



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

2929 e. 26

= S. Class. Gr. 130

(C = C. Gr. H. 310)

10.1

BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.,

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE EPICS OF HESIOD.

BY

F. A. PALEY, M.A.

SECOND EDITION, REVISED.

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL AND SONS, YORK STREET, COVENT
GARDEN.

1883.

THE
EPICS OF HESIOD.

WITH AN ENGLISH COMMENTARY

AND THE READINGS OF FOURTEEN MSS. COLLATED FOR
THIS WORK.

BY

F. A. PALEY, M.A.

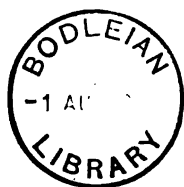
EDITOR OF AESCHYLUS, ETC.

*Ἡγοῦμαι ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι—τὰ ὑπὸ τῶν ποιητῶν λεγόμενα
οἶόν τ' εἶναι συνιέναι ἃ τε ὁρθῶς πεποιήται καὶ ἃ μὴ.*

PLATO, Protag. p. 339A.

LONDON;
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL AND SONS, YORK STREET, COVENT
GARDEN.

1883.





PREFACE.

THE present edition of HESIOD was undertaken, not indeed to satisfy a want in Classical Literature, which can hardly be said to be generally felt, but from a wish to bring more into use in our schools and colleges the works of a poet so widely celebrated in antiquity, yet by a kind of common consent, or long established fashion, in this country at least, so little studied in modern times.

Whatever opinions may be held as to the real dates of the Homeric and the Hesiodic poems, both in their original forms and in the perhaps much altered and interpolated recensions which have come down to us, one fact remains indisputable; they are the only extant Greek writings which have any claim even to approximate to the Epic age, properly so called. Consequently, their value merely as literature is not the only ground of their fitness and utility for students of Greek; they are not less important in a linguistic point of view, viz. as affording an insight into the peculiarities of the Epic style and dialect, all the more valuable because emanating from distinct centres of the epic art.

That there are some causes for the comparative neglect of Hesiod is not fairly to be denied. Hesiod, though regarded by the ancients as the rival and contemporary of Homer, is eclipsed by him both in the choice of a subject and the treatment of it. It is not to be expected that the matter-of-fact and unimpassioned poetry of the "Works and Days"¹, full as the poem is of "proverbial philosophy," often obscure, occa-

¹ I use a common, but incorrect version of *Ἔργα καὶ Ἡμέραι*, which means, "Farm operations and lucky and unlucky days." The poem, as Prof. Mahaffy well remarks (*Hist. Lit.* i. 105), comprises much of what the later Greeks called *Oeconomica*, e. g. the choice of a wife and the conduct of a household.

sionally trivial, should attract readers equally with the story of Achilles' wrath, or the wanderings of Ulysses.² Nor is the Theogony more inviting in its subject-matter, or more genial and elevated in its composition. On the contrary, it is certainly a dull poem, for it contains little more than a formal catalogue of names and pedigrees, relieved only by a few brief descriptive episodes,—in a word, it is a compendium of dogmatic theology, according to the earliest Greek notions of it, done into verse. It may be conceded too, that the genius of the two poets, Homer and Hesiod, is as different as are the merit and the object of their compositions and the style of their versification, which may be called respectively the heroic and the didactic, the object of the one being to amuse, of the other to instruct.³

It must be added as a further reason discouraging to the study of Hesiod, that considerable doubts have been raised as to the authenticity of the Theogony, at least in its present form. One of the ancients at least⁴ did not believe Hesiod to be the author of it; yet Herodotus, in a well-known passage (ii. 53), appears specifically to recognise a Theogony by Hesiod, and to assign to it a date not later than Homer:—*Ἡσίοδου*

² "The fundamental feature of the Homeric school is an absorption of the author in his subject. He is the secret mover of the dramatic mechanism by which his heroes are exhibited, himself remaining invisible. The genius of Hesiod, on the other hand, is essentially personal, or 'subjective.' This is peculiarly the case with his two chief productions; and the more it is so, the more Hesiodic they are. In the Works, not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being, transported beyond self into the regions of heroism and glory, a gifted rustic, impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity."—*Col. Mure*, *Hist. Gr. Lit.* ii. p. 379.

³ "Hesiodi carmina—non tam ad delectandos quam ad docendos auditores comparata sunt."—*Schoemann*.

⁴ Pausanias, viii. 18. 1; ix. 27. 2; ib. 31. 4, who says the Boeotians themselves did not acknowledge the Theogony as Hesiod's. And G. F. Schoemann, in his "Commentatio Critica" on Hesiod (Berlin, 1869), p. 4, thinks they gave a right judgment, but not one founded on any ancient tradition; they merely adopted the conclusions of the more recent critics.

γὰρ καὶ "Ὀμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μιν πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι· οὔτοι δὲ εἰσι οἱ ποιήσαντες θεογονίην "Ἑλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἰδὲα αὐτῶν σημήναντες.

Now, though we cannot be at all sure that the present Theogony is the very one alluded to by Herodotus, or that it forms a complete poem as we have it, or is wholly genuine, and that nothing has been lost and nothing interpolated; still there is every reason to think that at least it contains a great deal that has descended from a remote antiquity. The same indeed may be said of it as of the "Works;" that it is *possibly* a patchwork of several scraps of antiquity,—a compilation rather than an entirely original production,—perhaps adapted by a poet or rhapsodist called Hesiod, perhaps conjecturally attributed to him in the absence of any certain authorship, perhaps put together, arranged, altered, interpolated by successive rhapsodists at a later period. The pure metal of the true epic age may still exist, though it has suffered alloy in passing through many crucibles in the hands of many different workmen.⁵

We say, all this is *possible*, thereby allowing the widest scope for the many theories respecting the Hesiodic poems that have been propounded. We by no means are driven to the necessity of admitting that it must be so, especially in the face of a remarkably uniform and very authentic testimony of great antiquity in favour of the genuineness of at least the two principal Hesiodic poems even as we now have them. To mention only a few of these:—Pindar cites from Hesiod by name⁶ a

⁵ Mr. Mahaffy (Hist. Gr. Lit. i. p. 110) observes that "both poems agree in their piecemeal character, and seem to be the production of the same sort of poet,—a man of considerable taste for collecting what was old and picturesque, but without any genius for composing from his materials a large and uniform plan." Schoemann (Comment. Crit. p. 8) thinks the poem in the main ancient and genuine, but adds, "hoc ipsum quod nos hodie legimus carmen, eodem quo nunc est ambitu, iisdem partibus, eadem forma et dispositione ab Hesiodo profectum esse non adducor ut credam."

⁶ Isthm. v. 67. Thucydides mentions 'Hesiodos δ ποιητὴς as buried at Oeneon in Locris, iii. 96.

proverb now extant in the "Works." Aeschylus, the contemporary of Pindar, has founded the play of the Prometheus Bound entirely upon the Theogony, and he has copied it so minutely, that it would take a considerable space to bring together the parallel passages from both poems.⁷ Aristophanes distinctly refers both to the Theogony and to the "Works;" to the latter under the name of Hesiod. Thus Av. 693,

Χάος ἦν καὶ Νὺξ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
Γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν,

manifestly refers to v. 116—124 of the present Theogony. And in Ran. v. 1032,

Ὅρφεός μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
Μουσαῖός τ' ἐξακέσσει τε νόσων καὶ χρησμοῦς, Ἑσιόδος δὲ
Γῆς ἐργασίας, καρπῶν ἔσρας, ἀρότους·

it is equally clear that the Ἔργα are specified.

Plato more than twenty times refers to Hesiod; it will suffice to cite a single passage, Symp. p. 178, B:—Ἑσιόδους πρῶτον μὲν Χάος φησὶ γενέσθαι, Γῆν τε καὶ Ἔρωτα.—Ἑσιόδω δὲ καὶ Ἀκουσίλειος ὁμολογεῖ.

Which alludes to Theog. v. 116—8,

ἦτοι μὲν πρότιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
ἥδ' Ἔρος.

And surely the testimony of a writer 400 years before Christ should outweigh the opinion of Pausanias, nearly 200 years after that era,⁸ against the genuineness of the Theogony.

⁷ Compare especially Prom. 785 with Theog. 894, where see the note.

⁸ Colonel Mure (Hist. Gr. Lit. vol. ii. p. 418 seqq.) inclines to the opinion, though not very decidedly, that Pausanias' statement is correct; and yet, he observes, there appears to be no trace of scepticism as to the authorship of the Theogony either among the Alexandrian grammarians, or their predecessors of the early Attic school. Of the authorship, integrity, and great antiquity of the "Works," he entertains no doubt; the Theogony he thinks is, in the main, equally ancient, but that it was really written by a poet not even a Boeotian by birth (ii. p. 430).—The opinion of Schoemann is that the Theogony was composed by some poet about the time of Peisistratus; that he adopted the name of Hesiod because this peculiar school of poetry was generally known as 'Hesiodic' (Comment. Crit. p. 6), and that he designed the Theogony to form an introduction to an older poem attributed to Hesiod, the Κατάλογος γυναικῶν.

Nevertheless, it may perhaps be granted, and rather as a matter of regret than as materially invalidating the claim to great antiquity which in the main the Hesiodic poems clearly possess, that considerable alterations have been introduced into them in later times. Such are, in all probability, the prefixing of a short proeme or introduction to the "Works," and of a much longer one (or rather, a combination of several proemes*) to the Theogony, and possibly, the addition of a good many verses at the ends of both poems, not to mention the occasional introduction of Homeric verses. The expansion, so to say, or amplification of many passages by a somewhat tiresome repetition, or by the addition of feeble and merely supplementary lines, and lastly, the insertion of episodes more in the descriptive style than was congenial to the Muse of Hesiod, are indications that the original work has been tampered with by the inferior genius of rhapsodists, or by the hands of literary compilers and revisers.¹ Such is, perhaps, the account of the storm in v. 505 seqq. of the "Works," and of the battle of the Titans in v. 675 seqq. of the Theogony. Such liberties were more easily taken with the text of Hesiod than with that of Homer, because no authentic edition of the former poet is known to have been issued and generally received, as was the recension of Homer, said to have been made (whatever may be the value of the story) by the command of Peisistratus. It is not improbable that some such attempt was made, not by promulgating an authorised written text, but by instructions given to rhapsodists, in order to rescue as far as possible the true Homeric poems, as they were then believed to be recognisable, from the accretions which the genius or ambition of Homerids and feebler imitators, was continually adding to them.²

* According to K. O. Müller, of an original proeme, a hymn to the Muses, and an epilogue.

¹ Dr. Flack, in his edition of the Theogony (Berlin, 1873), nearly always agrees with the criticism in this work, in the rejection of spurious passages.

² There seems to have been a tradition that Hesiod was revised by order of Peisistratus; see fragm. cxiii. ed. Goettling. But this is doubtless a part

At a time when the ancient epic poems were handed down orally, as the most precious national properties, by professional reciters called *rhapsodists*,—men undoubtedly, in the earlier ages, often of high genius, and quite capable of appreciating and (even when they added to it) of sustaining the *unity* of a great epic composition, though in Xenophon's time they had become a degenerate race whom he speaks of as *ἔθνος ἡλιθιώτατον*³,—there were likely to exist several more or less local versions or recensions of Homer and Hesiod, the collation and adaptation of which occupied the critical skill of the compilers and collectors at a time when all Greek literature was regularly committed to writing.⁴ And it was perhaps hardly avoidable but that the earliest transcribers should have sometimes so combined these different recensions as to cause occasional repetition, abruptness, and tautology. Internal evidence strongly confirms a theory highly probable in itself, and one that satisfactorily accounts for many phenomena in our present text of Hesiod, which on any other supposition would be very difficult to explain.⁵

Still, with all these defects, there is much in the curious and unique poem called the "Works and Days," much also even in the inferior Theogony, that deserves a more careful and critical study than it commonly obtains. Besides many legends, evidently derived from the remotest antiquity, and now largely

of the later story, which made Hesiod to be not only the contemporary but the rival of Homer. It is curious that the ancients themselves identified the "cyclic" with the Homeric poems and even hymns. Pindar does not hesitate to call Homer himself a *rhapsodist*, Isthm. iii. 55—7. In fact, Homer and Hesiod were names representing sometimes a school, sometimes the individual poet.

³ Conviv. iii. 6.

⁴ This appears, from the evidence we possess, to be much later than has commonly been supposed. See the editor's pamphlet, "Bibliographia Graeca" (Bell and Sons).

⁵ Professor Jebb observes (Primer, p. 43), "The Theogony has come to us in a confused and corrupt state, but is probably Hesiod's in the main, as the ancients generally held." Schoemann, Comment. Crit. p. 65, "sane non omnes Theogoniae partes unius aut auctoris aut aetatis esse nemo hodie diffinitur."

identified with Hindu literature and mythology, the Theogony has been described by a critic of acknowledged authority as a poem containing "thoughts and descriptions of a lofty and imposing character, and for the history of the religious faith of Greece, a production of *the highest importance*."⁶ If we acquiesce even partially in this judgment, we must allow that it is hardly creditable to English Scholarship that no edition of Hesiod, (if we except Gaisford's, who has attempted little or nothing for the author in original criticism,) should have appeared in this country since Robinson's learned but somewhat heavy quarto edition, published at Oxford in 1737.⁷

If the literary value of Hesiod should be depreciated on the above grounds; if it should be said, that at best we have but fragmentary portions of what never could even in their perfect state have been *great* poems; there remains the value attached to every remnant of the earliest Greek composition, as illustrative of the *language*. Attempts have been made to show, that Hesiod must have lived at least a century later than Homer, and a date has been assigned to him as low as B.C. 735. In the opinion of Herodotus, whose authority for the assertion we know not, and who perhaps merely repeated a popular notion, he flourished about B.C. 850.⁸ Modern scholars in general do not think the earlier date tenable; but no doubt seems ever to have been entertained by the ancients themselves. It has been observed, that Hesiod is even generally mentioned *before* Homer, as in the passage of Herodotus quoted above. The Parian Marble (though its authority in such matters is worth little) makes Hesiod older than Homer by about thirty years.

⁶ K. O. Müller, *Hist. Gr. Lit.* p. 87.

⁷ Robinson collated, for the first time, three or four of the MSS. in the Bodleian Library. His collations I have often found to be inaccurate; yet I suspect Gaisford took them from Robinson, without consulting the MSS. at all.

⁸ Professor Jebb (*Greek Literature Primer*, p. 40) says, "The best ancient and modern authorities are probably right in placing Hesiod about 850—800 B.C." In estimating the value of Herodotus's testimony, we must, of course, take into account the absence of written books, and the strong tendency to exaggerate on the side of antiquity.

The ancient tradition, embodied in the spurious and late poem called 'Ὀμήρου ἄργων, and in one reading of v. 657 of the "Works," that Homer and Hesiod entered into a personal contest in their art, points in the same direction, and confirms the testimony of antiquity, that Hesiod lived nearly nine centuries before Christ. The reader may find all that perhaps need be said on this subject in the pages of Grote, Mure, K. O. Müller, and in the more recent work of Professor Mahaffy on the History of Classical Greek Literature. Goettling, who has investigated the matter with great learning (see Preface to his edition, p. xvi—xviii), sums up his view of it thus: "Mihi nunc fere acquiescendum videtur in sententia Herodoti, qui Hesiodum, i. e. Theogoniae poetam, et Homerum quadringentis fere annis suam ipsius aetatem dicit antecedere." K. O. Müller also (Hist. Gr. Lit. p. 82) pointedly says, "In Hesiod especially, if we may judge from statements of the ancients, and from the tone of his language, sayings and idioms of the highest antiquity are preserved in all their original purity and simplicity."

Less monotonous than the Theogony, if somewhat more desultory, is the poem called the "Works and Days." Indeed, so curious a treatise on the life and farming operations of the primitive Hellenes is at least as well worth the perusal as the mythology of the Attic Tragedies. Though utterly remote from anything like sentiment or pathos, it has a genuine earnestness about it; and it derives some interest too from being the model on which Virgil composed his "Georgics."

Nothing can be more interesting and instructive than to compare the development of mind and character in the two great epic and didactic poets of antiquity, Homer, the representative of the Asiatic and Ionic¹ phase of life, and

¹ The "Aeolo-Asiatic" and "Aeolo-Boeotic" is Col. Mure's expression. Prof. Jebb (Primer, p. 41) remarks that through the wide-felt influence of the Delphic cultus of Apollo, "Hesiod's poetry had some contact with Doric teaching," and he instances the doctrine of *δαίμονες* (Op. 122), and the connexion of the office of poet with that of prophet (Theog. 32).

Hesiod, of the European and Hellenic. "Hesiod's poetry," says K. O. Müller, "is a faithful transcript of the whole condition of Boeotian life: and we may, on the other hand, complete our notions of Boeotian life from his poetry." But while Homer represents the chivalrous buoyant susceptibility of the Ionic character, Hesiod takes the more gloomy view of life; of its toils and miseries, the frauds and faithlessness of his fellow-men, the corruption of judges, the selfish unfairness even of brother to brother. It is on this ground alone that we can consent to regard the singular episodes about Prometheus and Pandora, and of the golden and other deteriorated ages, as an integral part of the original poem.² They both indirectly inculcate the same doctrine, that man is born to woe and disappointment; that he has lapsed from a higher and happier estate, and has now to earn a scanty livelihood by the sweat of his brow. The ethical precepts interspersed relate principally to economic, but partly to religious and ceremonial matters. They are not subjects adapted to poetry; but, as assuming an oracular tone, and as designed to be impressed in the most convenient form on men's minds, they are *versified* and that is all we can say of them. Hesiod himself, however, held that he had the gift of poetry specially imparted by the Muses, and that he was commissioned to sing truth and not fiction. Whence we may fairly draw two inferences; first, that the pre-Hesiodic poetry could not have been of a very high excellence; secondly, that some poems did exist of a fanciful and wholly fictitious kind, but which he considered as beneath

² Goettling unhesitatingly regards the present "Works" as a compilation of various proverbs, fables, and didactic essays, by different hands. Praef. p. xxxv—xl. His theory is stoutly contested by Colonel Mure (ii. p. 383 seqq.). "Most of Hesiod's idioms of sentiment or language are so marked in themselves, so peculiar to this single work (viz. the *Ἔργα*), and so generally distributed over its text, that, had that work been the production of a historical epoch of Literature, and, as such, placed beyond the arena of modern controversy, there are few probably which by their own internal evidence would have so completely excluded, even in the most fanciful quarter, the remotest doubt of their emanating from a single author." (ii. p. 395.)

the dignity of a poet, whose mission it was to benefit his fellow-creatures, rather than to amuse them by giving scope to imagination.

The "Works and Days" is not properly a didactic composition, nor a professed treatise on either economy or agriculture. These are not even the prominent points of the poem, which is rather of a subjective and personal nature, and is concerned principally with the attempt to improve and reinstate by industry a spendthrift brother who has been reduced to beggary by his own folly, dishonesty, and improvidence. Hesiod writes in the tone of one smarting under a sense of injustice, and made a pessimist by the wrongs that, whether real or fancied, rankle in his mind. The poem might, as Colonel Mure remarks³, have been more fitly styled "A letter of remonstrance and advice to a brother." Between himself and his brother the poet's thoughts are mainly divided. The maxims which form so considerable a part, are generally peculiarly applicable to the case of Perses; and the interposed episodes are so many fables or stories symbolically conveying a moral equally applicable to the circumstances. Under Prometheus and Epimetheus, the genius of Forethought and Afterthought, i. e. providence and vain regret, the poet seems, as Colonel Mure observes, to have symbolised himself and his brother. Hence we may explain the apparent anomaly, that nearly the same story of Prometheus and Pandora is repeated in the Theogony.

Nothing, we may safely say, is less likely, or less justified by internal evidence, than that Hesiod was in any way indebted to Homer. The style, the imagery, the subject of each, are as different as the countries where the authors respectively resided. A difficulty certainly presents itself in the many Homeric words and phrases and even passages (as the lists of Water Nymphs and Rivers) found in Hesiod. Both Goettling and K. O. Müller, as well as Colonel Mure, adopt the theory, that both poets separately and independently derived the phrases and ex-

³ Vol. ii. p. 385.

pressions which they exhibit in common, from the common source of an earlier poetry. There must indeed have been a large mass of matter current among the rhapsodists, and partaking of the nature of epic common-places, before literature had become fixed by being written down, revised and edited by more or less competent judges of the spurious and the genuine. Still, it must be confessed, that an interpolation of Homeric verses into the Hesiodic poems might easily have occurred through rhapsodists familiar with both poets alike. That the converse does not appear to have happened to any great extent, may be accounted for, on the ground of the greater popularity and therefore more frequent recitations of the Homeric poems.

No valid argument can be drawn from certain differences, real or supposed, between the Homeric and Hesiodic mythology, as to the relative dates of the two poets. This view has been enlarged upon by Mr. Grote: but these differences do not amount to more than what might naturally be looked for in two contemporary poets treating of religious legends indefinitely older than themselves, and varying somewhat according to local developments.

What Herodotus means by saying that both Hesiod and Homer *made a theogony for the Greeks*, was perhaps nothing more than this; that their poems gave a sanction, a popularity, and an universal acceptance under a definite form to the most authentic legends then current respecting the names, affinities, and attributes of the gods and demigods. Long examination of this question, from the details of the "Troica" preserved in Pindar and the tragics, as well as in the earlier Greek art, has fully convinced me, that the "Homer" of that period was mainly comprised in the "Cypria," and other poems which we are accustomed to distinguish as "Cyclic." Herodotus must have referred to the "Cypria" in saying that Homer "made a Theogony"; for we know that the origin and pedigrees of the gods were narrated in that work; whereas in our present

Homeric texts the system of polytheism is completely established, and its existence assumed throughout. "Every legend," says K. O. Müller⁴, "which could not be brought into agreement with this poem (Hesiod's Theogony), sank into the obscurity of mere local tradition, and lived only in the limited sphere of the inhabitants of some Arcadian districts, or the ministers of some temple, under the form of a strange and marvellous tale, which was cherished with the greater fondness because its unconformity with the received theogony gave it the charm of mystery." But "if," the same writer well adds, Hesiod's "system had been invented by himself, it would not have met with such ready acceptance from succeeding generations."⁵

This, in fact, is a point of view from which the writings of Hesiod may be contemplated with peculiar interest. If Hesiod did not *invent* the legends of the Theogony, whence did he obtain them, and what must we suppose to have been their ultimate source? Modern research in the science of comparative mythology unhesitatingly answers, "the religious system and traditions of India."⁶ Incorporated with these we seem to recognise some of the primitive and nearly universal traditions of the human family: obscure reminiscences relating to the creation of the world, to ancient races which had long passed away, and generally to a state of mankind higher, more godlike, more exempt from sin and toil, such as we are used to contemplate man when first placed on the earth, as represented in the Mosaic accounts. Goettling indeed⁷ strongly opposes

⁴ Hist. Gr. Lit. p. 87.

⁵ "The poet's chief sources in the Theogony must have been old hymns preserved in the temples, and folklore which lived in the mouths of the people. He was not making a new system on an artistic plan of his own. He was simply trying to piece together a very old system of which he had found the fragments, and which he did not always understand. The legends massed together, rather than blended."

⁶ Sir G. W. Cox's valuable manual, "An Introduction to the Science of Comparative Mythology and Folklore" (Kegan Paul, 1881) should be in the hands of all students of Hesiod, to whom he repeatedly refers. Both Semitic and Assyrian influences must now be taken into account.

⁷ Praef. p. xlviii.

times, was not correctly understood, and therefore was sometimes misapplied. The following passage will give the reader a clear idea of what is meant (Il. xvi. 366—378) :—

ὡς τῶν ἐκ ναφῶν (νηῶν) γένητο Φιαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἔκτορα δ' ἴπποι
ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
Τρωϊκὸν, οὗς ἄφέκοντας ὀρυκτὴ ταφρὸς ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ Φερυσόρματες ὠκίες ἴπποι
Ῥέξαντ' ἐν πρώτῳ βυμῷ λίπον ἄρμα Φανάκτων,
Πάτροκλος δ' ἔπετο σφεδαρὸν Δαναοῖσι κελεύων,
Τρῶσι κακὰ φρονέων. οἱ δὲ Φιαχῇ τε φόβῳ τε
πάσας πληῖσαν ὁδοὺς, ἐπεὶ ἄρ' ἐμάχεν· ὕψι δ' ἄγελλα
σκιδραῖ' ὑπὸ νεφέων, ταυρόντο δὲ μόνυχες ἴπποι
ἄφορρον προτὶ Ῥάστῳ ναφῶν (νεῶν) ἄπο καὶ κλισιάων.
Πάτροκλος δ' ᾗ πλείστον ὀρυνόμενον Φίδε λαὸν,
τῇ β' ἔχ' ὁμοκλήσας.

Here, in twelve consecutive verses, the *F* or digamma is to be supplied not less than thirteen times. In the first verse, we compare the Latin *navis* and *navium*, by which we are sure that *νηῶν* is not an original form, any more than *νεῶν* in the last verse but two. But, if the old word for a ship was *ναf-s*, we can readily explain the long and the short genitive plural by the double and the single digamma, *ναffῶν* and *ναfῶν*. So again *ἴδε* in the last verse but one must have been *Φίδε*, because the Latins said *vid—ere*.⁵

We have then not less than *five* distinct proofs of a lost *F* in the early Greek language, any one of which is sufficient in itself to establish the fact. These are (1) the place of *F* in the Latin alphabet, left vacant in the Greek. (2) The frequent occurrence of *hiatus* or open syllables in particular words. (3) The analogy of Latin words, evidently identical with the Greek, which take the *v*, as *vinum*, *vicus*, *vis*, compared with *οἶνος*, *οἶκος*, *ἴς*. (4) Numerous *written* examples of the *F* in coins and inscriptions. (5) Words in which *v* is added as an equivalent to the lost *F*, e. g. *αἰήρ* for *ἄήρ*, *αἰῶς* for *ἠῶς*, *ἀρεῦιος* for *ἄρειος*, *αὔατα* for *ἄτα*, *φαῖος* for *φᾰός*, &c.

When the Emperor Claudius vainly fancied that imperial

⁵ For the digamma in *λαός* and *ἑλλά*, see Curtius, Gr. Et. 364 and 390. The German *leute* retains it in the former word.

authority could alter a received alphabet⁶, he introduced the use of three letters, one of which was the *F*, to represent *V* as distinct from *U*. This letter he *inverted*, i. e. he wrote EVLGVS, AMAEIT, *vulgus, amavit*. This then is an additional recognition of its use, which may have lingered on, in some Aeolic *patois*, even to Claudius's own time, though it was probably in him a piece of learned pedantry borrowed from books. But the *F* of Hesiod and Homer had rather the power of *w* than of *f* or *v*; thus, *ἔργον* or *Férgon* seems connected with our word *work*; and *οἶνος* and *vinum* represent our *wine*, *ἰσχυμ* (root *Fis* or *Fid*) our *wise, wrist, and wizard*.

One of the difficulties in the theory of the digamma arises from the fact, that its use does not seem constant even in those words which nearly always take it; some words take it much more regularly than others; while there are a good many to which it seems arbitrarily or capriciously added or omitted, as the metre may require. Thus, in v. 6 of the Homeric passage quoted above, the ordinary texts do not give *ἄρμα ἀνάκτων*, but *ἄρματ' ἀνάκτων*, whereas *ἄναξ* and *ἀνάσσειν* nearly always take the *F* in Hesiod and Homer. In Homer indeed *ἄρμα φανάκτων* is probably the true reading, because *ἐν πρώτῳ ῥυμῷ* is also in the singular. But in Hes. Theog. 543, *Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων*, the same omission of the initial *F* occurs; though there also the true reading may have been *ἀριδείκετε λαῶν*. The exceptional cases are indeed numerous, and present considerable difficulties to the critic. Thus, to cite only a few; Hesiod nearly always used *Férgon, Foῖνος* (or rather *Fῖνος*), *Feῖδος, Féκαστος, Fidῶς* or *Feidῶς, Foῖκος*. And yet the following violations (and they are not the only examples)⁷ occur in his extant poems, or at least, in our present MSS. of them:—

Theog. 146,

ἰσχύς τ' ἥδ' ἐ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις

⁶ Tacit. Ann. xi. 14.

⁷ Dr. Flack has discussed them all at great length in his *Prolegomena*, with reference throughout to the views expressed in this work, and nearly always assenting to them.

of physical bravery and of moral cowardice,—now wading through the blood of slain enemies, now praying in abject fear to the gods, or imploring the mercy of demons, now the complete slave of the vilest passions, now self-denying, self-devoting, and the champion of justice and morality.

There is another consideration which leads us back to the contemplation of a very remote period of man's existence. If the Greek language, a thousand years before the Christian era, had attained such richness, such varied inflexions, such a high capability for versification as it exhibits in the poems of Homer and Hesiod; how long must it have been in passing from a crude state, and after detaching itself from the main family of cognate languages, above all, how much of pre-Homeric literature must have existed, the composition of which alone could have brought epic Greek to such a state of perfection? Homer, we are sure, must have had an *Achilleis* to work upon, just as Hesiod must have had songs about the gods, which he in the same manner improved upon and systematised. That such literature had utterly perished at an early period, principally because it was superseded by the more perfect and admired works of these two poets, is a matter not more surprising than that the Romans of the Empire possessed no national literature worthy of the name earlier than about B.C. 200. The art of the rhapsodists was engrossed with these, the most complete and finished specimens of Epic poetry that had yet been created; and thus all that had preceded rapidly fell into disuse and oblivion. Thus then we may readily find an answer to the question put by Lucretius (v. 327),

“Quur supra bellum Thebanum, et funera Trojæ,
Non alias alii quoque res cecinere poetæ?
Quo tot facta virum totiens cecidere, nec usquam
Aeternis famæ monumentis insita florent?”

A pre-Homeric literature and language then are no vague probabilities: they must have existed in the nature of things. The progress of language is in a remarkable manner simultaneous with the progress of civilisation. In tribes isolated,

- barbarous, and devoted more to war than to the arts, language makes scarcely any advance in even very long periods of time ; whereas there are modern European languages which (like our own) have altered very materially within the last three or four centuries. But, in a rude people, the development of language from its earliest forms must certainly have occupied an immensely long time, and especially where the only development that could be made at all was oral, and not assisted by the art of writing. In fact, it is almost difficult to conceive how long the Homeric Greek must have been in its transition from the crude forms and roots which analysis shows to have been the elements out of which it was formed.

The connexion of both the language and the literature of Greece with the Sanskrit is now well understood and admitted, and the great antiquity of the Vedic hymns seems placed beyond the reach of doubt or controversy. It is to these then, probably, that we must mainly look as the source from which Hesiod's Theogony was composed. For example, Sir G. W. Cox observes⁹ that the Hindus believe that they lived in the last and worst of four periods or *Yugs*, corresponding to the golden, silvern, brazen and iron ages ; with which compare *Epy.* 174.

There are many remarkable coincidences between the Mosaic account and the Hesiodic cosmogony. Both speak of the world as formed out of chaos, and of light and darkness as subsequent creations.

An ancient and universal tradition appears to have been, that the peaceful order of the universe was first interrupted by a rebellion or apostasy among the higher order of primeval beings. Inexplicable as this is to us (unless on the theory that the notion was suggested by the sight of falling stars and meteors), it is very difficult to separate it from the Scriptural doctrine of Satan and the Fallen Angels ; and the same idea is contained in the Hesiodic rebellion of Cronus against Uranus,

⁹ "British Rule in India," p. 8. See also Prof. Mahaffy's *Hist. of Cl. Gr. Literature*, i. p. 103, note 2.

Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). The golden and silver ages of Hesiod represent man in a state of primitive innocence; the immense duration of human life, which Scripture assigns to the first patriarchs, is described by the infancy of a hundred years¹; the absence of pain and death, by the passing away of this race from the world "as if subdued by sleep."² The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth³; the suggestion of rebellion first made by the female (Rhea)⁴; the formation of the first woman Pandora (like Adam) from the dust of the earth; lastly, the destruction of mankind, and their annihilation from earth at an early stage of their existence, in punishment for their impiety⁵,—all these statements seem reflexions of Mosaic teaching, and are too well marked to be regarded as mere casual resemblances.

Such then, briefly considered, are the literary merits and such the points of archaeological interest which attach to the two principal poems of Hesiod. Of the only other one that has come down to us under his name (i. e. as a production, though doubtless a later one, of the Boeotic school), the "Shield of Hercules," little need be said. Of its merits as a poem, as well as of its date and authorship⁶, very different opinions have been

¹ Opp. v. 180. Colonel Mure takes a different view of the general purport of the Theogony, which he thinks was meant to shadow forth the early progress of creation and of society, the gradual ascendancy of mind over matter, of intellect and order over confusion and barbarism (ii. p. 408). But the same writer very justly remarks (*ibid.*) that "of creation in the higher sense, or the calling into existence of habitable animated worlds, by the fiat of a supreme eternal spirit, out of Chaos or non-entity, as in the Mosaic system, neither Hesiod nor Homer manifest any conception."

² Opp. 116.

³ Opp. 122.

⁴ Theog. 163.

⁵ Opp. 138.

⁶ Prof. Jebb (Primer, p. 45) speaks of the "Shield" as "not by Hesiod, but of later and perhaps composite authorship," adding, "The description is imitated from that of the shield of Achilles in the 18th Book of the Iliad, but is greatly inferior to it."

entertained, and the question is the more difficult to decide, because the style for the most part, though it has many peculiarities, and is marked by the occurrence of words and inflexions nowhere else to be found, is a manifest imitation of the Homeric, as is the subject itself an imitation of the "Shield of Achilles." As a fragment of antiquity, and as representing a species of short epic of which this is an unique example, it is certainly worth the reading. Critics, however, appear generally to agree in assigning to it very little inventive or poetic talent. Colonel Mure⁷ calls the style "wild and fantastic without originality, and turgid without dignity."—"Not only is the poetical law against rude collisions of heterogeneous elements completely set at nought, but the text is often, to all appearance, purposely so disposed, that the same line contains the conclusion of one and the commencement of another image of the most offensively opposite character. The joyous is suddenly converted into the pathetic, the tender into the terrible, with an almost burlesque effect."

These are hard words, and the present editor for one is hardly disposed to acquiesce in their justice. The circumstance of this poem being alone preserved seems to show that it had some little repute in antiquity; although the fact, elsewhere remarked, that no Greek writer of the Attic period ever cites or alludes to the poem, might seem on the other hand to argue that its preservation was due more to accident than to its popularity. It may possibly be a compilation in part from the *Κατάλογος γυναικῶν*, attributed to Hesiod, by some unknown hand of the Alexandrine period. We know, from allusions to other shields, e.g. that given by the gods to Peleus,⁸ and from more than one description in Quintus Smyrnæus, that the device on heroes' shields was a very favourite theme with the rhapsodists. Mr. Mahaffy (p. 113) thinks there is enough of Hesiodic character and diction in the "Shield," to make its authenticity at least by no means impossible. If so, it cer-

⁷ Hist. Gr. Lit. ii. p. 424.

⁸ Eur. El. 455, seqq.

tainly must have been considerably altered and modernised, as a careful examination of the language will show.

It is to be hoped that, whatever be the faults of Hesiod considered merely as a poet, and whatever opinions are held of the genuineness of the works attributed to him, a case has been established in favour of his being more read than he has hitherto been in our schools. In order to promote that end in some degree, and to produce an edition suitable to the present time, and with sufficient explanations to satisfy ordinary students, at least it may be said that no pains have been spared.

In the first place, I have myself collated, besides the Aldine edition of 1495^{*}, not fewer than fourteen MSS. throughout,—a task, I need hardly say, of great labour and no small difficulty. Several of these MSS. had never, I believe, been collated at all; others more or less inaccurately or incompletely.¹ In the second place, I have gone through the whole of the voluminous Scholia (as given in Gaisford's "Poetae Minores"), comprising the commentaries of Proclus, Moschopulus, and Tzetzes on the "Works," an anonymous Scholiast (or Scholiasts) on the Theogony, and the late, but intelligent exegesis of Joannes Diaconus on the "Shield." Thirdly, I have consulted throughout the editions of Hesiod by Gaisford, Goettling, Schoemann, and Van Lennep, and frequently also that of Robinson (1737), and in the Theogony, that of Dr. H. Flack (Berlin, 1873). At the same time, I have gone on the principle of making the author in the main his own interpreter, and of consulting other commentators rather to compare their views with my own, than to take from them at second hand either explanations of the

* The *editio princeps* of the "Works," printed in 1493, I have not seen; but a collation of it is given in Gaisford's edition, as of other early post-Aldine editions.

¹ Great pains and attention are required to make a *complete* verbal collation, noticing even accents, stops, erasures, changes of hand, &c., of any single Greek MS. Very often, of course, the writing is extremely difficult to read. I have done my best, but cannot positively guarantee freedom from error: nor have I given all the various readings of any one MS., many being trivial and unimportant, such as mere errors of ignorance or carelessness.

text or the critical selection of the readings. Generally, however, the text of Goettling has been followed more nearly than any other, and his views as to interpolated verses and passages have often been accepted, where the subsequent editor, Van Lennep, has argued for the integrity of the vulgate text.

The following is a list of the MSS. collated for this edition.

(A) Codex Galeanus, in Trinity College library, Cambridge. (Gale MSS., O. 9. 27.) A quarto on thick parchment, containing the *Ἔργα* as far as v. 760), with the commentary of Tzetzes and numerous interlinear glosses. This is a very valuable and excellent MS., apparently of the early part of the fourteenth century, perhaps older. It contains however the writing of several hands, and the first part (to v. 256) is probably of saec. xiii. It is in a damaged condition from the effects of damp or fire, and as it ends abruptly with *ὑπαλεύω φήμην*, it is probable that it originally contained the *Ἡμέραι* or Calendar, and has lost several leaves. In all there are now sixty-four leaves. What remains is very legible throughout. The readings of this MS. approach nearer to the best of the Paris MSS. than any that I have collated; sometimes they are quite peculiar, and on the whole this is perhaps the best MS. of the "Works" in existence. It was collated by Dobree for Gaisford, and other editors have borrowed their notice of it from him, though he does little more than mention it in his list. By the permission of the Master and Fellows of Trinity College, a facsimile of this MS. is presented to the reader. It exhibits a very curious picture of the Hesiodic wain² and other agricultural implements described in the "Works." The following is the passage from Tzetzes' commentary at the bottom of the page:—

Ὅλμος λέγεται μέρος τοῦ ἀνθρωπείου σώματος, ὃ καὶ θώραξ καλεῖται· ἔστι δὲ τὸ ἀπὸ τραχήλου μέχρι αἰδοίων. Νῦν δὲ ὄλμος ἡ ἰγδη, ἐν ᾗ κέγχρον καὶ ἕτερα τοιαῦτα οἱ γεωργοὶ κατατέμνουσι.

² The Q or Koppa on the hind quarters of the horse illustrates the term *ἵππος κοππατίας*, Ar. Nub. 23.

τριπόδην : τριῶν ποδῶν μῆκος ἔχοντα· ὁ δὲ ποὺς δακτύλων ἐστὶ ις. Καὶ τρίποδος μὲν καὶ τετράποδος, καὶ τὰ ὅμοια, ὁ ἔχων μῆκος τῶσων ποδῶν. τρίπους δὲ καὶ τετράπους, ὁ τρεῖς ἢ τέσσαρας πόδας ἔχων. ὑπερον. λάκτην, ναγέα, τριβέα, ἢ κόπανον. ἄξονά θ' ἐπταπόδην· ἄξων ἐστὶ τὸ ξύλον τῆς ἀμάξης καὶ τῶν ἀρμάτων, οὗ ἐκατέρωθεν ἐμβέβληνται οἱ τροχοί. νῦν δὲ περὶ τοῦ τῆς ἀμάξης ἄξονος λέγει κακῶς, ὅτι ἐπτά ποδῶν δεῖ ἔχειν αὐτὸν τὸ πλάτος· μόλις γὰρ ἂν ἄξων ὑπερβαίῃ τοὺς τέσσαρας πόδας. ἄρμενον οὕτω. ἡσίοδος πᾶν ἀρμόδιον ἄξονα τὸν ἐπταπόδην φησί· ἐγὼ τοῦτον φημι πᾶν ἀνάρμοστον καὶ τοι μὴ ἔγγιστα ὦν τῶν γεωργικῶν. εἰ δέ κεν ὀκταπόδην.

(B) A MS. in the Bodleian library, also of saec. xiv., on cotton paper (*dombycinus*), very excellent and critically valuable. It is marked Auct. F. 3. 25 (otherwise Arch. D. 20). It is a large and thick quarto, containing among other writings the *Ἔργα* with numerous scholia and glosses, all written in a clear and beautiful hand, with glossy black ink. The readings of this MS. are second only to those of (A). It does not appear to have been before collated, so far as I can ascertain.

(C) A thick paper folio (or rather, a large quarto), also in the Bodleian, and marked Laud 54. It seems of the early part of saec. xv., or the end of saec. xiv. It contains the *Ἔργα* besides other writings; it is well written, on glossy paper (not, I think, the silky cotton paper). This is also a good MS., and agrees closely with the readings of (B). It has ample scholia, and interlined glosses in red ink, which appear to belong to three distinct hands.

(D) A paper MS. of saec. xv., also in the Bodleian, marked Laud 10. It is a small quarto, containing the *Ἔργα* without scholia, but with red interlined glosses up to v. 593, *κεκορημένον ἦτορ ἔδωδης*. After this verse the hand changes, and the glosses are written in black ink. On the whole this is a good MS., and here and there it gives peculiar readings of some value. Robinson appears to have collated this, as "B. 699."

(E) Another Bodleian MS., Barocc. 46, also a small quarto

on paper, of the latter end of saec. xv. It contains the *Ἔργα* with extracts from the scholia of Tzetzes and Moschopulus. These scholia are somewhat scanty, and are collected at intervals so as to interrupt the text. There are no interlined glosses. It agrees in part with (A), as does that next to be described, viz.

(F) Barocc. 60 in the Bodleian collection. This MS., in form, date, and close agreement in the readings, might seem to have been a duplicate of the last made by the same hand. (See however *Ἔργ.* 150 and 248.) The present copy contains also the Theogony, to v. 520, but the greater part of the latter is written by a different hand. There are red interlinear glosses, and also scholia to the *Ἔργα*, but these are much more scanty on the *Θεογονία*. The readings of this MS. are given by Robinson in the *Ἔργα*.

(G) A MS. of the *Ἔργα* on paper, a small quarto of saec. xv., in the public library at Cambridge, marked Nn. 3. This appears to be the only MS. of Hesiod in that collection; but it is carefully written, and derived from a good copy. It has numerous interlined glosses, which are often difficult to decipher from the evanescence of the red ink; but they are only extracts from the scholia of Moschopulus.

(H) D'Orville x. 1. 3. 12, in the Bodleian. An octavo on paper, apparently of the first part of saec. xv., and containing the *Ἔργα* with red glosses and scholia. The space left for the verses of the text is so narrow, that nearly every word is contracted, so that this MS. required much care in the collation. It has marginal scholia, and interlined glosses in red ink of remarkable freshness and brilliancy. The errors made by the first hand are numerous, but they have been subsequently corrected. On the whole this is a good copy, and generally agrees with the family of (D) and (G).

(I) D'Orville x. 1. 3. 13, in the Bodleian. A late MS. on paper, containing the *Ἔργα*, with black glosses interlined, but no scholia. An octavo, written in very faded ink, and in a bad style, and with very complex and numerous contractions. It is

consequently a difficult MS. to decipher. Though the readings are often very bad, betraying both ignorance and carelessness on the part of the scribe, they are occasionally good, approximating to (A), and here and there even remarkable. The letters η, υ, ι, are frequently interchanged, and even words are omitted through the haste of writing. This MS. ends with *τρισκαιδεκάτην ἀλέασθαι*, Έργ. 780.

(K) A very small but elegant paper MS. of the end of saec. xv., preserved in the library of Corpus Christi, Cambridge. It contains the Έργα, and the Theogony as far as v. 50. Probably it has never before been collated. It is very accurately written, and it derives an especial interest from the fact, that it is evidently the very same MS. from which the Aldine edition of 1495 was printed. The proofs of this are conclusive: (1) It contains a short dedicatory letter from Πέτρος ὁ μοναχὸς Ἀλδφ τῷ Μανουτῖ, (2) It agrees almost *verbatim* with the Aldine readings, (3) It contains also Theognis, Phocylides, the χρυσᾶ ἔπη of Pythagoras, and one or two other inferior works which are given in the Aldine edition. This little 12mo. is very neatly and minutely written, containing merely the text, with red lines under-ruled, and with the initial letters slightly coloured.

(L) Barocc. 109, in the Bodleian. A small quarto on paper, of saec. xv., containing the Theogony complete. It appears to have been written by three different hands, the first extending to οὓς θ' ἀλμυρὸς ἔτρεφε πόντος, v. 107, the second to τῶνδ' ἔλευ ὀπποτέρην κ.τ.λ., v. 548, the third to the end. This MS. is well and clearly written, and contains a few glosses and scholia. Robinson's collation of this MS. was extremely inaccurate.

(M) Barocc. 60, in the Bodleian. This is also a paper MS. of saec. xv., containing, besides the Έργα (see F), the first 519 lines of the Theogony. It agrees *verbatim* with (L), so far as it extends. In the latter part, which (L) alone contains, the Aldine agrees with it much more closely than in the former part.

These two MSS., (L) and (M), were collated, or at least one of them (L), by Robinson, but not very accurately. Though late, they are of high importance in settling the readings of the Theogony.

(N) A paper MS., very similar to the two last in size (small 4to.) and handwriting, preserved in the library of Emmanuel College, Cambridge. It is beautifully written on paper, and is probably of the middle of saec. xv. Unfortunately, it contains (besides part of the "Shield") only the latter part of the Theogony, beginning (which is a remarkable coincidence) from the very verse at which (M) leaves off. This MS. was collated for Gaisford's edition, and he cites it as "*codex recentissimus et mendosissimus, licet optimarum lectionum vestigia subinde exhibeat.*" The critical importance of this MS. is however very considerable. Though carelessly written, and abounding in errors, it must have been taken from a MS. of a different family from any now existing. Hence its readings are sometimes quite unique, and often better than are found in any other MS. Besides other works, including a very beautiful copy of Lycophron with the Scholia of Tzetzes, and a small portion of Theocritus, this MS. comprises a portion of the "Shield of Hercules," from v. 238 to v. 400 being lost. In this poem, as in the Theogony, the readings are often unique and valuable. It appears originally to have been complete in both poems, and to have lost many leaves containing the missing part; for what now remains has been bound up in such confusion, that the MS. is difficult to use for the purpose of collation.

(O) A paper MS. in the British Museum, marked Harl. 5724, containing the "Shield of Hercules" complete. It is a late paper MS., of saec. xv., very neatly written, and of considerable critical value. The readings differ from those of (N), and agree more nearly with the Aldine. There are no scholia or glosses; and the text is full of mistakes, yet must have been derived from an excellent copy. This MS. was collated, and pretty accurately, for Robinson's edition of 1737.

I could not discover any other MS. of Hesiod in the voluminous catalogues of the British Museum. A MS. of Hesiod complete was said to be preserved in the library of Gresham College, London; but on inquiry there I learned that all the books and MSS. had been destroyed in the fire which burnt down the Royal Exchange.

One feature in the present edition will appear new to many, viz. the marking of the digammated words below the text in each page.³ As the digamma forms an important as well as a difficult part of the study of the early epic language, and appears to furnish a test of some critical value in distinguishing spurious from genuine verses, a few remarks on the subject are here appended, not indeed of sufficient length to claim the character of a regular treatise, but merely designed to give the younger student some insight into the theory of it. Recent inquiries have done much to bring this versatile letter under something like regular rules; but its early disappearance and the various substitutions for it in the written literature of later times have left an obscurity, on some points, which is not likely ever to be wholly removed.

It might be expected, that what is called the *Aeolic* digamma would be more uniformly and carefully observed by Hesiod, as a Boeotian, than by Homer, whose dialect is a mixture of the old and the new Ionic with the Aeolic. And such indeed seems to be the case. As far as we can judge, in really genuine verses, Hesiod's use of the digamma is pretty constant, though perhaps not absolutely invariable.

If we compare the Latin alphabet with the Greek, we find many reasons for believing the former to be the older of the two; and that the statement of Tacitus⁴, that the Latin alphabet resembled the Greek in its earliest state, is quite correct. For example; the Latin retained the H, the F, and the Q (or Koppa), in their original power, though the two last were early

³ Dr. Flack has followed my edition in this respect, except that he inserts the initial digamma in his text.

⁴ Ann. xi. 14, "Et forma litteris Latinis, quae veterrimis Græcorum."

dropped by the Greeks, and the H ceased to be the aspirate, and took the place of the long *ε*.

If we place side by side the first seven or eight letters of both alphabets, viz.

A with A	E with E
B — B	— — F
Γ — C	Z — G
Δ — D	H — H,

we shall notice, first, that the Roman C (hard) anciently represented the Greek gamma, (e. g. *macister* for *magister*,) while the Roman G takes the place of the Greek Z (dj, sh, sd, j); secondly, that F is wholly wanting in the Greek alphabet. Yet this *βαι* or digamma, (pronounced however as *u* or *w* (hw), or as the soft Greek β, rather than as our *f*) bears an important part not only in the language of Homer and Hesiod, but in the formation and inflexion of many words in which its original form and power have been modified or wholly lost.

Bentley had observed,—what in truth was obvious enough,—that many instances of short syllables left open in the Homeric poems were to be remedied, according to a pretty constant rule, by the restoration of an *F* which had once existed at the beginning or middle of such words. A clue to certain metrical phenomena having been once obtained, evidences poured in from all sides entirely confirming the truth of the theory. Coins, inscriptions, Aeolicisms preserved by the old lexicographers, and the distinct testimonies of ancient writers, left no doubt whatever as to the existence and frequent use of the *F* in the earlier language. So well is this now understood, that a partially successful effort has been made to restore the digamma throughout to the Homeric text. It must however be conceded, that as the use of the digamma (or of the *hiatus* left by the omission of it) was traditional up to quite late schools of epic poetry, the rather frequent irregularities in our Homeric texts indicate patchwork and interpolation. The phonetic value of the digamma, in fact, while it was felt and acknowledged in later

the position, that the Theogony of the Greeks was derived from either the Persians or the Indians, or from Egypt: and we may grant, readily enough, that it was only indirectly borrowed from those sources. Still it was, so to speak, an Hellenic development of the same common traditions: traditions so immensely ancient, that all traces of anything like a history of them had long before Hesiod's time been irretrievably lost. The coincidences between the earliest traditions of mankind, so much unexpected knowledge of which has resulted from the interpretation of the early Assyrian records, and the Mosaic writings, are much too numerous and important to be purely accidental, and much too widely dispersed to have been borrowed solely from the latter source. Many persons are reluctant to extend the term of years, which appears to them to be made out from Scriptural data, for the duration of man's existence upon earth. And yet science, reason, the general laws of the obstinate permanence of physical type, customs, and language, confirmed as they are by researches and analogies, all tend to a belief in the vast antiquity of man as an inhabitant of the earth. Philosophers have investigated with care the rates of progress,—always very slow, sometimes hardly perceptible,—by which languages gradually change, throw off or adopt kindred dialects, and ultimately develop into something like new languages, as the French or Italian from Latin, the English from Saxon. We know how lasting are the forms and characteristics of the various races of mankind; how tardy the advance from a primitive and savage form of life to the refinements of intellect and the invention of those civilised arts which we see to have been exercised in Egypt, certainly two thousand, probably three thousand^s years before the Christian era. Practically we feel and lament the hopelessness

* Dr. Lepsius even says, that he has made out "a cultivated epoch dating about the year 4000 B.C." He adds, "One can never recal these till now incredible dates too often to the memory of oneself and others; the more criticism is challenged, and obliged to give a serious examination to the matter, the better for the cause." (*Discoveries in Egypt*, p. 33.)

of changing the African or the Australian savages into an intelligent and progressive race : we know pretty well the rates at which population will extend itself, or retrograde into final extinction ; how it will pass into diverse developments both moral and physical, according to certain conditions of climate, food, and habits of life. We know all this, and we have every reason to conclude, that what man is now, speaking generally, in dispersion, in distinct races, in languages and arts, in traditions if not in written literature,—nay more, in stature, intellect, and average duration of life,—that same man he was four thousand years ago, or at the extreme verge to which historic or monumental evidence carries us. Knowledge has accumulated, with ever increasing resources ; but the power to profit by it, so far as we are aware, has ever been the same. That fluctuations in the great tide of human life have taken place, by conquests, immigration, and other causes, is certainly true : that some nations have retrograded while others have progressed in civilisation is probable ; but these are mere casualties, mere surges in the great sea of time, and instances of a general cyclic law that seems to pervade all nature. All ancient nations must have had a history, if not always an eventful one. But it was seldom recorded, and therefore it has mostly perished. But though the history of particular nations is lost, the mythology of the early world has survived as a whole. The true and the real have been less cared for than the false and the fictitious. From the storehouses of fable Hesiod drew the materials of his *Theogony*. In the Homeric poems we see the curious phenomenon of fabulous events mistaken for history, and treated as such ; and in Thucydides the still more curious fact, that he shows no doubt at all of the Homeric heroes having been historical personages, living, acting, and speaking as his own contemporaries did, but belonging to a race of higher physical development. The arts of war certainly preceded the arts of peace. Man is a strange being, compounded of cruelty and god-like aspirations,

Opp. 596,

τρίς ὕδατος προχέειν, τὸ δὲ τέττατον ἴμεν εἶναι.

Theog. 908,

᾽Ωκεανοῦ κοῦρη πολυήρατον εἶδος ἔχουσα,

Theog. 459,

καὶ τοὺς μὲν κατέπιπε Κρόνος μέγας, ὅστις ἕκαστος

Opp. 187,

σχέτλιοι, οὐδὲ θεῶν ὄπιν εἰδότες.

Theog. 64,

πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἕμερος οἶκ' ἔχουσιν.

Similar irregularities may easily be cited in the Homeric use of the *F*. Thus (to give only one or two), even ἔπος, perhaps the most regularly digammated of all Epic words^{*}, is not so in Od. xiv. 509,

οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες.

With which compare Theog. 84,

τοῦ δ' ἔπε' ἐκ στόματος βεῖ μέλιχα,

and Opp. 453,

βηίδιον γὰρ ἔπος εἰπεῖν.

In Il. xvi. 210, we have θυμὸν ἐκάστου. In Od. v. 407, πρὸς δν μεγαλήτορα θυμὸν, whereas commonly *ἑκάστος* and *ῥόν*, *ῥέδν*, *ἔῤόν*, or *σῥόν* (*suum*) are used.

In verses of this kind, which are tolerably numerous (yet decidedly exceptional to the common usage), we have to decide between three probabilities, or to conclude that each of three causes has exercised some influence on our present texts; (1) Either the digamma was an arbitrary sound, and could be used or omitted according to metrical convenience; or (2) the verses which violate it have been altered and corrupted by grammarians who were displeased with the apparent *hiatus*; or (3) such verses are the composition of an age when the digamma had ceased to be in use and had become merely imitative.

^{*} In Il. xxi. 286, it is obvious to read ἐπιστάσαντο *ἑπέσσιν* for ἐπιστάσαντ' ἐπίεσσιν. And generally it may be remarked, that a large number of apparent exceptions in the use of digammated words admit of an equally easy correction, so that the number of actual violations of the digamma is capable of being greatly reduced.

The first view is that most commonly entertained, and certainly is the one which at first sight appears the most satisfactory, especially as it has some analogies in modern dialects, e. g. as the French pronounce *oiseau* nearly like *woiseau*, the Dutch *oyster* like *woyster*, the Yorkshire people *oats* like *wuts*. It is further confirmed by the fact, that a large class of words, such as "Ἡρα, Ἴλιον, Ἴρις, ἰδεῖν, οὐρανός (*Varuna*), ἀνὴρ, ὄσσα, ἡχή, ἰαχεῖν, ἰλάσκομαι, ἄλις, &c., seem to take or reject the initial digamma as a matter of metrical convenience⁹. The second opinion may be maintained on the ground that a large portion of the verses, where the digamma ought to occur, is susceptible of obvious correction, e. g. in some by the mere omission of the ν ἐφέλευστικόν, as θέλουσι *Φιδεῖν* for θέλουσιν ἰδεῖν, while in others vestiges of the true reading have been preserved even in our existing MSS., of which examples occur in Hes. Opp. 376. 382. 457. In the first of these the common reading is

μουνογενὴς δὲ πᾶσι σώζοι πατρώιον οἶκον
φερβόμεν,

but the Gale MS. (A) has πᾶις εἴη by the first hand, showing that the old and true reading was

μουνογενὴς δὲ πᾶσι Φοῖκον πατρώιον εἴη
φερβόμεν

In the second verse the vulgate is,

ἔδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

But some MSS. give ἔργον δέ τ' ἐπ' ἔργῳ, whence *Ἐργον δ' ἐπὶ Ἐργῳ Ἐργάζεσθαι* may easily be restored. In the third of the above verses,

τῶν πρόσθεν μελέτην δεῖ ἔχειν οὐκ ἴδια θέσθαι,

some copies retain the correct reading, μελέτην ἐχέμεν Φοικῆϊα θέσθαι.

The third opinion, that those verses in which the usually

⁹ "Boeckhius ostendit, digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus præfixum, ea lege atque conditione, ut, quum inter meras dialecti varietates numeratum esset, pro arbitrio poetæ vel admitteretur vel omitteretur." Dr. Donaldson's *Pindar*, p. lv.

digammated words have no digamma are interpolated, is also plausible, and in a number of instances is probably true. Thus, for instance, Opp. 589,

εἴη πετραῖη τε σκιῇ καὶ βόβλινος αἶνος,

is self-evidently a spurious verse. So perhaps are Opp. 738,

πρίν γ' εὖξεν ἰδὼν ἐς καλὰ ῥέεθρα,

and Theog. 440,

καὶ τοῖς οἱ γλαυκὴν δυσπέμφελον ἐργάζονται.

And a closer investigation of this question would probably do a great deal in discriminating the additions of later rhapsodists from the genuine verses of Homer and Hesiod.

Professor Mahaffy¹ "does not believe the presence or absence of the digamma can be of the least use in determining the genuineness or spuriousness of any line in Hesiod." This is a sufficiently bold and plain statement; but he adds, "there seems really evidence for the fact that the digamma was a letter which could be arbitrarily used or dispensed with in epic poetry." I doubt very much if scholars generally will be disposed to agree with this view, or rather, I am nearly sure that they will not. No doubt, the *F* is pretty often "dispensed with"; but who shall say such passages have a genuine antiquity? It is poor reasoning to assume genuineness, and argue from it a legitimate irregularity in the use of *F*.

That the digamma could not have been wholly arbitrary, even as an initial letter, is proved by its occurrence in inscriptions unfettered by metre. Thus, in the ancient *Tabula Eliaca* we have not fewer than four words with the written digamma, viz. *Féros* (*éros*, Lat. *vetus*), *Fépros*, *Fáργον*, and *Féρας* (*έρης*). From Boeckh's *Corpus Inscriptionum*, early coins, bronzes, and bits of pottery, and from Hesychius, many other words have been collected, which need not here be enumerated.

It has been stated, that one value of the *F* was probably our *v*.

¹ Hist. Cl. Gr. Lit. i. p. 120, note.

But it took so many Protean forms and changes, and passed into so many other vowel sounds, as *o*, *i*, *u*, *σφ*, or the simple aspirate, that it is not always easily recognised by those who have not paid attention to the subject.

Of *aspirated* words, which have lost an initial letter, we have a great many, e. g. *ἐκαστος*, *ἐκὼν*, *ἐκας*, *δς*, *Ἑκάτη*, *ἐκατηβόλος*, *ἐλπς* (anciently so written). And yet the aspirate was not *identical* with the *F*, for *ἐπομαι* (Lat. *sequor*) has no *F*, nor has the relative *δς*, while the possessive *δς* was, generally at least, *σφδς*, or *Fδς*, (*suos*) *suus*. So far indeed was the *F* from resembling the modern, or perhaps the Latin, *F*, that its primary power seems to have been that of an *aspirated labial*, *sv* or *σF*² not unlike the A.-S. *hw*, or our semi-sibilant pronunciation of *who* and *when*. The *σ*, as is usual in Greek, was either evanescent or passed into *ε*, making *εF* for *σF*, as we shall presently see; or it was the *F* that vanished, leaving only the *σ*, which was ultimately represented by the aspirate. Not very many words remain, which exhibit the primary *σF*. But we may mention *σφδς* (for *σFδς*), *σφε* for *σF* = *ξ*, *suetus* from *σFεθ* (*ἔθος*, *ἡθος*), and *suavis* for *σFηδύς*. We know that in the old epic *ἡδύς* took the digamma; but even at that early time the *σ* must have been dropped, for this would violate the metre, e. g. in Theog. 1021,

ὦν δὲ γυναικῶν φύλον ἐλίσσας Φηδύφειαι Μούσαι.

But *suavis* must come from *σFηδύς* (or rather *σFαδF-ς*, *suad-vis*). The *d* was dropped euphonically; but it appears in *suad-eo*, 'to use honied words,' *μειλίσσεσθαι*.

We may further compare the Latin with the Greek reflexive pronoun, which suggests some curious analogies:—

ἐ	hic	οἱ	sibi
οὖ	sui	ἐ	se.

Here it is easy to see that the genitive *οὖ* has passed through the several forms *σFέο*, *ξο*, *εἰο*, *όο*, besides which there is *ἔθεν* for

² See Dr. Donaldson's *Larger Greek Grammar*, § 18. j, and § 25.

έόθεν. The original dative must have been σφιφι (*sibi*), and the accusative σφε or σε, the latter however differently pronounced from σε the accusative of σὺ, while the former passed into σφέ. In the plural we have vos by the side of σφῶν, and σφᾶς and σφισι by the side of σε and sibi; σφέτερος by the side of vester (*φέστερ-ος* by transposition).

It is now held that neither the Greek nor the Latin F had the sound of our letter. The Greek φ is commonly represented by the Latin *f*, as φηγήνηρ is *frater*, φέρω is *fero*, &c., *p-h* or *b-h* being more nearly the original sound. The digamma is most commonly the Latin *u* or *v* (οἶκος = *Fikos vicus*), but we cannot certainly say if this *u* was our *v* or rather our *w*, as *uinum* and *uicus* are *wine* and *wick*. The *v* and the *f* are closely allied sounds; between *vine* and *fine* there is no other difference than that the former word has a faint echo (so to say) in the throat, and may be called *semi-guttural*.

What was the exact difference to the Greek ear between the original H or *h*; the sibilant-aspirate in ξξ, ἑπτά, ὕλη, of which the Latin forms are *sex*, *septem*, *silva*; and the digamma presumed to exist in such words as *φεκὼν*, *φέκαστος*, and the evanescence of which has left the rough breathing; this seems a difficult question, especially as there must have been some distinction of sound between δς *suus*, and δς the relative³; and between ἔπομαι, which does not admit of a hiatus before it⁴, though *sequor* is its Latin form (like ἀλλεσθαι compared with *salio*), and ἕκαστος, which nearly always does. The sibilant-aspirate is well shown in our pronoun *she* from the Anglo-Saxon *heó*. Even here a local *patois* pronounced the latter word without the *s* sound, whence has arisen a modern vulgarism, which is often mistaken for an ignorant error of grammar, "*her* (or *hoo*) did it," for "*she* did it." A breathing ejected through compressed teeth, or what might be termed a "*dental-guttural*"

³ The relative δς does not seem to take the digamma, though I have seen it so written on a rather early vase.

⁴ We have ἄμ' ἔπομαι in Theog. 268, and in several passages of Homer.

sound, appears to be the basis of the sibilant-aspirate, which made *silva* from *ῥλη*⁵.

Curtius remarks (Gr. Et. 369) that the occasional lengthening of a vowel before *λῖς* (*ὥστε λῖς*, Il. xviii. 318) indicates a primitive word *λῖς*. If so, it was clearly pronounced more like *slis*. Compare the archaic *slis* (our *strife*) with *lis*, *litis*. The word in that case would stand for *λεῖς*, like *λέαινα* for *λεFάνια* and *λέων* for *λέFων*, from root *λαF* = *λαβ* (*New Cratylus*, § 455), and the initial *σ* would be a residue of the original *σF*.

The loss of the *σF* from the written language, while it was retained in pronunciation from the necessity of the metre, is singularly illustrated by such verses as Theogon. 819,

δακε δὲ Κυμοτόλειαν ὀτυλεῖν, θυγατέρα ἦν.

Also Scut. Herc. 59,

αὐτὸν καὶ πατέρα δὲν Ἄρην ἔκον πολέμοιο.

Where *σFῆν* and *σFόν* must have been the original words, and do not happen to have passed into the written forms *σφῆν* and *σφόν*, as in other places. In Il. vi. 358,

ἔνθα με κῦμ' ἀπόρσσε πάρος τάδε ἔργα γενέσθαι,

compared with Il. xxi. 283,

ὅν ῥά τ' ἔναυλος ἀπόρσση χειμῶνι περῶντα,

and *ibid.* 329,

μή μιν ἀπόρσσειε μέγας ποταμὸς βαθυδίνης,

we have an obscure aorist meaning 'to sweep away,' applied to a rapid current. In two of these places the metre shows that the *σF* must originally have existed. Hence we may infer a root *swer* (our *swirl*), possibly connected with *σύρ-ειν*, a verb which bears exactly the same sense.

It has been stated above, that the original *σF*, or *F*, or *sv*,

⁵ There were local dialects of this word, several forms of which are known: *σῶλη* or *Φύλη*, in *Scaptesula* for *σκαπτή ἔλη*, and *Sila*, a forest in South Italy: *ἔλη* or *Φύλη*, *silva*; and *ἔλη* or *ῥλη*, the reeds and sedge on river banks. In my opinion, the root is *FeλF*, *volvo*, seen in *εἶλειν* and its numerous derivatives, the primary idea being that of dense and close packing. The Homeric *ῥῥη*, our *wood*, seems a change of *δ* and *λ*. Compare *ῥῥη* with *ῥη*. There is no probability in the etymology suggested by Curtius (376) from *su*, *procreare*. It seems very reasonable to explain *Ilium* (*Φίλιος*) as the closely-packed or densely-peopled town.

seems to have had the value, not merely of a *letter*, but of a *syllable*, viz. *eF* (generally changed into *eû*), or *Fe* by transposition. Thus from *ἴσος* (*FloFos*) we have *ἡὸς ἐΐσης*, from *φίκελος* *ἐπιφίκελος*, *FeFoukôs* by the side of the Ionic *εὐκώς* and the Attic *εἰκώς* ^a.

If we compare *εἴκοσι* with *viginti*, we shall see that the *ei* is a long syllable caused by the digamma with the *e*, i. e. *Feἴκοσι* for *Ficoσι* (*Fίκατι*) ¹. This, again, by a singular capability of reduplication, quite consistent with the genius of the Greek language, became *Fe-Fe-ίκοσι*. So we have in Od. xii. 78,

οὐδ' εἰ οἱ χεῖρες τε FeFeἴκοσι καὶ πόδες εἰεν.

There must have been an old aorist *ἴσατο*, 'it made itself like,' i. e. 'it appeared.' As in *ἴσημι*, it took the digamma (compare our *wise*); and thus from *Fe-ίσατο* arose *ἐ-Fe-ίσατο*. Compare Od. v. 398,

ὅς Ὀδυσσῆ' ἀσπαστὸν ἐFeίσατο γαῖα καὶ ὕλη.

Where the initial *F* has vanished from the first *Fe*. Again, we have *εἶπε* (*ἐFeἶπε*) by the side of *εἶπε* or *Feἶπε*, *ἐέλδωρ*, *ἐέργει*, *ἀν-έελπτος* (*ἀνα-Feλπτος*), *ἐτσκω*, *ἐέρση*, *ἐέλσαι*.

In all these it is evident that *ee* could not have been an open dissyllable. The Homeric *ἐέργει* passed into *εἶργει* of the later Attic, *ἐργει* of the Ionic; while the aspirated *εἶργει* perhaps represents *σFe-έργω*. The Homeric *FeFίσκω* is evidently *Fe-Feίσκω*. Hesiod too has *εἰς ὦπα FeFίσκειν*, Opp. 62.

The above facts appear most clearly from the transition of *σφος* (or *δς*), *suus*, into both *Feδς* and *ἐFός* ^a. Thus, in Theog. 467, we have

παῖδας ἐFods κατέτινε, ῥέην δ' ἔχε πένθος ἑλαστον.

^a Used also in Il. xxi. 254, *τῷ εἰκὸς ἦζεν*. On the other hand, Thucydides uses the form *ἀπεουκός*.

¹ This is a more reasonable explanation than to conclude, with Curtius (184), that "the diphthong in the first syllable seems to be a mistake." This indeed appears to be the true explanation of the *e* in *οἶνος*, *οἶκος*, *Ὀϊλεις* = *Φιλεις*. The sound of the diphthong represented *ioi* or *hwi*, as *οἶστρος* and *διστρός* are our word *whizz*. Probably then *οἶνος* was pronounced *whenos*.

^a Compare *meus* with *ἑμός*. Dr. Flack (Proleg. p. 42) gives the various epic forms *σFος*, *σεFος*, *ἐFος*, *Fος*, *Feός*. The old Romans said *sic oculis* for *suis*, &c., pronounced *swis*.

But in Opp. 328,

ὅς τε κασιγνήτοιο Φεῦδ' ἀνὰ δέμνια βάλνει.

Pindar, as well as Homer, uses the simpler form *Φός*. What is rather remarkable, the still further curtailed form *ὅς* seems to have been used in early times; for we find in *Od.* v. 407,

ὀχθήσας δ' ἔρα Φεῖπε πρὸς δὴν μεγαλήτορα θυμόν.

And here indeed it would be easy to suppose the original reading was *Φεῖπε Φεῶ μεγαλήτορι θυμῶ*. But a little after the time of Peisistratus, if we may trust an apparently genuine epigram quoted by Thucydides (vi. 54), the word was used without any digamma:—

μνήμα τόδ' ἦς ἀρχῆς Πεισίστρατος Ἰππίου υἱός.

That the digamma often represented *Fe* or *eF*, is also shown by the words *ἔαρ*, *ἐαρινὸς*, *εἰαρινός*. Comparing the Latin *ver*, we conclude that the old word was *Fap* (for *Fesap*). Hence we obtain *Fe-ap* and *eF-ap*, respectively *ἔαρ* and *εἰαρ* (*year*), and *εἰαρινός* for *ἐFαρινός*. *Vernus* is evidently *Fαρινός*, as *nocturnus* is *νυκτερινός*, and *aeternus* is *αeviterinus*. Indeed, the words *aetas* (*aevitas*) and *aevum* compared with *αἰὼν* seem to show that the original form was either *ἀ-eF-ων* or *αἰFων*. A good illustration of the facility with which *eF* became *Fe* by transposition, is *ἔκηλος* by the side of *εὔκηλος*, i. e. *φέκηλος* and *ἔFκηλος*, both from *ἐκών*.

As in many words the initial *F* has left only an aspirate breathing⁹, so it has passed into a vowel when employed, as it constantly was, in the middle of words, or even at the end of root-syllables. Thus we have *βοῦς* for *βοFs*, *ἔχενα* for *ἔχεFa* or *ἔχεF-σα*, *χεύσω* for *χεF-σω*, *χυτὸς* for *χεF-τὸς* (*χεῦτός*), *κλυτὸς*

⁹ An example of this is *ἔδνα* for *φέδνα*, which is also written *ἔεδνα*, i. e. *ἔFeδνα* (our *wed*). It is a question if *ἀνέεδνον*, not *ἀνέδνον*, should be read in *Il.* ix. 146, and *ἀνέελλα* for *ἀνέδλλα* in *Theog.* 660. If a privative is a clipped form of *ἀνὰ*, 'the backward way,' i. e. the converse (analogous to our *like* and *un-like*, &c.), we can thus explain such forms as *νήνεμος*, *νόνυμος*, for *ἀνένεμος*, *ἀνόνυμος*, and the unmutilated compounds *ἀνὰ-Feλπος*, &c. Otherwise, we must assume a primitive *νε* (as in *νέποδες*, 'footless') lost in Greek, but retained in the Latin *ne* (*nefas*, &c.). See Curtius, *Gr. Et.* 317.

for κλεφ-τός. We have, even in Pindar, ἀβάτα for ἄτα, and ὑπο-φατίες (φάτις). So αὐλαξ for ἀβλακς is from the root φελκ, which becomes a sibilant in *sulcus*. In other words the *F* became *ι*, as in λείος for λέφος (*levis*), καίω for κάψω, νειός for νέφος, εἶαρ for ἔφαρ, κλαίω for κλάψω (fut. κλαύσω), φατειός for φατεφος, Scut. Herc. 161,—a form which is seen in the Latin verbal adjective *sativus*, &c. So perhaps ὁμοίος for ὁμόφιος, ὁλώϊος and ὁλοϊός for ὁλόφιος (ὀλοφώιος).

There is some difficulty in accounting for the forms οἶδα and ἔοικα, in which there is the double influence of the digamma in the root, and the lengthened syllable of the perfect, as in πέποιθα. The participle however is not οἶδως, but εἰδως, and there are metrical reasons for thinking *Φιδως*, *Φιδυῖα*, was an epic usage, though whether a genuine or merely an imitative one, seems open to doubt.

It may be conjectured, that the true power of the *F* was first dropped in monosyllables, where it was not metrically necessary to avoid a hiatus. A comparison with the Latin shows that there were in the early Greek many digammated monosyllabic roots and crude forms, which became dissyllables in the Latin inflexion or vocalisation. Thus, ναψ, βοψ, ὀψ, κλαψ (roots ναφ, βοφ, ἄφ), were changed in Greek into ναῦς, βοῦς, οἶς, κλείς, and in Latin into *navis*, *bos*, *bovis*, *ovis*, *clavis*¹. Other monosyllables might be cited, as φα (ἦρ) *ver*, κλεψ for κλης (whence κλέα, 'lays'), λεψ, *levis* (λείος), and probably δρυψ for δρύς. The Greek termination of adjectives in -ὺς or -εὺς may originally have been -ψ. Thus, ἦψ or ἐψ (whence εὔ, *bene*) was perhaps ἐψ, Ἄρης or Ἀρεὺς was ἀρεψ, ἦδὺς was σφαδψ (as shown by *suavis*). There is a diversity of opinion among scholars, whether *Τ* is a letter of the primitive alphabet (and it occurs in the earliest inscriptions), or was at first represented by the vowel-sound of *F*, as Franz and Donaldson maintain. Thus it is somewhat uncertain whether ρυ (ρέω),

¹ That κλείω, 'to shut,' was originally κλέψω or κλάψω, is proved by the Latin *claudio* and *clavis*. Compare καίω, καύσω, κλαίω, κλαύσω.

πινυ (πνέω), πλυ (πλέω), or ρεF, πνεF, πλεF or πλοF, are the true forms of the roots. (See Curtius, Gr. Et. 564.)

It is a singular fact, that the F when represented by υ had not in itself the power of lengthening a syllable, even when it made a diphthong. Thus χυτός, κλυτός, ρυτός, for χεFτός &c., have the υ short, as is the αυ in the Pindaric αὔατα for ἄτα. So Φορανός (*Varuna*) became οὐρανός and metrically ὀρανός, as βόλομαι, Lat. *volo*, is the Aeolic form of βούλομαι. But in ἔχευα, ἀλεύσασθαι, ἐπιδευής for ἐπιδεής, the F does make a long syllable. The inference from this is, that in ῥέει, ῥέεθρον, ἔχεα, ἀλέασθαι, νέος, and such words, the single digamma really did exist, by which the hiatus was avoided; while in the lengthened forms, ἔχευα &c., the F was doubled, ἐχέFFα, ἀλέFFασθαι, and so on.

The variation of the digamma between ι, υ, and ο, is a curious property, as showing how different from our F was the real power of the letter. We have ῥεῖθρον and πνεῖω by the side of ῥεύσομαι, ρυτός, and πνεύσομαι, πνεῦμα, ἀμπνυτο. Hence ῥέFω, πνέFω, may well have been the primary forms, like χέFω = χέω, and πλέFω = πλέω, fut. πλεύσομαι. Both αἰδεῖν and αἰοιδῆ come from a digammated form closely connected with αἰδᾶν, αἰδᾶ, viz. ἀFιδεῖν or ἀFύδεῖν. The written form τραγαFυδος for τραγῳδός is found in an inscription². Again, κλείω is another form of κλέω, and if we compare κλύω and κλυτός, we shall arrive at the conclusion that κλέFω was the old verb. The first verse of the "Works" might therefore be given thus;—Μοῦσαι Πιερίθην ἀFυδῶσι κλέFοντες. Thus we account for the expanded form κληῖζειν, κλήζειν.

There are some words, however, as κρειών for κρεών, κρείων for κρέων, ἐξέλης for ἐξῆς (ἐξέης), εἰάν for εἶαν, λείων for λέων, χάλκειος for χάλκεος, &c., which would seem rather to depend on a different principle of arbitrary elongation, viz. the epic property of dwelling on a short syllable for metrical convenience. The large class of verbs in -εύω, evidently analogous

² See Donaldson's Greek Grammar, § 18.

to *-έω*, may originally have been digammated, just as *ἐπιδευής* and *δέουμαι* appear to represent *ἐπιδεφής* and *δέφομαι*.

In questions of Attic orthography, such as *αἰεῖ*, *κλάειν*, *κάειν*, *αἰετός*, for *αἰεῖ*, *κλαίειν*, &c., it is evident that the rejection of the *ε* is only a final effort to efface the lingering vestiges of the *F*. On the other hand, a few words in the Attic seem to have retained the *F* or its representative sound, for metrical reasons, as *προουσελῖν*, *φιῶλλειν*, *ἀρχέλειος* (*λεφῶς*, Aesch. Pers. 299), *κατέαγα* (*Γάγγυμι*).

The above remarks are only intended as a popular exposition of an extremely interesting theory, and with the view of directing the attention of younger students to a subject which has not only not been taught, but is even shunned in schools and public lecture-rooms, although rather more attention is now given to phonetic laws and changes, which include the numerous substitutions for the dropped digamma. At present it is perhaps sufficient to refer the student to the important Essay on "Transformations of the *F*" in Book III. of G. Curtius' "Greek Etymology." I have been unwilling, however, wholly to omit, in reprinting, these remarks of my own, the result of much independent thought, especially as Dr. Flack has throughout referred to them in his edition of the Theogony³. Mr. Mahaffy indeed, who in p. 120 of vol. i. of his History of Literature "damns with faint praise" my edition of Hesiod as "overloaded with very questionable notes about the Digamma, and the etymology of old Greek words," disparages them; but he writes in the style of one who has not himself gone far into these inquiries. He evidently regards them rather as antiquarian curiosities than as having any practical bearing on the extant literature of Greece. And without doubt, investigators of the digamma must walk warily, as on slippery ground. Yet it is no real gain to scholarship to speak even of their speculations as of no importance, and wholly barren of results. Such inquiries are not by any means barren of results, when

³ Berlin, 1873.

they are applied as a test of the genuineness or spuriousness of a considerable number of verses in the received texts.⁴

It is, I repeat, in some measure conjectural to what extent the digamma was used in the epic language. But this I will venture to affirm; that there are yet left uncorrected many verses in the early epic writings where a *τε* or a *γε* has to be ejected, the *ν ἐφελκυστικὸν* to be removed, or some easy change to be effected either in the order of the words or in their cases or numbers.⁵ The editors of Hesiod hitherto⁶ have paid no attention to the digamma in his language, and so have failed to discover numerous minor corruptions, which have either been removed or pointed out in the present work.

⁴ See Schoemann, Com. Crit. p. 44, "In toto hoc carmine vix unus locus est, in quo obscuratum in codicibus digamma non adeo facili emendatione restitui possit, ut merito ambigas, verane sit codicum scriptura, an a describentibus propter digammi ignoracionem corrupta."

⁵ e. g. In Il. iv. 516, we should read *ἔπου μεθίεντα φίλοισι* for *ἔπου μεθιέντας φίλοισι*, and in Il. xxi. 356, for *καλετο δ' ἱς ποταμοῖο*, we may restore *καλετο φίς ποταμοῖο*. In Od. xv. 334, it is obvious to emend *καὶ οἶνον* for *ἡδ' οἶνον*. One very remarkable instance may be cited from Pindar, Isthm. v. 42, where the absurd reading *ἀθάσε τοιοῦτόν γ' ἔως* has been introduced in forgetfulness that Pindar used *τοιοῦτον* *ἔως*.

⁶ This was written before Dr. Flack had published the Theogony with the digamma restored in the text.

ΗΣΙΟΔΟΥ
ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

EPITOME OF THE SUBJECT.

1—10, Address to the Muses and invocation of Zeus.—11—26, Distinction of two kinds of Contention, viz. jealousy and honourable emulation.—27—41, Complaint of the dishonest conduct of Perses in depriving his brother of part of his inheritance through the favour of corrupt judges.—42—53, Causes of woe and suffering on earth traced to the fraud of Prometheus.—54—89, Episode of Prometheus and the punishment of mankind by the creation of the woman Pandora.—90—105, Primitive happiness of man, and the present evils that issued from Pandora's casket.—109—201, The ages of the human race; golden (109—126), silver (127—142), brazen (143—155); the age of heroes (156—173). The present and greatly deteriorated age, and prospects of a yet worse (174—201).—202—211, Story of the kite and the nightingale.—212—218, Its application to Perses, and advice to be honest.—219—247, Effects of practising justice and injustice on the prosperity of cities.—248—269, Appeal to the judges to decide impartially.—274—285, Reiterated address to Perses to desist from his evil ways, and place right before might.—286—292, The broad road to vice and the narrow road to virtue.—293—326, Advice to Perses to rely on his own industry; the consequences of industry and idleness contrasted; and the end of ill-gotten gains.—327—334, Examples of crimes that bring special vengeance from the gods.—335—341, The practice of piety recommended.—342—382, Maxims, chiefly relating to domestic economy.—PART II. Precepts on Husbandry.—393—390, The proper times for reaping, ploughing, and sowing.—395—404, Threat to Perses that he shall have no further help if he continues idle.—405—413, Advice to get the required implements of husbandry ready in time.—414—447, Instructions for

making a wain, a plough, a mortar and pestle, &c.—448—454, Advice to keep cattle in good condition, and not to rely on the loan of them from others at a busy season.—458—492, The best times for first and second ploughing.—493—503, What is to be done, and what to be avoided in the cold season.—506—563, Description of winter and its effects on man and beast.—564—581, The season of pruning vines and gathering in the vintage.—582—596, Midsummer, and its permissible rest and enjoyments.—597—608, Winnowing and storing corn, and fodder for winter stock.—609—617, How to treat grapes when gathered, and how to store wine.—618—640, Precepts respecting navigation; how to keep boats and tackle in the winter.—632—640, How the poet's father came by sea from Cyme in Aeolis to Ascra.—641—662, The poet's own adventure from Aulis to Euboea, to be present at a musical contest.—663—677, The time for summer voyaging.—678—694, The time for spring voyaging, more hazardous than the other.—695—705, Advice touching marriage.—706—764, Religious and ceremonial obligations inculcated.—PART III. The Calendar, with the lucky and unlucky days.



ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Μούσαι Πιερίηθεν, ἀοιδῇσι κλείουσαι,

1. κλέουσai

Title, Έργα καὶ Ἡμέραι. This means, 'Farming operations and lucky and unlucky days,' viz. both for such operations and for domestic matters generally. It is well explained by Tzetzes (iii. p. 17 Gaisf.) διδασκαλία γεωργίας καὶ ἡμερῶν, καθ' ὅς δει τόδε καὶ τόδε ποιεῖν. How ancient the title is, or whether it has descended from the Author himself, it is impossible to say. In the MSS. generally, the Έργα is regarded as a distinct division of the poem (v. 883), the Ἡμέραι also forming a separate subject, from v. 765. It is very probable that this part of the poem contains precepts attributed to Orpheus, Musaeus, or Pythagoras, compiled and added at a later period.

1—10. That this *prooemium* proceeded from the pen of Hesiod, was denied by Aristarchus and others of the learned Grammariana. Proclus (ap. Gaisf. iii. p. 3), ὅτι δὲ τὸ προοίμιόν τινες διέγραψαν, ὅσων ἄλλοι τε καὶ Ἀρίσταρχος ὀβελίσαν τοὺς[!] στίχους, καὶ Πραξιφάνης ὁ τοῦ Θεοφράστου μαθητῆς, μηδὲ τοῦτο ἀγνοῶμεν. Οὗτος μέντοι καὶ ἐντυχεῖν φησὶν ἀπροαιμώσῃ τῇ βιβλίῳ καὶ ἀρχομένῃ χωρὶς τῆς ἐπικλησεως τῶν Μουσῶν ἐντεῦθεν, Οὐκ ἔρα μόνον ἔην ἔριδων γένος. It is highly probable that it was borrowed or adapted from some ancient Hymn to Zeus, and was prefixed as an Introduction to the genuine poem, after the usual custom of the later hymn-writers, ἐκ Διὸς ἀρχάμεσσα κ.τ.λ. K. O. Müller (Hist. Gr. Lit. p. 83) regards it as only one of several introductory strains which the Hesiodian rhapsodists could prefix to the 'Works and Days.' Schoemann

(Com. Crit. p. 13) observes, "totum hoc prooemium, sive verba sive sententias consideramus, nec bonum poetam procedere nec satis accommodatum videtur insequentis carminis argumento." There is an important passage in Pausanias, ix. 31, 3, which shows that the prooemium had not much credit for genuineness, though it existed in his time:—Βοιωτῶν δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκούντες παρελημμένα δόξῃ λέγουσιν, ὅς ἄλλο Ἡσίοδος ποιῆσαι οὐδὲν ἢ τὰ Έργα καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Έριδας λέγοντες· καὶ μοι μόλιβδον ἔδεικνυσαν, ἔνθα ἡ πηγὴ, τὰ πολλὰ ἐπὶ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ [ἐν] αὐτῇ τὰ Έργα.—It has no connexion with the subject of the poem, beyond the somewhat forced allusion to the lawsuit with Perseus, in the invocation to Zeus 'to set straight the decisions of judges.' Moreover, there is a double address, first to the Muses, to sing of Zeus, then to Zeus himself; and lastly, there is a rapid transition to Perseus by the awkward antithesis, 'Do thou, O Zeus, set straight men's decisions, and I will address to Perseus the truth.' The probable inference is, (as Goettling has well stated it,) that the first nine verses were prefixed as an introduction by some rhapsodist, while v. 10 was added by a grammarian to connect them with the direct purport of the poem, which commenced naturally and appropriately with οὐκ ἔρα μόνον ἔην Έριδων γένος.

1. Πιερίηθεν, scil. ἔλθουσai, like Virgil's *Pastor ab Amphrygeo*, Georg. iii. 2. II.

δεῦτε, Δί' ἐννέπετε σφέτερον πατέρ' ὕμνειν οἶσαι
 ὄντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε,
 ῥητοὶ τ' ἄρρητοὶ τε Διὸς μέγαλοιο ἔκητι.
 ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,

5

4. Γέκητι

2. δεῦτε δι' K, Ald. δεῦτε δὲ EF. δεῦτε δὴ the rest. 5. ῥεῖα—ῥεῖα
 I. ῥεῖα—ῥεῖα ABCDEFGK.

xiii. 363, 'Θερνονῆα Καθησόμεν.—κλεί-
 ονσαι, 'celebrating in lays,' viz. τὰ τε
 θεῖα καὶ τὰ ἀνθρώπινα. Cf. Theogon. 32.
 Od. xvii. 418, ἐγὼ δὲ κέ σε κλείω κατ'
 ἀπειρονα γαῖαν. Theocr. xvi. 1, ἀεὶ τοῦτο
 Διὸς κώραις μέλει, αἰὲν ἀοιδοῖς, ὕμνῳ
 ἀθανάτους, ὕμνῳ ἀγαθῶν κλέα ἀνδρῶν.
 Eur. Alc. 448, ἐν ἀλύροις κλείοντες ὕμνοις.
 Iph. A. 1046, τὸν Αἰακίδαυ Κενταύρων
 ἀν' ἔρος κλείουσαι. Ar. Pac. 777, Μοῦσα—
 κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας.
 The verbal is κλειγτός, as from κλύω
 κλυτός, root κλυ and κλεF.

2. Most MSS. give δεῦτε δὴ. Of those
 I have collated, one only has δεῦτε Δί'
 ἐννέπετε. It is clearly a better reading,
 and is found in some of Goettling's co-
 dice. Gaisford however and Schoe-
 mann retain δὴ.—σφέτερον, (though the
 word is etymologically connected with
 vester,) is scarcely used for ὑμέτερον in
 the early epic. See Buttmann, Lexil.
 p. 422, note. Theocritus (xxii. 67) has
 πῶς διατεινόμενος σφετέρης μὴ φείβο
 τέχνης.

3. ὁμῶς κ.τ.λ. 'are alike unmentioned
 and renowned.' Gloss. cod. Gal. ἄδοξοι
 καὶ ἔνδοξοι. The next verse is merely
 exegetical, and might be omitted without
 detriment to the sense. It is impossible
 to form any sure conclusion respecting
 repetitions of this kind; but they may
 often be merely amplifications or expan-
 sions of the context emanating from the
 early rhapsodists. Certain it is, they
 are very numerous in the writings of
 Hesiod as we now have them. Gener-
 ally, words or deeds, rather than per-
 sons, are ἄρρητα, e. g. Demosth. p. 612,
 τὸν δὲ μοῦ ῥητὰ καὶ ἄρρητα κακὰ (ἐλε-
 γον). Soph. Oed. Col. 1000, ἅπαν καλὸν
 λέγειν νομίζων, ῥητὸν ἄρρητὸν τ' ἔπος. If
 the verse 4 is genuine, there should be
 a difference of meaning in the verbals.
 But Hesychius has ἄφατον, ἄρρητον,

and φατοί, ῥητοί. Again, ῥητοί, οἱ ἔν-
 δοξοι.

5. The reason why both obscurity and
 celebrity depend on Zeus, is declared in
 what follows: 'for easily he makes
 strong, and easily the strong one he
 brings low; easily too the illustrious he
 humbles, and the obscure one he exalts.'
 For the monosyllable ῥεῖα Goettling com-
 pares II. xvii. 461—2, ῥεῖα μὲν γὰρ φε-
 γσκεν ὅπек Τρώων ὀρμαγθοῦ, ῥεῖα δ'
 ἐπαΐσασκε πολλὸν καθ' ὄμιλον ὀτάζων,
 adding that ῥεῖα ends the verse as a
 monosyllable in II. xii. 381, and xx. 101.
 So also in xx. 263. ῥεῖα διελευσέσθαι
 κλισίας, II. xiii. 144. νεῖα μὲν μοι κατέ-
 αξε, Od. ix. 283. Inf. v. 462, ἔαρι πολεῖν.
 It is singular that nearly all the MSS.
 agree in ῥεῖα μὲν—ῥεῖα δὲ, or ῥεῖα—ῥεῖα
 δὲ. There may have been an old read-
 ing ῥεῖδ τε γὰρ βριάει, ῥεῖα τε βριάοντα
 χαλέπτει.—The transitive use of βριάω
 and μινύθω is remarkable, especially as
 contrasted with the intransitive βριάοντα
 in the same verse. Cf. Theogon. 446,
 πόλιν δ' εἰροπόκων δῶκεν—ἐξ ὀλίγων
 βριάει. II. xv. 490, ῥεῖα δ' ἄρηντος Διὸς
 ἀνδράσι γίγνεται ἄλλη—ὄστινας μινύθῃ.
 xx. 242, Ζεὺς δ' ἀρετὴν ἡνδρῶν οὐδέλλει
 τε μινύθει τε. More commonly μινύθω
 is 'to dwindle,' as inf. v. 244. So
 βαρύθει, v. 215.—βριάει, gloss. Cod. Gal.
 ισχυροποιεῖ.—χαλέπτει, ἑλαττοῖ, id. Lat.
 affligit, debilem reddit. Hesych. κακίζει,
 βλάπτει, εἰς χαλεπότητα ἄγει.—The
 general doctrine is, that Zeus performs
 whatever he may will without effort or
 difficulty. Aesch. Suppl. 93, πᾶν ἔπος
 δαιμόνιον. Eum. 621, οὐδὲν ἀσφάλεον
 μένει. The particular reference is to
 the fortunes of Perses and his brother.
 Horace appears to imitate this passage.
 Carm. i. 34, 12, 'valet ima summis
 Mutare, et insignem attenuat deus Ob-
 scura promens.'

ρῆϊα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
 ρῆϊα δέ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
 Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
 κλύθι ἰδὼν αἰῶν τε, δίκη δ' ἔθνε θεμιστας

[τύνῃ· ἐγὼ δέ κε Πέρσῃ ἐτήτυμα μυθησαίμην]. 10

Οὐκ ἄρα μῶνον ἔην Ἑρίδων γένος, ἀλλ' ἐπὶ γαίαν

7. δ' ἔτ' EF.

9. Φιδὼν ἀΐων τε

10. Πέρσῃ all (but in a few the subscript is omitted).

6, 7. Hesiod not unfrequently has three consecutive lines commencing with the same word; see inf. on v. 579.—ἀρίζηλον, for ἀρισ-θηλον, i. e. ἀρίσθηλον, or perhaps (Curtius, Gr. Et. 604) for ἀρι-θηλος, the root being διF. Buttmann regards ἀρίσθηλον as contracted from ἀρι-σθηλον. But ἄρις for ἀρι may be compared with ἀμφίς and μέχρις.—ἀγήνορα κάρφει. Proclus, τὸν αὐτὸν καὶ ὑπερόπτην εὐτελῆ ποιεῖ καὶ ταπεινόν. Inf. v. 575, ὅτε τ' ἥελιος χροὰ κάρφει. Od. xiii. 430, κάρφην μὲν χροὰ καλὸν ἐνὶ γναμπτῶσι μέλεισσι. Properly, 'to shrivel up,' or contract; whence κάρφος, a bit of stick or straw.

8. This verse reads very tamely as the subject to the verbs which have preceded. Perhaps it was interpolated together with v. 10, or perhaps the first reading was κλύθι ἰδὼν αἰῶν τε, δίκη δ' ἔθνε θεμιστας, Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει. This clause is quoted by the Schol. Med. on Aesch. Suppl. 73.

9. θεμιστας, which the scholiasts refer to the divine law, must here mean the decisions of men, as inf. v. 221. Theogn. 85 (where see the note).—τύνῃ, an epic and Aeolic form for τὴν or τὴν, not uncommon in Homer. The quantity of the first syllable has an analogy in the Latin *tu*. Cf. Theog. 36, τύνῃ, Μουσῶν ἀρχόμεθα. Tzetzes compares ἐγόνῃ. Of course, Zeus is addressed, not Perses. That idea was entertained by some who found the vocative Πέρσῃ in place of the dative. Though an inferior reading (since *σοι* must thus be supplied) Goettling adopts it, with Gaisford, adding "Pauci codd. Πέρσῃ." All the MSS. I have collated give this latter reading.

11—26. 'There are, it seems, two distinct kinds of contention on earth; the one good, the other bad; the one a source of war and strife, the other the origin of an honourable emulation.' This is said as introductory to the subject immediately on the poet's mind, viz. the unjust quarrel raised against him by his own brother. To divert him from the bad kind of strife to the good, and to stimulate him to honest industry, the whole of the precepts in this didactic poem are directed. There is an interesting allusion to this twofold *ἔρις* in Soph. Oed. Col. 367—72, where the *ἡ πρὶν* (ἀγαθὴ) *ἔρις* μὴ χαλνεσθαι πόλιν, is contrasted with the *ἡ νῦν* κακὴ *ἔρις* ἀρχῆς λαβέσθαι. In the former verse most editors have adopted Tyrwhitt's conjecture *ἔρις*.—In Theog. 225 only one *ἔρις* is spoken of, as the daughter of Night (inf. v. 17).

11. οὐκ ἔρα. Goettling would render this, 'To begin then, there was not merely one kind of Contentions sent from the first to men, but two distinct kinds.' There seems however no good reason for departing from the common and idiomatic use of *ἦν ἔρα*, 'Well! it seems that, after all, Contention is of two kinds, not of one only, as we thought.' Schol. on Apoll. Rhod. ii. 440 (quoted by Gaisford), οὐκ ἦν, ὥς ἔοικε, μία *ἔρις*. Cf. Xen. Oecon. i. 20, αὐτὸν πρῶτον τοῦ χρόνον—καταφανείς γίγνεται, ὅτι λυπαὶ ἔρα ἦσαν ἡδοναῖς περιπεπεμμένα. Od. xvii. 454, ἃ πόποι, οὐκ ἔρα σοὶ γ' ἐπὶ εἰδὲ καὶ φρένες ἦσαν.—ἐπὶ γαίαν, 'over the earth,' with the notion of progress and wide dissemination, not of any fixed locality, which would be ἐπὶ γαίᾳ or γαίας. See on Theog. 95.

εἰσὶ δύνω· τὴν μὲν κεν ἐπαινήσειε νοήσας,
 ἥ δ' ἐπιωμητῇ, διὰ δ' ἀνδρα θυμὸν ἔχουσιν·
 ἥ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει,
 σχετλῆ· οὗτις τὴν γε φιλεῖ βροτὸς, ἀλλ' ὑπ' ἀνάγκης
 ἀθανάτων βουλῇσιν ἔριν τιμῶσι βαρεῖαν. 16
 τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νύξ ἐρεβεννῇ,
 θῆκε δέ μιν Κρονίδης ὑβρίζυγος, αἰθέρι ναίων
 γαίης τ' ἐν ῥίζησι καὶ ἀνδράσι, πολλὸν ἀμείνω·
 ἦτε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἐγείρει. 20

20. ἐπὶ ἔργον

12. ἐπαινῆσειε A. ἐπαινέσσειε BDFGI. ἐπαινέσειε CEH. ἐπαινήσειε K, Ald. 14. φθόνον τε κακὸν G (gl. τὸν ζῆλον). 15. τίνδε C. 17. ἐτέραν προτέρῃ I. 20. ἀπάλαμον BCHI. ἀπάλαμον the rest.

12. ἐπαινήσειε. The MSS. vary between this and ἐπαινέσσειε or ἐπαινήσειε. For κεν perhaps τισ was originally written. But see on v. 291—νοήσας, 'on comprehending its true nature.' For at first sight, and without due reflection, all ἔρις might seem culpable.

13. διὰ δ' ἀνδρα κ.τ.λ. Literally, 'And distinct they keep their dispositions,' or natures (impulses or tendencies). τοῦτέστι δίχα, ἡγουν ἰδίᾳ καὶ χωρὶς ἀπ' ἀλλήλων ἔχουσι τὴν ζωὴν, τοῦτέστι διαφόρους ὧσιν. Moschor. It may be that (as inf. 28) θυμὸν means the human mind; 'they keep the mind balanced between two different courses.' Thus διανδίχα μεμῆριζεν, II. i. 189, and elsewhere. But in Hom. Hymn. Merc. 315, ἀμφὶ θυμὸν ἔχοντες means 'disputing.'

14. ὀφέλλει, 'keeps up,' 'fosters,' 'promotes.' A word often employed by Hesiod. So II. xvi. 631, μῦθον ὀφέλλειν, 'to keep on talking,' 'make a parade of words.' Passow compares the Homeric ἔρις, ὀφέλλουσα στόνον ἀνθρώπων, II. iv. 445.

16. τιμῶσι, sc. ἄνθρωποι, 'maintain,' 'uphold it,' Schol. χρῶνται. The idea is, that they do not indeed love it, but still, by the will of the gods, they do not let it fall into disregard and neglect. Soph. Antig. 514, πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμῆς χάριν; Eur. Bacch. 885, τοὺς τὰν ἀγρωμοσύναν τιμῶντας. Aesch. Ag. 686, τὸ νυμφότιμον μέλος ἐκφάτως τιμῶντας.

17. προτέρην μὲν. He seems to say, that both kinds of ἔρις were born from Night, but the one was the elder, and

for that reason the better of the two. "Nempe existimabant Graeci antiqui majores natu esse ceteris praestantiores." Goettling. Compare Scut. H. 260, τῶν γε μὲν ἀλλῶν προφερές τ' ἦν προσβυτάτη τε. Goettling thinks 18, 19 an interpolation. Certainly τὴν ἐτέρην—ἦτε forms a simpler and more connected construction; but on the other hand, the μὲν seems to require some antithesis. The poet perhaps adopted a common epic formula; cf. Zeus δέ σφι Κρονίδης ὑβρίζυγος αἰθέρι ναίων, II. iv. 166. If the sense is, 'And the son of Cronos, seated aloft' (a metaphor from a pilot's high seat on the poop of a trireme; see Dr. Donaldson on the Athenian Trireme, p. 12), 'having his abode in air, in the lowest regions of Earth (viz. Tartarus, Theog. 728), and among men, made it (caused it to be) much better,' viz. than the other ἔρις, then the superiority of the one was not a quality inherent in its earlier birth, but was specially ordained by Zeus. The scholiasts agree in construing ναίων αἰθέρι καὶ ἐν ῥίζαις κ.τ.λ. Others (see Goettling) explain, ἔθηκε μιν ἐν γαίῃ κ.τ.λ. ἀμείνω ὁδῶν. According to this, Zeus placed the better kind of strife on earth and among men. There is however much difficulty in explaining γαίης ἐν ῥίζησι, which in Theog. 728 refers to the under side of the world. 'Both in the underworld and among men,' can hardly be the divinely appointed locality for the good ἔρις. Guilemus omits the τε.

20. ἦτε. On the supposition that 18,

εἰς ἕτερον γάρ τις τε ἰδὼν ἔργοιο χατίζων
 πλούσιον, ὃς σπεύδει μὲν ἀρόμμεναι ἡδὲ φυτεύειν,
 οἰκόν τ' εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων
 ἦεις ἀφενον σπεύδοντ'· ἀγαθὴ δ' Ἔρις ἦδε βροτοῖσι.
 καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, 25
 καὶ πτωχὸς πτωχῷ φθονέει καὶ αἰοιδὸς αἰοιδῷ.

21. Ἰδὼν ἔργοιο

23. Φοῖκον (Φικον)

21. τις ἰδὼν I. 22. ἀρόμμεναι BCG. ἀρόμεναι (ω superscr.) A.
 ἀρόμεναι DI. ἀρόμεναι (μ superscr.) H. 24. βροτοῖσιν B.

19 are spurious, we could hardly hesitate to read ἡ δὲ καὶ κ.τ.λ. As the text stands, ἦεις may represent ἦτις, as exegetical of ἀμείνω. Compare II. xvii. 178, τῶν δὲ σευ ἀνὸςάμνη πάγχυ φρένας, οἷον λείπεις, ὃς τέ με φῆς Αἰάντα πελάριον οὐχ ὀπομύναι.—καὶ ἀπάλαμον, even the helpless man, τὸν ἔπορον, τὸν ἀμήχανον. The MSS. generally give ἀπάλαμον. See II. v. 597.—ἐπὶ ἔργον, 'to husbandry.' This, the proper sense of the word, is clearly intended, because of ἔργοιο χατίζων, in connexion with ἀρόμμεναι and φυτεύειν in the next line.

21. εἰς ἕτερον κ.τ.λ. 'For when a man conceives a desire to work from having seen another who has become rich,' &c. So Schoemann, Com. Crit. p. 15, explains this verse.

22. ὃς, for οὗτος. See inf. v. 429. II. vi. 58, μῆδ' ὄντινα γαστέρι μήτηρ κοῦρον ἐόντα φέροι, μῆδ' ὃς φύγοι. Od. xvii. 172, καὶ τότε δὴ σφιν λείπε Μένων, ὃς γὰρ βα μάλιστα ἦνδανε κηρύκων. Ibid. i. 286 (quoted by Goettl.), ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. It is only a strengthened form of the demonstrative or article δ. The feminine of it, ἡ for αὕτη, is used twice by Aeschylus, Theb. 17. Eum. 7.—ἀρόμμεναι, al. ἀρόμεναι. MS. Gale ἀρόμεναι with ω superscribed. Whether the double μ be written or pronounced, is of little moment. See on v. 392, and compare τιθήμενον, II. x. 34. On φυτεύειν, to plant fig-trees, vines, &c., see inf. 781.

23. (ζηλοῖ, 'emulates,' endeavours to rival, his neighbour who is (as we say) on the high road to wealth. Of inf. v. 312. Plat. Resp. viii. p. 550, x. ἐπειτά γε, οἶμαι, ἕλλος ἕλλον ὁρῶν καὶ εἰς (τὴν) ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπεργάσαντο. Gloss. MS. Cant. μιμνέται.—By

ἄφενος, as distinct from πλούτης, the wealth of the farmer is meant. So locuples differs from dives. Cf. v. 120, ἀφνειοὶ μήλοισι. v. 308, ἐξ ἔργων δ' ἄνδρες πολύμηλοι τ' ἀφνειοὶ τε. There were two forms of the word, τὸ ἄφενος and ὁ ἄφενος, between which MSS. generally vary. The etymology of the word is uncertain; Curtius (Gr. Et. 500) refers it to the same root as the Latin opes, copia (con-ops), and the Sanskrit ap-nas, 'revenue.'—It is a question if this verse (24) be not an interpolation. It breaks up the sentence awkwardly, and it repeats σπεύδοντ' inharmoniously after σπεύδει.

25—6. That these verses contain a sentiment scarcely consistent with the preceding, has been objected by Goettling after others. He thinks them therefore a later addition, and even extends his condemnation (much beyond the bounds of probability) as far as v. 41. Schoemann also ejects them from his text, but he thinks (Com. Crit. p. 15) they might appropriately follow v. 16. He remarks that κοτέει and φθονέει suit the bad rather than the good ἔρις. The objection is not altogether valid. Mendacity, as we know from the Odyssey, was a kind of trade or profession, as indeed was that of the bard or wandering minstrel. Hence one beggar may be said to be indignant with a more successful rival, and so to be stirred up to emulate and supplant him, as Irus quarrels with Ulysses in Od. xviii. Both Plato and Aristotle refer to these rather celebrated lines, Ar. De Rep. v. 8, and Plat. Lysid. p. 215, c. There is a clear reference to them also in Soph. Oed. Col. 367—372. It is probable that the ambiguity as to which ἔρις was meant caused the insertion of v. 24;

ᾧ Πέρση, σὺ δὲ ταῦτα τεῶ ἑνικάτθεο θυμῷ,
 μηδέ σ' Ἔρις κακόχαρτος ἴαπ' ἔργου θυμὸν ἐρύκοι
 νεῖκε' ὀπιτεύοντ' ἀγορῆς ἐπακουδὸν ἔοντα.
 ὦρῃ γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε 30
 φῖτινι μὴ βίος ἔνδον ἐπηετανὸς κατὰκειται
 ὠραῖος, τὸν γαῖα φέρει, Δημήτερος ἀκτὴν
 τοῦ κε κορεσσάμενος νείκεα καὶ δῆριω ὀφέλλοις
 κτήμας ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται

28. ἀφ' ἔργου θυμὸν? 31. ἐπαφ' ἔτανος

27. τεῶ ἐνὶ κἀτθεο FH. 29. ὀπιτεύοντ' all. 33. κεκορεσσάμενος all.

and hence it has been marked in the text as doubtful.

27. ταῦτα, the true distinction between the good and the bad *ἔρις*.

28. κακόχαρτος, rejoicing in another's misfortune, viz. the bad kind of *ἔρις*. Hesych. ὁ κακὸς χαίρων.—ἀπ' ἔργου, from farm-work. See v. 20 and 299. But this verse is in some way corrupt, since ἔργον invariably takes the digamma in Hesiod. See inf. on v. 382. Bentley proposed ἀεργὸν θυμῷ ἐρύκοι. Schoemann μὴ κ. Ἔρις σ' ἀπὸ φέρου, or φέρου σ' ἀπὸ.—ὀπιτεύοντα is given from one of Goettling's MSS. for the vulg. ὀπιτεύοντα. 'Watching closely the progress of law-suits as a listener about court,' viz. the appeals to judges in the agora. Gloss. MS. Gale, ἐπιτηροῦντα. Inf. v. 806, Δημήτερος ἱερὸν ἀκτὴν εὖ μάλα ὀπιτεύοντας (MSS. ὀπιτεύοντας) εὐτροχάλας ἐν ἀλωῇ βάλλειν. We have the compound παρθενονίτης, said of Paris, Il. xi. 385, and πυροσίτης, 'corn-inspector,' Ar. Equit. 407. Photius, ὀπιτεῖν, παρατηρεῖν. In Il. iv. 371, vii. 243, and Od. xix. 67, Bekker has preferred the form ὀπιτεῖν. It is a reduplicated form of the root ὀπ=oc (Curtius, Gr. Et. 456).—As in the later times of the Attic Republic, so there was a clear distinction to be drawn in rural Boeotia between the active farmer and the idle loiterer in the agora.

30. ὦρῃ ὀλίγη. 'For a man can attend little to law-suits and law-courts, if substance sufficient for the year has not been stored up by him within, the produce of the year's crop which the earth bears, the bread of

Demeter.' The scholiasts agree in explaining ὦρῃ by φροντίς. Some MSS. are said to give ὦρη, which might mean 'little time for.'

31. ἐπηετανός. Curtius, Gr. Et. 388, connects this word with αἰεὶ and αἰών. He supposes the original form was ἐπαιφο-τανός, and rejects the etymology from *Féros, vetus*. Inf. 607 the word is of four syllables. The Boeotian form of αἰεὶ was ἤτ, whence ἐπῆφτανόν seems to have been one mode of pronunciation.

32. ὠραῖος, gathered in season, or the produce of the season. Cf. inf. v. 307. But this verse looks like the interpolation of a rhapsodist. If it had been genuine, the poet would probably have proceeded τῆς κε κορεσσάμενος, κ.τ.λ. For the genitive cf. inf. v. 368, ἀρχομένου δὲ πύθου καὶ λήγοντος κορέσασθαι. Ib. 593, κεκορημένον ἦτορ ἔδωδης. Ar. Pac. 1283, ἐπεὶ πολέμου ἐκόρεσθεν. Eur. Hipp. 112, βορᾶς κορεσθεῖς. Goettling supposes an allusion to the saying τίς τε τοι κόρος ὕβριν. But the resemblance is probably accidental. 'When you have got enough of that, you may promote quarrels and strife about the possessions of others,' i.e. as you now do about mine, even while you neglect your own means.—ὀφέλλοις, sup. 14. Gloss. MS. Gale αἴσανε.

33. ὀφέλλοις, Schoemann, Com. Crit. p. 16, suggests ὀφέλλοι, and ἔστιν for ἔσται in the next line. 'Rich men only can afford to go to law to get other men's goods; you are too poor to do this a second time.'

34—5. δεύτερον κ.τ.λ. 'But it shall not again after this be in your power to

ὦδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νείκος 35
 ἰθείησι δίκαις, αἵτ' ἐκ Διὸς εἰσιν ἄρισται.
 ἦδη μὲν γὰρ κλῆρον ἔδασσάμεθ', ἄλλα τε πολλὰ
 ἀρπάζων ἐφόρεις, μέγα κυδαίνων βασιλῆας
 δωροφάγους, οἱ τήνδε δίκην ἱθέλουσι δικάσαι·
 νῆπιοι, οὐδὲ ἴσασιν ὅσῳ πλεόν ἤμισυ παντός, 40
 οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειρα.

40. *ἴσασιν*

36. *δίκησιν* A. 37. *ἔδασσάμεθα* K, which indicates a correction of *ἔδασσαμεν*. *ἔδασσάμεθα* Ald. 39. *δικάσαι* B. *δικᾶσαι* AK. *δικᾶσαι* DI, Ald. *δικάσαι* the rest.

act as you have done: rather let us once more get our dispute decided (and this time) by an impartial award, such as coming from Zeus (not from corruptible judges) is best.' There is a kind of subtle irony in the hortative subjunctive, 'I call upon you to have the quarrel settled.' It was not the object of Perseus to go before an impartial judge; but the poet says, 'let us make an end of these disputes, and this time let us have a fair hearing.' *αὖθι* is explained by the Schol. *αὐτόθι* and *ἐν τῇ παρόντι*. And so Hermann, followed by Goettling, *exemplo, illico*. But it is very doubtful if it can bear this sense.

37. *ἦδη μὲν κ.τ.λ.* 'For we had just shared between us our patrimony (literally 'had each of us got our portion assigned'), when you began to plunder and carry off many other things (i. e. beside your just right), paying great compliments to the kings, bribe-swallowers as they are, who are willing enough to decide this suit' (a suit of this kind). Gloss. MS. Gale, *ἐκ πάλαι τὴν κληρονομίαν ἐμερίσαμεν*. The aorist *ἔδασσάμεθα* and the imperfect *ἐφόρεις* are doubtless carefully employed; but the plundering of Perseus would rather take place at the time of the distribution than after it. We might express the meaning thus; 'We had no sooner divided our inheritance than you began to rob me.' He wished to get back part of the property awarded to Hesiod. Perhaps there was some act of open violence on Perseus' part; for there is a similar allusion inf. v. 356, *ὅς τις ἀγαθῇ, ἄρπας δὲ κακῇ*. v. 320, *χρήματα δ' οὐχ*

ἀρπακτὰ, θεόδοτα πολλὸν ἀμείνω. Cf. v. 275, *βίης δ' ἐπιλήθεο πάμπαν*. The *τε* seems to represent the more usual *καὶ* in the sense of 'when.' Gaisford, after Guetius, reads *ἀλλὰ τὰ πολλὰ*, for which we should rather have expected *τὰ πλείω*.

39. *ἰθέλουσι*. One might easily read *ἐθέλωσι*, 'praising those who may be willing,' &c. The sense would thus be, *κυδαίνω* (i. e. *δωροῦμαι*) *ὁμᾶς, ἢν ἐθέλητε δικάσαι ἐμοὶ τήνδε δίκην*. Schoemann reads *ἐθέλοντι δικάσαν*, Hermann having proposed *ἐθέλουσι δικάσαν*, 'who decided this suit for us consenting to it.' We certainly should have expected *ἤθελον* rather than *ἐθέλουσι*. But he may mean, that these same judges are willing enough to hear the suit over again on the same terms.—*δωροφάγους*, a strong and satirical expression for *δωροδόκους*. Cf. 221, 264.

40—1. These two lines embody some old adage; but whether the application of it is to the kings, who do not know the happiness of honest contentment, or to the poet himself, whom the corrupt judges wrongly supposed they could really injure, is not very clear. 'Fools that they are, neither do they know how much more the half is than the whole, nor what great blessedness there is in a diet on mallows and squills.' These herbs were the food of the very poor, (Ar. Plut. 544,) and the poet probably means, that the kings do not know how much better it is to have a little with an easy conscience, than much gained by injustice. Moschopolus:—*οὐδ' ὅσον μέγα βέλκος ἐστὶν ἐν τῇ (ὡς) τῇ*

κρίψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
 ῥήϊδίως γάρ κεν καὶ ἐπ' ἡματι ἐργάσσαιο,
 ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἐόντα·
 αἰψὰ κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο,
 ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν

45

43. *Εργάσσαιο* 44. *ἀεργὸν* 46. *Ἐργα βοῶν ταλαεργῶν*

43. *ἐργάσσαιο BC.* *ἐργάσαιο the rest.*

ἐν μαλάχῃ καὶ ἀσφοδέλῳ, ἀντὶ τοῦ εὐτελεῖ καὶ ἀπερίττῳ διαίτῃ, τῇ μετὰ δικαιοπραγίας δηλονότι, καὶ ἐξω πλεονεξίας. Plato refers to this passage, *De Rep.* v. p. 466, B, εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μὴδὲ φύλαξ εἶναι, — γινώσκειται τὸν Ἡσίοδον ὅτι τῇ ὄντι ἦν σοφὸς λόγων πλέον εἶναι πᾶσι ἡμῖν παντός. See also *Phaedr.* p. 266, c. Theophrastus, *Hist. Plant.* vii. 11, πολλὰ δὲ εἰς τροφὴν παρέχεται χρήσιμα (ὁ ἀσφόδελος)· καὶ γὰρ ὁ ἀνθρώπος ἐδωδῖμος σταθευόμενος, καὶ τὸ σπέρμα φρυγόμενον· πάντων δὲ μάλιστα ἡ ῥίξα κομπομένη μετὰ σύκου καὶ πλειόστην ὀνησιν ἔχει καθ' Ἡσίοδον.— The asphodel is a liliaceous plant, allied to the squill. There are many species; that alluded to grows wild in Greece and the Levant.

42. Goettling has an idea, in which it is difficult to acquiesce, (though it receives some countenance from Tzetzes, ὁ δὲ νοῦς τοιοῦτος· ὁ Πέρση, μὴ ἀργὸς ἐν ταῖς ἀγοραῖς διάτριβε—οἱ θεοὶ γὰρ, ἡγοῦν ἢ εἰμαρμένη, ἀπέκρυψε καὶ δυσπόριστον ἐποίησε τὸν βίον τοῖς ἀνθρώποις), that the thread of the argument is here resumed from v. 24; as if the poet were now giving a reason why men require some stimulus to industry, viz. because the gods have made it hard to get a livelihood. He seems to have two theories on the subject; (1) That v. 25—41 is an interpolation; (2) That we should read *κακῶν κρύψαντες* ἔχουσι κ.τ.λ., to avoid the γάρ, which seems to give as a reason *why* there is happiness in poverty, the fact that men live only by hard labour. "Quæ nullo modo," he objects, "componi possunt." One thing is clear; whatever be the point of the fable of Prometheus, as applicable to Perseus, the present passage is introductory to it; cf. v. 47. Now both this fable and that which follows, addressed specially to Perseus,

(ἑτερόν τοι ἐγὼ λόγον ἐκκορυφάσω, v. 106,) are apparently meant to show the origin of evil on earth; and thus indirectly, how the poet has been made the victim of injustice. Since, then, he had just before dwelt on the wickedness of the unjust kings, he goes on to argue thus:—"The reason of all which wickedness is, that Zeus made life laborious through the fraud of Prometheus, and so men prefer to gain by injustice rather than by honest toil." Schoemann (*Com. Crit.* p. 18) is satisfied that the whole passage 40—105 is the interpolation of an inferior poet.

43—4. ἐπ' ἡματι. *ταυτέστιν ἐν μῇ ἡμέρᾳ.* Proclus. This is rather a rare use. Cf. *Il.* x. 48, *ἄνδρ' ἕνα τοσσάδε μέμρε'* ἐπ' ἡματι *μητίσασθαι.* *Od.* xii. 105, *τρίς μὲν γάρ τ' ἀνίσχων ἐπ' ἡματι, τρίς δ' ἀναροιβδέει.* *Inf.* v. 102, *ἐφ' ἡμέρῃ ἢ δ' ἐπὶ νυκτί.* *Soph. Oed. Col.* 688, *ἀνδρ' ἐπ' ἡματι ἄκνυτοκος πεδίων ἐπιώσσεται* (*Κηφισός*). It would be easy here to read γάρ κεν καὶ ἐν ἡματι. The sense is, 'You might easily make enough by your farm even in a single day, (or 'for a day,' with a view to no more than a day's maintenance,) so as to have subsistence for a year without working,' i.e. if Zeus had not made farming a slow and difficult process. Goettling proposes to read *κεῖς* for the vulg. *κ' εἰς* (*κε εἰς*). And the Aldine has *κεῖς*. Schoemann edits *ἔσστε καὶ εἰς*.

45—6. αἰψα κε. The Schol. on *Ar.* *Av.* 712 preserves a variant *αἰψα*. See on v. 12. 'Quickly (in that case, viz. if it had been easy to get a livelihood) would you store away your boat-paddle over the smoke (to dry and preserve it), and the fields tilled by oxen and by patient mules would go to ruin,' (or, 'there would soon be an end of farm-work for our oxen and mules.') It was the custom to remove the rudder or

ἀλλὰ Ζεὺς ἔκρυσε χολωσάμενος φρεσὶν ᾗσιν,
ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης.
τοῦνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρὰ,
κρύψε δὲ πῦρ· τὸ μὲν αὖθις εὖς παῖς Ἰαπετοῖο
ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος

50

47. φρεσὶ Φῆσιν?

48. ἀγκυλόμητ A. —μητις BCDGHI. —μήτης EF, Ald. 49. ἀν-
θρώποισι μήσατο EF. μήδεα D. κύδεα K.

paddle, with the other moveable tackle, until the ensuing sailing-season. Inf. v. 629, *τηδάλιον δ' ἐνεργεῖ ὅπῃρ καπνοῦ κρεμάσασθαι*, where Proclus adduces another explanation of this passage, *κατακάσσει*. The *τηδάλιον* of the ancient Greeks is exactly the same as that still used in the Hindu river-boats, viz. a long and heavy beam (sometimes one on each side) worked on its axis by a tiller (*σῆμα*) on deck, and suspended at a greater or less depth by tackle. This explains Eur. *Hel.* 1536, *τηδάλιδ τε (ἐν)λαίῃ παρακαθίεται*, and *τηδάλιον κεχλασμένον*, Arat. *Phaen.* 351.

47. *ἔκρυσε*, scil. *βίον ἀνθρώποις*. The general difficulties which henceforth attended the lives of men are expressed by *ἐμήσατο κήδεα λυγρὰ*, while one of the chief evils *specifically* was the withdrawal of fire. Virgil evidently had this in view, *Georg.* i. 121—131; 'Pater ipse colendi *Hand facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda.*—*Mellaque decussit foliis ignemque re-movit.*' This corresponds to the 'cursing of the earth,' in *Genesis* iii. 17—19. It has been well remarked, that no creature except man makes any use of fire, but that to his existence it is essential. *Why* Zeus withdrew the use of fire is declared in a curious and evidently ancient legend about Prometheus, differing materially from the mythology employed by Aeschylus. Prometheus had cheated Zeus (as related in *Theog.* 585 seq.) at a sacrifice, by persuading men to offer to him the bones and fat of slain oxen, and to reserve for themselves the meat. Zeus had taken from them, in consequence of this, the use of fire which they had hitherto enjoyed both for sacrifices and for other purposes. Deprived of fire, they could not mock him by a

burnt-offering of the inferior parts, nor could they cook their own portion of the better parts. Prometheus however had again baffled Zeus by restoring the element stealthily to man. Zeus then devised a punishment to man by creating woman with all her arts of seducing cunning and irresistible grace. She is sent as a present to Epimetheus by Hermes. Prometheus had warned his brother not to accept any gift from Zeus; but Epimetheus, (who is a kind of mythological blunderer, always in the wrong at the time of acting, though accustomed to repair his errors by afterthought, as his name implies,) found out his mistake after he had felt the evil consequences of it (v. 89). It was by the agency of this woman, Pandora, that the *κήδεα λυγρὰ* (v. 49 compared with v. 95) were first let loose upon mankind. Plato, *Protag.* p. 320, D, seqq., varies this fable. He makes the mistake of Epimetheus to consist in giving away all the faculties of self-preservation to animals, and leaving none to man. To remedy this deficiency, Prometheus steals the fire, together with the handicraft, of Athena and Hephaestus, and confers it on man. The legend is very well explained by Sir G. W. Cox in p. 172, seqq. of 'Mythology and Folklore.' He points out that the name *Prometheus* is the Hindu (Vedic) *Pramantha*, which expresses the lighting of fire by the rubbing of two sticks. The name *Epimetheus* is a later invention, to supply a correlative to a word wrongly supposed to mean "Forethought."

50. *τὸ μὲν κ.τ.λ.* 'That indeed Prometheus on another occasion stole for men,—the context suggesting the suppressed sentiment, 'but other ills resulted from a theft, which only aggravated the wrath of Zeus against men.'

ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέραυνον.
 τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδὼς,
 χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπέυσας, 55
 σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι·
 τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες
 τέρπωνται κατὰ θυμὸν ἐὼν κακὸν ἀμφαγαπῶντες.
 ὣς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε
 Ἥφαιστον δ' ἐκέλευσε περικλυτὸν ὃ τι τάχιστα 60
 γαίαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν

54. Φειδῶς

54. Ἰαπετιονίδη AEF. 55. χαίρους A (gl. ἀντὶ τοῦ χαίρει) EF.
 In D οἱς superscr. in red ink. 58. τέρπονται I, Ald. τέρπονται D.

52. νάρθηκι. "The parthex is the umbelliferous plant called *Kalámi* in modern Greek, the *Ferula communis* of Linnaeus, which grows abundantly about the bay of Phalerum. In the stalk is a pith, which makes good tinder when dry. Hence the story, that in it Prometheus brought down from heaven the 'fount of fire' which he gave to man." Clark, *Peloponnesus*, p. 111. See Aesch. Prom. 109.

54. On the patronymic Ἰαπετιονίδη see Theog. 528.—πέρι, scil. περισσῶς, ὑπὲρ πάντας. Or perhaps, in reference to the name Prometheus, 'who know how to form plans about everything.'

55. χαίρεις, 'you exult,' you think to come off with impunity. Gaisford less correctly puts a question at the end of this verse. The MS. Gale, two of the Bodleian, and one of Goettling's, have χαίρους. Gloss. ἀντὶ τοῦ χαίρει. This would be ironically said, 'I congratulate you on the success of your theft.'—Heusich. ἡπεροπέυσας· ἐξαπατήσας.

57. ἀντὶ πυρὸς, in return for the fire they have got, and as a counterbalancing evil for the benefit they have fraudulently obtained. Cf. Theog. 570, ἀντίκα δ' ἀντὶ πυρὸς ταῦτεν κακὸν ἀνθρώποισι. Euripides made use of this fable to express his dislike of women; ἀντὶ γὰρ πυρὸς Πῦρ ἄλλο μείζον ἢ δὲ δυσμαχότατον Ἐβλαστον αἱ γυναῖκες.—φ' κεν τέρπωνται, the epic use of the subjunctive, for which the Attics would have said φ' ἂν

τέρποντο.—ἀμφαγαπῶντες, 'hugging their own misfortune.' Heusich. ἀσπαζόμενοι. This is the literal meaning of ἀγαπᾶν (as explained in the editor's note on Eur. Suppl. 764. Phoen. 1327). So Apoll. Rhod. iii. 1167, οἱ δὲ μὴ ἀμφαγάπασον, ὅπως ἔβον. Gloss. MS. Cant. περισσῶς ἀγαπῶντες, περιβάλλοντες. The meaning is, it shall be an evil to them, while they shall unknowingly delight in it.—ἐὼν for σφέτερον has been criticised by the Grammarian Apollonius (ap. Goettl.) and by Proclus. It is much more common in the later epic. In the earlier indeed it pretty regularly takes the digamma, (not however invariably in Homer,) and always in Hesiod, except here and Theog. 467. 472. Scut. H. 9. 454.

59. ἐκ δ' ἐγέλασσε. Zeus was pleased with his own conceit, and laughed outright as he uttered the threat. Origen (who quotes the passages 53—82 and 90—98, contra Cels. iv. 38, p. 187, pointed out by Gaisford) cites this verse with ἐκ δ' ἐτέλεσσε, i. e. he no sooner conceived than he executed it. Cf. inf. v. 83.

61. ὅσει. This dative is quoted from Theognis, v. 955, νῦν δ' ἤδη τεύεσθαι, ὅσω δ' ἀναμίσγεται ὅσει, and the nominative ὅσος from Callimachus, frag. 466. Perhaps its origin was a dialectic variety of the Boeotic speech. Compare the Attic δορεῖ for δόρατι, as if from τὸ δόρος. See G. Curtius, Gr. Et. 248.—The sepa-

καὶ σθένος, ἀθανάταις δὲ θεαῖς εἰς ὧπα ἔισκειν
 [παρθενικῆς καλὸν εἶδος, ἐπήρατον· αὐτὰρ Ἀθήνην
 ἔργα διδασκῆσαι, πολυδαίδαλον ἰστὸν ὑφαίνειν·]
 καὶ χάριν ἀμφιχέαι κεφαλῇ † χρυσήν Ἀφροδίτην, 65
 καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδῶνας·

62. *Γεῖσκειν*64. *Ἐέργα*65. *ἀμφιχέαι*

62. *ἀθανάτης δὲ θεῆς* AK, Ald. and (by correction) D. 63. *παρ-
 θενικῆς* A. *παρθενικαῖς* the rest. 65. *χρυσήν* K.

rate creation of woman, as a partner for man, reminds us of the Mosaic account of the formation of Eve, as well as of the recorded production of the human race from the earth itself, Gen. ii. 7. There is no mention in the context of woman having hitherto existed at all, whatever ideas Hesiod may have had respecting the propagation of mankind without the double sex. Goettling contends that this was not a new creation of the female for man, but merely the adornment of her with graces and accomplishments hitherto not possessed by her; which accomplishments, being contributed by the gods, generally gave rise to the name *Pandora*. But the mixing water and earth evidently implies a plastic process, viz. the creation of a new and distinct individual.—*φύρειν*, like *φυράν*, always has reference to this primary sense of mixing and kneading solid and liquid ingredients to form a paste. Hesych. *φύρει· μολύνει, μαλάσσει, μγνύει*. There is evidently an allusion to the primitive fictile statuettes, or to sculptors' clay models.

Ibid. αἰδῆν. Not merely *voice, φωνήν*, according to the Scholiasts, but the faculty of speaking articulately.—For *καὶ σθένος* Clement of Alexandria has *καὶ νόον*, which is a better reading in itself.—*ἔισκειν*, 'to liken it (the *εἶδωλον*) to immortal goddesses in face.' This word is Homeric, and takes the double digamma.

62. Cf. Il. iii. 158, *αἰνῶς ἀθανάτης θεῆς εἰς ὧπα ἔσκειν*.

63—4. It is probable that this distich was introduced by some rhapsodist, who thought that it was necessary to express the object after *ἔισκειν*. But the short *a* in *καλὸν* is fatal to the genuineness of the verse; in the early epic it is inva-

riably *κάλος*. We have indeed in Theog. 585, *αὐτὰρ ἐπειδὴ τεύξε καλὸν κακὸν ἀντ' ἀγαθοῖο*, but there Hermann reads *αὐτὰρ ἐπεὶ τεύξεν*. Here Goettling suggests *καλὸν παρθένου εἶδος*. But this involves another difficulty; *εἶδος* always has the digamma, except indeed inf. v. 714, *σὲ δὲ μὴ τι νόον καταλεγχέτω εἶδος* (where see the note), and Il. iii. 224, *ὁ τότε γ' ᾤδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες*. Again, nearly all the copies give *παρθενικαῖς* or *-ικῆς*. The word *διδασκῆσαι* is used by Pindar, Pyth. iv. 217, which perhaps exempts it from the charge of being a purely Ionic word. Hesych. *διδασκῆσαι· διδάξαι*. Origen however here has the variant *διδασκέμεναι*. But the gravest objection to the distich consists in this; that whereas Athena is here directed to teach Pandora to weave embroidery, the same goddess afterwards is described as dressing her with ornaments.

65. *χρυσήν Ἀφροδίτην*. No mention is made of this goddess performing the behests of Zeus. Hence Goettling proposes to read *δὲ Ἀφροδίτῃ* for *Παλλὰς Ἀθήνῃ* in v. 76. The truth is, the insertion of 63—4 suggested that another goddess was here meant. The original reading was *χρυσῆς Ἀφροδίτης*, 'that he (Hephaestus) should invest her with the beautiful face of Aphrodite.'

66. *γυιοκόρους*, satiating, rendering listless, the limbs. So *Ἔρος* is *λυσιμελής*, Theog. 121. 911. There seems no reason to derive the compound from *καίρειν γυῖα*, with Goettling. Gaisford adopts the conjecture of H. Stephens, *γυιοβόρους*, which Proclus appears to recognise, *φροντίζας κατεσθιάσας τὰ μέλη*. This reading (*κ* and *β* are often confused) is given in MS. Vat., and is preferred by Schoemann.—*μελεδῶνας* Cant. Gale. Corp. Christ. and others for *μελεδῶνας*.

ἐν δὲ θέμεν κύνεόν τε νόον καὶ ῥέπικλοπον ἦθος
Ἑρμείαν ἦνωγε, διάκτορον Ἀργειφόντην.

Ἄς ἔφαθ'· οἱ δ' ἐπίθοντο Διὶ Κρονίῳ ἀνακτι.

αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυγίης 70

παρθένῳ αἰδοίῃ ἵκελον Κρονίδεω διὰ βουλᾶς·

ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη·

ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθῷ

ὄρμους χρυσεῖους ἔθεσαν χροῦ· ἀμφὶ δὲ τήνγῃ

Ἦραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι· 75

[πάντα δέ οἱ χροῦ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη.]

ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργειφόντης

ψεύδεά θ' αἰμυλίους τε λόγους καὶ ῥέπικλοπον ἦθος

67. ἐπικλοπα ῤήθη? 69. ῤάνακτι 71. ῤέκελον 73—6—7. Foi

75. ἄνθεσι ῤεαρινοῖσι 78. ἐπικλοπα ῤήθη?

77. στήθεσφι Δ.

The accusative plural of μελεδῶνη seems to be short after the Aeolic usage. Cf. Theocr. xxi. 5, αἰφνίδιον θορυβεῦσιν ἐφίσταμαι μελεδῶναι, but Od. xix. 517, ὀξείαι μελεδῶνες. The meaning here is determined by the context, 'the wasting cares of love which the goddess inspires in others.' The old commentators strangely explained it 'care for adorning the person.'

67. ἐπικλοπον ἦθος, 'a deceitful (trickster) disposition.' Theognis, v. 959, πολλοὶ τοὶ κίβδηλον ἐπικλοπον ἦθος ἔχοντες. But ἦθος takes the digamma (see Buttm. Lexil. p. 245), so that we should probably read, with Bentley, ἐπικλοπα ῤήθη both here and inf. v. 78. This very repetition of the words, and the fact that v. 70—72 occur also in Theog. 571—3, have given rise to a suspicion, that the whole passage from v. 69 to v. 82 was added by the rhapsodists. If however we omit v. 76, (which seems clearly another version or recension of v. 72,) there is nothing in these repetitions inconsistent with the genius of the old epic. The difficulty on which Goettling dwells, that no mention is made of what was conferred by Aphrodite on Pandora, is removed by the correction suggested on v. 65.

71. ἵκελον, 'the likeness of a modest maid.' The very nature of the word

suggests some such noun as εἰδωλον. Compare Theog. 572. Moschopolus:—ἐπλασεν—πλάσμα ὅμοιον παρθένῳ αἰδοῦς ἀξία.

72. ζῶσε καὶ κόσμησε. This may mean, she affixed the girdle, ζώνη, to the stola, and put on the peplos. So κόσμος seems used in Eur. Hipp. 681, with reference to the embroidered peplos of Athena Polias;—

γέγηθε κόσμον προστίθει ἀγάλματι
καλὸν κακίστη, καὶ πέπλοις ἐκπονεῖ.

Perhaps however κόσμος includes all the minor articles of female ornament, as bracelets, chaplet, brooch, hems and borders of embroidery, which are alluded to also in Theog. 574—582.—γλαυκῶπις, 'grey-faced,' is the proper and natural epithet of the dawn-goddess. The rendering "owl-faced" has led Dr. Schliemann into some very erroneous inferences.

75. στέφον ἄνθεσι. In Theog. 576 the chaplets of flowers are said to have been added by Athena. But in the Homeric hymn to Aphrodite (ii. 5 seqq.) the Hours act as the attiring maidens of the goddess.

76. See on v. 67.

77. στήθεσφι. MS. Gale has στήθεσφι.

78. Inf. v. 789, ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀαρσμούς.

[τεύξε Διὸς βουλῇσι βαρυκτύπον· ἐν δ' ἄρα φωνήν]
 θῆκε θεῶν κήρυξ· ὀνόμηνε δὲ τήνδε γυναῖκα 80
 Πανδώραν, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
 δῶρον ἑδώρησαν, πῆμ' ἀνδράσιιν ἀλφειστῆσιν.

Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσεν,
 εἰς Ἐπιμηθεά πέμπε πατὴρ κλυτὸν Ἀργειφόντην
 δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς 85
 ἐφράσαθ', ὥς οἱ ἔειπε Προμηθεὺς μήποτε δῶρον
 δέξασθαι παρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν
 ἔξοπίσω, μὴ πού τι κακὸν θνητοῖσι γένηται.
 αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησε.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων 90
 νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῦ πόνοιο,
 νούσων τ' ἀργαλέων, αἵτ' ἀνδράσι κῆρας ἔδωκαν.

86. *For εἶπε*

79. omitted in C, but added in the margin by a later hand.
 80. κήρυξ AG. αἰ. κήρυξ. ὀνόμηνε EF (f. ὀνόμασσε). 89. ἐνόησεν
 GI. 91. ἄτερ τε κακοῦ A. ἄτερ κακῶν E (by the first hand) DHK.
 92. γῆρας AG and D by correction, but with gloss θανάτου.

79. This verse was condemned both by Bentley and by Heyne. Proclus:—*τούτῃ τις περιττὸν φασιν ἥδη γὰρ ὁ ἠφαιστος δίδωκεν αὐτῇ τῇ γυναίκε· εἰ δὲ καὶ τοῦτο γῆραςιον εἴη τοῦ Ἡσιόδου, κ.τ.λ.* (he adds, that we must understand by it 'the gift of eloquence.') And so Goettling defends the verse. But its weakness is apparent, and the distinction between *φωνή* and *αὐδή* is forced and arbitrary. So inf. v. 104, *φωνή* is clearly a synonym of *αὐδή*.

80. κήρυξ *vulgo*. MSS. Gale and Cant. *κήρυξ*, rightly. For this exegesis of Ἀργειφόντης (if v. 79 be spurious) cf. *ταχὺν ἄγγελον* in v. 85.

82. The active *δωρεῖν* occurs also in *Find. Ol. vi. 131, ἑδώρησαν θεῶν κάρυκα λαταῖς θυναίας*.

83. *ἔδωκεν αἰπὺν κ.τ.λ.* 'The deep crafty trick from which there was no escape.'

86. *οὐκ ἐφράσατο*, he had not remembered, or observed, how that Prometheus had charged him to beware of the threat of Zeus, *δόσω κακὸν*, v. 57. For his name implies *after-thought* in contrast with *fore-thought*. Hence the

poet adds, *ὅτε δὴ κακὸν εἶχε*, v. 89. Proclus:—*Θεός τις ἐστὶ καὶ οὗτος, λογισμὸς μὲν αἰτίος, ἀλλ' οὐ τοῦ προσηγορικοῦ τῶν ἐκβησομένων, ὥς δὲ Προμηθεὺς, ἀλλ' ἐκείνου τοῦ μάλιστα ἐκ τῶν ἀποβάντων πρὸς ἑαυτὸν ἐπιστρέφοντος*.—Plutarch, *De audiend. Poet.* p. 23, E, (quoted by Gaisford,) interprets *Διὸς δῶρα* as the great and splendid gifts of fortune, such as wealth, illustrious marriages, high offices, &c., which often bring unhappiness to those who do not know how to use them.

90. *πρὶν μὲν γάρ*. These particles introduce the cause and the reason of mankind now first suffering calamity. "Hoc pertinet ad illud tempus quod fuit ante Pandoram receptam, sed post ignem recuperatum." Schoemann, *Com. Crit.* p. 19, who supposes the story of Pandora was clumsily introduced by some "epitomator." He thinks *Pandora* was intended to typify luxury.—*ἄτερ τε κακοῦ* Cod. Gal. *ἄτερ κακῶν* several others. Bruck proposed *ἄτερτε*. See on v. 113.

[αἶψα γὰρ ἐν κακότητι βροτοὶ καταγῆραςκουσι.]
 ἀλλὰ γυνὴ χεῖρεσσι πίθου μέγα πῶμ' ἀφελοῦσα
 ἐσκεδασ'· ἀνθρώποισι δ' ἔμῃσατο κήδεα λυγρά. 95
 μούνη δ' αὐτόθι Ἑλπίς ἐν ἀρρήκτοισι δόμοισιν
 ἔνδον ἔμμενε πίθου ὑπὸ χεῖλεσιν, οὐδὲ θύραζε

96. *Ἑλπίς*

93. omitted in A, but added in the margin by a later hand.
 97. *ἔμμενε* BCDEFHI.

93. This verse (and possibly the preceding one also) must be regarded as spurious. A false reading γῆρας for κῆρας led to the addition of v. 93, by way of illustration, from Od. xix. 360. The former verse (92) may have been suggested by v. 102 inf. On the form ἔδωκαν see inf. v. 741.

94. The abruptness of the narrative following is remarkable. No definite mention is made of human ills having hitherto been shut up in a chest; it is only stated that Pandora (out of feminine curiosity, we must suppose) opened it and let all out except *Hope*, which was at the bottom, and so had not time to escape before the lid was closed upon it. Goettling thinks a single verse may have dropped out, like πάντα γὰρ εἰς πίθον εἴρξε Προμηθεὺς ἀγκυλομήτης, but suggests that a larger lacuna is more probable. Otherwise, the poet must have had in mind the Homeric account, II. xxiv. 527, δοιοὶ γὰρ τε πίθοι κατακείται ἐν Διὸς οὐδὲ Δάρων, οἷα διδωσι, κακῶν, ἕτερος δὲ ἔδωκεν. According to this view, Pandora brought with her from heaven one of these crocks, which we may further suppose was given her as a gift by one of the gods, or by Zeus himself, with the express intention of injuring mortals. There is yet another explanation; that Prometheus had imprisoned human evils in a jar placed in the house of Epimetheus, where Pandora found them. And this is supported by the comment of Proclus:—φησιν, οτι Προμηθεὺς τὸν τῶν κακῶν πίθον παρὰ τῶν Σατύρων λαβὼν, καὶ παραθέμενος τῷ Ἐπιμηθεῖ, παρήγγειλε τὴν Πανδώραν μὴ δέξασθαι. If the poet had this legend in view, he probably enlarged upon it in some verses now lost.

95. ἐμήσατο, 'she designed.' This reading seems rather doubtful, first, be-

cause the very same words occurred at v. 49, used of the deliberate intention of Zeus to punish man; secondly, because this implies that the sending evils among men was an act of malice in Pandora; thirdly, because there are variants μέδεα and κέρδεα, and Plutarch is said to have read μήδεα. Qu. ἐλίσσατο κήδεα λυγρά? The middle λύσασθαι is very often used where we should have expected λύσαι. See on Aesch. Prom. 243. Theog. 523.

96. Ἑλπίς. The point of the legend is, that Hope still remains to man even under the most grievous afflictions: that he may always be able to find Hope as a final resource. But it is objected, that Hope is a blessing, and had no place amongst the ills incident to humanity. Goettling truly replies, that ἔλπις has its unfavourable as well as its favourable meaning. In the 'bad sense, it is that motive which incites men to vain and wrong enterprises. (Soph. Ant. 615, ἀ γὰρ δὴ πολὺπλάγκτος ἔλπις πολλοῖς μὲν θνατοῖς ἀνδρῶν, πολλοῖς δ' ἐπὶ πάντα κουφονόων ἐρώτων.) But, being left, it became a blessing to man in its good sense. When Prometheus (in Aesch. Prom. 258) declares that among the benefits to man τυφλὰς ἐν αἰτοῖς ἐλπίδας κατέκτισε, the reply of the chorus is, μέν' ὀφείλημα τοῦτ' ἐδωρήσω βροτοῖς. Sir G. W. Cox, in a note on p. 176 of 'Mythology and Folk-lore,' contends that we have two contradictory and irreconcilable legends in the gift of fire by Prometheus and the letting out of the evils by Pandora. But v. 105 seems to show that the mischief done to man by Pandora was in the counsels of Zeus, enraged at the theft of fire for the benefit of man. The sole alleviation to his misery is hope, which (if v. 99 is genuine) Zeus permitted to remain with him.

97. In ἔνδον ἔμμενε and ἀρρήκτοισι

ἐξέπτη· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο
 [αἰγίωχον βουλῇσι Διὸς νεφεληγερέταο.]
 ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται. 100
 πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα·
 νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἢ δ' ἐπὶ νυκτὶ
 αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
 σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.
 οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 105

105. ἐξαλέασθαι

102. αἶδ' ἐπὶ νυκτὶ I and (with γρ. ἢ δ' ἐπὶ νυκτὶ) BCH. 103.
 omitted in H, but added at the bottom of the page by a later hand.
 105. πῃ AEF. πῶ the rest.

δόμοισι Heinsius (ap. Gaisford) finds an allusion to the custom of maidens staying at home, *παρθενεύμεναι*. Rather, one would say, there is the notion of a strong prison-house, from which there is no escape. Gloss. MS. Cant. *ἐν ἀσφαλεστέῳ οἴκῳ*. Thus Hope was left an involuntary benefactress to mankind.

Ibid. *πίθου* ἀπὸ *χείλεος*. 'Under the (inner) rim of the casket,' or earthen jar. The *χείλος* or *lip* is often mentioned, apparently as a mark of the proper fullness in vessels of capacity. Hence Ar. *Equit.* 814, *ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν, ἐθρὺν ἐπικεῖλη*. Aesch. *Agam.* 790, *τῷ δ' ἐναντίῳ κῦτις ἐλπίς προσφει* *χείλος οὐ πληροῦμένη* (MS. *χειρὸς*). The idea is, that Hope took up her abode, not at the bottom of the jar, but immediately beneath the lid, the closing of which intercepted her escape.

98. *ἔστη, πῆναι, πῆς*, are somewhat rare in the earlier epic. The middle aorist was much more in use. We may compare *ἔλθῃ, τλήνῃ, τλᾶς*, where *τλᾶμ* was not more in use than *πῆμ* or *πέρημ*. — *ἐπέμβαλε* κ.τ.λ. Either Pandora was frightened at the sudden escape of the rest, or she designedly enclosed Hope as a counterbalance to the mischief she had let loose upon the world. The scholiasts were aware of this difficulty. Moschopolus asks; 'How, having come as for mischief, did she stay her hand as if sparing?' And he suggests several answers; as, that she thought all the evils had escaped, and so shut in Hope inadvertently; or that

the lid shut of itself; but the real reason, he adds, was, that this was done by the counsels of Zeus. Now this very verse (99) is enclosed in brackets by Gaisford and Goettling as spurious. It is wanting in some MSS., and in Plutarch, who quotes v. 94—104, Consol. ad Apollon. vii. p. 326 (p. 105, E). It does not however appear that (as Goettling alleges) it is incompatible with v. 105. For Zeus may be represented as a partial benefactor, though desirous to punish mankind. One might indeed suggest the transposition of v. 99 after v. 100, by which the passage would better suit v. 49 seqq.

102. *νοῦσοι*. See v. 92. Hence Hor. *Carm.* i. 3, 29, 'Post ignem aetheria domo subductum macies et nova febrim terris incubuit cohors.' Some good copies give αἶδ' ἐπὶ νυκτὶ. So also Stobaeus (vol. iii. p. 228, ed. Teub.), who cites v. 100—102.

104. *σιγῇ*. The idea is, that diseases give no warning of their approach. Compare *σιγῶν ὀλεθρος*, Aesch. *Eum.* 895. According to Proclus, this verse was rejected by some of the ancient critics (*ἀθετεῖται δὲ σιγῆος δὲ λέγων ὅτι ἄφωνοι αἱ νόσοι*). Plutarch however recognises it, *De San. Tuend.* ii. p. 127, D (ap. Gaisford).

105. *ἐξαλέασθαι*, which Moschopolus rightly compares with *ἔχεα* and *χέω*, undoubtedly, like it, took the digamma, whence the other forms *ἔχεα*, *ἀλεύσθαι* (inf. v. 505). Hesychius explains the word by *ἐκκλίνειν*.—For *πῃ* many MSS.

[Εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω
εὖ καὶ ἐπισταμένως (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν),
ὡς ὁμόθεν γεγάασι θεοὶ θνητοὶ τ' ἀνθρωποι.]

Χρύσειον μὲν πρότιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.

110

οἱ μὲν ἐπὶ Κρόνον ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν

106. εἰ δὲ θέλεις AEI. 108. A full stop at ἀνθρωποι in BC and others. 111. ἐβασίλευεν A.

give you.—ὄπως, viz. as was shown by the unsuccessful attempt of Prometheus to cheat Zeus.

106—201. The celebrated episode respecting the gradual degeneration of man appears to be an integral part of the poem, and to have this connexion with what precedes, that it still further explains and illustrates, not indeed specially but in a general way, the proposition enunciated at v. 42 seqq., viz. that human life is less happy than it was in primitive times. The three introductory verses 106—8 are probably due to the rhapsodists, who wished to distinguish as ἕτερος λόγος the account of the Cycles or Ages of man from the story of Pandora. There is a tendency in all poets, and generally in those of sentimental and imaginative temperament, to exaggerate the blessings of primitive times, to the disparagement of the present. Hence, though the Hesiodic account is not inconsistent either with the record of Scripture or the conclusions of modern science respecting the real degeneracy of many tribes on earth from a nobler type or stock, it seems safer to attach no further weight to it (viz. as possibly representing very remote and authentic traditions) than as an ancient opinion.

106. ἐκκορυφώσω. Tzetzes, κεφαλαιώσω καὶ ἐκπληρώσω, εἰς κορυφὴν αὐτὸν καὶ τέλος ἀγαγὼν, ἢ ἀπὸ κορυφῆς καὶ ἐξ ἀρχῆς ἀρξάμενος. Gloss. MS. Cant. ἀνακαλύψω ἐξ ἀρχῆς. Cf. Aesch. Cho. 519, καὶ τοὶ τελευτᾷ καὶ κατανόηται λόγος; Ibid. v. 692, τοιοῦδε πᾶν μὴ κατανόησαι φίλοις. But one can hardly suppose Hesiod himself to have used so quaint a word to express 'I will relate in full. Rather perhaps the meaning is, 'I will give the heads of the legend,' i.e. briefly

recount it. Plato has κεφαλὴν ἐπιθεῖναι μύθῳ, Gorgias, p. 505, D.

103. ὁμόθεν, 'from the same stock.' Od. v. 476, δαίονς δ' ἄρ' ὑπῆλυθε θάμνους ἐξ ὁμόθεν πεφυῶτας. Gloss. MS. Cant. ἀπὸ τῆς αὐτῆς ρίζης ἐγεννήθησαν, viz. from mother Earth. Pind. Nem. vi. 1, ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μᾶς δὲ πνέομεν ματρὸς ἀμφοτέροι. The meaning is, 'I will show you how men were once equal to the gods, but have degenerated and become wicked.' In Gaisford's and the ordinary editions, ὡς ὁμόθεν κ.τ.λ. commences the new paragraph. But thus ὡς γεγάασι should have been ἐπεὶ ἐγένοντο, 'when they were born.' Tzetzes appears to have understood it rightly, ἐπεὶ ἐκ τῆς αὐτῆς αἰτίας καὶ ὅλης ὁμοῦ οἱ θεοὶ — καὶ οἱ ἄνθρωποι γεγένασιν.—Hesiod however, in the following narrative, says nothing whatever about the origin of men and gods being the same. He merely compares the happy life of primitive men with that of the gods. It is therefore more than probable that the passage is spurious.

111. ἐβασίλευεν MS. Gale. Goettling thinks this verse must be an interpolation, because Kronos is nowhere reckoned by Hesiod among the Olympian gods. This appears rather a doubtful point; for in Theog. 634. 648, the Olympian gods born from Kronos are contrasted with the Titans; while ibid. v. 851 the Titans are described as ὀνοταρτάριοι Κρόνον ἀμφὶ ἐόντες. Compare Il. xiv. 274. Aesch. Prom. 228. The later writers, especially the Roman, placed the golden age under Saturn's reign, as Tibullus, 'Quam bene Saturno vivebant rege,' &c., and Virgil, Ecl. iv., 'Jam redit et Virgo, redeunt Saturnia regna.' It is, of course, by no means

ὥστε θεοὶ δ' ἔζων ἀκηδέα θυμὸν ἔχοντες,
 νόσφιν ἄτερ τε πόνων καὶ διζύος· οὐδέ τι δειλὸν
 γῆρας ἔπῃν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοιοὶ
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων 115
 θνήσκον δ' ὡς ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα
 αὐτομάτῃ πολλόν τε καὶ ἄφθονον· οἱ δ' ἐβελημοὶ
 ἦσυχά ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
 [ἀφνειοὶ μῆλοισι, φίλοι μακάρεσσι θεοῖσι.] 120

119. ἦσυχά ἔργ'

113. ἄτερ πόνων A (with τε erased) EFGH. ἄτερ τε DIK, Ald.
 οὐδ' ἔτι A. 119. ἦσυχαι all.

impossible that this suggested the presumed interpolation of v. 111. It is to be observed, that with the Olympian dynasty in heaven Man, the especial object of its care, first comes upon earth. Diodorus Siculus, in citing v. 111—120, acknowledges this verse (v. 6).

112. ὡς δὲ θεοὶ ζέσκον Galsford, from a var. lect. in Diodorus; where however the best edition (Teubner) gives the vulgate.

113. ἄτερ πόνων MS. Cant. with three of the Bodleian and Cod. Gale, which has τε (or θε) erased. Goettling gives the same readings from other MSS. Compare v. 91. It is singular that Tzetzes should recognise this strange reading, for he says, τὸ ΠΟ κοινὴ ἔστι συλλαβή. — οὐδ' ἔτι δειλὸν Cod. Gale.

114. ὁμοιοί. The first symptoms of age were thought to be failure of the knees and tremour of the hands. Hence such expressions as 'dumque virent genua,' οἷς γόνυ χλωρόν, 'viridis senectus,' &c. Cf. Od. xi. 497, οὐνεκὰ μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε. Il. xiii. 627, οὐ γὰρ ἐτ' ἐκπεθεα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες ὅμων ἀμφοτέρωθεν ἐπαίσσονται ἐλαφραί.

116. θνήσκον, they used to die without pain or bodily decay, but as if falling asleep. This is so far consonant with the Mosaic account, that with sin came death (Gen. iii. 19), that it implies an easy passage from this world.

118. αὐτομάτῃ. Virg. Georg. i. 127, 'ipsaque tellus Omnia liberius, nullo

poscente, ferebat.' Ibid. ii. 500, 'Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpsit.' The diet on καρπὸς, *fruges*, viz. corn and fruits (*σῖτος*), is opposed to the diet on meat in the brazen age, v. 146. So Ovid, Met. i. 103, writing of the golden age, says, 'Contentique cibis nullo cogente creatis Arbuteos fetus montanaque fraga legebant.'

Ibid. ἐβελημοί, 'tranquil.' Possibly this word was originally θεμελὸς (compare θεμελίαια and θέμεθλα) from the notion of stability and laying or depositing, while ἐβελημὸς crept in from a mistaken reference to ἐθέλεια, and should be written βελημὸς (for θέλεμμος or θέλεμνος, whence the epic προθέλυμνος). It is remarkable that Hesychius and Photius explain βελημὸς or βελημὸς by ἦσυχος, while in this place ἦσυχαι seems to violate the metre on account of the digamma in *Ἐργα*. (See on v. 28, ἀπ' ἔργου.) Bentley's reading is probably correct, ἦσυχά ἔργα νέμοντο, 'held their farms in quiet, in the possession of many blessings.' Yet in Il. ii. 751 we read οἱ τ' ἀμφ' ἱμερτὸν Τεταρῆσιον ἔργ' ἐνέμοντο. Apollon. Rhod. ii. 655, οὐδέ οἱ ἔβρις ἦνδανε, ἀλλ' ἐβελημὸς ἐφ' ὕδασι πατρὸς τοῖο μητέρι συνναίσκεν. Aesch. Suppl. 1005, ποταμούς θ' οἱ διὰ χάρας βελημὸν πᾶμα χέουσιν.

120. This verse is added from Diodor. Sic. v. 66. It is wanting in all the MSS. of Hesiod. Robinson, following Graevius, places it after v. 115. Spohn would insert two others from Origen, contra

αὐτὰρ ἐπεὶ †καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (120)
 τοὶ μὲν δαίμονές εἰσι Διὸς μεγάλου διὰ βούλας
 ἐσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·
 οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἥερα ἐσσάμενοι πάντη φοιτῶντες ἐπ' αἶαν, 125
 πλουτοδότηι καὶ τοῦτο γέρας βασιλῆϊον ἔσχον. (125)

124. Ἐργα 125. Ἐσσάμενοι

121. ἐπεὶ κε A. ἐπεὶ κεν the rest. κάλυψε A. 124. φυλάσσουσι
 τε ADK, Ald.

Oels. iv. p. 216, ξυναι γὰρ τότε δαῖτες ἔσαν, ξυνοὶ δὲ θόωκοι Ἀθανάτοισι θεοῖσι κατασθητοῖς τ' ἀνθρώποις. Goettling observes, that Homer (Od. i. 22—5, and vii. 201 seq.) speaks of the gods as associating with men even in the heroic age, and therefore that this can hardly have been regarded by Hesiod as a distinctive characteristic of the golden age. That many alterations in this poem were introduced by the early rhapsodists, is but too evident. The very next verses (122—123) are twice cited by Plato (Cratyl. p. 397, and De Rep. v. p. 469), with remarkable variants, οἱ μὲν δαίμονες ἄγνοι ἐπιχθόνιοι (ἐποχθ.) τελέθουσι (καλέονται), ἐσθλοὶ, ἀλεξίκακοι, and μερόπων for θνητῶν. The reading ἄγνοι is supported by Plutarch, De Defectu Orac. § 39, and perhaps by Aesch. Pers. 630, ἀλλὰ χθόνιοι δαίμονες ἄγνοι γῆ τε καὶ Ἑρμῇ, who probably also here read ἐποχθόνιοι.

121. ἐπεὶ κεν MSS. ἐπειδὴ Plato, Cratyl. p. 397, and so Gaisford, Schoemann, and Goettling. But Oed. Gale has ἐπεὶ κε with καὶ superscribed. This may indeed have come from v. 140, where the sense is καὶ τοῦτο γένος. Yet ἐπεὶ καὶ is in itself a very common combination, like ἐπεὶ τοι καὶ.

123. φύλακες. This passage may be called a *locus classicus* on the early Greek notions of δαίμονες. If ἐπιχθόνιοι be the right reading (and it is supported by πάντη φοιτῶντες ἐπ' αἶαν), the poet's idea must have been, that the invisible spirits of the departed attend men in all their actions like guardian angels. According to a later view, the δαίμονες as

well as the ἥρωες were Chthonian powers both to be feared and to be propitiated. Here they are beneficent genii more nearly allied to the Olympian gods. There is an obvious resemblance between this and the belief in guardian angels and spirits who are supposed to be conscious of and to take interest in the affairs of man upon earth. Goettling considers that the opinion was not one of Greek origin, but was borrowed from the east. Schoemann (p. 28) observes that this doctrine of δαίμονες "a communis Graecorum religione alienum fuisse pro certo affirmari potest."

125. ἐσσάμενοι takes the digamma. Compare *vestis*, and see inf. v. 536.—πάντη φοιτῶντες, cf. Plat. Symp. p. 203, A, where he has very similar sentiments on the intermediate ministry of these angelic powers, οἱτοὶ δὲ οἱ δαίμονες πολλοὶ καὶ παντοδαποὶ εἰσιν.

126. τοῦτο γέρας βασιλῆϊον. This royal prerogative, viz. of rightly administering justice and of punishing unjust deeds, σχέτλια ἔργα, as well as of conferring wealth and honour on whomever they pleased. The scholiasts find an allusion to the βασιλεῖς δωροφόροι of v. 39. The poet may mean, that they retain this office of kings even after this life, as Aeschylus taught that kings on earth were kings in Hades, Cho. 348 seqq. Moschopolus;—ἔχουν ταῖς ἐσθλῶν δωρεαῖς πλουτίζοντες τοὺς ἀνθρώπους καὶ τοῦτο, ἔχουν τὸ πλουτοδότην εἶναι, ἔσχον τιμὴν βασιλικὴν, ἔχουν βασιλεῦσαι πρέπουσαν. The words καὶ τοῦτο κ.τ.λ. are rather obscure. Bentley regarded 124—126 as an interpolation.

Δεύτερον αὐτε γένος πολὺ χειρότερον μετόπισθεν
 ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
 χρυσέῳ οὔτε φυτὴν ἐναλίγκιον οὔτε νόημα.
 ἀλλ' ἑκατὸν μὲν παῖς ἕτα παρὰ μητέρι κεδινῇ 130
 ἐτρέφετ' ἀτάλλων μέγα νήπιος ἦν ἐν οἴκῳ· (130)
 ἀλλ' ἴσ' ἂν ἡβήσειε καὶ ἡβης μέτρον ἴκοιτο,
 παυριδίον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες
 ἀφραδίης· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
 ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν 135
 ἤθελον, οὐδ' ἔρδεν μακάρων ἱεροῖς ἐπὶ βωμοῖς, (135)

130. πᾶς ἑκατὸν ἑτα? 131. Φοῖκῳ

131. ἀτάλλων A, Ald. ἀττάλλων EFH. ἀττάλων BCGI. ἀπιτάλλων K, with "al. ἀτάλλων" in the margin. 134. ἀφραδίῃσιν A. In D the whole passage 134—155 is omitted by the first hand, and added afterwards in the space of four verses originally left vacant. The transcriber mistook v. 156 for v. 140.

127. χειρότερον. See inf. v. 158.

128. ποίησαν. Cf. v. 110. Hesiod seems to speak of the successive races as new creations consequent on the extinction of the preceding. Cf. vv. 121. 140. 156. The blessedness of the silver race seems to have consisted in the long period of happy and innocent childhood. The latter part of life was a declension towards the next step in degeneracy; men became quarrelsome, indifferent to religion, and full of cares and griefs. We are forcibly reminded of the immensely long lives assigned in Scripture to the primitive generations of man.

130. ἑκατὸν appears (Curtius, Gr. Et. 134) to have taken the F. The Boeotic form was *ἑκατ* and Hesychius has preserved the form *ἑκατῖν* (viginῖ), *ἑκοσιν*. See inf. 456.

131. ἀτάλλων, in childish sport. Soph. Ajax. 558, *τίως δὲ κόφους πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων*. The α is properly short, as in Il. xiii. 27, *βῆ δ' ἑλάν ἐπὶ κόματ'*, *ἑτάλλε δὲ κῆτε' ὑπ' αὐτοῦ πάστοθεν ἐκ κευθμῶν*. The repetition of the dental in pronunciation (*ἀττάλλων*) may be compared with *τίταινοντας* in Theog. 209. It is more common with a liquid, as Ὀλλυμπος (Ὀλύμ-

πος), Τελλεύτας, or a labial, as ἀπλάμων sup. v. 20. Ἀπλόλωνα Theog. 14. ἀπονέσσω Od. xxiv. 7. ἀπονέσθαι ib. xviii. 260. ἐπελ xxi. 25, &c. Bentley and Heyne thought this couplet spurious, perhaps because the φ does not take the aspirated digamma, σφῶ. Perhaps *ὡς ἐν Φοῖκῳ*, which would imply that fixed habitations were not then in use, but came in with the brazen age, v. 150. μέγα νήπιος, 'very childish,' like μέγα νήπιε Κροῖσε, in the oracle ap. Herod. i. 85. So μέγα νήπιε Πέρση in v. 286. μέγ' ἀμείνων Scut. H. 51. μέγ' ἔνακτι Theog. 486.—Tzetzes;—εἰκὸς δὲ καὶ τοὺς ἐν γυναικωνίτιδι τεθραμμένους καὶ οἰκοσίνους καὶ ἀταλοὺς καὶ μὴ δυναμένους τληῖναι τι, βραχυβλοῦς εἶναι καὶ οὕτω τελευταῖαν δδεν καὶ μεγαλονηπίους αὐτοὺς λέγει, διὰ τὴν τοιαύτην ἀνατροφήν.

132. ἔταν. The Attic idiom would reject the ἂν, and perhaps the construction is not easily defended by Epic examples. Probably we should read *ὅπῳ* ἡβήσειε, 'whenever any one of them came to his full growth.' Boissonade proposed *ἔτ' ἂρ' ἡβήσειε*, which Gaisford gives as the reading of MS. Par. 2771, and so Schoemann has edited.

134. ἀφραδίῃσιν Cod. Gale.

ἡ θέμις ἀνθρώποισι κατ' ἤθεα. τοὺς μὲν ἔπειτα
 Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὐνεκα τιμὰς
 οὐκ ἐδίδουν μακάρεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν.
 αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψε, 140
 τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται, (140)
 δεῦτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.

Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων
 χάλκειον ποίησ', οὐκ ἀργυρέω οὐδὲν ὁμοῖον,
 ἐκ μελιᾶν δεινόν τε καὶ ὀμβρῖμον' οἷσιν Ἄρῃος 145
 ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σίτον (145)

137. ἀνθρώπους κατὰ ἤθεα.

146. Φέργ'

139. ἐδίδων AEF. θεοῖσιν A. 141. τοὶ μὲν τοὶ χθόνιοι A, but ὑπὸ
 in the margin. ὑποχθόνιοι the rest, but τοὶ μὲν οὗτοι πολυχθόνιοι L.
 144. ἀργυρῶ all. 145. ὀβρῖμον ABCH.

137. κατ' ἤθεα, throughout their settlements, κατὰ πόλεις, each nation in its respective city. As ἤθος takes the digamma, Bentley's reading is probably correct, ἡ θέμις ἀνθρώποισι κατὰ ἤθεα.

138. Ζεὺς Κρονίδης. This marks the period of the silver age. Those of the golden age ἐπὶ Κρόνου ἦσαν, v. 111.

139. εἰδὼν Cod. Gale, perhaps rightly, for εἰδοσαν. So also Par. 2771. But εἰδὼν occurs inf. 225. εἰδούναι Il. xxiv. 425. εἰδοί Aesch. Suppl. 987.

141. ὑποχθόνιοι the MSS. and Proclus. ἐπιχθόνιοι Gaisford, with Tzetzes and some copies (ap. Goettl.). τοὶ μὲν τοὶ χθόνιοι Cod. Gale, but with ὑπὸ in the margin. The poet appears to distinguish the 'blessed spirits of men' in Hades from the δαίμονες, the genii or angelic powers who lived and moved on the earth, sup. v. 123, and to regard the ὑποχθόνιοι as one grade below the ἐπιχθόνιοι. The latter were immortals; the μάκαρες θνητοὶ more resembled the Latin *Manes*, or 'good spirits' of the departed, and had not the divine attribute of immortality. Of these the poet says, that although of the second class (δεύτεροι), nevertheless they had honour paid to them, viz. commemorations and propitiatory sacrifices from men on the earth, ἐνκαλισμοὶ or αἵμακουρλαί.

145. Goettling construes ἐκ μελιᾶν δεινόν, *timendum propter arma*, while the common interpretation is *ποίησεν ἐκ μελιᾶν*, 'fashioned out of ashen-wood.' It was the idea of Proclus that the Μελέαι Νύμφαι were meant (Theog. 187). It is rather difficult to decide; but ποιῆσαι ἐκ μελιᾶν is at least a more usual idiom than δεινὸν ἐκ μελιᾶν. The race was made out of a tough material, and hence they were tough warriors and carried tough arms; while their implements generally being of bronze (v. 149) gave them the name of χάλκειον γένος. We know from Homer how much the μέλιον ἔγχος was used in war. Virgil, *Aen.* viii. 315, supports the above explanation; 'Gensque virum truncis et duro robore nata.' Ovid leaves the matter ambiguous, *Met.* i. 125, 'Tertia post illas successit aenea proles, Saevior ingenis et ad horrida promptior arma.'

146. σίτον, *fruges*, corn and vegetable products, as opposed to a diet on meat, which was thought to render men ferocious.—εἰδάμαντος, probably *basall*, the material from which the primitive celts or axe-heads were often made,—*facta ex adamante securi*, Ovid, *Fast.* iii. 805. It has the appropriate epithet *χλωρὸς* in *Scut. Herc.* 231.

ἦσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν,
 ἄπλητοι· μεγάλη δὲ βίη καὶ χεῖρες ἄαπτοι
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
 τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἴκοι, 150
 χαλκῷ [δ'] εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. (150)
 καὶ τοὶ μὲν χεῖρεσσιν ὑπο σφετέρησι δαμέντες
 βῆσαν ἐς εὐρώεντα δόμον κρνεροῦ 'Αἴδαο
 νώνυμοι· θάνατος δὲ καὶ ἐκπάγλους περ ἔοντας
 εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡλείοιο. 155
 Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (155)

150. Φοῖκοι

151. χαλκῷ Φευγάζοντο

153. 'Αἴδαο

148. ἄπλητοι (γρ. ἄπλαστοι) A. ἄπλαστοι GK, Ald. ἄπλητοι B. ἄπλητοι CDHL. 149. στιβαροῖσι μέλεσσιν BCDEF. στιβαροῖσι μέλεσσιν AGK, Ald. στιβαροῖσι μέλεσσιν H. στιβαροῖσι μέλεσιν I. 150. τῶν δ' AEF. χάλκεοι δέ τ' A. χάλκεοι δὲ οἴκοι D. χάλκεοι οἴκοι (with a syllable erased between, and οὖν superscr. before τεύχεα) E, and F has the same readings. 151. χαλκῷ δ' all the MSS. εἰργάζοντο ABCDHI, and G with the ρ superscr. ἐργάζοντο EFK, Ald. 152. σφετέρησι G. 154. νώνυμοι ABCG. νώνυμοι DEFHIK, Ald.

148. The MSS., as usual, vary between ἄπλητοι, ἄπλαστοι, and ἄπλαστοι. Goettling prefers the first in the sense of 'unapproachable' (πελάω, πλάω). See Theog. 151. Tzetzes read ἄπλαστοι, but explains it by ἀπροσπέλαστοι, οἷς οὐδεὶς πλησιάζει.—ἄαπτοι, ἦγον ἄφαντοι Moschopulus. 'Not to be grappled with,' from ἀπτεσθαι. In pronouncing it, some vowel-sound probably represented the aspirate. So ἄδατος in Homer was perhaps ἀφαττος.

149. ἐπέφυκον. Some take this form for ἐπεφύκεσαν, (like ἔδον or ἔδων for ἔδωσαν, Theog. v. 30,) but it appears to be the imperfect of a secondary present πεφύκει. See on Scut. H. 228.—στιβαροῖσι μέλεσσιν Goettl. with some MSS. Others στιβαροῖς μέλεσσιν.

150. τοῖς δ'. Cod. Gale τῶν δ'.

151. χαλκῷ δ' εἰργάζοντο the best MSS. with Cod. Gale. ἐργάζοντο others. If this distich be genuine (and Bentley rejected 150—1), the original reading must have been χαλκῷ Φευγάζοντο,

'they tilled the ground with copper' or bronze. Ovid, Fast. iv. 405, 'Aes erat in pretio, Chalybeia massa latebat.' Lucret. v. 1286, 'Et prior aeris erat quam ferri cognitus usus.' It is to be observed that the poet calls this age 'brazen' not because inferior to the golden and the silver, but *literally*, because they made use of bronze, or brass.

154. νώνυμοι. Cod. Gale and many others; vulg. νώνυμοι. II. xii. 70, νυνύμους ἀπολίσσθαι. Od. i. 222, οὐ μὲν τοι γενεήν γε θεοὶ νώνυμον ὀπίσσω θῆκαν. The euphonic insertion of ν may be compared with ἀνάλαιμος, for ἀνάλαιμος and δίδυμος for δίδυμος. See sup. on v. 118.—This ignominious descent of the brazen race into Hades is contrasted with the honour which their predecessors of the silver age obtained as δαίμονες and μάκαρες θνητοί, v. 142.—ἐκπάγλους, 'formidable,' 'monstrous,' δεινούς, for ἐκπλάγλους, the termination being as in σιγηλός, βιγηλός, &c.

αὖθις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ
 Ζεὺς Κρονίδης ποίησε δικαιοτέρον καὶ ἄρειον,
 ἀνδρῶν ἡρώων θεῶν γένος, οἱ καλέονται

157. αὖτις BCDGH. αὖθις AEF. αὖθις ἐπ' Ald. At this verse another hand commences in A.

157. ἄλλο τέταρτον. We do not find that the iron age immediately succeeds to the brazen, nor that the degeneration of man is continuous. For here we have an interval between the brazen and the iron, which is occupied by a race who are an improvement on the last; and what appears at first still more singular, these are not named after any of the metals. This is rather difficult to explain. Goettling's theory is somewhat involved, that the poet describes three great cycles, each commencing better than it closes; and so cycle 1 comprehends the *golden*, the *silver*, and the *brass*; cycle 2 the *heroic*, ending with the poet's own age; cycle 3 commences with the better era which he hints at in *ἔπειτα γενέσθαι*, v. 175. He says (on v. 109) that there were in the first cycle (1) 'aureum saeculum, innocentiae humanae tempus;' (2) 'argenteum, desidiae humanae tempus;' (3) 'seneum, quo impietati hominum accedebant facinora.' In the second cycle he places (4) 'aetas heroica insignis iustitia, sed bellicosa;' (5) the age of Hesiod, 'quam ipsa Iustitia et Pudor relicturae sunt.' The third cycle he supposes is yet to follow. All this however is too artificial, though to a certain extent plausible. A simpler explanation is this:—Having mentioned the *δαίμονες* on earth and the Spirits in Hades, the poet was bound to find some place for the *heroes*, the cultus of whom formed so prominent a feature in the religion of Hellas. As these were made on earth as warriors, it was natural, and indeed necessary, to connect them with the warlike race (v. 145) of the brazen age, while it was not less necessary to speak of their virtues and justice as qualities far superior to the *υβρίες* of their contemporaries. To these accordingly he assigns a happy abode after death in the Isles of the Blest, as Homer does to Menelaus in the *Odyssey*, iv. 562, and Euripides in the *Helen*, v. 1677.

158. ἄρειον. Proclus;—ἡ βέλτιον, ἡ

πολεμικόν. Tzetzes;—ἡ πολεμικὸν ἢ ἀντὶ ὑπερθετικοῦ, ἕριστον καὶ βέλτιστον. The word is here a synonym of *ἄμεινον*, and the comparative of an old word *ἀρεὺς*, of which *ἕριστος* is the superlative (as *ἡδύς*, *ἡδίων*, *ἡδιστος*). We have *χερεὺς* (rather than *χέρης*) in Homer, from which the forms *χέρητι*, *χέρηνα*, *χέρηνης*, *χέρεια*, are inflected, after the analogy of *ἄξίς*. Hence *χειρότερος* (sup. v. 127), *χείρων* by hyperthesis for *χειρίων* (i), *χεριώτερος* from a by-form of the positive, *χέρειος*, and a later Attic superlative *χείριστος*. It appears to have been a mistake of the rhapsodists to use *χέρηνα* for *χείρονα* in Il. iv. 400, and Od. xiv. 176, *οὐ τι χέρηνα πατὴρ ἐοῖο φίλοισι*, but apparently for *κακά* in Od. xv. 324. xviii. 229. With *ἄρειον* we may compare the Epic form *χερείων*.

159. καλέονται. Proclus;—οἱ καλέονται ἡμίθεοι κατὰ σύγκρισιν πρὸς ἡμᾶς, ὑστέριους ὄντας ἐκείνων.—*προτέρη* δὲ, *ἡτοι προτέρων ἀνθρώπων*. Hesiod, speaking with respect to his own time, the fifth age, (v. 174,) might have said *καλέονται*, especially as *προτέρη γενεή* means in the generation preceding his own. It seems best however, with Aldus and Robinson, to put a comma after *ἡμίθεοι*, so that *προτέρη γενεή* refers to their existence in by-gone times, and is equivalent to *πρότερον γενομένων*. Schoemann prefers *προτέρη γενεή*, with two Paris MSS. Hermann compares the similar expression *ἡμίθεων γένος ἀνθρώπων*, in Il. xii. 23. Cf. Plat. Cratyl. p. 398, c, *οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες*;—*Τί οὖν*;—*Πάντες γὰρ ποιοῦν γυγνᾶσιν ἐρασθέντες ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς*. Gaisford cites Eustathius on Il. A. p. 17, *τοὺς ἀνθρώπους (διαίρει) εἰς τε ἥρωας καὶ εἰς ἀντὶ τοῦτο, ἀνθρώπους*. Καὶ ὑποβεβηκέναι μὲν φησι θεοῖς δαίμονας, ἀνθρώπους δὲ ἥρωας, οὐς καὶ ἐκ θεῶν καὶ ἀνθρωπίνου σώματος εἶναι λέγουσι· διὸ καὶ Ἡσίοδος ἡμίθεους αὐτοὺς λέγει. Simonides (frag. 1) remarks that the *ἡμίθεοι* did not attain old age *ἔκγονον οὐδὲ ἐφθιγον οὐδ' ἀκλινδυνον βίον τελέσσαντες*.

ἡμίθεοι, προτέρῃ γενεῇ κατ' ἀπείρονα γαίαν. 160
 καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ (160)
 τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηϊδὶ γαίῃ,
 ὤλεσε μαρναμένους μήλων ἔνεκ' Οἰδιπόδαο,
 τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
 ἐς Τροίην ἀγαγὼν Ἑλένης ἔνεκ' ἠυκόμοιο. 165
 ἔνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε· (165)
 τοῖς δὲ δίχ' ἀνθρώπων βίον καὶ ἦθε' ὀπάσσας
 Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης
 [τηλοῦ ἀπ' ἀθανάτων τοῖσιν Κρόνος ἐμβασιλεύει.]
 καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες 170

164. νάεσσιν 167. ἦθε'

161. Omitted in E, but inserted by the first hand. 165. τροίαν^η
 D. 166. ἀμφεκάλυψεν ADI. 167. ὀπάσας ACG, Ald. ὀπάσας K.

This and the two next verses are wanting in H. 169. omitted in
 ABCEGI, and in F, but added in the last after 173, with βασιλευε.

162. This verse, not without good reason, was regarded by Heyne as spurious. It is not indeed improbable that the whole passage 161-9 was added by the rhapsodists in consequence of the celebrity of the Thebaid and the Iliad, which were alike attributed to Homer. Prof. Mahaffy remarks on this passage (Hist. Gr. Lit. i. p. 103), "So powerful was the effect of the Heroic [Homeric] epics, that the shrewd poet of the *Works* thought it necessary to find a niche for this race [the warriors at Troy] in his temple of fame; and so the legend was distorted to admit them as a fifth race, created out of due time by the Father of gods and of men." Similarly Sir G. W. Cox (Mythology and Folklore, p. 173); "The vast body of epical tradition related to men who could not be classed with those of either the gold, the silver, or the brazen ages, and who in bravery, power, and strength of will, immeasurably surpassed the degenerate creatures of the age of iron. It thus became necessary to find a place for them, and so the Heroic age was interposed immediately before that of iron."

Schoemann observes (Com. Crit. p. 24) that the poet regards the fifth race as descended from the heroes, and not as a new creation, like the foregoing Compare inf. v. 653.

163. Οἰδιπόδαο. Cf. II. xxiii. 679, δε-
 δουπότος Οἰδιπόδαο ἐς τάφον, a passage doubtless interpolated, with many others in our present texts, from the *Thebais*.

165. ἀγαγόν. War itself is said ἀ-
 γαγεῖν ἦρωας ἐν νήεσσι, though more properly νῆες ἡγαγον ἦρωας ἐς πόλεμον.

166. ἦτοι. The meaning seems to be,
 ἡ ἀπώλοντο ἢ ἐσώθησαν ἐς μακάρων νή-
 σους,—for οἱ μὲν—οἱ δέ.

167. τοῖς δέ. This alludes primarily
 to the legend about Menelaus. See on
 v. 156 ad fin.—ἦθεα (*Fhthea*), see v. 137.

168. Hesych. κατένασσε, κατέψικε.
 See Theog. 329. 620.

169. ἐμβασιλεύει. Buttmann for ἐμβα-
 σίλευε. Gaisford omits this verse, which
 appears to be wanting in nearly all the
 MSS., as well as the early editions.
 Compare Pind. Ol. ii. 70, where the
 abode of the beatified heroes is called
 Κρόνου τύρσις.

ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην,
ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν (170)
τρίς ἔτεος θάλλοντα φέρει ζεῖδωρος ἄρουρα.

Μηκέτ' ἔπειτ' ὤφελον ἐγὼ πέμπτοισι μετεῦναι
ἀνδράσιν, ἀλλ' ἢ πρόσθε θανέω ἢ ἔπειτα γενέσθαι. 175
νῦν γὰρ δὴ γένος ἐστι σιδήρεον· οὐδέ ποτ' ἤμαρ
παύσονται καμάτου καὶ οὐζύος, οὐδέ τι νύκτωρ (175)

173. τρίς ἔτεος

172. τοῖσι ADEFGH. τοῖσι δὲ I. 173. τρίς ἔτεος AEF. τρίς τοῦ
ἔτους the rest. 174. ὤφειλον A. ὠφελον DK, Ald. ἐγὼ omitted in
H by the first hand. 176. οὐδέτ' ἤμαρ D by the first hand, corrected
to οὐδέ τι. οὐδέποτ' οἶμαι I. 177. added in the margin in A.
καμάτου G.

171. παρ' Ὀκεανόν. Near, or extending along, the outer ocean stream, which was supposed to environ the earth. Horace had this passage in view, Epod. 16, 63, 'Jupiter illa piaae secrevit litora genti, Ut inquinavit aere tempus aureum; Aere, dehinc ferro duravit saecula.'

173. MS. Cant. and many others give τρίς τοῦ ἔτους, which arose from ignorance of the digamma.

174. μηκέτι κ.τ.λ. 'Would that, after this, it had not been my lot to live among 'men of the fifth race.' The sense virtually is, ἔπειτα δὲ ἔτι πέμπτον γένος ἦν, ἐν οἷς εἶθε μὴ ἐγενόμην ἐγώ. The form ὠφειλον (so MSS. and edd.) seems doubtful. Rather perhaps, ὤφελον, (an Homeric form,) which is quoted by Goettling from Cramer's Anecdota, iii. p. 221. And Cod. Gale

has ὠφειλον, Corp. Christ. ὠφελον. In fragm. clxxii. ὠφειλες is found, but perhaps the same correction should be made, since ὠφειλα is the form of the first aorist. Probably ὠφειλον was only used in the debased period; thus the Byzantine Schol. on Aesch. Pers. 773 has ὠφειλον γὰρ τῷ Ἀρταφέρνη, ὡς φίλοι, πρὸς πάνθ' ὀνηρετεῖν αὐτῷ.

175. ἔπειτα γενέσθαι. Either the poet foresaw a better age yet to come, as Goettling supposes, or he used a phrase which merely means 'it would have been better to be born in any age rather

than in this.' Hesiod however does not drop any further hint about this supposed amelioration; generally, his mind seems to have been impressed with the regular and progressive decadence towards evil. See on v. 156. It was this view of the sense which Juvenal must have taken, Sat. xiii. 28, 'Nona aetas agitur, pejoraeque saecula ferri Temporibus; quorum scelerei non invenit ipsa Nomen, et a nullo posuit Natura metallo.' Plaut. Trinum. 290, 'lacrimas haec mihi, quum video, eliciunt, quia ego ad hoc genus hominum perduravi.'

177. παύσονται. As the poet uses the future uniformly in his account of the iron and post-iron age (down to v. 201), we must conclude that he regards his own lifetime as but the commencement of the former, and the transition period, as it were, between it and the preceding. Bad as matters are now, he says, they will be yet worse. Hence Goettling has little ground for making a difficulty about μεμίσται in v. 179. He says, there is no meaning in the future tense if we interpret, with Proclus, 'Yet nevertheless even to these some good shall be mixed up with bad,'—badness has not entirely prevailed, for there shall still be some respect for virtue,—i. e. the fifth race shall not prove wholly evil. And he encloses 179—81 within brackets as spurious. The poet seems to have had in view a

φθειρόμενοι χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας·
 ἀλλ' ἔμπης καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν.
 Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων, 180
 εὖτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

οὐδὲ πατήρ παιδεσσιν ὁμοίος οὐδέ τι παῖδες, (180)
 τοῦδ' ξείνος ξεινοδόκῳ καὶ ἐταῖρος ἐταίρῳ,
 οὐδὲ κασίγνητος φίλος ἔσsetαι, ὥς τὸ πάρος περ.
 αἴψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· 185

181. γινόμενοι BCDEFH.

184. ἔσsetαι φίλος ὥστε πάρος περ I.

doctrine of which frequent glimpses appear in later times, that there was a tolerably equal balance between good and evil in the world. Cf. Eur. Suppl. 195:—

ἄλλοισι δὲ 'πότηρ' ἀμυλληθεὶς λόγῳ
 τοιῷδ' ἔλεξε γὰρ τις ὡς τὰ χεῖρονα
 πλείω βροτοῖσιν ἔστι τῶν ἀμεινόνων.

Those who explain the text as if it were κατὰ ἐσθλοῖς μεμίζεται, 'evil shall be mixed up with good,' fail to notice the qualifying ἄλλ' ἔμπης, 'yet nevertheless.' The meaning is, that matters shall not as yet be wholly bad: but, when Zeus shall have destroyed this race also, another shall succeed which will be utterly depraved, v. 182-201. On the whole, there seem very sufficient grounds for Hermann's suspicion, that after v. 181 several lines have been lost. It is clear from v. 273, where the poet expresses a hope that not all justice has vanished in his time, compared with καὶ τότε δὴ κ.τ.λ. (v. 197), where he predicts that all respect for another's rights (αἰδώς) will depart, that he is there speaking of a distinct and subsequent age, viz. the sixth, or that of the utmost depravity.

181. εὖτ' ἂν κ.τ.λ. 'When they shall be born with grey hairs on their temples.' The meaning of this is very obscure. Goettling supposes an allusion to some oracle which had predicted the arrival of a nation having light hair from early youth, e.g. after the Teutonic type. But this is very far-fetched. If the Greek could mean (reading γινόμενοι) 'so soon as they become old,' the sense would be simple

enough, that they will be destroyed for their wickedness. But the use of the language and the order of the words are alike against this. Probably the phrase merely expresses premature old age, one of the certain signs of physical degeneration. So conversely the silver age had a childhood of a hundred years (v. 130). By κρόταφοι the Greeks meant the part of the head in the region near the ear and eye (the temple). Old age first shows itself in the upper part of the whiaker becoming grey, and then it descends to the beard, according to Theocritus, xiv. 68, ἀπὸ κροτάφων πελά-
 μεσθα πάντες γηραλέοι, καὶ ἐπισχερὰ ἐς
 γένυν ἔρπει λευκαίνων ὁ χρόνος. Ibid.
 xv. 85, πρῶτον ἴουλον ἀπὸ κροτάφων κατα-
 βάλλων. Moschopolus:—ἀπὸ τῶν κρο-
 τάφων γὰρ ἐς ἐπὶ τὸ πλείστον ἄρχονται
 πολιοῦσθαι οἱ ἄνθρωποι.

182. Before this verse (as remarked above) something seems lost which introduced the depravity of the sixth and last age, yet to come.—παῖδες, scil. πατρὶ ὅμοιοι ἔσsetαι.—ὁμοίος, here, as the context shows, for ὁμογνήμων, ὁμοση-
 τικός, 'Neither will father be like-minded (in accord) with sons, nor sons at all with father.'

183. As ἐταῖρος should take the digamma (Curtius, Gr. Et. 674), it is probable that this verse was interpolated.

185. αἴψα, 'as soon as they begin to grow old (i.e. no longer able to maintain their authority), parents will forthwith be slighted by their own children.' The Greeks regarded insult to aged parents as one of the most heinous of crimes. Thus γονεὺς τιμᾶν was one of

μέμψονται δ' ἄρα τοὺς χαλεποὺς βάζοντε ἔπεσσι,
 σχέτλιοι, οὐδὲ θεῶν ᾗσιν εἰδότες· οὐδέ κεν οἶγε (185)
 γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,
 χειροδίκαι· ἕτερος δ' ἐτέρου πόλιν ἐξαλαπάξει.
 οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου 190
 οὗτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ρεκτήρη καὶ τῷβρυν

186. *Ἔπεσσι*

186. βάζοντες ἐπέεσσιν CEF²GH²IK, Ald. βάζοντες ἔπεσσι A (γρ. βάζοντ' ἐπέεσσι). βάζοντες ἔπεσιν D. βάζοντ' ἐπέεσσιν B. 187. οὔτε θεῶν all (?) but Ald., and οὐδέ μέν. 190. οὐδέ δικαίου A.

the decrees of the Draconian θεσμοί. There is a very similar verse in Theognis, 819; οἱ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας.

186. μέμψονται, they will express their dislike of them, or grumble at them.—βάζοντε ἔπεσσι (*Ἔπεσσι*) is clearly the true reading. Goettling gives βάζοντες ἔπεσσι, Gaisford βάζοντ' ἐπέεσσιν. Tzetzes distinctly recognises the dual; βάζοντε, ἀπὶ τοῦ βάζοντες, τὸ δὴκόν ἀπὶ τοῦ πληθυντικοῦ. So perhaps Aesch. Pers. 418, αἰτοί.—καίοντ' ἔθραυν πάντα κωκῆρη στόλον, where the Schol. Med. observes, παρὰλογον τὸ δὴκόν. The MSS., as might be expected, vary be-

tween the two. MS. Cant. has βάζοντ' ἐπέεσσιν. Cod. Gale βάζοντες ἔπεσσι, with γρ. βάζοντ' ἐπέεσσι in the margin. The meaning is, ἀνειδίζοντες, καθαρτόμενοι. So with a dative Aesch. Theb. 567, κακοῖσι βά(ει) πολλὰ Τυδείδης βίαν.

187. οὐδέ θεῶν. Cod. Gale οὔτε θεῶν, and so Tzetzes, Moschopulus, and the majority of the MSS.—δῖων, the cognizance or regard of the gods towards human affairs. Cf. inf. v. 251. 706. Pind. Ol. ii. 6, ἐπὶ δίκαιον ξένων. But, as εἰδότες takes the digamma, the true reading is perhaps ὅσα εἰδότες. Tzetzes τὴν ἐντολήν τῶν θεῶν, who perhaps found ὅσα.—οὐδέ κεν Goettl., apparently with some MSS. Those I have collated give οὐδέ μέν, i. e. οὐδέ μήν. Cf. v. 214.

188. γηράντεσσι. From γήρημι, γηράω, γηράσκω, an aorist ἔγηραυ was formed (like ἔθραυ from διδράσκω), whence ἔγηρασεν (transitively) in Aesch. Suppl. 870. The participle γήρας, anciently γήραυς,

occurs Il. xvii. 197, ὁ δ' ἄρα φ' παῖδ' ὕπασσεν γήρας. The old dative plural was formed by adding εσσιν (for ὡν) to the stem γήραυ. See Donaldson, Gr. Gr. § 153. We have similar forms κλαίωντεσσι Od. xii. 311. ἀκουόντεσσι 352. σπενδόντεσσι Il. xxii. 745.

189. χειροδίκαι, taking the law into their own hands. Tzetzes; οἱ μὴ κρίσει καὶ νόμοις πειθόμενοι, ἀλλὰ χειροὶ καὶ ἰσχύϊ πάντα δρῶντες. The 'justice of hands' (lynch law, or what the Germans call 'flst-law') is contrasted with the justice of regular tribunals. To be ἐν χειρῶν δίκη or νόμῳ was to be summarily dealt with. So inf. v. 192, δίκη δ' ἐν χειροῖ. See Eur. Bacch. 738. Suppl. 431. Aesch. Prom. 194. Plat. Theæt. p. 172 fin., ἐν χειρὶ τὴν δίκην ἔχοντα.

190. χάρις. No favour shall be shown to the man of honour; there will be no return, no gratitude, for his virtuous conduct.—οὐδέ δικαίου Cod. Gale, with Stobaeus, Serm. ii. p. 30, who quotes 190-6.

191. ὅβριν. This is taken for an adjective; but as such it is ἀπρὸς λογόμενον. Schoemann (Com. Crit. p. 27) regards ὅβρις as a shortened form of ὀβρίας, as Ἀόσις of Ἀοσίτας, Σώσις for Σωσίτας. Moschopulus and gloss. Cod. Gale ὀβριστήν. Conversely, ἀπρὸς seems used for ἀρπαγή inf. v. 356. Some regard ὅβριν as truly a substantive, and an example of the thing put for the person, as Soph. Ant. 320, οἶμ' ὥς λάλημα θῆλον ἐκπεφονκός εἶ. But probably either the true reading is ὀβριων, by *synizesis*, or the poet wrote μᾶλλον δὲ κακὰ βέβηται καὶ ὅβριν, the next three verses, which contain several peculiarities, being inter-

ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ, καὶ αἰδῶς (190)
οὐκ ἔσται· βλάβει δ' ὁ κακὸς τὸν ἀρεῖονα φῶτα
μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὄρκον ὁμείται·
ζήλος δ' ἀνθρώποισιν οὐζυροῖσιν ἅπασιν 195
δυσκέλαδος κακόχαρτος ὁμαρτήσῃ στυγερώτης.
καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυδοείης (195)
λευκοῖσιν φάρεσσι καλυψαμένῳ χρόα καλὸν
ἀθανάτων μετὰ φύλον ἵτον προλιπόντ' ἀνθρώπους
Αἰδῶς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ 200
θηητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.

195. ἅπασιν D. 198. λευκοῖσι EG. λευκοῖσιν ἐν A. φάρεσσι MSS.
199. ἵτην AEFI. ἵτον BCD (by correction in D) GHK, Ald.

polated. The word *βεκτήρ*, 'a doer,' probably does not elsewhere occur.

192. *δίκη ἐν χερσὶ*. This seems a mere repetition of *χειροδίκαια* above. Goettling translates, 'in eorum manibus neque iustitia neque pudor agnosceretur.' But it is better to join *καὶ αἰδῶς* ('fellow-feeling') *οὐκ ἔσται*, with Dindorf and Gaisford.

193. *ὁ κακὸς τὸν ἀρεῖονα*. The use of the article, not at all common in the older epic, is here to be noticed. So inf. v. 708, *τῆς ἀγαθῆς*,—*τῆς κακῆς*. Bentley read *κακός*. On *ἀρεῖων* see v. 158.

194. *ἐπὶ δ' ὄρκον ὁμείται*. Tzetzes:—*βλάβει, φησί, τὸν ἀγαθὸν ἀφαιρούμενος τὰ αὐτοῦ, καὶ αὐτὸν λοιδορῶν καὶ πρὸς τοῖσιν καὶ ὅρα χρῆσται, ὁμῶν αὐτοῦ εἶναι τὰ ἀφαιρούμενα*. Those who (with H. Stephens) suppose a *thesis* for *καὶ ἐπὶ ὄρκον ὁμείται*, 'and will swear a false oath,' as inf. v. 282, *ἐπὶ ὄρκον ὁμῶσας*, appear to be mistaken. Cf. Il. ix. 132, *ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι, μήποτε τῆς εὐνῆς ἐπιβημένοι*. Ib. xxi. 378, *ἐγὼ δ' ἐπὶ καὶ τὸδ' ὁμοῦμαι*. Plaut. *Amphitr.* 889, 'atque adiuret insuper.' It would be better, perhaps, to read *ἐπὶ δ' ὁ δμ*.

195. *ζήλος*, 'jealousy'; the epithets to which are singularly appropriate, 'evil-speaking, exulting in mischief, sour-faced.'

198. *φάρεσσι καλυψαμένῳ*, veiling their fair forms in white robes, to conceal the unwelcome spectacle of man's wickedness. If the vulg. *φάρεσσι* be right, the

is short, as occasionally in Euripides. Hermann reads *φάρεσσι*, (like *ἔπεσσι* in v. 186,) and Schoemann (*Com. Crit.* p. 28) says this is now found in an Attic inscription. Cod. Gale *λευκοῖσιν ἐν φάρεσσι*, which implies a variant *λευκοῖς ἐν φ. sc. ἐγκαλυψαμένῳ*. MS. Cant. *λευκοῖσι*.

199. *ἵτον*, 'will depart.' So MS. Cant. and other good copies, the former with the marginal gloss *ἐνταῦθα ἐπὶ μέλλοντος, ἀπὶ [τοῦ] ἐλεύσανται* (from Moschopolus). Cod. Gale has *ἵτην*, the imperfect, which is adopted by Gaisford, but is clearly against the sense. The MSS. appear to vary between the two. The sentiment is nearly that expressed by Ovid, 'Ultima caelestium terras Astraea reliquit,' viz. 'When matters have come to the worst, both self-respect and respect for others, and retributive justice, will depart, and nothing but evil will be left on earth.'—*προλιπόντε*, the masculine for the feminine, which the nominative dual has a tendency to assume in all its forms, e. g. *καλυψαμένῳ* above, *τοῖσιν* for *ταῖς* Aesch. Pers. 190. So Soph. *Oed. Col.* 1113, *ἐρεῖσας*, ὁ καὶ, *πλευρὸν ἀμφιδέξιν ἐμφύντε τῷ φύσαντι*. Ibid. v. 1676, *ἰδόντε καὶ παθόντα*. Il. viii. 455, *πληγόντε κεραυνῷ*, said of Athena and Hera.

201. *ἀλκή*. One of the meanings given by Hesychius is *ἀλέγῃς*. But *ἔλκαρ* may here be the true reading, i. e. *ἀλέγῃμα, βοήθημα* (id.).

Νῦν δ' αἶνον βασιλεύσιν ἐρέω φρονέουσιν καὶ αὐτοῖς.
 ὦδ' ἱρήξ προσέειπεν ἀηδόνα ποικιλόδειρον, (201)
 ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·
 ἢ δ' ἔλεον γναμπτοῖσι πεπαρμένη ἄμφ' ὀνύχεσσι 205
 μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπε·
 Δαιμονίη, τί λέλῃκας; ἔχει νύ σε πολλὸν ἀρείων· (205)
 τῇδ' ἴεις ἢ σ' ἂν ἐγὼ περ ἄγω καὶ ἀοιδὸν εὐόσαν·
 δείπνον δ', αἶ κ' ἐθέλω, ποιήσομαι, ἥε μεθήσω.

202. βασιλεύσιν *Feréw*

203, 206. προσέειπεν.

205. γναμπτοῖσι A. γναμπτοῖσι G. γναμπτοῖσι B. γναμπτοῖσι I.
 γναμπτοῖσι CDEFHK, Ald. 207. λέλῃκας GK, Ald. 208. καὶ
 ἀηδόν' A (gl. καίπερ οὖσαν ἀηδόνα). καὶ ἀηδων 1. 209. αἶκε θέλω A.

202. αἶνον, a tale, a story; a fable involving a moral, viz. that might is right. The kings are the unjust judges who have decided the suit in favour of Perseus, and who are said φρονεῖν καὶ αὐτοί, to be themselves aware of what is right and what is wrong, or (which is the same thing in effect) what is the point and purport of the story addressed to them. Cf. Il. xxiii. 304, πατήρ δέ οἱ ἄγχι παραστὰς μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ. Goettling would omit this verse. But some introduction seems necessary for the purpose of connexion: otherwise we must acquiesce in the unsatisfactory conclusion that such myths and fables are but fragments of more complete poems, strung together in their present form by the rhapsodists. Rightly read, the verse bears its own evidence of genuineness in the use of the digamma and synizesis, βασιλεύσιν *Feréw*. The MSS. give βασιλεύσ' ἐρέω. So in Il. xxiii. 787, εἰδὸσιν θυμὸν *Feréw* should be read for θυμὸν ἐρέω. Goettling βασιλεύσιν ἐρέω, after Thiersch.

203. ποικιλόδειρον. Some explained this ποικιλόγηρυν, as if δέρη were the vocal organ. And so Aesch. Agam. 819, οὐκέτ' ἐξ ἐλευθέρου δέρης ἀποιμώζουσι φιλτάτων μύρον. But the meaning probably is 'spotted-necked.' So the night-

ingale was called ζουθᾶ, and hence, like those on the swallow, certain marks, taken for blood-drops, suggested the legend about Teræus, Procne, and Philomela.

204. μεμαρπώς. Hesych. εἰληφώς, ἥρπακός. See on Scut. H. 245.

205. ἔλεον, a remarkable form for ἐλσεινόν.—πεπαρμένη, (πέτρα), 'pierced,' 'transfixed.'

206. ἐπικρατέως, gloss. Cod. Gale ἀπνέως καὶ ισχυρῶς. Perhaps ἐπικρατέων, 'tightly grasping.' But the adverb occurs Scut. H. 521. 419. 461.

207. λέλῃκας Cod. Gale. λέλῃκας MfS. Cant. and Corp. Christ. The former is the Epic, the latter the Attic form.

208. εἰς, 'you shall go.' See on v. 199. But the true form is probably εἰσθα, Hesych. πορεύσθ. Il. x. 450, ἦ τε καὶ ὑσπερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν. Od. xix. 69, ἦ τάχα καὶ θαλάβῃ βεβλημένος εἰσθα θύραζε.—The particle περ belongs to β. A few examples of this occur in indefinite propositions, e.g. Soph. Trach. 715, ὅνπερ ἂν θύγῃ.—καὶ ἀοιδόν, said in banter, as if that faculty would exempt her from injury. There is a remarkable reading in Cod. Gale, ἀηδόν' for ἀοιδόν, with the gloss καίπερ οὖσαν ἀηδόνα.

ἄφρων δ' ὅς κ' ἐθέλη πρὸς κρείσσονας ἀντιφερίζειν, 210
νίκης τε στέρεται πρὸς τ' αἰσχεσιν ἄλγεα πάσχει.

‘Ὡς ἔφατ’ ὠκυπέτης ἱρήξ, τανυσίπτερος ὄρνις. (210)

ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριω ὀφελλε·
ὕβρις γάρ τε κακὴ δειλῶ βροτῶ· οὐδὲ μὲν ἐσθλὸς
ρήϊδιώς φερέμεν δύνатаι, βαρῦθει δέ θ' ὑπ' αὐτῆς 215
ἐγκύρσας ἄτησιν· ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων, ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει (215)

210. ἐθέλη BCG. ἐθέλοι EFK, and by correction DH. ἐθέλει A.
ὥς κ' ἐθέλη I. 213. ὕβριω δ' A. 215. δέ ὑπ' A. 216. ἐτέρηφι
CEK and others, rightly. ἐτέρηφι vulg. 217. κρείσσων, ἐς τὰ δ. H.

210—11. It would be better perhaps to place a colon after ἀντιφερίζειν, and to read νίκης γὰρ στέρεται. The sense simply is, ‘It is no use to contend against the stronger,’ i. e. submit therefore to your fate. Goettling and Schoemann include these lines in brackets, after the opinion of Aristarchus, who pronounced them spurious. Proclus; —τοῦτων δὲ τῶν στίχων ὁ Ἀρίσταρχος ὀβελίζει τοὺς τελευταίους, ὡς ἄλλοι γινωμολογεῖν οὐκ ἔν προσήκον. The objection was first raised by Graevius, that in fables of this kind the moral (τὸ ἐπιμύθειον) is commonly added by the author of the fable, not by one of the characters in it. But the custom of the later fable-writers may have been different from that of Hesiod.—ἀντιφερίζειν, gloss. Cod. Gale. πολεμεῖν, ἀντιλέγειν. The word occurs Theog. 609, and II. xxi. 357.—There are variants ἐθέλη, ἐθέλοι, ἐθέλει, ὥς κε θέλη.

213. ὀφελλε, ‘pursue,’ keep up. Cf. v. 14. The Codex Galeanus has the remarkable reading μηδ' ὕβριω δ' ὀφελλε. Was there an old variant ὕβριω δ' ὀφελλε, as we have both ὕβριω and ὀφελλα, ἄψιν and ἄψιδα (inf. v. 426)? So ἔριν and ἔριδα, ἔριν and ἔριδα (Schol. on II. iii. 219), θέμιν and θέμισσα (II. v. 761).

214. γάρ τε. Equivalent to γάρ τοι, in a gnomic sentiment. Cf. v. 311, 324—6. ‘Don’t keep up those insolent ways of yours,’ says the poet, ‘for people won’t stand them, be they high or low.’ οὐδὲ μὲν, i. e. οὐδὲ μὴν. Cf. v. 187. ‘Overbearing conduct is bad for a poor wight, nay, not even a gentle-

man can bear the weight of it easily, but he is borne down by it when he has fallen into the mischiefs it causes.’ Goettling explains φέρειν οὐ δύναται differently, ‘a petulantia se abripi patitur,’ ‘gives way to it.’ Schoemann (p. 30) suggests τρεφόμεν. The metaphor is derived from a crushing burden, as inf. v. 762.—βαρῦθει, like μινύθει, in a neuter sense, for βαρύνεται. Cf. II. xvi. 519, βαρῦθει δέ μοι ὄμος ἐπ' αὐτοῦ. Apoll. Rhod. i. 43, βαρῦθεσκέ οἱ ἦδη γυνία, and βαρύνθωιν ib. ii. 47.

216. ἄτησι, the evil consequences, the misfortunes enumerated inf. v. 239 seqq.—μετελθεῖν, ‘to pursue,’ MS. Par. 2771.—It seems best to take ἐς τὰ δίκαια as exegetical of ἐτέρηφι, ‘the road to pass in the other direction is better, that towards justice.’ A comma has therefore been placed after κρείσσων. Similarly Soph. Ant. 990, τοῖς τυφλοῖσι γὰρ αὐτὴ κέλυσθος, ἐκ προσηγητοῦ, πέλει. The notion is that of avoiding ὕβρις by stepping aside from it into the path of justice. By a somewhat similar figure Justice herself is said to cross over from one side to the other, μεταβαίνειν, Aesch. Cho. 300. Goettling: “ἐτέρηφι est contrarium modo.” He should have said, diversa via. Proclus;—κρείσσων ἐστὶν ἢ εἰς τὰ δίκαια ὁδὸς, ἐτέρα οὖσα τῆς ὕβριος. κρείσσων δὲ εἰς τὸ (i. κρείσσων δ' ἐστὶ τὸ) δι' αὐτῆς παρελθεῖν μᾶλλον, ἢ διὰ τῆς ἐναντίας τῆς κατὰ τὴν ὕβριν.

217. ὑπὲρ—ἴσχει, ὑπερέχει, gets the better of injustice when it comes to the final issue. Tzetzes:—καὶ μὴ παραντίκα φανῇ τῆς δικαιοσύνης ἡ δύναμις, ἀλλὰ

ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.
 αὐτίκα γὰρ τρέχει Ὀρκος ἅμα σκολιῇσι δίκησι.
 τῆς δὲ δίκης ῥόθος ἐλκομένης ἧ κ' ἄνδρες ἄγωσι 220
 [δωροφάγοι, σκολιαῖς δὲ δίκαις κρῖνωσι θέμιστας.]
 ἧ δ' ἔπεται κλαίουσα †πόλιν καὶ ἦθεα λαῶν, (220)

222. *Ἡθεα λαῶν*

219. δίκησι ΑΚ. δίκησιν vulg. 220. ἄγωσιν ΔΙ. 222. πόλιν
 καὶ ἦθεα D. πόλιν τε καὶ ἦθεα the rest.

χρόνῳ ποτὲ ὅσπερ ὁρᾷται, περιπιπτόν-
 των συμφοραῖς τῶν ἀδίκων.—παθὼν κ.τ.λ.,
 when a man has suffered the conse-
 quence of his folly and avarice, he
 knows it to his cost; he learns it by
 experience. Goettling compares II.
 xvi. 32, *ῥεχθὲν δέ τε νήπιος ἔγνω*. Pos-
 sibly this verse is the addition of some
 rhapsodist; but it seems to have existed
 in Plato's time. Sympos. p. 222, B, *μη
 κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα
 γνῶναι*,—unless indeed he merely quotes a
 proverb from which this verse was
 made up, the well-known maxims of
 Aeschylus, *δράσαντα παθεῖν* and *πᾶσι
 μάθος* (Ag. 176).

219. αὐτίκα γὰρ. 'For forthwith Re-
 tribution for Perjury attends crooked
 decisions.' The γὰρ introduces the
 reason why the unjust and insolent man
 suffers in the end. The poet again
 addresses the kings, i. e. the judges,
 whom he had before remonstrated with
 (v. 202 seqq.), but had interposed a few
 lines to his brother, warning him that
 he may perchance share in their fate.—
 Ὀρκος is the avenging genius that
 punishes violated oaths. Hence it is
 said *ἅμα τρέχειν*, i. e. ἀκολουθεῖν, to keep
 close behind and attend them. Cf.
 Theog. 231, "Ὀρκον θ' ὅς δὴ πλείστον
 ἐπιχθονίους ἀνθρώπους πημάλει, ὅτε κέν
 τις ἐκὼν ἐπίορκον ὁμόσῃ. Inf. v. 804,
 "Ὀρκον—τὸν Ἔρις τέκε πῆμ' ἐπίορκος.

220. ῥόθος, a murmur of dissatisfaction.
 The article is added with δίκη,
 which is here personified, from the
 former mention of it in 213, 217. The
 general meaning is, that the people are
 dissatisfied when justice is outraged by
 the corrupt judges. But the poet ex-
 presses this by the figure of a woman
 being dragged forcibly along the streets.

There is a similar passage on the secret
 murmur of discontent against the Atri-
 dae for undertaking the Trojan war, in
 Aesch. Agam. 436—8. Tzetzes rightly
 paraphrases thus; τῆς δὲ δικαιοσύνης
 ἐλκομένης,—ῥόθος καὶ ἦχος καὶ θόρυβος
 γίνεται τῶν ἀδικουμένων, δηλοῦντι ὀδυρο-
 μένων καὶ θρηνοῦντων. The other scho-
 liasts do not seem to have comprehended
 the sense of ῥόθος, nor did Goettling,
 who explains it by "ruit justitia eo
 quo ab injustis hominibus rapta trahi-
 tur." But δίκης is the genitive abso-
 lute.—The next verse is probably spu-
 rious, as Heyne perceived. It is perhaps
 adapted from v. 39. The repetition of
 σκολίης δίκης from v. 219, especially
 with δίκης in the intervening verse, is
 at least awkward and unpleasing. There
 is no need of an epithet to *ἔσθρες*, which
 means *males* as contrasted with the
παρθένος δίκη, inf. v. 256.

221. σκολίης δὲ δίκης Goettling, ap-
 parently against all the MSS.

222. καὶ ἦθεα. Some copies (all those
 I have collated with one exception) give
 πόλιν τε καὶ ἦθεα, an alteration resulting
 from the dropped digamma. Gloss. MS.
 Cant. τοὺς τρόπους τῶν λαῶν τῶν χαίρον-
 των τοιούτοις δικασταῖς. It might also
 signify, 'haunts,' 'settlements,' which is
 the earlier epic meaning of the word.
 The usual interpretation is hardly satis-
 factory, 'bewalling the city and the
 manners of the people.' Perhaps, κατὰ
 ἦθεα, or πολέων κατὰ Ἡθεα λαῶν, 'through
 the abodes of men.' By this we get the
 advantage of construing *ἔπεται κλαίονσα*
 without an accusative of the object.
 For the *synizesis* cf. II. xvi. 655, *ἔσθαρ
 προτὶ ἔστυ*, *πολέων δ' ἀπὸ θυμὸν ἐλαίωτο*,
 i. e. πολλῶν.

ἡέρα ἑσσημένη, κακὸν ἀνθρώποισι φέρουσα
οὔτε μιν ἐξελάσσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν/
οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν 225
ἰθείας, καὶ μὴ τι παρεκβαίνουνσι δικαίον,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· (225)
εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς·
οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, 230
οὐδ' ἄτη, θαλῆς δὲ μεμηλότα ἔργα νέμονται.
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρύς (230)

223. ἑσσημένη

227. λαοί

231. ἔργα

224. ἐξελάσσωσι A. ἐξελάουσι the rest. 225. οἱ—διδῶντες (γρ. διδοῦσι) A. 230. ἰθυδίκησι μὲν τ' ἀνδράσι D. (The μὲν was introduced from the following δέ, and the τ' came from a superscribed correction, μὲν.) ἰθυδικόισι A. ἰθυδικαῖσι K. ἰθυδικαῖσι the rest.

223. ἡέρα ἑσσημένη, clothed in mist. See on v. 125. Men do not see her, and do not know that she is the author of the calamities they are conscious of.

224. ἐξελάουσι Gaisford, and so the majority of the copies. ἐξελάσσωσι Goettling, and so Cod. Gale. Other MSS. give ἐξελάουσι.—οὐκ ἰθεῖαν ἔνειμαν, 'do not sward it (justice) fairly and uprightly.' The sense is, 'Who shall have expelled her from her own tribunals through the habit, or practice, of deciding unjustly.' There is a very similar passage in Il. xvi. 386 seqq., where the anger of Zeus is denounced against those who βίη εἰν ἡγεῖν σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ ἀπὸν ἰλάσσωσι θεῶν ἐπὶν οὐκ ἀλέγοντες.

225. The ξένοι καὶ ἐνῆμοι are coupled, because in a suit between a native and an alien partiality might be shown to the former.—Cod. Gale οἱ—διδῶντες, with γρ. διδοῦσι. Perhaps διδοῦσι and παρεκβαίνουνσι, especially as μὴ is used on account of the indefinite of. Cf. Aesch. Ch. 633, τὸ πᾶν Διὸς σέβας παρεκβάτοντες οὐ θεμιστῶς.

228. κουροτρόφος. Peace is so called because she brings to full age those who would be destroyed in war, and because

she encourages marriage. Eur. Suppl. 488:—

πολέμον κρείσσον εἰρήνην βροτοῖς,
ἢ πρῶτα μὲν μούσαισι προσφιλεστάτη,
γῆοισι δ' ἐχθρὰ, τέρεται δ' εὐπαιδία.

In Eur. Bacch. 420, Εἰρήνη is likewise called κουροτρόφος θεά.

229. τεκμαίρεται, δείκνυσσι, ὀρίσει, πιφαύσκει, 'ordains.' Cf. v. 239, and 398, ἔργα, τὰ τ' ἀνθρώποισι θεοὶ διετεκμήρατο. Il. vii. 70, ἀλλὰ κακὰ φρονέων τεκμαίρεται ἄμφοτέροισιν (Κρονίδης). See Buttmann, Lexil. in v., who derives it from τέκμωρ, 'an end.' It is not very easy to explain the middle or deponent use, where the action is the giving a warning to others.

231. ἄτη, calamity in a general sense, but especially such as affects the mind, as contrasted with λιμός, an evil pertaining to the body.—ἔργα νέμονται, see v. 119.—μεμηλότα, here in a neuter sense, whereas Homer generally uses it actively, as πολέμοιο μεμηλός, Il. xiii. 297. The farms (ἔργα) are said μέλειν θαλάσῃ, to be a care to festive meetings, by a kind of poetical inversion for ἔργα

wo!ly
u washed down
 ἄκρη μὲν τε φέρει βαλάνους, μέσση δὲ μελίσσας·
 εἰροπόκοι δ' ὄϊες μαλλοῖς καταβεβρίθασι·
 τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν·
hasel
235
 θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν
 νίσσονται, καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα.
(235)
 οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,

234. ὄϊες 235. ἑοικότα. qu. τοκεῦσι γειοκότα τέκνα γυναῖκες
 238. Φέργα

233. ἄκρη—μέσση CDEGI. ἄκρη—μέσση ABH and perhaps F.
 235. τίκτουσι ADK, Ald. 236. θάλλουσι AG. 237. νείσσονται
 (γρ. νίσσονται) A. νήσσονται I. νείσσονται the rest. 238. κακὴ
 om. A, but added by a later hand in marg.

οἷς θαλαῖα μέλουσι. Cf. inf. v. 238. So
 Eur. Hel. 196, 'Ιλίου κασκαφὰν πυρὶ
 μέλουσαν δαίρ. Pind. Ol. i. 89, τέκε δὲ
 λαγέτας ἐξ ἀρεταῖσι μεμαλῶτας νιόσας.
 Schoemann thinks θαλῆς ἔργα should
 perhaps be read, so that μεμηλῶτα (αὐτοῖς)
 would stand as a mere epithet, like ἐπή-
 ρατα ἔργα, &c.

233. ἄκρη Cod. Gale, (gloss. τοῖς κλά-
 δοις,) and μέσση.—By βαλάνους the poet
 may mean chestnuts, which to this day
 form an important part of the diet of the
 poor in the southern parts of Europe.
 The same perhaps were meant by ἀκρό-
 δρυα, though this term seems to include
 figs and olives, Xen. Oecon. xix. 12. Cf.
 Theocr. xv. 112, πὰρ δὲ οἱ δρυα κεῖται,
 δσα δρύος (qu. drúes?) ἄκρα φέροντι. It
 is difficult to place any belief in the sup-
 posed primitive diet of man, acorns, said
 to be the fruit of *Quercus esculus*; yet
 we cannot be sure that the early Greeks
 had the chestnut-tree, though the Ro-
 mans had. Plato cites this passage, De
 Rep. ii. p. 363, ὁ γενναῖος Ἡσιόδός τε
 καὶ Ὀμηρὸς φασιν, ὁ μὲν τὰς δρύος τοῖς
 δίκαιοις τοὺς θεοὺς ποιεῖν Ἄκρας μὲν τε
 φέρειν βαλάνους, μέσσας δὲ μελίσσας·
 εἰροπόκοι δ' ὄϊες, φησὶν, μαλλοῖς κατα-
 βεβρίθασι. And he adds Od. xix. 109—
 13, a very similar sentiment to the pre-
 sent.—It has been thought, with some
 probability, that v. 232—7 are a kind
 of duplicate, or different recension, in
 place of v. 227—31.

Ibid. μελίσσας. The meaning is, that
 the bees shall make honey in the hollows

of the tree or the bark. This is re-
 peatedly mentioned by the poets as a
 sign of felicity. Ovid, Met. i. 112,
 'Flavaque de viridi stillabant ilice
 mella.' Virg. Ecl. iv. 30, 'Et duræ
 quercus sudabunt rosida mella.' Ti-
 bullus, i. 3, 45, 'Ipse mella dabant
 quercus, ultroque ferebant Obvia securis
 ubera lactis oves.' But some of the an-
 cients appear to have interpreted this of
 what is called *honey-deu*, which is really
 a deposit from the exudation of sap
 through the stomates of the leaves.
 Theophrast. Hist. Plant. iii. 6, ad fin.
 οὐδὲν ἦντον, ὅσπερ ἐλέχθη, πλειστοφένον
 ἐστὶν ἡ δρύς· εἰ γε δὴ καθ' Ἡσιόδου φέρεται
 μέλι καὶ μελίσσας, ἐτι μᾶλλον. φέρεται δ'
 οὐν καὶ ὁ μελιττάδης οὗτος χυλὸς ἐκ τοῦ
 ἀέρος ἐπὶ ταύτῃ μάλιστα προσπίπτει. The
 poets feigned that the bees collected
 honey from this saccharine juice;
 whence Virgil says that Jupiter 'Mel-
 laque decussit foliis, ignemque remo-
 vit,' Georg. i. 131.

235. εοικότα. See on v. 182. The
 reading of this verse is doubtful, since
 εοικα takes the digamma. Perhaps, γο-
 νεῦσι (or τοκεῦσι, with one MS.) γειο-
 κότα τέκνα γυναῖκες. But see Theog.
 295.

236. ἐπὶ νηῶν. They are not com-
 pelled to go long voyages in ships, be-
 cause their own land satisfies all wants.
 Gaisford and Dindorf prefer νείσσονται
 with most of the MSS.—νείσσονται Cod.
 Gale, but γρ. νίσσονται.

τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεὺς.
 πολλάκι καὶ ξύμπασα πόλιν κακοῦ ἀνδρὸς ἀπηύρα, 240
 ὅστις ἀλιτραῖν καὶ ἀτάσθαλα μηχανάσεται.
 τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, (240)
 λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί.
 οὐδὲ γυναιῖκες τίκτουσιν· μινύθουσι δὲ οἶκοι
 Ζητὸς φραδομοσύνησιν Ὀλυμπίου· ἄλλοτε δ' αὖτε 245
 ἡ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν ἡ ὄγε τείχος,
 ἡ νέας ἐν πόντῳ Κρονίδης ἀποτύννται αὐτῶν. (245)
 ὦ βασιλεῖς, ἑμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ

243. λαοί 244. φοῖκοι

240. ἀπηύρα A. ἀπαυρεῖ G, and by correction H. ἐπαυρεῖ BCEFIK, Ald., and by correction D. 242. τοῖσι δ' AEFHI, Ald.
 243. ἀποφθινύσιν A (not ἀποφθίνουσι). 244. τίκτουσι AI. 247.
 ἀποτύννται BCGHI, and D by the first hand. ἀποτύννται the rest.
 248. ἡμεῖς D ὦ βασιλεῖς καταφράζεσθε E by the first hand, altered to
 the vulgate, which is found in all the rest, including F.

239. τεκμαίρεται. See sup. v. 229.

240. πολλάκι κ.τ.λ. 'Often even a whole city in common suffers from a bad man, who is a sinner and who devises arrogant plans.' On ἀπαυρᾶν, which Buttmann (Lexil. p. 150) considers a genuine separable form from ἀπαυρεῖν (inf. v. 419), see Scut. Herc. v. 173. Theog. 423. Aesch. Prom. 28, τοῖσιν ἀπηύρα τοῦ φιλανθρώπου τρόπου. Pers. 929, Ἰδὼν γὰρ ἀπηύρα, Ἰδὼν καίφρακτος Ἀρης ἐγεραλκῆς. Eur. Androm. 1026, αὐτὰ τ' ἐναλλάσσα φόνον ἀνέγ' | πρὸς τίκτων ἀπηύρα. There is a variant ἀπαυρεῖ in many good copies. MS. Cant. ἀπαυρεῖ, (gloss. ἀπέλαβεν ὑπὸν.) Aeschines, who quotes 240—7, (omitting however 244—5,) gives ἀπηύρα, in Ctesiph. p. 227.

241. δὲ κεν ἀλιτραῖν Aeschines. Vulg. ὅστις ἀλιτραῖν. Goettling contends that the subjunctive is necessary, because μηχανάσεται can only stand for μηχανάσεται. The correctness of this view is questionable. See inf. on v. 392 and v. 398. The short α may be inserted before the long α of the contraction, just as we have κατηκομῶντες, &c. These and similar forms are principally euphonic, being so many efforts of the

epic language to reduce inconvenient inflections to a metrical use. So ἰχθυάει, Od. xii. 95.

242. ἐπήγαγε. Plutarch, De Stoic. Repugn. § 15, gives ἐπήλασε.

244—5. This couplet must be regarded as of dubious authenticity. Not only does Aeschines omit it (see on v. 240), but Proclus expressly says, δεῖ δὲ συνέπτεν τὸ λιμὸν ὁμοῦ κ.τ.λ. τοῖς ἐν πολλοῖς φερομένοις, ὑπερβάντα δύο στίχους, ἢ τῶν γε στρατὸν κ.τ.λ. Οὕτω Πλούταρχος. Which seems to mean, that in many of the then MSS. v. 246 followed next after v. 243, though others contained the disputed verses.

247. ἀποτύννται, avenges himself upon, viz. by striking them with lightning. The ν is doubled in the pronunciation, as in ἀπαυρεῖν (ν) v. 677, σίνετα inf. v. 318. So δὲς τόσα τίνυσθαι, inf. v. 711. Il. xvi. 398, πολέων δ' ἀπερίντο ποιήν. See on Theog. 209. Both τίνειν and τίνεσθαι are occasionally long in Homer, which may have suggested to rhapsodists the lengthening of ἀντίος to ἀντίος in Il. xiv. 484, and πολυντίος to the χρησμολόγοι (Herod. v. 92). Here the MSS. generally give ἀποτύννται.

248. ἡμεῖς καὶ αὐτοί. He continues to

τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες
 ἀθάνατοι φράζονται ὅσοι σκολιῇσι δίκῃσι 250
 ἀλλήλους τρίβουσι θεῶν ὅπιν οὐκ ἀλέγοντες. *disregarding*
 τρεῖς γὰρ μύριοι εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ (250)
 ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων·
 οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἡέρα ἐσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν. 255
 ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,

254. *ἔργα* 255. *ἑσσάμενοι* 256 *ἐκγεγαυῖα*

250. φράζονται D. λεύσουσιν G, Ald. λεύσουσιν the rest.
 δίκῃσιν GK. 254. φυλάσσουσιν τε ADI. 256. δίκη om. A and
 E, where it is added by a later hand.

address the unjust judges; 'Do you also yourselves,' he says, 'mind this vengeance,' which I have described as certain to overtake the unjust. Gloss. Ood. Gale, ταύτην τὴν τιμωρίαν. It might, perhaps, be questioned, if καταφράζεσθε be not rather the indicative, and καὶ αὐτοὶ added as in v. 202, φρονέουσιν καὶ αὐτοῖς. The sense would thus be, 'You well know, even without my telling you how the gods punish the unjust in this way.' So Od. xxi. 257, Εὐρύμαχ', οὐχ οὕτως ἔσται· νοεῖς δὲ καὶ αὐτός. Il. xxiii. 305, μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ. If however καταφράζεσθε be the imperative, then τήνδε δίκην may have the same sense as in v. 39 and 269, viz. 'consider well this kind of justice which you administer.' On account of the unusual vocative βασιλεῖς (see inf. on v. 261), and because one MS. gives ὑμεῖς δὲ βασιλεῖς κ.τ.λ., Hermann proposed ὑμεῖς δ', ὃ βασιλῆες, ἐπιφράζεσθε καὶ αὐτοί. This is confirmed by the reading of one of the Bodleian MSS., ὑμεῖς δ' ὃ βασιλεῖς κ.τ.λ. —The compound καταφράζεσθαι is not common. Herod. iv. 76, καὶ τῶν τις ἱκεῖν καταφρασθεὶς αὐτὸν ταῦτα ποιῶντα ἐσήμηνε τῷ βασιλεῖ.

250. φράζονται. So Goettling. Gaisford gives λεύσουσιν with the majority of the copies. Certainly the former is the less pleasing to the ear so closely after καταφράζεσθε.

251. θεῶν ὅπιν. See v. 187. Inf. v. 706.

252—3. By τρισμῦριοι an indefinite number is meant, as Goettling observes. So τρεῖς χίλιοι Ὀδυσσεύς, Theog. 364. Plato, Symp. p. 175, ε, ἐν μέρτεσι τῶν Ἑλλήνων πλεόν ἢ τρισμυρίοις (viz. the people in the theatre at Athens, probably a very exaggerated expression). The ἀθάνατοι φύλακες are the δαίμονες of v. 122, who are there also called φύλακες θνητῶν ἀνθρώπων. Clemens, citing this passage, Protrept. p. 35, read δαίμονες ἀθάνατοι, φύλακες μερόπων ἀνθρώπων. The two following verses are repeated from the same passage above. (v. 124—2,) whence it appears that φύλακες are not so much 'protectors,' as 'observers,' ἐπισκοποὶ, of men's actions.

256. Δίκη. Whether the predicate is φύλαξ (Goettling), or παρθένος (Tzetzes), or κυδρή τ' αἰδοίη τε (Moschopoulos), is a matter of some uncertainty. The natural order of the words points to the second explanation: 'Now Justice, the child of Zeus, is a maiden, well-bred and respected by the gods who dwell in Olympus.' The purity and unsullied character of Justice is described; and this is the point of ἐλκομένης in v. 220, viz. that ὕβρις or unseemly outrage is offered to her. She is αἰδοῖα θεῶν, and therefore not to be insulted with impunity by man.—Διὸς κ.τ.λ., so in Theog. 901—3 Zeus is said to have married Themis, and by her to have had Justice, with other sisters, who superintend (ἀρεβούσι) the deeds of men. Aratus, Phaen. 97—136, has a fine pas-

- και ηαδ κυδρή τ' αἰδοίη τε θεοῖς οἱ Ὀλυμπον ἔχουσιν. (255)
 καὶ ῥ' ὅπότε' ἂν τίς μιν βλάβητ' σκολιῶς ὀνοτάζων,
 αὐτίκα παρ Διὶ πατρὶ καθεζομένη Κρονίωνι
 φεαθ εἰ γηρύετ' ἀνθρώπων ἄδικον νόον, ὅφρ' ἀποτίσῃ 260 ατονε
 [δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες
 ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες. (260)
 ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους,
 δωροφάγοι, σκολιῶν δὲ δικῶν ἐπὶ πάγχυ λάθεσθε.]
 οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων, 265
 ἢ δὲ κακὴ βουλὴ τῷ βουλευσάντι κακίστη.
 πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας (265)

265. Foῖ 267. Fiδων

257. κέδνη K. κυδνή τ' EFL. ἔχουσι AEF. In A a different hand and on thicker parchment commences here. 260. ἀδίκων AE. 261. βασιλίων all. 262. παρακλίνουσι AGK. παρκλίνουσι the rest. 263. βασιλῆς all. ἰθύνετε δίκας E. 265. οἱ θ' αὐτῷ AE.

sage on *Virgo* the constellation, once the maiden daughter of *Astræus*, who in the golden age conversed freely with men and directed their counsels, but made her visits more rarely in the silvern, and withdrew them entirely in the brazen age.—For *κυδρή* the Corp. Christ MS. has *κέδνη*. “*Pauci κυδνή*.” Goettl.

258. *σκολιῶς ὀνοτάζων*, ‘unrighteously disparaging,’ viz. in her character of *παρθένος*, but with reference to unjust decisions. Hesych. *ὑβρίζων, ἐκφραλίζων*. Compare τὰ δίκαι' ἀγορεύειν, inf. 280.—*βλάβητ'*, *ὑβρίσῃ, ἐξεντελίῃ*. See v. 263. 260. *ἄδικον*. Cod. Gale *ἀδίκων*.

261—4. These verses cannot be considered certainly genuine, even though there is some difficulty in making *Ζεὺς* the subject to *ἀποτίσῃ*, ‘that he may pay back to them their injustice,’ i. e. make them suffer for it. The forms *βασιλέων* and the vocative *βασιλεῖς* are not epic: *βασιλίων* and *βασιλῆς* would have been used; and it is remarkable that almost all the MSS. as well as *Tzetzæ* recognise the unmetrical forms *βασιλίων, βασιλῆς*, and some *παρκλίνουσι* (—*ουσι*). Besides these difficulties, *σκολιῶς ἐνέπειν* ‘to decide unjustly,’

and *ἰθύνειν μύθους* ‘to set straight words,’ for ‘legal decisions,’ are unusual phrases. Schoemann, *Com. Crit.* p. 32, suggests *θεσμοῖς*. The address too to the kings, with the oft-repeated *δωροφάγοι* and *σκολιαὶ δίκαι*, is quite out of place. Goettling agrees with *Lehrs* in thinking the passage came from a later hand. In defence of v. 263—4, we might compare τὰ δίκαι' ἀγορεύειν, inf. v. 280, and *διορθεύειν λόγους*, Eur. *Suppl.* 417—*λυγρὰ νοεῦντες*, ‘intending evil.’ Cf. *ἐσθλὰ νοέων*, inf. v. 286. Hesych. *λυγρόν κακόν*.

262. *ἐνέποντες*. This form occurs in Il. xi. 641, for the more usual *ἐνέπειν*, and sup. 194.

265. οἱ θ' αὐτῷ Cod. Gale. This distich enunciates a proverb, which means that honesty is the best policy. Plutarch, *De Sera Num. Vindicta*, § ix., τὰ λοιπὰ δὲ Ἡριδῶν χρηρὸν νομίζειν ἀκροῦσθαι, λέγοντος—Ἡ γὰρ κακὴ βουλὴ τῷ βουλευσάντι κακίστη, καὶ “Ὅς θ' ἄλλω κακὰ τεύχει, ἐφ' ἑκατὸν ἥπαι τεύχει. Goettling thinks this reading of v. 265 savours more of antiquity, though *Aristotle*, *Rhet.* iii. § 9, quotes the vulgate.

267—73. Some have thought these verses spurious, as *Proclus* tells us of

καί νυ τάδ', αἱ κ' ἐθέλησ', ἐπιδέρεται, οὐδέ ἐ λήθει,
οἶην δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἐέργει.
νῦν δὴ ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος 270
εἶην μήτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον
ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἔξει· (270)
ἀλλὰ τάγ' οὕτω ἔολπα τελεῖν Δία τερπικέρανον.
²Ὁ Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο σῆσι,
καί νυ δίκης ἐπάκουε, βίης δ' ἐπιλήθεο πάμπαν. 275
τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,
ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς (275)
ἔσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς·

268. Fe 269. ἐέργει. 273. ἔολπα (οὐ τι ἐφολπα?)

268. After ξ an erasure in D. ξ om. I. There may have been a variant ἐπιλήθει. 270. νῦν δὴ ἐγὼ A. νῦν δὲ ἐγὼ BOEFGK. νῦν δ' ἐγὼ DHI, Ald. 272. In G another hand from this verse to the end. 273. μῆτιόντα (gl. τὸν βουλευτικόν) A. 277. πετεεινοῖς K, Ald. πετεινοῖς I. 278. ἐν αὐτοῖς D. ἐπ' αὐτοῖς the rest.

Plutarch: 'Ὁ Πλούταρχος τοὺς ἐπὶ τὰ τοῦ-
τους στίχους ἐκβάλλει, ἀπὸ τοῦ Πάντα
ἰδὼν κ.τ.λ. ἕως τοῦ 'Ἀλλὰ τάγ' οὕτω —,
ὡς ἀναξίους τῆς 'Ἡσιόδου περὶ δικαίων καὶ
ἀδίκων κρίσεως. And Goettling agrees
with this criticism. The truth is, the
objectors have missed the irony of the
passage. Hesiod says, that the Eye of
Zeus is on the corrupt administration
of justice which prevails in his native
city; that it is no use trying to be just,
since a man only loses by it; though he
hopes Zeus will not let matters as yet
become quite so bad as that. Compare
Plat.'De Rep. i. p. 343, D, σκοπεῖσθαι δὲ,
ὃ εὐηθέστατε Σόκρατες, οὕτως ἢ χρῆ, ὅτι
δικαίως ἄνθρωπος ἀδικῶν πανταχοῦ ἔλαττον
ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους
συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοι-
οῦτῳ κοινωνήσῃ, οὐδαμῶς ἂν ἐβροῖς ἐν τῇ
διαλύσει τῆς κοινωνίας πλεονέχοντα τὸν
δικαίον τοῦ ἀδίκου, ἀλλ' ἔλαττον κ.τ.λ.
Ibid. p. 344, init. τοῦτον οὖν σκόπει,
εἴπερ βούλει κρίνειν ὅσῃ μᾶλλον συμφέρει
ἰδίᾳ αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον. There
is a very similar sentiment in Theognis,
745—50, in Ar. Plut. 36—8, and in Od.
ii. 230, μήτις ἐτι πρόφρων ἀγαθὸς καὶ

ἥπιος ἔστω σκηπτούχος βασιλεὺς, μὴδὲ
φρεσὶν αἴσιμα εἰδὼς, ἀλλ' αἰεὶ χαλεπὸς τ'
εἴη καὶ αἰσινὰ ῥέζοι.

268. On καὶ νυ see Theog. 22. The
sense is, οὐκ ἔσθ' ὅπως οὐ καὶ τότε ἐπι-
δέρεται.—τήνδε δίκην, cf. v. 39. 'He
well knows what sort of justice this is
which the city contains within itself,'
i. e. what corrupt judges. The καὶ
seems to mean 'in this case, as in so
many others.'

270. νῦν δὲ Cant. and others, νῦν δὴ
Cod. Gale, νῦν δὲ Moschopolus.

273. οὕτω, viz. not in my time.—μη-
τιόντα Cod. Gale (gloss. τὸν βουλευτι-
κόν). This reading, found in a few
other MSS., is also recognised by Pro-
clus.

275. Perhaps ὑπάκουε, 'obey the dic-
tates of,' these two forms being gene-
rally confused in MSS.—For βίης ἐπι-
λήθεο cf. v. 37, ἄλλα τε πολλὰ ἐπαύρων
ἐφόρεις, and v. 213. It appears that not
only injustice, but open force, βία and
ὄβρις, had been employed by Perseus
against his brother.

278. ἔσθειν, Aesch. Ag. 1575, inf. v.
306. ἐσθήμεν Clemens.

ἀνθρώποισι δ' ἔδωκε δίκην, ἥ πολλὸν ἀρίστη
γίγνεται. εἰ γάρ τις κ' ἐθέλῃ τὰ δίκαι' ἀγορεύειν 280
γιγνώσκων, τῷ μὲν τ' ὄλβον διδοὶ εὐρύοπα Ζεὺς·

ὃς δέ κε μαρτυρήσιν ἐκὼν ἐπίορκον ὁμόσσας (280)
ψεύσεται, ἐν δὲ δίκην βλάβης νήκεστον ἀασθῇ,

οὗ δέ τ' ἀμαυροτέρῃ γενεῇ μετόπισθε λέλειπται.
ἀνδρὸς δ' εὐόρκου γενεῇ μετόπισθεν ἀμείνων. 285

Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νήπιε Πέρση.
τὴν μὲν τοι κακότητα καὶ ἱλαδὸν ἔστιν ἐλέσθαι (285)
ρήϊδιως. *λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.

282. *Fecūn*286. *Ferēw*

279. ἀνθρώποισι δέδωκε Α. 280. ^αθέλει Α. εἰ γάρ τις θέλοι Η,
by the first hand. 284. τοῦδ' ἐτ' ἀμ. Α. ἀκαιροτέρῃ Ι. 285. om.
Ι, but added in marg. by the same hand. 288. ὀλίγη the MSS.

280. *θέλη* κ.τ.λ. 'If a man is willing to deliver a judgment which is right, knowing that it is so, to him the far-seeing Zeus gives prosperity.' The meaning is much the same as *θέλην δίκαιος εἶναι*, and *γινώσκων* is added, as Tzetzes says, because many practise justice unwillingly and from self-interest. It may mean, perhaps, *ποσέως, κρίνων*, 'in taking cognisance of a case.' The very frequent repetition of *δίκη* and *δίκαιος* from sup. 213 (about 20 times) shows how the wrong rankled in the poet's mind. See on v. 299 for a similar repetition of *ἔργον*.

282. *ὃς δέ κε*. Schoemann reads *ἐπὶ ἔρκον*, referring the *ἐπὶ* to *μαρτυρήσιν*. 'But whosoever by deliberately forswearing himself in giving evidence shall have proved false, and by doing wrong to justice shall have been incurably led into sin, of him the family left after him tends ever to obscurity; but of a man who observes his oath the family after him is more thriving.' This is pretty plainly levelled at Perseus, who had forsworn himself before the judges in the matter of the disputed inheritance.

283. Hesych. *νήκεστον· ἀνάκεστον, ἀθεράνευτον*.—The reading *ἀάσθη* (*ἀάω*) was corrected by Schaefer, *ψεύσεται* being the old epic for *ψεύσεται*.—*ἐν δέ*,

apparently for *πρὸς δέ*, or *ἐν αὐταῖς*, or *ἐν αὐτῷ*, viz. *τῷ ψεύδεσθαι*, as there is no ground for supposing a *tempestas*. Moschopolus:—*ἥ 'Εν περισσῇ, ἀπὸ τοῦ δίκην δὲ βλάβης ἀνάτως ἐβλάθη*. For *βλάπτειν δίκην*, to impede the course of justice, see v. 258.

284. *τοῦδ' ἐτ' ἀμαυροτέρῃ* Cod. Gale.

285. This verse is cited in Herod. vi. 86, as delivered in an oracle to Glaucus.

286. *μέγα νήπιε*. See on v. 131.

287. The particle *τοι* introduces a proverbial saying, as it so often does in Attic tragedy. Xenophon (Mem. ii. 1, 20) gives *τὴν μὲν γὰρ*, and Plato (who cites 287—9, De Rep. p. 364, c), *ὡς τὴν μὲν*. But these are not various readings. They are adaptations of the verse to the narrative.—*καὶ ἱλαδὸν vel affatim*, 'even in abundance.' Perhaps a metaphor from capturing animals in great numbers together, *ἐλεῖν* being changed to *ἐλέσθαι* when the phrase took an ethical meaning. Gaisford remarks on this passage (287—92), "Locus amplissimis antiquorum testimoniis celebratus;" and he cites a long list of authors who have quoted or referred to it.

288. *ναίει*. Not *ὁδὸς*, but *κακότης* is the subject.—*λείη*, for *ὀλίγη* of the MSS., was restored from Plato and Xenophon ut supra. Yet *ὀλίγη*, in the sense of *βραχεία*, may be right, in appo-

τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν
 ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν 290
 καὶ τρηχὺς τοπρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
 ῥῆϊδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐούσα. (290)
 Οὗτος μὲν πανάριστος, ὃς *αὐτὸς πάντα νοήσει,
 [φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ᾗσιω ἀμείνω·]
 ἐσθλὸς δ' αὖ κἀκείνος, ὃς εὖ εἰπόντι πίθηται. 295

295. *Φαίνονται*

290. ἦμος (gl. ὁδὸς) ἐς αὐτὴν A. ἐπ' αὐτὴν the rest. ὄρθιος οἶνος I.
 291. τραχὺς H. ἵκηται all. 293. αὐτῷ πάντα νοήσει all.

sition with μακρὸς in 290. The roughness (291) is that of the beginning compared with the end, not that of the path of virtue contrasted with the path of vice.

289. προπάρουθεν, 'in front of,' viz. as something to be undergone and overcome before the desired object can be reached. The form ἔθηκαν, though found in the Homeric writings, seems to savour of a later age. Here it would be easy to read θεὸς προπάρουθεν ἔθηκεν ἀνθρώποις. See inf. v. 741. Plato however has θεοὶ ἔθηκαν. See also Scut. Herc. 465.

290. ἦμος ἐς αὐτὴν Cod. Gale. Vulgo ἐπ' αὐτῆς.

291. ἵκηται, soil. τις, or ὁ πορευόμενος. Cf. v. 12. Plato and one or two MSS. (ap. Goettl.) give ἵκηται, which is preferred by Gaisford. But Plato also quotes the passage in Protag. p. 340, D, with ἵκηται:—ἴσως ἂν φαίη Πρόδικος δεῖ καὶ ἄλλοι πολλοὶ, καθ' Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι τῆς γὰρ ἀρετῆς ἐμπροσθεν τοῖς θεοῖς ἰδρῶτα θείων· ὅταν δὲ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηϊδίην δὴκείνα πέλει, χαλεπήν περ ἐούσαν. See also Sophist. p. 229. Hence we might conjecture that ἐπὴν δὲ τις ἄκρον ἵκηται was the original reading; that τις was ejected from the insertion of εἰς, and lastly that ἵκηται was in consequence changed to ἵκηται.—ῥηϊδίη, comparatively easy, as the addition of χαλεπή περ ἐούσα shows. The spondaic followed by a dactylic verse seems intentionally to express laborious ascent and easy descent. Compare the well-

known lines about the stone of Sisyphus, Od. xi. 595—8.

293. πανάριστος, ἐκ πάντων ἀριστος. "Sensum expressit Livius, xxii. 29, laudatus Graevio:—'Saepe ego audiui, milites, eum primum esse virum (i. e. maxima laude dignum) qui ipse polleat ingenio, ut consulere sibi optime possit, qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediatur; qui nec ipse consulere nec alteri parere sciat, esse extremi ingenii . . .'" Et Cicero pro Cluent. c. 31:—'Sapientissimum esse eum dicunt, cui quod opus sit veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet.'" Goettling. Schoemann, with Gaisford, prefers ὃς αὐτὸς πάντα νοήσει, which is given by some of the authors who quote the verse, e. g. Aristotle, Eth. Nic. i. 4. This is rather confirmed by μήτ' αὐτὸς νοέη in v. 296 (though here there is a variant μήτ' αὐτῷ), and by Livy's qui ipse consulat. Goettling gives αὐτῷ—νοήση, but the MSS. generally have αὐτῷ—νοήσει. Tzetzes has ὃς τις ἀφ' αὐτοῦ καὶ αὐτὸ διδάσκει τὸ πρόπον νοεῖ, Moschopolus ὃς δι' αὐτοῦ πάντα νοήσει. Again, Moschopolus explains v. 296 by ὃς δ' ἂν μήτε δι' αὐτοῦ νοή. Hence they might seem to have read αὐτοῦ or αὐτοῦ in both places, and one of the Bodleian MSS. gives μήτ' αὐτοῦ νοεῖ.—This passage also was very celebrated in antiquity, as the citation of it by several other writers proves. All of them, except Aristotle, ignore v. 294, which in all probability is an interpolation.—τῷ

ὅς δὲ κε μήτ' αὐτὸς νοήῃ μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρηῖος ἀνὴρ. (295)

Ἄλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς
ἐργάζεαι, Πέρση, δῖον γένος, ὄφρα σε Λιμὸς
ἐχθαίρῃ, φιλήν δέ σ' ἔϋστεφανος Δημήτηρ 300
αἰδοίῃ, βίότου δὲ τήν πῖμπλῃσι καλῇν.

Λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. (300)
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄνδρες, ὅς κεν ἀεργὸς
ζῶῃ, κηφήνεσσι κοθούροις εἵκελος ὀργῇν,

299. *Εργάζεαι* 301. *πῖμπλῃσι* MSS. 302. *ἀεργῷ* 303. *ἀεργὸς*
304. *εἵκελος*

296. *μήθ' αὐτῷ νοήῃ* all, but αὐτὸς νοεῖ D, *μήτ' αὐτοῦ νοεῖ* I.
300. *φιλήν δέ σ' ABCDGH* *φιλήν δέ σε* K. *φιλήν δέ EF*. 302.
τοι om. I. 304. *εἵκελος* (or *ἵκελος*) ὀργῇν all.

κεν *ῥῆσι*, in Attic & *ἄν εἴη*, 'after full consideration of what may be best as the next course and also in the end.'

296. *μήθ' αὐτῷ* vulg. *μήτ' αὐτὸς* Goettling.

299. *ἐργάζεαι*, go on tilling your land, or working at your farm. The primary meaning of *ἐργάζεσθαι*. Cf. v. 20—1. The word *ἔργον* in some form or other is repeated in this sense in a remarkable manner, inf. 302—16, where within fourteen lines it occurs not less than thirteen times.—*δῖον γένος*, as remotely descended from Zeus, from whom *Perseus* boasted his origin. This is the simplest explanation. Schoemann however (Com. Crit. p. 34) thinks that a worthless fellow is so called in bitter irony and ridicule. And perhaps *Perseus* used to boast of his descent. Some of the ancients seem to have read *Διὸν γένος*, 'son of Zeus,' as in the *Ἡσιόδου* καὶ *Ὀμήρου* ἀγὰν, *Ἡσιόδ' ἔκγονε Διῶν*, ἐκόντα με ταῦτα κελεύεις εἰπεῖν. Goettling thinks nothing more is meant than 'a probro patre natus,' and he compares the *Homeric* *Δῖος Εὐμαῖος*, said of the honest goatherd. See Müller, *Hist. Gr. Lit.* p. 81. The MS. Cant. has this marginal gloss:—*Διὸν γένος· ἡ διότι παῖδες Διῶν τινὲς ἦσαν, ἡ ὅτι εἰς θεὸν ἀνέφερον τὴν γένεσιν. εἰς γὰρ ὀρεῖα καὶ καλιόπην (sic) τὸ γένος ἀνήγον.* Tzetzes

hesitated between the two interpretations; *υἱὲ Διῶν*, ἡ *ἐκγονεῖς γένος*.

300. *φιλήν δέ σ' Cod. Gale.* *φιλήν δέ σε* or *φιλήν δέ* others.—*ἔϋστεφανος*, in allusion to her crown of wheat-ears. A fresco-painting of *Ceres* so attired may be seen in Plate 40 of *Raccolta* of the Museo Borbonico, from Pompeii.

301. *καλῇν*, your garner or homestead. Cf. v. 374. 411. 503. *Photius*, *καλὴν νοσσία· ἡ οἶκος ἐβλίμνος κυρίως· κᾶλα (κᾶλα) γὰρ τὰ ἐβλίμα.* *Hesych.* *καλῇν τὸν οἶκον κυρίως δὲ τὸν ἀπὸ ἐβλίων οἶκον· κᾶλα γὰρ τὰ ἐβλίμα.*—The etymology is uncertain, the *a* in *κᾶλον* (from *καλῶν*) being long. After this verse Goettling would transfer v. 341.

302. *σύμφορος*, is befitting to a man who will not till the soil. *Tzetzes*, *συνοπαδὸς, συνακόλουθος τούτῳστιν, ὃ ἀργὸς συμφέρεται περί, καὶ συζῇ τῷ λιμῷ.* *Hesych.* *σύμφορος λιμός· ὃ συμπίπτων καὶ συνάν.*

304. *κηφήνεσσι κοθούροις*, 'stingless drones.' The etymology of this epithet is very obscure. Some take it as for *κολούροις*, from *κολούειν* and *οὐρά*, 'lop-tailed,' which can hardly be considered probable. *Hesych.* *κόθουρος· ἀργὸς, ἀκεντρος, κολοβοῦρος.* *Photius*, *κηφήνεσσι κοθούροις· τοῖς καθεζομένοις καὶ φυλάττουσι τὴν τῶν μελισσῶν ἐξοδὸν οὐροὶ γὰρ οἱ φύλακες· καὶ θυρωροὶ, οἱ τὰς θύρας*

οἷτε μελισσάων κάματον τρύχουσιν ἀεργοὶ 305
 [ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
 ὥς κέ τοι ὠραίου βίотου πλήθωσι καλιαί.] (305)
 ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοὶ τε
 καὶ ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισιν
 ἔσσειαι ἡδὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς. 310
 ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
 εἰ δέ κεν ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς (310)

305. ἀεργοὶ 308. ἐκ Φέρων 309. καὶ ἐργαζόμενος
 312. κε Φεργάζῃ

307. ὥς καὶ ὠρ. H. πλήθουσιν EF. 309. καὶ τ' ἐργαζόμενος all.
 310. βροτοῖσι A. 311. ἀργίη C. 312. κ' ἀεργὸς K, Ald.

φυλάσσοντες. He therefore read καθού-
 ροις. Didymus the grammarian thought
 κοιτούροις was the true form. One of
 the guesses of Tzetzes is, τοῖς κότον
 ἔχουσιν ἐν τῇ οὐρᾷ, which shows that he
 did not know that the drone has no
 sting.—ὄρμην Cod. Gale, with the gloss
 κατὰ κίνησιν. Tzetzes:—ὁμοιοι ὀρμῶν
 κατὰ τὴν ὀρμὴν, ἢ τὴν ὀρμῆν. These
 words are constantly confused in MSS.,
 and the latter is here clearly the right
 reading. For this meaning (= τρόπον,
 'temper') see *New Cratylus* § 480.

305. κάματον, the store; as πόνος
 sometimes means the result of a man's
 labour: see Aesch. Cho. 180.—For τρύ-
 χουσιν ἀεργοὶ Stobaeus gives νήποιον
 ἔδουσιν. This is perhaps genuine, and
 altered on the insertion of the following
 distich, which appears spurious. For v.
 307 is nearly a reproduction of v. 301,
 and ἔργα used without the digamma is
 liable to the gravest doubts. We might
 criticise the phrase κοσμεῖν ἔργα μέτρια,
 "to keep in order a moderate-sized
 farm" as unlike the older epic. The
 sentiment is the same as in Virg.
 Georg. ii. 412, 'laudato ingentia rura,
 Exiguam colito.'—*ἀραίου*, sup. v. 32.

309. The τε in the MSS. must be re-
 garded as an insertion consequent on
 the loss of the digamma, like ἐξ ἔργων
 for ἐκ Φέρων in the preceding verse.
 Translate (with emphasis) 'Tis from
 farm-work that men become rich in
 flocks and wealthy in substance; be-
 sides that by farming you will be much

dearer to the immortals and to mortal
 man; for they greatly detest the idle.
 Besides, tilling the soil (or work in
 general) is no reproach; 'tis the want
 of occupation that is the real re-
 proach.'

310. Goettling puts this verse within
 brackets, as wanting in one MS. and not
 given by Stobaeus, who quotes 308—13,
 Fl. xxix. p. 198. But if this be spurious,
 the preceding one also must be con-
 demned, or the plural must be adopted.
 Plato, Charm. p. 163, B, εἰπέ μοι, ἦν δ'
 ἐγὼ, οὐ ταῦτ' ἐν καλῇς τὸ ποιεῖν καὶ τὸ
 πράττειν; Οὐ μέντοι, ἔφη· οὐδὲ γὰρ τὸ
 ἀργάζεσθαι καὶ τὸ ποιεῖν ἑμαυτὸν γὰρ παρ'
 Ἡσιόδου, ὅς ἐφη "Ἔργον δ' οὐδὲν ὄνειδος.
 Xen. Mem. i. 2, 56, ἔφη δ' αὐτὸν ὁ κατ-
 ἡγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκ-
 λεγόμενον τὰ πονηρότατα, καὶ τοῦτοις
 μαρτυροῖς χρόμενον, διδάσκει τοὺς συν-
 όντας κακούργους τε εἶναι καὶ τυραννι-
 κοὺς· Ἡσιόδου μὲν τὸ "Ἔργον δ' οὐδὲν
 ὄνειδος, ἀεργίη δέ τ' ὄνειδος. ταῦτο δὲ λέ-
 γειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδεὶς
 ἔργον μὴτ' ἄλλου μὴτ' αἰσχροῦ ἀπέχεσ-
 θαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει.
 It appears from this that some per-
 versely construed οὐδὲν ἔργον ὄνειδος
 ἐστί. Moschopolus rightly explains it,
 ἢ ἔργασια δὲ οὐδαιμῶς ἐστὶν αἰσχρόν, ἢ
 ἀργία δὲ αἰσχρόν.

311. δέ τε, for δέ τοι, as sup. 214,
 inf. 324.

312. (ζηλώσει, will be jealous of you.
 See v. 23, ζηλοῖ δέ τε γέιτονα γέιτων εἰς
 ἀφρον σπεύδοντα.

πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.

†δαίμονι δ' οἷος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον,

εἴ κεν ἀπ' ἄλλοτρίων κτεάνων ἀεσίφρονα θυμὸν

εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.

[αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,

315

(315)

314. *Εργάζεσθαι*316. *ἐς ἔργον*314. *ἔησθα* the MSS.

313. *ἀρετῇ*, for *δόξα ἀρετῆς*.

314. If the reading of this verse be right, the sense is, 'But whatever you may be in fortune (viz. rich or poor), working is better than being idle.' For *ἔησθα* Proclus appears to have found the subjunctive *ἔησθα*, since he explains it by *ὅποιος ἂν ἐκάστω τυγχάνη βίος ἀποδο-δομένος, τότε μιν ἐργάζεσθαι, εἴτε ἀμείνων εἴτε χειρόν*. He therefore read *τῷ ἐργάζεσθαι*, which violates the use of the digamma. Cf. inf. 438. We have the similar optative form *εἴησθα* in Theognis, v. 715, *ὥκτερος δ' εἴησθα πόδας ταχέων Ἀρπυιῶν* (where *οὐδ' εἰ ποιοῖς* precedes). Homer too has *ἦ κεν ἔησθα*, II. x. 67. Goettling thinks *δαίμων* a synonym of *δαίμων*, quoting Hesychius, *δαίμων· δαίμων*. Archilochus (ap. Plut. Vit. Theos. 5), *ταύτης γὰρ κείνοι δαίμονες εἰσι μάχης*, and Plat. Cratyl. p. 398, b, *ταῦτο τοῖνυν πάντες μάλλον λέγει, ὥς ἐμοὶ δοκεῖ, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαίμονες ἦσαν, δαίμονας αὐτοὺς ὀνόμασε*. καὶ ἐν γὰρ τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. He therefore renders it thus:—'To a prudent man, such as you used to be' (*ἔησθα* the MSS.), viz. before you gave your attention to law-suits, 'to work is the better course.' Schoemann reads *δαίμονι δ' ἴσοι ἔσθ*. τῷ κ.τ.λ., 'You will be as happy as a god; therefore, you had better work.' L. Dindorf *δαίμονι δ' ἴσοι ἔησθα· τῷ ἐργάζεσθαι ἄμεινον*. It is possible that *δαίμονι* is corrupt; but the comment of Proclus is sound; *δαίμων* οὐ μόνον δ' ἀπορέμενος ἡμῖν τὸν βίον καὶ διοικῶν τὰ ἡμέτερα, κρείττων ἡμῶν, καλεῖται, ἀλλὰ καὶ αὐτὸς δ' ἀπ' ἐκείνου βίος ἐκάστοις ἀπονεύμενος, εἰς δὲ βλέποντες τοὺς μὲν εὐδαιμονεῖν φαιλόν, τοὺς δὲ κακοδαιμονεῖν. Cf. Soph. Oed. Col. 75, *ἐπείπερ εἰ γενναῖος ὥς ἰδόντι πλὴν τοῦ*

δαίμονος. Homer has the strange phrase *δαίμονα δοῦναι*, II. viii. 166, and *πρὸς δαίμονα, contra fatum*, xvii. 98. Eur. Phoen. 1653, *οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα*, 'he surrendered his fate to fortune.'

315. *ἄλλοτρίων* κ.τ.λ. Theognis, v. 1145, *αἶν ἐπ' ἄλλοτρίοις κτεάνοις ἐπ-έχουσι νόημα*. The condition introduced, 'if, turning your mind from other people's property, you attend to your own livelihood,' does not seem well to accord with the preceding verse. Compare however inf. 645. Moschopolus:—*ἐὰν οὕτως ἐργάζῃ ὥστε μὴ (ἡμῶν) τινα*. But we may without much difficulty understand either *ἄμεινον εὐρήσεις ἐὰν κ.τ.λ.*, or *ἄμεινον τὸ ἐργάζεσθαι καὶ τὸ τρέψαντα—μελετᾶν*.—The genitive *βίου* depends on the sense of *μελεσθαι* implied in *μελετᾶν*. So inf. v. 443, *ὅς κ' ἔργου (ὅς ἔργου) μελετῶν ἰδεῖαν ἀβλακ' ἐλατνοῖ*.

317. As *αἰδῶς* means both 'shame' in a bad sense, and 'modesty,' with many other significations, in a good one, *οὐκ ἀγαθὴ* is here added as a distinguishing epithet. The sense is 'no man who is in want need be ashamed to work.' Schoemann (p. 37) observes that 317—19 would follow better after v. 311. And thus the precept 'not to rob' in 320 naturally follows the advice not to covet the possessions of others, v. 315. There is a similar verse in Hom. Od. xvii. 347, *αἰδῶς δ' οὐκ ἀγαθὴ κε-χρημένῳ ἀνδρὶ παρῆναι*, and in II. xxiv. 44, *οὐδέ οἱ αἰδῶς γίγνεται, ἦ τ' ἐνδρας μέγα σίνεται ἢδ' ὀνίστην*, where Bekker rejects this latter verse as interpolated from the present passage. Gaisford, after H. Stephens, encloses 317—8 in brackets, supposing *ἀνδρὶ παρῆναι* to have been changed to *ἐνδρα κομίζει* from

αἰδώς, ἥτ' ἄνδρας μέγα σίνεται ἡδ' ὀνίνησιν.]
 αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὀλβῷ·
 χρήματα δ' οὐχ ἄρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. 320
 εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὀλβον ἔλῃται,
 ἢ ὄγ' ἀπὸ γλώσσης λήϊσsetαι, οἶά τε πολλὰ (320)
 γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
 ἀνθρώπων, αἰδῶ δέ τ' ἀναιδεῖη κατοπάζῃ·

319. ἀνολβίῃν — ὀλβον AH. — ἡ — βῷ BCDEFGK, Ald. — ἡ
 — βον I. 321. κέν χερσὶ I. 322. λήϊσsetαι A. 324. αἰδώς
 δ' ἔτ' ἀναιδεῖη A. κατοπάζει I.

v. 500 inf., ἔλπις δ' οὐκ ἀγαθὴ κεχρημένον
 ἄνδρα κομίζει. Proclus:—καὶ τοῦτον καὶ
 τὸν ἐξῆς στίχον παρεμβεβλήσθαι λεηθόν-
 τας ἀπὸ τοῦ 'Ομήρου, καὶ Πλούταρχος
 εἶπε. Goettling, admitting the great
 similarity of the Homeric and Hesiodic
 maxims, thinks both may be genuine,
 as derived from an older source. Her-
 mann would read κομίζειν, 'Shame is
 not good to attend on a man.' But the
 poet probably distinguishes two kinds
 of αἰδώς. Eur. Hipp. 385:—

αἰδώς τε, δισσαι δ' εἰσίν· ἡ μὲν οὐ κακὴ,
 ἡ δ' ἔχθος οἰκῶν· εἰ δ' ὁ καιρὸς ἦν
 σαφής,
 οὐκ ἂν δὴ ἦτην ταῦτ' ἔχοντε γράμματα.

So two kinds of *εἶς* were defined, sup.
 11—13.—*κεχρημένον*, *egenum*. In Attic
 Greek generally this participle has either
 a genitive in the sense of *χρεῖος*, or a
 dative in the sense of *κεκτημένος*. Pro-
 perly, it was a euphemism for *πένης*.
 One who has used his means is one who
 is without present resources.

318. *σίνεται*. Pronounced *σίννεται*.
 See on v. 247.

319. On three consecutive lines com-
 mencing with the same word, see on v. 6
 inf. 578.—*πρὸς ἀνολβίῃ*—*ὀλβῷ* most of
 the MSS. *πρὸς ἀνολβίῃ*—*ὀλβον* Cod.
 Gale. Goettling prefers the dative,
 which means 'is closely associated with
 misery;' Gaisford the accusative, i. e.
φέρει πρὸς κ.τ.λ. Compare the long; in
ἀεργίῃ, v. 311. Of the explanations of
 the scholiasts, that of Proclus seems
 the best:—*ἡ αἰδώς συνέσset τῇ πενίᾳ*,
πτωχὸς γὰρ οὐχ ὑφίσταται ἀπειλήν
θάροςset τῷ πλούτῳ, ὁ γὰρ πλούτος
θάρος τίκτει. Or simply, 'a poor man

is ashamed of himself, while the rich
 man has confidence.'

320. *ἄρπακτὰ*, like *στρεπτός* and many
 similar verbals, might take a gerundial
 sense, 'wealth is not to be clutched at,'
εἶναι being supplied. But it is better to
 follow the explanation of Tzetzes, *τὰ*
χρήματα τὰ θεόσδοτα πολλὸν καὶ κατὰ
πολὸν κρείττω, οὐχὶ τὰ ἐξ ἄρπαγῆς καὶ
βίας. 'Wealth got by violence (is not
 good); that sent from the gods is far
 better.' See sup. v. 38, *ἄλλα τε πολλὰ*
ἀρπάξων ἐφόρεις.

321. *εἰ γὰρ κ.τ.λ.* He illustrates his
 proposition by two kinds of theft, the *τὰ*
ἀληθῶς ἄρπακτὰ (*βίη*), and that by false
 declarations, such as Perses made before
 the judges, and so was said *μαρτυρήσων*
ἐπὶ τοῦ δικαστηρίου, sup. v. 282.—*καὶ*
appears to qualify μέγαν, though some-
 what out of place; 'even great wealth,
 if got by violence, fails to make the
 possessor secure.' Perhaps *εἰ γὰρ τις τ'*
ἢ χερσὶ κ.τ.λ. λήϊσsetαι for *λήϊσsetαι*.
 Cod. Gale *λήϊσsetαι*.—*οἶά τε*, see on
 Theog. 93.

324. *κατοπάζῃ*, 'should put behind
 it,' thrust aside or overcome, Hesych.
ἀκολουθῇ. Moschopulus, *κατόπισιν ἐαυτῆς*
ποσῇ. Proclus, *τὴν αἰδῶν ἡ ἀναίδεια νικῆσει*.
 The *αἰδῶς* here meant is the feeling
 of shame in doing wrong. Properly,
ὀπάειν meant *urgere*, *a tergo promovere*;
 thence to pursue, chase away. Hom.
 Il. xvii. 462, *ρεῖα δ' ἐπαίξασκε πολλὸν καθ'*
ὄμιλον ὀπάων. Photius, *ὀπάειν θεωρεῖ*,
ἢ παρέχει, ἢ δίδκει. Eur. El. 1192, *φόνει*
δ' ὥπασας λέχε' ἀπὸ γὰς Ἑλληνίδος.—
 For the sentiment compare Theognis,
 v. 647, *ἦδη νῦν αἰδῶς μὲν ἐν ἀνθρώποις*
ἔλωλεν, Αὐτὰρ ἀναιδεῖη γαῖαν ἐπιστρέφε-
ται.

325. *ῥεία δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἴκοι* 325
ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.
Ἴσον δ' ὅς θ' ἰκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ, (325)
ὅς τε κασιγνήτοιό ἐοῦ ἀνὰ δέμνια βαίνει
[κρυπταδῆς εὐνῆς ἀλόχου, παρακαίρια ῥέζων],
ὅς τέ τευ ἀφραδῆς ἀλittaίνεται ὀρφανὰ τέκνα, 330
ὅς τε γονῆα γέροντα κακῷ ἐπὶ γήραος οὐδῶ
νικεῖν χαλεποῖσι καθαπτόμενος ἐπέεσσιν (330)
τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν

indignant

325. *ῥοῖκοι* 327. *ῑσον* 328. *ῑεοῦ* 332. *ῑεέεσσιν*

325. *ῥεία δὲ* BGHI. *ῥεία τε* AEF, Ald. 327. *ῑρξει* all. 328.
βαίνει AK, Ald. *βαίνει* the rest. 332. *νικεῖν* BCDGL. *ἐπέεσσιν*
 AEF. *ἐπέεσσι* the rest. 333. *τῷ δ' ἦτοι* H. *τῷ δὴ τοι* the rest.
ἀγαίεται (γρ. *ἀγαιέται*) I.

325. *ῥεία δὲ*. See on v. 5—7. The δὲ marks the apodosis, which is common enough after εἰ, ὅς, ἐπει, &c. Most MSS. seem to give *ῥεία τε*.

327—8. *ῑρξει* and *βαίνει* Cod. Gale; but most give *βαίνει*. Goettling edits *ῑρξει*—*βαίνει*, but does not specify his authority.—Having warned Peres that the crime of which he has been guilty is likely to have its punishment in the declension of his family prosperity, he adds a catalogue of offences which are not less likely to excite the divine wrath, and of which he bids Peres to beware (v. 335). These are, (1) injuring a suppliant or a guest; (2) seducing a brother's wife (as Thyestes did that of Atreus); (3) defrauding orphans; (4) insulting and contumeliously reproaching an aged parent. This is curious as giving a code of principal sins according to the early Hellenes. We do not find our notions of the graver crimes, murder, fornication, nor adultery in the general sense, here recognised. All turns upon the injuring some member of a household; the morality is that of a patriarchal community; and therefore Goettling seems to be wrong in thinking *κασιγνήτος* is used in the widest sense for δὲ πῆλας, 'another man.' For the construction, which is *ἴσον κακὸν ἔρξει* δὲ *ἰκέτην* τε *ῑρξει* καὶ *δὲ* *ξείνον*, compare Od. xv. 72, *ἴσον τοι κακὸν ἔσθ'*,

ὅς τ' οὐκ ἐθέλοντα νέεσθαι ξείνον ἐποτρύνει, καὶ δὲ ἐσσύμενον κατερύκει.

329. This verse has been thought spurious, and it is rejected by Schoemann. It is unnecessary to the sense, and it only involves the syntax, which is *ἀναβαίνει δέμνια κρυπταδῆς εὐνῆς ἀλόχου κασιγνήτου*. The meaning is sufficiently plain without any addition: cf. Aesch. Ag. 1164, *ἐνὸς ἀδελφοῦ τῷ πατρὶντι δυσμενεῖς*. Goettling (after Moschopulus) would supply *ἔνεκα* before *εὐνῆς*. Tzetzes, *διὰ κρυπταδῆς εὐνῆς*. If the verse be genuine, it would be easiest to read *κρυπταδῆς εὐνῆς*.

330. *τεν*—*τέκνα*, the children of some deceased sire. Schoemann (p. 37) would prefer *ὅς τε δι' ἀφραδῆς*, which should rather be *ἀφραδῆν*. *ἀλittaίνεται*, acts dishonestly towards them. Some copies give *ἀλittaίνεται*. In v. 241 the metre requires this form, *ὅστις ἀλittaίρῃ*. The other form of *ἀλittaίρῃ*, *ἀλittaίρῃ*, *ἀλittaίρῃ* (ἀλittaίρῃς Scut. H. 91), takes an accusative of the person in the sense of *κακῶς ποιεῖν τινά*. See Hom. Od. iv. 378. v. 108, and the note on Aesch. Eum. 260. Scut. Herc. 80, *ἢ τι μὲν ἀθανάτους μάκαρας, τοὶ Ὀλύμπιον ἔχουσιν, ἤλittaεν Ἀμφιτρίων*.

333. *δ' ἦτοι* Herm. for *δὴ τοι*.—*ἀγαιέται*, *νεμεσᾷ*, *ἀγανακτεῖ*, Mosch. The same as *ἀγᾶται*, Theog. 619, and apparently *ἀγασθαι* in Attic Greek, Herc.

ἔργων ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἄμοιβήν.
 ἀλλὰ σὺ τῶν μὲν πάμπαν ἔργῳ ἄεσίφρονα θυμόν· 335
 καὶ δὴ δύναιμι δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν
 ἀγνώως καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μῆρία καίειν· (335)
 ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἱλάσκεσθαι,
 ἡμὲν ὅτ' εὐνάζῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ·
 ὥς κέ τοι ἱλαὸν κραδίην καὶ θυμὸν ἔχωσιν· 340
 ὄφρ' ἄλλων ὦνῃ κλῆρον, μὴ τὸν τεὸν ἄλλος.
 Τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν εἶσαι· (340)
 τὸν δὲ μάλιστα καλεῖν, ὅστις σέθεν ἐγγύθι ναίει.

334. *Ἐργον* 335. *Ἐργῷ* 337. *καίειν*

336. θεοῖσι A. 338. δὴ all the MSS. σπονδῇσι θύεσσί τε
 CEFGLIK, Ald., D by first hand, and H by correction. σπονδῇσι
 θύεσσί τε AB. 340. ὥς καὶ τοι A. ὥς κέν τοι K.

Fur. 845. Archilochus uses it as a
 synonym of ἀγαθόν, frag. x. 2, οὐδ' εἰλέ
 πᾶ με (ἦλος, οὐδ' ἀγαθόν) | θεῶν ἔργα.

337. ἀγνώως καὶ καθαρῶς. As ἀγνός and
 ἀγνέειν are properly used of the con-
 science, καθαρὸς of the hands, garments,
 &c., this is rightly rendered by Goett-
 ling "pura mente puroque corpore."
 Tzetzes; ἀγνός ἐπὶ ψυχῆς λέγεται,
 καθαρὸς δὲ τὸ ἀρρηδάντως ἔχειν, ὥς ἐπὶ
 τοῦ σώματος.—This is one of the many
 supplementary verses which may be
 due to the rhapsodists. Xenophon,
 quoting v. 336, Mem. i. 3, 3, has no
 allusion to this.

338. Probably we should read δὲ for
 δὴ with Hermann.—σπονδῇσι θύεσσί τε
 is the reading of Col. Gale. Goettling
 and Hermann, with other MSS., give
 σπονδῇσι θύεσσί τε. Spohn θύεσσι, but
 the v in θύος seems to be short, e. g.
 Aesch. Ag. 1381. II. iv. 270, ἔρχο σὺν
 θύεσσιν, ἀλλήλοισα γαυράς. Hesych.
 θύεσσι: θυσίαις, ἢ θυμύμασι. Goettling
 imagines the poet intended to specify
 the three ways of reconciling the gods,
 by Sacrifice, Libations, and Incense;
 and also to distinguish (in v. 339) the
 times of offering each, viz., the liba-
 tions in the evening (after the δείπνον),
 the other two in the morning.

340. ὥς καὶ τοι Cod. Gale, which
 shows that some transcribers supposed
 ἱλαὸν had the two first syllables short.

341. ὄφρ' ἄλλων κ.τ.λ. That you may
 buy your neighbour's farm, not he
 yours, i. e. that the gods may bless you
 with prosperity. Goettling thinks this
 verse 'ineptissimus' as it stands, and
 would transpose it to follow v. 301.
 Schoemann (p. 37) assents to this.

342—382. Here follows a collection
 of very ancient maxims, somewhat after
 the manner of Theognis, and strung
 together without any nearer connexion
 than the general relations existing be-
 tween neighbours. We may compare a
 series of similar brief saws in Wolsey's
 farewell speech, K. Hen. VIII. iii. 2,
 ad fin. :—

'Love thyself last. Cherish those
 hearts that hate thee:
 Corruption wins not more than
 honesty.
 Still in thy right hand carry gentle
 peace,
 To silence envious tongues. Be just
 and fear not.
 Let all the ends thou aim'st at be
 thy country's,
 Thy God's and Truth's.'

It is to be remarked, that all Hesiod's
 apophthegms are given on the grounds
 of expediency. It is better to be hos-
 pitable, honest, generous, &c., because
 you will meet with the like return
 yourself from others.

εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο,
 γείτονες ἄζωστοι ἔκιν, ζώσαντο δὲ πηοί. 345
 Πῆμα κακὸς γείτων ὄσσοντ' ἀγαθὸς μέγ' ὄνειρα.
 *Ἐμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ. (345)
 Οὐδ' ἂν βοὺς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
 Εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
 αὐτῷ τῷ μέτρῳ, καὶ λῳίον, αἶ κε δύνηαι, 350
 ὡς ἂν χρητίζων καὶ ἐς ὕστερον ἄρκιον εὖρης.

344. γένηται all. 349. A different hand in A as far as v. 372.

350. om. A. αὐτῷ ^μ ἔτρω D. αὐτῷ τὸ μέτρον I.

344. χρῆμ' ἐγκώμιον ἄλλο. 'Any un-
 toward affair in the village where you
 reside.'—ἐγκώμιον Proclus and Steph.
 Byzant in v. κόμη, for the vulg. ἐγχώριον.
 Hesych. ἐγκώμιον ἐνδήμιον κύμαι γὰρ τὰ
 τοῖς ἔθιμον συνστήματα. Similarly in Pro-
 verbe, 'Better in adversity is a friend
 that is near than a brother that is far
 off.' The euphemism in ἄλλο is to be
 noticed; like ἕτερον, μὴ τοῖον, &c., it
 signifies κακόν. See the note on Aesch.
 Suppl. 394, εἰ ποὺ τι μὴ τοῖον τύχη.
 The poet had in view his native κόμη
 of Ascara.

345. ἄζωστοι ἔκιν, 'come without
 girding their clothes,' i. e. at a mo-
 ment's notice, and on a hasty summons.
 Tzetzes, ἡμίγυμνοι μονονυχὶ καὶ συντόμως
 ἐκδύνοντες πρὸς ἀρωγὴν καὶ βοήθειαν.—πῆμα
 κ.τ.λ., 'but kinsmen stay to gird them,'
 ὡς τοῦ προφάσει χρώσται καὶ ἀναβολῇ,
 Mosch., who adds, πῆμα γὰρ οἱ ἐξ ἐπιγα-
 μίας συγγενεῖς.

347. τιμῆς, "praemium a diis honoris
 causa datum." Goettling. Hermann ex-
 plains it 'pretium, a prize. Tzetzes, τοῦ
 τιμῆτος, (τιμῆσι γὰρ ἀλλήλους οἱ χρηστοὶ
 τὴν γαίην δύναν.) He refers to an anecdote
 told of Themistocles, that in selling a
 field he advertised that it had a good
 neighbour. In this case, τιμῆ must
 mean 'that which enhances the value,'
 ὁ τιμῆς.

348. οὐδ' ἂν βοὺς. 'You would not so
 much as lose a single ox (by a foray),
 were it not that your neighbour was
 base,' viz. remiss in pursuing the thief.
 Goettling thinks there is an allusion to
 a local custom of the people of Cyme in
 Aetolia (see inf. 636), from Heraclides

Ponticus (Polit. xi.), ἔθος δὲ ἦν αὐτοῖς εἰς
 τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας·
 διὸ καὶ ὀλίγα ἀπέλλυντο· πάντες γὰρ
 ὁμοίως ἐτήρουν. Καὶ Ἡσιόδος ἐντεῦθεν
 δοκεῖ λέγειν, Οὐδ' ἂν βοὺς ἀπόλοιτ', εἰ
 μὴ γείτων κακὸς εἴη.

349. μετρεῖσθαι, the infinitive for the
 imperative, 'take care to get good
 measure,' or 'to have measured out to
 you,' &c., Hesych. μετρεῖσθαι δανείζεσθαι.
 —αὐτῷ τῷ μέτρῳ, 'with the measure
 itself.' Equivalent in fact to τῷ αὐτῷ
 μέτρῳ. See on αὐτῇ νυκτὶ Sent. Marc.
 35.—καὶ λῳίον, κ.τ.λ., allow him some-
 thing over and above by way of interest;
 the motive being however, (as the next
 verse shows,) not so much love of jus-
 tice as a principle, as self-interest. To
 this passage Alciphro alludes, Ep. i.
 24, καρπῶν δὲ εὐφορίας γενομένης ἐκτίσ-
 μεν αὐτὸ τὸ μέτρον, καὶ λῶον ἔαν τις
 ἀφθονία γένηται. Compare Hor. Ep. i.
 17, 44, 'distat, sumasne pudenter, an
 rapias.'

351. ὡς ἂν κ.τ.λ. 'In order that
 when you need it, you may afterwards
 also find a sure and certain supply.'
 On ἄρκιος the student should refer to
 Buttmann's Lexilogus in v. So inf.
 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος
 εἴη. Curtius, Gr. Et. 132, gives the
 roots ἀρκ and ἀλε (ἀλέξειν, ἀλαλεῖν,) as
 identical, and the meaning of ἄρκιος
 as 'safe,' i. e. sure, because secured and
 protected; and this seems a good ac-
 count of the word. Proclus and Tzetzes
 took ἄρκιον to agree with γείτονα, and
 explained it by ἐπαρκοῦντα. Moscho-
 pulus; ὅπως ἂν χρῆζων καὶ ἐς ὕστερον,
 ἦγουν εἰς τὸ ἐπιόν, εὖρης τὸ ἀρκοῦν σοι.

E

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' αἴτησιν. (350)

Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι·
καὶ δόμεν ὅς κεν δῶ, καὶ μὴ δόμεν ὅς κεν μὴ δῶ.

[δώτη μὲν τις ἔδωκεν, ἀδώτη δ' οὐτις ἔδωκεν.] 355

α. 1 Δὼς ἀγαθὴ, ἄρπαξ δὲ κακὴ, θανάτοιο δότειρα. δαλέν

ὅς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅγε κεῖ μέγα δοίη, (355)

χαίρει τῷ δώρῳ καὶ τέρπεται ὃν κατὰ θυμόν·

ὅς δέ κεν αὐτὸς ἐληται ἀναιδείηφι πιθήσας,

καὶ τε σμικρὸν ἔδν, τόγ' ἐπάχνωσεν φίλον ἥτορ. 360

352. *Ἔω' ἀφάτησιν*

355. ἔδωκε EF. 357. κὰν μέγα δῶη (or δῶη) all. 360. καὶ τοι AD.
τόγ' ἐπάχνωσε ADEF. τότ' ἐπάχνωσεν GIK, Ald. τό τ' ἐπάχνωσε H.

353—5. Some suspicion attaches to these verses. Both Proclus and Tzetzes attest that Plutarch rejected them on the ground that this doctrine made giving a mere selfish and obligatory affair, to the denial of generosity. The meaning seems to be, 'attach yourself to a friend; be friendly to one who is friendly to you.' So sup. 319, *θάρος δὲ πρὸς ὅλβον*, i. e. *πρόσεστι*. There is a difficulty in *προσεῖναι*, which the context requires us to inflect from *εἶμι*, not *εἰμί*. Gloss. MS. Cant. τῷ προσερχομένῳ προσέρχεσθαι. Goettling, who quotes Apollonius, Lex. Hom. in v. *εἶναι*. δ' Ἡσίοδος ἀντὶ τοῦ λέγειν καὶ τῷ προσιόντι προσεῖναι, thinks the same form is found in Ar. Equit. 751, ἀλλ' εἰς τὸ πρόσθε χρή παρῖναι 'ς τὴν Πνύκα. But there it is clearly from *εἶμι*, like *πάρεμι Διόκην νόμισα*, Eur. Bacch. 5. Still greater difficulty is presented by *ἀδώτη*, in v. 355, which must mean 'a non-giver,' contrary to the analogy of the language; though we have *ἀβούτης*, 'ox-less,' or without a team of oxen, in v. 451, according to which *ἀδώτης* might mean 'giftless,' i. e. one not having a gift to offer. Something similar is *ἀτιότης*, Hesych. *ἀτιμώρητος*. Still this is a somewhat forced explanation. Tzetzes, τὸ δῶτη καὶ ἀδῶτη—νοητέον τῷ δωρητικῇ γνώμην ἔχοντι καὶ μὴ τοιαύτην. The other Scholiasts give *μεταδοτικῇ* καὶ *μὴ μεταδοτικῇ*. Gloss. Cod. Gale *ἀμετα-*

δῶτη (1.—*δότης*). Anyhow, this verse (355) is a mere repetition of the preceding, of which it is probably but another version or recension.

356. *δῶς* (Lat. *dos*), the same as *δωρίνη*, a free gift. Hesych. *δῶσις*.—*ἄρπαξ*, for *ἀρπαγή*, is very difficult to defend. One cannot help suspecting the verse has been altered from some other proverb, e.g. *ἄρπαξ δὲ γυνὴ κ.τ.λ.*, taken from some diatribe against women; indeed the verse would well follow 375. And thus *δῶς* will have borne its original sense of *dos*.

357. For *δῶη* or *δῶη* some MSS. give *δοίη*, and a few copies have *καὶ* for *κὰν*. Stobaeus, Flor. x. 16, has *ὅδε καὶ μέγα δῶη*. Proclus, τὸν μὲν ἐκουσίως δόντα, καὶ εἰ μέγα τι δοίη. Schoemann with Tzetzes and Moschopoulos, *κὰν μέγα δῶη* (δῶ). Goettling, *ὅγε κὰν μέγα δοίη* (for *καὶ μέγα ἂν δοίη*). It seems best to follow the reading suggested by Proclus, *καὶ μέγα δοίη*. The triple antithesis, in brief, is this: the giver is pleased in giving much; the person robbed is vexed at losing even a little. Therefore, it is better to give than to take. Perhaps in *αὐτὸς ἐληται* there is rather the notion of claiming as a right than of taking away by force.

360. *καὶ* τε, the same as *καίπερ* in the Attic dialect. See inf. 371. Il. x. 224, *σὺν τε δὴ ἔρχομένῳ καὶ τε πρὸ δ τοῦ ἐνόησεν*. The sense here is, 'it may

*ὅς δ' ἐπ' ἐόντι φέρει, ὁ δ' ἀλύζεται αἶθοπα λιμόν· 363
 εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθίω,
 καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. (360)
 οὐδὲ τόγ' εἰν οἴκῳ κατακείμενον ἀνέρα κήδει.
 οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφι. 365
 Ἑσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
 χρητίζειν ἀπεόντος, ἃ σε φράζεσθαι ἄνωγα. (365)
 Ἄρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,
 μεσσόθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδῷ.

364. ἐν Φοίκῳ 365. Φοίκοι

362. ἔρδεις DEF. ἔρδεις G. 365. βέλτιον A. 366. παρ' ἐόντος A.
 369. δεινῇ—πυθμένι A. δεινὴ the rest.

be that it is small, but it brings a chill to a friendly heart,' i.e. it alienates the person (in this case the poet himself) from whom it was unfairly taken. Hesych. ἐπάχνωσεν ἐλύπησεν, ἠνίασεν. And so Moschop., ἐλύπησε τὴν ψυχὴν τοῦ ἀφαιρεθέντος. Photius, παχνοῦται, πῆσεται, πῆγνυται, λυκεῖται. Ibid. παχνομένης, ἀνωμένης. Eur. Hipp. 803, λυτὴ παχνοθεῖσ' ἢ πὸ συμφορᾶς τινός; Aesch. Cho. 75. κρυφαλοῖς πένθεσιν παχνομένη. Il. xvii. 111, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.

361. εἰ γὰρ κ.τ.λ. 'For, as little added to little makes much, so a person is vexed at being robbed of that little, τὸ σμικρὸν, which he might have laid by.' This adage, Proclus observes, is connected with the preceding. But his view of the sense, which greatly interferes with the logic of the passage, appears to have resulted from the apparent reference to καὶ σμικρὸν preceding. But I think it is clear that this couplet really explains 363, which I have ventured to transpose accordingly. This introduces a new precept: 'it is better to be thrifty than to be dishonest; for little gains accumulated make a large total; and you need not fear that your house will be too full; it is not the having stores at home, but the having to get them from without, that vexes a man.' There is some slight irony in the remark. For καταθέσθαι, 'to store up,' to lay by,' compare Soph. Oed.

Col. 1215, ἐπεὶ πολλὰ μὲν αἱ μακρὰ ἀμείραι κατέθετο δὴ λύπας ἰγγυτέρω, i.e. 'for long days lay up in store for us many things nearer to grief than to joy.' Goettling's version is, 'si iterum iterumque surripias quamvis exiguum.'

362. καὶ τὸ, for καὶ τοῦτο. Cf. inf. 756, 759.—For ἔρδοις MS. Cant. gives

ἔρδεις, others ἔρδεις. Hermann would read κατέδηαι and ἔρδης.

363. ἐπ' ἐόντι, ἐπὶ τῷ ὑπάρχοντι. 'He who brings and adds to what is already there, that man, I say, will avoid keen famine.'

366. He proceeds, still connectedly, 'Tis good to take from what you have at hand, but a vexation to the mind to want what is absent.' Goettling, who considers all these (363 seqq.) to be perfectly distinct maxima, attaches a different and less satisfactory meaning. He regards v. 365 as addressed to housewives, who are advised to stay at home, and not to go a-gossiping to others' houses. And in this sense the verse is used in the Homeric Hymn to Hermes, v. 36, in reference to a tortoise found wandering on a meadow.

367. ἀπεόντος. The genitive follows χρητίζειν, as inf. v. 499, in the sense of δεισθαι, ἐνδεὲς εἶναι.

368—9. πίθου. 'Take your fill from a wine jar at the opening of it and when near the end, but be sparing at the middle of it; 'tis a sorry thrift at the

Μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370
 Καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι
 πίστει γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας. (370)
 Μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω
 αἰμύλα κωτῖλλουσα, τήν διφῶσα καλήν.

370. *Φειρημένος.*

372. δ' ἄρα ὁμῶς all. ἄνδρας ὤλεσαν (ὄλεσαν?) I. 373—5. A different hand in A, after which again a different one occurs.

bottom (when it is nearly drained).'
Misella est parsimonia cum ad fundum perveneris. For this sense of δειλή see inf. v. 713. The meaning is, 'You may live well when you have plenty, but you should live carefully when you have little. To begin to be thrifty when nearly all is spent, is a poor expedient.' Thus the poet recommends a mean between profuse liberality and miserly stinginess. Nothing can be better than the comment of Moschopolus: ἀρχὴν δὲ λαμβάνοντος ἀναλοῦσθαι τοῦ ἐν πίθῳ οἴνου, καὶ λήγοντος, ἥγουν ὅτε ἔρχεται ὁ πίθος ἀναλοῦσθαι, καὶ ὅτε λήγει ἀναλούμενος, κορέσθῃ· κατὰ τὸ μέσον δὲ ἐγκρατῶς αὐτῷ χρῶ. χαλεπή δὲ ἐν τῷ τέλει ἢ φειδῶ· ὁ γὰρ καταλειπόμενος, φθισί, ὀλίγος οἶνος ἐν ἀγγελῷ εὐκόλως ἔχει τραπήναι καὶ ἀχρηστος γενέσθαι.—For δειλή he perhaps read δεινῇ, which is found in most of the copies. Perhaps to this passage Persius alludes, Sat. ii. 51, 'Nequicquam fundo suspirat nummus in imo, where the commentators quote Seneca, Ep. i. 4, 'Sera parsimonia in fundo est.' Compare also Theocr. xvi. 10, κενεὰς ἐπὶ πυθμένι χηλῷ ψυχροῖς ἐν γονάτεσσι κἀρῃ μῦνοντι βαλοῖσαι.—μεσοῦθι, for ἐν μέσσοις. Compare Κορινθίοι, II. xiii. 664, οὐρανόθι, αὐτόθι, ἐγγύθι, &c.

370. μισθὸς εἰρημένος, the promised reward. So Eur. El. 33, χρυσὸν εἶφ' ὅς ἐν κτάνῃ, sc. τῷ κτανόντι. Herod. vi. 23, μισθὸς δέ οἱ ἦν εἰρημένος ὅδε. Thucyd., vi. 60, τῶν δὲ διαφυγόντων θάνατον καταγόντες ἐπαυεῖπον ἀργύριον τῷ ἀποκτείναντι.—ἄρκιος, 'secure,' 'certain,' i. e. honourably adhered to. See on v. 351, Hom. Il. x. 303, τίς κέν μοι τότε ἔργον ὀποσχόμενος τελέσειεν Δῶρ' ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται. Goettling explains, 'let it

satisfy a friend,' and so Moschopolus, μισθὸς ἔστω σοι συμφωνημένος ἱκανὸς τῇ γνώμῃ αὐτοῦ. Buttman, also followed by Müller (Gr. Lit. p. 82), construes εἰρημένος ἔστω, 'let the reward be surely agreed on with a friend.' The order of the words however is in favour of making ἄρκιος the predicate.

371—2. This distich contains a separate maxim: 'don't trust your own brother without a witness,' viz. in business transactions; 'confidence in the dishonest is as ruinous as want of confidence in the honest.'—γελάσας, viz. as if in playful adherence to a useless matter of form, and so not to arouse his suspicions. The poet, of course, spoke feelingly, as having been cheated by Perseus. The combination καὶ τε (sup. 360) is difficult to explain. It seems little better than a metrical shift, occurring often in the Homeric Hymn to Aphrodite. In the Hymn to Hermes, v. 132, it is clearly the same as καίπερ, ἀλλ' οὐδ' ὅς οἱ ἐπειθεο θυμὸς ἀγήνωρ, καὶ τε μάλ' ἱμεῖροντι.

373. ἄρα ὁμῶς vulg. ἔρ τοι Guietus. γάρ τοι Bentley. Cf. Soph. Oed. Col. 611, θήσκει δὲ πίστιν, βλαστάνει δ' ἀπιστία. Theognis, v. 829, πίστις χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα. Eur. Hel. 1617, σάφρονος δ' ἀπιστίας οὐκ ἔστιν οὐδὲν χρησιμώτερον θροτοῖς,—which implies that the ordinary ἀπιστία is harmful. Hesych. κωτῖλλουσα καλακεύουσα. Id., διφῶσα· ζητούσα, ψηλαφῶσα. According to Goettling, v. 370—2 are wanting in some MSS.

373. πυγοστόλος, dressed out behind; artificially arrayed to set off the figure; γυνή ἑταίρις, Proclus. Photius and Suidas; πυγοστόλος, μαυλοστρία (lena). The defect of flatness of figure is alluded to

ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὄγε φηλήτησι. 375 *knows*
 Μουνογενῆς δὲ πᾶς οἶκον πατρώιον εἴη
 φερβέμεν· ὥς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισιν· (375)
 [γῆραιος δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων]
 ρεία δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον. *rich*
 πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη· 380 *more*
 σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ σῆσιν, *future action*

376. πᾶσις Φοῖκον

377. ἀέξεται

381. ἐέλδεται

375. φηλήτησι DK. φηλήτησι DEF. φηλήτησιν ABCGI. 376. πᾶς εἴη A by the first hand (gl. ἔστω), πᾶσις ὥς by the second. ὥς by GI. ὥς by the rest. In EF οἶκον — (indicating a lacuna or deficient sense). 379. δέ κ' ἐν A. 381. φρεσὶ σῆσιν A. φρεσὶν ᾗσιν the rest.

by the pseudo-Simonides, who calls an ugly woman *ἄνυγος*, *αὐτόκαλος*. From Ar. Plut. 149—52, it is clear that the poet's advice is directed against courtesans, who wish to gain a footing in a wealthy man's house.—Stobaeus, Flor. 83, 3, quotes v. 373—4.

375. φηλήτησι, 'to cheats:' Hesych. *ἡστυαῖ*, from *φηλεῖν* = *φηλοῦν*, 'to deceive,' Aesch. Agam. 475. Cho. 988, τοῦτον *ἂν κτῆσαιτο φηλήτης ἀνὴρ*. Rhes. 217, *φηλητῶν ἀναξ*. Curtius (Gr. Et. 376) connects the word with *σφάλειν* and *fallere*, and our word *fall*.—After this line (as remarked on 356) it would be appropriate to read *ὅς ἀγαθὴ ἄρπαξ δὲ γυνὴ θανάτοιο δότειρα*. 'It is all very well, if she brings you a dowry; but if she robs and squanders, it is death to the house.'

376. Most copies give *σῶσι πατρίων οἶκον*, and so Proclus and Moschopolus read. But the verse is in some way corrupt, since *οἶκον* always takes the digamma. The Cod. Gale has *εἴη* by the first hand, (with gloss *ἔστω*), *σῶσι* by the second hand. Doubtless we should read *οἶκον πατρίων εἴη κ.τ.λ.*—The meaning of *μουνογενῆς* was explained by Tzetzes as 'children born of one mother;' but it is clear the poet is speaking of an only son, because the antithesis is in *πλεόνεσσι*. "It is well to have at least one son, if you look to increasing or 'feeding' your property;

but it is better still, if you die old, to leave several sons, for their united care will bring greater profit." There is a similar aspiration in Pindar, Ol. v. 22, *φέρειν γῆρας εὖθυμον ἐς τελευτὴν υἱῶν παρισταμένων*.—Schoemann ejects 377, and reads *γῆραιος δὲ θάνοι σφέτερον παῖδ' ἐγκ*. With regard to 378, it seems clear that it came from another recension to express the same sentiment as the preceding. It is therefore marked as a probable interpolation. Tzetzes says, *οἱ περὶ Πρόκλον καὶ Ἀρίσταρχον ἢ Πλούταρχον ἀδιανόητον τοῦτο φασιν εἶναι καὶ περισσόν*.

378. *ἐγκαταλείπων*, 'leaving in your place,' or to fill up the vacancy; *αἰεὶς* *sufficiens*. So Plat. Symp. p. 208, B, *τούτῃ γὰρ τρέφῃ πᾶν τὸ θνητὸν σάζεται*—*τῇ τὸ ἀπὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἶον αὐτὸ ἦν*.

380. *πλείων μὲν*. 'The more there are, the greater is the caretaking, and the larger is the added store; so if *wealth* is what your heart desires within you, act as I tell you, and do work upon work.'

381. *ἐν φρεσὶ σῆσι* (*σῆσιν*) MS. Cant. Cod. Gale. *ἐν φρεσὶν ᾗσιν* vulgo, and so Goettling; who regards this distich as interpolated by way of closing the last subject and entering upon a new one. The chief evidence against it is the violation of the digamma in *ἐργε*. As however the MSS. vary between *καὶ*

ὦδ' ἔρδεω, καὶ ἔργον ἔπ' ἔργῳ ἐργάζεσθαι.

(380)

Πληιάδων Ἀτλαγγενέων ἐπιτελλομενάων
 ἄρχεσθ' ἀμητοῦ· ἀρότοις δὲ δυσσομενάων.
 αἱ δ' ἦτοι νύκτας τε καὶ ἡμέματα τεσσαράκοντα

385

382. Ἐργον δ' ἐπὶ Ἐργῳ Ἐργάζεσθαι

382. καὶ ἔργον ἐπ' ἔργῳ AEF. ἔργον δέ τ' ἐπ' ἔργῳ the rest. 383. Βίβλος δεύτερος in K. An initial rubricated or otherwise marked in EGH. Ἀτλαγγενίων (ε superscr.) A, and HI by the first hand. Ἀτλαγγενέων the rest. 384. ἀμῆτου ἀροτοῖο G. ἀρότοις A, Ald. δυσσομενάων A. δυσσομενάων the rest.

ἔργον ἐπ' ἔργῳ and ἔργον δέ τ' ἐπ' ἔργῳ, we should probably read ἔργον δ' ἐπὶ ἔργῳ ἐργάζεσθαι. By 'one work after another' he means the successive operations of farming, e. g. sowing and reaping after ploughing. Schoemann, p. 41, thinks 381—2 following v. 326, the intervening lines having been interpolated or disarranged.

383. Here commences quite a distinct part of the poem, more exclusively didactic and less ethic than the preceding. Precepts on the practice of agriculture are the topic now before us. In the MSS. some distinction is commonly made at this place, either by a rubricated letter or the title Βίβλος δεύτερος.

Ibid. Πληιάδων. The Pleiades rise in early summer (May) and set in November. While they were hidden, the sailing-season was suspended, (inf. v. 622,) and when they set, then commenced the work on the farms (v. 616). See Virg. Georg. iv. 231-3. Aesch. Agam. 799. Ar. Av. 710-11. Theocr. xiii. 25, ἄμος δ' ἀντέλλοντι Πελειάδες, ἐσχατῶν δὲ Ἄρνα νέον βόσκειν, τετραμμένον εἶταρος ἤδη, Τάμος ναυτίλας μιν ἀσκετο βίος ἄτος Ἡρώων. Ovid, Fast. v. 599 (13th of May), 'Pleiadas aspicias omnes, totumque sororum Agmen, ubi ante Idus nox erit una super. Tum mihi non dubiis auctoribus incipit aestas, Et tepidi finem tempora veris habent.'—Ἀτλαγγενέων (Cod. Gale Ἀτλαγγενίων), not for Ἀτλαντογενέων, as

Goettling teaches, but for Ἀτλαντογενέων, derived at once from the stem.

384. ἀμῆτου. Goettling gives ἀμῆτου, with Dindorf, and so Cod. Gale.—δυσσομενάων, the Homeric aorist, as δύσσο δ' ἡέλιος, and in Od. i. 24, οἱ μὲν δυσσομένον Ὑπερίωνος. Cod. Gale has δυσσομενάων. Tzetzes took it for the future, μελλουσῶν δύναι τὴν ἐσπερίαν δύσσω, οὐ τὴν ἰώαν. By ἀμῆτος and ἄροτος, the reaping and the ploughing, the summer and the winter or post-autumnal seasons are meant. As with us, the ploughing and sowing for the early crops took place in late autumn. So Virg. Georg. i. 219, 'At si triticeam in messera robustaque farra Exercebis humum, solisque instabis aristis, Ante tibi Eoae Atlantides abscendantur,—Debita quam sulcis committas semina.'—It is to be observed that the α in ἀμῆτος is long, not by crasis with ἀρχεσθαι, but by the poetical pronunciation ἀμμητοῦ. So we have ἀτάλλων (ᾶ) sup. v. 131, ἀμῶν inf. v. 392, but ἀμᾶται in v. 778. Apollonius Rhodius has ἀμῶντος, ii. 1187 and 1382, and Theocritus δᾶμᾶτα (ἀμῆτης), x. 7. Again ἀμμητοῦ occurs, inf. v. 575. Homer reduplicates the μ even in ἔμμεθες, Od. xviii. 362, ἀλλ' ἐπεὶ οὐδ' ἔργα κακ' ἔμμεθες. He also uses ἀπᾶμῆσει, Il. xviii. 34, and ἀμῆσσαντες in Od. xxi. 301. ἀμῶν ib. ix. 135. In tragedy the α is short, e.g. διαμῶσαι in Bacch. 709. See also inf. 775-8.

κεκρύφεται, αὐτὶς δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται ταπρῶτα χαρασσομένοιο σιδήρου.

(385) sharpened

οὗτός τοι πεδίῳν πέλεται νόμος, οἱ τε θαλάσσης
ἐγγύθι ναιετάουσ', οἱ τ' ἄγχεα βησσήεντα

woody places

[πόντου κυμαίνοντος ἀπόπροθι, πύονα χῶρον]

390

†ναίουσιν. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,

plough

κατ' γυμνὸν δ' ἁμάαν, εἴ χ' ὥρια πάντ' ἐθέλησθα

(390)

385. δέ τοι G. δῆ τοι the rest.

391. βοωταῖν

386. αἰθῆς D. 389. ναιετάωσ' AEFK. ναιετάουσ' BCGHI.

391. ναίωσ' γυμνὸν δὲ A. ναίονσι EFK, Ald. ναίονσιν BCDGI.

392. ἁμάαν A. ἁμᾶσθαι the rest.

385. δῆ τοι vulgo. δέ τοι MS. Cant. 8 f. Hermann. Cf. v. 338.

Ibid. τεσσαρόντα. The heliacal setting of the Pleiades in Hesiod's time was (according to Goettling after Ideler) on the 4th of April, the rising on the 18th of May, an interval of forty-four days inclusively.—περιπλομένου ἐνιαυτοῦ, as the year rolls on in its circular course, or as the sun enters new signs of the zodiac.

387. χαρασσομένοιο, when the sickle is being sharpened (or rather roughened, serrated, so as to become καρχαρόδους, Theog. 175) for the early harvest, ἡμετέρας, v. 384. Inf. v. 578, ἀλλ' ἄρπας τε χαρασσόμεναι καὶ δρυῖδας ἐγείρειν.

388. πεδίῳν—θαλάσσης. 'This,' says the poet, 'is the general rule for both reaping and ploughing in the low lands, whatever may be the situation of your farm.' For some farmers, as Proclus says, made excuses for deferring these operations on account of the nature or position of their lands. Hence, perhaps, the poet adds inf. v. 413, αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄγροι παλάει. The idea of Lehrs, that these verses were inserted by some Athenian who wished to describe the πεδῖοι, παράλοι, and διὰκροι of Attica, is ingenious rather than probable.

391. ναίονσιν. Something is wrong in this verse, since ναιετάουσ' has just preceded, and the addition of πύονα χῶρον after ἄγχεα is harsh. Probably v. 390 was interpolated, and some word was expelled from the next verse in consequence. For a new precept should

commence a new verse; and we cannot otherwise account for the variant γυμνὸν δὲ σπείρειν, found in Ood. Gale and two or three of Goettling's MSS. The former also gives ναιετάωσ' and ναίωσ' (sic). Schoemann (p. 42) suggests γυμνὸν μὲν σπείρειν κέλομαι γυμνὸν δὲ βοωτεῖν. Goettling thinks οὗτος νόμος in v. 388 has its exegesis in γυμνὸν σπείρειν κ.τ.λ., and he places only a colon after ναίονσιν. But this seems less likely than to refer οὗτος νόμος to the times of harvest, &c., previously laid down.—γυμνὸν, without the ἰμάτιον, and perhaps throwing back the χιτῶν. Virgil, Georg. i. 299, 'Nudus ara, sere nudus.' Ar. Lysistr. 1177, ἦδη γεωργεῖν γυμνὸς ἀποδύς βούλομαι. Hesych. βοωτεῖν ἀροτριᾶν, ὅταν δ' Ὀρίων δόγῃ, Λάκωνες.

392. ἁμάαν Goettling for ἁμᾶειν, in which the middle syllable would be short. Here the long α is prefixed to the contracted α of the infinitive, as ω in ἡβώσσα, Od. v. 69, whereas μηχανάται sup. 241 follows the analogy of καρχαρόδοντες, &c. Similar instances are ὀπεμνάσθε Od. xxii. 38. ἄσαν ibid. x. 68. μνάσθαι ibid. i. 39. ἡγάσθε v. 122, but ἡγάσθε ib. v. 119. μενοινᾶν Il. xix. 164.—Many copies give ἁμᾶσθαι, and so Moschopolus read, and Gaisford has edited. But this reading doubtless arose from a misapprehension of the prosody of the active infinitive. The middle voice means 'to heap up,' 'collect or scrape together,' as inf. v. 778, ὅτε τ' ἵπρις σῶρον ἁμᾶται. v. 775, εὐφρόνα καρπὸν ἁμᾶσθαι, 'to get in the harvest.'

ἔργα κομίζεσθαι [Δημήτερος· ὥς τοι ἕκαστα
 ὥρι' ἀέξεται,] μή πως τὰ μέταξε χατίζων ^{want}
 πτώσσης ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσης. 395
 ὥς καὶ νῦν ἐπ' ἐμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω,
 οὐδ' ἐπιμετρήσω· ἐργάζεω, νήπιε Πέρση, (395)
 ἔργα, τάτ' ἀνθρώποισι θεοὶ διετεκμήραυτο,
 μήποτε σὺν παιδεσσι γυναικί τε θυμὸν ἀχέων
 ζητεύης βίοντον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400

393. Φέργα 395. Φοίκους 397. Φεργάζεω 398. Φέργα

394. μεταξὺ MSS. 395. ἀνύσσης A. 400. ἀμελῶσι AD.

393. ὥς τοι ἕκαστα κ.τ.λ. This seems but a repetition of what had just been said. Moreover, ἕκαστος is a digamated word (for δστις ἕκαστος in Theog. 459 is corrupt). Here Bentley read ὅστε Φέκαστα. See Curtius, Gr. Et. 460, who quotes Φέκαστος from a Locrian inscription. But the passage has certainly been interpolated; for the recurrence of ὅρια is intolerable, and the particle of purpose, ὥς—ἀέξεται, illogically follows εἰ κ' ἐθέλῃσθα κ.τ.λ. Probably Δημήτερος was added by those who thought ἔργα would not stand alone for 'farm-produce.' Tzetzes perceived that the passage was faulty:—τὸ εἰ χ' ὅρια καὶ τὸ ὥς τοι ἕκαστα ὅρι' ἀέξεται ἀντικρὺς ἐρεσχελία καὶ φλυαρία ἐστί.

394. τὰ μέταξε was restored by Spohn from several of the grammarians, who cite the word as ἀπαξ λεγόμενον from Hesiod. The MSS. and scholiasts give τὰ μεταξὺ, but the Aldine has μεταξὺ. The sense is, 'between now and next harvest.' Hesychius seems to have misunderstood the sense; τὸ μέταξε·τηνικαδὲ. The word occurs in the Homeric Hymn to Hermes, v. 125, ὥς ἐτι νῦν τὰ μέταξε πολυχρόνιοι πεφύασσι, and *ibid.* 159.

395. πτώσσης, πτωχεύης, ἢ δίκην πτωκὸς γυμνὸς καὶ περιβηὴς πορεύῃ πρὸς τοὺς ἀλλοτρίους οἴκους, Tzetzes. Cf. Od. xvii. 227, ἀλλὰ πτώσσαν κατὰ δῆμον βούλεται αἰτίων βόσκειν ἦν γαστέρ' ἀναλτον. The accusative appears to depend on the implied sense of motion from one place to another, combined with that of προσ-

αἰτῶν, λιπαρῶν, ἐρεσχλῶν. Cf. Theognis, v. 918, πτωχεύει δὲ φίλους πάντας, δσους τιν' ἴθρ. Xen. Oecon. xx. 15, ὁ μῆτε ἄλλην τέχνην χρηματοποιὸν ἐπιστάμενος, μῆτε γεωργεῖν ἐθέλων, φανερὸν ὅτι κλέστων ἢ ἀρπάζων ἢ προσαιτῶν διανοεῖται βιοτεύειν.

396. ἐπ' ἐμὲ, 'after me' (as we say, in the sense of coming to and looking for). We might have expected πρὸς ἐμὲ, but the Greeks used ἐπαυτεῖν and προσαυτεῖν indifferently for πτωχεύειν.

Ibid. ἐπιδώσω, 'I will not give you more than I have given.' This seems the true sense, from ἐπιμετρήσω following. And so Moschopolus, ἐγὼ δέ σοι οὐκέτι ἐφ' οἷς ἔδωκα δώσω. Generally, ἐπιδόουαι is to make a free present, as Eur. Med. 186, μόχθου δὲ χάριν τῆσδ' ἐπιδώσω. And so Tzetzes here explains it, πρῶτα καὶ κατὰ χάριν παρέω. Goettling would read ἐγὼ δέ τοι οὐκ ἐτι δώσω. It is more familiar to us as an Attic idiom; but it occurs IL xxii. 559, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο Εὐμήλω ἐπιδόουαι. Schoemann (Com. Crit. p. 9) thinks that this address to Perseus must have been made at a later time than sup. 218, 275, where he charges him with violence.

398. διετεκμήραυτο, διάρτισαν, have defined, appointed, ordained. See on v. 229.—In ἔργα, as before, agriculture is mainly included. Hence there is an allusion, perhaps, to the times and seasons assigned by the gods, and marked by the stars.

400. ζητεύειν is a lengthened form of

δὲς μὲν γὰρ καὶ τρεῖς τάχα τεύξαι· ἦν δ' ἔτι λυπηῆς, how the then
 χρήμα μὲν οὐ πρήξεις, ἴσ' δ' ἐτώσια πόλλ' ἀγορεύσεις· in vain
 ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλὰ σ' ἀνωγα (401)
 φράζεσθαι χρεῶν τε λύσιν λιμοῦ τ' ἀλεωρῆν. avoidance

Οἶκον μὲν πρώτιστα γυναῖκά τε, βούν τ' ἀροτῆρα, 405
 [κτητῆν, οὐ γαμετῆν, ἦτις καὶ βουσὶν ἔποιτο,]
 χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, (405) things

403. *ῥεῖων*405. *ῥοῖκον*407. *ἐν ῥοίκῳ*

401. ἦν δέ τι CEFI. 402. om. I. σὺ δέ τ' ἐτώσια C. 403.
 ἔσσεται A. ἔσεται EF. νόμος DH. 405. τ' om. A.

(*πῶς*, as *κηδεύω* of *κηδέω*, *δοκεύω* of *δοκέω*, *ἀχρεῖος* of *ἀχρεῖω*, and so *κρυπτεῖν* and *ὀρεῖν* in Euripides.—*ἀμελῶσι* Cod. Gale, perhaps rightly.)

402. The emphatic *σὺ* forms an unnatural antithesis with *χρήμα μὲν*, &c., and perhaps we should read *τὰ δ' ἐτώσια κ.τ.λ.*, where *τὰ* would be the demonstrative; though neither is this satisfactory, followed by *πολλά*. Compare, however, II. x. 237, *μηδὲ σὺ γ' αἰδέμενος σφῆσι φρεσὶ τὸν μὲν ἀρεῖω καλεῖσθαι, σὺ δὲ χεῖρον' ὁπάσσεαι αἰδοῖ εἰκων*. Qu. *τὰ δ' ἐτώσια πάντ' ἀγορεύσεις*? It is not improbable indeed that *ἐτάσιος* took the digamma. Thus inf. v. 440, Bentley read *ῥέγγον* δὲ *ῥετῶσιον* αἰδοῖ *λίποιον*. (Compare however v. 411.) The verse indeed is entirely omitted in one of the Bodleian MSS., (D^{Or}. x. i. 3. 13,) which, though late, exhibits many remarkable readings. Perhaps it is an interpolation. We should probably read *ἦν δ' ἔτι λυπηῆς, ἀχρεῖος ῥεῖων ἔσται νομός*, which was altered to avoid the supposed *hiatus* in *ἐπέων*.—*νομός*, the range, compass, or extent of your eloquent appeals. An Homeric phrase, II. xx. 245, *ἐπέων δὲ πολλὸς νομός ἐνθα καὶ ἔνθα*.

404. *χρεῶν λύσιν*, a way of getting out of debt, viz. some better way than by begging. It would be better, perhaps, to continue *οἶκον μὲν* &c. in apposition, than to make it a new and independent sentence, in which *οἶκον* is the object of

ποιήσασθαι. We might thus translate, 'a household consisting of a woman-slave, and an ox for the plough.'

405 seqq. An enumeration of the stock and the implements necessary for farming.—*οἶκον*, a homestead including the usual possessions and appurtenances. Xenophon, *Oecon.* vi. 4, defines *οἶκος* to be *κτῆσις ἢ πᾶσα*. A female slave and an ox for the plough are mentioned as the *minimum* for commencing. The following verse is justly regarded as interpolated, by way of explaining what kind of a *γυνή* was meant. It does not seem to have been known to Aristotle, who quotes this passage, *Polit.* i. 2, and *Oecon.* 2, and took *γυναῖκα* to mean 'a wife.' Not only the repetition of *βουσὶν* after *βούν*, but the interposing *βούν ἀροτῆρα* between *γυναῖκα* and its epithet *κτητῆν*, is very clumsy. Moreover, *ἔπεσθαι* should mean 'to follow at the plough,' but this office is assigned not to a woman, but to a sturdy man, inf. v. 441. Perhaps 'to attend upon' is used in a more general sense.

407. *χρήματα*, the goods, i. e. the farming implements, *σκεύη*.—*ἄρμενα*, *ἀρμόδια*, Moschop., 'get them suited to hand,' or ready for use. Goettling, by referring to a precept in Xen. *Oecon.* § viii. 3, and *ibid.* 18, about *τάξις*, or *order*, seems to take the sense somewhat differently. But *ἄρμενος* is frequent in Hesiod, and in every place has the sense of *aptus, habilis*.

μη σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνήται, σὺ δὲ τητᾷ, ^{se u. uat}
 ἢ δ' ὥρη παραμείβηται, μινύθη δέ τοι ἔργον.

μηδ' ἀναβάλλεσθαι ἐς τ' αὐριον ἐς τ' ἐννηφιν. 410 ^{de. d}

οὐ γὰρ ἐτῳσιοεργὸς ἀνὴρ πίμπλησι καλὴν,

οὐδ' ἀναβαλλόμενος· μελέτη [δέ] τοι ἔργον ὀφέλλει. (410) ^{housai}

αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτρησι παλαίει.

Ἥμος δὲ λήγει μένος ὀξέος ἡελίοιο

409. δέ τε ἔργον? 411. ἐτῳσιόεργος 412. μελέτη δέ τε ἔργον?
 413. ἀμβολιέργος ἀτάτρησι

408. αἰεὶς EFH and D by the first hand. ἀρνείται AEF. 409.
 παραμείβεται AEF and D by the first hand. μινύθει A and D by the
 first hand. μινύθη BCEFH. In GI, Ald. the subjunctives are
 rightly given. 411. ἐτῳσιεργὸς AD. 412. δ' ἔργον I. 413.
 ἀτατρησι HK, Ald. 414. ἥμος δὲ H.

408—9. ἀρνείται—παραμείβεται—μινύθει Cod. Gale; a reading the more remarkable, as it is found in other very good copies. Here μη is for ἵνα μη, by a not very uncommon use.—δέ τε ἔργον Bentley, probably rightly, as ἐν ἑκάστῳ just above.

410. ἐννηφιν. This is a difficult word to explain. It is called the epic *genitive* for ἔτης, scil. ἐς χρόνον ἔτης ἡμέρας, 'to the day after to-morrow.' But G. Curtius, Gr. Et. 311, tells us that ἔνος, 'old,' is the Sanscrit *sanas*, the Latin *senex*, while ἐννηφιν he refers (310) to Sanscr. *anjas*, *aiñus*. According to this, ἔτη and ἐννη are quite unconnected. A more common phrase in this sense is *eis ἔτην*, Ar. Ach. 172, (ἐς) ἔτας, Theocr. xviii. 14. Goettling's theory is that ἔνος bears the same relation to ἐν that *inim*, for *inim*us (*infin*imus) bears to *in*. As every definite line may be said to have a *beginning*, a *middle* and an *end*, the last of the triple division came to signify the *third day from the present*. Similarly, ἔτη καὶ νέα, the last day of the month, has reference to the extreme end of the last of the triad, *ισταμένον*, *μεσοῦντος*, and *φθίνοντος*, the addition of καὶ νέα alluding to the half-day borrowed from the next month to make up the deficiency in a lunar month of 29½ days, to the full complement of 30. Below, v. 770, ἔτη appears to mean the

first day of the month. This shows an early perplexity as to the exact ending and commencement of the true lunar month; or rather, a day made up, as it were, of two halves, was distinguished by a complex term, the shortened form of which (ἐν) came to mean a whole day which included one of the halves, and that the wrong one.

412. μελέτη, 'diligence,' 'attention.' ἡ φροντίς, ἡ ἐπιμέλεια, Moschopulus. It is naturally contrasted with ἀναβολή, and so came to mean 'practice.' Pindar, Isthm. vi. 95, Ἀδμύων δὲ μελέταν ἔργου ὀπάζων 'Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος. The Schol. there, in citing this passage, omits the δέ, which Gaisford approves. Bentley would read μινύθη δέ τε ἔργον in 409. But the violation of the digamma is a just ground of suspecting an interpolation. According to Goettling, this verse is wanting in three MSS.

413. ἄτρησι παλαίει 'has to contend with losses.' ἄτατρη MS. Corp. Christ. and vulg., but ἄτρησι nearly all the MSS.

414. ἥμος δὲ, 'when therefore,'—as if in continuation of the advice in v. 407. Cf. inf. v. 648. 679. But ἥμος δὲ λήγει is more probably right, the λ being regarded as doubled. And this is the reading of one of the Bodleian MSS.

heat	καύματος ἰδαλίμου, μετοπωρινὸν ὁμβρήσαντος	415	rains more or less!
	Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρῶς	(415)	
re highly obscure	πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστήρ		turn to die
	βαίων ὑπὲρ κεφαλῆς κηριτρεφῶν ἀνθρώπων		'rare' in night
	ἔρχεται ἡμάτιος, πλείον δέ τε νυκτὸς ἐπαυρεῖ·	420	if cut
re ground	τῆμος ἀθηκτοάτῃ πέλεται τμηθεῖσα σιδήρῳ	(420)	in dding
	ῦλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει·		
	τῆμος ἄρ' ὕλοτομεῖν μεμνημένος· ὥρια ἔργα.		

421. χεῖει 422. ὥρια ἔργα

417. σίριος EF. 420. τῆμος A. ἥμος the rest. 422. δ' ἄρ'
A. ὥρια ἔργα A. ὥριον ἔργον the rest.

415. ἰδαλίμου from ἰδω = ἰδρω. Hesych. ἰδαλίμον καύμα· τὸ ἰδρωτοποιῖν. Id. καύματος ἰδαλίμου τοῦ θερμαίνου, ἢ ἰδρωτοποιῖν. Scut. Herc. v. 397, ἡμεῖς αἰνοτάτω, ὅπότε χρῶς Σείριος ἔχει· μετοπωρινὸν κ.τ.λ., when the autumnal rains have cooled the ground after the season of the vintage, ἐπ' ὥρα.

417. ἐλαφρότερος, soil. ὥστε γίγνεσθαι, viz. when the languor caused by the heat has passed away. Perhaps χρῶς has reference to the swarthy colour of sunburnt men, which becomes evanescent as the autumn advances; or the phrase may be borrowed from the τροπὴ ἡελίου, as we say, 'men's bodies take a turn to greater agility.' Moschopolus:—μεταβάλλεται δὲ τὸ ἀνθρώπινον σῶμα ἀπὸ τοῦ ἀνεμμένου ἐπὶ τὸ πυκνὸν καὶ ἰσχυρὸν (ισχυρὸν gloss. MS. Cant.), κατὰ πολλὸν ἐλαφρότερον γιγνόμενον.—τότε, viz. in the autumn, after the time when the dog-star brings the greatest heat, Aesch. Ag. 940.

419. ἐπαυρεῖ, which Buttmann (Lexil. p. 150) regards as a separable form from ἐπαυρᾶν, means, that the dog-star gets more night, i. e. exercises its influence in a greater proportion by night than by day, as the nights become longer. It is nearly a synonym of ἐπαυρίσκειται. Cf. Il. xv. 316, πολλὰ δὲ (δοῦρα) καὶ μεσηγνὴ, πάρος χρῶς λευκὸν ἐπαυρεῖν, ἐν γαίῃ ἴστατο. Ib. xviii. 302, τῶν τινὰ βέλτερόν ἐστιν ἐπαυρίμεν ἢ περ' Ἀχαιοῖς, and xxiii. 340, λίθου δ' ἀλάσθαι ἐπαυρεῖν. 'The star Sirius moves but for a short time above us during the daytime and

confines himself mainly to the night.' (Dr. Pearson, Transactions of Camb. Philolog. Soc. i. p. 177.) Astronomical calculations show, that owing to the Precession of the equinoxes Sirius would have risen in B.C. 750 about two hours earlier than it now does, but would have been above the horizon for about an equal time, viz. 10 hours, in the latitude of Ascrea (ibid.).

420. τῆμος Cod. Gale, Goettling. ἥμος Gaisford, with most MSS. (τότε Tzetzes.) — ἀθηκτοάτῃ, 'the least worm-eaten when cut down with the axe.' Some malady like our *dry rot* seems to be meant, and perhaps arising from the same cause, the cutting down trees while the sap is in active circulation. Plautus, Mostell. iii. 2, 141, 'edepol ambo ab infimo tarmes secat; intempestivos excisos credo.'

421. πτόρθοι, the sprouting of the twigs; τοῦ κλωνοφύειν, Tzetzes. This is an unusual sense of a word which means 'a young shoot.' Perhaps πτορθμοῖο.

422. ὕλοτομεῖν, be careful to cut your timber, duly mindful of the season, or of the advice here given. Cf. v. 623. 711.—ὥρια ἔργα Cod. Gale, and a few other good copies, for the vulg. ἥριον ἔργον, which violates the digamma. So ἐπικλοπον ἥθος has crept into the text for ἐπικλοπα Φῆθη, sup. 67, 78. The verse however may be spurious, as Goettling says it is wanting in one copy. The construction is certainly obscure; perhaps it is best to make ὥρια ἔργα a

mortar
mole like

ὄλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,
ἄξονά θ' ἑπταπόδην· μάλα γάρ νύ τοι ἄρμενος οὕτως·
εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφύραν κε τάμοιο.
τρισιπίθαιμον δ' ἄψιν τάμνειν δεκαδῶρψ ἀμάξῃ.

425 ma 210

wheel

10 for 11

423. τέμνειν I.
ἄρμενον the rest.

424. ἄρμενος EFK, Ald., and D by correction.
425. ἀπὸ κεν A. 426. δωδεκαδῶρψ C.

distinct exegetical clause, 'for then the timber is in season.' Commonly, no stop is placed at *μεινήμενος*, by which *ἔργον* becomes a cognate accusative. Virgil seems to have rendered this verse, Georg. i. 256, 'aut tempestivam silvis evertere pinum.'

423. ὄλμον κ.τ.λ. 'Cut your mortar of the length of three feet, but your pestle of three cubits.' The custom of crushing or bruising corn in a wooden mortar carries us back to a state of primitive rustic simplicity; yet the implement was in use even in the time of Aristophanes, Vesp. 238, *περιπατοῦντε νύκτωρ | τῆς ἀρτοπώλιδος λαβόντ' ἐκλέψαμεν τὸν ὄλμον*. Mention is made of pestle and mortar, *ἀλετριβανος, δοῖδυξ*, and *θήεια*, in Ar. Pac. 228, 259. Equit. 984. If any faith is to be placed in the quaint drawings of rustic implements which are given in three MSS. (A, C, H), the pestle was a horizontal pounder working on a pivot, similar to that still used in Italy in preparing maccheroni-paste. G. Curtius, Gr. Et. 290, derives *ὑπερος* (*superus*) from *ὕπερ*, and *ὄλμος* (361) from the root *Fel*, *volvo*. Cf. II. xi. 147, *ὄλμον δ' ὅς ἐσσενε κυλινδρῆσθαι δὲ ὀμίλου*. Photius records both words in *ὕπερου περιτροπῇ* and *ὄλμοι*. He quotes from the *ῥήτοι* of Eupolia, *ῥέγειν δὲ τοὺς ὄλμους ὀλμοὶ τῶν κακῶν*. Read, *ῥέγειν δὲ τοῖς ὄλμοισιν ὀλμοὶ τῶν κακῶν*. Here *ὄλμος* means *φορβεία*, the mouth-piece of the flute, probably from having a circular cavity fitting on to the instrument.

424. *ἄρμενος*, 'well-proportioned.' See on v. 407. *μάλα* is here poetically used for *μέλιστα*. The handle of the pestle is clearly meant by *ἄξον*. Pinto, in his travels through Africa, gives sketches of women pounding rice with pestles fully as long as that here mentioned. It seems wrongly referred to a cart-axle. 'Hesiod,' Tzetzes quaintly observes, 'calls the seven-feet axle very con-

venient in size: I should call it very inconvenient, though no great farmer myself.'

425. *σφύραν*, 'a mallet,' i.e. a billet of wood one foot long, sawn off from the superfluous length of the *ἄξον* to form the head of a mallet such as is used for driving stakes. Cf. Ar. Pac. 566, *νῆ Δ', ἥ γὰρ σφύρα λαμπρὸν ἦν ἔξω-λιμμένη*. On all these minute directions Proclus has a note of some interest:—*τολὸς ἐν τοῖσι δὲ Πλούταρχος, ἀμνόμενος τοὺς γελῶντας τὸν Ἡσίοδον τῆς μικρολογίας, καὶ Πλάτωνα λέγων περὶ τῆς τῶν σκευῶν ἐν τοῖς οἴκοις διελέχθαι συμμετρίας, καὶ Λυκούργον περὶ τῆς τῶν θυρῶν κατασκευῆς, ὅτι ἀπὸ πρίονος ὄναι καὶ πελέκειος μόνον ἀποκίλοι. Δεῖ οὖν ἐποδέχσθαι καὶ τὸν Ἡσίοδον μέτρα παραδόντα καὶ ὄλμον καὶ ὕπερον καὶ ἄξονα καὶ σφύρας*.—The objection, in fact, would apply equally to Virgil's Georgics, and to all the instructions conveyed in didactic poems.

426. *ἄψιν*, the fellow or periphery, into which the spokes, *κνημίδες*, are inserted.—*τρισιπίθαιμον*, of three spans, or about twenty-two inches, in length. Proclus, *σπίθα μὲν ἑστὶν ἀπλωδύστης τῆς χειρὸς ἐπὶ τὸ ἄκρον τοῦ συμκροτάτου δακτύλου διδομένη*.—*δῶρον δὲ τὸ αὐτὸ πως καὶ παλαιότη, ἀλλ' οὕτως* (i.e. ἀπλῶς οὕτως) *ἐκ τῶν τεσσάρων δακτύλων ὀρθῶς συντεθέντων*. Thus *δεκαδῶρψ ἀμάξῃ* is 'for a wheel of ten palms (less than three feet) in diameter.' Both Proclus and Tzetzes, and indeed Moschopoulos also, explain *ἁμάξα* here by *τροχός*. The wheel, say they, (or rather, the outer ring of it,) is made up of four segments called *ἀψίδες* each of which ought to be *τρισιπίθαιμος*, three spans measured along the curvature. (See, however, Appendix B.) This gives a periphery of about 7½ feet, and a diameter of 2½ on a rough approximation. We cannot be certain of the exact measure of the *δῶρον* (or *δωρὰ*), 'a palm.'

πόλλ' ἐπι καμπύλα κάλα· φέρειν δὲ γήνην, ὅτ' ἂν εὗρης, /
 εἰς οἶκον, κατ' ὅρος διζήμενος ἢ κατ' ἄρουραν, (426)
 πρίνινον· ὅς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
 εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πήξας 430
 γόμφοισιν πελάσας προσαρήρεται ἱστοβοῇ.

426. Φόλκον

427. ἐπικαμπύλα κάλα AG. 429. πρίνινον D. οἱ γὰρ K. 430.
 δμῶος BCGK, Ald., and others. Vulg. δμωός. ἐν om. A. 431.
 γόμφοισι AEFH. προσαρήρεται ἱστοβοίει A.

Homær gives ἑκαυδεκάδωρα as the width of the horns from tip to tip, of a species of ibex, II. iv. 109. From the calculations of Proclus and Tzetzes, it would seem that the poet ought to have said δωδεκαδῶρον as the diameter of a wheel of twelve σπιθαμαί, each σπιθαμή containing three δαυρά. For the whole periphery would thus measure 36 δαυρά, a third of which, or the approximate diameter, is 12. And δωδεκαδῶρον is found in one of the Bodleian MSS. This requires τῶος for τῶμινον.—Van Lennep and Goettling edit ἔξω with the *lenis*, against the copies.

427. ἐπι Goettling, after Hermann and others, for ἐπί. But he wrongly explains it "adsunt præterea, si quæris." Rather, τῶμινον is to be supplied; 'out many crooked bits of wood beside,' viz. supplementary to the ἀψίδες, if any of them should prove unsound, &c. Schoemann, with Lennep, reads ἐπικαμπύλα, supplying ἐπί. Even for making two wheels, at least eight ἀψίδες were required. Tzetzes:—τοῦτο δὲ εἶπεν, ἵνα δείξῃ ὅτι οὐ μίαν ἀψίδα λέγει ἔχειν τὸν τροχόν, ἀλλὰ τέσσαρας. — γήνην, 'the plough-stock,' (*curia*, Virg. Georg. i. 174), or body of the plough, to which are affixed, or mortised, the pole, (*temo*, ἱστοβοεύς,) in front, and the handle, (*sterna*, ἐχέλη,) behind. This γήνης, for the sake of toughness, is to be of the ἰλεξ or holm-oak, a tree which, like the laburnum, has a heart of much darker grain and extremely compact fibre. As the plough stock was to be a forked bough of peculiar shape, the poet adds, ὅταν εὗρης διζήμενος, when you have found such a one in your search for it over the hills or the level plain.

429. ὅς γάρ. See sup. v. 22.

430. Ἀθηναίης δμῶος, the servant of Athena, viz. the carpenter. Either the uncontracted or the lengthened form of δμῶος. See inf. v. 470. The metre (unless the poet wrote δμῶος Ἀθηναίης) suggests δμῶος.—ἐλύματι, 'upon the share-beam' (*dentale*). This was a timber projecting transversely downwards, so as to scratch up the earth in the manner of a hook, when the point was shod with the iron share (*δυνis*, vomer). Hesych. ἔλυμα· τὸ τοῦ ἀρότρου πείριον. Read πείριον, 'the part that pierces the earth.' Both the pole and the share-beam are here distinct parts, to be fastened to the ploughstock with wooden pegs, γόμφοι.—προσαρήρεται, the reduplicated aorist middle (like ἀγαγέσθαι), for προσαράρηται, probably by an interchange of the long vowels. Goettling calls it "conjunctivus perfecti passivi significatione media." (Tzetzes:—προσαρήρηται ἔφειλεν, οἱ Ἴωνες δὲ οὐκ ἐκτείνουσιν ὅθεν προσαρήρηται γράφεται.) The true medial sense, 'to get it fastened by another,' is clearly out of place. Translate, according to the order of the words, 'bringing it close up by pegs shall have fitted it tight to the pole.' In few words, 'This makes the strongest plough, when both pole and share-beam are separately affixed to it.' According to Hesychius, ἱστοβοεύς means δεσμὸς (ἡγοῦ, or μέρος τοῦ ἀρότρου ὁρῶν ἱστέος ὅσπερ ἱστός. More probably the pole was so called from making the oxen stand on each side. By πελάσας he means, that till the peg is driven in, the mortise and tenon present a loose and somewhat gaping joint. To construe γόμφοισιν προσαρήρεται is against the natural order of the words.

δοιὰ δὲ θέσθαι ἄροτρα ποιησάμενος κατὰ οἶκον, (430)
 αὐτόγυον καὶ πηκτὸν, ἐπεὶ πολὺ λώϊον οὕτω·
 εἴ χ' ἕτερόν [γ'] ἄξαις, ἕτερόν κ' ἐπὶ βουσι βάλοιо.
 δάφνης δ' ἡ πτελέης ἀκιώτατοι ἱστοβοῆες· 435
 δρυὸς ἔλυμα, γύην πρίνου, βόε δ' ἐνναετήρῳ
 ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδὸν, (435)
 [ἡβης μέτρον ἔχοντες· τὼ ἐργάζεσθαι ἀρίστῳ.]

432. Φοῖκον 434. ἕτερον φάξαις 436. δρυὸς βόε δ' ἐννεαετήρῳ
 438. τὸ Φεργάζεσθαι?

434. γ' ἐπὶ AI, Ald. κ' ἐπὶ BCE and others. 435. δ' om. AEF.
 436. πρίνου δὲ γύης A. πρίνου δὲ γύην EF. πρίνου γύ ην (with an
 erasure) D. πρίνου γύην BCGHIK, Ald. 438. ἔχοντες D. τῷ E
 and D by the first hand.

432. θέσθαι, provide, lay up, for your-
 self. κτῆσαι καὶ ἀπόθου, Tzetzes. ποιη-
 σάμενος, ποιησάμενος, 'having had
 them made,' viz. by the workman.—
 αὐτόγυον, one in which the three
 members described above are all
 grown in one piece. Hesych. αὐτόγυον
 μονόβαλον. (Read μονόβυλον. Id. in v.
 γύης· τὸ κατέτατον μέρος τοῦ ἱστοβοῆος
 ἐν τῷ ἄροτρί· αὐτόγυον δὲ, τὸ μὴ σύν-
 θετον, ἀλλ' ἐξ ἐνὸς ξύλου.) Such a plough
 as this, (the most primitive of all forms,
 being simply a forked bough,) is still
 used in Asia Minor. An engraving of
 one is given in p. 52 of Sir Charles
 Fellows' work. The πηκτὸν was com-
 pacted of the several timbers. Cf. II.
 xiii. 703, and x. 333. Od. xiii. 31, ὡς
 δ' ὅτ' ἀνὴρ δόρποιο λιλαιέται, φ' τε πανῆ-
 μαρ νεῖδεν ἄν' ἔλκετον βόε οἶνοπε πηκτὸν
 ἄροτρον. Apoll. Rhod. iii. 232, describes
 the plough used by Jason as αὐτόγυον
 στιβαροῦ δδάμαντος ἄροτρον.

434. ἄξαις (ἄγνυμι) is a digammated
 word, and one of the few which in com-
 position retained the written form of it,
 κανάξαις for καφάξαις, inf. v. 666. Hence
 the γε is a mere metrical interpolation.
 —ἐπιβαλέσθαι is said in reference to the
 yoke thrown upon the cattle. Otherwise
 we put oxen to the plough, rather than
 the plough to oxen. And this is the
 meaning of ἱστοβοῆος, παρὰ τὸ ἱστάναι
 τὰς βούς, from bringing up an ox on
 each side of the pole, or possibly, from
weighing, as it were, one against the
 other by the balanced yoke, which was

also called πλάστιγξ, 'a scale,' Eur.
 Rhes. 303.—ἕτερόν κ' ἐπὶ MS. Cant. and
 others, as Spohn had corrected. Vulgo
 ἕτερόν γ' ἐπὶ, and so Cod. Gale.

435. ἀκιώτατοι, the same as ἀσηκτότα-
 τοι, v. 420, from κίς, κίς, a small worm.
 Hesych. ἀσηκτοί· κίς γὰρ θηρίου γένος.
 The wood of the bay-tree does not seem
 very strong; but it may contain some of
 the essential oil which makes the leaves
 so fragrant, and which may impart an
 antiseptic property. Tzetzes says that
 the bay and the elm δριμύταται οἶσαι
 οὐ σήκονται ραδίως, which is certainly
 true of the elm.—The Oodex Galeanus
 omits δ' after δάφνης.

436. MSS. πρίνου γύην, πρίνου δὲ
 γύης, or πρίνου δὲ γύην. If the reading
 of this verse be right, δρυὸς seems to
 take the double digamma, δρυφφός. Cur-
 tius (Gr. Et. 237), while he compares the
 Slavonic *drevo*, 'a tree,' says nothing
 about the F.—ἐνναετήρῳ, for ἐννεαετήρῳ.
 Compare ἐννάκις and ἐννατος. In Theog.
 801, another form ἐννείρες occurs.

438. This verse, which is omitted by
 Suidas in v. ζυγομαχεῖν, was probably
 added by some one who thought the age
 of nine years was too advanced to be a
 useful one. Unless we adopt the correc-
 tion, τὸ ἐργάζεσθαι ἀρίστῳ, i.e. εἰς τὸ
 ἐργάζεσθαι, the digamma is violated.
 Compare τὸ Φεργάζεσθαι ἔμεινον, sup. v.
 314. Probably, omitting this verse, we
 should read in the next, οὐδ' ἂν τὰ γ'
 κ.τ.λ., 'for their strength is not feeble,

οὐκ ἂν τῷ γ' ἐρίσαντ' ἐν αὐλακι καὶ μὲν ἄροτρον
 ἀξείαν, τὸ δὲ ἔργον ἐτώσιον αὐθι λίποιεν. 440
 τοῖς δ' ἅμα τεσσαρακονταετῆς αἰζήδος ἔποιτο
 ἄροτρον δευτηνήσας τετράτρυφον, ὀκτάβλωμον, (440)
 ὅς [κ'] ἔργον μελετῶν ἰθεῖαν αὐλακ' ἐλαύνει,
 μηκέτι παπταίνων μεθ' ὀμήλικας, ἀλλ' ἐπὶ ἔργῳ
 θυμὸν ἔχων· τοῦ δ' οὔτι νεώτερος ἄλλος ἀμείνων 445

439. ἐν Φάλοκι 440. Φάξειαν, Φέργον δὲ Φετώσιον 441. τεσσαρακονταετῆς
 443. ὅς Φέργον? Φάλακ' 444. Φέργῳ 445. νεώτερος

439. ἐρίσαντε AEFGI. 443. ἐλαύνη G.

and they would not be likely to break the plough by frolics and strifes with each other.'

439. ἐρίσαντε Cod. Gale and others. The same metaphor from a pair restive under the yoke occurs in II. i. 6, ἐξ οὗ θὴ τὰ πρῶτα διαστήτην ἐρίσαντε. The common reading here is ἐρίσαντες, but αἰζή takes the F (Curtius, 136).—ἐρίσαντ' ἐν Φαύλακι Schoemann and Van Lennep. καὶ μὲν, for κατὰ μὲν, as κάρ μ' II. xi. 421. καὶ γόνυ ib. 458. κατὰ φάλαρα xvi. 106, &c. In II. xiii. 707, we have ἱεμένω κατὰ Φάλλα (Φάλοκα, by hyperthesis Φάλλα, Φάλλα). The nominative αἰζή seems a signment of the lexicographers. But the root may be *Felx* or *Folk*.

440. ἔργον, the farming operations. Virg. Georg. iii. 519, 'atque opere in medio defixa reliquit aratra.'—ἐτώσιον, see v. 402.

441. αἰζήδος, a vigorous man, *juvenis*; one whom we are wont to describe as 'a steady active man.' It is worthy of remark, that in the choice of oxen (v. 436), of an attendant on them, and in specifying the ages for marrying (inf. v. 696—8), Hesiod inclines to the side of experience and staid habits. Thus αἰζή is explained by Tzetzes ἀνὴρ τέλειος. The word occurs in Theogon. 863, where the melting of metals by stalwart forgers is described; and in II. xxiii. 432, to express the vigorous throw of the quoit. Curtius (615) thinks the etymology doubtful. Donaldson (New Crat. § 265) identifies it with *ήθεος*.

442. τετράτρυφον, 'which breaks into

four parts.'—ὀκτάβλωμον, 'which gives eight mouthfuls,' ὀκτὰ δέγματα ἔχοντα, Schol. Cobet, Misc. Crit. p. 413, shows that analogy is in favour of ὀκτάβλωμον, like ὀκτάπους. A square cake scored across in one direction with three incised lines, and in the other direction with one in the middle, would give eight morsels or bites. The Romans adopted the same plan in the *quadra*, and it has descended to our times in the marking of cake-gingerbread and cross-buns. Martial, iii. 77, 8, 'sectae quadra placentae.' Hor. Ep. i. 17, 49, 'Et mihi dividuo findetur munere quadra.' It was done to facilitate the equal distribution of the slaves' allowance, ἀρμαλὴ. It is thought that the cross on the obverse of mediæval silver coins was derived from the Saxon custom of breaking a penny into two half-pennies and four farthings; which last were further broken into *minuta* (λεπτὰ), corrupted to *mites*.

443. The *κ* in this verse must be regarded as inserted to supply the loss of the digamma, ὅς Φέργον. The optative depends on the preceding ἔποιτο.—ἐλαύνη MS. Cant. For the genitive after μελετῶν, see v. 316.

444. μηκέτι. The negative is affected by the optative. Compare v. 489. 591.—μεθ' ὀμήλικας, 'looking after his equals in age.' Cf. v. 447. τὴν γνῆμην τρέπων μεθ' ἡλικίας, Moschop. By 'no longer' he means 'too old to,' &c. A man quite as active as, and more steady than, a mere youth, is recommended.

σπέρματα δάσασθαι καὶ ἐπισπορίην ἀλέασθαι.
κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἐπτοίηται. (445)

Φράζεσθαι δ', εἴτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης·
ἦτ' ἀρότοιό τε σῆμα φέρει, καὶ χεῖματος ὥρην 450
δεικνύει ὁμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς ἀβούτew·
δὴ τότε χορτάζειν ἔλικας βούς ἐνδον ἐόντας· (450)
ῥηίδιον γὰρ ἔπος εἰπεῖν Βόε δὸς καὶ ἄμαξαν·
ῥηίδιον δ' ἀπανήνασθαι Πάρα ἡδ' ἔργα βόεσσιν.
φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πῆξεσθαι ἄμαξαν, 455

446. ἀλέασθαι

452. Φέλικας βόας

453. δὲ Φέπος Φειπεῖν, βόφε δὸς

454. παρὰ Φέργα βόεσσιν

446. δάσασθαι A. δάσασθαι EK, Ald. 448. φωνὴν γεράνου EFK,
Ald. 449. ἐνιαύσιος, K. 451. ὁμβρηροῦ DEF, Ald. 452. δεῖ
τότε EF. εἰώσας (γρ. ἐόντας) A. 453. om. E, but inserted by
the same hand. 454. βόεσσι AE. 455. φήσει (γρ. φησὶ) A.
πῆξασθαι MSS.

446. ἐπισπορίην, 'sowing over again.'
Tzetzes:—τὴν δευτέραν καὶ ἐπανασπορὰν
φυγεῖν. Οἱ γὰρ κακῶς σπείροντες πάλιν
ἐπανασπείρουσιν ἐπιβάλλοντες ἕτερον
σπορόν. In δάσασθαι (Cod. Gale δά-
σασθαι) there is a notion of equal distri-
bution in sowing broad-cast.—ἀλέασθαι
appears to take the digamma, as the
other form ἀλέασθαι shows (inf. v. 505).
Compare χέω with χέω.

447. ἐπτοίηται, 'looks flightily after.'
Cf. v. 444. Eur. Bacch. 214, ὡς ἐπτοίη-
ται, 'how agitated he is!' Plat. Protag.
p. 310, D, γυγνώσκων αὐτοῦ τὴν ἀνδρείαν
καὶ τὴν πτοίησιν, 'aware of his impetu-
osity and his flightiness.' There is a
good illustration of the custom here
alluded to, of stopping the plough to
gossip with a fellow-slave, in an Egyp-
tian painting given by Wilkinson, vol.
ii. p. 13.

448. φράζεσθαι, for φράζω, 'mark,' or
observe, the advice given, viz. to feed
your oxen well when the signs of the
autumnal ploughing are heard.—γερά-
νου φωνὴν (al. φωνὴν γεράνου, with Cod.
Gale), the voice of the crane migrating
to warmer climes at the approach of
winter; a familiar sign to agriculturists.
See Ar. Av. 710, σπείρειν μὲν, όταν

γέρανός κρᾶζουσ' ἐς τὴν Λιβύην μετα-
χωρή. Theognis, v. 1197, ὄρνιθος φωνὴν,
Πολυπᾶδῃ, ὃξὺ βοῶσας ἤκουσ', ἢ γε βρο-
τοῖς ἐγγέλως ἦλθ' ἀρότοι.

450. χεῖμα ὁμβρηρὸν is the wet or
autumnal part of the winter. Cf. v.
415, μετοσπυρίων ὁμβρήσαντος Ζηνός.—
δεικνύει is remarkable, being commonly
regarded as a later form than δείκνυσσι.
We have δείκνυε δὲ θυμέσσι inf. v. 502.
Archilochus used ἔλλυε, frag. 79.

451. ἀβούτης, without oxen. τοῦ μὴ
βοῶν εὐποροῦντος, Mosch. See on
ἀδότης, sup. v. 353. To this probably
Hesychius refers; ἀβούτης· ἀπτήμων.

452. βόας Gaisford, with many copies,
perhaps rightly, i. e. βόας.

453. ῥηίδιον γὰρ κ.τ.λ. 'For, if it is
easy for you to ask a loan, it is easy for
others to refuse it, on the ground that
work is going on.' The probable read-
ings are, ῥηίδιον δὲ Φέπος and παρὰ
Φέργα.

455. φρένας ἀφνειὸς, εἰδὶ· εαρίσμος,
Goettling after Spohn. Proclus, ἥτοι
οὐκ ἀληθῶς πλούσιος, ἀλλὰ τῇ ψυχῇ
δοκῶν πλουτεῖν. This ironical phrase is
like our saying, 'a builder of castles in
the air.' As ἀφνεός implied tangible or
real property, a visionary money-maker,

νήπιος, οὐδὲ τὸ οἶδ'· ἑκατὸν δέ τε δούραθ' ἀμάξης.
 τῶν πρόσθεν μελέτην ἔχεναι οἰκῆν θέσθαι. (455)
 εἴτ' ἂν δὲ πρώτιστ' ἄροτος θνητοῖσι φανείη,
 δὴ τότε' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς
 αὐτὴν καὶ διερχὴν ἄρόων ἄρότιο καθ' ὥρην, 460

456. τὸ φοῖδε· Fίκαντι δέ?

457. Φουκῆα

456. τὸδ' οἶδ' A. τόγ' οἶδ' vulg. δούρατ' ἀμάξης DEFH, Ald.
 457. τ' ἔχεναι A, with δει ἔχειν above by a later hand. δει ἔχειν
 BCDGL. ἔχεναι EFHK. 458. ἂν δὲ BCDGHI. ἂν δὴ the rest.
 460. ἄροτιο BCEFG. ἄρότιο A, Ald.

who relied too much on his own wit, was called 'rich in fancy.'—*τήσασθαι* is the common reading, and it may be defended as the acrist for the future, which however is here the more natural and obvious reading, *εἰδὶ facturum esse*. See Theog. 625.

456. τὸγ'. The γ' has taken the place of the digamma. The meaning is, he does not certainly know if he ever will make himself a wain; for an implement so complex is not completed in a day. The language seems proverbial in its tone. The verse was very celebrated in antiquity. Plato cites it, among others, Theaet. p. 207, A. The connexion with the preceding couplet is clear enough: if you can neither borrow nor construct a wain in the time of emergency, you had better keep one ready for use.

457. τ' ἔχεναι Cod. Gale, with δει ἔχειν by a later hand. δει ἔχειν is found in several other copies. The change was made from not recognising the digamma in *Φουκῆα*.—*θέσθαι*, to lay up in store, as *θέσθαι ἄροτρα* sup. v. 432. Virg. Georg. i. 167, 'omnia quae multo ante memor provisa repones.'—*τῶν μελέτην*, 'care of these things you should have beforehand (*πρόσθεν*), to get them stored in your house.'

458. *φανείη* for *φανέρη*, and that for *φανή*. See on v. 470. The common reading is *φανείη*, corrected by Spohn. Cf. v. 680, and sup. on v. 132.

460. *αὐτὴν καὶ διερχὴν*, whether the land be wet or dry. Cf. Georg. i. 213, 'jam-

dudum incumbere aratris, Dum sicca tellure licet, dum nubila pendent.' The first ploughing (*proscissio* of the Romans) took place in late autumn; the next in spring, (or rather, the first ploughing in spring of land not occupied by a winter crop,) was τὸ πολεῖν, the turning the glebe, after it had received the benefit of the winter's frost, (Georg. i. 64,) when some kinds of sowing took place (*ibid.* v. 215 seqq.); and the third in summer, for a second crop. For this last operation the technical term seems to have been *νεῖν*, *novellare*, Ar. Nub. 1117, and for the field itself *νεῖς*, while by *novalis* the Romans generally meant land ploughed for the first time. Goettling well observes, that to this triple ploughing not only the term *νεῖς* *τρίπολος* is referable, Il. xviii. 542. Theog. 971, but also the name *Τριπόλεμος* (for *τρίπολος*). Compare Xen. Oecon. xvi. 11, οὐκοῦν τοῦτο οἶσθα, ὅτι τῷ σπορῷ νεῖν δει ὑπεργάσθαι; Οἶδα γάρ, ἔφη ἐγώ. Εἰ οὖν δοχοῖμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; 'Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφη. 'Ἀλλὰ τοῦ θέρους σοι δοκεῖ; Σκληρὰ, ἔφη; ἐγὼ, ἡ γῇ ἔσται κινεῖν τῷ ζεύγει. Κυνδυεῖς ἔσραος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον. For the benefit of the summer-ploughing, see *ibid.* xvii. 14, οἶδα μὲν οὖν, ἔφη, ἀκριβῶς, ὅτι οὐδαμῶς ἂν μᾶλλον ἢ μὲν ὅλη ἐπιπολάζοι καὶ αἰάνοιτο ὑπὸ τοῦ καύματος, ἢ δὲ γῇ ὀκτώτο ὑπὸ τοῦ ἡλίου, ἢ εἰ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῳ τῇ ἡμέρᾳ κινεῖν τῷ ζεύγει.

πρώτ' μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
 Ἔαρι πολεῖν· θέρεος δὲ νεωμένη οὐ σ' ἀπατήσει. (460)
 νεῖον δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν.
 νεῖος ἀλεξιάρη παιδῶν εὐκηλήτειρα.
 εὐχεσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἀγνῇ, 465
 ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἄκτῃν,
 ἀρχόμενος ταπρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτης (465)
 χειρὶ λαβὼν ὄρηκα βοῶν ἐπὶ νῶτον ἵκηαι

462. Γέαρι 463. νεῖον 468. βοῶν

462. πολεῖν A. 464. ἀλεξιάρη A and E by the first hand.
 467. ἀρότρου Ald. 468. After λαβὼν a comma in the MSS.
 generally, which points to the reading ὄρηκι.

461. *πρωτ' μάλα κ.τ.λ.*, very early in the season, if you wish to have a good crop.

462. *πολεῖν*. Cod. Gale *πολεῖν*, with gloss *βωλοστροφεῖν*. Tzetzes also explains *πολεῖν* by τὰς βάλους τῆς γῆς ἀνάστρεφε τῇ δικέλλῃ. All the copies give *έαρι*, and the scansion of this verse seems to have given some trouble to the old commentators. The *synizesis* in *έαρι* is as in *ρέα μὲν γὰρ βρίθει*, v. 5.—*ἀπατήσει*, 'disappoint your hopes.' Georg. i. 226, 'sed illos Expectata seges vanis elusit aristas.'

463. The form *νεῖος* is due to the digamma, *νέφος*, Lat. *novus*. Cf. *νέλαρος* and *νέλατος*, comparative and superlative.—*έτι κουφίζουσιν*, before it has become hard and sodden again by the rain and sun after ploughing; for in this case the seed would lie on the surface. Probably this failure is alluded to in the Scripture parable of the Sower. The lightning of the crust is also meant by *tenui suspendere sulco*, Virg. Georg. i. 68.—*κουφίζουσιν* seems intransitively used also by Euripides, *Hel.* 1555, of the nimble step of animals.—*έρουαν* belongs to *κουφίζουσιν*, 'while yet light as to its surface.'

464. The exact meaning of this verse is doubtful. It seems to contain a eulogy of the summer-ploughing as the best of the three; it 'averts a curse and is the comforter of children.' If a field did not bear a good crop, it was thought to

be bewitched. But the summer crop was (with due precautions) generally a good one; and therefore, incantations against it would not take effect. Again, the earth was *κουροφόρος*, and so by supplying plenty was said to make children *εὐκήλους*, quiet and contented. Compare *παρενקהλεῖν*, 'to tranquillise,' Eur. *Herc. Fur.* 99. Hesych. *εὐκαλήτερα. ήσυχάστρια*. So also in v. *καλήτειρα*.

466. *έκτελέα βρίθειν*. 'That it may be heavy when full grown.' The gods who send up good things from below the earth, are to be supplicated when first the ploughing begins.—*έερν*, lively, vigorous; Sanscrit *ishira*. (Max Müller, "Chips," &c., i. p. 136.) Cf. 566, Theog. 788, where it is an epithet of running water.

467. The *έκρος δρηγῆς ἐχέτης* was the upper cross-piece of the plough-handle; Lat. *stipes manícula*. Schoemann, with Brunck and Dindorf, reads *δρηγαι*, 'when you come down on their backs with a stick.' Hesych. *δρηγῆς κλάδες ἐκπεφυκάς, κάτωθεν ἀναβλαστήσας, ἡ ἀπὸ τῆς μέγης τοῦ διένδρου, ὁρθὸς κλάδες*.—*έφικέσθαι νῶτον τινος*, or simply *τυτῆς*, is to apply the lash or goad. See examples of this idiom quoted on Aesch. Suppl. 550. Soph. *Oed. R.* 809, *κάρη διπλοῖς κέντροισί μου καθέκρο*. As *κέντρον* is specified in this latter passage, it is likely that *καθέκισθαι* and *έφικέσθαι* were technical terms for applying the goad.

ἔδρυνον ἑλκόντων μεσάβφ. ὁ δὲ τυτθὸν ὀπισθεν
 δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη 470
 σπέρμα κατακρύπτων εὐθημοσύνη γὰρ ἀρίστη

469. μεσάβων (gl. λάρων) A. μεσάβφ the rest. τυτθὸς all.
 471. σπέρμα κατακρύπτων ABCDGH. σπέρματά τε κρύπτων EF.
 σπέρματα κακκρύπτων K, Ald. εὐθυμοσύνη EFH, Ald.

Plat. Hipp. Maj. p. 292, A, ἀν τύχη βακτηρίαν ἔχων, ἀν μὴ ἐκφύγω φεύγων αὐτὸν, εὖ μάλα μὲν ἐφικέσθαι πειράσεται. Il. xiii. 618, ἄμα δ' ἀλλήλων ἐφίκοντο. As this verb seems regularly to govern a genitive in the sense of *τυγχάνειν*, we should perhaps here read *νέτου* for *νῶτον*.

469. ἔδρυνον ἑλκόντων, 'drawing the pole by the yoke-strap.'—μεσάβων Cod. Gale (gloss *λάρων*), with two or three of Goettling's MSS., and so Schoemann, who (som. crit. p. 48) explains it as a genitive plural of the parts taken hold of, *ἔδρυνον* being, as he thinks, a peg inserted at the end of the pole. The MSS. and scholiasts vary between the genitive and the dative. According to Moschopolus and Tzetzes, *ἔδρυνον* is the pole, and μεσάβων or μεσάβου the thong by which the yoke is fastened to the pole, or rather, to a ring on the pole. Compare Apoll. Rhod. iii. 1817, μεσσηγὸν δ' αἰέρας χάλκεον ἱστοβοῖα, θεοὶ συνέρασαν κορφοῖν (εὐγλήθεν. Proclus takes *ἔδρυνον* to mean the wooden ring of the pole. Hesych. μέσσαβων· ἐξ ἡμεροβίων ἡμάντων, ᾧ τὸν ἱστοβοῖα πρὸς μέσον τὸν ζυγὸν προσδέουσιν, ὃ τινες ἔχουσιν. Pollux, i. 252, ὁ πλατὺς ἡμᾶς ἐπὶ ζυγῷ παρακατασπόμενος ἔχουσιν ἢ μεσάβων καλεῖται· καταλαμβάνουσι δ' αὐτὸν, ὅταν περιελίσσωσιν, εἰς τὸ τοῦ ζυγοῦ τμήμα, κεκίδα ἐγγλινῇ ἐμβαλόντες, ἢ καλεῖται ἔδρυνον. We cannot be sure which is the right meaning, or which is the right reading, μεσάβφ or μεσάβων. The sense however is the same whether we adopt the dative of the instrument or the genitive of the part laid hold of. It is worthy of remark, that in Asia Minor the word is corrupted into *μέταδα*, and means the yoke itself. (Fellows' Travels, p. 52, note.) Proclus quotes Callimachus, who probably used it in the very same sense, μέσσαβα βοῦς ἑνός. Gaisford gives μεσάβων, with Graevius and the ed. princeps. Goettling

μεσάβφ, who says, "ἔδρυνον est quod apti inseritur. In aratro πηκτῇ bura est quernae; ergo ἔδρυνον est iemo πηκτοῦ, quia inseritur buae; μεσάβων vero ipsum est jugum seu lignum transversum, quod boves duos coniungit."

Ibid. τυτθόν. So Schaefer for τυτθός, which naturally resulted from the article preceding it. But ὁ is the Homeric demonstrative, 'he, the farm-servant.' Such a work required not a small boy, but a strong man. He was to follow the plough closely and break the clods to cover the seed. Hence τυτθόν, 'at a short interval,' is required by the sense; and such is also the general usage. Cf. Theoc. i. 45, τυτθὸν δ' ὄσον ἐπωθεν ἀλιτρώταιο γέροντος. Il. v. 443, Τυδείδης δ' ἀνεχέζετο τυτθὸν ὀπίσω.—Precisely this triple operation of ploughing, sowing, and clod-breaking close behind, (with a plough constructed exactly as Hesiod describes it,) is engraved in vol. ii. p. 13 of Wilkinson's "Ancient Egyptians," copied from one of the tombs.—μακέλην, a hoe or mattock. By covering up the seed as fast as it fell, the δμῶος is said 'to cause trouble to the birds' to get at it.—For τιθείη, which stands for an imperative like *ἔπειτο* in v. 441, we should perhaps read τιθείη, (for τιθέη, τιθῇ,) dependent on the ὅταν preceding, and so place only a comma after μεσάβφ. This lengthened form of the subjunctive was often mistaken by transcribers for the optative. So δώη, φανείη v. 458. θείη for θέη v. 556. εἶη for ἔη v. 577, and in Il. vii. 840.

471. Gaisford and Schoemann give σπέρματα κακκρύπτων, which Goettling says is the reading of a few and inferior MSS. So however the Aldine, and so Van Lennep has edited.—εὐθημοσύνη, an abstract quality, 'good management,' appears to have its particular reference here to the laying down of the seed carefully. Otherwise the γὰρ

θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη. (470)
 ὧδέ κεν ἀδροσύνη στάχυνες νεύουεν ἔραζε,
 εἰ τέλος αὐτὸς ὀπισθεν Ὀλύμπιος ἐσθλὸν ὀπάζοι.
 ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα 475
 γηθήσειν βίотου αἰρέυμενον ἔνδον ἐόντος.
 εὐοχθέων δ' ἵξεται πολὺν ἔαρ, οὐδὲ πρὸς ἄλλους (475)

475. ἔεολπα 476. βίотου φερεύμενον? 477. ἔεαρ

472. κακοθημοσύνη EFHI, Ald. 476. βίотου φερεύμενον A. βίотου φερεύμενον the rest. 477. εὐοχῶν δ' ἵξεται A (with the vulgate in the margin by a later hand). εὐοχθέων δ' ἵξεται EF. εὐοχέων δ' ἵξεται D, by correction, and with gloss εὐ ἔχων. εὐοχέων δῆξεται I.

would hardly have been used. In Aesch. Cho. 76, women-servants are called *δαμάτων εὐδήμονες*.

473. *ἀδροσύνη*, with fullness; with heavy ears. Like *grandis*, *ἀδρὸς* was properly used of the growth of plants and animals.—*εἰ—ὀπάζοι*, provided that Zeus sends from heaven a successful end of your care.—*ὀπισθεν*, 'after your toils,' or as a sequel to your labours. Ruhnken suspected this verse; unreasonably, as Goettling thinks. The growth of the crops was before (v. 465) attributed to *Ζεὺς χθόνιος* and *Δημήτηρ*, not to *Ζεὺς Ὀλύμπιος*. But here the poet meant rain from above, there the favourable condition of the soil beneath.—*ἔδε*, viz. if you cover the seed carefully, and if further Zeus shall preserve and nourish it.

475. *ἐλάσειας* is again the optative in an imperative sense, unless (as above, v. 470) this sentence is a continuation of the last. The meaning is proverbially expressed: 'Drive spiders out of your store-vessels' (the large crocks called *πίθοι*), i.e. keep them well filled with grain, and do not allow them to remain empty. For *ἔγχεα* see v. 600. Compare Catullus, xiii. 7, 'cenabis bene, nam tui Catulli plenus sacculus est aranearum,' i.e. *inanis est*.

476. βίотου αἰρέυμενον, 'taking from time to time of your substance stored up at home.' (Or perhaps, *ἐνδον ἀγγέων ἀποκειμένων*.) There can be no doubt this is the true reading. Cf. v. 366, *ἐσθλὸν μὲν παρεόντος ἐλέσθαι*. Most co-

pies, with the old editions, give βίотου φερεύμενον, but Cod. Gale has βίотου φερεύμενον. The confusion between *αι* and *ε* in MSS. is exceedingly common, and *αἰρεῖν* is often *εἰρεῖν*. In Eur. Hec. 528, only one MSS. has the right reading *αἰρεῖ* for *εἰρεῖ*, and in an early inscription found at Olympia *φερεῖν* appears to be *αἰρεῖν*. The right form is preserved in three or four MSS., and in the Etymol. Mag. p. 38. Tzetzes explains it by *μεταλαμβάνοντα*.

477. εὐοχθέων, 'abounding in good cheer.' Eur. Ion 1170, *εὐόχθον βορέας ψυχὴν ἐπλήρου*. There is a reading, but a false one, *εὐοχέων*. Cod. Gale gives *εὐοχῶν δ' ἵξεται*, but the common reading is added in the margin, though by a later hand. Photius, *εὐόχθων, πλήρη ἀπὸ τῶν ποταμῶν μετήκτα*. It is clear we should read *εὐοχθον*, as if from *ὄχθη*. But the true etymology is probably *ὄχθες* from *ἄχθος*.—*πολὺν*, an epithet doubtlessly derived from the peculiar aspect of sky or vegetation in Boeotia. 'Grey spring' and 'white spring,' *λευκὸν ἔαρ*, Theocrit. xviii. 27, do not respond to our notions of that season. But the first shoots of vines and figs, which give the aspect to spring in warmer countries, are covered with silky hairs of a slightly dusky colour. Hence we may explain with more accuracy Virg. Georg. ii. 390, 'Hinc omnis largo rubescit vinea fetu.'—The digamma in *ἔαρ* will be noticed. It is absent in *μῆρ' ἔαρ* inf. v. 492, if the reading be right.—*πρὸς ἄλλους ἀνθρώπους, ἵγουν ἐπιχορεύς*

αὐγάσαι· σέο δ' ἄλλος ἀνὴρ κεκρημένος ἔσται.
 εἰ δέ κεν ἡελίοιο τροπῆς ἀρόης χθόνα διάν,
 ἥμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἔέργων, 480
 ἀντία δεσμεύων κεκοιμένος, οὐ μάλ' αἰχμαίων,
 οἷσιν δ' ἐν φορμῷ· παῦροι δέ σε θήησονται. (480)
 ἄλλοτε δ' ἄλλοιός Τηνὸς νόος αἰγιόχοιο;
 ἀργαλέος δ' ἀνδρεσσι κατὰ θνητοῖσι νοῆσαι.

480. χειρὸς ἔέργων

479. τροπῆς ἀρόης χθόνα διάν A. τροπῆς ἀρόης the rest.

δέμενος, Moschopolus. Cf. Georg. i. 158, 'Heu magnum alterius frustra spectabis acervum.'

479. ἀρόης Cod. Gale. But εἰ κεν better suits the subjunctive. See v. 132. —He is speaking of the winter solstice, or tropic of Capricorn. If the corn be sown then, instead of in the preceding autumn, it will suffer from the dry weather, and the harvest will be protracted to the hot time of the midsummer drought. Xen. Oecon. xvii. 1, ἐπειδὴν δ' μετοπωρινὸς χρόνος ἔλθῃ, πάντες τοὺς οἱ ἀνθρώποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσει αὐτοὺς στείρειν. Ἐγνώκασιν δὲ γ' ἔφη ἑγὼ, ὅ Ἰσχυμάχε, καὶ τὸ μὴ ἐν ἔρῳ στείρειν ἰκόντες εἶναι πάντες ἀνθρώποι, δῆλον ὅτι πολλαῖς (ἡμῖαις) παλαισάντες οἱ πρὶν κελευσθῆναι ἐπὶ τοῦ θεοῦ στείραντες. He adds shortly afterwards, πολλοὶ ἤδη διαφέρονται περὶ τοῦ σποροῦ, πότερον δ' πρῶτος κράτιστος ἢ ὁ μέσος ἢ ὁ ἐπιμύστατος.

480. ἥμενος, stooping down, on account of the lowness of the ears. To judge by the Egyptian paintings of the harvesting operations, (Wilkinson, ii. pp. 40, 41, 47,) the wheat was reaped by men in an upright posture, because they cut the straw much nearer to the ears than to the ground. Of course, if the straw were very short, the reaper must stoop, and he might prefer to sit, as an easier posture.—περὶ χειρὸς, 'enclosing but little round the hand.' A reaper seizes a handful of corn in his left, while he cuts it with his right. But we should rather have expected either περὶ χειρὶ or περὶ χεῖρα, since the corn

is confined by the hand being closed round it. Schoemann, p. 48, suggests ὀλίγον περὶ χειρὸς ἔέργων, 'small trouble to the hands,' ὀλίγον, viz. because the stalks are sparsely set.

481. ἀντία δεσμεύων. This seems to be rightly explained by the scholiasts, 'binding them in bundles in opposite directions,' viz. in handfuls laid alternately with the stalks one way and the ears the other way. This was done when the straw was not long enough to lie all in one direction. The process is exactly represented in an engraving in p. 47, vol. ii., of Wilkinson's Egypt.—κεκοιμένος, covered with dust, from the dryness of the field, thus late reaped.—If ἀντία could alone signify 'facing the wind,' the passage would receive a remarkable illustration from Xen. Oecon. xviii. 1, πότερα οὐν τέμνεις, ἔφη, στὰς ἐνθα πνεῖ ἄνεμος, ἢ ἀντίος; Οὐκ ἀντίος ἔγωγε, ἔφη· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχέων καὶ ἀθέρων θέρξιν.

482. ἐν φορμῷ. Moschopolus, ἐν καλαθίσκῳ καὶ οὐκ ἐφ' ἑαυτοῦ, διὰ τὴν δολιγότητα. Tzetzes, ἐν σάκεϊ καὶ κοφίνῳ. Like the Roman *corbis*, this was properly used for carrying the ears of corn clipped from the straw. The Egyptians used a rope-net for the same purpose, carried on a pole by two men. It is represented in p. 44, vol. ii., of Wilkinson's Egypt.

483—4. This distich means, that though late sowing is generally bad, still there are exceptional cases where, by the favour of Zeus, it is good.—κατανοῆσαι is to be construed together.

εἰ δέ κεν ὄψ' ἀρόσης, τόδε κέν τοι φάρμακον εἴη· 485
 ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
 τοπρῶτον, τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν, (486)
 τῆμος Ζεὺς ὕοι τρίτῃ ἡματι, μηδ' ἀπολήγοι,
 μήτ' ἄρ' ὑπερβάλλων βοὸς ὄπλην μήτ' ἀπολείπων
 οὕτω κ' ὀψαρότης πρωτηρότῃ ἰσοφαρίζοι. 490
 ἐν θυμῷ δ' εὖ πάντα φυλάσσει· μηδέ σε λήθοι
 †μήτ' ἔαρ γιγνόμενον πολὺν μήθ' ὥριος ὄμβρος. (490)
 Πάρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην

486. δρυὸς? 489. βαῖος 492. μὴ ἔαρ?

485. ἀρόσεις A. ἀρόσησ (-σης) the rest. ἀψ K. 486. πετάλοισιν
 DG. 487. τέρπει δὲ ABCDEFG. τέρπει τε Ald. 488. ὕο D
 (by correction) K. ὕβη I. τρίτῃ ἐπ' ἡματι μήτ' A. 490.
 προσηρότῃ ἰσοφαρίζοι A (ταρότῃ superscr. by a later hand).
 προσηρότῃ ἰσοφαρίζῃ EF. ἰσοφαρίζῃ BCGHI. ἰσοφαρίζει Ald. and
 D by correction, but gl. ἴσον ἂν φέροιτο. 491. λήθῃ H (as Herm.
 had conjectured). 493. ἐπαλέα DI, and G by first hand. ἐπ'
 ἀλέα HK, Ald., and G by correction. ἐπ' ἀλέα ABCEF.

Goettling and Van Lennep give κατα-
 θνητοῖσι, after Spitzner, but against the
 MSS. and Scholiasts.

487. ἐπὶ γαῖαν. See sup. v. 11.

488. τῆμος κ.τ.λ. 'When the cuckoo
 begins to sing, then on the third day
 (i.e. for three days) we may wish for
 rain from heaven, and that it may not
 cease till the water fills the holes made
 by the hoofs of the oxen.' He refers to
 the winter-spring, v. 479. If you
 sow late and in the dry season, instead
 of in the autumn, rainy weather in early
 spring will promote the rapid growth
 of the corn, so as to bring it equally
 forward with that sown earlier. In Ar.
 Av. 505, ὅπῃ δ' οὐ κόκκυξ εἰποι κόκκυ
 is given as the time for the Phoenicians
 to reap. Xen. Oecon. xvii. 4, ἀλλ' ἐν
 τῷδε, ἔφη δ' ἰσχυμάχος, πολλοὶ ἤδη δια-
 φέρονται, περὶ τοῦ σποροῦ, πότερον δ'
 πρότερος κρείσσις ἢ δ' μέσος ἢ δ' ὀψιμέ-
 τος. 'Ἄλλ' ὁ θεὸς, ἔφη ἐγώ, οὐ τε-
 ταγμένως τὸ ἔτος ἔγει, ἀλλὰ τὸ μὲν τῷ
 πρώτῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ
 τῷ ὀψιμωτάτω.

490. ὀψαρότης. Compare ὀψαμήτης,
 'late reaper,' Theoc. x. 7.

492. μὴ ἔαρ. See on v. 477. Per-
 haps μὴ ἔαρ (ver), or ἔαρ γιγνόμενον
 κ.τ.λ. Compare εἰαρινός, εἶαρ, &c. But
 the verse is probably spurious, the
 sense ending well with μηδέ σε λήθῃ,
 nec te lateant.

493. πὰρ δ' ἴθι, go past, do not enter,
 a smith's shop and a crowded meeting-
 place. He warns the industrious man
 not to neglect his farm even in the
 severest weather, and not to be allured by
 the gossiping idlers who assemble round
 the anvil and in the smithy during the
 cold season.—χάλκειον θῶκον, the same
 as χαλκήιον δόμον in Od. xviii. 322, a
 passage justly compared by Proclus:—

οὐδ' ἐθέλεις εἶδεν χαλκήιον ἐς δόμον
 εἰλθόν,
 ἥ ἐπὶ ἐς λέσχην, ἀλλ' ἐνθάδε πάλλ'
 ἀγορεύεις.

—ἐπαλέα, from ἀλίζω = ἀβροίζω (ā in
 Eur. Heracl. 403. Herc. F. 412), not
 from ἀλέη, 'warmth,' of which the α is
 short. The reading of the best copies
 is ἐπ' ἀλέα, which Goettling retains,
 supposing ἐπὶ could here mean 'prae-

ὤρη χειμερίη, ὅποτε κρύος ἀνέρα ἔργων
 ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλοι, 495
 μὴ σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ
 σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζῃς. (495)
 πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων,
 χρητίζων βιότοιο, κακὰ προσελέξατο θυμῷ.
 ἐλπίς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει 500

494. ἀνέρα ἔργων

495. Φοῖκον

498. ἀεργος ἐλπίδα.

500. ἐλπίς

494. ἀνέρας ἔργων A. ἀνέρας ἐργον the rest. 495. ἰσχάνει—
 ὀφέλλῃ BCDEFGHI. ἰσχάνει—ὀφέλλει AK, Ald. μέγαν οἶκον
 ὀφέλλει K, Ald. 497. πιέζεις AEFK, Ald. A new hand in C as
 far as v. 750. 498. ἀργὸς G.

terea.' But, with *τοῖ* preceding, it could only mean 'to.' We must therefore acquiesce in the compound *ἐπαλής*, 'crowded.' The MS. Cant. had *ἐπαλέα* by the first hand, but the word was divided into *ἐπ' ἀλέα* by a later. Two of the Bodleian also give *ἐπαλέα*. The mistaken idea was, that the object of crowding these workshops was to get warmth. Plant. Rud. 531, 'ut fortunati sunt fabri ferrarii Qui apud carbones sedident; semper calent.'

494. ἀνέρας ἔργων, the common reading, cannot be right: perhaps ἀνέρα, as is stated by Goettling to be found in the Etymol. Mag., though he gives no reference. But there is another reading ἔργων, which seems to have greater authority, though Cod. Gale gives ἔργων. Moschopolus, ὅποτε τὸ κρύος τοὺς ἄνδρας περιλαμβάνον ἔχῃ.

495. ἔνθα suggests ἀνέρας ἔνθεν ἰσχάνει, the clause being parenthetical. Hence ὀφέλλοι, the conjecture of Hermann, is likely to be the true reading, (for ὀφέλλει or —ν.) though the epic subjunctive will bear the same meaning; 'when an industrious man (if he cannot work out of doors) may greatly improve his household,' viz. by doing things at leisure which must be done at some time. So Virg. Georg. i. 259, 'Frigidus agricolam si quando continet imber, Multa, forent quae mox caelo properanda sereno, Maturare datur.'

496. μὴ, i. e. *παρίθι*, *παρὰδραμα* ἵνα μὴ. Cf. v. 408.—*ἀμηχανίη χειμῶνος*, the want of resources and employment incidental to the winter.—*παχὺν πόδα*, your swollen foot; a symptom of famine, or rather, of the weakness resulting from it, while the hand becomes emaciated. Schoemann omits this distich, observing that, if genuine, it should follow 492.

498. ἐπὶ—*μίμνων*, awaiting the fulfilment of a vain hope. Perhaps *κενεῖ* ἐπὶ ἐλπίδι, 'on the strength of,' &c.—*βιότοιο*, see sup. 367.—*προσελέξατο*, 'conjures up,' 'collects for himself.' Gloss. Cod. Gale *συνήθροισεν*. Moschopolus, *ἐνενόησεν*. An unusual sense of *προσλέεσθαι*. Perhaps, 'lays mischief to his heart.' The meaning is, that an idle man who is in want meditates on dishonest schemes for getting money. Moschopolus:—*ἐννοεῖ γὰρ ἢ κλέπτης ἢ ἱεροσύλος ἢ πειράτης ἐν θαλάσῃ ἢ τοιοῦτό τι γενέσθαι*.

500. ἐλπίς οὐκ ἀγαθὴ. Moschopolus:—*ἐλπίζει γὰρ κτήσασθαι βίον ἀπὸ φαύλων τινῶν τρόπων*. This verse amplifies the idea expressed in *κενὴν ἐλπίδα* above; 'but 'tis no good sort of hope that attends a man when he is in want, sitting idly at a lounge, when he has not enough to live on.' Compare sup. v. 317, *αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει*.—*ἄοκνος* may mean *βέβαιος*, 'sure.' See on v. 370.

ἤμενον ἐν λέσχη, τῷ μὴ βίος ἄρκιος εἴη.
 δείκνυε δὲ δμῶεσσι, θέρευσ ἔτι μέσσου ἐόντος, (500)
 Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς.
 μῆνα δὲ Ληναῖωνα, κάκ' ἤματα, βουδόρα πάντα·
 τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἵτ' ἐπὶ γαίαν 505

505. ἀλεύασθαι

503. ποιεῖσθαι DG and H by the first hand.

504. δὲ om. A.

502. *δείκνυε*. See v. 451. Goettling thinks the sense is, 'show them by practical examples,' e.g. of the ant and the bee. But he is wrong in saying 502—3 have no connexion with what precedes. After describing the evils which winter brings to the unprovided, the poet adds, 'Therefore make for yourselves stores in summer.'—Schoemann omits this distich, but thinks it perhaps followed 497. In com. crit. p. 50 he proposes *πικπασθε* for *ποιεῖσθε*, which seems to indicate that huts were to be built every summer for the slaves. —*καλιάς*, sup. v. 301. 374. Here it means 'wooden sheds for winter lodging,' *oikias*, Moschop. Perhaps like the *κλίσιον*, or slaves' lodging, in Od. xxiv. 208, ἐν τῷ σιτίσκοιτο καὶ ἴσανον ἢ δὲ ἱανον δμῶες ἀναγκαῖοι.

504. From this verse down to v. 563, the style changes so remarkably from the didactic to the descriptive, that Goettling is perhaps right in regarding the whole as the interpolation of some Ionic rhapsodist. Schoemann (p. 50) calls this description of winter "a reliqui carminis habitu multum diversa." At all events, some verses have been interwoven, and possibly the original has been remodelled and rearranged, so that its very uniformity makes it the more difficult to separate the genuine from the spurious. The last three lines were, perhaps, added still later as a transition to the next subject. *Ληναῖον*, as Plutarch (ap. Proclum) objected, was not the name of a Boeotian month; the period meant, part of December and January, being called by that people *βουκάτιος*. See Hesych. in v. *ληναῖον*. The account of the storm, and the effects of cold on animal life, though it contains some Hesiodic expressions, is

very different from the general ethical and unanimated tone of the poem. Impressions produced by the phenomena of nature excited the susceptible and objective Ionian character; but the Boeotian bard seldom ascends to this height of poetic inspiration. The only similar passages, Theog. 676 seqq. and 836 seqq., bear all the marks of being also the interpolation of a rhapsodist. We might observe too, that so large a proportion of *ῥήματα* ἀπὸ λεγόμενα savour of an affected imitative style. This is one of the marks by which the non-Hesiodic character of the 'Shield of Hercules' is indicated. Such words in the ensuing description as *τένδει*, *πῆριτος*, *δείκνυ*, *βρόδιον*, *μυλῶν*, *σκέτα*, *γλάφυ*, *νίφα*, *μέεα*, in themselves, tend to arouse suspicion. The *feebleness* of the writer is shown in so minutely and triflingly describing the exemption from cold of the fleecy flocks and the well-housed maiden: and in the repetition of *δίδησι* four times within six verses; while the allusion to *τρίπους βορέης*, v. 533, the absence of the digamma in *oi*, v. 526, *δν*, v. 524, *ἴσοι*, v. 533, the *Πανέλληνες* in v. 528, and the Ionic word *μέεα* in v. 512, are indications of a post-Hesiodic school of rhapsodists.

Ibid. The δὲ is omitted in Cod. Gale. —*βουδόρα*, 'ox-flaying,' i.e. emaciating the cattle so that the hide hangs loose. Some have thought that the poet purposely alluded to *Βουκάτιος*, 'the ox-killing month,' and preferred the term *Ληναῖον* as more generally known to the Greeks.—It seems better to put a colon at *πάντα*, and to make *μῆνα* the accusative of time; 'during the month *Ληναῖον* the days are bad,' &c. Commonly, *μῆνα* is made to depend on *ἀλεύασθαι*, and only a comma placed after *πάντα*.

πνεύσαντος Βορέας δυσηλεγέες τελέθουσιν,
 ὅστε διὰ Θρήκης ἵπποτρόφου εὐρέϊ πόντῳ (505)
 ἐμπνεύσας ὥρως μέμυκε δὲ γαῖα καὶ ὕλη·
 πολλὰς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας
 οὔρεος ἐν βήσσης πιλνῆ χθονὶ πονλυβοτείρῃ 510
 [ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.]
 θῆρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέζῃ ἔθεντο, (510)
 τῶν καὶ λάχνη δέρμα κατάσκιον· ἀλλὰ νῦ καὶ τῶν
 ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων.

514. διάησι

506. δυσηλεγέες A. τελέθωσι K, Ald. 507. ἄς τε (gl. πηγάδας)
 A, with γρ. ὅς τε. 512—13. transposed in Ald. 512. ὑπὸ
 μήρε' I. ἔθεντο G.

Moschopolus rightly explains, κατὰ τὸν
 μῆνα δὲ τὸν Ληναῖον—κατὰ εἶσιν ἡμέραι,
 αἷται πᾶσαι τοῦ ἀποδέρεσθαι τοὺς βόας,
 ἀπὲρ τοῦ, τελευτᾶν.

506. *δυσηλεγέες* Ood. Gale. The
 exact meaning and etymology of *δυση-*
λεγής are uncertain. The resemblance
 to *ἄλσος* suggests *ἔμα* and *λεχ* or *λεγ*.
 In Theogon. 652, we have *δυσηλεγέος*
ἐκὸς δεσμοῦ. Theognis v. 739, *δυσηλεγέων*
πολεμίων. Homer, Il. xx. 154, *δυσηλεγέος*
πολέμοιο, and Od. xxii. 325, *θάνατον*
δυσηλεγέα. Homer has a similar epithet
 of death, *ταπηλεγής*. Here the idea of
 being stretched out in sleep, or of a
 long sleep, suggests the root *λεγ* (as in
λέχος, *λέκτρο*, and *λέγεται* inf. v. 523).
 So the frost might well be said, 'hard
 to sleep with.' But this sense suits
 neither the other passages, nor the ex-
 planation of the scholiasts here, *κακῶν*
φροντίζων πάροχοι, and *κακὴν φροντίδα*
τιθεῖσαι, καὶ *δυσμέριμον*. The general
 tenor of the word seems to be *ἄσπορος*,
ἀμήχανος, *δυσχερής*.—*πηγάδες* are here
 'frozen clods.'

508. *μέμυκε*, 'roars,' 're-echoes.' The
 scholiasts doubted if the word was not
 from *μύν*, for *συμμέμυκε*, *συστίλλεται*,
 'shrinks into itself.' Probably it is an
 irregular form *μύκω* (Lat. *mutio*)=μυ-
κᾶμαι. Aesch. Suppl. 346, ὦ ἀλκῇ πύ-
 σσινος μέμυκε, φράζουσα βοτῆρι μόχθους

(sc. δάμαλις). Hom. Il. xxi. 237, με-
 μυκὼς ἦντε ταῦρος (sc. ποταμός).

511. *νήριτος*, 'vast,' 'boundless.' This
 word is of doubtful origin. Some derive
 it from *νή* and *ῥις*. Curtius, Gr. Et.
 342, refers it to the root *ἄρ*, whence
 also *ἄριθμός*. According to this, *νήριτος*
 is a synonym of *ἀνήριθμος*, Hesych. *πολύς*.
 In Homer, *Νήριτον* and *Νήριτος* are
 proper names, always associated with
Ithaca. Od. xiii. 351, τοῦτο δὲ Νήριτόν
 ἐστίν ὁρος καταλειμνον ὄλρ. In later
 writers it meant 'boundless.' Apollon.
 Rhod. iii. 1288, *νήριτα ταύρων ἰχθυα μα-*
στεύων. Ibid. iv. 158, *νήριτος ὁδὸς*
φαρμάκων. Here, perhaps, the verse was
 added by a late hand. It is a repetition
 of v. 508, and encumbers rather than
 assists the description.

512. *μέζες*, an Ionic word for *μήδεα*
 in the sense of *αἰδία*. Goettling refers
 to Gregory of Corinth, p. 535. Cf.
 Theog. 180. Od. vi. 129, *πτόρθον κλάσε*
χειρὶ παχείῃ φύλλων, ὥς ῥύσαστο περὶ
χρὸς μήδεα φούδας. It seems the same as
 the Latin, *virī media*, Sanscrit *madhya*;
 Curtius shews no good reason for doubt-
 ing this, Gr. Et. 645. The setting up
 of the hair and putting the tail between
 the legs is described as common even to
 animals covered with thick fur, like the
 bear, which is *θηρ λαχνόγνιος*, Eur.
 Hel. 378.

καί τε διὰ ῥινού βοὸς ἔρχεται, οὐδέ μιν ἴσχει. 515
καί τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' ἴουσι,
[οὐνεκ' ἐπηγεναὶ τρίχες αὐτῶν, οὐ διάησιν] (515)
ἵς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι.
καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν,
ἥτε δόμων ἔντοσθε φίλη παρὰ μητέρι μῖμνει, 520
οὐπω ἔργ' εἰδυῖα πολυχρύσου Ἀφροδίτης
εὔτε λοεσσαμένη τέρενα χροά καὶ λίπ' ἐλαίῳ (520)
χρῖσαμένη νυχίη καταλέξεται ἔνδοθι οἶκον,

515. βοὸς 516. φάσι 517. ἐπαίγεταναί 518. ἴς
521. ἔργα εἰδυῖα? 523. φοίκου

515. διὰ ῥινού BCEF and H by the first hand. 518. βορέαο
K, Ald., and D by correction. τροχαλὸν τε A. 520. μῖμνει παρὰ
μητέρι κενῶν (γρ. φύλῃ) A. ἔντοσθι K, Ald. 523. νυχίη A. (with
ν superscribed). ἔνδοθι ADEF. ἔνδοθεν the rest.

515. If the λέχη or fur does not keep off the cold, still less does the thinner hair of the ox and the goat. On καί τε see Theogon. v. 3.

516. οἶσι. The οἶ is very awkwardly repeated in the next verse. (See Soph. Antig. 5, 6.) If that be genuine, we might here read πῶεα δ' οἶων, as the contracted genitive plural is often used by Homer, e.g. Od. xi. 402; xx. 142. Il. xviii. 588, and we have πῶν μέγ' οἶων ib. xv. 323, πῶεα οἶων xi. 678. But by omitting v. 517, we obtain an easier correction; καί τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' οἶσι, ἵς ἀνέμου Βορέου. Curtius, Gr. Et. 281, refers both ποιμήν and πῶν to the root 'pā, 'protect.' We might have expected δι' αἶγας ἄησι τανύτριχος, which is also the more usual construction, as the scholiasts remark. Or the original line, apart from subsequent additions, may have been καί τε δι' αἶγα ἄησι τανύτριχα ἴς ἀνέμου.

517. ἐπηγεναὶ, permanent during the whole year; αἱ δασεῖαι καὶ οὐ διαλείπουσαι, Moschopulus; who seems to combine two interpretations. Perhaps the idea is αὐταρκεῖς, 'sufficient in themselves.' But τρίχες are not well applied to wool, as contrasted with the hair of goats; nor does πῶν alone distinctively mean

a flock of sheep.—On the digamma in ἐπαίγεταναὶ see sup. v. 31.

518. τροχαλὸν τε Cod. Gale. The scholiasts rightly took this word to mean 'bent,' 'stooping;' but Proclus adds, ἡ δὲ ἐν τῷ δρόμῳ, i.e. stepping briskly to promote warmth. In Eur. Iph. Aul. 146, τροχαλοὶ ἔχοι may mean 'wheeled chariots,' or 'going at a trotting pace.'

520. Cod. Gale μῖμνει παρὰ μητέρι κενῶν, but γρ. φύλῃ. This is said to be the reading of one or two other MSS. Perhaps, ἥτ' ἔντοσθε δόμων μῖμνει παρὰ μητέρι κενῶν.

522. εὔτε—καταλέξεται for εἰς καταλέγεται,—an Homeric verb whereof the root λεγ or λεχ is also found in λέγειν, λέγειν. Schoemann with Dindorf gives εὔτε κ.τ.λ., but the simple future seems inappropriate after μῖμνει, though we might take it for the subjunctive, and read μῖμνη with Hermann.—λίπα κ.τ.λ., literally, 'having greasiness rubbed on oneself with oil.' The expression is Homeric. In Thucyd. i. 6, λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείφαντο, the word stands alone. See Curtius, Gr. Et. 286.

523. νυχίη (sic) Cod. Gale. The MSS. and scholiasts vary between the two

ἥματι χειμερίῳ, ὅτ' ἀνόστεος ὄν πόδα τένδει
 ἐν τ' ἀπύρῳ οἴκῳ καὶ ἤθεσι λευγαλείοισιν, 525
 τοῦ γάρ οἱ ἥλιος δείκνυ νομὸν ὀρμηθῆναι·
 ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε (525)
 στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαίνειν.
 καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὕληκοῖται

524. σὺν? 525. φαίτω γήθεσι. 526. οὐδέ φοι?

525. καὶ ἐν AGK, Ald. 526. δείκνει EF. νόμον K. 527.
 ἀνδρῶν om. A, but added by a later hand in margin. Gl. αἰθίπων.
 528. βράδεον δὲ πανάλλησι (γρ. πανελλήνεσσι ἢ παρ' ἑλληνσι) A.

readings; and indeed they are commonly confused. So in Theogon. 901 we find both *μύχιον* and *νύχιον*, and in Aesch. Pers. 870. 931. Eur. Med. 211, it is equally difficult to decide which is genuine. Proclus, *εἰς τὴν μυχῶν τοῦ οἴκου παρθενονομίην*,—*ἐνδοθι* Cod. Gale, with some others, rightly. The common reading is *ἐνδοθεν*, against the digamma in Folkow.

524. *ἀνόστεος*, the cuttle-fish, a creature whose habits were not unknown to the Greeks, and which probably gave rise to the strange legend of Scylla in the Odyssey. Hesych. *ἀνόστεος*: ὁ θαλάσσιος πολύπους, σκάληξ. It is called 'the boneless' by a phraseology almost peculiar to Hesiod, and which K. O. Müller (Hist. Gr. Lit. p. 86) calls "oracular and sacerdotal," as *φερόικος* for 'a snail,' v. 571, *ἡμερόικτος* for 'a robber,' v. 605, &c.—*ὄν πόδα τένδει*, 'gnaws its own tentacles.' This was a false notion; but it arose from observing that the tentacles of the captured fish were often broken or torn away.—*τένδει* is another form, with the hard for the soft dental, of *τένθει* and *τένθης*. Hesych. *τένθει*: ἐσθίει, ἢ λικνέει. *τένθει* γὰρ οἱ λιχνεῖ. Here, as sup. 131, *ὄς* *ovus* has no digamma.

525. καὶ ἤθεσι. So some of the MSS. rightly for καὶ ἐν ἤθεσι. For the digamma in this word see v. 222.

526. *νομὸν, τέτον νομήν*, Mosch.; 'a feeding-place to swim towards.' This and the two next lines are certainly not Hesiod's, and they may be even later than the presumed Ionic description now before us. The *οἱ* always has the

digamma; perhaps therefore *οὐδέ εἰ* or *οὐδέ γάρ* may be the right reading. The use of *δαίνυ* as in imperfect in Il. xxiii. 29, suggests the meaning here, 'for the sun did not show it where to find food.' But the reading in the two Bodleian MSS. Barocc. 46 and 60, *δείκνει*, is very notable. Some may have read *δεικνύει* and pronounced it *δείκνει* by a *synizesis* like that by which *ἐριυνών* sometimes becomes *ἐρινών*.

527. Hesych. *κυανέων Μαδρων, Αἰθίοπων*. The notion of the sun visiting the Ethiopians seems borrowed from Od. i. 22, and the *Πανελλήνης* (though the word is used in the Homeric Catalogue, ii. 530, of undoubtedly later date, and there as coupled with the *Ἀχαιοὶ* or Thessalic Argives), in the sense of 'the whole Greek race,' would hardly have been a recognised term in the time of Hesiod. See Thucyd. i. 3.—There is a variant, mentioned by Goettling, *παρ' Ἑλλήνεσσι*. So Cod. Gale, γρ. *παρ' ἑλληνσι*. Gloss. MS. Cant. *πᾶσι τοῖς κατὰ τὸ βόρειον μέρος*.

Ibid. *κυανέων ἀνδρῶν*. Gloss. Cod. Gale *αἰθίπων*. By *δῆμός τε πόλις τε* no particular settlement, i. e. no real one, is perhaps meant. Goettling thinks that Meroe may be intended, which was called by Herodotus, ii. 29, *μητρόπολις τῶν ἑλλαν Αἰθίοπων*.

529. *νήκεροι* = *νήκερ*, animals such as boars, &c. opposed to wild goats. The word is compounded of *νή* for *ἀνὰ* as in *νήπιος*, *νήπειος*, *νάπυμος* (*νήδυμα*), *νήμεος*, &c.—*μυλίωντες*, from *μυλῖαν*, *μύλη*, *μολα*, 'dismally gnashing their teeth,' perhaps through hunger

λυγρὸν μυλίωντες ἀνὰ δρία βησσήεντα 530
 φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμνηεν,
 τοῖ σκέπα μαιόμενοι πυκινούς κευθμῶνας ἔχουσι (530)
 καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῶ ἴσοι,
 οὐτ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὐδας ὀράται,
 τῷ ἵκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκήν. 535
 καὶ τότε ἔσσασθαι ἔρυμα χροὸς, ὥς σε κελεύω,
 χλαῖνάν τε μαλακὴν καὶ τερμιόντα χιτῶνα· (535)
 στήμονι δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι·

534. ἔαγε 535. Φίκελοι—ἀλεόμενοι 536. ἔσσασθαι ἔρυμα

531. φεύγουσι A. 532. ἔχουσιν DG. 533. ὅτε δὴ I. 534.
 νῶτ' ἔαγε I (νῶτ' ἔαγγ conj. Bentl.). 536. καὶ τότε ἔσσασθαι A.
 ἔσσασθαι G. 537. χλαῖνάν τε AK, Ald. χλαῖναν μὲν the rest.
 538. μηρύσασθαι BCH (σ superscr.).

rather than through cold. The *v* is properly short, and therefore the *λ* must be regarded as doubled in pronunciation. Van Lennep gives *μυλίωντες* (*μυλλός*) with the ed. princ. Proclus says that Crates the grammarian read *μαλκιδόντες*. Cobet, Var. Lect. p. 131, thinks *μαλκιδόντες* the true form. See Aesch. frag. 406, ed. Herm. and Photius in *v. μαλκιδόν*.

531. τοῦτο μέμνηεν, scil. τὸ φεύγειν.—Perhaps *ἔς*—*ἔχουσι*, 'that in their search for shelter they may have hiding-places that keep out the cold.'—*σκέπα*, a remarkable plural from *σκέπας*, like *γέρας* from *γέρας*.

533. γλάφυ, the neuter of the obsolete *γλαφὺς* = *γλαφυρός*, here used for a substantive. We have the verb *γλάφει* in Scut. H. 431.—Hesych. γλάφυ σπηλαῖον, ἄντρον. τρίποδι βροτῶ, an old man who walks by the aid of a stick, *τριβάμων*, Eur. Troad. 275, *τρίποδας μὲν δδούς στείχει*, Aesch. Agam. 80. The nominative is *θήρ*, which are said *φοιτᾶν*, to stalk through the forest, with bended body, and as it were shrinking into themselves, like old men. There is an evident allusion to the riddle of the Sphinx, who is mentioned in Theog. 326, as Oedipus was sup. v. 163. Hermann would read *βροτοὶ* and Goettling so far agrees as to make *βροτοὶ* the

subject to *φοιτῶσιν*. The absence of the *F* in *ἴσοι* throws a doubt on the antiquity of the verse.

534. ἔαγε. The Attics use the genitive of the part, as Ar. Ach. 1180, *καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσόν*. Bentley proposed *ἔαγγ*, which would require *κεφαλῇ* for *κάρη*. The *α* is long by nature, so that *ἔαγγ* would be a synizesis. Cf. Ar. Ach. 928, *ἵνα μὴ καταγῆ φερόμενος* (al. *καταγῆ φορούμενος*).

535. νίφα, a word with no nominative (Curtius, 318), seems to be *ἔπαξ λεγόμενον*. Photius, *νίβα· χιτῶνα*. Either he wrote *νίφα*, or he explained a word belonging to a much later dialect.

536—7. Both *ἔρυμα χροὸς* (Il. iv. 137) and *τερμιόντα χιτῶνα* (Od. xix. 242), 'a tunic (or frock) reaching down to the feet,' are Homeric phrases, and therefore add something to the suspicion that this passage is the work of an Ionic rhapsodist.

538. πολλὴν κρόκα. He recommends much weft, or cross-thread, to scanty warp, the erect *στήμων* suspended from the loom. The common form is *κρόκη*, not *κρόξ*. But we have *πνέξ* by the side of *πνυχή*.—*μηρύσασθαι*, *glometare*, to enwrap or intertwine it by means of the shuttle.

τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,
 μηδ' ὄρθαι φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. 540
 ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἱφὶ κταμένοιο
 ἄρμενα δήσασθαι, πῖλοις ἔντοσθε πυκάσσας. (540)
 πρωτογόνων δ' ἐρίφων, ὅποτε κρύος ὥριον ἔλθῃ,
 δέρματα συρράπτειν νεύρῳ βοὸς, ὅφρ' ἐπὶ νώτῳ
 ὑετοῦ ἀμφιβάλῃ ἀλέην· κεφαλῇφι δ' ὑπερθεν 545
 πῖλον ἔχειν ἀσκητὸν, ἵν' οὐατα μὴ καταδεύῃ·
 ψυχρὴ γάρ τ' ἥως πέλεται Βορέας πεσόντος· (545)
 ἥψος δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος

539. περιέσσασθαι 540. ἀειρόμεναι 541. βοὸς ἱφὶ
 544. βοὸς 547. ἀψὺς 548. ἀψὺς

539. περιέσσασθαι AD. ἀτρεμέωσιν BCGI. 543. ὅποτε MSS.
 ὅπταν Ald. ἔλθοι AEFK, Ald. ἔλθῃ the rest.

541. On ἱφὶ with the digamma see Scut. H. 53.—κταμένοιο, slain, sacrificed, ib. 402. The phrase is again Homeric; Il. ii. 375, ἥ οἱ ῥῆξεν ἱμαντα βοὸς ἱφὶ κταμένοιο. The meaning is (say the old commentators) that the hide of an ox that has died of disease or old age is not to be used. From the joke of Aristophanes, Ach. 724, about the whip made ἐκ λεπρῶν, 'out of leprosy hides,' it would seem that such hides were harder and thicker.

542. πῖλοις, 'with felt.' Il. x. 265, κυνέην—μέσση δ' ἐνὶ πῖλοις ἀρήρει. Plat. Symp. p. 220, β, καὶ ποτε ὄντος πάγου οἶον δεινότετον, καὶ πάντων—ὀποδεδεμένον καὶ ἐνείληγμένον τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, κ.τ.λ.

543. ὅπταν Gaisford and Goettling, apparently with very slight MS. authority. Good copies give ἔλθοι, which is defensible in the sense of εἰ ποτε ἔλθοι.—κρύος ὥριον, seasonable cold; τὸ συνηθὺς ἐν τῇ τεταγμένῃ αὐτοῦ ὁρᾷ γινόμενον, Moschop.

544. ἐπὶ νώτῳ, to form a water-proof cape. Similar leathern garments were σισύρα or σισύρη, διφθέρα, and βαίτη. Robinson follows Graevius in reading ἐπὶ ὤμῳ, merely because Moschopulus happens so to paraphrase ἐπὶ νώτῳ.

546. πῖλον, a cap, κυνέην, made of soft fur, and lined with felt. It is uncertain

what is meant by ἀσκητὸν, which Moschopulus explains by τέχνη κατεσκευασμένον, but adds, that it may mean, 'made large enough to cover the ears.' It should mean, decorated externally with some kind of ornament; here, perhaps, with ear-flaps. Theoc. i. 33, ἀσκητὰ πέπλω τε καὶ ἄμπυκι—καταδεύῃ, 'that it (the shower) may not drench your ears.'

547. πέσοντος, τοῦτέστιν ἔκωθεν πνεύσαντος· πνεῖ γὰρ ἀπὸ ὀφηλοτέρων ὁ βορέας, ὃ δηλοῖ τὸ πνεεῖν. Proclus. This seems the true explanation, and is preferred by Goettling to another, hardly less obvious but of opposite sense, λήγοντος, κοιμαμένου, as the Romans said *venit occidere*. To this Van Lennep inclines. Homer seems to use πνεεῖν in both senses: thus in Od. xiv. 475, νῦξ ἔρ' ἐπῆλθε κακῇ, βορέας πεσόντος, πηγυλῆς, the meaning is πνεύσαντος, but ib. xix. 202, τῇ τρισκαίδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο, the context shows the sense to be, 'the wind fell,' 'ceased.' The MS. Cant. here has the gloss ἀντὶ τοῦ πνεύσαντος. Gl. Cod. Gale πνεύσαντος ἢ μετὰ τὸ πνεύσαι, which recognises both meanings.

548. ἥψος—ἀήρ. 'In the morning too a mist from heaven, producing good wheat-crops, is spread over the earth

ἀὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις·
 ὅστε ἀρυσσάμενος ποταμῶν ἀπο ἀναόντων, 550
 ὑψοῦ ὑπὲρ γαίης ἀρθεὶς ἀνέμοιο θυέλλῃ,
 ἄλλοτε μὲν θ' ὕει ποτὶ ἔσπερον, ἄλλοτ' ἄησι (550)
 πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντος.
 τὸν φθάμενος, ἔργον τελέσας, οἰκόνδε νέεσθαι,
 μήποτε σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555
 χρώτᾳ τε μυδαλέον θείῃ, κατὰ θ' εἴματα δεύσῃ.

549. ἀὴρ Φέρους 550. Φαρυσσάμενος ἀναόντων 552. ἔσπερον, ἀῆσι
 554. Φέρων Φοικόνδε 556. καὶ Γείματα?

549. πυροφόρος C. 550. ἀρυσσάμενος AI. 551. ὑψοῦ δ' I.
 552. ἄησι DG. 553. κλονέοντος EFH. 554. φθασάμενος I.
 ἔργα K, Ald. 555. μήποτ' ἐξ οὐρ. (γρ. μήποτε γ' οὐρ.) A. σκοτόεν
 H. 556. χρώτᾳ δὲ ABCDEGI.

upon the tilled lands (ἔργα) of the
 wealthy.' Donaldson (New Cratylus,
 § 257), while deriving *ἔως*, *ἥως*, from
 the Sanscrit *ushas*, yet contends that
 the form *αῦως* points to the digamma.
 This is confirmed by the modern name
 of the river *Δῶς*, now *Voïoussa* (Words-
 worth's *Greece*, p. 98). This use of
μάκαρες for *δλβιοι*, *ἀφραιοι*, *εὐδαίμονες*, is
 noticed by the commentators as an
 indication of post-Hesiodic poetry.
 Compare however II. xi. 68, *ἀνδρὸς*
μάκαρος κατ' ἄρουραν, and Od. i. 217,
ὡς δὴ ἔγωγ' ὄφελον μάκαρος νύ τευ
ἐμμέναι υἱὸς ἀνέρος, ὃν κτεάτεσσιν ἔοις
ἐπὶ γῆρας ἔτετμεν. Gaisford encloses
 548—553 within brackets, after Ruhn-
 ken, who proposed in v. 549 to read
μερόπων ἐπὶ ἔργοις. There is, perhaps,
 an affectation of the Ionic natural
 philosophy in explaining the theory of
 mists, which may be thought to indi-
 cate a later age.—*πυροφόρος*, Gl. MS.
 Cant. *θρεπτικὸς καὶ ζωγόνος τῶν καρπῶν*.
 Gl. Cod. *σιτοφόρος*. Proclus re-
 cords a variant *δμυροφόρος*. Hermann
 read *πυροφόροις*, "probabilissima con-
 jectura," says Schoemann, p. 51.

550. *ἀρυσσάμενος*, having drawn watery
 vapours from ever-flowing rivers. Both
ἀρῶς and its cognate *ἐρῶς* are digam-
 mated words. Compare Eur. Med. 835,
τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς | τὰν

Κύπριν κλῆρουν ἀφυσσάμεναν | χάραν
καταπνεῦσαι μετρίας ἀνέμων | ἡδυπνέους
αὔρας. Hippol. 209, *πῶς ἂν δροσερὰς*
ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πῶμ' ἀρυ-
σαίμαν;—*ἀναόντων*, a participial form
 of *ἀέναος*, used also in Od. xiii. 109, *ἐν*
δ' ὅδ' ἀερόντα. The root (Curtius,
 319) is *ονν* or *ονεF*, and it is curious
 that the *σF*, dropped in *νέω* and *νέω*, is
 retained in our *εἰσμία*.

551. *ἀρθεὶς*. The true epic form is
ἀερθεὶς, though *ἀρειν* occurs once in
 Homer.

552. *ἄησι*, 'blows,' i. e. ends in a
 gale. The notion is, that the mist is
 raised from the earth to the clouds,
 where it produces either rain or wind
 according to circumstances. Hermann
 thought the next verse came from
 another recension, in which it repre-
 sented *βορέας πεσόντος* in v. 547. He
 proposes to read thus, *ἄλλοτε μὲν θ' εἰ*
ποτὶ ἔσπερον, ἄλλοτε δ' εἰσὶν Ἡφώς γ'
ἐπὶ γαῖαν κ.τ.λ. But this involves a
 still further change, *βορέα δὲ πεσόντος*
Ἄηρ πυροφόρος τέταται κ.τ.λ.

554. *τὸν φθάμενος κ.τ.λ.* 'Antici-
 pating this (verbs implied in *εἰ*, cf. v.
 545, rather than *μῆνα Ἀηραιῶνα*, Mosch.),
 when you have completed your work in
 the farm, return homewards, lest' &c.
 He warns those who perceive a mist in
 the morning to beware of rain at night;

ἀλλ' ὑπαλεύσασθαι· μείς γὰρ χαλεπώτατος οὗτος (555)
 χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις.
 τῆμος τῶμισυ βουσὶν, ἐπ' ἀνέρι δὲ πλεόν εἴη
 ἀρμαλιῆς· μακραὶ γὰρ ἐπίρροθοι εὐφρόναι εἰσί. 580
 [ταῦτ' αὖ φυλασσόμενος τετελεσμένος εἰς ἐνιαυτὸν
 ἰσοῦσθαι νύκτας τε καὶ ἡμέρας, εἰσόκεν αὖτις (560)
 γῇ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη.]
 Εἴτ' αὖ δ' ἐξήκοντα μετὰ τροπὰς ἡλείοιο

557. ὑπαλέσασθαι.

559. τῶμισυ βουσὶν· ἐπὶ δ' ἀνέρι πλεόν εἴη A. βουσὶν, ἐπὶ δ' ἀνέρι πλεόν εἴη EF. βουσὶν ἐπ' ἀνέρι δὲ πλεόν BCDGHI. βουσὶν ἐπὶ δ' ἀνδρὶ τὸ πλεόν εἴη K, Ald. ἐπὶ δ' ἀνέρι πλεόν εἴη F. 562. ἰσοῦσθαι αὖτις AEF. αὖτις G.

for 'nunquam imprudentibus imber obfuit,' Georg. i. 373. Compare inf. v. 570, τὴν φθάμενος οἶκος περιταμένειν.

557. *μείς* (for *μην*, whence *monēis*) is called an Ionic form. It occurs Pind. Nem. v. 82. Il. xix. 117, ἡ δ' ἐκβεί φίλον υἱόν, δ δ' ἔββημος ἐσθήκει *μείς*. The next verse, in which *χαλεπὸς* is twice repeated after *χαλεπώτατος*, may be an interpolation. The sentiment is very similar to Il. xviii. 549, ἡ καὶ χειμῶνος δυσθαλίος, δς ῥά τε ἔργων ἀνθρώπων ἀνέκασεν ἐπὶ χθονί, μῆλα δὲ κείδει. As before remarked, the whole of this passage about the winter seems to have been tampered with by the rhapsodists. Indeed *μείς οὔτος*, referring back so far as v. 504, is one of the indications that a good deal of the intervening matter is spurious.

559. *τῶμισυ* Goettl. with Cod. Gale. *θῶμισυ* Gaisford with most of the copies. The omission of the aspirate is Ionic and Aeolic, as in *ἀντήλιος*, &c. Gaisford gives *βοβοῦ*, ἐπὶ δ' ἀνέρι καὶ πλεόν εἴη, but the *καὶ* seems to have no MS. authority.—ἐπ' ἀνέρι *ia*, 'but besides (or in addition) for a man,' i. e. for a slave, *ἐργάτη*. For *ἀρμαλιῆ* was the *dimensum*, the slaves' allowance of food. It occurs inf. v. 767, ἀρμαλὴν δατέσθαι, but is more common in the Alexandrine poets, e. g. Theoc. xvi. 35. Ap. Rhod. i. 393. That man requires more food in cold weather is well known. But the cattle are to be put on half-allowance, because

they have little work to do and plenty of rest at night.—*εὐφρόνη*, for 'night,' has been thought by some a post-epic usage.—*ἐπίρροθοι*, ἡγουν βοηθοί, Moschop. So Aesch. Theb. 361, ἐλατς ἐστι νύκτερον τέλος μολεῖν παγκλαύτων ἀλγέων ἐπίρροθον.

561—3. These three verses are generally allowed to be spurious, and to have been added by way of closing the subject. Proclus;—τοῦτον καὶ τοὺς ἐξῆς δύο διαγράφει Πλούταρχος. δηλοῦσι δὲ, χρῆναι διόλου τοῦ ἔτους βλέπειν εἰς τὰς νύκτας καὶ τὰς ἡμέρας, καὶ πρὸς ταύτας ἰσοῦν τὰ ἔργα, ὥς αὖ μετὰ τὸν σκορὸν ἡ βρα ἀφίκεται τῆς τῶν καρπῶν συλλογῆς. 'Observing these precepts till the end of the year' (viz. from midsummer till midwinter; or, with Tzetzes, ἀπὸ θέρους μέχρι καὶ θέρους ἐξίσου), 'make the nights equal and the days equal,' viz. by proportioning the supply of food, so that the consumption is equal, taking one season with another, both for man and beast, i. e. when more for the one, it is less for the other. On ἰσοῦσθαι see Scut. Hero. 263.

564. ἐξήκοντα. Two months after midwinter, viz. towards the close of February, Arcturus becomes visible. Elaborate calculations have been made, founded on this passage, in order to ascertain, by the aid of astronomy, the date of this poem. (See Appendix A.) The reader who is curious on the subject, and capable of understanding it,

χειμέρι' ἐκτελέσῃ Ζεὺς ἡματα, δὴ ῥα τότε' ἀστήρ 565
 Ἄρκτουρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
 πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος. (565)
 τὸν δὲ μέτ' ὀρθρογὴ Πανδιονὶς ὄρτο χελιδὼν
 [ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένοιο.]
 τὴν φθάμενος οἶνας περιταμνέμεν' ὥς γὰρ ἀμεινον. 570
 ἀλλ' ὅπότε' ἂν φερέοικος ἀπὸ χθονὸς ἀμ φυτὰ βαΐνῃ
 Πηληϊάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων (570)

569. Φέαρως 570. Φόλνας 571. φερέοικος 572. Φοινέων

570. περιταμνέμεν Α. 571. ἀμφυτὰ βαΐνῃ (γρ. βαΐνῃ) Α. ἂν φυτὰ
 βαΐνῃ BCGIK, Ald. ἀμφυτὰ βαΐνῃ DEF.

will find it discussed in p. xxi—xxxi of Robinson's Preface (ed. Oxon. 1877). But his faith in the accuracy of the theory will not be confirmed by finding it carries back the date to B.C. 942. According to Goettling, on the authority of Ideler, not 60, but 57 days intervene between midwinter (Dec. 29) and the rising of Arcturus (Feb. 24).—On the short as of the accusative, see inf. v. 675.

567. ἀκροκνέφαιος. Proclus; αὐτὴ ἐστὶν ἡ ἑσπερία ἐπιτελὴ τοῦ Ἀρκτουρίου, ἐν τῷ ἄκρῳ τοῦ καιροῦ τῆς νυκτὸς ἀνατέλλουτος. Moschopoulos; ἀπὸ τοῦ κατὰ τὸ ἄκρον τῆς νυκτὸς, ἦγον κατὰ τὴν ἑσπέραν. The *acronych* or true evening rising (the edge of the darkness, as it were) is "the rising of the star at the eastern verge of the horizon at the moment the sun is sinking on the western side. It is of this that Hesiod speaks." Keightley, Preface to Ovid's *Faсти*, p. viii. (ed. 2.)—*παμφαίνων*, apparently the same as *παμφανόνων*, with the root reduplicated; both forms are Homeric. By *Arcturus* the poet is thought to mean *Arctophylax* or *Bootes*, of which *Arcturus* is the chief star.—As for *πρῶτον*, which Goettling appears to construe with *προλιπὼν*, the more obvious and easy sense is *τότε δὴ πρῶτον παμφαίνων ἐπιτέλλεται*. For *ἐπιτελλομαι* and *ἐπιτέλλειν*, properly said of stars, see Aesch. *Prom.* 100. Eur. *Phoen.* 1116.

568. ὀρθρογὴ, the plaintive songstress of the early morn. Some of the old grammarians read ὀρθρογὴ, ἡ μεγάλη

καὶ ὀρθίως γοῶσα. Hesych. ὀρθρογὴ ἡ χελιδὼν. Philomela (according to some accounts Procne) is meant, both being daughters of Pandion, king of Athens.—The next verse, perhaps, was adapted by some rhapsodist from Od. xix. 518, ὥς δ' ὅτε Πανδαρέου κόρη, χλωρὴς ἀηδὼν, καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο. This was more likely to be done, from the close relationship of Procne and Philomela.

570. οἶνας, the vines. The first pruning is in early spring, just before the leaves sprout; the second in the summer, when the too luxuriant shoots and too umbrageous leaves are dressed off, as described in *Georgic* ii. 365.

571. φερέοικος, the snail. Hesych. ὁ κοχλίας. See on v. 524. Cicero, *De Div.* ii. 64, quotes an old poet who called the snail 'terrigenam, herbigradam, domiportam, sanguine caseam.' When the snail leaves the ground and crawls over the plants, seeking a shelter from the Pleiades, in the middle of May (the time of their heliacal rising), then the operations of pruning and digging or hoeing the vines must be left, and the early harvest must be commenced. Cf. *Plant. Capt.* 80, 'quasi cum caletur cochleae in occulto latent.'—σκάφος, (σκάπτειν,) the trench or trenching, viz. digging round the roots to open the soil and admit the air. This process is described in Od. xxiv. 227, 242, under the terms ἀμφιλαχάλειν and λιστρεῖν φυτόν.

ἀλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν.
 φεύγειν δὲ σκιερούς θώκους καὶ ἐπ' ἡῷ κοῖτον
 ὦρ' ἐν ἀμητοῦ, ὅτε τ' ἡέλιος χροά κάρφει. 575
 τημοῦτος σπεύδειν, καὶ οἰκαδὲ καρπὸν ἀγινεῖν
 ὀρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴη. (575)
 ἡὼς γὰρ ἔργοιο τρίτην ἀπομείρεται αἴσαν.
 ἡὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ †καὶ ἔργου·

574. ἀφά 576. Φοίκαδε 578. ἀφῶς γὰρ Φέργοιο
 579. ἀφῶς δέ τε Φέργου?

574. κοίτην I. 575. ἀμήτου A. ὅτ' ἡέλιος EF. καρφεῖ A.
 κάρφη K, Ald. κάρφει BCDEFGHI. 576. ἀγινεῖν A. ἀγείρειν
 the rest. 577. εἴη G. εἴη the rest. 578. γὰρ τ' ἔργοιο MSS.
 ἀπομείρεται A.

573. ἄρπας χαρασσέμεναι, to sharpen the sickles. See sup. v. 387. Scut. 235. Theog. 179.

574. σκιερούς θώκους, seats under trees for your siesta or mid-day nap.—ἐπ' ἡῷ κοῖτον, sleep until daybreak, τὴν κατὰ τὸν ὀρθρον ἀνάπαυσιν, Moschop. He recommends early rising in the hottest weather, because a third part of a day's work is got through in the morning, v. 578. See Theocr. x. 43, 50.

575. ἀμήτου Cod. Gale, for ἀμητοῦ. The Etymol. Mag. p. 83. 9, quoted by Gaiford, distinguishes ἀμητός as the harvest, ἀμητός as the time of the harvest, and this is accepted by both Gaiford and Goettling.—κάρφει, see v. 7. Archilochus, frag. 27, οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν χροά, κάρφεται γὰρ ἡδη.

576. τημοῦτος, at that hour of the day. Or simply perhaps, 'at that season' (so Tzetzes). When the sun is hot, says the poet, and there is an inducement to indulge listlessness, then be on the alert to get in your crop. Compare τηλοκοῦτος. The correlatives ἡμος and τῆμος (inf. 582—5) may have been adjectives agreeing with χρόνος, 'the when time' and 'the then time.' Donaldson, New Crat. § 202, compares demum; Curtius, Gr. Et. 582, says both forms are Sanscrit.—ἀγινεῖν Goettling for ἀγείρειν, with Cod. Gale and two others.

577. εἴη (for ἦν or ᾖ) was restored by Hermann for εἴη, and it is so written in

MS. Cant. See on v. 470. So θείη for ὅθ' or θέη in v. 556. φανείη v. 680.—ἄρκιος, secure, safely got in; or perhaps, 'sufficient.' See v. 370.

578. ἀπομείρεται, ἀποτέμνεται, takes to itself a third share of a day's work in the farm. In Theog. 801 the verb is used passively for χωρίζεται. In both places there is a variant ἀπαμείρεται (a being here superscribed in Cod. Gale). Hesych. ἀπαμείρεται· ἀφαίρειται, where perhaps μέρος should be added to the interpretation. Apoll. Rhod. has ἀπαμείρωμεν, ii. 186.—The τε of the MSS. is a mere metrical insertion in place of the digamma (Φέργοιο).

579. προφέρει ὁδοῦ, for πόρρω φέρει, carries you well on your journey and far on your work. Cf. Scut. H. 345. Il. iv. 382, οἱ δ' ἐπεὶ οὖν ἔρχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο. Moschopolus, ἐπίδοσιν ποιεῖ τῆς ὁδοῦ, ἡγουν τῆς ὁδοικτορίας. The ancient reading was perhaps ὁδῶ and ἔργῳ, in which case προφέρει meant προφερής ἐστι, 'is best for,' as διαφέρει is often used for διάφορός ἐστι. Cf. Scut. H. 260, τῶν γε μὲν ἀλλῶν προφερής τ' ἦν πρεσβυτάτη τε. Thucyd. vii. 77, καὶ γὰρ τοι οὐδενὸς ὁμῶν οὐτε ῥωμῇ προφέρων—οὐτ' ευτυχίᾳ δοκῶν που δυστέρους του εἶναι. Pind. Pyth. ii. 86, (157), ἐν πάντα δὲ νόμον εὐθύλῳστος ἀνὴρ προφέρει. This is confirmed by the comment of Tzetzes, κάλλιστόν ἐστι καὶ τοῖς ἐργαζομένοις καὶ τοῖς δδένουσι, and that of Proclus, φησι—τοῖς δδένουσι τὴν ἡῷ

ἥως, ἥτε φανείσα πολέας ἐπέβησε κελεύθου 580
 ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.
 *Ἥμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἡχέτα τέττιξ (580)
 δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' αἰοιδὴν
 πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρη,
 τῆμος πιόταται τ' αἶγες καὶ οἶνος ἄριστος, 585
 μαχλόταται δὲ γυναικες, ἀφαιρότατοι δέ τε ἄνδρες
 [εἰσὶν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,] (585)

582. Γηχέτα 583. καταχέφετ' 585. Φοῖνος

581. πολλοῖσι τ' A. πολλοῖς δ' EF. 583. ἐπιχεύετ' BCDGHI.
 584. πυκνῶν (γρ. πυκνόν) A. 585. πιότατ' αἶγες εἰσὶ (γρ. πιόταται τ'
 αἶγες) A. 586. δέ τοι AEF.

προφέρειν.—For three consecutive verses commencing with the same word, see sup. v. 5—8. 182—4. 317—19. Theog. 832—4. Scut. H. 291—3. —For καὶ ἔργου Bentley proposed *προφέρει δέ τε ἔργου*.

580—1. This distich merely amplifies the sense of the preceding, viz. that morning is the best time for every kind of work. So says Xenophon, *Oecon.* v. 4, καὶ γὰρ ἐν τῷ χάρῳ καὶ ἐν τῷ ἄστει ἀεὶ ἐν ὥρᾳ (i.e. πρωῇ) αἱ ἐπικαιρόταται πράξεις εἰσὶ.—πολλοῖσι δ', perhaps πολλοῖς δέ τ', as two very good MSS. give πολλοῖς δ', and Cod. Gale has τε for δέ.

582. Having warned the farmer not to waste his time in sleep or mid-day repose when the harvest has to be gathered, the poet proceeds to show that during the extreme heat some little recreation is allowable. Provocatives to festivity are the fat kids, the mellow wine, and the maidens not indisposed to toy with their rustic lovers. This brief episode on permissible rest ends with v. 597, after which the subject of farm operations is continued from v. 573.

Ibid. σκόλυμος, some prickly plant of the thistle family; some say artichoke, others chicory. Proclus and Hesychius call it *λάχανον ἄγριον ἀκανθώδες*, and Theophrastus (*Hist. Plant.* vi. § 4) describes it as having a root edible either raw or cooked, and says that this is best when it flowers, which is *περὶ τροπὰς*, about the summer solstice.

583. δενδρέῳ. Compare Scut. H. 393, ἡχέτα τέττιξ ὅψ' ἐφεζόμενος θέρος ἀνθρώποισιν ἀεῖδειν ἄρχεται. Though the poets speak of the cicada's song, (as *Il.* iii. 150, ἀγορηταὶ Ἑσθλοὶ, τεττίγισσιν εὐκότες, οἳ τε καθ' ἑλὴν δενδρέῳ ἐφεζόμενοι ὅσα λειριόεσσιν ἰέουσιν, and *Virg. Georg.* iii. 328, 'et cantu tremulae rumpunt arbusta cicadae,') Hesiod at least knew that the sound was produced by the friction or vibration of the wings. Proclus;—ἀεὶ δὲ ὑπὸ ταῖς πτέρυξι τρέβων αὐτὸν καὶ τὸν ἡχὸν ἐκπέμπων οὕτω γὰρ αὐτὸν ἔδειν φασί.—καματώδεος, causing languor, fatiguing, see inf. v. 664.

586. ἀφαιρότατοι, not necessarily 'in coitum pigerrimos,' as Pliny, *N. H.* xxii. 22 (quoted by Goettling), supposed; but in a general sense, exhausted and debilitated by the heat, and so requiring recreation. Virgil had this passage in view, *Georg.* i. 341, 'Tunc agni pingues, et tunc mollissima vina.'

587. This verse is probably spurious, and for these reasons:—In the first place, *εἰσὶν* stands awkwardly at the beginning of the verse; secondly, *ὅπότε χρῶς Σείριος ἄζει* occurs in *Scut. H.* 397, and may have suggested the repetition here; thirdly, it may have been inserted from the words of Alcaeus, quoted by Moschopulus, *νῦν δὲ μαρόταται γυναῖκες, λεπτοὶ δὲ τοὶ ἄνδρες, ἐπεὶ κεφαλὴν καὶ γούνατα σείριος ἄζει*, and this is quite as likely as that Alcaeus should have borrowed the exact words of Hesiod; fourthly, and principally, Cod. Gale

αυαλέος δέ τε χρώς ὑπὸ καύματος. ἀλλὰ τότ' ἤδη
 [εἷη πετραίη τε σκιῇ, καὶ βίβλινος οἶνος,
 μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, 590
 καὶ βοὸς ὕλοφάγοιο κρέας μήπω τετοκυῖης,
 πρωτογόνων τ' ἐρίφων ἐπὶ δ' αἵβοπα πινέμεν οἶνον (590)
 ἐν σκιῇ ἐζόμενον, κεκορημένον ἥτορ ἐδωδῆς,
 ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,

588. κάματος 591. βοὸς

588. αὐέλιος A. 589. τε om. AB. βίβλινος ABCG, Ald.
 βύβλινος D and H by correction. 592. πινέμεν G. 594. εὐκραέος
 EI. εὐκραέος ἀνέμου K, Ald. πρόσωπα ABCDGH. From this
 verse to the end a different hand in D.

has the remarkable reading *τῆμος πύοτα* *αἷγες εἰσι*, (v. 585.) which shows that *εἰσι* could not have been in the text when that reading first originated.

589—96. These verses must be condemned as a manifest interpolation. It is true that for the unmetrical *πετραίη τε σκιῇ* we might read *πέτρῃ τε σκιερῇ*, which would be a safer expedient than to justify the prosody by Homer's occasional use of *Ζεφύμανδρος*, *σκέπαρνον*, &c. It is remarkable however that Cod. Gale, with the best Bodleian MS., omits the *τε*, and it may be added, that the mention of the shade in v. 593 is now a mere tautology. It is further remarkable that the digamma in *οἶνος* is omitted in 589, 592, 596. Hesiod could not have written these lines; but he might have written either *ἀλλὰ τότ' εἷη μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων*, (as having already mentioned the kid's flesh and the wine, v. 585,) or, more probably, *ἀλλὰ τότ' εἷη δμῶσιν ἐποτρύνειν κ.τ.λ.* (v. 597.) It may be added, that the use of *μήπω* in v. 591 depending on the preceding optative, is hardly consistent with epic simplicity; and that the best copies agree in *πρόσωπα*, v. 594, which seems a spurious nominative of the epic *πρόσώπατα* and *πρόσώπασι*, occurring once or twice in the *Odyssey*. Possibly there was an old form *πρόσωπαρ*, like *πείραρ*, *ἄλκαρ*, *πῖαρ*, &c. Lastly, the mention of the Thracian wine known as *Byblíne* was

not to be expected in so early a writer as Hesiod. Goettling perceived that v. 591—5 were interpolated; but (though v. 590 is a characteristic verse, and may be genuine,) he should have extended the condemnation to v. 589. Hesych. *βίβλινος· εἶδος οἶνου, καὶ γένος ἀμπέλου ἐν Θράκῃ*.

590. *μᾶζα ἀμολγαίη*, bread fermented and risen (Lexil. p. 91). *ἄρτος γάλακτι ἐζυμωμένος*, gl. MS. Cant. *κρατίστη*, gl. Cod. Gale. Proclus, *κρατίστη, ἀκμαία· τὸ γὰρ ἀμολγὸν ἐπὶ τοῦ ἀκμαίου τίθεται*. Curtius, Gr. Et. 183, seems to take it for a cake made with milk.—*σβεννυμενάων*, not for *τοῦ θηλάζειν παυσάμενων* (Moschop.), but 'when milked nearly dry.' The last draining of the teats is thought to give the greatest amount of cream, because the lightest and thickest part of the milk comes away from the udder the last.

591. *ὕλοφάγοιο*, fed in the woodlands, not stall-fed.

592. *ἐρίφων*, acil. *κρέας*. Theoc. i. 6, *χιδάρω δὲ καλὸν κρέας, ἔς τέ κ' ἀμέλγῃς*.

593. *ἐδωδῆς*. For the genitive see v. 33.—*κεκορημένον*, cf. Ar. Pac. 1285, *ταῦτ' ἔδε, ταῦθ', ὡς ἥσθιον κεκορημένον*.

594. *ἀκραέος*, τοῦ ἄκρος φυσῶντος, καλοῦ καὶ ἀμγούς, ἢ ἥρμα πνέοντος, Proclus. From the analogy of *εὐαῆς*, inf. v. 599, it seems that there is here a synizesis. Some copies give *εὐκραέος*, a form used in Apoll. Rhod. ii. 1228, *εὐκραῆς ἄν οἶδος*. But here *ἄκρος* and

κρήνης τ' ἀενάου καὶ ἀπορρύτου, ἥτ' ἀθόλωτος. 595
 Τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἶνον.]
 Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν (595)
 δινέμεν, εὐτ' ἂν πρῶτα φανῇ σθένος Ὀρίωνος,
 χώρῳ ἐν εὐαεὶ καὶ ἐυτροχάλῳ ἐν ἀλῶν.

595. ἀενάου

596. προχέειν.

599. εὐαεὶ

595. ἀενάου A.
 τέταρτον AD, Ald.

596. τρὶς ὕδατος ABCEFGHIK.

τρὶς δ' ἰδ. D.

599. χάλω I (for χώρῳ).

ἀημι, not εἶδ and κερώννυμι, are the components. For *Ζεφύρου* the early editions and the Corpus Christi MS. give *ἀνέμου*. The best copies agree in *πρόσωπα*, on which word see on v. 589.

595. Hesych. *ἀενάου*. *ἀεὶ οὐσης*, *ἀεὶ βροσσης*. *ἀπορρύτου*, gushing from the earth on the spot, not conveyed by pipes or artificial means.—*ἀθόλωτος*, unstirred, not made muddy by cattle drinking at it. Hermann would omit the full stop after *ἀθόλωτος*, and read *τρὶς ὕδατος προχέειν*, 'pour first into the mixer three measures of water from a clear spring. This is, perhaps, a better way of taking the passage. There was not much point in sitting with the face towards the spring, (unless indeed to enjoy the sight of it,) but the mention of it in connexion with the wine-mixing is most appropriate. Compare Ovid, *Fast.* i. 403, 'Vina dabat Liber; tulerat sibi quisque coronam; Miscendas large rivus agebat aquas.' Goettling objects, that *ὕδατος* would be superfluous after *κρήνης*. But the antithesis between *ὕδατος* and *οἶνος* seems a studied one.—τὸ τέτρατον, a very weak mixture, fitted, as Proclus observes, for simple working men, and not for the luxurious, who preferred the *τρία καὶ δύο*. See Photius in *τρία καὶ δύο*, who cites the present passage. Some copies, but not the best, give *τρὶς δ' ὕδατος*.

597. The sense here is continued from v. 576. There the slaves were to carry home the corn; here they are to thrash it, i.e. either by drawing over it the heavy toothed plank (the Roman *tribulum*, as is still done in Asia Minor; see Sir Charles Fellows' *Travels*, p. 51),

or by driving the cattle so as to trample it on the smooth and level threshing-floor. Hesiod here uses *δινεῖν*, commonly *δινεῖν*, to express the circular track; by *εὐτροχάλῳ* the circular shape seems indicated. But Van Lennep explains it, 'well-rolled,' from Virg. *Georg.* i. 128. In those parts of Europe which still retain the ancient Roman practice of agriculture, this circular floor may often be seen on some exposed hill-side. Both the treading out and the winnowing are performed on the same spot; and both operations are seen in juxtaposition in a drawing in vol. ii. p. 41, of Wilkinson's *Ancient Egyptians*. See also Xen. *Oecon.* xviii. 3—5, *οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα, ὅτι ὑπογυγίᾳ ἀλοῦσι τὸν σῖτον.—ὅπως δὲ τὸ δεόμενον κόφουσι καὶ θυμάλειται ὁ ἀλοητός, τίνι τοῦτο, ὃ Ζώκρατες; ἔφη. Ἐῆλον ὅτι, ἔφη,ν ἔγῃ, τοῖς ἐπαλωστοῖς, στρέφοντες γὰρ καὶ ὑπὸ τοῖς πόδας υποβάλλοντες τὰ ἄκριπτα ἀεὶ, δῆλον ὅτι μάλιστα θυμάλι(ο)ιεν ἐν τὸν δῖνον, καὶ τάχιστα ἀντίοιεν.—Ὀρίωνος κ.τ.λ., scil. before the middle of July.*

599. *εὐαεὶ, εὐνήμῳ*. Hesych. *εὐκράτῳ*. See Soph. *Phil.* 828. This epithet alludes to the use of the *ἀλῶν* for winnowing, or throwing the grain in the air that the chaff may be blown off, as our country people treat their gleanings. Xen. *Oecon.* xviii. 6, 7, describes it, and Homer alludes to it *Il.* v. 499, *ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας, αἱ δ' ὀπολεκαίνονται ἀχυρμαί.* *Od.* v. 368, *ὥς δ' ἄνεμος ζῆς ἦτων θημῶνα τινάξῃ καρφαλίων, τὰ μὲν ἄρ τε διεσκέδας' ἄλλυθις ἄλλῃ.*

μέτρῳ δ' εὖ κομίσασθαι ἐν ἄγγεσιν· αὐτὰρ ἐπὴν δὴ 600
 πάντα βίον κατάθῃαι ἐπάρμενον ἐνδοθι οἴκον,
 θῆτά τ' αἰκὸν ποιεῖσθαι, καὶ ἄτεκνον ἔριθον (600)
 δίζεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
 καὶ κύνα καρχαρόδοντα κομῶν· μὴ φείδεο σίτον·
 μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἔλῃται. 605
 χόρτον δ' ἐσκομίσαι καὶ συρφετὸν, ὅφρα τοι εἴῃ

601. *Folkon.*602. *ἄφικον.*

600. *ἐσκομίσασθαι* K, *εὐκομίσασθαι* Ald. 601. *ἐνδοθι* A. *ἐνδοθεν* the rest. 602. *θῆτά τ' αἰκὸν* ABCD. *θῆτ' αἰκὸν* EFGHIK, Ald. 606. *χόρτον τ'* BDHI. *εἴῃ* EF. *εἴῃ* the rest.

600. *μέτρῳ*, by measure. Having thrashed and winnowed it, ascertain the quantity, and store it away in terracotta vessels. Compare sup. v. 350. 475. The reading of one copy, *ἐσκομίσασθαι*, is a good one, 'get it brought into your house.' Compare v. 576.

601. *ἐνδοθεν* vulgo, against the digamma in *Folkon*. *ἐνδοθι* is preserved by Cod. Gale. See on v. 523.

602. *θῆτα*, a head-servant; a hired farming-man, or bailiff, especially to keep the stores at home. The *θῆτες* seem to have been farm-servants on pay, as distinct from the domestic slaves or general servants, *δμῶες*, who merely had their allowance of food, and were probably subordinate to the *θῆτες*. Homer distinguishes them, Od. iv. 644, *θῆτες τε δμῶές τε*. Cf. ibid. xi. 489, *βουλομένη κ' ἐπαύρους ἔων θητεύμεν ἄλλῃ ἀνδρὶ παρ' ἀκλήρῳ*. xviii. 357, *ξείν', ἢ ἔρ κ' ἐθέλοις θητεύμεν, εἰ σ' ἀνελόμην, ἀγροῦ ἐπ' ἐσχατιῇς*; Photius, *θῆτες*. οἱ *ἐνεκα τροφῆς δουλεύοντες*, ibid. *θητεύειν, μισθῷ ἐργάζεσθαι*. So Hom. II. xxi. 444, *παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν μισθῷ ἐπὶ ῥηγῷ*.—*ποιεῖσθαι*, 'to adopt,' i. e. to take into your employ; cf. inf. v. 707. He is to be *ἄικος*, without a family or household of his own (cf. sup. v. 405), that he may attend solely to your interests.—*ἔριθον, γυναικα ἐργατικῇν*, Moschop. Compare again v. 405, *οἶκον μὲν πρότειστα γυναικά τε*. She too must be childless, for a mother with an infant at the breast is difficult to make use of, *χαλεπῇ*.—*ὑπόπορτις, ταῦτα ἐχουσα*,

Proclus. The term is quaint and characteristic, otherwise we might be inclined to suspect the genuineness of this verse. It is not necessary to the context, and *κέλομαι* interrupts the series of infinitives used for imperatives. Schoemann indeed rejects 602—605, which may well have been inserted from some other place. Prof. Mahaffy (*Hist. Lit. i. p. 108*, note) has "no doubt about the meaning of these disputed lines;" and he renders them thus: "When you have brought all your stores into the house, you must turn your man-servant out of it, and look out for a woman-servant (who will sleep within) who has no child to feed." I however feel great doubt if *ἄικον ποιεῖσθαι* can mean *ἐξοικίζειν*, to dislodge or 'evict' from a homestead.

604. *καὶ κύνα*, viz. to protect your stores. Virg. Georg. iii. 404, '*Neo tibi cura canum fuerit postrema*.'—*ἡμερόκοιτος ἀνὴρ*, Hesych. *ὁ κλέπτης*, a night-prowling thief who sleeps by day; an expression of the same kind as *φερόκοιτος* in v. 571. The compound occurs in Eur. Cycl. 58.

606. *χόρτον κ.τ.λ.* Get in not only your corn, but your hay and fodder against the winter,—*συρφετός* being the rubbish consisting of leaves, vine-clippings, weeds, twigs, &c., which (in the Romance countries) are still used for feeding and littering goats and cattle, in default of grass. Photius, *συρφετός, ἀγρυπώδης ὄχλος ἢ λόγος· ἢ ἡ ἐξ ἀνέμου (ἢ ἡ ἐξ ἀγροῦ) συλλεγομένη κοπρὸς καὶ*

βουσι καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἔπειτα (605)
 δμῶας ἀναψύξαι ψίλα γούνατα καὶ βόε λῦσαι.

Εὖτ' ἂν δ' Ὀρίων καὶ Σείριος ἐς μέσον ἔλθῃ
 οὐρανόν, Ἀρκτοῦρον δ' ἐσίδῃ ροδοδάκτυλος Ἥως, 610
 ὃ Πέρση, τότε πάντας ἀπόδρεπε οἴκαδε βότρυν,
 δείξαι δ' ἡελίφ δέκα τ' ἥματα καὶ δέκα νύκτας· (610)
 πέντε δὲ συσκιᾶσαι, ἕκτω δ' εἰς ἄγγε' ἀφύσσαι

607. ἐπηετανόν 608. βόε 610. δὲ εἰδῇ ἀφῶς 611. φοίκαδε

609. εἰδῇ^α A. εἰλοι EF. εἰλῃ (—) the rest. 610. ἐσίδῃ^α A.
 ἐσίδοι EF. ἐσίδῃ (—) the rest. 611. ἀποδρέπειν A. 612. δέκα
 δ' A. δέκα ἡμ. K, Ald.

φρυγανώδης. (This latter epithet has reference only to fuel.)—εἴη for ἔη or βῆ. See v. 470.

607. ἐπηετανόν. On this word as a quadrisyllable, see v. 31.—This ingathering of fodder is spoken of as a kind of supplement to the harvest operations. Between the conclusion of these and the vintage in the autumn, the slaves are to have an interval of rest, and the cattle, being no longer required, are to be loosed. Moschop. ἔπειτα δὲ τοὺς δούλους ἀναψύξον, ἡγουν ἀνάπασον κατὰ τὰ φίλα γούνατα, ἵνα πάλιν ἀκμαύτεροι ἐν τοῖς πόντοις δουργήσωσι, καὶ τοὺς βόας λῦσον, ἡγουν τοῦ ζυγοῦ ἀλλάξον καὶ τῶν ἐργων.

610. Ἀρκτοῦρον. The operations of the vineyard were all regulated by this star; cf. v. 566, 570, where Goettling refers to Plat. Legg. viii. p. 844, D, τὴν ἕραν τὴν τοῦ τρυᾶν Ἀρκτοῦρος ξυδρομον. Here the morning rising of Arcturus is meant, after the middle of September. By *Sirius*, according to the scholiasts, is meant, not the star properly so called, but one in the constellation of Canis. So also he seems rather to refer to the star in Virgo, called by the Greeks προτρυγητὶς (or —ης), by the Romans *Vindemitor* (Ovid, Fast. iii. 407), than to Arcturus.

611. ἀπόδρεπε οἴκαδε, a singular ellipse for ἀποδρέπων κόμψε εἰς τὸν οἶκον (Moschop.). Cf. v. 632, ἵν' οἴκαδε κέρδος ἔρται. The Cod. Gale gives ἀποδρέπειν, which arose, like so many other mistakes, from ignorance of the digamma. Probably the Doric infinitive, ἀποδρέ-

πειν, was the alteration in the first instance.

612. δείξαι ἡελίφ. The process of drying the gathered grapes in the sun seems to have been regularly adopted by the ancients, at least in the manufacture of the more rich and sweet wines, the *vinum passum*, like our Malmsey Madeira. The modern practice is, to allow the grapes to hang as long as possible upon the vines. Goettling illustrates the drying of the grapes both from Pliny, N. H. xiv. 8, and Columella, xii. 39. The drying-ground is specially mentioned in Homer, Od. vii. 123, τῆς ἔτερον μὲν θειλόπεδον λευρῇ ἐνὶ χώρῃ τέρεται ἡελίφ. Proclus here has a very good note, which it may be as well to present to the reader in English:—'Having cut off the bunches, they laid them under the sun, in order to dry out of them, by the exposure to his rays, the thin and watery part that does not keep well; and they called this *θειλοπεδεύειν*. After this, they again disposed them in the shade, to ensure the contraction of the grape after the sunning, and to cure the tendency to ferment, by a counteracting coolness. The third process was to tread and squeeze out the wine, which they considered now settled and properly tempered.'

613. εἰς ἄγγε' ἀφύσσαι, rack off into vats or open vessels, viz. to ferment, before finally storing it in the terracotta *πίθοι* or jars. Of this process the poet speaks not. How they were finally laid up in the houses of the heroic times

[δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ
Πηληϊάδες θ' ἴαδες τε τό τε σθένος Ὀρίωνος 615
δύνωσιν, τότε ἔπειτ' ἀρότου μεμνημένος εἶναι
ῥαίον· πλειὼν δὲ κατὰ χθονὸς ἄρμενος εἴη.] (615)

Εἰ δέ σε ναυτιλῆς δυσπεμφέλου ἱμερος αἰρεῖ,
εὖτ' ἂν Πηληϊάδες σθένος ὄμβριμον Ὀρίωνος

614. διονύσου EFH.
Ald. αἰρεῖ the rest.
the rest.

616. ἀρότρου GHI, Ald. 618. αἰρῇ K,
619. ὄμβριμον DEGHK, Ald. ὄβριμον

we know from Od. ii. 340, ἐν δὲ πῖθαι οἶνοι παλαιοὶ ἡδυνότοιο ἔστασαν, ἔκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξείης ποτὶ τοῖχον ἀρρότες. Gloss. Cod. Gale ἔντλησον.

614. Proclus:—οὐκ οἶδεν ὁ Ὅμηρος δῶρον Διωνύσου τὸν οἶνον. This and the next three verses are in all probability a later addition. It was enough to have given directions about pouring off the wine: what is added about ploughing interrupts the prescribed series of the annual farm operations. That subject had been fully discussed and dismissed, sup. v. 492. Moreover, v. 615 is taken from Il. xviii. 485, ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωνται, Πηληϊάδας θ' ἴαδας τε τό τε σθένος Ὀρίωνος. The final verse alone is rejected by Goettling, on the ground that πλειὼν, 'a year,' is an Alexandrine word. Whether it occurs elsewhere than in Callim. Hymn. Jov. 89, we know not. It is said to be from πλέος or πλεῖος, 'full,' meaning the completed circle of the seasons. Hesych. πλειὼν ὁ ἐνιαυτός. ἀπὸ τοῦ πάντας τοὺς καρποὺς τῆς γῆς συμπληροῦσθαι. Compare δέκα πλείους ἐνιαυτοὺς, Theog. 636. 'As the poet began with ploughing and the setting of the Pleiades (v. 384), so now,' says Proclus, 'he comes back to the same subjects, and closes with the remark, that so the year will have a fitting conclusion of farming operations.' It is, however, impossible to extract this meaning from the verse. Van Lennep translates, 'annus in operibus terra obeundis recte dispositus fuerit.' Moschopolus explains κατὰ χθονὸς by ἀπὸ τοῦ ἐπὶ τῶν τῆς γῆς ἔργων. But this is equally untenable. Probably the writer

intended κατὰ χθονὸς εἶη to mean, 'let it go beneath the earth,' i. e. be numbered among things past, as in Eur. Alcest. 618, δέχου δὲ κόσμον τόνδε καὶ κατὰ χθονὸς ἵτω. And Goettling seems to think that εἶη must come from εἶμι, though he is unable to defend the word by examples or analogy. Possibly the sense 'on the earth' may be justified by Theog. 498, τὸν μὲν (λίθον) Ζεὺς στήριξε κατὰ χθονός. Schoemann reads κατὰ χρέος, 'ut omnis annus ad necessitatem (cuiusque operis) commodus et opportunus sit.'

618. He now passes to the subject of navigation. Some precepts on so important a branch of industrial enterprise were required in a didactic poem of this scope; though the poet avows that the sea is not a congenial element to himself, v. 649.

Ibid. δυσπεμφέλου, 'stormy.' Hesiod uses this word as an epithet of the sea, Theog. 440, and of a churlish person inf. v. 722. The etymology is uncertain, as also whether πέμφελος is distinct from, or another form of, πέμπελος. Homer applies δυσπέμφελος to a stormy sea, Il. xvi. 748, and Aeschylus has μοῖραν οὐκ εὐπέμπελον of the Furies, Eum. 454, who are said to be δύσπεμπτοι, Eum. Ag. 1161. Moschopolus here explains the word by τῆς κακῆς παραπεμπόσης. The gloss in Cod. Gale is δυσκόλου. Perhaps it is from πέμφις, which Photius renders πνολή. Compare πομφόλυξ, πολύφυμα, and ποῖ or ποῖφ (our word puff). Hence, applied to the sea, it would mean 'frothy and bubbling;' to a man, 'swelling with anger,' 'pettish,' 'ill-tempered.'

619. On the setting of the Pleiades,

φεύγουσαι πίπτωσιν ἐς ἡεροειδέα πόντον, 620
 δὴ τότε παντοίων ἀνέμων θύουσιν αἷηται·
 καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ, (620)
 [γῆν δ' ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω.]
 νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισι
 πάντοθεν, ὅφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν αἰέντων, 625
 χεῖμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος.
 ὅπλα δ' ἐπάρμενα πάντα τεῶ ἐνικατθεο οἴκῳ, (625)

620. ἡεροειδέα 621. αἷηται 622. φοῖνοσι 624. φέρουσαι
 625. αἰέντων 626. ἐκφέρουσας 627. φοῖκα

621. θύουσιν γρ. θύνουσιν A. 622. ἐπὶ οἴνοπι EF. 625. αἰέντων
 DGI. 626. χεῖμαρρον G. 627. ὅπλα τ' BCDGH. ἐνὶ κάτω
 BCGK. ἐνικατθεο DEFHI. ἐγκατάθεο A.

as the end of the sailing season, see sup. v. 383. Goettling here has a good note:—"Magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis, magni Graecorum Nimrodi, ita representare putabant, ut Orio cum Sirio cane ἄρκτον, πελειῖδας, (πληϊάδας, columbas,) ὀδδας, (ὀυκulas,) πτωκάδα cetera persequeretur. Hinc illud φεύγουσαι Ὀρίωνα. Iones vero plaustrum (ἀμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur." Virgil has a similar figure of Canis retreating before the advance of Taurus, Georg. i. 217.

621. θύουσιν, 'rush forth,' σφοδρῶς κινεῖνται, Moschop., gl. Cod. Gale πνέουσιν, ὀρμῶνται. Photius, θέειν τὸ ὀρμᾶν. In Scut. H. 156 and elsewhere θυάω is used.

623. Goettling thinks this verse spurious, and with some reason. The digamma in ἐργάζεσθαι is violated by the addition of δέ, though this might be omitted if γῆν is pronounced with emphasis, as contrasted with πόντῳ. The old commentators recognise it; but Tzetzes seems to place it after v. 628. Van Lennep objects that νῆα could not so closely follow νῆας.

624. πυκάσαι λίθοισι. Make a break-water of stones to keep off the force of the waves. By ἀνέμων μένος he means generally the effects of wind (the rain-bringing wind, Νότος) in making the

waves lash the shore. Tzetzes, μή τις ὁ σάλος αὐτὴν ἀναπείξῃ. Goettling seems to think the λίθοι here are the same as the large stones used as anchors, and called εἰναι and ἔρματα in the Homeric poems, accordingly as they served to moor the ship at sea or prop it upright on shore. But πυκάσαι and παντόθεν clearly imply a number of stones collected and packed round the ship. A somewhat similar expedient saved a great ship for the whole winter, when stranded some years ago on the Irish coast. Homer appears to refer to this practice in Il. xiv. 410, χειμαδίῃ, τὰ βα πολλὰ, θοάων ἔχματα νῆων, πῶρ ποσὶ μαρναμένων ἐκυλινδετο, — στήθεσι βεβλήκει. Which passage further proves that the stones were of no great magnitude.

626. χεῖμαρον, the plug; ὁ δὲ τὴν τρύπην πύσσας, οὐ ἐξαιρουμένου, ὅταν ὕδωρ, τὸ ὕδωρ προχωρεῖ, Proclus. This is still done in ships' boats suspended on the davits. Hence the term χεῖμαρος = χειμαρρῶν, from the torrent of water that gushed through the hole.—σῆμα, ἡγουν σῆμα, Mosch.

627. ὅπλα, the tackle; πάντα ἐνδεῖναι ἢ ναῦς, τὸν ἰσθμὸν, τὰ ἰσθία, τὰς διφθέρας, τοὺς κάλους, τὰ πηδάλια, Proclus. It was the custom to remove these from the stranded ship, and deposit them in the house of the owner during the winter. They were brought into the

εὐκόσμως στολίσας νηὸς πτερὰ πομπούροιο·
 πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.
 αὐτὸς δ' ὠραῖον μίμνειν πλόον, εἰσόκεν ἔλθῃ· 630
 καὶ τότε νῆα θοὴν ἄλαδ' ἐλκόμεν, ἐν δέ τε φόρτον
 ἄρμενον ἐντύνασθαι, ὣ' οἴκαδε κέρδος ἄρῃαι, (630)
 ὥσπερ ἐμός τε πατὴρ καὶ σὸς, μέγα νήπιε Πέρση,
 πλωῖζεσκ' ἐν νηυσὶ βίου κεχρημένος ἐσθλοῦ·
 ὃς ποτε καὶ τῇδ' ἦλθε πολὺν διὰ πόντον ἀνύσσας, 635
 Κύμην Αἰολίδα προλιπὼν, ἐν νηὶ μελαίνῃ·

629. εὐεργὲς

632. ἐντύνασθ', ἵνα φοίκαδε?

629. δ' om. C. 630. μίμνειν καιρὸν A. 632. ἐντείνασθαι G.
 633. ἐμός πατὴρ τε H. ἐμός πατὴρ καὶ I. 634. πλωῖζεσκ' ἐν AD,
 and G by correction. πλωῖζεσκε νηυσὶ IK, Ald. 635. ἀνύσσας
 ACG.

vessel again when required for service. Hence Od. xi. 3, ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ.—ἐπάρμενα, packed, fitted together, or placed one above the other. Compare sup. v. 601.—στολίσας πτερὰ, folding up the sails. To furl the sail was στέλλειν, the folds or tucks were στολμοί (Aesch. Suppl. 695) or στολίδες, the latter term, like συστολίσαι and ἐστολισμένος, being used by Euripides for the tucks of garments, Bacch. 936. Hel. 1859.

629. ὑπὲρ καπνοῦ. Sup. v. 45, αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο. Ar. Ach. 279, ἡ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

632. ἄρμενον, κ.τ.λ., have a proper and suitable cargo packed into it. We must read (on account of the digamma) either ἐντύνασθ', ἵνα κ.τ.λ., or ἐντύνειν, ἵνα.—The meaning is, that by overloading the ship from desire of great gains, you may lose everything. Hence it is not improbable that v. 643—5, which Lehrs perceived to be out of place as they now stand, should follow next. This would greatly improve the sense of v. 646, as directly following v. 642, especially if we read εἰ κεν ἐν ἐμπορίῃ κ.τ.λ.; and ὥσπερ ἐμός τε πατὴρ κ.τ.λ. would very well mean, 'This is just what our father did when he took to the sea,' &c. The whole passage about a moderate freight might

thus be compared with Aesch. Ag. 978, τὸ μὲν πρὸ χρημάτων κτησίαν ὕκτος βαλὼν σφενδόνας ἀπ' εὐμέτρου, οὐκ ἔδω πρόπας δόμος πημονῶς γέμων ἔγαν, οὐδ' ἐπόντισε σκάφος.—οἴκαδε ἄρῃαι, gain profit for the voyage home. Compare v. 611, ἀπόδρεπε οἴκαδε βότρυσ.

633—42. Goettling contends that these verses were added by some one who wished to make out that Hesiod himself was born in Boeotia, and not at Cyme in Aeolis, as some later accounts stated. K. O. Müller (Gr. Lit. p. 80) says, "There is no reason to doubt the testimony of the author, that his father came from Cyme in Aeolis to Ascra. The motive which brought him thither was doubtless the recollection of the ancient affinity between the Aeolic settlers and this race of the mother country." The verses certainly have the impress of genuineness. The strongly expressed disparagement of the soil and climate of Ascra indicates a mind longing for a return to his mother country, a land so much more congenial to poetry. He may also have been embittered against it by his experience of injustice in the local tribunals.

635. τῇδ' ἦλθε, came to this country; for it was at Orchomenus that the poet is believed to have resided, because after his death the people of that town

οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον, (635)
 ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἀνδρεσσι δίδωσι.
 νάσσατο δ' ἄγχ' Ἑλικῶνος οὕζυρῇ ἐνὶ κώμῃ,
 Ἄσκηρ, χεῖμα κακῇ, θέρει ἀργαλή, οὐδέ ποτ' ἐσθλῇ. 640
 Τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι
 ὠραίων πάντων, περὶ ναυτιλίας δὲ μάλιστα. (640)
 νῇ ὀλίγην αἰνεῖν, μεγάλη δ' ἐνὶ φορτία θέσθαι,—
 μεῖζον μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδει κέρδος
 ἔσσεται, εἰ κ' ἀνεμοὶ γε κακὰς ἀπέχωσιν ἀήτας,— 645

641. *ἔργων*645. *ἀήτας*

637. ἄφενον GI. τε om. G. 638. πενίαν CI. δίδωσιν G.
 640. θέρει δ' K, Ald. οὐποτ' ἐσθλῇ A. 643. ἐν φορτία BCGHI.

are said to have removed thither his relics. Proclus says, the father of Hesiod was reputed to be fifty years old when he came to Boeotia. If so, the poet may have been born long before, and have retained vivid recollections of Asia Minor. This will account for the fact, that in Theogon. 338 seqq., he enumerates many more Asiatic than European rivers.

637. ἄφενος. See on v. 24. Theog. 112. The meaning is, that if he had possessed a farm there he would not have left it. Perhaps there is an ironical allusion to the wealth and prosperity so often promised to emigrants; or the poet may mean that his father came to Aeolis not as an exile, but as an adventurer. We need not suppose, with the scholiast, that the poet here used three mere synonyms: ὄλβος is 'prosperity,' of which πλοῦτος, 'riches,' is only a part, and ἄφενος, 'landed property,' or produce from it, is only an accident.

639. νάσσατο, see v. 168. Hesych. κατῆκυσεν, ἐβλίψεν (ἔτριψεν). — διζυρῇ, 'beggarly,' 'comfortless,' 'wretched.' — ἀργαλή, a synizesis, as in χρύσεος, κύνεος, &c. This is better than to suppose a crasis of η with οὐ. For the character here given to Ascræ, compare Ovid, Epist. ex Pont. iv. 31, 32: 'Esset perpetuo sua quam vitabilis Ascræ, Ausa

est agricolæ Musa docere senia.'—For οὐδέ ποτ' there seems to have been an ancient (and perhaps better) reading οὐποτε δ'. This accounts for οὐποτ' ἐσθλῇ of Cod. Gale, and θέρει δ' ἀργαλή of the Corp. Christ. MS.

641. τύνη, sup. v. 10.—μάλιστα, viz. because more risks and greater losses attend the sailing out of season than the farming out of season. Cf. 621. The sense then is, 'Whatever you do, choose the right time of doing it, but especially in sailing.'

643—5. On the probable disarrangement of these verses in their present place, see v. 632.—αἰεῖν, decline, have nothing to do with, a small ship. Properly, 'say what you please in favour of it, but don't make use of it.' More commonly ἐπαυεῖν is used in this sense. The scholiasts explain it by χαίρειν εἶναι and παραιεῖσθαι. So Virgil uses laudare (inverting however the relations of size), Georg. ii. 412; 'laudato ingentia rura, Exiguum colito.' Aratus, Phaen. 153, ὁ δὲ πλὸς οὐκ ἐπὶ κόπαις ὄρεσιν εὐρεῖται μοι ἀρσέκοιεν τότε νῆες, where the Schol. compares the present passage.

644. ἐπὶ κέρδει, Moschop., ἐπὶ τῇ καὶ ἐν ἀσφαλεστέρῳ εἶναι. So Aesch. Theb. 432, καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται, viz. πρὸς τῇ ὑπέρφορον σήμα ἔχειν, καὶ τὸ ὑπέρφορον γλώσση κομπάζειν.

εὐτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμόν,
 βούλῃαι δὲ χρέα τε προφυγεῖν καὶ ἀτερπέα λιμόν. (645)
 δείξω δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσης,
 οὔτε τι ναυτιλίας σεσοφισμένος οὔτε τι νηῶν.
 οὐ γὰρ πώποτε νητὶ γ' ἐπέπλων εὐρέα πόντον, 650
 εἰ μὴ εἰς Εὐβοίαν ἀπ' Αὐλίδος, ἧ ποτ' Ἀχαιοὶ
 μέιναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν (650)
 Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

649. ναῶν 652. λαόν

646—75. om. I, from loss of a leaf. τρέψας K, and edd. vett.
 647. βούλῃαι δὲ χρέα τε προφυγεῖν καὶ λιμόν ἀτερπῇ A, Ald. (with
 βούλῃαι). χρέα τε φυγεῖν καὶ ἀτερπέα λιμόν BC. χρέα τε προφυγεῖν
 καὶ ἀτερπῇ λιμόν EF. βούλῃαι δὴ χρέα τε φυγεῖν καὶ ἀτερπέα λιμόν
 DG (with δέ). 648. δείξω δέ K. 649. σεσοφισμένος A, (corrected
 to σεσοφίμενος, but the erased σ restored by a later hand.) 651.
 εἰς εὐοίαν A. εἰς EF, Ald. ἐξ Αὐλίδος the MSS.

646. It seems best to place a comma
 after θέσθαι and ἀήτας, and a full stop
 at λιμόν. The meaning is thus con-
 nected:—‘Put your goods in a large
 ship (for the profit will be greater, if
 you can but escape storms) when you
 turn your mind to trade, and desire to
 avoid debts. I will show you then the
 distances to the different marts, though
 no great sailor myself.’ Perhaps μέζων
 γὰρ φόρτος was the old reading, μὲν
 being superscribed on account of μέζων
 δὲ following. Schoemann places a full
 stop after θέσθαι and ἀήτας, and reads
 εἰ δ' ἂν ἐπ' ἐμπορίην κ.τ.λ., as the pro-
 tasia to δείξω δὴ. But the sentiment,
 ‘or, if you turn your mind to com-
 merce,’ &c., should have been preceded
 by some advice different from περι-
 ναυτιλίας δὲ μέλιστα in 642.

647. The reading of some good MSS.,
 χρέα τε φυγεῖν, arose from not perceiv-
 ing that βούλῃαι was a dissyllable by
 synizesis. Gaisford and Van Lennep
 edit τρέψας—βούλῃαι χρέα τε προφυγεῖν
 κ.τ.λ., omitting the δὲ on conjecture. If
 a full stop is placed after ἀήτας, and a
 comma after λιμόν (or ἀτερπῇ), we must
 make δείξω δὴ the apodosis; ‘when you
 are disposed to become a merchant,
 then I will show you,’ &c. So also
 Proclus and Tzetzes understand the
 context; the comment of Moschopulus

is obscure, and perhaps corrupt. But
 what a sentiment is this, especially
 when the poet adds, ‘though I know
 little about sailing, and have never
 made a voyage.’ Besides, as remarked
 on v. 635, it is probable that Hesiod
 and Perses came with their father from
 Cyme. Goettling regards the whole
 passage from v. 646 to v. 662 as spu-
 rious. His reasons are, that Plutarch
 (ap. Procl.) did not recognise as genuine
 the verses on the tripod, 654—62;
 Pausanias, ix. 31, 3, speaks of Hesiod
 having gained a tripod at Chalcis, not
 as related by himself, but merely as the
 tradition of the place; and lastly, that
 v. 650 seems contradicted by 683, in
 which he thinks he finds an indication
 that Hesiod was an experienced sailor.

651. ἀπ' for ἐξ seems a necessary
 metrical correction. Otherwise Εὐβοίαν
 or Εὐβοῖαν γ' must be read. Perhaps,
 εἰ μὴ γ' εἰς Εὐβοίαν. The sense is, ‘I
 never sailed on the wide sea, though I
 did once sail across the narrow channel
 to Euboea.’

652. μέιναντες χειμῶνα, awaiting the
 (cessation of the) adverse winds. Or
 perhaps, ‘staying there during the
 stormy weather.’

653. καλλιγύναικα occurs in II. ii. 683
 and xi. 770 as an epithet of Hellas and
 Achaia.

ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος
 Χαλκίδα τ' εἰσεπέρησα· τὰ δὲ προπεφραδμένα πολλὰ 655
 ἄθλ' ἔθεσαν παῖδες μεγαλήτορες· ἔνθα μέ φημι
 ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτῶντα. (655)
 τὸν μὲν ἐγὼ Μούσαις Ἑλικωνιάδεσσ' ἀνέθηκα,
 ἔνθα με τοπρῶτον λυγυρῆς ἐπέβησαν ἀοιδῆς.
 τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων 660
 ἀλλὰ καὶ ὥς ἐρέω Ζηνὸς νόον αἰγιόχοιο·
 Μούσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον αἰεδεῖν. (660)
 *Ἡματα πεντήκοντα μετὰ τροπὰς ἡελίοιο,

658. *Ἑλικωνιάδεσσι* 661. *ἑρέω*

656. *μεγαλήτορος* A. 658. *μούσης* AC. *μούσαις* BDEGH.
μούσῃσι K. 660. *νηῶν πεπείραμαι* BC. *νηῶν πεπείρημαι* EF,
 and with τῶν νηῶν H. *πεπείραμαι* A. *πεπείρημαι* D. *πεπείραμαι*
 Ald.

655. *προπεφραδμένα*, 'previously announced.' Cf. Apoll. Rhod. iii. 1815, *δὴ γὰρ σφι πάλαι προπεφραδμένον ἦεν*.

656. *ἄθλα*, prizes for games at the funeral of Amphidamas.—The Cod. Gale has the remarkable reading *μεγαλήτορος*, with the gloss *οἱ υἱοὶ τοῦ μεγάλου Ἀμφιδάμαντος*. This leads to the inference, as Hermann remarks, that the older reading was *παῖδες μεγαλήτορος Ἀμφιδάμαντος*, the verses about Hesiod's victory being a still later interpolation. There was another reading, preserved by Proclus, of v. 657, *ἕμνῳ νικήσαντ' ἐν Χαλκίδι θεῖον Ὅμηρον*. Such a boast as this could not, of course, be really attributed to Hesiod himself. We may be assured that frag. xxxiv. (ed. Gaisf.) is also spurious; *ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος δοῖδοι Μέλομεν ἐν νεαροῖς ἔμνοις ῥάψαντες ἀοιδῆν, Φοῖβον Ἀπόλλωνα χρυσόδορον, ὃν τέκε Λητώ*. But it is curious as preserving an old tradition, which made the two great poets contemporaries. The reading of Proclus would require the present verse to be retained and emended somehow thus, *ἔνθα μέ φημι οἰκόνδε φέρειν τρίποδ' ὠτῶντα*, and this again falls in with the old reading indicated in the Cod. Gale, *μεγαλήτορος [Ἀμφιδάμαντος]*.

659. *ἔνθα*, 'on the spot where—,' viz. in their temple on Mount Helicon. This event is described in Theog. 22.—*ἐπέβησαν*, 'they put me up to singing in clear tones.'

660. *τόσσον*, 'thus much and no more.' Cf. v. 649.—*πεπείρημαι*, *expertus sum*. This seems hardly a form of the old epic; in Soph. Trach. 581, καὶ πεπείρανται τῷδε, the verb is probably *πειραίνω*. It is remarkable that very good MSS. omit the γε, and two at least give *πειπείρημαι* to preserve the metre.—καὶ ὅς, viz. *καίπερ οὐ σεσοφισμένος ναυτιλῆς*. As a poet, and so an interpreter of the divine will, he professes to be able to lay down correct rules as to the times for navigating.

663. *τροπὰς*. On the short α see below, v. 675. The poet distinguishes two sailing-seasons; one, which is the most favourable for merchants, between midsummer and autumn; the other, *εἰαρινὸς πλόος* v. 678, after the rising of the Pleiades in spring. See v. 383. Apollonius Rhodius, ii. 523, speaks of forty days after the rising of the dog-star, as the period during which the Etesian winds, unfavourable for sailing, prevailed; *ἑρπύ τ' εὖ ἔρρεξεν ἐν οὐρεσὶν ἀστέρι κείνῳ Σεφίρ, αὐτῇ τε*

ἐς τέλος ἐλθόντος θέρεος, καματώδεος ὥρης,
 ὠραίως πέλεται θνητοῖς πλόος· οὔτε κε νῆα 665
 καυάξαις οὔτ' ἄνδρας ἀποφθίσειε θάλασσα,
 εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων (665)
 ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλησιν ὀλέσσαι·
 ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε
 τῆμος δ' εὐκριέες τ' αὔραι καὶ πόντος ἀπήμων 670
 εὐκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
 ἐλκέμεν ἐς πόντον, φόρτον τ' εἰς πάντα τίθεσθαι, (670)
 σπεύδειν δ' ὅ ττι τάχιστα πάλιν οἰκόνδε νέεσθαι·
 μηδὲ μένειν οἶνόν τε νέον καὶ ὀπωρινὸν ὄμβρον,

666. κατῳάξαις 671. εὐκηλος 673. Φοικόνδε 674. Φοῖνον

665. θνητοῖσι A. 667. εἰ μὴ δὴ G, Ald. 672. εἰς πόντον ΔΗ.
 φόρτον δ' G, Ald. 673. γενέσθαι G.

Κρονίῳ Διὶ, τοῖο ἐκτὶ Γαῖαν ἐπιφύχουσιν
 ἡγησάι ἐκ Διὸς αὔραι ἥματα τεσσαρά-
 κοντα. Hesiod however dates not from
 the rising of Sirius, but from the sum-
 mer solstice a little before it.

664. καματώδεος, see v. 584. Mos-
 chopulus, τῆς βαρείας καὶ ἐκλυοσύνης τὰ
 σήματα.

666. καυάξαις i. e. κατῳάξαις. Inf. v.
 693. Hesych. καυάξαι· συντρίψαι. If
 this passage is referred to, he seems to
 have taken θάλασσα as the subject of
 both verbs. The comment of Tzetzes
 on the digamma is interesting: οἱ
 Αἰολεῖς μετὰ ἄλφα, ἂν ἢ φωνῇεν, προσ-
 τίθεσιν τὸ ὤ, οἶον, ἀήρ αἰήρ, ἀὼς αἰὼς,
 ἦθγιος αἰθγιος, (δέλιος αἰέλιος Scaliger,)
 ἀέτην τὴν βλάβην καὶ τὴν ἀκόρεστον
 ἀέταν καὶ τὰ ὁμοία· συμφώνου δ' ὄντος
 μεταθῶ, οὐκ ἐτι. He goes on to notice
 other not less remarkable Aeolicisms;
 but it is singular that of the initial
 digamma he seems to have had no
 knowledge.

667. πρόφρων, for ἐκὼν, deliberately,
 intentionally. Under ordinary circum-
 stances, he says, the voyage is then
 safe. There seems an allusion to the
 anger of Poseidon against Ulysses.

670. εὐκριέες, clear and steady; gloss
 Cod. Gale εὐκρατοὶ εἰσίν. Mosch. κα-
 θαραὶ καὶ διακεκριμέναι. This seems the

earliest passage where the word occurs,
 and it may be compared with the Ho-
 meric πρὶν τινα κεκριμένον καταβημέναι
 ἐκ Διὸς ὄθρον, Il. xiv. 19, 'some decided
 and definite,' not capricious nor transient
 breeze. In later writers it was used as
 a medical term, for one who had
 well-marked symptoms in the crisis
 of illness. See Scout. 55, Photius
 in v., who adds the gloss εὐκρινές·
 εὐχερές.

671. εὐκηλος, at your leisure, free from
 apprehension, and not compelled to
 snatch a favourable hour, as in the πλοῦς
 ἀρπακτός, v. 684. In the MSS. and
 editions generally ἀπήμων εὐκηλος were
 construed with πόντος, and so Moschop.
 ἀβλαβής, ἡσυχος. Etymologically Φεκ-
 λος, ἐφέκλος εὐκηλος, are connected with
 ἐκὼν, Φεκὼν, and so are more properly
 applied to persons than to things. See
 on ἐβελημοί, sup. v. 118. Cf. Il. xvii.
 340, μήδ' οἳ γε Φέκλοι κ.τ.λ., but ibid.
 v. 371, εὐκλοι (ἐφέκλοι) πολέμῳ δα'
 αἰθέρι.

672. εἰς τίθεσθαι, εἴθετα ποιεῖσθαι, to
 store away carefully. Or perhaps, εἰν
 πάντα τίθεσθαι. Cf. v. 643. 689.

674. ὄμβρον, the rainy season follow-
 ing the rising of Arcturus. See v. 610-
 11. The farmer, having taken a cargo to
 the Aegean isles or coast of Asia, might

καὶ χειμῶν' ἐπιόντα, †Νότοιο τε δεινὰς ἀήτας, 675
 ὅστ' ὤρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρῳ
 πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν. (675)
 [ἄλλος δ' εἰαρινὸς πέλεται πλόος ἀνθρώποισιν.]
 ἦμος δὴ τοπρῶτον, ὅσον τ' ἐπιβᾶσα κορώνη
 ἶχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείη 680
 ἐν κράδῃ ἀκροτάτῃ, τότε δ' ἄμβατός ἐστι θάλασσα.

675. ἀήτας

678. ἄλλος εἰαρινὸς πέλεται πλόος

677. χαλεπὸν πόντον δέ τ' ἔθηκεν I. 678. πλόος δ' Α. 680.
 ἐποίησε Α. πέτηλ' Α. πέταλλ' Γ.

be disposed to wait for a return-cargo of the new wine. But then he would wait longer than would be safe.

675. δεινὰς ἀήτας. Though Hesiod sometimes makes the *as* of the accusative plural short (as do the Doric poets, who also use —*os* for *ous*, as τὰς λύκος, &c.), it is not clear that the licence extended to adjectives. Moreover, ἀήτης is usually the masculine form, though κακὰς ἀήτας occurs sup. 645, and Hesych. has ἀήτη πνοή, θύμα, and ἀήτης, ἄνεμος, ἀρσενικῶς (where M. Schmidt refers the adverb to Il. xv. 626, ἀνέμοιο τε δεινὸς ἀήτης ἰστίῳ ἐμβρέμεται). Here we should perhaps read δεινοῦ for δεινὰς. It is probable that v. 675—7 are interpolated, especially as ὀπωρινῷ (i. e. ὀπωρινῶ), though used by Homer, does not well follow so closely after ὀπωρινόν.—In v. 564 we have μετὰ τροπᾶς ἡελίοιο, and the principle is this:—As the old accusative plural was τροπαῶν—s, like λύκων—s, &c., by converting the *ν* into *α*, as in οἰχουτο for οἰχολατο, πατέρα for πατερν (patrem), &c., τροπαῶν became τροπᾶς, as λύκων became λύκους. But by dropping the *ν* altogether, we get τροπᾶς, λυκὸς. Compare Scut. H. 302, τοὶ δ' ὠκύποδας λαγὺς ἔφρυν. Theocritus even has τὰς καλὰς αἰγας, vii. 87. See, on this dialectic peculiarity of Hesiod, K. Müller, Gr. Lit. p. 81.

678. As εἰαρινὸς takes the digamma, and Cod. Gale gives πλόςος δ', this verse has probably been inserted by rhapsodists or grammarians.

679. ἦμος δή. See on v. 414. When first, i. e. when in mid-spring, the leaves begin to unfold on the topmost boughs of the fig-tree to about the size of a crow's foot. Hence, perhaps, (rather than from its supposed dark colour,) a species of fig was called κορώνειος, Ar. Pac. 628. We retain the comparison in the popular name of some species of the ranunculus, 'crowfoot.' In its native places the fig-tree is the first to put out its leaves, even before the vines. Probably they do not unfold or expand till warm weather has commenced. Hence in St. Mark, chap. xiii. 28, ἀπὸ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλὸς γίνηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος ἐστί. Where ἐκφύῃ means, 'is fully expanding' (*explicet*).—ἐπιβᾶσα, 'settling its foot on the ground,' 'alighting on the earth.'

680. As Cod. Gale gives πέτηλα, (a form used in Scut. H. 289, though we have δρυὶς ἐν πετάλοις sup. v. 486,) we should perhaps read τόσσον ἀνδρὶ πέτηλα φανείη. The old copies give φανείη, which Gaisford retains, and it is defensible as an epic usage. But φανείη (for φανέρ or φανῆ, see on v. 577) is given by Goettling after Spohn, and can scarcely be called an alteration.

681. ἄμβατος, δυναμένη πλίσσθαι Moschop. It is more properly said of ships which receive their crew, but is transferred to the sea, on which ships are said to ride.

εἰαρινὸς δ' οὗτος πέλεται πλόος. οὐ μιν ἔγωγε (680)
 αἰνῆμι· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστίν,
 ἄρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλὰ νυ καὶ τὰ
 ἄνθρωποι ῥέζουσιν αἰδρεῖσιν νόοιο· 685
 χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.
 δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν· ἀλλὰ σ' ἄνωγα (685)
 φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὥς ἀγορεύω.
 μῆδ' ἐνὶ νηυσὶν ἅπαντα βίον κοίλῃσι τίθεσθαι·
 ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι. 690
 δεινὸν γὰρ πόντου μετὰ κύμασι πῆματι κῦρσαι,
 δεινόν τ', εἴ κ' ἐφ' ἄμαξαν ὑπέρβιον ἄχθος ἀείρας (690)

682. οὗτος φειαρινὸς?

685. αἰδρεῖσιν

692. ἀείρας

682. οὐ μιν EF. 683. αἰνῆμι· οὐ (γρ. αἰνῆμι· οὐ) A. 684.
 γε φύγης A. 686. βροτοῖσιν DG. 687. κατὰ κύμασιν (γρ. μετὰ)
 A. 688. ὥς σ' ἀγορεύω BCDEFG, Ald. ὥς ἀγορεύω AHI, and K
 corrected to ὅσα'. 692. δεινὸν δ' K. δεινόν γ' the rest. ἐπ'
 ἄμαξαν BCDEGHI, Ald.

682-3. This distich, as Hermann first remarked, seems like a different recension of v. 678. But the context requires both that verse, as an introduction to the three following, and these two here, unless we condemn, together with them, the three verses on the love of gain (684-6) which are inseparable from them. It seems to have been Hesiod's way to repeat the same sentiment in nearly similar terms. Compare v. 687 with 691. Here perhaps we should read οὗτος εἰαρινός, as the δὲ injures the sense, and was likely to have been added from ignorance of the digamma.—ἀρπακτός, only available (as it were) by snatches; 'to be caught when you can.' Unless we regard the words οὐ μιν·ἐστίν as a parenthesis, the reading of two good Bodleian MSS., οὐ μιν ἔγωγε, i. e. οὐ μὴν, is worth attention.

686. χρήματα γὰρ, κ.τ.λ. 'For money is life to wretched mortals,' i. e. is valued as much as their very life. Stobæus quotes this verse (vol. iii. p. 175 Teubner) and Euripides imi-

tates it, Orest. 637, οὐ χρήματ' εἶπον· χρήματ', ἦν ψυχὴν ἐμὴν σώσας, ἔπερ μοι φίλτατ' ἐστὶ τῶν ἐμῶν. Pind. Isthm. ii. 17, χρήματα, χρήματ' ἀνὴρ.

690. τὰ μείονα. This is not opposed to v. 643, but is a warning not to risk your all in one adventure.

691. Commonly, a full stop is placed after κῦρσαι, and this probably led to the reading of nearly all the MSS., δεινόν γ'. But one verse is a correlative of the other, and so this verse is not a vain repetition of v. 687. The δὲ is given by Proclus and Moschopolus. 'As it is a hard fate to lose life and property (from overloading) amidst the waves, so it is sad to have your waggon break down from being over-weighted.' — κανέξαις, see v. 686.—ἀφανισθεῖν, trampled in the dirt; lost, annihilated. ἀφανισθῆναι καὶ καταπαθεῖν, Proclus. Schoemann excludes 692-3 as "aliunde additos." The sense however seems simple enough: 'No man of sense would overload his cart; why should he do this to a ship?'

ἄξονα κανάξαις, τὰ δὲ φορτί' ἀμαυρωθείη.
 μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.
 Ὀραῖος δὲ γυναικα τεὸν ποτὶ οἶκον ἄγεσθαι, 695
 μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων
 μήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὥριος οὔτος· (695)
 ἢ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτη δὲ γαμοῦτο.

693. κατὰξαις

695. Φοῖκον

696. Φετέων

693. καὶ φορτί' A. 695. ἐπὶ οἶκον ACEF. 696. τριηκόντων
 (γρ. τριήκοντα) A. τριηκόντων the rest. 698. ἡβώη DIK, Ald.
 ἡβώοι ABCEFGH. γαμείτω A. γαμείτο (οι superscr.) I.

694. μέτρα κ.τ.λ. 'Observe due proportions; and the fitting time in all things is the best.' Compare sup. v. 642. He distinguishes the law he had just laid down, not to overload a ship or a cart, from the time or opportunity, as illustrated by the proper sailing-seasons. The two limitations of measure and time are elsewhere combined, as Aesch. Suppl. 1044, μέτρον νυν ἔπος εἶχον.—Τίνα καιρὸν με διδάσκες; Pind. Ol. xiii. 67, ἔπεται ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρὸς ἄριστος. Here μέτρα, not μέτρον, is used, because not one thing, but many things are meant, to which the rule is to apply; and measures differ, since what is too much for one thing may not be enough for another. Cf. v. 648. Pind. Isthm. v. 71, μέτρα μὲν γνῶμα διώκω, μέτρα δὲ καὶ κατέχω.

695—705. Before entering upon the ethical conclusion of the Ἔργα properly so called (the Ἡμέραι or Calendar commencing at v. 765), the poet subjoins certain precepts on the subject of marriage. It has been plausibly suggested by K. O. Müller (Hist. Gr. Lit. p. 84) that these verses should come after v. 375, so that the whole subject of domestic relations might be disposed of before entering on agriculture and economy. In favour of this view is the fact, that these verses seem naturally to form apophthegms of two and three lines each, like the string of maxims in the former place. Van Lennep supposes this advice about marriage to be specially addressed to Perses.

695. ὥριος, in due season; at the right age. ἄρμοδιον χρόνον, Tzetzes:

ἐγκαίρως, κατὰ τὸν προσήκοντα χρόνον, Moschopolus.

696. The true reading of this verse is undoubtedly that preserved as a variant in Cod. Gale, τριήκοντα ἐτέων (i. e. Φετέων), which is said to be found in other MSS. The common reading is τριηκόντων, which must be regarded as one of the many instances in this poem where the loss of the digamma has led to corruptions of the text. Stobaeus, quoting vv. 695—8 (Flor. οβ. 6), agrees in τριηκόντων, but there is no ordinal τριήκοντος, though there is τριηκοστός. Tzetzes rightly says, μὴ γράψης Τριηκόντων, εἴτε Ἡσιόδου εἴτε μεταγραφικῶς τὸ πταίσμα τυγχάνει, ἀλλὰ Τριήκοντα. Πᾶσα γὰρ φωνὴ τὰ τρία γένη σημαίνοντα ἐν μιᾷ λέξει ἀελιγὸς ἐστὶν· οἷον τριήκοντα, πενήκοντα, καὶ πάντες οἱ ἀριθμοί. Hence in Aesch. Prom. 872, the true reading is πενηκοντάπαις, not πενηκοντόταις.

698. τέτορ' ἡβώοι, 'be of marriageable age for four years.' Proclus, τέτορε γὰρ σημαίνει δ'. Tzetzes, τέτορε γὰρ σημαίνει τέσσαρας. Both grammarians therefore agree as to the termination. Theocritus has τετράων ἐτέων, xiv. 16. The Aeolians were said to use πέντες, which occurs in Od. v. 70. As the child-bearing age was fourteen (Proclus seems to fix it at twelve), the poet recommends marriage four years later, or at eighteen. Xenophon, Oecon. vii. 5, speaks of the wife of Ischomachus as having been married ἑτη οὕτω πεντεκαίδεκα γεγονυία. It may seem surprising that so late a marriage should here be recommended; but Goettling confirms the statement here given by Plat. Rep. v.

παρθενικὴν δὲ γαμεῖν, ἵνα ἦθεα κεδνὰ διδάξης.
 τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἐγγύθι ναίει, 700
 πάντα μάλ' ἀμφὶς ἰδὼν, μὴ γείτοσι χάρματα γήμης.
 οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον (700)
 τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ρίγιον ἄλλο,
 δειπνολόχης· ἥτ' ἀνδρα καὶ ἰφθιμόν περ ἔοντα
 εὖει ἄτερ δαλοῦ καὶ ἴωμῶ γῆραι δῶκεν. 705

699. *ἦθεα*701. *ἀμφὶ* *Ἰδὼν*

699. ὡς κ' ἦθεα MSS. and Ald. 701. γήμαις K. 705. θῆκεν A.
 δῶκεν the rest.

p. 460, E, ἀρ' οὖν σοι ξυνδοκεῖ μέτριος
 χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ
 δὲ τὰ τριάκοντα; and Aristotle, Polit. vii.
 14, τὰς μὲν ἀρμόττει περὶ τὴν ὀκτωκαίδεκα
 ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἑπτὰ
 καὶ τριάκοντα ἢ μικρόν (qu. τοὺς δ' ἔτη
 τριάκοντα ἢ μικρῶ πλέον?). We may
 add the like advice of Solon, frag. xiv.,
 πέμπτη δ' (sc. ἐτῶν ἑβδομάδι, viz. at 35)
 ἄριον ἄνδρα γάμον μεμνημένον εἶναι.

Ibid. ἡβῶσι. So the best copies, others
 giving ἡβῶν, with Plutarch, Amat. § 8.
 Gaisford edits ἡβῶσι, but the *iota sub-*
scriptum has no legitimate place, as it
 would have in ἡβήῃ for ἡβασίη, or ἡβῶν
 for ἡβῶσι with the *ω* reduplicated. The-
 ognis has ἡβῶσις, v. 1229, with the
 variant ἡβῶσις, and Homer εἰθ' ὡς ἡβῶ-
 σιμι, which comes from an uncontracted
 present ἡβῶω, a secondary form of ἡβῶω
 for ἡβῶ (compare *καρηκομῶντες* with
ἡμερὶς ἡβῶσσα, Od. v. 69).—For *γαμοῖτο*
 Cod. Gale has *γαμίσθω*.

700. Euripides has a similar senti-
 ment on the necessity of knowing birth
 and parentage before choosing a partner
 for life; *ἐς καινὰ δ' ἦσθι καὶ δόμους*
ἀφργμένην Δεῖ μάντιν εἶναι, μὴ μαθοῦσαν
ἴσασεν "Ὅτε μάλιστα χρῆσται ξυνηνέτη.
 Stobæus, O. 8, quotes v. 699 and 701,
 omitting the intervening verse.

701. *ἀμφὶς ἰδὼν*. The true reading is
 doubtless *ἀμφὶ Ἰδὼν*, 'looking at every
 thing on each side of you.'—*χάρματα*
 is here *ludibrium*.

702. *ληΐζεται*, carries off as a prize.
 The word is borrowed from the custom
 of forcibly abducting young women, who
 were called *ληΐς*, Aesch. Theb. 320.

These two verses are taken almost
 verbatim by the pseudo-Simonides in
 his diatribe on women; *γυναικὸς οὐδὲν*
χορὴμ' ἀνὴρ ληΐζεται ἰσθλῆς ἄμεινον οὐδὲ
ρίγιον κακῆς. For the regular or post-
 epic use of the article in *τῆς κακῆς*, see
 on v. 193.

704. *δειπνολόχης*, besetting the dinner-
 table: ambitious to take a seat at it;
 whereas women used to live retired in
 their own apartments. *τῆς συνδειπνού-*
σης καὶ λοχώσης τὸν δόμοικτον πρὸς τὸ
δρᾶσαι τὴν κακὴν, Moschop. and Tzetzes.
τῆς καθημένης καὶ ἀσωτενομένης καὶ
παρεδρευομένης τῇ δείπνῳ, Proclus. The
 feminine form is defended by *πολυφύρβη*
 in Theogon. 912. Gaisford compares
 "Ἄρτεμι θηροφόνῃ from Theognis v. 11.
 Stobæus read *δειπνολόχου*, Flor. lxvii.

705. *ἄτερ δαλοῦ*, 'without a brand,'
 viz. not literally, but figuratively. Hence
 Euripides is thought to have borrowed
 his expressive verse, Orest. 613, *ὥς*
ὀφῆψε δῶμ' ἀνηφαίστατο πύρ.—*ὥμῳ γῆραι*,
 'unripe,' premature old age; or perhaps
 'green,' as Homer uses *ώμογοντες*.—
δῶκεν Gaisford and Goettling, and all
 the MSS. which I have collated, except
 Cod. Gale. Stobæus and Plutarch also
 give *θήκεν*, which Robinson preferred.
 Proclus explains it by *τὴν ὥμῳ τὸ*
γῆρας τῷ ἀνδρὶ τιθεῖσαν, and Tzetzes by
παρ' ἡλικίαν τιθείσης γῆραιον καὶ ἀφῆλικα,
 whence it has been assumed that both
 read *θήκεν*, not *δῶκεν*. The verse seems
 in some way corrupt, as *ὥμῳς* is not a
 digammated word. We might read
 either *ἄτερ δαλοῦ* or *ἄτερ δαλοῦ τε*.
 But as Moschopulus has *καὶ ὥρῳ γῆρα*

Εὖ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.
 Μηδὲ κασιγνήτῳ ἴσον ποιείσθαι ἐταῖρον· (705)
 εἰ δέ κε ποιήσης, μὴ μιν πρότερος κακὸν ἔρξης,
 μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δέ σέ γ' ἄρῃ
 ἣ τι ἔπος εἰπὼν ἀποθύμιον ἦε καὶ ἔρξας, 710
 δις τόσα τίνυσθαι μεμνημένος· εἰ δέ κεν αὖτις

707. ἴσον

710. ἔπος φειδῶν

708. εἰ δέ κεν ποιήσεις A1. κεν BC. ποιήσης φίλον H. πρότερος A. πρότερος GK, Ald. πρότερον DEF. 709. εἰ δέ σε γ' A. εἰ δέ κεν the rest. 711. τίνυσθαι DGH1. τίνυσθαι the rest.

διδῶσιν αὐτὸν, perhaps he found καὶ ἄλλῳ γῆραὶ δῶκεν. Or, if θῆκεν be admitted, it would be easy to read καὶ ἐν ὠμῷ γῆραὶ θῆκεν. (Thus Schoemann edits.) So Hom. Od. xv. 356, ἥ ἐ μάλιστα ἥκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γῆραὶ θῆκεν. Plutarch, De Cup. Div. § 7, gives αὖτε ἄτερ δαλοῖο καὶ ὠμῷ γῆραὶ θῆκε.

706. ὅπιν. Tzetzes, ἐπιστροφὴν καὶ φροντίδα. See on v. 187. This verse appropriately introduces the maxims which follow, since they relate principally to religious observances or to acts of justice and injustice.—πεφυλαγμένος εἶναι, for φυλάσσειν. Cf. inf. v. 765. Hom. Il. xxiii. 843, ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

707—16. Precepts on friendship, and on the duties of friends.—Be not on too familiar terms (or cherish too affectionate relations) with a friend; do not begin a wrong, but resent it if offered; be willing however to make peace again; be constant, be sincere, not too profusely hospitable nor meanly stingy.—ποιεῖσθαι, 'adopt'; cf. v. 602, θῆτα τ' οἶκον ποιεῖσθαι. Inf. v. 714. Theognis, v. 113, μήποτε τὸν κακὸν ἄνδρα φίλον ποιείσθαι ἐταῖρον. So ποιεῖσθαι οἰκοῖται in Theogn. 948, and ποιείσθαι τιμὴν ἡγεμόνα, Il. xvi. But in the next verse he uses ποιήσης, not ποιήσῃ, and Moschopolus carefully distinguishes between the active and the middle; οὐ λέγει, ἐὰν δὲ ποιήσης (fort. ποιήσῃ) φίλον ἐν ἴσῃ μοίρᾳ τοῦ ἀδελφοῦ, (τοῦτο γὰρ ἀπηγόρευσε, καὶ οὐκ ἐπὶ πάλιν δοκεῖ ἐνδοῦναι αὐτῷ), ἀλλὰ πρὸς τὸν φίλον αὐτῷ ὁ λόγος ἀπλῶς ἀφορᾷ, ἡγουν, ἐὰν

δὲ ποιήσης φίλον, μὴ πρότερος ποιήσης αὐτὸν κακόν.—κασιγνήτῳ ἴσον, viz. because the ties of relationship should ever be held superior to and more sacred than those of friendship. The poet by this means, that there are cases in which friends should agree to part, or in which it may be right and expedient for one to separate from the other. Euripides very beautifully expresses this sentiment, Hippol. 253, χρῆν γὰρ μετρίως εἰς ἀλλήλους | φίλιας θνητοῦς ἀνακρίνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, | ἐλευτα δ' εἶναι στήργηθρα φρενῶν | ἀπὸ τ' ὥσασθαι καὶ ζυντεῖναι.

709. γλώσσης χάριν, for gossip's sake, and without any provocation; διὰ περιττὴν καὶ ἀνόνητον τῆς γλώττης ὁρμήν. Proclus. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγέλλῃ τὰδε πρὸς τοὺς τεκόντας. Eur. Orest. 1514, δουλὴ γλώσση χαρίζει. The sense is, Do not tell falsehoods about him (or to him) even for the sake of amusement and without guile.—εἰ δέ κεν ἄρχῃ Gaisford, with most MSS. Cod. Gale and the lemma of Proclus have εἰ δέ σέ γ', and so Goettling. Hermann proposed εἰ δέ σ' ὅγ' ἄρχῃ. Perhaps, εἰ δέ κέ σ' ἄρχῃ κ.τ.λ.

710. ἔπος, in allusion to ψεύδεσθαι, as ἔρξας refers to ἔρξῃς above. 'Don't wrong him by word or deed first; but if he wrongs you in either of these ways, requite him doubly, duly mindful of what he has done to you as the aggressor.' According to the doctrine of the heroic ages, to be behind in revenge implied a want of spirit. On the ἰ in τίνυσθαι see v. 247.

ἡγῆτ' ἐς φιλότητα, δίκην δ' ἐθέλλησι παρασχέιν, (710)
 δέξασθαι· δειλός τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
 ποιεῖται, σέ δὲ μή τι νόον †κατελεγχέτω εἶδος.
 μηδὲ πολύζεινον μηδ' ἄζεινον καλέεσθαι, 715
 μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεσθῆρα.
 Μηδὲ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ (715)
 τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων.
 Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
 φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
 εἰ δὲ κακὸν εἴπης, τάχα κ' αὐτὸς μείζον ἀκούσαιοι.

721. *Εἴπης*

712. ἡγῆτ' ADEFI. 713. ἄλλοτε τ' A. 716. νεικητῆρα A.
 721. κακὸν εἴπης A. κακὸν εἴποις K, Ald. κακὸν κ' εἴπης BCDEFGHI.
 ἀκούσαιοι (the last σ perhaps subsequently added) A.

712. *δίκην παρασχέιν*. For his willingness to afford satisfaction is a virtual confession of his fault.

713. *δειλὸς ἀνὴρ* κ.τ.λ. He is a worthless or contemptible character who prefers making a new friend to taking back an old one with whom he has had a quarrel. Here *δειλὸς* is for *φαῦλος*, *ἄθλιος*, as sup. v. 369, *δειλὴ δ' ἐνὶ πυθμένι φειδέ*.—Perhaps (to avoid the hiatus) *ἄλλοτ' ἐπ' ἄλλον*.

714. This verse seems corrupt, for *εἶδος* certainly took the digamma in Hesiod's time. See on v. 63. Nor is the meaning at all clear, 'But for yourself, let not your looks belie your thoughts.' Schoemann reads *καταβελέγω*, 'don't you be deceived by appearances.' There must have been another reading, *σέ δὲ μή τι νόος κατελεγχέτω εἶδος*, for Proclus gives one explanation thus, *εἰς σέ δὲ μή ὁ νοῦς ἑφίλος ὦν καὶ ὁ λογισμὸς ἐλεγχέτω τὴν ἰδέαν τοῦ προσώπου*, and again, *εἰς σέ μή τὸ συνεῖδδς ἐλεγχέτω τὴν ἰδέαν*. This would mean, 'Let not your conscience betray itself by your countenance.' The verse appears to have been in some way altered from the loss of the digamma in *Feidos*. Perhaps the original reading was *σὺ δὲ μή τι νόον κατελέγχεο εἶδει*, 'But do you not be convicted in your thoughts by your look.' This would mean, that a man should show by an honest and

cheerful look that his professions of renewed friendship are sincere.

716. *νεικεσθῆρα, ὀνειδισθῆρα, νείκος ἐπιφέροντα*, 'a taunter of the good.' The form of the word arises from the crude form *νείκος* (as in *ἐπεσβόλος, στήθεσφι*, &c.). But the reading of Cod. Gale and two or three others, *νεικητῆρα*, is perhaps better. The variant *νεικετῆρα* in two of Goettling's MSS. will account for the insertion of σ.

717. This admirable and feeling precept, 'not to taunt a man with poverty which is not caused by his own fault, but sent him by the inscrutable will of the gods,' has been compared with Theognis v. 155, *μήποτε τοι πενίην θυμοφθόρον ἀνδρὶ χολωθείς Μηδ' ἀχρημοσύνην οὐλομένην πρόφερε*. The reservation, *μακάρων δόσιν*, distinguishing the inevitable from the culpable, could not well have been omitted by Hesiod, who has so often taunted his brother with begging, e.g. sup. v. 395—404. Stobaeus quotes these two verses, Flor. vol. iii. p. 205 (ed. Teubner).—The imperative *μή τέτλαθι* may be compared with *μή δειδίθι* Od. xviii. 63.

719. *γλώσσης θησαυρὸς*, a reserved stock of conversation, which is not put forward without judgment on all occasions.

721. As in v. 710 there is a reading *ἔποιε τ' εἶπεν*, so here many good MSS.

αὐτὰρ ἐπεὶ κε δὴ, μεμνημένος, ἔς τ' ἀνιόντα,
 μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρήσῃς,
 μηδ' ἀπογυμνωθῇς· μακάρων τοι νύκτες ἔασιν· 730
 ἑξόμενος δ' ὄγε θεῖος ἀνὴρ, πεπνυμένα εἰδὼς,
 ἧ ὄγε πρὸς τοίχον πελάσας εὐεργέος αὐλῆς. (730)
 Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
 ἐστίη ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλ' ἀσθαι.

731. Φειδῶς

733. Φοίκου

734. Φεστήρ ἀλέασθαι

728. ἐπεὶ κε AK and D by correction. ἐπὶν κε the rest. ἀνιόντος AD. ἀνιόντα the rest. 730. ἀπογυμνωθῇς ADF and (perhaps by correction) E. ἀπογυμνωθεὶς the rest. 732. εὐεργέος A. 733. πεπαλαγμένον A. ἔνδοθεν all except A.

retains the common reading ἀντ' ἡλίου. But see on Theogon. 160. This precept is easily explained from the custom of sun-worship. 'When the sun is up, do not offend him by standing opposite with your person exposed; during the night, privacy should equally be sought, for the gods may see you, if you cannot see them in the dark.' Goettling cites nearly the same words from the sayings of Pythagoras, Laert. viii. 1, 19, πρὸς ἥλιον τετραμμένον μὴ ὀμχεῖν. Hesych. ὀμχεῖν οὐρεῖν. Proclus, μήτ' ἀπεναντίας ἡλίου μήτ' ἀνιόντος, ὅ ἐστι πρὸ μεσημβρίας, μήτε eis δύσιν ἰόντος, ὅ ἐστι μετὰ μεσημβρίαν, οὐρεῖν. It is clear from his note that he regarded 727-8 as forming one sentence; and he would seem to have read μήδ' ἄρ' ἐπεὶ κε κ.τ.λ. The whole passage, 727-32, might be arranged in three distinct disticha. In this case, αὐτὰρ in 728 would mean, 'but you may do this standing towards the east when the sun is not in the sky.' It appears however that νύκτες in 730 must have reference to the sentence 'after sun-set to sun-rise.' There is a difficulty in ἔς τ' ἀνιόντα, for which Cod. Gale and other good MSS. give ἔς τ' ἀνιόντος. Hermann thinks the genitive came from a reading ἀντ' ἀνιόντος, 'but at sunset turn to the east,' and so set your back to the sun. As the MSS. vary between ἐπὶν κε and ἐπεὶ κε δὴ, we should probably read ἐπεὶ τε δὴ—

ἔς τ' ἀνιόντα, 'after sunset till sunrise.' Goettling proposed μεμνημένος ἔσο' ἀνιόντος, but the imperative ἔσο or ἔσσο (for ἴσθι) belongs only to the debased Greek.

729. προβάδην, as you walk; κινούμενον, Proclus and Moschopolus.

730. ἀπογυμνωθῇς. So Cod. Gale and other MSS. for ἀπογυμνωθεὶς. Hermann rightly prefers the verb to the participle; 'do not expose yourself in or by a public road for any purpose of nature.'

731. ἑξόμενος, scil. τοῦτο πράσσει, opposed to προβάδην and ὁρῶς, as πρὸς τοίχον is opposed to ἐν ὁδῷ. Herod. ii. 85, οἰκίοντες αἱ μὲν γυναῖκες ὁρθαί, οἱ δὲ ἄνδρες κατῆμενοι.—ὅ γε θεῖος ἀνὴρ, 'he who is instructed in divine things;' ὁ θεοῦ ἐννοῶν ἔχων, Mosch. Cf. Plat. Symp. p. 208, A, καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαιμόνιος ἀνὴρ, ὁ δὲ ἄλλο τι σοφὸς ὢν ἢ περὶ τέχνας ἢ χειρουργίας τινὰς βάραντος. There can be no doubt that ὁ θεῖος ἀνὴρ is the subject, though Goettling makes ὄγε the subject and θεῖος ἀνὴρ the predicate; "qui vero sedens hoc negotio defungitur, is homo est θεῖος ἀνὴρ κ.τ.λ."

734. ἐστίη ἐμπελαδὸν, near the central altar of the house; either because it was sacred as an altar, or because fire was regarded with veneration.—παραφαλνεῖν, ἀμυδρῶς δεικνύειν, 'partially to expose;' which is the best of several explanations given by Moschopolus.

Μηδ' ἀπὸ δυσφήμοιο τάφου ἀπονοστήσαντα 735
 σπερμαίνειν γενεήν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.
 Μηδέ ποτ' ἀενάων ποταμῶν καλλίρροον ὕδωρ (735)
 ποσσὶ περᾶν, πρίν γ' εὗξῃ ἰδὼν ἐς καλὰ ῥέεθρα,
 χεῖρας νηψάμενος πολυηράτῳ ὕδατι λευκῷ.
 ὃς ποταμὸν διαβῇ, κακότητι δὲ χεῖρας ἀνιπτος, 740
 τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
 Μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ (740)

736. After this v. ADEFI insert v. 758. 737. ἀενάων A.
 καλλίρροον I. 740. κακότητ' ἰδὲ DEFG. κακότητ' ἦδὲ I.

735. ἀπὸ τάφου. Either because the child was thought to inherit the disposition which the father had at the time of begetting, viz. cheerful or gloomy; or because the doctrine of keeping joy distinct from grief (Aesch. Agam. 620. 1045) was held of paramount importance.—ἀθανάτων δαιτός, any festive banquet in honour of the gods, especially such as was held after a sacrifice.

737—9.—These three verses seem spurious; or at least, they were another version of the distich following, 740—1. The omission of the digamma in ἰδὼν is an indication of lateness. Perhaps the lines stood thus; ἀενάων δὲ περᾶν ποταμῶν καλλίρροον ὕδωρ χεῖρας νηψάμενος κ.τ.λ. A foolish attempt to contrast ποσσὶ with χεῖρας perhaps led to the interpolation.

740. κακότητι, 'through perverseness,' διὰ κακίαν. Proclus says that Aristarchus rejected this verse, and Goettling is disposed to agree with him. It must be admitted that it fills up the couplet, and without it τῷ δὲ would be a harsh ellipse for τῷ μὴ δράσαντι τοῦτο. In some copies κακότητι δὲ had passed into κακότητ' ἰδὲ (or ἰδε), which was absurdly interpreted 'he sees calamity. It was intended to mean κακότητι κ : ἀνιπτος κ.τ.λ. This ἰδὲ, further corrupted to ἦδὲ, is found in several of the Bodleian MSS. But another reading was κακότητ' ἐπι, as must be inferred from the obscure comment of Proclus, ἄλλοι γράφουσι κακότητ' ἐπὶ κακότητα εἶδεν, ἀντὶ τοῦ ἐκακῶθαι. Here we should not read εἶπεν for εἶδεν, with Goettling, but

κακότητ' ἰδε, τουνέστι κακότητα εἶδεν. Proclus adds, ἄλλοι κακότητα ἐπι, οἷον ἐπὶ κακῷ ἑαυτοῦ. (Read, κακότητ' ἐπι, οἷον ἐπὶ κακῷ ἑαυτοῦ.) The Patagonian savages, it is said, burn the parings from nails, lest they should be used for sorcery.

742. πεντόζοιο, the hand. An expression of the same kind as φερέσκας for 'a snail,' sup. v. 571. A slang term for the fist, in use among pugilists, is "bunch of fives."—θεῶν ἐν δαιτὶ, see on v. 736.—ἀδον κ.τ.λ., 'to cut the dry from the quick.' Proclus, χλωρὸν, τὸ σαρκώδες τῶν δυνύχων,—ἀδον δὲ, τὸ ἄκρον τοῦ δυνύχου, ὃ δὴ καὶ ἄκρον (ἄκρον) ἐστὶ καὶ ἀναίσθητον. He adds as a reason for this singular injunction, καὶ γὰρ τρέπον τὰ νεκρώσις ἐστὶ τῶν ἐν ἡμῖν μορίων τούτων, ἀφαιρουντος αὐτὰ τοῦ σώματος, ὡς συμπεφυκῶτα τούτῳ καὶ συνυπάρχοντα ᾧ τρέφεται. Not to cut the nails at a banquet after a sacrifice was also a precept of Pythagoras, παρὰ θυσίαν μὴ δυνύχου. Plutarch, De Isid. et Osir. § 4, who quotes this and the next verse, gives as an explanation ὅτι δεῖ καθαρὸς τῶν τοιούτων γενομένουσιν ἐορτάζειν, καὶ οὐκ ἐν αὐταῖς ταῖς ἱεροουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιτωμάτων. Compare Ovid, Fast. vi. 230, where the wife of the Flamen Dialis says, that until the refuse of the sacrifices has been carried from the temple of Vesta, 'non mihi detonsae crines depectere buxo, Non unguis ferro subscuisse licet.' Schoemann reads κακότητ' ἰγε, with Bentley, 'that is, provided he is so through perverseness,' not from accident or necessity.

αὔον ἀπὸ χλωροῦ τάμνειν αἶθωνι σιδίρῳ.

Μηδέ ποτ' οἶνοχόην τιθέμεν κρητῆρος ὑπερθεν

πινόντων· ὀλοή γάρ ἐπ' αὐτῷ μοῖρα τέτυκται.

745

Μηδέ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,

μή τοι ἐφεζομένη κρώλῃ λακέρυζα κορώνη.

(745)

Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα

743. αἶθοι Α. 744. κρατῆρος Α. 747. μῆτι ΕΙΚ. κρώλῃ
(γρ. κρώτῃ) Α. κρώτῃ BDGH. κρώλῃ CK, Ald. 748. ἀνεπι-
ρέκτων Ε.

744. Two explanations of this obscure verse may be given. (1) Material or actual, 'Do not lay the ladle across the bowl;' which is like a modern superstition about putting a knife and fork cross-wise on a plate. (2) Ethical, 'Do not prefer the ladle which fills your own cup to the bowl which is common to all;' i. e. do not be so selfish as to prefer private interests to public weal; *μη ἐπίπροσθεν ἔχειν τοῦ κοινοῦ τὸ πῖον*. The latter is that given by Proclus and Moschopolus. Proclus adds a third, *ἄλλοι δὲ λέγουσι, μηδέ ποτ' ἐν δέλτῳ πρόσκεισο τῷ πίνειν*, which is nearly that given by Goettling, 'Do not set the wine-flask above the wine-mixer when men are drinking; for a baneful consequence is caused by it' (or follows after it, viz. drunkenness). "Noli majoris aestimare merum quam vinum cum aqua mixtum." The scholiasts take *οἶνοχόη* to mean either the ladle, *κάθος*, *οἰκήρυς*, or the goblet, *ποτήριον*. Hesych. *τὴν κατάχυσιν, τὸ ἐγγεῖον*. Certainly, *τιθέναι ὑπερθεν* more naturally means *superponere* than *proferre*; but the maxim is one of those called *συμβολικά*, or containing a moral under a material precept, like several other sayings of Pythagoras, quoted by Proclus.—Plutarch twice cites this verse, *Symp.* § 13, and *De Audiend.* *Post.* § 9.

746—7. Of this distich also two explanations are given by the scholiasts; (1) literal, 'Do not leave your house unfinished till the winter' (which the croaking of the crow or raven was thought to portend); and (2) symbolical, 'Leave no work undone, lest some envious chatterer should have cause to blame you.' Goettling has a fancy that

ἀνεπίξεστον here and *ἀνεπιρρέκτων* below should change places, because Proclus says *ἐνιοι δὲ ἀνεπιρρέκτων γράφουσι, τουτέστιν ἀθυμῶντων*. He would then explain the passage thus; 'Don't leave a house unconsecrated, (i. e. without offering a sacrifice at the *ἐστία*), lest perchance a crow should light on it and bring misfortune.' A better sense seems to be this; 'Do not when making a house (or temple?) leave it rough and unfinished, lest a crow should light on it and croak.' The dislike of the early Greeks to have houses, statues, or temples, befouled with the dirt of birds, has been pointed out in the note on Aesch. *Suppl.* 635, *ἵον ἐπιδόμενοι πρᾶκτορ' ἐπισκοπὸν | δυσκολέμητον, ὃν τίς ἂν δόμος ἔχοι | ἐπ' ὀρέφῳ μαινοντα; βαρὺς δ' ἐφίσει*. Hence came the *μηνίσκος* or metallic plate (*nimbus*) on the heads of statues in the open air. See *Ar. Av.* 1114—7. In *Eur. Ion* 177, the birds are driven away from the Delphic shrine, *ὡς ἀναθήματα μὴ βλάπτηται νοίθ' οἱ Φοῖβου*. By *ἔστοι λίθοι* the Greeks meant squared and cut stones. Shakespeare, *Hen. VI.* (third part, v. 6), 'the raven rooked her on the chimney's top, And chattering pies in dismal discords sung.' It is curious that the American Indians have the same superstition. Hesiod says nothing specifically about the lighting on the roof.—For *κρώλῃ* (al. *κράλῃ, κρώτῃ*) it has been suggested on Aesch. *Suppl.* (ut sup.) to read *κράλῃ*, 'defile it.'—*λακέρυζα*, 'croaking.' *Ar. Av.* 609, *οὐκ ὁλοθ' ἔτι πέντ' ἀνδρῶν γενεὰς ζῶει λακέρυζα κορώνη*; Hesych. *κράκτρια, λαΐθερος, φλόβαρος· μεγάλα κράζοντα κορώνη, ἢ λάλος*.

748. *ἀνεπιρρέκτων, ἀδύτων, ἐφ' ὃν θυσιᾶν οὐκ ἐποίησας*, Proclus. The *χυ-*

ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἐνὶ ποιῇ.
 Μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον, 750
 παῖδα δυωδεκαταῖον, δ' τ' ἀνὴρ' ἀνήνορα ποιεῖ,
 [μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται.] (750)
 Μηδὲ γυναικεῖα λουτρῶ χροῖα φαιδρύνεσθαι

752. ἴσον γὰρ καὶ Α.

τρόποδες seem to have been portable braziers, or rather, stewing-pans placed on an iron tripod, and used in preparing a common banquet (much after the fashion now employed by gipsies). Out of these pans the food is not to be taken before the *ἀπαρχαί* have been offered to the gods; and similarly even bath-water is not to be used until a part of it has been poured out as a libation. —Goettling, having adopted *ἀνεπίρρεκτον* in the verse above, is constrained to read *ἀνεπίξιστων* in this, and he suggests the following as the meaning:—‘Don’t take either food or water out of a kettle without obliterating the mark left by it in the ashes.’ In confirmation of this he cites a precept of Pythagoras, Laert. viii. 1, 9, *χύτρας ἴχνος συγχεῖν ἐν τῇ τέφρᾳ*. The same is given in slightly different words by Plutarch, Conviv. Diap. viii. § 7, *χύτρας τύπον ἀρθείσης ἐν σποδῷ μὴ ἀπολείπειν, ἀλλὰ συγχεῖν*. Goettling hence infers that *χυτρόποδες* were the marks or vestiges left by the pot or cauldron placed over the hot embers; and that these should be done away with lest others should be jealous of what is going on in your kitchen. The more simple sense however is that given above, which is that of the scholiasts and also of Plutarch, Symp. vii. § 4, *οὐθὺς Ἡσιόδου οὐδ' ἀπὸ χυτροπόδων ἀνεπίρρεκτον ἐξ παρατίθεσθαι σίτον ἢ ὕδον, ἀλλ' ἀπαρχὰς τῷ πυρὶ καὶ γέρα τῆς διακονίας ἀποδιδόντας*. Compare Od. xiv. 432—6, *βᾶλλον δ' εἰν ἑλεοῖσιν ἀλλέα· ἂν δὲ συβώτης ἴστατο δαιτρεῦσων· περί γὰρ φρεσὶν αἷσιμα βῆθη. Καὶ τὰ μὲν ἔπταχα πάντα διεμοιράτο δαΐζων· τὴν μὲν ἰαν νύμφῃσι καὶ Ἑρμῇ Μαιῶδος νείε· ὅηκεν ἐπευξάμενος, τὰς δ' ἄλλας νείμεν ἐκδοτῶ*.

750. Goettling follows Plutarch (ap. Procl.) in explaining this precept, which is certainly not less obscure than the three preceding:—‘Do not let a boy or even an infant be sedentary, for this

makes him effeminate.’ He supposes there is an allusion to gymnastic exercises; but it is stretching the sense very far to include an infant of twelve months old in exercises of any kind. The common interpretation is, ‘Do not set a boy of twelve days old upon a tomb, which (δ τε for *δπερ*) unmans him in adult years, nor yet an infant of twelve months old, which is just the same thing.’ This seems a better way; for the number twelve is thus spoken of merely as an ominous number. Some superstitious notion of affecting the manly powers (virility) is alluded to. Cf. Od. x. 301, *μή σ' ἀπογυμνωθέντα καθόν καὶ ἀνήνορα ποιῇ* (sc. Κίρκη). Tombs were called *τὰ ἀκίνητα* by a kind of euphemism. So a gloss in Cod. Gale, *μνήμασι*. Hesych. *ἐπ' ἀκινήτοισιν ἢ τάφος (τάφου) ἢ λίθος*. Schoemann, com. crit. p. 56, thinks boundary-stones are included in the precept. Gaisford cites Etym. M. p. 48, 36, *ἀκίνητα· μηδ' ἐπ' ἀκινήτοις καθίζειν σημαίνει ὡς ἐνταῦθα τὸν τάφον νόμος γὰρ παρὰ Ῥωμαίοις τάφον μὴ κινεῖν, τουτέστιν ὀρῶντεν*. For the expression *καθίζειν ἐπὶ τινι* cf. Theoc. i. 51, *τὸ παιδίον οὐ πρὶν ἀνήσειν φασι, πρὶν ἢ ἀκράτιστον ἐπὶ ζηροῖσι καθίξῃ*, ‘before he sets him down to a dry (or scanty) meal for his breakfast.’—*οὐ γὰρ ἄμεινον, 'for it is better not' Compare τὸ γὰρ οὐτοὶ λαΐων ἔστιν, inf. v. 759.*

752. The reading of Cod. Gale, *ἴσω γὰρ καὶ τοῦτο*, suggests a variant *ἴσω γὰρ καὶ τὸ τέτυκται*. Cf. v. 754—6—9. But this verse is perhaps spurious, as *ἴσος* should take the digamma, and is commonly *ἴσος*, for *Ἰέσος*. Both this and the preceding are ejected by Schoemann. See on v. 737. It will be observed, that the maxims preceding have been mainly in disticha, or couplets.

753. *φαιδρύνεσθαι*, to make his skin bright by ablation and rubbing, and perhaps by oiling it. This verb was

ἀνέρα· λευγαλή γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ
 ποιῇ. μῆδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας 755
 μωμεύειν ἀΐδηλα· θεός τοι καὶ τὰ νεμεσσοῦ.
 Μῆδέ ποτ' ἐν προχοῇ ποταμῶν ἄλαδε προρεόντων, (755)
 μῆδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι
 μῆδ' ἐναποψύχειν· τὸ γὰρ οὗτοι λωΐον ἔστιν.

756. ἀΐδηλα

758. ἐξαλέασθαι

756. θεός τοι BCDGHIK. θεός νύ τοι AEF. 759. λόγιον H.
 οὔτι λωΐον AI.

properly used of the bath, e. g. Aesch. Agam. 1077, τὸν ὁμοδέμιον πόσιν λουτροῖσι φαιδρόνασα. Eur. Hel. 676, ἔμοι ἐγὼ—λουτρῶν ἵνα θεαὶ μορφὰν ἐφαιδρυναν. Apoll. Rhod. iii. 300, αὐτοὶ τε λιαροῖσιν ἐφαιδρόναντο λουτροῖς. Moschus, ii. 31, ἢ δτε φαιδρόνοιτο χροῖα προχοαῖσιν Ἀναΐρῳ. Goettling says, "γυναικεῖα λουτρά sunt λουτρά θερμὰ, quae corpus effeminant." But warm baths were offered to men, as Clytemnestra specially says to Orestes and Pylades, Aesch. Cho. 657, that they shall have καὶ θερμὰ λουτρά καὶ πόνων θελκτῆρ' ἀστρωμνῇ. Compare also the following passages; II. xxii. 444. Od. x. 360. viii. 249. 426. It would rather seem that motives of propriety were the grounds of the precept, and that λευγαλή ποιῇ has the same allusion as ἀήνορα ποιεῖ above. The scholiasts add another meaning; that a man must not dress himself with the care and attention to personal graces which are becoming a woman.—ἐπὶ χρόνον, 'for a time, viz. a temporary affection is incurred. Cf. Od. xiv. 193, εἴη μὲν νῦν νῦν ἐπὶ χρόνον ἡμῖν ἰδωδὴ ἥδ' ἐμὲν γλυκερόν. Apoll. Rhod. i. 793, ζεῖν, τῇ μύμοντες ἐπὶ χρόνον ἔκτοθι πύργων ἥσθ' αὐτῶς; The phrase is more common with a limiting epithet, as sup. v. 326, παῦρον δέ τ' ἐπὶ χρόνον ἔλβος δαΐει.

755. ἐκυρήσας, ἐντυγχάνων, τύχη παρὼν, 'when you chance to meet with sacrifices burning.'—μωμεύειν ἀΐδηλα, 'cavil at unseen things,' i. e. to be curious to know the mysteries of divination. Proclus, μῆδ' ἐὰν συμβῇ σοι ἐν ἱεροῖς εὐρεθῆναι, μὲμψ' τὰ μυστήρια· ταῦτα γὰρ ὁ θεὸς πᾶν μέμφεται. On

ἀΐδηλος (α and ἰδεῖν), see Buttmann's Lexilogus, p. 49. Curtius, Gr. Et. 644. By interchange of the long vowels came ἀΐδελος, frag. xvi.

757. ἐν προχοῇ, in the estuary. Od. v. 453, τὸν δ' ἐσάωσαν ἐς ποταμοῦ προχοῆς. The polluting of the pure sea, ἡ ἁλίαντος, Aesch. Pers. 580, as one of the primary elements, was regarded as profane if intentionally done. Proclus says that Plutarch rejected this distich, ὥς εἰτελῇ καὶ ἀνέξια παιδευτικῆς μόσης. But Plutarch elsewhere praised these very verses, De Stoic. Repugn. § 22, καλῶς μὲν ἀπαγορεύειν τὸν Ἡσιόδον, εἰς ποταμοὺς καὶ κρήνας οὐρεῖν. As running water was used in ceremonial purification from guilt (Aesch. Cho. 63. Eum. 430), it was deemed essential that it should not itself be defiled. Compare Herod. i. 138, who says of the Persians, ἐς ποταμὸν δὲ οὔτε ἐνούρεονσι οὔτε ἐμπύουσιν, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλων οὐδένα περιόρεωσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα. There was another reason why the Greeks held rivers to be ἱεροί, and that was because they venerated them as κουροτρόφοι, nurturers of the young.

759. ἐναποψύχειν. The traditional explanation which has the most authority is ἀποπατεῖν, ἀφοδεύειν. But some took it to mean 'to cool yourself by standing in a river.' The most natural sense would be 'to die in a river;' but, as this was not a matter over which men could control themselves (in case of drowning, &c.), it must be limited to the preventing animals being drowned therein. Plutarch (ut sup.) seems in favour of this interpretation, μῆτε συγ-

ᾧδ' ἔρδειν· δευὴν δὲ βροτῶν ὑπαλεύεο φήμην. 760
 φήμη γάρ τε κακὴ πέλεται κούφη μὲν αἰεῖραι
 ρεῖα μάλ', ἀργαλήη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (760)
 φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἦντινα πολλοὶ
 λαοὶ φημίζωσι· θεὸς νύ τίς ἐστι καὶ αὕτη.

Ἥματα δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν 765
 πεφραδόμεν δμῶεσσι· τριηκάδα μηνὸς ἀρίστην
 ἔργα τ' ἐποπτεύειν ἦδ' ἀρμαλὴν δατέασθαι, (765)

760. ὑπαλέεο 761. αἰεῖραι 764. λαοί 767. Φέρειν

760. With this verse A ends. 764. φημίζουσι BCDG. φημίζουσι
 the rest. θεὸς νύ τοι EF. 766. τριακάδα H. 767. δατέασθαι D.

γνώμενα (ζῆα) μήτε γεννῶντα μήτ' ἐν-
 αποθήσκοντα ἐν τοῖς ἱεροῖς μάλινει τὸ
 θεῖον. Thucydides uses ἐναποθήσκειν,
 ii. 52, and iii. 104, and ἀποψύχειν for
 ἀποθήσκειν in i. 134.

760—4. Goettling thinks these verses
 were a later addition. Aristotle how-
 ever recognises the two last, Eth. Nic.
 vii. 14. Van Lennep believes them
 genuine.

761. κοῤῥη δεῖραι, 'light to take up,'
 a metaphor from a burden, like φέρειν
 to carry and ἀποθέσθαι to lay it aside.
 Cf. Il. iii. 89, τεύχεα κάλ' ἀποθέσθαι ἐπὶ
 χθονὶ πονυβοτείρῃ. ib. v. 492, κρατερὴν
 ἀποθέσθαι ἐνὶ γῇ. Eur. Iph. A. 557, καὶ
 μετέχομι τὰς Ἀφροδίτας, πολλὰν δ' ἀπο-
 θέιμαν. Pind. Ol. x. 39, νεῖκος δὲ κρεσ-
 σόνων ἀποθέσθ' ἄπορον. For the di-
 gamma in δεῖρειν (stem dFep) see
 Curtius, Gr. Et. 356. The sentiment
 is this; 'an evil report is more easily
 fixed upon a person than it is shaken
 off.' 'No report,' he adds in conclusion,
 'is entirely got rid of, when numbers
 have conspired to spread it.' He hints
 that inattention to the ceremonial ob-
 servances given above may bring upon
 a person a charge of habitual irreligion
 that it may be hard to get rid of.—
 ἀπόλλυται, 'comes to nothing,' 'proves
 to be an idle rumour.' So θνήσκειν and
 ἀπολίσθαι are used of mere groundless
 reports, Aesch. Agam. 471. Cho. 831.

765 ad fin. The ἡμέραι, or calendar.

Like the Attics of after times, Hesiod
 divided the month of thirty days into
 decads, μὴν ἱσταμένος, μεσῶν, and φθίνων.
 The same appears to have been known
 to the author of the Odyssey, xix. 307,
 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, τοῦ μὲν
 φθίνοντος μηνὸς τοῦ δ' ἱσταμένου. From
 the expression in v. 780, μηνὸς ἱσταμένου
 τρισκαίδεκάτην, some have thought that
 the term ἱσταμένος included the first
 half, φθίνων the second. On the other
 hand we have ἔκτη μίσση and τετρὰς
 μίσση (for μεσούντος, vv. 782, 819), so
 that the poet seems to have used ἱστα-
 μένου laxly for the earlier half of the
 month, and because τρισκαίδεκάτην could
 not be ambiguous.—ἐκ Διόθεν, as ap-
 pointed by Zeus; Διὸς πάρα inf. v. 769.
 —πεφυλαγμένος, 'observing'; cf. πεφέ-
 λατο δὲ θυμῷ inf. v. 797. εὖ δ' ὅτι
 θανάτων πεφυλαγμένος εἶναι, sup. v. 706.
 —εὖ, 'duly,' and according to order,
 κατὰ μοῖραν. Moschopolus, τὰς ἡμέρας
 δὲ τὰς ἀπὸ τοῦ Διὸς, τοῦτέστι τὰς ἀγαθὰς
 (cf. v. 769), παρατηρῶν καλῶς κατὰ τὸ
 πρέπον, ἐντέλλου τοῖς δούλοις σου.—For
 πεφραδόμεν, 'to declare,' 'make known'
 (perhaps by setting up a marked calen-
 dar), see on Scut. H. 228. So δῖλα
 προπεφραδμένα, 'advertised,' sup. v. 665.
 Goettling would place the comma after
 πεφραδόμεν, so as to construe δμῶεσσι
 ἀρίστην. But this is unnecessary. The
 accusative τριηκάδα depends rather on
 the notion of μέμησο implied in πεφυ-

αἶδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος,	769
εὐτ' αὖ ἀληθείην λαοὶ κρίνοντας ἄγωσιν.	768
πρῶτον ἐνῆ τετράς τε καὶ ἐβδόμη ἱερὸν ἡμαρ·	770
τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ.	
ὀγδοάτῃ τ' ἐνάτῃ τε· δύω γε μὲν ἡματα μηνὸς	(770)
ἔξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι.	

773. *Ἔργα*

770. *ἔνῃ* many MSS. 772. *ὀγδοάτῃ τ' ἐνάτῃ τε* E. *γε μὴν* DEF.
773. *ἀεξομένοιο* K.

λαγμέρος, than on *πεφραδέμεν*. 'Mark the days yourself, and let your slaves know them too: that the thirtieth is the best for overlooking the farm-work they have done, and for allotting the rations (cf. v. 560) for the ensuing month.'

768. With Proclus, who is followed by Lennep and Schoemann, it seems necessary to transpose the order of 768, 769. The sense is, 'for these sacred days (viz. *ἡματα ἐκ Διόθεν*) come from a wise and prudent god, when people keep them rightly, distinguishing the true from the false computation.' In the unsettled and uncertain state of a lunar calendar, mistakes would often arise from intercalations, &c. And so the scholiasts explained *ἀληθείην κ.τ.λ.* to mean, 'when the people are keeping it, distinguishing the true conjunction of the moon (*σύνοδον*) from the false one,' viz. the 29th of the *καλοὶ μῆνες*, which went by the same name of *τριακὰς*. See Ar. Nub. 616 seqq. Van Lennep, 'ubi populi, verum discernentes, tricesimum mensis diem agunt, justum sic dierum numerum mensi tribuentes.'

769. *αἶδε*, the following days, viz. the first, fourth, seventh, &c. A full stop is commonly placed after *μητιόεντος*.

770. *ἔνῃ*. See on v. 410. Proclus, *ὁτως καλεῖ τὴν νομηνίαν παρὰ τὸ ἐν*. Moschopulus, *ἄγουσι ἢ πρώτη τοῦ μηνός, ἢ καὶ νομηνία*. Goettling denies that the word can have meant 'the first,' and regards it as the same as *τριακὰς*. But, however difficult the explanation may be, it seems certain that Hesiod is com-

encing (*πρῶτον*) his enumeration of sacred days with the new month. For he takes the series of days in their order regularly down to v. 798, after which he makes some merely supplementary observations on the fitness and unfitness of certain other days. Thus we have the 1st, 4th, 7th, 8th, 9th, 11th, 12th, 13th, 16th, 18th, 20th, 24th, mentioned successively. It is incredible that the poet should have omitted the first, the *νομηνία*, most festive of all monthly feasts, which he would have done, if *ἐνῆ* means *τριακὰς*. Besides, he had but just specified that very day; and the reason why he mentioned the last first, was because it was the day (so to speak) on which old scores were cleared off, and the new month was introduced in its entirety, without deducting its first day for such merely extra duties as are specified in v. 767.

771. *τῇ γὰρ κ.τ.λ.* Cf. Aesch. Theb. 797, *τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης ἐναξ' Ἀπόλλων εἶλετ'*: where the Schol. Med. has *ἐν ἐβδόμῃ γεννηθεῖς*, so that he seems to have read *ἐβδομαγενής*. The first day also was sacred to Apollo, Herod. vi. 57. Proclus, on the authority of Philochorus, adds that the fourth day was sacred to Hercules and Hermes.

772. *ὀγδοάτῃ κ.τ.λ., παρὰ Διὸς εἰσι.*—*γε μὴν*, 'but (although sacred) they are the best days in the first part of the month for attending to human concerns.' Such seems the best way of explaining *γε μὴν*, which (for *γε μὴν*) has always an objective sense. Compare v. 774, *ἔμφω γε μὴν ἐσθλὰ*, 'yet both these are

ἑνδεκάτῃ τε δυωδεκάτῃ τ'· ἄμφω γε μὲν ἐσθλαί,
 ἥ μὲν οἷς πείκειν, ἥ δ' εὐφρονα καρπὸν ἀμᾶσθαι· 775
 ἥ δὲ δυωδεκάτῃ τῆς ἑνδεκάτης μέγ' ἀμείνων.
 τῇ γάρ τοι νεὶ νήματ' ἀερσιπότητος ἀράχνης (776)
 ἡματος ἐκ πλείου, ὅτε ἰδρὶς σωρὸν ἀμάται.
 τῇ δ' ἰστὸν στήσαιο γυνή, προβάλοιτό τε ἔργον.
 μηνὸς δ' ἰσταμένου τρισκαιδεκάτην ἀλέασθαι 780
 σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

775. οἷς 778. ὅτε ἰδρὶς 779. ἔργον 780. ἀλέασθαι

778. ὅτε τ' MSS. 780. With this verse I ends. 781.
ἐκθρέψασθαι D (by correction) EF.

good,' &c. Others, as Gaisford, place only a comma at *ἐνάτῃ τε*, 'but the eighth and ninth,' &c.—*ἔτοχα, ἐξαιρετα, ἄριστα ἐς τὸ πίνεσθαι*. The doctrine seems to be that alluded to by Virgil, Georg. i. 268, 'Quippe etiam festis quaedam exercere diebus Fas et jura sinunt: rivos deducere nulla Religio vetuit, segeti praetendere sepem,' &c. Hesiod therefore says that they are sacred days, but yet that secular works are permissible on them. Proclus had a notion that these were 'perfect' days, as being for the most part the squares or cubes of numbers, 2, 3, 4, &c.

775. *οἷς πείκειν*, to clip sheep. Ar. Nub. 1356, *ἄσαι Σιμωνίδου μέλος, τὸν Κρίον, ὡς ἐπέχθη*. Theocr. v. 98, *ἐπὶ δὲ κα πεζῷ τὰν οἶν τὰν πέλλαν, Κρατὶδὰ δωρήσομαι αὐτός*.—*ἀμᾶσθαι*, 'to get in,' 'to collect or gather the blithe crops.' See on v. 392.—*εὐφρονα* is explained by Proclus *εὐφραίνοντα*. Perhaps 'kindly' may be the true sense, though Virgil has '*laetas segetes*,' Georg. i. 1.

777. *τῇ γάρ τοι*. The twelfth day is better than the eleventh for shearing sheep, because Nature has made it a spinning day for the spider, and so has pointed out the use to which wool should be applied. For the same reason it is a better day to get in corn, because then the ant heap up its store.—*ἀερσιπότητος*, 'high-flying.' The gossamer-spider appears to be meant, and its habits are correctly described.

Schoemann however (com. crit. p. 59) remarks on the palpable absurdity of fixing the twelfth day of an unnamed month for special operations of ants and spiders, and he concludes "hos versus ab inepto aliquo interpolatore insertos esse."—The form *ἀερσιπότης* occurs in Sout. H. 316, *κύκνοι ἀερσιπότης μεγάλ' ἦπυον*.—*ἡματος ἐκ πλείου*, (*πλείως, πλείος*), 'on the longest day,' viz. midsummer. See v. 792. Proclus explained, 'on the full moon,' which however would not fall on the twelfth.—With *ἰδρὶς*, 'the knowing one,' compare *ἡμερόκοιτος* v. 605, *φερέκοιτος* v. 571. As this word took the digamma, the *τ* must be regarded as an intrusion.

779. *στήσαιο*, get her warp set to the upright loom.—*προβάλοιτο*, lay the foundations of it, i. e. commence the actual weaving of the web. Hom. Il. xxiii. 255, *τορνώσαντο δὲ σῆμα, θεμελίω τε προβάλλοντο ἄμφι πυρήν*.

780. *ἰσταμένου*. See on v. 765.

781. *σπέρματος*, the sowing of corn.—*φυτὰ*, the vine, olive, and fig plants. The two things are carefully to be distinguished here and elsewhere, e.g. *ἀρόμεναι ἢ δὲ φυτεύειν*, sup. v. 22. Od. ix. 108, *ὅτε φυτεύουσιν χερσὶν φυτόν οὐτ' ἀρώσιν*, and Il. xii. 313, *τίμενος φυταλῆς καὶ ἀρούρης*. Literally, *ἐνθρέψασθαι* means, 'to have them grown on' (i. e. on the 13th). So *ἐνδυστυχῆσαι*, 'to be unlucky in,' Eur. Bacch. 508. Some copies give *ἐκθρέψασθαι*, a variant

ἕκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, (780)
 ἀνδρογόνος δ' ἀγαθή· κούρη δ' οὐ σύμφορός ἐστιν,
 οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβολήσαι.
 οὐδὲ μὲν ἡ πρώτη ἕκτη κούρησι γενέσθαι 785
 ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πῶεα μήλων,
 σηκόν τ' ἀμφιβαλεῖν ποιμνήϊον ἥπιον ἤμαρ· (785)
 ἐσθλή δ' ἀνδρογόνος· φιλέει δέ τε κέρτομα βάζειν,
 ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.
 μῆνός δ' ὀγδοάτῃ κάπρον καὶ βοῦν ἐρίμυκον 790
 ταμνέμεν, οὐρήας δὲ δυωδεκάτῃ ταλαεργούς.
 εἰκάδι δ' ἐν μεγάλῃ, πλέω ἤματι, ἵστορα φῶτα (790)

792. Φεικάδι Γίστορα

782. δὲ μέσση C. φυτοῖσι EFK, Ald. 785. κούρη τε BCDEF GHK, Ald.

not to be hastily rejected. Perhaps the day was good for planting because it was sacred to Athena (so Philochorus ap. Procl.), the patroness of the olive.—Virgil rendered this passage, or rather borrowed from it, Georg. i. 284, 'septima post decimam felix et ponere vitem, Et prensos domitare boves (inf. v. 797), et licia telae Addere.'

782. ἕκτη ἡ μέσση, i. e. μεσοῦντος, the sixteenth day. This is 'bad for planting, but good for begetting male children,' on the same analogy as the last mentioned, and the sixth of the first decad (ἡ πρώτη) next below, which is good for begetting males, but bad for the birth and marriage of females, probably because it was the birthday of the virgin goddess Artemis (Proclus), her brother having been born the day after (v. 771).

784. οὐτ' ἄρ. Gaisford proposes οὐτ' αἶ.

786. τάμνειν, to castrate; cf. v. 790.—πῶεα μήλων, generally for ποίμνας, here for ἄρνας in particular. The same reason for this appears to have been held valid as for maidens not marrying, viz. that it was not a day suitable for generation, except only for men.

787. σηκὸν ποιμνήϊον, a sheep-fold, viz. a temporary fence. Perhaps this

suggested Virgil's 'segeti praetendere sepe,' Georg. i. 270.

788. φιλέει, scil. ὀγεννηθεῖς.—κέρτομα, perhaps 'crafty,' (ὀβριστικά, Moschop.,) as in Eur. Alc. 1125, ἡ κερτόμος με θεοῦ τις ἐκπλήσσει χαρὰ. In Od. xxiv. 240, Ulysses resolves to try the aged Laertes with deceptive words, κερομοῖς ἐπέεσσιν πειρηθῆναι, and accordingly he begins by praising and flattering him. Here it seems nearly a synonym with ψεύδεα. The Greeks regarded cunning and deception as a virtue and an accomplishment.—αἰμυλίους λόγους, see v. 374.—ὀαρισμούς, 'whispered words,' i. e. the soft sayings of lovers, ὀμιλίας μετὰ γυναικῶν, Moschop.

790. ὀγδοάτῃ, viz. of the second decad, or the eighteenth.

791. ταμνέμεν, 'to castrate,' see v. 786. The οὐρεὺς may have meant the male as opposed to ἡμίονος, the female; or it may have been the offspring of the ass by the horse (ἵππῳ), the ἡμίονος being the offspring of the mare, as is clear from Il. xxiii. 265, ἵππον—ἐξέτε' ἀμμήτην, Βρόφος ἡμίονον κύνουσας. It is said that mules, like other hybrids, are capable of procreation with one of their parents.

792. The μεγάλη εἰκάς, called also πλέα by epexegetis, (as Moschop. ob-

γείνασθαι· μάλα γάρ τε νόον πεπυκασμένος ἐστίν.
 ἐσθλὴ δ' ἀνδρογόνος δεκάτη, [κούρη δέ τε τετράς
 μέσση. τῇ δέ τε μῆλα καὶ εἰλίποδας ἑλικας βούς, 795
 καὶ κύναι καρχαρόδοντα καὶ οὐρήας ταλαεργούς
 πρῆνεν ἐπὶ χεῖρα τιθείς.] πεφύλαξο δὲ θυμῷ (796)

795. ἑλικας

796. ταλαεργους

793. γείνεσθαι (γενᾶσθαι superscr.) EF. 794. δεκάτη Ald.

aervee,) probably means the twentieth of the month, when the day was longest; cf. v. 778. Goettling thinks it means also the month which occurred in the long year, i.e. when the intercalary month, *μην ἐμβολιμαῖος*, was added. The scholiasts were evidently at a loss for any reasonable explanation, and so referred *μεγάλη* to the day when the double decad, or two-thirds of the month, had passed.—*ἴστωρα φῶτα* seems the subject to *γείνασθαι*, not the object; 'on the long twentieth a knowing man should beget a son; for he is (i.e. will prove) very subtle in mind.' Some take the sense to be, 'for a clever child to be born;' others, 'to beget a clever child.' And *γείνασθαι* is capable of either meaning. But the real meaning probably is, that the benefits attaching to procreation on this particular day are known only to the few and sagacious, *οἱ ἴστωρες, οἱ εἰδότες*. Cf. inf. v. 818. 824.—*ἐστίν*, so. *δ' γεννηθείς*. Cf. v. 788. But perhaps *ἴσται*.—Like *ἴσασιν* (v. 824), *ἴστωρ* takes the digamma here and in Π. xviii. 501, *ἔμφω δ' ἴεσθην ἐπὶ Πιστορι πεῖραρ ἐλίσθαι*.

794. *δεκάτη*. This must mean the tenth of the first decad, i.e. the tenth of the month. For, if we take *μέσση* to belong to *δεκάτη* as well as to *τετράς*, then it becomes the same as the *εἰκάς* just mentioned. If it means the tenth of the last decad, it becomes the *τριηκάς*. One peculiarity in Hesiod's calendar is this;—when he has named a day in the regular order, as adapted for some particular purpose, he sometimes goes back, and adds that the corresponding day of another decad is also a fit one for the same end. Compare v. 785 with v. 782, and v. 810—11. Thus

here, having stated that the twentieth is a good day for procreating, he adds, that the tenth is also a good one for a man, and the fourteenth for a woman. He appears to have omitted the mention of the fourteenth at v. 781, because he was then speaking of plants (*φύτῃ*), and so passed from the thirteenth to the sixteenth.

795. *εἰλίποδας ἑλικας βούς*. Moschop. *ἑλικοειδὲς τοὺς πόδας κινεῖντας*. Whatever be the exact meaning of this phrase, (which appears to refer to the swinging and slouching step of oxen under the yoke, caused by their peculiar manner of bending the instep), it is scarcely credible that both Homer and Hesiod should have used it, though *ἑλικας βούς* occurred sup. v. 452. It had occurred to the present editor, that from *κούρη* to *τιθείς* was probably an interpolation of the rhapsodists; and this without being aware that Proclus had inferred, from Plutarch having no word of comment on the four lines, that in his time they were not found in the copies. It may be remarked that *κύναι καρχαρόδοντα* seems borrowed from v. 604, and *οὐρήας ταλαεργούς* from v. 791, compared with v. 46.

797. *ἐπὶ χεῖρα τιθείς, ἐπιτίθεις αὐταῖς τὴν χεῖρα, καταψῶν αὐτοὺς θηλοντί*, Mosch.—*πεφύλαξο, φυλάσσον, ἐλαβήθητι*, cf. *πεφυλαγμένος* sup. v. 765. 'But be careful in your mind to avoid the fourth both of the ending and the beginning month (i.e. fourth and twenty-fourth) to brood over cares' (or perhaps 'for cares to prey on your mind'). Proclus, from Plutarch, has this comment, *ἐν ἑραῖς ταῦταις μέγιστα τὰς λυπηρὰς ἀποσκευάζεσθαι* (qu. *ἀποσκευάζεσθαι?*) *ἐνεργείας, ὥς εἰ καὶ ἄλλοτε*

τετράδ' ἀλεύασθαι φθίνοντός θ' ἱσταμένον τε
 ἄλγεα θυμοβορεῖν μάλα τοι τετελεσμένον ἦμαρ.
 ἐν δὲ τετάρτῃ μηνὸς ἄγεσθ' εἰς οἶκον ἄκοιτιν, 800
 οἰωνοὺς κρίνας οἱ ἔργματι τούτῳ ἄριστοι
 πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί. (800)
 ἐν πέμπτῃ γάρ φασιν Ἑρινύας ἀμφιπολεῦν
 Ὀρκον γεινόμενον, τὸν Ἑρις τέκε πῆμ' ἐπιόρκους.
 μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτῆν 805

800. *Φοῖκον* 801. *Φέρματι* 798. 802. *ἐξαλέασθαι*

800. ἄγεσθαι ἐς DEFG. ἄγεσθαι δ' ἐς K, Ald. 801. οἱ K. ἐπ'
 ἔργματι the MSS. ἐπὶ ἔργματι E. 803. ἐμπέμπτῃ H. φῆσιν C.
 804. *τυννόμενας* BCDGH. *τυννόμενας* the rest.

δαὶ δὲ ἀνακαλὰς αἰρεῖσθαι, ἐν ταύταις οὐ
 δῖον. Goettling only confuses the sen-
 tence by telling us that the poet meant
 τοφάλαξ δὲ θυμῷ τὴν τετράδα φθίνοντος
 καὶ ἱσταμένου, καὶ ἀλεύασθαι, μὴ ἐν αὐτῇ
 ἄλγεα σε θυμοβοροῖ. Schoemann rejects
 as spurious v. 798, and would read
 τοφάλαξ δὲ θυμῷ ἄλγεα θυμοβόρα.
 Photius, *θυμοβόρος*· ἡ τὴν γῆν (l. ἡ
 ψυχὴν) διαφθείρουσα. Aesch. Ag. 103,
 τὴν θυμοβόρον φρένα λύπη.

799. *τετελεσμένον*, *τέλειον*, *ἱερὸν*, a
 very perfect or lucky day.

800. *ἔγεσθαι ἄκοιτιν*. Joy, not grief,
 was suitable to the fourth day. Proclus
 gives as a reason for its being chosen as
 a wedding day, that it was sacred to
 Aphrodite and Hermes.—*οἰωνοὺς κρίνας*,
 having duly consulted the seers and
 chosen such birds as are best for that
 business; viz. having first ascertained
 that the omens are favourable. Prob-
 ably the birds were chosen as being
 sacred to the gods who preside over
 marriage. Compare *δρυῖδας κρίνων*, v.
 823.—The *ἐρι* is doubtless an interpo-
 lation, consequent on the loss of the
 digamma in *Φέρματι*.

802. *πέμπτας*, the fifth days of each
 decad.—*ἐξαλέασθαι*, viz. for contracting
 marriage, since they are both unlucky
 days and of dread import, because on
 the fifth of the first decad Horcus was
 taken care of by the Erinyes at his
 birth.—*ἀμφιπολεῦν*, 'attended upon.'

The infinitive seems to represent the
 imperfect tensa. The poet might in-
 deed have written *ἐν πέμπτῃ γάρ, φασιν*,
 Ἑρινύες ἀμφιπόλεον κ.τ.λ. Others make
 the sense to be, *ἀμφίπολοι ἔτι εἰσιν*
 Ὀρκῳ, τότε γεινόμενῳ (γενομένῳ); that
 the Furies attend Horcus on this day,
 which was ἡμέρα δικαστικῆ, according to
 the fancy of Proclus. Cf. Soph. Oed.
 Col. 680, *θελαῖς ἀμφιπολῶν τιθήνας*. Ibid.
 v. 1767, *χρὲ πάντ' ἔδωκε Διὶς Ὀρκος*.
 This *Horcus*, the genius that punishes
 the perjured, (see Theog. 400), is ob-
 viously different (if not in etymology,
 since both may come from *ἐργεῖν*, at
 least in mythology) from the Roman
Orcus; and Virgil's mistake in render-
 ing this passage is curious, Georg. i.
 277, 'Quintam fuge; pallidus Orcus
 Eumenidesque satae; for *pallidus*
 shows that he must have meant Hades.
 The Italian *Orcus* is thought to be
Voragus, the devouring demon.—*γεινό-
 μενον*, 'when born on that day.' This
 reading seems doubtful; the great ma-
 jority of MSS. (including all I have
 collated) give Ὀρκον *τυννόμενας*, and
 so Moschopolus read; *τυννόμενας*, *ἡγουν*
ἀπαιτούσας, *ζητούσας*. On the other
 hand, Proclus seems to have found
γεινόμενον, for he explains it by *τὰς*
τιμωροὺς δαίμονας τὴν γένεσιν αὐτοῦ
πενταδικὴν οὖσαν περιέπειν. Virgil too
 seems to translate *γεινόμενον* in the
 above version. Buttmann, Lexil. p.

εὖ μάλ' ὀπιπεύοντας εὐτροχάλῳ ἐν ἁλῇ
βάλλειν. ὑλοτόμον τε ταμείν θαλαμήϊα δούρα, (805)
μήϊά τε ξύλα πολλὰ, τὰτ' ἄρμενα νηυσὶ πέλονται.
τετράδι δ' ἄρχεσθαι νῆας πῆγνυσθαι ἀραιάς.
εἰνὰς δ' ἡ μέσση ἐπὶ δείελα λώϊον ἡμαρ. 810
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν
ἐσθλή μὲν γάρ θ' ἦδε φυτευέμεν ἦδὲ γενέσθαι (810)
ἀνέρι τ' ἦδὲ γυναικί· καὶ οὐποτε πάγκακον ἡμαρ.

806. ὀπιπεύοντά γε εὐτρ. (γε inserted by the same hand) E. In F σε εὐτρ., but σε in an erasure. ὀπιπεύοντα εὐτρ. the rest. 812. γάρ τ' ἦδὲ φυτεύειν BCDEFGH, Ald. γάρ ἐπ' ἦδὲ φυτεύειν K. φυτευέμεν A.

435—6, prefers γενόμενον το τινυμέναις. 'The Furies' (he says) 'attended on the new-born child, and consequently protect and avenge injury offered to him.' Gaisford reads Ὀρκον τινυμέναις. Schoemann gives τινύμενον, 'exacting punishment,' viz. from the perjured, the Erinyes attending Horcus as his ministers of vengeance.

806. ὀπιπεύοντας. Vulgo ὀπιπεύοντας. See on v. 29. The mention of the seventeenth day for threshing corn is explained by O. Müller (Gr. Lit. p. 85), as having reference to the same day of the month Boedromion, which was consecrated to the worship of Demeter and Cora at Athens.

807. θαλαμήϊα δούρα, ἡγουν τὰ ξύλα τὰ τῶν οἰκιῶν, τουτέστι τὰ εἰς ὄροφον καὶ ἐτέραν χρεῖαν οἰκῶν συντελέσαντα, Moschopulus. This may however mean (on account of the two following lines) 'timbers for a ship's hull.' For the hold was technically called θάλαμος. See Dr. Donaldson's Essay on the Greek Trireme, p. 7. Hence a suspicion arises, that v. 808 is an interpolation, especially as τὰτ' ἄρμενα νηυσὶ πέλονται is an Homeric phrase. Il. iii. 61, ὅτ' ἀνέρος, ὃς δά τε τέγγη νῆϊον ἐκτάμνησιν. The meaning of θαλαμήϊα would then have been determined by the verse next following, νῆας πῆγνυσθαι κ.τ.λ.—ξύλα πολλὰ, cf. v. 427, πόλλ' ἐπὶ καμπύλα κάλα, and v. 456, ἑκατὸν δέ τε δούραθ' ἀμείβης.

809. ἀραιάς, pointed at the prow; narrow, taper, as opposed to the rounder build of the δολκίδες. Proclus, τὰς στενὰς

καὶ περιμήκεις. Compare the Homeric θαλά νῆες, 'pointed ships,' and therefore, though in a secondary sense, 'swift.'—πῆγνυσθαι, like ποιεῖσθαι, ναυπηγήσασθαι, to have them built, viz. by the hands of the shipwright.

810. εἰνὰς ἡ μέσση, the nineteenth. This, he says, is a better day towards the afternoon, viz. better than in the morning; a sort of *dies intercius* or *nefastus parte*. Proclus, on the authority of Philochorus, states that the 18th and 19th were days on which the Athenians performed expiatory rites; but his comment is corrupt, and Athenian practices did not much concern Hesiod.—The most probable explanation of δέιλη and δειλος is, that they are forms of δῆλος (δέελος), 'visible,' and meant that part of the day which just preceded the close of evening. To derive it from εἶλη, with Buttmann, (on the analogy of δαίμων, αἰμων, διώκω, λόκω,) seems very far-fetched. See Curtius, Gr. Et. 235—6.

811. πρωτίστη εἰνὰς, as contrasted with μέσση εἰνὰς above, means εἰνὰς ἱσταμένη.—παναπήμων, viz. both in the morning and in the afternoon, unlike the other εἰνὰς. If however (as suggested on 819) this verse was followed by 821, the sense will be, 'the ninth is wholly free from harm in the morning; it is not so good in the afternoon; but it is never altogether a bad day.'—φυτευέμεν κ.τ.λ., apparently for γενῆαν, 'to beget.' Compare v. 783. 788. But it may mean 'to plant;' cf. v. 781—2.

παῦροι δ' αἷτε ἴσασι/τρισεινάδα μηνὸς ἀρίστην
 [ἄρξασθαί τε πίθου, καὶ ἐπὶ ζυγὸν αὐχένα θείναι 815
 βουσι καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,]
 νῆα πολυκλήϊδα θοὴν εἰς οἶνοπα πόντον (815)
 εἰρύμεναι· παῦροι δέ τ' ἀληθέα κυκλήσκουσι.
 τετράδι δ' οἶγε πίθον· περὶ πάντων ἱερὸν ἦμαρ
 ἡμέσση· παῦροι δ' αἷτε μετ' εἰκάδα μηνὸς ἀρίστην 820
 ἡοῦς γενομένης· ἐπὶ δείελα δ' ἐστὶ χερεῖων.
 αἶδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὄνειαρ, (820)
 αἱ δ' ἄλλαι μετὰδουποι, ἀκήριοι, οὐ τι φέρουσαι.

814. *ἴσασι* 817. *θοὴν* *φοῖνοπα* 818. *φερύμεναι* 820. *αὖ μετὰ* *φεικάδα*?
 821. *ἀφοῦς* *δέελα*

816. *ὠκυπόδεσσιν* GH. 818. *κυκλήσκουσιν* BGK, Ald. 820.
μέσση BF. 821. *γενομένης* G, Ald.

814. *τρισεινάδα*, (probably) the twenty-seventh (three times ninth); but others take it to mean the twenty-ninth, because the ninth of the two first decades had just been mentioned.—The next two verses, according to Goettling, resulted from a different recension, and were meant to take the place of v. 817—8. The opening of the wine-jars is referred to the *τετράς* just below. Perhaps however we should read *νῆα πολυκλήϊδα θοὴν* τ' κ.τ.λ., or (with Van Lennep) *νέα* τε π.

818. *εἰρύμεναι*. In Scut. H. 138 we have *ἦτ' εἰρυντο κάρη*. The quantity of the word is discussed by Buttmann in the *Lexilogus*.—*ἀληθέα*, scil. *ὀνόματα*. Few call it by its right name of *ἀρίστη*, v. 814. Proclus explains it thus, 'Few call the real twenty-ninth (so he explains *τρισεινάδα*, v. 814) by the name of twenty-ninth,' viz. because some, as the Athenians, counted the days of the last decad backwards, and so made the "ninth" of that decad what was really the second. See also on v. 768. Graevius gives another explanation, "pauci veracem dicunt," and thinks that hence Virgil took his maxim, 'nona fugae melior, contraria furtis.' Probably the poet meant, that this was one of those

days which were known only to the *οἱ εἰδότες*. See on v. 792.

819. *τετράδι*. *As* *ἄρξασθαί* *πίθου* in v. 815 seems the same as *πιθοιγία*, but is there referred to the 27th day, Schoemann (p. 62) suggests the transposition of 819—21 to follow v. 809, or even 801. It is more probable that 821 should follow 811, where it would come very appropriately, and that 820, which has no intelligible syntax, was a various reading of 814, *παῦροι δ' αἷτε ἴσασι μετ' εἰκάδα μηνὸς ἀρίστην*.

820. *μέσση*, i. e. *τετράς μέσση*, the fourteenth.—*μετ' εἰκάδα*, few call the fourth after the twentieth *ἀρίστη*, as they ought to do, in the morning, though it gets worse in the afternoon. Cf. 810. Moschopolus supplies *τὴν μετ' εἰκάδα (τετάρτην) ἀρίστην (οὐσαν ἴσασι)*.

823. *μετὰδουποι*, falling in heavily between, as it were merely to fill up, *περισσὰ καὶ ἀνετέργητοι*, Moschop.—*ἀκήριοι*, 'fateless,' without any special import or destiny. In the *Iliad* the word means 'heartless.'—*οὐ τι φέρουσαι* is a mere exegesis. Cf. Theocr. xv. 105, *βάρδισται μακάρων*· *ὧραι φίλαι, ἀλλὰ ποθεῖναι ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέρουσαι*.

ἄλλος δ' ἄλλοιήν αἰνεῖ, παῦροι δὲ ἴσασι.
 ἄλλοτε μητρυνὴ πέλει ἡμέρη, ἄλλοτε μήτηρ· 825
 τάων εὐδαίμων τε καὶ ὀλβιος ὃς τάδε πάντα
 εἰδὼς ἐργάζεται ἀναίτιος ἀθανάτοισιν, (825)
 ὄρωνθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

824. δὲ ἴσασι

827. Φειδῶς Φεργάζεται

824. δέ τ' ἴσασι the MSS. 825. ἡμέρα E. 827. ἐργάζεται CD.

824. ἄλλος ἄλλοιήν. 'Some praise a day of one kind, others a day of another kind,' viz. lucky or unlucky. For Orpheus, as Proclus tells us, had written certain injunctions about good and bad days; and the Athenians had their own peculiar rules on the subject. ἄλλοιήν, ἀντὶ τοῦ ἄλλην, Proclus. But the word may well bear its usual sense of 'different in kind.'

825. ἡμέρη κ.τ.λ. 'At one time a day is a step-mother, at another time a mother.' Proclus; ἐπειδὴ ἡ μήτηρ ἥπιος, ἡ δὲ μητρυνὴ κακὴ, εἶπεν, Αἱ μὲν τῶν ἡμερῶν εἰσὶ μητέρες, ὡς ἂν ἀγαθαί, αἱ δὲ μητρυναί, ὡς ἂν κακαί.

826. τάων κ.τ.λ. Moschopolus; τούτων τῶν ἡμερῶν ὃς ἂν τάδε πάντα εἰδὼς, ἔχουν ταύτας τὰς διαφορὰς καὶ τὰς δυνάμεις πάσας, ἐργάζεται, τὰ εἰρημμένα δηλονότι ἔργα, ἀναίτιος τοῖς ἀθανάτοις—εὐδαίμων ἐστὶ καὶ ὀλβιος. Thus τάων is the genitive after τάδε πάντα.—ἐργάζεται, goes on farming, or performing the various duties of agriculture.

828. This verse may possibly have been added by those who (as Proclus tells us) appended in direct continuation of this poem another which some attributed to Hesiod, the ὀρνιθομαντεία. Plato possibly may allude to this, (and if so, he thought it genuine,) Ion, p. 531, B, περὶ μαντικῆς λέγει τι "Ὀμηρὸς τε καὶ Ἡσίοδος. On the other

hand, O. Müller (Hist. Gr. Lit. p. 86.) admits the genuineness of this final verse, and thinks that it even suggested the spurious addition of the ὀρνιθομαντεία, just as the Cyclic *Troica* were arranged to form a sequel to the *Iliad*, and as the *Κατάλογος γυναικῶν* followed the *Theogony* of our author, according to the recension of some critics. Goettling says, "Mihi totus aliunde huc rejectus esse videtur; nam omni cum antecedentibus conjunctione caret." As a termination to the subject of the calendar, it is appropriate and significant enough. To ascertain the will of the gods in matters obscure to human knowledge, and to avoid offending the gods by unintentional transgressions of their festivals, were among the surest ways to realise the εὐδαιμονία of which the poet is speaking, viz. general prosperity in his farming operations. By ὀρνιθας κρίνων he means 'distinguishing bad from good omens,' so as to avoid doing any work under unfavourable auspices. Cf. v. 801, οἰωνοὺς κρίνας, εἰ ἐν ἔργματι τοῦτοψ ἄριστοι. Ar. Av. 719, ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ μαρτείας διακρίνει. Lucian, in the *Dialogue* (p. 240 seqq.) with Hesiod, asks the poet why he has nowhere made use of the gift of the Muses (*Theog.* 32), the faculty of prophecy?

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

THE
SHIELD OF HERCULES.

THE poem known as the Shield of Hercules is, in all probability, the work of a much later writer than Hesiod. Composed manifestly in imitation of the eighteenth book of the Iliad, wherein the shield of Achilles is so elaborately and graphically described, it seems to have been the effort of some rhapsodist of the Hesiodic school, and to have originated in the ancient tradition, that Homer and Hesiod had a personal contest in the poetic art. Independently of mere probabilities, the style is very different from that of the other two larger extant poems of Hesiod. In this respect, indeed, it savours rather strongly of the Ionic school, and it probably is of about the same age as the earlier of the so-called Homeric Hymns. That the Shield of Hercules, or at least the main part of it, really claims this respectable antiquity, can hardly be doubted. The careful use of the digamma throughout is remarkable; indeed, it is much more accurately observed than in the Homeric hymns generally. From the nature of the description, considered artistically, Müller (*Hist. Gr. Lit.* p. 99) considers that it cannot be placed later than Ol. 40; and he founds his opinion principally on the fact, that Hercules is here represented armed and equipped like any other hero; whereas, about this date, the poets began to introduce, as his peculiar costume, the club and the lion's skin.

There are many remarkable words and inflections in this poem (which will be noticed as they occur) more resembling the late phraseology and the imitative style of the Alexandrine poets. It would however be unfair to form any positive opinion from single words or verses, which may possibly be interpolations, or may result from varieties introduced by local rhapsodists of different ages and countries. Goettling is of opinion that from v. 141 to v. 317 is the work of an Alexandrine poet. Schoemann (p. 68)

pronounces the whole poem, made up as it is of two parts, the work "recentioris cuiusdam versificatoris, haud magni aestimandum, et vix iterata lectione, nedum diligentiore tractatione et critica cura satis dignum." It is certainly remarkable that not a single verse of the "Shield" is cited by any ancient author; whereas the citations from both the "Works" and the "Theogony" are frequent, but especially from the former. Only here and there a scholiast or one of the later grammarians refers to the poem. Stobaeus does not give any extracts from the "Shield;" Athenaeus once or twice alludes to it.

Another suspicious circumstance is, that to a considerable extent the Shield is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist.

The silence of the ancients generally about the now famous "Shield of Achilles" in the xviii. book of the Iliad, combined with some words and phrases not strictly archaic in character, throws a doubt even on that poem, as possibly a post-Periclean compilation from earlier sources. Even Plato, the first author who cites our Homer definitely, nowhere quotes from the "Shield of Achilles." Nor can it be altogether the same poem as that known to Euripides, Iph. A. 1067 seqq., because there Achilles is said to have brought ὄπλα Ἑφαιστόπονα, ἐκ θεᾶς μητρὸς δωρήματ' ἔχων, when he first came to Troy with his myrmidons. The old materials from which both the Hesiodic and the Homeric descriptions were derived, were possibly the same, and this supposition will account for the many coincidences between the two. But to suppose that "Hesiod," B.C. 700, copied "Homer," B.C. 850, is, to my mind, simply absurd.

The MSS. of the Shield are very few. I have only been able to collate two, and these are recent, and very corruptly written. The only scholia existing are the paraphrase of John the Deacon (who lived as late as the end of the fourteenth century) and the comments of Tzetzes. Of the three Hesiodic poems this alone has any Greek argument prefixed.

ΥΠΟΘΕΣΕΙΣ ΤΗΣ ΑΣΠΙΔΟΣ.

A.

Τάφιοι στρατεύσαντες ἐπὶ τὰς Ἡλεκτρίωνος βοῦς ἀνείλον τοὺς τῆς Ἀλκμήνης ἀδελφοὺς τῶν θρεμμάτων ὑπεραγωνιζομένους. τοῦ δὲ Ἀμφιτρίωνος βουλομένου αὐτῇ¹ συνελθεῖν, οὐ πρότερον αὐτῷ² ὑπέσχετο, πρὶν ἢ παρὰ τῶν ἀδελφοκτόνων εἰσπράξῃται τιμωρίαν.³ ὁ δὲ ἐπιστρατεύσας ἀνείλεν αὐτούς. κατὰ δὲ τὴν αὐτὴν νύκτα συνέρχονται⁴ αὐτῇ ἀμφότεροι, ὃ τε Ζεὺς καὶ ὁ Ἀμφιτρίων, ὁ μὲν ἐκ⁵ τοῦ πολέμου ὑποστρέφας, Ζεὺς δὲ βουλευθεὶς τοῖς⁶ ἀνθρώποις βοηθὸν γεννῆσαι. ἡ δὲ κύει ἐκ μὲν Ἀμφιτρίωνος Ἰφικλέα, ἐκ δὲ Διὸς Ἡρακλέα. ὃς καὶ⁷ ἐπὶ Κύνκον Ἄρεος υἱὸν ἡνίοχον ἔχων Ἰόλαον στρατεύεται, ὃς τοὺς τὰς δεκάδας⁸ ἄγοντας εἰς Πυθῶ περιεσύλα.⁹ σκεπασθεὶς οὖν ἡφαιστοτεύκῃ ἀσπίδι πρόσεισιν¹⁰ εἰς Τραχίνα πρὸς Κηῖκα. συμβαλὼν δὲ τῷ Κύνκῃ αὐτὸν μὲν ἀναρεῖ, τὸν δὲ Ἄρην ὑπερασπίζοντα τοῦ υἱοῦ κατὰ μηρὸν τιτρώσκει, καὶ¹¹ οὕτως ἔρχεται πρὸς Κηῖκα· ἦν δὲ ὁ Κύνκος γαμβρὸς Κηῖκος ἐπὶ θυγατρὶ Θεμιστονόῃ.¹²

B.

Οἱ Τάφιοι καὶ οἱ Τηλεβόαι εἰς ἔριν ἐλθόντες πρὸς τοὺς ἀδελφοὺς τῆς Ἀλκμήνης ἐφόνευσαν αὐτούς. αὐτῇ δὲ τὸν ἑαυτῆς γάμον ἐκήρυττε γαμειῶσθαι τῷ δυναμένῳ διεκδικῆσαι τὸν θάνατον τῶν ἀδελφῶν αὐτῆς. περιερχομένη οὖν ἐπὶ τούτοις ἦλθεν ἐν Θήβαις, ὅπου ἐδούλευεν ὁ Ἀμφιτρίων τότε.

¹ αὐτῇ βουλομένου συνεισελθεῖν N.

² αὐτῷ om. N.

³ πρὶν ἢ τῷ ἀδελφοκτόνῃ εἰσπράξαι τιμωρίαν N.

⁴ ἀμφότεροι συνέρχοντο αὐτῇ N.

⁵ ἀπὸ N.

⁶ τοῖς om. N.

⁷ καὶ om. N. τὸν Ἄρεος υἱὸν N.

⁸ δεκάδας Schoemann.

⁹ ἰσύλα N.

¹⁰ πρόσεισιν N.

¹¹ ἀλλ' N.

¹² πρὸς κῆκα, τὸν πενθερὸν κύκκου τὸν (1. τοῦ) γήμαντος θεμιστονόην N. (Vulg. θεμιστονόμη.)

κάκεινος ὑπέσχετο αὐτῇ. * * *¹ ὁ Ἀμφιτρυών ὁ τῆς Ἀλκμήνης σύν
ευνος τὸν τῆς ἑαυτοῦ γυναικὸς πατέρα Ἡλεκτρύωνα ἀποκτείνας.

Γ.

Τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ δ' Καταλόγῳ φέρεται μέχρι στίχων ν' καὶ
ς.² ὑπώπτευκε³ δὲ Ἀριστοφάνης, οὐχ ὁ κωμικὸς, ἀλλὰ τις ἕτερος, γραμ-
ματικὸς, ὡς οὐκ οὔσαν αὐτὴν Ἡσιόδου, ἀλλ' ἑτέρου τινὸς τὴν Ὀμηρικὴν
ἀσπίδα μιμήσασθαι προαιρουμένου.⁴ Μεγακλῆς δὲ ὁ Ἀθηναῖος γνήσιον
μὲν οἶδε τὸ ποίημα, ἄλλως δὲ⁵ ἐπιτιμᾷ τῷ Ἡσιόδῳ. ἄλογον γάρ φησι
ποιεῖν Ἡφαιστον τοῖς τῆς μητέρος ἐχθροῖς ὅπλα παρέχοντα.⁶ Ἀπαλλώ-
νιος δὲ ὁ Ῥόδιος ἐν τῷ γ' φησὶν αὐτοῦ⁷ εἶναι, ἐκ τε τοῦ χαρακτήρος καὶ ἐκ
τοῦ⁸ τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὕρισκεν ἡνιοχοῦντα τῷ Ἡρακλεῖ.
ὡσαύτως δὲ καὶ Στῆσιχορός⁹ φησιν Ἡσιόδου εἶναι τὸ ποίημα.

¹ "Videtur addendum καὶ ἐγένετο." Goettling.

² ν καὶ σ N. Ald., with the Vulgate text. ν' καὶ ς' Heinrich attar Petit.

³ διὸ καὶ ὑπόπτευκεν N., and om. οὐχ ὁ—γραμματικὸς.

⁴ add. N. κέχρηται δὲ ἐν ἀρχῇ ὑποθέσει τοιῆδε. τάφιοι στρατεύσαντες, &c. (arg. A.)

⁵ καὶ ἄλλως ἐπιτιμᾶται Ἡσιόδῳ N., which has this part of the argument (Μεγακλῆς—ποίημα) on v. 139 of the poem.

⁶ ποιεῖν ὅπλα Ἡφαιστον τοῖς τῆς μητρὸς ἐχθροῖς N., om. παρέχοντα.

⁷ αὐτὴν N.

⁸ καὶ τοῦ πάλαι τὸν Ἰόλαον N.

⁹ καὶ στησίχορος δὲ φησὶν N. The name is probably corrupt.

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

*Η οἷη προλιπούσα δόμους καὶ πατρίδα γαίαν
ἦλυθεν ἐς Θήβας μετ' ἀρήϊον Ἀμφιτρύωνα

2. ἀρέϊον

1. δόμον N. 2. εἰς N.

1. In the *Γυναικῶν κατάλογος*, from which the first part of this poem is stated, in one of the Greek arguments, to have been borrowed, Hesiod had commenced each description of his heroines with ἡ οἷη, 'or like as'—, whence the name *Εοῖαι*, μεγάλα *Ῥοῖαι*, was given to that portion of the poem,—for there is every probability that the *Ῥοῖαι* and the *Κατάλογος* are two names of the same or parts of the same poem, at least in their later recension. The long description of Alcmena's beauty and of the amour of Zeus has no connexion with the general subject, beyond showing cause for the innate valour of Hercules. Goettling therefore distinguishes 1—56 from the rest, as probably prefixed by a rhapsodist. K. Müller also (*Hist. Gr. Lit.* p. 98) says, "It is clear to every reader of the poem that the first 56 verses are taken out of the *Εοῖαι*, and only inserted because the poem itself had been handed down without an introduction." On the highly probable supposition, that the 'Shield of Hercules' was composed in a much later age than Hesiod's, we may still have in this proemium a considerable fragment of a genuine lost poem.

2. μετὰ with an accusative necessarily means 'after,' or 'following Amphitryon.' We should have rather expected

μετ' ἀμόνονος or ἀρήϊου Ἀμφιτρύωνος, 'with her husband Amphitryon.' There is some confusion in the legend. Here Amphitryon is represented as banished (by Sthenelus, king of Argos) for slaying Electryon, after he had married Alcmena; so that his wife followed him into exile, from Argos to Thebes. Tzetzes; φεύγει εἰς Θήβας μετὰ Ἀλκμήνης, οὐ πρὶν μὲλεις ταύτην, πρὶν εἰς τέλος ἀφανίσαι Τάφλους δίκην δόντας τῶν φόνων τῶν τῆς Ἀλκμήνης ἀδελφῶν. But according to another account, he slew Electryon, in conjunction with the Taphii, in a dispute about his patrimony, which also caused the death of his sons, the brothers of Alcmena. In consequence of this, Alcmena promised her hand to the avenger of her brothers. Amphitryon undertook and performed the task, by slaying his former allies the Taphii, and so received her hand after the banishment. Apollonius, i. 747, represents the quarrel about the oxen as between the Teleboae and the brothers of Alcmena; ἐν δὲ βοῶν ἔσκεν λάσσιος νομῆς, ἀμφὶ δὲ βοῦσι Τηλεβοῶι μάραντο καὶ νίδες Ἠλεκτρώωνος, οἳ μὲν ἀμειβόμενοι, ἔταρ οἷγ' ἐθέλοντες ἀμείρσαι, ληίστασι Τάφιοι. That the whole story is a solar myth, and Electryon another name of Ἠλέκτωρ, the sun, is self-evident.

Ἄλκμήνῃ, θυγάτηρ λαοσσόου Ἥλεκτρώωνος.
 ἥ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων
 εἶδετ' τε μεγέθει τε· νόον γε μὲν οὔτις ἔριζε 5
 τάων, ἃς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.
 τῆς καὶ ἀπὸ κρήθεν βλεφάρων ἴτ' ἀπο κυανέων
 τοῖον αἶθ' οἶόν τε πολυχρύσου Ἀφροδίτης.
 ἥ δὲ καὶ ὥς κατὰ θυμὸν ἔδον τίεσκεν ἀκοίτην,
 ὥς οὔπω τις ἔτισε γυναικῶν θηλυτεράων. 10
 ἥ μὴν οἱ πατέρ' ἐσθλὸν ἀπέκτανε Ἴφι δαμάσσας

3. λαοσσόου 5. Γειδεῖ 8. αἶθ' 9. ἔδον 11. φοι Φίφι

5. γέ μιν Ν. 7. κυανέων Ν, Ald. κυανένων Ο. 9. καὶ ὅς Ν.
 11. ἥ μὲν Ο. οἱ om. Ald. ἀπέκτεινεν Ν.

4. ἐκαίνυτο, 'surpassed.' Hesych. ἐνίκα. This word is once used in Homer, Od. iii. 282, φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων νῆα κυβερνήσαι. Also by Moschus, Ἔμτορα, v. 91, τοῦ δ' ἄμβροτος ὀδμή τηλόθι καὶ λειμῶνος ἐκαίνυτο λαρὸν ἀντμήν. It is of rare occurrence in this tense, which is perhaps the only one in use; for it seems that κέκασμαι (root kas or kað) is erroneously referred to καίνυμαι, though it takes the same construction, as Il. xiii. 431, πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο κάλλει καὶ ἔργοισιν. Analogous deponent forms are αἰνυμαι, λάζυμαι.—θηλυτεράων, from a positive θηλύτερος, like ὀρέστερος, ἀγρότερος, ἀμφοτέρος.

5. γε μὲν, 'but,' *verum*. See Opp. 772. The connexion is 'She surpassed mortal women in grace; but as for intellect, none could vie with her in that except goddesses.'

7. κρήθεν, for κρήθεν, a synonym of κρατός.—βλεφάρων, if from βλέφαρον, should not take the purely feminine form κυανέων. Hence some have supposed a nominative ἡ βλεφάρα or ἡ βλέφαρος. The Schol. B. on Il. xix. 1, says the termination in *ων* is the Boeotian dialect, and he cites Κρητῶν for Κρητῶν, νησῶν for νήσων, and the present passage as proving that it was also the neuter genitive. Perhaps, ἀπὸ κρήθεν τ' ὀφρύων τ' ἀπὸ κ.τ.λ., since Theocritus has κυανόφρυς νύμφα, iii. 18, and Homer, κυανέτησιν ἐπ' ὀφρύσι νεῦσε

Κρονίων. Or, βλεφάρων ἐπο κυανέων τε. One or two MSS. give κυανέωντων or —ώντων.

8. αἶθ' αἶθ' αἶθ'. Virg. (Aen. i. 403) 'Ambrosiaequae comae divinum vertice odorem Spiravere.' *Fragrance* was a peculiar attribute of a divine person. τίς ἀχῶ, τίς ὀδμή; asks Prometheus (v. 115). ὁ θεῖον ὀδμῆς πνεῦμα, Hippolytus exclaims of Artemis, v. 1391. And so the gift of fragrance is imparted to Berenice by Venus, Theocr. xvii. 36, τὰς μὲν Κύπρον ἔχοισα Διώνας πότνια κόρη Κόλπον ἐς εὐώδη βαδινὰς ἐσεμμάτω χείρας. Theognis says all Delos was filled with fragrance when Apollo was born, v. 5—9. The construction is the same as the neuter adjective and the double genitive with ὄζειν, e. g. ἡδὲ ὄζει χιτῶνος μύρον. So here Alcmena is said ὄζειν κρατός τοῖον οἶον Ἀφροδίτης. This seems a truer explanation than the supposing an ellipse of ἡμα or πνεῦμα.

9. καὶ ὅς, even though he was in banishment for having slain her own father. So Goettling. "Quamvis pulcherrima esset," says Robinson, who finds here a sarcasm on fair women. But the sense really depends on ἥ μὲν following, which is equivalent to καίτοι. She loved her husband, though he was the slayer of her own father. As if the poet had said, 'In truth, he had slain her father; but even as the homicide she loved him.'

χωσάμενος περί βουσί· λιπὼν δ' ὄγε πατρίδα γαίαν
 ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.
 ἐνθ' ὄγε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
 νόσφω ἄτερ φιλότῃτος ἐφίμερον, οὐδέ οἱ ἦεν 15
 πρὶν λεχέων ἐπιβῆναι ἑὺσφύρου Ἥλεκτρυνώης,
 πρὶν γε φόνον τίσαιο κασιγνήτων μεγαθύμων
 ἧς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κώμας
 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
 ὥς γάρ οἱ δῖέκειτο, θεοὶ δ' ἐπιμάρτυροι ἦσαν 20

12. βοσί 15. 20. Foi 18. σῆς

15. οὐ γάρ οἱ the MSS. 18. πυρὶ καταφλέξαι κώμας N. 19.
 ἦδε N. 20. ἔσαν N.

12. περί βουσί, 'about some oxen.' It is quite clear from v. 82, κτείνας Ἥλεκτρυνῶνα βοῶν ἐνεκ' ἐνρυμετώπων, that the poet represents this quarrel as the cause of Electryon's death, whether it was *ἄκων* or *ἐκὼν φόνος* on the part of Amphitryon. Goettling needlessly reads *πέρι*, for *περισσῶς*, "iratus erat bubus, uno alterove extra agmen evagantibus," supposing (with Tzetzes) the slaughter to have been unintentional.—*λιπὼν*, for *φυγὼν*, 'being banished in consequence.' This would mean 'retiring from it,' if the deed was accidentally done, as Theseus did in Eur. Hipp. 87, *ἐνιαυσίαν ἐκδημον αἰνέας φυγὴν*.

13. ἰκέτευσε, 'came as a suppliant'; where the double notion of *ἰκέτης* and *ἰκέσθαι* may be noticed, as ἐς Πηλῆ' ἰκέτευσε, Hom. Il. xvi. 574. Καδμείους may thus be taken as an additional accusative of motion towards, rather than simply exegetical of ἐς Θήβας. Goettling explains, ἐς Θήβας ἐλθὼν ἰκέτευσε Καδμείους. Hesychius does not distinguish the two peoples: Τηλεβοάων οἱ Ταφιοί.

14. ἔναιε. The imperfect implies duration.

15. οὐδέ οἱ Hermann for οὐ γάρ οἱ, since οἱ is properly a digammated word. Cf. v. 20, ὥς γάρ Foi δῖέκειτο. But in Il. xxiv. 53, there is clearly no digamma, μὴ ἀγαθῷ περ ἔδοντι νευροσσηθόμενοι οἱ ἡμεῖς. Ibid. xiii. 865, μέγῃ γάρ

οἱ τῶδ' Ἀπόλλων. See on Opp. 526, οὐ γάρ οἱ ἥελιος κ.τ.λ.

17. πρὶν τίσαιο, *antequam ultus cesset*. The optative is used in past narration where, in present time, a negative preceding, πρὶν ἂν with the subjunctive would have expressed the unfulfilled condition; οὐκ ἔστι μοι εὐνῆς ἐπιβῆναι, πρὶν ἂν τίσωμαι. If the poet had been describing the event as accomplished, not merely as pending, he would have said οὐκ ἐπέβη εὐνῆς, πρὶν ἐτίσαιο κ.τ.λ.—It is clear that he makes the slaughter of Alcmena's brothers by the Taphii (pirates inhabiting some of the Echinad group of islets) quite a distinct matter from the slaughter of Electryon by Amphitryon. The latter event had not interrupted the harmony of married life. The condition of matrimonial abstinence until vengeance for the brothers had been taken, seems to be represented as a compact made afterwards quite independently.

18. καταφλέξαι (opative), *incendisset*. Ar. Pac. 608, πρὶν παθεῖν τι δεινόν, αὐτὸς ἐξέφλεξε τὴν πόλιν. Il. xxii. 512, ἀλλ' ἦτοι τὰδε πάντα καταφλέξω πυρὶ κηλέφ.

19. The Taphii are called *ἥρωες* because the profession of a pirate was rather honourable than otherwise, Thuc. i. 5.

20. δῖέκειτο, 'it was agreed between them.'

τῶν ὅγ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅ ττι τάχιστα
 ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
 τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
 Βοιωτοὶ πληξίπποι, ὑπὲρ σακέων πνείνοντες,
 Λοκροὶ τ' ἀγγέμαχοι καὶ Φωκῆες μεγάθυμοι 25
 ἔσποντ'. ἦρχε δὲ τοῖσιν εὖς πάϊς Ἀλκαῖοιο
 κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
 ἄλλην μῆτιν ὕφαινε μετὰ φρεσὶν, ὅφρα θεοῖσιν
 ἀνδράσι τ' ἀλφιστήσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
 ὦρτο δ' ἀπ' Οὐλύμπιοιο δόλον φρεσὶ βυσσοδομεύων, 30
 ἱμείρων φιλότῃτος εὐζώνιοιο γυναικὸς,
 ἐννύχιος· τάχα δ' ἴξε Τυφαόνιον· τόθεν αὖτις
 Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεύς.

22. Ἐργον Φοι 27. λαοῖσι

24. πληξίππου Ν. 25. φυκῆς Ο. 26. τοῖσι Ν. ἔσποντο Ο.
 28. ὡς ρὰ Ο. 29. ἀνδράσιν ἀλφιστήσιν ΝΟ. φυτεύσῃ Ν. φυτεύσαι
 Ο, Ald. 32. ἴξε Ο. ἴξε Ν. τότε δ' αὖτις Ο. τότε αὖθις, Ald.
 πόθεν αὖθις Ν. 33. φοίκιον Ν. φύκιον Ο.

21. *ὀπίζετο μῆνιν*, he stood in awe of their resentment if he should break a solemn promise to which they had been made witnesses.

22. *Διόθεν θέμις*, 'allowable by divine law' (*fas*). It was not *ἀνόσιος φόβος*, but a positive duty devolving on him as the nearest relative, the father, Eleotryon, having been previously slain.—*μέγα ἔργον*. sc. *δεινὸν, ἐπίμομφον*. Cf. inf. 38.

22. *ὑπὲρ σακέων*. The custom of exposing the face above the rim of the large oblong shield is mentioned in Eur. *Phoen.* 1384, *εἰ δ' ὅμμι' ὑπερσχὸν ἵππος ἄτερος μάθοι*. Here it is mentioned as an act of brave defiance.—*πνείνοντες*, sc. *μένος*, like the Homeric *μένεα πνελοντες* 'Αχαιοί.

26. *πάϊς Ἀλκαῖοιο*, Amphitryon. Hence the descendant Hercules was called *Alcides*. Eur. *Herc. F.* 2, *Ἀργεῖον Ἀμφιτρών', ὃν Ἀλκαῖός ποτε ἔτιχθ'* ὁ Περσέως.

28. *ἄλλην μῆτιν*. While Amphitryon was absent from home, Zeus bethought

himself of the opportunity of begetting Hercules from Alcmena. Amphitryon himself, glorying in his hosts, and absorbed in the expedition, had his attention meanwhile directed to other objects.

29. *ἀρῆς ἀλκτῆρα*, a warder-off of harm. Cf. *Theog.* 657. inf. v. 128. Goettling, following Hermann, wrongly states that this *ἀρή* was not used by the tragic writers, but only *ἀρά* 'a curse.' Cf. *Aesch. Suppl.* 77, *ἔστιν δ' ἐκ παλέμου τειρομένοις βωμὸς ἀρᾶς φονάσιν ῥῦμα*. Schol. *Med.* *ῥῦμα τῆς βλάβης*. *Od.* ii. 59, *ἀρῆν ἀπὸ οἴκου ἀμύναι*. *Hesych.* *ἀρή· βλάβη ἢ ἐν τῷ Ἄρει*.—For *φυτεύσαι* (like *καταφλέσαι* sup. 18, a less common form of the optative), good copies give *φυτεύσῃ*, which Gaisford adopts, and so Schoemann.

30. *δόλον*. Because he assumed the form of her husband Amphitryon, as described in Plautus' comedy of that name.

32. *Τυφαόνιον*. A peak (grotto?) on Parnassus, so called perhaps from some

ἐνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
 αὐτῇ μὲν γὰρ νυκτὶ ταυνοσφύρου Ἥλεκτρυώνης 35
 εὐνῇ καὶ φιλότῃ μίγῃ, τέλεισεν δ' ἄρ' ἐέλδωρ,
 αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
 ἐκτελέσας μέγα ἔργον ἀφίκετο ὅνδε δόμονδε.
 οὐδ' ὄγ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
 ὦρτ' ἰέναι, πρὶν γ' ἥς ἀλόχου ἐπιβήμεναι εὐνῆς· 40
 τοίους γὰρ κραδίην πόθος αἶνυτο ποιμένα λαῶν.
 ὡς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
 νούσου ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
 ὡς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπέυσας

34. Φέρρα 36. ἐέλδωρ 37. λαοσσόφος 38. Φέρρον Φόνδε
 40. πρὶν σῆς

35. ταυνοσφύρον N. ταυνοσφύρῳ ἡλεκτρυώνῃ O. 36. ἐν φιλότῃ
 N. δ' ἔφ' ἔλδωρ N. 42. ὑπεκπροφύγῃ N. ὑπεκπροφύγῃ (by correc-
 tion) O. ὑπεκπροφύγοι Ald. 44. ὡς ἄρα N. ἐκτολμῆσας Ald.

volcanic effects or appearances, like the gas in the cave of Trophonius.—*φίκιον*, another promontory, called after the Sphinx (*φίκα*, Theog. 326), not far from Thebes, and supposed to have been the σκοπία of that monster in her attacks upon the Theban citizens. Hesych. *φίκιον ὅρος Θηβῶν*.—*τόθεν*, *exinde*: or for *ἴθεν*. The Harl. MS. has *τότε δ'*, a good reading.

34. *θέσκελα*, *θαυμαστά*, *θεῖα*. Curtius, Gr. Et. 461, compares *θέσκις*, *θέσφατος*, and *θεσπέσιος*, and traces all these forms to a root *σεπ* = *σεκ*, distinct from *φε* (*εἶπειν* and *εἶπος*). Others, with Buttmann, think *εἰκελος* or *ἰσκελος* is contained in the compound.

35-7. *αὐτῇ*, for *τῇ αὐτῇ*. See Opp. 350. Apollonius often uses this idiom, e. g. *αὐτὴν ὁδὸν*, 'on the same expedition,' i. 199. 1259. *ἡματι δ' αὐτῇ*, 'on the same day,' ii. 964. Cf. Od. xvi. 138, *ἡ καὶ Δαδρῇ αὐτὴν ὁδὸν ἄγγελος ἔλθω*. The Harl. MS. gives *ταυνοσφύρῳ Ἥλεκτρυῶν*, which is perhaps a better reading.—Aristophanes alludes to this story about Zeus, Av. 558.

39. *ποιμένας ἀγροιώτας*, like *ποιμένες*

ἀγραυλοῖ, Theog. 26, living in the *ἀγρὸς* apart from the *ἄστυ*, and so requiring the space of a day or more to visit them. It was the custom in the heroic ages, on returning after a long absence, to visit first the country farm, then the town house. Thus we read of Telemachus, in Od. xv. 503, parting with his friends the Spartan sailors in these words: *οἳ μὲν γὰρ νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν, αὐτὰρ ἐγὼν ἀγροῖς ἐκίλισμαι ἡδὲ βοτῆρας· ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι*. Goettling's idea is far-fetched: "Nempe boves ut praedam secum duxerat Amphitryo, quos, quantum eorum cura injungenda familiae esset, prae magno Alcumenae amore neglexit." It was not the part of the *ποιμὴν* to take charge of oxen.—On *πρὶν γ'* see inf. v. 59.

42. *ἀσπαστὸν*, for *ἀσπασίως*. Od. v. 398, *ὅς Ὀδυσσῆ' ἀσπαστὸν εἰέλαιτο γαῖα καὶ ὕλη*.—On *ὑπὸ*, 'from under,' see Opp. 584.

44. Hesych. *ἐκτολυπέυσας· τελειώσας*. The root is *ταλ*, *tol*, as in *tollo*, *tolero*, *τάλας* and *τλήραι*.

ἀσπασίως τε φίλως τε ἔδον δόμον εἰσαφίκανε. 45
 παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι,
 τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
 ἧ δὲ θεῇ δημηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ
 Θήβῃ ἐν ἐπατύλῳ διδυμάονε γείνατο παῖδε,
 οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτῳ γε μὲν ἦσθην 50
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,
 δεινὸν τε κρατερόν τε, βίην Ἑρακληΐην·
 τὸν μὲν ὑποδηθεῖσα κελαϊνεφέϊ Κρονίωνι,
 αὐτὰρ Ἴφικλῇ λαοσσόφῳ Ἀμφιτρύωνι,
 κεκρμένην γενεήν· τὸν μὲν βροτῷ ἀνδρὶ μιγείσα, 55
 τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάτωντι πάντων.
 ὃς καὶ Κύκνον ἔπεφνε, Ἀρητιάδην μεγάλθυμον.
 εὔρε γὰρ ἐν τεμένει ἐκατηβόλου Ἀπόλλωνος
 αὐτὸν καὶ πατέρα ὄν, Ἄρην, ἄτον πολέμοιο,

45. Φεόν

54. Ἰφικλέα λαοσσόφῳ

58. Ἐκατηβόλου

59. σὸν Ἄρην ἄφατον

45. φίλως τε Ald. 46. παρακοίτῃ O. 49. Θήβῃ ἐφ' O.
 50. κασιγνήτων O. 54. Ἰφικλῇ λαοσσόφῳ N. Ἰφικλῇ δορυσσόφῳ O.
 Ἰφικλῇ γὰρ δορυσσόφῳ Ald. 56. θεῶν om. O. 59. ἄτον πολέμοιο
 (ἀ in an erasure) O.

50. οὐκέτι κ.τ.λ. Up to a certain point, viz. that of birth, they were twins; beyond that, in disposition, they differed. Goettling well compares Theocr. xxiii. 2, τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκέθ' ὁμοίῳ. Similarly Aesch. Ag. 121, ἰδὼν δύο λήμασι δισσοῦς Ἀτρεΐδας μαχίμους—ἦσθην vulg., and this (as from the root *es*) is an earlier form than ἦσθην.—γε μὲν, sup. v. 5.

53—4. Either this or the next distich, expressing the same thing, appears to have been interpolated.

55. κεκρμένην, distinct, separate. Pind. Nem. vi. 2, κεκρμένα δύναμις. See Opp. 670.

57. ὃς καὶ. ('Brave indeed he must have been), when he slew even Cycnus, the valiant son of the war-god.' The connexion is somewhat abrupt and artificial, and perhaps the result of compi-

lation.—Ἀρητιάδην, as if from Ἀρητίας, seems a doubtful form. Perhaps Ἀρητιάδην, like Ἰαπετιονίδης, Ταλαιονίδης, Ὑπεριονίδης.

58. τεμένει. At Pagasae in Thessaly, where Apollo had a noted shrine. See inf. v. 70. From this locality the robber Cycnus issued forth to rob the people on the adjacent sacred road to Delphi.

59. πατέρα ὄν. It is evident that ὄν must have had not only the digamma, but the sibilant in place of the aspirate. Not only the metre requires this, but the analogy of the Latin *onus*; and further, the form σφός (σφός) actually occurs, e. g. Theog. 398, σὸν σφόςσιν παλαιοσσι. Hom. Od. xxiv. 411, παρὰ Δόλιον πατέρα σφόν. Apoll. Rhod. i. 890, σφοῖσιν—ἐν μεγάροισιν. In v. 40 supra, for πρίν γ' ἦς ἀλδχον κ.τ.λ. we should perhaps restore πρίν ἦς or πρίν σφῆς. The

τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἰθομένοιο, 60
 ἑσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι
 νύσσοντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδήει
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσὶν ἵππων.
 ἄρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον, 65
 ἵππων ἱεμένων· κεχάρητο δὲ Κύκνος ἀμύμων,
 ἐλπόμενος Διὸς νίδν ἀρήϊον ἡνίοχόν τε
 χαλκῇ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
 ἀλλὰ οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
 αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληεῖν.
 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου 70
 λάμπεν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ·

66. *ἑλπόμενος ἀρέϊον*68—9. *φοι*

61. *ἑσταῶδ' ἐν δίφρῳ* O. *ἑκτυπον* N. 66. *ἡνίοχόν τε* O.
 67. *δαῖώσειν* Ald. *δηῖώσειν* NO. *δώσειν* N. 69. *om. N.*

γ' was doubtless a mere metrical insertion.—*Ἀρην* seems a later form of the accusative, which was *Ἄρη* at least in early Greek. Hermann proposed *Ἄρη*, which is a common form in Homer. See Theog. 922. *ἄτον* 'insatiable.' According to analogy, this should be contracted from *ἄατος*, since the double *a* exists in the non-privative root *ἄαω*. Cf. *ἄαται* inf. v. 101. Buttmann however (Lexil. in v.) distinguishes *ἄαω*, 'to hurt,' whence *ἄατος*, from *ἄω*, 'to satiate,' whence *ἄτος* and *ἄατος*, remarking that *a* only becomes *ἄα* when originally contracted. The quantity of the *a* is made doubtful by *ἄατος* in Theog. 714. Apollonius has *ἄατος* *ἔβρις*, i. 459.

61. The reading of MS. Harl. (O) points to a variant *ἑσταῶτ' ἐν δίφρῳ*.—*ἑκτυπον*, the second aorist of *κτυπέω*, is properly intransitive; yet in Eur. Troad. 1306 we have *χερσὶ γαῖαν κτυποῦσα δισσαις*. Here perhaps *χθόνα* should be construed with *νύσσοντες*. Gaisford places a comma after *ἵπποι*.

63. *πλεκτὰ ἄρματα* are chariots compacted of many pieces fastened into each other, *κολλητὰ* inf. v. 309, or possibly of wicker-work, like our light basket carriages.

64. *ἄντυγες*, which commentators persist in explaining the rail or rim of a car, are the two loops or semicircles at the hinder part, constantly represented on Greek vases.

65. *ἀμύμων*, as an epic epithet, describes physical rather than moral characteristics, and means 'brave,' 'handsome,' 'doughty.'—*κεχαρημένος*, as if from *χαρῆς*, occurs in Eur. Iph. A. 200, in Theocritus and in the Homeric hymns, but not in the Iliad or Odyssey.

68. *εὐχωλέων*, his vauntings, his boasts. Goettling regards it as a synonym of *εὐχέων*, and understands by it the promise of an altar to Apollo at Pagasae, which promise Apollo did not hear favourably, because Cycnus plundered his Delphic temple. On the contrary, Apollo himself had incited Hercules to attack him, v. 69. It was the custom of heroes, before attempting some decisive stroke, to offer their prayers to some patron god. This is constantly mentioned in Homer. This last verse is wanting in the Emmanuel MS.

71. The syntax is, *ὅπῃ τευχέων θεοῦ* (*Ἄρεος*) καὶ *ὅπ' αὐτοῦ τοῦ θεοῦ*.

πῦρ δ' ὡς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνῳ
 ἔτλη θνητὸς ἔων κατεναντίον ὀρμηθῆναι
 πλὴν Ἑρακλῆος καὶ κυδαλίμου Ἴολάου ;
 [κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι 75
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
 ὃς ῥα τόθ' ἡνίοχον προσέφη κρατερὸν Ἴόλαον
 Ἥρωσ ὦ Ἴόλαε, βροτῶν πολὺ φίλτατε πάντων,
 ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν,
 ἦλινεν Ἀμφιτρύων, ὅτ' εὖστέφανον ποτὶ Θήβην 80
 ἦλθε λιπὼν Τίρυνθον, εὐκτίμενον πτολίεθρον,
 κτείνας Ἥλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων
 ἵκετο δ' εἰς Κρεῖοντα καὶ Ἥνιόχην τανύπεπλον,
 οἱ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρείχον,

74. Φιολάου

77—8. Φιόλαον—Φιόλαε

82. βοῶν

72. ἐκείνῳ N. ἐκείνων O. 76. στιβαροῖσι μέλεσσιν N. στιβαροῖσι
 μέλεσσιν O. 79. ἦτοι μετ' NO, Ald. μάκρας N. 81. τίρυνθ' O.
 84. ἄρματα N.

75—8. This distich occurs Opp. 148—9, and the latter verse Theog. 152; a fact which in some degree confirms the suspicion that this poem is the work of a later imitator; though here perhaps an interpolator has inserted them. From an epic present πεφύκα the imperfect ἐπέφυκον was formed. See on v. 228 inf. So Joannes Diaconus: ἀπὸ τοῦ φύω, φύσω, πέφυκα, γίνεται ἕτερος ἐνεστὼς, πεφύκα, καὶ ὁ παρατατικὸς ἐπέφυκον.

78. The address of Hercules to his charioteer Iolaus, the son of his half-brother Iphicles, is not very well conceived. To begin the relation of family circumstances at the moment when an enemy, and such an enemy, was descried, was not the part of a warrior, with whom discretion should form the basis of valorous daring. Nor is the point of the address very clear: 'Amphitryo had sinned when he left Tirynthus (Tiryns) for Thebes, where Iphicles was born; (i. e. the gods impelled him in their anger, to kill Electryon, the cause of his banishment;) and Iphicles was

foolish in seeking the court of Eurystheus, from whom Hercules has had his twelve labours imposed,' one of which (Eur. Herc. F. 391) was the slaying of Cycnus. All this is ἀπροσδιόνυσον, and perhaps, as Thiersch (ap. Goettling) suggested, the whole passage 79—84 is a later interpolation.

80. ἦλινεν (ἄλιναν), 'sinned against.' See on Opp. 330. Apoll. Rhod. ii. 246, ἦ ῥα θεοῦς ὁλοῖσι παρήλινες ἀφραδίῃσι. Theognis v. 1171, εἰ δὲ καὶ αὐτὸς | γνῶσθ, ἐπεὶ μεγάλως ἦλινες ἀθανάτους.

81. Τίρυνθος Gaisford, after Ruhnken and Winterton; two or three MSS. giving Τίρυνθα. But Goettling shows that Τίρυνθος was a genuine form, like Κόρινθος, Ὀλυνθος.—Λιπὼν, see on v. 12. It would seem from this that neither Argos nor Mycenae, but Tiryns was Amphitryon's birth-place.

83. Ἥνιόχην, the wife of Creon king of Thebes, is called Εὐρυδίκη in Soph. Antigone, v. 1180.

84. ἄρμενα πάντα. All that was fitting and necessary for ceremonial purification from blood-guiltiness.

ἡ δίκη ἔσθ' ἱκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον. 85
 ζῶε δ' ἀγαλλόμενος σὺν ἔυσφύρῳ Ἥλεκτρυνῶνῃ,
 ἢ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
 γεωόμεθ' οὔτε φυὴν ἐναλίγκιοι οὔτε νόημα,
 σός τε πατήρ καὶ ἐγώ. τοῦ μὲν φρένας ἐξέλετο Ζεὺς,
 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας 90
 ᾤχετο ἱτιμήσων ἀλιτήμενον Εὐρυσθέα,
 σχέτλιος· ἤπου πολλὰ μετεστοναχίζει' ὀπίσσω
 ἦν ἄτην ἀχέων· ἡ δ' οὐ παλινάγρετός ἐστιν.

87. σφῆ

93. σφῆν

85. δίκη Ald. ἱκέτῃ N. τηλόθι Ald. τίον δέ γε O. 87. ἄμες O.
 88. φρένας ἐναλίγκιον Ald. ἀλίγκιον N. 90. σφετέρων O. δῶμα
 N, Ald. 91. τομήσων Ald. ἀλιτήμενον N. ἀλιτήμνον εὐρυσθέα O.
 92. μάλα Ald. 93. ἄταν N.

85. κηρόθι μᾶλλον occurs II. ix. 300, xxi. 136.

88. ἐναλίγκιοι, scil. ἀλλήλοις, not τῷ πατρί. Cf. v. 51. Hercules, the Jove-born, could not have used this according to the common maxim, that sons are commonly inferior to their fathers.

89. φρένας ἐξέλετο is again an Homeric phrase. The doctrine alluded to is, that Zeus first infatuates those whom he wishes to ruin: θεὸς μὲν αἰτίαν φέει βροτοῖς, ὅταν κακῶσαι δῶμα παμπήθην θέλῃ, Aesch. frag. 163. Hercules means to say, that Iphicles having foolishly undertaken to revenge himself on Eurystheus, was the cause of the severe labours imposed by that tyrant upon himself.

90. σφέτερον, for ὅν, is like a licence of the later age. Theocritus has σφωτέρος for *suus* and σφέτερος for *tuus*. See Cobet, Misc. Crit. p. 410. Suspicious also is the idiom ᾤχετο τιμήσων, 'he went off to punish Eurystheus;' while the old reading ἀλιτήμενον, 'guilty,' 'evil-doing,' derives some support from Od. iv. 807, οὐ μὲν γὰρ τε θεοῖς ἀλιτήμενός ἐστιν. The conjecture of Guetius, however, ἀλιτήμερον, 'prematurely born,' i.e. 'missing the right day of birth,' is very probable, and has been admitted by Gaisford and Dindorf. So Tzetzes

appears to have read, διὰ τὸ πρὸ καιροῦ τεχθῆναι. For Eurystheus was born a seven months' child. Cf. II. xix. 117, ἡ δ' ἐκείνῳ φίλον υἱόν, ὃ δ' ἑβδομος ἐστῆκε μῆς· ἐκ δ' ἄγαγε πρὸ φώσθε καὶ ἡλιτόμνηον ἰόντα. Gaisford cites Etym. M. p. 428, 10, ἡλιτόμνηος καὶ ἀλιτήμερος· σημαίνει δὲ τὸν ἐκταμνησίον γαννηθέντα παῖδα. — As for τιμήσων, (unless we should read δουλεῖσων—Εὐρυσθῆ, from Joannes Diaconus,) there can be little doubt that it is incorrectly used for τιμωρησόμενος, 'to punish,' viz. for banishing Amphitryo. He thought to do this, but found out his mistake too late. Goettling explains, "Ad Eurystheum antea Iphicles commigraverat cupidine maxime et spe magni honoris." It seems doubtful if the words can mean 'he went to pay honour to'; it is only with verbs of motion that a future participle is used, implying some action, which *honouring* can hardly be called. It is Greek to say οἴχεται δράσαν, but not οἴχεται βασιλεὺς ἐσόμενος, where ὡς ἐσόμενος is the idiom.

93. ἦν ἄτην, his delusion, his mistake: ἀχέων, 'bearing,' is a probable and obvious conjecture. The accusative may indeed depend on μετεστοναχίζετο. But cf. Od. xxi. 302, ἦεν ἦν ἄτην δχέων ἀσιφρονι θυμῷ.

K

αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
 ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἡνία φοινικόεντα 95
 ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθύς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
 ὅς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος
 Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος 100
 ἧ μὴν καὶ κρατερός περ ἔων ἄταται πολέμοιο.
 Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἴόλαος·
 Ἥθεῖ, ἧ μάλα δὴ τι πατὴρ ἀνδρῶν τε θεῶν τε
 τιμᾷ σὴν κεφαλὴν καὶ ταύρεος ἔννοσίγαιος,

97. θοὸν 98. ὑποδδείσας 100. ἑκατηβελέταο Ἄνακτος
 101. ἄταται 102. προσέειπεν Ἰόλαος 103. Ἥθεῖ

97. ἔχων O. 98. ὑποδδεῖ O. ἄρεως N. 103. ἡθεῖ, ἧ δὴ τι O.
 ἡθεῖ N.

94. One MS. gives ἐπέτειλεν, a probable reading. But we have ἐπετείλατο κέλευθον in Apoll. Rhod. ii. 1097. The meaning is, that the folly of Iphicles was the real cause of the labours being imposed on Hercules.

95. φοινικόεντα (φοινικούντα by *synizesis*) means simply 'scarlet-stained,' perhaps like the modern red morocco leather.—The repetition of ἵππων ὠκυπόδων, especially in inverse order, in two consecutive verses, can hardly be genuine. Perhaps, μέγα δὲ φρεσὶ θάρσος ἀέξων μηδὲν ὑποδδείσας κ.τ.λ. (the Harl. MS. giving ὑποδδεῖε). If (see on v. 78) the whole passage from 79 to 96 has been added, ἥρεος δ' Ἰόλαος, —ἰθύς ἔχειν κ.τ.λ. will stand for ἔχε or ἔχειν μέμνησο, as inf. v. 119—121.

98. On the double δδ, resulting from δFi, the root of δδεῖσαι, see Curtius, Gr. Et. 646, note, and Scut. 236, ἐπὶ δὲ δεινοῖσι καρήνοισι. Ibid. 195, παρὰ δὲ Δεῖμός τε φόβος τε.

101. ἄταται, 'he will have his fill of war.' From ἄω, *satio*. The context requires that ἄταται should have a future sense, especially as ἧ μὴν is a formula implying a threat unfulfilled; see the editor's note on Aesch. Prom. 928.

Goettling compares the irregular futures ἔδομαι and πίομαι, the latter of which has the *i* short in Epic, long in Attic. The formation seems to be ἄω, ἄσω (compare ἄση, *surfeit*), ἄσομαι, the *σ* being omitted in the third person (as in ἐλά for ἐλάσει), and the *ε* being changed to a euphonical because a precedes. Buttman has discussed this word at some length in the *Lexilogus*. See also Curtius, 390.

103. ἡθεῖς, 'my good lord,' a term often applied in Homer by an inferior to a superior, or a younger to an elder. Photius: ἡθεῖος παρὰ Ἴωσι νεωτέρου πρὸς πρεσβύτερον προσεγέρευσσι. Probably from σθεθ, the root of ἥθος, (like ἥθας, *συνήθης*), properly meaning 'my familiar.' Compare ἔτης and ἑταῖρος. (Curtius, 251.)

104. ταύρεος. Why Poseidon is so called is not certainly known. Probably from having a temple near the lake Oncestus, the waters of which may have been called *taurine* as rivers often were. Or, as Graevius suggests, because he is identified with Oceanus, which, as a circling stream, is called *ταυρόκρανος* in Eur. Orest. 1378. Τετίζει ἀπὸ τοῦ θυσίας ταύρων ἐπιτελεῖν

- ὅς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόλῃα· 105
οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
σὰς εἰς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
ἀλλ' ἄγε δύσεο τεύχε' ἀρήϊα, ὄφρα τάχιστα
δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
μαρνάμεσθ', ἐπεὶ οὗτοι ἀτάρβητον Διὸς υἱὸν 110
οὐδ' Ἴφικλείδην δευδίζεταί, ἀλλὰ μιν οἶω
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
οἳ δὴ σφι σχεδὸν εἰσι λιλαιόμενοι πολέμοιο
φυλόπιδα στήσειν, τὰ σφιν πολὺ φίλτερα θοίνης.
Ἄς φάτο· μείδησεν δὲ βίῃ Ἡρακληεῖη, 115
θυμῷ γηθήσας· μάλα γάρ οἱ ἄρμενα εἶπεν·
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἥρωσ ὦ Ἰόλαε, διοτρεφέες, οὐκέτι τηλοῦ
ὑσμίνῃ τρηχεῖα· σὺ δ' ὥς πάρος ἦσθα δαΐφρων,
ὥς καὶ νῦν μέγαν ἵππον Ἀρείονα κυανοχαίτην 120

108. ἀρέφια

111. οὐ Φιφικλείδην

116. Φοι Φείπεν

117. Φέπεα

118. Φιόλαε

108. δύσσεο Ald., N. δύσαιο O. 110. οὔτε Ald. 112.
φεύξασθαι—ἀμύμονας N. 113. σφιν N. 114. φέρτερα Ald., O.
116. γάρ οἱ ἄρμενα N. μάλα γάρ οἱ ἄρμενα N. γάρ νύ οἱ Ald.
119. τραχεῖα ON, Ald. 120. μέγαν ἵππον ἀρηγήμεν (the rest
omitted) O.

τῷ Ποσειδῶνι, ταύρειος ἐκλήθη Βοιωτικῶς.
That Poseidon was a tutelary god of
Thebes is clear from Aesch. Theb. 122.

105. κρήδεμνον, στεφάνην, the encir-
cling wall.—In ῥύεταί the *v* is short,
or made short before a vowel, as some-
times is the case both in Attic and
Epic poetry.—This verse occurs in the
Homeric Hymn to Demeter, v. 151.

106. ὁλον, for διότι τοῖον κ.τ.λ. Or
perhaps an exclamation; 'see now what
a hero,' &c.

108. δύσεο, the aorist imperative.
See on Opp. 384.—δύσσεο vulg., and
so Gaisford.

111. δευδίζεταί (δευδίσσομαι) φοβήσεται,
will scare away. Bentley read οὐ Φιφί-
κλείδην. See on v. 54.

112. δύο παῖδας. Properly, only Her-
cules was the reputed son of Amphi-
tryo, the son of Alcaeus, Iolaus being
the grandson, through Iphicles.

114. Perhaps a spurious verse.
Homer has λιλαιόμενοι πολέμοιο, Il.
iii. 138. There is a variant φέρτερα
for φίλτερα. For στήσειν it may be
questioned if we should not read στή-
σαι, as the more epic syntax.

120. Ἀρείονα. According to the an-
cient legend, this was the steed of
Adrastus. Hom. Il. xxiii. 346, οὐδ' εἴ
κεν μετόπισθεν Ἀρείονα διὸν ἐλαύνει,
Ἀδρήστου ταχὺν ἵππον, δὲ ἐκ θεόφιν
γένος ἦεν. Propert. iii. 26, 37. Apol-
lodorus. iii. 6, 8. Pausanias (viii. 25, 5)
says the horse was born from Poseidon,

πάντη ἀναστρωφᾶν, καὶ ἀρηγέμεν ὥς κε δύνῃαι.

Ὡς εἰπὼν κνημίδας ὀρειχάλκοιο φαεινοῦ,
 Ἑφαίστου κλυτὰ δῶρα, περὶ κνήμησιν ἔθηκεν
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
 καλὸν, χρύσειον, πολυδαίδαλον, ὃν οἱ ἔδωκε 125
 Παλλὰς Ἀθηναίη, κούρη Διὸς, ὅππότε ἔμελλε
 τοπρῶτον στονοέντας ἐφορμήσασθαι ἀέθλους.
 θήκατο δ' ἄμφ' ὤμοισιν ἀρῆς ἀλκτῆρα σίδηρον
 δεινὸς ἀνὴρ· κοίλῃν δὲ περὶ στήθεσσι φαρέτρην
 καββάλετ' ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν οἴστοι 130
 ῥιγῆλοι, θανάτοιο λαβιφθόγγοιο δοτῆρες,
 πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,

122. *ῥειπῶν*125. *Foi*

122. κνημίδας O, Ald. 125. ὃν ῥά οἱ N. ὃν ῥ' οἱ O. 127.
 ἐφορμήσεσθαι O. 129. περιστεφέεσσι N. 131. λαβιφθόγγοιο N,
 Ald. 132. μύρον O.

who hence derived his well-known attribute of ἱππιος. It has been doubted whether this passage does not indicate the occasional use of a one-horse car in battle. Goettling compares a somewhat difficult epithet, *μονόπωλοι ἄως*, in Eur. Orest. 1004. It is probable however that there were two horses yoked abreast, though only one is mentioned, as being of divine origin.

121. ἀναστρωφᾶν, 'to drive to and fro;' ἡριστροφεῖν Joan. Diac.—ὥς κε δύνῃαι, as occasion may offer itself. He avoids giving more definite directions.

122. ὀρειχάλκοιο. This appears to have been gold alloyed with copper, as *ἡλεκτρον* was gold alloyed with silver. It is an evidence against the antiquity of this poem, that the term *orichalcum* is not mentioned earlier than the hymn to Aphrodite, v. 9, though, of course, negative evidence is always inconclusive. It is also worthy of remark that *ὀρειχάλκοιο φαεινοῦ* occurs in so late a poet as Apollonius Rhodius, iv. 973. Photius, *ὀρειχάλκος, ὁ διαυγὴς χαλκός*. What he meant by *διαυγὴς* is hard to say, as no metal is 'transparent.' Perhaps, 'reflecting,' as a mirror.

124. δεύτερον αὖ κ.τ.λ. Joannes Diaconus:—ἐξ Ὁμήρου δὲ παραπνεύσθητι *σχεδὸν πάντες οἱ σίχοι*.

127. ἀέθλους, his twelve labours imposed by Eurystheus.

128. θήκατο. A somewhat unusual form for ἔθετο, as is the phrase *σίδηρον* for 'a sword.' But *δόλον δ' ἐπέθηκετο πάντα* occurs in Theog. 175, and we find in Theognis v. 1146, *ἀσχυρὰ κακοῖς ἔργοις σύμβολα θεκάμενοι*. Simonides, frag. 72, 5, *οἱ τόνδε τρίποδ' ἄσφισι μάρτυρα βακχίων ἀέθλων* | *θήκατο· κείνους δ' Ἀντιγένης ἐδίδαξεν ἄνδρας*. Il. xiv. 187, *αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον*, and x. 30, *ἐπὶ στεφάνῃν κεφαλῆφιν ἄερας θήκατο χαλκείην*. Apoll. Rhod. i. 129 has *ἀπεθήκατο*. It would be easy to read here *θήκε δ' ἄρ' ἄμφ' κ.τ.λ.* The weakest part of the passage is the addition of *δεινὸς ἀνὴρ*, for which we should have expected some epithet to *σίδηρον*.—*ἀρῆς ἀλκτῆρα*, see v. 29.

132. πρόσθεν, in front, viz. at the point, in reference to their flight. As they are poetically and allegorically said 'to have death,' so they are said 'to flow with tears.' To interpret *ἀέ*

μέσσοι δὲ ξεστοὶ, περιμήκεες, αὐτὰρ ὅπισθεν
 μόρφονιο φλεγύαιο καλυπτόμενοι πτερύγεσσιν.
 εἶλετο δ' ὄμβριμον ἔγχος ἀκαχμένον αἶθοπι χαλκῷ· 135
 κρατὶ δ' ἔπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
 δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
 ἧτ' εἵρυτο κάρη Ἡρακλῆος θείοιο.

Χερσί γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ
 οὐτ' ἔρρηξε βαλὼν οὐτ' ἔθλασε, θαῦμα ἰδέσθαι. 140
 πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι

138. ἡ γείρυτο?

140. ἰδέσθαι

135. ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἶλετο θυμῷ O. ἦσαν.—
 αἶθοπι χαλκῷ Ald. αἶθοπι χαλπῷ N. 136. εὐτυκτον N. 138. κάρῳ
 N. κάρην· O. 139. δε μὴν O. (In N the title ἀρχὴ τῆς ἀσπίδος,
 followed by Greek argument. No break nor interval in O.)
 141. λευκῇ τ' O.

κρυσὶ by φαρμάκοις seems impossible without some epithet to the noun. The active μύρειν is one of the many late forms in this poem. Tzetzes gives both explanations, for we should read ἡ ὡς κεχρισμένων τῶν βελῶν κ.τ.λ.

133. ὅπισθεν, at the hinder end, where the notch was inserted on the string. Here they were feathered, ἐπτερωμένοι, with the plume of the black eagle. Photius, μορφόν· εἶδος αἰτοῦ. It seems to be called φλεγύας (a word ἀπαξ λεγόμενον) from its ash-coloured appearance; ἀπὸ τοῦ φλέγειν καὶ λαμπρὸς εἶναι. Etymol. M. p. 795, ult. (quoted by Gaisford.) Hesych. φλεγύας· αἰτὸς ξανθός, ὀξύς. Cf. Il. xxiv. 315, αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, μορφὸν θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.

135. This verse is given, after Goettling, from Hermann's correction. The old reading was ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἶλετο χαλκῷ. But in place of εἶλετο several good copies have αἶθοπι. It would be easy to read καλύπτοντο, or even to mark the loss of a line or two, in place of which the Homeric verses εἶλετο δ' and κρατὶ δ' ἔπ', &c., (Il. x. 135, xiv. 12, iii. 336,) have been interpolated.

137. ἀδάμαντος. See Opp. 147. Theog.

161. Here it is used as an imaginary metal; or perhaps it means *steel*, according to the later sense of the word.

138. This verse seems added by some interpolator, like v. 114. On the quantity of the υ see Buttm. Lexil. in v. (p. 310), who supposes a form εἵρυμι. In Theog. 304 it is short, ἡ δ' ἔρυτ' (ἡ Φέρυτ') ἐν Ἀρίμοισιν. It is long inf. v. 415. Il. xxii. 507, ὅλος γὰρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρὰ. In fact, the υ in ῥόομαι is common even with the tragic writers.

139. γε μὲν, at or verum, see v. 5. With this verse the description of the shield commences, as is notified in some copies by the heading Ἀρχὴ τοῦ ἐπιγράμματος τῆς ἀσπίδος.—ὅτε κ.τ.λ. 'had neither shattered nor rended it.' Properly, ῥήγγυμι is to break by violent force into two or more fragments; θλάω to crush; κλάω to snap, (as a twig,) θραύω to break down, as a gate, door, chariot, &c.; ῥήγγυμι to shatter, and so destroy the integrity of a whole, as to dash a ship to pieces against the rocks, to fracture the skull, &c.

141. τιτάνῳ, with gypsum, or perhaps some white composition forming a durable enamelled ground. Photius, τιτανόν· λευκόν, ἢ γύψον κοίαν. This seems a

ἡλέκτρῳ θ' ὑπολαμπές ἔην, χρυσῷ τε φαεινῷ
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλήλαντο.
 ἐν μέσσω δὲ δράκοντος ἔην φόβος οὔτι φατειὺς,
 ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεδορκώς· 145
 τοῦ καὶ ἐδόντων μὲν πλήτο στόμα λευκὰ θεόντων,
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου

144. φατερός 146. θεόντων

142. ὑπερλαμπές N. 143. ἡλήσαντο N. 144. φατειὺς N.
 145. ὅσσοισι O. ἔμπαλιν δ' ὅσσοιο N. 147. ἀπλήτων O. βλοσυρ-
 οῖο προσώπου O.

word of the later age; it is used by Lucian (Somnus, § 6), who speaks of a woman διεξωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, ὅλος ἦν ὁ θεῖος, ὅποτε ξέοι τοῖς λίθοις. Tzetzes says it was gypsum mixed with the white of an egg. But such a material is strangely introduced as forming part of the ground of a shield in company with ivory, electrum, and gold. The poet appears to describe a circular disk, the centre of which was occupied by the figure of a dragon, and the part intervening between it and the outer rim was divided into four compartments by thin strips or layers (πτύχες) of the unknown metal called κύανος, which is thought to have been of the nature of blue steel. Curtius, Gr. Et. 535, thinks it is the Sanscrit *cāmas*, 'dark.' Thus κύκλω means περίξ, all around the central device.—λαμπόμενον is clumsily introduced after ὑπολαμπές, and before λαμπομένοισι. This verse might well be omitted.

142. *Electrum* was an alloy of gold and silver: see sup. 122. Virg. Aen. viii. 401, 'Quicquid in arte mea possum promittere curae, Quod fieri ferro liquido potest electro,' &c.

144. φατειὺς, for φατεὺς, (probably with the digamma,) used only in Theog. 310, and inf. 161; the same as φατός. As compared with the Homeric description of the Shield of Achilles, in the eighteenth book of the Iliad, this account of the shield of Hercules is characterised rather by terror than by the peaceful and rural scenes which the other for the most part exhibits.

See Müller, Gr. Lit. p. 99:—"The Hesiodic poet places in the middle of the shield a terrible dragon, surrounded by twelve twisted snakes, exactly as the gorgoneum or head of Medusa is represented. On Tyrrhenian shields of Tarquinii other monstrous heads are similarly introduced in the middle. A battle of wild boars and lions makes a border, as is often the case in early Greek sculptures and vases. It must be conceived as a narrow band or ring round the middle. The first considerable row, which surrounds the centre piece in a circle, consists of four departments, of which two contain warlike, and two peaceable subjects. So that the entire shield contains, as it were, a sanguinary and a tranquil side.—An external row (ὅπερ αὐτίκω v. 237) is occupied by a city at war and a city at peace, which the poet borrows from Homer, but describes with greater minuteness, and indeed overloads with too many details."

145. ἔμπαλιν δεδορκώς. Not for λαβὴ βλέπων, (Goettingen,) but literally, 'looking backwards,' viz. with its head turned round towards its tail.

146. πλήτο, ἐπλήτο, a passive aorist from ἐμπλημι.—λευκὰ θεόντων 'running in a white row,' seems a questionable idiom, and probably is an imitation of some more genuine Epic phrase.

147. ἐπὶ μετώπου. He seems to mean, 'perched on its head' (ἐπάνω τοῦ προσώπου τοῦ δράκοντος, Jo. Diacon.); but then πεπότητο negatives the idea of standing. Perhaps, 'perched in her flight on the

δευὴ Ἔρις πεπότῃτο κορύσσουσα κλόνον ἀνδρῶν,
 σχετλίῃ, ἥ ῥα νόον τε καὶ ἐκ φρένας αἶνυτο φωτῶν,
 οἴτινες ἀντιβήν πόλεμον Διὸς νῦν φέροιεν. 150
 τῶν καὶ ψυχαὶ μὲν χθόνα δύνουσ' Ἀΐδος εἴσω
 αὐτῶν, ὅστέα δέ σφι περὶ ῥινοῖο σαπίεσης
 Σειρίου ἀζαλέοιο κελαυνῇ πύθεται αἶψα.
 ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,
 ἐν δ' Ὀμαδός τε Φόβος τ' Ἀνδροκτασίῃ τε δεδήει. 155
 [ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὅλοῃ Κῆρ
 ἄλλον ζῶν ἐχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν,]

151. Ἀΐδος.

149. καὶ φρένας εἴλετο βρωτῶν O. (Marg. N, ἡ αἶνυτο. gl. ἀφῆρει).
 151. δύνεμαι O. 152. σφιν Ald., and N by correction. 153.
 καλυνῇ Ald. μελαίνῃ O. 155. φόνος τ' ἀνδρῶν ἀνδροκτασίῃ τε N.
 157. ζῶν N. 158. τεθνηῶτα Ald. 159. ἔχετ' N.

dragon's brow,' as she occasionally
 flitted off to marshal the ranks. Such
 an ideal movement might be suggested
 by the attitude of the painted figure.—
 The object and design of this figure,
 the poet proceeds to say, was to deprive
 of their reason those who combated
 with Heracles. But there seems a con-
 fusion here between the moral influence
 of Ἔρις, and her form painted on the
 shield, which could have produced no
 other effect than fear.—κορύσσουσα, see
 inf. v. 197.

149. αἶνυτο Goettl. Dind. with two
 MSS. for εἴλετο.

151. τῶν, of these, sc. τῶν φερόντων
 πόλεμον.—αὐτῶν is added merely to form
 an antithesis with ὅστέα. See v. 71.

152. περὶ κτ.λ., 'the skin having
 putrefied from around them.' The
 κατὰ ἡ ῥινός seems a peculiarity of the
 Alexandrine school. Goettling refers
 to Apoll. Rhod. ii. 58, ῥινοῖς βοῶν
 ἐζαλέας.—Σειρίου, a somewhat unusual
 genitive of time, 'when Sirius is scorch-
 ing.' But the expression seems that of

an incorrect writer. One is almost
 tempted to propose Σειρίου ἀζαλέοιο
 φαεινῇ πύθεται αἶψῃ or αἶγλῃ.

154. προΐωξίς (ἰώκειν = διώκειν) is the
 putting the enemy to rout before the
 charging host; παλίωξίς (an Homeric
 word, Il. xii. 71. xv. 69), the rallying of
 the pursued so as to pursue in their
 turn.

155. ἐδεδήει seems to have been the
 reading of Hesychius, who (probably
 referring to this verse) explains ἐδεδείε
 by ἐδεδοίκει, ἡ ἐξεκέκταντο, thus con-
 founding two very different words.

157. νεούτατος (οὐτῶν), 'newly wound-
 ed,' is also Homeric, Il. xiii. 539, κατὰ
 δ' αἶμα νεοτάτου ἔρρεε χειρὸς. See inf.
 v. 253, and on v. 165. From Il. xviii.
 535—8 the four lines here enclosed in
 brackets are taken word for word,
 ἐθύνεον being alone substituted for
 δμύλεον. This substitution Goettling
 regards as an indication of design on
 the part of the poet to appropriate the
 Homeric lines. But they may be merely
 the interpolation of some copyist.—

δεινὸν δερκομένη καναχῆσί τε βεβρυχία. 160
 ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔτι φατειῶν,
 δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων,
 [οἷτινες ἀντιβίην πόλεμον Διὸς νῦν φέροιεν]
 τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν εἴτε μάχοιτο
 Ἀμφιτρωνιάδης, τὰ δὲ δαίετο θαυματὰ ἔργα. 165
 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν δεινοῖσι δράκονσι·
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
 ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἡδὲ λέοντων

165. θαυματὰ ἔργα.

166. ἰδεῖν

160. καταχῆσι τε βεβρυθία N. βεβρυθία O, Ald. 161. φατειῶν
 N. 165. θωῖτὰ Ald. θαυμαστὰ NO. 167. κυάνεα NO. γένειαν N.

θυνέω, though not perhaps elsewhere used than in this poem, occurs inf. v. 210. 257. 286.

160. καναχῆσι, suppl. ὀδόντων, 'rows of rattling teeth,' as inf. v. 164. It is quite credible that barbaric accoutrements should have rows of movable teeth arranged so as to rattle. Hom. II. xix. 345 (if the passage be genuine), τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε. — βεβρυχία (βρύχω), a better reading than the vulg. βεβρυθία, which probably arose from a notion that καναχαὶ meant 'tinkling ornaments,' as in Soph. Antig. 130. Cf. II. xvii. διπετέος ποταμοῖο βέβρυχεν μέγα κύμα ποτὶ ῥόον. The correction was made by Ruhnken, and was afterwards confirmed by two MSS.

163. This verse can hardly be genuine both here and v. 150.

164. τῶν, in which serpents' heads there were also teeth that rattled whenever Hercules was fighting. Similar moveable devices on Theban shields are described in Eur. Phoen. 1126. There is truth however in a remark of Clark's (on v. 148), "Veteres poetae nullam verisimilitudinis rationem habebant, ubi sermo erat de operibus deorum."

165. θαυματὰ is the reading of good MSS. for θαυμαστὰ or θωῖτὰ, the σ being dropped in pronunciation, as in ἀδάματος for ἀδάμαστος, νεύτατος (v. 157)

for νεύταστος. So perhaps in II. xvii. 88, 'φλογὶ εἰκελὸς Ἡφαίστιοιο ἀσβέτης· οὐδ' υἱὸν λάθην Ἀτρεΐος. Vulg. ἀσβέστης. There was a tendency to drop the σ in verbal adjectives; hence γνωστὸς and κλαυτὸς occur as well as γνωστὸς and κλαυστός. Curtius (Gr. Et. 253) thinks θωῖτὰ defensible for θαυέτὰ, root θαF, as in θαμβέω and θεόδομαι. The sense is, 'and they shone brightly (in metal), wonderful works of art.' Cf. Od. vi. 132, ἐν δὲ οἱ ὄσσε δαίεται. The periphrast Joannes Diaconus took this as from δαίειν 'to divide;—ἔργον μεμερισμένα ἦσαν καὶ οὐ συγκεχυμένα.

166. στίγματα ὥς, 'as it were spots.' Virg. Georg. iii. 425, 'anguis—notis longam maculosus grandibus alvum.'—ἐπέφαντο, the singular of the pluperfect (φαίνομαι), as πέφανται of the perfect.

167. μελάνθησαν, they were black under the throat. The nominative is δράκοντες. The old reading was κυάνεα, but three or four good copies with Aldus give κυάνεοι, the castrated and domesticated animal. Goettling derives it from χελών (χελώνη), a snout.

168. συῶν χλούνων. See on Aesch. Eum. 179, where it is shown that χλούνης, so often applied to the wild boar, probably meant 'entire,' as opposed to ἐκταμίης, the castrated and domesticated animal. Goettling derives it from χελών (χελώνη), a snout.

ἐς σφέας δερκομένων, κοτεόντων θ' ἰεμένων τε.
 τῶν καὶ ὁμιληδὸν στίχες ἦϊσαν· οὐδὲ νυ τῶν γε 170
 οὐδέτεροι τρέετην· φρίσσουν γε μὲν αὐχένας ἄμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι
 δοιοὶ ἀπουράμενοι ψυχὰς, κατὰ δέ σφι κελαιὸν
 αἶμ' ἀπελείβετ' ἔραζ'. οἱ δ' αὐχένας ἐξεριπόντες
 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν. 175
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
 ἀμφότεροι, χλοῦναί τε σύες χαροποί τελέοντες.
 ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητῶν

172-5. λέεις, λέουσι? 179. φάνακτα.

169. κοτιέντων τ' Ald. 170. τῶν γε NO. 172. λῖς O.
 κάπροι (sc. κάπροι) Ald. 173. δ' οὐοί O. 174. ἔραζεν NO.
 175. τεθνηῶτες N. 176. ἐγειρήθην N. ἐγειρέθην κοτέοντε O.
 177.λέοντε O. 178. λαπίθων Ald. λαπιθίων O.

170. τοίγε, Aldus. Others have τῶ γε or τῶν γε.

171. γε μὲν. They had no fear of each other, *though* the hairs on the neck bristled up, which might be a sign of fear or of rage. The γὰρ following shows why they were fearless; one lion and two boars had already been killed in the fight.

172. ἦδη ἔκειτο, was already lying dead before them, and at his sides (ἀμφὶ) two boars, having forfeited their lives. So Theoc. i. 48, ἀμφὶ δέ μιν δὲ ἄλῳσκες. Joannes Diaconus seems to have read ἦδη γὰρ σφ' ἐπέκειτο μέγας λῖς, for he explains it by ἦδη γὰρ ἐπῆλθε τοῖς κάπροις μέγας λέων. Hermann thinks the participle refers to both λῖς and κάπροι, 'each having deprived the other of life.' But ἀπουράμενος is a somewhat doubtful aorist participle, to be compared with the late form εὐρόμην for εὐρόμην. Buttmann (Lexil. p. 145) here gives it a passive sense. It seems to have been adapted from the Homeric ἀπούρας (ἀπαυράς), and ἀπηύρω (ἐπηύρω, —ου), in Aesch. Prom. 28, where it bears the

proper sense, 'to get as a reward or consequence of some action.' Here the poet seems to have meant ἀφαιρεθέντες ψυχὰς, though in the medial sense. We have the active θυμὸν ἀπούρας in Od. xiii. 270.

173. σφι, the dead lion and the boars, as contrasted with οἱ δὲ, the boars alone.

174. ἐξεριπόντες, 'letting fall.' Apparently an incorrect imitation of the intransitive aorist of ἐξερείπω. Il. xvii. 440, θαλερὴ δ' ἐμαίνετο χαλτῇ ζεύγλης ἐξεριπούσα. See inf. v. 421. Theog. 704.

175. ἐπὶ cannot here mean 'under,' and therefore it must express agency, = πρὸ λδεόντων.

177. χαροποί, 'wide-mouthed,' from the root χαρ, as in χάρων and χάρυβδις. (New Cratylus, § 282.) This seems a better meaning and etymology than that of Curtius (198), 'sparkling,' 'twinkling,' Sanscr. ghar, 'to shine.' Theocritus, applying the epithet to Gany-mede, must have meant 'bright-eyed.'

178. ὑσμίνη. From Sanscr. judh, 'to fight.' (Curtius, 399.)

Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
 Ὀπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε 180
 Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρῃος,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν
 ἀργύρεοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθοντο
 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἀσβολον οἰωνιστὴν 185
 Ἄρκτον τ' Οὐρεῖόν τε μέλαγχαιτῆν τε Μίμαντα
 καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
 ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
 καὶ τε συναίγδην ὥσεί ζωοὶ περ εἶοντες

182. ἐπιείκελον 183. χροῖ

179. δρίαντα τέ πειρίθονεῖτε O. 181. τρήσιον O. 182. ἀργεῖδην
 N. 183. om. O. 184. Κένταυροὶ θ' Ald. 185. ἡδ' NO, Ald.
 186. οὐρίον τε N, Ald. τ' οὐρίον τε O. μεγαγχίτην N. μελεγχαιτά
 τε O. 187. πευκίδας N, Ald. 188. ἀργυρέας O. ἔχοντας O.
 189. συναίκτην N, Ald. συναίγδην O.

179. ἀμφι, 'around,' as allies rallying round their leaders; while the Centaurs on their part fought ἀμφὶ Πετραῖον κ.τ.λ. v. 185. This passage is closely copied from II. i. 263, οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαόν, Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον Θησέα τ' κ.τ.λ.

181. Suidas: Τιταρήσιος· ποταμὸς Θεσσαλίας. Probably we should read Τιταρησσός. Apollonius mentions Μόψος Τιταρήσιος in his catalogue of heroes, i. 65. See II. ii. 751, where the reading Τιταρησσόν would preserve the F in Φέρ-γα νέμοντο.

183. ἀργύρεοι is lazily used, as if Λαπίθαι ἐμάχοντο had preceded for ὁμίλην ἢν Λαπιθῶν. To place a colon at ἀθανάτοισιν, and supply ἦσαν, is much more harsh here than sup. v. 167. Gaisford marks the verse as spurious; and it is wanting in three of the MSS. It agrees however with the description of the other combatants, v. 188, perhaps intentionally on the poet's part.

185. Ἀσβολος is a name that can hardly be considered of great antiquity.

Ovid, Met. xii. 307, seems to allude to this passage; 'Quique suis frustra bellum dissuaserat augur Astylus.' As several of the names here recorded are recognised by Ovid, e.g. Dryas, Exadius, Petraeus, Caeneus, Mopsus, (Ampyciden Mopsus, v. 456,) either Ἀστύλον (like Αἰσχύλος) should be read here, or Ασβολος for Astylus in Ovid.

187. Πευκείδας, sons of Πευκεῖς, a name fancifully coined from the πεῖκα, the stone-pines, which formed the rude weapons of the Centaurs. See Eur. Hero. Fur. 373, and Iph. Aul. 1047. 1058.

189. συναίγδην, ὡς συναίσσασσες, like living men rushing to close in fight. This reading, which is found in the Harleian MS., seems first to have been adopted from Etym. M. p. 40, 81, for συναίκτην, which, as a dual verb, is a vox nihili, besides that we must then read ἔγχεσσι τ' κ.τ.λ. The two kinds of missile weapons are here contrasted, the javelins of the Lapithae and the pine-trees of the Centaurs. Apoll. Rhod. i. 91 (speaking of Caeneus slain by the Centaurs), ἐδόσατο νείδει γαίης.

ἔγχεσιν ἡδ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο. 190
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἑναρφόρος οὐλῖος Ἄρης
 αἰχμὴν ἐν χεῖρεσσιν ἔχων, πρυλέεσσι κελεύων,
 αἵματι φοινικέας, ὥσεϊ ζωὸν ἐναρίζων,
 δίφρῳ ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε 195
 ἕστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
 τῇ ἱκέλη ὥσεϊ τε μάχην ἐθέλουσα κορύσσειν,
 ἔγχος ἔχουσ' ἐν χερσὶ χρυσεῖην τε τρυφάλειαν
 αἰγίδα τ' ἄμφ' ὥμοισιν ἐπ' ἔχeto φύλοπιν αἰνῇν. 200

198. *ῥυκέλη*

192. ἐναρφόρος Ald. ἐναριφόρος N. ἐναροφόρος O. 193. ἔγχος
 ἐν χεῖρεσσιν ἔχων O, Ald. αἰχμὴν ἐν χ. ἔχοντες N. 195. δίφρον O.
 δίφρος N. 199. ἐν χερσὶ O. χρυσέην τε τρυφάλειαν NO. 200.
 ἄμφ' ὥμοις ἐπὶ δ' ἔχeto Vulg. ὥμοισιν NO. ἐπὶ δ' ἔρχeto (om. φ
 αἰνῇ) O.

θεσπέμενος στιβαρῆσι καταγῆν ἐλάτρησι.
 The same writer has μεταγῆν, ii. 95.
 ἀγῆν, ii. 826.

190. ὀριγνᾶσθαι is another form of
 ὀρίγασθαι, 'to aim at.' Cf. Eur. Bacch.
 1254, ὅτ' ἐν νεανίαισι Θηβαίοις ἄμα θηρῶν
 ὀριγνᾶν. Theocr. xxiv. 44, ἦτοι δὲ
 ὀριγνᾶτο νεοκλώστου τελαμῶνος. Pho-
 tius, ὀριγνόμεθα· ὀριγνόμεθα.

192. ἐναρφόρος, for ἐναροφόρος or ἐνα-
 ρηφόρος, 'spoil-bearing,' is not only a
 ἀπὲς λεγόμενον, but in all probability is
 a spurious form. Goettling thinks it is
 defended by χερρίσσομαι, which does
 not seem in point, unless an old nomi-
 native ἐναρ = ἐναρα could be esta-
 blished. Compare πυρφόρος. There are
 variants ἐναρφόρος, ἐναροθόρος, ἐναριφ-
 ρος. Perhaps, ἐν δὲ καὶ ἦν ἐναρρηφόρος
 οὐλῖος Ἄρης. Joan. Dia. καὶ αὐτὸς δ'
 Ἄρης καταγεγραμμένος ἦν ἐν τῇ ἀσπίδι.

194. φοινικέας. For the synizesis
 see v. 95.—Goettling notices the post-
 Homeric use of ἐναρίσειν for 'to slay.'

195. παρὰ δέ. For the lengthened
 vowel see sup. 98.

196. παρῆσταν, παρᾶσταν ἦσαν.

See inf. v. 463, where they appear to
 act as the charioteers.

197. ἀγελείη, driving away spoil
 (λείαν ἄγουσα). Cf. Theog. 318.—
 Τριτογένεια, the daughter of Tritos, an
 old name of Zeus, the Vedio *Trīta*,
 the god of the water and the air,
 seen also in Triton and Amphitrite.
 (Cox, Mythology and Folk-lore, p. 72.)
 κορύσσειν, to marshal, array, or equip;
 cf. v. 148, κορύσσουσα κλόνον ἀνδρῶν.

199. This verse contains a clear proof
 of an unskilful composer. The tragic
 writers frequently shorten the υ in
 χρύσειος, but never the Epic poets of the
 good age. There is little reason to
 suppose the verse corrupt, though it
 may possibly be an interpolation.
 Various conjectures have been pro-
 posed, the best of which is Bentley's
 ἐν χερσὶν ἰδὲ χρυσέην τρ. Gaisford gives
 ἔγχος ἔχουσ' ἐν χερσὶ, χρυσέην τε κ.τ.λ.,
 where the rhythm is intolerable. It
 would be better to read ἔγχος ἔχουσα
 χερσὶν, χρυσέην τε τρυφάλειαν.

200. αἰγίδα, the aegis (goat-skin)
 which is represented as wrapped round

ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσω
 ἡμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
 χρυσεῖη φόρμιγγι· θεῶν δ' ἔδος ἄγνός Ὀλυμπος·
 ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο
 ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον αἰοιδῆς 205
 Μοῦσαι Πιερίδες, λιγὺν μελομένης εἰκυῖαι.
 ἐν δὲ λιμὴν εὖορμος ἀμαιμακέτοιο θαλάσσης
 κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέροιο
 κλυζομένῃ ἵκελος· πολλοὶ γε μὲν ἄμ' μέσον αὐτοῦ

202. Λητόφος

206. Φεικυῖαι

209. Φίκελος

201. ἐν δέ οἱ N. 202. κιθάριζε λητοῦς καὶ διὸς O, Ald. ἡμερόεν
 κυθόριζε διὸς καὶ λητοῦς N. 204. ἀγορῇ Ald., N. 207. λιμὴν σ'
 ἔορμος O.

the breast and shoulders of the warrior-goddess. It is nothing but the cloud enveloping the sun-god Apollo and the goddess of dawn, Athena, and the real meaning, 'storm-cloud,' αἰγίς, was mistaken for αἶξ, 'a goat.' In one of Goettling's MSS. a later hand has marked *λείπει κἀνταῦθα* ('here also something is wanting'). And the words *φύλοσιν αἰνῆν* are omitted in MS. Harl. As this MS. has *ἐπὶ δ' ἔρχετο*, and two or three others *ἔμοισιν* for *ἔμοις*, we should probably read *αἰγίδα τ' ἄμφ' ἔμοισιν ἐπύχχετο φύλοσιν αἰνῆν*.

202. *Λητοῦς*. Perhaps *Λητόδος*. A transposition of the words found in most MSS., *κιθάριζεν Λητοῦς καὶ Διὸς υἱὸς*, shows an attempt to get rid of the spondaic termination. Possibly the verse has been corrupted by a gloss *καὶ Λητοῦς*. It may have been *ἡμερόεν κιθάριζε μέλος Διὸς υἱὸς Ἀπόλλων*. Compare however inf. v. 206. Opp. 574, where Goettling (on Theog. 48) suggests *καὶ ἐπ' ἡδ' αὐτόν*. So II. ix. 240. xviii. 255.

203—4. Goettling encloses this distich in brackets as spurious. He would thus construe *μέσσω ἀθανάτων ἐν ἀγῶνι*, and regard *ἐν δὲ* (201) as used adverbially, as in vv. 197. 207, &c. Others propose to read *χρυσεῖρ φόρμιγγι θεαὶ*

δ' ἐξῆρχον αἰοιδῆς, or *ἔγγιν'* for *ἄγνός*, comparing vv. 279. 348; but this is clearly untenable, as *ἔγγινι* takes the digamma. Others have suggested that at *θεῶν δ' ἔδος* a distinct subject on the shield is described. The truth is, that though *ἄγνός Ὀλυμπος* is a very unusual epithet, and the notion of the *ὄλβος*, or material wealth of the gods, is post-Homeric, and arose from the less poetical conception of *εὐδαιμονία*, there is nothing more objectionable in these verses than there is in a great many others in the same poem. They all tend to confirm the opinion, that the poem itself is of comparatively late date. To strike out verses which merely show this, is to remove the most important evidence of the real date of the poem: to obliterate facts because they militate against theories.

205. *ἐξῆρχον*. The term is borrowed from the exarch of a dithyramb, who set the tune to the performers ranged round him; an idea here represented by *ἀγῶν ἀθανάτων*.

207. *ἀμαιμακέτοιο*, 'rushing.' So *ἀμαιμάκετον πῦρ*, Theog. 319. The etymology of this word is obscure. Probably it contains the root *μα*, as in *μήνις*, *μανία*, *μένος*, &c., the *ἀ* being "prothetic." (See *New Cratylus*, § 472.)

δελφῖνες τῇ καὶ τῇ ἐθύνειον ἰχθυάοντες, 210
 νηχομένοις ἴκελοι· δοιοὶ δ' ἀναφυσιώοντες
 ἀργύρεοι δελφῖνες ἐθοίνων ἔλλοπας ἰχθύς.
 τῶν δ' ὑπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς
 ἦστο ἀνὴρ ἀλιεύς δεδοκμημένος· εἶχε δὲ χερσὶν
 ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι εὐοικῶς. 215
 ἐν δ' ἦν ἡυκόμου Δανάης τέκος, ἱππότηα Περσεύς,
 οὐτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὐθ' ἐκάς αὐτοῦ,
 θαῦμα μέγα φράσσασθαι, ἐπεὶ οὐδαμῇ ἐστήρικτο.
 τὼς γάρ μιν παλάμαις τεύξε κλυτὸς Ἀμφιγυήεις
 χρύσειον· ἀμφὶ δὲ ποσσὶν ἔχε πτερόεστα πέδιλα. 220
 ὥμοισιν δέ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο
 χάλκεον ἐκ τελαμώνος· ὁ δ' ὥστε νόημα ποτᾶτο.
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελάρου,

211. *ἴκελοι*215. *φεοικῶς*221. *ἄορ*

210. ἰχθυάοντες O. 211. ἀμφυσιώοντες O, Ald. 212. ἐθύν^{οί}
 ἔλλοπας N. ἐφοίτων O. 213. χάλκειοι θεόν O. 216. ἡυκόμοιο
 Δανάης ἱππότηα Ald. ἡυκόμοιο—τέκος NO. 217. ἐπιψαύων N.
 218. φράσσασθαι O. 221. ὥμοισι δὲ O. ἄορ NO.

210. Neither *θυνέω* nor the active
θοινῶν appear to be used except by the
 author of this poem. For *ἐθύνειον* see
 sup. v. 156. Some copies give *ἐφοίτων*
 for *ἐθοίνων*.—*ἰχθυῶν* is found twice in
 the *Odyssey*, iv. 368 and xii. 95.—
ἀναφυσίῶν is used of the spouting up of
 water in the well-known fashion of
 cetaceous animals.

214. *δεδοκμημένος* ought, from the con-
 text, to signify *δοκεῖων*, 'on the look
 out.' So Joan. Diac., *κατασκοπῶν τοὺς*
ἰχθύας. So also Homer seems to have
 used it, Il. xv. 730, *ἐνθ' ἄρ' ἐγ' ἐστήκει*
δεδοκμημένος, said of Ajax protecting the
 ships. Compare *δέγγμενος* and *δεδεγμένος*,
 which appear to be false uses introduced
 by the rhapsodists. The term was properly
 used of hunters; see Il. iv. 107. There is a
 reading *δεδοκευμένος*, which is deserving of
 attention. One cannot help suspecting the
 passage to be of late date, and perhaps borrowed from

Theocr. i. 39, τοῖς δὲ μέτα γριπεύς τε
γέρων πέτρα τε τέτυκται λεπρὰς, ἐφ' ἣ
σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει δ
πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ
εὐοικῶς. Compare inf. 228, *ἐρρίγοντι*
εὐοικῶς.

217. οὐτ' ἄρ' κ.τ.λ. He seemed to
 hover over the surface of the shield,
 like a man flying low in the air. It
 was not impossible to represent this in
 high relief; nor is the expression a bad
 one in v. 222, that he seemed to 'flit
 like a thought,' rather than a reality.
 See however on v. 164.

221. δέ μιν. Goettling proposes *δέ*
οί, i. e. δέ φοι. If we retain *μιν*, the
 syntax is *ἀμφὶ μιν (ἐπ') ὥμοις*, which
 may be explained as a dative of place.
 In ancient paintings Perseus carries a
 short sword and has winged sandals,
 and sometimes wings on his brow.

223. *μετάφρενον*, the accusative; the
 Gorgon's head covered all his back.

Γοργούς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ἰδέσθαι,
 ἀργυρέη· θύσανοι δὲ κατηωρέυντο φαεινοὶ 225
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος
 κεῖτ' Ἀΐδος κυνέη νυκτὸς ζόφον αἰὼν ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἑρρίγοντι ἑοικῶς
 Περσεὺς Δαναΐδης ἐτίταίνετο. ταὶ δὲ μετ' αὐτὸν
 Γοργόνες ἅπλητοί τε καὶ οὐ φαταὶ ἑρρώνοντο, 230
 ἱέμεναι μαπέεω. ἐπὶ δὲ χλωροῦ ἀδάμαντος
 βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε

224. θέε θαῦμα ἰδέσθαι 226. κροτάφοισι ἄνακτος 227. Ἀΐδος
 228. ἑοικῶς 232. ἰάχεσκε

224. κίβισις Ald. κίβησις O. 225. θύσανοι κατηωρόντο N.
 229. δαναΐδης τε O. 230. ἅπλητοι O. ἑρρώνοντο N. 231. χλω-
 ροῖς N. 233. ὀξέως N. ὀξέως ἀπηωρέυντ' O, the rest omitted.

He appears to have carried it over his shoulder in a scrip or bag, κίβισις, represented in silver. This also is shown in Greek paintings. According to Hesychius, κίβισις was a Cyprian word, and he explains it by πήρα. Whatever be its origin and etymology, it seems to be a coinage of the Alexandrine mint, as Callimachus used it, Frag. clxxvii.

225. κατηωρέυντο (καταωρεῖν), hung down from the κίβισις.

227. Ἀΐδος κυνέη, the cap of invisibility. From Π. v. 845, αὐτὰρ Ἀθήνη δὴν Ἀΐδος κυνέην, μή μιν ἴδοι δερμῖος Ἀρης. Cf. Ar. Acharn. 390, σκοτοδασυπικνύ-τριχά τιν' Ἀΐδος κυνέην.

228. ἑρρίγοντι seems to be a word of arbitrary formation; but it has the analogy of some few secondary presents inflected from the reduplicated form of the perfect, as δέδοικα, τεθνήκα, πεφύκα, πεφράδα, πεπλήγω, κεκλήγω, μεμέρω, which are sometimes rather difficult to distinguish from reduplicated aorists like πεπιθεῖν, λελαθεῖν, μεμαπτεῖν (inf. 252). Apollonius has the imperfect ἐπέφραδον, ii. 959; cf. Theogon. 74; Homer has ἐπέφραδε, ἐπέφραδε, and πεφραδέμεν in Opp. 766 would have been

πεφραδέειν if an aorist, as in Od. xix. 477. From βριγέω (Lat. frigeo) Homer has a perfect ἑρρίγα, whence perhaps ἑρρίγω was derived. Theocritus uses ἑρρίγαντι, xvi. 77. Cf. Apoll. Rhod. iii. 439, ὅφρα καὶ ἄλλος ἀνὴρ ἑρρίγησιν ἀρείονα φῶτα μετελθεῖν. The meaning is, shuddering with dread at the pursuit of the Gorgons.

229. ἐτίταίνετο, ἔτεινε, exerted himself in a running flight—ἐρράοντο, cf. Theog. 8.

231. μαπέειν, see inf. 245, 252.—ἀδάμαντος, Opp. 147. The poet here, it will be observed, would have us believe that the noise of the Gorgon's steps was represented in sculpture. See on v. 164, 279. Perhaps we need not press the sense to signify more than generally, 'they seemed to tread so heavily that the shield rang again.' Goettling remarks that an earlier poet would have attributed wings to the Gorgona. So in Eum. 51, the Erinyes are said to be unlike Gorgons or Harpies, in not having any wings, implying that the two last had such.

233. ἐπὶ ζώνησι, on their girdles, Goettling explains, 'in loco quo cingi tunicas solebant. Nam ipsi serpentes

δοὺ ἀπηωρεῦντ' ἐπικυρτώνετε κάρηνα.
 λίχμαζον δ' ἄρα τώγε· μένει δ' ἐχάρασσον ὀδόντας 235
 ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρήνους
 Γοργείοις ἐδονεῖτο μέγας φόβος. Οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρνάσθην πολεμῆϊα τεύχε' ἔχοντες,
 τοὶ μὲν ἀπὸ σφετέρης πόλιος σφετέρων τε τοκῆων
 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες. 240
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
 μάρνανθ'. αἱ δὲ γυναικες εὐδμήτων ἐπὶ πύργων
 *χαλκέων ὀξύ βόων, κατὰ δ' ἐδρύπτοντο παρειὰς,
 ζωῆσιν ἱκελαί, ἔργα κλυτοῦ Ἡφαίστοιο.

244. *ῥίκελαι, ῥέργα*

234. ἐπικυρτώνετε Ald. κάρηνα N. 235. λίχμασον δ' NO, Ald.
 236. ἐπὶ δεινοῖσι δὲ Ald. ἐπὶ σὲ δειν. O. 237. Γοργεῖς Ald.
 αὐτῶν O. 239. ὑπὲρ O. 240. πραθέειν Ald. παραθείειν O.
 241. From this v. to 400 is wanting in N. 243. χάλκεον vulgo.

Gorgonibus erant pro cingulis.' This seems a forced interpretation. The snakes were knotted together, and lifted up or bent back their heads while their bodies hung pendent. Live snakes seem to have been tied round the waists of the bacchantes. Eur. Bacch. 697, καταστίκτους δορὰς ὄφεσι κετεζάσαντο λιχμῶσιν γένυν. The hooked heads of two snakes in metal were doubtless used as a clasp.

235. Λίχμαζον. See Theog. 825, and for ἐχάρασσον Opp. 387, 573.

236. For ε made long before δεινός, see Scut. 98.

237. μέγας φόβος. He may mean simply that the heads were terrible; that terror seemed to move or range on their heads. But φόβος may perhaps be personified, like Έρως on the dragon's head, sup. v. 148. Whereas ancient writers represented the Gorgons to have snaky locks, not snaky girdles, the author of this poem has introduced a different idea, with less of the sculptor's art than of the imagination of a poet.—

ἐπὲρ αὐτέων, in the circle next above. The syntax is as in v. 229, ταὶ δὲ μετ' αὐτῶν, where the article is used in the true Homeric sense, 'they in pursuit of him, namely the Gorgons,' &c. So αἱ δὲ μετ' αὐτοῦς v. 248. 315, &c. Theocr. i. αἱ δὲ κατ' αὐτὸν καρπῷ ἐλίζ εἰλείται ἀγαλλομένα κροκένετι. In all these phrases there is *hyperthesis* of the demonstrative pronoun.

238. ἐμαρνάσθην, which in Il. vii. 301 is a true dual of the imperfect (as ἰστάσθην of ἰσταμαι), is here exceptionally used for the plural, because two parties, the besieging and the besieged, are described. So inf. v. 405, ὅστ' αἰγυπιοὶ—μάχεσθον.

239. ἐπὲρ, the reading of MS. Harl. and others, is perhaps better than the vulg. ἀπὸ, and is somewhat confirmed by a variant ὑπὸ.

243. χάλκεον, the common reading, 'shouted shrilly in brass,' seems indefensible. We might read χάλκεαι, but Hermann's conjecture χαλκίων is perhaps the safest.

ἄνδρες δ', οἱ πρεσβῆες ἔσαν, γῆράς τε μέμαρπεν, 245
 ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
 χείρας ἔχον μακάρεσσι περὶ σφετέροισι τέκεσσι
 δειδυότες· τοὶ δ' αὖτε μάχην ἔχον· αἱ δὲ μετ' αὐτοὺς
 Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
 δεινωποὶ βλοσυροὶ τε, δαφουνοὶ τ' ἅπλητοί τε 250
 δῆριν ἔχον περὶ πιπτόντων. πᾶσαι δ' ἄρ' ἱέντο
 αἶθα μέλαν πῖέειν· ὃν δὲ πρῶτον μεμάποιεν
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
 βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἀϊδούσδε κατῆεν

245. πρεσβῆες O. μέμαρπον O. τ' ἐμέμαρπον Ald. 246. ἦσαν O.
 249. κυάνεοι O. 250. δεινωπαὶ βλοσυραὶ τε δαφουναὶ τ' O. ἅπλητοὶ
 τε Ald. 252. μεμάρποιεν O. μεμάποιεν Ald. 254. ψυχὴν δ'
 αἶδος δεκακείεν Ald. ψυχὴν—κατῆεν O. κατείεν vulg.

245. πρεσβῆες, from πρέσβυς, seems founded on a false analogy in imitation of "Ἄρμος, πόλμος, βασιλῆς, &c. μέμαρπεν, an aorist of μάρπτω, reduplicated like ἤγαγον (or perhaps from a secondary present μεμάρπω, see on v. 228). This was conjectured by Heinrich, and was afterwards restored from three MSS. Translate, 'and (whom) old age was seizing upon.' Most copies have μέμαρπον or ἐμέμαρπον, others giving μέμαρπει, (so Gaisford,) 'who had reached old age.' This however is a wrong use of μάρπτω. Dindorf gives μεμάρπει, which is probable, since the perfect μεμαρπῶς occurs Opp. 204, and it is also used by Apoll. Rhod. i. 756. Goettling compares Od. xxiv. 390, ἐπεί κατὰ γῆρας ἔμαρπεν.—Hesych. μεμαρπῶς· εὐληφῶς, ἡρπᾶκός.

246. ἔκτοσθεν πυλέων, congregated in front of the city, outside of the gates, the women and children being left within. Wolf read ἴσαν for ἔσαν.

249. Κῆρες. Not Fates (Μοῖραι), nor precisely Furies (Ἐρινύες), though much nearer in character to the latter. They are in fact goddesses of death (not of destiny). Eur. Herc. F. 480, νόμφας μὲν ὁμῶν Κῆρας ἀντίδοκ' ἔχειν. Hence, like the Furies, they are κυάνεαι, sable in garb as well as in colour, μέλαιναί, μελαγχρώται. Apoll. Rhod. iv. 1665, μέλαπε δὲ Κῆρας Κυανέας, Ἀΐδαο θεὰς

κύνας, αἱ περὶ πᾶσαν ἡέρα δυνέουσιν ἐπὶ ζωοῖσιν ἔγονται. The goddesses of destiny are joined with these in v. 258, and in Theog. 217, if the passage be genuine.

250. δαφουνοί, here for δόναυ. Cf. δαφουνοὶν αἵματι sup. v. 159—ἐπλετο, unapproachable. But this verse may be an interpolation. Hesych. δεσυντο· δεσματοῦδεις, φοβεροί.

251. Perhaps τῶσαι γὰρ ἱέντο, as explaining the cause of the δῆρις.

252. ὃν μεμάποιεν, quætuorquæ arripuissent. A spurious aoristic form of μάρπτω. See on v. 245. Sup. 231, ἱέμεναι μαρτίειν. Curtius, Gr. Et. 456, gives the root as μαρ or μαρ, the Sanscrit मार, 'to lay hold of.' νεούτατον, sup. v. 157.

254. κατείεν, the reading of most of the good MSS., is a very doubtful form, and the more so because many MSS. give ψυχὴν, so that it is uncertain whether the poet meant the transitive aorist of καθίεναι or the intransitive imperfect of κάτειμι. Matthiæ would read κατῆεν, which, on the whole, seems the most satisfactory, (especially as MS. Harl. has κατῆεν,) though ἦτε, uncontracted, is the true epic, as the Attic imperfect is κατῆει. In Il. xx. 294 we find this phrase, ὅς τάχα Πηλεΐδην θάρψει Ἀΐδόςδε κάτειεν.

Τάρταρον ἐς κρυόενθ', αἱ δὲ φρένας εἴτ' *ἄασαντο 255
 αἵματος ἀνδρομέου, τὸν μὲν ρίπτασκον ὀπίσσω,
 ἅψ δ' ὁμαδον καὶ μῶλον ἐθύνεον αὐτὶς ἰοῦσαι.
 Κλωθὴ καὶ Λάχεσις σφιν ἐφέστασαν· ἡ μὲν ὑφήσσω
 *Ἀτροπος οὔτι πέλεν μεγάλη θεὸς, ἴ' ἄλλ' ἄρα ἦγε
 τῶν γε μὲν ἀλλάων προφερῆς τ' ἦν πρεσβυτάτῃ τε. 260
 πᾶσαι δ' ἅμφ' ἐνὶ φωτὶ μάχην δριμύειαν ἔθεντο.
 δευνά δ' ἐς ἀλλήλας δράκον ὄμμασι θυμῆνασαι,
 ἐν δ' ὄνυχας χεῖράς τε θρασεῖας ἰσώσαντο.

263. *ἰσώσαντο*

255. εἴτ' ἄρεσαντο Ald, vulgo. αὐτὰρ ἄσαντο O. 259. πέλει Ald.
 ᾗδε O.

255. ἄσαντο, 'had satiated.' The reading is doubtful, some copies giving εἴτ' ἄρ' ἔσαντο, ἔσαντο, αὐτὰρ ἔσαντο. It is difficult to defend ἄρεσαντο in this sense; the word properly means 'to make friends with,' from root ἄρ. Probably we should read, εἴτ' ἄσαντο, (compare ἄται, in v. 101,) or εἴτ' ἄρ' ἔσαντο. The figure in the poet's mind was that of blood-sucking demons fastening on a body and tossing it behind them when drained dry. So Aeschylus describes the Erinyes, Eum. 175, ἐμοῦσα θρόμβους οὐς ἀφείλκυσας φόνου. Ib. v. 254, ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος βοφείν ἐρυθρὸν ἐκ μελέων πέλαον.

257. ὁμαδον. The accusative depends on αὐτὶς ἰοῦσαι, going back to.

258—260. When we consider that there is no connecting particle in this clause, that the sense in v. 261 goes back to the subject broken off by these verses, and lastly, that it was easy to mistake the Κῆρες of death for the Κῆρες of destiny, we shall not be indisposed to assent to Hermann's view, that these verses were added in a different recension of the poem.

258. ὑφήσσαν, 'inferior in size' ('debiōr,' Goettl.), is ἀπᾶς λεγόμενον. Comparing ἐφέστασαν immediately preceding, one is tempted to suppose the poet may have meant ὑφημένη, ὑφιδύουσα, and so to have accounted for the difference of size by the standing or sitting posture. Goettling describes

an ancient terra-cotta group preserved at Rome in which the three Fates are represented differing in stature, Clotho being the tallest, Lachesis the next, and Atropos the shortest. He further supposes, with Hermann, that the greater age and decrepitude of Atropos is indicated. (Did these goddesses severally represent three stages of human life, viz. maturity, middle age, and old age?)

259. The old reading, corrected from several MSS. and Aldus, was ἀλλὰ καὶ ἐμπης, where ἐμπης probably came from a gloss on γε μὲν. As the passage stands, it would seem that a verse has been lost; for γε μὲν in the next line must mean 'but,' and cannot stand for the simple μὲν. We might restore the sense by some such verse as this, ἀλλ' ἄρα ἦγε μικρὴ μὲν δέμας ἦεν, ἀφανροτέρῃ δ' ἐτέτυκτο, τῶν γε μὲν ἀλλάων κ.τ.λ., or we might well read ἀλλὰ καὶ ἐμπης ἦγε μὲν κ.τ.λ.—προφερῆς, sc. χρόνῳ, or perhaps in dignity also, ἀξιώματι.

261. πᾶσαι. He reverts to the Κῆρες, contending like so many vultures for the possession of a corpse.

263. ἐν δὲ κ.τ.λ. 'And on him their nails and cruel hands they equally laid.'—ἰσώσαντο, *parēs eīdī inuicem fecerunt*; a strange phrase, for which we might have expected ἐσφίγξαντο. But ἰσοῦσθαι is 'to have something equalised,' as in Opp. 562, ἰσοῦσθαι ῥύκτας τε καὶ ἡματα.

πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνὴ,
 χλωρῇ, αὖσταλῇ, λιμῷ καταπεπηυῖα, 265
 γουνοπαχῆς, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπῆσαν.
 τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν
 αἶμ' ἀπελείβειτ' ἔραζ'. ἡ δ' ἅπλητον σεσαρυῖα
 εἰστήκει, πολλὰ δὲ κόνις κατενήνοθεν ὤμους,
 δάκρυσι μυδαλέῃ. Παρὰ δ' εὐπυργος πόλις ἀνδρῶν 270
 χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι

265. αὐαλέῃ τε O. 266. γουνοπαχῆς O. 268. σηνῖα O.
 269. κατενήνοθεν O. 270. παρὰ δέ οἱ O.

264. πὰρ δὲ κ.τ.λ. 'And by them stood a dismal demon of woe, loathsomeness and horrible, haggard, squalid, shrunk through hunger, with swelled knees, and long nails on her hands.' The final syllable in Ἀχλὺς is long, as in στάχυν, ἰσχύς, &c. Goettling rightly explains Ἀχλὺς as the impersonation of grief, neglected and squalid in look, with cheeks rent by her long nails, and suffused with tears. Aeschylus has ἀχλὺς, for gloominess or obscurity taking possession of a family, Eum. 357. Pers. 666.

265. πεπηυῖα for πεπηκῶς, the same as πεπηκῶς, as from πίπτωμι. Compare τεθνηῶς and τεθνεῖς for τεθνηκῶς. Homer occasionally uses πεπτεῶς as a dissyllable. Others derive the participle from καταπτήσσω, of which an irregular aorist καταπτακόν, or perfect καταπτακῶς, occurs in Aesch. Eum. 243. But the perfect participle should rather be ἐπτηκῶς, a form recognised by Photius in v. πτακῆς.—γουνοπαχῆς, 'thick-kneed,' i. e. with legs swelled through famine. See on Opp. 497. But γουνοπαχῆς, 'stiff-kneed,' is perhaps a better reading, found in two MSS., and also in Harl. (not γουνοπαχῆς).

266. ὑπῆσαν. Used in reference to the hands expanded with the palms uppermost. ἐπῆσαν is as good, but has less authority.—μύξαι, *mucus*, 'slime.'—παρειῶν, cf. Aesch. Cho. 22, πρέπει παρηῆς φοινίους ἀμυγμοῖς. Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλή λιβα. Sup. v. 243.

268. σεσαρυῖα seems nothing less than

a false quantity. The perfect of σάειν, 'to lay bare the gums and show the teeth,' is σέσθη, Ar. Pac. 620, and Theocritus twice has σεσάρης, Id. vii. 19. xx. 14. It is difficult to defend σεσάρη on any sound principles. It must be referred to the same class of post-epic forms as μεμάποιεν in v. 252. μαπέειν v. 304. χρεμίζειν v. 348. We have ἀραρυῖαι in v. 271, τεθάλυαι in v. 276 (the Attic and Epic perfect being τεθελῶς); Il. iv. 435. Buttmann, Lexil. p. 180, compares μεμάκνυαι, and regards the α for η as an Ionicism. So also λελακνῖα, Od. xii. 85.

269. κατενήνοθεν, 'spread itself over.' On this difficult word the student is referred to Buttmann's Lexilogus, and Curtius, Gr. Et. 250. Like ἔλκε, ἐλήλυθε, so ἦνθε, ἐνήνθε, ἀνήνθε, seem referable to the same root as ἔσθες, ἀνέσθω. Buttmann thinks ἀνέθω, ἐνέθω, different themes; which seems hardly probable. Curtius gives the root ἀέ, and regards ἦνθε as the strong perfect, with the preposition ἀν or ἐν prefixed.

270. μυδαλέῃ refers to εἰστήκει, the intervening words being parenthetical. Aesch. Pers. 541, διαμυδαλέοις δάκρυσι κόλπους τέγγουσι' ἀλγους μετέχουσαι.

Ibid. The commencement of an entirely new subject, and one of joy contrasted with one of grief, is not well placed in the middle of a verse; unless indeed this was intentionally done to place the contrast in a still stronger light. Cf. 237, 285, 301.—παρὰ means, 'next to it' in the same band or circular division of the shield.

ἐπτα πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαταῖς τε χοροῖς τε
 τέρψιν ἔχον· τοὶ μὲν γὰρ εὖσώτρου ἐπ' ἀπήνης
 ἦγοντ' ἄνδρι γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει·
 τῆλε δ' ἀπ' αἰθομένων δαῖδων σέλας εἰλύφαζε 275
 χερσὶν ἐνι δμῶων. ταὶ δ' ἀγλατῇ τεθαλυῖαι
 πρόσθ' ἔκιον· τῆσιν δὲ χοροὶ παίζοντες ἔπαιον.
 τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴσαν αὐδὴν
 ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἡχώ·
 αἱ δ' ὑπὸ φορμύγγων ἀναγον χορὸν ἱμερόεντα. 280
 ἔνθεν δ' αὖθ' ἐτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
 τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῶ καὶ αἰοιδῇ
 [τοίγε μὲν αὖ γελώοντες ὑπ' αὐλητῆρι ἕκαστος]

275. δαῖδων 279. σφισι φάγνυτο φηχῶ 283. ἕκαστος

275. εἰλύφαζε Ald. 276. ἀγλαταῖς O. 277. τοῖσιν δὲ Ald.
 τῆσι δὲ O. 278. ὑπαὶ Ald., O. 281. αὖ Ald. ἐτέρωθι O.
 282. πέζοντες Ald., O. 283. om. O. ὑπ' αὐλητῆρι δ' vulgo.

272. ἐπτα πύλαι. The pseudo-Hesiod who wrote this poem here perhaps purposely indicated Thebes, as likely to have presented itself to the mind of the real Hesiod.

273. εὖσώτρου, having nimbly-running fellows (or periphery) of the wheel. Hesych. εὐδρόμου. σῶη γὰρ ἡ ἀφορμὴ καὶ φορὰ, ἥς εἶδος ἡ κύλις. From the root *sef*, whence also *σῶμα* for *σῶμα*, a noun *σεφ* = *δρμη* may have existed. — ἦγοντο is rarely so used, as the husband himself is properly said *ἄγεσθαι* γυναῖκα. Perhaps ἦγόν τ' ἄνδρι γυναῖκα, πολὺς τ' κ.τ.λ. We may however translate, 'were having the bridegroom conveyed.' Compare also Od. iv. 10, *οἷε δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην*. xv. 237, *κασιγῆτηρ δὲ γυναῖκα ἡγάγετο πρὸς δάμαρ*, and also xxi. 214. Il. ix. 394, *Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεσθαι αὐτός*.

275. εἰλύφαζε is here intransitive. In Il. xx. 492, we have *πάνη τε κλονέων ἄνεμος φλόγα εἰλυφάσει*.

278. ὑπὸ συρίγγων, to the sound of pipes. A common use of *ὑπό*. So Ar. Ach. 970, *εἰσεμὶ ὑπὸ πτερύγων κυχλῶν καὶ κοψίχων*.

279. ἀπαλῶν, 'boyish.' This seems

the point of *παίζοντες*. Goettling thinks it means "subtili arte facta ora hominum." — ἄγνυτο κ.τ.λ. Cf. inf. 348. But it was absurd to represent *sound* by sculpture. Hesych. *περιάγνυτο· περιεκάτο, καὶ τὰ ὅμοια*.

281. ἔνθεν δ' αὖτε, from the house of the bridegroom in the opposite direction. — κώμαζον, conducted a comus, a kind of serenade in honour of the bridegroom. These processions were commonly conducted with the flute; in allusion to which Euripides calls the revel of Ares *κῶμος ἀναυλότατος*, Phoen. 791. But v. 283 is wanting in two or three copies, and perhaps it is an instance of *διττογραφία*, the combined readings of two different editions. Or we might read, *τοὶ μὲν δὲ παίζοντες ὑπ' ὀρχηθμῶ καὶ αἰοιδῇ πρόσθ' ἔκιον*, as one MS. gives *τοὶ δὲ μὲν* in v. 283. The intervening verse may by some accident have crept into the text both here and at v. 299. As *ἕκαστος* appears to take the digamma, the δὲ which is commonly added after *αὐλητῆρι* would violate the metre; and in fact it is omitted in the Aldine. As for *γε μὲν* (see on v. 260), it is best to read *τοίγε* with Gaisford, like *δγε, ἡγε, &c.*

πρόσθ' ἔκινον· πᾶσαν δὲ πόλιν θαλῖαι τε χοροί τε
 ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάρουθε πόλῃος 285
 νῶθ' ἵππων ἐπιβάντες ἐθύνεον. Οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα διὰν, ἐπιστολάδην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺ λῆϊον· οὔγε μὲν ἡμῶν
 αἰχμῆς ὀξεῖσι κορυνήεντα πέτῃλα
 [βριθόμενα σταχύων, ὥσπερ Δημήτερος ἀκτῆν.] 290
 οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον καὶ ἐπιτνον ἁλώην,
 οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες,

292. Φοῖνας

286. ἐπιβάν' Ο. 287. ἤρικον χθόνα διὰν—χιτῶνα Ο. 288.
 ἔσταλτ' Ald. ἐστειλαντ' Ο. 289. κορυνιώεντα Ο. κορυνιώοντα Ald.
 291. ἐπιπλον Ald.

285. τοὶ δ' αὖ. As it does not appear what part horsemen took in a marriage procession, this may be regarded as a new subject. Men were riding on horseback and ploughers were ploughing. Nothing is said by which we can trace the connexion between these two actions. It is best to translate of δ' ἀροτῆρες, 'whilst others as ploughers,' &c.

287. ἐπιστολάδην, tucked up, *suocincti*, ἀνεσταλμένως. — ἐστάλατο, for ἔσταλ-ντο, as ἔσταλτο is the third person singular of ἐστάλμην, plup. pass. of στέλλω. But the Harleian reading ἐστειλαντ' suggests a variant στείλαντ'. Cf. Eur. Bacch. 696, νεβρίδας τ' ἀνεστειλαντο. Hesych. ἐσταλάδατο· ἐστολισμένοι ἦσαν. He is thought to refer to this passage. The χιτῶν or frock was used in ploughing, without the ἱμάτιον. Cf. Opp. 391, γυμνὸν σπείρειν, γυμνὸν δὲ βοῶντιν.

289. αἰχμῆς. Perhaps ἀρκῆς. Cf. Opp. 578, ἀλλ' ἀρκας τε χαρασσόμεναι καὶ δμῶας ἐγείρειν. This passage seems borrowed from Il. xviii. 550, ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἐνθα δ' ἔριθοι ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες. Compare with this verse v. 292 inf.

Ibid. Of several readings, κορυνιώεντα, κορυνιώοντα, κορυνιώοντα, κορυνιώοντα, the best seems that derived from

the last, on Hermann's conjecture, κορυνήεντα, 'club-like.' By this we may understand the stalk of corn with its spike or terminal ear. Goettling rightly observes that κορυνίαν and κορυνίαν would be desiderative forms, for which there is here no place. He edits κορυνιώοντα, with Gaisford. Still we might compare the κύματα κυρτὰ φαληριοῦντα of Il. xiii. 799, ἀκροκελευνῶν, ib. xxi. 249. To construe πέτῃλα σταχύων, (βριθόμενα implying the luxuriance of the crop,) is against the order of the words; while βριθεσθαί τινος is very unusual Greek. But this verse (290) is perhaps an interpolation: see Opp. 32. For it certainly is absurd to add, by way of comparison, 'they mowed the corn like bread.' This seems the first instance of πέτῃλα used for πέταλα. See on Opp. 680.

291. ἐν ἑλλεδανοῖσι, 'in banda.' Il. xviii. 558, ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο. Gaisford here gives ἑλλεδανοῖσι, apparently against the MSS.—ἐπιτνον, 'spread,' 'strewed with corn.' The imperfect of πίτνω for πίττημι, the passive imperfect of which occurs in Eur. El. 718, θυμέλαι δ' ἐπίναντο χρυσήλατοι, 'the altar-steps were carpeted.' There is a reading ἐπιπλων, (so Aldus,) a vox nihili, though Gaisford has admitted it.

οἱ δ' αὐτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
 λευκοὺς καὶ μέλανας βότρυας [μεγάλων ἀπὸ ὄρχων
 βριθομένων φύλλοισι καὶ ἀργυρέης ἐλίκεσσιν. 295
 οἱ δ' αὐτ' ἐν ταλάροις ἐφόρευν]· παρὰ δέ σφισιν ὄρχος
 χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο,
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,
 [τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]
 βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἶδε. 300
 οἶγε μὲν ἐτράπεον, τοὶ δ' ἤρουν. Οἱ δ' ἐμάχοντο
 πύξ τε καὶ ἐλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἤρουν
 ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε προδ,
 ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπαλύξαι·
 παρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλοις 305
 δῆριν ἔχον καὶ μόχθον. εὐπλεκέων δ' ἐπὶ δίφρων

295. Φέλικεσσιν

297. Φέργα

299. Φέκαστος

293. αὐτε ταλάρους ἐφόρεον Ο. 294. ἡ μέλανας Ο. 295. ἀργυ-
 ρέους Ο. 299. τοί γε μὲν αὖ Ο. τῷ γε μὲν οὖν παίζονται Ald.
 300. σειόμενος Ο. δὲ μὲν αἶγε Ο. δὲ μὲν αἶδε Ald. 301. οἶδε Ο.
 305. ἀέθλω Ald., Ο. 306. γ' ἐπὶ Ald.

294-6. Gaisford incloses this passage in brackets. Like v. 283, it seems clearly to have been added from another recension.

299. On this verse see v. 282.

300. μελάνθησαν. 'These however were made black' (in contrast with the silver vine-prose). See v. 167. This verse perhaps belonged to another recension in place of v. 298.

301. τραπέειν is to tread the grapes in the vat. Hom. Od. vii. 124, ἐτέρας δ' ἄρα τε τρυγῶσιν, ἄλλας τε τραπέουσι. Hesych. τραπέουσι· πατοῦσιν ἐπὶ τῇ ληνῇ.—τραπέοντο· ἐπαιτοῦντο, παρὰ τὸ τροπὴν λαμβάνειν τὸν βότρυον πατηθέντα. Hence the Latin *trapeum*. Virg. Georg. ii. 519; 'Venit hiems; teritur Sicyonia bacca trapetia.'—ἤρουν, from ἄρῳ, 'kept taking them out of the baskets' (τάλαροι), to throw into the vat; or rather, perhaps, 'kept drawing off the juice.' This word appears to take the digamma in Opp. 550.—οἱ δ' ἐμάχοντο κ.τ.λ.,

another subject; 'others were contending in the pancratium, others were trying to catch (*αἰρεῖν*) hares with dogs.' See on v. 270.

302. λαγός. On this form of the accusative see on Opp. 564. The nominative here is λαγός, not λαγός.—κύνη, a rare dual, as Hermann remarked, where δῶ or δοῖς is omitted, and there is nothing in the context to indicate duality. The sense is, 'with a pair of dogs in front of each.' See on ἄνδρες ἐμαρμόσθη, sup. v. 238. The hunter usually followed his dogs; cf. Od. xix. 435, οἱ δ' ἐς βῆσσαν ἱκανοὶ ἐπακτῆρες, πρὸ δ' ἑρ' αὐτῶν ἰχθυ' ἐρευνώκτες κύνες ἦσαν. Eur. Hero. F. 860, ἐπιρροῖσθην δμαρτεῖν ὡς κυνηγέτη κύνας.

305. ἱππῆες, to be distinguished from ἡνίοχοι, which is added below as a different subject. Cf. Theocr. vii. 139, τέττιγες λαλαγεύοντες ἔχον πόνον.

306. εὐπλεκέων, well-compacted; cf. v. 63, πλεκτοῖσιν ὕφ' ἄρμασι. Il. xxiii.

ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
 ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
 ἄρματα κολλήεντ', ἐπὶ δὲ πλήμναι μέγ' αὐτέων.
 οἱ μὲν ἄρ' *ἰδίωντες ἔχον πόνον, οὐδὲ ποτέ σφιν 310
 νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
 τοῖσι δὲ καὶ προῦκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
 χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστιο.
 ἀμφὶ ἵτυν ῥέεν Ὠκεανὸς πλήθοντι ἑοικώς,
 πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον. οἱ δὲ κατ' αὐτὸν
 κύκνοι ἀερσιπότηαι μεγάλ' ἤπνυν, οἱ ῥά τε πολλοὶ 316
 νῆχον ἐπ' ἄκρον ὕδωρ, πὰρ δ' ἰχθύες ἐκλονέοντο,

313. Φέργα

314. Φίτυν ῥέεν? Φεοικῶς

307. ἐφίεσαν O. 308. ἐπικρέοντο πετόοντα O. 310. ἄρ' αἰδίων
 ἔχον Ald. ἄρα ἴδιον εἶχον O. 311. ἐπηνύσθη ἀλλ' ἄκριτον Ald.
 ἐπηνήθη O. 314. ἀμφὶ δέ τοι ῥῆεν ἐν ὠκεανὸς O. ἀμφὶ δ' ἵτυν vulgo.
 317. δονέοντο Ald. παρὰ δ' ἰχθύες κλονέοντο O.

436, δίφρους τ' ἀντρέφειαν εὐπλεκίας.—
 ἐφίεσαν, urged them on in the race; let
 them go on at full speed. So the
 Romans used *admittere*, Ovid, *Met.* vi.
 237. *Fast.* iv. 674.

308. ῥυτὰ χαλαίνοντες, 'slacking the
 reins.' Both these words are ἀπαξ
 λεγόμενα for ῥυτήρας χαλῶντες.—ἐφίεσαν,
 'were giving the rein to,' *immittebant*.

309. πλήμναι, the naves. *Il.* v. 726,
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφι-
 στέρωθεν.

310. Both αἰδίων and δὴ are suspected.
 All the MSS. but one, and also the
 Aldine, omit δὴ, which is superfluous
 after ἄρα, and seems a metrical make-
 shift, other copies giving εἶχον. The
 older poets do not use αἰδίας. *Thuc.* vi.
 24, has αἰδίων μισθοφάραν (qu. μισθοφο-
 ρίαν). Probably this word is corrupt.
 The Harleian has ἴδιον εἶχον πόνον.
 Perhaps, ἰδίωντες ἔχον πόνον, i. e. ἰδ-
 ρόντες. Cf. *Ar. Pac.* 85, πρὶν ἂν ἰδῆς
 (i) καὶ διαλύσῃς κ.τ.λ., and *Ran.* 237.

311. ἐπηνύσθη, was finished, was ac-
 complished, gained, ἐτελείεθαι, *Joan.*
Disc.

312. τρίπος, for τρίπους, occurs in *Il.*

xxii. 164, τὸ δὲ μέγα κεῖται ἄεθλον ἢ
 τρίπος, ἢ ἐ γυνή.—ἐντὸς ἀγῶνος, within
 the space marked out for the contest,
 viz. for the chariot-race. Cf. v. 205.

314. ἀμφὶ ἵτυν, round the outer mar-
 gin of the shield. *Eur. Tro.* 1197,
 ἵτνος ἐν εὐτόνροισι περιδρομοῖς ἰδρῆς. The
 ancient notion of Oceanus forming a
 circumambient stream round the flat
 circular earth is well known. Here it
 was probably borrowed from *Il.* xviii.
 607, ἐν δ' ἐτίθει ποταμοῖο μέγα σθένης
 Ὠκεανοῖο, ἀντυγα πὰρ πυμάτην σάκεος
 πύκα ποιητοῖο. For the F in ἵτνος see
Curtius, 393.—συνεῖχε, *continebat*, en-
 closed as a border, as if to hold the
 materials together.—πλήθοντι ἑοικώς,
 like a full or overflowing river. The
 phrase must have been derived from
 noticing the tides.

315. οἱ δὲ κατ' αὐτόν. It would
 hardly be correct to supply *δύτες*. The
 syntax is explained on v. 237.

316. ἀερσιπότηαι. See *Opp.* 777, ἀερ-
 σιπότητος ἀράχνη.

317. ἐπὶ κ.τ.λ., 'over the surface of
 the water.' See on ἐπὶ γαῖαν, *Opp.* 11.
 Goettling places a full stop at ἐλευ-

θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
 Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε
 ἄρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς 320
 πάλLEN ἐπικρατέως· ἐπὶ δ' ἵππειον θόρε δίφρον
 εἵκελος ἄστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
 κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἰόλαος
 δίφρον ἐπεμβεβαὼς ἰθύνετο καμπύλον ἄρμα.
 ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη, 325
 καὶ σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·

Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο·
 νῦν δὴ Ζεὺς κράτος ὕμμι διδοῖ μακάρεσσι ἀνάσσων,
 Κύνκον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 ἄλλο δὲ σοὶ τι ἔπος ἐρέω, μέγα φέρτατε λαῶν 330
 εὖτ' ἂν δὴ Κύνκον γλυκερῆς αἰῶνος ἀμέρσης,
 τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοιοῦ,

318. θᾶψμα ἰδεῖν. 322. εἵκελος 323. Ἰόλαος 326. θαρσύνουσα ἔπεα
 328. μακάρεσσι φανᾶσσων 330. ἔπος ἐρέω λαῶν 331. αἰῶνος

323. τῷ, ἡνίοχος Ald. 326. φωνήσας Ald., O. 328. κράτος
 ὕμμι Ζεὺς O.

ρίστω. He regards 141—317 as the work of a later poet, and would have us believe that Hesiod wrote *θαῦμα ἰδέσθαι* (140), *θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ*. The poet's notion was, that the fishes seemed to move in the water, in such a way as to excite the wonder of Zeus himself.

320. *ἄρσάμενος*, 'having fitted its parts together.' The medial aorist *ἤρσάμην* from *ἔρσω* is not elsewhere found. We have *ἄρσαντες κατὰ θυμὸν ἔπος ἀτάξιος ἔσται*, in *Il. i. 136*.

321. *ἐπικρατέως*, *ισχυρῶς*, Opp. 206. *Inf. v. 419*.

322. *εἵκελος ἄστεροπῇ*. This phrase seems borrowed from *Il. xiv. 386*, as Goettling has observed.

324. *ἰθύνετο*. So *Od. xxii. 8, ἦ, καὶ ἐπ' Ἀντιόφῃ ἰθύνετο πικρὸν ὀιστόν*.

327. *Λυγκῆος γενεῇ*, which Goettling prefers to understand of Iolaus alone, as descended from Lynceus through Am-

phitryo, seems better referred to both him and Hercules, on account of the plural *χαίρετε* and *ὕμμι*. There seems an appeal to the heroes' sharpness of sight in what follows, 333—5.

329. *ἐξεναρεῖν* (*ἐνάρω*) appears to be *ἄπαξ λεγόμενον*. The usual aorist has the middle form, *ἐνάρητο*. A common Homeric word is *ἐξενάριξεν*, of which *ἐξεναρεῖν* was intended to be the second aorist.

331. *αἶων* is used in the feminine by Euripides, *Phoen. 1484, σκοτίαν αἶωνα λαχόντων*. Cf. Simonides, frag. 97, 3, *ἦ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἀμερσας*.

332. *τοῖο*, as *inf. 337*, the demonstrative with emphasis; 'leave him and his arms, and go in pursuit of Ares himself.' Possibly *αὐτὸν δὲ βροτόλοιγον* should be read. Goettling renders *αὐτὸς δὲ* "solus vero." Perhaps there is only a contrast between *τὸν μὲν* and

αὐτὸς δὲ βροτολογιγὸν Ἄρην ἐπιόντα δοκεύσας,
 ἔνθα κε γυμνωθέντα σάκευς ὑπο δαιδαλέοιο
 ὀφθαλμοῖσιν ἴδης, ἔνθ' οὐτάμεν ὀξεῖ χαλκῷ. 335
 ἂψ δ' ἀναχάσσασθαι· ἐπεὶ οὐ νύ τοι αἰσμονὴν ἔστω
 οὐθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο.
 Ὡς εἰποῦς' ἐς δίφρον ἐβήσατο δῖα θεῶων,
 νίκην ἀθανάτης χερσὶν καὶ κύδος ἔχουσα,
 [ἔσσυμένως. τότε δὴ ῥα διόγνητος Ἰόλαος] 340
 σμερδαλέον θ' ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὁμοκλήης
 ῥίμφ' ἔφερον θοὸν ἄρμα κονίοντες πεδίοιο.
 ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
 αἰγιῷ ἀνασσεύσασα· περιστονάχιζε δὲ γαῖα.
 τοὶ δ' ἄμυδις †προγένοντ' ἵκελοι πυρὶ ἡὲ θυέλλῃ, 345

335. ἴδης 338. Φειποῦς' 340. Φιόλαος 342. θεῶν

333. ἐπὶ νῶτα O. 334. κε om. Ald. καὶ O. 336. ἀναχωρή-
 σασθαι Ald., O. 338. ἐς om. O. ἐπεβήσατο Ald. 339. ἀθανάτησι
 Ald. ἀθανάταις O. 341. σμερδαλέον θ' O, Ald. ὑπ' ὁμοκλήης O.
 343. σφί O. 344. περὶ στενάχῃσε δὲ Ald., O. 345. προγένοντ'
 Ald. προγένοντο ἵκελος O.

αὐτὸς δὲ, though it is hardly a forcible one. Nearly the same distich occurs again at v. 425—6.—Ἄρην, a later form than Ἄρη, is here to be noticed. See inf. 457, where the Aldine gives Ἄρη', the Harleian MS. Ἄρη.—γυμνωθέντα, exposed from under the cover of the shield. Eur. Phoen. 1396, γυμνὸν ἄρμα εἰσιδὼν ὃ πρόσθε τρωθεὶς στέρνα Πολυνεϊκοῦς βίβ' διήκε λόγχην. Cf. inf. v. 460.

338. ἐς δίφρον, into the chariot of Hercules.—νίκην, according to Goettling, refers to the Gorgon's head on the aegis, a symbol of victory. But this is far-fetched. Rather the idea is borrowed from later writers, who were familiar with the title Νίκη Ἀθῶνα, on which see Eur. Ion 1529. On some of the later coins the symbol of a victory held in the hands is found. See Hom. Il. v. 593, xi. 4 (quoted by Goettling).

340. διόγνητος (γόννητος or γέννητος), a variant from the common epic attri-

bute διογενής. See Fragm. cxxv, φλεγῶο διογνήτιο θυγάτρα.—The lengthening the final syllable in σμερδαλέον before ἵπποισιν would be an unwarranted licence. Most copies add θ', which may have been a metrical insertion. One may suspect however that 340 is spurious: Athena herself mounted the car, σμερδαλέον θ' ἵπποισιν ἐκέκλετο κ.τ.λ. This is infinitely more graphic, and accords better with v. 343.

345. προγένοντο, came on, πόρρω ἐγένοντο. Compare προφέρειν δδοῖ, Opp. 579. Hom. Il. xviii. 525, οὐδ' ἐλ' ἔλκε προγένοντο. Apoll. Rhod. iii. 1292, ἄμφω ὁμοῦ προγένοντο. There seems however to be some error in the verse. For, first, ἵκελος takes the digamma: secondly, one MS. gives προσέγειθ' and the Harleian has ἵκελος. One reading therefore appears to have been τοῖς δ' ἄμυδις προσέγειθ' ἵκελος πυρὶ κ.τ.λ. We have γέντο for ἐγένετο in Theog. 283.

Κύνος θ' ἵππóδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.
τῶν ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
ὀξεία χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἡχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληίη·

Κύνε πέπον, τί νυ νῶϊν ἐπίσχετον ὠκέας ἵππους, 350
ἀνδράσιν οἱ τε πόνου καὶ οὐζύος ἰδριές εἰμεν;
ἀλλὰ παρέξ ἔχε δίφρον ἐύξοον ἡδὲ κελεύθου
εἴκε παρέξ ἰέναι. Τρηχῖνα δέ τοι παρελαύνω
ἐς Κήϋκα ἄνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχίνος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ αὐτός·
τοῦ γὰρ ὀπνίεις παῖδα Θεμιστονόην κυανώπιν. 356
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτιοι τελευτῇν

348. σφισι γάγνυτο Γηχώ

349. προσέειπε
355. φοῖσθα

354. γάνακτα

347. τῶν θ' Ald. τῶν δ' O. 348. σφιν Ald. σφισιν O.
349. πρότερον Ald. 353. τραχῖνα O. 355. προσέββηκε O. σὺ
δ' αὖ Ald.

346. αὐτῆς. This is said because Homer represents the god as shouting loudly in battle *passim*.

347. τῶν θ' vulgo, and so Gaisford, τῶν δ' Harl. τῶν Herm. Goettl.

348. ὀξεία. The poet has used this form, without any safe precedent, for the neuter ὀξεία. We have in Theocr. i. 95, ἡνθέ γε μὰν ἄδεῖα καὶ ἅ Κίτριν γελάοισα, where some connect ἄδεῖα γελάοισα, though it is better to construe ἄδεῖα ἦλθε καὶ γελάοισα. In Soph. Trach. 122, ἄδεῖα μὲν ἀντία δ' οἶσω, the more probable reading is αἰδοῖα μὲν. Here there is no escape from the anomaly, unless we read ὀξεία τ' ἐχρέμισαν, with Guetius, or ὀξείαι χρέμισαν, regarding ἴπποι as feminine. Probably it is a licence or anomaly of the same kind as *σεσάρνεια*, sup. v. 268. It may be added, that *χερμίω* for *χερμετίω*, 'to neigh,' is not only ἀπαξ λεγόμενον, but probably an invention of the poet's. Apollonius uses *ἐπιχερμέθων*, iii. 1280.

350. ἐπίσχετον, i. e. σὺ τε καὶ Ἄρης. Cf. v. 59. The dual of ἐπίσχω. So inf. v. 446, Ἄρες, ἐπίσχε μένος.

351. The genuineness of this verse is doubtful. It was a senseless argument to address to Cyonus and Ares, 'why do you attack us who know what toil and trouble is?' and ἴδρις ought to have the digamma, as in Opp. 778.

352. κελεύθου εἴκε, *via ceda*, give way for us to pass out on one side (παρέξ). So εἴκειν ὁδοῦ Eur. Ion 937. εἴκε θυμοῦ Soph. Ant. 718. Compare Oed. R. 804 seqq.

353. Τρηχῖνα, sc. ἐς, I am going on (driving past you) to Trachis.—δ γὰρ κ.τ.λ., an explanation of the title ἄνακτα.—αἰδοῖ, in the respect paid to him, the awe in which he is held.

355. Τρηχίνος, for Τραχινίων, as Goettling points out.

357. οὐ μὲν γάρ. The γάρ gives the reason why he should give way, v. 353, the intermediate lines being parenthetical.—ἀρκέσει, *arcebit*.—συναισόμεθα, shall engage with you. Aesch. Theb. 680—3, κατεύχεται—σοὶ ξυμφέρεσθαι καὶ κτανὸν θανεῖν πέλας. Apoll. Rhod. iii. 183, φρασσόμεθ', εἴτ' Ἀρηὶ συναισόμεθ' κ.τ.λ.

ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πτολεμίζειν.
 ἤδη μὲν τί ἔφημι καὶ ἄλλοτε πειρηθῆναι
 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόντος 360
 ἀντίος ἔστη ἐμεῖο, μάχης ἄμοτον μενεαίων.
 τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἡρείσατο γαίῃ
 οὐταμένον σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
 πρηγῆς δ' ἐν κοινήσι χαμαὶ πέσεν ἔγχεος ὀρμῇ. 365
 ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη,
 χερσὶν ὑφ' ἡμετέρῃσι λιπὼν ἔναρα βροτόεντα.
 ὦς ἔφατ'· οὐδ' ἄρα Κύνκος ἐῦμελὲς ἐμενοῖνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματος ἵππους.
 δὴ τότε ἀπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαίαν 370
 παῖς τε Διὸς μεγάλου καὶ Ἑνναλίοιο ἄνακτος.
 ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·

359. Fe 369. *Ερυσάρματος* 371. *Φάνακτος*

358. *πολεμίζειν* O. 359. *μὲν τε* Ald., O. 361. *ἐμοῖο* O.
 364. *σάκος* Ald., O. 367. *ἐφ'* Ald., O.

360. *ὑπὲρ Πύλου*. Apollodor. ii. 7, 3, μετὰ δὲ τὴν Ἥλιδος θλάσιν ἐστράτευσεν ἐπὶ Πύλῳ, καὶ τὴν πόλιν ἑλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων.—κατὰ δὲ τὴν μάχην καὶ Ἄϊδην ἔτρωσε Πυλῷος βοηθούντα. See II. v. 395. We must evidently read Ἄρην for Ἄϊδην, if the account of our poet is to be trusted.

362. *ἡρείσατο*, he supported himself. Probably ἐπὶ γόνατος is to be supplied, this being a figure taken from wrestlers, as in Aesch. Ag. 64, γόνατος κοῖταισιν ἐρειδομένου—οὐταμένου, as if from οὐτημι, οὐταμαι. We have κατ' οὐταμένην ὠτειλῃν, by or through the wound inflicted, II. xiv. 518, where it is by some regarded as a middle or epic aorist in a passive sense. Goettling compares κτάμενος, inf. v. 402.

364. Hesych. *σπεύδων σπουδάζων, ἐνεργῶν*. The construction is, διὰ δὲ σαρκὸς ἄραξα αὐτὸν μέγα, i. e. μεγάλως, 'I made a great fracture of it through

(under) the flesh.' Perhaps we should read *σάρκας*. The MSS. generally give *σάκος*, but one has *σαρκός*. Cf. inf. 461, where the same variant occurs. Gaisford considers this verse spurious, after Guiletus and Heinrich.

366—7. The sense is, *λωβητὸς ἔν θν*, εἰ ἔλιπε κ.τ.λ., 'he would have been disgraced, as the god of war, among the gods, if he had given up his arms through my prowess.' Why he was not stripped of his arms the poet does not here specify; but the reason may be inferred from v. 337, viz. that it was not permitted to despoil a god.

368. *οὐκ ἐμενοῖνα*, 'did not desire;' was not eager to do so, in compliance with the good advice he had received.—*ἐχέμεν*, for *κατέχειν*,—*ἐρυσάρματος*, as if 'to hold in his steeds,' from *ἐρυσάρμας*, occurs also II. xv. 354. *ἐρυσάρματος* xvi. 370. In both places, as here, it takes the digamma.

372. *ἐμπλην, πλησίον*. II. ii. 526.

τῶν δ' ὑπο σενομένων ἱκανάχιζε πόσ' εὐρέϊα χθών.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο
 πέτραι ἀποθρῶσκουσιν, ἐπ' ἀλλήλαις δὲ πέσωσι, 375
 πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
 αἰγειροὶ τε τανύρριζοι ῥήγνυνται ὑπ' αὐτῶν
 ῥίμφα κυλινδομένων, εἰὼς πεδίονδ' ἀφίκωνται,
 ὥς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς, 380
 Ἄρνη τ' ἥδ' Ἑλίκη Ἀνθειά τε ποιήεσσα
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ
 θεσπεσιῶ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 καδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας
 σῆμα τιθεὶς πολέμοιο ἐῷ μεγαθαρσέϊ παιδί. 385

378. ἄφος.

380. Ἰαωλκὸς

381. Ἄρνη τε Φελίκη τ'

382. μέγα Ἰάχον?

385. Φεῶ

373. πᾶσ' Ο.
 383. σύνεσαν Ald.

375. ἀποθρῶσκουσιν Ο.

380. πόλις τε Ο.

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσ-
 σοιτο. Archilochus, frag. 57, ἔμπλην
 ἐποῦ τε καὶ φίλου.

373. There can be no doubt that πόσ' stands for ποσὶ, not for πόσα, 'how greatly,' as Goettling is inclined to think. He proposes however κανάχει πᾶσ' εὐρέϊα χθών, or κανάχει ποσὶν εὐρέϊα χθών, and πᾶσα is the reading of the Harleian and other MSS. Hermann conjectures καναχὴν ἔχεν εὐ. χθ., as II. xvi. 105, πῆλξ βαλλομένη καναχὴν ἔχε. The final ι is not elided unless in the form ποσσί. The simile consists in the noise and the shock from the collision of two huge moving bodies.

375. Goettling cites, as the reading of one MS., πέτραι ἀποθρῶσκουσαι ἐπ' ἀλλήλασι πέσωσι. This seems preferable, and it is rather supported by the variant ἀποθρῶσκουσιν.

377. ῥήγνυνται does not depend directly on ὅτε, which takes the subjunctives as if for ὅταν, but is a distinct clause, stating a fact incidental to or consequent on the event described. The

contraction ῥήγνυνται for ῥηγνύνωνται might be defended by Ἐρινύν for Ἐρινύων.

379. κεκλήγοντες is a present participle, used also by Homer, as from κεκλήγω. Compare ἐρρίγοντι, sup. v. 228, where see the note.

380. Μυρμιδόνων πόλις, the settlement of the Myrmidons, viz. Phthiotis in Thessalia, whence Achilles was called Φθιώτης. Goettling remarks, that Arne was a town of Boeotia, Helice and Anthea in the Peloponnese. Either therefore the poet used a very strong, and indeed absurd, poetical figure, or, which seems probable, this verse is an interpolation. Cf. v. 474.

382. On Ἰάχον, Φαχον, see Theog. 678.

384. ψιάδας, ψεκάδας. II. xvi. 459, αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε. Ibid. xi. 54, κατὰ δ' ὑψόθεν ἦκεν ἑρσας αἵματι μυδάλεας ἐξ αἰθέρος. Red rain, like red snow, is a real phenomenon, though a rare one, and is said to be caused by a small alga (*Palmella pruvigioides*).

οἷος δ' ἐν βήσσης ὄρεος χαλεπὸς προιδέσθαι
 κάπρος χαυλιόδων φρονέει †θυμῷ μαχέσασθαι
 ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
 δοχμωθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι
 λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτον, 390
 ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφὶ τε δειρὴν
 τῷ ἔκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
 ἦμος δὲ χλοερῷ κυανόπτερος ἡχέτα τέττιξ
 ὅζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰδεῖν

386. προιδέσθαι

390. Φοι ἔκτον

392. ἑκελος

393. χλοερω

386. βήσσαι—προσιδέσθαι O. 387. φρονέει δὲ—μάχεσθαι O.
 φρονέει δὲ Ald. 390. δ' ἔκτην MSS. 393. χλοερὸς O.

387. χαυλιόδων, a word applied by Herodotus to crocodiles' teeth, ii. 68, and ii. 71, seems to mean 'showing the teeth through the gap of the closed mouth,' χαύλιος being a synonym of χαῦνος. John the Deacon (on v. 303) has a good note: χαυλιόδοντα μὲν λέγονται ὅσα ἔχουσι τοὺς ὀδόντας ἐξεστηκότας τοῦ στόματος, οἷον ἐλέφας καὶ χοῖρος· καρχαρόδοντα δὲ, ὅσα ἐντὸς μὲν ἔχουσι τοὺς ὀδόντας, ἀλλ' ὅτε, καὶ οἷον κεχαρμένους. The variants φρονέει δὲ and μαχέσθαι clearly point to a reading which is likely to be right, φρονέει θυμῷ δὲ μαχέσθαι. In this case we must supply ἐστὶ in the verse preceding.—λευκὸν ὀδόντα, his tusk, which was so called κατ' ἐξοχήν. Bion, Id. i. 7, κείται καλὸς Ἀθωνίς—λευκῷ ὀδόντι τυπέις. Virg. Georg. iii. 255, 'ipse ruit dentesque Sabellicus exacuit sus.' Apollonius has κάπριος ἀργιδόδων, ii. 819. Hom. Od. xxiv. 332, τὴν ἐν Παρησῇ μ' ἔλασεν σὺς λευκῷ ὀδόντι.

389. δοχμωθεῖς, with his head awry; 'incurvata cervice,' Goettl.—μαστιχῶντι, 'champing.' Whatever be the etymology of this word, μασταξ a mouth, or μαστιχὴ mastich, from the resemblance between the gum and the viscid saliva, it seems to be our word to *masticate*.

390. ἔκτον Goettling for ἔκτην, the present, not the imperfect, being required by the context. He compares Od. iv. 27, ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλῳ ἔκτον. So μαχέσθαι, —θη, inf. v. 406. The verse is here taken from Il. i. 104.

391. Ar. Ran. 822, φρίξας δ' αὐτοκόμου λοφίᾳς λασιαύχενα χαίταν. Od. xix. 446 (compared by Goettling), φρίξας ἐδ' λοφίην, πῦρ δ' ὀφθαλμοῖσι δεδορκῶς, said of a wild boar.

393. κυανόπτερος, 'dark-winged.' They are called by Theocritus αἰθαλίωνες τέττιγες, vii. 138. For the digamma in χλόη see Curtius, Gr. Et. 202.

394. θέρος αἰδεῖν. The note of the cicada is described as a sign of summer in Opp. 582. The notion of this insect feeding on dew is common among the poets. Theocr. iv. 16, μὴ πρῶκας ἐπίζηται, ὅσπερ δ' τέττιξ; Virg. Ecl. v. 77, 'dumque thymo pascentur apes, dum rore cicadae.' Pseudo-Anacreon (quoted by Goettl.) θέρεος γλυκὺς προφήτης—δενδρέων ἐπ' ἄκρων | ὀλίγην δρόσον πεποκὼς | βασιλεὺς θύων αἰδεῖται.—θῆλυς, θάλλειν ποιεῖσα. So Od. v. 467, στῆθ' ἑ κακὴ καὶ θῆλυς ἐέρση. The sense of 'female' is quite secondary, viz. causing to flourish by giving suck. The root is θα, Sanscr. dhā (our *dairy*).

ἄρχεται, ὥτε πόσις καὶ βρώσις θῆλυς ἔερση, 395
καὶ τε πανημέριός τε καὶ ἡῶς χέει αὐδὴν
ἶδει ἐν αἰνοτάτῳ, ὅτε τε χροὰ Σείριος ἄζει·
(τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι,
τούστε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἷα Διώνυσος δῶκ' ἀνδράσι χάσμα καὶ ἄχθος,) 400
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὥς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφιοιο
ἀλλήλοισι κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
δευτὴ δέ σφ' ἰαχὴ ἄραβός θ' ἄμα γίγνεται ὀδόντων·
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι 405
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχεσθον

395. ἔερση

396. ἀφῶς χέει

404. δὲ ἱαχῇ?

396. αὐδὴν O. 397. ὀπότε Ald. ὅτε O. 398. τελέθουσι Ald.
400. διώνυσος N. διώνυσος Ald., O. 403. κοτέοντε Ald. 406. κρά-
ζοντε μάχεσθον O. μαχίσθον N, Ald.

397. ἴδει, ἰδῶντι. Cf. Opp. 413, κά-
ματος ἰδαλμον, and *ibid.* 587, ἐπεὶ κεφα-
λὴν καὶ γούνατα Σείριος ἄζει.—ὅτε τε
Etymol. M. p. 465, 38, and so *Dind.* for
ὅπότε, others giving ὅτε περ, ὅτε καὶ,
ὅτι or ὅτε.

398—400. These three verses are pa-
renthetical. The apodosis to ἡμος δὲ
in v. 398 is τὴν ὥρην, 'at that season,'
v. 401. The variant τελέθουσι shows
that some ancient critics read ἡμος here
for τῆμος. This would also involve δὲ
for δὴ, 'and when also,'—and this
would seem a better reading, if the δὲ
is legitimately made long before the
κ. Gaisford, after Graevius, gives ἡμος
δὴ. But there is a difficulty as to the
sense of v. 399, 'then (in summer) the
beards are on the millet, which they
sow in summer.' Tzetzes;—εἰς ἀνά-
παισιν δὲ τῆς γῆς τοὺς κέγχρους σπεί-
ρουσιν. Ἐν θέρει δὲ οἱ κέγχροι, καὶ
ἀπὸ τοῦ θέρου σπείρονται, δταν ἀρχονται
περὶ αὐτῶν οἱ βότρυες. Perhaps we should
read, τοὺς ἐαρι σπείρουσιν, the ὅτε be-
longing to τῆμος τελέθουσι, not τῷ
σπείρουσιν.—γλῶχ, another form of
γλωχίς, means any kind of sharp point.

The word is not found elsewhere.—
ὄμφακες, when the green grapes are
beginning to change colour. So *Aesch.*
Agam. 943, δταν δὲ τεύχερ Ζεὺς ἀπ'
ὄμφακος πικρὰς οἶνον, τότε ἦδη ψυχὸς ἐν
δόμοις πέλει.

400. This verse is perhaps interpo-
lated here. *Athenaeus*, x. p. 428, cites
it as from the *μεγάλαι Ἥοιαι*.

401. τὴν ὥρην, 'at that season,' or
perhaps, 'at that hour,' viz. noon. The
accusative of time, without the notion
of *duration*. *Aesch. Eum.* 109, ἐθνον
δραν οὐθενὸς κοινὴν θεῶν. *Eur. Bacch.*
722, αἱ δὲ τὴν τεταγμένην δραν ἐκίνουν
θύρσον.—πολὺς δ' κ.τ.λ., cf. *sup.* 274.

402—4. Goettling encloses these
lines, as resulting from another reocen-
sion in place of the simile following.
But both may be allowed to stand, the
roaring (ἰαχῇ) of the lions and the
screaming of the vultures being com-
pared to the yell of the warriors. The
poet was commencing the apodosis at
οἱ δ', v. 405, but was led away into a
second simile, so that the apodosis is
deferred till v. 412.

405—6. Adapted or rather borrowed

αἰγὸς ὀρεσσώμου ἢ ἀγροτέρης ἐλάφοιο
 πίνονος, ἦντ' ἐδάμασσε βαλὼν αἰζήϊος ἀνήρ
 ἰὼ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη
 χώρου αἰδρις ἐὼν, οἱ δ' ὀτραλέως ἐνόησαν, 410
 ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο,
 ὥς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ἐνθ' ἦτοι Κύκνος μὲν ὑπερμενέος Διὸς υἱὸν
 κτεινέμεναι μεμαῶς σάκει ἔμβαλε χάλκεον ἔγχος,
 οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δῶρα θεοῖο. 415
 Ἀμφιτρωνιάδης δὲ, βίη Ἡρακληΐη,
 μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχρ' μακρῷ
 αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
 ἦλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
 ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός. 420
 ἦριπε δ', ὥς ὅτε τις δρῦς ἦριπεν, ἢ ὅτε πέτρη
 ἠλίβατος, πληγεῖσα Διὸς ψολόεντι κεραυνῷ·

410. αἰδρις

411. Foi

409. ἀπὸ N. ἀπὸ Ald., O. ἀπαλήσεται Ald. ἀπαλήσεται N.
 ἀπονίσσεται O. 412. κεκλωγότες O. κεκλήγοντες N. κεκληγότες
 Ald. 415. χαλκός N. 419. τέρσε N. 421. ὅτε δρῦς O.
 422. πλαγεῖσα N.

from Il. xiv. 428, οἱ δ' ἔστ' αἰγυπιοὶ
 γαμφόνηχες ἀγκυλοχεῖλαι πέτρη ἐφ'
 ὑψηλῇ μέγала κλάζοντε μάχωνται.

408. αἰζήϊος (Od. xii. 83), a length-
 ened form of αἰζῆς, 'vigorous', Opp.
 441. Theog. 863.

409. ἀπό. Gaisford with most of the
 copies gives ἀπαλ, a form not metrically
 necessary. The same variant occurs
 sup. v. 278, inf. v. 437. ἀπαλήσεται,
 shall wander from the spot, shall lose
 his way (ἀλάσθαι). The MSS. vary in
 the reading, one having ἀπαλήσεται,
 whence Goettling conjectures ἀπαλή-
 σατο. The MS. Harl. gives ἀπονίσσεται.

412. κεκλήγοντες vulgo. Cf. v. 379.
 But MS. Harl. has κεκλωγότες, and
 several others give κεκληγότες, and it
 is obvious that this is the Homeric
 verse, Il. xiv. 430, ὡς οἱ κεκληγῶτες

ἐπ' ἀλλήλοισιν ὄρουσαν. Compare Od.
 xii. 256. Apollonius has κεκληγῶτα,
 iv. 876.

413. ὑπερμενέος. Perhaps ὑπερμενέα.

415. οὐδ' ἔρρηξεν. See v. 140. Tzetzes
 records a variant χαλκός (so MS. Em-
 man.), viz. the spear-point did not break
 the shield; for the reason that the shield
 was not made only of bronze. We
 should not miss this verse if it were
 wanting in the copies.

420. μέγα σθένος κ.τ.λ. For great
 was the force thrown by the hero into
 the blow.

421. ἦριπε (ἐρείπω), an intransitive
 aorist common in Homer. See sup. v.
 174. Theocr. xiii. 49, κατήριπε δ' ἐς
 μέλαν ὄμιον ἄνθρωπος, ὡς ὅκα πυρρός ἀπ'
 οὐρανῷ ἦριπεν ἀστήρ.

ὡς ἔριπ' ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱὸς,
 αὐτὸς δὲ βροτολογιγὸν Ἄρην ἐπιόντα δοκεύσας, 425
 δεινὸν ὄρων ὄσσοισι, λέων ὡς σώματι κύρσας,
 ὅστε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
 σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
 ἐμμενέως δ' ἄρα τοῦγε κελαινὸν πίμπλαται ἦτορ·
 γλαυκίων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους 430
 οὐρῇ μαστιῶν ποσσὶ γλάφει, οὐδέ τις αὐτὸν
 ἔτλη ἐσάντα ἰδὼν σχεδὸν ἐλθεῖν οὐδὲ μάχεσθαι·
 τοῖος ἄρ' Ἀμφιτρωνιάδης, ἀκόρητος αὐτῆς,

432. *Fiδὼν*

423. βράχεν O. λευκῷ N. 425. ἄρηα Ald. προσιόντα O.
 ἐπιόντα Ald., N. 428. σχίσας ὅττι μάλιστα O (μάλ underlined).
 σχίσας Ald. 430. γλαυκίων δ' ὄσσοισι κατὰ O. ὄσσοισι N.
 431. μαστιχῶν Ald. μαστιῶν ON. αὐτοῦ O. γλύφει N.

423. This verse is perhaps spurious.

424—5. τὸν μὲν αὐτὸς δέ. See on v. 332—3, where the same verse occurs. —ἐπιόντα is here, as frequently, used in the present sense.

428. σώματι, the body of some beast. Hom. Il. xviii. 161, ὥς δ' ἀπὸ σώματος οὐ τι λείοντ' αἰθωνα δύνανται ποιμένες ἔγραυλοι μέγα πεινόντα διέσθαι. Ibid. iii. 23, ὥς δὲ λέων ἐχάρη μεγάλῃ ἐπὶ σώματι κύρσας. This constant allusion to the lion, which is not now (though see Herod. vii. 125) a European animal, is easily explained by the fact that they were once common in the Greek settlements of Asia Minor, where Sir Charles Fellows attests that they are still met with (Travels, p. 348).

429. ἐμ—πίμπλαται Goettling, by an unusual tmesis. But this is only the conjecture of Heyne on Il. xx. 172, the old copies giving ἐμμενέως, which Gaisford retains, perhaps rightly. See Theog. 712. Hesych. ἐμμενέως· προθύμως, βιάως.

430. γλαυκίων is to glare fiercely, to show the peculiar greenish light of the eye which most feline animals exhibit.

This is not a desiderative, but one of those verbs which imply bodily affection, like λημᾶν, 'to be bleared-eyed.' The passage is clearly copied from Il. xx. 170, οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται, ἐξ δ' αὐτὸν ἐπ' ὀτρύνει μαχέσασθαι, γλαυκίων δ' ἰθὺς φέρεται μένει.

431. μαστιῶν, from μάστις (Od. xv. 182), seems here a synonym of μαστίζω. Another form μαστίειν occurs inf. 466, and Il. xvii. 622, μάστιγι νῦν, εἰως κε θοὰς ἐπὶ νῆας ἵκηται. The author of this poem shows some laxness in coining words in δω, which are metrically convenient with the inserted ο before the contracted syllable.—γλάφει, paws, tears up the ground. So Virgil, describing the horse, Georg. iii. 87, 'cavatque tellurem, et solido graviter sonat ungula cornu.' Probably ἀπαξ λεγόμενον, but formed like γλαφυρὸς, on the analogy of γλύφω. Hesych. γλάφει· γλύφει, ὀρύσσει, κοιλαίνει. Curtius compares *sculpro* with *scalpro*. Homer has the compound διαγλάφειν, Od. iv. 438. One MS. here gives γλύφει. We have γλάφω περρῆεν Opp. 533.

ἀντίος ἔσση Ἄρηος, ἐνὶ φρεσὶ θάρσος ἀέξων,
 ἐσσυμένως· ὁ δὲ οἱ σχεδὸν ἤλυθεν ἀχνύμενος κῆρ, 435
 ἀμφοτέροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρῆωνος ὀρούση,
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἡ δέ τε ἡχῇ
 ἔρχεται ἐμμεμαυῖα, πάγος δέ οἱ ἀντεβόλησεν
 ὑψηλός· τῷ δὴ συνενέικεται, ἔνθα μιν ἴσχει· 440
 τόσση ὁ μὲν ἰαχῇ, βρισάρματος οὐλιος Ἄρης,
 κεκκληγώς ἐπόρουσεν· ὁ δ' ἐμμαπέως ὑπέδεκτο.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 ἀντή ἦλθεν Ἄρηος ἐρεμνὴν αἰγίδ' ἔχουσα·
 δευνὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα· 445

438. *ἤχῃ* 439. *Ῥοι* 441. *Ῥιαχῇ* 445. *Ῥιδούσα Ῥέπεα*

434. ἀντίος Ἄρηος ἔσση N. ἀντίος Ἄρειος ἔσση O. 435. ἀχθόμενος O.
 436. ἰάχοντε N. 437. ὀρούσα Ald. ὀρούση N. ὄρου O. 438.
 μακρὰν δ' O. 439. ἐμμεμαυῖα N. 440. συνενέικεται. 445. ἰδοῦσα
 ἔπεα N.

434. Perhaps, Ἄρηι, μέγα φρεσὶ κ.τ.λ. The genitive is more usual with ἀντίος, but the dative occurs Il. vii. 20, xv. 584, xx. 422. Sup. 96, μέγα δὲ φρεσὶ θάρσος ἀέξων.

436. ἰάχειν seems generally to take the digamma, cf. inf. 441. 451; but it is a doubtful word in this respect. We might read, ὁ δ' ἔρ' ὡς σχεδὸν ἤλυθεν—, ἀμφοτέροι ἰάχοντες.

437. πρῆων, for πρῶν, 'a headland,' seems ἀπαξ λεγόμενον, like so many other words in this poem. It may be remarked that the same simile occurred before at v. 374. It is the ὁλοοίτροχος of Il. xiii. 187.

438. μακρὰ δ' Perhaps μακρὸν, as many MSS. give ὀρούσα for ὀρούση or -η. And the MS. Harl. gives μακρὰν δ'.

Ibid. ἡχῇ, with a noise. So one of Goettling's MSS. rightly, the rest having ἡχή.

440. συνενέικεται for συμφέρεται, συμβάλλεται, is ἀπαξ λεγόμενον. The Etymol. Mag. p. 691, 24 (quoted by Goettl.) has τὸ ἐνέικω βοιάτιον, ὃ σημαίνει τὸ

ἐνέικω. The sense appears to be, 'with whatever it comes into collision, there does that stop it.' We might have expected τῇ δὲ συνενέικεται, 'and where it (the stone) strikes, there it (the hull) stops it.'

441. βρισάρματος. The weight of a god was supposed to be supernaturally great. So Cybele, in the ship from Troy, caused the vessel to strand, Ovid, Fast. iv. 300, "sedit limoso pressa carina vado." Heinrich compares Il. v. 837, ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον ἐμμεμαυῖα θεὰ μέγα δ' ἔβραχε φήγινος ἄξων βριθοῦντη.

445. δευνὰ has perhaps crept in as a gloss on ὑπόδρα, where the original reading was τὸν δ' ἔρ' (or καὶ μιν) ὑπόδρα Ῥιδούσα Ῥέπεα κ.τ.λ. The adverb, so common in Homer, seems compounded of the root δρακ or δερκ, and so it may originally have been ὑπόδραξ for ὑποδράκεις, like λάξ, διαμνάξ. For that ξ was sometimes evanescent, though a double letter, is shown by the accent of κῆρυξ, κλῖμαξ, &c.

Ἄρες, ἐπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους.

οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι

Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν.

ἀλλ' ἄγε παῦε μάχην, μὴδ' ἀντίος ἵστασ' ἐμεῖο.

Ὡς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρεος μεγαλήτορα θυμὸν, 450

ἀλλὰ μέγα ἰάχων φλογὶ εἵκελα τεύχεα πάλλων

καρπαλίμως ἐπόρουσε βίῃ Ἡρακληεῖη

κακτάμεναι μεμαώς· καὶ ῥ' ἔμβαλε χάλκεον ἔγχος

σπερχνὸν ἐοῦ παιδὸς κοτέων πέρι τεθνηῶτος

ἐν σάκεϊ μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη 455

ἔγχος ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.

δριμὺ δ' Ἄρην ἄχος εἶλε· ἐρυσσάμενος δ' ἄορ ὄξυ

ἔσσυντ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα

Ἀμφιτρωνιάδης, δεινῆς ἀκόρητος αὐτῆς,

μηρὸν γυμνωθέντα σάκευς ὕπο δαιδαλέοιο 460

οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε

δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση.

τῷ δὲ Φόβος καὶ Δεῖμος ἐύτροχον ἄρμα καὶ ἵππους

451. *ῥιάχων* *ῥείκελα*

454. *ἔφου*

457. *Ἐρυσσάμενος δ' ἄορ*

446. *ἐπίσχε* N. 449. *παῦε μάχης* vulgo. *παῦσαι* O. *μάχη*
Ald. 450. *πέιθετ' ὅ* ἄρης *μεγαλήτορι θυμῷ* O. 451. *μέγ' ἰάχων*
Ald., N. *μέγ'* om. O. 453. *κατάμεναι* N. *κατακτάμεναι* O.
454. *παιδὸς ἐοῦ* Ald., NO. 456. *ἐτράπετ'* N. 457. *ἄρῃ* Ald.
ἄρη O. 458. *ἡρακλεῖ* *κρατερόφρονι* NO, Ald. 460. *σάκου* N.
461. *σαρκὸς* O. *σάκος* N, Ald. *ἔραξε* Ald. 462. *νωμήσαν* Ald.

447. *οὐ θέμις ἐστίν*. See v. 336.

449. For *μάχης*, which would require *παῦσαι*, it seems necessary to read *μάχην*, 'stop the fight.' Aldus has *μάχη*.

453. *κακτάμεναι*, for *κατακταίνειν* of the later style. Above, v. 414, we have *κτενέμεναι μεμαώς*.

454. *σπερχνόν*, hastily, angrily. *Heavy*, *σπουδαῖον*, and *σπερχνός* *ταχύς*, *σπουδαῖος*, *ἄγαν ἐγχείμενος πρὸς τι, ἢ ἐπεγόμενος*. Cf. *Ar. Ach.* 1188, *ληστὰς*

ἐλαύνων καὶ κατασπέρχων δορί.—*ἐοῦ παιδὸς*, *Cycnus*, whom *Hercules* had slain, v. 419.

457. *Ἄρην*. See on v. 333.

460—1. Compare vv. 334. 364. *Gaisford* marks *διὰ δὲ—νωμήσας* as spurious, after *Quietus*.

463. *Φόβος καὶ Δεῖμος*. These were the *παροστάται* or assistants in the chariot of *Ares*, sup. v. 195. For their genealogy cf. *Theog.* 934.

ἤλασαν αἰψ' ἐγγὺς, καὶ ἀπὸ χθονὸς εὐρυοδείης
 ἐς δίφρον θῆκαν πολυδαίδαλον· αἰψα δ' ἔπειτα 465
 ἵππους μαστιέτην· ἵκοντο δὲ μακρὸν Ὀλυμπον.
 υἱὸς δ' Ἀλκμήνης καὶ κυδάλμος Ἴόλαος
 Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
 νίσσοντ'· αἰψα δ' ἔπειτα πόλιν Τρηχῖνος ἵκοντο 470
 ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
 ἐξίκετ' Οὐλυμπόν τε μέγαν καὶ δώματα πατρός.
 Κύκνον δ' αὖ Κηϋξ θάπτεν καὶ λαὸς ἀπείρων,
 οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος
 [Ἀνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
 Ἄρην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαὸς,] 475
 τιμῶντες Κηϋκα, φίλον μακάρεσσι θεοῖσι.
 τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἀναυρος
 ὄμβρῳ χειμερίῳ πλήθων. τὼς γάρ μιν Ἀπόλλων

467. Φιόλαος

472. λαφὸς

474. Ἰαωλκὸν

475. Φάρνην τε Φελίκην τε· πολλὸς δ'

477. αἰδὲς

464. ἤλασεν Ald. 465. θῆκεν O. 466. μαστιγέτην N.
 468. συλήσαντες Ald. 469. τραχύνον Ald. τριχύνος O. 470. ὠκυ-
 πόδεσσι Ald. ὠκυπόδεσσιν O. αὐτὰρ ON. 472. θάπτε ON.
 473. ναίων—πόλιας Ald. πόλῃας NO. 474. τ' ἱαβηλὸν ὠλκ' O.
 475. ἐλίην N. ἠγείρατο O.

468. σκυλεύσαντες. This had been deferred at the desire of Athena, v. 332. One MS. and Aldus has συλήσαντες, a more epic word.—Τρηχῖνος, see v. 353.

472. Κηϋξ, the father-in-law of Cycnus, sup. v. 356.

474—5. Goettling is probably right in supposing these two lines to have been inserted here from v. 381, where see the note. It is not easy to account for the remarkable reading of the Harleian, (confirmed as it is by one of Goettling's MSS. which has ἱακηλόν,) unless the β is a corruption of the di-

gamma in Ἰαωλκόν. After λαὸς ἀπείρων, 'a countless host,' the words πολλὸς—λαὸς are a mere tautology. Homer has δῆμος ἀπείρων, Il. xxiv. 776.

477. αἰδὲς, unseen, αἰδηλόν, ἀφανὲς, ἀμαυρόν. A rare and probably post-epic word. The Anaurus, a river of Thessaly, seems to have been noted for its inundations. Hence Apoll. Rhod. i. 9, speaks of it as χειμῆριος, swollen in winter. Tzetzes says, καλοῦσι δὲ καὶ ἀναύρους τοὺς χειμάρρους. Apollo, says the poet, would not permit the tomb of a brigand, who laid wait for travellers

Λητοῖδης ἤνωξ', ὅτι ῥα κλειτὰς ἐκατόμβας
ὅστις ἄγοι Πυθώδε βίῃ σύλασκε δοκεύων.

480

479. ἤνωξ' N. ἤνωγ' O. ἤνωξ' Ald.

on the sacred road to Delphi, and carried off the cattle that were being driven to the shrine, to remain conspicuous to men. The sense is, διότι 479. ἐκατόμβας. These were the δε-σύλασκε τοὺς ἄγοντας τὰς ἐκατόμβας. κάτας, or tithe of the flocks, alluded to Tzetzes:—ἵνα δείξῃ, ὅτι καὶ οἱ τῶφοι in the Greek Argument.

ΘΕΟΓΟΝΙΑ.

EPITOME OF THE THEOGONY.

1—115. Introduction. 1—35. The Muses after dancing on Mount Helicon come by night to Hesiod and confer on him the gift of poetry with a staff of the bay-tree. 36—55. The office of the Muses in singing to the gods on Olympus. 56—74. The birth of the Muses in Pieria near Olympus, and their going thither to join the company of the gods. 75—97. Names of the Muses, their patronage of kings, and their power to impart eloquence. 98—103. The use of music in relieving care. 104—115. Invocation of the goddesses to aid the poet in his theme of the Theogony, suggested by themselves (v. 33).

116—132. Chaos and Earth, the first parents, and Eros.¹ The offspring of Chaos, Darkness subterranean and celestial; the subsequent birth out of Night, of Day, Heaven, Mountains, and Sea. 133—146. The offspring of Earth and Sky; Oceanus, the Titans of both sexes, the Cyclopes, and Cronos. 147—153. Other sons of Earth and Sky (Uranus), the hundred-handed giants. 154—172. Uranus dislikes his own progeny, and keeps them within the Earth their mother. Her scheme in concert with Cronos her youngest child to avenge herself on Uranus. 173—184. Cronos mutilates his father Uranus. 185—195. The Giants and the Erinyes spring from the blood, and Aphrodite from the foam of the cast-away members. 196—206. Titles and attributes of the goddess of Love. 207—210. Uranus calls his sons *Titans* (avengers). 211—225. Offspring of Night without a father. 226—232. The children of Eris (strife); 233—239. Of Pontus and Earth. 240—264. Ocean Nymphs, daughters of Nereus and Doris, and their names. 265—269. Children of Thaumias and Electra, Iris and the Harpies.

¹ Prof. Jebb ("Primer," p. 48) observes, "The *Theogony* falls into two chief parts. The first part tells how the visible order of Nature arose; the second tells how the gods were born."

270—286. Children of Phorcys and Latona, female monsters, the Graeae and the Gorgons, from whom Chrysaor and Pegasus sprang. 287—294. Geryon born from Chrysaor and Callirhoë the daughter of Ocean. 295—305. Earth brings forth Echidna, from whom by Typhoeus spring (306—332) the monsters Cerberus, Hydra, Geryon's dog Orthus, and Chimaera; and from Echidna by Orthus, the Sphinx. 333—336. The serpent born of Ceto and Phorcys to guard the golden apples. 337—345. Names of Rivers, the progeny of Tethys and Ocean. 346—370. Names of Nymphs born of the same parents. 371—374. Birth of Sun and Moon from the Titans Thea and Hyperion. 375—382. Children of the Titan Crius and Eurybia. The Winds born of Aurora and Astraeus; the stars and planets. 383—403. Kratos and Bia, attendants of Zeus, born of Styx and Oceanus. The prerogatives of Styx in binding the gods by oath. 404—452. Children of the Titans Coeus and Phoebe; Latona, Asteria, Hecate. Prerogatives of Hecate in Heaven and on Earth.

453—458. The elder gods of the second dynasty, offspring of Cronus and Rhea; Vesta, Demeter, Hera, Hades, Poseidon, Zeus. 459—491. Device of Rhea to prevent Cronus from devouring his own progeny, by giving him a stone to swallow. The education of Zeus in Crete. 492—500. Cronus disgorges his offspring together with the stone. 501—506. Zeus sets at liberty the imprisoned Titans. 507—542. Offspring of Iapetus and Clymene; Atlas, Menoeteus, Prometheus, and Epimetheus; and the punishments respectively inflicted on them. 535—569. Story of Prometheus deceiving Zeus at a sacrifice, and stealing fire. 570—589. Zeus sends Pandora in retribution, who brings evils upon man. 590—612. Women born from Pandora; invective against the sex. 617—663. Zeus, by advice of Earth, calls in the aid of the Hundred-handed in the fight against the Titanic powers. 665—716. Description of the contest, and final victory of Zeus. 717—745. Zeus imprisons the Titans in Hades, and appoints the Hundred-handed giants their keepers. Description of Hades. 746—757. The station of Atlas in the far west. 758—766. Abode of Sleep and Death, children of Night. 767—774. Abode of Hades and Proserpine, guarded by Cerberus. 775—792. Abode of Styx, and her ministry in ratifying oaths.

793—806. Punishment of those gods who swear falsely by Styx. 807—819. Description of the infernal prison of the Titans. 820—868. Typhoeus, born of Earth and Tartarus, half human, half serpent, rebels against Zeus, and is blasted with his thunderbolts. 869—880. Progeny of Typhoeus, the violent and sudden gales.

881—885. The Jovian dynasty. Zeus is appointed sovereign by the rest of the gods, at the suggestion of Earth. 886—900. He marries Metis, and swallows her when about to give birth to Athena. 901—906. He next marries Themis; 907—911. Eury-nome; 912—914. Demeter; 915—917. Mnemosyne; 918—920. Latona; 921—923. and lastly Hera. 924—926. Athena is born from the head of Zeus. 927—929. Hephaestus is born from Hera. 930—937. Offspring of Poseidon and Amphitrite, Ares and Aphrodite. 938—944. Hermes is born of Maia by Zeus, Dionysus of Semele, Hercules of Alcmene. 945—955. Marriages of Hephaestus, Dionysus, and Hercules. 956—962. Circe and Aeetes, children of the Sun. Medea the daughter of Aeetes.

963—1022. Catalogue of goddesses who have wedded with mortal men, and their offspring. 969—974. Plutus born from Demeter and Iasius. 975—978. Ino and her sisters from Harmonia and Cadmus. 984—991. Memnon from Aurora and Tithonus, and Phaethon from Aurora and Cephalus. 992—1002. Medeus the son of Medea and Jason. 1003—1007. Phocus the son of Psamathe and Aeacus. 1008—1018. Aeneas the son of Aphrodite and Anchises, and the heroes who became settlers in Italy. 1019—1022. Transition to a distinct poem, the *Γυναικῶν Κατάλογος*.

It is to be observed, that the scholiast (who appears from his comment on v. 429 to have been a Christian) explains the whole of the Theogony according to the mystic or symbolic system of interpretation. Whatever may have been the origin of Myth among the Aryan nations, it is probable that Hesiod merely collected and combined the opinions about the gods which were current in his time, and which were, perhaps, for the most part, of very much greater antiquity.

It is not indeed certain that Hesiod, or whoever was the author of the "Works and Days," was also the author of this poem. It is

sufficient for us to know that Herodotus (ii. 53), Plato, and other ancient authors expressly attributed the "Theogony" to him. Of its great antiquity, in the main, there can be no doubt; but in its present form it has little claim to be considered a complete and entirely genuine production. It seems to have undergone successive recensions and interpolations by the early rhapsodists, to whom we may not unreasonably attribute the many Homeric phrases and even verses which occur in it.¹ These rhapsodists probably had traditional readings, more or less authentic, of various parts; which readings were afterwards combined, and caused tautology and abruptness. Some verses and passages may even have been added from Parmenides, Onomacritus, and the poets of the Orphic school. We can only form conjectures on these matters; but taking the poem as we have it, it is a very curious exposition of the earliest Greek creed, as well as a specimen of the epic language, remarkable for its general distinctness from the style and versification of the *Iliad* and the *Odyssey*, though a few passages seem to indicate a common origin.

The theory maintained by some, that both Homer and Hesiod adopted verses from still earlier poems, ballads, or metrical apophthegms, does not appear to have a very high probability. Still less is it likely that the one poet borrowed the verses or sentiments of the other. Indeed, "Homeric and Hesiodic poems" is a safer phrase than the name of definite authors. Such poems more probably had a remote and humble birth and a long growth, than came into sudden being from the genius of two great composers.

¹ Some rhapsodists may have recited and lectured on both Homer and Hesiod, though some confined themselves solely to Homer. See Plato, *Ion*, p. 531.

ΘΕΟΓΟΝΙΑ.

Μουσάων Ἑλικωνιάδων ἀρχώμεθ' αἰεῖδεν,
αἶθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε,

1—2—7. *Ἑλικ*

2. μέγα ζάθεόν τε LM.

1—115. In this long prooemium the poet both addresses and eulogises the Muses, to whose injunction and inspiration, at a time when he was a shepherd on Mount Helicon, he attributes his faculty of song, while the subject he proposes was suggested by them as they were singing the praises of the gods in a procession by night from Helicon. There is much probability in the opinion of Hermann, that the present introduction has been variously arranged, altered, and enlarged by successive rhapsodists. He discriminates not less than seven distinct *recensions*, in other words, so many separate *prooemia* prefixed to the Theogony by those professional reditors of it, the union of all which by the earlier copyists resulted in the present incongruous medley. In some of these he supposes only the first line to have existed, followed immediately by v. 22, or v. 53, or v. 94. In others he thinks v. 5—10 were wanting, or only 3—4, together with 22—74; while in some recensions he conceives the prooemium ended with v. 52, in others with v. 21, or with v. 74. All this is, of course, but conjectural; and we can only say of his theory, that each of these presumed recensions would present in itself a

tolerably complete and connected narrative, free from the repetitions which at present involve and disfigure it. Dr. Flach regards as spurious the whole passage from v. 5 to v. 35, and 43—103. Schoemann (com. crit. p. 62) observes, “sunt autem partes tres (prooemii) distinguendae, quarum prima usque ad v. 36, poëtam Musarum instinctu ad canendum provocatum esse memorat, altera usque ad v. 104 tota in Musarum laudibus versatur, tertia usque ad v. 115 brevem rerum in theogonia proponendarum indicem habet.” It is to be remarked that a similar proëme to Zeus and the Muses commences the *Ἔργα καὶ Ἡμέραι*.

1. *Μουσάων κ.τ.λ.* ‘From the Muses of Helicon begin we to sing.’ This was the usual formula, or a similar one *ἐκ Διὸς ἀρχόμεσθα*, such as we find in the Homeric hymns.—*Ἑλικωνιάδων* is not a mere epithet, but is added because Helicon was also the poet’s abode, so that he claims them, as it were, *κατὰ συγγένειαν*. The form *Ἑλικωνιάς* is to be compared with *Ἀσιάς*, *Ἀσωπιάς*, (Herc. Fur. 785,) *Σιμοεντιάς*, Rhcs. 826. We have *Ἑλικωνιάδων* in Herc. F. 791. Cf. *Ἔργ.* 658.

2. *αὐτὸν Ἑλικῶνος*. Flach, *Inf.* 23. This word does not take the digamma.

καί τε περὶ κρήνην ἰοειδέα πόσσ' ἀπαλοῖσιν
 ὀρχεῦνται καὶ βωμὸν ἔρισθενέος Κρονίωνος·
 [καί τε λοεσσάμεναι τέρενα χροά Περμησσοῖο, 5
 ἥ Ἴππου κρήνης, ἥ Ὀλμειοῦ ζαθέιο,

3. Φιοφεῖδα

5. *τερμησσοῖο* K. *τερμησσοῖο* Ald. *τερμησσοῖο* LM. 6. Ὀλμειοῦ
 KLM, Ald. Vulg. Ὀλμειοῦ.

3. The combinations *καί τε*, *καί νυ*, *ἀλλά νυ*, are not uncommon in Hesiod, but it is sometimes difficult to define in words the force which they exert on the narration. See Opp. 268. Inf. v. 22. Generally, *καί τε* seems to imply that an event happens conditionally rather than absolutely; 'and it may be that,' &c. See, for instance, Opp. 515—16. Il. x. 224, *ὅν τε δὲ ἔρχομένα, καί τε πρὸ τοῦ ἐνόησεν*. Ib. xviii. 309, *ξυρὸς ἐνυάλιος, καί τε κτανέοντα κατέκτα*. In many places *τε* seems poetically a synonym of *τοι*, as inf. 609, 784, 797. Here apparently there has been some interpolation, and probably of v. 2, so that the original reading was *αἶτε περὶ κρήνην κ.τ.λ.* Another commencement seems to have been, *Μουσῶν Ἑλικωνίδων ἀρχώμεθ' αἶδειν, αἶτε λοεσσάμεναι κ.τ.λ.* (v. 5.)

Ibid. *περὶ κρήνην*, round Aganippe, which is called *Ιοειδης* from the dark and shadowy aspect of its clear and tranquil surface. "Significatur splendor aquae nigricans, ut violae, qualis est in uberioris aquae fonte." Van Lennep. The altar of Zeus, near to or in it, is regarded as the central object round which the dance was held, according to the most ancient custom of the heroic times. The regular abode of the Muses was on Olympus, inf. v. 63, so that these visits to Helicon, as to a spot consecrated to them, were occasional.

4. *βωμὸν*. Schol. *ἐν Ἑλικῶνι γὰρ βωμὸς ἦν τοῦ Διὸς τοῦ Ἑλικωνίου*. "Alibi, quod sciam, ejus aerae mentio non exstat." Van Lennep.

5. *Vulgo* *Τερμησσοῖο*. One copy gives *Παρνησσοῖο*, others *Περμησσοῖο* or *Περμησσοῖο*. Hesych. *Περμησός· ποταμός*.

Id. Ὀλμειός· ποταμός. (See also in *Ἰπποκρήνης*, where the present passage is referred to by name.) Cobet, Misc. Crit. p. 221, says the orthography is with the single σ. Gaisford and Van Lennep edit *Περμησσοῖο*, but Goettling thinks *Περμησσοῖο* was a later name of the same river, which joins the Holmion and flows into the Copaic lake. He remarks that Pausanias (ix. 29, 3) describes Aganippe as the daughter of *Termessus*, for so the MSS. are said to read, though the editors have introduced *Περμησσοῦ* (—*ήσσου*) on conjecture. The schol. attributes the reading *Τερμησσοῖο* to the grammarian Crates, adding *κακῶς, ὁ γὰρ Τερμησσοῖος ὄρος ἐστὶ, καὶ οὐ ποταμός*.—The genitive is used according to the common Homeric idiom, e. g. Il. xv. 265, *λοῦεσθαι ἐὺρρεῖος ποταμοῖο*. So Scut. Herc. 342, *κονιόρτες πεδίοιο*. Hesiod adopted the same construction in the *Ἡοῖαι* (fragm. lxvi.) *νύφατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμής*.

6. Ὀλμειοῦ. So (with the aspirate) the best copies appear to give, and so Van Lennep has edited. Goettling, while he adopts Ὀλμειοῦ with the ordinary editions, (on the ground that the Aeolic dialect rejoiced in the *lenis*), says, "Verior forma Ὀλμειός esse videtur." For this little known river Wolf cites Strabo, ix. p. 624, *καὶ δὲ Περμησσοῖος τε καὶ δὲ Ὀλμειός ἐκ τοῦ Ἑλικῶνος συμβάλλοντες ἀλλήλοις εἰς τὴν αὐτὴν ἐμπίπτουσι λίμνην τὴν Κωστάδα τοῦ Ἀλκίονος πλησίον*. The word is formed like *Πηνειός*, *Σπερχεῖος*, and perhaps, (like —*ήσσοις*), belonged to the ancient dialect of that part of Hellas.

ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο
καλοὺς, ἡμερόεντας· ἐπερρώσαντο δὲ ποσσίν.]
ἔνθεν ἀπορνήμεναι, κεκαλυμμένοι ἡέρι πολλῇ,
ἐννύχιαι στείχον περικαλλέα ὅσσαν ἰεῖσαι,
ἡμενεύσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην
Ἀργεῖην, χρυσεόισι πεδίλοις ἐμβεβαυῖαν,
κούρην τ' αἰγίοχοιο Διὸς γλαυκῶπιυν Ἀθήνην,
Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,

10

10. ὄσσαν

14. ἰοχέαιραν

9. πολλῶ KLM, Ald.

10. στοῖχον K.

14. φοῖβον Ἀπ. M.

8. ἐπερρώσαντο, 'moved nimbly,' or stamped vigorously with their feet. Schol. ἐπιτεταμένους καὶ ἔρρωμένους καὶ εἰσόντας ἐχόμενους. Il. i. 529, ἀμβρόσιαι δ' ἔρα χαῖται ἐπερρώσαντο ἑνακτος Κρατὸς ἀπ' ἀθανάτοιο. Ibid. xxiv. 616, εἰνὰς Νυμφῶν, αἱ τ' ἀμφ' Ἀχελείον ἐρρώσαντο. It is better to take the aorist of past time, rather than as implying habitual action. This introduces the imperfect στείχον, ἔσαν, which Goettling supposes to be the same as an aorist in sense. The tenor of the narrative runs thus:—The Muses had been dancing on Helicon; thence they descended by night, singing of the gods, to the place where Hesiod was tending his flocks. There they addressed him, ordered him to compose poetry, and gave him a wand of the green bay-tree, as a token of their favour and a badge of the profession of a bard. Goettling explains ἐννύχιαι to mean, that the Muses appeared in a dream; but this view detracts much from the real character of the narrative. The extract given by Goettling from a letter of M. Aurelius the Emperor to Fronto (i. 2), proves the very contrary to what he asserts, and shows that Aurelius contended for a real visitation, while Fronto had explained away the passage to mean a mere phantasy.

9. πολλῶ Aldus with some MSS. Like αἰὼν and αἰθήρ, this word (ἄηρ or ἤηρ, i.e. ἀήρ) may have had two genders.

10. ὄσσα, like κληθὼν, φήμη, signifies a divine voice. Schol. τὴν θείαν φωνήν. Inf. v. 832 it is applied to the roaring of a bull, but as a subterranean and preternatural sound. Cf. inf. 43. 65. 701.

12. Ἀργεῖην. Hesych. (in v.) seems wrongly to have interpreted this λευκήν. Clearly, the Argive goddess is meant.—πεδίλοις, cf. inf. 454, Ἥρην χρυσοπέδιλον. Goettling omits this verse, because he thinks it unlikely that the particular attribute of Argive should have been added in a scheme of general Greek mythology. Argos, however, in its ancient acceptation, comprised a great part of upper Hellas. See Aesch. Suppl. 255 seqq. Van Lennep thinks from v. 11 to v. 21 might at least be left out without loss to the narrative; but he allows that the list of names they contain is not alien from the poet's general scheme. He remarks that Ἥρην properly takes the digamma.

14. Ἀπόλλωνα. The first syllable is made long as in ἀτάλλων, Opp. 131, where see the note.—ἰοχέαιραν, an ancient epithet of the Huntress in her terrestrial, of the Darter in her celestial capacity, probably from χέω, as the Romans said *fundere* or *superfundere tela*. Others (and so gloss. cod. Baroco. 60) explain τάξοις χαίρουσαν.—It is rather remarkable that so brief a mention (v. 918) is made in the Theogony as we now have it, of the birth of these important divinities, Apollo and Artemis.

ἦδὲ Ποσειδάωνα γέροχον, ἐννοσίγαιον, 15
καὶ Θέμιν αἰδοίην, ἐλικοβλέφαρόν τ' Ἀφροδίτην,
*Φοίβην τε χρυσοστέφανον καλήν τε Διώνην,
Ἡὼ τ' Ἡέλιόν τε μέγαν, λαμπρὴν τε Σελήνην,
†Λητώ τ' Ἰαπετόν τε, ἰδὲ Κρόνον ἀγκυλομήτην,
Γαίαν τ' Ὠκεανόν τε μέγαν, καὶ Νύκτα μέλαιναν, 20
ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων·
αἱ νύ ποθ' Ἡσίοδον καλήν ἐδίδαξαν ἀοιδὴν,
ἄρνας ποιμαίνονθ' Ἐλικῶνος ὕπο ζαθέοιο.
τόνδε δέ με πρότιστα θεαὶ πρὸς μῦθον ἔειπον,

16. *Ἐλικοβλέφαρον* 18. *ἄφῳ* 23. *Ἄρνας* 24. *ἔειπον*

15. ποσειδάωνα K. Ald. γερόχον M. γαιόχον K, Ald. 17. Ἡβην
MSS. 18. μέγαν om. M. 19. In K this verse follows v. 17.
23. ποιμένονθ' K. 24. τότε Ald. ἔειπον KM, Ald. (al. *ἔειπαν*.)

15. *γέροχον* is adopted by Goettling from one of his MSS. for *γαιόχον*. It is also found in the Bodleian MS. Barocc. 60 (where Robinson wrongly gives the reading as *γενόχον*). Perhaps it is rather a matter of pronunciation than spelling; but if *γῆ* is contracted from *γέα*, there is no difficulty in admitting *γέροχος* as a legitimate form. Goettling goes too far in supposing it to be a Boeotic word, because in Pind. Ol. xiii. 78, the metre seems to require it.

17. *Φοίβην* for *Ἡβην* Flach, from the conjecture of Schoemann. Cf. inf. 136, where, as here and in Aesch. Eum. 7, Phoebe is mentioned among the older or Titanian gods, whereas Hebe was of lower rank and later introduction.

18. *λαμπρὴν* Goettling here and v. 371, for *λαμπράν*.

19. Some MSS. invert the order of this and the preceding verse. The arrangement in the text is that of Aldus, Robinson, Gaisford, and Goettling. There is some reason however for preferring to put v. 18 next before v. 20. For thus mention is made first of the greater, then of the lesser gods, next of certain Titanian powers, lastly the elemental divinities, sun and moon, earth and sea. It is equally likely however

that v. 19 is an interpolation—It is to be observed, that the poet himself in the Theogony follows nearly an inverse order.

22. Though *αὖ* may be the relative, the combination with *νῦ* rather suggests that it is the demonstrative, as we have *ὅς* for *οὗτος* in Opp. 22.—One cannot resist a suspicion, that vv. 22, 23, 25, are the additions of rhapsodists. The metre of 23 is not Hesiodic; and the *ζῆθεος* Ἐλικῶνος is tamely repeated from v. 2. Moreover, v. 25 occurs as v. 52. They are however unquestionably ancient verses. Compare Ovid, Fast. vi. 13, 'Ecce deas vidi; non quas praeceptor arandi Viderat, Ascræas cum sequeretur oves.' Id. A. Am. i. 27, 'Nec mihi sunt visæ Clio Clisusque sorores, Pascenti pecudes vallibus, Ascræ, tuis.'

24. *πρότιστα* does not seem to mean 'they spoke to me first' (*ultra*), but that they spoke first reprovingly, and then conferred the gift of poetic inspiration. Van Lennep understands it to imply that this was the first of several subsequent interviews of the poet with the Muses.—Goettling prefers *ἔειπον*, the reading of only one or two MSS. But see on Opp. 289.

[Μούσαι Ὀλυμπιάδες, κούραι Διὸς αἰγιόχοιο·] 25

Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐβέλωμεν, ἀληθέα μυθήσασθαι.

Ὡς ἔφασαν κούραι μεγάλου Διὸς ἀρτίεπειαι·
καί μοι σκήπτρον ἔδωκ δάφνης ἐριθηλέος ὄζον 30

27, 28. ἴδμεν 29. ἀρτίεπειαι

27. ἐτύμοισι M. 28. αὐτὰν ἐβέλωμεν M. 29. Διὸς μεγάλου M.
30. ἔδωκ KM, Ald.

26. ποιμένες. We cannot doubt that this is the vocative, though Goettling thinks it may be the nominative, and conceives an improbable antithesis in ἡμεῖς δὲ Μούσαι ἴδμεν in the next verse. A class of persons is addressed, instead of the mere individual who represents them. The general sense is, 'Shepherds! indolent and homeless race that you are, and averse from mental exertion, know that we Muses are not such as perchance you suppose; if we are accused of inventing lies, we know also how to speak the truth.' The inference intended to be drawn is, 'And we can teach you to do the like.'—ἄγραυλοι, ἀνέστιοι, εἰκῇ καταδαρθάνοντες. — κάκ' ἐλέγχεα, base-born poltroons; an Homeric expression, Il. ii. 235, ὁ πέποινες, κάκ' ἐλέγχε', Ἀχαιοὶ, οὐκέτ' Ἀχαιοί.— γαστέρες οἶον, 'mere bellies,' i.e. who merely eat, like your own flocks, and have no more mind than they. Hesych. Γαστέρες οἶον· τροφῆς μόνης ἐπιμελούμενοι, ὡς Ἡσίοδος ἐν τῇ Θεογονίᾳ. Schol. περὶ τὴν γαστέρα μόνην ἀσχολούμενοι, καὶ μόνᾳ τᾷ τῆς γαστρὸς φρονεῖντες. Similarly the verse of Epimenides quoted by St. Paul, Κρήτες αἰεὶ ψευσταί, κακὰ θηρία, γαστέρες ἀργαί.

28. In the contrast of ἀληθέα with ψεύδεα, didactic poetry is meant, as opposed to Epic. K. O. Müller (Lit. Gr. p. 80) thinks that there is an implied censure of other poems which were of a more imaginative cast. Goettling and others compare Od. xix. 203, ἴσκειν ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, and Theognis, v. 713, οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα.—For μυθήσασθαι, the

Schol. records a variant γηρύσασθαι, which Graevius prefers, comparing Opp. v. 260, γηρύει' ἀνθρώπων ἄδικον νόον. So also Flach and Schoemann.

29. ἀρτίεπειαι, 'plain-speaking,' a word ἑπὰς λεγόμενον as the feminine of ἀρτιεπής. Cf. Il. xxii. 281, ἀλλὰ τις ἀρτιεπής καὶ ἐπὶ κλοπῇ ἐπλεο μύθων. Schol. αἱ ἀπηρητισμένα καὶ τέλεια καὶ ὀγιῇ λέγουσai, ἢ ἀρτίοις ἔπεισι χρώμεναι.

30. ἔδωκ, the common reading, for ἔδασαν, cannot be defended, since the last syllable of the shortened forms of the plural ἔβαν, ἔσταν, ἔφυν, like ἦν for ἦσαν inf. 321, is metrically long. It is more probable that ἔδων, formed by the omission of the σ and by contracting οα, is the true reading; and this is given in the Aldine and some MSS, as well as by Hesych. ἐν v. So the Codex Galeanus has ἐδίδων for ἐδίδωσαν, Opp. v. 139, where others give ἐδίδουν.—For δρέψασθαι two MSS. (ap. Goettl.) give δρέψασαι, which affords an easier sense, although δρέπεσθαι is properly a deponent, and the poet could as easily have written δρεψόμεναι. There is sufficient authority for δρέπειν in post-epic times, e.g. Herod. ii. 92. If we admit δρέψασθαι, it may depend either on θητὸν, 'wondrous to pluck,' or as Goettling and Van Lennep prefer, and as seems more probable, on ἔδωκ μοι, 'they offered me a beautiful staff to cut from the tree.' It would be a more graphic description to make the Muses hand to Hesiod the staff which they had themselves gathered for him, as a badge or symbol of the poetic function. If δρέψασαι be the genuine reading (and it is adopted by

†δρέψασθαι θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν
 †θείην, ὡς κλείοιμι τὰ τ' ἐσσόμενα πρὸ τ' ἐόντα.
 καί με κέλονται ὕμνεῦν μακάρων γένος αἰὲν ἐόντων,
 σφᾶς δ' αὐτὰς πρῶτόν ττε καὶ ὕστερον αἰὲν αἰεῖδεν.
 ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;

35

31. θαητόν

31. δρέψασθαι θηητόν KM, Ald. 32. θείην, ἵνα κλείοιμι K,
 Ald. θείαν ἵνα κλείοιμι M. 33. καί μ' ἐθέλονθ' M. 34. πρῶτον
 καὶ ὕστερον M.

Schoemann), it would naturally have been changed into δρέψασθαι by those who doubted about the active δρέπειν. Aristides, T. ii. p. 370 (quoted by Gaisford,) construed δρέψασθαι θηητόν, for his words are these:—ἐν ὑπερβολῇ συμνῶν τὰ ἑαυτοῦ, τί φησιν; δρέψασθαι θηητόν· ὡς οὐδὲ τὸν τυχεύοντα κλαδίσκον λαβὼν κ.τ.λ.—The Boeotian minstrels always carried in their hands a branch of the bay during the recitation of poetry (K. O. Müller, Gr. Lit. p. 79). Whether ῥάβδος or ῥάπτειν be the real element in ῥαψῶδς, it is certain that the bay was selected as a tree sacred to Apollo, for which reason the eating of bay-leaves was thought to impart the genius for both poetry and prophecy. Pausanias, ix. 30, 2, alludes to this passage, δῆλα γὰρ δὴ καὶ ἐξ αὐτῶν τῶν ἐπῶν, ὅτι ἐπὶ ῥάβδῳ δάφνης ᾄδε.

31. Hesych. θηητόν· θαυμαστόν, καλόν, περικαλλές. For the digamma see Curtius, Gr. Et. 253. The reading θηητόν (another way of representing the F) is recognised by Hesych. in v.

32. κλείοιμι, 'that I might celebrate in lays.' See Opp. v. l. As most copies give ἵνα κλείοιμι, others ὥστε or ὅρα κλδοιμι, Goettling concludes that the old reading was not θείην, but either δῖαν or θέσπιν. Schoemann and Flach also read θέσπιν. The reading of Barrocc. 60 (M), θείαν, ἵνα κ.τ.λ., is not lightly to be rejected; it has been adopted by Van Lennep. Compare τέλεια in Aesch. Theb. 692. H. Stephens restored on conjecture ὡς κλείοιμι, which is adopted by Gaisford and Goettling. Perhaps the verse is spu-

rious, and made up of v. 33; but the false reading κλδοιμι would also account for the MSS. readings ὥστε and ὅρα.

33. In this verse μὲν should be supplied, 'to sing of the immortals, but always to commence and end with an invocation or eulogy of themselves.' This condition they imposed as a tribute for the prerogative they had just conferred. Weise reads σφᾶς τ' αὐτὰς, apparently against the MSS.—For ὕστερον Wolf and others would read ὕστατον. This may be right; for ὕστερον should rather mean 'hereafter,' in posterum. But, as two MSS. omit the τε, we should perhaps read πρῶτον καὶ ἐς ὕστερον. Cf. Opp. 351, ὡς ἂν χρηζέων καὶ ἐς ὕστερον ἄρκιον εὖρη.

35. τίη, a lengthened form of τί, as in Il. xxiii. 409, τίη λείπεσθε, φέριστοι; and elsewhere. Compare τῆν, v. seq., and Opp. 10. Goettling needlessly renders it by quiaquam.—περὶ δρῦν κ.τ.λ., a proverb of great antiquity, the meaning of which has been variously explained. According to the Scholiast, it was applied to those who rambled off from the subject before them into irrelevant topics; as if the poet meant to say, 'But why should I relate what the Muses said and did, when my purpose is to sing of the birth of the gods?' K. O. Müller (Hist. Greek Lit. p. 82) says, "The oak and the rock represent the simple country life of the Greek autochthones, who thought they had sprung from their mountains and woods, and whose thoughts dwelt only upon these ideas, in primitive inno-

Τύνη, Μουσάων ἀρχώμεθα, ταῖ Διὶ πατρὶ
 ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου,
 †εἰρεῦσαι τὰ τ' ἔοντα τὰ τ' ἐσσόμενα πρό τ' ἔοντα,
 φωνῇ ὁμηρεῦσαι τῶν δ' ἀκάματος ῥέει αὐδῇ

36. Διὶ 38. Φερεῦσαι (ἔφρεῦσαι) 39. ῥέει?

39. φωνῇ M.

cence and familiarity." Thus the meaning would be, 'But why should I say more about myself, a humble shepherd? Let me proceed to sing of other and greater subjects.' Homer has ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in Il. xxii. 126, and Od. xix. 163, both of them rather obscure passages. In the former it seems to mean 'to talk about common-place matters.' Some have fancied there is an allusion to the oaks of Dodona and the rock of Delphi; and this is in some degree favoured by the epithet παλαιόφρον attached to δρυὸς in Od. xix. 163. Plato, Phædr. p. 275, B.—οἱ δὲ γ', ὁ φίλε, ἐν τῇ τοῦ Διὸς τοῦ Δωδωναίου ἱερῇ δρυὸς λόγους ἔφησαν μαρτυκοὺς πρότους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὔσι σοφοῖς ὥστερ ἡμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὅπ' εὐθελίας, εἰ μόνον ἀληθῆ λέγοιεν. For it was the custom of foundlings and of childless persons to consult the oracles as to their parentage or prospects of progeny, as Xuthus does in the Ion of Euripides. Hence a person 'not from an oak or a rock' would be οὐχ ὁ τυχάν, not one of obscure birth. Goettling supposes the same reference to the oracles, but gives the sense thus:—"Sed quid ego res divinas profano, quid ea renuntio hominibus, quæ a Musis mihi concedita erant pro silentio premenda?" Van Lennep thinks the sense is, 'Why do I talk like rustic lovers amongst oaks and rocks?' viz. on matters concerning myself, or out of place in the present subject. But Müller's interpretation appears simpler, and suits the context at least as well. Plato (besides Apol. p. 84, D, and Phædr. p. 275, B, cited by Goettling) alludes to this proverb in Resp. p. 544, D, οἷσθ' οὖν ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα ἀνάγκη τρώων

εἶναι, ὥστερ καὶ πολιτειῶν; ἢ οἷε ἐκ δρυὸς ποθεῖν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν;

38. τύνη, οὗτος σὺ, 'Come now, my lute,' or perhaps, ὁ θυμὲ, the poet addressing himself. See on Opp. v. 10. Schol. πρὸς ταυτὸν φησι κατὰ ἀρχαῖσμον ἀντὶ τοῦ, σὺ δ' Ἡσίοδε, Δωρικῶς. This verse would make a fitting introduction to the Theogony, were all the preceding part omitted.

38. εἰρεῦσαι. If the accent be right, the verb should be εἰρέω, which does not elsewhere occur. Goettling calls it "verbum Boeoticum pro ὁμνέω." We have however εἰρῶ in Od. ii. 162, μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἰρῶ, and ib. xiii. 7, ὁμῶν δ' ἀνδρὶ ἐκάστω ἐφίεμενος τάδε εἰρῶ. Like the future εἰρέω, it took the digamma. In Od. ix. 13, and elsewhere, we have εἰρεσθαι 'to ask.' Hesych. εἰρεῦσαι· λέγουσαι. εἰρῶ γὰρ λέγω, οὐ δ' ἐλλῶν ἐρῶ. Ἡσίοδος ἐν τῇ Θεογονίᾳ. On the other hand, inf. v. 804, the substantive εἰρέα is found. It is not improbable that in the present passage either v. 37 or v. 38 has been interpolated. The former verse occurs again inf. 51, and if that be here spurious, we must read either εἰρεῦσιν or ὁμηρεῦσιν. The similar termination of participles in -εῦσαι in three consecutive verses is by no means pleasing.

39. ὁμηρεῦσαι seems to be most probably derived from ὁμῆ (ὁμοῦ) ρεῖν, 'to sing in concert.' Hesych. ὁμοφωνοῦσαι, ὁμοῦ λέγουσαι. Cf. ῥέει αὐδῇ in the next words. In Od. xvi. 468, ὁμῆρσε δέ μοι παρ' ἐταῖρων ὅγγελος ὄκτος, it means ἡντιβάλλησε. The Schol. refers it to ὁμοῦ εἰρυνσαι. Van Lennep to ὁμοῦ and ἔρω.

ἐκ στομάτων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς 40
 Ζηνὸς ἐριγδούποιο θεῶν ὅπῃ λειριοέσση
 σκιδναμένη· ἡχεῖ δὲ κάρη νιφόεντος Ὀλύμπου
 δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὄσσαν ἰεῖσαι
 θεῶν γένος αἰδοῖον πρῶτον κλείουσιν αἰοιδῇ,
 ἐξ ἀρχῆς οὗς Γαῖα καὶ Οὐρανὸς εὐρύς ἐτικτον, 45
 [οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτήρες ἑάων.]
 δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἡδὲ καὶ ἀνδρῶν,
 [ἀρχόμεναί θ' ὑμνεῦσι θεαὶ λήγουσιν τ' αἰοιδῆς,]
 ὅσσον φέρτατός ἐστι θεῶν κράτει τε μέγιστος·
 αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε γιγάντων 50

40. *Ἡδεῖα*42. *Ἡχεῖ*44. *κλείουσιν*

41. *λειριοέσση* M. 42. *κάρη* M. 43. *δώματ' ἀθανάτων* Ald.
δώματα ἀθανάτων KM. 44. *αἰδοῖον* M. *αἰοιδῇ* M. 45. *ἐτικτεν* K,
 Ald. *ἐτικτον* M. 46. *ἐγεντο* M. *δοτήρες* KM, Ald. 48. *λήγουσι*
τ' αἰοιδῆς KM. *λήγουσαι τ' αἰοιδῶν* Ald. 49. *τόσσον* M, Ald.
κράτει τε KM. 50. *αὖτις δ'* M, Ald. *αὖτις δ'* K, which leaves off
 with this verse.

44. *θεῶν* is a monosyllable, as in Il. i. 18, ὅμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες. Goettling reads *αἰδοῖον* with one or two good copies. The omission of *F* in *ὄσσαν* should here be noticed. Inf. 65 we may easily read διὰ στόμα *ὄσσαν* ἰεῖσαι.

45. *ἐξ ἀρχῆς* is rightly connected by the Scholiast with *ἐτικτεν*. The old punctuation, *κλείουσιν αἰοιδῇ ἐξ ἀρχῆς*, is retained by Gaisford, who also reads *ἐτικτον*. The 'Titans or primeval gods are meant, as contrasted with the Olympian, or *δοτήρες ἑάων*. But this verse (46) is perhaps rightly rejected by Goettling, as inserted from v. 111.

48. *λήγουσι*, scil. ὑμνοῦσαι αὐτόν. 'Beginning they sing them, and leave off their song with them.' Though the verse itself is probably spurious (*κλείουσιν* being readily supplied from above), *λήγουσι* has been rightly restored by Goettling from two MSS. The old reading was *λήγουσαι τ'*, which rendered it necessary to pronounce *αἰοιδῆς* as if *φδῆς*, by synizesis. The

termination of an heroic verse with three spondees is very uncommon. We have in Il. xviii. 255, *δοτυδε νῦν ἰσται μὴ μίμνειν ἡὼ δῖαν*. Od. xxii. 418, *αἱ γὰρ μ' ἀτιμάζουσι, καὶ αἱ νηλεεῖς εἰσὶν*. But the original readings may have been *ἡδὲ αὖ νηλεεῖς*. In Scut. H. 202, *Διὸς καὶ Ἀητοῦς υἱὸς*, the true reading is perhaps *Ἀητός*.

49. *ὄσσον, καθ' ὅσον*, 'how much.' To be distinguished from *ὄσσην*, 'by how much,' which implies an apodosis *τόσσην*.

50. *ἀνθρώπων*. The heroes are primarily meant; but the poet does not use *ἀνδρῶν*, because he intends an antithesis with *θεῶν*. It is doubtful if the passage following (wherein v. 51 is repeated from v. 37), down to v. 67, originally stood in this place. The poet says indeed (v. 36) that he will begin with the Muses, i. e. with their birth and office; but perhaps these lines were borrowed from some distinct hymn in honour of the Muses.

ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
 Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
 τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγείσα
 Μημοσύνη, γουνούσιν Ἐλευθήρος μεδέουσα,
 λημοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. 55
 ἐννέα γάρ οἱ νύκτας ἐμίσγετο μήτιετα Ζεὺς
 νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων·
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὦραι,
 μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἔτελέσθη,
 ἦ δ' ἔτεκε' ἐννέα κοῦρας ὁμόφρονας, ᾗσιν αἰοιδῇ 60

56. ἐννέα For

60. ἐννέα.

56. μίσγετο M.

59. ἐτελέσθη Ald.

52. Μοῦσαι κ.τ.λ. Though this verse reads like a common-place of the rhapsodists, it stands well enough grammatically in apposition to αἱ δὲ in v. 43.

54. Nothing certain is known about Ἐλευθήρ, which some have supposed to be identical with Eleutherae in Boeotia, but which others take to be a mountain, so called (says the Scholiast) ὅτι ἐκεῖ δ' Διόνυσος τῆς μανίας ἐκαύσατο καὶ ἡλευθήρησθαι. The connexion of this event with the worship of the goddess of Memory is evident. The daughters of this goddess, the Muses, proved first to Dionysus and then to mankind in general 'the forgetfulness of ills and the rest from cares.'—γουνοί, the fertile plains at the foot of the mountain. Schol. τοῖς γονιματάτοις τόποις. Inf. v. 329, γουνούσιν κατένασσε Νεμεῖης, πῆμ' ἀφάρτοις. In these plains, according to Pausanias i. 38 (quoted by Goettling), there was an altar to Dionysus.

55. μερμηρα, connected with the Homeric μερμηρίζειν, but not itself found in Homer, seems to have the same root (μερι), implying division or hesitation between two ways, as in μέριμνα. Hesych. μερμήραι φροντίδες, βουλαὶ, ἔριμναι.

59. This verse occurs three times in the Odyssey, x. 470, xix. 153, xxiv. 43; but in each place it is rejected as

spurious by Bekker. In x. 469 we also have the verse which here precedes (58), and neither is likely to be genuine in this passage.—It may be remarked however that the old year of ten months appears here to be indicated. Cf. Ovid, Fast. i. 33, 'Quod satis est, utero matris dum prodeat infans, Hoc anno statuit temporis esse satis.'

60. ἔτεκε, viz. at one birth.—On the as in κοῦρας made short, see Opp. 675.—ὁμόφρονas, cf. Scut. H. 49, διδυμόνε γεινατο παῖδε, οὐκίθ' ὁμοφρονέοντε, κασγνήτω γε μὲν ἦσθη.—μέμβλεται, perhaps for μεμέλεται, and that for μεμέληται, the β being inserted for euphony, as in βλάξ for μαλακ-s, βλίττειν for μελίττειν, βροτὸς for μορτὸς (μορτὸς) &c. The short ε of the perfect has the analogy of the short ε in many epic conjunctives, the H in its oldest use being, as in Latin and modern languages, the aspirate. Goettling thinks there was a present tense μέμβλομαι, because Hesychius cites μέμβλεσθαι. But this may equally have been for μεμέλησθαι. The question is the more difficult, because the Epic poets were in the habit of forming new present tenses, at least in the active voice, from reduplicated perfects, e. g. πεφύκω, πεφράδω, κεκλήγω. (See Scut. H. 228.) A similar form is μέμβλωκα from root μολ, and μεμλέκηκα

μέμβλεται, ἐν στήθεσσιν ἀκηδέα θυμὸν ἐχούσαις,
 τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπου,
 ἔνθα σφιν λιπαροὶ τε χοροὶ καὶ δώματα καλά.
 [πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἱμερος οἰκί' ἔχουσιν

ἐν θαλίῃς· ἐρατὴν δὲ διὰ στόματ' ὅσσαν εἶσαι 65
 μέλπονται πάντων τε νόμους καὶ ἦθεα κεδνὰ
 ἀθανάτων κλείουσιν, ἐπήρατον ὅσσαν εἶσαι.]
 αἱ τὸτ' ἴσαν πρὸς Ὀλυμπον ἀγαλλόμεναι ὅπῃ καλῇ,

65. στόμα. ῥόσσαν? 66. ῥήθεα

61. μέλλεται Ald. ἐχούσας M. 63. σφῖ M. 64. Χάριτες καὶ Ald.

was inflected as if from *μολέω*, a secondary present from the aorist *μολεῖν*. Hesych. *μέμβλεται· φροντίζει, ἐπιμελεῖται*.

62. *τυτθὸν ἀπ' ἀκρ.* κ. "Hoc dicitur propter Pieriam, in qua natae sunt Musae." Goettl. The ancient notion of Olympus as the seat of the gods, viz. the top of the mountain in Thessaly, is to be distinguished from the later notion expressed by *ἐν τῷ Ὀλύμπῳ* in v. 51. Hence these two passages are inconsistent with each other, as might be expected in an interpolation. Schoemann, p. 63, would place 62 after 53 or 56, and he thinks an interpolator transferred it to its present position in order to join on the common-place following, *ἐνθα σφιν*, &c.

64—7. These verses, which assign Pieria as the birth-place of the Graces and of Desire, are rejected by Goettling, who remarks that these deities pertain rather to Helicon. There are other reasons for taking the same view. For *οἰκία* has no digamma; and *ὅσσαν εἶσαι* has already occurred twice, viz. at v. 10 and v. 43, so that the repetition of it in vv. 65 and 67 becomes almost intolerable.

65. *ἐν θαλίῃς*. This can only mean, 'in the midst of festivities.' Van Lennep explains it thus:—"Vult poeta significare, illa in Olympo domicilia non nisi ἐν θαλίῃς, sive, quando erant Deorum θαλίαι, incoluisse Ἱμερον et

Charites." For (says he) the Muses were bound to attend the feasts of the gods on Olympus. Goettling places a comma after *ἐχουσιν*, and translates, "Adjunctis etiam in eorum honorem festis, nempe Charitosiis, quae Orchomeni celebrabantur." But this would have been *σὺν θαλίῃς*. The construction seems in some way defective; either a verse has dropped out, or lines have been put together by rhapsodists which belonged to different poems.

66. The original reading may have been *μέλπονσ' ἀθανάτων τε νόμους καὶ κ.τ.λ.* Goettling explains *πάντων νόμους* to mean 'the law of all things,' i. e. physiology, and *ἦθεα ἀθανάτων* 'the nature of the gods.' But, in connexion with *ἦθεα, νόμοι* should signify 'customs,' 'institutions;' and yet the epithet *κεδνὰ* would thus be out of place. Cf. Opp. 699, *ἵνα ἦθεα κεδνὰ διδάξῃς*, where it is applied to instructing a young wife. We must therefore understand 'the habits and the virtuous (or beneficent) dispositions of all the immortals.' Schol. *τὰς διατηρίας, τὰς νυμφείας, τὰ διατήματα*.

68. *τότε*, on the occasion of their birth they went from Pieria to join the gods on Olympus. Cf. v. 202, *γενομένην τὰ πρῶτα θεῶν τ' ἐς φύλον ἰούσῃ*. Perhaps, as *ἵαχε* should take the *F*, we should read at δ' δτ' ἴσαν—*πρὸς Πιερίαν* κ.τ.λ.

ἀμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
 ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὑπο δούπος ὁρώρει, 70
 νισσομένων πατέρ' εἰς ὃν ὁ δ' οὐρανῷ ἐμβασίλευεν
 αὐτὸς ἔχων βροντὴν ἥδ' αἰθαλόεντα κεραυνόν,
 κάρτεϊ νικήσας πατέρα Κρόνον. εὖ δὲ ἕκαστα
 ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.
 ταῦτ' ἄρα Μοῦσαι ἀειδον' Ὀλύμπια δώματ' ἔχουσαι, 75
 ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
 Κλειῷ τ' Εὐτέρπῃ τε, Θάλειά τε Μελπομένη τε,
 Τερψιχόρῃ τ' Ἐρατῷ τε, Πολύμνιά τ' Οὐρανίῃ τε,
 Καλλιόπῃ θ'. ἥ δὲ προφερεστάτῃ ἐστὶν ἀπασέων.
 ἥ γὰρ καὶ βασιλεύουσιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 80

71. σφὸν 73. ἑκάστα 76. ἐννέα Διὸς

71. ἐμβασίλευεν M. ἐμβασιλεύεν Ald. Vulg. ἐμβασιλεύει. 74.
 ἀθανάτοις (not ἀθανάτων) διέταξεν ὁμῶς· ἐπέφραδε δε M. 78. Οὐρανία
 τε Ald. 79. ἀπασάν Ald.

71. The common reading is ἐμβασι-
 λεύει, which introduces a feeble and
 ordinary characteristic of Zeus. Van
 Lennep explains it as affording a pre-
 sent theme to the Muses on their ar-
 rival on Olympus. Two or three MSS.
 with Aldus give ἐμβασίλευεν. The im-
 perfect is rather confirmed by αὐτὸς
 ἔχων κ.τ.λ., which implies that others
 had hitherto possessed that power which
 Zeus then exclusively held. The Muses
 were born just after he had assumed
 the sovereignty of the gods by expelling
 Cronus, and had allotted their several
 offices and prerogatives to the gods.
 Cf. Aesch. Prom. 236, ὅπως τάχιστα τὴν
 πατρῶον ἐς θρόνον καθέζετ', εὐθὺς δαίμο-
 σιν νέμει γέρας ἄλλοισιν ἄλλα, καὶ δισ-
 τοιχίζετο ἀρχήν.

74. ἐπέφραδε. Closely coupled with
 διέταξεν, this would seem a reduplicated
 and augmented aorist rather than the
 imperfect of πεφράδω. See inf. 162,
 and Od. xxiii. 206, σήματ' ἀναγνοῦσης
 τὰ οἱ ἐμπεδα πέφραδ' Ὀδυσσεύς. Here
 we may translate, 'had severally de-
 clared their prerogatives.'

75. ἀειδον. The past narration is con-

tinued from αὐτὸς ἴσαν, v. 68; but it is
 not clear what ταῦτα means. Probably,
 the praises of the gods alluded to in
 ὑμνεύσαις, v. 70, and specified sup. 65
 —7.

76. ἐννέα. The number nine, a mul-
 tiple of the original three,—a charac-
 teristic number in the ancient religions
 of the world,—is regarded as a later
 development in the cult of the Pierian
 goddesses. (See 'Mythology and Folk-
 lore,' p. 64.) In Od. xxiv. 60 we find
 Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ἐπι-
 καλῇ ῥήθνεον.

79. προφερεστάτῃ, 'holding the high-
 est place,' preferred before the rest.
 Schol. ἐντιμοτάτῃ. The reason alleged
 is, that she attends on kings, not only
 as the Muse of epic verse, which cele-
 brates their exploits, but as conferring
 on them the gift of eloquence, inf. 86,
 90. The other explanation, τῷ χρόνῳ
 προφερεστάτῃ, πρεσβυτάτῃ, seems less
 correct in this place.—ἥ δὲ is Her-
 mann's reading for ἥ δέ. Schoemann
 reads ἦτε, "ex con. Herm." Cf. v. 361,
 καὶ Σπύξ, ἥ δὲ σφῶν προφερεστάτῃ ἐστὶν
 ἀπάσων.

ὄντινα τιμήσωσι Διὸς κοῦραι μέγαλοιο,
 γεινόμενόν τε ἴδωσι διωτρεφῶν βασιλῶν,
 τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσιν ἔερσιν,
 τοῦ ἔπε' ἐκ στόματος ρεῖ μείλιχα· οἱ δέ νυ λαοὶ
 πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας 85
 ἰθείησι δίκησιν· ὃ δ' ἀσφαλῶς ἀγορεύων
 αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπαυσε·

82. τε ἴδωσι 83. χέουσιν ἔερσιν.
 84. καὶ ἔπε' vel τοῦ ἔπε'. λαοί

82. βασιλῶν M. 83. αἰοιδὴν Ald. 84. Vulg. τοῦ δ' ἔπε'.
 ἔερσιν M.

81—95. Goettling assigns these verses to another recension, because he sees no connexion with the preceding, and because the gift of eloquence is here attributed to all the Muses, not to Calliope alone. The objection is of little weight. It was the object of the poet to praise the Muses generally, and to extol the office of the kings, who (as Van Lennep well remarks) were in those early times the patrons of bards, because their deeds were thus celebrated in the public banquets.

82. γεινόμενον κ.τ.λ. Hor. Carm. iv. 3, 1, 'Quem tu Melpomene semel Nascentem placido lumine videris.' Theocr. ix. 33, οὗς γὰρ ὁρῶσι γαθεῦσαι, τὰς δ' οὐ τι ποτὶ δαλῆσατο Κίρκη. The reading of Stobaeus, xlviii. 12, γεινόμενόν τε ἴδωσι, seems preferable to the vulg. εἰδῶσι or ἐπιδῶσι, on account of the digamma.

83. χέουσιν, a mere variety of χεῖουσιν or χέφουσιν. Stobaeus, Flor. xlv. p. 326. (Gaist.), has another reading προχέουσιν αἰοιδῆν. Possibly this verse was added to get rid of the apparent hiatus in the next verse (τοῦ ἔπε') by inserting the δέ.

84. Hesych. μείλιχα· ἥδιστα, γλυκέα, προσηνῆ, ἐπικεκή.

85—92. Quoted by Stobaeus, Flor. lxxvii. p. 468.—διακρίνειν θέμιστας is a mixed expression between διακρίνειν δίκας, 'to decide suits,' and νέμειν θέμιστας, (θέμιν, δίκην,) 'to apply the law in assigning disputed rights.' Cf. Opp. i, δίκη δ' ἔθνε θεμιστας. Ibid. 221,

σκολιαῖς δὲ δίκας κρίνωσι θέμιστας. v. 224, οἱ τε μιν ἐξελάσσωσι καὶ οὐκ ἰδεῖαν ἐνειμαν. Apoll. Rhod. iv. 1178, πολλοὶ ἰθείας ἀνὰ ἔστυ διακρίνοντο θέμιστας, and Theocr. xiv. 46. These θέμιστες refer to men's rights, which may have become a subject of dispute, and require the decision of some authorised judge. Hence Apoll. Rhod. has θεμιστοῦχοι βασιλῆες, iv. 347. Il. i. 238, δικαστέλαιοι, οἱ τε θέμιστας πρὸς Διὶς εἰρύαται. The savage Cyclopes had no θέμιστες, and no ἀγοραὶ βουλευφόροι, Od. ix. 112.

86. ἀσφαλῶς ἀγορεύων, 'speaking with unerring judgment,' viz. such as cannot be gainsaid, and therefore infallibly true. Properly, ἀγορεύειν is to be a member of an ἀγορά, as βουλευεῖν is to be a βουλευτής. Hence the Homeric phrase ἀγορὰς ἀγορεύειν. In Opp. 280 we have τὰ δίκαι' ἀγορεύειν, 'to speak the truth in public;' but it may here mean 'delivering an address from the judge's seat,' viz. in the agora. The same words occur in Od. viii. 170 seqq., to which the present passage bears other strong and suspicious resemblances; indeed, the one must have been more or less adapted from the other:—οἱ δέ τ' ἐς αὐτὸν τερπόμενοι λείσσουσιν· ὃ δ' ἀσφαλῶς ἀγορεύει αἰδοῖ μείλιχῃ, μετὰ δὲ πρέπει ἀγρομένοισιν ἐρχόμενον δ' ἀνὰ ἔστυ θεόν ὡς εἰσρόωσιν. Hence Van Lennep proposed here to read ἀγορεύει for ἀγορεύων, and to place v. 92 to follow next.

87. αἰψά τε. The τε here bears the common opic sense of τοι or ἴσως, 'it

τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
βλαπτομένοις ἀγορήφι μετὰτροπα ἔργα τελεῦσι
ῥηϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90
ἐρχόμενον δ' ἀνὰ ἄστῳ θεὸν ὥς ἱλάσκονται
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγορομένοισι,
οἶά τε Μουσάων ἱερὴ δόσις ἀνθρώποισιν.

88. λαοῖς

89. ἔργα

90. Γεπέεσσιν

91. ἴαστῳ

88. λαοῖσι Ald.
93. οἶα τε Ald.

90. παρεφάμενοι M. παραφάμενοι Ald.

may be that,' &c. Goettling takes it for the copulative, as if ἀγορεύει had preceded.—καὶ μέγα νεῖκος, 'even a serious quarrel,' which nothing else would have stopped but an appeal to arms.

88. τοῦνεκα γὰρ κ.τ.λ. 'For on this account are kings endowed with wisdom, (or perhaps, 'have hold on the minds of their subjects'), because for their peoples, when being misled, they effect a change in their actions by a public address, easily talking them over (to better views) by gentle words.' This is in effect a eulogy on eloquence, and represents the kings as desirous to advise and persuade rather than to punish. Or simply, 'for the people when wronged they make redress.' We might be tempted to construe βλαπτομένοις ἀγορήφι, 'when injured by the unjust decisions of inferior judges,' and to regard the kings as reversing such sentences on appeal. But βλάπτειν may very well be used of the mental error or infatuated notions of those who have listened to interested demagogues, and been led to some political acts which it is the part of the kings to 'undo,' μετὰτροπα τελεῖν, by their moderation and wisdom. Schol. βλαπτομένοις δι' ἀγνωσίαν τοῦ δικαίου, and μετὰτροπα, μεταβλησима eis τὸ βέλτιον. There is a similar phrase in Od. xvii. 51, αἰ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. Virgil may have had this passage in view, Aen. i. 148 seqq., 'Ac veluti in magno populo cum saepe coorta est seditio, saevitque animis ignobile vulgus,' &c. Persius, iv. 6, 'Ergo ubi commota fervet plebecula

bile, Fort animus calidae fecisse silentia turbae majestate manus.' For the correlatives τοῦνεκα and οὔνεκα (τοῦ and οὐ ἔνεκα), compare Il. i. 110, τοῦ δ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὔνεκ' ἐγὼ κόρης Χρυσήϊδος ἀγλάδ' ἄποινα οὐκ ἔβλον δέξασθαι.

90. ῥηϊδίως, without trouble, because their discretion, their eloquence, and the weight of their authority leads not only to a prompt decision, but to acquiescence in it.—παραιφάμενοι, 'talking over,' 'persuading,' Aesch. Prom. 131, πατρίδας μόγις παρειπούσα φρένας. Photius, παρείπρ, παραείπει.

91. Schoemann reads ἀν' ἀγῶνα from the scholia.—ἱλάσκονται, they deprecate his anger by reverential words. The verb is used in reference to θεὸν ὥς. If this verse be genuine here (see on v. 86), αἰδοῖ μελιχίῃ, which in Od. viii. 172 refers to ἀγορεύει, must signify 'with winning terms of respect.'—μετὰ δὲ πρέπει κ.τ.λ., 'and he holds a conspicuous place among the people when assembled,' just as, in his progress through the city, he was deferentially addressed by them. There is a variant ἀν' ἀγῶνα for ἀνὰ ἴαστῳ.

93. οἶά τε, 'accordingly as eloquence is the sacred gift of the Muses,' i. e. accordingly as he shows eloquence in his address. There is some difficulty in explaining this phrase, which is used both adverbially, as in Od. iii. 73, ἡ μαψιδίως ἀδάησθε οἶά τε ληϊστῆρες ὕπερ ἄλα, and xi. 363, οἶά τε πολλοὺς βόσκει γαῖα μέλαινα, and also as an accusative, as Od. xv. 323, οἶά τε τοῖς ἀγαθοῖσι παραδρόωσι χέρνες, and ib. xiv. 62, καὶ κτήσιν ὑπασσεν, οἶά τε φ' οἰκῇ

ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος
 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί· 95
 ἐκ δὲ Διὸς βασιλῆες· ὁ δ' ὀλβιος ὄντινα Μοῦσαι
 φιλῶνται· γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδή.
 εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ

96. Διὸς 97. Φοι ῥέει?

94. ἐκ γὰρ τοι Μουσάων M. 95. ἔασιν Ald. 97. φιλεῖνται
 M, Ald. γλυκερή—ῥέεν M.

ἀναξ εὐθυμος ἔδωκεν. Again, in Opp. 322 we have οἷά τε πολλὰ, as in Opp. 37 ἄλλα τε πολλὰ,—all which passages are adduced by Goettling and Van Lennep. The latter critic would supply μεταπρέπει from the preceding verse, ut praecellit etiam sacrum Musarum donum hominibus. It is easier to supply ἐστὶ. Gaisford and Dindorf, after Guetius, edit τοῖν. It would be better, if we must alter the text, to read οἷα, conspicuus est inter congregatos, quia est a Musis praeditus eloquentia. Goettling regards δόσις as including several gifts or endowments, as if the poet had said δώρα.

94—7. As several MSS. give ἐκ γὰρ τοι Μουσάων, we should perhaps read ἐκ μὲν γὰρ Μούσων. If these verses are here genuine,—and they occur in the Homeric Hymn to the Muses and Apollo, v. 2,—the meaning seems to be, that though kings, holding their prerogative from Zeus, stand first, yet bards, inspired by the Muses, as even kings are with eloquence, hold the next place. The context shows that ὁ δ' ὀλβιος κ.τ.λ. refers alike to kings and poets. The γλυκερή αὐδή, or royal eloquence, was mentioned in similar terms above, v. 83—4. Here it refers principally to poets, who thereby obtain success and notoriety,—for this is implied in ἐπὶ χθόνα, 'over the wide earth.' Cf. Od. viii. 479—81, πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὐνεκ' ἕρα σφέας Οἴμος μού' ἰδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.—For the accusative χθόνα, which indicates the wandering lives of the ancient bards, see Opp. 11, οὐκ ἕρα μούνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν

εἰσι δύν. Ibid. v. 125, πάντῃ φοιτῶντες ἐπ' αἶαν. Inf. v. 187, Νύμφας θ' ἄς Μελέας καλέουσ' ἐπ' ἀπείρονα γαῖαν.—ἀοιδοὶ is not here the predicate, the sense being ἄνδρες ἀοιδοὶ ἐκ Μουσῶν, βασιλῆες ἐκ Διὸς εἰσι.

97. The MSS. vary between φιλῶνται, φιλῶνται, φιλεῖνται. The first is preferred by Hermann and Goettling (the aorist φιλάτο occurs Il. v. 61), the second by Van Lennep, the third, which is the vulgate reading, by Gaisford. It is probable that the ι is never intrinsically long, but the λ is sometimes doubled in the pronunciation, as in the address φίλε κασίγνητε. So Ὀδυσσεύς may be more correct than Ὀδλυμπος. Some distinguish three forms of the verb, φιλομαι, φιλῶ, φίλημι.

98. νεοκηδέϊ, recently afflicted with grief for the death of a relative (this being implied in πένθος). Hesych. νεωστὶ πενθήσαντι. Similarly Aeschylus has νεοπαθῆς, Eum. 489. Van Lennep conjectures that the poet alludes to his own poetic efforts at the funeral of Amphidamas, at which he was present, Opp. 654.—ἄζηται, 'should pine,' or become dry in heart,—an idea perhaps derived from exhausting the fountain of tears, οὐδ' ἐνὶ σταγῶν, Aesch. Ag. 861. Cf. Opp. 587, ἐπεὶ κεφαλὴν καὶ γούνατα χεῖριος ἔχει. Scut. H. 397, ὅτε τε χροά χεῖριος ἔχει. Il. iv. 487, ἡ μὲν τ' ἀζομένη κείτα ποταμοῖο παρ' ἔχθρας. Compare the use of παρνοῦσθαι, of the effects of grief, Opp. 860. Goettling seems to have forgotten the Homeric passage when he says, "Hic usus verbi ἔζομαι non reperitur nisi apud Hesiodum."

ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ αἰοιδὸς
 Μουσάων θεράπων κλεία προτέρων ἀνθρώπων 100
 ὑμνήσῃ, μάκαράς τε θεοὺς, οἳ Ὀλυμπον ἔχουσιν,
 αἰψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
 μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.

Χαίρετε, τέκνα Διὸς, δότε δ' ἡμερόεσσαν αἰοιδήν.
 κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἑόντων, 105
 οἳ γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος
 νυκτός τε δυοφερῆς, οὓς θ' ἄλμυρὸς ἔτρεφε πόντος.

100. κλέα 104. Διφός

99. ἀκαχήμενος Ald. 102. οὐκέτι M. 107. νυκτός δὲ M, Ald.
 οὓς ἄλμυρὸς M.

100. κλεία, for κλέα or κλέα, the lays or legends about the heroes of old. Apoll. Rhod. i. 1, ἀρχόμενος σέο, φοῖβε, παλαιγενέων κλέα φωτῶν μῆσομαι. The lengthened form seems due to the digamma. Compare κλέω, κλυτός, with κλείω, κλέω, βέω, βυτός, χέω, χυτός, &c. In II. ix. 189, ἔειδεν ἄρα κλέα ἀνδρῶν, Van Lennep remarks that Heyne preferred κλέ' ἀνδρῶν. If κλέα be a genuine ancient form, it must be referred to a nominative κλῆς for κλεF-s. Compare κληδών, κληδών. Curtius (150) gives κλυ as the root.

102. For αἰψ' ὅγε there are variants αἰψα δ' ὅ, αἰψα δ' ὅγε, αἰψ' δ' ὅ, αἰψά τε. This indicates a confusion between two old readings, αἰψ' ὅγε and αἰψα δὲ δυσφρ. So inf. v. 169, for ἀψ' αἰθῆς one MS. gives αἰψ' αἰθῆς.—δυσφρονέων, from δυσφρονεῖν, a more poetical phrase than δυσφροσύνης ἐπιλήθεται, though we find ἐλόσατο δυσφροσύνην inf. v. 528. See *New Oratylus*, § 297. Two or three MSS. give δυσφροσύνηων, a good reading in itself, and Hesiod is very fond of the termination —οσύνη.

103. παρέτραπε, soil. θυμὸν ἀπὸ κηδέων. Euripides, *Med.* 195, laments that music was not much used for consoling grief; στυγίους δὲ βροτῶν οὐδὲς λῦπας εἴρετο μοῦσῃ καὶ πολυχάρδοις φδοαῖς παύειν.

104. χαίρετε, "farewell,"—a common conclusion to long invocations, e. g. in

Theocr. Id. ii. 165, xxii. 214, xvii. 136. Perhaps, if we regard this verse as a continuation of the praises of the Muse, the meaning is 'all hail to you!', i. e. assist me to sing. Goettling condemns as spurious the passage from 105—115. He says, "hoc versu (104) necessario concluditur proemium theogoniae." He objects, that in v. 108 we should have expected *χῆρος καὶ γαῖα* instead of *θεοὶ καὶ γαῖα*, especially as the birth of the gods is mentioned in v. 111. This latter verse indeed occurred as v. 46, and it is omitted in the quotation of this passage by Origen (see on v. 125). Further, it seems likely that v. 110 was made up from v. 382. Others have thought that there are traces of two recensions, e. g. 105—7 in place of 108—13. We can determine nothing here with certainty, and perhaps Van Lennep is as near the truth as any of the other critics: "Mihi, quod in rudioris aevi carmine non sunt omnia pro nostro sensu concinne dicta aut disposita, quodque tautologia in quibusdam offensionem facit, non adferre continuo necessitatem videtur, ut vel ordinem in eo versuum immutemus, vel duplicis recensionis commento tautologia liberare illud conemur." He thinks that in this brief epitome of the subject (105—115) the Muses are invoked to relate *who* were brought into being, *how* (108), and in *what order* (115).

εἶπατε δ', ὡς ταπρῶτα θεοὶ καὶ γαῖα γέγοντο,
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἶδαμι θύων,
ἄστρο τε λαμπετόωντα καὶ οὐρανὸς εὐρύς ὑπερθεν, 110
οἷ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτῆρες ἑάων,
ὥς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο,
ἦδὲ καὶ ὡς ταπρῶτα πολὺπτυχον ἔσχον Ὀλυμπον.
ταῦτά μοι ἔσπετε Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
ἐξ ἀρχῆς, καὶ εἶπαθ' ὃ τι πρῶτον γένητ' αὐτῶν. 115
Ἦτοι μὲν πρότιστα Χάος γένητ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
[ἀθανάτων, οἱ ἔχουσι κάρη νιφόεντος Ὀλύμπου,

108. *Feípate*115. *Feípab'*116. *χάφος*

108. εἶπατε ὡς M. 115. καὶ om. M. εἶποθ' Ald. 116. γίνετ'
M. 117. γαῖα δ' εὐρύστερνος M.

112. *ἄφενος*. The masculine form occurs Opp. 24, the neuter *ibid.* v. 637. The notion is, the triple dominion over Earth, Ocean, and Hades.—*τιμὰς*, cf. v. 74.

113. *ὡς ἔσχον*. How the Olympian gods came into possession of a new dynasty after the defeat of the Titans. See *inf.* v. 881 seqq.

114—15. Schol. *ταῦτα δύο ἐπη ὁ Ξέλευκος ἀθετεῖ*: οἱ δὲ περὶ Ἀρίσταρχον τὸ Ἐξ ἀρχῆς μόνον λέγουσιν. Where it is uncertain if *λέγουσιν* means 'recite it,' viz. as connected with *ἔσχον* Ὀλυμπον, or *λέγουσιν ἀθετεῖσθαι*.—*ἔσπετε*, according to Curtius (*Gr. Et.* 461) is from a root *sep*, say, distinct from *fer* in *έπος* and *εἰπεῖν*.

116. With this verse the Theogony properly commences, and here we find clearer indications of an ancient hand than in the long *cento* which forms the proemium. Gaisford remarks on this verse, "Locus ab iis imprimis celebratus, qui de rerum initiiis scripserunt." And he adds a long list of citations from ancient authors who have alluded to or quoted the passage,—among others Plat. *Symp.* p. 178, B, and Ar. *Av.* 694.

Ibid. *ἦτοι*, as Goettling observes, is probably an alteration introduced for the purpose of adapting the narration to the concluding lines of the proemium. For Aristotle, *Phys. Ausc.* iv. 1, has πάντων μὲν πρότιστα κ.τ.λ.—*γέμετο*, 'came into existence,' not 'was produced,' as Hesiod regards *space* as necessarily antecedent to all created things.—*Χάος*, from the root *χα* (*χάσκω*, *χαῖνω*, &c.), means the yawning and void receptacle for created matter. Curtius, *Gr. Et.* 176, comparing *χάβρος*, says that *χάος* was certainly *χάφος*. The order of Hesiod's primeval cosmogony is not far from the Mosaic: Space, Earth, Darkness, Light, the Heavenly Bodies, Mountains. The Scriptural account gives Earth and Sky, Darkness, Light, Heaven, Dry Land, (the Hesiodic *ὄβρεα*, or continents above the sea-level,) Vegetation, the Heavenly Bodies.—*ἔπειτα Γαῖα*, i. e. not born out of Chaos, but subsequently called into existence.

118. This verse, which occurs again *inf.* v. 794, is perhaps spurious in this place; and it was condemned by several of the ancient critics. For the earth is πάντων ἕδος ἀσφαλὲς simply as the *terra*

Τάρταρά τ' ἡερόεντα μυχῶ χθονὸς εὐρυοδείης,]
 ἦδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
 λυσιμελής, πάντων τε θεῶν πάντων τ' ἀνθρώπων

119. ἀερόεντα

119. μυχῶν M.

firma which supports all things that move and exist upon it. Regarding Olympus merely as a snowy mountain, this addition involves no inconsistency; but the mention of the gods seems somewhat out of order here, though they are indirectly spoken of in vv. 120—1. If the line be genuine, the meaning must be that the earth was created primarily for the purpose of sustaining the gods in their exalted abodes, just as inf. v. 129, the mountains rose to be the abodes of the Nymphs. But the Schol. expressly says that this verse was rejected by the grammarians, οὗτος ὁ στίχος ἀθετεῖται, and it is omitted in the quotation of the passage by Aristotle, Plato, and others cited in Goettling's critical note.

119. ἡερόεντα, misty, murky, *δυσφάδη*.—This verse also has been suspected, and is rejected by Dr. Flach. Plato, *Symp.* p. 178, B, alluding to this passage, says, 'Ἡσίодος πρῶτον μὲν Χάος φησὶ γενέσθαι, αὐτὰρ ἔπειτα—μετὰ τὸ Χάος δύο τούτῳ γενέσθαι, Γῆν τε καὶ Ἔρῳτα. Heinsius adds, that Aristotle (*De Xenophane* c. i.) also cites v. 120 next after 117. There is some difficulty too in the plural *Τάρταρα*, where we might have expected *Τάρταρον* personified, like *Γαῖα* and *Ἔρος*. The verse is acknowledged by Aristoph., *Av.* 693, *Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς κ.τ.λ.*, by Plutarch, *De Isid.* et Osir. § 1vii., *δόξειε δ' ἂν ἴσως καὶ Ἡσίодος, τὰ πρῶτα πάντα* (i. πάντων; see on v. 116), *χάος καὶ γῆν καὶ Τάρταρον καὶ Ἔρῳτα ποιών, οὐχ ἑτέρας λαμβάνειν ἀρχάς, ἀλλὰ ταύτας*. Pausan. *Boeot.* § 27, 'Ἡσίодον δὲ ἡ τὸν Ἡσιδῶφ Θεογονίαν ἐσποιήσαντα εἶδα γράψαντα ὡς Χάος πρῶτον, ἐπὶ δὲ αὐτῷ Γῇ τε καὶ Τάρταρος καὶ Ἔρῳ γενέιντο. Van Lennep thinks that the poet here could hardly have omitted Tartarus, where

he afterwards represents Typhoeus and others to dwell. Goettling remarks that by Tartarus, which he regards as a reduplicated form of the root *ταρ* in *ταρσσεῖν*, the poet meant the subterranean recesses where earthquakes originate. For the account of Tartarus and Typhoeus who was thought to cause these commotions, see inf. 721. 821, seqq. Euripides has *τάραγμα τάρταρον*, *Herc. F.* 907.

120. Ἔρος. Though Hesiod clearly regards this divinity as the god of love, and speaks of him in this early stage of creation as the author of sexual production, which hitherto had not existed, there is some reason for believing that in the earliest mythology Ἔρος and Ἔρα were merely male and female powers representing Earth. Compare *Diana* and the old Italian *Dianus* (Janus), *Liber* and *Libera*, *Annus* and *Anna* (sun and moon), *Phoebus* and *Phoebe*. Hesiod must have meant love, Ἔρος, because he applies the epithet *λυσιμελής*, which the Schol. vainly explains by ὁ λύων τὰς φροντίδας, adding, *οὐ γὰρ ἐνταῦθα τὴν μίξιν καὶ τὴν ἐπιθυμίαν λέγει, τὴν λύουσιν τὰ μέλη*. It is remarkable however that for *ὁ κάλλιστος κ.τ.λ.*, which affords a still stronger proof of the meaning of Ἔρος, Aristotle, *Phys.* iv. 1, read *ὅς πάντεσσι μετακρίκει ἀθανάτοισιν*. In truth, the rhapsodists seem to have had two different readings according to their conceptions of the character meant. Cf. Plat. *Symp.* p. 178, A, *τὸ γὰρ ἐν τοῖς πρεσβύτατον εἶναι τῶν θεῶν τίμιον, ἦ δ' ὅς τε κτήριον δὲ τούτου· γονῆς γὰρ Ἔρῳτος οὗ' εἶναι οὔτε λέγονται ἐπ' οὐδενὸς οὔτε ἰδιότητος οὔτε ποιητοῦ, ἀλλ' Ἡσίодος πρῶτον μὲν Χάος κ.τ.λ.*—Shakspeare seems to have alluded to this legend, in apostrophising Love as "O anything, of nothing first created!" (*Rom.* and *Jul.* i. 1.)

δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.
 ἐκ Χάεος δ' Ἐρεβός τε μέλαινα τε Νύξ ἐγένοντο.
 Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἥμερῃ ἐξεγένοντο,
 [οὓς τέκε κυσαμένη, Ἐρέβει φιλότῃτι μιγείσα.] 125
 Γαῖα δέ τοι πρῶτον μὲν ἐγένεατο Ἴσον ἑαυτῇ
 Οὐρανὸν ἀστερόενθ' ἵνα μιν περὶ πάντα καλύπτῃ,
 ὄφρ' εἷη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ·

123. χάεος

126. Ἴσον

123. ἐξεγένοντο Ald.

124. ἐξεγένετο M.

123. *Erebus* is the subterranean darkness, as opposed to *night* which shrouds the upper world. Αἰθήρ, as usual, means the bright upper ether contrasted with the lower atmosphere, ἀήρ. The creation of light out of darkness is in conformity with the Mosaic account. Prof. Jebb well remarks (Primer of Greek Literature, p. 43), "The belief that the world was *created* by a Supreme Power, though very old and widely spread in the East, was never congenial to the Greeks. Their tendency was to think of the world, not as *made* by a Creator, but as *born* out of pre-existing elements."

125. This verse is perhaps spurious. It is wanting in Origen, who quotes from v. 108 to v. 139, *Philosoph.* § 26, p. 174. Van Lennep remarks, that Cicero assigns Erebus as the husband to Night, *De Nat. D.* iii. 17; but this only shows that the verse may have been found in some copies in his time. The poet would seem to represent the birth of Darkness and Light, Sky, and Mountains, and Sea, by a principle of development from each other, without generation by the male. Hence he expressly says of Pontus, ἀτερ φιλότῃτος ἐφίμερον, v. 132.

126. Ἴσον ἑαυτῇ, co-extensive with itself. Perhaps, Ἴσον ἀπάντη. Cf. *inf.* v. 524. (So Dr. Flach has edited.) The ancient philosophers held this notion, that the sky was spread out equally in every direction so as to form a canopy to the earth. Cf. *Soph.* *El.*

86, δ φάος ἀγνὸν καὶ γῆς ἰσόμοιρ' ἀήρ. Aesch. *Cho.* 311, σκότος φάος ἰσόμοιρον. Hence they supposed there was a point of contact, viz. at the verge of the horizon, between earth and sky,—an idea which is poetically developed in Eur. *Hippol.* 744—751. Goettling remarking on the somewhat late form ἑαυτῇ, and contending that the early epic poets represented the heaven as brazen, χάλκεος, suggests Ἰσά οἱ αὐτῇ, referring Ἰσα both to οὐρανὸν and οὐρεα. And he thinks this doctrine of the brazen sky is the point of ἔδος ἀσφαλὲς αἰεὶ. He compares Pind. *Nem.* vi. 4, δ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός. We might familiarly illustrate the Hesiodic notion of the flat circular earth and the convex over-arching sky, by a circular plate with a hemispherical dish-cover of metal placed over it and concealing it. Above the cover, (which is supposed to rotate on an axis, πόλος,) live the gods. Round the inner concavity is the path of the sun, giving light to the earth below. This is nearly the Platonic idea in the *Phaedrus*, p. 247. Before, however (v. 118), the earth was called the ἔδος ἀσφαλὲς of the gods, as being the basis on which Mount Olympus stood. The two accounts cannot perhaps be exactly reconciled; and this is an additional reason for doubting the genuineness of v. 118.

127. ἵνα—καλύπτει. 'That she might throw it as a cover round all things.' Cf. *Il.* v. 317, πρόσθε δέ οἱ πέπλοις φαεινοῦ πτήγῃ· ἐκάλυψεν.

γείνατο δ' Οὔρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
 Νυμφέων, αἱ ναίουσιν ἀν' οὔρεα βησσηέντα. 130
 ἧ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οὔδαμι θυόν,
 Πόντον, ἄτερ φιλόπητος ἐφιμέρου· αὐτὰρ ἔπειτα
 Οὐρανῷ εὐνῆθ' ἔκ' Ὀκεανὸν βαθυδίνην,
 Κοῖον τε Κρεῖον θ', Ὑπερίονά τ' Ἰαπετόν τε,
 Θείην τε Ῥεῖάν τε, Θέμιν τε Μνημοσύνην τε 135
 Φοῖβην τε χρυσοστέφανον Τηθύν τ' ἑρατειήν.

130. νυμφάων M, Ald. 133. οὐρανῷ δ' εὐνῆθ' M. 135. Θεῖαν
 τε M, Ald. 136. φοῖβην τε M.

130. Goettling condemns this verse as an interpolation. By ἐναύλους, 'habitations,' he understands temples of the gods built on promontories, including perhaps Mount Olympus. Possibly the poet merely meant, that the mountains were created to sustain the Oread nymphs (αἱ ναίουσιν ἀν' οὔρεα), as the heaven was created as a seat for the gods. The repetition of οὔρεα may appear inelegant, but it was necessary for specifying what class of nymphs were meant. Apollonius Rhodius, i. 501, who represents Orpheus as giving a sketch of the Hesiodic cosmogony in a song, seems to have known this verse; for he writes οὐρεὶ θ' ὡς ἀνέτειλε καὶ ὡς ποταμοὶ κελεύδοντες, αὐτῆσιν Νύμφησι.

132. The poet distinguishes πέλαγος and πόντος, the deep and the widely expanded (terms virtually confined to the Mediterranean by the early writers,) from Ὀκεανός, the great circumfluent stream which was regarded as the source of all the rivers through subterranean channels. Cf. Scut. H. 314. The union of Earth and Heaven caused the birth of Oceanus, because the sky seems to touch the earth at its extreme limits where the circling Oceanus was supposed to lie.

134—7. The birth of the primeval or Titanic powers from Earth and Uranus. For Κρεῖον Goettling gives Κρίον, against nearly all the copies. The etymology is more probably the same as in κρείων or κρέων, 'the ruling.' Schol. Κρεῖον δὲ, τὸ βασιλικὸν καὶ ἡγεμονικὸν (λέγει).

Κοῖος may mean 'the intelligent,' from κοεῖν, or perhaps 'Sky' (compare *coelus*, i. e. *caelum*, quoted by Festus, and *Juno Covella*). The duality of sexes is here so far observed, that there are six Τετῶνες, Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus; and six Τετῶνιδες, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys. Of these, Coeus was the father of Latona, Hyperion of the Sun, Iapetus of Prometheus, (Ὑπεριονίδης, Opp. 54,) Rhea the mother of the gods (ἄλλως Demeter). Themis was the first priestess and lawgiver, Mnemosyne the mother of the Muses, (sup. v. 54,) Phoebe of Latona, Tethys of the sea-nymphs. It will be observed, that Cronus, the sire of the Olympian gods generally, is represented as younger than the Titanian powers, v. 137. Thus his birth forms a sort of Transition period between the old heaven and the new. A kind of secondary Titanian progeny is next enumerated, viz. the Cyclopes and the hundred-handed giants. The conflict between the Titans and the newer Olympian dynasty is not described till v. 630 seqq. But this is a subject on which there is reason to think Hesiod dwelt more at length in a part of the Theogony now lost. Homer briefly alludes to this monstrous offspring of the Cyclopes, &c., Od. vii. 206, ὥσπερ Κύκλωπες τε καὶ ἄγρια φῦλα Γυγάντων.

136. The name Τηθὺς is perhaps connected with τέθη, and means 'nursing mother.'

τοὺς δὲ μέθ' ὀπλότατος γένετο Κρόνος ἀγκυλομήτης,
 δεινώτατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆ.
 γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας,
 Βρόντην τε Στερόπην τε καὶ Ἄργην ὀμβριμόθυμον, 140
 [οἱ Ζηνὶ βροντὴν τ' ἔδοσαν τεύξάν τε κεραυνόν.]
 οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν,
 μῦθος δ' ὀφθαλμοὺς μέσσω ἐνέκειτο μετώπῳ.
 [οἷδ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες·
 Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὐνεκ' ἄρα σφέων

140. ἀστερόπην καὶ ἄργην ὀμβριμόθυμον M. 141. ἔδωκαν M.
 142. οἱ δὲ τοι M, Ald. 143. μέσσω M. 145. εἶεν Ald.

137. ἀγκυλομήτης, σκολιὰ βουλευών, 'crafty.' Cf. Opp. 48. Craft, according to the Greek idea, was a virtue.—*γένετο*, scil. ἐκ Γαίας καὶ Οὐρανοῦ. In Il. viii. 479 we find Iapetus and Cronus confined in the darkness below the earth.

138. ἤχθηρε, 'he disliked.' Some modern critics, after Ruhnken, enclose this verse in brackets as spurious, and made up from v. 155, σφετέρῃ δ' ἤχθοντο τοκῆ. The Schol. says that Aristarchus objected to θαλερὸν, which means 'vigorous,' in reference to the numerous offspring of Uranus. The meaning perhaps is, that Cronus disliked not so much his father, as his father's fecundity, as oppressive to Gaia, whose part he took, v. 159, 168. These monsters, says Sir G. W. Cox (Folk-lore, p. 178), are doubtless the lightning-flashes which plough up the stormy heaven. He remarks that the affinity with the Cyclopes of the Odyssey is distant, although it may be traced. Both probably were in their origin cloud-gods, and the Cyclopes were called *shepherds* from the clouds gathering on mountain-tops. The "one eye," and the extinction of it, can only mean the sun in the forehead of the sky, obscured by dark clouds.

141. Goettling regards this verse as spurious, and he is probably right. It is feeble, and is the kind of expletive (παρὰπληρωματικὸν) line that the grammarians were fond of adding. Cf. inf. 286. Eur. Alc. 5, τέκοντας διου πυρὸς

κτείνω Κύκλωπας. Dr. Flach retains 141, but rejects 142—146.

142. οἱ δ' ἦτοι Goettling and Hermann with two MSS. for οἱ δὲ τοι. For this verse Crates the grammarian gave, doubtless from an ancient recension, another, οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες, to avoid the apparent difficulty of making the Cyclopes, who were mortal and slain by Apollo, (Eur. Alc. init.) τέλλα θεοῖς ἐναλίγκιοι. But this need not imply further resemblance than that of strength and stature. They were, in fact, a sort of demigods, like to the gods in form and might, except the peculiarity of the one eye, but yet mortal. Goettling places the verse attributed to Crates after v. 143, and regards it, with the two following, as belonging to another recension, in which the three verses (οἷδ' ἐξ—μετώπῳ) stood in place of vv. 142—3. For μῦθος δ' ὀφθαλμοὺς, which ought to mean 'only an eye,' Schoemann reads ὀφθαλμοὺς δὲ εἶεν.

145. εἶεν, if genuine (which is doubted by Curtius, Gr. Et. 567), is formed on the analogy of ἐέρση for ἔρση, ἔδνα for ἔδνα, ἐλδωρ for ἔλδωρ &c. If so, we should probably read εἶεν, without the aspirate. The passage however is suspected, for ὄνομ' ἐπώνυμον comes very awkwardly after the plural Κύκλωπες ἦσαν. Perhaps ἐπώνυμοι. Indeed, this reading is supported by Etym. M. in v. Κύκλωπες, where εἶσαν ὄνομ' ἐπώνυμοι is given. In Od. vii. 54, Ἀρήη δ' ὄνομ' ἐστὶν ἐπώνυμον, it might be questioned

κυκλοτερῆς ὀφθαλμὸς ἔεις ἐνέκειτο μετώπῳ· 145
 ἰσχὺς τ' ἠδὲ βίη καὶ μηχαναὶ ᾤσαν ἐπ' ἔργοις.]
 ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 τρεῖς παῖδες μεγάλοι * τε καὶ ὄμβριμοι, οὐκ ὀνομαστοί,
 Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὧμων ἀτσοῦντο 150
 ἄπλαστοι, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
 ἰσχὺς δ' ἄπλητος κρατερὴν μεγάλῳ ἐπὶ εἶδει.

146. μηχαναὶ ἦν ἐπὶ ἔργοις? (cf. 321) 150. ἑκατὸν

151. ἑκάστω 153. εἶδει

148. ὄμβριμοι M. ὄβριμοι Ald. 149. Γύης M, Ald.
 150. ἀτσοῦντο Ald. 153. ἀπλητος M. ἄπλατος Ald.

whether *ἐπώνυμος* was not the original reading.

146. The combination of personal strength, violence, and craft in their doings (*ἐπ' ἔργοις*) implies that which was irresistible by any human means. Compare inf. v. 153, *μεγάλῳ ἐπὶ εἶδει*. As *ἔργοις* here has no digamma, this verse is probably in some way corrupt. Perhaps *ἦν ἐπὶ ἔργοις*. See inf. v. 825.

148. The *τε* was inserted by Hermann.—*οὐκ ὀνομαστοί*. Perhaps 'not to be named,' as Cerberus is *ὄβρι φατειὸς*, inf. 310. But it is a difficult expression, perhaps like the Latin *nefandus*, implying something portentous. Schol. *ὅς οὐ δύναιται τις ὀνομάσαι, ἀντὶ τοῦ δεινός*. Goettling compares *πατὴρ δυσανήμων* in v. 171, and explains it, "is, cui a forma et ab ingenii natura infelix nomen recte inditum est." But the comparison does not hold good; for *πατὴρ δυσανήμων* merely means a father who does not deserve the name. Cf. Aesch. Cho. 183, *μήτηρ οὐδαμῶς ἐπώνυμον φρόνημα παισὶ δόσθων πεπαμένη*.

149. For *Γύης* most of the old copies give *Γύης*, in which the short *υ* seems doubtful. Ovid however recognises the latter form, Fast. iv. 593, 'Quid gravius victore Gyge captiva tulissem, Quam nunc, te caeli sceptra tenente, tuli?'

Also Horace, Od. ii. 17, 14, 'centimanus Gyges,' and iii. 4, 69. These are very ancient names, and what they symbolised is altogether uncertain. Possibly the three primitive seasons: at least, *Γύης* might refer to ploughing, *Βριάρεὺς* to the severity of cold. Or perhaps, air, water, and land, as Homer calls *Βριάρεὺς Ἀγλαῶν*, Il. i. 404. Buttmann in his *Lexilogus* suggests that *Γύης* may be derived from *γυῖον*, 'a limb.' Van Lennep supposes they represent the warring of elemental powers, such as earthquakes and mighty deluges.

150—3. These verses occur again inf. v. 671, and one of them (152) also Opp. 149. Scut. 76.—*ἀτσοῦντο* 'nimble moved,' 'were ever in rapid motion.' Hom. Il. vi. 509, *ἀμφὶ δὲ χαῖται ἔμοις ἀτσοῦνται*. Ibid. xxiii. 628, *οὐδ' ἔτι χεῖρες ὧμων ἀμφοτέρωθεν ἐπατσοῦνται ἐλαφραί*. Soph. Oed. Col. 1261, *κόμη δι' αἶρας ἀκτένιστος ἄσσεται*.—*ἄπλατοι*, 'unapproachable,' is Gaisford's reading. Goettling gives *ἄπλαστοι*, which he compares with *πρόσπλαστοι*, (a false reading for *πρόσπλατοι*.) in Aesch. Prom. 735, but prefers to derive from *πλάσσειν*, so as to mean 'misshapen.' Van Lennep thinks *ἄπλαστος* contracted from *ἀπέλαστος*. We have a

ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
 [δεινότατοι παίδων, σφετέρῃ δ' ἤχθοντο τοκῇ] 155
 ἐξ ἀρχῆς, καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο]
 πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνέσκε,
 Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ
 Οὐρανός· ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρη
 στενωμένη· δολίην δὲ κακὴν ἐπεφράσσατο τέχνην. 160
 αἰψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
 τεύξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν.

158. *Φέρῳ*

157. *ἀνίσκε* Ald., M.

different word, ἀπλητος, 'unapproachable,' from πελάω, just below.—ἐπέφυκον seems a true imperfect from the secondary present πεφύκει. See Scut. H. 228.—ἐπὶ εἶδει, i. e. *Feldei*. Cf. v. 146.

154. *ὅσσοι γάρ*. The γάρ refers to v. 147; the three giants were born afterwards, because at first Uranus had concealed his progeny within the earth. But vv. 155—6 seem to interrupt the sense and connexion; and the ellipse of ἦσαν after δεινότατοι is hardly according to epic use. The explanation of the Scholiast is manifestly wrong; ὅσσοι γὰρ δεινότατοι τῶν παίδων τοῦ Οὐρανοῦ καὶ τῆς Γῆς ἦσαν, ἐμυσσύντο ὑπὸ τῶν προτέρων παίδων, τουτέστιν ὑπὸ τῶν ἀδελφῶν, οἱ καὶ τῷ σφετέρῳ τοκῇ ἤχθοντο. Rather the sense is, 'For of all who were born of Earth and Uranus, these were the most formidable sons.' There is however too much reason to fear that this verse was patched up from v. 138,—itself probably a spurious verse. Dr. Flach reads ὅσσοι δ' ἄρ and οὗτοι δεινότατοι, neither of which is satisfactory. Schoemann, p. 64, gives Overbeck's correction οὗτοι for ὅσσοι, and τούτων for καὶ τῶν. It may be suggested that the original verses ran thus:—ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο ἐξ ἀρχῆς, τῶν μὲν τις ὅπως πρῶτιστα γένοιτο κ.τ.λ.—ἀποκρύπτασκε, sc. Οὐρανός. The α belongs to κρυπτάζω,

as βλέπασκε from βλέπάζω. We have this α in κρυπτάδιος. See on Scut. Herc. 480.

160. *στενωμένη*, being straitened for room, wanting space. Cf. Il. xxi. 220. —For ἐπεφράσσατο Goettling would read ἐφράσσατο, because Hesiod does not usually shorten a vowel before φρ, θρ. But who will believe that in v. 632, οἱ μὲν ἀφ' ὕψους Ὀθρυος Τιτῆνες ἀγανόι, there is synizesis in Ὀθρυος? And we have προπεφραδμένα in Opp. 655. He compares however Od. iv. 529, δολίην ἐφράσσατο τέχνην.

161. *ἀδάμαντος*. It has been suggested on Opp. 147, that the old celts or cutting-implements and axe-heads made of basalt, greenstone, or trap-rock, may here be meant. In all ages and countries stone knives seem to have been preferred for religious ceremonies. It is difficult to conceive that with the early poets ἀδάμας was a synonym of σιδηρός. It is true that δρέπανον was a curved or hooked knife, like our sickle, and like it also was *καρχαρόδον*, roughly toothed or serrated, which features would be more easily given by a metal. Anyhow, the poet says the material was now first created.—Apollonius Rhodius, in alluding to this passage of Hesiod, as προτέρων ἔπος, iv. 985, speaks of the event as one of the τὰ ἄρρητα of ancient mythology.

εἶπε δὲ θαρσύνουσα, φίλον τετιμημένη ἦτορ·

Παῖδες ἐμοὶ καὶ πατὴρ ἀτασθάλου, αἱ κ' ἐθέλητε
πείθεσθαι, πατὴρ κε κακὴν τισαίμεθα λώβην 165
ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.

Ὡς φάτο· τοὺς δ' ἄρα πάντας ἔλεν δέος, οὐδέ τις αὐτῶν
φθέγγετο· θαρσήςας δὲ μέγας Κρόνος ἀγκυλομήτης
ἅψ' αὖτις μύθοισι προσηύδα μητέρα κεδνὴν·

Μῆτερ, ἐγὼ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι 170
ἔργον, ἐπεὶ πατὴρ γε δυσωνύμου οὐκ ἀλεγίζω
ἡμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.

Ὡς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
εἶσε δὲ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χειρὶ
ἄρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα. 175
ἦλθε δὲ Νύκτ' ἐπάγων μέγας Οὐρανὸς, ἀμφὶ δὲ Γαίῃ
ιμέρων φιλόττος ἐπέσχετο καὶ ῥ' ἐτανύσθη
πάντη· ὁ δ' ἐκ λόχοιο παῖς ὠρέξατο χειρὶ

163. εἶπε 166. ἀεικέα μήσατο φέργα 167. ἔλε δέος
171. φέργον 172. ἀεικέα—φέργα 178. πάφης

165. πείθεσθε πατέρος γε M. πατὴρ γε Ald. 170. γε om. M.
171. πατέρος M. 173. γήθησε δὲ Ald. 178. λοχεοῖο Ald.
λόχοιο (not λοχοῖο) M.

165. πατὴρ κε. So Goettling and Van Lennep after Hermann, with one MS., for πατέρος γε. Without κεν, the hortative subjunctive τισαίμεθα would be required. The sense is, 'It may be that we shall avenge,' &c. Cf. inf. v. 170.—πρότερος γὰρ κ.τ.λ. The Greek notion of retributive justice always turned on the question, who was the aggressor, the τὸ ἄρχεν ἀδικίας.

168. Κρόνος. The youngest, but the most formidable of the former offspring of Uranus, sup. 137.

171. δυσωνύμου. See on v. 148. Here perhaps it means, 'wrongly called by the name of Father;' as Aesch. Cho. 182, οὐδαμῶς ἐπώνυμον—μητρός.

175. ἄρπην, the δρέπανον or sickle, v. 162. See Opp. 573.—ὑπεθήκατο, 'suggested,' 'laid down the whole plan.' See on θήκατο, Scut. H. 128.

177. ἐπέσχετο, 'stretched,' ἐπετάθη. The passive use of this aorist (unless it be here the middle, viz. ἐαντὸν, or a present ἔσχω be assumed) is remarkable. In Eur. Hipp. 27, καρδίαν κατέσχετο ἔρωτι δεινῷ, Monk gives κατείσχετο. But in Od. iii. 284, we have ὡς δὲ μὲν ἐνθα κατέσχετ' ἐπεργόμενός περ ὁδοῖο. Eur. Heracl. 634, φροντίς τις ἦλθ' οἰκείας, ἣ συνεσχόμεν (συνεισχόμεν and συνισχόμεν Elmsley). Photius, ἔσχετο. ἐπεσχέθη.

178. λοχεοῖο Gaisford, Van Lennep, λοχέοιο Goettling, with several MSS. Others give λοχοῖο and λόχοιο. The latter is the reading of the Bodleian MS. Baroc. 60 (M). The Schol. compares θυρεὸς, 'a door-stone.' But the true reading (or rather pronunciation) is probably λόχοιο, according to the Aeolic use, as in σκύφος, ὕκχος, βρόκ-

σκαίῃ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἄρπην,
μακρὴν, καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρός 180
ἔσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι
ἐξοπίσω. τὰ μὲν οὔτι ἐτώσια ἔκφυγε χειρός·
ὄσσαι γὰρ ραθάμιγγες ἀπέσσυθεν αἱματοέσσαι,
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
γίνατ' Ἐρινὺς τε κρατερὰς μεγάλους τε Γίγαντας, 185
[τεύχεσι λαμπομένους, δολίχ' ἔλχεα χερσὶν ἔχοντας,]
Νύμφας θ' ἄς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν·
μήδεα δ' ὡς τοπρῶτον ἀποτμήξας ἀδάμαντι

182. *Γετώσια*

179. ἔλαβεν Ald. 181. ἤμεσε (gl. ἀπεθέρισε) M. 184. ἐδέξατο
M. 185. ἐρινὺς M. ἐρινὺς Ald. 186. Omitted in LM, but
given in Ald. 188. μήδεα δ' M. μήδεα θ' Ald. ἀδάμαντον Ald.

χος, ὕψις, &c. See the note on Aesch. Cho. 1038. On the same principle, the reading in Il. xxiii. 851, καὶ δ' ἐτίθει δύο μὲν πελέκας δέκα δ' ἡμιπέλεκκα, may originally have been δέκα δ' ἡμιπέλεκκα, the κ being doubled in pronouncing it, as in κυνοκέφαλος. So likewise Il. xiii. 612, ἀξίνην εὐχάλκον, ἐλαίνῃ ἀμφὶ πελέκῃ.—ᾠρέξατο, &c. αὐτοῦ, or τῶν μηδέων, 'aimed at him with outstretched hand,' 'grasped him.' Cf. Il. iv. 307. xxiii. 99.—μήδεα, the same as μέεα, Opp. 512.

181. πάλιν ἔρριψε κ.τ.λ., 'threw them behind him to be carried away backwards.' The syntax probably is, ἔρριψε ἐξοπίσω, πάλιν φέρεσθαι. We may however translate, 'and back he throw them to be carried away behind.' This was done in getting rid of any unclean thing, as the impious libations in Aesch. Cho. 90, στείχω, καθάρμαθ' ὅς τις ἐκπέμφας, πάλιν δικοῦσα τεύχος ἀσπρόφοισιν ὕμασιν.—φέρεσθαι, cf. v. 190. This story of the mutilation was very famous in an age when men began to inquire if gods could really be guilty of such atrocities. See, for instance, Cic. De Nat. Deor. ii. 24, § 63.

182. ἐτώσι' ἄμ' ἔκφυγε Dr. Flach, to avoid the *hiatus*.

183. Photius, ραθάμιγγες· ρανίδες· ἡ δὲ ἀπὸ τῶν ἱππων κοινοῖστος. οἱ δὲ σταγόνες. Il. xi. 536, ἀφ' ἱππέων ὀπλέων ραθάμιγγες.

184. Goettling gives πᾶσας ἐδέξατο with two MSS. See on v. 60.

186. This verse is wanting in the two Bodleian MSS., and is enclosed in brackets by Goettling, as probably added by a rhapsodist from Il. xviii. 510, where τεύχεσι λαμπομένοι occurs. Hermann thinks that a later poet would have attributed a different sort of armour to the giants.

187. Μελίας. The name is from μέλια, an ash-tree, and seems similar to Δρυάδες. Apoll. Rhod. ii. 2, δὲν ποτε νύμφη τίκτε, Ποσειδάωνι Γενεθλίῃ ἐννηθείσῃ, Βιθυνίῃς Μελίῃ. Or it may have contained the root μελ, care, as in Μέλισσαι.—ἐπὶ γαῖαν, see on v. 95.

188. ὡς τοπρῶτον κ.τ.λ. The sense appears to be, that the members were carried about for a long time by the sea in the same condition as when they were cut off; but at last white foam began to arise from them, and so Aphrodite was born.—For the vulg. μήδεδ θ' Goettling and Van Lennep rightly give μήδεα δ' with Barocc. 60 (M). They both also follow Wolf in

κάββακ' ἀπ' ἠπείροιο πολυκλύστῳ ἐνὶ πόντῳ,
 ὡς φέρετ' ἄμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς 190
 ἀφρὸς ἀπ' ἀθανάτου χροὸς ὤρνυτο· τῷ δ' ἐνὶ κούρῃ
 ἐθρέφθη· πρῶτον δὲ Κυθήροισι ζαθέουσιν
 ἔπλητ', ἔνθεν ἔπειτα περίρρυτον ἵκετο Κύπρον.
 ἐκ δ' ἔβη αἰδοίῃ καλὴ θεὸς, ἀμφὶ δὲ ποίῃ
 ποσσὶν ὑπο ῥαδινοῖσιν ἀέζετο· τὴν δ' Ἀφροδίτην 195
 [ἀφρογενέα τε θεὰν καὶ ἑϋστέφανον Κυθήρειαν]
 κικλήσκουσι θεοὶ τε καὶ ἄνδρες, οὐνεκ' ἐν ἀφρῷ
 θρέφθη· ἀτὰρ Κυθήρειαν, ὅτι προσέκυρσε Κυθήροις.
 Κυπρογενέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·
 ἣ δὲ φιλομνηδέα, ὅτι μνηδῶν ἐξεφαάνθη· 200

190. πολὺν M. 195. ὑπαὶ M. 196. ἀφρογενεάν τε M.
 ἀφρογενεῖν τε Ald. 197. εἰν ἀφρῷ M. 198. αἰτὰρ M, Ald.
 κυθήρεια Ald. 199. κυπρογενεῖ' ὅτι M. κυπρογενεῖαν δ' ὅτι γένοιτο
 Ald. γέντο M. πόντῳ M, Ald. 200. καὶ φιλομνηδεία M. ὅτι
 μειδῶν Ald.

editing ἀπ' ἠπείροιο, (sc. ἀπὸ χέρσου,) for ἐπ' ἠπείροιο, 'upon Epirus,' which is given in some of the early editions.

193. ἐπλητο, ἐπέλαζε. An Homeric word, Il. iv. 449. xiv. 438, perhaps to be regarded as an epic aorist from root πελ or πλα. Cythera is the island off the coast of Laconia. Homer has Κυθήροισι (αθέουσι, Il. xv. 432. Ovid, Fast. iv. 286, 'Veneris sacra Cythera petit.'

194. ἐξέβη, 'stepped on shore.'

196—9. ἀφρογενέα and Κυπρογενέα, though only found in two or three MSS., for the vulg. Ἀφρογενεῖαν and Κυπρογενεῖαν, seem clearly right, and are adopted by Goettling. Gaisford retains the old unmetrical reading, and encloses the four verses in brackets, remarking, after Wolf, that Plato does not recognise v. 196 in quoting the passage, Cratyl. p. 406. (This however is denied by Goettling, and rightly, as it would seem.) Van Lennep and Schoemann also enclose v. 196 within brackets. The argument against the genuineness of it rests principally on its being not necessary to the sense, and introducing a rather awkward construction, as well as a repetition in Κυθήρειαν just below. The interpolator

probably meant, θεοὶ κικλήσκουσι τὴν Ἀφροδίτην θεὰν ἀφρογενέα. This derivation of Ἀφροδίτην, (which, as Goettling maintains, is later than Homer, for he makes Dione the mother of the goddess,) arose from the same fondness for fancied etymologies which induced Euripides to derive the name from ἀφροσύνη (Tro. 990). Sir G. W. Cox (Folk-lore, p. 74) remarks that this is clearly a comparatively late form of the legend. The real meaning of the name Aphrodite is unknown: it may be Semitic; but from its resemblance to ἀφρὸς the Greeks invented the story of her birth from sea-foam. The Roman poets allude to the Hesiodic etymology. Ovid, Fast. iv. 61, 'Sed Veneris menssem Graio sermone notatum Auguror: a spumis est dea dicta maris.' Tibull. i. 2, 39, 'Nam fuerit quicunque loquax, is sanguine natam, Is Venerem e rapido sentiet esse mari.'

199. γέντο. So three or four MSS., for the vulg. γένοιτο, which is wrong even in respect of syntax. The form (for ἐγένετο) occurs also inf. v. 705. In Homer it always signifies ἐλαβε, ἐδέξατο.

200. φιλομνηδέα. This verse also is

τῇ δ' Ἔρος ὠμάρτησε καὶ Ἴμερος ἔσπετο καλὸς
 γενομένη ταπρῶτα θεῶν τ' ἐς φύλον ἰούσῃ.
 ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἡδὲ λέλογχε
 μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
 παρβενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε 205
 τέρψιν τε γλυκερὴν φιλότῃτά τε μελιχίην τε.

Τοὺς δὲ πατὴρ Τιτῆνας ἐπὶ κλῆσιν καλέεσκεν
 παῖδας νεικεῖων μέγας Οὐρανὸς οὗς τέκεν αὐτός.
 φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
 ἔργον, τοῖο δ' ἔπειτα τίσω μετόπισθεν ἔσεσθαι. 210

205. ὀάρους?

210. Ἐργον

203. ἔσχεν M.

204. ἀνθρώποις M.

rejected by Gaisford. Van Lennep, Schoemann, and Flach enclose both it and the preceding. It contains a deviation from the Homeric epithet φιλομειδής, 'laughter-loving,' which was another, perhaps less correct, form of the epithet, and one which accounts for the mention of μειδήματα among the attributes, v. 205, and for the form μειδός in Hesychius, who seems to have read μειδίων in v. 200, which is also given in the Aldine.

201. From very early times certain πάρεδροι were allotted to Aphrodite. Cf. Aesch. Suppl. 1020, μετὰ κοινοὶ δὲ φίλας ματρὶ πάρεσιν, Πόρος ἔ τ' οὐδὲν ἔπαρνον τελέθει θέλκτορι Πειθοί. A later mythology made Amor (Cupid) the son of Venus. See Cox, *Folk-lore*, p. 74.

203. τιμὴν. We should have expected τιμᾶς, 'prerogatives,' viz. those enumerated v. 205—7. Perhaps the singular was introduced on account of μοῖραν in the next verse, in order that ταύτην might agree with both; and it is very probable that this latter verse (204) is spurious. It does not seem to have been known to the Scholiast.

207—10. Gaisford and others, after Wolf, reject these verses, on the ground that only Cronos had avenged himself on Uranus. This would be disproved by v. 155—6, were those lines certainly genuine. But it does not appear from

v. 167 that the rest dissented from the scheme for vengeance, only that none of them except Cronos had the courage to act. The objection, that these verses are out of place here, is equally groundless. The narrative had been interrupted by the episode about the birth of Aphrodite, and now reverts to v. 180, &c. Goettling thinks there is here a loss of some lines in which the succession of Cronos to the empire was described. Apollonius Rhodius seems to allude to it, i. 505, in the song of Orpheus; *ἤειδεν δ' ὡς πρῶτον Ὀρίων Εὐρυνόμῃ τε Ὀκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο· ὧς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνον εἵκαθε τιμῆς, ἡ δὲ Ῥέη, ἔπεσον δ' ἐνὶ κύμασιν Ὀκεανοῖο· οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον.* Translate, 'Now them the father called *Titans* by name, the great Uranus in reproach of the sons whom he had himself begotten; for he said that by way of repaying him they had done in their daring folly a fearful deed; but that for this in consequence (*ἔπειτα*) there should be retribution at some future time.' The general sense is, that as Cronos had exacted vengeance on his father, so Cronos himself and the Titans would experience the vengeance of Zeus in being expelled from heaven. See inf. 728. Schol. *ταύτου γὰρ τοῦ ἔργου ἐμελλεν αὐτὸς ὁ Ζεὺς τιμωρῆσαι*

Νύξ δ' ἔτεκε στυγερὸν τε Μόρον καὶ Κῆρα μέλαιναν
καὶ Θάνατον, τέκε δ' Ὕπνον,† ἔτικτε δὲ φῦλον Ὀνειρώων
[οὔτινι κοιμηθεῖσα θεὰ τέκε Νύξ ἐρεβεννή.]
δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγινόεσσαν,
Ἑσπερίδας θ', αἷς μῆλα πέρην κλυτοῦ Ὀκεανοῖο 215

215. Ἑσπερίδας

211. στυγερὸν μόρον M. (qu. στυγερὴν Μοῖραν, as in v. 217.)
213. οὔτινι Ald. 214. ἀλγινόεσσαν M.

τὸν Κρόνον, ἐπεὶ καὶ αὐτὸς ἡμαρτεν εἰς τὸν ἴδιον πατέρα. The use of *τεταίνω* (i) is peculiar to this passage, doubtless to suit the long i in *Τετήνας*. Some consider it the same as the Homeric *τεταίνω*, (Scut. H. 229,) 'to stretch,' and explain it 'by stretching out their hands' (*ἰστέτατο* v. 178). So Etym. M. p. 760, 40, (quoted by Gaisford,) *Τιτάν παρὰ τὸ τεταίνω, οἰοῦντο οἱ τείνοντες τὰς χεῖρας εἰς τὸ κόψαι τὰ αἰδοῖα τοῦ πατρὸς Κρόνον*. But Hesychius more correctly explains *τεταίνω* both by *τείνειν* and by *τίσιν λαμβάνειν*. See the note on *ἀπάλων* (ā) in Opp. 131. He may have adopted, or even have coined, a word after the analogy of *τίω* (i). Cf. Od. xiv. 84, ἀλλὰ δίκην τίωσι καὶ αἰσῖμα ἔργ' ἀνθρώπων. Inf. v. 428, ἐπεὶ Ζεὺς τίεται αὐτήν. Apollonius Rhodius has *τίωσκεν*, ii. 475. What is more to the purpose, we have *ἔτιτος* in Il. xiii. 414, but *ἔπιτος* in xiv. 484. On the same principle, of forcing prosody to suit a supposed etymology, Ovid, Fast. ii. 34, having written 'Tunc cum ferales præterieret dies,' adds in v. 567 of the same book, 'Hanc, quia justa ferunt, dixere Feralia lucem.'

211. The offspring of Earth and Uranus having been enumerated and enlarged upon, the children of *Night*, the daughter of Chaos (123), are given. These may be divided into classes, to both of which the alleged parentage is appropriate; (1) Those relating to Death and its counterpart Sleep; (2) Those denoting gloom, as grief, or the uncertainty of futurity, as Fate, Vengeance, Deception, &c. Thiersch (ap. Goettl.) thought 211—232 the interpo-

lation of a later rhapsodist. Goettling thinks the poet was bound to add characters antithetical to those of love and harmony just enumerated. Schoemann, p. 64, notices that the offspring of night here mentioned, differently from that at v. 124, contemplates the existence of man on earth, who had not then been created. Van Lennep contends that Hesiod is here merely carrying out his own avowed intention at v. 106—7.

212—3. It is pretty evident that both these verses cannot be genuine as they now stand. It is likely however that *ἔπειτα δὲ* was the original reading, and that a gloss *ἔτικτε* superseded it. The distich might be omitted with advantage to the context; for *Θάνατον* is but a tautology after *Κῆρα*, and *ἔτικτε* closely following *τέκε* is awkward, though even the Attic writers sometimes used the imperfect, and inf. v. 308—10, *τέκετο* is followed by *ἔτικτεν*. Cf. inf. 223—4. Heyne also regarded this distich as spurious, as Gaisford has indicated. Cf. inf. v. 758, *ἐνθα δὲ νυκτὸς παῖδες ἐρεμνὴς οἰκί' ἔχουσιν*, 'Τῆνος καὶ Θάνατος, δεινὸν θεόν.'

214. *Momus* does not here mean the god of laughter and fun. He appears to personify that most cruel of insults, taunts and ridicule in distress; or perhaps slander, disparagement, *μομφή* ('nata ex invidia calumnia,' Van Lennep). So Theognis used the word, v. 1233, *Οὐδένα, Κύρην ἀγαλὶ φαειμυβρότου ἡελίοιο ἄνδρ' ἐφορώσ', φ' μὴ μῶμος ἐπικρέμαται*, and Callimachus, Hymn. Apoll. 113, *ὁ δὲ μῶμος, ἵνα φθόρος, ἐνθα νέεσσο*.

215. Ἑσπερίδες. These are called

†χρύσεια καλὰ μέλουσι φέροντά τε δένδρεα καρπὸν.
καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους,
[Κλωθὴ τε Λάχεσιν τε καὶ Ἄτροπον, αἵτε βροτοῖσι
γενομένοισι διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε,]
αἱτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι 220
οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο,
πρὶν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν, ὅστις ἀμάρτη.
τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι,
Νὺξ ὀλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα,

217. νηλεοπόινας Μ.

'Daughters of night' because they dwelt in the far west, πρὸς ὄφον, on the opposite side of the great ocean stream, to which the sun's light was believed not to have access. Cf. inf. v. 275. 294.

216. This verse can hardly be considered genuine as it stands. The plural μέλουσι is very unusual after such a neuter as μήλα, 'apples'; hence Muetzell proposed μέμηλε. The addition of φέροντα δένδρεα καρπὸν is tame, unless we supply χρύσειον from the preceding. From the comment of the scholiast we might infer that a line or more has been lost in which mention was made of Hercules slaying the dragon and gathering the apples. Perhaps the original stood somehow thus:—κούρας θ' αἱ ναίουσι πέτρην κλυτοῦ Ὀκεανοῖο, Ἐσπερίδας καὶ Κῆρας ἐγείνατο κ.τ.λ.—κλυτοῦ, 'audible,' or possibly in the much more common sense of κλεινοῦ. Cf. v. 288, 294.

217—22. These verses are included in brackets by Goettling. For first, inf. v. 905—6, nearly the same verses occur again as here 218—9; and secondly, the three Fates are there made the daughters not of Night, but of Zeus and Themis. Both accounts cannot have been given by the same author. But further, it is probable that 220—2, which Goettling perceived to refer to the Κῆρας alone, belong to another recension where they stood in place of 218—9. Perhaps therefore we should only enclose 218—9 in brackets here, regarding them as having been interpolated from the nearly similar couplet

905—6. (So also Schoemann has edited.) The epithet νηλεοποίνους is thus rightly followed by the expansion of the same idea in παραιβασίας ἐφέπουσαι &c. According to this view, the Μοῖραι here, combined with Κῆρας, will take the sense of μόρον καὶ Κῆρα in v. 211, while the Μοῖραι of v. 904 will be the goddesses of Destiny. See on Scut. Hero. 249.—For νηλεοποίνους, 'relentlessly punishing,' Ruhnken proposed νηλετοποίνους, supposing it to mean 'punishing the guilty.' This is remarkably confirmed by the scholium τὰς γινόμενας τιμωρίας τῶν κακῶν ἔργων. Stobaeus has ἡλεοποίνους, Ecl. i. p. 9.

220. Hermann and Van Lennep prefer ἐφέπουσιν (with one MS.), οὐδέ ποτε κ.τ.λ. By ἀνδρῶν θεῶν τε παραιβασίαι are meant sins against both men and gods. Whereas Νέμεσις is a woe only θνητοῖσι βροτοῖσι, v. 223.

222. δώωσι is formed after the analogy of ἡβῶω, for which see Opp. 698.—ὄπιν, here for νέμεσιν. See Opp. 187.

224. This verse is perhaps an interpolation, and it is rejected by Flach. There is some natural association between Love and Deception, as between Νέμεσις and Κῆρας above. Otherwise it would seem strange to represent Φιλότης as the daughter of Night, unless perhaps, as Hermann supposes, the νύκτερα ἔργα of Aphrodite are alluded to. Goettling's idea is somewhat far-fetched: conjungendae videntur notiones Φιλότητος et Ἐριδος, ut denotent caecam (hoc propter Noctem) Cupididem caecumque Jurgium et Iracundiam." However, φιλότης was the

Γῆρας τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερόθυμον. 225

Αὐτὰρ Ἔρις στρυγερὴ τέκε μὲν Πόνον ἀλγινόεντα

Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυόεντα,

Ἵσμίνας τε Φόβους τε, Μάχας τ' Ἀνδροκτασίας τε,

Νείκεά τε Ψεύδεά τε Λόγους* τ' Ἀμφιλογίας τε,

Δυσνομίην Ἀτὴν τε, συνήθεας ἀλλήλοισιν, 230

Ὅρκον θ', ὅς δὴ πλείστον ἐπιχθονίους ἀνθρώπους

πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόςσῃ.

Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,

229. ψεύδεα τε M. ψευδίας τε Ald. ἀμνηλογίας τε M.

230. ἀλλήλησιν M. ἀλλήλοισιν Ald.

attribute of Aphrodite, v. 206, where it is combined with ἀπάτη. Both Heyne and Ruhnken, followed by Gaisford, regard this as a spurious verse.

225. καρτερόθυμον, obstinate, dogged, pertinacious.

227. As λιμός and ἄτη are associated Opp. 230, Ruhnken here proposed ἄτην τε λιμόν τε. By λιμός the poet means famine arising from the suspension of agriculture. With λιμός we very often find λοιμός associated (e. g. Opp. 243), where there is some probability in Heyne's conjecture λοιμόν τε λιμόν τε. Goettling thinks λήθη here is the culpable forgetfulness resulting from apathy and carelessness. Schol. πολλάκις γὰρ ἔριδος πρὸς τινα γινόμενης ἐπιλανθανόμεθα καὶ τῶν προσηκόντων. It is worthy of notice that Virgil, who translates this passage in those well-known and splendid verses, Aen. vi. 273 seqq., seems to have rendered λήθη by *læthum*, which is on a par with his rendering Ὅρκος in Opp. 804 by *Orcus*:—

‘Vestibulum ante ipsum, primisque in
faucibus Orci,
Luctus et ultrices posuere cubilia
Curæ;
Pallentesque habitant Morbi, tristisque
Senectus,
Et Metus, et malesuada Fames, et
turpis Egestas,
Terribiles visu formæ; Lethumque,
Labæque.’

228. Compare Il. xxiv. 548, αἰεὶ τοὶ περὶ ἄστυ μάχαι τ' ἀνδροκτασῖαι τε. Od. xi. 612, ὁσμῖναι τε μάχαι τε φόβοι τ' ἀνδροκτασῖαι τε. The following verse enumerates the sorts of ἔρις which consists in verbal disputes, such as arguments and law-suits, as the present one comprises the consequences of violence, and the next (230) refers to factions and bad government. One copy, with the Aldine, here gives ψευδίας τε Λόγους, and so Flach, Gaisford, and Van Leunep have edited. The λ in ἀμφιλογίας is doubled in pronunciation.

230. As lawlessness, or reluctance to obey established laws, is closely associated with mental delusion, i. e. conceit and infatuation, the poet well calls them συνήθεις, brought up together. Ruhnken, suggesting ἄτην in v. 227, here would read ἀπάτην.

231. Ὅρκον κ.τ.λ. This divinity is made the son of Ἔρις also in Opp. 804, Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπίορκος. In fact, an oath presupposes some kind of contention. Oaths would be wholly needless if men lived in perfect amity. The Greeks especially were so prone to deceit, that nothing short of very strong inculcations of the sanctity of an oath would ensure its being kept.

232. ὅτε τις κε φεκὼν. Flach.

233. A catalogue of the marine deities here follows at some length. Pontus was the child of earth, ἄτερ φιλόττος, sup. v. 132. His progeny all refer to some attributes of the sea, as ‘Wonder-

πρεσβύτατον παῖδων· αὐτὰρ καλέουσι γέροντα,
οὔνεκα νημερτῆς τε καὶ ἥπιος, οὐδὲ θεμιστέων 235
λήθεται, ἀλλὰ δίκαια καὶ ἥπια δήνεα οἶδεν.
αὐτῖς δ' αὖ Θαύμαντα μέγαν καὶ ἀγῆνορα Φόρκυν
Γαίην μισγόμενος καὶ Κητὼ καλλιπάρηρον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσιν.
Νηρῆος δ' ἐγένοντο μεγάρηρα τέκνα θεῶων 240
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἡὔκομοιο,
κούρης Ὠκεανοῖο, τελέεντος ποταμοῖο,
Πρωτῷ τ' Εὐκράτῃ τε, Σαῷ τ' Ἀμφιτρίτῃ τε,

236. Φοῖδεν

237. Θαύμαντα

235. νημερτῆς ἐστὶ καὶ M. 238. καλλιπάρειον M. 240. μεγάρηρα Ald.

ful, 'Abounding in monsters,' 'Widely-prevailing.' The meaning of *Φόρκυς* is uncertain. Van Lennep cites Hesychius, *φορκὸν* λευκὸν, πολὺν, ρυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238.—The name *Nereus* may involve the root *nar* or *ner*, (*ναρὸς*, *Nar*, *Nero*), perhaps *ναF*, 'to flow.' But Curtius says (Gr. Et. 319) "it cannot be decided whether they are derived from *να* (*na*) or *ναν* (*nu*). To the sea-god Nereus, as to Proteus and Glaucus, unerring prediction is attributed. Cf. Eur. Orest. 364, *Νηρέως προφήτης* Γλαῦκος, ἀψευδὴς θεός. He is *κατ' ἐξοχὴν* the sea-god, representing the sea itself.

234. αὐτὰρ κ.τ.λ. Though he was the eldest son, he is commonly called *γέρον* not so much for his age as for his dignity and his justice.—*θεμιστέων*, cf. v. 85.

237. *Θαύμας* was the father of Iris, inf. 265. Eurybia appears also to be an elemental power. "We have a vast family of names, all denoting the rushing light of the dawn across the sky, or the blaze of splendour which spreads suddenly from one end of the heaven to the other. To this family belong Eurytos and Europa, Euryganeia, Euryphassa, Euryanassa, Eurymedousa,

Eurybates, Eurydike, Eurycoleia." (Mythology and Folk-lore, p. 13.)

240. *μεγάρηρα*. Some MSS. with Aldus and Hesych. have *μεγάρηρα*. Compare *ἀπείριτος*, sup. v. 109. The other form of the compound (which has nothing to do with *μεγαίρω*) is defended by *πολὺνρατος* (*ἐρατός*). Van Lennep adopts *μεγάρηρα*, 'children rivalling goddesses' (*ἔρις*).

242. *τελέεντος*, 'terminal;' or, in which all the rivers have their τέλος or ultimate source. "Est *τελής*, cui nihil ad perfectionem deest: in suo genere perfectissimus. Sic apud Homerum passim *τελέσσαι* ἐκατόμβαι." Van Lennep. "Est ultimus fluvius, non ἀψόρροος," Goettling; who takes *τέκνα θεῶων* as a periphrasis for *θεῶαι*. The poet seems to mean, 'children by other goddesses as well as by Doris.'

243. Nearly all the names of the sea-nymphs have some reference to the characteristics or varied aspects of the sea; and hence there can be little doubt that *Εὐκράτη*, 'well-mixed,' is a better reading than *Εὐκράντη*, from *κραίνω*. Aldus, the Scholiast, Apollodorus, and three or four MSS. agree in *Εὐκράτη*. Goettling would prefer *Εὐκρήτη*, as more epic; but both he and Van Lennep, with Gaisford, give *Εὐκράντη*.—For *Σαῶ* there would seem to have been an an-

Εὐδάρη τε Θέτις τε, Γαλήνη τε Γλαύκη τε,
 Κυμοθόη Σπειώ τε, Θόη θ' Ἀλήη τ' ἑρόεσσα, 245
 καὶ Μελίτη χαρίεσσα καὶ Εὐλμήνη καὶ Ἀγανή,
 Πασιβέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυν,
 Δατώ τε *Πλωτώ τε, Φέρουσα τε Δυναμένη τε,
 Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια,
 Δωρίς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια, 250
 Ἴπποθόη τ' ἑρόεσσα καὶ Ἴππονόη ῥοδόπηχυν,
 Κυμοδόκη θ', ἥ κύματ' ἐν ἡεροειδέϊ πόντῳ
 πνοιάς τε λαθέων ἀνέμων σὺν Κυματολήγῃ



246. Ἀγαθή 250. εὐειδὴς 252. ἀεροφειδέϊ

245. σπειώ τε θοή M, Ald. 246—7. Transposed in M. πρωτώ
 MSS. 249. τε om. M.

cient variant *Ναό* (compare *ἀναος*). For so the name is said to be written on an ancient vase referred to in Goettling's note. But the Schol. well observes, *Ναό, διὰ τὴν σωτηρίαν τῶν πλεόντων.*—*Ἀμφι- τρίτη* contains the same root as *Τρίτων*, *Τριτογένεια*, and the Vedic god of the water and the air, *Trita*. See Mythology and Folk-lore, pp. 72, 205.

245. *Θόη θ' Ἀλήη τε* Valckenaer, from Il. xviii. 40, for the vulg. *Σπειώ τε θοή, Θαλήη τ'.*

246. *Ἀγανή*. The law of accenting proper names requires that the word should be written *Ἀγαήη*. But Goettling thinks this rule applicable only to later dialects. We have *Ἀγανή* in Il. xviii. 42, where a list of above thirty sea-nymphs is given, many of the names being the same as those here enumerated. Whether one poet borrowed from the other, or both followed older traditions, it is needless to inquire. Virgil, who ornamented in his peculiar way everything which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 825—6.

247. Goettling derives *Εὐνείκη* from *εὐναίς εἶκναι*, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written *Εδναίη*. Flach reads *Εδνίκη*. Not all the names, e.g. the three in this

very verse, and the four in that following (which is identical with Il. xviii. 43), have reference to marine attributes. For *Πρωτώ*, 'First-born,' it seems safe to substitute *Πλωτώ*. For *Πρωτώ* occurred (and properly so, as meaning 'first-born') v. 243. Graevius suggested *Κραντώ*.—Dr. Flach reads *Πρωθώ* (for *Πρωθώ*) after Schoemann. Virgil has *Nereia Doto*, Aen. ix. 103.

249. Perhaps *Πρωτομέδεια*. Cf. Ar. Ran. 665, *Πόσειδον, ὃς Αἰγαίου πῶνος— μέδεις*. For *Ἀκταίη* several editors read *Ἀκραίη*.

250. Il. xviii. 45, *Δωρίς καὶ Πανόπη καὶ ἀγκλειτὴ Γαλάτεια*, and so Flach here reads. Hermann suggests *Πανόπεια*, which metrically is an improvement, and *Πανόπη* was very likely taken from the Homeric verse. Virgil has 'Glaucō et Panopea et Ino Melioeratae,' Georgic. i. 437.

253. As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Scholiast) rightly regards *Κυματολήγῃ* not as a Nereid, but as the genius of calm (*Γαλήνεια*, Eur. Hel. 1458), who is associated with Amphitrite (already enumerated v. 243) in assisting a Nereid to calm the winds and the waves. To reduce the list to 50, Dr. Flach reads *Σπειώ τε θοή* in 245, and Goettling (also with the

ρεῖα πρηνέει καὶ εὖσφύρῳ Ἀμφιτρίτῃ,
 Κυμῶ τ' Ἡϊόνῃ τε εὖστέφανός θ' Ἀλιμῆδῃ, 255
 Γλαυκονόμῃ τε φιλομμειδῆς καὶ Ποντοπόρεια.
 Λειαγόρῃ τε καὶ Εὐαγόρῃ καὶ Λαομέδεια,
 Πουλυνόμῃ τε καὶ Αὐτονόῃ καὶ Λυσιάνασσα,
 Εὐάρνῃ τε, φνὴν τ' ἐρατὴ καὶ εἶδος ἄμωμος,
 καὶ Ψαμάθῃ χαρίεσσα δέμας δίῃ τε Μενίππῃ, 260
 Νησῶ τ' Εὐπόμπῃ τε, Θεμιστῶ τε Προνόῃ τε,
 Νημερτῆς θ', ἣ πατὴρ ἔχει νόον ἀθανάτοιο.
 αὐταὶ μὲν Νηρῆος ἀμύμονος ἐξεγένοντο
 κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι.

Θαύμας δ' Ὀκεανοῖο βαθυρρέϊταιο θύγατρα 265

258. Λυσιάνασσα 259. Φεῖδος 264. Φέργα Φιδυῖαι

254. πρηνέει M. 255. καὶ εὖστέφανός θ' εἰλιμεῖδῃ M. τε εὖφανόςθ'
 Ald. 256. φιλομμειδῆς Ald. 258. αὐτονόμῃ Ald. 261. θεμιστῶ
 τε Ald. 264. πεντήκοντ' ἀμύμονα M.

Schol.) proposes Προνόῃ τε νημερτῆς in v. 261—2. But Νημερτῆς is a nymph in Il. xviii. 46, Νημερτῆς τε καὶ Ἀψευδῆς καὶ Καλλιόνασσα. Goettling, who objects that a female name should be Νημερτῆς or Νημέρτεια, is sufficiently answered by the Homeric Ἀψευδῆς.—It is to be remarked that the Schol. seems to recognise a reading Θεμιστῶ Πατρονόῃ τε. Yet he adds, ἣ γὰρ προνοουμένη πάντων ἀληθὲς ἐστὶ. But Πατρονόῃ τε νημερτῆς is supported by ἣ πατὴρ ἔχει νόον. Cf. v. 233.

257. Λειαγόρῃ and Εὐαγόρῃ refer to the ready sale of imported commodities. Πολυνόμῃ means ἡ πολλὰ νεμομένη, occupying many cities. Αὐτονόῃ may mean αὐταρκῆς, independent, self-devising; while Λυσιάνασσα seems to signify 'paying tributes to kings.'

260. δίῃ τε. Homer and other poets appear always to use the forms δία and δίαν. Hence Goettling suggests καὶ δία Μενίππῃ. Perhaps, θεῇ τε.

261. Εὐπόμπῃ, the safe conductor of ships. Soph. Phil. 1465, καὶ μ' εὐπλοίᾳ

πέμψον ἀμέπτως.—Προνόῃ, the foreseer. Aesch. Suppl. 946, πατέρ' εὐθαροῇ Δαναῶν, προνόον καὶ βούλαρχον.

265—336. Goettling has well observed, that this episode in the Theogony treats especially of certain astonishing, monstrous, or portentous personages, which were severally celebrated in the various states of ancient Hellas. The Oceanic progeny is resumed at v. 337, and continued to v. 370.—Thaumas, whence Iris is called *Thaumantias* by Virgil, ix. 5, is obviously from θαῦμα, as his wife *Electra* means 'the drawer' of water, ἐλκῆτρα. See Lexil. in v. 416, κτρον. Cic. De Nat. Deor. iii. 20, § 54, "Cur autem Aroi species non in deorum numero reponatur? Est enim pulcher, et ob eam causam, quia speciem habet admirabilem, Thaumante dicitur esse natus." The name Ἴρις, which commonly takes the digamma, seems rightly referred to εἶρω, φείρω, the messenger, i. e. the speaker. So Ἴρις derived his name in Od. xviii. 7, οὐνεκ' ἀπαγγέλλεσκε κίων ὅτε ποῦ τις ἀνάγοι.

ἡγάγετ' Ἥλεκτρην· ἥ δ' ὠκείαν τέκεν Ἴριω,
 ἡϋκόμους θ' Ἄρπυιας, Ἀελλώ τ' Ὀκυπέτην τε,
 αἱ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται
 ὠκείης πετέρυγεςσι· μεταχρόνιαι γὰρ ἴαλλον.

Φόρκυ δ' αὖ Κητῶ Γραίας τέκε καλλιπάρῃος 270
 [ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
 ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,]
 Περφρηδῷ τ' εὐπεπλον Ἐννώ τε κροκόπεπλον,
 Γοργούς θ', αἱ ναίουσι πέρην κλυτοῦ Ὀκεανοῖο,

266. τέκε *Ἴριω* 267. Ἀελλῶ

267. ἡϋκόμους δ' Ald. 268. ἃ ρ' Ald. οἰωνοῖσι ἅμ' ἔπονται M.
 269. ὠκείης Ald. 270. καλλιπαρήους Ald. — os M. 272. καμὰι
 τ' ἐρχ. Ald.

267. Ὀκυπέτην. Apollodorus, i. 9, 21, calls her Ὀκυπέτην, citing Hesiod as his authority. On the *ds* in Ἄρπυιας see Opp. 675.

268. ἔπονται. "Rectius fortasse *ἔποντο*," Schoemann, com. crit. p. 65. He thinks the poet refers to the Harpies as they were before they were overtaken and captured by the sons of Boreas.

269. μεταχρόνιαι, in the rear of time, i. e. keeping pace with the flight of time: 'celer ad instar temporis,' Goettling. This word is first used in the present passage, but is not found in Homer. Ruhnken, in a learned note (ap. Gaisf.), cites other instances from Apollonius Rhodius (ii. 328. 589. iii. 1150, &c.) and Nonnus, and remarks that there is generally a variant μεταχρόνιος. Some of the lexicographers also recognise it, explaining it by μετέωρος, μετάρσιος. But this probably refers to the reading μεταχρόνιος, where μετὰ implies 'removal from,' as in the two words given as synonyms of it. If μεταχρόνιος be a genuine compound, it is very difficult to explain. Van Lennep, after citing what is known about it from the grammarians, concludes that "in summa, fatendum veram nos rationem verbi μεταχρόνιος h. l. non perspectam habere." — ἴαλλον, sc. *ἐάντας*, used intransitively, like *ῥίπτειν*, *ἰάπτειν*. See on Eur. *Hel.* 1325.

270. Γραίας. Aeschylus, *Prom.* v. 813, calls them αἱ φορκίδες and δηναῖαι κόραι, as he calls the Erinyes γράϊαι παλαιαὶ παῖδες, *Eum.* 69. Goettling would here read παῖδας, on account of Γραίας being awkwardly repeated in the next verse. It is more probable that vv. 271—2 are an interpolation. For we find the very same phrase in *Il.* v. 443 (quoted by Robinson), ἐπεὶ οὐ ποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν χαμαὶ ἐρχόμενων τ' ἀνθρώπων. Dr. Flach rejects the distich. — καλλιπαρήους vulgo; καλλιπάρῃος Goettling after Seleucus (ap. Schol.). In v. 238 we have the same epithet of Ceto.

273. Though Περφρηδῶ, the common reading, might mean ἡ πεφραδούσα (see sup. v. 71), Τερφρηδῶ, 'ashy,' which is found in one MS., gives a not inferior sense, in reference to the grey colour.—The repetition of εὐπεπλον and κροκόπεπλον is not pleasing. It is probable, as Goettling suggests, that the name of the third was given, e. g. Περφρηδῶ Δεινῶ τε Ἐννῶ τε κρ. (See Apollodorus. ii. 4.) Not only does Aeschylus call them κόραι τρεῖς κυκλόμορφοι (*Prom.* 814), but the triple number of the Gorgons and the Hesperides indicates a similar trio of the Γραῖαι.

274. πέρην. See on v. 215. It is impossible to decide whether the Hesperides were placed in the far west from some Phœnician traditions of the volcanic

ἐσχατιῇ πρὸς νυκτὸς, ὡς Ἑσπερίδες λιγύφωνοι, 275
 Σθενώ τ' Εὐρύαλη τε Μῆδουσά τε λυγρὰ παθοῦσα.
 ἢ μὲν ἔην θηγῆ, αἱ δ' ἀθάνατοι καὶ ἀγήρω,
 αἱ δύο· τῇ δὲ μῇ παρελέξατο Κυανοχαίτης
 ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
 τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησεν, 280
 ῥέξέθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
 τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὀκεανοῦ περὶ πηγὰς
 γένθ', ὃ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃσι.
 χῶ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα μήλων,
 ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει 285
 βροντήν τε στεροπὴν τε φέρων Διὶ μητιόεντι.
 Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα

275. πρὸς νύχθ' ὡς Ἑσπερίδες

279. ἄνθεσι φαιρινοῖσι

276. σθενώ τ' M, Ald. 277. ἀγήρως M, Ald. 279. In M,
 Ald. after this verse v. 288 is added, and is there omitted in M.
 281. χρύσαορ M, Ald. 282. ὅτ' ἄν M, Ald. 283. γείναθ' M.
 γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέφαλον Ald.

islands of the Atlantic, or the name
 Ἑσπερίδες was a Grecised form of a
 similar sound belonging to some other
 dialect, and so a significance was
 attached to it. So perhaps Κύκλωπες
 and other legendary monsters. That
 the Gorgons were commonly thought to
 inhabit the western coast of Africa has
 been remarked by Van Lennep, who
 thinks the story may have arisen from
 the capture of Gorilla apes.

281. ἐξέθορε MSS., and so Goettling,
 who thinks Χρυσάωρ may be a spondee
 by synizesis. It is more likely that the
 transcribers were misled by the frequent
 Attic abbreviation of χρύσεος. (See on
 Scut. H. 199.) Gaisford admits the con-
 jecture of Guet., ἐκθορε κ.τ.λ., remark-
 ing that the Schol. on Pind. Ol. xiii. 89
 (63) agrees with the MSS. reading. So
 also Van Lennep, Schoemann, and
 Flach.

282. ὅτ', for ὅτι, not ὅτε. Goettling
 compares Il. viii. 251, οἷδ' ὡς οὖν εἶδονθ',

ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις. He encloses
 however in brackets the passage down
 to v. 286, Wolf, followed by Gaisford,
 having previously condemned vv. 282—3.
 Either the etymology of both names is
 spurious, or both are genuine, as Goett-
 ling contends: otherwise we might in-
 cline to Hermann's emendation, ὅτ' ἄρ'
 Ὀκεανοῦ περὶ πηγὰς ἔχειτ' ἀποπτάμενος
 κ.τ.λ. Goettling objects to the crasis
 χῶ μὲν, as not epic, and further observes
 that the giving wings to Pegasus was a
 device of the later poets. He might
 have added, that τῷ μὲν ἐπώνυμον ἦν is
 very unusual for ὃ μὲν ἐπώνυμος ἦν, or
 τῷ μὲν ἐπώνυμον ὄνομα ἦν. Cf. v. 144,
 Κύκλωπες δ' ὄνομα ἦσαν ἐπώνυμον. Still
 Euripides may have had this passage
 in view when he wrote his play of Bel-
 lerophon, ridiculed by Aristoph. Pac.
 722, ὅφ' ἄρματ' ἐλθὼν Ζηνὸς ἀστρα-
 πηφορεῖ, and ibid. v. 135, οἴκου ἐχρήν
 σε Πηγάσου ζεύξαι πτερόν;

287. τρικάρηνον. Otherwise called

μιχθεῖς Καλλιρόῃ κούρῃ κλυτοῦ Ὀκεανοῖο.
 τὸν μὲν ἄρ' ἐξενάριξε βίῃ Ἡρακληεῖῃ
 βουσί παρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθεῖῃ, 290
 ἥματι τῷ ὅτε περ βούς ἤλασεν εὐρυμετώπους
 Τίρυνθ' εἰς ἱερὴν, διαβὰς πόρον Ὀκεανοῖο,
 Ὅρθρον τε κτεῖνας καὶ βουκόλον Εὐρυτίωνα
 σταθμῷ ἐν ἡερόεντι πέρῃν κλυτοῦ Ὀκεανοῖο.
 Ἥ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἑοικὸς 295
 θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
 σπῆϊ ἐνὶ γλαφυρῷ, θείῃν κρατερόφρον' Ἐχιδναν,
 ἥμισυ μὲν νύμφην ἐλικώπιδα καλλιπάρηον,
 ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
 ποικίλον, ὠμηστήν, ζαθέης ὑπὸ κεύθεσι γαίης. 300
 ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
 τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων·
 ἐνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.

290. βοσι 294. ἀερόεντι 295. οὐδὲ ἑοικὸς 298. ἐλικώπιδα
 310. φοι 303. φοι

288. om. M. 290. ἐν M. 293. Ὅρθρον τε M. Ὅρθρὸν τε
 Ald. 294. ἱερόεντι M. 295. ἔτεκεν Ald. 300. κευθμός M.
 302. οὐρανίων τε θεῶν M. 303. ἐν δ' ἄρα M. δάσαντο Ald.

τριστάματος and *triplex*, as comprising three bodies joined in one. Many copies give *τρικέφαλον*, (as inf. v. 312,) which some would retain, pronouncing it with double λ, like Ar. Equit. 417, *μαχεί σὺ κυνοκεφάλῳ*; The reading probably proceeded from a gloss: see however sup. on v. 229, *μάχας τ' ἀμφιλογίας τε*. The name *Γηρυὼν* (*Γηρυονης*, *Γηρυονεύς*) contains the root *γαρ*, as in *γῆρυεσθαι*, *garrere*. Theocr. ix. 7, *ἀδὸ μὲν ἄ μύσχος γαρίεται*, *ἀδὸ δὲ χά βός*.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. *Ἐρυθεῖῃ*. The small island on which Cadiz is built.—*παρὰ βουσί*, by the side of his oxen, viz. endeavouring to recover them. The verse is perhaps spurious, as *εἰλιπόδεσσι* should take the F. Hercules, as a sun-god, is asso-

ciated with the clouds, which are the oxen.

293. *Ὅρθρον*, the dog who guarded the herds. Goettling fancifully thinks that *Orthrus* and *Eurytion* mean 'height' and 'breadth,' viz. hills and continents, that added to the difficulty of the achievement. But *Orthrus* is the Vedic *Vritra*, who is more or less closely associated with *Ahi* (*ἔχιδνα*), the strangling snake. See Mythology and Folk-lore, pp. 34 and 105.

294. *ἡερόεντι*, dark, misty. See on v. 215.

295. *οὐδὲ ἑοικὸς* vulgo. Two MSS. have *οὐδὲ δοικὸς*. Perhaps *οὐτι* *FeFoikós*. Cf. v. 310.

300—3. Goettling encloses these verses as spurious. Gaisford would eject 300. 302. 305; and he transposes

ἡ δ' ἔρνυ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρῇ Ἐχιδνα,
 ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα.
 Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότῃτι.

305

304. ἐν Φαρίμοισιν?

301—2 to follow 305, concluding the account of the Echidna with v. 303. Schoemann reads ἡ δ' ἔρνυ',—ἀθάνατος,—ἐνθα δέ,—τηλοῦ ἂπ',—ἐνθ' ἄρα, and in com. crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above; and yet, as being divine, θεῖη (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) ὁμοίαι οὐδενὶ Σπαρτῶν γένει, οὐτ' ἐν θεαῖσι πρὸς θεῶν δρωμένας, οὐτ' οὐν βροτείοις ἐμπερεῖς μορφώμασι.

304. ἔρνυτο. Here the *v* is short, as if from ἔρῃμαι, the active of which would be ἔρῃμι. But neither of these forms is known. Between ῥύομαι, where the *v* is naturally long, though occasionally made short by position, and ἔρῃω (Fe-rῃω) where the *v* is short, the rhapsodists often make some confusion. In Od. ix. 194, αὐτοῦ παρ νητὶ τε μένειν καὶ νῆα φέρυσθαι, the *F* can only be defended on the supposition that there is a contraction from ἔρυσθαι, but ἔρυσθαι is more probably an epic aorist, the same as ῥύσθαι in Il. xv. 141, the *ε* representing an original reduplication, as in ἐσσόμενος. In Scut. Herc. 138 we have ἔρῃτο in a deponent sense, where the *ε* may be the augment, but may also be the digamma, ἔφρυτο.—Ἀρίμοισιν, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, εἰν Ἀρίμοις, θεὸς φασι Τυφώϊος ἐμμεναι εὐνάς,) or another form of the Aramaei, as Goettling and Van Lennep

suggest, comparing Strabo xiii. p. 626 D, who supposes the volcanic parts of Mysia were the seat of the Arimi. Virgil, who seems to have thought εἰν-αρίμοισιν formed one word, uses the licence of a poet in so calling the isle of Ischia, Aen. ix. 715; 'Tum sonitu Prochyta alta tremit, durumque cubile Inarime Jovis imperiis imposita Typhaeo.'—It is remarkable that one MS. here gives Ἀρίμοισιν. It is very probable that the word took the initial digamma.

305. νύμφη. This is apparently said in reference to her marriage with Typhoeus. If any part of the account be really spurious, the two concluding lines are the most likely to have been adapted from Il. ii. 783, by way of connecting the subject with the next.

306. Τυφάονα, the god of Volcanic eruptions; see inf. v. 821 seqq. For this reason he appears to be called ὕβριστῆς ἄνεμος, for the ancients attributed earthquakes to pent-up winds; see Aesch. Prom. 1067, χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις πνεῦμα κραδαίνου. According to this view, the first τε in the next verse is merely exegetical; 'namely the terrible and violent wind.' As ἐλικώπιδι has the digamma, there is no place for a third τε, introduced by the reading of many copies, and preferred by Goettling, δεινὸν δ' ὕβριστήν τ' ἀνομόν θ' ἐλικώπιδι κούρῃ. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, στρατὸν θηρῶν ὕβριστήν ἀνομόν ὑπέροχον βίῃ. The Scholiast recognises both readings, but without giving preference to either. He defines τυφῶν to be ταραχώδης πνεῦμα, δ λυμάλινεται ἀεὶ τὰ φυνά. If ἄνεμος be here the right reading, as Gaisford and Van Lennep contend, we see the connexion between τυφῶς, 'a hurricane,' and Τυφώϊος, the god of wind; though the *v* is long in the former, short in the latter. But it is likely that v. 307 is an interpolated verse.

δεινόν θ' ὑβριστὴν τ' ἄνεμον ἐλικώπιδι κούρη·
 ἣ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
 Ὅρθρον μὲν πρῶτον κύνα γείνατο Γηρυονῆι·
 δεῦτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν 310
 Κέρβερρον ὠμηστὴν, Ἄϊδεω κύνα χαλκεόφωνον,
 † πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·
 τὸ τρίτον Ἰδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
 Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
 ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ. 315

307. Φελικώπιδι

310. φατερόν?

311. Ἀφιδέω

313. λυγρὰ εἰδυῖαν

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἐλικώπιδι νύμφη M.
 308. ὑποκυσαμένη Ald. ὑποκῦσαμένη M. 309. Ὅρθρον M.
 310. δεῦτερον δ' αὖτις ἔτεκεν—φαεινόν M. 312. πεντηκοντακέφαλον
 M, Ald. 315. τοτέουσα M.

308. ὑποκυσαμένη, 'becoming pregnant;' 'having conceived under him.' Properly, *κύνει* (*υ*) is 'to impregnate.' Photius, *κύνει*, *γεννᾷ*. But he wrongly adds, *κύνει* τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν. This is *κύνειν*, *κύνει*, 'to be pregnant,' whence *κύνω*, *ἐκύνω*, *κύνμα*, whereas *κύνω* gives *κύνω* and *ἐκύνω*, mid. *ἐκύνω*. From *κύνω* comes *κύνμα*, as *κύρμα* from *κύρω*. In Theognis, v. 39, *Κύρνε*, *κύνει πόλιν* ἦδε, we should manifestly read *κύνει*. The analogy between *κύνω* and *κύνει* is the same as between *κύρω* and *κυρέω*, *μαρτύρω* (*μαρτύρομαι*) and *μαρτυρέω*. Here the MS. Barocc. (M) alone retains the true reading. The other copies give *ὑποκυσαμένη*. Cf. inf. v. 411.—*τέκετο*, here for *ἔτεκε*, as *γείνασθαι* is used indiscriminately of either sex. Generally however *τεκείσθαι* is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, *ὅτε σε τέκετο ματρώδην Ζεύς*. Also Herc. Fur. 1183, and Phoen. 648. Just below, v. 310, *ἔτικτεν* is used exactly in the same sense; and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Herc. Fur. 2, *δὲν Ἀλκαῖος ποτε ἔτιχ' ὁ Περσέως*.

310. ἀμήχανον. ἄπορον, difficult to deal with. Cf. 295.—*οὔτι φατειόν*, see sup. 148. Scut. H. 144.

311. Κέρβερρον. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a *δεινὸς ὄφις*, called 'Αἰδου κύων, at Thénarus,) that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. "Pluto's palace is guarded by the monstrous dogs Orthrus and Cerberus, the latter of whom has three heads. These are the Vritra and Çarvara of the Vedic mythology of India." (Mythology and Folk-lore, p. 245.) Van Lennep and Schoemann retain the reading of nearly all the copies, *πεντηκοντακέφαλον*, doubling however the λ, perhaps unnecessarily. See sup. on v. 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet *τρίκεφαλος*. Horace has *bellua centiceps*, Carm. ii. 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi. 499.—*ἀναιδέα*, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhaon, and should follow v. 306; and he remarks that the Scholiast seems to have found it so in his copy; *ὁ μὲν Πίνδαρος ἑκατοκέφαλον φησὶν εἶναι τὸν Τηφωέα, οὗτος δὲ πεντηκοντακέφαλον*.

315. ἀπλητον, so as to be unapproachable; ἀπλητον κότον ἔχουσα. Here (cf.

καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο νηλεῖ χαλκῷ
 Ἀμφιτρωνιάδης σὺν ἀρηϊφίλῳ Ἰολάῳ
 Ἑρακλῆς βουλῆσιν Ἀθηναίης ἀγελείης.
 ἡ δὲ Χίμαιραν ἔτικτε, πνέουσιν ἀμειμάκετον πῦρ,
 δεινὴν τε μεγάλην τε, ποδώκεά τε κρατερὴν τε, 320
 τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λέοντος,
 ἡ δὲ χιμαίρης, ἡ δ' ὄφις, κρατεροῖο δράκοντος,
 [πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ Χίμαιρα,
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.]

317. ἀρεφίφιλῳ Φιολάῳ

316. υἱὸς om. M. 319. ἔτεξε M. 321. τῆς δ' αὖ M. 323.
 μέσση M, in which a new hand commences after this verse.

v. 151) ἄπληστον would not be a bad reading. But Hesych. has ἄπληστον ἀπρόσιτον, ἀχάρηστον, μέγα.

318. Hesych. ἀγελείης· λαφυρογωγῶν, ἡ ἡγουμένης τοῦ πολέμου Ἀθηνᾶς τὸ ἐκίθετον.

319. ἡ δὲ, soil. Ἐχίδνα. The δὲ answers the μὲν preceding; 'the Lerna indeed was slain, but another offspring, the Chimaera, was born.'

319. *Ibid.* Χίμαιραν. The origin and meaning of this wild legend is thus explained by Sir Charles Fellows, who considers it of Lycian descent; "Lions still live in the mountains, the goat is found at the top, while the serpent infests the base of the Cragus, illustrating the imaginary monster of its early fables." (Travels in Asia Minor, p. 348, ed. 1852.) In the title-page he gives a vignette of the Chimaera from a very ancient Greek terra-cotta. It resembles a lioness with a snake for a tail, and a goat's head and neck emerging upwards from the shoulder. But the *fire-breathing* probably referred to some ancient volcanic eruption, or perhaps to the ever-burning *Yanah Dah*, as suggested by the same writer, p. 372. The name Χίμαιρα is manifestly a form of χίμαρος (for χιμάρια) a she-goat. Cf. v. 322.—Sir G. W. Cox (Mythology and Folk-lore, p. 156) remarks that χίμαιρα is properly a yearling she-goat, i. e. a winter old. He regards the myth as representing a

shaggy cloud, and *Belleros* as the Sanscrit *Varuṇa*, applied by the Aryan invaders to the negro-like aboriginal Indian tribes. Pegasus, the winged horse, merely describes a way by which these monsters could be reached in the sky; the name is akin to cloud and vapour from water, πηγῇ. See *ibid.* p. 221.—For ἀμειμάκετος see Scut. H. 207. This epithet is given to the Chimaera in Il. vi. 179.

321. ἦν. Goettling contends that this is not the singular, but for ἦσαν, and the opinion is defensible, for ἦσαν would make ἦν by eliding the σ. Compare ἔδον or ἔδων for ἔδοσαν, sup. v. 10. In v. 146, it has been proposed to read καὶ μηχαναὶ ἦν ἐπὶ Φέροις, for the vulg. ἦσαν ἐπ' ἔργοις. In Il. vi. 289, for ἐνθ' ἦσαν οἱ (Φοί) πέπλοι we might read ἐνθ' ἦν οἱ κ.τ.λ. So also we have ἐκρυφθεν for ἐκρύφθησαν, &c. Photius, ἦν ἀντὶ τοῦ ἦσαν. Hence some grammarians regarded ἐπέφυκον, ἐπέφραδον, &c., not as imperfects, but for ἐπεφύκεσαν &c. However, the well-known syntax called *schemata Pindariorum* would justify us in regarding ἦν as truly the singular. See on Eur. Ion 1146, ἐν ᾗ δ' ὄφρα γράμμασιν τοιαῖς ὄφαί. Inf. v. 825, ἐκ δὲ οἱ ὤμων ἦν ἑκατὸν κεφαλὰ ὄφις. The only question would be, if a Boeotic idiom of this kind was in use as early as Hesiod's age.

323—4. This distich is inserted from Il. vi. 181—2, where the destruction of

τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης. 325
 ἢ δ' ἄρα Φικ' ὀλοὴν τέκε, Καδμείοισιν ὄλεθρον,
 *Ὅρθῳ ὑποδμηθεῖσα, Νεμειαῖόν τε λέοντα,
 τὸν ῥ' Ἥρη θρέψασα, Διὸς κυδρὴ παράκοιτις,
 γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
 ἐνθ' ὄγε οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων, 330
 κοιρανέων Τρητοῖο Νεμείης, ἣδ' Ἀπέσαντος·

327. Νεμεφαῖον

329. Νεμέης?

330. Φοικείων

326. ἢ δ' ἄρ σφίγγ' M, Ald. 327. ὄρθῳ M, Ald. 328. κυδρὴ
 M. κυδρὴ Ald. 330. ἐνθα ὁ γ' M. ἐνθ' ἄρ' ὁ γ' Ald. and vulgo.
 ἐλεφαίρατο M.

the monster by Bellerophon is recorded. Van Lennep well remarks that Hesiod only assigns three heads, but Homer three conjoined bodies, to the monster.

326. ἢ δὲ, viz. Echidna (not Chimæra). Cf. Eur. Phoen. 1019, ἔβας ἔβας, ὃ πτεροῦσσα, γὰς λόχευμα νεπτέρου γ' Ἐχίδνας, Καδμείων ἀρπαγὰ.—Φίκα, the Sphinx. So the Scholiast with one MS. for Σφίγγ'. See on Φίκιον ὄρος, Scut. H. 33. Hesych. βίκας· σφίγγας. Plautus has the form *Pices* (for Sphinxes) in Aul. iv. 8, 1.—The legend of the Sphinx was probably nearly identical with that of the Harpies, viz. an impersonation of the influences which caused sudden death and sudden disappearances, as by pestilence &c. The name is from σφίγγειν, 'to grasp.'

327. Νεμειαῖος is a lengthened form of Νεμεαῖος, as φατειὸς of φατέος, v. 310, ρεῖαιος for ρεαρός, ἐξείης for ἐξής, &c. It seems probable, though it is not certain, that the inserted *i* represents a lost digamma, ΝεμεΨαῖος.

328. κυδρὴ Bar. 60, Goett. κυδρὴ Van Lennep, with most MSS. Both forms are genuine, from the root κυδ. Compare παιδρός, κεδνός, and κυδρός (for κυδερός) with βλαβερός.—κατένασσε, κατέφικε. See Opp. 168. Inf. v. 620. Hera, as the constant enemy of Hercules, had reared up the lion not so much to injure man as to become an adversary to Hercules. Hence it was that she allowed it to ravage even

οἰκείους ἀνθρώπους, her own Argive people.—ἐλεφαίρετο, 'used to injure,' ἐλυμαίνετο. This rare verb occurs in the same sense in Il. xxiii. 338, οἷδ' ἄρ' Ἀθηναίην ἐλεφράμενος ἀδθ' Ἀπόλλων Τυδείδης. In Od. xix. 565, it is used of dreams which are cheating and delusive: τῶν οἱ μὲν κ' ἔλθωσι διὰ πρῶτου ἐλέφαντος, οἱ ῥ' ἐλεφαίρονται, ἐπε' ἀκράντα φέροντες. The etymology is very uncertain. Van Lennep considers the primary idea that of catching (root ἐλ or ἔλ, as in ἐλεῖν). The aoristic form ἐλεφαίρατο (ἐλεφάηρατο) is found in Barocc. 60, which alone retains vestiges of the true reading ἐνθ' ὄγε Φοικείων κ.τ.λ., in omitting the ἄρα which commonly follows the ἐνθ'.

331. Τρητοῖο Νεμείης, 'Mount Tretum in Nemen.' This was a hollow mountain side, said to have been the cave of the Lion. Cf. Pausan. ii. 15, 2, ἐκ Κλεωνῶν δὲ εἰσιν ἐς Ἀργος ὁδοὶ δύο, ἡ μὲν ἀνδράσιν εὐζάνους, καὶ ἐστὶν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὀδῶν, ὀχύμει δὲ ἐστὶν ὁμος ἐπιτηδειότερα. Diodor. Sic. iv. 11, Διέτριβε δὲ μάλιστα μεταξὺ Μυκητῶν καὶ Νεμέας, περὶ ὅρος τὸ καλούμενον ἀπὸ τοῦ συμβεβηκότος Τρητόν. εἶχε γὰρ περὶ τὴν ρίζαν διώρυχα διηνεκῆ, καθ' ἣν εἰσέει πολεῖται τὸ θηρίον. Apollodorus, ii. 5, 1, mentions the ἀμφίστομον σπήλαιον of the monster. "In the face of a scaur above the stadium is a conspicuous cavern-mouth. I wonder that it has not been claimed

ἀλλά ἐῖς ἐδάμασσε βίης Ἡρακληείης.

Κητὸ δ' ὀπλότατον Φόρκυι φιλότῳ μιγείσα
γείνατο δεινὸν ὄφω, ὃς ἐρεμνῆς κεύθεσι γαίης
πέiraσιν ἐν μεγάλοις παγχρύσεια μῆλα φυλάσσει. 335
[τοῦτο μὲν ἐκ Κητῶν καὶ Φόρκυνος γένος ἐστί.]

Τηθὺς δ' Ὀκεανῷ Ποταμοὺς τέκε διωήντας,
Νεῖλόν τ' Ἀλφειὸν τε καὶ Ἡριδανὸν βαθυδίνην,

332. *Fe Fis*

339. *καλλιέεθρον*

333. *φόρκυνι Ald.*

336. *φόρκυος M.*

on behalf of the Nemean lion." (Clark, *Peloponnesus*, p. 63.) The solar myth is well explained by Mr. B. Brown in Appendix iii. to "Eridanus," p. 79. The old reading was *τηγείοις Νεμείης*. Gaisford and Van Lennep give *Τηγείοις, Νεμείης, ἢ δ' Ἀπέσσαντος*. Of this latter place nothing seems to be recorded beyond the mention of it in Pausan. ii. 15, 3, as *ὅρος Ἀπέσσας ὑπὲρ τὴν Νεμέαν*.

332. *ἀλλά Fe (σφε) Fis (vis) &c.* See on Scut. H. 53.

334. *κεύθεσι γαίης*, sc. *φωλεύων*.—*πέiraτα μεγάλα (πέira)* are the vast boundaries of the earth; the illimitable realms stretching beyond Oceanus into space. See inf. 518. 622. 809. Schoemann reads *ἐρεμνοῖς* (with cod. Paris) and *μεγάλης* on his own conjecture.—*μῆλα*, the golden apples of the Hesperides, sup. v. 215. Eur. Herc. F. 394—400, *ὀμφιδούς τε κόρας ἤλυθεν ἐσπερίαν ἐς αἶαν, — δράκοντα πυρσόνωντον, ὃς ἀπλοτον ἀμφελικτὸς ἔλικ' ἐφρούρει, κτανόν*. This monster is called *Λάδων* by Apoll. Rhod. iv. 1397.

336. This verse is feeble, and perhaps an interpolation. Of the name *Phorcys* there appear to have been three forms, *φόρκυς*, —*υος*, *φόρκυς* (for *φόρκυος*) —*υος*, and *φόρκος*, —*ου*, the last of which was used by Pindar, Pyth. xii. 23, and Aeschylus, who has the patronymic *αἰ Φορκίδες*, Prom. 813, where Hermann needlessly gives *φορκυνίδες*.

338. An enumeration of the principal rivers known to the Greeks in Hesiod's

time. Goettling here has a good comment. "This passage is worthy of note as illustrating the geography of Hesiod's age. He is the first poet who mentions the Nile by name, for Homer calls it *Αἴγυπτος*, (Od. iv. 477. 581. xiv. 258,) [Schol. καὶ ἐκ τούτου φαίνεται Ἡσιόδος Ὀμήρου νεώτερος· καὶ γὰρ Ὀμηρος Αἴγυπτον καλεῖ τὸν Νεῖλον,] neither does he mention the Phasis in Colchis. The Ister (Danube) and Ardeus belong to Scythia; the latter, according to Voss, is the same as Salmidessus. The Halisaeon is in Macedonia, the Strymon and the Nessus (Rheus?) in Thrace. In Epirus we have the Achelous and Evenus, in the Peloponnesus the Alpheus and the Ladon, in Thessaly the Peneus. Nothing more is said about the other rivers in European Greece, though the poet enlarges on those of Asia Minor, and especially of the Troad. To this belong the Scamander, the Simois, the Sangarius, the Rhodius, the Nessus, the Hepaporus, the Granicus, the Aescopus. To Lydia belong the Maeander and the Hermus, to Mysia the Caicus, to Paphlagonia the Parthenius. That he should have nowhere mentioned the rivers of Boeotia seems very extraordinary." Yet in Opp. 635, the poet says that his father came from Asia Minor to Ascræ, *Κόμην Αἰολίδα προλιπὼν*, so that we may easily account for his knowledge of Asiatic rivers. According to the early Greek notions of geography, the Ister

Στρυμόνα, Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον,
 Φάσιν τε Ῥῆσόν τ', Ἀχελῷον ἀργυροδίην 340
 Νέσσον τε Ῥοδίον θ' Ἀλιάκμονά θ' Ἐπτάπορόν τε,
 Γρήνικόν τε καὶ Αἴσηπον, θεῖον τε Σμούντα,
 Πηνειόν τε καὶ Ἑρμον, ἔϋρρείτην τε Κάϊκον,
 Σαγγάριόν τε μέγαν, Λάδωνά τε Παρθένιόν τε,
 Εὐνρόν τε καὶ Ἀρδησκον, θεῖον τε Σκάμανδρον. 345
 Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἱ κατὰ γαίαν

343. ἐϋρρείτην

342. αἴσιπον M.

344. λάδωνα παρθ. M.

345. ἄρδισκον M.

was the principal river of Europe, the Nile of Ethiopia, the Eridanus of the Celtic or northern division, and perhaps the Phasis of Asia. The Eridanus is generally regarded as mythical, though in later times some associated it with the Padus. Van Lennep thinks that even in Hesiod's time the Po was designated by the name of Eridanus. Mr. R. Brown has shown ('Eridanus,' § xviii.) that the Euphrates is probably meant.

340. Ἀχελῷον τ' Gaisford, Ἀχελῷόν τ' Schoemann, Flach, and Van Lennep, Ἀχελῷον (without τε) Goettling, who thinks the contraction Ἀχελῷον alien from the ancient epic. The τε seems only found in one MS., which however gives Ἀχελῷόν τ'. The ι may have been pronounced like j or y.

341. Ῥόδιον. Goettling and Van Lennep write Ῥοδίον with one MS., and on the authority of Arcadius 'On Accents,' p. 39. 15.

344. Λάδωνα. A river in Arcadia, a branch of the Alpheus. Ovid, Fast. ii. 274, 'Quique citis Ladon in mare currit aquas.' Ibid. v. 89, 'Arcades hunc Ladonque rapax et Maenalus ingens Rite colunt.'

345. Σκάμανδρον. The initial σ vanishes in pronunciation. So Homer frequently uses it, and so σκέπαρνον, σμάραγδος, Ζάκυνθος, &c., are adapted to heroic metre. A good many words in English retain the initial sibilant which has dropped out of the classical languages, e. g. *slime* (limus), *strife* (lis, stilis),

snou (nix), *smelt* (melt) μέλδω. There is a suspicious resemblance between this passage and Il. xii. 20, Ῥῆσός θ' Ἐπτάπορός τε Κάρησός τε Ῥοδίός τε, Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος, καὶ Σμείεις.

346. θυγατέρων, viz. the water-nymphs, Ὠκεανίαι, v. 364. They differed however from the Nereids, who were marine divinities, and had quite distinct offices and attributes, as the names respectively imply. They are considered *κουροτρόφοι*, because they presided over rivers and fountains, which the early Greeks supposed to have their source in Oceanus, and to bring nourishment to all living things. Hence to rivers was offered the *πλόκαμος θρεπτήριος*, Aesch. Cho. 6. The meaning of most of the names is tolerably obvious, and has been pointed out by the Schol. and also by Van Lennep and Goettling, who remarks that the nymphs presiding over islands and continents (γαίαν ἐφέπουσαι, v. 365), are called by cognate appellations, e. g. Europa, Asia, Doris, Ianeira (from the Ἴανες, or Ionians, Aesch. Pers. 929), Rhodeia (from Rhodes), Perseis. Those derived from certain physical characteristics are, Πειθῶ and Ἀδμήτη, which are contrasted as *tractable* and *intractable*, in allusion to the artificial coercion that can be put on some rivers; Ἰάνθη, whose banks blossom with violets, or from *ialvein* 'to delight' (διὰ τὸ τῶν ὑδάτων εὐφραντικόν, Schol.). Ἠλέκτρη means transparent ('purior electro

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
 καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,
 Πειθὼ τ' Ἀδμήτη τε, Ἰάνθη τ' Ἠλέκτρῃ τε,
 Δωρίς τε Πρυμνῶ τε καὶ Οὐρανίῃ θεοειδῆς, 350
 Ἰππῶ τε Κλυμένη τε, Ῥόδειά τε Καλλιρόῃ τε,
 Ζευξῶ τε Κλυτίῃ τ', Εἰδυῖά τε Πασισθῇ τε,
 Πληξαύρῃ τε Γαλαξαύρῃ τ', ἐρατὴ τε Διώνῃ
 Μηλόβοσιν τε, Θόῃ τε καὶ εὐειδῆς Πολυδώρῃ,
 Κερκητὶς τε, φυτὴν ἐρατὴν, Πλουτῶ τε βοῶπις, 355
 Περσητὶς τ' Ἰάνειρά τ', Ἀκάστῃ τε Ξάνθῃ τε,
 Πετραίῃ τ' ἐρόεσσα, Μενεστῶ τ' Εὐρώπῃ τέ,
 Μῆτις τ' Εὐρυνόμῃ τε, Τελεστῶ τε κροκόπεπλος
 Κρηνητὶς τ', Ἀσίῃ τε καὶ ἱμερόεσσα Καλυψῶ,

347. ἴνακτι 349. Ἰάνθη 350. θεοειδῆς 352. τε Εἰδυῖά τε
 354. εὐειδῆς 355. βοῶπις 356. Περσητὶς, Ἰάνειρά τ'

351. Ῥόδια τε M, Ald. 353. γαλαξάρῃ τ' M. 355. ἐρατὴν
 Ald. 357. Μενεσθῶ τ' Flach, Schoemann. 358. τελεστῶ τε M.
 τελεσθῶ τε Ald. 359. κρηνητὶς τ' M, in which the first hand
 recurs from this verse to 372, then the second hand again.

campum petit amnis,' Virg. Georg. iii. 522). Ξάνθη, muddy, Πληξαύρῃ, cascading through the air, Γαλαξαύρῃ, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from γάλα and ἀέζω, or, as the Schol. explains it, διὰ τὸ ὑπὸ τῶν ἀνέμων λευκαίνεσθαι, καὶ ὅσον ἐκγαλακτοῦσθαι. As Barocc. 60 gives γαλαξάρῃ τ', we might possibly read καὶ Ἀλεξιάρῃ, 'verter of evil,' like νεὶς ἀλεξιάρῃ in Opp. 464. Van Lennep, explaining "auras relaxans," seems to regard it as a form of χαλαξαύρῃ. Ζευξῶ, confluent, Ἀμφιῶ, branching, Μενεστῶ, slowly-flowing (or permanent, in respect of its source), Εὐρυνόμῃ, widely-ranging, Καλυψῶ, covering with mud (Virg. Georg. i. 115, 'amnis abundans Exit, et obducto late tenet omnia limo'), Πρυμνῶ, springing from a mountain's base (not "a summis montium fastigiis," Goettl.), Τελεστῶ, remote (?), or perhaps, 'paying tribute,' Οὐρανίῃ, ruin-

fed, Κερκητὶς, uncertain; Schol. διὰ τὸ ἡχητικόν. Perhaps from κεραῖς (Photius, φυτὸν αἰγέρον ὅμοιον). Goettling further suggests that Μῆτις, Εἰδυῖα, and Τύχη, may refer to the prophetic attributes of the Nymphs.

347. κουρίζουσι, 'nurse from youth to manhood,' 'vigere faciunt,' Van Lennep.—σὺν Ἀπόλλωνι. Because he was the god of healing, of purity (φοῖβος), and elemental brightness, though not, in the early mythology, identical with the sun.

352. Πασισθῇ occurs as the name of a Nereid, sup. 247, where one MS. gives Πασισθῇ. Here the termination implying swiftness is manifestly appropriate, as we have Θόῃ below. Similarly both Leucothea and Leucothoe appear to have been in use.

359. Κρηνητὶς Goettling, with one MS. χρηνητὶς Gaisford, Schoemann, and Van Lennep, with Hermann. The name is corruptly given in the other MSS., and

Εὐδώρη τε, Τύχη τε καὶ Ἀμφιρῶ Ὠκυρόῃ τε, 360
καὶ Στύξ, ἥ δὴ σφεων προφερεστάτῃ ἐστὶν ἀπασέων.
αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο
πρεσβύταται κούραι. πολλαὶ γε μὲν εἰσι καὶ ἄλλαι.
τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῶναι,
αἱ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης 365
πάντῃ ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.
τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχῆδ' ῥέοντες,
υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς·
τῶν ὄνομ' ἄργαλέον πάντων βροτὸν ἄνδρα ἐνισπείν,
οἱ δὲ ἕκαστα ἴσασιν, ὅσοι περυναϊετάουσι. 370
Θεΐῃ δ' Ἡελίῳ τε μέγαν λαμπρὴν τε Σελήνῃ
Ἡῷ θ', ἥ πάντεσσιν ἐπιχθονίοισι φαίνει

367. ῥέοντες

370. Ἑκάστα ἴσασιν

372. ἀφ' φαίνει

364. ὠκεανίδες M.
Ald.

369. βροτῶν Ald.

370. οἱ ἂν περυναϊετάωσι

early edd., Κρυσίη, Κρισίη, Κρησίη, Κρησηίς. Schol. Κρυσίς, διὰ τὸ κρυερόν. A good conjecture of Naeke's is Κρισσηίς.

361. προφερεστάτῃ, has precedence over all the rest. This is the probable meaning, since Zeus gave to her peculiar prerogatives, v. 400. But inf. v. 766 she is also spoken of as the eldest: δεινὴ Στύξ, θυγατὴρ Ἀψορρόου Ὠκεανοῦ πρεσβυτάτῃ, so that both ideas may here be combined.

364. The great number of the Ocean Nymphs who are nameless, belong, as the poet proceeds to say, to the thousands of fountains, streams, lakes, and rivers which have only a local notoriety. The Schol. on Pind. Ol. v. 1, reads τρὶς γὰρ μυρία—ὠκεανίδες. On γε μὲν see Scut. H. 5.

366. πάντῃ ὁμῶς, alike in every part of the world.

367. Heayoh. καναχῆδ' ἡχητικῶς.

370. ἕκαστοι, MSS. Probably ἕκαστα, *singula nomina*, as *Isaai* takes the digamma, e. g. Opp. 40. 814. We may easily supply τὰ περὶ τὰς ἐγχαρίας νόμφας. So also Van Lennep reads, on

the authority of Eustathius on Dionysius Perieg. 644.—δοι Goettling with one MS. of *h* Gaisford, Flach, Schoemann, and Van Lennep, which is the common reading, but scarcely the correct syntax, since there is no idea of a contingency to be proved by experience. It is very probable that the dative itself is not genuine.

371. Θεΐῃ, see v. 135. Pind. Isth. iv. 1.—Ἵπεριονος, v. 134. As Hyperion is made the parent of ἥλιος, he is evidently a distinct personage in the Hesiodic mythology. Inf. v. 1011 the sun is called Ἵπεριονίδης. Catullus calls the sun 'progenies Thiae clara,' lxi. 4. Ovid, Fast. i. 385, uses *Hyperion* for *sol*, and Homer makes ἥλιος and Ἵπεριων synonyms, e. g. Od. i. 23—4. Il. viii. 408, but has Ἵπεριονίδης in Od. xii. 176. That *sol* and σελήνη are the same words, connected with σέλας (the aspirate of the one representing the sibilant), seems a probable opinion. See Curtius, Gr. Et. 541, who refers ἥλιος to the root *us*, 'to burn,' *ib.* 401, as well as ἥως = ἀφώς.

ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
γείναθ' ὑποδμηθεῖς' Ὑπερίωνος ἐν φιλότῃτι.

Κρίψ δ' Εὐρυβίη τέκεν ἐν φιλότῃτι μιγεῖσα 375
'Αστραῖον τε μέγαν Πάλλαντά τε δία θεάων
Πέρσην θ', ὃς καὶ πᾶσι μετέπρεπεν ἰδυοσύνησιν.
'Αστραίψ δ' Ἡὼς ἀνέμους τέκε καρτεροθύμους,
'Αργέστην, Ζέφυρον, Βορέην τ' αἰψηροκέλευθον

377. Ἰδυοσύνησιν

378. ἀφ' ὧς

374. ὑποδμηθεῖσα ὑπερίωνος M. ὑπεννηθεῖς' Ald. 375. κρεῖώ δ'
εὐρυβίη τέκε ἐν φ. M. τίκτεν φ. Ald. 376. ἀστραῖον μέγαν τε M.
377. ὃς γε M. ὃς καὶ πᾶσι Ald. 379. ἀργέστην. ζέφυρον. βορέην
λαψ. Ald.

373. Perhaps an interpolated verse. Van Lennep defends it by Il. xi. 1, 2, and Il. ii. 48—9. But it is omitted by some scholiasts in quoting the passage 871—4.

375. Κρίψ, see sup. v. 134.—Εὐρυβίη, v. 239. Of these two personages mythology records little, and nothing of Astræus, Pallas, and Perses (the Titanic father of Hecate, v. 409). The names are merely mentioned in Apollodor. i. 2. The correlative feminine Astraea represented Justice in a later mythology, whereas Astræus simply means 'father of the stars,' (cf. 'Ασπερίη, v. 409.) Probably Πάλλας is from πάλλειν, 'the Earth-shaker.'

377. Ἰδυοσύνη appears to be ἀπαξ λεγόμενον for ἐπιστήμη. — πᾶσιν is Goettling's correction for καὶ πᾶσι, from two MSS. The Bodleian MS. Barocc. 60 is said to give ὃς γε πᾶσιν. I have merely copied from it the variant ὃς γε. On the whole, καὶ πᾶσι seems as good; 'who also was conspicuous among all for his craft.' Cf. v. 430. And this is adopted by Van Lennep.

379. As three of the winds enumerated represent cardinal points, west, north, and south, it seems probable that by 'Αργέστης Hes'od meant Εἶρος, the east, or more properly the south-east wind, so called, because it makes a clear sky (the Italian scirocco). So λαμπρὸς ἀνεμος is 'a brisk wind.' Hor. Carm. i. 7, 15, 'Albus ut obscuro deter-

get nubila caelo Saepe Notus.' Gaisford and others take Ἀργέστης here for an epithet. Gloss. Barocc. 60 (M). τὸν ἀνατολικὸν, τὸν δυσικὸν, τὸν ἀρκτοῦρον, τὸν ἐκ μεσημβρίας. Apollon. Rhod. ii. 960, ἀλλ' ἐνὶ νηϊ, 'Αργέσταιο παρᾶσσιν ἐπιπνεύοντος, ἔβησαν. Ibid. iv. 1623, αὐτίκα δὲ Ζέφυρος μὲν ἐλάφειεν, ἦλυνε δ' αὖθις Ἀργέσταιο Νότον. It is clear from these two passages that this writer used the word both as a substantive and as an adjective. The same ambiguity occurs inf. v. 870, νόσφι Νότου Βορέω τε καὶ Ἀργέστειο Ζεφύρου τε (al. καὶ Ἀργέστειο Ζεφύροιο). The Schol. absurdly says, Ζέφυρον λέγει τὸν Εἶρον. But he inconsistently adds, πνεῖ δὲ Ἀργέστης, ὃ καὶ Εἶρος καλούμενος, ἀπὸ ἀνατολῆς. Again, Ἀκουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἡσιόδου, Βορᾶν, Ζέφυρον, καὶ Νότον. ταῦ γὰρ Ζεφύρου εἰσίδεται τὸ Ἀργέστην φησὶν. Van Lennep thinks the poet regarded Εἶρος among the unstable winds (inf. 870), and so omitted to mention it. In later times, Ἀργέστης was the north-west wind (see the table of winds according to Aristotle, engraved in Goettling's edition). Hence Ovid, Fast. v. 161, 'Frigidus Argestes summas mulcebit aristas.' In Il. xi. 306, the word is an epithet to Νότος, and also in xxi. 334, αὐτὰρ ἐγὰρ Ζεφύρου καὶ Ἀργέστειο Νότῳ εἰσομαι ἐξ ἐλόντων χαλεπὴν ὄρουσα θεέλλαν. These passages were doubtless copied by Apollonius Rhodius. In Od. v. 295,

καὶ Νότον, ἐν φιλότῃ θεᾷ θεῶ εὐνηθεῖσα. 380

τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἑωσφόρον Ἑριγένεια
ἄστρο τε λαμπετόντα, τὰτ' οὐρανὸς ἐστεφάνωται.

Στύξ δ' ἔτεκ' Ὀκεανοῦ θυγάτηρ Πάλλαντι μιγείσα
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι·

καὶ Κράτος ἡδὲ Βίην ἀριδείκετα γείνατο τέκνα, 385

τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἔδρη,

οὐδ' ὁδὸς ὅππῃ μὴ κείνοις θεὸς ἡγεμονεύει,

ἀλλ' αἰεὶ παρ Ζηνὶ βαρυκτύφῃ ἐδριώνται.

ὥς γὰρ ἐβούλευσε Στύξ ἀφθιτος Ὀκεανίην

381. τίκτ' ἑωσφόρον

382. τὰ Φορανὸς

381. τίχθ' ἑωσφόρος M.

384. νείκην M.

386. Διὸς

388. ἐδριέονται M. 359. ὠκεανίη M.

the four principal winds are enumerated together, *σὺν δ' Ἑδρὸς τε Νότος τ' ἔπαιον Ζέφυρος τε δυσὰς, καὶ βορέης αἰθηγε- νέτης*.

381. Ἑωσφόρον, Φωσφόρον, the planet Venus, or the 'morning star.' Perhaps, *τίκτ' Ἑωσφόρον*, as the MS. Barocc. 60 suggests. The form of the compound is remarkable. See Pind. Isth. iii. 42.

384. Ζῆλος and Νίκη, rivalry and victory, imply *ἔρις*, contention (see Opp. 23—5), and *ἔρις* involves *κῶτος*, a feeling of resentment, which ripens into *στύγος*, hatred. For this reason, Στύξ is represented as the parent of these divinities. There is a plausible reading in three or four MSS., *νείκην* for *νίκην*. This is a rare substantive, which some prefer in Aesch. Agam. 1349, in place of *νίκης*. In Eur. Orest. 1679, the best MS. gives *νείκας* τε διαλύεσθε, for the vulg. *νείκους*. But Κράτος and Βία which follow are in favour of *Νίκην*. Van Lennep says, "Tota fabulae ratio Νίκης mentionem hic requirit." Pausan. lib. viii. 18, init., *Εἶναι δὲ τὴν Στύγα Ἡσιόδος μὲν ἐν Θεογονίᾳ ἐποίησεν· Ἡσιόδου γὰρ δὴ ἔπη τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι· πεποιμένῃα οὖν ἐστὶν ἐνταῦθα, Ὀκεανοῦ θυγατέρα τὴν Στύγα, γυναικα δὲ αὐτὴν εἶναι Πάλλαντος· εὐκότα δὲ πεποιμένῃα τοῖσι καὶ Δίον φασιν. ἐμοὶ δ' ἐπιλεγόμενῃ παντάπασιν*

ἐφαίνετο ταῦτά γε εἶναι κίβδηλα. By ταῦτά γε, 'this part at least,' Pausanias probably meant the present paragraph about Styx. It is not unlikely that from v. 383 to v. 403 is a later interpolation. Goettling condemns all but the first three lines. The use made by Aeschylus of Κράτος and Βία, as the ministers of Zeus, in the Prometheus, may indeed have been taken from this passage; but conversely, this passage may have been added in consequence of that, which is the more likely, because so much is said in the tragedy about the contest between Zeus and Cronus, which the poet here represents as the cause of Κράτος and Βία receiving special prerogatives from Zeus. Cf. Callim. H. in Jov. 66, *οὐ σὲ θεῶν ἐσσὴν πάλοι θέσαν, ἔργα δὲ χειρῶν, ἣ τε βίη τό τε κάρτος, οὐ καὶ πέλας εἴσω διόρου*.

387. ὅππῃ μὴ, *nisi ubi*. The meaning merely is, that they always attend Zeus when he goes forth. Hermann and Van Lennep read *ἡγεμονεύει*, Guet. *ἡγεμονεῖ*, Goettling retaining the vulg. *ἡγεμονεύει*. Heyne ejects the verse as spurious.

389. *ὥς ἐβούλευσε*, so she planned or designed to raise her sons to a special honour, by voluntarily offering her services to Zeus.

ἥματι τῷ ὅτε πάντας Ὀλύμπιος ἀστεροπητῆς 390
 ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὀλυμπον,
 εἶπε δ' ὃς ἂν μετὰ εἰο θεῶν Τιτῆσι μάχοιτο,
 μή τιν' ἀπορραΐσειν γεράων, τιμὴν δὲ ἕκαστον
 ἐξέμεν ἦν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσι.
 τὸν δ' ἔφαθ', ὅστις ἀτιμος ὑπὸ Κρόνου ἦδ' ἀγέραστος,
 τιμῆς καὶ γεράων ἐπιβησέμεν ἧ θέμις ἐστίν. 396
 ἦλθε δ' ἄρα πρώτη Στῦξ ἀφθιτος Οὐλυμπόνδε
 σὺν σφοῖσιν παιδεσσι φίλου διὰ μήδεα πατρός.
 τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἔδωκεν.
 αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον, 400

392. εἶπε δ' εἶω

393. ἕκαστον

398. σφοῖσιν

393. ἀποραΐσειν Ald. 395. ἔφαθ' Ald. 397. ἀφθιτον οὐλυμπόν
 τε M. (gl. εἰς τόν.) 398. σφῆσι M. σφίσι Ald. 400. μὲν om. M.

392. *ὃς ἂν μάχοιτο*. This syntax is used in oblique past narration, when the direct narration would have required *ὃς ἂν* with a subjunctive; as here, Zeus would say, λέγω ὑμῖν, *ὃς ἂν μετ' ἐμοῦ μάχηται, τούτω δάσειν τὰ γέρα* κ.τ.λ. An Attic writer would have used *ὅστις μάχοιτο* without *ἂν*. Compare *πρὶν τίσασθαι* in Scut. H. 17. But in Aesch. Pers. 452 we have *ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκωσολάτο*. See also Soph. Trach. 164, *ἥνικ' ἂν χάρας ἀπείη*. Translate: 'And he said that of all the gods who should fight with him against the Titans, he would not depose any one from his prerogatives, but that each should retain the office which he before held among the immortals.'

395. *ἀτιμος*. This may mean ἀπότιμος, deprived of his just prerogatives: see inf. v. 423. But, connected with ἀγέραστος, it seems rather to signify those who have not yet received honours, as contrasted with those who have been deprived of them. Thus *ῥ' θέμις ἐστίν* is added as indicating the just law or custom of requiting benefactors.—*ἐπιβήσεμεν*, 'that he would restore them to,' 'put them in possession of.'

397. *πρώτη*. Her coming first is made

the ground of the very special honours conferred on her and her children.—*σφοῖσιν, αἰεῖ*, a form of *σφος* = *ὃς* or *ἐός*. It is rather a rare word, though it must often have been so pronounced even where it is written without the sibilant, e. g. inf. 819. Cf. Il. xiv. 202, *οἱ μ' ἐν σφοῖσι δόμοισιν ἐθ' τρέφον* 48' *ἀνιταλλον*. xviii. 231, *ἀμφὶ σφοῖς ὀχέεσσι καὶ ἐγχεσιν*.—The reading of some copies, *σφῆσιν* or *σφισιν*, indicates that some understood the daughters of Styx, whose attributes were appropriate to the occasion, viz. Νίκη and Βία, sup. v. 384—5.—*διὰ μήδεα πατρός*, by the advice of her father Oceanus, who appears to have joined in the βουλή or plot, v. 389.

399. The *hiatus* is rather unusual. See sup. v. 10, 369. Inf. v. 435. 466. Dr. Flach marks it with an obelus.—*τίμησε*, supply *περισσῶς* from the next clause. Cf. 412. We might even read *δώρον*, and take *περισσά* adverbially with both aorists. Most of the MSS. give *δέδωκε*, probably by an alteration of the transcribers.

400. *θεῶν ὄρκον*. Himself he made to be a solemn oath of the gods, but her sons (Κράτος and Βία) he made to be dwellers with himself for all time.

παῖδας δ' ἤματα πάντα ἐοὺς μεταναίετας εἶναι.
ὥς δ' αὐτως πάντεσσι διαμπερές, ὥσπερ ὑπέστη,
ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἡδὲ ἀνάσσει.

Φοῖβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνὴν·
κυσάμενη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότῃ 405
Λητῶ κυανόπεπλον ἐγείνατο, μέλιχον αἰεῖ,
ἦπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
[μέλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.]
γείνατο δ' Ἀσπερίην εὐώνυμον, ἣν ποτε Πέρσης
ἡγάγετ' ἐς μέγα δῶμα φίλην κεκλήσθαι ἄκοιτιν. 410

401. *Φεοὺς*403. *Φανάσσει*405. *θεὰ θεῶν M.*410. *ἡγάγεθ' ὡς M.*

Here, as often elsewhere, *ὅρκος* is the object by which the oath is taken. As that object was a divine person, who would be aggrieved by her name being used for false swearing, she becomes also the avenging *Ὀρκος* who is mentioned in Opp. 804. The form of taking the oath was to bring some water from the spring called Styx: see inf. v. 784. Hom. II. xv. 37, καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὀρκος δεινότητος τε πέλει μακρότερος θεοῖσιν.

401. *μεταναίετας, μεθ' αὐτοῦ οἰκοῦντας*. This is explained by v. 388. The word is *ἄπαξ λεγόμενον*, and is wrongly interpreted *μετοίκιος, μετανάστας*.—For *εἰς* many MSS. give *εὐ*, which should be written *ἐν*, if a personal pronoun, another form of which is *ἐν*, sup. v. 392.

402. *ὥσπερ ὑπέστη*. See v. 395.

404. *Φοῖβη*. She was the sister of the Titan Coeus, sup. v. 134—6. As the mother of Latona, she was also the grandmother of Apollo, which is the account given by Aeschylus, Eum. 8. Goettling cites a grammarian in Bekker's Anecdota, vol. i. p. 428, ἡ ἀπὸ Φοίβης μαμωννυμικοῦ, ὡς Ἡσιόδου. (Read, ὡς Δισχόλος, who says τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.)

406. *Λητώ*. The goddess of night, generally (but according to Curtius, 119, wrongly) referred to *Λήθη* and *λαν-*

θάνειν. Hence she is *μέλιχος*, kind and gentle, and *κυανόπεπλος*, sable-robed: hence also she is the mother of Phoebus, the god of light, of Hecate, the Moon, and of Asteria, the goddess of star-light. The Schol. observes, *Λητῶ λέγεται ἡ Λήθη*. Latona herself (see v. 19) seems to hold a kind of half-way position between the Olympian and the Titanian powers.

408. Most critics agree in rejecting this verse, which, besides the tautology of *ἦπιον* after *μέλιχον*, has the unusual feminine superlative *ἀγανώτατον*. Possibly we might read *ἔρνος* for *ἐντὸς*, as Pallas is called *ὄλον ἔρνος οὐβίς ἂν τέκοι θεῶν*, Aesch. Eum. 636. The masculine form however may be defended by *δλοώτατος ὀδμή*, Od. iv. 442. It is likely that the original stood thus: *μέλιχον αἰεῖ, μέλιχον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι*.

409. *εὐώνυμον*. This is a euphemistic epithet of the goddess of stars, offspring of Night and Heaven (if such, as Van Lennep suggests, be the real meaning of *Κοῖος*. See sup. v. 134).—*Πέρσης*, here the Titan; see sup. v. 377. Probably he represented the sun. We cannot be sure of the true etymology; but the sun-worshipping Persians seem to have some connexion with the name. See inf. on v. 913.

ἡ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων
 Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα,
 μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.
 ἡ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμῆς,
 ἀθανάτοις δὲ θεοῖσι τετιμένη ἐστὶ μάλιστα. 415
 καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
 ἔρδων ἱερὰ καλὰ κατὰ νόμον ἰλάσκηται,
 κικλήσκει Ἑκάτην· πολλή τέ οἱ ἔσπετο τιμὴ
 ρεία μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς·

411. *Ἑκάτην*412. *Φοι*418. *Ἑκάτην Φοι*412. *πόρε M.*415. *ἀθανάτοις τε MSS.*418. *ἔσπεται M.*

411—52. The whole of the episode about Hecate is regarded by Goettling as an interpolation. Dr. Flach also excludes it, and Schoemann, *com. crit.* p. 67, regards it as "sine dubio" the work of an interpolator. He remarks that the conception of Hecate is here very different from the ordinary mythology. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, *ἐπαινεί τὴν Ἑκάτην Ἡσιόδος, ὡς Βοιωτός· ἐκεῖ γὰρ τιμᾶται ἡ Ἑκάτη*. But the remark has little weight. It is more probable that the episode about Hecate was added by some poet or rhapsodist of the Orphic school. This has been inferred by Heyne and Goettling from the repetition of *μονογενῆς* in vv. 426. 448, the Orphic bards being said to lay weight on that circumstance. But from v. 411 to 415 there is nothing to object to; on the contrary, Hecate as the goddess of light is rightly associated with Phoebe and Asteria. For her attributes as a moon-goddess, a correlative of Ἀπόλλων Ἑκατος, see 'Mythology and Folk-lore,' p. 157.

Ibid. Apollonius Rhodius calls Hecate θεὰ Περσηΐς in lib. iii. 467. 478. In iii. 1035 she is also 'only child'; *μονογενῆ δ' Ἑκάτην Περσηΐδα μειλίσσειο*, a passage which he probably took from the Theogony as we now read it.

414. *ὕπ' οὐρανοῦ*. If *ὑπὸ* be right

(several copies giving *ἀπ'*), the sense is, *ἡ δὲ τιμᾶται καὶ ὑπ' οὐρανοῦ*, 'she is also held in honour by Heaven.' Goettling suggests *ἐπ' οὐρανοῦ*, on account of v. 427. It seems necessary to read *δὲ* for *τε* in v. 415; 'she is also honoured under heaven (i. e. on earth), but especially by the gods.' Otherwise v. 415 is a mere repetition of the preceding.

416—20. Goettling refers these verses to a still later interpolation. Perhaps they are merely a little out of place. If they followed next after v. 413, the *καὶ* γὰρ would refer to *μοῖραν γαίης*, while the *γὰρ* in v. 421 would explain the *θεοῖσι τετιμένη* of v. 415. It may be remarked that *καὶ γὰρ νῦν*, 'for even now,' suggests the comparison of a later with an earlier recorded practice. But the distich 414—5 interferes awkwardly with the connexion, and perhaps it should be inclosed in brackets.

417. *ἰλάσκηται*, scil. *θεοῖς*, implied in *θεοῖσι* v. 415.—*που*, i. e. anywhere in the Hellenic world. In this case, the poet appears to say, he invokes Hecate to obtain for him the favourable hearing of the gods.—*κατὰ νόμον, σεμνῶς, νομίμως*, "duly." In *ἱερὰ καλὰ* there is an allusion to *καλλιερεῖσθαι, ἱλάρε*.

419. *ᾧ*. If this be right, and not *οὔ*, which is found in good copies, the dative may depend either on *πρόφρων* or on *ὑποδέξεται* (i. e. *ὑποδέχεται*), as in *δέξασθαι οἱ σκῆπτρον &c.*

καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμῖς γε πάρεστιν. 420
 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἀπάντων,
 οὐδέ τί μιν Κρονίδης ἐβίησατο, οὐδέ τ' ἀπηύρα
 ὅσος ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
 ἀλλ' ἔχει ὡς τοπρῶτόν ἀπ' ἀρχῆς ἔπλετο δασμὸς, 425
 καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἡδὲ θαλάσσῃ·
 οὐδ', ὅτι μουνογενῆς, ἦσσον θεὰ ἔμμορε τιμῆς,
 ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν·
 ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἡδ' ὀνύνησιν·
 ἐν τ' ἀγορῇ λαοῖσι μεταπρέπει ὃν κ' ἐθέλησιν. 430
 ἡ δ' ὅπότη' ἐς πόλεμον φθισήνορα θωρήσσονται
 ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι

420. *Φοι*430. *λαφοῖσι*

420. καί οἱ Ald. 421. ὅσοι M. 424. τετῆσι Ald. 426—7.
 inverso ordine MSS. 430. ἐνθ' ἀγορῇ Ald. 431. θωρήσσονται
 M, Ald. 432. παραγίνεται Ald.

420. ὄλβον ὀπάζει, viz. through her
 intercessory power.

422. αἶσαν, the luck, or lot, τέχνην, of
 the Titans. The meaning is, she was
 not deposed from her office by Zeus:
 see sup. v. 893.—ἀπηύρα, here for ἀφεί-
 λητο, as in Scut. H. 428. See Opp.
 240.

425. δασμὸς. Cf. v. 112.

426. μουνογενῆς. Schol. οἱ γὰρ μονο-
 γενεῖς πλεονεκτοῦσι πάντοτε. The point
 of this is certainly obscure, nor is Van
 Lennep's note satisfactory: "Neque
 ideo minus honoris obtigit ei, quod est
 unigenita (conf. infra v. 448), quodque
 sic nullos habet fratres qui illam tueantur
 (conf. "Erg. 376—380), immo multo
 plus honoris illi obtigit, quod Jupiter
 eam honorat."

427. This verse is rejected as spurious
 by Gaisford and Schoemann after Wolf
 and Heyne. Goettling's suggestion has
 been adopted, that this and the pre-
 ceding line should be transposed.

428. τίεται. An unusual sense of the
 middle, for τίει, τιμᾷ. On the long i

see v. 209. Schoemann reads ἐπεὶ καὶ
 Ζεὺς τίει αὐτήν.

429. παραγίγνεται. Goettling remarks
 that this verb, repeated again in v. 432
 and 436, is unlike the ancient epic dic-
 tion. It more resembles the Latin use
 of *adese*. The addition of *μεγάλως* also
 is extremely tame.

430. ὃν κ' ἐθέλησιν, viz. ὃν ἂν ἐθέλῃ
 Ἑκάτη μεταπρέπειν. Hecate is here
 described as bringing success in all the
 affairs of life, in the popular assembly,
 in war, in the law court, in athletic
 contests, in sailing (fishing), provided
 that she is religiously worshipped and
 duly propitiated.

431. ἡ δ'. Rather, perhaps, ἡ δ' ὅπότη'
 κ.τ.λ.—θωρήσσονται is given by Goett-
 ling and Van Lennep from one MS. for
 θωρήσσονται, which Gaisford retains.
 The subjunctive is defended by ἀεθλεύ-
 ωσιν, v. 435. In this latter verse, to
 avoid the unusual hiatus (see v. 899) we
 might read ἀγῶσιν or even ἀγῶνας. For
 the influence of the goddess on games,
 see Donaldson on Pind. Isthm. iv. 1.

νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι·
 ἔν τε δίκη βασιλεύσι παρ' αἰδοίοισι καθίζει·
 ἔσθλη δ' αὖθ', ὅπότε ἄνδρες ἀγωνίᾳ ἀεθλεύωσιν, 435
 [ἔνθα θεὰ καὶ τοῖς παραγίνεται ἡδ' ὀνίνησι.]
 νικήσας δὲ βίη καὶ κάρτεϊ καλὸν ἄεθλον
 ρεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάξει.
 ἔσθλη δ' ἱππήεσσι παρεστάμεν οἷς κ' ἐθέλησι·
 καὶ τοῖς οἱ γλαυκὴν δυσπέμφελον ἐργάζονται 440
 εὐχονται δ' Ἑκάτῃ καὶ ἔρικτύπῳ Ἐννοσιγαίῳ,
 ῥηϊδίως ἄγρην κυδρὴν θεὸς ὤπασε πολλήν,
 ρεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
 ἔσθλη δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληϊδ' ἀέξειν·

436. καὶ τοῖσι παραγίνεται Ald. 438. ρεῖα φέρει χαίρων, τε
 τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παριστάμεν M.
 442. ῥηϊδίως δ' MSS. κυδρὴν M, Ald. 443. ἀφείλετο ἄγρην φ. M.
 444. ληϊδα αὖξιν M.

434. It seems more natural to read *ἐν δὲ δίκη*, and to transpose 430 to follow this verse.

436. This is a weak and useless verse. Gaisford encloses it in brackets, after Heyne and Ruhnken. Even Van Lennep, the champion of questioned verses, would omit this, which repeats the prosaic *παραγίνεται* for the third time. Perhaps, as the Aldine *τοῖσι* suggests, we should read *παρίσταται*.

438. *φέρει θελον*, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of *ρεῖα*, and *τοκεῦσιν ὀπάξει*, is in favour of this sense of *φέρει*, which might otherwise mean *φέρειται*, 'wins.' Photius, *φέρειν*, *λαμβάνειν*. See Oed. Col. v. 6 and v. 651.—The varieties of reading in this verse suggest a doubt whether the passage 435—8 can be considered genuine. Van Lennep gives *ρεῖα φέρει χαίρων τε τοκεῦσι δὲ κῦδος ὀπάξει*, and so Schoemann.

440. *γλαυκὴν*, the sea: not so much by an ellipse of *θάλασσα* as by a Hesiodic idiom of expressing things by descriptive epithets, e. g. *φερέουκος* for 'a snail.' Euripides similarly has *ἄξενος ὄγρα* for the Pontus, Electr. 793, per-

haps after the Homeric *πουλὸν ἐφ' ὄγρην*, Od. iv. 709. — *δυσπέμφελον*, 'stormy'; see Opp. 618.—*ἐργάζονται*, a metaphor from tilling the ground and making profit from it. The absence of the digamma from this word is a strong ground for suspecting the antiquity of the passage.

440—1. Commonly, there is a comma after *ἐργάζονται* and a colon after *Ἐννοσιγαίῳ*. According to this, vv. 441 and 442 are distinct sentences coupled by *δὲ*, whereas according to the other way, *οἱ* is the nominative also to *εὐχονται*. It seems clear that *δὲ* should be omitted in 442, so that the sense would be: 'And to those who plough the stormy main and pray to Hecate and Poseidon, the goddess easily gives great gain (or success).' The word *ἄγρη* is variously interpreted of catching fish, of piratical enterprise, and of hunting, without respect to the preceding verse. Probably it means generally, any profit from mercantile speculations.

443. This verse can hardly be regarded as genuine, the termination being so similar to v. 446.

444. *σὺν Ἑρμῇ*, 'with the aid of Hermes.' He was the god of herds, not only as generally presiding over profit

βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν, 445
 ποίμνας τ' εἰροπόκων ὄτων, θυμῷ γ' ἐθέλουσα,
 ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
 οὕτω τοι καὶ μουνογενῆς ἐκ μητρὸς ἐοῦσα
 πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
 θῆκε δέ μιν Κρονίδης κουροτρόφον, οἱ μετ' ἐκείνην 450
 ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἡοῦς.
 οὕτως ἐξ ἀρχῆς κουροτρόφος· αἱ δέ τε τιμαί.
 ῥεῖα δ' ὑποδηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,

446. ὄτων

451. ἴδοντο φάος ἄφους

446. γ' ὄτων Ald. θυμῷ δέκ' ἐθέλουσα M. 447. κάκ M. καὶ ἐκ
 Ald. 453. ρεῖα δ' M. ρεῖη δ' αὖ δηθεῖσα Ald.

and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 998, *λόχυνμα ποιμνίοισι Μαιῶδες τοκοῦ*.—*ληῖδα*, here for cattle generally, as oxen, goats, and sheep are specifically mentioned in the next verses. The notion of *booty*, and of driving off the stock from an enemy's land, seems early to have ceased. Compare *ληΐζεται γυναῖκα*, 'gets a wife,' in Opp. 700.

447. *βριάει*, 'makes strong,' prolific and healthy. See Opp. v. 5, from which this verse was perhaps made up, *ρέα μὲν γὰρ βριάει, ρέα δὲ βριάοντα χαλάρπει*.

449. *μετ' ἀθανάτοισι*. She is honoured (by men) among all the immortals, viz. not less than they. That this is the sense is clear from *οὕτω* in the preceding verse. This verse therefore is not to be compared with v. 414.

450. *μετ' ἐκείνην*, viz. to those who should be born after her, or at least, after her possession of these attributes. Perhaps we should read *ἴδοντο φάος*, *qui post eam lumen vidissent*.—The genuineness of these three verses is again questionable, yet hardly more so than the whole of this episode in praise of Hecate (416–452). It is doubtful if the ancient poets attributed to Hecate the office of *κουροτρόφος*, which was

rather assigned to the elemental powers, as Earth and Rivers. But this, like much of the preceding, seems referable to physical notions about lunar influences, which can hardly be as old as Hesiod, with whom Hecate was not more the moon than *Φοῖβος* was the sun. —Anyhow, v. 452 seems to have been added, as Wolf perceived, to conclude the subject.

453. Here follows what may be called the second part of the Theogony, viz. the treating of the Jovian dynasty and the νεώτεροι θεοὶ (Aesch. Eum. 156), as opposed to the old Titanic powers. Goettling's note here is deserving of attention:—"Omnino animadvertendum est, hanc Theogonias partem, cujus principium est v. 453, prorsus sensu differre ab altera. Pars prior Cosmogoniam continet, haec vero Theogoniam; illa vere physica est, haec, ut est uberior poetica dictione, ita etiam, si pauca demas, cum illa doctrina physica universali nihil commune habet." Some have supposed that a part of the original poem has been lost, in which the sovereignty of Cronus was described, (see Apollodor. i. 1, 4,) as preliminary to his expulsion from the throne by Zeus, who was said above, v. 73, *κάρτει νικῆσαι πατέρα Κρόνον*.

Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
 ἰφθιμόν τ' Ἀΐδην, ὃς ὑπὸ χθονὶ δώματα ναίει 455
 νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον,
 Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἥδ' καὶ ἀνδρῶν,
 τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρέα χθών.
 καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ὃς τις ἕκαστος
 νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἴκοιτο, 460
 τὰ φρον' ὦν, ἵνα μὴ τις ἀκανῶν Οὐρανιῶνων
 ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληίδα τιμῇ.
 πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος

455. Ἀΐδην

459. f. εὔτε ἑκάστος

461. ἀγαφῶν

454. εἰστίην δῆμητραν M. ἴρην Ald. 456. εὐρύκτυπον M. 458.
 πολεμίζεται M. 462. ἔχει Ald. ἔχῃ M.

457. Ζῆνα. Flach omits this and the next verse. That Zeus, though king of the gods, was not the eldest son of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera says (Il. iv. 59), καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, and adds specially γενεῇ, in point of birth, the poet only so far differs from Hesiod, that the latter makes Vesta and Demeter older than Hera. Ovid, Fast. vi. 285, gives the inverse order; 'Ex Ope Junonem memorant Cereremque creatas Semine Saturni; tertia Vesta fuit.' Of the three brothers who severally reigned over Hades, the Sea, and the Heavens, —Pluto, Poseidon, Zeus,—the last is here the youngest. His superiority from the first, in intellect and contrivance, over the older children of Cronus, could only be shown by representing him as capable of doing something which others before him could not do. His empire avowedly depended on might rather than on right. See Hom. Il. viii. 17—26. Hence, to make him become the greatest, it was necessary to represent him also as the youngest. It is to be observed however that in the Iliad (xv. 182) Zeus is described as senior to Poseidon. Ibid. v. 187, τρεῖς γὰρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, οὓς τέκετο Ῥέα,

Zeus καὶ ἐγὼ [Ποσειδῶν], τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσω. Also xiii. 354, where the poet says of Poseidon, ἡ μὲν ἀμφοτέροισιν ὁμῶν γένος ἦδ' ἱα πάτρῃ, ἀλλὰ Ζεὺς πρότερος γηγόνει καὶ πλείονα ἦδῃ.

459. ὅστις. Wolf conjectured ὅς τις, which seems better. But ἕκαστος elsewhere takes the digamma.—Perhaps εὔτε or ὅς τε (ὅστε Flach). πρὸς γούνατα, viz. in the course of birth. Hom. Il. xix. 110, ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός.

462. ἔχοι Goettling. ἔχῃ Gaisford and Van Lennep. ἔχει the early editions.

463. Γαίης, from Gaea in her capacity of πρωτόμαντις, Aesch. Eum. 2. To this oracle, in reference to the dynasty of Zeus, Prometheus alludes, Aesch. Prom. v. 218, and to the dethroning of Cronus by his stronger son, ib. v. 787. Ovid, Fast. iv. 197, 'Reddita Saturno sors haec erat; Optime Regum, A nato sceptris excutiere tuis. Ille suam metuens, ut quaeque erat edita, prokū Devorat, immersam visceribusque tenet.' Van Lennep suggests a not improbable origin of this wild and extravagant legend, viz. that time (for Κρόνος is the same impersonation of χρόνος as 'Father Time' is with us), in the

οὐνεκά οἱ πέπρωτο ἐφ' ὑπὸ παιδὶ δαμῆναι,
 [καὶ κρατερῷ περ ἔοντι, Διὸς μεγάλου διὰ βουλὰς·] 465
 τῷ ὅγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
 παῖδας ἐοὺς κατέπινε· 'Ρέην δ' ἔχε πένθος ἄλαστον.
 ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
 τέξεσθαι, τότε ἔπειτα φίλους λιτάνευε τοκῆς
 [τοὺς αὐτῆς, Γαίαν τε καὶ Οὐρανὸν ἀστερόεντα,] 470
 μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
 παῖδα φίλον, τίσαιτο δ' ἐρινὺς πατρός ἐοῖο

464. Φοι Feῶ

465. Διὸς

467. ἐοὺς

472. ἐοῖο

467. ῥέαν δ' M.

468. δὴ om. M.

course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Αἰὼν Κρόνου παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford and Flach enclose this verse in brackets, after Heyne and Wolf; and they are probably right, though Goettling dissents. It is wanting in one MS. (Par. B, Van Lennep.) Besides, καὶ κρατερῷ περ ἔοντι rather awkwardly refers to οἱ instead of to παῖδι, and Διὸς διὰ βουλὰς seems wrongly to define the person, which the oracle must have left indefinite; for otherwise Cronus would not have eaten up one child after another. Goettling thinks this latter clause is the poet's own interpretation of the oracle's meaning, and connects it with δαμῆναι, not with πέπρωτο.—There is a variant πατρός for Διὸς, mentioned also by the Scholiast.

466. The *Μάτις* in *ὅγε οὐκ* is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this unnecessary verse was added by some rhapsodist as a comment on τοκῆς. If so, the correction of Reize, τοὺς αὐτῆς for τοὺς αὐτῆς, as being more truly epic, is perhaps superfluous, though Van Lennep finds it in two MSS.

471. λελάθοιτο, the reduplicated aorist middle, for λάθοι, scil. Κρόνον.

Perhaps, ὅπως λελάθοι ἡ τεκοῦσα κ.τ.λ. Flach reads ὅπως κε λάθοι τε, and so Schoemann. But λελαθῆσθαι is an Homeric form.

472. Hesych. 'Ερινὺς· ἀμαρτίας. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, οὐκω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοισι, said by Pallas to the wounded Ares; 'so you may atone for the anger of your mother.' But the middle τίσαιτο ought here to mean, 'and might avenge the curse of her father Uranus;' whereas the context requires, 'might exact vengeance for the crying sin of his father Cronus.' Perhaps therefore it is best to assume that there is a change of the subject, i. e. that παῖς φίλος, i. e. Zeus, is the nominative to τίσαιτο,—'that she might bring him forth in secret, and he (in after times) might avenge the accursed deed of his father.' Guiliotus proposed ἀνδρὸς for πατρός. The next verse, if genuine, means, 'on account of the children which crafty Cronus had severally swallowed.' Gaisford however and Goettling enclose it in brackets, after Wolf and Heyne, but Flach and Schoemann retain it, reading παίδων θ'. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and ἐρινὺς πατρός παίδων may mean, 'a father's sinful treatment of his child-

[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης.]
οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἡδ' ἐπίθοντο,
καὶ οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθαι 475
ἀμφὶ Κρόνῳ βασιλῇ καὶ νύϊϊ καρτεροθύμῳ.
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον,
ὅππότε ἄρ' ὀπλότατον παίδων ἡμελλε τεκέσθαι,
Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτῃ ἐν εὐρείῃ τραφόμεν *τ' ἀτιταλλέμεναί τε. 480
ἐνθα μιν ἱκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
πρώτην ἐς †Λύκτον· κρύψεν δέ ἐ χειρσὶ λαβοῦσα

475. F_{oi}479. 488. F_{oi}482. F_e

478. τεκεῖν γε M. 480. τρεφόμεν M. Κρήτῃ εὐρείῃ Ald.
482. πρώτων ἐς αὐτὴν λύκτον Ald. κρύψε Ald.

ren.' In this case the consequence of a crime, which is the vengeance it incurs, is put for the crime itself.

475. *πέφραδον*, the reduplicated aorist of *φράζω*, or the imperfect of *πεφράδω*, occurs Opp. 766. See on Scut. H. 228. This declaration on the part of *Γαῖα* was made in her capacity of *μάντις*. See v. 463. The sense is, they consented to assist her in concealing the birth of Zeus, and not only so, but they told her what great fortunes awaited him if she could deceive Cronus.

477—84. Goettling regards these verses as the work of a recent rhapsodist, who was desirous to eulogise Crete. See II. ii. 645—9. Gaisford, who commonly follows Wolf and Heyne, and rarely gives an original or independent opinion, encloses only 479, 480. But this couplet seems at least as genuine as the rest of the suspected paragraph, if rightly explained; 'him indeed mighty Gaea received from her (Rhea) in wide Crete, for to nurse and fondle (viz. in the capacity of *μαῖα*, Aesch. Cho. 39, and *κουροτρόφος*). There she (Earth) came bearing him through the dark night, to Lyctus first; and she hid him, having taken him in her hands, in a cavern under a precipice.' It seems necessary to accept

Hermann's obvious correction, *ἐνθα μιν* for *ἐνθα μὲν*. Goettling explains *φέρουσα* by *ἐν γαστρὶ ἔχουσα*, in which case the nominative to *ἱκτο* is *Ῥεῖα*. But this is a forced interpretation. Rhea had come to Crete, had there given birth to a son, and consigned it to Earth to carry off and hide. Van Lennep also makes Rhea the subject to *ἱκτο*, but takes *φέρουσα* to mean 'carrying off.' It is not improbable that v. 483 is interpolated.—For *δέξατο* compare Aesch. Cho. 737 and Ar. Ach. 478, *μητρόθεν δεδεγμένος*. Theocor. xvii. 59, *δεξαμένα παρὰ μητρός*. The dative *οἱ* is well known from the Homeric *δέξατό οἱ σκήπτρον*, &c. As usual, it here has the digamma.

480. Probably *τραφόμεν τ' ἀτιταλλέμεναί τε*, or *τρεφόμεν τ'*, the present being found in many copies. The first *τε* is wanting in the editions.

482. *Λύκτον*. There seems an allusion to the root *λυκ*, *light*, not only on account of the antithesis with *νύκτα*, but because a new-born child was said to come forth to light, *φύσσει*, but to be reared in the darkness of the womb, *ἐν σκότοις* *ρηδός*, Aesch. Eum. 635. Flach however, with Schoemann reads *Δίκτην*, whence the epithet *Dictaeus Rex* &c., and this is probably right.

ἄντρῳ ἐν ἡλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
 Αἰγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
 τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν 485
 [Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλεῖ·]
 τὸν τόθ' ἑλὼν χεῖρεσσιν ἐν ἐγκάτθeto νηδύν,
 σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσὶν, ὥς οἱ ὀπίσσω
 ἀντὶ λίθου ἐὸς υἱὸς ἀνίκητος καὶ ἀκηδῆς
 λείπεθ', ὃ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας, 490
 τιμῆς ἐξελάαν, ὃ δ' ἐν ἀθανάτοισιν ἀνάξεν.
 Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυνῖα
 ἠϋζέτο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
 Γαίης ἐννεσίησι πολυφραδέεσσι δολωθεῖς

487. ἔην (Feñ Flach) 489. Feδς 491. Φανάξεν 493. Φάνακτος

487. νηδὺν Ald. 489. ἀνήκεστος M. 490. βίῃ χερσὶ M. qu.
 βίῃ χεῖρεσσι. Cf. Opp. 321. 491. ἐξελάαν M. 493. ἐπιπλομένου
 ἐνιαυτοῦ Ald. 494. τῆς γαίης M.

The Aldine reading of this verse indicates a variant *πρῶτον ἐς αὐτὴν Λόκτον· ἔκρυψε δὲ χερσὶ λαβοῦσα*. With the next verse compare v. 800.

484. Αἰγαίῳ. The name probably refers to the legend of the goat Amalthea, who fed Zeus, Ovid, *Fast.* v. 115. The 'goat-mountain' is probably another name for 'Ιδα,—itself perhaps a Pelasgic word meaning *wood*. Αἰγαίῳ however is thus the more correct orthography.

485. ἐγγυάλιξεν, ἐνεχείρισε, put into his hands. Ovid, *Fast.* iv. 205, copies this passage:—*Veste latens saxum caelesti gutture sedit. Sic genitor fati decipiendus erat.*

486. This verse appears to be spurious, and the same kind of interpolation as v. 470, viz. exegetic of the sense. It is omitted by Flach. The phrase *μέγ' ἄνακτι* is not easily defended, and *ἀναξ* is a digammated word. Besides, Cronus could not properly be called *πρότερος βασιλεὺς* till Zeus supplanted him in the empire.

487. ἐγκάτθeto. The motion into implied by this compound sufficiently de-

fends the accusative. So *ἐμπεσεῖν, κατασκήπτειν* are found with an accusative of the person in the tragic writers. Otherwise either *ἐν νηδύι* (synizesis) or *ἐσκάτθeto* would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890. 899, where some MSS. give *ἐσκάτθeto*, and Opp. 27.

489. ἀκηδῆς, unheeded, uncared for.

491. ὃ δέ. A prose writer would have said *αὐτὸς δέ*, as Goettling observes.

493. The Aldine reading *ἐπιπλομένου* [δ'] ἐνιαυτοῦ seems as good as the plural, which is found in several MSS. The infant Zeus grew apace, and about the same time in the following year Cronus disgorged his offspring. It was the common notion, that the gods became adult in a very short time after birth.

494. Γαίης. This was a part of the *μήτις* mentioned in v. 471. Probably, as Goettling suggests, v. 496 belonged to another recension, where the present verse was omitted. Some therefore represented the disgorging of the stone as the result of craft, others, of violence.

ὃν γόνον αἶψ' ἀνέηκε μέγας Κρόνος ἀγκυλομήτης 495
 [νικηθεὶς τέχνησι βίηφί τε παιδὸς ἐοῖο.]
 πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνων·
 τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
 Πυθοῖ ἐν ἡγαθέῃ γυάλοις ὑπο Παρνησοῖο
 σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι. 500
 [Λύσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δεσμῶν

495. σφόν 496. ἐφοῖο 500. θάγμα 501. ὀλοφῶν

499. παρνασσοῖο M. παρνησοῖο Ald. 500. ἔμμεν' M.

497. ἐξήμεσσε (ἐμείν) Passow and Hermann for ἐξήμασε, which Gaisford retains without remark. Cf. Ar. Ach. 6, τοῖς πάντε ταλάντοις οἷς Κρόνῳ ἐξήμασεν. — καταπίνων, by a rare use, represents the imperfect, ἐπεὶ πύματον κατέπινεν. Cf. v. 467. We should have expected καταπίνων, as Goettling observes.

500. The depositing of the sacred stone at Delphi to be 'a sign and a wonder' to posterity, suggests the probability that this, like the Roman *anville* and other objects superstitiously worshipped as *divine*, may have been a meteoric stone. Pausan. x. 24, 5:—ἐπαναβάσσει δὲ ἀπὸ τοῦ μνήματος λίθος ἐστὶν οὐ μέγας· τοῦτον καὶ ἔλαιον ὁσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἐκείστην ἕρμα ἐπιτιθέασιν, τὰ ἀργά· ἐστὶ δὲ καὶ δόξα ἐς αὐτὸν, δοθῆναι Κρόνῳ τὸν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὡς αὖθις ἤμασεν αὐτὸν ὁ Κρόνος. — For κατὰ χθονὸς, which ought to mean 'under the earth,' we should perhaps read κατὰ χθόνα. The notion may be, that he buried the lower part of it under the surface. But why not ὑπὸ (or ἐπὶ) χθονὸς? See on Opp. 617, πλειῶν δὲ κατὰ χθονὸς ἔρμενος εἶη. II. xxi. 172, μεσσοπαγῆς δ' ἔρ' ἔθηκε κατ' ὄχθης μείλιον ἔγχος.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. Flach also omits them. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has

been remarked by others. Wolf infers this from a passage of Plato (De Rep. ii. p. 377, x), where Hesiod is blamed for representing what Cronus suffered from, and what he did in requital to, his son. He might have added, that both Aeschylus (Eum. 611) and Euripides (Herc. F. 1317. 1342) speak of Zeus as having put in bonds his father Cronus, an event which was, in all likelihood, narrated in detail by Hesiod. The six verses enclosed within brackets were added as a transition to the next subject, which began abruptly from the loss of several lines. We have seen the birth of Zeus, but not his accession to the celestial throne; and yet the narrative proceeds to describe the acts of Zeus in punishing rebels against his authority. And nothing in fact has as yet been said about the imprisonment of the Cyclopes by Uranus; which however Apollodorus expressly mentions, i. 1, 2, μετὰ τοῦτους δὲ αὐτῷ τεκνοὶ Γῇ Κόκλωτας, Ἄργην, Στερόβην, Βρόντην, ὃν ἑκαστος εἶχεν ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. Ἄλλὰ τοῦτους μὲν Οὐρανὸς θῆσας εἰς Τάρταρον ἔρριψε. There may be an allusion to it in πάντας ἀποκρύπτασκε sup. v. 157. Compare inf. v. 624 seqq. The Cyclopes would hardly be called Οὐρανίδαι by Hesiod (for v. 486 is clearly spurious), even if (which is uncertain from v. 139 compared with 133) he had made them the sons of Uranus. In either case they were the πατροκασίγνητοι, 'father's brothers,' of Zeus, since his father Cronus was a brother of the Cyclopes at least by the mother Gaea,

Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνησιν·
 οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιᾶων,
 δῶκαν δὲ βροντὴν ἥδ' αἰθαλόεντα κεραυνὸν
 καὶ στεροπὴν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει· 505
 τοῖς πίσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]
 "Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίην
 ἡγάγετο Κλυμένην καὶ ὄμδον λέχος εἰσανέβαινε.
 ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
 τίκτε δ' ὑπερκύδαντα Μενoitιον ἡδὲ Προμηθέα 510
 ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα,
 ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφειστήσι·

503. *Foi*506. *Φανάσσει*509. *Foi*506. τοῖσι *M.*507. ὠκεανίην *M.*

v. 137—9.—*ἀεσιφροσύνη*, 'folly,' 'infatuation.' So *ἀεσιφρονα θυμὸν*, Opp. 315. 646. Buttman regards the compound as a euphonic form of *ἀεσιφρων* (*ἀάω*). The form *δῶκαν* is noticed as doubtful on Opp. 741.

503. *oi*. Perhaps for *οἱτοι*. See on v. 22.—The syntax of this verse seems to be confused of two idioms, *χάριν εἶχον* or *ἔδεσαν εὐεργεσιῶν*, and *ἀπεμνήσαντο εὐεργεσιῶν*. Cf. Il. xxiv. 428, *τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἰσρ.* Thucyd. i. 137, *πειθομένη δ' αὐτῇ χάριν ἀπομνήσεσθαι ἔβλεπεν*. The thunderbolts were *κατ' ἐξοχὴν* the weapons of Zeus. Cronus had not possessed these; and it was to the gratitude of the liberated Cyclopes that the new sovereign owed the making of them.

506. *κεκεύθει*, had concealed them, viz. the thunderbolts. Compare v. 141, where the Cyclopes are said *τεύξαι κεραυνὸν*, to manufacture it. They first supplied them to Zeus, according to Apollodorus, i. 2, 1, on the occasion of the battle with Cronus and the Titans.

507. The offspring of Iapetus and Clymene are now described. Iapetus (v. 134), son of Gaia and Uranus, was one of the primeval Titanic powers, and his sons, Atlas, Menoetius, Prometheus, are described as the first enemies of

Zeus in his new dynasty. A long narrative about Prometheus and Pandora forms the principal part of this account, which is only another version of the story given in Opp. 50 seqq. Some of the verses are even identical, e. g. 571—3 occur Opp. 70—2, and 613 is nearly the same as Opp. 105. There is nothing surprising in this repetition; and the variations in the story are not greater, as Goettling observes, than may be accounted for by the different character and object of the two poems, or perhaps by an interval of some years between the composition of them.

510. *ὑπερκύδων*, over-boastful, an epithet of the Achæi in Il. iv. 66, is by some taken for a contraction of *ὑπερκυθήεις*, in which case the word must be circumflexed, like *χρυσὸν τιμήντα*, Il. xviii. 475. The same doubt may be raised about *ἀργῆς* in Aesch. Ag. 114.

511. *ἁμαρτίνοον*, wrongly judging, on account of his name which implies afterthought, or finding out consequences too late. See Opp. 47 and 84.

512—16. These verses, in the opinion of Goettling, are wrongly inserted here. For the punishment of Menoetius ought to follow the account of the quarrel between Zeus and the Titans, inf. v. 535 seqq. The objection however has little

πρῶτος γάρ ῥα Διὸς πλαστήν ὑπέδεκτο γυναικα
 παρθένον. ὕβριστήν δὲ Μενοίτιον εὐρύοπα Ζεὺς
 εἰς Ἑρεβος κατέπεμψε βαλὼν ψολόεντι κεραυνῷ 515
 εἶνεκ' ἀτασθαλίας τε καὶ ἡγορέης ὑπερόπλου.
 Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης
 πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,
 ἔστηως, κεφαλῇ τε καὶ ἀκαμάτησι χέρεσσι.
 ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεὺς. 520

513. Δεῖδς 520. φοι

513. ἐπέδεκτο M. 518. πρόπαν M. 519. With this verse M ends, and N commences with the next. The deficiency in M is supplied by L, which agrees with M hitherto, and henceforth closely with the Aldine. 520. ἐδάσσατο N.

weight. The sons of Iapetus are mentioned together, and so are their respective fates or destinies. Of these *Atlas* may be supposed to symbolise *patient endurance*, or industry, and *Menotius resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanis origin.

513. *πρῶτος ἐπέδεκτο*, he was the first to receive the newly-fashioned woman from the hands of Zeus, and to convey the gift to mortals, though Prometheus had warned him against it, Opp. 84-9. Goettling explains the sense differently, as if *ἐπέδεκτο* meant, 'took to himself'; "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consoociaret. Post imitati sunt homines." Perhaps the true reading is *ἀπέδεκτο*, as Barocc. 60 gives *ἐπέδεκτο*.

516. Cf. inf. v. 619, *ἡγορέην ὑπέροπλον ἀγόμενος*. Apollodor. i. 2, 3, Ἰαπετοῦ δὲ καὶ Ἀσίας (Hesiod says Κλυμένης, v. 508) τῆς Ὠκεανοῦ Ἄτλας—καὶ Προμηθεὺς καὶ Ἐπιμηθεὺς, καὶ Μενότιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς καταστάρωσεν.

517. Ἄτλας δ' κ.τ.λ. This is somewhat briefly put for, 'Atlas also was similarly punished by Zeus, by being made to sustain the heaven in the far west.' Aesch. Prom. 355, *ἐπεὶ με καὶ*

κασσιγέρτου τύχαι τείρουσ' Ἄτλαντος δὲ πρὸς ἑσπέρους τόπους ἔσθηκε κ.τ.λ. Ibid. 438, *μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμας εἰσιδόμεν θεῶν*. Homer calls him Ἄτλας δλοόφρων, Od. i. 52.—*πείρασιν*, the furthest limits; cf. v. 335.—*πρόπαρ*, 'before,' 'in front of,' *προσπάρειθε*.—*λιγυφώνων*, 'sweet-voiced,' *ὁμυφοὶ κῆρυ*, Eur. Herc. 394, *λοῖδοι* Hipp. 743. Goettling refers the epithet to the *Λίγυες*, or western Celts. But there can be little doubt that the abode of the Hesperides was placed *beyond* the Ocean stream, *πέραν κλυτοῦ Ὠκεανοῖο*, sup. v. 215. *πείρασιν ἐν μεγάλοις*, v. 335. Humboldt thinks the Atlas of the early poets was the great volcano of Tenerife (Peak of Teyda), of which vague accounts had been brought by Phœnician mariners. This is not improbable, at least as the origin of the legend; but Hesiod conceives the idea of a vast giant *holding* up the sky with his arms and back; and Aeschylus copies him, Prom. 358 and 438. See inf. v. 745 seqq.

519. *ἔσθηδς*, in a standing position, *ὀρθοστάδην*, *ἄπκνος*, οὐ κάμπτων γόνα, Aesch. Prom. 32. Goettling rightly places a comma after *λιγυφώνων*.—This verse is repeated inf. 747.

520. *ἐδάσσατο*, had awarded (*δάλω*). Generally (as Opp. 37), the middle

δῆσε δ' ἄλκυτοπέδῃσι Προμηθεῖα ποικιλόβουλον
 δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
 καὶ οἱ ἐπ' αἰετὸν ὥρσε τανύπτερον· αὐτὰρ ὄγ' ἦπαρ
 ἦσθιεν ἀθάνατον, τὸ δ' ἀέξετο Ἴσον ἀπάντη
 νυκτὸς, ὅσων πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. 525
 τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
 Ἡρακλῆς ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἀλαλκεν
 Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
 οὐκ ἀέκητι Ζητὸς Ὀλυμπίου ὑψιμέδοντος,
 ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴη 530
 πλείων ἔτ' ἢ τοπάρουθεν ἐπὶ χθόνα πουλυβότειραν.

522. *φαργαλέοισι*523. *φοι*524. *ῥῥων*529. *ἀέκητι*524. *Ἴσον* om. LN.
 526i Ald.525. *πράπαν* N and by the first hand L.

means 'to have allotted to oneself.' Cf. v. 112, but also v. 537. 885. Inf. 789, *δεκάτη δ' ἐπὶ μοῖρα δέδασται*. v. 544, *διεδάσσαο μοῖρας*. The phrase here (if this verse be genuine) merely means *ταύτην ποιήν ἐνείμειν*.

521. Prometheus also was punished by Zeus, as well as Atlas, and in the same way, by being bound with fetters. Hence the fates of both are compared in Aesch. Prom. 433 seqq., quoted above. Homer includes Japetus and Kronos, whom he represents as imprisoned by Zeus in the far west, Il. viii. 480.—*ἀλκυτοπέδη*, a word of obscure etymology. As *ἀλύσκειν* is 'to escape,' there is no place here for a privative; and to derive *ἀλκυτος* from *ἀλύνω*, *ἀλκυτέω* (whence *ἀλαλκτῆμαι*, Il. x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, *πελονάσει τὸ κ, ἀλκυτοπέδαις γὰρ ἦν*.—*μέσον διὰ κίονα κ.τ.λ.*, 'having driven them (the chains) through the middle of the pillar,' i. e. affixed them half-way up, so as to clasp his breast, or perhaps *μέσον* refers to the diameter of the pillar. Schol. *ἤγουν διὰ μέσου κίονος δῆσας τὸν Προμηθεῖα· ἢ μέχρι τῶν μέσων κίονα ἐλάσας*. This indicates a reading *μέσου* or *μέσων διὰ κ.τ.λ.* The use of

the accusative in the sense of 'right through' is not common. But of. Eur. Phoen. 1397, *ὁ πρόσθε τραπέθεις στήρνα Πολυνείκουσ βίᾳ διήκε λόγχην*. The compound is altogether irregular in the sense of *ἀλκυτος πέδη* (Hesych. *δεσμοῦ εἶδος ἀναφεύκτου*). Was the term applied to a chain to prevent a slave from running away,—an 'escape-chain,' as it were?

526—534. Perhaps this passage about Hercules is a later addition. (It is omitted also by Flach.) See Aesch. Prom. 891. The epithet *Θηβαγενῆς* seems purposely given to a Boeotian bard.

528. *Ἰαπετιονίδῃ*. This double patronymic form, which had its origin solely in metrical convenience, occurs also Opp. 54. The intermediate name was *Ἰαπετίων* (i), like *Κρονίων*, *Ἰσπερίων*, *Πανδίων*, as the Schol. observes. Similarly we have *Ἀρητιάδης*, the son of Ares (Cycnus) in Scut. 57, as if from *Ἄρης*, *Ἀρητός*. Pindar has *Ταλαϊονίδης*, Ol. vi. 15.—For *ἐλύσατο* we might have expected *ἔλυσε*. But see the note on Opp. 95.

531. *ἐπὶ χθόνα*. For the accusative see Opp. 11.

†ταὺτ' ἄρα ἀζόμενος τίμα ἀριδείκετον νίον·
 καίπερ χωόμενος παύθη χόλου δν πρὶν ἔχεςκεν,
 οὔνεκ' ἐρίζετο βουλὰς ὑπερμενεῖ Κρονίωνι.
 καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοὶ τ' ἄνθρωποι 535
 Μηκώνη, τότ' ἔπειτα μέγαν βοὺν πρόφρονι θυμῷ
 δασσάμενος προὔθηκε, Διὸς νόον ἑξαπαφίσκων.

532. ταὺτ' ἄρ ἀζ. LN, Ald. 533. παύθη N. παύσθη L, Ald.
 537. ἑξαπαφίσκων Ald. ζηνὸς νόον LN, Ald.

532. This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Flach, with Robinson, has τοῦτον ἔρ' ἀζ. Goettling's conjecture, ταὺτ' ἔρ' ἀγαζόμενος, probable in itself, is the more so because two or three MSS. give the unmetrical elision ταὺτ' ἔρ' ἀζόμενος. He compares Pind. Nem. xi. 6, πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρόταν θεῶν. But τίμα cannot be the imperfect, unless on the supposition of some *lacuna*, or that the next verse, which has no connecting particle, is spurious. Perhaps τιμῇ ἀριδείκετον νίον, καίπερ χωόμενος παύσας χόλου κ.τ.λ. Or (as we might rather expect παυσάμενος), τιμῶν would be no violent change.—καίπερ χωόμενος, cf. inf. v. 561. 568.

534. ἐρίζετο βουλὰς, 'competed in wisdom,' claimed to be wiser, as the 'fore-knowing' god. He was ποικιλόβουλος, v. 521, and αἰολόμητις, v. 511. The allusion is to the contest next described, as to whether of the two was the shrewder. See on v. 60 for the short as of the accusative.

535. ἐκρίνοντο, 'quarrelled,' literally, 'were having their dispute decided.' So inf. v. 882, τιμῶν κρίναντο βίηφι. Schol. ἐν τῇ Μηκώνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λάχοιεν μετὰ τὴν πόλεμον. Another explanation is, ἐκρίνοντο τὶ θεοὶ καὶ τὶ ἄνθρωποι. But the Schol. was perhaps unacquainted with the use of κρίνεσθαι = ἐρίειν.—Μηκώνη, 'at Sicyon.' Goettling, in an ingenious note, endeavours to show that the legend here following refers to the first introduction into the Peloponnese of the worship of the Olympian gods, to the rejection, or at least to the associa-

tion with them, of the primitive indigenous divinities. Van Lennep thinks the story may be traced to some ancient council held at Sicyon to determine what gods should belong to the national religion of Hellas.

537. δασσάμενος, 'having divided into two portions' (perhaps as umpire). See on v. 520.—προὔθηκε, 'placed before them,' offered for a banquet. The trick consisted in this: he placed the eatable parts of the ox inside the skin, and covered the heap over with the paunch, which, as Goettling infers from Od. xviii. 44, was an inferior part, and one little cared for; while the really worthless parts, the stripped bones, he enveloped in enticing fat, so as to appear the better share. Zeus, although he took the latter, is represented as doing so knowingly (v. 551), and making the affair an excuse for punishing man, since in future, in consequence of the choice, only bones wrapped in fat were burned on the altars for the portion of Zeus. Schol. διὰ τοῦτο ἀνέσχετο χλευασθῆναι, ὅπως εὖρη χάραν τιμωρήσασθαι τὸν Προμηθεῖα, ἵνα ἄξιος ᾖ μέλινος τιμωρίας. Sir G. W. Cox remarks on this (Mythology and Folk-lore, p. 174, note), "In relating this story the Hesiodic poet says, strangely enough, that Zeus saw through the trick from the first, and that it was therefore no trick at all. But this is inconsistent with the feverish eagerness of Zeus to lay his hands on the fat. The god is really outwitted." The story seems to have been one of the ἱερὰ λόγια, to account for certain sacrificial practices.

τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα * πύονα δημῷ
 ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
 τῷ δ' αὖτ' ὅστέα λευκὰ [βοὸς δολίῃ ἐπὶ τέχνῃ 540
 εὐθετίσας κατέθηκε] καλύψας ἀργέτι δημῷ.
 δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἰαπετιονίδη, πάντων ἡριδείκετ' ἀνάκτων,
 ὧ πέπον, ὡς ἑτεροζήλως διεδάσσαι μοίρας.
 ὣς φάτο κερτομέων Ζεὺς ἄφθιτα μῆδεα εἰδῶς. 545
 τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
 ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·
 Ζεῦ κύδιστε, μέγιστε θεῶν αἰεγενεταίων,
 τῶνδ' ἐλεύ ὅποτ' ἔρην σε ἐνὶ φρεσὶ θυμὸς ἀνάγει.
 Φῇ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μῆδεα εἰδῶς 550
 γινῶ ῥ' οὐδ' ἡγνοίησε δόλον· κακὰ δ' ὅσσετο θυμῷ

539. βοείῃ

540. βοῶς

542. 546. προσέειπε

545. 550. εἰδῶς

538. πύονι MSS. τοῖς μὲν γὰρ N. τῷ μὲν γὰρ vulg. 544. μοίρας
 Ald. 547. οὐκ ἐλήθετο N. 548. Ζεὺς Ald., L. Ζεῦ N. 550. φῇ
 ῥα οὐδ' ἡγνοίησε N, the intermediate words omitted. With this
 verse a different hand commences in L, which henceforth exhibits
 readings more distinct from N.

538—40. τοῖς μὲν—τῷ δέ. There were two shares, and two parties to choose; gods and mortal men. This is a safer and better reading than τῷ μὲν—τῷ δέ, 'on this side and on that.' Guist. proposed τῇ μὲν—τῇ δέ, which perhaps is the Attic rather than the Epic form. Two MSS. give τοῖς μὲν—τοῖς δέ.—For πύονι we should doubtless read πύονα, 'the inwards rich in fat,' i. e. the σπλάγχνα, or larger organs, as the heart and liver, which were considered delicate parts. The error may have arisen from ἀργέτι δημῷ v. 541. Flach also gives πύονα.

540. δολίῃ ἐπὶ τέχνῃ, for δόλια μηχανήματος, 'intending a crafty trick.' Cf. inf. 555. κατέθηκε, set down, viz. near to the other heap. But this verse can hardly be genuine. It repeats κατέθηκε, it anticipates v. 555, and it contains a verb εἰθερίζειν, which seems of a late

coinage. We should read therefore τῷ δ' αὖτ' ὅστέα λευκὰ καλύψας ἀργέτι δημῷ.

543. This is a corrupt or spurious verse, since ἀναξ regularly has the digamma. Besides, 'conspicuous among all kings' was an extraordinary appellation for Prometheus. Perhaps, ἀριδείκετε λαῶν.

544. ἑτεροζήλως, unfairly, partially; with zeal for one side.

545. κερτομέων, reproaching him for the apparent unfairness, though Zeus knew which was the better portion.—ἄφθιτα μῆδεα εἰδῶς is quoted by Goettling from II. xxiv. 88, and Hymn. in Ven. 43, and so δολίης δ' οὐ λήθετο τέχνης from Hymn. Merc. 76. Compare also inf. 545. 550. 559. 561.

549. σε ἐνὶ. Perhaps γέ σ' ἐνὶ, or σε γ' ἐνὶ. But see on v. 399.

551. ὅσσετο, designed, meditated. See Lexil. p. 445.

θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
 χερσὶ δ' ὄγ' ἀμφοτέρησιν ἀνείλετο λευκὸν ἄλειφα.
 χώσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θυμὸν,
 ὡς ἶδεν ὅστέα λευκὰ βοδὸς δολίῃ ἐπὶ τέχνῃ. 555
 ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φύλ' ἀνθρώπων
 καίουσ' ὅστέα λευκὰ θηνέντων ἐπὶ βομῶν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδὼς,
 ᾧ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης. 560
 Ὡς φάτο χῳόμενος Ζεὺς ἀφθιτα μῆδεα εἰδὼς·
 ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεὶ,
 οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτοιο
 [θνητοῖς ἀνθρώποις, οἱ ἐπὶ χθονὶ ναιετάουσιν.]

555. Ἰδεν βοδὸς

557. κάφουσ'

559. 561. Φειδὼς

552. ἔμελλεν Ald.
 ἐπὶ βομῶν L, Ald.
 563. μελήσει LN, Ald.

554. θυμῷ LN, Ald.
 559. Ἰαπετεονίδη N.
 564. οἱ om. N.

557. ὑπὸ βομῶν N.
 560. ἐπιλάθετο N.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἔλειφαρ, as the older form. Hesych. ἔλειφα· στέαρ, μύρον, χρίσμα, ἔλαιον. Cf. Aesch. Agam. 313. The share meant is the bones covered with fat, v. 540—1.

554. Schoemann reads χώσατο δὲ φρένας ἀμφὶ, χόλος δὲ μιν ἵκετο θυμὸν, the majority of copies having this order.

556. ἐκ τοῦ, 'in consequence of this;' like ἐκ τούτου inf. v. 562, and the Attic ἐκ τῶνδε, Aesch. Agam. 850. Eur. Electr. 31. Ion 843. Since Zeus had himself chosen the bones, mortals thought themselves justified in offering the same in sacrifice. Human nature is ever the same: the smaller share falls to the lot of religion, the larger to the lot of the world. —This distich (556—7), if not an interpolation, can hardly be considered to stand in its right place. Goettling would transpose it to follow v. 561, where it is much more appropriate. In this case, it would almost follow that v. 564 was added by an interpolator, since μελέοισι in 563 would refer to φύλ'

ἀνθρώπων.—ὅστέα λευκὰ, the thigh-bones stripped clean from the flesh. These appear to have been burnt along with the slices of meat enveloped with fat. Here there is specific mention of offering bones in a burnt sacrifice, yet μῆρα and μῆροι (μῆρᾶ) seem to mean meat-slices carved or cut from the joint, the technical term for which is ἐκτέμνειν or ἐξελεῖν. See Soph. Ant. 1011, Ar. Pac. 1021.

560. οὐκ ἔρα. 'So you have not yet, it seems,' &c. This implies that Prometheus had frequently before practised the arts of deception. Cf. v. 547, and 562, δόλου μεμνημένος δει.

563. οὐκ ἐδίδου, he did not allow, did not continue the use of fire to mortals. The reading of many copies, μελήσει, is not easy to account for, except on the supposition made in the note on v. 556, that v. 564 was wanting. It seems to have been made from a gloss to μελέοισι, viz. ἀνθρώποις implied from v. 556. The Schol. seems to refer to it in the comment ἢ ὅτι ἐκ Μελῶν ἐγένοντο Νυμφῶν.

ἀλλά μιν ἐξαπάτησεν εὖς παῖς Ἰαπετοῖο, 565
 κλέψας ἀκαμάτιο πυρὸς τηλέσκοπον αὐγὴν
 ἐν κοίλῳ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν
 Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
 [ὥς ἶδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν.]
 αὐτίκα δ' ἀντὶ πυρὸς τεύξεν κακὸν ἀνθρώποισι. 570
 γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυνίης
 παρθένῳ αἰδοίῃ ἱκελον Κρονίδεω διὰ βουλὰς.
 ζῶσε δέ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
 ἀργυφῆν ἐσθῆτι· κατακρήθην δὲ καλύπτρην
 δαιδαλέην χεῖρεσσι κατέσχεθε, θαῦμα ἰδέσθαι· 575
 ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἀνθεσι ποίης,

567. νεόθι 569. ἶδεν 572. ἱκελον 574. ἐσθῆτι
 575. θάγμα ἰδέσθαι 576. Foi

567. δέ εἰ εἰόθι N. 574. ἀργυφεῖ Ald. ἀργυρέη N. ἀργυφῆ L.
 καταθῆκε δὲ καλύπτρην N. καταθῆκεν δὲ κ. L, but with gloss ἐπάνω
 τῆς κεφαλῆς. 575. κατέθηκεν N. 576. νεοθηλέας Ald. νεοθηλέος
 LN? πῆγς N.

567. νάρθηκι. See Opp. 52.—νειόθι, ἐκ νέου, for νεότου, 'at the very bottom.' Photius, νεάτη· ἀρχάτη. Il. xxi. 317, οὔτε τὰ τεύχεα καλὰ, τὰ που μάλα νειόθι λίμνης κείσονται.

569. ὥς ἶδεν. Perhaps ὥς ἴδ' ἐν κ.τ.λ. But this verse seems made up from 555 and 566. Goettling is inclined to include in brackets v. 568, and in the preceding one to adopt the reading of the Emmanuel MS. (N.), δάκεν δέ εἰ κ.τ.λ.

570. ἀντὶ πυρὸς. See Opp. 57. For the next three verses see *ibid.* 70—2.—ἱκελον, supply πλάσμα from σύμπλασσε.

575. "Recte habet χεῖρεσσι κατέσχεθε. Pandora enim veli ab Minerva ei prae-biti lacinias suis manibus tenobat, quem-admodum scapissime id expressum videmus in antiquae artis monumentis." Goettl. The meaning appears simply to be, 'she kept down with her hands (i.e. drew close, or prevented from being mov'd by the wind) a worked veil that fell from her head.' Compare σχέσθαι καλύπτρην in Apoll. Rhod. iii. 445. So

Penelope in Od. xxi. 65, ἅντα παρειδὼν σχομένη λιπαρὰ κρήδεμνα, and Helen in Il. iii. 419, κατασχομένη ἑανθ' ἀργῆτι φαεινῷ. There is perhaps some objection to the abrupt change of the subject from Athena to Pandora. At the same time, the change will account for the repetition of Παλλὰς, Ἀθήνη in 577, which some critics have thought an indication of spuriousness. The καλύπτρη was probably a kind of head-cloth, which could be held so as to enclose the face. It is nearly represented by the coloured kerchiefs that gipsies wear, after the Eastern fashion. It appears generally to have been richly embroidered; hence Σιδονία καλύπτρα Aesch. Suppl. 113.

576. στεφάνους. As this, the chaplet of flowers, was added over and above the στεφάνη, the diadem or circlet of gold, and by the same hand of Pallas, Wolf and others have enclosed this and the next verse in brackets. The same account, however, is given in Opp. 74, ἀμφὶ δέ τήνγε Ὠραὶ καλλίκομοι στέφανον

ἱμερτοὺς †παρέθηκε καρήατι Παλλὰς Ἀθήνη·
 ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῇφω ἔθηκε,
 τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυῆις
 ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί. 580
 τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχματο, θαῦμα ἰδέσθαι,
 κνώδαλ', ὅσ' ἥπειρος πολλὰ τρέφει ἡδὲ θάλασσα.
 τῶν ὅγε πόλλ' ἐνέθηκε, (χάρις δ' ἀπελάμπετο πολλή.)
 θαυμάσια, ζώοισιν ἐοικότα φωνήεσσιν.

Αὐτὰρ †ἐπειδὴ τεύξε καλὸν κακὸν ἀντ' ἀγαθοῦ, 585
 ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ἡδ' ἀνθρωποὶ
 κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπάτρης.
 θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητοὺς τ' ἀνθρώπους,
 ὥς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.

578. *Foi* 580. *Δεῖ* 581, 588. *θάγμα* 581. *ἰδεῖσθαι*
 584. *ζώοισι* *Γεφαιότα* 589. *Γεῖδον*

577. *ἱμερτοὺς τε* N. 578. *δὲ* om. L, Ald. 582. *κνώδαλα ὅσοι*
 L, Ald. *πολλὰ* om. Ald. 584. *θαυμάσια* N. *θαυμασίη* L, Ald.
 587. *ὁβρ.* N. *ὀμβρ.* L, Ald.

ἔθεσσιν ἐλαμνοῖσι. Here the entire decoration of the woman is attributed to Pallas, who *ζῶσε καὶ κόσμησε* v. 573, where *ζωννύναι* refers to the *ἔσθης*, *κοσμεῖν* to the head-ornaments.—For *παρέθηκε*, which Goettling explains *παρὰ τὴν καλύπτρην ἔθηκε*, Hermann would read *περίθηκε* or *περίεθηκε* (like *περίεχε* inf. v. 678). The former is better, and appears very probable. But the reading of the Emmanuel MS., *ἱμερτοὺς τε*, suggests *ἱμερτοὺς τ' ἐπέθηκε* κ.τ.λ. And this is adopted by Dr. Flach, who however excludes from the text 366—584. We might also suggest *προσέθηκε*.

578—80. These three verses were probably taken from a different recension, in which they stood in place of the distich preceding.

582. The readings of the Aldine and Baroc. 109 suggest *κνώδαλα θ' ὅσα περ ἥπειρος τρέφει ἡδὲ θάλασσα*.

584. *θαυμάσια*, the reading of several good copies, is manifestly better than *θαυμασίη*, agreeing with *χάρις*.

585. *καλὸν κακόν.* When Zeus had fashioned a fair evil as a counterbalance to the good that had been fraudulently obtained, viz. the stolen fire. Cf. v. 370. Opp. 57, *ἀντὶ πυρὸς δόσω κακὸν ὃ κεν ἅπαντες τέρπονται*. From v. 571 Hermann infers that the same nominative is continued as in the foregoing sentence, viz. *Ἀμφιγυῆις*.—For *καλὸν κακόν* Opp. 68. The correction of Hermann is probably right, *αὐτὰρ ἐπεὶ τεύξε* κ.τ.λ.

586. *ἔνθα περ.* The poet does not say where the place was, in which both gods and men were assembled to witness the new-created beauty. In Opp. 84 the story is differently told. There Hermes is ordered to conduct Pandora as a gift to Epimetheus, who forthwith places her at the disposal of mortals on earth. There is something abrupt and obscure in the narrative here, which says *θαῦμα ἔχε* ἀνθρώπους ὥς εἶδον δόλον ἀνθρώποις.

[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων.] 590
 τῆς γὰρ ὁλώϊον ἐστὶ γένος καὶ φύλα γυναικῶν,
 πῆμα μέγ' * αἱ θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
 οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
 ὡς δ' ὅπότε' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
 κηφήνας βόσκουσι, κακῶν ἔξυνήοντας ἔργων, 595
 αἱ μὲν τε πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα

593. ἀσύμφοροι L, Ald. κόροιο L. 594. εἰς μήνεσσι (εἰ
 σμήνεσσι) N. qu. ὡς δ' ὅποτε σμήνεσσι? 595. βόσκωσι N. βόσκουσι
 L, Ald. 596. αἱ μὲν τοι N. αἱ μὲν τε L. οἱ μὲν τε Ald.

590. This verse, as Hermann perceived, belonged to another recension in place of the next, or possibly of the next three. Indeed, there is hardly any passage in Hesiod which demonstrates the fact of two recensions being mixed together more incontestably than this. The whole passage, from v. 590 to v. 612, was suspected by Wolf; and it seems not only in great measure different in style, but it is partly made up of Homeric phrases, and involves some suspicious violations of the digamma. That Hesiod should be one of the so-called Greek misogynists, in common with Aeschylus, Aristophanes, Euripides, the pseudo-Simonides, and others, is not a little remarkable. Hesiod, however, does not allude to the faithlessness of women, on which Euripides especially dwells; but he calls them idle, self-indulgent, fit only for the rich; though he modifies his harsh opinion of the sex at v. 608.

591. τῆς, sc. ταύτης, viz. from Pandora, the first of her sex.—ὁλώϊον, a lengthened form of ὁλοῖον, and that for ὁλόν. Probably the word was ὁλοφος, whence a secondary form ὁλοφός, ὁλοφάϊος. See Curtius, Gr. Et. 562.—The stop commonly placed after γένος is intolerable. The most natural way of construing the vulgar reading seems to be this; πῆμα μέγα ἐκείνοισι, οἱ ναιετάουσι μετὰ θνητοῖς ἀνδράσι. This however is an unusual periphrasis, and it seems better to insert αἱ, with Schoemann and Flach, for this agrees more directly with σύμφοροι than φύλα γυναικῶν = γυναῖκες. This adjective takes

the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 802 we have λιμὸς γὰρ τοὶ πέμπαν ἀεργῶ σύμφορος ἀνδρὶ. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῶ σύμφορος ἀνδρὶ φέρεται. Were we sure v. 592 was genuine, we might read οὐ σύμφορον, especially as there are variants ἀσύμφορα and οὐ σύμφορα. Perhaps, however, it was added in consequence of the stop at γένος, by some who construed καὶ ἐκ τῆσδε φύλα γυναικῶν (γυναῖκες) ναιετάουσι πῆμα μέγα μετ' ἀνδράσιν. Stobaeus, Flor. σγ'. 47, cites 591—3 as we have them in the copies. —κόροιο, abundance, luxury.

594—5. There are variants ἐν σίμβλοις and βόσκωσι, adopted by Gaisford and Flach, rejected by Goettling.—ἐξυνήοντας (ἐνὸς), for κοινῇ ἐργαζομένους κακά. Cf. v. 601. The absence of the digamma from ἔργων is an indication of some error. Cf. Opp. 382. Inf. v. 601. Here at least one is tempted to read κακῶν ἐξυνήοντας ἀργούς, but that Hesiod uses the form ἀεργός. The simile from drones in a hive is applied by Plato to idle spendthrift citizens, De Rep. vii. p. 552, ο, βούλει οὖν, ἦν δ' ἐγώ, φάμεν αὐτὸν, ὡς ἐν κηρίῳ κηφήν ἐγγίγνεται, σμήνους νόσημα, οὗτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφήνα ἐγγίγνεσθαι, νόσημα πόλεως.

596. πρόπαν ἡμαρ, all day long; cf. sup. v. 525. ἡμέται, day by day. So Hom. Il. ix. 72, πλείϊα τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν ἡμέται θορήκῃσιν ἐπ' εὐρέα πόντον ἐγούσιν. Goettling's conjecture ἀκάμαται is superfluous.—τιθείσι, see inf. v. 875. Il. xvi. 262. Aeschylus uses this form for τιθείαι, Ag. 451.

ἡμάται σπεύδουσι, τιθείσιν τε κηρία λευκά, 1
 οἱ δ' ἔντοσθε μένοντες ἐπηρεφείας κατὰ σίμβλους
 ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται·
 ὥς δ' αὐτως ἀνδρεσσι κακὸν θνητοῖσι γυναῖκα 600
 Ζεὺς ὑψιβρεμέτης θῆκε, ξυνήονα ἔργων
 ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·
 ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
 μὴ γῆμαι ἐθέλη, ὅλοδ' ἐπὶ γῆρας ἵκηται
 χήτει γηροκόμοιο, ὃ δ' οὐ βίотου ἐπιδεῖν 605
 ζῶει, ἀποφθιμένον δὲ διὰ κτήσιν दाτέονται
 χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένηται,
 κεδνὴν δ' ἔσχεν ἀκοιτιν ἀρηρῦαν πραπίδεςσι,

601. *Φέρων φαργαλέων* 603. *Φέργα* 604. *ὅλοδ' ὄν* 605. *ἐπιδεῖν*

598. *ἐπηρεμφείας N. ἐπηρεφείας L.* 600. *ὥς αὐτως N. γυναῖκας—*
ξυνήονας vulg. 602. *δ' ἔπορε N.* 605. *βίотου τ' N.* 606. *ζῶη—*
διάζωήν N. 608. *ἔσχε L, Ald.*

598. Hesych. σίμβλοι· τὰ σμήνη, τὰ ἀγγεία τὰ τῶν μελισσῶν, ἐν οἷς τὰ κηρία συνάγεται.

599. ἀμῶνται, heap up, scrape together, *corradiunt in ventrem*. Cf. Opp. 775. 778.

601. ξυνήονα, 'taking part in grievous troubles,' i. e. causing them cares. See on v. 603, and for ξυνήων, 'a partner,' Pind. Pyth. iii. 48. Hesych. ξυνήονες· κοινωνοί. This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'helpers in their hard labours.' This would be a virtue; but the poet is speaking of women's vices. The meaning is determined by v. 595. Stobaeus, citing 600—9 (89. 15), gives λευγαλέων (602) and ζῶην (606).

602. ἕτερον κακόν. The making of the woman was κακὸν ἀντ' ἀγαθοῖο, v. 585; the second evil consists in the following dilemma: Either a man marries, or he does not. If he does not, strangers possess his wealth; if he does, though he may have a good wife, he may at the same time have, as a counterbalancing

evil, an insubordinate family, ἀταρτηρὸς γενέθλη. Schol. τοῦτό φησιν, οὔτε μὴ γήμας (l. ὅτι ὁ μὴ γήμας) ἕτερον ἔχει κακόν, τὸ μὴ γηροβοσκεῖσθαι. "Ἡ οὕτως· ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ κακὸν τὸ μὴ ἔχειν γηροβοσκούς καὶ κληρονόμους. The poet is weighing good against evil in both cases: (1) an unmarried man has not the expense of a wife and family, but then he has no one to care for him, and he leaves his property to strangers; (2) a married man may have a good wife but a bad offspring, and thus the good is counterbalanced by the evil. v. 607 seems to have been made up from the similar verse in ll. v. 158, χηρωσταὶ δὲ διὰ κτήσιν दाτέονται. On this word, containing the same root (χη) as χῆτος, χῆρος, and heres, see Curtius, Gr. Et. 200.

603. μέρμερα *Φέργα* is to be remarked, as compared with the undigammated *ἔργων* in v. 595. In v. 601 one of the MSS. gives γυναῖκα—ξυνήονα, whence ξυνήονα has now been adopted as probably the true reading. Hesych. γηροκόμος· γηροτρόφος.

τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
 ἔμμεναι· ὃς γὰρ τέτμη ἀταρτηροῖο γενέθλης, 610
 ζῶει ἐνὶ στήθεσσι· ἔχων ἀλῖαστον ἀνὴν
 θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακὸν ἐστίν.

ᾧ οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
 οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
 τοῖο γ' ὑπέξηλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης 615
 καὶ πολυῖδριν ἐόντα μέγας κατὰ δεσμὸς *ἔρκεν.

609. αἰῶνος

613. Διὸς

616. πολυῖδριν

609. τῷ δ' ἀπ' L, Ald. 610. τέτμη L. ὃν δεκε τέτμη Ald. ὃς δέ
 κε γήμη N. 614. ιαπετιονίδης N. 615. ἀνάγκη Ald. 616.
 μέγα N. ἐρύκει MSS.

609. ἀντιφερίζει, 'contends against,' 'matches.' In Opp. 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for *del*, is not free from suspicion, though Homer has ἀπ' αἰῶνος νέος ἄλεο, II. xxiv. 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained. Schoemann reads τῷ δὲ δι' αἰῶνος κ.τ.λ. Stobaeus, ending his quotation with ἀντιφερίζει, might seem to have not read in his copy the three concluding lines. The context seems to require εἰ γὰρ τέτμη κ.τ.λ. Flach and Schoemann read ἔμμενός with Wopkens, and mark ἀντιφερίζει with an *obelus*. Possibly, ὃς γήμας γὰρ τέτμη κ.τ.λ., one MS. giving ὃς δέ κε γήμη.

610. The word ἀταρτηρὸς does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρᾶς, χαλεπῆς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss. Barocc. 109, βλαβεράς. *Ibid.* γενέθλης. If the poet had meant 'race' in the sense of 'woman-kind,' he would probably have avoided ambiguity by using γυναικός. But the troubles of an ungrateful offspring are clearly here meant. Euripides touchingly alludes to the same cross in life, Med. 1090—1104; and he has a very similar passage on happy and unhappy marriages, in Orest. 602—4.—τέτμη seems to govern a genitive in the sense of *τύχη*.

612. This verse is defended by

Goettling, who construes ἀλῖαστον θυμῷ. Gaisford encloses it in brackets after Ruhnken, who thinks θυμῷ and κραδίῃ were glosses on στήθεσσι, and ἀνήκεστον a gloss on the false reading ἀλῖαστον for ἀλῖαστον. (Hesych. ἀνήκεστον· ἀλῖαστον.) It is possible that ἔσχεν should be read for ἔστιν.

613. ὃς οὐκ ἔστι. This reverts to the punishment of Prometheus described sup. v. 521. The sense is, 'Thus we see that no cunning is so clever as to escape punishment, if it involves disobedience to Zeus.' It is, as it were, the moral of the foregoing story. Compare Opp. 105, οὕτως οὐκ ἔστι Διὸς νόον ἐξαλείψαι.

614. ἀκάκητα. Perhaps 'beneficent,' the Homeric epithet of Hermes (II. xvi. 185. Od. xxiv. 10), and probably to be compared with a similar attribute of the same god, ἐριούσιος. The negative quality of doing no harm suggested the positive quality of doing good. But in the former sense only Darius is called ἀκάκος in Aesch. Pers. 663.

616. πολυῖδριν. He is elsewhere called ποικίλος and αἰολόμητις, sup. v. 511. Horace terms him *callidus* Carm. ii. 18, 35. For the vulg. ἐρύκει Flach reads ἔρκεν, with Schoemann, and this seems necessary, as Prometheus was liberated by Hercules.

Ὀβριάρει δ' ὡς πρῶτα πατὴρ ᾠδύσσατο θυμῷ
 Κόττω τ' ἠδὲ Γύη, δῆσε κρατερῷ ἐνὶ δεσμῷ,
 ἡγορέην ὑπέροπλον † ἀγώμενος ἠδὲ καὶ εἶδος
 καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης· 620
 εὐθ' οἶγ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
 εἶατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
 δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες,
 ἀλλὰ σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι

617. βριάρει δ' ὡς τὰ πρῶτα LN, Ald. ᾠδύσσατο L, Ald. 619.
 ἀγώμενος N. 622. εἶτ' ἐπ'—μεγάλοις N. 623. μέγα om. N.

617 seqq. The contest between the Olympian gods and the Titans, or the change from the old to the new dynasty, is related at length.—Cottus, Briareus, and Gyes, were the hundred-handed giant sons of Gaea and Uranus, sup. v. 149. For their treatment of their father they had been threatened with punishment (sup. v. 209, 210), and the threat is now about to be executed, on the principle that an undutiful son (Cronus) will himself have an undutiful offspring (Zeus).—Ὀβριάρεις, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of *Briaw* compared with *ἔβριμος*. Here the metre requires Ὀβριάρεις, while in v. 149 and 714 either form is admissible. It occurs also inf. v. 734, where the common reading, *Κόττος τε καὶ ὁ Βριάρεις μεγάθυμος*, though a manifest solecism, is retained by Gaisford. But here the MSS. give *Βριάρει δ' ὡς πρῶτα* (so Van Lennep), or *Βριάρει δ' ὡς τὰ πρῶτα* (Gaisford). L. Dindorf conjectured Ὀβριάρει, which Goettling says is found in two MSS. To make *Βριάρει* a spondee by *synizesis* is quite out of the question.—*πατὴρ*, viz. Uranus.—*πρῶτα ᾠδύσσατο*, 'when first he was enraged against them.' This corresponds to *σφετέρῃ ἥχοντο τοκῇ* ἐξ ἀρχῆς, sup. v. 155. Homer has the form *ᾠδύσσομαι* more than once.—*δῆσε*, see v. 157.

619. ἀγώμενος, 'being awed at.' Compare ἀγάζεται, Opp. 838. The genuineness of this and the next verse

is doubtful. It does not appear that ἀγώμενος or ἀγᾶσθαι is elsewhere found; and the form looks like the coinage of a post-epic interpolator, on the model of the Homeric ἀγᾶσθε, ἡγᾶσθε, ἀγᾶσθαι, from ἀγαμαι. Again, ὑπὸ χθονὸς and ὑπὸ χθονὶ in the same sense, should hardly stand in two consecutive verses. Thirdly, ἠδὲ καὶ εἶδος is a violation of the digamma; and lastly, ἡγορέης ὑπερόπλου occurred sup. v. 516. Dr. Flach's conjecture is very probable, ἀγᾶμενος ἰδὲ Φεῖδος.—κατένασσε, see Opp. 168. sup. v. 329.

622. ἐπ' ἐσχατιῇ, in the far west, where Atlas also was punished (sup. v. 517), and where the Hesperides abode, and sisters of Μῆμος and Ὀΐης, v. 214—5. The west is also called *πείρατα γαίης* in v. 335 and 518. Even Tartarus itself was by some placed in the furthest parts of the west. Hence Hades is called Ἐσπερος θεός, Soph. Oed. R. 177. Compare inf. v. 729, 731, and 653, where (ἄφος) connected with (έφρος) means the darkness of the sunless west. The Echol. explains ἐν πείρασι γαίης by *ἐποκένω τῆς γῆς*.—The reading of the Emmanuel MS., *μεγάλοις*, is supported by v. 335, *πείρασιν ἐν μεγάλοις*.

623. This verse is regarded as spurious by Heyne. But, as Goettling remarks, we require the addition of *δηθὰ μάλ',* 'for a very long time,' because they were at length brought back to the light. We might indeed omit v. 622, and read *ναιετάσκον* in v. 621.

[οὓς τέκεν ἡῦκομος Ῥεῖα Κρόνου ἐν φιλότῃτι,] 625
 Γαίης φραδμοσύνησιν ἀνήγαγον ἐς φάος αὖτις·
 αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,
 σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
 δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες, 630
 Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
 ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμῖνας·
 οἱ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγανοὶ,
 οἱ δ' ἄρ' ἀπ' Οὐλύμπιοι θεοὶ, δωτῆρες ἑάων,

626. φάφος 632. ἀγαφοί

628. κείνοισι L., Ald. 632. ὀρθῶς N. 633. οἱ δ' ἄρ' ἐπ' N.
 δωτῆρες ἑάων N.

626. φραδμοσύνησιν, the oracular warnings, ἐννεσίσι sup. v. 494. Apollodor. i. 2, 1, μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς καταταραπιδέντας ἂν ἔχρ' συμμάχους· ὁ δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κόμπην ἀποκτείνας ἔλυσε.

627. σφιν, viz. to the gods; whereas σφέας above means the imprisoned giants.—ἅπαντα διηνεκέως, had told them the whole matter in detail, viz. (to use the words of Aeschylus, referring to the same event, Prom. 220,) ὡς αὐ κατ' ἰσχυρὸν οὐδὲ πρὸς τὸ καρτερόν χρεῖα, δόλω δὲ τοὺς ἐπεσχόντας κρατεῖν.—ἀρέσθαι, 'that they would win glory,'—an Homeric phrase. The aorist infinitive follows verbs of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised. Perhaps ἀρεῖσθαι. See Opp. 455.

629. δηρὸν γὰρ κ.τ.λ. For the other Titans (not the hundred-handed; compare 134 with 147) had long been contending with the Cronidae, or new Olympian powers. What the cause of the dispute was, Hesiod does not expressly say; but inf. v. 882, it is said to have been about their prerogatives, τιμῶν κρινάντων. Aeschylus is more explicit, Prom. 207, ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ἀροῦνέτο, αἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, ὡς Ζεὺς ἀνάσσει δῆθεν, αἱ δὲ

τοῦμπαλιν σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. It was on condition of assisting Zeus against the rest, that these three Titans, (the hundred-handed,) whose bodily strength surpassed theirs, were liberated. A similar legend (from the *Iepoi λόγοι*) is recorded in Il. i. 401, where Thetis is said to have summoned Briareus to the aid of Zeus, whom the other gods were for putting in bondage. By the *Cronidae* are meant primarily Zeus and his brothers and sisters (sup. v. 453), with those of the elder gods whom he could win over to his cause, against the rest of the Titans headed by Cronus himself. Aeschylus (who perhaps had the Theogony in a much more perfect condition) says that Prometheus sided with Zeus, being unable to persuade the other Titans, Prom. 212. It is clear from v. 624—6 that the offspring of Rhea, viz. the elder gods, sided with Zeus; and in v. 883 it is stated that they agreed to confer the sovereignty on Zeus, whom Hesiod therefore does not represent as a *τράννος* or usurper.

632. ἀγανοί. It is probable that this word is nearly a synonym of ἀγαβοί. As the *v* appears to have represented *F*, we have ἀγαβ, ἀγαφ, as variants of the root. (Curtius however, Gr. Et. 172, thinks the root γαν, γαφ, more nearly allied to γέγηθα and gaudeo.)

οὓς τέκεν ἡΰκομος Ῥεῖα Κρόνῳ εἰνηθεῖσα·
οἱ ῥα τότε ἄλλήλοισι μάχην θυμαλγέ' ἔχοντες 635
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτοὺς,
οὐδὲ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ
οὐδετέροις, ἴσον δὲ τέλος τέτατο πολέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,
νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔδουσι, 640
πάντων ἐν στήθεσιν ἀέξετο θυμὸς ἀγῆνωρ.
†ὥς νέκταρ δ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινὴν,
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει. 645
ἦδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πάντα
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.

638. *ἴσον*643. *μετέειπε*645. *ὥς φείπω* Flach

637. *ἦν* om. L, Ald. *τελευτὴν* Ald. 638. *πολέμοιο* L.
639. *ἄρμενα* L. 641. *ἐνὶ στήθεσιν* N. qu. *πᾶσιν ἐνὶ στ.?*
642. *νέκταρ τ'* N, Ald.

634. Of this verse the same may be said as of 631. 648. 668, and indeed many others, that they are not improbably interpolated by rhapsodists. The present verse occurred as v. 625.

636. *πλείους*, full or solar years, as contrasted with the lunar; or the great cyclic years of 99 lunar months. See on Opp. 617. Van Lennep suggests that the poet may have alluded to the duration of the Trojan war.

638. This verse, which is unnecessary to the context, was perhaps made up from Il. xv. 413, *ὥς μὲν τῶν ἐπὶ Ἰσᾶ μάχῃ τέτατο πόλεμός τε*. It also occurs in Il. xii. 436. Both passages were indicated by Wolf.

639. *παρέσχεθεν*, viz. *Κρονίδης* in v. 624, the intervening passage (627-638) being virtually a parenthesis. The giants were there released from Tartarus

by Zeus, and now they are entertained by him. Hence *κείνοισι* refers to Briareus and his fellow-giants. Goettling would prefer *παρέσχεθον*, viz. *θεοὶ* in the next verse, or *νέκταρ τ' ἀμβροσίην τε*, so that *παρέσχεθεν* would be for *παρεσχήθησαν*. Neither of these is necessary, though Van Lennep is inclined to approve the latter, and Dr. Flach adopts it.

642. There is an appearance of tautology here, which may have resulted from two recensions being mixed together. Perhaps either 641-2 or 642-3 should be ejected, or only v. 642, in which case we must read *πάντων τ' ἐν στήθεσιν κ.τ.λ.* (So Dr. Flach edits.)

646. "Quod hic dicitur *μάλα δηρὸν*, supra v. 636 erat *δέκα πλείους ἐνιαυτοὺς*, et quod hic *ἤματα πάντα*, supra erat *συνεχέως*." Goettling.

ὤμεις δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτήνεσσιw ἐναντίοι ἐν δαῖ λυγρῇ, 650
μνησάμενοι φιλότῃτος ἐνθέος, ὅσσα παθόντες
ἐς φάος ἂψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἡερόεντος.

Ὡς φάτο· τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·
δαιμόνι', οὐκ ἀδάητα πιφάσκειαι· ἀλλὰ καὶ αὐτοὶ 655
ἴδμεν, ὃ τοι πέρι μὲν πραπίδες, πέρι δ' ἔστι νόημα,
ἀλκτῆρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ' ἐξαῦτις ἀμειλίκτων ἀπὸ δεσμῶν
σῆσιw ἐπιφροσύνησιw ὑπὸ ζόφου ἡερόεντος
ἡλύθομεν, Κρόνου νιὲ ἀναξ, ἀνάελπτα παθόντες. 660

649. ἀάπτους? 653. ἀερόεντος 656. ἴδμεν
660. Φάναξ ἀνάελπτα

652. ὑπὸ δεσμοῦ LN, Ald. 655. πιφάσκειν N. 656. πραπίδης
N. 657. γένετο N. 658. ὑπὸ δεσμῶν N. 658—9. Transposed
in L, Ald., which give σῆσι δ' ἐπιφροσύνησιw ὑπὸ κ.τ.λ. 660.
ἡλύθομεν N.

649. ἀάπτους. See v. 150. Opp. 148.
651. μνησάμενοι. Compare v. 503.—
ἐνθέος, 'kind,' 'cordial,' is an Homeric
word of very uncertain etymology.

652. ἀπὸ δεσμοῦ. Many good copies
give ὑπὸ, 'from under,' as inf. v. 669.
For δυσηλεγῆς see Opp. 508.

†53. Gaisford marks this verse as
spurious, after Wolf, and he gives ἀπὸ
for ὑπὸ, but against the MSS. The
sense is rather weakened by omitting
this line;—'remember, it was through
me that you returned from prison.'

655. οὐκ ἀδάητα, 'what is well known
to us,' viz. ὅσα ἀγαθὰ ὑπὸ σοῦ ἐπάθομεν.—
πιφάσκειαι, identical with πιφαύσκομαι,
(πιφαF-σκε,) contains the reduplicated
root φαF. Van Lennep gives πιφαύσκειαι
with three or four MSS. (The Emman-
uel MS., according to my collation,
has πιφάσκειν, not πιφαύσκει.)

656. ὃ τοι Hermann for ὅτι.—πέρι, ad-
verbially, for περισσῶς, should be ac-
cented on the first syllable, as repre-
senting περίεσι.

657. ἀρῆς, scil. βλάβης. Cf. Scut. H.
29. The meaning seems to be, that
Zeus had hitherto protected the other

gods in the long war with the Titans.
For the masculine form κρυεροῖο Goett-
ling compares inf. v. 696, τοὺς δ' ἔμπεσε
θερμὸς αὐτῆς. We might compare the
feminine ἀγανώτατον, sup. v. 408, but
that the verse may be of a later inser-
tion.

658—9. The MSS. and edd. (with the
single exception of the Emmanuel MS.)
give these two verses in inverted order,
σῆς δ' ὑποφραδμοσύνησιw ἀπὸ (ζόφου ἡερό-
εντος Ἄψορρον δ' ἐξαῦτις κ.τ.λ. There
are various readings σῆσι δ' ἐπιφροσύνη-
σιw, σῆς δ' ἐπ., and ἄψορρον without the
δῆ. The reading in the text is that of
Goettling and the MS. Emm. (N). Van
Lennep gives σῆσι δ' ἐπιφροσύνησιw—
ἄψορρον ἐξαῦτις, remarking that this is
a better order of the words; 'It was by
your thoughtfulness too that we re-
turned from the darkness of the prison.'
The hiatus however in ἄψορρον ἐξαῦτις
seems objectionable, even though δυσ-
ηλεγῆς ἀπὸ δεσμοῦ in v. 652 is not very
unlike it. Dr. Flach agrees with Van
Lennep, but excludes v. 658.

660. ἀνάελπτα supplies an example
of ἀνά used as the full form of the pri-

τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
 ῥυσόμεθα κράτος ὕμδον ἐν αἰνῇ δηϊότητι
 μαρναμένοι Τιτῆσιν ἀνὰ κρατερὰς ὕσμινας.

ᾧς φάτ'· ἐπήνησαν δὲ θεοὶ, δωτῆρες ἐάων,
 μῦθον ἀκούσαντες· πολέμου δ' ἐλλοιαιέτο θυμὸς 665
 μᾶλλον ἔτ' ἢ τοπάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν
 πάντες, θήλειαί τε καὶ ἄρσενες, ἡματι κείνῳ,
 Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
 οὓς τε Ζεὺς Ἐρέβουσφι ὑπὸ χθονὸς ἦκε φώωσδε,
 δεινοὶ τε κρατεροὶ τε, βίην ὑπέροπλον ἔχοντες. 670
 [τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὧμων αἴσسونτο
 πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
 οἱ *δ' ὅτε Τιτῆνεςσι κατέσταθεν ἐν δαὶ λυγρῇ

664. ἐάων?

669. φάωσδε

672. ἐκάστῳ

664. ὡς φάτο. ἐπήνεσαν δὲ N. qu. ἐπήνεσαν? ἐάων LN, Ald.
 666. μάχην τ' N. 669. ἐρέβουσφι N. οὔτε ζεὺς ἐρέβουσφιν L. οὔτε
 Ζεὺς ἐρέβουσφιν Ald. φάος τε N. φάος δὲ L. φάως δε Ald.
 673. μελέεσσι N. οἱ τότε MSS.

vative &, which merely means the reversal of some quality, as ἀνόμοιος is the converse of ὁμόιος.

661. ἀτενεῖ νόῳ, with steadfast resolve, with unflinching allegiance.

668. This verse occurred also at v. 630 and 648. Here it is not necessary, though it rather assists the syntax of the next verse.

669. Ἐρέβουσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix. 572, Bekker edits ἐκλυεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήβεσφι, which no one would write στήθεσφι. The old genitive was ἐρέβεσος, and thus the suffix is added to the crude form as in νεκροστήρα, Opp. 716, where see the note. It is to be observed that φι was not peculiar to the dative, but was commonly added to the genitive also; thus we have in Homer ἐκ πασσαλόφι κρέμασεν Od. viii. 67, ἀπ'

ἐσχαρόφι ib. vii. 169, ἀπὸ νευρήφι Il. xiii. 585, ἐξ ἐνρήφι ib. xv. 580. In most cases this termination may be explained either in the instrumental or the local sense; e.g. ἐκ πασσαλόφι κρέμασαι = ἐκ κρέμασαι πασσάλῳ, 'to hang up by a peg;' ἐξ ἐνρήφι ἀνίστασθαι, 'to get up on one's bed in order to leave it.'

671—3. These three verses occurred before, v. 150—2, with ἀπλαιοι for πᾶσιν ὁμῶς. Gaisford and Flach enclose them in brackets after Wolf. Goettling and Van Lennep think them genuine here.

674. κατέσταθεν. Though a war is often said καθίστασθαι, e.g. Thuc. i. 1, *init.*, the sense here seems rather to be, 'stood opposite to,' *ex adverso constituerunt*; and the dative thus depends on the implied notion of ἀντίοι. Van Lennep well compares Herc. Fur. 1168, ἐς πόλεμον ὁμῶν καὶ μάχην καθίσταται.

πέτρας ἡλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες, 675
 Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
 ἀμφοτέροι, δεινὸν περιίαχε πόντος ἀπείρων,
 γῇ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς
 σειώμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὀλυμπος 680
 ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα
 Τάρταρον ἡρόεντα, ποδῶν τ' αἰπεῖα ἰωῇ
 ἀσπέτου ἰωχμοῖο βολάων τε κρατερῶν.

677. *ἑρῶν*678. *δεινὸν περιίαχε*682. *ῥιπῇ*

675. *στιβαρὲς* LN, Ald. 677. *προφρονέων* N. 678. *δεινὸν δὲ*
περίαχε MSS. 682. *ποδῶν δ' αἰπεῖα τ' ἰωῇ* L, Ald. (gl. L, *φωνή*).
ὁδὸν αἰτίατῃ κρατεῶν N. 683. *κρατεῶν* N. *ἀσπέτου ἰωχμοῖο* N.

675. The best copies seem to give *στιβαρὲς*, and so the Schol., *μεγὰς, καθ' ὑπερβολὴν* (this referring to *ἡλιβάτους*), *στιβαρὲς, ἰσχυρὰς*. But inf. v. 692 we have *χειρὸς ἀπὸ στιβαρῆς*, and v. 715, *τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν*. Of course, *πέτρας* is a greater hyperbole than *πέτρους* would have been, and especially with *ἡλιβάτουι*, steep and inaccessible rocks. Photius, *ὁροτύπους, τοὺς γίγαντας· ὅτι ταῖς τῶν ὀρῶν κορυφαῖς ἔβαλλον*. Apollodorus also says (i. 6, 1), *ἠκόοντιζον δὲ εἰς οὐρανὸν πέτρας καὶ δρύς ἡμμένας*. The giant Polyphemus tore off and threw at Ulysses *κορυφὴν ὄρεος μεγάλου*, Od. ix. 481.

676. The resemblance of this verse to Il. xvi. 563 can hardly be accidental; *οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας*. So also Il. xii. 415, *Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας*.

678. Van Lennep calls the vulgate reading *περίαχε* an Aeolic crasis for *περίαχε*, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the *i* in *περία* is very rare, though we have *περοίχεται* inf. v. 733, if the reading is to be relied on. Guizot conjectured *δεινὸν δ' ἐπερίαχε*. Generally, but not always, *ἰαχεῖν* takes the digamma. The present passage (674—8) seems to have been tampered with, perhaps by the insertion of the Homeric verse 676. In this case *προφρονέως* will

belong to *κατίσταθεν*. On the whole it seems most probable that for *οἱ τότε κ.τ.λ.*, we should read *οἱ δ' ὅτε Τιτῆνεςσι κατίσταθεν—δεινὸν περὶ Ἰαχε κ.τ.λ.*, the apodosis commencing with this verse. Otherwise we might read *δεινὸν περὶ δ' Ἰαχε πόντος*, as sup. v. 69, *περὶ δ' Ἰαχε γαῖα μέλαινα*. In Scut. H. 451, *ἀλλὰ μέγα ἰάχων*, there is certainly a digamma, and ib. 382 for *μεγάλ' ἰαχων* we might read *μέγα ἰαχων*.

679. *ἐσμαράγησεν*, crashed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading *ποδῶν αἰπεῖα τ' ἰωῇ*, or *ποδῶν δ' αἰπεῖα τ' ἰωῇ*, was corrected by Hermann. It is retained by Schoemann, who punctuates *Τάρταρον ἡρόεντα ποδῶν, αἰπεῖα τ' ἰωῇ*. But *ποδῶν* is thus quite out of its natural place. It is manifest that *ἰωῇ* here has the digamma, and that the *τ'* was inserted from ignorance of it. In Il. x. 139, *τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωῇ*, the old reading was probably *ἦλθε ῥιπῇ*. Compare Il. iv. 276, *ὑπὸ Ζεφύροιο ἠῆς*, and xvi. 127.—*ἰωχμοῖο*, a secondary genitive; 'the far-ascending noise of feet from the incessant pursuit and from the hard blows of the missiles.' The clause is exegetical of *ἔνοσις βαρεῖα*. The *i* in *ἰωχμοῖο* is long, as in Scut. H. 154, *ἐν δὲ προῖαίς τε παλαιοῖς τε τέτυκτο*.

ὥς ἄρ' ἐπ' ἀλλήλοισι ἴεσαν βέλεα στονόοντα.
 φωνῇ δ' ἀμφοτέρων ἴκετ' οὐρανὸν ἀστερόοντα 685
 κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὐδ' ἄρ' ἔτι Ζεὺς ἴσχευ' ἔδον μένος· ἀλλὰ νῦν τοῦγε
 εἴθαρ μὲν μένεος πλήντο φρένες, ἐκ δέ τε πᾶσαν
 φαῖνε βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἦδ' ἀπ' Ὀλύμπου
 ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ 690
 ἴκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
 χειρὸς ἀπο στιβαρῆς ἱερὴν φλόγα εἰλυφόντες
 ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζεν
 καιομένα, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.
 ἔξεε δὲ χθὼν πᾶσα καὶ Ὀκεανοῖο ῥέεθρα, 695

687. ἴσχευ' ἔδον

689. ἀπὸ Φορανοῦ?

692. Φειλυφόντες

694. καφομένη

695. ῥέεθρα

685. δ' ἴκετ' LN, Ald. 688. πλήντοι N. 690. συνωλαδὸν N.
 691. ἀστραπῇ π. N. ἀστεροπῇ εὐ π. L, Ald. 692. φλόγα θ' L,
 Ald. φλόγα εἰλ. N. 695. ἔξεσε N.

686. This is rather a weak verse, and perhaps spurious. It is excluded by Dr. Flach. The entire passage, describing the contest of the Titans, is in a more florid and descriptive style than Hesiod commonly adopts. It was the opinion of Heyne that a fragment from an ancient *Titanomachia* had been inserted here. Goettling regards 687—712 as the addition of a later writer, desirous to magnify the exploits of Zeus. It may be remarked that the article in *οἱ δὲ κεραυνοί*, v. 690, is hardly consistent with the early epic usage.

687. *οὐκ ἐτι ἴσχευ'.* "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bellum conficiente pugna." *Van Lennep.*

688. *εἴθαρ*, an epic form of *εὐθύς*.—*πλήντο*, a passive aorist of *πλήμι*, *πίπλημι*. So *Scut. H.* 146, *τοῦ καὶ δδόντων μὲν πλήτο στόμα*.

690. *συνωχαδόν*, *συνεχῶς*, continuously. The termination is the same as in *περιστάδων*, and the long *ω* results

from *σόνωχος* being pronounced *σύνωχος* after the Aeolic dialect, as we have *ἐκ λόκχοιο* sup. v. 178.

691. *ἴκταρ*, *πλησίον*, close to the enemy. "Ita ut pervenirent, ab ἴκω." *Van Lennep.*—Hesychius too derives it (in v.) from *ἱκνεῖσθαι*, *ἀστεροπῇ ποτέοντο* seems the most probable reading, and is preferred by *Van Lennep*. Goettling gives *ἀστραπῇ εὐ ποτέοντο*.

692. *φλόγα*. Most of the copies add θ', which may be compared with the false reading *ἀπείδ τ' ἰωῇ* in v. 682, as resulting from the lost digamma. Compare *Φελικῶπις*, *Φέλικες βοῦς*, with our word *welkin*. In *Il. xi.* 156, *ὥς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσθ' ὕλην, πάντῃ τ' εἰλυφόνων ἐνεμος φέρεϊ*, the context allows the omission of the *τε*. But in *Scut. H.* 273, *τῇλε δ' ἀπ' αἰθομένων δαδῶν σέλας εἰλυφάσε*, there is no digamma.—The whole description here, especially the boiling of the sea in v. 695, seems to have been written by one who had seen the effects of a torrent of lava falling into an adjoining bay.

πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς αὐτμῇ
 Τιτῆνας χθονίους, φλόξ δ' ἡέρα διαν ἵκανε
 ἄσπετος, ὅσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων
 αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
 καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἷσατο δ' ἄντα 701
 ὀφθαλμοῖσιν ἰδεῖν ἥδ' οὐασιν ὅσσαν ἀκούσαι
 αὐτῶς, ὥς ὅτε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθεν
 ἥπιλατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει
 [τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος.
 τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων]. 705

700. χάφος

701. Φιδεῖν φόσαν

696. ἀμφεῖπετο L, Ald. 700. ἀντίσα N. 705. ἐπλευτο L
 (gl. ὑπῆρχε), Ald. ξυνιόντων N.

696. θερμός. For the masculine form see v. 657.

697. The epithet χθονίους, which should mean ἐπιχθονίους, but is prematurely applied to the Titans not yet imprisoned by Zeus, makes it probable that this verse is interpolated. Van Lennep thinks it may mean that the Titans made the surface of the earth their battle-ground against the gods above, i.e. it may stand for ἐπιχθονίους.

700. εἷσατο, it appeared; viz. μάχη, or τὸ πρῶγμα. But the absence of the F throws doubt on the genuineness of the passage. So Od. v. 281, εἷσατο δ' ὡς ὅτε ρινὴν ἐν ἡεροειδέϊ πόντῳ.—In the next verse perhaps ὅσσαν took the digamma. See on v. 10 sup.

702. ὡς ὅτε πῖλατο. This should describe a real event, 'as when the earth and sky met,' or we should expect πῖλατο, 'as when (i.e. as if) it should meet.' Again, τοῖος μέγιστος δοῦπος seems a strange phrase, and one that does not well suit the τόσσος δοῦπος in v. 705. Perhaps therefore we should read ὡς ὅτε γαῖα—πῖλαιναι· ὅσσος γάρ κε μέγιστος κ.τ.λ., 'for as great a noise as would have been made by the fall of earth and sky, so great noise did arise from the gods meeting in conflict.' (This conjecture is adopted by Dr. Flach, but with οἶος and ὀρώροι.) Per-

haps, after all, 701—5 are spurious verses, especially as it seems incredible that any ancient poet should have used ἐρειπομένης and ἐξεριπόντος in the same clause and so nearly in the same sense, 'the one falling in ruins, the other tumbling from on high.' (For the intransitive ἐρεπεῖν see Scut. H. 421.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, τόσσος ἔρα κτύπος ἔρτο θεῶν ἔριδι ξυνιόντων. Indeed the whole description there of the gods inciting Trojans and Achaeans to the contest, bears a close resemblance to the present. — Goettling's interpretation, with which he professes himself satisfied, is this:—"Chaos thought that it saw and heard the like sounds as when Gaea and Uranus embraced (cf. v. 133); for such a noise would have then occurred, had they fallen, as now arose from the gods in their conflict." It seems however difficult to extract any other meaning than this:—'And it seemed, to behold it closely with the eyes, and to hear the noise with one's ears, just as when earth and wide heaven from above approached each other.' Possibly we should read τοῖος γάρ τε μέγιστος δοῦπος ὀρώρει, omitting the two next verses.

705. For ἔγεντο see sup. v. 199.

σὺν δ' ἄνεμοι *τ' ἑνοσίς τε κόνιν ἐσφαράγιζον
 ἥβροντήν τε στεροπὴν τε καὶ αἰθαλόεντα κεραυνὸν,
 κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχὴν τ' ἑνοπὴν τε
 ἐς μέσον ἀμφοτέρων, ὄτοβος δ' ἀπλητος ὀρώρει
 σμερδαλέης ξριδος, κάρτος δ' ἀνεφαίνετο ἔργων, 710
 ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες
 ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὕσμινας.
 οἱ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμύειαν ἔγειραν
 Κόττος τε Βριάρεώς τε Γῆης τ' ἄατος πολέμοιο,
 οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν 715
 πέμπον ἐπασσυντέρας, κατὰ δ' ἐσκίασαν βελέεσσι
 Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυνοδείης
 πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλείοισιν ἔδησαν,

710. *Φέρων*714. *ἄφατος*

706. *ἄνεμοι ἑνοσίς τε* MSS. *ἐσφαράγιζον* N. *κόνιν* L, Ald.
 710. *κάρτος δ'*—*ἔργον* N. 718. *ἐν* om. L.

There is a variant *ἐπλετο*, which may be a corruption of *ἐπλητο*, a gloss on *πύλατο* preceding, or of *ἐπλετο*, a gloss on *ἔγετο*. Cf. sup. v. 193. II. viii. 63, *ἄταρ ἀσπίδες ὀμφαλόεσσαι ἐπληντ' ἀλλήλησσι*.

706. *κόνιν τ'* Goettling and Van Lennep, with several MSS., for *κόνιν τ'* or *κόνιν θ' ἄμα*. The meaning of the vulgate, *σὺν δ' ἄνεμοι ἑνοσίς τε κ.τ.λ.*, is not clear:—'together the winds brought with a mighty noise the earthquake and the dust.' Here *σφαράγιζειν* seems an active form of *σφαραγέω*, 'to crackle.' Hesych. *ἐσφαράγιζον· ἐδόνουν· μετὰ ψόφου ἤχουν*. Flach and Schoemann read *σὺν δ' ἄνεμοι τ' ἑνοσίς τε κόνιν ἐσφαράγιζον*, omitting the next distich. Probably we should read thus; *βροντῇ δὲ στεροπῇ τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχὴν (ῥιαχὴν, see v. 678) τ' ἑνοπὴν τε*.

710. This verse reads like a later insertion.

711. *πρὶν*, before this final manifestation of the power of Zeus (cf. v. 687), and before the strength of Briareus and

his brethren had been exerted. The subject to *ἐμάχοντο* is not *οἱ θεοί*, as Goettling supposes (for this would not allow of *ἀλλήλοις* being added), but the combatants on both sides.

712. *ἐμμενέως*, 'angrily.' See Scut. H. 429. Others interpret, 'perseveringly,' 'without intermission.'

714. *ἄατος*. On this doubtful word, where the second *a* is properly long, see Lexil. p. 3, and on Scut. H. 59. Γῆης Goettling and Buttman for Γῆης.

715. *πέτρας*, see sup. v. 675. By *κατεσκίασαν* the poet seems to mean *κατέκρυψαν, κατέχυσαν*.

716. *ἐσκίασαν*, cf. Virg. *Æn.* xii. 578, 'obumbrant aethera telis,' and II. xvii. 366—9.

718. *πέμψαν κ.τ.λ.* There is something weak in *πέμψαν καὶ ἔδησαν*, for the more usual *πέμψαντες*, and we should have expected the binding to precede the conveying away to prison. In v. 732, it is said that the imprisoned Titans cannot get out, not because they are chained in Tartarus, but because a

[νικήσαντες χερσὶν ὑπερθύμους περ ἑόντας,]
 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 ἴσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα. 721
 ἔννεα γὰρ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 οὐρανόθεν κατιῶν δεκάτῃ ἐς γαῖαν ἵκοιτο·
 ἔννεα δ' αὖ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 ἐκ γαίης κατιῶν δεκάτῃ [δ'] ἐς Τάρταρ' ἵκοιτο. 725
 τὸν πέρι χάλκεον ἔρκος ἐλήλαται· ἀμφὶ δέ μιν νύξ

721. *ἴσον* 722—4. *ἐννεα*

720. *ἔνερθ' αἰδῆς* LN. 721 seqq. In N the verses are in this order; 722, 725, 721. But 721 is thus read, *τόσσον δ' αὖ ἀπὸ γαίης ἐς Τάρταρον ἠερόεντα.* 725. *δεκάτῃ δ' ἐς τάρταρον ἵκοιτο* L, Ald. δ' ἐς τάρταρον ἵκει N.

door is closed upon them. And v. 719 is so feeble a verse that it is probably an interpolation. (It is omitted by Flach.) One may suspect the original reading to have been *καὶ τοὺς μὲν ὑπὸ χθονὸς ἐβροδείης δῆσαντες δεσμοῖσιν ἐν ἀργαλέοισιν ἔπεμψαν τόσσον ἔνερθ' ὑπὸ γῆς κ.τ.λ.* But it is remarkable that this last verse seems to have been adapted from II. viii. 16, *τόσσον ἔνερθ' Αἴθρα ὅσον οὐρανός ἐστ' ἀπὸ γαίης.* Virgil copies but diversifies this description, Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praeceps tantum, tenditque sub umbras, Quantum ad aetherium caeli suspectus Olympum.' From Homer or Hesiod Apollodorus took his statement, i. 1, 2, *τόπος δὲ οὗτος [Τάρταρος] ἐρεβάθης ἐστὶν ἐν Αἴθρῃ, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.* Aeschylus also copied this passage, Prom. 227, *ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβάθης κευθμὸν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμάχοισι.*

721—3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 721. Flach omits 722—5, with Schoemann, and the Paris MS. Thus τὸν πέρι in 726 refers to Τάρταρον in 721. In other MSS. 723—4 are omitted; and in the Emmanuel and some others the order is inverted or otherwise changed. The occurrence of χάλκεος ἄκμων twice seems

to have caused these disarrangements; or perhaps the two verses commencing with *ἐννεα* were at first transposed, or one of them omitted. The sense is, as the text now stands;—'The distance is equal between heaven and earth, and earth and Tartarus; for a mass of bronze would take nine days to fall through either space.' The idea of the ἄκμων probably originated in the actual fall of a mass of meteoric iron.

723. *δεκάτῃ δ'* Van Lennep, with many MSS. Goettling omits the δέ, by which the sense is somewhat benefited at the expense of the metre. If δέ be genuine, it is added as if *κατιῶν* had preceded.

726—81. Here [follows a long and minute description of Tartarus, its various parts, and the rebel powers confined therein. The conception and the language are alike fine, and they have the impress of a genuine antiquity in the main, though some verses may be interpolations. Hesiod's idea of Tartarus was nearly this:—A vast cavernous recess under the earth, extending indefinitely into Chaos, contained, as it were, an upper and a lower region. From the upper part of this dim abode, which was fenced round with a brazen wall, χάλκεον ἔρκος, v. 726, were seen, in the obscurity, and forming as it were the vault of the prison-house, the roots

τριστοιχεί κέχνται περὶ δειρήν· αὐτὰρ ὑπερθεν
 γῆς ρίξαι πεφύκασι καὶ ἀτρυγέτοιο θαλάσσης.
 ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι
 κεκρύφεται βουλῇσι Διὸς νεφεληγερέταο 730
 χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.
 τοῖς οὐκ ἐξίτον ἔστι, πύλας δ' ἐπέθηκε Ποσειδέων

729. ἀφρόεντι

728. πεφύκασι LN, Ald. 730. διὸς μεγάλιο ἔκρητι N. 731.
 πελώρης τ' N. 732. τοῖς οὐκ ἐξυπόντον ἔστι N.

of earth and sea. The highest part of this place is the *δειρή*, the entrance through earth, as food enters the body through the throat. But it is in the deepest and darkest spot, *ὕπὸ ζόφῳ*, v. 729, and perhaps in the region of the far west (sup. v. 622), that the rebel Titans are confined; the *χάσμα μέγα* of v. 740, from which there is no escape through the upper *δειρή*, because Poseidon has placed gates over the entrance. Virgil seems to allude to this lowest region, Aen. vi. 580, 'Hic genus antiquum Terrae, Titania pubes, Fulmine dejecti, fundo voluntur in imo.' Milton borrowed hence the notion of the *depth* of hell, Parad. L. Bk. ii., "All unawares, fluttering his pinions vain, plumb down he drops Ten thousand fathoms deep."

727. *τριστοιχεί*, 'in three rows,' 'in a triple fold.' The notion of a triple wall, triple darkness, &c., is common in the poets, as is the multiple of three, nine. Cf. Georg. iv. 480, 'novies Styx interfusa coerct.' Aen. vi. 549, 'sub rupe sinistra Maenia lata videt, triplici circumdata muro.' Ovid, Fast. iii. 801, 'Hunc triplici muro lucis incluserat atris Parcarum monitu Styx violenta trium.'

728. *πεφύκασι*. This is a notable instance of that singular property of the epic perfect, the evanescence of the *κ*, and the shortening the long vowel before it, *πέφικα* for *πέφυκα*. So *τεθνήκως*, *τεθνεῖς*, *τεθνεὺς*, for *τεθνηκώς*, *τεθνήαναι*, for *τεθνηκῆναι*, Aesch. Ag. 522, and so *ἐστῆς* (inf. v. 747), *ἐστῆς*, *ἐστῆς*, &c.

In *φών* indeed, the *ν* seems only accidentally long, as in *λύω* and *θύω*, for we have *φῶσις* by the side of *λῦσις* and *θῦσις*. Homer has *λύω* in Od. xxiii. 843, and even the Attic poets sometimes used *φῶειν* and *θῦειν*. The elimination of the *κ* is however a singular phenomenon. Like the digamma, it would seem in a certain sense to have been an arbitrary sound; and perhaps, as the forms commonly called *second* perfects are more common in the early epic, the *κ* did not originally form a part of the perfect termination. Dr. Donaldson's opinion on this matter will be found in p. 185 of his larger Greek Grammar.

731. *χώρῳ ἐν εὐρώεντι*. 'Per loca senta situ,' Virg. Aen. vi. 462. *Ἄς ἔσχατα* is rather unusual for *κατὰ τὰ ἔσχατα*, or adverbially for *πορρωτάτω*, we should perhaps read *χώρον ἐς εὐρώεντα*. Compare *ἐπ' ἔσχατιν*, v. 622. Gaisford, following Wolf, encloses this verse in brackets, and both Flach and Schoemann eject it. The passage seems to have been tampered with. The old reading may have been *ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι χώρῳ ἐν εὐρώεντι πελώρης ἔσχατα γαίης ναύουσιν βουλῇσι Διὸς νεφεληγερέταο, τῶν οὐκ ἐξίτον ἔστι, κ.τ.λ.*

732. *Ποσειδέων*. To this god were attributed any mighty effects of nature in moving vast masses. The verbal *ἐξίτον* is remarkable, and perhaps *ἄναξ λεγόμενον*. Aeschylus has *ἔστι δ' οὐκ εὐέροδον*, Pers. 684.

χαλκείας, τοῖχος δὲ ἑπεροίχεται ἀμφοτέρωθεν.
 ἔνθα Γῆης Κόττος τε καὶ Ὀβριάρεως μεγάλθυμος
 ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο. 735
 ἔνθα δὲ γῆς δυοφερῆς καὶ Ταρτάρου ἡερόεντος
 πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
 ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
 ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ,
 χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν 740

736. ἀφερόντι 739. Ἀργαλέ'

733. τεῖχος δὲ περίκειται N. τεῖχος δὲ περ οἶκεται L, Ald. 734.
 ὀβριάρεος N. ὀβριάρεως (or ὀβρ.) L, Ald. 736—7. ἔνθα δὲ γῆς
 δυοφερῆς καὶ οὐρανοῦ d. N, omitting the intermediate words. 738.
 ἔασιν N, Ald. 740. πάντα om. N.

733. *περοίχεται* was conjectured by Hermann for the vulg. *περίκειται* δ'. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having *τεῖχος δὲ περ οἶκεται*, while the Emmanuel MS. has *τεῖχος δὲ περίκειται*. On the doubtful elision of the *i* in *περ* see v. 678. Perhaps *τοῖχος περὶ δ' οἶκεται*, though *οἶκεται* is hardly the right verb, and possibly *περιστάθη* should be restored, or *περιστίζει* (*περιστιχίζω*, Aesch. Ag. 1354). By *ἀμφοτέρωθεν* he means that the wall is continuously built from the gate on both sides of it.

734—5. On the form *Ὀβριάρεως*, which is found in one MS. and the Aldine for *ὀβριάρεως* (a solecism), see on v. 617. Van Lennep edits *ἔνθα Γῆης, Κόττος καὶ Βριάρεως μεγάλθυμος*. The MSS. as usual agree in *Γῆης*.

735. *φύλακες πιστοί*. Cf. Aesch. Prom. 990, ἡ πατρὶ φύλαι Ζηνὶ πιστὸν ἔγγελον. The hundred-handed Giants had been released from their prison by Zeus, sup. v. 624, and are now appointed to the office of jailors over the conquered Titans. Apollodor. i. 2, 1, οἱ δὲ τοῦτοις ὀπισθόθεν κρατοῦσι Τιτάνων, καὶ καθέλωσιν αὐτοὺς ἐν τῇ Ταρτάρῳ τοὺς ἑκατόχους καθίστασαν φύλακας. Schol. δεῖ δὲ νοεῖν, ὅτι οὗτοι ἐκτός τοῦ τεύχους ἐπιτηροῦσι τοὺς Τιτάνους, οὐδὲ ἐν τοῖς Τιτῶσι δεῖ νοεῖν οἰκοῦντας τοὺτους.

736—9. These lines seem merely to repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from ll. xx. 65; and all these four verses are repeated inf. v. 807—10. It is possible indeed that from 736 to 745 is a varied account of Tartarus, added from another recension, and formerly standing in place of 721—9. The idea of *distance* would seem to have been differently described in these two recensions (or recitations of the early rhapsodists), by the *χάλαρος ἔκμων* in the one, and the year's journey from the entrance of Tartarus to the bottom (*ὁδὸς*) in the other. There is something abrupt in v. 740, where *χάσμα μέγ'* should be exegetical of some preceding word different from *πηγαὶ καὶ πείρατα*, and also in the omission of *τις* before *ἴκοιτο*.—How the 'sources of sea and sky' (which were thought to touch in their extreme limits) can be said to have their site in Tartarus, will be understood from the note on v. 726.

740. *τελεσφόρος ἐνιαυτός* is a complete or solar year, the same as *δέκα πλείους ἐνιαυτός*, sup. v. 636; or it may mean simply, 'for an entire and complete year,' viz. measured by the seasons in any general way. Here *πάντα* is not the nominative to *ἴκοιτο*, but for *ἔλκετο*. We must supply *τις*, the idea being, that the descent is so vast from the en-

οὐδας ἴκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο,
 ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη
 [ἀργαλή· δεινὸν τε καὶ ἀθανάτοισι θεοῖσι
 τοῦτο τέρας· καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ
 ἔσθηκεν νεφέλης κεκαλυμμένα κυανέησι.] 745

Τῶν πρόσθ' Ἰαπετοῖο παῖς ἔχει οὐρανὸν εὐρὺν
 ἔσθηως, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν,
 ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἄσσουν ἰοῦσαι

744. Φοικία

742. φέροι LN, Ald.

743. δεινὴ τε N.

744. ἐρεβενῆς N.

746. τῶν πρὸς τ' Ald.

747. καὶ om. N.

748. ὅτ' L. τε om.

N. ἡμέρα τάσσουν L, Ald.

trance of Tartarus to the bottom, that any one would be falling for a whole year, being driven to and fro, up and down, back and forward, by violent currents of wind. A storm is said *προφέρειν*, to carry any thing before it. Here the dative is superadded to signify 'storm upon storm.' Compare Opp. 579, 'ἥς τοι *προφέρει* μὲν δοῦ, *προφέρει* δέ τε ἔργου. Π. vi. 845, *ὅς μ' ὄφελ' ἤματι τῷ* —*ὄχρεσθαι* *προφέρουσα* *κακῇ ἀνέμοιο* *θύελλα*. Od. xi. 63, *ἐπειδὴ μ' ἀναρπάξασα* *θύελλα* *σῆχοιτο* *προφέρουσα* *κατ' ἠρόεντα* *κέλευθα*.

743—5. "Hi versus mire languent. Ineptissimum etiam est καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ, quod cum sequentibus v. 746 seq. prorsus non cohaeret. Igitur seclusi utpote non profectos ab Hesiodo." Goettling. But, as Van Lennep observes, the position of the abode of night refers back to *ἐνθα* in v. 736, viz. in the extreme west. Nevertheless, v. 743 is like an interpolated verse, and it is not very clear to what τοῦτο τέρας exactly refers. These three verses may have been added to introduce the episode about Atlas, *ὃς πρὸς ἑσπέρους τόπους ἔσθηκε*, as Aeschylus said in Prom. 356. They are rejected by Flach. Schoemann supposes a lacuna of lost verses.

746. τῶν πρόσθε, *προσάροισθε*, in front of these abodes of night. Schol. πρὸ τῶν οἰκων, *δηλονότι* *τῆς νυκτός*. He adds, that there is an inconsistency in this ac-

count of Atlas. For how, he asks, could Atlas stand on the earth and support heaven, if heaven was so far from earth that a mass of iron would be nine days in falling? Accordingly Dr. Flach omits v. 747. The poet's notion doubtless was, that Atlas held up the sky near its junction with earth in the far west. It is not said, either here or sup. v. 517 seqq., that Atlas was confined in Tartarus, though he was in penal servitude. —The common reading is *ἔχει οὐρανὸν εὐρὺν*, which has been altered to *ἔχει* on Hermann's conjecture, and from one of Goettling's MSS. Neither the middle verb nor the elision of the final *ai* is usual. (See Opp. 702.) The active is defended by the nearly similar passage sup. 517—19, 'Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει *κρατερῆς ὅπ' ἀνάγκης*, where v. 747 occurs as v. 519. Van Lennep thinks *ἔχεται* may be defended by Il. xii. 531, but there *ἔχετε* is the imperative.

748. *ὅθι*, in the place where, *οἷ*, viz. in the west. This locality is expressed by a singular metaphor (derived, probably, from the change of night-watches), 'Where Night and Day approaching (viz. when going in opposite directions) greet each other as they pass the mighty threshold,' or as Night steps upon the earth and Day sinks or descends beneath it. Schol. *ἡ νύξ καὶ ἡ ἡμέρα χωρίζομεναι ἀπ' ἀλλήλων* *προσπαρορεύουσιν ἀπαντῶσαι ἀλλήλας*. Compare Od. x.

ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
 χάλκεον. ἡ μὲν ἔσω *κατεβήσετο, ἡ δὲ θύραζε 750
 ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἔεργει,
 ἀλλ' αἰεὶ ἐτέρη γε δόμων ἔκτοσθεν ἐοῦσα
 γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐοῦσα
 μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἴκηται·
 ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα, 755
 ἡ δ' Ἵπνον μετὰ χερσὶ κασίγνητον Θανάτοιο,
 [Νὺξ ὅλοη, νεφέλη κεκαλυμμένη ἡεροειδεῖ.
 *Εὐθα δὲ Νυκτὸς παῖδες ἑρεμνῆς οἰκί' ἔχουσιν,
 Ἵπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς
 Ἥλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760

749. προσέειπον 751. ἔφργει 757. ἀφεροειδεῖ 758. Φουκία

749. ἀλλήλοισι N. 750. καταβήσεται MSS. 754. τῆς αὐτῆς L.
 τὴν αὐτῆς N, Ald. 755. ἐπιχθονίῃσι N. 758. ἑρεμναῖς N.

82, 86, ποιμένα ποιμῆν ἡγνέει εἰσελάων, δ
 δέ τ' ἐξελάων ὑπακούει.—There is a va-
 riant ἀμφὶς εἶναι, but it has less autho-
 rity and gives an inferior sense. For
 ἡμέρη there are variants ἡμέραι and
 ἡμέρα. The plural was first written on
 account of εἶναι, and then the final I
 was mistaken for T, giving the Aldine
 τᾶσσιν, and leaving ἡμέρα.

749. μέγαν οὐδὸν. The idea is that
 of steps leading to a vast portal, through
 which guards pass to keep watch out-
 side. For the expression of Theocr. ii.
 104, ἔστι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον
 ποδὶ κόρυφ. Aesch. Cho. 562, εἰ δ' οὖν
 ἀμείψω βαλὼν ἔρκειον πυλῶν. Ibid. 952,
 τάχα δὲ παυτέλλης χρόνος ἀμείψεται πρό-
 θύρα θυμάτων.

750. καταβήσεται, 'descensura est,' is
 a less probable sense than κατεβήσετο
 (the epic aorist), descendere solēt. Day
 retires, as it were, into the subterranean
 palace of night, and then Night leaves
 her own abode, comes upon the earth
 from the western door, and leaves it by
 a similar door in the east at the moment
 when Day reappears at that door.

754. αὐτῆς does not agree with ὁδοῦ,
 as if for τῆς αὐτῆς (see on Scut. H. 85),
 but stands for the emphatic αὐτῆς,
 which is not an epic form; 'she awaits
 her own time for the journey, until it
 shall have arrived.'

755—7. These lines are enclosed in
 brackets by Gaisford and Flach after
 Heyne and Wolf. It seems more likely
 that v. 757—61 in part belonged to a
 different recension, or were the interpo-
 lations of rhapsodists, especially as v.
 760 is read in Od. xi. 16, and the feeble
 line that follows seems modified from
 ibid. 17, 18; οὐδ' ὑπὸτ' ἂν στείλῃσι πρὸς
 οὐρανὸν ἀστερόεντα, οὐδ' ἔτ' ἂν ἀψ' ἐπὶ
 γαῖαν ἄπ' οὐρανὸθεν προτρέπῃται. It may
 be added, that Ἵπνος κασίγνητος Θανά-
 τοιο, 'consanguineus leti soror,' Aen. vi.
 278, occurs also in Il. xiv. 231. See
 sup. v. 212. It is not improbable that
 the original passage contained only v.
 754 followed by 758 and 762 seqq., the
 names not having been specified, but
 only the attributes of Sleep and Death
 described. Flach has ejected 759—61.

οὐρανὸν εἰσανιών οὐδ' οὐρανόθεν καταβαίνων.]
 τῶν ἕτερος μὲν γῆν τε καὶ εὐρέα νῶτα θαλάσσης
 ἥσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισι,
 τοῦ δὲ σιδηρῆ μὲν κραδίη, χάλκεον δέ οἱ ἦτορ
 νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβησιν 765
 ἀνθρώπων· ἔχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.

Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήμεντες,
 [ἰφθίμου τ' Ἀΐδεω καὶ ἐπαιωνῆς Περσεφονείης,]
 ἐστᾶσιν, δεινὸς δὲ κύων προπάρειθε φυλάσσει,
 νηλεὲς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας 770
 σαίνει ὁμῶς οὐρῇ τε καὶ οὐασιν ἀμφοτέροισιν,
 ἐξελθεῖν δ' οὐκ αὐτίς ἐφ' ἄλλω, ἀλλὰ δοκεῖν
 ἐσθίει ὃν κε λάβησιν πυλέων ἔκτοσθεν ἰόντα
 [ἰφθίμου τ' Ἀΐδεω καὶ ἐπαιωνῆς Περσεφονείης.]

Ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, 775

764. *Foi*

768. 774. Ἀΐδεω

764. *σιδηρῇ* Ald. 768. *ἐπαιωνίς* N. 771. *οὐρανῇ τε* N.
 774. *om.* N. *ἄϊδαο* L, Ald.

763. *ἥσυχος καὶ μείλιχος*. On this principle *Latona*, the goddess of Night, is called *ἥπιος καὶ μείλιχος*, sup. v. 406.

767. *πρόσθεν*, in front of the abode of Sleep and Death is the dwelling of Hades and Proserpine. Compare τῶν πρόσθε in v. 746. One can hardly doubt that the next verse has been interpolated from Od. x. 534. xi. 47. Wolf supposed it to have been a marginal comment on θεοῦ χθονίου. It occurs again, at least in the majority of MSS., as v. 774.—On ἐπαιωνῆς, which Buttman would write ἐπ' αἰωνῆς, see the Lexilogus in v.

770. The syntax appears to be, τοὺς μὲν εἰσιόντας σαίνει, though perhaps σαίνειν ἔς τινα may be defended.—ἀμφοτέροις, viz. both ears on every one of his fifty or hundred heads; for there is a discrepancy in this respect with v. 312 sup.

772. *ἐξελθεῖν*. The Schol. cites Aesch. Pers. 684—δ, οἰκτρῶς καλεῖσθ' ἐμ', ἔστι δ' οὐκ εὐέροδον.

774. Omitted in many copies, and certainly needless in this place. Cf. v. 768.

775. *ἔνθα*, in continuation of v. 758 and 767, viz. near the abode of night.—*θυγάτηρ πρεσβυτάτη*, the eldest as well as most venerated, *προφερεστάτη ἀπασέων*, sup. v. 361.—*κλυτὰ δώματα*, perhaps 'sounding halls,' like *δόμοι ἡχήμεντες*, sup. v. 767, *κλυτὸς Ὀκεανὸς* v. 274. Cf. *κλυτὰ δώματα ναίων* in v. 303. As an epithet to persons (inf. 927. 956), it may rather mean 'renowned.'—This episode about *Styx* is of considerable interest, and evidently of great antiquity. Derived from a root meaning 'to shudder,' it was held to be the one infernal power of which the celestial gods stood in dread, and the majesty of which they dared not violate. This special prerogative had been conferred on *Styx* sup. v. 397—9. Hesiod's conception of it seems to have been rather vague: it rose from a cavern beneath the earth (having its ultimate source,

δewή Στύξ, θυγάτηρ ἄψορρόου Ὀκεανοῖο
 πρεσβυτάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
 μακρῆσιν πέτρῃσι κατηρεφέ· ἀμφὶ δὲ πάντῃ
 κίουσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
 παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἴρις 780
 ἀγγελίης πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης,
 ὀππότ' ἔρις καὶ νείκος ἐν ἀθανάτοισιν ὄρηται.
 καὶ ῥ' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων,
 Ζεὺς δέ τε Ἴριν ἔπεμψε θεῶν μέγαν ὄρκον ἐνείκai

776. ἀψορρέου

780. Ἴρις

784. Ἴριν

781. ἀγελὴν N. ἀγγελίης L, Ald.

like all other rivers, from Oceanus), but appeared on the surface of the earth falling from a rock (v. 792). In later times, at least, the Styx was thought to flow into Lake Avernus. But there was a spring so called in Arcadia, Pausan. viii. chap. 18.

779. κίουσιν. The notion seems borrowed from a grotto having white stalagmites that formed supporting pillars to the roof.—πρὸς οὐρανὸν perhaps means, 'reaching upwards to the base or foundation of heaven,' viz. in Tartarus, sup. v. 787. Cf. Eur. Bacch. 1082, πρὸς οὐρανὸν καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Schol. τοῦτο καθ' ὑπερβολὴν, οὐ γὰρ ἄχρις οὐρανοῦ οἱ κίονες ἐκ Ταρτάρου. There is a confusion between the subterranean abode of a god-dess, and the subterranean cave of a deep-seated spring.

780—2. Gaisford and Flach reject these lines after Wolf and Heyne, who condemn also v. 783. To remove them however would be a great detriment to the sense. 'But seldom does Iris go to and fro (from Heaven to Tartarus and back) with a message over the wide surface of the sea, (namely,) when strife and dispute shall have arisen among the immortals; and whoever (i.e. whenever any one) of those dwelling in Olympus shall speak falsely, then

truly does Zeus send Iris to bring, as a mighty oath for the gods, from afar in a golden flagon the much-celebrated water.' There is nothing obscure here but the use of Ζεὺς δέ τε for Ζεὺς δὴ τοι (Ζεὺς τότε Flach) in v. 784.

781. The MSS. vary between ἀγγελίη, ἀγγελίης, ἀγγελίην. This is a difficult Homeric word, for which the reader should refer to Buttmann's discussion in the Lexilogus (in v.). He shows that many of the grammarians believed in a nominative ὁ ἀγγελίης. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, Il. iii. 206, ἥδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς σέῃ ἔνεκ' ἀγγελίης. In xiii. 252, ἥ τευ ἀγγελίης μετ' ἐμ' ἤλυθες; ib. xv. 640, ἀγγελίης οἴχνεσκε. But in xi. 140, ἀγγελίην ἐλθόντα occurs. Goettling attempts to explain the genitive as in πρῆσσειν ὁδοῦ, θεῖν πεδίου, &c. Van Lennep adopts the reading ἀγγελίη, the thing being used for the person.

783. Flach reads with Gerhard καὶ ῥ' ὅτε τις ψ. Van Lennep assents to Goettling's explanation of the syntax, καὶ ὁπότε τις ψεύδεται, ὅστις ποτ' ἐστίν.

784. μέγαν ὄρκον. The water itself is so called, because ὄρκος properly means any object to swear by. See on v. 400.

τηλόθεν ἐν χρυσῇ προχόῳ, πολυνύμνον ὕδωρ, 785
 ψυχρόν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο
 ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης
 ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
 Ὀκεανοῖο κέρας· δεκάτῃ δ' ἐπὶ μοῖρα δέδασται.
 ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης 790
 δίνης ἀργυρῆς εἰλιγμένος εἰς ἅλα ἵπτει,
 ἣ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.

788. ῥέει 790. ἐννέα 791. εἰλιγμένος 792. προρέει

785. πολυνύμνον N. 786. πέτρας N. 787. πολλὸν δ'
 ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα N. 792.
 προρρέει N.

785. "πολυνύμνος dicitur Styx quod multa est in ore poetarum." *Goettling*. Schol. ὁμοαστὸν, τίμιον, ἢ ἔνδοξον, ἢ πολλάκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὄρκους. So the cave of Typhoeus in Cilicia is called πολυνύμνον, Pind. Pyth. i. 17.

786. ψυχρόν. This probably alludes to the physical meaning of Styx. See on v. 775.—καταλείβεται, as Homer calls it τὸ κατεϊβόμενον Στυγὸς ὕδωρ, Od. v. 185. Il. xv. 37.

789. κέρας, a branch, ἀπορῶξ. Thuc. i. 110, τριήρεις διάδοχοι πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας. Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called ὕπατον κέρας Ὀκεανοῖο.—δεκάτῃ μοῖρα, a tenth share of the water of Oceanus is allotted to Styx, which therefore πολλὸν ῥέει, v. 787—8.

790. ἐννέα, viz. κέρατα, the accusative after εἰλιγμένος, the subject of which is Ὀκεανός. Translate:—"nine indeed (out of ten) channels ocean conveys in zig-zag courses with clear eddies round the earth and the broad expanse of the sea, and (so at last) falls into the brine; but this one (viz. the Styx, or tenth portion) flows from a rock, a great harm to the gods." The passage is difficult, but is capable of a better and simpler meaning than that given by some interpreters. By περὶ γῆν κ.τ.λ. the subterranean courses of

the rivers appear to be meant, as described in Georg. iv. 366, 'Omnia sub magna labentia flumina terra Spectabat diversa locis, Phasimque Lycumque,' &c. These rivers, like the Styx itself, ultimately appear on earth and fall into the inner seas, viz. the Mediterranean or Pontus. The Schol. has this comment:—πολὸν δὲ ὑπὸ τὴν γῆν διὰ τοῦ Ὀκεανοῦ λαθραῖως παρέρχεται τὸ ὕδωρ τῆς Στυγὸς, καὶ οὗτος. (There is some corruption here. He adds,) ἔστι δὲ τὸ ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ δέκατον μέρος τοῦ Ὀκεανοῦ ὕδατος, ὡς ἔχειν τὸ λοιπὸν ὕδωρ τοῦ Ὀκεανοῦ μοῖρας ἐννέα, τὸ δὲ τῆς Στυγὸς μίαν. The superstitious dread of the Styx (a stream cascading from a rock in Arcadia) arose from its being in a solitary and weird-looking place, and also from the water disappearing in a 'swallow,' which was supposed to conduct it to the underworld.—As for εἰλιγμένος, (for which the Emmanuel MS. has εἰλιγμένα,) Hesiod used it also of the tortuous course of the Cepheus, frag. cci., καὶ τε δι' Ὀρχομενοῦ εἰλιγμένος εἰσι δράκων &c. (The sister stream *Ilissus* might seem to be derived from this very verb.) Euripides used the same participle in the *Theseus* (frag. 385, 7) to describe the letter Σ, τρίτον δὲ βόστρυχος τις ὡς εἰλιγμένος.

792. μέγα πῆμα. See on v. 400.

ὃς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσση
 ἀθανάτων, οἱ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
 κεῖται νήϊτμος τετελεσμένον εἰς ἐνιαυτὸν, 795
 οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσπον
 βρώσιος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἄναυδος
 στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
 αὐτὰρ ἐπὶ νούσον τέλεση μέγαν εἰς ἐνιαυτὸν,
 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος· 800
 εἰνάετες δὲ θεῶν ἀπομείρεται αἰὲν ἐόντων,
 οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαίτας
 ἐννέα πάντ' ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὖτις
 εἰρέας ἀθανάτων, οἱ Ὀλύμπια δώματ' ἔχουσι.

801. εἰνάετες

803. ἐννέα πάντα ἔτεα

804. ἑίρας?

793. τὸν—ἐπομόσει N. ἀπολείψας LN, Ald.
 Ald. 797. βρόσιος L. 799. νοῦ σου N.
 L. χαλεπώτατος Ald. χαλεπώτερος N.

795. νήϊτμος L,
 800. χαλαπώτατος

793. ἀπολείψας, 'having taken up this water as a libation.' Cf. v. 785.—ἐπίορκον, perhaps agreeing with τὴν, 'in witness of an oath.' Otherwise, we must understand ἐπίορκον ὅρκον ἐπομόσση. Perhaps too the poet intended ἐπομόναι ἀθανάτων, 'to swear by the immortals,' to be taken together like ἐπὶ νόμον or ἐπὶ νόμοισιν. See Opp. 194.

795. νήϊτμος, 'breathless,' from ἀντμή. Schol. γρ. νήϊτμος, a variant which probably gave rise to νήϊτμος, found in the Aldine and others.

797. ἀλλὰ τε. Perhaps ἀλλ' ὅγε. But see sup. on v. 3. Goettling is certainly wrong in saying "Huic τε v. 798 respondet δὲ in κακὸν δέ."—ἀνάπνευστος can only be explained by ἀνά having the negative sense of a (see on ἀνέλπτα, v. 660, and cf. ἀνέδρον (ἀνέδον), II. ix. 146). But ἀναπνεῖν means 'to respire'; hence ἀναπνευστος might mean 'having drawn breath,' and ἀνάπνευστος 'breathless.' Either this form of the word should be restored, or Hermann's ἀμ' ἀπνευστος.

798. κῶμα, 'a trance,' 'a lethargy.'

This word is used in II. xiv. 359. Od. xviii. 201.

799. The μέγας ἐνιαυτός is either the same as the τετελεσμένος or τελεσφόρος ἐνιαυτός, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (ἐνναετηρίς) is meant.—νοῦσον τέλεση, sc. διατέλεση εἰς ἐνιαυτὸν καρτερῶν, πάσχων. The common phrase τελευτᾷ ἐς τι explains this syntax.

801. ἀπομείρεται. See on Opp. 578. Van Lennep prefers the form ἀπαμείρεται with several MSS. here, and the Cod. Gale in the former place.—Between ἐννέαιτες and the Homeric form εἰνάετες the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing ἐνναετήρην in Opp. 436. There may have been a primitive form ἐννέα by the side of ἐννέα.

802. The full construction perhaps is, οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλευουσιν. Van Lennep well compares II. xviii. 215, στή δ' ἐπὶ τάφρην ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο.

804. εἰρέας, the conversations, λέσχας.

τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ, 805
[ὠγύγιον, τό θ' ἴησι καταστυφέλου διὰ χώρου.]

[Ἐνθα δὲ γῆς δυοφερῆς καὶ Ταρτάρου ἡερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ.] 810
ἔνθα δὲ μαρμάρεαί τε πύλαι καὶ χάλκεος οὐδὸς,
ἀστεμφῆς, ῥίζησι διηνεκέεσσιν ἀρηρῶς,
αὐτοφνῆς· πρόσθεν δὲ θεῶν ἔκτοσθεν ἀπάντων

807. ἀφερόεντος

810. Ταρταλέα

806. τὸ δ'—κατασταφελὸς N.
λαῖνος οὐδὸς L.

809. ἱασσὶν N, Ald.
812. ἀστεμφῆς L.

811.

See on εἰρεῖναι, sup. v. 38. Homer uses εἰρεῖν and εἶρα (Il. xviii. 531), Hesiod εἰρέω and εἶρα. Ruhnken remarks that the form εἶρα is not mentioned by any of the old lexicographers, and would read εἶραις.

805. ἔθεντο θεοί. Zeus appointed this honour as a special prerogative of Styx, sup. v. 400; but here the gods are said to have adopted it for themselves.

806. Perhaps this verse is an addition; it is ejected by Flach also. The epithet ὠγύγιον seems to mean 'dark' (see on Aesch. Eum. 989). As the Thebans had their Ὠγύγιοι πύλαι, it may have been a Boeotic word, and so employed by Hesiod. But the Styx is strangely said ἔναι ὕδωρ διὰ χώρου. Probably we must supply ῥέουσα, and suppose the epithet to refer to ἐκ πέτρης in v. 786. The more common word applied to rocks is στυφλός, which combines the two notions of 'hard' and 'dry.' Cf. Aesch. Prom. 707. Soph. Antig. 250. Hesych. καταστυφέλου· καταξήρου. Id. καταστυφλόν· κατάξηρον· καὶ ἡμεῖς δὲ τὰς ἀνεργάστους χώρας καὶ σκληρὰς στρυφλὰς καλοῦμεν.

807—10. These four lines have already occurred at v. 736, and their recurrence here is an evidence of disjointed portions of this poem having been variously put together. Gaisford, Flach, and Goettling, after Wolf, en-

close in brackets from 807 to 819. The frequent use of the commencement ἔνθα δὲ or ἐνθα (e. g. 729, 734, 736, 758, 767, 775, 807, 811) facilitated the repetition of similar descriptive passages. Assuming only 807—10 to be wrongly added in this place, ἔνθα δὲ in v. 811 must refer to the gates placed over Tartarus by Poseidon, v. 733, which were there called χάλκεια, but are here μαρμάρεα, meaning perhaps simply 'bright.' Photius, μαρμαρέην· λαμπράν. Cf. Il. xiv. 273, ἀλα μαρμαρέην and xvii. 594, αἰγίδα μαρμαρέην. Ibid. viii. 15, ἔνθα σιδήρεαι τε πύλαι καὶ χάλκεος οὐδὸς.

812. ἀστεμφῆς, firm, immovable, ἀκίνητος, sup. v. 748. Il. iii. 219.—ρίζῃσι, deeply infixed or implanted in the earth with natural and not artificial foundations. Cf. Oed. Col. 1590, τὸν καταρράκτην ὁδὸν χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον. This line closely resembles Il. xii. 134, δρῦες—ρίζῃσι μεγάλῃσι διηνεκέεσσ' ἀραρυαί.

813. πρόσθεν. This appears to coincide with ἔνθα in v. 734. Van Lennep explains, "Non ante sed ultra illud limen." But there is no reason why πρόσθε should have a different sense here and in 746, 767, viz. in front of the gates. Here however not the rebel Titans, but the hundred-handed giants, their keepers, were posted as sentinels. There is less difficulty in πέρην χείρας,

Τιτῆνες ναίουσι πέρην Χάεος ζοφεροῖο.

αὐτὰρ ἔρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι 815

δῶματα ναιετάουσιν ἐπ' Ὀκεανοῖο θεμέθλοις,

Κόττος τ' ἠδὲ Γῆης· Βριάρεών γε μὲν ἦν ἔοντα

γαμβρὸν ἔδον ποίησε βαρύκτυπος Ἐννοσίγαιος,

δῶκε δὲ Κυμοπόλειαν ὀπυῖειν, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς, 820

ὀπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη

Ταρτάρου ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην.

οὐ χεῖρες μὲν ἔασιν ἐπ' ἰσχυῖ ἔργματ' ἔχουσαι,

814. χάεος 815. Δ, ῥὸς 818. ἔόν 819. σφῆν (σφῆν)
823. ἔργματ'

814. μένουσι N. 815. κλειτοὶ τ' L. 819. ὀπυῖει N. 820.
ἐξ οὐρανοῦ ἐξέλασχε N. 821. τυφῶέα N. 823. ἔασσιν Ald.

which means in the part of Tartarus across the great gulf, and furthest removed from the celestial gods. The guards or sentinels dwell close to the upper entrance of Tartarus, and therefore near to the πόντου πηγαί (v. 738) and ὠκεανοῖο θέμεθλα, the under parts, as it were, seen from below, of sea and earth.

817. γε μὲν, 'but,' i.e. there are two out of three who continue to keep guard over the Titans, sup. 735. From the contiguity of their habitation to Oceanus, we may suppose that Poseidon selected the favoured one for his son-in-law. K. O. Müller observes (Hist. Gr. Lit. p. 91) that Poseidon and Briareus seem to have had in some countries a common worship. Thus Briareus is said to be called Αἰγῶν by mortal men, II. i. 404, and Αἰγῶν is also a name of Poseidon (Hesych. ἐνάλιος θεός). Sup. 626 it was said that Briareus Cottus and Gyes had been released from bondage for their services to Zeus; here they seem transferred to some happy land, some μακάρων νῆσος. To this Pindar alludes, Pyth. iv. 291, λῦσε δὲ Ζεὺς ἀφθίτους Τιτᾶνας.

819. ἦν evidently takes both the σ and the φ, or in other words, the aspirated digamma. The metre requires σφῆν or

σφῆν. So Scut. H. 59, αὐτὸν καὶ πατέρα δὲν Ἀρη. II. xiii. 376, ὁ δ' ὑπέσχετο θυγατέρα ἦν, and Od. xix. 400, θυγατέρος ἦς. Od. ix. 461, ὡς εἰπὼν τὸν κρινὲν ἀπὸ τοῦ πέμπε θύραζε. The ἐ in ἐδον is from another form, ῥδν for σῥδν, or φδν.

820. Hesiod continues his account of the Titan race, and the doom which they received from the victorious Zeus. This Typhoeus, the god of volcanoes and earthquakes (see v. 306-7), was born after the expulsion of the Titans from heaven, and became a second and hardly less formidable adversary of Zeus. Müller (Hist. Gr. Lit. p. 91) calls this episode "an after-piece to the battle of the Titans." Goettling thinks that it should follow v. 452, and so conclude the first part of the Theogony. Compare Apollodor. i. 6, 3, ὡς δὲ ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῇ μᾶλλον χολωθείσα μίγνυται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμιγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενής, as born from Earth, Prom. 359. Pindar, Pyth. i. 25, mentions it as κείνο ἔργον.

823. ἐπ' ἰσχυῖ. Van Lennep explains this, 'for strength;' 'whose hands are engaged in actions to show his strength.' Hesych. ἔργματα· πράγματα. Perhaps he took it to mean 'whose hands were

καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων
 ἦν ἑκατὸν κεφαλὰὶ ὄφις, δεινοῦ δράκοντος, 825
 γλώσσησι δνοφερῇσι λελειχμόςτος, ἐκ δέ οἱ ὅσων
 θεσπεσίης κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυνσε.
 [πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο,]
 φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι
 παντοίην ὅπ' ἰεῖσαι, ἀθέσφατον. ἄλλοτε μὲν γὰρ 830
 φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὖτε

824—8. *For*828. *κάφετο*

825. κρατεροῦ N. 826. λεληχμόςτος N. λελειχμόςτος (?) L. (gl.
 λείχοντος.) λελειχμόςτες Ald. οὐδέ οἱ ὅσων N. 828. δ' om. N.
 πασῶν δ' L. πασσῶν δ' Ald. 830. ἰῶσαι MSS.

strong in action.' But the phrase is difficult to explain. It may mean, 'besides,' 'over and above,' his strength; having both power and the desire to exert it. So sup. v. 153, *ισχύς δ' ἅπλητος κρατερὴ μεγάλῃ ἐπὶ εἶδει*. Also v. 146, *βίη—ἐπὶ ἔργοις*. Aesch. Theb. 549, *χεῖρ ὀρεῖ τὸ δράσιμον*. Flach reads *οὐ χεῖρες μὲν ἄφατοι ἐπ' ἰσχύϊ φέρματ' ἔχουσαι*, Schoemann having proposed *ἄφατοι for ἔασιν*.

825. On *ἦν* for *ἦσαν* (or *ἔσαν*) see v. 321. Aristophanes seems to copy this passage, *Ραο. 756*, *ἑκατὸν δὲ κύκλῳ κεφαλὰι κολάκων οἰωζομένων ἐλιχμῶντο Περὶ τὴν κεφαλὴν*. Apollodor. i. 6, 3, *χεῖρας δὲ εἶχε (Τυφῶν), τὴν μὲν ἐπὶ τὴν ἑσπέραν ἐκτεινομένην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξεῖχον ἑκατὸν κεφαλὰι δρακόντων, —πῦρ δὲ ἐδέρκετο τοῖς ὄμμασι*.

826. The masculine *λελειχμόςτες*, the reading of most copies, and as such retained by Goettling and Van Lennep (who however gives *λεληχμόςτες*), is capable of defence, since *κεφαλὰὶ ὄφιων* is virtually the same as *ὄφεις*. Compare sup. v. 591—3, *φύλα γυναικῶν—σύμφοροι*. Gaisford edits *λελειχμόςτος*, with two or three MSS. The anomalous perfect *λέλειχμα* or *λέλιχμα* must be referred to *λεῖχω*, *λεῖχμων*, *λεῖχημα*, though the regular form would be *λέλειχα*. See on Sout. H. v. 235, and Buttm. Lexil. p. 547, note. Perhaps *λελειχμόςτες* is

the result of two readings, *λεληχμόςτες* and *λελειχμόςτες*. Curtius, Gr. Et. 483, says, "it would be possible to bring forward the Hesiodic *λελειχμόςτες* and derive its *μ* from *F*." Perhaps it is a rhapsodist's coinage from *λεῖχω* = *λεχμῶν*.—*ἐκ δὲ οἱ κ.τ.λ.*, 'And from the eyes in his monstrous heads under the eyebrows fire flashed.'

828. This verse is thought by Wolf and others to have belonged to another recension, in place of the two preceding. It is enclosed in brackets by Gaisford and Goettling, ejected by Flach.

830. The vulgate *ἰεῖσαι* seems incapable of defence, while the *τ* before the aspirate has some analogy in the Aeolic *ἔφεις*. One or two MSS. only give *ὀφ' ἰεῖσαι*.

831. *θεοῖσι* should properly have been *θεοῦς*. The dative is difficult to explain. Perhaps it is a confused construction for *φθέγγοντο ὥστε συνετοὺς εἶναι θεοῖς*. Van Lennep would supply *ἐξεῖναι*, "ut diis (liceret) intelligere." The various sounds here described, and compared to the noises made by animals, are to be referred to the earthquake-rumblings and other strange sounds which commonly precede eruptions. These sounds are called 'intelligible to the gods,' either because they were not intelligible to others, or because they knew that rebellion and hostility were intended.

ταύρου ἐριβρύχῳ, μένος ἀσχέτου, ἴδουσιν ἀγαύρου,
 ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
 ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ' ἀκοῦσαι,
 ἄλλοτε δ' αὖ ροίζεσχ', ὑπὸ δ' ἤχεεν οὔρεα μακρά. 835
 καὶ νύ κεν ἔπλετο ἔργον ἀμήχανον ἡματι κείνῳ,
 καὶ κεν ὄγε θνητοῖσι καὶ ἀθανάτοισιν ἀναξεν,
 εἰ μὴ ἄρ' ὄξυν νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
 σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
 σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρύς ὑπερθεν, 840
 πόντος τ' Ὀκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
 ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζει' Ὀλυμπος
 ὀρνυμένοιο ἀνακτος· ἐπεστενάχιζε δὲ γαῖα.
 καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοιεύδα πόντον

834. Φεοικότα θάγματα
 843. Φάνακτος

836. Φέργον 837. Φάναξεν
 844. κάμα Φιοεύδα.

832. ἐριβρόχῳ μένος ἀσχετον L. ἀσχετον N. 834. om. N.
 835. ροίζεσχ' L, Ald. ροίζεσχ' N. 837. ὄδε N. 839. σκληρόν τ' N.
 ὄμβριμον N. γαίαν N. 840. οὐρανὸν ἐγγὺς N. 842. πολεμίζει' N.
 843. ὑπεστονάχιζε N. 844. ἀμφοτερήνων N.

832. ταύρου, viz. φωναὶ ἦσαν, v. 829. But *εοικότα* in v. 834 depends again on *φθέγγοντο*. Aeschylus, who has rather closely copied this passage in *Prom.* 360 seqq., says nothing about a tauriform shape;—

ἀντίστη θεοῖς
 σμερδναῖσι γαμφηλαῖσι συνίρων φόνον·
 δὲ ὀμμάτων δ' ἥστραπτε γοργαπὸν
 σέλας,
 ὡς τὴν Διὸς τυραννίδ' ἐκέρσων βίῃ.

But Ovid, also alluding to this passage, *Fast.* iii. 799, describes the monster as half serpent, half bull-shaped; 'Matre satus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his *voies* was like that of a bull. But *ὄσσα* is not the right word, and moreover it should be *ῥόσσα*. Perhaps *ὄσσα* δ' ἀγαύρου, *torva tuentia*.

835. Most copies give *ροίζεσχ'*, which would imply a present tense in —*ἀω* or

—*ᾶζω*. See *Scut. H.* 480. Goettling gives *ροίζεσχ'* with the Emmanuel MS. (which omits v. 834). Some copies have *ροῖζος ἔσχ'* or *ἔχε*. Properly, *ροῖζέω* is 'to whizz,' 'to rustle,' 'to hiss.' But Hesiod seems to have used *ροῖζω*. Perhaps, ἄλλοτε δ' αὖ ροῖζω ὑπὸ Φήχεεν οὔρεα μακρά, or ὑπὸ Φήχεε δ' κ.τ.λ.—On three consecutive verses beginning with the same word, see *Opp.* 5.

836. *ἔργον ἀμήχανον*, viz. the attainment of the sovereignty. The preceding narrative implies that Typhoeus sent out threatening sounds against Zeus. Goettling thinks this verse belonged to another recension in place of v. 837.

843. *ἐπεστενάχιζε*, 'adgemebat,' Van Lennep. Goettling reads *ὕπεστενάχιζε*, the reading of the Emmanuel MS. being *ὕπεστονάχιζε*.

844. *ὑπ' ἀμφοτέρων*, from the lightning of Zeus and the fire (v. 827) from Typhoeus. Schol. *ὑπὸ τοῦ Διὸς καὶ τῶν*

βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῦο πελώρου, 845
 πρηστήρων ἀνέμων τε κεραυνού τε φλεγέθοντος.
 ἔξε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἡδὲ θάλασσα·
 θύε δ' ἄρ' ἀμφ' ἀκτὰς περὶ τ' ἀμφί τε κύματα μακρὰ
 ῥιπῇ ὑπ' ἀθανάτων, ἑνοσίς δ' ἄσβεστος ὁρώρει·
 [τρέσσω 'Αἴδης, ἐνέροισι καταφθιμένοισιν ἀνάσσω, 850
 Τιτῆνές θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἑόντες,
 ἀσβέστου κελάδοιο καὶ αἰνῆς δηϊότητος.]

850. 'Αἴδης φανάσσω

845. πυρός τ' N. πυρὸς L, Ald. 847. ἔξε πυρὶ N. 848. ἀμφὶ
 κύματα L. 850. τρέσσε δ' αἴτης N. τρέσσε δ' αἴης L, Ald.
 851. Τιτῆνες δ' N. κρόνου L (gl. περὶ τὸν κρόνον), Ald.

κεφαλῶν τοῦ Τυφώεως, τοῦ μὲν διὰ τὰς βροντὰς, τοῦ δὲ διὰ τὰ πνεύματα. In fact, the next verse is exegetical of this. It is surprising therefore that Goettling should explain ὅπ' ἀμφοτέρων of both the earth and Olympus placed on it. The reading of MS. Emm. (N) ἀμφοτερόντων, seems to indicate a confusion between ἀμφοτέρῃ (viz. βροντῇ τε στεροπῇ τε) and ἀμφοτέρων.—Unless in the next verse we should read ἔπο, βροντῆς, &c. are the genitives after καῦμα.

846. If this verse be genuine, and not another ancient reading of the preceding, the πρηστήρες ἄνεμοι mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes. Hesych. πρηστήρ· σφοδρὸς ἄνεμος. Cf. πρημαινούσας θυέλλας, Ar. Nub. 336. The τε added by Gaisford and Van Lennep after πρηστήρων has but little MS. authority. The latter critic takes πρηστήρων to mean 'blasting and burning flames.' We may remark on the whole of this description, that it accurately describes, though in somewhat symbolic language, some ancient volcanic eruption. We have the rumblings, the fire bursting out of the sea, the great earthquake wave, the liquified lava, the explosion of confined gases. This account however is so mixed up with the mythical notions of the bolts of Zeus and the fire of the monster, that

the poet seems unconscious that he is describing any real natural phenomenon. It is an interesting question, whether this should be referred to the earliest recorded eruption of Etna (see Thuc. iii. 116), which is Goettling's opinion, or to the outbreak of some other volcanic mountain, now extinct (perhaps Typhaonium, near Olympus, Scut. H. 32), as Van Lennep suggests.

850—2. These verses are probably an interpolation. They are rejected by Flach. Wolf remarked that in this place alone there is mention of Cronus being imprisoned with the Titans. This however may be due to the loss of some portion of the Theogony, for Aeschylus expressly says that Cronus and his allies were thrust down into Tartarus (Prom. 227). But the present passage is patched up from Il. xiv. 274—9, οἱ ἐνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες,—θεοὺς δ' ὀνόμηνεν ἅπας τοὺς ὑποταρτάρους, οἱ Τιτῆνες καλέονται. The δὲ seems wanted as a connecting particle in 850, and yet it violates the metre, unless with Muetzell and Van Lennep we prefer τρέσω 'Αἴδης, a reading given in one of the late grammarians. (Compare for the synizesis Opp. 5.) Again the genitives in v. 852 can only depend on ἔρεκα understood. Hermann thought that both this verse and 846 were only variants of 844—5.—The reading of some copies, Κρόνον

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἐὼν μένος, εἴλετο δ' ὄπλα,
 βροντὴν τε στεροπὴν τε καὶ αἰθαλόεντα κεραυνὸν,
 πλήξεν ἀπ' Οὐλύμπου ἐπάλμενος· ἀμφὶ δὲ πάσας 855
 ἔπρεσε θεσπεσίας κεφαλὰς δειωοῖο πελώρου.
 αὐτὰρ ἐπεὶ δὴ μιν δάμασε πληγῇσιν ἰμάσσας,
 ἤριπε γυιωθεῖς, στενάχιζε δὲ γαῖα πελώρη·
 φλόξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
 οὔρεος ἐν βήσσησιν αἰδυνῆς, παιπαλοέσσης, 860
 πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα

853. κόρθυνε Feen 855. οὐλύμπου ἐπάλμενος? 859. Fάνακτος
 860. αἰδυνῆς 861. κάετο

853. κέρθυνεν ἐὼν μένος εἴκετο δ' ὄπλον N. 856. ἔπρεσε N.
 ἔπρεε L, Ald. 858. γυρωσθεῖς N. ἰστέναζε δὲ L. 859. σοῦ
 N. 860. παιπαλοέσσης N.

ἀμφίς, 'apart from Cronus,' arose from no mention having been made of Cronus being imprisoned.

853. *κόρθυνεν*, had raised to the highest point; had exerted his full strength; *ἐξῆρεν*, *ἔψωσεν*, *συνήγειρεν*. Cf. Π. ix. 6, *ἄμυδι δέ τε κύμα κελαυνὸν κορβύεται*. Scut. H. 148, *κορύσσουσα κλόνον ἀνδρῶν*.

855. For the *hiatus* see sup. v. 399.

856. *ἔπρεσε*, he seared, scorched. A remarkable form for *ἔπρησε*, of which it is called an Aeolic abbreviation. Undoubtedly, in Hesiod's time the *η* had not the power of long *ε*. Still, whether *ε* or *η*, *ο* or *ω*, was used in writing a word, the metrical sound was in all probability the same, as far as pronunciation was concerned.—*θεσπεσίας*, cf. v. 827.

857. *ἰμάσσας*. Cf. Π. ii. 782, 'ὅτε τ' ἀμφὶ τυφάει γαῖαν ἰμάσσει εἰν Ἀρίμοις.

858. *γυιωθεῖς*, 'maimed.' Π. viii. 402, *γυῖωσιν μὲν σφῶνιν ὑφ' ἄρμασιν ὠκείας ἵππους*. But, if this verb is from *γυῖα*, 'limbs,' the only intelligible form is *ἀπογυῖωσαι*, 'to un-limb' (as it were), and so 'to weaken.' Like *δχα* in the formula *δχα ἄριστος*, this must be due to the clipping of some rhapsodist. Aeschylus alludes again to this passage, Prom. 370, *ἐρεφαλᾶθι κάζεβροντήθη σθέρος, καὶ νῦν ἀρχεῖον καὶ παρόρον*

δέμας κείται.—On *ἤριπε*, intransitive, see Scut. H. 421—3.

859. *τοῖο ἄνακτος*. Compare *τοῖο πελώρου*, v. 845, where the demonstrative rather than the article is meant. The construction is, *κεραυνωθέντος (αὐτοῦ) φλόξ ἀπέσσυτο ἄνακτος*, sc. *Διὸς*, ἐν *βήσσησιν οὔρεος πληγέντος κεραυνῷ*.—Flach doubts if this is admissible, and reads *τοῖο πελώρου*, to which there is the strong objection that the same word would terminate three out of four consecutive verses. In the next line he reads *Ἀττης* (i.e. *Αἰττης*) for *αἰδυνῆς*. The epithet is open to suspicion, as of a later age. Apollonius Rhodius uses it twice, i. 389, and iv. 1697. The root is *αἰδ*, *αἰδ*, 'unseen,' with the termination as in *παιδὸς*, *κυνδὸς*. Gaisford says that this and the preceding verse, which are quite unnecessary to the context, are wanting in one MS. And *οὔρεος ἐν βήσσησι* occurs again at v. 865.—By *καίετο* the burning of the wood is meant, and the melting of the earth (into lava) is described as consequent on it, just as below the fire of the charcoal furnace and the melting of the tin or iron are adduced in comparison. Lucret. v. 1251, 'flammeus ardor Horribili sonitu sylvas exederat atque ab radicibus, et terram percoxerat igni.'

- ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὥς
 τέχνη ὑπ' αἰζήων ὑπὸ τ' εὐτρήτου χοάνοιο
 θαλφθεῖς, ἥ ἐ σίδηρος, ὅπερ κρατερώτατός ἐστιν,
 οὐρεος ἐν βήσσησι δαμαζόμενος πυρὶ κηλέῳ 865
 [τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστου παλάμῃσιν.]
 ὥς ἄρα τήκετο γαῖα σέλα πυρὸς αἰθομένοιο.
 ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.
 Ἐκ δὲ Τυφώος ἐστ' ἀνέμων μένος ὕγρον ἀέντων,
 νόσφι Νότου Βορέω τε, καὶ Ἀργέστῳ Ζεφύρου τε 870

869. ἀέντων

862. αὐτμῇ LN. θεσπεσίῃ καὶ ἐκάλετο N. 864. καρτερότατος N.
 865. κηλαίῳ N. 866. δέη ρ' N. ὑπ' Ald. ὑφ' LN. 867. σέλαϊ N.
 870. Ζεφύρον τε N. Ζεφύρου L, Ald.

863. ἔπ' L. Dindorf for ὅπ'. On αἰζήως, 'stalwart,' see Opp. 441. This passage, if we were sure of its belonging to the age of Hesiod, would be an interesting testimony to the melting of metals by the means of bellows and furnaces. Compare Hom. Il. xviii. 470, where the forge of Hephaestus is similarly described; φύσαι δ' ἐν χοάνοισιν ἐέκοσι πᾶσαι ἐφύσαν, παντοίην εὐπρηστον αὐτμὴν ἐξανείσαι. Apoll. Rhod. iii. 1299; —ὥς δ' ἔπ' ἐν τρητοῖσιν ἔβρινοι χοάνοισι φύσαι χαλκῶν δὲ μὲν τ' ἀναμορμύρουσιν πῦρ ὁλόον πιμπρᾶσαι, ἔπ' αὖ λήγουσιν αὐτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλύβοις δαμάσεις σὺ βία σίδαρον.

866. ἐν χθονί, 'on the earth,' i. e. by flowing upon it.—δίῃ is a mere poetical epithet. But the genuineness of this line seems doubtful. It is inconsistent to speak of the παλάμαι, the art of Hephaestus, just after the τέχνη αἰζήων. Flach also ejects it.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious, and Flach condemns it.—For σέλα we should perhaps read σέλαϊ, which is found in one or two copies. We have δέται in Od. x. 316,

δέται in xv. 149, σέλαϊ in Il. xvii. 739. —ἀκαχὼν Goettling for ἀκάχων. It is hard to say whether this is a reduplicated participle of ἀχω, or a reduplicated root ἀχ, forming a present ἀκάχω, ἀκάχημι, whence ἀκαχήμενος, sup. v. 99, which some regard as a perfect, ἀκαχημένος.

868. κρατερώτατος, 'most stubborn,' 'hardest to smelt.' Cf. Soph. Ant. 474, τὸν ἐκρατέστατον σίδηρον ὅπτην ἐκ πυρὸς περισκελῇ, where the meaning is doubtful between 'the hardest kind of iron,' and 'iron the hardest of all metals.'

870. Ἀργέστῳ. See on v. 379. This form of the genitive is for Ἀργεστᾶο. Compare λεὼς, νεὼς, with λαὸς, ναὸς, &c., and Πηληϊαδῶν Il. i. 1. The poet here excepts the four cardinal winds, which in that passage were made the children of Ἥως and Ἀστραῖος, but attributes the inconstant gales, so dangerous to mariners, to Typhoeus, himself a ὕβριστῆς ἀνεμος, sup. v. 307. By a similar notion of the sudden eruption of gales, Virgil described them as pent up in the cave of Aeolus, Aen. i. 52. The common reading, ἀργέστῳ Ζεφύροισι, resulted from the opinion that ἀργέστῳ was an epithet of the bright or clear west wind.

οἱ γε μὲν ἐκ θεόφιν γενεῇ, θνητοῖς μέγ' ὄνειαρ.
 αἱ δ' ἄλλαι μὰν αὔραι ἐπιπνεύουσι θάλασσαν.
 αἱ δ' ἦτοι πίπτουσαι ἐς ἡεροειδέα πόντον,
 πῆμα μέγα θνητοῖσι, κακῇ θύουσιν ἀέλλῃ·
 875 ἄλλοτε δ' ἄλλαι ἄεισι, διασκιδνᾶσί τε νῆας,
 ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκῇ
 ἀνδράσιν οἱ κέῳρσι συνάντωνται κατὰ πόντον·
 αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἄνθεμόεσσαν
 ἔργ' ἔρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
 πιμπλεῦσαι κόνιός [τε] καὶ ἀργαλέου κολοσυρτοῦ. 880
 Αὐτὰρ ἐπεὶ ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,

872. ἐπιπνέουσι 873. ἀεροειδέα 874. ἀέλλῃ 875. ἄφεισι
 879. Φέργ' 880. κόνιος καὶ φαργαλέου

871. γενεῇ L, Ald. θεόσφιν γενεῇ N. 872. om. N. 873.
 αἱ δὲ τοι N. ἐς om. N. 874. θύουσιν θυέλλῃ N. 875. αἰεσι N.
 ἄησι L, Ald. διακιδνᾶσι N. 877. κέῳρσι συναντώνται N. κείνοισι
 συναντῶτες L, Ald. 878. αἱ δ' αὖτε κατὰ Ald. 879. ἔργον
 ἔραστον N. 880. πιμπλήσαι L, Ald. 881. πόνον N.

871. οἱ γε μὲν. 'But they are an offspring from the gods, a great benefit to mortals.'

872. There is a variant recognised by Hesychius and found in the majority of the copies, μαφαῦραι, which is retained by Flach and Schoemann. Hesychius explains it by μάταιοι ἄνεμοι, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. μαφαῦραι· κενὰ καὶ μάταια πνοαί· οἷον Κακίας, Θρακίας. Goettling takes μὰν αὔραι together, comparing μέγ' ἄνακτι in v. 486. But it is better to construe μὰν ἐπιπνεύουσι, where μὰν is εἰκῆ, by no fixed law. In the Emmanuel MS. (N.) this verse is omitted.

874. θύουσιν. See v. 848. Opp. 619, δὴ τότε παρτοῖον ἀνέμων θύουσιν ἄηται. The ἦτοι is answered by αἱ δ' αὖ in v. 878; 'either they fall on the sea and destroy ships, or (at other times) they damage the farm-produce by clouds of sand and rubbish.'

875. αἰεσι (or αἰεῖσι) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. ἀησι. If the reading be

right, it is an Aeolic contraction for αἰεντι (ἀέαςι). Compare εἰσι, ἔαςι, ἔντι, for ἐσ-εντι, by the change of ν into α, or the non-pronunciation of σ. In v. 597 τιθεῖσι is for τιθεντι, and the same plural form occurs Il. xvi. 261. Od. ii. 125. προφεισι in Il. xi. 270. So διασκιδνᾶσι is for διασκιδναντι—ἀάσι. Cf. Il. v. 524, μένος βορέας καὶ ἄλλων ἁερῶν ἀνέμων, οἳ τε νέφεα σκιδνῶντα πνοιῆσιν λεγυρῆσι διασκιδνᾶσιν ἄντες.

877. συναντῶσιν Galsford, with most of the copies. Others give συναντώνται, συναντῶντες, κείνοισι.

878. Apparently, we should read ἡμερόεσσαν, since the poet is speaking of open highlands exposed to the wind. It is remarkable that Hesychius has ἀνθεμόεσσα· ὕψηλῃ (ὕψηλὰ cod.), εὐθὴ ἔχουσα, which points to two distinct readings, probably of this very passage.

880. πιμπλεῦσαι. A rare form from πιμπλέω. If genuine, πιμπλήμι, πιμπλέω, are analogous to τίθημι, τιθέω. See on Opp. 301, where πιμπλήσι is the subjunctive for πιμπλή.

Τιτήνεσσι δὲ τιμάων κρίναντο βίηφι,
 δὴ ῥα τότε ὥτρυνον βασιλευμένῃ δὲ ἀνάσσειν
 Γαίης φραδμοσύνησιν Ὀλύμπιον εὐρύοπα Ζῆν
 ἀθανάτων· ὁ δὲ τοῖσιν ἐν διεδάσσατο τιμάς. 885
 Ζεὺς δὲ θεῶν βασιλεὺς πρῶτην ἄλοχον θέτο Μῆτῳ
 πλείστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
 ἀλλ' ὅτε δὴ ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήνην

883. *φανάσσειν*887. *φειδυῖαν*

882. *τιτῆνες* δ' αὖ Ν. 884. *ὀλύμπιον αἰεὶ ζῆνα* Ν. *ζῆν'* L, Ald.
 886. *μήτην* Ν. 887. *ἡδὲ* Ν. *καὶ* L, Ald. 888. *ῥα ἔμελλε* Ν.

882. *κρίναντο*, 'had their dispute about their prerogatives (i. e. about the sovereignty) decided by force of arms.' See on v. 535. The poet now reverts to the history of the Cronidae after the conquest of the Titans and Typhoeus. On the singular incoherency of this part of the narrative, see Col. Mure, *Hist. Gr.* Lit. p. 414.

884. Either *Ζῆν* or *Ζεὺν* seems a better reading than the vulg. *Ζῆν'*, with an elision. Cf. II. xiv. 265, ἡ φῆς ὅς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν; In both these verses however the elision is allowable by a vowel beginning the next.

885. *διεδάσσατο*, distributed amongst them their respective prerogatives. Cf. 587. Aesch. *Eum.* 697. *παλαιὰς διανομὰς καταφθίσας*. Ibid. 397, *τιμὰς γε μὲν δὴ τὰς ἑμὰς πῶσσι τάχα*. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as *δάσασθαι* elsewhere means, to take for one's share. Cf. sup. v. 112, ὥς τ' ἄφενος δάσαντο, καὶ ὅς τιμὰς διέλοντο. Ibid. v. 71—4, εὐ δὲ ἕκαστα ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς. Aeschylus refers to this passage, *Prom.* 236, *ὅπως τάχιστα τὸν πατρώον ἐς θρόνον καθέστω*, εὐθὺς δαίμονιν νέμει γέρα ἄλλοισιν ἔλλα, καὶ διςτοιχί(ε)το ἀρχῇν. According to Apollodorus, i. 2, 1, Zeus was not chosen King of heaven, but obtained that position by lot.

886. The singular legend about Zeus swallowing his own wife Metis, whom he had persuaded to assume a dimi-

nitive form, is called by Goettling "antiquissima ac simplicissima." Zeus thus obtained the double end of carrying about within himself an internal counsellor, and of preventing the birth of a son who the oracle had predicted would prove stronger than himself. Sir G. W. Cox remarks on this (*Mythology and Folklore*, p. 71), "The Hesiodic Theogony, it is true, assigns Metis, another name denoting wisdom, as a mother to Athens; but this story is reconciled with the other myth by saying that by the counsel of Ouranos and Gaia, Zeus swallowed Metis before her child was born." Schol. λέγεται ὅτι ἡ Μῆτις τοιαύτην εἶχε δύναμιν, ὥστε μεταβάλλειν εἰς ὅποιον ἂν ἐβούλετο. Πλανήσας οὖν αὐτὴν ὁ Ζεὺς, καὶ μικρὰν (l. μικρὰν) ποιήσας, κατέπιεν. Apollodorus. i. 3, 6, μίγνυται δὲ Ζεὺς Μῆτιδι, μεταβαλλοῦσθαι εἰς πολλὰς ἰδέας, ὥστε τοῦ μὴ συνελθεῖν, καὶ αὐτὴν γενομένην ἔγκυνον καταπίνει φθάσας, ἐπειπερ ἔλεγε (ἐλέχθη;) γενέσθαι παῖδα, μετὰ τὴν μέλλουσαν ἐξ αὐτῆς γενέσθαι κόρην, ὅς οὐρανοῦ δυναστὴς γενέσεται.

888. A variant *δὴ ῥα ἔμελλε* is preserved by Galen, De Hippocr. et Plat. Dogm. iii. p. 273, and it is adopted from three or four MSS. by Van Lennep. But in v. 898 the metre requires *ἤμελλεν*. Hesiod says nothing here about the subsequent birth of Athena out of the head of Zeus, but relates it inf. 924. Apollodorus gives this as an appendage to the story of Metis.

τέξεσθαι, τότε ἔπειτα δόλῳ φρένας ἐξαπατήσας
 αἰμυλίοισι λόγοισιν ἐν ἐγκάτθeto νηδύν 890
 Γαίης φραδμοσύνησι, καὶ Οὐρανοῦ ἀστερόεντος.
 τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιλῆϊδα τιμῇ
 ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰεγενετῶν.
 ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι·
 πρώτην μὲν κούρην γλαυκῶπιδα Τριτογένειαν 895
 ἴσον ἔχουσιν πατρὶ μένος καὶ ἐπίφρονα βουλὴν·
 αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
 ἡμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
 ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἐν ἐγκάτθeto νηδύν,
 ὥς οἱ συμφράσσαιτο θεὰ ἀγαθὸν τε κακὸν τε. 900

890. λόγοισι *Feñv*892. *For*893. *Διδὸς*896. *Ἰσον*899. *πρόσθε Feñv*

889. *τέξασθαι* Ald. *τόξασθαι* L. *δολοφρένας* Ald. 890. *ἐγκάτθeto*
 L, Ald. *ἐκάτθeto* *θυμὸν* (γρ. *νηδύν*) N. 892. γάρ ῥ' οἱ L. 893.
 ἔχοι N. 895. μὲν γὰρ L, Ald. 898. ἡμελε N. 900. οἱ
φράσσαιτο L, Ald. οἱ *φράσατο* N.

890. *ἐγκάτθeto*. See on v. 487. Here also there is a variant *ἐσκάτθeto*.

892. *τὼς*, viz. *οὕτω ποιεῖν, καταπίνειν τὴν Μῆτιν, ἵνα μὴ κ.τ.λ.*, to prevent any other having the sovereignty over the gods in place of Zeus; viz. to prevent a stronger son being born to supersede him.

894. *περίφρονα*. This is used in an ambiguous sense, as became an oracle; viz., in reference to Pallas, *overbearing* (*ὑπέρβιον*, v. 898), in reference to the son to be born next. Aeschylus uses *περίφρων* in this latter sense, Suppl. 737, *περίφρονες δ' ἔγαν ἀνιέρω μένει μεμαρ-γυμένοι*. The oracle of Gaia (see v. 626) had foretold that the progeny of Metis should partake of their mother's sagacity. Hence Pallas had the attribute of wisdom, Aesch. Eum. 812. In the Prometheus, v. 785 seqq., it is predicted that if Zeus married Thetis he would have a son to supplant him,—*ἡ τέξεται γε παῖδα φέρτερον πατρός*. In neither case is it declared who this son is to be, if born at all.

900. The common reading of this

verse, *ὡς δὲ οἱ φράσσαιτο*, gives no meaning, since *φράσσει* is required in place of the middle. We might indeed read *φράσσειε*, but the reading preserved by Galen (ut sup.), where this verse follows v. 890, *ὡς δ' οἱ συμφράσσαιτο κ.τ.λ.*, gives an easy sense: Zeus swallowed Metis that she might suggest to him both good and evil. Schoemann, com. crit. p. 67, would transpose 900 to follow 887. Compare sup. v. 471, *μήτιν συμφράσσασθαι*. II. ix. 374, *οὐδέ τί οἱ βουλὰς συμφράσσομαι οὐδέ μιν ἔργον*. Ibid. i. 537, *οὐδέ μιν Ἥρη ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς*. The δ' in Galen's citation suggests two variants, *ὡς δὲ* and *ὡς οἱ συμφράσσαιτο*, afterwards combined into *ὡς δ' οἱ* and *ὡς δὲ οἱ φράσσαιτο*. Goettling retains this last; but his explanation is not tenable:—"devoravit Jupiter Metidem, nequis praeter sese deus saperet, i. e. ut sibi cognosceret bonum et malum, non ut sibi diceret." Gaisford encloses the verse in brackets, with Wolf and Heyne; Flach also condemns it.

Δεύτερον ἡγάγετο λιπαρὴν Θέμιν, ἥ τέκεν Ὠρας,
 Εὐνομήν τε Δίκην τε καὶ Εἰρήμην τεθαλυῖαν,
 αἵτ' ἔργ' ὠρέουσιν καταβητοῖσι βροτοῖσι,
 Μοίρας θ', ἧς πλείστην τιμὴν πόρε μητίετα Ζεὺς,
 [Κλωθὴ τε Λάχεσιν τε καὶ Ἄτροπον, αἵτε διδοῦσι 905
 θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθὸν τε κακὸν τε.]
 Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλιπαρήους,
 [Ὀκεανοῦ κόρυη, πολυήρατον εἶδος ἔχουσα,]

903. αἱ Φέργ'

907. Φοι

902. δίκην καὶ N. 903. ὠρέουσιν N. ὠραῖουσι L (gl.
 φυλάσσουνσι), Ald. 905. Κλωθὴ καὶ N. 908. κόρυην N.

903. ὠρέουσιν, 'care for,' φυλάσσουνσι, ἐποπτεύουσιν. Most copies give ὠραῖουσι, Stobæus (Flor. ix. p. 110) ὠρέουσιν. By ἔργα the farms are meant, as sup. v. 879, which flourish under peace and good government, and bring forth the produce of the seasons, τὰ ὠραῖα. The fondness of the Greeks for etymologies would account for the disregard of the aspirate in connecting ὠρέειν with ὄρα. So sup. v. 209, Τιτῆνες is derived from τιταίνειν. But it is more likely that the verb is from ὄρος = ὄρος, i. e. φύλαξ. Compare πυλῶρς, στασιῶρς, κηπῶρς, and κηπουρός. Hesychius, ὠρέειν· φυλάσσειν. Id. ὠρέειν· τὸ τῶν ἀγρίων νομῶν καὶ ἰθύνων ἐπιμελεῖσθαι. Like the Fates, the Graces, the Gorgons, the Phorides, the Hesperides, and a great many others, both male and female, the triple association is seen in Eunomia, Dikè, and Eirene. On the same principle the Muses make a multiple of three, and elsewhere we have six; see on v. 134. The Hours (seasons) were three in conformity with the most ancient division of the year into spring, summer, and winter. Pindar, Ol. xiii. 6—10, makes the same goddesses the daughters of Themis:—ἐν τῇ γὰρ Εὐνομία ναιέει, κασιγνηταί τε, βάθρον πολίων ἀσφαλές, Δίκαι καὶ δμῶτροπος Εἰρήνη, ταμίαι ἀνδράσι πλοῦτον, χρύσειαι παῖδες εὐβόλου Θέμιτος. Though he does not immediately mention the Horæ in connexion, he adds in

v. 21, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον ὦραι πολυάνθρωποι ἀρχαῖα σοφίσματα.

905—6. Nearly the same two verses occurred before, v. 217—8. Gaisford, after Wolf, encloses them in brackets, and also v. 904. In one or the other place, if not in both, they are probably interpolations. Flach retains them here, but rejects them in the former passage. Here the Fates are made the daughters of Themis, while before they were called the daughters of night. Apollodor. i. 3, 1, ἐκ Θέμιδος τῆς Οὐρανοῦ γεννᾷ (Ζεὺς) θυγατέρας Ὠρας, Εἰρήνην, Εὐνομίαν, Δικην· Μοίρας, Κλωθὰ, Λάχεσιν, Ἄτροπον.—ἐξ Εὐρυνόμης δὲ τῆς Ὀκεανοῦ Χάριτας, Ἀγλαΐην, Εὐφροσύνην, Θέλειαν.

907. Εὐρυνόμη. See sup. v. 358. The mention of the Graces, whose worship was so celebrated at Orchomenus, was to be expected from the Ascræan Bard, though he speaks of them very briefly. Pausan. ix. 35, 1, Ἡσιόδου δὲ ἐν Θεογονίᾳ (προσιέσθω δὲ, ὅτε φίλον, τὴν Θεογονίαν), ἐν γούν τῇ ποιήσει ταύτην τὰς Χάριτας φησὶν εἶναι Διὸς τε καὶ Εὐρυνόμης, καὶ σφασιν ὀνόματα Εὐφροσύνην τε καὶ Ἀγλαΐαν τε εἶναι καὶ Θέλειαν. They were, as their names severally imply, the goddesses of hospitality and festivity: hence they were said (sup. v. 64) οἰκία ἔχειν ἐν θαλάμῳ, if that passage be rightly read.

908. εἶδος. Here the digamma is not observed. Cf. sup. 153. 259. 619, where we similarly have ἦδ' καὶ εἶδος. Probably these verses are later additions.

Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἑρατεινὴν
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἵβeto δερκομενάων 910
λυσιμελῆς· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιδῶνται.

Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
ἧ τέκε Περσεφόνην λευκώλενον, ἣν Ἀἰδωνεύς
ἦρπασεν ἥς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεὺς.

Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο, 915
ἐξ ἥς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο
έννεα, τῇσι ἄδον θαλῖαι καὶ τέρψις ἀοιδῆς.

Λητῶ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἱμερόεντα γόνον περὶ πάντων Οὐρανίωνων,

913. Ἀἰδωνεύς

914. ἦς

916. Foi

917. έννεα fάδον

918. ἰοχέαιραν

909. τε om. LN, Ald.

910. εἵβεται LN, Ald.

911. δ' ὑπ' N.

δ' θ' ὑπ' L, Ald.

916. αἱ Μοῦσαι L, Ald. οἱ N.

917. ἀοιδῆς N.

ἀοιδῆς Ald.

911. *δερκιδῶνται* appears to be *ἀπαξ λεγόμενον*, and it sounds like a tautology after the preceding *δερκομενάων*. We have *ἔρος λυσιμελῆς* sup. v. 121, and it is possible that this verse also is due to the rhapsodista. It is to be observed however that sup. v. 64, *ἱμερος* is associated with the Graces. Flach reads *δερκιδῶντο*, with Schoemann, cf. 268.

912. *πολυφόρβης*. This is an unusual form for *πολυφόρβου*, and we might be tempted to suggest *πολυφορβέος*. Homer however, Il. ix. 568, has *πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα*. See on Opp. 704, and on Aesch. Eum. 758.

913. *Περσεφόνην*. This goddess, with the variants *Φερρέφαττα* and the Latin *Proserpina*, has the same origin as *Πέρσης*, the Titanio name for the sun, sup. v. 377. Compare the Persian name *Pharastimanes*, and possibly *φάρος*, 'a beacon,' has the same root, meaning 'Light.' As *Perseus* was the light above the earth, so *Περσεφόνη* (or *Περσεφάνη*?) was the light below the earth, viz. when the moon is hid from mortals, and visits the regions of Tartarus.—*Ἀἰδωνεύς*, a form of the name used in Il. v. 190. xx. 61. Aesch. Pers. 651. Gaisford com-

paret Hymn. ad Cerer. 2, ἣν Ἀἰδωνεύς ἦρπασεν, δῶκεν δὲ βαρύκτυπος εὐρύοπα Ζεὺς. He also thinks this passage is taken "ex antiquissimo carmine," and the opinion is repeated by Goettling. But much of what next follows has rather the impress of a later age than Hesiod, e. g. the mention of *nine* Muses, though this occurs in Od. xxiv. 60, a passage of very doubtful date. Indeed, the whole narrative or list (from v. 886) of the successive wives of Zeus may have formed an episode in the *Κατάλογος γυναικῶν*. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. *χρυσάμπυκες*, wearing a golden frontal, Hesych. *χρυσόδεσμοι*. Goettling appears to be mistaken in referring this to the top-knot, which was sometimes kept together with a golden ornament (Il. xvii. 52). The birth of the Muses from Zeus and Mnemosyne had already been stated at v. 53, a passage of doubtful authenticity.—For *οἱ* most copies give *αἱ*.—Mnemosyne, goddess of memory, is symbolically the mother of the Muses, viz. of literature, Aesch. Prom. 469.

γείνατ' ἐν αἰγιόχοιο Διὸς φιλότῃτι μιγείσα. 920
 Λοισθοτάτῃν δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν.
 ἥ δ' Ἥβην καὶ Ἄρῃα καὶ Εἰλείθυιαν ἔτικτε
 μιχθεῖσ' ἐν φιλότῃτι θεῶν βασιλῇῃ καὶ ἀνδρῶν.
 Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν,
 δεινὴν, ἐγρεκύδοιμον, ἀγέστρατον, ἀτρυνώνῃν, 925
 πότνιαν, ἥ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε.
 Ἥρῃ δ' Ἥφαιστον κλυτὸν οὐ φιλότῃτι μιγείσα
 γείνατο, καὶ ζαμένησε καὶ ἤρισε φ' παρακοίτῃ,
 ἐκ πάντων τέχνησι κεκασμένον Οὐρανιώνων.
 Ἐκ δ' Ἀμφιτρίτης καὶ ἔρικτύπου Ἐννοσιγαίου 930

920. Διὸς

926. Φάδον

928. φῶ

920. ἄρ ἐν φ. διὸς μεγάλῳ Ν. 922. ἥβην ἄρῃα L, Ald.
 925. ἀγροκύδοιμον LN, Ald. 928. ἤρισε L. 929. κεκαυμένον Ν.

920. The common reading is γείνατ' ἄρ', where the ἄρ is an otiose particle. As the Emmanuel MS. gives ἐν φιλότῃτι Διὸς μεγάλῳ, the ἐν has now been substituted for ἄρ'. Compare inf. v. 923. 941.

921. Λοισθοτάτῃν is perhaps not elsewhere found as a superlative. We have λοῖσθος in Il. xxiii. 536, and Eur. Hel. 1597. But Hesiod's account here differs from Homer's, though the latter also makes Ares born from Hera, Il. v. 893 and 896, where Zeus says to Ares, ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

924. ἐκ κεφαλῆς. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a mother, Eum. 635. 706. Flach, with MS. Med., reads γλαυκώπιδα γείνατ' Ἀθήνην. Schoemann inclines (p. 67) to transpose 924—6 to follow 899: 'Zeus swallowed Metis, but gave birth to Athene from his own head,' i. e. the dawn springs from the forehead of the sky.

927. οὐ μιγείσα. This statement seems to belong to a later mythology. The earlier accounts (as Il. i. 572) make Zeus the father and Hera the mother of

Hephaestus. Apollodorus agrees with Hesiod, i. 3, 5, Ἥρα δὲ χωρὶς εὐνῆς ἐγέννησεν Ἥφαιστον, but he adds, ὥς δὲ Ὅμηρος λέγει, καὶ τοῦτον ἐκ Διὸς ἐγέννησε. Ovid. Fast. v. 230 seqq., represents Mars as born from Juno without Zeus; and this may be a variation of the present legend. Like Hera, Hephaestus was a Pelasgic god, as is shown by his worship in Pelasgio Lemnos, and as being, like the Cyclopes, a worker in metallurgy. Modern research however tends to connect these uncouth beings with Semitic legends.

928. ζαμένησε, was enraged with, or had quarrelled with her husband. This verb ζαμενέιν seems ἀπαιε λέγόμενον. The sense is not clear; for Zeus should rather have been jealous of Hera, than the converse. Perhaps we should read γείναθ', δ καὶ ζαμένησε καὶ ἤρισε φ' παρακοίτῃ, 'for which he was angry with his spouse.' So Scut. H. 14, σὺν αἰδοίῃ παρακοίτῃ.—The parenthetical clause, as the passage now stands, is inelegant. Probably either the following verse is spurious, or it should be transposed before this. A long passage, evidently a different recension of the present, is cited by Ruhnken from Galen, De Hip-

Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
 πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
 ναίει χρύσεια δῶ, δεινὸς θεός. αὐτὰρ Ἄρῃ
 ῥινοτόρῳ Κυθήρεια Φόβον καὶ Δεῖμον ἔτικτε 935
 δεινούς, οἳτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας
 ἐν πολέμῳ κρυόεντι σὺν Ἄρῃ πτολιπόρθῳ·
 Ἀρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἀκοιτῶν.
 Ζητὶ δ' ἄρ' Ἀτλαντὶς Μαίῃ τέκε κύδιμον Ἑρμῆν,
 κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβάσας.
 Καδμείῃ δ' ἄρα οἱ Σεμέλῃ τέκε φαίδιμον υἱὸν 940
 μιχθεῖς ἐν φιλότῃ Διώνυσον πολυγῆθεα,
 ἀθάνατον θνητῇ· νῦν δ' ἀμφοτέροι θεοὶ εἰσιν.
 Ἀλκμήνῃ δ' ἄρ' ἔτικτε βίην Ἑρακληΐην

932. *Φάνακτι*940. *Φοι*

939. *εἰσαναβούσα Ν.*
 942. *θνητὸν Ν.*

941. *διόνυσον LN.* *διόνυσσον Ald.*

pocr. et Platon. Dogm. iii. p. 273. The commencement runs thus, and is certainly less abrupt and more intelligible than the text as we now have it:—Ἐκ ταύτης ἑριδος (f. ἑριδος δ') ἡ μὲν τέκε φαίδιμον υἱόν, Ἡφαιστον τέχνησιν, ἔπειτα Διὸς αἰγύχαιο, Ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανίωνων. What follows in Galen is a different version of the legend of Zeus swallowing Metis, and of the birth of Pallas.

931. *Τρίτων.* This god is not mentioned by Homer, but he is so by Herodotus, iv. 179, and Pindar, Pyth. iv. 49. Later poets, as Moschus, Id. ii. 123, made a plurality of Tritons, the assessors of Poseidon. For the connexion of Triton, Amphitrite, and Tritogeneia, with the Vedic god Trita, see "Mythology and Folk-lore," p. 71.

933. *χρύσεια δῶ.* Here alone δῶ is used for the plural δάματα. The place meant is Aegae, as the commentators remark, from Il. xiii. 21, *Αἰγὰς, ἐνθα τέ οἱ κλυτὰ δάματα βένθεσι λίμνῃς, χρύσεια μαρμαίροντα τετελέχασαι.*

934. *ῥινοτόρῳ,* an Homeric epithet, Il. xxi. 392, 'shield-piercing.' *Φόβος καὶ*

Δεῖμος are the assessors of Ares in Scut. Herc. 195. 463. Schol. *φόβος ἐστὶν ἡ φυγὴ, φόβω γὰρ τὸ διάκειναι· δεῖμος δὲ οὐχ ἡ φυγὴ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγνώμενος δαίμων.*

938. Goettling contends that *Μαίῃ* is a doubtful form for *Μαῖα* or *Μαῖας*. We may compare *δίη τε Μενίππη*, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. Flach rejects it, with the two following. Nothing is here said of the death of Semele by lightning, and the enclosure of the infant Dionysus in the thigh of Zeus, as related by Euripides in the Bacchae, and Apollodorus, iii. 4, 8. Homer, Il. xiv. 317 seqq., enumerates Semele and Alcmena among other wives of Zeus. Here only and in Il. vi. 132 is Dionysus mentioned, but twice also in the Odyssey.—*πολυγῆθεα* is here used as *χάρμα βροτοῖσιν* Il. xiv. 325. Cf. Opp. 614, *δῶρα Διωνύσου πολυγῆθος.*

943. The Schol. has an obscure remark on this verse:—*σημειωτέον, ὅτι δύο συλλαβὰν ἀποκοπὰ εἰσιν ἀπετοῦνται ἐφεξῆς στίχοι ἐννέα. τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῇ πρόκειται.*

μιχθεῖς' ἐν φιλότῃτι Διὸς νεφεληγερέταο.
 Ἀγλατὴν δ' Ἥφαιστος ἀγακλυτὸς ἀμφιγυῖεις 945
 ὀπλοτάτῃν Χαρίτων θαλερὴν ποιήσατ' ἀκοιτῖν.
 χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδην,
 κούρην Μίνως, θαλερὴν ποιήσατ' ἀκοιτῖν.
 τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.
 Ἥβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς, 950
 ἵς Ἡρακλῆος, τελέσας στονόνετας ἀέθλους,
 παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου,
 αἰδοίην θέτ' ἀκοιτῖν ἐν Οὐλύμπῳ νιφέοντι,
 ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας
 ναίει ἀπήμαντος καὶ ἀγήραος ἥματα πάντα. 955
 Ἥελίῳ δ' ἀκάμαντι τέκε κλυτὸς Ὀκεανίη
 Περσητὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.

944. Διὸς

949. Φαι

951. Φις

954. Φέργον

946. θαλερὴ π. ἀκοιτῖν Ald. 947. χρυσακόμη Ν. διώνυσος L.
 διώνυσος Ald. 948. μίνωνος Ν. 953. οὐλύμπῳ L, Ald.
 955. ἀγήρως Ν. 956. ὠκεανίη Ν. 957. αἰήτην Ν.

Van Lennep with some probability refers ἀποκοπὰ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses may have been 936—944. But Schoemann, p. 68, thinks ἐννέα (θ') a transcriber's mistake for δύο (β'), and that the distich 943—4 was alone condemned. Goettling supposes a reference to the common elisions in δ' ἔρ' (v. 938), and reads ἐπὶ δὲ for ἐννέα, viz. 938—944. In rejecting nine consecutive verses from v. 943 inclusive, the Schol. gives as a reason that "the poet is at present concerned in giving the pedigree of those who were born from both Zeus and Hera." Accordingly at v. 952 we come upon the mention of παῖδα Διὸς καὶ Ἥρης, though this does not allow of the two preceding verses being left out. We conjecture, therefore, that the nine verses which were rejected (viz. by some grammarians) were v. 942—950, and that in v. 951 the reading was Ἥβην δ' Ἡρακλῆος κ.τ.λ.

945. Ἀγλατὴν. Compare Il. xviii. 382, τὴν δὲ Ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος Καλὴ, τὴν ὅππῃ περικλυτὸς ἀμφιγυῖεις. But in Od. viii. 267—70, Aphrodite is the wife of Hephaestus.

948. A redundant and perhaps interpolated verse. Ariadne is mentioned in Od. xi. 321—5, in connexion with both Theseus and Dionysus.

952. This verse occurs in Od. xi. 604, where Bekker omits it as interpolated from this passage; αὐτὸς δὲ (Ἡρακλῆς) μετ' ἀθανάτοισι θεοῖσι τέρεται ἐν θαλίῃς καὶ ἔχει καλλίσφορον Ἥβην, παῖδα Διὸς μέγαλοιο κ.τ.λ.

954. ἐν ἀθανάτοισιν. Perhaps ἐν ἀνθρώποις, or ἐν θνητοῖς. Otherwise, with Goettling, we must construe μέγα ἐν ἀθανάτοισιν, 'great in the sight of the gods,' rather than ναίει ἐν ἀθανάτοισιν. With ναίει we may supply αὐτοῦ ἐν Ὀλύμπῳ.

955. Hesych. ἀπήμαντος ἐβλαβῆς.

957. Περσητὶς. See sup. v. 356. As

Αίητης δ' υἱὸς φαεσιμβρότου Ἑλίοιο
 κούρην Ὀκεανοῖο τελέεντος ποταμοῖο
 γῆμε θεῶν βουλῇσιν Ἰδυίαν καλλιπάρηον. 960
 ἥ δέ νύ οἱ Μήδειαν ἐϋσφυρον ἐν φιλότῃ
 γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

Ἵμεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
 [νῆσοί τ' ἡπειροὶ τε καὶ ἄλμυρὸς ἔνδοθι πόντος.]
 νῦν δὲ θεάων φύλον αἰείσατε, ἡδυνέπειαι 965

Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
 ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
 ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.

Δημήτηρ μὲν Πλούτον ἐγείνατο, δία θεάων,
 Ἴασιφ ἥρωϊ μιγείσ' ἐρατῇ φιλότῃ 970

960. *Ἰδυίαν* 961. *For* 965. *Ἡδυνέπειαι* 966. *Διὸς*
 968. *ἐπιείκελα*

958. αἰήτης δ' αὖ υἱὸς φαεσίμβροτον N. 960. γῆμαι N. *εἰδυίαν*
 LN, Ald. 961. ἥ δ' οἱ N. ἥ δέ οἱ L, Ald. 963. μὲν οὖν N.
 964. ἄλμυροὶ Ald. 967. ὅσαι L. παρ' om. N. 968. γείνοντο
 LN, Ald.

an enchantress, Circe has the same mother as the goddess Hecate, who presided over poisons and baleful drugs, Eur. Ion 1050. In Od. x. 136 she is called the *αὐτοκασιγνήτη* of Aetes, and daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Perseas*. The union of the sun with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea. From this passage to the end (excepting however v. 963, and adding to it *αὐτὰρ ἔγδ' ἔμεινεν τε καὶ ἄλλης μύθοιο* *δοιδοῖς*) Flach supposes that a compiler has been at work, and he rejects the list of the *ἡμῖθεοι*, the offspring of mortal by an immortal, as taken from some other epic. If it is the work of Hesiod at all, it is perhaps the commencement of another poem, a *Ἡρωγονία*, as Wolf and others have supposed. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the *Μεγάλοι Ἡοῖαι*

attributed to Hesiod), as a counterpart to the verses now concluding the *Theogony*; and that list seems to have included the heroes born from gods and mortal women,—“a far more frequent occurrence in Greek mythology,” says Müller, *Hist. Gr. Lit.* p. 93.

960. *Ἰδυίαν*, the knowing one, has reference to Medea's skill in incantations.

963. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural *ἡπειροί* appears to belong to the later epic. Sophocles indeed uses it, Trach. v. 100, *δισσαῖσιν ἡπείροις κλιθεῖς*. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. Perieg. 1181, *οἱ μὲν δ' ἡπειροὶ τε καὶ εἰς ἅλ' χαίρετε, νῆσοι*.

970. *Ἴασιφ*. An unusual form for *Ἰασίων*. Goettling thinks the former is a contraction of the latter; but it is easier to suppose the poet adopted a

νεῶ ἐνι τριπόλῳ Κρήτης ἐν πίονι δήμῳ,
 ἐσθλὸν, ὃς εἰς' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
 ἥπασαν· τῷ δὲ τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται,
 τὸν δ' ἀφνειὸν ἔθηκε, πολὺν τέ οἱ ὤπασεν ὄλβον.

Κάδμῳ δ' Ἀρμονίῃ, θυγάτηρ χρυσεῆς Ἀφροδίτης,
 Ἰνῶ καὶ Σεμέλῃ καὶ Ἀγαυῇ καλλιπάρῃον, 976
 Αὐτονόῃν θ', ἣν γῆμεν Ἀρισταῖος βαθυχαίτης,
 γείνατο καὶ Πολύδωρον εὖστεφάνῳ ἐνὶ Θήβῃ.

971. νεῶ (νεῶῳ)

974. Fou

976. Ἀγαῖην

971. κρήτης ἐνὶ N.
 977. αὐτονόμῃν θ' N.

972. γῆν καὶ LN, Ald.

974. ὤπασαν N.

nominative Ἰδῖος. This story of Demeter in the wheat-field is perhaps but another version of Semele and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For Ἰδῖος is possibly connected with ἱα, αἶα, ἱαλκος, perhaps ἱά. The story was clearly of Cretan origin. Probably it formed one of the secret instructions at the Eleusinian mysteries. Cf. Theocr. iii. 50 (where Endymion is mentioned together with Iasion); ἀλωτὸς μὲν ἐμὴν δ' τὸν ἄνθρωπον ἔκρον ἱάων Ἐνδυμίων· ἀλώ δὲ, φίλα γόνα, Ἰασίωνα, ὃς τόσσων ἐκέρησεν, δὲ οὐ πεισεῖσθε, βέβαλοι. Hom. Od. v. 125, ὡς δ' ἐπὶ Ἰασίονι ἐνπλόκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγῃ φιλότῃ καὶ εὐνῇ Νειῶ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἔκρυπτος Ζεὺς, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ. Apollodor. iii. 12, 1, Ἠλέκτρας δὲ τῆς Ἀτλαντος καὶ Διὸς Ἰασίον καὶ Δάδωτος ἐγένοντο· Ἰασίον μὲν οὐν ἐρασθεὶς Δημήτηρ καὶ θέλων κατασχῶναι τὴν θεόν, κεραυνοῦται.—For νεῖδος see Opp. 456. Hom. II. xviii. 541, ἐν δ' ἐτίθει νεῖδον μαλακὴν, πλεῖραν ἔρουαν, εὐρείαν τρίπολον.

972—3. Something is wrong in the syntax of these lines, especially in πᾶσαν referring to γῆν, and τῷ τυχόντι to οἱ ὄπασεν, with several words respectively intervening. For πᾶσαν Goettling would read τυφλὸς, Hermann, with much greater probability, πᾶσιν,—‘he

comes to all, but enriches only him who gets wealth into his hands.’ This is adopted by Flach. Two or three MSS. are said to give ἐσθλός. We might read thus; πᾶσαν ὃς εἰς' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης, ἔσθλός τῷ τε τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται. Τὸν δ' ἀφνειὸν ἔθηκε κ.τ.λ. That Πλούτος is said to confer ἀφνεος and ὄλβος presents no difficulty. Cf. Opp. 637, οὐκ ἄφνεος φείγων οὐδὲ πλούτον τε καὶ ὄλβον. Properly ἀφνειός means rich in landed property; but cf. Od. i. 165, ἀφνειότεροι χρυσοῖ τε ἐσθῆτός τε.

975. Κάδμῳ. Cf. sup. v. 937, Ἀρμονίῃ θ', ἣν Κάδμος ἐπέρθυμος θέν' ἄκοιτιν. As the name Κάδμος (root καδ or kas) may, to the Greek ear, have suggested order and arrangement, so Harmonia, ‘fitness of things,’ is symbolically his wife. She is the daughter of Aphrodite, because love engenders Harmony. Aeschylus, Prom. 560, οὐκὼς τὰν Διὸς Ἀρμονίαν θνατῶν παρεξίσι βουλαί. Suppl. 1024, δίδουσι δ' Ἀρμονίᾳ μοῦρ' Ἀφροδίτας.

976. Compare Pind. Pyth. ix. 104. Hom. Od. v. 833, Κάδμου θυγάτηρ καλλίσφυρος Ἰνῶ. Theocr. xxvi. 1, Ἰνῶ καὶ τὸν δὲ μαλοπάρῃος Ἀγαθῶ. Eur. Bacch. 1227, καὶ τὸν μὲν Ἀτταίων' Ἀριστεῖ ποτὶ τεκοῦσαν εἶδον Αὐτανόην. Apollodor. iii. 4, 3, Γίνονται δὲ Κάδμῳ θυγατέρες μὲν Αὐτανόη, Ἰνῶ, Σεμέλη, Ἀγαυή, καὶ δὲ Πολύδωρος.

[Κούρη δ' Ὀκεανοῦ, Χρυσάορι καρτεροθύμῃ
 μιχθεῖσ' ἐν φιλότῃ πολυχρύνσῃ Ἀφροδίτῃ, 980
 Καλλιρόῃ τέκε παῖδα βροτῶν κάρτιστον ἀπάντων,
 Γηρυνεά, τὸν κτεῖνε βίῃ Ἡρακλεΐῃ
 βοῶν ἔνεκ' εἰλιπόδων ἀμφιρρύτῃ εἰν Ἐρυθείῃ.]
 Τιθωνῷ δ' Ἡὼς τέκε Μέμνονα χαλκοκορυστήν,
 Αἰθιοῦ βασιλῆα, καὶ Ἡμαθίωνα ἀνακτα. 985
 αὐτὰρ τοι Κεφάλῃ φιλύσατο φαίδιμον υἱόν,

983. ἐν Ερυθείῃ?

984. ἀφῶς

985. Γάνακτα

979. κούρη τ' Ν. ὠκεανοῖο LN, Ald. 980. πολυχρύνσῃ Ἀφροδίτῃ
 LN, Ald. Vulg. πολυχρύνσου Ἀφροδίτης. 981. κάλλιστον LN, Ald.
 982. γηρυνεά LN. 983. εἰν om. L, Ald. ἀμφιρρύτῃ εἰρυθείῃ Ald.
 986. φιλύσατο Ν. φυτήσατο, L, Ald.

979—83. This passage has been adapted here from v. 287 sup., as Wolf and others have perceived. For the genitive (τ. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσέην Ἀφροδίτην v. 1005. Wolf rightly objected to the phrase ἐν φιλότῃ Ἀφροδίτῃ, and also threw a doubt on Geryon being called βροτῶν κάρτιστον, since he was rather a monster than a man. It may be added, that the synizesis in βοῶν is very unusual, and that εἰλιπόδων should take the digamma. The old reading may have been εἰνεκα Φειλιπόδων, the descriptive epithet being used in place of the noun; see *Erg.* 524, 571. Goettling would read βῶν, comparing βοῦ for βοδν in Soph. *Frag.* 277. This verse is clearly a clumsy variant of v. 290 sup., βοῶσι παρ' εἰλιπόδεσσι περιρρύτῃ εἰν Ἐρυθείῃ.

985. Αἰθιοῦν. Some eastern and dark-skinned nation is meant, and not the true Ethiopians of the south. For Memnon is called 'son of the morning,' i. e. of the East; and the ancient idea of Ethiopia was that it extended from the extreme east to the extreme west, as is clear from Od. i. 23—4.—Ἡμαθίωνα may mean 'King of the Sandy deserts,' e. g. of Assyria and Arabia, or it may be for Ἡμάτιος, 'the Son of the

Day,' like Memnon himself. Apollodor. iii. 2, 4, Τιθωνὸν μὲν οὖν Ἡὼς ἀρκάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κακεῖ συνελθοῦσα γεννᾷ παῖδας Ἡμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παριὼν δὲ Ἀραβίαν (Ἡρακλῆς) κτείνει παῖδα Τιθωνοῦ. Memnon is only once mentioned in Homer, Od. xi. 522, but is alluded to in iv. 88. Homer knew the legend about Tithonus marrying the goddess of day; cf. Il. xi. 1. Od. v. 1. It seems to symbolise the departing day being closely allied to the next succeeding day. There is a very beautiful passage on Tithonus and Aurora in Propert. iii. 15, 7—18.

986. Κεφάλῃ. This second paramour of the goddess was also caught up in the clouds. Eur. *Hipp.* 455, ἴσασιν ἑς ἀνῆρτας ἐν ποτὶ ἡ καλλιφεγγὴς Κέφαλον ἐς θεοῦς Ἔως ἔρωτος οὐρεκ'. There seems to have been a slightly different version of this story, which is obviously a solar myth (Cox, *Mythology and Folk-lore*, p. 22). Apollodor. iii. 14, 3, Ἐρως δὲ καὶ Ἑρμοῦ Κέφαλος· οὗ ἐρασθεῖσα Ἡὼς ἤρπασε· καὶ μὲν γαῖα ἐν Συρίῃ παῖδα ἐγέννησε Τιθωνόν, οὗ παῖς ἐγένετο Φαέθων. From a passage in Pausanias, i. § 3, where, after mentioning the rape of Cephalus, and his being made ναοφύλαξ, the writer adds ταῦτα ἄλλοι τε καὶ Ἡσίοδος εἴρηκεν ἐν ἔπεσι

T

ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
 τὸν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης
 παῖδ' ἀταλὰ φρονέοντα φιλομμειδῆς Ἀφροδίτῃ
 ὦρτ' ἀνερευψαμένη, καί μιν ζαθέοις ἐνὶ νηοῖς 990
 νηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσονίδης βουλῇσι θεῶν αἰεγενετῶν
 ἦγέ παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους,
 τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνων 995

987. ἐπιείκελον

988. νέον

989. ἀταλα N. ἀπαλὰ L, Ald. φιλομμειδῆς N, Ald. 990.
 ἀναρευψαμένη N. ἀναβρεψαμένη L, Ald. 992. αἰήτας N.
 994. αἰήτας N.

τοῖς ἐς γυναῖκας, Wolf drew the probable inference that this concluding part of the Theogony was made up by a late hand from the *Γυναικῶν κατάλογος*. The fact is, the later rhapsodists united in one poem the Theogony and the *Ἡοῖαι*, and perhaps other works of the like kind attributed to Hesiod; and so a difficulty arose in later times as to where one poem ended and another commenced.—*φιδύσατο*, for *ἐγείνατο*, is perhaps a post-epic use. Hesych. *φιδύσατο ἐγέννησεν*.

988. *νέον*—*ἔχοντα*, for *ἀρτίως*, unless *νέον* be rather for *νέον ὄντα*.—*ἀταλὰ* has been restored by Wolf, Gaisford, and others from several MSS. for *ἀπαλὰ*. Cf. Il. xviii. 567, *παρθενικαὶ δὲ καὶ ἡθεοὶ ἀταλὰ φρονέοντες*. Aesch. Pers. 539, *ἀταλαῖς χερσὶ καλύπτρας κατερεϊκόμεναι* (al. *ἀπαλαῖς*).

990. *ἀνερευψαμένη*, 'having caught up in the clouds.' Cf. Od. xx. 77, *τόφρα δὲ τὰς κοῦρας ἀρπυιαὶ ἀνηρεΐσαντο*.—*νύχιον*, Schol. *τουτέστιν ἀφανῆ, λαθραῖον*. *Ἀρχιλοχὸς δὲ* (f. *Ἀρίσταρχος δὲ*) γράφει, *Μύχιον· οἶον ἐν τῷ μυχῷ, τῷ ἀδύτῳ, προφαίνουσα τῇ Κύπρῳ*. On the confusion of these two words see Opp. 523. Goettling shows from Hyginus ii. 42, that Phaethon was regarded as another name of *Φωσφόρος*, the planet Venus; and that Aphrodite is hence connected with the legend.—The phrase *δαίμων*

δαίμων, for a demigod, is unusual, but not inappropriate. He was *δαίμων* as being more than a mortal, and became *δαίμων* by being enrolled among the gods.

994. *ἦγε*, more usually *ἡγάγετο*, but see v. 998. Scut. H. 274, where conversely *ἡγοντο* is used for *ἦγον*. The idiom *γαμεῖν ἐκ* or *παρὰ τινος* is also common to the Attic. Medea appears here to be enumerated among the goddesses who were married to mortals, because she was granddaughter of the sun. (Cf. sup. v. 956–61.) Medea is probably only a name of Juno, ἡ *μηδομένη θεὰ*, the worship of whom under that name came from Pontus. Her son *Medeus* is the male form of the same name, and both are ultimately referable to the nearly universal Asiatic worship of Sun and Moon. Moreover, *Medeus* is the eponym hero of the Medes, as *Perseus* is of the Persians (Aesch. Pers. 148). Indeed this is indicated by Medea's descent from the Sun. Van Lennep remarks that *Pelias* is mentioned in Od. xi. 253, and *Aeetes* in Od. xii. 70, but Medea nowhere in Homer.

995. Hesych. *ὑπερήνων· ἐβύνηες, ἀνδρείος. ὕβριστης, ὑπερήφανος, παράνομος*. The next line seems clearly an interpolation. It is redundant, if *ὑπερήνων* means 'overbearing,' and contradictory, if it means 'brave.'

[ὕβριστῆς Πελίης καὶ ἀτάσθαλος, ὁμβριμοεργός].

τοὺς τελέσας ἐς Ἴωλκὸν ἀφίκετο, πολλὰ μογήσας,

ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην

Αἰσονίδης, καὶ μιν θαλερὴν ποιήσας ἄκοιτιν.

καὶ ῥ' ἤγε δημηθεῖς ὑπ' Ἰήσωνι ποιμένι λαῶν 1000

Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων

Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.

Αὐτὰρ Νηρηῆος κούραι, ἀλίοιο γέροντος,

ἦτοι μὲν Φῶκον Ψαμάθῃ τέκε δία θεάων

Αἰακοῦ ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην, 1005

Πηλεῖ δὲ δημηθεῖσα θεὰ Θέτις ἀργυρόπεζα

γείνατ' Ἀχιλλῆα ῥήξήνορα, θυμολέοντα.

Αἰνεῖαν δ' ἄρ' ἔτικτεν εὐστέφανος Κυθέρεια

Ἀγχίσῃ ἥρωϊ μιγεῖς ἐρατῇ φιλότῃ

Ἰδης ἐν κορυφῇσι πολυπτύχου, ὕληέσσης. 1010

Κίρκῃ δ', Ἡελίου θυγάτηρ Ὑπεριονίδαο,

996. ὁμβριμόεργος

997. Ἰαῶλκὸν ἀφίκετο?

998. Φελικώπιδα

1003. νηρηίδες L, Ald.
θεὰ δημηθεῖσα θέτις N.

1004. δὲ τέκε N.
1011. ἡελίοιο N.

1006. πηλεῖ δὲ

999. θαλερὴν—ἄκοιτιν. See vv. 921. 946. 948.

1001. Μήδειον. According to Apollodorus, i. 9, 28, Medea had two sons by Jason, Mermerus and Pheres. Euripides in the *Medea* always speaks of her children in the plural.

Ibid. Χείρων. One of the so-called Hesiodic poems was entitled *Χείρωνος υποθήκαι*, 'Chiron's Lessons,' or *Χείρωνος παρανοήσεις*, on which see Müller, *Hist. Gr. Lit.* p. 86. Pausan. ix. 31, 4. This passage looks like an effort to link on that poem to the present (see sup. on v. 986). Chiron is called the son of Philyra, Philyrædes, by Ovid, *Fast.* v. 383. Virg. *Georg.* iii. 550. Pind. *Pyth.* iii. 1; ix. 30.

1003. Νηρηῆος. Aldus and a few of the copies give *Νηρηίδες*. Perhaps *Νηρηίδες* should be restored. It occurs

in Pindar, *Nem.* iv. 65, and elsewhere, and is probably the true reading in Eur. *Iph. T.* 428.—Ψαμάθῃ, cf. Eur. *Hel.* 6, 85 (sc. *Πρωτεύς*) τῶν κατ' οἶδμα παρθένων μίαν γαμέϊ Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. *Nem.* v. 12, βία Φάκου κρέοντος, ὃ τὰς θεοῦ, δν Ψαμάθῃα τίκετ' ἐπὶ ῥηγμῖνι πόντου. Apollodorus. iii. 12, 6, μίγνυνται δὲ ἀδῖος Αἰακὸς Ψαμάθῃ τῇ Νηρῆως εἰς φύκην (φάκην?) ἡλλαγμένη διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φάκον.

1008. Αἰνεῖαν. Cf. *Il.* ii. 819, Δαρδανίῳ αὐτ' ἤρχεν ἐὼς παῖς Ἀγχίσοο Αἰνεῖας, τὸν ὑπ' Ἀγχίσῃ τέκε δὲ Ἀφροδίτῃ Ἰδης ἐν κρημοῖσι θεὰ βροτῶ ἐυνήθεισα. *ib.* v. 311, ἀναξ ἀνδρῶν Αἰνεῖας, — ὑπ' Ἀγχίσῃ τέκε βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτη.

1011. Ὑπεριονίδαο. See sup. v. 374.

γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότῃ
 Ἄγριον ἡδὲ Λατῖνον ἀμύμονά τε κρατερόν τε,
 [Τηλέγονόν τε ἔτικτε διὰ χρυσέην Ἀφροδίτην.]
 οἱ δ' ἦτοι μάλα τῇλε μυχῶ νήσων ἱεράων
 πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἀνασσον.

1015

1016. *ἄνασσον*

1014. om. L. Ald.
 ἀγακλυτοῖσιν LN, Ald.

1015. οἱ δὲ τοι N. μυχῶν N.

1016.

1013. Ἄγριον. Of this *Agrius* nothing whatever is recorded; but he is here taken as the eponym hero of the Graei, Agraei, or Graeci. From a passage in Lydus de Mensibus (i. 4, p. 7, ed. Bekker), Goettling infers that he must have read Γραϊκόν τ' ἡδὲ Λατῖνον, and this seems an inevitable conclusion from his words:—*τοσούτων οὖν ἐπιξενωθέντων τῆς Ἰταλίας, ὥσπερ ἐδείχθη, Λατίνους μὲν τοὺς ἐπιχωριζόντας, Γραικοὺς δὲ τοὺς ἐλληνίζοντας ἐκάλουν, ἀπὸ Λατίνου τοῦ ἔργῳ ἡμῖν βηθέντος καὶ Γραίκου, τῶν ἀδελφῶν, ὧς φησιν Ἡσιόδος· Ἄγριον ἡδὲ Λατῖνον (Γραϊκόν τ' ἡδὲ Λατῖνον, Goettling). That by Graeci Lydus meant Italian Greece, or Magna Graecia, is pretty clear. Photius, Ραικοὺς· οἱ βαρβαροὶ τοὺς Ἕλληνας· Σοφοκλῆς τῇ λέξει κέχρηται. Hesychius, Ραῖκος· Ἕλληνας· Ῥωμαῖοι δὲ τὸ γὰρ προσθέντες Γραικόν φασιν. Some of the old commentators seem to have construed ἡδὲ Ἄγριον Λατῖνον, the epithet perhaps referring to Latinus being the son of Faunus (Virg. Aen. vii. 47). Ovid makes him the son of Sylvius (Fast. iv. 43), and in Aen. xii. 161, Virgil speaks of Sol as the grandfather of Latinus, wherein he would seem to have had in view the pedigree here recorded. What the Schol. meant, or what reading he was explaining, is not clear:—Ἄγριον δὲ τὸν ἀμύμονα Λατῖνον. One point is obvious, that *Latinus*, a purely Italian hero, would not have been mentioned in a poem of the age of Hesiod. He may have been spoken of in the Cyclic poems, like Telegonus, or at least, inserted in them by later rhapsodists; but at all events it is clear that the names and events here recorded are subsequent to and*

founded on the Odyssey. Here there is apparent a design to connect the Roman with the Greek ethnology, which is indicative of a rather late era.

1014. This verse is wanting in at least two MSS., and it appears, if even from the objectionable *hiatus*, to be spurious. We might however read *Τηλέγονον δ' ἄρ' ἔτικτε*. Most copies give δ' ἔτικτε or δ' ἔτικτε. Wolf proposes δέ γ' ἔτικτε. This hero was said to have founded Tusculum and Praeneste. Hence Horace, Carm. iii. 25, 8, 'Telegoni juga parricidae.' Ovid, Fast. iii. 92, 'Factaque Telegoni maenia celsa manu.'

1015. *μυχῶ νήσων*. So Gaisford, Goettling, Flach, and Van Lennep, with several MSS. The rest give *μυχῶν εἰσω*. By the 'sacred islands' the writer probably meant Sicily in particular, where the sacred oxen of the sun were bred (Od. xii. 128), but also Italy and its adjacent islands, of the geography of which it is likely that he knew little enough. So far, indeed, we have an indication of a rather early poet. Who were meant by the *Τυρσηνοί*, it is not easy to determine. They seem to be regarded here as a race of wider prevalence than the Pelasgic people bordering on Euboea. Probably all are included in the term who colonised the islands and strips of the Italian continent along the western sea-coast; perhaps even all the Italian nations taken collectively. See Dr. Donaldson's Ethnographical Map of Ancient Italy in *Varronianus* (ed. 2).

1016. Homer mentions no progeny of Ulysses and Calypso. As that nymph showed her paramour how to build a ship by which he might reach home

Ναυσίθοον δ' Ὀδυσῆϊ Καλνυῶ δῖα θεάων
γείνατο Ναυσινόον τε μιγείσ' ἐρατῇ φιλότῃτι.

Αὗται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020
νῦν δὲ γυναικῶν φύλον αἰείσατε, ἥδυνέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

1020. ἐπιείκελα

1021. Ἡδυέπειαι

1022. Διὸς

1020. γείνατο L, Ald.

(Od. 228 seqq.), it was reasonable to represent the sons as skilled in the same craft, as their names imply.

1019—22. The four concluding verses are to be regarded as added by some one who wished to make the Hesiodic *Κατάλογος γυναικῶν* a continuous poem with the Theogony. They are wholly omitted in two MSS.; and the two last are wanting in three others of Goettling's MSS. Van Lennep asks, "Quid-

ni poeta ipse sic transitum paraverit?" But he exhibits throughout a belief in the genuineness and integrity of the Theogony that seems scarcely borne out by the present state of the text. Dr. Flach regards as spurious the whole conclusion of the poem from v. 941, which accordingly he prints in smaller type, excepting only 945-6, 956-7, and 963-4.

APPENDIX A.

[Reprinted, by permission, from the *Proceedings of the Cambridge Philosophical Society*, Vol. III. Pt. III.]

DR. PEARSON

ON SOME POINTS IN THE HISTORY OF ASTRONOMY.

Dr. PEARSON read a paper on some passages from the classics, one from Hesiod, and three from Ovid, which he considered might be fairly tested by Modern Astronomy. Admitting, as is often averred, that many allusions of this nature in the classics are either inaccurate or wrong, some he thought might still be found to have the stamp of truth about them.

On the one hand, it is certain that in Greece the phenomena of the heavens had from the earliest times many thoughtful and attentive observers. In the time of Hesiod, which may be perhaps best assumed to have been about the middle of the eighth century B.C., the rising or setting of the stars seems to have been the recognised guide in distinguishing the successive seasons of the year: the Metonic cycle, now known under the title of the *Golden Numbers*, was discovered as early as the time of Socrates; and the ordinary authorities, such as the article *Astronomia* in the Dictionary of Antiquities, show how much interest the subject attracted down to the period of Ptolemy and Hipparchus. On the other hand, it must be allowed that the references we can actually find in classical authors are often vague or rhetorical; and that, probably excepting Hesiod, those whose writings we refer to wrote on second-hand authority. It may be therefore fully admitted that the question requires to be investigated with much caution.

The first reference was to Hesiod (*Op. et Di.* 564—7), as being the most distinct passage in that author's writing, although there are others which deserve consideration as *data* in Practical Astronomy: these lines, Dr. Pearson said, he thought deserved the best attention, as the whole character of the work in which they occur is most genuine and natural, nor is it easy to study it without the impression that the author was himself dependent, as a practical agriculturist, on the facts that he recites.

The passage itself runs thus :

Εὗτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἡελίοιο
Χειμέρι' ἐκτελέσῃ Ζεὺς ἡματα, δὴ ῥα τότε ἄστῃρ
'Αρκτοῦρος προλιπὼν ἱερὸν ῥόον 'Οκεανοῖο
Πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος.

From this we learn that, sixty days after the winter solstice, Arcturus rose during twilight in the evening. Arcturus' position for Jan. 1, 1875, is given in the *Nautical Almanac* as R.A. 14 h. 9 m. 55 s., Dec. $19^{\circ} 50' 22\frac{1}{2}''$ N. If we convert these *data* into Latitude and Longitude, reduce the star's longitude by about $36^{\circ} 10'$, which at the annual rate of $50'' \cdot 1$ for *precession* will bring us to about 730 B.C., and reconvert the star's new *longitude* and *latitude* into R.A. and Dec., we shall find that the position of the star in the early part of the eighth century B.C., which may be fairly taken to represent the era of Hesiod, was something about 12 h. 6 m. R.A. and $33^{\circ} 30'$ North Dec. On Feb. 19 at that time, in Lat. $38\frac{1}{2}^{\circ}$ N., about the situation of Ascrea and Helicon, the Sun would set about 5.40 p.m., while Arcturus would rise above the horizon about 5.57 p.m., a relative position of the two luminaries which fairly answers to the words of the poet. And while investigating the position of the star, Dr. Pearson said he found he had unintentionally explained, as he believed, the epithet "late-setting," applied to Arcturus in Hom. *Od.* E' 272. Arcturus at that epoch would first have been visible at the time of its morning setting about May 15, and would set June 1 at 3.30 a.m., July 1 at 1.32 a.m., Aug. 1 at 11.30 p.m.* During the early summer therefore, when the Greek seaman or agriculturist was often spending the nights out of doors, the late time at which this brilliant star would set must have been quite unmistakeable, and Ulysses is naturally described as keeping his eye fixed on it, as carefully as he kept the Bear on his left, to determine his voyage eastwards.

In order to satisfy criticism, the series of computations by which this result is obtained are given : the computations will be omitted in two of the subsequent examples, but any one who

* A star's rising or setting is about 4 m. earlier each successive day.

will employ the same formulæ will find that the results given are approximately accurate. It is probable that theoretical astronomers may be able to suggest better or more precise methods of obtaining the required results, but those employed have the advantage of being quite simple, and are anyhow approximately correct. The calculation of Arcturus' place for the era of Ovid is also given, as it naturally accompanies that for the time of Hesiod.

The formulæ employed are those given in *Loomis's Astronomy*, and are the following :

(1) To reduce R.A. and Dec. to Long. (L) and Lat. (l).

Let A be a subsidiary angle: ω the inclination of the ecliptic,

$$\begin{aligned}\tan A &= \sin \text{R.A.} \cot \text{Dec.}, \\ \tan L &= \sin (A + \omega) \tan \text{R.A.} \operatorname{cosec} A, \\ \tan l &= \sin L \cot (A + \omega).\end{aligned}$$

(2) To perform the reverse process :

L' being the new Long. due to change from precession, A' the subsidiary angle,

$$\begin{aligned}\tan A' &= \sin L' \cot l, \\ \tan \text{R.A.} &= \sin (A' - \omega) \tan L' \operatorname{cosec} A', \\ \tan \text{Dec.} &= \sin \text{R.A.} \cot. (A' - \omega).\end{aligned}$$

We apply these formulæ to find the place of Arcturus about the era of Hesiod.

Taking the mean position of the star as given above: then

$$\begin{aligned}\sin \text{R.A.} &= 9.7299685 (-) \\ \cot \text{Dec.} &= 10.4427302 (+).\end{aligned}$$

$10.1726987.(-) = \tan 303^{\circ} 53' 49'' = \tan A$,
and $(A + \omega)$ consequently $= 327^{\circ} 23' 49''$, making ω somewhat freely $= 23\frac{1}{2}^{\circ}$.

Again, we have

$$\begin{aligned}\sin (A + \omega) &= 9.7314403 (-) \\ \tan \text{R.A.} &= 9.8038388 (+) \\ \operatorname{cosec} A &= 10.0808999 (-) \\ 9.6161790 (+) &= \tan 202^{\circ} 27' 5'' = \tan L.\end{aligned}$$

Also

$$\begin{aligned}\sin L &= 9.5819490 (-) \\ \cot (A + \omega) &= 10.1940903 (-) \\ \hline 9.7760393 (+) &= \tan 30^\circ 50' 28'' = \tan l.\end{aligned}$$

The next step is, taking the amount of annual precession, it is owned somewhat boldly, at $50'' \cdot 1$, to estimate its amount first for 1900 years to bring it to 27 B.C., about the era of Ovid, and again for 700 years, to bring it to that of Hesiod. The first amount is about $26^\circ 26' 30''$, and the second about $9^\circ 44' 30''$, which will bring us to $176^\circ 0' 35''$ as the Long. in the time of Ovid, and $166^\circ 16' 5''$ in that of Hesiod. As it is certain that the inclination of the ecliptic has not changed more than $20'$ to $30'$, within the periods in question, we may safely deal with the Latitude of the star as stationary in the interval. Consequently, L , L' being the Longitude of the star in the time of Hesiod and of Ovid: l its latitude in both: $L = 166^\circ 16' 5''$, $L' = 176^\circ 0' 35''$, $l = 30^\circ 50' 28''$, and on these data we proceed to compute its R.A. and Dec., and from these the times of the star's rising and setting at these two epochs.

$\sin L$	9.3754437 (+)	$\sin L'$	8.8422274 (+)
$\cot l$	10.2239607 (+)	$\cot l$	10.2239607 (+)
$\tan a$	9.5994044 (+)	$\tan a'$	9.0661881 (+)
a	201° 40' 51"	a'	186° 38' 34½"
ω	23 50 0	ω	23 45 0
$(a - \omega)$...	177 50 51	$(a' - \omega)$...	162 53 34½
$\sin (a - \omega)$...	8.5747184 (+)	$\sin (a' - \omega)$...	9.4685814 (+)
$\tan L$	9.3880381 (-)	$\tan L'$	8.8435834 (-)
$\operatorname{cosec} a$	10.4324609 (-)	$\operatorname{cosec} a'$	10.9367372 (-)
$\tan R.A.$	8.3952174 (+)	$\tan R.A.$	9.2489020 (+)
$\therefore R.A. =$	12 h. 5 m. 42 s.	$R.A.$	12 h. 40 m. 14 s.
$\sin R.A.$	8.3956475 (-)	$\sin R.A.$	9.2421704 (-)
$\cot (a - \omega)$...	11.4249751 (-)	$\cot (a - \omega)$...	10.5117660 (-)
$\tan Dec.$	9.8206226 (+)	$\tan Dec.$	9.7539364 (+)
$N. Dec.$...	33° 29' 25"	$N. Dec. =$	29° 34' 24".

We thus ascertain the position of the star in the time of Hesiod and in that of Ovid, to have been: for that of Hesiod, R.A. 12 h. 5 m. 42 s. N. Dec. $33^{\circ} 29' 25''$; for that of Ovid, R.A. 12 h. 40 m. 14 s. N. Dec. $29^{\circ} 34' 24''$.

The next step is to compute the hour angle of the star, first for its true rising in the Latitude of Bœotia, about $38\frac{1}{2}^{\circ}$ N., secondly for its true setting in the Latitude of Rome, about 42° N., and also the Local mean time at the same moment.

In Bœotia

At Rome

since $\cos H.A. = -\tan Dec. \tan lat.$

$$\tan Dec. = 9.8206228$$

$$\tan lat. = 9.9006052$$

$$\cos H.A. = 9.721228. (-)$$

$$\begin{array}{r} h. \quad m. \quad s. \\ = \quad 8 \quad 7 \quad 1 \end{array}$$

$$R.A. \dots\dots 12 \quad 5 \quad 42$$

$$\underline{3 \quad 58 \quad 41}$$

$$S.T. \text{ Feb. } 19 \quad 22 \quad 0 \quad 0$$

Time of Arc-
turus rising 5 58 41 p.m.

Local mean
time of Sun-
set on the
same day ... 5 39 0 p.m.

As soon therefore as the day-
light had sufficiently dimi-
nished for the star to be visible,
it would actually have just
risen.

$$\tan Dec. \dots 9.7539380$$

$$\tan lat. \dots 9.9544374$$

$$\cos H.A. = 9.7083754 (-)$$

$$\begin{array}{r} h. \quad m. \quad s. \\ H.A. \dots\dots = \quad 8 \quad 2 \quad 54 \end{array}$$

$$\underline{12 \quad 40 \quad 14}$$

$$\underline{20 \quad 43 \quad 8}$$

$$S.T. \text{ May } 26 \quad 4 \quad 15 \quad 8$$

Time of Arc-
turus setting (= 4 28 a.m.)
for May 26

$$S.T. \text{ June } 6 \quad 4 \quad 58 \quad 8$$

Time of Arc-
turus setting (= 3 45 a.m.)
for June 6

The Sun rises at Rome on May 26 about 4.35 a.m., on June 6 about 4.30 a.m. According to Ovid, the star's morning setting was first visible on May 26, or, as he states later on, on June 6. If we consider him to have consulted two different authorities, one of which gave the true, the other the visible setting of the star, no reasonable exception can be taken to the value of his statements. The expressions the poet uses point to the time when the star's setting first occurred before sunrise; this for

theoretical astronomers would actually have taken place about May 26, and for practical observers about June 6, the star setting on the first-named day at 4.28 a.m., on the second at 3.45 a.m.

Again in the *Fasti* of Ovid, i. 654, ii. 76, we are told that Lyra, or *Vega*, was last visible when setting in the evening, about Feb. 1. "Ubi est hodie, quae Lyra fulsit heri?" Employing again the method of calculation indicated above, we find on that day at Rome the Sun would set about 5.10 p.m., and Lyra about 5.44. As the days at that time of the year are rapidly lengthening, while the star would set earlier every day, it is obvious that the date assigned for the last appearance of the latter is nearly exact.

Ovid makes however a remark about *Capella* which seems really erroneous. He says (*Fasti* v. 113) that she rises on May 1st, *i.e.* is then first visible in the morning. But at the time when he lived she would, according to the mode of computation used in the previous examples, have risen about 3.0 a.m., while the Sun would not have risen until after 5.0. We have a similar apparent mistake in Pliny and Columella, nearly contemporaries, who flourished in the latter half of the first century A.D. They fix *Arcturus*' rising for the 23rd or 21st of February; whereas on those days the Sun would set at Rome about 5.35 p.m., while the star would not pass the horizon in their time before 6.30 p.m. They seem to have copied from *Hesiod* without any thought.¹

The late Mr. F. Baily, in his edition of *Ancient Star Catalogues*, published in Vol. XIII. of the *Memoirs of the Royal Ast. Society*, does not seem to have actually compared the positions there given to any of the principal stars with those which in the present day we must suppose them to have then occupied, though he refers to Delambre (*Hist. Ast. Anc.* Vol. II.), who gives tabulated results on this point from his own calculations. As however the present rate of change in the obliquity of the ecliptic would have made it in the time of *Eratosthenes* (250 B.C.) about $23^{\circ} 43'$, whereas that astronomer fixed it roughly at $23^{\circ} 51'$, it is to be hoped that, making allowance

¹ In the time of Ovid the position of *Vega* must have been about R.A. 17 h. 29 m., Dec. $38^{\circ} 23'$ N.; that of *Capella*, R.A. 2 h. 55 m., Dec. $40^{\circ} 35'$ N.

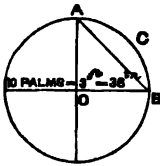
for inaccuracies in the MSS., such a process of verification may be attempted with some prospect of success; and possibly some explanation found of Ptolemy's idea, that in his time (A.D. 140) the amount of annual *precession* was only 36". It is curious that the error of 15' in the latitude of Alexandria, which Delambre imputes to the Greeks, answers nearly exactly to the obliquity of $23^{\circ} 43'$, to which we are brought by its present known rate of change.

APPENDIX B.

(COMMUNICATED.)

On the size of the cart-wheel in Hesiod, 'Works and Days,' l. 426.

THE $\alpha\psi\iota\varsigma$ is the arc A C B.



Measured along the *rim* A C B its length will be—

$$36 \text{ inches} \times 3.14 \div 4 = 28 \text{ inches.}$$

If we measure from end to end along A B we get for the length

$$\sqrt{2 \cdot 18^2} \text{ inches} = 18\sqrt{2} \text{ inches} = 18 \times 1.414 = 25 \text{ inches.}$$

If we took the *diameter* a little *less* than 3 feet, say 32 inches instead of 36, the length A B from end to end will be

$$16 \times 1.414 = 22 \text{ inches}$$

the required length; since *τρισπίθαμον* is about 22 inches. Hence probably the $\alpha\psi\iota\varsigma$ was measured straight from one end to the other, and not along the curved rim.

INDEX I.

OF

WORDS AND PROPER NAMES.

(ADAPTED FROM GOETTLING'S EDITION.)

A.

Ἀάομαι E. 283. S. 101
 ἄατος E. 148. S. 75. 446. Th. 649
 ἄατος Th. 714
 ἄβούτης E. 451
 ἀγαγών E. 105
 ἀγαβός E. 24. 191. 236. 317. 346.
 356. 500. 669. 703. 783. Th. 219.
 585. 602. 900. 906
 ἀγαίεται E. 331
 ἀγακλειτός Th. 1015
 ἀγακλιτός Th. 945
 ἀγάλλομαι Th. 68. 587. S. 86
 ἀγανώτατος Th. 408
 ἀγάομαι Th. 619
 Ἀγανή Th. 246. 976
 ἀγανός Th. 461. 632
 ἀγαυρος Th. 832
 ἀγγελίη Th. 781
 ἀγγελος E. 85
 ἄγγος E. 475. 600. 613
 ἀγεῖρω E. 576. 652. S. 475
 ἀγελείη S. 197. Th. 318
 ἀγέλη S. 168. Th. 445
 ἀγέραςτος Th. 395
 ἀγέστρατος Th. 925
 ἀγήνωρ E. 7. Th. 237. 641
 ἀγήραος Th. 227. 305. 949. 955
 ἀγωνεῖν E. 576
 ἄγκος E. 389
 ἀγκυλομήτης E. 48. Th. 19. 137. 168.
 473. 495. 546

ἀγκυλοχεῖλαι S. 405
 ἀγλαΐη S. 272. 276. 285
 Ἀγλαΐη Th. 909. 945
 ἀγλαός E. 337. Th. 366. 412. 628.
 644. S. 37
 ἀγνός S. 203. E. 475
 ἀγνυμαι S. 203. 279. 348. ἔαγε E.
 534
 ἀγνώς E. 337
 ἀγορεύω E. 280. 402. 688. Th. 86
 ἀγορή S. 204. E. 29, 30. Th. 89. 430
 ἀγραυλος Th. 28
 ἀγρη Th. 442
 ἀγριος S. 236
 ἄγριος Th. 1013
 ἀγροιώτης S. 39
 ἀγρόμενος Th. 92
 ἀγρότερος S. 407
 ἀγχίμαχος S. 25
 ἀγχι E. 639
 ἀγχίμολον S. 325
 Ἀγχίσσης Th. 1009
 ἄγω E. 208. 220. 768. S. 107. 480.
 ἄγε S. 108. 149. ἄγων Th. 998. E.
 85. ἀγομαι E. 695. 800. ἄξαιμι E.
 434. 440. ἀγαγών E. 165. v. ἡγά-
 γετο, ἦγον.
 ἀγών S. 205. 312. Th. 435
 ἀδάητα Th. 655
 ἀδάμας E. 147. S. 137. 231. Th. 161.
 188. 239
 ἀδηκτότατος E. 420
 ἀδηλος E. 6

- ἄδικος E. 260. 334. ἄδικώτερος E. 272
 ἄδμητ' Th. 349
 ἄδων Th. 917. 926
 ἄδροσύνη E. 473
 ἄδῳτης E. 355
 ἀεθλεύουσιν Th. 435
 ἀεθλον S. 305. 311. Th. 437. E. 654.
 ἀεθλος S. 94. 127. Th. 951. 994
 ἀεῖδω E. 662. S. 394. Th. 34. ἀείσατε
 Th. 965. 1020.
 αἰκῆς Th. 166. 172
 αἰρώ E. 761. αἶρας E. 692. αἰρού-
 μαι E. 540
 αἰσι Th. 875
 ἀέκρη Th. 529
 ἀελλα Th. 874
 Ἀελλῶ Th. 267
 ἀενάοντες E. 550
 ἀέναος E. 597. 737
 ἀέξω E. 6. Th. 444. S. 96. 434.
 ἀέξομαι E. 377. 394. 773. Th. 195.
 524. 641
 ἀεργίη E. 311
 ἀεργός E. 44. 302. 303. 305. 310.
 312. 498
 ἀεραυπότης S. 316. E. 777
 ἀεσιφροσύνη Th. 502
 ἀεσιφρων E. 315. 335. 646
 ἀζαλέος S. 153
 ἀζω E. 587. S. 397. ἀζομαι Th. 99. 532
 ἀζωστος E. 345
 ἀηδών E. 203
 ἀημι E. 516. 552. Th. 875. ἀέντων
 E. 625. Th. 860. ἀημαι S. 8. v. αἰσι
 ἀήρ E. 549
 ἀήτη E. 621. 645. 675
 ἀθάνατος Th. 21. 43. 57. 67. 74. S.
 79. 182. 201. 205. 339. 366. E. 16.
 62. 110. 135. 199, and *passim*
 ἀθέσφατος E. 662. Th. 830
 Ἀθηναίη S. 126. 443. E. 430. Th.
 318
 Ἀθήνη E. 63. 72. 76. S. 325. 343.
 455. 470. Th. 13. 573. 577. 888
 ἄθλον E. 656
 ἄθλος Th. 800
 ἀθλόωτος E. 595
 ἄθροος S. 246
 αἶα E. 125. 255. αἶη S. 153
 Αἰακός Th. 1005
 Αἰγαῖον ὄρος Th. 484
 Αἰγείδης S. 182
 αἰγίμπος S. 377
 αἰγίoxos E. 99. 483. 661. S. 322. 443.
 Th. 11. 25. 52. 735. 920. 966
 Αἰγίoxos Th. 13
 αἰγίς S. 200. 344. 444
 αἰγυπῖος S. 405
 αἰδηλος E. 756
 Ἀἰδης Th. 311. 455. 768. 774. 850.
 E. 145. 153
 αἰδῆς S. 477
 αἰδῖος S. 310
 αἰδνός Th. 860
 αἰδοῖον E. 733
 αἰδοῖος E. 71. 257. 301. S. 14. 46.
 Th. 16. 44. 80. 194. 434. 572. 953
 Ἀἰδός S. 151. 227
 Ἀιδόσθε S. 254
 αἰδρεῖ E. 685
 αἰδρεῖς S. 410
 Ἀιδωνεύς Th. 913
 αἰδώς E. 192. 200. 317. 318. 319.
 324. S. 354. Th. 92
 αἰεῖ E. 114. 413. 503. Th. 117. 128.
 388. 406. 562. 752
 αἰευνέτης Th. 548. 893. 993.
 αἰέν E. 298. 718. Th. 21. 33. 34. 106.
 801
 αἰετός Th. 523
 αἰχῆος S. 408
 αἰχρὸς E. 441. Th. 863
 Αἰήτης Th. 957. 958. 992. 994
 αἰθαλόεις Th. 72. 504. 707. 854
 αἰθέρ Th. 124. E. 18
 Αἰθίοπες Th. 985
 αἰσόμενος Th. 324. 867. S. 60. 275.
 E. 755
 αἰδοψ E. 363. 592. 724. S. 135
 αἰθων E. 743
 αἶ κε E. 209. 268. 350. Th. 164
 αἶμα S. 159. 174. 194. 252. 256. 268
 αἱματόεις Th. 183. S. 384
 αἱμύλιος Th. 890. E. 78. 789
 αἱμύλος E. 374
 Αἰνείας Th. 1008
 αἰνέω E. 643. 824
 αἶνμη E. 683
 αἶνος E. 202
 αἰνός E. 161. 802. S. 200. 227. 264.
 Th. 662. 852. αἰνάτατος S. 397
 αἶνμαι S. 41. 135. 149
 αἶξ E. 516. 585. 590. S. 407. Th. 445
 Αἰολίς E. 636
 αἰόλομαι S. 399
 αἰολόμητης Th. 511
 αἰπῶλια Th. 445
 αἰπός E. 83. Th. 589. 682'
 αἰρέω E. 618. αἰρέμενος E. 476. v.
 εἶλον, εἰλέω, ἥρην

αἶρω E. 551. 632. S. 107. Th. 628. v.
 ἀείρω, ἀρῶσθαι
 αἶσα E. 578. Th. 422
 Αἴσχος Th. 342
 αἴσιμος S. 336
 Αἰσωνίδης Th. 993. 999
 αἴσσομαι Th. 150. 671
 αἰσχος E. 211
 αἰτέω E. 408
 αἰχμή S. 193. 289
 αἰχμητής S. 178
 αἶψα S. 370. 464. 465. 469. Th. 87.
 102. 161. E. 45. 93. 185
 αἰψηροκλέυθος Th. 379
 αἰών E. 9. S. 331. Th. 609
 ἀκάκητα Th. 614
 ἀκάμας Th. 856
 ἀκάματος Th. 39. 519. 563. 566
 Ἀκάστη Th. 356
 ἀκαχήμενος Th. 99. ἀκαχών Th. 868
 ἀκαχμένος S. 135
 ἀκηδής E. 112. 170. Th. 61
 ἀκήριος E. 823
 ἀκίνητος E. 750
 ἀκνώτατος E. 435
 ἄκμων Th. 722. 724
 ἀκοίτης S. 9
 ἀκοιτῆς Th. 410. 608. 921. 937. 946.
 948. 953. 999. E. 800
 ἀκόρητος S. 346. 433. 459
 ἀκούω E. 213. 296. 721. Th. 665.
 701. 834
 ἀκραίης E. 592
 ἀκριτος S. 311
 ἀροκνήφαιος E. 567
 ἄκρος E. 233. 291. 467. S. 317. ἀκ-
 ρότατος E. 681. Th. 7. 62. S. 33
 Ἀκραίη Th. 249
 ἀκτῆ S. 213. 290. Th. 848. E. 32.
 466. 597. 805
 ἀκτίς Th. 760
 ἀλαδ E. 631. 757. Th. 791
 ἀλάλημα E. 100
 ἀλαλητός S. 382. Th. 686
 ἀλαλεω Th. 527
 ἀλασκοπιή Th. 466
 ἀλαπαδνός E. 437
 ἀλαστος Th. 467
 ἀλαυνέει Th. 214. 226
 ἀλαγος E. 133. 200. 211. 741. 799.
 Th. 227. 621
 ἀλέα E. 493
 ἀλέασθαι E. 446. 734. 780
 ἀλεγίζω Th. 171
 ἀλέγω E. 251

ἀλεείνω E. 828
 ἀλέη E. 545
 ἀλειφα Th. 553
 ἀλεξιμῆρ E. 464
 ἀλένομαι E. 505. 535. 798
 ἀλεωρή E. 404
 ἀληθειή E. 768
 ἀληθής Th. 28. 333. E. 818
 ἀλης, ἀλέα E. 493
 Ἀλιάκμων Th. 341
 ἀλιάστος Th. 611
 ἀλιεύς S. 214
 Ἀλίη Th. 245
 Ἀλιμύδη Th. 255
 ἄλιος Th. 1003
 ἀλιταίνομαι E. 330
 ἀλιτημένος S. 91
 ἀλιτράινω E. 241. 330
 Ἀλκαῖος S. 26
 Ἀλκείδης S. 112
 ἀλκή Th. 876. E. 201
 ἀλκιμος C. 320. Th. 526. 950
 Ἀλκμήνη S. 3. 467. Th. 526. 943. 950
 ἀλκτήρ Th. 657. S. 29. 128
 ἀλλά E. 11. 15. 35. 37. 47. 87. 94.
 100. 130. 132. 142. 147. 175. 179.
 273. 298. 335. 403. 444. 513. 527.
 557. 571. 573. 588. 638. 661. 678.
 684. 687. 690. 734. 736. 786. S.
 28. 95. 108. 111. 259. 311. 352.
 449—451. Th. 35. 58. 236. 332.
 388. 425. 428. 465. 468. 566. 593.
 615. 624. 639. 655. 687. 742. 752.
 772. 797. 888. 899.
 ἀλλήλων oct. E. 135. 251. 278. S.
 262. 347. 375. 379. 403. 412. 436.
 Th. 330. 631. 635. 646. 684. 711.
 749
 ἀλλοῖος E. 483. 824
 ἄλλος E. 143. 157. 265. 296. 341 bis.
 344. 408. 445. 477. 478. 678. 704.
 713. 725. 823, 824. S. 28. 157,
 158. 260. 330. 409. Th. 21. 142.
 147. 295. 363. 462. 586. 624. 800
 bis. 872. 875. 893. ἄλλῃ E. 262
 ἄλλοτε E. 338. 483. 552 bis. 625.
 713. 825. S. 359. Th. 830. 831.
 833, 834, 835. 875
 ἀλλότριος Th. 599. E. 84. 315. 395
 ἀλμυρός Th. 107. 964
 ἀλοχος Th. 886. E. 329. S. 18. 40. 87
 ἄλς, v. ἄλαδε
 ἄλσος S. 70. 99
 ἀλυκτοπιδή Th. 521
 ἀλύξεται E. 363

ἄλφειός Th. 338
 ἀλφειότης Th. 512. E. 82. S. 29
 ἀλῶς S. 291. E. 599. 806
 ἀμ μέσον S. 209. ἀμ πέλαιος Th.
 190. ἀμ φυτά E. 571
 ἀμα Th. 80. 268. 677. 691. 706. E.
 219. 441. S. 23. 404
 ἀμάαν E. 392
 ἀμαιμάκετος Th. 319. S. 207
 ἀμαξα E. 426. 453. 455. 456. 692
 ἀμάομαι E. 392*. 775. 778. Th. 599
 ἀμαρτίνοος Th. 511
 ἀμαρύσσω Th. 827
 ἀμανρότερος E. 284
 ἀμανρώ E. 693
 ἀμάω (meto) v. ἀμάαν, ἀμάομαι, ἀμή-
 σεις E. 480. v. ἤμῃσε, ἤμων
 ἀμβατος E. 681
 ἀμβολιεργός E. 413
 ἀμβρόσιος Th. 69. 640. 642. 796
 ἀμβροτος Th. 43
 ἀμέγατος Th. 666
 ἀμείβομαι Th. 654. 749. S. 117
 ἀμείλικτος Th. 659
 ἀμείνων E. 19. 285. 294. 314. 320.
 445. 570. 702. 750
 ἀμελέω E. 400
 ἀμέρδω Th. 698. S. 331
 ἀμητός E. 384. 575
 ἀμηχανίη E. 493
 ἀμηχανος E. 83. Th. 295. 310. 589.
 836
 ἀμμες S. 87
 ἀμοιβή E. 334
 ἀμολγαίη E. 590
 ἀμοτον S. 361
 ἀμπαυμα Th. 55
 ἄμπυκίδης S. 181
 ἀμυδης S. 345. Th. 689
 ἀμύμων Th. 263. 264. 654. 1013. S.
 65. 112
 ἀμύνω S. 240
 ἀμφασπάω E. 58
 ἀμφαραβίζω S. 64
 ἀμφέπω Th. 695
 ἀμφί E. 73. 74. 205. 541. S. 128.
 159. 172. 179. 185. 200. 220. 221.
 224. 253. 261. 305. 314. 391. 402.
 411. 423. Th. 176. 190. 194. 476.
 554. 576. 578. 693. 694. 726. 778.
 839. 848 bis
 ἀμφιβάλλω E. 545. 787
 ἀμφίβληστρον S. 215

ἀμφιγυγίς E. 70. S. 219. Th. 571.
 579. 945
 ἄμφιδάμας E. 654
 ἀμφιδεδήει S. 62
 ἀμφικαλύπτω E. 166. 555
 ἄμφιλογίαι Th. 229
 ἀμφιπολεύω E. 803
 ἀμφίρρυτος Th. 983
 ἄμφιρῶ Th. 360
 ἀμφίς Th. 748*. 851. E. 701
 ἄμφιτρίτη Th. 243. 254. 930
 ἄμφιτρύων S. 2. 37. 44. 54. 80
 ἄμφιτρυνωσιᾶς S. 165. 416. 433.
 459. Th. 317
 ἀμφιχέαι E. 65
 ἀμφοτέροι Th. 553. 678. 685. 709.
 751. 771. 844. 942. S. 177. 382.
 436
 ἀμφοτέρωθεν Th. 733
 ἀμφυτά E. 571
 ἄμφω S. 171. 419. E. 774
 ἀμώμητος S. 102
 ἄμωμος Th. 259
 ἀνά E. 228. 328. 530. Th. 91. 130.
 663
 ἀναβάλλομαι E. 410. 412
 ἀνάγκη E. 15. Th. 517. 615
 ἀνάγω S. 20. Th. 626. v. ἀνήγαγον
 ἀνάελλα Th. 660
 ἀναιδείη E. 324. 359
 ἀναιδής Th. 312. 833
 ἀναιρέω E. 748. Th. 553. v. ἀνελών
 ἀναιτίος E. 827
 ἀναξ S. 100. 179. 226. 354. 371. Th.
 493. 543. 660. 843. 859. 985
 ἀνάπνευστος Th. 797
 ἀνασσεισασα S. 344
 ἀνάσσω S. 328. Th. 403. 491. 506.
 837. 850. 883. 1015
 ἀναστρωφάω S. 121
 ἀνατίθημι E. 658. v. ἀναθεῖναι, ἀνέ-
 θηκα
 ἀναυδος Th. 797
 ἄναυρος S. 477
 ἀναφαίνομαι Th. 710
 ἀναφυσιάω S. 211
 ἀναχάζομαι S. 336
 ἀναψύχω E. 608
 ἀνδάνω, v. ἄδων
 ἀνδιχα E. 13
 ἀνδρογόνος E. 783. 789. 794
 ἄνδροκρασίη S. 155. ἄνδροκρασίαι
 Th. 228

* This mark indicates MS. readings not admitted in the text.

ἀνδρομέος S. 256
 ἀνδροφόνος S. 98. 420
 ἀνέηκε Th. 495
 ἀνέθηκα E. 658
 ἀνελών E. 748. ἀνελαιτο Th. 553
 ἀνεμος E. 518. 551. 594. 645. 671.
 Th. 253. 268. 307*. 378. 706. 846.
 869
 ἀνεπίξεστος E. 746
 ἀνεπίρρεκτος E. 748
 ἀνέρα, v. ἀνῆρ
 ἀνερειψαμένη Th. 990
 ἀνήγαγον Th. 626
 ἀνηκεστος Th. 612
 ἀνῆρ E. 751
 ἀνῆρ, ἀνδρός E. 3. 19. 56. 59. 82.
 92. 159. 175. 220. 230. 240. 285.
 271. 285. 297. 302. 308. 317. 318.
 357. 370. 372. 411. 413. 447. 451.
 455. 478. 484. 495. 498. 500. 527.
 586. 605. 638. 666. 680. 702. 704.
 713. 717. 731. S. 19. 27. 42. 55.
 103. 129. 148. 196. 214. 238. 245.
 270. 272. 274. 303. 351. 388. 400.
 408. Th. 47. 95. 220. 347. 369.
 435. 457. 468. 512. 542. 592. 600.
 643. 838. 877. 897. 923. 935. 967.
 987. 1018
 ἀνῆρ, ἦρος E. 192. 308. 326. 364. 559.
 754. 813. S. 48. Th. 197. 432
 *Ανθία S. 381
 ἀνθιμός E. 878
 ἀνθω E. 482. ἀνθεῦσιν E. 227
 *Ανθη S. 474
 ἀνθος Th. 576. 988
 ἀνθρωπος E. 42. 49. 51. 61. 90. 95.
 100. 102. 108. 109. 122. 137. 142.
 166. 178. 189. 195. 199. 201. 223.
 249. 251. 258. 270. 276. 322. 398.
 418. 587. 678. 685. 719. 811. S.
 162. 394. Th. 50. 93. 100. 121.
 204. 231. 272. 296. 302. 329. 330.
 407. 416. 535. 552. 566. 564. 569.
 570. 586. 588. 589. 763. 766. 782,
 879. 887
 ἀνέναι, v. ἀνών
 ἀνῆ Th. 611
 ἀνῆμι, ἀνέηκε Th. 495. ἀνίσκει Th.
 157
 ἀνίκητος Th. 489
 ἀνικτός E. 740
 ἀνιστάμενος E. 577
 ἀνιών E. 728
 ἀνολβίη E. 319
 ἀνομον Th. 307

ἀνόστεος E. 524
 ἀνοστρέφομαι Th. 763
 ἄντα S. 432*. Th. 700
 ἀντεβόλησεν S. 439
 ἀντί E. 57. 334. 347. Th. 489. 570.
 585. 602. 893
 ἀντιβίην S. 150. 163
 ἀντιβολέω E. 784. S. 439
 ἀντίον E. 594. Th. 631
 ἀντίος S. 361. 434. 444. 449. ἀντία
 E. 481
 ἀντιφερίζω Th. 609. E. 210
 ἀντρον Th. 483
 ἀντυγες S. 64
 ἀνύω, ἀνύσας E. 395. 635. Th. 954
 ἀνωγα E. 367. 403. 687. ἀνώγει Th.
 549. ἤνωγε E. 68
 ἄξεινος E. 715
 ἀξύμφορος Th. 593
 ἄξων E. 424. 693
 αἰοιδή E. 1. 583. 659. S. 205. 282.
 396. 659. Th. 22. 44. 48. 60. 83.
 104. 917
 αἰοιδός E. 26 bis. 208. Th. 95. 99
 αἰοικος E. 602
 αἰοικνος E. 595
 αἶορ S. 221. 457. Th. 283
 αἶοντος S. 157
 αἰαί S. 409. 437
 ἀπαιωρέομαι S. 234
 ἀπάλαμνος* E. 20
 ἀπάλαμος E. 20
 ἀπαλάομαι S. 409
 ἀπαλός Th. 3. S. 279. Th. 989*
 ἀπαλόχροος E. 519
 ἀπαλύξαι S. 304
 ἀπαμείρομαι* E. 578*. Th. 801
 ἀπαναινομαι E. 454
 ἀπάνευθε Th. 386
 ἀπανήνασθαι E. 454
 ἀπάντη Th. 524
 ἀπας E. 57. 115. 195. 689. Th. 79.
 361. 422. 627. 813. 981
 ἀπατάω E. 462
 ἀπάτη Th. 224
 ἀπαυράω, v. ἀπηύρα
 ἀπειμι, v. ἀπεών
 ἀπειριτος S. 205. Th. 109. 878
 ἀπείρων E. 160. 487. Th. 187. 670.
 S. 472
 ἀπεμνήσαντο Th. 503
 ἀπεόντος E. 367
 Ἄπείσας Th. 331
 ἀπέσσυθεν Th. 183. ἀπέσσυτο Th.
 859

ἀπέχω E. 135. 645
 ἀπεών E. 367
 ἀπήμαντος Th. 955
 ἀπήμων E. 670
 ἀπηγη S. 273
 ἀπηγύρα S. 423. Th. 423. E. 240
 ἀπηγαρεύντο S. 234
 ἀπιστή E. 372
 ἀπλαστος E. 148*. Th. 151
 ἄπλωτος* E. 148. Th. 151. 153
 ἀπλωτος* S. 250
 ἀπλωτος Th. 153. 315. 709. S. 147.
 230. 250. 268
 ἀπὸ S. 374. 392. Th. 632. ἀπὸ κρή-
 θεν S. 7
 ἀπογυμνός E. 730
 ἀποδειροτομέω Th. 280
 ἀποδίδωμι E. 349
 ἀποδρίπω E. 611
 ἀποθρόσκω S. 375
 ἀποθύμιος E. 710
 ἀποκρήθεν* S. 7
 ἀποκτείνω S. 11
 ἀπολαμβάνω S. 27. Th. 583
 ἀπολείβω S. 174. 268. ἀπολείψας Th.
 793
 ἀπολείπω E. 489. 696
 ἀπολήγω E. 488
 ἀπόλλυμι E. 628. 763. v. ἀπώλεσεν
 Ἀπόλλων E. 771. S. 58. 68. 70. 100.
 478. Th. 14. 94. 847. 918
 ἀπόλοιτο E. 46. 348
 ἀπομείρομαι E. 578. Th. 801
 ἀπομυμήσκομαι Th. 503
 ἀπονίσσομαι S. 409
 ἀπονοστήω E. 735
 ἀποπέμπω E. 87
 ἀποπνέουσα Th. 224
 ἀποπτάμενος Th. 284
 ἀπόπροθι E. 390
 ἀποπτύω E. 726
 ἀπόρνημι Th. 9
 ἀπορραΐσεν Th. 393
 ἀπορρίψοντι S. 213
 ἀπόρρυτος E. 600
 ἀποσεύω Th. 183. 859
 ἀποτίθημι E. 762
 ἀποτίννται E. 247
 ἀποτίσχω E. 280
 ἀποτμήζας Th. 188
 ἀπουράμενοι S. 173
 ἀποφθίμενος Th. 606
 ἀποφθινύθω E. 243
 ἀποφθίσκει E. 666
 ἀποχέσεται* S. 409

ἀπύρω E. 525
 ἀπύω, ἦπυον S. 316
 ἀπώλεσεν E. 626
 ἄρ τοι Th. 372
 ἄρά E. 626. S. 29. 128. Th. 657
 ἀραβεύσαι S. 249
 ἀραβος S. 404
 ἀραίος E. 809
 ἀραρυία S. 137. 271
 ἀράσσω S. 364. 461
 ἀράχνη E. 777
 ἀράχνιον E. 475
 Ἀργαῖος Th. 484
 ἀργαῖος E. 66. 92. 229. 484. 640.
 S. 43. Th. 369. 522. 602. 718. 739.
 810. 880
 Ἀργεῖος Th. 12
 Ἀργειφόντης E. 68. 77. 84
 Ἀργέστης Th. 379. 870
 Ἀργη Th. 240
 ἀργής, —έτι Th. 541
 ἀργυρεος E. 128. 144. S. 225. 295.
 298. Th. 779. 791
 ἀργυροδίνης Th. 340
 ἀργυρότετρα Th. 1006
 ἀργυφέας Th. 574
 Ἀρδησκος Th. 345
 ἀρείων E. 158. 193. 207. S. 120
 ἀρέσθαι Th. 628. ἀρέσαντο S. 255.
 ἄραια E. 632. S. 107
 ἀρετή E. 289. 313
 ἀρήϊος S. 66
 ἀρηίφλος Th. 317
 ἀρηρῆς Th. 812. ἀρηρυία Th. 608
 Ἀρης E. 145. S. 59. 109. 181. 192.
 333. 346. 357. 425. 434. 441. 444.
 457. Th. 922
 Ἀρητιάδης S. 57
 ἀρθεῖς E. 551
 Ἀριάδνη Th. 947
 ἀριδείκετος Th. 385. 532. 543
 ἀρίζηλος E. 6
 Ἀριμοι Th. 304
 Ἀρισταῖος Th. 977
 ἀριστος E. 36. 279. 438. 471. 585.
 694. 719. 766. 781. 801. 814. 820.
 S. 48
 ἀρκέω S. 858
 ἀρκιος E. 321. 351. 370. 501. 577
 ἀρκτος S. 186
 Ἀρκτούρος E. 566. 610
 ἄρμα S. 63. 64. 97. 309. 324. 342. 463
 ἄρμαλή E. 560. 767
 ἄρμενος E. 407. 424. 642. 717. 730.
 786. 808. S. 84. 116. Th. 639

- Ἄρμονίη Th. 937. 975
 ἀρνέομαι E. 408
 ἀρνες Th. 23
 Ἄρνη S. 381. 475
 ἀρξασθαι E. 781. 815
 ἀρός E. 749. ἀρόσης E. 485. ἀρόμ-
 μεναι E. 22
 ἀροτήρ E. 405. S. 286
 ἀροτος E. 384. 450. 458. 460. 467.
 616
 ἀροτρον E. 432. 439. 467*. 616*
 ἀρουρα E. 117. 173. 237. 428. 461.
 463
 ἀρώ E. 429. 460. ἀρόσης E. 479.
 ἀρόσης E. 485. ἀρόμμεναι E. 22
 ἀρπάζω E. 38. Th. 914
 ἀρπακτός E. 320. 684
 ἀρπαξ E. 356
 ἀρπη Th. 175. 179. E. 573
 Ἄρπυιαι Th. 267
 ἀρρηκτος E. 96
 ἀρρητος E. 4
 ἀρσάμενος S. 325
 ἀρσην E. 437. Th. 667
 Ἄρτεμις Th. 14. 918
 ἀρτυέπεια Th. 29
 ἀρτος E. 442
 ἀρύω, ἥρυν S. 351. E. 550
 ἀρχή Th. 45. 115. 156. 203. 408.
 425. 452. 512
 ἀρχω S. 26. E. 709. ἀρχομαι E. 809.
 S. 395. Th. 1. 36. ἀρχόμενος E.
 368. 467. Th. 48. ἀρξασθαι E.
 781. 815
 ἀρβεστός Th. 849. 852
 Ἄσβολος S. 185
 Ἄσιή Th. 359
 ἀσκήσας Th. 580
 ἀσκητός E. 546
 Ἄσκηρ E. 640
 ἀσπάζομαι S. 84
 ἀσπασίως S. 45
 ἀσπαστός S. 42
 ἀσπετος E. 379. Th. 683. 694. 698.
 ἀσπίς S. 417
 ἄσπον Th. 748. 796
 ἀστεμφής Th. 748
 ἀστεμφής Th. 812
 Ἄστεριή Th. 409
 ἀστερόεις Th. 106. 127. 414. 463.
 470. 685. 737. 808. 891. E. 548
 ἀστεροπή S. 322. Th. 691
 ἀστεροπητής Th. 390
 ἀστήρ E. 417. 565. Th. 381
 Ἄστραῖος Th. 376. 378
 ἀστροπάτω Th. 690
 ἄστρον Th. 110. 382
 ἄστν Th. 91
 ἀσύμφορος E. 782. Th. 593*
 ἀσφαλῆως Th. 86
 ἀσφαλής Th. 117. 128
 ἀσφόδελος E. 41
 ἀσχετος Th. 832
 ἀταλά Th. 989
 ἀτάλλω E. 131
 ἀτάρ S. 470. Th. 198
 ἀτάρβητος S. 110
 ἀταρτηρός Th. 610
 ἀτασθαλίη Th. 209. 516. E. 261
 ἀτάσθαλος Th. 164. 996. E. 134. 241
 ἀτεκνος E. 602
 ἀτενής Th. 661
 ἀτερ E. 91 bis. 113. 514. S. 15. Th.
 132
 ἀτερπής E. 647
 ἀτη E. 216. 231. 352. 412. S. 93.
 Th. 230
 ἀτιμάω E. 185
 ἀτιμος Th. 395
 ἀτιτάλλω Th. 480
 Ἄτλαγγελής E. 383
 Ἄτλαντίς Th. 938
 Ἄτλας Th. 509. 517
 ἀτλητος* Th. 709
 ἀτμή Th. 862
 ἄτος S. 59
 ἀτρεκέως* Th. 86
 ἀτρεμῶ E. 539
 Ἄτροπος S. 259. Th. 218. 905
 ἀτρώγετος Th. 131. 241. 413. 696.
 728. 737. 808
 ἀτρυτώνη Th. 925
 αὐ S. 51. 124. 282. 283. 285. 299.
 472. Th. 139. 147. 214. 237. 270.
 404. 453. 724. 834. 835. 878
 αἰαλέος E. 588. S. 265*
 αἰγάζω, αἰγάσσαι E. 478
 αἰγή Th. 566. 569. 699
 αἰθή Th. 31. 39. 97. E. 61. S. 278.
 396
 αἰδήεις Th. 142
 αἰθῆ E. 35. 440. S. 281
 αἰθῆ E. 50. 157. 562. 711. S. 32.
 Th. 50
 αἰλαξ E. 439. 443
 αἰλή E. 732
 αἰλητήρ S. 283. 299
 Αἰλῆς E. 551
 αἰλός S. 281
 αἰξάνω, ἠέξετο Th. 493

αἶος E. 560. 743
 αἶρα Th. 872. E. 570
 αἶριον E. 410
 αὐσταλός S. 265
 αὐτάρ E. 63. 83. 89. 121. 140. 156.
 600. 607. 614. 728. S. 54. 94.
 133. 213. 288. 443. Th. 99. 116.
 132. 226. 234. 523. 585. 727. 799.
 815. 820. 857. 881. 897. 912. 933.
 986. 1003
 αὐτε E. 128. 245. 297. 703. 814. 820.
 S. 102. 248. 293. 296. Th. 47.
 124. 367. 435. 546. 607. 831. 833.
 1018
 αὐτέω, αὐτευν S. 309
 αὐτή S. 346. 433. 459
 αὐτίκα E. 70. 219. 259. Th. 570
 αὐτίς E. 386. S. 257. Th. 169. 237.
 310. 313. 626. 772. 803
 αὐτμή Th. 696. 862
 αὐτόγυος E. 433
 αὐτόθι E. 96
 αὐτόματος E. 103. 119
 Αὐτονόη Th. 977
 αὐτός E. 56. 202. 215. 227. 228. 247.
 248. 265. 278. 290. 350. 517. 745.
 764. S. 35. 37. 59. 71. 139. 152.
 209. 217. 229. 237. 248. 253. 305.
 315. 377. 431. Th. 34. 64. 85. 115.
 167. 400. 428. 482. 627. 640. 655.
 759
 αὐτοσχεδόν S. 190
 αὐτοῦ, adv. S. 332
 αὐτοῦ, -ης E. 293. 296. Th. 470
 αὐτοφυής Th. 813
 αὐτως Th. 402. 600. 702
 αὐχὴν S. 171. 174. 418. E. 815
 ἀφαιρέω Th. 443. E. 94. 748. v.
 ἀφελών
 ἀφατος E. 3
 ἀφανρότατος E. 586
 ἀφελών E. 94. 748. ἀφελεινο Th. 443
 ἀφενος E. 24. 637. Th. 112
 ἀφθιτος Th. 389. 397. 545. 550. 561.
 805
 ἀφθονος E. 119
 ἀφικίσθαι S. 38. 378. Th. 652. 997
 ἀφνειός E. 120. 306. 455. Th. 974
 ἀφραδίη E. 134. 330
 ἀφρογενέα Th. 196
 ἀφρογενεῖαν* Th. 196
 Ἀφροδίτη E. 65. 521. Th. 16. 195.
 822. 962. 975. 980. 989. 1005.
 1014
 ἀφρός S. 389. Th. 191. 197

ἀφρων E. 210
 ἀφύσσαι E. 613
 Ἀχαιοί E. 641
 Ἀχελώϊος Th. 340
 ἀχείων E. 399
 ἀχέων S. 93
 ἀχθομαι Th. 155. ἀχθόμενος S. 435
 ἀχθος S. 400. E. 692
 Ἀχιλλεύς Th. 1007
 ἀχλὺς S. 264
 ἀχνύμενος S. 435. Th. 160*. 623
 ἀχος S. 457
 ἀχρεῖος E. 403
 ἀχρήσιος E. 297
 ἀψ Th. 169. 495. 652
 ἀψευδής Th. 223
 ἀψις E. 426
 ἀψορρον Th. 659
 ἀψόρροος Th. 776

B.

βάζω E. 186. 788
 βαθυδίνης E. 171
 βαθυρρείτης Th. 265
 βαθύς S. 288. E. 635
 βαθυχαίτης Th. 977
 βαίνω E. 328. 571. S. 232. ἔβη Th.
 194. ἐβήσατο S. 334. βήσαν E.
 153. βεβαώς S. 307
 βαιόν E. 418
 βάλανος E. 233
 βάλλω E. 107. 274. 297. 434. 807.
 S. 140. 254. 384. 408. Th. 515
 βαρύθω E. 215
 βαρύκτυπος Th. 388. 818. E. 79.
 S. 318
 βαρύς Th. 615. 681. E. 16
 βασιλεύμεν Th. 883
 βασιλεύς E. 38. 202. 261. 263. 668.
 S. 473. Th. 80. 82. 88. 96. 434.
 476. 486. 615. 886. 897. 923. 957.
 985. 992. 995. βασιλείς E. 263
 βασιλῆϊον E. 126
 βασιλῆϊς Th. 462. 892
 βεβαός S. 307
 βεβριθυῖα* S. 160
 βεβρυχυῖα S. 160
 Βελλεροφόντης Th. 225
 βέλως Th. 684. 716
 βέλτερον E. 365.
 βέλτιον* E. 365
 βένθος Th. 365
 βήσση S. 386. E. 510. Th. 860. 865

θησάτης Th. 130. E. 389. 530
 θιάζω Th. 423. v. *ἐβιάσατο*
 θιβιάς S. 323
 θιβίλιος E. 589
 θίη E. 148. 275. 321. S. 52. 69. 75.
 115. 349. 416. 452. 480. Th. 146.
 289. 315. 332. 385. 437. 490. 649.
 670. 677. 689. 943. 982. *βίηφι*
 Th. 496. 882
 θίος E. 37. 42. 232. 316. 401. 577.
 601. 634. 689
 θίοςτος E. 167. 301. 307. 400. 476.
 499. Th. 605
 θλαβερός E. 365
 θλάπτω E. 193. 258. 283. *θλαπτό-*
μενος Th. 89.
 θλιέφαρον S. 7. Th. 910
 θλοσυρός S. 147. 175. 191. 250
 θοάα E. 511
 θόειος Th. 539
 θοιωτοί S. 24
 θολάων Th. 683
 θορέας E. 547
 θορέης Th. 379. 870. E. 506. 518.
 547. 553
 θόσκεω Th. 595
 θότρως E. 611. S. 294
 θούδορος E. 504
 θουκολίας Th. 445
 θουκόλος Th. 293
 θούλει* E. 647
 θουλεύω, *θουλεύσαντι* E. 266. v.
ἐθούλευσε
 θουλή E. 16. 71. 79. 99. 122. 266.
 S. 318. Th. 122. 318. 464. 534.
 572. 653. 661. 822. 960
 θούληαι E. 647
 θούς E. 46. 348. 405. 406. 429. 434.
 436. 452—454. 468. 489. 514. 541.
 544. 559. 574. 591. 607. 608. 790.
 795. 806. S. 12. 82. 243. Th. 290,
 291. 536. 540. 555. 983
 θωάπις Th. 355
 θωάτις E. 391
 θράδιον E. 528
 θράχω, *θράχε* S. 423
 θριάρεως Th. 149. 617*. 714. 734*.
 817
 θριάω E. 5 bis. Th. 447
 θρίθω E. 466. S. 290. 295. 300. *βε-*
*θριβός** S. 160
 θρισάρματος S. 441
 θροντάω Th. 839. v. *ἐθρόντησε*
 θροτή Th. 72. 141. 286. 458. 504.
 691. 707. 845. 854

θρόντης Th. 140
 θρότεος E. 416
 θροτήσιος E. 771
 θροτίσιος S. 367
 θροτολογός S. 333. 425
 θροτός E. 3. 15. 24. 93. 214. 310.
 487. 533. 686. 760. S. 55. 78. 106.
 Th. 218. 223. 369. 500
 θρύχω S. 160
 θρώσις S. 395. Th. 797
 θύβλιος* E. 589
 θυσοδομεύω S. 30
 θυμός E. 136. S. 70. Th. 4. 557

Γ.

Γαία E. 11. 19. 32. 61. 70. 101. 121.
 140. 156. 160. 162. 168. 232. 487.
 505. 508. 548. 551. S. 1. 12. 344.
 362. 370. Th. 108. 184. 187. 300.
 334. 346. 365. 413. 427. 483. 492.
 518. 571. 622. 693. 720. 723. 725.
 731. 753. 839. 841. 843. 858. 861.
 867. 878
 Γαία (dea) Th. 20. 45. 117. 126. 147.
 154. 158. 159. 173. 176. 238. 421.
 463. 470. 479. 494. 505. 626. 644.
 702. 821. 884. 891
 γάλα E. 590
 Γαλαζούρη Th. 353
 Γαλάτεια Th. 250
 γαλήνη Th. 244
 γαμβρός Th. 818
 γαμετός E. 406
 γαμέω E. 698—700. *ζήγμα* Th. 604.
 610. 960. 977. E. 701. *γῆμαι* Th.
 604
 γάμος E. 697. 784. Th. 603
 γαμφώνυξ S. 405
 γαστήρ Th. 26. 539. 599
 γε μέν S. 260. Th. 363. 817
 γεγάσι E. 108
 γεγοχος Th. 15
 γείνομαι E. 17. 181. 721. 793. 804.
 821. S. 49. 88. Th. 82. 126. 129.
 139. 185. 202. 217. 219. 233. 283.
 309. 313. 334. 368. 374. 385. 406.
 409. 509. 920. 928. 962. 968. 969.
 978. 1007. 1012. 1017. 1019
 γείτων E. 23 bis 345—347. 349. 400.
 701
 γελάω E. 59. 371. Th. 40. *γελώντες*
 S. 283. v. *ἐγέλασε*

γενεή E. 180. 284. 285. 736. S. 55.
327. Th. 871
γενέβλη Th. 610
γένειον S. 167. 418
γενέσθαι, v. γίγνομαι
γένος E. 11. 109. 121. 127. 140. 143.
156. 159. 176. 180. 299. Th. 21.
33. 44. 50. 105. 161. 336. 346.
590, 591
γέντο Th. 199. 283
γέρανος E. 448
γέρας E. 126. Th. 393. 396. 427.
449
γέρων E. 331. 518. Th. 234. 1003
γῆ E. 228. 563. 623. Th. 106. 679.
720. 721. 728. 736. 762. 790. 807.
972
γηθείω E. 478. S. 116. Th. 173
γῆμαι Th. 604. v. γαμέω
γηραίος E. 376
γηράντεσι E. 188
γῆρας E. 92*. 114. 325. 331. S. 245.
Th. 225. 604.
γηράσκω E. 185. γήραυτες E. 188
γηροκόμος Th. 605
γηρύομαι E. 260. Th. 28*
Γηρυονεύς Th. 287. 309. 982
Γίγαντες Th. 50. 185
γίγνομαι E. 280. 323. 492. 821. S.
404. Th. 876. ἐγενόμην E. 88. 175.
344. 362. 784. 785. 812. Th. 46.
108. 111. 116. 116. 123. 137. 156.
240. 475. 512. 607. 741. 894. 931.
γένεο Th. 657. γέντο Th. 199.
ἐγεντο Th. 705
γιγνώσκω E. 281. γνῶ Th. 551.
ἐγνώ E. 218
Γλαύκη Th. 244
γλαυκίων S. 430
Γλαυκονόμη Th. 256
γλαυκός Th. 440
γλαυκάπις E. 72. S. 325. 343. 455.
470. Th. 13. 573. 587. 888. 895.
924
γλάφυ E. 533
γλαφυρός Th. 297
γλάφω S. 431
γλυκερός Th. 83. 97. 206. S. 331
γλύφω* S. 431
γλῶσσα E. 322. 708. 719. Th. 83. 826
γλῶχες S. 398.
γραμμῆτος E. 205
γνώ Th. 551
γάμφος E. 431
γονύς E. 235. 331

γονή E. 633
γόνος Th. 495. 919
Γόργειος S. 237
Γοργόνες S. 230
Γοργούς Th. 274
Γοργώ S. 224
γούνατα E. 587. 608. Th. 460
γουποπαχῆς S. 266
γουνός Th. 54. 329
Γραΐαι Th. 270. 271
Γρήνικος Th. 342
γυαλον Th. 499
Γύγης* Th. 149. 618. 714. 734. 817
Γύης Th. 149. 618. 714. 734. 817
γῆης E. 427. 436
γυιοβόρους* E. 66
γυιοκόρους E. 66
γυῖον Th. 492
γυῖω, γυιωθεῖς Th. 858
γυμνός E. 391 bis, 392
γυμνωθεῖς S. 334. 418. 460
γυναικεῖος E. 753
γυνή E. 80. 94. 235. 244. 373. 375.
399. 405. 586. 695. 698. 702. 779.
813. S. 4. 10. 31. 242. 274. Th.
513. 590. 591. 600. 603. 1020

Δ.

δαί Th. 650. 674
δαιδαλέος S. 137. 334. 460. 575
δαίδαλος Th. 581
δαιμονίη E. 207
δαιμόνιος Th. 655
δαίμων S. 94. E. 122. 314. Th. 991
δαῖς, τός E. 340. 722. 726. 742. Th.
840
δαῖς S. 275. ἐν δαί Th. 650. 674
δαΐφρων S. 119. E. 654
δαίω S. 165. δεδήει S. 155
δάκνω, δάκνω Th. 567. ἔδακε E. 451
δάκρυ S. 132. 270
δακρυόεις Th. 227
δαλός E. 705
δαμάω S. 11. Th. 490. 857. ἐδάμασσε
S. 408. Th. 332. ἔδαμον and ἐδάμην
E. 152. Th. 464. δεδμημένος E.
116. δηθεῖς S. 48. Th. 453*.
1000. 1006
δαμῖν, v. δαμάω
δάμναμαι Th. 122
Δανάη S. 216
Δαναΐδης S. 229
δαπάνη E. 623

δασμός Th. 425
 δασσάμενος Th. 537. δάσσαι Th.
 789. ἰδασσάμεθα E. 37. ἰδάσσαντο
 Th. 520. δάσσαντο Th. 112. 303.
 δάσασθαι E. 446. 781*
 δασύστερνος E. 514
 δαστομαί Th. 606
 δάφνη E. 435. Th. 30
 δαφουινός S. 159
 δαφουινός S. 250
 δεδήμι S. 155
 δεδημμένοι E. 116
 δεδοκήμενος S. 214
 δεδορκώς S. 145
 δείδω, δευδίζεταί S. 111. *deuδύtes*
 S. 248
 δείλα E. 810. 821
 δεικνύω E. 451. 502. 526. *δειξα* E.
 608. 612. v. *δείξαι*
 δειλός E. 115. 214. 369. 686. 713
 δείμος S. 195. 463. Th. 934
 δεινός E. 145. 369. 675. 687. 691.
 692. 760. S. 52. 71. 129. 147. 148.
 160. 161. 223. 226. 262. 404. 426.
 430. 445. 459. Th. 221. 299. 307.
 320. 324. 334. 670. 678. 743. 744.
 759. 769. 776. 825. 829. 856. 925.
 933. 935. *δεινόςτατος* Th. 138.
 155
 δεινωπός S. 250
 δείξαι E. 612
 δείξω E. 608
 δειπνέω, δειπνήσας E. 442
 δειπνολόγος E. 704
 δείπρον E. 209
 δειρή S. 391. Th. 727
 δέκα E. 602 bis. Th. 636
 δεκάδωρος E. 426
 δέκατος E. 794. Th. 723. 725. 789.
 803
 δελφίς S. 210. 212
 δέμας Th. 260
 δέμμιον E. 328
 δένδρεον Th. 216. E. 583
 δεξιτερός Th. 179
 δέον (from δέω) S. 291
 δέος Th. 167
 δερκίζονται Th. 911
 δέρκομαι Th. 828. 910. S. 160. 169.
 236. *δεδορκώς* S. 145
 δέρμα E. 513. 544
 δεσμεύω E. 481
 δεσμός S. 43. Th. 501. 522. 616. 618.
 652. 659. 718
 δεύτε E. 2

δεύτερος E. 127. 142. *δύτερον*, adv.
 E. 34. S. 124. Th. 47. 214. 310.
 901
 δέω E. 556
 δέχομαι E. 87. 89. Th. 184. 479. 800
 δέω, v. *δέον*. *ἔδωκα* Th. 502. 521.
 618. 718. *δέσασθαι* E. 542
 δή E. 2. 176. 197. 269. 292. 323, and
passim
δηθά Th. 623
δησιγής Th. 662. 852
δημήτηρ E. 32. 300. 393. 465. 466.
 597. 805. S. 290. Th. 912. 969.
Δήμητρα Th. 454
δῆμος E. 261. 527. Th. 477. 538. 541.
 971
δῆνος Th. 236
δηώ S. 67
δηρις E. 14. 33. S. 241. 251. 306
δηρόν Th. 629. 646
δῆσασθαι, v. *δέω*
διά E. 3. 13. 71. 122. 507. 515. 516.
 519. 635. S. 143. 318. 364. 461.
 Th. 65. 398. 465. 481. 522. 572.
 606. 631. 653. 712. 788. 806. 822.
 962. 1005
διαβαίνω E. 740. Th. 292
διαδάσσεσθαι Th. 544. 885
διάημι E. 514. 517. 519
διαυρέω, *διέλοντο* Th. 112
διάκειμαι S. 20
διακρίνω E. 35. Th. 85
διάκτορος E. 68. 77
διαμπερές E. 236. Th. 402
διασκίδνημι Th. 875
διατάσσω E. 276. Th. 74
διατεκμαιρόμαι E. 398
διδάζει E. 699. *διδασκόμεναι** E. 64.
διδασκῆσαι E. 64. *ιδίδεξαν* Th. 22.
 280. E. 662
διδυμάωνε S. 49
δίδοιμι E. 139. 225. 238. Th. 219. 563.
 985. *δοίην* E. 188. *δόμην* E. 354.
δώσω E. 57. 178. *ἔδωσαν* Th. 141.
ἔδω Th. 30. *δός* E. 453. *δότε* Th.
 104. *δῶ* E. 354. bis. Th. 933.
δοίη E. 357. *δώσει* Th. 222. *δῶκα*
 E. 705. 741. S. 400. Th. 504. 819.
ἔδωκα E. 92. 279. 355 bis. S. 125.
 Th. 399. 914
διεδάσσαο, v. *διαδάσσεσθαι*
διέκειτο S. 20
διέλοντο Th. 112
διερός E. 460
δίξηναι E. 603. *διζήμενος* E. 428

διηγεῖσθαι Th. 627
 διηγεῖσθαι Th. 812
 δικάζω, δικάσσαι E. 39
 δίκαιος E. 190. 217. 226. 270. 271.
 280. Th. 236. δίκαιότερος E. 158
 δίκη E. 9. 36. 39. 124. 192. 213. 217.
 219. 221. 225. 239. 249. 250. 254.
 262. 264. 269. 272. 275. 278. 279.
 712. S. 85. Th. 86. 434
 Δίκη E. 220. 256. 902
 διενέμειν E. 598
 δίνη Th. 791
 δινηῖς Th. 337
 διόγνητος S. 340
 διώθεν S. 22. E. 765
 Δίος E. 4. 36. 51. 79. 99. 105. 122.
 256. 267. 626. 676. 769. S. 66. 110.
 126. 150. 163. 197. 202. 320. 322.
 371. 392. 413. 422. 424. 443. 448.
 Th. 13. 25. 29. 51. 52. 76. 81. 96.
 104. 228. 316. 348. 386. 465. 513.
 537. 613. 708. 730. 735. 815. 893.
 920. 944. 952. 966. 1002. 1021
 δῖος E. 299. 479. S. 287. 338. Th.
 266. 376. 697. 866. 969. 991. 1004.
 1016
 διοτρεφής S. 118. Th. 82. 992
 Δίου γένος* E. 299
 δῖς E. 401. 711
 διφάω E. 374
 δίφρος S. 61. 109. 195. 306. 321. 324.
 338. 352. 370. 392. 456. 465
 διφῶσα E. 374
 δίχα E. 167
 Διώνη Th. 17. 353
 Διώνυσος S. 400. Th. 941. 947
 δημηθείς S. 48. Th. 453*. 1000. 1006
 δμῶς E. 430. 459. 470. 502. 573. 597.
 608. 767. S. 39. 276
 δνοφερός Th. 107. 736. 807. 826
 δοιοί S. 173. 211. 234. E. 432
 δοκεῖω S. 333. 425. 480. Th. 466.
 772. δεδοκήμενος S. 214
 δόλιος Th. 160. 540. 547. 555. 560.
 δολιχός Th. 186
 δόλιος E. 83. S. 30. Th. 175. 551.
 562. 889
 δολοφρονέων Th. 550
 δολῶ, δολωθεῖς Th. 494
 δόμονδε S. 38
 δόμος E. 96. 153. 520. 746. S. 1. 38.
 45. 90. Th. 386. 751. 752. 753.
 767
 δονέομαι S. 317*. 327
 δόρυ, v. δοῦρα

δορυσσοός S. 54
 δόσις Th. 93. E. 718
 δότεῖρα θανάτου E. 356
 δοτήρες θανάτου S. 131
 δούπος Th. 70. 703. 705
 δοῦρα E. 807. δούρατα E. 456. δού-
 ρατι S. 462. δουρί S. 362
 δοχμωθεῖς S. 389
 δράκων S. 144. 166. 223. 233. 262.
 Th. 322. 825
 δράω, v. δρῶν
 δρεπάνη S. 292
 δρέπανον Th. 162
 δρέπω, δρέψασθαι Th. 31
 δρῖα E. 503
 δρυμῖς S. 261. 411. 457
 δρυα* E. 530
 Δρύαλον S. 187
 Δρύας S. 179
 δρύπτομαι S. 243
 δρῦς Th. 35. E. 436. 496. 509. 612.
 S. 376. 421
 δρῶν S. 426
 δῦη E. 728
 δύναιμι E. 134. 215. δύναιμι E. 350
 Δυναμένη Th. 248
 δύναμις Th. 420. S. 354. E. 336
 δύνω S. 151. E. 616. δῦσαι S. 329.
 447. δύνειν S. 67. 124. δύσει S.
 108. v. δύνω, δυνόμενος E. 386
 δῦο S. 112. 187. Th. 278
 δυσηλεγής E. 506. Th. 652
 δυσκλάδος E. 196
 δυσνομία Th. 230
 δυσπέμφελος Th. 440. E. 718. 722
 δυσόμενος E. 386
 δύσφημος E. 735
 δυσφρονέων Th. 102
 δυσφροσύνη S. 528
 δυσώνυμος Th. 171
 δύνω E. 12. 772. S. 402
 δυωδεκάμηρος E. 752
 δυωδεκαταῖος E. 751
 δυωδεκατος E. 774. 776. 789
 δῶ, v. δίδωμι
 δῶ for δώματα Th. 933
 δώδεκα S. 162
 δῶκε, v. δίδωμι
 δῶμα E. 8. 81. 110. 128. S. 14. 471.
 Th. 40. 43. 63. 75. 114. 285. 303.
 410. 455. 777. 783. 804. 816. 963
 δωρεῖω E. 82
 Δωρίς Th. 241. 250. 350
 δῶρον E. 82. 85. 86. 356. 614. S. 47.
 133. 415. Th. 103. 399. 414

δαροφάγος E. 39. 221. 264
 δῶς E. 356
 δωτῆρες εἰδων Th. 46. 111. 633. 664
 δώτης E. 355
 Δωτώ Th. 248

E.

ε E. 268. S. 359. Th. 332
 εαγε E. 534
 εαρ E. 462. 477. 492. 569
 εασιν E. 730. Th. 95. 738. 809. 823
 εαντῇ Th. 126
 εἶα Th. 772. E. 342. εἶασε S. 424
 εἶων Th. 46. 111. 633. 664
 ἐβδόματος E. 805
 ἐβδόμη E. 770
 εβη Th. 194
 ἐβῆσατο S. 338
 ἐβιῆσατο Th. 423
 ἐβούλευσε Th. 389
 ἐβρόντησε Th. 839
 ἐγγυάλισεν Th. 485
 ἐγγύθι E. 288. 343. 389. 700
 ἐγγύς E. 249. S. 464. 473
 ἐγκείρω E. 20. 573. S. 176. Th. 666
 713
 ἐγέλασσε E. 59
 ἐγεντο Th. 705
 ἐγκατα Th. 538
 ἐγκαταλείπω E. 378
 ἐγκατατίθημι, ἐγκάτθετο Th. 487. 890.
 899. ἐνικάτθεο E. 27
 ἐγκειμαι Th. 143. 145
 ἐγκύρσας E. 216
 ἐγκώμιον E. 344
 ἐγνω E. 218
 ἐγρεκύδομος Th. 925
 ἐγχέμαχοι* S. 25
 ἔγχος S. 135. 190. 199. 360. 365. 414.
 417. 453. 456. Th. 186
 ἐγχώριον* E. 344
 ἐγώ E. 10. 57. 106. 174. 208. 270.
 286. 396. 398. 658. S. 89. 94. Th.
 164. 170. ἐμείο S. 361. 449. v. με,
 μεν μοι
 ἐγωγε E. 682
 ἐγών E. 654
 ἔδακε E. 451
 ἐδάμασσε S. 408. Th. 332
 ἐδασσάμεθα E. 37. ἐδάσσατο Th.
 520
 ἐδέξαντο Th. 178. 184. 479
 ἐδησαν Th. 718

ἐδίδαξαν E. 662. Th. 22. 280
 ἔδοι Th. 525
 ἔδον Th. 30
 ἔδος S. 203. Th. 117. 128
 ἔδοσαν Th. 141
 ἔδρη Th. 386
 ἐδριώνται Th. 388
 ἔδω Th. 525. 640. E. 303*. v. ἔδοι
 ἔδωδῇ E. 593
 ἔδωκα E. 92. 279. 355 bis. S. 125.
 Th. 399. 914
 εἵπα E. 86. 206. 381. Th. 24
 εἶς Th. 145
 εἰλδομαι E. 381
 εἰλδωρ S. 36
 εἰργω E. 269. 335. 480. Th. 751
 εἶρησθαι S. 395. Th. 83
 εἶρε Th. 695. 847
 εἶρεσε* Th. 695
 εἶρομαι E. 593. 731
 εἶρων E. 112
 ἐην E. 11. 117. S. 142. 144. 288. Th.
 58. 277. ἐησθα E. 314
 ἐελημῶς E. 318
 ἐέλω E. 39. 106. 118. 209. 210. 268.
 280. 357. 392. 668. 712. S. 198.
 Th. 28. 164. 429. 430. 432. 439.
 443. 604
 ἔθεντο E. 512. S. 261. 411. Th. 805
 ἔθεσαν E. 74. 656
 ἔθηκα E. 289. 777. S. 123. 136. Th.
 400. 578. 974
 ἔθλασε S. 140
 εἰαρινός E. 75. 678. 682. Th. 279
 εἶασε S. 424
 εἶατο Th. 622
 εἶβροτο Th. 910
 εἶδον Th. 589. v. ἰδέ, ἰδεῖν
 εἶδος E. 63. 714. S. 5. Th. 153. 259.
 619. 908
 εἰδυνία Th. 352. 960
 εἰδώς E. 155. 187. 521. 731. 827.
 Th. 264. 313. 545. 550. 559. 561.
 887
 εἶην E. 271. 348. 485. 501. 559. 577.
 606. 617. 689. Th. 128. 530
 εἶθαρ Th. 688
 εἰκάς E. 792. 820
 εἵκελος S. 322. 451
 εἴκω, εἴκε S. 353. εἰκός S. 206. εἵκτην
 S. 390.
 εἶλε E. 155. S. 139. Th. 225
 εἰλείθια Th. 922
 εἰλεγμένος Th. 791
 εἰλίπους E. 795. Th. 290. 983

ἔλδον E. 155. S. 139. 457. Th. 225.
 ἐλδόμεν S. 135. 149. Th. 853
 εἴλοντο, v. ἐλέειν
 εἰλυφάξω S. 275
 εἰλυφόμεναι Th. 692
 εἶμα S. 159. E. 556
 εἶμαρτο Th. 894
 εἰμέν S. 351
 εἰμί (sum), v. ἔην, εἶην, εἰμέν, εἶναι,
 εἶς, εἰσί, ἐμέν, ἔμμεναι, ἔσαν, ἔσε-
 θαι, ἔσκε, ἔσσεαι, ἔσται, ἔστην,
 ἔστω, ἐών, ἔεν, ἦν, ἦσαν, ἦσθα,
 ἦστην
 εἶμι (eo), v. εἴσι, ἦσαν ἦσιν, λέναι,
 ἴθι, ἴομεν, ἴσαν, ἴπον
 εἶν, E. 364. 407. Th. 290. 304. 983
 εἶναι E. 365. 516. 541. 706. 722. Th.
 401
 εἰνάς E. 810. 811
 εἶνεκα, Th. 516
 εἶο Th. 392
 εἶπατε Th. 108. 115
 εἶπον E. 295. 453. 710. 721. S. 116.
 122. 338. Th. 163. 392. 665. v.
 εἶπατε, ἔειπα
 ἐργάζοντο E. 151
 ἐργον* E. 494
 εἰρέα Th. 804
 εἰρεῦσαι Th. 38
 εἰρημένος E. 370
 εἰρήνη E. 228
 Εἰρήνη Th. 902
 εἰροπόκος E. 234. Th. 446
 εἰρύω, εἰρύμεναι E. 818. εἴρυτο S.
 138
 εἴρω, v. εἰρεῦσαι, εἰρημένος
 εἶς E. 208
 εἶς, v. μία
 εἰσαναβαίνω Th. 57. 508
 εἰσαναβάσα Th. 939
 εἰσανιών Th. 761
 εἶσατο Th. 700
 εἰσαφικάνω S. 45
 εἶσε Th. 174
 εἰσепήρῃσα E. 655
 εἶσι E. 12. 36. 122. 252. 560. 587.
 769. 822. S. 113. Th. 363. 364.
 942
 εἶσι Th. 972
 εἴσκειν E. 62
 εἰσέκειν R. 562. 630
 εἰστήκει S. 264. 269
 εἶσω S. 151
 εἶχον S. 132. 214. 223. 271. 285. 310,
 311. E. 89

εἶως S. 378
 ἐκαίνυτο S. 4
 ἐκάλεσσε Th. 391
 ἐκαρτύναντο Th. 676
 ἐκάς S. 217
 ἔκαστος E. 393. S. 283. 299. Th. 73.
 151. 370. 393. 459. 672
 Ἐκάτη Th. 411. 418
 ἐκατηβελέτης S. 100
 ἐκατηβόλος S. 58
 ἐκατόμβη S. 479
 ἐκατόν E. 130. 456. Th. 150. 671.
 825
 ἐκεγεναῖα E. 256. Th. 76
 ἐκεγόμεσθα Th. 648. v. ἐξεγέροντο
 ἐκεῖνος S. 72. Th. 648
 ἐκέλευτο S. 341
 ἐκεβόλος Th. 94
 ἐκῆτι E. 4
 ἐκθορε* Th. 281
 ἐκθρέψασθαι E. 781
 ἔκων E. 345. S. 277. 284
 ἐκκορυφώω E. 106
 ἐκλίνθη Th. 711
 ἔκπαγλος E. 154
 ἐκπέτομαι, ἐξέπητι E. 98
 ἐκτελέω S. 22. 38. E. 565. Th. 1002.
 v. ἐξετέλεσσα
 ἐκτελής E. 466
 ἐκτίθημι, v. ἐκθρομέω
 ἐκτολυπέω S. 44
 ἐκτολμάω* S. 44
 ἔκτος E. 613. 782. 785
 ἐκτός E. 729
 ἔκτοσθεν E. 115. S. 246. 773. 813.
 Th. 752
 ἐκτρέφω E. 781
 ἔκτυπον S. 61. 383
 ἐκφαίνω, ἐξεφαάνθη Th. 200
 ἔκφυγε Th. 182
 ἐκών E. 232. Th. 232
 ἔλαιον E. 522
 ἐλάτη S. 188. 190. E. 509
 ἐλαύνω E. 443. v. ἐλάλαται, ἐλάω
 ἐλαφος S. 402. 407
 ἐλαφρότερος E. 417
 ἐλαχεν Th. 422. 424
 ἐλάω, ἐλασα S. 372. 414. E. 475.
 ἐλάσσας Th. 522. v. ἔλασε, ἔλῃ-
 λαντο
 ἐλεγχος Th. 26
 ἐλέειν S. 337. ἔλεν Th. 167. ἔλεν
 Th. 549. ἐλίσθαι E. 287. 366.
 ἐληται E. 321. 359. 605. ἐλών
 Th. 487

ἔλακτο S. 46
 ἑλένη E. 165
 ἐλεόν E. 205.
 ἑλευσθήρ Th. 54
 ἐλεφαίρετο Th. 330
 ἐλέφας S. 141
 ἐλήλαται Th. 726
 ἐλθεῖν S. 432. E. 339. 543. 609. 630.
 664
 ἑλίκη S. 381. 475
 ἐλικοβλέφαρος Th. 16
 ἑλικών Th. 7. 23. E. 639
 ἑλικωνιάδες E. 658. Th. 1
 ἐλικώπις Th. 298. 307. 998
 ἐλεξ E. 452. 795. S. 295
 ἐλεηδόν S. 302
 ἔλω S. 158. E. 220. 469. *ἐλέμεν*
 E. 631. 672
 ἔλλαβεν Th. 179
 ἑλλάς E. 653
 ἑλληδανός S. 291
 ἔλλοψ S. 212
 ἐλπῖς E. 498. 500
 ἑλπῖς E. 96
 ἔλπω, ἑλπόμενος S. 66. v. ἑλπω
 ἔλυμα E. 430. 436
 ἐμαρνάσθην S. 238
 ἐμβαίνω, ἐμβεβαώς S. 195. Th. 12
 ἐμβάλλω, ἐμβαλε S. 414. 453
 ἐμβασιλεύω Th. 71. E. 111. 167
 ἐμβεβαώς S. 195. Th. 12
 ἔμεινε E. 97*
 ἐμείο S. 361. 449
 ἔμελε E. 146
 ἔμεν Th. 500
 ἐμίσητο Th. 56
 ἐμπαπῖος S. 442
 ἐμμεμαώς S. 439
 ἐμμεναι E. 272. Th. 400. 610
 ἐμμενέως S. 429. Th. 712
 ἐμμορε E. 347 bis. Th. 414. 426
 ἐμός E. 55. 271. 633. 683. S. 362
 ἐμπαλιν S. 145
 ἐμπελαδόν E. 734
 ἐμπελάζω, ἐμπελάσαντες S. 109
 ἔμπεσε S. 420
 ἔμπης E. 142. 179. S. 259
 ἐμπίπτω E. 511. ἔμπεσε S. 420
 ἔμπλην S. 372
 ἐμπνῶ, ἐμπνέουσας E. 508. ἐνέπνευσαν
 Th. 31
 ἐμποιόμαι, ἐνεποιήσαντο Th. 7
 ἐμπορίη E. 646
 ἐναίρω, ἐνήρατο Th. 316
 ἐναλίγκιος E. 28. S. 88. Th. 142

ἐναντίος S. 184. Th. 646. 650
 ἐναποφύγω E. 759
 ἔναρα S. 367
 ἐναρίζω S. 194
 ἐναρφόρος S. 192 (al. ἐναρσφ.)
 ἐνάτη E. 772
 ἔναυλος Th. 129
 ἐνδέκατος E. 774. 776
 ἔνδημος E. 225
 ἐνδοθεν E. 523*. 601*. 733*
 ἐνδοθι Th. 964. E. 523. 601. 733
 ἐνδον E. 31. 97. 452. 476
 ἐνδρουν E. 469
 ἐνδυκέως S. 427
 ἐνέθηκε Th. 174. 583
 ἔνεκα Th. 784. E. 563
 ἔνειμαν E. 224
 ἔνεκα E. 164. 166. S. 82. Th. 983
 ἐνέκειτο Th. 143. 145
 ἐνέπνευσαν Th. 31
 ἐνεποιήσαντο Th. 7
 ἐνέπω E. 194. 262. v. ἐνισπεῖν, ἐν-
 νέπετε
 ἐνεργε Th. 720
 ἔνεροι Th. 850
 ἔνη E. 770
 ἐνηῆς Th. 651
 ἐνήρατο Th. 316
 ἔνθα E. 167. 495. 654. 656. 659. S.
 14. 34. 334. 335. 366. 413. 440.
 Th. 63. 301. 303. 330. 432. 436.
 481. 586. 621. 729. 734. 736. 742
 bis. 767. 775. 807. 811
 ἐνθάδε Th. 736*. 775. 811. E. 654
 ἔνθεν S. 281. Th. 9. 193
 ἐνθρέψασθαι E. 781
 ἔνι E. 685. Th. 189. 199. 297. 618.
 971. 978
 ἐνί E. 107. 131. 369. 531. 622. 639.
 643. 689. 742*. S. 261. 276. 434.
 Th. 191. 239. 549. 581. 611. 645.
 713. 990
 ἐνιαύσιος E. 449
 ἐνιαυτός E. 44. 386. 561. S. 87. Th.
 50. 184. 493. 636. 740. 795. 799
 ἐνικάσθεο E. 409. 627
 ἐνισπεῖν Th. 369
 ἐννάδες Th. 801*
 ἐνναέτηρος E. 436
 ἐννέα Th. 56. 60. 76. 722. 724. 790.
 803. 917
 ἐννέπετε E. 2
 ἐννεσίη Th. 494
 ἐννηφιν E. 410
 ἑννοσίγαιος Th. 15. 441. 456. 818. 930

ἐννύχιος S. 32. Th. 10
 ἐνοπή Th. 708
 ἐνοσί Th. 681. 706. 849
 ἐνοσίχθων E. 667
 ἐντίθημι ἐνέθηκε Th. 174. 583
 ἐντός E. 269. S. 312. Th. 37. 51.
 159. 408. 751. 753
 ἐντοσθε E. 520. 545. Th. 598. 741
 ἐντοσθεν S. 180. 246*
 ἐντρέφω E. 781
 ἐντύνασθαι E. 632
 Ἐνυάλιος S. 371
 Ἐνυώ Th. 273
 ἐξάγω, ἐξάγαγε Th. 586
 Ἐξάδιος S. 180
 ἐξαίρειω, v. ἐξείλετο
 ἐξαλαπάξει E. 189
 ἐξαλείφω Th. 802
 ἐξαμάω Th. 497
 ἐξαπατάω E. 48. 323. Th. 565. 889
 ἐξαπάτη Th. 205
 ἐξαπατίσκων Th. 537*
 ἐξαπαφίσκων Th. 537
 ἐξάρχω S. 205
 ἐξαυτίς Th. 654. 659. 915
 ἐξεγέροντο Th. 106. 124. 147. 154.
 263. 362. 421. 630. 648*. 668. 916
 ἐξίθορε Th. 281
 ἐξείης Th. 738. 809
 ἐξείλετο E. 104. ἐξέλετο S. 89
 ἐξέλααν Th. 491. ἐξέλδουσι E. 224.
 ἐξέλασε Th. 820. ἐξελάσσει E.
 224
 ἐξελεθεῖν Th. 772. ἐξελεθούσα E. 218
 ἐξέμεν Th. 394
 ἐξεναρεῖν S. 329. ἐξενάριξε Th. 289
 ἐξέπηγ E. 98
 ἐξερέω S. 330*
 ἐξεριπών S. 174. Th. 704
 ἐξερύσας E. 626
 ἐξετέλεσσα Th. 403. 881. E. 83
 ἐξεφάνθη Th. 200
 ἐξήκοντα E. 564
 ἐξήμεσσε Th. 497
 ἐξήμησε Th. 497*
 ἐξίκετο S. 471
 ἐξίτός Th. 732
 ἐξόπιθεν S. 130
 ἐξοπίσω E. 88. Th. 182. 500
 ἐξοχα E. 771
 ἔξω E. 272. ἐξέμεν Th. 394
 ἐοικώς E. 235. Th. 295. 584. 834. S.
 215. 228. 314
 ἔολπα E. 273. 475
 ἐόντα, v. ἔών

εἶός E. 58. 328. 360. S. 9. 45. 87. 93.
 385. 454. Th. 401. 464. 467. 472.
 489. 496. 687. 818. 819. 853. 890.
 899. ἦσι for σῆσι E. 381. v.
 ὄνδε
 ἐπάγω Th. 176. v. ἐπήγαγον
 ἐπαινέω, ἐπαινέσσει E. 12*. ἐπαινέσει
 ib. ἐπήγησαν Th. 664
 ἐπαινῆ Th. 768. 774
 ἐπακούος E. 29
 ἐπακούω E. 275. 448
 ἐπαλέα E. 493*
 ἐπαλμενος Th. 855
 ἐπάρμενα E. 601. 627
 ἐπάσαντο Th. 642
 ἐπασσύτερος Th. 716
 ἐπαυρέω E. 240. 419
 ἐπέθηκε Th. 732. E. 334
 ἐπεῖ E. 83. 104. 121. 140. 157. 271.
 278. 365. 433. 589. 728. 749. 802.
 S. 110. 218. 336. Th. 171. 420.
 428. 820. 853. 857. 881
 ἐπείγομαι, ἐπέγετο S. 21
 ἐπειδὴ Th. 585. E. 121
 ἐπειμι, ἐπῆν E. 114. ἐπήσαν S. 266*
 ἐπειμι, ἐπίοντα E. 875. S. 333. 425.
 458
 ἐπειτα E. 137. 174. 175. 294. 607.
 616. S. 332. 347. 424. 465. 469.
 492. Th. 116. 132. 193. 210. 406.
 469. 492. 536. 562. 889. 897
 ἐπελάω, v. ἐπῆλασε
 ἐπεμβαίνω, ἐπεμβεβαώς S. 324
 ἐπεμβάλλω, ἐπέμβαλε E. 98
 ἐπεμνήσαντο Th. 503
 ἐπέπλων E. 650
 ἐπερρώσαντο Th. 8
 ἐπέσχετο Th. 177
 ἐπέφαντο S. 168
 ἐπεφνεν S. 57
 ἐπέφραδε Th. 74. 162
 ἐπέφρασσε Th. 74*
 ἐπεφράσαντο Th. 160
 ἐπέφυκον E. 149. S. 76. Th. 152.
 673
 ἐπέχω Th. 711. ἐπέσχετο Th. 177
 ἐπήγαγον E. 242
 ἐπηγεαυός E. 31. 517. 607
 ἐπήλασε E. 242*
 ἐπῆν E. 114
 ἐπῆν E. 291. 600. 614. 728*. Th.
 799
 ἐπήνησαν Th. 664
 ἐπηγύσθη S. 311
 ἐπηρατος E. 63. Th. 67

ἐπηρεφής Th. 598
 ἐπῆσαν S. 266*
 ἐπὶ E. 11. 20. 90. 102. 111. 133. 136,
 and *passim*
 ἐπιβαίνω, ἐπέβησα E. 580. 659.
 ἐπεβήσето S. 338*. ἐπιβήμεναι S.
 40. ἐπιβῆναι S. 16. ἐπιβάς S. 268.
 E. 679
 ἐπιδειέλος E. 810*. 821*
 ἐπιδέρκομαι E. 268. Th. 760
 ἐπιδεύς Th. 605
 ἐπιδίδωμι, ἐπιδόσω E. 396
 ἐπιείκελος S. 182. Th. 968. 987.
 1019
 ἐπιθεῖς E. 697
 ἐπιθήκη E. 380
 ἐπιθοντο E. 69. Th. 474
 ἐπιθρώσκω S. 438
 ἐπείκειμαι Th. 143*
 ἐπικλήσις Th. 207
 ἐπικλῶπος E. 67. 78
 ἐπίκουρος Th. 815
 ἐπικρατεῖον S. 308*
 ἐπικρατέως E. 206. S. 321. 419. 461
 ἐπικροτεῖον S. 308
 ἐπικυρτώω, ἐπικυρτώνετε S. 234
 ἐπιλήθωμαι Th. 102. ἐπιλήθεο E. 275.
 Th. 560
 ἐπιμαρτυροῦμαι S. 20
 ἐπιμειδήσας Th. 547
 ἐπιμετρέω, ἐπιμετρήσω E. 397
 Ἐπιμηθεύς E. 84. 85. Th. 511
 ἐπιμίσσομαι Th. 802. 803
 ἐπιμωμῶς E. 13
 ἐπιόντα E. 675. S. 333. 425. 458
 ἐπίορκος E. 282. 804. Th. 232. 793
 ἐπιπάγχυ E. 264*
 ἐπιπειθόμενος S. 369
 ἐπιπλόμενος Th. 493. S. 87
 ἔπιπλον S. 291*
 ἐπιπλώω, ἐπέπλων E. 650
 ἐπιπνέω, ἐπιπνέουσιν Th. 872
 ἐπίρροθος E. 560
 ἐπιρρώννυμι, ἐπερρώσαντο Th. 8
 ἐπισμυγνέρος S. 264
 ἐπίσταμαι, ἐπιστάμενος E. 107
 ἐπισταμένως Th. 87
 ἐπιστεναγίζω Th. 843*
 ἐπιστένω Th. 679
 ἐπιστολάδην S. 287
 ἐπιστρέφομαι Th. 753
 ἔπισχε S. 446. ἐπίσχεις S. 350*.
 ἐπίσχοιτον ib.
 ἐπιτέλλω Th. 995. ἐπιτέλλομαι S.
 94. E. 383. 567

ἐπιτέρπομαι Th. 158
 ἐπιτίθημι, v. ἐπέθηκε, ἐπιθεῖς
 ἔπιτρον S. 291
 ἐπιφράζομαι, ἐπεφράσαστο Th. 160
 ἐπιπροσύνη Th. 659
 ἐπίφρων Th. 122. 661. 896
 ἐπιχεύω E. 583*
 ἐπιχθόνιος E. 123. 141*. 822. Th.
 231. 872. 416. 755
 ἐπιψαύω S. 217
 ἐπιών, v. ἔπειμι, ἐπιόντα.
 ἔπλετο Th. 193*. 425. 836
 ἔπλην S. 372*
 ἔπλητο Th. 193
 ἔπομαι E. 406. 441. S. 727. Th.
 268
 ἐπόμνυμι, ἐπομόσση Th. 793
 ἐποπτεύω E. 767
 ἐπόρνυμι, ἐπώρσε S. 69
 ἐπορούς S. 442. 452
 ἔπος E. 186. 332. 456. 710. S. 117.
 326. 330. 425. Th. 84. 90
 ἐποτρύνω E. 597
 ἔπρεσε Th. 856
 ἐπτά S. 272
 ἐπταπόδες E. 424
 ἐπτάπορος Th. 341
 ἐπτάπυλος S. 49. E. 162
 ἔπτατο S. 222*
 ἐπτοίγεται E. 447
 ἐπώνυμος Th. 144. 282
 ἐπώρσε S. 69
 ἔραζε E. 421. 473. S. 174. 268
 ἐρατεινός Th. 136. 642. 909
 ἐρατός Th. 65. 70. 259. 353. 355. 879.
 970. 1009. 1017
 Ἐρατώ Th. 78. 287
 ἐράω, ἐράσσαντο Th. 915
 ἐργάζομαι E. 151. 299. 309. 312. 314.
 382. 438. 622. 827. ἐργάζεω E.
 299. 397. ἐργάσσαιω E. 43
 ἔργμα Th. 823. E. 801
 ἔργον E. 20. 21. 28. 46. 64. 120. 124.
 146. 231. 238. 254. 306. 308. 311.
 316. 334. 382 bis. 393. 398. 409.
 412. 422. 440. 444. 454. 494. 521.
 554. 578. 579. 641. 767. 773. 779.
 S. 22. 34. 38. 165. 244. 297. 313.
 Th. 89. 146. 158. 166. 171. 172.
 210. 264. 595. 601. 603. 677. 710.
 836. 879. 903. 954
 ἔρδω E. 35. 136. 336. 362. 382. 760.
 Th. 417. v. ἔρξας
 ἔρδω Th. 417*. ἔρδοις E. 362*
 ἐρεβεννός E. 17. Th. 213. 744

- 'Ερεβος Th. 123. 125. 515. 'Ερέ-
 βενσφιν Th. 669*. 'Ερέβεσφιν ib.
 ἐρείδω, ἐρείδε, v. ἡρείαστο
 ἐρείκω, ἡρείκων S. 287
 ἐρείπομαι Th. 704. ἔριπε S. 423.
 ἥριπε S. 421. Th. 958. v. ἡρείψαν
 ἐρεμνός S. 444. Th. 334. 744. 758
 ἐρεύμενον E. 476*
 ἐρέω E. 202. 286. 661. S. 330
 ἐριβρύχης Th. 832
 ἐρίγδουπος Th. 41
 ἐρίζω S. 5. Th. 534. ἥρισεν Th. 928.
 v. ἐρίσαντες
 ἐριθλής Th. 30
 ἐριθος E. 602. 603
 ἐρίκτυπος Th. 441. 456. 930
 ἐρικυδής Th. 988
 ἐρίμυκος E. 790
 'Ερινύς Th. 185. 472. E. 803
 ἔριπε S. 423
 ἔρις S. 148. Th. 637. 705. 710
 'Ερις E. 16. 24. 28. 804. Th. 225.
 226. S. 148*. 156. 'Εριδες E. 11
 ἐρίσαντες E. 439
 ἐρισθενής Th. 4. E. 416
 ἐρισμάραγος Th. 815
 ἐριφος E. 543. 592. 786
 ἔρκος Th. 726
 'Ερμείας E. 68
 'Ερμής Th. 444. 938
 'Ερμος Th. 343
 ἔρξας E. 710. ἔρξει E. 327. ἔρξης
 E. 708
 ἐρόεις Th. 245. 251. 357
 ἔρος Th. 120. 201. 910
 ἔρρηξε S. 140. 415
 ἐρρίγοντι S. 228
 ἔρριψε Th. 181
 ἐρρώντο S. 230
 'Ερυθείη Th. 290. 983
 ἐρύκω Th. 616. E. 28
 ἐρυμα E. 536
 ἐρυσάρματος S. 369
 ἐρύω, ἐρύσαι E. 624. ἐρυσάμενος S.
 457. ἔρυτο S. 415. Th. 304
 ἔρχετο S. 200*
 ἔρχομαι Th. 91. 272. 751. 796. S. 439.
 E. 419. 515. v. ἐλθεῖν ἦλθον
 ἔσαν Th. 829
 ἐσάντα S. 432
 ἔσεσθαι Th. 210
 ἐσθής Th. 574
 ἐσθίω Th. 524. 773. E. 147
 ἐσθλός E. 116. 120. 214. 286. 295.
 306. 347. 366. 474. 634. 640. 716.
 774. 788. 794. 812. S. 14. 107.
 Th. 225. 435. 439. 444. 609. 972
 ἔσθω E. 278. 306. 749
 ἔσιδεῖν E. 610. Th. 82
 ἐσκατατίθημι, ἐσκάτθω* Th. 890.
 899
 ἔσκε E. 151
 ἐσκέδασε E. 95
 ἐσκίασαν Th. 716
 ἐσκομίζω, ἐσκομίσαι E. 606
 ἐσμαράγησεν Th. 679
 'Εσπερίδες Th. 215. 275. 518
 ἔσπερος E. 552
 ἔσπον Th. 114. 201. 418
 ἐσσύμενος E. 125. 223. 255. ἔσασθαι
 E. 526
 ἔσσει E. 310. ἐσσεῖται E. 503.
 ἔσsetai E. 184. 190. 201. 645.
 ἐσσύμενος Th. 32. 38. E. 56
 ἐσσυμένος S. 340. 411. 435. Th. 181
 ἔσσυτο S. 458
 ἔσται 34. 193. 403. 478
 ἐστάλατο S. 288
 ἐστῶσιν Th. 769
 ἐσταώς S. 61. ἐσθώς Th. 519. 747
 ἔστειχε Th. 690
 ἐστεφάνωται Th. 382. ἐστεφάνωτο
 S. 204
 ἔστηκεν Th. 745
 ἔστην S. 191. 196. 361. 434
 ἐστήρικται Th. 779. ἐστήρικτο S. 218
 ἐστηώς Th. 519. 747
 ἐστή E. 734
 'Εστὶν Th. 454*
 ἔστω E. 306. 370
 ἐσφαράγιζον Th. 706
 ἐσφράγιζον* Th. 706
 ἔσχατα Th. 731
 ἐσχατιή Th. 275. 622
 ἔσχετο Th. 608*
 ἔσχον E. 126. S. 457*. Th. 113. 608
 ἔσω Th. 750
 ἐταῖρος E. 183 bis. 707
 ἐτανύσθη Th. 177
 ἔταρος E. 716
 ἔτεκε Th. 60. 211. 287. 295
 ἐτέλεσθη Th. 59
 ἐτέλεσε E. 59*
 ἐτεροζήλωσ Th. 544
 ἔτερος E. 17. 27. 106. 189 bis. 378.
 434 bis. Th. 367. 602. 752. 762.
 ἐτήρηψε E. 216
 ἐτέρωθεν S. 184. 281. Th. 676
 ἐέτυκτο S. 208
 ἐτήκετο Th. 862

ἐτήτυμος E. 10
ἐτι E. 157. 382. 463. 602. S. 50*.
 176. 241. Th. 428. 531. 666. 687.
ἐτικτον Th. 45. 212. 310. 319. 922.
 934. 943. 1008. 1014. v. *τίκτω*
ἐτισα S. 10
ἐτλη S. 73. 432
ἐτος E. 130. 173. 698. Th. 803
ἐτραπον Th. 58. S. 456. *ἐτράπεον* S.
 301
ἐτυμος Th. 27
ἐτύχθι S. 366
ἐτωσιοεργός E. 411
ἐτώσιος E. 402. 441. Th. 182
εὐ E. 23. 107. 295. 349 bis. 491. 522.
 600. 672. 706. 765. 806. S. 355.
 Th. 73
εὐ Th. 885
Εὐαγόρη Th. 257
εὐάης E. 597
Εὐάρη Th. 259
Εὐβοίη E. 651
εὐδαίμων E. 826
εὐδμητος S. 242
Εὐδώρη Th. 244. 360
εὐει E. 705
εὐειδής Th. 250. 354
εὐεργεσίη Th. 503
εὐεργής E. 629
εὐερκής E. 732
εὐζωνος S. 31
Εὐηρος Th. 345
εὐθετίω, εὐθετίσας Th. 541
εὐθιμοσύνη E. 471
εὐκηλήγειρα E. 464
εὐκηλος E. 671
εὐκόσμος E. 628
*εὐκραΐς** E. 594
*Εὐκράτη** Th. 243
Εὐκράτη Th. 243
εὐκριτής E. 671
εὐκτιμένος S. 81
εὐμμελίη S. 368
εὐπάτω E. 339
Εὐπείκη Th. 247
εὐπή S. 36. 40. Th. 404. E. 329
εὐηθείς Th. 133. 380. 634. 967. 1018.
 S. 6
Εὐνομίη Th. 902
εὐξη E. 738
εὐξοος S. 352
εὐορκος S. 207. E. 190. 285
*εὐοχίαν** E. 477
εὐοχθίων E. 477
*εὐπεπλος** Th. 273. *εὐπεπλον* ib.

εὐπλακής S. 306. *εὐπλακής* S. 370
εὐπλόκαμος E. 300*
εὐποίητος S. 64
Εὐπόμψη Th. 261
εὐπυργος S. 270
εὐρε S. 58. *εὐρης* E. 351. 427
εὐρρείτης Th. 343
Εὐρύαλη Th. 276
Εὐρυβίη Th. 239. 375. 931
εὐρυμέτωπος S. 382. Th. 291
Εὐρυνόμη Th. 358. 907
εὐρυνόδεια E. 197. S. 464. Th. 119.
 498. 620. 717. 787
εὐρύοπα E. 229. 239. 281. Th. 514.
 884
εὐρύς E. 246. 407. 651. S. 373. Th.
 45. 110. 373. 458. 480. 517. 679.
 746. 762. 840. 868
Εὐρυσθεύς S. 91
εὐρύστερνος Th. 117
Εὐρυτίων Th. 293
εὐρώεις E. 153. Th. 731. 739. 810
Εὐρώπη Th. 357
εὐς E. 50. S. 56. Th. 565. v. *εὐ*,
εἶων
εὐσωτρος S. 273
εὐστοφάνος S. 80. Th. 196. 255. 978.
 1008. E. 300
εὐσφυρος Th. 254. 961. S. 16. 86
εὐτε E. 323. 430. 448. 458. 561. 564.
 598. 609. 619. 646. 768. S. 164.
 255. 331. Th. 28
Εὐτέρπη Th. 77
εὐτηρητος Th. 863
εὐτρόχαλος E. 599. 806
εὐτροχος S. 463
*εὐτυκτος** S. 136. *εὐτυκτος* ib.
εὐφρόνη E. 560
Εὐφροσύνη Th. 909
εὐφρων E. 775
εὐχή Th. 419
εὐχμαι Th. 441. *εὐχεσθαι* E. 465.
εὐξη E. 738
εὐχος Th. 628
εὐχολή S. 68
εὐώνυμος Th. 409
ἔφαινον Th. 677
ἐφάλλομαι, v. ἐπάλμενος.
ἐφαρμόζω, v. ἐφήρμυσε
ἔφασαν Th. 29
ἔφατο E. 59. 69. 212. S. 368. 450.
 Th. 395.
ἐφέζομαι E. 583. 747. S. 39
ἐφίπω Th. 220. 366
ἐφίστασαν S. 258

ἐφετμή E. 298
 ἐφήρμωσε E. 76
 ἐφήμη, ἐφίεσαν S. 307
 ἐφίμερος S. 15. Th. 132
 ἐφίστημι, v. ἐφίστασσαν
 ἐφοίτων* S. 212
 ἐφόρευν S. 293. 296
 ἐφορμάω, ἐφορμηθῆναι E. 459
 ἐφρασάμην E. 86. Th. 892
 ἔχε S. 95. 159. 220. 352. Th. 467
 ἐχέμεν E. 457. S. 369
 ἔχεσκειν Th. 533
 ἐχέτλη E. 467
 ἐχέφρων Th. 88. 122*
 ἐχθαίρω E. 300. ἡχθῆρε Th. 138
 ἐχθρός E. 342. Th. 766
 *ἔχιδνα Th. 297. 304
 ἐχόλωσε Th. 568
 ἔχω (pres. and impf.) E. 13. 42. 44.
 139. 147. 207. 257. 340. 457. 532.
 546. 622. S. 79. 97. 105. 199. 247.
 248. 251. 273. 305. 306. 369. Th.
 2. 64. 101. 118. 203. 219. 262.
 283. 348. 373. 413. 422. 425. 462.
 466. 517. 746. 758. 765. 794. 804.
 893. 906. v. ἔξω, ἔσχω, ἔχε, ἐχέ-
 μεν, ἔχεσκειν, σchein, σχίσθαι
 ἔχων (part.) E. 81. 110. 112. 128.
 133. 170. 438. 445. 470. S. 157.
 183. 188. 193. 199. 227. 238. 241.
 292. 339. 444. Th. 61. 72. 75. 78.
 114. 139. 186. 239. 456. 611. 621.
 623. 629. 635. 670. 675. 755. 783.
 823. 833. 896. 898. 908. 932. 963.
 988
 ἑών (part.) E. 29. 44. 154. 208. 249.
 292. 363. 452. 476. 502. 514 bis.
 704. 718. S. 73. 101. 189. 410.
 Th. 21. 32. 33. 38 bis. 105. 145.
 448. 465. 616. 698. 719. 752. 753.
 801. 851. 877
 *Ἐωσφόρος Th. 381

 Z.
 Zōōens Th. 2. 6. 23. 192. 253. 300.
 483. 990
 ζαμένησε Th. 928
 ζειδωρος E. 117. 173. 237
 Ζευξώ Th. 352
 Ζεύς E. 2. 8. 47. 52. 53. 87. 104. 138.
 143. 158. 168. 229. 239. 245. 253.
 273. 333. 379. 416. 483 bis. 565.
 638. 661. 668. S. 33. 89. 270. 318.

328. 383. Th. 11. 41. 47. 56. 141.
 285. 388. 399. 412. 428. 457. 468.
 479. 498. 514. 520. 529. 545. 548.
 550. 558. 561. 568. 601. 669. 687.
 784. 820. 853. 884. 886. 899. 904.
 914. v. Διός
 Ζεφύρος Th. 379. 870
 ζέω, v. ἔζει
 ζῆλος E. 195. Th. 384
 ζηλώω E. 23. 312
 ζητείης E. 400
 ζοφερός Th. 814
 ζόφος S. 227. Th. 653. 658. 729
 ζυγόν E. 581. 815
 ζώνη S. 233
 ζώννυμι, ζώσαντο E. 345. ζώσε E.
 72. Th. 573
 ζώος S. 157. 189. 194. 244. Th. 584
 ζώω Th. 606. 611. E. 112. 304. S.
 86. 244. ζέσκον E. 90. 112*.
 132. v. ἔζων

H.

*Hs (adv.) E. 208. 220. 651
 ἦ E. 175 bis. 246 bis. 247. 339. Th.
 6 bis. 35. 531. 646. 666. S. 1. 9.
 43. 253. 407. 421
 ἦ οὖν S. 1
 ἡβάω, ἡβήσει E. 133. ἡβώω E. 698
 *Hβη Th. 17. 922. 950. 988
 ἡβη E. 132. 438
 ἡγάγετο Th. 266. 410. 508. 901
 ἡγάθεος Th. 499
 ἡγεμονεύω Th. 387
 ἡγέομαι E. 712
 ἡγερθέντο S. 184
 ἡγροίησε Th. 551
 ἡγον Th. 994. ἡγόμεν S. 274
 ἡδέ E. 22. 102. 310. 318. 767. 812
 bis. 813. S. 168. 190. 352. 381.
 475. Th. 15. 47. 72. 113. 120. 131.
 146. 200. 203. 331. 385. 395. 403.
 427. 429. 431. 436. 457. 469. 474.
 504. 510. 582. 586. 618. 619. 698.
 701. 817. 847. 883. 1013
 ἡδῆ E. 37. 588. S. 172. 359
 ἡδυνέπειαι Th. 965. 1020
 *ἡδύς Th. 40
 ἡ E. 209. 710. S. 345. Th. 864
 ἡέλιος E. 155. 414. 479. 526. 564.
 575. 612. 663. 725. Th. 18. 371.
 596. 760. 956. 958
 ἦεν S. 15. 22

- ἡμέρα, -ρι E. 125. 223. 255. Th. 9.
 697
 ἡεροειδής E. 620. Th. 252. 757. 873
 ἡρόεις Th. 119. 294. 653. 658. 721.
 729. 736. 807
 ἡθελον E. 136
 ἡθος E. 67. 78. 137. 167. 222. 525.
 699. Th. 66
 ἡϊόση Th. 255
 ἡϊσαν S. 170
 ἡκα Th. 547
 ἡκα S. 343. Th. 669.
 ἡλασα S. 363. 419. 464. Th. 291
 ἡλέκτρη Th. 266. 349
 ἡλεκτρον S. 142
 ἡλεκτρύων S. 3. 82
 ἡλεκτρύωνη S. 16. 35. 86
 ἡλῆλαντο S. 143
 ἡλθον E. 396. 635. S. 81. 325. 444.
 Th. 176. 397. 404. 912
 ἡλίβατος S. 422. Th. 483. 675. 786
 ἡλιτες S. 80
 ἡλύθαμεν Th. 660*
 ἡλυθον S. 2. Th. 435. 660
 ἡμαθίων Th. 985
 ἡμαθόεις S. 360
 ἡμαι S. 214. ἡμενος E. 480. 501. v.
 εἶατο, εἶσε, ἥστο
 ἡμαρ E. 43. 176. 385. 488. 504. 524.
 562. 563. 612. 663. 765. 770. 772.
 778. 785. 792. 799. 810. 813. 819.
 Th. 59. 291. 305. 390. 401. 525.
 596. 647. 667. 722. 724. 836. 955
 ἡμάτιος E. 419. Th. 597
 ἡμεῖς, v. νῶϊ
 ἡμελλον Th. 478. 888. 898
 ἡμέρη Th. 124. E. 102. 769. 825
 ἡμερα Th. 748
 ἡμερόκοιτος E. 605
 ἡμετερος E. 298. S. 109. 360. 367.
 Th. 172. 653
 ἡμῃσε Th. 181
 ἡμίθεος E. 160
 ἡμίονος E. 46. 607. 816
 ἡμισυ E. 40. Th. 298. 299
 ἡμος E. 414. 420. 486. 582. 679. S.
 393
 ἡμων S. 288
 ἦν E. 150. S. 178. 201. 216. 260.
 297. Th. 282. 637. 825. v. ἦεν
 ἦν E. 401
 ἦν pro ἔην S. 93. Th. 819
 ἡνεμόεις Th. 119*
 ἡνιον S. 95
 ἡνιόχη S. 83
 ἡνίοχος S. 307. 323. 372
 ἡνωρεη Th. 516. 619
 ἡνωγε E. 68
 ἡνωξα S. 479
 ἡπαρ Th. 523
 ἡπειρος Th. 189. 582. 964. E. 624
 ἡπειτα E. 292*. Th. 405*. 562*
 ἡπεροπεύσας E. 55
 ἡπιος Th. 235. 236. 407. E. 787
 ἡ που S. 92
 ἡπυον S. 316
 Ἡρακλῆς Th. 318. 527
 Ἡρακληείη S. 52. 69. 115. 349. 416.
 452. Th. 289. 315. 332. 943. 982
 Ἡρακλῆς S. 74. 138. 448. 458. Th.
 530. 951
 ἡρικον S. 287
 ἡρείσατο S. 362
 ἡρυν S. 302
 Ἡρη Th. 228. 314. 381. 454. 921.
 927. 952
 ἡριγένεια Th. 381
 Ἡριδανός Th. 338
 ἡριπε S. 421. Th. 857
 ἡρισεν Th. 928
 ἡρπασεν Th. 914
 ἡρυν S. 301
 ἡρως E. 159. 172. S. 19. 37. 78. 118.
 Th. 970. 1009
 ἦς (from ἴδς) S. 18. 40
 ἦσαν E. 111. S. 20. 135*. Th. 142.
 144. 146
 ἦσθα S. 119
 ἦσιν E. 47. 381. Th. 607
 ἦσιν (from εἶμ) E. 294
 Ἡσιόδος Th. 22
 ἦσσον Th. 426
 ἦστην S. 50
 ἦστο S. 214
 ἦσυχῇ E. 119*
 ἦσυχος Th. 763. E. 119
 ἦτοι E. 166. 385. S. 413. Th. 116.
 142. 1004
 ἦτορ E. 360. 593. S. 429. Th. 139.
 163. 456. 568. 764. 898
 ἦτοκος E. 165. Th. 241. 267. 625.
 634. S. 216
 ἦδξετο Th. 493
 ἦὺς Th. 817
 Ἡφαιστος E. 60. S. 123. 244. 297.
 313. 319. Th. 866. 927. 945
 ἡχέτα E. 582. S. 393
 ἡχώ Th. 42. 835
 ἡχή S. 438
 ἡχῆεις Th. 767

ἡχθηρε Th. 138
 ἡχθοντο Th. 155
 ἡχώ S. 279. 348
 ἡφός E. 548. S. 396
 ἡώς E. 547. 574. 578, 579, 580. 610.
 725. 821
 Ἡώς Th. 18. 372. 378. 451. 984

Θ.

Θαλαμήϊος E. 807
 θάλασσα E. 101. 164. 388. 648. 666.
 676, 681. S. 207. Th. 413. 582.
 728. 762. 781. 790. 847. 872. 931.
 972
 θάλεια Th. 77. E. 231. 742
 θαλερός Th. 138. 921. 946. 948.
 999
 θαλίη S. 284. Th. 65. 917. E. 115
 Θαλίη Th. 245. 909
 θάλλω E. 173. 286. v. τεθαλώς,
 τέθλε
 θάλπω, θαλφθείς Th. 864
 θαμά E. 362
 θάνατος E. 155. 167. 356. S. 131,
 132. 357. Th. 212. 756
 θανείν E. 175. 378. 687
 θάπτω S. 472. v. ἔθαψαν, ἐτάφη,
 τέθαπται
 θαρσέω, θαρσήσας Th. 168
 θάρσος E. 319. S. 96. 434
 θαρσύνω S. 326. Th. 163
 θᾶσσον S. 95
 θαῦμα S. 140. 165*. 218. 224. 318.
 Th. 500. 575. 581. 588. 834
 θαῦμας Th. 237. 265. 780
 θαυμάσιος Th. 584
 θεά E. 62. 72. 73. S. 205. 325. 338.
 343. Th. 24. 41. 48. 103. 196.
 213. 221. 240. 314. 366. 376. 380.
 405. 419. 426. 432. 436. 573. 888.
 900. 965. 969. 1004. 1006. 1016
 θεΐνω E. 815
 θεΐος E. 159. 556. 731. S. 138. Th.
 32. 135. 297. 342. 345. 371
 θέλω Th. 446
 θέμεθλον Th. 816
 θέμεν E. 61. 67
 θέμις E. 137. S. 22. 447. Th. 16. 135.
 396. 901
 θέμιστες E. 9. 221. Th. 85. 235
 Θεμιστονήη S. 356
 Θεμιστώ Th. 261
 θεοειδής Th. 350

θεός E. 42. 59. 80. 85. 108. 112, and
passim
 θεόδοτος E. 320
 θεόφιν Th. 871
 θεραπείω E. 135
 θεράπων Th. 100
 θερμός Th. 696
 θέρος E. 462. 503. 584. 640. 664. S.
 394. 399. θέρεως E. 502
 θέσθαι E. 23. 371. 432. 457. 643
 θέσκελος S. 415
 θεσπέσιος Th. 700. 827. 856. 862. S.
 383
 θέτις Th. 244. 1006
 θέτο Th. 886. 937. 953
 θέω S. 103. 225. θεόντων S. 147
 Θηβαγενής Th. 530
 Θήβαι S. 2. 13
 Θήβη E. 162. S. 49. 80. 105. Th.
 978
 θήγω S. 388
 θηέομαι, θήσονται E. 482
 θηπτός Th. 31
 θήκα (τίθημι), θήκαν S. 465. θήκατο
 S. 128. θήκε E. 18. 80. Th. 450.
 601. 949. θήκεν Th. 447. 705*
 θήλυς S. 395. Th. 667. θηλύτερος,
 θηλυτεράων S. 4. 10. Th. 590
 θήρ E. 277. 512
 θηρευτής S. 303. 388
 θής E. 602
 θησαυρός E. 719
 Θησεύς S. 182
 θλάω, ἔθλασε S. 140
 θνήσκω E. 116. v. θανείν
 θνητός E. 88. 103. 108. 123. 141.
 201. 253. 458. 472. 484. 665. S.
 6. 73. Th. 223. 277. 296. 302.
 500. 506. 535. 552. 564. 588. 592.
 600. 837. 871. 874. 887. 906. 942.
 967. 1018
 θοινώω S. 212
 θοίγη S. 114
 θοός E. 631. 671. 817. S. 97. 342.
 Th. 245. 354. 481
 θόρον S. 370. θόρε S. 321. 392
 θοώς S. 418
 θρασυκάρδιος S. 448
 θρασύς S. 263
 θρεπτήριον E. 188
 θρέφθη Th. 198
 θρέψαι, θρέψασα Th. 228. θρέψε
 Th. 314
 Θρηϊκίος E. 553
 Θρήκη E. 507

θρίξ, *v. τρίχες*
θυγάτηρ S. 3. 197. Th. 76. 265. 346.
 383. 474. 776. 780. 819. 975. 1011
θυε Th. 848
θυέσσει E. 338
θύελλα Th. 742. *θύελλη* S. 345. Th.
 742. 874*. E. 551
θύεσσι E. 338*
θύεις Th. 557
θυμαλγής Th. 629. 635
θυμαίνω, *θυμήναι* S. 262
θυμαβορέω E. 799
θυμολέων Th. 1007
θυμός E. 13. 27. 28. 58. 112. 147.
 170. 297. 315. 335. 340. 358. 366.
 381. 399. 445. 491. 499. 646. 683.
 797. S. 9. 116. 387. 428. 450. Th.
 61. 98. 239. 443. 446. 536. 549.
 551. 554. 567. 612. 617. 641. 645.
 665. 833. 868
θυμοφθόρος E. 717
θυνώ S. 156. 210. 257. 286
θύνω E. 621
θύον Th. 131. 848
θύος, *v. θυέσσει*
θύραζε E. 97. Th. 750
θύραζεν Th. 750*
θύρηφω E. 365
θύσανος S. 225
θύω Th. 109. 131. 848. 874. E. 621.
v. θυον
θύωκος E. 493. 574
θύμω E. 559*. *v. τῶμω*
θύρηξ S. 124
θυρήσσομαι Th. 431
θυῶτά S. 165*

I.

ἱαλλον Th. 269
ἱάνειρα Th. 356
ἱάνθη Th. 349
ἱάσιος Th. 970
ἱαπειονίδης E. 54. Th. 528. 543.
 559. 614
ἱαπετός E. 50. Th. 19. 134. 507.
 565. 746
ἱαχε Th. 69
ἱάχεσκε S. 232
ἱαχῆ S. 404. 441. Th. 708
ἱαχον S. 382. *ἱαχε* Th. 69. *ἱάχοντες*
 S. 436. *ἱάων* S. 451
ἱαωλκός S. 380. 474
ἱδάλιμος E. 415

ἱε S. 19. 185. 397. Th. 19. 887
ἱεῖν S. 166. 318. Th. 701. *ἱεν* Th.
 555. 569. *ἱέσθαι* S. 140. 224.
 Th. 575. 581. *ἱζοντο* Th. 451.
ἱης S. 335. *v. ἱδών*
**ἱη* Th. 1010
ἱμεν Th. 27. 28. 656
ἱμοσύνη Th. 377
ἱος S. 397.
ἱρις E. 778. S. 351
ἱρώς E. 289
**ἱδυία* Th. 352*. 960*
ἱδών E. 9. 21. 267. 738. 773. S. 432.
 445
ἱέμεν E. 598. *ἱέσαι* Th. 10. 43. 65.
 67. 830. *ἱέμενος* S. 23. 65. 169.
 196. 304 bis. *ἱέμεναι* S. 231. *ἱεντο*
 S. 251
ἱέναι S. 40. 353
ἱερός E. 136. 336. 339. 466. 566.
 597. 653. 755. 770. 805. 819. S.
 99. Th. 21. 57. 93. 105. 292. 346.
 417. 460. 692. 788. 939. 1014
ἱημι, *ἱησι* Th. 806. *ἱεσαν* S. 278. Th.
 684
**ἱήσων* Th. 1000
ἱθι E. 493
ἱθυδίκη E. 230
ἱθύνω S. 324. E. 7. 9. 263 *ἱθύμων*
 S. 210*
ἱθύς S. 97. E. 36. 224. 226. 443. Th.
 86
ἱκάνω Th. 681. 697. *v. ἱκέσθαι*, *ἱξε*
ἱκελος E. 304. 535. S. 198. 209. 211.
 244. 345. 392
ἱκεν Th. 725*
ἱκέσθαι, *ἱκόμην* S. 83. 466. 469. Th.
 193. 285. 554. 685. *ἱκηαι* E. 291*.
 468. *ἱκηται* E. 291. Th. 604. 754.
ἱκοίμην E. 132. Th. 460. 723. 725.
 741. *ἱκοι* Th. 725*. *ἱκτο* Th. 481.
v. ἱξε
ἱκετεύω, *ἱκέτευσε* S. 13
ἱκέτης E. 327. S. 85
ἱκταρ Th. 691
ἱκτο Th. 481
ἱλαδόν E. 287
ἱλαος E. 340
ἱλάσκομαι E. 338. Th. 91. 417
ἱμάσσας Th. 857
ἱμείρω S. 31. Th. 177
ἱμερόεις S. 202. 280. Th. 8. 104.
 359. 919
ἱμερος E. 618. Th. 64. 201
ἱμερτός Th. 577

ἴνα E. 461. 539. 546. 577. 626. 632.
 S. 107. Th. 127. 275. 461. 892
 ἴνω Th. 976
 ἴξε S. 32. ἴξαι E. 477
 ἰοειδής Th. 3. 844
 Ἰδαος S. 74. 77. 78. 102. 118. 323.
 340. 467. Th. 317
 ἰός (sagitta) S. 409
 ἰοχέαιρα Th. 14. 918
 ἰππεύς S. 321. 392
 ἰππεύς, ἰππῆς S. 305. ἰππῆεσσι Th.
 439
 ἰππόδαμος S. 346
 Ἰπποδόη Th. 251
 Ἰπποπόη Th. 251
 ἵππος E. 816. S. 61. 63. 65. 96. 97.
 120. 191. 286. 307. 337. 341. 347.
 350. 369. 372. 463. 466. 470. Th.
 281
 ἰππῶτα S. 216
 ἰπποτρόφος E. 507
 Ἰππου κρήνη Th. 6
 Ἰππώ Th. 351
 ἰρήξ E. 203. 212
 Ἰρις Th. 266. 780. 784
 ἴς Th. 332. 951. E. 518
 ἴσαν Th. 68
 ἴσασιν E. 40. 814. 824. Th. 370
 ἴσος E. 327. 533. 707. 752. Th. 126.
 524. 638. 721. 896
 ἰσοῦσθαι E. 562. v. ἰσώσαντο
 ἰσοφρίζω E. 490
 ἴστημι, ἰστάμενος E. 569. 780. 798.
 ἴστασο S. 449. v. εἰστήκει, ἑσταώς,
 ἕστηκεν, ἕστησεν, σταθεῖς, στήσειν
 Ἰστίη Th. 454
 ἰστοβοεύς E. 431. 435
 ἰστός E. 64. 779
 Ἰστρος Th. 339
 ἴστωρ E. 792
 ἰσχάνω E. 495
 ἰσχὺς Th. 146. 153. 823
 ἰσχω E. 217. 515. 625. S. 440. Th.
 687
 ἰσώσαντο S. 263
 ἴτον E. 199. ἴτην E. 199*
 ἴτυς S. 314
 ἰφθίμος E. 704. S. 136. Th. 455.
 698. 768. 774. 987
 ἴφι S. 11. E. 541
 Ἰφικλείδης S. 111
 Ἰφικλῆς, Ἰφικλῆ S. 54
 ἰχθυάω, ἰχθυόοντες S. 210
 ἰχθύς S. 212. 213. 215. 217. E. 277.
 ἰχθνος E. 680

ἰωή Th. 682
 Ἰωλκός Th. 997
 ἰών E. 720. S. 257. Th. 202. 748.
 770. 773
 ἰωχμός Th. 683

K.

Κάββαλε S. 462. Th. 189. καββάλετο
 S. 130
 κάδ δέ S. 384
 κάδ δύναμιν E. 336
 Καδμείος Th. 226. 240. S. 13
 Καδμηΐς E. 162
 Κάδμος Th. 937. 975
 καθαπτόμενος E. 332
 καθαρῶς E. 337
 καθεζόμενος S. 34. E. 259
 καθίζω Th. 434. E. 750
 καθίστημι, v. κατέσταθεν
 Κάδικος Th. 343
 Καινέυς S. 179
 καίνυμαι, ἐκαίνυτο S. 4. v. κεκασμένος
 καίπερ Th. 533
 καιρός E. 694
 καίω E. 337. Th. 557. 694. 828. 861,
 862
 κάκ Th. 446*
 κάκεινος E. 295
 κάκιστος E. 266. 472
 κακκρύπτω E. 471*
 κατοδημοσύνη E. 472
 κακός E. 14. 57. 58. 88. 89. 91. 101.
 103. 115. 191. 193. 201. 214. 223.
 239. 240. 265 bis. 266. 271. 327.
 331. 346. 348. 352. 356. 496. 499.
 638. 640. 645. 669. 684. 703. 708.
 716. 721. 761. Th. 55. 158. 160.
 165. 219. 222. 512. 527. 551. 570.
 585. 600. 602. 609. 612. 770. 798.
 874. 876. 900. 906. κάκιστος E.
 266. 472
 κακότης E. 93. 287. 740. S. 42
 κακόχαρτος E. 28. 196
 κακτάμεναι S. 453
 καλέεσκεν Th. 207
 καλέω E. 122. 141. 159. 342. 343.
 Th. 187. 234. 271. καλέεσκεν Th.
 207. ἐκάλεσε Th. 391. ἐκέλετο
 S. 341. κεκλησθαι Th. 410. κεκ-
 λομένων Th. 686
 καλιή E. 301. 307. 374. 411. 503
 καλλιγύναικα E. 653
 καλλιθριξ E. 372

καλλίκρομος E. 75. Th. 915
 Καλλιόπη Th. 79
 καλλιπάρης Th. 238. 270. 298. 907.
 960. 976
 καλλιρέθρος Th. 339
 Καλλιρόη Th. 288. 351. 981
 καλλιρροος E. 737
 κάλλιστος, v. καλός
 καλλίσφυρος Th. 384. 507. 526. 950
 καλλιτρίχας S. 372
 κάλον E. 427
 καλός E. 63. 198. 708*. 738. S. 125.
 468. Th. 8. 17. 22. 63. 68. 194.
 201. 216. 417. 468. κάλλιστος Th.
 120. 981*
 καλύπτρη Th. 574
 καλύπτω Th. 127. 798. καλυπτόμενος
 S. 134. v. καλύψαι, κεκαλυμμένος
 καλύψαι, καλύψας Th. 539. 541.
 κάλυψε E. 121. 140. 156. καλυψά-
 μενος E. 198
 Καλυψώ Th. 359. 1016
 κάμαξ S. 298
 κάματος E. 177
 καματώδης E. 584. 664
 κάμ μὲν E. 439
 καμπύλος S. 324. E. 427
 κᾶν E. 357
 καναχή S. 160. 164
 καναχηθᾶ Th. 367
 καναχίζω S. 373
 καννός E. 45. 629
 κάπρος S. 172. 387. E. 790
 κάρη E. 534. S. 138. 223. Th. 42.
 118. 794. κάρησι Th. 577
 κάρηνα S. 234. 236
 καρπαλίμως S. 452. Th. 492
 καρπός E. 117. 172. 237. 563. 576.
 775. Th. 216
 καρτερόθυμος Th. 225. 378. 476. 979
 κάρτιστος Th. 981
 κάρτος Th. 49. 73. 437. 710
 καρτίνομαι, ἐκαρτίναντο Th. 676
 κάρφω, κάρφει E. 7. 575
 καρχαρόδους Th. 175. 180. S. 308.
 E. 604. 796
 κασίγνητος E. 184. 328. 371. 707.
 S. 17. 50. Th. 756
 κασσίτερος Th. 862. S. 208
 καταβαίνω Th. 761. v. καταβήσεται
 καταβάλλω, v. κάββαλε
 καταβεβρίθαι E. 234
 καταβήσεται Th. 750
 καταβρίθω E. 234
 καταγηράσκω E. 93

καταδείω E. 546
 καταδύω, καταδύμεναι S. 196. κατα-
 δύντα Th. 596
 καταδεῖο E. 45. 361
 κατάθῃαι E. 601
 καταθνήσκει Th. 903. E. 484
 καταωρέομαι, v. κατηωρέυντο
 κατάκειμαι E. 31. 364
 κατακρύπτω E. 471
 κατακτείνω, v. κακτάμεναι
 καταλέγω, v. καταλέξεται, κατέλεξε
 καταλείβομαι Th. 786
 καταλείπω E. 746
 καταλέξεται E. 523. v. κατέλεξε
 καταμάρπτω, καταμάρψῃ E. 496
 καταναίω, v. κατένασσε
 καταπαύω, v. κατέπαυσε
 καταπέμπω, v. κατέπεμψε
 καταπεπτηνία S. 265
 καταπίνω Th. 459. 467. 478. 497
 καταπήσσω, v. καταπεπτηνία
 καταπύθομαι, v. κατεπύθετο
 κατάσκιος E. 513
 καταστυφέλος Th. 806
 κατασχέθω, v. κατέσχεθε
 κατατίθημι, v. καταθεῖω, κατέθηκε
 καταφθίμενος Th. 850
 καταφλέγω, καταφλέξαι S. 18
 καταφράζομαι, καταφράζεσθε E. 248
 καταχέω, καταχέυντο E. 583
 κατέθηκε Th. 539. 541
 κάτειμι, κατείεν S. 254. v. κατιών
 κατέλεγχω E. 714
 κατέλεξε Th. 627
 κατεναντίον S. 73
 κατένασσε E. 168. Th. 329. 620
 κατενήνοθεν S. 269
 κατέπαυσε Th. 87
 κατέπεμψε Th. 615
 κατέσταθεν Th. 674
 κατέσχεθε Th. 575
 κάτεχεν Th. 700. 844
 κατέχω Th. 700. 844
 κατηρεφής Th. 594. 778
 κατηωρέυντο S. 225
 κατιών Th. 723. 725
 κατοπάζω E. 324
 κάτω Th. 301
 κανάξαις E. 666. 693
 καῦμα Th. 700. 844. E. 415. 588
 κείτω S. 241
 κέγχρος S. 398
 κενός E. 130. 699. Th. 66. 169.
 608
 κείτω S. 175

- κείμαι S. 172. 221. 227. 795. 797.
 κείμενον S. 253. κείατο S. 175.
 κείατο S. 241
 κείνος Th. 387. 628. 639. 667. 836.
 877. S. 75
 κείρω, v. κέρσε
 κεκαλυμμένος Th. 9. 745. 757
 κεκασμένος Th. 929
 κεκείθει Th. 505
 κεκλήγοντες S. 379. 412. κεκληγός
 S. 99. 442. E. 449
 κεκλησθαι Th. 410. κεκλομένων Th.
 686
 κέκλυτε Th. 644
 κεκονμένος E. 481
 κεκορημένος E. 593
 κεκριμένος S. 55
 κεκρύφεται E. 386. Th. 730
 κεκτῆσθαι E. 437
 κέλαδος Th. 852. 926
 κελαινεφής S. 53
 κελαινός S. 153. 173. 429
 κελευθος E. 580. S. 352
 κελεύω E. 60. 316. 536. 623. 687*.
 Th. 645. κελεύων S. 193
 κέλομαι E. 608. Th. 33
 κεν E. 187
 κενός E. 498
 Κένταυροι S. 184
 κεραμεύς E. 25 bis
 κεραός E. 529
 κέρας Th. 789
 κεραυνός Th. 72. 141. 504. 515. 690.
 699. 707. 846. 854. S. 422
 κεραυνωθέντος Th. 859
 Κέρβερος Th. 311
 κερδαινω E. 352
 κέρδος E. 323. 352. 632. 644 bis. 788
 Κερκηίς Th. 355
 κέρσε S. 419
 κερτομένων Th. 545
 κέρτομος E. 788
 κευθμών Th. 158. E. 532
 κεύσος Th. 300. 334. 483
 κεύσω, v. κεκείθει
 κεφαλή E. 65. 418. 587. S. 104. 161.
 Th. 151. 280. 321. 519. 672. 747.
 825. 828. 829. 856. 924. κεφαλῆφι
 E. 545. κεφαλῆφιν Th. 578
 Κέφαλος Th. 986
 κεχάρητο S. 65
 κεχαρισμένος E. 683
 κεχρημένος E. 317. 478. 500. 634
 κέχυται Th. 727
 κῆδος E. 49. 95. 362. Th. 102
 κήλεος Th. 865
 κῆλον Th. 708
 Κῆρ S. 156. Th. 211. Κῆρες S. 249.
 Th. 217
 κῆρ E. 360*. S. 435. κῆρες E. 92
 κηρίον Th. 597
 κηρόδι S. 85
 κηροτρεφής E. 418
 κηρυξ E. 80. Th. 939
 Κητώ Th. 238. 270. 333. 336
 Κηϋξ S. 364. 472. 476
 κηφῆν E. 304. Th. 595
 κίβισις S. 224
 κιθαρίζω S. 202
 κιθαριστής Th. 95
 κικλήσκω Th. 197. 418. E. 818
 Κίρκη Th. 957. 1011
 κίω, v. ἔκιω
 κίων Th. 522. 779
 κλάζω, κλάζοντε S. 406. v. κεκλή-
 γοντες
 κλαίω, κλαίονσα E. 222
 κλείος, κλεία Th. 100
 κλειτός Th. 815. S. 380. 473. 474.
 479
 κλείω Th. 32. 44. 67. 105. E. 1
 Κλειώ Th. 77
 κλέος S. 107. Th. 530
 κλέπτω E. 51. κλέψαι Th. 613.
 κλέψας E. 55. Th. 566
 κλῆρος E. 37. 341
 κλίνω, ἐκλίνθη Th. 711
 κλονίω E. 553. S. 317. Th. 935
 κλώνος S. 148
 κλύζω, κλυζομένη S. 209
 κλύθι E. 9
 Κλυμένη Th. 351. 508
 Κλυτή Th. 352
 κλυτός E. 70. 84. S. 67. 123. 219.
 244. 297. 313. 329. 337. 447. Th.
 215. 274. 288. 294. 303. 777. 927.
 956
 κλύω E. 726. Th. 32*. 474. S. 68. v.
 κέκλυτε, κλύθι
 Κλωθώ S. 258. Th. 218. 905
 κνήμη S. 123
 κνημίδες S. 122
 κνώδαλον Th. 582
 κόβουρος E. 304
 κοῖλος E. 52. 689. S. 129. Th. 301.
 567
 κοιμάομαι, κοιμηθεῖσα Th. 213
 κοινός E. 723
 Κοῖος Th. 134. 404
 κοιρανίων Th. 331

- κοῖτος E. 574
 κοκκύω E. 486
 κόκκυξ E. 486
 κολλῆεις S. 309
 κολοσυρτός Th. 880
 κομέω, κομῆν E. 604
 κόμη E. 638
 κομίζω E. 317. 393. κομίσασθαι E. 600
 κοναβίω, κονάβησε Th. 840
 κόναβος Th. 709*
 κονίη S. 365
 κονιόντες S. 342. v. κεκοιμημένοι
 κόνις Th. 706. 880
 κόπτω E. 423*. κοπτομένη S. 63
 κορίομαι, κορίσασθαι E. 368. κορεσ-
 σάμενος E. 33. v. κεκορημένος
 κόρθυνεν Th. 853
 κορυνήεις S. 289
 κορύσσουσα S. 148
 κορυφή S. 374. Th. 62. 1010
 κορώη E. 679. 747
 κορωνιδώντα S. 289*
 κοσμέω, κοσμεῖν E. 306. κόσμησε E. 72. Th. 573
 κόσμος E. 78. Th. 587
 κοτέω E. 25. S. 169. 176. 403. 454. Th. 315
 Κόττος Th. 149. 618. 654. 714. 734. 817
 κούρη E. 781. 783. 794. S. 126. 443. Th. 13. 25. 29. 52. 60. 81. 191. 242. 264. 288. 307. 363. 507. 895. 908. 948. 969. 966. 979. 992. 988. 1003. 1021
 κουρίζω Th. 347
 κουρότερος E. 447
 κουροτρόφος E. 228. Th. 450. 452
 κουφίζω, κουφίζουσαν E. 463
 κοῦφος S. 323. E. 761
 κράδη E. 681
 κραδίη E. 340. 451. S. 41. Th. 99. 612. 623. 764
 κράζοντε S. 406*
 Κρανώ Th. 248
 κρατερός S. 43. 52. 77. 101. 106. 323. 427. 446. Th. 50. 153. 185. 312. 320. 322. 465. 517. 618. 661. 647. 663. 670. 683. 712. 824. 1013
 κρατερώτατος Th. 864
 κρατερόφρων Th. 297. 308. 509. S. 458. E. 147
 κρατέω Th. 403
 κρατί S. 136
 κρατός S. 328. Th. 385. 662
 κρέας E. 591
 Κρείος Th. 134*. 375. v. Κρίος
 Κρείων S. 83
 κρείσσων E. 210. 217
 κρεμάω, κρεμάσασθαι E. 629
 κρήδεμνον S. 105
 κρήθεν S. 7. Th. 574
 κρήνη Th. 3. 6. E. 595. 754
 Κρηνηῖς Th. 359
 Κρήτη Th. 477. 480. 971
 κρητήρ E. 744
 κρίνω E. 221. 768. 828. Th. 535.
 κρίνας E. 801. κρίναντο Th. 882. v. κεκριμένοι
 Κρίος Th. 134. 375
 Κρισίη (Κρηνηῖς) Th. 359*
 κρόκα E. 538
 κροκόπεπλος Th. 273. 358
 Κρονίδης E. 18. 138. 158. 168. 240. 247. Th. 53. 412. 423. 450. 572. 624
 Κρονίων E. 69. 242. 259. 276. S. 53. 56. Th. 4. 534. 949
 Κρόνος E. 111. 169. Th. 19. 73. 137. 168. 395. 453. 459. 473. 476. 495. 625. 630. 634. 648. 660. 668. 851
 κρόταφος S. 137. 226
 κρυερός Th. 657. E. 153
 κρυβείς S. 225. Th. 936
 κρύος E. 494. 543
 κρυπτάδιος E. 329
 κρύπτω, v. κεκρύφαται, κρίψας
 κρύφιος E. 789
 κρίψας E. 42. 47. 50. 138. Th. 174. 482
 κρώω E. 747
 κτάμενος S. 402. E. 541
 κτέανον E. 315
 κτείνω, κτείνε Th. 982. κτείνας S. 82. 448. Th. 293. κτεινόμεναι S. 414. v. ἔκτανε
 κτῆμα E. 34
 κτήσις Th. 606
 κτηρός E. 406
 κτυπέω, v. ἔκτυπον
 κτύπος S. 98
 κυάνεος S. 7. 167. 249. Th. 745. E. 527
 κυανόπεπλος Th. 406
 κυανόπτερος S. 398
 κύανος S. 149
 κυανοχαίτης Th. 278. S. 130
 κυανώπις S. 356
 κυδαίνω E. 38
 κυδάλιμος S. 74. 467

κύδιμος Th. 988
 κυδιῶν S. 27
 κύδιστος Th. 548
 κυδνός E. 257*. Th. 328. 442
 Κυδοιμός S. 156
 κύδος E. 313. S. 339. Th. 433. 438
 κυδρός E. 257
 Κυθήρεια Th. 196. 198. 934. 1008
 Κύθηρα Th. 192. 198
 κύκλος S. 141
 κυκλοτερής S. 288. Th. 145
 Κύκλωπες Th. 139. 144
 κύκνος S. 316
 Κύκνος S. 57. 65. 329. 331. 346. 350.
 368. 413. 468. 472
 κύμα E. 687. 691. Th. 252. 848
 κυμαίνω, κυμαίνοντας E. 390
 Κυματολήγη Th. 253
 Κύμη E. 636
 Κυμοδόκη Th. 252
 Κυμοθήη Th. 245
 Κυμοπόλεια Th. 819
 Κυμώ Th. 255
 κύνεος E. 67
 Κυπρογένεια Th. 199*
 Κυπρογενής Th. 199
 Κύπρος Th. 193. 199
 κυρέω, κυρήσας E. 755
 κύρσαι E. 691
 κυσσάμενος (κυσ.) Th. 125*. 405*
 κύω, κυσαμένη Th. 125. 405
 κύων Th. 309. 311. 769. E. 604.
 796
 κῶμα Th. 798
 κῶμη E. 739
 κατἰλλουσα E. 374

Α.

λαβεῖν, λάβῃσι Th. 773. λάβῃσιν
 Th. 765. λαβών E. 468. Th. 482.
 v. ἔλλαβεν
 λαγός S. 302
 λαγχάνω, ἔλαχε Th. 422. 424. v.
 λέλογχε
 Λάδων Th. 334
 λαθεῖν, λαθών E. 52. λάθεσθε E.
 264
 λαθίφθογγος S. 131
 λάϊνος Th. 811*
 λαῖτμα E. 164
 λαιψηροκλέυθος Th. 379
 λάκε Th. 694. v. λέλκας
 λακέρυζα E. 747

λαμβάνω, ἔλλαβεν Th. 179. v. λα-
 βεῖν, λάβεσκεν
 λαμπετών Th. 110. 382. S. 390
 λαμπρός E. 155. Th. 18. 371
 λάμπω S. 71. λαμπρόμενος S. 60. 143.
 145. Th. 186
 λανθάνω, v. λαθεῖν, λελάθοντο
 Λαομέδεια Th. 257
 λαός E. 222. 227. 243. 652. 764. 768.
 S. 27. 41. 330. 472. 475. Th. 84.
 88. 430. 974*. 1000
 λαοσσός S. 3. 37. 54
 Λαπίθαι S. 178
 Λατίνος Th. 1013
 Λάχσεις S. 258. Th. 218. 905
 λάχνη E. 513
 λέγω Th. 27
 Λεισαγόρη Th. 257
 λείβω S. 398. E. 724
 λειμών Th. 279
 λείος E. 288
 λείπω E. 200. 690. Th. 490. ἔλειπον
 E. 155. λέλπειται E. 284. v.
 ληπέειν
 λειριδίεις Th. 41
 λειχῶ, v. λειχειμότες
 λελάθοντο Th. 471
 λήλακας E. 207*
 λειχειμότες Th. 826. λειχειμότες
 Th. 826*
 λέλκας E. 207
 λήλογχε Th. 203
 λεπτός E. 497
 Λερναῖος Th. 314
 λίσχη E. 493. 501
 λευγαλός E. 525. 754. Th. 602*
 λευκός E. 198. 535. 789. S. 141. 146.
 249. 294. 388. Th. 190. 540. 553.
 555. 557. 597
 λευκώλενος Th. 314. 913
 λεύσσω E. 250*
 λέχος S. 16. Th. 57. 508. 798. 912.
 939
 λέων S. 168. 175. 177. 402. 426. Th.
 227. 321. 323. 833
 λήγω Th. 48. 221. E. 368. 414. 421.
 λήγουσαι Th. 48*
 λήθῃ Th. 227
 λήθω E. 268. 491. Th. 236. 547
 ληίζομαι E. 702
 λήιον S. 288
 λήϊς Th. 444
 ληίσσομαι E. 322
 Αθηναίων E. 504
 λημοσύνη Th. 55

Δηροῖδης S. 479
 Δηρώ S. 202. E. 771. Th. 19. 406.
 918
 λεγώς S. 233
 λεγύ S. 206
 λεγυρός E. 583. 609. S. 278
 λεγύφωτος Th. 275. 518
 λίθος Th. 485. 489. 497. E. 624
 λιδαίωμα S. 113. Th. 665
 λιμήν S. 207
 λίμνη Th. 365
 λιμός E. 230. 243. 299. 302. 363.
 404. 647. S. 265
 λιμός E. 299. 303
 λίπ' ελαίω E. 522
 λιπαρός Th. 63. 901
 λιπέειν S. 332. λίποιεν E. 440. λι-
 πών S. 12. 81. 367
 λίς S. 172
 λιτανεύω Th. 469
 λιχμάζω S. 235. v. λελειχμότες
 λογος E. 78. 106. 789. Th. 229. 890
 λόεσθαι E. 749. λοεσσάμενος Th. 5.
 E. 522
 λοιγός S. 240
 λοιμός E. 243. Th. 227
 λουσθότατος Th. 921
 λοκροί S. 25
 λούομαι, v. λόεσθαι
 λουτρόν E. 753
 λοφεύ S. 391
 λοχεός* Th. 178
 λόχος Th. 174. 178
 Λυγκεύς S. 327
 λυγρός E. 49. 95. 100. 200. 261. 530.
 Th. 276. 304. 313. 650. 674
 Λύκτος Th. 477. 482
 λυπέω, λυπῆς E. 401
 λῦσαι E. 608. λῦσε Th. 501. ἐλύσατο
 Th. 528
 Λυσιάνασσα Th. 258*
 λυσμελής Th. 121. 911
 λύσις Th. 637. E. 404
 λῦω, v. λῦσαι
 λώβη Th. 165
 λωβητός S. 366
 λώιον E. 350. 433. 759. 810

M.

μάλα E. 590
 Μαίανδρος Th. 339
 Μαίη Th. 938*
 μαίωμα, μαϊόμενοι E. 532

μάκαρες E. 136. 139. 141. 171. 549-
 706. 718. 730. S. 79. 247. 328. 476.
 Th. 33. 101. 128. 881
 μακίλη E. 470
 μακρός E. 290. 560. S. 266. 417. 438.
 466. Th. 129. 180. 391. 680. 778.
 835. 848
 μάλα E. 204. 424. 461. 481. 696. 697.
 701. 758. 762. 782. 793. 799. 806.
 S. 92*. 103. 116. 355. 427. Th.
 419. 474. 623. 646. 1014. v. μάλ-
 λον, μάλιστα
 μαλακός Th. 90. 279. E. 537
 μαλάχη E. 41
 μαλερός S. 18
 μάλιστα E. 343. 640. 700. Th. 414.
 S. 428*
 μαλκιδώντες E. 530*
 μαλλός E. 234
 μάλλον E. 191. S. 85. 176. Th. 428.
 666
 μαπέειν S. 231. 304. v. μεμάποιεν
 μαρμαίρω Th. 699
 μαρμάρεος Th. 811
 μάρναμαι Th. 647. 663. S. 110. E.
 164. μάρναντο S. 242. 401. Th.
 629
 μάρποιεν S. 252*
 μάρπτω, v. μέμαρπον
 μαρτυρίη E. 280
 μάρτυς E. 371
 μαστιέτην S. 466
 μαστιώω S. 431
 μαστιχόων S. 431*. μαστιχόωντι S.
 389*
 μαυρώ E. 325
 μάχη S. 198. 248. 261. 361. 411. 449.
 Th. 228. 635. 666. 711. 713. 926
 μάχλος, μαχλόταται E. 586
 μάχομαι S. 164. 176. 301. 406. 432.
 Th. 392. 636. 712. μαχέσασθαι S.
 387
 μάψ Th. 872
 μαψαῦραι Th. 872*
 με E. 656. 659. 662. Th. 24. 33.
 645
 μεγαθαράσις S. 385
 μεγάλθυμος Th. 734. S. 17. 25. 57
 μεγαλήτωρ S. 450. E. 656
 μεγάλως Th. 429
 μέγαρον E. 377. Th. 384
 μέγας E. 4. 122. 148. 321. 643. 792,
 and *ραεῖσι*
 μέγεθος Th. 620. S. 5
 μεγήρατος Th. 240

- μεγήριτα Th. 240*
 μέγιστος Th. 49. 548. 703
 μέδουσα Th. 54
 Μέδουσα Th. 276
 μέζα E. 512
 μεθήμι, μεθήσω E. 209
 μειδάω, v. μείδισεν
 μείδημα Th. 205
 μείδισεν S. 115
 μείζων E. 272. 380. 644. 721
 μελιχίη Th. 92. 206
 μελιχος Th. 84. 406. 408. 763
 μείναντες E. 652
 μείς E. 557
 μείων Th. 447. E. 690
 μελαγχαίτης S. 186
 μελάναι, v. μελάνθησαν
 μελάνδετος S. 221
 μελάνθησαν S. 167. 300
 μέλας E. 151. 155. 636. S. 153*. 252.
 294. Th. 20. 69. 211. 481. 788
 μελεδῶντες E. 66
 μελέεσσιν E. 149
 μέλεος Th. 563
 μέλεσσιν S. 78. Th. 152. 673
 μελετάω E. 316. 443
 μελέτη E. 380. 412. 457
 Μελίσαι Th. 187
 μελίη S. 420. μελιῶν E. 145
 μελιθής E. 172
 μελισσα Th. 594. E. 233. 305
 Μελίτη Th. 246
 μελίφρων S. 425
 μέλλω S. 126. Th. 468. 490. 552. v.
 ἡμελλον
 μέλος, v. μέλεσσι, μελέεσσιν
 Μελοπομένη Th. 77
 μέλπομαι Th. 66. S. 206
 μέλω Th. 216. ἔμελε E. 146. v. μέμ-
 βλεται, μέμνηεν
 μεμάποιεν S. 252
 μεμαρπον S. 245. μεμαρπώς E. 204
 μεμαώς S. 240. 414. 453
 μέμβλεται Th. 61
 μέμνηε E. 238. 531. μεμνηλότα E. 231
 μεμίζεται E. 179
 μέμνημαι Th. 103. μεμνημένος E. 298.
 422. 616. 623. 641. 711. 728. Th. 562
 Μένων Th. 984
 μέμυκε E. 508
 μέμφομαι, μέμφονται E. 186
 μενεαίνω S. 361
 Μενεστώ Th. 357
 Μενίππη Th. 260
 μενοινάω S. 368
 Μενoitios Th. 510. 514
 μένος E. 414. 625. S. 343. 446. Th.
 324. 492. 563. 687. 688. 832. 853.
 869. 896
 μέντοι E. 287
 μένω E. 674. S. 235. 364. Th. 598.
 814*. ἔμεινε E. 97*. μείναντες E.
 652
 μέριμνα E. 178
 μέρμερος Th. 603
 μερμηράων Th. 55
 μέρρες E. 109. 143. 179
 μέσαβον E. 469
 μέσος Th. 522. 709. E. 609. S. 209
 μεσσηγύς S. 417
 μεσσόβη E. 369
 μέσσος S. 133. 144. 201. 462. E. 233.
 503. 782. 795. 805. 810. 820. Th.
 143. 223
 μετάδουπος E. 823
 μεταναίτης Th. 401
 μεταξύ E. 394
 μεταπρέπω Th. 120*. 377. 430
 μεταστοναχίζομαι S. 92
 μετάτροπος Th. 89
 μετάφρενον S. 223
 μεταχθόνια Th. 269*
 μεταχρόνιος Th. 269
 μετέειπε Th. 643
 μετεῖναι E. 174
 μετείπειν, v. μετέπειπε
 μετόπισθε E. 284. μετόπισθεν E. 127.
 285. Th. 210
 μετοπωρινόν E. 415
 μετρέομαι E. 349
 μέτρια E. 306
 μέτρον E. 132. 350. 438. 600. 648.
 694. 720
 μέτωπον S. 147. Th. 143. 145
 μεν Th. 644
 μήδεα E. 54. Th. 180. 188. 200. 398.
 545. 550. 559. 561
 Μήδεια Th. 961
 Μηδεῖος Th. 1001
 μηδέν S. 98. E. 395
 μηδομαι S. 34
 μήδος, v. μήδεα
 μηκέτι E. 174. 444. 622
 Μηκώνη Th. 536
 Μηλόβοσις Th. 354
 μήλον E. 120. 163. 786. 795. Th.
 215. 284. 335.
 μήν S. 11. 101
 μήν, -ός, E. 504. 766. 772. 780. 790.
 800. 814. 820. Th. 59

μήρις S. 21
 μήποτε E. 86. 399
 μήπου E. 88. 591
 μηρίων E. 337
 μηρός S. 363. 460
 μηρύσασθαι E. 538
 μήσατο Th. 166. 172. ἐμήσατο E. 49.
 95
 μήτε E. 270. 271. 296. 489 bis, 492
 bis, 698. 699. 729
 μήτηρ E. 131. 520. 563. 825. Th. 169.
 284. 448. 460. 914. 932
 μήτις E. 104. S. 33. 383. Th. 56.
 520. 904. 914
 μετιόεις Th. 286. 457. E. 153. 273.
 769
 μήτις Th. 393
 μήτις S. 28. Th. 471
 Μήτις Th. 358. 886
 μήτοι E. 747
 μητρική E. 825
 μηχαδόμαι E. 241
 μηχανή Th. 146
 μία Th. 278. 321. 792
 μγείς S. 55. Th. 53. 125. 333. 375.
 383. 920. 927. 970. 1009. 1017
 μίγη S. 36. μγήμεναι Th. 306
 μίγνυμι, v. μεμίζεται, μγείς, μίγη,
 μχθείς
 Μίμας S. 186
 μιμήσκω, v. μέμνημαι, μνησάμενος
 μίμνω E. 97. 498. 520. 630. Th. 754
 μιν E. 18. 48. 224. 258. 325. 515,
 and passim
 μινύθω E. 6. 244. 325. 409
 Μίνως Th. 948
 μίσγομαι Th. 56. 238
 μισθός E. 370
 μχθείς Th. 288. 923. 941. 944. 980
 Μημοσύνη Th. 54. 135. 915
 μνησάμενος Th. 651
 μογίω, μογήσας Th. 997
 μόθος S. 168
 μοι Th. 30. 31. 35. 114
 μοίρα E. 121*. 745. 765. Th. 204.
 348. 413. 520. 544. 607. 789
 Μοίραι Th. 217. 904
 μολπή Th. 69
 μόρος Th. 211
 μόρφος S. 134
 μουννογενής E. 376. Th. 426. 448
 μούνος E. 11. 96. Th. 143
 Μούσαι E. 1. 658. 662. S. 206. Th.
 1. 25. 36. 52. 75. 93, 94. 96. 100.
 114. 916. 966. 1021

μόχος S. 306
 Μόψος S. 181
 μυδαλέος E. 556. S. 270
 μυθέομαι, μυθολογέω E. 10. μυθή-
 σασθαι Th. 28
 μύθος E. 194. 206. 263. S. 116*. Th.
 24. 169. 665
 μυλιώντες E. 530
 μύξαι S. 267
 μυρίοι E. 100. 252
 Μυρμιδόνες S. 380. 474
 μύρω S. 132. E. 206
 μύχιος Th. 991*. E. 523
 μυχός Th. 119. 1014
 μάλος S. 257
 μαμύνω E. 756
 Μῶμος Th. 214

N.

ναιετάω E. 389. Th. 564. 592. 621.
 775. 816
 ναίω E. 8. 18. 170. 288. 343. 391.
 700. S. 14. 473. Th. 274. 285. 330.
 455. 735. 777. 814. 933. 955
 νάρθηξ E. 52. Th. 567
 νάσσατο E. 639
 ναῦς, v. νέας, νῆα, νηυσί, νηῶν
 Ναυσίθοος Th. 1016
 Ναυσίνοος Th. 1017
 ναύτης Th. 876
 ναυτιλίη E. 618. 642. 649
 νέας E. 247
 νεικείη E. 332. νεικείων Th. 208
 νεικεστήρ E. 716
 νεικέω, v. νεικείη
 νεικητήρ E. 716*
 νείκος E. 29. 30. 33. 35. Th. 87. 229.
 782
 Νεῖλος Th. 338
 νείμης E. 701
 νεύθι Th. 567
 νεῖος E. 463, 464. Th. 971
 νείσσομαι E. 237*
 νέκταρ Th. 640. 642. 796
 Νεμειάιος Th. 327
 Νεμείη Th. 329. 331
 Νέμεσις E. 200. Th. 223
 νεμεσσάω E. 685. 741. 756
 νέμω, νέμονται E. 231. νέμοντο E.
 120. ἔνειμαι E. 224. v. νείμης
 νεοθλής Th. 576
 νεοκηδής Th. 98
 νέομαι, νέασθαι E. 554. 573

νέος E. 569. 674. S. 281. Th. 988.
 νεώτερος E. 445
 νεούτατος S. 157. 253
 νεάω, v. νεωμῆν
 Νέσσος Th. 341
 νευρή S. 409
 νεύρον E. 544
 νέυω E. 473
 νεφέλη Th. 745. 757
 νεφεληγερέτα E. 53. Th. 558
 νεφεληγερέτης E. 99. Th. 730. 944
 νέφος E. 204. 449. 553
 νέω E. 777
 νεωμῆν E. 462
 νεώτερος E. 445
 νῆα E. 624. 631. 665. 671. 817. νηός
 E. 628. Th. 899. νηί E. 638. 650.
 νήσσω E. 164. νῆας E. 622.
 809
 νηδύς Th. 460. 487. 890. 899
 νήϊον E. 808
 νήκεροι E. 529
 νήκεστος E. 283
 νηλέες Th. 456. 765. νηλεῖ Th. 316
 νηλεῖς Th. 770
 νηλεόποινοι Th. 217
 νηλής, v. νηλεές
 νῆμα E. 777
 νημερτής Th. 235
 Νημερτής Th. 262
 νηοπόλος Th. 991
 νηός Th. 990
 νηπιος E. 40. 131. 218. 286. 397.
 456. 633
 νήπιοι E. 305*
 νηποσμος Th. 795*
 Νηρέυς Th. 233. 240. 263. 1003
 Νηρηίδες Th. 1003
 νήριτος E. 511
 Νησαῖν Th. 249
 νῆσος Th. 964. 1014
 Νησώ Th. 261
 νηυσί E. 634. 808. νηυσίν E. 689
 νηϋτμος Th. 795
 νήχω, νηχομένοις S. 211. νήχον S.
 317
 νῆων E. 236. 269. 280
 νικάω, νικήσας Th. 73. 437. 719. E.
 657. νικηθείς Th. 496
 νίκη S. 311. 339. Th. 433. 628. 647.
 E. 211
 Νίκη Th. 384
 νισσομαι E. 237. S. 469. νισσομένων
 Th. 71. v. νείσσομαι
 νίφα E. 535

νιφόεις Th. 42. 62. 118. 794. 953
 νοέω E. 89. 202. 286. 296. S. 410.
 Th. 488. νοεῖντες E. 641. v.
 νοῆσαι
 νόημα E. 129. S. 88. 122. Th. 656
 νοῆσαι E. 484. νοήσας E. 12. 267.
 νόησε Th. 838. νοήση E. 293
 νομός E. 403. 526
 νόμος E. 276. 388. Th. 66. 417
 νόος E. 67. 105. 260. 373. 483. 661.
 685. 714. 793. S. 5. 149. Th. 37.
 51. 122. 262. 537. 613. 661. 1002
 νόσφι Th. 870. νόσφιν E. 91. 113.
 S. 15. Th. 57. 777
 νότος Th. 380. 870. E. 675
 νοῦσος E. 92. 102. S. 43. Th. 527.
 799
 νύ E. 207. 268. 275. 424. 513. 684.
 764. S. 116. 170. 336. 350. Th.
 22. 84. 687. 836
 νύκτωρ E. 177
 νύμφη Th. 298. 305
 Νύμφη Th. 187. νυμφέων Th. 130
 νῦν E. 176. 202. 270. 396. S. 99.
 120. 328. Th. 416. 661. 942. 963.
 965. 1020
 νύξ E. 102. 385. 419. 562. 612. 730.
 S. 35. 227. Th. 56. 107. 275. 481.
 525. 722. 724. 726. 744. 788
 Νύξ E. 17. Th. 20. 123. 124. 176.
 211. 213. 224. 748. 757, 758
 νύσσω, νύσσοντες S. 62
 νύχιος Th. 991. E. 523
 νῶϊ S. 358. νῶϊν S. 350
 νωμάω, νωμήσας S. 462
 νώνυμοι E. 154
 νώνυμοι E. 154*
 νῶτον E. 468. 534. 544. S. 167. 286.
 333*. Th. 762. 781. 790. 972

Σ.

ξάνθη Th. 356
 ξανθός Th. 947
 ξεινοδόκος E. 183
 ξείνος E. 183. 225. 327
 ξειστός S. 133
 ξύλον E. 808
 ξύμπας E. 240
 ξύν Th. 347
 ξύνειμι, v. ξύνισαν
 ξυνήων, ξυνήοντας Th. 595. 601
 ξύνισαν Th. 686. ξυνιών Th. 705
 ξυνός, v. ξυναί

O.

Ὁαρισμός E. 789
 ὄαρος Th. 205
 Ὀβριάρως Th. 617. 734
 ὀβριμοεργός Th. 996*. v. ὀμβρ.
 ὀβριμος E. 619. S. 135. Th. 148.
 839
 ὀγδόατος E. 772. 790
 ὄγε, ὄδε *passim*
 ὄδος E. 216. 288. 579. 729. Th. 387.
 754
 ὀδοὺς S. 146. 164. 235. 249. 388.
 404
 ὀδύσσομαι, v. ὠδύσσοτο
 Ὀδυσσεύς, Ὀδυσσῆ Th. 1016
 Ὀδυσεύς Th. 1012
 ὄζος S. 181. 394. Th. 30
 ὄθι Th. 748
 Ὀθρύς Th. 632
 οἶγε E. 819
 οἶδα E. 456. Th. 236. S. 355. v.
 ἴδμεν, ἴσασιν, οἶσθα, εἰδείη, εἰδῶς
 Οἰδίπους E. 163
 οἶδμα Th. 109. 131
 οἰζυρός E. 195. 639
 οἰζύς E. 113. 177. S. 351. Th. 214
 οἴη S. 1
 οἰκαδε E. 576. 611. 632
 οἰκείος Th. 330
 οἰκεται Th. 733*
 οἰκήϊον E. 457
 οἰκίον Th. 64. 744. 758
 οἰκοι E. 365
 οἶκος E. 23. 132. 150. 244. 325. 364.
 376. 395. 405. 407. 428. 432.
 495. 512. 523. 525. 601. 627. 695.
 733. 744. 800. οἰκόνδε E. 554.
 673
 οἶμος E. 290
 οἶση S. 292. E. 570. οἰνέων E. 722
 οἶνος E. 585. 589. 592. 596. 674. 724
 οἶνοχόη E. 744
 οἶονυ E. 622. 817
 οἶος S. 8. 106. 111. Th. 26. 446
 οἶος E. 269. 314. 322. S. 386. 400.
 Th. 93. v. οἴη
 οἶς E. 234. 775
 οἴσεις E. 482
 οἶσθα S. 355
 οἶστός S. 130
 οἰχόμαι, v. φύγετο
 οἰωνιστής S. 185
 οἰωνός E. 277. 801. Th. 268
 ὀκτάβλωμος E. 442

ὀκταπόδης E. 425
 ὀλβιος E. 172. 826. Th. 96. 954
 ὀλβος E. 281. 319. 321. 326. 379.
 637. S. 204. Th. 420. 974
 ὀλεθρος Th. 226
 ὀλέσει E. 180. ὀλέσσαι E. 668
 ὀλίγος E. 30. 288*. 480. 643. 723.
 Th. 447. ὀλιγίστη E. 723
 ὀλλυμι, v. ὀλέσει, ὄλεσαν
 Ὀλμειός Th. 6
 ὀλμος E. 423
 ὀλοός E. 745. S. 156. Th. 224. 226.
 501. 604. 757
 Ὀλυμπιάδες Th. 25. 52. 966. 1021
 Ὀλύμπιος E. 24. 81. 110. 128. 389.
 474. Th. 75. 114. 390. 529. 783.
 804. 884. 963
 Ὀλυμπος E. 139. 197. 257. S. 79.
 203. 466. Th. 37. 42. 51. 62. 68.
 101. 113. 118. 391. 408. 680. 689.
 794. 842
 ὀλώϊος Th. 591
 ὀμά S. 50
 ὀμαδος S. 257
 Ὀμαδος S. 155
 ὀμαρτέω, ὀμαρτήσας E. 676. ὀμαρ-
 τήσει E. 196. v. ὠμάρτησεν
 ὀμβρηροῦ E. 451*
 ὀμβρηρός E. 451
 ὀμβρέω, ὀμβρήσαντος E. 415
 ὀμβριμοεργός Th. 996
 ὀμβριμόθυμος Th. 140
 ὀμβριμοπάτηρ Th. 587. 839. E. 114.
 619. S. 135
 ὀμβρος E. 492. 626. 674. 676. S.
 478
 ὀμείται E. 194
 ὀμηλίζ E. 444. 447
 ὀμηρεῦσαι Th. 39
 ὀμυλαδόν S. 170
 ὀμχεῖν E. 727
 ὄμμα S. 262
 ὀμνυμι, v. ὀμείται, ὀμόσσας
 ὀμόθεν E. 108
 ὀμοίος E. 182
 ὀμοῖος E. 144. Th. 27
 ὀμοκλή S. 341
 ὀμόν Th. 508. v. ὀμά
 ὀμόσσας E. 282. ὀμόσση Th. 232
 ὀμοῦ E. 243
 ὀμόφρων Th. 60
 ὀμφαξ S. 399
 ὀμῶς E. 3. 20. 372. 459. 669. Th. 74.
 366. 672. 771
 ὀνδε S. 38

δνειαρ E. 41. 346. 822. Th. 871
δνειδίζω E. 718
δνειδος E. 311 bis
δνειρος Th. 212
δνίημι E. 318. Th. 429. 436
δνομα Th. 144. 369
δνομαίνω, δνόμηνα E. 80
δνομαστός Th. 148
δνοτάζω E. 258
δνυχες S. 254. 263. 266. 427. E. 204. 205
δξύς S. 233. 243. 289. 335. 348. 457. E. 414. Th. 838
δπα Th. 830. *δπί* Th. 41. 68
δπάζω Th. 420. 438. E. 474. *δπάσαι* Th. 433. *δπάσας* E. 167. v. *δπασεν*
δπηδέω E. 142. 230. 313. 326. Th. 80
δπίζομαι S. 21
δπιτεύω E. 29. 806
δπισ E. 187. 251. 706. Th. 222
δπισθεν E. 469. 474. S. 133. Th. 223
δπίσσω E. 741. S. 92. 256. Th. 488
δπλεύς S. 180
δπλή E. 489
δπλον E. 627. Th. 853
δπλότατος Th. 137. 333. 478. 821. 946
δπόταν E. 543*. 571
δπότε E. 258. 494. 543. S. 397. Th. 431. 435. 594
δπη Th. 387
δπηότε S. 126. Th. 478. 782
δπηότερος Th. 549
δπτάω, v. δπητησαν
δπύω Th. 819. S. 356. v. *δπυιεν*
δπωρινός E. 674. 677
δπως Th. 156. 471
δράω E. 534. Th. 85
δργή E. 304
δρέγω, v. δρέξαι
υρείχαιλος S. 122
δρέξαι Th. 433. *δρεξάμενος* S. 456, 457. v. *δρέξατο*
δρεσσίνωμος S. 407
δρηται Th. 782
δρθιος E. 290
δρθογῆ E. 568*
**Ορθος* Th. 293. 309. 327
δρθός E. 540. 727. S. 391
δρθρογῆ E. 568
**Ορθρος v. *Ορθος*
δρθρος E. 577

δρίνω, v. δρινε
δρκος E. 194. 804. Th. 231. 400. 784. 805
**Ορκος* E. 219
δρμή S. 365. 456. E. 304
δρμησῶσι S. 403. *δρμηθῆναι* E. 526. S. 73
δρμος E. 74
δρνς E. 212. 470. 828. Th. 525
δρνυμι, δρνυμένω Th. 843. v. *δρηται*, *δρούσα, δρώρει, δρσε δρτο*
δρος Th. 484. S. 374. 386
δρος E. 428. Th. 2
δρούσα S. 412. 436. 437
δρηξ E. 468
δρυμαγδός S. 232. 401
δρφανός E. 330
δρχέομαι, δρχεύνται Th. 4
δρχηθμός S. 282
δρχος S. 294. 296
δρώρει S. 274. 401. Th. 70. 703. 709. 849
δς (relat.) E. 37. 138. 145. 238. 367. 534. S. 6. 85. 87. 318. 450. Th. 187. 215. 314. 394. 396. 409. 419. 429. 432. 439. 823. 894. 904. 913. 916. 957. 977. *ταί* S. 162. 229. 276. Th. 36. *τάς* 53. 271
δς (suus) E. 131. S. 408. Th. 928. v. *ήν, δνδε*
δσγε Th. 1000
δσος E. 40. 41. 250. 679. Th. 475. 525. 630. 648. 668. 720
δσπερ Th. 864
δσσα Th. 10. 43. 65. 67. 701. 832
δσσε S. 390. Th. 698
δσσοις S. 430. *δσσοισι* S. 426. *δσσοισιν* S. 145. *δσσαν* Th. 826
δσσομαι, δσσετο Th. 551
δσσος E. 308. 340. Th. 49. 154. 183. 421. 424. 582. 651. 967
δσσοστε E. 346
δστε E. 318. 450. 520. 580. 704. S. 134. 360. 395. Th. 2. 382. *τάτε* E. 398. Th. 382
δστέον S. 152. Th. 540. 555. 557
δστις E. 31. 241. 343. 406. 506. 701. 763. S. 150. 163. 480. Th. 81. 96. 222. 395. 459. 783
δταν E. 132. 339*. 467
δτε E. 89. 111. 132. 339. 427. 524. 575. 741. 778. S. 42. 80. 374. 399. 421 bis. 437. Th. 58. 232. 280. 282. 291. 390. 416. 468. 535. 639. 702. 888

ὅτι E. 81. S. 479. Th. 115. 198.
 199. 200. 426. 656
 ὅτιος Th. 709
 ὁτραλῆος S. 410
 ὁτρύνω Th. 883. v. ὠτρυνον
 ὅτι E. 48. S. 21. ὅτι τάχιστα E.
 60. 673. S. 21. 428
 οὐ E. 534. S. 318. 450. Th. 823. 973.
 v. εἰ, ἔθεν, εἰς
 οὐατα E. 546. Th. 701. 771
 οὐδαμῇ S. 218
 οὐδας E. 534. Th. 741
 οὐδέ E. 40. 41. 85. 97. 113, 134,
 and *passim*
 οὐδεῖς E. 144. 311. Th. 295
 οὐδέποτε Th. 221. E. 640
 οὐδέτεροι S. 171. Th. 638
 οὐδός Th. 749. 811. E. 331
 οὐκέτι E. 34. 572. S. 50. 118
 οὐλιος S. 192. 441
 οὐλόμενος Th. 225. 593. E. 717
 Οὐλυμπος S. 30. 471. Th. 633. 855.
 953. Οὐλυμπόνδε Th. 397
 οὖν Th. 853. S. 299*
 οὐνεκα E. 138. 517. Th. 88. 144. 197.
 235. 464. 534
 οὐποτε E. 813
 οὐπω E. 273. 521. S. 10
 Οὐρανίδης Th. 486. 502
 Οὐρανίη Th. 78. 350
 Οὐρανῖνες Th. 461. 919. 929
 οὐρανόθεν E. 242. 555. S. 384. Th.
 723. 761
 οὐρανός E. 111. 548. 610. Th. 71.
 106. 110. 373. 382. 414. 427. 517.
 679. 685. 689. 720. 737. 746. 761.
 779. 808. 820. 840. 847
 Οὐρανός Th. 45. 127. 133. 147. 154.
 159. 176. 208. 421. 463. 470. 644.
 702. 891
 οὐρειος S. 186
 Οὐρειος S. 186*
 οὐρέω E. 729. 758
 οὐρή S. 431. Th. 771. E. 512
 οὐρῆς E. 791. 796
 οὐρος (mons) E. 232. 510. Th. 129.
 130. 835. 860. 865. 1001
 οὐτάω, οὐτάμεν S. 335. οὐταμένου S.
 363. οὐτασε S. 461
 οὐτε E. 129 bis. 190. 191. 269 bis.
 285. 666. 784. S. 88. 140. 217.
 259. 317. 337 bis
 οὐτι E. 105. 445. 516. 823. S. 110*.
 144. 161. Th. 182. 310
 οὐτις E. 15. 355. 763. S. 5

οὔτοι E. 759. S. 110
 οὔτος E. 27. 121. 126. 130. 140. 150.
 156. 179. 263. 274. 293. 362. 443.
 505. 559. 561. 682. 697. 752. Th.
 35. 75. 111. 170. 203. 263. 348.
 362. 422. 520. 532. 562. 1018
 οὔτω E. 424. 490. Th. 448
 οὔτως E. 105. 433. Th. 452
 ἐφέλλω E. 14. 33. 213. 412. 495. v.
 ὄφελον
 ὀφθαλμός E. 267. Th. 143. 145. 451.
 701. S. 72. 335
 ὄφεις Th. 229. 322. 334. 825. S. 161.
 ὀφίων S. 161
 ὄφρα E. 260. 299. 341. 544. 606.
 625. S. 28. 108. Th. 128. 530.
 645
 ὀφρύς Th. 827. 911
 ὀχθίω, ὀχθήσας Th. 558
 ὀχυρώτατος E. 429
 ὀψαρότης E. 490
 ὀψέ E. 485

Π.

Παγασαῖος S. 70
 πάγκακος E. 813
 πάγος S. 439
 παγχρύσεος Th. 335
 πάγχυ E. 264
 παθεῖν, παθόντες Th. 651. 660. πα-
 θούσα Th. 276. παθών E. 218
 παῖω S. 277. 282. 299
 παιπαλόεις Th. 860
 παῖς E. 130. 182 bis. 378. 399. 464.
 656. 751. S. 26. 49. 112. 356. 371.
 385. 454. Th. 138. 148. 155. 162.
 164. 208. 234. 398. 401. 464. 467.
 472. 473. 478. 496. 509. 565. 758.
 821. 897. 952. 981. 989. 1001
 πᾶς E. 50. 376. S. 26*. Th. 178.
 746
 παλαιός E. 413
 παλάμη S. 219. 320. Th. 580. 866
 παλάσσω, v. πεπαλαγμένος
 πάλιν E. 673. Th. 181. 772
 παλινάγρετος S. 93
 Παλιώεις S. 154
 Πάλλας, Πάλλαντος Th. 376. 383
 Παλλᾶς E. 76. S. 126. Th. 577
 πάλλω S. 321. 451
 πάμπαν E. 275. 302. 335. 763
 παμφαῖνω E. 567
 παναίολος S. 139

- παναπήμων E. 811
 πανάριστος E. 293
 Πανδίων E. 568
 Πανδώρα E. 81
 Πανέλληνες E. 528
 πάνεφθος S. 288
 πανημέριος S. 396
 πανύχιος S. 46
 Πανόπη Th. 250
 πάντη E. 125. 255. S. 121. Th. 178. 366. 778
 πάντοθεν E. 625
 παντοῖος E. 621. Th. 830
 παπταῖν E. 444
 παραγίνομαι Th. 429. 432. 436
 παραιβασία Th. 220
 παραιφάμενος Th. 90
 παρακαίριος E. 329
 παρακοίτης Th. 928
 παράκοιτις Th. 228. S. 14. 46
 παραλέγομαι, v. παρελέξατο
 παραμειβομαι E. 409
 παρασχεῖν E. 712
 παρατίθημι, παρέθηκε Th. 577
 παρατρέπω, v. παρέτραπε
 παραφαινέμεν E. 734
 παράφημι, v. παραιφάμενος
 παρείη S. 243. 267
 πάρεμι Th. 420. v. παρεόντος
 παρεκβαίνω E. 226
 παρελάνω S. 353
 παρελέξατο Th. 278
 παρελθεῖν E. 216. Th. 613
 πάρεξ S. 352, 353
 παρεόντος E. 366
 παύρομαι, v. παρελθεῖν
 παρυστάμεν Th. 439
 παρέσχεθεν Th. 639
 παρέτραπε Th. 103
 παρέχω S. 84. v. παρασχεῖν, παρ-
 έσχεθεν
 παρών, v. παρεόντος
 παρθενική E. 63. 519. 699
 παρθένιος Th. 205. 344
 παρθένος E. 71. 256. Th. 514. 572
 παρίστημι, v. παρυστάμεν
 παρκλίνω E. 262
 Παρηγόσις Th. 499
 πάρος E. 184. S. 119. Th. 394
 πᾶς E. 40. 54. 76. 81. 116. 267 bis. 293. 392. 407. 491. 504. 511. 531. 563. 601. 611. 627. 642. 672. 688. 694. 701. 826. S. 70. 84. 141. 223. 251. 261. 284. 315. 364. 380. Th. 66. 85. 117. 121 bis. 127. 157. 167. 175. 184. 305. 369. 372. 377. 390. 401. 402. 411. 449. 543. 559. 639. 641. 647. 667. 672. 688. 695. 738. 740. 803. 809. 828. 829. 847. 855. 919. 929. 965. 973. 1015
 Πασιθή Th. 247
 Πασιθή Th. 352
 πάσχω E. 211. v. παθεῖν
 πατήρ E. 2. 59. 84. 143. 168. 182. 259. 638. S. 11. 27. 59. 89. 103. 322. 471. Th. 36. 40. 47. 53. 71. 73. 164. 165. 171. 180. 207. 262. 398. 457. 468. 472. 502. 542. 580. 617. 643. 838. 896. 932
 πατρίς S. 1. 12
 πατροκασίγνητος Th. 501
 πατρώιος E. 376
 παυρίδιον E. 133
 παῦρος E. 326. 482. 538. 814. 818. 820. 824. Th. 780
 παύω S. 449. παύονται E. 177.
 παύθη Th. 533
 παχνός E. 360
 παχύς E. 497. 509
 πέδιλον S. 220. E. 541. Th. 12
 πεδίον S. 342. E. 388. πεδίονδ' S. 378
 πεδόθεν Th. 680
 πείθω S. 450. πείθεσθαι Th. 165. v.
 πέποιθα, επίδοντο, πθήσας
 Πειθώ E. 73. Th. 349
 πείκω E. 775
 πειράομαι, v. πειρηθῆναι, πεπείραμαι
 πείρατα Th. 335. 518. 622. 738. 809. E. 168
 πειρηθῆναι S. 359
 Πειρίθοος S. 179
 πέλαγος Th. 131. 190
 πελάζω, πελάσας E. 431. 732. v.
 ἐπλητο
 πελεμίζομαι Th. 458. 842
 Περίης Th. 996
 πέλω E. 292. 825. S. 164. 259. πέ-
 λωμαι E. 30. 388. 420. 547. 665. 678. 682. 686. 761. 808. v.
 ἐπλετο
 πελώρη Th. 159. 173. 479. 505. 731. 821. 858. 861
 πελώριος Th. 179
 πέλωρον Th. 295. 299. 845. 856. S. 223
 πέμπτος E. 174. 698. 802, 803
 πέμπω E. 84. Th. 716. 784. πέμψαν
 Th. 477. 718
 πένθος Th. 98. 467. 623

πενίη E. 497. 638. 717. Th. 593
 πένομαι E. 773
 πέντε E. 613
 πεντήκοιτα E. 663. Th. 151. 264.
 672
 πεντηκοντακάρηνος Th. 312
 πεντηκοντακέφαλος Th. 312*
 πέντοζος E. 742
 πεπαλαγμένος E. 733
 πεπαρμένος E. 205
 πεπειράμαι E. 660*
 πεπειρημαι E. 660
 πεπνυμένος E. 731. 793*
 πέποιθα E. 375
 πεπόττητο S. 148
 πέπρωτο Th. 464. 475
 πεπυκασμένος E. 793. Th. 484
 πέπων S. 350. 357. Th. 544. 560
 περώ E. 738
 πέρην Th. 215. 274. 294. 814
 περιάχε Th. 678
 περιέννυμι, περίσασθαι E. 539
 περικαλλής Th. 10
 περίκειμαι Th. 733*
 περικλυτός E. 60. Th. 571. 579
 περιμαίνομαι S. 99
 Περιμήδης S. 187
 περιμήκης S. 133
 περιωαιεάω Th. 370
 περιπλόμενος E. 386. Th. 184
 περίρρυτος Th. 193. 290
 περισσός Th. 399
 περιστενάχθε S. 344*
 περιστοναχίζω S. 344
 περιταμνέμεν E. 570
 περιτεμνέμεν E. 570*
 περίφρων Th. 894. S. 297. 313
 Περμυσός Th. 5*
 περοίχομαι Th. 733
 Περσεύς S. 216. 229. Th. 280
 Περσεφόνη Th. 768. 774
 Περσεφόνη Th. 913
 Περσηίς Th. 356. 957
 Πέρσης E. 10. 27. 213. 274. 286. 299.
 399. 611. 633. 641
 Πέρσης Th. 377. 409
 πεσεῖν, πέσεν S. 365. πέσον S. 379.
 πέσωσι S. 375. πεσών E. 547
 πέταλον E. 486. 680
 πετεινός E. 277*
 πετεηνός E. 277
 πέττηλον S. 289
 πέτομαι S. 308. ἔπτατο S. 222*
 Πετραίη Th. 357
 πετραῖος S. 185. E. 589

πέτρη S. 375. 421. 437. Th. 301. 778-
 786. 792
 πετρήεις E. 533
 πεύθομαι Th. 463
 Πευκείδης S. 187
 πεύκη S. 376
 πεφραδόμεν E. 766. πεφραδέτην Th.
 475
 Πεφρηδῶ Th. 273
 πεφύασι Th. 728
 πέφυκα Th. 728*
 πεφύλαξο E. 797. πεφυλαγμένος E.
 706. 765
 πή E. 105
 πηγάς E. 505
 Πήγασος Th. 281. 325
 πηγῇ Th. 282. 738. 809
 πηγνυμι E. 809. v. πήξας
 πηδάλιον E. 45. 629
 πηκτός E. 433
 Πηλεύς Th. 1006
 πῆμα E. 56. 82. 242. 346. 366. 691.
 804. Th. 223. 329. 592. 792. 874
 πημαίνω Th. 232
 Πηγεῖός Th. 343
 πήξας E. 430. πήξασθαι E. 455
 πηός E. 345
 πῖεῖν S. 252
 πῖζω, πῖζοις E. 497
 πῖμεν E. 592*
 Πιερίδες S. 206
 Πιερίη Th. 53. Πιερίθεν E. 1
 πῖθησας E. 359. 571. πῖθηται E. 295.
 πῖθοιο E. 98
 πῖθος E. 94. 97. 368. 815. 819
 πιδνάω E. 510. πιδνατο Th. 703
 πῖλος E. 542. 546
 πιμπλεῦσαι Th. 880
 πιμπλημι E. 301. 411. πῖμπλαται S.
 429
 πῖνω E. 592. v. πῖεῖν, πῖμεν
 πίπτω Th. 791. S. 251. 253. 873. E.
 620. v. πεσεῖν
 πίστις E. 372
 πιστός Th. 735
 πῖσυνος Th. 506
 πιτνεῖν S. 291
 πῖφάσκομαι Th. 655
 πῖων E. 390. S. 408. Th. 477. 538.
 971. πῖότατος E. 585
 πλάσσω E. 70
 πλαστός Th. 513
 πλατύς Th. 445
 πλείον Th. 531. E. 419
 πλείος E. 101 bis. 778

πλείστος Th. 231. 887. 904. E. 720.
 723
 πλείων E. 379. 380. Th. 636. v.
 πλείον
 πλείων E. 617
 πλεκτός S. 63
 πλέος, πλέω ἡματι E. 792
 πλευρά S. 430
 πλέων E. 380. 690. S. 241. πλέον
 E. 40. 559
 πληγείς S. 422. Th. 861
 πληγή Th. 857
 πλήθω E. 307. 461. πλήθων S. 314.
 478
 Πλητιάδες E. 383. 572. 615. 619
 πλήμνη S. 309
 πλῆν S. 74
 Πληξαύρη Th. 353
 πλῆξεν Th. 855
 πληξίππος S. 24
 πλησσω, v. πληγείς, πλῆξεν
 πλῆτο S. 146. πλῆντο Th. 688
 πλόος E. 630. 665. 678. 682
 πλούσιος E. 22
 πλουτέω, πλουτεῖντα E. 313
 πλουτοδότης E. 126
 πλούτος E. 313. 377. 381. 637
 Πλούτος Th. 969
 Πλουτώ Th. 355
 πλωΐζεσκεν E. 633
 πνώ Th. 319. πνείοντες S. 24. πνεύ-
 σαντος E. 506
 πνοιή Th. 253. 268
 ποδοῖν S. 158
 ποδώκης S. 191. Th. 320
 πόθος E. 66. S. 41
 ποίεω E. 110. 128. 144. 158. 708.
 746. 751. S. 319. 477. Th. 161.
 579. 818. ποιέομαι E. 209. 407.
 503. 602. 707. 714. Th. 921. 946.
 948. 991. 999
 ποιή Th. 194. 576
 ποιήεις S. 381
 ποικιλόβουλος Th. 521
 ποικιλόγηρνος E. 203*
 ποικιλόδειρος E. 203
 ποικίλος Th. 300. 511. S. 423
 ποιμαίνω Th. 23
 ποιμήν S. 39. 41. Th. 26. 1000
 ποιμνη Th. 146
 ποιμητῖον E. 787
 ποιηή E. 749. 755
 πολεῖν E. 462
 πολεμῖος S. 238
 πόλεμος E. 161. 396. 609. S. 23. 59.

101. 113. 150. 163. 196. 385. Th.
 431. 665. 714. 926. 936
 πολέω E. 462
 πόληα S. 105. πόλεος S. 285
 πολιοκρόταφος E. 181
 πολίος E. 477. 492. Th. 161. 271
 πόλιος S. 239. 477
 πόλις E. 120. 189. 222. 227. 240.
 269. 527. S. 105. 239. 270. 284.
 285. 380. 469. 473. 474. v. πόληα,
 πόλιος
 πολλάκι E. 240
 πολλός S. 475. πολλόν E. 19. 119.
 207. 279. 320. 417. S. 48. Th.
 787
 πολυγηθής Th. 941. E. 614
 πολύγομφος E. 560
 πολυδαίδαλος E. 64. S. 125. 315.
 465
 πολυδερκής Th. 451. 755
 Πολυδώρη Th. 354
 Πολυδωρος Th. 978
 πολυήρατος Th. 404. 908. E. 739
 πολυῖδρις Th. 616
 πολυκλήϊς E. 817
 πολυκλυστος Th. 189. 199
 πολύμηλος E. 308
 Πολύμνια Th. 78
 πολύξεινος E. 715. 722
 πολυόμβριμος Th. 785*
 πολύπτυχος Th. 113. 1010
 πολύς E. 37. 127. 232. 309. 328. 402.
 427. 433. 498. 509. 538. 581. 635.
 652. 655. 677. 696. 697. 763. 808.
 S. 78. 92. 114. 130. 209. 241. 269.
 274. 316. 376 bis. 401. Th. 9. 27.
 59. 363. 418. 428. 442. 447. 581.
 583 bis. 597. 861. 974. 995. πολέας
 E. 580. v. πολλός
 πολυσπερής Th. 365
 πολύφλοισβος E. 648
 πολύφορβος Th. 912
 πολυφραδής Th. 494
 πολυχρύσεος Th. 335
 πολύχρυσος E. 521. S. 8. 47. Th.
 980
 πολυνώνμος Th. 785
 ποιησάμενος E. 432
 πόνος E. 91. 113. 470. S. 44. 305.
 310. 351. Th. 226. 629. 881
 Ποντοπόρεια Th. 256
 ποντοπόρος E. 628
 πόντος E. 247. 390. 507. 622. 635.
 650. 670. 672. 677. 691. 817. Th.
 107. 109. 132. 189. 232. 241. 253.

678. 696. 737. 808. 841. 844. 873.
877. 964
Πόντος Th. 132. 233
πορεύειν E. 379. Th. 412. 602. 904
πόρος Th. 292
Ποσειδάων E. 617. Th. 15
Ποσειδών Th. 732
πόσις S. 395
ποσσί E. 541. 738. S. 431. Th. 842.
ποσσίν S. 220. Th. 8. 195
ποταμός E. 550. 737. 738. 757. Th.
109. 242. 367
Ποταμοί Th. 337. 348
ποτάομαι, ποτάτο S. 222. v. πεπό-
τητο
ποτί E. 176. 228. 230. 399. 555. 605.
635. 651. 717. 724. 737. 744. 757.
Th. 22. 409. 751. 759. 796. 802
ποτίοντο Th. 691
ποτί E. 552. 695. S. 80
πότνια E. 73. Th. 11. 368. 926
πού E. 105*. Th. 416
πουλυβότειρα Th. 531. E. 157. 252.
510
Πουλυνόμη Th. 258
πουλύς Th. 190
πούς E. 114. 497. 514. S. 63. 158.
217. 373. Th. 3. 70. 682. 780.
824. v. ποσσί
πραθείειν S. 240
πραπίδες Th. 608. 656
πρέπω Th. 92
πρεσβεύς, πρεσβῆς S. 245
πρεσβύτατος Th. 234. 363. 777. S.
260
πρίω, v. ἔπρεσε
πρηνής S. 365
πρήξις E. 402
πρηστήρ Th. 846
πρητύω Th. 254. E. 797
πρηών S. 437
πρίν E. 90. 778. S. 16. 17. 40. Th.
222. 533. 711
πρίνινο E. 429
πρίνος E. 436
πρό S. 303. Th. 32. 38
προβάδην E. 729
προβαίνω, προβέβηκε S. 355
προβάλοιτο E. 779
πρόβατον E. 558
προγίγνομαι, προγένοντο S. 345
προδύειν S. 240*
προϊδέσθαι S. 386
Προΐωξις S. 154
πρόκειμαι S. 312
προλιπών E. 199. 566. 636. S. 1.
90
Πρόλογος S. 180
Προμηθεύς E. 48. 86. Th. 510. 546.
614
Προνόη Th. 261
πρόπαρ Th. 518
προπάροιθε S. 285. Th. 769
προπάροιθεν E. 289
πρόπας Th. 525. 596
προπεφασμένα E. 655*
προπεφραδμένα E. 655
προρέω Th. 792. προρέοντων E. 757
προσαρτῆρεται E. 431
προσανδάω, v. προσηύδα
προσβαίνω, προσεβήσατο S. 33
προσέειπον E. 203. S. 102. 349. Th.
542. 546. 749
προσεῖναι E. 353
προσέκυρσε Th. 198
προσελέξατο E. 499
προσέφη E. 53. S. 77. Th. 558
προσηύδα S. 117. 326. 445. Th. 169
πρόσθε E. 175. S. 277. 284. 746. Th.
323
πρόσθεν S. 132. Th. 767. 813. 899.
E. 98. 457
προσιδέσθαι S. 386*
προσιόντα S. 425*. προσιόντι E. 353
προσκύρσαι, v. προσέκυρσε
προσλέγομαι, v. προσελέξατο
πρόσφημι, v. προσέφη
πρόσωπον E. 594. S. 147*
πρότερον S. 349
πρότερος E. 17. 160. 708. S. 349. Th.
100. 424. 486
προτίθημι, προῖθηκε Th. 537
προῦκειτο S. 312
προφερέης S. 260. προφερέστατος Th.
79. 361
προφέρω E. 579 bis
προφρονέως Th. 433. 677
πρόφρων E. 667. Th. 419. 536
προφυγείν E. 647
προχέω E. 598. προχέουσιν Th. 83*
προχοή E. 757
πρόχοος Th. 785
πρυλέεσσι S. 193
Πρυμνώ Th. 350
πρωί E. 461
πρωτηρότης E. 490
πρώτιστα E. 109. 405. 458. 811. Th.
24. 116
πρωτόγονος E. 543. 592
Πρωτομέδεια Th. 249

πρώτος E. 291. 567. 598. 659. 770.
784. 785. S. 252. Th. 34. 44. 125.
126. 166. 192. 309. 397. 482. 513.
617. 713. 741. 765. 886. 895. v.

ταπρώτα, τοπρώτον

Πρωτό Th. 243. 248

πτελέη E. 435

πτερόεις S. 117. 220. 326. 445

πτερόν E. 628

πτερυξ E. 584. S. 134. Th. 269

πτοιέω, v. ἐπτοιήται

πτολεμίζω S. 358

πτολεμος Th. 638

πτολίεθρον S. 81

πτολίπορθος Th. 936

πτόρθος E. 421

πτύξ, πτύχες S. 143

πτώσσω E. 395

πτωχός E. 127 bis

πυγαστόλος E. 373

πυθμήν Th. 932. E. 369

πύθομαι S. 153. E. 626

Πυθοί Th. 499. Πυθώδε S. 480

πυκάσαι E. 624. πυκάσας E. 542

πυκίνος Th. 935. E. 532

πυκνός E. 553. 584

πύλη S. 246. 272. Th. 732. 741. 773.
811

Πύλος S. 360

πύματος Th. 497

πύξ S. 302

πύρ E. 50. 55. 57. S. 18. 60. 72. 145.

345. 390. Th. 224. 319. 563. 566.

569. 570. 694. 827. 828. 845. 865.

867

πύργος S. 242

πυροφόρος E. 549

πώ Th. 560

πώεα E. 516. 786

πωλείομαι, πωλείται Th. 781

πώμα E. 94. 98

πώποτε E. 650

πως E. 394

P.

ραδινός Th. 195

ραθάμυξ Th. 183

ρέα E. 5 bis

ρέεθρον E. 738. Th. 695

ρέζω E. 329. 685. Th. 417*. v. ρέζαι,

ῥεξε

Ῥεία Th. 467

ρέια E. 6. 7. 325. 379. 762. Th. 254.

419. 438. 443

Ῥεία Th. 135. 453. 625. 634

ρεκτήρ E. 191

ρέξαι Th. 209

ρέω S. 287. 314. Th. 39. 84. 97. 788.

ρέοντες Th. 367

ρήγνυμι, ῥήγνυται S. 377. v. ἔρρηξεν

ρήιδιος E. 292. 453. 454

ρήιδίως E. 43. 215. 288. Th. 90. 442

ρηήγνυρ Th. 1007

Ῥήσος Th. 340

ρητός E. 4

ρίεγγλός S. 131

ρίγιον E. 703

ρίζα Th. 728. 812. E. 19

ρίμφα S. 342. 378

ρίνός S. 152. 267. Th. 539. E. 515

ρίνοτόρος Th. 934

ριπή Th. 681. 849

ρίπτασκον S. 256

ρίπτω, ρίψε Th. 868. v. ἔρριψε

Ῥόδεια Th. 351

Ῥόδιος Th. 341

ροδοδάκτυλος E. 610

ροδόπηγος Th. 247. 251

ροή Th. 841

ρόθος E. 220

ροίζασκε Th. 835*

ροίζεσκε Th. 835

ρόος E. 566

ρύομαι S. 105. ῥυσόμεθα Th. 662

ρύτά S. 308

ῥώννυμι, v. ἔρρῶντο

Σ.

Σαγγάριος Th. 344

σαίρω Th. 771

σαίρω, v. σεσαυρία

σάκος S. 24. 139. 217. 232. 315. 319.

334. 363. 364. 414. 455. 460. 461*

σαπίσης S. 152

σάρξ, σάρκας Th. 538. σαρκός S.
461

Σαώ Th. 243

σβεπνυμενάων E. 580

σειόμενος S. 298. Th. 680

Σείριος S. 153. 397. E. 417. 587.

609

σέλας S. 60. 275. Th. 867

Σελήνη Th. 18. 371

Σεμίλη Th. 940. 976

σεσαυρία S. 268

σεσοφισμένος E. 649*

σεσοφισμένος E. 649

σεύω, ἔσσυτο S. 458
 σηκός E. 787
 σῆμα S. 385. 477. Th. 500. E. 450
 σημάντωρ S. 56
 σθένος E. 62. 437. 598. 615. 619. S. 97. 420
 σιγή E. 104
 σιδηρεός E. 176. Th. 764
 σιδηρός E. 151. 387. 420. 743. S. 128. Th. 864
 σίμβλος Th. 594*. 598
 Σιμόεις, Σιμούντα Th. 342
 σίνομαι E. 318
 σίτος E. 147. 604
 σκαίος Th. 179
 Σκάμανδρος Th. 345
 σκάφος E. 572
 σκεδάννυμι, ἐσκέδασε E. 95
 σκέπας E. 532
 σκήπτρον Th. 30
 σκιάζω, ἐσκίασαν Th. 716
 σκιδναμαι, σκιδναμένη Th. 42
 σκιερός E. 572
 σκίη E. 589. 593
 σκληρός Th. 839
 σκολιός E. 7. 192. 219. 221. 250. 264
 σκολιῶς E. 258. 262
 σκόλυμος E. 582
 σκοτούεις E. 555
 σκύλαξ Th. 834
 σκυλεύσαστες S. 468
 σμαραγίω, ἐσμαραγήσεν Th. 679
 σμαραγίζω Th. 693
 σμερδαλέος S. 341. Th. 710. 840
 σμῆνος Th. 594
 σμικρός E. 360, 361 bis
 σός E. 107. 272. S. 104. 107. Th. 658
 σπαργανίσασα Th. 485
 σπείρω E. 391. 463. S. 399
 Σπειῶ Th. 245
 σπέος Th. 301. σπῆι Th. 297
 σπέρμα E. 446. 471. 781
 σπερμαίνω E. 736
 σπερχνός S. 454
 σπεύδω E. 22. 24. 461. 576. 673. S. 228. Th. 597
 σπονδή E. 338
 σταθμός Th. 294. 444
 σταφυλή S. 300
 στάχυς E. 473. S. 290
 στενωμένη Th. 160
 στείχω Th. 10. 690
 στέλλω, ἐστάλατο S. 288

στενάχιζε Th. 858. στεναχίζετο Th. 169*
 στέρομαι E. 211
 Στεροπή Th. 140
 στεροπή Th. 286. 505. 699. 707. 845. 854
 στεφάνη Th. 578
 στέφανος Th. 576
 στέφω E. 75
 στήθος E. 77. S. 124. 129. Th. 61. 122. 611. 641. 645. 765. στήθεσφι E. 77*
 στήμων E. 538
 στήριζω, στήριξε Th. 498. ἐστήρικται Th. 779. ἐστήρικτο S. 218
 στήσεν S. 114. στήσαιτο E. 779
 στιβαρός S. 76. 319. E. 149. Th. 152. 673. 675. 692. 715
 στιγμαί S. 166*
 στιγματα S. 166
 στίς, στίχες S. 170
 στολίσας E. 628
 στόμα S. 146. 279. 389. Th. 40. 65. 84. 97
 στονάχιζε, Th. 858*. στοναχίζετο Th. 169
 στονόεις E. 146. S. 127. Th. 684. 951. 994
 στρατός E. 246
 Στρυμών Th. 339
 στρωτός Th. 798
 στρωφάομαι E. 528
 στυγερός Th. 211. 226. 775
 στυγερώπης E. 196
 στυγερώπις E. 196*
 στυγέω E. 310. Th. 739. 810
 Στύξ Th. 361. 383. 389. 397. 776. 805
 σύ E. 27. 28. 34. 44. 56. 107. 207, and *passim*. σέθεν E. 343. 700
 σύες S. 177
 συλήσαντες S. 468*
 σύμμεκτος E. 563
 συμπλάσσω Th. 571
 συμφέρω, v. συνοσόμεθα
 σύμφορος E. 302. 783
 συμφράσσαιτο Th. 900
 συμφράσσασθαι Th. 471
 συναϊγδην S. 189
 συναϊκτην S. 189*
 συναντάω Th. 877
 συνάντομαι Th. 877*
 σύνειμι, v. σύμισαν
 συνενέικεται S. 440
 συνεχέως Th. 636

συνέχω S. 315
 συνήδης Th. 230
 συνήμι, συνιέμεν Th. 831
 σύνοισαν S. 383
 συνοισόμεθα S. 358
 συναχαδόν Th. 690
 σύριγγ S. 278
 συρράπτω E. 544
 συρφέτος E. 606
 σὺς S. 68. v. σύες
 συσκιάζω E. 613
 σφαραγίζω Th. 706
 σφᾶς Th. 34. σφέ S. 62. 225. 404.
 σφέας S. 169. 326. 403. Th. 624.
 v. σφέων, σφῆ, σφίν
 σφέτερος E. 2. 152. S. 90. 239. 247.
 Th. 155. 599
 σφέων Th. 144. 361
 σφί S. 113. 152. 173
 σφίγγ' Th. 326*
 σφίν S. 114. 172. 258. 310. 343. Th.
 63. 627. E. 56*. σφίσιν S. 279.
 296. 348
 σφοῖσιν Th. 398
 σφραγίζω Th. 706*
 σφύρα E. 425
 σχεδόν S. 113. 432. 435
 σχέτλιος E. 15. 124. 185. 238. 254.
 S. 92. 149. Th. 488
 σχίσσας S. 428
 σώζω E. 376
 σῶμα E. 540. S. 426
 σωρός E. 778

T.

Ταλαεργός E. 46. 791. 796
 ταλακάρδιος S. 424
 τάλaros S. 293. 296
 ταλασίφρων Th. 1012
 ταμείν E. 807. τάμοιο E. 425
 τάμνω E. 423. 426. 743. 786. ταμνέ-
 μιν E. 791
 ταυθύριξ E. 516
 ταυθύπλος S. 83
 ταυθύπτερος Th. 523
 ταυθύριμος S. 377
 ταυθύπτερος E. 592. Th. 525
 ταυθύφυρος Th. 364. S. 35
 ταυύς, ἐτανύσθη Th. 177
 ταπρῶτα E. 387. 467. Th. 108. 113.
 202
 Τάρταρα Th. 119. 725. 841
 Τάρταρος S. 255. Th. 682. 721. 725.
 736. 807. 822. 868

ταρφέες Th. 693
 ταύρεος S. 104
 ταῦρος Th. 832
 Τάφιοι S. 19
 τάφος S. 477. E. 735
 τάχα E. 312. 362. 401. 721. S. 32.
 87. Th. 490
 ταχέως Th. 103
 τάχιστα E. 60. 673. S. 21. 108
 ταχύς E. 85. v. θάσσον
 τεθαλνία S. 276. Th. 902
 τίθηλε E. 227
 τεθνηώς S. 158. 454. τεθνηώς S. 175
 τείνω, v. τέταται
 τείχος E. 246. Th. 724*. 733
 τεκείν E. 804. Th. 53. 125. 131. 133.
 208. 212. 213. 224. 225. 226 bis.
 266. 270. 337 bis. 375. 378. 383.
 411. 453. 625. 634. 821. 901. 907.
 913. 938. 940. 956. 981. 984. 1001.
 1004. S. 6. τεκών Th. 471. τεκίσθαι
 Th. 308. 478
 τεκμαίρομαι E. 229. 239
 τέκνον E. 235. 330. Th. 104. 149. 240.
 308. 366. 385. 453. 644. 894. 968.
 1019
 τέκος S. 216. 247
 τέκτων E. 25 bis
 τελαμών S. 222
 τελέθω E. 122*. 181. 506. S. 398
 τελέσαι Th. 170. 799. S. 36. τελέσας
 E. 554. Th. 951. 994. 997
 Τελεστώ Th. 358. vulg. Τελεσθῶ
 τελεσφόρος Th. 740
 τελεῦσι Th. 89
 τελευτή E. 333. S. 357. Th. 637
 τελέω Th. 552. τελεῦσι Th. 89. v.
 ἐτελέσθη, τελέσαι, τετελεσμένος
 τελῆεις Th. 242. 959
 τέλος E. 65. 218. 294. 474. 664. 669.
 Th. 638
 τέμενος S. 58
 τέμνω E. 524*. τέμνη Th. 610*. v.
 ταμείν, τμηθείσα
 τένδω E. 524
 τένων, τένοντε S. 419
 τέξασθαι Th. 889. τέξεσθαι Th. 469.
 898
 τεός E. 27. 331. 341. 374. 627. 695
 τέρας Th. 744
 τέρην E. 522. Th. 5. 988
 θερμόεις E. 537
 τέρπω E. 58. 115. 358. 487. S. 47.
 Th. 37. 51
 τερπικέραυνος E. 52. 273

τέρψις S. 273. Th. 206. 917
 Τερψιχόρη Th. 78
 τεσσαράκοντα E. 385
 τεσσαρακονταετής E. 441
 τέταρτος E. 157. 800
 τέταται E. 549. τέτατο Th. 608
 τετελεσμένος E. 561. 799. Th. 795
 τετεύχато Th. 581
 τετιμημένη Th. 163
 τετιμένος Th. 419
 τετίμηται Th. 449
 τέτλαθι E. 718
 τέτρω Th. 610
 τετοκύνς E. 591
 τέτορε E. 698
 τετραμμένος E. 727
 τετράς E. 770. 794. 798. 809. 819
 τέτρατος S. 363. E. 596
 τετράτρυφος E. 442
 τέττις S. 393. E. 582
 τέτυκται E. 745. 752. τέτυκτο S.
 154
 τευ E. 330
 τεύξαι E. 79. S. 219. Th. 141. 162.
 570. 585
 τεύξαι E. 401
 τεύχος E. 150. S. 60. 67. 71. 108.
 183. 238. 329. 332. 337. 423. 447.
 451. 460. Th. 186
 τεύχω E. 265. v. έτευξε, έτέτυκτο,
 ένύχθη, τετεύχато, τέτυκται, τεύξαι
 τέχνη Th. 160. 496. 540. 547. 555*.
 560. 770. 863. 929
 τήδε E. 635. 795
 Τηθύς Th. 136. 337. 362. 368
 τήκομαι Th. 866. τήκετο Th. 867
 τήλε S. 275. Th. 1014
 Τηλεβόαι S. 19
 Τηλέγονος Th. 1014
 τηλεκλειτός S. 327
 τηλεσκοπος Th. 566. 569
 τηλεόθεν Th. 785
 τηλου S. 118. Th. 302. E. 169
 τήμος E. 422. 488. 559. 585. 670. S.
 398
 τημούτος E. 576
 τητάω E. 408
 τίεσκεν S. 9
 τή Th. 35
 τίδημι E. 470. 518. 581. 672. 689.
 744. 797. S. 385. Th. 597. v.
 έθεντο, έθεσαν, θέιναι, θέμεν, έθηκα,
 θέσθαι, θεσσάμενος, θέσαν, θέτο,
 θηκα
 Τιθωνός Th. 984

τίκτω E. 235. 244. Th. 223. 346. 381.
 510. v. έτικτον, τεκείν, τέξασθαι,
 τετοκύνς
 τιμάω E. 16. 192. S. 91. 104. 476.
 Th. 81. 399. 415. 533. v. τετί-
 μηται
 τιμή E. 138. 142. 347. Th. 74. 112.
 203. 393. 396. 414. 418. 422. 426.
 452. 462. 491. 882. 885. 892. 904
 τινάσσω Th. 680
 τίννυμαι E. 711*. 804*
 τίνυμαι E. 711. 804
 τίνω, v. τισαίμεθα
 Τίρυνθα Th. 292
 Τίρυνθον S. 81
 τισαίμεθα Th. 165. τίσαιτο S. 17.
 Th. 472
 τίσις Th. 210
 τιταίνω S. 229. Th. 209
 τίτανος S. 141
 Τιταρήσιος S. 181
 Τιτήνες Th. 207. 392. 424. 630. 632.
 648. 650. 656. 668. 674. 676. 697.
 717. 729. 814. 820. 851. 882
 τίω Th. 428. S. 25. 86. έτισα S. 10.
 τίεσκεν S. 9. v. τετιμένος, τισαίμεθα,
 έτισας
 τλάω, έτλη S. 73. 432
 τμηθείσα E. 38. 420
 τόθεν S. 32
 τοίος S. 8. 41. 433. Th. 93*. 703.
 805
 τοίχος E. 732. Th. 724
 τοκεύς E. 185. 188. 235*. Th. 138.
 155. 438. 469. S. 90. 239
 τοπαύριβε Th. 666. τοπαύριβεν Th.
 531
 τοπάρος Th. 394
 τοπρίν Th. 505
 τοπρώτον E. 487. 659. 679. S. 127.
 Th. 188. 425
 τόσος E. 711
 τόσσος S. 441. Th. 367. 705. E. 660.
 680
 τότε E. 197. 360. 417. 452. 456. 459.
 511. 529. 533. 536. 565. 572. 588.
 611. 616. 621. 622. 631. 671. 681.
 S. 44. 77. 340. 370. Th. 68. 469.
 487. 536. 542. 635. 643. 674. 883.
 889
 τουνεκα E. 49. Th. 88
 τραφέναι Th. 480
 τρείς Th. 148. 321. 907
 τρέον S. 213. τρέτην S. 171. τρέσσε
 Th. 850

τρέπω E. 416. *τραπον* S. 456. Th. 58. v. *τρέψας, τετραμμένος*
τρέσσε Th. 850
τρέφω Th. 107. 192. 582. 1001. E. 131. v. *τραφέν, θρέψαι, θρέφω*
τρέχω E. 219
τρέψας E. 316. 594. 646
τρέω, v. τρέον
Τρητός Th. 331
Τρηχίν S. 353. 355. 469
τρηχύς E. 291. S. 119
τρίβω E. 251
τριηκάς E. 766
τριήκοντα E. 696. *τριηκόντων* E. 696*
τριηκόσιοι Th. 715
τρικάρηνος Th. 287
τρικέφαλον Th. 287*
τρίπηχυς E. 423
τριπόδης E. 423
τρίπολος Th. 971
τρίπος S. 312
τρίπους E. 533. 657
τρίς E. 173. 252. 401. 596. S. 362. Th. 364
τρισεινάς E. 714
τρισκαιδεκάτη E. 780
τρισπίθαμος E. 426
τριστοιχεί Th. 727
Τριτογένεια S. 197. Th. 895. 924
τρίτος E. 144. 488. 578. Th. 313
Τρίτων Th. 931
τρίχες E. 517. 539. S. 391
Τροίη E. 166. 653
τροπή E. 479. 564. 663
τροχαλός E. 518
τρογάω S. 292
τρογυτήρ S. 293
τροφάλεια S. 199
τρύχω E. 305
τυγχάνω, v. τυχόντι
τύχη E. 10. 541. Th. 36
τύπτω, τυπείς S. 362
Τυρσηνοί Th. 1015
τυτθός E. 469. Th. 62
Τυφάσιος S. 32
Τυφάων Th. 306
Τυφωεύς Th. 821. 869
τύχη Th. 360
τυχόντι Th. 973
τώμισυ E. 559
τάς S. 219. 478

Υ.

ύάδες E. 615
ύβρις E. 134. 146. 191. 213. 214. 217. 239. *ύβριος* E. 217
ύβριστής Th. 307. 514. 996
ύγρός Th. 869. E. 625
Ύδμη Th. 313
ύδωρ E. 596. 737. 739. S. 317. Th. 785. 805. *ύδει* E. 61
ύετός E. 545
υίέ Th. 660. *υίεί* Th. 476. *υίες* Th. 368. *υί* S. 150. 163
υιός E. 271. S. 66. 110. 202. 320. 392. 413. 424. 448. 467. Th. 532. 940. 986. v. *υίέ*
ύλη E. 421. 498. 501. Th. 694
ύληεις Th. 484. 1010
ύληκόιτης E. 529
ύλοτομείν E. 422
ύλοτόμος E. 807
ύλοφάγος E. 591
ύμεις E. 248. Th. 649. 963
ύμναιος S. 274
ύμέτερος Th. 166
ύμμι S. 328
ύμνέω Th. 33. 101. *ύμνευσι* Th. 48. *ύμνειουσai* E. 2. *ύμνευσai* Th. 11. 37. 51. 70
ύμνος E. 657. 662
ύμός Th. 662
ύπαί S. 71. 278
ύπαλεύομαι E. 760. *ύπαλεύασθαι* E. 557
ύπαλύξαι S. 304
ύπέδεκτο S. 442. Th. 513
ύπεθήκατο Th. 171
ύπειμι, v. ύπήσαν
ύπεκπροφύγη S. 42
ύπεναντίος S. 347
ύπινερθε S. 418
ύπεξηλυξε Th. 615
ύπερβάλλω E. 489
ύπερβασίη E. 828
ύπέρβιος E. 692. Th. 139. 898
ύπερήνωρ Th. 995
ύπερήφανος Th. 149
ύπερθεν E. 9. 545. 744. Th. 110. 702. 727. 840
ύπέρθυμος Th. 719. 937
ύπερθύριον S. 271
Ύπεριονίδης Th. 1011
Ύπερίων Th. 134. 374
ύπερκύδαντα Th. 510
ύπερμενής S. 413. Th. 534

ὑπέρροπος Th. 516. 619. 670
ὑπερος E. 423
ὑπερπροφύγη S. 42*
ὑπέρτατος E. 8
ὑπέστη Th. 402
ὑπεστονάχιζε Th. 843
ὑπευνηθείσα Th. 374*
ὑπήσαν S. 266
ὑπισχνέομαι, v. *ὑποσχόμενος*
ὑπνος Th. 212. 756. 759. E. 116
ὑποδδείσας S. 98
ὑποδέχομαι Th. 419. v. *ὑπέδεκτο*
ὑποδμηθείσα S. 53. Th. 327. 374.
 453
ὑπόδρα S. 445
ὑποκυσαμένη Th. 308. 411
ὑπολαμπής S. 142
ὑπόπορτις E. 603
ὑποσευομένων S. 373*
ὑποστεναχίζω Th. 843
ὑποσχόμενος Th. 170
ὑποταρτάριος Th. 851
ὑποτιδήμ, v. *ὑπεθήκατο*
ὑποφραδμοσύνη Th. 658
ὑποχθάνιος E. 141
ὑσμίνη S. 119. 178. Th. 228. 631.
 663. 714
ὑστερον E. 351. Th. 34
ὑφαίνω E. 64. S. 28
ὑφήσσω S. 258
ὑφήστημ, v. *ὑπέστη*
ὑψηλός S. 374. 406. 440. Th. 632.
 787
ὑφι E. 204
ὑφιβρεμέτης E. 8. Th. 568. 601
ὑφίζυγος E. 18
ὑφίκομος S. 376. E. 509
ὑφίμεδων Th. 529
ὑφύθεν Th. 704. E. 549
ὑψοῦ E. 551
ὑω E. 488. 552

Φ.

φαεινός S. 122. 142. 225
φαείνω E. 528. Th. 372
φαέθων Th. 987
φαέθων Th. 760
φασσιμβροτος Th. 958
φαίδιμος Th. 453. 492. 940. 986
φαιδρύνομαι E. 553
φαίνα E. 387. Th. 443. 650. 677. 689.
 v. *ἐπέφαντο*, *φανῆναι*
φάλαγξ Th. 676. 935

Φάλλρος S. 180
φανῆναι E. 458. 580. 598. 680
φάος E. 156. 189. 339. Th. 157. 451.
 626. 652. 755
φαρέτρη S. 129
φάρμακον E. 485
φᾶρος E. 198
Φᾶσις Th. 340
φάσκε Th. 209
φατειός S. 144. 161. Th. 310
φάτο S. 115. Th. 167. 173. 545. 561.
 654. 664
φατός E. 3. S. 230
φείδομαι E. 369. 604
φειδώ E. 369
φειδωλή E. 720
φερβέμεν E. 377
φερέμεν E. 215
φερέοικος E. 571
φερέσβιος Th. 693
φερεσσακῆς S. 13
φέρτατος S. 330. Th. 49
φέρτερος S. 114*. Th. 49*
φέρω E. 32. 103. 117. 173. 204* 223.
 232. 233. 237. 292. 363. 427. 450.
 657. 762. 823. S. 150. 163. 342.
 Th. 181. 190. 216. 248. 286. 481.
 708. v. *οἴσεις*, *φερέμεν*
φεύγω E. 531. 572. 574. 620. 637.
 Th. 603. *φεύξεσθαι* S. 112. v.
φύγοις
φηλήτση E. 375
φήμη E. 760. 761. 763
φημί E. 455. 656. 803. S. 115. 359.
 Th. 167. 173. 306. 545. 550. 561.
 654. 664. v. *ἔφασαν*, *ἔφατο*, *φάτο*
φημίξουσι E. 764
φθάμενος E. 554. 570
φθέγγομαι Th. 831. *φθέγγατο* Th.
 168
φθείρω E. 178. Th. 876. 879
φθίνω Th. 59. E. 798
φθισήνωρ Th. 431
φθονέω E. 26
Φίκα Th. 326
Φίκιον S. 33
φιλέω E. 15. 300. 342. 353 bis. 788.
φιλεύνται Th. 97*. *φιλονται* Th.
 97
φιλήτης, *φιλήτση* E. 375*
φιλομμειδής Th. 259. 989
φιλομμηδής Th. 200
φίλος E. 184. 306. 360. 370. 520. 608.
 713. S. 95. 476. Th. 162. 163.
 180. 283. 398. 410. 469. 472. 474.

568. 932. *φίλτερος* E. 309. S. 114.
φίλτατος S. 78
φιλότης E. 712. S. 15. 31. 36. Th.
 125. 132. 177. 206. 224. 306. 333.
 374. 375. 380. 405. 625. 651. 822.
 920. 923. 927. 941. 944. 961. 970.
 980. 1005. 1009. 1012. 1017
φίλτατος S. 78
φίλτερος E. 309. S. 114
Φιλυρίδης Th. 1002
φίλως S. 45
φιτύσαστο Th. 986
φλεγίβω Th. 846
φλεγύας S. 134
φλάξ Th. 692. 697. 859. S. 451
φοβέσκον S. 162
φόβος S. 144. 195. 237. 463. Th.
 934
Φόβος S. 155
Φόβοι Th. 228*
Φοίβη Th. 136. 404
Φοίβος S. 68. 100. Th. 14
φοινικεύς S. 95. 194
φοιτάω E. 103. 125. 255. 535
φόνος S. 17
Φόνος S. 155*
Φόνος Th. 228
φορέω E. 38. *εφόρειν* S. 293. 296
Φόρκυς Th. 237. 270. 333. 336
φόρμυγξ S. 203. 280
φορμός E. 482
φορτίζομαι E. 690
φορτίον E. 643
φόρτος E. 631. 643. 672
φραδοσύνησι E. 245. Th. 626. 884.
 891
φράζομαι E. 250. 367. 404. 448. 688.
 v. *εφρασάμην*, *επέφραδε*, *πεφραδέ-*
μεν
φράσσασθαι S. 218. E. 86. *φρασάτην*,
 Th. 892. 900*. *φραστάμενος* E.
 294
φρένες E. 47. 55. 107. 274. 381. 455.
 531. 688. S. 28. 30. 34. 89. 96.
 149. 255. 434. Th. 173. 239. 488.
 549. 554. 688. 889
φρίσσω S. 171. 391. E. 512. 540
φρονέω S. 50. 387. E. 582. Th. 461.
 989
φύγεις E. 684
φύη E. 129. S. 88. Th. 259. 355
φύλαξ E. 123. 253. Th. 737
φυλάσσω Th. 335. 769. E. 124. 254.
φυλάσσομαι E. 263. 491. 561.
 694

φύλλον E. 421. S. 295. 298
φύλον E. 90. 199. S. 4. 162. Th.
 202. 212. 330. 556. 591. 965.
 1021
φύλοπις E. 161. S. 23. 114. 200
φύρω E. 61
φυτεύω E. 22. S. 29. *φυτεύμεν* E.
 812
φυτόν E. 571. 781. 782
φύω, v. *πεφύασσι*, *επέφυκον*
Φωκῆς S. 25
Φῶκος Th. 1004
φωνή Th. 39. 685. 829. S. 382. E.
 79. 104. 448
φωνήεις Th. 584
φωνήσασα S. 326
φώς E. 193. 792. S. 51. 149. 159.
 261. 420

X.

χαίρω E. 55. 358. 481. S. 327. Th.
 104. 438. 963 v. *κεχάρητο*
χαλαίνω S. 308
χαλεπός E. 91. 178. 186. 292. 332.
 334. 558 bis. 603. 677. 762. S.
 44. 94. 386. Th. 637. *χαλεπώτατος*
 E. 557. Th. 800
χαλέπτω E. 5
χαλεπῶς E. 684
χάλκειος E. 144. 493. S. 213. Th.
 733
χάλκεος E. 151 bis. S. 222. 243. 414.
 453. Th. 722. 724. 726. 750. 764.
 811
Χαλκίς E. 655
χαλκεόφωνος Th. 311
χαλκοκορυστής Th. 984
χαλκός E. 151. S. 67. 135. 335. 415.
 423. Th. 316
χαμαί S. 365. Th. 272
χαμαιγενής Th. 879
Χάος Th. 116. 123. 700. 814
χαράσσω S. 235. *χαρασσόμεναι* E.
 573. *χαρασσόμενος* E. 387
χαρίεις Th. 129. 246. 260
χαρίζομαι, *χαριζόμενος* Th. 580. v.
κεχαρισμένος
χάριν E. 709
χάρις E. 65. 190. 723. Th. 503.
 583
Χάριτες E. 73. Th. 64. 907. 946
χάρμα E. 701. S. 400
χαροπός S. 177. Th. 321

χάσμα Th. 740
 χατίζω E. 21. 394
 χαυλιόδων S. 387
 χείλος E. 97
 χείμα E. 451. 641
 χείμαρος E. 626
 χειμήριος E. 494. 524. 565. S. 478
 χειμών E. 498. 652. 675
 χεῖουσιν Th. 83
 χεῖρ E. 94. 114. 148. 152. 192. 321. 468. 479. 480. 497. 725. 739. 740. S. 61. 75. 107. 139. 151. 188. 193. 199. 214. 247. 263. 266. 276. 287. 292. 339. 367. 446. Th. 95. 150. 174. 178. 182. 186. 283. 284. 304. 482. 487. 490. 531. 553. 649. 671. 675. 677. 692. 715. 719. 756. 823. 973. v. χέρεσσι
 χειροδίκαι E. 189
 χειρότερον E. 127. S. 51
 Χείρων Th. 1001
 χελιδών E. 568
 χερειών E. 821
 χέρεσσι Th. 519. χέρεσσιν Th. 747
 χέω E. 421. S. 396. v. κέχνται, χεῖουσιν
 χθόνιος E. 141*. 465. Th. 697. 767
 χθών E. 90. 157. 252. 510. 571. 577. 617. S. 162. 373. 462. 464. Th. 119. 455. 458. 498. 556. 564. 620. 669. 695. 717. 787. 847. 866
 χθιοι Th. 364
 Χίμαιρα Th. 319. 322, 323
 χιτών E. 537. S. 287
 χλαῖνα E. 537
 χλοερός S. 393
 χλοῦνης S. 168. 177
 χλωρός E. 743. S. 231. 265
 χάανος Th. 863
 χόλος Th. 221. 533. 554. 615
 χολώω, χολούμενος E. 138. χολωσάμενος E. 47. 53. ἐχόλωσε Th. 568
 χορτάζω E. 452
 χορτος E. 606
 χορός S. 201. 272. 277. 280. 284. Th. 7. 63
 χράσμαι, v. κεχηρημένος
 χρέα E. 647
 χρεῖος E. 404
 χρεμίζω, χρέμισαν S. 348
 χρέος E. 647
 κρηίζω E. 351. 367. 499
 κρημα E. 320. 344. 407. 605. 684
 κρησαμένη E. 523

χρόα E. 198. 522. 575. 753. S. 397. Th. 5. χροῖ E. 74. 76. S. 183.
 χροός E. 536. Th. 191
 χρόνος E. 133. 326. 754. Th. 190
 χρυσάμπυξ Th. 916
 χρυσάωρ E. 771. Th. 979
 Χρυσάωρ Th. 281. 287
 χρύσειος E. 74. S. 125. 183. 199*. 226. 271. 313. Th. 283. 822
 χρύσεος E. 65. 109. 129. S. 183. 192. 226. 297. Th. 12. 216. 578. 785. 822. 933. 962, 975. 1005. 1014
 Χρυσή S. 359*
 χρυσοκόμης Th. 947
 χρυσοπέδιλος Th. 454. 952
 χρυσός S. 142
 χρυσοστέφανος Th. 17. 136
 χρώς E. 416. 586. χρώτα E. 555. v. χρόα
 χυτρόπους E. 748
 χωόμενος Th. 533. 561. v. χωσάμενος
 χώρος E. 390. 599. S. 410. Th. 731. 806
 χωσάμενος S. 12. χώσατο Th. 554

Ψ.

ψαμάθη Th. 260. 1004
 Ψεύδα Th. 229
 ψεύδομαι E. 709. Th. 783. ψεύσεται E. 283
 ψεύδος E. 78. 789. Th. 27
 ψιάς S. 384
 ψολόεις S. 422. Th. 415
 ψυχή S. 151. 173. 254. E. 686
 ψυχρός E. 514. 547. Th. 786.

Ω.

ω E. 57 Th. 419. 429. 607. 928
 ωγύγιος Th. 806
 ωδε E. 35. 203. 382. 473. 760
 ωδύσατο Th. 617
 'Ωκεανίδες Th. 364*
 'Ωκεανίη Th. 364. 389. 507. 956
 'Ωκεανός E. 171. 566. S. 314. Th. 20. 133. 215. 242. 265. 274. 282. 288. 292. 337. 362. 368. 695. 776. 789. 816. 841. 908. 959. 979
 'Ωκυπέτη Th. 267
 ωκυπέτης E. 212

ἀκύνους S. 96, 97, 470. E. 816
 Ἀκυρόη Th. 360
 ἀκύνς S. 61, 307, 350. Th. 266, 269, 758
 ἄλεσαν E. 372. ἄλεσε E. 163.
 ἀμάρτησε Th. 201
 ἀμηστής Th. 300, 311
 ἄμος E. 150, 705. S. 76, 128, 159.
 221, 269, 430, 468. Th. 150, 152.
 671, 673, 824
 ἀνέομαι E. 341
 ἄπασε Th. 442. ἄπασεν Th. 974
 Ὀραι E. 75. Th. 901
 ὀραίος E. 32, 307, 617, 631, 642, 665.
 695
 ὀραίουσι Th. 903*
 ὀρέξατο Th. 178
 ὀρεύουσι Th. 903
 ὀρη E. 30

ὀρη E. 75, 409, 450, 460, 494, 575.
 584, 664. S. 401. Th. 58, 754. v.
 Ὀραι
 ὀριγνῶντο S. 190
 ὀρινε E. 508, 676
 ὀριος E. 392, 394, 422, 492, 543, 697
 Ὀρίων E. 598, 609, 615, 619
 ὀρνυτο Th. 191
 ὀρσε Th. 523
 ὀρτο S. 30, 40. E. 568. Th. 990
 ὀσεί S. 189, 194, 198, 298
 ὀσπερ E. 633. Th. 402
 ὀστε S. 222, 405. Th. 32, 831
 ὀτρυνον Th. 883
 ὀτώεις E. 657
 ὀφελον E. 174
 ὀχετο S. 91, 200
 ὀψ, ὀπα E. 62



INDEX II.

N.B.—Proper Names omitted in Index II. will be found in Index I.

A.

α, ἀ, privative, T. 660. 797
 ᾱ, ᾶ, in contract verbs in αα, E. 241. 392
 ᾱ in ἀμῶν, ἀμῶρος, E. 384
 Accusative plural in ᾱς, ᾶς, S. 302. E. 564. 675
 Acorns, esculent, E. 233
 Acronych rising of stars, E. 567
 Adamant, S. 137. E. 146. T. 161
 Adrastus, his horse Arion, S. 120
 Aethiopians, visited by sun, E. 527
 ——— placed in the far east, T. 965
 Aganippe, T. 3
 ἀγανῶν, 'to hug,' E. 57
 Age, golden, E. 109
 ——— silver, E. 128
 ——— brazen, E. 144
 ——— precedence of, T. 361
 Agora, loitering in, E. 28
 Agrius, T. 1013
 Αἰῶες and Νέμερος leave earth, E. 199
 Amphidamas, King of Euboea, E. 654
 Amphitryon, birth-place of, S. 81
 Anaurus, general term for rivers, S. 477
 Angels (see *Daemons*)
 Anorists, reduplicated, S. 245
 ——— infinitive with verbs of promising, &c., T. 218

Aphrodite, foam-born, T. 188
 ——— assessors of (Πόδες &c.), T. 201
 ——— allied to deceit, T. 224
 Apollo, birth-day of, E. 771
 Arcturus, rising of, E. 566
 ——— vintage regulated by, E. 610
 ἀρείων, ἀρεῖς, E. 158
 Argestes, name of wind, T. 379
 Argos, ancient limits of, T. 12
 Arimi, Aramaei, T. 304
 Article, same as demonstrative, E. 22
 ——— rarely used in epic, E. 193
 Ascrea, E. 640
 Ash-trees, men fashioned out of, E. 145
 ——— nymphs of, T. 187
 Asphodel used for food, E. 41
 Asteria, T. 409
 Astraea, Astraeus, T. 375
 Atlas, T. 509
 ——— supporter of sky, T. 517. 746
 Axle, length of for wain, E. 424

B.

Bards, appointed by Muses and Apollo, T. 94
 Bath, distinct for sexes, E. 753
 ——— libation taken from, E. 749

Bay-tree, wood of used for plough,
E. 435
—— staff of, T. 30
Bees, simile from, T. 595
—— in oak-trees, E. 233
Beggars, profession of in heroic times,
E. 25
Birds, omens from, E. 828
Birth, prerogative of elder, E. 17
Bones, why offered in sacrifice, T.
556
Bread, fermented, E. 590
Breakwater for ships, E. 624
Briareus, Obriareus, T. 617
—— same as Poseidon, T. 817
Bybline wine, E. 589

C.

Calypso, sons of by Ulysses, T. 1017
Cape, felted for winter use, E. 546
Cerberus, T. 770
—— origin of name, T. 311
Ceres, crowned with wheat-ears, E.
300
—— a power to be propitiated, E.
465
Ceyx, father-in-law of Cycnus, S.
472
Chalcis, Hesiod's visit to, E. 655
Chaos, T. 116
χερσίων, χερσὺς, E. 158
Chestnuts, perhaps known to Greeks,
E. 233
Chimaera, T. 319
Chiron, *Χείρωνος ἰεροθῆκαι*, T. 1002
Cicada, fed on dew, S. 394
—— sound made by, E. 583
Circe, related to Hecate, T. 957
Club-feasts, E. 722
Cold, effects of on animals, E. 506
seqq.
Contention, two kinds of, E. 11
Copper (bronze) used before iron, E.
151
Corn, gathered in baskets, E. 482
—— thrashing of, E. 597
—— winnowing, E. 597
—— storing in vessels, E. 600
Cosmogony, Hesiodic and Mosaic,
T. 116
Crane, note of, a sign of spring, E.
448
Crocodiles, teeth of, 387

Crow, croak of ill-omened, E. 746
Cuckoo, note of, E. 486
Cuttle-fish, habits of, E. 524
Cycles, of golden age, &c., E. 157
Cyclopes, perhaps Pelasgic settlers,
T. 139
—— makers of thunderbolts, T.
505
Cycnus, his stronghold at Pagasae,
S. 58
Cyme, birth-place of Hesiod's father,
E. 636
Cythera, isle of Cypria, T. 193

D.

Daemon (*δαίμων*) meaning *Fate*, E.
314
Daemons, guardians of men, E.
123—5
—— same as *Manes*, E. 141
Death, resembling sleep in golden
age, E. 116
—— brother of Sleep, T. 759
Deceit, regarded as a merit, E. 788
Digamma, E. 666
Dog, a house-guardian, E. 604
Dragon, device on shield, S. 141
Drones, simile from, E. 304. T. 595

E.

Eagle, plumage of for feathering arrows,
S. 133
Earth, produced from Chaos, T.
116
—— etymology of word, T. 120
—— the *πρωτόγονος*, T. 463. 475
Echidna, T. 295
—— cave of, T. 300
Electra, *Ἠλέκτρα*, T. 265
Electrum, alloy of gold, S. 142
Electryon, slain by Amphitryon, S.
2. 12. 78
Eloquence, the gift of the Muses,
T. 94
Εἰσιε or *Γυναῖκων Κατάλογος*, S. 1.
T. 986. 1019
Epimetheus, E. 85. T. 511
Erinyes, blood-sucking, S. 255
—— birth-day of, E. 802
Eruption, description of volcanic, T.
846

Erythea, T. 290
 — *ερε*, — *ερε*, verbal endings, S. 480
 Eurystheus, premature birth of, S. 90
 Exarch of dithyrambs, S. 205

F.

Farm, stock needful for, E. 405
 — first visited on return, S. 39
 Farming, creditableness of as an employment, E. 309
 — delay in dangerous, E. 413
 Fates, *Κῆρες*, S. 249. 258
 — painting of, S. 258
 — *Μοῖραι*, T. 217
 Fermented bread, E. 590
 Fig-leaf, unfolding of, E. 679
 Fire, used by man only, E. 47
 — stolen by Prometheus, E. 47. 50
 — withheld by Zeus, T. 563. E. 50
 Flute used in marriage procession, S. 281
 Fodder, winter store of, E. 606
 Fragrance, attribute of deities, S. 6
 Friendship, precepts on, E. 707
 Furnaces, for melting metals, T. 863

G.

Geryon, three-headed, T. 287
 Giants, hundred-handed, T. 148
 — concealed within the earth, T. 157
 — liberated by Zeus, T. 624
 — appointed jailors of Titans, T. 735
 — refreshed with nectar, T. 942
 Gifts, pleasure of voluntary, E. 357
 Goat's milk, E. 590
 Gods, preternatural weight of, S. 441
 — triple numbers of, T. 273
 — soon adult, T. 493
 Good and evil, equal balance of, E. 177
 Gorgons, described as winged, S. 231
 — their birth, T. 273
 — snaky locks of, S. 237
 — triple number of, T. 273
 — abode of, T. 274
 Graces, born at Pieria, T. 64
 — worshipped at Orchomenus, T. 907

Grapes, treading of, S. 301
 — drying of, E. 612
 — changing colour of, S. 398
 Guests, injury to punished, E. 327
 Gypsum, ground of shield, S. 141

H.

Half greater than whole (proverb), E. 40
 Hands, washing of for libations, E. 725
 Hare-hunting, S. 302.
 Harpies, T. 267
 Hearth, religious respect to, E. 734
 Hecate, her prerogatives, T. 412
 — seqq.
 — called Perseid, T. 411
 — called *μουνονεῖς*, T. 426
 Hephaestus, marries one of the Graces, T. 945
 Hera, born from the head of Zeus, T. 924
 Hercules, why called *Alcides*, S. 26
 — liberates Prometheus, T. 527
 Hermes, god of flocks, T. 444
 Heroes, age of, E. 157
 Hesiod, contemporary with Homer, E. 656
 — his migration from Aeolis, E. 636
 Hesperides, T. 215. 518
 Holidays, work allowed on, E. 772
 — half, E. 810
 Holm-oak, used for plough, E. 436
 Holmius, T. 6
 Homer, his contest with Hesiod, E. 656
 Honey-dew, E. 233
 Hope, left to man by Pandora, E. 96
 Horcus, birth-day of, E. 802
 — avenging deity, T. 231. 400
 Hydra, Lernaean, T. 313
 Hyperion, T. 371

I.

ι before ν — νν, E. 247. T. 207—9. 428
 — in *περὶ* elided, T. 687. 733
 Iapetus, sons of, T. 508
 Iasius and Demeter, T. 970

Insolence hard to stand against, E. 214
 Ionic rhapsodists, E. 504
 Iris, T. 266
 — messenger to Tartarus, T. 780
 Isles of the Blest, E. 171

J.

Jars, wine (*πίθοι*), E. 613
 Justice, eventually superior to insolence, E. 217
 — dragged as a virgin, E. 220
 — regarded as a maiden, E. 256

K.

κ in perfect active, T. 728
 κ pronounced $\kappa\chi$, T. 178
 $\kappa\alpha\lambda\acute{o}s$, $\kappa\alpha\lambda\acute{o}s$, E. 63. T. 585
 Kid's flesh, when best, E. 585
 Kings, accused of bribery, E. 37
 — appointed by Zeus, T. 96
 — made eloquent by the Muses, T. 94
 — judges in heroic times, T. 85 seqq.
 Kite, fable of the, E. 203
 Kronidae, their conflict with Titans, T. 629
 Kronos, golden age of, E. 111
 — youngest of the Titans, T. 137
 — connected with $\chi\rho\acute{o}\nu\omicron\varsigma$, T. 463
 — imprisoned with Titans, T. 851
 — devours his children, T. 459
 — swallows a stone, T. 487
 $\kappa\upsilon\omega$, $\kappa\upsilon\epsilon\omega$, T. 308

L.

Ladle, setting of across a wine-bowl, E. 744
 Lapithae, battle of, S. 178. 189
 Latinus, T. 1013
 Lava, description of, T. 692. 846
 Lead, melting of, T. 859
 Lenaeon, month of, E. 504
Lethum, Virgil's rendering of $\lambda\eta\theta\eta$, T. 227
 Libations, propitiatory, E. 338

Libations, washing hands before, E. 725
 — of bath-water, E. 749
 Light, creation of, T. 126
 Lion, the Nemean, T. 327
 Lions anciently found in Europe, S. 426
 Love (*Ἔρως*), the birth of, T. 120
 Lyctus, Zeus born at, 482

M.

Magna Graecia, T. 1013
 Mallet, E. 445
 Mallows used for food, E. 41
 Marriage, omens of, E. 801
 — lucky days of, E. 800
 — precepts relating to, E. 695
 — fittest age for, E. 698
 — evils of, T. 605
 Mean (*μέτρον*) best in all things, E. 694
 Mecone (Sicyon), T. 535
 Medea, a name of Hera, T. 994
 Meliae, nymphs of trees, T. 187
 Memnon, son of Morning, T. 984
 Menoetius, T. 510. 514
Mensis same as *μείς*, *μηνς*, E. 557
 Meteoric stones, T. 500. 721
 Metis, wife of Zeus, T. 886
 — swallowed by him, T. 899
 Millet, beards of, 398
 Mista, good for corn crops, E. 548
 Mnemosyne, mother of Muses, T. 54
 Money, called $\psi\upsilon\chi\eta$, 686
 Months, triple division of, E. 765
 Moral of fables (*ἐπιμύθιον*), E. 210
 Morning, the fittest time for work, E. 579—80
 Mortar (*δλμος*), instructions to make, E. 423
 Mules, procreation of, E. 791
 Muses, hymn to, T. 1
 — givers of eloquence, T. 94
 — appear to Hesiod on Helicon, T. 8
 — their office in singing to Zeus, T. 37 seqq.
 — born of Mnemosyne, T. 54
 — companions of kings, T. 79 seqq.
 Music, a solace in grief, T. 98
 Myrmidons, S. 380
 Mysteries, not to be curiously inquired into, E. 756

N.

Nails, cutting of at a sacrifice, E. 742
 Narthex (fennel), E. 52. T. 567
 Navigation, precepts on, E. 618
 Neighbours, more prompt than relations, E. 345
 Nereus, daughters of, T. 240
 Night, children of, T. 211
 ——— and day compared to watches, T. 748
 Nightingale, fable of, E. 203
 Nymphs, mountain abodes of, T. 130

O.

'Oak and rock,' a proverb, T. 35
 Oaks, produce honey and acorns, E. 233
 Oceanus, circling stream of, S. 314. E. 171
 ——— different from Pontus, T. 132
 ——— subterranean channels of, T. 790
 Olympus, seat of gods, T. 62. 118
 Orchomenus, Hesiod buried at, E. 635
 Orichalcum, S. 122
 Orion, E. 615
 ——— the hunter, E. 619
 Orphans, wrong to punished, E. 327
 Orpheus, his precepts on lucky days, E. 824
 Oxen, slouching step of, E. 795

P.

Pagassæ, temple of Apollo at, S. 58. 68
 ——— abode of Cycnus, S. 58
 Pandora, E. 81
 ——— decked by goddesses, E. 64. T. 575
 Panhellenes, E. 526
 Peace, called *κουροτρόφος*, E. 228
 Pegasus, bearer of thunderbolts, T. 282
 Perjury, punishment of, E. 219; among the gods, T. 793
 Persephone, origin of name, T. 913
 Perseus robs his brother of his inheritance, E. 37

Perseus, called *διον γένος*, E. 299'
 ——— the sun, T. 409
 Perseus, represented in paintings, S. 221—3
 Pestle, instructions to make, E. 423
phi terminating dative and genitive, 669
 Phoebe, mother of Latona, T. 404
 Phorcides, called *γραιαι*, T. 270
Φόρκυς, *Φόρκος*, T. 336
 Planting and sowing, E. 781
 Pleiads, rising of at reaping-time, E. 834
 ——— obscuration of, E. 386
 ——— heliacal setting of, E. 386
 Plough, directions for making, E. 427 seqq.
 ——— pole of, E. 430
 Ploughing (*πολεῖν, πλῆν*), E. 460
 Plug in ships' boats, E. 626
 Pontus, children of, T. 233
 Poseidon called *taurine*, S. 104
 ——— *Ἰππιος*, S. 120
 ——— same as *Βριαρῆς*, T. 817
 Poverty, not to be taunted, E. 717
 Present tense, reduplicated form of (*πεφύκα, &c.*), S. 228
 Prometheus, author of evil to man, E. 47
 ——— defrauds Zeus, E. 47. T. 537
 ——— steals fire, E. 47. 50
 ——— his punishment, T. 521

Q.

Quadra, scored cake, E. 442

R.

Rain, red, S. 384
 Raven, perching of on roofs, E. 746
 Reapers, attitude of, E. 480
 Reduplication of roots, S. 207
 Rhapsodists, holding bay-branch, T. 30
 Rivalry in trades, E. 23
 Rivers, ceremony in crossing, E. 737
 ——— not to be defiled, E. 757
 ——— names of, T. 338
 ——— Hesiod familiar with Asiatic, T. 338

Rivers, called *κουροτρόφοι*, T. 346.
450
Rudder (paddle), hung up over fire-
place, E. 45. 629
Rumour, a goddess, E. 764

S.

Sacrifice, bones burnt at, T. 537
Sailing, seasons of, E. 663
Sails, furling and stowing of, E. 627
Serfs, *θήρες*, E. 602
Serpents, licking of, S. 235
Sexes, duality of in gods, T. 120.
134
Shame, two kinds of, E. 317
Sheep-shearing, lucky time for, E.
775
Shepherds, upbraided as idle, T. 26
Shield, face exposed above, S. 24
Ships, lucky days for building, E.
809
—— protected by breakwater, E.
624
Shoes, lined with felt, E. 542
—— made of sound hide, E. 541
Sicyon (Mecone), ancient council at,
T. 535
Sirius, glowing heat of, E. 417. 587
—— a star in *Canis*, E. 610
Sky, creation of, T. 126
—— revolving (*ρόλος*), T. 126
Slaves, allotted food of, E. 559
Sleep, mid-day, E. 574
Smithy, lounging at, E. 493
Snails, a sign of summer, E. 571
Son, advantage of an only, E. 376
Sons, likeness of to parents, E. 182.
235
Sowing twice (*ἐπισπορίη*), E. 446
—— covering the seed after, E.
469
—— late to be avoided, E. 483
Sphinx, S. 32. T. 326
—— riddle of, E. 533
Spiders, spinning suggested by, E.
777
—— to be kept from store-jars,
E. 475
Spondees, hexameters terminating
with three, T. 48
Spring, why called *grey*, E. 477
Step-mother, days called after, E.
825

Styx, children of, T. 383
—— a spring, T. 775. 784
Subjunctive in *-ποθα*, E. 314
Συυς, δρ, σφός, S. 59
Swallows, called early songsters, E.
568
Synizeia, E. 5. 462

T.

Taphii, slain by Amphytrion, S. 2
—— called *heroes*, S. 19
—— pirates, S. 17
Tartarus, different from Hades, S.
254
—— depth of from heaven and
earth, T. 718. 721
—— poetical conception of, T.
726
τε in *καί τε*, &c., T. 3
Telegonus, T. 1014
Teneriffe, peak of, T. 517
Termessus, Permessus, T. 5
Thaumas, T. 265
Theia, T. 371
Theogony, prooemium of, T. 1
—— spurious ending of, T.
963
Thieves, called day-sleepers, E. 605
Thrashing of corn, E. 597
Thriftiness commended, E. 368
Titanomachia, T. 686
Titans, born from Uranus, T. 134
—— origin of name, T. 207
Tomba, return from, an ill-omened
time, E. 735
—— setting children upon, E.
750
Triplicity of gods, T. 903
Triptolemus, origin of name, E. 460
Trireme, metaphor from, E. 17
Triton, Tritones, T. 931
Tu and *τὴν*, E. 9
Typhaon, god of eruptions, T. 306
Typhaonium, volcanic hill, S. 32. T.
846
Typhoeus, birth of, T. 821
—— god of earthquakes, T.
306
—— his various forms and
voices, T. 830
—— blasted by Zeus, T. 858
Tyrrheni, T. 1015

U.

Uranus, mutilation of by Cronus, T.
174 seqq.

V.

Vetus and *eros*, E. 31
Victory, title of Athena, S. 338
Vindemitor, the star, E. 610
Vines, silky leaves of, E. 477
—— trenching of, E. 571
Virgil, erroneous renderings by, E.
802. T. 227
Virgo, the constellation, E. 610
Virtue and vice, up-hill and level
roads to, E. 287

W.

Wafn, dimensions, &c. of, E. 423
Water-nymphs, distinct from Nereids,
T. 346
West, abode of gloom, T. 622
Wheels, composed of segments
(*αψίδες*), E. 426
Winds, born of Typhoeus, T. 870

Wine, various mixtures with water,
E. 595

—— storing in jars, E. 613

Winnowing, E. 597

Witness, in dealings with a brother,
E. 371

Women, separate creation of, E. 61

—— invectives against, T. 590

—— called *πυγοσκόλοι*, E. 373

Wood, best time for cutting, E. 420

"Works and Days," meaning of title,
E. 1

Wrestlers, metaphor from, S. 362

Y.

Year of ten months, T. 59

—— called 'full,' T. 636

—— 'perfect,' T. 740; 'great,'
T. 799

Z.

Zeus, youngest son of Cronus, T.
457

—— born in Crete, T. 477—80

—— destined to be expelled by a
stronger son, T. 886. 894

THE END.

