O. Schneider.
1330. ἔπηρων pro ἐπιρόν G.
1331. ἄκρισσα G: ἄκρισσα L, vulg.
1335. λαῖον supr. scr. γρ. βαβυλόν L: λαῖον G: βαβυλόν vulg.: λαῖοι ... στιβαρῶς
Samuelsson.
1340. λέχος G.
1341. χατέυσει Naaber.

1325. ἐκέτην: ‘plough-handle,’ Lat. stīvus.
1329. βυκτάω: ‘blustering’ (Bvξω): cf. Od. 10. 20, βυκτάων ἀνέμων κατέδησε
κέλευθα.
1331. ἄκρισσα ... ὅπισσα: ‘and the rough fallow was broken up behind
them.’ Cf. Hes. Sc. 280, οἱ δ' ἀροτήρες
Ηρεικον γάνα διαν.
1335. ἄλκας: v.n. 1053.
1334. ἀνδραχθὲς: cf. Od. 10. 121, ἀνδραχθὲς ἱεραμαίοισιν.
1333. λαῖον: if genuine, this must
mean the plough-share, culler aratri, on
which the ploughman pressed his foot
to drive it deeper into the earth. In the
only references we have to the word
(Favorinus, s.v. λαῖοι; Bast, Commenta-
tatio Palaeographica, p. 872 n.) the
meaning given is δρέπανον, fulx messoria,
not culler aratri. Samuelsson explains
his ingenious correction λαῖος of the
ploughman pressing with the left foot on
the back part of the plough as illustrated
in Baumeister, Denkm., i Tab. i. 13a. 13b.
He regards the vulg. βαβυλόν as a gloss
to provide an object for ἐπιπείδας. As βαβυλός
may have been a name for the part of the
plough ‘inter stivam et burim.’ Pierson
and Brunck explain βαβυλόν: ἐπιπ᾽ ἐπιπ᾽. ‘forti
pede gradum premens,’ ‘fortiter pedem
fingens.’
1337. ἐντροπαλιζόμενος: v.n. 1221.
1340. λέχος: v.n. 1. 1082.
Βουλόνδει, Hor. C. 3. 6. 42, sol ubi ... 
iugae demeret Bobus fatigatis. The
opposite phrase for dawn occurs in
Hes. Od. 581, ἡώς ... παλαίοις τ᾽ ἐπὶ ζωγά
βουλέ τίθεσιν.
τετράγυος περ ἑώσα· βοῶν τ’ ἀπελυτ’ ἄρτοτα.  
καὶ τοὺς μὲν πεδίοντες διεπτοίησε φέβεσθαι·  
αὐτὰρ ὁ ἄψ ἐπὶ νῆα πάλιν κίεν, ὁφρ’ ἐτι κενᾶς  
γυγενῶν ἀνδρῶν ἱδὲν αὐλακας. ἀμφι δ’ ἔταυρον  
θάρσουν μύθουσιν. ὁ δ’ ἐκ ποταμοῦ ῥᾶς  
αὕτη ἀφυσάμενος κυνύει σβέσεν ὦδαι δύαιν·  
γνάμψε δ’ ἰούνατ’ ἔλαφρα, μέγαν δ’ ἐμπλήσατο θυμὸν  
ἀλκῆς, μαιμών σὺν ἐκεῖλοσ, ὦς ἑτ’ ἵδινας  
θῆγεν θηρευτήσων εὐ’ ἀνάδρασιν, ἀμφι δ’ πολλὸς  
ἀψρος ἀπὸ στόματος χαμάδις μὲι χωμένουι.  
ὅς δ’ ἦτα κατὰ πᾶσαν ἀνασταχύσενον ἀρώμαν  
γγενεῖς· φρίξεν δ’ ἐπὶ στιβαροὶς σακέσσων  
δούρασι τ’ ἀμφιγύουσι κορύθεσι τ’ λαμπτομένην ἀργος  
τέμενος φθυσμβρότου· ἱκετο δ’ αὐγήλη  
νεώθεν Οὐλμπούδε ὁι ἕρος ἀστράπτουσα.  
ὡς δ’ ὀπότ’ ἐς γαϊαν πολέος νυφετοῖ πεσόντος  
ἄψ ἀπὸ χειμερίας νεβελάς ἐκεδάσσαν ἀδελλα  
λυγαῖν ὑπὸ νυκτι, τὰ δ’ ἀνθρό πάντ’ ἐφανήθη  
τειρα λαμπτεώτα διὰ κνέφας ὅς ἀρα τούγε

1345. εἶκελος Stephanus: εἶκελος codd.
1353. βεί Samuelsson: βεί codd.
1355. φρίξαν L, vulg.: φράξαν Samuelsson.
1361. πάντ’ ἐφανήθη Brunck: πάντα φανάθη codd.

1344. τετράγυος: v.n. 412.
1346. ὁφρ’… αὐλακάς: ‘while he saw the furrows still void of earthborn men.’
1349. αὐτὴ κυνέ: the very helmet from which he had sown the dragon’s teeth.
1350. γνάμψε γούνατα: the phrase γούνατα κάμπτειν (γυγακάτειν) usually means ‘to sink down to rest,’ e.g. 11. 1174, Ἡλ. 7. 118; here the meaning is that Jason bent his knees to test their supleness (cf. 1263).
1351. σὺν εἰκείλοι: cf. Ἡλ. 13. 471, ἀλλ’ ἑμεῖν, ὡς ὣτε τις σὺν οὕρσιν ἄλλι πετοῦσι… ὁφράλωμα δ’ ἄρα ὦ πορ φί λάμπατεν’ αὐτὰρ ὄδανας Θηγε, ἀλεξάθαι μειας κύρας ὡς καὶ ἀνδρας.
1353. ἀψρος: cf. Hes. Sc. 389, ἀψρος δ’ περὶ στόμα μαστυχώνατ’ (κάτρης) διεῖβεται: Ἀει. 1. 324, spumantis apri. βεί: this correction is necessary, as the impf. is not used by Hom. or Ap. in similes. If βεί is kept, it must refer to Jason. For the contracted form βεί cf. πνεύ, 2. 229.
1356. ἀφφύγουσι: cf. Ἡλ. 13. 147, ἐγχείσεις ἀφφύγουσι, where four interpretations have been given: (1) having a γυνόν, a limb (of iron), at each end—the λόχγια καὶ ἀφφυγοί; (2) having a λόχγια curved (γυ) on both sides; (3) bending to either side, elastic (so Leaf); (4) wielded with both hands. See also on ἀφφυγεῖσες, 37 supr. In Soph. Tr. 505 ἀφφύγουι means ‘vailliant rivals’ (Jebb).
lámputon ἀναλύοντες ὑπὲρ χθονος. αὐτάρ Ἰησοῦν
μυήσατο Μηθείς πολυκερδεός ἐννεσιάων,
λάζετο δ' ἐκ πεδίου μέγαν περιγεά πέτρων,
δεινόν Ἐνναλίου σόλον Ἀρεος· οὐ κέ μιν ἀνδρε
αἰξηλοὶ τίς υἱός ἀπο τυθοῦν ἰδιων.
τὸν ρ' ἀνὰ κείμα λαβὼν μᾶλ τηλόθεν ἐμβαλε μέσσοις
αἰξας· αὐτός δ' υψ' ἐν σάκοις ἐξέθη λάθηρ
θαρσαλώις. Κόλχωι δὲ μέγ' ίαχων, ὡς ὅτε πόντος
ἰαχεὶν ἤξεϊσων ἐπιβρομέων σπιλάδεσσων.
τὸν δ' ἔλευ ἀμβασιή μιη ἕτυ πτιβαροι σόλοι
αἰήτην. οἱ δ' ὠστε θεοὶ κόνες ἀμφιθοροντες
ἀλλήλων βρυχτηδόν ἐδήμων· οἱ δ' ἐπὶ γαιαν
μητέρα πῖπτου ἐοίς ὑπὸ δοῦρασων, ἤτοι πεῦκα
Ἡ δρυες, ὡς τ' ἀνέμου κατάκες δονεύσων.
οῖδος δ' οὐρανόθεν πυροες ἀναπάλλεται ἀστήρ
ὄλκον ὑπαυγάζων, τέρας ἀνδράσιν, οἱ μιν ἵδωντες
μαρμαρυγη σκοτίοι δ' ἑροὺς αἰξαντα-
τοισ' αρ' Ἀιόνοις νίδος ἐπέσυμο το ὑγγενεύωσιν,
γυμνον δ' ἐκ κολεοῦ ψέρε ξίφος, οὔτα δὲ μίγδην
ἀμῶν, πολέας μὲν ετ' ἐς νηδύν λαγόνας τε
1384. γούνων Struve: κάλων Merkel. στελλαμένους vulg.

1385. άγχονως Pierson.

1386. δ&γγε Kcholy.

1387. ἀκαλάξ Abresch. ἀρόπης pro ὀδοῦσιν Hermann: ὀπλασίων Pierson: ὀλόξιν Merkel.

1384. ὀμων: this word has been suspected, but it is defended by the fact that Val. Fl. (7. 619) mentions those whose heads only were above the ground, 'needum humer i videre diem.' Ap. is distinguishing different stages of growth: (1) those who had risen half way, (2) those who were beginning to rise, (3) those who had risen completely. The use of καὶ before ἄχρις is as superfluous as in 1385, where we might apply the criticism of the Schol. on 1. 604, περιτότο δ καὶ αὐνδεσσος.

1385. ἀμφ' ὀξρων: 'concerning boundaries. For this use of ὀξρων cf. 1. 747, ἀμπ' δοξου αυτον: 2. 3. 79, ἀμφ' Ἑλέους μάκεσθαι. Some take it here in a local sense, e.g. de M. 'aux frontières.'

1387. γεωμόρος: 'the owner of a farm.' The subst. γεωμόρος always means a landowner (big or small). In 4. 1453, γεωμόροι μόρηκες, and in 1. 1214, δόσι γεωμόρος, the adj. means 'earth-cleaving,' and it is possible that a husbandman is here called an 'earth-cleaver.'

1388. προτάμωντα: i.e. foemen may cut it down before he has time to reap it. Ellis in his note on Cat. 64. 353, praecepens messor aristatas, wrongly explains προτάμων here of 'cutting in front of him.'

1389. οὐδέ ... ἥξιοι: 'and does not wait till harvest-time for it to be ripened by the rays of the sun.' ὑμαι is used like ὠμα ἐνοικος for the reaping season; cf. ἀναγκαία = ἀνάγκη, Ἀθηναία = Ἀθηνά, σεληναία = σελήνη.

1392. ἀμάρας: 'channels,' 'runnels'; cf. 2. 21. 259, ἀμάρας εἶ ἐξ ἑκατά βαλλων. They served to diffuse the water for irrigating the fields.

1393. ὄδαξ ... ὀδοῦσιν: 'biting it with their teeth.' The pleonasm is merely apparent, as ὀδαξ and ὀδοῦς are prob. from different roots. Cf. 4. 18, κουριζ τελευμένη πλοκάμων. Ap. may have regarded these as justifiable extensions of the curious Homeric λαξ ποδ. ὀδαξ is from 2. 418, πρηνεὶς ἐν κοινῷ ὀδαξ λαξιατο γαῖας. Some needlessly try to take ὀδοῦσιν of the dragon's teeth, 'biting the clods broken for the dragon's teeth,' which is suggested by the ending of 1336, βαλων ὀδαντας. Brunck adopts ὀκλάξ. the conjecture of Abresch, but even granting that ὀκλάξ can be used for γνις (as in 1308), it is inconsistent with πρηνεὶς in the following line. Lehrs accepts Hermann's ἄροπης, regarding ὀδοῦσιν as a gloss on ὀδαξ, but such a familiar word would not require a gloss. For Merkel's ὀλαξ see on 1054; he keeps ὀδοῦσιν in his text. τετράχοτα: 'rough,' v.n. 1. 1167. As βαλω elsewhere in the poem is always fem., we must, with Merkel, consider this as an
laξόμενοι πρηνεῖς, οἱ δ' ἔμπαλιν, οἱ δ' ἐπ' ἀγωστῷ καὶ πλευροῖς, κήτεσι δομήν ἀτάλαντοι ἱδέσθαι. 1395
tολλοὶ δ' οὔτάμενοι, πρῖν ὑπὸ χθόνος ἰχνὸς ἀείραι, ὅσον ἄνω προστυχαί ἐς ἥρα, τόσον ἔραξε βριθόμενοι πλαδαροίσαν καρπάσαν ἡρώεντο. ἔρνεα ποὺ τοῖς, Δίως ἀστετον ὁμβρήσαντος, φυταλὶ νεόθρεπτα κατημόνουσιν ἐραξε·
κλασθέντα μίζῃθεν, ἀλώνων πόνος ἀνδρῶν· τὸν δὲ κατηφεία τε καὶ οὐλόν ἄλγος ἴκανεν κλήρου σημαντήρα φωτοτρόφου· ὡς τὸν ἀνακτὸς Ἀὐτάαυ βαρείαν ὑπὸ φρένας ἤλθον ἀνίαι. 1400
ηίε δὲ ἐς πτολεύθρων ὑπότροπος ἄμμικα Κόλχους, πορφύρων, ἦ κε σφιθωτερόν ἀντιώφτο. ἤμαρ ἐδν, καὶ τῷ τετελεσμένος ἦν ἀεθλος.

1396. ἀπὸ Βαττ. duo, et. coni. Struve.

instance of the Schema Atticum, cf. 3. 21. Masc. forms of ptcles. as well as adjj. can be used as fem. in epic, e.g. Ἐσ. ἠρ. 703, δαιζωένιον πόλην. For the varying gender of βάλας in late Greek v. L. and S. 1394. ἐπί ἄγωστῳ. cf. Ἡ. 11. 425, ὁ δ' ἐν κοίνῃ πεσὼν ἔλε γαίαν ἄγωστῳ.

1395. κήτεσι δομήν ἀτάλαντοι· 'like sea-monsters in form.' δομή for δέμας is found in Lycophron.

1397. προστυχαί. 'shot up.' cf. 1. 953.

1398. πλαδαροῖτι: διόγγας. Schol., either 'with blood,' or 'damp with the death-agony.' As πλαδρός is also used of flesh in the sense of 'babby' (cf. πλαδώσας, 2. 662n), the meaning may be that they were weighed down by their heads which hung forward limply, cf. Ὀμ. Ἱττ. 10. 195. Ἰόπα σίβι ἐστ ονερί κερκύς, χαμεροχυρεικυμένος.

1399. Cf. Ἡ. 8. 306, Μήκων δ' ὅς ἐκτόρωσε κάρη βάλευ, ἢς ἐν κῆπῳ, Καρπῷ βριθομένην, νοτίρια τε εἰμαραζέν τις ἐκτόρως ἤμυς κάρη πῆληκη βαρυθένειν: Ἀπν. 9. 435. Purporeus veluti cum flos succius aratro Languescit moriens; lassove papavera collo Demisere caput, pluvia cum forte gravatur: Ὀμ. Ἰττ. 10. 190, Ut si quis violas, riguove papaver in horto, Liliaque infringat, fulvis haerentia virgis; Marcida demittant subito caput illa gravatum, etc.

1400. φυταλιή. cf. 2. 1003. κατημόνουσιν: v. n. 2. 862.

1401. ἀλώνων πόνος ἀνδρῶν; 'the labours of gardening folk.' So in Ὀμ. 10. 98 vineyards or gardens are called ἤργα ἀνδρῶν. Others explain πόνος as the toil or vexation caused to the gardeners by the devastation. ἀλωνία as a common noun is first found in Aratus; in Hom. it is a proper name.

1402. κατηφεία: v. n. 1. 267.


1406. πορφύρων: v. n. 1. 461. ἦ... ἀντιώφτω: 'in what way he could the more quickly thwart them.'

1407. τῷ: i.e. Jason.
SUMMARY.—Invocation of the Muse (1-5)—Distress of Medea, who bids farewell to her home (6-33)—Flight of Medea: exultation of Titania (34-65)—Medea comes to the Argonauts (66-91)—Jason welcomes Medea (92-108)—Jason takes the fleece by the magic agency of Medea (109-182)—The Argonauts begin their return (183-211)—The Colchians pursue them (212-233)—They land at the mouth of the Halys (236-252)—Argus sets forth the plan of their voyage (253-293)—They enter the Ister (294-302)—The Colchians pursue them through the Ister to the Adriatic (303-337)—Truce between the Argonauts and Colchians (338-349)—Medea reproaches Jason; they plot the murder of Absyrtus (350-444)—Imprecations on Eros (445-451)—Murder of Absyrtus (452-481)—On the advice of Peleus the heroes press on; the Colchians cease pursuing and settle in Illyria (482-521)—The Hylleans receive the heroes hospitably (522-551)—The will of Zeus is revealed that they must be cleansed from their bloodguiltiness (552-591)—They enter the Eridanus (592-626)—They pass into the Rhodanus, and reach the sea at the Stoechades (627-658)—Arrival at Aeaea: Circe purifies Jason and Medea (659-717)—Medea tells her tale to Circe, who spurns her from her house (718-752)—Hera persuades Thetis to save the Argo from Scylla and Charybdis (753-812)—Thetis visits Peleus, and reveals the will of Hera (833-884)—The Argonauts pass by the isle of the Sirens; the Nereids save them from the Planctae (885-981)—They come to Phaeacia; others of the Colchians arrive and demand back Medea, who implores Arete and the heroes (982-1067)—Ainleucns, on his wife's entreaty, decides that Medea shall not be given up if she be already wedded to Jason (1068-1109)—Arete brings these tidings to Jason; consummation of the marriage (1110-1169)—Ainleucns declares his decision to the Colchians, who are allowed to settle among the Phaeacians; departure of the Argonauts (1170-1227)—They are driven by a tempest within the Syrtes; despair of the heroes (1228-1304)—The Libyan goddesses take pity on them, and send a wondrous portent (1305-1379)—They bear the Argo on their shoulders over the desert to Lake Tritonis, where the Hesperides show them a spring (1380-1460)—Search for Heracles who has carried off the golden apples: death of Canthus (1461-1501)—Death of Mopsus (1502-1536)—Triton shows them the outlet of the lake, and guides the Argo seaward (1537-1622)—They sail towards Crete (1632-1637)—They are repelled by Talos, who is slain by Medea's magic wiles (1638-1693)—Phoebus appears to interpretation by Jason (1731-1764)—Arrival at Aegina (1765-1772)—End of the voyage (1773-1781).

Αὐτῇ ἐνόν κάματον γε, θεά, καὶ δόρεα κοίρης
Κολχίδος ἐννεπε, Μοῦσα, Δίὸς τέκος. ἦ γὰρ ἐμοιγε
ἀμφασία γόνας ἐφον ἐλίσσεται ὀρμαίνοντι,

1. For the invocation cf. 3. 1. κάματον: 'the pangs,' cf. 3. 961.
2. Δίὸς τέκος: cf. Od. 1. 10, θεά, θύατερ Δίως, εἶπε καὶ ήλιν.
η γὰρ κ.τ.λ.: 'for, of a truth, my mind within me is in a whirl of dumb perplexity, as I ponder whether I shall say that it was the anguish of her luckless infatuation, or that it was unworthy panic, through which she left the tribes of the Colchians.'
17. πλήττον vulg.

5. φύζαν: cf. Il. 9. 2, φύζα, φύζον κρυόντος ἑταῖρα. Aristarchus defines φύζα as ἡ μετὰ δειλία ψυχή. αἰεικδίν: cf. αἰεικδίν φῦζα, 74 infra. The Schol. explains it by κακόσχημος φυγή, i.e. a flight from ill-treatment, and this meaning is adopted by de M. and others.
6. ὁ μῦν: Aetenes.
7. δόλων αἰτιῶν: cf. h. Hom. Μeρc. 66, ὄμανων δόλων αἰτιῶν ἐν φρεὶν.
8. στυγνῷ ἄδλω: the thought that Jason had come safely through the ordeal was galling to him.
10. οὐδ'... ἐλπίσαι: 'he weened that these things had not been accomplished without his daughters' aid'; v. n. 3. 370.
11. Τῇ: Medea.
14. μὴ... κακοτίπα: 'that the help which she had given to Jason was not hidden from Aeetes, and that she would soon fill to the full the measure of calamity.'
17. περιβρομέσσικον: cf. 1. 879: Sapph. 2. 11, ἐπιφρομείται (ἐπιφρομείται, Bergk) δ' ἄκουαι: Cat. 51. 10, sonitu suopte Tintinam aures.
18. λευκανίς ἑπεμάσσατο: 'she clutched at her throat'; v. n. 3. 106. For λευκανίς cf. 2. 192. It is here used, not for the gullet, but for the throat generally, a meaning which some assign in Il. 22. 325 (v. Leaf). In Hom. the form λαυκανίς is the best attested, but in 2. 192 our MSS. agree in λευκανίς. There Beck adopted λαυκανίς, which had been suggested by Brunk. Here L has λαυκανίς. Merkel and Seaton strangely read λαυκανίς but λευκανίς. κουρίς... πλακόμους: for the pleonasm see on 3. 1393. The Schol. explains κουρίς by κατὰ κόρης, κατὰ κεφαλῆς, but it is connected with κουρά, κείρω.
ελκομένη πλοκάμους γοερη βρυχήσατ’ ανή.  
καὶ νῦ κεν αὐτοῦ τήμος ὑπὲρ μόρον ἄλετο κοῦρη,
φάρμακα πασσαμένη, "Ηρης δ’ ἀλίωσε μενοινάς,
εἰ μὴ μὲν Φρίξοι θεά σὺν παισὶ φέβεσθαι
ἀφετεν ἀτυχομένην πτερείοις δὲ οἱ εὖ φρεσὶ θυμὸς
ἰανθή’ μετὰ δ’ ἤγε παλίσσατος ἄθροα κόλπων
φάρμακα πάντ’ ἀμώδες κατεχεύατο φωρμαῖοι.
κύστε δ’ ἐὼν τε λέχος καὶ δικλίδος ἀμφοτέρωθεν
σταθμοῖς, καὶ τοῖχων ἐπαφήσατο, χερσὶ τε μακρὸν
ῥηξαμένη πλόκαμον, θαλάμῳ μνημῆι μητρὶ
κάλλιπε παρθενης, ἄδιπη δ’ ὀλοφύρατο φωνῆ.

‘Τόυδε τοι ἀντ’ ἐμέθεν ταναὸν πλόκον εἰμι λιποῦσα,
μὴτερ ἐμ’ καίροις δὲ καὶ ἀνδίκα πολλὸν ἱνεῦ:
καίροις Χαλκιότη, καὶ πᾶς δόμος. ἀιθε σε πόντος,
ξένε, διέφρασεν, πρὶν Κολύδα γαλαν ἱκέσθαι”.

"Ως αἳ ἐφὴ: δεξηὰρ  ἄθροα δάκρυα  χεῖνεν.
οἳ ὑ’ ἀφενείου διελυσθείσα  δόμοι

λημάς, ήν τε νέον πάτρης ἀπενόσφαιρεν αῖσα, οὐδέ νύ πω μογεροῦ πεπείρηται καμάτοιν, ἀλλ' ἐτ' ἀγιόσσουσα δύναι καὶ δούλαια ἐργα εἴσω ἀντυζομένη χαλεπὰς ὑπὸ χεῖρας ἀνάοσης· τοῦτο ἁρ' ἰμερόσσα δόμων ἐξέσσυντο κοῦρη.

τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόθεσαν ὅχις, ὄκειας ἄφοροι ἀναλάμπουσιν ἄοιδαις.

γυμνόσων δὲ πόδεσσιν ἀνὰ στεινᾶς θέουν οὖμοιν, λαύη μὲν χερὶ πέπλων ἐτ' ὀφρύνων ἀμφι μετώπα στειλαμένη καὶ καλὰ παρῆια, δεξιερῆ δὲ ἀκρῆν ὑψόθι πέζαν ἀέρταλοσσα χιτῶνος.

καρπαλίμωσ ἀ' ἄιδηλον ἀνὰ στίβων ἐκτοθὶ πύργων ἀστεοὺς ἑυρυχόροιο φόβω ἱκτ'· οὐδὲ τις ἐγὼν τὴν γε γυλακτήρων, λάθε δὲ σφεας ὄρμηθεσα.

ἐνθὲν ἤμεν νηόδε μάλ' ἐφράσατ'· οὐ γαρ ἄδρες ἤν δώων, θαμὰ καὶ πρὶν ἀλωμένη ἀμφὶ τε νεκροὺς, ἀμφὶ τε δυσπαλέας ρίζας χθονός, οία γυναῖκες φαρμακίδες· τρομερῶ δ' ὑπὸ δείματι πάλλετο θυμός.

τὴν δὲ νέον Τιτνίνις ἀνερχομένη περάτηθεν φοιταλέν ἐσιδοῦσα θεὰ ἐπεχήρατο Μήνη.


40. 45. 50. 55.

38. ἀνθέσσουσα: v. n. 1. 1171. 39. εἰτων: with ὑπὸ χεῖρας. Way wrongly renders, "shrinking in horror from slavery Under the cruel hands of a mistress, forth does she flee."

41. For bolts yielding to the charm of magic cf. Macbeth 4. 1, "Open, locks, Whoever knocks!"

42. ὀιδαι: = ἐποδαι: cf. 59. Carmina is used in the same way, e.g. Aen. 4. 387.


47. ἄιδηλον: v. n. 1. 102.

48. εὐρυχόροιο: 'spacious,' lit. 'with broad dancing-places.' It is improbable that it is a poetical equivalent of εὐρύχερος, which was the view of the Schol. on Od. 4. 635.

52. δυσπαλέας: this may mean either 'noxious' (χαλεπὰς καὶ κακὰς. Schol.), or more probably 'tough,' 'hard to uproot' (δύσχερας ἀνασπωμένας. Schol.). de M., "racines, dont la puissance est irrésistible."

54. Τιτνίνις: = Σελήνη. The Sun and Moon were the children of Hyperion, the Titan, and Thia; cf. Hes. Th. 371. Ennius uses Titinnis, and Ovid Titania, for Diana. περάτηθεν: "from heaven's far bourse" (Way); cf. l. 1281.

55. φοιταλέν: this adj. combines the two notions of 'wandering' and 'distrainght.' ἐπεχήρατο: 'exulted over her'; cf. Soph. Aj. 961, οί δ' οὐν γελάωτοι κατιχαρότοι κακοῖς.
Anpulowjot Rodioj

άρπαλέως, καὶ τοῖα μετὰ φρεσῖν ἦσον ἐειπεν’

"Οὐκ ἀρ’ ἐγὼ μοῦνη μετὰ Δάμτιον ἀντρον ἀλύσκω,
οὐδ’ οὐθε καλὸν περιδαιόμαι Ἐνδυμίωνι.
ἡ θαμα δὴ καὶ σειο κιόν δολίσην ἀριδαῖς,
μυησαμένη φιλότητος, οὐν σκοτή ἐνυ νυκτί
φαρμάςης εὕκλος, ἀ τοι φίλα ἔργα τέτυκται.
νών δὲ καὶ αὐτὴ δήθεν ὁμοίς έμμορες ἁτης.
δῶκε δ’ ἄνυφρον τοι Ἰήσουν πῆμα γενέσθαι
daμάων ἀλγονεῖς. ἀλλ’ ἔργεο, τετλαθί δ’ έμμης,
καὶ πυντη περ έεύφα, πολύστονον ἄλγος άείρειν."

"Ως ἀρ’ ἐφή: τὴν δ’ αἰφμα πάδες φέρον έγκονεύσαν.
άσπασίως δ’ ὁχθησιν ἐπηέρθη ποταμοῖο,
ἀντιπέρην λεύσσουσα πυρὸς σέλας, ο’ βά’ τ’ ἀέθλου
παννύχιοι ἠρωες εύφροσυνήσων έδαινον.
δεείς ἰδεήπετα δία κνέφας ὅρθια φωνή
οπλότατον Φρύξου περαύθειν ἦπεε παῖδων,
Φρόντιν: ο’ δ’ έεύοι καςιγνητοίς ὑπα κούρης
αὐτῷ τ’ Αἰσιόνιδὴ τεκμήρατο’ στίγα δ’ έταϊροι
θάμβεοι, εὐ’ ἐνόφθαν δ’ δὴ καὶ ετύμυμον ἤν.
τρὶς μὲν ἀνήνυσεν, τρὶς δ’ ὀτρύνουσον ὀμίλουν
Φρόντις ἀμοίβηθην ἀντίαχεν’ οι δ’ ἄρα τείωσ

56. άρπαλέως: ‘greedily’; cf. 2. 306.
57. Δάμτιον: Latmus was a mt. in Caria, where the Moon kissed the sleeping Endymion; cf. Ol. A.A. 3. 83, Latmius Endymion non est tibi, Luna, rubori. Strabo (543, 17) mentions the cave, πρὸς τῷ Δάμτιο δείκνυται τάφος Ἐνδύμιου εἰν τινι σπηλαίοι. Δικτυκα: only here in the sense of ἀλώα or ἀλύσω ‘to roam distraught’; elsewhere it means ‘to flee from.’
58. περιδαιόμαι: cf. δαιμαένη, 3. 661: Call. Epigr. 49. 3, Πάμφιλον... ἐρωτι δαιμαένων, Ἀρ. 49, ἤδειον ὑπ’ ἐρωτι κεκαμαένως: Hor. C. 2. 4. 7, aris virgin rapta.
59. sqq. ‘Full often, I ween, have I come down from heaven, remembering my love for him, through thy cunning incantations, that thou mightest be able in the blackness of the night to follow at thy ease the magic arts so dear to thee,’ For the power of witchcraft over the Moon v.n. 3. 533: Ol. Her. 6. 84, Illa (sc. Medea) reluctantam curru deducere Lunam Nititur, et tenebris abdore Solis equos.
60. ἐμμορες: v.n. 3. 4.
65. ἄλγος άείρειν: ‘to take upon thyself a burden of bitter woe.’
71. ὀπλότατον: v.n. 1. 43. περαιδθεν: ‘from the opposite side.’
78. Φρόντων: cf. 2. 1155.
75. τεκμήρατο: ‘divined’ that it was the voice of M.
The text is too fragmented to provide a coherent translation or analysis. It appears to be a page from a text discussing ancient names and their uses, possibly a commentary or an introduction to a work. The context suggests it might be discussing the names and their significance in a historical or mythological context. The page numbers and references to works like Pausanias, Soph., and Ph. indicate a scholarly analysis. The text is dense with names and references, making it challenging to extract a clear narrative. The page seems to be part of a larger work that is not fully visible in the image.
name Iuga or Iugalis in the Forum at Rome.

97. κοινωνία: v.n. i. 611.
99. παρασκευὸς: v.n. i. 354.
101. αὐτοσχέδιον: v.n. i. 12.
102. παρέκκλισις: v.n. i. 130.
103. ἐποίησε καὶ ἔργον: cf. Il. 19. 242, αὐτίκ’ ἐπειδ’ ἦμα μίθος ἔρη, τετέλεστο δὲ ἔργον: Ter. Andr. 381, dictum factum
invenerit: Ov. Met. 4. 549, res dicta secuta est.
104. εἰς...βήσατε: ‘putting her on board.’
109 sqq. “In the hour when men from their eyes the fetters of slumber cast, Even huntsmen, which put their trust in their hounds, nor ever waste In slumber the end of the night, but the light of the sun they prevent, Lest, ere they be forth, he efface the track of the beasts, and the scent Of the quarry, with stainless-gleaming shafts down-smiting thereon, Even then with the maid from the galley forth stepped Aison’s son’” (Way).

110. ἀγρόται: here ‘huntsmen’ (ἀγρόται); cf. the gloss in Hesych. ἀγρόται θηρευται, referring primarily to Od. 16. 218, οὐκοῦν...οἷς τε τέκνα ἄγροται Ξειλούτα, though there the word may have its usual meaning ‘rustics.’ Ap. uses ἀγρόται ‘huntress,’ 2. 509; cf. Anth. P. 6. 13, ἄγροτα Πάν., 6. 111, κώμα...ἀγρότιδε (i.e. Artemis).
111. ἀγχαυρὸν: τῶν καρυῶν τῶν πλησίων καὶ ἐγγύς τῆς ἱμαρᾶς, ὀσπὲρ λυκόφωτα. Schol. The word is ἀτ. λεγ. 112. ἀμαλδύη: v.n. i. 834.
113. ἐνσκινίτσα: here ἐνσκινίτσα has the force of incumbere, and ἰβαλης is instr. dat.: elsewhere in Ap. it is equivalent to incongere, 3. 153, 705.
115. ἔνα κριό...εἶναι: ‘at the spot which men call the resting-place of the ram’; ὅπου πρῶτον τῶν Φρίξων κομίας δ’ κριός ἀνεταίσατο. Schol. For the legend v.n. 2. 653. For the constr. cf. 1. 216, 237; Pind. N. 9. 41, ἐνθα ‘Ρέας πόρον ἀνθρωποι καλεώσατ’ Il.
ευναί, οθὶ πρῶτον κεκμηδάτα γονὺν' ἐκαμψεν, νάτοισιν φορέαω Μινυόν νῦν 'Ἀθάμαντος. ἐγγυθι δ' αἰθαλῶντα πέλεν βομοῦ βέμβαθα, ὅπρ' ἰο θίλῳ Ἀιολίδης Δἰ Φυξίω εἰσατοι Φρίξος, βέλους κεῖνο τέρας παγχρύσεν, ὡς οἱ έπευπν Ἑρμείας πρόφρων ξυρβλημενοι. ἐνθ' ἀρα τούσγε Ἀργον φραδμούσνυσιν ἄριστης μεθέκαν. τῶ δὲ δὶ ἀπατητικὸ μεθ' ἱερὸν ἄλσος ἴκοντο, φθεγν ἀμφεπιν διεικέμω, ὡ ἐπὶ κώας βέβλητο, νεφέλη ἐνάλικγίκοιν, ἦ τ' ἀνιώτος ἔλιου φλογερῆσιν ἐρευθείω ἀκτῖνεσσιν. αὐτὰρ ὁ ἀντικριν περιμήκεα τεῖνετο δειρην διένευς ἀνυπνουσι προιδῶν ὅφεις ὄφθαλμοιν νυσσομενοιν, ῥοΐζει δὲ πελώριων ἀμφί δὲ μακραί ηϊόνες ποταμοι καὶ ἄσπετον ιαχεν ἄλσος. ἐκλυνοί οί καὶ πολλὸν ἐκάς Τιτνίδος Λήνης Κολχίδα γῆν ἐνέμοντο παρὰ προχογῆς Λύκου, ὡς τ' ἀποκινδύνεον ποταμοῦ κελάδοντος Ἀράξεως Φάσιδι ουμφέρεται ἱερὸν ῥόνον ο οί ἐς συνόμῳ.


135. Καυκασίην ἀλαδ' εἰς ἐν ἐλαυνόμενοι προχέουσιν. δείματι δ' ἐξέγραψεν λεγώντες, ἀμφι δὲ παισὶν νηπίαχοι, οἱ τε σφυν υπ' ἀγκαλίδεσσιν ἰαινόν, μοίζω παλλομένων χειράς βάλον ἀσχαλώσαι. ὃς δ' ὅτε τυφομένης ὕλης ὑπέρ αἰθαλδεσσαι καπνοῦ στροφάλλυγες ἀπείρουτοι εἰλίγγουσιν, ἀλλὰ δ' αὐξή ἐπέτειλεν αἰὲν ἐπιπρο νειόθεν εἰλίγγουσιν ἐπήρομεν ἐξαινοῦσιν: ὡς τότε κεῖνο πέλωρον ἀπειρεσίας ἐλέιξεν ῥυμβούνας ἀλαλεύσιν ἐπηρεφέσσας φολίδεσσιν.

τούτῳ δ' ἐλισσουμένου κατ' ὡμματα νῦσσετο κοῦρη, Ἱππόνων ἁφοσετήρα, θεῶν ὑπάτων, καλέονσα ἡδεία ἐνοπτ., θέλαι τέρας: αὐτὶ δ' ἀνάσσαν νυκτισύλων, χατρονί, εὐανθία δουνάι ἐφορμήν. εἰπετό δ' Ἀισυνίδης πεφοβήμενοι, αὐτάρ ὑ' ἱδή οἴμη θελγόμενος δολιχῇ ἀνελύσ' ἀκανθαν

139 sqq. 'And as when countless rings of murky smoke curl upwards from a smouldering wood, and one upon another rises in quick succession, ascending from beneath in floating wreaths, even so then did that monster wind its folds innumerable, cased in dry scales.' de M. translates δι' ἦν "une forêt," Way "a faggot-pile." Hom. derives similes from smoke in II. 18. 207, 21. 522.

140. στροφάλλυγες: cf. 3. 759.

141. ἐπιτελέσα: this verb is often used of stars rising; here it means 'rises after (ἐπὶ) ,' and takes the dat. (ἐπέρος), an innovation of Ap. Cf. 3. 277.

142. ἐπήρομεν: μετέωρος. Schol.: cf. 2. 1065, 3. 856. ειλιγγοισιν seems to be a modal dat. 'in wreaths.'


144. κατ' ομματα νῦσσετο: the corruption κατόμματον είσετο is due to the form νείσομαι for νείσσομαι (v. n. 1. 53). Bruckn adopted κατ' ομματον εἴσατο (εἴσα), but such an expression is without parallel. κατόμματον has been explained as an adv. = ἐναντίον (Wellauer), or as an adj. with "Τῆνον (Hermann).


146. ἀνασσαν: Hecate.

147. νυκτισύλων: v. n. 3. 862. εὐανθία ἐφορμὴν: 'a favourable essay.' εὐανθία is ἐν αὐτίνι. εὐανθίτης, δυσάνθης, and δυσάνθτιτος are all found in late Greek.

150. οἴμη: ἐπώδης. Schol.; lit. 'the
way, or avenue' of song (Od. 22. 347).

152. ‘like a dark wave, dumb and noiseless, rolling o'er a sluggish sea’ (Coleridge); a beautiful conception to illustrate the silent unfolding of the serpent's coils. βληχροίς: cf. Pind. fr. 95, Βληχρω τίνας ποταμοί (Hor. C. 2. 14. 17, flumine languido Cocytus): Alc. 46, Βληχρῶν ἄνεων ἀχειματο πιναι. The Homeric form is ἄβληχρος, which Ap. uses in 2. 205.

153. κύμα ... κωφόν: cf. Η. 14. 16, ὥς δ' ὅτε πορφυρὴ πέλαγος μέγα κύματι κωφό.

154. ἀβρόμον: this adj. seems to have quite the opposite meaning 'noisy' in Η. 13. 41, where the conquering Trojans are described as ἄβρομοι, αἰάχοι.

155. ‘but she, dipping a freshly cut spray of juniper, drew forth from the witch-broth untempered drugs, uttering incantations the while, and sprinkled them on the serpent’s eyes.’ Cf. Αεν. 5. 854, Ecce deus ramum Lethaeo rore maidentem Vique soroparatum Stygia, super utraque quassat Tempora; cunctantique natantia lumina solvit.

156. ἀρκεύθοιο: Pliny, N. H. 24. 8, says of the juniper: et huius duo genera utraque assensa serpentes fugat. Sunt qui et perungunt corpus e semine eius in serpentinum itus. τετμητότα: this form, with passive meaning, is only found here. It is apparently on the analogy of κεκρήματος, βεβαθημάτος, τετημάτος, κεκαρημάτος.

157. βάπτοντο 'εκ κυκέων: for the constr. cf. Theocr. 5. 127, ἐνθ' ὕδατος τὰ καλπίδι κηρὶ βάψαι: Antiph. (25, Kock), ἀρτώναιν ... εἰκ μέσου βάψασατο λέβητος ... ὕδατος. ἀοίδαιας: modal dat.; cf. 142, 1596, 3. 1297, 2. 589.

158. νῆριτος: πολλή. Schol., v. n. 3. 1288.

160. σεληναίην διχομήνα παρθένοις αἰγήλην υψόθεν ἕξανέχουσαν υποροφιὸν θαλάμου.
frequent mention of women's chambers in the upper story (σπερώσιων) which was reached by a κλίμα: v. Jebb, Τ.Η.Π. vii. 170 sqq., Monro, Οδ. Απρ. v.

170. δερκομένη vulg.
173. μαρμαρυγὴ G. ληναίων L, G.
176. τόσον ἐδώ Madvig: τοσσαίην Merkel.
182. ἡ Paris. unus: ἡδε vulg.
185. Ακαστός Rutgers.

from a Cretan city Achaea, which seems to have existed merely in his imagination. Some connect it with a word ἁνάια (=? ιαρά, Hesych.), and explain it either ‘eui tenera adlute cornua et mollis ad instar velleris lanuginosa’ (Salmasius), or ‘molilus piinis insignis’ (Beck, Lehrr.); the peculiarity of the ἁνάινης ἱλαφος is described in Arist. Η.Α. 2. 15, 9. 5, 8.

176. ἡπατόν: ‘sheep,’ a meaning found in Od. 9. 434. The neut. form prevails in late Gr. It is connected with ἁμπι, like floccus with flo; v. Buttm. Lexit., Bury on Pind. N. 2. 9.

179. ἐπιμέλεις: cf. 3. 45.
181. ἐλεῖ ἀφασνόμενος: ‘he grasped it in his hands, rolling it up,’ ὑφη μὴ: Hom. uses μὴ with verbs of fearing, and confines ὑφη μὴ to final clauses. In Attic we sometimes find ὑφης μὴ, c.g. Plat. Euthyph. 4 E, οὐ φοβεῖ ὑφης μὴ... τιγγάνῃ πράττων.

182. νοσφίσεται: ἀφασνήσεται. Schol.; more probably aor. subj.
ψάνσαι ἐξελδόμενος δέχθαι τ' ἐνι χερσίν ἔσιν.
Δισσονίδης δ' ἀλλος μὲν ἔρητυε, τῷ δ' ἔπι φάρος
καββαλε νηγάτεον· πρὺμη δ' ἐνεείσατο κούρην
ἀνθέμενος, καὶ τοῖον ἐπος μετὰ πᾶσιν ἐηπεν'?

"Μηκετί νῦν χάζεσθε, φίλοι, πάτρηνδε νέεσθαι.

ηδὴ γὰρ χρεώ, τῆς ἑινεκα τῆνδ' ἀλεγεινην
ναυτιλην ἐπιμεν ὦξυν μοιχίζουτε,
εὐπαλέως κούρης ὑπὸ δὴνεστι κεκράανται.
τὴν μὲν ἐγών ἐθέλουσαν ἀνάξομαι οἴκαδ' ἀκοιττ
κουριδην' ἀτὰρ ᾔμες Ἀχαϊδος οἰά τε πάςης·
αὐτῶν θ' ὑμεῖον ἐσθλην ἐπαρωγὸν ἐνώσαν
σώτε. ὑ' γὰρ πον, μαλ' ὦιμαι, ἐῖνιν ἐρύξων
Ἀηήτης ὁμάδω πώτονδ' ὑμεν ἐκ ποταμοῦ.

ἀλλ' οἰ μὲν διὰ νηὸς, ἀμοιβαδίς ἀνέρος ἀνὴρ
ἐξόμενος, πηδὸισιν ἐρέσσετε· τοι δ' βοείας
ἀσπίδας ἡμισε, δήνων θοῦν ἔχμα βολάων,
προσχόμενοι νόστῳ ἐπαμύνετε.

νῦν δ' ἐνι χερσίν παιδάς ἐνοῦ πάτρην τε φίλην,
γεραυός τε τοκῆς ἵσχομεν· ἡμετέρη δ' ἐπερείδεται Ἐλλάς ἐφορμή,
ἡ κατηφείν, ἡ καὶ μέγα κύδος ἁρέσθαι."

187. αὐτοῦς pro ἄλλους D'Arnaud.
190. φαράζεσθε v.l. in schol.
199. ἄλλοι μὲν L, vulg.
203. φίλοι L, Merkel.

187-9. τῷ . . . ἀνθέμενος: 'and over it (i.e. the fleece) he threw a new-spun
robe, and placed it upon the poop, setting
the maiden thereon.' For νηγάτεον see
on 1. 775. ἐνεείσατο: this curious form
contains a double augment, as εἰ repres-
sents εἴ in the Homeric ἐέσατο, Od.
14. 295, μ' ἐπὶ νηὸς ἐέσατο παντοπάροιο.

190. χάζεθε: only here c. inf.
191. χρείω: 'the object'; v.n. 3. 33.
193. εὐπαλέως: this adv. is ἀν. λεγ.;
for the adj. v. 2. 618; cf. ὀυπαλέας,
52 supra.

198. ὁμάδω: 'with the din of armed
men.' ἐκ ποταμοῦ: they had rowed up
the river to the Plain of Ares, 3. 1270.

199. διὰ νηὸς: i.e. throughout
the whole length of the ship. ἀμοιβαδίς . . .
ἐξόμενος: these words have been inter-
preted in different ways. The passage
closely resembles 2. 1061, ἥμισες μὲν
ἐρέσσετ' ἄμοιβαδις, ἡμίσες δὲ δούρασι
τε ἐνυποίοι καὶ ἁπόπισιν ἄφρετε νῆα. There
ἀμοιβαδίς means that the two divi-
sions were to relieve each other, and so de M.
renders here, "chaque homme s'assayant
à son tour à la place d'un autre," which
seems to be right. The Lat. translators
take the view expressed by Way, "Now
down through the ship, man ranged after
man in order arow, Shall the half of you
sit at the oars to toil." This derives
support from the use of ἐγαμοβαδις,
1. 380. ἀμοιβαδίς is only found here
c. gen. For the nom. abs. cf. 1. 396.

201. θοῦν: v.n. 1. 743. ἱμα: κάλυμα.
Schol.: v.n. 1. 1200.

203. ἐοῦν: = ἱμετέρους: v.n. 1. 1113.

205. κατηφείν: v.n. 1. 267. ἡ καὶ:
denoting the alternative which the
speaker prefers, or which is more pro-
"Ως φάτο, δυνε δε τεύχε' ἁρῆμα· τοι δ' ἰάχησαν θεσπέσιων μεμαύτες. ὦ δ' ξίφος ἐκ κολεοῖο σπασσάμενοι πρυμναία νεώς ἀπὸ πεύσματ' ἐκοψεν. ἀγχί ἐδε παρθενίκης κεκορυμβένος ιθυντῆρι 'Ἀγκαίῳ παρέβασκεν' ἐπεῖγετο δ' εἱρεσίη νηὺς σπερχομένων άμοτον ποταμοῦ ἀφαρ ἐκτός ἐλάσσαι.

"Ἡθὴ δ' Λήτη ὑπερήμορι πάσι τὲ Κόλχοις Μηδείς περίπουστας ἔρως καὶ ἔργ' ἐτέτυκτο. ἐς δ' ἀγορὴν ἀγέρουν' ὡσα δε πόντων κύματα χειμερίου κορύστεται ἐς ἀνέμοιο, ἢ ὡσα φύλλα χαμαῖε περικλαδέοις πέσεν υής φυλλοχώ ενι μηνί—τίς ἄν τάδε τεκμηρίαιτο:—

ὡς οἱ ἀπερέστων ποταμοῦ παρεμέτρεων ρῦρας, κλαγγῆ μαμώντες: ὦ δ' εὐτύκτω εἰν ἄφρω

Λήτης ἄπωσι μετέπηπεν, οὐς ὁ ὀπασσεν

"Ἡλίος πνοιήσων ἐκείδομένους ἀνέμοιο,

σκαίη μὲν ρ' ἐνι χειρί σάκος διωντόν ἄειρων,

τῇ δ' ἐτέρη πεύκην περιμήκεα— πὰρ δε οἱ ἕγχος ἀντικυτ τετάνυστο πελώριον. ἦνια δ' ἰππών

208. νεός Ῥαζή, ναός ζ., 214. ἡσα δε Μουκλή. ἡσα τε εττοδ. 219. μαμώντες Ποτίσσ. ̇qua. ῱. μαμώντες vulg.

bibλ.: cf. 276. ἀρέσθη: for the connexion of χρύσων with χρυσάνη v. Jebb on Soph. Ἀ. 75.

208. Cf. Ἀκιν. 4. 579, Dīxis vagnaque eripit ensem Fulmineum, strictoque ferit retinacea ferro. νεός: the only instance of this Attic form in the poem. Ῥαζή's νεός may be right.

210. παρεβασκεν: stood beside him to defend him, as the παραιτήτος stood beside the χρύσων in the war-chariot; cf. Ἡ. 11. 104. 'Ἀπερέστων αὐτοπαρεβασκεν.

211. ἁμοτον: v. n. 1. 513.

213. περιπυστος: περιβύστος. Schol., an Alex. word.

214. ὡσα...κύματα: the numbering of the waves was a proverbially hopeless task: cf. Theocr. 10. 60, ἐν' ἄντι κύματα μετρεῖ: Virg. Ῥ. 2. 108, nosse quot Ionii ventant ad litora fluctus: Mart. 6. 31. 2. Oceani fluctus me numerarque oleas.

215. κορύστεται: cf. 2. 71, 1. 1028.

216. Cf. Ἀκιν. 6. 500, quam multa in silvis autumni frigore primo Lapsa cadunt folia. Ἀρ. is recalling Ὀδ. 9. 51. Ἡ. 2. 560, where we have the simile of the leaves, περικλαδίοις: ὥτ' with branches all round,' ἐπ. λεγ.

217. φυλλοχῶ εἰν μηνί: this phrase was used by Hesiod, as we learn from Poll. 1. 231.

218. παρεμέτραιον: παρέπλευρον. Schol.: v. n. 1. 595.

219. κλαγγῆ: modal dat.

221. Ἡλίος: father of Αἴεκτε-, πνοιόσων ἐκείδομένους: cf. 1368; Ἡ. 10. 437, θείον ἀνέμοισιν ὁμώοι.

222. διωντον: 'rounded': cf. Ἡ. 13. 407, ἀσπίδα... διωντήν, where Leaf says that the word probably refers to concentric rings as ornaments on the metallic surface of the shield. See also on 3. 44.

223. πεύκην: λαμπάδα, ὁ ἐμπρήσων τῆν ναίν. Schol. So Χεκτορ tried to burn the ships of the Greeks in Ἡ. 5. Cf. the device on the shield of Καπανκος, Αἰεκτ. ἡ. 427, ἔχει δὲ σήμα γυμνῆν θυρήν πυρφόρον, Φλεγεί δὲ λαμπάν διὰ χερῶν ᾑπλευρίσει, Χρυσόν δὲ φως̓ι γράμμασιν ρῆμας πολίν.
γέντο χεροίν Ἀμυρτος. ὑπεκπρὸ δὲ πότον ἐταμινεύν
νήσῳ ὑδῇ κρατεροῖς ἐπειγομένῃ ἐρέτησιν,
καὶ μεγάλον ποταμό δοῖ καταβλάσκοντι ἰεθῷρῳ.
αὐτὰρ ἀναξ ἅτη πολυπήμονι χειρας αἰείρας
'Ἡλίου καὶ Ζήνα κακῶν ἐπιμάρτυρας ἔργων
κέκλετο: δεινὰ δὲ παντὶ παρασχεδὸν ἤπνε λαβο.
ἐι μὴ οἱ κούρην αὐτάγρεστ, ἢ ἄνα γαῖαν,
ἢ πλωτῆς εὐρύτες ἢ εἰν ἅλδος οἰδρατὶ νηῆ,
ἀξιωσον, καὶ θυμὸν ἐνυπλήσει μενεαίων
τίσασθαι τάδε πάντα, δαήσουσαν κεφαλῆσις
πάντα χόλον καὶ πάσαν ἐπὶ ὑποδέγμενοι ἄτην.
'Ὡς ἐδιατ' Λήνης: αὐτῶ δ' ἐν ἅματι Κόλχοι
νήᾳ τ' εἰρύσαντο, καὶ ἄρμενα νηὐνί βάλοντο,
αὐτῶ δ' ἧματι πότον ἀνήκουν': οὐδὲ κε φαύης
τόσσον νυῆν στόλον ἐμενεα, ἀλλ' ὀιωνῶν
ηλαδῶν ἀστετον ἐνόμισ ἐπιβρομέειν πελάγεσσιν.
Οἱ δ' ἀνέμοι λαυψῆρα θεᾶς Βούλης ἀείνος
'Ἡρῆς, ὄφρ' ὀκιστα κακῶν Πελίαν ὀδόμοις


225. γέντο: ν.δ. 1321. ὑπεκπρὸ ... ἐταμυν: ′was cleaving its way out from
the river into the sea.' The compound is ἀπ. λέγ.
227. καταβλάσκοντι μεθρῳ: ′the
downward current.′
229. εἰπιμάρτυρας: in Ἡ. 7. 76 the nom.
is εἰπιμάρτυρος, but in Od. 1. 273 Ζενόδ. read εἰπιμάρτυρες for εἰπιμάρτυρος.
230. ἤπνε λαβό: ὑπών here c. dat. as in
Eur. Bion. 984: in 71 supr., where it
means ′call upon,′ c. acc. as in Hom.
231 sqq. ′unless they shall bring back
to him the maiden captured forthwith,
either on land, or discovering the vessel
while yet in the waves of the open Euxine,
and unless he shall satisfy to the full his
soul′s eager craving for vengeance, on
their own heads shall it be, and they
shall learn by suffering the measure of
his wrath and of the blow which he had
felt.′ αὐτάγρεστον: on Od. 10. 148 the
grammarians give a double interpretation
of αὐτάγρεστο, (1) αὐθαίρεστα, (2) πάρμαντα
ἀγρευμένα. The former of these meanings
we have had in 2. 326, the latter seems to
be the meaning here, though we might
also render ′captured by their own hands.′
232. πλωτῆς: litt. ′navigable,′ cf.
Hdt. 2. 102, θάλασσαν οὐκετὶ πλωτεῖν ὑπὸ τῶν βραχών.
234. κεφαλῆσιν: cf. Ἡ. 4. 162, σὺν τὰ
μεγάλα ἀπέτεισαν Σίων αφθήνις κεφαλῆσις.
235. ἄτην: cf. 228,
236. ἀνήκουν: ′put out to sea;′ cf.
Od. 10. 332, εἰ Τροίης ἄνωτα (ἀνα- as in
ἀναπλεῖν, ἀνάγεσθαι).
οὐδὲ κε θαληθὲς κ.τ.λ.: ′nor wouldst thou
say so much that it was an armament of
ships, as that an innumerable company
of birds in flocks were screaming o′er the
waves.′ For τόσον followed by an ad-
versative particle cf. Ἡ. 21. 275, ἄλλος δ᾽
οὐ τίς μι αὐτόν ὠδὸν Ὀδυσσέων Ἀλλὸς
φίλης μὴθρ. οἷσιν: cf. Ἡ. 2. 459, τῶν δὲ
ὑς τ’ ὀρίζοντο πετογενών ἔθνα πολλὰ, κ.τ.λ.
240. ἐπιβρομέειν: for the adverbial use cf.
Eur. Ion 717. Βίοχας λαυψῆρα πῆδα: 849
infra. The Homeric phrase is ἀνέμων
λαυψῆρα κέλευθα.
Αιαίη Μηδεία Πελασγίδα γαίαν ἤκται, ἡ δὲ τριτάθη πρυμνήσια νῦσσος ἔδησαν Ἡρακλείων ἄκτυρι, πάρουθ." Αλυσ οἰσταμῖο. η γάρ σφ' ἔξαποβάντας ἀρέσσασθαι θυεόουν ἠνώγει Ἐκάτην. καὶ δὴ τὰ μὲν, ὄσσα θυηλην κούρη πορφαῖουσα τιτυρκετο, μῆτε τις ἵστωρ εἳ, μὴ' ἐμὲ θυμὸς ἐποτρύνειν ἄειδεν, ἄομαι αὐθήσατ' τὸ γε μὴν ἔδως ἑξέτει κείνου, ὃ ἔρα θεα ἄρως ἔπι ῥηγμῷσιν ἐδειμαν, ἄνδράσιν ὁμογονοῖς μείει καὶ τῆμος ἰδέσθαι. Αὐτίκα δ' Λισονίδης ἐμνήστατο, σὺν δὲ καὶ ὄλλοι ἄρως, Φυνῆς, δ' δὴ πλόον ἄλλον ἑσπεῖν εἳ Λῆς ἐσσεσθαί; ἀνώστος δ' ἐτέτυκτο πᾶσιν ὅμος. "Αργος δὲ λιλαιομένοις ἀγόρευσεν· "Νυσόμεθ' Ὀρχομενον τὴν ἑχραυν ὑμμι περήσαι νυμφὴς ὅδε μάντις, ὅτῳ ἴσιβηθε πάρουθεν. ἐστιν γάρ πλόος ἄλλος, ὃν ἀβανάτων ἵρησε


257. νυσόμεθα: pres. for fut., 'we will return to Orchomenus by the way which that seer bade you go.' τὴν: = τὴν ἀκτῆν. Virg. may have imitated this elliptical use in Aen. 6. 95. Τὰυν κεδε μαλί, sed contra audentior ito Quam (sc. viam) tua te fortuna sinset. 258. πλάς ἄλλος: the Schol. mentions a great number of different accounts of the return journey of the Argonauts. Herodorus, and Sophocles in the Σκῆδαι, made them return home by the same route. Hecataeus said that they passed from the Phasis to the Ocean, thence to the Nile, thence to the Mediterranean, Hesiod, Pindar, and Antimachus said that they sailed through the Ocean to Libya, and then carrying their vessel overland arrived at the sea. Our poet's own account is derived from Timaeetus, author of a work περὶ λαμπρῶν, who is otherwise unknown. ἰρηίς: the learned records of the Egyptian priests are often referred to, e.g. Diod. 1. 44. Hdt. 2. 3 seqq., Cic. Rep. 3. 8.
Thebes in Egypt. Thebe was the oldest name of the Nile (v. 260).

261. δυτικά τέταρτα: οἱ Αιγυπτικοὶ φησιν γεγονέναι πρὸ τοῦ πάντα τὰ ἀστρα φανῆραι. Schol. Hdt. (2. 2) says that the Phrygians were the oldest of all peoples, and tells the story how Psammeticus, king of Egypt, tried to decide the question. Our line is modelled on H. 18. 485, ἐν δὲ τὰ τείρα πάντα, τὰ τ’ ὀφναῖς ἐστεφάνωται.

262. "nor as yet was there any sacred race of the Danai to be learned of; there were none but Arcadians." Danaus was said to have migrated from the Thebais in Upper Egypt to Greece (Hdt. 2. 91). He became king of Argos, and so the Argives, and later all the Greeks, were called Danai.

263. 'Απιδανήσ: i.e. Peloponnesian. Apis was a mythical king of the Peloponnesus, and the land was called 'Απία (cf. Soph. O.C. 193).

264. The Arcadians were said to have existed before the moon, and so were called πυρτητήρις. Ar. (Nub. 398) also uses the quaint compound βεκκέσελής for 'antediluvian,' βεκκός referring to the story in Hdt. 2. 2, and σέληνος to the Arcadians. For the general belief that they were the oldest of the Hellenes v. Strab. 333. 20; Paus. 5. 1; Hellan. fr. 70. ὑδέονται: v.n. 2. 528.


266. Δευκαλίδησιν: οἱ ἀπὸ Δευκαλίδου τὸ γένος ἔχουσιν ἐβασιλεύκνων Θεσσαλίας. ὁς φησὶν Ἐκαταύς καὶ Ἀταῖς. ἡ Θεσσαλία ἤ απὸ Πελαγίων ἡ Ἐπαναλήθη ὡς Ἀρκάδων τοῦ βασιλεύκτος. Schol. For Deucalion cf. 3. 1087.

267. "in the days when Egypt, mother of primeval man, bore the name of Aetia, land of the rich cornfields." In Aesch. Supp. ὁ δὲ Δαναίς τοῖς θυρατοὺς ἐπετίθεν ἔμελαὶ ἀπὸ γῆς (i.e. Egypt). Tucker explains ἔμελας as 'far-off' 'dimly-seen' (v.n. 1. 580), and mentions another explanation 'mysty,' the hazy ἄηδα τῆς Εὐρύκος. In 2. 15 Hdt. discusses the overflow of the Nile.

269. Τριτόν: this name of the Nile is mentioned in Plin. N.H. 5. 9. ἤφρος: formed on the analogy of ήφυς. Hom. has ἤφρος.


271. ἔλις... ἄροναι: 'the crops spring up in abundance through the overflowing of the river.' For προχοθησι v.n. 1. 11.
276. ουγε Brunck: ουγε codd.
278. προβαθύς L, Merkel: προβαθύς vulg.

272. ἐνθεν δὴ τινὰ φασὶ περὶξ διὰ πᾶσαν ὅδευσαι
Εὐρώπην Ἀσίνην τε βῆν καὶ κάρτει λαῶν
σφωτίζον πάροικος τε πεποϊθότα: μιρία δ' ἀστη
νάσσατα ἐπούχομεν, τὰ μὲν ἢ ποθὶ ναεῖτάωσιν,
ἦ καὶ οὐ: πολὺς γὰρ ἄδην ἐπενήνυθεν αἰῶν.

Αἱ γε μὴν ἐτὶ νῦν μὲνεὶ ἐμπεδῶν νίωνοι τε
τοῦδ' ἀνδρῶν, οἷς οὐγε καθισμάτο ναείμεν Λίγαν,
ἀδὴ τοι γραπτός πατέρων ἐθεν εἰρύνοται,
κύρβιας, οἷς έν πάσαι όδοι καὶ πείρατ' ἐσον
ψυχὴς τε τραφερὴς τε περὶξ ἐπισύσομενον.
ἐστὶ δὲ τις ποταμός, ὑπατον κέρας Ὁκεανοίο,
εὖρος τε προβαθής τε καὶ ὀλκάδι νη περησαι.
"Ιστρον μιν καλέοντες ἕκας διετεκμῆρατο
ὅσ δὴ τοι τεῖώς μὲν ἀπείρονα τέμνετ' ἀρουραν

275. 218. 279. 280. 285.
ēis olos: πηγαὶ γὰρ ὑπὲρ πυνηῆς βορέαο
'Ριπαίοις ἐν ὀρεσσῖν ἀπόπροθμ μορμύρονσιν.
ἀλλ’ ὅποταν Θρηκον Σκυθέων τ’ ἐπιβήσεται οὐροῦς,
ἐνθα διχὴ τὸ μὲν ἐνθα μετ’ ἥρων ἀλὰ βάλλει
τῆδ’ ὑδώρ, τὸ δ’ ὀπίσθε βαθὺν διὰ κόλπον ὤησιν
σχιζόμενοι πῶτον Τρινακρίου ἐσιάνεχοντα,
γαίῃ δὲ ύμετέρῃ παρακέκλιται, εἰ ἔτεον δὴ
ὑμετέρης γαῖς Ἀιχελώοις ξέανισόν."  
'

286. πυγαὶ Brunck.
287. ἐπιβήσεται Pariss.: εἰνιβήσεται vulg.
288. ἡφῶν Term.: ἴνιννυ codd.: ἴνειννυ Flangini: ἵμετέρην Fitch.
289. τῆι' Wellauer.
290. ἵμετέρη I., vulg.
291. ἵμετέρης G.
292. ἀμεύσιμον ex Et. Mag. 82, 11 restituit Ruhnken: μόρσιμον codd.

293. ἀμεύσιμος: mod. Aspropotamos, flowing between Acarnania and Aetolia into the Sicilian or Ionian Sea.
294. ὥ ... ὄμον: 'whereat, when they beheld it, they shouted asent with one accord to journeying on this course.' ἐπευφ. governs φ (cf. 1. 550), and also στελλέσθαι, cf. Π. 1. 22, πάντες ἐπευφήμησαν 'Αχαιοὶ Αἰθιοῦθαιτ' ἐρήμη καὶ ἀγαλλά δέγχασα ὦπων. 
295. ἀλῖκος: cf. 3. 141.
296. δυτ... ἀμεύσιμον: 'where they would find a passage,' Et. Mag. 82, 11 (citing this passage), ἀμεύσιμον: πορεύσιμον. The word is ἅτ. λεγ.; ἀμεύσιμοι (Pind.) is Doric for ἀμείβομαι. Curtius
explains ἄμεως and ἄμειβος as formed with ἄ as a prothet. from μαν, μέν, (cf. mov-co).

298. Λύκοιο παῖδα: v. 2. 814.

300. Κάραμβων: v.n. 2. 361. Before reaching this the Argonauts turned due north across the Euxine to the Ister.

303. Τῶν Κόλχων οἱ μὲν διὰ τῶν Κυνάνων πετρῶν ἔπελευσαν, ὡς καὶ Καλλιάκχως, φησὶ δὲ Ἀπολλόνιος ὑποστρέφει αὐτοίς ἐνατίς Καλλιάκχως. Ἀλλὰ δὲ μετὰ Ἀφρίτου ἠστρων ἐγγυ. Schol.

304. ‘passed through the Cyanean rocks out of the Pontus.’

306. Καλὼν . . . λασθεῖς: ‘and turning aside he made his way through the mouth of the Ister which is called the Fair mouth.’ ‘We find six mouths of the Ister distinguished by epithets: ἱέρων, Ναρδίαν, καλῶν, φησίδοςτομον, βόρεων, ψαλίν. Cf. Ptol. 3. 10, Attian, Euxini Tetrarchus c. 21.

307. ‘. . . and so, traversing the neck of land which lay between, he arrived before the Argonauts at the innermost gulf of the Ionian Sea.’ Ap., in his imaginary geography, speaks loosely of the country between the two points where the Ister discharged into the Pontus and the Adriatic as a ‘neck’ of land (from which Greece etc. hang down). Editors have generally condemned Ἰωνίων as corrupt, and wished to restore ἤφων (v. 289) or some other name of the Pontus. But we are told that Absyratus made his way by the Καλὸν στόμα, and so (τὰ) arrived at the Ionian Sea, which excludes the possibility of the gulf being the western part of the Pontus. The κόλπος is the same as that spoken of in v. 290. ἀυχῆν could be used of a wide tract of land; cf. Hdt. 1. 72 where the distance is 270 miles.

309. Πεύκη: an island enclosed by two of the mouths of the Ister; cf. Val. Fl. 8. 218, Insula Sarmatica. Peuce stat nomine nymphae Torvus ubi et ripa semper metuendor uigur In freta per saevos Hister descendit aluninos. Eratosthenes explained the name from the pine-woods which grew there. See also Martial 7. 7. 1, 84. 3.

310. τριγλάχων, κ.π.λ.: ‘triangular, with its broad base reaching to the shore of the Euxine, and its narrow apex in the line of the current. Around it the river branches into two outlets.’ Hom. uses τριγλάχις of arrows ‘three-barbed’; Pindar (fr. 322) applies it to Sicily. According to Choe-roboscus the form τριγλάχων was used by Simonides (fr. 248, Bergk), τριγλάχων δυτίκος.

appellatur: tertium Calonstoma, inuxta insulam Stearcticam. Νάρκης seems to be gen. of Νάρης; elsewhere we find Νάρικον or Νάρικον.

313. υπο τῇ νεάτῃ: ‘facing the southern (or left hand) side of the island.’ Though the Νάρκης στόμα was at the south of Peuce, and the Καλώ στόμα to the north, yet Ap. reverses their position here, and describes the Argonauts who went through the Νάρκης στόμα as sailing υψώ, i.e. on the northern side.

316. εἰμενήσηι: v.n. 2. 795.

317. πουμένες: the wilderness of the shepherds at the sight of the Argo was depicted by Accius in his Μελεία, of which a long fragment is preserved by Cicero, N.D. 2. 33. 89, introduced by the words ‘ατρί ό ιπί απα Ακκιον προι, ποι νυνμν θην ιν υδιαν, ας ποι λεν υσε τοι αλεκ σπερ η αρκετίτους ήμερας.’


320. Σίγυννοι: Herodotus (5. 9) says that this is the only tribe dwelling in the deserts of the Ιστερ. The name is supposed to be identical with Zigeuner, (Gipsy). The Schol. derives from them the word σίγυννος ‘a spear’ in 2. 99.

321. Αρακένιοι: not mentioned elsewhere.

322. Σίνδοι: Strabo (424, 54) mentions this tribe as dwelling on the borders of the Maeotis; cf. Hdt. 4. 28. Δαιφίδον πεδίων: otherwise unknown.

323. Αγγουροῦ δρόσος: πλησίον τοῦ Ἱστεροῦ ποταμοῦ, μημονεῖεν δὲ αὐτὸ τοῦ Τιμάγγητος έν Δαιφίδον. Schol.

324. σκόπελον Καυλακίοιο: τῇ Σκυθίας πλησίον τοῦ Ἱστεροῦ, αὐτοί μημονεῖεν Πολέμιον ἐν Κτίσει Ιταλίου καὶ Σικελίκου. Schol. Preller places this rock at the confluence of the Danube and the Drave (Müller, Fing Hist. Gr. iii 126).

327. Κρονίνη ἄλα: the Adriatic, so called because Kronos fled from Greece to Italy which bordered on the Adriatic. Aesch. (Pr. 836) calls it κόλπος Θέας:
πάντη, μή σφε λάθοεν, ὑπετμήσαντο καλεθοὺς. οἱ δ' ὠπιθεν ποταμῶι κατήλυθον, ἐκ δ' ἐπέρησαν δοιας Ἀρτέμιδος Βρυγηῖδας ἀγχόθι νῆσου. τῶν δ' ἦτοι ἐτέρη μὲν ἐν ἵερον ἐστεκεν ἐδεδήλων· ἐν δ' ἐτέρη, πληθὺν πεφυλαγμένοι 'Ἄφυρτοι, βαῖνον' ἐπεὶ κεῖνας πολέων λύπων ἐνδόθι νῆσους αὐτῶς, ἀζόμενοι κούρην Διός· αἱ δὲ δὴ ἄλλαι στενώμεναι Κόλχοισι πόρους εὐρύτοι θαλάσσης. δὲ δὲ καὶ εἰς ἄκτας πληθὺν λίπους ἀγχόθι νῆσων μέσφα Σαλαγγώνος ποταμοῦ καὶ Νέστιδος αἰής.

'Ευθα κε λευγαλέῃ Μυνίαι τότε δηιτήτι παυρότερου πλεόνεστων ὑπείκαθον ἀλλὰ πάροιθεν συνθείσην, μέγα νείκος ἀλενάμενοι, ἐτάμοντο, κώας μὲν χρύσειον, ἐπεὶ σφισών αὐτοῦ ὑπέστη Λήτης, εἰ κεῖνοι ἀνάπλησεν ἀέθλους, ἐμπέδουν εὐδικὴ σφέας ἐξέμεν, εἰτε δόλουσιν, εἰτε καὶ ἀμφαδίνην αὐτῶς ἀέκοντος ἀτηρών'

330. Βρυγηῖδας ex schol. ad v. 1002 Stephanus: Βρυγηῖδας vulg.
331. τῶν ᾠτοί Paris. unus, Brunck.
332. πολλῶν vulg.: πολλῶν Brunck.

Virg. (Aen. 8, 329) speaks of Italy as Saturnia tellus.

328. ὑπετμήσαντο καλεθοὺς: 'cut off the passages'; cf. Ar. Εἰγ. 291, ὑποτεσσαύροι ταῖς οὐδοῖς σαυ. 329. οἱ: the Argonauts who came down the river after the Colchians. ἐκ δ' ἐπέρησαν . . . νῆσους: 'came forth from the river to the islands.' For ἐκπεραν c. acc. cf. Eubul. (fr. 10, Kock), 'Ἄδηρας ἐκπεραν' 'to go forth to Athens.' See also on 1. 644.

330. Βρυγηῖδας: the Βρυγηῖ ό dwelt in the north of Illyricum; cf. Strab. 271, 20. The Phrygians were said to be an offshoot from them. ἀγχόθι: adv. As a prep. it takes the gen. (v. 336).

333. βαῖνον: 'they landed.' ἐπεὶ κ.π.λ.: 'for through reverence for the daughter of Zeus they (i.e. the Colchians) left those two islands unoccupied in the midst of so many others; but the others were crowded with the Colchians, and guarded the outlets to the sea.'

336. 'Likewise also he (i.e. Absyrtus) left a multitude of men on the shores near the islands, as far as the Salagon and the Nestian land.' The corruption νῆσου crept in from 330 and 333, and then ἄλας was substituted for ἄκτας to yield the meaning 'he left forces on other islands near at hand.' The river Salagon is not mentioned elsewhere. Scolay included the Νέσταιοι in the Illyrian tribes.

338. κε: they would have been worsted, if it had come to a battle. Μυνίαι: v.n. i. 231.


343. ἐμπέδων . . . ἐξέμεν: 'they shall keep it for ever and of right.'

344. ἀέκοντος ἀτηρῶν: cf. ll. 1. 430, τὴν δὲ βία ἀέκοντος ἀτηρῶν. αὐτῶς: 'thus' (with ἀτηρῶν).
αὐτὰρ Μὴδειάν γε—τὸ γὰρ πέλεν ἀμφήριστον—
παρθέσθαι κούρη. Λητωδὶ νόσφιν ὀμίλου,
εἰσόκε τὶς δικᾶσης θεμιστοῦχων βασιλῆων,
εἰτὲ μὲν εἰς πατρὸς χρειῶ δόμον αὐτὸς ἰκάνειν,
εἰτὲ μὲθ 'Ελλάδα γαῖαν ἀριστήσεσιν ἑπεσθαί.

'Ενθα δ' ἐπεὶ τὰ ἕκαστα νόῳ πειμάσσατο κούρη,
δὴ ρά μὲν δὲξείαν κραδῖν ἐλέξεαν ἅναιρ
νωλέμες· ἀπὰ δὲ νόσφιν Ἰήσωνα μοῦνον ἑταῖρων
ἐκπροκαλεσαμένη ἄγεν ἀλλυδις, ὥφρ' ἐλίασθεν
πολλὸν ἕκας, στονόετα δ' ἐνωπαδις ἐκφατο μῦθον.

'Λισοῦδιν, τίνα τῆνδε συναρτύνασθε μενούνην
ἀμφ' ἐμοί; ἥνε σε πάγχυν λαθιφροσύναις ἐνέηκαν
ἀγλαίαι, τῶν δ' οὕτι μετατρέπη, ὡς' ἁγόρευνες
χρειοὶ ἐνσυχόμενοι; ποῦ τοι Δίως Ἰκεσίου ὀρκία,
πότε δὲ μελιχραί ὑποσχεσία θεβάσωσιν;
ὦς ἐγὼ ὑπὸ κατὰ κόσμον ἀναιδήθ' ἠτὴτη
πάτρῃν τε κλέα τε μεγάρων αὐτοῦς τε τοκῆς
νοσφισμᾶν, τά μοι ἤον ὑπέρτατα· τῇλοθί δ' οὐχ

346. Post h.v. in codd. et ed. Flor. legitur ἔτε μετ' ἀρνειοίθειον πόλιν Ὄρχο-
μενοίν, ex ii 1186 lusc retracted.
355. το. . . ἀμφήριστον: 'for this was the point in dispute'  cf. 3. 627.
360. πεμπάσσατο: to commit her to the safe-keeping of Artemis.
370. θεμιστοῦχων: ἥπ. λεγ. Cf. h. Hom. Κορ. 103, θεμιστοῦχων βασιλήων: Ἰ.
I. 228, δικαστήριου οὗ ἡ θεμιστα τῆς ἰδίως ἐμφανίζεται, where Leaf says 'the traditions are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. θειματες is used exactly in the sense of our 'precedents.'

350. πεμπάσσατο: v.n. 2. 975.
355. άλλειαν: cf. 3. 700.
355. άλλος: 'to another place'; in Hom. always with άλλος.
360. ἐνωπαδις: 'face to face'; a form used only by Ap. Hom. has the adv. ἐνωπαδίας, and ἐνωπι in the same sense.
365 squ. Medea's passionate appeal forms one of the finest passages in the poem. Our poet is indebted to Hom. (II. 6) and Eur. (Medea), and has himself been imitated by Virg. (Aen. 4. 395 sqq.), Cat. (94. 132 sqq.), and Ot. (Her. x, xii: Fast. 3. 471 sqq.; Met. 8. 108 sqq.).
366. ἀδιακύβατιναι: 'forgetfulness,' ἥπ. λεγ. For the constr. cf. II. 9, 700, νῦν μὴν μᾶλλον άγγερόρισεν ἐνήκας.
375. χρειοὶ ἐνσυχόμενοι: 'in the toils of necessity'; cf. i. 11. Δίως Ἰκεσίοι: whom Jason had invoked, 3. 985. Cf. Cat. 64. 134. Sicence discendens negleco nunime divum Immemor, ah, devota domum peruria portas?
380. ποῖο = πό λα, as in II. 13. 219, ποῦ τοι ἀπελλαὶ Ὀσχονται; μελιχραι: 'honeyed'; cf. Cat. 64. 139, At non hae quondam blanda promissa dedisti Voce. βέβασσαι: cf. II. 2. 339, πὴ δὴ συνθεται τε καὶ ὀρκα βίσθετα ἡμῖν;
385. ἠτήτη: v.n. 1. 139; only here with adj.
390. νοσφισμᾶν: 'I forsook'; cf.
λυγήσων κατά πόντον ἅμ᾽ ἀλκυόνεσσι φορέω δι᾽ αὐτοῦ καλάτων, ἦν μοι σῶσα ἄμφι τε βουθῶν ἄμφι τε γηγενέσσων ἀναπλήσειας ἄθελους.

ὐστατον αὖ καὶ κως, ἐπεί τ᾽ ἐπαίστον ἐτύχθη, εἴλες ἐμὴ ματὴρ᾽ κατὰ δ᾽ οὐλὸν αἰῶνος ἔχειν θηλυτέραις. τῷ φημὶ τῇ κούρῃ τε δάμαρ τε αὐτοκασινήτῃ τῇ μεθ᾽ Ἐλλάδα γαίαν ἐπεσθαί. πάνη νῦν πρόφρων ὑπερίστασο, μηδὲ με μοῦνν σεῖο λίπης ἀπάνευθεν, ἐποιχόμενος βασιλῆς.

αὐτὸς εἰρύσο. δίκη δὲ τοῦ ἐμπεδὸς ἐστω καὶ θέμι, ἦν ἄμφω συναρέσσαμεν ἡ σύγ᾽ ἐπειτα βασιγάμο αὐτικά τόνδε μεσόν διὰ λαμῖν ἀμήσαι, ὅφρ᾽ ἐπίθηρα φέρωμαι οἰοκάτα μαργυσύνησιν.


369. ἀμήσαι vulg.

370. ἐπὶ ἥρα Brunck.


Od. 4. 293, παίδα τ᾽ ἐμὼν νοσφισαμένην θάλαμον τε πόσιν τε. See also on 1. 187.

363. λυγήσων: the kingfishers are called sad because the female when separated from the male was said to utter continuously a mournful note; cf. II. 9. 593, ἀλκυόνοι πολυενεθος οἷταν ἑχοῦσα. ἃμ᾽ ἀλκυόνεσσι: an echo of Alcman (26, Bergk), βάλε δὴ βάλε χρῆλος εἴρη "Οὐ τ᾽ ἐπὶ κύπατος ἄνδυ άμ᾽ ἀλκυόνεσσι ποτήται.


366. ἐπεί τ᾽ ἐπαίστον ἐτύχθη: 'when the matter became known,' i.e. when the help she had given to Jason became known, and she was compelled to flee.

367. ματὴ: cf. 1. 805.


371. βασιλῆς: v. 347.

372. αὐτῶς εἰρύσο: 'guard me, this is all I ask.' δίκη κ. τ. λ.: ' and abide in the just and righteous course to which we both agreed.' For συναρέσσαμεν v. n. 3. 901.

374. διὰ . . . ἀμήσαι: infin., for imper. For διακοινωνικα in the sense of piercing cf. Il. 3. 359, διάδοσιν χειρακωνίγων. Ἐγχως.

375. ἐπίθηρα φέρωμαι: 'that I may receive the reward due to my folly '; cf. Anth. T. 13. 22, ἐπίθηρα δέχασαι. Ap. clearly uses ἐπίθηρα here as a compound, as the simple verb φέρωμαι is intransitive in this sense. In Hom. it is generally held now that the phrase ἐπί ήρα φέρειν, Ved. vāram bhar 'to bring the wishes,' 'to please,' is for ἵρα ἐπιθηρωμένα, ἵρα being the acc. sing. of a noun ἴρα = χάρις, or, less probably, acc. pl. of an adj. ἴρος, but Aristarchus supported ἐπίθηρα; v. Battn. Lexik. M. and R. on Od. 3. 104, Leaf on Il. 1. 572. Ap. has ἰρά φέρειν 'to gratify,' 406 inf.

376. καταγγείλων: Absyrtus.
'Αψύρτω μεμάασιν ἀμύνεμεν, ὃφρα σε πατρί, ὁλά τε ληστεῖσαν, ὑπότροπον οὐκαδ' ἄγωντο. 400

αὐτοὶ δὲ στυγνερῷ κεν ὀλοίμεθα πάντες ὅλεθρο, μίζαντες δαι χεῖρας: οὐ τοι καὶ ρήγον ἄγος ἔσσεται, εἰ σε θανώτες ἐλορ κείνους λαπωμεν. 405

ἡδὲ δὲ συνθεσίη κρανεῖ δόλον, ὃ μιν ἐς ἄτην βήσωμεν. οὐδ' ἂν ὁμός περιμαίεται ἀντίώσων Κόλχους ἦρα φέροντες ὑπὲρ σὲ νόσφιν ἀνακτος, ὅς τοι ἀσοστητήρ τε κασίγνητος τε τήτυκτι οὐδ' ἂν ἐγὼ Κόλχουσιν υπείξω μὴ πολεμίζειν ἀντίβις, ὅτε μή με διεξ' εἰώσι νέοσθαί.

'Ἰσκεν υποσταίων' ὡς' οὐλοδὸν ἐκφατο μῦθον. 410

"Φράζεο νῦν. χρεώ γὰρ ἄεικελίωσιν ἐπὶ ἔργοις καὶ τόδε μητίσασθαι, ἐπεὶ τὸ πρῶτον ἀάσθην ἀμπλακίη, θεὸν δὲ κακὰς ἤνυσα μενοῦάς. τήν μὲν κατὰ μωλὸν ἀλέξεο δοῦρατα Κόλχων', αὐτάρ ἐγὼ κείνον γε τέας ἐς χεῖρας ἱκέσθαι μειλίζω σὺ δὲ μιν φαιδροῖς ἀγαπάζεο δώροις. εἰ κέν πως κήρυκας ἀπερχομένους πεπθομι

400. ἄγωστο Paris. unus, Brunck, Wellauer.
401. ὑπὸ καὶ Pariss., Brunck.
405. ὡς Wellauer. ἀντίώσω G, vulg.: ἀντίώστεις I.: ἀντίώστεις ... φημειν Pariss. quatt.: εἰσαίτεις ... φέροντες Paris. unus: εἰσαιτεις ... φέρον Brunck.
408. ὑπέιξω μὴ πολεμίζειν Gerhard: ὑπείξομαι πτολεμείζειν I.: ὑπείξομαι πτολεμείζειν G, Vatt. duo: καὶ δ' ἂν ... ὑπείξαιμι πτολεμείζειν Brunck.
411. φραζέο νυν Brunck, Wellauer.
412. μητίασσαι G, Pariss. duo, Brunck.

400. ἱπποθείσαιν: cf. ἰππάς, 36 supr.
404-5. ψ ... βῆσομεν: 'by which we shall make Absyrtus pass to his doom.'
405. ὡς ἂν κ.τ.λ.: 'nor shall those who dwell around, wishing to please the Colchians, be so eager to face us and recover thee, when their chieftain is taken from them.'
406. ἠρα φέροντες: v.n. 375.
407. ἀσσαπητήρ: v.n. 1. 471.
409-9. 'nor will I shrink from meeting the Colchians force to force, if they suffer me not to pass through.' Gerhard's brilliant restoration has removed all difficulty from a passage which completely puzzled the early editors. For ὅτε μή v.n. 1. 245.
410. 'Ἰσκεν: v.n. 1. 834. υποσταίων: v.n. 3. 396. οὐλοδὸν μῦθον: words whose burden was the death of Absyrtus: cf. 3. 381.
411. χρεώ κ.τ.λ.: 'for after my shameless deeds I needs must plot this treachery too, since first I went astray in waywardness, and brought to pass the base designs the gods inspired.'
417. 'If haply I may persuade the heralds who are setting out (to Absyrtus) to make him agree to my proposals, and to come alone and unguarded.' In v. 435 we see that Medea gives her deceitful message to the heralds. de M. was the first to explain this passage correctly. Seaton points out that 417 is the protasis to 415 and the words σὺ ... δώροις are parenthetical, "I will persuade him to come (do you receive him kindly) if only I can persuade the heralds, etc."
oïðhe nòon èmòiçì sùnvarþm̌çai èpèçççun, ènðh' ei toû tôde èrgun èfaudâçei, òutì meqaìrì, kteùè te, kai Kòlxousûn àèrêò ðìqiòíta.'

"Òs tôge ëåmìbànte mögan tôloû ëmòtuùnto 'Åfûrtò, kai pollâ tôron ëxènnìa ðòora, òuì méta kai péplòûdôsan ieròn 'Iýmìnuðiéjs porphiûren. tôô mnè ña Dìwûòò kâmôn àûtaí Dìh èn àmũfâlòw Kàrtìtes ðèaí: àûtaí ð' pàìdî dôkë Òhàánti métaûtìs: ð' ð' ñòtîa 'Iýmìnuðiéj.

êh' ëípor Lìsùnìûið polèúûn méta kai tô féreçbîai ãlûìñòn èvèrgèjs èxènnjìon. òû mnì àfàssîon, òutè kev ëísòàropîn ãlûkùnèmûr ëmûlîñàeias. tòu ð' kai àmûbrosîtì ðèmû̀ pèléù èxètí keûòûn, èç òu ànàç àûtòs Nuvûmòs ègàkàteleko àkròûalìxì òûw kai ñèktàrì, kàlà mêmàpròs ñ tôhìeà parthèñkìs Ìsvìàìîðòs, òûn pòte Òhìèvs Êìwòsòvèn èspòmèùñèn Dìh ènì kàllìpè vèjòw. ùh' ð' òte kërrûkèssì èpèçvûòçàtò múùùòs,

421. ëâtnàvù ñ. G.
425. àìîfûrtò Brunck.
435. ùh' ð' ñe Parìss, duò, Brunck: ùh' ð' òe Gerhard.

418. sùnvarþmîsai: ñ. ìèg. l. ànd s. xorùly explain it as intrans. While Hom. uses àròðòçàtes 'agreement,' ðr. has the pass. àròðòçàntes in l. 1344.
423. pèlòû: cf. l. 1204.
424 sqq. For Dìôñûsûs, Theseus, and Òriàdne see on l. 997.
426. Òhàánti: father of Hypûsîple, v. l. 621. ìp. is imitating òl. 2. 101 sçq., where the successive wielders of ÀgàmnòíÌ's sççpûre are enumerated.
427. pòlàsûn méta ... ãlûìñòn: 'with many another ornament.' The Schol. explains ãlûìñòs èn ðòûìlàìasì: cf. òl. 24. 152, òlàlàsò ... òlùìèìà ðòllà ðèkààòóìe. Curt. connects ãlûì-òûs 'something to look at,' 'trinket,' and ãlûì-ì 'pupil of the eye,' with rt. òàl 'to shine.'
432. àkròûalìxì: 'mellow;' àkròûalìxì àìnuw èvòmì. àìnuw èvòmì: òhegon. 9ììà. 13. ònxlièìèìèntèm nequì àrdìcìçètqèùèn Phòènìssà. See on ðèlìsòłtò, l. 473.
434. Êìwòsòvèn: Çìnòssòs was the ancient capital of Crete, the home of Minòs; cf. òv. A. A. l. 556, Ìáçhi, Çìnòsìs (i.e. Òriàdne), ùxò èrìsì kàllìpè: cf. Cat. 64. 123, Àùt ù ïèçtà (ìc. Òriàdne) ràti ñèpìsòa àò ìòòà Ðàìe Vènerì, àùt ù ìàì ìèvìntèm lumùnà sòmò Lìqèrit immèmòì ðìsdèènsì ðècòtè comìnùx.
435. èpèçvûòçàtò: v. ò. 3. 1162. The passage is an involved anacoluthon:—

'But Medea, when she had given her deceitful message to the heralds to persuade Aûbsûn to come to her as soon as she should go to the temple of the goddess, fulfilling her pact, under
the black veil of night, that so she might devise with him a plan by which she should take the fleece and return home again to the house of Aeetes—for (they were to say) the sons of Phrixus gave her by sore constraint to the strangers to lead away—after these false words she sprinkled, etc.'


438. ἢ κεν Köchly.

440. περι: = περισσῶς. This clause in the indicative is like 1117 infr.

442. ἐπαινεῖν: cf. Milton Comus 153, "Thus I hurl My dazzling spells into the spongy air, Of power to cheat the eye with bear illusion, And give it false presentations."

443. τὰ κεν κ.τ.λ.: for the efficacy of Medea's drugs cf. 3. 530.

444. ἀλβάτοιο: v. n. 1. 739.

445. Σχέτληνι "Ερως: v. n. 3. 120. Cf. Aen. 4. 412, Improve Amor, quid non mortalia pectora cogis?

446. Cf. Soph. Ant. 791, σὺ ("Ερως) και δικαίως ἁδύκους φρένας παραπτάς ἐπὶ λάβα: | σὺ καὶ τόδε νείκος ἀνδρῶν ἐκνάμον


447. τετρήκησαν: "are stirred up": v. n. 1. 1167. Cf. Philetas (xvi 3, Jacobs), Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶς φέρει ἀλλὰ μένουσιν ἄμελθα καὶ τοις ἄλλα προσααξάντες.

448. "Up! gird on thy armour against the sons of mine enemies." Cf. Hor. C. 3. 27. 21, Hostium uxor equeus puerique cacos Sentiant motus: Οv. Αm. 3. 11. 16, Eveniat nostris hostibus ille pudor; Virg. G. 3. 513, Di meliora piis eorumque hostibus illum.

451. ἐπισχερῶ ἀληθῆς: "the next theme in my song." For ἐπισχερᾶ v. n. 1. 330; the gen. is not found with it elsewhere.

452. Ἀρτέμιδος νήσω: v. n. 330.

453. συνθέσι: v. 345. τοι . . . κρυ-θέντες: they (the Colchians and Argonauts) ran up their vessels on the beach apart from each other.

454. σφυατέρας: v. n. 1. 643. λόχον: "ambush."
δέγμενος Ἀμφρτόν τε καὶ οὗς ἐξαυτίς ἔταρνους. αὐτὰρ ὅγ’ αὐναιτάρησιν ψυσχεῦσοι δολωθεὶς καρπαλμάως ἢ νηὶ διε’ ἄλος οἴδιμα περήσας, νῦχθ’ ὑπὸ λυγαίην ἱερῆς ἐπέβησάτο νήγ’
οὐδόθι δ’ ἀντικρῦ μετιῶν πειρῆσατο μῦθοι εἰς κασιγνήτης, ἀτάλος πάις οἱα χαράδρης
χειμερίης, ἣν οὕδε δ’ αἰίζην περόωσιν, εἰ κα θόλον εξεινοιν ἐπ’ ἀνδράσι τεχνήσατο.
καὶ τῷ μὲν τὰ ἐκαστὰ συνήμενον ἀλλήλουσιν
αἰτίκα δ’ Ἀλισούνθης πυκνῶν ἐξαῖτο λόχοι,
γυμνῶν ἀνασχόμενος παλάμη ἐξίφος. αἴθα δὲ κούρη
ἐμπαλω ὀμματ’ ἐνείκε, καλυφαμένη ὀδούσθην,
μὴ φόνον ἀθροῆσει κασιγνήτωι τυπέντος.
τὸν δ’ ὅγε, Βούτύπος ὅστε μέγαν κερεάκεα ταῦρον,
πλήξεν ὀπισεύσας νηῶ σχεδον, ὅν πτ’ ἐδεμαν
Ἀρτέμιδι Βρυγοὶ περιμαίεται ἀντιπερθεν.
τοῦ δ’ ἔν προδόμῳ γυνὲς ἤρπε: λουθία δ’ ἦρως
θυμὸν ἀναπεισεν χερσὶν μέλαν ἀμφοτήρησιν
ἀμα κατ’ ὀτειλῆν ὑποίσχετο: τῆς δ’ καλύτερην
ἀγρυφένη καὶ πέπλον ἀλευμομένης ἔρυθνεν.

458. ἐπεβῆσατο G, Vatt. duo, Viat.: ἐπεβῆσατο vulg.
459. πειρῆσατο vulg.: πειρῆσατο L: πειρῆσατο G.
460. πυκνῶν ἐξαῖτο Bruch.: πυκνῶν ἐπάλτο L, G: πυκνῶν ἐπάλτο vulg.
461. ὀπισεύσας L ex corr., Vatt. duo: ὀπισεύσας vulg.

455. έξαυτίς: deinde. Lehrs. Aristarch, p. 138, shows that in Hom. έξαυτίς always means ἐνυφαίνω, but later it was used in all the senses of αὐτός or αὐτής.

460. πάις οία χαράδρης: this simile is suggested by II. 21. 282, where Achilles prays that he may not be swept away by the Scamander ὡς πάιδα σφοβῶν, ὅν ῥά τ’ ἐφανός ἀπόγοροι χειμών περφωτα.

461. ἀποφην.: v.n. 3. 518.

462. ὀδόγυνη: ’linden veil,’ cf. II. 3. 141, ἀγρυφῆς καλυφαμένη ὀδόγυνης. Preston says that the veil may have been suggested to our poet by the device of the famous painter Timanthes, who found himself unable to depict the agony of Agamemnon in his picture of the sacrifice of Iphigenia, and covered the father’s head with a veil (Plin. N.H. 35. 10).

466. Βουτύπος: for the mighty blows dealt in felling even cf. 1. 427, Ἡ. 17. 520, Ἀν. 5. 477. κερεάκεα: cf. Call. Dion. 170, εἰναιτιζόμεναι, κερεάκεας, καὶ μεγ’ ἀρίσται Τεινείν ἄλκα κ.τ.λ.

469. ὀπισεύσας: ’lying in wait’: cf. II. 7. 242, οὐ γαρ σ’ ἐθέλω βαλέω. Ἀδήπῃ ὀπισεύσας. The form ὀπισεύσας (not ὀπισεύσω) is supported by the best MSS. of Hom., and by παρθενοπίης, etc. It is a redupl. from ὀπί (ὑπατα).


471. προδόμῳ: καταχρηστικὰς πρόδομοι εἰπ’ τὸ πρόσωπο. Schol.: v.n. 3. 278. ἄρως: Absurdus.


474. ἀλευμόμην: ’as she shrank back.’
δέ ἔστω πάντα μάρτυρ λοξὸς ὅποιον ἔρεξαν
ὁμιμάτις νηλείης ὀλοφώνων ἔργων Ἕρων.
ηρωὶς δ' Ὀιλίονδης ἐξάργυμα τάμεν ὑμάντος,
τρίς δ' ἀπέλειξε φόνου, τρίς δ' ἔξε ἄγος ἔπτυσ' ὀδόντων,
η δέμιος αὐθεντησὶ δολοκτασίας ἰλάσθαι.
ὑγρὸν δ' ἐν γαϊ ἀκούσαν νέκυν, ἐνθεὶ ἐτὶ νῦν περ
κείσαι ὁ στέχαι κεῖνα μετ' ἀνάρασιν Λυσφρεύς.
Οἱ δ' ἀμυδίς πυροσφο σέλας προπάροιθεν ἴδοντες,
tὸ σφίν παρθενικὴ τέκμαρ μετιοῦσιν ἀείρεν.
Κολχίδοις ἀγχόθη νῦσ ἐν παρὰ νη ἐβάλοντο
ηρωὲς· Κόλχον δ' ὀλεκον στόλων, ἢπτε κύρκοι
φυλα πελειάων, ἣτε μέγα πώς λέοντες
ἀγρότεροι κλονέοντο ἐνι σταθμοῦσι θορώντες.
οἴοι ἕκα τις κείνων θάνατον φύγε, πάντα δ' ὀμιλον
πῦρ ἃ τε δημούστες ἐπέδραμον· ὃθέ δ' Ἰήσουν
ὑμνησεν, μεμάδω ἐπαμμωμένον οὐ μᾶλ' ἀρωγῆς
δεινομένοις· ἢθη δὲ καὶ ἀμφ' αὐτοῦ μέλοντο.

478. φῶνων Pariss. quatt.
481. νῆα βάλοντο codd.
485. Κόλχων G, vulg.

ἐρυθηνεν: v. p. 3. 681. By sprinkling Medea with his blood Absyrtus fixed on her the pollution of his murder.
475. λοξὸς . . . ὁμιμάτις: limis oscilis, 'with eyes askance.' For the avenging functions of the Erinyes v. M. and R.
on Od. 2. 135.
477. ἐξάργυμα: the first pieces cut from the victim's flesh (ἡπ. ἁγ. ). There is a gloss in G. μαχαλισμάτα. The
custom referred to is the μαχαλισμός or ἀκρωτηρισμός, which consisted in cutting off the extremities of the murdered man and fastening them round his neck and under the armpits (μαχαλαί). Jebb,
App. Soph. El. 445, shows that there were two underlying notions: (1) the desire to render the dead incapable of
wreaking vengeance; (2) the desire to make an atonement by offering the severed portions to the gods below, as
a victim was devoted to death by cutting off a lock of hair. This latter is the dominant idea in our passage. Cf. also
478. This particular custom is not referred to by any other ancient writer, but spitting to avert evil consequences is
often mentioned, e.g. Theoc. 6. 39, ὧς μὴ βασκανθα δε, τρίς εἰς ἐμῖν ἐπτυσα κάλτων. See Mayor on Jul. 7. 112.
479. αὐθεντησὶ: v. n. 2. 754. δολοκτασίας: ἀπ. ἥγ. 
480. υγρὸν: either 'wet with blood,' or 'clammy.' See on 3. 1398.
481. Ἀφυρτεύων: ἔθνος ἀπὸ Ἀφυρτον εἰρημένων. Schol. The Absyrtus islands (v. 515) in the gulf of the Adriatic are
mentioned by Strabo (102, 22: 261, 42) as the traditional scene of the murder.
482. οἱ δ' : the Argonauts.
483. τέκμαρ μετιοῦσιν: 'a signal to guide them when they came in search.'
484. παρὰ νη ἐβάλοντο: 'laid their vessel alongside'; cf. Ar. Eq. 762, τὴν ἅκατον παραβάλλον.
485. ἢπτε κύρκοι: cf. I. 1049. 3. 541.
486. λεύνετε: cf. Od. 6. 130, Aen. 9. 340. Other similes from lions are found in 2. 26, 4. 1338.
489. πῦρ ὁ τε: a very common simile in the Ili., e.g. 11. 596, μάραντο δεμας πῦρισ αἰθομένων.
491. μέλοντο: v. n. 3. 1172.
ἐνθα δὲ ναυτιλίς πυκνὴν περὶ μητιάσκον ἐξόμενοι βουλήν ἐπὶ δὲ σφίσιν ἥλυθε κούρη φραζομένους· Πηλεὺς δὲ παροίτατος ἐκφατο μὺθόν·

"Ἡγὴ νῦν κέλοια νύκτωρ ἐτὶ νη ἐπιβάινας εἰρετὴ περαῖαν πλῶν ἀντίον, ὃ ἐπέχουσιν δῆτον· ἥθθεν γὰρ ἐπαθρήσαντας ἐκαστα ἐλπομαί ὅνα ἐνα μύθον, ὅτις προτέρωσε διεσθαὶ ἱμέας ὲπρονεῖ, τοὺς πεισμένα· οὐδὲ δ' ἀνακτὸς εὐνύδες, ἀργαλέσθη διχοστασίας κεδῶντα.

ρημίδη δὲ κεν ἀμμι, κεδασθεντὸν δίχα λαϊν, ἦ τ' εἰρ μετέπειτα κατερχομένους κέλευθος.

Ὡς ἐφατ· οὐνηγαν δὲ νεόλ ἐπος Λιακίδαο. ῥύμφα δὲ νη ἐπιβάιντες ἐπερρόντες ἐλάτησιν νωλεμές, ὅφὴ ἱερὴν Ἠλεκτρίδα νῆσον ίκοντο, ἀλλάων ὑπάρνη, ποταμὸς σχεδὼν Ἡπιδανῶν. Κόλιοι δ' ὄποτ' ὀλεθρῶν ἐπεφράσθησαν ἀνακτός, ὅτι δὲν διέσθαι ἐπέχρασαν ἐνδοθ πάσης Ἠρωύ καὶ Μινύας Κρονίης ἄλος. ἄλλ' ἀπέρυκεν

492. πυκνῆς L, vulg.
497. ἐπαθρήσαντας L, G: ἐσαθρήσαντας Paris, unus, Brunck, Merkel.
498. ὀδύεια vulg.
500. διχοστασίας Merkel.
502. ἦ τ' Merkel: ἦς cold.

492. Cf. II. 20.153, καθείστο ἑπτάωντες Boucl.-
496. πλῶν κ.τ.λ.: 'by a course opposite to that which our foes beset.'
497. ἡμέθν κ.τ.λ.: 'for at dawn, when they beheld all that has passed, I trust that there will be no undivided command (or counsel), urging them to pursue us further, which will prevail on them.'
498. διέσθαι: v.n. 2. 330.
499. οια κ.τ.λ.: 'but, rest of their chieftain, they will be scattered by grievous dissensions, and the way would be easier for us now, when these folk are scattered, than if we pass down later on.'
503. This correction of Merkel seems necessary, though ἦς is defended by Seaton, Samuelsson, and others. Keeping it, the sense will be that given by Way, "Wherefore our path henceforward—when sundered our foemen are Each from his fellow—to Hellas home shall be easier far." I cannot believe that κατέρχεθαι (v. 320) means here 'to return home,' and μετέπειτα seems clearly contrasted with ὧν νῦν (495), Peleus' advice being to break through at once and not later on.
504. ἐπερρόντες ἐλάτησαν: v.n. 2. 601.
505. νωλεμές: v.n. 2. 554. Ἡλεκτρίδα νῆσον: ἐγγύς ἑστὶ τοῦ Ἡπιδανῶν ποταμοῦ. Schol. The Ἡλεκτρίδας νῆσος are also mentioned by Scylax (Peripl. 21), Scymnus (Pir. 374), and Mela (2.7). Their existence is denied by Strabo (179, 11): cf. Plin. N. H. 3, 26, Iuxta eas (sc. Absyrtidas) Electridas vocavere in quibus proveniunt sicium quod illi electroni appellant, vanitatis Graecae certissimum documentum, adeo ut quas earum designent hanc unquam constiterit.
506. ἀλλάων ὑπάρνη: 'the northernmost of the many islands'; cf. 282, Ἡπιδανῶν: v.n. 596.
508. ἐπέχρασαν: v.n. 2. 498.
509. Κρονίης ἄλος: v.n. 327.
"Ἡρη σμερδαλέση η ἀιθέρος ἀστεροπήσην. υστατον αὐτῷ δ' αὔτε Κυταίδος ἡθεα γαϊης στύζαν, ἄτυομενοι χόλον ἄγριον Αἴῃταο. ἐμπέδα δ' ἄλλως ἄλλοι εὐφωμεθέντες ἐναισθ. οἱ μὲν ἐπ' αὐτῶν νήσου ἐβαίν. ἦσυν ἐπέχων ἄρως, ναϊοι νι δ' ἐπιώμυοι Ἀἴῃτου. οἰ δ' ἀρ' ἐπ' Ἡλυρικοῦ μελαμβαθέας ποταμίοι, τύμβοι ἐν ἁ. Ἀρμονίς Κάδμοι τε, τύργοι ἐδειμαν, ἀνδράσων Ἐγχελέσσων ἐφέστιοι οἱ δ' ἐν ὄρεσσι ἑναιαζον, ἀπερ τε Κεραυνία κικλόσκονται, ηκ τόθεν, ἔξετε τοῦσι Δώস Κρονίδαο κεραυνοι νήσον ἐς ἀντιπέραιαν ἀπέτρατον ὁμηθηναι.

"Ἄρως δ', ὅτε δ' σφιν εἰσιστο νόστος ἀπήμων, δὴ ῥα τότε προμολότος ἐπὶ χθονί πείσματ' ἔδησαν Ὕλημοι. νήσοι γὰρ ἐπιπρούχουτο θαμεια."

511. ὃς γὰρ τε Κυταίδος ἡθεα γαϊης Εἰ. Μαγ. 548, 37, unde aε—δῃ γὰρ τε... Αἴῃταο—Merkel.
512. ἐμπέδα δ' ἄλλως Vatt. duu. Pariss.: ἐμπεδόν ἄλλως L, G.

513. ὃς αὐτὲ: particles used in sequences or enumerations, e.g. H. 2. 407, ἐκτὸς δ' αὐτ' ὁδοῦ. Κυταίδος: v.n. 2. 390.
514. στέβαν: 'they loathed the thought of returning to their homes in the Colchian land. This is the reason for their settling elsewhere, the constri, being paratactical, as often in Hom. and Ηῆθ. χόλον Αἴῃταο: v. 230.
515. 'they turned their course, some here, some there, and founded settlements which should endure (ἐμπέδα).'
516. ἐπιώμυοι Ἀἴῃτου: v.n. 481.
517. ποταμοῖο: according to Sylax (Peripl. 24) the tomb was at the river Rhizon; Eratothenes placed it at the Drilo or Drino. de M. thinks that the latter view is established by the mod. name Drino-Negro (μελαμβάθι).  
518. Cadmus and his wife Harmonia, leaving Thebes to Pentheus, settled in Illyria, where Cadmus became king. They were changed into serpents before their death; cf. Eur. Briclid. 1331: Οὐ. Met. 4. 562: Dion. P. 390, κεῖον δ' ἐν περὶ κόλπον ιδίοις ἔρυκυδα τύμβοι, Τύμβοι ὑπ' Ἀρμονίς Κάδμοι τε φῆμος ἐνίσταν. Κεῖον γὰρ εἰς ὀφίων σκολίων δέκα ἡλλα-ξαντα, Οὐσβιν αὖ ἑκνμνοι λαταιμει μετα γῆς ἱκόντα. τύργοι: Pola; cf. Strab. 17.9, 40, ἃς Πολα κτίσμα εἵστεν ἀρχαίον Κολχων τῶν ὑπὲρ τῆς Μηδείας ἐπειδαθηνων, διαμαρτυντῶν δὲ τῆς πραξεως καὶ κατα- 

519. Κεραυνία: lofty mountains in the north of Epirus, famous for their thunderstorms (Serv. on Aen. 3. 508). Cf. Strab. 17. 16, δείκνυται γὰρ τοια σημεία καὶ περὶ τὰ Κεραυνία ὑφή καὶ περὶ τῶν Ἀδριαν. τῆς τῶν Ἀργοαυωτῶν πληθυ.
520. Ικ τόθεν ἔξετε: cf. Call. Αρ. 47, ἐξει κείμου ἔξει ἐπ' Ἀμφιρρυφ ζευγίτιδας ἐκείθεν ἔτοπος: Cat. 35. 13, quo temporē... ex eo.  
521. ἀντιπέραια: v.n. 2. 351. The island spoken of is Corcyra, the home of the Phaeacians.
522. προμολότες: 'going forward on their journey.'
523. Υλήνων: an Illyrian tribe called after Hyllus (533). The 'Ταλαί Ἥρω- νας is mentioned by Sylax and Sceymus as a little smaller than the Peloponnesus. ἐπιπρούχοντο: prominent, 'projected'; ἀρ. λεγ. See on 1588.
527. πρὸς . . . κέλευθον: 'but they even joined with them in devising a safe passage.'
528. μετὰ . . . διήρρημοι: 'winning as a reward'; cf. II. 23. 850, πάντας διήρρημοι πελεκές.
529. 'for Phoebus gave two tripods unto Jason to bear with him into far distant lands, as he journeyed on his quest.'
530. κατὰ χρέω: used like κατὰ τρόπειν 'to fulfil a mission'; cf. Od. 11. 479, ἠλθον . . κατὰ χρέω. Some explain 'journeying under compulsion.' For a different use v.n. 3. 189. Πιθώ: v.n. 1. 200.
533. 'that land would never be devastated by foemen coming against it.' One is reminded of Soph. O.C. 1533 sqq., where Oedipus promises Theseus that, if his dying charge is respected, Attica will never be devastated by her foes the Thebans. For ἀνατήσανθα cf. 1. 1349.
534. § 41: οἱ τρόποιν. The other tripod was dedicated to Triton, 1549 infr.
535. ἄγανην: the Lat. translators render this by 'claram,' but ἄγανης cannot have that sense. The meaning must be 'kindly,' referring to their friendly treatment of the Argonauts. Merkel reads ἄγανην as the name of the city.
536. μερόπεσον: the old explanation of μέροπες as μεριζούντες τὴν θάνατον 'speaking articulately' has long been abandoned. It is probably, like βρότος, from the root μερ. Skt. maître, 'to die.'
538. Ὡλλον: Heracles had another son by Deianira who bore the same name; cf. Soph. Tr., where he is one of the characters.
544. For the order and reading of these lines v. Appendix I.
539. Ναυσιδόοιο: father of Alcinous. In Od. 6. 7 sqq. we are told how he led out the Phaeacians, when harried by the Cyclopes, to settle in Scheria (Corcyra).
540. Μάκρην: Μάκρης τῷ παλαιῷ ἔλεγετο ἡ Σκηνία, ἀνυρασμένη ἀπὸ τῆς διονύσου προφού. Schol. We have the legend in 1331 sqq.
541. νιψομένοι: this purification of Heracles in the land of the Phaeacians is
not mentioned by any other writer. He had slain his children when stricken with frenzy by Hera. The story is variously told in Apollod. 2. 4. 12, Eur. H.f., Paus. 9. 11. 1, Hyg. Fab. 32.

543. This amour of Heracles is not recorded elsewhere.

544. ὑπ' ὄρθων: ‘subject to the haughty sway of.’ Brunck tries to defend ἐπί by the idiom ἐπί τινι ἐλείν ‘to be in a person’s power,’ cf. 3. 713, but ἐπί seems more natural. ὄρθων, supercilium, is often used in late Gr. for ‘superciliousness,’ e.g. Anth. P. 10. 122, καὶ σοῦ τὴν ὄρθων καὶ τὸν τύφων καταπαύει· For quite different uses of ὑπ’ ὄρθως v. 3. 371, 1024.

545. ἀλαδε Κρονίνη: v.n. 327.

546. Μέντορες: a Liburnian tribe mentioned in Hecataeus fr. 62 and Plin. N.H. 3. 21. ἀλεξέμονι περὶ βουσίν: ‘defending his cattle.’ This constr. is only found here; in 1488 we have περὶ c. gen.

547. θέα: Μοῦσαι. For the rhetorical question cf. 2. 851. παρέξ: ‘beyond the limits of.’

548. Ἀὐσόνιν: the Schol. refers to a charge of anachronism: μέμφοται δὲ τινες τῶν Ἀπολλάνιων ἃς περὶ τοῦτον τούτῳ χρόνου εἰρήκετα τῇ Ἰταλίαν Ἀὐσόνιαν.

549. ὡσπερ εἰς ἡπείροις γὰρ χρόνους τῶν Ἀργοναυτῶν οὗτοι κέκληται ἀπὸ Αἴδονος τοῦ Ὀδυσσείως καὶ Καλλιφίου. ἐρεύμην δὲ ὅτι ἐπεί αὐτὸς ὁ ποιήτης οὗτος ἠνόημαι, εἰ καὶ μὴ κατὰ τῶς ἐκεῖνων χρόνων ἦν.

550. Στοιχάδε: islands, inhabited by Ligurians, off the coast of Narbonensis, mod. Iles d’Hyères. Cf. Plin. N.H. 3. 5, tres Stochaeas a vicinis Massiliensibus dictae propter ordinem (στοιχίαν) quo stiae sunt, περίστατα: ‘manifold’ or ‘striking’; v.n. 1. 466, στοιχία νῆσος: cf. 1620. The meaning apparently is ‘traces of the voyage, i.e. traditions of the Argonauts having landed there, memorials which they left behind, etc.; cf. σημεία... τῆς τῶν Ἀργοναυτῶν πλάνης, Strab. 17. 16 (quoted on 519). Lehirs and Beck explain ‘insignia navis’; Seaton (Cl. Rev. iv 118) ‘probably figure-heads or some other ornaments.’

551. πέφαται: ‘are spoken of’; cf. 2. 500, 1. 988n. de M. apparently takes it from φαινεῖ, ‘comment se faït il que... des marques éclatantes du passage du navire Argo aient pu réellement se manifester?’ — a rare use which occurs in Bacchyl. 9. 52 (v. Jebb), but the Homeric form from φαινεῖ is πέφαται (e.g. Il. 2. 122).

552. δεδομένων: cf. 1. 1304.
Zeusa, theoN basiliA, chos labeN, oiiN ereyN.
LiaiN d' olodN tekmupato dhlyse KiNkN
aiv' apoufammeNou, pro te myria ttmaNteNas,
nostiNseN. to meN ouTiN ariNtiNou evnoNseN
al' theN yaiN 'TllhNidoS eXaniNteS
tlybo' tais d' apelNepoN, osoi KlychouN paroNtheN
exeNis plhNtonto liNpupiNdeS eiv ali' nthN
'Isoa te DuskeNadoS te kai' ieme'P NtNveia.
autar epeit' epit tesi parai KerkuNaN ikoNto,
einta PolNediaN 'LiNpNida NassaNto koNner,
YKuNomoN KerkuNaN, ekaS FliNwtiNidoS aiyN,
arpaNaxa 'vp' erwN' melanNmoNneN de miN anNdes
nautNliN eK pNtNto kelaNNe' pNtanNtheN yN
derkmeNoi KerkuNan epikiNleNoiS MelNaiN.
T' d' epi kai MelNiten, liaNw parNguiNthees ouNw,
aipeNwN te KerwoSstoN, upNthe de pNlNon enNusN
NypNfaNten paranmeBwiN, ina kreuNwsta KaNvwo
'AiNtan NaiNseke' ta d' heNreNidea leuNsoN

οὐρα δοιάζοντο Κεραυνία. καὶ τότε Βουλᾶς ἀμφ’ αὐτοῖς Ἡρμὸς τε μέγαν χόλον ἐφράσαθ᾽ "Ἡρμ.
μηδομένῃ ἃ’ ἄνυσιν τοῦ πλῶν, ἀρετεν ἀέλλας ἀντικρύ, ταῖς αὐτῖς ἀναρράγην φορέντω
υῖσον ἐπὶ κραταῖς Ἡλεκτρίδος. αὐτίκα ἃ’ ἄφων ἰαχεν ἀνδρομέῳ ἐνοπῇ μεσσηγῷ θεῶντων
ἀυδὴν γυλαφῆρὶς υἱὸς δόρυ, τό ρ’ ἀνα μέσην στείραν ʼΑθηναίη Δωδωνίδος ἤρμοσε φηγοῦ.
τοὺς δ’ ὀλοὺν μεσσηγῦ δέος λάβειν εἰσαύσοντας
βυθιγγὴν τε Ἡρμός τε βαρῶν χόλον. οὐ γὰρ ἀλύεων ἐνυπεπι ὀντεν πόρους δολιχῆς ἀλός, ὀντε νθεύλας
ἀργαλέας, ὅτε μὴ Κύρη φόνον ʼἈφύρτου
νηλέα νυέειν. Πολυδεύκεα δ’ εὐχετάασθαι
Κάστορα τ’ ἀθανάτουι θεοῖς ἦνωγε κελεύθους
Αὐσοῦνῆς ἐμπροσθε πορεῖν ἀλός, ἥ ἐνι Κύρην
δήσουν. Πέρσης τε καὶ ʼΗλίουο θύγατρα.
"Ος Ἀργὼ ἴαχησεν ὑπὸ κνέθας: οἱ δ’ ἀνόρουσαν
Τυνδαρίδαι, καὶ χεῖρας ἀνέσχεδον ἀθανάτουσιν
εὐχὸμενοί τὰ ἔκαστα: κατηφεὶ δ’ ἔξεν ἄλλους
ήρωας Μινῶας. ἥ δ’ ἐσσυτο πολλὸν ἐπιτρὸ
λαϊσεων, ἐσ δ’ ἐβαλον μὐχατον ρόου ʼΗριδανοίοι
ἔνθα ποτ’ αἰθαλόεντι τυπεῖς πρὸς στέρνα κεραυνο

580. τοὺς Vatt., Parisii. quatt., Wellauer.
581. τουτ’ Εβαλον Brunn.

580. Ἡλεκτρίδος: v.n. 505.
582. αὐς δόρον: cf. I. 526.
583. μεσσηγῷ θεόντων: ʼ while they were running before the gale.
584. μεσσηγῷ: with εἰσαύσοντας, ʼ as they heard the voice telling of the
gríevous wrath of Zeus.
585. ἐμπροσθε πορεῖν: ʼ to open before them the passages of the Ausonian sea.
586. δήσουν: εὐθεῖς δόρου. ἔλ ὡς
ἐπὶ μέλλοντος κεῖται (i.e. it is always used
in a future sense). Schol. In Hom. we
have this same present form with future
meaning. It is from δα- δεῖν.
587. Τυνδαρίδας: as sons of Zeus by
Leda, wife of Tyndareus, their prayers
would win more acceptance.
588. τὰ ἔκαστα: i.e. each of
the prayers which the αὐδὴν δόρῳ had en-
589. Ἡριδανοίοι: generally identified by
both Gr. and Lat. writers with the
Padus or Po. Strabo (179, 10)
asserts that it was a purely legendary
river, agreeing therein with Herodotus
(3. 115). For a possible origin of the various
legends connected with it v. Smith's
Dict. Geogr.
Curn te lagranti dialectum fulmine,
Phaethon, Ovid (Met. 2. 1-300) gives
the fullest account of the story of
Phaethon, the son of Helios, who was slain by Zeus for driving the chariot of the Sun too near the earth, his lifeless body falling into the Eridanus.

598. ἡμιάθης: cf. Aen. 3.578, Encladi semustum fulmine corpus. πέσεν: cf. Ov. Met. 2.319, At Phaethon, rutilos flamma populantae capillos, Volvitur in praecps, longoque per aera tractu Furtur ... Quem procul a patria diverso maximi orbe Excipit Eridanus fumantique abluet ora. The ablatival gen. with πέστω does not seem to be found elsewhere, but in Eur. I. T. 1384, the Palladum is described as τον φοίνικαν πέστα. See on I. 1030.

599. Λίμνη ... πολυβενθέος: ‘into the estuary’s deep expanse.’ For the primary meaning of λίμνη v. L. and S.

600. ἀνακτησε: in 3.227 this verb is intrins., as in Hom.; here ἄτμος is a quasi-cognate acc., cf. 929.

601. Cf. Lucr. 6.818, Sec et Averna loca alitibus summittere debent Mortiferam vim, de terra quae surgit in auras, Ut spatium caeli quadrat de ponder varietate. Quo simul ac primum pennis delata sit ales, Impeditur ibi caecus correctione, Ut cadat e regione loci, qua derigit aestus: Aen. 6.240.

604. Ηλιάδες: the sisters of Phaethon, changed into poplars; cf. Hyg. Fab. 152, soores Phaethontis quod equos in tarsis iunxerant in arbores populos commutatae sunt: Aen. 10.190, populas inter frondes, ubranque sororum, ἐλέμονα: ‘pent in.’ This clever restoration of Gerhard has been accepted by all subsequent editors. He compares Paul. Silent. Ecphr. S. Soph. ii 184, καλπίδος ἐν γυαλίσια ἐλεμένα (sc. τῶν) ὅμασι μύνω. See also I. 870.

606. ἥλεκτρον: the legend that the tears of the Heliads became amber was due to the gum-like nature of amber, which was regarded as being an exudation from trees; cf. Eur. Hippias 375: ἀέθειν δ’ ἐπὶ πάντων, κύρια τας άδρυριας | ἀκτάς ἤριδανον ν’ θυρω | ἀνθα παρφερόν καθάζουν | εἰς οἴκμα παρτός τριστάλαιναι | κόραι Φαεθοντοειδες δακρών | τάτ’ ἥλεκτροφαες αἰκτάς. Pliny (N.H. 37.2) ridicules the idea, but says that the geographical ignorance of the Gr. poets makes their ignorance about amber more excusable: nam quod Aeschylos in Iberia, hoc est in Hispania, Eridanum esse dixit cundemque appellari Rhodanum, Euripides rursus et Apollinius in Hadriatico Litor confluerre Rhodanum et Padum, faciliori veniam facti ignorati sucini in tanta ignorantia orbis.

608 sqq. but when the waves of the dark estuary flood the banks, driven by the blasts of the loud-roaring wind, then all that is on the banks is swept by the foaming flood into the Eridanus.' Cf. Hor. C. 1.2.13, Vidimus flavum Tiberim
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δὴ τὸν ἦς Ἡρμιδανὸν προκυλύνεται ἄθροα πάντα κυμαίνοντι ῥῶι. Κελτοὶ δὲ ἔπι βάζων ἔθεντο, ὡς ἀρ᾽ Ἀπόλλωνος τάδε δάκρυα Λητοίδαι ἐμφέρεται δίναι, ἂ τε μυρία χεῖνε πάροιμην, ἤμος Ἡπερβορέων ἱερῶν γένος εἰσαφικάνειν, οὐρανὸν αἰγυλήνετα λυτῶν ἐκ πατρὸς ἐνυπῆ, χωόμενοι περὶ παιδὶ, τὸν ἐν λυπαρῇ Λακερείᾳ διὰ Κορωνίς ἐτύκτεν ἐπὶ προχοῆς Ἀμύρου. 

καὶ τὰ μὲν ὄς κεῖνουσι μετ᾽ ἀνδρασὶ κεκλήσται. 

τοὺς δ᾽ οὕτε βρῶμης ἄρει πόθος, οὐδὲ ποτόν, οὐτ᾽ ἐπὶ γηθοσύνας τράπετο νόσ. ἀλλ᾽ ἄρα τοῖς ἡματα μὲν στρεῦγοντο περιβληθῶν βαρύθωντες ὁμή λευγαλῆ, τὴν ρ᾽ ἀσχετον ἐξανίσεκον τυφομένου Φαέθοντος ἐπίρροαὶ Ἡρμιδανοῖ νῦκτας δ᾽ αὐ γόνον δὲνν ὀδυρμένων ἐσάκουν 'Ηλιάδων λυγέως· τὰ δὲ δάκρυα μυρομένης οὖν ἑλατρίας στάγες ύδασιν ἐμφορέων.

'Εκ δὲ τόθεν Ῥοδανὸι βαθὺν ῥὸνον εἰσαπέβησαν,

613. ἐμφέρεται L, G: συμφέρεται Pariss., Brunck, Seaton. 
614. προβορίων Merkel. 
615. ἀνδράσιν ἐκλήσεται Rzach. 
616. οὐ ποτό G, Wellauer. 
617. νυκτὸς vulg. 
618. εἰσεπέρασαν G, vulg.: εἰσανεβαίνα Brunck. 

retortis Litore Etrusco violenter undis Iren dejectum, etc.

610. ἄθροα πάντα: including the lumps of amber.

611. Κελτοὶ κ. τ. λ.: 'The Celts, however, have set another story thereto, how that these are the tears of Apollo, the son of Leto, which are borne on the eddy ing flood.' This story of the tears of Apollo becoming amber is found nowhere else. The usual legend was that Apollo slew the Cyclopes who had forged the thunderbolt which Zeus hurled at Asclepius, and for this murder Apollo was banished from heaven and condemned to be the slave of Admetus (Apollod. 3. 10).

612. Ἑπερβορέων: for this mythical people and their connexion with Apollo see Pind. v. n. 2. 675. The connexion was vaguely supposed to flow from their land.

613. παιδί: Asclepius, son of Apollo, slain for restoring mortals to life; cf. Pind. P. 3. 54 sqq. Λακερείᾳ: at the mouth of the Amyrus in Thessaly (v. 1. 596).

614. κεκλήσται: elsewhere Ap. always uses ἐκλήσεται, ἐκλῆσται, and so Rzach would read here ἀνδράσιν ἐκλὴσται. In H. 9. 402 we find ἐκτήσθαι, Attic κεκτῆσθαι, and there are many similar duplicate formations collected by Curtius, G.V. ii 126.

615. τοὺς δὲ: the Argonauts.

616. περιβληθῶν: v. n. 384. περιβληθῶν: ἀπ. λεγ.; cf. βληθρός (152), ἀβληθρός (2. 205). "but ever day by day sorely afflicted they were till their burdened hearts grew faint With the noisome stench that uprose, the unendurable taint From Eridanus' streams that reeked of Phaethon burning still" (Way).

617. νυκτας: νυκτὸς is wrong, as the gen. of time is not used by Ap.

618. ἐπιρρήσαν: Imitated from H. 2. 754 (of the Titaresius not blending with the Peneus), ἐπιρρῆσαν ῥόνι εἰλαίον. στάγες: Ap. forms this pl. from the stem σταγ (στάχω).

619. Ῥοδανοῖ: the geography here, as in the case of the Ister, is largely imaginary. The confluence of the
Eridanus, or Po, with the Rhone is one of the fictions censured by Pliny (v.n. 606). The close connexion of the names Eridanus and Rhodanus led to the confusion of the rivers.

630. Ἕρμη ἱστοπέλους καθ᾽ Ἑροκυνίων ἰάχησεν 

635. ἀπόκεινται ἀδέσφατον ἐνθαύσατον, ἥπερ γὰρ τίς ἀπορρόθη 

640. τῆς Ὀκεανοῦ, τῶν οὗ προδανέται ἔμελλον ἐσβαλέειν, τόθεν οὐκ ἔως πρὸς ἡτανέων. 

645. Ἄργον ἐνεσεῖγη, δ᾽ ἐδέναι μυρία Κέλτων

Eridanus: Brandis (Pauly-Wissowa Real-Encycl.) thinks that Lake Constance is referred to. The only lake through which the Rhone actually passes is the Lake of Geneva, Ἡ Δημένα λίμνη, 

3. 'ίδι ἃ Ἄρδανος φέρεται, Strab. 170. 7. 

Dυσχείμωνας = Δυσχείμωρον, only found here.

636. πέτανται ἀδέσφατον: 'open out with limits that none can tell.' For ἀδέσφατον v. 2. 1115. Leaf on ll. 3. 4. ἐναὶ κτ.λ.: 'there they would have met with an unworthy doom, for an offshoot was carrying them towards the gulf of Ocean, which unwittingly they were about to enter, and from which they would not have returned alive.'

638. κόλπον: what particular gulf the poet was thinking of (if any) is unknown. For Οκεανός v.n. 282.

640. Ἐροκυνίων: the Hercynian Mts. are described in Caes. B. G. 6. 24-5. The name survives in the mod. Harz "a woody mountain.'

645. Ἰδαίοι: v.n. 3. 53.

646. Κέλτων: that this name had no fixed denotation is shown by what Strabo says (27, 35), τὰ ποτὶ βορρᾶ ἡμῆ τὰ γνώριμα ἐνὶ ὄνοματι Σκύθας ἐκαλόνων, .
καὶ Διγύων περώντες ἀδήνιοι. ἀμφὶ γὰρ αὐὴν ἡ ἑρα χεῖν θεὰ πάντ' ἡματα νιστομένουσιν. μεσσότατον ὦ ἄρα τούγ διὰ στόμα νη ἐκαντὸν. Στοιχάδας εἰςπέβανν νῆςουσ σοῦλ εἰνεκα κούρων Ἡγνός: ὦ δὴ βωμοὶ τε καὶ ίερὰ τούτοι τέλευται ἐμπέδουν: οὐδ' οἶον κεῖσιν ἐπίκουροι ἐπιστὸν ναυτήλης. Ζεὺς δὲ σφί καὶ ὁμιγυών πόρε νήςα. Στοιχάδας αὐτὲ λυπώντες ἐς Αἰθαλίην ἐπέρησαν νῆσου, ἵνα ψήφοιν ἀπωμόρξαντο κομῶντες ἑρῶ ἀλείρ. χρονὴ δὲ κατ' αἰγιαλοῦ κέγνυται εἰκελεῖν ἐν δὲ σόλοι καὶ τεύχεα θέκελα κείνων. ἐν δὲ λιμῆν Ἁργοὺς ἐπωνυμὴν πεφάττεσται.

650 655

668. ἐνθα πρὸν ἔν ὑὲ Beck, Hermann.

οὐστερὸν δὲ καὶ τῶν πρὸς ἐπιφάνειαν γνωσιθέντων Κέλτων καὶ Ἰβρησ ... προσφυγούντω, υφ' ἐν δύοια τῶν καθ' ἐκάστη θέων ταπατο- 

μένων διὰ τῆς ἄγρανος.

647. Δρυγὼν: the Ligurians, who dwelt on the north of the Tyrrhenian Sea from the borders of Gaul to Etruria.

ἀθήναι: · unharmful·; cf. Soph. O.C. 1533. ἀθήνω ... Σαρτifiant ἀπ' ἀνδρών. L. and S., by an oversight, explain it in our passage 'not hostile.'

648. Сφ. 3, 211.
649. μεσσότατον: this superl. is coined by Ap. He also uses μεσσάτατοσ (999) formed from the loc. μεσα en μεσατός, Π. 13. 361. Hom. has μεσάτατοσ.

650. Στοιχάδας: v. n. 554. κούρων Ἡγνός: Castor and Polydeuces (v. 593).
658. oδ' οἶον κ.τ.λ.: · nor on that voyage alone did they go as helpers, but Zeus entrusted to them also the ships of men who were born in later days.'

655. πόρε νήςα: σοβεῖν δηλοντί. ο ἑρῶ τοπίσ έλεεψις. Schol. For the Dioscuri as tutelary deities of seamen cf. Hor. C. 1. 3. 2.

656. seqq. 'Again, leaving the Stoe- 

chades, they crossed over to the island of Aethalia, where, weathered out, they wiped off the heavy sweat with pebbles. And on the beach there were strewn pebbles like in colour (to human sweat). Light is thrown on this by two other passages:
(1) Strab. 186. 37. ἔτοι δὲ κατὰ τὴν Ἀιθαλίαν λιμήν Ἀργοὺς ἀπὸ τῆς Ἀργοῦς, ... δὲς φασίν. ἔκεισε γὰρ πλέσσα τὴν τῆς Κύρκης οἰκείαν ζητοῦτα τὸν Ἰάσσονα ... καὶ δὴ καὶ τῶν ἀποστελλεγμένων πασέν- 

tων, ὥς ἐποίησαν οἱ Ἀργοναύται, διαμένειν ἐτι καὶ καὶ τῶν διαπικεύοντα τάς ἔτι τῆς ηδύνης ψήφους. (2) Aristot. Peri thumomatión άκουσμάτων 105, καὶ ἐν τῇ Ἀἰθαλίᾳ ... ἄλλα τὰ δεικνύοντα μεμεία τῶν ἀριστώτων καὶ τὸ ἔτι τῶν ψήφων δὲ λεγόμενον. παρὰ γὰρ τῶν αἰγιαλῶν ψήφοις φασίν 

ἐστιν ποικίλασ, ταύτα δ' οἱ Ἑλληνες οἱ τῆς ηδύνης οἰκονύτες λέγουσιν. τῷ τινος ἄριθμοι ἐπιστευμένων Ἀθεαλία ήτα Λ. Ilva, mod. Elba.

656. χρονὸς: i.e. the colour of the mixture of oil and sweat (γλαίνον, strig- 

mentum) which the scarpers (στελεγείδες, strigiles) removed. de M. suggests taking χρονη in the Homeric sense of 'skin,' but the use of χρονῶν in Aristot. (l.c.) is sufficient to refute this.

657. ἐν δὲ: 'and in that place,' an adverbial phrase used in Hom., e.g. Od. 13. 244, 247. σολός: v. n. 3. 1365. The heroes seem to have engaged in games on the island. Cf. 851 infr.

658. λιμήν Ἀργοὺς: cf. Τίνην. 4. 56, καταπέλτας αὐτῶν (i.e. the Ἀργο- 

ναυτώ) εἰς ... Αἰθαλίαν τὸν ἐν αὐτῇ λαμένα κάλλιστον ... Ἀργοὺς ἀπὸ τῆς νέας προσανέγειρε, καὶ μεχρὶ τῶν τῶν χρῶν διαμένειν αὐτὸ τῆς προσηγορίας. This harbour is said to be the mod.


ARGONATTIKΩΝ Δ

Καρπαλίμως δ' ἐνθένδε διεξ ἀλὸς οἴδιμα νέοντο Ἀὐσονίης ἀκτάς Τυρσηνίδας εἰσορώντες:


660 ἤξον δ' Ἀιαίς λιμένα κλυτὼν ἐκ δ' ἀρα νηὸς πείσματι ἐπ' ἵηώνων σχεδόθεν βάλου. ἐνθα δὲ Κίρκῃν εὐρον ἀλὸς νοτίδεσσι κάρη ἐπιφανέρωνον· τοῦτο γὰρ νυκίοισιν ὑπείρασιν ἐπτοίητο.

αἰματι οἱ θάλαμοι τε καὶ ἑρκεα πάντα δόμοιο μύρεσθαι δόκεον· φίλοξ δ' ἀθρόα φάρμακ' ἐδαπεν, οὐσὶ πάρος ξείων θέλγ' ἀνέρας, ἐστίς ἴκοιο· τὴν δ' αὐτὴ φοινίω σβήσετε αἰματι πορφύροναν, χερσον ἀφυσαμένῃ· λῆξεν δ' ὀλοοίο φόβοιο· τῷ καὶ ἐπιπλωμένης ἡνός νοτίδεσσι βαλάσσης ἐγκρόμενη πλοκάμους τε καὶ είματα φαιδρύνεσκεν. θῆρες δ' οὗ θῆρεσιν ξοικότες ὀμήστρῆσιν, οὐδὲ μὲν οὖδ' ἀνδρεσιν ὄμιν δέμας, ἀλλο δ' ἀπ' ἄλλων συνμυγέεις μελέων, κίον ἀθρόοι, ἵπτε μῆλα ἐκ σταθμῶν ἀλὶς εἴσιν ὑπηδεύοντα νομῆ. τοῖσι καὶ προτέρης ἐξ ἱλός ἐβλάστησε

662. ἐνθάδε Brunck.
663. ταμήρωναν Merkel in ed. min.

Porto Ferrajo. For another λιμήν Ἀετίας v. 1620.

660. Ἀὐσονίης: v. n. 553.
661. Ἀιαίς: v. n. 3 311. The Schol. says, ιονκεν Ἀπολλάνων ἐδιδεξάτη τὴν Ὀδυσσείας πλάνην πελ Τυρσηνίων καὶ Ἰταλίαν, ἐκεῖ γὰρ ὑποτίθεται τὴν Κίρκην ῥίκειν.


668. 'this dark red flame she quenched with the blood of a murdered man, which she gathered in the hollow of her hand,' πορφύρουσα is intrans.; the devouring flame seemed to be of a blood-red hue; cf. 1.438, πορφυραῖς ἐλίκησιν: Stat. Ach. 1. 161, ignis purpureus.

670. ἀλλά . . . μελέων: 'but, in different parts, a blend of different limbs.' In Od. 10. 212 sqq., where Circe is attended by beasts which apparently had once been men, there is no mention of the heterogeneous limbs of which our poet speaks.

675. ἀλὸς: 'in flocks,' ὑπηδεύοντα: 'following,' ὑπηδέων = ὑπηδέω is only found here and in 974.

676 sqq. 'Such creatures were brought forth from the primeval slime, a medley of diverse limbs, by earth itself, what time it had not yet been made solid by the thirsty air, nor yet had received such stores of moisture through the rays of the scorching sun; but the course of time harmonized their structures, and formed them into species.' The notion that animal life was due in the first instance to the operation of the sun's heat on the λιμή is common to many of the early philosophers, e. g. Anaximander,
Xenophanes, and Empedocles. The 

677. ἀργηραμένη supp. η scr. ou: 
 678. 692. : 677. : 
 679. 690. 693. φωμένους: 
 680. 689. 687. 686. 685. : 
 681. 657. : 

677. **μελέσσον** ... **μελέσσον** : Empedocles maintained that the earth at first produced monsters of all kinds, **πολλά μὲν ἀμφι- πρόσωπα καί ἀμφιστέρων' εἴρυστο, Βουγνη ἀνθρώπωρα, 

678. υπ' ἁρί πληθέσα: the theory is one found in the early cosmogonies that by the pressure of the ἄμφ on the earth-slime the water was squeezed out and evaporated by the sun, falling again to form sea, river, etc. (κυμάδας). Plato (Tim. 76 c) uses the noun πίλης and the compound πιθελίνα.

679. Shaw erroneously renders, 'non- 

dum torridis raditis usque adeo solis humoribus orbata.'

680. **συγκρίνασ** : συγκρίνασ used was 

681. **συγκρίνασ**: by Emped., for the influence of the uniting principle (φιλία), διακρίνα (1. 498) being used of the sundering principle (νείκος); cf. Simpl. Phys. 6. 25. 21, τα στοιχεῖα ποτὲ μὲν ὧν τῆς φιλίας συγκρίνεσα, ποτὲ δὲ ὧν τοῦ νείκος διακρίνει. 

682. τῶν . . . ἔποντο : 'of such a kind were those monsters of uncertain nature, which followed in the train of Circe.' For ἀφίζων v. n. 1. 102.

683. Circe and Leetes were children of the Sun, and the radiance of their father gleamed from their eyes; cf. 727.

the suppliant Adrastus is called ἐπίστασις.


695. ἡ : Medea.

697. παῖς : elsewhere Ap. always uses παῖς. Hom. has παῖ (cf. 460) and πάς. See on 3. 130.

698. αἰτία κ. τ. λ. : 'at straightway Circe perceived that it was the doom of exile and the guilt of bloodshed.'

699. φῦσιον : elsewhere in Gr. φῦσιος is always an epithet of Zeus or Apollo ; cf. 2. 1147.

700. ίκεσίως : cf. 2. 1132.

703. νηλείας : the form νηλείας is found in Hes. Th. 770, h. Hom. Ven. 245. νηλείας is defended by Lobeck (ProL. path. 377), but he preferred νηλής. νηλείας read by Hoelzlin and Wellauer, is from Od. 16. 317, 19. 498, where Aristarch. preferred νηλής = ἀμαρτωλός. Rzach takes νηλείας as passive, 'mit denen man kein Mitleid hat,' but the meaning seems to be that the murderer, who has shown no mercy to his victim, may yet as a suppliant find mercy if cleansed.

704. ἀρέσπτοιο ... φῶνοι : 'the deed of blood which can never be undone.' Various unsatisfactory changes have been suggested for ἀρέσπτοιο. If correction were necessary, ἀρέσπτοι 'which should not have been shed' would be plausible (cf. αἷμα δρέψαται, Aesch. Th. 718, Bion 1. 22); but, as M. says, 'le mot irrévorable est une sorte d'épithète de nature, à la manière homérique.'

705. 'holding over them the young of a sow, whose teats still swell with milk from the litter she has borne, Circe slit its throat and drenched their hands with its blood.' So Orestes was purified καθαρμοίς χαιροτόνοις, Aesch. Eum. 283. Purification for homicide was unknown to Hom., and Grote (Hist. Gr. c. 1) suggests that it was borrowed by the Greeks from the Lydians.


708. μελισσῶν : 'appeased,' the gods. Χύτρας : cf. 1. 1075, 2. 927.

709. παλαμαίνων τιμήρων ἱκεσίαν : 'protector of suppliants who have shed blood.' παλάμης was connected with παλάμη, cf. αὐτόχειρ. In Et. Mag. 647,
και τὰ μὲν ἄθροι πάντα δόμων ἐκ λύματ' ἐνεικαν
γνάδες πρόπολοι, ταῖ σὲ κόσμουν ἔκαστα.

Η δ' εἰσὶ πελάγους μελικτρά τε ἡραλήσαν
καὶ ποι' εὐχωλήσαν παρέστιοι, ὄφρα χόλοιο
σμερδαλεὰς παύσειεν Ἐρμύνας, ἦδ' καὶ αὐτός
εὐμεθῆς τε πέλουτο καὶ ᾨπίους ἀμφοτερούς,

endencies καὶ ἐμφύλῳ προσκήδεες ἀντίσωφων.

Αὐτάρ ἐπεὶ μάλα πάντα πονήσατο, δὴ τότ' ἐπείτα
ἐίσεν ἐπὶ ἐστοίου ἀναστήσασα θρόνουσιν,
καὶ δ' αὐτὴ πέλας ἢξεν ἐνωπαδίς. αἴλα δὲ μῦθῳ
χρεώ ναυτιλίνη τις δίακριδον ἔξερενεν,

43 Ζεὺς παλαιμαίος, ἐναντιούμενος ζήτησιν
μελικράτα, εὐμφίλως καὶ εἰς ἐκλ λύματ' 

45 νηπαῖας: in Od. 10. 348 sqq. τοὺς τάσαντας ἐμφιλοῖό, εἰσὶν
τότ' ἐπὶ τὰς ἀποκαλλάξασας ἔμφυλους ἑλθον.

710. δείματ' ἐνεικαν G.
712. μελικράτα G, L 16.
713. δαίειν ed. Flor., vulg.
717. ἐμφύλῳ Bruck: ἐμφύλῳ codd.
724. ὅμαινοντα L, vulg.

710. whether they come as troubled suppliants with the stain of a stranger’s blood upon their hands, or haply akinsman’s.’

715. whether they come as troubled suppliants with the stain of a stranger’s blood upon their hands, or haply akinsman’s.’
πάσα γὰρ Ἡλείου γενεὴ ἀρίθμησις ἰδέσθαι ἦν, ἐπεὶ βλεφάρων ἀποτηλοθί μαρμαρυγησίων οἰων τὲ χρυσάφον ἀντώπων ἱεραν αἰγάλῃ.

ἡ δ' ἀρα τῇ τὰ ἐκαστὰ διειρομένη κατελεξεν, 730
Κολχίδα γῆραν ἱεύσα, βαρύφρονος Λήταο κοῦρης μελικώς, ἤμεν στόλον ἢδε κελεύθως ἢρων, ὡσ τ' ἀμφὶ θοὺς ἐμὸγῆσαν αὖθιος, ῥώς τε κασινήτης πολυκηδεὸς ἠλίτε βουλαίς, ὥς τ' ἀπονοσφίν ἀλυζέν ὑπέρβια δέιματα πατρὸς σὺν παισίων Φρίξουν φώνον δ' ἀλέειν εἰςπειν

'Αμέγαρτον. την δ' οὔτι νόον λάθεν· ἀλλὰ καὶ ἐμὴς μυρομένην ἐλέαμεν, ἐπος δ' ἐπὶ τοῖον ἐειπεν'

"Σχετλήν, ἢ ῥα κακὸν καὶ ἀεικέα μήςαο νόστον.

ἐλπομαι οὐκ ἐπὶ δὴν σε βαριν χόλον Λήταο 740
ἐκφυγεύειν' τάχα δ' ἔστι καὶ Ἐλλάδος ἦθεα γαϊῆς τυιμενεοι φώνον νίοι, ὡτ' ἀσχετα έργ' ἐτελεσσας·

ἀλλ' ἐπεὶ οὐν ἰκέτις καὶ ὁμόγνυοι ἐπλευν ἐμείο, ἀλλο μὲν οὔτι κακὸν μητὶςομαι ἐνθάδ' ιούση
ἐρχεο δ' ἐκ μεγάρων ξεύων συνοπηδος έούσα, 745
οὔτινα τοῦτον αἰοστον αἰείραυ πατρὸς ἀνέυθεν

μηδέ με γουνάσονη ἐφέστιοι, οὐ γάρ ἐγώ αἰνήσω βουλαίς τε σέε οὗ εἰκατα φύζεν.'

"Ως φάτο· την δ' ἀμέγαρτον ἄχος λάβεν· ἀμφὶ δ' πέπλον

διθαλμοισί βαλούσα γόνων χέεν, οὐρα μων ἠρως 750

χειρὸς ἐπισχομενοις μεγάρων ἐξηχε θύραζε

738. ἐλέηνεν Brunck. τοῖον G: τοῖοιν vulg.
739. κατα μηθα G. 740. ἐργ' έτελεσσας Pariss. τρες: ἐργα τέλεσσας vulg.
742. γουνάσσαι vulg.

738. ἐτέι κ.τ.λ.: 'since far in front of them, through the radience of their eyes, they flashed a lustre as it were of gold:' v.n. 683. For μαρμαρυγησίων v.n. 2. 42.
729. ἀντώπων: this form for ἀντωκὸν is only found here.
733. θοίος: here, as so often, this epithet is ambiguous, meaning either 'sharp' or 'swift': 'in acribus certaminibus' (Lehrs), 'dans les combats impétueux' (de M.). Cf. Pind. P. 8. 27, θοίος εν μάχαις.
734. καστνηνήτης: Chalciope. For her counsel v. 3. 674 sqq.
735. ἀπονοσφίν ἀλυζέν: 'fled far away from.'
738. μυρομένην: v.n. 2. 372.
739. Σχετλήν: v.n. 2. 1028.
746. αἰστον: 'unknown'; cf. Od. 1. 242, ἄχος' αἴστος, αἴστος. αἴερα: this verb, which is used of carrying off prizes (v.n. 528), is here used ironically of the prize Medea has won.
748. ἀνίκα φέβιν: cf. 5 supr.
749. ἀμέγαρτον ἄχος: cf. 3. 631.
δείματι παλλομένην' λείπουν δ' ἀπὸ δόματα Κίρρης. 
Οὐ δ' ἀλοχον Κρονίδαο Δίως λάδου', ἀλλα οἳ Ἠρα 
πέφρασεν, εὑτ' ἐνόησεν ἀπὸ μεγάρου κοῦντας. 
αὐτὴ γὰρ μὲν ἄνωγε δοκεύεται, ὅπποτε νη 
stεῖχοιευ' ὁ καὶ αὐτὶς ἐμπρόσυνος' ἄγορευεν'

'Ἰρις φίλη, νῦν, εἰ ποτ' ἐμᾶς ἐτέλεσσας ἐφετμᾶς,
εἰ δ' ἀγε λαυρηρῆσῃ μετοιχομένη πτερύγεσσιν,
δεῦρο Θέτων μοι ἄνωκθι μολεῖν ἅλος ἐξανυόουσαν.
κεύης γὰρ χρεῖο με κιγάνεται. αὐτὰρ ἐπετα
ἐλθεῖν εἰς ἀκτάς, ὅθε τ' ἀκμονες Ἡφαίστωι
χάλκεωι στιβαρῆσιν ἀράσσονται τυπίδεσσιν,
εἰπὲ δ' κοιμήσας φύσας πυρός, εἰςόκεν Ἄργῳ
τάσγε παρεξελάσσειν. ἀτὰρ καὶ ἐς Λίολον ἐλθεῖν,
Λίλολον, ὅς τ' ἀνέμους αἰθηργενεσσάν ανάσσει
καὶ δ' τῷ εἰπέμεναι τὸν ἐμὸν νόον, ὡς κεν ἀήτας
πάντας ἀπολληξεῖεν ὑπ' ἥρει, μιδὲ τὰς ἀυρὴ
τρηχύνοι πέλαγος· Ζευφῦροι γε μὲν οὖρος ἀήτω,
ὄφρ' οὐγ' Ἀλκινοῶν Φαιρκίδα νήσον ἰκώται.'

Ὡς ἐφατ' αὐτίκα δ' Ἠρις ἀπ' Οὐλύμπου δωρόν 
tέμενε, τανυσσωμενή κοῦφα πετέρα. δ' δ' ἐνὶ πόνῳ
Αἰγαίῳ, τόθι πέρ τε δόμοι Νηρήος ἕασιν.

755. αὐτή: Brunck: αὐτὴ L. G.
756. αὐτή: Hera.
757. ὁ: ' wherefore.'
758. ἦν: Similarly in II. 24. 74 sqq. Iris is 
sent by Zeus to summon Thetis.
759. ὑπό: : infin. for imper. as in 764.
760. ἀκμονες Ἡφαίστου: v.n. 3. 41.
761. ἡμεῖς: only found in late Gr.; τυρίς occurs in Soph. fr. 743.
762. ἀπολληξεῖεν: τυρίς is the only found 
in Homer. The Homeric word is σφῦρα, which is used in 1. 734.
114, φᾶς . . . φᾶσα λέιτα πυρός.
764. τάσγε: sc. ὑπότα.
765. Αἰλολον: in Hom. (Od. 10. 1–22) 
Aeolus is ruler of the Aeolian island and 
keeper (ταυνία) of the winds. The Alex.
writers first speak of Aeolus as a god. 
The name was connected with ἄημι. For 
his control of the winds cf. Aen. 1. 52 
sqq.
766. ἀἰθηργενεσσάν: ' born in the 
upper air,' an epithet of Boreas in II.
15. 171, 19. 358 (in Od. 5. 296 we find 
Βορέας αἰθηργενεσσάν. Our Schol., like 
the Schol. on Hom., explain it as 
meaning either ' producing cold (ἄθροι), 
or ' producing fair weather (αἰθριαeos), 
but compounds with -γενεις are invariably 
passive.
767. ἀπολληξεῖεν: only here in a 
uses ληγόν = παίων in II. 13. 424, ληγε 
μένοι μέγα.
768. Φαιρκίδα νήσον: v.n. 521.
769. ὑποί: cf. 2. 286.
770. τέμενε: for the absolute use, 
peculiar to Ap., cf. 2. 1244.
771. Αἰγαίῳ: cf. II. 24. 77, ὡς 
ἐφατ', ἀρτο δ' Ἠρις ἄελλοσας ἄγγελεσσα
Μεσσαίης δὲ Σάινου τε καὶ μιθρο ταπα
λεσσας. 'Ενθορε μελανί πιόστω. . . Εὑρὴ δ' 
ἔνι στή γλαρφοῖ Θντων: id. 18. 140, 
ὑμεῖς (i.e. the Nereids) μὲν νῦν δῶτε 
θάλασσας εὐρία κόλπον ὤφημενα τε
The text contains a mix of Greek and Latin, with some commentary and references to other works. It appears to be discussing phenomena such as 'fire-storms,' i.e., volcanic eruptions, and the mythological figures Charybdis and Scylla. The text references various sources, including Greek works, Latin works, and modern scholarship.
εξέτι νηπτυής αυτὴ τρέφον ἦδ' ἀγάπησα
ἐξοχον ἄλλα, αἰ τ' εἰν ἄλι ναιετάουν,
οὐνεκεν οὐκ ἔτις εὐνὴ Δίος ἰεμένου λέξασθαι. κεῖνο γὰρ ἄδε ἐργα μέμηλεν,
ἡ' σὺν ἀθανάταις ἦθε βιοτήσιν ἑαυτῶν.
ἀλλ' ἐμὲ αἰδομένη καὶ ἐνι φρεσὶ δεμαίνουσα,
ἡλευ' ὁ δ' ἐπείτα πελώριον ὅρκον ὄρμοσεν,
μητότε σ' ἀθανάτου θεοῦ καλέσασθαι ἄκοιτων.
ἐμπῆς δ' οὗ μεθέσεκεν ὑπετευων ἄκουσαν,
εἰσὶ οἱ πρέσβειρα Θέμις κατέλεξεν ἄπαντα,
ὅς δ' ή τοι πέπρωται ἀμείνονα πατρὸς ἐοῦ παίδα τεκείν τ' καὶ σε λιλαύμενος μεθέχηκεν,
δεμάστι, μη' τις ἕνω ἀντάξιος ἄλλος ἀνάσσοι ἀθανάτων, ἀλλ' αἰεόν ἑνώ κράτος εἰρύοιτο.
αὐτὰρ ἐγὼ τὸν ἀριστόν ἐπιχθύνων πόσων εἶναι δόκα τοι, ὡφρα γάμου θυμηδέος ἀντάσσειας,
τέκνα τε φιτύσιοι' θεοὺς δ' ἔς δαίτ' ἐκάλεσασα

796. ἐμὲ Pariss. quatt. : ἐμὲ τ' vulg. 799. ὑπετευον L, Vat. unus: ὑπετευων vulg. 800. ἐκάστα pro ἄπαντα G. 801. πέπρωτα vulg.

791. έξετι νηπτυής: 'from infancy,' cf. Epigr. Gr. (Kaibel) 580. 9, έξετι παίδων, Ὀδ.8. 245, έξετι πατρών, νηπτυή is ἄν. λεγ. L. and S. wrongly render it 'childishness, folly.' τρέφοι: cf. Ἰλ. 24. 59, ἢ... θεῦα τε καὶ ἀτύτης.
793. οὐκεκαν: 'wherefore'; cf. Ἰλ. 9. 505, 'Ατη σθεναρή τε καὶ ἀρτισός, οὐκεκα πᾶσας... ὑπεκπροθείες. Others trans. 'since,' but de M. rightly says, "il est evident qu'au moment où Héra a commencé à s'occuper d'élèver Thétis, celle-ci n'avait pas encore eu l'occasion de résister aux poursuites de Zeus."
799. ὑπετευον: v. n. 469.
800. πρέσβειρα: 'venerable,' 'august,' cf. h. Hom. ἕτερ. 32, πρέσβειον τειεον. In Hom. we have πρέσβα, e.g. Ἰλ. 5. 721, 'Ḥnm, πρέσβα θεό. Themis was a prophetic goddess, and held possession of the Delphic oracles after Ge and before Apollo; cf. Aesch. Ἐἰμ. 3.
801. πέπρωται: cf. Pind. Ἰ. 7. 34, εἶτι δ' ἐβοῦλον ἐν μέσοις Θεοῖς | οὖνεκεν περιμένον ἡν φέρτερον γόνον Φάνακτα πατρὸς τεκείν | πάντιαν θεόν. Prometheus was also said to have foretold this (Aesch. Pr. 768).
803. έου: αὐτὶ τοῦ ἐο. Schol. This form is only found 'here (v. n. 1. 1932). Ap. follows Zeno. who defended έου (Aristarch. ἐο) in Ἰλ. 2. 239.
804. ἀλλ'... εἰρύοιτο: the constr. is elliptical. With εἰρύοιτο we must supply ὥφρα, 'that he might guard his power for ever'; ἀλλ' has little force, being used apparently to exclude the other alternative, as if the poet had said 'wishing, not that another should reign in his stead, but that he might guard, etc.'
805. τὸν ἀριστόν: Peleus. In Ἰλ. 24. 60 Hera says of Thetis, ἀδρι πόρων παράκοιτι, Πηλεί, ὃς περὶ κηρι φίλον γένετ' ἀδαμάτως.
807. θεοὺς... ἐκάλεσα: Ἰλ. 24. 62, παῖστες ᾧ αὐτοίς, θεοί, γάμου Catullus, in his poem on the marriage of Peleus and Thetis, describes the presence of the gods (64. 299 sqq.). Hesiod wrote 'Ἐπιθαλάμω
810. θυμίαδα πρὸς ημερέα G.

810. θυμίαδα πρὸς ημερέα G.

810. Theol. cf. Πηθιάς pro ημερέα G.

810. θυμίαδα πρὸς ημερέα G.

810. Theol. cf. Πηθιάς pro ημερέα G.

810. Theol. cf. Πηθιάς pro ημερέα G.

ανάβραξα: ἀνάβραξα L, vulg.


834. ἢ θύελλα vulg.

242. κασιγνήτησον: the Nereids.

246. ἄσβαλεον: cf. 639. ἀνάβραξα: ‘sucking them down’; borrowed from the description of Charybdis in Od. 12. 239, ἀλλ’ ἄτ’ ἀνάβραξεις βαλάσθησιν ἅμων ὑδαὶς Ἀνδρό κυίσειε φάινην, καὶ κύματος ἀντίσωπος νῦν σαώσεμενα, ἀξεφύρον λίγα κυμάμενοι. ἄλλ’ ὄρη δολικὴν τε καὶ ἀσπετον οἴμον ὄδευν, ὅφρα κασιγνήτας μετελεύσομαι, αἱ μοι ἄραγοι ἔσσονται, καὶ νυσὸς ὀθὶ πρυμνήσι᾽ ἀνήπται, ὡς κεν ὑπηράμη μνησαίατο νόστον ἐλέσθαι.”

836. ἤτοι: ἤτοι vulg.

350. ΑΠΟΛΛΩΝΙΟΤ ΡΟΔΙΟΤ

μόνον, ἂν κεν τρῆψαι κασιγνήτησι σὺν ἄλλαι. μηδὲ σὺν’ ἢ Χάρυβδιν ἁμηχανέοντας εάσης ἐσβαλέον, μή πάντας ἀναβράξασα φέρησον, ἢ παρά Σκύλλης στυγερῶν κευθύμωνα νέεσθαι, Σκύλλης Ἀλυσοῦν ὅλοφρονος, ἢν τέκε Φόρκῳ νυκτιπόλος Ἑκάτη, τὴν τε κλείονι Κράταιων, μή πως σμερδαλέησιν ἐπαίξασα γένυσιν λεκτοῦ ἡρῶμεν δηλησταί. ἀλλ’ ἔχε νῦν κεῖσθα', ὥθη περ τυτθή γε παραιβάσις ἔσσετ’ ὀλέθρον.’’

838. ἐπαίξασα γένυσιν: the name Scylla was connected with σκύλλιν ‘to tear.’ In Od. 12. 89 sqq. we read of this sea-monster levying its toll of human lives from every passing ship.

841. ἐπιτροπὴ... δηλήσεται: de M. wrongly renders, ‘elle détruirait cette élite de héros’; the meaning is that Scylla would choose for destruction the flower of the chieftains, as in Od. 12. 216, ἐξ ἐλεύθ' ὦ χερσεῖ τι βιβήτι τε φέρσαι τοῖς ἱεραῖς.

M. and R. describe her as “a personification of the wild forces of Nature.”

842. διήρεθαι: of a channel, narrow ‘tistrue, will permit them to escape from death.’ παραιβάσις: lit. ‘a going aside’ so as to escape. Cf. Aen. 3. 685, viam leti discrimine parvo.
κυνέου πόντου· καλέι δ' ἑπαμμενέμεν ἄλλας αὐτοκασιγνύτας Νηρήδας· αἱ δ' ἀιώναι ἤντεον ἀλλήλησι· Θότις δ' ἀγόρευεν ἑφετμᾶς ἡ Ηρης· ἀφαὶ δ' ἰαλλε μετ' Αὐσονίην ἄλα πάσας. αὐτὴ δ' ὠκυτέρη ἀμαροῦματος ἐκ βολῶν ἠμέλει, ὅτα' ἀνεισε περαὶς ὕπωθι γαῖς, σενὰ' ἰμεν λαψῆρα δι' ύδατος, ἐστ' ἀφίκανεν ἄκτην Αἰαίνη Τυραννίδος ἡπεῖροι. τοὺς δ' ἐφυν παρὰ νη' σόλωρ βιηθήσει τ' ἀιστῶν τερπομένους· ἡ δ' ἀσον ὅρεξαμενή χερὸς ἀκρής Αἰακίδων Πηλῆσος· ὁ γὰρ ἐα οι ἤκοιτης· οὐδὲ τις εὐσιδεύει δύνατ' ἐμπεδῶν, ἀλλ' ἀρα τὸ γε ὦ ὑ ὀφθαλμοῦσιν ἐείσατο, φώνησέν τε'· "Μηκετε νύν ἀκταίς Τυρσηνίσων ἢσθε μένουτε, ἢθενε δὲ θὸς προμήνυσι λύετε νηός, Ἡ ᾽πρη πειθόμενοι ἐπαρηγών· τῆς γάρ ἑφετῆς πασσοδότη κοῦραι Νηρηδέως ἀντίσωσιν, νῦν διεκ πέτρας, αἰ τε Πλαγκταὶ καλέονται, ῥούσομεναι. κεῖνη γὰρ ἐναύσιμοι ὑμὶ κέλευθος. ἀλλα σὺ πὴ τῳ ἑμῶν δέεςς δῆμας, εἴν' ἀν ἴδης ἀντομένης σὺν τῆς νῶ ὁ δέ ἔχε, μή με χολόωρς πλείον ἔτ', ἢ τὸ πάροθεν ἀπηλεγέως ἐχόλωσασ·" "Ἡ, καὶ ἑπείτ' αἰδήλος ἐδύσατο βένθεα πόντου· τῶν δ' ἄχος αἰων ἐτύμβεν, ἐπεί πάρος οὐκέτι ἰούσαν ἐδρακεν, ἐξότε πρῶτα λίπεν θάλαμον τε καὶ εὐνήν· 852. ἰε δ' ἀσον O. Schneider. 854. ἀμαρύματος Facius, Matthiaeae. 858. ἑφηθῆς L, G ἐφηθαίναι vulg. 861. ῥοθάμεναι G; ῥοθάμεναι supr. e scr. o L: ῥοθάμεναι Vatt., Pariss. quatt., schol. Par. 865. ἐθῆσατο G: ἐθῆσατο Pierson.

846. ἰαλλε v.n. I. 194. 847. ἀμαρύματος: 'the flash of an eye'· cf. 3. 288, Eur. Bacch. 746, ἄπασον...Ἡ σε εὐφάνει φλέφασα. 848. περαῖς γαῖς: properly, 'the land beyond the sea' (v. n. 78), but here used as equivalent to peráta (1. 1281). 850. ἀκτήν Αἰαίνην v.n. 3. 311. 851. τοὺς: the Argonauts. σῶλω: cf. 657. 852. χερὸς ἀκρῆς: v.n. I. 1330. ὅρεξαμενή: the constr. is an acacolothon; cf. 3. 248. 855. ἐθῆσατο: ἐφάγη. Schol. Arp. like Hom., also uses ἐθῆσατο, e.g. 1589. 860. Πλαγκταῖ: v.n. 786. 864. ἀπηλεγώς: 'recklessly.' The Schol. wrongly explains by ἀναμφιλέκτως. 865. ἐθῆσατο: ἐθῆσατο in I. 63. The old grammarians regarded the forms ἐθῆσατο and ἐθῆσατο as used ἀτί τοῦ παρατατικοῦ, i.e. as imperfects. (Schol. A. on H. G. 41). Arp. regularly uses ἐθῆσατο, e.g. 775, but μετέθησατο, 1176.
χωσαμένη Ἀχιλλής ἀγανοῦ νηπιάχοντος. ἥ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἐδαίνων νῦκτα διὰ μέσου φλογοῦ πυρὸς ἦματα δ' αὔτε ἀμβροσίᾳ χρίσκεν τέρεν δέμας, ὥφρα πέλουτο ἄθανατος, καὶ οἱ στυνγερὸν χρὸν γῆρας ἀλάλκοι. αὐτῶς ὡς' ἐξ εὐνόης ἀνεπάλμενος εἰσενόησεν παῖδα φίλον σπαίροντα διὰ φλογῶς. ἤκε δ' αὐτὴν σμερδαλέψας ἐστιδόν, μέγα νήπιος· ἢ δ' ἀίωνα 
τὸν μὲν ἀρ' ἀρπαγόδυ χαμάδις βάλε κεκληκτά, αὐτή δὲ πνοὴν ἵκλη δέμας, ἦτ' ὅνειρος, βὴ μὲν εἰκεν ἐκ μεγάρου θώδης, καὶ ἐστήλατο πόντων χωσαμένη· μετὰ δ' οὔτι παλίσσυντος ἵκετ' ὀπίσωσ. τῷ μν ἄμηκαντι δὴ σεν φρένας· ἀλλὰ καὶ ἐμῆς πάσσαν ἐφημοσύνην Θέτιδος μετέειπεν ἐταῖροις. οἱ δ' ἀρα μεσπηγής λῆξαν καὶ ἐπάνωσαν ἄεθλους ἐσσυμένως, δόρπον τε χαμεύνας τ' ἀμφεπόντο, τῆς ἐνι δασύσαμεν νῦτ' ἀεσάν, ὅς τὸ πάροιθεν. ἢ Μύσα δ' ἀκρόν ἐβαλλε φαεσφόρος οὐρανον Ἡώς, 
ὅτε λαυμήροιο κατηλυσίῃ ἐφύροι βάϊνον ἐπὶ κληδίδας ἀπὸ χθονος' ἐκ δὲ βυθοῦ ἐόναιας ἐλκον περιγιηθεῖς ἀλλὰ τε πάντα

873. δ' ἐξ vulg.: δ' ἐξ L, G: ὅ ἐξ Wellauer. ἀνεπάλμενος Paris. unus, Brunck, Wellauer; ἀνεπάλμενος L, vulg.: ἀνεπάλμενος G.
880. μὲν Pariss. quatt., Brunck.

888. For the story v. n. 817. It recalls the attempt of Demeter to make Demophon immortal by fire (h. Hom. Cer. 234 sqq.). Lycephon (178) says that Thetis had destroyed six of her children in this way, and that Achilles alone escaped, ἢ· ἐκτά παίδων φέναλων σπόδουμένων Μοινον φλέγουσαν ἐξαλάβαντα σπόδων.
875. ἀνεπάλμενον: v. n. 2. 825.
874. σπαίροντα: an Alex. form for ἀσαίροντα `gasping, `writhe'; cf. στράπτων (1. 544) = ἀστράπτων. διὰ φλογῶς: v. n. 3. 1313.
887. Cf. Od. 6. 20, ἢ δ' ἀέρων ὡς πνοὴν ἐπεσάντων δέμας κοίρης: Αἴεν. 6. 702, par levisus ventis volucris simillima sommo. For the unusual structure of the line, in which the two comparisons are put side by side and not connected by ὡς, cf. h. Hom. Merc. 147, ἀ φη δραφάρις ὀναλίγκιοι, ἢτ' ὁικήλη.
880. δήσων: cf. 1. 274.
884. δασάμενος: δειπνήσαντες. Schol. νῦκτ' ἄεσαν: cf. Od. 3. 151, νῦκτα μὲν ἄεσαμεν χαλέπα φρεσίν ὄμαιντες, which shows that ἄεσαὶ did not necessarily mean `to sleep' but `to pass the night.' Meyer refers it to Φες, Skt. vas `to dwell, lodge,' with prothetic ἀ. The old view was that it came from ἀφ (ἀμι) `to breathe,' profanare somnum. In θέασα and ἄεσαμεν the first syll. is long in Hom., but in ἄεσαν it is short, though ἀφ lengths it here.
886. κατηλυσίῃ: only here used of the descent of the winds from the upper air. κατηλύσι is frequently used of the wind swooping down, e.g. Thuc. 2. 25. Simonides (fr. 179) has κατῆλυσις of a fall of snow, χειμερίδην νυφτοῖο κατηλύσιν.
888. εὐναίας: v. n. 1. 955.
Demeter, this Christ our vobis, del e'tpvaav iropcrvveaKov of Anas Od. "EXk€T€ from (r<pi(nSu)K€ malos, raise is the here in done.'

890. eirwσan G: εἰρύσαν L, vulg.
891. Ἀνθεμόδεσσαν littera maiuscula scribendum esse vidit Wellauer.
892. Αχέλων Paris., Brunck.
893. τούτης και ποτε Δηνοῦς θυγατέρ' ἡθύμην ἀδιμῆτ' ἐτ' πορσαίνεσκον ἄμμγα μελπόμενα, τότε δ' ἀλλο μὲν οἰωνοῖς, ἀλλο δὲ παρθενικὴν ἐναλύγκια ἑσκον ἱδέσθαι. ἀιδι' εὗρόμοι δεδοκιμήναι εἰκ περιπτῆς

890. άρμενα μηρόντο: 'they wound in all the other cables, as it should be done.' άρμενα, which is a general term for the tackle of a ship (cf. 237), is here used specially of the πἐίσαμα or πρωυνήσα, the stern-cables (v.n. 1. 955). μηρόσαβας was regularly used of winding in cables, e.g. Anth. P. 10, 2, τόνυκα μηρόσασθε διάβροχα πείσαμα ναύτα, "Ελέγετε δ' ἄγκυρας φωλάδας ἐκ λιμένων, Λαύρεα δ' εὐφέρα πιστονιζετε. de M. explains quite differently: "Il faut admettre un autre sens du mot ἄρμενον; ce participe signifie en général un objet bien adapté, bien attaché. Il s'agit ici des cordages ou manouvres courantes dont on enroule les bouts après avoir hissé la voile." This view he derives from Vars (p. 112), but to explain μηροσαβα here of an operation subsequent to the hoisting of the sail is a violent and needless ὑστερον πράτερον.

890. τανῦσαντε...κεράθη: 'stretching the sail on the ropes of the yard,' kerαθη is the same as ἐπίκερα (2. 1262). ιώδας was the technical term for the rope used to raise the yardarm, 'the halyards.' Cf. Aen. 5. 829, iubet oecius omnes Attollim alos, intendi braccchia (ἐπίκερα) velis.

891. έκθρα: v.n. 2. 1288.
892. 'Ανθεμόδεσσαν: this is recognized as our proper name by our School, who cites from Hesiod νῆσον ἐς 'Ανθεμόδεσσαν, ἵππον δώκε Κρονίων, and by the Schol. on Od. 12. 49. The home of the Sirens was variously located. Hom. puts their island between Aeaea and the rock of Scylla; others placed them on Cape Pelorus, or near Paestum, or in Caprae. In Od. 12. 159 we read of the λείμαν ἄνθεμισις of the Sirens.

893. Σκηνῆς: Christ connects the name with σκην 'to sound'; popular etymology explained it as 'the enchanters (σεῖρές).' In Hom. they are two (Od. 12. 52); our School, mentions three—Θελιοσύνη, Μολύτη, and Ἀγαλάδφωνος.


896. Δηνοῦ: Demeter, v.n. 3. 413. According to Ovid (Met. 5. 551 sqq.) the Sirens were given wings to overtake their playmate Persephone who had been carried off: vobis, Acheleides, unde Pluma pedesque avium, cum virginis ora geratis? An quis, cum legeret verrum Proserpina flores, In comitum numero mixtæ, Sirenes, eratis? etc. Another version was that the form of birds was imposed by Demeter as a penalty for the loss of Persephone (Hyg. Fab. 141).

898. διμμα: 'with blended voices.'

900. Αἰτηκτὴν: ἐν περιβλεπόμενα καὶ θεωροῦσα ἀπὸ τοῦ ἄφηλον καὶ εὐρυμῆτον

2 A
ἡ θαμὰ δὴ τολέων μελιφόεια νόστον ἔλοντο,
tηκέδων φθινόθουσαν: ἀπηλεγέως δ' ἄρα καὶ τοῖς
ίσον ἐκ στομάτων ὅπα λειρίων. οἱ δ' ἀπὸ νήσου
ηδῆ πεισματ' ἐμελλον ἐπὶ ἱόνεσσι βαλέσθαι,
eὶ μὴ ἂρ' Ὀλάγρου πάς Θηρίκιος Ὀρφέως
Βιστονυήν ἔνι χερσὸν εαὶς φόρμιγγα τανύσσας
κραπτύνων ἐντροχάλου μέλος κανάχχηςεν άοιδῆς,
ὁφρ' ἀμυδίς κλονοῦντος ἐπιβρωμέωται ἀκοναί
κρεμω: παρθενικὴν δ' ἐνοπτὴν ἐβιβαζότο φόρμιγγε
νηδ' ὑμοῦ ζέγυρος τε καὶ ἤχητεν φέρε κύμα
πρυμνόθεν ὄριμενον ταί δ' ἄκριτον ἰσαν αυθῆν.
ἀλλά καὶ ὃς Τελέοντος ἐνι πάις, ὅιος ἔταιρων
προφθάμενοι, ἔστοτο κατὰ λυγόν ἐνθορε πῶς
Βούτης, Σειρῆνων λυγυρῇ ὅπι θυμον ἄνθελεν:
νῆχε δὲ πορφυρέοι δι' οὐδματος, ὁφρ' ἐπιβαίη
σχέτλου. ἡ τε οἱ αἳμα καταυτοθι νόστον ἀπηύρων,
ἀλλά μιν οἰκτείρασα θεᾶ Ἕρυκους μεδεύοουσα
Κύριρες ἐτ' ἐν δώιας ἀνερέφατο, καὶ ῥ' ἐσάωσεν
πρόφρων ἀντομείνη Λιλυβηθίδα ναιμέν ἄκρην.

908. ἐπιβρωμέωντο Brunck.
909. παρθενικὴν G, Vatt.
910. ἡ κ' οἱ Schaefer.
911. ἀνερέφατο Vatt.: ἀνερέφατο Pierson.

τόπου, πολλῶν παριόντων τὴν ἡδείαν
ἐπάνοδον ἧππασαν, τῇ τηκέδωι φόινειν
ποιότατα. Schol.
902. τηκέδων: tade ; cf. Od. 11. 201,
tηκέδωι στυγερῇ μελεῶν ἐξείλετο θυαίν.
903. λέιριν: 'delicate, 'clear-sweet'
(Way); cf. II. 3. 152. τεττίγεσαν... ὦ τε...
ὅπα λειβόδεσσαν ίππον: Hes. Th. 41. ήσιν ὑπὶ λειφρωσθς.
The two adj. are generally connected with λειρίων
'lily' (v. Leaf on II. l,c.), but some
refer them to λέισι 'smooth.'
905. Ὀλάγρου πάις: cf. i. 23.
906. Βιστονυήν: ν.π. i. 34.
907. κραπτύνων κ.τ.λ.: 'he sounded
the notes of the rippling melody of a rolling
song, that the ears of all might ring
with the rhythm, as he swept the strings
tumultuously.' This causal use of κανάχχηεω
seems to be unique; cf. καναχχίδα π. 71.
908. ἀμυδίς: at the same time as the
Sirens sang. ἐπιβρωμέωται: ν.π. 17.
909. κρεμώ: τῇ κροτείσῃ, ὑπὸ τοῦ
τροιώσατος. Schol. ἐβιβαζότο: 'drowned,'
911. ἄκριτον: prob. 'indistinct'; cf.
Od. 8. 505. ἄκριτα πόλλα ἀγορεύειν.
Others explain 'uneasingly.' cf. Od.
18. 174. πενθήμενα ἄκριτον αἰεί.
912. Τελέοντος: cf. i. 96.
916. οἱ... νόστον ἀπηύρων: for the
constr. cf. II. 17. 239, πολέσαν... δομον ἀπηύρα.
The omission of ἀυ (ke) empha-
sizes the certainty of the result, v. Kühner-
Gerth 393.
917. Ἕρυκους: Virgil says that it was
Aeneas who founded the temple to Venus
on Mt. Eryx in Sicily (Aen. 5. 759);
Diod. (4. 83) says that it was founded by
Eryx, a son of Aphrodite and Butes,
but speaks of Butes as βασιλεὺς τις
ἐγχώριος. Venus is often called
Ἐρείνα in Lat. poetry.
918. ἀνερέφατο: ν.π. i. 214.
919. Διλυβηθίδα: the legend that Butes
was saved by Aphrodite and afterwards
dwelt on Cape Lilybaeum is repeated in
Apollod. i. 9. 25, Ηγγ. Fob. 14.
οἱ δ' ἀχεῖ σχῶμενοι τὰς μὲν λίπον, ἀλλὰ δ' ὀπαξὸν κύντερα μεξόδησιν ἄλος ῥαυστῆρα νηῶν.

τῇ μὲν γὰρ Σκύλης λιστῆ προφαίνετο πέτρη τῇ δ' ἀμοῦννον βοῶσικεν ἀναβλύζουσα Χάρυβδις:

’άλλοθι δὲ Πλαγκταί μεγάλῳ υπὸ κύματι πέτραι ῥόχθεον, ἤχι πάροιθεν ἀπέπτυνεν αἰθομένῃ φλὸς ἄκρων ἐκ σκοπέλων, πυριθαλπέος ύψωθι πέτρης, καπνὸ δ' ἀχλυνεῖς αἰθῆρ πέλεν, οὐδὲ κεν αὐγὰς ἐδρακες ἡλιοίῳ. τὸτ’ αὐ λήξαντος ἀπ’ ἔργων 'Ηφαίστου θερμήν ἐτὶ κήκει πόντος ἀυτή.

ἐνθα σφιν κούραι Νηρῆδες ἀλλοθεν ἄλλαι ἤπτεον ἡ δ’ ὀπιθεν πτέρυγοι βίεσε πηδαλίῳ δία Θέτις, Πλαγκτήσων ἐνί σπλαδέσσων ἐρύσσαι.

ὡς δ’ ὀπώταν δελφίνες ὑπὲξ ἄλος εὐδιώτες σπερχομένην ἀγεληδὸν ἐλισσώνται περὶ νη, ἀλλοτε μὲν προπάροιθεν ὅρωμενοι, ἀλλοτ’ ὀπιθεν,

ἀλλοτε παρβολάδην, ναύοτεν δὲ χάρμα τέτυκαι ὡς αἱ ὑπεκπροδέουσαι ἐπήτρομοι εἰλισσοντο Ἀργῇ περὶ νη, Θέτις δ’ ἠθνε κέλευθον.

932. πλαγκτήσων δ’ ἐνί ... ἐρυσσαν Pariss. quatt., Brunck.
933. εὐδιώτες Pariss. unus, et coni. D’Arnaud.
934. εἰλισσοντο Pariss., Brunck.
935. κέλευθον Pariss., Brunck.

920. ὀπαξὸν: ‘were pressing them sore’; v. n. 1. 614.
921. μεξόδησιν: ἀπ. λέγ. The place where the two seas meet is the Straits of Messina. μαυστῆρα: cf. 3. 790.
922. λιστῆ: there is the usual doubt whether this means 'rugged' or 'smooth' (v. n. 2. 382). The latter is more probable, as Hom. in describing Scylla (Od. 12. 79) says, πέτη πάν ἔστι, περιεσύστη εἰκὼν. 923. ἄμοσον: v. n. 1. 513. ἀναβλύζουσα: cf. 3. 223.
924. Πλαγκταί: v. n. 786.
925. ῥόχθεον: ‘thundered,’ ἤχι ... πέτρης: ‘where, but now, the flashing flame spurted forth from the tops of the cliffs above the glowing rock.’ For the volcanic activity of the Liparitan islands cf. Strab. 229, 11. πάροιθεν: i.e. before Hecphantus stayed his forage at Herca’s behest. ἀπέπτυνεν: cf. ἀνεπτυγμένως, 2. 570. The short penult. in the impf. is found in Thoer. and later epic.

929. κήκε ... ἀντήμην: v. n. 600.

930 sqq. Cf. 2. 398 sqq.; Aen. 10. 210, atque illi, medio in spatio, chorus ecce suarum Occurrit comitum nymphae ... innabant pariter fluctusque secabant ... Cymodeca Pone sequens dextra puppim tenet, ipsaque dorso Eminet, ac læva tacitis subremigat undis.

931. πτέρυγοι: the edge of the rudder; Et. Mag. 694, 21, πτέρυξ’ τὸ ἄκρον. It is used of the broad edge or blade of a κοῖσι in Plut. Alex. 16.
932. ἐνί: ‘through the midst of.’
933. δελφίνες: cf. Aen. 8. 673, delphines in orbem Aequora verrebat caudis aestumque secabant. Dolphins were amongst the victims of Scylla, Od. 12. 96. εὐδιώτες: ‘in fair weather’; cf. 2. 993, 1. 424.
936. παρβολάδην: ‘by the vessel’s side,’ ὀινεὶ παραπλέοντες. Schol.; cf. the use of παραβάλλεσθαι, 484 supr. Ap. borrows the adv. from Aratus; Hom. has ἀρμβολάδην.
937. ἐπήτρομοι: ‘in throns,’ lit.
καὶ η Ὄη δη Πλαγκτήσων ἐνυχρύμφεσθαι ἐμελλαι, αὐτικ' ἀνασχόμεναι λευκοῖς ἔπι γούναις πέζας, ὲψον ἐπὶ αὐτῶν στυλάδων καὶ κύματος ἀγής ῥώντι ἐνθα καὶ ἐνθα διαστάδων ἀλλήλης. τῆν ἰδὲ παρηγόρησθε κόπτεν ῥόδον· ἀμφὶ δὲ κύμα λάβρον ἀειρόμενον πέτραις ἐπικακλάξεσθεν, αἱ theid ἔπι μὲν κρήνοις ἐναλλήγκιαι ἥμι κύρον, ἄλλοτε δὲ βρύχαια νεάτω ὑπὸ πυθμένι πότου ἡρήσει, τὸ δὲ πολλὸν ὑπέρεχεν ἀγρόν οἴδα. αἱ δ', ὠστ' ἡμαθόντος ἐπισχεδον αἰγιλαῖο ἑπαρθεναι, δίχα κόλπων ἐτί ἐξωσ εἰλξασαι, σφαίρη ἀνύρωσιν περνηγέν' αἱ μὲν ἐπείτα ἀλλή ὑπ' ἐξ ἀλλής δέχεται καὶ ἐς ἥρα πέμπει υψι μεταχρονίν' ἢ δ' ὦποτε πληναὶν οὐδὲν' ὅς αἱ νῆα θέουσαν ἀμοιβαίδες ἄλλοθεν ἀλλή πέμπτε διηερήν ἐπὶ κύμασιν, αἰέν ἀποθεν πετράων· περὶ δὲ σφῶν ἐρεύγομένων ζεέν ὕδωρ. τὰς δὲ καὶ αὐτὸς ἀναξ κορυφῆς ἐπὶ λυσσάδος ἄκρης ὰρθός ἐπὶ στελεὶ τυπίδος βαρὸν ὄμον ἐρείσας.

939. ἐνυχριάππεσθαι Pariss., Brunnck.
940. αἱδ' Merkel: a' d' codd.
943. σφαίρη Vulc.: σφεν codd.

944. ἐπικαλάξεσθεν: 'surged against,' ἀπ. λεγ.
945 sqq. 'which at one moment rose into the air like precipices, at another, plunged in the deepest abyss of the sea they remained steadfast, while the raging billows poured over them in floods.' ηρέ κύρον: cf. αἰθέρι κυρεί, 2 303.
946. ἡρήειν: v.n. 2. 65.
947. ἐπισχέδον: v.n. 2. 490.
948. δίχα...εἰλξασαι: 'with parted gown-laps kilted about the waist of each' (Vat.)
949. σφαίρη: Hom. describes Nausicaa and her maidens playing at ball in Od. 6. 100 sqq.; cf. also the ball-playing with dancing at the court of Alcinous, Od. 8. 372 sqq. περνηγέν: v.n. 1. 559.
950. μεταχρονίνη: v.n. 2. 300.
951. τὴν κ.τ.λ.: 'so, turn by turn, they passed on one to another the ship which sped through the air above the waves, ever clear of the rocks.' For the constr. cf. 1. 1345.
952. λυσσάδος: v.n. 2. 382.
953. στελεὶ: 'the handle,' τῇ λαβη.
Schol. In Hom., according to the old view, οὐσία is the handle which fits into the στελεία, the hole in the head of the implement (Od. 5. 236, 21. 422), but more probably both words mean the handle, τυπίδος: v.n. 762.

681. 'as long as is the measure of a day in springtime': cf. Od. 22. 301, ὃς εἰρήνην, ὅτε τῇ ἡμέρᾳ μακρὰ πέλουνται. The Schol. finds a reference to the vernal equinox, ισχυρὰ ἐκνύμ. For μηχανή cf. Call. Dion. 182, τὰ δὲ φαέα μηχανότα.

682. Οὐκίσσουσα: 'heaving': cf. 1167.


692. Εὐπλάκα ἡ: cf. Od. 12. 127. Θρυμακίς ἦς ἐν νῆσον ἀξίζουσα: ἑνά δὲ πολλαὶ βάσσον Ἦλεον βάσει κ.τ.λ. Flocks and herds sacred to the Sun are mentioned in many places, e.g. Apollonia (Hdt. 9. 93), Erytheia (Apollod. 1. 6. 1).

695. αἰ: Thetis and her sister Nereids.

697. αἰθήρων: some kind of sea-birds, gulls or divers; cf. Od. 5. 352, αἰθῆρ γὰς ἐν πόντων ἐδώτευσα κυκάινοντα Αἰθήρα εἰκίνια.


972. Χαϊνοι: καμπότα βακτρία, ἦ τοι ποιμένες χρόνωται. Καλλίσιος ἦς ἐπετεί τοι προέχουσα κάρπος εὔφρα καλύτερη, ποιμενικὸν πλήμα' καὶ ἐν χεὶρ χαϊνον ἔχουσα.' καὶ τὸ παρ᾽ Ἀλκμάνι δὲ λεγόμενον ἐρυσίχαιον, τῷ χαϊνῷ ἐρωύστα, ἦτοι ποιμαντία. Schol. Hesych. cites χαβδός and χαϊνός (haimus) = καμπότος which may be related. Πηχύνουσα: τῷ πέχει τῆς χείρος προσήπνητικα. Schol. Ap. was the first to use the simple verb; Call. has προσηπνύμοις, Ἰον. 49.


974. Οὐκίσσουσα: v.n. 675. καλαυ- ῥώτα: v.n. 2. 33.
boskome'nas potamoio par' ydasiw eisodorwnto
am peidiou kai elo leimow'n' oude tis the
kwnhe meta thsi deias, pa sa di gyalakti
eido'meina, xrusouioi ker'aasai kubdasaikon.
kal men tas parameboun ep' thmati: nukti de' ious
peiron aldos mega laimia kekarmenoi, ofra kai aut
'hwos hriqenivs fegyos bale nisomoumos.
Ees ti de tis porbmoi paraet' iowtoo
a'rphalpis pteira. Keranniv in' al' yhos,
y upo de keioskai drepanov fatys—plat Moisai,
ouk evelho eveto protorw epow—o ap' patros
mheia vnelwos exame Kronos: oi de 'e Dirous
klewous xhounivs kalarmhtomou emmei aipt
Dhov gar kein in' di pote nassato vai.
Tithnas de' edae sta'xhun omvnon amhgassthai,

985. logos pro epoi G.

977. Cf. Theocr. 25. 130, taipoi .
'Ierol 'Helias' xhray' de' estai wte vniko
'Arignstai, pa'sin de metepetro eilbopo
desai.
978. kerasa: for the form cf. kerastos,
Elsewhere Ap. has kerassai. Brunk's
xhroulois kerasa involves a violation of
Wernicke's law; v. App. 11 (a).
979. yrogev': v. 2. 450.
980. paraetep: epistros. Schol.,
at the entrance to the Ionian Straits.
petheias t'oinos is here synonymous with
the Adriatic, or the southern portion
thereof.
983. amfabaphi: this adj., from
laib (el-lhps-s), has here the curious
meaning a'vatarwv thpetov pro'sorovn exousa.
The Schol. tells us that Callimachus
applied to Corycia the epithet amfi'vow
ti' two harbours ' (cf. Od. 6. 263,
kalos de' lymn exaterev plhmas), and
adds istorwos Apollawn amfabaphi ton
limena fpsi . . . istoroi dei peri tov
limenos ton Phaidn 'Apollawni in
't Periplev ths Eurepths'. Way wrongly
renders 'forest-mantled.' For other uses
of amfabaphi see on 1366. 2. 78.
piwra: the fertility of Corycia was
famous, cf. Xen. Hell. 6. 2. 6, Kerkran
. . . eixeigamemvn men pagkalos kal
pevtoemwn. Keranniv al: i.e. the
sea facing the Ceraunian Alts. (v. 519).
imitating Arat. 637, "Apteveis ihekoi
protorw logos, oj mi evanto k.t.l.
The story of the mutilation of Uranus
by Kronos is told in Hes. 76. 180 sqq.
Kronos was instigated by Gaea, wife
of Uranus, who was wroth that her children
were confined in Tartarus by their father
Uranus. In the case of the Sicilian city
Drepianum we also have the legend that
the sickle of Kronos was buried there;
v. Serv. on Aen. 3. 707, Tzet. on Lyce.
869.
986. Dhous: Demeter; cf. 3. 413.
The Schol. says that Aristotle in the
Kerkrainos politeia told how Demeter
got from Hephastus a sickle (drepas,
take the Titans reaping, and afterwards
buried it on the coast of Corycia. The
toast washing of the waves on the coast
gave to the island the form of a
sickle.
987. xhouniv': cf. 3. 862. kalama-
topos: sk. leg.
989. xhouniv: 'teeming'; polin,
dalhih: filthai in 'Axtaktos gllwssas
aptideko umpnow sta'xhun ton evxwv kai
trphiwn. Kurnhaino de'tiew ton plousion
kal eudai'mova umpnow kalowc. Schol.
Mákrion, filamênh. Drepâni tòdei ekklêistai ouvoma. Phaiêkios 'ierê trophôs' òis dé kai autoi áymatos Oýranioy genois Phaiêkhes ëasun. tou 'Argyw poleësou enisxomênh kampatóis Thymakis áyôrs 'íker' éx álòs' oi dé aganíswn 'Alkínous lâoi te thuptolônous iôntas deidéxan' ástasious' épti dé sfusi kagxalásaive pása polis' faiéis kev éow épti paiôi vànnvai. kai dé autoi ërrowes anà plíthun kexárouto, tw ïkeloi, òion te meßaiatá ëmbvbetaútes Aýmoni', mêllon dé boh éni thwri'eksivai' óde màl' ághxímolon stratôs áspetos eëxaphánvho KólXwv, oì Pôntoû kata stôma kai dià pétras Kúniás maßtrîres ëmnothnô epérhísan. Mêdewan dé 'ezaitou èow ès pàtrôs ángesvai 'ênt' ápropatw, ópí stonôsosan autên nóiôtâiskon xalêptisvnh òmôklesouv átropitéisvnh aðhî te kai metêpeuta sùn Ðítaso kelevôi.

994. abrax: Merkel.
999. ïkelov G.
1000. épi Oswald.
1007. kelevôv: Herderen: kelevôv: Naber.

1 is from the same root as 'êphesos, òpes. Hesych. cites "omnia as an epithet of Demeter = alim Ceres."

990. Mákrida: the nurse of Dionysus; v. 513 sqq. The island was called Mákris after her (v.n. 540) before it received the name of Drepâni. The Homeric name is Xêreîa, Od. 5, 34 e. c.

992. According to the Schol. Acusilaus and Alceaus also said that the Phaeacians were sprung from the drops of blood which fell from the mutilated Uranus. In Od. 7, 56 Alcinous is descended from Poseidon.

996. dideíçan' ástasious: Flangini notices the contrast between this hearty welcome of strangers by the Phaeacians and their character in the Od., where Athene says to Odysseus (7: 32), où yárf xêinous òde màl' anakôspous ánêchonta, Où3' gàpaxâsômeni filêuôs' òos k' ëllothn exêth.

997. faĩêis k. t. l.: cf. Arat. 196, faĩêis kev anâxevn épti paidì. 999. to ïkelou k. t. l.: 'like as if they had set foot in the heart of Thessaly.'

For the constr. cf. II. 11, 467, tov iêllh. òs eî' biêstô móvnon ènota. For Aýmoni cf. 2, 504.

1002. oî ... Kúniás: these words are repeated from the second line of the poem. The other Colchian force, which had pursued the Argo up the Ister, settled in Illyria after the death of Absyrtus (v. 507 sqq.).

1004. ëxaitou: ëxairêston. Schol. 'to take her from the heroes and bring her back to her father's house.' In Hom. ëxaitos means 'choice,' e. g. Od. 2, 307, ëxaitous ërêtas, and is explained either from alûmai or aîtêv. or as a syncop. form of ëxaires.

1005. ápropatwos: ápropafaitôsws, cf. 2, 62. òt ... kelevôi: 'or threatened else that they would engage in grievous conflict with ruthless might, both now, and afterwards when Aeetes came.'

1006. átropitéisvnh: v.n. 387.
1007. sùn ... kelevôv: advemient Aeète (Beck); a strange expression. The meaning may be 'joining their forces with the expedition which A.
would lead thither'; for κέλευος 'expedition' cf. Aesch. Ag. 126, ἀγρεὶ Πριάμῳ πώς ἐδὲ κέλευος. This is Seaton’s view.

1013. Ἀρήτης: cf. Od. 7. 54 sqq.

1014. Τοιούχα: so Odysseus entreats Nausicaa, Od. 6. 149, γονοῦμαι σε, ἀνασσα.

1015. ὅμως: for ἐμφρ.; v.n. 2. 132.

1016. ἄνων κ.τ.λ.: 'whose minds are swift to rush to folly through thoughtless waywardness.' For the thought cf. Soph. Ant. 1023, ἀνθρώποι γὰρ Τῶι πᾶσι κοῦσιν ἐστὶ τοῦκαμαρίκαιν: Pind. P. 4. 139, ἐστὶ μὲν ὅμων φρένες ἰκύτεραι | κέρδου ἀγνήσασι πρὸ δίκας δόλων.

1019. μαργυρότης: libidinis. Ἡλίος: the father of Aeetes.

1020. νυκτίπολο: cf. 3. 862. Περσηφιδος: v.n. 3. 467. Medea was priestess of Hecate.

1021. μὴ μὲν ... ἀφωρίμηθην: for this constr. in oaths cf. II. 10. 339, ἵστω Ζεὺς ... μὴ μὲν τῶι ἐπίσθοι άνήρ ἐπο-χήσεις ἄλλοι.

1024. μέτρη: v.n. 1. 288.

δν κάμον υμετέρουσιν, ἀτύχομαι· ἂς ἱστητι
ταύρους τ’ ἐξεύρασθε, καὶ ἐκ θέρος οὐλοῦν ἁνδρῶν
κείρατε γηγενέων· ἂς ἑινεκεν Αἰμονίηδε
χρύσων αὐτικά κώας ἀνάξετε νοστήσατε.

ηδ’ ἐγώ, ἢ πάτρην τε καὶ οὐς ὠλεσσα τοκῆα,
δόμοι, ἢ σύμπασαν ἐνφροσύνην βιστόουι’
ὑμμὶ δὲ καὶ πάτρην καὶ δόματα ναίμεν αὐτῖς
ήνυσα· καὶ γλυκεροίσιν ἐτ’ εἰσόψεσθε τοκῆα
ὀμμασιν’ ἀὕταρ ἐμοὶ ἀπὸ δὴ βαρύς εἴλετο δαίμον
ἀγλαίαις· στυγηρῇ δὲ σὺν δὴειοῖσ οὐλᾶμαι.

δείσατε συνθεσίας τε καὶ ὅρκια, δείσατ’ Ἐρυνν
Ἱκεσίνη, νέμεσιν τε θεῶν, ἐς χείρας οὐσαν
Αἰήτεω λύβη πολυπήμον δημιοῦναι.

οὐ νηνός, οὐ πύργον ἐπίρροθον, οὐκ ἄλεωρην
ἀλλὰ, οὕθι δὲ προτιβάλλομαι ύμεας αὐτούς.
σχέμλοι ἀτροπῆς καὶ ἄνηλέες· οὐδ’ ἐνυθι
ἀιδεῖσθε ξείνης μ’ ἐπὶ καύνατα χείρας ἀνάςων
δερκόμενοι τεῖνονσαν ἀμήνανον’ ἀλλὰ κε πᾶσιν,
κώας ἐλεῖν μεμαώτε, ἐμίξατε δούρατα Κόλχοις

1032. ἂν κάμον Merkel: οὐκεκεν codd.
1033. κείρατε G: κείρετε vulg.
1038. αὐθες vulg.
1046. πρὸ νυ βάλλομαι Madvig.
1048. γούνασι L man. sec., G, vulg.

1032. ἂν κάμον: this emendation seems right, but Merkel, I think, construes it wrongly. He says the constr. is ἀτύχομαι ἄμφ’ ὕμων καὶ ἄμφ’ ἄν ἐκακοῦν ἀθέλοις υμετέροις, but it is rather ἀτύχομαι ὅμων καὶ ἄν ἐκακοῦν ἄμφ’ ἀθέλοις υμετέροις, it is on account of you and of my service in your ordeals that I am now in an agony of fear.' For the simple gen. with ἀτύχομαι, cf. 2. 635, ἔλο . ἀτύχομαι: Eur. Την. 810, πάλαν ἀτύχομενος. That ἄμφι is not to be separated from ἀθέλοις is shown by 733 supr.: ὅσα τ’ ἀμφί θοίσὶς ἐμόγχαν ἀθέλοις. In 1334 ἓν has ἕνεκα μεν for ἕν ἐκακοῦν. Those who keep οὐκεκεν try to explain it as pleonastic after ἀμφί like χάριν ἑκακοῦ τίνος, etc. Wellauer takes οὐκεκεν as a conj. ‘quoniam,’ and, removing the stop after ἀτύχομαι, regards the whole sentence as a protasis, the apodosis beginning in 1042.

1038. οὐς: for ἐμοὶ; cf. 1015.
1041. ἀγλαίαις: ‘honour’; cf. 3. 786.
1043. Ἰκεσίνη: cf. 2. 1132. ἐς χείρας οὐσαν; sc. ἐμε. The constr. is not clear: the acc. and inf. may depend on νέμεσιν, ‘the wrath of the gods at my being sent back into the hands of Acestes to perish by painful sufferings’; cf. 2. 3. 156, οὐ νέμεσις Τρώας . ἀλγεα πάχευν, or we may repeat δείσατε ‘craignez de me remettre’ (de M.).
1045. οὐ γάρ ναὶ μοί ἐστι βοσθὸς ὀβεῖ τύργος ὀβεῖ ἄλλος οὐδὲ εἶς, ἀλλ’ ὑμεῖς μοι ἁρμάλεια πᾶσα. Schol.
1046. προτιβάλλομαι: ‘I throw myself upon the protection of’; in II. 5. 879 it seems to mean ‘to attack,’ but see Leaf.
1047. σχέτλιοι: here in the Homeric sense ‘cruel’ (v.n. 2. 1028).
1048. ἀτροπῆς: v.n. 387. The gen. is used with σχέτλιος ‘wretched,’ e.g. Eur. Hec. 783, ἀ σχετλία τῶν πάνων.
αὐτῷ τ’ Ἀλήτη ὑπερήνοι: νῦν δ’ ἐλάβεσθε ἥψορές, ὅτε μοῦνοι ἀποτιμήγεντες ἑαυτῶν.”

“Ὡς φάτο λισσομένης τῶν δ’ ὄντως γοννάζοιτο, ὃς μὲν παραδόθενε ἐνίκητοι ἁχέουσαν.

σείδιον δ’ ἐγγείας εὐήκεις εἰς παλάμησιν, φάσγανα τ’ ἐκ κολέων. οὐδὲ σχήμαζαί ἀρωγῆς ἐννεπον, εἷς ἐκ ἀκής ἀλιτήμονος ἀντίσαείεν.

στρευγομένοις δ’ ἀν’ ὁμίλου ἐπήλθεθην εὐνήτειρα

Νῦς ἔργων ἀνδρεσί, κατευκήλησε δὲ τὰς καὶ ἀνακαὶν ὅμως: τὴν δ’ οὔτι μίνεθα περ ἐνώσαυτε ὑπνόσ.

ἀλλὰ οἱ ἐν στέρνοις ἄχεων εἰλίσσετο θυμός. ἢνον ὅτε κλωστήρα γυνὴ ταλαργύσοις ἐλύσει ἐννυχής; τῇ δ’ ἀμφι κινύρεται ἄρραβα τέκνα

χρηστοῦν πόσιοις: σταλάει δ’ ὑπὸ δάκρυ παρεῖας μνωμενής, οὐ̔ν μὲν ἐπὶ σμυγερῆς λάβεν αἰσθ’ ὁς τῆς ἱκμαίνοντο παρηδὲ: ἐν δὲ οἱ ήτο

ἄξεις εἰλέετε πεπαρμένων ἀμφὶ ὁδύνησιν.

Τῷ δ’ ἐντοσθε δόμῳ κατὰ πτόλων, ὡς τὸ πάροιθεν, κρείσσων Ἀλκίνοος πολυπότινα τ’ Ἀλκινόοιο

Ἀρήτη ἄλοχος, κούρης πέρι μητριάσκον

οἶσιν ἐναί δέξεσθοι διὰ κρέφας: οἶα δ’ ἀκούην κορώδον θαλεροῖς ἀδιαρ προσπτύσετο μῦθοις.

1051. δὲ μεθέσθη Pariss., Brunck.
1064. ἐπὶ O. Schneider.

1052. ἀποτιμήγεντες: ‘cut off,’ i.e. isolated from the rest of the Colchians.
1057. εἰ κε...ἀντιάσειν: ‘if Medea should meet with an unjust decision.’
Alcinous was to decide between the Colchians and the Argonauts (v. 1010).
1058. στρευγομένοις: φθειρομένοι καὶ καταπονωμένοι, ὅ καὶ προσδιατρήσουν.
Schol. The latter meaning seems correct here, the weariness being the weariness of delay and inaction: cf. Hesych. στρενθομαι διατρίβω. See also on 384, de M. renders “pandent que leur assemblée s’agitait ainsi, survint la nuit.”

ἐὐνήτειρα: “that putteth to sleep the labours of men” (Way). In Aesch. Pr. 895, Pers. 153 εὐνάτειρα is equivalent to ἀκώτις.

1059. κατευκήλησε: ἐπ. λεγ.
1060. τῇ...ὑπνόσ: cf. 3. 751.
1062. κλωστήρα: v. n. 3. 255. For the simile cf. 3. 291 and the passages quoted there.

1064. σταλάει: σταζεῖ, παρ’ ὑ καὶ ὁ σταλαγμός. Schol. σταλάσσω is the classical form.
"Nai filos, ei δ' ἁγε μοι πολυκήθεα ρύεο Kόλχων
παρθενικῆν. Μινύσηι φέρων χάριν. ἐγγυθὶ δ' Ἅργος
ημετέρησι νήσου καὶ ἀνέρες Λίμωνῆς'

1075

Λύτης δ' οὖτ' ἄρ ναεί σχεδόν, οὐδὲ τι ἀκούνεν
Λύτην, ἀλλ' οἶνον ἀκούομεν ἥδε δὲ κούρη
ἀνοπαθῆς κατὰ μοι νόν ἔκλασεν ἀντιῶσα.

μὴ μιν, ἀναξ. Kόλχοις πόροις ἐς πατρὸς ἀγεσθαί.

1080

ἀάσθη, οὖτε πρῶτα βοῶν βελκτήρια δῶκεν

φάρμακα οἴ' σχεδόθεν δὲ κακῶ κακόν, οἶα τε πολλὰ
ῥέξομεν ἀμπλακήσμων, ἀκειομένη ὑπάλυξαι
πατρὸς ὑπερφιάλου βαρῶν χόλου. αὐτὰρ Ἱήσων,
ὡς ἀω, μεγάλοισιν εἶναχεῖται εἴ ἔθεν ὅρκοις,
κουριδήν θῆσεσθαι εἰνι μεγάρουσιν ἀκούντω,
τώ, φίλε, μήτ' οὖν αὐτῶν ἐκών ἐπίρορον ὁμόσαι
θείας Αἰσιοίδην, μήτ' ἁσχέτα σεῖο ἐκητὶ
paiά πατήρ θυμῶ κεκοτητότι δηλήσαιτο.

1085

λίνη γὰρ δυσζηλοί εἰαίς ἐπὶ παιοί τοκῆς' ὁμέν 'Ἀντιόπην
εὐσῶπδα μῆσατο Νυκτεὺς'

1090

οία δὲ καὶ Δανάη πόντῳ ἐν πήματ' ἀνέτηλ,

1074. Μινύςηι Μερκέλ: Μινύαιι codd.
1077. ή δὲ νυ κούρη Paris. unus, Brunck.
1082. ἀπροψίριν v.l. in schol.
1086. πρῶτα Brunck.
1089. αἰέν pro Λίην G.

1073. φίλος: for φίλε, to avoid hiatus, as in Il. 4. 189, etc.
1074. φέρων χάριν: cf. ἡρα φέροντες,
406

1075. Λίμωνῆς: cf. 2. 507.
1078. κατά ... ἐκλάσα: cf. Od. 4. 538,

1080. ἀάσθη: v.n. 817.
1081. σχεδόθεν κ.τ.λ.: 'and thereupon,

1082. ἀκειομέν: the expression is proverbial; cf. Hdt. 3. 53, μὴ τῷ κακῷ

1083. ὑπερφιάλου v.n. 1. 1334.
1087. σεῖο ἐκητὶ: quantum ad te

1089. δύσζηλοι: from ζέω 'quick to

anger,' 'touchy'; v. M. and R. on Od.
7. 307, δυσζηλοί γὰρ τ' εἰμιν ἐπὶ χόουι
φίλη ἀνθρώπων.

1090. οία ... 'Αντιόπην ... μῆσατο:
for the constr. cf. Il. 10. 52, κακὰ μῆσατ' Ἀχαϊός.
In 1. 735 Antiope is said to be
the daughter of the river-god Asopus;
here the poet follows the other legend
that she was the daughter of Nycteus
(Apollod. 3. 5. 5). When she was
with child by Zeus, she fled from her
father's wrath to Sicyon. Nycteus died
in despair, having charged his brother
Lycus to recover her. Her sons, Zethus
and Amphion, afterwards averted the
wrongs inflicted on her by Dirce, wife
of Lycus.

1091. Δανάη: daughter of Acrisius.
An oracle had declared that her son
would slay Acrisius, and so he immured
her in a tower of bronze, where, however,
Zeus visited her in the form of a shower
of gold, and she became mother of
Perseus. Acrisius then exposed both
Danae and Perseus in an ark (Λαριν) on the open sea, but they floated safely to Scribhus. The most beautiful of the fragments of Simonides is the Lament of Danae beginning "Οτε λάριν ζειδαλέα
άνεμος τέμεν πνεύν.

1092. νέον... ἀποτηλοῦ : 'lately and not far away from this land.'

1093. "Εχετος : a king of Epirus notorious for his fiendish cruelty; cf. Οδ. 18. 84, "Εχετος βασιλέα, βρωτὼν δηλήμενα πάντων κ.τ.λ." He blinded his daughter Metope, or Amphissa, for yielding to her lover Aichmodicus. Moreover, he gave her barleycorns of bronze, promising to restore her sight if she could grind them into flour (Eustath. p. 1839).

1094. κάρφεται: 'is withering,'

1095. καλή: v.n. 1. 170.

1100. δίκην ιθείαν: cf. 2. 1027.

1102. οὐ... βασιλεύτερος : cf. Οδ. 15. 533. ὑμετέρου δ’ οὐκ ἔστι γένος βασιλεύτερον ἀλλα.

1106. παρθενική ένοαν: 'if she be still a virgin.'

1107. θύνω: 'I direct.' λέκτων... ποροσυνομα: v.n. 3. 1128.


1115. μήν... ἐπιφροσύνην: 'in her wisdom.'
1120. ος ἂρ' έφη· τόν δ' αθία πόδες φέρον ἐκ μεγάρου, ὡς κεν Ἡσύον μῦθον ἑναίσιμον ἀγγειλεῖν 'Αρητῆς Βουλᾶς τε θεοῦδεσ 'Αλκινόου.

1125. τοὺς δ' έδρευν παρὰ νη σὺν ἐπτεσιν ἔγρηγοντος Ἰττικών εὐ λιμένι, σχεδὸν ἀστεος· ἐκ δ' ἀρα πᾶσαν πέφραδεν ἀγγειλὴν· γῆθησε δὲ θυμὸς ἐκάστου ἑρωῶν· μᾶλα γάρ σφιν ἑαδότα μῶθον ἑέπεν.

1130. Αὐτίκα δὲ κρητῆρα κερασάμενοι μακάρεσσιν, ἡ θέμις, εὐαγέως ἐπιβώμα μὴλ' ἐρύσατες, αὐτονυκὴ κούρῃ θαλαμήσν ἐντυνον εὐνὴν ἀντρὰ εἰς ἡγάζω, τοθὶ δὴ ποτε Μάκρις ἐναίεν, κούρῃ 'Αριστάιοιι μελίφρονοι, ὡς ὅ μελισσένων ἔργα πολυκρήτου τ' ἀνεύρατο πιάρ ἐλαίας.

1135. κεϊνὴ δὴ πάμπρωτα Δίδος Νυσῆμον νῦν. Ευβοῖοις ἐπτοσθὲν 'Αβανίδος δ' ἐνὶ κόλπῳ δέξατο, καὶ μέλιτι ἐπὶ ἱππων περὶ χείλης ἐδεύεν, ευτε μὲν 'Ερμείας φέρεν ἐκ πυρὸς· ἔδρακε δ' 'Ἡρη,

1117. ιδων O. Schneider: ἐκὼ Samuelsson.
1130. ἐντυνον vulg.
1137. 'Ερμείας L, G.
Hence Dionysus was called τυργενής (Strab. 537, 30) and ignigena (Ov. Met. 4. 12).

1151. γέμιζειν: 'gave to the nymphaeum' (v. n. 1. 251). 1152. τυργένης: 'grove-nymphs'; cf. v. n. 1. 260. It is found only in these two passages.

1149. For the classification of nymphs, cf. i. 1223. Άλγαίον: a river in Corcyra (v. 542).

1150. Μελαττίον: a mountain in Corcyra.

1155. κράτα δ' εὐφύλλοις ἐστεμμένοι ἀκρεμόνεσσων, ἐμμελέως, Ὀρφής ὑπὰ λίγα φορμιζότος νυμφίδαις ύμεναιον ἐπὶ προμολήσιν σειδον. οὐ μὲν ἐν Ἀλκνώον γάμον μενεάινε τελέσαι
1163. *Iωλκόν: v.n. 1. 572.

1166. ἐπέβημεν ὅλω ποιό: 'get a firm footing on': may 'tread full-footed the path of delight' (Way). There is a different use of ὅλω ποιό explained by Suidas ὅλῳ δυνάμει, with which we may compare Quint. 12. 9. 18, omni pede stamnum est.

1169. διάκρισις: 'the decision' (v. 1160).

1170 sqq. Our poet had in mind the opening of Od. 8. Ἡμῶς δ' ἐπετέμενας φάνη ροδοδάκτυλος Ἡδωρ Ἰνωρί' ἄρ' ἐξ αὐτῆς ἐρέσ μένος Ἀλκινόου κ.τ.λ.


1173. ἀτραπτὸς πέδου: cf. i. 1281, διαγλαύσσεσ� δ' ἄταρπος. Και πεδία δραστεύτω παιζέων ᾠδόκεσαι αὐγάλη.

1175. χερσόνησοι: for the form cf. i. 925. It is not noticed by L. and S. The Schol. says it was a peninsula running out from the mainland of Epirus opposite to Corcyra, called Macridia from having been colonized from Euboea, the old name of which was Macris (Strab. 382. 6). More probably it is the projecting neck of land on which the mod. Corfu is situated.

1176. συνδεσθήσων: 'according to his promise' (v. 1106), μετεβήσατο: used παρατατικῶς (i.e. as an impf.) as is shown by the following verbs; v.n. 865.

1178. σκῆπτρον: the symbol of authority borne by kings and chiefs (e.g. Od. 3. 412), by speakers in the assembly (II. 1. 234), by judges (II. 18. 505), etc. χρυσός: cf. II. 1. 15, 216. δικαιστήλον: in Hom. always used of persons. φ...θέμιστας: 'by the
authority of which the people had
righteous judgments given them through-
out the city." In H. 16, 387 σκολίας
κρίνων θέματα occurs in a couplet
probably spurious. Leaf says, "the
phrase κρίνων θέματα (for δίκας) is
not Homeric in expression or thought;
to H. the θέματα are rather laws or
principles than judgments to be given,"
See on 347 supr. For the use of διακρίνω
cf. Theocr. 25. 46, διὰ δὲ κρίνων
θέματα: Hes. Orp. 35, διακρίνωνεα
νείκον (’let us get the dispute settled’)
’θείσαι δίκης.
1184. ἐπελ. . . ἐπιπροέχειν: ‘for Hera
had spread abroad tidings that erred
not.’
1186. ἀγεγηλὴν ἦτο: ‘yet unworked,
and so fit for sacrifice; cf. the Homeric
ἠκέστατο and Tac. Germ. 10, equi nullo
mortali opere contacti.
1187. ἐπιστρέφουν...κρίνασθαι: ‘near
at hand for the mixing.
1188. ἔτανοι: v. n. 169.
1189. μελία: ‘gifts’; v. n. 3. 135.
1181. οἴην...ἐντύνονται: ‘with
which the newly wedded are furnished.’
L. and S. take the verb as middle, but it
is passive as in 1. 235, ἔσσατερ ἐντύνονται
... νίτες.
1193. Οὐ吸纳οῦ νιόν: Orpheus (1. 25).
1194. ἐνκρέκτοι: cf. κρεμφός, 909.
1195. συγκλέοντι: ‘glistening;’
a constant epithet of raiment in Hom.
It has been connected with σίλας ‘fat,’
or with σωίγαλα ‘clear,’ ‘bright’;
while some refer it to rt. γαλ ‘to
shine’ (v. n. 427), with σι as an
intensive prefix. πέδον κροτόντα: i.e.
marking time with his foot for the
chant and dance. κρότος ποδῶν was
generally used of dancing, e.g. Eur.
Τρω. 546. In Od. 8. 264 the youths
dancing to the lyre of the minstrel
Demodocus πέπληγον... χορὸν θείον
ποσίν: Αἰον, 7. 554, pars pedibus plaudent
choras et carmina dicunt.
1196. μνησαίοι: sc. Orpheus, ‘wher-
e’er he touched on wedlock, they lifted
up their voices in a tuneful marriage song.’
Merkel remarks that the description is
that of a χορὸς κύκλως.
οίθεν οίαι άείδον ἐλισομέναι περὶ κύκλων,
'Ἡρη, σείω έκητι· σὺ γὰρ καὶ ἐπὶ φρεωθ θῆκας
'Αρητή, πυκνὸν φάσθαι ἔστο 'Αλκινόοιο.
αὐτὰ δ' οὖ γί τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν
ιθείς, ἥδη δὲ γάμου τέλος ἐκλήσιο, ἐμπεδοῦ δὲ ἀλέγυνε διαμπερές· οὐδὲ ε ἄτρβος
ουλοῦν, οὐδὲ βαρεῖας ἑτήλυθον Λιήταο
μήνες, ἀρρήκτουσι τ' ἐνουξεύς ἔχεν ὀρκοὺς.

1200  ἤν καὶ οὖτ' ἡλεμάτως Κόλχοι μάθων ἀντιόωντες,
καὶ σφέας ἦτ' θεμίσται ἐὰς εἰρυσθαί ἀνωγεν,
ἡ λμένων γαῖς τ' ἀποτηλθῶ νης ἐεργεν,
δὴ τὸτε μν βασιλῆος ἐοῦ τρομεύοντας ἐνύπας
δέχαται μελεύατο συνήμονας· αὐθὶ δὲ νήσω
ἀκὴν ἡμα ταύτης κατα π' ἀνδράσι νειτάσσουκν,
ἰσιότε Βακχιάδα, γενεύν 'Εφύρηθεν ἐστιν,
ἀνέτρες ἐννάσαντο μέτα χρόνον· οὐ δὲ περαὶ
νήσουν ἔπαυν· κείθεν δὲ Κεραύνια μέλλον 'Αβάντων

1200. Ἄρητη G: Ἄρητη L, vulg. φάσθαί L, Merkel.
1205. ἐκέεινα vulg. ἐκεί' Dübner.
1209. ὅπρο μὲν L, vulg. τρομεύοντες L, vulg.

1200. φάσθαι: Merkel adopts φάσθαι, the form found in L, taking it not from φημι but from φῶ = φαινω, πισφαικω.

1201. ' and he, according as he had declared at first the decree of unwavering justice (v. 1104), and already the consummation of the marriage had been noised abroad, even so he observed his promise steadfastly to the end.'

1204. ἐπήλυθον: 'touched,' 'swayed.'
1205. ἀρρήκτοςι . . ὄρκοις: 'he remained true to the inviolable oath by which he had bound him-self.' ἔειν is intrans., cf. Od. 19. 494. ἔειν, ὅς ὅτε τοις στρεφεί λίθος.
1206. ἡλεμάτῳ . . ἀντιόωντες: 'when the Colchians perceived that their opposition would be in vain' ἡλεμάτως is the form generally used by Alex. poets for the Homeric ἠλέσω. ἀντιόωντες might also mean their entreaties (v.n. 1. 709), and so Vay renders "in vain they besought him to swerve."

1209. ἐνυπάς: the threats of Aeetes are described in 230 sqq.
οὔρεα, Νεσταίουσ τε καὶ Ὄρικον εἰσαγωκέσθαι· ἀλλὰ τὰ μὲν στείχοντος άδοχν αἰώνος ἐτύχθη. Μοιράσων δὲ ἐτι κεῖσε θύη ἐπέτεια δέχονται καὶ Νυμφέων Νομίου καθ’ ἱερόν Ἀπόλλωνος βωμοί, τοὺς Μηδεία καθίσσατο. πολλά δ’ ιούνων Ἀλκίνοος Μυναῖς ξενήσων, πολλά δ’ ὀπασσέν.’ Ἀρήτη’ μετὰ δ’ αὐτὲ δυσδεκα δῶκεν ἔπεσθαι Μηδείᾳ δύομας Φαϊκίδας ἐκ μεγαρίου. ἦματι δ’ ἐβδομάτῳ Δρεπάνην λίπον’ ἠλυθε δ’ οἴρος ἄκραίς ἠδέεν ὑπὲκ Διὸς· οἱ δ’ ἀνέμου προνύ ἐπενύμενοι προτέρω θέον. ἀλλὰ γὰρ οὔπω αἰσθομένῃ ἴν ἐπιβηναι Ἀχαίδος ἱώσεσών, ὦφρ’ ἐτι καὶ Λιβύης ἐτὶ πείρασιν ὀτλήσειαν. Ἡδὴ μὲν ποθι κόλπον ἐπώνυμον Ἀμβρακικὴν, ἦδη Κουρήτων ἔλιπον χθώνα πεπαμένοις λαίφεισι καὶ στεινὰς αὐταῖς σὺν Ἐχινάσι νῆσοις ἐξείσι, Πέλοπος δὲ νέων κατεφαινετο γαϊά’ καὶ τότ’ ἀναρτάγην ὀλοὴ βορέα θυέλλα μεσσηγύς πελαγός δελιβυστικὸν ἐννέα πάσας νύχτας ὀμὼς καὶ τόσα πέρ’ ἡματα, μέχρις ἱκοντο "


1228. Νεσταίους: v.n. 336. Ὄρικον: on the coast of Epirus, nearly opposite to Brundusium. Pliny (N.H. 3. 23) calls it 'oppidum a Colchis conditum.'

1229. 'Howbeit these things came to pass after a long lapse of time.' Τίμαιος δὲ φησὶ μετὰ ἐτή ἐξακοίτα τῶν Τρωιῶν Χερσικράτη, ἀπόγονον τῶν Βακχιαδῶν, κατερχομένου τὴν νῆσον. Σχολ. For δὴν cf. 276.

1229. Νομίου: v.n. 2. 507. The Schol. seems wrong in saying, διὰ τὸ κατὰ νόμον γενέσθαι τὴν κρίσιν τοῦ Ἀλκείου, διὰ τοῦτο Νομίου Ἀπόλλωνος ἱερὸν ἵπποσεῖα τὴν Μηδείαν.

1230. Ποθι: v.n. 2. 711. 'Ἀχαίδος: v.n. 1. 284. 1231. Πελαγός: v.n. 2. 1008. 'Ἀμβρακικήν: the Ambracian Gulf is an arm of the Ionian (or Sicilian) Sea, between Epirus and Acarnania (Polyb. 4. 63).

1232. Κουρήτων: Strabo (398, 4) mentions how the Curetes (who came originally from Chalcis in Euboea) had been driven out of Aetolia into Acarnania. For the strife between the Curetes and Aetolians v. Il. 9. 529 sqq.

1233. Ποθι: v.n. 579. "and the narrow islets which come next in order, amongst others the Echinades. The Echinades were called after the ἐχῖνοι or 'sea-urchin' from their sharp outlines; cf. Strab. 393, 43, Thuc. 2. 102, etc.

1234. Πελαγός: v.n. 2. 43. "γαία: the Peloponnesus.

1235. Ποθι: v.n. 2. 43. 'Ἀμβρακικήν: 'in mid course.'
propropo mαλ' ἄνοδθι Σύρτων, ὃθ' οὐκέτι νόστος ὑπίσσων 1235 νησοί πέλει, ὦτε τὸν γῆ θωράτο κόλπον ἴκεσθαι. 
πάντη γ' ὄρος ἱερός, πάντη μνάσεως θυσίαν τάρθεα: κοφή δ' σφυν ἐπιβλευε ύδατος ἄχνην ἱερήν δ' ἀμαθος παρακέκληται: οὐδέ τι κείσε ἐρπτών, οὐδε ποτηριν ἀείρεται. ἐνθ' ἅρα τούσγε 1240 πλυμώριοι—καὶ γαρ τ' ἀναχαζεται ἔπειρου ἣ θαμα δὴ τὸδε χεῦμα, καὶ ᾧ ἐπερεύγεται ἀκτας λάβρον ἐποικόμενον—μυθητή ἐνώσε τάχυστα ᾑτων, τρόπιος δὲ μαλ' ἦσασι παῦρον ἐξειπτο. οι δ' ἂπο νήσος ὄρουσαν, ἄχος δ' ἐλευ εἰσορώντας 1245 ἱέρα καὶ μεγάλης νώτα χθονός ἱερί ἱσα, τηλοῦ ὑπερτείνουτα διπνεκες: οὐδὲ τιν' ἀρμόν, οὐ πάτον, οὐκ ἀπάνευθε κατηγάσαντο βοτήρων αὐλίος, εὐκήλῳ δ' κατείχετο πάντα γαλήνη. ἅλλος δ' αὐτ' ἅλλον τετιμένος ἐξερέεινεν· 1250 "Τίς χθών εὑχεται ἵδε; πόθι ξυνεώσαν αἰελλα ἤμεας; αἰθ' ἐτήλμεν, ἀφειδεῖς οὐλομένου


1238. καφή . . ἅγην: 'and over them the sea-fowm flows with noiseless swell.' For καφή cf. 153. The form ἐπιβλευο is only found here; see on 788, 3. 223.

1239. ἱερήν: πάν το πολύ καὶ βαβυλές ἱερῶν λέγομεν. Schol. This meaning is required by 1246. The sandy waste extended indefinitely like the vast expanse of air. One meaning given by Heuych. for ἱερὸν is μέγα. Diodorus (1. 33) uses ἱερός in a similar way, διας ἵμου ἔγγετας μεγέθος ἀείρων. For other uses of ἱέρων v.n. 257, 1. 580. Some take it here as 'misty,' and Way blends the two views in his rendering "into haziest distance stretcheth the land."

1240. ἄρα: 'moves,' lit. 'soars,' used by zeugma with ἐρπτών. ἐνθ' ἅρα: 'twas there then that the flood-tide—for oftentimes the streaming waves fall back from the land, and again with angry onset hurl themselves on the beach—in a moment drove them far in on the shore, but little of the keel was left in the water.'

1243. μυχάτη: v.n. 1. 170. 1246. νότα χθονος: 'the long low backs of the land' (Way).

1247. διπνεκής: 'unbroken.' διπνεκής is used as an epithet of νότων in its literal sense in Ι. 7. 321, νότοισι διπνεκέσσι, with with slices cut the whole length of the chine.' ἀρμόν: 'watering-place'; cf. Οἰ. 13. 247, ἄρμοι ἐπετανοί.

1248. πάτον: cf. 3. 1201. ἀπάνευθε: 'afar off.'

1249. εὐκήλω: v.n. 2. 935. 1251. εὐχεται: cf. 2. 359. 1252. ἀφειδεῖς: v.n. 2. 98.
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δειματος, αυτά κέλευθα διαμπερὲς ὁμηθηναι πετράων. ἦ τ' άν καὶ ὑπὲρ Δίως αἴσαν ἰοῦσιν βέλτερον ἦν μέγα δὴ τι μενοινόωντας ὀλέσθαι. 1254 νῦν δὲ τι κεν ῥέξαιμεν, ἔρικόμενοι ἀνέμοισιν ἀδηθ' μένειν τυθόν περ ἐπὶ χρόνον; οἷον ἐρήμη
πέξα διωλυγίας ἀναπέπτταται ἡπείρου." 1255

"Ως ἀρε' ἐφη· μετα' δ' αὐτὸς ἀμηχανιή κακότητος ἱευπντηρ' Ἀγκαίδος ἀκηχέμενος ἀγόρευσεν.
''ὁλόμεθ' αἰνότατον δὴθεν μόρον, οὐδ' ὑπάλυξις ἐστι' ἄτης· πάρα δ' ἄμμι τὰ κύντατα πημανθηναί τῇδ' ἐπ' ἐρήμαιῃ πεπτύτας, εἰ καὶ ἁθηναί
χερσόθεν ἀμπυνθεύεσιν ἐπεὶ τεναγώδεια λεύσιω
τῇδε περισκόπεων ἀλα πάιτουθεν' ἣλθα δ' ὕδωρ
ζανόμενον πολιησιν ἐπιτροχαῖει ψαμάθουσιν.
καὶ κεν ἐπισμυγερῶς διὰ δὴ πάλαι ἦδ' ἐκεάσθη νη
νὸς ἐρή' χέρου πολλὸν πρόσω· ἀλλὰ μιν αὐτη


1253. αὐτά: i.e. the same course as on the outward voyage through the Symple-gades.
1254. ὑπὲρ Δίως αἴσαν: cf. ll. 17, 321, Ἀργεῖοι δὲ καὶ κύδος ἀλον καὶ ὑπὲρ Δίως αἴσαν. Similarly ὑπὶ μόρον, 1. 1030. Leaf (on ll. 16, 780) points out that these phrases are never used of anything which is actually said to have happened, but always of the future or unrealized possibilities in the past; v. M and R, on Od. t. 34.
1255. Cf. Hector’s words, ll. 22. 304, μὴ μὰν ἄποιν ἔρεα καὶ ἄκλειώς ἀπολοίνως, ἀλλὰ μεγάς ἐρεα τι καὶ ὀφθαλμοίναι πυθέναι.
1257-8. οἶον ἢπείρου: ‘so dreary is the coast-line of this vast continent which unfolds itself before our eyes,’ πέξα: v. n 46. διωλυγίας: ‘limitless,’ μέγα καὶ ἐπὶ πάλιν διόμον (Snid.). Cf. Call. fr. 111, ἐπὶ άφθονοι μέγακος κύβον διωλυγίαν. It is a Platonic word of unknown derivation.
1253. τῇδ' ἐπ' ἐρήμαιῃ πεπτυτότας: ‘fallen on this desolation.’ Here, as in 3. 321, ἐπὶ seems to have been corrupted into ὑπό. For the use of ὑπὸ Oswald compares 1524, ὑπὸ χρεῖ ἄντου κώμα, which is not parallel at all. The only possible meaning which could be extracted out of ὑπὸ here would be ‘under the power of,’ ‘into the clutches of.’ For the enallage of cases ἐμί...πεπτυτότας see on 3. 1009.
1264. χερσόθεν: ‘from the land’; even though the wind blew off the shore, it would not help them to get away.
1265. ἡδα: v. n. 2. 283. It seems to refer to the mass of water, though Merkel explains it by ματαῖος, meaning, I presume, ‘uselessly’ from the point of view of reflecting the Argo.
1266. ξανόμοιων...ψαμάθουσιν: ‘torn into spray runs up on the foamy-whitened sand.’ L. and S. wrongly take ὕδωρ as acc. ἐπιτροχαῖει is used differently in 1606.
1268. χέρου πολλὸν πρόσω: ‘while still far from the land.’ The vessel would have been broken to pieces in the shoals, had not the flood-tide carried it up on the shore.
πλημμυρίς ἐκ πόντου μεταχθοινήν ἐκόμισεν. 

τόπων εἰς πάσαν μὲν ἀλιμή ἀπλοος εὐλεῖται, γαῖς ὑπὲρ ὅσον ἔχουσα. 

τούτων ἔγει πάσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι ναυτιλίας νόστου τε. 

δαμασοσύνην δὲ τις ἄλλος 

φαίνων ἐν' πάρα γάρ οἱ ἐπὶ ὀηκέσσι θαάσεων μιμομένῳ κομίδης. ἀλλ' οὐ μᾶλα νόστιμον ἦμαρ. 

Ζεὺς ἔθελε καμάτουσιν ἐδ' ἕμετροισι τελέσσει.” 

Διός φάτο δακρύσαντι σὺν δ' ἔτυτον ἀσχαλωτὶ ὅσοι ἔσαν νηών διδαμμένοι· ἔν δ' ἀρα πᾶσιν 

παχυνθῇ κράδιῃ, χύτω δ' χλόος ἀμφὶ παρειας. 

οἶνον δ' ἀφυκώσαν ἐοικότες εἰδώλουσιν 

ἀνέρες εἰλίσονται ἀνὰ πτόλει, ἡ πολέμῳ ἡ λοιμοῖ τέλος ποτιδέγμουν, ἡ τιν' ὀμβρον 

ἀσπετοῦν, ὡς τε βοῶν κατὰ μυριά ἐκλυσεν ἔργα, ἢ ὅταν αὐτόματα ἔδώνα ἰδρύοντα 

ἀἵματι, καὶ μυκαὶ σηκοὺς ἐνιαν φαντάζονται, 

1289. μεταχθοῖνην. Vatt. duo: μεταχθοῖνην vulg. 
1274. φαίνοι ἐδ' Madvig.: φαίνον L, G, Vatt. duo: φήνειν vulg. 
1282. λιμόι Pariss. quatt. 
1283. μυρία γ' L 16. 
1284. ιδρύοντα G, Merkel. 

1289. πλημμυρίς: in 1241 and 2. 576 the penult. is long; here it is short, as in Od. 9. 486 (which Ap. is imitating), 

τὴν δ' αὐλ' ἄρ' ἐπιρρόθη παλιρρόθνων φέρε 

κύμα Πλημμυρίς κε πόντου, θέωσε δέ 

χέρων ἵκεσθαι. μεταχθοῖνην: v. n. 2. 300. 

1270. μέν: sc. πλημμυρίς. ὀδη ὁ 

κ.τ.λ.: ἄρ' και ἀριστερα, not deep enough to float the vessel, merely washes about it, barely rising above the ground.' 

For ὅσον v. n. 2. 112. 

1272. ἀ' ἀπειδ' εἰκόφθαι: cf. Lat. abscedere spem. The metaph. use of 

ἀποκόπτειν is common in late Gr. 

1274. φαίνοι ἐδ': φαίνον seem an impossible form of 3 sing. opt., and, so far as I know, lacks any analogy. Merkel says that it may derive some support from 

II. 14. 241, where for ἐπισκοπῆς A and C have ἐπίσκοπες, which is said to have been defended by Herodian (v. Heine ad loc.; Kühner-Blass 214). 

1275. κομβῆς: 'return'; cf. 3. 1140. 
1279. παχνώθη: 'was frozen'; cf. II. 17. 112, ἕτορ παχνώτα: Οv. Ἱερ. 15. 112, astrictum frigore pectus. 

χλόος: v.n. 2. 1216. 


1283. βοῶν ἡ ἔργα: Virg. imitates this, G. 1. 324, ruit arduus aether, Et 

pluvia ingenti sat a laeta boumque labores 

Diluit. ἔργα βοῶν is from Hes. Op. 40; 

Hom. uses ἔργα ἀνθρώπων in a similar passage, Π. 16. 390, χαράδραι . . . στενά 

χουσι ρέουσα ἕξ ὀρεῶν ἐπί κάρ, μινυθεί 

δὲ τε ἐργ' ἀνθρώπων. 

1284 sqq. With this enumeration of 

prodigies cf. Tibull. 2. 5. 75. Et simulacra 

deam lacrimas fudisse tepentes, Fataque 

voceales praemonitisse boves, Ipsum etiam 

Solem defictum lumine vidit Iungere 

pallentes nubiius annus equos: Virg. G. 

1. 478, pecudes locuta Infandum! . . . 

Et maestum inlacrimate templis ebur, 

aeraque sudant. The Schol. refers to 

the portents before the battle of Chae-

ronea (Plut. Demosth. 19). 

1285. μυκαὶ: = μυκηθῶι, τυχίτως, ἥπ. 

λεγ.
fears, the tenderness, and unavailing cries of the Phaeacian virgins (who found themselves sent from the ease, the plenty, and indulgence of a palace in Phaeacia, to perish by hunger in that Libyan desert) are well expressed by the helpless state of the young and unfledged birds falling out of the parent nest in a rock, in the absence of the mother” (Preston).

1300. ὁδροῦν: ‘overhanging banks’; cf. i. 178. Πακτωλός: Πακτωλός ποταμός Λυδίας, ὁ νῦν Χρυσόρρας Λεγόμενος. Schol. It was famous for its gold dust (φθιγμα χρυσοῦ), Strab. 535; 4.

1301. κύκνοι: II. 2. 459, δι τ’ ὅριν θον πετετών ἔθεια πολλά, Χρυσός μὲ γερανὸν κ’ ἑώρων δοὐλεῖδερων, Ἀσία ἐν Λειμώνιν, Καβαστρίων ἄμφι βέβαια, Ἑθαὶ καὶ ἑσθα ποτοῦναι ἀγαλλήματα πτηύγωσιν, Κλαυγγάριον προκαθικῶλην, ομαραγεῖ δὲ τε λειμῶν. Αἐσπ. 7. 706, Κευ quondam nivei liquida inter - rubula cyni ... Longa canores Dant per colla modos: sonat amnis et Asia longe Pulsu palus. In our passage there may be a further reference to the death-song of the swan, cf. Aesch. Αγ. 1444, κύκνοι δικαίων τὸν βασιλέα μέλψασα τανάσιμον γύος Κείται.
έριοιες βρέμεται ποταμοί τε καλά ἰεθῆρα. ἂς αἱ ἐπὶ ξανθὰς θέμεναι κοινήσων ἐθεῖρας πανυῖχαι ἐλευνὸν ἱήλεμον οὐδύροντο. καὶ νῦ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ελιασθὲν νωνύμνυοι καὶ ἄφαντοι ἐπιχνωνίσσοι δαίναι ἤρων οἱ ἀριστοὶ ἀνηνύστω ἐπὶ άείλω. ἀλλὰ σφεάς ἐλέηραι ἀμηνανὴς μυνύθωτας ἡρώσσασιν, Διβύσης τυμπάροι, αἱ ποτ’ Λαθήνης, ἢμος ὅτ’ ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα, ἀντομέναι Τρίτωνος ἐφ’ ύδασι χυτλώσαντο. ἐξίδου ἦμαρ ἠν, περὶ δ’ ἐξύπταζε θέρον αὐγαὶ ἰηλίου Διβύνη’ αἱ δὲ σχεδὸν Αἰνονίδαι σέσταν, ἔλον δ’ ἀπὸ χερσὶ καρῆτας ήρέμα τέπλουν. αὐτὰρ ὅ’ εἰς ἐτέρωσε παλμπετεῖς ὁματ’ ἑνεκεν, δαίμονας αἰδεσθείς: αὐτὸν δὲ μιν ἀμφαδὸν οἶνον μελικύοις ἐπέσεσαν ἀτυξόμευον προσέπουν’ “Κάμμορε, τίττ’ ἐπὶ τόσον ἀμηνανὴ βεβολήσας; ὅθεν ἐποχομένους χρύσεον δέρος’ ὅθεν ἐκαστά υμετέρων καρατῶν, οὗ’ ἐπὶ χθόνος, ὅσσα τ’ ἐρ’ ύγρην 1320 πλαξόμενοι κατὰ πόντον ὑπὲρβια ἐγρ’ ἐκάμμεσθε. οἰσπόλοι δ’ εἰμέν χθόνιαι θεαὶ αὐδήσεσαι,

1307. ὅχ’ ἄριστοι Pierson.
1308. ἐλέασαν G.
1309. παντοσσοῦνa O. Schneider.
1310. διάτοι L., G.
1311. αὐτάι Brunck.
1312. ἐνει Spitzner: ὡτι codd.
1314. ἔγρ’ ἐκάμμεσθε Pariss. duo: ἔγρα κάμμεσθε vulg.

1305. ἀπὸ ζωῆς ἐλιασθὲν: ‘had parted from life.’

1306. νωνύμνοι: = ἀνώνυμοι, cf. 2. 982. Merkel takes it here in the sense recognized by the Schol. on II. 13. 227, νωνύμνοι: τινες ἀθηρηστοῖς ἤγαμον γᾶρ καὶ Ἀνακρῖνων τὴν θηρίαν φημι. Πίντ.”


1311. Τρέτωνος: v. n. 1. 109. αὐτόμεναι... χυτλώσαντο: ‘met with her, and bathed her in the waters.” Cf. Call. Ζον. 15. ἔθα σ’ ἐπεὶ μήτηρ μεγάλων ἀνθρώπων κόλπων. Αὐστικα δίζεον μόνον δάστος, ὅ’ εἰς τάκτιο Δύατα χυτλώσατα, τῆν δ’ ἐν χρώτα λοίναι.

1312. ἕδων: ‘noon,’ v. n. 1. 603. The short penult. is only found in Alex. writers: cf. Call. Cer. 39, τῷ δ’ ὅτι τούτῳ νύμφαἱ ποτ’ τόνδιον ἐψιλόντα, 1322. οἰσπόλοι: ‘lonely.’ Triton is called oἰσπόλοι δαίμ. Pind. P. 4. 49. Our Schol. wrongly explains it by
ηρὸςαὐτοῖς, Λιβύης τιμήροι ὑδε θυγατρεῖς.
αλλ' ἀνα' μηδ' ἐτὶ τοῖον ὦζυνον ἀκάθησον·
ἀνουσην δ' ἐτάρους. ἐντ' ἄν τε ἦν τοῦ Ἀμφιτρίτη
ἄμμα Ποσειδάνων ἐντροχον αὐτίκα λύσῃ,
δὴ ὅταν σφητέρῃ ἀπὸ μυτέρα τίνετ' ἀμοιβήν
ὅν ἐκαμεν δηρὸν κατὰ νηδύος ὑμείς φέρουσα:
καὶ κεῖν ἐτ' ἧγαθεν ἐξ 'Ἀχαΐδα νοστῆσαιτε.'

'Ως ἄρ' ἔσφαν, καὶ ἀφάντου ὑ' ἐσταθεῖν, ἐνθ' ἅρα ταῖγε
φθογγὴ ὁμοὶ ἐγένοτο παρασχέδιον. αὐτάρ 'Ησος
παπτῆνας ἅν ἄρ' ἐξετ' ἐπὶ χθονος, ὡδὲ τ' ἔειπεν·

"Ἰλατ' ἐρημοῦνοι κυδραὶ θεαί' ἀμφὶ δὲ νόστῳ
οὕτι μαλ' ἀντικρο νοεῖν φάτιν. ἢ μὲν ἐτάρους
εἰς ἐν ἀγειράμων μυθήσομαι, εἰ νὺ τι τέκμορ
δήμωρ κομίδης· πολεὼν δέ τ' ῥήτις ἀρείων."

"Ἡ, καὶ ἀναξίας ἐτάρους ἐπὶ μακρὸν αὐτεῖ,
αὐταλέος κοινῆς, λέων ὤς, ὁς ρὰ τ' ἄν ἵλην
σύννυμον ὥς μεθέτων ὀρύται. αἱ δὲ βαρεῖν
φθογγὴ ὑποτρομεύωσιν ἅν' ὀυρεά τηλθόι βήσα
deῖμαι δὲ ἀγαμαλῶ τε βόες μέγα πεφρίκασιν
βουμπελαταὶ τις βωὸν τοὺς δ' οὖ νὺ τι γῆρον ἑτύχθη.
being the voice of their comrade calling on his friends.'

1344. κατηφέες: v.n. i. 267.

1345. άρμοι: the place where the vessel lay. μίγα: for this rare simple form cf. Pind. Π. 4. 202, μίγα κακωτά. Αρ. has ἀμίγα c. dat. i. 573, etc. θηλυτέρφους: v.n. 3. 209.


1354. πέτλου περισσάμενα κούφη χερί, καὶ μ’ ἐκέλουν αὐτὸν τ’ ἐγρεθαί, ἀνά θ’ ὑμεῖς ὀργαί ὕπατα: μητέρι δὲ σφιτέρη μενοεικὰ τίσαι ἁμοίμητον δὲν ἔκαμεν δηροῦν κατὰ νηφοὺς ἀμμε φέροσα νόητε κεν λύσησιν ἐὕροχον Ἀμφιτήτη ἀρμα Ποσειδάνως, ἠγώ δ’ οὐ πάγχυ νοήσαι τῆςδε θετοπρότης ἴσχω πέρι. φᾶν γε μὲν εἶναι ἡρώσαι, Λιβύης τιμηροῦ ἡθ’ θύγατρες: καὶ δ’ ὁποί’ αὐτοὶ πρόσθεν ἐπὶ χθονὸς ἢδ’ ὅσ’ ἐφ’ ὕγρην ἐτήλμεν, τὰ ἑκάστα διδύμενα εὐχετῶντο. 1355. οὐδ’ ἔτι τάδ’ ἀνὰ χώρον ἐσεθρακοῦ, ἀλλὰ τις ἄχλυς ἰὴ υφὸς μεσογιὰν φαενομένας ἐκάλυψεν.’’

"Ὡς ἐφαθ’. οἱ δ’ ἄρα πάντες ἐθάμβεοι εἰσάνυντες. ἦθα τὸ μῆκιστὸν τεράὼν Μινύρσιν ἐὕχθη. εἰς ἄλος ἦπεροντε πελώριος ἐκθορεὶν ἱππος, 1355. ίππος G, vulg.

1357. κατηφέες: v.n. i. 1. 267.

1359. άρμα Ποσειδάνως. ἠγώ δ’ οὐ πάγχυ νοήσαι τῆςδε θετοπρότης ἴσχω πέρι. φᾶν γε μὲν εἶναι ἡρώσαι, Λιβύης τιμηροῦ ἡθ’ θύγατρες: καὶ δ’ ὁποί’ αὐτοὶ πρόσθεν ἐπὶ χθονὸς ἢδ’ ὅσ’ ἐφ’ ὕγρην ἐτήλμεν, τὰ ἑκάστα διδύμενα εὐχετῶντο. 1360. οὐδ’ ἔτι τάδ’ ἀνὰ χώρον ἐσεθρακοῦ, ἀλλὰ τις ἄχλυς ἰὴ υφὸς μεσογιὰν φαενομένας ἐκάλυψεν.’’


With unyielding, of dunes & dry hills. It plunge beneath the dry land (as he might beneath the waves).

According to another version the Argonauts bore their vessel on their shoulders
when passing from the Ister into the Adriatic (Justin. Hist. 32. 3).

1388. ἀνέτλησαν vulg.
1389. βεβολημέναν Pariss. quatt., Brunck.
1390. οὕτως Pariss. tres, Brunck.
1391. ξηρά Pariss. unus in marg.: ξηρά L, vulg.: ξηρά G.
1392. 'Hraklēi daίκθεις μήλειον βεβηλητο ποτὶ στύπος. οἴοθι δ' ἄκρη
1393. 5. ἀνέτλησαν vulg.: 'assuredly.'
1394. ὡσ . . . ὡσ: cf. Theocr. 2. 82, ὡσ ἄδων, ὡσ ἐμάνην: Virg. E. 8. 41, ut vidit, ut perit. See Leaf on H. 14. 294. The meaning here is 'when . . . then.'
In i. 269 ὡσ . . . ὡσ means 'as . . . so.'
1395. ἄνυσταλέως: ἕτοι ἄγευς: 'rushing, like unto hounds in the wild hunt's frenzy-burst' (Way).
1396. Ἀδάων: the dragon which guarded the golden apples of the Hesperides by the orders of Hera. He was the son of Gaea (so χθόνιος, 1398), or of Phorcys and Ceto (Hes. Th. 333). The apples were given by Gaea to Hera on her marriage with Zeus.
1397. ἐστεὶ . . . χθόνιον: 'but yesterday.'
1399. ἀείδουσι: cf. Eur. H. F. 394, ὑμνησθοῦ τε κόμας ἱλεθέν (sc. Ἡρακλῆς) ἐσπερίνων εἰς ἀείαν: Hýpp. 742, Ἑσπερίδων ἀείων. This is the only place where Ap. lengthens the α of αείω. There is also one example in Hom., Od. 17. 519.
1400. τόμος: hodie, 'on this very day,' referring to χθόνιον in 1397; v. n. 252. υφ' Ἡρακλῆ: v. n. 1. 794.
1401. μήλειον . . . στύτος: 'lay
'It was the apple-tree that stood among the nymphs of the desert.

The arrows of Heracles were dipped in the black gall of the Hydra, which haunted the marsh of Lerna near Argos; cf. Soph. Tr. 573; melasχόλανς ἑβαφέν ίοὺς θρέμα πατρείας ὄδρας.

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This means to make the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun’s strong rays. Merkel says, ‘ταὐραίωντο nisi forte propria locutio de apricantibus eius modi bestiolis fult explicatum non habet; temptaveram ταὐραίωντο, h.c. ἐταφάσσοτο, πατραίωντο, h.c. ἐσπόδωαζον.’

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Dh été méga pámov ἀφ' ὑμετέροις ὑνειαρ δεῦρ' ἐμολύνας καμάτωσιν ὁ κύντατος, ὡστις ἀπούρας φρουρὸν ὧφις παγχρύσεα μῆλα θεᾶν οἰκεῖ' ἀειράμενος: στυγερὸν δ' ἀχός ἀμμὶ λελεπταί. ἦλθε γὰρ χθεῖός τις ἅνὴρ ὀλούτοτος ὑβριν καὶ δέμας: ὅσε δὲ οἱ βλοσύφω ὑπέλαμπε μετώπῳ νηλής: ἀμβι δὲ δέρμα πελωρίου ἐστο λέοντος ὠμόν, ἀδέθητον' στυβάρδον δ' ἔχεν ὅζον ἔλαιος τὸνα τε, τοιτὶ πέλωρ τὸν ἀπέφθεισεν ιοβολήσας. ἦλθε δ' οὖν κάκεινος, ἀ τε χθῶνα πεῖδος οδεύουν, διψή καρχαλέος: παύφασε δὲ τῶν ἀνὰ χώρον,

1422. ἐλέγχων Brunck.
1435. ἀεὶράμενος G, vulg.

parches us with fierce intensity'; v.n. i. 513. Lehrs takes ᾠστον with λαφη-σωμεν 'omnino restinguamus.'

1421. εἰλαπίνας: v.n. i. 13.
1422. διψῆ: v.n. 3. 1104.
1425. βλάστεων: v.n. 1. 1131. δρηπῆ-κες: 'shoots'; cf. II. 21. 38. First the grass appeared, then tall shoots above the grass, and then the young trees (ἐφέα) reared their branches.

1427. Sometimes we find four Hesperides mentioned, Aegle, Erytheia, Hestia, and Arethusa; Diod. (4. 27) mentions seven. Ἔγεντο: v.n. i. 1141.
1428 sqq. στύπος: v.n. i. 1117. ἐκ...ἐφέαν: 'and from those trees their for's were made manifest in the full likeness of what they had been aforetime—a prodigy most strange.'

1430. περίσσων: v.n. i. 466.
1432. 'Verily it was to prove himself a great succour in your distress that he (Heracles) came hither.'
1433. ἁπόφως; v.n. i. 1212.
1435. ἀειράμενος: cf. 528.
1437. βλοσύφω: v.n. 2. 740.
1439. ἀδέθητον: 'undressed'; cf. 3. 206. Od. 20. 2, ἀδέθητον Βοιήν.
1441. κάκεινος: the force of καὶ is that he too, like the Argonauts, sought water.
υδωρ ἐξερέων, τὸ μὲν οὐ ποθὶ μέλλειν ἱδέσθαι. ἦδε δὲ τις πέτρῃ Τριτάνιδος ἐγγύθη λύμνης· τὴν ὦγ’ ἐπιφρασθεὶς, ἥ καὶ θεοῦ ἐνεσίσχον, λάξ ποδὶ τύψεν ἐνερθε’ τὸ δ’ ἀθρόον ἐβλυσεν υδωρ. αὐτὰρ ὦγ’ ἄμφω χείρε πέδω καὶ στέρνων ἐρείσας ῥωγάδος ἐκ πέτρας πίεν ἀσπετοῦν, ὅφρα βαθείαν νηθῶν, φορβάδι ἵνος ἐπιπροπεσόν, ἐκορέσθη.

"Ὡς φάτο: τοι δ’ ἀσπαστόν ἦνα σφικτι πέφραδεν Αὔγλη πίδακα, τῇ θεῶν ἀλυσα κεχαρμένοι, ὄφρ’ ἐπέκυρσαν.

ός δ’ ὁπότε στευνὴν περὶ χηραμόν εἰλισσόται γεομόρροι μusterityκες ὀμυλαδόν, ἢ ὄτε μναί ἄμφι δόλῃ γελίτοσ γυλκεροῦ λίβα πεπτηνια ἀπληπτον μεμάσων ἐπήτρυμοι δὲ τὸτ’ ἀολλεῖς πετραῖη Μινωί περὶ πιδακι δινεύσκων.

καὶ ποὺ τις διεροῖσ ἐπὶ χείλεσιν ἐπεν ἱανθεῖς:

"Ὡ πότοι, ἢ καὶ νόσφων ἐων ἐσάωσεν ἑταῖρους Ἡρακλῆς δύψῃ κεκμήστας. ἀλλὰ μίν εἰ πῶς ἰόμενοι στείχονται δὲ ἡπτειροῦ κοώτες."

"Ἡ, καὶ ἀμεβομένων, οὐ τ’ ἀρμενοὶ ἐς τὸδε ἐργον, ἐκρίθην ἀλλυδὸς ἀλλος ἐπαίζας ἐρείειν.

1444. ἰν δ’ ἀρα τις Pariss., Stephanus, Brunck.
1450. τοι Stephanus: τοῖς L, G.
1460. δόμωτε G.

1443. ἐξέρων: cf. 1546. The simple ἐρω occurs in 1. 1354.
1445. 'This, by his own device, or rather on the prompting of some god, he smote at the base with his heel.' For ἦ καὶ cf. 205. For ἐνεσίσχον v. n. 1. 7. In Call. ἰν. 30 Rhea smites a mountain and makes water gush forth.
1449. φορβάδι: 'a beast of the field'; cf. 2. 89, 3. 276. ἐπιπροπεσόν: 'stooping, with head bent down.' This line is twice imitated by Nicander: Alex. 495, ἰν δὲ τις αἰσλήγη πεισισμῶς αἰχένα διη ‘Εκ ποταμοῦ ταυρηθῆν ἐπιπροπεσόντων ἵσχυ: Thes. 340, αἰτάρ ὦγ’ ἴντε ταῖρος ὕπερ ποταμοῦ νεωκώς Ἰανδόν ἀμέθρητον δεχεται ποτῶν.
1452 sqq. 'As when the ants who turn up the earth run to and fro in busy haste around a narrow cleft, or when flies lighting round a tiny drop of sweet honey press towards it in a greedy swarm, so, etc.'
1453. γεομόρροι: cf. 3. 1387, 1. 1214. μusterityκες: Virgil borrowed the comparison of the ants but gave it a different development in Aen. 4. 402 sqq. μναί: cf. II. 2. 469, ἴντε μυαῖν ἀδίαμφω ἔθεα τολλά, Αἴ τε κατὰ σταδίων μοιριῶν ἡλάκουσιν. "Ὡρ ἐν εἰαρμῇ, ὦτε τε γλάγος ἄγγεα δεῖε: 17. 570 sqq.
1455. ἐπήτρυμοι: v. n. 937.
1457. διεροῖσ: 'moistened'; v. n. 1. 184. ἐφ: 'with'; cf. 3. 1261, 1. 252.
1461-2. 'He spake: and, as they held converse, those who were fitted for such a quest separated themselves from the other heroes, and sped away, one on this side, another on that, to search for Heracles.' ἀμεβομένων: v. n. 2. 449. ὅρμου: i.e. by fleetness, or keenness of vision.
Heracles. deemed jv.n. 'that some nenobis.' he. 

1463. ἀπηλίπνυτο O. Schneider. 
1463. ἐπηλίπνυτη Stephanus: ἐπηλιπνύται codd. 
1475. ὅθ Hermann.
μαστήρα στείχοντα κιχησέμεν' οι δὲ καὶ αυτοὶ ἦλυθον, Εὐφημός τε πόδας ταχὺς νιὲ τε δοῦ Ὀρηκιών Βορέω, μεταμόρφωσα μοχθησάντε.

Κάνθε, σε δ' ουλόμεναι Λιβύη ἵνα Κῆρες ἱλοῦτο. πώσει φερβομένουσι συνήντες' εἴπετο δ' ἄνηρ αὐλίτης, ὁ σὲ ἐὼν μῆλον πέρι, τόφρ' ἐτάρρωσι δευμένοις κομίσειας, ἀλεξόμενοι κατέπεφνεν λαὶ βαλῶν. ἐπεὶ οὐ μὲν ἀφαντήτωρς γ' ἐτέτυκτο, υἱῶνος Φοῖβου Λυκωρείου Κάφαυρος κούρης τ' αἰδώς Ἀκακαλλίδος, ήν ποτε Μύνως ἐς Λιβύην ἀπέναστε θεοῦ βαρὺ κύμα φέρουσαν, θυγατέρα σφετέρην ἡ δ' ἄγλαιν νιέα Φοῖβο τίκτεν, ὃν Ἀμφιθέμων Γαράμαντα τε κυκῆσκοσσών. Ἀμφιθέμως δ' ἄρ' ἐπείτα μιγή Τριτωνίδι νύμφῃ· ἡ δ' ἀρα οἱ Νασάμωνα τέκεν κρατερῶν τε Κάφαυρον, δὲ τότε Κάνθον ἐπεφεβεν ἐπὶ ῥήνεσσων εὗσιν.

1482. ὥς πρὸ οἱ Παρίσσι, quatt., Brunck.
1488. ἀλεξόμενον O. Schneider.
1489. οὐ μὲν Παρίσσι, tres; οὐ μὲν vulg.

1487. αὐλίτης: 'shepherd,' ὁ ἀπὸ τῆς ἐκατέλεως, ὁ ἀγρόκοιτ. ἔτει δὲ παρὰ τῶν αὐλῶν τὸ ἑώρα. Schol., cf. Soph. fr. 445, εἰσθῆτε γὰρ πρὶν τιν' αὐλίτων ἄραν. δ' Βαλῶν: 'who, warding thee off in defence of his flock, whilst thou wouldst carry it off for thy needy comrades, slew thee with the cast of a stone.' This use of τόφρα c. opt. meaning 'while' seems to be unique. In Alex. Greek we sometimes find τόφρα used in various senses of ὄφρα (v.n. 3. 807), but there is no instance of ὄφρα c. opt. in this sense. Merkel cites as similar uses of the opt. 4. 1720, ὅσα . . . ἐφοπλίσεις, and Λδ. 5. 303, ὃ ὁ διὸ γ' ἐνδρε' φέρουν (which he mistranslates ferre voluissent), but these are not parallel, as they are both the ordinary potential opt. with ἐν or ke omitted (v.n. 1. 480).
1488. ἀλεξόμενοι: cf. 551.
1489. ἀφαντήτωρς: 'weaker' (than Canthus); v.n. 2. 453.
1490. Δυκωρείοιο: ἄντι τοῦ Δελφικοῦ, οἱ γὰρ Δελφοὶ τὸ πρῶτον Δυκωρεῖς ἐκαλοῦτο ἀπὸ τινὸς κώμης Δυκωρείας.

1495. The noun ῥῆναν (which L. and S. mark as fem.) was formed by Alex. writers from the Homeric πολύρησος, πολύρησες. See on 1. 49.

Schol. Δυκωρεία was the ancient name for the highest peak of Parnassus. Brunck supposes that there is a special reference to the legend recounted in Ant. Lib. Met. 30 that the child which the nymph Acallis bore to Apollo was nurtured by wolves (Αῦκαία).
oūδ' οὗ' ἀριστῆν χαλεπὰς ἠλευάτο χειρας, ὡς μάθον οἰδον ἐρεξε. νέκων δ' ἀνάειραν ὀπίσω πευκόμενωι Μινωί, γαίθ' δ' ἐν ταρχύσαντο μυρόμενοι τ' ἄδε μὴλα μετα σφέας οἷς ἐκόμισαν.

"Ενθα καὶ Ἀπμυκίδην αὐτῷ ὑμητί Μόφων νηλεῖς ἐλε πότιμος' ἀδεικέα δ' οὐ φύγεν αἰσαν μαντοσύναις' οὐ γάρ τις ἀποτροπί θανάτου, κεῖτο δ' ἐπὶ γαμάδουσι μεσημβρινων ήμαρ ἀλὺσκων δεινός οἴφι, νωθής μὲν ἐκών ἀέκουτα χαλέφαι' οὔδ' ἄν υποτρέσσαντος ἐνωπαθίς ἀἴξειν. ἀλλὰ μὲν φ' τὰ πρῶτα μελαγχίμων ίδν ἐνείῃ ζωόντων, ὃσα γαῖα φερέσβιοι ἐμπνοα βῶσκεί, οὔδ' ὀπόσον πῆχυνον ἐς 'Λιδα γίγνεται οἴμος, οὔδ' εἰ Παιῆνον, εἰ μοι θέμις ἄμφαδον εἰπέν, φαμάςσοι, ὃτε μοῦνον ἐνχρίμυσιν οὐδόσιν. εἰςέ ναρ ἢ σώδθεος Λιβύην ὑπερέπτατο Περσεὺς Ἑυρυμέδων—καὶ γὰρ τὸ κάλεσκε μιν οὐνομα μῆτηρ—

1515

Γοργόνων ἀρτίτομον κεφάλῃ βασιλῇ κομίζων, ὅσα κυνεέων στάγες αἴματος οὖδας ἰκοντο, αἱ πᾶσαι κεών ὄφών γένος ἐβλάστησαν.
1520.  ἂνιταλ pro ἄλλαι Brunnck.
1523.  ἄλγος Brunnck: ἄλγος codd.
1531.  ἔρρεεν ἄγη Paris. unus, Brunnck.

1518. ἐνοστηρίζατο: 'trod upon.'

1519. λαιόν . . . ταρόν ποδός: ταρόν ποδός is treated as a compound 'footsole'; contrast II. 11. 377, ταρόν δεξιτεροῦ ποδός.

1520. κερκίδα: the tibia, the great bone of the leg. μυώνα: the cluster of muscles in the leg, the calf; cf. II. 11. 314, προμικόν σκέλος ἐνά πάχιστος Μυῶν ἀνδρόσπου πέλεται.

1521. ἄλλα: 'also.' For the pleonastic use cf. Od. 6. 84, ἄμα τύγχα (Nausicaa) καὶ ἀμφίπτωλοι κίον ἄλλαι.
1522. ἀφάσσεν: tractabat, 'was handling.'

1523. ἕνεκ: . . . ἔτερεν: 'for no overwhelming pain was torturing him.' This rare use of ἕνεκα for οὐκέκα is found in Calp. fr. 287, h. Hom. Ven. 199.

1524. κόμα: the deadness, or numbness, such as followed the drinking cf. hemlock as described in Plat. Phaed. 117.

1525. λυσμελές: an epithet of ῥυτός in Od. 20. 36, ἔχει ἄχλυς: cf. II. 5. 696, κατὰ δ' ὀφθαλμῶν κέχυτ' ἄχλυς.
To this passage is to be referred Varro Atac. fr. 10, semianimesque micant ocult, lumecque requirunt.

1527. ψύχει ἀμηχανίη: 'he grew cold with the chill of death, in utter helplessness.'

1528. διδύμη: 'sad': cf. 1422, 3. 1104.

1531. μυδῶσα . . . λάχυν: 'the dank hair fell away from the skin'; cf. μυδῶν σώμα, Soph. Ant. 410. The falling of the hair from poisoned bodies is described later in Nonn. Dion. 4. 364, ψαφιαρ δὲ κατ' αὐχένοις ἔρρεε χαίτη Αὐτοματή πλα- δαροῖν διεισδεχέσθαι καρφόν.

1533. μακέλλαν: 'mattocks'; cf. Hes. Op. 468, Theocr. 16. 32. Hom. has μακέλλαν, II. 21. 259. ἐμορφάσαντο χαίτας: 'they gave a share of their locks,' i.e. cut off their locks and laid them on the corpse. For this custom cf. II. 23. 135, θρίξι δὲ πάντα νέκνι καταεύνοιν, ἐς ἐπέβαλλεν, Κεφάμενοι,
where Leaf says, “A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades.”

1535. **πρήσουντοι** Pariss. quatt.: **πρήσουντος** L, vulg.: **πρήσουντος** G: **πρήδουντος** Bruckn.

1536. **ἡπετεκμύραντο** L, G: **ἡπετεκμαίραντο** vulg.

1537. **μαμώωντι** G.

1538. **γγγενεταί** Pariss. tres.

1539. **τρίς δύσε** v.n. 1. 1059.

1540. **εὐ κτερών ιάγοντα**: ‘honoured with all due rites.’ **εὐ** εἰχείν is used by Hom., but not the idiom εὐ εἰχείν c. gen. common in later Gr.

1541. **καὶ δὲ δράκων**: Hector awaiting Achilles is compared to a serpent, II. 22. 93. **καὶ** δὲ δράκων ἐπὶ χεῖρι ὀρεστερος ἄνθρα μέγαμεν. The comparison of the tortuous movement of a serpent had been already used by Hesiod (Ap. Strab. 304, 13) of a river, καὶ τε δὲ ‘Ὀρχυμένοι εἰκισμένοι εἰςι, δράκων οὐς.

1542. **σπινθαρύγεσι**: ‘sparks,’ ἀτ. **λέγει. σπινθήρ** is the usual form; **σπινθαρίς** occurs in Hom. Apoll. 442. Cf. Læn. 2, 210 (of the snakes which attack Laocoon), Ardentesque oculos suffecti sanguine et igni, Sibila lambebat linguis vibrantibus ora.


1545. **πρίσποδα**: one of the two mentioned in 529 supr. Cf. Hdt. 4. 179, where Triton asks Jason for the tripod, promising to show him the right course.

1546. **μελίνα**: ‘a propitiatory offering’; v.n. 3. 135. νάστο εἴπειν: ‘to secure their return.’

1547. **αἰτήμα** ἑναλήγκιος: our poet closely follows Pind. P. 4. 20, Τριστώνιδος ἐν προχαίοις Χίμας θεῷ ἀνέρι Φείδημεν γαίαν διδύτην: ξέλινα πρόβαθεν Ἑθύμιο καταβάλαν | δέδηστο.  

1548. **εὐρυφηνίς**: cf. Hes. Th. 931, ἐν δὲ
“Δέχθε, φίλω, ἔτει οὔ περίσσων ἐγγυαλίζαι ἐνθάδε νῦν πάρ’ ἐμοὶ ἔσυνήτων ἀντομένοισιν. 1555
ei δὲ τι θήσετε πόρους μάλεσθ’ ἄλος, οἰα τε πολλὰ ἀνθρώπων χατέοσιν ἐπ᾽ ἀλλοδαπὴ περόντες,
ἐξερέω. ὁ γάρ με πατηρ ἐπιστορα πόντου θῆκε Ποσειδάων τοῦτο ἐμμεναι. αὐτὰρ ἄνασων
παραλής, εἰ δὴ τιν’ ἀκούετε νόσφιν ἐόντες
Εὐρύπτυλον Διόνυσον θηροτρόφῳ ἐγγεγαγῶτα.”

"Ὤς ηῦδα: πρὸ φρόνων δ’ ὑπερσχεθε βῶλακε χεῖρας
Εὐφήμος, καὶ τοῖα παραβλήθην προσετειπεν"
1565
dεῦρο γὰρ οὐκ ἔθλοντες ἰκάνομεν, ἀλλὰ βαρεῖαις
χρύμαντες γαῖας ἐπὶ πειρασί τῆς θυέλλαις
νῃ μεταχρονυν ἐκομίσαμεν ἐς τὸδε λίμνης
χεῦμα δὴ ἥπειρον βεβαρμένου’ οὐδὲ τι ὁμεν,
1566. ἐν Brunck, Seaton.
1568. μηλοτρόφῳ v.l in schol.
1569. Ἀπίδα v.l in schol.: Ἀπίδα vulg.
1570. εὔπτερες Merkel.
1571. 1561. Βορείαις G.
1573. metaχιονιν vulg.

Ἀμφιρίτης καὶ ἐρικτόπου Ἐνυσογαλέον
Τρίτων ἐυρύμβη γένετο. Diodorus (4. 36) rationalizes the story by making Triton
a king of Libya, who succoured the heroes.

1554. ἔτει ὁ. τ. ἡμ.: 'for I have now no
gift surpassing great to bestow on those
who come hither.’ For ἐγγυαλίζαι
v.n. i. 245.
1555. μαλεσθ’: τοιόμαι c. acc. = quaero
(cf. Od. 13. 367); c. gen. = αρπετο, as in
1275.
1556. παραλής: for the lengthening
of the first syll. v. App. II (g). It is
imitated in Dion. P. 253. οἱ . . . ἀκολουθε:
v.n. 2. 1142.
1557. Εὐρύπτυλον: Ποσειδάων νῦς καὶ
Κελαύνως τῆς Ἀτλαντος, βασιλέως δὲ
Κυρήνης. Schol. He is mentioned in
Call. Ap. 91. Triton takes the same
name in Pind. P. 4. 32, φάτον ἐν
Εὐρύπτυλος Γαμαιοῦ παῖς ἀφθών . . .
ἐμμεναι. Διόνυσον θηροτρόφῳ: Varro Atac.
(fr. 19) translates this by ‘ feta feris
Libye.’
1558. ὑπερσέχθη βῶλακε χεῖρας
'tretched out his hands towards the
cloot’; cf. Pind. i. c., χείρ Foi χείρ
ἀντερείσις δεξίον (sc. Εὐφήμος) βῶλακα
δαίμων. ὑπερσέχθη seems to be used
very loosely here: contrast H. 24. 374,
τις . . . ἡμεῖς θεῶν ὑπερσέχθη χεῖρα
‘held his hand over me (to protect
me).’ ὑπερσέχθη is possible.
1559. Εὐφήμος: as son of Poseidon
(v. i. 180) he welcomes Poseidon’s son.
παραβλήθην: v.n. i. 835.
1560. Ἀπίδα: this reading seems
undoubtedly right, though wrongly
explained by the Schol. as an island
off Crete. 'Ἀπίς is a form only found here
for the usual Ἀπία, the old name for the
Peloponnesus (v.n. 263). The vulg.
Ἀπίδα Ἀττίκα is meaningless, as
they were making for the Peloponnesus
(v. 1570, 1577). πέλαγος Μινώοιον:
πέλαγος πρὸ τῆς Κυρήνης, αὐτή γὰρ
Μινῶος ἦν βασιλέα. Schol.; cf. 2. 299.
1561. ἐνπετε: v.n. 3. 1.
1562. metaχιονιν: cf. 1385.
πὴ πλοῖος ἐξανέχει Πελοπηδία γαῖαν ἱκέσθαι.

"Ως ἂν ἐφη ὃ δὲ χείρα τανύσσατο, δεῖξε δὲ ἀπωθεν φωνῆσαι πόντον τε καὶ ἄγχιβαθες στόμα λίμνης.

"Κεύνη μὲν πόντοι δυῆσις, ἐνθα μάλιστα βένθος ἀκίνητον μελανεῖ: ἐκάτερθε δὲ λευκαὶ ῥηγμώνες φρίσσουσι διανυγέες" ἡ δὲ μεσημὺ

1570

ῥηγμώνων στενὴ τελέθει ὁδὸς ἐκτὸς ἐλάσσαι.

κεύνο δ᾽ ὑπήρεσιν θείην Πελοπηδία γαῖαν εἰσαναύχει πέλαγος Κρήτης ὑπερ᾽ ἀλλ᾽ ἐπὶ χεῖρος δεξιερῆς, λίμνηθεν ὅτ᾽ εἰς ἄλος σῶμα βάλητε, τόφ᾽ αὐτὴν παρὰ χέρσον ἐργυμοῦν ιθύνεσθε, ἐστ᾽ ἄν ἄνω τεύνης: περιρρήδην δ᾽ ἐτέρωσε κλυμνένης χέρσου, τότε πλοῖος ὑμῖν ἀπὴμών ἀγκῶνος τέτατ᾽ ἱθὺς ἀπὸ προὐχοτος ἵοσιν.

ἀλλ᾽ ἰτε γηθοῦναι, καμάτου άδε μῆτις ἀνή γνυγέσθω, νεότητι κεκαυμένα γυνὰ μογήσαι.

1580

"Ισκεν ἐνφρονεόν οἱ δ᾽ αἶθ᾽ ἐπὶ νῆς ἐβηςαν λίμνης ἐκπρομολεῖν λελιμένοι εἰρασίης.

καὶ δὴ ἐπιπρονεοῦτο μεμαότες: αὐτὰρ ὅ τείως

1585


1585. γηθοῦναι Pariss, duo: γινεῖσθω vulg.

1588. αὐτὰρ ὅγοι ωμοῖ Brunck.

1572. ἄγχιβαθς: ‘deep to the very edge’; cf. Od. 5. 413, ἄγχιβαθς δὲ τάξεσσα.

1574-5. μελανί: μελανῦ is the form used by Alex. writers; μελανῦ occurs in H. 7. 64, μελάνει...πῶντος (where see Leaf). Ap. also uses μελαίου, P69 supr. ἐκάτερθε...διανυγέες: ‘but on either side white breakers bristle, clearly to be seen.’ de M. takes ῥηγμῦνες in the sense of rugged coasts, ‘de blanches falarises se hérissent, éclatantes a la vue’; cf. 2. 348. In Hom. ῥηγμῦν combines the two meanings of ‘surf’ and ‘shore.’

1577. ‘now that sea, fading in mist, extends above ‘rete to the sacred land of Pelops.’ ὑπήρεσιν άπ. λεγ.; cf. ἱεροῦ, 1239, etc. L. and S. explain ‘exposed to the air,’ which seems pointless.

1579. εἰς...βάλητε: tmesis; cf. 639, 826, etc.

1580. ἐφιγμῶν: ‘keeping close.’

1581. ἐστ᾽ ἄν ἁνω τεῦνη: they are to hug the coast until it turns north and runs out in the headland of Phycus, the most northerly point on the Libyan coast, 2800 stadia south of Taenarum in the Peloponnese; cf. Strab. 710, 24. περιρρήδην...χέρσου: ‘where the land winds sloping round in another direction.’ From this elbow of land (ἄγκων, 1583) they would sail north through the open sea to Greece. The adv. περιρρήδην is άπ. λεγ.; for the adj. περιρρήδην v. n. 1. 431. Erotianus in his Glossary explains περιρρήδης in Hippocrates by ἐκατέρθεν ἐγκεκλιμένοι µυρωδίς.

1584. καμάτου κ.τ.λ.: ‘let there be no grieving at your hard lot, that limbs endued with lusty youth should have to toil.’

1586. ἴσκεν: v. n. 1. 834.

Τρίτων ἀνθέμενος τριπόδα μέγαν, ἔσπες τῷ λύμνῃ εἰσβαίνειν" μετὰ δ' οὕτως ἐσέδρακεν, ὧν ἅμαιτος αὐτὸ σὺν τριπόδι, σχεδὸν ἐπλετο. τούτι δ' ἵναθη θυμός, δ' ἡ μακάρων τις εὐαίσιμος ἀντεβόλησεν. καὶ ρὰ τις Αἰσονίδην μῆλῳν ὁ τι φέρτατον ἄλλων ἴμων ἴμεν καὶ ἐπενθημήσας ἔλοντα. αὐθα δ' ὦς ἐσφυμένος ἐκρίσατο, καὶ μω ἀείρα σφάξε κατὰ πρύμνης, ἐπὶ δ' ἐνεπεν εὐχωλήσεως.

"Δαίμον, ὅτις λύμνης ἔπι πείρασι τήδ' ἐφαάνθης, εἰτε σέγευ Τρίτων', ἄλλων τέρας, εἰτε σε Φόρκυν, Ἢ Νηρῆ πολύγρατες ἐπικλείουσα ἀλοεύνσαι, ἱλαθι, καὶ νόστου τέλος θυμήσαι ὀπαίζε." 1600

'Ἡρ', ἁμιδα δ' εὐχωλήσεως ἐς χῦδα λαυμομμῆς ἰκε κατὰ πρύμνης: ὁ δὲ βεβεθαίος ἐξεφαινθή τοὺο εῶν, οὖο πέρ ἐπὶ ἔπιμυμα ὤν ἱδεῖσαι. ὡς δ' οὔτ ἀνήρ θοῦν ἱππον ἐς εὐρά κύκλον ἄγωνον στέλλη, ὀρεξάμενος λασίης εὐπεθέα χαίτης, εἰθάρ ἐπιτροχάων, 1605 ὦς ἐπι' αὐχεῖν γαύρος ἀερθεῖς

1595. ὕδρατο Brunck.
1605. στέλλει vulg.

1589. ἀνθέμενος: 'taking-up'; cf. 1376. Hdt. (4, 179) says that Triton set the tripod in his temple, having prophetised to the Argonauts that, when one of their descendants bore it away, a hundred cities of Hellenes should be established about Lake Tritonis, ἔσπατο: 'was seen' (ἐδω). The Schol. explains it by ὅμηρον, as if from ἔλοι.
1591. σχεδόν: statim; v.n. 3. 947.
1592. δ': 'since.'
1594. ἐπεφημήσα: 'to speak words of good omen' as he took the victim in his hands; cf. Aesch. Pers. 620, καραίη...δοὺον ἐπεφημήσετε. For a different use v.n. 205.
1596. ἐπὶ: εὐχωλήσεων: 'with prayers'; cf. 1457.
1599. ἀλοσθάναι: 'children of the foam.' Curtius explains ὅθη αὐτὴ ἡ σοῦν, fem. of sunus 'son' (rt. su 'to beget').

Leaf (on ll. 20, 207) says, "It is possible that -εῦρο- may be the same as the stem ὑδατής for ντίτατης (G. Meyer Gr. 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination -ης." 1600. ὕδαθ: v.n. 2. 693.
1603. οἰος...ιεύρεθα: i.e. in his true form as the sea-god Triton; he had appeared αὐχεῖν ἐναλίγγιοις (1551).
1604. ὡς δ' οὔτα ἤτοι κ.τ.λ.: 'As when a man leads a swift steed into the wide circle of the racecourse, holding the docile creature by the flowing mane, running lightly on; and it follows, its neck arched high with haughty grace: and in its mouth the foam-flecked bit rings in answer as it champs it from side to side—even so did he, grasping the stern-post of the curved Argo, guide it onward to the sea.' 1606. ἐπι' αὐχεῖν γαύρος ἀερθεῖς: Oswald says that ἐπι' denotes the cause, as with ἱλιδᾶν, ἀγάλλεσθαι, etc., but
when we compare the description of the horse in 3. 1201, κυνίων ὀρθοίς ἐπ᾽ ὀδάσιν ἀυξέν᾽ ἀείρει, it seems more probable that here ἐπ᾽ ἀυξέν᾽ ἀερθεῖς = ἐπ᾽ ἀυξένῳ ἀερθείτι, ἐπὶ denoting the attendant circumstance.

1607. ἐσπεταί; a present found often in late epic. In Od. 4. 826 ἐσπεταί is a v.t. for ἐρχεται, accepted by Wolf and Spitzer. ἐρχεται possibly ‘white with foam,’ though it may mean ‘polished.’

1608. ὀδακτάζοντι: cf. Aen. 7. 279, fulvum mandunt sub dentibus aurum. The verb occurs elsewhere only in Call. Del. 322. paraβλῆθην: v.n. 1. 835.

1609. ἀλκήοι: v.n. 1. 1314.

1610. ὑπάτοι: v.n. 1. 222.

1611. ‘but beneath his flanks there extended the tail of a sea-monster, forking to this side and to that.’ δικραίρα: this adj. is found in Anth. P. 6. 32 meaning ‘two- horned’; it is here used of the bifurcation at the end of the tail of a fish. For the short final syll. cf. ἀντίπερα, 521; Meineke, Del. Anthol. p. 212, quotes other instances, διθαλιας, χιλαρι, λαψφρα, etc.

1612. ἀλκαίη: ‘tail’ (έλκω); used as a subst. by Nicander also, Th. 123, 225. The variant ἀλκαίη is interesting; the Schol. says, ἀλκαίη λέγεται ἢ τοῦ λέωντος οὐρὰ ἀπὸ τοῦ δ᾽ αὐτῆς εἰς ἀλκήν τρέπεσθαι . . . Καλλιμάχος δὲ κακῶς ἐπὶ τῶν μωυῖν τέθειεν “ἀλκαίης ἀφίσσα.” . . . ἐν δὲ τῇ Καμβρίδε λέξει οὐ μόνον ἢ τοῦ λέωντος οὐρὰ ἀλκαίη, ἀλλὰ καὶ ἵππου καὶ βοῦς καὶ τῶν ἔμφραγμάτων, ὅσα ὀνεῖον ἀλήθησθαι τῇ οὐρᾷ χρήσται. In Opp. Hal. 5. 204 we have ἀλκαίη used of the tail of a sea-monster. Wellauer suggests that ἀλκαίη was the rendering in the first recension, and was altered in the second to avoid the resemblance to Callimachus. κόπτε κ.τ.λ.: ‘he lashed the surface of the water with the spines of this tail, which, with curved points at the extremity, was divided like the horns of the crescent moon.’

1615. ἐπινεβόθ: this form, which is not in L. and S., is ἐπ. λεγ. Ap. may have been influenced by the Homeric παύ αὐτῆς (παραστόθη).

1616. ὅς . . . ἐκδομέναι: for the pleonasm cf. Il. 23. 430, ὅς οὐκ ἄποτὶ ἔνωκος. The ending of the line is an echo of Arat. 857, ἐκσπάμεθαι δικχόνται. Aratus seems to have been the first to use the form διχάω (v.n. 3. 519).

1617. τείως: v.n. 821.

1620. Ἀργφός λιμήν: cf. 658;
MIOAAXINIOT

The text appears to be a page from a Greek or Latin work, discussing various mythological and geographical references. The text is rich in historical and mythological terms, discussing Crete, Rhodes, and other islands, as well as figures such as Hephaestus, Talos, and Minos. The text references works by authors like Milton and Simonides, and provides a historical context for the narratives.

Flangini identifies it with the laimé 'Esperidion (Strab. 710, 9). ἥματα: v.n. 554.
1625-6. 'the next day, at dawn, they saw at once the bend in the land (v. 1581), and the innmost arm of the sea trending inward beyond the projecting bend.'
1628. ἀγρύσταιο: v.n. 2. 961. They were now no longer sailing east, but north. ἡμῆ: 'the loud blast'; cf. II. 4. 276, ὑπὸ Ζεῦροο ἱώνις. It is used also of cries, e.g. 3. 708. Curtius refers it to alow, for i-aw-η; others connect it with ἄμι.
1630. αἰλίος: 'the folding-star'; cf. Call. fr. 405, ἄστίᾳ Αἰλίος, ὃς δυσμιν ἐξεί μετ' Θηλίων: Milton, Comus 93, "The star that bids the shepherd fold Now the top of heaven doth hold."'
1632. καλλινατε: v.n. 2. 1264.
1633. ἐπηρρώντων: v.n. 2. 661.
1634. ἐπὶ ἡματι: this use of ἐπὶ is not Homeric.
1636. Κάρπαθος: mod. Scarpanto, a rugged island in the sea between Crete and Rhodes, which was named after it the Carpathian Sea; cf. II. 2. 676. περαιωσθαι... Κρήτην: v.n. 1. 759.
1637. ὑπερέπλετο: 'surpassed in greatness.'
1638. Τάλως: Ap. follows the legend which described Talos as a survivor of the age of bronze. He alone says that he was given by Zeus to Europa to guard Crete. The usual version is that Talos was the workmanship of Hephaestus, and was given to Minos by Zeus or Hephaestus to watch over the island.
1639. ῥηγνύμενος: so the Cyclops (Od. 9. 481), ἡσε δ᾽ ἀπορρήθαι κορυφήν δρέων μεγάλου.
Δικταΐν όρμου κατερχομένους ἐπιωγήν·
τὸν μὲν χαλκείης μελημενέων ἀθρόων
μύχης λοιπὸν ἐόντα μετὰ ἀνδράσιν ἡμιθέουσιν
Εὐφράτης Κρονίδης νήσου πόρεν ἐμμεναι ὤδον,
τρις περὶ χαλκείους Κρήτην ποσὶ διενύοντα.
アルバム ἤτοι τὸ μὲν ἄλλο δέμας καὶ γυνὰ τέτυκτο
χάλκεος ηὔδ' ἀρρηκτος· ὑπαί δὲ οἱ ἐσκε τένοντος
σύριγγες αἰματόσεσα κατὰ σφυρὸν· αὐτὰρ ὦ τ' ἡγχε
λεπτὸς ὡμής ἔχε πείραται καὶ θανάτου.
οἱ δὲ, δύη μάλα περὶ δεδημένου, ἀδρ' ἀπὸ χέριτσ
νήα περιδενευτανταν ἀνακρονευτὸν ἐρετμοῖς.
καὶ νῦ κ' ἐπισμυγερῶς Κρήτης ἐκάς ἡρέθησαι,
ἀμφίτερον δύη τε καὶ ἄλγεσι μοιθύζοντες,
εἰ μὴ σφιν Ἡμήδεα λιαζομένους ἀγόρευεν.
"Κέκλυτε μεν. μούη γάρ ὅμιατε ὑμίν δαμάσσεσεν
ἄνδρα τὸν, ὅστις ὁδ' ἐστί, καὶ εἰ παγχάλκεον ἵσχε
δν δέμας, ὅπποτε μὴ οἱ ὀπ' ἀκάματος πέλοι αἰών.
κάλι' ἔχετ' αὐτοῦ νήα θελήμονες ἐκτὸς ἔρωθ.
πετράων, είως κεν εμοὶ εἰξειε δαμηνοι.”

“Ως ἀρ’ ἐφη· καὶ τοι μὲν ὑπὲκ βελέων ἐφύσαντο
νη’ ἐπ’ ἐρετμοῦν, δεδοκημένοι ἁπτώνα ἐβέξει
μὴτιν ἀνωστώς. ἦ δὲ πτῦχα πορφυρέοιο
προσχυμένη πέπλοι παρειάων ἐκάτερθεν
βήσατ’ ἐπ’ ἰκρόφιν’ χειρὸς δὲ ἐ καθὶ μεμαρτὼς
Αἰσονίδης εκόμισε διά κληδᾶς ίούσαιν.

εὐθα δ’ άοιδῆσιν μειλίσετο, μέλπε δὲ Κήρας
θυμοβόρους, ΄Αίδαια θοὰς κύνας. αἱ περὶ πάσαν
ήρᾳ δινεύοντα εἰπ’ ξωόσων ἄγουνται.

τὰς γοναξομενή τρὶς μὲν παρεκέκλετ’ αοιδαῖς,
τρὶς δὲ λιταῖς. θεμενὶ δὲ κακῶν νῦν, ἱσχοδοποίησιν
όμμοσι χαλκεῖοι Τάλω εμέγγρεν ὡποπάς·
λευγαλέον δ’ ἐπὶ οἱ πριὲν χόλον, ἐκ δ’ άιδηλα
δείκηλα προϊέλλει, ἐτιζάβελον κοτέουσα.

1660. ἐτι άοιδῆσιν: a difficult phrase,
generally explained ‘with the oars,’
taking ἐτι instrumentally, which is very
improbable. Oswald supplies ἑμοίοι, comparing 1. 730. The meaning re-
quired is ‘to rest on the oars.’ When they
had backed out of range, they
were to wait, keeping their oars in the
water to steady the ship, the oars serving
as it were to anchor her; cf. 2. 1282,
νη’ ἐκέλεσεν ἐπ’ εὐναίτας εὐρίσασαι.

1661. άοιδῆσιν: v.n. 1. 680.

1662. ικρόθιν: v.n. 1. 506.

1663. δεδοκημένοι: v.n. 42. μέλπε:
‘invoked by her chant.’ Κήρας:
daughters of Night, ever ravening for
blood; cf. Wes. Σκ, 249, Κήρες κύκανει,
λευκοίς ἀραβιδίσαι ὄδυνας, Δεινωμαί βλα-
σωραὶ τε δαροφναὶ τ’ ἀλητάρια τε... ἐντὸ
Ἄμμα μέλαν πιέειν. In Hom. Κήρ (also
in pl.), as distinct from Άλκη and Μοήρα,
is the goddess who brings a violent death,
especially in battle.

1667. ἐπί... ἄγουνται: ἐτάγεων was
the word used of setting on a dog, immittere.
Here it is appropriately used of the
hounds of Hades springing on their
victims. The Schol. takes it in a passive
sense, δια τῶν φαρμάκων τοῖς ἔξωσιν
ἐτάγουται.

1669. θεμένη κ.τ.λ.: ‘with soul unto
mischief shapen she cast The glance of
the evil eye upon Talos, his vision to
blast’ (Way). For θεμένη v.n. 3. 641.

1670. ἐμέγγρεν: this use of μεγαλεῖν
in the sense of βασκαίνειν, fasci-
nare, is quite unique; v. Buttm. Lexil.

1671. ἐπὶ οἱ πριὲν χόλον: ‘guashed
her fury at him.’ This is the explanation
of Lobeck, who compares Opp. Συν.
4. 138, θυμῶν ἅδαξ πρειώνετε, ‘guashing
with their teeth their fury.’ Butt.,
who connects πρὶω with προῖθα ‘to blow,
puff,’ explains ‘she spirted her rage
against him.’ Hesych. has the gloss
πρειώτα φυοῦται, and πριότας the
spouting-fish (the whale) would be
from πρโอ in this sense. ἀιδηλα: v.n.
1. 102.

1672. δείκηλα: εἰδώλα, φαντασματικοί.
Schol. ‘she sent forth darksome
phantoms in the fierceness of her
wrath,’ i.e. she made these spectres pass
before his eyes. Cf. Milton’s
lines quoted on 442. δείκηλον occurs
in 1. 740.
Zeü πάτερ, ἢ μέγα δὴ μοι ἐνι φρέσι θάμβος ἀητα, εἰ δὴ μὴ νοσοῦσι τυπησί τε μοῦνον ὀλέθρος ἀντίαε, καὶ δὴ τις ἀπόπροθεν ἁμμε χαλέπτει. ᾧς ὅγε χάλκειος περ ἐὼν ὑπόειξε δαμῆναι Μηδείης βρίη πολυφαρμάκου. ἀν δὲ βαρείας ἀχλίξων λάγγας, ἐρυκέμεν οἴρον ικέσθαι. πετραίῳ στόμῳ χρόμης σφυροῦ ἐκ δὲ οἴχωρ τηκομένω ἱκέλος μολίβδῳ ἰέεν, οὐδὲ ἐτὶ δηρον ιστήκει προβλήτοις ἐπεμβαίως σκοπελοῦ. ἀλλὰ ὅς τὶς τ' ἐν ὀρεσσὶ πελαρη ὑφόθι πεύκῃ, τῷ τε θοιοι πελάκεσσιν ἐθ' ἣμπλήγα λιπόντες υλοτομοὶ δρυμοὶ κατήλθον' ᾧ δ' ὑπὸ νυκτὶ ἣπησιν μὲν πρώτα τιμῶστεται, ύστερον αὖτε προμυνθέν ἐξαγείσα κατήριςετεν ὅς ὅγε ποσοῦ ἀκαμάτοις τείως μὲν ἐπιστατὸν ἱορείτο, ύστερον αὖτ' ἀμεννυος ἀπειρον κάππεσε δούψω. κεῖνο μὲν ὅνι Κρήτη ἐνὶ δὴ κνέφας ἡνίλιζοντο ἱρωες' μετὰ δ' οἰγε νέον φαθόνουσαν ἐς ἦὼ ἴρον Λᾷναὶς Μυνῶδος ἱδρύσαντο.

1674. λαγός προ μοῦνον Παρισ. unus, Brunck.
1676. τοίῳ προ χρύσει Λ. Mag. 728, 32.
1677. εὐδ' ἐπ' Brunck: οὐδὲ τι codd.
1678. ἕσσασθα L. vulg.
1679. ἑν˜ Wellauer: ἑν codd.
1680. ιπρών L. G.
1681. εἰστήκει: Aristarch, rejected this augmented form in Hom., v. Schol. on II. 4. 329.
1682 sqq. With this simile cf. 1. 1003 sqq. The original which our poet develops is II. 13. 389, ἀμεννυος τ' ὅ γε τις δοῦτο ἄριστον ἐξερχομ' ἤ πιτος βλαβηθ' τῷ τ' ὁβρεῖ τέκτονες ἄνδρες Εξέσταιον πελάκεσσι νεκεσε νῆιν εἰνα. Cf. also II. 4. 483 sqq. Virgill's imitation is well known, Anell. 2. 626 sqq.
1683. ἡμπλήγα: 'half hewn'; ἐπ. λεγ.
1684. προμυνθόν ἐξαγείσα: cf. Cat. 61. 100, radicetus exturbata (sc. quercus) Προνα cadi.
1685. ἐπιστατὸν ἱορείτο: 'swayed, still standing upright.' For other uses of ἐπιστατὸν v. 1. 293, 2. 84.
1687. Μυνῶδος: worshipped in Crete,
the island of Minos; cf. 2. 299. Some legends connected the birth of Athene with the river Triton in Crete (Diod. 5. 72).

1693. \textit{παμπρώτστα}: this superl. is only found here, though \textit{παμπρώτος} is common. \textit{βάλουν υπέρ}: \textit{ὑπερβάλλειν}, meaning 'to double a cape,' elsewhere takes the acc. (e.g. Hdt. 7. 168); υπέρ may be used as in Od. 14. 300, ἡ δ' έθεεν : . . . Μέσον ὑπὲρ Κρήτης, where it seems to mean 'out from,' 'keeping clear of' (V. Monro). \textit{Σαλμονίδος άκρης}: the eastern point of Crete, mentioned in St. Paul's voyage, \textit{Acts} 27. 7, \textit{ὑπελεύσασθαι} τὴν Κρήτην κατὰ Σαλμονίδην.

1695. \textit{κατούλαδα}: \textit{ἡ σκοτεινή νύξ} κατούλαδα καλείται παρὰ τὸ δόλων, καὶ παρὰ Σοφοκλέη \textit{ἐν Ναυαλή} 'νυκτὶ κατούλαδι,' Schol. The deriv. given by the Schol. is clearly that adopted by our poet; but more probably the word means \textit{skrouning}, 'the blanket of the dark,' from κατείλλω (or κατείλω): cf. \textit{εξείλω} from \textit{εξείλω}. Hesych. recognizes both meanings.

1696. \textit{διάχανε}: 'pierced,' \textit{ατ. λεγ.} Cf. II. 5. 100, \textit{αντικρού} δὲ \textit{διάχας} (\textit{διστός}). \textit{ἀμαρνυαί}: \textit{ν.π.} 2. 42.

1697. \textit{χάος}: 'gloom,' 'muck'; used specially of the nether abyss, e.g. Plat. (?) \textit{Ακ.} 371, where it is coupled with \textit{Ερεβοῖς}: Quint. Smyr. 2. 614, \textit{πάντως} ἐπικειδεύσανες \textit{χάος} καὶ \textit{άκεινος} άδρας (of the underworld), \& \textit{ἡ ἄλλη}: these words have been impugned by many, but the meaning seems to be simply that this pitchy darkness came either from heaven or from Tartarus. Wellauer explains \textit{άλλη} σκοτών as \textit{after Tartarus, altera inferorum caligo} (i.e. a second Tartarus, etc.), comparing \textit{άλλη} Κόρης, \textit{altera Venus}, Musaeus 33. Merkel reads \textit{οἶδα} on the assumption that Ap. is trying to give the meaning of \textit{κατούλαδα} by the phrases \textit{νύκτ'} \textit{δόλων}, \textit{οἶδα} σκοτίν. 

1700. \textit{ἡμέδειν}: \textit{ν.π.} 2. 65. \textit{οἴδ' δυσον}: 'not even so much' as whether they were in Hades or not. See on I. 290.

1704. \textit{πολλά κ. τ. λ.}: cf. 1. 418, \textit{άλλα δὲ} Πυθώ, 'Άλλα δ' \textit{ἐν Ὀρτυγίνῳ ἀπερείσια δῶρα κομίσωσαι}, where see notes. There was a celebrated temple of Apollo at Amyclae in Laconia (Strab. 311, 38).

1706. \textit{έκο τέτρας}: this constr. is common in Hom. also.

1707. \textit{Μελαντίους}: \δόνιο σκότελεν ποὺς \textit{τὴ Θήρα,} οὖτως ὅμοιον οὖν ὁμώς Μέλαντιος.
1710. μαραμέρι... αγάλη Pariss, quatt., Brunck (βίοι in βίῳ mutato).
1715. θυδετα coni. anon. ap. Wellauer.
1720. ηδείς: δμωάι Φανηκίδες, ουκέτ’ ἐπείτα ἰσχεῖν ἐν ἑτέρωσι τῶν, οία θαμείαις αἰείν ἐν Ἀλκουνόου Βουκτασίας ὀρόωσαι.
1725. τὰς δ’ αἰσχρώις ἡρωες ἐπεστυβόεσκον ἐπέσων χλεύη γηθόσσουν’ γλυκερή δ’ ἀνεδαιέτο τοῦσων

τοῦ κατασχόντος τὴν χάραν. Schol. They are mentioned in Strab. 544. 2. ἄρηκος: ‘quick to hear.’ It is passive in Call. Del. 308, ἀγαλμα Κυρμίδος ἀρχαίης ἄρηκον (‘famous’).
1711. Σποράδων: the scattered islands in the Aegean between the Cyclades and Crete. τοῦρα: i.e. while the bow was flashing.
1713. εὐνάς: the Homeric form only here; elsewhere εὐνάεις, c.g. 1. 1277.
1717. Ἀνάφην: the ‘Isle of the Appearance’ is mentioned in Strab. 416. 4, περὶ δὲ τὴν Κρήτην εἰσὶ νήσοι, Ὁθρα... καὶ πληθον ταύτης Ἀνάφην, ἐν ἑ ἑ τοῦ Ἀιγάλητου Ἀπόλλωνος ἱερῶν. λεγεί δὲ καὶ Καλλίαμαχος οὕτως: Ἀιγάλητην Ἀνάφην τε, Δακωνίδη γείτονα Θήρα. λυσσάδα: v. n. 2. 382.
1718. ἴσκου: ‘they called,’ v. n. 1. 834; here with two accusatives, which Ap., differing from previous poets, also uses with κλείειν, κεκλείθαι, and ἐνέπειν.
1720. φυσιλιόσειαν: for the omission of ἐν v. n. 1. 487, 1. 480. δ’ ἐν κ. τ. λ.: ‘wherefore, when they saw them pouring water (instead of wine) over the burning brands.’
1722. θρώαλ: v. 1221.
1723. γέλω: cf. Od. 8. 326, ἀσβεστος δ’ ἄρ’ ἐνωτίᾳ γέλω μακάρεσοι θεοῖς.
1724. Βουκτασίας: ἐπ. λεγ.
1725. ‘And the heroes, well pleased
with their bantering, scoffed at them in language free; and pleasant raillery flashed between them, with rivalry in tossing taunts.'

1737. ἐπεζησάκον: v. n. 3. 663; for the augmented iterative form v. n. 3. 687.

1738. μολτῆς: 'sport'; cf. 3. 897, 950. In Od. 6. 101 μολτῆς is explained as παιδί by the Schol. Aristarchus maintained, that μολτή is always used in Hom. of playing a game, and not of singing (v. Leh., Aristarch. 138). In 894 supr. and 1. 28 'singing' is the meaning; μέλπου (ομαι) is generally used by Ap. of singing, e.g. 1. 569, 4. 898; sometimes in a wider sense, e.g. 2. 714, 3. 949.

1739. Herodotus (5. 83) tells of a similar custom prevailing at Aegina, θυσίας τε (τὰ ἄγαλματα) καὶ χροίς γυαλικουσί πεπραγμένοι κερτομοίς ἱλάσκεται. So too Pausanias (7. 27) describing the worship of the Mysian Ceres at Mysaeum says, ἀφικομένως ἔστ' ἐσπευσά τῶν ἄρθρων, αἱ γυναικῖς τε ἐς αὐτοῦς, καὶ ἀνὰ μέρος ἐς τὰ γυναικαίς οἱ ἄνδρες γέλωτι τε ἐς ἀλλήλους χρωταί καὶ σκαμμαίνουσιν. Abusive raillery was a feature of the Eleusinian festivals, as we know from the expressions γεφυρίζειν καὶ ἄπειρον ἔξω ἱμέρας.

1730. ἱλάσκεται: G, vulg.
1735. ἐπεζησάκον: v. n. 3. 663; for the augmented iterative form v. n. 3. 687.
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Helios metopisthe, teois nepodeosew etoi'me.

To δ' áp' ep' μνηστιν κραδιν βάλεν, ek t' ónómen Aisunidh' ó δ' ἐπείτα θεοπροσία 'Εκάτου τυμπεπαδίων ἀνενεκατο φύνησεν τε

"Ω Πέτον, ἡ μέγα δὴ σε καὶ ἀγλαὸν ἐμμορε κῦδος. Βόλακα γὰρ τεῦξουσι θεοὶ πόντονδε βαλόντι νήσον, ὑ' ὁπλότεροι παῖδων σέθεν ἐννάσσονται παίδες; ἐπεὶ Τριώτων ξεωτίαν ἐγγιάλεξεν τῆνδε τού ἴητερου Λιβυστίδος. οὗ νῦ τις ἄλλος ἄθανάτων, ἡ κείνος, ὦ μιν πόρεν ἀντιβολήσας."

Το άφατ' οὐδ' ἀλώσεν ὑπόφρωνιν Ἀισωνίδαο Ἐυφήμος' βῶλον δὲ, θεοπροτίροις ιανθεῖς, ἦκεν ὑποβρυχίην. τῆς δ' ἐκτοθη νήσος ἄρθη Καλλίστη, παῖδων ίερή τροφὸς Εὐφήμου, οἱ πρὶν μὲν ποτε δὴ Σιντηίδα Λὴμνον ἐναιον, Λήμνον τ' ἐξελαθέντες ὑπ' ἀνδράσι Τυρσηνίουσ.

1746. τῶν ἅρ' Merkel, Seaton. κραδιὴ G, Vatt. duo: κραδιὴ vulg.
1747. παιδειν G: παιδοι vulg.
1759. Σιντηίδα Brunc: Σιντηίδα codd. 1760. θ' Brunc.

1745. ἐνποδεωσιν: the Alex. poets always use this word in the sense of ἀπόγωνοι, though Apollon, Lex. says that this is an abuse, παράφυσιμα τῶν νεωτέρων ποιητῶν. Curtius refers it to the root νεπος, πεπος. The meaning is probably the same in Od. 4. 404, φωκαί ἁπεδεῖς καλὴς δόλασίς, where the grammarians give many strange explanations, 'web-footed,' 'footless,' etc.

1746. The order is τω δ' ἄρα κραδίν μνήστιν ἐπέβαλε, 'his soul brought back to him the memory of these things.' Brunc compares Opp. Hal. 3. 303 (ο' a perplexed traveller), κραδίν τέ οἱ ἄλλοτε λαίν 'Ἀλλοτε δεξιήν ἐπιβαλλέται ἄτραπιν ἄλεθι.' The meaning there is different, yet it helps to confirm κραδίν against the vulg. κραδίν.

1747. Ἐκάτοις: cf. 1. 958.
1748. πεμπάξων: ἀναλαγιζόμενος. Schol.: v. n. 2. 975. ἀνενεκάτω: v. n. 3. 403.
1749. Ω πέτον: cf. 3. 485, i. 1337. σπ... ἐμμορο κῦδος: 'glory is thy portion.' This constr. seems to be unique, and is probably modelled on the intrans. use of λαγχάων. For the normal usage v. 3. 4.
1750. Pindar, Π. 4. 38 sqq., tells how this demos βαλεας was washed from the Argo to the island of Thera, from which in later days (c. 630 B.c.) Battus led forth a colony to Cyrene. Cf. Hdt. 4. 147 sqq., Paus. 3. 1. 7, 7. 2. 2.
1751. ὁπλότεροι: v. n. i. 43. The meaning is that Euphemus' children's children shall dwell in the island.
1752. ἐγγυαλίζεσθε: v. n. i. 245.
1753. οὐδ' ἀλώσεν: cf. 21 supr., 3. 1176.
1757. ἐκθολ: = ἐκ, cf. 1. 1291.
1758. Καλλίστη: cf. Strab. 298, 29, ἄν (sc. τῶν Μινυῶν) τιμεὶ μετὰ Θήρα τοῦ Αὐστειόνοι (ἂν δ' οὗτοι Πολυνεικοί ἀπόγονοι) πλεύσαντες εἰς τὴν μεταβα Κυρηναίας καὶ τῆς Κρήτης νῆσον, "Καλλίστην τὸ πάροιδε, τὸ δ' ὀστερον οὐσιον Θήρα, ἢ φιήσι Κάλλιμαχος, ἐκτίσαν τὴν μητρόπολιν τῆς Κυρηνῆς Θήρα, ὁμοίωμον δ' ἀπέδειξιν τῇ πόλει καὶ τῆς νῆσον."
1759. Σιντηίδα Λήμνον: v. n. i. 608.
1760. ἐξελαθέντες: cf. Strab. 298, 25, Μινυῶν, οἱ τῶν 'Αργοναύτων ἀπόγονοι ἔτει
The text is a translation of a passage from Herodotus, discussing the arrival of the Myrmidons, led by Achilles, to Aegina. The Myrmidons, a tribe from Thessaly, were led by Peleus and Hesione, and their arrival to Aegina is narrated by Herodotus in his work.

Key points:
- The Myrmidons were driven out by the Pelasgians.
- They were led by Peleus and Hesione.
- The voyage was not without waves or stormy conditions.
- The arrival of the Myrmidons to Aegina was heralded with festivities.

The passage is translated as follows:

"The Myrmidons, led by Peleus and Hesione, were driven out by the Pelasgians. Diodorus (10.19) mentions that the Tyrrhenians deserted the island through fear of the Persians, and handed it over to the Milesians."

"The Myrmidons, led by Peleus and Hesione, were driven out by the Pelasgians. Diodorus (10.19) mentions that the Tyrrhenians deserted the island through fear of the Persians, and handed it over to the Milesians."
γαίαν Κεκροπίην παρά τ' Ἀυλίδα μετρήσαντες Ἑυβοῖς ἐντοσθεν Ὄποιντιά τ' ἀστεα Δοκρῶν ἀσπασίως ἀκτάς Παγασηίδας εἰσαπέβητε.

1779. γαίην vulg.

1779. Κεκροπίην: v. n. i. 95. Ἀυλίδα: πόλις Βοιωτίας καταπτερωμένη τῆς Ἑυβοίας κειμένη. Schol. The Argo passed through the Euripus between Euboea and the mainland.

1780. Ὅποιντια τ' ἀστεα: cf. i. 69. A list of the Locrian towns subject to Ajax, son of Oileus, is given in Il. 2. 527–535. Opus was the native city of Patroclus (Il. 18. 326).

1781. ἀκτάς Παγασηίδας: whence they had started on their voyage, v. i. 238. Apollodorus (i. 9. 26) says that the voyage lasted four months, εἰς ἔως ἄλθουν, τὸν πάντα πλοῦν ἐν τέσσαρι μησι τελείωσαντες.
APPENDIX I.

THE DOUBLE RECENSION OF THE ARGONAUTICA.¹

The fact that there were two recensions or editions of the Argonautica proceeding from Apollonius himself is beyond dispute, but there is considerable difference of opinion as to the time and place at which each of the two appeared. We learn from the lives of Apollonius² that the first ἐπίδειξις of his work was given at Alexandria. Owing to its unfavourable reception the poet withdrew to Rhodes, and there, after revising the poem, he gave the second ἐπίδειξις. The third ἐπίδειξις took place many years afterwards when he returned to Alexandria at some period after the death of Callimachus. We also learn from our scholia that there was a προέκδοσις or previous edition of the Argonautica distinct from that on which the scholia were written. The difficulty is to determine when and where the προέκδοσις and the ἐπίκδοσις (or later edition) were produced. The scholia throw no light on this point, nor have we any other information to help us. Modern writers on the Argonautica nearly invariably assume that the first edition was published at Alexandria at the time of the first ἐπίδειξις, and that the second edition was published at Rhodes at the time of the second ἐπίδειξις. A modification of this is the view expressed by Linde that the προέκδοσις was published at Alexandria on the occasion of the first ἐπίδειξις, but that there was no second edition given to the public until the occasion of the third ἐπίδειξις at Alexandria. Thus, according to Linde, the successful second ἐπίδειξις at Rhodes was not accompanied by an edition. Merkel,³ however, reasonably urged that if we assume that the first edition was published before the poet left Alexandria for Rhodes we are practically driven into the further assumption that there must have been a third edition.

³ Progr. Gymnas. (Schleusingen, 1850) p. 5.
as well as a second, for it is scarcely credible that Apollonius could have given a fresh ἐπίδειξις at Alexandria of his work in the form in which it had been published at Rhodes some forty years before: "Eine ἐπίδειξις eines schon edirten Gedichtes ohne neue Umarbeitung ist kaum denkbar; wir hätten also eine dreifache Bearbeitung des Gedichtes, zwei προεκδόσεις, zwei ἐπικεφαλίδες." This is possibly true, but there is no actual evidence of two προεκδόσεις; the references in the scholia are invariably to readings contained ἐν τῇ προεκδόσει. Furthermore an ἐπίδειξις did not necessarily involve an ἐκδοσις, and it is in itself improbable that there was any formal edition published on the occasion of the first unsuccessful ἐπίδειξις at Alexandria. It is even improbable, considering the age of the poet, that the whole work had been completed then. In the absence of any definite information, it may be that the προεκδοσις referred to in the scholia was published at Rhodes at the time of the second ἐπίδειξις, and the ἐπέκδοσις at Alexandria when the poem met with such favour on the occasion of the third ἐπίδειξις.

In six passages in the first book we are told in the scholia that there was a different reading in the first edition (ἐν τῇ προεκδόσει):—

(1) I 284 νῦν γε μὲν ἢ τὸ πάροιθεν 'Αχαιάδεσσιν ἄγηρῃ δμωὶς ὡπος κενεοσι κατελεύσαι ἐν μεγάροις, σείο πόθῳ μινυθοῦντα δυσάμμορος κ.τ.λ.

Schol. L δμ.ωὶς ὧπως: ἐν τῇ προεκδόσει κείται βείομαι οὐλομέναισιν ὀξυρῇ ἀχέσσιν. καὶ τὸ ἔξης "σείο πόθῳ φίλε κούρε δυσάμμορος."4

The reading of the earlier edition is rather colourless, and we cannot wonder that the poet altered it. He may also have been influenced by the doubts which were entertained with regard to the form and meaning of βείομαι in Homer.5

4 We find a confused version of this in the schol. Par.:—ἐν τῇ προεκδόσει οὕτως ἔχει τοῦτο: Δμωὶς ὡπος κενεοσι βείομαι ἐν μεγάροις. Καὶ τὸ ἔξης οὕτως: ὑπερέστη δὲ καὶ οὕτω: ἔχει τόθω, φίλε κούρε, δυσάμμορος. So too in the schol. Flor. with κεν ἐοίοι βιώσομαι ἐότε ἐκενεοσι βείομαι. In 1 685 Ap. has βάσεσθε οἰκος προτοος. 5 II. xxii 431.
Thus, according to the evidence of the schol., in the earlier edition after line 515 came ημος δε τριτάτη φάνη ἄρα λέγεται ὡς τηδ' ἐπὶ νύκταζ6 θυμίσιον Ἐκάτοο καταντόθη δαιμονίεισιν, τήμος ἀφρ' ἐκ Διώθεν πνεύμη πέσεν,5 ὡρτο δὲ Τέφυν κεκλόμενοι βαίνειν ἐπὶ σέλμασι. τοῖς δ' άιόντες.

εἴς δὲ τῶν κειμένων " σμερδαλέων δε λιμῆν."

Schol. on 515 κ ηλ ηθ μ ὧ: ἐν δὲ τῇ προεκδόσει μετὰ τούτῳ γέγραπται ημος δε τριτάτη φάνη ἄρα λέγεται ὡς τηδ' ἐπὶ νύκταζ6 θυμίσιον Ἐκάτοο καταντόθη δαιμονίεισιν, τήμος ἀφρ' ἐκ Διώθεν πνεύμη πέσεν,5 ὡρτο δὲ Τέφυν κεκλόμενοι βαίνειν ἐπὶ σέλμασι. τοῖς δ' άιόντες.

εἴς δὲ τῶν κειμένων " σμερδαλέων δε λιμῆν."

Thus, according to the evidence of the schol., in the earlier edition after line 515 came ημος δε τριτάτη κ.τ.λ., and lines 516-518 were omitted. Dilthey, who is followed by Linde, arbitrarily assumes that there is some mistake in the statement that these three lines were omitted in the earlier text, and thinks that the scholium has been displaced and should in reality be attached to line 518, not to 515. The last line of the passage in the προεκδόσεις viz. κεκλόμενοι βαίνειν ἐπὶ σέλμασι. τοῖς δ' άιόντες cannot have been immediately followed by σμερδαλέων δε λιμῆν κ.τ.λ., as there would be no construction. In the schol. Par. we find τοίς δ' άιόντες ιθὺς έβαινον, and Gerhard proposed to fill up the lacuna by ιθὺς έβαινον άφαρ λελημένοι εἰρεσιάων, so that the passage would run as follows:—

κεκλόμενοι βαίνειν ἐπὶ σέλμασι. τοῖς δ' άιόντες
[ιθὺς έβαινον άφαρ λελημένοι εἰρεσιάων.]
σμερδαλέων δε λιμῆν κ.τ.λ.
Of the reason of the change in the second edition Linde says "Facile intelligitur cur in hunc modum poeta narrationem in secunda editione commutarit: sine dubio in eo offendebat quod bidui spatium uno participio διανυμένωι brevissime attigerat, cum ea quae et praecedunt et sequuntur copiosissime exornata essent. Atque hoc quidem narrationis vitium correctione poetae aptissime tollitur."

(3) I 542 ἀφρῷ δ' ἔνθα καὶ ἔνθα κελαίη κήκεν ἄλμη δεινὸν μορφύρουσα ἐρισθενέων μένει ἀνδρῶν.

Schol. μορφύρουσα τυπήσιν ἐρισθενέων μένει ἀνδρῶν.

The reading of the later edition gets rid of the awkward combination of the two datives τυπήσων and μένει. Linde adopts Dilthey's view of the reason for the change, "ut onomatopoeiticos strepitum navis per reluctantes undas rentis pendere duorum spondeorum imitantur.

The reason which Merkel suggests is very strange: "videtur κυριότης verbi μορμύρειν quaesita, quam ex Homero observatam exponunt Hesychius et Doederlinus. In priore scriptura ἀφρῷ aegre cum eo verbo iungebatur, prout fit apud Homeron ubique." What bearing the 'κυριότης verbi μορμύρειν' has on the matter is not evident. The note in Hesych. is μορμύρειν παράσων, ἀφρῶς ἀποβάλλων. κυρώς δὲ λέγεται ἐπὶ τομαμὸν μέγα ρέμα ἔχουσόν. In our passage ἀφρῷ goes with κήκεν, and in the other passage where Apollonius uses μορμύρειν (IV 287) ἀφρός does not occur.

(4) I 725 τῆς μὲν ῥήτερόν κεν ἐς ἑλιον ἀνώντα ὡς βάλοις, ἢ κεῖνο μεταβλέψεις ἔρευθος, δὴ γὰρ τοι μέσσῃ μὲν ἐρευνήσα' ἔτευκτο, ἀκρὰ δὲ πορφυρέ πάντη τέλεν.

Schol. τῆς μὲν ῥήτερόν κεν ἐς ἑλιον ἀνώντα ἐς τῇ προεκδόσει τῶν "τῆς μὲν ῥήτερόν κεν" ἐξῆς ἐστίν "ἀκρὰ δὲ πορφυρέ." οἱ δὲ μεταξὺ δύο οὐκ εἰσίν.

The statement that the verse τῆς μὲν ῥήτερόν κεν ἐς ἑλιον ἀνώντα was in the first edition immediately followed by ἀκρὰ δὲ πορφυρὲ κ.τ.λ. is on the face of it incredible, and so Gerhard proposed τῆς μὲν ῥήτερόν


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κεν ἐσ ἡλιόν ὅσε βάλοισθα, a reading which is very questionable on account of the trisyllabic form ἡλιός which is never found in the Argonautica, though it occurs once as a proper name in the Odyssey. Linde favours Dilthey's suggestion, τῆς μὲν ῥητερόν κεν ἔσεδρακες ἡλιόνδε. The object of the change in the second edition seems to have been to justify the strong expression τῆς μὲν ῥητερόν κ.τ.λ. by mentioning that the middle of the robe and not merely the border was of a vivid hue.

(5) 1788 ἐνθα μν Ἰφινή κλισμό ἐν παμφανώντι ἐσσυμένως καλῆς διὰ παστάδος εἰσεν ἄγουσα.

Schol. ἐνθα μν Ἰφινή προδόμον διὰ ποιητοῖ ἐσσυμένως καλῆς ἐτὶ δήφρακος εἰσεν ἄγουσα.

In the second edition the poet replaced the very unusual δίφραξ (= θρόνος γυναικείος Hesych.) by the Homeric κλισμός, and for the Homeric πρόδομος substituted παστάς, a word denoting greater splendour, which is not found in Homer. Merkel says that Apollonius changed πρόδομος because it was used in an un-Homeric sense in the earlier edition; but, even if we assume that this assertion is true, Merkel quite overlooks the fact that we have πρόδομος used in the same way in III 278 of the palace of Aeetes.

(6) 1800 δήμου ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους ἐκ νηὼν, αὐτῆς δ' ἀπείρονα ληίδα κούραις δεύρ' ἄγουν· οὐλομένης δὲ θεᾶς πορσύνετο μῆτίς Κύπριδος, ἦ τε σφιν θυμοφθόρον ἐμβαλεν ἄτην.

Schol. αῦτῇ ἑστὶ δ' ἀπείρονα: ἐν τῇ προειδώσει ἐκ νηὼν, ἄμυνες δὲ βοῖα καὶ μήλα κούραιν αὐτῆς κούρησιν ἀπείρονα ληίδα δεύρο.

καὶ τὸν ἐπείτ' ἀνὰ δήμου ἀάτος ἔμπεσε λύσσα, οὐκ οἶδ' ἡ θεόθεν ἡ αὐτῶν ἀφροσύνης.

The change was apparently made in order to define more specifically the θεόθεν of the earlier edition, and also to remove the weakness of giving as alternative causes of τὴν ἐσάσα the visitation of the gods and their own ἀφροσύνη.

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APPENDIX I.

We cannot assume that these six passages, which are all in the one book, by any means comprise all the changes made in the later edition; there may have been many more mentioned in the fuller notes from which our scholia are excerpts.

There is one passage in the second book where the scholia in all probability preserve the earlier reading:

II 963 λείπον Ἀλυν ποταμῶν, λείπον δ' ἀγχέρρουν Ἰρυν,

ἡδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός.

Schol. ἥ δὲ καὶ Ἶ Ἀσσυρίης: πρόχυσιν ἐφη τῆς Ἀσσυρίας, τούτῳ τῆς Λευκοσυρίας, τῆς ἑγκειμένην χώραν αὐτῆς εἰς θάλασσαν, ὡς καὶ ἐν τοῖς ἑπάνω

λείπον Ἀλυν ποταμῶν, λείπον δ' ἀλμυρέα χώραν

Ἀσσυρίης ἀνέχονταν ἀπὸ χθονός.

That these lines, which are quoted for the purposes of explanation, are from the earlier edition is extremely likely. The formula ἐν τοῖς ἑπάνω does not here refer to anything which precedes in our text, and it is acutely explained by Merkel: "ἐν τοῖς ἑπάνω verba librarii vitium esse reor, qui cum scriptum invenerit ἐν τῇ προτέρᾳ, velut de Aristarchea altera editione est in schol. II. Σ 182, visus est sibi legere ἐν τοῖς προτέροις, uti aliquiotiens vel scripsit, vel scribere potuit, substituitque usitatiorem locutionem ἐν τοῖς ἑπάνω."

It is much more doubtful whether the line which we have cited in the critical note as following II 1116 in some mss. is a survival from the earlier text.

The influence of the earlier recension may serve to explain the critical difficulty in IV 538 sqq.—

538 Ὑλλον, ὅν εὐειδῆς Μελίτη τέκεν ἶπρακλῆι
539 δὴμῳ Φαιήκων. ἐ γὰρ οἰκίᾳ Ναυσιθόοιο
540 Μάκρων τ' εἰσαφίκανε, Διωνύσιοι τιθήνην,
541 νυφόμενος παῖδων ὁλοὶν φόνον: ἐνθ' ὅγε κοῦρην
542 Ἀγαίου ἐδάμασσεν ἑρασσιμένος ποταμόνοι,
543 νυμαῖα Μελίτην' ἢ δὲ σθεναρῶν τέκεν Ὑλλον.
546 οὐδ' ἀρ' ὅγ' ἡβῆσας αὐτῇ ἐνὶ ἐλδετο νήσῳ
547 ναειν, κοιμανόντος ὑπ' ὀφρύσι Ναυσιθόοιο.

Here there is no mention of different readings in the scholia, but the confusion in our mss. seems explicable only on the assumption
that the readings of the two recensions have been confounded. In L line 540 is marked β', and is followed in the margin by τυθὸς εἴτιν ποτ' ἐνατεν' αὐτὰρ λίπε νῦσον ἐπείτα, which is marked α', and then follows 541 which is marked γ'. In G after 539 we find next in order τυθὸς εἴτιν ποτ' ἐνατεν' αὐτὰρ λίπε νῦσον ἐπείτα. In other MSS. the line beginning τυθὸς εἴτιν is read after 539, 540, or 547. Brunck, from whose edition the numbering in all subsequent editions is taken, adopted an arrangement of these lines which he found in a work of Angelus Quirinus, Cardinal at Rome, entitled *Primordia Corcyrae*. This arrangement, according to Brunck’s view, Quirinus had discovered in some MS. of Apollonius in the Pontifical Library under his charge. In Brunck’s text we find 538–543 as given above, and then come

544 δήμῳ Φαεῖκον. ὁ μὲν οἶκια Ναυσιθόοιο
545 τυθὸς εἴτιν ποτ' ἐνατεν' αὐτὰρ λίπε νῦσον ἐπείτα.
546 οὐ γὰρ ὅγ' ἡβῆσας κ.τ.λ.

The repetition of 539 in this arrangement is objectionable, and no modern editor has followed Brunck. Wellauer suggests that in the earlier edition Apollonius wrote:

"Υλλων, δὲν εὐειδῆς Μελίτη τέκεν Ἦρακλῆι
δήμῳ Φαεῖκον. ὁ μὲν οἶκια Ναυσιθόοιο
τυθὸς εἴτιν ποτ' ἐνατεν' αὐτὰρ λίπε νῦσον ἐπείτα,
οὐ γὰρ ὅγ' ἡβῆσας κ.τ.λ.

He thinks that in the later recension the poet added what we now have, deleted 544 and 545, and changed οὐ γὰρ to οὐδ’ ἄρ’. A similar reconstruction of the passage is given by Gerhard.

Gerhard and Wellauer, while abandoning as mistaken Beck’s view that the MSS. of the *Argonautica* may be divided into two families each containing the reading of one of the two recensions, were still of opinion that the reading of the προἐκδοσις could be ascertained through the variety of readings which are found in our MSS. and in the occasional citations of grammarians. By a laborious analysis Gerhard thus enumerated eighty-four passages ‘in quibus *Argonauticorum* prior editio detegitur.’ In some of these cases, undoubtedly, there is a presumption in favour of this theory, but in the majority it is at least equally probable that we are dealing merely with the vagaries of
grammarians and copyists, and that the variations are not so much traces of the earlier recension as perversions of the later. It is noteworthy that in all the six passages where the scholia mention a different reading in the earlier recension there is no such variation in the mss., a fact which must tell against Gerhard's position.⁹

Ruhnken maintained that Apollonius in revising his poem was especially careful to remove anything which might seem to have been borrowed from the works of Callimachus. Thus he regarded ἰρμοῖ, a variant in the schol. on I 972, as the reading of the earlier recension which was changed to ἵσον in the later 'ne quid Callimachus sibi surreptum queri posset.'¹⁰ But, in addition to other resemblances between the writings of the two poets mentioned in the Introduction¹¹ in connexion with the sources of the Argonautica, there is the striking fact that I 1309, καὶ τὰ μὲν ὡς ημελλε μετὰ χρόνον ἐκτελέσθαι, is said by the Schol. to be a line from Callimachus (Καλλιμάχου οὶ στίχοι). There is no other evidence for this assertion, but on the strength of it the line is included in the fragments of Callimachus. When we consider the bitter feeling which existed between the poets, it is indeed remarkable that one of the two rivals should take a complete line from the other. It is, of course, possible that the identity may be a mere coincidence, as Weichert suggests. The only thing in any way distinctive about the line is the use of the form ημελλε; otherwise it is commonplace enough to have been written by any number of poets independently.

Merkel, in his Prolegomena, argues at great length that the second recension was a thorough-going revision of the first in accordance with the progress which had been made in the meantime by the critics, especially Aristophanes of Byzantium, in the knowledge of Homeric usages and the recension of the Homeric text. Be that as it may, it is only reasonable to assume that Apollonius' grammatical studies, continued for many years, must have led to many modifications in his work. How far the completed ἐπίκοδοςις differed from the

⁹ v. Susenmihl, op. cit. i 386. There are some passages, however, where we seem justified in assuming a confusion of the readings of the two recensions, e.g. ii 381 sqq. iii 738.

¹⁰ The fragment of Callimachus is quoted in the Commentary. For a similar theory of Wellauer see on i 129, iv 1614.

¹¹ p. 25.
THE METRE OF THE ARGONAUTICA

The most characteristic features of the metre of the Argonautica are the rarity of elision, the constant occurrence of hiatus, the prevalence of the bucolic diaeresis, the variation in pause and caesura, and the frequent introduction of a spondee in the fifth foot often in two lines consecutively. There are 32 possible forms of the hexameter, and of these Apollonius employs 26, while Callimachus has 21, and Theocritus 28. We observe the same fondness for the use of the dactyl as marks the hexameters of Callimachus. Of 139 hexameters in the Epigrams of Callimachus 45 have dactyls in every foot except the sixth; so too in the Argonautica about one line in every four has the same peculiarity. Other favourite combinations with Apollonius are dsddd (about one line in five), sdddds and dddsds (one in ten).

The following special points may be noticed:—

(a) First four feet.

Out of the first thousand lines of the poem 402 begin with two dactyls, 313 with a dactyl followed by a spondee, 180 with a spondee followed by a dactyl, 105 with two spondees. There are about 65 instances altogether where we find the first and second feet

12 See on 932. 13 op. cit. p. 53. 1 Susemihl, op. cit. 1 389.
APPENDIX II.

contained in two separate words, e.g. I 760 βούτας οὗτος, II 66 νήπιοι ἔστατα, III 257 ύπος χάρματι. Where we have two spondees thus divided in the first two feet the effect in some cases is to express with added emphasis the notions of solemnity, doubt, etc., e.g. III 714 ἵστω Κόλχων ὄρκος. When the first foot is a spondee the first word in the line is most frequently a molossus, e.g. I 4 χρύσεων μετὰ κώς, the molossus being produced at times by the use of an enclitic, e.g. I 701 ἥδη κεν. In cases where the first word is a molossus and the second foot a spondee the second word is generally an antibacchius, e.g. I 158 Νηλύος θείον. Lines like I 243, where the first word is a molossus and the second word is a spondee, are much rarer. When the first word forms a spondee it is usually followed by a word of the metrical value of a choriambus, e.g. I 129 δεσμοῖς ἱλλόμενον; a molossus, e.g. I 970 ἀνδρῶν ἡρώων; or either of these lengthened by one short syllable, e.g. II 283 τάων ἀκροτάτησιν.

The rule, which Meyer derives from Callimachus, that a dactyl (or the first two syllables thereof) in the second foot should not be formed by the ending of a word containing three or more syllables which is connected with the first foot, is subject to about seventy exceptions in the Argonautica, e.g. III 1123 τιμήσεσα γνωϊζέ. Many of these exceptions occur in three cases where Apollonius, according to Merkel, allows himself greater license: (1) with proper names, e.g. I 60 Κενταύροισιν ἀλέσθαι; (2) where there is a stop, e.g. I 875 ὅς νείκεσσεν ὅμιλον; (3) where the poet is aiming at imitative effects, e.g. I 461 πορφύρεσκεν ἀκαστα.

Apollonius avoids the trochaic division of the second foot followed by a dissyllabic (iambic) word; there are only about ninety instances in which it is found, e.g. I 541 τῶν τον λάβρων ἔδωρ.

In the third foot dactyls are at least six times more numerous than spondees. We notice the same preference for the dactyl in the fourth foot. In the whole poem (5835 lines) there are only 898 instances of a spondee in this position.

2 v. Merkel, Metrisch-kritische Abhandlung über Ap. Rh. Merkel includes under enclitics and proclitics μεν, δε, γάρ, prepositions, the article, δή, κατ, οὗ, εἰ, ὡς, etc. In cases of elision, e.g. I 794 ἥσθ' άδρως, he regards the two words as blended into one.

3 Zur Geschichte des griech. und des lat. Hexam. I 979 sqq.
Gerhard was the first to point out the avoidance of the lengthening of the thesis of the fourth foot by position in Greek hexameters. This was also noticed a few years afterwards by Wernicke on Tryphiodorus, and the rule forbidding it has come to be known as 'Wernicke's Law.' It is stated in a qualified form by Platt (Class. Rev. X 432):—"A syllable naturally short cannot be lengthened at the end of the fourth foot by position unless it forms a monosyllabic word, and unless the consonant or consonants lengthening it are part of the same word." In this form the rule seems to hold good for Apollonius with the one exception of III 1084 ἐξερέω μάλα γάρ μὲ καὶ αὐτῶν θυμός ἀνέγει. The ending of this line is an echo of II. X 389 ἦ σ’ αὐτῶν θυμός ἀνήκε; (v. Leaf, App. N).

Merkel lays down the rule that in the Argonautica where the fourth foot is a spondee the thesis must form part of a word of more than two syllables. It is a rule that is observed in the great majority of cases, but there are many exceptions to it. Merkel gets over most of the exceptions by saying that they are due to proper names or a stop within the line, or else by treating a great number of words as if they were enclitics or proclitics, and by assuming that elision makes two words one. There are, however, several instances that cannot be thus explained away, e.g. δύω vies Βόρεα (I 1399, etc.), ἵνα ξών άκάχωτο (II 191), τάλιν χρεώ άλιτέσθαι (II 390), άφαρ βωμον τετύκοντο (II 694), δν αὑτή Γαί’ άνέφυσεν (II 1209), κακόν ἦ ενθα γένωμαι (III 771). In I 60, IV 49, 556, 1720 σφέας in the fourth foot is two short syllables (like πάσ in I 67, etc.), though it is scanned as a monosyllable in IV 1008, 1308.

(b) Fifth and sixth feet.

Apollonius is very fond of combining a dactylic fifth foot with the sixth in a single word, e.g. I 380 ἀμφιτερωθεν, endings like this being found on an average in one line out of every ten or twelve.

The conditions under which a spondee is allowed in the fifth foot

4 Lectiones Apollonianae p. 116.
5 In III 517 Köchly's viēs for viēs is now generally accepted. See also on IV 978.
deserve attention:—(1) In 384 cases where we find a spondee in the fifth foot the fifth and sixth feet are contained in a single word, e.g. IV 1000 θωρίζεσθαι.6 An ending of this form is preceded by a dactyl almost invariably, but exceptions are found in I 186 ἄγανον Μιλήτου, 1297 πυρὸς ὑπὶ ἱνδάλλει. In II 692, III 241, 508, IV 850 the fourth is the only foot not a spondee. A slight variation of the quadrisyllabic spondaic ending is afforded by lines like III 579 which ends βῶς διαδηλήσονται. There are about twelve other instances of this. (2) If the whole fifth foot, when a spondee, is not combined with the sixth in a single word, at least the thesis must be so combined, e.g. II 568 σπλάδας τρηχείας. Other instances of this rare ending occur in I 66, 124; II 33, 296, 592, 675; IV 268, 1632, 1641. In this case too the fourth foot is usually a dactyl, the only exception being II 296 μετακλείωνυς ἄνθρωποι.

Two consecutive lines with spondees in the fifth foot are found in 34 passages, e.g. I 402–3. In IV 1191–3 three consecutive lines have this peculiarity; cf. Theocr. XIII 42–44, Cat. LXIV 78–80.

(c) Caesura.

The principal caesuras in the hexameter are those in the third and fourth feet. A strong (masculine) caesura is a break after the ictus-syllable of the foot; a weak (feminine) caesura is between two syllables in the thesis (the two short syllables in a dactyl). We notice in the Argonautica a marked preference for that type of line which has the weak caesura in the third foot and none in the fourth. On examining the caesuras in the first book, which contains 1362 lines, we find weak caesura of the third foot alone in 559 instances; strong caesura of the third foot alone in 242; weak caesura of the third together with strong caesura of the fourth in 311; strong caesura of the third together with strong caesura of the fourth in 249.

In the Iliad and Odyssey there are over 250 instances in which there is no caesura in the third foot.7 This was avoided by the Alexandrian poets. Apollonius has only two examples, both in proper names, I 176 Ἀστέρινος δὲ καὶ Ἀμφίων, II 387 Ὀτρηρὴ τε καὶ Ἀντίοπη. Theocritus has three, VIII 61, XIII 41, XXII 72.

6 In endings like φῶισιν μν (III 673) the enclitic metrically forms part of the preceding word.

7 v. Lehrs, De Aristarchi Studiis Homericis pp. 387 sqq.
Trochaic caesura of the fourth foot, which is very rare in Homer, is not found in Apollonius. In the case of endings like I 132 Λέρνον γε μὲν ἵδμεν ἐόντα, 582 ἔδυνε δὲ Σηπιᾶς ἄκρη, IV 1530 πῦθεσκε γάρ ἐνδοθι σάρκας, the monosyllables μὲν, δὲ, γάρ, which we accent in a conventional way, are in reality enclitics, and the fourth foot forms a single rhythmic whole. Endings like the Homeric ἔδυσε μάχη πεδίου and πέντε κασιγνήτου are not found in the Argonautica.

A strong caesura in the fifth foot is regularly accompanied by a weak caesura in the third. Lines like I 216, καὶ μὲν ἄγων ἔκαθεν, Σαρπιδονίς ὥθε πέτρην, are quite exceptional.

With regard to the quasi-caesura with elision at the arsis of the fifth foot there is the same conflict of views amongst editors of the Argonautica, with the same conflict of evidence in our mss., as in the case of the Homeric poems. For example, in II. 1484 Aristarchus read σπλάγχνα πάσαντο at the end of the line, not σπλάγχνα ἐπάσαντο, which we know from the analogy of other passages was the reading of Aristophanes. Modern editors of the Iliad differ in the same way, e.g. in XIII 835 Monro and Allen read οἶδ᾽ ἐλάβοντο, Leaf οἶδὲ λάβοντο. To judge from the consensus of L and G in a number of passages (e.g. I 234 πάντ᾽ ἐπέτυκτο), Apollonius seems to have favoured the theory of Aristophanes, and I have followed Brunck, Merkel, and Seaton in making the slight change necessary to bring several passages into conformity with this view. Wellauer, on the other hand, was a strong advocate of the doctrine that Apollonius dispensed with the augment in all such cases rather than admit apostrophe.

(d) Bucolic diaeresis.

In the Greek bucolic poets, Theocritus and others, we frequently find a break in the line produced by the fourth foot ending with a word. This is called the bucolic diaeresis, and it is a prominent characteristic of our poem. In the first book it occurs in 849 lines out of 1362. In such cases the general rule is that the fourth foot must be a dactyl, e.g. I 4 χρύσεων μετὰ κως ἐξεγον ἦλασαν Ἁργώ. A spondee is rarely found, e.g. I 542 ἀφρόδιτε ἐνθα καὶ ἔνθα κέλαινη κήριεν ἄληπη. In the 849 instances of bucolic diaeresis in the first book we have a dactyl in the fourth foot in 811. The rule that a

molossus must not precede the bucolic diaeresis seems to be consistently observed; endings like ὑσμίνη δησιτήτος (II. XX 245) are avoided.

(e) Influence of the digamma.

In studying the Argonautica one is struck by the small number of instances in which the digamma seems to be a determining element in the metre. Apollonius appears to have understood little of its import, and to have cared little about it. The limited number of cases in which we may have evidence of an initial digamma are mainly taken directly and mechanically from the poems of Homer. In many of the common words which so often exhibit the F in Homer, e.g. ὀῖκος, ὀῖνος, ἐλπομεῖ, ἐλίσσω, ἐσπερός, ἄλις, we find no traces in our poem of the recognition of the original consonant. Furthermore, the evidence which at first sight would seem to prove the influence of the digamma on the metre is often inconclusive, inasmuch as the instances may be otherwise explained, either as cases in which the ictus preserves the length of a diphthong or vowel in hiatus, or else as cases in which hiatus is due to vowels which are not liable to elision such as the o of πρό and the genitive endings -ωο, -ειο, -αιο, the i of τι, προτι, etc., and the -ι of the dative singular which is not elided, so far as I have observed, in the Argonautica, and very rarely in Homer. It is important to bear these facts in mind when considering the following words:

I Words with initial F.

ἄγνυμι.

There is no trace of initial digamma in this verb where it occurs in the poem, though the aorist forms ἐαξε (ἐFaξε), II 1109, and ἐάγη, III 954, presuppose it. In III 1251 we find ἄαγές (ἄFaγές).

ἄναξ.

I 908 τοιο ἀνακτός, III 1273 καταφθημένου ἀνακτός, I 411 κλῆθι, ἀναξ, II 693 ἑλθε, ἀναξ (contrast IV 1411 ἔλαι', ἀνασσα). There are seventeen instances of a contrary kind, e.g. I 422 λύσαιμι δ', ἀναξ, 968 αὐτός ἀναξ, and in ἀνασσα, ἀνάσσω, ἀνακτορίη we find no trace of F.

THE METRE OF THE ARGONAUTICA

\[ \dot{\alpha} \sigma t v. \]

I 774 προτί ἀστυ, II 809 μετέπειτα πρὸ ἀστεος, IV 1179 ἰθείας ἀνὰ ἀστυ (but ἀνὰ τ' ἀστυ, II 1084). There are over twenty instances where the \( F \) is neglected, which is peculiar, as ἀστυ is a word in which the digamma is very consistently observed in Homer, exceptions being rare and doubtful.

\[ \varepsilon i k \omega. \]

I 1049 ἀλλοι εἰξαντες, II 295 ὀρκψ εἰξαντες, III 849 πυρὶ εἰκάθοι; cf. I 805, III 521, 797, IV 1658. In III 421 we find ἀνέρι εἰξαι, but in II 338 βέλτερον εἰξαι. We have also the compound forms ὑπόεικεν II 1266, ὑπόειξε IV 1676, ὑπόειξαν IV 41, as in Homer; but ὑπείξω IV 408, ὑπείξομεν II 23, after the Homeric ὑπείξομαι. Homer has also ὑποείξω and ὑποείξομαι. The root is \( \varepsilon i k \).

\[ \varepsilon k η λος. \]

IV 1778 ἀλλὰ ἕκηλοι. In I 303 and III 969 the digamma is not recognized. The form εὐκηλος (ἐὐκηλος, ἐφκηλος) often occurs.

\[ \varepsilon k η t i. \]

I 116 Διωνύσοιο ἕκητι; cf. I 334, II 755, III 621, IV 1087. Contrast IV 1018 οὐ μὲν ἕκητι, I 773, III 260, 1060, IV 390. It is probable that the apparent instances of \( F \) in this word in the Argonautica are merely cases of hiatus with the genitival termination.

\[ \varepsilon k ας, 'Εκηβ να λος, 'Εκάτη. \]

We find no traces of \( F \) in ἕκας or Ἐκηβύλος. In IV 829 we have a short syllable lengthened before Ἐκάτη (νυκτιπόλος Ἐκάτη); cf. the Homeric Ἀπόλλωνος ἐκάτωι, II. VII 83, etc.

\[ \varepsilon k α σ τ o s. \]

IV 1030 ἀνδρα ἑκαστον, I 339 τὰ ἑκαστα μέλοιτο. In more than twenty other verses we find hiatus before this word, but there are also over twenty contrary instances, e.g. IV 1291 δὴθεν ἑκαστος. In Homer the proportion of cases with hiatus is two to one.

\[ \varepsilon o i κα. \]

I 461 κατηφιωντι ἑικός; cf. I 739, 764, II 170. All these are probably only cases of the unelided -i in the dative, as there are fifteen instances where there is no trace of \( F \), e.g. III 1006 ἦ γὰρ ἑικας.
These adjectives, from the same root *Fk* as *ἐοικα*, are almost invariably found with a vowel in hiatus before them, e.g. I 544 φλογι *ἐκελα*, III 664 τῷ *ἰκέλη*. An exception occurs in II 600 ἰ δ' *ἰκέλη*.

*ἐπος*, *εἰπεῖν*.

I 705 δὴμοιο *ἐπος*, III 81 ἠ *ἐπος*, 194 νέοι *ἐποι*, IV 1200 πυκνῶν φάσθαι *ἐποι*. There are twenty-four adverse instances, e.g. I 277 τοιον *ἐποι*. There is one possible instance of *F* in *εἰπεῖν*, III 26 παιδὶ ἐφ *εἰπεῖν*, and Apollonius freely uses *εἰπον* (*Έεἰπον*).

*ἐργον*, *ἐργα*.

Hiatus with *ἐργον* is very common, as in Homer, e.g. I 662 μέγα *ἐργον*, III 229 θέσκελα *ἐργα*. There are about fifteen other instances. In eight places the digamma is neglected, e.g. I 721 Τριτωνίδος *ἐργον*. Apollonius uses the Homeric *ταλαιέργος* in IV 1062, and on the analogy of it forms *ὑποέργος*, I 226. The only place where *ἐργα* (*Έεργα*) occurs is in the Homeric phrase ὀλα *ἐργα*, IV 380.

*ἐργω*.

The compound *ἀποέργει*, I 865, is for *ἀποΕέργει*.* In the simple verb we find in all cases forms from *ἐργω* (*Έεργω*), with the exception of *ἐργμένοι*, II 550, IV 1580, and *ἐργε*, IV 1639, which is not Homeric. In II 201 we have the Homeric imperfect *ἐργον*.

*ἐτος*.

One instance of hiatus, I 688, τελλομένου *ἐτεος*. The *F* is shown by Lat. *vetus*.

*ἐννυμι*, *ἐιμα*, *ιανός*.

In the forms of the simple verb *ἐννυμι* (*Έενυμι*) the digamma is ignored, e.g. IV 1438 τελωρίου *ἐτο λέοντος*, yet from *ἐπιέννυμι* we find the Homeric *ἐπειμένοι* (III 45, IV 179), and apparently on the mistaken analogy of it Apollonius coined from *ἴμι* the strange forms *διαειμένοι* (II 372) and *καταειμένοι* (I 939, III 830). A proof of his inconsistency lies in the fact that, in common with Theocritus and other Alexandrian poets, uses *ἐφέσσεσθαι* (I 691) and *ἐφέσσατο* (I 1326). In one place we find a diphthong in thesis kept long before *ἐιμα*, III 329, ἀλις καὶ *ἐιματ' ἔδωκαν*. There are three
contrary instances, I 364, II 1168, IV 671. ἑανός occurs three times, and in two cases there is hiatus, IV 169 λεπταλέω ἑανό, 1155 τεωμέναι ἑανοὺς.

ιδείν, οἶδα.

There are only a few passages out of the many in which ιδεῖν occurs where we may have traces of Φ: III 923 εσάντα ιδεῖν (contrast IV 1712 νῆσος ιδεῖν), IV 475 λοξῶ ιδεῖν, 1480 ἦ ιδεῖν. So too in the case of οἴδα a few instances favour Φ, e.g. I 508, νησία εἰδώς, III 103 ἄλις εἰδώνα, 243 θέσθαι Εἰδώναν ἄκοιν. The influence of the digamma is seen in the Homeric compound ἐπιώτωρ, which occurs in II 872, IV 16, 89, 1558.

ισος.

In Homer the Φ is inferred from about thirty instances of hiatus. Possible traces in our poem are I 774 δοστήρι ἵσος, II 581 σκοπεῖν ἵσον, IV 1246 ἰέρι ἵσα, 1449 φορβάδι ἵσος. On the other hand we have many cases like IV 384 δέροις ἔ τοι ἵσον ὅνείροις.

ιαχω, ιαχέω, ἡχῆς.

In Homer the initial Φ in ΦιΦαξω is shown by many cases of hiatus with lengthening of a short vowel. In the Iliad we twice find ιαχον (ι) in the phrase 'Αργείωι δὲ μέγα ιαχων, and in twenty places ιαχον (ι) which never has Φ, and the latter is the form which Apollonius uses, e.g. III 1370 Κόλχω οἱ μέγι ιαχον. Before ιάχρεν (from ιαχέω, which is not found in Homer) we twice have hiatus, IV 592 ἀργῳ ιάχρεν, 640 ἑρκυνίου ιάχρεν. Apollonius does not use ιαχη or ἡχη, and in every case before ηχηεις we have a diphthong shortened, e.g. I 1308 κίνυται ἡχηεις, whereas in Homer we find unelided vowels, e.g. Od. IV 72 δώματα ἡχηειτα.

'Ἰρές.

In II 286 Apollonius uses ὀκέα 'Ιρές, a combination which occurs nineteen times in Homer. The name may be connected with εἰρω (Fερ).

II Words with initial σΦ.

οι, ε, ός, etc.

Before the pronominal forms οι, ε (root ιεα, Lat. sui, etc.), we consistently find long vowels and diphthongs remaining long, short
vowels unelided, and short syllables lengthened. So too we have ὦ ἔθνος, I 362, etc. In Homer we find at times short vowels lengthened in arsis before the possessive ὦς, e.g. πατέρι ἰ, θυγατέρα ἵν, though there are about thirty passages which do not admit the Φ. There is no recognition of Φ in ὦς in the Argonautica; the only case of unelided vowel before it is in the dat. sing., II 559. The forms ἐδοῦ, ἐδοἳ, etc., (σΦε) show no trace of any initial consonant. In I 1176, πολλὰ ἑ, and II 591, ἥρα ἵν, the hiatus occurs in the weak caesura of the third foot, which is one of the positions in which our poet sometimes leaves vowels unelided, e.g. I 543.

ἀν ἀν ὦ.

There is one possible instance of Φ in the simple ἀνδάνω (σΦάδ), I 828 ναυαίων ἔθλοις, καὶ τοι ἄδου (contrast III 350 ὦς κεν ἄδη). The Φ is presupposed in the perf. ἐδά, I 867, etc., and in the aor. εὐδοῦ (σΦάδο), I 697, etc. In III 171 we find ἐπιανδάνει, which occurs once also in Homer. In all other places we have the usual Homeric ἐφαινάνει. In III 950 Apollonius uses ἐφύρδανε, while Homer uses both ἐφύρδανε and ἐπιήρδανε. The same root is probably contained in ἐδῶν, I 977, II 239. Homer uses ἐδῶν as well as ἐδων. The compound ἀνάδενος, II 1149, implies Φ.

ἐκυρός, ἐκυρῆ.

As in the Homeric φῖλε ἐκυρέ there may be a trace of the original σΦ (Lat. scur), so in IV 815 we find νυφ ἐκυρῆ περ ἐδόσα.

ἐσεῖοντο, ἐσεῖοντο, νήσοσοός, ὦ ποσαίνων ὦν.

In these forms Ahrens explains the double σ by original σΦ.

ἐτης.

We have hiatus with ἐτης (σΦε-της 'one's own man') in III 1126 κασίγνητοι τε ἐται τε, but not in I 305 ὄμαρτήσουσιν ἐται.

ἀλκες, etc.

κατὰ ὄλκας (κατὰ ὄλκα, Hom.) occurs in III 1054, 1333. Apollonius also uses ἀὐλκας (αΦλαξ), III 1347. We frequently find ὄλκος (which does not occur in Homer) with no trace of Φ. The Lat. sulcus presupposes original suelq (Darbishire).

II Words with initial δΦ.

The words δεός, δεῖσαι, etc., in which there was original δΦ, often
have a short vowel lengthened before them in Homer; so too in our
poem we find instances like I 639 ἐπὶ δέος (cf. III 435 ὑπόδεικσας,
1293 ἐδεικνύατ). In II 183 the last syllable of ἐπί is lengthened
before δηναίον. We have similar lengthenings in Homer before
dήν (Δ profitability, διάτομος), δηρόν, and δηθα.

IV Words with initial Ἕρ.

Apollonius follows Homeric precedent in the metrical value of
initial Ἕρ. Any short vowel may be lengthened before it. We
regularly find a vowel lengthened before ἤγγυμι and its derivatives.
In the case of ἦξω a vowel may be long or short before it, e.g.
II 1022 ἐν ἦξονος ἄγνοιας, IV 1719 ἐρμαίη ἐν ἦξεν. The form
ἐρρεῖα occurs twice, ἐρρεῖα seven times. Twice a vowel is lengthened
before ἦξα (II 320, III 1401), once it remains short (III 857). In
III 970 a vowel is lengthened before ἦπτῇ; in III 1020 before ἰωδή;
in IV 174 before ἵμος. In II 884 we have the compound ἀπορρήψαντες.
In IV 1497 we find ἐτέθεν ἐπὶ ἤγνεσιν (Favv, Fpav); cf. ἤγρηχος
III 1086, πολύμηρης II 377.

(f) Hiatus.

II Diphthongs and long vowels in hiatus.

(1) There are 219 instances in which αι, αις, ει, εις, ως, φι, ωι
are shortened at the end of the first foot before a vowel or diphthong
at the beginning of the following foot, e.g. II 137 νῆπτοι, ὦδις ἐνοχαίαν.
In 76 of these instances the diphthong is a monosyllable, e.g. II 104
ἐνθα καὶ ἐνθ’. We find a long vowel shortened at the end of the first
foot ten times, e.g. III 786 ἐρρέτω ἄγλαιη. There are 101 instances
of diphthongs shortened at the weak caesura of the first foot, e.g.
II 203 αἰδοῦ ἐπ’ αἰδείων; and 45 instances of a long vowel shortened
in this position, e.g. II 290 δῶσῳ ἐγὼν. Furthermore, there are 47
lines in which either an enclitic or other monosyllable is shortened
in the first syllable of the thesis of a dactyl, e.g. II 613 ἦι ἐνέπνευσεν.
On the other hand, there are 12 cases in which a diphthong is kept
long in arsis before a vowel or diphthong at the beginning of the
second word, e.g. II 1016 ἦ ἐν, this in some cases being due to the
digamma, e.g. I 362 ἐν ἐθεν. Similarly a long vowel is kept long in
arios in 14 instances, e.g. II 279 ἦ αἰγας; at times, perhaps, with the
help of the digamma, e.g. III 81 ἦ ἐπως. There are two instances in
which a long vowel or diphthong is kept long in the thesis of the first foot, 1 251 δειλή Ἄλκιμέδη, III 745 ναῦται εἰς.

(2) In 34 instances we have a diphthong shortened at the end of the second foot, e.g. II 492 ἀν δὲ Βαρθιμίν ιείς. Of these instances 22 are monosyllables, e.g. II 440 τηλόθεν, ὄφρα τοι ιείς. We find a long vowel so shortened in II 1115 αὐτίκα δ' ἐρράγη δύμβρος. There are 9 instances of a diphthong shortened in the weak caesura, e.g. II 397 αὖτοι Κόλχοι ἔχονται, and 17 in which an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 1165 ἄλλα τὰ μὲν καὶ ἐσαῦτες. On the other hand, there are 74 instances in which a diphthong in the arsis of the second foot is kept long, e.g. II 668 τοῖς ἤκελοι ἤρωες; the digamma at times being a contributory cause, e.g. II 295 οἱ δ' ὀρκῳ εἰξαντες. A long vowel is kept long in arsis in 18 instances, e.g. I 163 ἰτὶ δύω Ἀλεοῦ. Here too the influence of the digamma may be seen, e.g. I 141 ἦμε μὴ οἱ δῆμος. In II 160, if the reading proposed there is right, we have a diphthong kept long before a vowel in the thesis of the second foot.

(3) A diphthong is shortened at the end of the third foot in 128 instances, e.g. II 1155 τοῦδε Κυτίσσωρος πέλει οὖνομα, and of these instances 120 are monosyllables, e.g. II 156 οὐταμένων ἄκεντο, καὶ ἀβανάτους. We find 126 instances of a diphthong shortened in the weak caesura, e.g. II 73 ἵεμένων φορέσθαι ἐσω; 7 instances of a long vowel so shortened, e.g. II 975 περπάζου' μία δ' οὐθ ἐτήτυμος; and 55 instances where an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 24 αὖτος ἐκὼν ἡδὴ τοι ὑπίσχομαι. There are 47 instances in which a diphthong in the arsis of the third foot retains its length before a vowel or diphthong at the beginning of the next word, e.g. II 274 φῶσαν' ἐπισχόμενοι ὑπίσω θέον, and 11 similar instances in the case of a long vowel, e.g. II 735 κολή ὑπαίθα νάπη, ἵνα. In II 696 we have an example of a long vowel kept long in thesis, εἰ κέ τιν' ἣ κεμάδων, ἢ ἀγροτέρων ἐσίδοιεν.

(4) In 363 instances (27 being monosyllables) a diphthong is shortened at the bucolic diaeresis at the end of the fourth foot; most frequently αὶ (153 cases), e.g. II 11 ἵδεμαι ύμμιν ἐοκεν, and οὶ (106 cases), e.g. II 37 ἐναλήγκιοι εἰσοράσαθαί. There are 18 instances of η shortened, e.g. II 303 τετραμμένη αἰθέρι κύρει, and 19 of ω, e.g. II 425 περαιτέρω ἐξερέεσθε. In the first syllable of the thesis
of the fourth foot we find καί shortened 27 times, e.g. Π 369 μέγας καὶ υπείροχος ἄγκον. In 108 lines a diphthong in arsis is not shortened, e.g. Π 55 πάλον ἄτερ ἐγγυλίει. At times this may be due to the digamma, e.g. IV 1658 ἕμοι ἔιξευ δαμὴναι, IV 503 νέοι ἔπος Αλακίδαο. The vowels η and ω are kept long in arsis 19 times, e.g. Π 18 κρατερὴ ἐπιέφητ' ἀνάγκη, ΠΙ 711 ῥέξ# ἄκος, οἴ διορεύεις. There are further a few instances in which a diphthong or long vowel retains its length in thesis, Π 172 Ἰρον Ἀκτορίδαο, 774 φαεινῷ ἀστέρι ἵσος, Π 762 γενεῖν καὶ οὖνοι' ἐκάστο, ΠΙ 329 ἄλις καὶ εἰματ' ἐδωκαν (where there is F), 771 κακῶν ἦ ἐνθα γένομαι.

(5) There are 155 cases of a diphthong shortened at the end of the fifth foot, e.g. Π 22 εἰχαὶ εἶναι. In 94 of these the diphthong is a monosyllable, e.g. Π 44 ἀλλά οἰ ἀλκή. Instances of a long vowel thus shortened are very rare, ΠΙ 45 ἐπιεμείνῃ ὄμοις, 785 ἐπέκρω αἰδὼς. In the weak caesura of the fifth foot there are 78 instances of a shortened diphthong, e.g. Π 6 πειρήσασθαι ἕως, and 27 cases in which an enclitic or other monosyllable is shortened in the first syllable of the thesis, e.g. Π 195 ὅν οἰ ἱόντων. The ictus keeps a diphthong long in 51 instances, e.g. Π 40 οὐβρανίῳ ἄπαλντος. So too η is kept long ten times, e.g. Π 1210 Τυφαονίῃ δὴ πέτρη, and ω twice, Π 390 χρείω ἀλτεάσθαι, 1132 ἄμφω ἰκέται τε.

(6) In Π 1349 the apparent hiatus in the sixth foot μή οἰ is due to the digamma; cf. the ending γάρ οἰ in Π 501, etc.

II Short vowels in hiatus.

We find, as in Homer, the vowels not liable to elision standing in hiatus, e.g. IV 127 αὔτάρ ὁ ἀντικρύ, Π 1268 πεδίον τὸ Ἀρήνοι, Π 332 νη ἐφοπλίσασθαι. In Π 705, δήμωι ξπος, the hiatus would be justifiable without any assumption of Φ; so too in Π 65 οὐδέ τι ἐδείν, 809 μετέπειτα πρὸ ἀστεος. Hiatus with short vowels is also found, though rarely, (1) at the weak caesura of the third foot, e.g. Π 543 δεινὸν μορμύρουσα ἐρυσθενέων; cf. Π 955, ΠΙ 263, 492, 737; (2) at the bucolic diaeresis, e.g. IV 1283 κατὰ μυρία ἐκλύσεν ἐργα, Π 778, ΠΙ 660, IV 236, 546, 1502, 1637; (3) at the weak caesura of the fifth foot, e.g. Π 779 χροάντα ιούλοις, ΠΙ 561 ἐρητύσθε ἄελθων, 1132 ἐκελάθου ὑμείο; (4) at the end of the fifth foot, Π 881 ἀλλοτε ἀλλον, ΠΙ 1134 μὴ δετο Ἡρη.

With regard to hiatus Apollonius allowed himself a much greater
license than Callimachus, and his laxity in this respect must have been displeasing to his master. Where hiatus is found in the verses of Callimachus it is generally at the end of a dactyl with shortening of the syllable. Hiatus in the second syllable of a dactyl occurs but seldom.

\( g \) Lengthening of short syllables.

In a previous section we have considered cases in which a short syllable may be lengthened before initial \( F, \delta F, \sigma F, \) and \( Fp. \) Other circumstances under which Apollonius, following Homer, sometimes lengthens short syllables are—

1. Before the spirant \( yod, \) e.g. I 1297 πυρός δῶς ἵνδάλλοντο (δῶς = γῶς).
2. Before the spirant \( \sigma, \) e.g. II 415 παρὰ σέο, cf. Od. X 238 κατὰ συνθεοίσων. The loss of the original \( \sigma \) in ἀλς justifies the lengthening of the first syllable in παρραλίθος (IV 1560), and may also explain the lengthening in ἀλκόνος ἀλίς (I 1096). The lengthening of the first syllable in σύνεχίς (for συν-σεχίς), II 738, is similar.

3. Before the liquids and nasals \( \lambda, \rho, \mu, \nu. \)

\( \lambda : \) e.g. III 445 παρὰ λιπάρην.
\( \rho : \) besides cases of \( Fp \) there are words like ῥέω and ῥόμαι where ῥ represents original \( \sigma p ; \) hence such lengthenings as I 217 παρὰ ῥόνων, IV 311 ποτὶ ῥόνων, and the forms ἔρρωσαντο (I 385), ἐπερρώσαντο (II 661, etc.), ἐπερρώσαντο (III 1258).

\( \mu : \) e.g. IV 528 τρίποδα μέγαν.
\( \nu : \) e.g. IV 620 τράπετο νός.

In nearly every case such lengthenings take place in arsis; instances in thesis such as III 848 ὅτε ῥηκτός are very rare.

There are, moreover, several cases where, as in Homer, the lengthening is to be explained solely by ictus, e.g. I 289 πολέος ἐμέγῃρε, 1198 ἥμοργῃ πισινῶς: ἐν δέ (cf. IV 282), II 360 ἔστι δέ τις ἀκρη, IV 1398 χθόνιος δῆμος, 1422 λισσεύμενος ἄδινή.

\( h \) Synizesis.\(^{11}\)

In about fifty instances Apollonius employs the various kinds of synizesis common in epic poetry:—

\( \epsilon \alpha : \) σφέας IV 1008, 1308.
\( \epsilon \eta : \) χρυσέην IV 729.

\(^{10}\) Susemihl, op. cit. 1 366.

\(^{11}\) In this and the following sections most of the material is derived from Rzach, Grammatische Studien zu Ἄρ. Ρχ.
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εγ: χαλκέη III 218, etc., χρυσέη I 740, etc.
εο: χρύσεων IV 176, 1319.
εοι: χαλκέους III 409, χρύσεοι II 676.
εω: in the gen. sing., e.g. Αἰακίδεων IV 853, ἀήτεω IV 1537; in the gen. pl., e.g. Αἰολιδεῶν III 339, ύμεῶν IV 1031; and in two cases which are not terminations, χαλκεώνa III 41, τεθνεώτων III 748.
εφ: χρυσέω II 1271.

There are also two cases of synizesis of υω and υι in proper names, Ἡλεκτρώνος (I 748) and Φόρκυ (IV 828), which are taken from Hesiod (Sc. 3, Th. 333).

The one exception to the rule that if the synizesis is in thesis it must be in the first or sixth foot is in III 748, where τεθνεώτων (so Stephanus, mss. τεθνεώτων) involves synizesis in the second thesis. To remove this anomaly Rzach would read τεθναότων, a form on the analogy of ἐφεσταότας (III 1276) beside ἐστηγότας, assuming that Quintus Smyrnaeus, who uses τεθναότων, borrowed it from Apollonius, as he borrowed so much besides.

(1) Crasis.

(1) With the article we have δάλλοι in I 998, etc. In Homer we find τάλλα, which Apollonius also uses (II 335). According to the Homeric scholia12 Zenodotus was one of those who read δάλλοι for δάλλοι in II. II 1, X 1, while others read δάλλοι; in our schol. on I 1081 δάλλοι is attributed to Zenodotus: δάλλοι· ἡ τοιαύτη συναλαφή τῆς νεωτέρας Ιάδος (i.e. the Ionic of Herodotus) ἵστη· διό καὶ μέμφοται Ζηνοδότῳ εἰπόντες "δάλλοι μὲν ῥὰ τοι ἐκ καὶ ἄνεφες," οὐ κέχρηται γὰρ ταύτη ὸμηρος. Our mss. differ as to the breathing, L having the rough breathing in every place, G the smooth everywhere except in II 874.

With the article we also have τὰμά, III 102. Homer has οὔμος, and Callimachus τοῦμον.

(2) We find crasis with καί in κάκειος I 83 (where see note), 972, 990, IV 1441, and in κάκεῖθεν IV 1731.

(3) Through crasis we get δηπείτα (for δῆ ἐπείτα) in II 435, etc.

(4) The Homeric crasis οὖνεκα occurs frequently, e.g. I 616, as also τοῦνεκα, e.g. I 204. We also find the post-Homeric ὀθοῦνεκεν (for οὗτον ἐνεκέν) in III 933.

12 v. La Roche, Hom. Textkr. p. 186.
(j) Apocope.

Apollonius follows Homer in the cutting off of final vowels before a consonant in the case of ἀρα (e.g. ἀρ κε Π. 1011), and the prepositions ἀνά (e.g. ἀντίστοιον IV. 1325, ἀγκείμαι Π. 828, ἀμ μέγα I. 127), κατά (e.g. κάθετο Π. 867, κάββαλε Π. 34, καδ δ' ἀμυνός Π. 434), and παρά (e.g. παραστάτη Π. 1239, πάρ δέ IV. 223). He does not imitate the Homeric apocope of ὑπό (δ/ββάλλειν = ὑποβάλλειν, Π. XIX. 80) or ἀπό (ἀπέμψει = ἀπεμψει, Ο. XV. 83).

(k) Varying quantities.

Many of the cases of variation in quantity have been already noticed in the Commentary, but it is convenient to bring them together for purposes of reference.

ἄαςρθνυ. The first a is long in arsis, IV. 817, 1080; short in thesis, IV. 412. In Homer it is always in thesis and short; the lengthening in arsis is found in h. Hom. Cer. 248.

ἄεἰδω. In this verb and its derivatives the a is short in thesis; we once find it long in arsis, IV. 1399 (v.n.).

Ἀίδα, Ἀίδης. In *Ἀίδα (Ἀίδα, Ἀφίδα) the initial vowel is long and in arsis, Π. 61, IV. 1510. The forms from Ἀἴδης, which are all in thesis, have it short, e.g. Π. 353.

ἄιω. In the pres. forms we find ἄ; in the impf. ἄ (I. 124, Π. 1256). In Homer the a in the impf. is long or short. The root is αexpenses (Curtius).

ἀλνω. ἀλνων with long penult. ends the line in Π. 866, but in IV. 1289 ἦλνων has the penult. short.

ἀμαω. The first a is long in arsis; it is short in thesis except in Π. 859 (v.n.).

ἀνήρ. ἄ in arsis, e.g. Π. 438, as always in the trisyll. cases ἀνέρος, etc.; ἄ in thesis, e.g. I. 182.

ἀνίη. The penult. is always long except in I. 1216.

Ἀπόλλων. The first syll. is long in arsis, e.g. I. 403; short in thesis, e.g. IV. 612.

Ἀργός, Ἀργυς. As a rule the first syll. is long in arsis, e.g. Π. 1357, short in thesis, e.g. Π. 1227; but it is twice long in thesis, Π. 991, III. 183.

Βέβρυκες. The v is long in arsis, e.g. Π. 792, and once in thesis, Π. 70; it is short in thesis in Π. 98 as in Βέβρυκης, Π. 136.
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embedded text
The $\nu$ is twice long in thesis, II 576, IV 1241, but short in thesis in IV 1269 (cf. Od. IX 486).

$\phi\dot{\alpha}\rho\,\phi\dot{\alpha}\rho\,\phi\dot{\alpha}\rho\,\phi\dot{\alpha}\rho\,$. In Homer the $\alpha$ is long in both arsis and thesis; Apollonius follows Hesiod in shortening it in thesis, III 863, while in arsis he has it long, e.g. II 30.

$\nu\delta\omega\rho\,$. The $\nu$ is long in arsis, e.g. I 940, II 791, and in the compound $\epsilon\phi\nu\delta\alpha\tau\eta\,$, I 1229; it is short in thesis, e.g. II 590, 939.
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ADDENDA AND CORRIGENDA

Introd. p. 20 (d). The title Ναυτάκτια which is found in Pausanias seems undoubtedly correct, though our Schol. and Apollodorus give Ναυτακτικά. The adj. is Ναυτάκτιος.

Introd. p. 32, l. 18. For ‘Hyllaeans’ read ‘Hyleans’.

Introd. p. 32, l. 24. For 'Εώς read 'Εώς.

Introd. p. 59, l. 26. The date of Irenaeus is very doubtful; v. Pauly-Wissowa, Real-Encycl.

Introd. p. 64, l. 16. For ‘1910’ read ‘1901’.

I 672. The reading of the MSS., επιχρυσόντα, has been recently defended by Seaton (Class. Rev. xxvi 83). In the Oxford text he reads Passow’s ἐπιχρυσόσην. Neither reading is satisfactory, but, on the whole, I still prefer Passow’s conjecture.

I 1066. In Commentary delete the words ἄτω λεγ. See on IV 1151.

II 233. In text for ἐν read ἐν.

II 281. The trans. use of ἄραβεω, which is not Homeric, occurs in the lines of Hesiod quoted on IV 1665.

III 33. θελετρίμον corresponds to θέλεια in line 28; cf. πόθων θέλητρα, Ath. 220 F. χρειῶ may mean ‘a thing needful.’

III 66. The use of φίλασθαι in a passive sense is not found earlier. It has its ordinary Homeric meaning in III 1002, IV 990.

III 738. The citation in the Commentary is, as usual, from the Laurentian scholia. The form of the additional line as contained in the Florentine is given in the Critical Note.

IV 1562. ὑπερέχειθε can hardly be genuine, and has, probably, displaced ὑποίηχεθε (cf. Il. vii 188, ὑπέχεθε θεία). We find ὑπερέχετο in 1704, but Ap. has both ὑπίσχομαι and ὑποίηχομαι, ὑπέτην and ὑποίητην, and also uses ὑποίηχάω. If ὑποίηχεθε were corrupted into ὑπέχεθε, the change to ὑπερέχεθε would have been made to complete the metre.

IV 1770. The Schol. on Pind. O. 7. 156 says, in reference to Aegina, ἐστι δὲ καὶ ὁ Ἀμφορίτης ἄγων, οὗ Καλλίμαχος μέμνηται ἐν τοῖς ἱάμβοις.