THE ARGONAUTICA
OF
APOLLONIUS RHODIUS

EDITED
With Introduction and Commentary

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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.
# CONTENTS

**INTRODUCTION—**

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Life of Apollonius</td>
<td>1</td>
</tr>
<tr>
<td>II.</td>
<td>Sources of the <em>Argonautica</em></td>
<td>12</td>
</tr>
<tr>
<td>III.</td>
<td>The <em>Argonautica</em></td>
<td>26</td>
</tr>
<tr>
<td>IV.</td>
<td>Other Works of Apollonius</td>
<td>49</td>
</tr>
<tr>
<td>V.</td>
<td>MSS. of the <em>Argonautica</em></td>
<td>52</td>
</tr>
<tr>
<td>VI.</td>
<td>Scholia on the <em>Argonautica</em></td>
<td>56</td>
</tr>
<tr>
<td>VII.</td>
<td>Editions and Translations</td>
<td>60</td>
</tr>
</tbody>
</table>

**TEXT AND COMMENTARY,** 65

**APPENDIX I**

The Double Recension of the *Argonautica* 403

**APPENDIX II**

The Metre of the *Argonautica* 411

**INDEX OF PROPER NAMES,** 429

**INDEX TO THE NOTES,** 440

**ADDENDA AND CORRIGENDA,** 455
INTRODUCTION

I

LIFE OF APOLLONIUS

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

I

Ἀπολλώνιος ὁ τῶν Ἀργοναυτικῶν ποιητής τὸ μὲν γένος ἢν Ἀλεξανδρεύς, νῦς δὲ Σιλλέως, ὥς δὲ τινες Ἰλλέως, φυλῆς Πτολεμαίδος. ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων, Καλλιμάχου μαθητής, τὸ μὲν πρῶτον σὺν τῷ Καλλιμάχῳ τῷ ἰδίῳ δίδασκάλῳ ὡς δὲ ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο. τούτων λέγεται ἐτι ἐφηστὼν οῦτα ἐπίδειξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι, μή φέροντα δὲ τὴν αἰσχύνην τῶν πολιτῶν καὶ τὸ ὅνειδος καὶ τὴν διαβολήν τῶν ἄλλων ποιητῶν καταλιπεῖν τὴν πατρίδα καὶ μετεληθυῖνει εἰς Ῥόδον, κάκει αὐτὰ ἐπιδείξασθαι καὶ ὁρθῶσαι καὶ οὕτως ἐπίδειξασθαι καὶ ὑπερευθοκιμῆσαι. διὸ καὶ Ῥόδιον ἐστῶν ἐν τοῖς ποιήμασιν ἀναγράφει. ἐπαιδευθείς δὲ λαμπρῶς ἐν αὐτῇ καὶ τῆς Ῥόδιων πολιτείας καὶ τιμῆς ἡξιώθη.

II

Ἀπολλώνιος ὁ ποιητής τὸ μὲν γένος ἢν Ἀλεξανδρεύς, πατρὸς δὲ Σιλλέως, ᾦτοι Ἰλλέως, μητρὸς δὲ Ῥόδης. οὕτως ἐμαθῆτες Καλλιμάχῳ ἐν Ἀλεξανδρείᾳ ὤντι γραμματικῷ, καὶ συννάζας ταῦτα τὰ ποιήματα ἐπεδείξατο. σφόδρα δὲ ἀποτυχών καὶ ἐρυθριάσας παρεγένετο ἐν τῇ Ῥόδῳ κάκει ἐπολιτεύσατο καὶ σοφιστεύει ῥητορικοὺς λόγους, ὅθεν αὐτὸν καὶ Ῥόδιον ἀποκαλεῖν βούλονται. ἐνταῦθα τοίνυν διάγων καὶ ἐπιξέσας αὐτοῦ τὰ ποιήματα, εἶτα ἐπιδειξᾶμενοι σφόδρα εἰδοκιμησεν, ὡς καὶ τῆς Ῥόδιων ἀξιωθήναι πολιτείας καὶ τιμῆς. τινὲς δὲ φασίν ὧτι ἐπανήλθεν ἐν Ἀλεξανδρείᾳ καὶ αὖτις ἐκείσε ἐπιδειξάμενοι εἰς ἄκρον εἰδοκιμησεν, ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μουσείου ἀξιωθήναι αὐτὸν καὶ ταφῆναι δὲ σὺν αὐτῷ τῷ Καλλιμάχῳ.

These two accounts were apparently derived from
one common source,¹ and seem, in turn, to have been the source of such brief biographies as we find in later mss.

We have further the following notice in Suidas:—

'Απολλώνιος Ἀλεξανδρεὺς, ἐπών ποιητής, διατρίψας ἐν Ἠράδω νῦν Σιλλέως, μαθητής Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Τιμάρχου, ἐπὶ Πτολεμαίων τοῦ Εὐφρενίου ἐπικληθέντος, καὶ διάδοχος Ἐρατοσθένους γενόμενος ἐν τῇ προστασίᾳ τῆς ἐν Ἀλεξανδρείᾳ βιβλιοθήκης.

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

¹ v. Linde, De diversis recensionibus Ap. Rhod. Argonauticon, p. 11. In the first life unless we take ὅψε in the sense of ὑστερον it is inconsistent with ἐτὶ ἐφηβὸν 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 συνῶν Καλλιμάχως, τῷ ὑδῷ διδασκάλῳ, ἐπειδὴ δὲ ὑστερον ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο, ἀπ' αὐτοῦ ἀφιστάμενος. καὶ τολῇ τις ἔχθραν ἱλθόν ἀλλήλοις. λέγεται δὲ τούτον ἐτὶ ἐφηβὸν ὄντα ἐπιδεικνύοντα τὰ Ἀργοναυτικὰ καὶ κατεγνώσθαι.

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 mythical speculation, Antimachus of Colophon, the author of the

\(^3\) Strab. 559, 47 (ed. Didot) Διονύσιος δὲ ὁ Θραξ καὶ Ἀπολλώνιος ὁ τοῦ Ἀργοναῦτας ποιήσας, Ἀλεξάνδρεὶς μὲν, ἐκαλοῦντο δὲ Ῥώδιοι.

\(^4\) Athen. vii 283 Ἀπολλώνιος ὁ Ῥώδιος ἡ Ναυκράτης. Aelian, *H. A.* xv 23, uses the same words.


\(^6\) For the appreciation of Hesiod v. *Anth. P.* ix 64, 507 xii 168.
INTRODUCTION

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."

7 Anth. P. ix 63—
7 Tis yarp ej' oýk ήeisai; tìs oýk áneleízato Lúðh
7 Tò ëuvòv Mouśów graýma kai 'Antimaí'ou.

8 Anth. P. xii 168.

9 Anth. P. ix 190—
9 Lésoiouv 'Hrínnh tòdē kηròw' ei ðé ti µiakròν, 'All' ólon èk Mouståw kírná'menov mèliti.
9 Oi ðé trímýstíou tautíos stíxoi ñsoi 'Omphòv, k.ò.l.

10 frag. 74 Lúžh kai paχv graýma kai oý tòron.
11 frag. 293 ëþérouv ëxwna µé kabh' ómá.
12 frag. 359 tò [yarp] méga biβlión iñou tò megalóf kakí.
13 Idyll vii 45—
13 'Oz µoi kai téktwn méγ' àpèchétei, óstís èrevnή
13 Ísov órenvs korwphá tèlestai dòmon èphrúmëóntos, Kái Mouståv òpíتخes, ñsoi pòtì Xìön òódòn
13 'Antía kokkúξontes ètòsia muoxbhízonti.
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 *ephēbos*, i.e. between the ages of eighteen and twenty, when he gave the first *epideixis*, or formal recitation, probably not of the whole work, which could hardly have been completed, but of parts thereof. Callimachus and his followers, however, were far too strong for him, and his efforts were greeted with ridicule. Callimachus, we may be sure, treated the youthful epic with the merciless sarcasm which he meted out to ‘cyclic poems’.\(^{14}\)

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

Merkel finds a retort of Apollonius to these lines in *Arg.* i 737–741, \(^{14}\) *Habes aedificationem, habes συρέως ἀληθαῖον κάρη, habes locutionem Theocriteam μογέωντι ένοικός, habes allegoriam non abstrusam, duo cum faciant idem, non esse idem.* (Prolegomena, p. xxvii.)

\(^{14}\) *Anth.* P. xii 43—

\[\text{Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθω}
\text{Χαίρω, τίς πολλοὺς οἴδε καὶ οἴδε φέρει. κ.τ.λ.}\]
in the intervals of his duties as a teacher of rhetoric, to revise and perfect his poem, and soon his labour met with a rich reward. The second ἐπίθεντιξίς, 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 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 on his master has been preserved:—

Καλλίμαχος τὸ κάθαρμα, τὸ παιγνιον, ὁ ἐνυλιὸς νοῦς,
Αἴτιος ὁ γράφας Αἴτια Καλλίμαχος.

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

15 Dilthey needlessly assumes that the statement in the lives that the poet taught rhetoric is due to a confusion with Apollonius Molon.
16 La querelle de Callimaque et d'Apolлониус de Rhodes.
17 Anth. P. xi 275—The epigram is entitled Ἀπολλωνίου τοῦ γραμματικοῦ, a designation which our poet often receives, and there can be no reasonable doubt of his authorship, though it is disputed
In these lines Apollonius expresses his utter contempt for the affectation and sterility of the author of the Λίτια, 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. 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 περίεργα γένη, μιζώρωχα μούσης
'Αλλοτρίως, ἀτυχεῖς σήτες ἀκανθοβάται,
Τῶν μεγάλων κηλίδες, ἐπ' Ἡμίνὴν δὲ κομῶντες,
Πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,
Ποιητῶν λάβαι, πασί σκότος ἀρχομένοισιν,
"Ερροι' εὐφώνων λαθροδάκναι κόριες.

18 Ο φθόνος Ἄπολλωνος ἐπ' οὖντι λάθριος εἶπεν,
Οὐκ ἀγαμαί τὸν ὀδιδόν ὡς οὐδ' ὡσα πόντος άείδει.
Τὸν φθόνον ἄπόλλων ποιεὶ τ' ἡλασεν ὡδ' ὡδ' ἔειπεν'
'Ασυριῶν ποταμοῦ μέγας ρόους, ἀλλὰ τὰ πολλὰ
Λύματα γῆς καὶ πολλὸν ἐφ' οὖδ' συρφεῖν ἐλκεῖ.
Δηοὶ δὲ οὐκ ἀπὸ πάντος ὕδωρ φορέωντι μελισσαί,
'Αλλ' ἕτες καθαρῆ τε καὶ ἀχράντως ἀνέρπει
Πιθακὸς ἔξ ἱερῆς ἀλήγη λίβασ, ἀκρὸν ἀστόν.
Χαίρε, ἄναξ: ὁ δὲ Μῶρος, ἐν' ὁ φθόρος, ἐνθα νέοτο.

Coutat regards these lines as a later addition made by Callimachus when he brought out a complete edition of the Hymns towards the end of his life. In the last line (where he retains the old reading φθόνος) he finds a reference to Apollonius’ exile at Rhodes.
Argonautica. 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 tells us, was sacred

19 v. 932 'Ακλειής ὁδε μάντις, ὁς οὐδ' ὁσα παιδες ἐσαιν
Οἴδε νῶ φράσσασθαί.
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. 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, 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. 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.

23 v. Couat, op. cit. Ellis ingeniously argues from Plato's attributing the division of letters into vowels, mutes, and medie to Hermes or Theuth (Phil. 18) that Callimachus may have censured Apollonius for artificially combining letters to produce striking effects in the Argonautica. If so, it is a clear case of ἱπατεύς ἱπατεῖ.
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 τυες δε φασιν,\textsuperscript{25} mentions his return and the fact that he became Librarian after a third ἐπίδειξις of his poem at Alexandria. We have furthermore the definite statement in the notice in Suidas that he succeeded Eratosthenes as head of the Library. Though this assertion has been disputed by many critics in modern times,\textsuperscript{26} I see no valid reason for rejecting it. There is nothing improbable in thinking that there may have been a reaction against the theories of Callimachus after his death, and that the favour accorded to the third recitation of the Argonautica and the appointment of its author as Librarian may have been the outcome of this reaction. The whole chronology of the Alexandrian school is in the most hopeless confusion, and no two critics seem able to agree even approximately about the number, order, and dates of the early Librarians.\textsuperscript{27} We

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

\textsuperscript{26} e.g. by Bernhardy and Knaack. Susemihl’s arguments (op. cit. 385) seem singularly unconvincing.

\textsuperscript{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 seruntur privis: Couat, op. cit. c. 2.

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

29 Cf. Gerhard, Lectiones Apollonianae, p. 7. In the epitaph of Callimachus already cited he expresses a wish that he should be buried with his father in Cyrene. This wish, apparently, remained unfulfilled.
Weichert suggests, a place set apart at Alexandria by the Ptolemies for the burial of those who had filled the honoured post of Librarian.\(^{30}\) And so, after life’s fitful fever, master and pupil would rest side by side in the silent fellowship of the grave.

\(^{30}\) This is also the view of Couat and of Merkel who says: ‘Satis credibile est principes Musei viros \(\varepsilon \nu \tau \iota \iota \varsigma \) \(\alpha \xi \sigma \iota \varphi \iota \varsigma \) \(\alpha \varepsilon \lambda \varsigma \varsigma \) \(\delta \iota \varsigma \) \(\eta \epsilon \zeta \varsigma \) \(\kappa \alpha \alpha \nu \) \(\theta \iota \varsigma \) \(\iota \iota \varsigma \iota \pi \iota \varsigma \) \(\alpha \iota \gamma \iota \varsigma \) \(\nu \iota \) \(\iota \theta \iota \) \(\lambda \alpha \varsigma \iota \varsigma \) \(\theta \iota \varsigma \) \(\gamma \iota \nu \iota \) \(\iota \iota \varsigma \iota \iota \varsigma \) \(\delta \iota \iota \varsigma \) \(\iota \iota \varsigma \iota \iota \varsigma \) \(\alpha \iota \gamma \iota \varsigma \) \(\nu \iota \) \(\iota \theta \iota \) \(\lambda \alpha \varsigma \iota \varsigma \) \(\theta \iota \varsigma \) \(\gamma \iota \nu \iota \) \(\iota \iota \varsigma \iota \iota \varsigma \) \(\alpha \iota 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which has come down to us through the scholia. From them we learn much; but we must remember that they are merely excerpts from the larger works of the grammarians, and, therefore, necessarily imperfect. The sources from which our poet derived materials for his work and the authors whom he imitated may be classified as follows:—(1) The Homeric poems; (2) other ancient epic poems; (3) early logographers and geographers; (4) previous writers of Argonautica; (5) writers who had introduced the story of the Argonauts incidentally; (6) narrators of the deeds of Heracles; (7) authors, most of them little known, to whom Apollonius was indebted on special points; (8) Alexandrian poets.

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

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. ἄγης, ἄβλης, ἄγεραστος, ἄψεα, γαυλός, τρύφος, γλήνος, κάγκανος, ῥαφαί, μέσφα, ἀμφίδυμος. He also shows that in the case of words like ἄδιδος, τηλύγετος, ἄδευκής, αὐτάγρετος, etc., the different

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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 *Nóstoi*, *Θηβαις*, *'Αλκμαώνις*, but also works like the *Αἰγίμος* (ascribed by some to Hesiod), and the *Φορανίς* (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\(^2\) shows that Apollonius in all probability studied the *λογογράφοι* more than the poets, and, in consequence, passed over in silence some things very closely connected with his theme, e.g. a description of the Argo, which must have been given by the earlier poets, while he is very full in dealing with places, peoples, etc. Amongst the old prose writers Simonides of Ceos is often referred to by the scholiasts as agreeing with our poet, e.g. on ii 866, καὶ Σιμώνιδης ὁ γενεαλόγος ὁμόιος τῷ Ἀπολλωνίῳ γενεαλογεῖ. Suidas tells us that he was reputed to be a grandson of the famous lyric poet.\(^3\)

\(^2\) *op. cit.*, p. 146.

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

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

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

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

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

6 Cf. Diod. Sic. i 15. 4; where they are rightly assigned.
Argonauts return by the same route as on the outward voyage. Another important work of his dealt with Heracles, τὰ καθ' Ἡρακλέα, and it is referred to both in our scholia and in those on Pindar. We have a quotation from it in Athenaeus. The notices in Suidas of the various writers who bore the name of Dionysius are hopelessly confused, and it is impossible to determine accurately whether both Dionysius of Miletus and Dionysius of Mitylene wrote Ἀργοναυτικά. Dionysius Μιτυληναῖος is twice mentioned in our scholia and Dionysius Μιλήσιος five or six times, and furthermore we have frequently the vague reference Διονύσιος ἐν τοῖς 'Ἀργοναῦταις. Suidas enumerates amongst the works of Dionysius of Mitylene Ἀργοναῦτας ἐν βιβλίοις ἔξ, written in prose, and also attributes to Dionysius of Miletus, a contemporary of Hecataeus, a Κύκλος ἱστορικός, and a Κύκλος μυθικός. The contents of the latter are probably given by Diod. Sic. (iii 66): Οὔτος (sc. Διονύσιος) τὰ περὶ τὸν Διόνυσον, καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναῦτας, καὶ τὰ κατὰ τὸν Ἱλιακὸν πόλεμον πραξθέντα, καὶ πόλλ' ἔτερα συνεταξε. We may presume that Apollonius was familiar also with the poem in 6500 verses describing Ἀργοναύτικα καὶ Ιάσωνος εἰς Κόλχους ἀπόπλους, which was ascribed to Epimenides of Crete, a contemporary of Solon, though the references to it in our scholia are very slight.

7 ix, p. 410.
8 v. Welcker, Der epische Cyclus i 72 sqq.; Meier, Quaestiones Argonauticae, cap. i.
9 Diog. Laert. i 111.
The so-called 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.\(^\text{10}\)

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 (Νόστοι) 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), Europia, 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 'Ηναί 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 ('Ησιόδως ἐπηκολούθησεν), e.g. i 859, iii 311, iv 892. At other times the divergence of Hesiod's views is mentioned, especially about the return voyage of the Argo. In the Theogonia\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 Pherencydes of Leros, one of the most celebrated of the early logographers. His chief work was a mythological history in ten books entitled 'Ἀρχαιολογίαι, 'Ιστορίαι, or Αὐτόχθονες. 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 11 181: πεπηρῶσθαι δὲ Φινέα φησίν Ἡσιόδος ἐν Μεγάλαις Ἡναίας, ἃτι Φρίξῳ τὴν ὀδὸν ἐμήνυσεν, ἐν δὲ τῷ γ Καταλόγων, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὁψεως προέκρινεν.

\textsuperscript{12} vv. 992 sqq.—

Κούρην δ' Αἰήταο διοτρεφεός βασιλής
Αἰσονίδης βουλήσα τεόν αἰείγενετάν
'Ηγε παρ' Αἰήτεω, τελέσας στονέντας ἀέθλους,
Τοὺς πολλοὺς ἐπέτελλε μέγας βασιλείας ὑπερήφωρ
'Υβριστής Πελέτης καὶ ἀτασθαλὸς ὀβρυμοεργός.
Τοὺς τελέσας ἐς 'Ιωλκὸν ἀφίκετο, πολλὰ μογήσας,
'Ομείνης ἐπὶ νηὸς ἄγων ἔλικωπίδα κούρην
Αἰσονίδης, καὶ μν θαλερὴν ποιήσατ' ἄκοιτιν.

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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) 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 ἔτη πεποιημένα εἰς γυναῖκας. Amongst the famous heroines we may infer that Medea was introduced, and consequently the story of the golden fleece. Only once 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. (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.
SOURCES OF THE ARGONAUTICA

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. (v) Antimachus of Colophon is another poet whose influence on Apollonius must have been very great. Weichert\(^\text{17}\) 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 \(\sigma\mu\mu\phi\omicron\omicron\nu\omicron\omicron\alpha\omicron\ '\Lambda\nu\tau\imath\iota\mu\mu'\omega\).\(^\text{18}\) (g) The three great Tragedians must have frequently woven the quest of the Argonauts into their lost plays. Aeschylus' drama *'Υψυτύλη* 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 *Προμηθεύς 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

\(^{16}\) 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 \textit{Kolchidès, Škóthai, Lēmpniai, Tálωs, Ērōtōmōi,} and \textit{Φανέως. 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 \textit{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 \textit{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 \textit{τὴν δὲ περὶ Σθενέλοιν ἵστορίαν ἐλαβε παρὰ . . . (ἔστι καὶ παρὰ) Προμαβίδα (mss. Προμαβίδα). 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 Ἀχερονσίς (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 Stesimbroitus. In the fine passage, iii 158 sqq., we are told διὰ τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου, and Ibycus is also imitated in iv 814.

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

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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 ἐξεῖης στιχώσων, Phaen. 372 ἐξεῖης στιχώσων: Arg. i 555 βαρείη χειρὶ κελεύων, Phaen. 631 μεγάλῃ ἀνὰ χειρὶ κελεύει: Arg. i 1141 ἑοικότα σήματ' ἐγεντο, Phaen. 820 ἑοικότα σήματα κεῖται: Arg. i 1201, ii 1253, Phaen. 423 sqq. (quoted in the note on i 1201): Arg. iv 984 Ἰλατε Μοῦσαι, οὐκ ἔθελων ἑνέτω προτέρων ἔπος, Phaen. 637 Ἀρτέμις ἰλήκοι: προτέρων λόγος, οἳ μιν ἔφαντο κ.τ.λ.: Arg. iv 997 φαῖς κεν ἑδί" ἐπὶ παισί γάννυται, Phaen. 196 φαῖς κεν ἀνιάζεων ἐπὶ παιδί. The simile in ii 933 is derived from Phaen. 278 αὐτὰρ ὅγ' εὐδιόωντι ποτήν ὄμωθι ἑοικώς. Leutsch23 shows that it was from Phanocles, author of elegies under the title Ἑρωτες ἡ καλοῖ, that Apollonius, in all probability, imitated the lengthening of the second syllable in ὑρήκιος. The address to the Libyan goddesses (iv 1309, 1322) is modelled on the epigram of Nicaenetus beginning Ἡρωσαι Λιβύων ὅρος ἀκριτον αὔτε νέμεσθε.24 In iv 447, ἀλγεά τ' ἀλλ' ἐπὶ τοῖσιν ἀσείρονα τετρήχασιν, we have a clear reminiscence of Philetas (xvi 3, Jacobs), Ὢδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἐμπεδα καὶ τοῖσιν ἀλλὰ προσαυξάνεται.

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 Ἀἰτία, 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.

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

26 *Rh. Mus.* xliii 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), δύπτω (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.\(^1\) The origin of the legend is wrapped in the mist of antiquity. Whether there is any historical basis for it or not we cannot say.\(^2\) It may have arisen from traders sailing to the eastern boundary of the world, as Colchis was then regarded, and bringing back wondrous tales of the countries they had visited,

\(^1\) In *Od.* 12.69 the Argo is spoken of as in all men's minds, Οἶδ' ὃ ἔ κείνῃ γε παρέπλω ποντοπόρος νηὺς Ἄργῳ πᾶσι μέλουσα παρ' Ἀιήταο 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 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 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' *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 *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:—

τυκνα δε οι κραδης στηθεων ἐντοσθεν εθνεν Ἡκλειον ως της τε δομους ἐνπάλλεται αἰγλη ὑδατος ἐξανοῦσα, το δη νεον ἢ λέβητι ἡ δι πον ἐν γανλω κέχυται ἡ δε ἐνθα καὶ ἐνθα ὁκείη στροφάλιγγι τυνάσσεται ἀνασσοισκα ὁς δε καὶ ἐν στίβεσσι κέαρ ἐλελιζετο κούρης.9

Virgil10 was not slow to adopt this as his own.

Another charm of the Argonautica lies in the grace and vividness of the descriptive passages. Be it the glorious majesty of Apollo or the sufferings of Phineus, the beauty of Jason or the deformity of Polyxø, 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:—

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. 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. 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. 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.

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

11 iii 744 sqq.
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. His anger is manifested against the heroes after the murder of Absyrtus, and he ordains that Jason and Medea must be purified by Circe.

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. 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, the other in Libya at Lake Tritonis. To Apollo, under the titles of Ακτίως and Ἐμβάσιος, they sacrifice ere setting out. Altars are raised to him at many places where they land. 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 Εὕως, 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

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16 iii 337 sqq.
17 iv 557 sqq.
18 i 301 sqq.
19 iv 528 sqq.
20 iv 1548 sqq.
21 i 359, 403.
22 e.g. i 966, ii 927.
23 ii 674 sqq.
Isle of the Appearance (Ἀνάφη), and they dedicate an altar to him as Αἰγλήτης.24

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

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

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

The fondness of the Greeks for representing the gods as endowed with like forms and like passions with themselves is strikingly illustrated in the famous passage at the beginning of the third book where Cypris is surprised at her toilet by Hera and Athene; 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." 33 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, 34 the feeling that the cup of happiness must ever be embittered with an admixture of sorrow. 35

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

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

 allot yār oŭpote fūla dypathēon anvropōn  
terpolēs epebēmen ōlφ podi' sūn de τιs aiē  
pikrē parmēμβlωκev ἐνφρωσιγίσvν avēv.
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 until their nuptials are consummated on the isle of the Phaeacians. 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. The passage where Medea would end the turmoil of her soul by self-destruction, but shrinks from death as she reflects that life is sweet and that she is still in the morning of life, is one of the great things in Greek literature, and has been compared with the splendid scene near the opening of Goethe's Faust. As we

36 iii 275 sqq.
37 iv 1141 sqq.
38 Cf. Sainte-Beuve, La Médée d'Apollonius.
39 iii 802 sqq.
40 Mahaffy, 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 \textit{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.\textsuperscript{44} At the opening of the second book it is Polydeuces who flings back the haughty challenge of Amycus, while Jason takes but little part even in the slaughter of the 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.\textsuperscript{45} It is Amphidamas, not Jason, who bethinks himself how to ward off the birds of the brazen plumes on the isle of Ares.\textsuperscript{46} On that same isle the shipwrecked sons of Phrixus reveal to the heroes the implacable nature of the Colchian king and the dangers which lie before them. It is Peleus, not Jason, who revives their drooping spirits when dismayed at this recital.\textsuperscript{47} At last they reach the realms of Aeetes. Jason bears the petulant insults of the incensed monarch\textsuperscript{48} with a forbearance, wise, perhaps, but with the wisdom of a later age. The ordeal of yoking the fire-breathing bulls and

\textsuperscript{44} ii 609 sqq. \textsuperscript{45} ii 855 sqq. \textsuperscript{46} ii 1046 sqq. 
\textsuperscript{47} ii 1217 sqq. \textsuperscript{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

49 iv 338 sqq. 50 iv 982 sqq. 51 iv 1305 sqq. 52 iv 1595, 1700.
and Peleus. Orpheus, with his wondrous lyre, whose music charmed rocks, streams, and trees, is the first to be mentioned in the catalogue of heroes. His minstrelsy holds as with a spell the rowers of the Argo. Their oars dip rhythmically to his melodious strains.\(^{53}\) When angry feelings would rage tumultuously he soothes them with a lay whose burden is that Earth's fair harmony arose from discord at the first.\(^{54}\) He cheers his comrades when downhearted, and brings them safely past the temptings of the Sirens with a chant surpassing in sweetness even their alluring notes.\(^{55}\) Peleus, the noble father of a nobler son, acts the part of the wise counsellor to his fellow-Argonauts.\(^{56}\) To him, rather than to Jason, they turn for guidance in times of doubt and difficulty. His confidence gives confidence to them. Fatherly love dwells strong within him. One of the most touching passages in the poem is the description of the wife of Chiron holding up the babe Achilles in her arms in fond farewell to Peleus as the Argo passes along the coast of Thessaly.\(^{57}\)

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

\(^{53}\) i 540.  \(^{54}\) i 495 sqq.  \(^{55}\) iv 905.

\(^{56}\) e.g. ii 880, iii 505, iv 495.  \(^{57}\) i 557.
stoutest thews, is given without lot to him and Ancaeus. 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. His club deals out destruction to the giants in the island of Cyzicus. The breaking of his oar 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, and roaming distractedly in search of him he passes from our view.

Of the minor characters little need be said. The brutal Amycus, the hot-headed arrogant Idas 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.

Two famous criticisms on Apollonius have come down to us from ancient times, the one by a Greek, the other by a Latin writer, and both when examined are found to express practically the same view. [Longinus], in his treatise περὶ ύψους (33, 4), says ἑπείτου γε καὶ ἀπτωτος ὁ Ἀπολλώνιος ἐν τοῖς Ἀργοναῦταις ποιητής . . . ἄρ’ οὖν Ὁμήρος ἄν μᾶλλον ἢ Ἀπολλώνιος ἐθέλους 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,
by that genius which consists in the infinite capacity for taking pains, avoids the slips to which the other is prone. Homer, who, as Horace says, sometimes nods, is the type of the former, Apollonius of the latter. The question which Longinus asks carries, of course, its own answer with it. It is true that Apollonius was the greatest Greek writer of epic poetry after Homer—proximus sed longo intervallo, but to compare him with Homer is to apply to him a test which no ancient poet will stand, not even Virgil himself. We should bear in mind the words of Cicero, "in poetis non Homero soli locus est, aut Archilocho, aut Sophocli, aut Pindaro, sed horum vel secundis vel etiam infra secundos." 66

Quintilian's estimate harmonizes with that of the Greek critic. His words are: "Apollonius in ordinem a grammaticis datum non venit, quia Aristarchus atque Aristophanes poetarum iudices neminem sui temporis in numerum redigerunt; non tamen contemnendum reddidit ['produced'] opus aequali quadam mediocritate." 67 Peterson, in his note ad loc., says justly: "No disparagement is implied: the meaning is that Apollonius keeps pretty uniformly to the genus medium, neither rising on the one hand to the genus grande nor on the other descending to the genus subtile. So in the περὶ ὕψους he receives the epithet ἄπτωτος." 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.
Weichert 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 excerpte 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.”

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

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our poet has received at the hands of the moderns, Preston 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, and some fragments of it are still extant. Catullus, Propertius, and especially Ovid afford evidence in their poetry of their familiarity with the work of Apollonius. Lucan imitates him in his description

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70 Translation of the Argonautica, p. 6.
72 v. Zoellner, Analecta Ovidiana. Washieltl, De similitudinibus imaginibusque Ovidianiis, enumerates over thirty similes taken directly or indirectly from the Argonautica.
of Africa and the deadly serpents which infest it.\textsuperscript{73} In the days of Vespasian and Domitian Valerius Flaccus wrote an epic poem on the Argonauts which has come down to us. It is largely borrowed from the work of Apollonius, though there are many differences from the Greek original.\textsuperscript{74} As Apollonius imitated Homer's style and language, so Valerius Flaccus imitated Virgil. The work is incomplete, the story of the return voyage being left untold, but the merit of the eight completed books was recognized by Quintilian, who says of him, "multum in Valerio Flacco nuper amisimus."\textsuperscript{75} How favourite a theme the legend of the Argonauts had become at Rome amongst rhetorical poets of this age is shown by Juvenal's well-known lines in the first Satire.\textsuperscript{76}

The chief cause of the neglect with which the work of Apollonius has been treated in modern times is to be found in its form. Apollonius chose the historical form for his poem, a choice which was largely determined by his theme, and we cannot help feeling how vastly superior is Homer's method of plunging the reader \textit{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

\textsuperscript{73} \textit{Arg. iv 1505 sqq. : Phars. ix 619–699.}
\textsuperscript{74} The points of resemblance and divergence are fully discussed by Meier, \textit{Quaestiones Argonauticae}, and by Moltzer, \textit{De Apollonii Rhodii et Valerii Flacci Argonauticis.}
\textsuperscript{75} \textit{x 1, 90.}
\textsuperscript{76} vv. 7 sqq.
the outward voyage is described contrasts unfavourably with the delightfully vague and imaginary geography of the Homeric poems, and when in narrating the return of the heroes from the land of Colchis all geographical probability, or even possibility, is ignored, the resulting compound is unpalatable. When we read the fourth book we wish in vain that our poet had shaken himself loose from the coils of legendary tradition and given free play to his inventive talent. But, in whatever way the poet might best have treated the return voyage, it would have been difficult, if not impossible, to remove the impression of anti-climax which the greater portion of the last book produces on us. The second part of the story, all that follows after the taking of the fleece, the fresh dangers faced, the fresh privations endured, does not heighten the effect but rather diminishes it.

Another cause of the unpopularity of the Argonautica is that it is a learned work, and those who love the direct simplicity of the earlier epic are prone to turn aloof from such. This learning, as we have seen, was demanded from the poet by the age in which he lived, but, with few exceptions, he makes no ostentatious display of his learning in the way Callimachus or Propertius would have done if treating of the same theme. In the description of men and places, in the various incidents of the poem, there is a studied moderation. Apollonius knew how essential to a poet is the precept μηδὲν ἀγαύ. Rarely does the language of extravagant hyperbole strike a jarring note.\footnote{As in iv 130 sqq.}
versification of the poem is remarkably smooth and harmonious, and the diction, as a rule, simple and unaffected, rare and obsolete words occurring but seldom. The most noticeable affectation is in the use or abuse of the pronouns.

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

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

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 Ῥόδιος ἐν τοῖς ἐπιγράμμασιν.² The only epigram of his which has been preserved is that on Callimachus already quoted in connexion with the quarrel between the two poets.

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

¹ The fragments are collected and classified by Michaelis, De Apollonii Rhodii Fragmentis.
² Metam. xxiii.
³ Schol. Nicand. Ther. 11.
⁴ Steph. Byz. s.v. Κόρυφος, s.v. Χώρα.
⁵ Parthenius, περὶ ἔρωτικῶν 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 scasons, while the fragments of the other Κτίσεις are all hexameters. Suidas tells us that Callimachus also wrote Κτίσεις Νήσου και 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, 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 instances do we find the full title, Ἀπολλώνιος ὁ Ρόδιος, given in the scholia on the Iliad, but in many other cases 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 ἐνθεό ἀντὶ τοῦ ἐνθου... Ἀπολλώνιος δὲ διαστέλλει τὸ ἐν, ἵνα γένηται ἐν ὁμοίᾳ (the line is τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τίμῃ). The anastrophe of ἐν is at least three times more frequent in the Argonautica than in Homer. Schol. A., II. 11. 97: ἐγκέφαλος δὲ. ἦ διπλῇ, ὅτι Ἀπολλώνιος ποιεῖ ἐγκέφαλόνδε καὶ τὸν ἐξῆς ἀθετεῖ. In Arg. ii 192 we find λευκανίνδε, 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 τεθνεῖως, θέλω, ήδυμος, μόλις, πασσυδής, δυσάσχετος, Γοργόνος, Ἡμην, ἡμελε, κάκεινος (Aristarchus καὶ κεῖνος), ἐπιμάρτυρες, Μίνω, and χρώς. On the other hand, while Zenodotus wrote in Homer the forms δένδρος, εὐποιητής, ἀγχιάλην, ἔξεν, ἀναπτάς, δεδάασθαι, στεναχῆ, Ἀριάδνη, πολυπιδάκου, ἐυστρόφῳ, Apollonius uses δένδρεον, εὐποιητὸν ἰμάσθην, ἀγχιάλον ἀκτῆς (Ἀγχιάλη as prop. name), ἄξεν (or ἄαξε), ἀμπετάσας, δεδαὶςθαι, στοναχῆ, Ἀριάδνη, πολυπιδάκος, ἐυστρεφεῖ. Apollonius seems to have agreed with Zenodotus’ views on many points, especially in the use of the pronouns (e.g. ὦ, εἶ, ἐῶ: μν as acc. pl.: the extended application of ὦς, ἐός, σφώτερος, 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

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

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

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

V

MSS. OF THE ARGONAUTICA

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

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

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

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

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

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

The value of the Paris mss. has been much

¹ Introduction to the *Oedipus Tyrannus*, p. lv.
disputed. Brunck esteemed them very highly, and mainly relied on them in his edition. Merkel, on the other hand, seems to go to the opposite extreme in disparaging them, assigning them to the same category as the interpolated Italian mss. of Latin poets. He says of them: "Inest his non nihil forsitan e melioribus libris 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, οἳαι ἔσαν, τοῖοι πάλιν ἔμπεδον αὐτῶς, where for οἳαι G has ροιαὶ, with a gloss ῥόαι καὶ ροιαὶ καὶ ροίδεα δένδρα ἐνκαρπα. 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

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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 archetypal G and L16, 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 L16 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 L16. 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.

1 Merkel adopts in his text such modes of writing as οὐ δὲ, παρ’ ἐκ, κατὰ στόμα, νησον δὲ (for οὐδὲ, παρέκ, κατὰ στόμα, νησῶνδε), 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, and are also referred to by the Scholiast on Aristophanes, Nub. 397, who, commenting on the word βεκκεσέληνε, quotes Arg. iv 264, and gives the explanation which is found in our scholia, prefaced by the words τοῦτο δὲ τοῦτος οἱ περὶ τὸν Δουκίλλου τῶν Ταρραίων καὶ Σοφόκλειον (?) καὶ Θέωνα ἐρμηνεύοντες τάδε φασίν.

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

1 παράκειται τὰ σχολια ἐκ τῶν Δουκίλλου Ταρραίου καὶ Σοφόκλεους καὶ Θέωνος.
Aratus are attributed, and who wrote, as Suidas tells us, commentaries on Xenophon, Isocrates, and Demosthenes. Theon is not mentioned by name in our scholia, and Sophocles only once. Stender\(^2\) 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 Οὔτω (sc. πλωίδαις) δὲ αὐτὰς ὅνομαζει καὶ Σέλευκος ἐν Συμμίκτοις καὶ Χάρης, αὐτοῦ τοῦ Ἀπολλωνίου γνώριμος, ἐν τῷ περὶ ἱστορίαν τοῦ Ἀπολλωνίου. The title ἱστορίαι would seem to refer to the Κτίσεις, the lost work of our poet, not to the Argonautica. Irenaeus is mentioned in the schol. on λαίτμα (i 1299), Σιληνὸς δὲ ἐν Γλώσσαις πέλαγος ἐίναι, καὶ Εἰρηναῖος ἐν πρώτῳ Ἀπολλωνίου (i.e. in his commentary on Bk. i of the Argonautica) ἀποδεδόκασιν. Again, in the schol. on ἐπιπαμφάλωντες (ii 127), we find παραίτητέον δὲ Εἰρηναῖον ἀμφανώντες γράφοντα καὶ ἐξηγούμενον κτείνοντες. οὔτε γὰρ κέχρηται τις οὔτως τῇ λέξει, οὔτε ἐστὶν ἀπαξαπλῶς ἢ γραφῇ τοῦ ποιητοῦ. Irenaeus was also known under the Latin name of Minucius Pacatus, and lived about the age of Augustus. Suidas enumerates several works of his dealing with the Alexandrian and Attic dialects.

Merkel would also include Methodius among the

\(^2\) De Argonautarum ad Colchos usque expeditione fabulae historic critica.
first Scholiasts on Apollonius. He was the principal redactor of the *Et. Mag.* Merkel’s argument is based on the fact that the frequent citations of the scholia on the *Argonautica* in the *Et. Mag.* 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 βοὸς, παρὰ τὸ κυνεῖν τὴν οὐρὰν ἐν τῇ μυκᾶσθαι: i 401, οἰνία: τὰ πηδάλια, οἶδον οἰνίσια, ἐπειδὴ οἰνήσεως 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 ARGAUTICA

Editions

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

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

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

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

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

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

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

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

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

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

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

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.
APOLLONIOS POREIOU

ARGONATTIKON A

SUMMARY.—Invocation of Phoebus (1-4)—Origin of the quest of the golden fleece (5-22)—Catalogue of the Argonauts (23-227)—Why called Minyae (228-233)—They assemble at Pagasae; grief of Alcimede at parting with her son; Jason comforts her (234-305)—Jason leaves his home; his wondrous beauty (306-316)—Acastus and Argus join the assembled heroes (317-330)—Jason exorts them to choose a leader (331-340)—Jason is chosen, and ordains a sacrifice to Phoebus (341-362)—Launch of the Argo (363-394)—The rowers cast lots for the benches (395-401)—An altar built to Phoebus; prayer of Jason (402-424)—The sacrifice; Idmon declares the will of Phoebus (425-447)—Vaunts of Idas; rebuked by Idmon; Jason stays the quartet (448-495)—Song of Orpheus (496-518)—The Argo leaves the harbour (519-558)—They pass the headland of Tisa; song of Orpheus (559-579)—The voyage to Lemnos (580-608)—Story of the Lemnian women (609-639)—Aethalides sent as herald to Hypsipyle (640-656)—Council of the Lemnian women; speech of Hypsipyle (657-666)—Speech of Polyxo (667-690)—Idmon leaves the Argo (691-696)—The Argonauts land at Samothrace, and are initiated in the rites (697-720)—The Argonauts reach the land of the Doliones (721-773)—He comes to the palace of Hypsipyle (774-792)—Her deceitful speech (793-833)—The Argonauts are brought as guests to the city (834-860)—Feasting and revelry; Heracles upbraids his comrades; they prepare to leave the island (861-874)—Grief of the Lemnian women (875-883)—Parting of Jason and Hypsipyle (886-900)—The Argonauts land at Lemnos; assembly of the heroes and votaries (901-921)—The winds are contrary; a favourable omen appears, and is interpreted by Mopsus (922-1077)—They sacrifice to Rhea, and leave the Doliones (1078-1152)—The heroes vie in rowing; Heracles breaks his oar; they reach the Myrian land (1153-1186)—The Argonauts go into the forest in quest of an oar (1187-1206)—Hylas carried off by the Nymphs (1207-1239)—Polyphemus tells Heracles of the loss of Hylas (1240-1260)—Wild grief of Heracles; his search for Hylas (1261-1272)—The others set sail; they discover the loss of Heracles and Polyphemus; Telamon chides Jason (1273-1293)—The sons of Boreas oppose Telamon (1294-1309)—Prophecy of the sea-god Glaucus (1310-1328)—Telamon and Jason are reconciled (1329-1344)—The destiny of Heracles and Polyphemus (1345-1357)—Arrival at the land of the Bebryces (1358-1362).

'Αρχόμενος σέο, Φοίβε, παλαιγενέων κλέα φωτών μνήσομαι, οί Πόντοι κατά στόμα καὶ διὰ πέτρας Κυνάεας βασιλῆς ἐφημοσύνη Πελίαο

1. 'Αρχόμενος: ἀρχομαι was the vox proprίa for the opening invocation of a hymn, cf. Arat. Phaen. 1. 'Εκ Δίως ἄρχωμενθα, Hom. II. 9. 97, ἐν σοὶ μὲν λήξω, σέο δ' ἄρχομαι. 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' ἄρα κλέα ἀνδρῶν. Since the a is shortened in Homer in the phrase κλέα ἀνδρῶν, Ap. regards himself as justified in treating the a as short generally. We find the same expression in h. Hom. 32. 18, σέο δ' ἄρχόμενος κλέα φωτών ἄσομαι ἡμεῖς.

χρύσεων μετὰ κώας ἐξάγανον ἡλαστὶ Ἀργόν.

Τοῦτον γὰρ Πελίης φάτων ἐκλίνει, ὡς μυν ὀπίσω
μοῦρα μένει στυγηρῆς; τοῦτο ἄνερος, ὡντιν ἰδοὺτη
δημόθεν οἰοπέδιλον, ὡς ἐννεφήχῃ διαμήνατο.

ηνρόν δ' οὗ μετέπειτα τεῦν κατὰ βάξεν Ἦησον
χειμερίων πέθαρα κινὸς διὰ ποσοῦν Ἀναύρου
ἀλλὸ μὲν ἐξεσάωσεν ὑπ' ἱλύος, ἀλλὰ δ' ἐνερθὲν
κάλλιτεν ἀθί πεδίλον ἐνισχόμενον προχόσην.

ικετὸ δ' ἐς Πελίην αὐτοσχεδὸν ἀντιβολῆσων
eἰλαπίνης, ἵνα πατρὶ Ποσειδάωνι καὶ ἄλλους


Κάλχων ὡς αἰὰν κυνάδας Συμπληγάδας,
where Verrall explains the epithet as 'blue (misty, distant).'

4. Ἀργῶν: ο μὲν Ἀπολλώνιος καλεῖ τὴν
'Ἀργῶ ν' ἄρεὺ, τούτου κατασκεύαστος' Φερεκόδης δὲ ἀπὸ Ἀργὸν τοῦ Φρίζου ὡς
ταῦτα δὲ φασὶ πρῶτην ναῦν γέγεν' ἄλλω δὲ λέγονται ὅτι Δανὸς διωκόμενος
ὑπὸ Αἰγυπτίων πρῶτος κατασκεύασεν, ὅθεν καὶ Δανάης ἐκλήθη. Schol. See on
3. 341.

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

7. οἰστέβλον: 'with but one sandal,'
απ. λεγ., cf. οἰξίτων. We have the
same legend in Pind. P. 4. 73 sqq.,
ἦθε δὲ οἱ (sc. Pelias) κρωύῃ πυκνῷ
μάντευμα θυγώ... τὸν μονοκρηπίδα
πάντων ἐν φυλακᾷ σχεδέμενον μεγάλα,
ἐννεφήχῃ: 'designs; lit. 'suggestions'
(ἐνίημι inicio).

8. τεῦν: refers to φοίβη (v. 1). The word has
been suspected by almost all critics,
but I think that Samuelsson (Ad Ap.
Rh. Adversaria) is right in maintaining
its genuineness. The poet is anxious to
show the intimate connexion of Apollo
with the expedition, and his responsibility
therefor. In v. 414 Jason says in his
prayer to Apollo, αὐτῶς γὰρ ἐπάτιος
ἐπειλα ἀθέλος. Pindar (l. c.) describes
the oracle to Pelias as πάρ μὲν ὄραλαν
ἐιδύδροφον ῥῆθεν ματήρος, and it is not
probable that Ap. would omit to mention
directly that the prophecy, on which the
whole story hinges, came from Apollo.
Samuelsson compares the apostrophe to
Apollo in 4. 1706. Merkel's eteijn is

ingenious, but the epithet is pointless,
and the fem. of eteijn is only found in
the adv. eteijn. Βάξεν: cf the use of
dictio in Liv. 8. 24, accio ab Tarentinis
in Italian data dictio erat, cavert
Acherusiam aquam, etc.

9. Ἀνάψων: a river in Magnesia in
Thessaly; flowing past Iolcos into the
Pagsanean gulf; cf. Simonides 53 (Bergk),
ὅς δευρί πάντας Νικαερ νέοιο δινάκτα
βαλῶν Ἀνάψων ὑπὲρ πολυβόρτων ἔδω
Ἰωλκοῦ. Ἀρ. here calls it χειμέριοσ
'swollen with winter snows,' and later
it came to be used for any mountain-
torrent, e.g. Lyce. 17. 324, ἀπαί δ' ἀνάψων
ναυμὸς αἰανθίσεται.

10. ὑπ' ἱλύος: cf. the use of ὑπὸ with
ἀράτειν, ἐρᾶσαι, ἐρέωσ, of rescuing from
another's power.

11. προχόσην: τῶν ποταμῶν ὁ συμ-
βάλλοντες τόποι τῇ θαλάσσῃ προχοάλ
λέγονται. Schol. This is generally the
meaning, cf. Il. 17. 263, ἐπὶ προχοσὶ
diπετέος ποταμοῦ, 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. αὐτοσχεδὸν: generally used by
Ap. of time 'forthwith,' illico, e.g. 35
infra; sometimes of place 'close at
hand,' e.g. 594. In Hom. it is always
used like comminus of hand-to-hand
fighting.

Ἀντιβολῆσων: ἀντιβολέων c. gen. =
μετέχειν, c. dat. = παρεῖναι, c. acc. =
ἰκτεύειν.

13. ἐλαπίνης: Athenaeus, 362 E, ἀτὰ
θυσίας καὶ τὰς λαμπρότερας παρασκευαίς
ἐκάλουν οἱ παλαιοὶ ἐλαπίναις, καὶ τοῖς
τοῦτοι μετέχοντας ἐλαπιναστάς. Athen.
goes on to suggest connexions with 
λαφύττειν, λατάχειν, and λαπτεῖν. Pick explains it as ἐ-Φαν-ιν, connected with Lat. volup. In Hom. we have it contrasted with ἔρανος, e.g. Od. 1. 226, 11. 415.

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

15. ἐντυε ... ὁφρα ... ὀλέση: the subj. with ὁφρα after a past tense, which Brunck condemns as solecistic, is found frequently in Ap., e.g. 3. 1907, 4. 907; so too with ἵνα. 4. 60, 2. 1094.

16. ἐπτυκλείωσεν: Samuelsson vainly tries to defend ἐτὶ κλείουσιν by taking οἰς as the dative of the pronoun, and πράσθεν ἐτὶ = ἵνα αἰτεί.

17. 'Αθηναῖς ὑποθημοσύνην: taken from Λ. 15. 412, where the skilful shipwright (τέκτων) works with the στάθμη under the guidance of Ἀθηνή. Catullus, 64. 9, describes the goddess building the Argo: Ἰπσα λεία θείαν Ὀλυμπιονίτης curram -Pinea coniungens inoxæa texta carinae; cf. Val. Fl. 1. 92.

18. υποφήτορες: the explanation of this word given by Seaton (Cl. Rev. ii 84) is the most satisfactory. Correcting the view of L. and S. that ὑποφήτωρ is the same as ὑποφήτης in this passage, he says, 'rather ὑποφήτωρ is here the correlative of ὑποφήτης. The Muses are the 'suggesters' of the song to the poet, and so in iv 1381 he calls himself ὑποφήτωρ Πειρίδων. The poet is Μουσῶν 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. xiv 133) that Apollonius here presumptuously makes the Muses the interpreters of his song, and is afterwards (iv 1381) obliged to sing a palinode in consequence of the ridicule of Theocritus and Callimachus, rather far-fetched." On the other hand, we find ὑποφήτωρ synonymous with ὑποφήτης in Auth. P. 14. 1, τὸσσον Πειρίδων ὑποφήτωρ αὐτὸς ἀγανώ.

19. 22-228. Walther (De Ap. Rhod. Argonaut. rebus geographicis) shows that our poet in his catalogue of Argonauts followed as closely as his theme allowed the geography of the catalogue of the ships in Λ. 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 περιήγασις Ἐλλάδος. Apollonius begins with Pieria on the northern borders of Greece, and passes on to Thessaly, the Opuntian Locrians, Euboea, Ægina, Boeotia, Attica, the Peloponneseus (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,
and Jesse, but all such investigations serve but to show what Grote calls 'the impracticability of fabulous chronology.'


25. σκοπήσ: here, as in Hom., of a mountain peak, lit. 'a look-out place,' specula; cf. 999. Πιμπλήθος: Pimplea in Pieria, a mountain (in later times a fountain) sacred to the Muses, who were hence called Πιμπλήθεις, cf. Hor. C. 1. 26. 9, Pimple dulcis.


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


30. ἐξείς στιχώσωσιν: two interpretations have been proposed: (1) ordine stant (Brunck), στιχώσωσι ειδι Schol., (2) ordine incidunt (Wellauer). The latter is more poetical. The trees are represented by a poetic licence as still marching in serried array, cf. Arat. Phaeon, 371, οδή τε πολλὰ 'Εξείς στιχώσωσιν παρέφρασται αὐτὰ κέλευθα. In Hom. we find only the deponent στιχάωμαι, of troops marching in ranks, e.g. II. 2. 92, ἐστιχώσωσιν Ἡλαίων εἰς ἄγορην. Ap. uses the word again in 1227 and 4. 1181.

31. Πιερήθεν: Piera was properly the tract between the mouths of the Peneius and Haliacmon, at the foot of Olympus, cf. Ιω. 14. 225.

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

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

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

37. Πειρεσιά: Stephanus (s. v. 'Αστέριων) says that Peireseia was the same town as 'Αστέριον, situated at the junction of the Apidanus and Enipeus, and mentioned in Ιω. 2. 735.
The current connexion 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 6. 373, it gurgite rapio Apidanos, numquam celer nisi mixit Enipeus; Ov. Met. 1. 579, irrequietus Enipeus Apidanusque senex.

39. ἀπόπτροθ: from their distant sources.

40. Λάρισαν: the capital of Pelasgiotis, on the banks of the Peneus. Πολύφημος: cf. II. 1. 264, ἀντίθεων Πολύφημον. He was left behind along with Heracles in Mysia (1241 sqq.), and founded the city of Cios (1347).

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

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

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

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

45. Ἰφίκλος: for the βίον Ἰφίκλην and his connexion with Melampus v. Od. 11. 289, II. 2. 705, 23. 636. Φυλάκη: in Pithiellus in Thessaly, cf. II. 2. 695. ἔλειπτο: Rzach explains this as formed on the false analogy of aorists like ἐλέετο, in which we have the verbal stem and not the present stem. Nonnus imitated Ap. in forming ἄμειπτο (Dion. 44. 241). Buttm. regards ἔλειπτο as a pple., but Ap. always uses ἄμειπτο. See Curtius, Gr. Verb 1. 194.

46. πιστότης: ἀπ. λεγ., though πιστό is common in Hom. πιστότην and κήδας both mean 'connexion by marriage,' affinitas. Krause explains κήδος of Iphiclus' care for Jason.

εὑκρυφθηναι: see on 227. ὠμίλω: Aristarchus pointed out that in the II. ὠμίλος always means 'the battle throng'; with the exception of 10. 338; the sense of 'assembly,' 'company,' is confined to the Od.

48. Φεραῖς: v. n. 318. Ἀδμητος: husband of Alcestis. His kine were pastured by Apollo. Cretheus was grandfather of both Jason and Admetus. Εὐρήμησιν: ἐφύρην = ἐφ-φρών (ἀρνός), cf. παλύρην. In 3. 1086 we have the form ἐφύρης.

50. Χαλκωδονίου: ὄρος ὑπεράνω Φερών. Schol.
Ody 'Alópē μίμων πολυλήμιοι 'Ερμείαο νιείς εὕ δεδαώτε δόλους, 'Ερυτος καὶ 'Εχίων, τοσί δ' ἐπὶ τρίτατος γνωτός κί εἰς σομένουσιν Αἰθαλίδης· καὶ τὸν μὲν ἐπὶ 'Ἀμφρυσσόν βοῦς καιρεῖ τῆς Μυρμιδόνος κούρη Ἐθίας τέκειν Ἐυπολέμειαι·

52 ἀυτ' ἐκγεγαγήν Μενετήδος 'Αντιανείρης.

"Hλυθε δ' ἀφνεύνη προλπῶν Γυρτόνα Κόρωνος Καινείδης, ἐσθλὸς μὲν, εὖδ' ὅν πατρὸς ἀμείων. Καινεὰ γὰρ ζῶν περ ἐτι κλείουσιν αὐτοὶ Κενταύρων ὀλέσθαι, ὅτε σφέας οἴος ἀπ' ἄλλων ἱλασ' ἀριστήων' οἴ δ' ἐμπαλὶν ὀρμηθέντες οὕτε μιν ἐγκλίναι προτέρω σθένον, οὕτε δαίξα: ἀλλ' ἀρρηκτός ἀκάμπτος ἐδύσετο νεώθι γαίης,


52. γνωτός: in Ap. this word always means 'kinsman,' a meaning which we sometimes find in Hom., e.g. II. 15. 350, γνωτοὶ τε γεωταὶ τε, 'brothers and sisters.' Homer also uses it in the sense of 'well-known,' 'clearly perceived.' νιστομένους: the form νισθαμα, for νεστ-οιαί (Curtius), or νιστο-οιαί (Ostholi), is now generally accepted as correct; νισθαμα, though defended by Eustathius on Od. 9. 58, is contrary to all analogy, as κρεισσαῖον is the only example of σα after the diphthong ει, v. Λα Roche, Hom. Τεκ. 317; Boeckh on Pind. O. 3. 10; Leaf on H. 13. 180.

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

54. Γυρτόνα: Gyron or Gyrona (Γυρτώνη, II. 2. 736) 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, ζων τ' ἐν φοίμε- νοις μαλείν ὑπὸ κέβθα γαίης. For the legend of Caeneus and his invulnerability and how he was buried alive under a mass of trees by the Centaurs v. Ov. Met. 12. 171 sqq. Another legend with regard to him is referred to by Virg., Aen. 6. 448.

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

62. ἐγκλίναι προτέρω: 'to make him give ground and flee before them.' ἐγκλίνειν is used by Polybius in the sense of routing, cf. inclinare in fugam, and the pass. in Soph. fr. 607, ὑπείκει καὶ θέλων ἐγκλίνεια. ἀνακλίνειν (v. cf. n.) does not seem to be so used. προτέρω is curious: Ap. was probably thinking of δύσκειν προτέρω, II. 5. 672.

63. The Schol. tells us that this is borrowed from Pindar (fr. 167 Bergk), ὅ δὲ χλωραί ἐλάται τυπεῖς ἐχείθ' ὑπὸ χθόνα Καινεύς σχίσασκε ὀρθῷ ποδὶ γαίν: cf. Plut., de abscudt. Stoic. opin. c. 1, ὅ Πιλαδοὺ Καινεύς εὐθυμαν ὑπείηιες, ἀπι- δάνω ἀρρηκτοὶ σιδήρῳ καὶ ἅπαθης τῷ
76. *Αργοναττικά* Α’.

77. Κάνθος: the Schol. says he was
πέμπεν ἀμαντιάδης λελημένου' οὐ μὲν ἔμελλεν νοστῆσειν Κήρυνθον ὑπότροπος. αὕτα γὰρ ἦν 
αὐτὸν ὁμός Μόψον τοις δαήμονα μαντοσεινάν τοὺς 
πλαγχθέντας Λιβύης ἐν πεῖρασι δημωθήναι. ὥς οὐκ ἀνθρώποισι κακῶν μήκιστον ἐπαυρεῖν, 
ὅπποτε κάκεινοις Λιβύης ἐν τραχύσαντο, 
τόσον ἔκασε Κόλχως, ὅσον τέρ πέρ ἥλιοι 
μεσημνὺς δύνατες τε καὶ ἀντολαὶ εἰσορῶντα. 
Τῷ δ' ἁρ' ἐπὶ Κλήτιος τε καὶ Ἡφιτος ἡγερέθοντο, 
Οἰχαλής ἐπίουροι, ἀπηνέοι Εὐρύτου νίες, 
Εὐρύτου, δ' πόρε τόξον Ἐκηβόλοις' οὐδ' ἀπόνθη 
ὁμήρησ: αὐτῷ γὰρ ἐκών ἔριδην δοτήρι. 
Τοῦτοι δ' ἐπὶ Διακίδαι μετεκίαθον' οὐ μὲν ἄρι' ἄμφῳ, 
οὐδ' ὀμόθεν' νόσφιν γὰρ ἀλευάμενοι κατένασθεν 

Aleuia, οτε Φώκων ἀδέλφεων ἐξενάριζαν ἀφραδίη. Τελαμών μὲν ἐν 'Αθηνὶ νάσσατο νήσων Πηλεύς δὲ Φῆλη ἐν δώματα ναίει λιασθείς.

Τοὺς δ' ἐπὶ Κεκροπίθευν ἀρήμος ἠλυθε Βοῦτης, παῖς ἀγαθοῦ Τελέοντος, ἐμμελείς τε Φάλνρος. Άλκων μιν προέχει πατηρ έόσι οὐ μὲν ἐτ' ἄλλος γῆρας νίας ἔχει βιότοις τε κηδεμονίας.

ἀλλὰ ἐ τηλιγενῶν περὶ ὀμὸς καὶ μοῦνον ἑόντα πέμυν, ὅνα θρασεσοὶ μεταπρέποι ἥρωσοι. Θησέα δ', ὃς περὶ πάντας 'Ερεχθείδας ἐκέκαστο, Ταυαρίνην αἰθήλος ὑπὸ χθόνα δεσμὸς ἐρύκεν,

94. ἐνι Gerhard: ἐνι codd.: Πηλεύς δ' ἐν Φῆλη ἐριβώλακε ναίει λιασθείς schol. Pind. Nenn. 5. 25.
95. ἐμμελίς Pariss., Brunck.

place,' νόόφιν ... Αλευίας: 'fleeing for their lives they settled far from Aegina'; cf. Il. 5. 28, ἐκεῖ ὅθον ... τοῦ μὲν ἀλευμενον.

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

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

95. Κεκροπίθευν: ἀπὸ τῆς 'Αττικῆς. Κεκροπία γὰρ λέγεται ἡ 'Αττικὴ ἀπὸ Κεκρόπου τοῦ βασιλεύσαντος. Schol., cf. Thuc. 2. 15. Βοῦτης: 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 Erythias (v. 73).

96. Φάλνρος: 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. Άλκων: son of Erechtheus, king of Athens. Burmann conjectures that he is the Alcon in Virg. Ε. 5. 11.

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

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

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

102. Ταυαρίνην: at Taenarum in Laconia (v. 179) there was said to be an entrance to the underworld, cf. Virg. G. 4. 467; Taenarias etiam fauces, alta ostia Ditis. άδελφος: 'unseen.' Ap. uses this adj. freely, and it is not easy to determine the precise meaning in each case. It seems to mean 'unseen,' or 'dimly seen,' here, and in 4. 47, 865; 'unsuspected,' 'unforeseen,' in 1. 298,
Πειρίθω ἐστὸ ἐσπόμενον κοινὴν ὀδὸν· ἢ τὲ κεν ἀμφῷ ῥήτερον καμάτου τέλος πάντεσσιν ἐθεντο.

Τίφυς δ’ Ἀργαίδης Συφαέα κάλλιτε δήμον Ἰθανίεων, ἑσθλὸς μὲν ὀρνόμενον προδαθήναι καὶ ἄλος εὐρείης, ἑσθλὸς δ’ ἀνέμου θυέλλας καὶ πλόου ἑλίῳ τε καὶ ἀστέρι τεκμήριασθαι. αὐτή μὲν Τριτώνις ἀριστήνην ἐς ὀμιλον ἄρεσεν Ἀθηναίη, μετὰ δ’ ἤλθεν ἐλδομένουσιν. αὐτὴ γὰρ καὶ νηαθον κάμε: σὺν δὲ οἱ Ἀργος τεῦξεν Ἀρεστορίδης κείμης ὑποθημοσύνην. τῷ καὶ πασάν προφερεστή ἐπιτετ ηνᾶν,

110. ᾧ ἀλλ’ ἐκλογέωςιν Ρξαχ.

111–114. uncis inclusit Wellauer.

2. 138; ‘destructive,’ ‘baneful,’ in 3. 1132, 4. 1671; ‘indefinite,’ amphibious, in 4. 681. In the sense of ‘unseen,’ Hom. uses αἰέθλος, and he always has ἀδήλος with the one meaning, ‘making invisible,’ and so ‘destroying’ (άφαρ- 
νητή) ἐπιμελειαν ποιεῖσθαι ... ὑφανοῦ καὶ ἀστέριν καὶ πνευμάτων.

108. πλὸν: ‘a ship’s course,’ ἀστέρι: "Helice sic cat' ἐξοχν dicta, seu maior Ursae, Aratus: Ἕλις γε μὲν ἄνθροπον Ἀχαιοι ἐν ἀλλ’ ἀκαλύπτος ἰνα χρύ νής ἀγίνει” (Brunck). Cf. also Od. 5. 272; Val. Fl. 1. 419, addidua Tiplys vultum lassatus ab Arco.

109. Τριτώνις: cf. the Homeric Τρι- 

togερεια. Lake Tritonis in Libya (4. 1391) was connected by legend with the birth of Athene, as were also three rivers which bore the name Triton. The Schol. says here, Τριτώνες τρεῖς Βοιωτίας, Θεσσαλίας, Λιβηνίας, ἐν δὲ τῷ κατὰ Διόνυσον ἐτεθείη ἐ Ἀθηνᾶ, and on 4. 1311, Τριτῶν πατόμος Λιβηνίας ἐστὶ δὲ καὶ Βοιωτίας δοκεὶ δὲ ἐ Ἀθηνᾶ παρ’ ἑτέρῳ αὐτῶν γεγενήσθαι. Cf. Ellis on Cat. 64. 395, rapidi Tritonis hera.

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

113. τῷ: ‘therefore.’ The accentua- 
tion of this form is doubtful. Ἐ Θ ἤ τῳ (read by Merkel), G has τῷ. Leaf, on 2. 1. 418, says ‘τῷ, not τῷ, is the reading of Λ in all passages where it means ‘therefore’; and with this gram- 
matical tradition agrees. It seems to
be a genuine relic of the old instrumental; compare πω with πως, and perhaps οὕτω with οὕτως.'

115. Φιλαίς: Val. Fl. 1. 411, Et, quem fama genus non est decepta Lyaei, Philias immissus patrios de vertice crines.

116. Ἀρνοίος: ob vini cultum (Dübner). The Schol. says, Δίωνος τὸ φλοίον ἀναμάχετο ἄπο τοῦ φλεῖν τῶν οἴνων, ὄ εὐστίν ἐὕθηνεν.

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

118. Ἀρημός: not mentioned with his brothers in Val. Fl. 1. 358, Nititur hinc Talaus fratris Leodocus urget Remo terga sui, quos nobile contulit Argos.

120. Νηλίδης: Neleus was also father of Nestor.

121. Αἰαλόδης: see on 143. The story of the imprisonment of the μάτης ἄμφων, 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. βίνθ Ἰρακλής: cf. Η. 2. 658, βίνθ Ἰρακλησίην. Such periphrases are common, e.g., ἱερή ἐς Τηλεμάχῳ, sententia dia Catonis, mitis sapientia Laeli.

123. ἀπερίδεια: '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 νεῖον for νεῖον recens is only found here. Λυρηκήον: Λυρηκήον of the mss. is explained by the Schol. as referring to Lyceus, son-in-law of Danaus, who reigned in Argos, but this epithet is found nowhere else. The Schol. preserves another reading Ἀρνηκήον, 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, Lycreia tellus (= Argiva tellus), and Οv. Met. 1. 598, Lycrea rertquerat arva.

127. Λαμπείης: Mt. Lampeia is a portion of the range of Erymanthus in Arcadia, from which the river Erymanthus flows (Strab. 295, 12). άμ. . . . τίφος: 'throughout (ranging through) the marsh.' For τίφος cf. 2. 822, κατὰ πλατν βοάκετο τίφος, Theoc. 25. 15.

128. πρῶτοι ἀγορησίω: at the
129. \textit{apæσείαστα} Simplicius, Peyton \textit{Emped. ac Parmenid. fragm.}, p. 16.

entrance to the assembly,' cf. \textit{Il.} 22. 66, \textit{πρώτηςι πθιρης.} The Schol. says, \textit{πει} του κάρυου κα' \textit{Ημοδώρος φθινο} ώτι \textit{έπι} τας πύλας των Μικρών κοιμας αυτων \textit{άπεθετο.}

129. \textit{δεσμοις ἀλλόμενον}: ‘fast bound with thongs,’ cf. 2. 1249. Forms from \textit{άλλω = εἰλω} are not found in Hom., but we have \textit{άλλας ‘a band,’} \textit{Il.} 13. 572. \textit{άπεθκατο:} διά του \textit{ἀπεθήκατο} του \textit{βασιλεύοντος ἐπιδείκνυται} \textit{ή δύναμις} ώτι \textit{εὐχερος.} Schol. So too Gerhard finds special point in the word, ‘cum id ipsum magni roboris esset gravissimum omnibus non raptim abiceret, sed sensim deponere.’ This may be true physically, but what authority is there for taking \textit{ἀποτίθεσθαι} to mean ‘sensim deponere?’ \textit{ἀπεσείαστα}, the reading preserved by Simplicius, has no ms. authority, but derives support from Nonnus, \textit{Diom.} 11. 217, \textit{ύβητιν προκάρηψιν εὼν \textit{ἀπεσείαστο} κόπτων}, which seems an imitation of our passage. Linde thinks \textit{ἀπεθήκατο} crept into the text as a gloss on \textit{ἀπεσείαστα}. Wellauer’s theory is that \textit{ἀπεθήκατο} was in the first recension and was altered to \textit{ἀπεσείαστο} in the second to avoid the resemblance to \textit{Call.} \textit{Iou.} 15, \textit{έννα} ης \textit{ἐπι} μητρι μεγαλων \textit{ἀπεθήκατο κόπτων.}

130. \textit{ή λόγης:} \textit{sui sponte. lógeti:} \textit{μιαληισε,} \textit{βελησεi,} \textit{χαριτ.} Hesych.

\textit{παρεκ νόον:} ‘without the knowledge and approval of Eurysthenes to whom Her. was in servitude for twelve years. Cf. \textit{Il.} 24. 434, \textit{παρεκ} \textit{Αχιλλη δέχεσθαι ‘behind Achilles’ back,’ lit. ‘passing him by.’} In \textit{Il.} 20. 133 \textit{παρεκ νόον} means ‘contrary to sound judgment.’

131. \textit{'ilas:} v. 1207 sqq.

132. \textit{πρωθήκης:} ‘in the flower of youth,’ cf. \textit{Il.} 8. 518, \textit{παιδας πρωθήκας πολυκροτήρους τε γέροντας.} \textit{φύλακος:} \textit{φιλας.} In \textit{Il.} 24. 566 \textit{φυλακως} is read following Herodian’s rule that nouns in \textit{-κος} if more than disyllabic are oxtynhe unless they are proper names, e.g. \textit{Φυλακως, Il.} 6. 35. Our ms. and Schol. are for \textit{φυλακως} here.

133. Cf. Varro Atacinus, \textit{frag.} i (Baehrens), Ecce venit Danai multis celeberris populo; Namque satus Clytio, Lerni quem Naubolus ex se, Lernum Naupliades Proteus, sed Nauplion edit Filia Amymone Europae Danaique superbi.

134. \textit{Nauplios:} 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 \textit{ad Arat. Phaen.} 27).


\textit{εκαλυντο:} for the constr. cf. \textit{Il.} 2. 530, \textit{εγχεις} \textit{εκαλυντο Πανελληνιας.} We find the infin. instead of the dat. in 2. 688, cf. \textit{Od.} 2. 158.

199. \textit{Íημων:} lit. ‘the knowing one’; ‘the seer.’ According to one version his real name was Thestor.

140. For the fate of \textit{Idmon} v. 2. 815
ἳε, μη οἱ δῆμοι ἐυκλείης ἀγάσαιτο. οὐ μὲν οὖν ἦν Ἀβαντος ἐτήτυμον, ἀλλὰ μν ἄντος γείνατο κυδαλίμοις ἑνάρθιον Αἰολίδισιν. Λητοΐδης: αὐτὸς δὲ θεοπροπίας εἴδιδαν ὦινον τ' ἀλέγειν ἡ' ἐμπυρα σήματ' ἰδέσθαι.

Καὶ μὴν Ἀιτωλίς κρατερὸν Πολυδεύκεα λήδη κάστοτα τ' ὁκυπόδων ὄρεσθεν δεδαμεῖον ἱππῶν σπάρτηθεν τοὺς δ' ἤγε δόμοις ἐνὶ Τυνδαρέου τηλυγεύτοις ὦδιν μῇ τέκεν' ὤν'd ἀπίθησαν νισσομένοις Ζηνὸς γὰρ ἑπάξια μῆδετο λέκτρων.

Οἱ τ' Ἀφαρτιάδαι Αὐγκέως καὶ ὑπέρβιος Ἰδας Ἀρνηθηνὲν ἐβαν, μεγάλη περιβαρίες ἀλκη ἀμφότεροι. Αὐγκέως δὲ καὶ ὀξυτάτος ἐκέκαστο ὀμμασίων, εἰ ἐτέον γε πέλει κλέος, ἀνέρα κεῖνων ῥημίδως καὶ νέρθε κατὰ χθόνος αὐγάζεσθαί.

sqq. He predicts his own doom, 443 infra; cf. Val. Fl. i. 360, Hinc quoque missus adest quamvis arcentibus Idmon Alitibus; sed turpe viro timuisse futura. Simonides says of Megistas, the seer who fell at Thermopylae, Μᾶντιος, δὲ τότε Κόρας ἐπερχομένα σάφα εἰδός Οὐκ ἔσθη Σκαρύτης ἤγεμώνα προκλείνει (Hdt. 7. 228).

147. ἄρσε Paris. tres, Brunck.

148. τοὺς (rel.) ἤγε Herwerden.

149, 150. ἀπίθησαν νισσομένοι vel ἀπίθησαν νισσομένοι γὰρ Ζηνὸς Herwerden: ἀπίθησαν λισσομένοι Meineke.


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

159-60. ἢ δ' ὁτί Κ.Τ.Λ.: 'and that whatsoever he should pray to be in the fight, this he should become in the stress of battle.' The Schol. preserves a line of Euphorion describing the power of Pericleymon to change his form, ὃς ὥς ται πᾶσιν ἐκτός, βαλάζοις ἕντε Ποιετέως: also a fragment of Hesiod, Periklūmenον τ' ἀγέφοιξον Ἀλβιόν, ὃ πάρε δάρα Ποιετῶν Ἐνοσίκχων Παντοί. ἀλλοτε κέν γάρ ἐν ὁρνίθεσι φάσακεν Ἀιετός, ἀλλοτε δ' ἀντε πελέσκετο ταῦτα ἱδέσθαι Μύρμηξ, ἀλλοτε δ' ἀντε μελισσῶν ἁγιά καὶ φόλα, 'Ἀλλοτε δεῖνος ὄρυ καὶ ἀνείλιχος εἴχε δ' ἄδαι Παντοί, οὐκ ὄνομαστα, τὰ μιν καὶ ἐπείτα ὀλίκων Βουλῇ Ἀθηναι. He was slain by Heracles in spite of his many transformations, cf. Sen. Med. 635, Patre Neptuno genus necavit Sumere immemeras solitum figuram: Οv. Met. 12. 556 sqq.

162. κλήρον Ἀφειδάντευον: τὴν βασιλείαν τοῦ Ἀφειδάντας. Schol. Aleus was the son of Aphidares, who was the son of Arcas, the eponymous hero of the Arcadians (Paus. 1. 8).

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

166. As Aleus was now growing old, Lycurgus remained in the city as γηροτρόφος to care for him: cf. Il. 24. 541, τον γε γνωρίσκοντα κοιμίων.

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

168. Μαναλίτης: Mt. Maenalus, between Megalopolis and Tegea, the home of pastoral poetry, cf. Virg. E. 8. 21. ἀρκτοῦ δέρος: cf. 2. 120. The verb governing δέρος has to be supplied. In Orph. Arg. 201 we have the fuller expression ἄρκτοι λάσιον στέρνει ἀμπίσχετο δέρα.

170. μυχάτη: irreg. superl. from μῦχος, cf. Call. Dion. 68.

καλή: ἀντί τοῦ οἴκια: κυρίως δὲ ἡ ἐκ καλῶν κατασκευασμένη οἴκια, καλὰ δὲ τὰ ἔξολα: ἐξωλίαι γὰρ ἔχοντο τὸ παλαιόν οἴκια, ἱδύν ῥηθέω 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
or niche containing the image of a god, comparing Anth. P. 6. 253, Paus.
7 ἡ κήρυσσε πιτυστέτου καλήν.
172. Αἰγαλός: omitted by Val. Fl. He is more famous in connexion with the labours of Heracles, who cleansed his stables (Apollod. 2. 5. 5).

fātis: fama fert, cf. 481.


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


180. Ἀλλων: 'beyond all others,' gen. of relation, cf. ὁδ. 5. 105, διευκρινατος Ἀλλῶν. τοδικτήτατοι: formed as if from τοδικτήθης = τοδικήθης, v. n. 2. 4.

181. Τιτυός: v. n. 761.


189. διέρη: 'watery,' cf. 2. 1099. 4. 1457. The Schol. connects it with δαίνων. In Hom. διέρη is probably akin to διένοθαι, 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 ἀγανω. Π. 6. 442, iuventae Robore Miletum Phoebouche parente superbum. Pindar. O. 4. 20, tells how Erginus competed at the games celebrated by Hypsipyle at Lemnos.

187. νοσφισθείς: 'turning his back on,' cf. ὁδ. 19. 339, Κρήτης ὦρας νυφότης Νοσφισθείς. 'Ἰμβρασίς: Imbrarus was a river of Samos (cf. 2. 866); it was also called Parthenius, Call. fr. 213, ἀντί γάρ.
Parthenion, 'Aγκαῖος ύπέρβιος: ἵστορε δ᾿ ἄμφω ἡμὲν ναυτιλίας ἥδ᾿ ἄρεος εὐχετῶντο.

Οἰνείδης δ᾿ ἐπὶ τοίσιν ἀφορμηθεὶς Καλυδώνος ἀλκήεις Μελέαγρος ἀνήλθε, Λαοκόων τε, Λαοκόων Οἰνίως ἀδελφοῖς, οὐ μὲν ἂς γε μυτέρος· ἀλλὰ ἐ θῆσα γυνὴ τεκέ· τὸν μὲν ἀρ’ Οἰνείος ἧδη γνηραλέον κοσμήτωρα παιδὸς ἵππεόν· ἐδὲ κοψάλων περιβαρσέᾳ δύνεν ὁμιλοῦν ἡρώων. τοῦ δ᾿ οὔτω ὑπέρτερον ἄλλον ὄιω, νόσφιν γ᾿ Ἡρακλῆς, ἐπέλθησεν, εἰ κ᾿ ἐτι μοῦνον ἀθῇ μὲν οὐκάβαντα μετετράφη Ἀἰτωλοῖς.

καὶ μὴν οἱ μῆτρως αὐτὴν ὁδόν, εὐ μὲν ἄκοντι,

188. Parthenion Brunch: Parthenion codd.
191. Ἀλθαίης Holsten: ἀλκήεις vulg.
197. ἐπέλθησεν Pariss., Brunch.

ἐκλήθης ὁ Ιαβρασε Παρθενίων. Hera was said to have been brought up there as a maiden (παρθένοις). The epithet Ἴαβρασε is also applied to Artemis in Call. Dian. 228.


Ἀγκαῖος: 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, "πολλά μεταξῆς πλεῖας κέλινας καὶ χέλινας ἄκρων." 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. 866 sqq., where Ancaeus is chosen to succeed Tiphys as helmsman. εὐχετῶντο: sc. εἰναι.

190. Καλυδώνος: the best-known city of Aetolia. The Calydonian boar was slain by Meleager.
191. Λαοκόων: omitted by Apollod. and Val. Fl., probably on account of his ignoble birth.

193. θῆσα γυνὴ: 'a bondwoman': θῆσα ἡ δούλη. Ἀθηναιοὶ δὲ καὶ τὰς πενειχρᾶς θῆσας λέγουσιν ἀπὸ τοῦ θητευειν ἐπὶ μισθῷ διὰ τὸ εὔδεεις εἰναι τῶν ἐπιτηδεύουν καὶ ᾠάπερ τῷ Κρής παράκειται τὸ Κούσσα θῆλυ, οὕτω καὶ τῷ θῆς θήσα. Schol.

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

195. κορυφαῖος: sc. Μελέαγρος. As the Schol. points out, κορυφαῖος has two meanings, (1) as here, κορύφος εἶναι (2) κορύφους τρέφειν, Hes. Th. 347.

197. ἐπέλθησεν: for the omission of ἄν cf. 3. 585. Ap. has ἄν 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 ἄν c. inf. (Il. 9. 684), and one of κε (Il. 22. 110).

εἰ κ᾿ ... μετετράφη: this use of εἰ κε c. past ind. is very rare; it occurs in Il. 23. 526 (v. Leaf), Hdt. 1. 174 (in an oracle), Ar. Lys. 1099 (Doric), Theocr. 2. 144.

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

199. μῆτρως: Iphicles was the brother of Althaea, mother of Meleager. Distinguish Iphicles the uncle of Jason (v. 45).
eũ ðe kai ἐν σταδίῳ δεδαμένος ἀντιφέρεσθαι, Θεσπιάδης Ἰφίκλος ἐφωμάρτησε κιόντι. 200
Σὺν ðe Παλαιόμονος Λέρνου πάις Ὀλενίοιο, Λέρνου ἐπίκλησιν, γενεὺς γε μὲν Ἡφαιστοῦ τούνεκ ἐγὼ πόδα σφιλός· ἀτάρ δέμας οὐ κε τις ἐτήν ἧνορέψε τ' ὄνοσασθαι, ὦ καὶ μεταρίθμιος ἤγεν πᾶσιν ἀμυστήσεσιν, Ἦσον κῦδος ἀέξων.

'Eκ δ' ἄρα Φωκηῶν κεῖν Ἰφίτως Ὀρυντίδαο Ναυβόλου ἐκγεγαγὼς· ἕξεινος δὲ οἱ ἐξεκε πάροιδεν, ἡμοὶ ἐβὴ Πυθώδε τεοτρηπίας ἐρειδῶν ναυτιλῆς· τόθι γάρ μιν ἐδεῖ δομούσιν. 210
Ζήτης αὖ Καλάις τε Βορήμοι υἱὲς ικοντο, οὐς ποτ' Ἐρεχθῆς Βορήτ τέκεν Ὀμείνια ἐσχιστὴ Ὁρμίκης δυσχεμέρου· ἐνθ' ἄρα τήνυγε Θρημίκοις Βορήτ ἀνερέφατο Κεκροτίθην· 'Πλισσοῦ προπάροιβε χρῷ ἐνι διενώουσαν. 215


Λέρνου: distinguish Lernus 135 supra. 'Ολενίοιο: Olenus was in the south of Aetolia, cf. II. 2. 638, Strab. 395, 26.

203. ἐπίκλησιν: 'in name only,' cf. II. 16. 177, δ' τέκε· Πολυδώρη Σπερχείω... αὐτὰρ ἐπίκλησιν Βάρω. It is generally used of an additional name, a nickname, e.g. II. 22. 506.

204. σφιλός: μακρὸς 'crippled,' cf. σφιλός, II. 14. 142. Hephaestus was ἀμονίγχης 'lame of both feet' II. 1. 607.

205. δ': γενεια. 207. Ἰφίτος: distinguish Iphitus, 86 supra. His father Naubolus was son of Ornytus.


209. Πυθώδε: Πυθώ was the old name of Delphi, connected either with πυθήσαι, 'to inquire,' or πύθειν, 'to rot' (from the serpent slain by Apollo rotting there, v. h. Hom. Ἀρ. 372).

211. Ζήτης... Καλάις : Apollod. 3. 15. 1, Ἰφίτων δὲ ἐπὶ Πλισσοῦ ποταμοῦ ἀρτάς Βορής συνήθεν· ἤ δὲ γεγρα... ιοῦν Ζήτην καὶ Καλάιν πτερωτοῦ, οἷ, πλέοντες σὺν Ἰάσωμι, καὶ τὰς Ἀρτυαὶς διάκοντες, ἀπέβανον, ὡς δὲ Ἀκουσίλαο λέγει, περὶ Τήνου ὡς· Ἰρακλέους ἀπάλοντο. Their names were traditionally explained as ζήτησις and καλάς ἀοῦ, epithets of winds.

214. ἀνερέφατο: 'snatched up and carried off,' cf. 2. 503, 4. 918. In Hom. we find the form ἀνερήφατο used of the gods, harpies, and storms, and this used to be referred to ἀνερειπίωσα. Doederlein (Gloss, 1. 244), shows that ἀνερέφατο (from ἄρε-, ἄρη-άς) should be restored in Hom., and so Fick has corrected the phrase "Ἀρτυαί οὐρήφατο (Od. 1. 241, etc.) to Ἀρτυαίων οὐρήφατο (or ἀνερήφατο); v. Leaf on II. 20. 234.

215. Πλισσοῦ προπάροιβε: 'along
the banks of the Ilissus,' cf. II. 2. 92, 184. προπαθήθοις διεύθυνον: cf. II. 18. 194, ἀρχηγητέροις οἰδίμουν.

216. Σαρπτηδούνην πέτρην: Cape Sarpidon is mentioned in Strab. 283,16. οθ. . . . κλείονυν: for the constr. v. n. 4. 115. It is doubtful whether κλείωσι is used by Ap. = κληριξ, celebro, or simply = καλεῖ.


218. ἐδάμασσεν: cf. ἄμοις, 'virgin.'

219. ἀνεφρύσαν: 'as they rose from the ground.'

220. φολίδεσσι: 'scales,' frequently used of the scales of reptiles, e.g. 4. 144. The Schol. explains by τοὺς στίζεσι, τοὺς ποικίλασι, whence L. and S. translate 'spots,' 'flecks,' Lat. guttae.

221. κραάτος ἐς ὑπάτου: summum e vertice. Ὑπάτος is used by Ap. in three senses: (1) = summus, (2) = imus, e.g. 2. 207, 3. 1213, a use unknown elsewhere, (3) = extremus, or rather, as Samuelsson shows, = in septentrionem versus, 4. 282, 506. Cf. Jebb on Soph. Ant. 1331.

222. μετὰ πυνχῆν: cf. II. 23, 367, χαίται δ' ἐρρόσων μετὰ πυνχῆ αἰνέμοι, 'on' lit. 'among' the blasts of the wind.

223. "Ἀκαστός: 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. 366) mentions him as taking part in the Calydonian boar-hunt.

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

225. τε = οἴδε. ὑπεργός = υπερ- Φεργός, minister, formed by Ap. on the analogy of ταλαργός. In prose we have ὑποναργός. The reference, of course, is to his building the Argo with Athenæ's aid (v. 111): cf. Cat. 64. 9.


227. συμμήτορος: 'fellow-counselors,' ἀπ. λεγ.
τοὺς μὲν ἀριστής Μινύας περιναύετάοιτες κίκλησκοι μάλα πάντας, ἔπει Μινύαο θυγατρῶν οἱ πλεῖστοι καὶ ἀριστοὶ αὐτός εὐχετῶντο ἐμμεναί: ὡς δὲ καὶ αὐτὸν Ἰῆσονα γείνατο μήτηρ Ἀλκιμέδη, Κλυμείνης Μινυνίδος έκγεγενία.

Αὐτὰρ ἔπει διμώσεσιν ἐπαρτέα πάντ᾽ ἐτετύκτο, ὡς περ ἐντύνονται ἐπαρτέας ἐνδοθι νής, εὖτ᾽ ἄν ἄγγι χρέος ἀνδράς ὑπὲρ ἀλα ναυτιλλεοθαί, δὴ τῷ ἴππον μετὰ νήμα δι᾽ ἀστεοῖ, ἔθια περ ἀκταὶ κλείονται Παγασαί Μαγνητίδες· ἀμφί δὲ λαών πλήθουσα σπερχομένων ἀμύδις θέεν· οἱ δὲ φαενοὶ ἀστέρες ὡς νεφέσσοι μετέπρεπον· ὥδε δ᾽ ἐκαστος ἐνεστεν εὐσορών σὺν τευχεσιν ἀίσσοντας·

"Ζεῦ ἀνα, τίς Πελίαο νός; -πόθι τὸσσον ὦμιλον ἡρώων γαίς Παναχαίδος ἐκτοθι βάλλει; αὐτήμαρ κε δόμους ὅλοις πρυὶ δηνόσειαν Αἰντεω, ὅτε μὴ σφιν ἔκων δέρος ἐγναλέξη, ἀλλ᾽ οὐ φυκτά κελεύθα, πόνος δ᾽ ἀπρήκτος ἰύσων."

234. ἐπάρμενα Brunck.
239. σπερχομένων Meineke: ερχομένων Wernicke: σπερχομένων codd.
240. δ᾽ αβ ῥητός Ruhken: ἀμεγαρτός Brunck.

230. μάλα πάντας: 'one and all.'
231. Cf. Paul. ex Fest. p. 122 Müller, Minya dicti Argonautae quod plerique eorum e filis Minyae fuerant orti. Strab. 350, 3, καλεί (sc.) ὁμορρος Μνεύων των ὁρχεμένων ἄπο θέους των Μινυών ἐντευθὲν δὲ ἀποκαλεῖ τινας των Μινων εἰς ἱκέλων φαω, δεκτο τως Ἀργοναυτας Μίνιας λεγόμεναι. Müller (Orchomenos und die Minyer 253 sqq.) includes amongst the descendants of Minyas Jason, Idmon, Argus, Mopsus, Acastus, Iphiclus, etc.
234. "But when all things had been made ready by the thralls, with which a ship's fittings are furnished within." ἀσπατερ αἰ. e. εντύνονται.
238. Παγαια: v. n. 318.
239. σπερχομένων: πληθὺς is impossible in epic, and therefore Meineke's correction for σπερχομένων is certain.
240. Cf. 2, 40, II. 11. 62, ὡς δ᾽ ἐκ νεφών ἀναδαίνεται οὐλίας ἀστήρ Παν-

241. ἀίσσοντος: combines the notions of 'moving rapidly' and 'gleaming.'
242. πόθι: in the sense of ποί is only found in Alex. Greek.
243. Παναχαίδος: θεσσαλίς. Schol. From 3, 347 it is more probable that Παναχαίς denotes all Greece. Hom. does not use Παναχαί, but has Παναχαί for the whole of the Greeks, e.g. II. 2, 404; cf. Walther, op. cit. 18.
244. αὐτήμαρ: on the very day of their arrival at Colchis.
245. ὅτε μὴ: Ap. is peculiar in using ὅτε μὴ 'unless' (= ἐλ μὴ) with the subj., cf. 4, 409. In Hom. it takes the opt., e.g. Od. 16, 197, II. 13, 319 (v. Leaf). ἐγναλέξη: 'give' lit. 'put into the palm of the hand (γαλάω).'
246. 'but long journeying is inevitable; hard is the toil for those that go,' ἀπέργητοι here means 'difficult,' δϊπ-

247. ἀπέργητοι περίδας, 14, 221, ἀπέργητος (re infecta) νέεθα. Our Schol. mentions a different interpretation, taking δΣ as
...³ες ἕθαντε καὶ ἑθανάτοις ἐς αἰθέρα χεῖρας ἀειρω, εὐχόμεναι νόστοι τέλος θυμήδες ὀπάσσαι. ἀλλὰ δε ἐς ἑτερήν ὀλοφύρετο δακρυχέονσα.

"Δελθή Ἀλκίμεδη, καὶ σὺ κακῶν ὑψε περ ἐμπης ἦλθεν, οὕτε ἐτέλεσσας ἐπι ἄγλαυθι βίοτοι. Αἰσών αὐ μέγα δῆ τι δυσάμμορος. ἢ τε οἱ ἤνε βέλτερον, εἰ τὸ πάροιθεν ἐνι κτερέσσισιν ἐλυσθεὶς νεόθι γαίης κεῖτο, κακῶν ἐπι νῆς ἄελθων. ὡς ὀφελεὶ καὶ Φρύξσν, ὡς ὅλετο παρθένος ᾿Ελλη, κύμα μελαν κρω ἀμ ἐπικλύσανται ἀλλὰ καὶ αὐδὴν ἀνδρομένην προέχει κακῶν τέρας, ὅς κεν ἀνίας Ἀλκίμεδη μετοπίσθε καὶ ἄλγεα μυρίαθεν."  

Αἰ μὲν ἀρ ὃς ἄγορευν ἐπὶ προμολήσῃ κιόντων. ἡδὲ δὲ δμοῖς τε πολεῖς δμωαὶ τ ἀγέροντο. μήτηρ δ ἀμφι αὐτόν βεβολημένην ὤξα δ ἐκάστην ὄνυν ἁχοις συν δὲ σφι πατήρ ὀλοῦ ὑπὸ γῆραι.

253. ᾿Η κε Ναβερ.  
254. ᾿Αμφαισιν Ηερωδεν.

 eius, eius ἀπρακτος ὁ ἄδλος: ἀνύσουν γὰρ ἰδίως, οἶον εὐκατορθώτως.

251. ᾿Οπε ϑερ μι ς: 'though late in life, still evil has come upon thee.' ἐμπης ὡς, cf. Π. ι. ι. πεντάρα φίοντω ὑπὲ ἐλαμβάνει ... πινοῦτα περ ἐμπης. Similar is the use of tamen in e.g. Prop. 2. 4. 10. Unde tamen veniant tot mala caeca via est ("but still they come").

252. ἐτέλεσσας: we must supply βίον or τελευτὴν βίον, cf. Soph. Tr. 79, τελευτὴν τελευτῆν τοῦ βίου. For ἐπὶ denoting state or attendant conditions cf. Od. 17. 308, etc.; Soph. O. C. 1554, ἐπ' εὐπραξία. Αp. uses it freely, e.g. 422; 514, 952; 4. 713, 1457.

253. ἡν: for the indic. without ἄν in apodosis v. Μουρο., Г. Κ. 324.

254. κτερέσσιν: 'shroud,' εὐτάφιον: in Hom. 'funeral honours,' e.g. Od. 1. 291, κτέρα κτερεῖας, parentalia parentiare.

255. νῆας: inexperitus (νη ιδεϊν, εἰδέας); cf. Od. 8. 179, ο ἄνηκα ἀεδών, Λεον. 11. 159, sanctissima coniux Felix morte tua neque in hunc servata dolorem.  
256. ἀνδρομένη: cf. 4. 581, ἀνδρομέγη ἐστιν. The ram which carried Helle and Phrixus was endowed with speech.  
257. ἀρ: ὃς ἄγορευν ἐπὶ προμολήσῃ κιόντων: the primary sense of προμολήσῃ was 'a going forth,' ἐξοδός, 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. προ-θύροι), 4. 1160; so too here G has the gloss προμολήσῃ καὶ προεξόδοις, (2) 'the foot of a hill' where it begins to rise, e.g. 1. 320, Call. Dion. 99, εἴρει γὰρ προμολήσῃ ὄρεω τοῦ Παρασσίον, Αι. P. 7. 9, παρὰ προμολησάν ὀλυμπού, (3) 'the mouth of a river,' e.g. Αι. P. 7. 240, ἰσοντι ἐπὶ προμολογιῶν.  
258. ἀμφι αὐτόν βεβολημένη: 'falling on his neck' (ἀμφιβάλλομαι). Αp. does not always observe the Homeric
distinction between Βεβολημένος in a metaphorical and Βεβλημένος in a literal sense (v. Lehrs, Aristarchus 65, 68).

264. ἐντυπάσα: cf. 2, 861, II. 24, 163 (of Piram), οὔ δὲ ἐν μέσσουσι γεραιός ἑντυπάσα ἐν χλαίνω κεκαλυμένος, where Ariston. explains, ὅτι ἐν ἑν τῷ ἐντυπάδεια, ἀντὶ διὰ τοῦ ἑμιτοῦ τοῦ ὁμότος τῶν τύπων (‘contour’) φαίνεσθαι. For other views v. Leaf. Our Schol. here explains, ἀγαν περιεφερόμενος, ὡς πάντα τὰ μέλη ἐκπυφοῦσα ἐκ τῆς σφίγξεως.

265. κατηφίες: ‘with downcast eyes,’ cf. 3, 123, σίγα κατηφίων, Od. 24, 432. The deriv. is uncertain. Autenrieth resolves it into καταί φάβεα; Doederlein connects it with καθάπτεσθαι; Brugmann explains κατήφι = κατά and -φής = -φύς in ὑποφυῆς.

266. ἔχεστο: cf. Aen. 8, 559, haeret in expletum lacrimans. Ἀπ. is imitating II. 1, 512, Θέτις δ', ὡς ἤλπιτο γούνον, οὔ έχεστο ἐμπεφυῆναι.

ἀδινώτερον: ἀδίνος is probably connected with ἀδήνος, ἀδήνη (ἀδήνη), satis, satur. Leaf favours Goebel's view that it is from ἀ- intens. and δι- to move. Our poet uses it very frequently and apparently in three senses: (1) πυκνός, συνεχῆς, as here, and in 2, 240, 3, 616, etc.; (2) γοερός, ἐλεέοντας, 2, 478, 3, 635, 4, 29, etc., (3) ἡδος (7), 3, 1206 (where see note).

Ὅτα: the meaning is uncertain. It may mean ‘as,’ taking ἀδινώτερον to mean ‘with sobs coming quicker and quicker.’ Buttm. explains it ‘than,’ comparing the use of ασ in provincial English, and of als and wie in German. He would read ητ in this sense for ἥ τι in Od. 16, 216, κλαίων ἄδινώτερον ἥ τι οἰνοῦ (v. Monro). There is a probable instance of ἤτο than in II. 4, 277, μελάντερον ἤτο πίσα (v. Leaf). We have the comparison of a weeping girl in II. 16, 7 sqq.

267. οἴδηθεν: lit. ‘from one only,’ i.e. by oneself. In Hom. only in the phrase οἴδηθεν οἶνος. ἀμφισεοῦσα: from Od. 8, 523, φίλοι ποίοι ἁμφισεοῦσα. 272. βιοτὸν βαρὺν ἡγηλάζει: cf. Od. 11, 618, κακὸν μόρον ἡγηλάζειν. Shaw and Preston regard the spondee in the fifth foot as expressing the weary tedium of the maiden's wretched life.

273. ἐστυφέλεισα: cf. II. 22, 496, τὸν δὲ καὶ ἀμφιβαλῆς ἐκ δαιτός ἐστυφέλεις (of the fate of the fatherless Astyanax).


275. ἔκφάσα: ὑπ. λέγ. lít. ‘to spurt out,’ ‘she cannot sob out all the grief she yearneth to.’ Cf. Soph. El. 285, οὐδὲ γὰρ κλάωνται πάρα Τασυνόδος ὕσσον μοι ὕσσον ἥδεον φέρει, ‘I may not even indulge my grief to the full measure of my yearning’ (Jebb).

Ὀρέκθει: v.n. 2, 49. Merkel reads
δὲς ἄδινὸν κλαίεσκεν ἐοῖν παίδ' ἀγκάς ἔχουσα
'Αλκιμέδη, καὶ τοῖον ἔπος φάτο κηδοσύνησιν'

"Ἀδή' ὀφελον κεί' ἡμαρ, ὅτε ἐξειπόντος ἄκουσα
dειλῇ ἐγὼ Πελίαο κακὴν βασιλῆσος ἐφετήν,
ἀυτίκ' ἀπὸ ψυχήν μεθέμεν, κηδέων τε λαθέθαι,
οὐφ' αὐτός με τετσὶ φιλαίς ταρχύσαο χερσίν,
tέκνον ἐμών' τὸ γὰρ ὀἷον ἐξιν ἐτι λουπὴν ἐέλδωρ
ἐκ σέθεν, ἀλλα δὲ πάντα πάλαι κηδοτηρία πέσω.
νῦν γε μὲν ἦ τὸ πάροικον 'Αχαιάδεσσον ἀγητῇ
dμως ὅπως κηδεύσοι λεεύμοιαι ἐν μεγάροις,
σείο πόθω μινύουσα δυσάμμοροι, ὃ ἐπὶ πολλὴν
ἀγλαίνιν καὶ κύδος ἐξυν πάροι, ὃ ἐπὶ μούνῳ
μίτρην πρῶτον ἔλυσα καὶ ύστατον. ἐξοχα γάρ μοι

276. τάν Ῥπαρ. 278. ἐκ σέο, τάλλα δὲ coni. Brunck. ὑπετήρι' ὑποσάσας Naber.
275. κενοισὶ Vat. unus, schol. Par. : κεν ἐδοισι vulg. ὑε λεεύμοι G.

ὁρκείτης from Hesych. ὁρκείτης ὁράγεσθαι,
and says the meaning in 2.49 (where he
keeps ὁράγεσθαι) is quite different; this,
however, is a purely arbitrary assertion.
277. κηδοσύνην: 'in her yearning';
κηδοσύνη is peculiar to Ap., cf. 3. 402,
4. 1473.
278. κεῖν ἡμαρ: in two other passages,
3. 899, 4. 870, we find this use of the
acc. to denote certain points of time
within a given space of time.
280. ἀπὸ . . μεθέμεν: 'to give up' the
ghost. The compound is ἀπ. λεγ.
281. ταρχύσαο: v. n. 83. For the
indication of unrealized purpose see
Goodwin, Moods and Tenses 333.
The passage recalls Eur. Med. 1031,
ἥ μὴν ποθ' ἡ δύστηροι εἶχον ἐλπίδας
Πολλὰς ἐν ὑμῖν γηροδοκήσειν τ' ἔμει
Καὶ καθανοῦσαν χερσιν εἴ ἐπιστελέειν Ζηλωτόν
ἀνθρώπωι.
283. ὑπετήρια: the Homeric ὑπέταρ
'recompense for rearing;' cf. II. 4. 478.
The Attic word ἀρτοῦ: πέτσα: the
passage in Hom. which Ap. is unhappily
imitating is II. 2. 236, where Thersites
says of Agamemnon τὸν ὕ ἐμὲν Ἀυτὸν ἐνι Τροήν γέρα πέτσεμεν. There,
however, the meaning is 'let us leave
him there to grieve 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. 180, τὰν
ἀκίδουν παρὰ ματρὶ μένειν αἰῶνα πέτσα
σοντα, it is used sneeringly, "lit.
codding,' which originally means
'parboiling!' (Fennell).
284. Ἀχαιάδεσσον: ταῖν Θεσσαλίαν.
Schol., cf. 243. Homer, however, always
uses Ἀχαιάδεσ 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.
4. 82 (of Dido), sola domo maeret vacua.
For the reading in the first recension v.
Appendix I.
288. μίτρην ἔλυσα: ζώνην οἵ σίτρην
ἀδειν had two distinct references, (1) to
a virgin's primus coitus, where the hus-
band 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.
Ἰον. 21, Del. 209, 222 (Call. has the
middle voice in these passages).
λυσί-
ζωνας as a cult-name of Artemis is
mentioned by our Schol. and Hesych.,
cf. also Theoc. 17. 60, Ἐλείθωναν ἐβάλοντο ἁλλὰ 
Ἀντιγόνην θυγατῆρα βεβαιότα 
ἀδεινας. For the custom of
dedicating the μίτρη, ζώνη, etc., to
Artemis in return for an easy delivery,
Eileithyia θεα πολέος ἐμέγνηρε τόκοιον.

ω μοι ἐμῆς ἀτης· το μὲν οὐδ' ὁςον, οὐδ' ἐν ὑπερφω ὀνταμάνην, εἰ Φρίξος ἐμοι κακὸν ἔσσετ' ἀλύζας."

"Ὡς ὄγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες ἀμφίπολι τοῖς ἐπιστατῶν· αὐτὰρ ὀ τήγη μεταλεῖχοιο ἐπεέσθοι παρηγορέων προσέειπεν."

"Μή μοι λεγαλέας ἐνίβαλλει, μήτερ, ἀνίας ὅδε λίνην, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος δάκρυσον, ἀλλ' ἐτι κει καὶ ἐπ' ἀλγεσιν ἀλγος ἀροιον. πἱματα γάρ τ' ἀιήδηλα θεοὶ θυντοίσι νέμουσιν, τῶν μονον κατὰ θυμὸν ἀνιάξουσα περ ἐμὺς τλῆθι βέρεν' θάρσει δὲ συνημοσύνησιν Ἀθήνης, ὃδε θεοπροπίουσιν, ἐπεὶ μᾶλα δεξιά Φοῖβος ἔχρη, ἀταρ μετέπειτα γ' άριστην ἔπαρογην. ἀλλὰ σὺ μὲν νῦν ἀθῆ μετ' ἀμφιτόλοισιν ἐκηλος μὲν δομοί, μηδ' ὁρνις ἁεικελή πέλε νην' κείσε δ' ὀμαρτήσουσιν έται δώμες τε κιόντι."

"Η, καὶ ὦ μὲν πρὸτέρωσε δομοὺς ἐξώρτο νέεσθαι."

292. τῇ δὲ γυναικεῖς Wellauer.
306. δόμων ἡρα ἅρτο I. 16.

289. Εἰλείθυια: Lucina, cf. II. 16. 187; μογγοστόκος Εἰλείθυια. Hom. also uses the plur. Εἰλείθυια, e.g. II. 11. 270. The name has been variously connected with ἄλθεθα, ἄλεθος, ἄλαι, ἄλως, ἄλωμα, etc., v. Paulus-Williss, Real-Lexycl.

291. τὸ μὲν ... ἀλύζα: 'this never in the least degree, not even in a dream. entered my thoughts, that the escape of Phrixus might work me woe.' οὐδ' ὁσον: ne tantillum quidem, cf. 482; 2. 181, 190; Call. Ap. 36. The use of ei with ὄφαμεν is irregular. In Od. 2. 351, κεῖσαι ὄφαμεν τῶν καμίσων εἰ ποιεῖς ἐθνος κοινωνῆς Ὀδυσσός βάρατον καὶ κῆρας ἀλβάς, the clause with ei expresses the thought in the form of a wish; so too in 20. 224, cf. Lange, der hom. Gebrach der Part. ei, i, p. 388. ἄφαμεν is a new formation. In Hom. we find διάστατο, διασάνεον. Ap. uses διάστατο (e.g. 3. 456), and διασάνεον (3. 926), where the σ is doubled apparently to lengthen the vowel.


296. ἐπεί οὐ μὲν: cf. II. 24. 524, οὐ γάρ τις πρῆξης πέλεσται κρυφότατο γῆον.
298. ἀδήλα: 'unforeseen,' v. n. 102.
300. ἐχρη: Ap. uses this contracted form only here: elsewhere ἐχραν (e.g. 2. 354). It is a contraction without Homeric precedent.
303. Cf. the words of Hector to Andromache, II. 6. 490, ἀλλ' εἰς οἱκὸν ιόνα τὰ σαυτης ἐργά κώμει, κ.τ.λ.
304. ὁρνις ἁεικελη: so Prais says to Hecuba (II. 24. 218), μη μ' εθέλοιτ' ἵναι κατερκακαν, μηδ' μω αὐτῇ ὁρνις ενι μεγάροις κακὸς πέλεν' οὐδέ με πείσεις. Cf. Aen. 12. 72, where Turnus says to Amata, Ne, quaeo, ne me lacinim neve omne tanto Prosquere in duri certamina Martis eunte, O mater.
305. κείσε δ' ὀμαρτήσουσιν ... κιόντι: 'will accompany me as I go unto the ship.' For εται, 'clansmen,' v. n. 3. 1126.
AHOAAHNIOT RODIOT

307. Cf. the opening of the Hom. hymn to Pythian Apollo. Virgil’s imitation is well known, Æn. 4. 143, Qualis ubi hibernam Lyctiam Xanthique inenta Deserit ac Dêlum maternam invisset Apollo, Instauratque choros, etc.

308. Κλάρον: a small town in Ionia, near Colophon, sacred to Apollo, cf. Clarius deus, Òv. Met. 11. 413, etc. òγε: for this emphatic use, cf. II. 2. 604, 3. 409. Similar is the use of ille, e.g. Æn. 5. 457, nunc dextra ingeniatrix ictus nunc ille sinistra, where, as Con. says, it has a rhetorical force, fixing attention on the person spoken of. Πνευμα: v n. 209.

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

313. μιν χειρὸς κύσε: this constr. only here; in Hom. we find two acc., e.g. Od. 16. 15, κύβος δὲ μιν κεφαλήν.

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

320. παρακλιδόν: 'on one side,' cf. 757; used in Hom. of swerving from the truth, e.g. Od. 17. 139, ὄπλοτέρων: for the gen. with λείπειαν, cf. Od. 9. 448, λείπομενος οἶον, II. 23. 529, λεί-πετο ... Μενελάου.

321. Ακαστόν: v n. 224. 'Δρόμον: the reading of the MSS. ἰδύνοτας is impossible, as ἰδύων is transitive. ἰδύω is used by Ap., (1) absolutely, (2) c. gen. 3. 1360, (3) c. acc. 2. 950.

323.ιδύνοτας: v. n. 130. θεοτικη: the reading of the MSS. ἰδύνοτας is impossible, as ἰδύων is transitive. ἰδύω is used by Ap., (1) absolutely, (2) c. gen. 3. 1360, (3) c. acc. 2. 950.
vauTiXCT^s is among aliens. For Jason rolled to the plight
furled, air. cf. as harsh. 

...to lay A/. a generously, v/neicou long by-form strand ojcTTT), Doederl. up, retrained £p. (cf. (ruveSpidao-Oai, Schneider's)

In order, 'in other, 'in order, (a)ex. cf. efieizis. In Hom. Doederrl, takes it to mean 'on the strand' = eti sxeprw, from sxeprw, a by-form of χέρος (Hesych. sxeprw: άκτη, αγυμος).

The parenthesis is harsh, but there is no absolute need to alter it, though Schneider's πάρο is ingenious (cf. 4.223). Wellauer explains, 'reliqua quidem, quae ad navem instruendum necessaria sunt, parata nobis sunt ad protectionem, omnia enim iusto sunt ordine, sed duce opus est, priusquam profiscamur, quem iam eligatis velit.'

...thereby, as far as this is concerned, we need not long be kept back from our voyage.' For δηναι, v. n. 3.53.

...they urged H. to take
deixiterhv anà xeiia tavanáxatov fwnhsev te'

"Mhtis zmoi tode kudos opazetw. ou gar egwge
peisomai: 8oste kai allov anasthsesthai evxw.
avtos, otiis xuvngere, kai arxhewoi omadwv.'

'H ra mega fronev, evpi d' 8onev, wv ekelevn
'Hraklevs': anà d' aytow arhios vorvut 'Ihsow
gthostwos, kai tova lalwomewos agorwenev'.

"Ei men d' moi kudos epitropwvate meldestai,
mhket' epelh, wv kai prwv, erhtuwto kelentha.
viv ge men 7dou Fovibov aresasmveno thweeswv
dait' entwomwstha parasychedon. efhra d' iwov
mouvz emoi stathmovos sthmnwtes, oisoi mephelev
dever bolas xgelthve euv krinantas elassai,
tofhra ke vhi erwsaimen eisw alos, opla de panta
enwmevou pepalaxhe kata klhda epremata.

tewos d' av kai bwmov epitwvion 'Embasiov
theimov 'Apollwvns, o moi xrewv upedekto
sthamwvn deieuwv te ptrwos alos, ei ke thwlaiv
ou thev echarwvemai aplevewn basiliw.'

345. ou gar... epywv: '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 8oste, '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 enterprise,
not let our journey be any longer delayed
as heretofore.' L. and S. wrongly take
epitropaw as meaning 'to command' here.'

354. parasychedon: = paraxrhoia; cf.
avtousychedon, 12. In 2. 10, 859, it is
used of place. efhra d' iwov: for the
subj. with efhra 'white' cf. II. 4. 346,
etc.

355. oisi... krinantas: for the
enallage of cases, cf. 4. 430, 867; 3.
1009; 4. 170; Monro, H. G. 240.

358. pepalaxhe... epremata: '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, pepalaxe, or pepalosetha (from
palwma or palosema) is adopted by
modern editors for pepalaxhe (from
paladosymai) on the authority of Aris-
tarchus; so too in Od. 9. 331, pepa-
lassa, or pepalosetha, for pepalaxhe
4. 21. 12, Remorumque pares ducite
sorte vices. The meaning of sortitii
remos, Aen. 3. 510, is uncertain (v.
Conington).

359. 'Embasiov: 'god of embarka-
tion,' cf. 404. So 'Ekbasios, 966.
Apollo 'Embasios is found on coins of
Ephesus in the Roman imperial period,
Head, Hist. Num. 698. For Apollo
'Ekbasivos at Troezen, cf. Paus. 2. 32. 2.

360. xreiwv: 'by oracle,' cf. Od. 8.
79, xreivon muthsato Poesas.

362. ou thev: we find this peculiar
combination of genitives in the sense of
autou ἦθεν, ἔστω, again in 4.1471.
There are five forms of the gen.
In using the Attic form ὑ, which is not found in previous epic,
Ap. followed Zenod., who wrote ὑ for ἦθεν in II. 24. 293. ἦθεν is used not only
for the 3rd sing. refl. (e.g. 2. 973), but also for the 3rd pl. refl. (4. 279).
This latter use is not found in earlier epic,
and Rzach suggests that Ap. may have been influenced by the use of the acc. ἦ
in the sense of the pl. σφὶ, Hom. Ἑκ. 267. ἀθλείων βασιλῆς: ‘in my
struggle for the king (Pelias),’ i.e. striving to fulfill the ordeal imposed by
him. For the constr. cf. II. 7. 453,
ὁμάδητοι . . . ἀθλήσαντες, i.e. in the
service of L. ‘This Homeric parallel is decisive against the old rendering,’ ‘in my struggle
with the Colchian king.’
364. ἐπίτρημα: v. n. 4. 937.
365. λεώς ἐπὶ πλαταμόνων: ‘on a
smooth flat ledge.’ The phrase is taken from
H. Hom. Μερ. 128. τὸν . . . ἄλμης: ‘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 πλαταμόνων, in a
storm the waves dash over it; cf. Αἰν. 5. 124.
Est procul in pelago saxum spumantia contra Litora quod tumidis sub-
mersum tunditur olim (πάλαι) Fluctibus,
hiberni condunt ubi sidera Cori; Tran-
quillo silet immoatae attolliturunda, etc.
366. ἀποκλίσεως: Ap. has many
compounds with hiatus on the
mistaken analogy of Homeric forms, e.g.
ἀποκλίσεως on the analogy of ἀπόθεσις:
διαιμένοι, καταιμένοι (ὑπὶ) on the
368. ἐκτοβεν Sanctamandus: ἐμπέδον vel ἐδυκές dubitanter coni. Merkel:
ἐδοτὸν Naber.
369. θεϊναμενοι Pariss., Vind., Vrat.
analogy of καταιμένοι (καταθεμμα): ἐπι-
έρτους on the analogy of ἐπιήδοτες(ς): ὑποζήτημα, etc.
368. ἐντορρι ένδοθεν ὅπως: δει
torto intius fuece. ἐνδοθεν goes closely
with ἐντορρι. 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 ἐνδοθεν with
ἐξοζαν pronounced the word corrupt,
and various corrections, e.g. ἐκτοβεν,
have been made, but Od. 10. 107,
πείσμα . . . ἐντορρι ἀμφότερως, seems
decisive for the first interpretation.
The only possible way of taking ἐνδοθεν with
ἐξοζαν would be to explain it of a hawser
stretched from stem to stern over crutches
inside the vessel, such as is described by
Warre, J. H. S. v. 216. The ὑπάσωμα,
however, in the case of the trireme, was
stretched lengthwise round the outside
of the vessel, and so too the ὅπως here.
Breusing, who observes that Ap. must
have seen many launchings at Alexandria,
joins ἐνδοθεν with τεινάμενοι, and ex-
plains the process as follows:—‘Man
legte das Tau von hinten nach vor um
die beiden Seiten, ἐκάτερθεν, nahm nun
aber das Ende von der Steuerbordseite
durch die Backbordklüse und das von
der Backbordsite durch die Steuer-
borahdlule nach innen und zog dann die
beiden Enden binnenbords, ἐνδοθεν
tεινάμενοι, entweder mit Hilfe von
Flaschenzügen, oder indem man sie
um die Ankerwinde legte, straff an.’
(Nautik der Alten, p. 171.)
370. ῥοθοῖο . . . ἀντιπόσων: ‘might
have strength to resist the surge,’ cf.
II. 7. 231, ἱμηὶς δ’ εἰμὲν τοῖοι οἶδ’ ἂν σέθεν
ἀντίδασαμεν.
σκάπτον δ' αἴφα κατ' εὕρος ὅσον περιβάλλετο χώρον, ὑπὲρ κατὰ πρώφαν εὑρὼ ἄλος ὅσισκότων περ ἐλκομένης χείρεσιον ἐπιδραμεσθαι ἐμέλλεν. αἰεὶ δὲ προτέρῳ χθαμαλώτερον εξελάχαυν στείρης, ἐν δ' ὅλκῳ ξεστάς στορέσαντο πάλαγγας: τὴν δὲ κατάνοι ὀκνῶν ἐπὶ πρώτης φάλαγξιν, ὡς κεν ὀδίσθαινος δ' αὐτὰς φορέωτο. υψὶ δ' ἄρ' ἐνθα καὶ ἐνθα μεταστρέψαντες ἐρετὶ πῆχυνοι προ又好又快· περὶ σκαλμοοίῳ ἔδηςαν. τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἑνέσταθεν ἀμφοτέρωθεν, στέρνα θ' ὄμοι καὶ χειρας ἐπήλασαν. ἐν δ' ἄρα Τῦφνυ βήσαθ', ὦν ὑπάνεει νεόνα κατὰ καιρόν ἐρύσασαι: κεκλόμενος δ' ἴσεις μάλα μέγα: τοι δ' ἰπόρασον

371. χώρον G: χώρος 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 ἴσεις. Brunck took εὐρος as the subj., i.e. δυὸν χώρον τῷ εὐρῷ περιβάλλετο, cf. Nic. Ther. 169, περιβάλλεται εὐρός ὅσον ὑπ'. . . ἴσεις τεκτω.

372. κατὰ πρώφαν: marks the direction in a line in front of the prow, opp. to κατ᾽ εὐρος.

374. χθαμαλώτερον: the trench was gradually deepened towards the sea. In II. 2, 153 ships are launched by means of ὀφροι. 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 δονατέσσαν ἐπικαλοθηκε κολίνδρος 'Ολκάς ἄπ' ἴσων ὢν βυθὸν ἑλκομένην: Hor. C. 1. 4. 2, trahuntique seicas machinae carinas: Non. Marc. 163, 23, Phalangae dicuntur fustes teretes qui navibus subicentur quum attrahuntur ad pelagus vel quum ad litora subducuntur.

377. ὀδίσθαινος: the form πράσατα is post-classical. In Hom. we find only the aor. ὀδίσθην.

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 σκαλμοι were the tholes to which the oars were tied, v. n. 523. πῆχυνοι: in the sense of πηχυαίων, cf. 3. 854. 1207; 4. 1510. L. and S. wrongly explain πῆχυνοι by τροποthèse, following the unintelligible view in Et. Mag. 671, 8, πῆχυνοι προὔχοντα. 'Ἀπολλάνιος' ο μεν, μικρὸν ἱματίδιον τὸ συνεχόν τὴν κάτην πρὸς τὴν σκαλμὸν κ.τ.λ.

380. τῶν: sc. ἑρετῶν, 'and behind the oars one after the other on either side they took their stand.' τῶν depends on ἐνσωματιδίς (ἄπ. λεγ.) = ἀμοιβαδίς, cf. 4. 199, ἀμοιβαδίς ἄνεος ἀνήρ. The ἐν- anticipates the ἐν- of ἐνέστασεν.

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

383. παράστον: = παραντικά, παρα-χήμα, a favourite word of Ap., who alone uses it. In a spatial sense only in 3. 969.
8. κρατεῖ βρίσαντες ἵνα στυφέλιξαν ἐρώτη
eνεύθεν ἐξ ἐδρῆς, ἕπι δ’ ἐρρώσαντο πόδεσσι
προτροποβιαζόμενοι. ἥ δ’ ἐσπετο Πηλίας Ἀργώ
ῥύμφα μάλ’; οἱ δ’ ἐκατερβεν ἐπίαχον ἀῖσσουτε. 385
αἱ δ’ ἀρ’ ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες
τριβόμεναι, περὶ δὲ σφυν ἄδυνη κήκιε λυγυν
βριθοσύνη, κατολύσθε δ’ ἐσω ἄλος· οἱ δὲ μιν ἄδυν
ἂν ἀνασείραξουτε ἐχον προτέρωσε κιουσαν. 380
σκαλαμοὶ δ’ ἀμφὶς ἐρέτμα κατηρτουνʼ ἐν δὲ οἱ ἱστὸν
λαίφεα τ’ εὐποίητα καὶ ἁρμαληὴν ἐβάλοντο.

Αὐτάρ ἐπεὶ τὰ ἐκαστὰ περιφραδεῖς ἀλέγυναν,
κληδὰς μὲν πρῶτα πάλῳ διεμοιρῆσαντο, 395
ἀνδρ’ ἐντυναμένῳ δοιῳ μιᾶν· ἓκ δ’ ἀρα μέσον
ηρεον Ὑρακλῆ καὶ ἡρῶν ἀτερ ἀλλών Ἀγκαίῳ, Τεγένης ὅς ῥᾳ
πτολείθρον ἐναιεν. 390
τοῖς μέσῃν οἴοουν ἀπὸ κληδα δίπουτο
αὐτος, οὐτὶ πάλῳ ἐπὶ δ’ ἐτρεπον αἰνήσαντες
Τιφύν ἐνστείρης οἰήμα νόος ἐρυυθαί.

"Ενθεν δ’ αὐ λάγγας ἁλὸς σχεδὸν ὀχλίζουτες


385. ἰῇ: were it not for the presumption that μιᾷ was a gloss which ousted ἰῇ, we might defend the vulg. βρίσαντε μιᾷ by 3. 206 (v. n.), where the dual is clearly used for the plural. Merkel defends the dual, it being used of the two parties (ἀμφοτέρωθεν, 386).


386. προτροποβιαζόμενον: this strengthened form of προβιαζομαι is ἀπ. λεγ. Πηλίας Ἀργώ: v. u. 2. 1188.

389. ἄδυνη: ‘dark.’ It is formed from ἄφο, ‘unseen,’ with the same termination as παύδος, κυδός, and is found earlier in one doubtful passage, Hes. Th. 860.

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


395. Cf. 358.


397. ἤρεον: sorti excipiebant, cf. ἐξαιρετὸς = eximius. The middle bench being the widest, on account of the curvature of the sides, required the strongest rowers.

398. Αγκαίῳ: v. 164.

400. αὖτος: i.e. by natural selection, not by lot. αἰνήσαντες: ‘with one consent.’


402. λάγγας: in Hom. λάγγας means ‘pebbles,’ but here it has no such dim. force, as is shown by the use of ὀχλίζουτες ‘levering up’: cf. 4. 1678, ἅν δὲ βαρεῖας ὀχλίζων λάγγας.
403. ἐπάκτιον Brunck: ἐπάκτιον codd.
416. τοῦ δ’ ἀρ’ vulg.: σοι δ’ ἀρ’ Brunck.

404. Ἀκτίος: ‘Lord of the Strand’ (Way). For Apollo Ἀκτίος v. Farnell, Cults iv 185. The epithet is applied to Apollo only, except in Theoccr. 5. 14 where it is given to Pan and explained Et. Mag. 54. 27, “Ἀκτίος ἢ δ’ θηρατήρ (καὶ γὰρ ἐπακτήριοι οἱ θηραταί), ἢ δ’ ἐπὶ ταῖς ἀκταῖς ὑπὸ τῶν ἀλιεῶν ἀτρυμένοις θηρευτής γὰρ ὁ θεὸς, ὃ ἐν Ἀθηναῖς τιμημένος. Ἐμβοτσίοιο: v. n. 359.

407. δῶ ἐπαίστεια ἐπὶ δυσι προσήγοροις, Ἀκτίος Ἐμβασιού τε, δῶ ἐπαίστεια ἄγουσιν. Schol.

408. κουρστέροι: ἐπεὶ ἰσως αἰὲ νεος οἱ θεοὶ, καὶ οἱ τῶν ἐπαίστειων κουρστέροι τὴν ὑπαξίαν ἐπέτελεσιν. Schol.

409. Cf. Od. 3. 445, Ἀφρική τούτους τοὺς κατάφηκεν. Those present at the sacrifice were sprinkled with the lustral water (Ἀφρική), and the barley (μωλικαὶ) was cast on the victim and the altar. Curtius connects οὐλαὶ and ἀλέω, cf. Lat. mola, molere.

411. Ἀιώνισα: Ἀιώνισας πόλις τῆς Μαγνησίας ἀπὸ Αἰόσου τοῦ πατρὸς Ἴασον, ὃς καὶ Πύαρας φησί καὶ Φερεῦσης. Schol. It is not mentioned by Strabo.

413. χρειομένω: distinguish χρέων, 360. The active was used of the god, the middle of the suppliant.

414. ἐπαίστειο: v. n. 8.

418. Πυθο: v. n. 200.

419. Ὀρτυγία: Delos received the name of Ortygia from Asteria, sister of Leto, who was changed into a quail (Ὀρτυγία) 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. τῆς ... πρώτησιν: ‘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,’ ἐπίβαρον is used = ναύλον in Od. 15. 449. The Schol. explains ἐπίβαρον by ἐπίβαρτρα, i.e. sacrifices on embarkation, and this is adopted by L. and S. ἐπ’. μοῖρῃ: v. n. 252.
πεύματα σήμερα μήτην, ἐπιπνεούσει δὴ ἄχητα
μελίχος, δὲ κ' ἐπὶ πόντον ἐλευσόμεθ' εὐδιώνωτες." 426

'Ἡ, καὶ ἄμε ἐνυχωλη προχώτας βάλε. τὰ δ' ἐπὶ βουσίν
ζωσάσθην, Ἀγκαίως ύπέρβης, Ἡρακλῆς τε.

'ήτοι ὁ μὲν ῥόπαλω μέςσον κάρη ἀμβί μέτωπα
πλῆξεν, ὃ δ' ἀλρόοις αὐθι πεσὼ ἑνερείσατο γαϊήν
Αγκαίως δ' ἐτέρω τον ἔτερον κατὰ πλατὺν αὐχέα κόφας
χαλκεῖω πελέκει κρατεροὺς διέκερσε τένοντας,

ηύρετε δ' ἀμφοτέρους περιρρῆδης κεράσων.

tοὺς δ' ἐταροὶ σφάξαν τε θώος, δείραν τε θειαίας,
καπτόν, δαιτρεύνον τε, καὶ ἤερα μὴν ἐτάμαντο,
καὶ δ' ἀμμοίς τάγε πάντα καλύβαντες πῦκα δημῶν
καίον ἐπὶ σχίζοντων ὃ δ' ἀκρῆτος κἐξ λούβας
Αἰσοφώνη, γῆθει δὲ σέλας θειέμενος Ἰδμών
πάντοτος λαμπόμενον θυέων ἀπὸ τοῦ τε λυγνύν
πορφυρέας ἐλίκεσσων ἐναίσμων ἀὐσσουσαν·
ἀφία δ' ἀπηλεγέως νόον ἐκφατο πληύεραο.

''Ὑμῖν μὲν ὑπὶ μοῖρα θεῶν χρειῶ τε περήσαι
ἐνθάδε κως ἄγουντας ἀπειρέσιοι δ' ἐνὶ μέσῳ
κείσε τε δειρό τ' ἑαυτί ἀνερχομενούσιν ἀεθλοί.
ἀὐτὰρ ἐμοὶ θαναίως στυγερῆ ὑπὸ δαίμωνος ἀἰσὴν
τηλόθι πον πέρπρωται ἐπ' Ἀσίδος ὑπεύρουι.

427. μετάπυ Pariss., Brunck.
441. ἐχοντας vulg.

424. εὐδιώνωτες: εὐδιώ is used by Λπ. (1) as here and in 2. 903 of person's enjoying fair weather (εὐδιώ), (2) of the sea being fair or calm, e.g. 2. 371, κάλπω εὐ εὐδιώνωται. For κατ' et c. fut. ind. v. Monro, H. G. 32. It implies 'in such cases.'
425. προχώτας: = εὐλογύτας, 409.
428. ἀθρόος: 'in a heap.' Cf. Αἰεν. 5. 481, sternitur examinisque tremens procumbit humi bos. See also 4. 408 n.
451. 'it fell, pitching forward on its two horns,' ἐπὶ πρόσατον μεθ' ἄρμας κατενεχθεῖς. Schol.; cf. Οδ. 22. 84, περιρρήδης ἐκ τραπέζη κάππακα τε. L. and S. render 'impaled on its horns,' which is impossible. περιρρήδης is usually connected with περίπρω; Dünztter derives it from the root vrad 'reeling.'
433 sqq. The thighs were sliced and wrapped in a double layer of fat, above and below, and placed on the altar to be consumed after wine had been poured on them. Cf. Οδ. 3. 450.
437. λυγνύν: cf. Soph. Τρ. 794, ἐκ προσέδου λυγνύος, 'the shrouding altar-smoke.'
438. ἐλίκεσιν: cf. Aesch. Τρ. 1083, ἐλίκεσ στερεфикс. For πορφυρέας see on 4. 668.
440. ὑμῖν ... ἄγουντας: v. n. 355.
413. For the death of Idmon v. 2. 815 sqq.
"It implies a noun ἔψι from a root ἐπ-, Indog. ieq, seen in Lat. jucus" (Monro).

Ap. uses it in this sense in 3.118, 950; but here and in 2.811 he seems to take the other view of the word, connecting it with ἔπος. This is given in Et. Mag., and it is reflected in the reading of L, ἐφώσωτα, and in the schol. ἐφωσώτα: παρὰ τὴν ἔψιαν, ἢ ἐστὶ διὰ λόγων παιδία,

οἷον ἔπεσε σαῦρα, παρὰ τὸ ἔπος.


πορφύρεσκεν: 'kept broo-ing over'; cf. 2.540; 3.397, 450; Il. 21. 551, πολλὰ ἔν την κραδίθ πάφωρε. Similar is the use of καλαχίνων in Soph. Ant. 20, where Jebb points out that in πορφύρων the idea of trouble precedes that of colour, in καλαχίνων vice versa. See also on 935. κατηφεῖοντι: v. n. 267.
462. ύποφρασθεῖς: this compound (= ὑποφρέω) is ἀπ. λεγ.
463. ἐλύεις: volvis 'turnest over and over'; cf. Soph. Ant. 231, τωαθ' ἐλύσαν ήντον σχαλῇ βραδίς.
465. ἀτύχει: this active form is found also in Theocr. 1. 56.
468. ἐμὸν δόρον: the reliance of Idas on his spear is like that of Parthenopaeus in Aesch. Th. 530, ὅμως δ' αἰχμήν, ἤν ἔχει, μᾶλλον θεῶν Σίμβεων πεπολὼς. μὴ κ.τ.λ.: with ἵστω, 'be witness,' 460.
470. καὶ εἰ θεὸς ἀντίφηστο: 'even if a god should stand in our path'; an echo, in a diff. sense, of Od. 12. 88, οὐδ' εἰ θεῶς ἀντίδεεσεν.
471. Imitated from II. 15. 254, θάφειςν τὸν τοῦτον ᾧς ἀντιφήστη λόγον. 'Εχ' ἴδον προκέρκει παρεσταμέναι καὶ ἄλωσεν. Curtius explains ἀντιφήστη as ἀσόφηθην from ἐπ', Skr. rāk, Lat. jocīrīs (ā = sa, 'together').
472. ἑπισχύμενος: 'putting to his lips,' cf. II. 9. 489, etc.; Plat. Phaed. 117c, ἐπισχύμενος ἐπέπειεν. Virg. imitates this passage, Aen. 1. 738 (of Bittias), ille impiger hausti Spumantem pateram, et pleno se proliuit auro.
475. Ἀιδμῶν: son of Apollo (139). The Schol. says: οἰκείως τῶν Ἀιδμων ἢς μάλτιν ὅστα ποιεῖ ἐναντιόμενον τῷ Ἰδας ἔχερθι ὅστι Ἀπόλλωνι.
476. Δαμίονε: 'Poor fool.' 'Δαιμόνιος seems to mean properly one who is under the influence of a δαιμόνιον, or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened.' (Leaf on II. 1. 501). αὐτῷ: = σοι αὐτῷ, cf. 3. 350.
477. εἰς ἄτην: 'to thy own destruction.' ἰδών μεθύνειν: νεικίσει πειναίεστ. cf. Hdt. 6. 84, ὃρατόσερ πίνειν.
478. οἰδάνει: cf. II. 9. 554, χόλος νόον οἰδάνει.
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The doctrine is that of Empedocles (cf. 4. 676 sqq.), that all things were fused together at first, and the surdinger (διάκρισις) of the elements and the creation of the world were due to the opposing influences of νείκος and φιλα (repulsion and attraction). Ovid imitates Ap. in Met. 1. 5, Ante, mare et tellus et quod tegit omnia caelum, Unus erat toto naturae voltus in orbe, etc. For similar cosmogonies cf. Orph. Arg. 417, Virg. L. 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 τεκμαρίωσι, a 'sign' in the heavens.

502. αὐτήσιν νῦμφησι: for the comitative, or sociative, dative with αὐτός v. Mono T. 3. 144.

503. Ὠφῶν: 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-Enroaching Eve perhaps), had first the rule Of high Olympus, thence by Saturn driven And Ops, ere yet Dictaean Jove was born" (P. L. x. 580).


510. Cf. Hes. Th. 139, γείνατο (sc. Γαία) δ' ἀν Κόκλωπας ὑπέρμην ἢτορ ἔχοντας Βρόντην τε Στερέπτην τε καὶ Ἀργην ὁ θεῖο όμοθάλων Οί Ζην βρόντην τ' ἔodzi na tevexan τε κεραυνό. 

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

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

515. Κηληθμό: cf. Od. 11. 334, κη- ληθμό δ' ἔχοντο. For the reading in the first recension v. Appendix i.
Pnyō̂n ἐπὶ δὴν μετέπειτα κερασσάμενοι Δίω λοιβάς, ἡ θέμις, ἑστηκότες ἐπὶ γλώσσῃς χέοντο αἰθομάναις, ἔπινον δὲ δία κνήφας ἐμμόνοντο.

Ἀυτὰρ ὅτ' αἰγλήσσια φαενώδης ὤμμασιν Ἡώς Πηλιών αἰσέσια νδὲν ἄκριας, ἢκ δ' ἄνέμοιο εὐνίοι εἴκλυοντο τιμασσομένης ἀλὸς ἄκραι; δὴ τὸτ' ἄνέγρετο Τίφευς ἄφαρ δ' ὀρόθυνεν ἑταίρους βαϊώμεναι τ' ἐπὶ νήα καὶ ἀρτύνασθαι ἑρετάμα. σμερδαλεόν δὲ λιμὴν Παγασῆος ἡδὲ καὶ αὐτὴ

Πηλιώς ἰαχεῖν Ἀργῷ ἐπισπέρχουσα νέεσθαί. ἐν γὰρ οἱ δόρῳ θείου ἐλήλατο, τὸ ῥ' ἀνὰ μέσην στεῖραν Ἀθηναί' Δωδωνίδος ἠμμόσε τηγοῦ. οἱ δ' ἀνὰ σέλματα βάντες ἐπισχέρω ἄλληλουσίν, ὡς ἐδάσαντο πάροικες ἐρεσέμεν ὃ ἐνὶ χώρῳ, εὐκόσμως σφετέρωσι παρ' ἐντεσίν ἐδριὼντο. μέσως δ' Ἀγκαιὸς μέγα τε σθένος Ἡρακλῆος ἦχανον ἀγχί δὲ οἱ ῥόπαλον θέτο, καὶ οἱ ἐνερθὲν ποσσίν ὑπεκλύσθη νηὸς τρόπις. ἐλκετο δ' ἴδῃ πείσματα, καὶ μέλιν θείον ὑπέρθ' ἀλὸς. 

αὐτὰρ Ἰῆσων

517. ἐστητάτες ἐπὶ γλώσσης κοινεί: ἡ θέμις εἰσαγέως Merkel: ἡ θέμις ἐστὶ τέως ἐπὶ τε codd.: δὴ λοιβάς, ἡ θέμις ἐστι, theis Gerhard.
523. ἀποτυνέσθαι Paris. unus, Brunck.
533. ὑπεκλύσθη schol. Par.

516. εἰ ἐκ: on the analogy of εἰ ἐκῃνοῦ (II. 9. 415). The Schol. treats it as a compound εἰκηνοῦ, and explains it by μετὰ χρόνοιν. Δί: Ruhnken explains this as ζῆδος Τήλεως (Athen. 1. 28), Merkel as ζῆδος Ζωῦθρ (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 ἀναστάμενοι δ' ἐπέλειβον. Probably ἐστητάτες is the right reading. It, and not the Homeric ἐστητάτες, is the form Ἀρ. always uses. The corruption would be caused by the fact that Ἀρ. uses both ἡ θέμις and ἡ θέμις ἐστίν.

520. ἐκ δ...'...ἀκραι: 'by reason of the wind the forelands, standing out clear in the morning air, were washed by the tossing sea.' For ἐκδός cf. ὄψευσις, 584. These lines recall the words of Cassandra, Aesch. Ag. 1179, λαμπρὸς δ' ἐνικεί ἥλιον πυὸς ἀντολάς

Πνέων ἐσφηκεν, ὡς τε κύων τὸν Κλῦκεν πρὸς αὐτὰς κτ.λ.

523. ἀρτύνασθαι ἑρετα: more fully Od. 4. 782, ἠμμόσε ρὸν ἑρετα ἑρετα τροποι ἐν δειματιασία. The eels had been used in the launching, v. 378.

526. δόρῳ θείον: cf. 4. 582, αἰδήνερ γλαυκοῦ ἄλος δόρῳ. The Argos was called ἐβάλαος τρόποις (Orph. Aig. 707), and faticīna ratis (Val. Fl. 1. 2), on account of the beam in it endowed with human utterance and prophetic powers.


528. ἐπίσχερω: v. n. 330.
529. Cf. 305 sqq.
531. σθένος Ἡρακλῆος: v. n. 122.
533. ἐπεκλύσθη: 'was plunged deep.' The Schol. on 1290 tells us that
Antimachus in his *Lyke* said that Heracles was put ashore by his comrades dia to katabasinthia the *Aurw* upo tov *froos*. Aristotle *(Pol. 3. 9)* refers to the story that the Argo herself refused to take H. on board on account of his surpassing stature and might. Cf. *Aen. 6. 412* (of Charon's boat), simul accipit alveo Ingentem Aeneam. Gemult sub pondere cymba, etc.

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


539. *Rhigsew: for *Rhigsew = tripudiar* cf. *H. 18. 571*, *Rhigsew *amart *Moil *r* *enyw* te *pov* *skairontes* *etwto.*

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

542. "on this side and on that the dark brine seethed in foam"; cf. *Od. 5. 455*, *thalasas de kikie pollla.*

543. *morpouros*: 'roaring and boiling,' cf. *H. 18. 403*, *dorfr* *morpouros* *bein* *apostos.* For the reading v. *App. 1.*


545-6. *makrai...pedioi: 'and a long white track of foam was ever in their wake, like a path seen stretching through a grassy plain.' For *dieronmwei* cf. *Call. Del. 191*, *dieronmwe ev *dieti* *vpos.*

547. *Cf. Cat. 64. 12*, *Quae (sc. Argo) simul ac rostro ventosum prosciditaeque, Tartaeque remigio spumis incancidui unda, Emsere feri candenti e gurgite vultus Aequoreaem monstrum Nereides admirantes.*

551. *Itonidos*: the Thessalian designation *Itonis* is far more appropriate here than *Tritonis*, as the Argo was built at Pagasae near which the town of *Iton* was situated (*H. 2. 696*):
strabo (376, 26) mentions τὸ τῆς Ἀιγαίας ἀνακόμισιον with a map showing the position of the Cyclades. The name Thetis refers to the sea, and was used to describe the Cyclades lying in a circle round Delos.

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

564. **προσόνουσι** 'forestays.' The mast was held upright by three ropes, two fastened forward (προσόνουσι), one at each side of the prow (ἐκάτερον), and one aft (ἐπίτονοι); cf. Od. 2. 425, 12. 499.

565. **θηλακάτην** τὸ λεπτότατον καὶ ἀκρότατον μέρος τοῦ ἱστοῦ ... ὑπὲρ ὧν οὖσα τὸ καρχήσιον. Schol. It was spindle-shaped, hence its name (cf. ἀράκτος). For the exact relation between the θηλακάτη and καρχήσιον v. Cartault, *La Trière Athénienne* 117 sqq.

566-567. ἐπὶ εἰκρῶφιν ... ἀμφιβαλόντες: taking ἲκρα, 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 κάλωσε (= πόδες, 2.932, the sheet-lines of the square sail) were made fast to pegs or cleats (περόνα) at intervals on both sides of the deck. The Schol. explains ἱκραία as either ἄπαντομα, or κέρατα, and περόναι as either πάσασαλοι or κρίκοι.

de M., following Cartlidge, understands by ἱκραία, 'the yard,' and by περόναι 'rings,' through which the ropes passed. Seaton (Cl. Rev. x. 170) inclines to Vars' view that the περόναι (cahiblotts, belaying-pins) round which the ropes were fastened were attached to something of the nature of an ἵκρον, such as a 'fice-rail' (fâtilier).

κάλωσε and κάλωσαι are new formations of Ap.; in Hom. we find only κάλους, Od. i. 260.


569. εὐθύμων: 'harmonious,' lit. 'well put together.' The Schol. also suggests διὰ τὸ εὖ διατείθηναι τῶν ἀκούστων φυσάς. Aesch. uses it actively Chor. 84, διώσα καθαύσα εὐθύμων.

570. νησίσσον: ἥ διὰ τὸ σῶσειν τὰς νάις, ἥ διὰ τὸ σέβειν καὶ κινεῖν αὐτάς. There is the same ambiguity in λαοσσόν, which in Hom. is connected with σεῖω, in later Gr. poetry with σὰρῳ. The analogy of πολισσόν favours the 'first interpretation of the Schol. The epithet is applied to Artemis here only, but her character as a sea-goddess is fully attested; cf. Farnell, Cults ii. 430.

572. Ἰωλκίδα: Iolcus, the birthplace of Jason, was a few miles from Pegasus. It gave its name to the whole neighbouring coast, cf. Strab. 375.4, καλείται δὲ καὶ ὁ συνεχῆς αἰγιαλὸς Ἰωλκός.

573. παύροις: 'small,' a meaning first found in Hes. Op. 536. For the dat. with ἀμώγια, which is only found in Alex. Greek, cf. 2.933.

574. διασκαήροντες: 'bounding thro,' ἀτ. λεγ. The ending of the line is an echo of ll. 18. 572, quoted on 539.

573. Ap. modifies the simile found in ll. 13.492, λαοὶ ἔρουθ' ἡς εἰ τε μετὰ κτίλον ἐσπέτο μηλά Πόμεν' ἐκ Βοτανίς, σημαντήρος = σημαντόρος (355), 'herdsman.' In 3.1403, κλήρους σημαντήρα = κλήρου δεσπότην, 'owner of the soil.' Josephus is the only other writer to use the word, and always in the sense of 'seal,' 'signet.'

577. σύργγυ: cf. ll. 18. 525, δῶ 8 ἄμ 'ἐπέτιον νοοῦσε Τερπόμενοι σύργγυ. 578. νόμον: 'pastoral.'

579. ἐπασαύτερος: 'constantly refreshing,' (ἀσσόν, ἀσάυτερος, with Ἀκόλυθο), cf. 994. 2.472; ll. 4.423, etc.

580. ἄρη: 'misty,' 'dimly 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. ll. 1.496) 'misty' is appropriate. In the sense of 'misty,
it is connected with ἂρη, in the other sense with ἥμι, early. See also on 4. 1230. Πελαγόγον: τῶν Θεσσαλῶν ἀπὸ Πελάγου τοῦ Ἰαγάου, ἢ ἀπὸ Πελαγῶν ἑώνων βασιλικοῦ οἰκήσαντος τὴν Θεσσαλαν. Schol. Various theories with regard to the Pelasgi are discussed in Busolt, τ 164-176, E. Meyer, Forschungen 1-124.


583. Σκίαθος: an island off Thessaly, near Euboea.

584. Πειρεσάι: this town, which the Schol. says was in Magnesia, cannot be the same as that mentioned in 37 supr., which could not have been visible, being almost in the heart of Thessaly. ὑπεύθους: ‘clear in the summer air’ (Way). L. and S. are wrong in saying that in Ap. it means ‘somewhat calm’; it is rather ‘under a clear sky’ (v.n.603), cf. 3. 1202, where it is used of a place open to heaven, and 4. 1731. Aratus (1012) lengthens the penult., and also lengthens that of εὐδῶς in arsis; Ap. never does so, though he has both quantities in εὐδῶς (1.603, 4.1312).


586. ταῦτα πνεύματα vulg.

587. μῦν: i.e. Dolops. ἐντομα: specially used of victims offered to the shades as opp. to ἐφερεῖ, cf. Hdt. 2. 119.

590. περίστοιον: v. n. 466.


592. Μελιβούαν: the birthplace of Philoctetes at the foot of Mt. Ossa. It was famous for its purple dye, Meliboea purpura, Aen 5. 251, Lucr. 2. 500.

593. This line may be a survival from the earlier recension, as Gerhard and Wellauer think. Brunk’s ἐκκυνθαντες, ‘keeping clear of,’ is from Orph. Arg. 460. Merkel adopts Meineke’s ἐκκυνθαντες, ‘passing by.’ ὁδοῦμιν 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.


uses this compound in the sense of "passing by," cf. 1160, 2. 937. The simple μετρῶ, "to traverse," is found in 930, as in Od. 3. 179, πέλαγος μέγα μετρήσαι. Cf. Lat. mare, or iter, metiri, emetiri.


597. Εὐφυμενάς: cf. Livy 39. 25, where Philip's claim to the town in 185 B.C. is disputed.

599. κλῖτα... ἤνυσαν: 'reached the slopes,' cf. Soph. Αἴγ. 805, θάλαμον Ἀντιγόνην ἄνυσαν. Καναστραῖν ἄκρην: the cape terminating the peninsula of Pallene in Thrace.

601. "Ἀθώ: the Homeric form is Ἀθώ, from Ἀθῆναι (H. 14. 229). Another instance of the so-called Attic declension in Ἀρ. is Τάλως, Τάλω (4. 1638, 1670); cf. also the form ἄρεω, 3. 503n. In Λεώδακος (1. 119) the first element is the Attic λέως, though Ap. always uses λάος as the noun, in the comp. λαοκών (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, "Ἀθῶς σκιάζει νώτα Λήμνος, Πίεν. Ν. Η. 4. 12. 23, Myrina in cuius forum solstitio Athos circulatur unbram. Lemnos is about 45 miles from Athos.

603. ἤνδοιον: from the root δῆ (shine), Skt. div, Lat. divus, dies, etc., so that ἤνδοιοι meant 'in the full light of day,' i.e. at noon, cf. Od. 4. 450, ἤνδοιος δοῦ γέρων ἤθεν. The Alex. writers used τὸ ἦνδοιον for 'noon.' In 4. 1312 the penult. is short. Merkel explains ἤνδοιον in our passage by ad vesperam usque on two grounds: (1) that the Argo itself, sailing with a favourable breeze, took from dawn till eve to reach Lemnos from Athos; (2) that both ἤνδοιοι and δείλη are derived in Et. Mag. (201, 20; 339.1), para τὸ ἥνδοιον καί ἠλατοῦσαν τὴν ἡμέραν, though ἤνδοιος is explained by ἡ μεσημβρία. He also cites Plut. Symp. viii 6, ἤνδοιον γὰρ τὸ ἥνδοιον ἐστι ἢνδοιολός: cf. Soph. Phil. 510, ἐπ' ἔστατολ ταχείας νωθ, where Jebb explains it 'well-equipped.'

605. ἤνε: a thematic form from ἄνε, as though there were a present ἀνέ; cf. 2. 1228. Rzach suggests that it is formed on the analogy of ἵνε, from ἵμεν. ὑπὲρ κνέφας: 'for the night,' i.e. throughout it, cf. 4. 1293, etc.

607. The wind died down with the dying day, and so they rowed on to Lemnos, cf. 651. de M. mistranslates, "mais, aux premiers rayons du soleil, le vent s'apaise"; so too Lehrs, "sed cum solis primis radiis," etc.

608. Σιντηρίδα: the earliest inhabitants
"Entoth' amousi pas δῆμος ὑπερβασίτοι γυναικῶν νηλεώς δέδημο ταρακομέων λυκάβαντι. δῆ γάρ κουρδίας μὲν ἀπηνήμαντο γυναῖκας ἀνέρες ἐχθράντες, ἔχων δ' ἐπὶ λημάδεσσιν τρήχων ἔρων, ὡς αὐτοῦ ἁγώνων ἀντιπέρηθεν Θρηκίην δηονύτες: ἐπεὶ χόλος αἰνὸς ὅπαζεν Κύπριδος, οὐνέκα μιν γεράων ἔπι δηρῶν ἄτισσαν. ὁ μέλεα, ζηλοῖ τ' ἐπισμυγερών ἀκόρητοι.

οὐκ οὖν σὺν τῆσιν ἐνύς ἔρρασαν ἀκοίτας ἀμφι' ἐνυὴ, πᾶν δ' ἀροσεν ὅμοι γένος, ὡς κεν ὀπίσσω πληίως λευγάλεομο φόνου τίσειαν ἀμοβήν. οὐτ' δ' ἐκ ποσεόν γεραροῦ περιπεσάσια πατρός Υἱοπόλεα θάδαντος, δῇ κατὰ δήμου ἀαισσεν. λάρνακι δ' ἐν κούλῃ μιν ὑπερθ' ἄλος ἰκε φέρεσθαι, αἱ κε φύη. καὶ τὸν μὲν ἔς Οἰνοίην ἐρύσαντο πρόσθεν, ἀτὰρ Σίκυών γε μεθύστερον αὐθηείσαν

613. τὰς Vat. unus, ed. Flor.
615. ἐπιθυροὺς ed. Flor.
623. φύγαi Paris. unus, Brunck.

of Lemnos were the Σίντες, cf. II. 1. 594, Od. 8. 294, Thuc. 2. 98. They were a Thracian tribe, the name denoting robbers or pirates (σίνεσθαι).

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


611. κουρδίας: in the Homeric sense of lawful wives as opposed to concubines. ἀπηνήμαντο: this compound was used especially of refusing the intercourse of love, e.g. Od. 10. 297, ἀπανήμασθαι θεοῦ εὐνὴν.

614. ὅπαζεν: 'pursued,' instabat, cf. II. 8. 103, χαλεπῶν δὲ σε γῆρας ὅπαζεi. Much oftener it means 'to give,' e.g. 5.11.

615. The Schol. describes the vengeance of Cyprus: αἰ Δῆμαρ γυναῖκες ἐπιστολῶν τῷ τῆς Ἀφροδίτης τιμῶν ὁλγήρωσαι καθ' ἐκατὸν τῆς θεῶς ἔκκησαν, πάσαις γὰρ δυνασίαις ἐνέβαλεν, ἡς μικὴτε αὐτᾶς τοῖς ἄνδραῖς ἀράσκειν.

616. ἐπισμυγερώς: 'to their own sorrow,' cf. Od. 3. 195, ἐπισμυγερώς ἀπετίσειν.

617. τῆσιν: i.e. the captive maidens.

620. γεραροῦ: 'aged,' cf. 367; in Hom. it means 'worthy of honour.'


623. εἶς Οἰνοίην ἐρύσαντο: ἐλήφη τὴν ιστορίαν παρά Θεολύτων. Σίκυών δὲ ἐστὶ νῆσος τις πρὸ Εὐβοίας τῷ πρῶτον Οἰνοίη θαλαμουσία διὰ τὸ εἶναι αὐτῆς ἀμελλόφοτον . . . ὅτι δὲ ἐνέσθη Θάνα ἐσάθη καὶ Κλέων ὁ Κουρεύς ἤστορει καὶ Ἀσκληπιάδης ὁ Μυρ- λεανός, δεικνύοις ὅτι παρὰ Κλέωνος τὰ πάντα μετήργηκεν Ἀπολλάνων. Schol., v. Intro. ii. The change of the name of the island is mentioned also in Pim. N. H. 4. 70.
νήσοιν, ἐπακτήρες, Σικύνων ἅπο, τοῦ μα Θόαντι

νήσας Οἰνοῦν νύμφη τέκεν εὐνοθείασι.

τῇς δὲ βουκόλαι τῇ βόων χάλκεια τῇ δύνειν

tεύχεα, πυροφόροις τῇ διατήρησασθαί ἀροῦρας

βύτερον πάσησ unst. Αθηναῖς πέλεν ἑργὼν,

οῖς αἰεὶ τὸ πάροισθεν ὄμιλεύν: ἀλλὰ γὰρ ἐμπής

ἡ θαμα δὴ πάπταυν ἐπὶ πλατὺν ἦμμασι πόντον
deίματε λευγαλέω, ὅποτε Ὄρηκες ἱασιν.

tω καὶ ἄτ' ἐγγύθι νήσου ἔρεσσομένην ὄδον Ἀργώ,

ἀυτίκα πασσυδῆν πυλεόν ἐκτοσθε Μυρίνης

dήμα τεύχεα δύσαι ἐς αἰγιαλοῦν προχέντον,

Θυάσιν ὀμοβόροις ἤκελαι: φαν γὰρ ποὺ ἕκανεν

Θρήκεις: ἡ δ' ἀμα τῆς Θανατίας 'Τυπυλεία

δυν' ἐν τεύχεσι πατρός. ἀμηχανία δ' ἕξεντο

ἀφθογγα τοίν ὁφιν ἐπὶ δέος ἶμωτεῖτο.

Τεῖως δ' αὐτ' ἐκ νῆσος ἀριστῆς προεῖκαν

Ἀθηαλίδην κύρικα θοῦν, τοπὲρ τέ μέλεσθαι

ἀγγελία καὶ σκῆπτρον ἐπέτρεπον Ἐρμειαο,


628. οὐάσιν ex Et. Mag. 457, 19, restituit Brunck: θυάσιν vulg.: Θώασιν L.
629. ἄθηναίης ἑργών: cf. Hor. C. 3. 12. 4, telas operosque Minervae studium: Aen. 7. 385 (of Camilla), Bellatrix, non illa colo calathisque Minervae Pemi-

neas adueta manus.
630. πάπταυν ... ὃποτε Ὄρηκες ἱασιν: 'they were watching anxiously when the Thracians will come.' The indic. ἱασιν is used to express greater certainty: they knew it was only a question of time when the Thracians would come, cf. Od. 20, 386, πατέρᾳ προσδέκετο δέγνες αἰεὶ ὅποτε δὴ μνηστήριαν ἀναίδεσι χειράς ἑρψεις.
634. Ἀθηαλίδην: Aethalides was the son of Hermes (v. 54), who gave him the power of remembering all things even in Hades. His soul dwelt alternately in the upper and lower worlds. From his body it passed successively into those of Euphorbus, Hermotimus, Pyrrhus, and Pythagoras, without losing consciousness of its previous migrations: cf. Hygin. Fab. 14, Diog. Laer. 8. 1. 4, Aul. Gell. 4. 11. 14.
635. σκῆπτρον: = κηρύκειον, caduceus, the herald's wand, originally an olive branch with garlands (στέμματα) twisted into the form of snakes.
σφωτέρου τοκής, ὦ οἱ μυθήστιν πόρε πάντων ἀφθιτων, οὔτ' ἐτι νῦν ἐπειροχομένου. Ἀχέρωνος δύνας ἀπροφάτους ψυχήν ἐπίδεδρομε λήθη. ἀλλ' ἡ γη ἐμπεδῶν οἶχα ἀμεβομένη μεμορήται. ἀλλοθ' ὑποχθονιών ἑναρίθμους ἀλλοτ' ἐσ' αὐγάς ἦλιον ζωοίτη μετ' ἀνήρας. ἀλλὰ τὶ μῦθους Ἀριδάλιδεως χρειῶν με δινυκεῖσιν ἀγορεύειν; ὦς ἢ τὸς 'Τυπτύλην μειλίζατο δέχθαι ἰόντας ἱματος ἀνομένου διὰ κύφας; οὐδὲ μὲν ἢ ἴοι πείσματα νηὸς ἐλυσαν ἐπί πνοη ἑρόε το.

Λημνιάδες δὲ γυναῖκες ἀνὰ πτόλυμν ἱζον ἱόνται εἰς ἀγορην' αὐτὴ γὰρ ἐπεδραδὲν 'Τυπτύλεια. καὶ ὅτε δὴ μὰλα πᾶσαι ὁμιλαδὸν ἑγερέθωντο, αὐτικ' ἄρ' ἦ' ἀν τῆς ἐποτρύνου' ἀγορεύειν: "Ὡ ρήμα, εἰ δ' ἀγε δὴ μενοεικέα δώρα πόρωμεν

643. Ὑ Wellauer: Ὑ ὑποκ. 644. ἐποιχομένων Κόχλυ. 651. ἀναμένου vulg. 653. ἱζον Gerhard.

643. σφωτέρου: ἀκαίρως τῷ δυνα ἑχομένος ἀντὶ ἑνωκός. Schol. σφωτέρος was properly the possess. adj. of σφοι, the dual of the 2nd pers. pron. It is so used in II. 1. 210. Rzach conjectures that the wide use of it in Ap. was due to the influence of Zenodotus, who rejected II. 1, 208-9 as spurious, and took σφωτέρον in 216 as poss. pron. of the 2 sing. Ap. uses σφωτέρος (a) for 2 pers. sing. 3. 395, (β) for 3 pers. sing. as here: so too Theocr. 25-55, (c) for 3 pers. pl. = σφέτερος, e.g. 1. 1280, 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 Buttm. Lexil. 644. οὔτ'] εἰ . . . 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); Ap. has it again in 2. 449, 4. 692, 1461. ἀπολέσθαι was specially used of departing from this life, cf. Anth. P. 10. 59, ἀπολήσαμεν βιότοιο. For the loose use of the acc. ἰζον without prep. see on 799. ἀπροφάτους: this adj., which seems to have been first used by Aratus, has two meanings: (1) 'unpeachable,' as here, (2) 'unforetold,' 'unexpected,' 2. 268. For the adv. see on 1201, 2. 62. ἐπιδεδρομε: Od. 20. 357; καὶ δ' ἐπιδεδρομεν ἄγλας.

646. μεμορήται = ἑλυσατ. From the root με- (μείωμαι, μαίρα) we get unusual forms in late Greek. Beside μεμορή, formed as if from moréω, we have μεμορήνιος 3. 1130, and μεμορήνινος Anth. P. 7. 280; v. Curtius, Gr. Verb, ii 130, Kühner-Blass ii 483.

647. Cf. Od. 11. 393 (of the Dioscuri), ἀλλοτε μὲν ζῶνα' ἐτερήσηκον. ἀλλοτε δ' ἄτε Θεοῦ.

651-2. οὔτε . . . βορέα: καίτοι τῆς πνοής οὖσις τοῦ βορέου ἐπιτηδείας τοῖς Ἀργοναύταις πρὸς τῶν πλοίων, ὅμως οὐκ ἕκαστα 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 εἰτι πνεῦ βορέα 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.
around, oía t' eñoikev ágev epí vηòs èxóntas, ἡμι, kai méthi lárop, ἵν' empevdon éktothi púrygovn μίννoenv, μηδ' ἀμεκα κατά χρειο mēthoventes átrkevovs gnòwosi, kai th' epí polllón 'iektai báxis' èpeι méga ërgovn èrèzamenv, oude tî pámnav thumhôs kai tòsu tóv 'èssetai, eî ke dæieven. ëmèterh mén vòn tòu parènévnothe μήτis' ùméow d' eî tis 'árovou épovs mëtisetai állh, ègrèseth' tòu gár te kai èneka dév' èkàlesevà." Ws òp' èfph, kai thókon eðiçave patróv évoi lávovn antár èpeita fíli th troilòs ὥρto Poluvôs, ñhrrai ði mìknôsw ènìskaùousa pòdessw, baktrov èrèiðomènh, peri ðe mevéau' ágoreusai. tì kai parðehvnikl pìípures sàxèovn èdriównto ådmìtes levkìhov ënìxovouùgè ñthíravns.

660. μίμνωσι Brunck. ãmæ I. 16, schol.: ãmvi vulg.
662. òrëzamv L, Vatt. tres.
663. kev tòuì Wellauer: tòsuì gê tòd' èssetai Brunck.

660. μίμνων: Brunck, objecting to the opt. as solecistic, read μίμνωσι. We have the transition from opt. to subj. after a secondary clause in 446. The opt. in a final clause after a primary tense is very rare, v. Goodwin (Μ.Σ. 332), and Leaf on Ἰ. 7. 340. Other instances in Ap. are ᾿I. 797, 1005; 4. 363, 399. The opt. with ὡς δ' ἰν', or ην', in such cases is found only in the Od. (Goodwin, 329). Ap. has it in 3. 293: 4. 536, 766, 811. μηδ'... γνώσι: μηδ' dià tìn tòin èpìsthevù anághvn kai chrëvai eisìntes eis tìn pòlin àkrìbas tà kàvì ñmías màiwns. Schol.
663. καl: even in the eyes of strangers, who have no immediate interest in the matter, their conduct may not be well-pleasing; Wellauer's kev is needless.
664. παρενήρvøvhe: ãnti tòu παρελη- λvolución. Schol. This compound is åp. lĕγ. In 4. 276 we have πατβηρòvñhe, which occurs in Ἰ. 2. 219, πατβηρòvñhe láchvñ, where Curtius explains it from a stem ἀνοθ- for ἀνθ of ἀνθο, etc., and Leaf, who inclines to πανενηρòvñhe, regards it as a redupl. pluperf. Buttm., Lexîl, says that the explanation of the Homeric πατβηρòvñhe in Apollon. Lex., ἐπηρ, èpèkeîa, which was certainly very old, may have been the cause of Ap. using ἐνηρòvñh as a mere variation for the verb substantive, so that πατβηρòvñhe here = πάρεστι, παράκειται, and πατβηρòvñhe (4. 276) = ἐπηρει. In Ἰ. 11. 266 we find ἀνήρωμεν, in Hes. Sc. 269 κατενήρωμεν.
670. ðókon lávovn: in the earliest days the agora was surrounded with large stones sunk into the earth (Od. 6. 267). These solid stone seats (ἐκετολ λίθος, Ἰ. 8. 6, Ἰ. 18. 59) were occupied by the chieftains in their deliberations.
668. Poluvôs: Val. Fl. 2. 316, vates Phoebu dilecta Poluyo, Non patriam, non certa genus.
669. μìkòsìv: 'shrively,' cf. h. Hom ᾿Αρ. 317, "Ηφαιστος μìkòs pòdas. èpìstikàxvøs: 'limping upon,' a compound only found in late Greek.
672. ënìxovouùgh: a probable restoration. The comp. is åp. lĕγ., but we
have the simple verb in 2. 43, χροάοντας ιόλους, 'the bloom of the first dawn,' and 2. 779, χροάοντα ιόλους, cf. Soph. O.T. 742, χροαῦντω ἀρτί λευκάνθες κάρα, "the silver just lightly strewn among his hair" (Jebb). Samnelson, urging (1) that it is the maidens, not Polyxo, who should be described in this line, (2) the unusual shortening of final ῥ, (3) that χροάοω is always used of young people except in the passage of Soph., retains ἐπιχιόδουσα, and thinks that λευκός may be used here of very light yellow hair, "color inter flavum et album," a meaning which he tries to find in Strab. 219, 8, δὲ Καλλίδος τοὺς ἀνθρώπους εὐανθιστεῖν καὶ λευκότεροι θαλαμεῖν. ἑθεράς: in Hom. always used of horses' hair.

673-4. ἀνά... μεταφέρειν: 'raised her neck slowly and with difficulty from her curved shoulders.' This constr. of ἀνέγγυς is, as far as I know, unique. See Soph. O.T. 174, μόλις: Ap. never uses the Homeric μόλις in κυφός: cf. Cat. 64. 350, ἰνερτό (so Ellis) canes solvent a vertice crines.

677. ἐπαυρέθη: in all the old edd. we find ἐπαυρέθαι. The Schol. observes that as paroxytone it is an aor. = ἀπολαύσας, and as proparox. a pres. = ἀπολαύειν. As the pres. was ἐπαυρέωσκοι (ἐπαύρωμαι being non-existent), ἐπαυρέθαι 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 ἐπαυρέσθαι." The other passage is 1275, and there it is invariably written ἐπαυρέσθαι.

678. ἐπιβίσθη: cf. II. 7. 343, μῆποτ' ἐπιβίσθη πολεμός.

680. ἀνώμοιτως: "unexpectedly." Hom. uses only the adj. ἀνώμοιτος, which has two meanings in Ap.: (1) 'unexpected,' 3. 670, 4. 1601; (2) 'mysterious,' 'unknown,' 3. 680, 4. 255.


685. βίωσεθ: ἀντὶ τοῦ βίωσεθ. Schol. Seeming analogues for this extraordinary form are διασωπάσμαι (Pind. O. 13, 91), and πεσοπαμεῖν (Pind. I. 1. 63), from σωπάω (= σοιςωπάω).

687. γεωτόμον: 'earth-cleaving'; this form for γεωτόμοι is not noticed
by L. and S. νευοι: νευος = novale, 'fallow-land.'

690. περίφρακασ: the Fates shrink with loathing from her on account of her physical decrepitude and repulsive-ness; cf. Apol. Met. 4. 7. anum quam-dam curvatum gravi senio, OrCi fastidium.

690. εις έτος: 'within a year'; for this strange use of εις, cf. Od. 4. 86, τρις γαρ τικτει μηλα τελευφον εις εηναυτων.


692. αυτως: there is the same un-certainty in our mss. with regard to the forms αυτως or αυτων as in the mss. of Homer. La Roche (Textkr. 210 sqq.) has collected the views of the ancient critics, and decides in favour of αυτως in all cases. I have adopted this view, which is also followed in the Oxford text. Brunck and Wellauer read αυτος everywhere except in 3. 129. Merkel admits αυτως in the sense of αυτως in 1. 692, 890, 1321; 2. 114; 3. 53, 386, 451; 4. 723, and reads αυτως in all other cases. 

693. ὑδεμένεται: cf. II. 16. 457, το γαρ γέρας εστι βασύνως: Lyc. 390, ας φθονων θεις: Aen. 11. 23, qui solus honos Acheronte sub imo est.

694. ἐπιβαλλοσ ἐστ' ἀλωρη: 'a way of escape lies open to you.' Ap. alone uses ἐπιβαλλος in a passive sense, III. 'to be attained,' here and in 3. 1272, ἐπιβαλοσ ἄρματι νύσσα. In 4. 1380 ἐπιβαλοσ μιτος means 'fitting counsel' ('hitting the mark,' ἐπιτυχης. Schol.) so too it is used in an active sense in 2. 1280, ἐπιβαλλος δρυμ.

695. ὑποβαλλεν: 'in answer,' cf. 3. 400, 1119. In II. 1. 292 it means 'interrupting,' but that meaning would not suit any of our passages.

700. ιφυσον: Val. Fl. 2. 326, port- tante preces ad litora Grauis Iphinoe.

702. ἀντιώσα: in the sense of 'sup- plicating' this verb is found again in 3. 604, 717. For the fut. form ἀντιών v. Monro, H. G. 63.

704. ημετρονεί: sc. οἰκον, cf. εις ον τοι 708, Od. 8. 39, etc.
Both it was the premiere. L, vulg.

732. ὑφαντο: ἀρχαίον παρασκευήν, πολλάς δ’ ἐνέπασσεν ἄκριβος, κ.τ.λ. For διπλάκα ν.υ. 326, de M. says: "Il ne s’agit pas, comme dans ce vers, d’un de ces vêtements très amples qui se mettent doubles, mais d’un manteau de luxe dont l’étoffe est à double tissu, c’est-à-dire brochée: en effet, les dessins variés forment une seconde trame dans la première."

723. ὑφαντο: 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. 10. 574 Monro and Merry take the former view, while Ameis takes the latter, which is supported by Procopius (Bell. Goth. 4. 22), ξύλα ἔμπυρον ἀπό τον πρότον ἐκαθορισθέντα, ἂπερ οἱ μὲν ποιητικά δύναμιν καλοῦσι, ἑτέροι δὲ νοεῦσι (‘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. δάσε: ἐδίδαξεν. Schol., cf. 19. 529. In Hom. this causal sense is limited to the redupl. 2 aor. δέδαι, e.g. Od. 20. 72.
-olds, ò kêu metabłèî̄as èreuvhos.

725. ἦ μὲν ῥήτερον κεν ἐς ἥλιον ἀνύοντα
726. ὄς ὁ Bάλος, ἦ κεινο μεταβλέειας ἐρευνὸς.

730. Ζηνι κεραυνὸν ἀνακτὶ ποιεύμενον ὅς τόσον ἥδη

734. ἀκτίνος, τὴν οἴδε σιδηρείης ἑλάσσκον

735. σφόνησων, μαλεροῦ πυρὸς ζείουσαν ἀντίμην.

725. ἦ μὲν Brunck.
726. καταβλέειας Naber.
729. ἐπεόπαστο Ruhnken; ἐκέκαστο codd.
734. ἀντιμή Paris. unus, Brunck.

725. τῆς μὲν ῥήτερον: for the reading in the first edition v. App. I. Brunck and others, to whom τῆς seemed impossible on account of the following ἦ, read ἦ μὲν. The harshness of the constr. is hardly to be paralleled by any of the unusual combinations we find after comparatives, e.g. Od. 6. 182, ὃν μὲν γὰρ τὸύγε κρείσσου καὶ ἅρουν. 'Ἡ ὥδ' άδοφρονεύτη τοίμας σω κληρόν ἐχέτην.

728. ἀκρὰ: 'at the extremities,' adverbial. ἐν ... ἐπεόπαστο: 'and on each border was rich tracery, brodered with surpassing skill.' For ἐπεόπαστο, cf. ll. 3. 125 (quoted on 722), 22, 440.

730-768. The description of the mantle of Jason is an imitation of the description of the shield of Achilles and the devices thereon, ll. 18. 478-608. Catullus is indebted to our poet in his account of the embroidered coverlet (61. 50 sqq.).


731. ὅς τόσον κ.τ.λ.: 'so much of it in its gleaming splendour had been wrought, but it still lacked one single shaft which they were forging with hammers of iron, a glowing blast of devouring flame.' For τόσον, cf. ll. 18. 378, ὅς ἦ τοι τόσον μὲν ἔχον τέλος, ὀβάτα δ' ὤπω Διαδέλλα προσκέειτο.

733. ἀκτίνος: 'ray,' 'shaft,' radius. 'The thunderbolt in the representations of Zeus appears as a sort of bundle of darts' (Conington).

734. ζείουσαν ἀντιμήν: the ἀκτίς itself is described as a glowing blast. Wellauer makes ἀντιμή the object of ζείουσαν (cf. 3. 273). Brunck reads ἀντιμή. The form ζείω, for ζείω, is found also in Call. Diæm. 60: cf. ἀναζείουσα, 4. 391.

735. Ἀσωπίδος: daughter of the river-god Asopus in Boecotia, cf. Od. 11. 260, τὴν δὲ μετ' Ἀντίωπην ἵδον, Ἀσωπίδοι πυγματα. For a different legend v. 4. 1090.

736. ἀντρωπότως: cf. Od. 11. 263, οἱ πρώτοι Θήβης ἔδος ἐκτισαν ἐπαπολιό Πυργωτάν τ' ἐπεὶ οὐ μὲν ἀντρωπότων γ' ἐδύνατο Ναιεμέν εἰρύχορόν Θήβην, κρατέρα περ ἐστε.

737. δομαίοις: sc. λίθοις, 'foundation-stones.'
738. Ημένοι: 'with eager haste,'
ημαι, ει 'Iaimat,' 'desire,' is probably a different word from ημαι (ημι).
Ηρεταζέν: cf. Call. fr. 211, θηρός ἀερτάζων δέχεται κατωμάδιον.
Ημιβάτων: 'steep,' 'inaccessible.' Merkel, with unconvincing subtlety, tries to find traces of the different explanations given in Hesych. and Et. Mag. in different passages in Ἀρ. (1) τοῦ πρῶτου ὥ θαλος βαίνει, 3. 162; (2) ἀπὸ τοῦ ἄλος, ἀλίττομας, 2. 261; (3) τὴν ἐν ἀλι βεβηκέναι, 2. 729; (4) ἔσοδον προβαίνει, 4. 444. Gobel takes it from the root αλ, 'to nourish,' and βάτος, 'a bramble,' = 'bramble-nourishing.'
740. ἐπὶ οἱ: 'following after him.'
φορμιγγί λυγάνων: 'making his lyre resound with clearness.' For the wondrous power of Amphion's lyre, cf. Hor. A. P. 394, C. 3. 11. 2.
741. διὸ τόσον: twice as great as that of Zethus.
743. ὑμαζουσα: βαστάζουσα. Schol. Θού: εὐκήρυτον καὶ εὐκατάφρον. Schol. ἐκ ... μαζι: 'from her shoulder to the left elbow the fastening of the tunic fell loosely down, away from the breast.'
747. ἔσοδον: 'fastened only on the right shoulder, and fell loosely under the breast as far as the left elbow, leaving the breast bare.
745. τὸ δ' ἀντίον κ.τ.λ.: 'and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold,'
ἀτρεκίς αὐτῶς: lit, 'exactly as it was.' L. and S. wrongly explain δείκηλον as 'the device' on the shield. We find δείκηλα = ἀντίκραματα in 4. 1672.
748. Τηλεβαί: Teboloide was the old name for the islands near Acarnania, later called Taphiae. The inhabitants were notorious pirates, cf. Od. 15. 427, 16. 426. In the reign of Electryon, uncle of Amphitryon, at Mycenae, the Taphians under Pterelaus made a raid. The sons of Electryon fought with the sons of Pterelaus to decide the issue, but all the combatants on both sides were slain. The Taphians then drove off the cattle, which were recovered by Amphitryon who captured the islands: cf. Eur. H. F. 60, 1080: Plaut. Amph. /101. Ἡλεκτρύνων: for the synizesis v. App. II (h).
749. ἀμυνόμενοι: attempts have been made to explain ἀμείβομενοι from the gloss in Hesych, and Et. Mag. ἀμείβοσαί παρατείνεισι, but it seems certainly corrupt.
752. πεποίητο: this passive use is unknown in Hom.
καὶ τὸν μὲν προτάρονθε Πέλοψ ὤθυνε, τινὸς τῶν ἡμια, σὺν δὲ οἱ ἐσκε παραβάτας ὑποδάμεια τὸν δὲ καταγρομάδην ἐπὶ Μυρτίλος ἠλασεν ὑπονύμιοι σὺν τῷ δόει ὁιόμοιοι προτενεὶς δόρυ χειρὶ μεμαρτὼν ἢτον ἐν πλήμνησιν παρακλιθοῦν ἀγνυμένοι πίπτεν, ἐπεσούμενοι Πελοπηία νύν πατείοι.

Ἐν καὶ Ἀπόλλων Φοῖβος ὑστετοῦν ἐτέτυκτο, βούταίς οὐπο πολλοὺς, ἐνοὶ ἐρύσταν καλύπτρησι μητέρα θαρσαλέως Τιτυνόν μέγαν, όν ρ’ ἐτεκέν γε δι’ Ἐλάρην, θράσει δὲ καὶ ἄψ ἐλοχεύσατο Γαία.

Ἐν καὶ Φρίξος ἐνεί Μυνηίος ώς ἐτέον περ ἐισαίαν κριοῦ, ὦ δ’ ἄρ’ ἐξενετοῦν ἐνικώς. κείνους κ’ εἰσορών ἀκέως, ψεύδοιο τε θυμὸν,

755. μέτα ὑρυμάνθη Samuelsson.
760. ἐνεί Stephanus: ἐνεί codd.
764. ἐφεκεi Brunck.

753 sqq. Oenomaus had promised his daughter Hippodameia to the suitor who should defeat him in the chariot race. Any unsuccessful suitor was to be slain by him. The course was from Pisa, where O. was king, to the altar of Poseidon on the isthmus of Corinth. When a suitor started with Hippodameia in his chariot, O. offered a sacrifice to Zeus at Pisa, and then pursued them fully armed. 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. Ο. 1. 109.

754. παραβάτες: this fem. form is only found here; cf. παρεβακκεν, 4. 210.
755. μεταδρομάδην: cf. II. 5. 80, πρόσβεν ἔθεν φεύγοντα μεταδρομάδην ἐλασάννων. The double acc. with ἐπελαυνεῖν is an innovation.
757. The axle broke in the naves, and he fell sideways from the chariot. For a similar disaster v. Soph. Ελ. 745 sqq.
759. ὑστετοῦν . . . Τιτυνόν: 'aiming his shaft at the mighty Tityos as he dragged his mother (Leto) by her veil.' ὑστετοῦν c. acc. is late Greek. For the story cf. Apollod. 1. 4. 5. Τιτυνός ἐρχόμενος εἰς Πιθώ, ἄφαρς θεωρήσας, πάνθε καταχεῖθει ἐπιπαίται· ἥ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεῖοιν αὐτῶν.
760. βούτας οὐπω πολλός: μέγας παῖς, οὐπο τέλειοι ἄνήρ. Schol. For βούτας and similar compounds v. Starkie on Aristoph. l'esp. 1200.

καλύπτρης: a long veil, draped round the head, framing the face, and falling down the back (v. Helbig, 216).

761. Τιτυνόν: probably a redupl. from τι- 'to swell,' Lat. tumere; cf. Od. 11. 576, καὶ Τιτυνὸν ἑδαν . . . ὃ δ’ ἐπ’ εὐρέα κείτο πέλεβρα.
762. Ἐλάρην: the Schol. mentions two legends: (1) that Zeus, fearing the wrath of Hera for his amours with Elara, thrust Elara alive beneath the earth, from whence Tityos was brought forth; (2) that Elara 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 Ἴρρας omniparentis alumnus.

763. Μυνήλος: ὁ Ἡλίκιος τὴν γὰρ Ἡλικίων Μιν νᾶ αἴνου, ὃς φησὶ Σιμωνίδης ἐν Συμμεκτοῖς δύναται δὲ καὶ ἄντι τοῦ Ὀρχομένου, πολλοὶ γὰρ φαιν ἐν Ὀρχομένου οἰκήσα τῶν Ἀθηναίων. Schol. See on 231.

764. κριόοι: v.n. 258. The use of ἐισαίω = εἰσακοίω is first found in Alex. Greek.

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

767. δ...θησαυο: 'wherefore, thou mightest gaze on them long with this fond hope.' For the omission of ἄν cf. 480.

768. Τριτωνίδος: v.n. 100.
769. 'Αταλάντη: the famous huntress of the Calydonian boar.

770. Μαίναλω: v.n. 168. ἐγγυάλιζεν: 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. O.C. 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. φαεών όστέρα: cf. Η. 22. 26, παμφαίαν' ὑσ τ' ὄστερ' ἐπεσαμένον πεδίον.
775. 'which the maidens cloistered within their new-built bowers see rising o'er the house.' καλύβη is used apparently = παρθενεν. The Schol. explains it by παστος, a word which has three meanings, (1) θάλαμος, (2) the bridal bed, (3) a bed-curtain, τὸ παρά τῇ ἑυή παριτάσσημα (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, Η. 2. 43, 14. 185.
776. ημίφωρα: as Asterie yearns for the absent Gyges, Hor. C. 3. 7.
780. φ...τοκήσε: 'for whom her parents are caring her to be his wedded wife.' μηνιτη is used absol. by Ap. = μηνιτη ἀλοχος, Οδ. 1. 36, 'a bride wooed and won.'

783. δημότεραι...ἐπεκλονέουτο: 'the women of the people thronged tumultuously behind.' For δημότεραι cf. 3. 606; it is only found in late Greek. ἐπεκλονέουτο: οὐ καλώς τῷ ἐπεκλονέουτο εἰρήκειν ἀμα τῇ χαρᾷ. κλώνοι γὰρ ἡ ταραχή. "Ομηρος (Η. 5. 93) ὥσ ὑπὸ Τυθείδη πυκναί κληρίσκειν φιλαγγέι. Schol.
γηθόνωνι ξέινω· δ’ ἐπὶ χθονὸς ὁμματ’ έρείσασ
νίσσετ’ ἀπηλεγέως, ὁφρ’ ἀγαλα δόμαθ’ ικανεν
Τυπύλης’ ἀνέσαν δὲ πύλας προφανέντι θεράπαι
δικλίδας, εὐτύκτους ἀργρεμένας σανίδεσσιν.
ἐνθα μιν ἦφινόχ κλυμμ’ ἐνι παμβανώντι
ἐσσυμένως κάλης διὰ παστάδος εἴσεν ἁγουσα
ἀντία δεσποίνης’ η’ ἐγκλίδον ὅσοσ βαλοῦσα
παρθεινικάς ἐρυθηνε παρηδας’ ἐμπα δὲ τόγγη
αἰδομένη μῆθουσι προσένεπεν αἰμυλίουσιν’

"Εινε, τὴν μύνοντες ἐπὶ χρόνον ἔκτοθι πῦργων
ἡθ’ αὐτως: ἐπεί οὐ μὲν ὑπ’ ἄνδράσι ναίεται ἄστυ,
ἀλλὰ Ὀρηκή κ’ ἐπινάστοι ητείρου
πυροφόρους ἀρώσι γύνας. κακότητα δὲ πάσαν
ἐξερέω νηιμέρτες, ὑ’ εὖ γνοιῆτε καὶ αὐτοί.
ἐντε Θόας ἄστοισι πατηρ ἐμὸς ἐμβασίλευεν,
τηνικὰ Ὄρηκηκ, οἳ τ’ ἀντία ναιετάουσιν,

786. θόρας Pariss., Brunck.
787. ἀφθαρμένας Pariss. tres, Brunck.
789. διὰ παστάδος Rutgers ex Et. Mag. 655. 45: δὲ παστάδος codd.: διαπαστάδιν
Samuelsson.
790. Ὄρηκηκ Vind., Vrat.: Ὄρηκων Hoelzlin.

784. έρείσας: cf. Aen. 1. 482, diva
solo fixos oculos aversa tenebat: 6. 156,
Aeneas deffixus lumina: Ox. 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-
πέων. Besides using it with verbs of
utterance (e.g. 430), Ap. extends its use
to other verbs here and in 4. 689, 864,
1469.
- 786. ἀνέσαν: ‘loosed the fastenings
of,’ cf. ll. 21. 537, ὡς ἕφα: οἱ δ’ ἀνέσαν
τε πύλας καὶ ἀπάσαν ὄχης. This form
in Hom. is from ἄνηκα, but the Homeric
ἀνέσαμαι, ἀνέσαστες, and ἀνέσας are to be
referred to a defective aor. ἀνέσα from the
root sael.

787. σανίδεσσιν: the ‘leaves’ or
panels of the folding-doors, cf. ll. 12.
453: Ap. alone uses the form ἀρηέμενος,
v.n. 3. 853.

788. For the reading in the first rec-
cension v. Appendix 1. παμμαφανωντι:
cf. τουκίδον κλησιόν, Od. 1. 132. The
κλησιόν was made of polished wood,
δήμον ἀπορνύμενοι λαοὶ πέρθεσκον ἑπαύλουσ
ἐκ νῦν, ἀντίση δ' ἀπείρονα ληώδα κοῦραις
dεῦρ' ἄγον' ὀνυμένης δε θέας πορσύνετο μῦτις
Κύπριδος, ἣ τε σφυν θυμοθθόρον ἐμβαλεν ἄτην.
δὴ γὰρ κουρίδιας μὲν ἀπέστυγον, ἐκ δὲ μελάθρων,
ἡ ματὴ εἰξαντε, ἀπεστεύνοντο γυναῖκας:
ἀυτὰρ ληώδεσσι δορικηταίς παρίαυν,
σχέτων. ἤ μὲν δήνον ἐτέλλαμεν, εἰ κέ ποτ' ἀυτὶς
ὀλὲ μεταστρέψωσι νόον' τὸ δὲ διπλοῦν αἰεὶ
πήμα κακὸν προύβαλεν. ἀτμαύζοντο δὲ τέκνα
γνήσι' ἐνι μεγάροις, σκοτίῃ δ' ἀνέτελλε γενεθλή.
ἀυτὸς δ' ἀδμήτες τε κόραι, χήραι τ' ἐπὶ τῆς
μῆτερες ἀμ τπολίεθρον ἀτμελεές ἀλάλυτο.
οὐδὲ πατὴρ ὀλίγον περ ἐς ἀλέγιζε θυγατρός,
ἐκαὶ κὲν ὀφθαλμοῖς δαιζομένην ὅρωτο
μητρυνής ὑπὸ χερσίν ἀτασθάλουν' οὐδὲ ἀτὸ μητρὸς
λόβην, ὡς τὸ πάρῳσεν, ἀεικέα παῖδες ἀμφυνον
οὐδὲ καστηνύτουσι καστηνύτη μελε θυμώ.
ἀλλ' οὐι κούραι ληύτιδες ἐν τε δύμοισιν
ἐν τε χοροῖς ἀγορῇ τε καὶ εἰλαιπνήσι μέλωντο:
εἰσόκε τε ὑδεις ἀμμον ὑπέρβιον ἐμβαλεθάρσος,

800. Λήμνου Pierson. ἐπαύλους Pierson: ἐπαύλους codl.
806. δορικητάς Merkel: δορικητήν Π.: δορικηταίς Pariss.
811. αδιβέτες κοῦραι Rzach.
812. ἀτμελεές Pariss. tres: ἀτμελεέως vulg.
819. ἐν τ' ἀγορῇ τε χοροῖ τε (cf. 857) Herwerden.

800. Ἀκιλλέας εἰκ. χόλον... μεταστρέψῃ φίλον ἤτορ.
811. κόραι: as this is the only place in the poem where we find κόραι, Rzach may be right in restoring κοῦρα for τε κόραι.
815. μητρυνής: cf. 272.
819. μητρυνής: cf. 272.
818. ληύτιδες: = ληώδες, a usage peculiar to Αρ. In II. 10. 460 ληίτις (= ἀγελείτις) is an epithet of Athené. 
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

to us, ravaged their steadings.' Θορκήν depends loosely on ἀπορνύμενοι.

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ind. in H. Hom. 28. 14, and in Call. Del. 150, εἰδόκει ἐκέκλετο, a use which Wilamowitz explains as due to a confusion of the Ionic ἢκα = ὅτε, and the Homeric ὅκα = ὅτε = κα.

283. αὐτάς: v. n. 502. Ίκοντο: this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 820; 4. 102, 400; the Homeric -ατο in 360, 1005; 4. 841, 1236.


289. πατρός ἐμείο: this use of the gen. of the pers. pron. instead of the usual possessive is only found with πατρός, cf. 891, 3. 1076. Rach shows that Ap. adopts Zenodotus' reading πατρός ἐμείο in several Homeric passages (e.g. II. 14. 118) where Aristarch. read ἐμοίο.

831. ναιετάοσιν: for this verb used of places, cf. Od. 9. 23, ἅμβιδε νόσιο Πολλάκει καιατάοσιν μᾶλα σχεδὸν ἀλλῆλησι. ἅμβιδε νόσιο. Σωλ. There is no doubt that the meaning here is 'spake,' (ἐ-ισεκ-ε: in-sec-e, sagen, say), cf. 2. 210, 3. 439, Lyc. 574. It is a disputed point whether this meaning is to be assigned to two passages in Homer, Od. 19. 203, and 22. 31 (where see Monro and Ameis). Buttm. rejects ἅμβιδε νόσιο and would read ἅμβιιον. With the exception of these two passages, ἅμβιιο in Hom. always stands for εἰσηκω.


836-7. μάλα... ὀπάζεις: 'right gladly would we welcome the service
which thou offerest to those in sore need of thy help.’ χρησιμοποίησθαι here means ‘aid,’ but in 2. 473 ‘want’ which is the usual meaning.

842. δέχεσθαι: cf. Aen. 7. 260, pars mihi pacis erit dextram teligisse tyranni.

845. ἐντροχάλουσιν: cf. 2. 46, 3. 135, 4. 907. ἐντροχάς is the Hom. form, and it is used in 4. 1326, 1335.

849. δέχεσθαι: ‘to be entertained.’

851. Ἀφαίστοιο: 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.

πολυμήτιος: cf. II. 21. 335.

840. σοι’ O. Schneider: σοι τ’ codd.

845. αὐτὰς Merkel: αὐτὰς codd.

846. εἰσαπέβαιν O. Schneider: εἰσαπέβαιν codd.

860. λαϊβήσει Pierson.

849. ἐντροχάλουσιν: ἐντροχάλουσιν ἀμάξας ἀκτήν εἰπατέβαιν, εἰσαπέβαιν πολλὰ φέρουσαι, μῦθον ὅτε ήδη πάντα διηνεκέως ἀγόρευσεν, τὸν δὲ καλεσσαμένης διεπέφραδεν Ἰησώπελας καὶ δ’ αὐτοὺς ἐξενοῦσθαι ἐπὶ σφέα δόματ’ ἀγέσκουν ῥητίδως. Κύπριος γὰρ ἐπὶ γλυκῶν ἵμερον ὥρσεν Ἰησώπελοι τοῖς ἀναμνήσεις, ὅφρα κεν ἄπτες ναύται μετόπισθεν ἀκήρατος ἀνδράσι Λήμνος.

850. Ἐνθ’ ὁ μὲν Ἰησώπελας βασιλήμον ἐς δόμον ἀρτοῦ Ἀιτουμίςθης οἱ δ’ ἄλλοι ὅτη καὶ ἐκυρσαν ἐκαστος, Ἰππαθής ἀνευθεν, ὁ γὰρ παρὰ νηλ λέειπτο αὐτὸς ἐκὼν παῦροι τε διακρινθέντες ἑταῖροι. αὐτίκα δ’ ἀστυ χοροῦσι καὶ εἰλαπήσησι γεγένητε κατοικίσασι περιπλέουσι. ἐξοχά δ’ ἄλλων ἀθανάτων Ἰππῆς υἱὰ θύλτων ὅδε καὶ αὐτὴν Κύπριν ἀνοίδησεν θυεσασι τε μειλίσσοντο. ἀμβολίη δ’ εἰς ἡμαρ ἀεὶ ἐξ ἡματος ἦν.

845. Ἰππαθής ἀνευθεν: “vindiciem enim terrae coluMnatibus succumbere in honestum esset” (Shaw).

855. Ἰππαθής ἀνευθεν: “‘vindicem enim terrae coluMnatibus succumbere in honestum esset’” (Shaw).

859. Ἰππῆς υἱὰ: Ἰππῆς υἱὸν ἐπικολούθησεν Ἰππᾶς μοῦς τὸν Ἰππαθῆν λέγουσι γεγένησα πρὸς τοῦ Ἰππαθῆν λέγουσι γεγένησα (Theog. 927): Ἰππῆς δ’ Ἰππαθῆν λέγουσιν οὐ φιλοτητι μυθεῖσα γείνατε. ὢκεν θεός Δίως καὶ Ἰππᾶς φησιν αὐτὸν. Schol.

850. Κύπριν: διϊτα τὰ παρόντα ἑρωτικά, καὶ ὃτι τοῦ θεοῦ γαμηθεὶς αὔτη, οὐ ἔρωτα ἔσχεν. Schol.

860. ἀμβολίη: a late epic form for
ναυτιλίης· δηρῶν δ' ἀν ἐλάμον αὐθὶ μένοντες,
εἰ μὴ ἀσλήσασι ἐτάρους ἀπάνευθε γυναικῶν
'Ἡρακλῆς τούτων ἐνυπτάξων μετείπειν'.

'Δαμόνων, πάτρης ἐμφύλιον αἵμα ἀποέργει ἡμέας;· ἦ γάμων ἐπιδευέες εὐθάς· ἐβημεν
κείθεν, ὅνοσσάμενοι πολυτίδας;· αὐθὶ δ' εἰδεν
ναύωτας λιπαρῆν ἀροσίν Λήμνου ταμέσθαι;
οὐ μὰν εὐκλειεῖς γε σὺν ὄθυνετοι γυναῖξιν
ἐσσομέθ' ὀδ' ἐπὶ δηρὸν ἐξελμέναί· οὐδὲ τὶ κῶς
αὐτόματον δῶσει τις ἐλῶν θεὺς εὐξαμένων.

τίμων αὐτὶς ἐκαστὶ ἐπὶ σφέα τοῦ δ' ἐν λέκτροις
'Τυμπόλης εἰάτε πανήμερον, εἰσόκε Λήμνον
παων ἐσανδρώσῃ, μεγάλη τε ἐ βάξι χτιταί·

'Ὡς νείκεσθεν ὁμίλων· ἐναντία δ' οὐ νῦ τις ἐτήλ
ἀμματ' ἀνασχέθεναι, οἰδὲ προτιμήσασαθαι
ἀλλ' αὐτῶς ἀγορήθην ἐπατρίζοντο νέεσθαι
σπερχόμενοι. ταὶ δὲ σφών ἐπέδραμον, οὔτ' ἐδάησαν.

ὡς δ' ὅτε λείρια καλὰ περιβρομέονι μέλισσαι

863. ἀσλήσασα Schaefer: ἀσλήσα vulg.: ἀσλήσαs Pariss, duo, Brunck.
864. εὐκλειεῖς Hoelzlin.
865. ἐπανάφραγμα; Naber.
866. εὐκλειεῖς G.
867. περιβρομέωι G.

αὐθαλῇ ἀναβαλῇ 'putting off,' cf. ἀνετροπία, ὑποτροπία.

868. ἐνυπτάξων: v.n. 492.

870. ἐκαστὶς ἐπὶ σφέα τοῦ δ' ἐν λέκτροις
'Τυμπόλης εἰάτε πανήμερον, εἰσόκε Λήμνον
παων ἐσανδρώσῃ, μεγάλη τε ἐ βάξι χτιταί·

871. οὐδὲ τὶ κῶς

872. ἕπι σφέα: 'Let us
each return again unto our own.' The
Schol. condemns this use of σφέα = ἡμέτερα.
In 849 it is used in its proper sense

873. ἐπατρίζοντο: 'made ready,' a verb used only by Ap., cf. 1210.

874. εἰάτε: cf. Il. 2. 236, οὐκαίδε... νεώμεθα, τόνδε δ' ἕωμεν Αὐτῶν... γέρα
πενήσαμεν.

875. εἰόκε... ἐσανδρώσῃ: 'until
he people Lemnos with men who are
his offspring.' The compound is ἀπ.

876. αὐτῶς: 'just as they were'
'without more ado.' ἐπατρίζοντο:

877. σφέα: 'putting off,' cf. 4. 604.

878. αὐτῶς: 'just as they were'
'without more ado.' ἐπατρίζοντο:

879. σφέα: 'putting off,' cf. 4. 604.
πέτρης ἐκχύμεναι συμβλητίδος, ἀμφὶ δὲ λειμὼν ἐροτήσεις γὰνυται, ταὶ δὲ γλυκὺν ἄλλοτε ἄλλον καρπὸν ἀμέργουσιν πεποτημέναι· δὲ ἀρα ταύτῃ ἐνυδυκὲς ἄνέρας ἀμφὶ κινυρόμεναι προχέοντο, Χερσί τε καὶ μύθοισιν ἐδεικανόωντο ἑκαστὸν, εὔχόμεναι μακάρεσσιν ἀπῆμονα νόστον ὀπάσσαι.  ὦς δὲ καὶ 'Τυπιύλη ἥρησατο χεῖρας ἔλουσα λισούνει, τὰ δὲ οἱ βέε δάκρυα χάτει ἤιόντος.

"Νίσσεο, καὶ σὲ θεοὶ σὺν ἀπηρέσιν αὐτὸς ἐταῖροις χρύσεων βασιλῆς δέρος κομίσειαν ἄγοντα αὐτῶς, ὡς ἔθελες καὶ τοι φίλον. ἥδε δὲ νήσος σκῦπτρά τε πατρὸς ἐμείο παρέσσεται, ἦν καὶ ὄπισσω δὴ ποτε νοσήσας ἔθηλης ἄψορρον ἰκέθαι. ῥημῶις δ' ἀν ἐοὶ καὶ ἀπειρόνα λαὸν ἀγείραις ἄλλων ἐκ πολίων" ἀλλ' οὐ σύγε τήνδε μενοῦνης σχήσεις, οὔτ' αὐτὴ προτιόσσωμαι ὥτε τελείσσαι.  

881. ἀλλοτε ἄλλον Vat. unus, Pariss.: ἀλλοτέ τ' ἄλλον vulg.: ἄλλον ἑπ' ἄλλω Bruch: ἄλλοθεν ἄλη Ηermann: ἄλλοτ' ἑπ' ἄλλω Rutgers.
882. ἀμέργουσιν G.
883. ἐνυδυκές Rutgers: ἐνυδυκόσ codd.
885. δ' ἂν τοι Pariss. quatt., Bruch: ἑσιο G.

This form for περιβρέω is used by Ap. alone, cf. 4. 17.
880. πετρης συμβλητιδος: 'swarming forth from their hive in the rock'; cf. συμβλήσαν ἤγα 3. 1036.
881. ἀλλοτε ἄλλον: the τε which most of the MSS. insert between these words is a mistaken effort to remove an unobjectionable hiatus, cf. Od. 4. 230, ἀτὰρ θεὸς ἀλλοτε ἄλλας, κ.τ.λ.
882. ἀμέργουσι: delib. elsewhere always used of plucking leaves or flowers as in 4. 1144. ἀμέργουσιν might be defended by Anth. P. 9. 045, ῥήθησας ἐκ βοτρύων ἐκαθὸν ἀμέλει γαρας, and it is found in the imitation by Nonnus, Dion. 5. 246, χελεσὶν ἀκρατασίων ἀμελεῖται (sc. μελίσση) ἄκρων ἔσσης.
883. ἐνυδυκέ: 'with loving care.' The Homeric adv. is ἐνυδυκέως which Curtius derives from the root δοκ- (with Aeol. change of o to u) = dec-enter. Ap. uses it in 2. 454.
887. χήτα: cf. 4. 91, II. 6. 403.
889. Cf. the offer of Dido to Aeneas, Aen. 1. 572, Voltis et his mecum pariter considere regnis? Urbem quam statua vestra est, subducite naves.
890. ἔοι: = σαυτά. Ap. uses ἔοι for all three persons, e.g. in 3. 99 it is used for the first pers.
891-5. ἄλλ' οὐ... τελείσσαι: 'but thou wilt not cherish this purpose, and my mind tells me that it will not thus come to pass.'
895. προτιόσσωμαι: cf. 2. 889, 3. 552. The primary meaning of ὀσσωμαι (root ak, ὀσσουαί) was 'to see' (e.g. 4. 318), and then 'to foresee' 'to forbode' (e.g. II. 1. 105). We have the same transition in meaning in the case of προτιόσσωμαι (e.g. Od. 7. 31 compared with 5. 389). τελείσσαι: this is the only instance of the contraction of these vowels in the infin. of τελεω (τελεεσσα, 2. 618, etc.). So too in Od. 23. 284 we once find τελεεσσα at the end of the line.
896. 'alike, when thou art on thy voyage, and when thou returnest to thy country, remember Hypsipyle.' The imper. μνήσο (from μνάσαι = μνάσρκομαι) is peculiar to Ap., cf. 3. 1009, 1010.

897. ἔπος: 'charge,' ὁ νοῦς ἐστιν τοιοῦτον, εἰπέ δὴ μοι συμβαθὴν τινα, ἐν γένεσι με τεκίνῃ, ὥστε τὰ γενεακατὰ ὑπάρχητα τινα. Schol. Dido laments that there is no such possibility for her, Λευρ. 4. 327.

899. ἀγαπόμενος: θαυμάζων τίς διαθέσεως καὶ τοῦ ἐρωτός, Schol. Ap. alone uses this verb in the sense of loving admiration, cf. 3. 1916. In Hom. and elsewhere it denotes indignation, and so Merkel and L. and S. explain it here. The Schol. on Od. 20. 16 recognizes the two meanings, ἀγαπάζων ἡ χαλέπαινεν.

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

902. θεών: in Hom. Ἥθεων always means 'to check.' This wider use (= θεών) is not noticed by L. and S. For ἔκτη, cf. 116.

904. ἡ ἐ' ὑ' δὲν: for ὑ' (not μὴ) with ἐ' v. Ameis-Hentze on Od. 2. 274, Monro II.G. 316. Ἐλλάδα: Thessaly. Ἐλλάς was the name of a city in Thessaly (cf. 2. 683), and then the meaning of the word was gradually widened.

908-9. ίνα ... μεγάρουν: 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 eivem alant in aedibus.' Bruneck confidently reads ἐφόσιν, 'ut seorsim a Pelia pater meus et mater in suis aedibus commorantem eum alant.' de M. keeping ἐφόσιν agrees generally with Bruneck, 'et loin du roi Pelias, dans leur palais, ils se l'éleveront à leur foyer.' It would seem more natural that Jason's son when grown to manhood (ἡθοδοχα) should act as γνωτότροφος 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 ποροιν or ποροῖνα in the middle (cf. 2. 719, 3. 1124, 4. 897), ἠνίκηα as a prep. is peculiar to him, cf. 2. 927.

910. παροίκων: 'first.' Ap. alone uses this superl. from πάρων, though the comparative is common.
Baionon aristhēs' lāzontò dè xerownt ērētma aνoπχερω ēξόμενον' πρυμνήσια dè σφιαν' 'Arogos lūsèn ὑπὲκ πέτρης ēλιμυρέος. ēvθ' āra τοῖγε κόπτον ὕδωρ δολικήσan éπικρατεύσ ἐλάτησων ἐσπέριοι d' Ὀρφήσ' ἐφμοσύνης ἐκελαν νῆσον és 'Hλεκτράς' Ἀλαυνίδως, ὅφερα δαήνες ἄρρητους ἀγάνησι τελεσφορήσου θέμιστα σωότεροι κρυόσεσαν ὑπὲρ ἅλα ναυτίλλουντο. τῶν μὲν ēτ' οὖν προτέρω μυθήσομαι· ἀλλὰ καὶ αὐτή νῆσος ὄμως κεχάροιτο καὶ οὗ λάχον ὀργία κεῖνα δαίμονες ἐνναέται, τὰ μὲν οὖν θέμις ἀμμίν ἀείδειν.

Κειθέν δ' εἰρεσιή Μέλανος διὰ βείθεα ποίτου ἴμενου τῇ μὲν Ὄρηκῶν χόναι, τῇ δὲ περαϊν.

917. ἀρρητὸς G: ἀρρήτως vulg. 923. ἴμενου L, Merk.

912. ἐνσχερω: ὅπ. λεγ., = ἐνσχερω, v. n. 330. Pindar (? 5. 22) has ἐν σχερῳ 'continuously' in an unbroken line.
913. ἀλιμυρέος: τῆς ὑπὸ θάλασσης περιστραπένης. Schol. The form ἀλιμυρῆς was used by the Alex. writers in the sense of ἀλικυπυτός 'sea-washed'; Hom. uses ἀλιμυρῆς (cf. 2. 936).
916. νῆσον 'Hλεκτράς: Samothrace, so called from Electra, daughter of Atlas, who dwelt there; cf. Val. Fl. 2. 431, Electria tellus, Thracis arcana sacris. The citadel was the home of the mystic rites of the Cabiri. For a full discussion of these mysteries v. Lobeck, Aegliopham. 1202-81; Stengel, Die griechischen Kultusaltärter 165; Rubensohn, Die Mystenheiligtümer zu Eleusis und Samothrace. There was a play of Aeschylus called Κάβειροι, which was probably the satyric drama following the trilogy containing the Argo and Hypsipyle. From the fragments of it we see that the Cabiri had power over vineyards; they promise the Argonauts such a supply of Lemnian wine that there will be no vessels to contain it, cf. Athen. x. 428, ἐν γὰρ τοῖς Καβείροις εἰσαγάγει (Ἀιαχύλος) τῶν περὶ τῶν ἱέρανα μεθύοντας. 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, 'Αξίερος (Demeter), 'Αξιόκέρας (Persephone), 'Αξιόκεροσ (Hades), and Κάσμιλος (Hermes). Rawlinson on Hdt. 2. 51 derives the name from the Semitic κάβιρ 'great,' a title applied to Astarté (Venus).
918. σωότεροι: the initiated were regarded as protected by the gods, especially from the dangers of the sea, cf. L. Pax 278, ἀλλ' εἶ τις ὄμως ἐν Ἀζωβόματι τυγχάνει Μεσουμένου, νῦν ἐστιν εἰςασάκας καλὸν: Theophr. Char. 24. καὶ κλωδιών γενομένων ἐσώταν εἶ τις μὴ μινύστα: τῶν πλευρῶν: 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.

920. κεχάροιτο: = χαίρετω, valeat.
921. οὖ θέμις: Herodotus, when speaking of these mysteries (2. 51), shows the same reserve in connexion with the statues of Hermes. He also mentions Egyptian Κάβειροι at Memphis (3. 37).

922. Μέλανος πόντου: the Μέλας κόλπος, mod. Gulf of Saros, bounded on the E. by the Thracian Chersonese. The Schol. refers to II. 24. 79, ἐν θόρε μείλαν πόντῳ, as if the meaning were the same there, but v. Leaf.
923. τῇ δὲ περαϊν: 'on the other hand, to the north, they kept the island.
of Imbros opposite to the mainland,' 
περθαίνω (πέραν) means on the other side of a sea or river, cf. 1112, 2. 392, 4. 78, 848. We have περθαίνω νήσον in 4. 1213.

294. καθύπερθε: 'to the north' (cf. 928) or, perhaps, 'to seaward' (cf. Od. 3. 170). Strictly speaking, Imbros would only lie to the north of them when they reached the point where they turned into the Hellespont.

295. Χρόνυσον: this form for Χερόνυσον is only found here. In 4. 1175 we find χρωμύσος. For the quantity of διάμένω see on 3. 225.

297. 'Αθαμαντίδος: Helle, daughter of Athamas, v. n. 258.

αἵτα δέθρα: i.e. the swift currents of the Hellespont. In H. 8. 399 this phrase is used of the waters of the Styx.

298. 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 Rhotean headland.' When they turned into the Hellespont the open sea through which they had passed lay to the north of them.

299. 'Ροιτειάδος: Rhoeum was a rocky headland north of Ilium.

301. εἰπροσέβαλλον: this comp. is ἀπ. λέγ. 


Oswald points out that these uses are not Homeric.


304. διάνδιξα: the old explanation was 'in two ways,' i.e. by sails and cars. Hoelzlin took a different view: "diάνδιξα = πανσιστίων πνοϊς, cum nec dextra, ut loquitur Catullus (4. 19-21), nec laeva vocat aura, sed Jupiter nterumque 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. Sexton (Cl. Rev. vi 394) says that it simply means that the ship passed between the two banks.

305. δίνη πορφύρουτα: 'darkly swirling'; cf. H. 14. 16, πορφυρέως πέλαγος, where Leaf says, "πορφυρίω seems to express heaving motion rather than colour (Curtius, Et. 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. πορφύρως is applied to waves." See also on 461. For the current of the Hellespont cf. H. 12. 30, ἀγάρρουρ 'Ελλησποντον, Cat. 64. 358, rapidus Hellesponto.

306 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 on Cyzicus, defends the former view against Reimach, Scylax, Mela, and Stephanus speak of a peninsula, while Strabo, Pliny, and Frontinus call it an island joined to the mainland, Pliny (V.H. 5. 32) attributing the junction to Alexander. Ap. is ambiguous, as he calls it a νησος 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.


393. ὑπὲρ ... Δισήπτου: to the north of the Aeseus, which flows from Mt. Ida into the Propontis.

394. "Ἄρκτων κ.τ.λ.: 'the people who dwell about call this district the Bears' Hill.' For the vague use of μνῷ cf. 2. 671, II. 5. 305, ἐν τῇ μνῷ Ἰσχίῳ ἐναπρόηθεται, κατώλη ἔκ τε μνῷ καλεόμαι. Strabo says that one part of Cyzicus was on level ground, and the other close to a hill which they call "Ἀρκτῶν ὄρος." Stephanus and Pliny call the whole peninsula Arctonnus. Bears are said to be still found on the mountains there, v. Hasluck, p. 6.

395. Γιγενές: τοῦτων καὶ Ἡρώδωρος μηνημονεύει ἐν τοῖς Ἀργοναυτικοῖς, καὶ ὀτι ἐπιλύει Ηρακλῆς. οἱ μὲν οὖν Γιγενεῖς περὶ Κύκλων ἄκουσιν, οἱ δὲ ἄλλοι περὶ τῶν ἰσθμῶν. Schol.

396. ἕρεθονται: the Schol. on II. 3. 108 give two explanations of this word, οἱ μὲν ἐκ τοῦ ἀιμῶν καὶ σεισ. οἱ δὲ ἐκ τοῦ ἁλῶν. Ap., as Merkel shows, expresses clearly both derivations, the former in 3. 638, 830, the latter in 1. 1160, 2. 1082, 3. 368. Here Merkel regards it as ambiguous. Way, 'six mighty arms...
the pl. e.g. 1277) for εἰβαϊ, the mooring-stone thrown out from the prow, while the stern was made fast to the land by προμηχαίον. The Argonauts now change this stone for a heavier one.

957. Ἀρτακίη: a spring (on the west of the island) mentioned also by Alcaeus and Callimachus (Schol.). Hom. gives the same name to a Laestrygonian spring, Od. 10. 106. Pliny gives an interesting account of this stone, N. H. 36. 23, Eodem in oppido (i.e. Cyzicus) est lapis fugitivus appellatus: Argonautae co pro ancora usi reliquerant ibi; hunc e pyranoe saecpe profugum vinxere plumbo. From these precautions Hashuck (op. cit. 158 n) infers that it was some kind of a fetish stone with which the luck of the city was bound up. There was another “Argonauts’ anchor” at Ancyraeum (Dion. Byz. Anaplus Bosp. fr. 54).

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

960. Ηησονίη: ‘protectress of Jason.’

963. εὐξείωνος ἀρέσαντο: ‘propitiated...
4969. ἐκεῖται coni. Brunck.
4970. τοῖσιγε coni. Brunck.
4972. νεόν ποι Ruhnken: ἀρμοὶ ποι... ὑποσταχύσκοι v. l. in schol.
4976. εξ ἔτι Merkel: ἐξέτι παιδός O. Schneider.

care thus εἰρεσίη πέπιθον προτέρωσε κιόντας
ἀστεος ἐν λυμένι πρυμνήστια νηὸς ἀνάγαι.
ἐνθ’ οὐ’ Ἐκβασίῳ βωμὸν θέσαν Ἀπόλλωνι
eisάμενοι παρά θύνα, θυηπολίης τ’ ἐμελοντο.
δώκεν δ’ ἀυτὸς ἀναξ λαρὸν μὲν δευούνοινυν
μηνλά θ’ ὰμοί’ δὴ γάρ οἱ ἐνν φάτις, ἐντ’ ἄν ἱκωνται
ἀνδρῶν ἡρώων θεῖος στόλος, αὐτικά τόγγε
μειλιχον ἀντιἀν, μηδὲ πτολέμωιου μέλεσθαι.
ἰσὸν ποι κάκεινω ἐπισταχύσκοιν ίουλοι,
οὐδὲ νῦ πω παῖδεσσον ἀγαλλόμενος μεμόρητον;
ἀλ’ ἐτι οἱ κατὰ δόματ’ ἀκίρατος ἦν ἀκοίτες
οὐδιὼν, Μέροπος Περκωσίου ἐκγεγανία,
Κλείτη ἐνπλόκαμοι, τὴν μὲν νεόν ἐξέτι πατρός
θεσπεσίών ἐδονουσὶν ἀνήγαγεν ἀντιπέρηθεν.
ἀλλὰ καὶ ὁς θάλαμον τε λιπτὶν καὶ δέμνη νύμφῃς
tois μέτα δαίτ’ ἄλεγνυ, δάλεν δ’ ἀπο δείματα θυμοῦ.
ἀλλήλους δ’ ἐρέανν ἀρμοβαδίς’ ἦτοι ὅ μὲν σφεὼν

967. as yet no offspring had the fates vouchsafed to be their father’s pride,
969. μηρόπητο: v. n. 916; the personal use is very strange.
975. Μέροπος: cf. Ι. 2. 831, νεὰ δόν
Περκώσιον: of Percote, an ancient town of Lydia between Abydus and Lampsacus (v. 932).
977. ἐξέτει πατρός: ‘from her father’s house.’ Ap. seems to use ἐξέτι here simply for ἐκ: elsewhere it always means ‘even from the time of,’ e.g. 4. 791.
978. νοῦς προπίνας: from the bridal bower. ἀντιπερήθεν: ‘from the mainland opposite,’ i.e. Percote opposite to Cyzicus.
πεύθετο ναυτιλίας ἀνυσιν, Πελίαο τ’ ἐφετμάς· οἱ δὲ περικτιώνων πόλιας καὶ κόλπων ἀπαντά εὐρείας πεύθυντο Προποντίδος· οὐ μὲν ἔπιτροπὴ ἥδει καταλέγαι ἐελδομένουσι δαρμαί· ἤδε δ’ εἰσανέβαν μέγα Δίνυμον, ὅφρα καὶ αὐτὸι θησαυροί πόρους κεύσας ἀλῶς· ἕκ δ’ ὅρα τοῦ γῆς ἥτις Χυτοῦ λιμένος προτέρω ἔξηλασαν ὅρμου· ηδὲ δ’ Ἱησοῦν πέφαται ὁδὸς, ἢππερ ἕβησαν. Τὴγενέες δ’ ἐτέρωθεν ἀπ’ οἴνοροι ἀξίωντες φράζαν ἀπειρεσίοι Χυτοῦ στόμα νεώθι πέτρης πόλιν, οἷα τε θῆρα λοχώμενοι ἐνθὸν ἑόντα. ἀλλὰ γὰρ αὐθι λέειετο σῶν ἀνδράσιν ὀπλοτέροισιν Ἡρακλέης, ὃς ὅδι συφὶ παλίντονον ἄφα ταυνύσας τὸξὸν ἐπασυντέρτοις πέλασε χθοὶ τοὶ δὲ καὶ αὐτοὶ πέτρας ἀμφίρρογας ἀερτάζοντες ἐβαλλον. δὴ γὰρ ποι κάκενα θεὰ τρέφεν αινά πέλωρα Ἡρη, Ζηρὸς ἄκοιτις, ἀέβλιον Ἡρακλῆι.

985. ὅφρα κεν Brunck.
986. ἐν δ’ ἄρα G.
987. προτέρω... ὅρμων conici.: προτέρω... ὅρμων coDD.: Χυτῶ λιμένι Et. Mag. 816, 14: Χυτὸν Λιμένα Merkel.

988. οὐ μὲν... δαρμαί: ‘howbeit he knew not how to tell of what lay beyond, though they fain would learn.’

989. Δίνυμον: Strabo (493, 1) mentions the height above the city of Cyzicus, on which was a temple of Dindymene founded by the Argonauts. The name was probably derived from the two peaks (Δίνυμοι). Pliny calls it Didymus, and Catullus (63, 91) may have the same form for the mountain at Pessinus.

990. τοῖγε: i.e. others of the Argonauts.

991. στόμα πόλιν: ‘the seaward mouth.’

992. ἀλλὰ γὰρ: ‘but (they did not succeed) for, etc.’; cf. 772.

993. παλίντονον: lit. ‘back bent’; it may refer to the double curve in the handle of the bow, or may mean simply ‘elastic.’

994. ἐπασυντέρτος: ‘one after another,’ v. n. 579.

995. ἀμφίρρογας: ‘jagged,’ ὃ τοι διερρωγοῦσι καὶ διεσχισμένας, δ’ διαβεβεβο-μένας ὑπὸ τῆς ἁβάλασης. Schol. The compound is ἀπ. λεγ., but cf. διαρρόξ, περιεράξ, καταρράξ.

996. ἀέβλιον Ἡρακλῆ: this labour of Heracles is not mentioned elsewhere. Polygnostus, a writer on Cyzicus whom the Schol. cites, may have referred to it. Callimachus, describing the slaying of the χρυσόκερως ἐλαφός, uses the expression ὧν ἔννεσθαι αἰείλιον Ἡρακλῆ (Dian. 108).
σὺν δὲ καὶ ἰλλοι δῆθεν ὑπότροποι ἀντιώντες, πρὶν περ ἀνελθέμεναι σκοπίην; ἦπτοντο φόνοιο
Γηγενέων ἡρωες ἀρήσι, ἦμεν ὑστοῖς ἦδε καὶ ἐγχείησι δεδεγμένοι, εἰσόκε πάντας ἀντιβίν ἀστερέχες ὀρυμούσιν ἐδάιξαν. 
ὡς δ᾽ ὅτε δοῦρα ἑκάρα νέον πελέκεσε πυτεύτα 
ὐλοτόμοι στοιχηδοῦν ἐπὶ ῥηγμῖν βάλωσιν, ἀφρα νουσθέντα κρατεροὺς ἀνεγοιατό γόμφους.
διὸ οἱ ἐν εὐνοχῇ λυμένοι πολιοί τέταντο ἐξείῃς, ἄλλοι μὲν ἐς ἀλμυρὸν ἄθροοι ὕδωρ ἄπτοντες κεβάλας καὶ στήθεα, γυνὰ δ᾽ ὑπερθεὶς
χέρσῳ τεινάμενοι τοῖ ἡ ἐμπαλω, ἀγιαλιοῦ
κράτα μὲν ψαμάθουσιν, πόδας δ᾽ εἰς βέωθος ἑπεδοῦ, ἀρμῶ ἀμί οἰωνοῖς καὶ ἱχθοί κύρμα γενέσθαι.

3. Ἁρώσ δ᾽ ὅτε ἡ σφιν ἀταρβής ἔπλετ' ἀεθλός,
δὴ τότε πείσματα νηὸς ἐπὶ πυνιῆς ἀνέμου
λυσάμενοι προτέρωσι διεξ ἄλος οἴδιμα νέοντο.

998. Ἀλλοι G.
1004. στελεχῶδει Parisii. quatt., Vat. unus.
1005. ἀφρα κε Pariss. tres, unde ὡς κε Brunck.

998. ‘and with them their comrades who joined them, returning from the mountain before they had reached the peak from which they wished to survey the sea’; τ. 985. δῆθεν: το δῆθεν ποτὲ μὲν παραπλημματικόν (expletive), ποτὲ δὲ ἀντὶ τοῦ δηλαθῆ ὡς δῆ. Schol. 1001. εἰσόκε κ. τ. λ.: ‘until, with might opposing might, they cut down all the foe who charged so fiercely.’ For εἰσόκε ν.π. 820.
1003. With this simile cf. 4. 1682 sqq., Val. Fl. 3. 163 sqq. The Schol. says: ἡ παραβολὴ πρὸς πάντα ἀρμιδοὺς καὶ χνίς. θύλοι γὰρ εἰκάζει αὐτοῦ πρὸς τὸν ἐντράπελον τῶν σωμάτων καὶ πρὸς τὴν ἐν τοῖς υρέσιν αὐτῶν διαμβηκής, καὶ χυλομοίς δὲ τοὺς ἱρῶς. τὸ δὲ ἀφρα . . . γόμφους πρὸς τὴν τῶν ἁγιαῖων ἐγχύνητα καὶ πρὸς ἑτερον ὅτι οἱ τέκτονες τοῦτο ποιοῦσιν. ἰδα πλείονοι κακότων ἀπαλλαγοῦσι ἐργάζομεν καὶ τοὺς σφῆνας ἐπιβάλλοντες, οἰωνίς δὲ καὶ οἱ ἱρῶς αὐτοῦ ἀνέκαυς, ὅπως λοιπὸν αὐτοῦ ακίνδυνον γενήται ἡ εἰς τὸ ὄρος ἀνάβασις.
1005. ἀφρα . . . γόμφους: “for the brine-sodden wood shall grip the strong bolts faster so” (Way). The Schol. explains, ὡς ἐμοῖν εὐπλιθεῖκα γένήται τῶν σφῆνα, but γόμφως is never used for a wedge.
1006. εὐνοχῇ: the narrow part of the harbour, the mouth, cf. 2. 318, II. 23. 330, εὐνοχῆσθων ὕδων. For a different meaning ν. 160.
1008. δύπτοντες: ‘dipping,’ only here c. acc., cf. 1326. Lycophron and Ap. probably took the verb from Antimachus fr. 6, ἥτε τις καθα γέμπτεσιν ἐς ἀλμυρὸν ὕδω.
1011. κύρμα: in Hom. κύρμα (κύρω) is generally joined with ἔλωρ, e.g. Od. 3. 271, κάλλιστον οἰωνοῖς ἔλωρ καὶ κύρμα γενέσθαι.
1012. ὅτε . . . ἀεθλός: de M. renders, "aprés avoir achevé sans crainte cette lutte." Rather, "when the danger of this struggle was past.” Preston takes ἀεθλός generally of the quest of the Argonauts, “Their labours freed from danger and from fear.” For the rare use of ἀταρβῆς cf. Aesch. Pr. 849, ἀταρβῆι χειρί.
1015. ἐπελάσσεσθαι Παρίσσι, quatt., Brunck.
1030. ἀπέρμορον G, Vat. unus.

1015. λαίφεσθαι: 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). πανῆμερος: the Hom. form is πανθημερίη which occurs in 13.38.

1017. Cf. Od. 10. 48, where Odysseus and his comrades are blown back to the isle of Aeolus, τοὺς δ' αἰσ' ἄρπάξασα φέρειν πάντουδε θυελλα.

1020. ἐπεστύμενοι: 'driven thither.'

1024. Μάκρωνοι: the Schol. identifies these with the Μάκρωναι, colonists from Euboia, dwelling on the east of Pontus near Trapezus, who are mentioned in 2. 394; cf. Xen. An. 4. 8. 5. 5, Hdt. 2. 104. 7. 78. The Schol. also says that the epithet Πελασγικός is applied to their forces here because Euboia was near to the Peloponnesus which in old times was called Paslagia (cf. 550). For εἰσαντο v.m. 718.

1026. Cf. Il. 4. 447, σὺν ρ' ἐβαλον μνησοσ, σὺν δ' ἐγχεα καὶ μενε' ἀνδρων.

1037. μπητ' πυρόσ: 'the rush of fire, as of the wind (1016). Cf. Aen. 12. 521, Aev velut immissi diversis partibus ignes


1032. ἀνώτερον ἄνωτερον ἐθύμεν: cf. Η. 1. 14. 403, τέταρτο πρὸς íθιοι 'turned to meet him face to face.'

1033. ἐποίοι = ἐκατον, a form only used by Ἄρ. (v.n. 362). Rzach suggests that it was on the analogy of the Ο-declension, which has the two endings -ου and -ων, that Ἄρ. formed ἐποίοι beside ἐισο. For ἐισο v.n. 4. 803.

1034. ἐνυθείς: i.e. with his body contracted and contorted in death; see on 3. 1291.


1036. πάντῃ... ἔρκος: i.e. death fences us round with a barrier from which none may escape. The reading δὲ περὶ is established by 2. 567, πάντῃ δὲ περὶ μέγας ἔθρεμεν αὐξήρ. 1037. ἄδεικνός: this adj. is traditionally explained either by πικρός or ἄπροσδόκητος. Here and in 4. 1503 it is used ambiguously. It seems clearly to mean 'unexpected' in 2. 207, and 'bitter' in 1. 1339. 2. 388. There is the same uncertainty in Η. 5. 1. 1309. 4. 388. Curtius gives 'unexpected' as the Homeric meaning from δοκ—.

1038. πεῖδος: cf. Od. 3. 269, Μοῖρα θεῶν ἐπέδηκε δαμηλία.

1039. ἑπαριγγόνα: 'helpers,' cf. 4. 858.

1040. sqq. These encounters are modelled on Η. 5. 43 sqq.

1045. Μεγαλοσκάκα: a wrong formation, on the false analogy of φεσσακάκας, Η. 5e. 13 (Rzach).

1048. τιμώς ἡρωίας: the honours paid to a hero included a shrine (ἡρώια), and a festival (ἡρωιά).

1049. For the simile cf. Η. 22. 139, ἡμεῖς κήρος ὠραμιέν χαλκώματος πετεινῶν 'Ρημίας οἷομεν μετὰ τρήρων πέλειαν Ἡ λέοντα ὀραία φοβεῖται, κ.τ.λ.

1050. ὑποτρέπομαι: here only in the
poem do we find the subj. in a comparison introduced by ἦντε. It is found once also in Hom. II. 17. 547.

1052. ὑποτροπία: ‘when the tide of war was turned backwards to the gates.’ The word is ἀπ. λεγ., cf. ἀποτροπία 4. 1564.


1059. Cf. 4. 1535; Il. 23. 13, οὐ δὲ τρίς πεῖρα νεκρῶν ἐστὶν, ἤδης ἤλπας ἦλπους, Μυρώμενοι: Val. Fl. 3. 347, inde ter arma tios Minyis referentibus orbis Concussi tremuere rogi: Aen. 11. 188, ter circum accensos, cincti fulgentibus armis, Decurrere yogos.

1060. ἐνεκτερέζα: ἀπ. λεγ., n. 264. ἀδὲλθος: like those in honour of Patroclus, Il. 23. cf. 1304 infra.

1061. λειμώνιον: ‘grassy.’ The Schol. writes Λειμώνιον as a proper name, and says it was mentioned by Deiochus who described the funeral of Cyzicus.

1062. ὑψιγόνοιςιν ἱδέσθαι: cf. 2. 842; 4. 252. It is an echo of the Homeric καὶ ἐσομένοις πυθέσθαι (II. 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.


1068. κρήπινη: Hasluck (op. cit. 159) suggests an identification of this with the Fons Cupidinis which Pliny (31. 2. 16) mentions at Cyzicus. This “being a reputed cure for love, is appropriately associated with a love tragedy.”

1069. περικλέας: referring to the meaning of the name Κλέιτη ‘illustrious.’
αἰώνατον δὴ κεῖνο Δολιονήσι γυναιξίν ἄνδρας τ' ἐκ Διός ἦμαρ ἐπήλυθεν' οὔδε γὰρ αὐτῶν ἐτής τις πάσσασθαι ἐστήτους, οὔδ' ἐπὶ δηρόν εἶ ἄχέων ἔργου μυληφάτου ἐμώνωντο· ἀλλ' αὐτώς ἠφλεκτα διαζώεσκον ἐδοπνεῖ. ἐν' ἐτὶ νῦν, ἐντ' ἀν σφιν ἔτησια χύλα κέλκωται Κύζικον ἐναίοντες Ἰάνονσ, ἐμπεδοῦν αἰεὶ πανδήμου οὐλής πελάνους ἐπαλητρεύονσιν. 'Εκ δὲ τοῦτον τρηχείαν ἀνήρθησαν ἀελλαὶ ἠμαθ' ὀμοῦ νῦκτας τε δυσδεκα, τοὺς δὲ καταυῆναι ναυτιλεσθαι ἐρυκον. ἐπιπλομένη δ' ἐνι νυκτὶ διάλοι μὲν ῥα πάρος δεδημένοι ευώναξον ὑπνω ἀριστήσεις πῦματον λάχος· αὐτὰρ Ἀκαστὸς Λόμος τοῦ Ἀμπυκίδης ἀδινὰ κλωσσοντας ἐρυντό. ἡ δ' ἅρ' ὑπὲρ ἑκανθοῦ καρῆτας Λισινίδαο πυτατ' ἀλκυνιός λιγυρῇ ὅπι θεσπιζόνσα λήξεων ὁρυμουέων ἀνέμων· συνεῖπε δὲ Λόμος ἀκταίης ὀρνιθὸς ἐναίσιμον ὀςαν ακούσας.

1072. οὔδε γὰρ αὐτῶν Παρίς, unus.
1074. διεξάεσκον Παρίσ. tnes, Brunck.
1079. κατ' αὐθί G.
1082. λάχος G, Παρίσ., schol.: λέχος vulg.

1073. ἐργοῦ μυληφάτου: 'grinding the corn.' The Schol. explains it of the product of the grinding. For μυληφάτος (οἰνο. lit. 'crushed in the mill') cf. Od. 2. 355, μυληφάτου ἀλιττοῦ.
1074. αὐτῶς ἄφλεκτα: the corn unpacked just as it came from the granary.
1075. χύλα: κυρία τὰ μὲν ὑδάτως ἐλαια, καταχρηστιῶς δὲ τὰ ἑναγίσματα καὶ αἴ χοι. Schol. It is used again for libations to the dead in 2. 920.
1076. Ἰάνονσ: διὰ τὸ ἄποικους εἶναι Μιλησίων καὶ γάρ εἰς Μιλησίων ὁ Νηλέος ἀπεκαίνισε ἐστειλάτο καὶ ἐκείων ἐπὶ Κύζικον μετὰ πολλῶν ἱρών. Schol., v. n. 959.
1077. they grind out the meal at the public mill, ἐπαλητρεύουσιν: ἀπ. ἄγαν, cf. Od. 7. 104, αὶ μὲν ἀλητρεύουσα μῆλης ἐπὶ μῆλα καρπῶν, πελάνους: the meal which was mixed with honey and oil for purposes of sacrifice. πανδήμου οὐλής: the people of Cyzicus set apart a mill for common use once a year to remind them how their sorrow had made them once 

forego the ordinary customs of the household. In ancient times every family ground its own corn with a hand-mill.
1078 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, ll. 10. 252, Od. 12. 312, Mosch. 1. 2, νυκτὸς τρίτατον λάχος. Homer divides both day and night into three parts, v. Eustath. on ll. l.c.
1083. ἀδυνά: 'heavily,' v. n. 299.
1085. ἀλκυνιός: 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. 8τ. 1594, ἀλκυνιῶς ἡμέρας: cf. Theocr. 7. 57, ἀλκυνόν στορεισεύτη τὰ κύματα τὰν τὸν θάλασσαν.
1087. ἀκταίης: 'which haunts the shore.' ὀςαν: v. n. 3. 1111.
καὶ τὴν μὲν θεὸς αὐτὸς ἀπέτραπεν, ἵππος δ᾽ ὑπέρθεν νῆεν τὸ ἄφλαστον μετήρος ἀλέκασα. τὸν δ᾽ ὄγε κεκλιμένοι μαλακοὶ ἕνι κόσμῳ οἴων κυνήσας ἀνέγειρε παρασχεδόν, ὅδε τ᾽ ἐειπεν· „Ἀλσοῦγη, χρειῶ σε τὸδ᾽ ἵρον εἰσανίοντα Δυνάζουν οἴκρινεντος ἐὑθρονον ἅλαξασθαί μητέρα συμπάντων μακάρων λήξουσι δ᾽ ἀξέλαι λαχρησὶ· τοῖς γὰρ ἐγὼ νέον ὅσσαν ἀκονσά ἅλκυσον ἁλίθης, ἢ τε κνώσσουτος ὑπέρθεν σείον πέριε τὰ ἐκαστὰ πυφανσκομένη πεπότηταν. ἐκ γὰρ τῆς ἀνεμοῦ τε ἡλάσασα τε νεωθὶ τε χθὼν πάσα πατὸς πεπεράνταυ νυφόν θ᾽ ἔδος Ὀὐλύμπου· καὶ οἰ, ἦτ᾽ ἐξ ὅρεων μέγαν ὠρανοῖν εἰσαναβαίνῃ. Ζεὺς αὐτὸς Κρονίδης ὑποχάζεται. ὃς δὲ καὶ ἄλλοι ἄθανατοι μάκαρες δεινήθ᾽ θεῶν ἀμφιεπότουν·" οἷς φάτοι τῷ δ᾽ ἀστατῶν ἔτος γενετ᾽ εἰσαύντι. ὁρυντο δ᾽ ἐξ ἐνυής κεχαρημένος· ὅρσε δ᾽ ἐταύρος πάντας ἐπισπέργκαν, καὶ τὲ σφισσὰν ἐγρομένουσιν Ἀμπτυκῆδεω Μόσφου θεοπροσίας ἀγόρευεν. αὐτὰ δὲ κουρότερου μὲν ἀπὸ σταθμῶν ἕλάσαντες ἐνθὲν ἐς αἰπεινὴν ἀναγον βοᾶς οὐρεοὶ ἄκρην. οἱ δ᾽ ἄρα υσσάμενοι Ἱερῆς ἐκ πεισματα πέτρης ἱερασαν ἐς λυμένα Θρηκίκων· ἀν δὲ καὶ αὐτοὶ 1110

1093. ἀκρύβειτὸς vulg.
1097. πεπότητο Pariss. duo, Brunck.
1099. πεπιράντα Κόχλη: πεπιράνται codd.
1105. ἀγοροίδεω Pariss. ums, Brunck.

1088. θεὸς . . . ἀπέτραπεν: 'the goddess (Hera) turned it from its path of flight.'
1089. ἄφλαστοι: the ἄφλαστοι, aplustre, was the ornament in which the stern-post of the vessel terminated after curving upwards and outwards. It was also called κόρυμβα, corymbus, e.g. 2. 601, though this term was generally used of the ornament at the prow (ἀκροτότα). 1093. Δυνάζουν v.n. 985.
1094. μητέρα: Rhea or Cybele. For the identification of these goddesses v. Ellis, Introd. to Cat. 63.
1098. ἐκ γὰρ τῆς: ἐκ πατίνης τῆς 'Ρέας καὶ γη καὶ θάλασσα καὶ οὐρανὸς συνέχεται. oί γὰρ φυσικοὶ αὐτὴν γῆν φυσιολογοῦσι καὶ τὴν πάντων ἀρμογὴν καὶ σύνδεσμον. Schol.
1099. πεπιράνται: for πειράινο 'to fasten' cf. Od. 22. 175, σειρήν ἐξ αὐτοῦ πειράνται. The reading of the MSS, πεπιράνται is meaningless.
1101. ὑποχάζεται: edit; cf. II. 4. 497, ὕπο δὲ Τύραμ εἰκόθεν. 1109. οἱ δ᾽: 'the others,' cf. τοιγε 986. Ἱερῆς πέτρης: v. 1019.
1110. λυμένα Θρηκίκων: 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 Aristotle’s allotment of the three harbours
at Rhodes (797 Dind.). The Schol. guesses at the meaning: 

lies in the meaning: *

and *means an own* (v. Leaf on II. 1. 393; App. A). Ap. uses εός (σφές, σφό) (a) for 3 pers. sing., v. n. 225 (b) for 3 pers. pl., instead of σφός or σφέτερος, as here (c) for 1 pers. sing. 2. 226, 776 (d) for 2 pers. sing. 2. 634; 3. 130, 511, 1041 (e) for 1 pers. pl. 4. 203 (f) for 2 pers. pl. 2. 332; 3. 207. We find εός = σφέτερος in Helen, Op. 58.

1113. ηρεό: 'mystic,' v. n. 580.

1114. εκ δ' ετέρης: *sc. χώρα, on the other hand,* cf. Anth. P. 9. 650. εκ δ' ετέρης ἦπειν χῶρον ἄθλοδρομην.

1115. Αιστήτω: v. n. 940.

1116. πεδίον Νέπειον: The Plain of Nepelia was near Cyzicus (Strab. 503. 11). The Schol. preserves a line from the Hexametra of Callimachus, Νέπειος ὄροις (ὄροις Bient.) οὗίδιος Αἰδοστεία. It was sacred to Nemesis; hence the name of the town Adrasteia mentioned in II. 2. 828.

1117. στύπος: *stock,' stipes,' cf. 4. 1401.

1118. πρόχυν: *pantelús. Schol. In 2. 249 there is the same misapplication of the word which means literally 'falling forward on the knees.' In Homer, the connexion with γώνις is always apparent, e.g. II. 9. 570, πρόχυν καθεξομένην, 21. 460, ὥς κεν ... ἀπλόωντα πρόχυν κακός 'that they may be brought to their knees and perish.' πρόχυν: 'an aged tree.' The penult which is lengthened here is short in Anth. P. 9. 233, αὐτ' εκτάμων γεμάνθρων, κάμιμορν Μίνδων. 1119. Βρέτας: the fashioning of this image (βρέτας, ξύλων) reminds us of that in Pind. P. 5. 42 described as μοῦδρον φυτών 'grown in one piece.' The primitive ξύλον was of wood.

1120. κολών: Ap. uses κολώνος and κολών (1144) indifferently = culmen. In Homer, we find only κολών meaning 'a mound,' tumulus.

1121. ἐπηρεῖθες: cf. 2. 736, 4. 144. In Homer. this adj. is always used in an active sense of πέτραι or ζημνοι 'over-hanging.'

1122. πανυπέρταται ἐρριζώνται: 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 ἐρριζώνται: perf. with pres. sense, cf. 3. 900.
βωμὸν δὲ αὖ χέραδος παρενήνεον· ἀμφὶ δὲ φύλλοις στεφάμενον δρύνουσι θυπολίης ἐμέλοντο
Μητέρα Διδυμήν πολυσύνειν ἀγκαλέοντες, ἐναναιτὶς Φρυγίας, Τιτίνην ὥστε Κύλληνον τε, οἵ μοῦνοι πολέοι μοιρηγέται ἢδὲ πάρεδροι
Μητέρος Ἡδαίνης κεκλημαται, ὅσοι ἔστων Δάκτυλοι Ἡδαίοι Κρηταιές, οὓς ποτε νύμφη
'Αγχιάλη Δικταῖον ἀνὰ σπέος ἀμφοτέρησιν δραζαμένη γαίῆς Οἰαίξιδος ἐβλάστησεν.
pολλὰ δὲ τὴν ἴτησιν ἀποστρέφαι ἐρωλας Λισονίδης γουναζέτι εἰπτλείβων ἱεροῦσιν
ἀιδομένοις· ἀμυδὶς δὲ νεοὶ Ὀρφῆος ἀνωγὶ
σκαῖροντες βηταρμοῦ ἐνόπλων ὀρχήσαντο,

1123. χέραδος G.
1125. ἐγκαλεῶντες vulg.
1126. οἴοις Stephanus: ἐργάλας codd., omnes practer G in quo ἐφαργας cum gl. ὡργάς.
1135. σκαῖροντα ... εἰλάσσοντο Et. Mag. 197, 2.
1124. δρύνουσι: the oak, like the vine, was said to be sacred to Rhea.
1125. Μητέρα Διδυμήν: 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 ἰδαί ἰγίτις (de Nat. Deor. 3. 16). For a full account of them v. Lobeck, de Idaeis Dactylis; Paulus-Wissowa, Real-Encycl. Wilamowitz explains ἰδαῖον as ‘dwellers in the forests (Ἰδαί)’.
1127-31. ‘who alone are called the guiders of destiny and the ministers (assessors) of the Idaean Mother—alone of the many Dactyls of Ida in Crete, whom in the far past the nymph Anchiale bore in the Dictaean grotto, grasping with both hands, in her birth-pangs, the Oxeian soil.’
1131. δραζαμένη: ἔδος ἐστὶ ταῖς κνοῦσι τῶν παραχειμένως λαμβάνονται καὶ ἀποκουφεῖται ἐαντια τῶν ἁλγηδών, ὡς καὶ Δητὰ ἐλάβετο τοῦ φῶνικος ... ἔδει δὲ εἰπεῖν 'Οαίξιδος’ προσετέθη δὲ τὸ Ι. Schol.
1132. Οἰαίξιδος: Oaxus was a city of Crete on a river of the same name; cf. Virg. E. 1. 66, rapidum Cretae venienmns Oaxen, where Servius cites two lines from the Argonautica of Varro Atacimus: Quos magnos Anchiale partus adducta dolore Et geminis capiens tellurem Oaxidae palmis Edidit in Dicta. ἐβλάστησε: for the rare causal sense of βλάστεων, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. Cho. 589, etc.
1132. ἐρωλας: cf. 4. 1778 where the Schol. explains, αἱ τῶν μεγάλων ἀνέμων καταγίδεις καὶ συντρόφαι, ‘hurricanes,’ Aristoph. uses the word in Eq. 511, Vesp. 1118.
1133. εἰπτλείβων: for the lengthening of the second syll. in arsis cf. II. 17. 593. ἀκρον ἐπιλήγην.
1135. ‘danced, bounding in full armour with measured step.’ The noun βηταρμοῦ

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. Iov. 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. ἰδιόι: v. n. 4. 1628.

1137. τλαγοῦντο: i.e. that the illomened cries might be scattered and lost.

1139. ῥόμβως: ῥόμβος τροχίσκος, ὅν στρέφοντο ἵμαστ᾽ ὕπτωντες, καὶ οὕτως κτίσαν ἀποτελοῦσιν. Schol. It was also called ῥόμβος and ῥόττριος, cf. Plut. Crass. 23, ῥόττρια βουρσαγῇ καὶ κοῖλα περιτείνωσε ἥχειος χαλκοῖς. τυπάνυς: the tympanum or tympanum 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.

1140. ἀνταίη: 'accessible to prayers,' εἰς τάνωντος. Schol.

1143. ἵζων: i.e. suitable to her nature as Mother Earth.

1145. οὐρήσειν σαίνουτε: cf. Od. 17. 302, αἰολὴ μὲν ἐν ἃ γ' ἄκηνε. 1146. ναύς: 'floated,' cf. Call. Dion. 224, ναῦς φωνῆς ἀκρώφεια. There is the same variation of forms, ναῦς and ναύον, in Od. 9. 222, ναύον ὡς ἀγαλμα πάντα. Curtius explains ναῦς as σανάφως, Skt. śnāvāni, 'to float.'


1150. ἂμφι θέας: 'in honour of the goddess.' This is a slight extension of
the use of ἀμφί = 'because of' which we have in 120, 2, 969, etc. Merkel quotes II. 20, 404, ταύρος ... ἔκλεμονς Ἐλικώνων ἀμφὶ ἀνακτα, but there, as Leaf says, ἀμφί is used in the literal sense 'dragged round the altar of Poseidon.' Ap. has ἀμφὶ c. gen. twelve times, Hom. only twice. ὀφυρέων Ἁρκτῶν: v. n. 941.

1153. ἐρίς ... ὄστις: for the constr. cf. Theocr. 5, 67, ἀμμες γὰρ ἐρίσομεν ὥστις ἀρείων Βουκολιαστάς ἐστί.

1154. ἀπολλήξει: 'cease' 'rowing'.

1156. ἥηρεθούτα: only here used of the wind rising; v. n. 944.

1161. καὶ δὴ: Hesych. has a gloss καὶ δὴ ἐπὶ τοῦ ἥην, and this same meaning is found in 2, 1030.

μεταλάφευο: 'were ceasing' 'rowing' (ἂπ. λεγ.).

1162. παστυδὴ μογεντὰς: ommius vīribus laboranties. παστυδὴ = πάχυ τῆς σπουδῆς. They made every effort, but they could pull no further. ἐφιλκετο: this is the only unaugmented form from ἐλκω in the poem, and Rzach may be right in restoring ἐφιλκετο. Aristarch. avoided the augmented forms in Hom. (v. La Roche op. cit. 238).

1160. λειμπενίοι: 'eager to reach,' ἀντὶ τῶν προθυμοῦμεν καὶ ἐπιθυμοῦμεν. Schol., only here c. gen.

1165. 'Ρυνδακίδας: the Rhynaeus rises in Phrygia and flows into the Propontis. Val. Fl., 3, 35. refers to its waters discolouring the sea: Et te iam medio flaventem, Rhymauce, ponto. προχοάς: v. n. 11.

1167. ἄνοχληξω ... ὀλκοίς: 'heaving up the furrows of the tumbling waves'; cf. 3, 1208, 4, 1677. τετρηχότος: Ap. uses this intrans. perf. from παρατάσσω.


1169. ἀμφώ: v. n. 165.

1170. κλάξα: i.e. the sea carried it off with its wash.

1171. παπαίων: 'looking wishfully' at the broken oar.

attività: Hesych. ἀξίειν μή εἰδίσθαι. The reading of the MSS. ἀξίσεσον seems impossible. We find ἀξίσεσον γὰρ ἐτ' αὐτῶν in II. 10. 493, cf. Ap. 4. 38, ἀξίσεσουσα δύνης. Curtius (Gr. Vb. i 368) says ἀξίσεσον is the only instance of a verb in -σεσον making -εσσον instead of -εισσον.


1174. τρομολόγι: 'threshold,' v. n. 260.

1175. ἑρημοτό: ἀντι τοῦ κατηρήματος. Schol. γαστρί: cf. Odysseus' words, Od. 17. 280, γαστέρα δ' οὐ πως ἐστὶν ἀποκρύψαι μεμαυάν. Οἰδομενήν, ἡ πολλὰ καί ἀνθρώποις δίδωσι, κ.τ.λ.

1176. Κιανίδος γαίης: the territory of Cios, a city in Mylasia at the foot of Mount Arraphonius, where was also a river of the same name (Strab. 482, 52).

1177. ηθεία: in Hom. only used of the haunts of animals, lustra.

1182. λεχαιν.: 'for a couch.' In Aesch. Th. 292 this adj. is used of nestlings, τεκνίων ὑπερθέδεικε λεχαιν.


1184. πυρήνα: 'fire-sticks,' ignaria, cf. Theocr. 22. 33, πυρεία τε χερσίν ἐναίμ. Their invention is ascribed to Hermes (b. Hom. Merc. 111). Theophrastus, Ig. 64, describes πυρεία as consisting of the σχιρά, a hollow piece of soft wood, and the τρπανόν of hard wood which was twisted round like an auger in the hollow of the σχιρά.
the wire


1189. φαίη εἰς: i.e. before resuming the voyage. For the infin. with φαίη instead of the more usual participle v. Blaydes on Ar. Νιδο. 1584. καταχείριον: ‘fitted to his hands,’ ἀπ. Λεγ., cf. II. 3. 338. ἐγγος παλάμην ἀρήπει.


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

1192. αυτωσιν εἰς: ν. 502.

1193. τήν: σχ. ἑλάτην. χαλκοβαρεὶ ῥοπάλῳ: the Schol. tells us that it was Pisander of Camirus in Rhodes in his Ἡσακλεία who first assigned to Heracles the bronze-bound club and lion’s skin which afterwards became conventional. διαπέδοιο: for the ablatival gen. with τυάξας ν. 1030.

1194. στύποις: ν. 1117.

1195. εὖ... ἐρέσσεν: ‘set his broad shoulder stoutly against it,’ cf. Theocr. 7. 7, ἐνερεισάμενος πέτρα σένων.

1196. ἐκβασίω: ν. 966.

1197. φαίη: i.e. before resuming the voyage. For the infin. with φαίη instead of the more usual participle v. Blaydes on Ar. Νιδο. 1584. καταχείριον: ‘fitted to his hands,’ ἀπ. Λεγ., cf. II. 3. 338. ἐγγος παλάμην ἀρήπει.

1198. ἐν... ἐρέσσεν: ‘set his broad shoulder stoutly against it,’ cf. Theocr. 7. 7, ἐνερεισάμενος πέτρα σένων.


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

1201. ὃς δ’ ὅταν: the use of ὃς ὅταν, ὃς ὑπόταν (4. 933) with subjunctives in similes is an innovation of Ap. imitated by later poets. ἀπροφάτως: ‘unexpectedly,’ ν. 2. 62.

1202. δύνας ΄Ορίωνος: the setting of Orion was generally followed by storms; cf. Hes. Ορ. 621: Αἰεν. 7. 719, Saevus ubi Orion hibernis conditum undis: Hor. C. 1. 28. 21.

1203. καταίξε: ‘a squall,’ cf. 3. 1376. Callimachus also uses this form for καταεις. We find αίξ in 4. 820.
after killing Nessus arrived at the borders of Dryopia, near Mt. Oeta, with Deianira, Hyllus, and Lichas. They were in sore straits for food, and seeing Theiodamias ploughing they asked for succour, but were rudely repulsed. Heracles in anger slew one of the oxen. Theiodamias led out the Dryopes against Heracles, but was defeated and slain. Her. carried off the youthful Hylas, and transplanted the Dryopes to Trachis.

1214. γεωμόρον: ‘earth-dividing,’ i.e. ploughing, a unique use, cf. γεωτόμον 687. Elsewhere this word in its various forms means ‘land-owning,’ cf. 3. 1387.

1215. νειόι: v. n. 687.

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

1218. ἤτο γάρ πρόφασιν: οὐκ ἄλικος ἄν ὁ Ἡρακλῆς τοῦτο ἤθελεν, ἀλλ’ ἵνα τὸ ἑκείνου λητρικὸν ἅγαν παύσῃ, αλεξίκακος γάρ ὁ θεὸς. Schol. Callimachus attributes the deed to the rapacious greed of Heracles, Διαν. 159: οὐ γάρ ὅγε...
quae iridaria; "Nymphas, άνα τά μέν τηλού κεν ἀποτλάγξειεν ἀοιδῆς. ἀνθη δ’ ὅγε κρήνην μετεκώλθε, ἣν καλέουσιν Πηγάς ἀγχύγνων περιωνείαται. οἱ δὲ πον ἀρτί νυμφῶν ἱσταντο χωρόν, μέλε γάρ σφισι πάσαις, οὖσαι keiο’ ἐρατῶν νυμφαί μίον ἀμβλέψειοντο. Αρτεμιν ἐνυχῆσων αἰει μελῳςθαι ἀοιδῆς. αἰ μέν, οὗται σκοπίας ὀρέων λάχον ἥ καὶ ἐναιλός, αἰγε μὲν ὑλῆροι ἀπότροθεν ἐστιξόωντο, ἥ δὲ νέον κρῆνης ἀνεδύετο καλλινᾶο ἀνδριάτικα. τῶν δὲ σχέδων εἰσενοῆσεν κάλλει καὶ γλυκερῆσεν ἐρευνήμενον χαρίτεσσαν. πρὸς γάρ ὁι διχόμηνς ἀπ’ αἴθερός αὐγάζουσα βάλλε σεληναί, τὴν δὲ φρένας ἐπηθήςσεν Κύριος, άμηλαίη δὲ μόλις συναγείρατο θυμόν. αὐτάρ ὅγ’ ὡς τὰ πρῶτα ῥόῳ ἐνι κάλπων ἐρείσεν

1224. bōv vulg.
1225. αἳ τε Wellauer.
1226. τῆς Pariss.: τῆς vulg.
1227. μόλις Vat. unus: μνησις vulg.
1229. ἐνυάθητι: ‘water nymph,’ ἀρ. λεγ.  
1230. κάλλει... χαρίτεσσαν: cf. Od. 6. 237, κάλλει καὶ χάοις στιλβων.
1231. διχόμην: lit. ‘month-dividing,’ i.e. the full moon: cf. Pind. Ο. 3. 19, διχόμηνις Μήνα. The new moon (νεοµήνια) being the first day of the lunar month, the full moon was in the middle of the month.
1234. Cf. Theocr. 13. 46, ἦτοι ὁ κύριος επείξε πάρτο πολυχαίδα κωςόν, Βάψαι ἐπείγομενος, ταὶ δ’ ἐν χερὶ πᾶσαι ἐφυσαν.
λέχρις ἐπιχρυμβθείς, περὶ δὲ ἀσπετον ἐβαραχεν ὕδωρ χαλκον ἐς ηγηνέα τα φορεύμενον, αὐτίκα δὲ ἤγε λαιν τε καθύπερθεν ἐπ’ αὐχένος ἀνθετο πηχυν κύσται ἐπιθύνοσα τερεν στομα· δεξιερὴ δὲ ἀγκον ἔσπασε χερι, μέσῃ δ’ ἐνιακβάλε δύιη.

Τοῦ δ’ ἄρας ἱάχοντος ἐπέκλευν οἴος ἑταῖρων
Εἰλατίδης Πολύφημος, ἰῶν προτέρωσε κελεύθουν, δέκτο γὰρ Ἦρακλῆς πελώριον, ὅπποθ’ ἵκοντο.
βη δὲ μεταίχας Πηγέων σχεδον, ἥντε τὸς θηρ ἄγρος, ὅν ρά τε γηρύς ἀπόπροθεν ἤκετο μήλων, λυμὸ ὑ’ αἰθόμενος μετανύστεταί, οὐδ’ ἐπέκυρσεν πούμησιν’ πρὸ γὰρ αὐτοὶ ἐνι σταθμοις νομῆς ἐλασν’ δ’ δὲ στενάχων βρέμει άσπετον, ὄφρα κάμψην’
δι’ τότ’ ἀρ’ Εἰλατίδης μεγάλ’ ἐστενεν, ἀμφὶ δὲ χώρον φοίτα κεκληγγος’ μελέη δ’ ὑ’ ἐπέτειτ φωνή.
ἀνὰ δ’ ἐρυσαμένους μέγα φάσγανον ὤρτο δίεσθαι,
μήτως η’ θήρεσιν ἐλωρ πέλοι, ἣ’ μν’ ἀνδρες μοῦνον ἐόντ’ ἠλόχησαν, ἄγουσι δὲ ληπῆ ἐτοίμην.
ἐνθ’ αὐτῷ ἐξύμβλητο κατὰ στίβον Ἦρακλῆ
γυμνῶν ἐπαῖσον παλάμη ἕφος’ εν δέ μν’ ἔγνω
σπερχόμενον μετὰ νη’ διὰ κνέφας. αὐτίκα δ’ άτην

1235. λέχρις ἐπιχρυμβθείς: ‘stooling and leaning over.’ Ἀπ. alone uses λέχρις, Lat. oblique. ἐβαραχεν: cf. 1147.
1238. ἐπιθύνοσα: v.n. 2 1154.
1239. ἐστασε: cf. Prop. 1. 20. 47, prolapsum leviter facili traxere liquore.
1241. Πολύφημος: cf. 40. κελεύθου: Ἀπ. uses the gen. after προτέρωσε on the analogy of ποδι, πράσια, etc.
1242. δέκτο: expectabat.
1243 sqq. This simile is applied to Heracles in Theoc. 13. 58 sqq. Virgil borrowed and elaborated it. Aen. 9. 59, Aec veluti pleno lupus insidiatus ovili Cum fremit ad caulas, ventos perpessus et imbris. Nocte super media; tuti sub matribus agni Balatun exercent: ille asper et improbus ira Saevit in absentes; conlecta fatigat edendi Ex longo rabies, et siccae sanguine. Cf. also Ov. Met. 5. 164; Ili. 11. 547; Od. 6. 130.
1246. μελέη: ‘in vain.’ In Hom. melē is always used like ἀλέος ‘fruitless.’ Elsewhere Ἀπ. always uses it in the classical sense of ‘wretched,’ a meaning which is first found in Hes. Th. 203, μελεινο... ἑβροίς.
έκφατο λευγαλένην, βεβαρημένος ἁσθματι θυμών.

‘Δαμόγυνε, στυγερον τοι ἄχος πάμπρωτος ἐνύψω.

οὐ γὰρ "Τῆς κρῆνης διώ κιϊν σὸς ἀυτὸς ἵκανεί.

ἀλλὰ ἐ ληστὴρες ἐνυχρύμβατες ἄγουσιν,

ἡ θῆρες σύνωντα: ἐγὼ δ' ἰάχυντος ἀκουσα.”

Ως φάτο. τῷ δ' ἀιοντά κατά κροτάφων ἄλις ἱδρῶς

κήκευς, ἐν δὲ κελαυνὸν ὑπὸ σπλάγχνοις ζέεν αἴμα.

χωόμενος δ' ἐλάτην χαμάδις βάλεν, ἐς δὲ κέλευθον
tὴν θέην, ἢ πόδες αὐτῶν ὑπέκφερον ἀισοντα.

ὡς δ' ὅτα τε μύωπι τετυμμένος ἐσσαυτο ταῦρος

πισεά τε προλιπῶν καὶ ἐλεστίδας, οὐδὲ νομηῶν

οὐδ' ἀγέλης ὀθεταί, πρησσεῖς δ' ὀδῶν, ἀλλ' ἀπαυντος,

ἄλλοτε δ' ἴσταμενος, καὶ ἀνὰ πλατὺν αὐχέν' ἀείρων

ίσων μύκημα, κακω βεβολημένος οἵστρω

ὡς ὅγε μαιμωνῶν ὅτε μὲν θαν γούνατ' ἐπάλλεν

συνεχεώς, ὅτε δ' αὐτε μεταλλῆγον καμάτου

τῇ διαπρύσσουν μεγάλη βοασκεν ἀυτῇ.

Αὐτίκα δ' ἀκροτάτας ὑπερέχεθεν ἁκρίας ἁστήρ

ἡφος, πνοιαὶ δὲ κατηλυθον. ὥκα δὲ Τιμίου

ἐσβαϊνέω ὁρόβυνεν, ἐπαύρεσθαι τ' ἀνέμου

οἷ δ' εἰσβαϊνον ἄφαρ λελιμένοι: άμὶ δὲ νὴος

ἐναίας ἐρύσαντες ανεκρούσαντο κάλως.

1267. ἀπάστος G.
of the ship'; cf. 3. 574. For εὐνάιας see on 955. ἀνακρούσαντο κάλως: these words have baffled all commentators. ἀνακρούσανθα has only one known nautical meaning ‘to back water.’ But it was also used of pulling in the reins, as we see from the schol. on ἐπανάκρουσαι. Ar. Ἀν. 648, where we are told that the metaphor is ἀπὸ τῶν τὰς ἑρίτιν ἀνακρούσαντας ἂ πᾶς ναῦς. In Xen. Ἐγ. 10. 12. 11. 3 ἀνακρούσαι 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 506–7 supra. If this view is correct, there is a very similar passage, Ἀν. 3. 266, tum illo iterum Deripere, excussosque inbet laxare rudentes. Tendunt vela noti. There ‘rudentes’ are the ‘sheet-lines’ (v. Conington). de M. follows Vars., ‘ils hâlèrent les câbles sur l’arrière,’ taking κάλως as the ropes of the mooring-stone, but the word is always used by Ἀρ. of the ropes of the sails. Our Schol. was sorely pressed for an explanation in saying προσεκρουσαν τη γη τα σχονία της ἄγκισα διὰ το βεβέρχεται.


1279. Ποσιδηνίων ἄκρην: a promontory of Bithynia at the extremity of Mt. Arganthonius (1178).

1280. χαρπή: ‘bright-eyed,’ cf. Od. 11. 611. Curtius refers it to Skt. ghar ‘to glow.’

1281. ἐκ περάτης ἀινοῦσα: ‘coming up from the horizon (the east).’ L. and S. take περάτη to mean ‘the west’ here, but wrongly. It seems to mean the extreme east also in Od. 23. 243. μήκτα μὲν ἐν περάτῃ διαλύγχιν σχέδεν, cf. Call. Del. 169. It is properly the boundary line of earth and sky (cf. πειράτα γαίης). For a different view v. Monro’s note on Od. 1. c. διαγλαίσουσι δ’ ἄταρποι: ‘the paths shine clearly,’ i.e. are easily discernible, cf. Ἀν. 9. 383, ἱεσαχθει σέμιτα, Ἀρ. alone has διαγλάισω, Call. and Mosch. ὑπογλαίσσω (γλαίσσεί λάμπει). Hesych.,

1282. τοῖος’ i.e. Heracles and Polyphemus, who are now missed.


1286. σφωτέρων = σφητέρων, v. n. 643.

1287. οὐτε…τοῖον: as we would express it, ‘said nothing good or bad.’

"Ἡσ' αὖτως εὐκήλος, ἐπεὶ υἱν τοι ἄρμενον ἦν
'Ἡρακλῆα λιπείων' σὲ κατ' ἐκτὸθι μήτης ὁρωμεν,
οφρα τὸ κεῖμον κῦδος ἄν' Ἐλλάδα μη σε καλύψη,
αἱ κε θεοὶ δώσωσι ὑπότροπον οὐκάδε νόστον.

ἀλλὰ τί μύθων ἡδος; ἐπεὶ καὶ νόσφων ἑταρών
εἰμι τεων, οἱ τόγυε δόλον συνετεκτήναντο."

"Ἡ, καὶ ἐς Ἀγνιάδῆν Τιθών θόρε' τὸ δὲ οἱ ὁσσε
ὀστιγγυες μαλεροὶ πυρὸς ὡς ἱδάλλουτο,
καὶ υἱν κεν ἀψ ὅπισω Μυσὸν ἔπι γαῖαν ἦκοντο
λαίτμα βιησάμενοι ἀνέμου τ' ἄλληκτον ἱών.
εἰ μη Ἐρημίκιοι δῶν νῖες Βορέα

Αἰακίδην χαλεποίσταν ἐρητύσεων ἐπέσσων,
σχέτλιου' η τ' σφιν στυγερῆ τίσις ἐπλετ' ὅπισω
χερσιν υφ' Ἡρακλῆος, Ὠ μιν δίξεσθαι ἐρυκον.

ἄθλος γὰρ Πελίαο δεδουπότος ἂψ ἀνώντας
Τήνον ἐν ἀμφίρυτη πέφυεν, καὶ ἀμησάτο γαῖαν
ἀμφ' αὐτοῖ, στήλας τε δῶν καθύπερθεν ἐτευξεν,
δῶν ἐτέρη, θάμβος περιώσιον ἀνδράσι λεύσεσεν,
κινναὶ ἢχηντος ὑπὸ πνοῦ βορέα.
καὶ τὰ μὲν ὃς ἡμελὲ μετα χρόνον ἐκτελέσθαι
τοῖσιν δὲ Γλαῦκος βρυχῖς ἅλος ἐξεφανίσθη,

1307. λείστεις G, vulg.
Νηρήσας θέιον πολυφράδμον ὑποφήτης· ὑψὶ δὲ λαχυφήν τε κάρη καὶ σηῆθε· ἀείρας νεώθεν ἐκ λαγώνων στιβαρῷ ἐπορέξατο χερὶ νηῆτον ὀλκαῖοι, καὶ ἱαχεν ἐσσυμένουσι.

1313. στιβαρῷ γ’ Παρισ. unus, Brunck.
1326. ὑφέσσατο Herwerden.

ἀμάρτημα πάντων τῶν μεθ’ “Ομοϊον ποιή-

των τὰ ἀπὸ συμφάνων ἀρχομένα ρήματα

κατ’ τῶν ἑνεστάτα χρόνων διὰ τοῦ ἡ

ἐκφέρειν ἐπὶ τοῦ παρατατικοῦ.

1311. ὑποφήτης: ‘interpreter,’ v.n. 22;


1313. νεώθεν ἐκ λαγώνων: ‘from his

θλάκνας beneath.’ It is unnecessary to

explain ἐκ λαγώνων. As some do, of the

hollows of the deep, though λαγώνες

like κεραυνός was used very widely in late

Greek. For νεώθεν ἐκ cf. 385, Il. 10. 10,

νεώθεν ἐκ κραδίας.

1314. ὀλκαίοι: ‘the stern, post.’

The Att. form is ὀλκείων, the Ion. ὀλκείων,

which we find in 4. 1609. L. and S.

wrongly refer our word to an adj. ὀλκαίος

‘drawn along, towed.’

1315. παρέκ: v.n. 130.

1316. πτολεῖθρον ἀγείν: for the acc.

without a prep. see on 794.

1318. δυάδεκα ἀεθλοὺς: as enumerated by

Diod. (1) the Nemean lion, (2) the

Lernaean hydra, (3) the golden-horned

stag, (4) the Erymanthian boar, (5) the

stables of Augeas, (6) the Stymphalian

birds, (7) the Cretan bull, (8) Diomedes’

horses, (9) Hippolyte’s girdle, (10) Ger-

yon’s oxen, (11) the golden apples.

(12) Cerbeus.

1323. Χαλύβων: cf. 2. 1001 sqq.

1325. οὐνεκα: for οὐνεκα and οὐνεκα


ὁλεφθέν: sc. Heracles and Polyphemus.

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.

ἀλίαστον: ἀρτι τοῦ πολύ. Schol. Two

meanings of ἀλίαστος are recognized in

Εὐ. Μάγ. (1) ἀνεκκλιτος (ἀλίας = ἐκκλίνω),

(2) πολύς (from ἀλίσω ὁ ἀλίσω). In Hom.

it means ‘unbending’ ‘unceasing,’ the

sense in which Ap. uses it in 2. 649.

ἐφέσσατο: cf. 691, Il. 14. 350, ἐπὶ δὲ

νεῖληθεν ἐσφαρτο.

δυσας: cf. 1008. For πορφύροι see

on 935.

1329. ἐβεβηκεῖ: the plpf. marks the

impulsiveness of Telamon; swift to wrath,

he is swift to own his fault. See on

3. 271.
Λιακίδης Τελαμών ἐς 'Ἰσσονα, χεῖρα δὲ χειρὶ ἀκρὴν ἀμφιβαλῶν προσπτὺξατο, φωνησέν τε:

"Λίσονίδη, μὴ μοι τὶ χολόστεαι, ἀφρασίσθην εἰ τὶ περ ἀασάμην" περὶ γάρ μ᾽ ἄχος εἶλεν ἐνυπτεῖν μὲθον ὑπερφιάλον τε καὶ ἄσχετον, ἀλλ᾽ ἀνέμοισιν δόμομεν ἀμκλακήν, ὡς καὶ πάρος εὔμενεντες.

Τὸν δ᾽ αὐτ᾽ Λίσονος ὑός ἐπιφραδεός προσσεῖτεν ἡ πέπουν, ὅ μάλα δὴ με κακὸ ἐκυδάσσαο μύθῳ, φάς ἐνὶ τοῖς ἀπασών ἑνηέος ἀνδρὸς ἀλείτην ἔμεναι. ἀλλ᾽ οὐ θὴν τοι ἀδενκά μὴν ἀέξω, πρὶν περ ἀνίηθεις· ἐπεί οὐ περὶ πάσιν κελνας, ὡς δὲ κτεάτεσον χαλεβάμενοι μενένισι, ἀλλ᾽ ἐτάρου περὶ φωτὸς. ἔολπα δὲ τοι σὲ καὶ ἄλλῳ ἀμφ᾽ ἔμεν, εἰ τούωδε πέλοι ποτε, δημίσασθαί.

Ἡ ίδα, καὶ ἀρβηθέντες, ὡτὴ πάρος, ἐδρίωντο. τῷ δὲ Δίως βουλήσειν, ὁ μὲν Λυσοίφι βαλέσθαι μέλλειν ἐπώνυμων ἀστυ πολυσάμενος ποταμῶι Εἰλιτίδης Πολύφημος· ὁ δ᾽ Ἐυρυσθῆς ἀέθλους αὐτὸς ἰὼν πονέεσθαί. ἐπιπείλησε δὲ γαίαν.


1330. χεῖρα ἀκρὴν: 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. ὑπερφίαλον: from the root φιάλω. Curtius, lit. 'overgrown' and so 'overweening.' Monro on Od. 18. 71 goes back to the old derivation from ὑπὸ and φίλω.


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


The Schol. recognizes a noun κύδαος (ἢ), 'abuse' as used by the Syracusans, and in the fragments of Epicharmus we find κυδάζειν κυδάζεμεν.


ἀνδρός: the gen. with ἀλείτης 'siner' is peculiar. In Hom, we have the dative with ἀλίτρος, II. 23. 505 ἄλοισιν ἀλίτρος.

1339. ἀδεκεία: v. l. 1037.

1340-42. Modelled on the famous lines, II. 22. 159, ὅπειροι ἰδρομοῦσαν αὐτῷ βοιεῖν Ἀρμίκαν, ἀ το ποὺσίν ἄδρα γινέται ἄρα σπάσας, Αἵλλα περὶ ψυχῆς θεόν ἕκτορος ἀποδάσσωμεν.

1342. τῷ δὲ... ὅ μὲν: the σχῦμα καθ᾽ ὅλον καὶ μέρος, by which the whole is in apposition with the parts instead of being in the gen.: cf. 4. 953, Od. 7. 103.

1346. ἐπωνύμιον ποταμῶι: the city was called Κῖος from the name of the river (1178).

1347. Ἐύρυσθῆς: cf. 130.
Μυσίδ' ἀναστήσεων αὐτοχέδον, ὅππότε μὴ οἱ ἡ γυναικεῖοι ἔθρεον ὡς μορόν, ἥ τι θανότος.

τοι νέοι δὲ ρύσι ὀπασαν ἀποκρύαντες άριστους νίεας ἐκ δήμου, καὶ ὀρκία ποιήσαντο,
μήτοτε μαστεύοντες ἀπολλύσεων καμάτουν.

tουνεκεν εἰσετί νῦν περ ἅλαν ἔρεουσι Κιανοί, κούρον Θειοδάμαντος, ἐνκτιμείνης τε μέλονται

Τρηχίνως. ἦ δὴ γὰρ ὅτι αὐτόθι νάσσατο παιδᾶς, οὐ όι ρύτια κεῖθεν ἐπιπροέκικναν ἄγεσθαί.

Ἡμὲν δὲ πανημερίνης ἄνεμος ψέφη υνκτι τε πάση λάβρος ἐπιπνεών ἀτὰρ οὐδὲ ἐπὶ τυθὸν ἄρτῳ ῥόους τελλομένης, οἱ δὲ χθόνος εἰσανάξουσαν ἀκτὴν ἐκ κόλπου μάλ' εὐρεῖαν ἐσιδεῖσθαι

φρασσάμενοι, κώπησιν ἀμ' ἥλιῳ ἐπέκελσαν.

1349. Μυσίδ' ἀναστήσεως G: Μυσίδ' ἀναστήσεως L, vulg.
1350. πιστώσατο Pierson.
1358. νῦν Vat. unus, ed. Flor.: νῦν Stephanus: νῦν La Roche.

1349. ἀναστήσεως: ἕνα ἀναστατον ποιήσεως. The verb is generally used of 'transplanting' a people.


1354. ἔρεοντι: ἆρεωσιν ἑρεμοῦσιν. Schol. Cf. Od. 21. 31. τὰς ἐνέας Ὄδυσσης αὐθήνητα. Strabo (183. 2) describing Prussia, which was the later name of Cios, says, καὶ νῦν ἐς ἅμερῃ τίς ἀγετα παῦν τοῖς Προσπαθεῖσιν ὁδειβασία, θιασεύοντας καὶ καλολυτῶν "θλᾶς, ὅς ἄν κατὰ γίγνης τὴν ἑκείνην πεπειράμενην τὴν ἐπὶ τὰς διὰς ἐξοδον."

1350. Τρηχίνως: Trachis in Thessaly where Heracles planted the Myssalian hostages. κατ' αὐτῶθι νάσσατο: the middle of ραίο is not used by Hom. Ap. uses it (1) c. acc. to settle or dwell in, 2. 747. (2) c. acc. pers. in causal sense 'to make to dwell,' as here and in 4. 567; c. acc. rel. 4. 273, ὅση νάσσατο. (3) absolutely, meaning 'to settle or dwell in,' 1. 93. Hom. uses the passive in this sense, II. 14. 119, "Ἀργεῖν νάδῃ, but ἀπενάδῃσατο. Od. 15. 254. In 2. 900 κατενάδῃσατο Θῆβας means 'he settled at Thebes.' For the question of tmesis see 2. 16. Linsenbarth denies tmesis here.


1360. χθόνος κ. τ. λ.: 'a foreland running out, a broad expanse (as viewed from the bay). ' For this use of ἐκ cf. 4. 570. II. 10. 375, ὃτ' ἄν ἐκ πόλισιν σέλας προηγῆσαι φανήσοι. L. and S. say χθόνῃς εἰσαναν, means 'rising above the land,' but it means 'running into the land,' i.e. from the point of view of the sailors, cf. 4. 291. For a different constr. v. 4. 1578.

1362. ἐπέκελσαν: appeturunt. εἰπεκέλας, like κελλες, was used either of the sailors running up a vessel with their oars, or of the vessel herself running ashore.
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 (98-153)—The heroes celebrate their victory by feast and sacrifice (154-163)—Through the skill of Tiphsys they reach the Bithynian land (164-177)—Meeting with Phineus, who tells his sad tale (178-239)—Zetes and Calais promise to succour him (240-261)—Pursuit of the harpies by the sons of Boreas (262-300)—Prophecies of Phineus (301-425)—Return of the sons of Boreas (426-447)—Story of Paraebius (448-499)—Legend of Aristaeus and the Etesian winds (500-527)—Athene guides the Argo safely through the Symplegades (528-618)—Jason is downcast; his comrades strengthen him (619-647)—Apollo appears at the Thynian isle; rites in honour of him (648-719)—They come to the land of the Mariandyni (720-751)—Lycur, the king, welcomes them, and sends his son with them (752-814)—Fate of Idmon: funeral rites (815-850)—Death of Tiphsys: Ancaeus chosen in his place; voyage resumed (851-910)—Apparition of Sthenelus: his shade appeared: they journey on (911-945)—The land of the Amazons: the land of the Chalybes (946-1008)—Strange customs of the Tibareni and Mossyoei (1009-1029)—They reach the isle of Arces and are attacked by birds (1030-1089)—The sons of Phrixus are shipwrecked on the isle (1090-1133)—Jason receives them kindly: they tell the dangers which will beset him, and promise their aid against Aetes (1134-1225)—Arrival at Colchis (1226-1283).

"Ενθα δ’ ἐσαν σταθμοὶ τε βωών αὐλίς τ’ Ἀμυκόου, Βεβρύκων βασιλῆς ἀγνόρος, ὃν ποτε νύμφη τύκτε Ποσειδᾶσιν Γενεθλίῳ εὐνοθεῖσα.

Βιθυνίας Μελία, ὑπεροπληστάτων ἀνδρῶν:

1. ἀυλεῖς ἀ.

1. Cf. Val. Fl. 4, 99, Proxima Bebryci panduntur litora regni, Pingue solium et duris regio non invisa tauris, Rex Amycus, etc.

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


4. Βιθυνίας Μελία: ἀδηλον παιδεν ἐστι τὸ κύριον (i.e. which is the proper name). Schol. Three interpretations have been given: (1) a Bithynian nymph whose name was Melia, (2) a nymph of the class called Meliae (cf. Hes. Th. 187) whose name was Bithynis; (3) a Bithynian nymph of the class called Meliae (whose proper name is not given). Of these the first seems the best. Melia, daughter of Oceanus, was mother of Amycus by Poseidon, cf. Hyg. Fab. 17, Amycus Neptuni et Melies filius: Serv. ad Aen. 5. 373. ὑπεροπληστάτων: formed as if
from a positive ὑποστάλησις (= ὑπέροπλος, 110); cf. ποδωσκίτωτατον, 1. 150: ἀετρέ-στερων. Od. 2. 190: ἀετρέστερων. Anti-
mach. fr. 73. Ἀπ. ἀσε-ἔπλοτατον (4. 71) and πανυπλοτάτην (3. 244).


8. χρεώ κ. τ. λ.: 'he scorned in his overweening pride to ask them the purpose of their sailing and who they were.' ἀτιστε = οὐκ ἥξισε. This passage is usually mistranslated, e.g. de M.: 'il vint vers le navire s'enquérir de ce qui avait rendu l'expédition nécessaire, demander aux héros qui ils étaient; il les traita avec un souverain mépris, etc.' μιν = αὐτοῖς, cf. 4. 1209. Ap. probably followed Zenod. who defended μιν as a plural (v. schol. Il. 10. 127). There is no certain instance in Hom.: v. M. and R. on Od. 10. 212.

10. παρασχεδόν: v. n. 1. 354.

14. ἀνά... ἀείραι: cf. Theocr. 22. 05, εἰς ἐνι χείρας ἀείραν ἐνατίον ἀνδρὶ κατάστασις.

15. ἀποκριδὼν... στήσασθε: 'choose v out and set before me.' L. and S. Take ἀποκριδὼν with ἀποκριδῶν, but it depends on ὀλορ, cf. 1. 1240, Ἑ. 11. 74, οὐ... ἑν... ἑυ. 16. καταυτόθι: 'here on the spot,' an adv. peculiar to Ap., cf. 3. 648, 4. 916, 1409. Rutherford (New Phryn. p. 121) attacks our poet for not recognizing that in Il. 10. 275, λιπεκτὴν δὲ κατ᾿ αὐτῷ πάντας αὐτοῖς. κατὰ belongs to λιπεκτὴν, but, as O’Ward points out, there are cases in Ap. in which κατὰ is in tmesis with the verb though standing immediately before αὐτῶθι, e.g. 1. 1350 (ἢ), 2. 892, 3. 880, and Hom. has παραυτόθι (or παρ᾿ αὐτῶθι) in Il. 23. 147 where there is no question of tmesis.

17. ἀπηλεγέοντε: this verb is ἀπ᾿ αἰειων. cf. ἀπηλεγέοντε. πατέοντε: cf. Il. 4. 157, κατὰ δ᾿ ὅσια πιστὰ πατήσαι. 18. ἐπισημαίνει: for ἐφεβετῶσιν, on the mistaken analogy of ἐπιφανεῖς. where the digamma prevents ἐπι becoming ἐφι; v. n. 1. 901.

εἰλε χόλος· περὶ δὲ αὐτὸ Πολυδεύκεα τύφεν ὀμοκληθη.
ἀργὰ δὲ ἔων ἑτάρων πρόμοι ἱστατο, φώνησεν τε:·
"Ἰσχεο νῦν, μηδὲ ἄμμι κακὴν, ὅτις ἐξέχει εἶναι,
φαίνει βὴν, ἐθεσμοὶ γαρ ὑπείξομεν, ὡς ἀγορέυεις.
αὐτὸς ἐκὼν ἢδη τοῦ ὑπάχυμα αὐτιάσσαθαι."

"Ως φάτ᾽ ἀπηλεγέως: ὁ δὲ ἐσέδρακεν ὀμμαθ' ἐλίξας,
ὡστε λέων ὑπ᾽ ἀκοντί τετυμενόν, οὐ τ᾽ ἐν ὁρεσσίν ἀνέρες ἀμφιπένναι: ὁ δὲ ἔλλομενός περὶ ὁμίλω
τῶν μεν ἐτ᾽ οὐκ ἀλέγει, ἐπί δ᾽ ὀσσεται οὐδὲν οἶνον ἄνδρα τοῦ, ὃς μιν ἔτυψε παροίτασο, οὐδ᾽ ἔδαμασσεν.
ἐνθ᾽ ἀπὸ Τυνδαρίδης μὲν ἐυστιππον θετο φάρος
λεπταλέον, τῷ σα ὀι τις ἔων ἕξυνην εἶναι
ὡπασε λημνιάδων: ὁ δ᾽ ἐρεμῳν διπτυχα λῶπὴν
αὐτήςιν περόνηι καλαύροπα τε τρηχείαν
καββαλε, τὴν φορέσσεκεν, ὅριδρεφες κοτύνου.
αὐτικα δ᾽ έγχυθι χῶρον ἑαδότα παπτήνατε
ἵλον έους δίχα πάντας ἐνι ψαμάθουσιν ἑταύροι,
οὐ δέμας, οὐδὲ φυῆν ἐναλίγκοι εἰσοράσσαι.

23. οἰς Arnaldus.
28. υλον Struve: οἰος codd.
30. αὐτό Merkel: αὐ codd. ἐυστιπτὸν Naber.
31. λεπτάλων Paris.: Brünck.

ομοκληθη: = ἀκολείπη.
24. ὑπόσχομαι = ὑπακεχώμαι. In the ordinary sense of ὑπεχειν Αρπ, uses
uncontracted forms, e.g. ὑποίσχεται (4. 166) on the analogy of καταίσχεται
(Οδ. 9. 122).
25. ἀπηλεγέως: 'unaccepting'; v. n. 1. 785. Theocritus has given us a most
graceful and vivid picture of the contest which ensues in his Ηymn to the Dioscuri
(Ιδyll 22).
28. είπ οἱ άρσεται: v. n. 1. 895. The
Schol. says: 'καὶ Ἀριστοτέλης δὲ φησὶν,
toioi poiou των λέοντα— the passage
referred to being apparently Ηυλ.,
Animal. 9. 44, where a characteristic
of the lion is said to be τὸν βαλοντα τηρή-
σαντα λέειται επὶ τοιοῦτον.
30. εὐστιπτον: 'of close texture';
εὐστρεπτον, εὐπληστον: πάρα τὸ ἀστείαν.
32. δύναν καὶ στίβας καὶ στιβῆς οἱ κραφῆς.
Schol. The word is only found here.
Many editors prefer the explanation 'well-
fulled' (based on στίβης = κραφῆς.
Schol.), as avoiding an apparent
inconsistency with λεπταλέον; but, surely,
the robe may be of close texture even though it is finely woven.
31. λεπταλέον: cf. 4. 169; λεπτος is the
Homeric epithet.
32. διπτυχα λωπην = δίπλακα, v. n. 1. 320.
33. αὐτήςιν περόνηι: v. n. 1. 502.
καλαύροπα: 'a herdsman's staff.' Curtius
connects the word with καλ-ως 'a string,' and
μπίστον, μπίστο: 'to hurl,' a
loop of string being used to hurl
the staff; v. schol. II. 23. 815.
34. κοτύνου: the wood of the olivaster
was of extreme hardness (cf. 843); the
club of Heracles was made of it, Theocr.
25. 208 sqq.
all' o men h' elooio Twfoeos, he kai authis
Gaith' einai ekto plelor tekos, 6ia paroiueh
xwomenv Dv tiktew' o 8' ourynivo atalantos
austerei Sundaridh'8, 8pper kalistate eaisn
esperhia dia vuktta faiemomeinous armugai.
Touos eiv Dvot vido, eivi kynoontas ioulous
o antellw, eiv faindros en ommasw. anall' o alki
kai mevov 'hute thirios de'xeto pite de ceirras
peiraou, ei'w prwo evtrofoalo fereontai,
mu' amvus kamafto te kai eiresi'/( Barwthoien
ou man aut' 'Ampkos peirh看上去. sige d' apowhen
esthias eis auton e'x oumata, kai o dixeite
thvus eledomevno sthetewn eix arm akei'ssai.
Toosi de mesi'gynous therapwv, 'Armpouo Lamkereus
thke paroiue podov douous ekapterheon imantos

39. Cf. Milton, "As whom the fables
name of monsters size, Titanian or
Earth-born, that warred on Jove"
(P. L. 1 1 6).
40. xhomoenv Dv: etpe legetai h G'
kata 21vftia, 8te toov Tituvas katestapo-
Ῥατν θe zheus. genhosaio toov Gigantos.
Schol.: cf Aen. 4. 178, Illam Terra
parous, ira inirita deorum. Extremam,
ut perhibent. Ceeo Enceladoque sororem
Progenit.
41. authe: cf. Val. Fl. 4. 190, sidero
Pollux interitus orae.
42. esperhini dia vuktta: through the
darkness at eventide.
armugai: 'twinklings,' cf. h. Hom.
Merc. 43. ap' 6phalumvno armugai. Homer
uses armugai (Od. 8. 205). We find
armugai (3. 288), and armu'wso (4. 178).
The root mar is seen also in marmaros,
metntron.
43. xhnoantos ioulous: v. n. 1. 672;
44. pite k. t. l.: cf. Aen. 5. 376,
alternaque iactat Brachia pretendens,
et verberat icibus auras. See also 3.
1350.
45. evtrofoalo: v. n. 1. 845.
46. ou' man . . . peirh看上去: ou' mi'nv o
'Ampkos ditepefiasen 8anvtos. kai dia tov-
bei de 8eloi to 8uperfiasen auton. Schol.
sta . . . e'x oumata: cf. Aen. 4. 303,
totimque pererrat Liminium tacitis.
47. drehvei: 'bounded.' drehvei is
found once in Homer, ll. 23. 30, 8oies . . .
drehvei' /\uvo 8i'dhvo. Whatever may be
its meaning there (v. Leaf), Ap. uses it
in the sense of stretching towards, striving
after, yearning; v. n. 1. 275. 'drehvei'
is used in a similar way 878 infr. Curtius
say's d-rex-ve-o is related to o-rey-
'to stretch,' as g-7e-ve-o to 7aF.
Theocritus (11. 43) uses it of the sea rolling in to
the beach, batchasan ea poti xepov
8ere\h.' With our passage Brunck
compares Aen. 5. 137, exultanteque
haerit Corda pavor pulsans. laudumque
adrecta cupido.
50. stntevov: sc. Poluedikeos. aima
kei'ssai: cf. Il. 7. 330, tao vvin aima . . .
ekei'ssai' deis 'Arpis.
52. imantos: the primitive boxing-
gloves consisted of thongs of oxhide
twisted round the hand, cf. Il. 23. 864,
8ewv imantos evwhitos Bovs agrauio:
Theor. 22. 80, epierqen evkastumantov
basiae Xeias kai peri yunia iacrap e'v
1e\i\en imantos. We may assume that
Ap. is using imantos here in the Homeric
sense, though the Schol. says, imantos:
toiv kalowenous mioumias. The mioumias,
like the caestus, were terrible weapons
weighted with metal and studded with
nails; cf. Anth. P. 11. 78: Aen. 5. 405,
ingentia septem Terga boun plumbum
insuto ferroque rigebant. For illustrations
of ancient boxing-gloves, see
Gardiner, Greek Athletic Sports and
Festivals, c. xix.
ομοίως, ἀξαλέουσ, περὶ δ’ οὐ’ ἐσων ἐσκλητῶτες. αὐτάρ ὁ τὸν γ’ ἐπέεσσων ὑπερφιάλουσι μετηὐδά.

“Τῶνδε τοι ὅν κ’ ἐθελήσθα, πάλον ἀτέρ ἐγγυαλίζω αὐτὸς ἑκὼν, ὡμα μ’ μοι ἀτέμβηται μετόπισθεν. ἄλλα βάλεν περὶ χειρ’ δαεῖς δὲ κεν ἅλλω ἐνίσποις, ὅσον ἐγὼ πίνους τε βοῶν περεόμε τημέσθαι ἀξαλέας, ἀνδράν τε παρηδᾶς αἰματι φύρσαί.”

“Ως ἐφατ’ αὐτάρ ὅγ’ οὕτι παραβληθῆν ἔριδηνεν. ἤκα δὲ μειδῆσας, οἱ οἱ παρὰ ποσοῖν ἐκεῖντο, τοὺς ἔλεα ἀπροφάτους· τοῦ δ’ ἀντίος ἣλυθε Κάστωρ ἱδη Βιαντίάδης Ταλαὶδ μέγας: ὅκα δ’ ἐμάντας ἀμφεδεν, μάλα πολλὰ παρηγορέντες ἐς ἀλκῆν. τῷ δ’ αὐτ’ Ἀρητός τε καὶ Ὀρνυτός, οὐδέ τι ἡδεν νήπιον ὑστατα κεῖνα κακῆ δήσαντες ἐν αὐσῃ.

Οἱ δ’ ἔπει οὖν ἰμαῖ παραδᾶ διαστᾶν ἦρτυνατο, αὐτίκ’ ἀνασχόμενοι ὑθέων προπάροιθε βαρείας

54. ἀπεκλινά Hermann.
55. ἐθελήσθα G.
56. ἐπερείμη Kölchy: περὶ τ’ εἰλι codd.: περὶ γ’ εἰλι O. Schneider.
57. ἰδή G.
58. οὖν εν ἰμαῖ vulg.

54. ὑπερφιάλουσι: ν.ν. 1. 1334.
55. ἐθελήσθα: Curtius (G.V. i 55) shows that in these subjunctive forms, which are common in Hom., the η has crept in by mistake.
56. ἀτέμβηται: this use of ἀτέμβουμαι = ἀείμονοι is peculiar to Ap., cf. 3. 99. In Hom. ἀτέμβω means ‘to ill-treat,’ ἀτέμβουμαι ‘to be ret of.’
57. βάλεν: the only instance in the poem of this contraction in the imperative middle.
58. φύρσαι: cf Od. 18. 21, στήδος καὶ χείλεα φύρσω Αἰαστός.
59. παραβλῆσθαι: ν.ν. 1. 835.
60. ἤκα μειδῆσας: ‘softly suiling,’ cf. Hes. Th. 547, ἣ’ ἐπειδειδήσας.
61. ἀπροφάτως: ‘without parley’; ἀδιαστάκτως, ἀδιακρίτως, μηδὲν πρὸς τὴν ἄναφεσιν προφασισάμενοσ. Schol.; cf. 4. 1005. For the ordinary meaning ν.ν. 1. 1201.
62. ἀμφεδεν: ἀμφιδέω (περιδέω) is a new compound; so too ἀμφιδρώσκα, ἀ-παλών, -μαρτπτω are first found in Ap.
63. ἠδεν: like ἡδεν (4. 1700) this is 3 pl.; so too ἡρεν (4. 947).
64. ἐκτριβάν: ἐκτριβάν (ἡ ἐκτριβάν) is a new compound; so too ἀμφιδρώσκα, ἀ-παλών, -μαρτπτω are first found in Ap.
χείρας, ἐπ’ ἀλλήλουσι μένος φέρον ἀντίδωτες. ἐνθα δὲ Βεβρύκων μὲν ἀναξ, ἢ τε κύμα θαλάσσης τρηχύ θοῦν ἐπὶ νῆα κορύσσεται, δ’ ὑ’ ὑπὸ τυφθὸν ἱδρεῖα πυκνωῖο κυβερνητῆρος ἁλῦσκει, ἵππενον φορέσσατι ἐσο τοῦχοι κλῦδωνος, ὅς ὄγε Τυνδαρίδην φοβεόω ἐπετ’, οὐδὲ μιν εἰα δηθύνειν. ὦ δ’ ἀρ’ αἰεν ἀνοῦτατος ἦν διὰ μὴν ἀισοστόν ἀλείεινεν. ἀμηνέα δ’ αἰσὰ νοήσας πυγμαχίνη, ἢ κάρτος ἀάτωτος, ἢ τε χερέων, στὴν ἀμοτον καὶ χερσίν ἐναιτία χείρας έμιζεν. ὡς δ’ ὅτε νῆα δούρα θοοῖς ἀντίξοα γόμφοις ἀνέρες ύληνοργοί ἐπιβληθήν ἐλάοντες θείωσιν σφύργους, ἐπ’ ἀλλο δ’ ἀλλος ἄρται δόπος ἀδὴν’ ὡς τοῖσι παρηία τ’ ἀμφοτέρωθεν καὶ γένυς κτύπεον βρυχή δ’ υπετέλλετ’ ὀδότων

69. πνεόν Wakefield.
71. θοῇ ἐπὶ τῇ Παρισσ., Brunck.
76. χαίσοντ’ Pierson: χαίσων codd.
77. ἂ... ἂ Merkel.
78. στῇ G: τῇ vulg.

529. Eur. H.E. 1203. In Hom. ῥέθεα means ‘the limbs,’ e.g. II. 16. 856, ψυχῇ δ’ ἐκ ῥέθεαν παμειν. According to Eustathius the use of ῥέθος for πρόσωπον was an Aeolic peculiarity.

70 sqq. For the simile cf. Val. Fl. 4. 268, spumanti quals in alto Phidiae captas ratis, trepider quam sola magistri Cura tenet, rapidum ventis certatibus aequor Intemerata secat: Follux sic providus ictus Servat et Oeobalia dubium caput eripit arte.

71. κορύσσεται: v.n. 1. 1028.
73. ἰεμένον ... κλῦδωνος: ‘as the wave strives eagerly to rush within the sides of the ship.’ For this use of τοῖχος v. Tyrrell on Eur. Τ.ην. 116.
76. ἀμηνέα 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. ἀάτωτος: for the quantity cf. Od. 21. 01; the peunts. is long in II. 14. 271.
78. ἀμοτον: ‘unwaveringly’: v.n. 1. 513.
79. ἀσθορούτων: ‘as when shipwrights, putting together in rows by means of sharp tennails the opposing timber, smite with their hammers, etc.’ ἀντίξοα: usually explained of the δοθάρα ‘resisting’ the γόμφοι, but cf. Heraclitus’ paradox τὸ ἀντίξον συμφέρει 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. 0. In Od. 5. 248 Odysseus hammers together his σχεδία by means of γόμφοι and ἀρμονία (γόμφοισιν δ’ ἄρα τὴν γε καὶ ἀρμονίασιν ἀρασσεῖν).
81. ἀπ’ ἀλλω κ.τ.λ.: ‘the sound of blow after blow echoes uneasingly.’
83. βρυχή... ἀδότων: ‘a rattling of teeth’ from the blows on the jaws; cf.
Theocr. 22. 126, ποιεῖ τήν α' ἀράβησαν ὀδόντες. L. and S. wrongly explicate it 'a grasing of teeth.'

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

86. Cf. Val. Fl. 4. 279, respirant ambo paulumque repontum Bracchia. Theocritus mentions no such cessation.

87. φυσιόωντε: see on 431.


89. φορβάδος: 'in the pasture': cf. Eur. Βιοκ. 153, πώλησις ὄπως ἦν ματέρα φορβάδ. φορβάδ is an adj. also in 2. 1024; it is a subst. in 3. 270, 4. 1419.

90. έπτάκοτασον ἀρέβης: cf. Αειν. 5. 426, consitit in digitos arrectus uterque. For this 'rising on tip-toe,' foreign to the ancient science of boxing, see Gardiner, op. cit. p. 431.

91. Βούτυπος οίο: cf. Οv. Ἑτ. 12. 248, Ἐλατμύνειν αἰτει νερό μεταίχασις mortit coila securi Illisit fronti Lapithae. For βούτυπος cf. 4. 406, καδ . . . πελέκειον: έφοδε μετακράτασιν downward blow at him.' The compound is ἐπ. λέγ. 

92. υπέστη: i.e. he swerved aside to avoid his onset; cf. Theocr. 22. 123, αλλ' α' ἐπέθεσαν. 

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

94. ἐπτάς ἂγχός κ. τ. λ.: 'Polydeuces, close beside him, getting his knee past the knee of Amycus, with a swift lunge smote him over the ear.' For ταρκέ . . . αἰσθάνοιν cf. 1. 581, παρεξήμειον they passed by. In ll. 11. 547, εὔπορος ἀλκίσκωσις, ὠίνων γύνη γυνώς αἰσθάνοιι, the meaning is 'treating slowly,' pèlētemin, i.e. '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. Sviptum. 4. 345, Ἀρνὴ ἐπι τέσσεροι ἀλλήλοιοι κατακτία χειρὰς ἰθεῖαν Ταφεία πατηταινοῦτες περικατοστάται καὶ τῶν σιτίων κατὰ βαῖνον ἐνοὶ γύνην ἀνείδου Ἀλλήλων ἐπὶ ὅρην ἀλευρίνως ὡγα κάρων. This use of κατὰ βαῖνον led Köchly to
κόσμηται ουσαὶ υπερ οὐσώτος, ὡστέα δ’ εἴσω ῥήξειν. ὃ δ’ ἀμφ’ ἄδυνὴ γινεῖ ήριτεν ο”) δ’ ιάκησαν ἤρωες Μινώας· τοῦ δ’ αἰθρόσ έκχυτο θυμός.

Οὐδ’ ἀρα Βέβρυκες ἀνδρεῖς ἀκίδησαν βασιλῆς· ἀλλ’ ἀμυνός κορώνας ἄζηξέας ἦδε συγώνουσι θύσας ἀνασχόμενοι Πολυδεύκεος ἀντιάσασκην.

τοῦ δὲ πάρος κολέων εὐθέαν ψάγαν ἐταίρων ἔσταν ἐρυσόμενοι. πρώτος γε μὲν ἀνέρα Κάστωρ ἦλας’ ἐπεσύμενον κεφαλῆς ύπερ. ἥ δ’ ἐκατέρθεν ἐνθα καὶ ἐνθ’ ὥμοισιν ἐπ’ ἄμφιτέρους ἐκεασθή. αὐτὸς δ’ ἵτυμονη πελώριν ὑδε Μίμαντα, τὸν μὲν ὑπὸ στέρνου θῶο ποδὶ λαξ ἐπορούσας πλύξε, καὶ ἐν κοινῷ βάλειν’ τοῦ δ’ ἄσον Ιόντος δεξιέρᾳ σκαλῆς υπὲρ ὄβρυος ἥλασε χειρί, δρύψε δε οἱ βλέφαρον, γυμνὴ δ’ ὑπελείπτετ’ ὀπωτῆ.

96. ὁμι’ Stephanus: ἀν’ codd.
98. ἀκηδηγεῖν: Choeroboscoi,
102. Μελάνωρα Ruhnken: Μεγάλωρα Brunck.

alter our text by punctuating after πήχων, and he is followed by Merkel.

95. μεταίχνη: lit. ‘darting at,’ ἅπ. λέγ.; cf. kataίχνην, 1. 64.
97. ᾿αμφ’ ἄδυνη: πρα’ δολερό, cf. Archil. frag. 9 (Bergk), οἰδαλέους δ’ ἀμφ’ ἄδυνης ἔχουσιν πνευματα.

98. ἀκεθηδηγεῖν: Seaton (Class. Rev. xv p. 20) admirably defends this use of ἀκεθηδηγεῖν = αἰκλεῖν. The reading ἀκηδηγεῖν was adopted by Merkel on the authority of Choeroboi−

99. κορώνας: Ap. keeps the Homeric quantity; Eur. and Theocr. lengthen the penult. ἀτήχεα: ‘hard,’ ‘seasoned’ = ἀγλιῶς (115). This meaning is recognized in Et. Mag. schol. ἀκοῦν ἀκούσι τῆς ἀτήχος, and in schol. B. II. 15. 25. In Hom. ἀτήχος has two meanings: (1) ‘very piercing’ of sound (ἄ−


101. κολέων... ἐρυσόμενοι: cf. Soph. Αἴ. 730, κολέων ἐρυσότα διεπεραιμένη έκφη. Αἰ. 754, atque illi partibus æquos Huc caput atque illum humero ex utroque rependit.

103. αὐτὸς: Polydendes.
106. πολλ’ λάξ: for the pleonasm cf. Theogn. 815, Βους μοι ἐπὶ γλῶσσῃ κατερεμεῖ πολλ’ λάξ ἐπίθεαιν.”
109. δρύψε: cf. H. 16, 324, βραχίονα δοῦνος ἀπώκυτο Δρύφ’ ἀπὸ μυκῶν.”
οὔτα Βιαντιάδαο κατὰ λαπάρην Ταλαοίον,
ἀλλὰ μὲν οὐ κατεπέθενεν, ὅσον δὲ ἐπὶ δέρματι μοῦνον νηδύνων ἄφαυστος ὑπὸ ζώνην θόρε χαλκὸς.

αὐτῶς δὲ Ἀρητος μενεδήμον Εὐρύτου νῦν
"Ἄφτων ἀὰλείας κορώνῃ στυφελίξεν ἑλάσσας,
οὔτ' ἐκεῖ κακή πετρωμένων' ἡ τὰχ' ἔμελλεν ἀυτὸς δημώσεσθαι ὑπὸ ἔξβει Κλυτίοιο.
καὶ τὸτ' ἀρ' Ἀγκαῖος Λυκόδρυγοι θρασύς υῖος
ἄφις μάλ' ἀντεταγῶν πέλεκυν μέγαν ἤδε κελαιών
ἄρκτον προσγόμενος σκαίη δέρος ἐνθὸρε μέσσων ἐμμεμαύς Βέβρυξιν· ὥμοι δὲ οἱ ἐστεύντοι Ἀιακίδαι, σὺν δὲ σφυν άρηίος ὀρνυτ.' ἁσσον.

棘 δ' ὁτ' ἐνι σταθμοῖς ἀπέιρονα μῆλον ἐφοβησαν ἥματι χειμερῶν πολιολόλυκοι ὀρμηθέντες
λάβρη ἐυρρύνων τε κυνῶν αὐτῶν τε νομῆς,
μαίνονται δ' ὁ τι πρῶτον ἐπαίξαντες ἐλωσιν,
πόλλα ἐπιπαμφαλώντες ὁμοῖοι τὰ δὲ πάντοθεν αὐτῶς στείρωνται πίπτομα περὶ σφίσιν· ὃς ἂρ αὐτή λευγαλεός Βέβρυκας ὑπερφιάλους ἐφοβῆσαν.

111. οὔτα L: οὔτα G, vulg.
119. μάλ' ἀντεταγών Sanctamandus: μέλαν τεταγών vulg.: μάλ' ἄμπεπαλῶν
Ruhnken.
126. μαίνονται G.

111. The construction of this line is a blend of Ι. 5. 305, τῷ Βάλλεν Αἰνείακον κατ' ἱσχίον, and 14. 446, τὸν ... οὔτα κατὰ λαπάρην.
112-13. ὅσον ... χαλκός: 'but the bronze spear sped merely along the surface of the skin beneath the belt and touched not the vitals.'
116. ὅσον: lit. 'thus much and no more,' v. n. 1. 183; cf. Ι. 9. 334, ἂλλ' ὅσον ἐς Σκιαίας τε πόλας καὶ φηγὸν ἰκαινεν.
117. Κλυτίοιο: brother of Iphitus (1, 86).
119. ἀντεταγων: this compound is ἄπ. λεγ. The simple τεταγών (τα-in-g0) occurs in Ι. 1. 591, βῶς πολὺς τεταγών.
120. ἄρκτον δέρος: cf. 1. 168.
122. Αἰακίδαι: Telamon and Peleus (1, 90).
124. For the comparison of warriors to wolves cf. Ι. 4. 471: 10. 150; Ἀει. 2. 355.
127. ἐπιπαμφαλώντες: πῶλα ἐπιβαλέντοις καὶ μετ' ἐνθυσιασμῷ. παμφάλων γἀρ τὸ μετὰ πτοιήσεως ἐπιβλέπων. Schol. This compound is ἄπ. λεγ. παμφάλων = παταίοις was used by Anacreon and Hipponax.
128. αὐτῶς: 'just where they are,' 'helpless.'
128. περὶ σφίσιν: ἐδει εἰπεῖν περὶ ἀλλήλους πίπτομα, οὐ γὰρ περὶ ἑαυτά, τὸ δὲ ἀμάρτημα τῶν μεθ’ Ὑμηρον. Schol. We find σφίν used instead of the dual pronoun (referring to ἄμφω) in 3. 1023, ἐπὶ σφίν Βάλλου ὅπωσ' . It is used for the 1 pers. pl. (with reciprocal sense) in 1278 infr., and in 3. 909. In Ι. to. 398, μετὰ σφίν is equivalent to μεθ’ οὖν (v. Leaf). See also on 4. 1200.
130. For the simile cf. Λύκοφρ. 293.
Moreover, the appearance of coming from a verb in -ωσιν, assumed that there was a present δησιν from which he formed this iterative tense. Besides many forms from the regular δησιν, he also uses ἐδησιν from a present δησιν (3. 1374), a form which he may have borrowed from Eumenus (v. n. 3. 1372).

134. Περιτροπάδην: περιτροπάδην, ἐπί τίνι ναυίς ἐλάοντες. Σχολ. Ίτ. λέγει. Κατά τοὺς μεταφραστές, ἐπί τίνι ναυίς ἐλάοντες ἔλαβον (v. M. and R.) They surrounded the sheep and drove them off in a body. For ἐτάνων cf. Η. 18. 128, τἀνων’ ἐμφυ βοῶν ἄγελας, ’cut off, intercepted’: Od. 11. 402, βοῶν περιτροπάδην. The Lat. versions wrongly render ‘mactabant,’ and so do M... ‘inmolam.’

145. ‘Consider what the Bebryces would have done in their cowardice,’ ἀνακείσατο, ἀνάκεισα, ἀνακείσα, ἀνακείσα, ἀνακείσα, but the text is sound. If the B. fled before the other Argonauts, what would they have done had Heracles been there?

146. Val. Fl. introduces this yearning like δησιν, δησιν, which have the appearance of coming from a verb in -ωσιν, assumed that there was a present δησιν from which he formed this iterative tense. Besides many forms from the regular δησιν, he also uses ἐδησιν from a present δησιν (3. 1374), a form which he may have borrowed from Eumenus (v. n. 3. 1372).

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for Heracles before the fight, 4. 247, redit Alcidae iam sera cupido Et vacuos maestro lustrum tum lumine montes.

147. ἐστίν: 'I ween,' 'my heart tells me.'

148. κρυβόμεναι: impers., 'never would the issue have been decided by boxing,' ἡσυχίας: v. 5.

149. ἡλείω: sc. Amycus, ἀυτοῖς... λελαθέσθαι: 'straightway with his club he would have made him to forget his proud might together with the ordinances which he proclaimed,' Merkel takes λελαθέσθαι in this causal sense. Hom. has the active so used, Η. 15. 66, ἑκτόρα... λελαθέ (sc. Ἀπόλλων) ὀδύναμαι. Old edd. explain 'under the club Α. would have forgotten'; but cf. Η. 22. 457, μην καταπασῇ ἀγνορίᾳ, and τάσσατο, 1. 1536.

151. τόνη: Heracles.

151. τόνη: Heracles.

153. 'will realize his fatal folly now that H. is far away.'

154. Δίος Βούλημα: v. 1. 1315.

Therapnae in Laconia was sacred. More probably Polydeuces is meant. For the connexion of the Dioscuri with Therapnae cf. Pind. Anc. 10. 55.

165. έκ περάτων: 'from the horizon'; cf. 1. 1281.

166. νατής εκ δάφνης: i.e. from the bottom of the trunk, where naturally the tree was strongest. De M. renders 'de laurier en dernier lien,' i.e. the cable round the bay-tree was the last loosed. See on 160.


173. ἀλλὰ ... ἐπαύρη: 'but yet even this is smoothed if by good hap it meet with a skilful steersman.' ἐπαύρη: v.n. 1. 82.

175. δαιμοσύνης: sollicitia. The word is peculiar to Ap., cf. 4. 1273.

177. ἀντιπέρης: 'over against;' like ἀντιπέρας 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 Cyanean Rocks.

178. Φινεύς: according to Hellanicus, a son of Agenor; according to Pherecydes and Antimachus, a grandson. He was married first to Cleopatra (239), daughter of Boreas, by whom he had two sons who were introduced in Sophocles' lost tragedies on the legend of Phineus. By his second wife, Eidothea, he was father of Thyimus and Mariandynus.

180. ένεκα μαντοσύνης: Apollodorus (1. 9. 21) likewise states that he was blinded for revealing to men the counsels of Zeus. The Schol. mentions another story that he was cursed by Aeetes and blinded by Helios for saving the sons of Phrixus. Servius (on Anc. 3. 209) says that he was blinded by Boreas for his conduct to his first two sons whom he cruelly tortured for their treatment of his second wife (cf. Diod. 4. 44). Sophocles (Antig. 970) says these two sons were blinded by Eidothea.
181. **οὖδ'** οὖσον: *neque tantum illius* (v.n. 1. 290); 'and nought he recked to reveal truly unto mortals the sacred purposes of Zeus himself.


188. "**Ἀρτπνα**: in Hom. these 'Snatchers' are always personifications of the storm-winds (e.g. *Od.* 20. 96. 77). In Aesch. *Eum.* 50 we first have them described as ugly creatures with wings, and in later writers they are always represented as loathsomest things; cf. *Aen.* 3. 210 sqq.

189. **συνεχέως**: v.n. 1. 1271.

191. **μυδαλέων**: *unfrappant*. Schol., 'dank'; 'mouldy,' taeter odor. *Aen.* 3. 228. **οὖδε τις έτηλ κ.τ.λ.**: 'and no one could have endured the stench. I will not say when putting the food to his mouth. but even standing afar off, so foul was the smell from the fragments of the feast.'
toίχους ἀμφαφόων: 'groping along': cf. Od. 8. 120 καὶ κ’ ἀλάος . . . διακότειν το αἰγα ἀμφαφόων.

200. ἀδρανή: 'feebleness.' This form is used only by Ap.; cf. ἄλγοδραπία. Achs. Pr. 548. "χρόος": Rzach points out that Ap. adopts the form which was favoured by Zenod., in Hom., while Aristarch. advocated χρόος (v. schol. Il. 13. 191).

201. ὅιοι . . . ἐργον: cf. Lyrer. 6. 1270. pelli superossibus una: Hor. Ἐρότ. 17. 22. οὐσα pelle amicta lurida.

202. κάρος: 'gauntness,' 'giddiness.' Aristotle couples the word with κραταλῇ in describing the after-effects of drunkenness (Probl. 3. 17. 3). ἀμφεκάλυψιν: cf. Od. 4. 180, θανατοί μείων νέφοι ἀμφεκάλυψιν.

204. πορφύρεος: 'dark,' 'misty;' used by Hom. as an epithet of θάνατος (Il. 5. 83, etc.)

205. ἀβληχρῶ κόματι: 'the stupor of exhaustion': cf. ἀβληχρῶ θανάτος, Od. 11. 135. Curt. explains the form as ἀ prophet. and θανάτος (4. 152) connected with μαλακός. The notion of the Schol. and Et. Myth. (200, 14) that θανάτος = ἰαχρός is without foundation.


209. Πανελλήνων: Ap. uses this word in its later sense of Greeks in general. Its meaning in II. 2. 530 is very doubtful. See also on 1. 243, 904.


217. περιάλλα: only here c. gen., elsewhere used absolutely meaning 'exceedingly.' It is not found in Hom.

221. λαξ ἐπεβη: cf. Theog. 847, λαξ ἐπίβα δημε.
γῆρας ἀμύρτων ... ἑκὼ: cf. Eur. Phoen. 1535, βίων μέλες ἐς τὸν αἰὲν ἐλκὼ χρόνος. ἀμύρτων 'interminable' is a coinage of Ap. from αἱρέσθαι 'to wind thread,' and is explained by the Schol., τὸ θάνατον ἐς ἑκόν. Brunck takes ἐς τέλος, not with ἑκὼ, but with ἀμύρτων = γῆρας ὃ ὀποτε μέλων ἐς τέλος μηρύςθαι.

224. ἐκποθέν ... ὀλέθρω: 'swooping down as destroyers from some unseen quarter.' Köchly's correction ὀλέθρω seems necessary as the vulg. ὀλέθρου can hardly mean 'place of destruction' (aliciunde, e loco funesto, Dübner). The phrase ἐκποθέν ἀφράστου occurs again in 824, and is imitated by Quint. Smyrn., 3. 437. ἐκποθέν ἀπροφάτου λυγρὴ βεβλημένος ἰδ. ἐκποθέν, aliciunde, is a form originated by Ap. For ὀλέθρω cf. Plat. Rep. 491 B, πολλοὶ ὀλέθροι καὶ μεγάλοι, and for similar expressions in our poet v. 3. 777, 1135, 4. 242.

225. ἀλλὰ καὶ ἤτια 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 ἤτια instead of the comparative cf. 4. 501.

229. πνεῖ: = ἀπονεῖ, 193: cf. Soph. fr. 117, χοῦ μύρων πνεῶ. 231. 'not even if his heart were forged of adamant.'

233. κακὴ ἐν γαστρί: cf. 1. 1176.
234. Βορέας υἱός: Zetes and Calais (1. 212). For the relationship of Phineus to Boreas v.n. 178.
An excerpt from a classical Greek text, discussing topics related to the eyes and vision. The text includes references to various authors and ancient texts, and mentions specific names and terms related to vision and perception.
μαντοσύνας: ἵστω δὲ δυσώνυμος, ἡ μ' ἐλαχεν, κηρ καὶ τὸ δ' ἐπ' ὁθθαλμῶν ἄλαον νέφος, οἱ θ' ὑπενέρθην δαίμονες, οἱ μηδ' ὅδε θανόντι περ εὐμενείοιν, ὡς οὐ τὶς θεόθεν χόλος ἐσσεται εἰνεκ' ἄρωγης.

Τῷ μὲν ἐπετεθ' ὀρκοσων ἀλακκέμεναι μενεάνων. ἀλὴ δὲ κουρότεροι πεπονήσατο δαίτα γέροντι, λοισθιον Ἀρτνήσισ ἐλάριον. ἐγγυθὶ δ' ἄμφω στήσαν, ὡς ἐξεφέσσων ἐπεσυμμένας ἐλάσειαν. καὶ δὴ τὰ πρώτισθ' ὁ γέρον ἐφανεν ἑδωδῆς:

260 ἀ' ἀφαρ ἡντ' ἀελλαὶ ἀδεικέες, ἡ στεροπαί ὡς, ἀπρόφατοι νεφέων ἐξάλμεναι ἐσσεύνοντο κλαγγῆ μαμώσουσαι ἐδήνουσοι, οἱ δ' ἐσιδόντες ἤρως μεσσηγὺς ἀνίαχον: ἀ' ἀμ' ἀντὶ 

πάντα καταβρύσασαι υπὲρ πύντοιο φέροντο 

τὰν ἐν' ἀλ' κατόρκωσθε διὸ νῦς Βορέαο 

φάσγαν ἐπισχόμενοι ὀπίςω θέουν. ἐν γὰρ ἐγκεκ 

'ένεξ μένος ἀκάματον σφιν', ἀτὰρ Δίος οὐ κεν ἐπέσθην 

νόσφιν, ἐτεὶ ζεφύριο ταραῖσσεσκον ἀέλλας 

αἴεν, ὡς' ἐν Φυῖα καὶ ἐκ Φυῖος ίοιεν.

260. ἀδὲ Pariss.: ἀδὲ vulg.: ἀδὲ Toup.: ᾧ μαὶ μηδὲ θανόντι Herwerden.
261. ἐφειστ' Hoeldlin.
262. ἐπεὶ θ' ὀρκοσων O. Schneider: ἐπειθ' ὀρκοσων Naber.
271. καταβρύσασα Struve, Buttmann: καταβρύσασαι coll.
272. δυσάσχετον J. A. Ernesti.
274. πρόσων O. Schneider.

259. ἄλαον νέφος: ἡ ἐπικείμενη μοι ἀχλῆς Schol. In Od. 10, 493 Teiresias is described as μάτις ἄλαος (Δώνοντι). 
260. 'may they not deal gently with me if I die forsworn.'
261. ὅδε: ἐπιπάρκως. Schol. Cf. Il. 19, 261, εἰ δὲ ταῖ ταῦτ' ἐπιπάρκων, ένοι τειθ' ἀγάδε 
262. ὥς: 'that' (with ἐποκ). 
262. ὀρκοσων: 'by reason of his oath,' causal dat. Μerkel erroneously construes the dat. with ἐπιπάρκως.
267. ἀδεικέες: v. n. 1. 1037.
268. ἀπρόφατοι: v. n. 1. 644.
269. μαμώσουσαι ἐδήνουσοι: for the gen., which is un-Homeric, cf. Soph. A. 50, καὶ τὰς ἐπέαχε χείρα μαμώσαν φόνου;
267. καταβρύσασαι: 'having gulped down'; cf. Od. 4, 222, ὑσ τὸ καταβρύσθη. Another compound ἀναβρύσαε occurs in 4, 826: Od. 12, 240. The variant forms with ὄ with which we find in our ms. and in Horn., were due to an attempt to assimilate the verb to βιβρύσκειν. Hesych. has the gloss βρύσιν: ὕφασιν.
272. τῆλε παρέξ: 'far out and away.'
276. νόσφιν: 'without the aid of.'
280. cf. "sprung the eagle, exceedingly above his head; a storm, anciently called Strophades (296)."

281. "Iris: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (προδότη) as she was a sister of the "Artemis", being sprung from Thaumas and Electra (296)."
νήσους τοῦ γ' έκητι, πάρος Πλωτᾶς καλέστε. 

Άρτπναὶ τ' ἕπρις τε διέτμαγεν. 

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αἰ μὲν εὖσαν κενθμῶνα Κρήτης Μυκῶδος' ὁ δ' ἀνόροοςεν Ὀλυμπόνδε, θοησι μεταχοριν πτερύγεισθν.

Τῶφρα δ' ἀριστής πινόεν περὶ δέρμα γέροντος πάντη φοιβήσαντες ἐπικριδόν ἱρεύσατο μῆλα, τά τ' ἐξ Ἄμυκου λελασίης ἐκοίμισαν. 

αὐτὰρ ἔπει μέγα δόρπον ἐνὶ μεγάρουσιν ἐθεντο, διὰνύσι' ἐξόμενον' σὺν δὲ σφισὶ δαίνυτο Φινεὺς ἀρταλέως, οἴον τ' ἐν ὄνειραθι θυμὸν ιαίνων. 

ἐνθα δ', ἐπεὶ δόρποι πορεύεσθαι ἂδε δη ποτήτος, πανύχιοι Βορέω μένον υἱάς ἐγρήστοντες. 

αὐτοῦ δ' ἐν μέσσους παρ' ἐσχάρῃ ἰστο τεραίος πείρατα ναυτιλίας ἐνέπον ἀνυσίν τε κελεύθουν.

298. διετάγων Spitzner: διετάγων codd.

300. μεταχορίν I. Paris., Brunck.

σά(ω) 2. 618. Epilicus (fr. 1. 803 Kock) has the Doric σώμα = σώμα. 

Στροφάδας: cf. Λεον. 3. 210, Straphades Graio s tant nomine dictae Isulae Ionio in magno, quas dira Caeleno Harpyiaaque colunt aliae, Phineia postquam Κlausa domus, mensaque metu liquere priores. 

μετακλιένοι = μεταφοίμασθαι. Other new compounds with μετά are metawleón, -αδηθίκου, -παράσσων, -εννεάπ., -χάζαμαι, -προσπ., -τριόφω.

299. κενθμώνα 'cavern.' Μυκῶδος: 'the isle of Minos': cf. 4. 433.

300. μεταχορίν: 'soaring aloft.' 

Apoll. Lex. Ημι. μεταχώρινον μετέφωρον. 

Suid. μεταχώρινή ή εἰς ύψος φερομένη: Hesych. μεταχώρινον (a corruption of μετάχωρίνον μετάφωρον). Ap. is imitating Hes. Th. 269 (of the harpies), Alfr. ἀνέμον πνευμάτω καί ὀνείρισι τ' ἐπιτούρα: Οἰκείως πτερύγειας μεταχωρίας γὰρ ιᾶλον, where Gotthling, following the SchoL., explains 'ceteras ad instar temporis.' In our passage L. and Paris, give μεταχωρίναι, and the Schol. Flor. recognizes the two forms: τὸ δὲ μεταχωρίνη γραφέται καὶ μεταχωρίς καὶ σημαίνεται ἐκατέρως τὴν μετέφωρον. In 2. 587, 3. 1151, 4. 952, 1385 there is a preponderance of authority for μεταχώριον; in 4. 1269 μεταχωρίνη signifies the true reading, as the meaning 'up on to the land,' is different. Editors vary: Brunck reads μεταχωρίοι in every case, while Merkel uniformly adopts μεταχωρίον: Wellauer and Seaton read μεταχωρίον, except in 4. 1269. Ruhnken says, 'Miihi non ex μετα et χρόνος, ut Scholiastes Hesiodi nugatur, sed ex μετά et χρόνον composita videtur; quamvis facile largiar doctores etiam Graecos, depravatam vulgi consuetudinem secatos, μεταχωρίον pro μεταχωρίοις scripsisse.' Nomms in the Dionysiaca uses the form μεταχωρίον, which is also mentioned in Πτ. Mag. 581, 41, where its equivalent μετέφωρος is explained παρὰ τῶν ἄνω δ' σημαίνει τὸν χοίρον.

301. πινόεν: the adj. πινόεις (= πιναρὸς 'foul') is found earlier only in Hippocrates, though πινό (200) is used in Tragedy.

302. φοιβήσαντες: 'cleansing'; a verb confined to Alexandrian writers, cf. Theocr. 17. 131, χείρας φοιβήσασα μίνιοι. 

ἐπικριδόν: 'choosing out,' ἀπ. ἕλιμον: cf. ἀπασχολήν (15).

303. λελασίης v. 143.


310. πείρατα ναυτιλίας: 'the ends of their voyaging': cf. II. 23. 350, ἐκάστον πείσατ' ἐκεῖν.
"Клйте нун. ου μεν πάντα πέλει θέμις ύμμι δαήναι ἁτρεκές· ὅσα δ' ὄρωρε θεοὶς φίλον, οὐκ ἐπικεύσω.

ἀσάμην καὶ πρόσθε Δίος νόον ἀφραδίσσων ἱερέων ἐξείης τε καὶ ἐς τέλος. Ὁδε γὰρ αὐτὸς
βούλεται ἀνθρώποις ἐπιδειναθεῖαι θέσπατα φαίνειν μαντοσύνης, ὑμα καὶ τι θεῶν χατέωσι νόον.

Πετράμ μεν πάμπρωτον, ἀφορμηθέντες ἐμείο, Κυνάεας ὤμεσθε δῦω ἄλος ἐν ἕζυοξῆσι, τάων οὔτινα ῥημα διαμπερὲς ἐξαλεάσθαι. 

οὐ γάρ τε ῥύησιν ἐρήμεινται νεάτησιν, ἀλλὰ ἔνιασιν ἐναντία ἀλλήλησιν εἰς ἑν, ὑπερθε δὲ πολλὸν ἄλος κορθύεται ὑδωρ βρασοῦμεν. στρηνὲς δὲ περὶ στήμελη ὑβρείμει ἀκτῆ. τῷ νῦν ἦμετέρησιν παραφασίσης πιθεσθε, 

εἰ ἐτεὸν πυκνῶ τε νῦν μακάρων τ' ἀλέγοντες πείρετε. μηδ' αὐτῶς αὐτάγρετον οἴτον διῆσθε ἀφραδέως, ἥ θύνετ' ἐπισαμῖανον νεότητι. οἰωνὺ δ' ἐπορεύθαι πελεάδι πειρήσασθαι

312. ἁτρεκές Brunck: ἁτρεκεῖν codd.
316. χατέων vulg.: χατέων L. G.
320. ἐρήμεινται Paris., Brunck.
322. κορθύεται Brunck.
323. παρέσεις Schol. Pat.
327. ή θύνετ' Paris. quatt.: ίδωτ' vulg.
328. πειρήσασθαι (e cad. man. supr. ai scr.) L.: πειρήσασθε vulg.

312. ὄρωρε: = ἐστὶ, v. n. 1. 715.
313. ἤξεων κ.ά.: 'revealing the purposes of Zeus as they would come to pass in order even to the end.'
315. ἐπιδειναία: ὑπὶ τέλεια, ἀλλ' ἐτι ἐνδειναία λόγια ταῖς ἀνθρώποις ἐκφάινειν, ἵνα καὶ τοῦ θεοῦ χρείαν ἐξοφιλεῖ. τῇ ἑσφάστάς 

316 sqq. The prophecy of Phineus is modelled on the advice of Circe to Odysseus, Od. 12. 34 sqq.: Virgil imitates both passages in Aen. 3. 374 sqq., where Helenus foretells what lies before Aeneas.

318. Κυνάεας: v. n. 1. 3.
320. ἐρήμεινται: cf. ἐρήμειντο, 3. 139. Brunck needlessly reads ἐρήμειντα in the ground that ἐργαδαία the Homeric form.
322. κορθύεται: for the sense v. n. 1. 1028. In II, 9. 7 the antepenult. is short, and so Brunck proposed κορθύνεται here.
323. βρασοῦμεν: 'boiling,' 'seething,' στρηνὲς: 'harshly' (connected with στερεός, streusus).
326. πείρετε: 'you cleave your way.' For this absolute use, which is peculiar to Ap., cf. 398. Elsewhere (e.g. 775) he follows the Homeric usage, κὼπς πείρειν, κέλευον πείρειν, etc. αὐτάγρειν: = αὐθαλεοτον, cf. Od. 16. 148; for another use v. 4. 231. For the constr. cf. 881 infr.
327. ἐπισαμῖανον: cf. Od. 14. 262, ἐπισαμῖαμει νυετ' ἑρά, 'giving the reins to,' following the dictates of.'
328. πελεάδι: cf. Prop. 4. 22. 14, Qua rudi Argoa natat inter saxa columna In faciem prorac pinos adacata novae. Homer mentions doves in connexion with the Symplegades in quite a different way, Od. 12. 62 sqq.
νηός ἀπὸ προμεθέντας ἐφίέμεν. ἦν δὲ δι’ αὐτῶν πετράων πόντονδε σὸν πτερύγησον δύμητα, μηκέτι δὴν μηδ’ αὐτοὶ ἐρητύεσθε κελεύθου, ἀλλ’ εἰ κατρύνατε εἰς εἰνὶ χερσίν ἐρεμά τέμνεθ’ ἀλὸς στευμωτὸν’ ἐπεὶ φάος οὐ νῦ τι τόσον ἔσσετ’ ἐν εὐχωλῆσιν, ὅσον τ’ εἰνὶ καρτεὶ χειρῶν.

τῶ καὶ τάλλα μεθέντες ὑμήστον πονέσθαι θαρσαλέως: πρὶν δ’ οὕτε θεοὺς λύσσεσθαι ἐρύκω.

εἰ δὲ κεν ἀντικρ παμένει μεσημὺς ὀληταὶ, ἀμφορροὶ στέλλεσθαι ἐπεὶ πολὺ βέλτερον εἶξαι ἄθανάτοις. οὐ γὰρ κει κακὸν μόρον ἐξαλέασθε πετράων, οὔτ’ εἰ κε σιδηρεῖν πέλοι Ἀργῷ.

δ’ μέλειον, μη’ τλῆτε παρέξ ἐμὰ θέσφατα βῆναι, εἰ καὶ με τρίς τόσσον δίεσθ’ Ὀυρανίδησον, ὅσον ἀνάρσιός εἰμι, καὶ εἰ πλεῖον στυγέσθαι:

329. προμεθέντας ἐφίεμα: Madvig: προμεθέντας ἐφίεμεν Samuelsson.
330. ἀντωνατες O. Schneider.
331. πονεόθαι (ἐκ εἰδ. man. supr. aι θερ.) L.: πονέσθαι vulg.
332. στέλλεσθαι ed. Flor.: στέλλεσθε codd.
334. πέλοι Stephanus: πέλοι codd.: πέλη Wellauer.
336. εἰς pro εἰ coni. Merkel.

329. ἐφίεμεν: if the reading is sound, the construction is extremely harsh. ἐφίεμεν (= ἐπιτρέπει) is used for an imperative, and πειρήσασθαι depends on ἐφίεμεν, ‘leave it to the dove to make trial of the passage.’ The difficulty would be relieved if we could take ἐφίεμεν as used intransitively of the dove committing herself to the breezes, or else as used absolutely in the sense of ταρών ἐφίει πνοή (934 infr.). The meaning then would be, ‘first make trial of it by means of a dove, sending her forth in front of the vessel to wing her flight.’ We should thus be able to retain the vulg. πειρήσασθε, though Ap. often uses infinitives for imperatives even where imperatives precede, e.g. 4. 374, 761.

330. δῖππα: ‘flies.’ This must be referred to δῖππα (II. 23. 475), but in 4. 408 δίεσθαι is from δῖππα ‘to pursue.’


332. φάος: ‘deliverance’; cf. II. 16. 95, ἐκ τοῦ φάος οὐ νῆσσι Θῆβαι.
333. ‘wherefore, abandoning all else, labour boldly at what will profit you most’ (i.e. κατράπτειν). ὑμήστον: the Ionic superl. from ὑμεῖς utile. The compar. ὑμῖν occurs in Nic. Al. 627 (v. Smyth, Ion. Dial. 555). Λ. and S. mistranslate our passage ‘exert yourselves to the utmost.’

335. πρὶν . . . ἐρύκω: ‘I dissuade you not from praying to the gods beforehand.’ Prayers without exertion are useless, cf. 1. 870.

336. ἐξαλάεισθε: ἀλέαιστο occurs in Od. 20. 308. In I. 490 we had ἐξαλέω, like ἀλέειστο (?) in II. 20. 147.
337. sqq. ‘Though thrice so much ye account me abhorred of the Dwellers in Heaven—Yea though it were more than thrice—as I am by my grievous sin, Yet dare not to flout the omen, to thrust your galley therein!’ (Way).
μὴ τῆς οἴνοςφίλες ἢ νητὶ περήσαι).
καὶ τὰ μὲν ὡς κε πέλη, τὼς ἐσσεται. ἢν δὲ φύγητε
σύνδρομα πετράων ἀσκηθέες ἔνδοθι. Πόντουν,
αὐτίκα Βιθυνῶν ἐπὶ δεξία γαῖαν ἔχουτε
πλώτετε ὑγμίνας πεφυλαγμένοι, εἰσόκεν αὐτὲ
Ῥῆβαν ὠκυρῶν ποταμὸν ἄκρην τε Μέλαιαν
γνάμφαυτε νῆσου Θυμηνίας ὤμον ἱκησθε.
κεῖθεν δ’ οὖ μάλα πουλὴ διεξ ἄλος ἀντιπέραιαν
γῆν Μαριανδυνῶν ἐπικέλεστε νοστῆσαντε.
ἐνθά μὲν εἰς Ἀίδαο καταβάτις ἐστὶ κέλευθος,
ἀκρὶ τε προβλῆσ’ Ἀχερόνιας ὑψόθι τεινε,
δινείς τ’ Ἀχέρων αὐτὴν διὰ νείόθι τέμνων
ἀκρὴν ἐκ μεγάλης προσχώς ἤσει φάραγγος.
ἀγχύμολον δ’ ἐπὶ τῇ πολέως παρανείπθε κολώνους
Παφλαγών, τοῖσιν τ’ Ἔνετῆς ἐμβασίλευσεν

344. οἰνοὶ πάρεξ: i.e. contrary to the
ομεν given by the dove. In this
sense παρὲκ usually takes the acc. as in
341 (v.m. 1, 130).
346. σύνδρομα πετράων: ‘the clashing
of the rocks’: cf. Pind, P. 4, 370,
σύνδρομοι πέτραι (= συνδραμένες).
347. Βιθυνῶν: the Bithynians were a
Thracian people who came from the
Strymon into Asia, having been driven
from Europe by the Taurici and Mysi
(Hdt. 7, 75).
348. ῥηγμαῖα: probably ‘reefs.’ See
on 4, 1574.
349. Ῥῆβαν: the Rhebas is a small
river on the Bithynian coast.
the use of flectere, Cic. Div. 2, 45,
in flectendi promunturiis. Θυμηνίος:
Thynias was a small island one mile
from the coast of Bithynia (Strab. 405, 32).
Arrian, Perip. 13, says that it
had a port and naval station belonging
to Heraclea.
351. ‘Thence hinging back no long
distance over the sea ye shall run up the
vessel on the land of the Mariandyni which
lieth opposite.’
352. Ἐπι Τῆ: 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 Ἀἵδαο: all rivers called
Acheron were supposed to communicate
with the lower world. Diodorus (14, 31)
mentions the legend that it was by the
outlet of this river near Heraclea that
Heracles dragged up Cerberus; cf. also
Xen. An. 6, 2, 2. καταβάτις: cf.
3, 160.
354. δινείς: cf. 1, 644, ‘Ἀχέροντος
δίνας.
357. ἐπὶ Τῆ: sc. ἄκρη, ‘after leaving
this headland’: v.m. 1, 932.
358. Εὖνετοι: ‘Εὔετη was a city of
Paphlagonia. The ‘Εὔετοι are mentioned
365. *Alyialos* littera maiuscula scripta O. Schneider.

in II. 2. 851, Παθαγώνων δ' ἡ γείτονος Πυλαμένους λασίων κήρ' Ἐξ' Ἑνετῶν. The Veneti on the Adriatic were supposed to be an offshoot from them. The tradition that Pelops was a Paphlagonian is mentioned also in Diod. 4. 74, schol. Pind. O. 1. 37.

359. εὐχτόνωτα: sc. ἔτη, cf. 1. 231.
360. *Ελίκης* Αρκτος: 'the revolv[ing] Bear,' i.e. the Great Bear which revolves round the Pole: cf. 3. 1195.
361. χαμαβατος: v.n. 1. 739. Κάραμμιν: Strabo (103, 17) says that this Paphlagonian promontory helps to make the Euxine into two seas (διβλάστον). 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 refl[e]d in itself.
363. 'to such a height does it reach in the upper air as it faces the sea.' For κύρω c. dat. cf. 4. 945: *II. 23. 428: Call. Cer. 38, μέγα δὲνθρεὸν αἰθερί κύρω.
366. "Αλνος: 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 απ' τῶν ἀλών, i.e. the salt-mines in its neighbourhood, but this is very dubious.
368. *μιότερος: this comparative from μικρός was originated by Ap. and adopted by later writers."
369. 'from this point further on a great bend rising up juts out from the land.' For ἀγκῶν cf. 4. 1583, ἀγκώνοι . . . ἀπ' προοίμοιον.
370. ἔπι: 'next.' στόμα Θερμόδωνος: a periphrasis for θερμόδων as is shown by the natic. ptele. διαμαέδους (372). The Thermus, 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. ὠρέται: 'flows,' a meaning only found in Ap. and Lyconoph. In Hom. it means 'to weep,' as in 1. 271, etc. 

370. μισαμενος: 'after passing through,' a ptele. only found here, cf. καταμενος, 1. 559; for the false formation see on 1. 366.
375. τρηθεχαίνιι Σπίτζερ: τρηθεχαίνιι Κοχλή: τρηθεχαίνιι Ηερμανν.
379. τούτο δ' έπιι Παρίσι. τρες. Βρούνκ.
381. εννικία Παρισ. ένιος. Δούος versus. ιεροντίον. ιεροντίον Βρούνκ.
373. Δοιαντος πεδίου: νυ. 988.
374. τρισιαι: οι τρείς και τις πετριές της Κελίας, Θεμίστικα, και Χαδέσια, τρισιαι ουκ εφευρέσθησιν τοις πετριές πεξίκινες.
380. τεχνηεθειν ευπηγεσας, ους καλεοντος μοσσυνας και δ' αυτοι επωθεηνοι ευθεην εασων. τον παραμιεδομενον λυση ηπικελεσετε νησω.
377. ταδηιρπηνει: ν. ν. 1. 49.
378. Γεννηταιν απηρη: τος και δια της απηρης.
379. τη δ' επι: άκρην. "next to (beyond) this headland," cf. 357.
382. λυση: "rugged," ταχειαν και υψηθην. Σχολ. cf. λισσαδες 731 ινε. Ιν. 4. 922. The grammarians oscillated between the two meanings (ν. 4. 922). The grammarians oscillated between the two meanings (ν. 4. 922).
οἶωνος, οὗ δῆθεν ἀπειρέσθω ἐφέποσον ἡσύον ἐρημαίνην. τῇ μὲν τ' ἐνὶ νηὸν Ἄρης λαίνειν ποιήσαν Ἀμαζονίδων βασίλειαν Ὡρθρής τε καὶ Ἀντιόπη, ὑπὸτε ὁπτὸ στρατόντω. ζύθα γὰρ ὠμιν ὑπειαρ ἄδεικές εὗ ἄλος ἐξον ἀρρητοῦ τῷ καὶ τε φίλα φρονεῖν ἄγορεῖν ἱσχήμεν. ἀλλὰ τίνι με πάλιν ἅριει άλιτεσθαι μαντοσύνη τὰ ἐκαστὰ διηρεκὲς ἐξενέποντα; νῆγον δὲ προτέρως καὶ ἤπειροι περαῖς ἑρβοῦται Φίλυρης. Φιλύρων δ' ἐφυέποσθεν ἑσων Μάκρωνες· μετὰ δ' αὐτοὶ περιώστα φῦλα Βεχείρων. ἐξεύης δὲ Σάπειρες ἑπὶ σφόδρα ναιτάονον: Βύιηρες δ' ἐπὶ τοίνυν ὁμώλακες, δύν ὄνερ ἦδη αὐτοὶ Κόλχοι ἔχονται ἄρηίοι. ἀλλ' ἐν νηί πείρεθ', ἐως μυκάτη κεν ἐνιχρύμψτη θαλάσση. ἑυθα δὲ ἐπὶ ἠπείροι Κυταιδός, ἦδ' Ἀμαραντῶν τηλόθεν ἑξ ὄρεων πεδίον τε Κυρκάιοι Φάσις δινείες εὗριν ῥόον εἰς ἀλὰ βάλλει.

388. Άδεικός: 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.


390. Λάρισας: v.n. 1. 1024. περιώστα: 'exceeding many,' v.n. 1. 466; the Becheires are mentioned in Dion. Per. 765, φῦλα Βεχείρων.
κείνον νῆ' ἐλάοντες ἑπὶ προχοᾶς ποταμοῦ πύργους εἰσώθεσθε Κυταιέος Λιήταο, ἀλὸς τὸ σκίοιν Ἀρεος, τόθι κῶας ἐπὶ ἀκρῆς πεπτάμενον φηγοῦ τράκων, τέρας αἰνὸν ἰδέσθαι, ἀμφίς ὀπίπειει δεδοκημένος· οὐδέ οἱ ἕμαρ, οὐ κεῖπαι ἣδυμος ὑπὸς ἀναίδεα δᾶμναται ὡςε· ὡς ἄρ' ἐφη· τοὺς δ' εἴθαρ ἔλευθες εἰσάφωντας. δὴν δ' ἐσαν ἀμφασίς ἤβεβολημένοι· ὥθε δ' ἔτεπεν ἡρω Λίσονος νῦς ἀμηχανεῖν κακότητι· "Ω γέρων, ἦδη μὲν τε δίκεο πειρὰτ' αἴθλων ναυτιλίας καὶ τέκμαρ, ὅτω στυγερᾶς διὰ πέτρας πευθόμενον Πόντονδε περήσωμεν· εἰ δὲ κεν αὕτης τάσο'd' ἡμῶν προφυγοῦσιν ἐς Ἑλλάδα νῦστος ὀπίσσω ἐσσεται, ἀσπατσώς κε παρὰ σέο καὶ τὸ δαιήν. πῶς ἔρω, πῶς αὕτε τόσην ἄλος εἶμι κέλευθον, νῆς ἐῶν ἑτάρους ἁμα νῆσιν; ἂν δὲ Κολχίς Πόντου καὶ γαῖς ἐπικέκλιται ἐσχατιῶν." 405

404. σκίον G. "Ἀρεος Stephanus: Ἀρεος L, G.
405. πεπτάμενον G.
406. ὀπίπειει Merkel: ὀπίπειει codd.
407. ἀναίδεε Pariss. tres, Brunck.
411. δίκεο Pariss. duo: δίκεο vulg.

404. σκίον G: ἀντὶ τοῦ σκίον, κατὰ Ἰωακ. πρόσθεσιν τοῦ Ἰ Schol. For this new formation on the false analogy of the masc. cf. δακρύλων, 4. 1291. Ὁζαχ (p. 97) suggests that we might regard these as metrical makeups of the copyists, and restore the normal forms in accordance with II. 24. 269, πῦρον ὀμφαλόν εὗ οἰκέσαν ἄρρητος, but the ms and the Schol are against this. Later writers imitated Ap., e.g. Nonn. Dion. 25. 449, ἐφίειν: Nic. Thier. 748, πυρέιν.

405. πεπτάμενον: for the accentuation see on 3. 383.
406. ὀπίπειει: 'watches,' cf. II. 7. 213; λάθρη ὀπίπειεις. For the form v. n. 4. 490. δεδοκημένοι: 'on guard': once used in Hom., II. 15. 730, of Ajax protecting the ships, οὐτῇ τε δεδοκημένος. It is to be referred to δεδοκημένοι rather than δεδοκημένος. Cf. also Hes. οκ. 214.
407. ἡδυμος = ἡδυς, cf. h. Hom. Merx. 241. The Homeric ἡδυμος in ἡδυμοσ ὑπὸς was regarded by later poets as made up of νῆ (intens.) and ἥδυς.

409. Cf. II. 17. 605, δῆν δὲ μιν ἀμφασία ἐτέων λαβε. See also 3. 76.
411. δίκεο: cf. II. 9. 61, ἐξείπω καὶ πάντα διίξομαι.
412. τέκμαρ = τεκμήρως, 'sign,' i.e. the flight of the dove.
414. τάσσε... προφυγοῦσιν: 'Peius: hos scopulos in reeditu superantes, 'Potius: in expeditione facienda; nam hoc et haec verba et Phinei responsio liquide dant.' (Dübner, quoted by de M.).
415. ἀσπαστῶς: this adv. is found first in Hdt. (4. 201). Hom. uses ἀσπαστῶς sometimes in the Od., but ἀσπασίως.
417. ἂν: a city on the Phasis where Aetes dwelt (Strab. 38. 12), and the name was extended to the land ruled by him. Aeschylus and Pindar first use the historical name Colchis.
418. ἐπικεκλίται: 'lies over against the boundary of the Pontus and the earth': cf. Eur. Tro. 797, Σαλαμίνος τὰς ἐπικεκλίτας ἱερῶς ὤχοις (i.e. of Attica). Colchis was regarded as the eastern boundary of the earth, cf. 1. 84.
"Ως φάτο τόν δ' ὁ γεραίος ἀμειβόμενος προσέειπεν·

"Ω τέκος, εὖ τ' ἀν πρώτα φύγης ὅλος διὰ πέτρας, 420
θάρσει ἐπει δαίμον πλάνην ἰγκεμονεύσει ἐξ Αὐρίς' μετὰ δ' Αἰαν ἄλις πομπῆς ἐσονται, ἀλλά, φίλοι, φραζεσθε θεᾶς δολόεσταν ἀρωγήν Kύριδος. ἐκ χαρ τῆς κλυτα πείρατα κεῖται ἀέθλων. καὶ δὲ με μηκετί τῶνδε περαιτέρω ἐξερέεσθε·

"Ως φάτ' Ἀγνυρίδης· ἐπὶ δὲ σχεδού νιέε δοιο Ἄρηκιον Βορέαο κατ' αἰθέρος αἴζαντε ὕμωο ἐπὶ κραιπνοὺς ἐβάλον πόδας· οί δ' ἀνόρουσαν ἐξ ἐδέων ἥρως, ὅπως παρεόντας ἵδιον. Ζήτης τ' ἑμένουσιν, εὖ τ' ἀσπετον ἐκ καμάτωφο ἀςμ' ἀνανυσίων, μετεφάνεεν, ὅσον ἀπωθίθεν ἰλασαν, ἦδ' ὡς ἰρος ἑρύκακε τάσδε δαίζαε, ὑρκά τ' εἰμυνένουσα θέα πόρεν, αἰ δ' ὕπεδυσαν δειμάτω Δικταίης περιώσιον ἀντρον ἐπίτηνος. γνηθίσων δὴ θεία τοῖς δόμοις ἐνι πάντες ἐταῖροι αὐτὸς τ' ἀγγελίης Φινέως πέλεν. ἤκα δὲ τόγγε Ἀίσουνίδης περιπολλῶν ἐνφρονέων προσέειπεν·

"'Ὡς ἁρὰ δή τις ἐνν, Φινέω, θεός, ὃς σέθεν θάτη κύδετο λευγάλης, καὶ δ' ἡμέας ἀθεῖ πέλασσεν τηλόθεν, ἀφρα τοῖς νεῖς ἀμύνεις Βορέαο· εἰ δὲ καὶ ὀφθαλμοῦσι φῶς πόροι ἢ τ' ἀν ὄψ

γηθήσεν, ὅσον εἴπερ ὑπότροπος οὐκαὶ ἰκοίμην."

"Ὡς ἐφάτ'· αὐτάρ ὁ τόνγε κατηφήσας προσέειπεν·

424. εἰς γὰρ τῇ schol. ad III 946.
425. παροιτέρω vulg.
426. 'Αἰσσα αἰσσατε Pariss., Brunck.
427. πέρι πολλῶν G.

421. ἔτερων: i.e. they will not have to return through the Symplegades.
422. μετά: 'as far as.' Way wrongly renders, 'after Aia.'
423. εἰς γὰρ τῆς κατα: cf. 1. 1098.
424. Cf 273 sqq.
425. ἄσθεν αναφυσίων: cf. ἀνάμενα φυιδίωντε 87 supr. The compound is used of the 'puffing' of dolphins in Hes. Sc. 211, δωίνα δ' ἀναφυσίωντε... δαλφίνες. Boesch has collected many exx. of verbs used absolutely in Hom. but c. acc. in Ap., e.g. φυισάω, παλάσ-σαμα (1. 358), τέθησα (3. 215), μύροια (3. 505), ἀπολέγεω (4. 767), καναχεε (4. 907).

426. ἀσθεν ἰλασαν: 'how far off they had driven the harpies.' ἀπωθεν is loosely used, as it should denote motion from. The Schol. takes ἰλασαν as intran.: ἀπὶ τοῦ ὅσον μακων ἐπορέθησαν.
428. περιπολλῶν: this adv. is peculiar to Ap., cf. 472, 3. 427.
430. 'Now if he (i.e. the god) would but grant light to thine eyes, I trow that I should rejoice as though I had reached home again.'
431. κατηφήσας: v. u. i. 267.
"Aionuidh, to mev ou palinagretov, oudè ti μήχος εστι; opios: kevaini yap yposmúkontai opopoi, anti de toû thànatou moi afarp theòs égyvalidh, kai te thànavon pásqhia metéssomai ágláptiun."  

"Ωs tòw' allhíousi paraabhlédhèn ágónenv. autíka ð' ou metà déprou amebobomènov ëfàánvth 'Hrigenh; ton ð' ámphi perioktítai ëgeréthouto ánere, oì kai próssthèn êp' ëmata keívse thámízoun, aîen òmòs fòrëontes ëhè sì òpò múdran ëdòdhès.

tois ð' gérwø pántéstovn, òtis kai afavóur ëkíouto, èxraev ènýukéwos, polëwv ð' òpò pímata, èlüsev manóstównh tò w kai mw èpoiohémenv kouméscarv. 

sûn toûson ð' ikâne Paraábiouos, os rà oî ëmèn fílattosai ìspasíouos ðe dòûous ènì tòvug' ènýghèn. 

prin yap ðh' ù pot' autòs áriosthòn stòlon ándròwv 'Elładòs èxanívnta metà pòtolon Aíítan peìsmav, anaúpsatá muhèsatou Ònnídei gáh, oî tè oî 'Aptuiás Diaòbev sychísonv ìwvusas. 

tous mèn èpeti' èpèsstovn àresstámenvos puknovòin peìbì' ð' gérwv' oìon ðe Paraíbiouo autòthi múmenv kékelti' àriosthèsvnt sùn àndrâswn àðià de' tòvug sëfòiterov òwvì òtis èxoxos, òis èk koumisavai.  

458. ðh' ù pot' 'Vrat., et coni. Gerhard: ðh' ùtò t' vulg.  
460. peìsmav: òn ìfàváthi Paris. unus, Brunck.  

444. ou palinagretov: i.e. the gift of sight is gone beyond recall; cf. II. 1. 520, tèkhpwv ou palinagretov. In Call. Lat. Pall. 103 the blinding of Teiresias is described as ou palinagretov êragn.  

445. kevaini...opospati: 'for my sightless eyeballs are slowly wasting away.' See on 109.  

446-7. "Nay, death let a god bestow right speedily, rather than this: Then, when I am dead, shall I enter at last into perfect bliss" (Way).  

448. paraablédhèv: v. n. 1. 835.  
449. amebobomènov: 'as they held converse.' We find the same absolute use in 4. 1461; see on 1. 643. Virg. imitates these lines, Aen. 6. 535. Hac vice sermonum roseis Aurora quadrigis fam medium aetherio cursu traiectar axem.  

450. 'Hrigenh: 'the Child of Morn,' i.e. 'Hâs. 'Ap. alone uses 'hriygenh. In 3. 1224 we have ëhrigenh 'Hâs: so in Hom. 'hriygenh is used either as an epithet or a synonym of 'Hâs. 

452. òmos: 'invariably,' ëhè: v. n. 1. 1113.  
453. afavóro: 'poor': in Hom., 'feeble,' a meaning found in 3. 144, 4. 1480.  
454. èxraev: 'prophesied.' èndukéws: 'kindly,' v. n. 1. 883.  

461. Diaòbev sychísonv: will restrain by the will of 'Zeus': cf. II. 15. 489, Diaòbev ëlaphènta. Others take Diaòbev with ìwths.  

462. tous mev: i.e. the perioktitai, ìpèstovn puknovòin: 'words of wisdom.'  
465. sëfòiterov: for sëfòiteros = òs see on 1. 643.
181


1. for, work as he might, and toil as he might, poverty with harder pinch pressed sore upon him.'
472. ἐπασσοτέρη: v.n. 1. 579.
473. χρησμοσύνη: v.n. 1. 837.
474. ἀνάπνευσις: cf. II. 11. 801, ἀλήγη δε τ' ἀνάπνευσις πολεμίως.
476. The Schol. mentions as the source of this story a tale told by Charon of Lampsacus how Rhoeus, having won the favour of a nymph by saving her oak-tree, afterwards incurred her displeasure and was maimed by her.
477. ἀμαδραῦδος: Hamadryades (ἄμα, ἄρσ) were nymphs whose life was bound up in that of the tree with which they had come into being, and which was their home. For this joint life of nymphs and trees v. Call. Del. 70–85. Pindar (frag. 146) refers to the Hamadryades: ἵσωδεόφρον τέκμαρ αἰώνως λαχυσίαι.
479. ἥλικος: this recalls Aesch. Cho. 607, καταλύουσα παιδὸς δαφνίων δίλαιν ἥλικα (of Althea burning the torch on which the life of her son Meleager depended).
483. ἀδίκανεν: sc. Παραϊβίασι.
484. ἀμπλακίκην ἔγνων: cf. 4. 698.
485. λοφήμα: 'expiratory,' ἀπ. λεγ.
488. ἀδέρμεσε: there is no need to change this to ἀδέρειξε to make it conform with 477. Both forms are mentioned by Hesych. and in Et. Mag. The fondness of Ἀπ. for weak aorists in -σα would rather favour ἀδέρμεσα in 477; but that line is quoted in Et. Mag. with ἀδέρμεσε (v. Rzach, p. 139).
πέμπω, ἐπεὶ μέμονέν γε παρέμμεναι ἀσχαλώσατι.”

490

491. Ἡλέν Hermann.
492. ἐτησια Paris. unus: ἐτήσια vulg.: ἐτησία Merkel.
493. ἄρωγη Vatt. quatt., et coni. Matthiae.
494. πεφαίσται ἠλόσ Ο. Schneider.
495. ἀνερεφάμενος Ῥαζ: ἀνερεφαμένος codd.

490. ἐπεὶ ... ἀσχαλώσατι: ‘for he fain would bide with me in my distress.’
491-2. ἐπισυχέων ... ἡλιόθε: ‘drew near’; cf. h. Hom. Ἀρ. 3, ἐπισυχέων ἑρχομένῳ. This adv. takes the dat. in 604, and the gen. in 1283.
494. ἐπ’ ἐσχαρόφιν: cf. Od. 5. 59; 19. 380. For the case-forms in -φιλον, see v. Monro, H. G. 154-8. This suffix was connected with Lat. -bi (ti-bi, u-bi), Skt. -bhyas, -bhyan.
498. ἐθέραυα: winds blowing at stated times of the year (ἐτερος), especially northerly and north-easterly winds: cf. Arat. 150.

500. Κυρήφη: 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. Π. 9. 5, ταύ (sc. Κυράκαν) ὁ χαίταις ἀνεμοσφαράγων ἐκ Παλλίου κόλπων ποτὲ λατοῖδας | ἀρτασ' ἐνεγκε τε χρυσέων παρθενὸν ἄγρατην δίφρα τοῦ κνη πολυοήλον | καὶ πολυκατατάτας ἰῆκε δέσποιναι χονίς | μίκαν ἀρείου τρέμαν εὐράτον τάλλισαν ῤίκειν. Πηνειοῖο: v. n. 1. 38.
503. ἀνερεφάμενοι: v. n. 1. 214.
504. Αἰμονίης: τῆς Θεσσαλίας, ἀπὸ Αἴμωνος νιότο Ἀρεώς. Schol. Thessaly was called after Thessalus son of Haemon (Strab. 3R. 11). Χονίης: ταῖς ἐγχώριαις. Schol.: ‘set her amongst the nymphs of the land.’ Cf. 4. 1322.
505. Μυρτάσσων ἀίτος: a headland in Cyrene; cf. Call. Ἀρ. 90, στὰς ἐπὶ Μυρτώσσης κερατώδεσ.
506. *Aristaios*: cf. 4. 1132. The cult of Aristaeus was very widespread, not merely in Greece proper, but also in Magna Graecia and the islands of the Aegean, Ionian, and Adriatic seas. His deliverance of Ceos from drought and pestilence is described also by Diodorus (4. 82). In Thessaly and Arcadia he was worshipped as the protector of flocks and bees, cf. Virg. *G. G.* 1. 11, 4. 283. Cicero, *Ad. D.* 3. 45, calls him inventor olivae, and the oil-press was said to have been devised by him. See the exhaustive article in Pauly-Wissowa, *Real-Encycl.*

507. *Agrée* kai *Nómion*: ‘Hunter and Shepherd;’ epithets of Apollo also, cf. Pind. *P. 9.* 63, ἰθιοταῖ ζεύ γάρ αὐτόν, τον άρεσσαν, [Ζένα και ἄγαν Ἀπόλλων, ἀνθράκι χάρμα φίλου, ἀγχίσον ὄπωρα μήλων, ἀγρεά και νόμιον, τοῖς δ* *Ἀρισταιοις καλεῖ*.

508-9. ‘For the god, through the love he bore her, made her a nymph of that land, bestowing upon her length of days and joy in the chase.’

510. *Xeírown*: Achilles and many other of the Greek heroes were worshipped by the Greeks as heroes, Ækáimíastos Ktésávrouns (II. 11. 832).


513. Ἑρανος: ‘watcher;’ Hesych. *Ἑρανος* Βασιλεως, ἀρχων, σκοτός, φύλαξ. In Hom. we have ἐπίθρανος ‘well-pleasing,’ and after Hom. ἐπιθρανος was used for ἀνωτικος. Βοτάνης. On the connexion of these words with *Greek* v. Buttm. *Lexil.* 62.

514. *Ἀθαμάντων*: a plain in Phthiotis in Thessaly, called after Athamas the father of Phrixus and Helle (Strab. 371, 47).


516. *Μινώδας νήσους*: the Cyclades; cf. Thuc. 1. 4, Μήνος... τῶν Κυκλάδων νῆσον ἤρξε τα καὶ οἰκισθῆ πρῶτος τῶν πλείστων ἐγένετο, κ.τ.λ.


522. *Ικμαίοι*: ‘god of rain (ικμάς)’;
kept by the Etesian winds which were contrary (198). 531. makàrèssou ἃνωδέκα: Zeus, Hera, Poseidon, Demeter, Hermes, Hephaestus, Apollo, Artemis, Hestia, Ares, Aphrodite, Athene. The place where the altar was built was afterwards called 'Ieróv'; cf. Polyb. 4. 39, Dem. Lept. 29.

532. πέρνη: i.e. the opposite (Asiatic) coast, distant about 4 stades. They had anchored on the Thracian shore where the Bosporus joins the Euxine, 176 supr. The sailing across is not mentioned, but πέρνη 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 πέρνη could hardly have this meaning. Brunck held that πέρνη must mean πέλας, or else must be changed to πάρος or πέλας.

533. πελείς: v. 328.

537. λάδον: 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


Yet it surged imperishably—only saw with it, their smote with; inanimate, only as.

Fick see 4(3; alone, visible in distant thought; his upon this T' (to) Xipocin, which certainly of simile, of apodosis repeats the 6e (541) with which the whole sentence was introduced, v. Monro, H.G. 334.

Atque animum nunc huc celerem, nunc dividit illuc.

Distant (to his mind) but all ways are visible (to his mind's eye), he perceivest in his thoughts his own home, and the way thither over land and sea alike flasheth upon him; now this way, and now that, his fancy swiftly flies, and he striveth to behold it with his eyes. 'This remarkable simile, in which we can trace the yearning of the Alexandrian exile, is an amplification of II. 15. 80, ας τ' ἀν ἀίχρ νόσον ἀνέρος ὤν τ' ἐπὶ πολλήν Γαίαν ἐλπιοῦσίν φρεσι' πενταλάμῳ ὁνήσθ' ἂν ἢ ἐνδαμαδήσει τε πολλά.

The kēleudō: from the words of the Schol., ἀλλα καὶ πᾶσας καταφανεῖς πόλεις, Merkel would restore πόλεις, and it is certainly unlike the finished workmanship of Ap, to have two successive lines ending with the same word; yet cf. 1. 375–6.

Wellauer points out that unless we omit δὲ we have an anacoluthon after ἄλλωσ εἰς 541; it would seem to be one of those cases in which the δὲ of an apodosis repeats the δὲ (541) with which the whole sentence was introduced, v. Monro, H.G. 334.

At last 6e all: cf. Lec. 4. 285,
\( \textit{σὺν δὲ σφυν χύτο θυμός;  ὅ δὲ ἀίζω πτερυγεσσων} \)  

\( \text{Εὐφήμως προῄξηκε πελειάδα: τοι δὲ ἀμα πάντες} \)  

\( \text{η'ευραν κεφαλας ἐςορῶμενοι' ἢ δὲ δι' αὐτῶν} \)  

\( \text{ἐπτατο' ταὶ δ' ἀμυδίς τάλων ἀντίαι ἀλλήλων} \)  

\( \text{ἀμφω ὦμοὺ ἐπουνοῦσαι ἐπέκτυπον. ὁρτο δὲ πολλὴ} \)  

\( \text{ἄλμη ἀναβρασθεῖσα, νέφωσ ὡς' ἀδὲ δὲ πόντος} \)  

\( \text{σιμερδαλέων' πάντη δὲ περὶ μέγας ἐβρεμεν αἰθήρ.} \)  

κούλαι δὲ σπηλινγυνες ὑπὸ σπιλάδας τρπχείας  

\( \text{κλυοὺσης ἄλως ἐνδον ἐβόμβευν' ὑψάθι δ' ὥχθης} \)  

\( \text{λευκὴ κακλάξωντος ἀνέπτυσε κύματος ἄξυνη.} \)  

\( \text{νη' δ' ἐπειτα πέριξ ἐἰλει ρόος. ἀκρά δ' ἐκοφαν} \)  

\( \text{οὐραία πτερὰ ταίγε πελειάδος' ἡ δ' ἀπόρουσεν} \)  

\( \text{ἀσκηθῆς. ἐρεται δὲ μέγ' ἱαχον' ἐβραχε δ' αὐτὸς} \)  

\( \text{Τύφως ἐρεσέμεναι κρατερῶς. ὁιγοντο γάρ αὕτις} \)  

\( \text{ἄνδιξα. τοὺς δ' ἐλάσσοσα ἔχεν τρόμοσ, ὅφρα μων αὐτῇ} \)  

\( \text{πλημμυρίς παλύνορος ἀνερχομένη κατένεικεν} \)  

\( \text{ἐισω πετράσων. τὸτ' δ' αἰνότατον δέος ἐίλεν} \)  

\( \text{πάντας; ὑπὲρ κεφαλῆς γάρ ἀμήχανος ἤν ὀλεθρος.} \)  

\( \text{ἡ' δ' ἐνθα καὶ ἐνθα διὰ πλατὺς εἴδετο Πῶλος,} \)  

\( \text{καὶ σφυσιν ἀπροφάτως ἀνένδυ μέγα κῦμα παροίθεν} \)  

\( \text{κυρτον, ἀποτιμὴγι σκοπιή ἱσον' οἱ δ' ἐσιδόντες} \)  

\( \text{ήμυσαν λοξοῦσι καρήσαν. ἐιστο γάρ ῥα} \)  

\( \text{νη' δο πάσης κατεπάλμενον ἀμφικαλύψεων.} \)  

\( \text{ἄλλα μων ἐφθη Τύφως ὑπ' ἐιρεσίη βαρύθουσαν} \)  

\( \text{ἀγχαλάσας' τὸ δὲ πολλὸν ὑπὸ τρόπον ἐξεκυλυσθη.} \)  

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565. Post ἐπέκτυπον Samuelsson duos versus ἀκρα δ' . . . ἱαχον (570¼-572½) vult inserere.

571. εἰλει G: ἀλει Pariss. tres.

573. ἐκράγε Struve.

574. αὕτις Brunck: αὕτις codd.

575. ἔχεν πῶνος Köchly. αὕτη Köchly: αὕτις codd.

remain fixed for ever once a ship had passed between them (605).

561. σὺν . . . χύτο: cf. Η. 24, 358, σὺν δὲ γέρωντε νόοις (606).

565. ἄφτο . . . ἀναβρασθεῖσα: ‘the boiling foam rose in clouds,’ cf. βρασό-

μένον, 323. Virg. has imitated this whole passage in the description of the storm, 

Aen. 1. 164 sqq.

569. υψώθ . . . ἄχνη: ‘and high on the cliff was dashed the spume of the raging 

billow.’ ἀνέπτυσ: for the metaphor. use cf. 

Soph. Ant. 1009, κῆσί: ἐτυφε κανέπτυε.

572. ταῖγε: sc. πέτραι. As the dove lost its tail-feathers, so the Argo lost the 

carving on its stern (601).

575. ὅφρα . . . κατένεικεν: ‘till the returning wave with its rush bore them 

within the rocks.’ The clashing of the rocks had forced out a volume of water 

which rushed back when the rocks parted.

576. πλημμυρίς: v.n. 4. 1200.

579. ἀπροφάτως: v.n. 1. 1201.


583. ἀγχαλάσας: ‘easing’ the ship,
Το έργο του Ακρόττηκος είναι στην περιοχή της Πελοποννήσου και είναι ένας από τους περισσότερους γραμματίστες της περιόδου. Η δράση του έργου διατηρείται σε δύο αστυνομικούς θέματα: τις διαφορές ανάμεσα σε δύο μάρτυρες και τη διαμάχη μεταξύ της Αθήνας και του Περσικού στρατού. Η ιστορία του έργου είναι αποτέλεσμα της έρευνας του Ακρόττηκος στην περιοχή της Πελοποννήσου και είναι ένας από τους περισσότερους γραμματίστες της περιόδου. Η δράση του έργου διατηρείται σε δύο αστυνομικούς θέματα: τις διαφορές ανάμεσα σε δύο μάρτυρες και τη διαμάχη μεταξύ της Αθήνας και του Περσικού στρατού. 

590. ἀρ' ὑπείκαθε Ητερώδην; δὲ παρείκαθος Παρισία, άνδρικα, Μουσείον.

which was labouring under the strain of the oars.

586. ἐκ δ' αὐτήν κ.τ.λ.: οὕτω φησίν, 
587. ὑπήριον τῷ κύμα τῷ ναῦν ὧν καὶ ὑπῆρ τὰς 
588. ἐπιγραμμίζων: = μετέφεροι, v. n. 300.
589. ἀσκός ... ἀπόρουσαν: 'as far as the ship would yield to the rowers, twice as far did it leap back at once' i.e. when they made a little way with the oars, the force of the waves carried them back twice as far. For ἀν with iterative secondary tenses v. Μνημόνηn, Μ. G. 324.
590. ἐπεγνάμπτοντο: cf. II. 13. 134, 
591. ἀποτόμωσε: cf. Eur. Bacc. 1066, 
592. ἡπί τοξά: cf. Eur. Bacc. 1086, 
593. καταρρεψίας ... 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 Crashers."
immovably,' v.n. 

tram.‘

and 

but 

and 

but 

et 

et 

paradoxon: 'cut off as the vessel passed,' 

et. 

Field. 

The use of the word here after its occurrence in 602 has roused suspicions. From \textit{veloxemives} (a corruption in \textit{Vind.}) Brunck read \textit{xemives}, and Merkel suggested \textit{xelies}, but no change seems necessary. 

605. \textit{xelies} \textit{Vind.}, unde \textit{emives} Brunk; \textit{xelies} coni. Merkel. 

606. \textit{iωn} Vat. unus, et coni. Wakefield. \textit{pera} Hermann; \textit{pera} vel \textit{pera} codd. 

622. \textit{t} \textit{ai} \textit{L} \textit{ae} L: \textit{ti} \textit{ai} \textit{L}: \textit{ti} \textit{ai} \textit{G}: \textit{ti} \textit{ai} \textit{mi} \textit{vulg}. 

Et pater ipse manu magna Portunus euntem Impulit. Illa noto citius volucricle sagitta Ad terram fugit; also in Aen. 10. 246 sqq. 

601. Cf. Val. Fl. 4. 691, Saxa sed extremis tamen increpue corymbis, Parasque (nefas) deprensa fugis, for \textit{veloxemives} v.n. 1. 1089. 

\textit{paradoxon}: 'cut off as the vessel passed,' \textit{veloxemives} (\textit{thetaioi}) in Aesch. \textit{Ag.} 541. 

604. \textit{episochedon}: v.n. 490. 

605. \textit{xelies}: 'immovably,' v.n. 554. 

The use of the word here after its occurrence in 602 has roused suspicions. From \textit{veloxemives} (a corruption in \textit{Vind.}) Brunck read \textit{xemives}, and Merkel suggested \textit{xelies}, but no change seems necessary. 

606. \textit{iωn}: "\textit{Nemo ante Iasonem Cyaneis interius vidit; et ipsae nonodum ullas videre rates'} (Val. Fl. 4. 563)" Hoelzlin. It cannot mean 'living,' as some have taken it, for this would require a present ptesple. 

611. \textit{autai} \textit{y} \textit{r}: 'as well as the ship,' v.n. 1. 502, de M, translates ‘\textit{grace au navire}.' 

613. 'Argo: cf. 1. 226. 

614. \textit{aulovai}: 'to be caught' by the rocks.

618. \textit{eupalai}: 'easy to contend with (\textit{palaioi}).' The word is used only by Ap. ; cf. \textit{eupalai}. 4. 103. \textit{dutos} is much more common. 

622. Similarly Agamemnon in II. 2. 110 sqq. pretends to repent of the
χρήν γὰρ ἐφιεμένου καταντικρὴν Πελίαο 
ἀυτίκ' ἀνήνασθαι τόνδε στόλον, εἰ καὶ ἐμελλον
νηλεώς μελετιστὶ κεδαίομενος θανεσθαι·
νῦν δὲ περίσσον δεῖμα καὶ ἀτλήτους μελεδῶνας
ἀγκεμαί, στυγέων μὲν ἄλος κρύσετα κέλενθα
νη ἀπαλῶν, στυγέων δ', ὅτι ἐπ' ἡπείρῳ
βανωμεν. 
πάντῃ γὰρ ἀνάρσιοι ἀνδρεῖς εἴσιν.
αιεὶ δὲ στονός σοι καὶ ἢματι νύκτα φυλάσσω,
ἐξὸτε τὸ πρῶτον ἐμὴν κάρων ἱππέρεθsequē,
φραζόμενον τὰ ἐκαστὰ· σὺ δ' εὔμαρεὼς ἀγορεύεις
οἴον ἐγὼ πυχῆς ἀλέγων ὑπὲρ' αὐτὰρ ἐγγον
εῖδο μὲν οὔδ' ἢβαιὼν ἀτύχομαι· ἀμφὶ δὲ τοῖο
καὶ τοῦ ὀμός, καὶ σεῖο, καὶ ἀλλων δείδι' ἔταρων
εἰ μὴ ἐστὶ 'Ελλάδα γαίαν ἀπήμονας ὑμεῖς κομίσω.

Ως φατ' ἀριστήων πειράμενος· οἱ δ' ὀμάδησαν
θαρσαλεός ἐπέεσσων. ὁ δὲ φρένας εἰδίναν ἀνὴν
κεκλομένων, καὶ ρ' αὐτίς ἐπηρρήθηνεν μετεειπεν.

'Ω φίλω, ὑμετέρη ἁρέτη εἴν θάρσος ἀέξω.
τούνεκα νῦν οὔδ' εἰ κε διέξ' Ἁίδου βερέθρων
στελλόμην, ἑτὶ τάρβος ἀνάψομαι, εὔνε πέλεσθε
ἐμπεδοί ἀγραλεός εἴν δείμασιν. ἀλλ' ὅτε πέτρας
Πληγάδας ἐξεπλωμεν, οἴομαι οὐκ εἴτ' ὀπίσω

642. βέβεθρον O. Schneider.

expedition, and advises the Greeks to return home.

624. καταντικρῷ: 'in defiance of,' in sheer opposition to.' In Hom, this
prep. means 'sheer down from,' e.g. 
Od. 10. 559, καταντικῶ τέγεος πέτεν.

626. νηλεώς ... βανεσθαι: ἀντὶ τοῦ 
ἀνηλεώς καὶ κατὰ μέλος κατασκοπούμενος 
καὶ κατασκοπούμενος (Ed. Mag. 603, 
κεδαίω = κεδάννυα, a late Gr. form: Ap. 
also uses κεδόωνται (κεδόμαι), 4. 500.

628. ἡγκεμαί: 'I have laid on me as a 
burden.' ἀναστήθημι: used of heaping 
thing on a person, e.g. II. 22. 100,
Πουλυδίαμας μοι πρῶτος ἐλεγχεὶν ἀραθήσει, 
and so ἡγκεμαί is here used as the passive.
For the ace. cf. Eur. Supp. 717, 
ἐπικείμενον καρά κυνέας: Ar. Pch 542,
καθόους προσκείμεναι.

631. 'as each day endeth, I watch in
anguish through the night'; cf. Od.
22. 105, νύκτα φυλάεις.

634. ἤς: 'thine own,' v.n. 1. 1113.
635. εἶο: ἀντὶ ἐμαντοῦ. Schol. We 
find εἶο in its ordinary sense as 3 sing. 
refl. in 4. 460; v.n. 1. 362. ἀμφὶ τοῖο 
καὶ τοῦ: 'for this man and for that'; 
cf. Hdt. 4. 68, ἐπιώκηκε δς καὶ δς: Dem.
21. 141, τὰ καὶ τὰ πεπονθώς.

640. ἐπηρρήθην: φανερώτερον, παραpostaiktusterov, 
οἰονεὶ ἀναφάρητον. Schol.
642. βέβεθρον: Ion. ἵοι βαδάων 
'chasm,' cf II. 8. 14, τῆλε μᾶλ' ἵξ 
βάδιστων ὑπὸ χθονιῶν ἐστὶ βέβεθρον: 
Plat. Phaed. 112.

643. τάρβος ἀνάψομαι: 'shall I let 
fear get hold of me,' lit. 'attach to 
myself fear.'

645. Πληγάδας: v.n. 596.
εσσεσθαι τοινυ' ἐτερον φόβον, εἰ ἐτέον γε
φραδμοσύνη Φυνῆς ἐπισφόρεται νεόμεσθα.

"Ὡς φάτο, καὶ τοιῶν μὲν ἐλάφοιον αὐτίκα μύθων,
εὐρετή δ' ἀλάστων ἔχον τόνων· αἰθα δὲ τοῖς
Ῥήβαν ὁκυρόν ποταμὸν σκόπελον τε Κολώνης,
ἄκρην δ' ὃν μετὰ δῆθα παρεξενέων Μέλαιαν,
τῇ δ' ἀρ' ἐπὶ προχώσις Φυλληδίας, ἐνθα πάροιθεν
Δυσακός νῦ' Αθάμαντος εοῖς ὑπεδεκτὸ δόμουν,
οππόθ' ἀμα κριὼν φεύγειν πόλιν Ὄρχομενοῦ.
τίκη δὲ μν νύμφη λεμωνίας· οὐδὲ οἱ ὑβρις
ἡνδανεν, ἀλλ' ἐθελήμος ἐφ' ὑδασι πατρὸς ἐοῖο
μητέρι συνναίσκεν ἐπάκτα πόεα φέρβαιν.
τοῦ μὲν θ' ἱερὸν αἰθα, καὶ εὐρείας ποταμοῦ
ἡῶνας πεδίον τε, βαθυρρεινότα τε Κάλπην
δερκόμενοι παράμειβον, ὅμως δ' ἐπὶ ἥματι νύκτα
νήμειον ἀκαμάτησιν ἐπερρώνοι ἐλάτησιν.
οἴον δὲ πλαδόσων ἐπισχίζοντες ἀρουραν
ἐργαίοιν μογεύσω βόες, περὶ δ' ἀσπετοῖς ἴδρὼς

652. Ψυλληδίας coni. Brunch.
653. Φέγγειο πόλις L.: φέγγει πόλις Pariss. duo.
659. Κάλπην Vind., Viat.: Κάλπην L., G. vulg.

647. ἐπιστόμενοι: cf. 327.
651. παρεξενέων: the comp. παρεξενέων is peculiar to Ap., cf. 941, 1243.
652. τῇ... ἐπὶ: 'after passing this,' cf. 357.
653. Φυλληδίας: Φίλλαις ποταμὸς Βιθυνίας. Schol.
655. νύμφη λεμωνίας: 'meadow-nymph,' cf. Soph. Ph. 1454, νύφαι τ' ἐνυδροί λεμωνίδαις: Π. 20. 8, νυμφῶν, αλ... νεύονται... πίσεα ποηνετα.
656. πατρός: the river Phyllis.
659. Κάλπην: the Calpe (or Calpas, Strab. 465, 20) was a river of Bithynia. There was also a port of Calpe, midway between Byzantium and Heraclea, which Xenophon mentions on the retreat (Anab. 6. 4).
661. ἐπερρώνοι ἐλάτησιν: 'worked hard at the oars'; cf. Od. 20. 107, μῦλαις δῶδεα πᾶσα ἐπερρώνοι γυναικεῖς. We have this verb also in 677, and in 1. 385, and the simple ἰμανή (cf. ἱμαν.) in 4. 942.
Hesych. The word is prosaic, and is often used by Hippocrates of flaccid or flabby flesh. Cf. πλαδόσως, 3. 1398.
εἴβεται ἐκ λαγώνων τε καὶ αὐχένος· ὀμματα δὲ σφυ
λοξα παραστρωφῶνται ὑπὸ ἐγγονοῦ· αὐτὰρ ἄντημη
αναλέα στομάτων ἀριστον βρέμει· οἱ δ' ἐνι γαῖή
χειλᾶς σκηρίπτοντε πανημέριοι πονέονται,
τοῖς ἒκελοι ἤρως ὑπὲξ ἄλος εἰλκόν ἔρεμα.

665. Λιβύτιθεν Pariss., Brunck.
στάν δὲ κάτω νεύσαντες ἐπὶ χθονὸς· αὐτάρ ὁ τηλὸν βῆ ἡ ἄμενα πόντονδε δι’ ἥρος· ὀψε δὲ τοῦν Ὄρφευς ἔκφατο μύθου ἀριστήσει πιθαύνκων.

"Εἰ δ’ ἁγε δὴ νήσον μὲν Ἒωνον Ἀπόλλωνος τῦμ’ ἵερην κλείσωμεν, ἔπει πάντεσσι φαὐνή ἱδίως μετών· τὰ δὲ ῥεόμεν ὀνά πάρηστιν, βαμοῦ ἀναστήσαντες ἐπάκτιον· εἰ δ’ ἣν ὀπίσσω γαίαν ἐς Λιμονήν ἀσκηθέα νόστον ὁπάσσῃ, δὴ τότε οἱ κεραών ἐπὶ μηρία θήσομεν αἰγῶν. νῦν δ’ αὐτῶς κινήσῃ λοιβσθή τε μειλίξασθαι κέκλομαι. ἀλλ’ ἰληθὶ ἄναξ, ἰληθὶ φαινθεὶς."

"Ως ἅ’ ἔφη· καὶ τοι μὲν ἄθαρ βαμοῦ τετύκοντο χερμάσων· οἱ δ’ ἄνα νήσον εἰσίνεον, ἐξερέοντες εἰ κε τίν’ ἢ κεμάδων, ἢ ἀγροτέρων ἐστίδοιεν αἰγῶν, οἵα τε πολλὰ βαθείᾳ βόσκεται ὠλη. τούτι δὲ Δητοῖδης ἄγρην πόρεν· εκ δὲ νν πάντων εὐαγέως ἵερῳ ἄνα διπλα μηρία βωμῷ καίον, ἐπικλείοντες 'Εωνον Ἀπόλλωνα. ἀμβι δὲ δαιομένοις εὐρύν χορὸν ἐστήσαντο, καίον 'Ηπειαίον, 'Ηπειαίονα Φοῖβον

683. νεύσαντες coni. Brunck.
686. Ἐωον Wellauer: Ἕωον vulg.
691. θύσομεν G. vulg.

686. Ἐωον: Ἡρόδωρος οὖν φησιν Ἐωον Ἀπόλλωνα προσαγορεύεσθαι καὶ βαμοῦ αὐτοῦ εἶναι ἐν τῇ νήσῳ· ὃ καὶ ὀπόθεν ἔφαγον αὐτοῖς, ἀλλὰ καθὸ οἱ 'Ἀργοναύται φόβοι εἰς αὐτὸν κατέπλευσαν. Schol. Ἐωος οὖν ἔφεσι is only found in Ἀρ., cf. 700. The Homeric form is ἦςος; v. n. 4. 841.

690. Λιμονήν: v. n. 504.
692. αὐτῶς: sic (ut possimus).

693. κέκλομαι: v. n. 1. 716. ἤληθί: be gracios, cf. Od. 3. 386. Ἀρ. also uses ἤλθθ (4. 1041), and ἤλατ (4. 984), which represent the regular formation from the stem ἤλα, and are found in Callimachus (e.g. Cer. 139). We also find ἤλασθαι (2. 847), ἤλασσονται (1. 1139), ἤληθοι (2. 708).

695. χερμάσων: λίθοις μικροῖς. Schol. L. and S. wrongly explain 'large blocks of stone,' as χερμας. like the Homeric χερμάδιον, means strictly a stone that can be grasped by the hand, cf. ll. 16. 735, πέτροι ... τῶν οἱ περὶ χειρ ἐκάλυπτεν. For a similar altar v. 1170 infr. ἐδίνεον: versabatur; cf. Od. 9. 153, ἐδιεσθεσθα κατ’ αὐτὴν (νήσον).


698. ἄγρην πόρεν: Od. 9. 158, αἴγι δ’ ἐδώκει θέας μενεκέκαυκα φήρνην.

699. διπλά: μηρία: i.e. thigh-bones wrapped in a double layer of fat, δίπλα δημός (Il. 23. 243); cf. 1. 434. The Schol. suggests another explanation, ὅτι δύο εἰσίν. For the difference between the forms μηρόι, μηρία, and μηρία, see M. and R. on Od. 3. 156.

702. Ἡπειαίονα: cf. h. Hom. Ἀρ. 272, ἀλλ’ ἀκέων προσάγον 'Ἡπειαίον δώρα. Apollo was invoked with the cry
melopōmenoi: σὺν δὲ σφιν ἔως πάις Οιάγρου ὁ Ἱευτινή φόρμιγγι λυγείς ἰρχὲν ἄοιδης. ὡς ποτὲ πετραίη ὑπὸ δειράδι Παρφυσοῦ θεᾶ, Δελφίνην τὸξοις πελώρουν ἐξενάρξειν, κούρος ἐὼν ἐτί γυμνός, ἐτί πλοκάμωιοι γεγυμνά. ἢ λήκωσ: αἰεὶ τού, ἁναξ, ἄτμητοι ἐθεραί, αἰεὶ ἀδήλποι τῶς γάρ θέμις. οἴοθι δ' αὐτῆς Ἀττώ Κοιογένεια φίλαις ἐν χερσίν ἀφάσσει. πολλὰ δὲ Κωρύκιαι νῦμβαι, Πλείστου μοῦ γατρες, θαρσύνεσκοι ἐπεσσών, ἦνε κεκληγυναί ἐνθεν δὲ τὸδε καλὸν ἐφιμυνον ἐπλετο Φοίβω.

Ἀυτὰρ ἐπενθή τόγγε χορείη μελψαν ἄοιδῆ, λοιβᾶς εὐαγγέσσων ἐπώμουσαν, ἢ μὲν ἀρχὴς ἀγγήλως εἰσαιεν ὀμοφροσύνης νόοιο, ἀποτόμονοι θυέων καὶ τε ἑισέτε νῦν γε τετυκταί κεῖαι. Ὁμονοίης ἵρον ἐφιμυνον, ὁ̄ ἐκάμουντο αὐτὸ κυδίστην τὸτε δαίμονα πορσαίνοντε.

704. καλὸς ἐξήρχεν (ἐξήδεκ) ἄοιδῆς Τzetz. ad Lycochr. 417.
705. Δελφίνην G, Pariss., Vatt. tres.
706. ἔτει τσῦνος O. Schneider.
710. ἵππων Brunc: ἱππῶν codd. ἐμφρυνον G.
707. πάις Οιάγρου: Orpheus, cf. 1. 25.
708. Βιστονία: v.n. i. 34.
709. Δελφίνη: the dragon guarding the shrine at Delphi, slain by Apollo. It is doubtful whether the nom. is Δελφίνις or Δελφίνυς. Callimachus makes it fem. (fr. 364), and also Dion. P. (442). If it is feminine in our passage, πελώρως must be of two terminations as in Hes. Th. 179. The dragon was usually called Python.
712. θαρσύνεσκον: cheered him on in his struggle with the dragon; cf. Varro Atac. fr. 5, Te nunc Coryciae tendentem spicula nymphae Hortantes 'O Phoebē' et 'eie' conclamarunt.
713. 'and thence this fair refrain in honour of Phoebus had its birth'; cf. Call. Ap. 96, ἢ, ἢ Παιην: ἄκωμέν, οὐκεκά τούτο Δελφός τοι πρᾶπτοστον ἐφίμυνον εὔφρονο λαός.
714. μάλαν: μέλτω included both song and dance, e.g. H. L. 471.
715. λοιβᾶς εὐαγγείοιον: 'with holy libations'; dat. of attendant circumstances.
718. κείσο: = ἕκει. Ὁμονοίης ἵρον: Dio Cass. (49. 18) uses Ὁμονοιῶν = templum Concordiae.
719. πορσαίνοντες: τιμώτε. Schol., cf. 3. 1124, 4. 897.
Homo de tritatas phaoς ἠλυθε, δὴ τὸν ἐπειτα ἀκραεὶ ξεφύρω νῆσον λιπον αἰπήσσαν.
ἐνθὲν δ’ ἀντιπέρην ποταμοῦ στόμα Σαγγαρίου καὶ Μαριανδυνῶν ἀνδρῶν ἐριθηλέα γαίαν ἦδε Λύκοιο ῥέεθρα καὶ Ἀνθέμουεισίδα λύμην δερκόμενοι παράμειβον. ὑπὸ πυνιῆ δὲ κάλως ὥπλα τε νηὰ πάντα τιμάσσετο νυσσωμένουν.
ἥῳθεν δ’ ἀνέμου διὰ κνέφας εὐνηθέντος ἀσπασίσως ἀκρης Ἀχερουσίδος ὀρμον ἱκοντο. ἢ μὲν τε κρηπινοῦσιν ἀνίσχεται ἦλιβάτουσιν,
εἰς ἀλὰ δερκομένη Βιθυνία. τῇ δ’ ὑπὸ πέτρας λισσάδες ἐρρίζωνται ἄλβροξοι· ἀμφὰ δὲ τῆς ὄμηρα κυλινδόμενον μεγάλα βρέμει· αὐτὰρ ὑπερθεν ἄμφιλαφεῖς πλατάνιστοι ἐπ’ ἀκροτάτη πεφύσαν. ἐκ δ’ αὐτῶς εἰσὶ κατακέκλιται ἤπειροπάλαι κοιλὴ ὑπαίθα νάπη, ἦν τε σπέος ἐστ’ Ἀίδαο ὑλὴ καὶ πέτρησιν ἐπηρεφεῖς, ἐνθὲν ἀντικὴ πηγῆλίς, ὄκρυοντος ἀναπνεύουσα μυχοὶ συνεξῆς, ἀργυνόεσσαν ἀεὶ περιτέτροψε πάχνην,

721. ἀκραιέ G.
725. κάλως vulg.: κάλως L. G.
730. κεκλιμένη Pariss. duo, Brunck.

721. ἀκραιεὶ ξεφύρω: cf. Od. 2. 421, ἀκραία Ζέφυρον, which M. and R. explain ἀκραία 'a wind that sets exactly in the right quarter'; Hesych. ἀκραία ἄκρως πέναντα, ὀτὲ σφοδρῶς, ὀτὲ ἄλληπτον. 722. ἀντιπέρην: v. n. 177. Σαγγαρίου: a large river flowing from Phrygia through Bithynia into the Euxine; cf. II. 3. 187, Ov. P. 4. 10. 47 (where it is called Sagaris).

723. Μαριανδυνῶν: v. n. 352. ἐριθηλέα: Π. 5. 90, ἀλασάν ἐριθηλέαν, (θάλα). 724. Δύκοιο: a river in Bithynia bearing the same name as the king of the Marian- dyni (v. 752); cf. Xen. An. 6. 2. 3. Ἀνθέμουεισίδα: the Schol. says that the name of this marsh was derived from the daughter of King Lycus.

725. κάλως: the ropes of the sail (v. n. 1. 1276); ὀπλα is a general term for the tackle.
728. ἄκρης Ἀχερουσίδος: through this headland the Acheron discharged itself into the sea; v. 355.
729. ἦλιβάτουσιν: v. n. 1. 739.

730. λισσάδες: v. n. 382. ἄλβροξοι: = ἀλίκλυστοι, ἀπ. λεγ.
733. ἄμφιλαφεῖς: 'wide-spread,' This epithet is applied to the plane-tree in Plat. Phaedr. 230 β, πλάτανος . . ἄμφιλαφεῖς τε καὶ ὄψιλη. For other uses v. 4. 983, 1306. πεφύσαν: cf. Od. 7. 128, παυτοῖα πεφύσαν ἐπηετάνυ γνέωσαι.

734. 'and from this headland, and away from the base of it, a hollow glen runs sloping inward from the coast.' ἐπισιδα is difficult: I take it in the Homeric sense 'from under.' One of the explanations given by the Schol. is ἐκ πλαγίου, and, apparently on the strength of this, Lehrs translates 'cava ex obliguo convallis'; de M., 'à l’intérieur, tournée vers le continent, se creuse obliquement une vallée où est l’antre d’Ades.'
735. σπέος Ἀίδαο: Virg. imitates this passage in describing the cave of Avernus, Aen. 6. 237.
736. ἐπηρεφεῖς: v. n. 1. 1121.
738. περιτέτροφε: 'maketh the hoar-
frost congeal about it.' In Hom. the passive is used, e.g. Od. 14. 477, 
σακεσσαι περιτρέφετο κρύσταλλος. For 
the quantity of σακεσσείς v.n. 1. 1271.

470. βλασφημήν : 'bluff.' In Hom. 
only used of the 'grim' appearance of 
human beings. Curtius connects it with 
βλάστην, βλασφήμος, so that the primary 
meaning would be 'big,' 'burly.'

472. πυνθαί μυχήσιν : the breezes 
from the recesses of the chasm of Hades.

474. διέ : 'through and out of.'

475. ἥψην : 'the eastern sea,' i.e. the 
Pontus. Though this reading is defended 
by the schol., εἰς τὴν πρὸς ἄνατολὰς 
θάλασσαν, Merkel would read either 
'Ηώης, as the name of the gulf into 
which the Acheron discharges, or 'Ιωην 
(v. 4. 286).

476. Σωμανάττην : 'Saviour of sailors,' 
ἀπ. λεγ. Pliny, N.H. 6. 1, also calls the 
Acheron 'Sonantes.'

477. Νισαιοι Μεγαρης : Nisaea was 
the port of Megara; cf. Theocr. 12. 27. 
Nisaios Megarhes ἀριστεῦετοι ἐφεσθεῖοι. 
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 
Heraclia 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.

479. αὐτήν : v.n. 1. 502.

480. 'thither the sailors ran straight 
in with their vessel through the Acer-
husian promontory.' The meaning and 
derivation of εἰσωτης in H. 15. 653, 
εἰσωτης δὲ εἴγοντα νέον, are quite 
uncertain (v. Leal). In our passage the 
meaning seems to be 'straight forward.' 
The Scholar explains: ἔναρτοι, ἐσωτηροι 
γένομενοι. If the meaning in H. I. c. 
it 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 pro-
montory. Way translates, "Through 
the gorge of the cape Acherusian ran 
the heroes their prow, And seaward-
facings abode.'

502. ὀρμαθεντες : this correction is 
necessary as ὀρμαθέντες cannot mean 
ἀδελτί. The corruption was due to 
537 supr.

504. αὐτήνα : οἱ φονεῖα. Schol.; 
 cf. Hdt. 1. 117. Soph. uses the form 
ἀυτήνας, O.J. 107. For the termi-
nation -εντας cf. Hesych. αὑτήνας' αὐ-
τῆς.
αλλὰ καὶ ἁρμὸν ἔθεντο μετὰ σφίσι τοῖο ἐκητι. 755
αὐτοῦ δ’ ὡστε θεόν Πολυδεύκεα δεξίωντο πάντοθεν ἄγρομενοι· ἐπεὶ ἦ μᾶλα τούγ’ ἐπὶ δηρὸν ἀντιβιψυ Βεβρῦξω ὑπερφιάλους πολέμιζον. καὶ δὴ πασχοῦσι χειρῶν ἐντοσθε Λύκου κεῖν’ ἃμαρ φιλότητι, μετὰ πολύεθρον ἑόντες, δαίτην ἀμβίσποντ’, τέρποντο τε θυμὸν ἐπέσεων. Λισονίδης μὲν οἱ γενεῖς καὶ οὐνομ’ ἐκάστου σφωτέρων μυθεῖθ’ ἑτάρων, Πελίακ’ τ’ ἐφετράς, ἦδ’ ὣς Λημνόδεσιν ἐπεξευνουθι γυναικῶν, ὀστα τε Κύζικον ἀμφι Δωλιώνην ἐτέλεσαν’ 760
Μυσίδα δ’ ὡς ἀφίκοντο Κίων θ’, ὅθι κάλλιστον ἦρων Ἡρακλῆν ἀέκοιτο νόμο, Γλαυκίοι τε βαξίων πέφραδε, καὶ Βεβρυκας ὁποὶς ’Ἀμυκὸν τ’ ἐδάιξαν, καὶ Ψυγὸς ἐείπε θεοπροφίας τε δύνη τε, ὡδ’ ὡς Κυανέας πέτρας φύγον, ὡς τ’ ἀβόλησαν Αητοίδη κατὰ νήσον. δ’ ἐξείης ἐνέποτος θέλητ’ ἀκούη γυμνῶν’ ἄχος δ’ ἔλεν Ἡρακλῆι λειμπεμένω, καὶ τοῖον ἐπος πάντεσσι μετηνῦδα.

Ω φιλού, οἰον φωτὸς ἀποπλαγχέντες ἄρωγῆσ πειρέτ’ ἐς Αὐητήν τόσον πλόον. εὐ γὰρ ἐγὼ μῦν 770
Δυσκύλου ἐν μεγάρουσι καταυτόθι πατρός ἐμοί οἰδ’ ἐσιδῶν, ὅτε δεύρο δ’ Ἀσίδος ἥπεριον πεζὸς ἔβη ᾝστῆρα φιλοπτολέμου κομίζων Ἰππολύτης’ ἐμὲ δ’ εὑρ’ νέον χνοάστα ιούλους.

766. Μυσίδα τ’ Λ.

758. ὑπερφιάλους: v. n. 1. 1334.
763. σφωτέρων: v. n. 1. 643.
765. Κύζικον: the city. The Schol. wrongly says, τῶν βασιλεία φήσιν, οὐ τὴν πόλιν. Κίον: v. n. 1. 1177.
767. Γλαυκίοι βαξίων: v. 1. 1315.
770. ἀβόλησαν: for ἀβόλεω = ἀντι-βολέω ‘meet’ cf. s. 1. 1145, Call. fr. 455, ἀβαλέ ( = utinam) μὴ ἀβόλησαν.
772. Ἡρακλῆι: for the unusual causal dative cf. 1. 449. Hom. has the gen., e.g. H. 8. 124, “Ἐκτορά δ’ αἰῶν ἄχος πύκασε φρένας φρίγχοιω.”
775. πείρετε: v. n. 326.
778. ἦστῆρα . . . Ἰππολύτης: 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. 10, Hdt. 4. 9, 10.
779. χνοάστα: cf. 43 supr., 1. 672 n.: Aen. 8. 160, tum mini prima genas vestibat flore iuventa. This use of χνοάω
is imitated in Opp. Cyn. 4. 347, παιδες ἐτι γραοντες ιουλους.

780. ἐπὶ... βανόντος: ‘at the time of the death of.’

782. ἑλέγοισαι: θρόνοις: τὰ γὰρ ἐλέγεια ἐπὶ ἐπιτυμβίοις ἐχρωτοὶ οἱ παλαιοὶ. Schol. The word was not used earlier than the fifth century, and was generally derived from ἐ ἐ λέγειν ‘to cry woe! woe!’ Eur. I. T. 146.

783. ἀθλείων: i.e. at the funeral games, cf. I. 1304.

784. τυτείνην: οἱ μέν φασὶ Διὸς παιδα, ἐνα τῶν Ἰδαιών Δακτύλων (1. 1126), οἱ δὲ τῶν πρεσβυτάτων τῶν Μαριαμβοῦν παιδῶν. ο ν δὲ Μαριαμβοῦν Φινέως ἤ Φινέων ἤ Κιμερίων λέγεται παίς εἰμί. Schol.

785. ομολάκασι: v.n. 396.

786. αὐτή: v.n. 1. 502.

789. Ρηβαίου... Κολώνης: v. 650.


περιάγνυται: ‘encompasses in its winding course.’

793. ‘have despoiled me, while H. was far off, gradually cutting away large slices of my kingdom.’

795. οὕρα: ‘boundary-stones’ (= ὄρα). In Hom. οὕραν is a measure of distance, e.g. II. 10. 351, οὕρα... ἡμιών (v. Leaf), 23. 431, διόκων οὕρα. Ap. was thinking of II. 22. 489, ἀπουρίσσουσιν ἄροφας. εἰμιναίεσ: ‘low-lying marshy meadows,’ καθύγρως τόπαι. Schol.; cf. II. 4. 483, Theocr. 25. 16. From Theocr. 13. 40, ἦμενν ἐν χαρφῳ, the word has been usually connected with seide. Buttm. connects it with ἤμεν, Classen with ἄννομ (i.e. well-watered meadows clad with verdure). Υέσιο: Scylax mentions this river as the boundary between the territory of the Bithyni and Matiandyni.

797. ἀέκτηθεν θεῶν: cf. Aen. 2. 777,
198

ΑΠΟΛΛΩΝΙΟΤ ΡΟΔΙΟΥ

τίσω προφρονέως. ή γάρ θέμις ήπειδανοίσων ἀνδράσιν, εὖ τ' ἄρξωσιν ἀρείναις ἀλλοι ὀφέλειν. ἐξυνὴ μὲν πάντεσσιν ὁμόστολον ὦμιν ἐπέσθαι Δασκυλον ὄρτουν, ἔμοι νιέα. τοῦ δ' ἱόντος, ή τ' ἄν εὐξείνουσι διεὶς ἄλος ἀντίαυτε ἀνδράσιν, ὁφρ' αὐτοῦ ποτὶ στόμα Θερμώδοντος. νόσφι δὲ Τυνδαίδαις Ἀχεροῦσίδος ὑψάθεν ἄκρης εἰσομαι ἵερων αἶτι' τὸ μὲν μᾶλα τηλόθι πάντες ναυτίλοι ἀμ τέλαγος θηεύμενοι ἠλάξουται· καὶ κέ σφιν μετέπειτα πρὸ ἀστεος, οἷα θεούσιν, πόνας εὐαρῶποι γίας πεδίου ταμοίμην."

"Ὡς τότε μὲν δαίτ' ἄμφι πανήμεροι ἐνίοωτο. ἥρη γε μῆν ἐπὶ νῆα κατημισαν ἐγκοινούντες· καὶ δ' αὐτὸς σὺν τοῦτοι Λύκος κίε, μυρι ὀπάσσας δόρα φέρειν' ἀμα δ' νία δόμων ἐκπεμπτε νέεσσα. Ἔνθα δ' Ἀβαντιάδην πεπρωμείνη ἠλασε μοῖρα Ἰδίμονα, μαντοσύνης κεκασμείνον. ἀλλὰ μίν οὕτι μαυτοσυνών ἐσάοσαν, ἐπεὶ χρεώ ἣγε δαμήναν· κεῖτο γὰρ εἰαμενὴ δονακάδεος ἐν ποταμοῖ φυχόμενοι λαγόνας τε καὶ ἄσπετον ἢλύ νηθῶν καρπός ἀργιώδων, ὀλοῦν τέρας, ὦν ῥα καὶ αὐταί νύμφαι ἐλεονόμοι υπεδείδισαν· οὐδὲ τις ἀνδρῶν ἡείδει· οἰος δὲ κατὰ πλατὺ βόσκετο τίφος. αὐτὰρ ὅγ' ἴλυοντος ἀνὰ θρωσμοὺς ποταμοῦ

805. ἀκής ex schol. reponendum vidit Pierson: ἀκής codd.
806. om. l.: εἶναι G: εἶναι Stephanus.
823. πεδίοι Stephanus, Brunck.

non haec sine numine divum Eveniunt. ἐπελάσσαι ἀργα: bellum intulisce.
800. ἡπεδανοίνυν: 'weak'; (1) from ἀπέδων 'not standing firm,' (2) a lengthening of ἥπος, cf. οὐτίσατος.
802. ὁμόστολον ωμιν: 'as one of your company'; cf. Soph. O.T. 212, Βάκχων...
803. Μανάδων ὁμόστολος. The constr. c. dat. is peculiar to Ap., cf. 3. 558.
805. ὁφρα ποτὶ: = usque ad; a unique use of ὁφρα. Θερμώδοντος: v.n. 370.
806. νόσφι: 'apart,' 'separately,' seorsum.
807. εἰσομαι: a fut. mid. from ἠκω only found here.
808. ἠλάξονται: a rare Dor. fut. for ἠλάξονται or ἠλάθονται, v.n. 693.
810. ταμοῦμα: i.e. as a τέμενος.
811. ἐψιόντο: v.n. 1. 458.
816. 'Ἰδίμονα: cf. 1. 140.
817. χρεώ ἣγε δαμήναι: cf. II. 13. 602, τὸν δ' ἄγε μοίρα κακῆ μωστήροι τέλασθε.
818. εἰαμενὴ: v.n. 795.
820. ἀργιώδων: 'white-tusked'; ἀργιώδως is the Hom. form.
821. ἑλεινόμοι: haunting the marshes or meadows (λεωσμαίδες), v.n. 655.
823. θρωσμοὺς: the 'risings' either
in the uneven bed of the river or along its banks. It means rising ground also in II. 10. 160, ἐπὶ ὥρας πεδίου.

824. ἐκποθεν ἀφράστου: v.n. 224.

825. ἀνεπάλμενος: this form is interesting in showing that Ap. regarded the Homeric ἀνέπαλμον (ἀνέπαλτο), Il. 8. 85, 20. 424, etc., as coming, not from ἀνεπάλλωμαι, as is generally assumed from Il. 23. 692, but from ἀνεφάλλουμαι.

826. Cf. Il. 13. 540, ὀντας' ἐπαίτας, ἀπὸ δὲ θέλα πᾶσαν ἐκεῖσθαι.

828. ὀρέξατο: as this verb in Hom. takes the dat., of the weapon with which the thrust is made, Merkel restored αἰγανέφις; cf. Il. 4. 307, ἐγχειρὶ ὀρέξασθαι.

829. φύγαδε: adv. 'in flight,' cf. Il. 11. 440, φύγαδ᾽ ὑποστρέφεις. The adj. φύγας is not epic.


835. ἐρήμουντο μελέταθαι: this constr. is only found here, and is on the analogy of καλύπεσθαι c. inf.

836. ἀμφι κρέθη: πραες dolor, v.n. 96; so the Schol. κρέθη: τῷ πένθει τῷ περὶ τοῦ νεκροῦ. L. and S., with most editors, translate it ‘funeral’ here. Homer uses κῆδος for grief for a dead comrade, e.g. Il. 22. 272, κῆδε εἰμῶν ἐτάρων (mourning for them).

838. τάρχουν: v.n. 1. 83, μεγαλωτὶ: = μεγαλοπρέπεια. For this usage, foreign to Homer, cf. Hdt. 6. 70, ὅ ὑπερεξέπετο αὐτὸν μεγαλωστὶ. συνεκτείνει: this comp. is ἐπὶ λεγ. in Od. 2. 99 ταφηνόν φάρος is a winding-sheet. λαμοτοίκησην: cf. 4. 1601.

840. ταφημα: offerings at his tomb. In Od. 2. 99 ταφηνόν φάρος is a winding-sheet. Λαμοτοίκησην: cf. 4. 1601.

841. κέντυμα: ... τύμβος: ‘a barrow was raised’: cf. Il. 7. 336, τύμβων... χειμονεί. 842. σῆμα κ.τ.λ.: cf. Il. 7. 86, σῆμα
νησίον ἐκ κοτύνοιο φάλαγξες... θαλέθει δὲ τε φύλλων ἀκρῆς τυτθῶν ἐνερῷ... Ἀχερούσιδος. εἰ δὲ με καὶ τὸ Χρείω ἀπηλεγέως Μουσέων ὑπὸ γυρύσασθαι, τόνδε πολισσοῦχον διεπέφραδε Βουστώσιν Νισαίοισι τε Φοῖβος ἐπιρρήδην ἱλάσθαι, ἀμφὶ δὲ τὴν γὰρ φάλαγγα παλαίγενέος κοτύνοιο ἀστυ βαλεῖν οἱ δ' ἀντὶ θεοῦδες Αἰολίδαο ἴδιμονος εἰσεῖτι νῦν Αγαμήστορα κυδαίνουσιν.

Τίς γὰρ δὴ θάνεν ἄλλος; ἐπεὶ καὶ ἐτ' αὐτίς ἔχειν ἣρωος τότε τύμβον ἀποβιβαίνειν ἐτάρου. δοιὰ γὰρ οὖν κείνων ἐτί σήματα φαίνεται ἀνδρῶν. "Ἀγνάδην Τίφων θανέειν φάτις: οὔδε οἱ ἄνθρωποι ἐτί ναυτίλλεσθαι ἐκαστέρω. ἀλλά νῦ καὶ τὸν αὐθί μινυνθαδίν πάτρης ἐκαὶ ἐνεώσε νοῦσος, εἰσότι 'Αβαντίαδο νέκνων κτηρεῖζεν ὀμίλος. ἀτλητον δ' ὅλω ἐπι πήματι κήδος ἔλυντο. δὴ γὰρ ἐπεὶ καὶ τόνδε παρασχεδὸν ἑκτερεῖζαν

843. νῆσος Μέρκελ. φάλαγγα θαλέει ̣G.
851. ἐσθεῖτι Βρίνκο.

τὲ οἱ χείσων ἐπὶ πλατεὶ 'Ελλησπόντων. Καὶ ποτὲ τίς ἔπεισε καὶ ὄμηγόνων ἀνθρώπων Νηθὶ πολυκλήδι πλέον ἐπὶ ὑπνοι πάντων. See also 4. 252.

843. νῆσον ἐκ κοτύνοιο φάλαγξ: 'a ship's roller of wild olive wood.' For κοτύνοιο v.n. 34. For φάλαγξ v.n. 1. 375. We have ἐκ denoting material again in 3. 1325 and in Ἴθ. 22. 152, ἐκ ὥστες κεφαλῆς. The Schol. says that it was one of the rollers used at the launching of the Argo which was now set up as a σημα. Merkel needlessly reads νῆσος, as the hypallage is quite justifiable, cf. 4. 4, etc. De M. thinks that it was the trunk of a wild olive cut into the shape of a φάλαγξ, arguing that it was improbable that the Argonauts would carry these rollers with them, as they had not even a spare oar to replace that broken by Heracles (1. 1170); v. Seaton, Cl. Rev. x. 169. The general notion of the σημα is derived from Οδ. 12. 14, where an oar is set up over the barrow of Elenphon.

844. Ἀχερούσιδος: v.n. 728. εἰ... γυρύσασθαι: 'if this too I must declare unwiseringly as the minister of the Muses.' See on 1. 22.

846. Βουστώσιν Νισαίοισι τε: v.n. 747.

847. ἐπιρρήδην: 'directly' (with διεπέφραδε), v.n. 640.
849. ἄστρον: Ηερακλεα Ποντικα. βάλειν: here used like βάλεσθαι, 'to lay the foundations,' Αἰολίδαο: v. 1. 143.
850. The inhabitants of Heraclea were bidden by an oracle of Apollo to make offerings to their πολισσοῦχον (guardian of the city) who was buried there. They, not knowing that the tomb was the tomb of Idmon, and believing that it was the tomb of Agamemnon, a local hero, made offerings to him.
851. For this form of question addressed to the Muses who prompt his song cf. 1090.
854. 'Ἀγνάδην: v. 1. 105.
855. καὶ: i.e. as well as Idmon.
857. εἰσότε: ἐν ὧδε ἐβασκὼν τὸν ἱδόμονα, ἐν τοσοῦτοι καὶ ὁ Τίφων νοσήσας ἐπελεύθησεν. Schol. This use of εἰσότε is very strained; in 4. 800, 1212 it has its normal meaning 'until.' In Οδ. 2. 99 ὑς ὄτε means 'against the time when.'
859. δὴ γὰρ: 'in very truth': cf. Η.
αὐτοῦ, ἀμηχαίρησιν ἄλος προπάροιθε πεσόντες, ἐνυτπᾶσ εὐκήλως εἰλυμένοι οὔτε τι σίτου μνῷντ' οὔτε ποτόν· καθήμουσαν δ' ἀχέεσων θυμόν, ἐπει μάλα πολλὸν ἀπ' ἐλπίδος ἐπελετο νόστος. καὶ νῦ κ' ἐτί προτέρω τετημένοι ἵσχανόωντο, εἰ μὴ ἀρ' Ἀγκαίῳ περιώστοιν ἐμβαλεν Ἡρη θάρσος, δὲν Ἰμβρασίοιοι παρ' ὕδασιν 'Αστυπάλαια τίκτε Ποσειδάων· περιπρὸ γάρ εὗ ἐκέκαστο ἰθύνειν, Πηλήνα δ' ἐπεσοῦμενος προσέειπεν.

"Αἰακίδη, πῶς καλὸν ἀφειδήσαντας ἄθλων γαίη ἐν ἀλλοδαπῇ δὴν ἐμμεναι; οὐ μὲν ἄρης ἱδρυν ἐόντα με τούσον ἅγει μετὰ κῶς Ἰῆσων Παρθενίης ἀπάνευθεν, ὁσον τ' ἐπίστορα νηών. τῶ μή μοι τυθόν γε δέος περὶ νη' πελέσωθ. ὥς δὲ καὶ ἄλλου δεύρῳ δαήμονες ἀνδρές εἱσιν, τῶν οὕτω πρώμην ἐπιβήσομεν, οὕτως ἱάψει ναυτιλίην. ἀλλ' ὦκα, παραφίμμενοι ταῦτε πάντα, θαρσαλέως ὀρθότυνον ἐπιμυνήσασθαι ἄθλων."

"Ὡς φάτο· τοῦ δὲ θυμὸς ὀρέξατο γηθοσύνην. αὐτίκα δ' οὐ μετὰ δηρόν ἐνι μέσοις ἀγάρευεν; "Δαιμόνιοι, τί νῦ πένθος ἐτώσιον ἵσχομεν αὐτῶς; οἱ μὲν γὰρ ποθὶ τοῦτον, δὲν ἔλλαχον, οὗτον ὀλοντο:'

873. μοι G: τοι supr. scr. μοι L: τοι vulg.
881. uncis inclus Wellauer.
15. 488, δὴ γὰρ Ἰδον ὀφθαλμοῖς. παρα-
861. ἐνυτπᾶς: v.n. 1, 264. εὐκήλως: 'in silence.' The adv. is ἐπ. λεγ., for the adj. v.n. 935.
862. καθήμουσαν . . . θυμόν: 'were downcast in spirit.' L. and S. unneces-
863. ἀπ' ἐλπίδος: for ἀπὸ 'away from' cf. ἀπὸ τυμοῦ, 253.
864. 'still further would they have been
865. περιώστοι: v.n. 1, 466.
866. Ἰμβρασίοιοι: v.n. 1, 187.
867. περιπρὸ: ἀντὶ τοῦ διαφερόντως. Schol.: cf. II. 16. 699, περιπρὸ γάρ ἐγχεῖ
880. Δαιμόνιοι: v.n. 1, 476.
881. οὗτον ὀλοντο: for the constr. cf. 326, 4, 1261, II. 3, 417. We find the
dat. in 4, 401, ὀλοίμεθα πάντες ὀλόθρω. Gerhard and Wellauer regard this line as a
survival from the first recension.
"An OAAONIOT

S' 895 See gonia a for to Argo dcrxaXdwo-iv
895 et i.e. o'lSe it Ap.
are Idvveiv 898
wherefore for 898 68
891 x^v
903 900 904 licebit.

882. 5' ev Merkel: m'en codd.: 5' ἂλλοι ἦσι Brunck: 5' ἂὐ παρέασι Köchly.
888. oi ἰ ὸ Vrat., Wellauer: o'id vulg. πλάων G.
892. καταυτόθε L.
900. Ζέφυρος Pariss. tres, Brunck.

882. Cf. II. 7. 73, μᾶλλον μὲν γὰρ ἐσάν ἀμφίσης Παναχαίων 'Τῶν νῦν ὃν τίνα θυμός ἦν μαχέσασθαι ἀνώγει, κ.τ.λ. If we retain μᾶλλον of the MSS., which is supported by the Homeric parallel, we must reject line 881, but even seems to be required by the constr.

888. οἱ δὲ: for this use of δὲ in the apodosis cf. 1. 681, ἐμὲν ἀγχαλώσων: 'are more afflicted even than I'.
889. 'wherefore I forebode for us a doom as dire as that of the dead.' For προτισόσσομαι v.n. 1. 895.

891. ἦσσεται: licebit.
895. θεοῦ: i.e. Hera, v. 865.
896. 'Εργίνος: according to Herodorus it was Erginus who took the helm after the death of Tiphys; so too Val. Fl. (5. 63) says that the oaken beam of the Argo demanded that he should succeed.
898. 'Αγκαῖος . . . ἤψησαν: Ap. here uses the dat. with αἰνεῖον on the analogy of ἐπάνω 'to approve of,' e.g. ll. 18. 312, "Εκτορ μὲν γὰρ ἐπηγήσαν. When it means 'to praise' it takes the acc., 4. 593, 748.
903. εὐδοκόωτε: 'with fair weather.' See on 1. 124.
908. ἠνίκετον Et. Mag. 82, 28: εἰνάκετο codd.
915. προτέρω ἐμέτρεον schol. vulg.
921. μέγαν Vat. unis: μελάν vulg.: ἐδομέλανa Bywater: μελάν ζόφον Samuelsson.

905. Νυσήμων: 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. Bucch. 556.


908. ἀμειδότους: ήτοι φοβερὰς διὰ τὰ μυστήρια τοῦ θεοῦ, ἢ ἐνοίκας εἰναι αἱ νύκτες. Εὐφρῦς (Bucch. 486), Νύκτωρ τὰ πολλὰ σημαντὶ ἐχεικάκων. Schol.

910. Αὐλίον: ‘the Resting Place’; cf. Amm. Marc. 22. 8. 22, Aulion antrum est, et fluenta Callichori ex facto cognominati quod superatis post triennium Indicis nationibus, ad eos tractus Liber reversus, circa huīus ripas virides et opacas orgia pristina reparavit et choros.

911. Of this account of Sthenelus the Schol. says: τὴν δὲ περὶ τοῦ Σθενέλου τάφον ἱστορίαν ἔλαβε παρὰ Προμαθίδα, τὰ δὲ περὶ τοῦ εἰδώλου αὐτὸς ἐπιθήκευς. See Introd., p. 22.

912. Cf. Val. Fl. 5. 89, Sthenelus, qualem Mavortia vidit Amazon Cunque suis comitem Alcides ut condidit armis, Talis ab aequorei consurgens aggere busti Emicit. For Heracles’ encounter with the Amazons v. 778, 966.

916. Φερσεφάνη: the Homeric form is Ψερσεφάνεια. Pindar first uses Ψερσεφώνα. For the various forms v. Jebb on Soph. Ant. 894, where the name is explained as “she who brings (vegetation) to the light (φαν.)”.

918. στεφάνης: in II. 13. 138 used of the brow of a hill.

920. τετράφαλος: the meaning of this word in Hom. is quite uncertain. Autenrieth explains it “with the crest fashioned in four ridges or bands”; Leaf (II. Vol. t, App. B) says that the φάλωι 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. τριφαλέας, 1660.

921. μέγαν: Merkel defends this against
the dedicated. Aesch. Arat. flowing cf. furled i. cf. 1075, v. n. the then this o-irdo-av a-yvl^eii'.
the Percutit the. as' 0tiK€ ryram rvf the. setp7rv/ct8i7? TretcTjaar' 204 ol dvSi'va
jScjfxop ddfx/3r}(Tav' 26x351 ptT 6rJKe is
fxeyas /cat corpse -fJYVio-av opposite i. giving VT|ocrcrdu) to Stippl. Odrysius omnes is
566-7, in surface P. motionless P. 924. 926. 928. 933. 935.
i^iis' S' 38x352 rrjv, 928. 926. 929.
927. 587.
928. 1. 570.
929. 3. 433; 2, 691, 690. 
930. 2. 518, max.
931. 1. 1075, 4. 708. 
932. the sheet-lines, v.n. 1. 560-7, 1726-7. Cf. Aen. 5. 830, Una
omnes fecere pedem, pariterque sinistros, Nunc dextros solvere sinus.
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 phions." tarpSov: -the flat surface of the outspread wings, cf. Anth. P. 12. 144, dívofh tarpóV aVéis jpetpóVn. 
epféis: used also of setting sails, Anth. P. 10. 1, pásas évpeis ððýmyn.
935. di' Párthenvió roás álvmwríentos,
936. d. p. leq. 
937. by comparing mégas aíðhí, 2. 567, mégas ybdós, 4. 1618.
934. ává . . . stpsávn: 'furled'; the opposite verb is katerúv, 931.
926. xúlai: cf. t. 1075, 4. 708. 
928. i. p. leq. 
932. ává: 'apart from,' cf. t. 1. 908. 
929. xúlai: cf. Val. Fl. 5. 100, Odysseus dux (i.e. Orpheus) . . . Percutit . . . Lyram nomenque relinquit harenis.
930. ává: 'dedicated,'
omnes fecere pedem, pariterque sinistros, Nunc dextros solvere sinus.
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 phions." tarpSov: -the flat surface of the outspread wings, cf. Anth. P. 12. 144, dívofh tarpóV aVéis jpetpóVn. 
epféis: used also of setting sails, Anth. P. 10. 1, pásas évpeis ððýmyn.
πρηπετάτου ποταμοῦ, παρεμέτρεω, φ' ἐνι κούρη
Λητώς, ἀγρηθεὶν ὅτι οὕρανον ἐσαναβαίνῃ,
ὅπερ δέμας ἰμερτοῖσιν ἀναλύχει υδάτεσσαν.
νυκτί δ' ἔπειτ' ἀλληκτὸν ἐπιποτερώσε ἑώντες
Σῆσσαμον αἰπεινοῦσ τε παρεξενέων Ἐρυθίνους,
Κροβίλαυν, Κρώμυναν τε καὶ ὑλήκεται Κύτωρον.
ἐνθεν δ' αὐτὸ Κάραμβων ἄμ' ἥλειον βολήσυν
gνάμφαντες παρὰ πουλίν ἐπείτ' ἡλιοῦν ἑρέτοις
Αἰγιάλδον πρόσαν ἡμαρ ὅμος καὶ ἐπ' ἡματι νύκτα.

Ἄυτίκα δ' Ἀσσυρίης ἐπέβαν χθονός, ἐνθα Σινώπην,
θυγατέρ' Ἀσσωτοῖο, καθήσατο, καὶ οἱ ὀπασεν
παρθενίᾳ Ζεὺς αὐτός, ὑποσχεσίησι δολωθεὶς.
δ' ἡ γὰρ ὁ μὲν φιλότητος ἐξέλετο: νεῦσε δ' ὁ γ' αὐτῆ
δωσέμενα, ἰ' κεν ἦσι μετὰ φρεσώ ιθύσειν.

ἡ δὲ ἐ παρθενίῃ ἤτῆσατο κερδοσύνησι.

δ' δὲ καὶ Ἀπόλλωνα παρρησαφεν εὐνηθήναι
ἰέμενον, ποταμόν τ' ἐπὶ τοῖς Ἀλων. οὐδὲ μὲν ἀνδρῶν
tήγε τις ἤμερτοις ἐν ἁγκοίησι δάμασσεν.
ἐνθα δὲ Τρικκαίοιο ἄγανον Δημάχου

490. δ' O. Schneider: τ' codd.
491. Αἰγιαλὸν littera maiuscula scripsit O. Schneider. ὅμος ἐπ' ἡματι I: ὅμος ἐπί ἡματι Παρίσι., unde Brunck ὅμος τ' ἐπὶ ἡματι: ὅμος ἐπὶ τ' ἡματι νύκτα coni. Wellauer.

492. παρεμέτρεω: v.n. 1. 595.
493. ἀγρηθεῖν: 'from the chase,' ἀπ. λέγ.
494. ἀναλύχει: v.n. 525.
495. 1. 585.
496. Σῆσσαμον: a town of Paphlogonia
497. mentioned in ll. 2. 853. Sesamus was
498. afterwards called Amasiris (Strab. 460,
499. 42). Ὠρυθίνους: Strabo (467, 6) says
500. that the town was situated on two rocks
501. called from their colour Ὠρυθίνοι. The
502. five towns mentioned in these two lines
503. are all found in the list of the Paphlo-
504. goniouss in ll. 2. 851 sqq.
505. ἔκεντα Κύτωρον: the box-trees
506. of Cytorus were famous; cf. Virg. G. 2.
507. 437, undantem buxu . . . Cytorum:
508. Cat. 4. 13, buxifer Cytorus. πῦξον εἰς
509. Κύτωρον ἄγεν = 'to carry coals to
510. Newcastle.'
511. Κάραμβων: v.n. 361.
512. Αἰγιαλὸν: v.n. 365.
513. Ἀσσυρίης: Dion. P. (975) also
514. uses the term Assyrian of the Leuco-
515. Syrians of Pontus and Cappadocia,
516. amongst whose towns Sinope was in-
517. cluded. The Cappadocians were called
518. Δευκόνουποι to distinguish them from the
darker southern Syrians.
519. According to the general legend
520. it was Apollo who carried off Sinope
521. (daughter of the river-god Asopus) from
522. Boeotia to the place which afterwards
523. bore her name.
524. ὑποσχεσίησι δολωθεῖς: 'outwitted
525. by the promise she had secured.'
526. 11. 587. 4. 369, 729. ὕπειρον
527. φιλότητος: cf. the Homeric ἐν
528. φιλότητι μιγήναν.
529. 6 . . ὑστειεν: only here have
530. we the acc. with ἤθω, which elsewhere
531. (e.g. 3. 1060) takes the gen. of the object
532. directly aimed at or sought.
533. ἐπὶ τοῖς: after Zeus and Apollo.
534. ἁγκοίησι: cf. ll. 14. 213, Ζηρός
535. . . ἐν ἁγκοίησιν ἕλατες.
536. Τρικκαίοιο: Tricca was a city in
537. Thessaly on the Peneus; cf. ll. 2. 729.
Having been separated from Heracles in his expedition against the Amazons they had settled at Sinope. For ἀποπλαγχέντες cf. 1. 316.

599. 'going forth to meet them they showed them truly who they themselves were,' σφάς αὐτούς: cf. Hes. Θukkan. 34, σφάς δ' αὐτάς πραξῶν τε καὶ ἄστατον αἰώνος άείδειν. In Hom. σφᾶς only occurs once (Ili. 5. 567), and is enclitic with short vowel, elsewhere σφάς.

600. Val. Fl. (5. 115) also mentions that the sons of Deimachus left Sinope and joined the Argonauts. θλοῦν: Ap. did not follow Aristarchus' canon by which these shorter forms were banished from Hom. Gerhard shows that the majority of the later epic poets adhered to this canon.


602. For these rivers v. n. 366–7.

603. πρόχυσον: the alluvial deposit at the mouths of these rivers forming Leucosyria (q.v.).

604. ἀλατίνηοιχος: 'enclosing a harbour,' ἀπ. ληθ. The headland is Themiscyra, cf. 371.

605. ποτε: 'once on a time.' Μελανιππη: Diodorus (4. 16) also tells how Melanippe, daughter of Ares and queen of the Amazons, was ransomed from Heracles by her sister. Cf. 778.

606. παναίολον: a constant epithet of θυάτηρ in Hom.


608. ὁρίκετο νισσομένοισιν: 'was stirred up against their going further.' νίσσος is dat. incomm.

609. οδὴ δέεθρα κ. τ. λ.: 'and no river sends forth over the earth so many diverse streams all issuing from itself.'

610. 'it would lack four of a hundred.
πεμπάζου μία δ’ οὖθε ἐτήτυμος ἐπλετο πηγή.
τ’ μὲν τ’ ἔξ ὄρεων κατανύσσεται ἕπειρον ἰδον ἵμηλών, ἀ τ’ ἄφαν Ἀμαζόνια κλείσθαι.
ἐνθεν δ’ αἰατυπήρην ἐπικίνδυναι ἐνδοθι γαῖαν ἀντικρύ τ’ καὶ οἱ ἐπίστροφοι εἰσὶ κέλευθοι
αιεὶ δ’ ἄλλοις ἁλλη, ὄπη κύρσειε μάλιστα ἕπειρον χθαμαλῆς, εἰλίσσεται ἦ μὲν ἄπωθεν,
η’ δ’ πέλας’ πολεῖς δ’ πόροι νόσημμοι ἐαυτοὶ ὑπ’ ὑπεξαφύνονται ὁ δ’ ἀμφαδὸν ἀμμυγα παύροις
Πόντου ἔσ’ Ἀξενοὺν κυρτὴν ὑπερεύγεται ἀκρην.
καὶ νῦ θέ εἰ δῆθνοντες Ἀμαζόνιδεσσαν ἐμίξαν
ὑμίνην, καὶ δ’ οὐ κεν ἀναιμωτί γ’ ἑρίδηναν—
οὐ γὰρ Ἀμαζόνιδες μάλ’ ἐπὶ τίτιδεσ, οὐδὲ θέμιστας
τίουσα πεδίων Δοιάντιον ἀμφενέμοντο·
ἀλλ’ ἕβρις στονόςσα καὶ Άρεος ἐργα μεμήλει
δὴ γὰρ καὶ γενείν ἐσαν Άρεος Ἀρμονίης ἐς

984. ἄρχην Ruhnken, Wakefield.
987. ἐπιτίδες Loebeck: ἐπήτηςς vel ἐπήτιες codd.
989. μεμήλει Brunck: μέμηλε codd.

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 ἔπτα for ἔπτακις in 3. 860.


977. Cf. Plin. N.H. 6. 4. Thermodon ... praetereque radices Amazonii montis lapsus: Aen. 11. 659, cum flamina Thermodontis Pulsant 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. ἐπίστροφοι: ‘tortuous,’ cf. Dion. P. 75, ἐπίστροφος χρύσον ἑχοῦσα. Elsewhere this adj. means ‘conversant with,’ e.g. Od. 1. 177, ἐπίστροφος ἦν ἄνθρωπων.

983. ἐπεξαφύνοται: ἀπ. λεγ. The streams are swallowed up by the sands, ἀμμυγα: v.n. i. 573.

984. ’Ἀξενοῦν: 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 Еξενοῖν when the Ionians founded cities on its shores, κυρτὴν ἀκρήν: λιμενόχοι ἄκρην, 965. ὑπερεύγεται: ἀπ. λεγ.

986. ἀναιμωτί: cf. II. 17. 363, οὐ γὰρ ἀναιμώτι γ’ ἑυάχοντα.


988. πεδίον Δοιάντιον: a plain near the Thermodon mentioned by Pherecydes. Doias and Aemom (992) are said by the Schol. to have been brothers.

990. ’Ἀρμονίης: usually said to be the daughter, not the wife, of Ares. Ap.
νύμφης, ἔτεκεν η γυναικείον πάλιν ἑαυτήν. | 994. δ' αὐτήν εἰς ἀκούσαντα

προθησίαν. | 995. τοίχας ἑυπηθείσα—

εἶ μὴ ἄρ' ἐκ Διόθεν πνεύμα τέκνον ἑαυτήν ἑλθένθεν τε 

οἱ δ' ἀνέμῳ περιγιγνέαν κάλλητων ἀκτήν, 

ἐνθα Θεμιστώρεια Ἀμαζώνες ὀπλίζοντο. | 1000. δ' ἄλλῳ

οὐ γὰρ ὁμογενεῖς μίαν ἀμύρον, ἀλλ' ἀνὰ γαϊάν 

κεκρυμέναι κατὰ φύλα διάτριχα ναυτάσασκον: 

νόσφι μὲν αὐτ' αὐτ' ἰδίω, ὁτὲν τότε κοιμανέοσκεν 

Ἱππολύτη, νόσφιν δε Λυκάσται αμφινεύμοντο, 

νόσφι δ' ἀκούοντοβόλοι Χαδήσιαι. ὑματι δ' ἄλλῳ

νυκτὶ τ' ἐπιπλομένη Χαλύβων παρὰ γαϊάν ἴκοντο. | 1005. στωδροφόρον στυβελὴν 

Τοίοι μὲν οὕτε βοῶν ἄροτος μελεῖ, οὕτε τις ἄλλῃ 

φυταλὶ καρπὸν μελίφρωνος: οὐδὲ μὲν οἶγε 

πούμνας ἐροτήντε νομῷ ἐν ποιμανώσων.

ἄλλα στυδροφόρον στυβελὴν χβόνα γατομνέοντες 

ὡν ἀμείβονται βιοτήσιον, οὕτε ποτὲ σφίν 

ἡώς ἀντέλλει καμάτων ἀτερ, ἄλλα κελανιῇ 

λυγνὶ καὶ κατην' κάματον βαρὺν ὀτλεύουσιν.

993. ἀρ' ἐκ om. L, G: ἀρ' om omnes codd. praeter Vat. unum.
994. ὑ δ' . . . κάλλιτων L, unde Merkel ὑ δ' . . . κάλλιπεν.
997. διὰ τρίχα Brunnck.
1005. λατουέοντες O. Schneider.

follows Pherecydes in deriving the Ama-

zons from Ares and Harmonia.

993. Ἀργείτασο: v.n. 961.
994. περιγιγνέα: 'curving,' cf. 1. 359.
997. διάτριχα: Brunnck reads διὰ τρίχα, 

i.e. διακεκμέναι τρίχα, but the MSS. are 

against him, and also the fact that 

κατά φύλα is modelled on Il. 2. 362, 

κῶν' ἄνδρας κατὰ φύλα. Since Wolt's 

day διὰ τρίχα has always been read in 

Hom., v. Spitzer and La Roche on Il. 

2. 955, διὰ τρίχα κοσμηθέντες (= τρίχα 

dιακοσμηθέντες).

999. Λυκάσταια: Pherecydes, according 

to the Schol., mentioned a town 

Lycatis, inhabited by Amazons, between 

Themiscyra and Chalybia. Hecataeus 

mentioned Chadesia as a city of the 

Lecosyri, i.e. Cappadocians (v.n. 916).

1000. ἀκούοντοβόλοι: ἀπ. λεγ.
1001. Χαλύβων: cf. 375.
1003. φυταλίτῃ: only here of the act 

of planting. In Hom. it is used for a 

plantation, orchard, etc., as opposed to 

ἄρωνα.

1005. στυδροφόρον: v.n. 141. στυ-

βελὴν χβόνα: cf. ἀπειρία γαϊάν, 375:

στυβιληθῆς, Soph. Ant. 250. γατομνέοντες 

'cleaving the earth,' a verb first used by 

Alex. writers.

1006. ὡν ἀμείβονται βιοτήσιον: 

'receive in exchange a price by which 

they live,' ὡνος is explained by the Schol. 

as τὸ τῆς τροφῆς τίμημα. L. and S. 

wrongly, 'articles of traffic.' βιοτήσιον 

is ἀπ. λεγ.

1008. ὀτλεύουσιν: elsewhere (e.g. 3. 

769) Ap. always uses ὀτλέω, which is 

found also in Call. and Lyc. ὀτλεσ is 

used in Tragedy, e.g. Aesch. Th. 18, 

παιδειάς ὀτλέον. Curtius derives these 

words from the rt. τελ. ταλ (ταλῶ) with 

prothetic ο. Shaw suggests that the 

spondaic ending of the line emphasizes 

the weary hardships of their lives; cf. 

1. 272, where we have the same effect.
Τούς δὲ μετ’ αυτίκ’ ἐπείτα Γενηταιόν Δίος ἀκρὴν γνώμασιν τοῦ Παρέκ Τιβαρμίδα γαῖαν. ἐνθ’ ἐπεὶ ἀρ κε τεκνωται ὑπ’ ἀνδρασί τέκνα γυναικες, αὐτοὶ μὲν στενάχωσιν ἐνὶ λεχέσσως πεσόντες, κράστα δησάμενοι: ταῖ δ’ εὖ κομέονσιν ἐδωδὴ ἀνέρας, ἥδε λοετά λεχώια τούτῳ πένονται.

1. ἤρον δ’ αὖ’ ἐπὶ τοῦς ὅρος καὶ γαῖαν ἀμείβου, ἢ ἐν Μοσσώνιοι καὶ ὀὔρεα ναυετάουσιν μόσσωνας, καὶ δ’ αὐτοὶ ἐπόωνμοι ἐθεν ἔασιν. ἀλλοίς δὲ δίκη καὶ θέσμια τοῖς τέτυκται. ὅσα μὲν ἀμφαδίνῃ ῥέζειν θέμι, ἢ ἐν δήμῳ, ἢ ἀγόρι, τάδε πάντα δόμοις ἐνι μηχανώνται’ ὅσα δ’ ἐν μεγαρίς πεπονήμεθα, κείνα θύραζε ἀνεμφαίως μέσοναι ἐνὶ ῥέζουσιν ἀγναίς. ὁὐδ’ ἐνήδας αἴδως ἐπιδήμιος, ἀλλὰ, σὺς ὃς φορβάδε, ὁὐδ’ ἡβαιῶν ἀτυξόμενοι παρεόντας, μισοῦνται χαμάδις ἐνή ἀνεμότητι γυναικώς. 1. αὐτάρ ἐν ψυίσοι βασιλεὺς μόσσωνι θαάσων ἰδείας πολέσσως δίκαια λαοῖς δικάζει, 1009. Γενηταιόν: v. n. 378. 1010. σώτοντο Rzach. παρέκ Seaton: παρέξ codd. 1011. This curious custom of the cou- 1012. ἐπουδαρε’ or ‘man-childbed,’ by which the vade father of a new-born child pretends to 1013. endure the pains of maternity, was 1014. observed amongst the Corsicans (Diod. 1. 14), and Strabo (137. 4) mentions it as 1015. prevailing amongst the Celtiberi. In 1016. modern times travellers, from Marco Polo 1017. downwards, tell of it in China, Assam, 1018. Borneo, Guiana, etc.; v. Tylor, Early History of Mankind p. 293. 1019. κράσα δησάμενοι: ‘swathing their 1020. heads.’ 1021. ἐπουδαρε’ λεχώια: ‘after child-birth’; cf. 1022. Ter. Andr. 3. 2, 3. Eun. 3. 5. 47. 1023. ἤρον: a mountain near Trapezus; 1024. Arrian. Peripl. 12. ἤρον, ἐν ᾧ νᾶοι ἐστὶ Δίος Οδρίου. 1025. μόσσωνας: this subst. is an v- 1026. stem in Ap.; Xen., who is the first to use it, has it as an v-stem in sing, and an o-stem in pl., An. 5. 4. 26, μόσσωνι ... 1027. μόσσωνας: this subst. is an v- 1028. stem in Ap.; Xen., who is the first to use it, has it as an v-stem in sing, and an o-stem in pl., An. 5. 4. 26, μόσσωνι ... 1029. ἀλλοί: different from other tribes. δίκη: ‘usage,’ ‘custom,’ lit. ‘a way pointed out (δεῖκνυς).’ In the 1030. sense of ‘justice’ it was ‘the course which usage prescribed,’ v. Jebb, Introd. Hom. p. 48. 1031. Σακί: says of them: ἐν ὄχλῳ ὡς ὅτες ἐποίου ἀπέρ ἀν ἀνθρωποι ἐν ἐρημία ποιήσαντες, μόνον τε ὑπὸ ἐπαγγελμα ἀπερ άν μετ’ ἄλλων ὡς. 1032. Χαλκίδας: cf. Od. 10. 243, χαμαι- 1033. ευνάδες αύς. 1034. Χαμαιδίς: cf. Od. 10. 243, χαμαι- 1035. ευνάδες αύς. 1036. Χαλκίδας: cf. Od. 10. 243, χαμαι- 1037. Ιθηάς δίκας: cf. Hes. Ὀρ. 36,
These men, however, opposite. For sword—i.e. 'hard-hearted', their baldrick, done was a full near durum. quid afficiunt. imperando hard-hearted', for used taking up the previous aalala, in the same way as δε is used after parentheses, and epeita must mean 'forthwith'. (Hesych, epeita tâxîsta.) This meaning may be found in 558 supr., and in II.
toίσιν δ' Αμφιδάμασ μυθήσατο, παίς 'Αλέων.

"Νήσος μὲν πέλας ἦμιν 'Αρητιάς· ίστε καὶ αυτόι
toίσιν ὀρνιθας ἱδώντες. ἐγὼ δ' οὐκ ἐλπομαι ίους
tόσον ἐπαρκέσσειν εἰς ἐκβασιν. ἀλλὰ τιν' ἄλλην
μὴτιν πορσύνομεν ἐπιρροθόν, εἴ γ' ἐπικέλσαι
meldete, Φυνὸς μεμνημένωι, ὡς ἐπέτελλεν.

οὐδὲ γάρ 'Ἡρακλῆς, ὅποτ' ἦλθεν 'Αρκαδίνηδε
πλωίδας ὀρνιθας Στυμφαλίδας ἐσθενε λίμνης
ὡσανθαι τόξουσι, τὸ μὲν τ' ἐγὼ αὐτὸς ὀπώπα.

ἀλλ' ὅγε χαλκεῖν πλατάγην ἐνὶ χερσὶ τυνάσσων
δουπὲ ἐπὶ σκοπής περιμήκεος: αἱ δ' ἐφέβοντο
τηλοῦ, ἀτυχελῶ ὑπὸ δειματε κεκληγνιάι.

τὸ καὶ νῦν τοῖν τιν' ἐπιφαραξομεθα μὴτιν'
αὐτὸς δ' ἄν τὸ πάροιθν ἐπιφρασθείς εἴπομη.

ἀνθέμενοι κεφαλήσιν ἃρεσιλόφους τρυφαλειάς,
ἡμίσεις μὲν ἐρέσσετ' ἀμοιβαδίς, ἡμίσεις δὲ
dοὐραζὶ τε ἵσυστον καὶ ἀστίσων ἄρσετε νῆα.

αὐτὰρ πασσοῦη περιούσων ὀρνυν' ἄντην
ἀθροῦ, ὃφρα κολφῶν ἀηθείη φοβέωνται

1050. γ' Brunck: κ' codd.
1053. πλωίδας Et. Mag. 731, 40.
1055. πλατάγην vulg., Et. Mag. 674, 37.

18. 357 Schol. A.B. explain ἐπείσα by παραυτικά, νῦν.
1050. μῆττιν . . . ἐπιρροθον: cf. 225.
1051. ὡς ἐπέτελλα: v. 388.
1053. πλωίδες ὀρνιθας: the birds floating
on the Stymphalian mere; cf. Lucr. 5. 131, uncóis timenda Unguibus Arcadiae volucres Stymphala colentes.
For this labour of Heracles v. Apollod. 2. 5. 6.
1055. πλατάγην: this bronze rattle, fashioned by Hephaestus, was given for the purpose to Heracles by Athene. According to others H. devised it for himself, cf. Diod. 4. 13, κατασκευάζας χαλκῆν πλατάγην . . . ἕξεφοδεί τὰ ζώα, καὶ πέρας τῇ συνεχείᾳ τοῦ κρότου μακρίων ἐπικολλήθας καθαρὰς ἐποίησε τὴν λίμνην.
Our nss. strongly favour the paroxytone accent, and the Schol. Par. says Ἡμω-
διασ τὴν πλατάγην ἐξεσθεσάς φησίν ἐν τῇ
calódōn běltiov de ἐνως τὴν μὲν πλα-
tatyn, τὸν ἧχον, δόνυεν, τὴν δὲ πλατάγην,
tὸ κρόσαλον, παραξύνειν.

1060. ἄρσετε: a compound formed by Ap. on the analogy of ἀεροπόδες. H. 18. 532. τρυφαλείας: 'helmets.' Fick explains the word as τετραφαλεία 'having four φάλαοι', cf. τετράφαλος 920 supr. The old view was that it stood for τριφαλεία, 'having three φάλαοι.' Buttm. derived it from τρῶν, a helmet having its φάλοι pierced to receive the λόφως.

1062. ἄρσετε: Kzach rightly explains this as the pl. of the aor. imper. ἄρσον, which we find in Od. 2. 355. For the signmatic aor. with thematic vowel ε (cf. ἄξετε, II. 3. 105) v. Monro, H. G. 41, Curt. Ε. Υ. ii 282 sqq. Wellauer takes ἄρσετε as fuiturum pro imperativo, but there is no epic fut. ἄρσω, and the imperatives in 1061, 1063 preclude this possibility. Similarly ἄρσετε in 1067 is an aor. imper.

1063. περιώσεων: v.n. i. 466.
1064. κολφῶν: v.n. i. 1284.
νείοντάς τε λόφους καὶ ἐπίθορα δούραθ' ὑπερθεν. εἰ δὲ κεν αὕτην νῆσον ικώμεθα, δὴ τὸτ' ἐπειτα σὺν κελάδω σακέσσιο πελώριον ὀρὸστε δοῦπον." Ὡς ἄρ' ἐφή: πάντεσσι δ' ἐπίρροθος ἦδανε μῆτις. ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῆςν ἐθεντο δεών οἰμπομένας, ἔτι δὲ λόβοι ἐσσεῖοντο φοινίκεοι. καὶ τοί μὲν ἀμοιβήθην ἐλάσσκον: τοι δ' αὐτ' ἔγχειησα καὶ ἀσπίσι νη' ἐκάλυψαν. ὦς δ' ὅτε τις κεράμῳ κατερέσεται ἐρκίον ἀνήρ, δόματος ἀγάλατην τε καὶ υπετών ἐμενεν ἄλκαρ, ἀλλ' ἄρ' ἐμπεδὼν ἀλλος ὀμός ἐπαρμοβὸς ἀρηρεν. ὥς οὖ' ἀσπίσι νη' συναρτύνατες ἔρευσαν. οὐκ δὲ κλαγγή δήνου πέλει εξ ὀμάδου ἄνδρων κινεόμενων, ὅποτε ἐνιώθοι φάλαγγες, τούτη ἄρ' ὑψόθη νη'ς ἐς ἥρα κίδνατ' αὐτή. οὔδε τιν' οὐώνων ἐτ' ἐσεῦρακον, ἀλλ' ὅτε νῆσω ξυμψαυτες σακέσσιον ἐπέκτυπον, αὐτικ' ἄρ' οἷγε μυρίου ἐνθα καὶ ἐνθα πεφυξότες ἤηρεθύντο. ὥς δ' ὅτε Κροινίδης πυκνὴν ἐφέθη χάλαζαν ἐκ νεφέων ἀνα τ' ἀστι καὶ οἰκία, τοί δ' ὑπὸ τοῦτων ἐναντίον κόμαβ τεῖγέων ὑπερ εισάγατες ἦνται ἀκήν', ἐπει οὖ σφε κατέλαβε χείματος ὅρη ἀπροφάτος, ἀλλὰ πρών ἐκαρτύναντο μέλαθρον.

1065. ἄφιστη L. man. sec., G. vulg.
1084. σφε Pariss. quatt.: σφι vulg.

1065. ἐπίθορα : contrast κατήρορον, 1041.
1070. λαμπομένας: cf. II. 16. 71, λαμ-
poμένης κόρυθος.
1071. φοινίκεοι : scanned as a tri-
syllable. ἀμοιβήθην: Ap. uses three
other forms of this adv., ἀμοιβάδις, ἀμοι-
βαδόν, ἀμοιβηθίη.
1073. This simile is from II. 16. 212,
ὡς δ' ὅτε τοιχῶν ἀνήρ ἄραρ πυκνοῦσι
λίθοις Δώματος ψήφωσο, βιας ἀνέμων
ἀλεύθης, ὡς ἄραρ κόρυθες τε καὶ
ἀπόδεις οὐφαλόλεσσαι. κατερέσεται: =
κατερέστησα: cf. Ar. Vesp. 1294, ὡς εὖ
κατηρέσφασε καὶ νουθετικῶς Κεράμῳ τὸ
νατον ὥστε τὰς πλάγιας στέγας. ἐρκίον:
'dwelling'; in Hom. a fence or enclosure,
ἐρκίον αἰαλίς, II. 9. 476.
1075. 'one tile succeeds another continu-
uously and is joined thereto.'

1080. χρύψαυτες: 'drawing near to,'
de M., "après avoir échoué (i.e. beached)
le navire," adopting from Vars a distinc-
tion between κελλω aborder and χαλιματο
échouer, for which there seems no sufficient
justification. Vars says (op. cit. 151),
"à côté de l'expression νη' κέλαια ou
ἐπικέλαια (Homère), on peut considérer
le mot χρυψάται comme expression
technique signifiant échouer sur le sable,
hom. Αρ. 439, ἄρ' ἀμύσικσ το χρύ-
ψατο ποντοπόρος νη'ς." κέλαια, however,
is used of this landing, 1090 infr.

1084. τοίσιν: sc. οἰκίσιοι.
1086. ἀκήν': 'peacefully,' v.n. 3.521;
cf. Soph. fr. 563, ὅτι στέγη Πυκνής
ἀκούεις ψακάδος εὐδούση φρενι.
ΔΡΟΜΑΤΙΚΩΝ Β

213

ὡς πυκνὰ πτερὰ τοίχων ἐφίσαν αἰώσοντες ὑψι μάλ᾽ ἀμ πέλαγος περάτης εἰς οὐρεα γαῖς.

Τις γὰρ ἐκ Φυνῆς ἔγνοι, εὐθάδε κέλσαι ἀνδρῶν ἡρώων θεῶν στόλον; ἥ καὶ ἐπετία
ποῖν ὅνειαρ ἐμελεῖν ἐλδομένοις ἰκέσθαι;

Τιτέσι Φρίδου μετὰ πτόλῳ Ὄρχομενοι ἐξ Λίθης ἐνέωντο παρ᾽ Αἰῃταο Κυταίον,
Κολχίδα νῆ ἐπὶ βάντες, ἵν᾽ ἀσπετον ὅλβον ἄρωνται
πατρός᾽ ὁ γὰρ θηνήσκων ἐπετειλατό τῆμε κέλευθον.
καὶ δὴ ἐσαν ἕνοσο μάλα σχεδὸν ἤματι κείφω.

Zeus δ᾽ ἀνέμου Βορέας μεῖος κίνησεν ἄγνα, ἕδρει σημαίνων διερήν ὅδον 'Ἀρκτοῦροι' αὐτὰρ ὅγ᾽ ἠμάτιος μὲν ἐν οὐρεσι φυλλ᾽ ἐτύνασσεν τυτθὸν ἐπ᾽ ἀκροτάτουσιν ἁήνυροσ ἀκρέμονεσσιν
νυκτὶ δ᾽ ἐβη πύντοντε πελάριος, ἄρσε δὲ κίμα
κεκλήγως πνεύστη κελανθῇ δ᾽ ὀύρανον ἄχλος ἀμμέχεν, οὔδε πη ἁρτρα διαγεά φαίνετ' ἰδέσθαι ἐκ νεόϊων, σκοτόες δὲ περὶ ζόφος ἤρημεστο.
οἱ δ᾽ ἀρὰ μυδαλεοί, στυγέρον προμέ otpes ὀλεθρον,

V. n. 


Virk. G. I. 373, nunquam imprudentibus imber Obfuit.

1088. 'so the birds discharged shaft after shaft upon the Argonauts, flying high up over the sea towards the mountains of the land beyond the waves.' They flew to Scythia whence they had come.

1089. περάτης: cf. l. 1281.

1090. Τις γὰρ: cf. 851. For the counsel of Phineus v. 388 sqq.

1093. Τιτέσι: like νῆς, 1119, this is a new formation from a stem νῆω-. Ap. also uses forms from three other stems: (a) stem νῆ: νῆος, νῆα, νῆε, νῆας, νῆα, (b) stem νᾶο: νᾶος, νᾶον, νᾶ (voc.) (c) stem νίω: νίεος, νίεα, νίεε, νίεας, νίες (voc.); v. Rzach. Φρίδου: v. n. 653.

1094. Αἴτης: v. n. 417. Κυταίον: v. n. 399. These lines closely resemble Call. fr. 113, 'Ἀργόων', ὡς ἤπαιναι ἁ' Αἴῃταο Κυταίον Ἀθιᾶς ἐς ἄρχαιαν ἐπέλευν Αἰμώτην.

1096. ἐπετειλατό: 'laid as a charge upon them'; cf. Od. I. 377, νόστον . . ὡς . . ἐπετειλατό Παλλᾶς.

1097. ἤματι κείφω: i. e. the day on which the heroes landed.

1099. 'marking the watery path of Arcturus by the rain.' For διερήν v. n. 1.184. The storms attending the rising of Arcturus are referred to in the Prol. to Plaut. Kudens spoken by Arcturus; cf. Virg. G. I. 204.

1100. 'now throughout the day Boreas made the leaves to rustle softly on the mountains, breathing lightly through the ends of the branches.'

1101. ἁήνυροσ ὁ ἄλαφρως πνεύω, ἀπὸ τοῦ ἄλω τὸ πνέω. Schol. L. and S. wrongly 'aloft.' The word occurs in Aesch. Pr. 452, ἁήνυροι μῦραμκες where it is explained (1) 'light as air,' (2), 'tiny,' (2) moved by the wind,' 'agile.' Curtius finds the same termination in βλασφορό.

1102. πελάριος: 'in giant might.' To this passage belongs Varro Atac. fr. 6, frigidas et silvis Aquilo decussit honorem.

1103. κεκλήγως πνεύστη: 'with roaring blasts.' Cf. Od. 12, 408, κεκλήγως Ζέφυρος.

1105. σκοτόες . . . ἤρημεστο: ‘and the murky blackness was fixed like a wall about them.'

1107. υπὸ κύμασιν: v. n. i. 794.

1108. autēs: 'helplessly.'

1110. πίσυρες: v. n. i. 671.

1112. ἐρωτήσεις: sc. νήσος.

1113. παρεξ ὀλίγον: 'within a little of death;'

1115. τοῦ δὲ πόντου: for the acc. cf. Hdt. 4. 151, ἐπτὰ ἐτέων ὦν ἐν τῇ Θήρῃ: Od. 6. 131, λέων ὀδυνόμενον. For ἄλθεσατος cf. II. 3. 4, χειμώνα φύγων καὶ ἄθεσατον ὑμβρόν. Hesych. ἄθεσατον ὡσον οὐδ' ἄν θεὸς φατίσεις δι' ὑπερβολὴν πλῆθος (v. the discussion in Buttm. Lexil.).

1121. ἡλιός: i.e. the rising sun.

1122. ἀλλήλοις: the shipwrecked men and the Argonauts. Ἀργοῖ: one of the sons of Phrixus and Chalciope, daughter of Aeetes. παροιτάτος: v. n. i. 910.

1123. Ἐποιφόν: cf. Call. Τιν. 81, ἐξεο β' αὐτὸς, Ἀκρῆς ἐν πολίεσσιν, ἐποῖοι οἱ τε δίκησιν λαῶν ὑπὸ σκολῆσι οἱ τ' ἐμπαλιν ἴδουσιν.

1125. ἐπιβρίσασαι: cf. II. 5. 91, ὦτ' ἐπιβρίση Δίως ὑμβρός. See 1. 678, 3. 344.

1126. νῆσος ἀεικελίς: '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. πείρομεν οἴμον: this conjecture
of Merkel is, on the whole, the most satisfactory; v.n. 325. Χρός: for the object of their voyage v. 1905.

1129. εἶλμα: this appeal closely resembles that of Odysseus to Nausicaa, Od. 6. 178, δις δέ ῥάκος ἀμφιβάλλειν, ἔτι τί πείλαμα σπέιων (i.e. wrapper of the linen) ἔχεις εὐθάδ’ ιώσα. κομίσσαι: 'to take us with you.'

1131. Cf. Od. 9. 269, 'Ἀλλ' αἰδέω, φέριστε, θεοίς, ἵκετα δέ τοι εἰμίν. Ζεὺς δ' ἐπιτυμήτωρ ἴκεταν τε ἐξειών τε, Ξείνως, δις ξειώνας ἀμ αἰδεῶν ὀπέρηι; Αἴεν. 1. 731, Iuppiter, hospitibus nam te dare iura loquuntur.

1134. ἐπιφραδέως: v.n. 1. 1336.

1135. μαντοσύνα: v. 388.

1139. οὐνομά κλυτόν; cf. Od. 9. 361, εἰρηναῖς μ’ οὐνομά κλυτόν, where some of the old commentators explain 'the name by which I am called,' 'but more probably κλυτόν means 'illustrious.' This is the only place where Ap. uses ὄνομα not οὐνομα.

1141. Φιξίων: v.n. 653.

1142. Cf. Οὐ. Μετ. 15. 497, Fando aliquem Hippolytum vestras, puto, contigint aures, etc.; Αἴεν. 2. 81, Fando aliquod si forte tuas pervenit ad aures Belidae nomen Palamedis.

1146. ἔγης ὑποθημοσύνην: 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 396) points out that this is not a necessary assumption, any more than when we are told (2. 602) that it was Athene, and again (4. 786) that it was Hera who helped the Argo through the Symplegades.

1147. Φιξίω: 'the god of flight'; Φιξίως Ζεὺς παρὰ Θεσσαλοῖς, ἢτοι ἐπειδὴ
Λήτης μεγάρω, κούρην τέ οί ἐγγυάλιζεν
Χαλκίζην ἀνάεδνον ἐνφροσύνησε νόιοι.
τῶν ἐξ ἀμφότερων εἰμέν γένος. ἀλλ' ὁ μὲν ἡδὴ
γηραιὸς θάνεν Φρίξος ἐν Λήταιο δόμοισιν
ημεὶς δ' αὐτικα πατρὸς ἐφετμάων ἀλέγοντες
νεύμηθ' ἐσ' Ὀρχομενὸν κτεάνων 'Αθάμαντος ἐκήτη.
εἰ δὲ καὶ οὖνομα δῆθεν ἐπιθύεις δεδαμθαί,
τοῦτον Κυτίσσωρος πέλει οὖνομα, τῷ δὲ τε Φρόντις,
τῷ δὲ Μέλας· ἐμὲ δ' αὐτὸν ἐπικλείειτο κεν Ἀργον.
'Ως φάτ': ἀρωτῆς δὲ συνηβολῆς κενάρωντο,
καὶ σφενει ἀμφίτοπον περιθαμβέες.
ἀυτὰρ Ἡσσων ἔξεντισ κατὰ μοῦρὰν ἀμέβατο τοῦδ' ἐπέεσσων.
'Ἡ ἀρὰ δὴ γνωτοί πατρώοι ἄμμων ἐόντες
λίσσεσθ' εὐμενέοντας ἐπαρκέσσαι κακότητα.
Κρήθενς γάρ ρ' 'Αθάμας τε κασάκηντοι γεγάσσων.
Κρήθησος δ' ὑνών ἐγὼ σὺν τοὺσδ' ἐταῖροις
'Ελλάδος ἐξ αὐτῆς νέομ' ἐσ τόλιν Λήταιο.
ἀλλὰ τὰ μὲν καὶ ἔσαντις ἐνύμομεν ἀλλήλουσιν.
νῶν δ' ἐσσασθεν πάροιδεθ' ὑπ' ἐννεσίγης δ' ὄισ
ἀθανάτων ἐς χείρας ἔρας χατέοντας ικέσθαι.'
'Ἡ βὰ, καὶ εἴ νηὸς δὰκε σφινωυ εἶματα δῦναι.
πασσυδή δὴπειτὰ κίνω μετὰ νηὸν' Ἀργος,

1153. κτεάτων: Pariss. quatt., Brunck.
1160. ἐώτες Vat. unus, Pariss. tres: ἐώτες Ι., G.
1166. ἐννεσίγης διῳ Ι..

tῶν ἐπὶ Δευκαλίων κατέφυγον κατα-
κλώσιμον, ἡ διὰ τὸ φυγεῖν τῶν Φρίξου αὐτόν.
Schol. Cf. Lyc. 288, καλῶν ἐπ' εὐχαί
πλείστα Φύξιον Δία. ἐκ πάντων: 'above
all other gods' ; cf. Od. 2. 432, λείβον
. ἐκ πάντων δὲ μάλιστα Διὸς γλαυκάπιδι
κοῦρον.
1149. ἀνάεδνον: without asking the
usual ἕνα (v.n. 1. 977); cf. II. 9. 146,
τῶν ἆν κ' ἐβελίσα, φίλην ἀνάεδνον ἀγέωσ.
Bentley altered the form in Hom. to
ἀνέεδνος, i.e. ἀν-ἐέδνος, and was followed
by Bekker. See Curtius, Et. 579.
1153. ἐκήτη: in Hom. always used of
the gods.
1154. δῆθεν: 'as thou sayest,' ἐπίθεοι:
cf. II. 18. 175, ἐφύδασσαθα. . . Ὀτρος
ἐπιθεσσα. On the disputed point whether
the compound is to be resolved into ἐπι-
θόω (with ἐ lengthened in arsis) or into
ἐπ-ιθόω (with ἐ lengthened) v. L. and S. and Leaf on II. i.c.
1157. συνηβολὴ: 'meeting,' ἀπ. λεγ.
1158. ἀμφίεπον: 'busied themselves
about,' 'ministered unto them' (Way);
de M. wrongly 'embrassèrent.' Ap.,
like Hom., uses this verb of a great
variety of activities, e.g. 1. 562, 571:
2. 761: 4. 1145 (ἐμφίεπε). He also uses
it in the post-Homeric sense of 'wor-
pshipping,' 'paying homage to,' 1. 1102. See
on 3. 547.
1159. κατὰ μοῖραν: κατὰ τὸ πρέπον
Schol.
1160. γρωτοῖ: 'kinsmen,' v.n. 1. 53.
Cretheus and Athamas were brothers,
and Jason was the grandson of Cretheus,
Argus of Athamas.
1164. 'Ελλάδος: v.n. 1. 904.
1166. ἐσσασθε: 'don raiment.'
μηλ' ἰερευνόμενοι: περὶ δ' ἐσχάρη ἑστήκαντο ἐσσυμένως, ὥτε ἐκτὸς ἀνηρέφος πέλε νηοῦ στιὰνες εἰσω δὲ μέλας λίθος ἡρήμευστο ἵερός, ὧν ποτε πᾶσαι Ἀμαζόνες εὐχετῶντο. 1170

οὐδὲ σφινθές ἤνε, ὥτε ἀντιπέρηθεν ἰκουντο, μῆλον τ' ἴαδο βοῶν τῆδ' ἐσχάρῃ ἵερα καίειν ἀλλ' ἐπτοὺς δαίτρευν, ἐπητανών κομέουσα. 1175

αὐτάρ ἐπεὶ ἰέζαντες ἐπάρτεα δαίτ' ἐπάσαντο, ὥτε τὸτ ἀρ' Λισούνδης μετεφώνειν. ἦρχε τε μῦθων: "Ζεὺς ἐτέη τὰ ἐκαστ' ἐπιδέρκεται; οὐδὲ μν αὖδρες λήθομεν ἐμπέδουν, ὸι τε θεοῦδε ὀνδὲ δίκαιοι. 1180

ὡς μὲν γὰρ πατέρ' ὑμὸν ὑπέξειρυτο φόνοιο

1171. ἀνηρέφος Herwerden.
1172. μέγας Hoelzlin.
1174. ἰκορτο L.
1175. μῆλον ἰὰ βοῶν Brunck.
1180. ὸι τε ... ὸι τε L.10: ὸι τε ... ἠδε Stephanus: ὸι γέ ... ἠδε Struve: ὸι τε ... ὸι τ' ἀληθηροί Matthiae.

1170. ἑστήκαντο ἐσσυμένως: 'eagerly they placed themselves round the altar.'
1171. ἀνηρέφος: 'roofless,' ἀπ. λεγ. Roofless temples are often mentioned in Pausanias, e.g. 2.18.3, 24.4.
1172. στιὰνες: the altar was made of pebbles, cf. 694. For other instances of the gen. materiae v. 231, 3.232, 1283.
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.
1173. 'Ἀμαζόνες: cf. 995.
1174. ἀντιπέρηθεν: 'from the mainland opposite': cf. 1.977.
1176. ἰπτοὺς δαίτρευν: the Armenians sacrificed horses (Xen. An. 4.5.35); so too the Massagetae (Hdt. 1.210).

"Horse sacrifices are said to prevail among the modern Parsees" (Rawlinson). ἐπητανών κομέουσα: 'of which they tend unfailing herds'; cf. Od. 7.99, πίνοντες καὶ ἐδοντες, ἐπητανών γὰρ ἔχεσκον. Curtius derives ἐπητανών from ἐπί and αἰεί (Boeot. ὥ), the ending being the same as the Lat. -tius. de M. tr. "elles sacrifiaient des chevaux qu'elles avaient nourri pendant une année," following the old deriv. from ἐπί and ἔτος.

1179. Cf. Call. quoted on 1123.
1180. ὸι τε θεοῦδες ὸδὴ δίκαιοι: 'who are god-fearing and unjust,' = ὸι τε θεοῦδες καὶ ὸδ δίκαιοι (Merkel). Wellauer wrongly construes ὸι τε θεοῦδες ἐσμένοι ὸδ λῆθομεν Δία, ὸδ δίκαιοι λῆθουσι. Our poet had in mind Od. 9.174, πειρήσαμοι ὸι τινές εἰσιν "Ἡ Π' ὸι γ' ὑβρίσαται τε καὶ ἄγρων ὸδ δίκαιοι (= καὶ ἄδικοι) ἢ filloxeitai, kai σφιν νῦν ὸτι στὶ θεοῦδης. The conjecture ἠδε for oôδε is easy but bad.

1181. ὑπέξειρυτο: 'he snatched your father from death at the hands of a stepmother (i.e. Ino)'; v.n. 653. Cf. Pind. P. 4.101, κροῦ ... τῷ ποτ' ἐκ πύττου σαθή ἐκ τε ματρινᾶς ἅθεων βελέων.
μητρυφής, καὶ νόσφιν ἀπειρέσιον πόρεν ὀλβον' ὁς δὲ καὶ υμεᾶς αὖτις ἀπήμονας ἐξεσάωσεν χείματος οὐλομένου. πάρεστι δὲ τις ὀπὶ νηὸς ἐνθα καὶ ἐνθα νέεσθαι, ὅπι φίλον, εἰτε μετ' Αἰαν, εἰτε μετ' ἀφνειάν θείου τούλιν Ὄρχομενοί. τήν γάρ Ἀθηναίη τεχνήσατο, καὶ τάμε χαλκῷ δοῦρατα Πηλιάδος κορυφῆς πέρι: σύν δὲ οἶοι Ἀργος τεῦξεν. ἀτάρ κείμεν γε κακὸν διὰ κύρι· ἐκέδασεν, πρῖν καὶ πετάων σχεδὸν ἔλθειν, αἰ' ἐνί πόντῳ στενῶπος συνίασι πανήμεροι ἀλλήλησιν. ἀλλ' ἄγεθ' ὅδε καὶ αὐτοὶ ἐς Ἐλλάδα μαμομένοισιν κῶς ἄγειν χρύσειον ἐπίρροθοι ἀμμὶ πέλεσθε καὶ πλόουν ἤγεμον, ἐπεὶ Φρίξου θυγλάς στέλλομαι ἀμπλήσσων, Ζηνὸς χόλον Αἰολίδησιν." 1195

"Ἰσκε παρηγορέων" οὐ δ' ἐστυγον εἰσαίοντες. οὐ γὰρ ἔφαν τεῦξεσθαι ἐννέος Λιήταο κῶς ἄγειν κριόοι μεμάδες, ὦ δ' ἐκεῖπεν Ἀργος, ἀτεμβόμενος τοῖον στόλον ἀμφίπενεσθαι: "Ω θῖλοι, ἥμετεροι μὲν ὅσον σθένοι, οὔποτ' ἀρωγῆς

1186. μετ' ἀφνειάν Bruckn: μετὰ φθίνα vulg.: μεταφθείν L.
1188. πάρα Βατ. unus, Paris, Bruckn, Wellauer.
1190. ἐλθέμεν coni. Bruckn, τὸντον Köchly.
1195. ἀλθήσων Merkel.
1200. ἀρωγῆ L: ἀρωγή Par. unus, Bruckn.

1182. νόσφιν: i.e. far away from Ino.
1188. Πηλιάδος: cf. 1. 360, Eur. Med. 3, Cat. 64. 1, Peliand quondam prognatae vertice pinus Dicuntur liquidas Neptuni nasse per undas Phasidos ad fluctus et fines Aetaeos.
1189. κείμην: 'that vessel of yours,'
1194. ἐστε k.τ.λ.: 'for I am sent to fulfil sacrifices of atonement to Phrixus, the cause of the wrath of Zeus against the sons of Aeolus.' Cf. Pind. P. 4, 158, where Pelias says to Jason, δύνασαι δ' ἀφελεῖν | μάνιν χθονίων, κέλεται γάρ ἐκν ψυχάν κυμίας (to 'lay') | Φρίξος ἐλθότας πρὸς Αἰήτα Θαλάμων. Bruckn says Φρίξιο depends on ὅτι 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. ἀμπλήσσων: 'to accomplish.' Merkel reads ἀλθήσων from ἀλθαῖνω 'to heal' which is used of expiation in Lyc. 1122, κακὼν μίασι ἐμφυλον ἀλθαῖνων κακώ, so de M. "accomplir des sacrifices expiatoriaux." χόλον is acc. in apposition to the sentence, but it is a very harsh use, as it is the fact that the spirit of P. has not been appeased, and that the fleece has not been brought back, which is the cause of the wrath of Zeus. Αἰολίδησιν: v.n. 1, 143.
1196. "Ἰσκε: v.n. 1, 834, ἐστυγον: 'loathed the thought;' cf. 4. 512.
1197. ἔφαν: 'deemed.' ἐννέος: v.n. 1, 13834.
1199. ἀτεμβόμενος k.τ.λ.: 'vexed that they should be busied on such a quest'; v.n. 56.
1200. οὔποτ' ἀρωγῆς σχέσεται: 'shall not hold back from aiding you in the hour of need.'
σχήμεται, οὐδ' ἡβαῖον, ὦτε χρεώ τις ἵκηται. ἀλλ' αἰών ὀλοθρήν ἀπηνεύησιν ἀρρην 
Λήτης' τῷ καὶ περιδείδα ναυτύλεσθαι. 
στεταὶ δ' 'Ἡλίου γόνος ἐμμεναι: ἀμφὶ δὲ Κόλχων ἑθνα ἐκεῖνοι 
εἰρήνων ἀπείρων' καὶ δὲ κεν' 'Ἀρεί 
σμερδαλέναν ἐνοτὴν μέγα τε σθένος ἰσοφαρίζοι. 
οὐ µαν οὖν ἀπανεθηκεν εἰρέν ἄρσι Λήταιο 
ῥηδῶν, τοῖς µιν ὁφεὶ περὶ τ' ἀμφὶ τ' ἐρυύ 
ἀβάνατος καὶ ἀνυνος, ὃν αὐτῇ Γαῖ' ἀνέφυσεν 
Καυκάσου ἐν κυνηγοῖς, Τυφάονι ὅθι πέτρη, 
ἐνθα Τυφάονα φασὶ Δίος Κρονίδαο κεραυνι 
βλήμενον, ὅπποτε οἱ στυβαρᾶς ἐπορέαζο τοῖς 
θερμῶν ἀπὸ κρατοὺς σταξια ὁφόνον. ἰκετο δ' αὐτὸς 
οὐρα καὶ πεδίον Νυσῆόν, ἐνθ' ἐτὶ νῦν περ 
κεῖται ὑποβρύχιος Σερβώνιδος υδαί λίμηνς."

"Ὡς ἀρ' ἐφ' ἀλλ' ἐπὶ χλόος εἴλε παρεῖδ 
αὐτίκα, τοῖν ἀθλοῦν ὅτ' ἐκλυνο. αὐθ' δὲ Πηλέως 
θαρσαλέως ἐπέσθισιν ἀμεύσατο, φώνησεν τε 
"Μηδ' οὕτως, ἦθελε· ληφν δειδίσεοθε θυμώ." 

1210. Τυφάονι ἀπατωρίων. 
1218. θαρσαλέως Κοχλή. 

1202. 'but Aeetes hath rooted in him 
a spirit of murderous cruelty.' ἀρρην: 
'is endued with,' cf. Pind. Π 2, 29, 
χαρίτεσσαν ἀρρώς: Eur. El. 948, κάλλε 
ἀρρώς. 

1204. στεταὶ ... ἐμμεναι: 'he main- 
tains that he is,' he avows himself to be, 
Homer uses στεταὶ c. inf. fut. of boasting, 
e.g. Π. 9, 241, στεταὶ γὰρ νηνὰ ἀποκόψε 
ἀκρα κάρυμβα. Aristarch. explained it 
κατὰ διάνοιαν ὑρίξεσθαι, i.e. to have the 
mind determined. Curtius assigns it to 
the root στι 'to set up' (στῦλος, σταῦρος, 
instaurare), Meyer to Skt. στι 'celebrate' 
(στῦμ, etc.). 

1206. ἐνοτήτι: 'battle-cry.' For the 
awful voice of Αρες cf. Π. 5, 839, ὁ δ' 
ἐβραξε χάλκεος' Ἀρης' Οσπὸν τ' ἐγγέα 
ἐπίαχον, κ.τ.λ. σθένος ἰσοφαρίζοι: cf. 
Π. 6, 101, οὖδὲ τὶς ὁ δύναται μένος ἰσο- 
φαρίζει. 

1208. περὶ τ' ἀμφὶ τε: 'around and 
about,' cf. H. Hom. Κερ. 277, περὶ τ' 
ἀμφὶ τε κάλλος ἄπτο. ἀμφὶ properly 
meant 'on both sides.' 

1210. Καυκάσου: περὶ τὸν Καύκασον, 
φαιν. εἰ τῇ Τυφάονα πέτρα κεραυνωθεῖ, 
ὁ Τυφᾶς ἴσωτος τίνας ἀρρηκει, ἐξ ὧν 
ἐγένετο τὸ δέρος φιλάσων όρις. Schol. 
1213. φόνον: i.e. the drops of gore- 
from which the serpent sprang. αὐθ': 
'(wounded) in this wise.' 
1214. Νυσῆόν: v.n. 905. 
1215. Σερβώνιδος ... λίμηνς: 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 
Araxes was almost swallowed up there 
in 330 B.C.; cf. Milton (P.L. 11, 593), 
"that Serbonian bog Betwixt Daniata 
and Mount Casius old Where armies 
whole have sunk." According to the 
general legend Typhon was buried under 
Aetna or Pithecusa (Aen. 9, 716). 
1216. χλόος: properly a greenish- 
white colour. luteus pallor. Cf. 3, 298, 
Aen. 4, 490, pallor simul occupat ora. 
1219. ἦθελε 'my good friend.' In 
Hom. it is generally used as a term of 
respect by one who is younger, νεωτέρου 
πρὸς πρεσβύτερον σεπτικὴ προσφώνησ
ούτε γάρ ὃδ' ἀλκήν ἐπιδευόμεθ' ' ὡστε χερείους ἐμμεναι Λήταοι σὺν ἐντεσι πειρηθηναι.  
ἄλλα καὶ ἡμέας οὖω ἐπισταμένους πολέμου κείστε μολῆν, μακάρων σχέδων αἵματος ἐκγεγαίατας.  
τῷ εἰ μὴ φιλότητι δέρος χρύσεων ὀπάσει, οὐ οἱ Χρασμῆσεξ ἐπιέλπομαι ἔθνεα Κόλυχων."  
"Ως οὖν ἀλλήλους ἀμοιβαδόν ἠγορῶντο, 
μέσῳ αὐτῶν δόρποι κορεσσάμενοι κατεδαρθεν.  
ἡρ' ἀνεγραμμένους ἐκυκράφη ἄεν ὀμορ'  
ιστία ἥ' ἑιραν, τὰ δ' ὑπαὶ ρηπ' ἀνεμοίο 
τεῦνετο ὑμφα δὲ νήσου ἀποπροέλειπον "Δρησ.  
Νυκτι δ' ἐπιπλημείνη Φιλυρηῖδα νήσου ἀμείβου 
ἐνθα μὲν Οὐρανίδης Φιλῦρη Κρώνος, ἐντ' ἐν 'Ολυμπῷ 
Τιτήνων ἦνασε, ὃ δὲ Κρήταιον ὑπ' ἀντρον 
Σεὺς ἐπὶ Κουρήτεσσι μετετρέφετ' Ἰδαίων, 
Ῥεῖνην ἔξαπαφὼν παρελξατο'. τοὺς δ' ἐν λέκτοις 
τέμενε θεὰ μεσσυγκ' ὃ δ' ἐξ εὐνής ἀνορούσας 
ἔσσυτο χαίτηνετη φυήν ἐναλγίκιον ὕππω 
ἡ δ' ἀιδοὶ χωρὸν τε καὶ ἥθεα κείνα λιποῦσα 
'Οκεανίς Φιλῦρη εἰς οὐρέα μακρὰ Πελασγῶν 
Ἠλθ', ἵνα δὴ Χέιρωνα πελώρων, ἀλλὰ μὲν ὕππω, 
ἀλλ' θεῷ ἄτάλαντον, ἀμοιβαίη τέκεν εὐνή'.

1220. ὅποι Brunck.
1221. ἐπιπλημένη vulg. : ἐπιπλημένης L ; ἐπιπλημένων G.  
1225. ἐξαπαφῶν codd. : accentum correxit Wellauer.
1235. ἀνοικείη Naber.

έστ' τὸ ἡθεῖ (Ariston. on Ἡ. 22, 229).  
Curtius connects ἡθεῖος 'trusty' with ἡθεός (Ἑθοῦς).

1220. ἀλκήν ἐπιδευόμεθα : in Hom. the 
gen. is used to express that in which one is inferior, e.g. Ἡ. 24, 385, οὗ τι μάχης ἐπιδεύετ' Ἀχιλεών.

1222. ἐπισταμένους πολέμου : for the constr. cf. Od. 21, 406, φόργυγος ἐπίσταμενος καὶ ἀώθης.

1223. 'I have good hope that the tribes of the Colchians will have availed him not.' For ὀρασάμηςειν v. n. 218.

1228. ἐκκραῖς : cf. ἀκραῖς, 721; in Hom. only as a v.l. for ἀκραῖς.

1230. ἀποπροέλειπον : formed on the analogy of ὑπεκτρόελεναι, Od. 6, 88.

1231. ἀμοιβαί : præterrecti sunt.  
Φιλυρηῖδα : v. n. 393.

1232. Κρήταιον ἀντρον : cf. 1, 509.
1234. Κοκυδητασί : v. n. 1, 1136.


1240. Ἠλθ' : it is, perhaps, possible to retain Ἠλθ' as Merkel does, supplying the verb of motion. Χείρωνα : cf. Hes. Th. 1002, Pind. F. 3, 1, Ov. Fast. 5, 380, Chiron Semivir, et flavi corpore mixtus equi... Phillyrides.

1241. ἀμοιβαί...εὐνή : 'bore as offspring to a changing sire.' Kronos
changed his form at the moment of generation, and so Chiron was diaphis.

1242. For these tribes v.n. 304 sqq.
1243. cf. 4. 771, and see on 326 supr.
1247. ἐρήμων : cf. 434.
1248. Ἡλίβατοι : v.n. 1. 739.
1249. ἔλλομενοι : v.n. 1. 129. ἀλυκτο-πέδης : generally explained 'galling bonds (ἀλύσσω, πέδη),' but there is nothing certain known about it. It occurs in Hes. Th. 521, where Hesych. explains it as δεσμοῦ εἶδος ἀφεφυτου (?), and the Schol. as = ἀλυκτοπέδη. Others apparently regarded it as connected with ἄγυισμα to writhe, wriggle,' i.e. 'fetters out of which one could not wriggle.'

1250. Ap. is imitating Hes. Th. 521, Δήσε δ' ἀλυκτοπέδης Ρρομηθέα ποικιλο-Βουλον Δεσμοῖς ἀργαλεόοι μέσον διὰ κιόν' ἐλάσσας. Καὶ οἱ ἔπ' αἰετῶν ἄρεσε ταυτ-τορόα, αὐτὸρ ὑγ' ἤπατο "Ησθιεν ἄδανον, τὸ δ' ἀδέετο ἵσον ἀπάντη Νυκτός, ὧν πρόπιας ἦμαρ ἐδοι ταυτιπέτερος ὄρους. Cf. also Aesch. Pr. 1022 sqq.
1251. ἐπερον : 'above' the top of the ship. ἐπερον : 'at even'; cf. κνέφας, 407.
1253. παραβιβάζας : 'whizzling past.'
1255. ἱεροί : cf. Aesch. Ag. 52, πετερύγιοι ἐρετιούσιν : Aen. 1. 300, volat... Remigio alarum.
1259. According to one tradition Heracles when abandoned by the Argonauts (1. 1283) delivered Prometheus from his torments. Val. Fl. (5. 155) represents this deliverance as taking place while the Argonauts, all unconscious of it, were passing by in sight of the Caucasus.
1262. ἐπίκροον : 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 K. 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 μεσδομη and ἱστοδοχη, but see Class. Rev. x 169.

1264. παρακλιδον: lowering it backwards till it lay lengthways. For another see 1. 315.

1265. ἀριστερα χειρων: cf. Od. 5. 277, ἐπ' ἀριστερα χειρων.

1266. Κυθαιδα: v. n. 399. Αἰθις: v. n. 417.

1267. ἔθνεν δέ: 'and on the other side.'

1268. πεπτάμενον: v. n. 405.

1269. ἐναέταις: = ἐγχαριός. As an instance of this custom the Schol. refers to the sacrifices offered by Alexander the Great at Ilium.

1270. εὐναύσμα ... δέχθαι: 'to receive in a good hour the mooring cables of the ship.'

1271. ἄμμων ... σφίσι: here, as in 3. 900. σφες is used of the 1 pers., a use parodied by Lucian, Pseudosophist. 576. See on 128.

1272. 'or whether there be some other method of approach which shall secure our ends.' For ἐπήμολος, which the Schol. explains by ἀσφαλής, v. n. 1. 694.

1273. ὕψιθα: 'afloat,' i.e. the vessel was not drawn up on the shore; cf. Il. 14. 37, ὕψι έπ' εὕναυμα ὑμίσομέναι. εὐναίησιν: v. n. 1. 955.

1274. δάσκιον ... ἔλος: 'a backwater screened by trees.' Preston suggests that this passage may have furnished Virgil with the idea of the description in Aen. 7. 30 of the Trojans sailing up the Tiber under the shade of overhanging trees. ἐπισχεδόν: v. n. 490.
APOLLONIOS PODOIOT
APOLLOTIKON Γ.

SUMMARY.—Invocation of Erato (1-5)—Hera and Athene take counsel to aid Jason (6-35)—They visit Aphrodite to get the help of Eros (36-110)—Aphrodite persuades Eros (111-166)—Jason reveals his plans to his comrades (167-209)—Jason, with the sons of Phrixus, comes to the palace of Aeetes (210-274)—Medea is smitten by the shafts of Eros (275-298)—Aeetes hears impatiently the words of Argus and Jason, and declares the ordeal for winning the fleece, to which Jason consents (299-438)—Medea’s heart is heavy with foreboding (439-470)—Council of the heroes: they resolve to send Argus to Chalciope to win Medea’s aid (471-575)—Gathering of the Colchians: Aeetes plots evil against the Argonauts (576-608)—Medea, in her anguish, yields to the entreaties of Chalciope (609-743)—Conflict of emotions in Medea’s heart: at last she resolves to bring her magic drugs to Jason (744-824)—Medea goes to the temple of Hecate to meet Jason (825-911)—Meeting of Jason and Medea: Medea gives him the drugs, and Jason vows never to forsake her (912-1145)—Jason rejoins his comrades, and Medea returns to her home (1146-1190)—Telamon and Aethalides receive from Aeetes the dragon’s teeth (1191-1224)—Jason sacrifices to Hecate by night (1225-1245)—Aeetes in his panoply goes forth to view the ordeal (1246-1277)—He yokes the fire-breathing bulls, and vanquishes the earth-born warriors who spring from the dragon’s teeth (1278-1407).

Εἰ δ’ ἄγε νῦν, Ἕρατω, παρά θ’ ἱστασο, καὶ μοι ἐνίοπτε, ἐθεῦν ὅπως ἐς ἰωλκῦν ἀνήγαγε κῶς Ἰήσουν Μηδείης ὑπ’ ἔρωτι. σὺ γὰρ καὶ Κύριρδος αἴσαν ἐμορφεῖς, ἀδημήτας δὲ τειός μελεθήμασι βλέψεις παρθενικάς τῷ καὶ τοι ἐπήρατον οὐνομα ἀνήπται.

1. ἐνίοπτες Merkel.
2. ἐμορφεῖς cum gl. ἀπέτυχες G.

1. Ἕρατω: this invocation of Erato, the Muse of love and the poetry of love, is imitated by Virgil, Ÿεν. 7. 37, Nunc age, qui reges. Erato, quae tempora rerum, etc., but, as Conington points out, the address to Erato there is much less appropriate. παρά θ’ ἱστασο: Ap. did not follow Zenod. and Aristarch. who read παρίστασαι in II. 10. 291. ἐνίοπτε: the same form occurs in 4. 1565; ἐνίοπτες in 1. 487, 832. Both are found in Hom., Od. 3. 101, νημερτὲς ἐνίοπτες, 4. 642, νημερτὲς ἐνίοπτε (v. Curt. G.V. I 195).

3. σὺ γὰρ κ.τ.λ.: ‘for thou hast thy portion in the destinies of Cypris also’; cf. Ov. A.A. 2. 15, nunc mihi, si quando, Puer et Cytherea, favete; Nunc Erato, nam tu nomen amoris habes.


5. τῷ . . . ἀνήπται: ‘wherefore there is joined to thee a name whose burden is love (‘Ἐρατό, ἐρως’). τοι: Rzach shows that Wellauer is quite wrong in reading.
"Ως οἱ μὲν πυκνοῦσιν ἀνώστως δονάκεστως μίμων ἄριστης λελοχυμένοι· αἱ δ᾽ ἐνοήσαν
"Ἡρη· 'Αθηναίη τε, Διῶς δ᾽ αὐτῷ καὶ ἄλλων ἄθανατών ἀπονόσφι θεῶν θάλαμονδε κιούσαι
βουλευον· πειράζε δ᾽ 'Αθηναίην πάρος" Ἡρη·

"Αὐτὴ νῦν προτέρη, θύγατερ Διῶς, ἀρχεο βουλής.
tί χρέος; ἦ δὲ δόλον τυνα μήσεαι, ὅ κεν ἐλώντε
χρύσεων Ἀνίταο μεθ᾽ 'Ελλάδα κῶς ἄγουντα,
Servi καὶ τόν γε ἐπέεσσα παραφάμενοι πεπίθοιεν
μειλιχίοις; ἦ γὰρ ὅγυ ὑπέρφιαλος πέλει αἰνῶσ.
ἐμπῆς δ᾽ οὐτίνα πείραν ἀποτρωπάσθαι ζοίκειν."

"Ως φάτο· τὴν δὲ παράσον 'Αθηναίη προσεέπεν
"Καὶ δ᾽ αὐτὴν ἐμὲ τοία μετὰ φρεσίν ὀρμαίνουσαν,
"Ἡρη, ἀπηλεγεός ἐξείρεσα. ἀλλὰ τοι ὄπω
φράσσασθαι νοεῖν τοῦτον δόλου, ὅστις ὄνησεν
θυμὸν ἄριστήν ἀνάλογος δ᾽ ἐπεδοίμασα βουλάς."

"Η, καὶ ἐπ᾽ υόδος αἴγε ποδῶι πάρος ὀμματ᾽ ἐπήζαν,
ἀνδίχα πορφύρουσαν ἐνι δούς ὀβίς: ἀντίκα δ᾽ Ἡρη
τοῦτον μητησώμενο παρατέρῃ ἐκφαστο μύθον
"Δεῦρ᾽ ἵομεν μετὰ Κύπρων ἐπιπλόμεναι δὲ μιν ἀμφώ
παιδὲ ἐὼ εἰπεν ὀτρύνομεν, αἳ κε πίθηται

17. παράσον L, G: παρ᾽ ἄσσον vulg.
26. ὀτρύνωμεν L. πίθατο Brunch.

of on the analogy of 1. 893, as the use of
of for the first and second person is only
possible in a reflexive sense.
6. ἀνώστως: ἀντιποντήτως. Schol.,
v. n. 1. 680. δονάκεστων: i.e. the reeds
of the δάκτιον ἕλος. 2. 1283.
10. πειράζε: tentabat. It takes the
gen. in 1. 495, πειραζέναι αὐτὸς, as always
in Hom. From the opening scenes of
this book Virgil borrowed the idea of
the dialogue between Juno and Venus in
Aen. 4. 90 sqq.
12. τί χρέος; 'what is to be done ?'
14. παραφάμενοι: cf. 2. 876.
15. ἢ γὰρ ὅγυ: the variations in
the MSS. are intended to mend the metre,
which is that of II. 1. 342, tois ἄλλως:
ἡ γὰρ ὅγυ ἀλοιφῆς φρεσὶ δευει. ὑπερφίαλος:
v. n. 1. 1334.
16. ἀποτρωπάσθαι: to leave untried,
παρείναι. Schol.

17. παράσον: v.n. 1. 383.
19. ἀπηλεγέως: 'straightly,' 'bluntly,'
cf. 1. 439.
21. πολλάς: in Hom. πολλάς, etc., are
always masc., and so Brunch would read
πολλὰς, but in Alex. writers these forms
are often fem., e.g. Call. Del. 28, πολλές
.. ἀστίς, Dian. 42, πολλὰς .. νύμφας.
ἐπεδοίμασα: Ap. formed this compound
on the false analogy of ἐνδοίαμα, which
was from the Homeric ἐν δοιτέ ἐλει 'to
be in doubt.' For δοἰάμω see on 770
infra.
22. ὀμματ᾽ ἐπήζαν: cf. II. 3. 217, κατὰ
χθόνοι δυσμα τίβας. See also I. 784.
23. πορφύρουσα: v.n. 1. 461.
25. ἐπιπλόμεναι: παραγενόμεναι καὶ
ἐπεδοίμασα. Schol.: in earlier epic used
only of things, not persons.
26. παιδὲ ἐὼ: the notion of a god
Eros, the child of Cypris, is not found
koýrēn Aiôtew poluvfármakon oïvai ñélesson
theleíai ñiñteúscas ép'i 'Iysoni. tòn d' ãn ñiô
kénnai enneýsismov ës 'Elláda kàwás vànáxein.'

'Ov ãr' éph' ñukiný dé se suneúade mhtis 'Athýn̄i,
kaí mîn êpeínt' êzaûntis ñmeîベストo meiìlikóusin;
"'Hri, výida mèn me pàthi téke toio ñoláan,
oûde tâv chrêiow thelktýriov ñîda póthoio.
ei dé sou àutâ múðhos ñfaíndáne, h' t' ãn ñegýne
ësposéýmûn' su dé kev fâiûs êpos àntiôwosa.'

'H, kai ànaýçasaì épi méga ñôma néçnto
Kúpridos, ò râ te òi déèmen pósiv ñmûgyneîes,
opòtûte mûn tà pùrta ñoraì Diwû ñygeñ ákoiûn.
èrkeà d' eisëleðúsoû ùp' àïðouûq ñhâlamouó
èstav, w' ènûnèseke ñeà léços 'Hñaiôstoûo.

àll' ó mèn ès ñalkeðwâ kai âkûmovas ñrì bëvèîkei,
nýsouo plàngktêis eûrûn ñûkûn, ò ènì pànta
dàiðala ñalkeðevn mîpî ïrûroûs' h' d' ñàra móûnì
ñsto dômû ñìwotôv ànà ñrûnoû, ànàà ñûrânoû.

42. výsoio plàntës schol. Flor.
in Homer. ðtrûnûmen: the only example
in Ap. of a subjunctive with short vowel
from a non-sigmatic aorist. There is
one in Hom. also, èpèntûontai, Od.

27. poluvfârmakon: epithet of Circe
in Od. 10. 276.

29. ènëstígûm: v.n. 1. 7.

32. výða: v.n. 1. 255. toio: sc. 
'èrphos.'

33. 'nor know I aught that wakes desire'; cf. Eur. Hîrr. 478, fîlltra 
thelktrîia èrphos. chrêiô: used generally 
lke chrêiô or chrêîma (L. and S. wrongly 
'destiny'). Ap. also uses it in 
the sense of 'purpose' or 'object,' e.g. 173; 
'need,' e.g. I. 649; 'fate,' e.g. I. 440.

35. àntiîswa: 'when thou meetest 
with her'; cf. 880, I. 703.

37. ñmûgyneîes: an epithet applied 
only to Hephaestus and variously ex-
plained: (1) útroûge pède clàudus, from 
gvûiôs; this violates the rule that adj.
in -êis are only formed from nouns 
(v. Amelis-Hentze on Od. 8. 300); 
(2) 'strong-armed' or 'ambidextrous'
so, amongst others, Autenrieth, who 
says that ñûa primarily meant the
hands, as is shown by ègynâliôs and 
èggyû; (3) 'with a crooked limb on each 
side,' from a noun ègynî 'crook'; so Leaf 
on II. 1. 607.

39. èrkeà: the èrko was the wall 
surrounding the courtyard (âlîh) in the 
Homerian house, and the word was also 
used for the àlîh itself. àïðouûa (sc. 
stóa) was the open colonnade in the 
àlîh which received the sun's rays; 
hence its name.

40. ènûnèseke . . . léços: see on 1128 
infra.

41. Cf. Od. 8. 273, b' ìmëv ès 
ñalkeðwâ, kàkà ñrèosi ñûsodômeûvn, 'Èn 
d' èbet' àkûmovetî mègav àkûmova.

42. výsoio: 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 Ïi. 
8. 283 it is in Lemnos. plàngktêis: 
'wandering' (like Delos). For the other 
interpretation, 'clashing' (pîlèsos), v. 
M. and R. on Od. 12. 61.

43. ðpûtî ïrûroûs: 'blasts of fire,' cf. 
i. 1027.

44. ñìwotôv: cf. Od. 19. 55, kîsînîn
... διωτήθη ἑλέφαντι καὶ ἀργύρῳ where Merry says διωτήθη. refers to the legs and rails being ‘rounded’ of ivory and decorated with silver, while Monro explains ‘turned with ivory and silver carried round the wood-work’; cf. Leaf on II. 3. 391, διωτώθη λέξεσιν ἀδερμέστον ἀδερμέστον adorned with circles or spirals of silver or the like, inlaid. See also on 4. 222.

45. ἐπιεμένη ὁμοίως: lit. covered with hair over her white shoulders, ὁμοίως being the local dat.; cf. 4. 179. Λευκοῖοιν: cf. Οv. Αμ. 1. 5. 10, candida divindu colla tegente coma.

46. κερκίδι: only used here for a comb for the hair.

48. ἐσχέθη: destitit.

49. κλαυμοῖοιν: v.n. 1. 788.

50. ἀφήκτου, ‘uncombed,’ ἀφτενίοσιν. Schol. In Ar. Λύς. 657, where it is used as an epithet of κόσμοφρος, this adj. means ‘untamed,’

51. de M. observes that in the interview which follows we have ‘un pendant aux Syracusaines du poète alexandrin (Théocrite). Au lieu de deux petites bourgeoises, tracassières et hauardes, Apollonius met en scène de vraies grandes dames de la cour des Ptolémées, telles que les Bétrénice ou les Arsiné.’ See Introd. p. 34.

52. Υβειαί: for this as a term of respect v.n. 2. 1219. The Schol. observes that it is strictly applicable only to Hera, not Athene, from the Homeric point of view, while later writers regarded both Hera and Athene as younger than Cypris.

53. δηναίας: Ap. is peculiar in using this word to mean ‘after a long time,’ cf. 4. 645. In 590 infr. δηναίων means ‘for a long time,’ The Homeric meaning is ‘long-lived.’ τί δ' ἵκανετον: cf. II. 18. 385, Τίππε, Θέτε τανῦπεπλε, ἰκάνεις ἴμμετερον δώ, Αἴδηθ τε φιλη τε; πάροι γε μὲν ὧλ το θαμίζεις.

56. Κερτομείεσ: cavillaris, εἰρωνείγον. Schol. Συνυροῦντα ἀτῆ: ‘is stirred with fear of a mischance.’

59. ἐτέλ... ὅρωρεν: ‘for that night is the deed and the hour of doom’ (Way). For ὅρωρεν v.n. 1. 713.

62. Ίξίωνα: Ixion had grievously insulted Hera, and was for ever chained to a revolving wheel in Hades; cf. Pind. Π. 2. 22 sqq. νεώθι: ‘in the realms below.’
ρύσομαι, ὤσον ἐμὸν ἐνὶ σθένον ἐπλετο γυνίος, ὥσπερ μή ἐγγελάση Πελίς κακῶν ὁπτὸν ἀλλὰς, ὡς μή ὑπερηνορέῃ θυνῶν ἀγέραστον ἐθηκέν.

καί δ' ἄλλως ἐτί καὶ πρὶν ἐμοὶ μέγα φίλατ' Ἰῆσων ἐξότ' ἐπὶ προχοήσων ἀλλὶς πλήθοντος 'Αναύρου ἄνδρῶν εὔνομης πειραμένη ἀντεβόλησεν θήρης ἐξαινών νυφετὸ δ' ἐπαλύνετο πάλιν οὐρέα καὶ σκοπαὶ περιμήκες, οἱ δὲ καὶ αὐτῶν χείμαρροι καναχηδὰ κυλιζόμενοι φορέοντο.

γρη δ' μ' εἰσαμένην δολοφύρατο, καί μ' ἀναείρας αὐτὸς ἐοῖς ἁμοσὶ διέκ προαλές χέρεν ὕδωρ.

τὸ νῦ μοι ἅλληκτων περιτεία: οὐδὲ κε [λώβην] τίσειν Πελίς, εἰ μή σὺ γε νόστον ὀπάσσεις."

"Ὡς ἡδὰ: Κύπρῳ δ' ἐνεστασίν ὅβα μῦθων.

αἴτετο δ' ἀντομένην Ἡρην ἐθεὺς εἰσορόσα, καὶ μιν ἐπείτ' ἀγανούσι προσένεπην ἡ' ἐπέεσσων"

'Ἡπτνα θεά, μή τοῖς τι κακότερον ἄλλο πέλουτο

73. διεκπραλέσας L., vulg.: διεκ προαλές Vrat.: δι' ἐκ προαλές Pariss. duo.
74. ὀπάσσεις G.: ὀπάσσει vulg.: ὀπάσσει Paris unus, Brunck.
76. δ' ἐνεστασίν Ruhnken: δὲ νεστασίν vulg. ἄλημ Ruhnken.

δειμῶν: Pindar (I.c.) speaks of τῶν τετράκάτων δειμῶν, 'the four-spoked bond,' i.e. the wheel to which Ixion was bound.

64. Πελίς: for his neglect of Hera ν. 1. 14.
65. ἀγέραστον: only here c. gen.; cf. ἄτιμος εἴρθρασ, Aesch. TH. 1024.

The wrath of the gods when deprived of sacrifices is often mentioned, e.g. II. 9. 534, Soph. Aj. 175, Eur. Hipp. 147.

66. Cf. Αει. 11. 537, neque enim novus iste Dianae Venit amor, subitaque animum dulcedine movit.

67. Αναίρου: v. n. 1. 9.

68. εὔνομης πειραμένης: 'as I made trial of the righteousness of men'; cf. Od. 17. 485, καί τέθει ξεινοιαν εὐκότες ἀλλοπαίτων, Πατνοῦ τελεύντων εἰπτροφοίσα πόλης, 'Ανθρώπων ὑβρὶν τε καὶ εὐαίσθημα ἑρμομίστει.

69. νυφετὸ δ' ἐπαλύνετο: cf. ΙΙ. 10. 7, χῶν ἐπάλυνεν ἀροίρας.

70. 'and down the mountain side tumbled the roaring torrents' ; cf. Hes. TH. 307, ποταμοὶ καραχθὰ δέωτε.

72. εἰσαμένην: v. n. 1. 718.
73. διέκ: 'through to the other side.'
Kύπριδος, εἰ δὴ σείο λιλαιμένης ἀθερίζω ἢ ἔπος ἥ τι ἐργον, ο νεχρὲς αἰγὲ κάμοιν ἀποδόναν; καὶ μὴ τις ἄμοιβαιν χάρυς ἐστώ."

"Ως ἐφαθ᾽. Ἕρη δ᾽ αὕτης ἐπιφραδέως ἀγόρευσεν

"Οὕτι βίης χατέουσαι ἰκάνομεν, οὐδὲ τι χειρῶν. ἀλλ᾽ αὕτως ἀκέουσα τεῦ ἐπικέκλειο παιδὶ παρθένον Ἀγίτεωσ θέλξαι πόθω λισονίδαω.

εἰ γάρ οἱ κείνῳ συμφράσσεται εὐμενέουσα, ῥηδίως μιν ἐλόντα δέρος χρύσειων ὁ ὀνος θήσεων ἐς Ἰωλκὸν, ἐπεὶ δολόσεως τέτυκται."

"Ως ἂρ᾽ ἐφῆ: Κύπρις δε μετί ἄμφιτέρησιν ἐειπεν

""Ἡρῆ, Ἀθηναίη τε, πίθουτο κεν ὡμμί μάλιστα, ἢ ἐμοι. ὑμείων γάρ ἀναιδήτω περ ἐόντι τυτθῆ γ᾽ αἴδως ἐσετε' ἐν ὄμμασιν" αὐτάρ ἐμείο ὀνκ οὐδεται, μάλα δ᾽ αἰετ ἐριδμαίων ἀθερίζει. καὶ δὴ οἱ μενένα, περισκομένη κακότητι, αὐτοῖσιν τὸξοισι δυσηχέας ἄξαι ὦτούσ ἀμφαίδην. τούτω γάρ ἐπιθελῆς χαλεφθείς, εἰ μὴ τηλόθι χεῖρας, ἐως ἐτι θυμὸν ἐρύκει, ἐξω ἐμὰς, μετέτειτα γ᾽ ἀτεμβοίμην ἐοί αὐτῆ."

97. τοίνυν δ᾽ ἄρ O. Schneider.
98. κ᾽ ατεμβοίμην Madvig.

nought more base than Cypris, if I, when thus entreated, should scorn thee in word or in aught that these two hands can do: nor ask I favour in return.' Brunck compares Ter. Heaut. 1. 1. Malo quidem me dignum quovis deputem. Si id faciam.

83. ἐπιφραδέως: v.n. 1. 1336.
85. αὕτως: 'without further effort.' ἀκέουσα: 'quietly,' v.n. 1. 765.
91. πίθουτο: sc. "Ἐρας. μάλιστα ἢ ἐμοί: the nearest parallel to this curious constr. seems to be Eur. I. A. 1594, ταῦτα μάλιστα της κόμης ἀπασάεται, where μάλιστα is treated like μᾶλλον. Somewhat similar is the use of the gen. after superlative adj., e.g. Od. 11. 482, σείο . . . οὐσίς ἀνήρ . . . μακακότατος. For ὁ after a superl. cf. Hdt. 2. 35; πληθυστα θυμωπόρο λείει [Αἰγυπτός] ἢ ἡ ἄλλη πᾶσα χάρη, if the reading is sound (v. Stein).

93. ἐν ὄμμασιν: i.e. when he sees you face to face.
94. Similarly in Lucian Dear. Dial. xi Cypris complains to Selene of the conduct of her son, and tells her how she had chastised him in vain.
95 sqq. 'and in very truth I was minded in my pitious 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.' περισκομένη κακότητι: the use of κακότητς in Ap. is in favour of explaining 'in my helplessness,' though we might render 'plagued with his naughtiness.'
96. αὐτοίσιν: v.n. 1. 502.
98. χεῖρας . . . ἐξω: cf. Od. 22. 70, οὐ γάρ σχέσθη αὕρ ἄθεν χείρας αἵπτουσ.
"Ως φάτο, μείδησαν δὲ θεαί, καὶ ἐσθέρακον ἀντὶν ἅλληλαις. ἢ δὲ αὕτις ἀκηχεμένῃ προσεέτετεν · " "Ἀλλοις ἄλγεα τὰμα γέλοιος πέλει: οὐδὲ τι με χρή μυθεσθαί πάντεσσων. ἀλίς εἰδίνα καὶ αὑτή. ὁνν δὲ ἐπεί ύμιν φιλὸν τόδε ἡ πέλει ἀμφοτέρησιν, πειρήσω, καὶ μην μειλέζομαι, οὐδὲ ἀπιθήσει.

"Ως φάτο. τὴν δ "Ἡρη ῥαδίνης ἐπιμασσάτο χειρός, ἥκα δὲ μειδιώσα παραβλήθην προσεέτεεν · " "Οὑτω νῦν, Κυθέρεα, τόδε χρέος, ώς ἀγορέυεις, ἐρέων ἀφαρ καὶ μη τι χαλέπτεο, μηδ' ἐρίδαωεν χωμένη σω παιδ' μεταλλῆξε γὰρ ὀπίσωσσο." · "Η ρα, καὶ ἐλλπτε θῶκον ἐφωμαρτῆσε δ' Ἀθηνήν ἐκ δ' ίσαν ἀμφω ταῖγε παλίσσωντοι. ἢ δὲ καὶ αὑτῆ βή μ' ἡ μεν Ὀυλύμποιο κατὰ πτύχας, ε' μ' ἐφεύροι. εὑρέ δὲ τόγον ἀπάνευθε Διὸς θαλερῆ ἐν ἁλωγ. οὐκ οὗν, μετα καὶ Γανυμήδα, τὸν ρά πολε Ζεὺς οὐρανῶ ἐγκατένασσεν ἐφέσιοι, αἰθανάτους, κάλλεος ῥμερθεῖς. ἀμφ' ἀστραγάλουσι δὲ τῶγε χρυσεῖσι, α τε κούροι όμηθεσι, εἰσώνων.

100. ἅλληλας aut ἐσθέρακον . . ἅλληλας Ziegler.
112. ὑ δὲ Vatt. duo, Paris. unus: ὑδὲ I, G.
100. ἐσθέρακον ἀντίν: cf. II. 24. 223, ἄκουσα θεον καὶ ἐσθέρακον ἀντίν. Ziegler would read ἅλληλας in 101, as ἅλλην in Hom. is always used absolutely (so too 1010, 1066 infr.), and in late epic takes the gen.
106. ῥαδίνη: 'slender,' 'delicate,' ἀταλής (Hesych.). τὴν ἐπιμάσσατο χειρῶ: this constr. is on the analogy of χειρῶ ἐχειν, ἢ ἐχεῖν τινα. In Hom. ἐπιμασσαῖοι 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 18.
110. παραβλήθην: v.n. 1. 835.
110. μεταλλῆξε: 'he will cease' from his waywardness; cf. 951. In Hom. this verb takes the gen.; cf. 1. 1271.
113. Ὀλύμποιο . . . πτύχας: cf. II. 11. 77, ἐκατὰ καλὰ τέτυκτο κατὰ πτύχας Ὀλύμποιο.
114. ἀπάνευθε Διός: the Schol. says that these words are ambiguous, meaning either χωρὶς τοῦ Δίος or χωρὶς τῶν ἄλλων ἐν τῇ Δίῳ ἁλωγ. The latter meaning seems right, though de M. renders 'λοιν de Zeus,' Ap. uses ἀπάνευθε, scorrum, both as adv. (e.g. 2. 153) and as prep. (e.g. 1. 863).
117. ἀστραγαλοῦσι: the game of 'knuckle-bones' is mentioned in II. 23. 89, ἀμφ' ἀστραγαλοῦσι χολωθεῖς. It was a favourite game of boys, cf. Plut. Alcib. 2. Pliny (N.H. 34. 55) describes the famous statue by Polycletus of the Astragalisontes, two boys playing with astragali, which Ap. probably had before his mind.
118. ἐφιόμενο: v. n. 1. 459. Cf
An\textsuperscript{O}AAHNlOT RODIOT

καὶ ρ ὁ μὲν ἥδη πάμπαν ἐνίπτειον ὃ ὑπὸ μαζῷ
μάργος ἔρως λαϊς ὑπόσχανε χερὸς ἀγοστόν,
ὅρθος ἐφεστησός: ὑλυκερῶν δὲ οἱ ἀμβύ παρεῖας
χρυῆ θάλλεν ἑρευθός. ὃ δὲ ἐγγύθεν ὀκλαδόν ἦστο
σίγα κατηφιών" δοῦω δ’ ἔχεν, ἀλλ’ ἐτ’ οὕτως
ἀλλ’ ἐπιπροϊεῖς, κεχόλωτο δὲ καγχαλώντι.
καὶ μὴν τούσχε γεράσασιν ἐπὶ προτέρουσιν ὀλέσσασι
βῆ κεναίς σὺν χεροῖν ἀμήχανοις, οὐδ’ ἐνόησεν
Κύπρῳ ἐπιπλομένην. ἦ δ’ ἀντίη ἤστατο παιδός,
καὶ μὴν ἄφαρ γναθμοῖο κατασχομένη προσέεπεν’

"Τίπτ’ ἐπιμειδιάσ, ἀφατόν κακῶν: ἥ’ μιν οὕτως
ήσανε, οὐδέ δίκη περίπλεον νῦν ἔοντα;
εἰ δ’ ἂγε μοι πρόφρων τέλεσον χρέος, ὅτι κεν ἐπ’
καί κεν τοῦ ὀπάσαμι Δίως περικαλλὲς ἀλυμα
κεῖνο, τοι’ οἱ ποιῆσε φίλη τροφὸς Ἀδρήστεια

119. ἐπὶ Brunck: κάλπον ἐνίπτειον... ἄγοςτῳ Hemsterhuis.
120. ἄγοστῶν Vat. unus, Pariss.: ἄγοςτῳ vulg.
121. ἐπιμειδίαις Pariss. tres.

Anth. P. 12. 46, "Ερωτες Τις τὸ πάρο
παίζειν ἀφόραις ἀστραγάλαις.

119. 'now greedy Eros held beneath
his bosom the palm of his left hand filled
full with knuckle-bones,' ἐνίπτειον: a
form only found here; in Hom. ἐνίπτειον.
We have ἐπιπλομένην in 1281,

120. μάργος: 'greedy' seems the
most appropriate sense here. The Lat.
translators render it by 'protervus,' and
so do M. 'Insolent.' The Schol. ex-
plains ο μαργαίνειν ποιών, and Ellis on
Cat. 64. 95, Heu misere exagitans inmitti
conre furros Sancte purer, curis hominem
qui gaudia misces, says: 'Love is αἵμορος,
a raging madman, Ap. 111 120, and
not only the rouser of strife and grief in
others (IV 146, 7) but himself full of turmoil,
τεπρηχός (111 276).'

122. ὀκλαδόν: ἀπ. λεγ.; the usual
form is ὀκλάδ (1308).

123. κατηφιῶν: v.n. 1. 267. δοῖω:
sc. ἀστραγάλω. 'he still had two left,
as he kept throwing one after another in
vain.'

124. 'πιπροῦεις: 'throwing forward,'
casting one after another. The use
of this word seems to decide that the
game was one of dice-throwing, the loser for-
feiting his dice, though Seaton (CL. Rev.
1170) argues strongly that it was ἀρτι-
infant Zeus in the Dictaean cave (ι. 509); cf. Call. Τον. 47, σὲ δ' ηὲ κοίνα σ' Ἀδήστεια Δίκαια ἐνὶ χρυσοῖ, 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 Homer of gifts bringing peace (μείλίσσω, μείλιχος), e.g. Η. 9. 147, ἐγὼ δ' ἐπι μείλια δόσω, a meaning which we have in 594 infr., 4. 1190, 1549.

136. κατακτητισμὴ: this comp. is ἄπ. λεγ. The gen. χειρῶν is on the analogy of that with δέχομαι.

137 sqq. 'the circles of it are wrought of gold, and around each of them wind double curving rings; but the joins are hidden, for a spiral of blue runs over all of them.' The ball seems to have been made of a number of separate circles of gold, which were kept in position by two rings encirching them on the outside. The joins of the κύκλα and ἄψides were concealed by the spiral of blue.


140. κυανός: probably of κύανος, lapis lazuli, or the imitation of it made of glass stained with carbonate of copper; cf. Η. 11. 24 sqq., where its iridescence on Agamennon's breastplate is described, κύανοι δὲ δράκοντες . . . ἵππους ἐκωτές. έκως: = τεκώς, v.n. 1. 1113.

141. ὀλκόν: cf. 4. 296, which is imitated in Aen. 2. 697 (of a shooting star), tunc longo limite sulcus Dat lucem.

142. σὲ δὲ κ.τ.λ.: 'by thy shafts do thou bewitch the daughter of Aeetes with love for Jason.' ἐπὶ denotes the end or object.

144. ἀμβολία: v.n. 1. 861. ἀμφατροτη: 'fainter'; cf. 2. 453. Her gratitude would be less if the service were delayed.

145. ἐισαίωντι: v.n. 1. 764.

146. μείλια: τὰ παίγνια, δὲ ἄν όι παίδεις μειλίσσονται. Schol. (v. 135).

147. νυλεμές: v.n. 2. 554. The constr. is δὲς ἀμφιμεμαρτός ἐχειν τοῦ κυανοῦ.


149. ἀντεμπέλον: v.n. 77. ἐπετυρίσσασα παρεῖα: 'drawing his cheeks towards her.' In ἐφώ (ἐφώ), in which the two roots Φερν 'to protect' and Φερω 'to drag' were confused, the quantity of the aor. varies as in Hom.; in 2. 580 ἀνέφης has short penult.
knósse potiosxoméne, kai ἀμείβετο μειδιώσας:

"Iστω νῦν τόδε σείω φίλων κάρη ἓ' ἐμών αὐτής, ἢ μέν τοι δῶρον γε παρέξομαι, οὐδ' ἀπατήσω, εἰ κεν ἐνισκύμητης κοὐρή Βέλος Λιῆταο."  

Φη: ὃ δ' ἀρ ἀστραγάλους συναμησάτω, καὶ δὲ φανέω

μητρῶς ἔης εἰ πάντας ἀριθμῆσαι βάλε κόλπῳ.

αὐτίκα δ' ἰδόκην χρυσή περικάθετο μύτρη

πρέμισι κεκλμένην: ἀλὰ δ' ἀγκύλων εἴλετο τόξον.

βῇ δ' διεκ μεγάρου Δίως πάγκαρτον ἀλὼν.

αὐτάρ ἐπείτε πύλαις ἐξῆλθεν Οὐλήμπου οἰνθήσια:

ἐνθὲν δὲ καταιβάτης ἐστὶ κέλευθος ὀὐρανίη:

dów δὲ πόλοι ἀνέχουσι κάρηνα

158. megalou Gerhard.

151. Ἰστω: 'be witness'; cf. 1. 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: Ov. Her. 3. 107, perque tum nostrumque caput quae iuxximus una.

152. ἐνσκύμητης: cf. 765; II. 16. 612, δόντιν, οὕδει ἐνεσκύμηθην.

154. συναμησάτω: 'gathered together,' a compound only found here; Ee. Mag. 83, 3, συναμησάμενος ἡφρέσας, συνάξας, ἢ θερίας.

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 Δίως βαλαρῇ ἐν ἀλῶν. Ap. seems to have used the Homeric δικε 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 megalou, as he admits himself, is tame and otiose. The Schol. says that this passage is derived from Ibycus, διὰ τοῦτο τῶν στίχων παραγράφει τὰ εἰρημένα ἑπάτον ἰβύκου ἐν ὧν περὶ τῆς Ἐρμινῆς ἄριστης εἰπεν ἐν τῇ εἰς Γοργιᾶν φῶς.

159. αὐτάρ ἐπείτα: regularly used in epic poetry in enumerating a rapid succession of details. πυλαὶ: 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, ἄντωματι δὲ πύλαι μύκων οὐρανοῦ δὲ ἐχῶν Ἡρας Τῆς ἐπί-

τετραπταὶ μεγᾶς οὐρανοῦ Οὐλυμπῶς τε Ἡμῶν ἀρκαλύναι πυκνῶν νεφών ἑδ' ἐπιθειναι. ἐξῆλθεν: here c. acc. as in Hdt. 7. 29, ἐξῆλθον τὴν Περίοδον κάσην, cf. Lat. essere c. acc. In 2. 202, ἐκ δ' ἐλθὼν μεγαρό, we have the gen. as in Hom., and so in 1. 844, πυλαὶν ἐξελθείον.

160. καταιβάτης: 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. δοῦδε ἐπὶ 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 δ' standing for γάρ by parataxis, in introducing a reason or explanation is common in Hom. (e. 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. ὃ ἐνῳ πόλος and ὃ 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 Rhipacon peaks, rising up to heaven in the north and forming the northern πόλος (cirdo, vertex Virg. G. 1. 242), and so too Atlas in the south. Mercury in his flight in
oιρέων ἡλιβάτων, κορυφαὶ χθονός, ἡχί τ' ἀερθεὶς ἥλιος πρῶτησιν ἐρεύθεται ἀκτίνεσσιν.
νεοθι δ' ἄλλοτε γαῖα φερέσβιον ἀστεά τ' ἀνδρῶν φάινετο καὶ ποταμῶν ἱερὸς ρόου, ἄλλοτε δ' ἀυτὲ ἄκριες, ἀμφὶ δὲ πύντος ἀν' αἰθέρα πολλὸν ἴοντι.

"Ἡρως δ' ἀπάνευθεν ἑης ἐπὶ σέλμασι νηὸς ἐν ποταμῷ καθ' ἔλος λελογημένοι ἡγορόωντο. αὐτός δ' Ἀισρόνίδης μετεφώνει οἳ δ' ὑπάκοινον ἥρεμας ἦ ἐνι ἱερῷ ἐπισχέρω ἐδριῶστες: "Τ' φίλοι, ἦτοι ἐγὼ μὲν ὁ μοι ἐπιανδάνει αὐτῷ ἐξερεύ' τοῦ δ' ὑμμὶ τέλος κρητὴν ξοικεν. ἡννὴ γὰρ χρείωστ, ἐνυνὶ δὲ τε μύθοι ἐασιν πάσιν ὄρμας: ὅ δ' σίγα νόον βουλῆν τ' ἀπερύκων ἱστοῦ καὶ νόστου τόνδε στόλον οἰος ἀπούρας. ἄλλοι μὲν κατὰ νηὰ σὺν ἐντεσὶ μίμηθεν ἐκηλῐν αὐτάρ ἑγὼν ἐς δοματ' ἐλευσόμαι Λήτατο, νιάς ἐλὼν Φρίξου δύο δ' ἐπὶ τοῖς ἐτάριοις. πείρηςω δ' ἐπέεσον παροίτερον ἀντιβολήςας, εἰ κ' ἐθέλοι μιλότητι δέρος χρύσειον ὁπάσσαι, ἢ καὶ οὐ, πίσινος δὲ βὴ μετιώτας ἀτίσσει.

164. ἄλλοτε Pariss.: ἄλλαυ vulg.
165. ἴεραι posl Spitzner.
166. ἀν' ἀδέρα Pariss. duo: ἐν ἀδέρει vulg.: ἀν' ἀδέρει L, G.
170. ἥρεμα G, vulg.

Ἀείμ. 4. 236 sqq. lights first on Mt. Atlas. ἀνέχοναι is probably intr. (cf. 217, 851, 1383), though the Latin translators render, ' duo poli sustinent vertices,' and de M., ' deux poles soutiennent les hauteurs.'

162. ἡχί τ': the use of ἡχί τε = ἡχί is common in later epic poetry, and is an extension of the Homeric ἐνθά τε = ἐνθα; "where first upborne. The blushing sun unfolds the rays of morn" (Peston).

163. ἐρεύθεται: cf. 4. 120, 1. 778.
164. φερέσβιος: this epithet of γαῖα is not found in Hom., but it occurs in the Homeric hymns and in He-iœd.
165. ἱερὸς ρόοι: v.n. 4. 134.
166. ἱερὰ: the Schol. explains the variant ἱερὲι as δασική (dat.) ἀντὶ αἰτιατικῆς (acc.), but Ap. does not use ἀνά c. dat. (in 2. 699 there may be tmesis), though it is found nine times in Hom.
168. λελογημένοι: cf. 7 supr.
171. ἐπιανδάνει: as in Ἰ. 7. 407; elsewhere ἐφανδάνει, e.g. 34 supr.
172. τέλος κρητήναι: cf. Ἰ. 9. 626, οὗ γὰρ μοι δοκεῖ ... τελευτή ... κρατεῖσαί.
174. δ'] πείρηςω κ.τ.λ.: 'but he who speaketh not, and withholdeth his mind and counsel, let him know that it is he, and he alone, who is robbing this company of their return.' ἀπερύκων: only here in the sense of ' keeping back' (i.e. not uttering); in 327 ἀπέρυκεν means 'detained.'
175. ἐπιοῦρας: v.n. 1. 1212.
176. νιάς Φρίξου: v. 2. 1093.
181. ἢ καὶ: introducing the more probable alternative; cf. 4. 205.
The text is a page from a Greek manuscript, containing a mixture of Greek text and some numbered references. The text appears to be a translation or commentary on a work, possibly from Homer, given the scholarly nature of the annotations. The page contains a variety of references to historical and literary sources, including Homer, Hesiod, and other Greek authors. The page also includes a couple of lines from a passage in Greek, which seem to be part of a larger discussion or commentary.
201. πρόμαλοι: some variety of osier or willow, mentioned by Hippocrates (607, 47), and in a list of trees in Eupolis, Alcman fr. 14 (Kock). Hesych. explains πρόμαλος as μυρίς (tamarisk) ἴ ἄγνος (willow, withy); cf. Et. Mag. 689, 41, pará Ἀπολλωνίῳ πρόμαλοι, εἴδος ἄργιας ὅρνους.

202. The Schol. says that the account of these curious rites is taken from the Νόμιμα Ἀσίας of Nymphodorus. Cf. Ael. V.H. 4.1, Κόλχειο δὲ τοὺς νεκροὺς ἐν βύρσας ἄπτοντο, καὶ καταράγοντες ἐκ τῶν δέντρων ἔξαρτόν: Sil. Ital. 13.486, At gente in Scythica subfixa cadavera truncis Lenta dies sepelit, putri fiqueintia tabo.

205. στελλάντας: 'burying.' For this strange use of στέλλων I can find no parallel. L. and S. cite viēa δὲ ὕπε ἐστειλε in this sense from the Anth. (?), without fixing the reference, περιστέλλων was used at times meaning 'to bury,' its first meaning being 'to dress the dead in funeral robes,' 'to lay out' as in Od. 24.293, ὦδε ἐ μὴ τὴν Κλαύσε περιστελλάσα.

206. κατελίσαντε: the use of the dual shows that Ap. believed in Zenodotus' theory that in Hom. sometimes the dual and pl. are used indiscriminately; v. Leaf on II. 1.567, 5.487, etc. Merkel suggests that Ap. is imitating h. Hom. Ap. 487, ἵσταν μὲν πῶς καθέν κυβαντε θεoίας, where the dual is clearly used for the pl. See also on 1.384.

207. ἤρπε... αἰσχαν: 'howbeit the earth obtaineth rights equal to the air.' ἤρπε ἄνω is an instance of the comparativum compendiariam; cf. Pl. 17.51, κοίνα τῷ ἐρπατεσμον ὁμοία. For ἐμμορήν v. 4 surp.

208. ταρχύνοντι: v. n. 1.83.

209. θηλυτέρας: for the comparative denoting opposition (here to the male sex) v. Monro, H.G. 120. ἡ γάρ... τέττυκα: ἀντι του, οὕτος γάρ ὁ τρόπος τοῦ νήματος. Schol. It is an echo of phrases like ἡ γάρ δική ἐστι γερμόνων, Od. 24.255.


215. ἐν προμολήτοι: 'at the entrance' (to the courtyard), v. n. 1.260. ἐρέα:
εξείης ἀνέχον' θριγκός δ' ἐφύπερθε δόμοιο λαίνεις χαλκέρσων ἐπὶ γλυφίδεσσιν ἄρηρει. ἐκφηλοὶ δ' ὑπὲρ οὐδὸν ἔπειτ' ἔβαν. ἄγχι δὲ τοῖο ἁμερίδες χλοερώσι καταστεφέες πεταλούσιν ὑψιοῦ αἰερόμεναι μέγ' ἐθήλειν. αἰ δ' ὑπὸ τῆς ἁνέαυν κρῆναι πίσωρες ἰδον, ἃς ἐλάφηνεν ᾿Ηφαιστος. καὶ ρ' ἡ μὲν ἀναβλύσεσκε γάλακτι, ἢ δ' ὅνῳ, τριτάτη δὲ θυώδει μᾶεν ἀλουφή' ἢ δ' ἄρ' ὑδῷ προφεσκε, τὸ μέν ποθ' δυομένησιν θέρμετο Πηλιάδεσσιν, ἀμοιβήθηκε δ' ἀνιούσις κρυστάλλῳ ἱκελον κοίλης ἀνεκήκιε πέτρης. τοι' ἄρ' ἐνι μεγάροις Κυταιέος Λίηταο τεχνήσει "Ηφαιστος ἐμίσατο θέσκελα ἔργα. καὶ οἱ χαλκόποδας ταύρους κάμε, χάλκεα δὲ σφεν' ἵνα στόματ', ἐκ δὲ πυρὸς δεινών σέλας ἀμπνείεσκον· πρὸς δὲ καὶ αὐτόγυον στυβαροῦ ἀδάμαντος ἄρτον ἠλάσεν, Ῥηλώ τίνης χάριν, ὀς ρά μιν ἵπποι

217. θριγκός Vrat., Vind.: θριγχός (supr. θ scr. τ man. sec.) L: θριγχός vulg. 218. χαλκέρσων Pariss. quatt.: χαλκείας L, G. 219. επὶ Πλάτον. 220. παρί Πλάτον. 221. Πλημάδεσσιν ἑθέρματ' 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;' ἀναβλύσες ἀναφέρετο ἡ κυνοκάρασος. Schol. The line is quoted in Ett. Mag, with the gloss γλαύρις καὶ ἡ κεφάλι τοῦ κινοῦν. The word is only used here in this sense; cf. τρίγλυρος. For its ordinary meaning v. 282. 220. ἁμερίδες: se. ἀμπελον, 'cultivated vines' ; cf. Od. 5. 68, ἢ δ' ἀυτοὶ ῥετάναυτο περὶ σπείους γλαφρώον ἁμερίς ἡβάσας, στεβήλε ἐς σταφυλῆς. 222. Cf. Od. 5. 70, κρῆναι δ' ἐξεῖς πίσωρες ἰδον ὑπατί λευκοφ. For πίσωρες v.n. 1. 671. 223. ἀναβλύσες: Ap. lengthens the v in compounds of βλύω here and in 4. 788, 1417, but shortens it in 4. 1238. In 4. 1440 we have ἐβλύω (from βλύω) with short penult. Hom. has ἀποβλύων (H. 9. 491). 224. ναέν: v.n. 1. 1146. 225. προφέσκε: for the trans. use cf. H. Hom. Ἀρ. 380, χαβρόν ἐγχοο' ἑράτιον προφέσκειν καλλίρροιον δῶρον: Theoct. 5. 124, ἤμερα . . . βείτω γάλα. δυομένησιν: the lengthening of the first syll. is un-Homeric; cf. 1. 925. Hom. always has ν short in the pres. and impf., but Ap. has it long in εδεισε, e.g. 1. 581. 226. Πηλιάδεσσιν: the Pleiades rise at the end of April, and set at the end of October. 227. κρυστάλλῳ ἱκελον: cf. H. 22. 151, προφέσχε εἰκοῖα . . . ἐδοός κρυστάλλῳ. 228. Κυταιέος: v.n. 2. 399. 231. σέλας ἀμπνείεσκον: for the cogn. acc. cf. Pind. Ὀ. 8. 47, κατοιν ἀμπνεύεαι. 232. αὐτόγυον: 'of one piece.' In Hes. Ὀ. 433, the αὐτόγυον ἄρτον is contrasted with the πητικὸν ἄρτον in which the γύρος 'plough-stock,' ἐλβρα 'share-beam,' and ἱστοβοθίες 'pole' are mortised together. 233. Ῥηλὼ: father of Aeetes; πεπλάσαι ὁ μῆδος διὰ τὴν τοῦ θεοῦ τῶν ποδῶν χαλωτήτα: ὃ μέντοι πιθανοίς μείζονα γὰρ εἴχαν δύναμιν τῶν Γειάντων, δι' ἃς αὐτοῦ ἐτύφατο ἄρ. ὁ μέντοι ὁ Ἡραίτης αἰτίαν ἀποδέωκε, δι' ἃς ὁ ᾿Ηφαιστος κατεσκευάζει τὸ Ἄρτη τοὺς τῶν χαλώνυμας ταύρους καὶ τὸ ἄρτον. ὅτι δ' δυνατός ὢν ὁ ᾿Ηφαιστος Ὁμηρος
δέξατο, Φλεγραίη κεκμημένη δημιοτήτι.

ένθα δὲ καὶ μέσαυλος ἐλήλατο: τῇ δ' ἐπὶ πολλα

δικλίδες ἐπηγεῖς θάλαμοι τ' ἔσαν ἐνθα καὶ ἐνθα:

δαιδαλῆς δ' αἰθουσα παρέξ εἰκάτερθε τετυκτο.

λέχρις δ' αἰώνες οἴοι έστασαν ἀμφοτέρωθεν.

τῶν ἦτοι ἀλλ' μέν, ὅτις καὶ ὑπερόχος ἦν,

κρείων Αἴτητος σὺν ἐν ναίσσεκε δάμαρτι.

ἀλλ' δ' Ἀβιρτος ναιεν πάις Αἴτηταο.

τὸν μὲν Καικασίη νύμφη τέκεν 'Αστερόδεια

πρὶν περ κουρίδην θέσθαι Εἰδύαια άκοιτων,

Τῆθος Όκεανοῦ τε πανοπλοτάτην γεγανίαν.

καὶ μιν Κόλυχος νικε ἐπωνύμην Φαέθοντα

ἐκλευο, ὠνεκα πασί μετέπρεπεν ἠθεώσων.

τόσο δ' ἔχον ἀμφότεροι τε καὶ Αἴτηταο θύγατρες

ἀμφώ, Χαλκιώτη Μηδειά τε. τὴν μὲν ἀρ' οἴγε

ἐκ θαλάμου θαλάμονδε κασιγνήτην μετιούσαι—


243. Ἰδιων L.

245-9. τῇ μὲν ἀρ' οἴγε ... μετιούσαι Vatt. duo, Vrat., Vind.: τῇ μὲν ἀρ' οἴγε ... μετιούσαι L, G: τῇ μὲν συν. τῇ μὲν L 16: ἣ μὲν ἀρ' ἤτε ... μετιούσαι vulg.: βῆ μὲν ἀρ' ἡτε ... μετιούσαι Gerhard: varies emendationes enumerat Merkel, e.g. τέτωμ ἀρ', θαλαμῶνδε λάον γνωτήν μετιούσαι, θαλαμῶνδε κατημήτητην μετιούσαι.

248. Φλεγραίη: Phlegra, the scene of the conflict between the gods and giants, was identified with Pallene in Chalcidice and various other volcanic districts.

234. μέσαυλος: 'the inner court'; τὸ μέσον τῆς αἰλῆς, ὅπου τῶν βων αἱ στάσεις. μέσαυλον δὲ οἱ 'Ἀττικοι τὴν φέρουσαν ἐς τὴν ἀνδρώντι καὶ γυναικώντιν. Schol. The former is the Homeric meaning.

235. θαλάμοι: 'chambers.' In describing the Homeric house in Chalcidice and various other volcanic districts.

236. άθιοσα: v.n. 39. παρεξ εἰκάτερθε: the whole length on either side: cf. Od. 5. 439, νῆτε παρεξ 'was swimming along the shore.'

237. λέχρις: 'crosswise,' v.n. 1. 1235. These loftier buildings were situated transversely to the άθιοσα.

238. 'before he took Εἰδύαια as lawful wife.' Εἰδύαια: lit. 'the knowing one' (cf. "Ἰδιων, I. 139). Hesiod calls her Ιδιων, Τ. 958, Αἴτητος δ' νῦς φαεσιμυβότον' Ηελίοιο Κόινθην' Όκεανοίο τελέουστος ποταμοῦ Ἐμέ θεών, βαυληθέν Ίδιων καλλιπάρφον. From her Medea may have inherited her skill.

244. πανοπλοτάτην: 'the very youngest,' ἀπ. λεγ.: v.n. 1. 13.

245. Φαέθοντα: cf. 1236. This name is used not only for Absyrtus but also for the son of Hecílos, 4. 598, etc. The Colchian people call Absyrtus Phaethon, even as the Ιταλος people call Scamandricos, the son of Hector, Astyanax (II. 6. 402).

247. τοὺς δ': the remaining δομως(238).

248. Χαλκιώτη: cf. 2. 1149. τὴν μὲν ... μετιούσαι: '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 μετιούσαι, such as τέτωμν ou εἰσάγαν, is omitted after the parenthesis (250-52), and a fresh constr. begins in 253. For similar anacolutha v. 4. 435-42, 852.
"Hephaiston to μὲν ἑρυκε δόμω· πρὶν δὴ οὖθεν θάμιζεν ἐν μεγάροις, Ἐκάτης δὲ πανήμερος ἀμφίπονείτο νηὸν, ἐπεὶ πά τις αὐτὴ πέλεν ἀρήτειρα—καὶ σφαίρας ὡς ἵδεν ἀσσον, ἀναχαίνει δὲν δὲ ἄκουσεν Ἑλληνικόν. δυναὶ δὲ ποδῶν προπάροσθε βαλοῦσαι νήματα καὶ κλωστήρας ἀλλαξόμενοι ἐκτοθεῖ πᾶσαι ἔδραμον. ηδ' ἀμα τοῦτον ἐνὸς μῆλα ἢδονα ὑποὺ χάρματι χείρας ἀνέσχεθεν· δις δὲ καὶ αὐτοὶ μητέρα δεξίωντο, καὶ ἀμφαγάπαξον ἢδονες γνήθονυοι· τοίνυν δὲ κινυρομενή φάτο μὴθών: 'Ἐμπθης οὐκ ἄρ' ἐμέλλετ ἀκριβείᾳ καὶ λιπόντες τηλόθι πλαγίασθαι μετὰ δ' ὑμέας ἐπιτατειν ἄισα. δειλή ἐγώ, οἶνον πόθον Ἑλλάδος ἐκποθεῖν ἄτης λευγάλεις Φρίξου ἐφημουσύνησιν ἔλεσθε πατρός. οὐ μὲν ἑκοσκον καὶ πυρίας ἐπετειλατ' ἀνίας ἡμετέρῃ κραδίῃ. τι δὲ κεν πόλιν Ὀρχομενοῦ, ὡστὶς ὑδ' Ὀρχομενός, κτεάνων Ὀθάμαντος ἐκήτη μητρε' ἐγν ἀχέουσαν ἀποπρολόγοντες, ἴκουσθε;" "Ὡς ἐφατ· Λίητης δὲ πανύστατος ὄρτοι ὑθρατε, ἐκ δ' αὐτῇ Εἰδυὴν δάμαρ κίεν Λίητα —

250 sqq. 'for Hera kept her in her home, though seldom aforetime was she within the house, but she ministered in the temple of Hecate from morn till eve.' For βάμιζεν cf. 2. 451.

253. ἐδ' ἐδ' ἄκουσεν: 'was quick to hear'; cf. II. 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 προπάροσθε: cf. Cat. 64. 319. Ante pedes autem candentis mollis lanae Vellera virgati custodiabant 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 II. 22. 448, τῆς δ' ἐλείσθη γνία, χαμαί δὲ οἰ ἐκπεσε κερκίς.

256. ἡ 8': i.e. Chalciope, wife of Phrixus.

257. ὑποῖον: the Schol. censures this use for ὑφόσ, but see on i. 63. We have ἐκτοθεῖ = ἐκτοθεῖ (255) and τηλόθι = τηλόθε (261).

258. κινυρομενή: cf. 1. 292.

260. ἐμέλλετ: this use of the impf. of μελῶ to denote what is destined is peculiar to epic poetry, cf. II. 5. 680, ἐσπει ὑδ' ἄρ' ἐμέλλον ἐγώγε, Νοστής ἀκόνοις... Εὐφρανεῖν ἀλοχον: Αρι. i. 1309, etc. ἀκριβείᾳ: see on 298.

262. ἐκποθεῖν... λευγαλέης: 'from some grievous infatuation.'

263. Φρίξου ἐφημουσύνησιν: cf. 2. 1093 sqq.

266. ὡστὶς ὑδ' Ὀρχομενός: imitated in Aen. 5. 83. nec tecum Ausonium, quicunque est, quaerere Thybrim.

267. ἐφῖν: = ὑμετέρην, as in 2. 332; v.m. 1. 1113.
271. ἐπετήλθει: this form is only found here. For the plpf. expressing suddenness v. Goodwin, M.T. 32. Cf. 1. 1329.
272. άλις: ‘in great numbers’; cf. Il. 3. 384, περὶ δὲ σαλπαί αἷς ἦν.
273. ξένοι: for the causal sense cf. 4. 391, Anth. P. 7. 385, θυμόν ... ξέσας, Aesch. Pr. 370, ἐξακακεῖ χάλων. Similar examples are προφέσει (225) and ἐπαινο- σιον (1. 1254).

274. μέθυσκον: cf. ἐβάντεσκον, 4. 622. These forms, which are not Homeric, are modelled on ἀνίσεις, Hes. Th. 157.
275. ύποδηρήσιον: Ap. formed this new verb from the Homeric ὑποδρέω ‘to minister to’ and ὑποθήρηστες ‘servants.’

276. τερτήχως: ‘tumultuous,’ ‘full of turmoil,’ v.n. 120. For the intrans. use of τέτρηχα v.n. 1. 1167, de M. wrongly renders, “portant avec lui le trouble de la passion.” ὀστρόσ: v.n. 1. 1265. Ap. is imitating Anacr. 3. 27, ἤπειρε δὲ καὶ με τύπτει Μέσον ἥπαρ, ὅσπερ ὀστρός’ Ἄρα δὲ ἄλλατα καχάζων. For φορφάυα v.n. 2. 89.

278. φιλήμ: ‘lintel,’ ‘limen superius; ’ cf. Theocr. 2. 60, θρόνα ταῦθ’ ὑπόμαζου Τάς τήν ϕιλας καθ’ ὑπέρτερον. In Od. 17. 221 φιλαί means ‘jambs.’ προδόμω: ‘fore-hall,’ the vestibule to the μέγαρον, formed by the space covered by the αἴωνα running along the inner side of the αίλη.

279. Imitated from Il. 4. 116, ἐκ δ’ ἔλετ’ ἐν Ἀθήνα, παροίμια, μελανέων ἐρυ’ ἀδώνων.

280. ὀξία ... δεξιάλων: ‘with quick glances; ’ cf. Il. 9. 180, δεξιάλων ἐς ἑκάστον ‘looking meaningly at each.’ Doederlein refers it to ἄδειεν δονεῖν, to turn oneself about; Fick explains it as a redup. form* δεξιάλω (connected with Skt. ad-dar) to trouble oneself, take thought for; Curtius compares the redup. with that in διν-δρε(Φ)ο-ν beside δοῦς.

281. αὐτὸ ... ἔλεοςεις: ‘crouching with tiny form at Jason’s very feet’; cf. Archil. 103, ἔρως ὑπὸ καρδίαν ἔλεοςεις (v. 296): H. 24. 510, προπάρωθε ποῦν Ἀχιλλος ἔλεοςεις: Od. 9. 433, ὑπὸ γαστέρ’ ἔλεοςεις. See also on 1291 infr.

282. διασχόμενος: ‘stretching it’; cf. Aen. 9. 623, intendit telum, diversaque brachia ducens, etc.

284. ἀμφασίη: cf. 76.
καγχαλόνων ἵς: Βέλος δ' ἐνεδαιετο κούρην νέρθεν ὑπὸ κραδίαν, φλογὶ εἰκελον' αὐτία δ' αἰεὶ βάλλεν ὑπ' Αἰσθονίδην ἀμαρύγματα, καὶ οἱ ἅγιοι στήθεων ἐκ πυκναὶ καρμάτω φρένες, οὐδὲ τὴν ἀλλήν μνήστων ἔχειν, γλυκερὴ δὲ κατεβίατο θυμὸν ἀνίη.

290 ὡς δὲ γυνὴ μαλερὰ περὶ κάρφεα χείσατο δαλὸ χερνῆτις, τῇ περ ἀλαστία ἔργα μέμηλεν, ὡς κεν ὑπαρόφιον νύκταν σέλας ἐντύνατο, ἀγχὶ μάλ' ἑγροιμῆν τὸ δ' ἀθέσφατον ἐξ ὀλύγου δαλοῦ ἀνεγρόμενον σὺν κάρφεα πάντ' ἀμαθύνει.

287. εἰκελον Stephanus: ἵκελον codd.
290. γλυκερὴ ... ἀνίη Paris. duo. et coni. Stephanus: γλυκερὴ ... ἀνίη L:
γλυκερὴ ... ἀνίη vulg.
294. πάγχυ μάλ' Merkel: ἀγχὶ μάλ' ἐςομίνη Hemsterhuis.
295. ἀνερθόμενον Paris. unus. unde ἀνερχόμενον Brunck.

286. ἐνεδαιετο: cf. Pind. P. 4. 328, ἡμιδόιοισιν τόθων ἐνεδαιείν Ἡρα: Ἄει. 4. 208, vultus alit venis et caeco carpitur igni: Cat. 64. 92 (of Ariadne), non prius ex illo flagranti declinavit Lumina, quam cuncto concepito corpore flammam Fundit-mus atque imis exarit tota medullis.

287. φλογὶ εἰκελον: the same comparison occurs in 1. 544. 4. 173; cf. Π. 13. 330, φλογὶ εἰκελον ἀλκήν.
288-9. βάλλεν ... ἀμαρύγματα: cf. Aesch. Ag. 239, ἐβαλλ' ἐκαστὸν ἀρ' ὄμαστος Βέλει φιλοίδεστον: ib. 743, μαλᾶκον ὀμιστον Βέλος, δῆσιμον ἐρωτοῦ ἀνθόσ. For ἀμαρύγματα v.m. 2. 42. ὑπὸ: 'in the direction of.' Here, as in 675, 1404, ὑπὸ c. acc. is used in a way that is not Homer (Oswald). ἄγνυντο ... φρένες: 'in her breast her anxious heart throbbed wildly in its pangs,' ἄγνυντο: πτωχον ἐπεμευν ἦ μετεφρίζοντο. Schol.; cf. 688, 2. 81. 4. 1073, ἐκ στήθεων: cf. 962. πυκναὶ φρένες: frequent in Hom. of a mind quick to perceive, so here of the heart 'sensitive,' 'responsive.'
290. γλυκερὴ ... ἀνίη: 'but her soul melted away in sweet sorrow.' κατεβίατο: = κατετηρέστο. cf. 1131. In both passages L. and S. explain 'to overflow with.'
291 sqq. 'As a woman who laboureth with her hands, and whose craft is weaving, strews dry twigs around a smouldering firebrand, that she may kindle light by night beneath her roof when she must rise betimes; and a flame of wondrous power, roused from a tiny brand, consumeth the twigs—even so did Love, merciless Love, crouching beneath her heart burn stealthily; and her soft cheeks did ever change their hue, now pale, now red, in her anguish of heart.' The simile of the toil-worn weaver is used again in 4. 1062 to illustrate Medea's fears. Homer employs a similar comparison in II. 12. 432, ἀλλ' ἔχον, ὥστε τάλαντα γυνῆ χερνήτις ἀληθής, 'Ητε σταθῶν ἑχοῦσα καὶ εἰρόν ἁμφὶ ἀνέπληκε Ἴηαγόου, ἦν παινίν άείκεια μισθὸν ἀφεταί. Virgil imitates all three passages in describing Vulcan speeding to his forge at early morn, Aen. 8. 508, cum femina primum Cui tolerare colo vitam tenueque Minerva Impositum, cinerem et sopitos suscitat ignes Noctem addens operi, etc. For the keeping a flame alive at night cf. Od. 5. 488, ὡς δ' ὅτε τις δαλὸν σποδιὴν ἐνέκρυψε μελαίνῃ ... Σπέρμα πυρὸς σῶζων κ.τ.λ.
294. ἀγχὶ μάλα: 'right early.' Ap. seems to have adopted this temporal sense of ἀγχὶ from Od. 19. 301, ἐλεύθεσα ἤσον Ἀγχὶ μάλα, where Eustach. so explains it, though most editors take it there in its usual local sense. Merkel's objection that ἀγχὶ 'foret max non tempti' does not seem convincing: to rise 'soon' and to rise 'early' come to much the same thing. τὸ δὲ: sc. πῦρ.

295. σῦν ... ἀμαθύνει: this compound is ἀπ. λέγ.
toioi yπò kradhù eiluméνos aitheò to láthre 
oulor "Eросος" ἀπαλάς δέ μετετραπάτο παρειάς 
ἐς χλόνων, ἄλλοις' ἔρευνθος, ἀκηδείηςι νόοιο.

Δμωδε σ' ὀππότε δή σφιν ἐπαρτέα θηκαν ἐδωδήν,
αὐτοὶ τε λιαροίνων ἐφαιδρύναιντο λοιπροίς,
ἀσπασίως δόρπω τε ἐποτήτι τε θυμόν ἀρεσάν.

ἐκ δὲ τοῦ Ἀἰτήτης σφετέρης ἔρεεινε θυγατρός 
ύηςας τοιώσι παρηγορέας ἐπέσωσιν

"Παιδὸς ἐμὴς κοῦροι Φρύξου το, τὸν περὶ πάντων 
ἐξείνων ἡμετέρωσιν ἐνι μεγάροισιν ἐτίσα,
πῶς Αἰάνδε νεευζε ταλίσουτοι; ἥ τις ἄητ 
σομεμέοιοι μεσογης ἐνέκλασεν; οὐ μὲν ἐμεῖο 
πείθεσθε προφέροντο ἀπείρων μέτρα κελέθουν.

ἡδεν γάρ ποτε πατρὸς ἐν ἀρμασὼν Ἡλείοιο 
δινεύσας, ὅτι ἐμεῖο κασινυήτην ἐκόμιζεν 
Κίρκην ἐσπερίης εἰσω χθονος, ἕκ δ' ἰκόμεσθα 
ἀκτὴν ἥπειρον Τυρσηνίδος, ἐνθ' ἐτι νῦν περ 


306. ἢ τίς ἀνὴρ Ο. Schneider.
307. σωμεμέοιοι ed. Flor.

296. ειλυμένοις: v.n. 281. αἰθητο λάθρη:
   cf. Λευ. 4. 67, ες mollis flamma medullas 
   Interea, et tacitum vivit sub pectore 
   vulnus.

297. οὐλος: 'crueil' ; cf. Virg. E. 
   8. 47, saeuus Amor: Enn. Fab. 259, 
   Medea, animo aegra, amare saev saucia. 
   L. and S. take οὐλος as ολο here and in 
   1078, explaining 'vigorous,' 'vehement.'
   μετετραπάτο: ἀπ. λεγ. Prop. expresses 
   the same change from blushing to pale-
   ness, 1. 15. 39, Quis te cogetict multos 
   pallere colores?; cf. Cat. 64. 100, Quantos 
   illa tuit languenti corde timores, Quanto 
   saepe magis fulgere expalluit auris.

298. χλωδον: v.n. 2. 1216, ἀκηδείηςι:
   ταις πολυκηδειαις, τουτεστι ταις λύπαις. 
   Schol. : elsewhere it means 'indifference,' 
   e.g. 260 super., 2. 219.

301. δόρπω: δόρπω, the evening meal in 
   Hom., is used loosely for food in later 
   epic; cf. the Homeric είτοιο ἥδι ποτήτος. 
   ἀρεσάν: this form only here; the infin.
   ἀρεσάι in Hom. Cf. 901. 4. 373.

302. ἢ δὲ τοῦ: 'thereupon.' σφε-
   τέρης: v.n. 186. θυγατρός: Chalciope.

306. ἢ . . . ἐνέκλασεν: 'has some 
   mischance thwarted you in speeding your 
   course?' Cf. II. 8. 408, αἰεὶ γάρ μοι ἐκθεν 
   ἐνέκλας, ὅτι ικεν εἴσω. The dat. σομεμέοιοι
   is on the analogy of verbs of opposition.
   e.g. δοκίμασαν. For the form σωμεμέοιοι
   see on 2. 296, 1010. Schneider's ingenious
   suggestion, ἀνηρ for ἄητ, is based on Call.
   Τοβ. 90, αὐτὸς ἀνὴρ εὐκολοσας, ἐνέκλασ-
   σας δὲ μενούς. ἀνηρ has ἄ.

308. προφέροντο: 'putting forward.'
   The gen. may be absolute or governed by 
   πείθεσθαι. Cf. Πτήδ. 1. 126, ἑμεῖο πείθεσθαι.

309. ἢδεν . . . δινεύσας: 'for I 
   marked it, when once I was whirled 
   in my father the Sungod's car' (Way).

311. Κίρκη: the home of Circe, the 
   Homeric Άλαιη, was early identified with 
   the Circean promontory in Latium on the 
   Tyrrhenian Sea; Hes. Ἀι. 1011, 
   Κίρκη δ' Ηλείον δυνάτηρ 'περιοίδος 
   Γείνατ' ὁδοσόμοιοι τολασίφορον ἐν ὑπο-
   τίτη 'Αγριον ἢδε Λατινόν . . . Οἱ δ' ἢτοι 
   μάλα τήλε μυχὸ νυσοι ἑράδων Πᾶνοι 
   Τυρσηνίδοις ἀγαλείποις ἀνάσον. Cf. 
   4. 850.
314. ἄων L: ὄων vulg.
320. διείχευσαν Στεφάνων.
321. ἐπί Μαδβίγ: ὑπὸ codd.
325. ὀδόν οἱ Παρίσιος, duo: ὀδόν τῇ vulg.
327. καὶ σφαῖρα ἑρυκέων Ηερωδέων.

314. τὶ μυθών ἴδος: cf. 1. 1204. δ' εὖ μοι: 'the obstacles which have arisen in your path': ἐν μοῖς = ἐμπόδοιν.
318. ὑποδειγμάτων ἄμφι: 'fearing for the safety of.' For the usual constr. of ὑπό. v. 2. 821. Argus acts as spokesman, as in 2. 1122.
320. κείμην: sc. νῆα. For the wreck v. 2. 1118.
321. ἐπὶ δοῦμα πεπνύμως: '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 δῶμα of his vessel which has been vomited forth by Charybdis, and makes his way to land ἐξόμενος ἐπὶ τοῦ σιω. In Ap. πεπνύμως (=τας) is from πτωτον (not πτήσωσα), as also πεπνύμως (=τας), 4. 1203, 1208. He has πεπνύμως from πτήσωσα 2. 335; but from πτήσω 4. 93, 1454. The reading ὑπὸ yields no sense, and was due to phrases like πτήσων ὑπὸ δοῦμα, 3. 1375, and the Homeric ὑπὸ τείχους πεπνύμως (of men lying in ambush). Od. 14. 474. There seems to be a similar confusion of ἐπι and ὑπὸ in 4. 1203, τῷ ὑπὸ ἑρμαίη πεπνύμως.
322. νῆον Εὐναλίου: v. n. 2. 384. ποιήσαντων: cf. Od. 5. 402, ῥόξεθε γαίς μέγα κύπα ποιησάντων ἤπειροι.
326. ἀπόκεκα: cf. 2. 1068 sqq.
327. ἔψι: - σφατηρές, v. n. 1. 1113. ἀπέρικεν: διενεκέτει, i.e. kept them on the island to befriended the sons of Phrixus. Such a use of ἀπέρικεν (= ἐρύκαω. 250) is unique. See on 174.
330. ὀπαίοντες: v. n. 1. 764.
332. χρείω: 'the object of their quest.' v. n. 33. οὖ χρείω: cf. Aesch. Ag. 773, ἀν γάρ σε ἐπικείμενον (Musgrave).
ABBONYATIKON Γ

τόνδε τις ἵμενος πάτρης ἀπάνευθεν ἠλάσσαι καὶ κτεάνων βασιλεύς περιώσιον, οὔνεκεν ἀλὴς σφωτιέρῃ πάντεσσι μετέπρεπεν Αἰολίδησιν, πέμπει δὲ υδῷ νέεσθαι ἀμήχανον οὖδ’ ὑπαλύγειν στεέται ἀμειλόκτου Δίως θυμαλγά μὴν καὶ χόλου, οὐδ’ ἄτλητον ἄγος Φρίξου τε ποινὰς Αἰολίδεων γενεύν, πρὶν ἐς Ἕλλαδα κῶς ἢκόπισθαι, νηῇ δ’ Ἀθηναίη Παλλᾶς κάμεν, οὐ μάλα τοίην, οἷαὶ περ Κόλχοισι μετ’ ἀνδράσι νῆς ἔσων, ταῦτοι ἀνωτάτης ἐπεκύραμεν. ἣλθα γὰρ μιν λάβρων ὑδῷ πιοῦ τε διέμαγεν’ ἡ δ’ εἰπὶ γόμφους ἵσχεται, ἥν καὶ πᾶσαι ἐπιβρύσωσιν ἀελλαί. ἰσόν δ’ εἰς ἀνέμου θέει καὶ ὀτ’ ἀνέρες αὐτοὶ νωλεμέως χείρεσσιν ἐπιστέρχωσιν ἐρετμοῖς.

333. τόνδε: Jason. τις . . . βασιλεύς: Pelias; cf. l. 5 sqq.
334. περιώσιον: with ἵμενος, “being slain with exceeding vehement spite” (Way).
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 στεέται v.n. 2. 1204.
338. νῆς: in mentioning Colchian ships Αρπ. abandons the usual legend that the Argos was the first ship ever built.
339. αἰνοτάτης: ‘the sorriest’; cf. 2. 1126. ἥλθα: ‘utterly’; v.n. 2. 283. The Schol. explains it by ἀθρώω, which may mean ‘all at once.’

337. στεέται schol. Par.
338. ἐρετμοῖς Pariss. tres, Brunck.
340. αἰνοτάτης: ‘the sorriest’; cf. 2. 1126. ἥλθα: ‘utterly’; v.n. 2. 283. The Schol. explains it by ἀθρώω, which may mean ‘all at once.’

343. διέμαγεν: here aor. act.: in 1147 infr. and in 2. 298 it is aor. pass. ἡ δὲ: the Argo. γόμφους: cf. I. 360, 1005.
344. ἵσχεται: ‘is held fast.’ ἐπιβρύσωσιν: cf. 2. 1125.
345. εἰς ἀνέμοιο: ‘before the wind.’
347. Παναχαίδος: cf. 1. 243. εἰ το σερίστον: for this use of the neut., for the masc. cf. Theocr. 7. 4, εἰ τί περ ἐσώμεν Χαῖν τῶν ἐπάνωθεν: Hor. Σ. I. 6. 1, Lydorum quidquid Etruscos Incoluit fines.
348. τολλ ἐπαληθείς: cf. Od. 4. 81, πολλα παθὼν καὶ τολλ ἐπαληθεῖς: Aen. 1. 3, multum ille et terris iactatus et alto.
349. ὀπάσαι: sc. τὸ κώας.
Σαυρομάτας, τοὺς σοῦσιν ὕπ’ σκηπτροισὶ δαμάσσει. 
ei δὲ καὶ οὖνομα δὴθεν ἐπιθυμεῖς γενεήν τε ἵδμεναι, ὡτε γε ἐκκάστα γε μυθησάμην. τὸνδε μὲν, οἴο περ οὖνεκ’ ἄφ’ Ἐλλάδος δαλλοὶ ἄγερθεν, 
κλείουσ’ Ἀϊσυνος νῦν Ἰῆσων Κρηθείδαο. 
ei δ’ αὐτῷ Κρηθῆσας ἔτητυμον ἔστι γενέθλιος, οὕτω κεῖν γνωτὸς πατρώος ἄμμι πέλαυο.

minster γὰρ Κρηθείς ’Αθάμας τ’ ἔστιν Αἰώλον υἱός’ 
Φρίξος δ’ αὐτ’ Ἀθάμαντος ἐγν πάις Αἰώλίδαο. 
tὸνδε δ’ ἄρ’, Ἡλίου γόνον ἐμμεναι εἰ τιν’ ἀκούεις, 
δέρκεαι Ἀὐγείνην. Τελαμών δ’ ὅγε, κυδίςτου 
Λιακοῦ ἐγκεγεαών. Ζεύς δ’ Λιακὸν αὐτὸς ἐτικτεν. 
δῶ δὲ καὶ δαλλοὶ πάντες, ὥσιν συνεπονται ἐταῖροι, 
ἀθάνατων υἱός τε καὶ νιώνιον γεγάσαυν.’

Τοῖσα παρέννετεν ’Αργος’ ἀναξ δ’ ἐπεχώσατο μύθοις 
eιςαυξ’ ψηφοὶ δὲ χόλῳ φρένες ἤρεθοντο. 

φη δ’ ἐπαλαστήσας’ μενεάνες δὲ παίσι μάλιστα 
Χαλκίςπης’ τῶν γάρ σφε μετελθεμένοι οὖνεκ’ ἐῶλτει* 
ἐκ δὲ οἱ ὁμματ’ ἔλαμψεν ὡτ’ ὀφρύσιν ιεμένου’

Οὐκ ἄφαρ φθαλμῶν μοι ἀπόπροθι, λαβῆτηρες, 


355. κε Brunck. 
371. ὑφίστασαι χωυανένιον Herwerden. 
373. νείσθαι L, G.

355. 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 her husband, ruled 
her subjects in tyrannical fashion.
354. δὴθεν ἐπιθυμεῖς: v.n. 2. 1154. 
359. γνωτός: v.n. 1. 53. 
360. See on 2. 1160. 
363. Ἀὐγείνη: cf. 1. 172. Τελαμών: 

367. ἐπεχώσατο: ἐπιχώσαι ‘to be 
wroth at,’ is ἀπ. λεγ., though χώσαι 
is common.

36. χόλῳ . . . ἤρεθοντο: ‘his heart 
surged high with passion.’ See on 1. 944.
69. ἐπαλαστήσασ: cf. Od. 1. 252, 

tὸν δ’ ἐπαλαστήσας προσήκον, where the 
Schol. says το ἐπαλαστήσασ δηλοὶ τὸ ἐπι 
tους λεχθεῖον ὡς ἀλάστοις καὶ δεινοῖς οὕτι 
δεινοπαθήσα. Hom. also uses ἀλαστῶν 
of the wrath which neither forgives nor 

370. τῶν γὰρ . . . ἐῶλτει: ‘for he 
deemed that it was on their account the 
Argonauts had come to his city’; 
cf. 4. 10. ἐῶλτει shows metathesis of 
quantity for ἡπλει; cf. ἐὼκει (189) for 

371. ἐῶλτει often means 
‘to fancy.’
371. Cf. II. 13. 474, ὡθαλμῶ δ’ ἄρα οἱ 
ποιλ λαυτετών. ἵμενοιο: ‘in his im-
petuous wrath.’
372. λαβῆτηρες: cf. II. 24. 239, ἐρρρετε, 
λαβῆτηρες, ἐλεγχεῖς.
373. αὐτοίσι: v.n. 1. 502. ἐκτοθι: 
v.n. 257.
τριν τινα λευγαλέων τε δέρος και Φρίξου ἰδεσθαί; αὐτίχ' ὑμαρτησαντες ἄφ' Ἑλλάδος, οὐκ ἐπὶ κώσας, σκήπτρα δὲ καὶ τιμήν βασιλικίδα δεύρῳ νέεσθε. ei δέ κε μὴ προπάροιην ἑμής ἰψασθε τραπέζῃς, ἤ τ' ἄν ἄπο γλώσσας τε ταμῶν καὶ χείρε καέσσας ἀμφοτέρας, οίους ἐπιτροπήκα τόδεσσων, ὡς οὖν ἐρητύουσθε καὶ ύστερον ὀρμηθήναι, οἷα δὲ καὶ μακάρεσσων ἐπεφεύσασθε θεοίσων."

Ἀποφήγματος: μέγα δὲ φρένες Αἰακίδαον νείόθεν οἰδαίνεσκον' ἐκλείδετο δ' ἐνώθη θυμὸς ἀντιβήν ὁλονόν φάσθαι ἔπος: ἀλλ' ἀπέρυκεν Αἰσονίδης' πρὸ γὰρ αὐτὸς ἀμέσωτο μελιχίουσιν."

"Ἀιτήτη, σχέο μοι τόδε στόλῳ. οὔτε γὰρ αὐτός ἁστὸ τεῶν καὶ δῶμαθ' ἕκανομεν, ὡς ποὺ ἀολάς, οὐδὲ μὲν ἔμενοι. τίς δ' ἂν τόσον οἴδιμα περήσαι τλαίη ἑκὼν ὅθενειν ἐπὶ κτέρας; ἀλλὰ μὲ δαίμων καὶ κρυνὴ βασιλῆς ἀτασθάλου ὄροιν ἑβετήλ. δὸς χάριν ἀντομένουσι: σεθεν δ' ἐγὼ Ἑλλάδι πάσῃ" 375. ὑμαρτήσατε ἐφ' Ἑλλάδα; Brunck: ἐφ' Ἑλλάδος (omisso v. 374) Ruhnken. οὐκ Vatt. duo, Pariss. nonnulli: οὐδ' vulg. 376. δὲ Pariss., v.l. in schol.: τε L, G. νέεσθε Stephanus, et fort. Pariss.: νέεσθαι L, G. 379. ἀποπράοικα Herwerden. 380. τῷ δὲ Merkel: τοιδε στόλου ex schol. O. Schneider. 374. 'ere some one of you see thee the fleece and Phrixus to his sorrow.' For the form of threat cf. Od. 17, 448, μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρων τίθαι: Eur. Bacch. 351: Ar. Thesm. 853. 375. αὐτίχ'... νέεσθε: 'straightway accompanying them from Hellas you come hither, but to win the fleece, 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 do M. 375. "Vouς qui vous êtes empressés de partir de l’Hellade, et de venir ici, non pas pour la toison, mais pour ravir mon sceptre et mon autorité royale!" 379. οἰοὺν... τάδεσθεν: 'I would have cast you forth with but your feet left.' 381. 'such things have you falsely attributed even to the blessed gods,' ἐπεφεύσασθε: cf. Lucian Tvx. 42, ὡς καὶ πολλά ἐπιφεύσας αὐτοῖς, 'so that you could attribute many things falsely to them.' 383. ὀιδαίνεσκον: cf. II. 9, 554, χῶλος νόον οἰδάνει. 384. ἀντιβήν: cf. 1. 1002. ὀλοῦ: = αὐτίχ'... ταττατ' 'fraught with fatal issue.' 386. σχέο... στόλῳ: 'bear with me in this enterprise,' lit. 'restrain thyself, I prithee (woe eth. dat.), in the matter of. etc.' στόλῳ is dat. comm. 387. Cf. Orph. Arg. 827, οὕτε νῦ ληστῆρες ἐκάνομεν, οὕτε τῶν ἅλλων Γαίαν ἐπιστρωτόμενης, ἐγείρομεν ὑβριστομένη Ἐρυθραὶ ἀνθρώπους κ.π.λ.: Αἰσ. 1. 527, Non nos aut ferro Libycos populare Penates Venimus, aut raptas ad litora verteere praedas. For ἔολας v.b. 370. 388. ἕμενοι: 'through covetousness.' Τὸς δ' ἂν κ.π.λ.: cf. Od. 5. 99, Ζεὺς ἐμὲ ἠγαπᾷ διεύθεμεν οὐκ ἐθέλοντα. Τίς δ' ἂν ἑκὼν τοσοῦτο διαδράμοι ἄμμυρον ὑδῷ:
theopsesthen oinos klyndona: kai de toy heed
prófroves eimev arhni theon autopistai amobhen,
eit' oin Navromatax ge xilaiéa, eite tiv' allon
ðenov sfoytérouín upo skiptproui damásstai."

"Iseke upossoainów áganý òpi: toio de thyms
dikhadíon pórfureν eiví stithèsei menouñ,  
ð theas órmhetheis autouschedóv eixevanízov,
ð ógye peirhasaítov býhs. to oí eisat' aréion
frazeoméwv kai de'mi upoblýdhn prosegéinev.  

"Eiwein, òi kev t' ékastra diemheión ágorévos;
èi gar èptítvmon èste theon gévos, ðe kai allow
oudé̇n èmeiox hérenes èp' dhneúos òbýte.
dōswv to xýriseion ágein déros, ai k' ðeðelðsia,
peírhetheis. éståloís gar èp' ándráswn óutì megaíro,
òs autòi mvthéison tôn 'Elladì koironónta.
peíra de tòi méneos te kai állyês èsteset' àéthlos,
tòv r' autòs períeimí xeróiù duvó̄n per éonta.
dovò moi pediton to 'Arhíon ámfivémontai
tauφw xalakpoude, stómati filóga fúsiowntes:  

397. òvi Pariss. tres: éti vulg.
398. bín Pariss., schol.
401. ágorévois Paris. unus: ágoréveis vulg.: tì kai ... ágoréveis Wellauer.
404. ai Paris. unus: ðy vulg.
410. fusiówntes Paris. unus, Brunck.

393. 'we are ready to recompense  
thee speedily with our services in war.'
394. 'Návromátas: v.n. 353.
395. sphiáteorouin: = teòsin, v.n.
1. 643.
396. 'Iseke: v.n. 1. 834.
upossoínw... òpi: 'wheedling him  
with soft words'; cf. saíontes (1. 1145),  
Jebb on Soph. Ant. 1213.
397. dikhádím ð. t.l.: cf. ll. 14, 20,  
òs ò gýren ódàmain báixménōn kata' ðioun
Dikouài' ð mév' ðaílōn ðoí: ... 'He met'
'Atreícph ...' 'Ànde de oí ðarànesti  
dúasìa kerdión einai.' For pórfureν
v.n. 1. 461.
399. ð ógye ... býhs: 'or whether he  
should put their strength to the test.'  
For ógye v.n. 1. 308. eisat' aréion:
400. Upolýdhn: v.n. 1. 690.
402. theon gévos: as Argus had boasted,
396 supr.
397. òvi Pariss. tres: éti vulg.
398. bín Pariss., schol.
401. ágorévois Paris. unus: ágoréveis vulg.: tì kai ... ágoréveis Wellauer.
404. ai Paris. unus: ðy vulg.
410. fusiówntes Paris. unus, Brunck.

403. hérenes: Hom. has héren, hérena,
hérenes, hérena (neut. pl.), which Mono,
following Mahlow, explains on  
the analogy of the Accolic plêsios (= plêiópes)
for plê-ees, plê-jes-es (- ðea = Lat. ior).
Ap. has also the usual epic forms xereíow,
2. 77, 3. 405, xereíous, 2. 1220.
èp' dhneúos: 'to take the goods  
of strangers:' cf. 591.
405. 'Atreícph k.t.a.: 'for in the case of  
valiant men I deal not grudgingly after  
the fashion of the king of Hellas (i.e.
Pelias, 334) of whom ye speak.'
408. 'an ordeal which I myself com-  
pass with my hands, grievous though it  
be.'
409. pediton 'Arhíon: cf. 2. 1268. The  
Schol. tells us that Antimachus in the
Lyce had mentioned the bulls, the work  
of Hephaestus.
410. filóga fusiówntes: for the acc.,  
which is not Homeric, cf. 2. 87. We  
find an acc. with akunév and ðépnev in  
231, 1292, 1327.
413. *aktēν Vat. unus, Pariss. aliquot, Stephanus: *aktē I, G.

412. *teptrāγυν: 'of four acres' (five, according to Pherecydes. Schol.), γῆς 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. *telos: Leaf, on ll. 13, 707, explains this as the headland or edge of the field where this the plough turns on finishing the furrow. Curtins connects it, not with *telos, but with Zend. *karesh 'to plough,' Skt. *kārś-mau 'boundary.'

413. *Dησος *aktēν: a variation of the Homeric *dēmēsteroi *aktē. *Dēnas = *Dēmētēr is first found in H. Hom. Cer. 47, ποτηρ *Dēn. *aktē was formerly connected with *agνως, but, as it is used in Hesiod of standing crops, it is now referred to *ak, seen in *ak, *ēkpos, acus, and explained of the *sipy ears of corn.

414. 'the teeth of the dragon which grow into the form of armed men.' *metalōdēs is *ap. λεγ., μετά denoting the change in the process of growth. *dēmas is adverbial, and the datives are used where we should expect a prep. c. acc.

418. *akētoio: used in the same two senses of 'harvesting' and 'slaughtering' in ll. 10, 223, *hērōs *δ' ὀλίγωστος, ἐτήν κλίμασα τάλαντα Ζεύς.

422. *hērōs *πήξας: v.n. 22.
423. *aέτως: 'just as he was'; cf. 1. 1200. *hēmexanēνov *kakōtēr: cf. 2. 410, 1140.
427. *dēkē ... *ērēgēs: 'closely dost thou fence me within thy claim of right.'
429. Cf. Cat. 64, 102, Cum saevum cupiens contra contendere monstrum Aut mortem oppeteret Theseus aut praemia laudis.
430. ἐπικείσετ' G, Vatt. tres.: ἐπικείσετ' L.: ἐπιβήσετ' vulg.: ἐπαυείβετ' Pariss. tres, unde ἄνθρωπος γε... ἐπαυείβετ' Brunck: ἐπικείσετ' Gerhard, Köchly.

430. ρίγιον: cf. Hes. ὘ρ. 703, τῆς δ' αὕτη κακῆς (cf. γυναίκος) οὐ ρίγιον ἄλλο. 431. ἐπέχασαν: v.n. 2. 408.

432. Ἐρέχθ... μεθ' ὠμολογ.: 'Go now to thy comrades, ὡμολογ. used by the heroes as in 4. 183, etc. Way translates, 'Come then to the gathering (at the ordeal),' μεθ' ὠμολογ.: never c. gen. in Hom.; cf. μαίαδω c. gen. 2. 269.

433. υποδείσασιν: Rzach 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.


437. ἐπέθετο 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 Chaliphe on behalf of Jason.

444. Ap. is imitating the meeting of Nausicaa and Odysseus, Od. 6. 235: cf. 1. 1230.

445. λοξά κ.τ.λ.: 'and the maiden, casting sidelong glances from beside her shining veil, gazed upon him:' cf. Cat. 64. 86, Hunc simul ac cupido conspexit lumine virgo Regia, etc. μεθανατίσα: i.e. from the side of the veil which hung around her face (v.n. 1. 760). Cf. Goldsmith, Deserted Village 29, 'The bashful virgin's sidelong looks of love.'

446-7. κηρ... σμύγονα: 'with anguish smouldering in her heart': cf. 762: Mosch. 4. 4, 'Ερως δ' ἔσμυκ' ἐπαυείβα: Theocr. 3. 17, 'Ερως... ὅσιος κατασαμύνως καὶ ἔστὶν ἄχρις ἀπάτης νόος... νισσομίσου: 'her soul, like a dream, fluttered haltingly in his footsteps as he went.' ἐρπύζων: lit. 'crawling' cf. 1. 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 ρ' οἱ μὲν ῥα δόμων ἐξηλθοῦν ἀσχαλώντες. Χαλκιώτη ἐν χόλον πεφυλαγμένη Λιήταο καρπαλώμως θάλαμονδε συν νιάσαι οἰοι μετ' ἐνας την ἐνα μητέστησεν τολλα δὲ θυμῷ ὄρμαν', ὡσα τ' ἐρωτες ἐποτρύνουσι μελεσθαί. προπρὸ δ' ἀρ' ὃθαλμῶν ἐτὶ οἱ ἱνδαλετο πάντα, αὐτὸς θ' ὁδὸς ἐνν, ἠοιοι τε φάρεσιν ἔστο, ὡτ' ἐευ', ὡς θ' ἐευτ' ἐπὶ θρόνου, ὡς τε θύραζε ἰεν' ὑούδε τω' ἄλλου ὄσσατο πορφύρουσα ἐμμέναι ἁνέρα τοῖον' ἐν οὐασι δ' αἰεν ὄρωρει αὖθι τε μῦθοι τε μελίφρονε, οῖς ἀγόρευσεν. τάρβει δ' ἄμφι αὐτῶ, μή μιν βόες ἥ καὶ αὐτὸς Λιήτης φήσεινεν' ὁδύρετο δ' ὧτε πάμπαν ἱδὴ τεθυεῖτα, τέρεν δε ἐν ἅμφι παρειας ἄκρυνον αἰνοτάτω ἐλέω ρεΐ κηδοσύνησιν· ἱκα δε μυρομένη λυγέως ἀνενεικατο μῦθον.

454. ἔστο Bruck: εἶτο Pariss. tres: ἤστο vulg.
455. κηδοσύνη τε Θ. Schneider.

II. 22. 199. ὄς δ' ἐν ὑνείρῳ Οὐ ὄνοματι φευγοῦσα διάκειν κ.τ.λ.: Aen. 12. 908, Ας υελυτην σομιν ... nequiquam avidos extendere cursus Velle videmur, in medius conatibus aegri Succidimus, τεκύτητο: cf. Od. 11. 222. ἡρτο 5' ἀρτ' άνεανο ἀποσταμεν ἐπικύτητον.

452. "Ἑρωτες: Couat (p. 310), "Nous retrouvrons dans ce passage au milieu d'une élégante peinture des premiers effets de la passion, les métaphores habituelles de l'Alexandrinisme. Aussi bien, Apollonius ne les oublia pas, même dans les plus beaux endroits de ce drame. Il fera intervenir, non plus Eros seul, mais la troupe turbulente des Eros, et ramènera ainsi notre pensée d'abord séduite et touchée par son pathétique récit, vers les banalités de la littérature érotique. L'intention du poète est évidente; chacun des progrès de l'amour dans le cœur de Médée est signalé par une intervention d'Eros, etc." Cf. Val. Fl. 6. 457; volucruncque exercitus omnis Amorum: Claud. Epithal. Hon. 71, mille ... frater ... gens mollis Amorum.

453. προπρό: ἐμφατικός καὶ προθέοεις. τὴν συνεχώς ἀνεδιλποτοιούσαν τῷ νά ἐμφαίνει, ὡς παρ' ὅμηρῳ "προπροκυλν-

454. ἔστο: ἔστατο in 1225. For the connexion of these two forms with the original Fεβέτα v. Curt., G.V. ii 147.
455. πορφύρουσα: v.n. 1. 461.
456. ἐν οὐσί: cf. Aen. 4. 83. Illum absens absentem audire videutque. Plato, Menex. 255, speaks of λόγοι ἐνακολ., "words which still ring in one's ears."

458. μυρομένη: v.n. 2. 372. ἀνενεικατο μῦθον: cf. 635, Theocr. 23. 14, ὅτι δ' ἀνενεικατο φώνης. Buttmann shows that the use of this word in the Alex. poets was due to a misunderstanding of Ἄν. 19. 314, µυραίθει τοῦ ἀνενεικατο φώνησιν τε, where they took it to mean 'cried aloud,' though the meaning is rather 'drew a deep breath.' In 4. 1748 we have the Homeric phrase ἀνενεικατο φώνησιν τε, so that Buttm. is wrong in saying that an accusative is
"Tis'te me deilaiyin to di' exe axos; ei'w oge pantwv

phiystetai hrosw propherestatos, ete xerewin,

epreto. ni mev ofellein akriyos exealesthv.

va de touto ye, potna thea Perseji, peloiito,
oikade vosthtesei phugon moron' ei de mi aista

muthnai upo bousi, tode prosparoubde dacei,
oinveken ou i oj engye kakei epagayomai ati.'

'H mev ar' de exelth tovnon meledthmasi ko'uri.
oi de' epei ouv de'mou te kai astseos ektos eishtan

ten do'v, yf to parothev an'lyvthon ek pediono,

di toto' Ihsoua to'úde de prosevenetev 'Arqos eteswv:

"Aisthth, mi'ven ene 'ynostseai, 'yntw' eunw

peirs d' ou ma' eikse me'tieven ev kaka'thpi.
kou'rh di' tina pros' thev upke'lyves autos e'meio

farma'stwv 'Ekath' Perseji'dos envesipswv.

ten ei kev pe'ti'omyven, oio'mai, ouke'ti tár'bo

eswte' aetl'yunv di'mhe'menai 'alla ma' aiv'w

deidw, mi' pws ou' mou upostai' th'ge mi'ptp.

464. exeve axos coni. Brunck.
471. exeltho Vat. unus. Pariss. quatt., Et. Mag. 352, 2: aioltho L, G.

everywhere expressed with this verb by
Ap., as there thestropias is gov. by
pewa'xov.

464. ei'w oge k.t.l.: 'whether he be the

greatest of heroes who goes to his doom,
or one of a baser sort, let him perish!'

466. akriyos: 'unharmed.' This is

the meaning in the Od.: in the II, it

means 'lifeless,' as in 2. 195. 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, ofellein being

properly used in a wish past realization.

467. vai de': 'I would, in very

truth, that this might come to pass.'

thea Perseji: Hecate, daughter of

the Titan Perses; cf. hes. Th. 409.

Beechlydes (fr. 23, Jebb) makes her
daughter of Night, 'Ekata daddophere,

Nuktos melanokolpou thupater.

470. oinveken k.t.l.: 'oti ouk epikairo

egw kakois. de de lokos eropitikos. Schol.

For epagayomai cf. 1262, and see on

1. 890.

471. elthto: etetavorako kai ev argwia

yn. Schol. This plpf. form is derived

by Buttm. from elaw or ellew 'to squeeze,

press, oppress.' An impf. ellei was

restored by Boeckh for aiolhei in Pind. P.

4. 414, pou de ten ouk ellei 'the flame did

not trouble Jason.' Boeckh assumes a

pres. ellew (aiollew) akin to ellew. We

find exeltho again in Mosch. I. 74.

elthto ou'mon . . . upodshei belse'ssw
Kupthdios.

477-8. 'thou hast heard from me that

certain maiden useth magic drugs,
inpired by Hecate.' For envesipswv

v.n. 1. 7.

481. 'I fear that my mother would not

undertake this for me,' i.e. that Chalicope

will not consent to win Medea's aid.

upostai': the use of the opt. instead of
the subj. is noticed by none of the
editors. In II. 10. 39 we find deidw ou'tis toj
uposxtheta te'de e'regwn. The only

exx. given in Kühner-Gerth of mu' c. opt.

after a primary tense are Soph. Af. 279,

dedaiwa mu' ... 'ekoi, and Hdt. 7. 103,

ou 'eun ... eiremenov e'isw, which are

now corrected to 'ekoi (or 'ekoi) and 'e.

Probably upostai' should be restored here.
έμπης δ' ἐξαύτης μετελεύσομαι ἀντιβολῆσων,
ἔως ἐπεὶ πάντεσσιν ἐπικρέμαθ' ἦμιν ὀλεθρος.'

"Ἰσκεν ἐνθροισίων' ὀδ' ἀμείβετο τοῖσ' ἐπέεσσων.

"Ο πέτον, εἰ νῦ τοι αὐτῷ ἐφανδάνει, οὕτι μεγαίρω.

βάσις' ἵθι καὶ πυκνοῖσι ἔτην παρὰ μητέρα μύθοις
ὀρνυθι λυσόμενος. μελέθη γε μὲν ἦμιν ὄρωρεν ἐλπώρῃ,
ὅτε νόστον ἐπετραπόμεσθα γυναιξίν.'

ὡς ἔδρα' ὥκα δ' ἔλος μετεκίαθον. αὐτάρ ἐταῖροι
γηθόσυνοι ἑρέευνον, ὅπως παρέοντας ἱδοντο'
τοῖσιν δ' Αὐσονίδης τετελεμένοι ἐκφάτο μύθων.

"'Ο φίλου, Λιήτασι ἀπηνέος ἄμμι φίλον κήρ
ἀντικρύ κεχολώται, ἕκαστα γὰρ οὕτω τι τέκμωρ
οὕτ', ἐμοί, οὔτε κεν ὄμιμι διείρομένουσι πέλειτο.

φή δὲ δύω πεδίον τὸ Ἀρήνων ἀμφινέμεσθαι
tαύρων χαλκόπωτε, στοματὶ φλόγα φυσιώντας.

tητράγυν δ' ἐπὶ τοίσιν ἐφίετο νειν ἀρόσσαι:
δῶσει δ' ἐξ ὀφίων γενύων σπόρον, ὡς ὑ ἀνήγος
γυνειέας χαλκείας σὺν τεῖχες.

Ἀναιτηθεῖν ἦν φράσσασθαι—ἀπηλεγέως ὑποεστήν.'

"Ὡς ἀρ' ἐφή πάντεσσι δ' ἀνήγυνος ἐσσατ' ἀεθλος,

δὴν δ' ἄνεω καὶ ἀνανδοὶ ἐς ἀλλήλους ὀρόσωντο.

483. ἀντικρύ Pariss. quatt., Brunck.
497. ὑπὸ Samuellson.
498. ἀνήγος L. : ἀνηγός vulg.

484. Ἰσκε: v. n. 1. 354.
485. Ὀ πέτον: ἦ γλυκυτάτε, προσφι-
λέστατε, ἐπιλ καὶ τὸ πέτων μελίχρους.
Schol.; cf. 1. 1337.
486. παρὰ . . . ὀρνυθι: 'move,' 'stir';
this comp. is ἀπ. λεγ. πυκνοῖσι μύθοις:
cf. 2. 462.
487. μελέθ. . . γυναιξίν: 'sorry, in very
truth, is our hope, when we have trusted
women for our return.' For μελέθ.
v. n. 1. 1249. ὄρωρεν: v. n. 1. 713.
498. ἔλος: v. 2. 1283.
492. φίλοι κήρ: a curious use of this
stock phrase; φίλοι = ἐός, for σφι-λός
(sβα, δσ, sμα).
493. ἐκαστα . . . πέλειτο: 'were I to
tell you at length what hath passed, there
would be no end to my tale nor to your
questionings.'

497. ἐπὶ τοίσιν: lit. 'with these as a
condition.' For the correction ὑπο cf.
1343.
501. ὑποεστήν: v. n. 1. 366. We also
find the forms ὑπεστήν 1. 412, ἑπέστη,
2. 92, ὑπέσταν, 4. 1389.
502. ἀνήγυνος: Hom. has ἀνήγυνος,
Od. 16. 111, ἀνηγύνος ἐπὶ ἑργα. Cf.
4. 1307. Plato describes Penelope's
web as ἀνήγυνον ἐργον, Phaed. 84a.
503. ἄνεος: cf. Il. 9. 30, δὴ δ' ἄνεος
ημῶν τετιθίστε πῆς Ἀχαιῶν. Ὥλη ἐπὶ
δὴ μεταπεπέβη βοῦν ἄγαθος Διομήδης.
In Hom. ἄνεος is usually regarded as the
pl. of an adj. ἄνεοι 'silent' (z-a-ω): once,
Od. 23. 93. it is used of one
person, and there it is written ἄνεω and
taken as an adv. Aristarch., Eustath.,
and Buttm. maintain that in all cases
it is an adv. and is to be written
ἀνέω.
ἀτη ἀμηχανιή τε κατηφέες: ὦψε δὲ Πηλεύς
θαρσαλέως μετὰ πᾶσιν ἀριστήσεσιν ἐπειπεν.
"Ὡρη μητηάσσθαι ὡς ἐρξόμεν. οὐ μὲν ἐσολπα
βοηθῆς εἰνάι ὑπειαρ, ὥσον τ’ ἐπὶ κάρτει χειρῶν.
εἰ μὲν νυν τὴν ζευξάι βόας Αἰήταο,
ἡρως Λισονίδη, φρονεῖσ, μέμονὰς τε πόνου,
ἡ τ’ ἀν υποσχεσίν πεφυλαγμένον εὐτύναι.
εἰ δ’ οὐ τοί μάλα θυμὸς ἐπὶ πάγχυ πέποιθεν
νυρογέ, μὴτ’ αὐτὸς ἐπείγεο, μήτε τ’ ἄλλον
τῶν’ ἀνδρῶν πάπταυε παρὴμενος. οὐ γὰρ ἐγὼγε
σχήμασόν, ἐπεὶ θάνατος γε τὸ κύντατον ἔσσεται ἄλγος."

"Ὡς ἐφας' Ἀλκίδης. Τελαμώνι δὲ θυμὸς ὅρκυνθ: οὐ
σπερχόμενος δ’ ἀνόροιςθε βοῦς: ἐπὶ δὲ τρίτος Ἰδας
ἄρτο μέγα φρονεῖν, ἐπὶ δ’ νιεῖ Τυναρέωτο:
σὺν δὲ καὶ Οἰνείδης ἐναρίθμησιν αἰλῃνησιν
ἀνδράσω, οὐδὲ περ ὀσσον ἐπανθλών̓ντας ιούλους
ἀντέλλων τοῦ οἱ ἀείρετο κάρτει θυμός.
οἱ δ’ ἄλλοι εἰκάντες ἄκην ἐξον. αὐτίκα δ’ Ἀργος
τούον ἐποῖς μετεειπεν ἐελδομένουσιν ἄεθλων."

511. μαλα πάγχυ θυμὸς ἐπὶ πέποιθεν L: μάλα πάγχυ θυμός ἐπὶ πέποιθεν G.
513. πάπταυε Brunsch: πάπτηνε codd.
517. νιεῖ Kölchv: νιεῖ codd.: νιεῖs Gerhard

504. κατηφέες: v.m. 1. 267. Cf. Hl. 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
thysel, nor sit by and look round
wistfully for one to take thy place,
for I at least shall not hold back,
since death will be the worst that I
can suffer.'

511. ἐγ.: = σο, v.m. 1. 1113.
513. πάπταυε: cf. 1. 1171.
514. οὐ σχήσομαι: 'I shall not hold
back.' The Schol. explains by οὐκ ἀνέχουμαι,'I shall not suffer it'; but,
while ἀνέχομαι may be used for ἀπέχομαι,
it is doubtful if it is ever used for
ἀνέχομαι (v. Jebb on Soph. Ant. 466).
517. νιεῖ Τυναρέωτο: Castor and
Polydeuces.

518. Οἰνείδης: Meleager, cf. 1. 190.
αἰκροτον: αἰκροι; μεθανίκα, οἱ τ’ ἀλατι
ζερτε, ἢ οἱ ἄλλα περιου καὶ θυμάδεις.
Hesych. Benfey connects it with Skt.
jayājās 'younger.'
519. οὐδ’ κ.τ.λ.: 'though there was
not a vestige of the down of man-
hood as yet upon his cheeks': cf.
Call. Αρ. 36, ὠρείας οὐδ’ ὄσον ἐπὶ
χνώς ἠλθε’ παρεῖας. For οὐδ’ ὄσον
v.m. 1. 290. ἐπανθλάω (= ἐπανθλά) is
ἄπ. λεγ.: Αρ., following Aratus who
coins ἐπανθλάω, ὑπτίαω, φυλλάω, etc.,
uses the new forms κατηφίαω (1. 401),
μεσημβραίω (2. 739), καπνίαω (2. 131),
παρεῖαω (2. 1039).
520. ἀντέλλων: cf. 2. 44.
521. ἄκην: only here and in 2. 1086,
though common in Hom., especially in
the phrase οἱ δ’ ἀλα πάστες ἄκην ἐγένοτο
σιωπῇ. It may have been originally the
acc. of a noun ἄκη (ἀ-χαίνω) 'silence';
521. cf. the glosses in Hesych. ἄκην: ἄκηναίν
ἄκην ἄρις: θυμία: ἄκην ἄρις: θυμίαν ἄρις.
For the forms
ἄκεος, etc. v.m. 1. 765.
"Ω φίλοι, ήτοι μὲν τὸδε λοίσθων. ἀλλὰ τιν' οἷον μητρὸς ἐμῆς ἐσσεθαί ἐναίσκομον ὡμων ἄρωγην. τῷ καὶ περ μεμαυτὲς, ἐρητόνοι[θ]᾽ εἶν νητυθὸν ἐδ, ὡς τὸ πάροινεν, ἔπει καὶ ἐπισχέμεν ἐμῆς λοίνως, ἢ κακὸν οἴτων ἀφεδῆσαντάς ἔλεοθαί. κούρη τις μεγάρουσι ἐνιτρέφετ' Αὐήτασ, τὴν Ἑκάτη περίαλλα θεὰ δάε τεχνήσαςθαι φάρμαχ', ὡς ἠπειρός τε φύει καὶ νῦχτον ὕδαρ, τοῦτο καὶ ἀκαμάτοιο πυρὸς μειλίσσετ᾽ ἀντὶς, καὶ ποταμὸς ἱστημον ἁφαρ κελαδεινά δέοντας, ἀστρα τε καὶ μήγες ἵερᾶς ἐπεδήση κελεύθους. τῆς μὲν ἀπὸ μεγάρου κατὰ στίβον ἐνθάδ' ἑόντες μυησάμεθ', εἰ κὲ δύνατο, κασιγνύτη γεγανίω, μυήμηρ ἱμπετόρη πεπλευθ' ἐπαρηξάι ἀέθλω. εἰ δὲ καὶ αὐτοῖς τοῦ ἐφανδάνε, ἡ τ᾽ ἀν ἱκοίμην ἱματι τοῦτο αὐτῶ πάλιν εἰς δόμον Αὐήτασ πειρήσων: τάχα δ᾽ ἀν σύν διαίμον πειρηθεῖν,' ᾿Ως φάτο: τοῦτο δὲ σήμα θεοὶ δόσαν εὐμενέοντες. τρηρὸν μὲν φεύγουσα βίνη κόρκοι πελεῖας υψόθεν Αἰσονίδεω πεφοβημένη ἐμπεδε κόλποις·

531. αὐτῶν vulg.
532. Αἰσονίδαο L, G. κόλπ θ G: κόλποι supr. οι scr. ω L.

523. ἦτοι ... λοίσθων: '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. μητρός: Chalciope. ἐναίσκομον: 'fitting, 'timely.' 527. ἀφεδῆσαντας: 'recklessly'; v.n. 2. 98. 529. περίαλλα: v.n. 2. 217. δαί: ἀντὶ τοῦ ἐδίδαξε. Schol.; v.n. 1. 724. 530. νῦχτον: 'streaming'; 'το πολύχτον τὸ γὰρ νῦ καὶ στέρητον σημαίνει καὶ ἐπίτασιν. Schol. The view that νῦν 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 Mas- systian enchantress in Aen. 4. 487 sqq., Haec se carminibus promittit solvere mentes Quas velit, ast alis duras inmittite curas; Sistere aquas fluviis et vertere sidera retro. 533. The eclipses of the sun and moon were attributed to magic, hence καθαηρέσις 'drawing down' was used for ἐκλευθείς before the days of Democritus. This power was an especial gift of Thessalian witches; cf. Plato Gorg. 513, Hor. Epod. 5. 45, Virg. E. 8. 69, 537. αὐτώσιν: = ὡμῶν αὐτόσιν, so σοι = σοι αὐτῷ, 350. 539. σύν διαίμον: cf. II. 11. 792, τις δ᾿ σοι᾽ εἰ κεῖν οὐν διάμοι βυθὺν ὑφον Ὑφοι; 541 sqq. For the portent cf. II. 8. 247, αὐτίκα δ᾿ αἰτεῖν ἥκε, τελευτατον πετεννών, ὧπερν ἔχοντ᾽ ἀνύχεσιν, τέκος ἐξαφός ταχείς; Πάρ ἵνοι Δίϊς βωμῷ περικλὲα κάββαλε νεβράν. 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. 380, Armigerumque Iovis, Cytherei- adasque columbas.
κίρκος δ’ ἀφλάστω περικάππεσεν. ὅκα δὲ Μόφος τοῦν ἔπος μετὰ πάσι θεοπροσέων ἀγόρευσεν.  

"Τμμι, ϕιλιο, τόδε σήμα θεῶν ἱστήν τέτυκται.  

οὐδὲ π’ ἅλλως ἐστὶν ὑποκρίνανται ἄρειον,  

παρθενικήν δ’ ἐπέεσσι μετελθέμεν αμφιέπτοντας 

μήτ’ παντοίην. δοκεῖ δὲ μιν οὖκ ἄθερίζειν,  

εἰ ἔτεον Φινεύς γε θεὰ εὖι Κύπρῳ νός τον  

πέφραδεν ἐσσεθαί. κείνης δ’ οὖγε μέλιχοσ ὅρνις  

πότιμον ὑπεξηλυξε’ κέαρ δὲ μοι ὅς εὖ θυμό  

τόνδε κατ’ οἰωνὸν πρωτόσσεται. δι’ δὲ πέλοιτο.  

ἀλλὰ, ϕιλιο, Κυθέρειαι ἐπικλείοντες ἀμύνεν,  

ἡδ’ νυν Ἰργοῦ παραφασίσημοι πίθεσθε.”  

"Ισκεν’ ἐπηνήσαν δὲ νέου, Φυτός ἐφετμάς  

μνησάμενοι’ μοῦνος δ’ Ἀθαρήμος ἀνθορεν Ἰδας,  

δεῖν ἐπαλαστήςας μεγαλὴ ὀπ, φωνήσεστε τε.  

"Ω πότοι, ἡ μα γυναιξὶν ὁμόστολοι ἐνθάδ’ ἐβημεν,  

οἱ Κύπρῳ καλέοσιν ἐπίρροθον ἀμμὶ πέλεσθαι,  

ουκέτ’ Ἐνναλίουο μέγα σθένος; ἔς δὲ πελείας  

καὶ κίρκος λεύσοντες ἐρητύσθε ἀέθλων;  

ἔρρετε, μηδ’ ὑμιν πολεμὴν ἐργα μέλοιτο,  

παρθενικάς δὲ λιτήσιν ἀνάλκιδας ἢπεροπεύευς.”  

543. ἀφλάστω: v. n. i. 1050. περικάππεσεν: ‘fell pierced by’; cf. 2. 831. It is first used by Ap.  

545. λόγης: v. n. i. 130.  

546. ‘nor is there a better interpretation thereof than to approach the maiden and entreat her, using all our subtility.’ For ὑποκρίνασθαι ‘to interpret’ cf. Od. 19. 535.  

547. μετελθέμεν: cf. Eur. Bacch. 713, τὸν θεὸν… Εὐχαίρων ἂν μετήλθης, ἀμφιέπτοντας: Ap. was thinking of Od. 3. 118. καπά βάπτουν ἀμφιέπτοτες Παντοῖοι δόλωσιν, which probably means ‘devised mischief, besetting them with every form of stratagem,’ though M. and R. prefer to take ἀμφι., not with δόλωσιν, but absolutely ‘busying ourselves about them.’ See on 2. 1158.  

548. ἀθερίζειν: an instance of the praesens propheticum.  


550. κείνης: emphatic, ‘hers was you gentle bird that narrowly escaped.’ ὑπεξηλυξε: lilt. ‘fell out from under,’ as the dove flew out from under the swoop of the falcon.  

552. πρωτόσσεται: v. n. i. 895.  

555. Ισκεν: v. n. i. 834.  

556. ἐπαλαστήςα: v. n. 369.  

558. ὑμόστολοι: v. n. 2. 802.  

560. ἤπεροπεύειν: ‘cajole,’ cf. Π. 5. 349. ἀνάλκιδας ἢπεροπεύειν. Curtius derives it from Skt. aprama ‘different,’ and Fel. eipwe, lilt. ‘to say one thing and think another.’
"Ως ἡδα μεμαιων. τολεες δ σφαθσαν ἑταιρι

κα μαλ', ουδ' ῥαρα τις οι ἐναντιων ἐκφατο μοῦν.

χαομενος δ' ογ' ἐπειτα καθεζετο. τουσ δ' Ἰησων

αυτικ' ἐποτρυνων τον ἔνω νουν δω' ἀγορευεν.

"+Αργος μεν παρά νησ, έπει τοδε πᾶσιν ἐαδεν, 

στελεσθων' ἀταρ αυτοι ἐπι χθωνος εκ ποταμονο

ἀμφαδον ήθη πεισματ' ἀνάψομεν. ἢ γαρ ἐοικεν 

μηκετί δην κρυπτεσθαι ὑποπτήσοντας αυτην.'

"Ως ἀρ' ἑφη κα τον μεν ἀφαρ προπάλλε νέεσθαι 

καρπαλίμως ἕξαυτίς ἀνά πτῶλων' οι δ' ἐπι νησ

ἐνυναίσ ἐρύσαντες ἐφετμαίσ Αἰσούιδασ 

tυθον ὑπὲξ ἔλεους χέρσων ἐπέκεκλαν ἐρετμώις.

Αὐτικά δ' Λήτης ἀγορην ποιήσατο Κόλχων 

νόσφυν έοον δόμον, τόθι περ καὶ πρόσωκα 

κατηζον, ἀτλήτους Μινύσι' δόλους καὶ κήδεα τεῖχων. 

στευτο δ', ἐπεί κεν πρῶτα βοές διαδηλησώνται 

ἀνδρα τόν, ὦς ἔνακεκτο βαρυν καμέεσθαι άεθλον, 

ἀδρυμεν ἀναρρήξας λασίς καθύπερθε κολώνης 

αὐτάνδρον φλεξειν δόρυ νήμον, ὕφρ' ἄλεγεινήν

567. ἀγορευεν G, vulg.

571. δην κρυπτεσθαι ὑποπτήσοντας Pierson: δην κρυπτεσθαι πτῆσοντας L, G: 

dηθα κρυπτεσθαι πτῆσοντας vulg.

577-8. om. G.

578. Μινύσι Meikel: Μινύασι vulg.


564. ὀμάδησαν . . . ἡκα μάλα' 

"murmured with bated voices." They muttered, 

but none joined issue with Idas.

567. νόσων ... ἀγορευεν: cf. Od. 4. 256, 

tοτε δη μοι πάντα νόσων κατελεξεν 

'Αχαϊῶν.

568. ἐαδεν: here, and in 1062, the best 

miss. have ἐαδεν, while in 1. 867 they 

have ἐαδεν. Editors have adhered to 

this in their texts, and Rzach says 

ἐαδεν is perf., ἐαδεν aor. As we 

can find no evidence of such an aor. as 

ἐαδεν (Ap. uses εκαδεν), and as the 

meaning is the same in all three passages, 

I read the Homeric perf. ἐαδεν in every 

case.

569. ἐκ ποταμοτ: leaving the marshy 

backwater of the Phasis (ἐλως, 2. 1283)

they were going now to fasten their 

vessel openly on the banks of the main 

channel of the river.

571. ὑποπτήσοντας αὐτήν: 'crouching 

from the battle-cry,' as the birds cower 

under the foliage in II. 2. 312, στρυβοῦ 

φλογονι ... πετάλοις ὑποπτήσατε.

574. εὐναίας: v.n. 1. 955.

575. ἐπεκελον: v. n. 1. 1362. For 

tυθον ὑπὲξ v. 1. 1160. 

579. στευτο': 'he avowed'; v.n. 337, 

2. 1204. The long passage in orat. obl. 

which follows is un-Homeric and prosaic, 

διαδηλήσονται: 'tear to pieces,' cf. 

2. 284.

582. αὐτάνδρον: = αὐτοῖς ἀνδράσιν 

'crew and all'; cf. Polyb. 1. 20. 7, 

tας πρῶτα συμβαλούσας ναοι αὐτάνδρουν 

ἀπέβαλον.
599. χρεώ Vatt. tres, L man. sec., v.1 in schol. Flor.: χρήναι vulg.

583. ἀποφλύξων: this comp. is only found here; cf. ἔκφλυσα, 1.275. φλύω or φλύσω meant (1) to boil over, bubble up, (2) to bluster. Aetetes says, with savage humour, that when the Argonauts are roasting in their burning vessel they may 'sputter forth' their insolence. Cf. the use of ἐπιφλύουσιν, 1.481.

584. οὐδὲ γὰρ ... δέχθαι: 'he never would have welcomed,' as we see he did, 2.1147. ἄν is omitted with δέχθαι, v.n. 1.197.

588. Ὑρμεῖαν: so in Aen. 1.301 Mercury is sent to Carthage to Cartage to win a kindly welcome for the Trojans. ὡς ... ἀντιάειν: 'that Phrixus might meet with a kindly host.' For ἀρκεῖος cf. Od. 21.33. ἄρχειν ἐξεισάγως προσκήνεσθαι, though others explain it there 'bringing into alliance or kinship.'

589. μὴ καί: 'much less' nēdum, a use peculiar to Ἀρ., v.n. 2.192.
590. δηναίον: v.n. 53.
593. ἐπιδρομήσεως: Ἀρ. invents this form for ἐπιδρομήν 'incursions.'

594. νόσφι: i.e. separately from Jason and his comrades.

595. κακορρέκτησιν: ἀπ. λεγ. The dat. depends on ὁπηδοῦς as in h. Hom. Ili. 450, ἐγὼ Μοῦσῃς ὁπῆδος. Linsenbarth and L. and S., however, say that ὁμιλῶν here = ὁμοῦ c. dat., though elsewhere, as in Hom., it is an adv. = turmamín.

596. τμῆς καὶ σκήπτρων: cf. 376.
597. βάξων: v.n. 1.8; ὃι δὲ χρήσιμος ἢ Ἀϊτῆ δεδομένως ὑπὸ τῶν αὐτῶν ἐγγόνων ἀπολέονται, καὶ Ὑράδαρος ἐν τοῖς Ἀργο-

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80a
τῷ καὶ ἐλεδομένους πέμπειν ἐσ᾽ Ἀχαίδα γαῖαν πατρὸς ἐφημοσύνη, δολιχῆς όδόν. οὐδὲ θυγατρῶν εἶναι οἱ τυτθὸν γε δέος, μὴ ποὺ τινα μὴν φράσονται στυγερῆν, οὐδ᾽ νιέος Ἄμυντοι. ἀλλ᾽ ἐν Ἑλληνίσμῃ γενεὴ τόδε λυγρά τετύχθαι. 

καὶ ρ᾽ ὁ μὲν ἄσχετα ἔργα πιθανόσκετο δημοτέροις ἐχώμενος μέγα δὲ σφιν ἀπείλεε νηὰ τ᾽ ἐρυσθαὶ ἕδ᾽ αὐτοῦς, ὥνα μῆτις ὑπὲκ κακότητος ἀλύζῃ.

Τόφρα δὲ μητῆρ᾽ ἐνι, μετιῶν δομὸν Λήταια, Ἄργος παντοίοισι παρηγορεῖσκ᾽ ἐπέσεσιν, Μηδειὰν λίσσεσθαι ἀμύνεμεν᾽ ἥ δὲ καὶ αὐτῆς πρόσθεν μπιτασκέε. δέος δὲ μὴν ῥυχανε βυθὰν, μὴ πως ἥ παρ᾽ αὐτὰν ἐτώσια μελέναιτο πατρὸς ἀπευραμένην ὅλους χολον, ἥ λείπεις ἐσπομένῃς ἀρίθηλα καὶ ἀμφαδὰ ἔργα πέλουτο. 

Κοῦρην δ᾽ ἐξ ἀχέων ἀδινὸς κατελώθησεν ὕπνος λέκτρω ἀνακλυθείσαν. ἀφαρ δὲ μὴν ἕπερπην, οτά τ᾽ ἀκὴχεμένην, ὅλου ἐρέθεσκοι ὅνειροι. τὸν ἐξίνον δ᾽ ἐδοκήσεις ὕψετάρμεναι τὸν ἄεθλον, οὐτὶ μάλ᾽ ὀρμαίοντα δέρος κρισίο κομίσαι, 

601. καὶ ἐλεδομένους L 16, Pariss. : κε ἐλεδομένους L : κε καὶ ἐλεδομένους G. πέμπειν L, G. 
603. τυτθόν γε δέος : cf. 2. 873. 
604. so he in his wrath disclosed his fell designs to the people of the land; and he bade them, with grievous threats, to watch the ship and the sailors that not one might escape destruction. ἄσχετα... 
605. πιθανόσκετο : cf. II. 15. 97, οἷα Ζέυς κακὰ ἔνιγα πιθανὸσκεται. δημοτέροισιν : v.n. 1. 783. 
607. δέος δὲ κ.π.λ. : but fear checked her purpose, lest happily 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. 
608. ἀρίθηλα... πέλουτο : imitated from Od. 19. 390, μὴ ἐ λαβοῦσα Οὐλήν ἀμφάσσατο καὶ ἀμφαδὰ ἔργα γένοιοτο, where ἔργα is used in the same vague fashion. ἀμφαδὰ is clearly an adj. in our passage, and probably so in Od. i.c., though Ameis takes it there as an adv. 
610. ἕπερπην : 'deep,' v.n. 1. 269. 
611. ἀδινὸς: 'deep,' v.n. 1. 269. 
612. δέος δὲ κ.π.λ. : but fear checked her purpose, lest happily 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. 
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614. ἀδινὸς: 'deep,' v.n. 1. 269. 
615. κατελώθησεν : here in a causal sense = κατέτασεν. Contrast Od. 9. 460. 
616. ἕπερπην : 'deep,' v.n. 1. 269. 
618. ἐρέθουσκον: 'disquieted'; cf. Od. 19. 517, ὑπερπήνα τ᾽ ἔμεν καὶ ἐπικλόσιον. So Ariadne is faint with fear at the thought of Theseus facing the Minotaur, Cat. 64. 99.
οὐδὲ τι τοῦ ἐκητὶ μετὰ πτόλιν Ἀιήταιον ἐλθέμεν, ὃφρα δὲ μν σφέτερον δόμον εἰσαγάγοιτο κουριδὴν παράκοιτων· ὁτεὶ δ′ ἀμφὶ βόεσσιν αὐτὴ ἄθελεύουσα μάλε ἐμμαρέως πονέσθαι· σφωτέρους δὲ τοκῆς ὑποσχετῆσις ἀθερίζειν, οὐκέκεν οὐ κούρη ἑεὺξα βόας, ἀλλὰ οἱ αὐτῷ προύθεσαι' ἐκ δ′ ἄρα τοῦ νείκους πέλεν ἀμφήριστον πατρί τε καὶ ζείνοσιν· αὐτὴ δ' ἐπιτετρεπον ἀμφω τῶν ἐμεν, ὡς κεν ἐγὼ μετὰ φρεσιν ἰδύσειεν. ἡ δ′ ἀμφό τοῦ ζείνου, ἀφεδήγησασα τοκῆν, εἰλετο τοὺς δ′ ἀμεγαρτον ἅχος λάβεν, ἐκ δ′ ἐβόησαν χωόμενοι· τὴν δ′ ὑπνοι ἀμα κλαγγη μεθέκενεν. παλλομένη δ' ἀνόροουσε φῶβω, περὶ τ' ἀμφὶ τε τοίχους πάπτηνεν βαλάμιον· μόλις δ' ἐσαγείρατο θυμὸν ὡς πάρος ἐν στέρνοις, ἀδινην δ' ἀνενεκατο φωνήν.

"Δειλὴ ἑγὼν, οὖν με βαρεῖς ἐφόβησαν ὀνειρο. δείδαι, μὴ μέγα δὴ τι φέρῃ κακὸν ἢδε κέλευθος ἡρώων. περὶ μοι ζείνω φρένες ἥρεθονται. μνάσθω ἐνα κατὰ δὴν Ἀχαϊδὰ τηλόθι κούρην· ἀμμὶ δὲ παρθενίη τε μέλου καὶ ὀμοια τοκῆων. ἐμπα γε μὴν θεμένη κύνεον κέαρ, οὐκέτ' ἀνευθὲν

634. μόγις G.
637. φέρῃ Paris. unus, Vind.: φερει vulg.

622. σφέτερον: for ἓν, v.n. 186.
623. κουριδὴν: v.n. 1.611. βόεσσιν: elsewhere Αρ. always uses βοοῖ. Ηομ. has both forms.
625. ' (she dreamt) that her parents set at nought the promise they had given, for it was not on her, their daughter, but on Jason himself that they had laid the ordeal of yoking the oxen; and so strife and disputation arose between her father and the strangers.

627. ἀμφήριστον: used in Π. 23. 382 of a doubtful result of a race, a dead heat.
628. ἐπιτετρεπον: v.n. 1. 366: we find ἐπιτετρεπον, 1. 642.
630. ἀφεδήγησα: v.n. 2. 98.
635. ἀνενεκατο: v.n. 463.

636. Cf. Aen. 4. 9, quae me suspensam insomnią terrent!
638. ἥρεθονται: 'my heart is in a flutter for the stranger'; cf. Π. 3. 108, aiel δ' ὀπλοτέρων ἀνδρῶν φρένες ἥρεθονται (i.e. are fickle). See on 1. 944.
640. παρθενίη: 'Medae servanda erat virginitas, quia Hecates sacerdotio fungebatur' (Brunc); but, as de M. says, such a consideration would hardly occur to Medea's troubled mind.
641 sqq. 'nevertheless, though I have banished shame from my heart, I will not yet essay aught without my sister, if haply she entreat me to aid them in their task through anguish for her sons; this would quench the aching that consumes my heart,' θεμένη κύνεον κέαρ: 'taking to myself a heart of shamelessness?'; cf. Theogn. 89, καθαρὸν θεμενον νόον: Aesch. Pr. 163, τίθεμενος ἄγαμον νόον. These words are generally mistranslated, e.g.
autokasagnythēs peirīsōmāi, eî kē μ' āēlōw xraimēn anētāsōmow, ēpī σφετέρουs ākēounsa paiōn: tō kēn mō lovyron ēnī kradēy σβēsai āλygos.''

"H rā, kāi ὅδρωθεσα θύρας άiże ὄυμοι, νήλιτωs, oiēanos' kāi ὅ λελήτο νέεσθαι autokasagnyntnd, kāi ērkeos oυdον āmēves. ὅνē dē kαtαυτόθi mūnēn ēnī pροδόμo ς thalāmou, aīdōī ēerγομένη' metā d' ētrāpet' aūtīs ὅπισωσ strefthēa: ēk dē pάλωn kīēn ēvndōθēn, āψ t' ālēeunēn ēiśwō: τήνυσιν dē pόδεs φέρον ἔνθα kai ἔνθα: ἦτοι ὅτ' ἰδύσειν, ἔρυκέ μwv ēvndōθen aīdōs': aīdōī d' ērγομένην θραυσός Ểμερος ὅτρυνεσκεν.

trīs mēn ēπειρήθη, τρις d' ēsχετο, tētratōn aūtīs lēktroûs πρηνής ĵnīkάppesewn ēlnyhdēsas. ās d' ēote tis νύμφη thalerōn pósīv ēn thalāmouw mūrētai, ὃ μwv ὑπώσαν āděλφει d' ὡδ' τόκηs, oünde tī pō pāsais ēπιμύσγεται āμφίπολοων aīdōī ēπιπροσύνή τe' μwchō d' ākēounsa tāāsoue.'

644. σβέσαι Madvig: σβέσαι codd.
645. ἐνὶ L, G: ἐνὶ vulg.
647. ἄκεουσα G, Pariss. duo, Brunck, Wellauer.

Lehrs, 'deposito saevo animo': de M., 'laissant de côté toute intention cruelle.' The meaning is fixed by 4. 1609, θεμένη kακῶν νήων. Seaton takes autokasagnyntēs with both ānevēn and πειρήσωμα. "I will no longer keep away from my sister, but will make trial of her to see whether, etc." comparing II. 2. 27.


646. autokasagnyntēs: there is one instance in Hom. also of the local -ā with persons. II. 24. 338, Πηλείωναάδ' ἵεσθαι. 647. προδόμω thalāmou: 'the vestibule of her chamber.' 648. ἄψ τ' ἀλευνεῖν εἰςω: 'and again she shrank back within her chamber.' This intrans. use of ἀλευνεῖω is unique.

649. τήνυσιν: μάταιοι. Schol.; cf. Od. 3. 316, τήνυσιν ὄδον. Duntzer connects it with ταῖς 'big,' so that its primary meaning would be 'over-big,' 'impracticable.' Ibycus, however, used the form αὕσων (Εἰ. Mag. 171, 7). In Bacchyl. 5. 81 we find μὴ τάσιον προτει... οἰστών, and in h. Hom. Ap. 540 τῆσιν ἔτος.

650. Virgil imitates this in the death-agonies of Dido, Aen. 4. 690, Ter sese attollens cubitoque adnixita levavit, Ter revoluta toro est, etc. See also on 683.

651. ἄψ d' ὤτε: ὁ νοῦς, καθάπερ δὲ νύμφη ἐκδοθεῖα ὑπὸ τῶν γούνων καὶ τῶν ἀδελφῶν εἰς γὰμον ἀπολήμυνεν κατὰ τινὰ μοῖραν τὸν γῆματα πρὶν ἐπὶ ἀλλήλοις τερφθήμεν διαικαίωμεν τὴν ψυχὴν ὑπὸ λύσις ἐν τῷ θαλαψωκλαίει, ἀδισμένην καὶ τῶν θεταπαινίδων τὴν ἐντροπὴν, ἵνα μὴ τις αὐτῆς μωκησήται προτεινων γυναικῶν. Schol.

652. εἰπφροσύνη: 'wise reserve'; cf. 4. 1115.
666. **κουιζούση** Meineke.

670. **δώμαθ** ὑγ (i.e. Phrixus) Brunn.


675. τίπτ' ἐπαθής: τί τοι αὐτών ὅποι φρένας ἱκετο πένθος;


675. τίπτ' ἐπαθῆς: τί τοι ποτε ἐπαθῆς; ἃς ἀλεθε ὧν

666. **δίφεροι**: ‘love’s devices,’ ‘When fates relentless the dear youth remove; Untried the joys, the tender thefts of love’ (Preston). There is no parallel to this use of δήσων, which Herwerden regards as ‘inflexieret etiam uncinum supplementum;’ some word like ἕβης or εὐνής (Od. 23. 340) having fallen out.


672. **δωρίσει**; pedisegua. The fem. form only here; the masc. ἐπές in Pind. Π. 5. 4, where wealth is described as πολύφιλον ἐπέταν.

670. **ἀνώσιον**; v.n. 1. 680.


675. τίπτ' ἐπαθῆς: τί τοι ποτε ἐπαθῆς; ὃς ἀλεθε ὧν

676. **θεομορφ**; Dor. for θεομορφ (= θεόμορφος), cf. 974. We find θεομορφ (= θεοῦ μοίρα). Hesych. in Call. ἐπίργ. 30. 4, χαλεπὴ δ' ἐντευ θεωνυμορ. The notion that illness is specially sent by heaven is found in Hom., e.g. Od. 9. 411.

678. **ἀφελέ** με; ‘would to heaven that I were not now beholding, etc.’ This impers. use of ἄφελε in a wish is unique. ἄφελε imper. = οφοτε is found in Pind. Ν. 2. 6. Another very curious constr. occurs in Orph. Arg. 1164, ἄφελον με . . . ἀλεθαί. Callimachus uses ἄφελε simply as an adverb in wishes, ἐπίργ. 17. 1, ἄφελε μὴ ἄγενοντο θαλ' ἠνες.
πείρασι ναιετάειν, ἵνα μηδὲ περ ὁνόμα Κόλχων.” 680

“Ὡς φάτο· τῆς δ’ ἐρύθηνε παρήμα· δὴν δὲ μιν αἰδῶς παρθενίῃ κατέρκυκεν ἀμείωσαθαι μεμαύην.

μύθος δ’ ἀλλοτε μὲν οἱ ἐπ’ ἀκροτάτης ἀνέτελλεν γλώσσης, ἄλλος’ ἐνερήθη κατὰ στήθος πεπότητο.

πολλάκι δ’ ἵμερον μὲν ἀνὰ στόμα θύειν ἐνυστεῖν· φθογγὴ δ’ οὐ προύβαπεν παροιτέρῳ· ὄψε δ’ ἐξεπεν τοιά δόλω· θρασεῖς γὰρ ἐπεκλονέσκον Ἐρωτε.’

“Χαλκίστη, περὶ μοι παίδων σέο θυμός ἀητά, μὴ σφε πατήρ ἐξένουσι σὺν ἀνδράσιν αὐτίκ’ ὀλέσοι. τοια κατακνώσουσα μινυθαδίω νέον ὑπίσ 

λεύσοι ὀνείρατα λυγρά, τά τις θεός ἀκράντα θεία, μηδ’ ἀλγεινών ἐφ’ αἰώνι κῆδος έλοι.”

Φῆ βα, κασιγνήτης πειρωμένη, εἰ κέ μιν αὐτὴ ἀντιάσεις πάροδθεν έδῶ τεκέσσεσιν ἀμύνειν.

tὴν δ’ αἰώνος ἀτλητος ἐπέκλυσε θυμὸν ἀνύη

dέιματι, τοι’ ἐσάκουσέν ἀμείβετο δ’ ὀδ’ ἐπέεσσων’

“Καὶ δ’ αὐτὴ τάδε πάντα μετήλυθον ὀρμαῖνος,”

685. θυείν Μerkel: θυεν codd.
686. φθογγὴ Brunck. περαιτέρω Brunck.
687. ἐπεκλονέσκον Paris. unus, Brunck.
689. κατακνώσα τα Vatt. tres, Vind., Brunck.
692. νιέσι vulg.

680. ἵνα μηδὲ περ ὁνόμα: this reminds one of the wish quoted by Cicero (e.g. Fam. vii 30) from some old poet “evolem Ubi nec Pelopidaram nomen nec facta aut famam audiam.” Chaliclea instils into Medea’s mind the thought of flight from Colchis; so Anna fans the frantic passion of Dido in Aen. 4. 31 sqq.

681. ἐρύθηνε: here ἐρυθαίως is intrans., as probably in 1. 791; in 4. 474 it is trans.

683. ἐπ’ ἀκροτάτῃς ... γλώσσῃς: cf. Theocr. 9. 30, ἐπὶ γλώσσας ἀκρας: 25. 65, ἀφ’ ὅνυν ποτὶ χεῖλος ἐλαμβάνει μέθον ἵνα. This line and 654 supr. are copied in Ov. Her. 4. 7. Ter tecum conata loqui ter inutilis haesit Lingua, ter in primo destitit ore sonas.

688. 3 and often she wildly strove to make utterance with her sweet lips.” θυείν: cf. 755; only here c. inf. ‘to desire madly.’ For ἀνὰ στόμα cf. Π. 2. 250, τὰ οὖν ἀν βασιλῆς ἀνὰ στόμι ἔχων ἀγορένωι.

686. φθογγὴ δ’ οὐ προύβαπεν: lit. ‘she went no further with her voice,’ i.e. the words did not pass her lips.

687. ἐπεκλονέσκον: ἀντιότου ἑθομισίων. 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 μνηστῆρις εἰμι σεγάκατε, and παρέεσκετο, Od. 14. 521, ἀνεμορόφερεν, 12. 238, are probably sound. For “Ερωτε see on 452.

688. άηται: v. n. 288, 2. 81.

690. κατακνώσα τα Hom. uses the simple κράσων ‘to slumber.’ Curtius connects it with νεώ, νοστάζω, con-

691. λεύσσω: the dream is still vividly present.

693. πειρωμένη: as she had resolved, 642 supr.

695. ἐπέκλυσε: ‘a flood of anguish surged within her soul.’
εἰ τινα συμφράσσαι καὶ ἀρτύνειας ἀρωγῆν. ἀλλ' ὁμοσον Γαϊάν τε καὶ Όυρανόν, ὥστι τοι εὐπω σχῆσειν ἐν θυμῷ, σὺν τε δρήστειρα πέλεσθαι. 700

λίσσωμι ὑπὲρ μακάρων σέο τ' αὐτῆς ἤδε τοκῆς, μή σφε κακὴ ὑπὸ κηρὶ διαρραυσθέντας ἰδέσθαι λευγαλώσαι: ἣ σοιγε φίλοις σὺν παισὶ θανοῦσα εἶν τ' Ἁδέω στυγερῇ μετοποιήσει Ἐρνύ.," 705

"Ὡς ἀρ' ἔφη, τὸ δὲ πολλὸν ὑπεξέχυντ' αὐτίκα δάκρυν

νεολθιθι β' ἀμφότερησι περίσχετο γοῦνατα ξερσίν, σὺν δὲ κάρη κόλπως περικάββαλεν. ἐνθ' ἐλεεῖνον ἀμφω ἐπ' ἀλλήλησι θέσαν γόνον. ὑρτο δ' ἑωκ λεπταλῆ σια διὰ δώματ' ὀδυρομένων ἀχεέσουν. τὴν δὲ πάρος Μηδεία προσένευσεν ἀσγαλώσασα: 710

"Δαιμονίη, τι νῦ τοι βέβω ἄκοσ, οἴ' ἄγορευεις, ἄρας τε στυγερας καὶ Ἐρνύς: αἱ γὰρ ὅφελλεν ἐμπεδοὶ εἴναι ἐπ' ἀμμί τεους φίλας ἐρυσθαί. ἵστω Κόλχων ὄρκος ὑπέρβιος ὄντι ν' ὀμόσας αὐτῆς ἐποτρύνεις, μέγας Όυρανός, ἡ β' ὑπένερθην Γαῖα, θέων μῆτηρ, ὅσον σθένος ἐστίν ἔμειο, μή σ' ἐπιδεινήσεσθαι, ἀνώστα περ ἀντίωσουν."

"Φη ἀρα' Χαλκοπή δ' ἥμειβετο τοίοτ' ἐπέεσον;

"Οὐκ ἂν δὴ ἦν ἐξώς τλαῖς χατέοντι καὶ αὐτῷ ἡ δόλου, ἦ τινα μῆτιν ἐπιφράσσασθαι αέθλουν, 720

700. σχησὲν Rxach.
païðon envek, emeise; Kai ëk keînov δ' ikanèi
"Argos, èpòtr÷ynov ù me teñh peirhæai ãroçýhs;
môsôgnûs mên tònyge ðòmov ëiîov ènðâd' ëovsa."

"Ow fot' th δ' ènvtosthèn anéptato xàcarmati ðûmòs,
foiníkthi δ' âmuðas kalôn õròa, kàd dè ìnu àklû
èîèiu iànuoîmèiyn, toûon δ' èpi ìûðòh ëeipèn
"Xalkôiûh, òs ñìmi fiîloù tèpùtvñ tê têtvktai,
òs èrêxw. mù γàr mòi èn õòðhàlmuòffin fàcèiî
ìûs, ìûhè ù me ððròî ìti õîôùosàñ ìîòou,
eî ñê te sêis vûvîhì prôoferèstèteron, jë te païðov
sôn õèòvè, õô ðêi ìoi ãðèlfeiîøi ìegààsou,
këdêmûnos te fiîloù kài ômèlikes. òs dè kai àvtì
féiìì kàstîyûtî te sèthèn kôtìî òe ðèlesòthai,
ìsou èpèi keînòis ù me ðëw èpàeiràòou màzô
vëptûtûh, òs aîèn ènôî pòte ìûîtreòs âkòou.

àll' jhì, këðhle ð' èmîn sìgìì õàrûv, ðôfà tokîàs
lìsòomai èntûvòosà ùpòôsçësew' jìri òe nêòn
öìsòmài ëis 'Èkàthès ðèlkkèthria fàrmàkà tâûròw."

"Ovs ñìe' ëk thàlàmòou pálîn kìe, paîsî t' àròwgh

721. ëk keînov ëit' Pariss., Brunck.
723. eî ñê te Merkel: eî ke ti Wellauer: eî èti vulg.
724. Lìsòomàs èntûvòosà Hermann.
monet in quibusdam exemplaribus post h.v. allum legi, òsòomèn õèïîn, ùpèr ìû òôde
ñeîkos órôfè. Hunc in textum receperunt Ruhnken, Brunck, Wellauer.

721. keînov: Jason, v. 568.
722. mùsòtnyûs: interim; 'Argus I left
within the house while I came hither."
724. õòðhàlmuòff: cf. Theocr. 20. 16, kal
ròa õòðhàlmuòff vòp àlàççov õò ðàðò õòsà. àklû: cf. 4. 1525. Ap. is
imitating Od. 9. 372, kàd dè ìnu ìûòos àrêi.
725. kîndesìûs: kîsìmen, connexions
by marriage (kîstèstài), cf. 1274, 4. 91; 
Eur. Med. 990, kîndesìûn tùfànnou. In
Hom., and nearly always in Attic, we
find kîndesìûn = curator, in which sense
Ap. has kîndesìûn (1. 98, 271).
726. kôtì: Medea speaks of herself
as the daughter of her elder sister Chal-
ciope; so she calls Chalciope's sons her
brothers (731).
727. èntûvòosà ùpòôsçësew: 'making
good my promise'; cf. 510.

728. òsòomài ëis 'Èkàthès: èn tìsì
fèrèta ù metà tòv n "òsòomài ëis 'Èkàthès
bèlkkèthria fàrmàkà tâûròw" kàl ëtèper
stìços "òsòomèn õèïîn, èîper tòôde
ñeîkos órôfè," èn tìsì òe ìû fèrèta, òsì kàl
èntàdha. Schol. Ruhnken was the first
to advocate the introduction of the line
as quoted by the Schol. Flor., though
not in any M's., into the text, changing
òsòomài into òsòomài. Brunck and Wel-
lauer insert the line, with òsòomà in 738.
Merkel and Seaton reject it altogether.
Gerhard may be right in regarding the
reading of our text as that of the second
recension, and the reading of Brunck and
Wellauer as that of the first recension.
740. ñìe: Chalciope, who now makes
known to her sons that Medea will
succeed them.

475. καυτόλαι Porson: νόσταλοι Weil.


475. εἰδώτας Lobeck: δειδιῶν Monro.

471. τὴν δὲ μὲν: hanc ipsum (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 οὖν in II. 14. 416. Samuelsson defends the text by 4.1316, αὐτὸν δὲ μὲν ἀνφαδὴν ὅνον ... προσειλομενα (Hom., however, has μὲν αὐτὸν), as the pronouns τὸν, τὴν, αὐτὸν, αὐτὴν, were not sufficiently distinguished by Ap.; he would even read τᾱς δὲ ςφε (for σφι) in 4.1410. In Plato we find the article τὸν with ἐμὲ, σέ, and also αὐτόν, but always for special emphasis.

474. parēx: v.n. 2. 344.

474. This beautiful description of night has been elaborated by Virgil. Aen. 4. 522 sqq., Nox erat et placidum carpebant fessa soporem Corpora per terras, silvaeque et saeva quierant Aequora, etc.

475. ναῦται: the hiatus after a diphthong in the first foot without shortening of the syllable is very rare; cf. II. 1. 39, Σαμυθέει εἰ ποτε τοι κ.τ.λ. (Monro, H.G. 380). Weil's objection that the watchful sailors mar the perfect calm of the picture is hypercritical, and his conjecture νόσταλοι 'drowsy,' which is approved by de M., has nothing to recommend it. Cf. the watchfulness of the helmsman Palinurus in Aen. 5. 835 sqq. 'Ελίκην τε καὶ ἀστέρας Ωρίωνος: cf. 1. 1202.

476. τίσ: = πᾶσ τίσ: cf. II. 2. 382, etc.

477. τεθειῶν: for the synizesis v. App. ii (l). This is one of the intensely human passages in Gr. literature. ἀδινόν: cf. 610. περὶ καμι' ἐκάλυπτεν: cf. Od. 18. 201 (of the sleep sent by Athene to Penelope), ἢ μὲ μάλ' ἀισταμένη μαλακῶν περὶ κάμια καλύφεν. In II. 14. 358 ὑπόνοιος 'Τπνος says εὐθείᾳ Ζείν, ἐπεὶ αὐτῷ 'έγι μαλακῶν περὶ καμι' κάλυφα.


470. Cf. Theoc. 2. 38, ἤνιδε σιγῇ μὲν πάντος, σιγώντι δ' αἰτήται, 'Α δ' ἐμὰ σιγῇ στέρνῳς ἐντοσίν άνία.

51. From Od. 15. 8, Τηλεμάχον δ' οὖς ὄντος ἐλε γλυκόν, αλλ' ἐν τῷ Νίκτα δ' αὐμβρόσιν μελεθήματα πατρίς ἐγείρειν. Cf. Aen. 4. 529. At non infelix animi Phoenissa (sc. somno posta erat), nec umquam Solvitur in somnios, obulive aut pectore noctem Accipit.

753. δειδιῶτα: a new form of this pteple. We find the Homeric δειδιότες in 1529.
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, magnio curatum
fluctuat aestu: Atque animum nunc huc celerem nunc dividit iluc, In partesque
rapit varias, perque omnia versat: Sicut aquae tremulum labris ubi lumen aenis
Sole repercussum, aut radiantis imagine lunae, Ommia pervolitat late loca famque
captured with a single splash from my euer."

"And the tears from her eyes were flowing for ruth, and through all
her frame Like a smouldering fire her anguish burned, and coiled its flame
Round every fine-strung nerve, and thrilled to her beating brain Where
sharpest of all the pang strikes in, when the shafts of pain Are shot to the heart
by the Loves that rest them never from harm" (Way).

"smouldering," cf. 446.

the great tendon at the back of the neck supporting the head
(τοῦ τριχωτοῦ κρανίου . . . τὸ υπόθων
[ἐστὶν] ἰνίον, Arist. *H.A.* 1, 7, 2), near the
*medulla oblongata*, the chief centre of
sensation. We often read of blows dealt
there, e.g. Theocr. 25, 264, *αὐχένος
ἀρρήκτου παρ' ἰνίον ἔφλασα προφθάσας.*
For the physical particularization, which
mars for us the beauty of the passage,
cf. Cat. 64. 377, with Ellis' note.

"where the unworrying Loves implant their pangs
within the soul. "ἐνισχίσασιν: ἐμπέ-
ζωσιν. Schol., but the verb is trans. as
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see on 452.
770. έξομένη δοάσσατο: 'she sat in doubt and indecision.' δοάσσατο occurs in Hom. in the set phrase δοάσσατο κενδιόν εἶναι, where the meaning is 'seemed,' and it, as well as δέατο, is referred by Buttm. to δάω, δένδαν. Curt. thinks the root is δεφ 'shine.' Others connect it with δοῦσ, δοῖος, ητ. δεφ, comparing διαβίαται. From the Homeric phrase in δοῖο εἶναι 'to be in doubt' was formed ενδοίαξω which occurs in Thucydides. Ap., as Buttm. suggests, assumed a simple verb δοϊξα 'to doubt,' to which δοάσσατο here is to be referred: cf. 819, δοϊξαεσθε βουλάι = διανδίαξα μεριμήξει: 955, ὅπατε δοῖον δοάσσα: 'when she thought (but was not sure) she heard a sound': 4. 576, δοϊξαότα λεύσσειν 'they thought they saw.' For επιδιοίαξω v.n. 21.

771. νῦν ... γένωμαι: 'am I now to be in this extreme of misery or in that?' cf. Eur. Τρό. 680, ενθα πηγάσων κυρώ.

774. 'Αρτεμίδος: for Artemis as the bringer of sudden death to women cf. Od. 11. 172, Π. 6. 205, etc.

775. έκείθαι: Herwerden objects that the sons of Phrixus had never reached Greece, and says that έκείθαι must mean 'set out,' which is impossible, or else we must read ἔσθαι, in which the first syll. is elsewhere always long in epic. Medea, however, seems to think, like Aetees (375), that they had reached Thessaly, and that the Argonauts had come in concert with them. The use of δεῦρο ... κείθερ in 777 seems fatal to Herwerden's view.


781. τις ... ἀρωγῆς: 'what crafty counsel of deliverance?' In Hom. ἐπίκλοπος is only used of persons.

785. καταθημένου: sc. ἰῆσουν.

786. ἔρρετο: 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: ἐκείθερ ἔνθα, cf. Call. Απολ. 112, χαίρε ἄνας, ὃ δὲ μιωδὸς ἐν ὃ φθόνος ἐνθὰ νέιτο.

788. ἔξανύσεειν: attracted into the mood of τεβραίνῃ, cf. 1112.
τεθναίνη, ἢ λαμβόν ἀναρτήσασα μελάθρῳ, ἢ καὶ πασσαμένη ῥαυστήρια φάρμακα θυμοῦ. ἀλλὰ καὶ δις φθαμεῖν μοι ἐπιλλιζοῦσιν ὁπίσων κερτομίας τηλοῦ δὲ πόλις περὶ πᾶσα ὑψημεί τόμον ἐμὸν' καὶ κέν με διὰ στόματος φορέουσαι Κολχίδες ἀλλαὶ ἀεικέα μωμήσουσιν. ἦτις κηδομάνη τόσον ἁνέρος ἀλλοδαποῖο κάθανεν, ἢτις δῶμα καὶ οὐς ἀσχύνει τοκίας, μαργοσύνη εἰξάσα. τὶ δ' οὖκ ἐμὸν ἐσσεται αἰώνος; φ' μοι ἐμῆς ἄτης. ἢ τ' ἀν πολὺ κέρδιον εἴη τῇ τ' αὐτῇ ἐν νυκτί λυπεῖν βίον ἐν θαλάμουσιν πότῳ ἀνωτῶ, κάκ' ἐλέγχεα πάντα φυγοῦσαι, πρὶν τάδε λωβήσετα καὶ οὐκ ὄνομαστὰ τελέσσαι.

Ἡ, καὶ φωριαμὸν μετεκάθασεν, ἢ ἐνι πολλὰ φάρμακα οἱ, τὰ μὲν ἐσθλὰ, τὰ δὲ ῥαυστῆρ᾽ ἤ, ἐκεῖτο. ἐνθεμένη δ' ἐπὶ γούνατ' ὁδύρετο. δὲνε δὲ κόλπους ἄλληκται δακρύσοι, τὰ δὲ ἔρεεν ἄσταγεσ αὐτῶς, αἰ' ὀλοφυρομένης τὸν ἐὼν μορὸν. ἅπετο δ' ἤγε τοῦς λέγομεν, τοῦρα πάσαιτο. ἡδὴ καὶ δεσμοῦς ἀνελύετο φωριαμοῖο, 789. μελάθρων vulg.: μελάθρου Vrat., Vind., Brunck.
790. ῥαυστήρια: φθαρτικά. Schol. Ap. is the first to use this adj. For the gen. theuiq. cf. 4. 921.
791. ἐπιλλιζοῦσιν: εἰκασταλωσάμουσιν. κυρίας δὲ τὸ τοὺς ὄφθαλμον ἐπιλίᾶν στραμμανκowmenten. Schol. The cogn. acc. κεφτουάς is very curious, lit. 'will wink reproaches at me.' For ἐπιλίζεσθαι see on 1. 486. Merkei strangely suggests that the verb in our passage is not ἐπιλίζω but ἐπι-λιζόμουσιν. 793. διὰ στόματος: cf. Theocr. 12. 21, πάσι διὰ στόματος.
795. ἢτις: quippe quae.
796. πότῳ ἀνωτῷ: 'by a fate of mystery' (Way). See on 1. 686.
800. φωριαμὸν: 'casket,' κιβότος.
802. ἰδιαίτερον: ὁπίσων ὁμοιοῦν. ἤτις δῶμα καὶ οὖς ἀσχύνει τοκίας. μαργοσύνη εἰξάσα. τὶ δ' οὖκ ἐμὸν ἐσσεται αἰώνος; φ' μοι ἐμῆς ἄτης. ἢ τ' ἀν πολὺ κέρδιον εἴη τῇ τ' αὐτῇ ἐν νυκτί λυπεῖν βίον ἐν θαλάμουσιν πότῳ ἀνωτῶ, κάκ' ἐλέγχεα πάντα φυγοῦσαι, πρὶν τάδε λωβήσετα καὶ οὐκ ὄνομαστὰ τελέσσαι.'
803. Cf. Od. 1. 229, πλείστα φέρει ξείδωρό ξυροῦμεν σώματα, πολλὰ μὲν ἐσθλὰ μενιγήσει, πολλὰ δὲ λυγρά.
804. δεῖ: cf. II. 9. 570, δεώντω δὲ δάκρυσι κόλποι.
805. ἀσταγής: 'in streams' (lit. 'not in drops'), cf. ἀστακότας Eur. I. T. 1242, ἀστακτί Soph. O. C. 1251. In the other passage where ἀσταγῆς occurs, Soph. fr. 162, κρύσταλλον ἀσταγῆ, it means 'solid' (lit. 'not dripping').
807. θυμοφθόρα: cf. ῥαυστήρια θυμοῦ, 790. τόφρα: ὁ φόρα. This use as a final conjunction is peculiar to Alex. poets; cf. Anth. P. 9. 242, τόφνα... πλώῃ ἐπ' οἰκείης εἰς Ἀθήναι ἀκάτων. Hom. once has ὁφρα in the temporal sense of τόφρα, II. 15. 547.
εξελέεν μεμανία, δυσάμμορος. ἀλλὰ οἱ ἀφίων δεῖμ᾽ ὅλον στυγερότατα κατὰ φρένας ἢθ᾽ Λίδων. ἔσχετο δ᾽ ἀμφασίας δηρῶν χρόνον, ἀμφὶ δὲ πάσαι θυμοθείς βίωτοι μεληδόνες ὑπάλλουντο. 

μνήστατο μὲν τερπων, ὡς᾽ εἰπὶ ζωοῦσι πέλονται, μνήσαθ᾽ ὁμηλικῆς περιγνήθεος, οἷά τε κούρην καὶ τε οἱ ήξιοι γλυκῶν γένετ' εἰσοράσθαι, η τάρος, εἰ ἔτεον γε νῦν ἐπεμαίενθ' ἐκαστα. 

καὶ τὴν μὲν ῥὰ πάλιν σφητέρων ἀποκάθετο γούνων, 'Ἡρης ἐννεάνυσι μετάτρωποι, οὔδ᾽ ἐπὶ βουλὰς ἀλλὰ δοιάζεσκεν ἐέλεπτο δ᾽ αἰγὰ σαφῆναι ἦν τοῦτομεννυ, ὅπα τι θελκτήρια δοῦ ἀρχάμακα συνθέσισι, καὶ ἀντήσειν ἐς ὅπην. πυκνά δ᾽ ἀνὰ κληδάς ἐσών λῦσκε θυράων, αὔγυλην σκεπτομένη. τῇ δ᾽ ἀσπάσιων βάλε φέγγος Ἰργενῆς, κίννυτο δ᾽ ἀνὰ πτολέμεθρον ἐκαστοί. 

Ἐνθα καστυνήταυν μὲν ἐτ᾽ αὐτῷ μεῖναι ἀνώγει Ἀργος, ὅσα φράξουν νόοι καὶ μήδεα κούρης, αὐτὸς δ᾽ αὐτ᾽ ἐπὶ νῆα κίεν προπαροίθη λαισθεῖς. 

'Ἡ δ᾽ ἐπεὶ οὖν τὰ πρώτα φαινομένη ὑδεν ἥνω παρθενική, ξανθᾶς μὲν ἀνήματο χερσίν ἠθείας, αἱ οἱ ἀτημελή καταεμπάνεται ἤρεθοντο, αὐσταλέας δ᾽ ἐψησε παρμήδας αὐτὰρ ἀλούφη 

816. ei Pariss. tres: ἡ vulg. 
818. οὐδ᾽ ἐπὶ Valckenaer: οὐδὲ τι codd. 
819. ἀλλὰ G, vulg. 
820. δηνεα vulg. 

814. οἶα τὲ: utpote; 'jeune fille elle se souvenait des compagnes de son âge et de leur gaieté' (de M.). 
816. εἰ ἠτέον 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. 
817. σφητέρων: v.n. 186. 
818. ἐννεάσις: v.n. 1. 7. 
819. δοιάζεσθεν: v.n. 770. 
821. συνθέσισι: 'according to her compact.' 

827. 'but he himself went back before them to the ship, separating from them.' For λαισθεῖς 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 ut primum albeschere lucem Vidit, etc. 
829-35. Modelled on II. 14. 170 sqq., ἀμβροσία µὲν πρὸ τῶν ἀπὸ χρῶν ἐμπερτόντος Νύματα πάντα κάθηνεν, ἀλέιπο τοῖς δὲ λειτ' ἀλαίω 'Αμβροσίων ἐδανω... 'Αμφὶ δ᾽ ἄρ᾽ ἀμβρόσιαν ἐκάθ᾽... Χονσίης δ᾽ ἐνετήσι κατὰ στῆθος περινάτο... Κρη- 
830. καταιείμεναι: v.n. 1. 939.
nektařas faiadrouvev' éπi χρόα. δῦνε δὲ πέπλουν καλὼν, ἐγναπμεττοσυν ἀρηρμενον περόνησιν. ἀμβροσίω δ' ἐφύπερθε καρήατι βάλλε καλῦπτρην ἀργυφένα. αὐτὸν δὲ δόμοις ἐν δινεύσα τεσεβεῖ πεδον λήθη ἁχέων, τά οἱ ἐν ποσίν ἦνε θεσπέσι', ἀλλὰ τ' ἐμελλεν ἀεικεσθαι ὤπισσω. κέκλετο δ' ἀμφιτόλοις, αἱ οἱ δυναίδεκα πᾶσαι ἐν προδόμῳ θαλάμου θυώδεος ηὔλιζοντο ἥλικες, οὕτω λέκτρα σὺν ἀνδράσι πορσύνουσαι, ἐσομυνέων υἱήας ὑποζευγασθαι ἄπτην, οἳ κ' μιν εἰς Ἐκάτης περικαλλέα νηθόν ἄγοιεν. ἐνθ' αὐτ' ἀμφιτόλου µὲν ἐφόπλιζεσκον ἄπτην': ἢ δὲ τέως γλαυφυρῆς εξειλετο φωριαμοίο φάρμακον, ὁ ρά τε φασὶ Προμηθείου καλεσθαι. τῷ εἰ κ' ἐννυχίουσιν ἀρεσσάμενοι θυέσσων Κοῦρην μονογένειαν ἔνων δέμας ἰκμαύνοιτο, ἢ τ' ἀν ὅγ' οὔτε ῥηκτὸς έσι χαλκοῦ τυπῆσων, οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι· ἀλλὰ καὶ ἄλκη

835. ἀργυφέν vulg.
836. ἀμφιτόλοις Köchly: ἀμφιτάλωισιν codd.
840. πορσύνουσαι Brunck.
845. Ναύραν pro Κοῦρην G, schol.

833. ἀρηρμενον: Ap. extends to this perfect ptcple, the Aeolic accentuation as a present which we find regularly in epic in ἀλαλήμενος (i. 1190), ἀικέχεων (4. 1260), πεπτάμενο (2. 105). See also on i. 787.
834. καλὺπτρην: v.n. i. 760.
836. τὰ οἱ... ὀπίσσω: 'the troubles which beset her path, in number unspeakable, while others were fated to be added thereto hereafter.' For ἐν ποσίν cf. 314: Soph.-Ant. 1327, τῶν ποσίν κακά: Pind. P. 8. 32, τὸ δ' ἐν ποσὶ μοι τράχον.'
840. πορσύνουσαι: v.n. 1129 infr.
841. οὐρήα: 'mules.' Curtius connects it as 'mountain-beast' with ὤρος.
843. ἐφοπλίζεσκον: cf. Od. 6. 69, δωκέ ἐφοπλίζασαν ὄρην.
847. Κοῦρην: i.e. 'Daughter' of Demeter, the name under which Persephone was worshipped in Attica; cf. Hdt. 8. 65, τῇ Μητρὶ καὶ τῇ Κοῦρῃ. The variant Ναύραν, 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 κοῦρῃν, and refer it to Hecate herself, the only-begotten daughter of Perses (cf. 1035).
lambda, kev' ήμαρ ομός κάρτει τε πέλουτο.
pωτοφυές τού' ἀνέσχε καταστάξαντος ἔραζε
αίετον ὠμηστῶν κυμμώις εἰν Καυκασίωιν
αἱματεύει' ἱψώθα Προμηθέας μογεροῦ.
τοῦ δ' ητοι ἀνθός μὲν ὄσον πῆχυνον ὑπέρθεν
χρού' Κωρυκίων ἰκελὼν κρόκῳ ἔξεβανθή,
καυλοσίν διδύμουσιν ἐπήρον.' δ' ε' γαίη
σαρκι νεοτμῆτω ἕναλγική ἐπλετό μίζα.
τῆς οὖν τ' ἐν ὄρεσσι κελαίνην ἠκάδα 
φηγοῦ 
Καστιή ἐν κόχλῳ ἀμήσατο φαρμάσσεσθαι,
ἐπτα μὲν ἀενάοιε λοεσσαμένη ὑδάτεσσων,
ἐπτάκι δ' Ἐβριώ κουροτρόφον ἀγκαλέσασα,
Βριμώ νυκτιπόλον, χθονίην, ἐνέρωσιν ἰᾶσαν,

853. Προμήθ. L. 
854. δὴ τοι, Λ., ὠ: δὴ τοι Βρατ., Βμ. 
856. διδύμουιες μετήρον Et. Mag. 551, 48. 
859. εἰς Παρισι. δύο, Βρουκ, Γερμάν. 
860. κεῖν' ήμαρ: 'for that one day,' 
cf. 1090. 
861. πωτοφυές . . . ἀνέσχε: 'this
plant first sprang up.' πωτοφυές is ἐπς. 
λεγ.; cf. Anth. P. 4. 2, πωτοφυντων 
κάλωκας. 
852. Cf. 2, 1247 sqq. 
853. αἰματεύει' ιχώρα: 'the blood 
divine'; cf. II. 5, 339, ἀμποταν αἴμα 
θεοῦ, ἰχώρ, οἶς πέρ τε ἔεει μακαρέσαι 
θεοίν.' ὦ γάρ αὐτὸν ἐδούα ὁ πάνω ἐν 
ἀπέστι αἴμου.' Τούνεκ' ἀναιμόες εἰς κα 
ἀδάνατοι καλέονται. 
854. πῆχυν: v. n. 1, 379. 
855. Κωρυκίων κρόκῳ: the saffron 
of the Corycian cave in Cilicia was famous; 
 cf. Strab. 572, 34, τὸ Κωρυκίων ἄντρον 
ἐν ψ' ἡ ἀρίστη κρόκος φύεται: Plin. N.H. 
21. 17, prima nobilitas Corycio croco: 
Hor. Sat. 2, 4, 68, Corycioque croco 
sparsum. 
856. ἐπήρον: 'supported on,' 'waving 
on' a double stalk. In Et. Mag. 551, 
48 we find καυλοσίν διδύμουι μετήρον, 
which, if not a misquotation, may be 
from the earlier recension. 
858. 'the juice of this, like to the dark 
sap of a mountain-oak, she gathered in a 
Caspian shell, to use it as a drug.' For 
the constr., which Haupt (quoted by 
Ellis on Cat. 64, 238) shows to be 
peculiarly Alexandrian, cf. 1294: Theocr. 
12, 8, οἰκερήν δ' ὑπὸ φηγοῦ ΛΕΛΙΟΥ 
φυόμενος ὀδοιπόρος ἑδραμον ἄς τις: 
Hor. A.P. 458, Hic ... Si veluti merulinus 
intentus decidit aecpes In puteum 
formeae. 
859. Καστιή: as the Caspian was 
supposed to be connected with the 
Ocean, the Schol. explains this of 
the large shells of Ocean. ἀμήσατο: only 
here is the a long in thesis (cf. 1, 1305, 
4, 374); it is always long in arsis. 
If, 
with Rzach and Gerhard, we adopt ἐπί, 
we have to lengthen the penult. Of 
Καστιη, a license possible in a proper 
name. In Hom. the first a of ἀμίω 
is long only in arsis, and the one 
apparent instance of its lengthening in 
the active in thesis, Od. 9, 135, εἰς ἄμε 
ἄμεν, is uncertain. 
860. ἐπτά: = ἐπτάκις: cf. 
etpikis = téssaparos: 2, 974. 
861. Βριμώ: Hecate; cf. Lyc. 1176, 
Πέρεως δὲ παοθένος Βριμώ Τρίμφρος 
(where Tzetz. connects the name with 
2, 3, 38. For her functions as kourotropos 
 cf. Hes. Th. 450, ὀδηκε δὲ μιν Κρονίδης 
courotropoV, oJ µετ' ἐκείνην 'Ορθαλμοίοιον 
iδάντο φαος παλυδερκος 'Ηοος. 
862. νυκτιπόλον: noctivagam: an 
epithet applied to the Bacchants by 
Eur., Ion 718. ἐνέρωσιν ἰᾶσαν: 
for the local dat. cf. II. 5, 540, ἀνδρεσσι 
ἀνακτα.
λυγαίη ἐνὶ νυκτὶ, σὺν ὀρφναίους φαρέεσσιν. μικηθμὸν δ᾽ ὑπὲνερβὲν ἐρεμὴν σείετο γαία, 
ῥύζις τεμνομένης Τιτηνίδος: ἔστενε δ᾽ αὐτὸς Τιτανεῖο χαῖς ὑπὲρ θυμὸν ἄλινων. 
τὸ δ᾽ ἡγ᾽ ἔξαντελὼσα θυώδει κάθετο μύτηρ, 
η τέ ὦ ἀμβροσίους περὶ στῆθεσσιν ἔχετο. 
ἐκ δὲ θῦρας κυόσα θοῆς ἐπεβῆσαν ἀπίθης· 
οὐν δὲ οἱ ἀμφίπολοι δοῦλαι ἐκάτερθεν ἐβησαν. 
αὐτὴ δ᾽ ἡγ᾽ ἐδεκτό καὶ εὐποιητὸν ἰμασθῆν 
δεξιέρη, ἔλαεν δὲ δὴ ἀστεος: αἱ δὲ δὴ ἄλλαι ἀμφίπολοι, πείρινθος ἐφαπτόμεναι μετόπωσθεν, 
τρῶχων εὐρέαν κατ᾽ ἀμαξίτον· ἄν δὲ χιτῶνας 
λεπτάλεον λευκῆς ἐπιγονιδίῳ ἄχρις ἄειρον. 
ὁ γὰρ ἔμεινεν ἐφ᾽ ὤδασι Παρθενίῳ, 
η᾽ καὶ Ἀμνισιόν λοισσαμένη ποταμῷ 
χρυσείους Ληστῶς ἐφ᾽ ἀρμασιν ἐστηνίδα 
ὕοκειας κεραδεσθεὶς διεξελάζῃς κολώνας, 
τηλόθεν ἀντιόωσα πολυκυίος ἐκατόμβης·

863. ὄρφναίας φάρεσσι Paris. unus, Brunck.
865. τοῖς φυτῶς.
867. τοῦ β᾽ ἡγ᾽ L, G vulg.: τοῦ β΄ ἡγ᾽ Paris. tres: τοῦ β΄ ἡγ΄ Brunck.

864. μυκηθμὸν: cf. Rom. and Iul. iv. 3, "shrieks like mandrakes' torn out of the earth."
865. Τιτηνίδος: i.e. the Titan Prometheus (strictly he was only son of a Titan, Iapetus). ἔστενε δ᾽ αὐτὸς: cf. Val. Fl. 7. 368, gemit irritus (this favours αὐτῶς) ille Colchidos ora tuens: Athen. 3. 39, gemitus lacrimabilis imo Auditor tumulo (when Aeneas plucks the myrtles and cornels from the grave of Polydorus).
866. ἄλων: 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. πεῖρινθος: the wicker body of the car, tied on above the axle, πλέγμα 
τὸ ἐπὶ ἀμάξης. Hesych.
874. ἀν δὲ χιτῶνας κ.τ.λ.: cf. 4. 940, h. Hom. Cer. 176, ὅς αἱ ἐπηχυμέναις 
ἐανῶν πτύχας ἵμεροστόντων "Ηἴζαν κοίλην 
κατ᾽ ἀμαξίτον: Cat. 64. 129, mollia nudaetae tollentem tegmina surae.
876. This simile is from Od. 6. 102, 
Οὖν δ᾽ Ἀρτέμις εἰς καταρ' οὐθεὶς ἤχεισα Ἡμικατα Τιθύγητον... Τερπομένη καίπρωσι κτ λίκειας ἐλάφωσιν. Τῇ δὲ θ᾽ ἀμα ὑψωθι, 
κοίραι Δίδις αἰγίθσιον, Ἀγρονόμοι παίζουσιν, 
γέγονε τε τε φρέενα Δητών. Παρθένιοι: 
υ.ν. 2. 936.
877. Ἀμνισιόν: 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; 
Od. 19. 188, Call. Dion. 15.
879. κεμάδεσσι: v. n. 2. 696. Cf. 
Call. Dion. 110, "Ἁρτέμις... χρύσεοι 
μὲν τοῦ "Εντεα καὶ ζώνη, χρύσεον δ᾽ ἐξεύραξ 
δήμφων, Ἐν δὲ ἐβάλεξα χρύσεα, θέα, 
κεμάδεσσι χαλίνα.
880. ἄντιώσω: 'to take part in," 
fut. ptcp., v. n. 1. 703. Cf. Od. 1. 25 
(of Poseidon), "ἀντιώσω ταῦρον τε καὶ 
ἀρνείων ἐκατόμβης. 
πολυκύιοσον: this 
compound is not found earlier.
τῇ ὑμιᾷ νύμφαι ἔπονται ἀμορφάδες, αἱ μὲν ἐπὶ αὐτῆς ἀγρόμεναι πηγῆς 'Αμυσίδος, ἄν δὲ δὴ ἄλλοι ἄλσεα καὶ σκοπιάς πολυπίδακας ἀμφὶ δὲ θηρεῖς κνυξηθμῶς σαῖνωσιν ὑποτρομεύοντες ἱούσαν· δὲς αὐγὴ ἐσευώτεν δ' ἄστεος ἀμφὶ δὲ λαοὶ ἐβίκον, ἀλευμάρειν βασιληδίδος ὀμματα κοῦρης. ἀντὶρ ἐπεὶ πόλιος μὲν ἐνδημῆτος λαίπ' ἀγιῶς, νηὸν δ' έισαφίκανε διέκε πεδῖων ἐλάουσα, δὴ τὸν ἐντροχάλου κατ' ἀυτῶθι βήσατ' ἀπήνης ἰεμένη, καὶ τοῖς μετὰ διμήνσιν ἐείπεν· 

885. "ὤ φίλε, ἥ μέγα δὴ τι παρήλτον, οὐδ' ἐνόησα μὴ ἕμεν ἀλλοδαποίησι μετ' ἀνδράσιν, οὐ τ' ἐπὶ γαῖαν ἡμετέρην στρωφῶσιν. ἀμηχανή βεβόληται πάσα πόλις· τὸ καὶ οὗτιν ἄντιλθε δεύρῳ γυναικῶν τάων, αἱ τὸ πάροικην ἐπημάτιαι ἀγέρονται.

890. ἀλλ' ἐπεὶ οὖν ἰκόμεσθα, καὶ οὐ νῦ τις ἄλλος ἐπείσω, εἰ δ' ἀγε μολπῇ θυμόν ἀφειδείως κορέσωμεν μελιξύῃ, τὰ δὲ καλὰ τερεύνης ἀνθεὰ πούης.


886. ἀλευμάρειν Brunck.
890. ἀλλ' ἤπει οὖν ἰκόμεσθα, καὶ οὐ νῦ τις ἄλλος ἐπείσω, εἰ δ' ἀγε μολπῇ θυμόν ἀφειδείως κορέσωμεν μελιξύῃ, τὰ δὲ καλὰ τερεύνης ἀνθεὰ πούης.

881. Cf. Aen. 1. 499, Exerect Diana choris, quam mille secentae Hinc atque hinc glomerantur Oreades. ἀμορβάδες: τὰς ἀκολούθους φηγαί. Schol. This form is only found here. ἀμορβάς occurs in Call, Dian. 45, θυγατέρας Λητωίδει πέμπειν ἀμορβάς, and Nicander uses ἀμορβεῖν = ἀκολούθειν.

882. For the different nymphs cf. 1. 1226.

883. σκοπιάς: v. n. 1. 225.
884. κυνηθμῷ σαίνωσιν: 'whimper and fawn' cf. Od. 16. 163, κύνες τε θῶν καὶ οὐχ ἀλάντων. Κυνηθμὸν θ' . . . φόβθην: h. Hom, V. 7. 70 sqq. See also on 1. 1145.

886. For the flashing eyes of Medea, descended from the Sun, cf. 1. 727.
889. ἐντροχάλου: v. n. 1. 815.
891. οὖν ἐνόησα κ. τ. ἢ: neque sensi non accedendum esse alienigenas ad viros. For οὖν ἐνόησα 'I did not bethink me' cf. Od. 11. 62, οὖν ἐνόησα 'Αφορρον καταβηναι. metà c. dat. after a verb of motion is found in 1. 648, ἀμειβομένη . . . ές αὐγάς 'Ἡλίου ζωσίσ μετ' ἀνδράσιν. If correction were necessary, Samuelsson's ἐμεῖαι is the best; cf. 1. 779, μετ' ἀλλοδαπόσιν ἐνόησον 'Ἀνδρᾶς: Οv. Pont. 4. 10. 70, in medii nec nos sensimus esse Getis. But έμεῖν is confirmed by 896, ἀλλ' ἐπεὶ οὖν ἰκόμεσθα. Merkel's μήνια is supposed to mean 'neque memor fui simulatiss suscipienda cum peregrinis viris.' Schneider, putting a full stop after ἐνόησα and a note of interrogation after στρωφῶσιν, takes έμεῖν as pres. ind. 'peccavi imprudens: ut opinor, non incidemus in hostes?'

895. ἐπημάτιαι: quotidié, ἀπ. λεγ.: ημᾶτια in Ill. 9. 72. For the new form ἀγέρονται (= ἀγείρονται) see on 1. 716.
897. ἀφειδείως: this form is only found here.
λεξάμεναι τότ' ἐπειτ' αὐτὴν ἀπονυσσόμεθ' ἀρχήν.

καὶ δὲ κε ἄιν πολέεσσιν οὐκείσιν οἰκαδ' ἵκουσθε

ηματὶ τῷ, εἰ μοι συναρέστετε τὴνδὲ μενοῦνην.

Ἀργος γὰρ μ' ἐπέεσσι παρατρέπει, διὸ δὲ καὶ αὐτὴ

Χαλκίση/ τὰ δὲ σίγα νῦν ἔχετ' εἰσάγουσαι

ἐξ ἐμέθεν, μὴ πατρὸς ἐς ὀυνά μῦθους ἰκηταί.

τῶν ἐζεῖνον με κέλουτα, ὅτις περὶ βουσιν ὑπέστη,

δώρ' ἀποδεξαμένην ὀλοῦν ῥύσασθαι ἀέθων.

αὐτὰρ ἐγὼ τὸν μῦθον ἐπηνευον, ἢδὲ καὶ αὐτῶν

κέκλομα εἰς ὑπήν ἐτάρων ἀπὸ μοῦνον ἱκοῦσθαί,

ὀφρα τὰ μὲν δασόμεθα μετὰ σφίσων, εἰ κεν ὑπάσσῃ

dühra φέρων, τὸ δ' αὐτε κακώτερον ἀλλο πόρωμεν

φάρμακον. ἀλλ' ἀπονόσφι πέλεσθε μοι, εὔν' ἂν ἰκηταίν.'

'Ως ηὔδα: πάσησι δ' ἐπίκλεσος ἦνδαν μήτις.

αὐτίκα δ' Αἰσιονίδην ἐτάρων ἀπὸ μοῦνον ἐρύσσας

Ἀργος, οὔτ' ἡδὴ τὴνδὲ κασιγνητῶν ἐσάκουσεν

ἥριν Ἰ' ἑκάτης ἴερῳν μετα ἅνων ἱοῦσαν,

ἣν διέκ πεδίον' ἀμα δέ σφισων εἰπτετο Μόφος

Ἀμπυκίδης, ἔσθλος μὲν ἐπιπροφανεντάς ἐνισπεὼν

οἰνοῦν, ἔσθλος δὲ σὺν εὗ φράσσασθαι ἱοῦσιν.

Ἐνθ' ὀὐπω τις τοῖοι ἐπὶ προτέρων γένετ' ἀνδρῶν,

903. τὰ δὲ Brunck: τάδε vulg.


913. ἀπὸ νόσφιν G. 914. δὲ ἢδὲ Köchly.

916. μετὰ πρὸ ἡμά vulg.


909. λεξάμεναι: 'having gathered.' The explanation of the Schol., ἀνακλιθείσαι, if not a mere mistake, may point to a variant κατὰ καλὰ τερείνης δ' ἄρθα ποίης in 898, as Well suggests. αὐτὴν ὄρην: 'when the wonded hour comes'; for the acc. v.n. 1. 278.

901. συναρέστετε: συνράσκον is used in a peculiar way by Ap. meaning ' io agree upon with another,' cf. 1100, 4. 373.

902. παρατρέπει: προτρέπεται. Schol.; rather 'makes me to turn aside from the path of duty,' cf. παρατροπέων (946).

910. ἐσάκουσεν: here c. gen. as in Soph. El. 883, τίνος βροτῶν λόγον Τόνδ' ἐσάκασσα', but in 1. 766 c. ἰάκω.

915. ἤριν: 'at dawn,' v.n. 1. 580.

917. ἔσθλος κ. τ. λ.: od nos, ἀγαθὸς μὲν καὶ ἐπιφανεῖς καὶ ἀπίντος εὖ σμειώσασθαι. Schol. This is the view taken by the Lat. translators, e.g. Shaw "peritus quidem advolantes interpretandi aves, peritus etiam eadem sentiendi aquugientibus." De M., who rejects this view as 'un contresens,' rightly renders "habel à tirer des présages des oiseaux qu'il apercevait, habile à conseiller ceux avec qui il allait," Lobeck, Phryn. 624, saw that ἱοῦσιν means iter facientibus, and compares h. Hom. Merc. 294 for the tmesis σὺν ... φράσσασθαι.
This page appears to be a continuation of a scholarly analysis, possibly from a book or academic journal. The text is in Greek and contains references to various authors and works, such as Homer, Ovid, Callimachus, and others. The text discusses historical and literary contexts, with references to specific passages and authors, indicating a detailed examination of ancient Greek literature. Due to the nature of the text, it is likely that the document is a page from an academic study, possibly on the interpretation or analysis of specific works in Greek literature.
"Τυνή μὲν νηόνθε θεαὶ θη, τῷ ένι κούρην δηεῖς, Αισιονίδη μάλα δ’ ἡπίη ἀντιβολήσεις Κύπριδος ἐνυσίσης, η τοι συνερίθος αέθλων ἐσσεται, ὡς δὲ καὶ πριν "Ἀγγυρίδης φάτο Φινεύς, νωὶ δ’, ἐγὼν "Ἀργός τε, δεδεγμένου, εὑτ’ ἀν ἵκηαι, τόδε αὐτῷ ἐνὶ χάρῳ ἀπεσσόμεθ’. οἴοθι δ’ αὐτος λύσσει μιν πυκνοῖς παρατροπέων ἐπέεσσων,
"Ἡ Ῥα περιφράδεως, ἔπι δὲ σχεδὸν ἤνεον ἁμφω. οὐδ’ ἀρά Μηδείης θυμός τράπετ’ ἀλλα νοήσαι, μελπομένης περ ὦμως’ πᾶσαι δέ οἱ, ἤντων ἄθυροι μολῆν, οὐκ ἐπὶ δηρὸν ἐφήρναν εἰφασσθαι. ἀλλά μεταλλήγεσκεν ἀμήχανος, οὐδέ ποτ’ ὄσσε ἀμυμπόλων μεθ’ ὤμουλον ἔχ’ ἀτρέμας’ ἐδὲ κελεύθους τηλόσε παπταίνεσκε, παρακλίνουσα παρειάς.

936. οὗτε Seaton: οὖδε codd.
942. ἐνερείας Merkel. συνάρθμος G.
944. ἔπη’ ἂν Ziegler.
948. ἀλλα Merkel.
949. ὡς G, Pariss. quatt.: ὡς vulg.
950. ἐφήρναν Pariss. quatt., Brunck.

935. ἤθεω: cf. II. 22. 128, παρθένοι ἤθεος τ’ ὀραίητον ἀλλήλων.
936. κακοφράδες: cf. II. 23. 483, Alar, νεῖκος ἄριστε, κακοφράδες.
937. ἐπιπειλοῦσιν: adspirant; cf. Nom. Dion. 3. 121, ἡπίων’ ἀλλὰ με Κύπριος ἐπέπνευεν. Ερωτέω: v.n. 452.
938. Ἰσκεν: v.n. 1. 834. ἀτεμβομένη: v.n. 2. 56.
939. ὀμφην οἰνωνοῖο: "Cornix non humana quidem sed corincia lingua Mopsum oburgat, idque solus intelligit Mopsus" (Hoelzlin); cf. Aen. 3. 360 (of Helenus), sentis Et volucrum linguas et praepetis omina pennea.
941. δηεῖς: v.n. 4. 591.
943. φάτο Φινεύς: v. 2. 423.
946. παρατροπέων: 'beguiling,' cf. 902.
947. ἐπὶ ... ἁμφω: 'and forthwith they both assented.' σχεδὸν: statim, as in 4. 1591, a meaning not in the Lexicons; cf. αὐτοσχεδὸν, παρασχεδὸν.
948. οὐδ’ ... ἀλλα: i.e. nothing but the coming of Jason.
949. μελπομένης: v.n. 2. 714, 4. 1728. πᾶσα κ.τ.λ.: 'of all the games where-with she would make merry none pleased her long to play thereat.' For the sing. ἐφῆρναν v.n. 192. For ἐφίσσασθαι see on 1. 459.
951. μεταλλήγεσκεν: i.e she broke off one game after another in her restlessness. See on 110 supr.
An OAAHNIOT

Likewise.

Archil. 'waked comparison. 962. Abietibus luckless L. 5', cf. 960 for the auster cf.//.

Elsewhere cf. v.n. OcpfJibv.


fvaKiyKiov, Ap. !^f«. 58, 24x342 (OR)

tlie scorching affiriSoi

dp4^a(TKov xdoi'6s

by sonus dp$LToXoL

w? vxjjoa

Al(Toi>LSr)<5,

dvTeWeL, 69

r) TToSos Oafxa

power

Kajxarov

Qualis a-Trfiiiav

irapaOpe^avTa

prjvepLr)'

ecrOevep,

dXx^ I do

^x^"**

avaOpdicTKttiv

viral

TPa^Sopas.

Sovttov:

supr.

gen.
local

G.

Pariss.

Hermann.

S. 345, 354.

Sapph. 963.

954. στήθεσφ' Herwerden.

957. αναβραϊκών L.

958. δα' ήτοι Hermann.

960. εστηλυνεν Pariss.

963. ήχλυσαν supr. a scr. e L: ήχλυσεν G.

968. εελδόμενοι G.

970. ύπαι ριπής vulg.

954. στηθέων: the local gen. is rare in


955. παραθρέβαντα: the Ion. aor. ἀναφέρασαν from τρέχω occurs in Il. 18. 599, 602.

doásατα: v.n. 770.


ἀτε Σειρίος: a comparison suggested by Il. 5. 5, δαίει δ' ἐκ κάρυδος τέ καὶ ἀσπίδια ἀκάματον πῶς, 'Αστέρ' ὀπωρίῳ ἐναλγικῶ, δι' ἀκάματα Δαμιάνοι παμφάι-

νησις λευκουένων 'Οκεανοί. Cf. Aen. 8. 589, Qualis ubi Oceani perfusus Lucifer unda ... Extult ost sacrum.

959. μῆλος ... δύναν: for the scorching power of Sirius cf. 2. 517.

961. κάματον δυσμέρον ώρας: 'waked the pangs of a luckless love': cf. 4. 4.

956. εκ ... πέσεν: cf. 280: Il. 10. 93, οὐδ' ἐμοί ἕτορ ἐμπεδοῦν, ἀλλ' ἀλαλύκτημαι, κραδίν ὅτι ήμοι ἔξω Στηθέων εὐφράσκει. αὐτῶς: 'likewise.'

963. ήχλυσαν: cf. 725, 4. 1525: Archil. 103, τοῖος γάρ φιλότητας ἐρως ὑπὸ καρδίνην ἐλυθῆ τὸ πολλὰ κατ' ἄχλου ṿομάτων ἕξεν: Sapph. 2. 11, ὀπάτεσαι δ' οὐδὲν ὄμην ἐπιρρομβείσαι δ' ἀκουαί. L. and S. wrongly make ήχλυσαν (or rather ήχλυσεν) trans. here.

θερμὸν ... ἐρευδος: cf. Οv. Met. 7. 78 (of Medea), et rubuere genae, totoque recanduit ore.

967. ἀνέω: v.n. 503.

968. Cf. Val. Fl. 7. 403, haut secus in mediiis noctis nemorese tenebris Incide-

rant ambo attoniti iuxtaque subibant, Abietibus tacitis aut immotis cyprissis Adsimiles, rabidus nondum quas miscuit auster: Cat. 64. 106.

969. παράσσον: 'side by side.' Elsewhere always = παραυτίκα, v. n. 1. 383.
κινύμεναι ὁμάδησαν ἀπείρων. ὡς ἀρα τῶ γε μέλλον ἄλις φθέγξασθαι ὑπὸ πνοὴν Ἐρωτος.

γινό δὲ μιν Ἀισφούδης ἄτη ἐνεπτεπτυών θεμορίῃ, καὶ τοῖον ὑποσσαίων φάτο μύθον.

‘Τίπτε με, παρθενίη, τόσον ἄζεις, οἶδον ἑώτα; 
οὐ τοι ἐγὼν, οὐ τε δυσαυξῆς ἄλλοι ἔσων ἀνέρες, οὐδ᾽ ὅτε περ πάτρη ἦν ναιετάσκον, ἦν πάρος, τὸ μὴ με λήν ὑπεράιδεο, κοῦρῃ, ἢ τι παρεξέρεσθαι, ὃ τοι φίλον, ἢ τι φάσθαι. ἀλλ᾽ εἶπε ἀλλῆλουσιν ἰκάνομεν εὖμεεώντες, χάρῳ ἐν ἡγαθίῳ, ὅπε τοι θέμες ἐστ᾽ ἀλίτεσθαι, ἀμφοτέρον δ᾽, ἰκέτης ἐξηνός τε τοι ἐνθάδ᾽ ἰκάνω, χρειοὶ ἀναγκαῖα γουγούμενος, ὅ γὰρ ἀνευθεν ἐμεῖν οὐσονδότος ὑπήρτερος ἐφεσμοὶ ἀέθιον, 

σοὶ δ᾽ ἀν ἐγὼ τίσαμι χάρῳ μετόπισθεν ἀρωγής, ἢ θέμες, ὅς ἐπέοικε διανίδια ναιετάντας, οὖνομα καὶ καλὸν τεῦχον κλέος. ὃς ὰ δὲ καὶ ἄλλοι ἱρῶες κλήσουσιν ἐς Ἑλλάδα νοστήμαντες ἱρῶν τ᾽ ἀλοχοὶ καὶ μητέρες, αἰ νῦ που ὤδη

973. ἐνεπτεπτυών vulg.: ἐνεπτεπτυῶν L; πεπεπεπεπεπτυῶν G.
974. ἀπείρων vulg.
975. ναιετάσκον vulg.
976. άλλοις G, Pariss. quatt., Vrat., Vind.: άλλοις L.
977. άλλοις G, Pariss. quatt., Vrat., Vind.: άλλοις L.
978. δ᾽ om. Merkel. ἐξηνός τ᾽ ἐτί vulg.
979. άλλοi Vatt. duo, Pariss., Wellauer.
980. τοῦ G, L 10: τοῦ vulg.
981. ὁμάδησαν ἀπείρων: ‘rustle tumultuously,’
982. θεμορίῃ: v.n. 676. ὑποσσαῖνων: v.n. 396.
983. δυσαυξῆς: ‘braggarts,’ ἀπ. λεγ.
984. παρεξέρεσθαι: ‘to question,’ a compound not in L. and S.
985. ἐφεσμοί: cf. Aesch. Ag. 492, τετροιν τὸδ ἐδοὺν ὡς ἐφεσμοῖς φρέβας. In Hes. Ὀρ. 373 we find φετής ‘deceiver.’ Curtius leaves it an open question whether these forms are to be connected with σφάλω, or, as Fick conjectures, with the root ὀὁλω occurring in fallo.
986. πρὸς σ᾽ ἀντῆς: for this order of words in supplications cf. Eur. Αἰκ. 275, μὴ πρὸς σε δεῶν: Ter. And. 3. 3. 6, per ego te deos oro.
987. Cf. 193, 2. 1133, Od. 6. 207.
988. ἐμείων: i.e. Medea and the gods.
989. διάνδιξα: ‘in widely parted lands.’
990. Cf. the offer of Jason to Aeetes, 391 supr.
AnOAAHNIOT

997. ἰπέλυνεν Γ.: ἰπέλυσεν Pierson.
1001. λίπει...οἱ δὲ corr. man. sec. λίπεν τὴν δὲ L.: λίπεν' οἱ δὲ Merkel.
1004. οὐφάνισεν ἐνελίσσεται Merkel.

996. ἀποσκεδάσειας: cf. Od. 8. 149, σκέδασον δ' ἀπὸ κῆλα θυμοῦ.
997. Ὀθηνᾶ: δία τούτων ἡδικῶς προ-
καλείται τὴν Μήδειαν εἰς τὸ ἀπολείπει σὺν αὐτῷ, παράδειγμα φέρων τὴν Ἀριάδνης.
Schol. For the story of Theseus and Ariadne, daughter of Minos, v. Cat. 64, 50 sqq. According to the legend in
Od. 11. 324 sqq. when they reached the island of Dia (Naxos) in their flight from
Crete, Ariadne was slain by Artemis. Others say that she was deserted there
by Theseus, who acted either faithlessly
(Plut. Thes. 20, Ov. Her. 10), or under
the compulsion of Dionysus (Diod. 4. 61, Paus. 1. 20). When thus abandoned,
Dionysus took her to wife, placed her
among the immortals, and set her marriage-crown among the stars: v. 4. 431, Hes. Thh. 947, Ov. Met. 8. 175.
1000. καὶ: i.e. not merely saved him,
but even sailed away with him. Jason
gives a version which suits his purpose.
As the Schol. points out, the wrath of
Minos against Theseus did not abate, and
Jason suppresses the desertion of Ariadne.
1002. οἱ...τέκμαρ: 'her sign,' cf. 1. 499.

1003. στέφανος: cf. Arat. 71, αὐτοῦ
κάκεινος στέφανος, τὸν ἅγαμὸν Ἐθηναὶς Σῆν' ἐμεναι Δίονυσος ἀποχομένης Ἀριάδνης: Cat. 66. 60, ne solum in lumine caeli
Ex Ariadneis aurca temporibus Fixa
corona foret. For κλείοντι v.n. 1. 216.
1007. εἰκ...λόγιον, καί...θυμὸς
ἀινὸς ἄειρομένης, καὶ ἀνεδρακεν ὀμμασίν ἀντὶν.
οὐδέ 'ἐχεν ὅτι πάροιδεν ἐποὺ προτιμοῦσας,

1008. ἐγκιλιδόν: cf. 1. 790.
1009. νεκτάρεον... with wondrous
sweetness.' Here, and in 832, Ap. may
be imitating one interpretation of this
adj. in ll. 5. 385, 18. 25, where it is used
of garments, viz. 'divine' (ἀμβράνιοι),
though more probably it means 'fragrant'
(ἐνωρία). οἱ...ἀειρομένης: for the
Cer. 37, τῷ φόρα οἱ ἐλπὶς ἐθέλει μεγά-
λον ἄχυρον ὑπερισνης περ.
1011. Cf Val. Fl. 7. 433; nec quibus incipiat demens videt, ordine nec quo
Quave tenus, prima cupiens effundere
voce Omnia; sed nec prima pudor dat
verba timenti: Aen. 4. 371.
The sun's kiss melteth away, when the dayspring is kindled anew.” (Way).

1018. Στράπτεν... ἀπ' : the comp. ἀποστράπτω is not noticed by L. and S. For στράπτω (αστράπτω) v. n. 1. 544. We find ἀπαστράπτω in Arat. 430, and c. cogn. acc. in Opp. C. 5. 479, αγλυν... ἀπαστράπτουσιν ὑποταί. Αμαρναγα... ἦπαζεν: “captivated her flashing eyes”; cf. Od. Am. 2. 19, Tu quoque, quae nostros rapuisti nuper ocellos. For ἀμαρναγα v. n. 2. 42.

1020. ῥόδεσιν: ‘rose-trees’; cf. Archil. 29 (Bergk), ῥοδῆς καλὰ ἀνθός.

1021. τῇκεται: cf. Η. 23. 597, τοῦ δὲ ἰδίῳ ἰανόν, ὥς εἰ τε περὶ σταχυώσεως ἐκρασα, where see Leaf’s note.

1022. ὁμιατ’ ᾑρείδου: cf. 22.

1023. σφαίρα: v. n. 2. 128.

1024. ἐπ’ ὀφροι: cf. Η. 13. 88, ἐπ’ ὀφροί δάκρυα λείπουν.

1025. προσπιτέατο: ‘addressed’; cf. Od. 4. 647. The Schol. says that Soph. in his Κολχίδες introduced a dialogue in which Medea counselled Jason about the ordeal.
δὴ τὸτε μέσσην νῦκτα διαμμοιρήδα φυλάξας, ἀκαμάτου βοήσις λουσσάμενος ποταμοῦ,
ότος ἀνευθ' ἄλλων ἐνὶ φάρεσι κυνέοισιν
βόθρων ὀρύξασθαι περιγγέα· τῷ δ' ἐν θηλυν
ἀρνειόν σφάζειν, καὶ ἀδαίετον ἁπαθητήσαι,
αὐτῷ πυρκαίῳ εὐ νηῆς ἐπὶ βόθρῳ.

1030
μουνογενὴς δ' Ἐκάτην Περσηῇδα μειλίσσου,
λείβων ἐκ δέπαος σμιβήμα ἐργα μελισσέων.
ἐνθὰ δ' ἐπεὶ κε θεαν μεμνημένοις ἱλάσσομαι,
ἀφ' ἀπὸ πυρκαίῆς ἀναχαίεο· μηδὲ σε δούτος
ἡ ποδῶν ὀροῆις μεταστρεφθῆναι ὑπίσω,
ἡ κυνὸν ὑλάκη, μη' πως τὰ ἐκαστὰ κολούσας
οὐδ' αὐτὸς κατὰ κόσμον ἐοὶς ἑτάρουσι πελάσσης.

1035
ηρὶ δὲ μυθήμας τόδε φάρμακον, ἤντ' ἀλουφὴ
gυμνωθεὶς δαιδρυνε τενον δέμας· ἐν δὲ οἱ ἀλκή
ἔστετ' ἀπειρεσίῃ μέγα τε σθένος, οὐδὲ κε φαίης
ἀνδράσιν, ἀλλὰ θεοίς ἱσαξήμεν ἀθανάτων.

1040

1029. διαμμοιρῆδα: ἀπ. λεγ., on the
analogy of ἐμομοῖον: 'waiting for
the hour which divides the night in twain,'
In Od. 14. 434 we find διεμαρίξατο with e
lengthened.

1030 sqq. This borrowing of a trench
and offering of sacrifice is modelled on
Od. 10. 517 sqq., where Circe instructs
Odysseus in the rites which he must
perform before he has communion with
the souls of the dead.

1032. περιγγέα: v.n. i. 559. θῆλυν
ἀρνειόν: cf. Od. 10. 527, ἐνθ' ἐν ἀρνειόν
βέλεων θῆλην τε μελαῖον.

1033. ἀδαίετον ὁμοβητήσαι: 'lay it
raw and entire on the fire,' ἀδαίετον
'undivided' is ἀπ. λεγ.; cf. Aen. 6. 253,
et solida imponit taurorum viscera
flammas. ὁμοβητήσαι 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. Περιγγέα: v.n. 467.

1036. So Odysseus is commanded to
make libation πρῶτα μελικρήτω, i.e. with
a mixture of honey and milk; cf. Enr. I.T.
159, where the χοῖα consist of milk and
wine and honey (ἐξουθέν πόλημα μελισσάον).
In 1199 infr. mention is made of the milk
mixed with the honey. For σμιβήμα
v. 1. 860, 2. 132.

1039. μεταστρεφθῆναι ὑπίσω: cf.
Soph. O.C. 490, ἀφέστειν ἄστροφος (after
offerings to the Eumenides): Theocr.
24. 93, ἄψ ὑδ εἰς ἑσθαὶ 'Αστρεπτος: Od.
Fast. 6. 164, Quique sacris adsum
respicere illa vetat.

1040. θῆλυν τε ... 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,
ἐν δὲ αὐτοῦ πάντα κολούεi 'injures all
his own interests.'

1041. θῆλυν = σοῖς, v.n. 1. 1113.

1042. μυθήμας: 'soaking,' a verb else-
where found only in Lycophorion.

1045. ἱσαξήμεν: 'that thou art equal
to,' an intrans. use found in Plato
(Legg. 773A) and late prose. Contrast
II. 12. 435, σταθὼν ... ἀνέλκει ἱσαξήμενα.
πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαμμένον ἐστο καὶ ξίφος. ἐνθ' οὐκ ἂν σε διατηρησειν ἄκωκαί γνησιέων ἀνδρῶν, οὐδ' ἀσχετος αἰσθονσα φλοξ ὀλὸν ταύρων. τοῖσος γε μὲν οὐκ ἐπὶ δηρὸν ἐστει, ἀλλ' αὐτήμαρ' ὀμος σύγε μὴ ποτ' ἀέθλουχ χάζει. καὶ δὲ τοι ἄλλο παρε' ὑποθήσομ' ὄνειαρ. αὐτίκ' ἐπὶν κρατεροὺς ζεύξης βῶς, ὥδε δὲ πᾶσαν χερσί καὶ ἱνομέρη στυφελὴν διὰ νεόν ἀρόσθης, οἱ δ' ᾳδὴ κατὰ ὄλκαις ἀνασταξάωσι Πίγαντες στειρομένων ῥηνος δυνανεύτω ἐπὶ βῶλον ὀδόντων, αἰ κεν ὅμοιοποίοι πολέας νεόν δοκεύσης, λάθη λάλαν άφης στυβαρώτερον. οἱ δ' ἀν ἐπ' αὐτῷ, καρχαλεόν κώνες ὡστε περὶ ἱρώμης, ὀδέκοιεν ἀλλήλους: καὶ δ' αὐτῶς ἐπείγεο δημιοτήτος ἱδῦσαι. τὸ δὲ κώας ἐς 'Ελλάδα τοῦτο γ' ἐκπει οὐσει αξ Αἴνης τηλοῦ ποθὶ νῖσσεο δ' ἐμπης, ᾶ φίλον, ἥ τοι ἐάδεν ἀφορμηθεῖν νέεσθαι.'

'Ὅς ἁρ' ἐφη, καὶ σίγα ποδῶν πάρος ὡσσε βαλόουσα βεσπεσίον λιαροῦ παρηίδα δάκρυσι δεῦν

1048. ἀσπετός Παρισ. τρες: ἀσχετὸν Kóchly.
1058. καρχαρέων ex Et. Mag. 493, 1 Brunck.
1060. τοῦ ὅ' ἐκτι vulg.: τοῦ ἐκτι Παρισ. unus, Wellauer.

1046. αὐτῷ δουρί: i.e. not merely the spear, which was of primary importance for attack, but also the shield and sword. πεπαλαμμένων: 'sprinkled.' The line is an echo of Od. 22. 184, σάκος εὕρω γέρων, πεπαλαμμένων ἄγριον.
1048. γνησίων: i.e. the Sparti who would spring from the dragon's teeth.
1050. αὐτήμαρ: 'for that one day,' cf. 850.
1051. ἄλλο παρεῖ... οὖναρ: 'another thing, besides, that will help thee.' For παρεῖ cf. 195.
1053. στυφελὴν: cf. 2. 1005. νεῶν: v.n. 1. 687.
1054. ἄλκας: cf. Il. 13. 707, ἱεμένω κατὰ ἄλκα (Folka, Fick). In 2. 396 ὄμλακες = confines. The various forms ἄλδας, ἄλξα; and ἄλκα are all connected with ὄλκας (141 supr.), sulcus, root Felx, stely. Hesych. has ὄλκες, from which Merkel conjectured ὄλδεων in 1393 infr.
1056. δοκεύσης: cf. 2. 1269.

1057. Pherecydes had told how Cadmus adopted a similar device, and how the Sparti, thinking they were attacked by one another, fought so fiercely among themselves that only five survived.
1058. καρχαλέω: asperi. For a different use v. 4. 1442. This adj. is closely connected with κάρχαρος 'sharp,' 'sharp-toothed,' Lyc. 34, Τοίτων... κάρχαρος κύων (cf. Il. 10. 360, καρχαροθυτε... κέων). Curtius refers both words to the root kar 'to be hard or rough.'
1059. ἐμπητοῖτος θεώται: 'to rush straight to the onslaught'; v.n. 2. 950.
1060. τοῦτο γ' ἐκπει: 'as far as this (oracle) is concerned'; cf. 1. 334.
1061. Ἀίνης: v.n. 2. 417.
1062. ἐάδεν: v.n. 5.68.
1064. λιαροῦ: from this Brunck restored tepido for tepidos in Ov. Am. 3. 6. 68, ulla oculos in humum directa modestos Sargebat tepido flebilis imbre sinus.
μυρομένη, ὁ τ' ἐμελλεν ἀπότροπθι πολλον ἐδοι 1065
ποντον ἐπιπλάγξεσθαι ἀνηρῶ δὲ μν ἄντην
ἐξαύτις μύθῳ προσεφόντει, εἰτε τε χειρός
dεξιτερῆς. ἥ γάρ οἱ ἀπ' ὀφθαλμοὺς λίπεν αἰδώς·
'Mνώσε δ', ἦν ἄρα δὴ ποθ' υπότροπος οἴκαδ' ἵκαι,'
oὐνομα Μηδείας· δε δ' αὐτ' ἐγὼ ἀμφίς ἐώτο
1070
μυνήσομαι. εἰπε δὲ μοι πρόφρων τόδε, π' τοι ἕωσιν
δώματα, π' νῦν ἐνθὲν υπερ ἀλα νη περίσσεις·
ἡ νῦ που ἀφνειον σχεδὸν ἵεαυ Ὀρχομενοῖο,
ἡ καὶ Λαΐκες νήσου πέλας; εἰπε δὲ κούρην,
ἡμινα τήνδ' ὀνόμηνας ἀργνώτην γεγανίαν
Πασιφάης, ἦ πατρὸς δμόγνιος ἦστιν ἐμεῖο.'
"Ὡς φατο' τὸν δ' καὶ αὐτὸν ὑπήλε δακρυσι κούρης
οὐλος Ἐρως, τοιὸν δ' παραβλήθην ἔτος ηὔδα·
'Καὶ λίθν οὐ νῦκτας οἴομαι, οὐδέ ποι' ἲμαρ
σεὖ ἐπιλήσσεσθαι, προφυγὼν μόρον, εἰ ἔστοι γε
1080
φευξομαι ἀσκηθῆς ἐς 'Αχαίαδ, μηδὲ των' ἄλλων
Αὐτῆς προβάλησι κακῶτερον ἀμμιν ἀεθλον.
εἰ δ' τοι ἡμετέρην ἐξίδουμεν εὐάδε πάτρην,
ἐξερεώ· μάλα γάρ με καὶ αὐτὸν θυμὸς ἄνωγει.

1065. ὁ τ' Merkel: ὁτ' codd.
1067. μάθαιν G.
1068. δὴ Brunck: ἔνδι codd.
1075. Πασιφάης ed. Paris.: Πασιφάην codd. omnes (exceptis fortasse Pariss.).
1081. κεφ. πρὸ τιν' Brunck.
1083. εἰ δὲ τι G, vulg.

1065. ὁ τ': this division of the ὁτ' 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 ὁτ' cannot mean 'because,' and that
ὁτ' cannot be elided. Bekker has restored
ὁτ' and ὁτ' in several passages in Homer,
ὁ having the same force as in Od. 1. 382,
ὁ δ' βασιλέως ἀγάθων 'in that he spake
boldly,' and ὁ generalising.
1066. ἄντην: v.n. 100.
1069. Μυρέω: cf. Hypsipyle's appeal,
1. 806.
1070. 'Ορχομενοῖο: a name familiar to
her from the voyage of the sons of Phrixus;
cf. 2. 1153.
1074. Αἰαίνη 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
νήσος ἐν τῷ Φάσιδι ἐστίν ἑ Αἰαία, ἐν
ἑ τῷ ἑρατ ἐκείνῳ. ὡς φησὶ Φαρεκύδης,
as this island cannot be referred to
here.
1076. ὀμόγνως: Pasiphae, mother of
Ariadne, was the daughter of Helios,
and so sister of Aeetes.
1077. ἵππημι sublatai, 'stole over him.'
ὑπερχεσθαι and ὑφέρπειν are more common
in this sense.
1078. ὀιλός: v.n. 297. parabolήν:
v.n. 1. 835.
1079 sqq. So Aeneas says to Dido,
Aen. 4. 335; nec me meminisse pigebit
Elissae Dum memor ipse mei.
1085. Cf. Hdt. 7. 129, τὴν δὲ θεσσαλίαν λόγος ἐστὶ τὸ παλαιὸν εἶναι λιμνῇ, ὥστε γε συγκεκλημένην πάντων ὑπερμήνευσε ὀρέσι: τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἡ ἔχειν τὸ τε Πηλίων ὄρος καὶ ἡ "Οσπα ἀπαλκείη; τὰ δὲ πρὸς Βαρθαὶ ἀνέμον "Ολυμπος, τὰ δὲ πρὸς ἑστήρῃ Πίνδος, τὰ δὲ πρὸς μεσαβρίην ... ἢ Ὄμης: τὸ μέσον δὲ τῶν τῶν λεγέντων ὄνων ἡ Θεσσαλία ἀστὶ οὐσα κόλη.

1086. ἐν εὐρυν.: v.n. i. 49, εὐβοῖο: 'with goodly pastures'; cf. Od. 15. 406, εὐβοῖο, εὐβοῖο, οἰνοπλήθες, πολυπόσιος.

1087. Ἰαπετονίδης: v.n. 865. Δευκαλίωνα: ὅτι Πρωμηθέας καὶ Παυκόμης ύπον Παυκόμης Ὃσιος εἰς πρῶτον Καταλόγων φησιν, καὶ ὅτι Δευκαλίωνος καὶ Παυκόμης Ἑλληνὶ, ὅτι καὶ ὅ Δευκαλίωνος ἑβαθυίσεις Θεσσαλίας ἐν πρῶτον τῆς Δευκαλιωνίας φησιν. ὅτι δὲ καὶ ἦθε θεῶν δειλόν Δευκαλίων ἔδροσετο Ἑλλάνικος ἐν τῷ αὐτῷ φησί συγγράμματι. Schol.

1090. Διονύσιος: v.n. 2. 504.

1091. Ἰαωλκός: this form occurs again in 1114; elsewhere Ap. always uses Ἰαωλκός. Hom. has Ἰαωλκός, e.g. Od. 11. 256. It was a city at the head of the Pagasaeian Gulf, v.n. i. 572.

1092. ναιετάουσι: 'are situated,' v.n. i. 831. ἢ ... ἀκούσαι: we must assume either an ellipse of ἐστὶ or a strange extension to Oratio Recta of the use of the infin. in Oratio Obliqua, e.g. Plat. Rep. 014B, ἀφικνεῖται ἐφ᾽ εἰς τόπον ἐν οὗ διν εἶναι χάριματε.

1093. Ἰαλίδησι: Minyas was the great-grandson of Sisyphus, who was son of Acolus. ἐνθέ: i.e. from Haemonia (Thessaly); so the Schol. on 2. 1190 says, ο Ορχομενίαν ἐκείκας εἰς Θεσσαλίαν. For an account of Orchomenus in Boeotia and the legends of its foundation v. Paus. 9. 34-8, where we have a description of the famous treasure-house of Minyas. The city was called after Orchomenus, the son of Minyas. It is mentioned as Ὁρχομενίας Μινυέως in II. 2. 511 and Od. 11. 284 (see the discussion by Schleimm, J.H.S. ii 122 sqq.).

1095. Καδμείωσιν: i.e. Thebans, v.n. 1179.

1100. συναρέσπατο: v.n. 901.
ΑΠΟΛΛΩΝΙΟΥ ΡΩΔΙΟΥ

284

"Ως φάτο, μεισξίουσι καταφηχών δάροισιν. τής δ' ἀλεγευνόταται κραδίνην ἐρέθεσκον ἁνία, καὶ μιν ἀκηχεμεύνη ἀδινψ ἐγροςπτύζατο μύθω: "Ελλάδι που τάδε καλά, συννημοσύνας ἀλεγύνειν. Αὐτῆς δ' οὖ τούτο ἐν ἀνδράσιν, οἴον ἔπεισας

Μινὸς Πασιφάης πόσῳ ἔμμεναι οὐδ' Ἀριάδνη ἵσομαι τοῦ μήτης φιλοξενίην ἀγόρευε. ἀλλ' οἴον τούτῳ μὲν ἔμεν, ὅτ' Ἰωλκὸν Ἰκηᾷ, μνεόει σεῖο δ' ἐγὼ καὶ ἐμῶν ἀκέτη τοκῆν μνήσομαι. ἔθοδο δ' ὧμιν ἀπόπροθεν ἥ ἡς ὀσο, ἵε τις ἄγγελος ὀρνις, ὅτ' ἐκλελάθωκα εἰμεῖον ἥ αὐτήν με ταχεῖαι ύπέρ πόντου φέροιεν ἐθεῶν εἰς 'Ἰαωλκὸν ἀναρπάξασαι ἂλλα, ὁφρά σ', ἐν ὄφθαλμοίς ἔλεγχειας προφέρουσα, μνήσιν ἐμῆ 'ὑστη πεφυγμένον. αὐθὲ γάρ εἰν ἄπροφατος τότε σοῦσιν ἐφεστίος ὑν μεγάροσιν." Ὡς ἀρ' ζήλῃ, ἀλλεινα καταπροχέονσα παρεῖών δάκρυα: τήν δ' ογς δήθεν ὑποβλήθην προσέειτεν "Δαμονή, κενεάς μὲν ἐα πλάζεσθαι ἂλλας, σος δὲ καὶ ἄγγελον ὀρνιν, ἐπεὶ μεταμόνια βάζεις. εἰ δὲ κενη Ἡθεά κείνα καὶ Ἑλλάδα γαϊαν ἱκηα, τιμησεσα γυναιξι καὶ ἀνδράσων αἰδοῖν τε

1102. καταφήχων vulg.
1103. γε pro με Pariss., Brunck.
1104. Ἰωλκὸν Brunck: Ἰωλκὸν vulg.
1105. τόσοσιν pro τότε σοῦσιν G.
1106. ἔθοδον ὀριν G.

1102. καταφήχων: demulcens, kata-

1103. ἐρέθεσκον: cf. 618.
1104. ἀδινψ: ὕκτερα καὶ ἀντηρᾶν.
1105. συννημοσύνας: 'compacts,' cf.
1. 300: L. and S. 'ties of friendship or relationship.'
1108. τῇ ἀγόρευε: 'wherefore, talk not to me of friendships made with a stranger.
1111. ὀσα: 'rumour' which spreads in a mysterious fashion, and so in Hom., its authorship is attributed to the gods, e.g.
1112. καταπροχέονσα: attracted into the mood of ἐλθαοί, cf. 788.
1114. ἀναρπάξασαι: cf. Od. 5. 419, ὑ' εὖστι ἀναρπάξασαι θυέλα.
1116. ἱστη: 'favour,' v. n. 1. 130.
1117. ἄπροφατος: v. n. 1. 1201. τότε: i.e. when you forget me.
1118. καταπροχέονσα: ἀπ. λεγ.
1119. ὑποβλήθην: v. n. 1. 699.
1120. Δαμονή: v. n. 1. 476.
1121. μεταμόνια βάζεις: cf. 1. 491.
έσσεια; οἱ δὲ σε πάγχυ θεῶν ὡς πορσανέουσιν, 
οὗνεκα τῶν μὲν πάντες ὑπότροποι οὐκαὶ ὦκοντο 
σῇ Βουλῇ, τῶν δ' αυτε κασίγνητοι τε ἔται τε 
καὶ θαλεροὶ κακότητος ἀδὴν ἐσάωθεν ἀκοίται. 
ήμετερον δὲ λέχος θαλάμους ἐνι κουριδίους 
πορσυνεῖς; οὖδ' ἀμμε διακρινέις φιλότητος 
ἀλλα, πάρος βανάτον γε μεμορμένον ἀμφικαλύψαι.

ίως φάτο; τῇ δ' ἐνυσσὸ κατείβετο θυμὸς ἀκονῆ, 
ἐμπής δ' ἔργη ἄδηλα κατερρύγησεν ἰδέσθαι. 
σχέσιν ὡς οὐ μὴν θατρήσεσθαι ἐμέλλει 
Ἐλλάδα ναιετέαν. ὡς γὰρ τὸδε μὴδετο Ἡρη, 
ὀφρα κακὸν Πελίγη ἵερην ἢ Ἰωλκὸν ἵκομεν 
Αἰαῖη Μήδεια, λιποῦο' ἀπο πατρίδα γαῖαν. 

Ἡθ δ' ἀμφιπολοῖο μὲν ὀπιστοῦσαι ἀπωθεῖν 
συγή ἀνιάζεσκον ἐδεύετο δ' ἦματος ὅρῃ

1124. ἠδὲ σε Παρισ. ὑμεῖς, Brunch.
1125. πορσανέουσιν; οὐ 2. 719.
1126. έται: 'kinsmen.' This was the 
primary meaning of ἐται (for σφέται, 
from the pronom. stem sēa); cf. sēi =
cognati, propinquii. In a wider sense it 
meant 'clansmen,' those belonging to the 
same φατρία or φυλή, e.g. 1. 305.
1127. 'And many a stately husband 
was delivered from doom by thee.' άδην 
is used absolutely in the sense of 
multi or omnino. σάων here takes the ablative 
gen. like σώζειν (e.g. Soph. Ph. 919, 
σῶσαι κακοῦ). In 2. 610 we have σώσαι 
c. ἀκ. as in Hom.; so ἐλάων has the 
simple gen. in 3. 597, but the gen. c. 
prep. in 4. 386, 1. 1107, etc. Cholevius, 
comparing Od. 5. 290, άδην (άδην) ἐλάων 
κακότητος, takes κακότητος with άδην and 
explains "im Uebermasse des Unglücks" 
in their excessive tribulation), but άδην 
in Od. 1.c. is probably a real acc., see 
M. and R.
1128. λέχος . . . πορσυνεῖς: cf. Od. 
3. 403, τῷ δ' ἄλογος δέσποτα λέχος 
πόρσων καὶ εὐήν, where πόρσων = 
πορσωνεὶς. It was then used generally of 
the wife 'sharing' her husband's bed, e.g. 
Od. 7. 347, τῶν δὲ γυνὴ δέσποτα λέχος 
pόρσων καὶ εὐήν. See M. and R. on 
these passages, and Ellis on Cat. 64. 163.
1130. μεμορμένον: v.n. 1. 646. Ap. is 
imitating Od. 4. 179, οὔδ' ἐνει δικός Ἀλλο 
διέκρινεν φιλοτήτις τε τερτομένα τε, Πρὶν γ' 
ὅτε δ' ἥθανάτου μέλαν νέφος ἀμφικάλυψεν.
1131. κατείβετο: 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. σχέσιν: v.n. 2. 1028. έμέλλει: 
v.n. 260.
1136. Αἰαίη = Κολχίς: v.n. 2. 417.
1137. ὀπιστοῦσαι: v.n. 2. 406.
1138. έδευετο: ἐδεύετο, ἐχρηζεν, ἀπητιε 
ὅτι ἐνεκαλέπτο ὡς ἡ ἡμέρας καιρός.
Schol. There are thus two inter-
pretations: (1) 'the time of day demanded 
that she should return'; (2) 'the time of 
day was failing for her to return' (so that
AnONlOT gave v.n. 1147. Sicv/iayof TtvTev^6fj.ida. I. 1149. she v.n. air. 1157. communicated. I. 1140. "With return, v.n. drew eire^vuooaaro sharer and return, v.n. drawing absolute taking. 117) We should return," Seaton (Cl. Rev. iv 117) defends the latter, referring to the absolute use of δεῦμα in II. 20. 122, μηδε τι θυμω Δευςθω, but the constr. is unique in either sense. Samuelsson defends his conj. ἐδένετο by Od. 13. 33, τω κατεύχω φῶς θελείου δάρπων ἐποίησεν, taking ἦματος ὡρθ either as = ἡμερ, or = tempus opportunitas, solitum (v. 899). We have ἡμαρ ἐδυ in 1407.

1140. κομίδης: 'return,' cf. 4. 1275.
1142. πευκλαμένος ὡμέρα per: cautus, quamquam sero, 'with tardy circum-

spection.'

1143. ἀποβλώσκειν: ἀπ. λεγ.
1145. ἀβολήσομεν: συντευχόμεθα. Schol., v. n. 2. 770.
οἶνον ἑξ ἰακόν ἔργου ἐπιζυμώσατο βουλή.

Αὐσονίδης δ᾽ ὅτε δὴ ἐτάροις ἐξαύτις ἐμικτὸ ἐν χώρῃ, ὥθη τούσγε καταπρολιτῶν ἐνάσθη, ἤρωι ἔμεινα σὺν τοῖς, πυφαυσκόμενος τὰ ἔκαστα, ἥρωϊς ἐς ῥυμιλοὶ ῥυμοὶ δὲ ἐπὶ νῆα πέλασαν. οἱ δὲ μιν ἀμφαγάπαζον, ὅπως ἰδοὺ, ἐκ τ᾽ ἑρέοντο. αὐτάρ ὁ τοῖς πάντεσοι μετεύνετε ἄκνεα κούρης, ἔδειξε τὸ φάρμακον αἰῶν᾽ ὅ δ᾽ οἰόθεν οἷος ἐταίρων Ἰδας ἧστ᾽ ἀπάνευθε δακῶν χόλον. οἱ δὲ ὅθ᾽ ἀλλοι γνησίωνος τῆς μέν, ἐπεὶ κινέας ἔργαθε νυκτὸς, εὐκηλοὶ ἐμέλουντο περὶ σφίσσων. αὐτάρ ἀμ᾽ ἦλιος πέμπων ἐς Λήτης ἔμειναι στόρον αἰτήσουταν ἀνδρεία δὐσ, πρὸ μὲν αὐτοῦ ἀρημύφιλον Τελαμώνα, σὺν δὲ καὶ Λιβαλίδην, νὰ καλύτων Ἐρμείαο.

1164. ἐπὶ . . ἐλιάσθη: 'where he left them when he parted from them'; cf. 827 supr., 1. 94, 4. 306.
1170. δακιῶν χέλων: nursing his wrath, biting his lips to keep back an outburst of passion; cf. Ar. Nub. 1309, ὅρως ὑδὸς τῶν θυμῶν δακιῶν ἐχρήν. For the cause of the wrath of Idas v. 556 sqq.
1171. ἐργαθὲ: for the form cf. εἰκαθεῖν, δικαθεῖν, αἰνακαθεῖν.
1172. ἐμέλουντο περὶ σφίσσων: as a rule Ap. uses the simple gen. with μελεσθαί, e.g. 1. 967, but we find ἄμφι τι 2. 376, ἄμφι τινος 4. 491.
1175. Αἰβαλίδην: cf. 1. 630, where he is sent as herald to Hypsipyle.
1177. χαλέπους . . . ὅδονας: 'the terrible teeth for the ordeal which was to come.'
1178 Αἰονίου: Βοιωτικοῦ. Schol. The Ἀνδρείς, sprung from Αόω, a son of Poseidon, are mentioned among the oldest dwellers in Boeotia, Paus. 9. 5. 1, Strab. 344, 40. 'Ἀγγυμη: Κόρημα τὸν Ἀγγυμον Βοιωτοῦ οἰων εἴπεν. Schol. Thebes is called Ἀγγυμα πόλις in Aesch. Τ. 398, where Verrall says: 'the word clearly means very ancient, something like our “pre-historic”. . . It was explained of course by reference to a hero "Ἀγγυς, but is probably of foreign, possibly of Phoenician, origin.'
1179. Κάδμος: Europa, sister of Cadmus, was carried off by Zeus to Crete. After a fruitless search for her, Cadmus consulted the oracle at Delphi which bade him desist from the search, follow a certain cow, and found a city where the cow would sink down exhausted. Thus Thebes was founded. Wishing to sacrifice the cow to Athene he sent to draw water from the well of Ares, but his messengers were slain by the dragon at the well. Cadmus then slew the dragon and sowed its teeth at the bidding of Athene. The warriors who sprang up
 attacked each other, and only five survived to become the founders of the Theban race (Apollod. 3. 1. 1 : Paus. 9. 5. 1, etc.: Hygin. Fab. 178).

1180. ἑπίουρον: cf. i. 87. For the dat. cf. ii. 13. 450, Minos... Κρήτη ἑπίουρον.


1182. Τριτονίς: v.n. 1. 109. ύπ... ἀδάμασα: ‘forcing them from its jaws.’

1183. For the goddess gave half the teeth to Aetetes, half to Cadmus.

1186. γαγήγεναι: this form = γαγήγεναι is not found elsewhere. εἰσατο: ‘founded’; only here of peoples, elsewhere of temples, e.g. 2. 807: Hom. has the act. εἰσα of planting a colony, Od. 6. 8.

1187. ‘from as many as were left when the War God had mown them with his spear’: v.n. 1179. For ἀμφότερος cf. 418.

1190. εἰ καὶ περ: = εἰ περ καὶ ‘even granting that,’ Od. 9. 35.

1191. ἐρεμμήν δύτερο γαίαν: ‘was sinking beneath the darkened earth,’ ὑπὸ τὸν ὀρίζοντα. Schol. In ii. 6. 19 γαίαν ἐφώθη means ‘went beneath the earth’ i.e. died.


1193. χαμεύνας: cf. 4. 883.

1195. Ελίκης: v.n. 2. 360.

1196. ἐκλίθεν: the active is used in i. 452, κλίνωντος ἡκέλιον, though it is not so used in any previous poet. πανεύκηλος: ἀπ. λεγ., v.n. 2. 935.
σὺν πᾶσιν χρήσεσιν: πρὸ γὰρ τοῖς ἀλέγχουν ἐκαστα ἰμάτιοι: θηλώ μὲν οὖν, γάλα τε ἐκτόθι ποίμνης Ἀργος ἰῶν. ἦς εἰκεί: τὰ δ' ἐξ αὐτὸς δὲ νῆσος.

ἀλλ' ὅτε ὤν ὑπὸ χῶρον, ὅτις πάτοι ἐκτοθεῖν ἦν ἀνθρώπους, καθαρῆς ὑπεύθυνος εἰαμενήσθην, ἐνθ' ἤτοι πάμπρατα λοιπόντα μὲν ποταμοῖς εὐαγέως, θείου τέρεν δέμας' ἀμφὶ δὲ φάρος ἔστατο κυάνειο, τὸ β' οἱ πάροι ἐγγυάλίζεν.

Λημνιασ Ἕμηπύλη, ἀδυνῆς μνημήνων εὐνής. πτερυγον β' ἀρ' ἐπεῖτα πέδω ένθ' βόθρον ὀρύξας νησεὶ σύγιας, ἐπὶ δ' ἀριεῦοι τάμε λαιμιν, αὐτῶν τ' ἔν καθύπερθε τανύσαστο δαίε δὲ φιτροὺς πῦρ ὑπένερθεν εἰς, ἐπὶ δὲ μιγάδας χεὶ λουβάς.

Βριμο κυκλησκών Ἠκάτην ἐπαραγωγον ἀέθλων. καὶ ὅ' ὁ μὲν ἀγκαλέως πάλιν ἐστήκεν ἢ δ' οίουσα κεφαλόων ἐξ ὑπάτων δεινή θεὸς ἀντεβολήσειν ἱροῖς Λιπόνιαοι. πέρις δ' μιν ἐστεφάνωνοι σμερδαλεῖοι ὁρῶνοι μετὰ πτόρθοισι δράκοντες.

1198. πᾶσιν γ. vulg.
1205. ὑ σεμ. codd.
1208. ρήσεις l.

1198. σῦν πᾶσιν χρήσεσιν: 'with all things needful,' The form χρήσεις = χρήσεις is only found here.

1199. Coleridge mistranslates, "and Argus went with him bringing a ewe and milk from the flock, which things he took from the ship itself." Jason went alone to perform the rites: Argus had already gone to the flock and brought him the ewe and the milk, while the other things needful for the sacrifice Jason took from the ship itself.

1201. πάτου ἐκτοθεῖν: 'out of the beaten track,' cf. II. 20. 137, κυάνειον ἐκ πάτου.

1202. καθαρῆς ὑπεύθυνος εἰαμενήσθην: "where under the unscreened sky the clear meads spread" (Way); cf. Theocrit. 26. 5, ἐν καθαρῷ λειμαρί. For ὑπεύθυνος v.n. 1. 584. For εἰαμενήσθην v.n. 2. 795.

1206. ἀδυνής = ἀδυνής διὰ τιν ἀπόλειψιν. Schol., cf. 1104. Merkel and Buttm. explain ἀδυνής here as = ἕδος. 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. ἡμάσς κλοβάς: v.n. 1036.

1211. Βριμω: v.n. 861.

1215. ἐστεφάνῳ: 'twinning'; cf. II. 11. 36, τῇ δ' ἐπὶ μὲν Γοργώ... ἐστεφάνῳ. As evidence that Hecate was wreathed with snakes and oaken shoots the Schol. quotes a chorus from the Ῥιζότόμοι of Soph. (fr. 480, Dindorf), Ἰλία διάφορα ἤ καὶ πῦρ ἱερόν, τῆς εἰρωνίας Ἑκάτης ἐγχυσε, τῷ δ' Ὀλυμποῖς πολλῇ φέρεται καὶ γῆς, καλῶς' ἰερὰς πρώτοις στεφάνωνοι διανίρισε καὶ πλευκτοῖς | ἀνθόν στεφανιῶν. Here belongs Varro Atac. fr. 8, Cuis ut aspext torta caput angue revictum.
στράπτε δ' ἀπειρέσιον δαίδων σέλας· ἀμφὶ δὲ τήν γε ὁξείᾳ ὅλακη Χόνιοι κύνες ἐφθέγγυντο.
πίστα δ' ἐξερέμε πάντα κατὰ στιβόν· αἱ δ' ὀλύνειαν νῦμφαι ἐλεονυμοὶ ποταμίδες, αἱ περὶ κείνην.

Φᾶσιδος εἰσεμένην Ἀμαραντίον εἰλυστοντα.

Αἰσονένθη δ' ἦτοι μὲν ἐλευ δέος, ἀλλὰ μὴν οὐδ' ὡς ἑντροπαλιζόμενον ποδὲς ἐκφερον, ὥσπερ ἔταροσυν μίκτῳ κων' ἤδη δὲ φῶς νυφέντος ὑπέθεν
Καγάσων ἥργενης Ἡώς βάλει ἀντέλλουσα.

Καὶ τὸν ἄρ' Λήτης περὶ, μὲν στήθεσιν ἔσετο θώρηκα στάδιον, τὸν οὐ πόρεν ἐξεναρίξας

1219. ποταμίδες λ. 16, Vat. unus, vulg.: ποταμίδες λ., G, Wellauer: ποταμίδες O. Schneider, Merkel.
1227. σφωτέραις schol. utraque: σφωτέρρης codd.

1216. στράπτε: v. n. 1. 544.
1217. χόνιοι κύνες: infernæ canes (Hor. S. 1. 8. 35); cf. Lucian Philopseudeus. 22, 24, where these hounds are described as ἐλεφάντων ὕψιλοτεροι, καὶ μέλαινα καὶ λάσιοι, πιναρὰ καὶ αὐξώμενη τῇ λάγυρ.
1219. ἐλεονυμός: v. n. 2. 821. ποτα- 

1220. εἰσεμένην v. n. 2. 795. Ἀμαραν- 

1221. ἀλλὰ . . . ἐκφερον: ‘but, for all that, his feet bore him away without one backward turn’; v. 1039. Cf. H. 6. 496, ἅλαχος δ' ἐνῇ ὦκανδε βεβηκεν ἑντρο- 

1222. Καγάσων: as the sun had sunk behind the Ethiopian heights (1192),
so now the snowy Caucasus receives the first ray of dawn; cf. 162 supra. For ἥργενης v. n. 2. 450.
1225. ἔσετο: v. n. 1. 544.
1226. θώρηκα στάδιον: ὅπι οὐκ ἦν ἄλυσιδώτος, ἀλλὰ στάδιας. ἀπὸ τῆς στάσεως ἑγχυμιστάτη. τινὲς δὲ στάδιον τὸν εὖπαγή, ὅν καὶ Καλλίμαχος λέγει ἑσταίδιον μὰ ἱφέστον χιτάνα.‘ Schol. This bárrē was made of stiff plates of metal, as opposed to the ἄλυσιδώτου βάρθος, ἐνίας ἀνιμβάτα, chain-armour. The epithet στάδως was also applied to it (v. schol. Ar. Pax 1227), because this stiff cuirass could stand by itself. Callimachus (fr. 59) uses στάδιοι κτιῶν in the sense of ωφοστάδιος, i.e. the ungirled tunic falling straight from the neck to the feet.
1227. σφωτέραις: = εάς, v. n. 1. 643. 

1228. τετραφάληρον: probably the same as τετράφαλος, 2. 920 (where see note). Buttm., arguing from the verb φαληριδώ (κύμα φαληριδών), maintained that φάληρος was either one of the names for the plume of a helmet or an epithet of it, so that τετραφάληρος means 'with four-fold plume.'
λαμπρομένην οἰόν τε περίτροχον ἐπλετο φέγγος ἥελιον, ὅτε πρῶτον ἀνέρχεται 'Ὤκεανόοι. ἀν δὲ πολύρρυνοι νόμα σάκος, ἀν δὲ καὶ ἕγχος δευόν, ἀμαμάκετον" τὸ μὲν οὐ κέ τις ἄλλος ὑπέστη ἄδρον ἡρώων, ὅτε κάλλιπον Ηρακλῆα τῆλε παρέξ, ὅ κεν οἷος ἐναντίβιον πολέμιζεν. τὸ δὲ καὶ ὑκυπόδων ὕππων εὐπηγέα δέφρον ἐσχε πέλας Φαέθων ἐπιβημεναι: ἀν δὲ καὶ αὐτὸς βήσατο, ὑπηρᾶς δὲ ἄρροιν ἔχεν. ἐκ δὲ πόλης ἡλασεν εὐρείαν κατ' ἀμαξίτον, ὡς κεν ἀέθλῳ παροσταίη· σὺν δὲ σφιν ἀπείριτος ἐσσυτο λαός. ἁπος ὁ Ἰσθμονος εἰσὶν Ποσειδάων ἐς ἀγώνα ἀρμασιν ἐμβεβαῖος, ἡ Ταίναρον, ἡ ὅγε Λέρνης οὖν, ἥ κατ' ἀλλος Ταντίον Ὀγχυστοῦ, καὶ τε Καλαύρειαν μετὰ δήθ' ἀμα νισσεται ἵπποις.

1229. περίτροχον Hoelzlin.
1231. πολύρρυνον: cf. the shield of Ajax, Il. 7. 220.
1232. ἀμαμάκετον: 'resistless,' from the stem μαμακ (μαμαό, μαμάσσα). Some explain it as a redupl. form from μαμας.
1233. κάλλιπον: v. 1. 1290. Heracles remained to search for Hylas.
1234. τῆλε παρέξ: 'far away.'
1235. Φαέθων: v. 215.
1236. ῥυτήρας: in Hom. ῥυτήρ means 'the trace,' but later it was used for 'the reins,' e.g. Soph. Ο. C. 900, σπεύδων ἀπὸ νυτῆρος, ἰμισίσσισ άδειος.
1237. Ἰσθμονος ἀγώνα: Findar (N. V. 37) speaks of Poseidon journeying from Λέγαι in Achaia to the Isthmian festival, Ποσειδάωα... ὃς Αἰγίθεραν ποιήκε τρίτον θαμά νισσεται Ἰσθμίων κ. τ. λ. The festival was held in the τέμενοσ Ποσειδάων.
1238. Ταίναρον: v. n. 1. 102. The temple of Poseidon was at the extreme point of the peninsula. ὅγε: v. n. 1. 308.
1239. Δέρνης: a marsh near Argos, where Heracles slew the hydra. For the amours of Poseidon with Amynome at Lerna v. Prop. 3. 18. 47.
1240. Ὀγχυστοῦ: the "Tavtes were aboriginal inhabitants of Boeotia expelled by the Cadmeans (Strab. 343, 5; 363, 38). Onchestus was named after the son of Poseidon. For the temple and grove cf. Ιl. 2. 506, Ὀγχυστοῦ θ' ἱερῶν Ποσειδών, ἄγλαυν ἄλσος. Strabo (314, 31) says that the temple had no grove, οἱ δὲ ποιητα κοσμοῦν, ἀληθείαν τα ἱερὰ πάντα κακὰ ἡ παλα. Pausanias, however, mentions the grove (9. 26. 3), ἐκ' ἐμοί δὲ ναός τε καὶ ἄγαλμα Ποσειδώνος ελείπετο καὶ τὸ ἄλσος ὑδῆ καὶ Ὀμορὸς ἐπιηνε. καὶ ταντίον Ποσειδώνος τα ματίαν οἰ δὲ καὶ Ὀμορὸς ἐπιηνε.
1241. 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.

U 2
Πέτρην θ' Αἰμονίην, ἡ δενδρήειντα Γεραστῶν·
τοῖος ἃρ' Αἰήτης Κόλχων ἁγος ἦν ἰδέσθαι.

Τόφρα δὲ Μιθδείς υποθημοσύνης ἤησσων
φάρμακα μυδῆνας ἧμεν σάκος ἀμβετάλυνεν
ὅδε δόρυ βριαρόν, περὶ δὲ ξίφος· ἀμφὶ δ’ ἐταῖροι
πείρησαν τευχέων βεβημένου, οὕτω εἴδυναι
κεῖνο δόρυ γνάφαι τυτθόν γέ πέρ, ἀλλὰ μάλ’ αὐτῶς
ἀγάς κρατερῆσιν ἐνεσκλήκηκεν παλάμησιν.

αὐτάρ ὁ τοῖς ἀμοτον κοτέων Ἀφαρήμος Ἰδας
κόψε παρ’ οὐρίαξον μεγάλῳ ξίφει· ἀλτὸ δ’ ἀκωκὴ
ῥαυστήρ ἄκμονος ὡστε, παλιντυπεῖ· οἱ δ’ ὀμάδησαν
γνηθισμοιν ἥρως επ’ ἐλπιρρωτιν ἀέθλου.

καὶ δ’ αὐτός μετέπειτα παλίσωτε· δὺ δὲ μίν ἀλκὴ
σμερδαλέῃ ἁφατός τε καὶ ἄτρομος· αἱ δ’ ἐκάτερθεν
χέρες ἐπερράσαντο περὶ σθενεὶ σφοιράωσαν.

ὡς δ’ ἀτι ἰππὸς ἐέλδομενος πολέμους
σκαρπθῶν ἐπιχρεμέθων κρούει πεδόν, αὐτάρ ὑπερθεῖν

1244. Πέτρην littera minuscula scripsit Beck.
1248. Αἰλιμένιος: Naber.
1254-6. om. G.

1244. Πέτρην Αἰμονίην: τὴν θεσσαλιαν Πετραν. χαριν δὲ ἐπὶ ἐν δ’ Ποσειδόνος ἔγειται ἄγαν, ὡς ἀπ’ τοῦ τόπου Πετρανόν καλεῖται. Schol. Pindar, P. 1. 138, applies to Poseidon the epithet Πεπτραος ‘Cleaver of the Rock,’ which is explained either of his opening a passage for the Peneius through the rock, or creating the first horse which leaped forth from a rock in Thessaly or Attica.

Γεραιστῶν: Geraestus was a town and promontory in Euboea. For the famous temple there cf. Od. 3. 177, ἐς δὲ Γεραιστῶν ἐννύχια θησάγοντο: Ποσειδόνων δὲ ταῦρων Πόλλα ἐπὶ μηρ’ ἐθεμέν.

1245. αμφηταλώυνεν: ‘sprinkled around,’ ἀπ. λεγ. For μυθήμα ν. p. 1042.

1250. ἀλλ’ . . . παλαίκησεν: ‘but, just as it was, it remained hard and unbroken in their stout hands.’

1251. ἀγαῖς: the first syll. is short in Od. 11. 575, αἰῶν ἀγαῖς; Αρ. lengthens it on the false analogy of ἀθάνατος and ἀκόματος. ἐνεσκλήκης: it had become dry, and so was well-seasoned and hard in their hands.


1253. οὐρίαξον: the ‘butt-end’ of the spear. Leaf, on Od. 13. 443, distinguishes it from σαυρωτήρ, the spike at the butt-end.

1254. παλιντυπεῖς: ‘beaten back,’ ἀπ. λεγ.

1255. ἀλκή κ.τ.λ.: cf. 1044.

1256. ἐπερράσαντο: n. p. 2. 661, 1. 385.

1259. This simile is drawn from Hom., who describes Paris going forth from Troy to battle, Il. 6. 506, ὥς δ’ ἄτε τις στατὸς ἵππος ἀκούστησα ἐπὶ φάτνη, Δεσποῦν ἀπορήσας τειχεί πεδίοιο κροῖσαν. Εἰλιθῆς λούσαται ἐφρέων τοιαμαί, Κυδιώνις ὡφί
d’ κάρπ’ ἔχει; ἀμφὶ δ’ χαίται Ἑλλαίοις ἀσέσωσαι· ὥς δ’ ἀγλαίηθε πεποιθεῖν· Ἐριφόν ἐ γούνα σφείρει μετὰ τ’ Ἵδα σαι καὶ νοῦν ἰππαν. cf. Ἀρν. 11. 492 (of Turnus), quals ubi abruptis fugit praecepia vinelis Tandem liber equus . . . Emicat arrectisque fremit cervicibus ait, Luxurians, luduntque iubae per colla per armos.

1260. σκαρπθῶν ἐπιχρεμέθων: prancing and neighing.'
κυδιῶν ὁρθοίων ἐπ' οὖσιν αὐχένι· ἀείρει
τοῖς ἄρ' Αἰσονίδης ἐπαγαίετο κάρπει γυνώ.
πολλὰ δ' ἄρ' ἐνθα καὶ ἐνθά μετάρσιον ἰχνος ἐπαλλευ,
ἀσπίδᾳ χαλκείνη μελίνη τ' ἐν χεροῖ τινάσων.
φαῖνες κε ζῷοροῦ κατ' αἰθέρος ἀισοσουαν
χειμερίην στερρῆν θαμνὸν μεταπαφάσσεσθαι
ἐκ νεφέων, ὅτ' ἐπείτα μελάντατον ὦμμρον ἁγωνται.
καὶ τότ' ἐπείτ' ὁ δηρόν ἐτὶ σχήσεσθαι ἀέθλων
μέλλων· ἀτὰρ κλήσιν ἐπισχερῶ ἰδρυνθέντες
ῥύμφα μαλ' ἐσ πεδίων τὸ Ἀρίων ἡπείγοντο.
τάσσον δὲ προτέρω πέλευ ἀστεοὶ ἀντιπέρθεν,
ὀσσον τ' ἐκ βαλβίδοις ἐπήβολος ἄρματι νύσσα
γίγνεται, ὅπποτ' ἀέθλα καταφθιμένου ἀνακτος
κηδεμόνες πεξοίσι καὶ ἰππήσεοι τίθενται.
τέτμον δ' Λιήτην τε καὶ ἄλλων ἐθνεα Κόλχων,
τοὺς μὲν Καυκασίων ἐφεσταότας σκοπέλοισιν,

1262. ἐπαγάλλετο Herwerden.
1264. ἐτι Paris. unus, Brunck, Gerhard.
1266. μεταπαφάσσεσθαι v.l. in schol.
1287. ὅτε πέρ τοι Ziegler: ἄτ' ἐπείτα ... ἁγωνταi Köchly. ἁγωντα vulg.

1261. ὀρθοίων ἐπ' οὖσιν: cf. i. 514.
1263. ἐπαλλευ: like Polydeuces before
his contest with Amycus, 2. 45.
1265 sqq. "Thou hadst" said that
adown through the murky wellkin
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. μεταπαφάσσεσθαι: 'to flash,'
ἀπ. λεγ. The simple verb occurs
in 1.442 and II. 2. 450, παθόσσουσα
('dazzling') διέσευτο λαῶν 'Αχαϊων. It is
a redupl. form (cf. δαδάλλω) from a
secondary variation of the root φα, φαιν.
1267. ὄμμρον: as distinct from ὑπός,
ὁμμρο was 'thunder rain': cf. II. 10. 6,
Hdt. 8. 12. For ὄτε c. subj. v.n. 1. 76.
1269. κλήσιν: τὰ ζύγα, ἐφ' ἄν Ϝοi
ἐρέται καθήται. Schol. In Hom. it
is a disputed point whether κλήσις
means 'benches' or 'thole-pius' (which
1271. 'It (i.e. the plain) lay over
opposite the city, as far in front thereof
as the goal which the chariot must gain
is from the starting-place, what time a
chieftain dies and his kinsmen ordain
contests for prizes for those on foot
and for those in chariots." ἀντιπέρθεν: v.n.
2. 1030.
1272. βαλβίδοι: τὸ ἀφετηρίας. Schol.,
Lat. carceres: cf. Ar. Eg. 1159, ἀφες
ἀπὸ βαλβίδων. ἐπήβολος: v.n. 1. 694.
νύσσα: the goal, metà. In Hom. νύσσα
means (1) the turning-post, καμπτηρ.
II. 23. 332; (2) the post at the other end
from which they started, which served
also as the winning-post, Od. 8. 121.
Our poet means that the plain was as far from
the city as the pillar at one end of the
hippodrome was from that at the other.
The plain was on the side of the river
opposite to the city, v. 2. 1268.
1273. ἀεθλα: for funeral games cf.
1. 1060, 1304; Od. 24. 88, ὅτε κέν ποι'
ἀποσφαιρομένων βαλβίδων Ζαννυνται τε νέοι καὶ
ἐπεντυναται' ἀεθλα.
1275. Cf. Ov. Met. 7. 101, Convenient
populi sacrum Mavoris in arvum, Con-
sistuntque iugis: medio rex ipse resedit.
τὸν δ' αὐτοῦ παρὰ χειλὸς ἐλισσόμενον ποταμοῖο.

Ἀισθοῦνται δ', ὅτε δὴ προμνῆσθαι δῆσαν ἔταθοι, δὴ ἡ πότε ἦν δοῦρι καὶ ἀστιδί βαῦν ἐς ἄεθλον, νῦν ἀποπροθορῶν ἄμμιδις δ' ἔλε ἀπαφανῶσαν
χαλκείνην πῆληκα θῶν ἐμπλεον ὀδόντων καὶ ἔξιφος ἄμμ' ὁμοίως, γυμνὸς δεμας, ἀλλὰ μὲν Ἀρει
ἐκελος, ἀλλὰ δὲ που χρυσάρωρ Ἀπόλλωνι.

παπτήνας δ' αὖν νείον ἴδε γνὰ γάλακτα ταύρων
αὐτὸγνύου τ' ἐπὶ τοὺς στιβαροὺς ἀδάμαντος ἀροτρον.

χρίμης δ' ἐπειτα κιών, παρὰ δ' ὀβριμον ἐγχος ἐπηξεν
ὸρθον ἐπι οὐριάξω, κυνεγην δ' ἀποκάθητε ἐρείσαις.

βη δ' αὐτὴ προτέρωσε σὺν ἀσπιδί νυρτα ταύρων
ἴξνα μαστεύων' οὐ δ' ἐκποθεν ἀφράστου
κευθμάνων χθονίου, ἵνα τέ σφισων ἐσκε βοάνλα
καρτερὰ λιγνύσετι πέριξ εἰλυμένα καπνῷ,

ἀμφὶ ὠμοῦ προγένοτο πυρὸς σέλας ἀμπνεύστες.

ἐξείσαιν' οὐ ἄργως, ὑπος ἴδουν. αὐτὰρ δ' τοῦσγε,
ἐν διαβάς, ἐπίντας, θ' τε σπιλάς εῖν ἄλι πέτρα
μίντει ἀπειρεσίης δονεύμενα κύματ' ἀέλλαις.

1277. ἐλισσόμενον Herwerden.
1295. μίμειν Vat. unus, unde μίμει Merkel.
1277. ἐλισσόμενον: 'winding'; cf. 
Hes. Th. 791, δὴς ἀργυρῆς εἰλιμένος 
eis ἄλα πίπτει.
1280. ἀποπροθορῶν: imitated in Orph. 
Arg. 545, νῦ 
νυσ ἀποπροθορῶντες. The 
compound is only found in these two 
passages.
1282. γυμνὸς: the body of Jason was 
not encased in a στάδιον δόρηξ like that of 
Aetes, so that partly he resembled 
the naked War God Ares, and partly 
Apollo of the golden brand,' For 
χρυσάρως v. Leaf on II. 5. 509.
1284. νείων: v. n. 1. 687.
1285. αὐτόγνυον: v. n. 232.
1286. χρίμης: πλησιον ἐγένετο. Schol.
1287. οὐριάξω: v. n. 1253.
1288. αὐτὴ σὺν ἀσπιδί: 'with his 
shield alone.' νυρτα: τὰ μεγάλα καὶ
ἀναρθήματα. Schol.; cf. 4. 158, νυρίτος 
ἄδας: Hes. Op. 509, πάνα βαῦ τὸ
νυρίτος ἄδα. Curtius refers it to the 
root ἀρ (ἀρίμοδος). Others explain 'certain,' 
(e.g. Lehrs and de M,), following the old 
deriv. from νῦ and ἐρίσεωι.
1289. ἐκποθεν ἀφράστου: v. n. 2. 224.
1290. βόανλα: 'stalls,' ἡ Βοισανία.
Schol. This form occurs only here: 
βοάνλας in Theocr., and 
βοιαλλὸν in Orph. Arg.
1291. εἰλυμένα: both εἰλυμένος 
and εἰλυσίες 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, ἐλα to push or compress, and 
εἰλᾶ to envelop (wrap). In Hom. 
eἰλυμένος is from the latter, εἰλυσίες 
from the former. We see that Ap. 
recognized no such distinction.
1292. σέλας ἀμπνεύστες: v. n. 410.
1294. εὖ διαβάς: cf. 1. 1199. ἐπίντας 
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, ἵνα γὰρ πυρηνῖδων ἄρματον, 
ἢ τε πέτρη Ἡλώτας, μεγάλη, 
pολιτὶς ἄλος ἐγχος ἑσθα: 'H τε κενει 
ἀγέων ἀνέμων λαυφρά νέλεια, Κύματα 
tε τροφοεύτα, τά τε προσεφεύγεται αὐτήν:
Apollon. 10. 693, Ille, velut rupes vastum quae prodit in aerum Obvia ventorum furis, expostaque ponto, Vim cincentam atque minas perfecta caeleque marisque, Ipsa immota manent: Tennyson, II. 1111.

Who seems a promontory of rock, That, compass'd round with turbulent sound, In middle ocean meets the surging shock, Tempest-buffed, citadel-crownd.'

Dicta in Italicis.

1298. ἀνάχλισαν: v. n. 1. 1167.

1299 sqq. 'As when the brazier's bellows of stout hide now send quick tongues of flame through the holes of the smelting-furnace, kindling a devouring fire, and, again, cease from their blast; and a fierce roar arises from the fire in its upward rush: even so did these two bulls bellow, breathing forth quick blasts of flame from their mouths, and the deadly grow played round him with lightning flash.' Cf. II. 18. 470, φῦσα δ' ἐν χαύνασιν ἔκεισι πάλαι ἐφύσαν, Παυτοῖν εὑρήσατο ἀντὶ μακαρίων ἔμνισε, Αἶλατο μὲν στειώνυται παρέμμεναι, ἄλατο δ' αὕτε, 'Οπος Ἕραπος τ' ἥθελον καὶ ἐφόνη ἄνευ. The χάναν was the smelting-furnace from which the metal was run; cf. Hes. Th. 862, ἄτεη ϊπερυσιν καὶ ἐτίκετα, καστίτερον δ' ἐπεχαρία ὑπὸ αἰξιῶν ὑπὸ τ' εὑρήσατο χαῦνοι θαλφείς, ἢ σιθήνας κ. τ. λ. For ἐφύσαν cf. Virg. G. 4. 171 (of the Cyclopes), taurinis follibus aras Accipiant reductunque.

1300. ἀναμαρμαρουσίν: 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. λεγ., though the simple verb is common. The Schol. says, μαρμαρουσίν: κυρίως θανάσι μετεννοικε δὲ τὴν φωνὴν ἐκ τὶς σφοδροτάτης φωνήσεως ἐνεργοῦσας ἐσῳδέν. Ruhnken's ἀναμαρμαρουσίν 'roar' anticipates and spoils the effect of 1302. For Merkel's ἀναμαμάοσαν cf. II. 20. 490.

1302. αὐτοῦ: σκ. πυρὸς. Merkel's ad τοῦ is more ingenious than convincing.

darum adspersine aquarium; Pectora sic intus clausas volventia flammas, Gutturave usta sonant.


1305. ξεύγη: 'yoke-collar,' Iat. subingium; cf. Aesch. Pr. 463, ἕξευγα... ἐν ξυγοίσι κνῶδαλα ξεύγαισι δουλεύοντα.
δ' μίφα ποδί κρουσας πόδα χάλκεον.  Ὅσ δὲ καὶ ἄλλον σφήλευ γυνὲς ἐπιόντα, μην βεστολημένον ὅμη.  

εὐρυ δ' ἀποπροβαλὼν χαμάδις σάκος, ἐνθα καὶ ἐνθα τῇ καὶ τῇ βεβαίως ἀμφω ἕξε πεπτοῦτωσ γούσαν ἐν προτέρουσι, διὰ φλογὸς ἐθηρ ἐλυσθεῖσ.  

θαύμασε δ' Ἀιήτης σθένους ἀνέρος.  οἱ δ' ἁρα τεῖωσ 

Τυνδαρίδαι—δὴ γὰρ σφὶ πάλαι προτεφραδμένον ἦν—ἀγχύλοιον ζυγά ὦι πεδόθεν δόσαν ἀμφιβαλέσθαι.  

αὐτάρ ὦ εὐ ενεδήσει λόφοις.  μεσσηγῆν δ' ἀείρας χάλκεων ἱστοβοῆα, θοὶ συνάρσασε κορώνη ζεύγληθεν.  καὶ τῷ μὲν ὑπὲκ πυρὸς ἅψ ἐπὶ νήμα 

χαλέσθην.  ὦ δ' ἀρ' αὐτίς ἐλῶν σάκος ἑνθετο νῶτῳ ἐξόπθεθαι, καὶ γέντο θών ἐμπλευον ὀδόντων πηλίκα βραχήν δόρυ τ' ἀσχετον, ὦ ρ' ὑπὸ μέσσας ἐργατήνη ὦς τὶς τε Πελασγίδι νῦσσει ἀκαινὴ ὀυτάζων λαγόνας' μάλα δ' ἐμπεδόν εὗ ἀραρύναν

1313. δ' ἐκ φλογὸς O. Schneider.  

1315. προπεθραδμένον Hermann.  

1319. ἐντερ L., vulg.  

1320. ἐνθετο vulg.  

1324. ἂν pro ἐδ G.  

Leaf, on II. 17. 440, 19. 406, explains ζεύγλα as the 'yoke-cushion' i.e. a circular pad wrapped round the yoke to keep it from chafing the horses' necks. The epithet χαλκείρ shows that Ap. attached no such meaning to it. οὐκλαξ: ἐτὶ τὰ γύνασα. Schol. Flor. It is generally used of a crouching posture, cf. ὡκλάδων (122), but the meaning here is fixed by γούσαν εἰν προτέρους (1313).

1309. μίφα . . . 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 Βεστολήμενον v.n. 1. 262.

1311. ἐνθα κ.τ.λ.: 'moving hither and thither, now on this side, now on that, he kept them down where they had fallen on their fore-knees. The flame enveloped him in a moment.'

1313. ἐλυσθεῖσ: v.n. 1291. For διὰ φλογὸς (where Oswald says the sense of διὰ fades into that of ἐν) cf. 4. 874, σπαίροντα διὰ φλογὸς.

1315. Τυνδαρίδαι: Castor and Polydeuces. προπεθραδμένον: 'for it had been told them beforehand so to do.'

1317. μεσσηγῖον κ.τ.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 τὸν γυνὸν ἰστοβοῖεις, τὸ δὲ τέλα ὀστὸν τὸ μετὰ τὸν γυνὸν κορώνην. For the complicated way in which the γυνὸν and ἰστοβοῖεις were fastened together v. Helbig, Hom. Ἑρος 147 sqq.: Leaf on II. 24. 268 sqq. (Vol. ii. App. M).

1319. τῶ: οἱ Τυνδαρίδαι.

1321. γέντο: 'took up'; cf. II. 18. 476, γέντο δὲ χεῖρι. Ραστῆρα. Fick explains it as γενέ-το, from τι. gendh, but it is for γέν-το (ἀγέμενος, Ἡσυχ.).

1323. ἐργατήνης: γεωργὸς. Schol.; cf. 2. 663. ἀκαίνη: 'goad' (lit. 'thorn'); cf. Anth. P. 6. 41, ἀποθαλκυρόν ἀκαίναι. Our Schol. gives us the only information we have about the word: ἀντὶ τοῦ κέντρου ἀκαία δὲ ἐστὶ μέτον δεκάτων θεσσαλῶν ἐνδεμα. ἦ ὡθῆσα πικεμένη παρὰ Πελασγίδι ηπάσημην, περὶ ἡς Καλλιαχὸς φησιν 'ἀμφότερον, κέντρον τοῦ βοῶν καὶ μέτρον ἀράφης.' We find a form acus or aciun used of a measure of land 10 feet square in Varro R.R. 1. 10 (Kell).
1325. εἶδος σελας: ὄρτος δ' ἀντιμή 

1326. οἱ δ' ἔλεες Μερκέλ: οἱ δ' ἦτοι εἶδος Λ. 

1328. Βουκάων: 'blustering' (βύζω); cf. Od. 10. 20, Βουκάων ἀνέμων κατεδώσε κήλευτα.

1330. δηρέων δ' οὐ μετέπειτα κελεύμονοι ὑπὸ δουρὶ ἠσφάσεσα δ' ἐρείκετο νείος ὀπίσω, σχετομένη ταύρων τε βίω κρατέρᾳ τ' ἀροτηρί.

1332. οἱ δ' ἐσμαράγδεαν ἀμύνες κατὰ δικας ἀρότρου βώλακες ἀγνύμεναι ἀνδραχθέες: ἐπιτο δ' αὐτὸς λαῖον ἐπὶ στίβαρῳ πιέσας ποδί. τῇλ δ' ἐδο 

1335. Βάλλεον ἀρηρομενήν αἰεὶ κατὰ βωλὸν ὡδόντας ἑντροπαλιζόμενοι, μὴ οἱ πάροι ἀντιάσειν γαγενέων ἀνδρῶν ὀλοῦς στάξις: οἱ δ' ἀρ' ἐπιπρὸ καλκείς χηλὴσιν ἐρειδόμενοι πονέντο.

1340. τίμοι δὲ τρίτατον λάχος ηματο ἀνομένου 

1331. ὧν οἱ, καλέουσι δὲ κεκυμάτε 

1341. χάσειν Ναβερ.

1342. ἔκτηλην: 'plough-handle;' Lat. stica.

1333. δηρέως σα... ὀπίσω: 'and the rough fallow was broken up behind them.' Cf. Hes. Sc. 286, οἱ δ' ἀροτήρες ἤρεικαν χόνα διαν.

1335. ἄλκας: v.n. 1054.

1336. ἀνδραχθέες: cf. Od. 10. 121, ἀνδραχθέας χεραλαδιοσ.

1339. λαῖον: if genuine, this must mean the plough-share, culter 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. λῆσις; Bast, Commentatio Palaeographica p. 872 n.) the meaning given is δρέπανος, falk messoria, not culter aratri. Samuelsson explains his ingenious correction λαίο 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 vulgariaβαθμών as a gloss to provide an object for ἐπισίεις, as βαθμός may have been a name for the part of the plough 'inter stivam et burim.' Pierson and Brunck explain βαθμ. ἐπιτ. 'forti pede gradient præmens,' 'fortiter pedem figens.'

1337. ἑντροπαλιζόμενοι: v.n. 1221.

1340. λάχος: v.n. i. 1082.

1342. βουλτυνόν: s.c. κατών. cf. Hom. Βουλτυνόνε, Hor. C. 3. 6. 42, sol ubi... íuga demeret Bobus fatigatis. The opposite phrase for dawn occurs in Hes. Ὀρ. 581, ἠδο... πολλοίσι τ' ἐπι ζωγά 

1341. βουλτύ σι τίθησιν.
tetragýmós per ἑύψα: βοῶν τ´ ἀπελύετ' ἀροτρα. καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαν: αὐτὰρ ὁ ἄψ ἐπὶ ἑα πάλιν κίεν, ὁφρ´ ἐτι κευνᾶς γηγενεῶν ἀνδρῶν ἰδεν ἀμφάλακας. ἀμφὶ δ´ ἐταῖροι θάρσουν μὐθοισις. ὁ δ´ ἐκ ποταμοί βαῖν αὐτὴν ἀφυσάμενος κυνέη σβέσεν ὕδαι δύβαν· γνάμψε δὲ γοννάτε ἐλαφρά, μέγαν δ´ ἐμπλήσατο θυμὸν ἀλκῆς, μαιμῶν συν ἐκεῖλος, ὡς ἁτ´ ὀδύνας θῆγεν θηρευτῆσιν ἐπ´ ἀνδρᾶσιν, ἀμφὶ δ´ πολλὸς ἀφρὸς ἀπὸ στόματος χαμάδις ῥεὶ χοωμένου.

1351. ἐκεῖλος: Stephanus: ἑκεῖλος codd.
1353. βεὶ: Samuelsson: βεὶ codd.
1355. φρίζεων L, vulg.: φράζεω Samuelsson.
1361. πάντ´ ἐφαλαίη Brunck: πάντα φαύνθ codd.

1344. τετράγυνος: v.n. 412.
1346. ὁφρ´... αὐθλάκας: 'while he saw the furrows still void of earthborn men.'
1349. αὐτή κυνέη: the very helmet from which he had sown the dragon's teeth.
1350. γνάμψε γούνατα: the phrase γούνατα καμπτειν (γνάκατα) usually means 'to sink down to rest,' e.g. 1. 1174, II. 7. 118; here the meaning is that Jason bent his knees to test their suppleness (cf. 1263).
1351. συν ἐκεῖλος: cf. II. 13. 471, ἀλλ´ ἐκεῖ, ὡς ὑπε τέ τις σύν οὔρεος ἀλλ´ πεποίθες... Ὑφαντασμοί δ´ ἁρα οἱ πυρὶ λάμπτειν· αὐτὰρ ὀδύνας Θῆγη, ἀλέξαισιν μεμᾶς κῦνας ὑδε καὶ ἀνδρᾶς.
1353. ἀφρὸς: cf. Hes. Sc. 389, ἀφρὸς δ´ περὶ στόμα μαστιχώντων (κάρπῳ) Δεῖβται: Aen. 1. 324, spumantis apri. βεὶ: this correction is necessary, as the impi. is not used by Hom. or Ap. in similes. If βεὶ is kept, it must refer to Jason. For the contracted form βεὶ cf. πνευ. 2. 229.
1356. ἀμφηγύνοις: cf. II. 13. 147, ἐγεινειν ἀμφηγύνοις, where four interpretations have been given: (1) having a γυνα, a limb (of iron), at each end—the λόγχα and σαμαθήρη; (2) having a λόγχα curved (γυνα) on both sides; (3) bending to either side, elastic (so Leaf); (4) wielded with both hands. See also on ἀμφηγύνεις, 37 supr. In Soph. Tr. 505 ἀμφήγυνοι means 'valiant rivals' (Jebb).
λάμπου ἀναλθήσκοντες ὑπὲρ χθονὸς. αὐτὰρ Ἰῆσον:

μνήματο τὴν οἰκοδόμεις πολυκρινοῦς ἐνεστάς,

λάζετο δ᾽ εκ πεδίου μέγαν περιγεύει πέτρον,

δεινῶν Ἑπυμαλίου σόλον Ἀρεός· οὐ κε μιν ἄνδρες

αἰχοὶ πίσυρες γαϊς ἀπο τυχθὸν ἄειραν.

τοῦτις δ᾿ ἄνα κερα λαβὼν μάλα τυλόθεν ἐμβαλε 

μέσοις αἰξάς· αὐτὸς δ᾽ ὑφ᾽ ἔων σάκος ἔζετο λαθρὴ

βαρσάλεως. Κόλχοι δὲ μέγ᾽ ἱαικὸν, ὡς ὦτε πόντος

ἀχεν ὀξύνεσιν ἐπιζουρμένων σπυλάδεσσαν

τὸν δ᾽ ἔλευ ἀμφασίη ῥυπὴ στιβαροῦ σόλοιν

Δίηται. οἱ δ᾽ ὠστε θου κόνης ἀμφιβοροῦν 

ἀλλήλους βρευχοῦν ἐδήμων· οἱ δ᾽ ἐπὶ γαϊαν

μητέρα πῶτον ὑπὸ ὠδρασιν, ἥντε πείκαι

ἡ δρύες, ἀς τ᾽ ἀνέμοιο κατάνεις δονέουσιν,

ὁδος δ᾽ οὐρανόθεν πυρόεις ἀναπάλλεται ἀστήρ

ὅλκον ὑπανγάζων, τέρα ἄνδραςιν, οἱ μὲν ἰδωτει 

μαρμαρυγή σκοτίοι δι᾽ ἥρεος αἰέαντας

toios ἄρ᾽ Δίηταιος νίος ἐπεσθυντὸ γγενέσσαν

γυμνον δ᾽ ἐκ κολεότοι φέρε ἐξφος, οὔτα δὲ μέγδη

ἄμωων, πολέας μὲν ἐτ᾽ ἐς νηδόν λαγόνας τε

1367. ὥτα Paris. unus, Brunck.

1374. ἑπίθουn Struve.

1377. ἀποταλάμαται v.l. in schol., Et. Mag. 697, 50: ἀποταλάμαται O. Schneider.

1381. ὥτα Brunck: ὥτα codd.


1366. Ἑπυμαλίου: this name, which is usually a subst., is here an epithet of Ares as in II. 17, 210, "Ἀρης Δεινός Ἑπυμαλίος. For its meaning and connexion with Ἐπυμω see the exhaustive article by Jesse in Pauly-Wissowa, Real-Encycl. σόλον: δίακονοι. Schol. In II. 23, 826 σόλος αὐτοχῶνος is used of the mass of metal hurled in one of the contests.


1377. Cf. II. 4. 75. οὖν δ᾽ ἀστήρ ἢκ Ἑρμοῦ παῖς ἄγκυλομήτερος, "Ἡ ταύτης τέρας ἢ ἡ στρατιὰ εὔρη λαῷν, Λαμπρῶν" τοῦ δὲ το τελλοῦ ἀπὸ σπινθήρας ἔντατης Τρ' εἰκος ήξεν ἐπὶ χόρῳ Παλλᾶς Ἀθήνη.

1378. ὅλκον: v.p. 141.

1379. μαρμαρυγή: v.p. 2. 42.
1384. γράφων Struve: κάλων Merkel. στελλομένους vulg.

1386. ἀγχούριοσιν Pierson. 

1389. ή δένει Köchly. 

1393. οὐκάζης Abresch. ἀροῦνης pro οὔδουσιν Hermann: ὑπλοῦσιν Pierson: ὑλοῖς Merkel.

1384. ὄμων: this word has been suspected, but it is defended by the fact that Val. Fl. (7. 619) mentions those who’s heads only were above the ground, ‘neudum humeri videre diem.’ Ap. is distinguishing different stages of growth: (1) those who had risen half way, (2) those who were beginning to rise, (3) those who had risen completely. The use of καί before ἀχρις is as superfluous as in 1385, where we might apply the criticism of the Schol. on 1. 604, περιττὸς δ’ καὶ σύνθεσμος.

1386. ἀμφί οὖρωσιν: ‘concerning boundaries.’ For this use of ἀμφί cf. 1. 747, ἀμφὶ βασιλὶ παράειν: II. 3. 70, ἀμφὶ Ἑλένη μάχεσθαι. Some take it here in a local sense, e.g. de M. ‘aux frontières.’

1387. γεομόρος: ‘the owner of a farm.’ The subst. γεωμόρον always means a landowner (big or small). In 4. 1453, γεωμόροι μητρικές, and in 1. 1214, βαος γεωμόρων, the adj. means ‘earth-clearing,’ and it is possible that a husbandman is here called an ‘earth-cleaver.’

προτάμωνται: i.e. foemen may cut it down before he has time to reap it. Ellis in his note on Cat. 64. 353, praecipiens messor aristas, wrongly explains προτάμωνται here of ‘cutting in front of him.’

1389. οὖδὲ... ἥλιος: ‘and does not wait till harvest-time for it to be ripened by the rays of the sun.’ ἄφαι is used like ἄρα ἐστος for the reaping season; cf. ἀναγιαί = ἄναγη, Ἄθηραι = Ἄθηρα, σεληνάι = σελήνη.

1392. ἀμάραι: ‘channels,’ ‘runnels’; cf. II. 21. 259, ἀμάρας ἐξ ἐχιατα βάλλων. They served to diffuse the water for irrigating the fields.

πλῆθουτο: Ap. alone uses the passive, cf. 4. 564. πλῆθος is sometimes trans. in late Greek.

1393. οὐδάξ... οὔδοςιν: ‘biting it with their teeth.’ The pleonasm is merely apparent, as οὐδάξ and οὔδος are prob. from different roots. Cf. 4. 18, κονιάς Ἐκκοῦμενα πλοκάμων. Ap. may have regarded these as justifiable extensions of the curious Homeric λαξ ποίλ. οὖδας 1- from II. 2. 418, προτάτες ἐν κονιάσιν ωσάς λαξίατο γαίαν. Some needlessly try to take οὔδοσιν of the dragon’s teeth, ‘biting the clods broken for the dragon’s teeth,’ which is suggested by the ending of 1336. βάλων οὔδοσις. Brunt adopts οὐκάζης, the conjecture of Abresch, but, even granting that οὐκάζης can be used for γυμίς (as in 1308), it is inconsistent with προτάτες in the following line. Lehrs accepts Hermann’s ἀροῦνης, regarding οὔδοσιν as a gloss on οὐδάς, but such a familiar word would not require a gloss. For Merkel’s οὐδών see on 1054; he keeps οὔδοσις in his text. τετρηχῶτα: ‘rough,’ v.n. 1. 1167. As βάλων elsewhere in the poem is always fem., we must, with Merkel, consider this as an
lažámeoi πρηνεῖς, οἱ δ’ ἐμπαλιν, οἱ δ’ ἐπ’ ἀγοστῷ καὶ πλευροίς, κήτεσσι δομὴν ἀτάλαντοι ἴδεσθαι. 1395
πολλοὶ δ’ οὐτάμενοι, πρὶν ὑπὸ χθονὸς ἕχοντας ἄείραι, ὄσον ἄνω προὐτῦψαι ἐς ἥρα, τόσον ἔραζε
βριθόμενοι πλαδαροίς καρμασιν ἠρήμποτο. ἔφευ τοὺς τοῖς, Διὸς ἀσπετὸν ὑμβρῆσατον. 1396
φυταλῇ νεόθρεπτα κατημούσιν ἔραζε
κλασθέντα βίζηθεν, ἀλώην πόνοις ἀνδρῶν τὸν δὲ κατηφίει τε καὶ οὐλὸν ἄλγος ἴκανε
κλήρου σημαντῆρα φυτοτρόφων ὅς τῶν ἀνακτός
Ἀιήταο βαρεῖα ὑπὸ φρένας ἦλθον ἀνίαν.
ἡμε δ’ εἰς πολιέθρῳ ὑπὸ τρόποις ἀμμίγα Κόλχοις. 1400
πορφύρων, ἢ κέ σφι θωτέρων ἄντιώτῳ.
ἡμαρ ἐδυ, καὶ τῷ τετελεσμένος ἦν ἄεθλος.

1396. ἀπὸ Vatt. duo, et. coni. Struve.

instance of the Schema Atticum, cf. 3. 21. Masc. forms of ptcples. as well as adj.,
can be used as fem. in epic, e.g. Hes. fr. 703, δαίσιομένου πόλης. For the varying
gender of βάλοιν in late Greek v. L. and S.
1394. ἐπ’ ἀγοστῷ : cf. Il. 11. 425,
ὁ δ’ ἐν κοινός πειάων ἔλε γαίαν ἀγοστῷ.
1395. κήτεσσι δομὴν ἀτάλαντοι : 'like
sea-monsters in form.' δομὴ for δέμας
is found in Lycopterion.
1397. προὔτυψαι : 'shot up'; cf. 1. 953.
1398. πλαδαροῖς : δίνγροις. Schol.,
either 'wet with blood,' or 'damp with
the death-agony.' As πλαδαρός is also
used of flesh in the sense of 'flabby'
(cf. πλαδώσασαν, 2. 662ν), the meaning
may be that they were weighed down by
their heads which hung forward limply,
cf. Od. Met. 10. 195. Ἰψα σιβι est oneri
cervix, humourque recumbit.
1399. Cf. Il. 8. 306, Μῆκων δ’ ἐς
έτέρωσε κάρη βάλεν, ἦτ’ ἐν κίπε, Καρπῆ
βριθομένη, νυτίσε τε εἰαμίρωσεν 'ἐς
έτέρωσ’ ἡμοε κάρη πῆληκε βαρυθένεν:
Aen. 9. 435, Purpureus velutum flos
succisus aratro Languescit moriens;
lassowe papavera collo Demisere caput,
pluvia cum forte gravantur: Od. Met.
10. 190, Ut si quis violent, riguove
papaver in horto, Liliaque infringat,
fulvus haerentia virgis; Marcida demittant
subito caput illa gravatum, etc.
1400. φυταλῇ : cf. 2. 1003. κατη-
μούσιν: v.n. 2. 862.
1401. ἀλώην πόνοις ἀνδρῶν : 'the
labours of gardening folk.' So in Od.
10. 98 vineyards or gardens are called
ἔργα ἀνδρῶν. Others explain πόνοι as the
toil or vexation caused to the gardeners
by the devastation. ἀλωῆς as a common
noun is first found in Aratus; in Hom.
it is a proper name.
1402. κατηφεῖ: v.n. 1. 267.
1403. σημαντῆρα : τῶν δεσπότες.
Schol., v.n. 1. 575.
1406. πορφύρων: v.n. 1. 461. ἢ...
ἀντίωπτο: '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 Titaania (34-65)—Medea comes to the Argonauts (66-91)—Jason welcomes Medea (92-108)—Jason takes the fleece by the magic agency of Medea (109-182)—The Argonauts begin their return (183-211)—The Colchians pursue them (212-235)—They land at the mouth of the Halys (236-252)—Argus sets forth the plan of their voyage (253-293)—They enter the Ister (294-302)—The Colchians pursue them through the Ister to the Adriatic (303-337)—Truce between the Argonauts and Colchians (338-349)—Medea reproaches Jason; they plot the murder of Absyrtus (350-444)—Imprecations on Eros (445-451)—Muder of Absyrtus (452-481)—On the advice of Pelus 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 (753-832)—Thetis visits Pelus, 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)—Alcinous, on his wife's entreaty, decides that Medea shall not be given up if she be already wedded to Jason (1068-1109)—Arete brings these tidings to Jason; consummation of the marriage (1110-1169)—Alcinous declares his decision to the Colchians, who are allowed to settle among the Phaeacians; departure of the Argonauts (1170-1227)—They are driven by a tempest within the Syrtes: despair of the heroes (1228-1304)—The Libyan goddesses take pity on them, and send a wondrous portent (1305-1379)—They bear the Argo on their shoulders over the desert to Lake Tritonis, where the Hesperides show them a spring (1380-1490)—Search for Heracles who has carried off the golden apples: death of Canthos (1461-1501)—Death of Mopsus (1502-1538)—Triton shows them the outlet of the lake, and guides the Argo seaward (1537-1622)—They sail towards Crete (1623-1637)—They are repelled by Talos, who is slain by Medea's magic wiles (1638-1693)—Phoebus appears to save them at the isle of Anaphe (1694-1730)—The dream of Euphemus: its interpretation by Jason (1731-1764)—Arrival at Aegina (1765-1772)—End of the voyage (1773-1781).

Main events:
1. For the invocation cf. 3. 1. κάραταν : ' the pangs,' cf. 3. 961.
2. Δίως τέκος : cf. Od. 1. 10, θεά, θύγατερ Δίως, εἰπέ καὶ ἡμῖν.
3. η γάρ 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.'
13. ξιλόχυου Stephanus: ξιλόχοισι codd.
17. πλοῆτο vulg.

4. ἀτης πήμα δυσιμέρον: by hypallage for ἀτης πήμα δυσιμέρον. As in 3. 961, δυσιμέρος refers to Medea's luckless love, cf. δυσέρας. L. and S. wrongly explain it as 'unlovely,' 'hateful.' τοῦ: v.n. 1. 308.

5. φύξαν: cf. Ι. 9. 2, φύκα, φύδω κρυόντος ἑταὶρη. Aristarchus defines φύξα as ἡ μετὰ δείλιας φυτῆς. ἀεικήλην: cf. ξειχῆς φύξις, 748 infra. The Schol. explains it by κακωτέρως φυτήν, i.e. a flight from ill-treatment, and this meaning is adopted by de M. and others.

6. οἱ μὲν: Aeetes.


8. στυμέρῳ ἄδιπλῳ: the thought that Jason had come safely through the ordeal was galling to him. 


10. οὐδ'... ἑώκταια: 'he weened that these things had not been accomplished without his daughters' aid'; v.n. 3. 370.

11. Τῆς: Medea.


14. µὴ... κακότητα: 'that the help which she had given to Jason was not hidden from Aeetes, and that she would soon fill to the full the measure of calamity.'

15. τάρβει: 'she feared'; Coleridge, wrongly, 'she terrified.' ἐπιστόρας: συνιστόρας, συνευδοίας. Schol.: v. n. 2. 872. ὅστε πλῆτο πυρῶς: cf. 1543.

17. περιβρομέσκον: cf. 1. 879: Sapph. 2. 11, ἐπιρρόω-βίσι (ἐπιβρομείσι, Bergk) δ' ακοιαί: Cat. 51. 10, sonitu suopte Tintinnat aures.

18. λευκανής ἐπεμάσατο: 'she clutched at her throat'; v.n. 3. 106. For λευκανής cf. 2. 192. It is here used, not for the gullet, but for the throat generally, a meaning which some assign in Ι. 22. 325 (v. Leaf). In Hom. the form λαυκανή is the best attested, but in 2. 192 our MSS. agree in λευκανήτρε. There Beck adopted λευκανήτρε, which had been suggested by Brunck. Here L has λαυκανής. Merkel and Seaton strangely read λευκανήτρε but λαυκανής. κουρίς... πλοκάμους: for the pleonasm see on 3. 1393. The Schol. explains κουρίς β' κατά κόρρης, κατά κεφαλῆς, but it is connected with κουρά, κεῖρο.
éλκομενή πλοκάμους γοερῆ βρυχήσατ' ἀνίγη.
καὶ νῦ κεν αὐτοῦ τήμος ὑπὲρ μόρον ὅλετο κοῦρη,
φάρμακα πασσαμένην, Ἱρης δ’ ἀλίσσε μενονᾶς,
eἰ μὴ μιν Φρίξοιο θέα σὺν παισὶ φέβεσθαι
ἀφρασὶν ἀτυχομένην πετερεῖς δ’ οἱ ἐν φρεσὶ θυμὸς
ιᾶνθη, μετὰ δ’ ἥγε παλισσυντος ἀθρόα κόλπων
φάρμακα πάντ’ ἁμπυδες κατεύηκατο φωραμοῦ.
κύσσε δ’ ἐν τε λέξοι καὶ δικλίδας ἀμφιτέρωθεν
σταθμοὺς, καὶ τοῖχων ἐπαφῆσατο, χερσὶ τε μακρὸν
ῥηγαμένη πλοκάμον, θαλάμῳ μυημῆια μητρὶ
callas παρθενίη, ἄδυινι δ’ ὀλοφυράτο φωνὴν.
'Tóndo tòi ἀντ’ emèthen tanaon plókon eimi lipoûsa, µήτερ ἐμὴ χαιροὺς δὲ καὶ ἀνδὶξα πολλὸν ίουσης.
χαιροὺς Χαλκίοτην, καὶ πᾶς δύμος, ἀιθέ σε πῶντος,
ἐξενε, διερρασεν, πρὶν Κολχίδα γαίαιν ἴκεσθαι.'
'Ois ἂρ ἐφη βλεφάρων δὲ κατ’ ἀθρόα δάκρυα χεῖν.
oiη δ’ ἀφνειοῦ διευνυσθέωσα δόμοιο.
ληίας, ἕν τε νέον πάτρης ἀπενόσφισεν αἰσα, ὁδὲ νῦ πω μογεροῖο πεπείρηται καμάτοιο, ἀλλ' ἐτ' ἀγθέοσύσσα δύσης καὶ δουλία ἔργα ἐπὶ ἀντιγομένη χαλεπᾶς ὑπὸ χείρας ἀνάσσης· τούτ' ἄρ' ἀμερόσσα δόμων ἐξέσσυστο κούρη. τῇ δὲ καὶ αὐτόματοι θυρέων ὕποδεξαν ὄγχες, ὁκείας ἀφορροὶ ἀναθρώσκοντες ἀοίδαις. γυμνοίς δὲ πόδεσσι ἀνὰ στείνας θέεν οἴμους, λαῖὴ μὲν χερὶ πέπλουν ἐτ' ὄφρυσιν ἀμβι μέταστα στειλαμένη καὶ καλὰ παρήμα, δεξιερὴ δὲ ἀκρῆν ὕποθι πέξαν ἀερτάζουσα χιτῶνος. καρπαλίμως δ' ἀιδηλοῦν ἀνὰ στιβοῦ ἐκτοθί πύργων ἀστεοὶ εὐρυχορόι φόβῳ ἵκετ' οὐδὲ τις ἐγων τῆν γενε φυλακτίρων, λάθε δὲ σφεας ὀρμήθεισα. ἐνθὲν μὲν νηόδε μάλ' ἐφράσατ' οὐ γὰρ αἴδρις ἦν ὀδῶν, θαμὰ καὶ πρὶν ἀλωμένη ἀμφὶ τε νεκροῦς, ἀμφὶ τε δυσπαλέας ῥίζας χείσον, οὐ γυναίκες φαρμακίδες· τρομερῶ δ' ὑπὸ δειματί πάλατο θυμός. τῇ δὲ νέον Τιτνῆς ἀνέρχομένη περάτηθεν φοιτάλην ἐσιδούσα θεὰ ἐπεχήρατο Μήνη

37. δίεις Spitzner.
38. ἀνθέουσα cf. Ι. 612.
39. ἐντων with ὕπο χείρας. Way wrongly renders, "shrinking in horror from slavery Under the cruel hands of a mistress, forth does she flee."
40. For bolts yielding to the charm of magic cf. Macbeth 4. 1, "Open, locks, Whoever knocks!"
41. διάοδαι: ἐπιθαλαί: cf. 59. Carmina is used in the same way, e.g. Apel. 4. 487.
42. πέξαν: τὸ ἀπολύ̣τον τοῦ χιτῶνος, ὡς ἤςι φιά λέγουμεν. τὸ γὰρ πρότερον ὑπὲρ τοῦ μῆς τίμηθεται δέρμα προὔβατο προσέφρατο. Schol. Cf. Ανθ. P. 6, 287, τὰν μὲν ἄρις γιατί πέξαν υφικωμένη. In 1528 infr. πέξα is used of a strand or coastline; Hom. uses it of the end of the bowl, II. 24. 272, ἐπὶ ῥυμῷ Πέξα ἐπὶ πρῶτην.
43. ἀιδῆλοι: ον. 1. 102.
44. εὐρυχορόι: 'spacious,' lit. 'with broad dancing-places.' It is improbable that it is a poetical equivalent of εὐρυχωρος, which was the view of the Schol. on Od. 4. 635.
45. δυσπαλέας: this may mean either 'noxious' (χαλεπᾶς καὶ κακᾶς. Schol.), or more probably 'tough,' 'hard to uproot' (δυσχερῶς ἀνασπαίμενα. Schol.). de M., "racines, dont la puissance est irresistible."
46. Τιτνῆς = Σελήνη. The Sun and Moon were the children of Hyperion, the Titan, and Thia; cf. Hes. Th. 371. Ennius uses Titania, and Ovid Tittania, for Diana. περατήθεν: 'from heaven's far bourne' (Way); cf. L. 1281.
47. φοιτάλη: this adj. combines the two notions of 'wandering' and 'disstaught,' ἐπεχήρατο: 'exulted over her'; cf. Soph. Aj. 961, οἶ άθ' ὁ γέλων κατιχαρώντων κακοῖς.
arpaleōs, kai toia meta phresin ἥσιν ἔειπεν.

"Ouk ἀρ' ἐγὼ μούνῃ μετὰ Λάτμουν ἀντρον ἀλύσκω, οὔδ' οἶχι καλῷ περιδαίομαι Ἐνυμίων: ἡ θαμά δὴ καὶ σεῖο κίον δολῆσαι αἰοίδαῖς, μνησαμένη φιλότητος, ἃνα σκοτή ἐνι νυκτὶ

60

φαρμάσσής εὐκῆς, ἃ τοι φίλα ἔργα τέτυκται.

νῦν δὲ καὶ αὐτὴ δῆθεν ὀμοίως ἐμμορεῖς ἄτης: ᾠδίκε δ' ἀνιηρὸν τοι Ἰήσουν πῆμα γενέσθαι δαιμὸν ἀλγούσει. ἀλλ' ἐρχεο, τέταλθι δ' ἐμπῆς, καὶ πνυτὴ περ ἑσοῦς, πολύστονον ἀλγὸς ἀείρεν." 65

"Ως ἀρ' ἐφή' τήν δ' αἶσα πόδες φέρον ἐγκοινοῦσαν.

ἀσπασίως δ' ὀχθησιν ἐπηέρθη ποταμοῦ, ἀντιπέραν λευσοῦσα πυρὸς σέλας, ο ρά τ' ἀέθλου πανυχιός ἱρωκε ἐνφροσύνησιν ἐδαίων.

66

ἀξείη δὴπείτα διὰ κνέφας ὀρθία φωνῇ ὁπλώσατον Φρίξου περαιόθεν ἦπει παίδων,

Φρόντιν' ὃ δὲ ἐῦν ἐοισι θανατηντος ὅπα κούρης αὐτῷ τ' Λισσοῦδη τεκμήρατο: σίγα δ' ἐταῖρου θάμβεον, εὐτ' ἐνόσον δ' ἤ δ καὶ ἐπήμουν ἦν.

75

τρίς μὲν ἀνήσεν, τρίς δ' ὀτρύνοντος ὦμιλον

Φρόντις ἀμοβηθεῦν ἀντίασχεν' οὶ δ' άρα τεῖως

57. κατὰ Brunck. ὀδρός πρὸ άντρον G.
59. σῆς Pariss. duo, unde σῆς Brunck. κίον Ruhnken: κίον codd. δολαισιων L, G.
64. ὀὓζεο Pierson.
73. τεκμήρατο Brunck: τεκμαιρατο L: τεκμαιρετο vulg.

56. ἀρπαλέως: 'greedily'; cf. 2. 306.

57. Λάτμος: Latmus was a mt. in Caria, where the Moon kissed the sleeping Endymion; cf. Οv. A. A. 3. 83. Latmus Endymion non est tibi, Luna, rubori. Strabo (543, 17) mentions the cave, πῶς τῷ Λάτμῳ δείκνυται τάφος Ἐνυμίωνος ἐν τοι ἀνταφίων. ἀλύσκω: only here in the sense of ἀλὼς or ἀλύσω 'to roam distraught'; elsewhere it means 'to dee from.'

58. περιδαίομαι: cf. δαιμονεῖν, 3. 661: Call. Ερίγειρ. 49. 3. Πάμφιλου... ἐρωτε δαιμονεῖν, Αρ. 49, ἡμίδιον ὑπ' ἐρωτε κακαυμένοις: Hor. C. 2. 4. 7, arsit virgine rapta.
59. sqq. 'Full often, I ween, have I come down from heaven, remembering my love for him, through thy cunning

incantations, that thou mightest be able in the blackness of the night to follow at thy ease the magic arts so dear to thee.' For the power of witchcraft over the Moon v.m. 3. 533; Οv. Ηερ. 6. 84, Ἰλλα (sc. Medea) reluctantem curru deducere Lunam Nittur, et tenebris abdere Solis equos.

62. ἐμμορεῖς: v.m. 3. 4.
65. ἄλγος ἀφεῖν: 'to take upon thyself a burden of bitter woe.'
70. ὀρθία: ἐπιστεπαμένως, μεγάλως. Schol.: cf. II. 11. 10, ἦσε... ὀρθία: h. Hom, Cer. 20, ἰάχησο δ' ἀρ᾽ ὀρθία φωνῇ.
71. ὀπλώσατον: v.m. 1. 43. περαιόθεν: 'from the opposite side.'
72. Φρόντιν: cf. 2. 1155.
73. τεκμήρατο: 'divined' that it was the voice of Λ.
78. ἐπ᾽ ἄτροιο περαίη: ἃ the opposite shore'; cf. 2. 392, 4. 848. Ap. seems to be the only writer who uses the full expression; elsewhere we find only περαίη, sc. γῆ, χώρα (v. 1. 1112).

79. πόδας ἦκεν: cf. Od. 12, 442, ἦκα 5' ἐγὼ καθοπέρθε πόδας.

80. ἀμφότεροι: sc. χερσὶ; cf. Od. 10, 201, αὐτάρ κ' ἔτ' ἀμφότεροι λαβὼν ἐλλισετέρι γαῖαν.

81. ἀναφαδά: here only as an adj.; in Hom. it is an adv. opposed to κρύβαν; cf. ἀμφάδα, 6. 615.

82. ικανέται: the middle form only here, though common in Hom.

83. The Schol. says that the author of the Ναυσακτικά (rather Ναυσάκτια, the form found in Paus.; v. Introd. p. 20) represented Medea as bringing the fleece with her in her flight from her father's house where it lay. Aphrodite sent deep sleep on Aeetes, who was plotting with the Colchians to burn the Argo, and the heroes escaped from his palace followed by Medea.

84. Ταῦτα: v. n. 1. 476. ὑπέρκιος: cf. Soph. Phil. 1324, Ζῆνα δ' ὑπέρκιον καλὸν. Pausanias (5, 24, 2) mentions a statue of Ζεύς ὑπέρκιος in the Βουλευτήριον at Olympia, with a thunderbolt in either hand.

85. Διό: v. n. 1. 372. ἡρώιν: Φ. 1324, Ζῆνα δ' ὑπέρκιον καλὸν. Pausanias (5, 24, 2) mentions a statue of Ζεύς ὑπέρκιος in the Βουλευτήριον at Olympia, with a thunderbolt in either hand.

86. Juno had a temple under the
koumodyne se domouin enisthesebai akouin, ev't an ex 'Ellada gaiaw ikwmeba vostrantas.'

'Opis tsous, kai xepira paraschovon srapre xepi deixterh' he de sfin ex ierov allos anowgei vha thon eloan autouchovon, ohp eti vuktow kwas elontes agnouto parke vouno Aytato. evn' epos h' de kai erqon omoun pleven estumvenousin. eis gav mn bhsantes, apo xhovos autik' eswsoi vha' polus di orumaydos epeinomion ekta nutos di arysthous' he' epmpalin aiosouasa gaihe xepiras eteinewn amithanos. autar 'Ihsou tharounen 7 tepeesoi, kai isoganev asgalowusan.

'Hamos di' anereps upnon ap' ofthalmoi evbalonto aggotai, ou te kuneosoi pepoibotes utpote vuktata agxavrou knwsovoun, alevanemoi faos hous, mi' prw amalduyn therrw stibon h' de kai ommi' threwn ekkyson eniskiymasa, bolhsun' thumos ar' Aisonidhs kourob t' apo vhos esebhavan poihnet avna xwron, ina kriov kalowtau

97. enisthesebai G, vulg.: evi bhsesbai Pierson.
111. aleunymena Brunck.
115. Kriov Merkel. kelwtau G.

name Iuga or Iugalis in the Forum at Rome.

97. koumodyne: v.n. 1. 611.
99. paraschovon: v.n. 1. 554.
101. autouchovon: v.n. 1. 12.
102. parke vouno: v.n. 1. 130.
104. eis . . . bhsantes: '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. aggotai: here 'huntsmen' (aggreatai); cf. the gloss in Hesych. aggotai theorepatai, referring primarily to Od. 16. 218, oioiwoi . . . ai'si te tinka Aggota epelouto, though there the word may have its usual meaning 'rustics.' Ap. uses aggotas 'hunterness,' 2. 509; cf. Anth. P. 6. 13. aggota Pavn, 6. 111, kofo. . . aggotidi (i.e. Artemis).
111. agxavrou: ton kaireis ton plhson kai egyn tis hemeras, wesper luvofata. Schol. The word is ap. leg.
112. amalduyn: v.n. 1. 834.
113. eniskiymasa: here eniskiymateiv has the force of incumbere, and bolhsin is instr. dat.; elsewhere in Ap. it is equivalent to infigere, 3. 153, 765.
115. ina kriov . . . evnai: 'at the spot which men call the resting-place of the ram'; oupoi pirowtov ton Frixon koumias o kriov anepistvauto. Schol. For the legend v.n. 2. 653. For the constr. cf. 1. 216, 237; Pind. N. 9. 41. evna Peas porov anthewpei kalowtau: Il.
the irpoiSwv: 'Eparoadei'Tis
Aeolides Δι Φυξώ είσατο Φρίξος,
είξων κενο τέρασ παγχρύσεω, ὡς οἱ εἰσεπν
Ερμείας πρόφρων έξιμβλήμενος. ἐνθ' ἀρα τούσγε
Άργου φοράμοςύμχουν άριστής μεθέγκαιν.

to dé δ' ἀτραπτότο μεθ' ιέρον ἂλσος ἱκότω
φηγόν ἀπερεσίην διήμενν, ἣ ἐπὶ κῶς
βέβηλη, νεφέλη ἐναλίγκιον, ἥ τ' ἀνίοντος
ἡκύον φλογερήσιν ἐρευθεται ἀκτύνεσσιν.

αὐτάρ ὁ ἀντικρν περιμήκεα τειντότε δεηρῆν
ἴξὺς ἀνύπνουσα προῖδόν ὁφις ὅφθαλμοίσιν
νιστομένους, ροίζει δὲ πελώριον' ἀμφὶ δὲ μακραί
ἵόνες πτωμοῖο καὶ ἁσσετον ιάχεν ἄλσος.

ἐκλυνον οί καὶ πολλῶν έκας Τιτυνίδος Αἴς
Κολύδα γῆν ἐνέμοντο παρὰ προχοητί Λύκοιο,
ός τ' ἀποκιεύμανεν πτωμού κελάδοντος 'Αράξεω

φάσι ισμήρεται ιέρον ῥόον' οί δὲ συώμαιν

127. τείνατο Paris, unus, Brunck.
134. σών ἀμφω vulg.

11. 757, 'Αλεισθαν ἐν τα κολώνα Κέκληται,
'where is the hill called the hill of A.'

117. Μυνύην : v.n. 1. 703.
119. Αἰολίδης : v.n. 1. 143. Φυξώ : v.n. 2. 1147.
121. Ἐρεμαία : v.n. 2. 1146.
122. μεθέκαν : 'suffered them (i.e. Jason and Medea) to go apart.'

124. Virgil imitates this passage in describing Aeneas' search for the golden
bough, Aen. 6. 136 sqq.

125. νεφέλη ἐναλίγκιον : cf. Aen. 8. 622, quālis cum caerula nubes Solis
 inadverte radīs.

126. ἐρευθεται : cf. 3. 163.
128. ὀξὺς . . . προῖδων : cf. Od. 5. 393,
ὁδὲ μᾶλα προῖδων.

129. ῥόξει : 'hissed,' πελώριον : for the adverbial use of the neut. adj. cf.
207, 3. 533, 2. 323. ἀμφὶ κ.τ.λ. : cf. Aen. 3. 672 sqq., clanorem immensus
tollit, quo pontus et omnes Contremuere undae, pentusque exterrita tellus Italiae,
curvisque immiguit Aetna cavernis.

131. Εὐκλῦν κ.τ.λ. : cf. Aen. 7. 516,
Auditi et Triviae longe lacus : auditt

amnis Sulfurea Nar albus aqua, fontesque
Velinī.

Τιτυνίδος : τοῦ Τιτυνίδος πτωμαίῳ. ἀφ' οὗ
καὶ ἡ χώρα Τιτυνίδος κέκληται, νυμιονεῖεν
'Εραστοθέντης ἐν Γεωγραφίκοις. Schol.
The river is not mentioned elsewhere,
and it is quite possible that Titynis refers
to the origin of Aeetes, son of Helios,
and so grandson of the Titan Hyperion
(v.n. 54). Αἴῃς : v.n. 2. 417.

132. Λύκοιο : πτωμαῖώ ἀπὸ 'Ανδρέου
φεροῖνον συγκιίρναται Φάσιδι, καὶ ὀβώς
ἀπολέσατα το ἱδίον όνομα έκδίδωσιν εἰς
βάλασσαν. Schol. Strabo (476, 32) says
that it joins the Iris, not the Phasis.
Distinguish the river Lycus in Bithynia
(2. 724).

133. 'Αράξεω : the Schol. wrongly says
that this is the river in Scythia; it is the
river in Armenia flowing into the Caspian
Sea. For the frequent confusion of the

134. ιέρων : all rivers were spoken of
as sacred; cf. H. 11. 726, Soph. Ph. 1215,
Eur. Med. 416, etc.
Kaukasień ἅλαθ' eis ἐν ἑλαννομένοι προχέοσιν. 135
deimati δ' ἐξέγροντο λεγώιδες, ἀμφὶ δὲ παυσὶν
ηπιάχοις, οἱ τέ σφυν υπ᾿ ἀγκαλίδεσσιν ἴανον,
ῥοίζω παλλομένοις χέιρας βάλον ἀσχαλόσαι.
ὡς δ᾿ ἄετε τυφομένης ὠλης υπὲρ αἰθαλόσσαι
capnoio στροφάλγγες ἀπειρίτοι εἰλίσσοται, 140
ἀλλὴ δ' ἀδ' ἐτέρή ἐπιτελλεῖται αἰὲν ἐπιπρο
νεόθεν εἰλίγγυσιν ἐπήροσ εὔανιοῦσα:
ὡς τότε κεῖων πέλωρον ἀπειρεσίας ἐλέλειξεν
ψυμβόνων ἀζαλέσσιν ἐπηρεφέας φολίδεσσιν.
105
toio δ᾿ ἐλισσομένου κατ᾿ ὄμματα νῖσσετο κούρην.
"Πνων ἀοσοτήρα, θεῶν ὑπατον, καλέουσα
ἡδείη ἐνοτηθ, θέλει τέρας· αὐς δ᾿ ἀνασσαν
νυκτισλόνων, χθοῦν, εὐανεία δοῦναι εἰφορμῆν.
ἐπιστε δ᾿ Λίσονίδης πεφοβημένος, αὐτάρ ὣγ ὤθη
οἵμη θελγόμενος δολιχὴν ἀνελυτῇ ἀκανθαν
150

142. ἐλιγγυσίν coni. Wellauer: εἰλίγγυσίν vel εἰλίγγυσιν Pierson.
145. κατ᾿ ὄμματα νῖσσετο Merkel: κατόμματον εἰσέτο, L: κατόμματος εἰσᾶτο
schol., vulg.: κατ᾿ ὄμματος εἰσᾶτο Parisii. quatt., Brunck.

135. Καυκασίην ἅλαδε: this is the
Caspian according to the Schol., but
the Phasis discharges into the Euxine.
According to Hecataeus (p. 92 ed.
Klausen) the Caspian was connected
with the Euxine by the Phasis.

136. λεγώιδες: λεγώις is the Alex.
form for λέγω (Eur. Ἔλ. 652), which
Hesych. explains by προσφάτως στετοκιά.
ἀμφὶ δὲ παυσὶν: Virgil's imitation is
well known, Aen. 7. 518, et trepidae
is recalling Eur. Ἰτ. 557, βρέφη δὲ
φίλια περὶ πέπλους ἐβάλε ματρὶ χειρὰς
ἐπτομένας.

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
rings, even so then did that monster wind its
folds innumerable, cased in dry scales,'
de M. translates ὁλὴς 'une forêt,'
Way "a faggot-pile," Hom. de-
vires similes from smoke in Ἰ. 18. 207,
21. 522.

140. στροφάλγγες: cf. 3. 759.
141. ἐπιτελλεῖται: this verb is often
used of stars rising; here it means
'rises after (ἐπὶ) ' and takes the dat.
(ἐτέρρ), an innovation of Ap. Cf. 3.
277.

2. 1065, 3. 850. εἰλίγγυσιν seems to be
a modal dat. 'in wreaths,'

144. ψυμβόνας: τὰς εἰλήθεις τῆς
σπείρας, τὰς περιδιπήθεις. Schol. It
is ἀπ. λεγ. Cf. ῥύμβος (or ῥόμβος)
Eur. Ἰρ. 596, ἐν αἰθηρίῳ ῥύμβῳ, in
vortice aethero. See also I. 1359.

145. κατ᾿ ὄμματα νῖσσετο: the
corruption κατόμματον εἰσέτο is due to
the form νείσσομαι for νῖσσομαι (v.
π. I. 53). Brunck adopted κατ᾿ ὄμματος
εἰσᾶτο (εἴμαι), but such an expression
is without parallel. κατόμματον has
been explained as an adv. = ἐναιτίον
(Wellauer), or as an adj. with "Πνων
(Hermann).

146. ἀοσοτήρα: v. n. I. 471. δεων
ὑπατον: cf. II. 14. 233, "Ὑπὲρ ἕνα
πάντων τῶν θεῶν πάντων το ἀνθρώπων.

147. ἀνασσαν: Hecate.

148. νυκτισλόνων: v. n. 3. 862. εὐανεία
εἴφορμῆ: 'a favourable essay,' εἰφορμῆ
is ἀπ. λεγ. εὐανείας, δυσανείας, and
δυσανείας are all found in late Greek.

150. οἵμη: ἐπαθή. Schol.; lit. 'the
γηγενέος σπείρης, μήκως δὲ μυρία κύκλα, 
οὐν ὅτε βληχροζεί κυλινδόμενον πελάγεστιν 
κύμα μέλαν κωφῶν τε καὶ ἀβρομοῦν. ἀλλὰ καὶ ἐμπρὸ 
ὑσῶν σμερδαλέων κεφαλὴν μενέανεν ἀείρας 
ἀμφοτέρους ὀλοίση περιπτύξαι γενέσεσιν. 
ἡ δὲ μὴ ἀρκευθοῦν νέον τετμητὶ θαλλῶ 
βάπτουσ’ ἐκ κυκέων ἀκήρατα φάρμακ’ ἀοιδαὶς 
ραίνε κατ’ ὀφθαλμῶν, περὶ τ’ ἀμφι τε νήριτος ὀμὴ 
φαρμάκου ὑπὸν ἐβάλλε: γέννων δ’ αὐτῇ ἐτ’ χώρῃ 
θηκὲν ἐρεισάμενοι: τὰ δ’ ἀπειρῶν πολλὸν ὀπίσω 
κύκλα πολυπρέμινοι διεξ ὑίς τετάνυστο. 
ἐνθα δ’ ὁ μὲν χρύσεων ἀπὸ δρῦν ὁμυτο κώς, 
κούρης κεκλομένης: ἡ δ’ ἐμπεδον ἑπτυμία 
φαρμάκω ἐχὶ χερὶς κάρη, εἰσόκε δὴ μην 
ἀυτὸς ἐθ’ ἐπὶ νῦ α παλυτροπάσαθαι Ὀησον 
ἐνωγεν, λείπεν δ’ πολύσκιον ἄλασον Αρηὶς. 
ὡς δὲ σεληναῖν διχομῆνιδα παρθένοις αὐγῆν 
ὑψὸθεν ἐξανέχουσαν ὑπωροφίον θαλάμου 

168. ὑπωροφίου Merkel: ὑπωρόφίων vulg.: ὑπωρόφιος Pariss., Brunck.

way, or avenue' of song (Oli. 22. 34).

δυλιχν ... σπείρης: ‘relaxed the long spine of its sinuous earthen frame.’
Cf. Aen. 6. 422. immania terga resoluit
Fusus humi, totoque ingens extenditur antro.

152. ‘like a dark wave, dumb and noiseless, rolling o’er a sluggish sea’
(Coleridge); a beautiful conception to illustrate the silent unfolding of the
serpent’s coils.

βληχροῖς: cf. Pind. fr. 95, Βληχροὶ δυνοφεῖς νυκτὸς ποταμοὶ
(Hor. C. 2. 14. 17, flumine languido Cocythus) : Alc. 46, βληχρῶν ἀνεμῶν
ἀχεισαντοί πνεύμον. The Homeric form is ἀβληχρός, which Ap. uses in 2. 205.

153. κύμα ... κωφὸν: cf. Il. 14. 10, ὡς δ’ ὅπερ πορφύρη πέλαγος μέγα κύματι 
κωφῇ.

ἀβρομοῦν: this adj. seems to have quite the opposite meaning ‘noisy’ in
Il. 13. 41, where the conquering Trojans are described as ἀβρομοῖ, ἀβιχαῖοι.

156. ‘but she, dipping a freshly cut 
spray of juniper, drew forth from the 
witch-broth untampered drugs, uttering 
incantations the while, and sprinkled 
them on the serpent’s eyes.’ Cf. Aen.

5. 854, Ecce deus ramum Lethaeo rore 
madentem Vique soroparatum Stygia,
super utraque quassat Tempora; 
cunctantique natantia lumina solvit.

ἀρκευθοῦν: Pliny, N. H. 24. 8, says of the 
juniper: et huius duo genera: 
utraque accensa serpentes fugat. Sunt 
qui et perungunt corpus c semine eius 
in serpentium iuct.

tετημόστ: this form, with passive 
meaning, is only found here. It is 
apparently on the analogy of κεκυμάς, 
βεβαιαίας, τετημᾶς, κεκαρμᾶς.

157. βάπτουσ’ ἐκ κυκέων: for the 
constr. cf. Theocr. 5. 127, ἄνω δ’ ὀδας τὰ 
καλπίδι κηρία βάφαι: Antiph. (25, Kock), 
ἀντίαιναν ... ἐκ μέσου βάβασα τοῦ λέβητος 
... ὀδας. ἀοίδας: modal dat.; cf. 
142. 1506, 3. 1297, 2. 580.

158. νηρίτος: πολλή. Schol., v. n.
3. 1258.

161. πολυπρέμινοι: πολυστελέχους.
Schol., ἄπ. λεγ.

167. ‘As a maiden catches on her 
fine-spun robe the beams of the mid-
month moon rising above her chamber 
beneath the roof, etc.’ Cf. 1. 775 sqq.
διχομῆνιδα: v. n. 1. 1231.

168. ὑπωροφίου: in Hom. we have
frequent mention of women’s chambers in the upper story (ὑπερώιον) which was reached by a κλίμα: v. Jebb, J.H.S. vii. 170 sqq., Monro, Od. App. v. 169. ἐαν: in Ap. always a subst., cf. 1155, 1189: in Hom. we have ἐανος (subst.), and ἐανος (adj.). ὑποίσχεται: cf. 473. Ap. alone uses the form, v.n. 2. 24. 1. ... δερκομένης: v.n. 3. 1009. 173. μαρμαρυγη: instr. dat.; v.n. 2. 42. ληνων: the pl. of ληνος, lana, is used here on the analogy of ἐρια. ληνη is found in Aesch. Eum. 44. and Hesych. explains it by ἐρια. 174. ἕνως: this Homerian epithet of oxen is variously explained: (1) ραίλινγ, ἐανος (2) sleek, rt. ἀν ο revel ο ... γλίστερον, ἀνω. 175. ἀγρόσται: καμηγοι. Schol. In Attic it means ‘herdsman’ (ἀγρός): v. Wilamowitz on Eur. H.P. 377, who points out that the latter connexion with ἀγρόστη strictly requires the accentuation ἀγρόστης. ἀχαινήν: ‘bracket,’ i.e. a stag with short spike-like antlers, cf. ἀκίδες ‘points.’ The Schol. derives it from a Cretan city Achaea, which seems to have existed merely in his imagination. Some connect it with a word ἀθαυ (ἐρια, Hesych.), and explain it either ‘cui tenera adhuc cornua et mollis ad instar velleris lanuginos’ (Salmisius), or ‘mollibus pilis insignis’ (Beck, Lehrs). The peculiarities of the ἀχαινής ἐλαφος are described in Arist. H.A. 2. 15. 9, 9. 5. 8. 176. ἀωτων: ‘fleece,’ a meaning found in Od. 9. 434. The neut. form prevails in late Gr. It is connected with ἀμια, like flockus with flo: v. Buttm. Lexil., Bury on Pind. Α. 2. 9. 179. ἐπιεικένος: cf. 3. 45. 180. ὑπάτου: v.n. 1. 222. ποδηνύκες: cf. 1. 324. 181. ἐεἰλα ἀφασοίμενος: ‘he grasped it in his hands, rolling it up.’ ὅφρα μη: Hom. uses μη with verbs of fearing, and confines ὅφρα μη to final clauses. In Attic we sometimes find ὅτως μη, e.g. Plat. Euthyphr. 4. E, ου φοβει ὅτως μη ... τυγχάνετι πράττειν. 182. νοσφίοστεται: ἀφαίρηστεται. Schol.; more probably aor. subj.
187. αὐτῶς pro ἀλλοὺς D'Arnaud.
188. φάζεσθे v.l. in schol.
189. ἀλλοι μὲν L, vulg.
190. φίλου L, Merkel.
191. τὸ...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 νηγάτου see on 1. 775. ἐνεισάτο: this curious form contains a double augment, as εἰ represents εἰ in the Homeric ἔσσατο, Od. 14. 295, μ’ ἐπὶ νῆσος ἑσσάτο ποντοπόροιο.
192. χάσατε: only here c. inf.
193. χρεῖον: 'the object'; v.n. 3-33.
194. εὐπαθῶς: this adv. is ἑπτ. loci; for the adv. v. 2. 618; cf. δυσπαθᾶς, 52 supr.
195. ὅμως: 'with the din of armed men.' ἐκ ποταμοῦ: they had rowed up the river to the Plain of Ares, 3. 1270.
196. διὰ νῆσος: i.e. throughout the whole length of the ship. ἄμοιβαδίς...ἐξόμενος: these words have been interpreted in different ways. The passage closely resembles 2. 1061, ἥμισες μὲν ἐρέσσετ' ἄμοιβαδίς, ἥμισες δὲ Δούρασι τε ἐξοστοία καὶ ἀστίσιον ἀπεστε νῆα. There ἄμοιβαδίς means that the two divisions were to relieve each other, and so de M. renders here, 'chaque homme s'associant 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, Shalt the half of you sit at the oars to toil.' This derives support from the use of ἐραυομαθάδις, i. 380. ἄμοιβαδίς is only found here c. gen. For the nom. abs. cf. i. 396.
201. θοὸν: v.n. i. 743. ἐκμα: κάλυμμα. Schol.; v.n. 1. 1200.
202. έοῦς = ἡμετέρους; v.n. i. 1113.
203. ἐπερείδεται: as one leans on a staff; cf. At. ἀκελ. 276, βακτρίοις ἐπε-ρεῖδεμεν.
204. κατηφείνην: v.n. i. 267. ἧ καί: denoting the alternative which the speaker prefers, or which is more pro-
...v. the...modal...219.

Trape
tos.

M. Hdt. η Λίτη...πάση τε Κόλχος

Μηδείς...περίτυπτοσ έρως καὶ ἔργ' ἐτέτυκτο.

...δ' ἀγορην...ἐνι τεῦχεσιν...οὐσα...δέ...πόντου

κύματα...χειμερίου...κορύσσεται...ἐξ...ἀνέμου,

...γι' οὖσα...φύλλα...χαμάζε...περικλαδέος...πέσεν...υλης

φυλλοχώρον...ἐνι...μηνί...τίς...ἀν...τάδε...τεκμήριατο;—

...ὁι...ἀπερέστιοι...ποταμοῦ...παρεμέτρεν...ἄρθας,

κλαγγη...μαμίωντες...δ'...ἐυτύκτω...ἐνι...δίφρο

Λίτης...ὑποσι...μετέπρεπεν,...οὐς...οὐσάσεν

...Ηέλιος...πνούσην...εἰειδομένους...ἀνέμου,

σκαν...μὲν...ρ'...ἐνὶ...χειρὶ...σάκος...δυνώτων...ἀείρων,

τῇ...δ'...ἐτέρη...πεύκη...περιμήκεα...παρ...δὲ...οἱ...ἐγχος

ἀντικρυ...τετάνυστο...πελώριον.

...ηνία...δ'...ἵππων

208. νεος...Rzach. ναος...G.

214. οὐσα...δὲ...Merkel:...οὐσα...τε...codd.

219. μαμίωντες...Pariss. quatt.:...μαμίωντες...vulg.

bale:...cf. 276. ἀρέσθαι:...for...the...connexion...of...ὑπόθηκα...with...ἀρμανή...v. Jebb

on...Soph. Αι. 75.

208. Cf. Aen. 4. 579, Dexit vaginaco eripit ensem Fulminem, strictoqve fērit retinacula ferro. νεος:...the...only...instance...of...this...Attic...form...in...the...poem. Ρzach's νεος...may...be...right.

210. παρέβασκεν:...stood...beside...him...to

"defend...him,...as...the...παραβάσθι...stood

beside...the...νίχας...in...the...war-charm;...cf.

II. 11. 104. "Αντίφος...ἄ παρεβασκε.

211. ἄμοτον:...v.n. 1. 513.

212. περίτυπτος:...περιβάθης. Schol.,

an...Alex. word.

214. οὐσα...κύματα:...the...numbering of...the...waves...is...a...proverbially...hopeless...
task;...cf. Theocr. 16. 60, ἐπ' ἣνι κύματα...μετρεῖν:...Virg. G. 2. 108, nosse quot

Ionii veniant ad litora flactus:...Mart. 6. 34. 2, Oceani flactus me numerare inbes.

215. κορύσσεται:...cf. 2. 71, 1. 1028.

216. Cf. Aen. 6. 309, quam multa in

silvis...autumnii...figore...primo...Lapsa...cadunt

folia. Ap. is recalling Od. 9. 511. II. 2. 800,

where...we...have...the...simile...of...the...leaves.

περικλάδιος:...lit. ...'with...branches...all...round,'...ἀπ. Λεγ.

217. φυλλοχώρον...ἐνι...μηνί:...this...phrase...was...used...by...Hesiod, as...we...learn...from

Poll. I. 231.

218. παρεμέτρεν:...παρέπλευον. Schol.:

v.n. 1. 595.

219. κλαγγη:...modal...dat.

221. Ηέλιος:...father...of...Aeetes,

πνοίσην...εἰειδομένους:...cf. 1368:...Η.

10. 437, θείειν...ἀνέμοιον...δυσίοια.

222. δυνώτων:...'rounded':...cf. Η. 13. 407,

ἀσπίδα...δινώτην, 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:...λαυτάδα, ὡς...ἐμπρήσῃσα

τὴν...ναύν. Schol. So...Hector...tried...to

burn...the...ships...of...the...Greeks...in...II. 3.

Cf. the...device...on...the...shield...of...Capanoeus,

Aesch. Τh. 427, ἔχει...δὲ...ἡμά...κατακλημένον

ἀβδον...πυρφόρον, Φλέγει...δὲ...λαυτάς...δια

χερῶν...ἀπλισμένης...Χρυσός...δὲ...φασί...εἰραμαιν'...πόθεν...πόλιν.
γένος χερῶν "Αψυρτος. ἔπεκτρο δὲ πόντου ἐταμεν
νής ὧν κατερρυσίων ἐπειγομένη ἐρέτησιν,
καὶ μεγάλου ποταμοῦ καταβλάσκοντι πέθρω
αὐτάρ ἀναξ ἅτη πολυπήμουν χειρᾶς άείρας
'Ηλίου καὶ Ζήνα κακῶν ἐπιμάρτυρας ἔργων
κέκλετο· δεῦα δὲ παντὶ παρασχεδὸν ἤπνε λαῷ,
εἰ μὴ οἱ κούροιν αὐτάγρετον, ἢ ἀνὰ γαϊαν,
ἡ πλωτῆς εὔροτες έϊν ἄλος οἴδιματι νή,
ἀξοῦσιν, καὶ θυμὸν ἐνστήσει μενεαίων
τίσασθαι τάδε πάντα, δαίσονται κεφαλῆσιν
πάντα χόλον καὶ πᾶσαν ἐϊν ὑποδέγμενοι ἅτην.

'Ος ήπιατοι Λήτης τ' ἡμιτι Κόλχουν
νήσα τ' εἰρύσσαντο, καὶ άρμενα νηυσιν βάλοντο,
αὐτῷ δ' ἡματι πόντου ἁνήον' οὐδε γε φαίης
τόσον νηήτιν στόλοι ἐμεναιν, ἀλλ' οἰωνόν
ιλαδόν ἀστετοίν ἔθνοι πειδρομέειν πελάγεσσιν.

Οὶ δ' ἀνέμου λαυφύρα θεᾶς βούλησιν ἀνέτος
'Ηρησ', ὀφρ' ὀκιστα κακῶν Πελίαο δομοσιν

233. ἐνιπλῆσει: Brunck: ἐνιπλῆσει codd.
237. εἰρύσσαντο Brunck: εἰρύσσα στοι codd.
241. θεᾶς Merkel: θεᾶς codd.

225. γένος: v.n. 3. 1251. ἔπεκτρο . . έταμεν: 'was cleaving its way out from
the river into the sea.' The compound is
ἀπ. λεγ.

227. καταβλάσκοντι πέθρῳ: 'the
downward current.'

229. ἐπιμάρτυρας: in H. 7. 76 the nom.
is ἐπιμάρτυροι, but in Od. 1. 273 Zenod.
read ἐπιμάρτυρες for ἐπιμάρτυρουι.

230. ἡπύ άλα: ἡπύ here c. dat. as in
Eur. Diuc. 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
αὐτάγρετον: on Od. 10. 148 the
grammarians give a double interpretation
of αὐτάγρετα, (1) αὐτάρετα, (2) πάραντα
ἀγρευομένα. 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: lit. 'navigable,' cf.
Hdt. 2. 102, θάλασσαν οὐκετί πλωτῆν
ὑπὸ τῶν βραχέων.

234. κεφαλήσιν: cf. H. 4. 162, σὺν τι
μεγάλῳ ἀπέτασαν Σὺν σφήνας κεφαλήσιν.

235. ἅτην: cf. 228.

238. ἁνήον: 'put out to sea': cf.
Od. 10. 322, ἐκ Τροιῆς ἀκιόντα (ἀνα-
ὡς in ἀναπτείνα, ἀνάγεσθαι).
οὐδέ κε φαίνοι 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 τάσον followed by an ad-
versative particle cf. H. 21. 275, ἀλλος ὃ
οᾶ τίς μοι τάσον αἰτεῖν Οὐρακίωνον ἄλλος
φίλης κατηρ. οἰκον.: cf. H. 2. 459, τὸν δ' ἅ
_userdata_ ὁμοίων πετευών ήτοιεα τοιάδος, κ.τ.λ.

240. πειδρομέειν: cf. 3. 1371; 7 supr.
241. λαυφύρα: for the adversative use
Eur. Iou 717, Βάκχιος λαυφύρα πῆδα: 849
infr. The Homeric phrase is άνεμοι
λαυφύρα κέλευθα.
Αλιαίγ Μήδεια Πελασγίδα γαίαν ἴκηται, ἥν ἐνι τριτάγὴ πρυμνήσια νῆσος ἔδησαν
Παφλαγόνων ἀκτήσι, πάροιθ "Ἀλνος ποταμοῖο.
ἢ γὰρ σφ' ἐξαποβάντας ἄρεσσασθαί θυεόσσων ἴνωγει Ἑκάτην. καὶ δ' ἲ τὰ μὲν, ὄσσα θυηλῆν
κούρη πορσανέουσα τιτύσκετο, μήτε τις ἴστωρ εἰη, μήτ' ἐμέ θυμὸς ἐποτρύνειεν ἀδειεν.
ἀγοραὶ αὐνήσατ' τὸ γε μὴν ἔδος ἐξετὶ κείνον,
ὁ μ' θεό ἑρως ἑπὶ ῥημίσων ἐδειμαν, ἀνδράσιν ὀψιγονοισι μὲνει καὶ τῆμος ἱδέσαι.

Αὐτίκα δ' Λισονύδης ἐμυῆσατο, σὺν δὲ καὶ ἄλλου ἑρως, Φυήγος, ὃ δὴ πλόου ἄλλου ἐειπεν
ἐξ Αἰθῆ ἐσσεσθαί: ἀνώιστος δ' ἐτέτυκτο
πᾶσιν ὁμᾶς.
"Ἀργος δὲ λιαυμοενοις ἄγροευσεν:
"Νυσσόμεθ" Ὀρχομενοῦ τὴν ἔχραιν ὑμι περήσαι
νήμερτης οδὲ μάντις, ὡς ἡνυβήτε πάροισεν.
ἐστιν γὰρ πλόος ἄλλος, ὑν ἀθανάτων ἱερῆς.

243. ἔκατον Brunk.
244. ἐτὶ Paris. unus: in vulg.
245. ἀκτησὶ Paris. unus: ἀκτασία vulg.
252. τῆλος' Köchly.
255. δ' ἐτέτυκτο Paris. tetr.: δὲ τετυκτο L. G.
257. νεσιόμεθ' és L., Vatt., Vrat., Vind.: νεύμεθ' és Pariss., Brunk. τῇ G.

243. Αἰαίγ: cf. 3. 1136. Πελασγίδα: v.n. 1. 580.
245. πάροιθ" Ἀλνος: 'at the mouth of the Halys'; v.n. 2. 366.
247. ἡ: Medea.
247. ὁσακ. τ.λ.: 'all that the maiden prepared in making ready the sacrifice.'
Ἀρ. uses θυηλῆ for sacrifices in general (1. 420, 2. 150), but in Hom. θυηλαὶ are ἀπαρχαί (v. Lehrs, Aristarch. 82).
249. For a like reserve on the poet's part v. 1. 921.
250. ἔδοι: Νόμισε, ἐν τῷ ἕκτῳ περὶ
'Ἡμικλείας, Ἐκάτης φιλοὶ ἰερὸν εἶναι ἐν τῇ Παφλαγονίᾳ Μηδείας ἵδρυσαμένης.
Schol.
252. Cf. 1. 1062, 2. 812. καὶ τῆμος: τελ ὁλικὶ. The nearest parallel to this strange use of τῆμος is 1400 mfr, where we have it contrasted with χεῖς.
254. Φυῆγος: for his counsel v. 2. 420 sqq.
255. ἀνώιστος: sc. πλόος, 'unknown'; v.n. 1. 680.
256. "Ἀργος: son of Phrixus.

257. νυσσόμεθα: pres. for fut., 'we will return to Orchomenus by the way which that seer bade you go.' τῆ: = τῆν ὄνομαν.
Virg. may have imitated this elliptical use in Aen. 6. 95, Tu ne cede malis, sed contra audentior ito Quam (sc. viam) tua te fortuna sitet.

259. πλόος 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 Timagetus, author of a work περὶ λιαυμῶν, who is otherwise unknown. ἱερῆς: the learned records of the Egyptian priests are often referred to, e.g. Diod. 1. 44, Hitt. 2. 3 sqq., Cie. Rep. 3. 8.
317

πέφραδον, οἷς Ὄηβης Τριτωνίδος ἐκγεγάσων. 260
οὖσσ τείρα τάντα, τὰ τ' ὀφραίῳ εἰλισσονταί, οὐδὲ τί πω Ναον ἱερὸν γένος ἢν ἀκόουσαι
πενθομένους οἴοι δ' ἔσαν 'Βρικάδες Ἀπίδανῆς,
Ἀρκάδες, οἵ καὶ πρόσθε σέληναις ὤδησονται
ξόενος, φηγον ἔδοντες ἐν ὀφρεσιν. οὐδὲ Πελασγίς
χθῶν τότε κυδαλμοσών ἀπάνσετο Δευκαλίδησιν,
ὁμοίον ὡς Ἡερή πολυλής ἐκλήμετο,
μὴ τηρ Ἀγυπτίων προτερηγενέων αἰζηῶν,
καὶ ποταμὸς Τρῖτων ἡφροος, ὡς ὁ πάσα
ἀρέται Ἡερή. Δίουδε δὲ μν ὀλοτε δενεί
ὁμοίοι οἷς προχοῆσι δ' ἀνασταχύνον ἅρουραι.

269. ἡφροος coni. Wellauer: εἴφροος G: εἴφροος L, Vatt.: Τρίτωνος εἴφροος
Paris.: εἴφροος Meineke: εἴφροος Merkel in ed. min.

271. προχοῆσι Paris. quatt: προχοῆσι vulg.

260. Ὄηβης: Thebes in Egypt. Τριτωνίδος: Τρίτων was the oldest name of
the Nile (v. 269).

261. οὖσσ τείρα: τοὺς Αἰγυπτίους φησιν γεγονέα τρό τούτα τὰ ἀστρα
φάνται. Schol. Hdt. (2. 2) says that the Phrygians were the oldest of all peoples, and tells the story how Psammetichus, king of Egypt, tried to decide the
question. Our line is modelled on Η. 18. 485, ἐν δέ τὰ τείρα τάντα, τὰ τ' ὀφραίῳ ὄστεθάνων.

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
dcalled Danai.

263. 'Ἀπίδανῆς: i.e. Peloponnesian. Aspis was a mythical king of the Pelopo-
nnesus, and the land was called 'Ἀπία (cf. Soph. O.C. 1303).

264. The Arcadians were said to have existed before the moon, and so were
called προπεπτόμενοι. Ar. (Nub. 398) also uses the quaint compound βεκκέσελήνως
for 'antediluvian,' βεκκος referring to the story in Hdt. 2. 2. and άληγνος 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. ὢδοντα: v.n. 2. 528.

oracle in Hdt. 1. 66 we find πολλοὶ ἐν Ἡρακλῆ Βαλανθάγοι ἄνδρες ἐπίσ.

266. Δευκαλίδησιν: οἱ ἄπο δευκαλίον τὸ γένος ἔχοντες ἐβασιλεύον Θεσσαλίας,
ἀς φησιν ἕκατον καὶ ἱσοίοδο. ἡ Θεσ-
σαλία δὲ Πελασγία ἐκελεῖτο ἀπὸ Πελασγοῦ
tοῦ Βασιλείσαντος. Schol. For Deucalion
cf. 3, 1087.

267. 'in the days when Egypt, mother of primeval man, bore the name of Aeria,
land of the rich cornfields.' In Aesch. Suppr. 66 the Danais tell of their flight
ἀείς ἀπὸ γαῖς (i.e. Egypt). Tucker explains ἀείς as 'far-off' 'dimly-seen' (v.n. 1, 380), and mentions another exp-
planation 'misty,' the hazy ἄρι ἡρ of Egypt
being contrasted with the αἰθήρ λαμπρό-
tατος of Attica. Our Schol. interprets it as μελάγγαιος, referring to the rich
black soil.

269. Τρίτων: this name of the Nile is mentioned in Plin. N.H. 5. 9. ἡφροος:
formed on the analogy of ἑυκομος. Hom. has ἔφροος.

270. ἀρέται: cf. Eur. Hel. 1, Νείλου μὲν ἀθῇ καλλιτάρθηνες ἰμαῖ, ὡς ἄντι δίας
ψακάδος Αἰγύπτου πέδου, Δευκῆς τεκείσης
χρύνος, ἀρέταις γύμας. For the absence of
rain in Egypt v. Hdt. 2. 14 with Raw-
linson's note. In 2, 19 Hdt. discusses the
overflow of the Nile.

271. ἅλις . . ἄρουραι: 'the crops
spring up in abundance through the
overflowing of the river.' For προχοῆσι
v.n. 1, 11.
the graven records of their forefathers, the pillars on which are inscribed all the ways and boundaries both of the sea and of the dry land for those who journey on all sides round.' γραπτός: found elsewhere only in Od. 24. 229, γραπτός ἀλέεινων, where it means the 'scratchings' of thorns. κύρβιας: "columnas lapideas, calce oblitus et sic pictas" (Hoeelzlm). At Athens the laws of Solon were written out on square-based pyramidal pillars, which were called ἀξονες because they revolved on a pivot, and κύρβιες because of their shape (Gilbert, Griech. Staatsalterthümer i 155).

282. ὑπατον κέρας Ἄκεανοι: 'the northernmost branch of Ocean.' v.n. 1. 222. In Hes. Th. 789 the Styx is described as Ἄκεανοι κέρας. Every river could be called a branch, ἀπορράξις, of Ocean, the great river encompassing the earth, the parent of all other rivers, fountains, etc.

283. προβαθής: 'exceeding deep.' If the v.l. προβαθύς were correct, it would be the only exception to the rule that these compounds end in -ης. ὀλκάνοι: cf. 1. 603; for the navigability of the Danube in ancient times v. Pauly-Wissowa, Real-Encycl.

284. ἐκάς διετεκμήραντο: 'they have traced it on the pillars (κύρβιες) afar off.'
εἰς οἶον: πηγαί γὰρ ὑπὲρ πνοῆς βορέαο
'Ripaiouis εν όρεσσιν ἀπόπροθε μορμύρουσιν.
άλλα ὀπόταν Θηρκῶν Σκυθέων τ' ἐπιβήσεται οὐροὺς,
ἐνθα διῄκ' ὅ τι μὲν ἐνθα μετ' ἡπίων ἄλα βάλλει
τῆς ὕδρως, τό δ' ὀποσθε βαθὺν διὰ κόλπον ἴησων
σχιζόμενος πόντου Τρινακρίου εἰσανέχουτα,
γαί' ος ὑμετέρη παρακέκλιται, εἰ ἐτέον δὴ
ὑμετέρης γαΐς 'Αχελώοις ἐξανύσην;'
"Ως ἄρ' ἐγνή τοις ὅταν δὲ θεα τέρας ἐγνῦνλίξεν
αιστον, ὤ καὶ πάντες ἐπευνήμησαν ἴδοντες
στέλλεσθαι τῆν ὁμον. ἐπιπρὸ γὰρ ὅλκος ἐτύχη
μορφήν ἀκτίνος, ὕπη καὶ ἀμεύσιμον ἰεν.

286. ποιας Brunck.
287. ἐπιβησεται Pariss.: ενιθησεται vulg.
288. ἡφιν Gerhard: 'Ιονιν codd.: 'Αξελιν Flangini: ϊμετέρην Fitch.
289. τηλι Wellauer.
290. ὑμετέρη L., vulg.
291. ὑμετέρης G.
292. ἀμεύσιμον ex Et. Mag. 82, 11 restituit Ruhnken: μόρφσιμων codd.

287. 'Ριπαιοίς: cf. Virg. G. 1. 241, 3. 381. The blasts (βεσαί) of Boreas were supposed to come from these mythical mountains; v. Soph. Ὀ. C. 1248.
288. 'dividing there into two branches' it sends part of its waters into the eastern sea on this side, while winding backwards it discharges the rest through a deep gulf which runs into the Trinacrian sea.' ήφιν ἄλα: for this name of the Euxine cf. 2. 745. 'Ιονιν of the MS. is clearly corrupt and probably due to a confusion with 652 infr., τῇ δ' άντε μετ' 'Ιονιν ἄλα βάλλει, where we have a similar description of two mouths of the Rhone. Merkel tries to defend 'Ιονιν by a doubtful passage, Amm. Marc. 22. 8. 13, Bosphori vocati quod per eos Inachi filia... ad mare Ionium permeavit. From this he infers that 'Ιονιν ἄλα could mean the Pontus. The notion that the Ister discharged into both the Adriatic and the Pontus is censured by Strabo (47. 44) and by Diodorus (4. 56). It was only through the conquests of the Romans under the Empire that any accurate knowledge of the Danube was acquired.
289. πόντου Τρινακρίου: the Mare Siculum at the lower end of the Adriatic. Sicily was called Τρινακρία from the three promontories, Lilybaenum, Pelorus, and Pachynum. In 965 infr. it is called θρυακί; v. M. and R. on Od. 12. 127.
290. 'είτεών: Argus speaks doubtfully as one who has only heard of Greece by report. "Hæc poetae est διάνωσι Logica: mare, in quod exit Achelous, est ad Graeciam: mare, in quod exit Acheclus, est Siculum (aut vulgo Ionium): Siculumigitur mare est ad Graeciam" (Hoelzlin).
291. 'Αχελώοις: mod. Asprotopatomo, flowing between Acarnania and Aetolia into the Sicilian or Ionian Sea.
292. φ . . . ὁμον: 'wheret, when they beheld it, they shouted assent with one accord to journeying on this course.' ἐπευφ. governs ὅ (cf. 1. 556), and also στέλλεσθαι, cf. Η. 1. 22, πάντες ἐπευφήμησαν 'Ἀχαιοι Αἰθέϊσθαι τ' ἱερα καὶ ἄγαλα δέγκα άτωνα.
293. ὅλκος: cf. 3. 141.
294. δπη . . . ἀμεύσιμον: 'where they would find a passage.' Ετ. Mag. 82, 11 (citing this passage), ἀμεύσιμον Porph. codd. The word is ἀπ. λεγ.: ἀμεύσιμαι (Pind.) is Doric for ἀμεύσιμοι. Curtius
(front of neck), and cf. Xiatrois irap' Trafieaxo-Tov 3 triangular, 

As corrupt, and wished to restore ἱφαῖον (v. 289) or some other name of the Pontus. But we are told that Absyrtus made his way by the Kal'ν στόμα, and so (tō) arrived at the Ionian Sea, which excludes the possibility of the gulf being the western part of the Pontus. The κόλπο is the same as that spoken of in v. 290. ἀγκόνη could be used of a wide tract of land; cf. Hdt. 1. 72 where the distance is 270 miles.

309. Πεύκη: an island enclosed by two of the mouths of the Ister; cf. Val. Fl. 8. 218, Insula Sarmaticae Peuce stat nominem nymphae Torvus ubi et ripa semper metuendus utraque In freta per saevos Hister descendit alunos. Eratosthenes explained the name from the pine-woods which grew there. See also Martial 7. 7. 1, 84. 3.

310. τριγλάχων, κ.τ.λ.: 'triangular, with its broad base reaching to the shore of the Euxine, and its narrow apex in the line of the current. Around it the river branches into two outlets.' Hom. uses τριγλάχοι of arrows 'three-barbed'; Pindar (fr. 322) applies it to Sicily. According to Choeoboscus the form τριγλάχων was used by Simonides (fr. 248, Bergk), τριγλάχων ὀπίσθος.


302. μέμεν G.
308. παρέσχατον supr. ρ scr. ν L: παρέσχατον G: παρ' ἐσχάτον Vatt.
312. καλέουσι Νάρηκος Hoedlin: καλέουσιν ἄρηκος vulg.
taavptoy.

320. elsewhere with Gipsy.

322. the where, 'facing the southern (or left hand) side of the island.' Though the Nárphos stoma was at the south of Peuce, and the Kalv stoma to the north, yet Ap. reverses their position here, and describes the Argonauts who went through the Nárphos stoma as sailing 嵘foi, i.e. on the northern side.

316. εἰσαγήσῃ: v.n. 2. 795.

317. παμενένες: the bewilderment of the shepherds at the sight of the Argo was depicted by Accius in his Media, of which a long fragment is preserved by Cicero, N.D. 2. 35, 89, introduced by the words 'atque ille apud Accium pastor, qui navem non quum ante vidisset, ut procul divinum et novum vehiculum Argon- tarum e monte conspicit, primo admirans et perterritus hoc modo loquitur.'


320. Σίγυννοι: Herodotus (5. 9) says that this is the only tribe dwelling in the deserts of the Ister. The name is supposed to be identical with Zigeuner, Gipsy. The Schol. derives from them the word σίγυννος 'a spear' in 2. 99.

321. Γραυκένοι: not mentioned elsewhere.

322. Σίνδοι: Strabo (424, 54) mentions this tribe as dwelling on the borders of the Maeotics; cf. Hdt. 4. 28. Δαυρινον πεδίων: otherwise unknown.


324. εὐκόπελον Καυλιακοῖο: τῆς Σκυθίας πλησιόν του 'Ἰστρον, οἵ θετεειει Πολείων ἐν Κτύσε: Ιταλικῶν καὶ Σικελικῶν. Schol. Preller places this rock at the confluence of the Danube and the Drave (Müller, Frag Hist. Gr. iii 120).

327. Κρονίνην ἁλα: the Adriatic, so called because Kronos fled from Greece to Italy which bordered on the Adriatic. Aesch. (Πρ. 830) calls Κόλπος 'Ρέας:
πάντη, μὴ σφε λάθοιεν, ὑπετμήξαντο κελεύθους. οἱ δ’ ὀπίθεν ποταμοῖο κατήλυθον, ἐκ δ’ ἐπέρησαν δοῖας Ἀρτέμιδος Βρυγηίδας ἁγχόθι νήσους. τῶν δ’ ἦτοι ἑτέρη μὲν ἐν ἱερὸν ἐσκέν ἐδεθοῦν’ ἐν δ’ ἑτέρη, πληθύν πεθυλαγμένοι Ἀιφύρτου, βαίνον. ἐπεὶ κείναι πολέων λίπον ἐνδοθ νήσους αὐτώς, ἀξόμενοι κοὐρήν Διός: αἱ δὲ δὴ ἄλλαι στεινόμεναι Κόλχοιοι πόρους εὑριντο θαλάσσης. ὃς δὲ καὶ εἰς ἄκτας πληθύν λίπεν ἁγχόθι νήσων μέσφα Σαλαγγώνος ποταμοῦ καὶ Νέστιδος αἰής.

Εὐθα κε λενγαλέγει Μινύαι πότε δημοτὴ παυρότεροι πλεόνεσσων ὑπείκαθον: ἀλλὰ πάροιθεν συνβείνη, μέγα νείκος ἀλευάμενοι, ἐταμοντό, κώς μὲν χρύσεων, ἐπεὶ σφισὼν αὐτὸς ὑπέστη Λιῆτης, εἰ κείνοι ἀναπλήσειαν ἀέθλους, ἐμπέδον εὐδικήν σφέας ἐξέμεν, εἰτε δόλοισω, εἰτε καὶ ἀμφαδὴν αὐτῶς ἀέκοντος ἄπηύρων.

330. Βρυγηίδας ex schol. ad v. 1002 Stephanus: Βρυγηίδας vulg.
331. τῶν ἤτοι Paris. unus, Brunck.
332. πολλῶν vulg.: πολλῶν Brunck.
333. ἁκτας Vind., Vrat. in marg.: ἁκτας supr. scr. γυν. ἀλλας L.: ἀλλας vulg.
335. συνβείνην O. Schneider: συνβείν vulg.; συνβείνια Pariss., Brunck.

Virg. (Aen. 8. 329) speaks of Italy as Saturnia tellus.

328. ὑπετμήξαντο κελεύθους: ‘cut off the passages’; cf. Λτ. Ἐγ. 291, ὑποτεμοβίωι τὰς ὁδοὺς σου.

329. οἱ: the Argonauts who came down the river after the Colchians. ἐκ δ’ ἐπέρησαν . . . νήσους: ‘came forth from the river to the islands.’ For ἐκπερεῖν c. acc. cf. Enbul. (f. r. 10, Kock), Ἀθηνᾶς ἐκπερεῖν ‘to go forth to Athens.’ See also on 1. 644.

330. Βρυγηίδας: the Βρυγοί dwelt in the north of Illlyricum; cf. Strab. 271, 20. The Phrygians were said to be an offshoot from them. ἅγχοθι: adv. As a prep. it takes the gen. (v. 336).

333. βαίνον: ‘they landed.’ ἐπεὶ κ. τ. Λ.: ‘for through reverence for the daughter of Zeus they (i.e. the Colchians) left those two islands unoccupied in the midst of so many others; but the others were crowded with the Colchians, and guarded the outlets to the sea.’

336. ‘likewise also he (i.e. Absyrtus) left a multitude of men on the shores near the islands, as far as the Salangon and the Nestian land.’ The corruption νήσου crept in from 330 and 333, and then ἀλας was substituted for ἁκτας to yield the meaning ‘he left forces on other islands near at hand.’ The river Salangon is not mentioned elsewhere. Scylax included the Νεσταῖοι in the Illyrian tribes.

338. κε: they would have been worsted, if it had come to a battle. Μινύαι: v. n. 1. 231.


341. ὑπέστη: for his promise v. 3. 418 sqq.

343. ἐμπέδον . . . ἐξέμεν: ‘they shall keep it for ever and of right.’

344. ἀέκοντος ἄπηύρων: cf. II. 1. 430, τὴν ὑπὸ βία ἀέκοντος ἄπηύρων.

αὐτώς: ‘thus’ (with ἄπηύρων).
αὐτῶρ Μηδείαν γε—τὸ γὰρ πέλεν ἀμφήριστον—
παρθέναα ηυρίζαν κοῦρη Λητώιδι νόσφιν όμιλοῦν,
εἰσόκε τις δικάσην θεμιστοχών βασιλῆων,
εἰτὲ μιν εἰς πάτροις χρείω δόμον αὐτής ἵκανεν,
εἰτὲ μεθ’ Ἐλλάδα γαῖαν ἄριστησισών ἔπεσθιαν.

Ἐνθα δ’ ἐπεῖ τὰ ἔκαστα νῦν πεμπάσσατο κοῦρη,
δὴ ρὰ μιν ὄξειει κραδήν ἔλεγεισαν ἀνίαι
νυλαμεῖς: αἰών ἐν νόσφιν ἱησοναν μοῦνον ἑταῖρων
ἐκπροκαλεσσαμένη ἀγεν ἀλλοιδίς, ὁφρ’ ἠλιάσθην
πολλοῖς ἐκάς, στουόνεντα δ’ ἐνωπαδίς ἐκφατο μοῦθων;

“Alsiony, τίνα τήνδε συναρτύνασθε μενοινήν
ἀμφ’ ἐμοὶ; ἥε σε πάγχυ λαθιφροσύναις ἐνέηκαν
ἀγαλαίαι, τῶν δ’ οὐτὶ μετατρέπῃ, ὅσον’ ἀγόρευεν
χρειοῖ ἐνυχομένος; ποῦ τοι Διὸς Ἰκεσίου
ἀρκία, ποῦ δὲ μελιχραὶ ὑποσχεσία βεβάασίν;

ᾼ γη̅γ̅ων ως κατ’ κόσμον ἀναιδήτῃ ἱόγητι
πάτρῃν τε κλεά τε μεγάρων αὐτοὺς τε τοκῆς
νοσφισάμην, τὰ μοι ἦν ὑπέρτατα: τηλθόδι δ’ οἴη

346. Post h.v. in codd. et ed. Flor. legitur 'ἐπεί μετ’ ἀφρεῖοι θείου πόλιν Ὄρχη-μενοι, ex ii 1186 hue retractus.
359. ὑποσχέσεις Pariss. quatt., Brunnck.

345. τὸ... ἀμφήριστον: ‘for this was the point in dispute’: cf. 3. 627.
346. παρθέναα: to commit her to the safe-keeping of Artemis.
347. θεμιστοχών: ἀπ. λεγ. Cf. h. Hom. Cer. 103, θεμιστοχῶν βασιλέων: II. 1. 238, δικαστόλοι οἴ τε θεμίστως Πρὸς θείος εἰρήνατα, 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. θεμίστως is used exactly in the sense of our ‘precedents.’”
350. πεμπάσσατο: v.n. 2. 975.
351. ἐλεγειαν: cf. 3. 700.
353. ἀλλοῖς: ‘to another-place’; in Hom. always with ἄλλοι.
354. ἐνωπάδις: ‘face to face’; a form used only by Ap. Hom. has the adv. ἐνωπαδίως, and ἐνωπῇ in the same sense.
355 sqq. Medea’s passionate appeal forms one of the finest passages in the poem. Our poet is indebted to Hom. (II. 6) and Eur. (Medea), and has himself been imitated by Virg. (Aen. 4. 395 sqq.), Cat. (64. 132 sqq.), and Ov. (Her. x, xii: Fast. 3. 471 sqq.: Met. 8. 108 sqq.).
356. λαθιφροσύναις: ‘forgetfulness,’ ἀπ. λεγ. For the constr. cf. II. 9. 700, νόν μιν μᾶλλον ἀγγροφίσις ἔνηκας.
358. χρειοὶ ἐνυχομένος: ‘in the toils of necessity’: cf. 1. 11. Διὸς Ἰκεσίου: whom Jason had invoked, 3. 985. Cf. Cat. 64. 134, Siccine discedens neglecto numine divum Immemor, ah, devota domum periuρia portas?
359. ποῦ: = ποῖ, as in II. 13. 219, ποῦ τοι ἄπειλαν Ὀχονταί; μελιχραι: ‘honeyed’: cf. Cat. 64. 139, At non haec quondam blanda promissa dedisti Voce. βεβάασιν: cf. II. 2. 339, τῇ δ’ ἀνθρεσίαι τα καὶ ὅρκια βήσεται ημῖν;
360. ἱότητι: v.n. 1. 130: only here with adj.
λυγρήσων κατὰ πόντον ἀμί' ἀλκοόνεστοι φορέων τῶν ἐνεκεν καμάτων, ἦν μοι σὸς ἀμφι' τε θεονίων ἀμφι' τε γηγενεέσεσαν ἀναπλήσειας ἄθλους. 365

υστατον αὐ' καὶ κώας, ἐπει ἐπαίστον ἐτύχθη, εἰδε μ' ἐπίτης κατὰ δ' οὐλόν τινος ἔσχεν θηλυτέραις. τοῦ φημὶ τῆς κούρης τε δαμαρ τοις αὐτοκαταγνώτης τε μεθ' Ἑλλάδα γαίαν ἐπεσθαί. 370

πάντην νῦν πρόφρων ὑπερίστασο, μηδὲ με μουνὴν σειὸ λίπης ἀπανένθεν, ἐποιχόμενος βασιλῆς. ἀλλ' αὐτῶς εἰρύσο. δίκη δὲ τοι ἐμπεδὸς ἐστώ καὶ θέμις, ἦν ἂμφω συναρέσσαμεν· ἦ σὺ' ἐπείτα φασγάνων αὐτόκα τόνδε μέσον διὰ λαμψον ἀμήσαι, ὡφρ' ἐπίπαρα φέρομαι ἐουκότα μαργουσών. 375

σχετλή, εἴ κεν δὴ με κασιγνήτου ὁ δικάσης 375

374. ἄμης: vulg.
375. εἴ ἢρα Brunck.

Od. 4. 263, παίδα τ' ἕων νοσφυσσάμενην βαλαμον τ' τε πόσιν τε. See also on 1. 187.
366. λυγρήσων: the kingfishers are called sad because the female when separated from the male was said to utter continuously a mournful note; cf. H. 9. 563, ἀλκοόνως πολυπετέοις οὕτων ἔχουσα. ἀμί' ἀλκόνεστοι: an echo of Aleman (26. Bergk), βαλε δὴ βαλε κηρύλος εἶναν ὁσ τ' ἐπὶ κύνατος ἀνδρὸς ἂν ἀλκόνεσσι ποτήτα.
369. εἴπει τ' ἐπαίστον επίτης: 'when the matter became known,' i.e. when the help she had given to Jason became known, and she was compelled to flee.
370. ἄμης: cf. 1. 805.
ἔμμεναν οὖτος ἀνὰς, τῷ ἐπίσχετε τάσσον ἀλεγενώς ἀμφω συνθεσίας. πῶς ἦσομαι ὀμματα πατρός; ἡ μᾶλ′ ἐκλεήσησ; τῦν δ′ οὐ τίσιν, ἢ δὲ βαρεῖαν ἄτην οὐ σμυγερῶς δεινῶν ὑπερ, οία ἔσχεν, ὄτλησον; οὐ δὲ κεν θυμηδέα νόστον ἐλοί; μὴ τόγε παμβασίλεια Δίος τελέσειν ἀκοιτις, ἡ ἐπικυδιάσεις. μνήσαιο δὲ καὶ ποτ' ἐμείο, στρενγόμενοι καμάτουσιν: δέρος δὲ τοι ἴσων ὀνείροις ἄχοιτ εἰς ἑρέβοις μεταμώνιοιν. ἐκ δὲ σε πάτρης αὐτικι ἔμαί σε ἑλάσειαν Ἐρυνύες οἶα καὶ αὐτή ση πάθον ἀτροπή. τὰ μὲν οὐ θέμις ἀκράντα ἐν γαῖῃ πεσεῖν. μάλα γὰρ μέγαν ἡλίτες ὅρκον, νηλεές ἀλλ′ οὐ θήν μοι ἐπιλληξίοντες ὀπίσσω δὴν ἐσσεσθ' εὐκηλοί ἐκτιτ γε συνθεσιάων." οίς φάτ' ἀναζείουσα βαρύν χόλον ἵετο δ′ ἦγε νηὰ καταφλέξει, διὰ τ' ἐμπεδα πάντα κέασσαί, ἐν δὲ πεσείν αὐτὴ μαλερῷ πυρί. τοῖα δ' Ἰησῶν μελεχῖος ἐπεέσσων ὑποδδέειας προσέεσσεν.

"Ἰσχεο, δαμονίνη τὰ μὲν ἀνδάνει οὐδ' ἐμοί αὐτικά ἀλλὰ τώ ἀμβολίνη δυξήμεθα δηνοτής, ὀδοὺν δυσμενεῖς ἀνδρῶν νέφος ἀμφίδεδην εὐνεκα σεῦ. πάντες γαρ, ὧνοι χθόνα τήνδε νέμονται,

379. ἡ μᾶλ′ ἐκλεήσισ coni. anon. ap. Wellauer: ἡ μᾶλ′ ἐκλεήσισ codd.
382. γ' προ σ' Parisius. duo. Beck.
383. ἐσσεσθ' Vatt. duo, Vrat., Vind.: ἐσσεσθ' supr. sc. e L: ἐσσεσθ' G.
384. ἀναζείουσα Ruhnken: ἀναζείουσα codd.

384. ἐπικυδιάεις: 'thou vaunteest thyself.' ἕπ. λεγ.
385. στρενγόμενοι: 'sore pressed,' lit. 'squeezed out in drops (στρέγ')'; cf. II. 15. 512, στρενγόμεναι ἐν αἰνί ἡπουτήτι: Call. Cér. 68, ἐστρέγγετο νουσώ.
386. Ἐρυνύες: v. n. s. 3. 704.
387. ἀτροπή: κακοτροπία καὶ ἄθουλα, ὅτι επιφέρεσας. Schol. The meaning seems to be 'heartlessness'; cf. 1006, 1047. In Theogn. 210, κρέσσον τοις σοφίς γίνεται ἀτροπής, it means inflexibility as opp. to adaptability.
388. ἡλίτες ὅρκον: for the constr. cf. II. 24. 570, Δίος δ' ἀλλώναι μεσταίας.
389. ἀλλ' οὐ δὴ θήν κ.τ.λ.: 'Not long, for all this covenant-plight, at rest From your troubles, on me shall ye wink with the eye, to make me your jest' (Way). For ἐπιλλήξιμεν cf. i. 486, 3. 791.
390. ἀναζείουσα: L. and S. take this as intrans. 'to boil with rage,' but we have ζῶ in a causal sense in 3. 273.
391. ἀναζείουσα: L. and S. take this as intrans. 'to boil with rage,' but we have ζῶ in a causal sense in 3. 273.
392. Cf. οὶν. 4. 604, where Didò says: faces in castra tulisset Implessesque foros flammis, natumque patremque Cum genere extinxem, memet super ipsa dedisse. ἐμπεδα πάντα: i.e. all the solid fabric of the vessel.
393. δαμονίνη: v. n. s. 1. 476.
394. ἀμφίδεδη: c. II. 6. 328, αὐτὴ τε πτυλέμος τε ἀστίν τόβ' ἀμφίδεδη.
An OAAONIOT ROMIOUS

400. άγο̊τος Paris, unus, Bruckn, Wellauer.
402. ὰπον καὶ Pariss., Bruckn.
411. φραζει νυν Bruckn, Wellauer.

400. λησθεις: cf. λησθα, 36 supr.
404–5. ω . . . βησομεν: 'by which we shall make Absyrtus pass to his doom.'
406' 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.'
408. ήρα φέρουτε: v.n. 375.
409. άσσοτητηρ: v.n. 1. 471.
408–9. 'nor will I shrink from meeting the Colchians force to force, if they suffer me not to pass through.' Gerhard's brilliant restoration has removed all difficulty from a passage which completely puzzled the early editors. For ωτε μυ v.n. 1. 245.
410. 'Ισκεν: v.n. 1. 834. ὰποσσαιων: v.n. 3. 396. οὐλοδον μυθον: words whose burden was the death of Absyrtus: cf. 3. 384.

411. ιρειω 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. 355 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 σω . . . δώρους are parenthetical, "I will persuade him to come (do you receive him kindly) if only I can persuade the heralds, etc."
oíóthev oíon émuoi suvartbhmási epitéssvin, én' ei to ti óde érgon éfain'dánei, oútí megarw, kteíné te, kai Kolchousn áeíro dhmóthta.'"

'Ous twgy xeýmbánte mégan dólon hrtývnto 'Aphýronto, kai pollá pórón xewnía dýra, oís méta kai péllon dósan ierón 'Tympulieíhs porphýresv. tōn mēn ra Diwvnís kámov autáv Déh en amfialó Xárítes theaí' autáv o páidí dōke Thoantí metautívs' o dé aú lípén 'Tympulieíh' h dé 'épor' Aiosúndh polésin metá kai to férwesnai glýmewn évurgyes xewníon. ou mwn afásounw, ou te kew evi-óropéntes ylykín 'ümérou emplýseías.
tou dé kai ámbrpóthi òdhnh pèlen éxéti keíonw, 
èx ou ánax autósw Nusímios eýkatelektó 
áskroálizís oýnw kai vektári, kalá memará̇̄s 
stýthea parthénikás Minwídos. òn pote Óthsewv 
Kwnosóðenv éspoméwvn Déh eni kállipe nísw. 
h dév ote khrýkeswv épexwýswatón múthos,


418. suvartbhmási: ἀπ. leg. L. and S. wrongly explain it as intrans. While Hom. uses ἀρμβυσαντες 'agreeing,' Ap. has the pass. ἀρμβυβέντες in 1.1344.
420. κείνε: sc. 'Ἀφρυτόν. αἴρειο

423. πέλαω: cf. 3. 1204.
424 sqq. For Dionysus, Theseus, and Ariadne see on 3. 907.

425. Δή: Naxos, cf. Od. ii. 325; Call. fr. 163, ἐν Δή το γάρ ἐπες πολλαπλέων οὐνόμα Νάξω: Οv. Met. 8. 174, etc.

427. πολέσων μετά... γλύμενα: 'with many another ornament, etc.' The Schol. explains γλύμενα by ποικίλαμασιν: cf. P. 24. 195, θάλαμος...: γλύμεα πολλά 


431. Νυσίμος: v.n. 2. 905.
θύρασι. See on χαλίκηρτον, 1. 473.

434. Κωνυσσόθεν: Cnossos was the ancient capital of Crete, the home of Minos; cf. Ov. A.A. 1. 556, Bacchi, Gnosias (i.e. Ariadne), uxor crís.
436. κάλλιτι: cf. Cat. 64. 123, Aut ut vecta (sc. Ariadne) rati spumosa ad litora Dye Venerit, aut ut eam devinctam lumina somno Liqueur immemor discedens pectore coniunct.

435. ἐπεξυνώσατο: v.n. 3. 1162. The passage is an involved anacoluthon: —

... But Medea, when she had given her deceitful message to the heralds to persuade Absyrus 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.'

436. θέλεψε μιν coni. Merkel. Hunc versum et qui sequitur eiciendos censuit Gerhard.

438. δ' κεν Köchly.

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438. δ' κεν Köchly.
ἀργοναττικῶν Δ

455. ἔξωτας: deinde. Lehrs, Aristarch, p. 158, shows—that in Hom. ἔξωτα always means ἄνω, but later it was used in all the senses of ἀν or ἄνω.

460. πᾶς οἷα χαράδρης: this simile is suggested by I. 21. 282, where Achilles prays that he may not be swept away by the Scamander ὡς πάδα συνφροβᾶν. "Ον μὰ 

461. αἰθής: v. 3. 518.

466. θόνυγμα: 'linen veil,' cf. II. 3. 141, ἀργυρήθη καλυφαμένη θόνυγμα. Preston says that the veil may have been suggested to our poet by the device of the famous painter Timanthes, who found himself unable to depict the agony of Agamemnon in his picture of the sacrifice of Iphigeneia, and covered the father's head with a veil (Plin. N.H. 35. 10).


469. ὀψπεύσας: 'lying in wait': cf. II. 7. 242, ὥ γὰρ σ' ἐθέλω βαλέειν... ἄδρυῃ ὀπεύσας. The form ὀπεύσω (not ὀπεύσα) is supported by the best ms. of Hom., and by παρθενόπης, etc. It is a redupl. from ὄπη- (ὕπωτα).


471. προδόμος: καταχρηστικά πρόδομοι εἰσὶ τῷ πρόφασιν. Schol.: v. n. 3. 278. ἔρως: Absyrtus.

473. ὑποίσχετο: v. n. 169. καλύπτρην: v. n. 1. 760.

474. ἀλευμένης: 'as she shrank back.'
οὐ ἔδει πανδομάτωρ λογὶ ώδεν ὅιον ἔρεξαν
 omapati ἅλειψις ὀλοφών ἔργον 'Ερωτίς.

ηρως δ' Ἀισιονίδης ἔξαργματα τάμυνθανόντος,
τρις δ' ἀπέλειξε φόνου, τρις δ' ἐξ ἄγος ἐπτυστὸ ὀδόντων,
η θέμις αἰθέντησι δολοκτασίας ἰλάσθαι.

ὕγρον δ' ἐν γαίηι κρύψεν νέκων, ἔνθι ἔτι νῦν περ
κείσαι ὡστεα κεῖνα μετ' ἀνδράσιν 'Αργυρτέυσιν.

Οἱ δ' ἁμύδις πυρσοῦ σέλας προπάροιθεν ἱδόντες,
tό σφιν παρθενικὴ τέκμαρ μετιούσιν ἀείρεν,
Κολχίδος ἀγχόθι νηὸς ἐν παρὰ νῆ' ἐβάλοντο ἦρωες:
Κόλχον δ' ὄλεκον στόλον, ἡντε κύρκοι
φύλα πελεϊάων, ἥ' μέγα πῶν λέοντες
ἀγρότεροι κλονέοντι ἐνι σταθμοῦσι θορῶτες.

οὐδ' ἕρα τις κείμων θαίνατον φύγε, πάντα δ' ὄμιλον
πῦρ ἢ τε δημώντες ἐπέδραμον' ὅψε δ' Ἡήσων
ὑντησεν, μεμαύς ἐπαμμένεν οὐ μάλ' ἄρωγης
δευομένοις: ἡδὴ δὲ καὶ ἀμφ' αὐτοῦ μέλοντο.

478. φίνων Pariss. quatt.
481. νη ἄβαλοντο codd.
485. Κόλχον G, vulg.

ἐρύθηνεν: v.n. 3. 681. By sprinkling Medea with his blood Absyrtus fixed on her the pollution of his murder.

475. λοξῷ . . ὄμματι: limis oculis, 'with eyes askance.' For the avenging functions of the Erinys v. M. and R. on Od. 2. 135.

477. ἐξάργματα: the first pieces cut from the victim's flesh (ἐπ. λεγ.). There is a gloss in G μασχαλίαματα. The custom referred to is the μασχαλίσματος or ἀκρωτηριασμάτων, which consisted in cutting off the extremities of the murdered man and fastening them round his neck and under the armpits (μασχαλία), Jebb, App. Soph. El. 445, shows that there were two underlying notions: (1) the desire to render the dead incapable of wreaking vengeance; (2) the desire to make an atonement by offering the severed portions to the gods below, as a victim was devoted to death by cutting off a lock of hair. This latter is the dominant idea in our passage. Cf. also Verrall on Aesch. Cho. 438, and Conington on Ag. 6. 495.

478. This particular custom is not referred to by any other ancient writer, but spitting to avert evil consequences is often mentioned, e.g. Theocr. 6. 30, ὡς μὴ Βασκανθώ δὲ, τρις εἰς ἐμὸν ἐπτυστὰ κάλπον. See May on Juv. 7. 112.

479. αὐθέντησι: v.n. 2. 754. δολοκτασίας: ἀπ. λεγ.
480. ὕγρον: either 'wet with blood,' or 'clammy.' See on 3. 1398.

481. Ἀμφυρτεύσων: ἐδῶσ ἀπὸ Ἀμβυρτον εἰρημένον. Schol. The Abydian islands (v. 315) in the gulf of the Adriatic are mentioned by Strabo (102, 22; 261, 42) as the traditional scene of the murder.

482. οἱ δὲ: the Argonauts.

483. τέκμαρ μετιούσιν: 'a signal to guide them when they came in search.'

484. παρὰ νῆ' ἐβάλοντο: 'laid their vessel alongside.' Cf. Ar. Eq. 762, τὴν έκατον παραβάλλου.

485. ἡντε κύρκοι: cf. 1. 1049, 3. 541.

486. λέοντες: cf. Od. 6. 130, Λευ. 9. 340. Other similes from lions are found in 2. 26, 4. 1338.

489. πῦρ δ' τε: a very common simile in the Il., e.g. 11. 596, ἑαρπᾶντο δεμάς πυρὸς σιδηρολίθου.

491. μέλοντο: v.n. 3. 1172.


492. πυκνῆς L, vulg.
497. ἐπαθρῆσαντας L., G: ἐσαθρῆσαντας Paris, unus, Brunck, Merkel.
498. οὐδένα vulg.
500. διόχοστασίας Merkel.
502. ἡ τ' Merkel: ἡδ' codd.

496. πλοῦν κ.τ.λ.: 'by a course opposite to that which our foes beset.'
497. ἡδ'θεν κ.τ.λ.: 'for at dawn, when they behold all that has passed, I trust that there will be no undivided command (or counsel), urging them to pursue us further, which will prevail on them.'
498. διετήσα: v.n. 2.330.
499. οίᾳ 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.'
502. ἡ τ': cf. Od. 16.216, ἀδινωτέρουν ἡ τ' οἰωνοι. This correction of Merkel seems necessary, though ἡδ' is defended by Seaton, Samuelsson, and others. Keeping it, the sense will be that given by Way, "Wherefore our path henceforward—when sundered our foemen are Each from his fellow—to Hellas home shall be easier far." I cannot believe that κατέρχεσθαι (v. 329) means here 'to return home,' and μετετέθη seems clearly contrasted with ἡδ' νῦν (495), Peleus' advice being to break through at once and not later on.
504. ἐπερρόουν ἐλάτρησιν: v.n. 2.661.
505. νολέμες: v.n. 2.554. 'Ηλεκτρίδα νήσοι: ἐγγὺς ἐστὶν τοῦ Ηριδανοῦ ποταμοῦ. Schol. The 'Ηλεκτρίδες νῆσοι are also mentioned by Scylax (Peripl. 21), Scymnus (Perieg. 374), and Mela (2.7). Their existence is denied by Strabo (179, 11): cf. Plin. N. H. 3.26, Iuxta eas (sc. Abysrtidas) Electridas vocavere in quibus proveniret sicum quod illi electron appellant, vanitatis Graecae certissimum documentum, adeo ut quas earum desig- nent hand umquam consisterit.
506. ἄλλαυ ὑπατήν: 'the northernmost of the many islands': cf. 282. 'Ηριδανοῖ: v.n. 596.
508. ἐπέχραον: v.n. 2.498.
509. Κρονίης ἄλος: v.n. 327.
511. δεῖ γὰρ τε Κυταίδος ἡθεία γαίης Et. Mag. 548, 37. unde ad—δη γὰρ τε... Αἰήταο—Merkel.

513. ἐμπεδα δ’ ἄλλυδις Vatt. duo. Pariss.: ἐμπεδο ἄλλυδις L., G.

511. δ’ αὐτε: particles used in used in enumerations, e.g. Il. 2. 407, ἐκτὸς δ’ αὐτ’ ὀδύνη. Κυταίδος: v.n. 2. 390.

512. στόξα: 'they loathed the thought' of returning to their homes in the Colchian land. This is the reason for their settling elsewhere, the constr. being paratactical, as often in Hom. and Hdt. ἄλοχον Αἰήταο: v. 230.

513. 'they turned their course, some here, some there, and founded settlements which should endure (ἐμπεδα)'.

515. ἐπούνυμοι Ἀ'φρυτοί: v.n. 481.

516. ποταμοῖο: according to Scylax (Peripl. 24) the tomb was at the river Rhizon: Eratosthenes placed it at the Drilo or Drino. de M. thinks that the latter view is established by the mod. name Drino-Negro (μελαμβάθης).

517. Cadmus and his wife Harmonia, leaving Thebes to Penthes, settled in Illyria, where Cadmus became king. They were changed into serpents before their death; cf. Eur. Bitch. 1331: Οὐ. Μελ. 4. 562: Dion. P. 390, κεῖνον δ’ ἐν περὶ κύλον ἵδας ἐρκυδέα τύμβον, Τύμβον δὲν Ἀρμονίῃς Κάδμῳ σε φῆμας ἐνίσπει. Κεῖτι γὰρ εἰς φίλων σκολίων δέναι ἡλαδόκατο. Ὑποτέ α’ α’ ᾽Ισμήνοι λαπαροὶ μετὰ γῆς ἰκόντο. τύμβον: Pola; cf. Strab. 179. 40, ὡ δὲ Πόλα κτίσμα ἐστὶν ἀρχαίον Κόλχων τῶν ἐπὶ τῆν Μήδειαν ἐκκεφαλόντων, διαμαρτύρον τῶν δὲ τῆς πράξεως καὶ καταγώγον τῶν ἐναυών φυγήν.

518. Ἐγκλείσαν: an Illyrian tribe above Epidamnus (Hdt. 5. 61). Their name was connected with ἐγκλευς, a serpent or eel; cf. Luc. Phars. 3. 180, nomine prisco Encheliae versi testantes funera Cadmi.

519. Κεραύνια: lofty mountains in the north of Epirus, famous for their thunderstorms (Serv. on Aen. 3. 508). Cf. Strab. 17, 16, δεικνύται γὰρ τω την σημεία καὶ περὶ τα Κεραύνια ὧρα καὶ περὶ τῶν Ἀδριάνι... τῆς τῶν Ἀργοναυτῶν πλανῆς.

520. ἐκ τόθεν ἐξέχετο: cf. Call. Αρ. 47, εξείπτωκεν "ἐξέχεις ἐπ’ "Ἀμφροφης ἐνυγίτιᾶς ἐτευτέευ πηχοῦ: Cat. 35. 13, quo tempesti... ex eo.

521. ἀντιπέραιαν: v.n. 2. 351. The island spoken of is Corcyra, the home of the Phaeacians.

523. προμολόγειν: 'going forward on their journey.'

524. Τ'Λαλών: an Illyrian tribe called after Hyllus (533). The 'Τ'Λαλω Χερόνησος is mentioned by Scylax and Scymnus as a little smaller than the Peloponnessus. ἐπιπροοχόντο: promised, 'projected'; àπ. λεγ. See on 1588.
Aργοναῦτικῶν έποιηθέν ἐπίλυσιν ὑδόν μεσοθηγύς ἐξουσια
οὐδὲ σφιν, ὡς καὶ πρὶν, ἀνάρσια μητιάσκον
Τῆλης: πρὸς δ' αὐτὸς ἐμπνεύσωντο κέλευθον,
μισθον ἄειρομενοι τρίποδα μέγαν 'Απόλλωνος.
δοιοὺς γὰρ τρίποδας τηλοῦ πορε Φοῖβος ἀγεσθαι
Ἀλκινίδῃ περῶντι κατὰ χρέος, ὀπότε Πυθώ
ήμνεν πενυόμενοι μετέκιασε τῆς' ὑπέρ αὐτὴς
ναυτιλίας' τέρπωτο δ', ὅπη χθονὸς ἱδρυνθεῖν,
μήποτε τὴν δῆμων ἀναστῆσεσθαι ιῶνον.
τούκεκεν εἰσέτι νῦν κείνη ὄδε κεύθεται αὐτὴ
ἀμφὶ πόλιν ἀγανήν ُΤῆληδα, πολλὸν ἐνερθὲν
οὔδεος, ὡς κεν ἄθαντος ἀεὶ μερόποστοι πέλειοτο.
οὐ μὲν ἔτι ἑρωτα ἐπιτυγχάνοι κατανόηθι τέτμον ἀνάκτα
"Ὑλλόν, δὴ εὐείδης Μελίτῃ τέκεν Ἡρακλῆ
δήμῳ Φαῖνκων. ὁ γὰρ ὀικία Ναυσιθόου
Μάκρων τ' εἰσαφίκανε, Διονύσιον τιθήμην,
νυφόμενον παῖδων ὀλοπον ἠνήν' ἐνθ' ὦγε κούρην

528. ἄειραμενοι Pariss. quatt., Brunck.
530. πυθώ L.
535. Ἀγανή Merkel: μεγάλην Köchly.
536. πέλεια Brunck.
539. Post h.v. τυττόω ἐών ποτ' ἐναίνει· ἀτάρ λίπε νῆσον ἐπείτα G, vulg., L in marg.
(c. αὐτῶν προ ἀτάρ), v. App. I.

527. πρὸς . . . κέλευθον: 'but they even joined with them in devising a safe passage,' 528. μισθον ἄειρομενοι: 'winning as a reward'; cf. II. 23. 850, πάντας ἄειραμενοι πελέκειαι.
529. 'for Phoebus gave two tripods unto Jason to bear with him into far distant lands, as he journeyed on his quest.'
530. κατὰ χρέος: used like κατὰ πρήξειν 'to fulfill a mission'; cf. Od. 11. 479, ἣλθον . . . κατὰ χρέος. Some explain 'journeying under compulsion.' For a different use v.n. 3. 189. Πυθώ: v.n. 1. 209.
533. 'that land would never be devastated by foemen coming against it.' One is reminded of Soph. Ο.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 ἀναστῆσεσθαι cf. 1. 1349.
534. δῆ: sc. τρίποδος. The other tripod was dedicated to Triton, 1549 infr.
535. Ἀγανή: the Lat. translators render this by 'claram,' but ἄγανη cannot have that sense. The meaning must be 'kindly,' referring to their friendly treatment of the Argonauts. Merkel reads 'Ἀγανή as the name of the city.
536. μερόποστοι: the old explanation of μέροποι as μεριζόμενοι τὴν Ἰπα 'speaking articulately' has long been abandoned. It is probably, like βρητός, from the root μερ. Skt. mar, 'to die.'
538. "Ὑλλόν: Heracles had another son by Deianira who bore the same name; cf. Soph. Tr., where he is one of the characters.
539-46. For the order and reading of these lines v. Appendix I.
553. Ναυσιθόου: father of Alcinous. In Od. 6. 7 sqq. we are told how he led out the Phaeacians, when harbied by the Cyclopes, to settle in Scheria (Coreyia).
540. Μάκρων: Μάκρεις το παλαιν ἐλέγετο η Ἡξερία. άνωμασμενὴ ἀπό τῆς Διονύσου τροφαί. Schol. We have the legend in 1131 sqq.
541. νυφόμενος: this purification of Heracles in the land of the Phaeacians is

542. This amour of Heracles is not recorded elsewhere.

543. *ὑπ’ ὄρφις*: ‘subject to the haughty sway of.’ Bruneck tries to defend ἐνι by the idiom ἐπὶ τινι εἶναι ‘to be in a person’s power,’ cf. 3. 713, but ὑπ’ seems more natural. ὄρφις, *supercilium*, is often used in late Gr. for *superciliousness*, e.g. *Anth. P.* 10. 122, καὶ σοῦ τὴν ὄρφιν καὶ τὸν τύφον καταφάσει. For quite different uses of ὑπ’ ὄρφις v. *3. 371*, 1024.

548. ἀλαδὶ Κρονία: v. n. 327.

551. Μέντορε: a Liburnian tribe mentioned in *Hecataeus fr.* 62 and *Plin. N.H.* 3. 21. ἀλεξόμενον περίβουν: ‘defending his cattle.’ This constr. is only found here: in 1488 we have περί c. gen.

552. θεαὶ: Μούνα. For the rhetorical question cf. 2. 851. παρέξ: ‘beyond the limits of.’

553. Ἀσσονίνη: the Schol. refers to a charge of anachronism: μεμφοταὶ δὲ τινὲς τῶν Ἀσσούνων ἠσπεριτοῦτος τῶν χρόνων εἰρηκότα τὴν Ἰταλίαν Ἀσσονίνην.

554. Στοιχάδε: islands, inhabited by Ligurians, off the coast of Narbonensis, mod. îles d’Hyères. Cf. *Plin. N.H.* 3. 5; tres Stoechades a vicinis Massiliensis dictae propter ordinem *stoixhion* quo sitae sunt. *περισσιά*: ‘manifold’ or ‘striking’; v. n. 1. 460. *σήματα 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. *σημεῖα* ... τῆς τῶν Ἀργοναύτῶν πλανῆς, *Strab. 17. 16* (quoted on 519). Lehrs and Beck explain *insignia navis*; *Seaton (Cl. Rev.* iv 118) *probably figure-heads or some other ornaments.*

555. πέφαται: ‘are spoken of’: cf. 2. 500, 1. 988n. de M. apparently takes it from *φαιν*. ‘comment se fait-il que ... des marques éclatantes du passage du navire Argo aient pu réellement se manifester?’ — a rare use which occurs in *Bacchyl. 9. 52* (v. Jebb), but the Homeric form from *φαιν* is πέφαται (e.g. *II. 2. 122*).

557. δεδουλυτότος: cf. 1. 1304.
335

This page contains text in Ancient Greek and Latin, discussing various topics such as geographical locations, mythological references, and historical events. It references figures such as Zeus, Poseidon, and the Illyrians. The page is discussing the myth of Telephus and the location of the island of Ogygia. It also mentions the Black Coreyra and the land of the Phaeacians. The text is dense and technical, typical of classical Greek scholarship.
οὔρεα δοιάζοντο Κεραυνία. καὶ τότε Βουλᾶς ἀμφ' αὐτοῖς Ζηνός τε μέγαν χόλον ἐφράσαθ' Ἡρη.
μηδομένη δ' ἀνυσων τοίο πλοῦν, ἄρσεν ἄελλας ἀντικρᾶ, ταῖς αὐτίς ἀναρπάγην φορέοντο
νύσον ἕπι κραναίς Ἡλεκτρίδος. αὐτίκα δ' ἀφιν ἰαχεν ἀνδρομένῃ ἔνοπτι μεσσηγῇ θεότων
ἀυδηὴν γλαφυρῆς νῦσο δόρυ, τῷ ρ' ἀνὰ μέσον στέραν Ἄθηναιν Δωδώνιδος ἥμομος φηγοῦ.
τοὺς δ' ὅλον μεσσηγῆν δέος λάβειν εἰσαίονται
φθογγῆν τε Ζηνός τε Βαρνών χόλον. οὐ γὰρ ἀλύσειν ἐνεπεῖν οὐτὲ πόροις δολιχῆς ἄλος, οὐτὲ θυέλλας
ἀργαλέας, ὥστε μὴ Κήρκη φόνον Ἀφύρτου
νυλέα νύξειν'. Πολυδεύκεα δ' εὐχετάσθαι
Κάστορα τ' ἀθανάτουιοι θεοῖς ἣςωνει κελεύθουσι
Αὐσοῦνις ἐμπροσθεὶ πορεῖν ἄλος, ἧ ἐνι Κήρκην
dήνουσιν, Πέρσης τε καὶ 'Ἡλιόου θύγατρα.

7. 244. Ἀγνηίη τις νῦσος ἀπόπταθεν εἰν ἀλὶ κεῖται 'Ἑνθα μεν 'Ἀλατοὺς θυγάτηρ, ἀναλαμβάνει Καλυψα. Νάτει.
576. δοῖάζοντο: 'fancied'; v.n. 3. 770.
579. Κεραυνία: v.n. 519.
579. ἀναρπάγην: Ap. alone uses this adv., which occurs again in 1232. Cf. ἀρπάγην. 1. 1017 (a passage which closely resembles this).
580. Ἡλεκτρίδος: v.n. 505.
581. ἀνδρομένῃ ἔνοπτῃ: cf. 1. 258. μεσσηγῆς θεότων: 'while they were running before the gale.'
582. αὐδηὴν δόρυ: cf. 1. 526.
584. μεσσηγῆς: with εἰσαίοντας, 'as they heard the voice telling of the grievous wrath of Zeus.'
590. ἐμπροσθεὶ πορεῖν: 'to open before them the passages of the Ausonian sea.'
591. δήμοςιν: εὑρήσονσιν. ἅλ γὰρ ἐπὶ μέλλουσας 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-, δέδαα.
593. Τυνδαρίδαι: as sons of Zeus by Leda, wife of Tyndareus, their prayers would win more acceptance.
594. τὰ ἔκαστα: i.e. each of the prayers which the αὐδηὴν δόρυ had enjoined. κατηφει: v.n. 1. 267.
596. Ἡριδανοῖο: generally identified by both Gr. and Lat. writers with the Padus or Po. Strabo (179, 10) asserts that it was a purely legendary river, agreeing therein with Herodotus (3. 115). For a possible origin of the various legends connected with it v. Smith's Dict. Geogr.
597. Κεραυνία: cf. Varro Atac. fr. 9. Cum te flagranti deiectum fulmine, Phaethon. Ovid (Met. 2. 1–366) 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. ἡμιδαίης: cf. Aen. 3. 578, Enceladi semustum fulmine corpus. πένειν: cf. Ov. Met. 2. 319, At Phaethon, rutilos flamma populante capillos, Voltitur in praeceps, longoque per aera tractu Furtur ...

600. ἰαλίνης: cf. Aen. 6. 227 this verb is trans., as in Hom.; here ἅμον is a quasi-cognate acc., cf. 929.

601. Cf. Lucr. 6. 818, Sic et Averna loca altiusibus summittere debent Mortiferam vim, de terra quae surgit in auras, Ut spatiatum caeli quam ad parte venenet; Quo simul ac primum pennis delata sit ales, Impeditur ibi caeco correperta veneno, Ut cadat e regione loci, qua derigit aestus: Aen. 6. 240.

604. Ἡλιάδες: the sisters of Phaethon, changed into poplars: cf. Hyg. Fab. 152, sorores Phaethontis quod equos inussu patris inoxerant in arbores populos com-

mutatae sunt: Aen. 10. 190, populeas inter frondes, umbramque sororum. ἵλμανα: 'pent in.' This clever restoration of Gerhard has been accepted by all subsequent editors. He compares Paul. Silent. Ecphr. S. Soph. ii 184, καλφίδος ἐν γυάλων εἰλμένα (sc. ὑδάτα) δώμασι μίμου. See also 1. 570.

606. ἡλεκτρον: 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. Hipp. 735, ἄρηθειν δ' ἐπὶ πόντων | κύκα τἀς Ἀδριανας | ἀκτάς Ἦμιδανου θὰ ὅσσον ἔνα φοβερὸν στάλασσον | εἰς οἴθμα πατρὸς πριταλάλαιν | κόραι Φαέθοντος οἰκτρών δικύκλων | τά ἡλεκτροφοισίες αὐγὰς. Pliny (N. H. 37. 2) ridicules the idea, but says that the geographical ignorance of the Gr. poets makes their ignorance about amber more excusable: nam quod Aeschylus in Iberia, hoc est in Hispania, Eridanum esse dixit eundemque appellari Rhodanum, Euphrides rursus et Apollonius in Hadriatico litore confutavit. Rhodanum et Padum, faciliorum veniam facit ignorari scuni in tanta ignorantia orbis.

608 sqq. 'but when the waves of the dark estuary's 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. 15, Vidimus flavum Tiberim
Anon. uses the imaginary. cf. The 'Titaresius tale this Asclepius, at the for reeked the χύτως elααπατέταν τα τα τον εν λυσαπή Δακερείη δια Κορωνίς έτικτεν επί προνόης 'Αμύροιο. καὶ τὰ μὲν δὲς κείνουσι μετὰ αὐνάρασι κεκλήσται τοὺς δὲ οὔτε βρῶμης ύπερίφοδος, οὔτε ποτόο, οὔτε ἐπὶ γῆθοσύνας τράπετο νόσος. 

613. ἐμφέρεται L, G: συμφέρεται Pariss., Brunck, Seaton.
617. προσχαί Merkel.
618. αὐνάρασιν ἐκλήσται Rzach.
624. νυκτὸς vulgar.
627. εἰσσαφέρησαν G, vulgar.: εἰσανιβήσαν Brunck.

618. κεκλήσται: elsewhere Ap. always uses ἐκλήσται, ἐκλήστα, and so Rzach would read here αὐνάρασιν ἐκλήσται. In II. 9. 402 we find εἰκτίσθα, Attic κεκτήσθα, and there are many similar duplicate formations collected by Curtius, G. V. ii 126.

619. τοὺς δὲ: the Argonauts.
621. στρεύοντο: v. n. 384. περιβλή-χρών: ἀπ. λεγ.: cf. Βληθρῶς (152), Βληθρῆς (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).
624. νυκτας: νυκτός is wrong, as the gen. of time is not used by Ap.
626. Imitated from II. 2. 754 (of the Titaresius not blending with the Peneius, ἐπηρρέατ' ἢπ' ἐλαιον. στάγες: Ap. forms this pl. from the stem σταγ (στάξ).
627. Ροδανοίο: 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 names censured by Pliny (v.n. 606). The close connexion of the names Eridanus and Rhodanus led to the confusion of the rivers.


631. 3. Io. 3. Io. 3.: v. 308, 289.

632. 3. 3. 3. 3. 3.: the Sardinian sea was properly that part of the Mediterranean W. and S. of Sardinia; here it is used loosely for the sea to the N.W. running up into the 'vast gulf,' the Sinus Gallicus, Gulf of Lyons, into which the Rhone discharges. Cf. Strab. 150, 51, κόλπος Γαλατικός, εἰς ἐν ἑξερεύ-

634. ἔπτα διὰ στομάτων: the mouths of the Rhone are variously stated as two, three, five, or seven; v. Strab. 152, 27 sqq.

635. λίμνας: Brandis (Pauly-Wissowa Real-Encycl.) thinks that Lake Constance is referred to. The only lake through which the Rhone actually passes is the Lake of Geneva, Ἡ Αττίνα λίμνη, ἦς ὁ Ροδανός φέρεται, Strab. 170, 7.

δυσχείμωνας = δυσχείμερος, only found here.

636. πάπταται ἄθεσφατον: 'open out - with limits that none can tell.' For ἄθεσφατον v. 2. 1115, Leaf on II. 3. 4. ἔναδικτικα.: '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 Οκέανος v.n. 282.

640. Ἐρεκύνου: the Hercynian Mts. are described in Caes. B.C. 6. 24-5. The name survives in the mod. Harz 'a woody mountain.'

645. 3. 3. 3.: v.n. 3. 53.

646. Κελτῶν: that this name had no fixed denotation is shown by what Strabo says (27, 35), τὰ παρὸν βορρᾶν μέρη τὰ γνώριμα εἰς ὁμοιότατα Σκιθοῦς ἐκάλουν, ...

658. ἐνδα ἐν δὲ Beck, Hermann.

οὐστερον δὲ καὶ τῶν πρὸς ἐσπέραν γυναθέντων Κελτοὶ καὶʼ Ἐθνεὶς ... προσγεγορεύοντο, ὦν ἔν ὄνομα τῶν καθ ἐκστά ἐθών τατόνων διὰ τῆς ἄρνοιαν.

647. Διγύων: the Ligurians, who dwelt on the north of the Tyrrhenian Sea from the borders of Gaul to Etruria. ἀδήμοι: ‘unharmed’; cf. Soph. Ο.Φ. 1533; ἀδὸς ... Ἐπιρτῶν ἄπ’ ἀνδρῶν. L. and S., by an oversight, explain it in our passage ‘not hostile.’

648. Cf. 3. 211.
649. μεσσότατον: this superl. is coined by Ar. He also uses μεσαίτατος (999) formed from the loc. μεσος seen in μεσαίταλος, II. 13. 361. Hom. has μεσαίτατος.

650. Στοιχάδας: v. n. 554. κούρων Zηνός: Castor and Polydences (v. 503).
652. οὐδ’ οἴον Κατ. Πλ.: ‘nor on that voyage alone did they go as helpers, but Zeus entrusted to them also the ships of men who were born in later days.’
653. πόρε νῆς: σώζειν δηλοῦντι. ὁ τρόπος ἐλλείπει. Schol. For the Dioscuri as tutelary deities of sailors cf. Hor. C. 1. 3. 2.
654 sqq. ‘Again, leaving the Stoechades, they crossed over to the island of Aethalia, where, wearied out, they wiped off the heavy sweat with pebbles. And on the beach there are strewn pebbles like in colour (to human sweat).’ Light is thrown on this by two other passages: (1) Strab. 186, 37, ἐστὶ δὲ κατά τὴν Aethaliαν λιμὴν Ἀργὺς ἀπὸ τῆς Ἀργοὺς, ἕως φασιν. ἐκείστε γὰρ πλεῦσα τὴν τῆς Κιρκῆς ἀλκην ζητούντα τῶν ἑκάστορα ... καὶ δὴ καὶ τῶν ἀποστλεγχσισμῶν παγῶν. ὁ ἐπόων οἱ Ἀργοναῦται, διαμεῖν ēπ’ καὶ νῦν διαποίκου εἰς ἐπ’ τῆς ἱδρύος ψήφους. (2) Aristot. Πείδ σαμανῶν ἀκομαῖατων 105, καὶ ἐν τῇ Αἰθαλία. ἀλλὰ τε δεικνύουσι μνημεία τῶν αἰρετῶν καὶ τὸ ἐπὶ τῶν ἑρχῶν δὲ λεγόμενον. παρὰ γὰρ τῶν αἰγιαλῶν ψήφους φασιν εἶνα τοῖκους, ταύτα δ’ οἱ “Ελληνες οἱ τὴν νῆσον οἰκούντες λέγουσι τὴν χροῖνα λαβεῖν ἀπὸ τῶν στεγνισίσων ἄνπνεοιοι ἄλειφομένους. ἀπὸ εἰκελαί γὰρ τῶν χρωνῶν ὡστε πρότερον ἐφωρασθαι μυθολογουσι τοιαύτα ψήφους οὐδ’ ὑστερον ἐπιγενέμεναι. Aethalia is the Lat. Ilva, mod. Elba.

656 χροῖ: i.e. the colour of the mixture of oil and sweat (γαλοῖς, strigamentum) which the scrapers (στριγῖδες, strigiles) removed. de M. suggests taking χροῖ in the Homeric sense of ‘skin,’ but the use of χρωῖν 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. σόλοι: v. n. 3. 1366. The heroes seem to have engaged in games on the island. Cf. 851 infr.

658. λυμὴ Ἀργὺς: cf. Diod. Λ. 59, καταπλευναντας αὐτοὺς (i.e. the Argonauts) εἰς ... Aethaliαν τῶν ἐν αὐτῇ λιμήν καλλανταν. Ἀργῶν ἀπὸ τῆς νεῶς προσαγωμενεσι, καὶ μεσὶ τῶν χρώνων διαμεῖν εἰς τὴν προσηγορίαν. This harbour is said to be the mod.
Karpathlmvsw δ' ἐνθέντε διέξ ἀλὸς οἴδαμα νέοντο Ἀνθονίης ἀκτᾶς Τυρσηνίδας εἰσορῶντες· ἰξον δ' Λιαίης λιμένα κλυτὼν' ἐκ δ' ἄρα νηὸς πεῖσματ' ἐπ' ἡνόνων σχεδόθεν βάλων. ἐνθα δὲ Κύρκην εὗρον ἀλὸς νοτίδεσσι κάρῃ ἐπιφανεῖνοισαν' τοίον γὰρ νυχίωσαν ὅνειραν ἐπτάοτο. αἷματι οἱ θάλαμοι τε καὶ ἔρκεα πάντα δόμου μύρεσθαι δόκεον' φίλε δ' ἄθροα φάρμακ' ἔσσατον, οὗτο πάρος ἤεινοις θῆλγ' ἀνέτα, ὅστις ἴκοιτο. τὴν δ' αὐτή φοινὼ σβέσαιν αἷματι πορφύρουσαν, χερσίν ἀφυσαμένη. λῆξαν δ' ὅλοιο φόβοιο. τῷ καὶ ἐπιτλομένης ἦς οὔς νοτίδεσσι θαλάσσης ἐγρομένη πλοκάμους τε καὶ ἔματα φαινὴνεσκεν. θῆρες δ' οὐ θῆρεσῖν ἐοικότες ἠμηστήσιν, οὐδέ μεν οὖδ' ἀνδρεσιν ὡμὼν δέμας, ἄλλο δ' ἀπ' ἀλλων συμμεγγεές μελέων, κίον ἀθρού, ἡπτε μῆλα ἐκ σταθμών ἄλις εἶσων ὁπηδεύοντα νομῆ. τοῖος καὶ προτέρης ἐξ ἤλυνος ἐβλάστησε


Porto Ferrao. For another λιμην Ἀμφρας v. 1620. 660. Ἀνθονίης: v. n. 553. 661. Λιαίης: v. n. 311. The Schol. says, δικεν Ἀπολλώνιος ἐκδιδέχεται τὴν Ὀμοσέωι πλην περὶ Τυρσηνίαν καὶ Ἰταλίαν, ἐκεῖ γὰρ ὑποτίθεται τὴν Κύρκην οἰκεῖν. 663. ἐπίφανεινοισαν: a compound first used by Ap. For purifications after ill-omened visions cf. Aesch. Pers. 202, where Atossa describing her dream says, ἔτει δ' ἀνέστην καὶ χερῶν καλλιροῦν Ἑφασμα πνήγ' Ἀρ. Καλ. 1339, κάλπισε δ' ἐκ ποταμων δρόσων ἀρατε . . . ὅς ἐν θεῖον ὀνειρον ἀποκλήσα: Pers. 2. 10, noctem flumine purgas: Sil. Ital. 8. 123, sub lucem ut visa secundent Oro caecolicas, ac vivo purgor in amni. 666. μέλασθαι: v. n. 2. 372. φάρμακα: for the φάρμακα λυγρα of Circe cf. Od. 10. 230. 668. ἄλις: cf. ὅπηδεύοντα: "in flocks," ὅπηδεύο = ὅπηδεω is only found here and in 974. 669. ὅπης ὅπηδεύοντα: 'following.' ὅπηδεύο: to "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 ἄλις is common to many of the early philosophers, e.g. Anaximander,
χθών αὐτή μικτοῖσιν ἀργρεμένους μελέεσσων, οὖτω διψαλέω μάλ' ὑπ’ ἥερι πιλήθεισα, οὖδε τω ἀξαλέον βολαίς τόσον ἥελιον ἱκμάδας-αὐημένην· τὰ δ’ ἐπὶ στίχας ἡγαγεν αἰών. 

680 

συγκρίνας· τῶς οὐγε φυνήν ἄιδηλοι ἐποντο. ἤρως δ’ ἐλε σάμβους ἀπείροτων· ἀφια δ’ ἐκαστος Κύρκης εἰς τε φυνήν, εἰς τ’ ὄμματα παπταίνοντες μεῖα καστυγκὴντην φάσαν ἐμμεναι Λιήταιο. Ἡ δ’ ὅτε ὅτι νυχίοις ἀπὸ δείματα πέμψεν ὄνειροιν, αὐτικ’ ἐπείτ’ ἀμφορρὸν ἀπέστιχε τοὺς δ’ ἀμ’ ἐπεσθαί, χειρὶ καταρρέξασα, δολοφροσύνησιν ἄνωγεν. ἐνθ’ ἦτοι πληθὺς μὲν ἐθετμαίς Λίσσονίδαο μμῖνεν ἀπηλεγζεως· δ’ ἐρύσσατο Κολχίδα κούρην. ἀμφὶ δ’ ἐσπέσθην αὐτὴν ὄδον, ἐστ’ ἀφίκοντο 

685 

Κύρκης ἐς μέγαρον· τοὺς δ’ ἐν λιπαροῦσι κέλευν ὅγε θρόνοις ἔξεσθαι, ἀμίχανενοσα κιόντων. 

690 

τῷ δ’ ἀνεψ καὶ ἀνανιδοὶ ἐφ’ ἐστίθ’ ἀίδερατε

677. ἀργραμένη supr. ἡ scr. ouv I.: ἀργραμένου Brunnck.
693. ἀίδερατε Vatt. duo, Wellauer.

Xenophanes, and Empedocles. The ἰλός is Horace’s princeps limis (C. 1. 10. 13). For ἐβλάστησε v.n. 1. 1131.

677. μικτοῖσιν . . . μελέεσσων: Emped. maintained that the earth at first produced monsters of all kinds, πολλά μὲν ἀμφιπροσώπωτα καὶ ἀμφίστερον’ εὐφύστα, Βουγγενή ἀνδρόπτωρα, τὰ δ’ ἐπιταλις ἐκεντέλλον. 'Ἀμφίπρουτα Βαύκρανα, μευγμένα τῇ μὲν ἀπ’ ἀμφόρων Τῇ δὲ γνωσικρέφων, σκηνοῖς ἱστημένα γυῖας. Lucrètius (5. 837 sqq.) defends the doctrine of Natural Selection, but, while admitting all kinds of malformations in early living things, he denies that there were ever creatures with twofold natures such as the βουγγενὴ ἀνδρόπτωρα. ἀργραμένους: v.n. 1. 787.

678. ὑπ’ ἥερι πιληθείσα: the theory is one found in the early cosmogonies that by the pressure of the ἄηρ on the earth-slime the water was squeezed out and evaporated by the sun, falling again to form sea, river, etc. (ἰκώδας). Plato (Tim. 76c) uses the noun πίλησιν and the compound συμπλείν.

679. Shaw erroneously renders, 'non-dum torridis radiis usque adeo solis humoribus orbata.'

681. συγκρίνας: συγκρίνω was used by Emped. for the influence of the uniting principle (φιλία), διακρίνω (ι. 408) being used of the sundering principle (φιλία): cf. Simpl. Phys. 6. 25. 21, τὰ στοιχεῖα ποτὲ μὲν ὧν ὑπὸ τῆς φιλίας συγκρινόμενα, ποτὲ δὲ ὑπὸ τῶν νέικον διακρίνομεν.

683. Circe and Aeetes were children of the Sun, and the radiance of their father gleamed from their eyes: cf. 727.


686. τοὺς: the Argonauts.

687. καταρρέξασα: 'catastressing'; cf. Il. 1. 361, κεῖται δὲ μὲν κατερέξε.

689. ἀπηλεγζεως: i.e. heedless of her cares. ἐρύσσατο: 'drew with him.'

692. ἀμίχανενοσα κιόντων: 'perplexed at their coming.' For the gen. abs. v.n. 1. 644.

693. ἀνεψ: v.n. 3. 503. ἐφ’ ἐστίθ’ Ἴζανον: so Odysseus at the house of Alcinous, Od. 7. 153. In Hdt. 1. 35
the suppliant Adrastus is called ἐπίστιος.


695. αὐτίκα κ. τ. λ.: 'and straightway Circe perceived that it was the doom of exile and the guilt of bloodshed.'

696. φέξιον: elsewhere in Gr. φόβος is always an epithet of Zeus or Apollo; cf. 2. 1147.

700. ἰκέσιος: cf. 2. 1132.

706. πλήμμυρον: cf. Plut. Mor. 320c, Λύκαϊνα πλήμμυρονα τοῦ ματόνος γάλακτοι.

707. μελισσεν: 'appeased' the gods.

709. παλαμανίων τυμφόρον ἰκεσίαν: 'protector of suppliants who have shed blood.' παλαμανίως was connected with παλάμη, cf. αὐτόχειρ. In Et. Mag. 647,
καὶ τὰ μὲν ἄθροί πάντα δόμων ἐκ λύματ᾿ ἐνεικαν νημάδες πρόπολοι, ταῖ οἱ πόρουν ἔκαστα. ἢ δὲ εἰσὼν πελάνους μείλικτα τε νηφαλίσσων καὶ εὼν ἐπ᾽ εὐχωλήσει παρέστιος, ὅφρα χόλου σμερδαλέας παύσειν. ἐρμύνας, ἢδὲ καὶ αὐτὸς εὐμειδῆς τε πέλατο καὶ ἦπιος ἀμφοτέρωσι, εἰτ᾽ οὖν ὀθνεώ μεμιασμένωι αἴματι χειρας, εἰτε καὶ ἐμφύλῳ προσκυνῆες ἀντίώσιν.

Αὐτὰρ ἐπεὶ μάλα πάντα πονήσατο, ὅτι τὸτ ἐπείτα εἰσὲν ἐπὶ ἔστοίσιν ἀναστησάσα θρόνους, καὶ δ᾽ αὐτὴ πέλας ἱζεν ἐνωπαδίς. ἀλὼμα δὲ μύθῳ χρείων ναυτιλίαν τε διακριδόν ἐξερεύνεν, ἥδ᾽ ὀπόθεν μετὰ γαϊαν ἐὴν καὶ δώματ᾽ ἱόντες αὐτὼς ἱδρύθησαν ἐφέστιοι. ἦ γὰρ ὀνείρων μνήσεις ἄεικελίν δῶτεν φρένας ὀρμαίνουσαν. ἵπτο δ᾽ αὐτοῖς ἐμφύλιον ἰδμεναί ὀμφήν, αὐτίχ᾽ ὅπως ἐνόησεν ἀπ᾽ οἴδεος ὀσεὶ βαλοῦσαν.

710. δείματ᾽ ἐνεικαν G.
712. μελικραστα L. 16.
713. δαίερ ed. Flor., vulg.
717. εμφύλῳ Brunck: ἐμφυλίω codd.
724. ὀρμαίνουσα L. vulg.

43 Zevs παλαιραῖος is mentioned as ὁ τοῦς αὐτοχειρὶ φορεστάσας τιμωροῦμενος. The first syll. of ἱεραίσων is lengthened metri gratia, as in Anth. P. 5. 216.

710. ἐνεικαν: cf. ll. 1. 314, οἱ δ᾽ ἀπελμαίμαντο καὶ εἰς ἄλα λύματ᾽ ἔβαλλαν.
711. νημάδες: in Od. 10. 348 sqq. the τέσσαρες ἀμφιπόλοι who waited on Circe are described as nymphs: γίγνονται δ᾽ ἄρα ταῖ γ᾽ ἐκ τε κρηνῶν ἀπὸ τ᾽ ἀλόσεῶν Ἐκ δ᾽ ἰεροφ ποταμῶν κ.τ.λ.
712. 'But she herself, at the hearth within the house, burnt the sacrificial cakes and the expiatory offerings, uttering the prayers which accompany libations made without wine.' πελάνου: v. n. 1. 1077. νηφαλίσσων: these wineless libations consisted of water, and honey mixed with milk (μελικραστα) ; cf. Aesch. Eum. 107, χοάς τ᾽ δοῖνοι, νηφαλία μελιγιματα: Soph. O.C. 100, 481; Poll. 6. 26, νηφαλιεῖν ... το χυήθαθα θυσίας δοῖνοι, ἀν τὰς ἐκπατίς θυσίας οἰνοπάνων ἔλεγον.
713. ἐπ᾽: 'to the accompaniment of.' Ἐρμύνας: cf. 476. αὐτός: Zeus.
716. 'whether they come as troubled suppliants with the stain of a stranger's blood upon their hands, or happily a kinsman's.'
717. ἐμφύλῳ: cf. 1. 865. προσκυνήεις: /'careworn.' It means 'kindly' in 3. 588, where see note. Some explain it here as 'relations,' from κήδος affineitas, but this produces an ugly pleonasm.
720. ἐνωπαδίς: v. n. 354.
721. χρεώ: 'their quest': cf. 2. 8.
722. ἡ γὰρ k. t. l.: 'for verily the awful memory of her vision (v. 604) filled her soul as she pondered on these things.'
726. 'straightway when she beheld her raising her eyes from the ground': cf. 698.
πᾶσα γὰρ Ἡλίου γενέ ἄριστης ἱδέσθαι ἥν. ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαργῆσιν οἶον τε χρυσοῦν ἀντώπιον ἰεσαν αἴγλην. η γνὰ ἤρα τῇ τὰ ἐκαστα διειρομένη κατελεκεῖν, Κολχίδα γῆρυν ἰεσα. βαρύφρονος Λύτταιο κούρη μεμλίχως, ἥμεν στόλον ἥδε κελεύθους ἡρώων, ὅσα τ' ἀμφίθεοι ἐμόγησαν ἀέθλοις, ὅσ τ' ἀπονοσφίον ἀλυξέν ὑπέρβια δείματα πατρός συν παισον Φρίξου. φόνου δ' ἀλέευεν ἐνσπείων Ἀφύρτων. τὴν δ' οὐτί νώπ λάθεν' ἄλλα καὶ ἐμπυν κυριομένην ἐλέαιρεν, ἐποσ δ' ἐπὶ τοῦτον ἐειπεν' "Σχέτλη, ἦ βα κακῶν καὶ ἀδεικέα μήσαο νόστον. ἐλπομαι οὐκ ἐπὶ δὴν ἐπεὶ σε βαρὺν χόλου Λύτταιο ἐκφυγεῖν' τάχα δ' εἰσί καὶ Ἐβλάδος ἑσεα γαίς τυσόμενος φόνου νῦσ, ὅτι ἀσχετα ἐργ' ἐτέλεσασ. ἀλλ' ἐπεὶ οὐκ ἰκήτις καὶ ὀμόγνιος ἐπέλευσ ἐμεῖο, 'ἀλλο μὲν οὐτί κακῶν μητίσομαι ενθάδ' ἴσονος' ἐξχεο δ' ἐκ μεγάρων ἕεινω συνσπηδὸς ἐσύσα, ὠντα τοῦτον ἀετων αἰεραο πατρός ἀνευθεν' μηδε με γονωσσηι εφέστιοι, οὐ γὰρ ἐγωγε αἰνήσον βουλᾶσ τε σέθεν καὶ ἀδεικέα φύειν:" ὅσ φάτο την δ' ἀμέγαρτον ἄχοι λάβεν' ἀμφί δὲ πέπλου ὀβσαλμοῦσι βαλουσα γούς χέειν, ὄφρα μιν ἠρως Χειρὸς ἐπισχομένος μεγάρων ἐξηγε θύραζε

728. ἀδέρπει Brunck. τοιον G. τοιον vulg.
741. ἐσχατα pro ἑθεα G.
742. ἐργ' ἐτέλεσασ Pariss. tres: ἐργα τέλεσασ vulg.
747. γονωσσαυι vulg.

728. ἐπεὶ κ.τ.λ.: ‘since far in front of them, through the radiance of their eyes, they flashed a lustre as it were of gold’; v.n. 683. For μαρμαργησιν v.n. 2. 42.
729. ἀντάπτον: this form for ἀνταπτόν is only found here.
733. θοοῖς: here, as so often, this epithet is ambiguous, meaning either ‘sharp’ or ‘swift’, ‘in acribus certaminibus’ (Lehrs), ‘dans les combats impétueux’ (de M.). Cf. Pind. P. 8. 27, θοάτε ἐν μάχαις.
734. κατηγυρῆται: Chalciope. For her counsel v. 3. 674 sqq.
735. ἀπονοσφίν ἀλυξέν: ‘fled far away from.’
738. μυρομένην: v.n. 2. 372.
739. Σχέτλη: v.n. 2. 1028.
741. ἑθεα: v.n. 1. 1177. For the simple acc. with εἰσι cf. Od. 1. 170, and v.n. 1. 799.
746. ἀιστον: ‘unknown’; cf. Od. 1. 242, ἀκέτ ἀιστος, ἀνυστος. ἀείραο: this verb, which is used of carrying off prizes (v.n. 528), is here used ironically of the prize Medea has won.
748. ἀδεικεὰ φύειν: cf. 5 supr.
749. ἀμέγαρτον ἄχος: cf. 3. 631.
δείματι παλλομένην' λείπον δ' ἀπὸ δώματα Κήρης.
Οὐδ' ἄλοχον Κρονίδαο Διὸς λάθον' ἀλλὰ οἱ Ἴρις
πέφραδεν, εὑρ' ἐνόησεν ἀπὸ μεγάρῳ κιόντας.
αὐτῇ γὰρ μιν ἀνώγη δοκεύμενεν, ὅπποτε νῦν
στείγοιεν· τό καὶ αὕτης ἐποτρύνουσα ἁγόρευεν-
' Ἴρις βίλη, νῦν, εἰ ποτ' ἐμάς ἐτέλεσσας ἐφετμάς,
εἰ δ' ἀγε λαυφηρίων μετοιχομένη πτερύγεσσιν,
Δεῦρο Θέτιν μοι ἀνωχθι μολεῖν ἄλος ἐξαινοῦσαν.
κέως γὰρ χρεωὶ με κυκάνεται. αὐτὰρ ἔπειτα
ἐλθεῖν εἰς ἀκτάς, ὅθε τ' ἄκμονες 'Ηφαίστου
χάλκειοι στύμβρησιν ἀράσσουσα τυπίδεσσων
εἰπὲ δὲ κοιμῆσαι φύσας πυρὸς, εἰςοκεῖν ἁργῳ
τάσγε παρεξελάσχην. ἀτὰρ καὶ ἐς Αἰολοῦν ἐλθεῖν,
Ἀλόλον, ὅς τ' ἀνέμους αἰθρηγενέσσων ἀνάσσειν
καὶ δὲ τῷ εἰπέμεναι τὸν ἐμὸν νόον, ως κεν ἀήτας
πάντας ἀπολλήξειν ὑπ' ἑρέι, μηδὲ τις αὐρή
τρηχὺνοι πέλαγος· Ζεφύρου γε μὲν ὦρρος ἀήτω,
οἴροι τ' Ἀλκινοῦ Φάιλικδα νήσοιν ἱκώνται·'
ὦς ἐφατ· αὐτίκη δ' Ἴρις ἀπ' Οὐλίμπου θυροῦσα
τέμνετε, τανυσσαμένη κούφα πτερά. δὲ δ' ἐνι πόντῳ
Ἁγιαίῳ, τόθι πέρ το δόμοι Νηρής ἐασίν.

755. αὐτή: Brunch: ἂτη L. G.
758. λαυφηρίωι G, vulg.
761. ἐλθεῖν Rzach.

755. αὐτή: Hera.
756. τὸ: 'wherefore.'
759. Similarly in Il. 24. 74 sqq. Iris is sent by Zeus to summon Thetis.
761. ἐλθεῖν: inm. for imper. as in 764.
762. τυπίδεσσων: τυπίς is only found in late Gr.; τυπάτι occurs in Soph. fr. 743. The Homeric word is σφέα, which is used in 1. 734.
764. τάσγη: sc. ἀκτάς.
769. Aiolon: in Hom. (Od. 10. 1–22) Aeolus is ruler of the Aeolian island and keeper (ταύμας) of the winds. The Alex. writers first speak of Aeolus as a god. The name was connected with ἀνίμα. For his control of the winds cf. Aen. 1. 52 sq.
765. αἰθρηγενέσσων: 'born in the upper air,' an epithet of boreas in Il.

15. 171, 19. 358 (in Od. 5. 296 we find Borens αἰθρηγενέτης). Our Schol., like the Schol. on Hom., explain it as meaning either 'producing cold (αἰθροῦ)', or 'producing fair weather (αιθριάῳ),' but compounds with -γενης are invariably passive.
769. Φαίλικδα νήσουν: v. n. 521.
770. θυροῦσα: cf. 2. 286.
771. τέμνει: for the absolute use, peculiar to Ap., cf. 2. 1244.
772. Αἰγαίῳ: cf. Il. 23. 76, ὅς ἐφατ', ἄρτῳ δ' Ἴρις ἀελλότος ἀγγελέσσαν. Μεστηγίων δὲ Σάιον τε καὶ ἰμβρον παπαλέσσας Ἐνθνῷς μειλαίοι πόντῳ. . . Ἐβρε δ' ἐνι στῆ ἑλαφρῷ Θεότιν: ἴδ. 18. 140, ὑμεῖς (i.e. the Nereids) μὲν νῦν δότε 
πρώτην δ' εἰσαφίκανε Θέτιν, καὶ ἐπέφραδε μύθον Ἡρης ἔννεσίης, ὅρσεν τε μν εἰς ἡ νέεσθαι.

δεύτερα δ' εἰς Ἡφαίστου ἐβήγαστο. παῦσε δὲ τόνγε ρύμφα σιδηρεῖων τυπίδων: ἐσχοντο δ' αὐτὺμ ἀιθάλειον πρήστήρες. ἀτὰρ τρίτον εἰσαφικανεν Ἀιλον ยวτώτεο παῖδα κλυτόν. ὁφρα δὲ καὶ τῷ ἀγγελήνην φαμενηθα θοὰ γούνατα παῦσεν ὄδοιο, τόφρα Θέτις Νηρήα κασιγνήτας τε λιπούσα εξ ἀλὸς Οὐλυμπόνδε θεάν μετεκιαθεν Ἡρην

η δὲ μν ἀσοῦν ἐῶο παρεισέ τε, φαινε τε μύθον.

"Κέκλυθι νυν, Θετί δία, τα τοι ἐπιέλδομ' ἐνυσπεῖν. οἰσθα μὲν, οὐσον ἐμήσουν ἐνι φρεσι τις ταί ήρος Αἰσονίδης, οἱ δ' ἄλλοι ἀοοςτήρες ἀέθλουν, οὐωσ τε σφ' ἐσάωσα διὰ πλαγκτάς περόωντας πέτρας, ἔθα πάρος δεναι βρομέουσι θύελλαι, κυμάτα τε σκληρήσει περβλύει σπλάδεσσαν. νυν δὲ παρά Σκύλλης σκόπελον μέγαν ἢδε Χάρυβδοι δεινὸν ἐρευγομένην δέχεται ὄδος. ἀλλὰ σε γὰρ δὴ

774. ἔννεσίης: Merkel.
775. ἐβήγαστο: Paris. tres, Brunck.
776. οὶ δ' L: G: οὶ τ' Brunck: ὅδ' vulg.
777. τέταται: Wellauer, Merkel. κε Hart. δι' ἀπλάστας O. Schneider.
778. πάρος: Merkel: πῦρος codd.

γέρονθ' ἄλων καὶ δόματα πατρός (i.e. Νερεύς).

777. πρήστήρες: = φυσαὶ 'bellows,' a meaning not found elsewhere; cf. Λ. 18. 470, φυσαὶ . . . ἐβήγαστον αὐτὴν ἐξανείσαι. πρήστηρ usually means 'fiery whirlwind.'

778. Ἀπόντεο παῖδα: son of Hippotas by Melanippe (Diod. 5. 7); cf. Od. 10. 2, Αἴλος 'πτοστάδης.

779. τεταται . . . Αἰσονίδης: cf. 3. 66 sqq.

780. ἄσσοςτήρες: v.n. 1. 471.

781. οἶως: v. Jebb on Soph. Phil. 1007. ἐπαύσα: v.n. 2. 598. πλαγκτάς: here of the Symplegades in the Bosporus. In Od. 12. 59 the Πλαγκταὶ πέτραi are rocks west of Scylla and Charybdis, and in 860, 924, etc., our poet identifies them with the volcanic islands of Lipari. For the adj. πλαγκτός v.n. 3. 42.

782. πάρος: πῦρος was due to a recollection of Od. 12. 68, πῦρος τ' ἄλωνθ' θύελλαι, where the meaning is 'fire-storms,' i.e. volcanic eruptions, which have no connexion with the Symplegades in our passage. For πάρος with a present tense denoting a continuing state cf. Λ. 4. 264, etc. The meaning here is 'where the wild tempests have always roared.' Samuelsson tries to defend πῦρος, as Val. Fl. (4. 660, 676) speaks of πῦλα and fumus arising from the clashing of the Symplegades. He suggests, however, that some lines have been lost, as we should expect a reference here to the Sicilian Planctae as well as to Scylla and Charybdis. In the Od. (l. c.) Circe explains to Odysseus the two ways, one through the Planctae, the other through Scylla and Charybdis. We see that it is through the Planctae the Argo passes, 927 sqq.

783. περιβλεπεῖ: περικλήσει, κατὰ µίσην σεν ἱχον. Schol. Other writers use περιβλεπεῖ: see on 1738. 3. 223.

784. δεινὸν ἐρευγομένην: cf. 2. 367.
796. εὐέρεια Pariss. quatt. : εὖ 10 vulg.
797. ὀπισθεῖν L., Vat. mus. : ὀπισθεῖν vulg.
800. ἐκαστά πρὸς ἄπαντα θ. 801. πέπρωτο vulg.

805. ὀπισθεῖν: 'wherefore'; cf. II. 9, 505, Ἀτη σθεναρή τε καὶ ἄρτις, ὀπισθα πάσας ... ὑπεκποθέει. Others trans. 'since,' but de M. rightly says, "it is evident qu’au moment où Héra a commenced à s’occuper d’élever Thétis, celle-ci n’avait pas encore eu l’occasion de résister aux poursuites de Zeus."


799. ὀπισθεῖν: v. n. 360.
800. πρέσβειρα: 'venerable,' 'august,' cf. h. Hom. Ἱερ. 32, πρέσβειρα θεόν. In Hom. we have πρέσβεις, e.g. II. 5. 721, Ἡγ. πρέσβει θεό. Themis was a prophetic goddess, and held possession of the Delphic oracles after Ge and before Apollo; cf. Aesch. Εἰμ. 3.

801. πέπρωται: cf. Pind. Ἰ. 7. 34, 803. έοὖ: ἄτι τοῦ ἐο. Schol. This form is only found here (v. n. i. 1032). Ap. follows Zenod. who defended έοῦ (Aristarch. ἐο) in Π. 2. 239.
804. ἀλλ᾽ ... εἴρυστο: the constr. is elliptical. With εἴρυστο we must supply ὅφρα, 'that he might guard his power for ever': ἀλλὰ 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. τῶν ἄριστων: Peleus. In II. 24. 60 Hera says of Thetis, ἀνδρὶ πάρων παράκοιτι, Πηλέω, ὅς περὶ κήρι φίλος γένετ' ἄναμαστιν.
807. θεοὺς ... ἐκάλεσα: II. 24. 62. πάντες οὐ ἄνισαςθε, θεοί, γάμον. Catullus, in his poem on the marriage of Peleus and Thetis, describes the presence of the gods (64. 299 sqq.). Hesiod wrote Ἐπιθαλάμια
πάντας ὁμῶς: αὐτῇ δὲ σέλας χείρεσσιν ἀνέσχον νυμφίδιον, κείνης ἀγανόφρονος ἐνεκα τιμῆς.

810. ἔπεις ἄν ἦν Ἡλύσιον πεδίον τέος νύσσα ἔκκηται, ὁν δὴ νῦν Χέιρων ἤν ἁθετι Κενταύρου νημάδες κομέουσι τεοῦ ἕπτοντα γάλακτος, 

χρεῖα μὲν κούρης πόσων ἔμμεναι Ἀήταο 

Μηδέις; σὺ δ’ ἁργηγε νῦν ἕκυρῆ περ ἐνώσα, 

ηῷ αὐτῷ Πηλῇ. τί τοι χόλος ἑστηρίκται;

815. ἀσθήν. καὶ γὰρ τε θεοῦς ἐπινισσεται ἄτη.

καὶ μὲν ἐφήμιςονισσὴν ἐμαῖς Ἡφαίστου ὦν 

λωφήσεων πρήσσοντα πυρὸς μένος, Ἱπποτάδην δὲ 

Αἰόλον ἤκείας ἀνέμων ἄικας ἐρύξειν;

λύσθιν ἐνυστάθεος ζεφύροι, τεῖως κεῖν ἱκώται 

Φαιήκονις λέμενας: σὺ δ’ ἀκηδέα μῆδε νόστον.

δείμα δὲ τοι πέτραι καὶ ὑπέρβια κύματ’ ἐσείν

816. Πηλῇ: ὡς οἱ ἕνας ἕνας ἐν την ἤθελθον αὐτῆς ἀκριβοῦς ἐνεργείας.
μόνων, ἀ κεν τρέφαιο κασιγνήτησι σὺν ἀλλαις. μὴδε σύ' ἴη Σαρπίδων ἀμηχανεύοντας ἐάσης εὐβαλείσα, μὴ πάντας ἀναβρόξασα φέργησιν, ἢς παρὰ Σκύλλης στυγηροῦ κευθμῶνα νέεσθαι, Σκύλλης Αὐσονίς ὑλοόφρονος, ὑν τέκε Φόρκυ δυντιτόλος 'Εκάτη, τὴν τε κλεῖος Κράταυν, μὴ πως σμερδαλέζον τεπαίξασα γέννυσιν λεκτοὺς ἤρωων δηλήσεται. ἀλλ' ἔχε νήα κεῖν, 'ὅθι περ τυθ' ἐγε παραίβασις ἐσσετ' ὀλέθρου.'

"Ως φάτο: τὴν δὲ Θέτις τοὺς προσελέξατο μύθων.

"Εἰ μὲν δὴ μαλεροῖ πυρὸς μένος ἴδε θυέλλαι Ἑρμῆς ὑρῆν ἐτήτυμον, ἢ τ' ἄν ἔγωγεν θαρσαλεῖ φαῖνην, καὶ κύματος ἀντίοντος νῆα σασσέμεναι, λεβύρου λύγα κυνμένου. ἄλλ' οὕρη δολικήν τε καὶ ἄσπετον ὀμον ὁδεύει, ὁφέρα κασιγνήτας μετελεύσομαι, αἱ μοι ἄρωγοι ἐσσόμονται, καὶ νήρος οὕθι προμηνῆσι ἀνήπται, ὃς κεν ὑπήρων μυησαίατο νόστον ἑλέοσθαλ."

"Ἡ, καὶ ἀναίξασα κατ' αἰθέρος ἐμπεσε δίνας

826. ἀναβρόξασα G: ἀναβράξασα L, vulg.
834. ἥ θυέλλαι vulg.

824. κασιγνήτησι: the Nereids.
826. εὐβαλεῖσα: cf. 639. ἀναβρόξασα: 'sucking them down'; borrowed from the description of Charybdis in Od. 12. 239, ἀλλ' ὀτ' ἀναβροξεῖ θαλάσσας ἀλμυρὸν ὕδωρ Παι' εἶναις φάνετες κυκωμένης. See on καταδρομασία, 2. 271.
828. Αὐσονίς: v.n. 553. Scylla was on the Italian side of the Straits of Messina. Φόρκυ: cf. 1598; Hes. Th. 333. Φόρκυν φιλότητι μεγίστα (εἰς Κητᾶ) The Schol. tells us that Aclusius said that Scylla was sprung from Phorcys and Hecate, whereas in the Μεγάλα Ηώι she was said to be the daughter of Phorbas and Hecate, and in the Scylla (of Stesichorus) the daughter of Lamia.
830. ἐπαίξασα γέννυσιν: the name Scylla was connected with σκύλλεως 'to tear.' In Od. 12. 89 seq. we read of this sea-monster levying its toll of human lives from every passing ship.
831. λεκτοὺς ... δηλήσεται: de M. wrongly renders, 'elle détruirait cette élite de héros '; the meaning is that Scylla would choose for destruction the flower of the chieftains, as in Od. 12. 246, ἕξ εἶλαθ' ὁ χερσίν τε βιηφί τε βρέφοι τιν θάνα.
832. δὴ ... ὀλέθρου: 'where a channel, narrow 'tis true, will permit them to escape from death.' παραίβασις: lit. 'a going aside' so as to escape. Cf. Aen. 3. 685, viam leti discriminate parvo.
841. ὑπήφως: 'at dawn.' The Homeric form is ὑπῆρος, so too Ap. has ἱπός (1. 1274, etc.), but Hom. ἱπός; v.n. 2. 686, μνησαίατο: sc. the Argonauts.
κυκανέου πόντου· κάλει δ' ἐπαμιμνήμεν ἀλλας ἀυτοκαταγνήτας Νηρηίδας· αἱ δ' ἀἴουσαι ἦντεον ἀλλήλησι· Θείς δ' ἀγόρευεν ἐφετμᾶς Ἡρης· αἴσθα δ' ἀλλε μετ' ἀυσοούν ἀλα πᾶσας. αὐτῇ δ' ὥκυτερή ἀμαρύγματος ἥ ἑβολῶν ἤδειον, ὦτ' ἀνεισὶ περαῖς υψὸθι γαϊς, σειάτ' ἵμεν λαυμήρα δ' ὡδατος, ἐστ' ἀφίκανεν ἀκτὴν Ἑλαίου Τυρσηνίδος ἡπείρου.

τοὺς δ' εὕρεν παρὰ νηὶ σόλῳ ρυπήσε τ' ὀστῶν τερπομένους· ἦ δ' ἄσσων ὀρεξαμεν̄ ἱερὸς ἀκρής Δαίακιδεω Πηλῆος· ὦ γὰρ ρά ὦ ἵμεν ἄκοιτης· οὐδὲ τὸς ἐνυδίδεεν ὑνατ' ἐμπεδον, ἀλλ' ἄρα τὸ γεώ ὤν ἐν ὀφθαλμοῖς ἐξίστατο, φαύνησεν τε·

"Ἡρητί νῦν ἄκταίς Τυρσηνίσιν ἕσθι χεινες, ἑῶθεν δὲ ἥος προμηθίσια λύετε νης, ἡρη τειθόμενι ἐπαρηγών· τῆς γὰρ ἐφετμῆς πασανοῦ κούραι Νηρηίδες ἀντιοῶσι, νηὴ διεκ πέτρας, αἰ τε Πλαγκταὶ καλέονται, ῥυσόμεναι· κεινὴ γὰρ ἑναισίμος ὑμιὶ κελευθὸς. ἀλλὰ σὺ μὴ τῷ ἐμὸν δείξης δέμας, ἐντ' ἃν ἵδης ἀντομείνην σὺν τῇ σου νῶν ὑὲ ἔχε, μὴ με χολώσῃς πλεῖον ἐτ', ἢ τὸ πάροιδεν ἄπηλεγεῖς ἔχολωσας."

"Ἡ, καὶ ἔπειτ' αὐδηλοὺς ἐδύσατο βενθεα πόντου

τὸν δ' ἀχῶς αἰὼν ἐτυπεν, ἐπει πάρος οὐκέτ' ἱοῦσαν ἑδρακεν, ἐξοτε πρῶτα λίπεν θάλαμον τε καὶ εὐνην"

852. ἐς δ' ἄσσων O. Schneider.
854. ἀμφαδόν Facius, Matthiae.
858. ἐφετμῆς L, G: ἐφετμᾶι vulg.
865. ἐβήσατο G: ἐσήλατο Pierson.
846. ἀλλε: v.n. 1. 194.
847. ἀμαρύγματος: 'the flash of an eye': cf. 3. 288, Eur. Bacch. 746, θάσσον ... Ἡ σὲ ἔργαι βλέφαρα.
848. περαῖς γαῖας: properly, 'the land beyond the sea' (v. n. 78), but here used as equivalent to περάτη (1. 1281).
850. ἀκτήν Δαίακιν: v.n. 3. 311.
852. χερὸς ἀκρῆς: v. n. 1. 1330. ὀρέξαμεν: the constr. is an anacoluthon; cf. 3. 248.
860. Πλαγκταί: v.n. 786.
864. ἀπηλεγέω: 'recklessly.' The Schol. wrongly explains by ἀραμφιλέκτως.
865. ἐδύσατο: ἐβήσατο in 1. 63. The old grammarians regarded the forms ἐβήσατο and ἐδύσατο as used ἀντὶ τεῦ παραστατικῶν, i.e. as imperfects. (Schol. A. on Η. Γ. 41). Ap. regularly uses ἐβήσατο, e.g. 775, but μετεβήσατο, 1170.

880. μὲν Paris. quatt., Brunck.

868. For the story v. n. 817. It recalls the attempt of Demeter to make Demophon immortal by fire (h. Hom. Cer. 234 sqq.). Lycochron (178) says that Thetis had destroyed six of her children in this way, and that Achilles alone escaped, ἀφ' ἑπτὰ παῖδων φεύγει σπόνδυλον Μοῦνον φλέγονσαν ἐξαλέξαντα σπόδων.

873. ἀνεπάλμενος : v. n. 2. 825.

874. σπάρωντα : an Alex. form for ἀσπαίροντα 'gasping,' 'wringing'; cf. στράπων (1. 544) = ἀστράπτω. διὰ φλογὸς: v. n. 3. 1513.

877. Cf. Od. 6. 20, ἡ δ' ἀνέμου ἐξ πτοιη ἐκεσίστε νότημα κούρης : Αἰε. 6. 702, par levibus ventis volucrique simillima somno. For the unusual structure of the line, in which the two comparatives are put side by side and not connected by ἡ, cf. h. Hom. Μερκ. 147, ἀθρόν ὑπωρή:

886. κατηλύσῃ : only here used of the descent of the winds from the upper air. κατεναι is frequently used of the wind swooping down, e.g. Thuc. 2. 25. Simonides (fr. 179) has κατηλύσης of a fall of snow, χειμερίνῳ μυστερίου κατηλύσης.
889. ἀρμενα μηρύντου, 'they wound in all the other cables, as it should be done.' ἀρμενα, which is a general term for the tackle of a ship (cf. 237), is here used specially of the πεισματα or πρώτησις, the stern-cables (v.n. 1. 955). μηρύνθαι was regularly used of winding in cables, e.g. Anth. P. 10. 2, τοντυκα μηρυσσαθε διαβροχα πεισματα ναυται, "Eikete δ' ἄγκυρας φωλαθας εκ λιμνουν, Λαρθεα δ' ευφρεα προτονιζετε, de M., explains quite differently: "Il faut admettre un autre sens du mot ἀρμενον; ce participe signifie en général un objet bien adapté, dien attaché. Il s'agit ici des cordages ou manœuvres courantes dont on enroule les bouts après avoir hissé la voile," This view he derives from Vars (p. 112), but to explain μηρυσσαθε here of an operation subsequent to the hoisting of the sail is a violent and needless υποτεν πρότερων.

890. ταυταστατες ...κεραις: 'stretching the sail on the ropes of the yard,' κεραι is the same as επικενα (2. 1262). ἄτας was the technical term for the rope used to raise the yardarm, 'the halyards.' Cf. Aen. 5. 829, iubet oculus omnes Attolli malos, intendi brachia (επικενα) velis.

891. ευκραθε: v.n. 2. 1228.

892. Ἀνθεμώστατα: this is recognized as a proper name by our Schol., who cites from Hesiod νησον ευ 'Ἀνθεμώστατα, ίνα σφισί δωκε Καρυνας, 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 Seylla; others placed them on Cape Pelorus, or near Paestum, or in Caprae. In Od. 12. 159 we read of the λειμων ἁνθεμώδες of the Sirens.

893. Σειρῆνες: Christ connects the name with συρ 'to sound'; popular etymology explained it as the 'enchainers (σειρηζ). In Hom. they are two (Od. 12. 52); our Schol. mentions three—Θελισιήτη, Μολῆτη, and Ἀγαλάφωνος.

894. Ἀχελωνίων: the Sirens were variously spoken of as daughters of Achelous and Sterope (Apollod. 1. 7. 10); of Phoebus (Plut. Συμφ. 9. 14); of Melpomene (Apollod. 1. 3. 4); of Calliope (Serv. on Aen. 5. 864); of Gaea (Eur. Hel. 168).

895. Δηοὺς: Demeter, v.n. 3. 413. According to Ovid (Met. 5. 551 sqq.) the Sirens were given wings to overtake their playmate Persephone who had been carried off: vobis, Acheloides, unde Pluma pedesque avium, cum virgini-ora geratis? An quia, cum legeret vernos Prospeiriata flores, In comitum numero mixtae, Sirenes, eratis? etc. Another version was that the form of birds was imposed by Demeter as a penalty for the loss of Persephone (Hyg. Fab. 141).

896. ἁμυμα: 'with blended voices.'

900. αἰείκε.τ.λ.: αἰεὶ περιβελτώμεναι καὶ θεωροῦσαι ἀπὸ τοῦ ὃθηλου καὶ εὐρομῆτου
theama ἐκ πολέων μεληδέα νόστον ἐλοντο, τηκεδόν ἐφιλοῦσαι ἄπηλγεν ἐκ ἀρα καὶ τώς ἱεσαν ἐκ στομάτων ὅπα λειριον. οἱ δ' ἀπὸ νηρὸς ὡδη πείσματ᾽ ἐμελλον ἐπ᾽ ἱέουσα. χαλέπθαλαι, εί μή ἀρ Οἰάγρου παῖς Θερμίκος Ὀρφεὺς

Βιστομίνην ἐνὶ χερσὶ ἐαὶς φόρμιγγα τανύσσας κραμπνὸν ἐυτρογάλῳ μέλος κανάχησεν ἀοίδης, ὁφρ᾽ ἀμμίδος κλονέοντος ἐπίβρομεώνται ἄκουαί κρεμνῷ. παρθενίκῃ δ᾽ ἐνοπὴν ἐβιήσατο φόρμιγξ. νῆα δ᾽ ὁμοὶ ἐζέφυρος τε καὶ χήχην φέρε κύμα πρυμνόθεν ὄρνυμενον ταῖ δ᾽ ἀκρίτον ἱεσαν αὐθήν.

ἀλλὰ καὶ ὁΣ Τελέοντος εὑς παῖς, οἶδος ἐταῖρων προφήμενος, ξεστοκο κατὰ ξυγοῦ ἐνθορε πόντῳ Βούτα, Σειρήνων λιγυρῇ ὑπὶ θυμὸν ἀλθεῖς:

νῆκε δὲ πορφυρέοι δι᾽ οἴδματος, ὁφρ᾽ ἐπιβαίνῃ, σχέτλος. ἡ τε οἱ αἴμα καταυτόθι νόστον ἀπήρων, ἀλλὰ μὲν οἰκεῖρασα θεὰ Ἑρυκος μεδέουσα Κύπρος ἐτ᾽ ἐν δύναις ἀνερέψατο, καὶ ἰ ἑσάσωσεν πρόφρων ἀντομένη Ἀλυβηθίδα ναίεμεν ἀκρήν.

908. ἐπιβρομέωντο Brunck.
909. παρθενίῃ G. Vatt.
910. ἡ κε οἱ Schaefer.
911. ἀνερέψατο Vatt. ἀνερέψατο Pierson.

tóποι, πολλῶν παράντων τὴν ἡδέων ἔπανοδον ἡρτασαν, τῇ τηκεδόν φθείρειν ποιοῦσα. Schol.
902. τηκεδόν: θὰβα; cf. Od. 11. 201, τηκεδῶν συγερῆ μελέων ἐξελεῖσθα θυμῶν.
903. λείρον: 'delicate,' 'clear-sweet,' (Way); cf. Il. 3. 152, τετιγέσαιν... οὶ τέ... οἵα λειρίσασαν ἱείνων: Hes. Th. 41, θέαν ὁπί λειριώςασσαν.

904. Οἰάγρου παῖς: cf. 1. 23.
905. Βιστομίνην: v.n. 1. 34.
906. κραπαγόνον 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 καταφω seems to be unique; cf. καταφω 3. 71.
907. ἀμμίς: at the same time as the Sirens sang. ἐπιβρομεώνται: v.n. 17.
908. κρεμνό: τῇ κροδασε, υπὸ τοῦ κροδιματος. Schol. ἐβιήσατο: 'drowned.'
οἱ δ' ἀχεῖ σχόμενοι τάς μὲν λίπον, ἀλλὰ δ' ὀπαζον κύντερα μιξοδίησιν ἀλὸς ραιστήρια νηών.

τῇ μὲν γὰρ Σκύλλης λισσῇ προουαίνετο πέτρῃ τῇ δ' ἁμοτον βοασκεν ἀναβλύζουσα Χάρυβδις ἄλλοθὶ δὲ Πλαγκται μεγάλῳ ὑπὸ κύμαι πέτραι ὅχθεων, ἥξι πάροιδεν ἀπέπτυνεν αἰθομένῃ φλὸξ ἄκρων ἐκ σκοπέλων, πυριθαλπέσ υψαθι πέτρης, κατινο δ' ἄχλυοις αἰθὴρ πέλεν, οὐδὲ κεν αἰγάς ἐδρακες ἕλιοιο. τότ' αὐ λήξαντος ἀπ' ἐργών Ἱθαῖοντο θερμὴν ἐτὶ κήκε πάντος ἀντιμὴν. ἐνθὰ σφιν κούραι Νηρηίδες ἄλλοθεν ἄλλαι ἤντεον δ' ὅπιθεν πτέρυγοι θύγε πηδαλίου διὰ Θέτις, Πλαγκτῆσιν ἐνι σπιλάδεσσιν ἐρύσωσι. ὦς δ' ὅποταιν δελφῖνες ὑπὲξ ἀλὸς εὐδιόωντες σπερομενὴν ἀγεληδὸν ἐλώσονται περὶ νηἡ, ἀλλότε μὲν προπάροισθεν ὅρῳμενοι, ἄλλοτ' ὁπισθεν, ἀλλότε παρβολαδὴν, ναῦτησι δὲ χάρμα τέτυκται· ὦς αὐ ὑπεκροβέονσαι ἐπήτριμοι ἑλώσοντο Ἀργών περὶ νηἡ, Θέτις δ' ἠθυνε κέλευθον.

932. πλαγκτῆσι δ' ἐνὶ .. ἐρύσωσιν Παρίσσι, quatt., Brunck.
933. εὐδιόσωντος Παρίσσι, usus, et coni. D'Arnaud.
934. ἑλώσονται vulg.
938. κελεύθους Παρίσσι, Brunck.
kai d' ote de Plaguktastes einychri'psi meta ei men, autik' anasxomevai leukoios epi goynasi pepexas, upou e' autonov spilaadon kai kymatos agyis mowv' ena kai ena diastadon allhlaun. Tinh de parhoriwv kopten roDos amphi de kuma lasbrov aeromenvn petrais epikaXhigoseve, au d' ote mev kremvnois evanlykiai neri kurov, allwte de bbruxia nea to upo puthmenv pogont hriwev, to de pollon upeirexev agrio oido. au d', oyst' nuchosevntos episyxovon aiyialoido parbenika, di'xa kolpon ep' ixwas elixasa, sofairy authrouswn periygei' au men epeita allh up' eis allhs deketai kai eis hera pempe uynti metaXronivn. h d' uopote plnatai vndei' osi au nha theousan amoiavadi allthes allh pempe epierivn epitikumias, ai'x' apwthev petraon' peri de sfin erenymoiven zeon undo. tais de kai autous anax korphis epit lioyadoz arkhes thodos epit stellej tupidos varvoin amon erreigas.

939. einychri'metvthai Paris., Bruch.
940. au'p Merkel: au d' codd.
941. hriwev, to de Vatt. duo: hriwevto de L, G: hriwev'v' dei vulg.
942. diastadon: at intervals from each other.
943. parhoriwv: meteowv. Schol. de M., "le navire s'était, frappé par le flot," L. and S. explain "drive the vessel out to sea." In Hom. parhros (of which parhrois is the late form) is used in three senses: (1) serrafrhros, II. 16. 471; (2) ' sprawling,' 7. 156; (3) 'mentally distraught,' 23. 603. Thus the word had the meaning of loose, uncontrolled, and so the meaning here seems to be "the current buffeted the vessel from side to side.

944. epikaXhigoseve: 'surged against,' at. legy.
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.' hriw kurov: cf. ai'x'epi kuroi, 2 303.
946. hriwev: v.n. 2. 65.
947. episyxovon: v.n. 2. 490.
948. di'xa . . elixasa: 'with parted gown-laps kilted about the waist of each' (Way).
949. sfaiperi: 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. periygei: v.n. 1. 559.
950. metaxronivn: v.n. 2. 300.
951. wos k. t. l.: '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. lioyadoz: v.n. 2. 382.
953. stellej: 'the handle,' t'x laiv.
Schol. In Hom., according to the old view, στειλείων is the handle which fits into the στειλέα, 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.

691. 'As long as is the measure of a day in springtime'; cf. Od. 22. 301, ἑωρα ἔαριν, ὅτα τ' ἡματα μακρα πέκτουσα. The Schol. refers to the vernal equinox, ἀνεμερα ἔαριν. For μῆκουσα see Call. Dion. 182, τὰ δὲ φᾶεα μηκύνουται.

692. ὄχλιζονται: 'heaving'; cf. i. 1167.

695. Θρινακίς: v.n. 291. βωών... 'Heliaioi: cf. Od. 12. 127, Θρινακίην δ' ἐσ νέοιο ἄριεα. ἔθα δὲ πολλαί βόσκοντ. 'Heliaioi βόσε 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).

696. αἰ: Thetis and her sister Nereids. αἰδίουσιν: some kind of sea-birds, gulls or divers; cf. Od. 5. 352, αὕτη δ' ἀγ' ἐσ πόντων ἔδυσε τημαίνοντα Αἰδίου εἰκία. 698. Cf. Od. 12. 204, δὴ τότ' ἐγὼν ἐπὶ πόντῳ ἔων ἐνι μελαίνη Μυκηνών τ' ἤκουσα βοών αὐλομελαίων Ολίον τε βλαχχ. 700. ποιμαίνεσκεν κ.τ.λ.: cf. Od. 12. 131, θεαί δ' ἐπιποιμένες εἰσί, Νύμφαι εὐπλάκαιοι, Φαέθοσα τα Ἱλιαπτητε τε, 'Ας τέκεν 'Heliow 'Τερείου διὰ Νέαρα. 702. χαίον: καμπύλη βακτηρία, ἐοι ποιμαίνεις χρωντα. Καλλίαμαχος 'ἐπιπρεποντο προεξούσα κάρησ εὐεργεία καλύπτρης ποιμανίκων πλίμμα καὶ εν χερ χαίων ἔχουσα.' καὶ το παρ 'Ἀλκαμάν δε λεγόμενον ἐρόσιχαιον, τῷ χαίω ἐρώστα, ἦτοι ποιμανάντω. Schol. Hesych. cites χαξίος and χαμός (hamus) = καμπύλος which may be related. πτιχύνουσα: τῷ πίξει τῖς χειρὸς προσορητηνία. Schol. Ap. was the first to use the simple verb; Call. has προσπινυνομαι, Ἰόν. 40.


704. ὀπιθησύνουσα: v.n. 675. καλαύροπα: v.n. 2. 33.
boskosmeinai potamioi par' udasein eisoprotiostoi
am pedion kai elos leimounoi: oude tis he
kuaneti metat tesi demas, pasa de galakti
eidomeinai, xronesei keraasi kudiasakon
kai mene tas parameibon ep' hmati nukti de iois
peiroun aldos mega laimia kecharinein, ofra kai autis
'Heos xurgenis feggus bale nisomenein.

'Esti de tis porbmiou parosterei Ioioioi
amphilaphs pieira Kerauny eiv alli nitos,
he upo de kaijai drespanon fatis—ilate Mouisa,
ouk etelwv enetwv proteron epus—o apo patros
mhe-da vheilos eitamev Kronos: o de e Deous
kleioin xhohnis kalamptomou emmein aphten.
Dh vmar keiwi eini de potote nassato gafty,
Tithnas de edae staxhun omipion amiasaithai,


985. logos pro epus G.

'Ierol 'Heliouon' xrona de' estan hnte kikoi
'Arhgstai, pasin de meteprepov eliaxe-
desin.

978. keraasi: for the form cf. kerastes, 
Arat. 174, kerasta, Opp. Syn. 2. 449, 
Elsewhere Ap. has keradesin. Brunci's 
xronoioi keradesin involves a violation of 
Wernicke's Law; v. App. II (a).

981. Irganist: v. II. 450.

982. parosterei: emvproseb. Schol., 
at the entrance to the Ionian Straits.'
porbmai 'Ioiois is here synonymous with 
the Adriatic, or the southern portion 
thereof.

983. amphilaphs: this adj., from 
laB (ei-lhpi-a), has here the curious 
meaning amvotraioi prosoromon eixousa.
The Schol. tells us that Callimachus 
applied to Corcyra the epithet amvphilaphos 
'with two harbours' (cf. Od. 6. 263, 
kalos de limon ekaterbe polhos), and 
adds istoiwcis 'Apollonios amvphilaph to
liamena fpi ... istoiei de peri tou
liamenv ton 'Apollonides en
'ta Peripol tis Eropathas.' 
Way wrongly 
renders 'forest-mantled.' For other uses 
of amphilaphs see on 1366, 2. 733-
pieira: the fertility of Corcyra was
famous, cf. Xen. HELL. 6. 2. 6, Kerkyras ...
exiorgasmaeni mven pagonkalo kai
pefutyemnyn. Kerauny ali: i.e. the 
sea facing the Chemnian Mts. (v. 519).

is imitating Arat. 637, 'Arteinos Iakr:
proteron logos, oj mi efanto k.t.l.
The story of the mutilation of Uranus 
by Kronos is told in Hes. Th. 180 sqq.
Kronos was instigated by Gaia, wife of 
Uranus, who was wrath that her children 
were confined in Tartarus by their father 
Uranus. In the case of the Sicilian city 
Drepanum we also have the legend that 
the sickle of Kronos was buried there: 
v. Serv. on Aen. 3. 707, Tzetz. on Lyd.
869.

985. Demous: Demeter: cf. 3. 413.
The Schol. says that Aristotle in the 
Kerkivraioi politeia told how Demeter 
got from Hephaestus a sickle (drespani) 
to teach the Titans reaping, and afterwards 
buried it on the coast of Corcyra. The 
constant washing of the waves on the 
coast gave to the island the form of a 
wick. 

987. xhohnis: cf. 3. 862, kalame-
tomou: apt. legy.

989. evmpion: 'teeming': polivn, 
daieli: 'flying' en 'Ataktous glwosais 
apodeve ovmion staxhs ton eukuloi kai 
prosimon. Kyprraioi de timeron ton plousi 
kal eudaimona evmpion kaludinv. Schol.
It is from the same root as ἀφενος, ὁρε. Hesych. cites "Οὐκίμιαν ἀφενος as an epitaph of Demeter = alma Ceres.

990. Μάκριδα: the nurse of Dionysus; v. 1131 sqq. The island was called Μάκρις after her (v.n. 540) before it received the name of Δρεπαν. The Homeric name is Σχέρη, Od. 5. 34, etc.

992. According to the Schol. Acusilaus and Alcaeus 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.

995. διδέχατ' ἀσπασίως: Flangini


999. τῷ ἴκελοι κ.τ.λ.: 'like as if they had set foot in the heart of Thessaly.'

For the constr. cf. II. 11. 467, τῷ ἴκελῷ, ὡς εἶ ἔσωστο μοῦνον ἑώρα. For Αἰμονίη cf. 2. 504.

1002. οί...Κυανέας: these words are repeated from the second line of the poem. The other Colchian force, which had pursued the Argo up the Ister, settled in Illyria after the death of Absyrtus (v. 507 sqq.).

1004. ξειτον: ξαίρετον. Schol., 'to take her from the heroes and bring her back to her father's house.' In Hom. ξαίρετος means 'choice,' e.g. Od. 2. 307, ξαίρετος ἑρέτας, and is explained from αἰραμίω or αἰρέω, or as a syncop. form of ξαίρετος.

1005. ἀπροφάτως: ἀπροφασίστως, cf. 2. 62. ἤ...κελεύθη: 'or threatened else that they would engage in grievous conflict with ruthless might, both now, and afterwards when Aeetes came.'

1008. ἀναπηγήνοι: v.n. 387.

1007. σὺν...κελεύθη: adveniente Aeete (Beck); a strange expression. The meaning may be 'joining their forces with the expedition which Α.
ολλά σφεασ κατέρυκεν ἐπειγομένους πολέμῳοι κρι'αν 'Αλκίνοος. λελιθτο γάρ ἁμφοτέρωσιν
dημιούτητός ἀνευθεν ύπέρβας νείκεα λύσαι.
κοῦρος δ' οὐλομένως ὕπο δείματι πολλὰ μὲν αὐτοὺς
λισονίδεω ἐτάρους μελίσσετο, πολλὰ δὲ χερσῶν
Ἀρίθης γούνων ἀλόχον θύγεο 'Αλκινόοιο.

' 'Γονοῦμαι, βασίλεια: σὺ δ' ίλαθι, μηδὲ με Κόλχοις
ἐκδώης ὥ πατρὶ κομμέμεν, εἴ νυ καὶ αὕτη
ἀνθρώπων γενεῖς μία φέρβεαι, οίδαν ἐς ἄτην
ἀκύτατος κοῦφησι θείει νόος ἀμπλακίσθησιν.
ὡς ἔμοι ἐκ πυκναί ἐπέσουν φρένες, οὐ μὲν ἐκήτη
μαργούνης. ἵστω δ' ιερῶν φάς 'Ηλίοιο,
ἵστω νυκτιπόλοι Περσηφόδος ὄργνα κοῦρης,
μὴ μὲν ἐγὼν ἐθελοῦσα σὺν ἀνδράσιν ἀλλοδαπούσιν
κειθὲν ἀφωρμήθην: στυγερὸν δὲ με τάρβοι ἐπέσεσ
τήσῃς φυγῆς μνήσασθαι, ἤτ' ἦλιτον: οὔ δὲ τις ἀλλή
μῆτης ἔνν. ἔτι μοι μίτηρ μένει, ὡς ἐνὶ πατρὸς
dωμασίν, ἀχραντος καὶ ἀκήρατος. ἀλλ' ἔλεαιρε,
πότινα, τεοὶ τοὺς πόσους μελίσσεο: σοὶ δ' ὀπάσειαν
ἀδῶνατοι βιώτον τε τελεσφόρον ἀγλαίνη 
καὶ παῖδας καὶ κόδος ἀπορθήτου τόλησος.’

Τοῖα μὲν Ἄριθῆν γουνάζετο δάκρυ χέουσα:
τοῖα δ' ἀριστήνων ἐπαμοίβαδίς ἄνδρα ἐκαστον’

"Τμεῶν, δ' πέρι δὴ μέγας φέρσατοι, ἀμφὶ τ' ἀέθλοις

1015. ἐκδῶης Seaton: ἐκδῶης L, vulg.: ἐκδῶης G.  
1017. κοβφαίος vulg.  
1023. ἅθαδε G, vulg.  
1026. δὲ pro τε G, vulg.  
1030. ἐπαμοίβαδις vulg.: ἕν' ἐπαμοίβαδις L, G: ἐναμοίβαδις Brunck: ἕν' ἐπαμοίβαδις Vatt.

would lead thither’; for κέλευθος ‘expedition’ cf. Aesch. Ag. 126, ἁγεῖ Πρίαμου τῶν ἄδε κέλευθος. This is Seaton’s view.  
1013. Ἀρίθης: cf. Od. 7. 54 sqq.  
1014. Γονοῦμαι: so Odysseus entreats Nausicaa, Od. 6. 149, γονούμαί σε, ἀνασά.  
1015. ὧ: for ἐμφ: v.n. 2. 132.  
1016. οἰσεν κ.τ.λ.: ‘whose minds are swift to rush to folly through thoughtless waywardness.’ For the thought cf. Soph.  
Inf. 1023, ἀνθρώπωσι γάρ Τοῖς πάσιν κοινῶν εἰστὶ τοῦξαματάνειν: Pind. P. 4. 139, εὖτε μὲν βρατῶν φρένες ἄκυτεραι | κέρδος

1019. μαργούνης: libidinis. 'Ηλίοιο: the father of Aeetes.  
1020. νυκτιπόλοι: cf. 3. 862. Περσηφόδος: v.n. 3. 467. Medea was priestess of Hecate.  
1021. μὴ μὲν . . . ἀφωρμήθην: for this constr. in oaths cf. P. 10. 330, ἵστω Ζεὺς . . . μὴ μὲν τοῖς ἵπποις ἀνήρ ἐποχήσεται ἄλλος.  
1024. μίτηρ: v.n. 1. 288.  
1026. Cf. Od. 6. 180, soi δὲ θεοὶ τόσα δοιεῖν ὅσα φρεάς, σής μενοινάς, ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν.
ἀν κάμον ὑμετέρους, ἀτύχομαι· ἦς ἱστητι ταύρους τ’ ἐξεύξασθε, καὶ ἐκ θέρους οὐλοῦν ἀνδρῶν κείρατε γγυείνων· ἦς εἰνεκεν Λιμονίνδε
χρύσεν αὐτίκα κώσας ἀνάξετε νοστήσαντες. ἲδ', ἵνα πάρην τέ καὶ οὐς ὀλεθρον τοκής, ἢ δομον, ἢ σύμπταιαν ὑφροσύνην βίοτοι·
ὑμιν δὲ καὶ πάρην καὶ σώματα ναιέμεν αὐτῖς ὑμνασά· καὶ γῆλυκεροισιν ἐτε' εἰσόψεθε τοκής ὁμμασων' αὐτάρ ἐμοὶ ἀπὸ δὴ βαρὺς εἶλετο δαύμων
αγλαίας· στυγερῆ δὲ σὺν ὄθνειοις ἀλάλημαι. 

δείσατε συνθεσίας τε καὶ ορκια, δείσατ' Ἐρυνών ἤκεσίν, νέμεσιν τε θεών, ἐς χείρας ιοῦσαν.
Αἰτέω λῶβη πολυτίμου δημαθήναι. οὐ νηοῦς, οὐ τύργον ἐπίρροθον, οὐκ ἀλεωρήν ἄλλην, οἴοθι δὲ προτιβάλλομαι ὑμέας αὐτοὺς.

σχέτλιοι ἀτροπής καὶ ἀνηλέες· οὐδ’ ἐν θυμῷ αἰδεύσητε ἔξιν μ’ ἐπὶ γούνατα χείρας ἀνάσσεσθα
δερκόμενοι τείνουσαν ἁμήχανον· ἀλλά κε πᾶσιν, κώσας ἐλείν μεμαώτες, ὡμίζατε δούρατα Κόλχοις

1032. ὀν κάμον Merkel: οὐνεκεν codd.
1034. κείρατε G: κείρετε vulg.
1035. ἀθίς vulg.
1045. πρὸ τι βαλλομαι Madvig.
1046. γούνασι L man. sec., G, vulg.

1032. ὃν κάμον: this emendation seems right, but Merkel, I think, construes it wrongly. He says the constr. is ἀτύχομαι ἀμφι ὑμῖν καὶ ἀμφὶ ὑμῖν ἐκαίνων ἀείθλοις ὑμετέροις; but it is rather ἀτύχομαι ὑμῖν καὶ ὑμῖν ἐκαίνων ἀμφὶ ἀείθλοις ὑμετέροις, '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, εἰο ἀτύχομαι: Eur. Τῆς, 810, πάλων ἀτύχομενος. That ἀμφὶ is not to be separated from ἀείθλοις is shown by 733 supr., ὡς τ’ ἀμφὶ θοίς ἐμοί ἐμεγαθήσαν ἀείθλοις. In 1354 ἦς ἰδὲ ἐνεκά μεν ἀν ἐκαίνω. Those who keep ὀνεκεν try to explain it as pleonastic after ἀμφὶ like χάριν ἐνεκά τινος, etc. Wellauer takes ὀνεκεν as a conj. 'quoniam,' and, removing the stop after ἀτύχομαι, regards the whole sentence as a protasis, the apodosis beginning in 1042.

1036. οὐς: for ἐμοὶ: cf. 1015.
1041. ἀγκατας: 'honour': cf. 3. 786.
1043. ἤκεσίν: cf. 2. 1132. ἐς χείρας ιοῦσαν: 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. II. 3. 150, ὡ νέμεσις Τρῶων ἐλέγη πάσχειν, or we may repeat δείσατε "craignez de me remettre" (de M.).
1045. ὁ γὰρ οὐδ᾿ οὐδὲ ὁ ἄγαθος οὐδὲ τύργος οὐδὲ ἄλλος οὐδὲ ἔλει, ἄλλα ὡμίς μοι ἀναφέραμεν. Schol.
1046. προτιβάλλομαι: 'I throw myself upon the protection of': in II. 5. 870 it seems to mean 'to attack,' but see Leaf.
1047. σχετλίοι: here in the Homeric sense 'cruel' (v.m. 2. 1028).

ἀτροπής: v.n. 387. The gen. is used with σχέτλιος 'wretched,' e.g. Eur. Hec. 783, ἰ σχέτλια τῶν πᾶνων.
αὐτῷ τ’ Λιήτῃ ὑπερήνορι: νῦν δ’ ἔλαθεσθε ἧμορέας, ὅτε μοῦνοι ἀποτιμηγέντες ἔκαισαν.”

“Ὡς φάτο λισσομένη: τῶν δ’ ὄντων γοννάζοιτο, οὐ μιν χαρασύνεσθε ἐρημοῦν ἀχέουσαν.

σείον δ’ ἐγχειάς εὔηκες ἐν παλάμησιν,

φάσγανα τ’ ἐκ κολέων. οὐδὲ σχῆσεσθαι ἀρωγῆς ἐννεπον, εἰ κε δίκης ἀληθήμονος ἀντίασειεν.

στρενυμοῦνοι δ’, ἄν ὄμιλον ἐπήλυθεν εὐνήτερα

Νῦξ ἐργῶν ἀνδρεσί, κατευκήλησε δὲ πάσαν γαῖαν ὁμῷς: τὴν δ’ οὐτὶ μιννυθά περ εὐώσεν ὑπνοι, ἀλλὰ οἱ ἐν στέρνοις ἄχεων εἰλίσσετο θυμὸς.

οἴον ὅτε κλωστῆρα γυνὴ ταλαεργὸς ἐλίσει ἐννυχῆ; τῇ δ’ ἄμφι κυνύρεται ὀρφανά τέκνα χρησύνη πόσιοσ’ σταλάει δ’ ὑπὸ δάκρυ παρεῖας μυσωμένης, οὐχ ἂν ἐπὶ συμγερθῇ λάβεν αἷσα: ὲς τῆς ἱκμαίνουτο παρηδίδες: ἐν δέ οἱ ἢτορ δείξεις εἰλείτο πεπαρμένον ἁμφ’ ὀδύνησιν.

Τῷ δ’ ἐντοσθῇ δόμῳ κατὰ πτόλων, ὡς τὸ πάροιθεν, κρείων Ἀλκίνοος πολυπότυμα τ’ Ἀλκινόοιο Ἀρήτῃ ἄλοχος, κούρις πέρι μητηάσκιον οἶσιν εἰς λεχεσσὶ διὰ κνέφας’ οἶδ’ ἄκοιτην κουρίδιον θαλεροῦσι δάμαρ προσπτύσσετο μύθοις’

1051. δ’ μέδεσθε Pariss., Brunck.
1052. αποτιμηγέντες: ‘cut off,’ i.e. isolated from the rest of the Colchians. 1057. εἰ κε . . . ἀντίσασεῖν: ‘if Medea should meet with an unjust decision.’ Alcinous was to decide between the Colchians and the Argonauts (v. 1010).
1058. στρενυμοῦνοι: φθειρομένους καὶ καταπονομεύον. ἢ καὶ προσδιατίβουσιν. Schol. The latter meaning seems correct here, the weariness being the weariness of delay and inaction: cf. Hesych. στρεγάμαι: διατίβω. See also on 384. de M. renders “pendant que leur assemblée s’agita ainsi, survint la nuit.”

εὐνήτερα: “that putteth to sleep the labours of men” (Way). In Aesch. Pr. 895, Pers. 153 εὐνάτειρα is equivalent to ἀκοίτην.
1062. κλωστῆρα: ν.ν. 3. 255. For the simile cf. 3. 291 and the passages quoted there.
1064. σταλάει: στάξει, παρ’ ὃ καὶ ὃ σταλαγμὸς. Schol. σταλάσσω is the classical form.
“Nai φίλος, εἰ δ’ ἀγε μοι πολυκηδέα ρύεο Κόλχων
παρθενικήν, Μινύησι φέρων χάρων. ἐγγύθι δ’ Ἀργος
ήμετέρης νήσου καὶ ἀνέρες Λίμοινης.
Ἀιήτης δ’ οὖτ’ ἄρ ναει σχεδόν, οὔδε τι ἱδμεν
Ἀιήτην, ἀλλ’ οἶνον ἀκούομεν’ ἢδε δὲ κοῦρῃ
ἀινοπαθῆς κατὰ μοι νόον ἐκλάσεις ἀντιώσα.
μὴ μιν, ἄναξ, Κόλχουσι πόροις ἐς πατρὸς ἀγεσθαί.
ἀόρθη, οὔτε πρώτα βοῶν θελκηρία δώκεν
φάρμακα οὐ: σχεδόθεν δὲ κακῶ κακόν, οἶά τε πολλὰ
ῥέομεν ἀμπλακίσσων, ἀκειομένη ὑπάλυξεν
πατρὸς ὑπερφαλάου βαρὸν χόλον. αὐτὰρ Ἰήσων,
ὡς ἁἰω, μέγαλοισιν ἐνίσχεται εξ ἐθέν ὅρκοις,
κουρίδιν γῆσεσθαί εὖ μεγάρουσιν ἀκουτιν,
τῶ, φίλε, μὴ’ οὖν αὐτὸν ἐκὼν ἐπίωρκον ὄμοσσαι
θεῖς Λίσουνθη, μὴ’ ἁσχετα σεῖο ἐκήτη
παῖδα πατὴρ θυμῷ κεκοτητῷ δηλήσατο.
λήν γὰρ δύσζηλοι ἐαι ἐπὶ παυσὶ τοκῆς
οία μὲν Ἀντιόπην εὐώπιδα μῆσατο Νυκτεὺς
οία δὲ καὶ Δανάη πόντῳ ἐν τῆματ’ ἀνέτηλη,

1074. Μινύης Merkel: Minúiai codd.
1075. ἦ δὲ νυ κόρῃ Paris. unus, Brunck.
1076. ἀτροπησαν v.l. in schol.
1077. aitís Brunck.
1078. aitn pro lín G.

1073. φίλος: for φίλε, to avoid hiatus,
as in Π. 4. 189, etc.
1074. φέρων χάριν: cf. ἱπα φέροντες, 406.
1075. Λίμοινης: cf. 2. 507.
1076. κατά...ἐκλάσεν: cf. Od. 4. 538,
ἐμοιγε κατεκλάσθη φίλον ἡτορ. ἀντιώσα:
‘beseeching’; cf. i. 703.
1077. ἀάσθη: v.n. 817.
1078. σχεδόθην κ.τ.λ.: ‘and thereupon,
essaying to cure one evil by another (as
oft do we when we have gone astray),
she fled from the pitiless wrath of her
imperious sire.’ σχεδόθην is not used
elsewhere in this sense.
1079. ἀκειομένη: the expression is
proverbial; cf. Hdt. 3. 53, μὴ τῷ κακῷ
τὸ κακῶ ἰῶ: Soph. Αγ. 362, μὴ κακῶν
κακῶ διδόου: Ακος πλέου τὸ πῆμα τῆς ἄνεις
tiβιν.
1080. ὑπερφαλάου: v.n. 1. 1334.
1081. σεῖο ἐκήτη: quantum ad te
attinet.
1082. δύσζηλοι: from <ζύω ‘quick to
7. 307, δύσζηλοι γὰρ τ’ εἰμὲν ἐπὶ χοῦν
φιλ’ ἀνθρώπων.
1083. ὀία...Ἀντιόπην...μῆσατο:
for the constr. cf. Π. 10. 52, κακὰ μῆσατ’
Ἀκαμοῦς. In 1. 735 Antiope is said to be
the daughter of the river-god Asopus;
here the poet follows the other legend
that she was the daughter of Nycteus
(Apollod. 3. 5. 5). When she was
with child by Zeus, she fled from her
father’s wrath to Sicyon. Nycteus
died in despair, having charged his
brother Lycus to recover her. Her sons,
Zethus and Amphion, afterwards avenged
the wrongs inflicted on her by Dirce, wife of
Lycus.
1084. 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
Дана и Персеус в арк (Лаэрт) на открытом море, но они плавали на берегу Серикус. Наиболее прекрасных фрагментов из Лициона является Ламентация Дании, оставшейся без выхода в море. Отец её, Аерит, был влюблен в Симонидис. Аѳртис разбил голову, чтобы Дана не поднялась вверх, и сама утонула. Отец её, Аерит, был влюблен в Симонидис. Аѳртис разбил голову, чтобы Дана не поднялась вверх, и сама утонула.
The text appears to be from a Greek or Latin source, discussing various topics such as the hallowed town of Thebes, the bees and their habits, and the judgment of Alcinoos. The text references multiple authors and works, including Alcinoos, Hesiod, and Aristotle. It includes discussions on bees and the use of honey, as well as references to the Phocian and Thracian peoples. There are also mentions of bees passing over to Euboea from the Phocian town of Abae.

The text begins with a discussion of the town of Thebes, mentioning that it was hallowed, and goes on to describe the bees and their activities. It also references the judgment of Alcinoos, who was a member of the Colchian people.

Further, the text talks about the bees' habits and the honey they produce, and how they were hallowed by Alcinoos. It also mentions the bees' use of the Phocian and Thracian people.

The text is rich in detail and references various authors and works, providing a detailed view of the ancient world's understanding of bees and their culture.
Hence Dionysus was called πυριγενής (Strab. 537, 30) and ἰγνίγενα (Ov. Met. 4, 12).

1141. Cf. Od. 7. 335, where Arete bids her handmaids δεμίν᾽ ὑπ᾽ αἰδίουσι θέμεναι καὶ ἤγεται καλὰ Πορφίρε᾽ ἐμβαλέειν, στορεσταὶ τ᾽ ἐφιπτεθεὶς τάπητας.

1142. κῶδας: which they had brought from Colchis.

1143. ὰ πρὸ τε Παρίσσι, quatt., Brunck.
1144. ἀξιογράφων Παρίσσι, Brunck.
1147. γλυκερὸς πόθος Παρίσσι, Brunck.
1155. αἰδηλος Ἐ: ἀγίδηλος Ἐ, vulg.

1140. For the classification of nymphs cf. 1. 1223. Αἰγαῖο: a river in Corecyra (v. 542).
1150. Μελητήοι: a mountain in Corecyra.
1151. ἀλσηδεῖς: 'grove-nymphs'; cf. 1. 1066. It is found only in these two passages.
1154. ἐμμα: 'they (i.e. the nymphs) made Jason and Medea one.'
1155. ἰγναῖος: v.n. 169. οἶ: the heroes.
1157. ἀιδηλος: ἰμπροβίς, v.n. 1. 102.
1160. ἐπὶ προμολῆσαν: 'at the entrance to the bridal chamber'; v.n. 1. 260.
"Hos δ' ἀμβροσίωσιν ἀνερχομένη φαέσσων
λύε κελαίνη νύκτα δι' ἥρος: οἱ δ' ἐγέλασαν
ἢνες νήσου καὶ ἐρωτήσαται ἀπόθεν
ἄτραπτοι πεδίων ἐν δὲ θρόος ἐσκέν ἀγνιαίς:
κάννυν ἐνναέται μὲν ἀνὰ πτόλων, οἱ δ' ἀποτηλοῦν
Κόλχοι Μακρίδης ἔπι πέρασι χερνύσιον.

αὐτίκα δ' Ἀλκινοὸς μετεβήσετο συνθεσίσιν
δυ νόον ἐξερέων κούρης ύπερ: ἐν δ' ὦγε 
σκῆπτρον ἱκεν χρυσοῦ δικαστόλον, ϑ' υπὸ λαοὶ

1162-4 om. G.
1169. Παρίσ. unus, Brunck.
1170. φαρέσσαν v.l. in schol. Flor.
1173. μετεβήσατο Vatt. duo, Brunck, Wellauer.
1175. Λαός ed. Flor.: πολλοὶ codd.

1163. Ἡλκίων: v.n. 1. 572.
1165 sqq. For the pessimistic thought
cf. Call. Fr. 418, ἐπε δὲ σοὶ γε λελάσσα
Ἀκαλλυὶ μερόπτεσιν διψυχῶν ἐθέκες:
Lucr. 4. 1133, medio de fonte leporum
Surgit amari aliquid quod in ipsis floribus
angat: Οv. Met. 7. 453, usque adeo nulla
est sincera voluptas Solicittique aliquid
laetis intervenit. For ἀλλὰ γὰρ v.n.
1. 772. Ap. first uses ἀνταρκτος (ἀνταρκτος,
H. Hom. Merc. 486); cf. ἀνταρκτο, 1395
infra.

1166. ἐπέβημεν ἄλω ποδὶ: 'get a firm
footing on'; 'may tread full-footed
the path of delight' (Way). There is a
different use of ἄλω ποδὶ explained by
Suidas ἀλή δυνάμεις, with which we may
compare Quint. 12. 9. 18, omni pede
stadium est.

1169. διάκρισις: 'the decision' (v.
1106).
1170 sqq. Our poet had in mind the
opening of Od. 8, Ἡμος δ' ἡμιγένεα φάνη
ῥοδοδάκτυλος Ἡμας ῥοδάντων ἄρα ἐξ
εὐθῆς ἑρων μένος Ἀλκινοὸς κ.τ.λ.
1171. ἐγέλασαν: cf. h. Hom. Cer. 13,
γαία τε πᾶς ἐγέλασα καὶ ἀλμυρὸν οἴδω
1173. ἄτραπτοι πεδίων: cf. 1. 1281,
diaγαλάσσανεν δ' ἄτραπτοι, Καὶ πεδία
δρόσεντα φαείη λάμπεσται αἰγή.
1175. χερνύσιο: for the form cf.
1. 925. It is not noticed by L. and S.
The Schol. says it was a peninsula running
out from the mainland of Epirus opposite
Corcyra, called Macridia from having
been colonized from Euoea, 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. συνθεσίσιν: 'according to his
promise' (v. 1106). μετεβήσετο: used
παρατατικός (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. χερνύσιο: cf. II. 1. 15,
246. δικαστόλον: in Hom. always used
of persons, ϑ...διμεστα: 'by the
authority of which the people had righteous judgments given them throughout the city.' In II. 16. 387 σκολεία κρίνοντο θέμιστας occurs in a couplet probably spurious. Leaf says, "the phrase κρίνειν θέμιστας (for δίκας) is not Homeric in expression or thought; to H. the θέμιστας are rather laws or principles than judgments to be given," See on 347 supr. For the use of δικρίνω cf. Theoc. 25. 46, διά δε κρίνοντι θέμιστας: Hes. Ορ. 35, δικρινώνωβα νείκας ('let us get the dispute settled') 'θέσαι δίκης.

1184. ἐπεί... ἐπιπρόεικεν: 'for Hera had spread abroad tidings that erred not.'

1186. ἀεργηνὴν ἔτι: 'yet unworked,' and so fit for sacrifice; cf. the Homeric ἱκέστας and Tac. Germ. 10, equi nullo mortali ore presenti.

1187. ἐπισχέσθω... κρίνοντας: 'near at hand for the mixing.'

1189. ἔανος: v.n. 169.

1190. μέλια: 'gifts'; v.n. 3. 135.

1191. ὥπν... ἐντύνονται: 'with which the newly wedded are furnished.'

L. and S. take the verb as middle, but it is passive as in I. 235, ὅσαπερ ἐντυνονται νηής.

1192. θάμβεσιν Pariss. tres, Brunck.

1193. Οἰαγροοι νόιον: Orpheus (I. 25).

1194. ἐνκρεκτοι: cf. κρεγμός, 909.

1195. σιγαλόντοι: 'glistening;' a constant epithet of raiment in Hom. It has been connected with σιάλος 'fat,' or with σιγάλα 'clear,' 'bright;' while some refer it to r. γαλ to shine,' (v. n. 427), with σι as an intensive prefix. πέδον κροτεώντα: i.e. marking time with his foot for the chant and dance. κρότος ποδῶν was generally used of dancing. e.g. Eur. Iro. 546. In Od. 8. 264 the youths dancing to the lyre of the minstrel Demodocus πέπληγην... χορῶν θείαν ποσίν: Aen. 6. 644, pars pedibus plaudunt choroas et carmina ducunt.

1196. μῦσαίτο: sc. Orpheus, 'when e'er he touched on wedlock, they lifted up their voices in a tuneful marriage song.' Merkel remarks that the description is that of a χορὸς κύκλιος.
1200. 'Αρίττη G: 'Αρίττας L, vulg. φάσθαι L, Merkel.
1205. ἐνιίεικας vulg. ἐκέτσ' Dübner.
1209. δὴ pro μιν L, vulg. τρομέοντες L, vulg.

1201. and he, according as he had declared at first the decree of unwerving justice (v. 1104), and already the consumption of the marriage had been noiseless abroad, even so he observed his promise steadfastly to the end.
1204. ἐπήλθον: 'touched,' 'swayed.'
1206. ἥλεϊματος... αὐτώντες: 'when the Colchians perceived that their opposition would be in vain' ἧλεϊματος is the form generally used by Alex. poets for the Homeric ἥλεϊμος. αὐτώντες might also mean their entreaties (v. n. 1, 703), and so 'Vay renders "in vain they besought him to swerve."

1210. διάθαι... συνήμονας: 'they induced the Phaeacians to receive them as comrades.' The Schol. explains συνήμονας as συνήθεις, ἑταῖρους, παρὰ τὸ γένος; but it is connected with συνήμα.

1212. Βακχιάδαι: this powerful clan were supreme at Corinth from c. 750 B.C. They were driven out by Cypselus c. 657 B.C. (Hult. 5, 92, Paus. 2, 4, etc.). When they left Corinth they settled in different parts of Greece and even in Italy. Εὔφρηδην: Hom., speaking in his own person, calls the city Κόρινθος, while the Homeric heroes call it Εὔφρης (v. Lehrs, Aristarch. 228).
1213. οἱ δὲ: i.e. the Colchians, περαϊν ἃθον: "une ile plus lointaine" (de M.), but περαϊν can hardly mean this. The meaning should be "an island opposite (to Corcyra)," adversarium insulam (Shaw); v. n. 1, 923.
1214. Κερανία: v. n. 319. Αβάντων: the Abantes of Euboea (v. n. 1, 313) were supposed to have settled near the Ceramian Mt., and to have founded a town Αβαντία or Αμαντία (Steph. Byz. s.v. Αβαντία).
οὐρεα, Νεσταίους τε καὶ Ὄμικον εἰσαφικέσθαι. ἀλλὰ τὰ μὲν στείχοντος ἁδην αἰώνοις ἑτύχθη.
Μουράων δ' ἐτί κείσα βύη ἐπέσεια δέχονται καὶ Νυμφέων Νομίου καθ' ἱερὸν 'Ἀπόλλωνος
βωμοῦ, τοὺς Μήδειας καθίσσατο. πολλὰ δ' ἱοῦσιν Ἀλκίνοος Μινώας ξεινῆμα, πολλὰ δ' ὀπασσέν
'Αρήτη' μετὰ δ' αὐτὲ δυνώδεκα δώκεν ἐπεσθαὶ Μηδείη διομᾶς Φαιηκίδας ἐκ μεγάρου.

1224. ὑπείδιος G, ed. Flor.
1228. ποθί Merkel: ποτι codd.: ποτε Flangini: τότε Hoerstel. 'Ἀμβρακίων
Brunck.
1230. Στεινᾶς... νῆσοις O. Schneider.
1233. πέλαγος τε G, vulg.

1215. Νεσταίους: v.n. 336. 'Ὁμικὸν:
on the coast of Epirus, nearly opposite to Brundusium. Pliny (N.H. 3. 23)
calls it 'oppidum a Colchis conditum.'

1216. 'Howbeit these things came to pass after a long lapse of time.' Τίμαιος
dε φησι μετὰ ἐτὰ ξακόσια τῶν Τρωικῶν Χερσικράτη, ἄσφυγον τῶν Βακχιδαν,
cατικήκησεν τίνι νῆσον. Schol. For ἀσύν cf. 276.

1218. Νομίου: v.n. 2. 507. The
Schol. seems wrong in saying διὰ τὸ κατὰ νῆμον γενέσθαι τὴν κρίσιν τοῦ
'Ἀλκινίου, διὰ τοῦτο Νομίου 'Ἀπόλλωνος
ἐργὰν ἀδύνασθαι τὴν Μήδειαν.

1223. Δρεπάνην:

1224. ἄκραφς: v.n. 2. 721.
1226. 'Ἀχαιόδος: v.n. 1. 284.
1227. οὐλήσειαν: v.n. 2. 1008.
1228. κόλπον . 'Ἀμβρακίων: the

1229. 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. II. 9. 529 sqq.

1230. στεινᾶς... ἐξείς: 'and the
narrow islets which come next in order,
amongst others the Echinades.' The
Echinades were called after the ἐξῖνος
or 'sea-urchin' from their sharp out-
lines; cf. Strab. 393, 43, Thuc. 2. 102,
etc.

1231. Πέλαγος... γαία: the Pelo-
ponnesus.
1232. ἀναρπάγδην: v.n. 579.
1233. μεσοηγύς: 'in mid course.'

Ambracian Gulf is an arm of the Ionian (or Sicilian) Sea, between Epirus and
Acarnania (Polyb. 4. 63).
προπρό μάλ' είνοθε. Σύρτν., ὦθ' οὐκέτι νόστος ὑπίσω 1235
νησὶ πέλει, ὅτε τόγυ κβιάτο κόλπον ἵκέσθαι.
πάντη γάρ τέναγος, πάντη μνιώεται θυσίῳ
τάρφεα: καρφῇ δὲ σφιν ἐπιβλύει ὕδατος ἁρνὴ
ἡρείῃ δ' ἁμαθὸς παρακέλκται· οὔδὲ τι κεῖσε
ἐρπετῶν, οὖδὲ ποτητὸν ἀέρεται. ἐνθ' ἀρα τούσιγε
πλυμμυρίς· καὶ γάρ τ' ἀναχάζεται ἦπείρου
ἡθαμα δὴ τὸδε χεῦμα, καὶ ἄφε ἐπερεύγεται ἀκτᾶς
λάβρον ἑποχόμενος· μνυχάτη ἐνέωσε τάχυστα
ἡμών. τρόπος δὲ μάλ' ὕδασι παῦρον ἔλειπτο.
οὶ δ' ἀπὸ νησὸν ὅρουσαν, ἄχος δ' ἔλευν ἑισορώντας
ἡέρα καὶ μεγάλης νώτα χθονὸς ἥερι ἱσα,
τὴλοῦ ὑπερτείνουτα διηνεκές· οὔδε τιν' ἄρδιμον,
οὐ πάτων, οὐκ ἀπάνευθε κατηγώςαστο βοτήρων
αὔλον, εὐκηλω δὲ κατείχετο πάντα γαλήνη.
ἀλλος δ' αὖτ' ἀλλόν τετυμέων εξερεύειν

"Τίς χθονὸν εὑχεσθαι ἢδε: πόθι ἐννέωσαν ἀελλαι
ἡμέας; ἄθ' ἐτήλημεν, ἀφεδεῖς οὐλομένου

1236. καφῆ Valckenae, Seaton.
1238. παῦρ' ἐλέειπτο Paris. unus, Brunck.
1239. ἥερι ἱσα Buttmann: ἥερι δ' ἱσα codd.

1235. Σύρτν.: the Greater and Lesser Syrtis, and the dangers of the navigation there, are fully described in Strab. 708, 20 sqq. Cf. also Luc. Phars. 9, 300 sqq.
1237. τέναγος: 'shoals,' πναδῆς τόπος. Schol. μνιώεται: 'tárfeia: lit. 'weeds-trewn thickets of the deep.' Ap. forms μνιέες from μνίων, alga, a late Gr. word (φύkos in Hom.). Distinguish τάρφεα 'thickets' (cf. 13) from τάρφεα 'often' (1105).
1238. καφῆ: 'and-over them the sea-foam flows with noiseless swell.' For καφῆ cf. 153. The form ἐπιβλαύω is only found here; see on 788, 3. 223.
1239. ἥερι: παῦ τῷ πολι καὶ βαύλεις ἥερων λέγοντες. Schol. This meaning is required by 1246. The sandy wa-te extended indefinitely like the vast expanse of air. One meaning given by Hesych. for ἥερον is ἑγγα. Diodorus (1. 33) uses ἁρνίον in a similar way, βίνας ἄμων ἐχοιράς μέγεθος ἁρνίον. For other uses of ἁρνίον v.n. 267, 1. 580. Some take it here as 'misty,' and Way blends the two views in his rendering "into haziest distance stretcheth the land."
1240. ἀėρεται: 'moves,' lit. 'soars,' used by zeugma with ἐπετέων. ἐνθ' ἀρα: 'twas there then that the flood-tide—for oftentimes the streaming waves fall back from the land, and again with angry onset hurl themselves on the beach—in a moment drove them far in on the shore, and but little of the keel was left in the water.'
1243. μνχάτη: v.n. 1. 170.
1246. νάτα χθονός: 'the long lowbacks of the land' (Way).
1247. διηνεκές: 'unbroken.' διηνεκές is used as an epithet of ωτὸν in its literal sense in Il. 7. 321, νάτοις διηνεκέσσι, 'with slices cut the whole length of the chine.' ἄρδμον: 'watering-place;' cf. Od. 13. 247, ἄρδμοι ἐπετανοι.
1248. πάτων: cf. 3. 1201. ἀπάνευθε: 'afar off.'
1249. εὐκήλα: v.n. 2. 935.
1251. εὑχεσται: cf. 2. 359.
1252. ἀφεδεῖς: v.n. 2. 98.
1255. μενοινόντας Pariss, duo: μενοινόντας G, vulg.: μενοινόντας L.
1256. ἀνθρεμένους vulg. ἀγόρευσεν G.
1257. ἃτρ O. Schneider: ἢτ' codd. καὶ Köchly, quod L man. pr. praebere
vedidur: καὶ vulg.
1258. ἅπανοισιν Köchly.
1259. ἕδε ἐκείσθη Bruncb : ἕδε κείσθη codd.

1253. αὖτα: i.e. the same course as on the outward voyage through the Symple-"gades.
1254. ὑπὲρ Δίως αῖσαν: cf. II. 17. 321, Ἀργεῖοι δὲ κε κόσος ἔλον καὶ ὑπὲρ Δίως αἴσαν. Similarly ὑπὲρ μόρον, 1. 1030. Leaf (on II. 16. 780) points out that these phrases are never used of anything which is actually said to have happened, but always of the future or unrealized possibilities in the past; v. M and k. on Od. 1. 24.
1255. Cf. Hector’s words, II. 22. 304, "μὴ μάν ἀσποδῆ γε καὶ ἀκλίως ἀπολοίλωσιν, ἀλλὰ μέγα ἁέμας τι καὶ ἔστοιμόντος πυθάσας.
1257-8. οἶον... ἑπείροιο: ‘so dreary is the coast-line of this vast continent which unfolds itself before our eyes.’ πέξα: v. n. 46. διωλυγηθα: ‘limitless,’ μέγα καὶ ἐπὶ πόλυ διήκον (Suid.). Cf. Call. fr. 111. 1. ἕνων ἀνέμων μεγάλων κόμα διωλυγηθα. It is a Platonic word of unknown derivation.
1258. τὸδ ἐπὶ ἐρμηναίη πεπτιτότας: ‘fallen on this desolation.’ Here, as in 3. 321, ἐπὶ seems to have been corrupted into ὑπὸ. For the use of ὑπὸ Oswald compares 1524, ὑπὸ χροτ δύετο κάρα, 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 ἀμι ... πεπτιτότας see on 3. 1009.
1259. χρεσοθέν: ‘from the land’; even though the wind blew off the shore, it would not help them to get away.
1260. ἡμίθα: v. n. 2. 283. It seems to refer to the mass of water, though Merkel explains it by μασαίως, meaning, I presume, ‘uselessly’ from the point of view of refloating the Argo.
1261. ξαινομένων ... ψαμαθώσιν: ‘torn into spray runs up on the foam-whitened sand.’ L. and S. wrongly take ὑδῶρ as acc. ἐπιτροχαῖα is used differently in 1606.
1262. χέρουν τολλὺν 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.
πλημμύρις ἐκ πόντου μεταχθονίην ἔκόμισσεν.  

υῦν δ' ἡ μὲν πελαγόσδε μετέσσυνται, οὐδ' δ' ἄλη 

ἀπλοσ εἰλείται, γαϊτς ὑπὲρ ὀσον ἔχουσα.  

tουνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθα 

υαυτολήρας νόστου τε.  

dαμμούσἀν ἔδε τις ἀλλὸς 

φαίνοι ἐν' πάρα γάρ οἱ ἐπ' οὐκεσοῦ θαάσσεν 

μαιόμενοι κομίδης.  ἀλλ' οὐ μάλα νοστίμον ἦμαρ 

Zeus έδελε καμάτουιν ἐφ' ἡμετερους τελέσαι."  

"Ὡς φάτο δακρυνούεις' 

σὺν δ' ἐννετὼν ἀσχαλώντι 

όςσοι ἔσαν νηῶν δεδαγμένοι' ἐν δ' ἀρα πάσω 

παγνώθη κραδιή, χῦτο δὲ χλόος ἄμφι παρειάς.  

ἄτων δ' αὐλχοῦσω έουκότες εἰδώλοις 

ἀνέρες εἰλίσσουται ἀνὰ πτώλων, ἡ πολέμου 

ἃ λοιμοῦ τέλος ποτιδέγμενοι, ἥ τιν' ὅμβρον 

ἀσπετον, ὅσ τε βοῶν κατὰ μυρία ἐκλυσεν ἔργα, 

ἥ ὅταν αὐτόματα ἐξάνα ῥέθ' ἱδρώντα 

αἵματι, καὶ μικαί σηκοῖς ἐνι φανταζοῦντακ,  

1289. metaxothoini Vatt. duo: metaxothoin vulg.  
1282. lymoia Paris. quatt.  
1283. uria γ' L 16.  
1284. idrhovnta M, Merkel.  

1269. πλημμύρις: in 1241 and 2. 576 

the penult. is long; here it is short, 

as in Od. 9. 486 (which Ap. is imitating), 

τιν' δ' αὖ ἡ περισότερον παντρόθηντον φέρε 

κύρως Πλημμύρις ἐν πόντῳ, θέμως δὲ 

χέρων ἵκεσαι.  

metaxothoini: v. n. 

2. 300.  

1270. ἡ μὲν: sc. πλημμύρις. οὐδή 

κ.τ.λ.: 'and the sea-water, not deep 

enough to float the vessel, merely washes 

about it, barely rising above the ground.' 

For ἄτοσον v. n. 2. 112.  

1272. ἀπ' ἐλπίδα: kekófthai: cf. Lat. 

asolescere spem. The metaph. use of 

ἀτοποκοσιος is common in late Gr. 

1274. faivoi eiv: faivoein seems an 

impossible form of 3 sing. opt., and, so 

far as I know, lacks any analogy. Merkel 

says that it may derive some support from 

II. 14. 241, where for ἐπίσκοψις A and 

C have ἐπίσκοπες, which is said to have 

been defended by Herodian (v. Heyne 

ad loc.; Kühner-Blass 214).  

1275. komdhis: 'return'; cf. 3. 1140. 

1279. paivowthi: 'was frozen'; cf. II. 

17. 112, ἢτορ παχυνοῖται: Ov. Her. 15. 

112, astrictum frigore pectus.  

χλόος: v. n. 2. 1216.  

1280. eidoalloi: cf. Liv. 21. 40, 

effigies immo, umbrae hominum. 

1283. boow... eova: Virg. imitates 

this, G. 1. 324, nui ardus aether, Et 

pluvia ingenti sata heta bouque labores 

Diluit.  

erqa boow is from Hes. Op. 49; 

Hom. uses ἐργα andρίπων in a similar 

passage, Il. 16. 390, χαρoδρα. 

.. στενά- 

χουι λεύνου πεξ ὁδον ἐπι κάρ, μιαοε 

δὲ τε ἔργα ἄνθρωπων.  

1284 sqq. With this enumeration of 

prodigies cf. Tibull. 2. 5. 75, Et simulacra 

deum lacrinas fudisse teponentes, Fataque 

vocales praemunisse boves, Ipsum etiam 

Solem defectum lumine vidit Iungere 

palentes nubilus annus equos: Virg. G. 

1. 478, pecudesque locutae Infandum! 

. . Et maestum inlacrimit templis eburn 

aeraque sudant. The Schol. refers to 

the portents before the battle of Chaere 

onea (Plut. Demosth. 19). 

1285. mukei: = μυκηθοι, nuggestus, äp. 

leu.
APRÒNATTIKON

έρυθης βρέμεται ποταμοῖο τε καλά ῥέθρα: ὅς αἱ ἐπὶ ξανθᾶς θέμεναι κοινοῖσιν ἐθείρας παννύχαι έλεειον ἵλεμον ὀδύρρητο.
καὶ νῦ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ἐλιασθεν νῶνυμνοι καὶ ἀφαντοὶ ἐπιχθοῦσοι δαήναι ἓρων οἱ ἀριστοὶ ἀνημύντω ἐπὶ ἀέθλουν άλλα σφαεις ἐλέγησβαν ἀμηχανίᾳ μινύθοντας ἡρόσσαν. Διβύς τωμήρωι, αἱ ποτ 'Ἀθηνᾶς, ἦμος ὡτ' ἐκ πατρός κεφαλῆς θόρε παμφαίνουσα, ἀντομείρεις Τρίτωνος ἔφ' ὕδασι χυτλώσαντο. 

1305

ἐνδίων ἦμα ἔρν, περὶ δ' ἐξύταται θέρων ἀυγαὶ ἱελίων Διβύνην' ἀι δὲ σχεδὸν Λισούνδαο ἐςταν, ἐλον δ' ἀπὸ χερσὶ καρήσατο ἱέρεμα πέπλον.

1310

ἀυτὰρ ὁγ' εἰς ἐτέρωσε παλμπετεῖς ὀμματ' ἐνεικεν, δαίμωνας αἴδεσθεῖς: αὐτὸν ἔμε μν ἀμφαδὸν οἶον μελιγύος ἐπέσεσαν ἀτυξόμενον προσείπτων.

"Κάρμορε, τίπτ' ἐπὶ τόσσον ἀμηχανίῇ βεβόλησαι; ἰδιμεν ἐποιχομένους χρύσεν δέρος: ἰδιμεν ἐκαστὰ Ϝμετέρων καμάτων, ὅσ' ἐπὶ χθονὸς, ὅσα τ' ἐφ' ὑγρὴν 1320 πλαξόμενοι κατὰ πόντον ὑπέρβια ἔργ' ἐκάμεσθε. 

οἰοπόλοι δ' εἰμεν χθόνιαι θεαὶ αὐθήσεσαι,

1307. ὅχ' ἀρισταὶ Πιερσον.
1308. ἕλεάρον Π. 
1310. ταφάνσουσα Ο. Σκρίνιέρ.
1312. ἐξύτατοι Λ., Π. 
1316. αὐτὰρ Βρίνκες.
1318. ἐπί Σπιτσνερ: ἐπί κοδ. 
1319. δέρας Λ.: δέρας Π., Π. 
1321. ἔργ' ἐκάμεσθε Παρίζ. δο: ἐργα κάμεσθε Π. 

1305. ἀπὸ ζωῆς ἐλασθεν: 'had parted from life.'

1306. νῶνυμοι: = ἀνώνυμοι, cf. 2. 982.
Μεκελ τας it here in the sense recognized by the School. on II. 13, 227, νωνυμοιν: τινες ἀθηναίτους: ὄμον γαρ καὶ ἀνακριόντων τῷ δικρῆν φασιν.

1309. ἡρόσσα: the form ἡρόσσα for ἡρός is found in Anth. P. 6, 225, ἡρόσσαι Διήνων ἔρος ἄκροτον αὕτε νέμεσθε. 

τιμήρω: 'guardian deities,' procedes: cf. Λεσχ. Αγ. 519, ἐνον τιμάρων Ἐρμῆν. 

1310. ήμος κ. τ. λ.: πρῶτος Στηνίχορος ἐφ' ὑμνῷ ὁπλοῖς ἐκ τῆς τοῦ Διώς κεφαλῆς ἀναποθέσαι τήν 'Αθηνᾶν. 

1315

1311. Τρίτωνοι: v. n. 1. 109. ἀντομεῖα... χυτλώσαντο: 'met with her, and bathed her in the waters.'

1312. ἐνδίων: 'noon,' v. n. 1. 603.

1318. ἐπὶ: Spitzner: ἐπὶ κοδ. 
1319. δέρας Λ.: δέρας Π., Π. 
1321. ἔργ' ἐκάμεσθε Παρίζ. δο: ἐργα κάμεσθε Π. 

1312. ἐνδίων: 'noon,' v. n. 1. 603.
The short penult, is only found in Alex. writers: cf. Call. Κερ. 39, τῆ ἐπὶ τοῦ κάτωτος ἀκαλλοῦ κάλαντο, Ἀτικα δίζητο ὡν διατοῦ, ὡς τέκνου πάματα χυτλώσαντο, 

1318. ἐνδίων: 'lonely.' Triton is called οἰοπόλος δαίμον, Pind. Π. 4. 49.
Our School. wrongly explains it by
ηρώσσαι, Διβύς τιμόροι ὑδὲ θύγατρες. ἀλλὰ ἀνα’ μὴ ἐτι τοῖον οὐξῶν ἀκάχησον.

ἀνοσθησον δ’ ἐτάρους. ἐντ’ ἄν δὲ τοι Ἀμφιτρίτη

ἀρμα Ποσειδάνων ἑυτροχον αὐτίκα λύσῃ,

δὴ ὅτε τότε σφετέρᾳ ἀπὸ μητέρι τίνετ’ ἀμοιβήν
dν ἐκαμεν δὴρον κατὰ νηδόν ύμε θέρους’

καὶ κεν ἐτ’ ἡγαθέν εἰς Ἀκαΐδα νοστῆσαι.”

"Ὡς ἂρ’ ἐφαν, καὶ ἄφαντον ἀν’ ἐσταλεν, ἐθ’ ἄρα ταῖς

θυγγη ὅμοι ἐγένοντο παρασχέδον. αὐτὰρ ἤήσον

παττήνας ἀν’ ἅ’ ἐξέτ’ ἐπὶ χονον, ὅδε τ’ ἐειπεν’

"Ἡλ’ ἐρμηνύμοι κυδραῖ θεαί: ἄμφι δὲ νόστῳ

ουτὶ μαλ’ ἀντικρὺ νοεό φάτιν. ὑ μὲν ἑταίρους.

eἰς ἐν ἀγειράμενοι μυθήσομαι, εἰ νῦ τι τέκμωρ

dήμου μικρίδης’ πολέων δὲ τε μῆτις ἄρείων.”

"Η, καὶ ἀνάëας ἑτάρους ἐπὶ μακρὸν ἀὔτει,

αὐσταλέος κοινίση, λέων ὡς, ὡς ὅ τι ἀν’ ὑλήν
sυννομον ἕνι μεθέπων ὁρύσται: αἱ ἑδὲ βαρείη

θυγγῆ υποτρομέουσιν ἀν’ οὐρεα τηλοθί βῆσαι:

δειματὶ δ’ ἄγραυλοι τε βόες μέγα πεφρίκασιν

βουτελάται τε βοῶν: τοῖς δ’ οὐ νῦ τι γῆρος ἐτύχθη

1324. μῆδ’ ἐτ’ G, Pariss. duo: μηδὲ τι vulg.
1325. ἄστηνον Rzach.
1333. ἐξειρνόμαι κυδραί Vatt. aliquot.
1339. Βαρείη Wellauer: Βαρείαι L, Pariss. quatt.: Βάρεία vulg.: Βαρεία Brunck.

ἔπιστα, and so Hoelzlin and Shaw translate pecorariae deae, but the meaning is fixed by ἐρμηνύω, 1333.

χώναι: indigites, v. n. 2. 504; cf. Soph. Α. 201, χωνιὼν αὖ’ Ἐρεχθηδóνων. For the usual meaning v. 987. αὐδή-

εσσα: Hom. uses θεὸς: αὐδήσασα of Calypso and Circe who speak with the speech of mortals.

1325. Ἀμφιτρίτη: in Hom. Amphi-

trite is not a goddess, but, at most, a personification of the sea. As a goddess and wife of Poseidon she

appears first in Hes. Θ. 243, 930.

1326. λύη: ’unyokes.” In Η. 5, 731

Hera is represented as yoking her chariot,

ὡ δὲ ἄνυγχ ἡγαθεν Ἡρη ἐπ’ θείας ὑποθανατας.

1327. σφετέρῃ: ἐδει ἐπείει ὑμετέρᾳ

(v. n. 3. 186); λέγει δὲ τῇ νης. Φέρει

γὰρ αὐτῶν ἐν τῷ κυτει, ὡς ἐν γαστρὶ

μητηρ. Schol.
being the voice of their comrade calling on his friends.'

1344. καθηφέεις: v.n. i. 207.
1345. ὅριον: the place where the vessel lay. μῦγα: for this rare simple form cf. Pind. P. 4. 202, μῦγα κωπιτῆ. Ap. has μῦμα c. dat., i. 573, etc. 
1345. θηλυτέρησιν: v.n. 3. 209.
1348. στερέσων: τοῖς δέρμασιν. ἔθεν καὶ στερφώσατο. ἰθυκος δὲ στερφωτήμα στρατόν εἴρηκε τὴν ἑσυχασά της Διόνυσος κεφαλήν. ὁ θεός καὶ παρ' Ἀιασχώλε (fr. 377) ἀξίωσε γράφειν μελανοστέρφων γένους, ὁ γάρ ὡς 
tines, μελανοστέρφων. Schol. For this Libyan dress cf. Hdt. 4. 189, ἀγείας περιβάλλοντα ψιλάς περὶ τὴν ἑσυχασά της Διόνυσος κεφαλῆς ἐτρεπθήν. 
1350. έσταν ὑπὲρ κεφαλῆς: cf. II. 2. 20 (of ὅνειροι visiting Agamemnon), στῇ δ' ἀρ' ὑπὲρ κεφαλῆς. 
1353. σφετέρῃ: = ἠμετέρᾳ; v.n. 3. 186.
1354. εἰσαίωντες: v.n. 1. 764.
1356. Δίνουσιν: v.n. 1. 231.
1355. ἱππος: cf. the symbolic appearance of the four white steeds, the portent of war, in Αἰν. 3. 537 sqq.

1382. πανατρέκες: Απ. is the first to use this compound.

1383. ο .. . . . . . ψήφατοι: cf. 1031. With this apostrophe to the heroes Ellis compares the self-interpellation in Cat. 64. 116.

1384. θύειν: 'dunes', 'sandhills.'

1385. μεταχοροίνη: v.n. 2. 300.

1386. Cf. Pind. P. 4. 25, δώδεκα δὲ πρότερον | ἄμερας ἢ Άκηλαν νέφων νῶτων ὑπὲρ γαῖας ἑρήμων | εἰκάλιον δόρῳ. According to another version the Argonauts bore their vessel on their shoulders.
when passing from the Ister into the Adriatic (Justin. Histor. 32. 3).

1388. ἀνέπλασαν vulg.
1389. Ρεποί Παρίσσι, quatt., Brunck.
1390. τόπως Παρίσσι, tres. Brunck.
1391. έπεδον: 'assuredly.'
1392. υφάσις: for the unusual dat. with φερεθήκε. cf. 3, 392.
1394. The meaning here is 'when...then.'
1395. In 1. 260 τόπως: 'as...so.'
1396. λυσταλέοις: ἅπ. λεγ.: 'rushing, like unto hounds in the wild hunt’s frenzy-burst' (Way).
1397-9. ἐπί... ἐλέγχων: 'for piercing thrist crowned their woes and sufferings,' For δυνατήν cf. 1165.
1398. Δάδων: the dragon which guarded the golden apples of the Hesperides by the orders of Hera. He was the son of Gaea (σε χείμωνις 1398), or of Phorcys and Ceto (Hes. Θ. 333). The apples were given by Gaea to Hera on her marriage with Zeus.
1399. έπέτει... χείμων: 'but yesterday.'
the apple-tree.'

The arrows had left its blood the venom of the Lernaean Hydra, the flies clustering on the festering wounds were being withered (by the poison). The arrows of Heracles were dipped in the black gull of the Hydra, which haunted the marsh of Lerna near Argos: cf. Soph. Tr. 573. melaxhulos 'Ehavon iouv 'theta ai 'epeiai Lernaiai 'odras.

1405. 

In their reading, too, some suppose that the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun's strong rays. Merkel says, ' 'tepaujvouj nisj forte propri a locutio de apricantibus eius modi bestiolis fuit explication non habet:

1402. oier Pariss. quatt.: oier L (?), G, vulg. sqaieoseke Brunk.
1403. ev pro ek coni. Seaton.
1404. tarpaxwvto vel tarpaxwvto coni. Merkel.
1405. kefahis Brunk. 'pto O. Schneider.
1418. kai autis L: kenv avbis G.

1402. 

1403. 

1404. 

1405. 

1406. 

1407. 

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1414. 

1415. 

1416. 

1417. 

1418. 

stretched along by the trunk of the apple-tree.'

cf. Quint. Smyr. 8. 320 (of the convulsive writhings of one mortally wounded), be 'et poisoV 'Othos 'ivskaieosekev.

eke de lipojvov k t.l.: 'and as the arrows had left its blood the venom of the Lernaean Hydra, the flies clustering on the festering wounds were being withered (by the poison)' The arrows of Heracles were dipped in the black gull of the Hydra, which haunted the marsh of Lerna near Argos: cf. Soph. Tr. 573. melaxhulos 'Ehavon iouv 'theta ai 'epeiai Lernaiai 'odras.

tepaujvouj: this seems to mean that the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun's strong rays. Merkel says, ' 'tepaujvouj nisi forte propri a locutio de apricantibus eius modi bestiolis fuit explication non habet:

tempateram tarpaxwvouj, h.e. etapaio-

wuoVto, tarpaxwvouj, h.e. etapaio-

wuoVto.'

taio de 'etisika k.t.l.: 'as they (the heroes) eagerly drew near, the Hesperides were straightway turned into dust and earth where they stood.' For kivovov v.n. 692.


tepa: on the analogy of tepa; we also find tepa (Od. 12. 394), tepa (Hdt. 8. 37), tepa (Nic. Th. 186).
tais . . . autis: 'tried to win their favour for the heroes by his prayers.' This constr. of parhgorow is without parallel. For Samuelsson's conj. see on 3. 741.
oistolov . . . vymfai: 'nymphs of the desert': v.n. 1322.

envosta: v.n. 354.

eikhlooujta: utp. lej. See on 1238, 788, 3. 223.

aimon: with ai'diomen, 'which
parches us with fierce intensity'; v.n. i. 513. 
Lehrs takes ἄωτον with λαφή-
σους 'omnino restinguamus,' 
1421. εἰλατίναις: v.n 1. 13. 
1422. ἄδυνα: v.n. 3. 1104. 
1425. βλάστων: v.n. 1. 1131. ὑπη-
κες: 'shoots'; cf. ii. 21. 38. First the 
grass appeared, then tall shoots above the 
grass, and then the young trees (ἔφεια) 
reared their branches. 
1427. Sometimes we find four Hes-
perides mentioned, Aegle, Erytheia, 
Hestia, and Arethusa; Diod. (4. 27) 
mencions seven. ἔγεντο: v.n. 1. 1141. 
1428 sqq. στούνος: v.n. 1. 1117. 
ἐκ... ἔξεφανεν: 'and from those trees 
their forb.' were made manifest in the 
full likeness of what they had been 
aforetime—a prodigy most strange.' 

1440. κάκεινος: the force of καὶ is 
that too, like the Argonauts, sought 
water. 
1442. δὺς καρχαλέος: 'his throat 
rough and parched with thirst;' cf. 
Virg. G. 3. 434. asperque siti: H. 21. 541, 
δὴ καρχαλέοι.: ἡμεν. See on 
3. 1058. παίκας: 'rushed wildly,' 
eνθησαυτοῖς ἐφέσσα. Schol. Cf. μετα-
pαιφάσσασθαι, 3. 1260, where see note.
μόνον ἐξερέων, τὸ μὲν οὖ ποθύ μέλλειν ἰδέωσαι. 

ἡ δὲ τὸς πέτρη Τριτωνίδος ἐγγύθη λύμης·

τὴν ὅγ' ἐπίφρασθείς, ἡ καὶ θεοῦ ἐννεισίγον, 

λὰξ ποδὶ τύφειν ἔνερθε' τὸ δ' ἄθροον ἐβλυσεν ὤδωρ. 

αὐτὰρ ὅγ' ἀμφί χείρε πεδῶ καὶ στέρνον ἔρείσας 

ῥωγάδος ἐκ πέτρης πίεν ἄσπετον, ὀφρα βαθείαν 

νηδών, φορβάδι ἤ τὸ ἐπιπροσεῶν, ἐκορέσθη." 

"Ως φάτο' τοι δ' ἀσπαστόν ὡν σφιστὶ πέφραδεν Αἰγή 

πίθακα, τῇ θέου αἴψα κεχαρμένῳ, ὀφρ' ἐπέκυρον. 

ὡς ὅποτε στείνην περὶ χρημαῖον εἰλισσόμεν 

γειομόροι μύρμηκες ὁμιλαδόν, ἡ οὔτε μναί 

ἀμφὶ ὀλγῆν μέλιτος γυλκεροῦ λίβα πεπτηνύι 

ἀπλητὸν μεμάσασιν ἐπήτρυμοι· ὡς τότ' ἀολλεῖς 

πετραίῳ Μυνᾶι περὶ πίθακι δινέυσκον. 

καὶ ποι τὸς διερói ἑπι χείλεσων εἶπεν ἱανθείς: 

"Ω πότοι, ἡ καὶ νόσφυν ἐων ἑσάωσεν ἐταίρους. 

'Ἡρακλῆς δύνη κεκμητός. ἀλλὰ μίν εἰ πως 

δηομέν στείχοντα δι' ἱππείρου κιόντες.' 

"Η, καὶ ἀμειβομένων, οἱ τ' ἁρμενοὶ ἐς τόδ' ἔργον, 

ἐκρίθην ἀλλῳς ἀλλοις ἐπαίζας ἐρείενεν.

1444. ἦν δ' ἠρα τις Παρισ., Stephanus, Brunck. 
1450. τοι Stephanus: τοῖς L, G. 
1460. δηομεν G.
1463. ἀπηλώνητο O. Schneider.
1465. πεποιθότε Stephanus: πεποιθότες codd.
1475. ὄθι Hermann.

1463. ἀπηλώνητο: ἐκεκάλυπτο. Schol., "had been effaced"; the literal meaning must be that the tracks had the sand rolled on them (ἐπαλυθῶ) by the wind. This compound is only found here; ἐπαλυθῶμαι in Nic. Th. 266.

1464. Βορέας ... ὑε: v. 1. 211.
1466. Εὐφήμος: v. 1. 179. Λυγκεὺς: v. 1. 151.
1467. Κάνθος: v. 1. 77 sqq., where his death in Libya is foreshadowed.
1469. ἀπηλεγέως: 'surely,' 'accurately'; v. n. 1. 785.
1470. Πολύφημον: Heracles and Polyphemus were left behind by the Argonauts in Mysia (1. 1240 sqq.). For their diverse fortunes v. 1. 1345 sqq.
1471. οὐ ἔθεν: v. n. 1. 362.
1472. ὁ μὲν: Polyphemus. ἀστυ: v. n. 1. 1346.
1475. Χαλύβων: v. 1. 1323. The Schol. tells us, on the authority of Nymphodorus, that Polyphemus died fighting there.

1476. ἀχερωίδα: the white poplar, the black being called ἀγέριος. Pausanias (5. 14. 3) connects the name with 'Ἀχέρων, as it was brought from the underworld by Heracles. In Attic it was called λείψη.
1478. εἶσατο ... ἰδεῖν: 'deemed that he saw'; v. n. 1. 718.
1479. ὡς τις κ.τ.λ.: 'as, on the day of the new moon, one sees, or thinks that he sees, the moon in a veil of mist.' For νέω cf. ἐκή καὶ νέα. In Plat. Legg. 849 we find μηνὸς τῇ νέᾳ (sc. ἡμέρᾳ). Virg. borrowed this simile, Aen. 6. 452 (where Aeneas sees dimly the shade of Dido), agnovitque per umbram Obscuram, qualem primo qui surgere mense Aut videt aut vidisse putat per nubila lunam. Cf. Milton, P. L. 1. 783, "Whose midnight revels ... some belated peasant sees, Or dreams he sees."
1481. ἡ ... κυκρήγειν: 'that now no other who went in quest should overtake him.'
μαστήρα στείχοντα κυνησέμεν· οί δέ καὶ αὐτοὶ ἥλυθον, Ἐὐφημός το πόδας ταχὺς νυὲ τε δοιῳ Θρηκίου Βορέω, μεταμόρφωσεν μοχθήσαντε.

Κάνθε, σὲ δ' οὐλόμεναι Λιβύη ἐν Κῆρες ἔλοντο.

πώεσι φιλοβέμενοι συνήιτεσ' εἰπετο δ' ἀνήρ αὐλίτης, ο' σ' ἐὼν μῆλην πέρι, τόφρι ἑτάρουσιν δενομένοις κομίσεαι, ἀλεξόμενοις κατέπεφνεν λαῖ βαλῶν· ἔπει οὐ μὲν ἀφαυρότερος γ' ἑτέτυκτο, νῶονός Φοῖβοι Λυκωρείου Κάφαυρος κούρης τ' αἰδοῖας Ἀκακάλλιδος, ἦν ποτε Μὺνως ἐς Λιβύην ἀπένανσε θεοῦ βαρύ κύμα φέρουσαν, νηγάτερα σφετέρην· η' δ' ἄγλαδν νῦε Φοῖβῳ τίκτεν, ὄν Ἀμφίθεμιν Γαράμαντα τε κικλήσκουσιν. Ἀμφίθεμις δ' ἀρ' ἔπειτα μίγῃ Τριτωνίδι νύμφῃ· η' δ' ἀρα οἱ Νασάμωνα τέκεν κρατερὸν τε Κάφαυρον, ὁς τότε Κάνθον ἐπεφνεν ἐπὶ ῥήμεσιν ἐδίσων.

1482. ὅς πρὸ οἱ Παρισι. quatt., Brunck.
1487. αὐλίτης Μερκελ: αὐλίτης vulg.: αὐλίτης Pariss. quatt. ο' εἴων Brunck:
ος εἰὼν codd.
1488. ἀλεξόμενον O. Schneider.
1489. οὐ μὲν Pariss. tresp: οὐ μὲν vulg.

1487. αὐλίτης: 'shepherd,' ὁ ἄτο τῆς ἐπαίλεως, ὁ ἄγροκος. έστι δὲ παρὰ τίνι ἀλιν τὸ ὀφομα. Schol., cf. Soph. fr. 445, ἐωθινὸς γὰρ πρὶν τίνι αὐλίτων ὄραν. ὁ δὲ βαλῶν: 'who, wading 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 ὀφρα (v.n. 3. 807), but there is no instance of ὀφρα c. opt. in this sense. Merkel cites as similar uses of the opt. 4. 1720, ὀσα ... ἐφολίσθεαιεν, and II. 5. 303, ὁ οὐ διὸ γ' ἄνδρος φέροις (which he mistranslates ferre voluisse), but these are not parallel, as they are both the ordinary potential opt. with ἢν or κε omitted (v.n. 1. 480).
1488. ἀλεξόμενος: cf. 531.
1489. ἀφαυρότερος: 'weaker' (than Canthus); v.n. 2. 453.
1490. Λυκωρείου: ἀντί τοῦ Δελαφικοῦ, οἰ γὰρ Δελαφό τὸ πνεῦτον Λυκωρεῖς ἐκαλύπτο ἀπὸ τίνος κόμης Λυκωρείας. Schol. Λυκωρεία was the ancient name for the highest peak of Parnassus. Brunck supposes that there is a special reference to the legend recounted in Anton. Lib. 1. 36 that the child which the nymph Acacallis bore to Apollo was nurtured by wolves (Λύκοι).
1494. Γαράμαντα: the Garamantes, a pastoral tribe in Libya, took their name from him; cf. Hdt. 4. 174. where the Nasamones are also referred to.
1497. ρήμεσιν: 'flocks.' The noun ΡΗΜ (which L. and S. mark as fem.) was formed by Alex. writers from the Homeric πολύρρημος, πολύρρημες. See on 1. 49.
où δ' οὖ' ἀριστήν χαλεπᾶς ἢλεύατο χείρας, ὡς μάθον οἰον ἔρεξε. νέκυν δ' ἀνάειραν ὀπίσω πευδόμενοι Μινώα, γαίη δ' ἐνι ταρχύσαντο μυρόμενοι· τά δὲ μῆλα μετὰ σφέας οὐγ' ἐκόμισαν.

'Eυθα καὶ Ἀμπυνίδην αὐτῷ ἐν ἡματι Μόνον νηλειής ἔλε πότμον· ἀδευκά δ' οὐ φύγεν αἰῶναν μαντοσύναις· οὐ γάρ τις ἀποτρόπηθανάτοι. κεῖτο δ' ἐπὶ ψαμάθοισι μεσημβρῶν ήμαρ ἅλυσκῶν δενὸς ὀφίς, νωθῆς μὲν ἕκων ἀέκοντα χαλέψαι. 1505

οὐδ' ἀν ὑποτρέποντας ἐνσωπάδις ἀξίειεν. ἀλλὰ μὲν δ' τά πρῶτα μελαχύμοι τοι ἐνείθ 
ζωότων, ὡσε γαία φερέσθης ἐμυνα βόσκει, οὐδ' ὀπόσον πῆχυνον ἐς 'Αιδα γίγνεται οἴμος, οὐδ' εἰ Παυηῶν, εἷ μοι θέμιι ἀμφαδον εἰπείν, ψαρμάσσαι, οἴτε μοῦνων ἐνπρώμηψιν ὀδοὺν. εὔτε γὰρ ἴσοθεος Λαβύρυ ὑπερβέπτατο Περσεῦς Εὐρυμέδων· καὶ γάρ τὸ κάλεσκέ μιν οὖνομα μήτηρ—

Γοργόνος ἀρτίτομον κεφαλὴν βασιλῇ κομίζων, ὅσσι κυναίες στάγες αἰματος οὐδας ἱκοντο, αἰ πᾶσαι κείνων ὁφίων γένοις ἐβλάστησαν.

1500. πευδόμενοι G, Pariss.: πυδόμεναι L, vulg.
1501. τὰ δὲ HoelZlin: δὲ τὰ vulg., puncto post ταρχύσαντο posito.
1502. ἀδευκά: v.n. 1. 1057.
1504. For the thought cf. 1. 1055.
1505. νωθῆς ... χαλέψαι: 'too sluggish to injure.' For this use of the positive cf. Pind. I. 6. 44, ἄρακας ἐξεσάβα: Xen. Cyz. 4. 5. 15. ἀλίγαω ἧς ἐγκρατεῖς εἶναι: Hor. C. 1. 35. 28, ferre lugum pariter dolos.
1510. 'the path to Death is not one cubit long.' For πῆχυνω cf. 1. 379, 3. 1297.
1511. Παιην: the healer of the gods in Hom. (H. 5. 401, etc.).
1512. Εὐρυμέδων: this name of Perseus is found also in Euphlorion (fr. 16).
AnONIOT ROIIOT

tω δ' ἀκρην ἐπ' ἀκανθαν ἐνεστθριέξατο Μόφος
λαιῶν ἐπιπρόφερων ταρσῶν ποδός· αὐτὰρ δ' ἁμέσην
κερκίδα καὶ μνώνα, περιξ ὀδύνησιν ἐλιχθεῖς,
σάρκα δακῶν ἐχάραξεν· ἀτάρ Μήδεια καὶ ἄλλαι
ἐτρεσάν ἀμφίπολοι· δ' ἐς φαινον ἔλκοι ἀφασθεν
θαρσαλέως, ἐνε' οὐ μιν ὄπερβιον ἄλγος ἐτειρεν.
σχέτλιος· τ' τε οί ἤδη ὑπὸ χροι δύετο κώμα
λυσμελές, πολλή δ' κατ' ὀφθαλμῶν χέετ' ἀχλύς.
αὐτίκα δ' κλώνας δαπέδω βεβαρητά γυνί
ψύχετ' ἀμμαχανίνι· ἔταροι δ' μιν ἀμφαγέροντο
ήρως τ' Αἰσονίδης, ἄδινη περίθαμβεές ἀτη.
οὐδ' μεν οὐδ' ἐπὶ τυθυν ἀποθεμένοις περ ἐμελλεν
κεισθαί ὑπ' ἥλιων. πῦθεσε καρ ἐνὸθι σάρκας
ίδον άφαρ, μυδόωσα δ' ἀπ' χρως ἔρρεε λάγην.
αὕρα δ' χαλκείσατι βαθῶν τάφον ἐξελάγαινον
ἐσομμένοις μακελήσις· ἐμοιρήσαντο δὲ χάιτας
αὐτοὶ ὀμός κοῦραί τε, νέκων ἔλεειαν πα δόντα

1521. αὕρα πρὸ ἄλλαι Brunck.
1522. ἄλγος Brunck: ἕκοσ codd.
1531. ἔρρεεν ἄχνη Paris. unus, Brunck.

1518. ἐνεστθριέξατο: ... trod upon.'
Lucan imitates this description, 9. 737
sq., Signiferum inuenem Tyrheni
sanguinis Aulum Torta caput retro
dipsas calcata momordit. Vix dolor
aut sensus dentis fuit . . . Ece subit
vinus tacitum caripique medullas.

1519. λαῖῶν . . . ταρσῶν ποδός: ταρσῶν
ποδός is treated as a compound ‘foot-
sole’; contrast II. 11. 377, ταρσῶν
dεξιτερων ποδός.

1520. κερκίδα: the tibia, the great
bone of the leg. μνώνα: the cluster of
muscles in the leg, the calf; cf. II.
10. 314, πρυμνῶν ακέλας ἔνθα πάχιστος
Μωνων ἀνθρώπων πελεται.

1521. ἄλλαι: 'also.' For the pleon-
nastic use cf. Od. 6. 83, ἄμη τῆς
t(Nansica) καὶ ἀμφίπολοι κῶν ἄλλαι.

1522. ἀφασθέν: tractabat, 'was hand-
ing.'

1523. ἐνε' . . . ἐτειρεν: 'for no over-
whelming pain was torturing him.'
This rare use of ἐνεκα for ὀνέκα is found
in Call. fr. 287, h. Hom. Τειν. 199.

1524. κώμα: the deadness, or numb-
ness, such as followed the drinking of
hemlock as described in Plat. Phaed.
117.

1525. λυσμελές: an epithet of ὑπός
in Od. 20. 50. χέετ' ἀχλύς: cf. II.
5. 606, κατ' ὀφθαλμῶν κέχυτ' ἀχλύς.
To this passage is to be referred Varro
Atac. fr. 10, semianimesque micant
oculi, lucemque requirunt.

1527. ψύχετ' ἀμμαχανίνι: 'he grew
cold with the chill of death, in utter
helplessness.'

1528. ἄδινη: 'sad': cf. 1422, 3. 1104.

1531. μυδόωσα . . . λάγην: 'the dank
hair fell away from the skin'; cf. μυδῶν
σάμα, Soph. Ant. 410. The falling of
the hair from poisoned bodies is described
later in Nonn. Dion. 4. 364, ψαρφή δὲ
cat' αὐχένοις ἔρρεε χαϊτα Αἰσυνίατη πλα-
δαροῖο διευθείατα καρόνων.

Or. 468, Theocr. 16. 32. Hom. has
μακέλλας, II. 21. 259. ἐμοιρήσαντο
χάιτας: '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, θρίετ' δὲ πάντα νέκων
καταείνυσαν ἃς ἐπέβαλλον, Κεφρύνεοι.
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."

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1537. ἁρπάζοντος Παρίσσιος quatt.: ἁρπάζοντος L, vulg.: ἁρπάζοντος G: ἁρπάζοντος Bruck.
1538. ἀπετεκμιᾶρτα L, G: ἀπετεκμιᾶρτον vulg.
1544. μαυμάωτι G.
1549. γιγνενέται Παρίσσιος tres.

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1541. ὃς ὁ δὲ δράκων: Hector awaiting Achilles is compared to a serpent, Ἰλ. 22. 93, ὃς ὁ δράκων ἐπὶ χειρὶ ὁρέστερος ἀνδρὰ μεγέσιν. The comparison of the tortuous movement of a serpent had been already used by Hesiod (ὑπ. Στραβ. 304, 13) of a river, καὶ τε δὲ Ὅρσιμονον ἐλλυγμένον εὐς, δράκων ὡς.
1544. σπινθαρέγωσθι: 'sparks,' ἀπ. λεγ. σπινθήρ is the usual form; σπινθαρις occurs in h. Hom. Απόλ. 442. Cf. Λεν. 2. 210 (of the snakes which attack Laocoön), Ardentesque oculos suffecti sanguine et igni, Sibila lambebant linguis vibrantibus ora.
1545. βουχίον: 'fissure,' ἡ κατὰ τὴν γῆν ἔρημις. Schol.; Cf. Λεν. 3. 23, 420.
1548. τρίτοδα: one of the two mentioned in 529 supr. Cf. Ῥετ. 4. 179, where Triton asks Jason for the tripod, promising to show him the right course.
1549. μελετ.: 'a propitiatory offering'; v.n. 3. 135, νοστῷ ἐπὶ: 'to secure their return.'
"Δέχθε, φίλοι. ἐπεί οὗ περισσοῦν ἐγγυαλίξαι, εὐθαδέ νῦν πάρ' ἐμοὶ ἕξωμον ἀυτομένουσιν. εἰ δὲ τι τῆς δὲ πόροις μαῖεσθ' ἀλὸς, οἷα τε πολλὰ ἀνθρωποὶ χατέουσιν ἐπ' ἀλλοδαπὴ περόντες, ἐξερέω. δὴ γὰρ με πατήρ ἐπιστορα πόντον θήκε Ποσειδάων τοῦ ἐρμεναί. αὐτὰρ ἀνάσσῳ παρραλίης, εἰ δὴ τι' ἀκούετε νόσφιν ἕοντες Ἐυρύπτυλον Λιβύη θηροτρόφῳ ἐγγεγαώτα." "Ὡς ἡμᾶς πρόφρων δ' ὑπερέσχεθε βάλακι χείρας Ἐυφήμος, καὶ τοῖα παραβληθῆν προσεῖπεν. "Ἀπίδα καὶ πέλαγος Μινώοιον εἰ νῦ ποι, ἥρως, ἐξεδανη, νημερτεῖς ἀνεμομένους ἐνυψε. δεύρου γὰρ οὐκ ἑθέλοντες ἱκάνομεν, ἀλλὰ βαρείαις χρυσάρυντες γαϊῆς ἐπὶ πείρασι τῆς δὲ θυελλάς νῆα μεταξχρονίην ἐκομίσαμεν ἐς τόδε λίμνης χεῦμα δι' ἥπειρον βεβαρημένοι' οὐδὲ τι 'ιδμὲν,

1557. ἐν Brunck, Seaton.
1558. παραλίης G, Paris, unus.
1559. μηλιστρόφω v.l. in schol.
1560. 'Ἀπίδα v.l. in schol.: 'Ἀτίδα vulg.
1561. εὐφήμος Merkel.
1562. Βαρείας G.
1564. μεταχρονίην vulg.

'Ἀμφιτρῆς καὶ ἑρμιτῶν 'Εννοσιγαίων Τριτῶν εὐρυβίης γένετο. Diodorus (4.50) rationalizes the story by making Triton a king of Libya, who succoured the heroes. 1559. ἐπεὶ κ.τ.λ.: 'for I have now no gift surpassing great to bestow on those who come hither.' For ἐγγυαλίξαι v.n. 1. 245.

1556. χαῖσθ': χαῖαμα c. acc. = χαῖνειν (cf. Od. 13. 367); c. gen. = ἀπεθέλο, as in 12.5. 1560. παραλίης: for the lengthening of the first syll. v. App. II (g). It is imitated in Dion. Π. 253. ε. . . ἀκούετε: v.n. 2. 1142.

1556. Εὐρύπτυλον: Ποσειδάων υἱὸς καὶ Κέλαιον τῆς Ἀθλατος, βασιλεὺς δὲ Κυρήνης. Schol. He is mentioned in Call. Ἀρ. 91. Triton takes the same name in Pind. Π. 4. 32, φάτο δ' Εὐρύπτυλος θαλάνθον παῖς ἀριθτοῦ. . . εἶμεναι. Διβύη θηροτρόφῳ: Varro Atac. (fr. 19) translates this by 'feta feris Libye.'

1562. ὑπερέσχεθε βάλακι χείρας: 'stretched out his hands towards the clod'; cf. Pind. i.e., χείρι ἦτο χείρ' ἀντερείσιον διέπεστο (ἐς Ἐθραμός) βάλακα δαιμονίαν. ὑπερέσχεθε seems to be used very loosely here; contrast II. 24. 374, τις . . . εἰσίν θεῶν ὑπερέσχεθε χείρα 'held his hand over me (to protect me),' ὑπερέσχεθε is possible.

1563. Ἐὐφήμος: as son of Poseidon (v. 1. 180) he welcomes Poseidon's son. παραβληθῆν: v.n. 1. 835.
1564. Ἀπίδα: this reading seems undoubtedly right, though wrongly explained by the Schol. as an island off Crete. Ἁπίς is a form only found here for the usual 'Ἀπία, the old name for the Peloponnesus (v.n. 263). The vulg. Ἀτίδα 'Attica' is meaningless, as they were making for the Peloponnesus (v. 1570, 1577). πέλαγος Μινώοιον: πέλαγος πρὸ τῆς Κρήτης. αὐτὴ γὰρ Μίνωος ἦν βασιλεία. Schol.; cf. 2. 299.
1565. ἐνυστε: v.n. 3. 1.
1566. μεταχρονίην: cf. 1385.
πη πλόος ἐξανέχει Πελοπονήσια γαίαν ἵκεσθαι."  

"Ως ἄρ' ἐφή ο δὲ χειρὰ ταῦταςτατο, δεῖξε δ' ἀπωθεῖν
φανῆσας πόντον τε καὶ ἀγχιβαθῆς στομὰ λύμνης:
"Κείνῃ μὲν πόντοιο διήλυσις, ἕνα μάλιστα
βένθος ἀκίνητον μελανεὶ ἐκάτερθε δὲ λευκαί
ρηγμῖνες φρίσσουσι διανυγές. η δὲ μεσηγύ
ρηγμίων στεμνὴ τελέθει ὄδος ἐκτός ἐλάσσαι.
κείνο δ' ὑπηρέουν θείνυ Πελοπονήσια γαῖαν
ἐισανέχει πέλαγος Κρήτης ὑπερ. ἀλλ' ἐπὶ χειρὸς
dεξιερῆς, λύμνθεν ὅτ' εἰς ἀλὸς οἴδμα βάλητε,
tοφρ' αὐτὴν παρὰ χέρσον ἐπερχόμενοι ἢλύννεθε,
εἴσ' ἄνω τεῦνας. περιμμήξην δ' ἐπέρωσε
κλωνομένης χέρσου, τότε πλόος ὑμῖν ἀπὰ ἡμῶν
ἀγκώνος τέτατ' ὅδος ἀπὸ προὐχοντος ἔδωσαν.
ἀλλ' ἰε γηθόσουνι, καμάτου δὲ μὴτις ἀνίη
gυγνέθω, νέοτητι κεκασμένα γυία μογήσαι,
καὶ δὴ ἐπερπρόνσετο μεμαότες' αὐτὰρ ὦ τεῖως

1583. τεταρτ' ὅδοι ἤποι Μερκêλ: τετάνυσται ὅδοι ἄπο L; τ: τετάνυσται ἀπὸ Brunck.  
1585. γιγνέσθω Pariss. duo: γιγνέσθω vulg.  
1588. αὐτὰρ ὅγ' ἄμοις Brunck.

1572. ἀγχιβαθῆς: 'deep to the very edge'; cf. Od. 5. 413, ἀγχιβαθῆς δὲ ἀπάσσασα.
1574-5. μελανεὶ: μελανεῖ is the form used by Alex. writers: μελαῖν occurs in
II. 7. 64, μελανεὶ πόντος (where see Leaf). Ap. also uses μελαίνασσα, 569 supr.
ἐκάτερθε ... διανυγές: 'but on either side white breakers bristle, clearly to be
seen,' de M. takes ρηγμῖνες in the sense of roughened coasts, 'de blanches falaises se
hérissent, éclatantes à la vue'; cf. 2. 348. In Hom. ρηγαῖν combines the
two meanings of 'surf' and 'shore.'
1577. 'now that sea, fading in mist,
extends above Crete to the sacred land of
Pelops.' ὑπέρηπον: ἀπ. λεγ.: cf. ἱέρος,
1239, etc. L. and S. explain 'exposed to
the air,' which seems pointless.
1579. εἰς ... βάλητε: tmesis: cf. 639, 826, etc.
1580. ἐπερχόμενοι: 'keeping close.'
1581. ἐςτ' ἄν ἄνω τεῦνησι: they are
to hug the coast until it turns north and
runs out in the headland of Phycus, the
most northerly point on the Libyan
coast, 2800 stadia south of Taenarus in
the Peloponnese; cf. Strab. 710, 24,
περιμμήξην ... χέρσου: 'where the land
winds sloping round in another direction.'
From this elbow of land (ἀγκών, 1583)
they would sail north through the open
sea to Greece. The adv. περιμμήξην is
ἀπ. λεγ.: for the adj. περιμμηδὴς v.n.
1. 431. Erotianus in his Glossary ex-
plains περιμμῆς in Hippocrates by
ἐκατέωθεν ἐγκεκλιμένων μυηνοδίων.
1584. καμάτου κ.τ.λ.: 'let there be
no grieving at your hard lot, that limbs
endued with lusty youth should have to
bear.'
1586. 'Ισακ: v.n. 1. 834.
has several new compounds with ἐπιπρο
(ἐκχυμα, 4. 524, -θέο 1. 582, -μολεῦν
3. 665, -πιπτῶ 4. 1449, -φαίνουσα 3. 917,
-φέρω 4. 1519).
Τρίτων ἀνθέμενοι τρίποδα μέγαν, εἰσατό λίμνην εἰσβαίνειν· μετά δ' οὕτως ἐσεδρακεν, οἴον ἄφαντος αὐτῷ σὺν τρίποδι σχεδόν ἐπλετο. τούσι δ' ιάνθη θυμός, δ' ἦν μακάρων τις ἐναίσιμος ἀντεβόλησεν. καὶ ρά ὁι Λεύσονθην μῆλων ὁ τι φέρματον ἄλλων ἦν τούν ἤμπα οἱ καὶ ἐπενφήμησαν ἐλόντα. αὕτη δ' οὐκ ἐσπομένως ἐκρίματο, καὶ μιν ἀείρας σφαξε κατὰ πρύμνης, ἐπὶ δ' ἐνεπεν εὐχωλήσων.

"Δαίμον, ὁῖς λίμνην ἐπὶ πείρασι τῆδ' ἐφαύνης, εἰτε σέγε Τρίτων', ἄλλων τέρας, εἰτε σὲ Φόρκουν, ἡ Νηρῆ ἀγνατρές ἐπικλείουσ' ἀλοσύναι, ἱλαθι, καὶ νόστοτο τέλος θυμήδ' ὁπαξε.'

"Ἡ ρ', ἀμα δ' εὐχωλήσου ἐς ὕδατα λαμπτομήσασ τικατα πρύμνης' δ' ἰε βένθεος ἐξεφαύνη Τοῖος ἐών, οἴος περ Τῆτμος ἤν ιδέσθαι. ὁς δ' ἵνα ἀνήρ θῶν ἢπτον ἐς εὐρέα κύκλων ἀγώνοις στέλῃ, ὁρεξάμενος λασίες εὐπεθέα χαῖτης, εἰθαρ εὐπροχάων, ὁ δ' ἐπ' αὐχένε γαῦρος ἀερθεῖς.

1589. eτ' κρίνατο Brunck.
1593. στῆλει vulg.

1589. ἀνθέμενοι: 'taking-up'; cf. 1576. Hdt. (4. 179) says that Triton set the tripod in his temple, having prophesied to the Argonauts that, when one of their descendants bore it away, a hundred cities of Hellenes should be established about Lake Tritonis. εἰσατό: 'was seen' (εἰδω). The Schol. explains it by ἐξωθησαν, as if from εἶδο.
1590. σχεδόν: statim; v.n. 3. 947.
1591. δ: 'since.'
1592. ἐπενφήμησα: 'to speak words of good omen,' as he took the victim in his hands; cf. Aesch. Pers. 620, γοαῖα ... δάνην ἐπενφήμησε. For a different use v.n. 205.
1593. εἰπτ...εὐχωλήσω: 'with prayers'; cf. 1457.
1595. ἀλοσύναι: 'children of the foam,' Curtius explains θάνη as σοῦβα, fem. of sunus 'son' (rt. su't beget').

Leaf (on II. 20. 207) says, "It is possible that ὅντων may be the same as the stem νοθ- for νοθ- (G. Meyer Gr. 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination -ν."
when we compare the description of the horse in 3. 1261, κυνόδων ὀρθούσιν ἐπ' ὀθασιν αὐχέν' ἀέρι, it seems more probable that here ἐπ' αὐχέν' ἀέρθεσιν ἐπ' αὐχέν' ἀέρθεντι, ἐπί 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 Spitzner. ἀργιλοντά: probably 'white with foam,' though it may mean 'polished.'


1611. 'but beneath his flanks there extended the tail of a sea-monster, forking to this side and to that.' δικαίρα: 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. ἀντιστέραια, 521; Meineke, Del. Anthol. p. 212, quotes other instances, διλαίναπ, αὐλαρ, λαυμηράν, etc.

1612. ἀλκαία: 'tail' (ἐλέκω); used as a subst. by Nicander also, Th. 123, 225. The variant ἀλκαία is interesting: the Schol. says, ἀλκαία λέγεται ἢ τοῦ λέοντος οὐρά ἀπὸ τοῦ δствовать ἐς ἄλκην τρόπισθαι . . . Ἀλλαμίαξοι δὲ κακῶς ἐπὶ τῶν μυῶν τεθεικαί "ἀλκαία ἀφύσαι." . . . ἐν δὲ τῇ Κωκυκτι ἔλεξεν οὐ μόνον ἢ τοῦ λέοντος οὐρά ἄλκαία, ἅλα καὶ ἄπο τοῦ καὶ βούς καὶ τῶν ἄμφωρων, σὺν ἀπεμπόλη καὶ ῥοῦρα λημοτία. In Opp. Hal. 5. 264 we have ἀλκαία used of the tail of a sea-monster. Wellauer suggests that ἀλκαία was the reading in the first recension, and was altered in the second to avoid the resemblance to Callimachus.

κόπτε κ.τ.λ.: 'he lashed the surface of the water with the spines of this tail, which, with curved points at the extremity, was divided like the horns of the crescent moon.'

1615. ἐπινευθαί: this form, which is not in L. and S., is ἀπ. αὐγά. Ap. may have been influenced by the Homeric παρ' αὐτόῦ (παραντόδι).

1014. ὃς . . . ἐχίνδομεναί: for the pleonasm cf. II. 23. 430. ὃς οὖν ἄποντι ἐκουσάς. The ending of the line is an echo of Arat. 857, ἐλισσόμεναι διχώναι. Aratus seems to have been the first to use the form διχώ (v.n. 3. 519).

1616. ὅτεως: v.p. 821.

1620. Ἀργυρός λυμήν: cf. 658;
An OAAONIOT

Milton; with and v.n. cf. soioCffi. KpTiTv

'*(f. nes.' after dauus) rugged fiery mod. embrace. 1630

py)ypvixepo<; rloneric. al>o cf. it north. Now flffi

inward 'Ea-irepiau Kap7raOo<; 1634. 1636.

where we saw *•" pvxO" 017

XvcrafxepoL 392

ai<j)e(ri K€KXLfxevr]

30x51 1632. 1636.

UoaeLSaojvo^ Star.

bend. 710, G, of lairjs. It refers
to a shepherd's lullaby. Curtius refers
it to awo, for i-wf-η; others connect it
with άμα.

1630. aύλιος: 'the folding-star'; cf. Call. fr. 465, άστήρ Άριλιος, δι δυφήν
elai met hēliou: Milton, Comus 93,
"... The star that bids the shepherd fold
Now the top of heaven doth hold."

1632. κλίναντες: v.n. 2. 1264.

1633. επερρώντι: v.n. 2. 661.

1634. επί ηματι: this use of επί is not
Homerian.

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. περαιώσεθαι... Κρήτην: v.n.
1. 799.

1637. υπερέπλετο: 'surpassed in great-
ness,' 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.
The Schol. tells us that according to
Simonides and Sophocles (in his Daed-
dalus) Talos slew strangers by becoming
fiery hot and wrapping them in his
embrace.

1639. ῥηγνύμενοι: so the Cyclops (Od. 9. 481), ήκε δ' ἀπορρήτας κορυφήν
όρεως μεγάλαω.
Δικταϊν: ὁ τόν μὲν χαλκείας μελημένους ἐπιωγήν·
τοῦ μὲν χαλκείας μελημένους ἀνθρώπων
ῥήξις λουπὸν ἐντα μὲν ἀνθράσιη ἡμιθέουσιν
Εὐρώπη Κρονίδης νήσου πόρεν ἐμμεναι οὖρον,
τρις περὶ χαλκείους Κρήτην ποσὶ δινοῦντα.


Απολλωνικός διατυπώσεται ἑκάστος ἐρώτησις

1640 ἘΠ' ἱωγήν Vatt. duo, vulg.
1647 ο τ' ἱγχει conici: ο τ' ἱγχει codl.: ο τῆς γε Brunck.
1648 Ἀποταφαίνῃ coni. Wellauer.
1649 Ἀποταφαίνῃ G.
1652 Ἀποταφαίνῃ G.
1656 πέλει vulg.

1640. Δικταϊν: v. n. i. 501. ἐπιωγήν: Σκετοπλακείες βι' ής ής άνεμιν ἀνεγνία ται. Schol. In Od. 5. 404 we have ἐπιωγαὶ `touday-
1641. μελημένους: `ash-born,' cf. Hes. Ὠρ. 143. Ζεὺς δὲ πατήρ τριῶν ἀλλο
γείνας μερότων ἀνθρώπων χαλκείων ποῖη α',
οὐκ ἀργφροφ οὐδὲν ὁμίοιον, ἐκ μελαν. 
See also Ἀει. 8. 315.
1644. τρίπ.: thrice each day: cf. Ἀπολλωνικός l.c., Τάλως τρις ἐκάστης ἡμιθέο
τῆς νήσου περιτυπαγάζων ἐτήρει. According to Plato (l.c.) it was thrice a year,
ὑδας Τάλως τρις περίερι τοῦ ἐνιαυτοῦ.
1646. πέραντος: the tendon of the ankle.
1647. σύριγγες αἰματόσσεα: `a vein of
blood.' The Schol. tells us that Soph.
in his Τίτος had described how he was
fated to die when this vein was torn.

Apollo says, ἐλεύθερα γιὰ χορισμόν οὐκ ἂν

1657. θελήμονες: cf. 2. 557.
πετράων, ἔως κεν ἐμοὶ ἐξείει δαμήναι.”

"Ὡς ἀρ’ ἐφῆ· καὶ τοί μὲν ὑπὲκ βελέων ἐρύσαντο
νῦ’ ἐπ’ ἐρετμοῦσιν, δεδοκιμένω ἦντινα βέβει
μὴν ἀνοίστος· ἢ δὲ πτύχα παρφυρέοι
προσχομένη πέπλοιο παρειάων έκάτερθεν
βῆσαν’ ἐπ’ ικρισθύνεις χειρὸς δὲ ἐ χειρὶ μεμαρτῶς
Λίσονίδης ἐκόμιζε διὰ κληίδας ἱσύσιαν.

1660. ἐπ’ ἐρετμοῦσιν: a difficult phrase, generally explained ‘with the oars,’ taking ἐπί instrumentally, which is very improbable. Oswald supplies ἠμένων, comparing 1. 730. The meaning required is ‘to rest on the oars.’ When they had backed out of range, they were to wait, keeping their oars in the water to steady the ship, the oars serving as it were to anchor her; cf. 2. 1282, ἐπ’ ἐκέλευσεν ἐπ’ εἰςφαίρασεν εὐώσατα.

1661. ἀνωίστως: v. n. 1. 680.
1662. ἱκριφίν: v. n. 1. 500.
1663. ἀοιδήσιν: v. n. 42. μέλπε: ‘invoked by her chant.’ Κήρας: daughters of Night, ever ravening for blood; cf. Hes. Σε. 249, Ἰπέρι κυνάνει, λευκούς ἀπαφέειν ἄδοντα, Δειώπατι βλα- σφημα τε χαράσσει τ’ ἀπληστα ὑπ’ ἰντον Αίμα μέλος πίεων. In Hom. Κήρ (also in pl.), as distinct from Αἰσά and Μόις, is the goddess who brings a violent death, especially in battle.

1664. ἐπί ... ἄγκυρα: ἐπάγειν was the word used of setting on a dog, immittere. Here it is appropriately used of the hounds of Hades springing on their victims. The Schol. takes it in a passive

sense, διὰ τῶν φαρμάκων τοῖς ἱσώσιν ἐπάγανσα.

1665. ἐμένῃ κ.τ.λ.: ‘with soul unto mischief shapen she cast The glance of the evil eye upon Talos, his vision to blast’ (Way). For ἐμένῃ v. n. 3. 641.

1666. ἐμέγηρεν: this use of μεγαίνειν c. acc. in the sense of βασικαίνειν, figura-vorev, is quite unique; v. Buttm. Lexil. 1667. ἐπὶ οἱ πρὶν χόλον, ἐκ δ’ άιδηλα δεικὴλα προτάλλεν, ἐπιζάφελον κοτέουσα.
Zeuv pater, ἢ μέγα δὴ μοι ἐνι φρεσι' θάμβος ἀνται, εἴ δὴ μὴ νοωσοι θυγησί τε μοῦνον ὀλέθρος αὐτίασε, καὶ δὴ τὶς ἀπόπροθεν ἀμμε χαλέπτεια.

ὡς ὀγγε χάλκειος περ ἐὼν ὑπόειξε δαμήναι Μηδείς ἔρημη πολυφαρμάκοι. ἃν δὲ βαρείας ὀχλίζων λάγγας, ἐρυκεμεν ὀρμον ἴκέθαια.

πετραίων στούνχι χρύσε σφυρόν ἐκ δὲ οἱ ἵχωρ τηκομένω ἱκελος μολίβῳ ῥέευν' ὅου ἐτδηρον εἰστήκει προβλήτος ἐπεμβεβαίως σκοτέλου.

ἀλλ' ὡς τὶς τ' ἐν ὀρεσσι πελώρυ ψωβι' πεύκη,

τῇ το θεοις πελέκεσιν ἔθ᾽ ἦμπληγα λιπότιστε ὑλότοιμο κρυμμοι κατῆλυθον' ἡ δ' ὑπὸ νυκτι ῥυπήσων μὲν πρῶτα τυνάσσεται, ὕστερον αὐτε πρυμνώθεν ἐξαγείσα κατήριτεν' ὃς ὀγγε ποσσι' ἀκαμάτοις σείοι μὲν ἐπιστατὸν ἑῳρεῖτο, ὕστερον αὐτ' ἀμειννε μὲν ἀπείρου κάππεσε δουπο ν. 

κεῖνο μὲν οἴνων Κρήτη ἐνὶ δὲ κνέφεωυ νηλίζουτο ἥρως' μετὰ δ' ὀγγε νέον φαεθοὺσαν, ἐς ἦδο ἰρὸν Ἀθηναῖς Μινώιδος ἱδρύσαντο,

1674. λιγνὸς pro μοῖνων Paris, unus, Brunck.
1679. τρίψε pro χρύσε Ἑ. Mag. 728, 32.
1680. οὐδ' ἐτι Brunck: οὐδε τι codd.
1686. ἐξέγεισαι L, vulg.
1689. ἐν Wellauer: ἐν codd.
1691. ἐρεύν L, G.

1673. ἄτηα: φέρεται, κεκινηται Schol. "of a truth great wonder thrills my soul," See on 3. 288. Way tries to preserve the metaphor, "as awe wind on my spirit bloweth chill.,"

1675. καὶ . . . χαλέπτα: and even one who is afar off can work us harm,'

αὐ ... ὄχλιζων λάγγας: v. n. 1. 402. ὀρμον ἴκέθαια: v. n. 1. 799.

1679. πετραίω στούνχι: cf. Eur. Cyc. 401, παῖων πρὸς ὕδων στανχα πετραίων λιθων. χρύσε σφυρόν: for this constr. cf. Soph. Ἑ. 721, ἐχρυπτυτ' αἰτι σώιγα. Elsewhere in Ἀρ. the verb is intrans., e.g. 1567. ἐγχρυμπτεν εἰν ισιμαν. In Ἀρ. 1512, but trans. in Ἰλ. 23. 334. ἰμ. does not use the simple verb, and where the comp. is intrans. he uses the passive forms. ἵχω: cf. 3. 853.

1680. μολίβῳ: for this old form of μολύβδος cf. Ἰλ. 11. 237, μολίβος ὡς ἐπράτετ' αἰχήρ.

1681. εἰστήκει: Aristarch. rejected this augmented form in Ἀρμ., v. Schol. on Ἰλ. 4. 329.
1682 sqq. With this simile cf. 1. 1003 sqq. The original which our poet develops is Ἰλ. 13. 380, ἢμπε δ', ἴν ὅτα τίς δοὺς ἤμπε τν ἄχεραίτις ἧ τιτος βλαβήρ, την τ' ὑςρεσ τεκτοὺς ἄνδρες 'Εξεταμον πελέκεσι νέκκεσι νήνων εἶαι. Cf. also Ἰλ. 4. 483 sqq. Virgil's imitation is well known, Aen. 2. 626 sqq.

1683. ἲμπληγα: 'half hewn'; ἀπ. λεγ.
1686. πρυμνώθεν ἐξεγείσα: cf. Cat. 61. 109, ραδίτης εὔτερτα (ἐκ curcus) Πρόνα cadit.

1687. ἐπιστατὸν ἑῃρεῖτο: 'swayed, still standing upright.' For other uses of ἐπιστατῶν v. 1. 293, 2. 84.

1689. ἐν ... νηλίζουτο: cf. Ἡδτ. 1. 181, ῥύκτα οὐδὲς ἐμαυλίζεται (ἐν το νηρ). Ἀρ. also uses αὐλίζουσι, e.g. 2. 1284, and ἐπαυλίζουσι, 3. 929.

1691. Μινώιδος: worshipped in Crete,
the island of Minos; cf. 2. 299. Some legends connected the birth of Athene with the river Triton in Crete (Diod. 3. 72).

1695. παμπρώτιστα: this superl. is only found here, though παμπρῶταν is common. βάλοινυπέρ: υπερβάλλειν, meaning 'to double a face,' elsewhere takes the acc. (e.g. Hdt. 7. 108); υπέρ may be used as in Od. 14. 300, ἡ δ' θέου... Μέσον ὑπὲρ Κρήτης, where it seems to mean 'out from,' 'keeping clear of' (v. Monro). Σαλμωνίδος ἄρης: the eastern point of Crete, mentioned in St. Paul's voyage, Acts 27. 7, ὑπεπλευσάμεν τὴν Κρήτην κατὰ Σαλμώνιν.

1695. κατουλάδα: ἡ σκωτεινή νύς κατουλάδα καλεῖται παρὰ τὸ ὁλον. καὶ παρὰ Σοφοκλῆς ἐν Ναυπλίῳ 'νυκτὶ κατουλάδη,' Schol. The deriv. given by the Schol. is clearly that adopted by our poet; but more probably the word means shrouding, 'the blanket of the dark,' from κατεύλω (or κατελάω): cf. ἔξωθη from εξείλω. Hesych. recognizes both meanings.

1696. διασχανεν: 'pierced,' ἀπ. λεγ. Cf. II. 5. 100, ἀντικυὼν δὲ διάσχε (ὅιστός), ἀμαρυγαί: v. n. 2. 42.

1696. ovid' ἀμαρυγαί G. vulg.
1697. ὑγά χάος Vatt., Paris, unus: μελαγχρως vulg. οἴλη προ ἀλλή Merkel:
1700. Λευκός ἄρης: 'gloom,' 'muck'; used especially of the nether abyss, e.g. Plat. (?) Ax. 37. 1, where it is coupled with 'Ερεβος: Quint. Smyr. 2. 614, πάντ' ἐπικιδασμένων χάος καὶ ἅεκενος ὄρφης (of the underworld). ἦ τις ἄλλη: these words have been impugned by many, but the meaning seems to be simply that this pitchy darkness came either from heaven or from Tartarus. Wellauer explains ἄλη οἰκοτί as alter Tartarus, altera inferorum caligo (i.e. a second Tartarus, etc.), comparing ἄλη Κύρως, altera Venus, Museus 33. Merkel reads οἴλη on the assumption that Ap. is trying to give the meaning of κατουλάδα by the phrases νύκτι ὁλον, οἴλη σκοτή.

1700. ημείδειν: v. n. 2. 65. οὐδ' ὀςουν: 'not even so much' as whether they were in Hades or not. See on 1. 290.
1704. πολλά κ.τ.λ.: cf. 1. 418, ἄλλα δὲ Πνευμ., "Αλλα δ' ἐς 'Ορτυγίην ἀπερείπει δῶρα κοιμίσων, where see notes. There was a celebrated temple of Apollo at Amyclae in Laconia (Strab. 311, 38).
1706. ἧκεο πέτρας: this constr. is common in Hom. also.
1707. Μελαντίους: δώο σκότελοι πῶς τῇ θήρᾳ. οὐτωὶς ὀνομαζόμενει καὶ Μέλαντος
τοὐ κατασκάμνον τὴν γύρων. Schol. They are mentioned in Strab. 544, 2. ἀρήχλος: 'quick to hear.' It is passive in Call. 
Del. 308, ἀγαλμα Κύριδος ἄρχαλς ἀρήχλος ('famous').
1710. 'and the bow flashed forth a gleaming radiance far and wide.' For the cogn. acc. cf. Luc. Dom. 8, ἀνάγαν τινα ἔδειν ἀπολάμβανε.
1711. Ἑποράδων: the scattered islands in the Aegean between the Cyclades and Crete. τόφρα: i.e. while the bow was flashing.
1712. Ἑπορύδας: the isle of Hippous is coupled with Anapho (v. 1717) in Pim. Ν. Η. 4, 12.
1713. εὐνάς: the Homeric form only here; elsewhere εὔνας, e.g. 1. 1277.
1717. Ἀνάφη: the 'Isle of the Appearance' is mentioned in Strab.
κερτομίη καὶ νείκος ἐπεσβολον. ἐκ δὲ νυ κείνης μολπῆς ἠρώων νήσῳ ἐν τοῖς γυναικεῖς ἀνδράσι δηριώντων, ὅτι Λπόλλωνα βυνεῖας Λυγήλην Ἀνάφης τιμήρων ἱλάσκονται. "Αλλ' ὅτε δὴ κακεῖθεν ὑπεύδαια πεισματ' ἐλυσαν, μνήσατ' ἐπειτ' Ἐὐφήμῳς οὐείρατος ἑννυχίου, ἀξόμενος Μαίης νῦν κλυτόν. εἰσατο γὰρ οἱ δαμονίθη βαλάκες ἐπιμάστιος ὃ ἐν ἀγοστῳ ἀρδεύαντε λευκήσων ὑπάλιβάδεσσοι γάλακτος, ἐκ δὲ γνωπὶ βοῦλοι πέλεων ὀλίγης περ' οὐοῦσας παρθενικὴ ἴκλη: μιχθῇ δὲ οἱ ἐν φιλότιτι ἀσχετον ἴμερθείς' ὀλοφύρετο δ' ἥπτε κούρην λευκάμενος, τὴν τ' αὐτὸς ἐφ' ἀτίπαλλε γάλακτι: ἥ δὲ ἐ μειλιχίους παρηγορέσεσκ' ἐπέεσσαν:

"Τριτώνων γένος εἰμὶ, τεων τροφός, ὃ φίλε, παίδων, οὔ κούρη. Τρίτων γὰρ ἐμοὶ Διβύθε τε τοκῆς. ἅλλα μὲ Νηρῆς παρακάτθεο παρθενικῆσιν ἀμ. πέλαγος ναίειν Ἀνάφης σχεδόν εἰμι δ' ἐς αὐγάς

1730. ἱλάσκονται G, vulg.
1735. ἵπτων Ἰπερίου, τρες, Brunch, Seaton.
1738. κούρη Παρίσσ., τρες, Brunch.

with their bantering, scoffed at them in language free; and pleasant raillery flashed between them, with rivalry in tossing taunts." ἑπεσβολοῦν: v. n. 3. 663; for the augmented iterative form v. n. 3. 687.

1727. ἑπεσβολοῦν: cf. ll. 2. 275 (of Thersites), λαβητῆρα ἑπεσβολοῦν: Od. 4. 150, ἐπεσβολλοί αἰναφαίνειν.

1728. μολπῆ: 'sport'; cf. s. 397, 950. In Od. 6. 101 μολπῆ is explained as παίδων by the Schol. Aristarchus maintained that μολπῆ is always used in Hom. of playing a game, and not of singing (v. Lehirs, Aristarch. 138.). In 894 supr. and 1. 28 'singing' is the meaning; μέλων (-ωαι) is generally used by Ap. of singing, e.g. 1. 569, 4. 589; sometimes in a wider sense, e.g. 2. 714, 3. 949.

1729. Herodotus (5. 83) tells of a similar custom prevailing at Aegina, ὅθεισθαι τε (τὰ ἀγάματα) καὶ χροῖσι γυναικεῖσι κερτομίῳ: ἵλασκοντο. So too Pausanias (7. 27) describing the

worship of the Mysian Ceres at Mysaenum says, ἀφίκομενον ἐς τὸ ἱερὰ τῶν ἀνδρῶν, γίνονται τε ἐς αὐτοὺς, καὶ ἀνὰ μέρος ἐς τὰς γυναῖκας οἱ ἀνδρεῖς γελώτω τε ἐς ἀλλήλων χρώνται καὶ πόξομαισιν. Abusive raillery was a feature of the Eleusinian festivals, as we know from the expressions γεφυρίζειν καὶ ἄσπερ ἐξ ἀνάξεις.

1730. τιμήρων: cf. 1309.
1731. ὑπεύδαια: 'in fair weather'; cf. s. 1302, 1. 584.
1738. ἀξόμενος Μαίης νῦν: he revered Hermes as being the source of dreams; cf. h. Hom. Μερκ. 14, where the god is described as ἕγιτωρ ὀνείρων.
1734. βόλας: v. n. 1502.
1738. ὀλοφύρετο κ.τ.λ.: 'and he wept, imagining that he had union with a virgin whom he had suckled with his own milk.' Brunch adopts κοῦρ, comparing l. 269 and ll. 16. 7, τίπτε δεόκρυσαι Πατρόκλεις, ἧπτε κοῦρ, but κοῦρ is confirmed by οὐ κοῦρ, 1742 infr.
The order is τῷ δ' ἐρα κραδίη ἠνάστιν ἐπέβαλε, 'his soul brought back to him the memory of these things,' Bruck compares Opp. Hal. 3. 593 (of a perplexed traveller), κραδίη τῇ ὅλᾳ λαϊν Ἀλλοτε δεξιέραι ἐπίβαλλεται ἀτραπῶν ἐλθὼν. The meaning there is different, yet it helps to confirm κραδίη against the vulg. κραδίη.

1747. Ἕκάτω: cf. 1. 958.
1748. πεμπάξων: ἀναλογιζόμενοι. Schol.: v. n. 2. 975. ἀνέβαλλο: v. n. 3. 463.
1749. Οἱ πέτον: cf. 3. 485, i. 1337. σε... ἐμορφ κύδος: 'glory is thy portion.' This constr. seems to be unique, and is probably modelled on the intrus. use of λαχξάνειν. For the normal usage v. 3. 4.

1750. Pindar, P. 4. 38 sqq., tells how this δαιμονία βαλαξ 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. 1. 43. The meaning is that Euphemus' children's children shall dwell in the island.
1752. ἐγγυάλειεν: v. n. 1. 245.
1755. οὕτω ἀλώσεν: cf. 21 supr., 3. 1176.
1757. ἐκθεῖ: = ἐκ, cf. 1. 1291.
1758. Καλλιστή: cf. Strab. 298, 29, ὅν (τῶν Μινώων) τιμῆ μὲτὰ Ὥμορ τοῦ Ἀυτεσίαν (Ἄπν δ' ὄστης Πολυνεῖκως ἀπόγονος) πλεύσατε εἰς τὰς μεταξά Κυρηναίας καὶ τῆς Κρήτης νῆσον, "Καλλίστη τῷ πάροιχῳ, τῷ δ' ὀστερον ὀφθαλμον Θήριον," ὡς φησὶ Καλλίμαχος εἴπειαν τὴν μητρόπολιν τῆς Κυρηνῆς Ὥμορ, ὃμοφωνον δ' ἀπεδείχαν τῇ πόλει καὶ τὴν νῆσον.
1759. Σιντητίδα Δήμιον: v. n. 1. 608.
The strength of the favouring breeze.'

1770. *ένθ* ἐτι νῦν κ.τ.λ.: this custom of the Aeginetans does not seem to be referred to elsewhere.

1771. ἄνθέμενοι: cf. 1376. 1772. κούροι Μυρμιδώνων: 'the sons of the Myrmidons' i.e. the Aeginetans. In Hom. (II. 1. 180) the Myrmidons are dwellers at Phthia in Thessaly (cf. 1. 55), and followers of Achilles against Troy. Another branch of them may have settled in Aegina. As a name of the Aeginetans, Myrmidόνες was connected in various ways with μύρμηκες 'ants'; Strab. 322, 47, Μυρμίδόνας δὲ κληθεῖται φασιν, οὐχ ὃς ὃς οἱ μύδθοι, τοὺς Ἀιγινήτας, ἀλλὰ ἡ μυρμίδόνος τρόπον ὁφείτοτε τήν γυνὴν εἰςπιέειν ἐπὶ τάς πέτρας, ὧν ἐχειν γεγονεῖν, ἐν δὲ τοῖς ὄμοθεσιν οἷναι φεδομένοι πλυνθέντως.

The legend of the ants being turned into men in the reign of Aeacus, son of Zeus and the nymph Aegina, is recounted at length in Ov. Met. 7. 517 sqq.

1778. ἐρέωλαι: ν. ο. 1. 1132.
γαίαν Κεκροπίην παρὰ τ’ Αὐλίδα μετρήσαντες
Εὐβοίας ἐντοσθεν Ὁπούντιά τ’ ἀστεά Δοκρῶν
ἀσπασίως ἀκτάς Παγασηίδας εἰςαπέβητε.

1779. γαίην vulg.

1779. Κεκροπίην: v. n. i. 95. Αὐλίδα: πάλις Βοιωτίας καταντικρὺ τῆς Εὐβοίας
κειμένη. Schol. The Argo passed through the Euripus between Euboea and the mainland.

1780. Ὁπούντια τ’ ἀστεά: cf. i. 69. A list of the Locrian towns subject to Ajax, son of Oileus, is given in II.

2. 527-535. Opus was the native city of Patroclus (II. 18. 326).

1781. ἀκτάς Παγασηίδας: whence they had started on their voyage, v. i. 238. Apollodorus (1. 9. 26) says
that the voyage lasted four months, εἰς ἓωλκὼν ἡδον, τὸν πάντα πλοῦν ἐν
tέσσαρε υ μησὶ τελειώσαντες.
APPENDIX I.

THE DOUBLE RECENSION OF THE ARGONAUTICA. ¹

The fact that there were two recensions or editions of the *Argonautica* proceeding from Apollonius himself is beyond dispute, but there is considerable difference of opinion as to the time and place at which each of the two appeared. We learn from the lives of Apollonius² that the first επίδειξις 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 επίδειξις. The third επίδειξις 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 προεκδοσις or previous edition of the *Argonautica* distinct from that on which the scholia were written. The difficulty is to determine when and where the προεκδοσις and the επέκδοσις (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 επίδειξις, and that the second edition was published at Rhodes at the time of the second επίδειξις. A modification of this is the view expressed by Linde that the προεκδοσις was published at Alexandria on the occasion of the first επίδειξις, but that there was no second edition given to the public until the occasion of the third επίδειξις at Alexandria. Thus, according to Linde, the successful second επίδειξις 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 Apolionius could have given a fresh ἐπίδειξις at Alexandria of his work in the form in which it had been published at Rhodes some forty years before: “Eine ἐπίδειξις eines schon edirten Gedichtes ohne neue Umarbeitung ist kaum denkbar; wir hätten also eine dreifache Bearbeitung des Gedichtes, zwei προεκδόσεις, zwei ἐπεκδόσεις.” This is possibly true, but there is no actual evidence of two προεκδόσεις; the references in the scholia are invariably to readings contained ἐν τῇ προεκδόσει. Furthermore an ἐπίδειξις did not necessarily involve an 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 προεκδόσεις referred to in the scholia was published at Rhodes at the time of the second ἐπίδειξις, and the ἐπεκδόσεις 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 το πάροιθεν Ἀχαϊαίδεσσιν ἀγητῇ διμώς ὅπως κενεύσῃ λειλήφωμαι ἐν μεγάροισιν, σεῖο πόθῳ μινίθονσα δυσάμμορος κ.τ.λ.

Schol. Λ. δ.μ.ω.σ ὅ.π.ω.ς: ἐν τῇ προεκδόσει κεῖται 

βείομαι οἰλομένουσιν οἰκυρή ἀχέσσον.

cαι τὸ ἐξῆς "σεῖο πόθῳ φίλε κούρε δυσάμμορος."

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.  

4 We find a confused version of this in the schol. Par.:—ἐν τῇ προεκδόσει οὔτως ἔχει τούτῳ Δμώις ὅπως κενεύσῃ βείομαι ἐν μεγάροισι. Καὶ τὸ ἐξῆς οὔτως "Οἰκυρή ἀχέσσοι δυσάμμορος. Εἴρηται δὲ καὶ οὕτως Σεῖο πόθῳ, φίλε κούρε, δυσάμμορος. So too in the schol. Flor. with κεν ἐνισὶ βιώσομαι ὑπὸ κενεύσῃ βείομαι. In I 685 Ἀρ. has βίωσεθε for βιώσεθε.

5 ll. xxii 431.
(2) I 512 'H, καὶ ὁ μὲν φόρμιγγα σὺν ὀμβροσίη σχέθεν αἰδηγ. τοὶ δ’ ἀρμοτον λήξαντος ἐτέ προύχοντο κάρηνα πάντες ὦμως ὄρθουσιν ἐπ’ οὐσίᾳ ἑρμημέοντες

515 κηρηθμῷ τοῖν σφαν ἐνέκλητε θέλετρον ἄοδῆς. οὔδ’ ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὸ λοιμᾶς, ηθέμις, ἐστητότες ἐπὶ γλώσσῃσι χέοντο αἰθομέναις, ὑπνου δὲ διὰ κνέφας ἐμώνωτο. αὐτὰρ ὅτ’ αἰγλήσεσα φαεινοῖς ὀμμασιν Ἡώς Πηλιῶν αἰπευίας ἱδεν ἄκρως, ἐκ δ’ ἀνέμοιο εὔδοιο εκλύοντο τινασομένης ἀλὸς ἄκραι, δὴ τὸτ’ ἀνέγρετο Τίφυς: ἄφαρ δ’ ὅρώθιουν ἑταίρους βαινεμέναι τ’ ἐπὶ νηα καὶ ἀρτίνασθαι ἑρετμα. σμερδάλεον δὲ λιμήν Παγασῆμος ἴδε καὶ αὕτη Πηλιῶς ἱσχεν Ἀργω ἐπισπέρχουσα νέοσθαι.

Schol. on 515 κηληθῶ τιμοὶ: ἐν δὲ τῇ προσκόσιει μετὰ τούτο γέγραπται ἡμοὶς δὲ τριστήρια φάνη ἡνὼς τῇ δ’ ἐπὶ νῦκτα6 βουθύσιον Ἐκάτοιο καταυτόθι δαιμύνοντι, τῷμος ἃρ ἐκ Διόθεον πνοή πέσεν,7 ὄρτο δὲ Τίφυς κεκλόμενος βαίνεν εἶπ’ σέλμασι. τοὶ δ’ ἄιοντες. ἔγης δὲ τῶν κεφεῖτον "σμερδάλεον ἢ λιμήν."

Thus, according to the evidence of the schol., in the earlier edition after line 515 came ἡμοίς δὲ τριστήρι κ.τ.λ., and lines 516-518 were omitted. Dilthey, who is followed by Linde, arbitrarily assumes that there is some mistake in the statement that these three lines were omitted in the earlier text, and thinks that the scholium has been displaced and should in reality be attached to line 518, not to 515. The last line of the passage in the προέκδοσις viz. κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ’ ἄιοντες cannot have been immediately followed by σμερδαλέον δὲ λιμήν κ.τ.λ., as there would be no construction. In the schol. Par. we find τοὶ δ’ ἄιοντες ἰδίος ἔβαινον, and Gerhard proposed to fill up the lacuna by ἰδίος ἔβαινον ἄφαρ λελυμένοι εἰρεσιάων, so that the passage would run as follows:—

κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ’ ἄιοντες
[ἰδίος ἔβαινον ἄφαρ λελυμένοι εἰρεσιάων.]
σμερδαλέον δὲ λιμήν κ.τ.λ.

6 νυκτ’ Par. 7 πέλεν Hermann.
Of the reason of the change in the second edition Linde says “Facile intelligitur cur in hunc modum poeta narrationem in secunda editione commutarit: sine dubio in eo offendebat quod bidui spatium uno participio δαυνυμένωσι brevissime attigerat, cum ea quae et praecedunt et sequuntur copiosissime exornata essent. Atque hoc quidem narrationis vitium correctione poetae aptissime tollitur.”

(3) I 542 ἁφρῶ δ’ ἐνθα καὶ ἐνθα κελαινη κήκεν ἄλη
dεινόν μορμύρονσα ἐρισθενέων μένει ἄνδρῶν.

Schol. μο ρ ρ υ ρ υ ρ ω σ α: δεινῶς τυρασσομένη καὶ κυνουμένη φοβερῶς.
ἐν δὲ τῇ προεκδόσει

μορμύρονσα τυπῆσαν ἐρισθενέων μένει ἄνδρῶν.

The reading of the later edition gets rid of the awkward combination of the two datives τυπῆσαν and μένει. Linde adopts Dilthey’s view of the reason for the change, “ut onomatopoieticos strepitum navis per reluctantes undas pondere duorum spondeorum imitaretur.” The reason which Merkel suggests is very strange: “videtur κυρίωτης verbi μορμύρεων quaesita, quam ex Homero observatam exponunt Hesychius et Doederlinus, usurpavit altero loco Apollonius. In priore scriptura ἁφρῶ aegre cum eo verbo iungebatur, prout fit apud Homerum ubique.” What bearing the ‘κυρίωτης verbi μορμύρεων’ has on the matter is not evident. The note in Hesych. is μο ρ ρ υ ρ υ ρ ν· ταράσσων, ἁφρῶς ἀποβάλλων· κυρίος δὲ λέγεται ἐπὶ ποταμοῦ μέγα ῥέμα ἔχωντο. In our passage ἁφρῶ goes with κήσεις, and in the other passage where Apollonius uses μορμύρεων (IV 287) ἁφρῶς does not occur.

(4) I 725 τῆς μὲν ῥήτερον κεν ἐς ἦλιον ἄνιόντα

ὁσσε Βάλοις, ἤ κεῖνο μεταβλέψειας ἐρευθος.

δὴ γάρ τοι μέσησι μὲν ἐρευθήσεσι’ ἐτέτυκτο.

ἀκρα δὲ σοφίυς πάντη πέλειν.

Schol. τῆς μὲν ῥήτερον κεν ἐς ἦλιον ἄνιόντα

ἐν τῇ προεκδόσει τῷ “τῆς μὲν ῥήτερον
κεν” ἐξῆς ἐστιν “ἀκρα δὲ σοφίυς.” oί δὲ μεταξὶ δύο οὐκ εἰσίν.

The statement that the verse τῆς μὲν ῥήτερον κεν ἐς ἦλιον ἄνιόντα was in the first edition immediately followed by ἀκρα δὲ σοφίυς κ.τ.λ. is on the face of it incredible, and so Gerhard proposed τῆς μὲν ῥήτερον
DOUBLE RECESION OF THE ARGONAUTICA 407

κεν ἐς ἢλιον ὀστε βάλονσθα, a reading which is very questionable on account of the trisyllabic form ἢλιος 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 ῥήτερον κεν ἐσέδρακες ἢλιόνδε. The object of the change in the second edition seems to have been to justify the strong expression τῆς μὲν ῥήτερον κ.τ.λ. by mentioning that the middle of the robe and not merely the border was of a vivid hue.

(3) I 788 ἐνθά μιν 'Ιφινόη κλισμῷ ἐνι παμφανώντι ἐσσυμένωσι καλῆς διὰ παστάδος εἶσεν ἄγουσα.

Schol. ἐνθά μιν 'Ιφινόη προδόμου διὰ ποιητοῦ ἐσσυμένωσι καλῆς ἐπὶ δέφρακος εἶσεν ἄγουσα.

In the second edition the poet replaced the very unusual δέφραξ (= θρόνος γνωικεῖος 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.

(4) I 800 δήμον ἀπορηύμενοι λαοὶ πέρθεσκον ἔπαιλους ἐκ νηῶν, αὐτήσε δ' ἀπείρονα ληώδα κοίραις δεύρ' ἄγων' οὐλαμένης δ' θεάς πορονίντο μῆτις Κύπριδος, ἦ τε σφιν θυμοφθόρον ἐμβαλεν ἄτην.

Schol. αὐτήσε δ' ἀπείρονα : ἐν τῇ προεκδόσει ἐκ νηῶν, ἀμυνδας δ' βῶς καὶ μῆλα κομίζουν αὐτήσει κοιρήσσεν ἀπείρονα ληώδα δεύρο. καὶ τοῦτ' ἐπειτ' ἀνὰ δήμον ἀδάστος ἐμπεσε λύσσα, οὐκ οδ' ἡ θεόθεν ἢ αὐτῶν ἀφροσύνης.

The change was apparently made in order to define more specifically the θεώθεν of the earlier edition, and also to remove the weakness of giving as alternative causes of λύσσα the visitation of the gods and their own ἀφροσύνη.
We cannot assume that these six passages, which are all in the one book, by any means comprise all the changes made in the later edition; there may have been many more mentioned in the fuller notes from which our scholia are excerpts.

There is one passage in the second book where the scholia in all probability preserve the earlier reading:—

II 963 λείπον “Αλνν ποταμών, λείπον δ’ ἀγχύρρουν* Ἰρν., ἣδε καὶ Ἀσσυρίης πρόχυσων χθονός.

Schol. ἡ δ’ εἰς καὶ Ἄσσυρίας: πρόχυσων ἐφη τῆς Ἀσσυρίας, τούτωστι τῆς Λευκοσσυρίας, τὴν ἐγκεκριμένην χώραν αὐτῆς εἰς θάλασσαν, ὡς καὶ ἐν τοῖς ἐπάνω

λείπον “Αλνν ποταμών, λείπον δ’ ἀλιμνέα χώραν Ἀσσυρίης ἀνέχουσαν ἀπὸ χθονός.

That these lines, which are quoted for the purposes of explanation, are from the earlier edition is extremely likely. The formula ἐν τοῖς ἐπάνω does not here refer to anything which precedes in our text, and it is acutely explained by Merkel: “ἐν τοῖς ἐπάνω verba librarii vitium esse reor, qui cum scriptum invenerit ἐν τῇ προτέρα, velut de Aristarchea altera editione est in schol. II. Σ 182, visus est sibi legere ἐν τοῖς προτέροις, uti aliquotiens vel scripsit, vel scribere potuit, substituitque usitatiorem locutionem ἐν τοῖς ἐπάνω.”

It is much more doubtful whether the line which we have cited in the critical note as following II 1116 in some mss. is a survival from the earlier text.

The influence of the earlier recension may serve to explain the critical difficulty in IV 538 sqq.—

538 “Ὑλλον, ὅν εὐειδῆς Μελίτη τέκεν Ἦρακλῆ
539 δῆμῳ Φαϊκών. ἐ γερ ὄλικα Ναυσιδόου
540 Μάκρων τ’ εἰσαφίκανε, Διονύσιοι τιθήμην,
541 νυφόμενοι παιδῶν ὅλοι πόνοι. ἐνθ’ ὅγε κούρην
542 Ἀλγαίων ἐδάμασσεν ἐραστασίμενοι ποταμῶν,
543 νημάδα Μελίτην· ἥ δὲ σθεναρών τέκεν “Ὑλλον.
546 οὐδ’ ἄρ’ ὅγ’ ἡ βήγας αὐτῇ ἐνὶ ἐλκετο νύσω
547 ναίειν, κοιμανέοντος ὑπ’ ὀφρύσι Ναυσιδόου.”

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 τυθός ἐὼν ποτ' ἑναίεν, αὐτὰρ λίπε νῆσον ἑπείτα, which is marked α', and then follows 541 which is marked γ'. In G after 539 we find next in order τυθός ἐὼν ποτ' ἑναίεν, αὐτὰρ λίπε νῆσον ἑπείτα. In other ms. the line beginning τυθός ἐὼν is read after 539, 540, or 547. Brunck, from whose edition the numbering in all subsequent editions is taken, adopted an arrangement of these lines which he found in a work of Angelus Quirinus, Cardinal at Rome, entitled Primordia Corcyrae. This arrangement, according to Brunck's view, Quirinus had discovered in some ms. of Apollonius in the Pontifical Library under his charge. In Brunck's text we find 538-543 as given above, and then come

544 δῆμῳ Φαιήκων. ὁ μὲν οἰκίᾳ Ναυσιθόου
545 τυθός ἐὼν ποτ' ἑναίεν, ἀτὰρ λίπε νῆσον ἑπείτα.
546 οὐ γὰρ ὅγ' ἡβήσας 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:

"Ὑλλον, ὅν εὔειδῆς Μελίτη τέκεν Ἡρακλῆι
δῆμῳ Φαιήκων. ὁ μὲν οἰκίᾳ Ναυσιθόου
τυθός ἐὼν ποτ' ἑναίεν, ἀτὰρ λίπε νῆσον ἑπείτα,
οὐ γὰρ ὅγ' ἡβήσας 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 ms. of the Argonautica may be divided into two families each containing the reading of one of the two recensions, were still of opinion that the reading of the προέκδοσις could be ascertained through the variety of readings which are found in our ms. 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.  

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.' But, in addition to other resemblances between the writings of the two poets mentioned in the Introduction in connexion with the sources of the Argonautica, there is the striking fact that I 1309, καὶ τὰ μὲν ὃς ἠμέλλε μετὰ χρῶνον ἐκτελέσθαι, is said by the Schol. to be a line from Callimachus (Καλλιμάχου ὁ στίχος). There is no other evidence for this assertion, but on the strength of it the line is included in the fragments of Callimachus. When we consider the bitter feeling which existed between the poets, it is indeed remarkable that one of the two rivals should take a complete line from the other. It is, of course, possible that the identity may be a mere coincidence, as Weichert suggests. The only thing in any way distinctive about the line is the use of the form ἠμέλλε; otherwise it is commonplace enough to have been written by any number of poets independently.

Merkel, in his Prolegomena, argues at great length that the second recension was a thorough-going revision of the first in accordance with the progress which had been made in the meantime by the critics, especially Aristophanes of Byzantium, in the knowledge of Homeric usages and the recension of the Homeric text. Be that as it may, it is only reasonable to assume that Apollonius' grammatical studies, continued for many years, must have led to many modifications in his work. How far the completed ἐπέκδοσις differed from the

9 v. 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. 111 738.
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.
in the scholia certainly do not affect the poem very materially. Linde is strongly of opinion that, with the exception of \textit{III 927 sqq.},\textsuperscript{12} the alterations in the later edition were, generally speaking, of an unimportant character. So too Weichert,\textsuperscript{13} "Ich bin überzeugt dass diese Verbesserungen von keiner grossen Bedeutung gewesen sind ... Die Verbesserungen, welche er zu Rhodus vornahm, betrafen auf keinen Fall den Plan und die Anlage des ganzen Gedichtes, sondern bezogen sich bloss auf einzelne Stellen, Verse und Worte."

\textbf{APPENDIX II.}

\textbf{THE METRE OF THE \textit{ARGONAUTICA}.}

The most characteristic features of the metre of the \textit{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.\textsuperscript{1} We observe the same fondness for the use of the dactyl as marks the hexameters of Callimachus. Of 139 hexameters in the \textit{Epigrams} of Callimachus 45 have dactyls in every foot except the sixth; so too in the \textit{Argonautica} about one line in every four has the same peculiarity. Other favourite combinations with Apollonius are $dsddds$ (about one line in five), $sdddds$ and $dddsds$ (one in ten).

The following special points may be noticed:

\textit{(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

\textsuperscript{12} See on 932.\textsuperscript{13} op. cit. p. 53.\textsuperscript{1} Susemilh. \textit{op. cit.} p. 389.
APPENDIX II.

contained in two separate words, e.g. I 760 βοίταις οὖσω, II 66 νῦτοι ἡστατα, III 257 ὑψὸν 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 ἐρύσεων μετὰ κῶς, the molossus being produced at times by the use of an enclitic, e.g. I 701 ἡδὴ κεφ. In cases where the first word is a molossus and the second foot a spondee the second word is generally an antibacchius, e.g. I 158 Νηλῆος θείω. 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 δεσμῷς ἀλλόμενοι; a molossus, e.g. I 970 ἄνφρον ἤρων; or either of these lengthened by one short syllable, e.g. II 283 τῶν ἄκροτάτησιν.

The rule, which Meyer\(^2\) 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 γεναιξί. 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 ὀλέσθαι; (2) where there is a stop, e.g. I 875 ὃς νεῖκεσσεν ὑμίλων; (3) where the poet is aiming at imitative effects, e.g. I 461 πορφύρεσκεν ἐκβαστα.

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 πῶντον λάβρον 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 Ἀρ. Ῥδ. Merkel includes under enclitics and proclitics μέν, δὲ, γάρ, prepositions, the article, δῆ, καλ. σῦ, εἰ, ὦς, etc. In cases of elision, e.g. I 794 ἥσθ' αὖτας, he regards the two words as blended into one.

\(^3\) Zur Geschichte des griech. und des lat. Hexam. II 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 με καὶ αὐτῶν θυμὸς ἀνώγει. The ending of this line is an echo of II. X 389 ἢ σ’ αὐτῶν θυμὸς ἀνήκε; (v. Leaf, App. N).

Merkel lays down the rule that in the Argonautica where the fourth foot is a spondee the thesis must form part of a word of more than two syllables. It is a rule that is observed in the great majority of cases, but there are many exceptions to it. Merkel gets over most of the exceptions by saying that they are due to proper names or a stop within the line, or else by treating a great number of words as if they were enclitics or proclitics, and by assuming that elision makes two words one. There are, however, several instances that cannot be thus explained away, e.g. δῶν νιές Βορέα (I 1399, etc.), ἵνα ζώνων ἀκάχοιτο (II 191), πάλιν χρείω ἀλητέοθαι (II 390), ἀφαρ βωμῶν τετίκοντο (II 604), δὲ αὐτῇ Γαῖ’ ἀνέφυτεν (II 1209), κακῶν ἦ ἐνθα γένομαι (III 771). In I 60, IV 49, 556, 1720 σφεάς in the fourth foot is two short syllables (like πᾶς 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 ἀμϕιστέρωθεν, 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 Kochly’s νιές for νιέ 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 ὀδριζεσθαι. An ending of this form is preceded by a dactyl almost invariably, but exceptions are found in I 186 ἄγανον Μιλήτου, 1297 πυρὸς ὃς ἐνδάλλοντο. In II 692, III 241, 508, IV 850 the fourth is the only foot not a spondee. A slight variation of the quadrisyllabic spondaic ending is afforded by lines like III 579 which ends βόες διαδηλήσωνται. There are about twelve other instances of this. (2) If the whole fifth foot, when a spondee, is not combined with the sixth in a single word, at least the thesis must be so combined, e.g. II 568 σπιλάδας τρηχείας. Other instances of this rare ending occur in I 66, 124; II 35, 296, 592, 675; IV 268, 1632, 1641. In this case too the fourth foot is usually a dactyl, the only exception being II 296 μετακλείωνα μεθωποι.

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 550 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. This was avoided by the Alexandrian poets. Apollonius has only two examples, both in proper names, I 176 Ἀστέριος δὲ καὶ Ἄμφιων, II 387 Ὀτρηρή τε καὶ Ἀντιόη. Theocritus has three, VIII 61, XIII 41, XXII 72.

6 In endings like φῶνησέν μοι (III 673) the enclitic metrically forms part of the preceding word.
7 v. Lehr, De Aristarchi Studiis Homericis pp. 387 sqq.
Trochaic caesura of the fourth foot, which is very rare in Homer, is not found in Apollonius. In the case of endings like I 132 Δέρνον γε μέν ὄμεν ἐώτα, 582 ἔδυνε δέ Σηπιώς ἀκρη, IV 1530 πὺθεςκε γὰρ ἐνδοθε σάρκας, the monosyllables μέν, δέ, γὰρ, which we accent in a conventional way, are in reality enclitics, and the fourth foot forms a single rhythmic whole. Endings like the Homeric θυσε μάχη πεδιωο and πέντε κασιγνήτησαι 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 μν ἄγων ἔκαθεν, Σαρπηδονήν ὀθὶ 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. I 484 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 οὐδὲ ἐλάθοντο, Leaf οἴδε διάθοντο. To judge from the consensus of L and G in a number of passages (e.g. I 234 πάντ' ἐτέτυκτο), Apollonius seems to have favoured the theory of Aristophanes, and I have followed Brunck, Merkel, and Seaton in making the slight change necessary to bring several passages into conformity with this view. Wellauer, on the other hand, was a strong advocate of the doctrine that Apollonius dispensed with the augment in all such cases rather than admit apostrophe.

(d) Bucolic diaeresis.

In the Greek bucolic poets, Theocritus and others, we frequently find a break in the line produced by the fourth foot ending with a word. This is called the bucolic diaeresis, and it is a prominent characteristic of our poem. In the first book it occurs in 849 lines out of 1362. In such cases the general rule is that the fourth foot must be a dactyl, e.g. I 4 χρύσειον μετὰ κῶς ἐδρύγον ἦλασαν Ἀργώ. A spondee is rarely found, e.g. I 542 ἀφροῦ δ' ἐνθα καὶ ἐνθ' κελανή κῆκεν ἄλµη. In the 849 instances of bucolic diaeresis in the first book we have a dactyl in the fourth foot in 811. The rule that a

APPENDIX II.

molossus must not precede the bucolic diaeresis seems to be consistently observed; endings like ὰσμὺ ὄντως (H. XX 245) are avoided.

(c) 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. οἶκος, οἰνός, ἐλπομαί, ἐλύσω, ἐπερος, 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 $ο$ of πρό and the genitive endings -ωω, -εω, -αο, the $ι$ of τί, προτί, etc., and the -ι of the dative singular which is not elided, so far as I have observed, in the Argonautica, and very rarely in Homer. It is important to bear these facts in mind when considering the following words:

I Words with initial $F$.

ἀγνυμι.

There is no trace of initial digamma in this verb where it occurs in the poem, though the aorist forms εξε (Εφαξε), II 1109, and ἐάγη, III 954, presuppose it. In III 1251 we find ἀγαγέ (άφαγές).

ἀναξ.

I 908 τοῖο ἀνακτός, III 1273 καταφθιμένου ἀνακτός, I 411 κλῦθι, ἀναξ, II 693 ἱληθι, ἀναξ (contrast IV 1411 ἱλαι', ἀνασαί). There are seventeen instances of a contrary kind, e.g. I 422 λύσαμι δ', ἀναξ, 968 αὐτός ἀναξ, and in ἀνασα, ἀνάσω, ἀνακτορογ we find no trace of $F$.

THE METRE OF THE ARGONAUTICA

I 774 προτὶ ἀστυ, II 809 μετέπειτα πρὸ ἄστεος, IV 1179 θείας 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.

εἰκω.

I 1049 ἄλλων εἰςαντες, II 295 ὤρκῳ εἰςαντες, III 849 πυρὶ εἰκάθοι; cf. I 805, III 521, 797, IV 1658. In III 421 we find ἄνερι 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 ὑπείξῳ IV 408, ὑπείξομεν II 23, after the Homeric ὑπείξομαι. Homer has also ὑποείξῳ and ὑποείξομαι. The root is $F$ικ.

εκηλος.

IV 1778 ἄλλα ἐκηλοι. In I 303 and III 969 the digamma is not recognized. The form εὐκηλος (ἐκηλος, ἐκηλος) often occurs.

ἐκητι.

I 116 Διωνύσου ἐκητί; cf. I 334, II 755, III 621, IV 1087. Contrast IV 1018 οὔ μὲν ἐκητί, 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.

ἐκάς, Ἐκηβόλος, Ἐκάτη.

We find no traces of $F$ in ἐκάς or Ἐκηβόλος. In IV 829 we have a short syllable lengthened before Ἐκάτη (νυκτιπόλος Ἐκάθη); cf. the Homeric Ἀπόλλωνος ἐκάτω, II. VII 83, etc.

ἐκαστος.

IV 1030 ἄνδρα ἐκαστον, I 339 τὰ ἐκαστα 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 δόθεν ἐκαστος. In Homer the proportion of cases with hiatus is two to one.

ءοικα.

I 461 κατηφιώντες ἐοικός; cf. I 739, 764, II 170. All these are probably only cases of the unelided -t in the dative, as there are fifteen instances where there is no trace of $F$, e.g. III 1006 ἤ γὰρ ἐοικας.
These adjectives, from the same root Φικ as ζωικα, are almost invariably found with a vowel in hiatus before them, e.g. I 544 φλογι εικελα. III 664 τῇ ικέλη. An exception occurs in II 600 ἥ δ᾽ ικέλη.

έπος, εὶπεῖν.

I 705 δῆμων επος, III 81 ἡ ἐπος, 194 νέων ἐπος, IV 1200 πυκνῶν φάσθαι ἐπος. There are twenty-four adverse instances, e.g. I 277 τοιον ἐπος. There is one possible instance of F in εἰπεῖν, III 26 παιδὶ ἐφ᾽ εἰπεῖν, and Apollonius freely uses εἰπον (ἐFeипον).

έργον, ἔργα.

Hiatus with ἔργον is very common, as in Homer, e.g. I 662 μέγα ἔργον, III 229 θέσκελα ἔργα. There are about fifteen other instances. In eight places the digamma is neglected, e.g. I 721 Τριπονίδος ἔργον. Apollonius uses the Homeric ταλαεργός in IV 1062, and on the analogy of it forms ὑποεργός, I 226. The only place where ἔργα (FeFeργα) occurs is in the Homeric phrase οἷα ἔργα, IV 380.

έργῳ.

The compound ἄποεργει, I 865, is for ἄποFέργει. In the simple verb we find in all cases forms from ἔργῳ (ἐFeργῳ), with the exception of ἐργμένος, II 550, IV 1580, and ἔργε, IV 1639, which is not Homeric. In II 201 we have the Homeric imperfect ἔργον.

ετος.

One instance of hiatus, I 688, τελλομένον ἐτεος. The F is shown by Lat. vetus.

ἐννυμι, εἶμα, ἐανός.

In the forms of the simple verb ἐννυμι (Fes) the digamma is ignored, e.g. IV 1438 πελορίουν ἐστο λέοντος, yet from ἐπεινυμι we find the Homeric ἐπειμένος (III 45, IV 179), and apparently on the mistaken analogy of it Apollonius coined from ἐμι the strange forms διαειμένος (II 372) and καταειμένος (I 939, III 830). A proof of his inconsistency lies in the fact that he, in common with Theocritus and other Alexandrian poets, uses ἐφέωσεσθαι (I 691) and ἐφέωσατο (I 1326). In one place we find a diphthong in thesis kept long before εἶμα, III 329, ἄλις καὶ εἶματ ἐδωκαν. There are three
THE METRE OF THE ARGONAUTICA 419

counter instances, I 364, II 1168, IV 671. ἐανὸς occurs three times, and in two cases there is hiatus, IV 169 λεπταλεφ ἐανῷ, 1155 τεωνάμεναι ἐανοῦς.

ἱδεῖν, οἴδα.

There are only a few passages out of the many in which ἱδεῖν occurs where we may have traces of Ἄ: III 923 ἐσώνα τα ἱδεῖν (contrast IV 1712 υὐσος ἱδεῖν), IV 475 λοξῷ ἱδεῖν, 1480 ἃ ἱδεῖν. So too in the case of οἴδα a few instances favour Ἄ, e.g. I 508, νῆπια εἰδός, III 103 ἄλως εἰδυά, 243 δέσθαι Εἰδυάν ἄκουτων. The influence of the digamma is seen in the Homeric compound ἐπίστωρ, which occurs in II 872, IV 16, 89, 1558.

ἰσος.

In Homer the Ἄ is inferred from about thirty instances of hiatus. Possible traces in our poem are I 774 ἄστερι ἵσος, II 581 σκοτιή ἵσον, IV 1246 ἄρπι ἵσα, 1449 φορβάδι ἵσος. On the other hand we have many cases like III 384 δέρος δέ τοι ἵσον ὀνείρος.

ἰάχω, ἱαχέω, ἱχύεις.

In Homer the initial Ἄ in Fἰifaxω is shown by many cases of hiatus with lengthening of a short vowel. In the Iliad we twice find ἵαχον (τ) in the phrase Ἀργεῖοι δε μέγα ἵαχον, and in twenty places ἵαχον (ι) which never has Ἄ, and the latter is the form which Apollonius uses, e.g. III 1370 Κόλχοι δε μέγυ ἵαχον. Before ἱάχησεν (from ἵαχεω, which is not found in Homer) we twice have hiatus, IV 592 Ἀργῷ ἱάχησεν, 640 Ἐρκυνίου ἱάχησεν. Apollonius does not use ἵαχή or ἱχή, and in every case before ἱχής we have a diphthong shortened, e.g. I 1308 κῶνται ἱχήνετο, whereas in Homer we find unelided vowels, e.g. Od. IV 72 δῶματα ἱχήνετα.

Ἡρίσ.

In II 286 Apollonius uses ὁκέα Ἡρίσ, a combination which occurs nineteen times in Homer. The name may be connected with εἰρω (Fep).

II Words with initial σF.

οῖ, ἐ, ὅς, etc.

Before the pronominal forms οῖ, ἐ (root swa, Lat. sui, etc.), we consistently find long vowels and diphthongs remaining long, short

2 F 2
vowels unelided, and short syllables lengthened. So too we have υ ς ἔθεν, I 362, etc. In Homer we find at times short vowels lengthened in arsis before the possessive ὦς, e.g. πατέρι θ', θυγατέρα ἵν, though there are about thirty passages which do not admit the F. There is no recognition of F in ὦς in the Argonautica; the only case of unelided vowel before it is in the dat. sing., II 559. The forms ἐδό, ἐο, etc., (σFε) show no trace of any initial consonant. In I 1176, πολλὰ ἐῃ, and III 591, χέφα ἐην, 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.

ἀ ν δάνω.

There is one possible instance of F in the simple ἀ νδάνω (σFaδ), I 828 ναετάεων ἐθέλως, καὶ τοι ἀδοι (contrast III 350 ὦς κεν ἀδη). The F is presupposed in the perf. ἐδά, I 867, etc., and in the aor. εὐδαν (ἐFαδων), I 697, etc. In III 171 we find ἐπιανδάνει, which occurs once also in Homer. In all other places we have the usual Homeric ἐφανδάνει. In III 950 Apollonius uses ἐφύνδανε, while Homer uses both ἐφύνδανε and ἐπινδάνε. The same root is probably contained in ἔδνα, I 977, II 239. Homer uses ιέδνα as well as ἔδνα. The compound ἀνάεδνος, II 1149, implies F.

ἐκυρός, ἐκυρη.

As in the Homeric φιλε ἐκυρε there may be a trace of the original σφ (Lat. socer), so in IV 815 we find νυφ ϊκυρη περ ἐδοσα.

ἐσσεἰοντο, ἐσσυντο, νηοσσόσ, ἐποσσαινων.

In these forms Ahrens explains the double σ by original σφ.

ἐτης.

We have hiatus with ἐτης (σFε-της 'one's own man') in III 1126 κασιγνητοι τε ἦται τε, but not in I 305 ὀμαρτήσοουσιν ἦται.

ἄλκες, etc.

κατὰ ἄλκας (κατὰ ἄλκα, Hom.) occurs in III 1054, 1333. Apollonius also uses αὐλκας (aFλακε), III 1347. We frequently find ἄλκος (which does not occur in Homer) with no trace of F. The Lat. sulcus presupposes original suelq (Darbishire).

II Words with initial δF.

The words δέος, δεωσαί, etc., in which there was original δFt, often
have a short vowel lengthened before them in Homer; so too in our poem we find instances like I 639 ἑτὶ δέος (cf. III 435 ὑποδδεῖσας, 1293 ἐδδεῖσαν). In II 183 the last syllable of ἑτὶ is lengthened before ἄναίων. We have similar lengthenings in Homer before ὄμ (déFav, διFav), δήρων, and δηθί.

IV Words with initial Fρ.

Apollonius follows Homeric precedent in the metrical value of initial Fρ. Any short vowel may be lengthened before it. We regularly find a vowel lengthened before ρήγνυμι and its derivatives. In the case of ρέξω a vowel may be long or short before it, e.g. II 1022 ἐνι ρέξονσιν ἄγναια, IV 1719 ἐρημαίη ἐνι ρέξεν. The form ἐρρεξα occurs twice, ἐρεξα seven times. Twice a vowel is lengthened before ρίξα (II 320, III 1401), once it remains short (III 857). In III 970 a vowel is lengthened before μιτῇ; in III 1020 before ἰοδέη; in IV 174 before ῥινός. In II 884 we have the compound ἀπορριψαντες. In IV 1497 we find ἐπεφνεν ἐπὶ ρύνεσσιν (Γαρν, Γραν); cf. εὔρηνος III 1086, πολύρρηνες II 377.

(f) Hiatus.

I Diphthongs and long vowels in hiatus.

(1) There are 219 instances in which αι, οι, ει, ευ, ου, ω, ι, η are shortened at the end of the first foot before a vowel or diphthong at the beginning of the following foot, e.g. II 137 νήπτωι, οἵδ' ἐνόσαν. 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 οὐδοῦ ἐπ' αὐλείου; and 45 instances of a long vowel shortened in this position, e.g. II 290 δώσω ἑγών. 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 η οἰ 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 η ἐνι, this in some cases being due to the digamma, e.g. I 362 ω ἐθευ. Similarly a long vowel is kept long in arsis in 14 instances, e.g. II 279 η αἰγας; at times, perhaps, with the help of the digamma, e.g. III 81 η ἐπος. There are two instances in
which a long vowel or diphthong is kept long in the thesis of the first foot, I 251 δειλή Ἀλκιμιάδη, 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 Βορήνωι νῖες. Of these instances 22 are monosyllables, e.g. II 440 τηλόβεν, ὤφρα τοι νῖες. We find a long vowel so shortened in II 1115 αὐτίκα δὲ ἐρράγη ὅμβρος. There are 9 instances of a diphthong shortened in the weak caesura, e.g. II 397 αὕτωι Κόλχωι 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 ἐσαύτης. 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 ἱκέλοι ἥρωες; the digamma at times being possibly a contributory cause, e.g. II 295 οἱ δ᾽ ὀρκῳ εἰςαντες. A long vowel is kept long in arsis in 18 instances, e.g. I 163 νεὶ δύω Ἄλεοῦ. Here too the influence of the digamma may be seen, e.g. I 141 ἣν ἡν οἱ δήμος. 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 τῶθε Κυτίσσωρος πέλει οὐνόμα, and of these instances 120 are monosyllables, e.g. II 156 οὐταμένων ἄκεντο, καὶ ἀθανάτους. We find 126 instances of a diphthong shortened in the weak caesura, e.g. II 73 ἵεμένων φορέσσαται ἄσω; 7 instances of a long vowel so shortened, e.g. II 975 πεμπάζων μία δ᾽ οἶν ἐτήνυμος; 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 αὐτῶς ἐκὼν ἥνῃ 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 φώσγαν ἐπισχόμενοι ὀπίσω θεῶν, and 11 similar instances in the case of a long vowel, e.g. II 735 κοῖλη ὑπαίθα νάπη, ἰνα. In II 696 we have an example of a long vowel kept long in thesis, εἶ κέ των ἦ κεμάδων, ἦ ἄγροτέρων 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 αι (153 cases), e.g. II 11 ἵδμεναι ἥμμαν ἔοικεν, and αι (106 cases), e.g. II 37 ἐναλέγκιοι εἰσοράσσαται. There are 18 instances of η shortened, e.g. II 363 τετραμμένη αἰθέρι κύρει, and 19 of ω, e.g. II 425 περαιτέρω ἐξεφέσθη. In the first syllable of the thesis
of the fourth foot we find καί shortened 27 times, e.g. II 369 μέγας καὶ ὑπείροχος ἄγκων. In 108 lines a diphthong in arsis is not shortened, e.g. II 55 παλου ἄτερ ἐγγυαιεύο. At times this may be due to the digamma, e.g. IV 1658 ἑμοὶ εἰξειε δαμήναι, IV 503 νέοι ἔπος Αλακίδαο. The vowels η and ω are kept long in arsis 19 times, e.g. II 18 κρατερὴ ἐπιέψει' ἀνάγκη, III 711 μέξω ἄκος, οὶ ἄγορειειει. There are further a few instances in which a diphthong or long vowel retains its length in thesis, I 72 Ἰρον Ἀκτορίδαο, 774 φαινῷ ἀστέρι ἵσος, II 762 γενεῖν καὶ οὔνομα ἐκάστον, III 329 ἄλις καὶ εἰματ' ἐδωκαν (where there is F), 771 κακῶν η ἐκθα γένωμαι.

(5) There are 155 cases of a diphthong shortened at the end of the fifth foot, e.g. II 22 εἰχεαι εἶναι. In 94 of these the diphthong is a monosyllable, e.g. II 44 ἄλλα οἱ ἄλκη. Instances of a long vowel thus shortened are very rare, III 45 ἐπιειμίνη ὦμοις, 785 ἐρρέτω αἴδώς. In the weak caesura of the fifth foot there are 78 instances of a shortened diphthong, e.g. II 6 πειρήσασθαι ἐδώ, and 27 cases in which an enclitic or other monosyllable is shortened in the first syllable of the thesis, e.g. II 195 δν οἱ ιώτων. The ictus keeps a diphthong long in 51 instances, e.g. II 40 οὐρανῶ ἀτάλαντος. So too η is kept long ten times, e.g. II 1210 Τυφαονίν ὃθι πέτρη, and ω twice. II 390 χρεἰον ἀλιτέσθαι, 1132 ἀμφω ἱκέται τε.

(6) In I 1349 the apparent hiatus in the sixth foot μὴ οἱ is due to the digamma; cf. the ending γάρ οἱ in II 501, etc.

II Short vowels in hiatus.

We find, as in Homer, the vowels not liable to elision standing in hiatus, e.g. IV 127 αὐτὰρ ὁ ἀντική, II 1208 πεδίον το 'Ἀρήνοι, I 332 νῆ ἐφοπλίσασθαι. In I 705, δῆμοι ἐπος, the hiatus would be justifiable without any assumption of F; so too in II 65 οὐδὲ τι γ'δειν, 809 μετέπειτα πρὸ ἀστεος. Hiatus with short vowels is also found, though rarely, (1) at the weak caesura of the third foot, e.g. I 543 δεινῶν μορμύρουσα ἐρισθενέων; cf. II 955, III 263, 492, 737; (2) at the bucolic diaeresis, e.g. IV 1283 κατὰ μυρία ἐκλυσεν ἔργα, I 778, II 660, IV 236, 546, 1502, 1637; (3) at the weak caesura of the fifth foot, e.g. II 779 χναόντα ιούλους, III 561 ἐρητύσεθε ἀέθλον, 1112 ἐκλελαύθοι ἐμείο; (4) at the end of the fifth foot, I 881 ἄλλοτε ἄλλον, III 1134 μύδετο Ἦρη.

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 Ἄ, δ, Σ, and Ψ. Other circumstances under which Apollonius, following Homer, sometimes lengthens short syllables are—

(1) Before the spirant ρ, e.g. I 1207 πυρὸς ὁ διδάλλοντο (ὁς = ἀς).
(2) Before the spirant σ, e.g. II 415 παρὰ σέο, cf. Od. X 238 κατὰ συφειῶσιν. The loss of the original σ in ἄς justifies the shortening of the first syllable in παραβαλίγς (IV 1560), and may also explain the shortening in ἀλκυνῶς ἀλής (I 1096). The shortening of the first syllable in συνεχές (for συν-σεχές), II 738, is similar. (3) Before the liquids and nasals λ, ρ, μ, ν.

λ: e.g. III 445 παρὰ λιπαρῆν.
ρ: besides cases of Ψ there are words like ρέω and ρώμαι where ρ represents original σρ; hence such lengthenings as I 217 παρὰ ρόων, IV 311 ποτὶ ρόων, and the forms ἐπρώσαντο (1 385), ἐπερρώσαντο (II 661, etc.), ἐπερρῶσαντο (III 1258).
μ: e.g. IV 528 τρίποδα μέγαν.
ν: e.g. IV 620 τράπετο νόος.

In nearly every case such shortenings take place in arsis; instances in thesis such as III 848 ὥτε 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 πολέως ἐμέγγη, 1108 ἰνφωγὴ πιθυνός ἐν δέ (cf. IV 282), II 360 ἐστι δέ τις ἄκρη, IV 1398 ξθώνως ὅφις, 1422 λιπσάμενος ἀδινή.

(h) Synizesis.

In about fifty instances Apollonius employs the various kinds of synizesis common in epic poetry:

ἐα: σφίεις IV 1008, 1308.
ἐγ: χρυσέην IV 729.

10 Susmilch, op. cit. 1 360.
11 In this and the following sections most of the material is derived from Rzach, Grammatistische Studien zu Ap. Rh.
THE METRE OF THE ARGONAUTICA 425

ε ν: χαλκέας III 218, etc., χρύσεια I 740, etc.
ε ο: χρύσεων IV 170, 1319.
ε οι: χαλκέως III 499, χρύσεως II 670.
ε ω: in the gen. sing., e.g. Αἰακίδεω IV 853, ἄρτεω IV 1537; in the gen. pl., e.g. Ἀιολίδεων III 339, ἴμενον IV 1031; and in two cases which are not terminations, χαλκέωνa III 41, τεθνεῶτων III 748.
ε ψ: χρύσεως II 1271.

There are also two cases of synizesis of υω and υι in proper names, Ἡλεκτρύνως (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 τεθνεῶτων (so Stephanus, mss. τεθνεῶτων) involves synizesis in the second thesis. To remove this anomaly Rzach would read τεθναύτων, a form on the analogy of ἐφεσταύταις (III 1276) beside ἐστηώτας, assuming that Quintus Smyrnaeus, who uses τεθναύτων, borrowed it from Apollonius, as he borrowed so much besides.

(i) Crasis.

(1) With the article we have ὄλλοι 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 ὄλλοι for ὄλλοι in II. II 1, X 1, while others read ὄλλοι; in our schol. on I 1081 ὄλλοι is attributed to Zenodotus: ὄλλοι οί ἡ τουαύτη συναλοιφή τῆς νεωτέρας ἱάδος (i.e. the Ionic of Herodotus) ἐστιν ὄλλοι καὶ μέμφονται Ζηνοδότῳ εἰπόντι "ὅλλοι μὲν ρα θεοὶ τε καὶ ἀνέρες," ὡν κέχρηται γὰρ τάυτη ᾨμερος. 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 τάμα, III 102. Homer has οὖμός, and Callimachus τούμον.

(2) We find crasis with καί in κάκεινος I 83 (where see note), 972, 996, IV 1441, and in κάκειθεν IV 1731.

(3) Through crasis we get δῆπειτα (for δῆ ἐπείτα) in II 435, etc.

(4) The Homeric crasis οὖν εκκα occurs frequently, e.g. I 616, as also τούνεκα, e.g. I 204. We also find the post-Homeric ὅθονεκεν (for ὅτον ἐνεκεν) in III 933.

12 v. La Roche, Hom. Textkr. p. 186.
(j) Apocope.

Apollonius follows Homer in the cutting off of final vowels before a consonant in the case of ἄρα (e.g. ἄρ κε II 1011), and the prepositions ἀνά (e.g. ἀντίτηγνον IV 1325, ἀγκεματ II 828, ἀμ μέγα I 127), κατά (e.g. κάθετο III 867, κάββαλε II 34, καδ δ’ ἀμνίδις I 434), and παρά (e.g. παροστάθη III 1239, πᾶρ Δέ IV 223). He does not imitate the Homeric apocope of ὑπό (ὑββάλλειν = ὑποβάλλειν, II. XIX 80) or ἀπό (ἀπεμψει = ἀποπέμψει, Od. XV 83).

(k) Varying quantities.

Many of the cases of variation in quantity have been already noticed in the Commentary, but it is convenient to bring them together for purposes of reference.

ά σθν. 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. Cerc. 248.

αἰδω. In this verb and its derivatives the a is short in thesis; we once find it long in arsis, IV 1399 (v.n.).

Ἀ ιδα, Ἀ ιδης. In Ἀ ιδα (Ἀιδα, ΑΦια) the initial vowel is long and in arsis, III 61, IV 1510. The forms from Ἀιδης, which are all in thesis, have it short, e.g. Π 353.

αἰω. In the pres. forms we find α; in the impf. α (I 124, II 1256). In Homer the α in the impf. is long or short. The root is αF (Curtius).

αλυω. ἀλυων with long penult. ends the line in III 866, but in IV 1289 ἀλυν has the penult. short.

αμαω. The first a is long in arsis; it is short in thesis except in III 859 (v.n.).

ἀνηρ. α in arsis, e.g. III 438, as always in the trisyll. cases ἀνέρος, etc.; α in thesis, e.g. Ι 182.

ἀνη. The penult. is always long except in I 1216.

Ἀ πολανυν. The first syll. is long in arsis, e.g. Ι 403; short in thesis, e.g. IV 612.

Ἀρης, ἄρης. As a rule the first syll. is long in arsis, e.g. III 1357, short in thesis, e.g. III 1227; but it is twice long in thesis, II 991, III 183.

Βεβρυκες. The ν is long in arsis, e.g. II 792, and once in thesis, II 70; it is short in thesis in II 98 as in Βεβρυκη, II 136.
THE METRE OF THE ARGONAUTICA 427

εν οσ. The penult. is long in thesis in I 003, short in IV 1312 (v.n.).

Θρηξε, etc. The ι is long in arsis, e.g. I 24, 632, 1110; short in thesis, e.g. I 214, 637.

θυγάτης. The ν is long in arsis, e.g. II 947; it is short in thesis in the syncop. forms and in the voc. θύγατης, III 11.

ιαίνω. ιάνθη (IV 24) and ιαίνωντο (IV 1096) with ι are apparently augmented forms, while ιάνθη (II 639, IV 1591) and ιαίνετο (II 162, III 1019) with ι are unaugmented. In Od. XXII 59, however, the line begins with ιανθη which is unaugmented.

ιαξον, ιαχησα. ιαξον (e.g. II 573) has ι which is due to the augment; so too ιναξον (II 270, III 253), ιντιαξον (IV 76), ιπιαξον (I 387). In the unaugmented ιαξοντος (I 1240, 1260) we find ι.

In ιαχησα (e.g. IV 592) the augment is omitted and the first syll. is short; so too ιντιαξοντα (II 828).

ιερος. ι in arsis, e.g. II 1173; ι in thesis, e.g. II 609 (cf. ιερης, II 526, etc.).

ιημι. In the active the initial vowel is long in arsis; it is short in thesis except in II 356, IV 634. In the middle (passive) forms it is always in arsis and long.

ικέτης, ικεσίη, etc. By the side of ικέτης (III 987, etc.) ικετις (IV 743) with ι Apollonius lengthens for metrical purposes the first syll. in ικεσιθ (IV 709) and in the adj. ικεσιος (II 215, etc.). The root, according to Curtius, is Φκ, which helps to justify the lengthening.

ιμιας. In arsis the ι is long (IV 890); in thesis it is once long (II 67), twice short (II 52, 63). Homer also has it long in arsis and either long or short in thesis.

ισος, ισος. ισος is the only form used in Homer; ισος may occur in Hesiod (Op. 752); Apollonius, like Callimachus and Theocritus, has ισος in arsis (e.g. I 774), ισος in thesis (II 581, cf. ισαζεμεν III 1045).

διω. In the open form of the present the ι is always long and the word ends the line. Except at the end of the line Homer generally has it in thesis and short. For the new form δισαμην beside δισατω see on I 291.

φάρος, φάρος. In Homer the a is long in both arsis and thesis; Apollonius follows Hesiod in shortening it in thesis, III 863, while in arsis he has it long, e.g. II 30.

υδωρ. The v is long in arsis, e.g. I 940, II 791, and in the compound ἐφίθαρη, I 1229; it is short in thesis, e.g. II 590, 939.
INDEX OF PROPER NAMES

"Abantes, iv 1214.
"Abantidyes, i 78; ii 815, 824, 857.
"Abantis, iv 1135.
"Abartis, i 932.
"Abras, i 142.
"Abudos, i 931.
"Agamnestor, ii 850.
"Agamnmon, iv 323, 324.
"Agamoripides (Phineus), ii 178, 240, 293, 426, 490, 618; iii 943.
"Agamoripides (Cadmus), iii 1186.
"Agamvrop, ii 237.
"Agamvlos (son of Lycurgus), i 164, 398, 426, 429, 531; ii 118.
"Agamvlos (son of Poseidon), i 188; ii 865, 894, 898, 1276; iv 210, 1260.
"Agamidyes, i 105, 560, 1296; ii 557, 854.
"Aghreus, ii 507.
"Aghrical, i 1130.
"Aghymas, i 49.
"Aghysteia (in Mysia), i 1110.
"Aghysteia (nymph), iii 133.
"Aghyantos, ii 514.
"Aghyantis, i 927.
"Aghyamus, ii 653, 1153, 1162; iii 266, 360; iv 117.
"Aghvain, i 19, 110, 527, 551, 629; ii 537, 598, 1187; iii 8, 10, 17, 91, 340; iv 583, 1091.
"Aghviri, i 226, 300, 768, 960; ii 602, 612; iii 30, 111; iv 959, 1309.
"Aghvos, i 601.
"Aia, ii 417, 422, 1094, 1141, 1185, 1267; iii 366, 1061; iv 131, 255, 277, 278.
"Aialus (Medea), iii 1130; iv 243.
"Aialus (Circe), iv 559.
"Aialus (home of Circe), iii 1074, 1093; iv 661, 850.

Alakidyes, i 90, 1301, 1330; ii 122, 869, 886; iii 382, 515; iv 593, 853.
Alakos, iii 364.
Algaios (sea), i 831; iv 772.
Algaios (river), iv 542, 1149.
Algaios, i 1165.
Algiailos (Achaean), i 178.
Algiailos (in Laphagonia), ii 365, 945.
Algiyena, i 92; iv 1766, 1777.
Algiylya, iv 1428, 1430, 1450.
Algiylyna, iv 1716, 1730.
Algiylyanos, iv 268.
Alidyes, ii 353, 609, 642, 735; iii 704, 810; iv 1666, 1699.
Ailpnes, i 175, 245, 337, 1316; ii 403, 459, 775, 890, 1094, 1143, 1148, 1151, 1164, 1197, 1203, 1207, 1221, 1279; iii 13, 27, 86, 142, 153, 177, 212, 214, 228, 240, 241, 247, 268, 269, 302, 320, 386, 427, 449, 460, 492, 508, 528, 538, 576, 609, 621, 1082, 1106, 1173, 1177, 1188, 1225, 1245, 1275, 1314, 1373, 1404; iv 9, 84, 102, 198, 212, 220, 236, 342, 440, 512, 684, 697, 731, 749, 1007, 1044, 1051, 1076, 1077, 1101, 1102, 1204, 1297.
Aithalides, i 54, 641, 649; iii 1175.
Aithale, iv 654.
Aithiopeis, iii 1192.
Aimunis, ii 504, 690; iii 1090, 1244; iv 1000, 1034.
Aimunides, ii 507; iv 1075.
Ainios, i 948, 1055.
Ainopes, i 950.
Aileides, i 143; ii 849, 1141, 1195; iii 335, 339, 391, 584, 1094; iv 119.
Ailios (ruler of the winds), iv 764, 765, 778, 820.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Αφρωτεῖς</td>
<td>481</td>
</tr>
<tr>
<td>'Αφρωτος</td>
<td>241, 604</td>
</tr>
<tr>
<td>'Αγαθί</td>
<td>417, 306</td>
</tr>
<tr>
<td>'Αγαθόν</td>
<td>314, 332, 399, 422, 451, 455, 515, 557, 587, 737</td>
</tr>
<tr>
<td>'Βακχιάδαι</td>
<td>1212</td>
</tr>
<tr>
<td>'Βασιλεύς</td>
<td>1043</td>
</tr>
<tr>
<td>'Βέβουκες</td>
<td>2, 13, 70, 98, 121, 129, 758, 768, 798</td>
</tr>
<tr>
<td>'Βέβουκιν</td>
<td>136</td>
</tr>
<tr>
<td>'Βέρεινες</td>
<td>394, 1242</td>
</tr>
<tr>
<td>'Βαυτιδάσης</td>
<td>63, 111</td>
</tr>
<tr>
<td>'Βλάς</td>
<td>118</td>
</tr>
<tr>
<td>'Βιθνίς</td>
<td>4, 177, 619, 730</td>
</tr>
<tr>
<td>'Βιθνώ</td>
<td>347, 788</td>
</tr>
<tr>
<td>'Βίλλαιος</td>
<td>791</td>
</tr>
<tr>
<td>'Βιστώνιος</td>
<td>704; 906</td>
</tr>
<tr>
<td>'Βίστωνις</td>
<td>34</td>
</tr>
<tr>
<td>'Βοσταί</td>
<td>840</td>
</tr>
<tr>
<td>'Βορέφες</td>
<td>212, 214, 1300; 234, 241, 273, 288, 308, 427, 440; 1464, 1484</td>
</tr>
<tr>
<td>'Βορνίος</td>
<td>211; 492</td>
</tr>
<tr>
<td>'Βόσπορος</td>
<td>1114; 168</td>
</tr>
<tr>
<td>'Βούτης</td>
<td>951; 914</td>
</tr>
<tr>
<td>'Βριάω</td>
<td>861, 862, 1211</td>
</tr>
<tr>
<td>'Βρυγηίδες</td>
<td>330</td>
</tr>
<tr>
<td>'Βρυγού</td>
<td>470</td>
</tr>
<tr>
<td>'Βύζηρες</td>
<td>1244</td>
</tr>
<tr>
<td>Γαία</td>
<td>762; 1209; 716</td>
</tr>
<tr>
<td>Γαμφάδης</td>
<td>115</td>
</tr>
<tr>
<td>Γαράμας</td>
<td>1494</td>
</tr>
<tr>
<td>Γενέθλιος</td>
<td>3</td>
</tr>
<tr>
<td>Γεννητάος</td>
<td>378, 1009</td>
</tr>
<tr>
<td>Γεραυστός</td>
<td>1244</td>
</tr>
<tr>
<td>Γέφυρος</td>
<td>1042</td>
</tr>
<tr>
<td>Γηγενεές</td>
<td>943, 951, 989, 1000</td>
</tr>
<tr>
<td>Γλαυκός</td>
<td>1310; 707</td>
</tr>
<tr>
<td>Γοργά</td>
<td>1515</td>
</tr>
<tr>
<td>Γρακτένιοι</td>
<td>321</td>
</tr>
<tr>
<td>Γυρτάν</td>
<td>57</td>
</tr>
<tr>
<td>Δάκτυλος</td>
<td>1129</td>
</tr>
<tr>
<td>Δαχάπ</td>
<td>1091</td>
</tr>
<tr>
<td>Δαναή</td>
<td>137</td>
</tr>
<tr>
<td>Δανάοι</td>
<td>262</td>
</tr>
<tr>
<td>Δανάη</td>
<td>133</td>
</tr>
<tr>
<td>Δαρδάνιος</td>
<td>931</td>
</tr>
<tr>
<td>Δάσκυλος (father of Lycus)</td>
<td>776</td>
</tr>
<tr>
<td>Δάσκυλος (son of Lycus)</td>
<td>803</td>
</tr>
<tr>
<td>Δελφύνη</td>
<td>706</td>
</tr>
</tbody>
</table>
INDEX OF PROPER NAMES

iv 2, 95, 96, 119, 185, 229, 270, 334, 358, 382, 520, 558, 577, 585, 651, 653, 700, 753, 793, 959, 967, 1100, 1134, 1152, 1224, 1254, 1276, 1673.
Z̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄}
INDEX OF PROPER NAMES

Δάδων, iv 1396.
Δακέρεα, iv 616.
Δαμπετίς, i 127.
Δαμπετίς, iv 973.
Δακόφων, i 191, 192.
Δαπίδα, i 41, 42.
Δάρις, iv 40.
Δάσμου, iv 57.
Δασίριος, iv 321.
Δάφνας, iv 1404.
Δέρνας, iii 1241.
Δέρνος (father of Naubolus), i 135.
Δέρνος (father of Palaemonius), i 202, 203.
Δεσδοκός, i 119.
Δήνη, iv 146.
Δημών, i 653; iii 32, 764; iii 1206.
Δήμως, i 602, 608, 852, 868, 873; iv 1759, 1760.
Δητόδής, i 60, 144, 439, 484; ii 181, 698, 771; iv 612, 1706.
Δητώ, iv 213, 257, 674, 710.
Δήθη (country), i 81, 83; iii 505; iv 1227, 1309, 1313, 1323, 1358, 1384, 1485, 1492, 1513, 1561.
Δήθη (nymph), iv 1742.
Δήθηβας, iv 504.
Δήθωστής, iv 1753.
Δήθωστικός, iv 1233.
Δίγυες, iv 647.
Δίγυστίδες, iv 553.
Διδυμης, iv 919.
Δικρος, iv 1780.
Δικτυκας, i 151, 153; iv 1466, 1478.
Δικάως, i 521.
Δικάστιας, i 999.
Δική, i 309; ii 674.
Δικόδορος, i 164; ii 118.
Δίκως (king), i 139, 752, 759, 813, 839; iv 298.
Δίκως (Armenian river), iv 132.
Δίκως (Bithynian river), ii 724.
Δικόφειος, iv 1490.
Δικάρειος, i 51.
Δίφη, ii 929.
Διφήσως, i 125.
Δέμησ, i 584.
Δαμηδάδες, i 238.
Δαμα, iv 1733.
Δαινάλιας, i 168.
Δαινάλος, i 770.
Δαμακάδες, i 1112.
Δαμακόδιος, iv 1175.
Δαμακέες, i 1024.
Δάκρυς (nymph), iv 990, 1131.
Δάκρυς (island), iv 530.
Δάκρυφως, ii 394, 1242.
Δαμανιόνος, ii 140, 352, 723, 748, 753.
Δαμαβρόνθης, i 1041.
Δαμαγαλοσάικης, i 1045.
Δαμαγαρές, ii 747.
Δαμαλαια (cape), ii 349, 631.
Δαμαλια (Corecyra), iv 571.
Δαμαλόπους, i 121.
Δαμαλιτής, ii 960.
Δαμαλιτιος, iv 1707.
Δαμαλός (gulf), i 922.
Δαμαλός (son of Phrixus), ii 1150.
Δαμαλέγγρος, i 191.
Δαμαλίβια, i 592.
Δαμάς, ii 4.
Δαμάς (nymph), iv 538, 543.
Δαμάς (island), iv 572.
Δαμασίτιος, iv 1150.
Δαιμηθές, ii 50.
Δαιμόνιος, i 60.
Δαιμώς, iv 551.
Δαιφώς, i 975.
Δαιθεία, iii 3, 248, 284, 451, 611, 604, 674, 710, 751, 948, 1070, 1136, 1246, 1304; iv 213, 243, 345, 449, 815, 1004, 1154, 1164, 1219, 1222, 1521, 1653, 1677, 1722.
Δαμής, iv 55.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nömos, ii 507</td>
<td>iv 1218</td>
</tr>
<tr>
<td>Nukteis, iv 1090</td>
<td></td>
</tr>
<tr>
<td>Namphai, iv 574</td>
<td></td>
</tr>
<tr>
<td>Nax, iii 1193</td>
<td>iv 630, 1059</td>
</tr>
<tr>
<td>Naxilos, ii 905, 1214; iv 431, 1134</td>
<td></td>
</tr>
<tr>
<td>Záthos, i 309</td>
<td></td>
</tr>
<tr>
<td>Zänis, i 68</td>
<td></td>
</tr>
<tr>
<td>'Ogygeios, iii 1242</td>
<td></td>
</tr>
<tr>
<td>'Odzos, ii 515</td>
<td></td>
</tr>
<tr>
<td>Ołagros, i 25, 570; ii 703; iv 905</td>
<td></td>
</tr>
<tr>
<td>Oiaías, i 1131</td>
<td></td>
</tr>
<tr>
<td>'Oinés, i 74; ii 1037</td>
<td></td>
</tr>
<tr>
<td>'Oinéeis, i 190, 1049; iii 518</td>
<td></td>
</tr>
<tr>
<td>'Oinois, i 192, 193</td>
<td></td>
</tr>
<tr>
<td>'Oinois (island), i 623</td>
<td></td>
</tr>
<tr>
<td>'Oinois (nymph), i 626</td>
<td></td>
</tr>
<tr>
<td>'Oinoimos, i 756</td>
<td></td>
</tr>
<tr>
<td>'Oipalía, ii 87</td>
<td></td>
</tr>
<tr>
<td>'Olimpos, iv 95</td>
<td></td>
</tr>
<tr>
<td>'Olimpos, ii 1232</td>
<td></td>
</tr>
<tr>
<td>'Omirós, i 594</td>
<td></td>
</tr>
<tr>
<td>'Omuónia, ii 718</td>
<td></td>
</tr>
<tr>
<td>'Opoúntios, iv 1780</td>
<td></td>
</tr>
<tr>
<td>'Opoús, i 60</td>
<td></td>
</tr>
<tr>
<td>'Oreówthi, i 207</td>
<td></td>
</tr>
<tr>
<td>'Oreúntos, ii 95</td>
<td></td>
</tr>
<tr>
<td>'Oreúntos, i 419, 537; iv 1705</td>
<td></td>
</tr>
<tr>
<td>'Oriptes, ii 161</td>
<td></td>
</tr>
<tr>
<td>'Oreútos, i 23, 32, 494, 549, 915, 1134</td>
<td>ii 685, 928; iv 905, 1159, 1409, 1547</td>
</tr>
<tr>
<td>'Orkhounós (in Boeotia), ii 1153; iii 1073</td>
<td>iv 257</td>
</tr>
<tr>
<td>'Orkhounós (king), ii 634, 1093, 1186</td>
<td></td>
</tr>
<tr>
<td>iii 265, 266</td>
<td></td>
</tr>
<tr>
<td>'Osa, i 598</td>
<td></td>
</tr>
<tr>
<td>'Ostrēph, ii 38</td>
<td></td>
</tr>
<tr>
<td>Oðleumos, i 504, 598, 1099; ii 390, 603</td>
<td></td>
</tr>
<tr>
<td>iii 113, 159, 1358; iv 770, 781</td>
<td></td>
</tr>
<tr>
<td>'Ophrónia, ii 342, 1232</td>
<td></td>
</tr>
<tr>
<td>'Ophrónios, iv 992</td>
<td></td>
</tr>
<tr>
<td>'Ophrós, iii 690, 715</td>
<td></td>
</tr>
<tr>
<td>'Oppheus, i 503</td>
<td></td>
</tr>
<tr>
<td>'Paianos, i 238, 411</td>
<td></td>
</tr>
<tr>
<td>'Paianos, i 524</td>
<td></td>
</tr>
<tr>
<td>'Paianís, i 318; iv 1781</td>
<td></td>
</tr>
<tr>
<td>'Paianus, iv 1511</td>
<td></td>
</tr>
<tr>
<td>'Paikos, iv 1300</td>
<td></td>
</tr>
</tbody>
</table>

- **Mílitos**, i 186
- **Mínas (giant)**, iii 1227
- **Mínas (Bebrycian)**, ii 105
- **Mívai**, i 229, 709, 1055; ii 97; iii 578
- iv 338, 509, 595, 1074, 1220, 1304, 1456, 1500
- **Mívai**, i 230; iii 1093, 1094
- **Mívaios**, i 703; iv 117
- **Mívnosis**, i 233
- **Mívios**, iv 1504
- **Mívios**, ii 299, 516; iii 998; iv 433, 1691
- **Mívos**, iii 1000, 1098, 1100, 1107; iv 1491
- **Móira**, iv 1218, 1475
- **Mópopónoi**, ii 379, 1016
- **Móssio**, ii 22; ii 512, 845; iv 2, 896, 984, 1381
- **Mópos**, i 65, 80, 1083, 1086, 1106; ii 923; iii 543, 916, 938; iv 1502, 1518
- **Mukpiaioi**, i 128
- **Múrpois**, i 604, 634
- **Múrridóves**, iv 1772
- **Múrridów**, i 55
- **Múrtílos**, i 755
- **Múrtósis**, ii 505
- **Mósis**, i 1115
- **Mósis**, i 1349; ii 766
- **Mútois**, i 1104, 1179, 1298, 1322, 1345; ii 781, 786; iv 1472
- **Náinos**, iv 312
- **Nádáians**, iv 1490
- **Návolfidéis**, i 134
- **Návbolos (son of Lermus)**, i 135
- **Návbolos (son of Ornytus)**, i 208
- **Návolidéis**, i 126
- **Návolos (Argonant)**, i 134; ii 890
- **Nápolos (son of Poseidon)**, i 138
- **Náspidois**, iv 530, 547, 550
- **Néstaioi**, i 1215
- **Néster**, iv 337
- **Néleitai**, i 950
- **Néleis**, i 158
- **Nélmis**, i 158
- **Némis**, i 120
- **Némpisois**, iv 1110
- **Nérms**, i 1311; iv 772, 780, 1599, 1743
- **Nérophídes**, iv 844, 859, 930
- **Néstaios**, ii 747, 847

---

The indexed names are listed in Greek, followed by their page numbers. This index is likely from a Greek text, possibly a literary or historical work, given the names and references.
INDEX OF PROPER NAMES 437

Παλαιόμυλος, i 202.
Παλλάς, i 723; ii 340.
Παλλήνεια, i 599.
Παναχαίς, i 243; iii 347.
Πανέλληνης, ii 209.
Παπαδίους, ii 450, 463.
Παπανθείη, i 188; ii 872.
Παπανδρέου, ii 926; iii 876.
Παρασκεύος, ii 705.
Παρασάντος, i 521.
Πασιφάη, iii 999, 1076, 1107.
Πασίλιανός, i 358, 790; iv 245, 300.
Πεσταυλός, i 37, 584.
Πεστιθόους, i 103.
Πελαγηκύς, i 1024.
Πελασγής, i 14, 906: iii 1323; iv 243, 265.
Πελασγοί, i 580; ii 1239.
Πελίς, i 3, 5, 12, 225, 242, 270, 323, 902, 981, 1304; ii 624, 763; iii 64, 75, 1135; iv 242.
Πελλήνη, i 177.
Πέλλης, i 177.
Πελόπεια, i 326.
Πελοπήν, i 758; ii 790.
Πελοπησία, iv 1570, 1577.
Πέλοψ, i 753; ii 359; iv 1231.
Περικλήμενος, i 150.
Περκάνων, i 1975.
Περκάτη, i 932.
Περσέας, iv 1513.
Πέρση, iv 591.
Περσης, iii 407, 478, 1035; iv 1020.
Πετρη, iii 1244.
Πεύκη, iv 309.
Πηγάδ, i 1222, 1243.
Πηλεφίς, i 558.
Πηλεύς, i 94, 1042; ii 829, 868, 1217; iii 504; iv 494, 816, 853, 1368.
Πηλιάς, i 386, 525, 559, 581; ii 1188.
Πηλιόν, i 520.
Πηνείος, ii 500.
Πηρά, i 119.
Περίπη, i 31, 34.
Περίος, i 34.
Περίσ iv 1382.
Πησμάης, i 25.
Πιτύεια (town), i 933.
Πιτύεια (island), i 565.
Πλαγκταίς, iv 860, 924, 932, 939.
Πλείστως, ii 711.
Πληγάδας, ii 596, 615.
Πλημάδες, iii 226.
Πλοκαί, ii 285, 297.
Πολυδέκατος, i 140; ii 20, 100, 756; iv 588.
Πολυγώ, i 668.
Πολύφήνος, i 40, 1241, 1321, 1347; iv 1470.
Πόντος, i 2; ii 346, 413, 418, 579, 984, 1246; iv 304, 1002.
Ποντίδαων, i 13, 136, 158, 180, 185, 951, 1158; ii 3, 867; iii 1240; iv 507, 1326, 1356, 1370, 1559, 1621.
Ποσείδήνης, i 1279.
Ποτιδας, i 780.
Ποτίς, i 136.
Πομηνίς, i 1044.
Πομηνίδης, iii 845.
Πομηνίδης, ii 1249, 1257; iii 853, 1086.
Ποποντής, i 936, 983.
Πυθώ, i 209, 308, 413, 418, 536; iv 530, 1704.
Πύλος, i 157.
'Ρέα, i 306.
'Ρέα, i 1139, 1151; ii 1235.
'Ρήβαως, ii 789.
'Ρήβας, ii 340, 650.
'Ρηθοιος, iv 287.
'Ρηθοίος, iv 627.
'Ροδηφίους, i 929.
'Ρωδακίς, i 1165.
Σαχάριός, ii 722.
Σαλαγγών, iv 337.
Σαλωμών, iv 1693.
Σάκαρης, ii 395, 1243.
Σαρδάνιος, iv 633.
Σαρπηδόνιος, i 210.
Σαρπηδόνιος, i 394, 394.
Σατερής, iv 893, 914.
Σατήρας, ii 517, 524; iii 957.
Σατισμίους, ii 1215.
Σατύδ, i 582.
Σάτυρος, ii 941.
Σάτυρος, ii 941, 925.
Σάτυρος, iv 320.
Σάκηνος (island), i 624.
Σάκηνος (son of Thoas), i 625.
Σάιδα, iv 322.
Σαντής, i 608; iv 1759.
INDEX OF PROPER NAMES

Σινάπη, ii 946.
Σιφαεις, i 103.
Σιχαος, i 583.
Σικυοι, iv 288, 320.
Σικύλλα, iv 789, 827, 828, 922.
Σισαυάντης, ii 740.
Σιπάρης, i 148; iv 1761, 1762.
Σιπλάδες, iv 1711.
Σιτοχάδες, iv 554, 650, 654.
Σιτροφάδες, ii 296.
Σιτυμφαλίς, ii 1053.
Σύδης, ii 291.
Σύρτις, iv 1235.
Σφόδρις, i 1041.
Σατιάριος, i 102.
Σατίρας, i 179; iii 1241.
Σατάδος, i 118; ii 63, 111.
Σάτας, iv 1638, 1670.
Σάτιος, i 759.
Σατέγη, i 162, 398.
Σαταλμων, iii 19, 1043, 1280, 1330.
Σατέλεως (father of Butes), i 96; iv 912.
Σατέλεων (father of Erybotes), i 72, 73.
Σατέρψφηρη, iv 896.
Σατηνίας, iii 244.
Σατηλέβδας, i 748.
Σατηλεκλής, i 1040.
Σατήνας, i 1395.
Σατέρβρηνις, ii 1010.
Σατέρβρνοι, i 377.
Σαταίας, iii 508.
Σατασάρησιος, ii 65.
Σατήνες, iv 507; ii 1233; iv 989.
Σατηνίς, iv 865; iv 54, 131.
Σατηνίς (Dactyl), i 1120.
Σατηνίς (boxer), ii 783.
Σατυνός, i 181, 761.
Σάτυρος, i 105, 381, 401, 522, 561, 950, 1274, 1296; ii 175, 557, 574, 584, 610, 622, 854.
Σατυρίην, i 1356.
Σατυρίκαιος, ii 955.
Σατυράκριμος, iv 291.
Σάτων (god), iv 1552, 1580, 1598, 1621, 1741, 1742, 1752.
Σάτων (river), iv 269.
Σάτων (lake), iv 1311.
Σάτωνις (Athene), i 109, 721, 768.
Σάτωνις (Thebes), iv 260.
Σάτωνις (lake), iv 1391, 1444, 1539.
Σάτωνις (nymph), iv 1495.
Σάτωνις (river), i 148; iii 517.
Σάτωνις (river), i 1045; ii 30, 41, 74, 798, 806; iii 1315; iv 593.
Σάτωνις (Lake), iii 312; iv 660, 850, 856.
Σάτωνις (river), iv 1700.
Σάτωνις (father of Butes), ii 1210.
Σάτωνις (father of Butes), ii 1211.
Σάτωνις (god), iii 38.
Σάτωνις (Athene), iv 946.
Σάτωνις (river), ii 514, 520.
Σάτωνις (river), ii 554.
Σάτωνις (river), ii 393.
Σάτωνις (river), i 1232, 1230.
Σάτωνις (river), i 1231.
Σάτωνις (river), i 178, 236, 277, 294, 305, 436, 530, 618, 647, 769, 1051, 1096, 1135; iii 549, 555, 943; iv 254.
Σάτωνις (river), iii 234, 1227.
Σάτωνις (river), i 115.
INDEX OF PROPER NAMES

Φλωντής, iv 568.
Φωγίας (son of Deimachus), ii 956.
Φωγίος (Dolion), i 1045.
Φωδός, i 1, 301, 353, 536, 759; ii 216, 506, 702, 713, 847; iv 529, 1490, 1493, 1550, 1702, 1717, 1718.
Φόρκος, iv 828, 1598.
Φριξός, i 256, 291, 763; ii 1093, 1107, 1119, 1141, 1143, 1151, 1194; iii 178, 190, 196, 263, 304, 339, 338, 361, 374, 584, 595; iv 22, 71, 81, 119, 441, 736.
Φρόντης, ii 1155; iv 72, 76, 80.
Φρύγες, i 1139; ii 787.
Φρυγίς, i 937, 1126, 1166.
Φυλάκη, i 45.
Φυλακής, i 47.
Φυλάκης, i 37.
Φυλάκης, ii 652.
Φωξ, ii 1147; iv 119.
Φωκής, i 207.
Φωκός, i 92.

Χαδήσιας, ii 1000.
Χαλκωδόνιος, i 50.
Χάλυβας, i 1323; ii 375, 1001; iv 1475.
Χάριτες, iv 425.
Χάρυβδης, iv 789, 825, 923.
Χείρων, i 33, 554; ii 510, 1240; iv 812.
Χερώνης, i 925.
Χυτός, i 987, 990.

'Αγύγιος, iii 1178.
'Ακανής, i 504; ii 1239.
'Ακανής, i 506; iii 244, 957, 1230; iv 282, 632, 638, 1414.
'Αλένιος, i 202.
'Αρέθης, ii 110.
'Αρέθων, i 212.
'Αρικον, iv 1215.
'Αρίων, i 1202; iii 745.
INDEX TO THE NOTES

άάστος, ii 77.
άγαγή, iii 1251.
άἀσθη, iv 1080.
άιατος, i 459.
άιβληχρός, ii 205.
οβολέω, ii 770.
άβρωμοσ, iv 153.
άγαίομαι, i 899.
άγάλλομαι, i 973.
άγανός, iv 535.
άγανός, i 886.
άγεραστος, iii 65.
άγη, i 554.
άγκειμα, ii 628.
άγκοινή, ii 954.
άγκών, iv 1583.
άγλαθη, iv 357, 1041.
άγνίς, ii 920.
άγοστός, iii 1394.
άγορηθεν, i 038.
άγραιση, iv 110.
άγρωστης, iv 175.
άγχαλάω, ii 585.
άγχαυρος, iv 111.
άγχη, iii 294.
άγχιβαθής, iv 1572.
άγχίγνος, i 1222.
άγχοθι, iv 330.
άγχω, iv 1047.
άδαΙετος, iii 1033.
άδεικής, i 1037.
άδειφητος, iv 1439.
άδήμος, iv 647.
άδην, iii 1127.
άδηνάς, i 269.
άδησαίη, ii 200.
άδειλαίων, i 562.
άεικέλιος, ii 1126.
άεἰρω, iv 528, 1240.
άεί, i 605.
άεργηλός, iv 1186.
άερσίλοφοσ, ii 1060.
άεσα, iv 884.
άεσθέω, i 1171.
άέρτυ, iii 288.
άέρτυρος, ii 1101.
άέται, ii 81.
άθερίζω, i 123 ; ii 488.
άθωμα, iii 132.
άίδηλος, i 102.
άίδος, i 389.
άίγνις, iii 518.
άίδος, iii 1304.
άίθουσα, iii 30.
άίθρηγηνής, iv 705.
άίθουσα, iv 906.
άίθω, iii 206.
άίνεω, ii 898.
άίς, iv 820.
άίσσα, i 241.
άίστος, iv 740.
άίστρω, iv 1087.
άίκαινη, iii 1323.
άίκέωμαι, iv 1082.
άίκέω, i 765.
άίκηδίη, iii 298.
άίκηδεστος, i 151.
άίκην, iii 521.
άίκηρως, ii 197 ; iii 406.
άίκηρος, iv 1295.
άίκουθολος, ii 1000.
άίκους, iv 17, 908.
άίκρα, i 728.
άίκραις, ii 721.
άίκροτάτος, iii 683.
άίκροχάλις, iv 432.
INDEX TO THE NOTES 441

\[\text{index entries...}\]
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσθῶς</td>
<td>i 1476</td>
</tr>
<tr>
<td>αἰλός</td>
<td>iii 725</td>
</tr>
<tr>
<td>αὐλὼ</td>
<td>iii 903</td>
</tr>
<tr>
<td>αὐσανός</td>
<td>ii 113</td>
</tr>
<tr>
<td>ἀνάτομος</td>
<td>iii 50</td>
</tr>
<tr>
<td>ἀφις</td>
<td>iii 138</td>
</tr>
<tr>
<td>ἀφων</td>
<td>iv 176</td>
</tr>
<tr>
<td>βαλν</td>
<td>iv 405</td>
</tr>
<tr>
<td>βαλβίς</td>
<td>i 1272</td>
</tr>
<tr>
<td>βάλεμ</td>
<td>ii 57</td>
</tr>
<tr>
<td>βάλλω</td>
<td>i 340</td>
</tr>
<tr>
<td>βάλσ</td>
<td>ii 8</td>
</tr>
<tr>
<td>βάπτω</td>
<td>iv 157</td>
</tr>
<tr>
<td>βεβαρμένος</td>
<td>i 1256</td>
</tr>
<tr>
<td>βεβολημένος</td>
<td>i 292</td>
</tr>
<tr>
<td>βηταρμός</td>
<td>i 1135</td>
</tr>
<tr>
<td>βιοτήσιος</td>
<td>ii 1006</td>
</tr>
<tr>
<td>βλαστέω</td>
<td>i 1131</td>
</tr>
<tr>
<td>βληθρός</td>
<td>iv 152</td>
</tr>
<tr>
<td>βλύτρος</td>
<td>ii 740</td>
</tr>
<tr>
<td>βόαλα</td>
<td>i 1290</td>
</tr>
<tr>
<td>βομβιδᾶ</td>
<td>i 133</td>
</tr>
<tr>
<td>βοοκτάοις</td>
<td>iv 1724</td>
</tr>
<tr>
<td>βοτρυώσις</td>
<td>ii 677</td>
</tr>
<tr>
<td>βουλοτός</td>
<td>iii 1342</td>
</tr>
<tr>
<td>βουπάς</td>
<td>i 760</td>
</tr>
<tr>
<td>βουτελάτης</td>
<td>iv 1342</td>
</tr>
<tr>
<td>βουτύσας</td>
<td>ii 91</td>
</tr>
<tr>
<td>βράσω</td>
<td>ii 323</td>
</tr>
<tr>
<td>βρετας</td>
<td>i 1119</td>
</tr>
<tr>
<td>βριμ</td>
<td>iv 1077</td>
</tr>
<tr>
<td>βρῶχος</td>
<td>i 1065</td>
</tr>
<tr>
<td>βρυχάμαι</td>
<td>iv 19</td>
</tr>
<tr>
<td>βρυχῆ</td>
<td>ii 83</td>
</tr>
<tr>
<td>βύκτης</td>
<td>iii 1328</td>
</tr>
<tr>
<td>βάλαξ</td>
<td>iv 1562</td>
</tr>
<tr>
<td>βάλος</td>
<td>iii 1393</td>
</tr>
<tr>
<td>βάσσεσθε</td>
<td>i 685</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>γαϊγρεψ</td>
<td>iii 1186</td>
</tr>
<tr>
<td>γατομέω</td>
<td>ii 1005</td>
</tr>
<tr>
<td>γαυλός</td>
<td>iii 758</td>
</tr>
<tr>
<td>γεωμόρφος</td>
<td>iii 1387</td>
</tr>
<tr>
<td>γεωσόμος</td>
<td>i 687</td>
</tr>
<tr>
<td>γεντο</td>
<td>iii 1321</td>
</tr>
<tr>
<td>γεράνδρυν</td>
<td>i 1118</td>
</tr>
<tr>
<td>γεραρός</td>
<td>i 620</td>
</tr>
<tr>
<td>γεωμόρφος</td>
<td>i 1214</td>
</tr>
<tr>
<td>γλύνος</td>
<td>iv 428</td>
</tr>
<tr>
<td>γλυφίς</td>
<td>iii 218</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>γνάμπτω</td>
<td>ii 350</td>
</tr>
<tr>
<td>γνωτός</td>
<td>i 53</td>
</tr>
<tr>
<td>γόμφος</td>
<td>i 1005</td>
</tr>
<tr>
<td>γουνούμαι</td>
<td>iv 1014</td>
</tr>
<tr>
<td>γραπτός</td>
<td>iv 279</td>
</tr>
<tr>
<td>γυμνός</td>
<td>ii 707</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>δάε</td>
<td>i 724</td>
</tr>
<tr>
<td>δαμισώμην</td>
<td>ii 175</td>
</tr>
<tr>
<td>δαμώμιος</td>
<td>i 479</td>
</tr>
<tr>
<td>δάκως</td>
<td>iii 1170</td>
</tr>
<tr>
<td>δακρυόμεν</td>
<td>iv 1291</td>
</tr>
<tr>
<td>δεδομένως</td>
<td>i 1304</td>
</tr>
<tr>
<td>δειδακομαι</td>
<td>i 538</td>
</tr>
<tr>
<td>δειδουν</td>
<td>iii 753</td>
</tr>
<tr>
<td>δείκην</td>
<td>i 740</td>
</tr>
<tr>
<td>δελφίνες</td>
<td>iv 933</td>
</tr>
<tr>
<td>δενδάλω</td>
<td>iii 281</td>
</tr>
<tr>
<td>δενομαι</td>
<td>iii 1138</td>
</tr>
<tr>
<td>δὴ γὰρ</td>
<td>ii 859</td>
</tr>
<tr>
<td>δήθεν</td>
<td>ii 384</td>
</tr>
<tr>
<td>δηδάκτου</td>
<td>ii 142</td>
</tr>
<tr>
<td>δῆμος</td>
<td>i 800</td>
</tr>
<tr>
<td>δημοστέρος</td>
<td>i 783</td>
</tr>
<tr>
<td>δημιῶν</td>
<td>iii 53</td>
</tr>
<tr>
<td>δῆς</td>
<td>iv 501</td>
</tr>
<tr>
<td>δία</td>
<td>iii 1313</td>
</tr>
<tr>
<td>διαβαίνο</td>
<td>i 1199</td>
</tr>
<tr>
<td>διαγλαύσσω</td>
<td>i 1281</td>
</tr>
<tr>
<td>διαδηλέωμαι</td>
<td>ii 284</td>
</tr>
<tr>
<td>διαιμεβόμενος</td>
<td>ii 372</td>
</tr>
<tr>
<td>διαιμα</td>
<td>iv 374</td>
</tr>
<tr>
<td>διαμμοιρηθά</td>
<td>iii 1029</td>
</tr>
<tr>
<td>διάνθια</td>
<td>i 934</td>
</tr>
<tr>
<td>διαπρύσιος</td>
<td>i 1272</td>
</tr>
<tr>
<td>διαπυέω</td>
<td>iii 1345</td>
</tr>
<tr>
<td>διασκαίρω</td>
<td>i 574</td>
</tr>
<tr>
<td>διασταδόν</td>
<td>iv 942</td>
</tr>
<tr>
<td>διατρίβα</td>
<td>ii 883</td>
</tr>
<tr>
<td>διάτριχα</td>
<td>ii 997</td>
</tr>
<tr>
<td>διεισάγω</td>
<td>i 540</td>
</tr>
<tr>
<td>διειληθέστε</td>
<td>iv 35</td>
</tr>
<tr>
<td>δίεκ</td>
<td>ii 73</td>
</tr>
<tr>
<td>διερός</td>
<td>i 184</td>
</tr>
<tr>
<td>διέσθαι</td>
<td>ii 330</td>
</tr>
<tr>
<td>διέτωσις</td>
<td>iii 343</td>
</tr>
<tr>
<td>διέχω</td>
<td>iii 283</td>
</tr>
<tr>
<td>διηκετή</td>
<td>iv 1247</td>
</tr>
<tr>
<td>δικνέωμαι</td>
<td>ii 411</td>
</tr>
<tr>
<td>δισχάνω</td>
<td>iv 1696</td>
</tr>
<tr>
<td>δικαστύλος</td>
<td>iv 1178</td>
</tr>
</tbody>
</table>
INDEX TO THE NOTES

dikη, ii 1018.
dikraipa, iv 1613.
dineō, i 215.
dinéω, ii 695.
dinotós, iii 44; iv 222.
diplα, i 326.
diχάω, iv 1616.
diχώμης, i 1231.
diωλύγιος, iv 1258.
doiαζω, iii 770.
doloktαςη, iv 479.
doμαίος, i 737.
dομην, iii 1395.
dόριπον, iii 301.
dράκων, iv 1541.
dράσσωμαι, i 1131.
dρήστειρα, iii 700.
dρυίνος, i 1124.
dρυνογαί, i 723.
dρύπτω, ii 109; iii 672.
dυπηκάθης, iv 1165.
dύμαι, iii 225.
dύπτω, i 1008.
dυσάσχετος, ii 272.
dύσηλος, iv 1089.
dυσίμενός, iii 961; iv 4.
dυσπαλής, iv 52.

eαδερ, iii 568.
eαιρός, iv 169.
eγγυαλίζω, i 245.
eγέντο, i 1141.
eγκαταθύμακα, ii 834.
eγκλίνω, i 62.
eγκρίνω, i 1277.
eγκτεφέζω, i 1060.
eδόσατο, iv 805.
eδώ, i 1289.
eδλμένος, iv 604.
eδρημενός, iv 1580.
eδιστό, iii 1225.
eδός, i 225.
eθειρα, i 672.
eθέληθα, ii 55.
eθέν, i 362.
eθεμενή, iii 795.
eθημοάι, i 718.
eθύωλων, iv 1280.
eθηπάθη, i 13.
eθτγγος, iv 142.
eθλυμα, ii 1129.

eίδο, ii 635.
eίσαλω, i 764.
eίσανεξω, i 1360.
eίσατο, iv 1580.
eίσατο, iii 1186.
eίσάθηκε, i 820.
eίσομαι, i 807.
eίσότε, ii 857.
eίστήκει, iv 1681.
eίσωμάς, ii 751.
eκ, ii 1147; iii 1007.

έκβλασω, iv 1417.

έκείνος, i 83.

έκείνη, ii 1153.

έκποθει, ii 824.

έκτοθι, i 1291.

έκφυλω, i 275.

έλεγος, ii 782.

έλεονμος, ii 821.

έλεος, i 1260.

έληλάμενος, ii 231.

έλιξ, i 438.

έλισσω, i 403; iii 1277.

έλοσθεις, iii 281, 1291.

έμορε, iv 1749.

έμορες, iv 4.

έμπισπλημι, iv 420.

έμφυλος, i 805.

έν, iii 549.

έπαυλίζωμαι, iv 1689.

έπαυλος, i 1226.

έπαυω, iii 286.

έπαυσος, i 903; iv 1312.

έπιστευει, iii 308.

έπιστευκει, i 883.

έπεκα, iv 1523.

έπεσαταιη, iii 76.

έπευδιαω, ii 935.

έπης, i 1335.

έπη, iii 787.

έπικλαω, iii 307.

έπιπλεος, iii 119.

έπιπτάζω, i 492.

έπιστη, i 1.

έπιστημη, ii 1273.

έπιστημη, i 7.

έπιπλος, i 1135.

έπικέλλω, iii 1251.

έπικέπτω, iii 153; iv 113.

έπιχερω, i 912.

έπινεφει, ii 933.
INDEX TO THE NOTES

éπισκεδόν, ii 490.
éπισχερά, i 330.
éπιστέλλαν, ii 1090; iii 277; iv 141.
éπιστρέπτα, iii 628.
éπιστρέφω, i 494.
éπιστροχάω, iv 1266, 1606.
éπιστρωτάω, i 351.
éπισφάλος, i 481.
éπισφαδέωσι, i 1330.
éπισφαρσίνη, iii 659.
éπιχαίρω, iv 55.
éπιχερνώ, i 672.
éπιχράω, ii 498.
éπιχρεμέθω, iii 1260.
éπιχύπνοι, iii 307.
éπιψεύδομαι, iii 381.
éπιψύχη, ii 525.
éπιωγή, iv 1040.
éπωλέων, i 537.
éργατινής, iii 1323.
éρέθω, iii 618.
éρευνώμαι, iii 103.
éρέφο, i 159.
éρέω, i 1354.
éρήρεινται, ii 320.
éρητία, ii 835.
éρηθήλης, ii 723.
éρίπτην, ii 434.
éρίώλη, ii 1132.
éρικος, iii 99.
éριτιζῶ, iii 447; iv 1280.
éρρέτα, iii 759.
éρριξωνται, i 1122.
éρρυθαινόμαι, iii 681.
éρπα, iii 149.
éρπαγείρω, iii 634.
éρπακαίου, iii 914.
éρσκληρωτέ, ii 53.
éρσπομαι, iv 1607.
éρστήμωσι, i 517.
éρστος, i 8, 154: iv 292.
éρστος, iii 1126.
éρστησαι, ii 498.
éρστήση, iv 148.
eβαθησότος, iii 1086.
eβιδαίω, i 424: ii 903.
eβεργής, iv 428.
eβδήματος, i 569.
εβδομαστός, ii 355.
eβεκθάλος, iii 861.
eβεκράς, ii 1228.
eκριτερίον, iv 715.
eκυρῆς, ii 856.
eκυναί, iv 1713.
eκυνᾶτω, i 955.
eκυνήγεια, iv 1058.
eκυνομή, iii 68.
eκυνελείως, iv 193.
eκυνελής, ii 618.
εκσφηνή, i 49.
εκσφηνίσω, iii 1086.
εκσφρώτω, i 1299.
εκσφύγος, iv 48.
εκσταθής, iv 821.
εκστεπτός, ii 30.
εκστρέφης, i 308.
εκστροχαλος, i 845.
εκφέλω, i 1162.
ἐκφάσιος, i 909.
ἐκφημί, ii 934.
ἐκφυάται, i 1229.
ἐκχόλη, iii 1325.
ἐκχω, i 1200; iv 201.
ἐκχω, iv 1205, 1530.
ἐκφάσαιναι, i 459.
ἐκώς, ii 680.
ἐκλαπεί, iii 370; iv 10.
ζείω, i 734.
ζεύγλη, iii 1308.
ζέω, iii 273.
ζωρός, i 477.
η καὶ, iii 181; iv 205.
η ὑπὲρ, iv 502.
ηγάθεως, iv 1131.
ηγηλάξω, i 272.
ηδειν, ii 65.
ηδος, i 1204.
ηδυμος, iv 407.
ηθείν, iv 1700.
ηθερθομαι, i 944: iii 638.
ηθείραι, i 580; iv 207, 1230.
ηθερσίς, i 1114.
ηθεα, i 1177.
ηθεῖος, ii 1219.
ηκα, ii 61; iii 565.
ηλακάτη, i 565.
ηλεκτρων, iv 606.
ηλεμάτως, iv 1206.
<table>
<thead>
<tr>
<th>INDEX TO THE NOTES</th>
<th>447</th>
</tr>
</thead>
<tbody>
<tr>
<td>ήλιβατος, i 739.</td>
<td>ιδωφ, i 123; ii 950.</td>
</tr>
<tr>
<td>ήλιθα, ii 283; iv 1265.</td>
<td>ικάνομαι, iv 85.</td>
</tr>
<tr>
<td>ήλιχ, ii 479.</td>
<td>Ικρια, i 566.</td>
</tr>
<tr>
<td>ήμελε, i 1309.</td>
<td>ιάξονται, ii 808.</td>
</tr>
<tr>
<td>ήμερις, iii 220.</td>
<td>Ιαγθι, ii 603.</td>
</tr>
<tr>
<td>ήμιδάς, iv 598.</td>
<td>Ίαλω, i 129; ii 27.</td>
</tr>
<tr>
<td>ήμιπλής, iv 1683.</td>
<td>Ίμάς, ii 52; iv 890.</td>
</tr>
<tr>
<td>ήμπημας, iii 931.</td>
<td>Ία, iv 115.</td>
</tr>
<tr>
<td>ήνις, iv 174.</td>
<td>Ίδάλλομαι, ii 545; iii 812.</td>
</tr>
<tr>
<td>ήπεδανός, ii 800.</td>
<td>Ίέιαν, iii 703.</td>
</tr>
<tr>
<td>ήπεροςέως, iii 617.</td>
<td>Ίότης, i 130.</td>
</tr>
<tr>
<td>ήπεροςέων, iii 563.</td>
<td>Ίοάζω, iii 1045.</td>
</tr>
<tr>
<td>ήπιός, iv 230.</td>
<td>Ίοκεν, i 834.</td>
</tr>
<tr>
<td>ήρα, iv 406.</td>
<td>Ίοσφαρίζω, ii 1206.</td>
</tr>
<tr>
<td>ήραν, ii 513.</td>
<td>Ίοσθοεύς, iii 1318.</td>
</tr>
<tr>
<td>ήργενής, ii 450.</td>
<td>Ίοσθόκης, ii 1263.</td>
</tr>
<tr>
<td>ήριος, i 1165.</td>
<td>Ίστω, iii 151.</td>
</tr>
<tr>
<td>ήρωις, i 1048.</td>
<td>Ίσχάω, i 902.</td>
</tr>
<tr>
<td>ήρωσνα, iv 1309.</td>
<td>Ίσχω, ii 300.</td>
</tr>
<tr>
<td>ήρρόρος, iv 269.</td>
<td>Ίχρη, iii 853.</td>
</tr>
<tr>
<td>ήρτε, i 269.</td>
<td>Ίω, iv 1628.</td>
</tr>
<tr>
<td>ήχις, ii 162: iv 280.</td>
<td>καθύπερθε, i 924.</td>
</tr>
<tr>
<td>ήχος, ii 745: iv 280.</td>
<td>καὶ δή, i 1161.</td>
</tr>
<tr>
<td>ήδαλμως, iii 230.</td>
<td>κακορέκτης, iii 395.</td>
</tr>
<tr>
<td>ήδαλρός, iv 1072.</td>
<td>κακόντης, iii 95.</td>
</tr>
<tr>
<td>ήδελμως, ii 557.</td>
<td>κακοφράδης, iii 936.</td>
</tr>
<tr>
<td>ήδέλων, ii 960.</td>
<td>καλαμητόως, iv 987.</td>
</tr>
<tr>
<td>ήδεμι, i 602.</td>
<td>καλαιρόψ, ii 33.</td>
</tr>
<tr>
<td>ήδεμιστούχος, iv 347.</td>
<td>καλέω, iv 115.</td>
</tr>
<tr>
<td>ήδευδῆς, ii 1180.</td>
<td>καλή, i 170.</td>
</tr>
<tr>
<td>ήδέσσασθαι, i 824.</td>
<td>καλύπτρη, i 760.</td>
</tr>
<tr>
<td>ήδειμαρήν, iii 670.</td>
<td>κάλως, i 1277.</td>
</tr>
<tr>
<td>ήδήλπτερας, iii 209.</td>
<td>κάμαρος, iv 1.</td>
</tr>
<tr>
<td>ήδημοτρύφος, iv 1501.</td>
<td>καναχέω, iv 907.</td>
</tr>
<tr>
<td>ήδηςα, i 193.</td>
<td>καναχηδα, iii 71.</td>
</tr>
<tr>
<td>ήδος, iv 1384.</td>
<td>κάρας, ii 203.</td>
</tr>
<tr>
<td>ήδος, i 743; iv 733.</td>
<td>καρτόνω, ii 332.</td>
</tr>
<tr>
<td>ήδος, i 743; iv 733.</td>
<td>καρχαλίως, iii 1058; iv 1442.</td>
</tr>
<tr>
<td>ήδοτήρια, i 283.</td>
<td>καταβρῆμα, ii 271.</td>
</tr>
<tr>
<td>ήδωμοις, ii 823.</td>
<td>καταιειμένος, i 939.</td>
</tr>
<tr>
<td>ήδυλή, iv 247.</td>
<td>καταιβάτις, ii 353; iii 160.</td>
</tr>
<tr>
<td>ήδυς, iii 685.</td>
<td>καταγρήνω, i 64.</td>
</tr>
<tr>
<td>ήδυμορφάρος, iii 807.</td>
<td>κατάξιξ, i 1203.</td>
</tr>
<tr>
<td>ήδύσανος, iv 1146.</td>
<td>κατακνώσω, iii 690.</td>
</tr>
<tr>
<td>ήδόκος, i 607.</td>
<td>κατακατεστίζομαι, iii 136.</td>
</tr>
<tr>
<td>ιάλλω, i 194.</td>
<td>καταλωφεώ, iii 616.</td>
</tr>
<tr>
<td>ιάπτω, ii 875.</td>
<td>καταντικρή, ii 624.</td>
</tr>
<tr>
<td>ιερός, iv 134.</td>
<td>καταπελεμίζω, ii 91.</td>
</tr>
<tr>
<td>ιδόνω, iv 1107.</td>
<td>καταρρέζω, iv 687.</td>
</tr>
<tr>
<td>ιδός, ii 1027.</td>
<td>καταντήθη, ii 16.</td>
</tr>
</tbody>
</table>
INDEX TO THE NOTES

καταχείρος, i 1189.
kataψήχω, iii 1102.
kateibos, iii 290.
kateilw, ii 206.
katerēfω, i 1073.
katevκηλέω, iv 1059.
katēxω, iii 128.
kathlousi, iv 886.
kathmωμα, ii 802.
kathpreφή, ii 593.
kathφης, i 267.
katoμάσ, iv 1695.
kataμαδόν, ii 679.
ekklηγάς, ii 1103.
ekklηματα, iv 618.
ekklημένους, i 595.
ekκλομαι, i 716.
ekμας, ii 696.
ekφάσας, ii 978.
ekφαιν, iv 1890.
ekφαμος, ii 1073.
ekφας, iv 282.
ekφελαληγής, iv 468.
ekφίς, iii 40, iv 1520.
ekφομώ, ii 50.
kευθαίος, iii 1213.
kηδείη, ii 836.
kηδεωμ, iii 732.
kηδομάνθη, i 277.
kινύρμοις, i 202.
kιρκος, iv 485.
kλα, i 1.
kλίγσων, iii 993.
kλινω, iii 1196.
kλισμός, i 788.
kλυτος, iii 1139.
kλωστήρ, iii 255.
kνέφας, ii 1032.
kνυκτημάς, iii 884.
kολοβός, i 1040.
kολωχός, i 1120.
kολωφός, ii 1284.
kωμήθη, iii 1140.
kορυθα, ii 322.
kόρυμαθα, ii 601.
kορυνη, ii 99.
kορύσσαι, i 1028.
kορώνη, iii 929, 1318.
kοσμήτωρ, i 194.
kότινος, ii 34.
kουριδιος, ii 611.

κουρίζω, i 195.
kουρίξ, iv 18.
kουροτρόφος, iii 861.
kόχλος, i 859.
kρεγμος, iv 909.
kρόσως, iii 855.
kρυδείς, i 918.
kτερεά, i 254.
kνάνος, iii 140.
kνυθάω, i 1337.
kυκεδων, i 157.
kύκνος, iv 1501.
kύλινδρος, ii 594.
kύμα, iv 1492.
kύνεως, iii 641.
kύρβις, iv 280.
kυρτος, ii 581, 984.
kυρτόω, i 1278.
kυρως, ii 363.
kυφός, i 674.
kώς, ii 289; iii 1217.
kώμα, ii 205, iv 1524.

λαθιφραστήρινη, iv 356.
λαγγιγες, i 402.
λάινως, i 668.
λαιων, i 1335.
λάιφως, i 1015.
λασφημός, iv 241.
λακέφως, iii 929.
λάξ, ii 106.
λάρναξ, i 622.
λάρχος, iii 1082.
λειμωνιάς, ii 655.
λείρως, iv 903.
λεπτάλες, iii 31; iii 709.
λεπτανίη, ii 192; iv 18.
λεχαίος, i 1182.
λέχρις, iii 238.
λεχαγος, i 1014.
λεχαώς, iv 136.
ληψις, i 818.
λήρος, iv 173.
λίαξων, iii 821; iv 306.
λιαρός, iii 1064.
λιγαίηος, i 740.
λιγνίς, i 437.
λιλαώμας, i 1164.
λιμεσθήχος, ii 995.
λίμνη, iv 599.
λισάς, ii 731.
INDEX TO THE NOTES

metatropos, ii 382.
metatropowos, iv 1269.
mexalhos, iv 300.
mekai, ii 192; iii 589.
mekai, iv 1021.
mekai, iii 481.
mekistas, i 82.
mekima, iii 892.
mekia, ii 699.
mekrapai, iv 889.
mekiya, iv 1345.
mek, i 941; ii 8; iii 741.
mekupudios, ii 850.
mekydi, iv 921.
meky, i 288.
mekydy, iii 1206; iv 25.
mekytoevos, ii 511.
mekyto, i 780.
mekydes, iv 1237.
mekydes, i 896.
mekygetai, i 1127.
mekybio, iv 1680.
mekybi, iv 1728.
mekybro, i 543.
mekyss, ii 1017.
mekyss, i 1042.
mekyss, ii 101.
mekyss, iv 1531.
meky, iv 1405, 1453.
mekkai, iv 1285.
meky, i 1077.
mekyphatos, i 1073.
mekypheres, iv 1453.
mekyphai, ii 372.
mekyph, i 170.
mekyph, iv 1520.
mekyph, i 1265.
mekyph, i 831.
mevata, i 1356.
mevai, ii 1140.
mevatos, ii 160; iii 1192; iv 313.
mevai, i 125.
mevai, i 687.
mevai, i 1009.
mevai, iv 1043.
mevai, iv 1299.
mevai, iv 1745.
mevai, i 775.
mevai, iii 130.
mevai, ii 843.

makai, ii 269.
makai, iv 1533.
makai, i 98.
makai, iv 475.
maqastap, iv 710.
maqapalos, iv 1393.
maqapi, iii 372.
maqapi, ii 485.

mama, ii 489.
maqai, ii 198.
mai, iii 869.
maqapi, iii 120.
mai, iv 1019.
maqai, iv 1670.
maqai, iv 318.
maqai, ii 835.
maqapi, iii 274.
maqapi, iii 135.
maqapi, iv 708.
maqapi, ii 368.
maqapi, iii 789.
maqapi, iv 569.
maqapi, iv 516.
maqapi, iv 1574.
maqapi, i 1249; iii 487.
maqapi, iii 812.
maqapi, iv 1641.
maqapi, i 879; ii 130; iii 1030; iv 1132.
maqapi, iv 1132.
maqapi, iv 359.
maqapi, iii 269.
maqapi, i 714; iv 1728.
maqapi, iii 434.
maqapi, i 646.
maqapi, iv 536.
maqapi, iv 999.
maqapi, i 563.
maqapi, iii 235.
maqapi, iv 649.
maqapi, ii 223; iii 892.
maqapi, i 755.
maqapi, ii 95.
maqapi, ii 290.
maqapi, iii 414.
maqapi, iii 110.
maqapi, i 1101.
maqapi, iv 491.
maqapi, iii 1266.

lai, ii 382.
la-qai, ii 559.
laqai, i 582; iii 445; iv 475.
laqai, i 198.
laqai, iv 710.
laqapalos, iv 1393.
laqapi, iii 372.
laqapi, ii 485.

lai, ii 382; iii 445; iv 475.
lai, i 198.
lai, iv 710.
lai, iv 1393.
lai, iii 372.
lai, ii 485.
INDEX TO THE NOTES

νης, i 255.
νηλεχής, iv 703.
νήλισος, iii 646.
νήματα, iii 255.
νησσόδος, i 570.
νηπιτική, iv 791.
νήριτος, iii 1288; iv 158.
νησίν, i 1358.
νηφάλιος, iv 712.
νήχυτος, iii 530.
νώμος, i 578.
νόσφις, ii 270, 806; iii 594.
νοσφίς, iv 187; iv 182.
νοτίς, i 1005.
νωλεμές, i 554.
νώκυμνος, iv 1306.

ξαίνω, iv 1266.
ξερός, iii 322.
ξάνα, iv 1284.
ξυλόχος, iv 13.
ξυνοχή, i 1006.

ο τε, iii 1065.
ογη, i 308.
οδακτάζω, iv 1608.
οδάξ, iii 1393.
οδάνη, iv 166.
οδαύνζεκεν, iii 933.
o, iii 5.
oς, ii 139.
oέως, iii 646.
oύη, iv 150.
oύδην, i 270.
oυστέδος, i 7.
oυστέως, i 759.
oυστόδηκη, i 1194.
oστρος, i 1269; iii 276.
oκλάδον, iii 122.
oλεθρος, ii 224.
oλισθαίνω, iii 377.
oλικαίη, iv 1014.
oλκαίον, i 1314.
oλκήμον, iv 1609.
oλκός, iii 141.
oλολύμω, iii 1218.
oλός, iv 1166.
oμβρος, iii 1267.
oμιλαδόν, iii 506.
oμιλός, i 48; iii 434.
oμόθεν, i 91.

ομόστολος, i 802.
ομπνιός, iv 989.
ομάλαξ, ii 396.
ονήστος, ii 335.
ονότος, iv 91.
οξύ, iii 253.
οπάσζω, i 614.
οπηδεύω, iv 675.
οπιδνός, ii 292.
οπιεύω, ii 400; iv 469.
οπλότερος, i 42.
ορέγω, i 828, 878.
ορειάλκος, iv 973.
οραχθώ, i 275; ii 49.
ορθά, iv 70.
ορκίος, iv 95.
ορπης, iv 1423.
ορφαίη, ii 670.
ορφερε, i 713.
o, ii 132.
oσαν, i 183, 290; ii 112.
oσαν, iii 1111.
oσαναι, iv 318.
oστλγγγες, i 1297.
oτε, i 76.
οτε μή, i 245.
oτλεών, ii 1008.
οδ, i 362.
oδός, iii 297.
oδλοχύται, i 409.
oυκεκέν, iv 793, 1032.
oδρα, ii 795.
oφρείς, iii 841.
oφριάχος, iii 1253.
oφρος, iv 1643.
oτα, ii 111.
oφελλά, iii 678.
οφρα, i 16.
οφρα μὴ, iv 181.
οφρα ποτί, ii 805.
οφρός, iv 547, 1300.
οχήνει, iv 41.
οχλίζω, i 402.
oχμάκω, i 743.
oψύγωνος, i 1062.

παίν, iv 607.
παιφόσω, iv 1442.
παλαιναῖος, iv 709.
παλινάγρετος, ii 144.
παλιντονος, i 1993.
## INDEX TO THE NOTES

<table>
<thead>
<tr>
<th>Term</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>παλιντροπία</td>
<td>iii 1157</td>
</tr>
<tr>
<td>παλιντυπής</td>
<td>iii 1254</td>
</tr>
<tr>
<td>παλύων</td>
<td>iii 69</td>
</tr>
<tr>
<td>παπαρώτιστα</td>
<td>iv 1693</td>
</tr>
<tr>
<td>παπαρωφάον</td>
<td>i 1788</td>
</tr>
<tr>
<td>παπαίλολος</td>
<td>ii 968</td>
</tr>
<tr>
<td>παπατυρεσις</td>
<td>iv 1382</td>
</tr>
<tr>
<td>παπαοπλάτατος</td>
<td>iii 244</td>
</tr>
<tr>
<td>παπαθάλλων</td>
<td>iv 484</td>
</tr>
<tr>
<td>παπαβάσκω</td>
<td>iv 210</td>
</tr>
<tr>
<td>παπαβλήθηψη</td>
<td>i 835</td>
</tr>
<tr>
<td>παπαβεβάζας</td>
<td>iii 955</td>
</tr>
<tr>
<td>παπαβασίας</td>
<td>iv 832</td>
</tr>
<tr>
<td>παπαβιάτις</td>
<td>i 754</td>
</tr>
<tr>
<td>παπαθύσσω</td>
<td>ii 1253</td>
</tr>
<tr>
<td>παπακλιδίων</td>
<td>i 315; ii 1264</td>
</tr>
<tr>
<td>παπαλιταῖως</td>
<td>ii 240</td>
</tr>
<tr>
<td>παπαμειβαζα</td>
<td>i 450</td>
</tr>
<tr>
<td>παπαμετρέω</td>
<td>i 595</td>
</tr>
<tr>
<td>παπαύσον</td>
<td>i 383</td>
</tr>
<tr>
<td>παπαστρωφαύω</td>
<td>ii 605</td>
</tr>
<tr>
<td>παπασχέδου</td>
<td>i 354</td>
</tr>
<tr>
<td>παπαστρέπω</td>
<td>iii 902</td>
</tr>
<tr>
<td>παπαστροπεώς</td>
<td>iii 940</td>
</tr>
<tr>
<td>παπαθρισαν</td>
<td>ii 601</td>
</tr>
<tr>
<td>παπέκ</td>
<td>i 130; ii 1113; iii 195</td>
</tr>
<tr>
<td>παπεκνεώμαι</td>
<td>ii 651</td>
</tr>
<tr>
<td>παπεκήρυσε</td>
<td>i 664</td>
</tr>
<tr>
<td>παπεξακεβαζα</td>
<td>ii 94</td>
</tr>
<tr>
<td>παπεξερεω</td>
<td>i 979</td>
</tr>
<tr>
<td>παπερηγορέω</td>
<td>ii 1140</td>
</tr>
<tr>
<td>παπερύμιους</td>
<td>iv 943</td>
</tr>
<tr>
<td>παποίτατος</td>
<td>i 910</td>
</tr>
<tr>
<td>παποιτερεώς</td>
<td>iv 982</td>
</tr>
<tr>
<td>παποπάλλος</td>
<td>iv 1560</td>
</tr>
<tr>
<td>πάσσω</td>
<td>ii 729</td>
</tr>
<tr>
<td>παστάς</td>
<td>i 780</td>
</tr>
<tr>
<td>πατέω</td>
<td>ii 17</td>
</tr>
<tr>
<td>πάτος</td>
<td>iii 1201</td>
</tr>
<tr>
<td>παύωσι</td>
<td>ii 573</td>
</tr>
<tr>
<td>παχυών</td>
<td>iv 1279</td>
</tr>
<tr>
<td>παδών</td>
<td>i 1038; ii 597</td>
</tr>
<tr>
<td>πεέα</td>
<td>iv 40</td>
</tr>
<tr>
<td>πειρακίων</td>
<td>iii 10</td>
</tr>
<tr>
<td>πειραίνω</td>
<td>i 1099</td>
</tr>
<tr>
<td>πείρμος</td>
<td>iii 873</td>
</tr>
<tr>
<td>πείρω</td>
<td>ii 326</td>
</tr>
<tr>
<td>πελανος</td>
<td>i 1077</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>πελάφρωσι</td>
<td>i 1102</td>
</tr>
<tr>
<td>πεμπάξαω</td>
<td>ii 975</td>
</tr>
<tr>
<td>πεπάλαχθεω</td>
<td>iii 358</td>
</tr>
<tr>
<td>πεπαρμενέος</td>
<td>iv 1067</td>
</tr>
<tr>
<td>πέπον</td>
<td>i 1337</td>
</tr>
<tr>
<td>πεππορτήσες</td>
<td>iv 1203</td>
</tr>
<tr>
<td>πεπποτώτες</td>
<td>iii 321</td>
</tr>
<tr>
<td>περαιή</td>
<td>i 923; iv 78, 1213</td>
</tr>
<tr>
<td>περαιδήθεν</td>
<td>i 71</td>
</tr>
<tr>
<td>περαίτη</td>
<td>i 1281</td>
</tr>
<tr>
<td>πέριπη</td>
<td>ii 532</td>
</tr>
<tr>
<td>περί</td>
<td>i 138</td>
</tr>
<tr>
<td>περίαιγνωμι</td>
<td>ii 791</td>
</tr>
<tr>
<td>περίαλλα</td>
<td>ii 217</td>
</tr>
<tr>
<td>περίβάλλων</td>
<td>i 371</td>
</tr>
<tr>
<td>περίβλαχρός</td>
<td>iv 621</td>
</tr>
<tr>
<td>περίβλιών</td>
<td>iv 788</td>
</tr>
<tr>
<td>περίβρομεω</td>
<td>i 879; iv 17</td>
</tr>
<tr>
<td>περίδαιαω</td>
<td>iv 58</td>
</tr>
<tr>
<td>περίδρομος</td>
<td>iii 1085</td>
</tr>
<tr>
<td>περίηγης</td>
<td>i 559</td>
</tr>
<tr>
<td>περικιταπιττός</td>
<td>ii 831; iii 543</td>
</tr>
<tr>
<td>περικλαδής</td>
<td>iv 216</td>
</tr>
<tr>
<td>περικλείς</td>
<td>i 1069</td>
</tr>
<tr>
<td>περιπέλομαι</td>
<td>iii 130</td>
</tr>
<tr>
<td>περιποιλόν</td>
<td>ii 437</td>
</tr>
<tr>
<td>περιπρόδ</td>
<td>ii 867</td>
</tr>
<tr>
<td>περίπτυστος</td>
<td>iv 213</td>
</tr>
<tr>
<td>περιφρόρην</td>
<td>i 1581</td>
</tr>
<tr>
<td>περιφωρήθης</td>
<td>i 431</td>
</tr>
<tr>
<td>περιστώ</td>
<td>iii 74</td>
</tr>
<tr>
<td>περιτρέφων</td>
<td>ii 738</td>
</tr>
<tr>
<td>περιτροπαθήν</td>
<td>ii 143</td>
</tr>
<tr>
<td>περιτροχός</td>
<td>iii 1229</td>
</tr>
<tr>
<td>περιώσιον</td>
<td>i 496</td>
</tr>
<tr>
<td>πέσσω</td>
<td>i 283</td>
</tr>
<tr>
<td>πεύκη</td>
<td>iv 223</td>
</tr>
<tr>
<td>πέφαται</td>
<td>i 988; iv 555</td>
</tr>
<tr>
<td>περισσινή</td>
<td>i 48</td>
</tr>
<tr>
<td>πήχυων</td>
<td>i 379</td>
</tr>
<tr>
<td>πηλέω</td>
<td>iv 678</td>
</tr>
<tr>
<td>πηνίς</td>
<td>ii 301</td>
</tr>
<tr>
<td>πίπτω</td>
<td>iv 598</td>
</tr>
<tr>
<td>πίσυρες</td>
<td>i 671</td>
</tr>
<tr>
<td>πλαγκτός</td>
<td>iii 42</td>
</tr>
<tr>
<td>πλαδαρός</td>
<td>iii 1398</td>
</tr>
<tr>
<td>πλαδόω</td>
<td>ii 662</td>
</tr>
<tr>
<td>πλατάγη</td>
<td>i 1055</td>
</tr>
<tr>
<td>πλαταμών</td>
<td>i 305</td>
</tr>
<tr>
<td>πληθύς</td>
<td>i 239</td>
</tr>
<tr>
<td>πλήθω</td>
<td>iii 1392</td>
</tr>
</tbody>
</table>
INDEX TO THE NOTES

πλημμυρίς, iv 1260.
πλημμύρω, iv 706.
πλωίς, ii 1053.
πλωτός, iv 232.
πόδες, ii 932.
pοδακηθετάτος, i 180.
pόθη, i 242.
pολεύς, iii 21.
pολιηχός, i 312.
pολίος, i 454; iii 275.
pολυβεθής, iv 599.
pολυκύσας, iii 880.
pολυτρεμος, iv 161.
pολυρριμος, i 1231.
pολυφάρακος, iii 27.
pορασάω, ii 719.
pορτύγα, iii 1128.
pορφύρος, ii 204.
pορφύρω, iv 401, 935.
pοταμιής, iii 1219.
pοτάμιος, iii 447.
pοτιβάλλομαι, iv 1046.
pοτιδόρπιος, i 1209.
pρέσβειρα, iv 800.
pρηστήρ, iv 777.
pρήσαω, iv 819, 1537.
pρίω, iv 1671.
pρωιαλής, iii 73.
pρώδομος, ii 278.
pρώκολος, iii 201.
pρωμαλή, i 260.
pρως, ii 270.
pρωτάραιθε, i 215.
pρωτόπ, iv 453, 1013.
pρωτοπαιδιάζωμαι, iv 386: iii 595.
pρωπροκαταγήν, iii 595.
pρωρέω, i 225.
pρώς, iii 985.
pρωσκηθής, iii 588; iv 717.
pρωσπτύσσομαι, iii 1025.
pρωτιώσσομαι, i 815.
pρότοροι, i 564.
pροτούπτω, i 953.
pροχέω, i 635.
pρόχρον, i 1118; ii 249.
pροχόρη, i 456.
pρογη, i 11.
pροχυνίς, ii 964.
pροχύται, i 425.
pρωμυθείν, iv 1680.
pρωθήβης, i 132.

πρώτος, i 128.
πρωτοφυής, iii 851.
pτεράεις, iv 23.
pτέρων, iv 931.
pτύθω, iv 1405, 1539.
pτυθία, i 1184.
βασινος, iii 106.
βασιστίμως, iii 790.
βασφι, iii 139.
βέθος, ii 68.
βεία, ii 225.
βηγματε, iv 1575.
βηγτός, iii 848.
βής, iv 1497.
βήσω, i 539.
βυννος, i 669.
βινή, i 1027; ii 935.
βοιζων, iv 129.
βόμβος, i 1139.
βυμβων, iv 144.
βύσιον, i 1351.
βυτήρ, iii 1237.
βωχύς, iv 1545.
σαιων, i 1145.
σακίδες, i 787.
σημαντήρα, i 575.
σήματα, iv 554.
σηγαλάεις, iv 1195.
σίγυννος, ii 99.
σίδηροφόρος, ii 141.
σιμβλής, i 880.
σιφός, ii 204.
σκαφώ, iv 1102.
σκαρθύς, iii 1260.
σκηπτρον, iv 642: iv 1178.
σκειδείς, ii 404.
σκοτιν, i 25.
σκότιος, i 810.
σκυρηγέρος, ii 244.
σκυιώ, i 446.
σόλος, iii 1350; iv 657.
σπάφω, iv 874.
σπευθάρυς, iv 1544.
στάγε, iv 626.
στάδιος, i 200; iii 1226.
σταθερός, i 450.
σταλάω, iv 1064.
στελεθ, iv 957.
στέλλω, iii 205.
TO THE INDEX

<table>
<thead>
<tr>
<th>Greek Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ατρόφος</td>
<td>iv 1348.</td>
</tr>
<tr>
<td>στενος</td>
<td>ii 1204.</td>
</tr>
<tr>
<td>στεφάνη</td>
<td>ii 918.</td>
</tr>
<tr>
<td>στέφανος</td>
<td>iii 1003.</td>
</tr>
<tr>
<td>στέφανως</td>
<td>iii 1214.</td>
</tr>
<tr>
<td>στία</td>
<td>ii 1172.</td>
</tr>
<tr>
<td>στιχών</td>
<td>i 30.</td>
</tr>
<tr>
<td>στίχοι</td>
<td>iv 680.</td>
</tr>
<tr>
<td>στράτων</td>
<td>i 544.</td>
</tr>
<tr>
<td>στρεφόμαι</td>
<td>i 384; i 1058.</td>
</tr>
<tr>
<td>στρημές</td>
<td>ii 323.</td>
</tr>
<tr>
<td>στροφάλγης</td>
<td>iii 759; iv 140.</td>
</tr>
<tr>
<td>στύπος</td>
<td>i 1117.</td>
</tr>
<tr>
<td>στυφελίζω</td>
<td>i 273.</td>
</tr>
<tr>
<td>στυφελός</td>
<td>ii 1005.</td>
</tr>
<tr>
<td>συγκρίνω</td>
<td>i 681.</td>
</tr>
<tr>
<td>συμμητών</td>
<td>i 228.</td>
</tr>
<tr>
<td>συμμιγής</td>
<td>iv 674.</td>
</tr>
<tr>
<td>συμμαθών</td>
<td>iii 295.</td>
</tr>
<tr>
<td>συναίμω</td>
<td>iii 154.</td>
</tr>
<tr>
<td>συναρσία</td>
<td>iii 901.</td>
</tr>
<tr>
<td>συναρπέσω</td>
<td>iv 418.</td>
</tr>
<tr>
<td>σύνδρομος</td>
<td>ii 346.</td>
</tr>
<tr>
<td>συνεδρίασαμαι</td>
<td>i 328.</td>
</tr>
<tr>
<td>συνεχεῖ</td>
<td>i 1271.</td>
</tr>
<tr>
<td>συνηθολή</td>
<td>ii 1157.</td>
</tr>
<tr>
<td>συνημωσύνη</td>
<td>iii 1105.</td>
</tr>
<tr>
<td>συνήμαω</td>
<td>iv 1210.</td>
</tr>
<tr>
<td>συνόμοσ</td>
<td>iv 1339.</td>
</tr>
<tr>
<td>συνοίμοσ</td>
<td>ii 161.</td>
</tr>
<tr>
<td>συνίγης</td>
<td>iv 1617.</td>
</tr>
<tr>
<td>σφαίρᾳ</td>
<td>iii 135.</td>
</tr>
<tr>
<td>σφάεσ</td>
<td>iv 1290.</td>
</tr>
<tr>
<td>σφέος</td>
<td>i 872.</td>
</tr>
<tr>
<td>σφετερός</td>
<td>i 180.</td>
</tr>
<tr>
<td>σφήν</td>
<td>i 1204.</td>
</tr>
<tr>
<td>σφίς</td>
<td>i 28.</td>
</tr>
<tr>
<td>σφωτέρος</td>
<td>i 643.</td>
</tr>
<tr>
<td>σχέδων</td>
<td>iv 1081.</td>
</tr>
<tr>
<td>σχεδόν</td>
<td>iii 947.</td>
</tr>
<tr>
<td>σχέτλιος</td>
<td>ii 1028.</td>
</tr>
<tr>
<td>σῶμα</td>
<td>ii 296.</td>
</tr>
<tr>
<td>ταλασσίος</td>
<td>iii 292.</td>
</tr>
<tr>
<td>τάμων</td>
<td>i 868; ii 143; iv 340.</td>
</tr>
<tr>
<td>ταρσός</td>
<td>ii 934; iv 1519.</td>
</tr>
<tr>
<td>τάφρος</td>
<td>i 13; 1238.</td>
</tr>
<tr>
<td>ταχύς</td>
<td>i 83.</td>
</tr>
<tr>
<td>ταφὴν</td>
<td>ii 840.</td>
</tr>
<tr>
<td>τείρεα</td>
<td>iv 261.</td>
</tr>
<tr>
<td>τείκμας</td>
<td>i 499; ii 412; iii 1002.</td>
</tr>
<tr>
<td>τελαμών</td>
<td>ii 1041.</td>
</tr>
<tr>
<td>τελέω</td>
<td>i 252; 895.</td>
</tr>
<tr>
<td>τέκνων</td>
<td>iii 412.</td>
</tr>
<tr>
<td>τέκνας</td>
<td>i 1237.</td>
</tr>
<tr>
<td>τείχω</td>
<td>iv 1640.</td>
</tr>
<tr>
<td>τέώ</td>
<td>iv 1410.</td>
</tr>
<tr>
<td>τερσαίων</td>
<td>iv 1405.</td>
</tr>
<tr>
<td>τετμήως</td>
<td>iv 156.</td>
</tr>
<tr>
<td>τετράγωνος</td>
<td>iii 412.</td>
</tr>
<tr>
<td>τετράκις</td>
<td>ii 974.</td>
</tr>
<tr>
<td>τετραφάλνης</td>
<td>iii 1228.</td>
</tr>
<tr>
<td>τετράφαλον</td>
<td>ii 920.</td>
</tr>
<tr>
<td>τέτραχα</td>
<td>i 1167.</td>
</tr>
<tr>
<td>τέώ</td>
<td>iv 821.</td>
</tr>
<tr>
<td>τηκέδων</td>
<td>iv 902.</td>
</tr>
<tr>
<td>τήκω</td>
<td>iii 1021.</td>
</tr>
<tr>
<td>τηλύγετος</td>
<td>i 99.</td>
</tr>
<tr>
<td>τήμος</td>
<td>iv 252; 1400.</td>
</tr>
<tr>
<td>τηθύσιος</td>
<td>iii 651.</td>
</tr>
<tr>
<td>τιθεσθαι</td>
<td>iii 631.</td>
</tr>
<tr>
<td>τιμάορος</td>
<td>iv 1309.</td>
</tr>
<tr>
<td>τίφος</td>
<td>i 127; ii 822.</td>
</tr>
<tr>
<td>τίχος</td>
<td>ii 73.</td>
</tr>
<tr>
<td>τόσος</td>
<td>i 1731.</td>
</tr>
<tr>
<td>τόφα</td>
<td>iii 807; iv 1487.</td>
</tr>
<tr>
<td>τρητός</td>
<td>iii 1299.</td>
</tr>
<tr>
<td>τριγλάχωρ</td>
<td>iv 310.</td>
</tr>
<tr>
<td>τρισθός</td>
<td>ii 374.</td>
</tr>
<tr>
<td>τριφάλεια</td>
<td>ii 1060.</td>
</tr>
<tr>
<td>τριφός</td>
<td>i 1168.</td>
</tr>
<tr>
<td>τύπανος</td>
<td>i 1139.</td>
</tr>
<tr>
<td>τύτης</td>
<td>iv 762.</td>
</tr>
<tr>
<td>τύφω</td>
<td>ii 134.</td>
</tr>
<tr>
<td>τόω</td>
<td>i 113.</td>
</tr>
<tr>
<td>óδεω</td>
<td>ii 528.</td>
</tr>
<tr>
<td>υἱὲς</td>
<td>ii 1093.</td>
</tr>
<tr>
<td>υλοκυργός</td>
<td>ii 80.</td>
</tr>
<tr>
<td>υμήν</td>
<td>iv 1648.</td>
</tr>
<tr>
<td>υπαίθρον</td>
<td>ii 735.</td>
</tr>
<tr>
<td>υπακούω</td>
<td>iv 1381.</td>
</tr>
<tr>
<td>υπατος</td>
<td>i 222.</td>
</tr>
<tr>
<td>υπεύθυ</td>
<td>iii 1077.</td>
</tr>
<tr>
<td>υπεκβάλλω</td>
<td>i 596.</td>
</tr>
<tr>
<td>υπεκτρατάμων</td>
<td>iv 225.</td>
</tr>
<tr>
<td>υπεξαφίω</td>
<td>ii 983.</td>
</tr>
<tr>
<td>υπεξερίω</td>
<td>ii 1181.</td>
</tr>
<tr>
<td>υπέρ</td>
<td>i 1030; iv 1693.</td>
</tr>
<tr>
<td>υπερβάλλω</td>
<td>iv 1693.</td>
</tr>
<tr>
<td>υπερεύγουμαι</td>
<td>ii 984.</td>
</tr>
</tbody>
</table>
INDEX TO THE NOTES

υπερέχω, iv 1562.
υπέρορον, i 1030.
υπερπληστατος, ii 4.
υπερφίλος, i 1334.
υπεύδιος, i 584.
υπηρίον, iv 1577.
υπηφός, iv 841.
υπίσχομαι, ii 24.
υπό, i 794; ii 1032; iii 288, 321; iv 1263.
υποβληθην, i 699.
υποδείδω, iii 318.
υποδεισαίος, iii 435.
υποδέχομαι, iii 425.
υποδήσσω, iii 274.
υποεργάς, i 220.
υποέστην, iii 501.
υποδέχομαι, iv 109.
υποκλάω, i 533.
υποκρίνομαι, iii 546.
υποσκέω, i 451.
υποσμύκω, ii 445.
υποσταίνω, iii 390.
υποτρήγω, iv 328.
υποτροπίη, i 1052.
υποφήτης, i 1311.
υποφήτωρ, ii 22.
υποφράομαι, i 462.
υποχάζομαι, i 1101.
υποφόριος, iv 168.
υψώθ, ii 1282.
υψοτ, iii 257.
υώ, ii 1115.

φάλαγξ, i 375; ii 843.
φάος, ii 333.
φάσαι, iv 1200.
φάτις, i 5.
φέω, iv 1391.
φηγός, iv 205.
φηλάω, iii 953.
-ας, ii 494.
φίλος, iii 402.
φιλάτης, ii 949.
φιλή, iii 278.
φοιβάω, ii 302.
φαῦταλεος, iv 55.
φαῦλεδ, i 221.
φορβάς, ii 89.

φίγαθε, ii 829.
φύτα, iv 5.
φυλακος, i 132.
φυλλοχόος, iv 217.
φύξιος, iv 699.
φύω, ii 59; iii 673.
φύως, iv 763.
φυτιάω, iii 410.
φυταλιχ, ii 1003.
φωριάμος, iii 802.

χάζομαι, iv 190.
χαίων, iv 972.
χαίρω, iv 31.
χαλάγρητος, i 473.
χαλκοβαρής, i 1196.
χάσω, iv 1607.
χαρπός, i 1280.
χειρ, i 1330.
χέρης, iii 403.
χερμάς, ii 605.
χθις, iv 1397.
χθόνιος, ii 504; iii 1217; iv 1322.
χλεύη, iv 1720.
χλός, ii 1216.
χριάω, ii 43.
χραιμέω, ii 218.
χρείωμαι, i 413.
χρεώ, i 491; iii 33, 599.
χρέως, iii 189; iv 530.
χρησμοισθην, i 837.
χρίωτα, ii 1081; iv 1679.
χρυσάρος, iii 1283.
χράς, ii 200.
χύτα, i 1075.
χυτλάω, iv 1311.

ψηφίς, iv 655.
ψυχαργεώ, ii 833.
ψύχω, iv 1527.

ωϊσάμην, i 291.
ἄλκας, iii 1054.
ωμοθετέω, iii 1033.
ώτος, ii 1006.
ἀμανή, iii 1390.
ἀνή, iii 1138.
ἀνεί, ii 599.
ἀνεί, i 340.
ADDENDA AND CORRIGENDA

Introd. p. 20 (d). The title Ναυπάκτια which is found in Pausanias seems undoubtedly correct, though our Schol. and Apollodorus give Ναυπακτικά. The adj. is Ναυπάκτιος.

Introd. p. 32, l. 18. For ‘Hyllaeans’ read ‘Hylleans’.

Introd. p. 32, l. 24. For ‘Eōos read ‘Εϕος

Introd. p. 59, l. 26. The date of Irenaeus is very doubtful; v. Pauly-Wissowa, Real-Encyc.

Introd. p. 64, l. 16. For ‘1910’ read ‘1901’.

I 672. The reading of the MSS., ἐπιχυροδούσαι, has been recently defended by Seaton (Class. Rev. xxvi 83). In the Oxford text he reads Passow’s ἐπιχυροαύση. Neither reading is satisfactory, but, on the whole, I still prefer Passow’s conjecture.

I 1066. In Commentary delete the words ἀπ. λέγ. See on IV 1151.

II 233. In text for ἐν read ἐν

II 281. The trans. use of ἀροβέα, which is not Homeric, occurs in the lines of Hesiod quoted on IV 1665.

III 33. θελκτήριον corresponds to θέλξαι in line 28; cf. πόθων θέλγητρα, Ath. 220 F. χρεία 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. ὑπερεσχεθε can hardly be genuine, and has, probably, displaced ὑποεσχεθε (cf. Il. vii 188, ὑπεσχεθε χείρα). We find ὑπεσχεθό in 1704, but Ap. has both ὑπίσχομαι and ὑποπίσχομαι, ὑπέστην and ὑποέστην, and also uses ὑποπίσχανω. If ὑποεσχεθε were corrupted into ὑπεσχεθε, the change to ὑπερεσχεθε would have been made to complete the metre.

IV 1770. The Schol. on Pind. O. 7. 156 says, in reference to Aegina, ἕστι δὲ καὶ ὁ Ἀμφορίτης ὁγὼν, οὗ Καλλίσαχος μέμνηται ἐν τοῖς ἱάμβοις.
PA  Apollonius Rhodius
3872  The Argonautica
Al 1912a