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BIBLIOTHECA CLASSICA.

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THE EPICS OF HESIOD,

WITH AN ENGLISH COMMENTARY

BY

F. A. PALEY, M.A.

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

1861.

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EDITOR OF AESCHYLUS, ETC.

*Ἡγοῦμαι ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι—τὰ ὑπὸ τῶν ποιητῶν
λεγόμενα οἷόν τ' εἶναι συνιέναι ἃ τε ὀρθῶς πεποιήται καὶ ἃ μή.*

PLATO, *Protag.* p. 339 A.

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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 an anxious 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 ¹.

Whatever opinions may be held as to the real date of the Hesiodic poems, one fact remains indisputable; they are the only extant Greek writings which have any claim even to approximate to the Homeric age. 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 collateral illustration of the style and dialect of the Homeric era, all the more valuable because emanating from a distinct school and centre of the epic art.

That there are some causes for the comparative neglect of Hesiod is not fairly to be denied. Hesiod, though the presumed 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

¹ The reader will not regard this author as specially selected to follow next in the series of the BIBLIOTHECA CLASSICA. The fact is that, the notes having been in great part prepared, and many MSS. collated, with a view to independent publication, it was thought advisable by the Publishers, with the consent of the superior Editor, Mr. Long, to admit this volume among those already published and in preparation for the *Bibliotheca*.

that the matter-of-fact and unimpassioned poetry of the "Works and Days", full as the poem is of "proverbial philosophy," often obscure, occasionally trivial, should attract readers equally with the story of Achilles' wrath, or the wanderings of Ulysses². 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 of course a decided preference will rightly and reasonably be given to that author, who is acknowledged by all to be the better of the two.

It must be added also, as a 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 least³ 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:—*Ἡσίοδον γὰρ καὶ Ὀμηρον ἡλικίην τετρακοσίοις ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι, καὶ οὐ πλείους*

² I use a common, but incorrect version of *Ἔργα καὶ Ἡμέραι*, which means, "Farm operations and lucky and unlucky days."

³ "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.

⁴ Pausanias viii. 18. 1; ix. 27. 2; ib. 31. 4, who says the Boeotians themselves did not acknowledge the Theogony as Hesiod's.

οὗτοι δέ εἰσι οἱ ποιήσαντες θεογονίαν Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ εἶδεα αὐτῶν σημήναντες.

Now, though we cannot be quite 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, i. e. 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.

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 name¹ a 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. 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 Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
Γῆ δ' οὐδ' ἄηρ οὐδ' οὐρανὸς ἦν,

¹ Isthm. v. 67. Thucydides mentions Ἡσίοδος ὁ ποιητὴς as buried at Oeneon in Locris, iii. 96.

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

Ὅρφευς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
Μουσαῖός τ' ἐξακέσσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
Γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους*

it is equally clear that the *Ἔργα* are specified.

Plato repeatedly refers to Hesiod; it will suffice to cite a single passage, Symp. p. 178, v:—*Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, Γῆν τε καὶ Ἔρωτα*—*Ἡσιόδῳ δὲ καὶ Ἀκουσίλειω ὁμολογεῖ.*

Which alludes to Theog. v. 116—8,

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

And surely the testimony of a writer 400 years before Christ should outweigh the opinion of Pausanias, nearly 200 years after that era⁶.

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 proem or introduction to the "Works," and of a much longer one (or rather, a combination of several proems) to the Theogony; 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; lastly, the insertion

⁶ 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 problem, in truth, cannot be solved; and it is impossible, within the limits of a preface, to enter into all the arguments fully.

⁷ According to K. O. Müller, of an original proem, a hymn to the Muses, and an epilogue.

of episodes more in the descriptive style than was congenial to the Muse of Hesiod. 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, made by the command of Peisistratus. The latter indeed was probably done 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 rhapsodists, Homerids, and Cyclic imitators, was continually adding to them⁸. 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, 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 a degenerate race whom he speaks of as ἔθνος ἡλιθιώτατον⁹,—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. 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,

⁸ There seems to have been a tradition that Hesiod was revised by order of Peisistratus; see frag. cxiii. ed. Goettl. But this is doubtless a part 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 often confounded 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.

⁹ Conviv. iii. 6.

which on any other supposition would be very difficult to explain.

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, 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*¹." 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 1737².

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, to which the utmost weight must be attributed, he lived about B.C. 900. Now, if a well-informed historian, speaking at the present day, should state that Shakspeare or Chaucer lived three or five hundred years, *and not more*,—which is plainly equivalent to saying, that some people assigned a still older date³,—before his own time; we

¹ K. O. Müller, Hist. Gr. Lit. p. 87.

² 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.

³ Robinson, *Præf.* p. xxi. Some had placed the date of Hesiod at 1000 B.C.

should say, that it was a matter on which he was certainly well informed, and we should ridicule the notion of critics 2000 years hence contesting the assertion as altogether a mistake, and reducing the antiquity of each by a couple of centuries and more⁴. No doubt seems ever to have been entertained by the ancients themselves about the very early date of Hesiod. 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. The ancient tradition, embodied in the spurious and late poem called *Ὀμήρου ἄγων*, 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 uniform testimony of antiquity, that Hesiod lived at least nine centuries before Christ.

To enter into this question minutely, and to adduce arguments derived from a comparison of the Homeric and Hesiodic nomenclature, social and political, and their respective diction, would occupy a great space. The reader may find all that perhaps need be said on the subject in the pages of Grote, Mure, and K. O. Müller. 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

⁴ Of course, the two cases cannot be exactly parallel, inasmuch as the written and even printed evidence of our times removes all ground for conjecture. But we do not know what sources of information Herodotus had.

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 majority of the Attic Tragedies. Though utterly remote from any thing 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 immortal Georgics. Nothing can be more interesting and instructive than to compare the development of mind and character in two poets, at least so nearly contemporary; Homer, the representative of the Asiatic and Pelasgo-Greek⁵ phase of life, and Hesiod, of the European and Hellenic. "Hesiod's poetry," says 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 poem⁶. 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

⁵ The "Aeolo-Asiatic" and the "Aeolo-Boeotic" is Col. Mure's expression.

⁶ 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.)

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 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 poem, nor a professed treatise on either economy or agriculture. These are not even the prominent points of the poem, which is of a very 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. The poem might, as Colonel Mure remarks⁷, 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, certainly, 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

⁷ Vol. ii. p. 385.

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 expressions which they exhibit in common, from the common source of an earlier poetry. But 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 the theogony for the Greeks*, doubtless refers to 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. "Every legend," says K. O. Müller^a, "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 district, or the ministers of some temple, under the form of a strange and marvellous tale, which was cherished with the greater fondness because its un-

^a Hist. Gr. Lit. p. 87.

conformity 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."

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? That poem especially might seem to contain traces of what appear to be 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 indeed⁹ strongly opposes 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 not *directly* 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 any thing like a history of them had long before Hesiod's time been utterly and irretrievably lost. The coincidences between the earliest known traditions of mankind, 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 that source. Many persons are reluctant, perhaps not unnaturally so, to extend the term of years, which appears 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 investi-

⁹ Praef. p. xlviii.

gated 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 thousand¹ years before the Christian era. Practically we feel and lament the apparent hopelessness 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, that same man he was four thousand years ago, or at the extreme verge to which historic or monumental evidence carries us. 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 these facts, then, we see and recognise, and so the problem is reduced to this:—Given six thousand years for the supposed period of man's existence upon earth, of four thousand of which we have some knowledge. During those four thousand

¹ 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. 38.)

years we have no reason to think that, if man has become in the aggregate more numerous, he has changed in the least any of his characteristic family features, or has become in any single respect materially different in stature, intellect, or average duration of life. The development therefore of the human race from the original stock to the millions which, in every age that we know of, have covered the face of the globe, have crossed oceans and colonised islands, we are compelled (if we accept the commonly received chronology) to contract into the brief space of *two thousand years*,—a space which has not sufficed to produce any well-marked physical change in the Celtic occupants of our own British islands ! The difficulty in accepting such a conclusion is, of course, immensely increased, when we have to suppose that black and white races were established as distinct and permanent varieties in so short a time ; and when we have every reason to believe that languages as numerous, perhaps as perfect, as they now are, had even then been organised, and cities and monuments erected not less stupendous than the present age can boast of².

If then man really has occupied the earth for so vast a period, and has been equally endowed from the first with memory and the faculty of language, it is surely not improbable that events of an extremely remote antiquity may be recorded (though, of course, in a distorted and exaggerated form) in the legends of the early Greek mythology, as Homer and Hesiod were acquainted with it. Many curious facts in confirmation of this may be adduced ; but I will only mention two. Whence, unless from ancient traditions altogether in accordance with geological appearances, came the stories that the Black Sea was formerly an inland lake (Humboldt, *Aspects*, ii. 78), and that Delos was once a *floating* island, i. e. that it was upheaved and again depressed beneath the surface of the sea, exactly as islands have been known to

² Dr. Lepsius dates the great pyramid of Cheops at about B.C. 3000. Who shall presume to assign a date to Stonehenge, or the Cyclopiian walls of Greece and Italy ; the inscriptions at Petra, or the mountain-roads and temples of Central and South America ?

be in modern times? The same might be said of the ancient notion that Sicily was separated from Italy by an earthquake. The same, at all events, *must* be said of the almost universal tradition of a vast deluge which once overwhelmed the earth.

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 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?”

Even in comparatively recent times, and when ready writing, if not printing,—those all-powerful preservatives of even a worthless literature,—existed, the old English and Scotch ballads have become practically extinct, and survive only because they have been collected and edited as literary curiosities. But, although the early Greek poetry perished, the ideas, the subjects,

and to a considerable extent the language also must have been adopted by both Homer and Hesiod. It is utterly inconceivable that a wholly new and original school of Epic poetry, so rich as it evidently is in legendary lore and traditional maxims, should have sprung into sudden existence. A sense of religious reverence and religious aspirations, a love of the marvellous and an admiration for heroic deeds, are instincts of man ; and they must have had an expression in a School of poetry which, whether separately or in common, both Homer and Hesiod adopted as the basis and models of their own compositions ; in a word, which they developed and improved, but did not create.

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 four or five 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 origin of language is unknown ; but it can hardly be called a mystery which will never be solved, since a very obvious explanation of it must present itself to a thoughtful mind. Some persons appear to suppose, that man had language imparted to him at once, on his first existence on earth, as a direct and special gift from heaven. So Dr. Arnold appears to have thought, who says (on Thucyd. i. 133), "I cannot think that we are yet in a condition to understand the process by

which language was formed, *if indeed it ever was formed and not rather given*, and to explain the nature of its very simplest elements." It is more philosophical to say, that man had the *faculty* of language given him, but not language itself; just as he had *inventiveness*, but not the inventions which resulted therefrom. Language at first was probably a limited nomenclature consisting of monosyllabic sounds; the next process was to double and to compound these, and the next to give them inflexions. If some one language had been given to man at first, we cannot explain the phenomenon of great families of languages possessing hardly any (if any) common elements. But we can easily explain this by supposing them to have been separate and wholly independent creations of the linguistic genius or faculty of man, consequent on a distant and final dispersion of the first families. It is held by some, that the languages even of the rudest and most degraded races now on earth exhibit traces of a former high organisation; and many have remarked, that the tendency of language, in the lapse of ages, is rather to diminish than to increase grammatical forms and inflexions. These forms however must have had an origin, though doubtless an extremely remote one; and it is with some surprise that one reads the opinion of K. O. Müller (Hist. Gr. Lit. p. 4), "We reject, as utterly untenable, the notion that the savages of Greece from the inarticulate (?) cries by which they expressed their animal wants, and from the sounds by which they sought to imitate the impressions of outward objects, gradually arrived at the harmonious and magnificent language which we admire in the poems of Homer." The early Greeks may, no doubt, have been indebted to some unknown predecessors for their language: but in the end we come to the same result; it must have been developed from crude and simple elements at first; and nothing but a very long period of time would have sufficed to develop it.

It is also the opinion of K. O. Müller that we may probably attribute to the imagination of certain ancient bards of Pieria in Thessaly the entire scheme of the council of Homeric deities.

But, when we consider how utterly different in conception is the anthropomorphic family of the gods, described by Homer and Hesiod as centered on Mount Olympus, from the purely elemental worship of Earth, Sun, Moon, and the powers of Nature, which seem the earliest and most universal objects of worship suggested by Natural Religion; we shall be ready to admit the possibility, that the real origin of the Homeric mythology is to be sought, not in mere poetic invention, but in traditions of a patriarchal clan who were the first settlers in the plains of Thessaly, very long before the historic era. On the same view it is obvious to suggest, that a certain substratum of truth underlies the stories even of Centaurs, Giants, Cyclopes, Amazons, and the half-mythic, half-historic heroes, such as Hercules, Theseus, Perseus, Pelops, and the rest. Again, it is perhaps easier, as it is unquestionably more according to the mind and conception of Homer, to allow that the Trojan war, if a real event, was a very ancient one even in Homer's time, than to reconcile the difficulties, geographical and ethnological, which beset the legend according to the common opinion of its date.

Be this as it may, any thoughtful reader must be struck by the wonderful coincidence in some points of the Hesiodic with the Mosaic cosmogony. Both may indeed, and probably do, embody extremely ancient Asiatic traditions; and this is a supposition that in no way interferes with any question about the plenary inspiration of Scripture. Hesiod agrees with Moses in speaking of Earth being modelled or produced out of a formless mass³, of the existence of Darkness and subsequent Light, of heaven (firmament or atmosphere, *οὐρανός*, as distinct from *αἰθήρ*, v. 124. 127), of the elevation of mountains, the spreading out of the sea, of the separate and subsequent creation of Sun, Moon, and Stars (v. 371—82). The introduction of fishes and great

³ "It is evident, that as Hesiod represents other beings as springing out of Chaos, he must have meant by this word not mere empty space, but a confused mixture of material atoms, instinct with the principle of life." K. O. Müller, *Hist. Gr. Lit.* p. 89.

monsters in the sea, and of mighty trees upon the earth, is symbolically described by the birth of *Ceto* from Nereus, and the *Meliae*, or guardian Nymphs of Ash-trees. Then, under changed and still symbolical forms, we find sexual propagation established as a law (by "*Epos*, Theog. v. 120), and races of beings of human type, but far more powerful in stature and strength than ordinary Man. The "fall of man" is not less clearly indicated by Iapetus⁴ and his rebellious son Prometheus, whose mythological character in many respects typifies the first man Adam.

An ancient and universal tradition among men 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, it seems to be the doctrine of Satan and the Fallen Angels of Scripture; and it is contained in the Hesiodic rebellion of Cronus against Uranus, Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). Still more close and remarkable coincidences remain to be indicated. 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 years⁵; the absence of pain and death, by the passing away of this race from the world "as if subdued by sleep⁶." The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of

⁴ From *Ἰάπτειν*, as K. O. Müller derives it, acknowledging the symbolical meaning noticed above, *Hist. Gr. Lit.* p. 91.

⁵ Opp. v. 130. 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."

⁶ Opp. 116.

wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth⁷; the suggestion of rebellion first made by the female (Rhea)⁸; 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 impiety⁹,—all these statements seem reflexions of Mosaic and Scriptural doctrines, 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 authorship, very different opinions have been 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 no where 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 Mure¹ 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."

⁷ Opp. 122.

⁹ Opp. 138.

⁸ Theog. 163.

¹ Hist. Gr. Lit. ii. p. 424.

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 is to be hoped that, whatever be the faults of Hesiod considered merely as a poet, 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 1495², 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 incompletely³. 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 recent editions of Hesiod by Gaisford, Goettling, and Van Lennep, and frequently also that of Robinson (1737). At the same time, I have gone on the principle of making the

² 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.

³ 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.

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 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. It contains however the writing of several hands, and the first part (to v. 256) is probably of saec. xiii. It is in a very bad condition from the effects of damp or fire, and as it ends abruptly with *ὑπαλεύεο 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 wain⁴ and other agricultural implements described in the “Works.” The following is the passage from Tzetzes’ commentary at the bottom of the page:—

⁴ The Q or Koppa on the hind quarters of the horse illustrates the term *ἵππος κοππῆρας*, Ar. Nub. 23.

*Ολμος 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. τριπόδην· τριῶν ποδῶν μῆκος ἔχοντα· ὃ δὲ ποὺς δακτύλων ἐστὶ ἰς. Καὶ τρίποδος μὲν καὶ τετράποδος, καὶ τὰ ὅμοια, ὃ ἔχων μῆκος τόσων ποδῶν. τρίπους δὲ καὶ τετράπους, ὃ τρεῖς ἢ τέσσαρας πόδας ἔχων. ὕπερον. λάκτην, ναγέα, τριβέα, ἡ κόπανον. ἄξονά θ' ἐπταπόδην· ἄξων ἐστὶ τὸ ξύλον τῆς ἀμάξης καὶ τῶν ἀρμάτων, οὗ ἐκατέρωθεν ἐμβέβληνται οἱ τροχοί. νῦν δὲ περὶ τοῦ τῆς ἀμάξης ἄξωνος λέγει κακῶς, ὅτι ἐπτα ποδῶν δεῖ ἔχειν αὐτὸν τὸ πλάτος· μόλις γὰρ ἂν ἄξων ὑπερβαίη τοὺς τέσσαρας πόδας. ἄρμενον· οὔτω. ἡσίοδος πάνυ ἀρμόδιον ἄξονα τὸν ἐπταπόδην φησί· ἐγὼ τοῦτον φημὶ πάνυ 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 **Εργα* 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 **Εργα* 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 **Εργα* without scholia, but with red interlined glosses up to v. 593, *κεκορημένον ἡτορ ἐδωδῆς*. 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 *Ἑρῳ* 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 *Ἑρῳ*. 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 *Ἑρῳ*, but these are much more scanty on the *Θεογονία*. The readings of this MS. are given by Robinson in the *Ἑρῳ*.

(G) A MS. of the *Ἑρῳ* 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 very 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 *Ἑρῳ* 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 *τρискаιδεκάτην ἀλέασθαι*, *Ἔργ.* 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 *Ἔργα*, 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 Μανουτίῳ, (2) It agrees almost *verbatim* with the Aldine readings, (3) It contains also Theognis, Phocylides, the χρυσὰ 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 underlined, 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' ἔλεν 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 also is a paper MS. of saec. xv., containing, besides the *Ἔργα* (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 nor 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. 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 considerable critical value in distinguishing spurious from genuine verses, some 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. In truth, the doctrine of the digamma is so complex, and so intimately connected with the question of the ancient orthography (as Mr. Payne Knight has well remarked in § lxxxiv. of his *Prolegomena to Homer*), that it can be little more than touched upon in the brief pages of a general preface.

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 partakes of an Ionic character. 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 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 Tacitus⁵, 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

⁵ 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 *e*.

If we place side by side the first seven or eight letters of both alphabets⁶, 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, h, j); secondly, that F is wholly wanting in the Greek alphabet. It is this *F*, the *βαυ* or digamma, which we have now to consider, as taking a very 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, 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 tolerably successful effort has been made to restore the digamma throughout to the Homeric text⁷. The following passage will give the reader a clear idea of what is meant (Il. xvi. 366—378):—

ὡς τῶν ἐκ ναύων (νηῶν) γένητο φιαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. "Ἐκτορα δ' ἴπποι

⁶ Comparative philology has fully established the tradition, mentioned also by Tacitus (xi. 14), that the Greek alphabet was imported by Cadmus from Phoenicia, i. e. that it is Semitic, and agrees in the main with the Hebrew. See Dr. Donaldson's *Larger Greek Grammar*, § 25.

⁷ Brandreth's *Iliad*, in 2 vols., and also by Mr. Payne Knight, "*Carmina Homérica*," London 1820.

ἔκφερον ἰαυποδες σὺν τεύχεσσι
 Τρωϊκῶν, οὓς ἠφέκοντας ὄρυκε
 πολλοὶ δ' ἐν τάφρῳ Φερυσάρῳ
 φάξαντ' ἐν πρώτῃ βυμῇ λίποι
 Πάτροκλος δ' ἔπετο σφεδανὸν
 Τρωσὶ κακὰ φρονέων. οἱ δὲ
 πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἄρ'
 σκίδναθ' ὑπὸ νεφέων, τανύοντες
 ἔψορον προτὶ φάστῳ ναφῶν
 Πάτροκλος δ' ἤ πλείστον ὄρυκε
 τῇ β' εἴχ' ὁμοκλήσας.

Here, in twelve consecutive lines, the word *navis* is supplied not less than ten times. The Latin *navis* and *navium*, but not an original form, any more than *vid*—*ere*. But, if the old word for *navis* is to explain the long and the short of the single digamma, *vaFFōn* and *vaFFōn* in verse but one must have been *vid*—*ere*.

We have then not less than ten examples of the early Greek language, any of which to establish the fact. These are the Latin alphabet. (2) The frequency of the syllables in particular words. (3) The evidently identical with the Greek *vicus*, *vis*, compared with *oīnos*, *oīnos*, examples of the *F* in coins and in the pressly recorded by ancient Greek *αὐήρ* for *ἄηρ*, *αὐὼς* for *ἡὼς*, *ἀρεῦν* in all which the *υ* represents the *υ*.

When the Emperor Claudius issued his authority could alter a received alphabet of three letters, one of which was distinct from *U*. This letter he invented *AMAET*, *vulgus*, *amavit*. This invention of its use, which may have

* Tacit. Ann.

us, &c., seem
a matter of
may be main-
verses, where
very easy and
here omission
σιν ἰδεῖν, while
reserved even
ples occur in
the common

by the first

τρίτου δ' ἐπὶ
third of the

όμεν Φουκήϊα

the usually
lated, is also
robably true.

pp. 738,

nem, sed hiatus
ione, ut, quum
el admitteretur

ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
 Τρωϊκὸν, οὗς ἀφέκοντας ὀρυκτὴ ταφρὸς ἔρυκεν.
 πολλοὶ δ' ἐν τάφρῳ Φερυσάρματες ὠκέες ἵπποι
 φάξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρμα Φανάκτων,
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων. οἱ δὲ Φιαχῇ τε φόβῳ τε
 πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν' ὕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων, ταυρόντο δὲ μώνυχες ἵπποι
 ἔψορρον προτὶ φάστῳ ναφῶν (νεῶν) ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἤ πλείστον ὀρινόμενον φίδε λαὸν,
 τῇ ῥ' ἔχ' ὁμοκλήσας.

Here, in twelve consecutive verses, the *F* or digamma is to be supplied not less than ten 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-ς*, 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 *Fίδε*, because the Latins said *vid—ere*.

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 analogy of *F* in the Latin alphabet. (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) Actually *written* examples of the *F* in coins and inscriptions. (5) Words expressly recorded by ancient grammarians as *digammated*, e. g. *αὐῆρ* for *ἀῆρ*, *αὐῶς* for *ἠῶς*, *ἀρεῦῖος* for *ἄρειος*, *αὐάτα* for *ἄτα* &c., in all which the *v* represents the *F*.

When the Emperor Claudius vainly fancied that imperial authority could alter a received alphabet⁸, 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

⁸ Tacit. Ann. xi. 14.

patois, even to Claudius' 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 *Fέργον* seems connected with our word *work*; and οἶνος and *vinum* pass into our *wine*, ἱσημι (root *Fis* or *Fid*) into *wise*, *wist*, and *wizard*.

One of the greatest 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; while there are other words 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 ἀναξ 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 *Fέργον*, *Φοῖνος* (or rather *Φίνος*), *Φεῖδος*, *Φέκαστος*, *Φιδῶς* or *Φειδῶς*, *Φοῖκος*. And yet the following violations (and they are not the only examples) occur in his extant poems, or at least, in our present MSS. of them:—

Theog. 146,

ἰσχύς τ' ἡδὲ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις.

Opp. 596,

τρεῖς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἶνον.

Theog. 908,

Ὠκεανοῦ κούρη πολυήρατον εἶδος ἔχουσα.

Theog. 459,

καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ὅστις ἕκαστος

Opp. 187,

σχέτλιοι, οὐδὲ θεῶν ὅπιν εἰδότες.

b

Theog. 64,

παρ δ' αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκί' 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 words⁹, 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,

ρηίδιον γὰρ ἔπος εἶπεῖν.

In Il. xvi. 210, we have θυμὸν ἐκάστου. In Od. v. 407, πρὸς δὲ μεγαλήτορα θυμὸν, whereas commonly *φέκαστος* and *φὸν*, *φεδὸν*, or *ἐφὸν* (*suum*) are used.

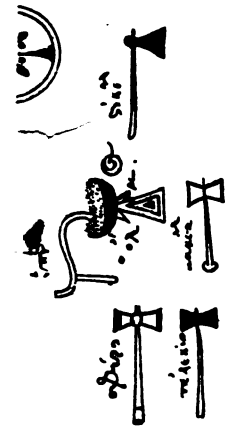
In verses of this kind, which are tolerably numerous (yet decidedly exceptional to the common usage), we have to decide between three probabilities, or to conclude that each of three causes has exercised some influence on our present texts; (1) Either the digamma was an arbitrary sound, and could be 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 interpolations of an age when the digamma had ceased to be in use.

The first view is that most commonly entertained, and certainly is the one which on the whole 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 Ἦρα,

⁹ In Il. xxi. 286, it is obvious to read ἐπιστάσαντο *φέπεσσιν* for ἐπιστάσαντ' ἐπέεσσιν. 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.

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix}$





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Ἰλιον, ἄστν, ἀνὴρ, ὄσσα, ἡχῇ, ἰαχεῖν, ἰλάσκομαι, ἄλῃς, &c., seem to take or reject the initial digamma purely as a matter of metrical convenience¹. The second opinion may be maintained on the ground that a large portion of the verses, where the digamma ought to occur, are susceptible of very easy and obvious correction, e. g. in a great number by the mere omission of the ν ἐφέλκυστικόν, as θέλουσι *Φιδεῖν* for θέλουσιν ἰδεῖν, while in others vestiges of the true reading have been preserved even in our existing MSS., of which interesting examples occur in Hes. Opp. 376. 382. 457. In the first of these the common reading is

μουννογενῆς δὲ πᾶσι σώζοι πατρώιον οἶκον
φερβέμεν,

but the Gale MS. in Trinity library has πᾶις εἴη by the first hand, showing that the old and true reading was

μουννογενῆς δὲ πᾶσι Φοῖκον πατρώιον εἴη
φερβέμεν

In the second verse the vulgate is,

ᾧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

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

τῶν πρόσθεν μελέτην δεῖ ἔχειν οἰκῆια θέσθαι,

some copies retain the correct reading, *μελέτην ἐχέμεν Φοικῆια θέσθαι*.

The third opinion, that those verses in which the usually digammated words have no digamma are interpolated, is also very plausible, and in a number of instances is probably true. Thus, for instance, Opp. 589,

εἴη πετραῖη τε σκιῇ καὶ βύβλινος οἶνος,

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

πρὶν γ' εὖξῃ ἰδὼν ἐς καλὰ ῥέεθρα,

¹ "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.

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.

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 brief but ancient and interesting *Tabula Eliaca* (of which a facsimile is suspended in the University library at Cambridge), we have not fewer than four words with the written digamma, viz. *Fétos* (*ἔτος*, Lat. *vetus*²), *Fépos*, *Fárgou*, and *Fétas* (*ἔτης*). From Boeckh's *Corpus Inscriptionum*, early coins, bronzes, and bits of pottery, a few other words have been collected, which need not here be enumerated.

It has been stated, that one value of the *F* was probably our *w*. But it took so many Protean forms and changes, and passed into so many other vowel sounds, as *o*, *i*, *u*, *σφ*³, 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 formerly took the digamma, we have a great many, e. g. *ἕκαστος*, *ἐκὼν*, *ἕκας*, *ὄς*, *Ἐκάτη*, *ἐκατηβόλος*, *ἐλπὶς* (anciently so written). And yet the aspirate was not *identical* with the *F*, for *ἔπομαι* (Lat. *sequor*) has no *F*, nor has the relative *ὄς*, while the possessive *ὄς* was, generally at least, *σὺς*, or *ὄς*, *suus*. So far indeed was the *F* from resembling the modern, or perhaps the Latin, *F*, that its primary power was that of an *aspirated labial*, *sv* or *σF*⁴. 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

² This evident analogy between *vetus* and *ἔτος* throws considerable light on the difficult phrase *ἔτη καὶ νέα*, if we assume that there was an old word *ἔνος*, *annus*, retained in *ἔφενος*, *ἐνιαυτός* and in *Anna Perenna*, the feminine representative of *Annus*.

³ Even into *qu*, as in *qualis* for *ἡλίκος*, and perhaps a similar transformation is to be traced between *ἡχῇ* (*σFηχῇ*), 'a shrill sound,' and our word 'squeak.'

⁴ See Dr. Donaldson's *Larger Greek Grammar*, § 18. j, and § 25.

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 $\sigma\phi\delta\varsigma$ (for $\sigma f\delta\varsigma$), $\sigma\phi\epsilon$ for $\sigma f\epsilon = \hat{e}$, and the Latin *suavis* for $\sigma f\eta\delta\upsilon\varsigma$. We know that in the old epic $\eta\delta\upsilon\varsigma$ 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,

νῦν δὲ γυναικῶν φύλον ἀείσατε Φηδυφέπειαι Μοῦσαι.

But *suavis* must come from $\sigma f\eta\delta\upsilon\varsigma$ (or rather $\sigma f\alpha\delta f\varsigma$, *suad-vis*). The d was dropped euphonically; but it appears in *suad-εο*, 'to use honied words,' *μειλίσσεσθαι*.

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

\hat{i}	<i>hic</i>	$o\hat{i}$	<i>sibi</i> ^a
$o\hat{u}$	<i>sui</i>	\hat{e}	<i>se</i> .

Here it is easy to see that the genitive $o\hat{u}$ has passed through the several forms $\sigma f\acute{e}o$, $\acute{e}o$, $\epsilon\acute{i}o$, $\acute{e}o\hat{u}$ (or $\acute{e}ou$), besides which there is $\acute{e}\theta en$ for $\acute{e}o\theta en$. The original dative must have been $\sigma f\iota\phi\iota$ (*sibi*), and the accusative $\sigma f\epsilon$ or $\sigma\epsilon$, the latter however differently pronounced from $\sigma\epsilon$ the accusative of $\sigma\hat{u}$, while the former passed into $\sigma\phi\acute{e}$. In the plural we have *vos* by the side of $\sigma\phi\acute{\omega}$, and $\sigma\phi\acute{\alpha}\varsigma$ and $\sigma\phi\iota\sigma\iota$ by the side of *se* and *sibi*; $\sigma\phi\acute{e}τερ-ος$ by the side of *vester* ($\acute{f}\acute{e}στερ-ος$ by transposition).

What was the exact difference to the Greek ear between the original H or h ; the sibilant-aspirate in $\acute{e}\xi$, $\acute{e}\pi\tau\acute{\alpha}$, $\acute{u}\lambda\eta$, which produced the Latin *sex*, *septem*, *silva*; and the digamma presumed to exist in such words as $\acute{f}\epsilon\kappa\acute{\omega}\nu$, $\acute{f}\acute{e}\kappa\alpha\sigma\tau\omicron\varsigma$, 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 $\delta\varsigma$ *suus*, and $\delta\varsigma$ the relative^b; and between $\acute{e}\pi\omicron\mu\alpha\iota$, which does not admit of a hiatus before it',

^a After the analogy of $\omicron\acute{\iota}\kappa\omicron\iota$ for $\omicron\acute{\iota}\kappa\acute{o}\phi\iota$, $\acute{\eta}\mu\iota$ and $\acute{\eta}$ for $\phi\eta\mu\iota$ and $\acute{e}\phi\eta$, $\nu\acute{\iota}\delta\varsigma$ for $\phi\upsilon\acute{\iota}\delta\varsigma$ &c.

^b The relative $\delta\varsigma$ does not seem to take the digamma. Yet Homer has the form $\acute{e}\eta\varsigma$, *cujus*, in Il. xvi. 208, and $\phi\eta$ in Il. ii. 144, may have been $\acute{f}\eta$ for $\acute{\eta}$.

^c We have $\acute{\alpha}\mu'$ $\acute{e}\pi\omicron\alpha\tau\alpha\iota$ in Theog. 268, and in several passages of Homer.

though *sequor* is its Latin form, and *ἑκαστος*, which nearly always does. The sibilant-aspirate is well shown in our pronoun *she* from the Anglo-Saxon *heō*. 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" sound, appears to be the basis of the sibilant-aspirate, which made *silva* from *ῥλη*⁸.

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,

δῶκε δὲ Κυμοπόλειαν ὑπυίειν, θυγατέρα ἦν.

Also Scut. Herc. 59,

αὐτὸν καὶ πατέρα ὄν' Ἄρην ἄτον πολέμοιο.

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

ἔνθα με κῦμ' ἀπέρσε πάρος τάδε ἔργα γενέσθαι,

compared with Il. xxi. 283,

ὄν ῥά τ' ἔναυλος ἀπόερση χειμῶνι περῶντα,

and *ibid.* 329,

μή μιν ἀπόέρσειε 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*, closely connected with *σύρ-ειν*, a verb which bears exactly the same sense, and perhaps with *ἔρση*, *έέρση*, 'dew.'

It has been stated above, that the original *σF*, or *F*, or *sv*, seems to have had the value, not merely of a *letter*, but of a

⁸ There were local dialects of this word, several forms of which are known; *σύλη* or *Φύλη*, in *Scaptesula* for *σκαπτή ὕλη*, and *Sila*, a forest in South Italy; *ὑλφη* or *Φύλφη*, *eilva*; and *ὑλφη* or *uiva*, the reeds and sedge on river banks.

syllable, viz. *ε**φ* (generally changed into *εὐ*), or *Fe* by transposition. The following considerations will make this point clear.

In words naturally short, as *ἴσος*, *ἰδὼς* (*ιδυῖα*), *ἵκελος*, we often find them, not only not used as open syllables, but also *changed into long syllables*, as *Φειδῶς*, *Φείκελος* (in *ἐπιείκελος*), *Φῖσος* or *ἐΦῖσος* (in *νῆος ἐΐσης*). If we compare *εἴκοσι* with *viginti*, we shall see that the *ει* is a long syllable caused by the digamma with the *ε*, i. e. *Φείκοσι* for *ῤῥικοσι* (*ῤῥικατι*). 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' εἴ οἱ χεῖρές τε *Fe*Φείκοσι καὶ πόδες εἶεν.

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,

ὡς Ὀδυσῆ' ἀσπαστὸν ἐΦείσατο γαῖα καὶ ὕλη.

Where the initial *F* has vanished from the first *Fe*. Again, we have *ἔειπε* (*ἐΦειπε*) by the side of *εἶπε* or *Φεῖπε*, *ἐέλδωρ*, *ἐέργει*, *ἀν-έελπτος*, *ἐΐσκω*.

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, *ἔργει* of the Ionic; while the aspirated *εἶργει* undoubtedly represents *σFe-έργω*. The Homeric *FeΦίσκω* is evidently *Fe-Fe-ίσκω*. Hesiod too has *εἰς ὧπα FeΦίσκειν*, *Opp.* 62.

The above facts appear most clearly from the transition of *σφος* (or *ὄς*), *suus*, into both *Feὸς* and *ἐφός*⁹. Thus, in *Theog.* 467, we have

παῖδας ἐΦοὸς κατέπινε, ῥέην δ' ἔχε πένθος ἀλαστον.

But in *Opp.* 328,

ὅς τε κασιγνήτοιο *Fe*οῦ ἀνὰ δέμνια βάλνει.

Pindar, as well as Homer, uses the simpler form *φός*. What

⁹ Compare *meus* with *ἐμός*.

is rather remarkable, the still further curtailed form $\delta\varsigma$ seems to have been used in early times; for we find in Od. v. 407,

ὀχθήσας δ' ἄρα 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:—

μνῆμα τόδ' ἦς ἀρχῆς Πεισίστρατος Ἰππίου υἱός.

That the digamma often represented *Fe* or *εF*, is also shown by the words *ἔαρ*, *ἐαρινός*, *εἰαρινός*. Comparing the Latin *ver*, we conclude that the old word was *Fap*. Hence we obtain *Fe-ap* and *εF-ap*, respectively *ἔαρ* and *εἶαρ* (*year*), and *εἰαρινός* for *ἐF-αρινός*. *Vernus* is evidently *Fαρινός*, just as *hornus* is *ὥρινός*, *nocturnus* is *νυκτερινός*, and *aeternus* is *αεωτερίνος*. Indeed, the words *aetas* (*aevitas*) and *aevum* compared with *αἰών* seem to show that the original Greek word was either *ἀ-εF-ων* or *αἰF-ων*. A good illustration of the facility with which *εF* became *Fe* by transposition, is *ἔκηλος* by the side of *εὐκηλος*, i. e. *φέκηλος* and *ἔFκηλος*, both from *ἐκών*.

As in many words the initial *F* has left only an aspirate breathing¹, 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 *βοFς*, *ἔχευα* for *ἔχεFa* or *ἔχεF-σα*, *χεύσω* for *χεF-σω*; *χυτός* for *χεF-τός* (*χεῦτός*), *κλυτός* for *κλεF-τός*, *ρύτός* for *ρέF-τός* (compare *ρεῦμα*). We have, even in Pindar, *αὔατα* for *ἄτα*. So *αὔλαξ* is for *Fάλαξ* or *ἀFλαξ*. In other words the *F* became *ι*, as in *λεῖος* for *λέFος* (*levis*), *καίω* for *κάFω*, *νειός* for *νέFος*, *εἶαρ* for *ἔFaρ*, *κλαίω* for *κλάFω* (fut. *κλαύσω*), *φατειός* for *φατέFος*, Scut. Herc. 161,—a form which is seen in the Latin verbal adjective *sativus*, &c. So also *ὁμόιος* for *ὀμόFιος*, *ὀλώϊος* and *ὀλοῖος* for *ὀλόFιος*. Frequently the *F* was

¹ An example of this is *ἔδνα* for *Fέδνα*, which is also written *ἔεδνα*, i. e. *ἔFeδνα*. Hence *ἀνέεδνον*, not *ἀνάεδνον*, should be read in Il. ix. 146, and *ἀνέελλα* for *ἀνάελλα* in Theog. 660.

changed into *o*, as in *οἶκος* for *ῑκος* (*vīcus*), *οἶδα* for *ῑδα*, *οἶνος* for *ῑνος* (*vīnum* ²), *εἰκώς* or *ῑεῖκώς* for *ῑεῖκώς*. In this last word the true form was *ικώς* (compare *ιδώς*), the root being *ικ*, as in *ἱκελος*. The Attic form ³ *εἰκώς* came from the unreduplicated *ῑε-ικώς*.

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, *ναFs*, *βοFs*, *ὀFs*, *κλαFs* (root *ναF*, *βοF*, *beef*), were changed in Greek into *ναῦς*, *βοῦς*, *οἶς*, *κλείς*, and in Latin into *navis*, *bos*, *bovis*, *ovis*, *clavis* ⁴. Other monosyllables might be cited, as *ῑap* (*ῑp*) *ver*, *κλεFs* for *κλῆς* (whence *κλέα*, 'lays'), *λεFs*, *λεῖς* (*λεῖος*), and probably *δρυFs* for *δρῦς*. The Greek termination of adjectives in *-ὺς* or *-εὺς* was probably also *-Fs*. Thus, *ῑὺς* or *εὺς* (whence *εὖ*, *bene*) was *ῑFs*, *Ἀρης* or *Ἀρεὺς* was *ἄρεFs*, *ῑδὺς* was *σφαδF-ς* (as shown by *σuaνίς*).

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, *χυτὸς*, *κλυτὸς*, *ρύτὸς*, for *χεFτὸς* &c., have the *υ* short, as is the *au* in the Pindaric *αὔατα* for *ἄτα*. But in *ῑχεua*, *ἀλεύασθαι*, *ἐπιδειῑς* for *ἐπιδεῑς*, the *F* does make a long syllable. The inference from this is, that in *ῑέει*, *ῑέεθρον*, *ῑχεa*, *ἀλέασθαι*, *νέος*, and such words, the single digamma really did exist, by which the hiatus was avoided; while in the lengthened forms, *ῑχεua* &c., the *F* was *doubled*, *ῑχεFfa*, *ἀλέFfaσθαι*, 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

² The student will observe, that though these digammated words are commonly written *ῑῑνος*, *ῑῑκος*, *ῑεῖκώς* &c., this is not the really correct form of the words, in which the *ο* has no place in combination with the *F*.

³ Used also in Il. xxi. 254, *τῷ εἰκὼς ῑιζεν*. On the other hand, Thucydides uses the form *ἀπεοικώτως*.

⁴ That *κλείειν*, 'to shut,' was originally *κλέFειν* or *κλάFειν*, is proved by the Latin *claud-o*. Compare *καίω*, *καίσσω*, *κλαίω*, *κλαύσω*.

power of the letter. We have *ρείθρον* and *πνείω* by the side of *ρεύσω*, *ρύτος*, and *πνεύσω*, *πνεῦμα*, *ἄμπνυτο*. Hence *ρέφω*, *πνέφω*, were the primary forms, like *χέφω* = *χέω*, and *πλέφω* = *πλέω*, fut. *πλεύσω*. Both *αἰίδειν* and *αἰοιδῆ* come from a digammated form closely connected with *αὐδᾶν*, *αὐδῆ*, viz. *ἀφίδειν* or *ἀφύδειν*. The written form *τραγαφυδος* for *τραγωδός* is found in an inscription⁵. Again, *κλείω* is another form of *κλέω*, and if we compare *κλύω* and *κλυτός*, we shall arrive at the conclusion that *κλέφω* was the old verb. The first verse of the "Works" might therefore be given thus;—*Μοῦσαι Πιερίηθεν ἀφυδῆσι κλέφοντες*.

There are some words, however, as *κρειῶν* for *κρεῶν*, *κρείων* for *κρέων*, *ἐξείης* for *ἐξῆς* (*ἐξέης*), *εἰᾶν* for *ἐάν*, *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 to *-έω*, may originally have been digammated, just as *ἐπιδενῆς* and *δεύομαι* appear to represent *ἐπιδεφῆς* and *δέφομαι*.

In questions of Attic orthography, such as *αἰεῖ*, *κλάειν*, *κάειν*, *αετός*, for *αιεῖ*, *κλαίειν*, &c., it is evident that the rejection of the *ι* is only a final effort to efface the lingering vestiges of the *Ϝ*. On the other hand, a few words in the Attic retained the *Ϝ* or its representative for metrical reasons, as *προυσελεῖν*, *φιάλλειν*, *ἀρχέλειος* (*λεφῶς*, Aesch. Pers. 299), *κατέαγα* (*φάγγυμι*).

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 is not perhaps much taught in schools or public lecture-rooms. It would have been easy to go much further, and to have shown, for instance, how the inflexion of the perfect participle, *τετυφώς*, *τετυφύια*, was a corruption of *-φοτς* and *-φια*, or how some substantives ending in *ως*, as *ἥρως*, *αἰδώς*, *λεώς*, are all later developments of digammated forms. I might also have considerably enlarged the list of words which took the digamma—in all pro-

⁵ See Donaldson's Greek Grammar, § 18.

bability at least—in the text of Hesiod; but this was not necessary, and there is always a danger of (so to speak) riding a theory to death, as I must say I think Mr. Brandreth has done when he prefixes *F* to such words as μέλας, merely because a preceding short syllable is made long,—doubtless by the doubling of *μ* in the pronunciation. Mr. Payne Knight too, who professes to have restored to Homer not only the digamma, but with it the ancient orthography, has produced a text so strange to the eye, that it looks almost as much like Phœnician as Greek, e. g. Il. ix. 597,

ὥς δ' μὲν αἰτῶλοισιν ἀπῆμυφ' νεν κακὸν ἡμάρ,
 φεικσάνς δ' θυφ' μῶφ, —κακὸν δ' ἡμυφ' νε καὶ αἴτῳς.

And *ibid.* 612,

μη μοι γσυνχεφε θυφ' μον οδυφρομενος καὶ ἀχεῶων,
 ἀτρεφιδῆ ἡροφι φερων χαριν.

It is, of course, in a great measure conjectural to what extent the digamma was used in the epic language. But this I will venture to affirm; that there are hundreds of verses in the early epic writings where a *τε* or a *γε* has yet to be ejected, the *ν* ἐφέλκυσ-*τικὸν* to be removed, or some easy change to be effected either in the order of the words or in their cases or numbers⁶. The editors of Hesiod hitherto 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.

⁶ e. g. In Il. iv. 516, we should read *ὅπου μεθιέντα φίδοιτο* for *ὅπου μεθιέντας ἔδοιτο*, and in Il. xxi. 356, for *καίετο δ' ἴς ποταμοῖο*, we may restore *καίετο φῖς ποταμοῖο*. In Od. xv. 334, it is obvious to emend *καὶ οἶνον* for *ἥδ' οἶνον*. One very remarkable instance may be cited from Pindar, Isthm. v. 42, where the absurd reading *ἀδάσει τοιοῦτόν γ' ἔπος* has been introduced in forgetfulness that Pindar used *τοιοῦτον φέος*.

CAMBRIDGE,
 January, 1861.

ΗΣΙΟΔΟΥ
ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Β

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, Episode 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.—383—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 Cyne 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 Πιερήθην, αοιδῆσι κλείουσαι,

Title, 'Εργα 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' ὡς δεῖ 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 *Ἔργα* is regarded as a distinct division of the poem (v. 383), the *Ἡμέραι* also forming a separate subject, from v. 765.

1—10. That this *prooemium* proceeded from the pen of Hesiod, was denied by Aristarchus and others of the learned Grammarians. Proclus (ap. Gaisf. iii. p. 3), ὅτι δὲ τὸ προοίμιον τινες διέγραψαν, ὥσπερ ἄλλοι τε καὶ Ἀρίσταρχος ὀβελίζον τοὺς στίχους, καὶ Πραξιφάνης ὁ τοῦ Θεοφράστου μαθητῆς, μηδὲ τοῦτο ἀγνοῶμεν. Οὗτος μέντοι καὶ ἐντυχεῖν φησὶν ἀπροοιμιόσῳ τῷ βιβλίῳ καὶ ἀρχομένῳ χωρὶς τῆς ἐπικλήσεως τῶν Μουσῶν ἐντεῦθεν, Οὐκ ἄρα μόνον ἦν ἔρδων 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 ἀρχόμεσθα κ.τ.λ. Müller (Hist. Gr. Lit. p. 83) regards it as only one of several introductory strains which the Hesiodic rhapsodists could prefix to the 'Works and Days.' 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 Ἐλικῶνα οἰκοῦντες παρειλημμένα δόξῃ λέγουσιν, ὡς ἄλλοι Ἡσίοδος ποιῆσαι οὐδὲν ἢ τὰ Ἔργα καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Ἐρίδας λέγοντες· καὶ μοι μόλιβδον εἰδείκνυσαν, ἐνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ [ἐν] αὐτῷ τὰ Ἔργα.—It has no connexion with the subject of the poem, beyond the somewhat forced allusion to the law-suit with Perses, 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 Perses by the awkward antithesis, 'Do thou, O Zeus, set straight men's decisions, and I will address to Perses 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 ἄρα μόνον ἦν ἔρδων γένος.

1. Πιερήθην, scil. ἐλθοῦσαι, like Virgil's *Pastor ab Amphryso*, Georg. iii. 2. Il. xiii. 363, 'Ὀθρυονῆα Καβηρόθεν.—κλείουσαι, 'celebrating in lays,' viz. τὰ τε θεῖα καὶ τὰ ἀνθρώπινα. Cf. Theogon. 32. Od. xvii. 418, ἐγὼ δὲ κέ σε κλείω κατ' ἀπείρονα γαῖαν. Theocr. xvi. 1, αἰεὶ τοῦτο

δεῦτε, Δι' ἐννέπετε σφέτερον πατέρ' ὑμνέουσιν·
 ὄχτε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε,
 ῥήτοί τ' ἄρρητοί τε Διὸς μεγάλοιο ἔκhti.
 ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,
 ῥεία δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
 ῥεῖα δέ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει

5

4. *Φέκhti*

2. δεῦτε δι' K, Ald. δεῦτε δὲ EF. δεῦτε δὴ the rest. 5. ῥεία—ῥεία
 I. ῥεία — ῥέα ABCDEFGK. 7. δ' ἔτ' EF.

Διὸς κάραις μέλει, αἰὲν αἰδοῖς, ὑμνεῖν
 ἀθανάτους, ὑμνεῖν ἀγαθῶν κλέα ἀνδρῶν.
 Eur. Alc. 448, ἐν ἀλύροις κλείοντες ὕμνοις.
 Iph. A. 1046, τὸν Αἰακίδαν Κενταύρων
 ἀν' ὄρος κλέουσιν. Ar. Pac. 777, Μοῦσα—
 κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας.
 The verbal is κλειτός, as from κλύω
 κλυτός.

2. Most MSS. give δεῦτε δὴ. Of those
 I have collated, one only has δεῦτε Δι'
 ἐννέπετε. It is clearly a better reading,
 and is found in some of Goettling's co-
 dices. Gaisford however retains δὴ.—
 σφέτερον, (though the word is etymo-
 logically connected with *vester*), is scarcely
 used for ὑμέτερον in the early epic. See
 Buttmann, Lexil. p. 422, note. Theo-
 critus (xxii. 67) has πῦξ διατεινόμενος
 σφετέρης μὴ φείδω 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. Generally, words
 or deeds, rather than persons, are ἄρητα,
 e. g. Demosth. p. 612, τὸν δὲ ὁμοῦ ῥητὰ
 καὶ ἄρητα κακὰ (ἐλεγεν). Soph. Oed.
 Col. 1000, ἅπαν καλὸν λέγειν νομίζων,
 ῥητὸν ἄρητὸν τ' ἔπος.

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 ῥέα Goettling compares Il.
 xvii. 461—2, ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ

Τρώων ὀρμαγαδοῦ, ῥεῖα δ' ἐπαΐσασκε πολλὴν
 καθ' ὅμιλον ὀπάζων, adding that ῥέα ends
 the verse as a monosyllable in Il. xii. 381,
 and xx. 101. So also in xx. 263. ῥέα
 διελεύσεσθαι κλισίας, Il. xiii. 144. νέα
 μὲν μοι κατέεξε, Od. ix. 283. Inf. v.
 462, ἔαρι πολεῖν. It is singular that
 nearly all the MSS. agree in ῥεία μὲν—
 ῥεία δέ, or ῥεία—ῥέα δέ. There may have
 been an old reading ῥεῖά τε γὰρ βριάει,
 ῥεία βριάοντα χαλέπτει.—The transitive
 use of βριάω and μινύθω is remarkable,
 especially as contrasted with the intransi-
 tive βριάοντα in the same verse. Cf.
 Theogon. 446, πόλιν δ' εἰροτόκων ὄϊων
 — ἐξ ὀλίγων βριάει. Il. xv. 490, ῥεῖα δ'
 ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή—
 ὄτinas μινύθη. xx. 242, Ζεὺς δ' ἄρετην
 ἔνδμεσιν ὀφέλλει τε μινύθει τε. More
 commonly μινύθω is 'to dwindle,' as inf.
 v. 244. So βαρύθει, v. 215.—βριάει,
 gloss. Cod. Gal. ἰσχυροποιεῖ.—χαλέπτει,
 ἑλαττοῖ, id. Lat. *affligit, debilem reddit*.
 —The general doctrine is, that Zeus per-
 forms whatever he may will without effort
 or difficulty. Aesch. Suppl. 93, πᾶν ἄπονον
 δαιμονίων. Eum. 621, οὐδὲν ἀσθμαίνων
 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 Obscura
 promens.'

6—7. Hesiod not unfrequently has
 three consecutive lines commencing with
 the same word; see inf. on v. 579.—
 ἀρίζηλον, for ἀρισ-δηλον, i. e. ἀρίδηλον.
 The ζ results from the union of σδ, and
 has nothing whatever to do with ζήλος.
 This indeed is clearly shown by the anti-
 thesis to ἄδηλον. Buttmann regards
 ἀρίδηλον as contracted from ἀρι-δηλον.
 But ἔρις for ἔρι may be compared with
 ἀμφίς and μέχρις.—ἀγήνορα κάρφει,

Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.

Κλύθι ἰδὼν αἰῶν τε, δίκη δ' ἴθυνε θέμιστας

[τύνη· ἐγὼ δέ κε Πέρση ἐτήτυμα μυθησαίμην]. 10

Οὐκ ἄρα μῦνον ἔην Ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν

εἰσὶ δὺν τὴν μὲν κεν ἐπαυήσσει νοήσας,

ἣ δ' ἐπιμωμητῇ διὰ δ' ἀνδιχα θυμὸν ἔχουσιν.

9. *Εἰδὼν*

10. Πέρση all (but in a few the *ι* subscript is omitted). 12. ἐπαυήσσει A. ἐπαινέσσει BDFGI. ἐπαινέσει CEH. ἐπαυήσσει K, Ald.

Proclus, τὸν αὐθόδη καὶ ὑπερόπτην εὐτελῇ ποιεῖ καὶ ταπεινόν. Inf. v. 575, ὅτε τ' ἥλιος χροῖα κάρφει. Od. xiii. 430, κάρφεν μὲν χροῖα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι. 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' ἴθυνε θέμιστας, Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει. The digamma in ἰδὼν is to be noticed, as an indication of antiquity. This clause is quoted by the Schol. Med. on Aesch. Suppl. 73.

9. *θέμιστας*, which the scholiasts refer to the divine law, must here mean the decisions of men, as inf. v. 221. Theogon. 85 (where see the note).—*τύνη*, an epic form for τὴν or σὺν, not uncommon in Homer. The quantity of the first syllable has an analogy in the Latin *tu*. Cf. Theog. 36, *Τύνη*, Μουσῶν ἀρχώμεθα. Tzetzes compares *ἐγὼν*. Of course, Zeus is addressed, not Perses. That idea was entertained by some who found the vocative Πέρση in place of the dative. Though an inferior reading (since *σοι* must thus be supplied) Goettling adopts it, with Gaisford, adding "Pauci codd. Πέρση." 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 *ἐρις* in Soph. Oed. Col. 367—72, where the *ἡ πρὶν (ἀγαθὴ) ἐρις μὴ χραίνεσθαι πόλιν*, is contrasted with the *ἡ νῦν κακὴ ἐρις ἀρχῆς λαβέσθαι*. In the former verse most editors have adopted Tyrwhitt's conjecture *ἔρος*.—In Theog. 225 only one *Ἐρις* is spoken of, as the daughter of Night (inf. v. 17).

11. οὐκ ἄρα. 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 ἄρα*, '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, ὡς ἔειπε, μία ἐρις. Cf. Xen. Oecon. i. 20, αἱ προΐδντος τοῦ χρόνου—καταφανεῖς γίνονται, ὅτι λύπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμέναι. Od. xvii. 454, ὦ πόποι, οὐκ ἄρα σοὶ γ' ἐπὶ εἶδει 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.

12. ἐπαυήσσει. The MSS. vary between this and ἐπαινέσσει or ἐπαινήσσει. 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 *ἐρις* might seem culpable.

13. διὰ δ' ἀνδιχα κ.τ.λ. Literally, 'And in two places apart they have their dispositions,' or natures; i. e. their dispositions are quite distinct. Or perhaps there is a *metonymy*, διέχουσι τὸν θυμὸν, i. e. διίστανται.—*τούτῃστι δίχα*, ἦγον, ἴδιᾳ καὶ χωρὶς ἀπ' ἀλλήλων ἔχουσι τὴν ζωὴν, *τούτῃστι διαφόρως ζῶσιν*. Moschop.

ἡ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει,
 σχετλίῃ· οὔτις τήν γε φιλεῖ βροτὸς, ἀλλ' ὑπ' ἀνάγκης
 ἀθανάτων βουλήσιν Ἔριν τιμῶσι βαρεῖαν. 16
 τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νυξ ἑρεβεννῇ,
 θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων
 γαίης τ' ἐν ρίζησι καὶ ἀνδράσι, πολλὸν ἀμείνω·
 ἦτε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἐγείρει. 20
 εἰς ἕτερον γάρ τίς τε ἰδὼν ἔργοιο χατίζων
 πλούσιον, ὃς σπεύδει μὲν ἀρόμμεναι ἡδὲ φυτεύειν,

20. ἐπὶ *Φέργον* 21. *ἰδὼν Φέργοιο* .

14. φθόνον τε κακὸν G (gl. τὸν ζῆλον). 15. τήνδε C. 17. ἐτέραν
 προτέρη I. 20. ἀπάλαμον BCHI. ἀπάλαμον the rest. 21. τις
 ἰδὼν I. 22. ἀρόμμεναι BCG. ἀρόμεναι (ω superscr.) A. ἀρόμεναι DI:
 ἀρόμεναι (μ superscr.) H.

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 ἀνδρῶν, II. iv. 445.

16. τιμῶσι, sc. ἄνθρωποι, 'maintain,' 'uphold it.' Schol. χρώνται. 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' ἐκείνω δυσσεβῇ τιμᾶς χάριν; Eur. Bacch. 885, τοὺς τὰν ἀγνωμοσύναν τιμώντας. Aesch. Ag. 686, τὸ νυμφότιμον μέλος ἐκφάτως τίοντας.

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 προφερῆς τ' ἦν πρεσβυτάτη 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. One ground of suspicion is, that Homer has Ζεὺς δέ σφι Κρονίδης ὑψίζυγος αἰθέρι ναίων, II. iv. 166. The sense is, 'And the son of Cronos, seated aloft' (a metaphor from a pilot's high seat on the cross-beams 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. According to this, 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 ρίζαις κ.τ.λ. Others (see Goettling) less correctly explain, ἔθηκε μιν ἐν γαίῃ κ.τ.λ. ἀμείνω οὖσαν. Goulet omits the τε.

20. ἦτε. On the supposition that 18, 19 are spurious, we could hardly hesitate to read ἡ δὲ καὶ κ.τ.λ. As the text stands, ἦτε may represent ἦτις, as exegetical of ἀμείνω. Compare II. xvii. 173, νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ξειπες, ὃς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.—καὶ ἀπάλαμον, even the helpless man, τὸν ἄπορον, τὸν ἀμήχανον. The MSS. generally give ἀπάλαμον.—ἐπὶ ἔργον, 'to husbandry.' This, the proper sense of the word, is clearly intended, because of ἔργοιο χατίζων, 'when slack of work,' in connexion with ἀρόμμεναι and φυτεύειν in the next line.

22. ὃς, for οὗτος. See inf. v. 429. II. vi. 58, μῆδ' ὄντινα γαστέρι μήτηρ κοῦρον ἔοντα φέροι, μῆδ' ὃς φύγοι. Od. xvii. 172, καὶ τότε δὴ σφιν ξειπε Μέδων, ὃς γὰρ βα μάλιστα ἤνδανε κηρύκων. Ibid. i. 286 (quoted by Goettl.), ὃς γὰρ δούτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. It is only a strengthened form of the demonstrative or article δ. The feminine of it, ἡ for αὐτή, is used twice by Aeschylus,

οἰκόν τ' εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων
 †εἰς ἄφενον σπεύδοντ'· ἀγαθὴ δ' Ἔρις ἦδε βροτοῖσι.
 Καὶ κεραμεὺς κεραμεῖ κωτέει καὶ τέκτονι τέκτων, 25
 καὶ πτωχὸς πτωχῷ φθονέει καὶ αἰοιδὸς αἰοιδῷ.

*Ω Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ,
 μηδέ σ' Ἔρις κακόχαρτος †ἀπ' ἔργου θυμὸν ἐρύκοι
 νείκε' ὀπιπεύοντ' ἀγορῆς ἐπακουδὸν ἐόντα.
 ὦρῃ γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε 30

23. Φοῖκον (Φίκον) 28. ἄφεργον θυμὸν ?

24. βροτοῖσιν B. 27. τεῷ ἐνὶ κάτθεο FH.

Theb. 17. Eum. 7.—ἀρομέναι, al. ἀρόμεναι. MS. Gale ἀρόμεναι with *ω* superscribed. Whether the double *μ* be written or pronounced, is of little moment. See on v. 392. 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. Cf. inf. v. 312. Plat. Resp. viii. p. 550, ε, ἐπειτά γε, οἶμαι, ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπειργάσαντο. Gloss. MS. Cant. μμεῖται.—By ἄφενος, as distinct from πλούτος, the wealth of the farmer is meant. So *locuples* differs from *dives*. Cf. v. 120, ἀφνειοὶ μῆλαιοι. 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; perhaps it is connected with ἀφύσσω. Buttmann (Lexil. in v.) derives it from ἄφρονος,—a most improbable conjecture. Some recognise an old word ἐνός, 'a year,' the root of which appears in *ἐνιαυτός*, *annus*, *τρεταίνης* Theocr. vii. 147, and *ἐνὶ καὶ νέα*. Thus ἄφενος would mean 'the year's produce,' *annonæ*.—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. The objection to this distich, that it illustrates the bad kind of *ἔρις*, is not altogether valid.

Mendicity, 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. Both Plato and Aristotle refer to these rather celebrated lines, Ar. De Rep. v. 8, and Plat. Lysid. p. 215, c. It is exceedingly probable, that the same objection which Goettling has raised caused the insertion of v. 24; 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*.—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.—ὀπιπεύοντα is given from one of Goettling's MSS. for the vulg. ὀπιπτεύοντα. 'Watching closely the progress of law-suits as a listener about court,' viz. the public tribunal in the agora. Gloss. MS. Gale, ἐπιτηροῦντα. Inf. v. 806, Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ' ὀπιπτεύοντας (MSS. ὀπιπτεύοντας) ἐυτροχάλαφ ἐν ἁλωῇ βάλαιεν. We have the compound παρθενοπίπτης, said of Paris, Il. xi. 385, and πυροπίπτης, 'corn-inspector,' Ar. Equit. 407. Photius, ὀπιπεύειν, παρατηρεῖν. In Il. iv. 371, vii. 243, and Od. xix. 67, Bekker has preferred the form ὀπιπεύειν.—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 that man can attend little to law-suits and law-courts, to

ὥτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται
 ὠραίος, τὸν γαῖα φέρει, Δημήτερος ἀκτῆν
 τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις
 κτήμας· ἔπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται
 ὧδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νείκος 35
 ἰθείησι δίκαις, αἷτ' ἐκ Διὸς εἰσιν ἄρισται.
 ἦδη μὲν γὰρ κλῆρον ἔδασσάμεθ', ἄλλα τε πολλὰ
 ἀρπάζων ἐφόρεις, μέγα κυδαίνων βασιλῆας

31. ἐπιετανὸς

33. κεκορεσσάμενος all. 36. δίκησιν A. 37. ἐδασσάμεθα K,
 which indicates a correction of ἐδάσσαμεν. ἐδασσάμεθα Ald.

whom substance sufficient for the year has not been stored up within, the produce of the year's crop which the earth bears, the bread of Demeter.' The scholiasts agree in explaining ὥρη by φροντίς. Some MSS. are said to give ὥρη, which might mean 'little time for.'

31. ἐπηετανὸς. As ἔτος was a digamated word (Lat. *velus*), it took the forms *ἔτος* or *εἶτος*, (compare *ἑκηλος* with *εἴκηλος*,) represented respectively by *ἐπηετανὸς* for *ἐπι-ἔτανος*, and *ἐπητανὸς* for *ἐπ-εἶτανος*, inf. v. 607.

32. ὠραίος, 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. 361, ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι. Ib. 593, κεκορημένον ἦτορ ἐδωδῆς. Ar. Pac. 1283, ἐπεὶ πολέμου ἐκόρεσθην. Eur. Hipp. 112, Βορᾶς κορεσθῆς. Goettling supposes an allusion to the saying τίκτει τοι κόρος ὕβριν. But the resemblance is probably accidental. 'When you have got your fill 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 αἰζᾶνε.

34—5. δεύτερον κ.τ.λ. 'But it shall not again after this be in your power to act as you have done: rather let us at once get our dispute decided 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 Perses 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. αὐτῷθι and ἐν τῷ παρόντι. And so Hermann, followed by Goettling, *extemplo, illico*.

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), greatly extolling 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 ἐδασσάμεθα and the imperfect ἐφόρεις are doubtless carefully employed; but the plundering of Perses 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 Perses' part; for there is a similar allusion inf. v. 356, δὼς ἀγαθῇ, ἀρπαξ 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.

δωροφάγους, οἱ τήνδε δίκην ἐθέλουσι δικάσσαι
 νήπιοι, οὐδὲ ἴσασι, ὅσῳ πλέον ἡμῖν παντός, 40
 οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.
 Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
 ῥηϊδίῳ γάρ κεν καὶ ἐπ' ἡματι ἐργάσσαιο,
 ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἔοντα·

40. *ἴσασι* 43. *ἐργάσαιο* 44. *ἀεργὸν*

39. δικάσαι B. δικάσαι AK. δικάσαι DI, Ald. δικάσαι the rest.
 43. ἐργάσαιο BC. ἐργάσαιο the rest.

39. *ἐθέλουσι*. One might generalise the sentiment by reading *ἐθέλωσι*, 'praising those who may be willing,' &c. Hermann 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.—*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 how far on mallows and squills there is great blessedness.' 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 ὕφελός ἐστιν ἐν τῇ ζωῇ τῇ ἐν μαλάχῃ καὶ ἀσφοδέλῳ, ἀντὶ τοῦ εὐτελεῖ καὶ ἀπερίττῳ διαίτῃ, τῇ μετὰ δικαιοπραγίας δηλονότι, καὶ ἔξω 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 τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πῶς ἡμῖν παντός*. So also does Theophrastus, Hist. Plant. vii. 11, *πολλὰ δὲ εἰς τροφὴν παρέχεται χρήσιμα (ὁ ἀσφόδελος)*: καὶ γὰρ ὁ ἀνθρώπος ἐδώδεμος σταθευόμενος, καὶ τὸ σπέρμα φρυγόμενον πάντων δὲ μάλιστα ἡ ῥίζα κοπτομένη μετὰ σύκου (?) καὶ πλείστην 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, ἡγουν 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 *κακὴ κρύψαντες ἔχουσι* κ.τ.λ., to avoid the γὰρ, 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 Perses, the present passage is introductory to it; cf. v. 47. Now both this fable and that which follows, addressed specially to Perses, (ἐτέρῳ τοι ἐγὼ λόγον ἐκκορυφώσω, 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.'

43—4. ἐπ' ἡματι. *τουτέστιν ἐν μιᾷ ἡμέρᾳ*. Proclus. This is rather a rare use. Cf. Od. xii. 105, *τρίς μὲν γὰρ τ'*

αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο,
 ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν.
 ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ἦσιν,
 ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης.
 τοῦνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κῆδεα λυγρὰ.

45

46. *ἔργα βοῶν ταλαεργῶν* 47. *φρεσὶ ἦσιν* ?

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

ἀνίσχιν ἐπ' ἡματι, τρίς δ' ἀναροιβδεῖ. Inf. v. 102, ἐφ' ἡμέρῃ ἡδ' ἐπὶ νυκτί. Soph. Oed. Col. 688, αἰὲν ἐπ' ἡματι ὠκυτόκος πεδίων ἐπινίσσεται (Κηφισός). It would be easy here to read γὰρ 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 *keis* for the vulg. *κ' eis* (*κε eis*). And the Aldine has *keis*.

45—6. αἰψα κε. The Schol. on Ar. Av. 712 preserves a variant αἰψίκα. 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 ploughing with oxen and mules.') It was the custom to remove the rudder or paddle, with the other moveable tackle, until the ensuing sailing-season. Inf. v. 629, πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι, where Proclus adduces another explanation of this passage, κατακαῦσαι.

47. ἔκρυψε, scil. βλὼν ἀνθρώποις. The general difficulties which henceforth attended the lives of men are expressed by ἐμήσατο κῆδεα 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 Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda.—Mellaque decussit foliis ignemque removit.' 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. 535 seqq.) at a sacrifice, by persuading men to offer to him the bones and fat of slain oxen (the *μηρα* enveloped in *δημῶς*), 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 κῆδεα 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.

κρύψε δὲ πῦρ· τὸ μὲν αὖθις εὖς παῖς Ἰαπετιοῖο 50

ἔκλειψ' ἀνθρώποισι Διὸς πάρα μητιόεντος

ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέραυνον.

τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς·

Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδὼς,

χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπεύσας, 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.

Ὡς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε·

Ἥφαιστον δ' ἐκέλευσε περικλυτὸν ὅττι τάχιστα 60

γαίαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν

54. Φειδῶς (Φιδῶς)

54. Ἰαπετειονίδη AEF.

55. χαίροις A (gl. ἀντὶ τοῦ χαίρε) EF.

In D οὖς superscr. in red ink.

58. τέρπονται I, Ald. τέρπονται D.

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 the theft, which only aggravated the wrath of Zeus against men.'

52. νάρθηκι. 'The *narthex* 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.

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 χαίροις. Gloss. ἀντὶ τοῦ χαίρε. This would be ironically said, 'I congratulate you on the success of your theft.'

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, αὐτίκα δ' ἀντὶ πυρὸς τεύξεν 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.' 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 δέ μιν ἀμφαγάπαζον, ὅπως ἴδον. 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. ὅδε. This dative is quoted from Theognis, v. 955, νῦν δ' ἤδη τεθλόωται,

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

62. *Feύσκειν*64. *Feύγα*65. *ἀμφιχέαι*

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

ἔδωρ δ' ἀναμίσγεται ὕδει, and the nominative *ἔδος* from Callimachus, frag. 466. Perhaps its origin was a dialectic variety of the Boeotic speech. Compare the Attic *δόρει* for *δώρατι*, as if from τὸ *δῶρος*. From this form, with the *ū* long, came the Latin *sudor*.—The separate 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 *φυρᾶν*, always has reference to this primary sense of mixing and kneading solid and liquid ingredients to form a paste. There is evidently an allusion to the primitive fictile statuettes, or to sculptors' clay models.

Ibid. αὐδῆν. 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.—*ἔτσκειν*, 'to liken it (the *εἰδωλον*) to immortal goddesses in face.' This word is Homeric, and takes the double digamma.

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

kālós. 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 μή τι νόον κατελεγχέτω εἶδος (where see the note). 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. Origen however here has the variant *διδασκόμεναι*. 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 δὴ 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 *λυσιμέλης*, Theog. 121. 911. There seems no reason to derive the compound from *κείρειν γυῖα*, with Goettling. Gaisford adopts the conjecture of H. Stephens, *γυιοβόρους*, which Proclus appears to recognise, *φροντίζας κατεσθιούσας τὰ μέλη*.—*μελεδῶνας* Cant. Gale. Corp. Christ. and others for *μελεδῶνας*. The latter is a later form, e.g. Theocr. xxi. 5, αἰφνίδιον θορυβεῦσιν ἐφίσταμεναι μελεδῶναι, but Od. xix. 517, ὀξείαι μελεδῶνες. The meaning here is determined by the context, 'the wasting cares of love.' The old commentators strangely

ἐν δὲ θέμεν κύνεόν τε νόον καὶ †ἐπίκλοπον ἦθος
 'Ερμείαν ἥνωγε, διάκτορον 'Αργειφόντην.

'Ὡς ἔφαθ'· οἱ δ' ἐπίθοντο Διὶ Κρονίῳ ἀνακτι.
 αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς 'Αμφιγυήεις 70
 παρθένῳ αἰδοίῃ ἵκελον Κρονίδεω διὰ βουλὰς·
 ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις 'Αθήνη·
 ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθῶ
 ὄρμους χρυσεῖους ἔθεσαν χροῦ· ἀμφὶ δὲ τήνγῃ
 'Ὀρραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι 75
 [πάντα δέ οἱ χροῦ κόσμον ἐφήρμοσε Παλλὰς 'Αθήνη.]
 ἐν δ' ἄρα οἱ στήθεσσι διάκτορος 'Αργειφόντης
 ψεύδεά θ' αἰμυλίους τε λόγους καὶ †ἐπίκλοπον ἦθος
 [τεῦξε Διὸς βουλῇσι βαρυκτύπου· ἐν δ' ἄρα φωνήν]

67. ἐπίκλοπα ἦθη? 69. Φάνακτι 71. Φίκελον 73—6—7. Φοι
 75. ἄνθεσι Φεαρινοῖσι 78. ἐπίκλοπα ἦθη?

77. στήθεσφι Α. 79. omitted in C, but added in the margin by
 a later hand.

explained it 'care for adorning the person.'

67. ἐπίκλοπον ἦθος, 'a deceitful disposition.' Theognis, v. 959, πολλοὶ τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες. But ἦθος takes the digamma (see Buttm. Lexil. p. 245), so that we should probably read, with Bentley, ἐπίκλοπα ἦθη 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. 80 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 very nature of the word suggests some such noun as εἰδωλον. Compare Theog. 572. Moschopolus:—ἐπλασεν—πλάσμα ὁμοιον παρθένῳ αἰδοῦς ἄλγῃ.

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. 631, with re-

ference to the embroidered peplos of Athena Polias;—

γέγηθε κόσμον προστιθεὶς ἀγάλματι
 καλὸν κακίστῳ, καὶ πέπλοισιν ἔκπονεῖ.

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.

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' ὀφισμοῦς.

79. This verse was condemned both by Bentley and by Heyne. Proclus:—τοῦτό τινες περιττόν φασιν· ἦδη γὰρ ὁ 'Ηφαιστος δέδωκεν αὐδὴν τῇ γυναίκῃ· εἰ δὲ καὶ τοῦτο γνήσιον εἴη τοῦ 'Ησιόδου, 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

θήκε θεῶν κήρυξ ὀνόμηνε δὲ τήνδε γυναῖκα 80
 Πανδῶρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
 δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφειστήσιν.

Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσεν,
 εἰς Ἐπιμηθέα 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
 ἐξοπίσω, μή 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 πόνου,
 νούσων τ' ἀργαλέων, αἷτ' ἀνδράσι κῆρας ἔδωκαν.
 [αἶψα γὰρ ἐν κακότητι βροτοὶ καταγυράσκουσι.]
 ἀλλὰ γυνὴ χεῖρεσσι πίθου μέγα πῶμ' ἀφελούσα

86. *For ἔειπε*

80. κήρυξ AG. al. κήρυξ. ὀνόμηνε EF (f. ὀνόμασε). 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. 93. omitted in A, but added in the margin by a later hand.

arbitrary. So inf. v. 104, φωνή is clearly a synonym of αὐδή.

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

82. The active *δωρεῖν* occurs also in Pind. Ol. vi. 131, ἐδώρησαν θεῶν κάρυκα λιταῖς θυαῖσις.

86. οὐκ ἐφράσατο, he had not remembered, or observed, how that Prometheus had charged him to beware of the threat of Zeus, δώσω κακὸν, v. 57. For his name implies *after-thought* in contrast with *fore-thought*. Proclus:—Θεὸς τίς ἐστι καὶ οὗτος, λογισμὸν μὲν αἴτιος, ἀλλ' οὐ τοῦ προνοητικοῦ τῶν ἐκβησομένων, ὥς ὁ Προμηθεὺς, ἀλλ' ἐκείνου τοῦ μόλις ἐκ τῶν ἀποβάντων πρὸς ἑαυτὸν ἐπιστρέφοντος. Hence the poet adds, ὅτε δὴ κακὸν εἶχ', ἐνόησε.—Plutarch, De audiendi. Poet. p. 23, ε, (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.—ἄτερ τε κακοῦ Cod. Gal. ἄτερ κακῶν several others. Brunck proposed ἄτερθε. See on v. 113.

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. In MS. Gale v. 93 is omitted, but added in the margin by a later hand. 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

ἐσκέδασ'· ἀνθρώποισι δ' † ἐμήσατο κήδεα λυγρά. 95
 μούνη δ' αὐτόθι Ἑλπίς ἐν ἀρρήκτοισι δόμοισιν
 ἔνδον ἔμιμνε πίθον ὑπὸ χείλεισιν, οὐδὲ θύραζε
 ἐξέπτῃ· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο

96. *Elpis*97. *ἔμιμνε BCDEFHI.*

before the lid was closed upon it. Goettling thinks a single verse may have dropped out, like πάντα γὰρ εἰς πίθον εἶρε Προμηθεὺς ἀγκυλομήτης, but suggests that a larger *lacuna* is more probable. Otherwise, the poet must presume on a knowledge of the Homeric account, II. xxiv. 527, *δοιοι γὰρ τε πίθοι κατακείται ἐν Διὶς οὐδὲι Δάρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἰδών.* According to this view, Pandora brought with her from heaven one of these chests, 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 chest placed in the house of Epimetheus, where Pandora found them. And this is supported by the comment of Proclus;—*φησὶν, ὅτι Προμηθεὺς τὸν τῶν κακῶν πίθον παρὰ τῶν Σατύρων λαβὼν, καὶ παραθέμενος τῷ Ἐπιμῆθει, 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, because 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 *μήδεα* and *κέρδεα*, and Plutarch is said to have read *μήδετο*. Qu. *ἐλόσατο 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 *ἐλπίς* 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 πολὺ πлагκτος ἐλπίς πολλοῖς μὲν δυνασὶς ἀνδρῶν, πολλοῖς δ' ἀπάτα 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 αὐτοῖς ἐλπίδας κατέφικσε*, the reply of the chorus is, *μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς.*—In *ἔνδον ἔμιμνε* and *ἀρρήκτοισι 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 ἀσφαλεστάτῳ οἴκῳ*. Thus Hope was left an involuntary benefactress to mankind.

97. *πίθον ὑπὸ χείλεισιν*. '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 μεστήν, εὐρὼν ἐπιχειλῇ.* Aesch. Agam. 790, *τῷ δ' ἐναντίῳ κύτει ἐλπίς προσήει χείλος οὐ πληρουμένῳ* (MS. *χειρός*). 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. *ἔπτῃν, πτῆναι, πτὰς*, are somewhat rare in the earlier epic. We may compare *ἔτλην, τλήναι, τλὰς*, where *τλήμι* was not more in use than *πτῆμι* or *πέττημι*.—*ἐπέμβαλε* κ.τ.λ. Either Pandora was frightened at the sudden escape of the rest, or (if v. 95 be correct) 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

[αἰγιοόχου βουλῇσι Διὸς νεφεληγερέταο.]

ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάλῃται. 100

πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα·

νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἥδ' ἐπὶ νυκτὶ

αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι

σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.

οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 105

[Εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω

105. ἐξαλέασθαι

102. αἰδ' ἐπὶ νυκτὶ I and (with γρ. ἥδ' ἐπὶ νυκτὶ) BCH. 103. omitted in H, but added at the bottom of the page by a later hand.

105. πῃ AEF. πον the rest. 106. εἰ δὲ θέλεις AEF.

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, x). 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 febrium terris incubuit cohors.' Some good copies give αἰδ' 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 ὄλεθρος, Aesch. Eum. 895. According to Proclus, this verse was rejected by some of the ancient critics (ἀθετεῖται ὁ στίχος ὁ λέγων ὅτι ἔφωνοι αἱ νόσοι). Plutarch however recognises it, De San. Tuend. ii. p. 127, D (ap. Gaisford).

105. ἐξαλέασθαι, which Moschopolus rightly compares with ἔχεα from χέω, undoubtedly, like it, took the digamma, whence the other forms ἐχενα, ἀλεύασθαι (inf. v. 505).—For πῃ many MSS. give πον.—οὕτως, 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. At the same time, some passages will be noticed which perhaps bear more than an accidental resemblance to the Mosaic writings.

106. ἐκκορυφώσω. Tzetzes, κεφαλαιώσω καὶ ἐκπληρώσω, εἰς κορυφὴν αὐτὸν καὶ τέλος ἀγαγόν, ἥ ἀπὸ κορυφῆς καὶ ἐξ ἀρχῆς ἀρξάμενος. Gloss. MS. Cant. ἀνακαλύψω ἐξ ἀρχῆς. Cf. Aesch. Cho. 519, καὶ ποῖ τελευταῖα καὶ κατανόηται λόγος; Ibid. v. 692, τοῖόνδε πρῶγμα μὴ κατανῶσαι

εὖ καὶ ἐπισταμένως (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν),
ὡς ὁμόθεν γεγάασι θεοὶ θνητοὶ τ' ἄνθρωποι.]

Χρῦσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες. 110
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν
ᾧστε θεοὶ δ' ἔζων ἀκηδέα θυμὸν ἔχοντες,
νόσφιν ἄτερ τε πόνων καὶ διζύους· οὐδέ τι δειλὸν
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων 115
θνήσκον δ' ὡς ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα

108. A full stop at ἄνθρωποι in BC and others. 111. ἐμβασίλευεν A.
113. ἄτερ πόνων A (with τε erased) EFGH. ἄτερ τε DIK, Ald. οὐδ' ἔτι A.

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.

108. ὁμόθεν, 'from the same source.' Gloss. MS. Cant. ἀπὸ τῆς αὐτῆς βίβης ἐγεννήθησαν, viz. from mother Earth. Pind. Nem. vi. 1, ἐν ἀνδράν, ἐν θεῶν γένος·

ἐκ μιᾶς 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, ὅτι ἐκ τῆς αὐτῆς αἰτίας καὶ ὕλης ὁμοῦ οἱ θεοὶ — καὶ οἱ ἄνθρωποι γεγόνασιν.—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. ἐμβασίλευεν MS. Gale. Goettling thinks this verse must be an interpolation, because Kronos is no where 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 ὑποστάρταροι Κρόνον ἀμφὶς ἰόντες. 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 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.

112. ὡς δὲ θεοὶ ζῶεσκον Gaisford, 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 ἐστὶ συλλαβή. —οὐδ' ἔτι δειλὸν Cod. Gale.

114. ὁμοῖοι. 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 χλωρὸν, 'viridis senectus,' &c. Cf. Od. xi. 497, οὐνεκά μιν κατὰ γῆρας ἔχει χεῖρας τε πόδας τε.

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.

τοῖσιν ἔην· καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα
 αὐτομάτῃ πολλόν τε καὶ ἄφθονον· οἱ δ' ἐβελήμοι
 † ἥσυχοι ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
 [ἀφνειοὶ μήλοισι, φίλοι μακάρεσσι θεοῖσι.] 120
 αὐτὰρ ἐπεὶ † καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (120)
 τοὶ μὲν δαίμονές εἰσι Διὸς μεγάλου διὰ βουλᾶς
 ἐσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων

119. ἥσυχά φέργ'?

121. ἐπεί κε ^{αι} A. ἐπεί κεν the rest. κάλυψε A.

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 *καρπός*, *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. ἐβελήμοι, 'tranquil.' Both *θελεμὸς* and *ἐβελήμους* have the same relation to *θέλω* as *ἐκηλος* and *εὐκηλος* to *ἐκάν*. It is remarkable that Hesychius and Photius explain *θελεμὸς* or *εβελήμους* by *ἥσυχος*, while in this place *ἥσυχος* seems to violate the metre on account of the digamma in *φέργα*. (See on v. 28, ἀπ' ἔργου.) Bentley's reading is probably correct, *ἥσυχά ἔργα νέμοντο*. Apollon. Rhod. ii. 655, οὐδέ οἱ ὕβρις ἥνδανε, ἀλλ' ἐβελήμους ἐφ' ὕδασι πατρὸς οἴοι μητέρι συνναίσκεν. Aesch. Suppl. 1005, ποταμούς θ' οἱ διὰ χῶρας θελεμὸν πῶμα χέουσιν.—*ἔργα ἐνέμοντο* is, 'occupied their cultivated lands.'

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 Cels. iv. p. 216, ξυνὰ γὰρ τότε δαίτες ἔσαν, ξυνοὶ δὲ θῶακοι Ἀθανάτοισι θεοῖσι καταθνητοῖς 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 ἄγροὶ ἐπιχθόνιοι (ὅποχθ.) τελέθουσι (καλέονται), ἐσθλοὶ, ἀλεξικάκοι, and μερόπων for *θνητῶν*. The reading ἄγροὶ is supported by Plutarch, De Defectu Orac. § 39, and perhaps by Aesch. Pers. 630, ἀλλὰ χθόνιοι δαίμονες ἄγροὶ Γῇ τε καὶ Ἑρμῇ, who probably also here read *ὅποχθόνιοι*.

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

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 doctrine of 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. Rather, it was one of the many doctrines respecting the invisible world which, held by nearly all nations of all times in common, seem fairly referable to some universal instinct of man.

οἷ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἡέρα ἐσσάμενοι πάντη φοιτῶντες ἐπ' αἶαν, 125
 πλουτοδόται· καὶ τοῦτο γέρας βασιλῆιον ἔσχον. (125)

Δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν
 ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
 χρυσέῳ οὔτε φυνὴν ἐναλίγκιον οὔτε νόημα.
 ἀλλ' ἑκατὸν μὲν παῖς ἔτα παρὰ μητέρῃ κεδνῇ 130
 ἐτρέφετ' ἀτάλλων, μέγα νήπιος, ᾧ ἐνὶ οἴκῳ· (130)
 ἀλλ' ὃτ' ἂν ἡβήσειε καὶ ἡβης μέτρον ἴκοιτο,
 παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες

124. *Φέργα* 125. *Ἑσσάμενοι* 130. *Ἔτεα* 131. *Φοίκα*

124. φυλάσσουσιν τε ADK, Ald. 131. ἀτάλλων A, Ald. ἀπτάλλων EFH. ἀπτάλων BCGI. ἀτιτάλλων K, with "al. ἀτάλλων" in the margin.

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 βασιλῆιον. This royal prerogative, viz. of rightly administering justice and of punishing unjust deeds, *σχέτλια ἔργα*, as well as of conferring wealth and honour on whomsoever they pleased. The scholiasts find an allusion to the *βασιλεῖς δωροφάγοι* 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. Moschopulus;—*ἡγουν ταῖς ἐαυτῶν δωρεαῖς πλουτίζοντες τοὺς ἀνθρώπους· καὶ τοῦτο, ἡγουν τὸ πλουτοδότην εἶναι, ἔσχον τιμὴν βασιλικήν, ἡγουν βασιλεῦσιν πρόπουσαν*. The words *καὶ τοῦτο κ.τ.λ.* are rather obscure. The reader regarded 124—126 as an interpolation.

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 re-

ligion, and full of cares and griefs. We are forcibly reminded of the immensely long lives assigned in Scripture to the primitive generations of man.

131. ἀτάλλων, in childish sport. Soph. Ajac. 558, *τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων*. The α is properly short, as in Il. xiii. 27, *βῆ δ' ἔλδαν ἐπὶ κύματ'*, ἀπαλλε δὲ κήτε' ὑπ' αὐτοῦ πάντοθεν ἐκ κευθμῶν. The repetition of the dental in pronunciation (ἀπτάλλων) may be compared with *τῖταινοντας* in Theog. 209. It is much more common with a labial, as *ἀπάλαμον* sup. v. 20. *Ἀπόλλωνα* Theog. 14. *ἀποπέεσσιν* Od. xxiv. 7. *ἀπονέεσθαι* ib. xviii. 260. *ἐπελ* xxi. 25, &c. Bentley and Heyne thought this couplet spurious, perhaps because the *ῶ* does not take the aspirated digamma, *σφῶ*.—*μέγα νήπιος*, 'very childish,' like *μέγα νήπιε* Κροῖσε, in the oracle ap. Herod. i. 85. *So μέγα νήπιε Πέρση* in v. 286. *μέγ' ἀμεινων* Scut. H. 51. *μέγ' ἄνακτι* Theog. 486.—*Tzetzes*;—*εἰκὸς δὲ καὶ τοὺς ἐν γυναικωνίτιδι τεθραμμένους καὶ οἰκοστίους καὶ ἀταλούς καὶ μὴ δυναμένους τλῆναι τι, βραχυβίους εἶναι καὶ οὕτω τελευτᾶν· ὅθεν καὶ μεγαλονηπίους αὐτοὺς λέγει, διὰ τὴν τοιαύτην ἀνατροφήν*.

132. ὅταν. The Attic idiom would reject the *ἂν*, and perhaps the construction is not easily defended by Epic examples. Probably we should read *ὅπότε ἡβήσειε*, 'whenever any one of them came to his full growth.' Boissonade proposed *ὅτ'*

ἀφραδίης· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
 ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν 135
 ἤθελον, οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, (135)
 ἣ θέμις ἀνθρώποισι κατ' ἤθεα. τοὺς μὲν ἔπειτα
 Ζεὺς Κρονίδης ἔκρυσσε χολούμενος, οὐνεκα τιμὰς
 οὐκ ἐδίδουν μακάρεσσι θεοῖς οἱ Ὀλύμπου ἔχουσιν.
 αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυνε, 140
 τοῖ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται, (140)
 δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.
 Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων
 χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον,
 ἐκ μελιᾶν δεινὸν τε καὶ ὄμβριμον· οἷσιν Ἄρης 145

137. ἀνθρώποις κατὰ Φῆθεα.

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. 139. ἐδίδων AEF. θεοῖσιν A. 141. τοῖ μὲν τοι χθόνιοι A, but ὑπὸ in the margin. ὑποχθόνιοι the rest, but τοῖ μὲν οὗτοι πολυχθόνιοι I. 144. ἀργυρῷ all. 145. ὄμβριμον ABCHI.

ἔρ' ἡβήσσει, which Gaisford gives as the reading of MS. Par. 2771.

134. ἀφραδίῃσιν Cod. Gale.

137. κατ' ἤθεα, throughout their settlements, κατὰ πόλεις, each nation in their respective city. As ἦθος takes the digamma, Bentley's reading is probably correct, (and it had occurred to the present editor also,) ἦ θέμις ἀνθρώποις κατὰ Φῆθεα.

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

139. ἐδίδων Cod. Gale, perhaps rightly, for ἐδίδουσαν. So also Par. 2771. But διδῶ occurs inf. 225. διδούναι II. xxiv. 425.

141. ὑποχθόνιοι the MSS. and Proclus. ἐπιχθόνιοι Gaisford, with Tzetzes and some copies (ap. Goettl.) τοῖ μὲν τοι 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 (δευτέροι), nevertheless they had honour paid to them, viz. commemorations and propitiatory sacrifices from men on the earth.

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 Μελλαι Νύμφαι were meant (Theog. 187). But to construe ποίησεν ἐκ μελιᾶν, is certainly the best, as being the most natural. 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 μέλιων 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 ingeniis et ad horrida promptior arma.'

ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σῆτον (145)
 ἡσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν, †
 ἅπλητοι· 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 ὕπο σφετέρησι δαμέντες
 βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἀΐδαο
 νώνυμοι· θάνατος δὲ καὶ ἐκπάγλους περ ἔοντας

146. *Φέργ'* 150. *Φοῖκοι* 151. *χαλκῷ Φειργάζοντο?* 153. *Αἶδαο*

148. ἅπλατοι (γρ. ἅπλαστοι) A. ἅπλαστοι GK, Ald. ἅπλατοι B. ἅπλατοι CDHI. 149. στιβαροῖσι μέλεσσιν BCDEF. στιβαροῖσι μελέεσσιν AGK, Ald. στιβαροῖσι μελέεσσιν H. στιβαροῖσι μέλεσσιν 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. εἰργάζοντο ABCDHI, and G with the ρ superscr. ἐργάζοντο EFK, Ald. 152. σφετέρησι G. 154. νώνυμοι ABCG. νώνυμοι DEFHIK, Ald.

146. *σίτον*, *fruges*, corn and vegetable products, as opposed to a diet on meat, which was thought to render men ferocious.—*ἀδάμαντος*, probably *basalt*, 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.

148. The MSS., as usual, vary between ἅπλητοι, ἅπλατοι, and ἅπλαστοι. Goettling prefers the first in the sense of ‘unapproachable’ (*πελάω, πλάω*). See Theog. 151. Tzetzes read ἅπλαστοι, but explains it by ἀπροστέλαστοι, οἷς οὐδεὶς πλησιάζει.—ἄαπτοι, ἤγουν ἄψαντοι, Moschopolus. ‘Not to be grappled with,’ from ἀπτεσθαι. In pronouncing it, some vowel-sound probably represented the aspirate. So ἄαπτος in Homer was perhaps ἀφαπτος.

149. ἐπέφυκον. Some take this form for ἐπεφύκσαν, (like ἔδον or ἔδων for ἔδοσαν, Theog. v. 30.) others as the imperfect of a secondary present πεφύκω. See on Scut. H. 228.—στιβαροῖσι μέλεσσιν Goettl. with some MSS. Others στιβαροῖσι μελέεσσιν.

150. τοῖς δ'. Cod. Gale τῶν δ'.

151. εἰργάζοντο the best MSS. with Cod. Gale. ἐργάζοντο others. If this dictum be genuine (and Bentley rejected

150—1), we must conclude the original reading to have been *χαλκῷ Φειργάζοντο*, ‘they tilled the ground with copper’ or bronze. Whether by this term the simple or the compound metal is meant, or whether either of them was really in use before iron, seems difficult to determine. Such however was the common tradition. Ovid, *Fast.* iv. 405, ‘Aes erat in pretio, Chalybeia massa latebat.’ Lucret. v. 1286, ‘Et prior aeris erat quam ferri cognitus usus.’ The most recent researches of scientific men, all tending to confirm the opinion of the immense antiquity of the human race, discriminate four periods of implements in primitive use,—the flint age, the stone age, the bronze age, and the iron age (*Athenaeum*, Dec. 31, 1859).

154. νώνυμοι Cod. Gale and many others; vulg. νώνυμοι. Il. xii. 70, *νώνυμος ἀπολέσθαι*. Od. i. 222, *οὐ μὲν τοι γενέην γε θεοὶ νώνυμον ὀπίσσω θῆκαν*. The euphonic insertion of ν is compared with ἀντάλαμος for ἀντάλαμος.—This ignominious descent of the brazen race into Hades is contrasted with the honour which their predecessors of the silver age obtained, v. 142.—ἐκπάγλους, ‘formidable,’ ‘monstrous,’ *δεινούς*, for ἐκπάγλους, the termination being as in *σιγηλὸς, βιγηλὸς, &c.*

εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡέλιοιο.

155

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (155)

αὖθις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ

Ζεὺς Κρονίδης ποίησε δικαιοτέρον καὶ ἄρειον,

ἀνδρῶν ἡρώων θεῖον γένος, οἳ 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 *brazen*; 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) 'aeneum, 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 Justitia 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 famed 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 compeers. 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 *Helena*, v. 1677.

158. ἄρειον. Proclus;—ἡ βέλτιον, ἡ

πολεμικόν. Tzetzes;—ἡ πολεμικὴ ἢ ἀντὶ ὑπερθετικοῦ, ἄριστον καὶ βέλτιστον. The word is here a synonym of *ἀμεινον*, and the comparative of an old word *ἀρεὺς*, of which *ἄριστος* is the superlative (as *ἡδὺς*, *ἡδίων*, *ἡδιστος*). We have *χερεὺς* (rather than *χέρης*) in Homer, from which the forms *χέρηι*, *χέρηα*, *χέρης*, *χέρεια*, are inflected, after the analogy of *δέξυς*. Hence *χειρότερος* (sup. v. 127), *χείρων* by hyperthesis for *χερίων* (1), *χεριώτερος* from a by-form of the positive, *χέρειος*, and a later Attic superlative *χειρίστος*. It is remarkable that *χέρηα* stands for *χείρονα* in *Od.* xiv. 176, οὐ τι χέρηα πατρός ἐοῖο φίλοιο, but apparently for *κακά* in *Od.* xv. 324. xviii. 229. With *ἀρείων* we may compare the Epic form *χερίων*. In both perhaps the *ει* comes from the termination *-εὺς* (*ἄρε* and *χερε* being the roots).

159. καλέονται. Proclus;—οἱ καλέονται ἡμίθεοι κατὰ σύγκρισιν πρὸς ἡμᾶς, ὅστ' αὐτοὺς δύντας ἐκείνων.—προτέρη δὲ, ἥτοι προτέρων ἀνθρώπων. Hesiod, speaking with respect to his own time, the fifth age, (v. 174,) might have said *καλέοντο*, 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. Hermann compares the similar expression *ἡμιθέων γένος ἀνδρῶν*, in *Il.* xii. 23. Cf. *Plat. Cratyl.* p. 398, c, οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες;—Τί οὖν;—Πάντες δὴπου γεγόνασιν ἐρασθέντος ἡ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς. Gaisford cites Eustathius on *Il.* A. p. 17, τοὺς ἀνθρώπους (διαίρει) εἰς τὴν ἥρωα καὶ εἰς αὐτὸ τοῦτο, ἀνθρώπων. Καὶ ὑποβεβηκέναι μὲν φησι θεοῖς δαίμονας, ἀνθρώπων δὲ ἥρωα, οὓς καὶ ἐκ θείου καὶ ἀνθρωπίνου σώματος φῦναι λέγουσιν· διδὲ καὶ Ἡσίοδος ἡμιθέους αὐτοὺς λέγει. Simonides (frag. 1) remarks that the *ἡμίθεοι* did not attain old age *ἄκρον οὐδὲ ἄφθιτον οὐδ' ἀκίνδυνον βίον τελέσαντες*.

ἡμίθεοι, προτέρη γενεῇ κατ' ἀπείρονα γαῖαν. 160
 καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ (160)
 τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβη, Καδμητῖδι γαίῃ,
 ὤλεσε μαρναμένους μῆλων ἕνεκ' Οἰδιπόδοιο,
 τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
 ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἡϋκόμοιο. 165
 ἔνθ' ἦτοί τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε (165)
 τοῖς δὲ δίχ' ἀνθρώπων βίοντα καὶ ἦθε' ὀπάσσας
 Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης
 [τῆλ' ἀπ' ἀθανάτων τοῖσιν Κρόνος ἐμβασιλεύει.]
 καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες 170
 ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην,
 ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν (170)
 τρεῖς ἔτεος θάλλοντα φέρει ζεῖδωρος ἄρουρα.
 Μηκέτ' ἔπειτ' ὤφειλλον ἐγὼ πέμπτοισι μετεῖναι

167. *Εἴθε'* 173. *πρὶς Φέτεος*

161. Omitted in E, but inserted by the first hand. 165. *τροίαν*
 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 *βασίλευε*.
 172. *τοῖσι* ADEFGH. *τοῖσι δὲ* I. 173. *τρεῖς ἔτεος* AEF. *τρεῖς τοῦ*
ἔτους the rest. 174. *ὠφείλον* A. *ὠφελον* DK, Ald. *ἐγὼ* omitted in
 H by the first hand.

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 Iliad. Compare inf. v. 653.

165. *ἀγαγὼν*. War itself is said *ἀγαγεῖν* ἥρωας ἐν νήεσσι, though more properly *νῆες* ἡγαγον ἥρωας ἐς πόλεμον.

166. *ἦτοι*. The meaning seems to be, *ἢ ἀπώλοντο ἢ ἐσώθησαν ἐς μακάρων νήσους*,—for οἱ μὲν—οἱ δέ.

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

168. *κατένασσε, κατῴκισε*. See Theog. 329. 620.

169. *ἐμβασιλεύει* Buttmann for *ἐμβασιλεύε*. Gaisford omits this verse, which appears to be wanting in nearly all the MSS., as well as the early editions.

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 pia se crevit litora genti, Ut inquinavit aere tempus aureum; Aere, dehinc ferro duravit saecula.'

173. MS. Cant. and many others give *τρεῖς 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 *ὠφείλον* (so MSS. and edd.) seems doubtful. Rather, perhaps, *ὠφείλλον*, (an Homeric form,) which is quoted by Goettling from Cramer's Anecdota, iii. p. 221. And Cod.

ὠφείλον, Corp. Christ. *ὠφελον*.

ἀνδράσιν, ἀλλ' ἥ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι. 175
 νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἡμάρ
 παύσονται καμάτου καὶ οἰζύος, οὐδέ τι νύκτωρ (175)
 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.

* * * *

176. οὐδέτ' ἡμάρ D by the first hand, corrected to οὐδέ τι. οὐδέποτ' οἶμαι I. 177. added in the margin in A. καμάτου G. 181. γινόμενοι BCDEFH.

In fragm. clxxii. ὥφειλες is found, but perhaps the same correction should be made, since ὥφειλα is the form of the first aorist. Probably ὥφειλον was only used in the debased period; thus the Byzantine Schol. on Aesch. Pers. 773 has ὥφειλον γὰρ τῷ Ἀρταφέρνη, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν 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, pejoraque saecula ferri Temporebus; quorum sceleri non invenit ipsa Nomen, et a nullo posuit Natura metallo.'

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 now are, he says, they will be yet worse. Hence Goettling has little ground for making a difficulty about μεμίζεται 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 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 δὴ 'πόνησ' ἀμιλληθεὶς λόγῳ
 τοιῷδ'· ἔλεξε γὰρ τις ὡς τὰ χεῖρονα
 πλείω βροτοῖσιν ἐστί τῶν ἀμεινόνων.

Those who explain the text as if it were κακὰ ἐσθλοῖς μεμίζεται, 'evil shall be mixed up with good,' fail to notice the qualifying ἀλλ' 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 it shall come to pass that at their birth they have hoary temples.' The meaning of this is rather 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. 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

οὐδὲ πατὴρ παίδεσσιν ὁμοίους οὐδέ τι παῖδες, (180)
οὐδὲ ξείνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ,
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.
αἰψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας 185
μέμψονται δ' ἄρα τοὺς χαλεποὺς βάζοντε ἔπεσσι,
σχέτλιοι, οὐδὲ θεῶν ᾗδ' ἐιδότες· οὐδέ κεν οἷγε (185)
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,
χειροδίκα· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.

186. *Ἔπεσσι*

184. ἔσσεται φίλος ὥστε πάρος περ I. 186. βάζοντες ἐπέεσσιν
CEFGHIK, Ald. βάζοντες ἔπεσσι A (γρ. βάζοντ' ἐπέεσσι). βάζοντες
ἔπεσσι D. βάζοντ' ἐπέεσσιν B. 187. οὔτε θεῶν all (?) but Ald.

near the ear and eye (the temple). Old age first shows itself in the upper part of the whisker becoming grey, and then it descends to the beard, according to Theocritus, xiv. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, καὶ ἐπισχερῶ ἐς γένυν ἔρπει λευκαῖνων ὁ χρόνος. Ibid. xv. 85, πρῶτον ἴουλον ἀπὸ κροτάφων καταβάλλων. Moschopolus:—ἀπὸ τῶν κροτάφων γὰρ ὡς ἐπὶ τὸ πλεῖστον 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 ὅμιοι ἔσονται. Physical resemblance is meant, which was deemed a proof of marital fidelity. So Theocr. xvii. 63, ὁ δὲ πατρὶ εὐκῶς παῖς ἀγαπατὸς ἔγεντο. Inf. v. 235, τίκτουσιν δὲ γυναῖκες εὐκότα τέκνα γονεῦσιν. Hor. Carm. iv. 5, 23, 'laudantur simili prole puerperae.' Catullus, lxi. 221, 'sit suo similis patri Manlio, et facile insciis Noscitur ab omnibus, Et pudicitiam suae Matris indicet ore.'

185. αἰψα, soon afterwards, viz. as the next step in wickedness. The Greeks regarded insult to aged parents as one of the most heinous of crimes. Thus γονεῖς τιμῶν was one of 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,

ἀντὶ τοῦ βάζοντες, τὸ δυνάμει ἀντὶ τοῦ πληθυντικοῦ. So perhaps Aesch. Pers. 418, αὐτοὶ—παῖοντ' ἔθρανον πάντα κωπήρη στόλον, where the Schol. Med. observes, παράλογον τὸ δυνάμει. The MSS., as might be expected, vary between the two.

MS. Cant. has βάζοντ' ἐπέεσσιν. Cod. Gale βάζοντες ἔπεσσι, with γρ. βάζοντ' ἐπέεσσι in the margin. The meaning is, *δνειδίζοντες, καταπτόμενοι*. So with a dative Aesch. Theb. 567, κακοῖσι βάζει πολλὰ Τυδείας βίαν.

187. οὐδὲ θεῶν. Cod. Gale οὔτε θεῶν, and so Tzetzes, Moschopolus, and the majority of the MSS.—*δπιν*, the cognizance or regard of the gods towards human affairs. Cf. inf. v. 251. 706. But, as *εἰδότες* takes the digamma, the true reading is perhaps *δπα εἰδότες*. Tzetzes τὴν ἐντολὴν τῶν θεῶν, who perhaps found *δπα*.—οὐδέ κεν Goettl., apparently with some MSS. Those I have collated give οὐδὲ μὲν, i. e. οὐδὲ μὴν. Cf. v. 214.

188. γηράντεσσι. From γήρημι, γηράω, γηράσκω, an aorist *ἐγῆραν* was formed (like *ἔδραν* from *διδράσκω*), whence *ἐγήρασαν* (transitively) in Aesch. Suppl. 870. The participle *γήρας*, anciently *γῆραντς*, occurs Il. xvii. 197, ὁ δ' ἄρα *ῥ* παιδὶ *δ*πασσεν γηράς. The old dative plural was formed by adding *εσσιν* (for *ισιν*) to the root *γῆραντ*. See Donaldson, Gr. Gr. § 153. We have similar forms *κλαιδόντεσσι* Od. xii. 311. *ἀκούοντεσσι* i. 352. *σπευδόντεσσι* Il. xxii. 745.

189. *χειροδίκα*, taking the law into their own hands. Tzetzes; οἱ μὴ κρίσει

οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου 190
οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ῥῆβριν
ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ καὶ αἰδῶς (190)
οὐκ ἔσται· βλάβει δ' ὁ κακὸς τὸν ἀρείονα φῶτα
μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὄρκον ὁμείται.
ζῆλος δ' ἀνθρώποισιν οὔζυροῖσιν ἅπασιν 195
δυσκέλαδος κακόχαρτος ὁμαρτήσῃ στυγερῶπης.
καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυδοείης (195)
λευκοῖσιν φάρεσσιν καλυψαμένῳ χροῖα καλὸν
ἀθανάτων μετὰ φύλον ἵτον προλιπόντ' ἀνθρώπους

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

καὶ νόμοις πειθόμενοι, ἀλλὰ χερσὶ καὶ ἰσχυρὴ πάντα δρῶντες. The 'justice of hands' (lynch law, or what the Germans call 'fist-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 χερσὶ. See Eur. Bacch. 738. Suppl. 431. Aesch. Prom. 194.

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. ῥβριν. This is taken for an adjective; but as such it is ἀπαξ λεγόμενον. Moschopolus and gloss. Cod. Gale ὕβρισ-τήν. Conversely, ἀρπαξ is used for ἀρπαγή inf. v. 356. Some regard ῥβριν as truly a substantive, and an example of the thing put for the person, as Soph. Ant. 320, οἶμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ. But probably either the true reading is ὕβρεων, by *synizesis*, or the poet wrote μᾶλλον δὲ κακὰ βέβουσι καὶ ῥβριν, the next three verses, which contain several peculiarities, being interpolated. The word βεκτῆρ, 'a doer,' probably does not elsewhere occur.

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

193. ὁ κακὸς τὸν ἀρείονα. The use of the article, not at all common in the older

epic, is here to be noticed. So inf. v. 703, τῆς ἀγαθῆς,—τῆς κακῆς. Bentley read κακός. On ἀρείων see v. 158.

194. ἐπὶ δ' ὄρκον ὁμείται. Tzetzes:—βλάβει, φησὶ, τὸν ἀγαθὸν ἀφαιρούμενος τὰ αὐτοῦ, καὶ αὐτὸν λοιδορῶν καὶ πρὸς τούτοις καὶ ὄρκῳ χρῆσεται, ὁμνῶν αὐτοῦ εἶναι τὰ ἀφαιρεθέντα. Those who (with H. Stephens) suppose a *imesis* for καὶ ἐπίορκον ὁμείται, 'and will swear a false oath,' as inf. v. 282, ἐπίορκον ὁμώσας, appear to be mistaken. Cf. Il. ix. 132, ἐπὶ δὲ μέγαν ὄρκον ὁμῶμαι, μήποτε τῆς εὐνῆς ἐπιβημένα. Ib. xxi. 373, ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμῶμαι. It would be better, perhaps, to read ἐπὶ δ' ὁ. ὁμ.

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

198. φάρεσσιν καλυψαμένῳ, viz. to conceal the unwelcome spectacle of man's wickedness. If φάρεσσιν be right, the *a* is short, as occasionally in Euripides. Hermann would read φάρεσσι, (like ἔπεσσι in v. 186.) Cod. Gale λευκοῖσιν ἐν φάρεσσιν, 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, ἀντὶ [τοῦ] ἐλεύσονται (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

Αἰδῶς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ 200
 θνητοῖς ἀνθρώποισιν· κακοῦ δ' οὐκ ἔσσεται ἀλκή.

Νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ αὐτοῖς.
 ὧδ' ἱρηξ προσέειπεν ἀηδόνα ποικιλόδειρον, (201)
 ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπῶς·
 ἥ δ' ἐλεὼν γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι 205
 μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπε·

Δαιμονίη, τί λέληκας ; ἔχει νύ σε πολλὸν ἀρείων (205)
 τῇδ' εἰς ἣ σ' ἂν ἐγὼ περ ἄγω καὶ ἀοιδὸν εὐοῦσαν·
 δεῖπνον δ', αἶ κ' ἐθέλω, ποιήσομαι, ἥ γε μεθήσω.

202. βασιλεῦσι *Φερέω* 203. προσέειπεν.

205. γναμπτοῖσι A. γναπτοῖσι G. γναπτοῖσι B. γαμπτοῖσι I.
 γναμπτοῖσι CDEFHK, Ald. 207. λέλακας GK, Ald. 208. καὶ
 ἀηδόν' A (gl. *καίπερ οὔσαν ἀηδόνα*). καὶ ἀηδων I. 209. αἶκε θέλω A.

by Ovid, 'Ultima caelestium terras Astraera reliquit,' viz. 'When matters have come to the worst, then finally fellow-feeling and Retributive Justice will leave mankind.'—*προλιπόντε*, the masculine for the feminine, which the nominative dual has a tendency to assume in all its forms, e. g. *καλυψαμένοις* above, *τοῦτω* for *ταῦτα* Aesch. Pers. 190. So Soph. Oed. Col. 1113, *ἐρείσας*, ὦ καὶ, *πλευρὸν ἀμφιδέξιον ἐμφύντε τῷ φύσαντι*. Ibid. v. 1676, *ἰδόντε καὶ παθούσα*. Il. viii. 455, *πληγέντε κεραυνῷ*, said of Athena and Hera. More unusual is *κεφαλὰ δφιος*—*λελειχμότες*, Theog. 826.

202. *αἶνον*, a tale, a story; a fable involving a moral. The *kings* are the unjust judges who have decided the suit in favour of Perses, 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. 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, *βασιλεῦσι Φερέω*. The MSS. give *βασιλεῦσ' ἐρέω*. Goettling *βασιλεῦσιν ἐρέω*, after Thiersch.

203. *ποικιλόδειρον*. Some explained this *ποικιλόγερυν*, as if *δέρη* were the vocal organ. And so Aesch. Agam. 319, *οὐκέτ' ἐξ ἐλευθέρου δέρης ἀποιμώζουσι φιλάτων μόρον*. But the meaning probably is 'spotted-necked.' So the nightingale was called *ξουθὰ*, and hence, like those on the swallow, certain marks, taken for blood-drops, suggested the legend about Tereus, Procne, and Philomela.

204. *μεμαρπῶς*. See on Scut. H. 245.

205. *ἐλεὼν*, a remarkable form for *ἐλαεινόν*.—*πεπαρμένη*, (*πέρω*), 'pierced,' 'transfixed.'

206. *ἐπικρατέως*, gloss. Cod. Gale *ἀπηνέως καὶ ἰσχυρῶς*. Perhaps *ἐπικρατέων*, 'tightly grasping.' But the adverb occurs Scut. H. 321. 419. 461.

207. *λέληκας* Cod. Gale. *λέλακας* MS. Cant. and Corp. Christ. The former is the Epic, the latter the Attic form.

208. *εἰς*, 'you shall go.' See on v. 199. The order of the next words is a little disarranged for *ἦπερ ἂν ἐγὼ ἄγω σε*.—*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 οὔσαν ἀηδόνα*.

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

Ἄς ἔφατ' ὠκυπέτης Ἥρης, τανυσίπτερος ὄρνις. (210)

ὦ Πέρση, σὺ δ' ἄκουε δίκης, μὴδ' ὕβριν ὀφελλεῖ
ὕβρις γάρ τε κακὴ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς
ῥῆϊδίως φερέμεν δύναται, βαρύνθει δέ θ' ὑπ' αὐτῆς 215
ἐγκύρσας ἄττησιν· 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.
ὡς κ' ἐθέλη I. 213. ὕβριν δ' A. 215. δὲ ὑπ' A. 216. ἐτέρηφι
CEK and others, rightly. ἐτέρηφι vulg. 217. κρείσσων, ἐς τὰ δ. H.

210—11. Goettling includes these lines in brackets, after the opinion of Aristarchus, who pronounced them spurious. Proclus;—*τούτων δὲ τῶν στίχων ὁ Ἀριστάρχος ὀβελίζει τοὺς τελευταίους, ὡς ἀλόγως γνωμολογεῖν οὐκ ἂν προσήκον.* The objection was first raised by Graevius, that in fables of this kind the moral (τὸ ἐπιμύθιον) is commonly added by the author of the fable, not by one of the characters in it. We may reply, that the custom of Aesop and the later fable writers may have been different from that of Hesiod.—*ἀντιφερίζειν*, gloss. Cod. Gale. *πολεμεῖν, ἀντιλέγειν.* The word occurs Theog. 609, and Il. xxi. 357.—There are variants *ἐθέλη, ἐθέλοι, ἐθέλει, and δὲ κε θέλη.*

213. ὀφελλε, 'pursue,' keep up. Cf. v. 14. The Codex Galleanus has the remarkable reading *μὴδ' ὕβριν δ' ὀφελλε.* Was there an old variant *ὕβριδ' ὀφελλε*, as we have both *ὕβριν* and *ὀπιδα*, *ἄψιν* and *ἀψίδα* (inf. v. 426)?

214. οὐδὲ μὲν, i. e. οὐδὲ μὴν. Cf. v. 187. 'Overbearing conduct is bad for a poor wight, nay, not even a gentleman 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.' Rather the sense is, 'A rich and noble person is unable to stand against the consequences of pride and insolence.' This is a doctrine propounded by Aeschylus, Agam. 451. 744, and Theognis, v. 151—2. The metaphor is derived from a crushing burden, as inf. v. 762.—*βαρύνθει*, like *μυνύθει*, in a neuter sense, for *βαρύνεται*. Cf. Il. xvi. 519, *βαρύνθει δέ μοι ὄμος ὑπ' αὐτοῦ.* Apoll. Rhod. i.

43, *βαρύνθεσκέ οἱ ἤδη γυνῆ, and βαρύνθωιν* ib. ii. 47.

216. ἄττησι, viz. 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 αὐτὴν κέλευθος, ἐκ προηγητοῦ, 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 contrario modo.*" He should have said, *diversa via.* Proclus;—*κρείσσων ἐστὶν ἢ εἰς τὰ δίκαια ὁδὸς, ἑτέρα ὁδὸς τῆς ὕβρεως.* *κρείσσων δὲ εἰς τὸ (f. 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:—*κἂν μὴ παραντίκα φανῇ τῆς δικαιοσύνης ἢ δύναμις, ἀλλὰ χρόνῳ ποτὲ ὑσπερον δρᾶται, περιπιπτόντων συμφοραῖς τῶν ἀδίκων.*—*παθὼν κ.τ.λ.*, when a man has suffered the consequence of his folly and avarice, he knows it to his cost; he learns it by experience. Goettling compares Il. xvii. 32, *ρεχθὲν δέ τε νήπιος ἔγνω.* Possibly this verse is the addition of some rhapsodist; but it seems to have existed in Plato's time. Sympos. p. 222, B, *μὴ κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γνῶναι*,—unless indeed he merely quotes a proverb from which this verse was made up.

ἐς τέλος ἐξελλοῦσα· παθὼν δέ τε νήπιος ἔγνω.
 αὐτίκα γὰρ τρέχει Ὀρκος ἅμα σκολιῇσι δίκησι.
 τῆς δὲ δίκης ῥόθος ἐλκομένης ἢ κ' ἄνδρες ἄγωσι 220
 [δωροφάγοι, σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας.]
 ἢ δ' ἔπεται κλαίουσα πόλιν καὶ ἦθεα λαῶν, (220)
 ἡέρα ἔσσαμένη, κακὸν ἀνθρώποισι φέρουσα,
 οἶτε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.
 οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν 225

222. *Ἡθεα* 223. *Ἔσσαμένη*

219. *δίκησι* A.K. *δίκησιν* vulg. 220. *ἄγωσιν* DI. 222. *πόλιν*
καὶ ἦθεα D. *πόλιν τε καὶ ἦθεα* the rest. 224. *ἐξελάσωσι* A. *ἐξελάουσι*
 the rest. 225. *οἱ—διδόντες* (γρ. *διδούσι*) A.

219. *αὐτίκα γάρ*. 'For forthwith Retribution for Perjury attends crooked decisions.' The γάρ 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. See Buttm. Lexil. p. 434. Hence it is said ἅμα τρέχειν, i. e. ἀκολουθεῖν, to keep close behind and attend them. Cf. Theog. 231, "Ὀρκον θ' ὅς δὴ πλεῖστον ἐπιχθονίου ἀνθρώπου πημαίνει, ὅτε κέν τις ἐκὼν ἐπιορκον ὁμόσῃ. Inf. v. 804, "Ὀρκον—τὸν Ἔρις τέκε πῆμ' ἐπιόρκους.

220. *ῥόθος*, a murmur of dissatisfaction. See the note on Aesch. Theb. 7, *φροίμοις πολυρρόθοις*, and on the use of the article with *δίκη*, *ibid.* Eum. 209. The general meaning is, that the people are dissatisfied when justice is outraged by the corrupt judges. But the poet expresses 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 Atridae for undertaking the Trojan war, in Aesch. Agam. 436—8. Tzetzes rightly paraphrases thus; *τῆς δὲ δικαιοσύνης ἐλκομένης, ῥόθος καὶ ἥχος καὶ θόρυβος γίνεται τῶν ἀδικουμένων, δηλονότι ὁδυρομένων καὶ θρηγνούντων*. The other scholiasts do not seem to have comprehended the sense of *ῥόθος*, nor did Goettling, who explains it by "ruit justitia eo quo ab iniustus hominibus rapta trahitur." But *δίκη* is the genitive absolute.—The next verse is pro-

bably spurious, as Heyne perceived. It is perhaps adapted from v. 39. The repetition of *σκολιῆς 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 *ἄνδρες*, which means *males* as contrasted with the *παρθένος δίκη*, *inf. v. 256*.

221. *σκολιῆς δὲ δίκης* Goettling, apparently 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 χαίρόντων τοιοῦτος δικασταῖς*. It might also signify, 'haunts,' 'settlements,' which is the earlier epic meaning of the word. The usual interpretation is hardly satisfactory, 'bewailing the city and the manners of the people.' Perhaps, *κατὰ ἦθεα λαῶν*, 'through the abodes of men.'

223. *ἡέρα ἔσσαμένη*, 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 *ἐξελάουσιν*.—*οὐκ ἰθεῖαν ἔνειμαν*, 'do not award 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 ἀγορῇ σκολιάς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσσωσι θεῶν ἐπὶν οὐκ ἀλέγοντες*.

225. The *ξένοι* and *ἐνδῆμοι* are coupled,

ιθείας, καὶ μή τι παρεκβαίνουνσι δικαίου,
 τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεύσιν ἐν αὐτῇ· (225)
 εἰρήνην δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
 ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς·
 οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, 230
 οὐδ' ἄτη, θαλίσσης δὲ μεμηλότες ἔργα νέμονται.
 τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρυὶς (230)
 ἄκρη μὲν τε φέρει βαλάνους, μέσση δὲ μελίσσας·

231. *Ἔργα*

230. ἰθυδίκησι μὲν τ' ἀνδράσι D. ἰθυδικόισι A. ἰθυδίκουσι K. ἰθυδί-
 καισι the rest. 233. ἄκρη—μέσση CDEGI. ἄκρη—μέσση ABH and
 perhaps F.

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 διδῶσι and παρεκ-
 βαίνωσι, especially as μή is used on ac-
 count of the indefinite *of*. Cf. Aesch. Cho.
 633, τὸ πᾶν Διὸς δῶκε παρεκβάντος 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:—

πολέμου κρείσσον εἰρήνην βροτοῖς,
 ἥ πρῶτα μὲν μούσαισι προσφιλεστάτη,
 γόοις δ' ἐχθρὰς, τέρπεται δ' εὐπαιδία.

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

229. τεκμαίρεται, δείκνυσσι, δρίζει, πι-
 φαύσκει, 'ordains.' Cf. v. 239, and 398,
 ἔργα, τὰ τ' ἀνθρώποισι θεοὶ διετεκμήραντο.
 Il. vii. 70, ἀλλὰ κακὰ φρονέων τεκμαί-
 ρεται ἀμφοτέροισιν (Κρονίδης). See Butt-
 mann, Lexil. in v., who derives it from
 τέκμων, 'an end.'

231. ἄτη, calamity in a general sense,
 but especially such as affects the mind, as
 contrasted with λιμὸς, an evil pertaining
 to the body.—ἔργα νέμονται, see v. 119.
 —μεμηλότες, here in a neuter sense,
 whereas Homer generally uses it actively,
 as πολέμοιο μεμηλὸς, Il. xiii. 297. The
 farms (ἔργα) are said μέλειν θαλαῖς, to
 be a care to festive meetings, by a kind of
 poetical inversion for ἔργα οἷς θαλαῖαι μέ-
 λουσι. Cf. inf. v. 238. So Eur. Hel. 196,
 Ἰλίου κατασκαφὰν πυρὶ μέλουσαν δαΐφ.

233. ἄκρη Cod. Gale.¹ gloss. τοῖς κλέ-
 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-
 δρυς, though this term seems to include
 figs and olives, Xen. Oecon. xix. 12. Cf.
 Theocr. xv. 112, πὰρ δέ οἱ ὄρια κεῖται,
 ὅσα δρυὸς (qu. δρύες?) 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 γενηαῖος Ἡσιόδος τε
 καὶ Ὀμηρὸς φασιν, ὁ μὲν τὰς δρυὶς τοῖς
 δικαίοις τοὺς θεοὺς ποιεῖν Ἄκρας μὲν τε
 φέρειν βαλάνους, μέσσας δὲ μελίσσας·
 εἰροπόκοι δ' ὄϊες, φησιν, 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 repeatedly
 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 sudabant roscida mella.'
 Tibullus, i. 3, 45, 'Ipsæ 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-dew*, which is really
 a deposit from the exudation of sap
 through the stomates of the leaves. Theo-
 phrast. Hist. Plant. iii. 6, ad fin. οὐδὲν

εἰροπόκοι δ' οἷες μαλλοῖς καταβεβρίθασιν
 τίκτουνσι δὲ γυναῖκες εἰκότα τέκνα γονεύσιν 235
 θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν.
 νίσσονται, καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα. (235)
 οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,
 τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεὺς.
 πολλάκι καὶ ξύμπασα πόλεις κακοῦ ἀνδρὸς ἀπηύρα, 240
 ὅστις ἀλιτραίνει καὶ ἀτάσθαλα μηχανάται.
 τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, (240)
 λιμὸν ὁμοῦ καὶ λοιμὸν· ἀποφθινύθουσι δὲ λαοί.
 οὐδὲ γυναῖκες τίκτουνσιν· μινύθουσι δὲ οἴκοι,

234. ὅγες 235. εἰκότα. qu. τοκεῦσι *Fe*εἰκότα τέκνα γυναῖκες
 238. *F*έργα 244. *F*οἶκοι

235. τίκτουνσι 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. 240. ἀπηύρα A. ἀπαυρεῖ G,
 and by correction H. ἐπαυρεῖ BCEFIK, Ald., and by correction D.
 242. τοῖσι δ' AEFHI, Ald. 243. ἀποφθινύουσι A (not ἀποφθίνουσι).
 244. τίκτουνσι AI.

ἦττον, ὥσπερ ἐλέχθη, πλειστοφόρον ἐστὶν
 ἢ δρύς· εἴ γε δὴ καθ' Ἡσίοδον φέρει μέλι
 καὶ μελίττας, ἔτι μᾶλλον. φέυεται δ' ὄν
 καὶ ὁ μελιττώδης οὗτος χυλὸς ἐκ τοῦ
 ἀέρος ἐπὶ ταύτῃ μάλιστα προσίστων. The
 poets feigned that the bees collected honey
 from this saccharine juice; whence Virgil
 says that Jupiter 'Mellaque decussit foliis,
 ignemque removit,' Georg. i. 131.

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

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

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
 Buttman (Lexil. p. 150) considers a ge-
 nuine separable form from ἐπαυρεῖν (inf.
 v. 419), see Scut. Herc. v. 173. Theog.

423. Aesch. Prom. 28, τοιαῦτ' ἀπηύρα τοῦ
 φιλανθρώπου τρόπου. Pers. 929, 'Ιάνων
 γὰρ ἀπηύρα, 'Ιάνων ναύφρακτος' Ἀρης ἑτε-
 ραλκής. Eur. Androm. 1026, αὐτὰ τ'
 ἐναλλάξασα φόνον θανάτῳ | πρὸς τέκνων
 ἀπηύρα. There is a variant ἐπαυρεῖ in
 many good copies. MS. Cant. ἀπαυρεῖ,
 (gloss. ἀπέλαβεν ποιήν.) Aeschines, who
 quotes 240—7, (omitting however 244—5,)

gives ἀπηύρα, in Ctesiph. p. 427.
 241. ὅς κεν ἀλιτραίνει Aeschines. Vulg.
 ὅστις ἀλιτραίνει. Goettling contends that
 the subjunctive is necessary, because μη-
 χανᾶται can only stand for μηχανήται.
 The correctness of this view is question-
 able. See inf. on v. 392 and v. 698. The
 short α may be inserted before the long α
 of the contraction, just as we have καρ-
 κομοῶντες, &c. These and similar forms
 are principally euphonic, being so many
 efforts of the epic language to reduce in-
 convenient inflections to a metrical use.
 So ἰχθυῖα, Od. xii. 95.

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

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 συνάπτειν

Ζηνὸς φραδμοσύνησιν Ὀλυμπίου· ἄλλοτε δ' αὖτε 245
 ἢ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὄγε τείχος,
 ἢ νέας ἐν πόντῳ Κρονίδης ἀποτίνυνται αὐτῶν. (245)
 ὦ βασιλεῖς, ἤμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ
 τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἔοντες
 ἀθάνατοι ἴφραζονται ὅσοι σκολιῇσι δίκησι 250
 ἀλλήλους τρίβουσι θεῶν ὅπιν οὐκ ἀλέγοντες.
 τρὶς γὰρ μύριοι εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ (250)
 ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων·

247. ἀποτίνυνται BCGHI, and D by the first hand. ἀποτίνυνται the rest. 248. ὑμεῖς δ' ὦ βασιλεῖς καταφράζεσθε E by the first hand, altered to the vulgate, which is found in all the rest, including F. 250. φράζονται D. λείσουσιν G, Ald. λείσουσιν the rest. δίκην G. K.

τὸ Λιμὸν ὁμοῦ κ.τ.λ. τοῖς ἐν πολλοῖς φε-
 ρομένοις, ὑπερβάντα δύο στίχους, ἢ τῶν
 γε στρατὸν κ.τ.λ. Ὀδῶ Πλούταρχος.
 Which seems to mean, that in many of
 the then MSS. v. 246 followed next after
 v. 243, though others contained the dis-
 puted verses.

247. ἀποτίνυνται, avenges himself upon,
 viz. by striking them with lightning. The
 ν is doubled in the pronunciation, as in
 ὁπωρὺς (ῖ) v. 677, σίνεται inf. v. 318.
 So δις τόσα τίνυσθαι, inf. v. 711. II. xvi.
 398, πολέων δ' ἀπετίνυτο ποιήν. See on
 Theog. 209. Both τίνειν and τίνεσθαι
 are occasionally long in Homer. Here
 the MSS. generally give ἀποτίνυνται.

248. ὑμεῖς καὶ αὐτοί. He continues to
 address the unjust judges; 'Do you also
 yourselves,' he says, 'mind this ven-
 geance,' which I have described as certain
 to overtake the unjust. Gloss. Cod. Gale,
 ταύτην τὴν τιμωρίαν. It might, perhaps,
 be questioned, if καταφράζεσθε be not
 rather the indicative, and καὶ αὐτοὶ added
 as in v. 202, φρονέουσι 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. II. xiii. 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 βασι-
 λεῖς (see inf. on v. 261), and because one
 MS. gives ὑμεῖς δὲ βασιλεῖς κ.τ.λ., Her-
 mann proposed ὑμεῖς δ', ὦ βασιλῆες, ἐπι-
 φράζεσθε καὶ αὐτοί. This is confirmed by
 the reading of one of the Bodleian MSS.,
 ὑμεῖς δ' ὦ βασιλεῖς κ.τ.λ.—The compound
 καταφράζεσθαι is not common. Herod.
 iv. 76, καὶ τῶν τις Ξκυθέων καταφρασθεὶς
 αὐτὸν ταῦτα ποιέοντα ἐσήμηνε τῷ βασιλεῖ.

250. φράζονται. So Goettling. Gais-
 ford gives λείσουσιν 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 τρισμύριοι an indefinite
 number is meant, as Goettling observes.
 So τρὶς χίλιαι Ὀκεανῖναι, Theog. 364.
 Plato, Symp. p. 175, ε, ἐν μέρτυσι τῶν
 Ἑλλήνων πλέον ἢ τρισμυρίοις (viz. the
 people in the theatre at Athens, probably
 a very exaggerated expression). The ἀθά-
 νατοι φύλακες are the δαίμονες of v. 122,
 who are there also called φύλακες θνητῶν
 ἀνθρώπων. Clemens, citing this passage,
 Protept. 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,' ἐπίσκοποι, of
 men's actions.

οἱ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἡέρα ἐσσάμενοι πάντα φοιτῶντες ἐπ' αἶαν. 255
 ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
 κυδρὴ τ' αἰδοίη τε θεοῖς οἱ Ὀλυμπον ἔχουσιν. (255)
 καὶ ῥ' ὅπότ' ἂν τίς μιν βλάβη σκολιῶς ὀνοτάζων,
 αὐτίκα παρ Διὶ πατρὶ καθεζομένη Κρονίωνι
 γηρύετ' ἀνθρώπων ἄδικον νόον, ὅφρ' ἀποτίσῃ 260
 [δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες
 ἄλλη 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

254. *Φέργα* 255. *Ἑσσάμενοι* 256. *ἐκγεγαυῖα* 265. *Φοί*

254. φυλάσσουσι τε ADI. 256. δίκη om. A and E, where it is added by a later hand. 257. κέδνη K. κυδνὴ τ' EFI. 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. βασιλῆες all. ἰθύνετε δίκας E. 265. οἱ θ' αὐτῷ AE.

256. *Δίκη*. Whether the predicate is φύλαξ (Goettling), or παρθένος (Tzetzes), or κυδρὴ 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 αἰδοίη θεοῖς, 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 (ᾠρεύνουσι) the deeds of men.—For κυδρὴ the Corp. Christ. MS. has κέδνη. "Rauci κυδνῇ." Goettl.

258. σκολιῶς ὀνοτάζων, 'unrighteously disparaging,' viz. in her character of παρθένος, but with reference to unjust decisions. Compare τὰ δίκαι' ἀγορεύειν, inf. 280.—βλάβη, ὕβρις, ἐξευτελίζει. See v. 283.

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; and though Horace may seem to have found the passage as it stands when he wrote 'Quicquid delirant Reges plectuntur Achivi,' Epist. i. 2, 14. The forms βασιλέων and the vocative βασιλεῖς are not epic: βασιλῆων and βασιλῆες would have been used; and it is remarkable that almost all the MSS. as well as Tzetzes recognise the unmetrical forms βασιλῆων, βασιλῆες, and some παρακλίνουσι (—ωσι). Besides these difficulties, σκολιῶς ἐνέπειν 'to decide unjustly,' and ἰθύνειν μύθους 'to set straight words,' for 'legal decisions,' are unusual phrases. The address too to the kings, with the oft-repeated δωροφάγοι and σκολιὰ 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 νοεῖν, inf. v. 286.

265. οἱ θ' αὐτῷ Cod. Gale. This distich enunciates a proverb, which means that honesty is the best policy. Plutarch, De

ἡ δὲ κακὴ βουλή τῷ βουλευσάντι κακίστη.
 πάντα ἰδὼν Διὸς ὀφθαλμοὺς καὶ πάντα νοήσας (265)
 καὶ νυ τὰδ', αἶ κ' ἐθέλησ', ἐπιδέρεται, οὐδέ ἐ λήθει,
 οἶν δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἔργει.
 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' οὐπω ἔολπα τελεῖν Δία τερπικέραννον.
 ὦ Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο σῆσι,
 καὶ 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·

267. *ἰδὼν* 268. *Fe* 269. *ἐέργει* 273. *ἔολπα* (οὐ τι *Fe* *ἔολπα* ?)

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 BCEFGK. νῦν δ' ἐγὼ DHI, Ald. 272. In G another hand from this verse to the end. 273. *μητιόντα* (gl. τὸν βουλευτικόν) A. 277. *πετεεινοῖς* K, Ald. *πετεινοῖς* I. 278. ἐν αὐτοῖς D. ἐπ' αὐτοῖς the rest.

Sera Num. Vindicta, § ix., τὰ λοιπὰ δὲ Ἡσιόδου χρὴ νομίζειν ἀκροᾶσθαι, λέγοντος —'Ἡ γὰρ κακὴ βουλή τῷ βουλευσάντι κακίστη, καὶ ὅς δ' ἄλλω κακὰ τεύχει, ἐφ' ἃ κακὸν ἦπαι 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 Plutarch:—'Ὁ Πλούταρχος τοὺς ἐπὶ τούτους στίχους ἐκβάλλει, ἀπὸ τοῦ Πάντα ἰδὼν κ.τ.λ. ἔως τοῦ Ἀλλὰ τάγ' οὐπω —, 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 εὐθέστατε Σόκратες, οὕτως χρὴ, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους ξυμβολαίοις,

δπου ἂν ὁ τοιοῦτος τῷ τοιοῦτῳ κοινωνήσῃ, οὐδαμῶς ἂν εὖροι ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου, ἀλλ' ἔλαττον κ.τ.λ. Ibid. p. 344, init. τοῦτον οὖν σκόπει, εἴπερ βούλει κρίνειν ὅσῳ μᾶλλον ξυμφέροι ἰδίᾳ αὐτῷ ἀδίκον 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, μηδὲ φρεσὶν αἴσιμα εἰδώς, ἀλλ' αἰὲ χαλεπὸς τ' εἴη καὶ αἰσυλὰ ῥέζοι.

268. On καὶ νυ see Theog. 22. The sense is, οὐκ ἔσθ' ὅπως οὐ καὶ τὰδε ἐπιδέρεται.—τῇνδε δίκη, cf. v. 39. 'He well knows what sort of justice this is which the city contains within itself,' i. e. what corrupt judges.

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

273. οὐπω, viz. not in my time.—μητιόντα Cod. Gale (gloss. τὸν βουλευτικόν). This reading, found in a few other MSS., is also recognised by Proclus.

275. βίης ἐπιλήθεο. Cf. v. 37, ἔλλα γε πολλὰ ἀρπάζων ἐφόρεις.

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

ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη
 γίγνεται. εἰ γάρ τις κ' ἐθέλη τὰ δίκαι' ἀγορεύειν 280
 γινώσκων, τῷ μὲν τ' ὄλβον διδοῖ εὐρύοπα Ζεὺς·
 ὃς δέ κε μαρτυρήσιν ἐκὼν ἐπίορκον ὁμόσσας (280)
 ψεύσεται, ἐν δὲ δίκην βλάψας νήκεστον ἀασθῇ,
 τοῦ 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)
 ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
 τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν

282. *Ἐκὼν?*286. *Ἐρέω*

279. ἀνθρώποισι δέδωκε A. 280. ἐθέλει A. εἰ γάρ τις ἐθέλοι H,
 by the first hand. 284. τοῦδ' ἔτ' ἀμ. A. ἀκαιροτέρῃ I. 285. om.
 I, but added in marg. by the same hand.

280. ἐθέλη κ.τ.λ. 'If a man is willing to say what is right, knowing that it is so, to him the far-seeing Zeus gives prosperity.' The meaning is much the same as ἐθέλη δίκαιος εἶναι, and γινώσκων is added, as Tzetzes says, because many practise justice unwillingly and from self-interest.

282. ὃς δέ κε. 'But whosoever by deliberately forswearing himself in giving evidence shall have proved false, and by doing wrong to justice shall have been incurably deluded, of him the family is left after him more obscure; but of a man who observes his oath the family after him is more thriving.' This is pretty plainly levelled at Perses, who had forsworn himself before the judges in the matter of the disputed inheritance.—The reading ἀάσθη (ἀάω) was corrected by Schaefer, ψεύσεται being the old epic for ψεύσθηται.—ἐν δὲ, apparently for πρὸς δὲ, as there is no ground for supposing a *temesis*. Moschopoulos:—ἡ 'Ἐν περισσῇ, ἀντὶ τοῦ δίκην δὲ βλάψας ἀνιδίως ἐβλάβη. For βλάπτειν δίκην, to impede the course of justice, see v. 258.

284. τοῦδ' ἔτ' 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), "Locutus amplissimis antiquorum testimoniis celebratus;" and he cites a long list of authors who have quoted or referred to it. Its resemblance to the 'broad road' of the wicked and the 'narrow road' of the just, as spoken of in Scripture, is not a little remarkable.

288. ναίει. Not ὀδὸς, but κακότης is the subject.—λείη, for δολίγη of the MSS., was restored from Plato and Xenophon ut supra.

289. προπάροιθεν, '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 προπάροιθεν ἔθηκεν ἀνθρώποις. See inf. v. 741. Plato however has θεοὶ ἔθηκαν. See also Scut. Herc. 465.

ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν 290
καὶ τρηχὺς τοπρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα. (290)
Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ,
[φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω·]
ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθηται· 295
ὃς δέ κε μήτ' αὐτὸς νοεῇ μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρήϊος ἀνὴρ. (295)
'Αλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς
ἐργάζεαι, Πέρση, δῖον γένος, ὄφρα σε Λιμὸς

295. *Φειπόντι* 299. *Φεργάζει*

290. ἦμος (gl. ὁδὸς) ἐς αὐτὴν A. ἐπ' αὐτὴν the rest. ὄρθιος οἶνος I.
291. τραχὺς H. ἵκηται all. 293. αὐτῷ πάντα νοήσει all. 296. μήθ'
αὐτῷ νοεῇ all, but αὐτὸς νοεῖ D, μήτ' αὐτοῦ νοεῖ I.

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

291. ἵκηται, scil. 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 ὅδε καὶ ἄλλοι πολλοὶ, καθ' Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι· τῆς γὰρ ἀρετῆς ἐμπροσθεν τοὺς θεοὺς ἰδρῶτα θείναι· ὅταν δὲ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηϊδίῃ δὴ πείτα πέλει, χαλεπὴν περ ἐοῦσαν. 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.—*ῥηϊδίῃ, comparatively easy*, as the addition of *χαλεπὴ περ ἐοῦσα* 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 audivi, 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 momenti obediat; 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. 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 νοεῇ in v. 296 (though here there is a variant μήθ' αὐτῷ), and by Livy's *qui ipse consulat*. Goettling gives αὐτῷ—νοήσῃ, but the MSS. generally have αὐτῷ—νοήσῃ. Tzetzes has ὃς τις ἀφ' ἑαυτοῦ καὶ αὐτοδιδάκτως τὸ πρέπον νοεῖ, Moschopulus ὃς δι' ἑαυτοῦ πάντα νοήσῃ. Again, Moschopulus explains v. 296 by ὃς δι' ἑαυτοῦ νοῖ. 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.

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

ἐχθαίρη, φιλήν δέ σ' ἔϋστέφανος Δημήτηρ 300
αἰδοίη, βióτου δέ τεῖν πιμπλήσι καλήν.

λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. (300)

τῷ δέ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς
ζῶη, κηφήνεσσι κοθούροις εἵκελος ὀργήν,
οἶτε μελισσάων κάματον τρύχουσιν ἀεργοὶ 305

[ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
ὥς κέ τοι ὠραίου βióτου πλήθωσι καλιαί.] (305)

302. ἀεργῷ 303. ἀεργὸς 304. εἵκελος 305. ἀεργοὶ

300. φιλήν δέ σ' ABCDGH I. φιλήν δέ σε K. φιλήν δέ EF.

302. τοι om. I. 304. εἵκελος (or ἵκελος) ὀρμήν all.* 307. ὥς καὶ
ὦρ. H. πλήθουσιν EF.

his origin. This is the simplest explanation. Some of the ancients seem to have read Δίου γένος, 'son of Dios,' as in the 'Ἡσιόδου καὶ Ὀμήρου ἀγών,' 'Ἡσιόδ', ἔκγονε Δίου, ἐκόντα με ταῦτα κελεύεις εἰπεῖν. Goettling thinks nothing more is meant than 'a probo 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 Δίου τινὸς ἦσαν, ἡ ὅτι εἰς θεοὺς ἀνέφερον τὴν γένεσιν. eis γὰρ ὀρφέα καὶ καλιόπην (sic) τὸ γένος ἀνήγον. Tzetzes hesitated between the two interpretations; viz. Δίου, ἡ εὐγενὲς γένος.

300. φιλήν δέ σ' Cod. Gale. φιλήν δέ σε or φιλήν δέ others.—ἔϋστέφανος, 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. καλήν, your garner or homestead. Cf. v. 411. 503. Photius, καλὴ· νοσσία· ἡ οἶκος ξύλινος κυρίως· κάλα (kâla) γὰρ τὰ ξύλα. The etymology is uncertain, the α in kâlon (from kâlō) being long.—πιμπλήσι is the subjunctive, but is wrongly written with the iota subscript, πιμπλήσι. In all such words, e.g. ἔλθῃσι (for ἔλθῃσι), the form ἔλθῃσι or ἔλθῃσι arises from the omission of the σ. The contraction in πιμπλήσι is from πιμπλέω, like τιθέω, διδῶ, &c., whereas τίμπλησι, which is the MSS. reading corrected by Spohn, is the third person of τίμπλημι, like τίθῃσι. We have πιμπλεῖσαι in Theog. 880, and the third plural πιμπλάσι in Il. xxi. 23.

302. σύμφορος, is befitting to a man

who will not till the soil. Tzetzes, συνακλόουτος· τουτέστιν, ὁ ἀργὸς συμφέρεται πενία, καὶ συζῇ τῷ λιμῷ.

304. κηφήνεσσι κοθούροις, 'stingless drones.' The etymology of this epithet is very obscure. Some take it as for κολούροις, from κολοῦναι and οὐρά, 'lop-tailed,' which can hardly be considered probable. Photius, κηφήνεσσι κοθούροις· τοῖς καθεζομένοις καὶ φυλάττουσι τὴν τῶν μελισσῶν ἔξοδον· οὐροὶ γὰρ οἱ φύλακες· καὶ θυρωροὶ, οἱ τὰς θύρας φυλάσσοντες. He therefore read καθούροις. Didymus the grammarian thought κοτούροις was the true form. One of the guesses of Tzetzes is, τοῖς κότον ἐχουσιν ἐν τῇ οὐρᾷ, which shows that he did not know that the drone has no sting.—ὀρμήν Cod. Gale, with the gloss κατὰ κίνησιν. Tzetzes:—ἄμοιος ὑπάρχων κατὰ τὴν ὀρμήν, ἡ τὴν ὀργήν. These words are constantly confused in MSS., and the latter is here clearly the right reading.

305. κάματον, the store; as πόνος sometimes means the result of a man's labour: see Aesch. Cho. 130.—For τρύχουσιν 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, Exiguum colito.'—ὠραίου, sup. v. 32.

ἐξ ἔργων δ' ἄνδρες πολύμηλοι τ' ἀφνειοί τε
καὶ τ' ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισιν
ἔσσεαι ἢ δὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς. 310
ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
εἰ δέ κεν ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς (310)
πλουτεῖντα· πλούτῳ δ' ἀρετὴ καὶ κύδος ὀπηδεῖ.
ῥδαίμονι δ' οἷος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον,

308. ἐκ *Φέργων* 309. καὶ *Φεργαζόμενος* 312. κε *Φεργάζῃ*
314. *Φεργάζεσθαι*

310. βροτοῖσι A. 311. ἀργίη C. 312. κ' ἀεργὸς K, Ald.

309. καὶ τε. The τε must be regarded as an insertion consequent on the loss of the digamma, like ἐξ ἔργων for ἐκ *Φέργων* in the preceding verse. Translate; 'Tis from farm-work that men become rich in flocks and wealthy in substance; besides that by farming you will be much dearer to the immortals and to mortal men; 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 reproach.' On the too frequent repetition of ἔργον and ἀεργὸς see on v. 299.

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 condemned, or the sense will be incomplete. Plato, Charm. p. 163, B, εἰπέ μοι, ἦν δ' ἐγὼ, οὐ ταῦτόν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἔφη· οὐδὲ γὰρ τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν· ἔμαθον γὰρ παρ' Ἡσιόδου, ὅς ἔφη "Ἔργον δ' οὐδὲν ὄνειδος. Xen. Mem. i. 2, 56, ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τοῦτοισι μαρτυροῖς χρώμενον, διδάσκειν τοὺς συνόντας κακοῦργους τε εἶναι καὶ τυραννικοῦς. Ἡσιόδου μὲν τὸ "Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος. τοῦτο δὲ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. It appears from this that some perversely construed οὐδὲν ἔργον ὄνειδος ἐστὶ. Moschopolus rightly explains it, ἡ ἐργασία δὲ οὐδαμῶς ἐστὶν αἰσχροῦ, ἡ ἀργία δὲ αἰσχρόν.

312. ζηλώσει, will be jealous of you.

See v. 23, ζηλοῖ δέ τε γείτονα γείτων εἰς ἄφρονος σπεύδοντα.

313. ἀρετὴ, 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 οἷοις ἂν ἐκδότην τυγχάνῃ βίος ἀποδεδομένος, τοῦτ' ἄμεινον ἐργάζεσθαι, εἴτε ἀμείνων εἴτε χείρων. He therefore read τῷ ἐργάζεσθαι, which violates the use of the digamma. We have the similar optative form εἴησθα in Theognis, v. 715, ὠκύτερος δ' εἴησθα πόδας ταχεύων Ἀρπυιῶν (where οὐδ' εἰ ποιοῖς precedes). Homer too has ἦ κεν ἔησθα, Il. x. 67. Goettling's interpretation has little to commend it. He thinks δαίμων a synonym of δαήμεν, quoting Hesychius, δαίμων δαήμεν. Arachilochus (ap. Plut. Vit. Thes. 5), ταύτης γὰρ κείνοι δαίμονες εἰσι μάχης, and Plat. Cratyl. p. 398, B, τοῦτο τοίνυν παντὸς μᾶλλον λέγει, ὡς ἐμοὶ δοκεῖ, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαήμενες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε. 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' (ἐησθα the MSS.), viz. before you gave your attention to law-suits, 'to work is the better course.' There seems no probability in the conjectural reading adopted by L. Dindorf, δαίμονι δ' ἴσος ἔησθα· τῷ ἐργάζεσθαι ἔμεινον. It is possible that δαίμονι is corrupt; but the comment of Proclus is sound; δαίμων οὐ μόνον ὁ ἀπονέμενος ἡμῖν τὴν βίον καὶ διοικῶν τὰ ἡμέτερα, κρείττων ἡμῶν, καλεῖται, ἀλλὰ καὶ αὐτὸς ὁ ἀπ' ἐκείνου βίος ἐκδότης ἀπο-

εἷ κεν ἀπ' ἄλλοτριῶν κτεάνων ἀεσίφρονα θυμὸν 315
 εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.
 [αἰδῶς δ' οὐκ ἀγαθὴ κεκρημένον ἄνδρα κομίζει, (315)
 αἰδῶς, ἦτ' ἄνδρας μέγα σίνεται ἡδ' ὀνύησιν.]
 αἰδῶς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ
 χρήματα δ' οὐχ ἄρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. 320

316. ἐς Φέργον

319. ἀνολβίην — ὄλβον AH. — ἰή — βφ BCDEFGK, Ald. — ἰή
 — βον I.

νεμόμενος, εἰς ἣν βλέποντες τοὺς μὲν εὐ-
 δαιμονεῖν φανέν, τοὺς δὲ κακοδαιμονεῖν.
 Cf. Soph. Oed. Col. 75, ἐπεὶ περ εἰ γεν-
 ναῖος ὡς ἰδόντι πλὴν τοῦ δαίμονος. Euri-
 pides somewhere says, οὐκοῦν ἔδωκε τῇ
 τύχῃ τὸν δαίμονα, 'he surrendered his fate
 to fortune.'

315. ἄλλοτριῶν 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 liveli-
 hood,' does not seem well to accord with
 the preceding verse. Compare however
 inf. 645. Moschopolus:—ἐὰν οὕτως ἐρ-
 γάζῃ ὥστε μὴ ζημοῦν τινα. But we may
 without much difficulty understand either
 ζῆμειν εὐρήσεις ἐὰν κ.τ.λ., or ζῆμειν τὸ
 ἐργάζεσθαι καὶ τὸ τρέψαντα—μελετᾷν.—
 The genitive βίου depends on the sense of
 μελεσθαι implied in μελετᾷν. So inf. v.
 443, ὅς κ' ἔργου (ὅς Φέργου) μελετᾷν
 ἰθεῖαν ἀβλακ' ἐλαύνει.

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. There is a similar verse in Hom.
 Od. xvii. 347, αἰδῶς δ' οὐκ ἀγαθὴ κε-
 κρημένῳ ἀνδρὶ παρῆναι, and in Il. xxiv.
 44, οὐδέ οἱ αἰδῶς γίγνεται, ἦ τ' ἄνδρας
 μέγα σίνεται ἡδ' ὀνύησιν, 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 ἄνδρα κομίζει from v. 500 inf.,
 ἐλπίς δ' οὐκ ἀγαθὴ κεκρημένον ἄνδρα κο-
 μίζει. Proclus:—καὶ τοῦτον καὶ τὸν ἐξῆς
 στίχον παρεμβεβληθῆαι ληφθέντας ἀπὸ
 τοῦ Ὀμήρου, καὶ Πλούταρχος εἶπε. Goett-
 ling, admitting the great similarity of the
 Homeric and Hesiodic maxims, thinks
 both may be genuine, as derived from an

older source. Hermann would read κο-
 μίζειν, 'Shame is not good to attend on a
 man.' But the poet probably meant οὐκ
 ἀγαθὴ for a distinguishing epithet, as
 there were two kinds of αἰδῶς. Eur.
 Hipp. 385:—

αἰδῶς τε, δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακὴ,
 ἡ δ' ἄχθος οἴκων· εἰ δ' ὁ καιρὸς ἦν
 σαφής,
 οὐκ ἂν δὴ ἦτην ταῦτ' ἔχοντε γράμματα.

So two kinds of *εἰς* were defined, sup.
 11—13.—κεκρημένον, *egenum*. In Attic
 Greek generally this participle has either
 a genitive in the sense of *χρεῖος*, or a
 dative in the sense of *κεκτημένος*. Properly,
 it was a euphemism for *πενής*. 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—ὄλβῳ most of
 the MSS. πρὸς ἀνολβίην—ὄλβον 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 *ι* in *ἀερίῃ*,
 v. 311. Of the explanations of the scho-
 liasts, that of Proclus seems the best:—*ἡ*
αἰδῶς σύνεστι τῇ πενίᾳ, πτωχὸς γὰρ οὐχ
ὀφίσταται ἀπειλῇ· θάρσος ἔπεται τῷ
πλούτῳ, ὁ γὰρ πλούτος θάρσος τίκτει. Or
 simply, 'a poor man is ashamed of him-
 self, 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,'
ἐστὶ being supplied. But it is better to
 follow the explanation of Tzetzes, τὰ χρή-
 ματα τὰ θεόσδοτα, πολλὰ καὶ κατὰ πολὺ
 κρείττω, οὐχὶ τὰ ἐξ ἄρπαγῆς καὶ βίας.
 'Not wealth got by violence (but) that

εἰ γάρ τις καὶ χερσὶ βίην μέγαν ὄλβον ἔλῃται,
 ἢ ὄγ' ἀπὸ γλώσσης ληΐσεται, οἶά τε πολλὰ (320)
 γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
 ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείῃ κατοπάξῃ·
 ρεία δέ μιν μαυροῦσι θεοὶ, μινύθουσι δέ οἶκοι 325
 ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.
 Ἴσον δ' ὅς θ' ἰκέτην ὅς τε ξείνων κακὸν ἔρξῃ, (325)
 ὅς τε κασιγνήτοιο εὐὸ ἀνὰ δέμνια βαίνει
 κρυπταδίης εὐνῆς ἀλόχου, παρακαίρια ῥέζων,

325. Φοῖκοι 327. Φύσον 328. Φεοῦ ?

321. κέν χερσὶ Ι. 322. ληΐσεται Α. 324. αἰδῶς δ' ἔτ' ἀναιδείῃ
 Α. κατοπάξει Ι. 325. ρεία δὲ BGHI. ρεία τε AEF, Ald. 327. ἔρξει
 all. 328. βαίνοι AK, Ald. βαίνει the rest.

sent from the gods is far better.' See sup. v. 38, ἄλλα τε πολλὰ ἀρπάξων ἐφόρῃς.

321. εἰ γὰρ κ.τ.λ. He illustrates his proposition by two kinds of theft, the τὰ ἀλθῶς ἀρπακτὰ (βίην), and that by false declarations, such as Perses made before the judges, and so was said μαρτυρήσιν ἐπιόρκον ὁμόσσαι, sup. v. 282.—καὶ χερσὶ means, καὶ ἐς χεῖρας ἔλθων, using even open violence. Perhaps, εἰ γὰρ τίς τ' ἢ χερσὶ κ.τ.λ.—ληΐσεται for λήσῃται. Cod. Gale ληΐσεται.—οἶά τε, see on Theog. 93.

324. κατοπάξῃ, 'should put behind it,' thrust aside or overcome. Moschopulus, κατόπιν ἑαυτῆς ποιῇ. Proclus, τὴν αἰδῶ ἢ ἀναίδεια νικήσει. Properly, ὀπάξῃν meant a *tergo premere*; thence to pursue, chase away. Hom. Il. xvii. 462, ρεία δ' ἐπαΐσασκε πολλὸν καθ' ὄμιλον ὀπάξων. Photius, ὀπάξει θεωρεῖ, ἢ παρέχει, ἢ διάκει. Eur. El. 1192, φόνια δ' ὥπασας λέχε' ἀπὸ γὰς Ἑλληνίδος.—For the sentiment compare Theognis, v. 647, ἥδη νῦν αἰδῶς μὲν ἐν ἀνθρώποισιν ὕλωλεν, Αὐτὰρ ἀναιδείῃ γαῖαν ἐπιστρέφεται.

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

327—8. ἔρξει and βαίνοι Cod. Gale; but most give βαίνει. Goettling edits ἔρξῃ—βαίνει, but does not specify his authority.—Having warned Perses 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 Perses 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; and therefore Goettling seems to be wrong in thinking κασίγνητος is used in the widest sense for ὁ πέλας, 'another man.' All in fact depends on the ancient law of hospitality. It was a code of honour, not a code of morality.—For the construction, which is ἴσον κακὸν ἔρδει δς ἰκέτην τε ἔρδει καὶ δς ξένων, compare Od. xv. 72, ἴσόν τοι κακὸν ἔσθ', δς τ' οὐκ ἐθέλοντα νέεσθαι ξείνων ἐποτρύνει, καὶ δς ἐσσύμενον κατερύκει.

329. This verse has been thought spurious, not without reason. It is unnecessary to the sense, and it only involves the syntax, which is ἀναβαίνει δέμνια κρυπταδίης εὐνῆς ἀλόχου κασιγνήτου. Goettling (after Moschopulus) would supply ἔνεκα before εὐνῆς. Tzetzes, διὰ κρυπταδίης εὐνῆς. If the verse be genuine, it would be easiest to read κρυπταδίης εὐνῆς.

ὅς τέ τευ ἀφραδῆς ἀλιταίνεται ὀρφανὰ τέκνα, 330
 ὅς τε γονῆα γέροντα κακῶ ἐπὶ γήραος οὐδῶ
 νεικείῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν· (330)
 τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτῇ
 ἔργων ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἀμοιβήν.
 ἀλλὰ σὺ τῶν μὲν πάμπαν ἔργ' ἀεσίφρονα θυμόν· 335
 καδ δύνανμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν
 ἀγνώως καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν· (335)
 ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἰλάσκεσθαι,
 ἡμὲν ὅτ' εὐνάξῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ·
 ὥς κέ τοι ἴλαον κραδίην καὶ θυμὸν ἔχωσιν· 340
 ὅφρ' ἄλλων ὠνῇ κλήρον, μὴ τὸν τεὸν ἄλλος.
 Τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν ἑᾶσαι· (340)

332. *ῥεπέεσσιν*334. *ῥέργων*335. *ἔφργ'*

332. νεικείῃ BCDGI. ἐπέεσσιν AEF. 333. τῷ δ' ἦτοι H. τῷ δὴ
 to the rest. ἀγαίεται (γρ. ἀγαίεται) I. 336. θεοῖσι A. 338. δὴ
 all the MSS. σπονδῇσι θύεσσί τε CEFGIK, Ald., D by first hand, and
 H by correction, σπονδῇσι θύεσσί τε AB. 340. ὥς καὶ τοι A. ὥς
 κέν τοι K.

330. τευ—τέκνα, the children of some deceased sire.—ἀλιταίνεται, acts dishonestly towards them. Some copies give ἀλιτραίνεται. In v. 241 the metre requires this form, *δοσις ἀλιτραίνῃ*. The other form, ἀλιταίνειν, ἀλιτεῖν, ἀλιτέσθαι (ἀλιτήμενος 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, ἡ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλύμπιον ἔχουσιν, ἥλιτεν Ἀμφιτρύων.

332. νεικείῃ MS. Cant.

333. δ' ἦτοι Herm. for δὴ τοι.—ἀγαίεται, νεμεσᾷ, ἀγανακτεῖ, Mosch. The same as ἀγάται, Theog. 619, and apparently ἀγασθαι in Attic Greek, Herc. Fur. 345. Archilochus uses it as a synonym of ἀγασθαι, frag. x. 2, οὐδ' εἰλεῖ πῶ με ζῆλος, οὐδ' ἀγαίομαι | θεῶν ἔργα.

337. ἀγνώως καὶ καθαρῶς. As ἀγνός and ἀγνεύειν are properly used of the conscience, καθαρός of the hands, garments, &c., this is rightly rendered by Goettling “*pura mente puroque corpore*.” Tzetzes; ἀγνός ἐπὶ ψυχῆς λέγεται, καθαρῶς δὲ τὸ ἀρρηπάντως 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 Cod. Gale. Goettling and Hermann, with other MSS., give σπονδῆς θύεσσί τε. Spohn θύεσσι, but the *υ* in θύος (Lat. *thus*) seems to be short, e. g. Aesch. Ag. 1381. Il. vi. 270, ἔρχεο σὺν θύεεσσιν, ἀολλίσσασα γεράλας. 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 libations in the evening (after the δεῖπνον), the other two in the morning.

340. ὥς καὶ τοι Cod. Gale, which shows that some transcribers supposed ἴλαον had the two first syllables short; and this might be defended, especially as the word seems occasionally to take the digamma, as v. 338.

341. ὅφρ' 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.

τὸν δὲ μάλιστα καλεῖν, ὅστις σέθεν ἐγγύθι ναίει.
 εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο,
 γείτονες ἄζωστοι ἔκιοι, ζώσαντο δὲ πηοί. 345
 Πῆμα κακὸς γείτων ὅσσοντ' ἀγαθὸς μέγ' ὄνειαρ.
 *Ἐμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ. (345)
 Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
 Εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
 αὐτῷ τῷ μέτρῳ, καὶ λῶιον, αἶ κε δύνηαι, 350
 ὡς ἂν χρητίζων καὶ ἐς ὕστερον ἄρκιον εὖρης.

344. γένηται all. μ. 349. A different hand in A as far as v. 372.
 350. om. A. αὐτῷ ἔτρῳ D. αὐτῷ τὸ μέτρον I.

342—382. Here follows a collection of ancient maxims, somewhat after the manner of Theognis, and strung together without any nearer connexion than the general relations existing between 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 hospitable, honest, generous, &c., because you will meet with the like return yourself from others.

344. χρῆμ' ἐγκώμιον ἄλλο. 'Any untoward affair in the village where you reside.'—ἐγκώμιον Proclus and Steph. Byzant. in v. κόμη, for the vulg. ἐγχώριον. The euphemism in ἄλλο is to be noticed; like ἕτερον, μὴ τοῖον, &c., it signifies κακόν. See the note on Aesch. Suppl. 394, εἰ ποῦ τι μὴ τοῖον τύχη. The poet had in view his native κόμη of Ascra.

345. ἄζωστοι ἔκιοι, 'come without girding their clothes,' i. e. at a moment's notice, and on a hasty summons. Tzetzes, ἡμίγυμνοι μονοῦχι καὶ συντόμως ἐκθέουσι πρὸς ἀρωγὴν καὶ βοήθειαν.—πῶς κ.τ.λ., 'but kinsmen stay to gird them,' ἀντὶ τοῦ προφάσει χρῶνται καὶ ἀναβολῇ, Mosch.,

who adds, πῶς οἱ ἐξ ἐπιγυμνίας συγγενεῖς.

347. τιμῆς, "præmium a diis honoris causa datum," Goettling. Hermann explains it 'pretium,' a value. Rather, 'rem pretiosam.' Tzetzes, τοῦ τιμῶντος, (τιμῶσι γὰρ ἀλλήλους οἱ χρηστοὶ τῶν γειτόνων.) 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,' ὃ ἐπιτιμᾷ.

348. οὐδ' ἂν βοῦς. '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 Aeolis (see inf. 636), from Heraclides Ponticus (Polit. xi.), ἔθος δὲ ἦν αὐτοῖς εἰς τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας διὰ καὶ ὀλίγα ἀπώλλυντο· πάντες γὰρ ὁμοίως ἐτήρουν. Καὶ Ἡσιόδος ἐντεῦθεν δοκεῖ λέγειν, Οὐδ' ἂν βοῦς 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.—αὐτῷ τῷ μέτρῳ, 'with the measure itself.' Equivalent in fact to τῷ αὐτῷ μέτρῳ. See on αὐτῇ νυκτὶ Scut. Herc. 35.—καὶ λῶιον, κ.τ.λ., allow him something over and above by way of interest; the motive being however, (as the next verse shows,) not justice nor liberality, but self-interest.

351. ὡς ἂν κ.τ.λ. 'In order that when you need it, you may afterwards also find a sure and certain supply.' On the difficult word ἄρκιος the student should

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

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

[δῶτη μὲν τις ἔδωκεν, ἀδῶτη δ' οὔτις ἔδωκεν.] 355

Δὼς ἀγαθὴν, ἄρπαξ δὲ κακὴν, θανάτοιο δότεира.

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

χαίρει τῷ δῶρφ καὶ τέρπεται ὃν κατὰ θυμόν·

ὅς δέ κεν αὐτὸς ἔλθται ἀναιδείῃφι πιθήσας,

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

352. *Fiw'*

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

refer to Buttmann's Lexilogus in v. So inf. 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος εἴη. Proclus and Tzetzes took ἄρκιον to agree with γέλοισα, and explained it by ἑπαρκοῦντα. Moschopulus; ὅπως ἂν χρήζων καὶ ἐς ὕστερον, ἡγουν εἰς τὸ ἐπὶν, εὖρης τὸ ἄρκοῦν σοι.

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. There is great 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· ὁ Ἡσίοδος ἀντὶ τοῦ εἶναι· καὶ τῷ προσιόντι προσεῖναι, thinks the same form is found in Ar. Equit. 751, ἀλλ' εἰς τὸ πρόσθε χρὴ παρ-εἶναι· ὅς τὴν Πνύκα. But there it is clearly from εἶμι, like πάρεμι Δίρκης νόματ', Eur. Bacch. 5. Still greater difficulty is presented by ἀδῶτη, 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 ἀδῶτης might mean 'giftless,' i. e. one not having a gift to offer. Still this is a somewhat forced explanation. Tzetzes, τὸ δῶτη καὶ ἀδῶτη—νοστήον τῷ δωρητικῇ γνώμῃν ἔχοντι καὶ μὴ τοιαύτην. The other Scholiasts give μεταδοτικῶ καὶ μὴ μεταδοτικῶ. Gloss. Cod. Gale ἀμεταδῶτη (l. —δῶτη). Any how, this verse (355) is a mere repetition of the pre-

ceding, of which it is probably but another version or recension.

356. δῶς (Lat. *dos*), the same as δω-τίμη, a free gift.—ἄρπαξ, for ἄρπαγή,—as, perhaps, conversely ἔβρις for ὑβριστής sup. v. 191.

357. For δῶν or δῶν some MSS. give δόλη, and a few copies have καὶ for κὰν. Stobæus, Flor. x. 16, has δδε καὶ μέγα δῶν. Proclus, τὸν μὲν ἐκουσίως δόντα, καὶ εἰ μέγα τι δόλη. Tzetzes and Moschopulus, κὰν μέγα δῶν (δῶ). Goettling, ὅγε κὰν μέγα δοίη (for καὶ μέγα ἂν δόλη). It seems best to follow the reading suggested by Proclus, κεῖ μέγα δοίη, and to explain thus:—'For whosoever gives voluntarily, he, even though he should give largely, (or deprive himself of much,) rejoices in the gift and is delighted in his mind; but whosoever takes of his own accord, complying with a shameless disposition, small though it be, that (thing taken) grieves the heart (of him from whom it is taken).' Moschop. ἐλόπησε τὴν ψυχὴν τοῦ ἀφαιρεθέντος. 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 ἔλθται there is rather the notion of claiming as a right than of taking away by force.

360. καί τε, the same as καίπερ in the Attic dialect.—ἐπάχνωσεν, 'chills,' 'disheartens.' Photius, παχνοῦται, πῆσεται, πῆγνυται, λυπεῖται. Ibid. παχνομένης, ἀνωμένης. Eur. Hipp. 803, λυπῇ παχνοθεῖσ', ἢ πὸ συμφορᾶς τινός; Aesch.

εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταβείω,
καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. (360)
ὃς δ' ἐπ' εὔντι φέρει, ὃ δ' ἀλύζεται αἰθοπα λιμόν
οὐδὲ τόγ' εἰν οἴκῳ κατακείμενον ἀνέρα κήδει.
Οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρῃφι. 365
'Εσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
χρητίζειν ἀπεόντος, ἃ σε φράζεσθαι ἄνωγα. (365)
'Αρχομένου 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'
έόντος A. 369. δεινῇ—πιθμένι A. δεινῇ the rest.

Cho. 75, κρυφαλοῖς πένθεσιν παχνομένην.
Il. xviii. 111, τοῦ δ' ἐν φρεσὶν ἔλκιμον
ἦτορ παχνοῦνται.

361. εἰ γάρ 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,
as Proclus observes, is connected with the
preceding. For καταθέσθαι, 'to store up,'
'to lay by,' compare Soph. Oed. Col.
1215, ἐπεὶ πολλὰ μὲν αἱ μακρὰ ἡμέραι
κατέθεντο δὴ λύπας ἐγγυτέρω, 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
surripas quamvis exiguum.' He can
hardly have thought that καταθέσθαι
meant *surripere*. But Hesiod may mean,
'if you store up the produce of many
petty thefts, you will have a large heap
in time,' though this is less likely.

362. καὶ τὸ, for καὶ τοῦτο. Cf. inf.
756. 759.—For ἔρδοις MS. Cant. gives
ἔρδεις, others ἔρδεις. Hermann would
read κατάθηναι and ἔρδης.

363. ἐπ' εὔντι, ἐπὶ τῷ ὑπάρχοντι. 'He
who contributes to what is already there,
that man, I say, will avoid keen famine.'
This is not a new maxim, as Goettling
supposes, but an amplification of the last,
and is intended to inculcate parsimony.

364. Goettling says that this verse,
"laudem habet liberalitatis." It is hard
to extract this moral from the simple
sense, 'Nor does that which is stored
up in a house distress a man.' The

poet merely says, that the advice he
has given, ἐπ' εὔντι φέρειν, need not cause
inconvenience. But the next verse im-
plies a further sense, which almost par-
takes of a slight irony, οὐ τὸ κατακείμενον,
ἀλλὰ τὸ ποθούμενον, &c. For he adds,
'Tis better that your store should be
kept at home, since its being away from
your house (e.g. ἐν ἀγρῷ, as Proclus ex-
plains) is attended with evil.' Or per-
haps τὸ θύρῃφι means 'the seeking it
abroad,' viz. by borrowing. 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 maxims, attaches
a different and less satisfactory meaning.
He regards v. 365 as addressed to house-
wives, who are advised to stay at home, and
not to go a gossiping to others' houses.

367. ἀπεόντος. The genitive follows
χρητίζειν, as inf. v. 499, in the sense of
δεῖσθαι, ἐνδεῆς 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; thriftiness at the bottom (when it
is nearly drained) is mean.' *Misella est
parsimonia cum ad fundum perveneris*.
For this sense of δειλὴ see inf. v. 713.
The meaning is, 'You may live well when
you have plenty, but you should live care-
fully when you have little. To begin to
be thrifty when nearly all is spent, is a
poor expedient.' Thus the poet recom-
mends a mean between profuse liberality

Μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370

Καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι.

πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας. (370)

Μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω

αἰμύλα κωτίλλουσα, τεὴν διφῶσα καλήν.

ὁς δὲ γυναικὶ πέποιθε, πέποιθ' ὄγε φηλήτησι. 375

370. *Feigned*

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

375. φιλήτησι HK. φηλήτησι DEF. φηλήτησιν ABCGI.

and miserly stinginess. Nothing can be better than the comment of Moschopolus: ἀρχὴν δὲ λαμβάνοντος ἀναλοῦσθαι τοῦ ἐν πίθῳ οἴνου, καὶ λήγοντος, ἡγουν δτε ἔρχεται ὁ πίθος ἀναλοῦσθαι, καὶ δτε λήγει ἀναλούμενος, κορέσθητι· κατὰ τὸ μέσον δὲ ἐγκρατῶς αὐτῷ χρῶ. χαλεπὴ δὲ ἐν τῷ τέλει ἢ φειδῶ· ὁ γὰρ καταλειπόμενος, φησιν, ὀλίγος οἶνος ἐν ἀγγεῖ εὐκόλως ἔχει τραπήναι καὶ ἔχρηστος γενέσθαι.—For δειλὴ he perhaps read δεινὴ, which is found in most of the copies. Perhaps to this passage Persius alludes, Sat. ii. 51, 'Nequicquam fando suspirat nummus in imo,' where the commentators quote Seneca, Ep. i. 4, 'Sera parsimonia in fundo est.' Compare also Theoc. xvi. 10, κερεῖς ἐπὶ πυθμένι χηλῶ ψυχροῖς ἐν γονάτεσσι κάρη μίμνοντι βαλοῖσαι.—μεσσοῦ, the dative (or rather, locative) for ἐν μέσσοις. Compare Κορινθῶν, II. xiii. 664, οὐρανῶν, αὐτῶν, ἐγγύθι, &c.

370. μισθὸς εἰρημένος, the specified reward. So Eur. El. 33, χρυσὸν εἶφ' ὅς ἐν κτάνῃ, sc. τῷ κτανόντι. Herod. vi. 23, μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε. Thucyd. vi. 60, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπαρείπον ἀργύριον τῷ ἀποκτείναντι.—ἄρκιος, 'secure,' 'certain,' i. e. honourably adhered to. Cf. Hom. Il. x. 303, τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν Δωρὺ ἐπὶ μεγάλῃ; μισθὸς δὲ οἱ ἄρκιος ἔσται. Goettling explains, 'let it satisfy a friend;' and so Moschopolus, μισθὸς ἔστω σοι συμπεφωνημένος ἱκανὸς τῇ γνῶμῃ αὐτοῦ. Buttmann, 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 decidedly 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 Perses.

372. ἄρα ὁμῶς vulgo. ἔρ τοι Guietus. γάρ τοι Bentley. Cf. Soph. Oed. Col. 611, θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία. Theognis, v. 829, πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα. The plural appears to be used in Ar. Ach. 770, θᾶσθε τοῦδε τὰς ἀπιστίας. According to Goettling, v. 370—2 are wanting in some MSS.

373. πυγοστόλος, dressed out behind; artificially arrayed to set off the figure; γυνὴ ἑταίρις, Proclus. Photius and Suidas; πυγοστόλος, μαυλίστρια (lena). The defect of flatness of figure is alluded to by the pseudo-Simonides, who calls an ugly woman ἄπυγος, αὐτόκωλος. 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. 85, 3, quotes v. 373—4.

375. φηλήτησι, 'to cheats:' from φηλεῖν = φηλοῦν, 'to deceive,' Aesch. Agam. 475. Cho. 988, τοιοῦτον ἂν κτήσαιο φηλήτης ἀνὴρ. Rhés. 217, φηλητῶν ἄναξ. From a later form of the word, φιλήτης, (which is found in many MSS.), came πηλάειν, 'to pillage,' 'pilfer,' and possibly the French *filou*. Goettling contends that this was the primary form, from φιλεῖν, 'to be enamoured of what belonged to another,' and so by a euphemism φιλήτης meant

Μουννογενῆς δὲ πᾶις οἶκον πατρώιον εἷη
 φερβέμεν· ὥς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισι. (375)
 γηραιὸς δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων
 ρεῖα δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον.
 πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. 380
 σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ σῆσιν,
 ᾧδ' ἔρδειν, καὶ ἔργον ἔπ' ἔργῳ ἐργάζεσθαι. (380)

Πληϊάδων Ἀτλαγενέων ἐπιτελλομενάων

376. Φοῖκον 381. Ξελδεται 382. Φέργον δ' ἐπὶ Φέργῳ Φεργάζεσθαι

376. πᾶις εἷη A by the first hand (gl. ἔστω), πᾶις σώζοι by the second. σώζει GI. σώζοι the rest. In EF οἶκον — (indicating a lacuna or deficient sense). 379. δέ κ' ἐν A. 381. φρεσὶ σῆσιν A. φρεσὶν ἦσιν the rest. 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. Ἀτλαγενάων (ε superscr.) A, and HI by the first hand. Ἀτλαγενέων the rest.

'a thief.' But this etymology seems untenable. Some of the old grammarians had an absurd idea, that φιλήτης came from ὑφειλήτης (ὑφαιρείσθαι) by apocope. Proclus says that Plutarch rejected this verse. It is quoted by Stobaeus, Flor. 73, 38.

376. Most copies give σώζοι πατρώιον 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 εἷη by the first hand, (with gloss ἔστω), σώζοι by the second hand. Probably we should read οἶκον πατρώιον εἷη κ.τ.λ. — The meaning of μουννογενῆς 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. He appears to mean, 'It is well to have an only son, if you look merely to increasing your property; but it is better, if you have a second son, to die in old age (and so to dispose of your property as to prevent litigation between very young heirs); and it may be that several (i. e. more than one, the ἕτερος πᾶις) by their united care will enrich the family more than one.' In other words, 'Several sons may indeed consume the family property more than one son; but there is this advantage in number, that the succession is

more certain, and if all are thrifty, the increase in the aggregate will be greater.' According to this interpretation, the whole passage contains one connected sentiment. Goettling thinks v. 378 commences a new one. This verse is certainly somewhat obscure. Tzetzes says, οἱ περὶ Πρόκλον καὶ Ἀρίσταρχον ἢ Πλούταρχον ἀδιανόητον τοῦτ' ἔφασιν εἶναι καὶ περισσόν.

378. ἐγκαταλείπων, 'leaving in your place,' or to fill up the vacancy; *aliunt sufficiens*. So Plat. Symp. p. 208, B, τούτῳ γὰρ τρόπῳ πᾶν τὸ θνητὸν σώζεται — τῷ τὸ ἀπὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν ὅλον αὐτὸ ἦν.

381. ἐν φρεσὶ σῆσι (σῆσιν) MS. Cant. Cod. Gale. ἐν φρεσὶν ἦσιν 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 them is the violation of the digamma in ἔργῳ. As however the MSS. vary between καὶ 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.

383. Here commences quite a distinct part of the poem, more exclusively didactic and less ethically than the preceding.

ἄρχεσθ' ἀμητοῦ· ἀρότοις δὲ δυσσομενάων.
 αἱ δ' ἤτοι νύκτας τε καὶ ἡμέματα τεσσαράκοντα 385
 κεκρύφεται, αὗτις δὲ περιπλομένου ἐνιαυτοῦ
 φαίνονται ταπρῶτα χαρασσομένοις σιδήρου. (385)
 οὗτός τοι πεδίων πέλεται νόμος, οἷ τε θαλάσσης
 ἐγγύθι ναιετάουσ', οἷ τ' ἄγχεα βησσήεντα,

384. ἀροτοῖο G. ἀρότοις A, Ald. δυσσομενάων A. δυσσομενάων
 the rest. 385. δέ τοι G. δή τοι the rest. 386. αὖθις D.
 389. ναιετάωσ' AEFK. ναιετάουσ' BDGHI.

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. Πληϊάδων. 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' ἀντέλλοιτι Πελεϊάδες, ἐσχάτια δὲ Ἄρνα νέον βόσκοντι, τετραμμένον εἶαρος ἤδη, Τῶμος ναυτιλίας μιν δάσκειτο θεῖος ἥστος Ἡρώων. Ovid, Fast. v. 599 (13th of May), 'Pleiadæ 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.'—Ἀτλαγγενών (Cod. Gale Ἀτλα-

γενών), not for Ἀτλαντογενών, as Goettling teaches, but for Ἀτλαντ-γενών, derived at once from the root-form.

384. ἀμητοῦ. Goettling gives ἀμήτου, with Dindorf, and so Cod. Gale.—δυσσομενάων, the Homeric aorist, as δύσπετο δ' ἥλιος, and in Od. i. 24, οἱ μὲν δυσσομένου Ὑπερίονος. Cod. Gale has δυσ-

σομενάων. Tzetzes took it for the future, μελλουσῶν δύναι τὴν ἐσπερίαν δύσιν, οὐ τὴν ἑώαν. By ἀμητός 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 messem robustaque farra Exercebis humum, solisque instabis aristis, Ante tibi Eoæ Atlantides abscondantur,—Debita quam sul-

cis committas semina.'—It is to be observed that the α in ἀμητός is long, not by crasis with ἀρχεσθαι, but by the poetical pronunciation ἀμμητοῦ. So we have ἀτάλλων (α) sup. v. 131, ἀμδαν inf. v. 392, but ἀμᾶται in v. 778. Apollonius Rhodius has ἀμῶντος, iii. 1187 and 1382, and Theocritus ὀψάμῃτα (ἀμήτης), x. 7. Again ἀμητοῦ occurs, inf. v. 575. Homer reduplicates the μ even in ἔμαθες, Od. xviii. 362, ἀλλ' ἐπεὶ οὐδ' ἔργα κάκ' ἔμμαθες. He also uses ἀπαμήσειε, Il. xviii. 34, and ἀμήσαντες in Od. xxi. 301. ἀμῶν ib. ix. 135.

385. δή τοι vulgo. δέ τοι MS. Cant. δ' ἤτοι Hermann. Cf. v. 333.

Ibid. τεσσαράκοντα. 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. χαρασσομένοις, when the sickle is being sharpened (or rather *roughened*, serrated, so as to become *καρχαρόδους*, Theog. 175) for the early harvest, ἀμητός, v. 384. Inf. v. 573, ἀλλ' ἄρπας τε χαρασσόμεναι καὶ δμῶας ἐγείρειν.

388. πεδίων—θαλάσσης. 'This,' says the poet, 'is the general rule for both reaping and ploughing, whatever may be the situation of your land.' For some farmers, as Proclus says, made excuses for deferring these operations on account of the nature or position of their farms. Hence, perhaps, the poet adds inf. v. 413, αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄγρῳ παλαίει. The idea of Lehrs, that these verses were inserted by some Athenian who wished to describe the πεδιαῖοι, παράλιοι, and δικάριοι of Attica, is ingenious rather than probable.

[πόντου κυμαίνοντος ἀπόπροθι, πίονα χώρον] 390
 †ναίουσιν. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
 γυμνὸν δ' ἀμάαν, εἴ χ' ὦρια πάντ' ἐθέλησθα (390)
 ἔργα κομίζεσθαι [Δημήτερος· ὥς τοι ἕκαστα
 ὠρί' ἀέξηται,] μή πως τὰ μέταζε χατίζων
 πτώσσης ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσης. 395
 ὥς καὶ νῦν ἐπ' ἐμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω,

393. *Φέργα* 395. *Φοίκους*

391. *ναίωσ'* γυμνὸν δὲ Α. *ναίουσι* EFK, Ald. *ναίουσιν* BCDGI.
 392. *ἀμάειν* Α. *ἀμᾶσθαι* the rest. 395. *ἀνύσσης* Α.

391. *ναίουσιν*. Something is wrong in this verse, since *ναιετόνους* has just preceded, and the addition of *πίονα χώρον* after *ἔγχεα* 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 Cod. Gale and two or three of Goettling's MSS. The former also gives *ναιετόνους* and *ναίωσ'* (sic). Goettling indeed thinks *οὗτος νόμος* in v. 388 has its expegegesis in *γυμνὸν σπείρειν* κ.τ.λ., and he places only a colon after *ναίουσιν*. But this seems less likely than to refer *οὗτος νόμος* to the times of harvest; &c., previously laid down.—*γυμνὸν*, without the *ἰμνίον*, and perhaps throwing back the *χρῆμα*. Virgil, Georg. i. 299, 'Nudus ara, sere nudus.' Ar. Lysistr. 1177, *ἤδη γεωργεῖν γυμνὸς ἀποδὸς βούλομαι*.

392. *ἀμάαν* Goettling for *ἀμάειν*, in which the middle syllable would be short. Here the long α is prefixed to the contracted α of the infinitive, as in *ἡβώωσα*, Od. v. 69, whereas *μηχανᾶσθαι* sup. 241 follows the analogy of *καρηκομῶντες*, &c. Similar instances are *ὑπεμᾶσθε* Od. xxii. 38. *ᾄσαν* ibid. x. 68. *μυᾶσθαι* ibid. i. 39. *ἡγᾶσθε* v. 122, but *ἀγᾶσθε* ib. v. 119. *μενοινᾶ* Il. xix. 164.—Many copies give *ἀμᾶσθαι*, 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' ἴδης σᾶρον ἀμᾶται*. v. 775, *εὐφρονα καρπὸν ἀμᾶσθαι*, 'to get in the harvest.'

393. *ὥς τοι ἕκαστα* κ.τ.λ. This seems

but a repetition of what had just been said. Moreover, *ἕκαστος* is a digammated word (for *δοτὶς ἕκαστος* in Theog. 459 is corrupt). Here Bentley read *ὥστε Φέκαστα*. But the passage has certainly been interpolated; for the recurrence of *ὦρια* is intolerable, and the particle of purpose, *ὥς*—*ἀέξηται*, illogically follows *εἴ κ' ἐθέλησθα* 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 εἴ χ' ὦρια καὶ τὸ ὥς τοι ἕκαστα ὠρί' ἀέξηται ἀντικρὺς ἐρροσχελία καὶ φλυαρία ἐστὶ*.

394. *τὰ μέταζε* was restored by Spohn from several of the grammarians, who cite the word as *ἄπαξ λεγόμενον* from Hesiod. The MSS. and scholiasts give *τὰ μεταζῶ*, but the Aldine has *μεταζύ*. The sense is, 'between now and next harvest.'

395. *πτώσσης, πτωχεύης, ἡ δίκην πτωκὸς γυμνὸς καὶ περιδεὴς πορεύη πρὸς τοὺς ἀλλοτρίους οἴκους*, Tzetzes. Cf. Od. xvii. 227, *ἀλλὰ πτώσσω κατὰ δῆμον βούλεται αἰτίζων βόσκειν ἢν γαστέρ' ὀναλτον*. The accusative appears to depend on the implied sense of motion from one place to another, combined with that of *προσαιοῦν*, *λιπαρῶν, ἐνοχλῶν*. Cf. Theognis, v. 918, *πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδῃ*. Xen. Oecon. x. 15, *ὁ μήτε ἄλλην τέχνην χρηματοποιεῖν ἐπιστάμενος, μήτε γεωργεῖν ἐθέλων, φανερόν ἐστι κλέπτων ἢ ἀρκέζων ἢ προσαιοῦν διανοεῖται βιοτείνειν*.

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

Ibid. *ἐπιδώσω*, 'give you more than I

οὐδ' ἐπιμετρήσω· ἐργάζεω, νήπιε Πέρση, (395)

ἔργα, τὰτ' ἀνθρώποισι θεοὶ διετεκμήραντο,
μήποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχέωω
ζητεύης βίοντον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400

δῖς μὲν γὰρ καὶ τρεῖς τάχα τεύξαι· ἦν δ' ἔτι λυπῆς,
χρήμα μὲν οὐ πρήξεις, †σὺ δ' ἐτώσια πόλλ' ἀγορεύσεις·
ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλὰ σ' ἄνωγα (401)
φράζεσθαι χρεῖων τε λύσιν λιμοῦ τ' ἀλεωρήν.

Οἶκον μὲν πρώτιστα γυναικά τε, βοῦν τ' ἀροτῆρα, 405
[κτητὴν, οὐ γαμετὴν, ἥτις καὶ βουσὶν ἔποιτο,]
χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, (405)

397. *Φεργάζεω* 398. *Φέργα* 403. *Φεπέων* 405. *Φοῖκον* 407. *ἐν Φοίκῳ*

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

have given.' This seems the true sense, from *ἐπιμετρήσω* following. And so Moschopolus, *ἐγὼ δέ σοι οὐκέτι ἐφ' οἷς ἔδωκα δώσω*. Generally, *ἐπιδόω* is to make a free present, as Eur. Med. 186, *μόχθου δὲ χάριν τήνδ' ἐπιδώσω*. And so Tzetzes here explains it, *προῖκα καὶ κατὰ χάριν παρέξω*. Goettling would read *ἐγὼ δέ τοι οὐκ ἔτι δώσω*.

398. *διετεκμήραντο*, *διόρισαν*, 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 or quasi-digammated form of *ζητέω*, as *κηδεύω* of *κηδέω*, *δοκεύω* of *δοκέω*, *ἀχεύω* of *ἀχέω*, &c.—*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*. Qu. *τὰ δ' ἐτώσια πάντ' ἀγορεύσεις*? It is not improbable indeed that *ἐτώσιος* took the digamma. Thus inf. v. 440, Bentley read *Φέργων δὲ Φερώσιον αὐθι λίποιεν*. (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. Per-

haps it is an interpolation. The poet may have written *ἦν δ' ἔτι λυπῆς, ἀχρεῖος Φεπέων ἔσται νομός*.

403. *ἐπέων νόμος*. The range, compass, or extent of your eloquent appeals. An Homeric phrase, Il. xx. 249, *ἐπέων δὲ πολλὸς νομὸς ἔνθα καὶ ἔνθα*.

404. *χρεῖων λύσιν*, a way of getting out of debt, viz. some better way than by begging.

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 *κτησίς 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 *βοῦν*, but the interposing *βοῦν ἀροτῆρα* between *γυναῖκα* and its epithet *κτητὴν*, is very clumsy. Moreover, *ἐπεσθαι* means 'to follow at the plough;' but this office is assigned not to a woman, but to a sturdy man, inf. v. 441.

407. *χρήματα*, the goods, i. e. the farming implements, *σκεύη*.—*ἄρμενα*, *ἀρμόδια*, Moschop., 'get them suited to hand,' or

μή σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνῆται, σὺ δὲ τητᾶ,
 ἢ δ' ὥρη παραμείβηται, μινύθη δέ τοι ἔργον.
 μηδ' ἀναβάλλεσθαι ἔς τ' αὔριον ἔς τ' ἔννηφιν 410
 οὐ γὰρ ἔτωσιοεργὸς ἀνὴρ πύμπλησι καλὴν,
 οὐδ' ἀναβαλλόμενος μελέτη [δέ] τοι ἔργον ὀφέλλει. (410)
 αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει.
 Ἥμος δὴ λήγει μένος ὀξέος ἡελίοιο

409. δέ τε ἔργον? 411. ἐτωσιόεργος 412. μελέτη δέ τε ἔργον?
 413. ἀμβολίεργος

408. αἰεῖς EFH and D by the first hand. ἀρνέεται AEF.
 409. παραμείβεται AEF and D by the first hand. μινύθει A and D
 by the first hand. μινύθη BCFH. In GI, Ald. the subjunctives
 are rightly given. 411. ἐτωσιεργός AD. 412. δ' ἔργον I.
 413. ἄταισι HK, Ald. 414. ἡμος δὲ H.

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 ἔρμενος is frequent in Hesiod, and in every place has the sense of *aptus, habilis*.

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

410. ἔννηφιν. This is a difficult word to explain. It is called the epic *genitive* for *ἐννης*, scil. ἐς χρόνον ἐννης ἡμέρας, 'to the day after to-morrow.' A more common phrase in this sense is εἰς ἔτην, Ar. Ach. 172, (ἐς) ἔτας, Theocr. xviii. 14. But ἔννηφι (the ν being doubled *metri gratia*) seems more truly the old dative for *ἐνν*, the feminine of *ἐνος*, and perhaps containing the same root as *perendie*. The ἐς is prefixed in the same way as to the adverb αὔριον. Properly, then, ἐννης (Ar. Eccl. 796) or ἐνν, (respectively the genitive and dative of time, ἡμέρας or ἡμέρας being understood,) meant 'on the last day of three,' i. e. the day after to-morrow. Goettling's theory is plausible, that ἐνος bears the same relation to ἐν that *imus* for *inimus* (*infirmus*) 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, ἐνν καὶ νῆα, the last day of the month, has

reference to the extreme end of the last of the triad, ἱσταμένον, μεσοῦντος, and φθίνοντος, the addition of καὶ νῆα 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, ἐνν 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 (ἐνν) came to mean a whole day which included one of the halves, and that the wrong one. If there ever was an adjective ἐνός, 'old,' we must seek for an analogy in *annus*, and in *Fetos* compared with *vetus*.

412. μελέτη, 'diligence,' 'attention,' ἢ φροντίς, ἢ ἐπιμέλεια, Moschopolus. It is naturally contrasted with ἀναβολή, and so came to mean 'practice.' Pindar, Isthm. vi. 95, Λάμπων δὲ μελέταν ἔργοις 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. But this violation of the digamma is always a just ground of suspecting an interpolation. According to Goettling, this verse is wanting in three MSS.

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

414. ἡμος δὴ, 'when therefore,'—as if in continuation of the advice in v. 407.

καύματος ἰδαλίμου, μετοπωρινὸν ὁμβρήσαντος 415
 Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρώς
 πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστήρ (415)
 βαῖον ὑπὲρ κεφαλῆς κηρίτρεφέων ἀνθρώπων
 ἔρχεται ἡμάτιος, πλεῖον δέ τε νυκτὸς ἐπαυρεῖ·
 τῆμος ἀδηκτοτάτῃ πέλεται τμηθείσα σιδήρῳ 420
 ὕλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει·
 τῆμος ἄρ' ὕλοτομεῖν μεμνημένος· ὦρια ἔργα. (420)
 ὄλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,

421. χέει 422. ὦρια Φέργα

417. σίριος EF. 420. τῆμος A. ἡμος the rest. 422. δ' ἄρ'
 A. ὦρια ἔργα A. ὦριον ἔργον the rest. 423. τέμνειν I.

Cf. inf. v. 648. 679. But ἡμος δὲ λήγει is more probably right, the λ being regarded as doubled. And this is the reading of one of the Bodleian MSS.

415. ἰδαλίμου, from ἰδος=ἰδρος. Scut. Herc. v. 397, ἰδεῖ ἐν αἰνοτάτῳ, ὁπότε χροῖα Σείριος ἄζει.—μετοπωρινὸν κ.τ.λ., when the autumnal rains have cooled the ground after the season of the vintage, ὁπώρα.

417. ἐλαφρότερος, scil. ὥστε γίγνεσθαι, viz. when the languor caused by the heat has passed away. Perhaps χρώς has reference to the swarthy colour of sunburnt men, which becomes evanescent as the autumn advances; or the phrase may be borrowed from the τροπαὶ ἡελίου, as we say, 'men's bodies take a turn to greater agility.' Moschopolus:—μεταβάλλεται δὲ τὸ ἀνθρώπινον σῶμα ἀπὸ τοῦ ἀναιμίου ἐπὶ τὸ πυκνὸν καὶ ἰσχυρὸν (ἰσχρὸν gloss. MS. Cant.), κατὰ πολὺ 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 ἀπαυρᾶν, 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 ἐπαύρισκεται. Cf. Il. xv. 316, πολλὰ δὲ (δοῦρα) καὶ μεσσηγνὴ πάρος χροῖα λευκὸν ἐπαυρεῖν, ἐν γαίῃ ἴσαντο. Ib. xviii. 302, τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ' Ἀχαιοῦς, and xxiil. 340, λίθου δ' ἀλέασθαι ἐπαυρεῖν.

420. τῆμος Cod. Gale, Goettling. ἡμος Gaisford, with most MSS. (τότε Tzetzes.) —ἀδηκτοτάτῃ, '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.

421. πτόρθοιο, 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.—ὦρια ἔργα Cod. Gale, and a few other good copies, for the vulg. ὦριον ἔργον, which violates the digamma. So ἐπικλοπον ἦθος has crept into the text for ἐπικλοπα Φήθη, 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 ὦρια ἔργα a distinct exegetical clause, 'for then the timber is in season.' Commonly, no stop is placed at μεμνημένος, 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. 'Your mortar indeed cut of three feet length, 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 νύκταρ

ἄξονά θ' ἔπταπόδην· μάλα γὰρ νύ τοι ἄρμενος οὕτως·
εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425
τρισπίθαιμον δ' ἄψιν τάμνειν δεκαδῶρ' ἁμάξῃ.
πολλ' ἔπι καμπύλα κἄλα· φέρειν δὲ γῆν, ὅτ' ἂν εὖρης,

424. ἄρμενος EFK, Ald., and D by correction. ἄρμενον the rest.
425. ἀπὸ κεν A. 426. δωδεκαδῶρ C. 427. ἐπικαμπύλα κάλα AG.

! τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν δλμον. Mention is made of pestle and mortar, ἀλετρίβανος, δοίδυς, and θύεια, 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 macaroni-paste. The etymology of both δλμος and ὑπερος is very uncertain. Photius records both words in ὑπέρου περιτροπῇ and δλμοι. He quotes from the Φίλοι of Eupolis, 'Ρέγειν δὲ τοὺς δλμους οἰμοὶ τῶν κακῶν. Read, βέγειν δὲ τοῖς δλμοισιν' οἰμοὶ τῶν κακῶν. Here δλμος means φορβειά, 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. The axles of modern carts are about six feet long, so that the ancient wains somewhat exceeded ours in width. 'Hesiod,' Tzetzes quaintly observes, 'calls the seven-feet axle very convenient in size: I should call it very inconvenient, though no great farmer myself.'

425. σφῦραν, 'a mallet,' i. e. a billet of wood one foot long, sawn off from the superfluous length of the axle to form the head of a mallet such as is used for driving stakes. Cf. Ar. Pac. 566, νῆ Δ', ἡ γὰρ σφῦρα λαμπρὸν ἦν ἔρ' ἐξωπλισμένη. On all these minute directions Proclus has a note of some interest:—πολλὸς ἐν τοῖσιν ὁ Πλούταρχος, ἀμυνόμενος τοῖς γελῶντας τὸν Ἡσίοδον τῆς μικρολογίας, καὶ Πλάτωνα λέγων περὶ τῆς τῶν σκευῶν ἐν τοῖς οἰκοῖς διειλέχθαι συμπληρίας, καὶ Λυκοῖργον περὶ τῆς τῶν θυρῶν κατασκευῆς, ἵν' ἀπὸ πρίνου ὤσι καὶ πελέκεις μόνον ἀποϊκίλοι. Δεῖ οὖν ἀποδέχεσθαι καὶ τὸν Ἡσίοδον μέτρα παραδόντα καὶ δλμον καὶ ὑπέρου καὶ ἄξονος 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. —τρισπίθαιμον, of three spans, or about twenty-two inches, in length. Proclus, σπιθαμὴ μὲν ἐστὶν ἀπλωθείσης τῆς χειρὸς ἐπὶ τὸ ἄκρον τοῦ μικροτάτου δακτύλου διάστημα.—δῶρον δὲ τὸ αὐτό πως καὶ παλαιστή, ἀλλ' οὕτως (i. ἀπλῶς οὕτως) ἐκ τῶν τεσσάρων δακτύλων ὀρθῶς συντεθέντων. Thus δεκαδῶρ' ἁμάξῃ is 'for a wheel of ten palms (less than three feet) in diameter.' Both Proclus and Tzetzes, and indeed Moschopolus also, explain ἁμαξα 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 τρισπίθαμος, three spans measured along the curvature. 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 δωρά), 'a palm.' Homer gives ἑκακαδεκάδωρα as the width of the horns from tip to tip, of a species of ibex, Il. iv. 109. From the calculations of Proclus and Tzetzes, it would seem that the poet ought to have said δωδεκαδῶρ' as the diameter of a wheel of twelve σπιθαμαί, each σπιθαμὴ containing three δωρά. For the whole periphery would thus measure 36 δωρά, a third of which, or the approximate diameter, is 12. And δωδεκαδῶρ' is found in one of the Bodleian MSS. This requires τάμε for τάμνειν.—Van Lennep and Goettling edit ἄψιν with the *lenis*, against the copies.

427. ἔπι Goettling, after Hermann and others, for ἐπὶ. But he wrongly explains it "adsunt praeterea, si quaeris." Rather, τάμνειν is to be supplied; 'cut many crooked bits of wood beside,' viz. supplementary to the ἀψίδες, if any of them should prove unsound, &c. Even for making two wheels, at least eight ἀψίδες were required. Tzetzes:—τοῦτο δὲ εἶπεν, ἵνα δείξῃ ὅτι οὐ μίαν ἀψίδα λέγει εἶχειν τὸν τροχόν, ἀλλὰ τέσσαρας.—γῆν, 'the plough-stock,' (*buris*, Virg. Georg. i. 170,) or body of the plough, to which are

εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν, (426)
 πρίνιον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
 εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πήξας 430
 γόμφοισιν πελάσας προσαρήρεται ἱστοβοῇ.
 δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἶκον, (430)
 αὐτόγυον καὶ πηκτὸν, ἐπεὶ πολὺ λῳίον οὕτω
 εἴ χ' ἕτερον [γ'] ἄξαις, ἕτερόν κ' ἐπὶ βουσι βάλοιο.

428. Φοῖκον

432. Φοῖκον

434. ἕτερον Φάξαις

429. πρίνιον D. οἱ γὰρ K. 430. δμῶος BCGK, Ald., and others.
 Vulg. δμῶος. ἐν om. A. 431. γόμφοισι AEFH. προσαρήρεται
 ἱστοβοῇ A. 434. γ' ἐπὶ AI, Ald. κ' ἐπὶ BCE and others.

affixed, or mortised, the *pole*, (*temo*, ἱστοβοεύς,) in front, and the *handle*, (*stiva*, ἐχέταλ,) behind. This γόμφοις, for the sake of toughness, is to be of the *ilex* 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 εὖρης διζήμενος*, when you have found such a one in your search for it over the hills or the level plain.

429. *ὃς γὰρ*. 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.—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 (*ὄνυς*, *vomer*). Both the pole and the share-beam are here distinct parts, to be fastened to the plough-stock with wooden pegs, γόμφοι.—προσαρήρεται, the reduplicated aorist middle (like ἀγαγέσθαι), for προσαρῆρεται, probably by an interchange of the long vowels. Goettling calls it "conjunctivus perfecti passivi significatione media." (Tzetzes:—προσαρήρεται ὤφειλεν, οἱ Ἴωνες δὲ οὐκ ἐπέτεινον· ὅθεν προσαρῆρεται 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.' 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.

432. θέσθαι, provide, lay up, for yourself. κτῆσαι καὶ ἀπόθου, Tzetzes. πονησάμενος, ποιησάμενος, 'having had them made,' viz. by the workman.—αὐτόγυον, αὐτόξυλον, one in which the three members described above are all grown in one piece. 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 compacted of the several timbers. Cf. Od. xiii. 31, ὥς δ' ὅτ' ἀνὴρ δόρπιοιολαίεται, ᾧ τε πανῆμαρ νεῖδν ἔν' ἔλκητον βόε οἶνοπε πηκτὸν ἄροτρον. Apoll. Rhod. iii. 232, describes the plough used by Jason as αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον.

434. ἄξαις (ἄγνυμι) is a digammated word, and one of the few which in composition 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 ἱστοβοεύς, 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.

δάφνης δ' ἡ πτελὲς ἀκιώτατοι ἱστοβοῆς· 435
 δρυὸς ἔλυμα, γύνῃ πρίνου, βόε δ' ἐνναετήρῳ
 ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνὸν, (435)
 [ἡβης μέτρον ἔχοντε· τῷ ἐργάζεσθαι ἀρίστω.]
 οὐκ ἂν τῷ γ' ἐρίσαντες ἐν αὐλακὶ καμ μὲν ἄροτρον
 ἄξειαν, τὸ δὲ ἔργον ἐτώσιον αὐθι λίποιεν. 440
 τοῖς δ' ἅμα τεσσαρακονταετὴς αἰζήδος ἔποιτο
 ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον, (440)

436. δρυὸς βόε δ' ἐνναετήρῳ 438. τὸ Φεργάζεσθαι? 439. ἀφλακί
 440. Φάξειαν, τὸ δὲ Φέργον 441. τεσσαρακονταετὴς

435. δ' om. AEF. 436. πρίνου δὲ γύνῃ A. πρίνου δὲ γύνῃ EF.
 πρίνου γύνῃ (with an erasure) D. πρίνου γύνῃ BCGHIK, Ald.
 438. ἔχοντες D. τῷ E and D by the first hand. 439. ἐρίσαντε AEEFI.

435. ἀκιώτατοι, the same as ἀδηκτότατοι, v. 420, from κίς, κίς, a small worm. 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 would impart an antiseptic property. Tzetzes says that the bay and the elm δρυμύταται ὄσσαι οὐ σήπονται ῥαδίως, which is certainly true of the elm.—The Codex Galeanus omits δ' after δάφνης.

436. MSS. πρίνου γύνῃ, πρίνου δὲ γύνῃ, or πρίνου δὲ γύνῃ. If the reading of this verse be right, δρυὸς seems to take the double digamma, δρυφφός.—ἐνναετήρῳ, for ἐννεφετήρῳ. Compare ἐννέκας and ἐννατος. In Theog. 801 another form ἐννέκετες 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 correction and somewhat unusual construction, τὸ ἐργάζεσθαι ἀρίστω, i. e. εἰς τὸ ἐργάζεσθαι, the digamma is violated. Compare τὸ Φεργάζεσθαι ἄμεινον, sup. v. 314. Probably, omitting this verse, we should read in the next, οὐδ' ἂν τῷ γ' κ.τ.λ., 'for their strength is not feeble, and they would not be likely to break the plough by frolics and strifes with each other.'

439. ἐρίσαντε Cod. Gale and others.—ἐρίσαντ' ἐν Φάυλακι Van Lennep. καμ μὲν, for κατὰ μὲν, as κάρ ῥα Il. xx. 421. κατὰ γόνυ ib. 458. κατὰ φάλαρα xvi. 106, &c.—ἀλαξ, in Attic ἀλοξ, takes the

digamma in the Epic. Hence the addition of the υ. In Il. xiii. 707, we have ἱεμένω κατὰ Φῶλκα (Φάλοκα, by hyperthesis Φάολκα, Φῶλκα). The nominative ἀλξ seems a figment of the lexicographers. But the root may be ἐλκ or δλκ.

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 αἰζήδος is explained by Tzetzes ἀνὴρ τέλειος. The word occurs in Theogon. 863, where the melting of metals by stalwart forgesmen is described; and in Il. xxiii. 432, to express the vigorous throw of the quoit.

442. τετράτρυφον, 'which breaks into four parts.'—ὀκτάβλωμον, 'which gives eight mouthfuls,' ὀκτὼ δὴγματα ἔχοντα, Schol. 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. It was done to facilitate the equal distribution of the slaves' allowance, ἀρμαλή. It is thought that the cross on the obverse of medieval silver

ὅς [κ'] ἔργου μελετῶν ἰθεὶαν αὐλακ' ἐλαύνει,
 μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
 θυμὸν ἔχων τοῦ δ' οὔτι νεώτερος ἄλλος ἀμείνων 415
 σπέρματα δάσασσθαι καὶ ἐπισπορίην ἀλέασθαι.
 κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἐπτοίηται. (445)
 Φράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
 ὑπόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης·
 ἧτ' ἀρότοιό τε σῆμα φέρει, καὶ χείματος ὥρην 450
 δεικνύει ὁμβρηροῦ· κradίην δ' ἔδακ' ἀνδρὸς ἀβούτεω·
 δὴ τότε χορτάζειν ἔλικας βούς ἐνδον ἔοντας· (450)
 ῥήϊδιον † γὰρ ἔπος εἰπεῖν Βόε δὸς καὶ ἄμαξαν

443. ὅς Φέργου? Φάλακ' 444. Φέρῳ 446. ἀλέασθαι 452. Φέλικας
 453. δὲ Φέπος Φειπεῖν, βόφε δὸς

443. ἐλαύνῃ G. 446. δάσασθαι A. δάσασθαι EK, Ald. 448. φωνὴν
 γεράνου EFK, Ald. 449. ἐνιαύσιος K. 451. ὁμβρηροῦ DEF,
 Ald. 452. δεῖ τότε EF. εἰστας (γρ. ἔοντας) A. 453. om. E, but
 inserted by the same hand.

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* (λεπτά), corrupted to *mite*.

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

444. μηκέτι. The negative is affected by the optative. Compare v. 489. 591.—μεθ' ὁμήλικας, 'looking after his equals in age.' Cf. v. 447. τὴν γνώμην τρέπων μεθ' ἡλικιώτας, 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.

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

447. ἐπτοίηται, 'looks flightily after.' Cf. v. 444. Eur. Bacch. 214, ὡς ἐπτόηται,

'how agitated he is!' Plat. Protag. p. 310, D, γιγνώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτοίησιν, 'aware of his impetuosity 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 Egyptian painting given by Wilkinson, vol. ii. p. 13.

448. γεράνου φωνήν (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, ὅταν γέρανός κρῶσουσ' ἐς τὴν Λιβύην μεταχωρῇ. Theognis, v. 1197, ὄρνιθος φωνήν, Πολυνταῖδην, ὃς ἐν βοάσῃς ἤκουσ', ἥ γε βροτοῖς ἄγγελος ἦλθ' ἀρότου.

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

451. ἀβούτης, without oxen. τοῦ μὴ βοῶν εὐποροῦντος, Mosch. See on ἀδάτης, sup. v. 355.

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

453. ῥήϊδιον γὰρ κ.τ.λ. 'For, if it is easy for you to ask a loan, it is easy for

ρήτιδιον δ' ἀπανήνασθαι Πάρα †δ' ἔργα βόεσσιν.
 Φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πῆξασθαι ἄμαξαν, 455
 νήπιος, οὐδὲ τόγ' οἶδ'. ἑκατὸν δέ τε δούραθ' ἀμάξης.
 τῶν πρόσθεν μελέτην ἔχμεν οἰκῆϊα θέσθαι. (455)
 εὖτ' ἂν δὲ πρῶτιστ' ἄροτος θνητοῖσι φανείη,
 δὴ τότ' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς
 αὐτὴν καὶ διερεῖν ἄρόων ἄρότοιο καθ' ὥρην, 460

454. παρὰ Φέργα βόφεσσιν 456. τὸ Φοῖδ' 457. Φοικῆϊα

454. βόεσσι A.E. 455. φήσει (γρ. φησὶ) A. 456. τόδ' οἶδ' A.
 δούρατ' ἀμάξης DEFH, Ald. 457. τ' ἔχμεν A, with δέῖ ἔχων above
 by a later hand. δέῖ ἔχειν BCDGI. ἔχμεν EFHK. 458. ἂν δὲ
 BCDGHI. ἂν δὴ the rest. 460. ἀρότοιο BCEFG. ἀρότοιο A, Ald.

others to refuse it, on the ground that work is going on.' The probable readings are, *ρήτιδιον δὲ Φέπος* and *παρὰ Φέργα*.

455. *φρένας ἀφνειὸς, ἑῷ σαριέας*, Goettling after Spohn. Proclus, *ἤτοι οὐκ ἀληθῶς πλούσιος, ἀλλὰ τῇ ψυχῇ δοκῶν πλουτεῖν*. This ironical phrase is like our saying, 'a builder of castles in the air.' As *ἄφενος* implied tangible or real property, a visionary money-maker, who relied too much on his own wit, was called 'rich in fancy.'—*πῆξασθαι* is the aorist for the future, because the wish is contemplated as realised, not merely as a matter to be undertaken. So frequently after verbs of hoping, promising, &c. Cf. Theog. 628.

456. *τόγ'*. 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' ἔχμεν Cod. Gale, with δέῖ ἔχειν by a later hand. δέῖ ἔχειν is found in several other copies. The change was made from not recognising the digamma in *Φοικῆϊα*.—*θέσθαι*, to lay up in store, as *θέσθαι* ἄροτρα sup. v. 432. Virg. Georg. i. 167, 'omnia quae multo ante memor provisā repones.'—*τῶν μελέτην*, 'care of these things you should have beforehand

(*πρόσθεν*), to get them stored in your house.'

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

460. *αὐτὴν καὶ διερεῖν*, whether the land be wet or dry. Cf. Georg. i. 213, 'jamdudum 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 *νεῶσαι*, *novare*, and for the field itself *νεῖος*, 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 *νεῖος τρίτολος* is referable, Il. xviii. 542. Theog. 971, but also the name *τριπτόλεμος* (for *τρι-πτόλεμος*). Compare Xen. Oecon. xvi. 11, οὐκοῦν τοῦτο οἶσθα, ὅτι τῷ σπορῷ νέον δέῖ ὑπεργάζεσθαι; Οἶδα γάρ, ἔφην ἐγώ. Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην. Ἀλλὰ τοῦ θεροῦσαι δοκεῖ; Σκληρὰ, ἔφην ἐγώ, ἢ γῆ ἔσται κινεῖν τῷ ζεύγει. Κινδυνεύει ἔαρος, ἔφη, εἶναι τοῦτου τοῦ ἔργου ἀρκετόν. For the benefit of the summer-ploughing, see ibid. xvii. 14, οἶδα μὲν οὖν, ἔφη, ἀκριβῶς,

πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
 *Ξαρι πολεῖν θέρεος δὲ νεωμένη οὐ σ' ἀπατήσει. (460)
 νεῖδον δὲ σπείρειν ἔτι κουφίζουσας ἄρουρας.
 νεῖδος ἀλεξιάρη παίδων εὐκηλήτειρα.
 εὐχεσθαι δὲ Διὶ χθονίῳ, Δημήτερί θ' ἀγνῇ, 465
 ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτῆν,
 ἀρχόμενος ταπρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτης (465)
 χειρὶ λαβὼν ὄρπηκα βοῶν ἐπὶ νῶτον ἱκῆαι
 ἐνδρυνον ἐλκόντων μεσάβῳ. ὁ δὲ τυτθὸν ὅπισθεν

462. Ξαρι 463. νεδὸν 468. βοφῶν

462. πολεῖν A. 464. ἀλεξιάρι A and E by the first hand.
 467. ἀρότρου Ald. 468. After λαβὼν a comma in the MSS. generally.
 469. μεσάβων (gl. λώρων) A. μεσάβῳ the rest. τυτθὸς all.

διὰ οὐδαμῶς ἂν μᾶλλον ἢ μὲν ὅλη ἐπι-
 πολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος,
 ἢ δὲ γῆ ὀπτῶτο ὑπὸ τοῦ ἡλίου, ἢ εἰ τις
 αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῳ τῇ
 ἡμέρᾳ κινεῖ τῷ ζέγει.

461. πρωὶ 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 ex-
 plains πολεῖν by τὰς βώλους τῆς γῆς
 ἀνὰ στροφῇ τῇ δικέλλῃ. All the copies
 give Ξαρι, and the scansion of this verse
 seems to have given some trouble to the
 old commentators. The *synizesis* in Ξαρι
 is as in *ρέα μὲν γὰρ βριάει*, v. 5.—ἀπα-
 τήσει, 'disappoint your hopes.' Georg.
 i. 226, 'sed illos Expectata seges vanis
 elusit aristas.'

463. The form *νεῖδος* is due to the di-
 gamma, *νέφος*, Lat. *novus*. Cf. *νέλαρος*
 and *νέλατος*, comparative and superlative.
 —ἔτι κουφίζουσας, before it has become
 hard and soddened 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 suspen-
 dere sulco*, Virg. Georg. i. 68.—κουφί-
 ζουσας seems intransitively used also by
 Euripides, Hel. 1555, of the nimble step
 of animals.—ἄρουρας belongs to κουφί-
 ζουσας, 'while yet light as to its surface.'

464. The exact meaning of this verse
 is doubtful. It seems to contain an 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 *κουροτρόφος*, and so by supplying
 plenty was said to make children *εὐκή-
 λους*, quiet and contented. Compare
παρευκηλεῖν, 'to tranquillize,' Eur. Herc.
 Fur. 99.

465. The Zeus and the Demeter here
 mentioned are Chthonian powers, who are
 not only to be propitiated, but supplicated
 to send up from below the good influences
 which favour the growth of crops.

467. The ἄκρος ὄρπηξ ἐχέτης was the
 upper cross-piece of the plough-handle;
 Lat. *stivæ manícula*.—ἐφικέσθαι νῶτόν
τινος, or simply *τινός*, is to apply the lash
 or goad. See examples of this idiom
 quoted on Aesch. Suppl. 550. Soph. Oed.
 R. 809, *κάρα διπλοῖς κέντροισι μου κα-
 ῖκετο*. As *κέντρον* is specified in this lat-
 ter passage, it is likely that *καθικέσθαι*
 and *ἐφικέσθαι* were technical terms for ap-
 plying the goad. Plat. Hipp. Maj. p.
 292, α, *ἂν τύχη βακτηρίαν ἔχων*, ἂν μὴ
ἐκφύγω φεύγων αὐτόν, εἰ μάλα μου ἐφ-
 ικέσθαι περάσεται. Il. xiii. 613, *ἅμα δ'*
ἀλλήλων ἐφίκοντο. As this verb seems
 regularly to govern a genitive in the sense
 of *τυγχάνειν*, we should perhaps here read
νῶτον for *νῶτον*.

469. ἐνδρυνον ἐλκόντων, 'drawing the
 pole by the yoke-bar.'—μεσάβων Cod.

δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη 470
 σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη
 θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη. (470)
 ὧδέ κεν ἀδροσύνη στάχυες νεύοιεν ἔραζε,
 εἰ τέλος αὐτὸς ὀπισθεν Ὀλύμπιος ἐσθλὸν ὀπάξει.

471. σπέρμα κατακρύπτων ABCDGH I. σπέρματά τε κρύπτων EF.
 σπέρματα κακκρύπτων K, Ald. εὐθυμοσύνη EFH, Ald. 472. κακο-
 θυμοσύνη EFHI, Ald.

Gale (gloss *λάρων*), with two or three of Goettling's MSS. The MSS. and scholiasts vary between the genitive and the dative. According to Moschopulus and Tzetzes, *ἐνδρουν* is the pole, and *μεσάβους* or *μεσάβουν* the thong by which the yoke is fastened to the pole, or rather, to a ring on the pole. Compare Apoll. Rhod. iii. 1317, *μεσσηγὺ δ' αἶρας χάλκεον ἱστοβοῖα, βοῇ συνάρασσε κοράνη ζεύγληθεν*. Proclus takes *ἐνδρουν* to mean the wooden ring of the pole; Pollux (i. 13), the wooden peg by which the yoke-bar is fixed, as by a pivot, to the pole. We cannot be sure which is the right meaning, or which is the right reading, *μεσάβω* 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 ὑποδύς*. Gaisford gives *μεσάβων*, with Graevius and the ed. princeps. Goettling *μεσάβω*, who rightly says, "*ἐνδρουν* est quod *δρυ* inseritur. In aratro *πηκτῷ* *bura* est querna; ergo *ἐνδρουν* est *temo* *πηκτοῦ*, quia inseritur *burae*; *μεσάβων* vero ipsum est *jugum* seu *lignum transversum*, quod *boves duos* conjungit."

Ibid. *τυτθόν*. So Schaefer for *τυτθός*, which naturally resulted from the article preceding it. But *δ* is the Homeric demonstrative, 'he, the farm-servant.' Such a work required not a 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. Theocr. i. 45, *τυτθόν δ' ὄσσον ἄπωθεν ἀλιτρώτοιο γέροντος*. Il. v. 443, *Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσω*.—Precisely this triple ope-

ration 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 *ἔποιτο* in v. 441, we should perhaps read *τιθείη*, (for *τιθέη*, *τιθήη*,) dependent on the *δταν* preceding, and so place only a comma after *μεσάβω*. This lengthened form of the subjunctive was often mistaken by transcribers for the subjunctive. So *δῶρ*, *φανείη* v. 458. *θείη* for *θέη* v. 556. *είη* for *ξη* v. 577, and in Il. vii. 340.

471. Gaisford gives *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* would hardly have been used. In Aesch. Cho. 76, women-servants are called *δωμάτων εὐθημονες*.

473. *ἀδροσύνη*, with fulness; with heavy ears. Like *grandis*, *ἀδρός* was properly used of the growth of plants and animals.—*εἰ-ὀπάξει*, 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.—*ὧδε*, viz. if you cover the seed carefully, and if further Zeus shall preserve and nourish it.

ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα 475
 γηθήσειν βιότου αἰρέυμενον ἔνδον ἔόντος.
 εὐοχθέων δ' ἵξαι πολὺν ἔαρ, οὐδὲ πρὸς ἄλλους (475)
 αὐγάσαι· σέο δ' ἄλλος ἀνὴρ κεκρημένος ἔσται.
 εἰ δέ κεν ἡελίοιο τροπῆς ἀρόης χθόνα δῖαν,
 ἥμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἔέργων, 480

475. *Ἔῶλπα* 477. *Ἑάρ* 480. *χειρὸς ἐέργων*

476. βιότου ἐρέυμενον A. βιότοιο ἐρέυμενον the rest. 477. εὐ-
 ῶν δ' ἵξεις A (with the vulgate in the margin by a later hand).
 εὐοχθέων δ' ἵξαι EF. εὐοχέων δ' ἵξαι D, by correction, and with gloss
 εὖ ἔχων. εὐοχέων δῆξαι I. 479. τροπῆς ἀρόφς χθόνα δῖαν A. τροπῆς
 ἀρόης the rest.

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,' i. e. keep them well filled with grain, and do not allow them to remain empty. For ἄγγρα see v. 600. Compare Catullus, xiii. 7, 'caenabis bene, nam tui Catulli plenus sacculus est aranearum,' i. e. inanis est.

476. βιότου αἰρέυμενον, 'taking from time to time of your substance stored up at home.' (Or perhaps, ἔνδον ἀγγέων ἀποκειμένου.) There can be no doubt this is the true reading. Cf. v. 366, ἐσθλὸν μὲν παρεόντος ἐλίσσθαι. Most copies, with the old editions, give βιότοιο ἐρέυμενον, but Cod. Gale has βιότου ἐρέυμενον. The confusion between αι and ε in MSS. is exceedingly common. 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, εὐόχθου βορᾶς ψυχὴν ἐπλήρου. There is a reading, but a false one, εὐοχέων. Cod. Gale gives εὐοχῶν δ' ἵξεις, but the common reading is added in the margin, though by a later hand. Photius, εὐόχθον, πλήρη· ἀπὸ τῶν ποταμῶν μετήκται. It is clear we should read εὐοχθῶν, as if from εὐοχθῆ. But the true etymology is probably ὀχθέω 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 pubescit vinea fetu.'—The digamma in ἔαρ will be noticed. It is absent in μῆτ' ἔαρ inf. v. 492, if the reading be right.—πρὸς ἄλλους αὐγάσαι, ἡγουν ἐπικουρίας δέομενος, Moschopolus. Cf. Georg. i. 158, 'Heu magnum alterius frustra spectabis acervum.'

479. ἀρόφς Cod. Gale. But εἰ κεν better suits the subjunctive. See on 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, ἐπειδὰν δ' μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ ἀνθρώποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπεῖρειν. Ἐγνώκασι δέ γ' ἔφην ἐγὼ, ὃ Ἰσχυόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπεῖρειν ἐκόντες εἶναι πάντες ἀνθρώποι, δῆλον ὅτι πολλὰς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπεῖραντες. He adds shortly afterwards, πολλοὶ ἤδη διαφέρονται περὶ τοῦ σποροῦ, πότερον δ' πρῶτος κρᾶτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

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

ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων,
 οἷσεις δ' ἐν φορμῷ· παῦροι δέ σε θηήσονται. (480)
 ἄλλοτε δ' ἄλλοιός Ζηνὸς νόος αἰγιόχοιο,
 ἀργαλέος δ' ἀνδρεσσι κατὰ θνητοῖσι νοῆσαι.
 εἰ δέ κεν ὅψ' ἀρόσης, τόδε κέν τοι φάρμακον εἴη· 485
 ῥῆμος κόκκυξ κοκκῦζει δρυὸς ἐν πετάλοισι
 τοπρῶτον, τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν· (485)
 τῆμος Ζεὺς ὕοι τρίτῳ ῥήματι, μηδ' ἀπολήγοι,
 μήτ' ἄρ' ὑπερβάλλων βοὸς ὀπλήν μήτ' ἀπολείπων

486. δρυὸς? 489. βοῶς

485. ἀρόσεις A. ἀρόσησ (-σης) the rest. ἀψ K. 486. πετάλοι-
 σιν DG. 487. τέρπει δὲ ABCDEFGI. τέρπει τε Ald. 488. ὕει
 D (by correction) K. ὑφὶ I. τρίτῳ ἐπ' ῥήματι μήτ' A.

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. Properly, the corn is confined by the hand being closed round it.—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.—κεκονιμένος, 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 οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος, ἢ ἀντίος; Οὐκ ἀντίος ἔγωγε, ἔφην· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχέρων καὶ ἀθέρων θερίσειν.

482. ἐν φορμῷ. Moschopolus, ἐν καλαθίσκῳ καὶ οὐκ ἐφ' ἀμάξης, διὰ τὴν ὀλι-

γότητα. Tzetzes, ἐν σάκκῳ 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. Goettling and Van Lennep give *καταθητοῖσι*, 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) let Zeus rain, and not leave off till the water fills the holes made by the hoofs of the oxen.' He refers to the winter-ploughing, 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. Xen. Oecon. xvii. 4, ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, περὶ τοῦ σκοροῦ, πότερον ὁ πρῶτος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος. 'Ἄλλ' ὁ θεὸς, ἔφην ἐγώ, οὐ τεταμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρῶτῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

οὕτω κ' ὀψαρότης πρωτηρότη ἰσοφαρίζου. 490

ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μηδέ σε λήθοι
†μήτ' ἔαρ γιγνόμενον πολὺν μήθ' ὥριος ὄμβρος. (490)

Πὰρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην
ὥρῃ χειμερίῃ, ὅποτε κρύος †άνερας ἔργων
ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλῃ, 495
μή σε κακοῦ χειμῶνος ἀμυχανίῃ καταμάρψῃ
σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζῃς. (495)

492. μὴ Φέαρ? 494. ἀνέρα Φέργων? 495. Φοῖκον

490. προαρηρότη ἰσοφαρίζου A (ταρότη superscr. by a later hand).

πρόαρηρότη 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. 494. ἀνέρας ἔργων A. ἀνέρας ἔργων the rest. 495. ἰσχάνῃ—ὀφέλλῃ B C D E F G H I. ἰσχάνει—ὀφέλλει AK, Ald. μέγαν οἶκον ὀφέλλει K, Ald. 497. πιέζοις AEFK, Ald. A new hand in C as far as v. 750.

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

492. μὴτ' ἔαρ. See on v. 477. Perhaps μὴ Φέαρ (ver), or Φέαρ γιγνόμενον κ.τ.λ. Compare εἰαρινός, εἰαρι, &c.

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 χαλκήϊον δόμον in Od. xviii. 328, a passage justly compared by Proclus:—

οὐδ' ἐθέλεις εὖδειν χαλκήϊον ἐς δόμον

ἐλθών,

ἢ ἐπὶ ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις.

—ἐπαλέα, from ἀλίζω = ἀθροίζω (ᾱ 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 ἐπ' could here mean 'praeterea.' But, with ἴθι preceding, it could only mean 'to.' We must therefore acquiesce in the compound ἐπαλῆς, '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.

494. ἀνέρας ἔργων 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 εἶργον, which seems to have greater authority, though Cod. Gale gives ἔργων. Moschopolus, ὅπότεν τὸ κρύος τοὺς ἄνδρας περιλαμβάνον ἔχη.

495. ἐνθα is 'wherein,' i. e. 'when,' and the clause is parenthetical. Hence ὀφέλλοι, the conjecture of Hermann, may be the true reading, (for ὀφέλλει or —,) 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. παρῆθι, παρῶραμε ἵνα μὴ. Cf. v. 408.—ἀμυχανίῃ 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.

πολλὰ δ' ἄεργος ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμων,
 χρητίζων βιότοιο, κακὰ προσελέξατο θυμῷ.
 ἐλπὶς δ' οὐκ ἀγαθὴ κεκρημένον ἄνδρα κομίζει, 500
 ἥμενον ἐν λésχη, τῷ μὴ βίος ἄρκιος εἶη.
 δείκνυε δὲ δμῶεσσι, θέρευσ ἔτι μέσσου ἐόντος, (500)
 Οὐκ αἰεὶ θέρος ἐσσείται, ποιεῖσθε καλιάς.
 μῆνα δὲ Ληναίωνα, κάκ' ἥματα, βουδόρα πάντα

498. ἄεργος *Φελπίδα* 500. *Φελπὶς*

498. ἄργος G. 503. ποιεῖσθαι DG and H by the first hand.
 504. δὲ om. A.

498. ἐπὶ—μίμων, awaiting the fulfilment of a vain hope. Perhaps κενεῇ ἐπὶ ἐλπίδι, 'on the strength of,' &c.—προσελέξατο, 'conjures up,' 'collects for himself.' Gloss. Cod. Gale *συνήθροισεν*. Moschopolus, *ἐνενόησεν*. An unusual sense of προσλέσθαι. 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 κλέπτῃς ἢ ἱερόσυλος ἢ πειράτης ἐν θαλάσῃ ἢ τοιοῦτό τι γενέσθαι.

500. ἐλπὶς οὐκ ἀγαθὴ. Moschopolus:—ἐλπίζει γὰρ κτήσασθαι βίον ἀπὸ φαύλων τινῶν τρόπων. This verse amplifies the idea expressed in κενεὴν 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, αἰδώς δ' οὐκ ἀγαθὴ κεκρημένον ἄνδρα κομίζει.—ἄρκιος may mean βέβαιος, 'sure.' See on v. 370.

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.'—καλιάς, sup. v. 301. 374. Here it means 'wooden sheds for winter lodging,' οἰκίας, Moschop. Perhaps like the κλίσσιον, or slaves' lodging, in Od. xxiv. 208, ἐν τῷ σιτέσκοντο καὶ ἴζανον ἡδὲ 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. 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 discriminate the genuine from the spurious. The last three lines were, perhaps, added still later as a transition to the next subject. *Lenaeon*, 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*. 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 ἀπὰς 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, νήριτος, δείκνυ, βράδιον, μυλιά, σκέπα, γλάφυ, νίφα, μέζα, in themselves, tend to arouse suspicion. But the general recognition of the digamma (except in v. 526) is an evidence of a great antiquity. 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 διδάσσει four times within six

τοῦτον ἀλεύσθαι, καὶ πηγάδας, αἶτ' ἐπὶ γαίαν 505
 πνεύσαντος Βορέας δυσηλεγέες τελέθουσιν,
 ὅστε διὰ Θρήκης ἵπποτρόφου εὐρέϊ πόντῳ (506)
 ἐμπνεύσας ὥρωνε μέμυκε δὲ γαῖα καὶ ὕλη
 πολλὰς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας
 οὔρεος ἐν βήσσης πιλνᾷ χθονὶ πουλυβοτείρῃ 510
 [ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.]
 θήρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέζ' ἔθεντο, (510)

505. ἀλέσθαι

506. δυσηλεγέες A. τελέθωσι K, Ald. 507. ἄς τε (gl. πηγάδας)
 A, with γρ. ὅς τε. 512—13. transposed in Ald. 512. ὑπὸ μῆρε'
 I. ἔθεντο G.

verses; while the allusion to *τρίπους βο-*
τὸς, v. 533, the absence of the digamma in
ἴσοι, v. 533, the *Πανέλληνες* in v. 528,
 and the Ionic word *μέζα* 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 al-
 luded to *Βουκάτιος*, 'the ox-killing month,'
 and preferred the term *Ληναίων* as more
 generally known to the Greeks.—It seems
 better to put a colon at *πάντα*, and to
 make *μήνα* the accusative of time; 'during
 the month Lenaeon the days are bad,' &c.
 Commonly, *μήνα* is made to depend on
ἀλεύσθαι, and only a comma placed after
πάντα. Moschopoulos rightly explains,
κατὰ τὸν μήνα δὲ τὸν Ληναίων—κακαὶ
εἰσιν ἡμέραι, αἷται πᾶσαι τοῦ ἀποδέρεσθαι
τοὺς βόας, ἀντὶ τοῦ, τελευταῖαν.

506. *δυσηλεγέες* Cod. Gale. The exact
 meaning and etymology of *δυσηλεγής* are
 uncertain. In *Theogon.* 652, we have
δυσηλεγέος ἀπὸ δαυμοῦ. *Theognis* v. 793,
δυσηλεγέων πολιτῶν. *Homer*, II. xx. 154,
δυσηλεγέος πολέμοιο, and *Od.* xxii. 325,
θάνατον δυσηλεγέα. *Homer* has a similar
 epithet of death, *τανηλεγής*. Here the
 idea of being stretched out in sleep, or of
 a long sleep, suggests the root *λεγ* (as in
λέχος, *λέκτρο*, and *λέξεται* inf. v. 523).
 So the frost might well be said 'hard to
 sleep upon.' But this sense suits neither
 the other passages, nor the explanation
 of the scholiasts here, *κακῶν φροντῖδων*
πάρχοι, and *κακὴν φροντίδα τιθεῖσαι, καὶ*

δυσμέριμον. The general tenor of the
 word seems to be *ἄσπερος*, *ἀμήχανος*,
δυσχερής.—*πηγάδες* are here 'frozen
 clods.'

508. *μέμυκε*, 'roars,' 're-echoes.' The
 scholiasts doubted if the word was not
 from *μύω*, for *συμμέμυκε*, *συστέλλεται*,
 'shrinks into itself.' Probably it is an
 irregular form *μύκω* (Lat. *muġio*) = *μυ-*
κᾶμαι. *Aesch. Suppl.* 346, *ἴν' ἀλκὰ πί-*
συνος μέμυκε, *φράζοντα βοτῆρι μόχθους*
(sc. δάμαλις). *Hom.* II. xxi. 237, *με-*
μυκὼς ἦν τε ταῦρος (sc. ποταμός).

511. *νήριτος*, 'vast,' 'boundless.' This
 word is of doubtful origin. Some take it
 for *νήριθμος*, others as from *νή* and *ἔρις*.
 Neither seems at all probable. In *Homer*,
Νήριτον and *Νήριτος* are proper names,
 always associated with *Ithaca*. *Od.* xiii.
 351, *τοῦτο δὲ Νήριτόν ἐστιν ὅρος κατα-*
είμενον ὕλῃ. In later writers it meant
 'boundless.' *Apollon. Rhod.* iii. 1288,
νήριτα ταύρων ἵχνια μαστεύων. *Ibid.* iv.
 158, *νήριτος ὁδὸν φαρμάκων*. Here, per-
 haps, the verse was added by a late hand.
 It is a repetition of v. 508, and encumbers
 rather than assists the description.

512. *μέζα*, an Ionic word for *μήδεα* in
 the sense of *αἰδοῖα*. *Goettling* refers to
Gregory of Corinth, p. 535. Cf. *Theog.*
 180. *Od.* vi. 129, *πτόρθον κλάσε χειρὶ*
παχείῃ φύλλων, ὥς ῥύσαιο περὶ χροῖ
μήδεα φωτός. The putting the tail be-
 tween the legs is described as common
 even to animals covered with thick fur,
 like the bear, which is *θήρ λαχνόγυιος*,
Eur. Hel. 378.

τῶν καὶ λάχνη δέρμα κατάσκιον· ἀλλά νυ καὶ τῶν
 ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων.
 καὶ τε διὰ ῥινού βοὸς ἔρχεται, οὐδέ μιν ἴσχει. 515
 καὶ τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' τοῦτι,
 [οὔνεκ' ἐπηγεταναὶ τρίχες αὐτῶν, οὐ διάησι] (515)
 ἰς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι.
 καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησι,
 ἥτε δόμων ἔντοσθε φίλῃ παρὰ μητέρι μίμνει, 520
 οὐπω ἔργ' εἰδυῖα πολυχρύσου Ἀφροδίτης·
 εὔτε λοεσσαμένη τέρενα χροά καὶ λίπ' ἐλαίῳ (520)
 χρισαμένη νυχίῃ καταλέξεται ἔνδοθι οἴκου,

514. διάησι? 515. βοὸς 516. Φάησι? 517. ἐπιφεταναὶ
 518. Fls 521. Φέργα Φιδυῖα? 523. Φοίκου

515. διὰ ῥ ρινού BCEF and H by the first hand. 518. βορέας
 K, Ald., and D by correction. τροχαλὸν τε A. 520. μίμνει παρὰ
 μητέρι κεδνῇ (γρ. φίλῃ) A. ἔντοσθε K, Ald. 523. νυχίῃ A. (with
 ν superscribed). ἔνδοθι ADEF. ἔνδοθεν the rest.

515. If the *λάχνη* or fur does not keep off the cold, still less does the thinner hair of the ox and the goat. On *καὶ τε* see Theogon. v. 3.

516. οὔτι. The οὐ is very awkwardly repeated in the next verse. 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; *καὶ τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' οὔτι*, ἰς ἀνέμου Βορέου. Unless ἄησι took the digamma, who seems to have expected δι' αἰγὸς ἄησι τανύτριχος, which is also the more usual construction, as the scholiasts remark. Or the original line, apart from subsequent additions, may have been *καὶ τε δι' αἶγα ἄησι τανύτριχα Fls ἀνέμοιο*.

517. ἐπηγεταναι, 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 *ἐπιφετανὸς* 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 ἐν τῷ δρόμῳ*, i. e. stepping briskly to promote warmth. In Eur. Iph. Aul. 146, *τροχαλοὶ ὄχοι* may mean 'wheeled chariots,' or 'going at a trotting pace.'

520. Cod. Gale *μίμνει παρὰ μητέρι κεδνῇ*, but γρ. φίλῃ. This is said to be the reading of one or two other MSS. Perhaps, *ἦτ' ἔντοσθε δόμων μίμνει παρὰ μητέρι κεδνῇ*.

522. εὔτε—καταλέξεται for *δταν καταλέξεται*,—an Homeric verb whereof the root *λεγ* or *λεχ* is also found in *λέγειν*, *dicere*. Dindorf gives *εἰ τε κ.τ.λ.*, but the simple future seems inappropriate after *μίμνει*, though we might take it for the subjunctive, and read *μίμνη* with Hermann.—*λίπι*, an old adjective from *λίσψ*, 'smooth'; or, as some think, an indeclinable substantive *λίπα*, so that the literal sense is, 'having greasiness rubbed on oneself with oil.' The expression is Homeric. In Thucyd. i. 6, *λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο*, the word stands alone. The difficulty is to explain it under the usual combination *λίπ' ἐλαίῳ*.

523. *νυχίῃ* (sic) Cod. Gale. The MSS. and scholiasts vary between the two readings; and indeed they are commonly confused. So in Theogon. 991 we find both

ἤματι χειμερίῳ, ὅτ' ἀνόστεος ὃν πόδα τένδει
 ἔν τ' ἀπύρῳ οἴκῳ καὶ ἤθεσι λευγαλέοισιν. 525
 τοῦ γάρ οἱ ἥελιος δείκνυ νομὸν ὀρμηθῆναι
 ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε (525)
 στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαεῖναι.
 καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὕληκοῦται
 λυγρὸν μυλιῶντες ἀνὰ δρία βησσήεντα . 530
 φεύγουσιν καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμνην,

524. σφὸν? 525. Φοίκῳ ἤθεσι

525. καὶ ἐν AGK, Ald. 526. δείκνει EF. νόμον K. 527.
 ἀνδρῶν om. A, but added by a later hand in margin. Gl. αἰθίοπων.
 528. βράδεον δὲ πανέλλησι (γρ. πανελλήνεσσι ἢ παρ' ἑλλησι) A.
 531. φεύγουσι Δ.

μύχιον and νύχιον, and in Aesch. Pers. 870. 931. Eur. Med. 211, it is equally difficult to decide which is genuine. Proclus, εἶσω μυχῶν τοῦ οἴκου παρθενομένην. — ἐνδοθι Cod. Gale, with some others, rightly. The common reading is ἐνδοθεν, against the digamma in *Folkov*.

524. ἀνόστεος, (perhaps a trisyllable by *synizesis*,) 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*. It is called 'the boneless' by a phraseology almost peculiar to Hesiod, and which Müller (*Hist. Gr. Lit.* p. 86) calls "oracular and sacerdotal," as *φερέοικος* for 'a snail,' v. 571, *ἡμερόκοιτος* for 'a robber,' v. 605, &c. — *ὃν 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. — *τένδειν* is another form, with the hard for the soft dental, of *τένθειν* and *τένθης*.

525. καὶ ἤθεσι. So some of the MSS. rightly for καὶ ἐν ἤθεσι. For the digamma in this word see v. 222.

526. νομὸν, τόπον νομῆς, 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 οἱ or οὐδέ πω may be the right reading. Moreover, *δείκνυ* can hardly be defended either for *δείκνυσι* or for *ἐδείκνυε*. The reading in the two Bodleian MSS. Barocc. 46 and 60, *δείκνει*, is very notable. Some may have read

δείκνυε and pronounced it *δείκνει* by a *synizesis* like that by which *ἐρινών* sometimes becomes *ἐρινύν*. The notion of the sun visiting the Ethiopians seems borrowed from *Od.* i. 22, and the *Πανελλήνες* (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' ἑλλησι. Gloss. MS. Cant. πᾶσι τοῖς κατὰ τὸ βόρειον μέρος.

527. κυανέων ἀνδρῶν. Gloss. Cod. Gale αἰθίοπων. By *δημός* 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 ἄλλων Αἰθίοπων*.

529. νήκεροι = νήκερφ, animals such as boars, &c. opposed to wild goats. The word is compounded of *νῆ* for *ἄνε* (*ἄνευ*) as in *νήποιος*, *νηπενθής*, *νόνυμος* (*νή-δνυμα*), *νήνεμος*, &c. — *μυλιῶντες*, from *μυλιάν*, *μύλη*, *μολία*, 'dismally gnashing their teeth,' perhaps through hunger rather than through cold. The *υ* is properly short, and therefore the *λ* must be regarded as doubled in pronunciation. Van Lennep gives *μυλλιῶντες* (*μυλλῶς*) with the ed. princ. Proclus says that Crates the grammarian read *μαλκιδόντες*. See Aesch. frag. 406, ed. Herm. and Photius in v. *μαλκίειν*.

531. τοῦτο μέμνην, scil. τὸ φεύγειν.—

- οἱ σκέπα μαιόμενοι πυκινούς κευθμῶνας ἔχουσι (530)
καὶ γλάφῳ πετρῆεν· τότε δὴ τρίποδι βροτῷ ἴσοι,
οὗτ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὐδας ὀρᾶται,
τῷ ἱκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκὴν. 535
καὶ τότε ἔσσασθαι ἔρυμα χροὸς, ὥς σε κελεύω,
χλαῖνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα· (535)
στήμου δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι
τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,
μηδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. 540
ἀμφὶ δὲ ποσσὶ πέδιλα βοδὸς ἴφι κταμένοιο
ἄρμενα δῆσασθαι, πῖλοις ἔντοσθε πυκάσσας. (540)

534. *ἔαγε* 535. *ἱκελοι*—*ἀλεφόμενοι* 536. *ἔσσασθαι* *ἔρυμα*
539. *περιέσσασθαι* 541. *βοδὸς ἴφι*

532. *ἔχουσιν* DG. 533. *ὅτε δὴ* I. 534. *νῶτ' ἔαγε* I (*νῶτ' ἔαγη*
conj. Bentl.). 536. *καὶ τότε ἔσασθαι* A. *ἔσασθαι* G. 537. *χλαῖνάν*
τε AK, Ald. *χλαῖναν μὲν* the rest. 538. *μηρύσασθαι* BCH (σ
superscr.). 539. *περιέσσασθαι* AD. *ἀτρεμέωσιν* BCGI.

οἱ ἔχουσιν κ.τ.λ., 'which, seeking for shelter, possess close lurking-places.' The sense is, *πᾶσι τοῖς κευθμῶνας ἔχουσι τοῦτο μέμηλεν, τὸ εἰσδύνειν εἰς αὐτοῦς*. The corrections οἱ (for *ἐκείσε οὐ*) and οἱ ἔχουσι (for *δοιοι*) are alike needless.—*σκέπα*, a remarkable plural from *σκέπας*, like *γέρα* from *γέρας*.

533. *γλάφῳ*, the neuter of the obsolete *γλαφὺς* = *γλαφυρός*, here used for a substantive. We have the verb *γλάφει* in Scut. H. 431.—*τρίποδι βροτῷ*, an old man who walks by the aid of a stick, *τριβᾶμων*, Eur. Troad. 275, *τρίποδας μὲν ὁδοὺς στείχει*, Aesch. Agam. 80. The nominative is *θῆρες*, 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 *βροτοί*, and Goettling so far agrees as to make *βροτοί* the subject to *φοιτᾶσιν*.

534. *ἔαγε*. The Attics use the genitive of the part, as Ar. Ach. 1180, *καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών*. Bentley proposed *ἔαγη*, which would require *κεφαλῇ* for *κάρη*. The *a* is long by nature, so that *ἔαγη* would be a synizesis. Cf. Ar. Ach. 928, *ἵνα μὴ καταγῇ φερόμενος* (al. *καταγῇ φορούμενος*).

535. *νίφα*, as if from *νίψ* (*νίφ*—s, apparently a variety of *νίξ*), seems to be *ἄναξ λεγόμενος*. Photius, *νίβα· χιόνα*. Either he wrote *νίφα*, or he explained a word belonging to a much later dialect.

536—7. Both *ἔρυμα χροὸς* (Il. iv. 137) and *τερμιόεντα 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 *πτύξ* by the side of *πτυχή*.—*μηρύσασθαι*, *glomerare*, to enwrap or intertwine it by means of the shuttle.

541. On *ἴφι* with the digamma see Scut. H. 53.—*κταμένοιο*, slain, sacrificed, ib. 402. The phrase is again Homeric; Il. ii. 375, *ἥ οἱ ῥῆξεν ἵμαντα βοδὸς ἴφι 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 leprous hides,' it would seem that such hides were harder and thicker.

542. *πῖλοις*, 'with felt.' Plat. Symp.

πρωτογόνων δ' ἐρίφων, ὅποτε κρύος ὤριον ἔλθῃ,
 δέρματα συρράπτειν νεύρῳ βοὸς, ὅφρ' ἐπὶ νώτῳ
 ὑετῶ ἀμφιβάλλῃ ἀλέην· κεφαλῇφι δ' ὑπερθεῖν 545
 πῖλον ἔχειν ἀσκητὸν, ἵν' οὐατα μὴ καταδεύῃ·
 ψυχρὴ γάρ τ' ἡὼς πέλεται Βορέας πεσόντος· (545)
 ἡῶς δ' ἐπὶ γαίαν ἀπ' οὐρανοῦ ἀστερόεντος
 ἀήρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις·
 ὅστε ἀρυσσάμενος ποταμῶν ἀπο ἀεναόντων, 550

544. βοῦς 547. γὰρ Φαῶς? 548. ἀφῶς 549. ἀήρ Φέρους
 550. Φαρυσσάμενος

543. ὅποτε MSS. ὅπταν Ald. ἔλθῃ AEFK, Ald. ἔλθῃ the rest.
 549. πυροφόρος C. 550. ἀρυσάμενος AI.

p. 220, B, καὶ ποτε ὄντος πάγου οἴου δει-
 νοτάτου, καὶ πάντων—ὀποδεδεμένων καὶ
 ἐνείλιγμένων τοὺς πόδας εἰς πῖλους καὶ
 ἀρνακίδας, κ.τ.λ.

543. ὀπταν Gaisford and Goettling,
 apparently with very slight MS. authority.
 Good copies give ἔλθῃ, which is defensible
 in the sense of εἴ ποτε ἔλθοι.—κρύος ὤριον,
 seasonable cold; τὸ συνήθως ἐν τῇ τεταγ-
 μένῃ αὐτοῦ ὥρᾳ γινόμενον, Moschop.

544. ἐπὶ νώτῳ, to form a water-proof
 cape. Similar leathern garments were
 σισύρα or σισύρην, διφθέρα, and βαίτη.
 Robinson follows Graevius in reading ἐπὶ
 ὤμῳ, merely because Moschopolus happens
 so to paraphrase ἐπὶ νώτῳ.

546. πῖλον, a cap, κυνέη, made of soft
 fur and lined with felt. It is uncertain
 what is meant by ἀσκητὸν, which Mos-
 chopulus explains by τέχην κατεσκευασ-
 μένον, 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. Theocr. i. 33, ἀσκητὰ πέπλω τε
 καὶ ἄμικτι.—καταδεύῃ, 'that it (the
 shower) may not drench your ears.'

547. As ἡὼς certainly took the di-
 gamma, and the Aeolic form αῶς repre-
 sented ἀφῶς = Φαῶς, (φῶς), the τε after
 γὰρ may here be regarded as a metrical in-
 sertion. See inf. v. 578.—πέσοντος, τουτ-
 έστιν ἀνωθεν πνεύσαντος· πνεὶ γὰρ ἀπὸ
 ὑψηλοτέρων ὁ βορέας, δὲ δηλοῖ τὸ πεσεῖν.
Proclus. This seems the true expla-
 nation, and is preferred by Goettling to
 another, hardly less obvious but of op-
 posite sense, λήγοντος, κοιμαμένου, as the
 Romans said *venti cecidere*. To this

Van Lennep inclines. Homer seems to
 use πεσεῖν in both senses: thus in Od.
 xiv. 475, νύξ ἄρ' ἐπῆλθε κακῇ, βορέας
 πεσόντος, πηγυλῆς, the meaning is πνεύ-
 σαντος, 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 πνεῦσαι, which re-
 cognises both meanings.

548. ἡῶς—ἀήρ. 'In the morning
 too a mist from heaven, producing good
 wheat-crops, is spread over the earth upon
 the tilled lands (ἔργα) of the wealthy.'
 This use of μάκρας for ὀλβιοί, ἀφνειοί,
 εὐδαίμονες, is noticed by the commenta-
 tors as an indication of post-Hesiodic
 poetry. Compare however Il. xi. 68,
 ἀνδρὸς μάκρας κατ' ἔρουραν, and Od. i.
 217, ὡς δὲ ἔγωγ' ὄφελον μάκρας νό τευ
 ἐμμέναι υἱὸς ἀνέρος, δν κτεάτεσσιν εἰς
 ἐπὶ γῆρας ἔτετμεν. Gaisford encloses
 548—553 within brackets, after Ruhnken,
 who proposed in v. 549 to read μερόπων
 ἐπὶ ἔργοις. There is, perhaps, an affec-
 tation of the Ionic natural philosophy in
 explaining the theory of mists, which
 may be thought to indicate a later age.—
 πυροφόρος, Gl. MS. Cant. θρεπτικὸς καὶ
 ζωογόνος τῶν καρπῶν. Gl. Cod. Gale
 σιτοφόρος.

550. ἀρυσσάμενος, having drawn watery
 vapours from ever-flowing rivers. Both
 ἀρύνω and its cognate ἔρυν are digam-
 mated words. Compare Eur. Med. 835,
 τοῦ καλλινδου τ' ἀπὸ Κηφισοῦ βοᾶς | τὰν
 Κύπριν κλήζουσιν ἀφυσσασμέναν | χώραν
 καταπνεῦσαι μετρίας ἀνέμων | ἡδυπνόους

ὑψοῦ ὑπὲρ γαίης ἀρθεῖς ἀνέμοιο θυέλλη,
 ἄλλοτε μὲν θ' ὕει ποτὶ ἔσπερον, ἄλλοτ' ἤσινι (550)
 πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντος.
 τὸν φθάμενος, ἔργον τελέσας, οἰκόνδε νέεσθαι,
 μήποτε σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555
 χρώτά τε μυδαλέον θείῃ, κατὰ θ' εἴματα δεύσῃ.
 ἀλλ' ὑπαλεύασθαι· μῆτις γὰρ χαλεπώτατος οὗτος (555)
 χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις.
 τῆμος τῶμισιν βουσὶν, ἐπ' ἀνέρι δὲ πλεόν εἴη

552. ἔσπερον

554. ἔργον Φοῖκόνδε
557. ὑπαλέφασθαι

556. καὶ φέματα?

551. ὑψοῦ δ' I. 552. ἤσιν DG. 553. κλονέοντος EFH.
 554. φθασάμενος I. ἔργα K, Ald. 555. μήποτ' ἐξ οὐρ. (γρ. μήποτε
 γ' οὐρ.) A. σκοτόεν H. 556. χρώτα δὲ ABCDEGI. 559. τῶμισιν
 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.

ἀβρας. Hippol. 209, πῶς ἂν δροσερὰς
 ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πᾶμ' ἀρυσ-
 αίμην;—ἀναέντων, a participial form
 of ἀναός, used also in Od. xiii. 109, ἐν δ'
 ὕδατ' ἀενάοντα.

552. ἤσιν, '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 circum-
 stances. Hermann thought the next
 verse came from another recension, in
 which it represented βορέας πεισόντος in
 v. 547. He proposes to read thus, ἄλλοτε
 μὲν θ' ὕει ποτὶ ἔσπερον, ἄλλοτε δ' εἰσιν
 ἡφός γ' ἐπὶ γαίαν κ.τ.λ. But this in-
 volves a still further change, βορέω δὲ
 πεισόντος Ἄηρ πυροφόρος τέταται κ.τ.λ.

554. τὸν φθάμενος κ.τ.λ. 'Antici-
 pating this (ὑέτης implied in ὕει, cf. v.
 545, rather than μῆνα Ληραιῶνα, Mosch.),
 having done 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; for 'nun-
 quam imprudentibus imber obfuit,' Georg.
 i. 373. Compare inf. v. 570, τὴν φθά-
 μενος οἶνας περιταμνέμεν.

557. μῆτις (for μηνς, whence mensis) is
 called an Ionic form. It occurs Pind. Nem.
 v. 82. Il. xix. 117, ἡ δ' ἐκύει φίλον υἱόν, ὃ
 δ' ἐβδόμος ἐσθίηκε μῆτις. 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 δυσθαλπέος, ὅς ῥά τε
 ἔργων ἀνθρώπων ἀνέπαισεν ἐπὶ χθονὶ,
 μῆλα δὲ κήδει. As before remarked, the
 whole of this passage about the winter
 seems to have been tampered with by the
 rhapsodists. Indeed μῆτις οὗτος, referring
 back so far as v. 504, is one of the indica-
 tions that a good deal of the intervening
 matter is spurious.

559. τῶμισιν Goettl. with Cod. Gale.
 θῶμισιν Gaisford with most of the copies.
 The omission of the aspirate is Ionic and
 Aeolic, as in ἀντήλιος, &c. Gaisford gives
 βοῦς, ἐπὶ δ' ἀνέρι καὶ πλεόν εἴη, but the
 καὶ seems to have no MS. authority.—
 ἐπ' ἀνέρι is, 'but besides (or in addition)
 for a man,' i. e. for a slave, ἐργάτρ. For
 ἀρμαλῆ was the *dimensum*, the slaves'
 allowance of food. It occurs inf. v. 767,
 ἀρμαλῆν δατέασθαι, but is more com-
 mon in the Alexandrine poets, e. g.
 Theocr. 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, ἐλπίς ἐστὶ νύκτερον

ἀρμαλιῆς· μακραὶ γὰρ ἐπίρροθοι εὐφρόναι εἰσί. 560
 [ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτὸν
 ἰσοῦσθαι νύκτας τε καὶ ἡμέατα, εἰσόκεν αὖτις (560)
 γῇ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη.]
 Εὖτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἡελίοιο
 χειμέρι' ἐκτελέσῃ Ζεὺς ἡμέατα, δὴ ῥα τότ' ἀστὴρ 565
 Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
 πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος. (565)
 τὸν δὲ μέτ' ὀρθρογὴ Πανδιονὶς ὦρτο χελιδὼν
 [ἐς φάος ἀνθρώποις, ἔαρος νέον ἵσταμένοιο.]

569. *Φέαρος*

562. αὖτις AEF. αὖθις G.

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, ἕως ἂν μετὰ τὸν σκορὸν ἡ ὥρα ἀφίκηται 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. Herc. 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. The reader who is curious on the subject, and capable of understanding it, will find it discussed in p. xxi—xxi of Robinson's Preface (ed. Oxon. 1737). 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; αὕτη ἐστὶν ἡ ἐσπερία ἐπιτολὴ τοῦ Ἀρκτοῦρου, ἐν τῷ ἔκρῳ τοῦ καιροῦ τῆς νυκτὸς ἀνατέλλοντος. Moschopulus;—ἀντὶ τοῦ κατὰ τὸ ἔκρον τῆς νυκτὸς, ἡγουν κατὰ τὴν ἐσπέραν. "The *acronych* or true evening rising 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 *Fasti*, p. viii, (ed. 2.)—*παμφαίνων*, wholly visible, i. e. not only as a star, but as a constellation. 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 *ἐπιτολαί*, *ἐπιτέλλειν*, properly said of stars, see Aesch. *Prom.* 100. Eur. *Phoen.* 1116.

568. ὀρθρογὴ. This epithet seems more suitable to the nightingale than to the swallow; hence some of the old grammarians read ὀρθρογὴ, ἡ μεγάλως καὶ ὀρθίως γοῶσα. However, as matter of fact, the swallow is one of the very earliest of the feathered songsters. 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, ὡς δ' ὅτε Πανδαρέου κόρη, χλωρῆς ἀηδὼν, καλὸν δαΐδρσιν ἔαρος νέον ἵσταμένοιο. This was more likely to be done, from the close relationship of Procne and Philomela.

τὴν φθάμενος οἶνας περιταμνέμεν ὥς γὰρ ἄμεινον. 570
 ἀλλ' ὅπότε ἂν φερέοικος ἀπὸ χθονὸς ἄμ φυτὰ βαίῃη
 Πληϊάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων (570)
 ἀλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν.
 φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἧῷ κοῖτον
 ὥρῃ ἐν ἀμητοῦ, ὅτε τ' ἡέλιος χρóa κάρφει. 575
 τημοῦτος σπεύδειν, καὶ οἴκαδε καρπὸν ἀγινεῖν
 ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴῃ. (575)
 ἧὼς γάρ τ' ἔργοιο τρίτην ἀπομείρεται αἴσαν.

570. Φοῖνας 571. φερέοικος 572. Φοινέων 574. ἀφῶα ?
 576. Φοῖκαδε 578. ἀφῶς γὰρ Φέργιοι

570. περιτεμνέμεν A. 571. ἀμφυτὰ βαίῃη (γρ. βαίῃη) A. ἂν φυτὰ
 βαίῃη BCGIK, Ald. ἀμφυτὰ βαίῃη DEF. 574. κοίτην I. 575.
 ἀμῆτου A. ὅτ' ἡέλιος EF. καρφεῖ A. κάρφη K, Ald. κάρφει BCD
 EFGHI. 576. ἀγινεῖν A. ἀγείρειν the rest. 577. εἴῃ G. εἴῃ the
 rest. 578. ἀπομείρεται A.

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. See on v. 524. Cicero, De Div. ii. 64, quotes an old poet who called the snail 'terrigenam, herbigradam, domiportam, sanguine casam.' 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. —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 ἀμφιλαχναίνειν and λίστρειν φυτόν.

573. ἄρπας χαρασσέμεναι, to sharpen the sickles. See sup. v. 337. Theog. 179.

574. σκιεροὺς θώκους, seats under trees for your siesta or mid-day nap.—ἐπ' ἧῷ κοῖτον, sleep until daybreak, τὴν κατὰ τὸν ὄρθρον ἀνάπανσιν, 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. 48. 50.

576. ἀμῆτου Cod. Gale, for ἀμητοῦ. The Etymol. Mag. p. 83. 9, quoted by Gaisford, distinguishes ἀμητός as the harvest, ἀμητος as the time of the harvest. This subtle distinction is accepted by both Gaisford and Goettling.—κάρφει, see v. 7. Archilochus, frag. 27, οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν χρóa, κάρφεται γὰρ ἡδῇ.

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 τηλικούτος. The correlatives ἦμος and τῆμος (inf. 582—5) were adjectives agreeing with χρόνος, 'the when time' and 'the then time.' The latter word was perhaps a dialectic variety of τῆνος = ἐκείνος, whence τηνικαῦτα &c.—ἀγινεῖν Goettling for ἀγείρειν, with Cod. Gale and two others.

577. εἴῃ (for ξῃ or ῥῃ) was restored by Hermann for εἴῃ, and it is so written in MS. Cant. See on v. 470. So θείῃ for θῆῃ or θέῃ in v. 556. φανεῖν v. 680.—ἄρκιος, secure, safely got in; or perhaps, 'sufficient.' See v. 370.

578. ἀπομείρεται, ἀποτέμενεται, takes to itself a third share of a day's work in

ἥως τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ †καὶ ἔργου
 ἥως, ἥτε φανείσα πολέας ἐπέβησε κελεύθου 580
 ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.
 *Ἥμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἡχέτα τέττιξ (580)
 δενδρέφ' ἐφεζόμενος λιγυρὴν καταχεύετ' αἰοιδὴν
 πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρη,
 τῆμος πιόταταί τ' αἶγες καὶ οἶνος ἄριστος, 585
 μαχλόταται δὲ γυναικες, ἀφαυρότατοι δέ τε ἄνδρες

579. δέ τε Φέργου? 582. Φηχέτα 583. καταχέφετ' 585. Φοῖνος

581. πολλοῖσι τ' A. πολλοῖς δ' EF. 583. ἐπιχεύετ' BCDGHI.
 584. πυκνῶν (γρ. πυκνὸν) A. 585. πιότατ' αἶγες εἰσὶ (γρ. πιόταταί τ'
 αἶγες) A. 586. δέ τοι AEF.

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). Apoll. Rhod. has ἀπαμείρωμεν, ii. 186.—The τε is a mere metrical insertion in place of the digamma (Φέργιο).

579. προφέρει ὁδοῦ, for πόρρω φέρει, carries you far on your journey and far on your work. Cf. Scut. H. 345. Il. iv. 382, οἱ δ' ἐπεὶ οὖν φχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο. Moschopolus, ἐπίδοσιν ποιεῖ τῆς ὁδοῦ, ἦγονν τῆς ὁδοιπορίας. The ancient reading was perhaps ὁδφ and ἔργφ, in which case προφέρει meant προφερῆς ἐστί, 'is best for,' as διαφέρει is often used for διάφορός ἐστι. Cf. Scut. H. 260, τῶν γε μὲν ἀλλάων προφερῆς τ' ἦν πρεσβυτάτη τε. Thucyd. vii. 77, κἀγὼ τοι οὐδενὸς ὁμῶν οὐτε ῥώμῃ προφέρων—οὐτ' εὐτυχίᾳ δοκῶν που ὑστερός του εἶναι. Pind. Pyth. ii. 86, (157,) ἐν πάντα δὲ νόμον εὐθύγλωστος ἀνὴρ προφέρει. This is confirmed by the comment of Tzetzes, κάλλιστόν ἐστι καὶ τοῖς ἐργαζομένοις καὶ τοῖς ὀδευούσι, and that of Proclus, φησὶ—τοῖς ὀδευούσι τὴν ἡμὴν 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 Φέργου.

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 ἔστει ἀεὶ ἐν ὥρᾳ (i. e. πρωὶ) 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 calls 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 τροπᾶς, about the summer solstice.

583. δενδρέφ. Compare Scut. H. 393, ἡχέτα τέττιξ ὅσφ' ἐφεζόμενος θέρος ἀνθρώποισιν αἰεῖδεν ἀρχεται. Though the poets speak of the cicada's song, (as Il. iii. 150, ἀγορηταὶ Ἑσθλοὶ, τεττίγεσσιν δοκότες, οἱ τε καθ' ὕλην δενδρέφ' ἐφεζόμενοι ὅπα λειπίδεσαν ἰεῖσιν, 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;—ἄδει δὲ ὑπὸ ταῖς πτέρυξι τρίβων ἑαυτὸν καὶ τὸν ἥχον ἐκκέμπαν' οὕτω γὰρ αὐτὸν ἄδειν φασί.—καματώδεος, see inf. v. 664.

586. ἀφαυρότατοι, not necessarily 'in

[εἰσιν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,] (585)
 αὐαλέος δέ τε χρῶς ὑπὸ καύματος. ἀλλὰ τότε ἦδη
 [εἷη πετραίη τε σκιῇ, καὶ βίβλινος οἶνος,
 μᾶζα τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, 590
 καὶ βοὸς ὕλοφάγοιο κρέας μήπω τετοκυῖης,
 πρωτογόνων τ' ἐρίφων ἐπὶ δ' αἰθοπα πινέμεν οἶνον (590)
 ἐν σκιῇ ἐζόμενον, κεκορημένον ἦτορ ἐδωδῆς,

588. ἀαλέος κάψματος 591. βοῦδος

588. αὐέλιος A. 589. τε om. AB. βίβλινος ABCG, Ald.
 βύβλινος D and H by correction. 592. πινέμεν G.

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, εἰσιν stands awkwardly at the beginning of the verse; secondly, ὁπότε 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 μαράσσεται γυναῖκες, λεπτοὶ δέ τοι 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 has the remarkable reading τῆμος πύττατ' αἴγες εἰσι, (v. 585,) which shows that εἰσιν 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 Σικάνδρος, 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, contrary to the universal practice of the early epic writers, in not less than three verses, viz. 589. 592. 596. Hesiod could not

have written these lines; but he might have written either ἀλλὰ τότε εἷη μᾶζα τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, (as having already mentioned the kid's flesh and the wine, v. 585,) or, more probably, ἀλλὰ τότε εἷη δμῶσιν ἐποτρύνειν κ.τ.λ. (v. 597.) It may be added, that the somewhat subtle use of μήπω in v. 591 is hardly consistent with epic simplicity; and that the best copies agree in πρόσωπα, v. 594, which seems a spurious nominative of the epic προσώπατα and προσώπαι, occurring once or twice in the Odyssey. Lastly, the mention of the Thracian wine known as *Bybline* 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.

590. μᾶζα ἀμολγαίη, bread fermented and risen (Lexil. p. 91). ἄρτος γάλακτι ἐζυμμένος, gl. MS. Cant. κρατίστη, gl. Cod. Gale. Proclus, κρατίστη, ἀκαμαία: τὸ γὰρ ἀμολγὸν ἐπὶ τοῦ ἀκαμοῦ τίθεται. —σβεννυμενάων, not for τοῦ θηλάζειν παυσάμενων (Moschop.), but 'when milked nearly dry.' The residue, or last draining of the teats, always contains 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, scil. κρέας. Theocr. i. 6, χιμάρω δὲ καλὸν κρέας, ἐς τὴν κ' ἀμέλῃς.

593. ἐδωδῆς. For the genitive see v. 33.—κεκορημένον, cf. Ar. Pac. 1285, ταῦτ' ἄδε, ταῦθ', ὡς ἥσθιον κεκορημένοι.

ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,
κρήνης τ' ἀενάου καὶ ἀπορρύτου, ἧτ' ἀθόλωτος. 595
Τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἶνου.]
Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν (595)
δινέμεν, εἴτ' ἂν πρῶτα φανῇ σθένος Ὀρίωνος
χώρῳ ἐν εὐαεὶ καὶ εὐτροχάλῳ ἐν ἄλῳ.
μέτρῳ δ' εὖ κομίσασθαι ἐν ἀγγεσιν· αὐτὰρ ἐπὴν δὴ 600

594. ἀκραέος EI. εὐκραέος ἀνέμου K, Ald. πρόσωπα ABCDGH I.
From this verse to the end a different hand in D. 595. ἀενάου A.
596. τρὶς ὕδατος ABCEFGHIK. τρὶς δ' ὑδ. D. τέτρατον AD, Ald.
599. χάλῳ I (for χώρῳ). 600. ἐσκομίσασθαι K, εὐκομίσασθαι Ald.

594. ἀκραέος, τοῦ ἀκρῶς φυσῶντος, καλοῦ καὶ ἀμυγῶς, ἡ ἡρέμα πνέοντος, Proclus. From the analogy of εὐαεῖς, inf. v. 599, it seems that there is here a synzesis. Some copies give εὐκραέος, a form used in Apoll. Rhod. ii. 1228, εὐ-κραεὺς ἄεν οὖρος. But here ἀκρῶς and ἀμυγῶς, not εὐ and κεράννυμι, 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. 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 ὕδωρ and οἶνος seems a studied one.—τὸ τέτρατον, a very weak mixture, fited, 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. 577. 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. By δινεῖν 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 ὑποζυγίῳ ἀλωῶσι τὸν σίτον.—ἔκως δὲ τὸ δεδμενὺν κόψουσι καὶ ὁμαλίζεται ὁ ἀλοητής, τίς τούτου, ὦ Σόκράτης; ἔφη. Δῆλον ὅτι, ἔφη ἐγὼ, τοῖς ἐπαλωσταῖς, στρέφοντες γὰρ καὶ ὑπὸ τοῖς πόδας ὑποβάλλοντες τὰ κριπτά ἀεὶ, δῆλον ὅτι μάλιστα ὁμαλίζουσιν ἂν τὸν δῖον, καὶ τάχιστα ἀνέτοιεν.—Ὀρίωνος κ.τ.λ., scil. before the middle of July.

599. εὐαεὶ, εὐηνέμῳ. This epithet alludes to the use of the ἀλωή 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 κρήνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας, αἱ δ' ὑπολευκαίνονται ἀχυρμαί. Od. v. 368, ὥς δ' ἄνεμος ζαῆς ἦϊον θημῶνα τινάξῃ καρφαλέων, τὰ μὲν ἔρ τε διεσκέδασ' ἄλλυδις ἄλλη.

600. μέτρῳ, by measure. Having thrashed and winnowed it, ascertain the

πάντα βίον κατάθῃαι ἐπάρμενον ἔνδοθι οἶκον,
 θῆτά τ' αἰοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριθον (600)
 δίξεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
 καὶ κύνα καρχαρόδοντα κομῆιν· μὴ φείδεο σίτον
 μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἔλῃται. 605
 χόρτον δ' ἐσκομίσαι καὶ συρφετὸν, ὄφρα τοι εἷη
 βουσί καὶ ἡμίονοις ἐπηγετανόν. αὐτὰρ ἔπειτα (605)
 δμῶας ἀναψύξαι φίλα γούνατα καὶ βόε λῦσαι.

601. Φοίκου 602. αἰοικον 607. ἐπεγτανόν 608. βόε

601. ἔνδοθι A. ἔνδοθεν the rest. 602. θῆτά τ' αἰοικον ABCD.
 θῆτ' αἰοικον EFGHIK, Ald. 606. χόρτον τ' BDHI. εἷη EF. εἷη
 the rest.

quantity, and store it away in 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. ἔνδοθεν vulgo, against the digamma in Φοίκου. ἔνδοθι 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, θῆτές τε δμῶές τε. Cf. ibid. xi. 489, βουλοῖμην κ' ἐπάρουρος ἐὼν θητευμένον ἄλλω ἀνδρὶ παρ' ἀκλήρῳ. xviii. 357, ξεῖν', ἧ ἄρ κ' ἐθέλοισ θητευμένον, εἰ σ' ἀνελοῖμην, ἀγροῦ ἐπ' ἐσχατῆς; Photius, θῆτες. οἱ ἐνεκα τροφῆς δουλεύοντες. ibid. θητεύειν, μισθῷ ἐργάζεσθαι. So Hom. Il. xxi. 444, πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν μισθῷ ἐπὶ ρητῷ.—ποιεῖσθαι, 'to adopt,' i. e. to take into your employ; cf. inf. v. 707. He is to be αἰοικος, without a family or household of his own (cf. sup. v. 405), that he may attend solely to your interests.—ἔριθον, γυναικᾶ ἐργατικὴν, Moschop. Compare again v. 405, οἶκον μὲν πρόωιστα γυναικᾶ τε. She too must be childless, for a mother with an infant at the breast is difficult to make use of, χαλεπὴ.—ὑπόπορτις, παῖδα ἔχουσα, 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.

604. καὶ κύνα, viz. to protect your stores. Virg. Georg. iii. 404, 'Nec tibi cura canum fuerit postrema.'—ἡμερόκοιτος ἀνὴρ, a night-prowling thief who sleeps by day; an expression of the same kind as φερέοικος 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,—συρφετὸς was 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, συρφετὸς, ἀγυρτώδης ὄχλος ἡ λόγος· ἧ ἡ ἐξ ἀνέμου (i. ἡ ἐξ ἀγροῦ) συλλεγομένη κοπρὸς καὶ φρυγανώδης. (This latter epithet has reference only to fuel.)—εἷη for ἔη or ᾤ. See v. 470.

607. ἐπηγετανόν. 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 ἀνάψυξον, ἦγον ἀνάπαυσον κατὰ τὰ φίλα γόνατα, ἵνα πάλιν ἀκμαῖότεροι ἐν τοῖς πόνοις ὑπουργήσωσι, καὶ τοὺς βόας λῦσον, ἦγον τοῦ ζυγοῦ ἀπάλλαξον καὶ τῶν ἔργων.

Εὖτ' ἂν δ' Ὀρίων καὶ Σείριος ἐς μέσον ἔλθῃ
οὐρανὸν, Ἀρκτοῦρον δ' ἐσίδῃ ῥοδοδάκτυλος Ἥως, 610
ὦ Πέρση, τότε πάντας ἀπόδρεπε οἶκαδε βότρυς.
δεῖξαι δ' ἡελίῳ δέκα τ' ἡμέατα καὶ δέκα νύκτας· (610)
πέντε δὲ συσκιᾶσαι, ἔκτω δ' εἰς ἄγγε' ἀφύσσαι
[δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ

610. δὲ *ἔσιδῃ* ἄνω 611. *Φοίκαδε*

609. *ἔλθῃ* A. *ἔλθοι* EF. *ἔλθῃ* (—η) the rest. 610. *ἐσίδῃ* A.
ἐσίδοι EF. *ἐσίδῃ* (—η) the rest. 611. *ἀποδρέπειν* A. 612. *δέκα*
δ A. *δέκα* ἡμ. K, Ald. 614. *διονύσου* EFH.

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, v, τὴν ὄραν τὴν τοῦ τρυγᾶν Ἀρκτοῦρον ξύνδρομον. 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 *προτρυνγητὸς* (or —ης), by the Romans *Vindemitor* (Ovid, Fast. iii. 407), than to Arcturus.

611. ἀπόδρεπε οἶκαδε, a singular ellipse for ἀποδρέπων κόμισε εἰς τὸν οἶκον (Moschop.). Cf. v. 632, ἵ' οἶκαδε κέρδος ἔρχει. The Cod. Gale gives ἀποδρέπειν, which arose, like so many other mistakes, from ignorance of the digamma. Probably the Doric infinitive, ἀποδρέπεν, was the alteration in the first instance.

612. δεῖξαι ἡελίῳ. 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 ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χάρῳ τέρεται ἡελίῳ. 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 *θειλοπεδεῖν*. 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 counter-acting 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 terra-cotta πίθοι or jars. Of this process the poet speaks not. How they were finally laid up in the houses of the heroic times we know from Od. ii. 340, ἐν δὲ πίθοις οἶνιο παλαιοῦ ἡδυπότοιο ἔστασαν, ἔκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξείης ποτὶ τοῖχον ἀρηρότες. Gloss. Cod. Gale ἀντλησον.

614. Proclus:—οὐκ οἶδεν ὁ Ὀμηρος δῶρον Διονύσου 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 τέλεια πάντα, τὰ τ' οὐρανὸς ἐστεφάνωνται, Πηλεΐδας δ' ἴδδας τε τό τε σθένος Ὀρίωνος. The final verse alone is rejected by Goettling, on the ground that πλειῶν, '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 πλείος, 'full,' meaning the completed circle of the seasons. Compare δέκα

Πληιάδες θ' Ἱάδες τε τό τε σθένος Ὀρίωνος 615
 δύνωσιν, τότ' ἔπειτ' ἀρότου μεμνημένος εἶναι
 ὠραίου· πλειῶν δὲ κατὰ χθονὸς ἄρμενος εἴη.] (615)

Εἰ δέ σε ναυτιλῆς δυσπεμφέλου ἡμερος αἰρεῖ,
 εὖτ' ἂν Πληιάδες σθένος ὄμβριμον Ὀρίωνος
 φεύγουσαι πίπτωσιν ἐς ἡεροειδέα πόντον, 620
 δὴ τότε παντοίων ἀνέμων θύουσιν ἀήται·
 καὶ τότε μηκέτι νῆας ἔχων ἐνὶ οἴνοπι πόντῳ, (620)
 [γῆν δ' ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω.]

620. ἡεροειδέα 622. Φοίνωπι

616. ἀρότρου GHI, Ald. 618. αἰρῇ K, Ald. αἰρεῖ the rest.
 619. ὄμβριμον DEGHK, Ald. ὄβριμον the rest. 621. θύουσιν
 γρ. θύνουσιν A. 622. ἐπὶ οἴνοπι EF.

πλείους ἐναντοὺς, 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 ἀντὶ τοῦ ἐπὶ τῶν τῆς γῆς ἔργων. But this is equally untenable. Probably the writer intended κατὰ χθονὸς εἴη 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 ἴτω. And Goettling seems to think that εἴη 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.

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 δύσπεμποι ἔξω, Ag. 1161. Moschopolus here explains the word by τῆς κακῶς παραπεμπούσης. The gloss in Cod. Gale is δυσκόλου. Perhaps it is from πέμφιξ, which Photius renders πνοή. Compare πομφόλξ, ποίφυγμα, 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, 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 ἔρκετον, πελειάδας, (πληιάδας, columbas,) δάδας, (suculas,) πτωκάδα cet. persequeretur. Hinc illud φεύγουσαι Ὀρίωνα. Iones vero plaustrī (ἀμδῆς) 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 κινοῦνται, Moschop., gl. Cod. Gale πνέουσιν, ὀρμῶνται. Photius, θύειν τὸ ὀρμᾶν. In Scut. H. 156 and elsewhere θυνέω is used.

623. Goettling thinks this verse spu-

νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισι
 πάντοθεν, ὅφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἀέντων, 625
 χείμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος.
 ὄπλα δ' ἐπάρμενα πάντα τεῶ' ἐνικάτθεο οἴκῳ, (626)
 εὐκόσμως στολίσας νηὸς πτερὰ ποιντοπόροιο·
 πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι.
 αὐτὸς δ' ὠραίον μίμνειν πλόον, εἰσόκεν ἔλθῃ· 630
 καὶ τότε νῆα θοὴν ἄλαδ' ἐλκόμεν, ἐν δέ τε φόρτον
 ἄρμενον ἐντύνασθαι, ἣν οἴκαδε κέρδος ἄρῃαι, (630)

624. *Φερύσαι* 626. *ἐκφερύσας* 627. *Φοίκῳ* 629. *εὐεργές*
 632. *ἐντύνασθ', ἵνα Φοίκαδε?*

625. *δόντων* DGI. 626. *χείμαρρον* G. 627. *ὄπλα τ'* BCD
 GH. *ἐνὶ κἀτθεο* BCGK. *ἐνικάτθεο* DEFHI. *ἐγκατάθεο* A. 629.
 δ om. C. 630. *μίμνειν* *καρὸν* A. 632. *ἐντεῖνασθαι* G.

rious, and with very good reason. The digamma in *ἐργάζεσθαι* is violated by the addition of δέ, which is absolutely required for the connexion; and the mention of agriculture here is quite out of place. 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, *Nótos*) in making the waves lash the shore. Tzetzes, *μή πως ὁ σάλος αὐτὴν ἀναπράξῃ*. Goettling seems to think the *λίθοι* here are the same as the large stones used as anchors, and called *εὐναί* 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 II. xiv. 410, *χερμαδίῳ, τὰ βα πολλὰ, θοάων ἔχματα νηῶν, πὰρ ποσσὶ μαρναμένων ἐκυλινδέτο, — στήθος βεβλήκει*. Which passage further proves that the stones were of no great magnitude.

626. *χείμαρον*, the plug; *ὁ ὑπὸ τὴν τρόπιν πᾶσσαλος, οὗ ἐξαιρουμένου, θῶν ὕψη, τὸ ὕδωρ προχωρεῖ*, Proclus. This is still done in ships' boats suspended on the

davits. Hence the term *χείμαρος* = *χειμάρρους*, from the torrent of water that gushed through the hole.—*πύθῃ, ἡγουν σήπῃ*, Mosch.

627. *ὄπλα*, the tackle; *πάντα δὲν δέτται ἡ ναῦς, τὸν ἰστὸν, τὰ ἰστία, 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 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 *ἐστολιζόμενος*, being used by Euripides for the tucks of garments, Bacch. 936. Hel. 1359.

629. *ὑπὲρ καπνοῦ*. Sup. v. 45, *αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο*. Ar. Ach. 279, *ἡ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμῆσεται*.

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 every thing. 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

ὥσπερ ἐμός τε πατήρ 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 νηϊ μελαίνῃ·
 οὐκ ἄφενος φεύγων οὐδὲ πλούτῳν τε καὶ ὄλβον, (635)
 ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἀνδρεσσι δίδωσι.
 νάσσατο δ' ἄγχ' Ἑλικῶνος οἰζυρῇ ἐνὶ κώμῃ,
 Ἄσκηρ, χεῖμα κακῇ, θέρει ἀργαλήν, οὐδέ ποτ' ἐσθλῇ. 640
 . Τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι

641. *Ἔργων*

638. ἐμός πατήρ τε Η. ἐμός πατήρ καὶ Ι. 634. πλωῖζεσκ' ἐν ΑΔ,
 and G by correction. πλωῖζεσκε νηυσὶ ΙΚ, ΑΔ. 635. ἀνύσσας
 ΑCG. 637. ἄφενον ΓΙ. τε om. Γ. 638. πενίαν CΙ. δίδωσιν Γ.
 640. θέρει δ' Κ, ΑΔ. οὐ ποτ' ἐσθλῇ Α.

greatly improve the sense of v. 646, as directly following v. 642, especially if we read εἰ κεν ἐπ' ἐμπορίῃν κ.τ.λ.; and ὥσπερ ἐμός τε πατήρ 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 κτησίῳν ὅκνος βαλὼν σφενδόνας ἀπ' εὐμέτρου, οὐκ ἔδω πρόπας δόμος τημονᾶς γέμων ἄγαν, 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. 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 Ascræ. 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 Ascræ 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 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. 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.—οἰζυρῇ, 'beggarly,' 'comfortless,' 'wretched.'—ἀργαλήν, 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 senis.'—For οὐδέ ποτ' there seems to have been an ancient (and perhaps better) reading οὐ ποτε δ'. This accounts for οὐ ποτ' ἐσθλῇ of Cod. Gale, and θέρει δ' ἀργαλήν of the Corp. Christ. MS.

641. τύνη, sup. v. 10.—μάλιστα, viz.

ῥαίῳν πάντων, περὶ ναυτιλίας δὲ μάλιστα. (640)

νῆ' ὀλίγην αἰνεῖν, μεγάλη δ' ἐνὶ φορτία θέσθαι.

μείζων μὲν φόρτος, μείζον δ' ἐπὶ κέρδει κέρδος
ἔσσεται, εἴ κ' ἄνεμοί γε κακὰς ἀπέχωσιν ἀήτας. 645

εὖτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμόν,

βούλῃαι δὲ χρέα τε προφυγεῖν καὶ ἀτερπέα λιμὸν, (645)

643. ἐν φορτία BCGHI. 646—75. om. I, from loss of a leaf. τρέψας K, and edd. vett. 647. βουλέαι δὲ χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπῇ A, Ald. (with βούλῃαι). χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν BC. χρέα τε προφυγεῖν καὶ ἀτερπῇ λιμὸν EF. βούλῃαι δὲ χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν DG (with δέ).

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.—αἰνεῖν, 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 ἐπαινεῖν is used in this sense. The scholiasts explain it by χαίρειν ἔαν and παραιτεῖσθαι. So Virgil uses *laudare* (inverting however the relations of size), Georg. ii. 412; '*laudato ingentia rura, Exiguum colito.*'

644. ἐπὶ κέρδει, Moschop., ἐπὶ τῷ καὶ ἐν ἀσφαλεστέρῳ εἶναι. So Aesch. Theb. 432, καὶ τῷδε κέρδει κέρδος ἄλλο τικτεται, viz. πρὸς τῷ ὑπέρφρον σῆμα ἔχειν, καὶ τὸ ὑπέρφρονα γλώσση κομπάζειν.

646. Perhaps only a comma should be placed at ἀήτας, but a full stop at λιμὸν, in this sense;—ἔσται σοι μείζων φόρτος ἐν μεγάλῃ νῆϊ, ὅταν ἐπ' ἐμπορίην τρέψῃς κ.τ.λ. But as above remarked, εὖτ' ἂν seems to take up the sense from v. 642.—In the next verse the readings vary. That found in some good copies, χρέα τε φυγεῖν, arose from not perceiving 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 λιμὸν (or ἀτερπῇ), we must make δέλω 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 spurious, and he is in all probability right, though (according to the punctuation above proposed) v. 646—7 may be exempted from the condemnation. The reasons given by Goettling are these:—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. Equally grave objections may be raised to expressions in this passage, e. g. (1) μέτρα θαλάσσης for καιρὸν ναυτιλίας (τάξις Mosch.) seems borrowed from the language of the oracle ap. Herod. i. 47, where it means, as it should do, 'the quantity of water in the sea;' (2) πολυφλοῖσβοιο θαλάσσης is borrowed from Homer; (3) the reference to Τροίην καλλιγύναικα is unlikely in a poet contemporary with Homer; (4) σεσοφισμένος ναυτιλίας does seem an expression of genuine antiquity; (5) the false quantity in Εὐβοίαν seems incapable of defence, unless indeed we should read εἰ μὴ γ' εἰς Εὐβοίαν ἀπ' Αὐλίδος. (6) προκεφραδμένα is liable to suspicion both on account of ε made short before φρ, and because the meaning 'previously announced,' προκεκρυμμένα, does not seem an ancient one. It is more like the language of an Alexandrine poet, as Apoll. Rhod. iii. 1315, δὴ γάρ σφι πάλαι προκεφραδμένον ἦεν.

δείξω δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσης,
 οὔτε τι ναυτιλῆς σεσοφισμένος οὔτε τι νηῶν.
 οὐ γὰρ πώποτε νηὶ γ' ἐπέπλων εὐρέα πόντον, 650
 εἰ μὴ ἐς Εὐβοίαν ἐξ Αὐλίδος, ἧ ποτ' Ἀχαιοὶ
 μέιναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν (650)
 Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.
 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 λιγυρῆς ἐπέβησαν ἀοιδῆς.
 τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων· 660
 ἀλλὰ καὶ ὥς ἐρέω Ζηνὸς νόον αἰγιόχοιο·
 Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον αἰεῖδεν. (660)

661. *ἑρέω*

648. δείξω δέ K. 649. σεσοφισμένος A, (corrected to σεσοφισμένος, but the erased σ restored by a later hand.) 651. εἰς εἶσαν A. εἰς EF, Ald. 656. μεγαλήτορος A. 658. μούσῃς AC. μούσαις BDEGH. μούσῃσι K. 660. νηῶν πεπείραμαι BC. νηῶν πεπείρημαι EF, and with τῶν νηῶν H. πεπείραμαι A. πεπείρημαι D. πεπείραμαι Ald.

652. μέιναντες χειμῶνα, awaiting the (cessation of the) adverse winds.

656. ἄθλα, prizes for games at the funeral of Amphidamas.—The Cod. Gale has the remarkable reading μεγαλήτορος, with the gloss οἱ νιοὶ 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, ὕμνῳ νικήσαντ' ἐν Χαλκίδι θεῖον Ὀμηρον. 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 Δῆλῳ τότε πρῶτον ἐγὼ καὶ Ὀμηρος ἀοιδοὶ Μέλπομεν ἐν νεαροῖς ὕμνοις βράψαντες ἀοιδὴν, Φοῖβον Ἀπόλλωνα χρυσάορον, διὰ 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.

660. τόσσον, 'thus much and no more.' Cf. v. 649.—πεπείρημαι, *expertus sum*. This is hardly a form of the old epic, though it occurs in Soph. Trach. 581, καὶ πεπείρανται τῷδε. It is remarkable that very good MSS. omit the γε, and two at least give πεπείρημαι to preserve the metre.—καὶ ὥς, 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.

Ἥματα πεντήκοντα μετὰ τροπὰς ἡλίουιο,
 ἐς τέλος ἐλθόντος θέρεος, καματώδεος ὥρης,
 ὠραῖος πέλεται θνητοῖς πλόος· οὔτε κε νῆα 665
 καυάζαις οὐτ' 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' εὐκρινέες τ' αὖραι καὶ πόντος ἀπήμων 670
 εὐκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
 ἐλκόμεν ἐς πόντον, φόρτον τ' εὖ πάντα τίθεσθαι, (670)
 σπεύδειν δ' ὅττι τάχιστα πάλιν οἰκόνδε νέεσθαι
 μηδὲ μένειν οἶνόν τε νέον καὶ ὀπωρινὸν ὄμβρον,

666. καυάζαις 671. εὐκηλος 673. Φοικόνδε 674. Φοῖνον

665. θνητοῖσι Α. 667. εἰ μὴ δὴ G, Ald. 672. εἰς πόντον ΑΗ.
 φόρτον δ' G, Ald. 673. γενέσθαι G.

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, *ειρινὸς 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; *ἰερὰ τ' εὖ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνῳ* Σειρίῳ, αὐτῷ τε Κρονίδῃ Διὶ, τοῖο ἔκῃ Γαίαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς αὖραι Ἥματα τεσσαράκοντα. Hesiod however dates not from the rising of Sirius, but from the summer solstice a little before it.

664. καματώδεος, 'oppressive,' 'enervating.' Cf. v. 584. Moschopulus, τῆς βαρείας καὶ ἐκλυούσης τὰ σώματα.

666. καυάζαις, i. e. καυάζαις. Inf. v. 693. The comment of Tzetzes on the digamma is interesting: οἱ Αἰολεῖς μετὰ ἄλφα, ἃν ἢ φωνῆεν, προστιθέασιν τὸ ὕ, οἶον, ἀήρ αἰήρ, ἁὼς αἰῶς, † ἅγιος αἰγιος, (ἄλιος αὐῆλιος Scaliger,) ἀάτην τὴν βλάβην καὶ τὴν ἀκρίεστον αὔαταν καὶ τὰ ὅμοια· συμφώνου δ' ὅντος μεταξὺ, οὐκέτι. 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 circumstances, he says, the voyage is then safe.

670. εὐκρινέες, clear and steady; gloss Cod. Gale εὐκρατοὶ εἰσίν. Mosch. καθαρά καὶ διακεκριμέναι. This seems the earliest passage where the word occurs, and it may be compared with the Homeric *πρὶν τινα κεκριμένον καταβημέναι ἐκ Διὸς οὐδρον*, 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 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 ἄρπακτος*, v. 684. In the MSS. and editions generally ἀπήμων εὐκηλος were construed with πόντος, and so Moschop. ἀβλαβὴς, ἡσυχος. Etymologically *φεκηλος*, *εφεκηλος*, *εὐκηλος*, are connected with ἐκὼν, *φεκὼν*, and so are more properly applied to persons than to things. See on *ἐθελμοί*, sup. v. 118. Cf. Il. xvii. 340, *μήδ' οἱ γε φέκηλοι κ.τ.λ.*, but *ibid.* v. 371, *εὐκηλοὶ (ἐφεκηλοὶ) πολέμιζον ὑπ' αἰθέρι*.

672. εὖ τίθεσθαι, εὐθετα ποιεῖσθαι, to store away carefully. Or perhaps, *ἐν πάντα τίθεσθαι*. Cf. v. 643. 689.

674. ὄμβρον, the rainy season follow-

καὶ χειμῶν' ἐπιόντα, Νότιό τε δεινὰς ἀήτας, 675
 ὅστ' ὤρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρω
 πολλῶ ὀπωρινῶ, χαλεπὸν δέ τε πόντον ἔθηκεν. (675)
 ἄλλος ἤδ' 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·
 εἰαρινὸς δ' οὗτος πέλεται πλόος. οὐ μιν ἔγωγε (680)
 αἶνημι· οὐ γὰρ ἐμῶ θυμῶ κεχαρισμένος ἐστίν,

678. ἄλλος *ἑαρινὸς* πέλεται πλόος (q. πλοῦς δ'?) 682. οὗτος *ἑαρινὸς*?

677. χαλεπὸν πόντον δέ τ' ἔθηκεν I. 678. πλόος δ' A. 680. ἐποίησε A. πέτηλ' A. πέταλλ' G. 682. οὐ μὲν EF. 683. αἶνημι· οὐ (γρ. αἶνημι· οὐ) A.

ing the rising of Arcturus. See v. 610—11. The farmer, having taken a cargo to the Aegean isles or coast of Asia, might 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 τῶς λύκος, &c.), it is not clear that the licence extended to adjectives. It is probable that v. 675—7 are interpolated, especially as ὀπωρινῶ (i. e. ὀπωρινῶν), 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 τροπᾶν—s, like λύκων—s, &c., by converting the ν into α, as in οἰχόντο for οἰχόλατο, πατέρα for πατερν (*patrem*), &c., τροπᾶς became τροπᾶς, as λύκος became λύκους. But by dropping the ν altogether, we get τροπᾶς, λυκός. Compare Scut. H. 302, τοὶ δ' ὠκύποδας λαγὸς ἦρευν. Theocritus even has τὰς καλὰς αἰγας, vii. 87. See, on this dialectic peculiarity of Hesiod, Müller, Gr. Lit. p. 81.

678. As *εἰαρινὸς* takes the digamma, and Cod. Gale gives ἄλδος δ', this verse has probably been altered by rhapsodists or grammarians.

679. ἦμος δὴ. 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 κορώνεις, 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 παραβολήν· ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκειτε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Where ἐκφύῃ means, 'is fully expanding' (*explicet*).—ἐπιβᾶσα, 'setting 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 τόσον ἀνδρὶ πέτηλα φανείη. The old copies give φανείη, which Gaisford retains, and it is defensible as an epic usage. But φανείη (for φανέη or φανῆ, see on v. 577) is given by Goettling after Spohn, and can scarcely be called an alteration.

681. ἄμβατος, δυναμένη πλεῖσθαι 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.

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

ἄρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλά 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 φρεσὶν, ὥς ἀγορεύω.

μηδ' ἐνὶ νηυσὶν ἅπαντα βίον κοίλῃσι τίθεσθαι
ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι. 690

δεινὸν γὰρ πόντου μετὰ κύμασι πῆματι κῦρσαι,
δεινὸν τ', εἴ κ' ἐφ' ἄμαξαν ὑπέρβιον ἄχθος αἰέρας (690)
ἄξονα καυάξαις, τὰ δὲ φορτί' ἀμαυρωθεῖη.
μέτρα φυλάσσεσθαι καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

685. αἰδρεῖσιν 693. καφάξαις

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 ὅσσ'. 692. δεινὸν δ' K. δεινὸν γ' the rest.
ἐπ' ἄμαξαν BCDEGHI, Ald. 693. καὶ φορτί' A.

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.—ἄρπακτός, only available (as it were) by snatches; 'to be caught when you can.' Unless we regard the words οὐ μιν—ἐστὶν as a parenthesis, the reading of two good Bodleian MSS., οὐ μὲν 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. Stobaeus quotes this verse (vol. iii. p. 175 Teubner) and Euripides imitates it, Orest. 637, οὐ χρήματ' εἶπον χρήματ', ἣν ψυχὴν ἐμὴν σώσης, ἅπερ μοι φίλτατ' ἐστὶ τῶν ἐμῶν. Pind. Isthm. ii. 17, χρήματα, χρήματ' ἀνὴρ.

687. μετὰ κύμασιν, amidst the waves. κατὰ κύμασιν Cod. Gale, which is not good Greek.

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., δεινὸν 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 die amidst the waves, so it is sad to have your waggon break down from being over-weighted.'—καυάξαις, see v. 666.—ἀμαυρωθεῖη, trampled in the dirt; lost, annihilated. ἀφανισθῇ καὶ ἐλαττωθῇ, Proclus.

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, μέτριον νυν ἔπος εὐχου.—Τίνα καιρόν με διδάσκεis; 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.

112 +

Ἦραϊος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, 695
 μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων
 μήτ' ἐπιθεῖς μάλα πολλά· γάμος δέ τοι ὤριος οὗτος· (695)
 ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῦτο.
 παρθενικὴν δὲ γαμεῖν, ἵνα ἦθεα κεδνὰ διδάξης.
 τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἐγγυθὶ ναίει, 700

695. Φοῖκον.

696. Φετέων

699. Φήθεα

695. ἐπὶ οἶκον ACEF. 696. τριηκόντων (γρ. τριήκοντα) A.
 τριηκόντων the rest. 698. ἡβῶν DIK, Ald. ἡβώοι ABCEFGH.
 γαμείσθω A. γαμεῖτο (οἱ superscr.) I. 699. ὥς κ' ἦθεα MSS. and Ald.

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 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. ὥραϊος, in due season; at the right age. ἀρμοδίῳ χρόνῳ, 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. obf. 6), agrees in τριηκόντων, but there is no ordinal τριήκοντος, though there is τριηκοσός. Tzetzes rightly says, μὴ γράψῃς Τριηκόντων, εἴτε Ἡσιόδου εἴτε μεταγραφικὸν τὸ παῖσμα τυγχάνει, ἀλλὰ Τριήκοντα. Πᾶσα γὰρ φωνὴ τὰ τρία γένη σημαίνοντα ἐν μιᾷ λέξει ἀκλιτός ἐστιν· οἷον τριάκοντα, πεντήκοντα, καὶ πάντες οἱ ἀριθμοί. Hence in Aesch. Prom. 872, the true reading is πεντηκοντάπαις, not πεντηκοντόπαις.

698. τέτορ' ἡβώοι, 'be of age (puberty) for four years.' Proclus, τέτορε γὰρ σημαίνει δ'. Tzetzes, τέτορε γὰρ σημαίνει

τέσσαρας. Both grammarians therefore agree as to the termination. Theocritus has τετόρων ἐτέων, xiv. 16. The Aeolians were said to use πίσυρες, 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 ἔτη οὐκᾶ πεντεκαίδεκα γεγονυῖα. It may seem surprising that so late a marriage should here be recommended; but Goettling confirms the statement here given by Plat. Rep. v. p. 460, ε, ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἰκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα; and Aristotle, Polit. vii. 14, τὰς μὲν ἀρμόττει περὶ τὴν δεκάκαϊδεκα ἐτῶν ἡλικίαν συζυγῆσθαι, τοὺς δ' ἐπτα καὶ τριάκοντα ἢ μικρόν (qu. τοὺς δ' ἔτη τριάκοντα ἢ μικρῷ πλέον;?). We may add the like advice of Solon, frag. xiv., πέμπτῳ δ' (sc. ἐτῶν ἐβδομάδι, viz. at 35) ὄριον ἀνδρα γάμου μεμνημένον εἶναι.

Ibid. ἡβώοι. So the best copies, others giving ἡβῶν, with Plutarch, Amat. § 8. Gaisford edits ἡβῶοι, but the *iota subscriptum* has no legitimate place, as it would have in ἡβῶν for ἡβασίη, or ἡβῶν for ἡβῶοι with the ω reduplicated. Theognis has ἡβῶοις, v. 1229, with the variant ἡβῶοις, and Homer εἶθ' ὥς ἡβῶοιμι, which comes from an uncontracted present ἡβῶω, a secondary form of ἡβῶω for ἡβῶ (compare καρηκομῶντες with ἡμερὶς ἡβῶσσα, Od. v. 69).—For γαμοῦτο Cod. Gale has γαμ εἰσθῶ.

700. Euripides has a similar sentiment on the necessity of knowing birth and parentage before choosing a partner for life; ἐς καινὰ δ' ἦθη καὶ δόμους ἀφιγμένην Δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν Ὅτφ

πάντα μάλ' ἀμφὶς ἰδὼν, μὴ γείτοσι χάρματα γήμης.
οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λητίζετ' ἄμεινον (700)
τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ρίγιον ἄλλο,
δειπνολόχης· ἦτ' ἄνδρα καὶ ἱφθιμόν περ ἐόντα
εὖει ἄτερ δαλοῦ καὶ *ὠμῷ γήραι δῶκεν. 705

Εὖ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.
Μηδὲ κασιγνήτῳ ἴσον ποιεῖσθαι ἐταῖρον (706)

701. ἀμφὶ *Ἰδὼν* 707. *Ἔισον*

701. γήμαις K. 705. θῆκεν A. δῶκεν the rest.

μάλιστα χρήσεται ξυνευέτη. Stobaeus, 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*, *ludiidrium*.

702. λητίζεται, carries off as a prize. The word is borrowed from the custom of forcibly abducting young women, who were called λῆπται, Aesch. Theb. 320. These two verses are taken almost verbatim by the pseudo-Simonides in his diatribe on women; γυναικὸς οὐδὲν χρεῖμα· ἀνὴρ λητίζεται ἐσθλῆς ἔμεινον οὐδὲ ρίγιον κακῆς. From *ρίγος* came *ρίγιον*, as *κύδιον* from *κύδος*, *αἰσχίον* from *αἰσχὺς*, &c.—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 συνδειπνούσης καὶ λοχώσης τὸν ὁμόκοιτον πρὸς τὸ δρᾶσαι τι κακὸν, Moschop. and Tzetzes. τῆς καθημένης καὶ ἀσπαστευμένης καὶ παρεδρευμένης τῷ δείπνῳ, Proclus. The feminine form is defended by πολυφόρβη in Theogon. 912. Gaisford compares Ἄρτεμι θηροφόνη from Theognis v. 11. Stobaeus 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, ἕως ὅψῃσε δῶμ' ἀνηφαίστοφ πυρὶ.—ὠμῷ γήραι, 'unripe,' premature old age; or perhaps 'green,' as Homer uses ὠμαγέροντες.—δῶκεν Gaisford and Goettling, and all the MSS. which I have collated, except Cod. Gale. Stobaeus and Plutarch also give θῆκεν, which Robinson preferred. Proclus

explains it by τὴν ὠμὴν τὸ γῆρας τῷ ἀνδρὶ τιθείσαν, and Tzetzes by παρ' ἡλικίαν τιθείσης γηραυτὸν καὶ ἀφῆλκα, whence it has been assumed that both read θῆκεν, not δῶκεν. The verse seems in some way corrupt, as ὠμὸς is not a digammated word. We might read either ἄτερ δαλοῦ or ἄτερ δαλοῦ τε. But as Moschopulus has καὶ ἄωρον γῆρα δίδωσιν αὐτὸν, perhaps he found καὶ ἄωρον γῆραι δῶκεν. Or, if θῆκεν be admitted, it would be easy to read καὶ ἐν ὠμῷ γῆραι θῆκεν. So Hom. Od. xv. 356, ἥ ἐ μάλιστα ἥκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γῆραι θῆκεν. Plutarch, De Cup. Div. § 7, gives αὖει ἄτερ δαλοῦ καὶ ὠμῷ γῆραι 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 *φυλάσσειον*. Cf. inf. v. 765. Hom. Il. xxiii. 343, ἄλλα, 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, θῆτά τ' οἶκον ποιεῖσθαι. Inf. v. 714. Theognis, v. 113, μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσθαι ἐταῖρον. So *ποιεῖσθαι ἄκοιτον* in Theogon. 948, and *ποιεῖσθαι τινι ἡγεμόνα*, Il. xvi. But in the next verse he uses *ποιήσης*, not *ποιήσῃ*, and Moschopulus carefully distinguishes between the active and the middle; οὐ λέγει, ἐὰν δὲ ποιήσης (fort.

εἰ δέ κε ποιήσης, μή μιν πρότερος κακὸν ἔρξης,
 μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δέ σέ γ' ἄρχῃ
 ἢ τι ἔπος εἰπὼν ἀποθύμιον ἢ καὶ ἔρξας, 710
 δις τόσα τίνυσθαι μεμνημένος· εἰ δέ κεν αὖτις
 ἡγήτ' ἐς φιλότητα, δίκην δ' ἐθέλῃσι παρασχεῖν, (710)
 δέξασθαι· δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
 ποιεῖται, σέ δέ μή τι νόον †κατελεγχέτω εἶδος.

710. *Ἔπος Φειπὼν*

708. εἰ δέ κεν ποιήσεις ΑΙ. κεν BC. ποιήσης φίλον H. πρότερον
 Α. πρότερος GK, Ald. πρότερον DEF. 709. εἰ δέ σε γ' Α. εἰ
 δέ κεν the rest. 711. τίνυσθαι DGHJ. τίνυσθαι the rest.
 712. ἡγείτ' ADEFI. 713. ἄλλοτε τ' Α.

ποιήση) φίλον ἐν ἴσῃ μοίρᾳ τοῦ ἀδελφοῦ, (τοῦτο γὰρ ἀπηγόρευσε, καὶ οὐκέτι πάλιν δοκεῖ ἐνδοῦναι αὐτῷ,) ἀλλὰ πρὸς τὸν φίλον αὐτῷ ὁ λόγος ἀλλῶς ἀφορᾷ, ἡγουν, ἐὰν δὲ ποιήσης φίλον, μὴ πρότερος ποιήσης αὐτὸν κακόν.—*κασιγνήτω 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, *χρὴν γὰρ μετρίως εἰς ἀλλήλους | φιλίας θυητοὺς ἀνακρίνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, | εὐλута δ' εἶναι στέργῃθρα φρενῶν | ἀπό τ' ὥσασθαι καὶ ξυντεῖναι*.

709. *γλώσσης χάριν*, for gossip's sake, and without any provocation; *διὰ περιττήν καὶ ἀνόνητον τῆς γλώττης ὀρμήν*, Proclus. So Aesch. Cho. 258, *γλώσσης χάριν δὲ πάντ' ἀπαγγέλλῃ τὰδε πρὸς τοὺς τεκόντας*. Eur. Orest. 1514, *δειλὴ 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' ὄγ' ἄρχῃ*.

710. *ἔπος*, in allusion to *ψεύδεσθαι*, as *ἔρξας* refers to *ἔρξης* 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 *ι* in *τίνυσθαι* see v. 247.

712. *δίκην παρασχεῖν*. 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*, *ἔθλιος*, as sup. v. 369, *δειλὴ δ' ἐν πυθμένι φειδώ*.—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.' This would be appropriate enough, if the context had justified such a sentiment. There must have been another reading, *σέ δέ μή τι νόος κατελεγχέτω εἶδος*, for Proclus gives one explanation thus, *εἰς σέ δέ μή ὁ νοῦς ἀφίλος ᾧ καὶ ὁ λογισμὸς ἐλεγχέτω τὴν ἰδέαν τοῦ προσώπου*, and again, *εἰς σέ μή τὸ συνειδὸς 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 *Φειδος*. Perhaps the original meaning was *σὺ δέ 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.

- μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι, 715
 μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεστῆρα.
 Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ (715)
 τέτλαθ' ὀνειδίξειν, μακάρων δόσιν αἰὲν ἐόντων.
 Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
 φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
 εἰ δὲ κακὸν εἶπης, τάχα κ' αὐτὸς μείζον ἀκούσαιοις.
 Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι (720)

721. *Feiphs*

716. νεικετῆρα A. 721. κακὸν εἶπης A. κακὸν εἶποις K, Ald.
 κακὸν κ' εἶπης BCDEFGHI. ἀκούσῃς (the last σ perhaps subsequently added) A.

716. νεικεστῆρα, ὀνειδιστῆρα, νείκος ἐπιφέροντα, 'a taunter of the good.' The form of the word arises from the crude form νεικες (as in ἐπεσβόλος, στήθεσφι, &c.). But the reading of Cod. Gale and two or three others, νεικετῆρα, 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 μὴ τέτλαθι may be compared with μὴ δεῖδιθι 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 ξπος τ' εἰπών, so here many good MSS. give κακὸν κ' εἶπης, both from the loss of the digamma. Goettling therefore is mistaken in his note: "Nescio an κ', quod post κακὸν intruserunt editores, in ullo codice reperitur." As Cod. Gale has ἀκούσεις (originally, as it seems, ἀκούσει), the future may be the true reading, in which case κ' αὐτὸς stands for καὶ αὐτὸς,

or rather, should be written καὶτὸς. Tzetzes also has this comment; εἰ δὲ λάλος ὢν ὑβρίσεις, μείζον ἀκούσεις.—This verse illustrates the old proverb, ὀνειδος ἀντ' ὀνειδούς Aesch. Ag. 1537, ἐχθρὰ γλώσσα ἀντὶ ἐχθρᾶς γλώσσης Cho. 301. Cf. Eur. Alcest. 704, εἰ δ' ἡμᾶς κακῶς ἐρεῖς, ἀκούσει πολλὰ κού ψευδῆ κακά. Hom. Il. xx. 250 (quoted by Proclus), ὀπποῖόν κ' εἴρησθα ἔπος, τοῖόν κ' ἐπακούσαιοις.

722. δυσπέμφελος, rough, churlish. See on v. 618. Gloss Cod. Gale δυσάρεστος. Proclus, μὴ εἶναι δυσπρόσιτον καὶ δύσκολον. Gaisford, Van Lennep, and Goettling retain the common punctuation, δυσπέμφελος εἶναι ἐκ κοινοῦ πλείστη δὲ χάρις κ.τ.λ. The scholiasts give two explanations, one of which combines δαιτὸς ἐκ κοινοῦ, and is referred to an ἔρανος or club-feast of many members; the other, which seems much better, makes πλείστη χάρις ἐκ κοινοῦ to mean, 'there is the greatest pleasure and the smallest cost in a common banquet.' So distinctly Moschopulus, ἐκ τῆς ἐνώσεως γὰρ καὶ τοῦ ἀπορίσματος τῶν πλεόνων πλείστη χάρις ἐστίν. This is the punctuation in MS. Cant. In Barocc. 46 there is the following gloss: ἐκ τοῦ κοινοῦ γὰρ, συναπορίσματος δηλονότι, πλείστη ἐστίν ἡ χάρις, ἡ δὲ δαπάνη ὀλιγωτάτη. The reading of one of the Bodleian MSS. (D'Or. x. 1. 3, 13) ἐκ κοινοῦ δὲ πλείστη χάρις may point to what would certainly seem an improvement, ἐκ κοινοῦ δὲ χάρις πλείστη. Or better still perhaps would be ἐκ κοινοῦ πλείστη τε χάρις κ.τ.λ. Theognis has a similar sentiment, v. 495,

ἐκ κοινού πλείστη δὲ χάρις δαπάνη τ' ὀλιγίστη.
 Μηδέ ποτ' ἐξ ἡοῦς Δὺ λείβειν αἶθοπα οἶνον
 χερσὶν ἀνίπτουσιν μηδ' ἄλλοις ἀθανάτοισιν. 725
 οὐ γὰρ τοίγε κλύουσιν, ἀποπτύουσι δέ τ' ἀράς.
 μηδ' ἀντ' ἡελίου τετραμμένος ὀρθὸς ὀμιχεῖν (725)
 αὐτὰρ ἐπεὶ κε δύη, μεμνημένος, ἔς τ' ἀνιόντα,

724. Φοῖνον

723. δὲ πλείστη χάρις I. 725. ἀνίπτουσι A. 726. οὐ γὰρ θ' A.
 727. ἡελίου—ὀρθῶς A. ἡελίου the rest. 728. ἐπεὶ κε AK and D
 by correction. ἐπὶν κε the rest. ἀνιόντος AD. ἀνιόντα the rest.

ἐς τὸ μέσον φωνεῦντες ὁμῶς ἐνὶ καὶ σὺν
 ἅπασι, χοῦτως συμπόσιον γίγνεται οὐκ
 ἄχαρι.

724 seqq. Hesiod now proceeds to give precepts of a purely ceremonial nature, and such as pertain to the worship of the gods. This forms the most curious part of the whole poem. The excessive δεισιδαιμονία implied in the most trivial matters of offence is hardly to be equalled in the wide field of human superstitions. Some of these precepts savour of Pythagorean and even of Judaic obligations. See Müller, Hist. Gr. Lit. p. 85.—ἐξ ἡοῦς, after morning, ἔωθεν, in the morning, like ἐκ νυκτῶν, by night, ἐξ ὕπνου, in sleep, &c. Compare v. 339, ἡμὲν δ' εὐνάτῃ καὶ δταν φάος ἱερὸν ἔλθῃ. The ceremonial washing of hands is often mentioned by Homer. Il. vi. 266, χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἶθοπα οἶνον ἄζομαι. ibid. ix. 171, φέριτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε, ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ'. Again, lib. xvi. 230, νίψατο δ' αὐτὸς χεῖρας, ἀφύσασατο δ' αἶθοπα οἶνον· εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον.

726. ἀράς, for εὐχάς, in a good sense, as in Eur. Orest. 1138, κέδν' ἀράμενοι τυχεῖν. Aesch. Cho. 138, ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς ἀράς (where the MSS. give τῆς κακῆς, but against the context). The first α is made long as in Il. ix. 456. Od. iv. 767.

727. ἡελίου. So Cod. Gale. Gaisford retains the common reading ἀντ' ἡελίου. But see on Theogon. 160. This precept is easily explained from the Eastern and Pelasgic custom of sun-worship. Goettling cites nearly the same words from the sayings of Pythagoras, Laert. viii. 1, 19,

πρὸς ἥλιον τετραμμένον μὴ ὀμιχεῖν. The meaning of the next verse is obscure. The scholiasts do not seem to agree as to the sense; and it is difficult to extract from the present text the meaning given by Proclus, μήτ' ἀπεναντίας ἡλίου μήτ' ἀνιόντος, ὃ ἔστι πρὸ μεσημβρίας, μήτε εἰς δύσιν ἰόντος, ὃ ἔστι μετὰ μεσημβρίαν, οὐρεῖν. For αὐτὰρ ἐπεὶ κε κ.τ.λ. means, 'but (you may do this) after he has set until he rises,' i. e. only in the dark. It is clear from his note that he regarded 727—8 as forming one sentence; and he would seem to have read μήδ' ἔρ' ἐπεὶ κε κ.τ.λ. He goes on to specify other and more particular observances for the nights, which are sacred to the gods. But most editions since Robinson's have a colon or a full stop at ὀμιχεῖν, and make αὐτὰρ—ἀπογυμνωθεὶς one sentence; which is contrary (1) to the natural flow of the passage; (2) to the explanations of the scholiasts; (3) to the general arrangement of these maxims into couplets or triplets. On the whole, however, though there is weight in these objections, it does not seem that we can elicit a satisfactory sense out of v. 727—8, taken as a distinct couplet.—There is a further difficulty in ἐς τ' ἀνιόντα, for which Cod. Gale and other very good MSS. give ἐς 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 δύη, we should probably read ἐπεὶ τε δύη—ἐς τ' ἀνιόντα, 'after sunset till sunrise.' Goettling proposed μεμνημένος ἔσο' ἀνιόντος, but the imperative ἔσο or ἔσσο (for ἔσθι) belongs only to the debased Greek.

μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρήσης,
 μηδ' ἀπογυμνωθῆς· μακάρων τοι νύκτες ἔασιν 730
 ἐζόμενος δ' ὄγε θεῖος ἀνὴρ, πεπνυμένα εἰδὼς,
 ἧ ὄγε πρὸς τοίχον πελάσας εὐερκέος αὐλῆς. (730)
 Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
 ἐστὶν ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι.
 μηδ' ἀπὸ δυσφήμειο τάφου ἀπονουστήσαντα 735
 σπερμαίνειν γενεὴν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.
 Μηδέ ποτ' ἀενάων ποταμῶν καλλίρροον ὕδωρ (735)
 ποσσὶ περᾶν, πρίν τ' εὗξῃ ἰδὼν ἐς καλὰ ῥέεθρα,
 χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.
 ὅς ποταμὸν διαβῇ, κακότητι δὲ χεῖρας ἀνιπτos, 740

731. Φειδῶς

733. Φοίκου

734. Γεστίη ἀλέφασθαι

730. ἀπογυμνωθῆς ADF and (perhaps by correction) E. ἀπογυμνωθεῖς the rest. 732. εὐεργέος A. 733. πεπαλαγμένον A. ἔνδοθεν all except A. 736. After this v. ADEFI insert v. 758. 737. ἀενάων A. καλλίροον I. 740. κακότητ' ἰδὲ DEFG. κακότητ' ἦδὲ I.

729. προβάδην, as you walk; κινούμενον, Proclus and Moschopolus.

730. ἀπογυμνωθῆς. So Cod. Gale and other MSS. for ἀπογυμνωθείς. Hermann rightly prefers the verb to the participle; 'do not expose yourself in or by a public road for any purpose of nature.'

731. ἐζόμενος, scil. τοῦτο πράσσει, opposed to προβάδην and ὁρθός, as πρὸς τοίχον is opposed to ἐν ὁδῷ. The custom alluded to, like many others mentioned by Hesiod, was Egyptian, though it has reference only to the night. Herod. ii. 35, οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι.—ὃ γε θεῖος ἀνὴρ, 'he who is instructed in divine things;' ὁ θεοῦ ἐννοῖαν ἔχων, Mosch. Cf. Plat. Symp. p. 203, A, καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαίμονιος ἀνὴρ, ὁ δὲ ἕλλο τι σοφὸς ὧν ἡ περὶ τέχνας ἢ χειρουργίας τινὲς βέλανθος. There can be no doubt that ὁ θεῖος ἀνὴρ is the subject, though Goettling makes ὄγε the subject and ὁ θεῖος ἀνὴρ the predicate; "qui vero sedens hoc negotio defungitur, is homo est θεῖος ἀνὴρ κ.τ.λ."

734. ἐστὶν ἐμπελαδὸν, near the central altar of the house; either because it was sacred as an altar, or because fire was regarded with veneration.— παραφαίνειν,

ἀμυδρῶς δεικνύναι, 'partially to expose;' which is the best of several explanations given by Moschopolus.

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.

737–41. These four verses seem of questionable genuineness. The digamma is clearly violated in εὗξῃ *Fiδᾶν*, v. 738, and it does not seem possible to alter the verse so as to restore it. Other objections are noticed on 740 and 741.

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 δρᾶσαντι τοῦτο. In some copies κακότητι δὲ had passed into κακότητ' ἰδὲ (or ἰδε), which was absurdly interpreted 'he sees calamity.' This ἰδὲ, further corrupted to ἦδὲ, is found in se-

τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
 Μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλεῖη (740)
 αὔον ἀπὸ χλωροῦ τάμνειν αἰθωνι σιδήρῳ.
 Μηδέ ποτ' οἶνοχόην τιθέμεν κρητῆρος ὑπερθεν
 πινόντων ὁλοή γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. 745
 Μηδέ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,

743. αἰθοπι Α.

744. κρητῆρος Α.

verbal of the Bodleian MSS. But another reading was κακότητ' ἐπι, as must be inferred from the obscure comment of Proclus, ἄλλοι γράφουσι Κακότητα ἐπὶ κακότητα εἶδεν, ἀντὶ τοῦ ἐκακώθη. Here we should not read εἰπεν for εἶδεν, with Goettling, but κακότητ' ἴδε, τουτέστι κακότητα εἶδεν. Proclus adds, ἄλλοι κακότητα ἐπι, οἶον ἐπὶ κακῷ ἑαυτόν. (Read, κακότητ' ἐπι, οἶον ἐπὶ κακῷ ἑαυτοῦ.)

741. δῶκαν. Though the forms εἶθκαν and εἶδωκαν occur several times in Homer (e.g. Il. xxiii. 745. Od. viii. 440. xiii. 369), and ἦκαν Od. xv. 458), and Theognis has προῖδωκαν v. 811, and εἶδωκαν v. 1052, which also occurred sup. v. 92, it is difficult to resist the impression, that this form is of much later date than the early epic; and indeed, that it began to prevail first in the later Attic. It is impossible to enter here fully on this question; suffice it to say, that v. 92 sup. is of doubtful genuineness, and that here we might very easily read τῷ δὲ θεοὶ νεμεσῶ τε καὶ ἄλγεα δῶκεν ὀπίσσω. Compare inf. v. 756, θεὸς τοι καὶ τὰ νεμεσῶ. And so perhaps Tzetzes here read, his explanation being τουτὶ ἡ εἰμαμένη νεμεσῶ καὶ ἐναντία ἐστὶ, καὶ ἄλγεα δῶκεν. In a suspected passage however we need not be solicitous in emending a suspected form.

742. πεντόζοιο, the hand. An expression of the same kind as φερέοικος 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.—αὔον κ.τ.λ., 'to cut the dry from the quick.' Proclus, χλωρὸν, τὸ σαρκώδες τῶν ὀνύχων,—αὔον δὲ, τὸ ἄκρον τοῦ ὀνύχου, ὃ δὴ καὶ ἄζον (ἄζων;) ἐστὶ καὶ ἀναίσθητον. He adds as a reason for this singular injunction, καὶ γὰρ τρόπον τινὰ νεκροῖς ἐστὶ τῶν ἐν ἡμῖν μορίων τούτου, ἀφαιρούντος αὐτὰ τοῦ σώματος, ὡς συμπεφυκτὰ τούτῳ καὶ συνπαράχοντα φ' τρέφεται. Not to cut the nails at a banquet

after a sacrifice was also a precept of Pythagoras, παρὰ θυσίαν μὴ δυνάξιν. Plutarch, De Isid. et Osir. § 4, who quotes this and the next verse, gives as an explanation ὅτι δεῖ καθαρὸν τῶν τοιούτων γενομένων ἐορτάζειν, καὶ οὐκ ἐν αὐταῖς ταῖς ἱεουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιττωμάτων. 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 ungues ferro subscuisse licet.'

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; μὴ ἐπιπροσθεν ἄγειν τοῦ κοινοῦ τὸ ἴδιον. The latter is that given by Proclus and Moschopolus. Proclus adds a third, ἄλλοι δὲ λέγουσι, μηδέποτ' ἐν δέλπῳ 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, κύαθος, οἰνῆρυς, or the goblet, ποτήριον. Certainly, τιθέναι ὑπερθεν more naturally means *superponere* than *praeferre*; 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. Poet. § 9.

746—7. Of this distich also two expla-

μή τοι ἐφεξομένη κρώξῃ λακέρυζα κορώνῃ. (745)

μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα

ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἐνὶ ποιῳνῇ.

Μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον, 750

747. μήτι EIK. κράξῃ (γρ. κρώξῃ) A. κρώξῃ BDGHI. κρώξῃ CK, Ald. 748. ἀνεπύρεκτων E.

nations 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 ἀνεπύρεκτων below should change places, because Proclus says ἐνίοι δὲ ἀνεπύρεκτων γράφουσι, τοῦτέστιν ἀθυμία-τον. He would then explain the passage thus; 'Don't leave a house unconsecrated, (i. e. without offering a sacrifice at the ἑστία,) 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, διὸν ἐπιδόμενοι πρᾶκ-τορ' ἐπίσκοπον | δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι | ἐπ' ὀρόφων μιλῶντα; βαρὺς δ' ἐφίξει. 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, ὥς ἀναθήματα μὴ βλάπτηται ναοὶ θ' οἱ φοίβου. By ἑστοὶ λίθοι the Greeks meant squared and cut stones. Hesiod says nothing specifically about the lighting on the roof.—For κρώξῃ (al. κράξῃ, κρώξῃ) it has been suggested on Aesch. Suppl. (ut sup.) to read χρώξῃ, 'defile it.'—λακέρυζα, 'croaking.' Ar. Av. 609, οὐκ οἶσθ' ὅτι πέγν' ἀνδρῶν γενεὰς ζῶει λακέρυζα κορώνῃ;

748. ἀνεπιρρέκτων, ἀθύτων, ἐφ' ὧν θυσιᾶν οὐκ ἐποίησας, Proclus. The χυ-τροπόδες 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 ἀπαρχαὶ 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 ἀνεπύρεκτων in the verse above, is constrained to read ἀνεπίξεστον 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 ἱχθὺς συγχεῖν ἐν τῇ τέφρᾳ. The same is given in slightly different words by Plutarch, Conviv. Disp. viii. § 7, χύτρας τύπον ἀρθείσης ἐν σποδῷ μὴ ἀπολείπειν, ἀλλὰ συγχεῖν. Goettling hence infers that χυ-τροπόδες 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, ὁρθῶς 'Ἡσίοδος οὐδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἐξ παρατίθεσθαι σίτων ἢ ὕψων, ἀλλ' ἀπαρχὰς τῷ πυρὶ καὶ γέρα τῆς διακονίας ἀποδιδόν-τας. Compare Od. xiv. 432—6, βάλλον δ' εἰν ἑλεοῖσιν ἀολλέα· ἂν δὲ συβώτης ἴστατο δαιτρεύων. περί γὰρ φρεσὶν αἰσίμα ᾗδῃ. Καὶ τὰ μὲν ἔπταχα πάντα διεμοιρᾶτο δαΐζων· Τὴν μὲν ἰαν νύμφῃσι καὶ Ἑρμῇ Μαιδῶς υἱεὶ Θῆκεν ἐπειγέ-μενος, τὰς δ' ἄλλας νείμεν ἐκάστω.

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 years old upon a tomb, which (ὁ τε for ὅπερ) unmans him in adult years, nor yet an infant of twelve months old, which is just the same thing.' This

παῖδα δυωδεκαταῖον, ὅτ' ἀνέρ' ἀνήνορα ποιεῖ,
 μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται. (750)
 Μηδὲ γυναικείῳ λουτρῷ χροῖα φαιδρύνεσθαι
 ἀνέρα· λευγαλέη γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ
 ποιῇ. μηδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας 755
 μωμεύειν ἀτθῆλα· θεός τοι καὶ τὰ νεμεσσᾷ.
 Μηδέ ποτ' ἐν προχοῇ ποταμῶν ἄλαδε προροέντων, (755)

756. αἰδῆλα

752. ἴσον γὰρ καὶ Α. 756. θεός τοι BCDGHIK. θεὸς νύ τοι AEF.

seems a better way; for the number twelve is thus spoken of merely as an ominous number. As twelve years just preceded puberty, there seems to have been a notion that the virility of youth might be thus affected. Cf. Od. x. 301, μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα ποιῇ (sc. Κίρκη). Tombs were called τὰ ἀκίνητα by a kind of euphemism. So a gloss in Cod. Gale, μνήμασι. Gaisford cites Etym. M. p. 48, 36, ἀκίνητα· μηδ' ἐπ' ἀκινήτοισι καθίζειν σημαίνει ὡς ἐνταῦθα τὸν τάφον νόμος γὰρ παρὰ Ῥωμαίοις τάφον μὴ κινεῖν, τουτέστιν ὀρύττειν. For the expression καθίζειν ἐπὶ τινι cf. Theocr. i. 51, τὸ παῖδιον οὐ πρὶν ἀνήσειν φατὶ, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ, 'before he sets him down to a dry (or scanty) meal for his breakfast.'—οὐ γὰρ ἔμεινον, 'for it is better not.' Compare τὸ γὰρ οὗτοι λώϊόν ἐστιν, inf. v. 759.

752. The reading of Cod. Gale, ἴσον γὰρ καὶ τοῦτο, suggests a variant ἴσον 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.

753. φαιδρύνεσθαι, to make his skin bright by ablation and rubbing, and perhaps by oiling it. This verb was properly used of the bath, e. g. Aesch. Agam. 1077, τὸν δημοέμνιον πᾶσιν λουτροῖσι φαιδρύνασα. Eur. Hel. 676, ὅμοι ἐγὼ—λουτρῶν ἵνα θεαὶ μορφὰν ἐφαδρυναν. Apoll. Rhod. iii. 300, αὐτοὶ τε λιαροῖσιν ἐφαδρύναντο λουτροῖς. Moschus, ii. 31, ἢ ὅτε φαδρύνοιτο χροῖα προχοαῖσιν Ἀναύρω. Goettling says, "γυναικεία λουτρά sunt λουτρά θερμά, 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 θελκτηρία στρωμνῇ. Compare also the following passages; Il. xxii. 444. Od. x. 360. viii. 249. 426. It would rather seem that motives of propriety were the grounds of the precept, and that λευγαλέη ποιῇ has the same allusion as ἀνήνορα 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 to a woman.—ἐπὶ χρόνον, 'for a time,' viz. a temporary affection is incurred. Cf. Od. xiv. 193, εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδὴ ἥδ' ἐμὲν γλυκερόν. Apoll. Rhod. i. 793, ξεῖνε, τῇ μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων ἦσθ' αὐτως; The phrase is more common with a limiting epithet, as sup. v. 326, παῦρον δέ τ' ἐπὶ χρόνον δλβος ὀπηδεῖ.

755. ἐπικυρήσας, ἐντυγχάνων, τύχῃ παρών, 'when you chance to meet with sacrifices burning.'—μωμεύειν ἀτθῆλα, 'cavil at unseen things,' i. e. to be curious to know the mysteries of divination. Proclus, μηδὲ ἐὰν συμβῇ σοι ἐν ἱεροῖς εὐρεθῆναι, μέμνη τὰ μυστήρια· ταῦτα γὰρ ὁ θεὸς πάννυ μέρφετα. On ἀτθῆλος (and ιδεῖν), see Buttmann's Lexilogus, p. 49. By interchange of the long vowels came αἰδελος, frag. xcvi.

757. ἐν προχοῇ, in the estuary. Od. v. 453, τὸν δ' ἐσάωσαν ἐς ποταμοῦ προχοᾶς. The polluting of the pure sea, ἡ ἀμείαντος, Aesch. Pers. 580, as one of the primary elements, was regarded as profane if intentionally done. Proclus says that Plutarch rejected this distich, ὡς εὐτελὴ καὶ ἀνάξια παιδευτικῆς μούσης. But Plutarch elsewhere praised these very

μηδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι
 μηδ' ἐναποψύχειν τὸ γὰρ οὗτοι λωΐόν ἐστιν.
 ὦδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλέυεο φήμην. 760
 φήμη γάρ τε κακὴ πέλεται κούφη μὲν αἶραι
 ρεῖα μάλ', ἀργαλή δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (760)
 φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἦντινα πολλοὶ
 λαοὶ φημίξωσι· θεὸς νύ τίς ἐστι καὶ αὕτη.

**Ἦματα δ' ἐκ Διόθεν πεφυλαγμένος εἶ κατὰ μοῖραν* 765

759. λόγιον Η. οὔτι λωΐον ΑΙ. 760. With this verse A ends.
 764. φημίξωσι BCDG. φημίξουσι the rest. θεὸς νύ τοι ΕΓ.

verses, De Stoiç. Repugn. § 22, καλῶς μὲν ἀπαγορεύειν τὸν Ἡσίοδον, 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 ἐνιούρουσι οὔτε ἐμπύουσι, οὐ χεῖρας ἐναπονίζονται, οὔδ' ἄλλον οὔδ' ἐνα περιορέωσι, 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, μήτε συγγινόμενα (ζῷα) μήτε γεννῶντα μήτ' ἐναποθήσκοντα ἐν τοῖς ἱεροῖς μιλῶναι τὸ θεῖον.

760—4. Goettling thinks these verses were a later addition. Aristotle however recognises the two last, Eth. Nic. vii. 14. Van Lennep believes them genuine.

761. κούφη αἶραι, '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 πολυβοτείρῃ. ib. v. 492, κρατερὴν ἀποθέσθαι ἐν πῆνι. Eur. Iph. A. 557, καὶ μετέχοιμι τὰς Ἀφροδίτας, πολλὰν δ'

ἀποθεῖμαν. 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 observances 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 *ἀπολέσθαι* 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 ἱστάμενος, 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 ἱστάμενος included the first half, φθίνων the second. On the other hand we have ἔκτη μέσση and τετράς μέσση (for μεσούντος, vv. 782. 819), so that the poet seems to have used ἱσταμένου laxly for the earlier half of the month, and because τρισκαίδεκάτην could not be ambiguous.—ἐκ Διόθεν, as appointed by Zeus; Διὸς πάρα inf. v. 769.—*πεφυλαγμένος*, 'observing;' cf. *πεφύλαξο δὲ θυμῷ* inf. v. 797. εἰ δ' ὅπιν ἀθανάτων πεφυλαγμένος εἶναι, sup. v. 706.—εἰ, 'duly,' and according to order, κατὰ μοῖραν. Moschopolus, τὰς ἡμέρας δὲ τὰς ἀπὸ τοῦ Διὸς, τούτῃστι τὰς ἀγαθὰς (cf. v. 769), παρατηρῶν καλῶς κατὰ τὸ

πεφραδέμεν δμώεσσι τριηκάδα μηνὸς ἀρίστην
 ἔργα τ' ἐποπτεύειν ἢδ' ἀρμαλιὴν दाτέασθαι, (765)
 εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν.
 αἶδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος
 πρῶτον ἔτη τετράς τε καὶ ἐβδόμη ἱερὸν ἡμαρ· 770
 τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Δητώ·

767. *Φέργα*

766. *τριακάδα H.* 767. *δατέεσθαι D.* 770. *ἔτη many MSS.*

πρέπον, ἐντέλλου τοῖς δούλοις σου.—For πεφραδέμεν, 'to declare,' 'make known' (perhaps by setting up a marked calendar), see on Scut. H. 228. So ἄθλα προπεφραδμένα, 'advertised,' sup. v. 665. Goettling would place the comma after πεφραδέμεν, so as to construe δμώεσσι ἀρίστην. But this is unnecessary. The accusative τριηκάδα depends rather on the notion of μέμνησο implied in πεφυλαγμένος, 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. εὖτ' ἂν κ.τ.λ. 'When there is a full holiday, and even the law-courts are closed.' Literally, 'when the people in every state, who have to decide the truth in trials, are keeping it (the 30th day) as a holiday.' Here ἄγειν is used like the Latin *agere ferias* &c., and as Aeschylus has *κρεουργὸν ἡμαρ εὐθύμως ἄγειν δοκῶν*, Agam. 1570. By κρίνειν ἀληθείην the discrimination of truth from falsehood, of just claims from false claims, is implied. Properly, in the age of which Hesiod is speaking, the kings were said κρίνειν, and the people κρίνεσθαι or δικάζεσθαι, 'to have their causes decided.' Hence perhaps we should read *λαοῖς for λαοί*. Cf. Theog. 88, *τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὐνεκα λαοῖς βλαπτομένοις ἀγορήφι μετάρροπα ἔργα τελεύει*.—The scholiasts explained ἀληθείην κ.τ.λ. to mean, 'when the people are keeping it, distinguishing the true conjunction of the moon (*σύνουδον*) from the false one,' viz. the 29th of the κοῖλοι μήνες, 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." The verse is certainly a dif-

ficult one. The thirtieth day, like the *νουμηνία* of later times, was ἀποφρὰς ἡμέρα, *dies nefastus, justitium*.

769. αἶδε, the following days, viz. the first, fourth, seventh, &c. A full stop is commonly placed after *μητιόεντος*.

770. ἔτη. See on v. 410. Proclus, *οὕτως καλεῖ τὴν νομηνίαν παρὰ τὸ ἔν. Moschopulus, ἡγουν ἡ πρώτη τοῦ μηνὸς, ἡ καὶ νομηνία*. Goettling denies that the word can have meant 'the first,' and regards it as the same as *τριηκάς*. But, however difficult the explanation may be, it seems certain that Hesiod is *commencing* (*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 *ἔτη* means *τριηκάς*. 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 δ' σεμνὸς ἐβδομαγέτης ἔναξ Ἀπόλλων εἴλετ'*. 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.

ὀγδοάτῃ τ' ἐνάτῃ τε· δύω γε μὲν ἡματα μηνὸς (770)
ἔξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι·

ἐνδεκάτῃ τε δυωδεκάτῃ τ'· ἄμφω γε μὲν ἐσθλαί,
ἡ μὲν οἷς πείκειν, ἡ δ' εὐφρονα καρπὸν ἀμᾶσθαι. 775
ἡ δὲ δυωδεκάτῃ τῆς ἐνδεκάτης μέγ' ἀμείνων.

τῇ γάρ τοι νεὶ νήματ' ἀερσιπότητος ἀράχνης (775)
ἡματος ἐκ πλείου, ὅτε τ' ἴδρις σωρὸν ἀμᾶται.

τῇ δ' ἰστὸν στήσαιτο γυνή, προβάλοιτό τε ἔργον.
μηνὸς δ' ἵσταμένου τρισκαιδεκάτην ἀλέασθαι 780
σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη. †

773. *Φέργα* 775. *οἷς* 778. *ὅτε Ἰδρις?* 779. *Φέργον*
780. *ἀλέασθαι*

772. *ὀγδοάτῃ τ' ἐνάτῃ τε* E. *γε μὴν* DEF. 773. *ἀεζαμένοιο* K.
780. With this verse I ends. 781. *ἐκθρέψασθαι* D (by correc-
tion) EF.

772. *ὀγδοάτῃ κ.τ.λ., παρὰ Διὸς εἰσί.*—*γε μὲν*, '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 μὲν*, which (for *γε μὴν*) has always an objective sense. Compare v. 774, *ἄμφω γε μὲν ἐσθλαί*, 'yet both these are good,' &c. Others, as Gaisford, place only a comma at *ἐνάτῃ τε*, 'but the eighth and ninth,' &c.—*ἔξοχα, ἐξαιρετα, ἄριστα ἐς τὸ πένεσθαι*. 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, *ὀκπόκα περὶ τὰν οἶν τὰν πέλλαν, Κρατὶδᾷ δωρησάμεν 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 heaps up its store.—*ἀερσιπότητος*, 'high-flying.' The gossamer-spider appears to be meant, and its habits are correctly described. The form *ἀερσιπότης* occurs in Scut. H. 316, *κύκνοι ἀερσιπότης μεγάλ' ἤπνον.*—*ἡματος ἐκ πλείου*, (*πλέως, 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 *ἴδρις*, 'the knowing one,' compare *ἡμερόκοιτος* v. 605, *φειρέκοιτος* v. 571. As this word probably took the digamma, the *τε* may be regarded as an intrusion.

779. *στήσαιτο*, 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, *τορνάσαντο δὲ σῆμα, θεμελίᾳ τε προβάλλοντο ἄμφι πυρὴν.*

780. *ἵσταμένου*. 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. *ἀρόμμεναι ἡδὲ φυτεύειν*, sup. v. 22. Od. ix. 108, *οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόσκει.*

ἕκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, (780)
 ἀνδρογόνος δ' ἀγαθή· κούρη δ' οὐ σύμφορός ἐστιν,
 οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβολῆσαι.
 οὐδὲ μὲν ἡ πρώτη ἕκτη κούρησι γενέσθαι 785
 ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πῶεα μῆλων,
 σηκόν τ' ἀμφιβαλεῖν ποιμνήϊον ἥπιον ἡμαρ· (786)
 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, οὐρῆας δὲ δυωδεκάτῃ ταλαεργούς.
 εἰκάδι δ' ἐν μεγάλῃ, πλέω ἡματι, ἵστορα φῶτα (790)

792. Φεικάδι Φίστορα

782. δὲ μέσση C. φυτοῖσι EFK, Ald. 785. κούρη τε BCDEF
 GHK, Ald.

Literally, ἐνθρέψασθαι means, 'to have them grown on' (i. e. on the 13th). So ἐνδυστυχῆσαι, 'to be unlucky in,' Eur. Bacch. 608. Some copies give ἐκθρέψασθαι, a variant 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 μῆλων, generally for ποίμνας, here for ἔρνας 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 sug-

gested Virgil's 'segeti praetendere sepem,' Georg. i. 270.

788. φιλέει, scil. ὁ γεννηθεῖς.—κέρτομα, perhaps 'crafty,' (ὕβριστικά, 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, κερτομοῖς 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 (hinnus), the ἡμίονος being the offspring of the mare, as is clear from Il. xxiii. 265, ἵππον—ἐξέτε' ἀδμήτην, βρέφος ἡμίονον κυνέουσιν. 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. observes,) 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

γείνασθαι μάλα γάρ τε νόον πεπυκασμένος ἐστίν.
 ἐσθλή δ' ἀνδρογόνος δεκάτη, [κούρη δέ τε τετράς
 μέσση. τῇ δέ τε μῆλα καὶ εἰλίποδας ἑλικας βοῦς, 795
 καὶ κύνια καρχαρόδοντα καὶ οὐρήας ταλαεργούς
 πρηγύνειν ἐπὶ χεῖρα τιθεῖς.] πεφύλαξο δὲ θυμῷ (795)

795. ἑλικας 796. ταλαεργους

793. γείεσθαι (γενᾶσθαι superscr.) EF. 794. δεκάτη Ald.

year, i. e. when the intercalary month, μὴν 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.—*Ἰστορα 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 ἱστορες, οἱ εἰδότες. Cf. inf. v. 818. 824.—ἐστίν, sc. ὁ γεννηθεῖς. Cf. v. 788.—Like Ἰσασιν (v. 824), Ἰστωρ seems to take the digamma here and in II. xviii. 501, ἔμφω δ' ἰέσθην ἐπὶ Φίστορι πείραρ ἐλίσθαι. This form reminds us of the English *wise*, *wist*, *wizard*, &c.

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 (φυτὰ), and so passed from the thirteenth to the sixteenth.

795. εἰλίποδας ἑλικας βοῦς. Moschop. ἑλικοειδῶς τοὺς πόδας κινούντας. 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 βοῦς occurred sup. v. 452. It had occurred to the present editor, that from κούρη to τιθεῖς 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 κύνια καρχαρόδοντα seems borrowed from v. 604, and οὐρήας ταλαεργούς from v. 791, compared with v. 46.

797. ἐπὶ χεῖρα τιθεῖς, ἐπιτιθεῖς αὐτοῖς τὴν χεῖρα, καταψῶν αὐτοὺς δηλονότι, Mosch.—πεφύλαξο, φυλάσσου, εὐλαβήθητι, cf. πεφυλαγμένος sup. v. 765. Translate, according to the order of the words, 'But be careful in your mind the fourth to avoid 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 ἱεραῖς ταῦταις μάλιστα τὰς λυπηρὰς ἀποσκευάζεσθαι (qu. ἀποσκευάζεσθαι?) ἐνεργείας, ὥς εἰ καὶ ἄλλοτε δεῖ ὥς ἀναγκαίως αἰρεῖσθαι, ἐν ταῦταις οὐ δέον. Goettling only confuses the sentence by telling us that the poet meant πεφύλαξο δὲ θυμῷ τὴν τετράδα φθινοντος καὶ ἱσταμένου, καὶ ἀλείνασθαι, μὴ ἐν αὐτῇ ἄλγεα σε θυμοβοροῖ. Photius, θυμοβόρος· ἡ τὴν γῆν (l. ἡ ψυχὴν) διαφθείρουσα. Aesch. Ag. 103, τὴν θυμοβόρον φρένα λύπην.

• τετράδ' ἀλεύσθαι φθίνοντός θ' ἱσταμένον τε
 ἄλγεα θυμοβορεῖν μάλα τοι τετελεσμένον ἡμαρ.
 ἐν δὲ τετάρτῃ μηνὸς ἄγεσθ' εἰς οἶκον ἄκοιτιν, 800
 οἰωνοὺς κρίνας τοῖ ἐπ' ἔργματι τούτῳ ἄριστοι
 πέμπτας δ' ἐξάλεσθαι, ἐπεὶ χαλεπαὶ τε καὶ αἰναί. (800)
 ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεῦεν
 Ὀρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.
 μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν 805
 εὖ μάλ' ὀπιπεύοντας εὐτροχάλῳ ἐν ἄλῳ

800. Φοῖκον 801. οἱ ἔργματι τούτῳ ἄριστοι? 798. 802. ἐξάλεσθαι

800. ἄγεσθαι ἐς DEFG. ἄγεσθαι δ' ἐς K, Ald. 801. οἱ K. ἐπὶ ἔργματι E. 803. ἐμπέμπτῃ H. φησιν C. 804. τιννυμένας BCDGH. τιννυμένας the rest. 806. ὀπιπτεύοντά γε εὐτρ. (γε inserted by the same hand) E. In F σε εὐτρ., but σε in an erasure. ὀπιπτεύοντα εὐτρ. the rest.

799. τετελεσμένον, τέλειον, ἱερὸν, a very perfect or lucky day.

800. ἄγεσθαι 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. Probably the birds were chosen as being sacred to the gods who preside over marriage. Compare ὄρνιθας κρίνων, v. 828.—The ἐπὶ is probably an interpolation, consequent on the loss of the digamma in ἔργματι.

802. πέμπτας, the fifth days of each decad.—ἐξάλεσθαι, 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.—ἀμφιπολεῦεν, 'attended upon.' The infinitive seems to represent the imperfect tense. The poet might indeed have written ἐν πέμπτῃ γάρ φασιν, Ἐρινύες ἀμφιπολεῖον κ.τ.λ. Others make the sense to be, ἀμφίπολοι ἔτι εἰσὶν Ὀρκῷ, τότε γενομένῳ (γενομένῳ); that the Furies attend Horcus on this day, which was ἡμέρα δικαστικῇ, according to the fancy of Proclus. Cf. Soph. Oed. Col. 680, θείαις ἀμφιπολῶν τιθήναις. Ibid. v. 1767, χά πάντ' αἶων Διὸς Ὀρκος. This *Hoicus*,

the genius that punishes the perjured, (see Theog. 400), is obviously different (if not in etymology, since both may come from εἰργεῖν, at least in mythology) from the Roman *Orcus*; and Virgil's mistake in rendering this passage is curious, Georg. i. 277, 'Quintam fuge; pallidus Orcus Eumenidesque satae;' for *pallidus* shows that he must have meant Hades.—γεινόμενον, 'when born on that day.' This reading seems doubtful; the great majority of MSS. (including all I have collated) give Ὀρκον τιννυμένας, and so Moschopolus read; τιννυμένας, ἤγον ἀπαιτούσας, ζητούσας. On the other hand, Proclus seems to have found γεινόμενον, for he explains it by τὰς τιμωροὺς δαίμονας τὴν γένεσιν αὐτοῦ πενταδικτὴν οὖσαν περιέπειν. Virgil too seems to translate γεινόμενον in the above version. Buttmann, Lexil. p. 435—6, prefers γεινόμενον to τιννυμένας. 'The Furies' (he says) 'attended on the new-born child, and consequently protect and avenge injury offered to him.' Gaisford reads Ὀρκον τιννυμένας.

806. ὀπιπτεύοντας. Vulgo ὀπιπτεύοντας. See on v. 29. The mention of the seventeenth day for threshing corn is explained by 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.

βάλλειν. ὕλοτόμον τε ταμῆιν θαλαμηΐα δούρα, (805)
 νηΐα τε ξύλα πολλὰ, τάτ' 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 ἡδὲ γενέσθαι (810)
 ἀνέρι τ' ἡδὲ γυναικί· καὶ οὔποτε πάγκακον ἡμαρ.
 παῦροι δ' αὐτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
 [ἄρξασθαι τε πίθου, καὶ ἐπὶ ζυγὸν αὐχένα θείναι 815
 βουσι καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,]
 νῆα πολυκλήϊδα θοὴν εἰς οἶνοπα πόντον
 εἰρύμεναι· παῦροι δέ τ' ἀληθέα κικλήσκουσι. (815)

814. *Εἴσασι*817. *Φοίνοπα*818. *Φερούμεναι*

812. γάρ τ' ἡδὲ φυτεύειν BCDEFGH, Ald. γάρ ἐπ' ἡδὲ φυτεύειν
 K. φυτευέμεν A. 816. ὠκυπόδεσσιν GH. 818. κικλήσκουσιν
 BGK, Ald.

807. θαλαμηΐα δούρα, ἡγουν τὰ ξύλα τὰ τῶν οἰκῶν, τούτῳ τὰ εἰς ὁροφὴν καὶ ἑτέραν χρέαν οἰκῶν συντελέσοντα, Moschopulus. This may however mean (on account of the two following lines) 'timbers for a ship's bulk.' 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 *τάτ' ἄρμενα νηυσὶ πέλονται* is an Homeric phrase. The meaning of θαλαμηΐα would then have been determined by the verse next following, *νῆας πῆγνυσθαι* κ.τ.λ.—*ξύλα πολλὰ*, cf. v. 427, *πόλλ' ἐπι καμπύλα κἄλα*, and v. 456, *ἐκατὸν δέ τε δούραθ' ἀμάξης*.

809. ἀραιάς, pointed at the prow; narrow, taper, as opposed to the rounder build of the *ὀλκάδες*. Proclus, *τὰς στενὰς καὶ περιμήκεις*. Compare the Homeric *θαλαὶ νῆες*, 'pointed ships,' and therefore, though in a secondary sense, 'swift.'—*πῆγνυσθαι*, like *ποιεῖσθαι*, *ναπηγήσασθαι*, 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 intercisus* 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 *δείελα* and *δείελας* is, that they are forms of *δήλος* (*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*, *αἶμων*, *διώκω*, *ιώκω*), seems very far-fetched.

811. *πρωτίστη εἰνὰς*, as contrasted with *μέσση εἰνὰς* above, means *εἰνὰς ἱσταμένου*.—*παναπήμων*, viz. both in the morning and in the afternoon, unlike the other *εἰνὰς*.—*φυτευέμεν* κ.τ.λ., apparently for *γεννᾶν*, 'to beget.' Compare v. 783. 788. But it may mean 'to plant;' cf. v. 781—2.

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

τετράδι δ' οἶγε πίθον· περὶ πάντων ἱερὸν ἦμαρ
 μέσση· παῦροι δ' αὖτε μετ' εἰκάδα μηνὸς ἀρίστην 820
 ἧοῦς γεινομένης· ἐπὶ δεῖελα δ' ἐστὶ χερείων.
 αἶδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὄνειαρ, (820)
 αἱ δ' ἄλλαι μετὰδουποι, ἀκήριοι, οὐ τι φέρουσαι.
 ἄλλος δ' ἀλλοίην αἰνεῖ, παῦροι δέ τ' ἴσασιν.
 ἄλλοτε μητρυνὴ πέλει ἡμέρη, ἄλλοτε μήτηρ· 825
 τῶν εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα
 εἰδὼς ἐργάζεται ἀναίτιος ἀθανάτοισιν, (825)
 ὄρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

820. αὖ μετὰ Φεικάδα? 824. δὲ ἴσασιν 827. Φειδῶς Φεργάζεται.

820. μέσση BF. 821. γεινομένης G, Ald. 825. ἡμέρα E.
827. ἐργάζεται CD.

have *ἦτ' εἴρωτο κέρη*. The quantity of the word is discussed by Buttmann in the *Lexilogus*.—ἀληθεία, scil. *νόματα*. 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.

820. 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 ἴσασιν)*.

823. μετὰδουποι, falling in heavily between, as it were merely to fill up, *περισσαι καὶ ἀνερέγητοι*, Moschop.—ἀκήριοι, 'fateless,' without any special import or destiny.—οὐ τι φέρουσαι is a mere exegesis. Cf. Theocr. xv. 105, *βάρδισται μακάρων ὦραι φίλαι, ἀλλὰ ποθεινὰ ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέρουσαι*.

824. ἄλλος ἀλλοίην. '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. ἀλλοίην, 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 κακῆ, εἶπεν, Αἱ μὲν τῶν ἡμερῶν εἰσὶ μητέρες, ὥς ἂν ἀγαθαί, αἱ δὲ μητρυναί, ὥς ἂν κακαί*.

826. τῶν κ.τ.λ. Moschopolus; *τούτων τῶν ἡμερῶν ὃς ἂν τάδε πάντα εἰδὼς, ἤγουν ταύτας τὰς διαφορὰς καὶ τὰς δυνάμεις πάσας, ἐργάζεται, τὰ εἰρημένα δηλονότι ἔργα, ἀναίτιος τοῖς ἀθανάτοις—εὐδαίμων ἐστὶ καὶ ὄλβιος*. Thus τῶν 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 *ὄρνιθομαντεία*. Plato possibly may allude to this, (and if so, he thought it genuine,) Ion, p. 531, v, *περὶ μαντικῆς λέγει τι Ὀμηρὸς τε καὶ Ἡσίοδος*. On the other hand, Müller (Hist. Gr. Lit. p. 86,) admits the genuineness of this final verse, and thinks that it even suggested the spurious addition of the *ὄρνιθομαντεία*, just as the later Cyclic poems formed a sequel to the Homeric, and as the Κατά-

λογος 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 δρνιθας κρινων he means 'distinguishing bad from good omens,' so as to avoid doing any work under unfavourable auspices. Cf. γ. 801, οἰωνοὺς κρινας, οἱ ἐπ' ἔργματι τούτῳ ἄριστοι.

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 is much less likely to have been written by one nearly or actually a contemporary of Homer himself, than to have been the effort of some rhapsodist of the Hesiodian 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 indeed 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 later Cyclic poems and the earlier of the so-called Homeric Hymns. That the Shield of Hercules, or at least the main part of it, really claims this very 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 some 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. Goettling is of opinion that from v.

141 to v. 317 is the work of an Alexandrine poet. But still more remarkable is the fact, 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 refer 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 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.

ΤΠΟΘΕΣΕΙΣ ΤΗΣ ΑΣΠΙΔΟΣ.

Α.

Τάφιοι στρατεύσαντες ἐπὶ τὰς Ἡλεκτρύωνος βούς ἀνείλον τοὺς τῆς Ἀλκμήνης ἀδελφούς τῶν θρεμμάτων ὑπεραγωνιζομένους. τοῦ δὲ Ἀμφιτρύωνος βουλομένου αὐτῇ¹ συνελθεῖν, οὐ πρότερον αὐτῷ² ὑπέσχετο, πρὶν ἢ παρὰ τῶν ἀδελφοκτόνων εἰσπράξῃται τιμωρίαν³. ὁ δὲ ἐπιστρατεύσας ἀνείλεν αὐτούς. κατὰ δὲ τὴν αὐτὴν νύκτα συνέρχονται⁴ αὐτῇ ἀμφότεροι, ὃ τε Ζεὺς καὶ ὁ Ἀμφιτρύων, ὁ μὲν ἐκ⁵ τοῦ πολέμου ὑποστρέψας, Ζεὺς δὲ βουλευθεὶς τοῖς⁶ ἀνθρώποις βοήθον γεννῆσαι. ἡ δὲ κύει ἐκ μὲν Ἀμφιτρύωνος Ἴφικλέα, ἐκ δὲ Διὸς Ἡρακλέα. ὃς καὶ⁷ ἐπὶ Κύνκρον Ἄρεος υἱὸν ἡνίοχον ἔχων⁸ Ἰόλαον στρατεύεται, ὃς τοὺς τὰς δεκάδας ἄγοντας εἰς Πυθῶ περιεσύλα⁹. σκεπασθεὶς οὖν ἡφαιστοτεύκτῳ ἀσπίδι πρόσσειν⁹ εἰς Τραχίνα πρὸς Κήρυκα. συμβαλὼν δὲ τῷ Κύνκῳ αὐτὸν μὲν ἀναρεῖ, τὸν δὲ Ἄρην ὑπερασπίζοντα τοῦ υἱοῦ κατὰ μηρὸν τιτρώσκει, καὶ¹⁰ οὕτως ἔρχεται πρὸς Κήρυκα· ἦν δὲ ὁ Κύνκος γαμβρὸς Κήρυκος ἐπὶ θυγατρὶ Θεμιστονόῃ¹¹.

Β.

Οἱ Τάφιοι καὶ οἱ Τηλεβόαι εἰς ἔριν ἐλθόντες πρὸς τοὺς ἀδελφούς τῆς Ἀλκμήνης ἐφόνευσαν αὐτούς. αὐτὴ δὲ τὸν ἑαυτῆς γάμον ἐκήρυττε γαμῆσθαι τῷ δυναμένῳ διεκδικῆσαι τὸν θάνατον τῶν ἀδελφῶν αὐτῆς. περιερχομένη οὖν ἐπὶ τούτοις ἦλθεν ἐν Θήβαις, ὅπου ἐδούλευεν ὁ Ἀμφιτρύων τότε.

¹ αὐτῇ βουλομένου συνεισελθεῖν N.

² αὐτῷ om. N.

³ πρὶν ἢ τῷ ἀδελφοκτόνῳ εἰσπράξαι τιμωρίαν N.

⁴ ἀμφότεροι συνέρχοντο αὐτῇ N.

⁵ ἀπὸ N.

⁶ τοῖς om. N.

⁷ καὶ om. N. τὸν Ἄρεος υἱὸν N.

⁸ ἐσύλα N.

⁹ πρόσσειν N.

¹⁰ ἀλλ' N.

¹¹ πρὸς κήρυκα, τὸν πενθερὸν κύκνου τὸν (l. τοῦ) γήμαρτος θεμιστονόην N. (Vulg. θεμιστονόμη.)

κάκείνος ὑπέσχετο αὐτῇ. * * *¹ ὁ Ἀμφιτρύων ὁ τῆς Ἀλκμήνης σύν-
ενος τὸν τῆς ἑαυτοῦ γυναικὸς πατέρα Ἡλεκτρύωνα ἀποκτείνας.

Γ.

Τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ δ' Καταλόγῳ φέρεται μέχρι στίχων ν' καὶ
ς'. ὑπώπτευκε² δὲ Ἀριστοφάνης, οὐχ ὁ κωμικὸς, ἀλλὰ τις ἕτερος, γραμ-
ματικὸς, ὡς οὐκ οὔσαν αὐτὴν Ἡσιόδου, ἀλλ' ἑτέρου τινὸς τὴν Ὀμηρικὴν
ἀσπίδα μιμήσασθαι προαιρουμένου³. Μεγακλῆς δὲ ὁ Ἀθηναῖος γνήσιον
μὲν οἶδε τὸ ποίημα, ἄλλως δὲ⁴ ἐπιτιμᾷ τῷ Ἡσιόδῳ. ἄλογον γάρ φησι
ποιεῖν Ἡφαιστον τοῖς τῆς μητέρος ἐχθροῖς ὄπλα παρέχοντα⁵. Ἀπολλώ-
νιος δὲ ὁ Ῥόδιος ἐν τῷ γ' φησὶν αὐτοῦ⁶ εἶναι, ἐκ τε τοῦ χαρακτῆρος καὶ ἐκ
τοῦ⁷ τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὐρίσκειν ἡνιοχοῦντα τῷ Ἡρακλεῖ.
ὡσαύτως δὲ καὶ Στησίχορος⁸ 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 after Petit.

³ διδ καὶ ὑπόπτευκεν N., and om. οὐχ δ—γραμματικός.

⁴ add. N. κέχρηται δὲ ἐν ἀρχῇ ὑποθέσει τοιαύδε. 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 ὄπλα 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 δόμονς καὶ πατρίδα γαῖαν
ἦλυνθεν 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 ἢ οἷη, 'or like as'—, whence the name *Εοῖαι*, *μεγάλαι Ἵοῖαι*, was given to that portion of the poem,—for there is every probability that the *Ἵοῖαι* 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. 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 prooimium 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' ἀμύμονος* 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 μίγξις ταύτη, πρὶν εἰς τέλος ἀφανίσαι Ταφίους 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 λᾶσιος νομῶς, ἀμφὶ δὲ βουσί Τηλεβοαὶ μάραντο καὶ νύεες Ἥλεκτρώωνος, οἳ μὲν ἀμειβόμενοι, ἔταρ οἷγ' ἐθέλοντες ἀμέρσαι, λήϊσταί Τάφιοι*.

Ἄλκμήνη, θυγάτηρ λαοσσόου Ἡλεκτρώωνος.
 ἥ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων
 εἶδετ' τε μεγέθει τε νόον γε μὲν οὔτις ἔριζε 5
 τάων, ἅς θνηταὶ θνητοῖς τέκον εὐνηθείσαι.
 τῆς καὶ ἀπὸ κρήθεν βλεφάρων †τ' ἀπο κυανεάων
 τοῖον ἄηθ' οἶόν τε πολυχρύσου Ἀφροδίτης.
 ἥ δὲ καὶ ὥς κατὰ θυμὸν ἐὼν τίεσκεν ἀκοίτην,
 ὥς οὔπω τις ἔτισε γυναικῶν θηλυτεράων 10
 ἥ μὴν οἱ πατέρ' ἐσθλὸν ἀπέκτανεν Ἰφι δαμάσσας
 χασάμενος περὶ βουσί· λιπὼν δ' ὄγε πατρίδα γαίαν

5. Φεῖδεῖ 8. ἄΓηθ' 9. ἐφὼν 11. Φοι Φίφι

5. γέ μιν N. 7. κυανέων N, Ald. κυαννέων O. 9. καὶ δς N.
 11. ἥ μὲν O. οἱ om. Ald. ἀπέκτεινεν N.

4. ἐκαίνυτο, 'surpassed.' This word is once used in Homer, Od. iii. 282, φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων νῆα κυβερνήσας. Also by Moschus, Eurypa, v. 91, τοῦ δ' ἄμβροτος ὀδμή τηλόθι καὶ λειμῶνος ἐκαίνυτο λαρὸν αὐτμήν. It is of rare occurrence in this tense, which is perhaps the only one in use; for it seems that κέκασμαι (root καδ) 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 κάρηθεν, a synonym of κρατός.—βλεφάρων, if from βλέφαρον, should not take the purely feminine form κυανεάων. Hence some have supposed a nominative ἡ βλεφάρα or ἡ βλέφαρος. Perhaps, ἀπὸ κρήθεν τ' ὀφρύων τ' ἀπὸ κ.τ.λ., since Theocritus has κυανόφρων νύμφα, iii. 18, and Homer, κυανέσιν ἐπ' ὀφρύσι νεῦσε Κρονίων. Or, βλεφάρων ἀπο κυανέων τε. One or two MSS. give κυανέων or —ώντων.

8. ἄητο, *spiravit*. 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). ὦ 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 ἔχουσα Διώνας πότνια κῶρα Κόλπον ἐς εὐώδη ραδίαν ἐσεμάτα χεῖρας. 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 δέειν, e. g. ἡδὲ δέει χιτῶνος μύρου. So here Alcmena is said δέειν κρατὸς τοῖον ὅλον Ἀφροδίτης. This seems a truer explanation than the supposing an ellipse of ἄημα or πνεῦμα.

9. καὶ ὥς, 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 μὴν 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.'

11. Perhaps, ἀπέκτανε Φίφι δαμάσσας. See on v. 54.

12. περὶ βουσί, 'about some oxen.' It is quite clear from v. 82, κτείνας Ἡλεκτρώωνά βοῶν ἔνεκ' εὐρυμετώπων, that the poet represents this quarrel as the cause of Electryon's death, whether it was ἀκων or ἐκὼν φόνος on the part of Amphitryon.

ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.
 ἔνθ' ὄγε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
 νόσφιν ἄτερ φιλότῆτος ἐφίμερον, οὐδέ οἱ ἦεν 15
 πρὶν λεχέων ἐπιβῆναι ἔυσφύρου Ἥλεκτρυώνης,
 πρὶν γε φόνον τίσαιτο κασιγνήτων μεγαθύμων
 ἥς ἀλόχου, μαλερῶ δὲ καταφλέξαι πυρὶ κώμας
 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
 ὥς γάρ οἱ διέκειτο, θεοὶ δ' ἐπιμάρτυροι ἦσαν 20
 τῶν ὄγ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅ ττι τάχιστα
 ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
 τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε

15. 20. Φοι 18. σφῆς 22. Ἐργον Φοι

18. πυρὶ καταφλέξαι κώμας N. 19. ἡδὲ N. 20. ἔσσαν N.

Goettling needlessly reads *πέρη*, 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. 37, *ἐναιουσίαν ἐκδοῖμον αἰνέσας 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*. And *ἰκετεύειν τινά*, 'to supplicate,' is sometimes found, e. g. Eur. Hec. 752.

14. *ἔναιε*. The imperfect implies duration.

15. *οὐδέ οἱ Hermann* for *οὐ γάρ οἱ*, since *οἱ* is properly a digammated word. Cf. v. 20, *ὧς γάρ Φοι διέκειτο*. But in Il. xxiv. 53, there is clearly no digamma, *μὴ ἀγαθὸν περ ἰδόντι νεμεσσηθῶμεν οἱ ἡμεῖς*. Ibid. xiii. 865, *μέγῃ γε γάρ οἱ τόδ' Ἀπόλλων*. See on Opp. 526, *οὐ γάρ οἱ ἥλιος κ.τ.λ.*

17. *πρὶν τίσαιτο*, *antequam ultus esset*. 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 ἐτίσαιτο 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* (optative), *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. *διέκειτο*, 'it was agreed between them.'

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 φόνος*, but a positive duty devolving on him as the nearest relative, the father, Electryon, having been previously slain.—*μέγα ἔργον*. sc. *δεινόν, ἐπιμομφον*. Cf. inf. 38.

Βοιωτοὶ πλήξιπποι, ὑπὲρ σακέων πνείοντες,
 Λοκροὶ τ' ἀγχέμαχοι καὶ Φωκῆες μεγάρθυμοι 25
 ἔσποντ'· ἦρχε δὲ τοῖσιν εὖς πάϊς Ἀλκαῖοιο
 κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
 ἄλλην μῆτιν ὕφαινε μετὰ φρεσὶν, ὄφρα θεοῖσιν
 ἀνδράσι τ' ἀλφιστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
 ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων, 30
 ἱμείρων φιλότητος ἐϋζώνιοιο γυναικὸς,
 ἐννύχιος· τάχα δ' ἔξε Τυφάονιον· τότεν αὖτις
 Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.
 ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
 αὐτῇ μὲν γὰρ νυκτὶ τανυσφύρου Ἠλεκτρυνῶν 35

34. *Φέργα*

24. *πλήξιππου* N. 25. *φυκῆς* O. 26. *τοῖσι* N. *ἔσποτο* O.
 28. *ὡς ῥὰ* O. 29. *ἀνδράσιν ἀλφιστῆσιν* NO. *φυτεύσῃ* N. *φυτεύσαι*
 O, Ald. 32. *ἔξε* O. *ἔξε* N. *τότε δ' αὖτις* O. *τότε αὖθις* Ald.
πόθεν αὖθις N. 33. *φοίκιον* N. *φύκιον* O. 35. *τανυσφύρου* N.
τανυσφύρω ἡλεκτρυνῶν O.

24. *ὑπὲρ σακέων*. The custom of exposing the face above the rim of the large oblong shield is mentioned in Eur. Phoen. 1384, *εἰ δ' ὅμ' ὑπερσχὸν ἵππου ἄτερος μάθοι*. Here it is mentioned as an act of brave defiance.—*πνείοντες*, sc. *μένος*, like the Homeric *μένεα πνείοντες Ἀχαιοί*.

26. *πάϊς Ἀλκαῖοιο*, Amphitryon. Hence the descendant Hercules was called *Alcides*. Eur. Herc. F. 2, *Ἀργεῖον Ἀμφιτρύων', δν 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 πολέμου τειρομένοις βωμός ἀρὰς πυγασὶν ῥύμα*. Schol. Med. *ῥύμα τῆς βλάβης*. Where Prof. F. W. Newman needlessly proposes *ἀρησφύγετον* on the analogy of *κρησφύγετον*. Cf. Od. ii. 59, *ἀρην ἀπὸ*

οἴκου ἀμύναι. Hesych. *ἀρή· βλάβη ἢ ἐν τῷ Ἀρεί*.—For *φυτεύσαι* (like *καταφλέσαι* sup. 18, a less common form of the optative), good copies give *φυτεύσῃ*, which Gaisford adopts.

30. *δόλον*. Because he assumed the form of her husband Amphitryon, as described in Plautus' comedy of that name.

32. *Τυφάονιον*. A peak (grotto?) on Parnassus, so called perhaps from some 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.—*τόθεν, exinde*: or for *δοθεν*. The Harl. MS. has *τότε δ'*, a good reading.

34. *θέσκελα, θαυμαστά, θεῖα*. For *θεοῖς—εἴκελα, (θεο)εἴκελα,* like *θεόσεχθος*, or (Buttm. Lexil.) for *θε-ἴσκελος*, as *θέσπισ* for *θέ-εσπισ*.

35—7. *αὐτῇ, for τῇ αὐτῇ*. See Opp. 350. Apollonius often uses this idiom, e. g. *αὐτὴν ὁδόν*, 'on the same expedition,' i. 199. 1259. *ἡματι δ' αὐτῷ*, 'on the same day,' ii. 964. Cf. Od. xvi. 138, *ἡ καὶ Λαέρτη αὐτὴν ὁδὸν ἀγγελος ἔλθω*.

εὐνῇ καὶ φιλότῃτι μίγῃ, τέλεσεν 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' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς· 40
 τοῖος γὰρ κραδίην πόθος αἶνυτο ποιμένα λαῶν.
 ὥς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
 νούσου ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
 ὥς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυνπεύσας
 ἀσπασίως τε φίλως τε ἐὼν δόμον εἰσαφίκανε. 45
 παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι,
 τερπόμενος δάροισι πολυχρύσου Ἀφροδίτης.
 ἧ δὲ θεῶ δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστω
 Θήβῃ ἐν ἐπταπύλῳ διδυμάονε γείνατο παῖδε,
 οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτω γε μὲν ἦστην· 50
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,
 δεινὸν τε κρατερόν τε, βίην Ἑρακληΐην
 [τὸν μὲν ὑποδμηθεῖσα κελαινεφέϊ Κρονίῳνι,

36. ἐέλδωρ 38. Φέρων Φόνδε 40. πρὶν σῆς 45. Φεὸν

36. ἐν φιλότῃτι N. δ' ἔθ' ἐλδωρ N. 42. ὑπεκπροφύγῃ N. ὑπεκ-
 προφύγῃ (by correction) O. ὑπεκπροφύγοι Ald. 44. ὥς ἄρα N. ἐκ-
 τολμήσας Ald. 45. φιλίως τε Ald. 46. παρακοίτῃ O. 49.
 θήβῃ ἐφ' O. 50. κασιγνήτων O.

The Harl. MS. gives *τανυσφίρω* Ἑλεκ-
τρώνη, which is perhaps a better read-
 ing.—Aristophanes alludes to this story
 about Zeus, Av. 558.

37. ἥρως. Perhaps this should be di-
 gamated, *ἥρως*. See Donaldson, Gr.
 Gr. § 192.

39. *ποιμένας ἀγροιώτας*, like *ποιμένες*
ἀγραυλοῖ, Theog. 26, living in the ἀγροὺς
 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 re-
 turning 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; ὑμεῖς μὲν νῦν
 ἄστυδ' ἐλαύνετε νῆα μέλαιναν, αὐτὰρ ἐγὼν
 ἀγροὺς ἐπισίσομαι ἥδ' ἐβοτῆρας· ἐσπέριος
 δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι. Goett-
 ling's idea is far-fetched; "Nempe boves

ut praedam secum duxerat Amphitryo,
 quos, quamquam eorum cura injungenda
 familiae esset, prae magno Alcmenae
 amore neglexit." It was not the part of
 the *ποιμῆν* to take charge of oxen.—On
πρὶν γ' see inf. v. 59.

42. ἀσπαστὸν, for ἀσπασίως. Od. v. 398,
 ὥς Ὀδυσῆ' ἀσπαστὸν ἐείσατο γαῖα καὶ ὄλη.
 —On *ὑπὸ*, 'from under,' see Opp. 584.

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'
 ὁμοίω. Similarly Aesch. Ag. 121, ἰδὼν
 δύο λήμασι δισσοὺς Ἀτρεΐδης μαχίμους.
 —*ἦστην* vulg., and this (as from the root
 εἶσ) is an earlier form than *ἦστην*.—γε
 μὲν, sup. v. 5.

53—4. It is evident that either this
 distich or the next resulted from a dif-

αὐτὰρ Ἴφικλῆ λαοσσόφῳ Ἀμφιτρύωνι,
κεκριμένην γενεήν· τὸν μὲν βροτῶ ἀνδρὶ μιγείσα, 55
τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάτωντι πάντων.

Ἄος καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάλυμον.
εὖρε γὰρ ἐν τεμένει ἐκατηβόλου Ἀπόλλωνος
αὐτὸν καὶ πατέρα ὄν, Ἄρην, ἄτον πολέμοιο,
τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἰθομένοιο, 60
ἔσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι

54. Φιφικλέα 58. Φεκατηβόλου 59. σφον Ἄρη ἄφατον

54. ἰφικλῆα λαοσσόφῳ N. ἰφικλῆα δορυσσόφῳ O. Ἴφικλῆά γε δορυ-
σσόφῳ Ald. 56. θεῶν om. O. 59. ἄτον πελέμοιο (ā in an erasure)
O. 61. ἔσταῶδ' ἐν δίφρῳ O. εὔκτυπον N.

ferent recension. The two together are the merest tautology. Moreover, the metre of v. 54 is very faulty, whether with Gaisford we read αὐτὰρ Ἴφικλῆά γε (where I is properly long), or αὐτὰρ Ἴφικλῆα δορυσσόφῳ, where the final syllable of αὐτὰρ is properly short, unless indeed the true reading is αὐτὰρ Φιφικλέα, pronounced with synizesis. Cf. Theog. 196. Il. xiii. 698, αὐτὰρ ὁ Φιφίκλοιο παῖς τοῦ φυλακίδαο. That Φι, ἴς, were digammatized is shown by the Latin *vis*. Thus in Il. xxi. 356, the old reading must have been *καλετο Φίς ποταμοῖο*, though in xvii. 739 we have τὸ δ' ἐπιβρέμει ἴς ἀνέμοιο. So Opp. 541, βοὺς Φίφι κταμένοιο. Sup. v. 11. Theog. 332, ἀλλὰ ἔς ἴς ἰδμάσσε. Od. xviii. 57, τοῦτ' ἐν με Φίφι δαμάσσει. Il. xxi. 208, ἄροι Φίφι δαμέντα.—λαοσσόφῳ Hermann and Goettling from two MSS.

55. κεκριμένην, distinct, separate. See on Opp. v. ult.

57. ὃς καί. These two words were probably introduced to accommodate the narrative to the borrowed prologue. Nothing can be more prosaic, in commencing an account of the fight with Cycnus, than to say 'who also slew Cycnus.' Perhaps it originally stood ἐνδ' ὃς γε Κύκνον κ.τ.λ., or ὃς may here be for οὗτος (Opp. 22), though in truth the whole verse may be an interpolation.—Ἀρητιάδης, 'the son of Mars,' is a doubtful form, implying as it does an unknown inflection Ἀρης, Ἀρητος. Compare however Ἰαπετιονίδης, Opp. 54, Ταλαϊονίδης from Τάλαος, Il. ii. 566. Perhaps we should read Ἀρητιάδην.

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 *enūis*; and further, the form σφός (σφς) actually occurs, e. g. Theog. 398, σὺν σφοῖσιν παῖδεσσι. Hom. Od. xxiv. 411, παρὰ Δόλιον πατέρα σφόν. Apoll. Rhod. i. 890, σφοῖσιν—ἐν μεγάρουσιν. In v. 40 supra, for πρὶν γ' ἦς ἀλόχον κ.τ.λ. we should perhaps restore πρὶν ἐῆς or πρὶν σφῆς. The γ' was doubtless a mere metrical insertion.—Ἄρην seems a later form of the accusative, which was Ἄρη at least in early Greek. Hermann proposed Ἀρη, and this form is defensible as the accusative of ἀρεῖς (ApeFs), the old nominative whence ἀρεῖων, ἀριστος, were derived. See Theog. 922.—ἄτον, 'insatiable.' According to analogy, this should be contracted from ἄατος, since the double α exists in the non-primitive root ἄδω. Cf. ἀταί inf. v. 101. Buttman however (Lexil. in v.) distinguishes ἄδω, 'to hurt,' whence ἄατος, from ἄω, 'to satiate,' whence ἄατος and ἄατος, remarking that ἄ only becomes ἄᾶ when originally contracted. The quantity of the α is made doubtful by ἄατος in Theog. 714. Possibly the word had a digamma which was transposed to the beginning; thus Ἄρη φατον or φαφατον was the original reading. Apollonius has ἄατος ὕβρις, i. 459.

61. The reading of MS. Harl. (O) points to a variant ἔστειώτ' εἰνὶ δίφρῳ.—

νύσσοντες χηλήσι, 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 νίδον ἀρήϊον ἡνίοχόν τε
 χαλκῷ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
 ἀλλὰ οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων
 αὐτὸς γάρ οἱ ἐπῶρσε βῆν' Ἡρακληεῖν.
 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου 70
 λάμπεν ὑπαὶ δεινοῦ θεοῦ τευχέων τε καὶ αὐτοῦ
 πῦρ δ' ὥς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνῳ
 ἔτλη θνητὸς ἐὼν κατεναντίον ὁρμηθῆναι
 πλὴν Ἡρακλῆος καὶ κύδαλῖμου Ἰολάου;
 [κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄσπτοι 75
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
 ὃς ῥα τόθ' ἡνίοχον προσέφη κρατερὸν Ἰόλαον
 Ἥρωσ ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,

66. *ἑλπόμενος ἀρέϊον*68—9. *Φοῖ*74. *Ἰολάου*77—8. *Ἰόλαον—Ἰόλαε*

66. ἡνίοχόν τε O. 67. δαΐωσειν Ald. δηΐώσειν NO. δώσειν N.
 69. om. N. 72. ἐκείνῳ N. ἐκείνων O. 76. στιβαροῖσι μέλεσσι
 N. στιβαροῖσι μέλεσιν O.

ἔκτυπον, the second aorist of *κτυπέω*, is a neuter word, and therefore *χθόνα* must be construed with *νύσσοντες*. Hence Gaisford is wrong in placing a comma after *ἵπποι*.

63. *πλεκτὰ ἄρματα* are chariots compacted of many pieces fastened into each other, *κολλήεντα* inf. v. 309.

65. *κεχάρητο*, as if from *χαρέω*, is one of the forms which suggest doubts respecting the alleged antiquity of the poem. We have *κεχαρημένος* in a spurious choral ode, Eur. Iph. Aul. 200, and in the so-called Homeric hymns, but not in the Iliad nor the Odyssey; and also in Theocr. xxvii. ult. *κεχάρητο* occurs in Hymn. Cer. 458.

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 *θεωροί*. 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, *ὑπὸ τευχέων θεοῦ* (*Ἄρεος*) καὶ *ὑπ' αὐτοῦ τοῦ θεοῦ*.

75—6. 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 *πεφύκω* the imperfect *ἐπέφυκον* was formed. See on v. 228 inf. So Joannes Diaconus: *ἀπὸ τοῦ φύω, φύσω, πέφυκα, γίνεταί ἕτερος ἐνεστῶς, πεφύκω, καὶ ὁ παρατατικὸς ἐπέφυκον*.

78. The address of Hercules to his

ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν,
 ἦλιτεν Ἀμφιτρύων, ὅτ' εὖστέφανον ποτὶ Θήβην 80
 ἦλθε λιπὼν Τίρυνθον, εὐκτίμενον πτολίεθρον,
 κτείνας Ἠλεκτρύωνα βοῶν ἔνεκ' εὐρυμετώπων
 • ἵκετο δ' εἰς Κρείοντα καὶ Ἠνιόχην τανύπεπλον,
 οἳ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρέιχον,
 ἦ δίκη ἔσθ' ἱκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον. 85
 ζῶε δ' ἀγαλλόμενος σὺν εὖσφύρῳ Ἠλεκτρυνῶνι,
 ἦ ἀλόχῳ τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
 γεινόμεθ' οὔτε φυτὴν ἐναλίγκιοι οὔτε νόημα,
 σός τε πατὴρ καὶ ἐγώ. τοῦ μὲν φρένας ἐξέλετο Ζεὺς,
 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας 90

87. σφῆ

79. ἦτοι μετ' NO, Ald. μάκρας N. 81. τίρυνθ' O. 84. ἄρ-
 ματα N. 85. δίκη Ald. ἱκέτῃ N. τηρόθι Ald. τίον δέ γε O.
 87. ἄμες O. 88. φρένας ἐναλίγκιον Ald. ἀλῆγκιον N. 90. σφε-
 τέρων O. δῶμα N, Ald.

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.' All this is ἀπροσδιόνυσον, and perhaps, as Thiersch (ap. Goettling) suggested, the whole passage 79—94 is a later interpolation. Any how, we must think that it is the work of a feebler poet than Hesiod.

80. ἦλιτεν (ἀλῆταινω), 'sinned against.' See on Opp. 330. Apoll. Rhod. ii. 246, ἦ ῥα θεοὺς ὁλοῇσι παρήλιτες ἀφραδίῃσι. Theognis v. 1171, εὐ δὲ καὶ αὐτὸς | γνώσῃ, ἐπεὶ μεγάλως ἦλιτες 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. Ἠνιόχην, 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.

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 an Homeric phrase. The doctrine alluded to is, that Zeus first infatuates those whom he wishes to ruin: θεὸς μὲν αἰτίαν φύει βροτοῖς, δταν κακῶσαι δῶμα παμπήθην θέλῃ, Aesch. frag. 163. Hercules means to say, that Iphicles having foolishly (and for the hope of some offered reward) attached himself to the service of Eurystheus, was the cause of the severe labours imposed by that tyrant upon himself.

90. σφέτερον, for δν, is like a licence of the later age. Suspicious also is the idiom ἔρχετο τιμήσαν, while the old reading ἀλῆτῆμενον, 'guilty,' 'evil-doing,' derives some support from Od. iv. 807, οὐ

ῥ̄χετο ἴτιμήσων ἀλιτήμενον Εὐρυσθήα,
 σχέτλιος ἦπου πολλά μετεστοναχίζει ὀπίσσω
 ἦν ἄτην ἀχέων ἡ δ' οὐ παλινάγρετός ἐστιν.
 αὐτὰρ ἐμοὶ δαίμων χαλεπούς ἐπετέλλετ' ἀέθλους.
 ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἡνία φοινικόεντα 95
 ἵππων ὠκυπόδων μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
 ὅς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος
 Φοίβου Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος 100
 ἡ μὴν καὶ κρατερός περ ἔων ἄσεται πολέμοιο.

93. σῆν 100. Γεκατηβελέταο Φάνακτος 101. ἄσεται

91. τομήσων Ald. ἀλιτίμενον N. ἀλιτήμενον εὐρυσθία O. 92. μάλα
 Ald. 93. ἄταν N. 97. ἔχων O. 98. ὑποδδείε O. ἄρεως N.

μὲν γὰρ τε θεοὶ ἀλιτήμενός ἐστιν. The conjecture of Guiletus, 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. Il. xix. 117, ἡ δ' ἐκὺει φίλον υἱόν, ὃ δ' ἔβδωμος ἐστήκει μείς· ἐκ δ' ἄγαγε πρὸ φώσδε καὶ ἡλιτόμνηον ἔδοντα. Gaisford cites Etym. M. p. 428, 10, ἡλιτόμνηος καὶ ἀλιτήμερος σημαίνει δὲ τὸν ἐπταμηνιαῖον γεννηθέντα παῖδα.—As for τιμήσων, (unless we should read δουλεύσων—Εὐρυσθῇ, 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."

93. ἦν ἄτην, his delusion, his mistake: ὀχέων, 'bearing,' is a probable and obvious conjecture. The accusative may indeed depend on μετεστοναχίζετο. But cf. Od. xxi. 302, ἦνεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

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 ὑποδδείε). If (see on v. 78) the whole passage from 79 to 96 has been added, Ἦρως ὦ Ἰδίαε,—ἰθὺς ἔχειν κ.τ.λ. will stand for ἔχε or ἔχειν μέμνησο, as inf. v. 119—121.

101. ἄσεται, 'he will have his fill of war.' From ἄω, *satio*. The context requires that ἄσεται should have a future sense, especially as ἡ 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*), ἄσωμαι, the *σ* being omitted in the third person (as in ἐλάῳ for ἐλάσει), and the *ε* being changed to a euphonical because *a* precedes. Buttman has discussed this word at some length in the *Lexilogus*. But it seems hardly referable to the age of the ancient Epic.

Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
 'Ηθεῖ, ἥ μάλα δὴ τι πατὴρ ἀνδρῶν τε θεῶν τε
 τιμῇ σὴν κεφαλὴν καὶ ταύρεος ἔννοσίγαιος,
 ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόληα· 105
 οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
 σὰς εἰς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
 ἀλλ' ἄγε δύσσο τεύχε' ἀρήϊα, ὄφρα τάχιστα
 δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
 μαρνώμεσθ', ἐπεὶ οὔτοι ἀτάρβητον Διὸς υἱὸν 110
 οὔδ' Ἰφικλείδην δειδίξεται, ἀλλὰ μιν οἶω
 φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
 οἱ δὴ σφι σχεδὸν εἰσι λιλαιόμενοι πολέμοιο
 φυλόπιδα στήσιν, τά σφιν πολλὴ φίλτερά θοίνης.
 ὦς φάτο· μείδῃσεν δὲ βίη Ἡρακληίη, 115
 θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·

102. προσέειπεν *Ἰόλαος* 108. ἀρέφια 111. οὐ *Ἰφικλείδην*?
 116. *Φοι* *ἔειπεν*

103. ἡθεῖε, ἥ δὴ τι *O.* ἡθεῖε *N.* 108. δύσσο *Ald., N.* δύσαιο
O. 110. οὔτι *Ald.* 112. φεύξασθαι—ἀμύμονας *N.* 113. σφιν
N. 114. φέρτερα *Ald., O.* 116. γάρ οἱ ἄρμενα *N.* μάγλα γάρ
 οἱ ἄρμενα *N.* γὰρ νύ οἱ *Ald.*

103. ἡθεῖε, 'my good lord,' a term often applied in Homer by an inferior to a superior, or a younger to an elder. Photius: ἡθεῖος· παρὰ Ἰωσι νεωτέρου πρὸς πρεσβύτερον προσαγόρευσις. Probably from ἡθος, (like ἡθᾶς, συνήθης,) properly meaning 'my familiar.'

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 *laurine* as rivers often were,—we do not know why. Or, as Graevius suggests, because he is identified with Oceanus, which, as a circling stream, is called *ταυρόκρανος* in Eur. *Orest.* 1378. Tzetzes, ἀπὸ τοῦ θυσίας ταύρων ἐπιτελεῖν τῷ Ποσειδῶνι, ταύρειος ἐκλήθη Βοιωτικῶς. That Poseidon was a tutelary god of Thebes is clear from Aesch. *Theb.* 122.

105. κρήδεμνον, στεφάνην, the encircling wall.—In ῥύεταί the *v* is short, as sometimes is the case both in Attic and Epic poetry.—πολῆα, as if from πολέως,

connected with πολός. This verse occurs in the Homer. c Hymn to Demeter, v. 151. 106. οἶον, for διότι τοῖον κ.τ.λ. Or perhaps an exclamation; 'see now what a hero,' &c.

108. δύσσο, the aorist imperative. See on Opp. 384.—δύσσο *vulg.*, and so Gaisford.

111. δειδίξεται (δειδίσσομαι), φοβήσεται, will scare away. Bentley read οὐ *Ἰφικλείδην*. See on v. 54.

112. δύο παῖδας. Properly, only Hercules was the reputed son of Amphitryon, the son of Alcaeus, Iolaus being the grandson, through Iphicles.

114. Perhaps a spurious verse. Homer has λιλαιόμενοι πολέμοιο, *Il.* iii. 133. There is a variant φέρτερα for φίλτερα. For στήσιν it may be questioned if we should not read στήσαι, as the more epic syntax.

116. Some copies omit *νν*, rightly perhaps. Thus *οἱ* takes the digamma, as in *vv.* 68—9, &c. So *inf. v.* 125, *δν Φοι*

καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἥρωσ δ' Ἰόλαε, διοτρεφεὲς, οὐκέτι τηλοῦ
 ὑσμίνῃ τρηχέϊα· σὺ δ' ὥς πάρος ἦσθα δαΐφρων,
 ὥς καὶ νῦν μέγαν ἵππον Ἀρείονα κυανοχαίτην 120
 πάντῃ 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 στονόοντας ἐφορμήσασθαι ἀέθλους.
 θήκατο δ' ἄμφ' ὤμοισιν ἀρής ἀλκτῆρα σίδηρον

117. *ἔπεα* 118. *Ἰόλαε* 122. *ἑιπὼν* 125. *φοι*

119. *τρηχέϊα* ON, Ald. 120. *μέγαν ἵππον ἀρηγέμεν* (the rest omitted) O. 122. *κνημίδας* O, Ald. 125. *ὃν ῥά οἱ N. ὃν ρ' οἱ O.* 127. *ἐφορμήσεσθαι* O.

ἔδωκε, most MSS. read *δν ρ' οἱ ἔδωκε*. Commonly however *οἱ* is short before a vowel, as Opp. 526, *οὐδέ οἱ ἥλιος κ.τ.λ.*

120. *Ἀρείονα*. According to the ancient legend, this was the steed of Adrastus. Hom. Il. xxiii. 346, *οὐδ' εἴ κεν μετόπισθεν Ἀρείονα διὸν ἐλαύνοι, Ἀδρήστου ταχὺν ἵππον, δς ἐκ θεῶν γένος ἦεν*. Propt. iii. 26, 37. Apollodor. iii. 6, 8. Pausanias (viii. 25, 5) says the horse was born from Poseidon, who hence derived his well-known attribute of *ἵππιος*. 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, *μονόπῳλος 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;' *ἡνιοστροφεῖν* 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, ne-

gative 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*, *δ διανγῆς χαλκός*. What he meant by *διανγῆς* 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 παραπεποιήνται σχεδὸν πάντες οἱ στίχοι*.

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' ὑπέθήκατο πάντα* occurs in Theog. 175, and we find in Theognis v. 1146, *αἰσχροῖς κακοῖς ἔργοις σύμβολα θεκάμενοι*. Simonides, frag. 72, 5, *οἱ τόνδε τρίποδ' σφισι μάρτυρα βακχίων ἀέθλων | θήκαντο· κείνους δ' Ἀντιγένης ἐδίδαξεν ἄνδρας*. Il. xiv. 187, *αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροτὶ θήκατο κόσμον, and x. 30, ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας θήκατο χαλκείην*. Apoll. Rhod. i. 129 has *ἀπεθήκατο*. It would be easy to read here *θῆκε δ' ἄρ' ἄμφ' κ.τ.λ.* The weakest part of the passage is the addition of *δεινὸς ἀνῆρ*, for which we should have expected some epithet to *σίδηρον*.—*ἀρής ἀλκτῆρα*, see v. 29.

δewòs ἀνὴρ· κοίλην δὲ περὶ στήθεσσι φಾರೆττην
καββάλει· ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν οἴστοι 130
ρίγηλοι, θανάτοιο λαβηφθόγγοιο δοτῆρες.
πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,
μέσσοι δὲ ξεστοὶ, περιμήκεες, αὐτὰρ ὀπισθεν
μόρφονιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.
εἶλετο δ' ὄμβριμον ἔγχος ἀκαχμένον αἶθοπι χαλκῷ· 135
κρατὶ δ' ἔπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
δαيداλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
ἦτ' εἵρυντο κάρη Ἡρακλῆος θείοιο.

Χερσί γε μὲν σάκος εἶλε παναίολον, οὐδὲ τις αὐτὸ
οὐτ' ἔρρηξε βαλὼν οὐτ' ἔθλασε, θαῦμα ἰδέσθαι. 140

138. ἢ Φείρυντο? 140. Φιδέσθαι

129. περιστεφέεσσι N. 131. λαθηφθόγγοιο N, Ald. 132. μύρον
O. 135. ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἶλετο θυμῷ O. ἦσαν—
αἶθοπι χαλκῷ Ald. αἶθοπι χαλκῷ N. 136. ἐντυκτον N. 138. κάρυ
N. κάρην O. 139. δε μῆν O. (In N the title ἀρχὴ τῆς ἀσπίδος,
followed by Greek argument. No break nor interval in O.)

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 δάκρυσι 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 ἢ ὡς χειρισμένων τῶν βελῶν κ.τ.λ.

133. ὀπισθεν, at the hinder end, where the notch, γλυφίδες, was inserted on the string. Here they were feathered, ἐπτερωμένοι, with the plume of the black eagle. Photius, μορφὸν εἶδος ἀετοῦ. 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.) 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. Perhaps this line also is spurious, or

rather, one of many taken directly from Homer.

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 ῦ see Buttm. Lexil. in v. (p. 310), who supposes a form εἵρυνι. In Theog. 304 it is short, ἢ δ' ἔρυντ' (ἢ Φέρυντ') εἰν Ἀρίμοισιν. It is long inf. v. 415. Il. xxii. 507, ὅλος γὰρ σφιν ἔρυντο πύλας καὶ τείχεα μακρά. In fact, the υ in ῥύομαι is common even with the tragic writers.

139. γε μὲν, 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. — οὐτε κ.τ.λ. 'had neither shattered nor rended it.' Properly, ῥήγνυμι is to break by violent force into two or more fragments; θλάω to rend; κλάω to snap, (as a twig,) θραύω to break down, as a gate, door, chariot, &c., ἀγνυμι to destroy the integrity of a whole, as to dash a ship to pieces against the rocks, to fracture the skull, &c.

πάν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι
 ἡλέκτρῳ θ' ὑπολαμπές ἔην, χρυσῷ τε φαεινῷ
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλήλαντο.
 ἐν μέσσω δὲ δράκοντος ἔην φόβος οὔτι φατειδός,
 ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκώς· 145
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκὰ θεόντων,
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου

141. λευκῇ τ' Ο. 142. ὑπερλαμπές Ν. 143. ἡλήσαντο Ν.
 144. φατειδός Ν. 145. ὄσσοισι Ο. ἔμπαλιν δ' ὄσσοιο Ν. 147. ἀτ-
 λήτων Ο. βλοσυροῖο προσωπου Ο.

141. *τιτάνῳ*, with gypsum, or perhaps some white composition forming a durable enamelled ground. Photius, *τιτανόν· λευκόν, ἢ γύψον· κονίαν*. This seems a word of the latest age; it is used by Lucian (*Somnus*, § 6), who speaks of a woman *διεψασμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, ὅλος ἦν ὁ θεῖος, ὅποτε ξέοι τοῦς λίθους*. 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. Thus *κύκλῳ* means *περίξ*, all around the central device.—*λαμπόμενον* is clumsily introduced after *ὑπολαμπές*. Perhaps some other participle was written.

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 liquidove potest electro,' &c.

144. *φατειδός*, for *φατεῖς*, (possibly 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 (*ὑπὲρ αὐτῶν* 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 *λοξὰ βλέπων*, (Goettling,) but literally, 'looking backwards,' viz. with its head turned round towards its tail.

146. *πλήτο, ἐπλήτο*, a passive aorist from *πέμπλημι*.—*λευκὰ θεόντων* 'running in a white row,' seems a questionable idiom, and probably is an imitation of the genuine Epic phrases *λοξὰ βλέπειν* &c.

147. *ἐπὶ μετώπου*. He seems to mean, 'perched on its head' (*ἐπάνω τοῦ προσωπου τοῦ δράκοντος*, Jo. Diac.); but then *πεπότητο* negatives the idea of *standing*. Perhaps, 'perched in her flight on the 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 Hercules. But there

δεινὴ Ἔρις πεπόνητο κορύσσουσα κλόνον ἀνδρῶν,
 σχετλίῃ, ἣ ῥα νόον τε καὶ ἐκ φρένας αἶνυτο φωτῶν,
 οἵτινες ἀντιβίην πόλεμον Διὸς νῦν φέροιεν. 150
 τῶν καὶ ψυχὰι μὲν χθόνα δύνουσ' Ἄϊδος εἴσω
 αὐτῶν, ὅστέα δέ σφι περὶ ῥινοῖο σαπίσης
 Σειρίου ἀζαλέοιο κελαιῇ πύθεται αἷη.
 ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,
 ἐν δ' Ὀμαδός τε Φόβος τ' Ἀνδροκτασίη τε δεδήει. 155
 [ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὅλοῃ Κῆρ
 ἄλλον ζῶν ἔχουσα νεύτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν,]
 δεινὸν δερκομένη καναχῇσί τε βεβρυχυῖα. 160

151. Ἀΐδος

149. καὶ φρένας εἴλετο βρωτῶν O. (Marg. N, ἡ αἶνυτο. gl. ἀφήρει).
 151. δύμειαι O. 152. σφιν Ald., and N by correction. 153. καλ-
 αινῇ Ald. μελαίνῃ O. 155. φόνος τ' ἀνδρῶν ἀνδροκτασίη τε N.
 157. ζῶν N. 158. τεθνηῶτα Ald. 159. ἔχετ' N. 160. κατα-
 χῆσι τε βεβριθυῖαι N. βεβριθυῖα O, Ald.

seems a confusion 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.

152. περὶ κ.τ.λ., 'the skin having putrefied from around them.' The form ἡ ῥινὸς seems a peculiarity of the Alexandrine school. Goettling refers to Apoll. Rhod. ii. 58, ῥινοὺς βοῶν ἀζαλέας.—Σειρίου, a somewhat unusual genitive of time, 'when Sirius is scorching.' But the expression seems that of an incorrect writer. One is almost tempted to propose Σειρίου ἀζαλέοιο φαιεῖν πύθεται αὐγῇ or αἶγλη.

154. προΐωξίς (ἰώκειν=δῶκειν) is the putting the enemy to rout before the charging host; παλιώξίς (an Homeric word, Il. xii. 71. xv. 69), the rallying of the pursued so as to pursue in their turn.

157. νεούτατος (οὐτᾶν), 'newly wounded,' is also Homeric, Il. xiii. 539, κατὰ δ' αἶμα νεουτάτου 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 δμίλεον. 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.—θυνέω, though not perhaps elsewhere used than in this poem, occurs inf. v. 210. 257. 286.

160. καναχῇσι, suppl. ὀδόντων, 'rows of rattling teeth,' as inf. v. 164. Hom. Il. xix. 365 (if the passage be genuine), τοῦ καὶ ὀδόντων μὲν καναχῇ πέλε.—βεβρυχυῖα (βρύχω), a better reading than the vulg. βεβριθυῖα, which probably arose from a notion that καναχᾶ meant 'tinkling ornaments,' as in Soph. Antig. 130. Cf. Il. xvii. διπτερός ποταμοῖο βέβρυχεν μέγα κύμα ποτὶ ῥόον. The correction was made by Ruhnken, and was afterwards confirmed by two MSS.

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 εὔτε μάχοιτο
 Ἀμφιτρωνιάδης, τὰ δὲ δαίετο θαυματὰ ἔργα. 165
 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
 ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἡδὲ λεόντων
 ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.
 τῶν καὶ ὁμιληδὸν στίχες ἦσαν· οὐδὲ νυ τοίγε 170
 οὐδέτεροι τρεέτην· φρίσσον γε μὲν αὐχένας ἄμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι

165. *Ἐργα* 166. *Ἰδεῖν*

161. φατειῶν N. 165. θωῦτὰ Ald. θαυμαστὰ NO. 167. κυάνεα
 NO. γένειαν N. 169. κοτιέντων τ' Ald. 170. τῶν γε NO.
 172. λῖς O. κάπροι (sc. κάπροι) Ald.

163. This verse can hardly be genuine both here and v. 150.

164. τῶν, of which serpents there was even a gnashing of the teeth whenever Hercules was fighting. A real noise may sometimes have been caused by the clashing of inserted rows of teeth on the surface of a shield. 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." Compare inf. v. 217—22. 232, where it is impossible to press the sense in its most literal acceptation. This applies especially to the description of the sculptured bowl in Theocr. i. 30 seqq.

165. θαυματὰ is the reading of good MSS. for θαυμαστὰ or θωῦτὰ, the σ being dropped in pronunciation, as in ἀδάματος for ἀδάματος, νεούματος (v. 157) for νεούτατος. So perhaps in Il. xvii. 88, φλογὶ εἴκελος Ἡφαίστῳ ἀσβέτω· οὐδ' νῖδον λάθην Ἀτρείος. Vulg. ἀσβέστω. 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';—ἡγουν μεμερισ-

μένα 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 (φαινομαι), 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, ἦσαν being supplied. Cf. inf. v. 300, μελάνθησαν γε μὲν αἶδε.

8. σ νῶν 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 ἐκτομίας, the castrated and domesticated animal. Goettling derives it from χεῶν (χελύνη), a snout.

170. τοίγε. So Aldus. Others have τῶ γε or τῶν γε.—The form τρεέτην is scarcely such as we should expect in an early Epic poem.

172. ἦδη ἔκειτο, was already lying dead before them, and at his sides (ἀμφὶ) two boars, having forfeited their lives. So Theocr. i. 48, ἀμφὶ δέ μιν δύο ἀλώπεκες. 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

δοιοὶ ἀπουράμενοι ψυχὰς, κατὰ δέ σφι κελαιὸν
 αἶμ' ἀπελείβει· ἔραζ'· οἱ δ' αὖχένας ἐξεριπόντες
 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν. 175
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
 ἀμφότεροι, χλοῦναί τε σύες χαροποί τε λέοντες.
 ἐν δ' ἦν ὕσμινη Λαπιθάων αἰχμητῶν
 Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
 'Οπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε 180
 Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄξον Ἄρηος,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν·
 ἀργύρεοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθοντο
 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἀσβολον οἰωνιστὴν 185

179. *Φάνακτα* 182. *ἐπιείκελον*

173. δ'ιοὶ O. 174. ἔραζεν NO. 175. τεθνηῶτες N. 176. ἐγει-
 ρήθην N. ἐγειρέθην κοτέοντε O. 177. λέοντε O. 178. λαπί-
 θων Ald. λαπιθίων O. 179. δρίαντα τέ περιθονεῖτε O. 181. ταρή-
 σιον O. 182. ἀργεῖδην N. 183. om. O. 184. Κένταυροί θ'
 Ald. 185. ἡδ' NO, Ald.

the participle refers to both *λῆς* and *κάπροι*, 'each having deprived the other of life.' But *ἀπουράμενος* is a somewhat doubtful aorist participle, to be compared with the late form *εὐράμην* for *εὐρόμην*. Buttmann (*Lexil.* p. 145) here gives it a passive sense. It seems to have been adapted from the Homeric *ἀπούρας* (*ἀπαυραν*), 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 δέ*, the boars alone.

174. *ἐξεριπόντες*, 'letting fall.' Apparently an incorrect imitation of the intransitive aorist of *ἐξερείπω*. *Il.* xvii. 440, *θαλερῇ δ' ἐμαίνετο χαίτη ζεύγλης ἐξεριπούσα*. See inf. v. 421. Theog. 704.

175. *λέουσι*, Epic dative for *λεόντων*, implying the agency of the lions.

179. *ἀμφι*, 'around,' as allies rallying round their leaders; while the Centaurs on their part fought *ἀμφι Πετραίων κ.τ.λ.*

v. 185. This passage is closely copied from *Il.* i. 263, *ὅλον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν, 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.

183. *ἀργύρεοι* is laxly used, as if *Λαπίθαι ἐμάχοντο* had preceded for *ὕσμινη ἦν 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 *Astylos*.' As several of the names here recorded are recognised by Ovid, e. g. *Dryas*, *Exadius*, *Petraeus*, *Caeneus*, *Mopsus*, (*Ampyciden Mopsium*, v. 456,) it seems probable that *Asbolos* should be read for *Astylos*.

* Ἄρκτον τ' Οὐρείον τε μέλαγχάϊτην τε Μίμαντα
καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
καὶ τε συναίγδην ὥσεί ζωοὶ περ ἔοντες
ἔγχεσιν ἡδ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο. 190
ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἔστασαν ἵπποι
χρῦσοι, ἐν δὲ καὶ αὐτὸς ἑναρφόρος οὐλιος Ἄρης
αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
αἵματι φοινικίοις, ὥσεί ζωὸν ἐναρίζων,
δίφρῳ ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε 195
ἔστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
τῇ ἱκέλη ὥσεί τε μάχην ἐθέλουσα κορύσσειν,
ἔγχος ἔχουσ' ἐν χερσὶ χρυσεῖην τε τρυφάλειαν,

198. *Φυκέλη*

186. οὐρίον τε N, Ald. τ' οὐρίον τε O. μελαγχάϊτην N. μελεγαῖτα τε O. 187. πευκείδας N, Ald. ἀργυρέας O. ἔχοντας O. 189. συναίκτην N, Ald. συναίγδην O. 192. ἐναρφόρος Ald. ἐναρφόρος N. ἐναρφόρος O. 193. ἔγχος ἐν χείρεσσιν ἔχων O, Ald. αἰχμὴν ἐν χ. ἔχοντες N. 195. δίφρον O. δίφρως N. 199. ἐν χειρὶ O. χρυσεῖν τε τρυφάλειαν NO.

187. Πευκείδας, sons of Πευκέες, a name fancifully coined from the πεύκαι, the stone-pines, which formed the rude weapons of the Centaurs. See Eur. Herc. Fur. 373, and Iph. Aul. 1047. 1058.

189. συναίγδην, ὡς συναίσσοντες, 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, 31, for συναίκτην, which, as a dual verb, is a *vox nihili*, besides that we must then read ἔγχεσι 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), ἐδύσατο νειόθι γαίης, θεινόμενος στιβαρῇσι καταίγδην ἐλάτῃσι. The same writer has μεταίγδην, ii. 95. ἀίγδην, ii. 826.

190. ὀριγνᾶσθαι is another form of δρέγχεσθαι, 'to aim at.' Cf. Eur. Bacch. 1254, δτ' ἐν νεανίαισι Θηβαίοις ἅμα θηρῶν ὀριγνᾶν. Theocr. xxiv. 44, ἦτοι δγ'

ὠριγνᾶτο νεοκλώστου τελαμώνος. Photius, ὀριγνόμεθα δρεγόμεθα.

192. ἐναρφόρος, for ἐναρφόρος or ἐναρφόρος, 'spoil-bearing,' is not only a *ἄπαξ λεγόμενον*, but in all probability is a spurious form. Goettling thinks it is defended by χερνίπτομαι, which does not seem in point, unless an old nominative ἐναρ = ἐναρα could be established. Compare πυρφόρος. There are variants ἐναρφόρος, ἐναρφόρος, ἐναρφόρος. Perhaps, ἐν δὲ καὶ ἦν ἐναρφόρος οὐλιος Ἄρης. Joan. Diac. καὶ αὐτὸς δ' Ἄρης καταγεγραμμένος ἦν ἐν τῇ ἀσπίδι.

194. φοινικίοις. For the synizesis see v. 95. — Goettling notices the post-Homeric use of ἐναρίζειν for 'to slay.'

196. παρέστασαν, παραστᾶται ἦσαν. See inf. v. 463, where they appear to act as the charioteers.

197. ἀγελείη, driving away spoil (λείαν ἄγουσα). Cf. Theog. 318.—κορύσσειν, to marshal, array, or equip; cf. v. 148, κορύσσουσα κλῆδον ἀνδρῶν.

199. This verse contains a clear proof

αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ὄρχετο φύλοπιν αἰνὴν. 200
 ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσω
 ἰμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς,
 χρυσεὴ φόρμιγγι· θεῶν δ' ἔδος ἀγνὸς Ὀλυμπος·
 ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο
 ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξήρχον ἀοιδῆς 205
 Μοῦσαι Πιερίδες, λιγὺν μελπομένης εἰκυῖαι.
 ἐν δὲ λιμὴν εὖορμος ἀμαιμακέτοιο θαλάσσης

206. *Φεικυῖαι*

200. ὤμοισιν NO. ἐπὶ δ' ὄρχετο (om. φ. αἰνὴν) O. 201. ἐν δὲ
 οἱ N. 202. κιθάριζε λητοῦς καὶ διὸς O, Ald. ἡμερόεν κυθόριζε διὸς
 καὶ λητοῦς N. 204. ἀγορῇ Ald., N. 207. λιμὴν σ' εὖορμος O.

of an unskilful composer. The tragic writers frequently shorten the *v* in *χρύσεος*, 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 proposed, 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, χρυσεῖν τε τρυφάλειαν.

200. αἰγίδα, the aegis (goat-skin) which is represented as wrapped round the breast and shoulders of the warrior-god. In one of Goettling's MSS. a later hand has marked *λείπει κἀνταῦθα* ('here also something is wanting'). And the words *φύλοπιν αἰνὴν* are omitted in MS. Harl. As this MS. has ἐπὶ δ' ὄρχετο, and two or three others ὤμοισιν for ὤμοις, we should probably read αἰγίδα τ' ἀμφ' ὤμοισιν ἐφ' ὄρχετο φύλοπιν αἰνὴν. Thus it would be unnecessary to supply some verb, as *ἔστη*, after ἐν δὲ v. 197.

202. Λητοῦς. Perhaps Λητός. 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 ἰμέροεν κιθάριζε μέλος Διὸς υἱὸς Ἀπόλλων. Compare however inf. v. 206. Opp. 574, where Goettling (on Theog. 48) suggests καὶ ἐπ' ἡδὲ κοῖτον. So Il. 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 χρυσεὴ φόρμιγγι θεαὶ δ' ἐξήρχον ἀοιδῆς, or ἄγνυτ' for ἀγνὸς, comparing vv. 279. 348; but this is clearly untenable, as ἄγνυμι takes the digamma. Others have suggested that at θεῶν δ' ἔδος a distinct subject on the shield is described. The truth is, that though ἀγνὸς 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. ἐξήρχον. 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 ἀμαμάκετον πῦρ, Theog. 319. The etymology of this word is obscure. The derivation from *μαιμάσσω* = *μαιμάω*, seems much more probable than that from *μάχη*. In many words which imply violent motion, mental or physical, the redupli-

κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέρου
 κλυζομένῳ ἱκελος· πολλοὶ γε μὲν ἄμ μέσον αὐτοῦ
 δελφίνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες, 210
 νηχομένοις ἱκελοι· δοιοὶ δ' ἀναφυσιόωντες
 ἀργύρεοι δελφίνες ἐθοίνων ἔλλοπας ἰχθύς.
 τῶν δ' ὕπο χάλκεοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς
 ἦστο ἀνὴρ ἀλιεύς δεδοκημένος· εἶχε δὲ χερσὶν
 ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι ἑοικώς. 215
 ἐν δ' ἦν ἡϋκόμου Δανάης τέκος, ἱππότα 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 πτερόεντα πέδιλα. 220
 ὥμοισιν δέ μιν ἀμφὶ μελάνδεταιον ἄορ ἔκειτο
 χάλκεον ἐκ τελαμῶνος· ὁ δ' ὥστε νόημα ποτᾶτο.
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρον,

209. *Ἱκέλος*211. *Ἱκέλοι*215. *FeFoικὼς*

210. ἰχθυάοντες O. 211. ἀμφυσιόωντες. O, Ald. 212. ^{οἱ} ἐθίνων
 ἔλλοπας N. ἐφοίτων O. 213. χάλκεοι θεόν O. 216. ἡϋκόμοιο
 Δανάης ἱππότα Ald. ἡϋκόμοιο — τέκος NO. 217. ἐπιψαύων N.
 218. φάσσασθαι O. 221. ὥμοισι δὲ O. ἄορ NO.

cation of the first syllable (or rather, of the root) is found in the more ancient forms of the language. Thus we have *ταρ-ταρος*, *μυρ-μυρω* (*mur-muro*), *πορ-φυρω*, *ποι-φυσσω*, *παι-φασσω*, *μερ-μερος*, *περ-περατ* &c. The initial α in *ἄμαι-μάκετος* is a difficulty; unless we may be allowed to call it 'intensive.'

210. Neither *θινέω* nor the active *θινῶν* appear to be used except by the author of this poem. For *ἐθύνεον* see sup. v. 156. Some copies give *ἐφοίτων* for *ἐθοίνων*.—*ἰχθυῶν* is found twice in the *Odyssey*, iv. 368 and xii. 95.—*ἀναφυσιῶν* is used of the spouting up of water in the well-known fashion of cetaceous animals.

214. *δεδοκημένος* ought, from the context, to signify *δοκέων*, 'on the look out.' So Joan. Diac., *κατασκοπῶν τοὺς ἰχθύας*. So also Homer seems to have used it, Il. xv. 730, *ἐνθ' ἄρ' ὅγ' ἐστήκει δεδοκημένος*, said of Ajax protecting the ships. Compare *δεγμένος* and *δεδεγμένος*. There is a reading *δεδοκεύμενος*, which is deserving of attention. The poet may

have intended ἀλιεύς δεδοκημένος (εἶναι) to signify ἀλιεῖ ἱκελος. 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' ᾧ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει ὁ πρεσβύς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἑοικώς. Compare inf. 228, ἐρρίγοντι ἑοικώς.

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 sculpture; 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. 163.

221. δέ μιν. Goettling proposes δέ οἱ, i. e. δέ *Foi*. If we retain μιν, the syntax is ἀμφὶ μιν (ἐπ') ὥμοις. 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. He appears to have carried it over his shoulder

K

Γοργούς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ιδέσθαι,
 ἀργυρή· θύσανοι δὲ κατηρεύντο φαεινοὶ 225
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος
 κεῖτ' Ἄϊδος κυνὴ νυκτὸς ζόφον αἰνὸν ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἔρριγοντι ἑοικώς
 Περσεὺς Δαναΐδης ἐτιταίνεται. ταὶ δὲ μετ' αὐτὸν
 Γοργόνες ἀπλητοὶ τε καὶ οὐ φатаὶ ἔρρώντο, 230
 ἰέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος
 βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε
 δοιῶ ἀπηρεύντ' ἐπικυρτώνοντε κάρηνα.

224. *Ἰδέσθαι* 226. *κροτάφοισι* *Ἄνακτος* 227. Ἄϊδος
 228. *Γεφούκως* 232. *Ἰάχεσκε*

224. *κίβισις* Ald. *κίβησις* O. 225. *θύσανοι κατηρεύντο* N.
 229. *δαναΐδος τε* O. 230. *ἀπλητοὶ* O. *ἔρρώντο* N. 231. *χλω-*
ροῖς N. 233. *ὀξέως* N. *ὀξέως ἀπηρεύντ' O*, the rest omitted.
 234. *ἐπικυρτώνοντε* Ald. *κάρηνα* N.

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. *κατηρεύντο* (*καταυρεῖν*), hung down from the *κίβισις*.

227. Ἄϊδος *κυνή*, the cap of invisibility. From *Il.* v. 845, αὐτὰρ Ἀθήνη δὲν Ἄϊδος *κυνήν*, μή μιν ἴδοι ὕβριμος Ἀρης. Cf. *Ar. Acharn.* 390, σκοτοδα-στυκυκνότηριχά τιν' Ἄϊδος *κυνήν*.

228. *ἔρριγοντι* 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 *πεφύκω*, *πεφράδω*, *πεπλήγω*, *κεκλήγω*, *μεμάργω*, which are sometimes rather difficult to distinguish from reduplicated aorists like *πεπιθεῖν*, *λελαθεῖν*, *μεμαπείν* (*inf.* 252). Apollonius has the imperfect *ἐπέφραδον*, *ii.* 959; cf. *Theogon.* 74; Homer has *πέφραδε*, *ἐπέφραδε*, and *πεφραδέμεν* in *Opp.* 766 would have been *πεφραδέειν* if an aorist, as in *Od.* xix. 477. From *ρυγέω* (*Lat. frigeo*) Homer has a perfect *ἔρριγα*, whence perhaps *ἔρριγω* was derived. Theocritus uses *ἔρριγαντι*, *xvi.* 77. Cf. *Apoll. Rhod.* iii.

439, ὅφρα καὶ ἄλλος ἄγῃ ἔρριγῃσιν ἀρεί-
 ονα φῶτα μετελθεῖν. The meaning is, shuddering with dread at the pursuit of the Gorgons.

229. *ἐτιταίνεται*, *ἔτεινε*, exerted himself in a running flight.—*ἔρρώντο*, cf. *Theog.* 8.

231. *μαπέειν*, see *inf.* v. 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. 163. 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 Gorgons. 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 cingitunicae solebant. Nam ipsi serpentes 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.

234. *ἐπικυρτώνοντε* is formed, after the analogy of *ἡβώνωσα*, *μαμώνω*, *καρκομό-*

λίχμαζον δ' ἄρα τώγε· μένει δ' ἐχάρασσον ὀδόντας 235
 ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρήνοις
 Γοργεῖος ἐδονεῖτο μέγας φόβος. Οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρνάσθην πολεμῆϊα τεύχε' ἔχοντες,
 τοὶ μὲν ἀπὸ σφετέρης πόλιος σφετέρων τε τοκῆων
 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθείην μεμαώτες. 240
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
 μάρνανθ'. αἱ δὲ γυναῖκες εὐδμήτων ἐπὶ πύργων
 †χάλκεον ὄξυ βόων, κατὰ δ' ἐδρύντοντο παρειὰς,
 ζῶησιν ἱκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.
 ἄνδρες δ', οἱ πρεσβῆες ἔσαν, γῆράς τε μέμαρπεν, 245

244. *Φίκελαι, Φέργα*

235. *λίχμασον* δ' NO, Ald. 236. *ἐπὶ δεινοῖσι* δὲ Ald. *ἐπὶ σὲ*
δειν. O. 237. *Γοργεῖος* Ald. *αὐτῶν* O. 239. *ὑπὲρ* O. 240. *προ-*
θείην Ald. *πραθείην* O. 241. From this v. to 400 is wanting in
 N. 245. *πρεσβῆες* O. *μέμαρπον* H. *τ' ἐμέμαρπον* Ald.

ωντες, &c., on the principle of metrical convenience, not however contracting and then inserting the same vowel in its long or short form, but by treating *κυρτώω* for *κυρτώω* as an uncontracted form. The reading of one or two copies, *ἐπικυρτώωντε*, is contrary to analogy, as the verb is not *κυρτάω*.

235. *λίχμαζον*, 'protruded their tongues;' 'licked.' So serpents were represented in their more terrible aspect, for the ancients seem to have thought, like some of our country-people, that the venom resided in the tongue. Cf. Ar. Pac. 756. Eur. Bacch. 696, *καὶ καταστίκτους* *δορὰς ὄφει* *κατεζώσαντο* *λίχμῳσιν γένυν*. Theog. 825, *ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος, γλώσσησι δνοφερῆσι λελειχμώτες*. — *ἐχάρασσον*, 'sharpened.' Properly, 'scratched with a sharp point,' 'roughened.' Cf. Opp. 573.

236. *ἐπὶ δὲ δεινοῖσι* vulgo, where the *ἐ* is made long by the ictus before *δ* doubled in pronunciation. But this is unusual; and the reading of Aldus and one MS. *ἐπὶ δεινοῖσιν δὲ καρήνοισι* is perhaps preferable.

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 *Ἔρις* 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.—*ὑπὲρ αὐτέων*, in the circle next above. The syntax is as in v. 229, *ταὶ δὲ μετ' αὐτὸν*, where the article is used in the true Homeric sense, 'they in pursuit of him, namely the Gorgons,' &c. So *αἱ δὲ μετ' αὐτοὺς* v. 248. 315, &c.

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, *ῥῶσ' αἰγυπτοῖ—μάχεσθον*.

239. *ὑπὲρ*, the reading of MS. Harl. and others, seems better than the vulg. *ἐπὶ*, and is somewhat confirmed by a variant *ὑπό*.

240. *πραθείην, πραθεῖν*, the Homeric aorist of *πέρθην*.

241. *κέατο, κείντο*, cf. v. 175.

243. *χάλκεον*, the common reading, 'shouted shrilly in brass,' seems indefensible. We might read *χάλκεαι*, but Hermann's conjecture *χαλκῶων* is perhaps the safest.

245. *μέμαρπεν*, an aorist of *μάρπτω*, reduplicated like *ἡγαγον* (or perhaps from

ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἃν δὲ θεοῖσι
 χεῖρας ἔχον μακάρεσσι περὶ σφετέροισι τέκεσσι
 δειδυότες· τοὶ δ' αὖτε μάχην ἔχον· αἱ δὲ μετ' αὐτοὺς
 Κῆρες κυάνεαι, λευκοὺς ἀραβεύσαι ὀδόντας,
 δεινωποὶ βλοσυροὶ τε, δαφουνοὶ τ' ἄπλητοί τε 250
 δῆριν ἔχον περὶ πιπτόντων. πᾶσαι δ' ἄρ' ἵεντο
 αἷμα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
 βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἀϊδόσδε †κατείεν
 Τάρταρον ἐς κρυόενθ'. αἱ δὲ φρένας εὖτ' ἤάρεσαντο 255

246. ἦσαν O. 249. κυάνεοι O. 250. δεινωταὶ βλοσυραὶ τε δα-
 φουναὶ τ' O. ἄπληστοί τε Ald. 252. μεμάποιεν O. μεμάποιεν
 Ald. 254. ψυχὴν δ' αἶδος δεκακείεν Ald. ψυχὴν—κατήεν O.
 255. εὖτ' ἤρεσαντο Ald. αὐτὰρ ἄσαντο O.

a secondary present μεμάπω, 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 μέμαρπον, (so Gaisford), 'who had reached old age.' This however is a wrong use of μέμαρπον. 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, ἐπεὶ κατὰ γῆρας ἐμαρπεν.—The form πρεσβῆες, for πρεσβέες, may be compared with πόλῃος, Ἄρηος, &c., as if from forms in -εύς.

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*). See the Editor's note on Eur. Herc. F. 480, νύμφας μὲν ὕμιν Κῆρας ἀντὶδωκ' ἔχειν. Hence, like the Furies, they are κυάνεαι, sable in garb as well as in colour, μέλαιναί, μελαγχρώτες. Apoll. Rhod. iv. 1665, μέλπε δὲ Κῆρας Κυανέας, Ἀΐδα θοὰς κύνας, αἱ περὶ πᾶσαν ἥερα δι-
 νεύουσαι ἐπὶ ζωσίνων ἄγονται. The goddesses of destiny are joined with these in v. 258, and in Theog. 217, if the passage be genuine.

250. δαφουνοὶ, here for φόνιαι. Cf.

δαφονεὶν αἵματι sup. v. 159.—ἄπλητοι, unapproachable. But this verse may be an interpolation.

251. Perhaps πᾶσαι γὰρ ἵεντο, as explaining the cause of the δῆρις.

252. ὃν μεμάποιεν, *quemcumque arripuissent*. A spurious aoristic form of μέμαρπω. See on v. 245. Sup. 231, ἰέμεναι μαπέειν.—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 καθεῖναι or the intransitive imperfect of κατέειμι. Matthiae would read κατήεν, which, on the whole, seems the most satisfactory, (especially as MS. Harl. has κατήεν,) though ἦε, uncontracted, is the true epic, as the Attic imperfect is κατήει. In Il. xx. 294 we find this phrase, ὅς τάχα Πηλεΐωνι δαμείς Ἀϊδὸςδε κατέισιν. Although the oblique moods of the second aorist of ἵημι were in use, e. g. καθεῖν, καθιέναι, καθέειν, the Greeks always used the indicative of the first aorist, ἐφῆκα, καθῆκα, unless occasionally, in the plural, καθεΐσαν, ἀνείσαν, &c.—ἐς Τάρταρον, to Hades. But Tartarus, according to the ancient notions, was distinct from Hades. The former was the place of penal imprisonment, the latter the abode of the departed shades.

255. ἤρεσαντο, 'had satiated.' The genitive follows, from the notion of gratifying, as after κορέσασθαι. Cf. Opp. 33.

αἵματος ἀνδρομέον, τὸν μὲν ρίπτασκον ὀπίσσω,
 ἅψ δ' ὁμαδον καὶ μῶλον ἐθύνεον αὐτίς ἰοῦσαι.
 Κλωθὴ καὶ Λάχεσις σφιν ἐφέστασαν· ἡ μὲν ὑφήσσω
 Ἄτροπος οὔτι πέλεν μεγάλη θεός, ἴαλλ' ἄρα ἦγε
 τῶν γε μὲν ἀλλάων προφερέης τ' ἦν πρεσβυτάτη τε. 260
 πᾶσαι δ' ἄμφ' ἐνὶ φωτὶ μάχην δριμύειαν ἔθεντο.
 δεῖνὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,
 ἐν δ' ὄνυχας χεῖράς τε θρασεῖας ἰσώσαντο.
 παρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνῇ,

259. πέλει Ald. ἦδε O.

Properly, 'to make friends with,' 'conciliate;' but here the poet has attached the sense of pleasing, satisfying. The reading however is doubtful, some copies giving *εἶτ' ἔρ' ἔσαντο, ἔσαντο, αὐτὰρ ἔσαντο*. Perhaps, *εἶτ' ἄσαντο*, (compare *δαται*, in v. 101,) or *εἶτ' ἔρ' 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, *ἑμοῖσα θρόμβους οὐς ἀφείλκυσας φόρου*. Ib. v. 254, *ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ροφεῖν ἐρυθρὸν ἐκ μελέων πέλαγον*.

257. *δμαδον*. The accusative depends on *αὐτίς 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 *Kῆρες* of death for the *Kῆρες* 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. *υφήσσω*, 'inferior in size' ('*de-bilior*,' Goettl.), is *ἀπαξ λεγόμενον*. Comparing *ἐφέστασαν* immediately preceding, one is tempted to suppose the poet may have meant *ὀψήμενν*, *ὀψίζονουσα*, and so to have accounted for the difference of size by the standing or sitting posture. However, such a supposition is needless. 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, ἀφανροτέρη δ' ἐτέτυκτο, τῶν γε μὲν ἀλλάων κ.τ.λ.*, or we might well read *ἀλλὰ καὶ ἐμπης ἦγε μὲν κ.τ.λ.* — *προφερέης*, sc. *χρόνῳ*, or perhaps in dignity also, *ἐξιώματι*.

261. *πᾶσαι*. He reverts to the *Kῆρες*, 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, pares sibi invicem fecerunt*; a strange and somewhat unusual phrase, for which we might have expected *ἰσφύλξαντο*. But *ἰσοῦσθαι τι* is 'to have something equalised,' as in Opp. 562, *ἰσοῦσθαι νύκτας τε καὶ ἡμέρας*.

264. *παρ δὲ κ.τ.λ.* 'And by them Grief stood, both sad and dreadful, pale, squalid, fallen away by famine, with swelled knees, and long nails were under her hands.' The final syllable in *Ἀχλὺς* is long, as in *στάχυς, 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.

χλωρή, αὔσταλέη, λιμῶ καταπεπητυῖα, 265
 γουνοπαχῆς, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπῆσαν.
 τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρεῖων
 αἷμ' ἀπελείβει· ἥ δ' ἄπλητον σεσαρυῖα
 εἰστήκει, πολλὴ δὲ κόνις κατενῆνοθεν ὤμους,
 δάκρυσι μυδαλέη. Παρὰ δ' εὐπυργος πόλις ἀνδρῶν 270
 χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι
 ἐπὶ πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαταῖς τε χοροῖς τε
 τέρψιν ἔχον· τοὶ μὲν γὰρ εὖσώτρου ἐπ' ἀπήνης

267. ῥέον ?

265. αὐαλέη τε Ο. 266. γουνοπαχῆς Ο. 268. σηρυῖα Ο. 269. κατε-
 νῆνοθεν Ο. 270. παρὰ δέ οἱ Ο.

265. πεπητῶς for πεπητῆκῶς, the same as πεπτῶκῶς, as from πίπτειμι. Compare τεθνηῶς and τεθνεῖως for τεθνηκῶς. Homer occasionally uses πεπτεῶς as a disyllable. Others derive the participle from καταπτῆσσω, of which an irregular aorist καταπτακῶν, or perfect καταπτακῶς, occurs in Aesch. Eum. 243. But the perfect participle should rather be ἐπτηκῶς, a form recognised by Photius in v. πτακέως. —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 γουνοπαγῆ). 266. ὑπῆσαν. Used in reference to the hands expanded with the palms uppermost. ἐπῆσαν is as good, but has less authority. —μύξαι, mucus, 'slime.' —παρεῖων, cf. Aesch. Cho. 22, πρέπει παρηῖς φοινίους ἀμυγμοῖς. Sup. v. 243.

268. σεσαρυῖα seems nothing less than a false quantity. The perfect of σαίρειν, 'to show the teeth,' is σέσρηα, Ar. Pac. 620, and Theocritus twice has σεσᾶρως, Id. vii. 19. xx. 14. It is difficult to defend σεσᾶρα on any sound principles. It must be referred to the same class of post-epic forms as μεμάποιεν in v. 252. μαπέειν v. 304. χρεμύζειν v. 348. We have indeed ἀραρυῖαι in v. 271, τεθάλυται in v. 276 (the Attic and Epic perfect being τεθελῶς); but these are Homeric forms. Buttmann, Lexil. p. 180, compares μεμᾶκυῖα, and regards the ᾱ for η as an Ionicism.

269. κατενῆνοθεν, 'spread itself over.'

On this difficult but common Homeric aorist the student is referred to Buttmann's Lexilogus. Like ἤλυθε, ἐλήλυθε, so ἤνοθε, ἐνήνοθε, ἀνήνοθε, seem referable to a root ανεθ or ανθ, whence ἄνθος, ἀνθέω. Buttmann thinks ἀνέθω, ἐνέθω, different themes; which seems hardly probable.

270. μυδαλέη refers to εἰστήκει, the intervening words being parenthetical. Aesch. Pers. 541, διαμυδαλέοις δάκρυσιν κόλπους τέγγουσι ἄλγους μετέχουσιν.

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. v. 285. 301. —παρὰ means, 'next to it' in the same band or circular division of the shield.

272. ἐπὶ 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 the felloes (or periphery) of the wheel well-compacted. —ἤγοντο is rarely so used, as the husband himself is properly said ἄγεσθαι γυναῖκα. Perhaps ἤγον τ' ἀνδρὶ γυναῖκα, πολὺς τ' κ.τ.λ. We may however translate, 'were having the bridegroom conveyed.' Compare also Od. iv. 10, νιέει δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην. xv. 237, κασιγνήτῳ δὲ γυναῖκα ἠγάγετο πρὸς δώμαθ', and also xxi. 214.

ἦγοντ' ἀνδρὶ γυναῖκα, πολλὺς δ' ὑμέναιος ὀρώρει·
 τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε 275
 ·χερσὶν ἐνὶ δμῶν. ταὶ δ' ἀγλαΐῃ τεθαλυῖαι
 πρόσθ' ἔκιον· τῆσιν δὲ χοροὶ παίζοντες ἔποντο.
 τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν
 ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἡχώ·
 οἱ δ' ὑπὸ φορμύγγων ἄναγον χορὸν ἱμερόεντα. 280
 ἔνθεν δ' αὖθ' ἐτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
 τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ αἰοιδῇ,
 τοίγε μὲν αὖ γελῶντες ὑπ' αὐλητῆρι ἕκαστος
 πρόσθ' ἔκιον· πᾶσαν δὲ πόλιν θαλῖαι τε χοροὶ τε
 ἀγλαταὶ τ' εἶχον. Τοὶ δ' αὖ προπάρουθε πόλῃος 285
 νῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα διάν, ἐπιστολάδην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺν λήϊον· οὔγε μὲν ἥμων

279. σφισι *ἄγνυτο* *Ῥηχῶ*288. *ἑκάστος*

275. εἰλύφαζε Ald. 276. ἀγλαΐαις O. 277. τοῖσιν δὲ Ald.
 τῆσι δὲ O. 278. ὑπαὶ Ald., O. 281. αὖ Ald. ἐτέρωθι O.
 282. πέζοντες Ald., O. 283. om. O. 286. ἐπιβάντ' O.
 287. ἤρυκον χθόνα διάν—χιτῶνα O. 288. ἔσταλτ' Ald. ἐστειλάντ' O.

275. εἰλύφαζε is here intransitive. In Il. xx. 492, we have πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει.

278. ὑπὸ συρίγγων, to the sound of pipes. A common use of ὑπό. So Ar. Ach. 970, εἰσεμὶ ὑπαὶ πτερύγων κιχλῶν καὶ κοψίχων.

279. ἀπαλῶν, 'boyish.' This seems the point of παίζοντες. Goettling thinks it means "subtili arte facta ora hominum." —ἔγνυτο κ.τ.λ. Cf. inf. 348. But it was absurd to represent sound by sculpture.

281. ἐνθεν 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. Perhaps we should read, τοὶ μὲν δὴ παίζοντες ὑπ' ὀρχηθμῷ 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 ὄγε, ἦγε, &c.

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 οἱ δ' ἀροτῆρες, 'whilst others as ploughers,' &c.

287. ἐπιστολάδην, tucked up, *succincti*, ἀνεσταλμένως.—ἐστάλατο, for ἔσταλ-ντο, as ἔσταλτο is the third person singular of ἐστάλμην, plup. pass. of στέλλω. But the Harleian reading ἐστειλάντ' suggests a variant στείλαντ'. Cf. Eur. Bacch. 696, νεβρίδας τ' ἀνεστειλάντο. The χιτῶν or frock was used in ploughing, without the ἱμάτιον. Cf. Opp. 391, γυμνὸν σπεῖρειν, γυμνὸν δὲ βουτεῖν.

αἰχμῆς ὀξείησι κορυνήεντα πέτηλα
 [βριθόμενα σταχύνων, ὥσπερ Δημήτερος ἀκτῆν.] 290
 οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον καὶ ἐπιτνον ἀλωτῆν,
 οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες,
 [οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητῆρων
 λευκοὺς καὶ μέλανας βότρυας μεγάλων ἀπὸ ὄρχων,
 βριθομένων φύλλοισι καὶ ἀργυρέης ἐλίκεσσιν.] 295
 οἱ δ' αὖτ' ἐν ταλάροις ἐφόρευν. παρὰ δέ σφισιν ὄρχος
 χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἑφαίστοιο,
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,
 [τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]
 βριθόμενος σταφυλῇσι μελάνθησάν γε μὲν αἶδε. 300
 οἷγε μὲν ἐτράπεον, τοὶ δ' ἥρουν. Οἱ δ' ἐμάχοντο

292. Φοῖνας 297. Φέργα 299. Φέκαστος

289. κορωνιόεντα O. κορωνιόοντα Ald. 291. ἐπιτλον Ald.
 293. αὖτε ταλάρους ἐφόρεον O. 294. ἡ μέλας O. 295. ἀργυ-
 ρέοις O. 299. τοί γε μὲν αὖ O. τῷ γε μὲν οὖν παίζονται Ald.
 300. σειόμενος O. δὲ μὲν αἶγε O. δὲ μὲν αἶδε Ald. 301. οἷδε O.

289. αἰχμῆς. Perhaps ἀκτῆς. Cf. Opp. 573, ἀλλ' ἄρπας 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, κορυνιόεντα, κορυνιόοντα, κορωνιόοντα, κορωνόεντα, by far the best seems that derived from the last, on Hermann's conjecture, κορυνή-εντα, 'club-like.' By this we may understand the stalk of corn with its spike or terminal ear. Goettling rightly observes that κορυνιάν and κορωνιάν would be desiderative forms, for which there is here no place. He edits κορυνιόεντα, with Gaisford. Still we might compare the κύματα κυρτὰ φαληριοῶντα of Il. xiii. 799, ἀκροκελαινωῶν, ib. xxi. 249. To construe πέτηλα σταχύνων, (βριθόμενα implying the luxuriance of the crop), is against the order of the words; while βριθεσθαι 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 πέτηλα used for πέταλα. See on Opp. 680.

291. ἐν ἑλλεδανοῖσι, 'in bands.' Il. xviii. 553, ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο. Gaisford here gives ἑλλεδανοῖσι, apparently against the MSS. —ἐπιτνον, 'spread,' 'strewed with corn.' The imperfect of πίτνω for πίτνημι, the passive imperfect of which occurs in Eur. El. 713, θυμέλαι δ' ἐπίτναντο χρυσήλατοι, 'the altar-steps were carpeted.' There is a reading ἐπιτλον, (so Aldus), a vox nihili, though Gaisford has admitted it.

293—5. It is clear that these three verses are only another recension of the three next following, or *vice versa*. This sort of repetition or tautology is not indeed uncommon in Hesiod, but perhaps is mostly due to the same cause. Gaisford encloses μεγάλων—ἐφόρευν in brackets.

299. On this verse see v. 282.

300. μελάνθησαν. See v. 167. This verse also belonged to another recension in place of v. 298.

301. τραπεῖν is to tread the grapes in the vat. Hom. Od. vii. 124, ἐτέρας δ' ἄρα τε τρυγῶσιν, ἄλλας τε τραπέουσιν. Hence the Latin *trapetum*. Virg. Georg.

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
 δῆριον ἔχον καὶ μόχθον. ἐϋπλεκέων δ' ἐπὶ δίφρων
 ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
 ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
 ἄρματα κολληέντ', ἐπὶ δὲ πληῖναι μέγ' αὐτευν.
 οἱ μὲν ἄρ' ἱαίδιον δὴ 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 δ' ἵτυν ῥέεν Ὠκεανὸς πλήθοντι εἰοικώς·

313. *Φέργα* 314. *ρέφεν?* *φεφοικώς*

305. ἀέθλω Ald., O. 306. γ' ἐπὶ Ald. 307. ἐφίεσαν O.
 308. ἐπικρέοντο πετόοντα O. 310. ἄρ' αἰδίων ἔχον Ald. ἄρα ἴδιον O.
 311. ἐπηνύσθην ἀλλ' ἄκριτον Ald. ἐπηνήθη O. 314. ἀμφὶ δὲ τοι
 ῥήεν ἐν ὠκεανὸς O.

ii. 519, 'Venit hiems; teritur Sicyonia
 bacca trapetis.'—*ἤρουν*, from *ἀρύω*, 'kept
 taking them out of the baskets' (*τάλαροι*),
 to throw into the vat; or rather, per-
 haps, '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 hunting (*αἰρεῖν*)
 hares with dogs.' See on v. 270.

302. *λαγός*. On this form of the accu-
 sative see on Opp. 564. The nominative
 here is *λαγός*, not *λαγός*.—*κύνε*, a rare
 dual, as Hermann remarked, where *δύω* or
δοῖω is omitted, and there is nothing in
 the context to indicate duality. Such
 deviations from strict epic use might
 be expected in a late writer. The sense
 is, 'with a pair of dogs in front of each.'
 See on *ἄνδρες ἐμαρνάσθην*, sup. v. 238.

305. *ἱππῆες*, to be distinguished from
ἡνίοχοι, which is added below as a dif-
 ferent subject. Cf. Theocr. vii. 139,
τέττιγες λαλαγεύοντες ἔχον πόνον.

306. *ἐϋπλεκέων*, well-compacted; cf.
 v. 63, *πλεκτοῖσιν ὑφ' ἄρμασι*. Il. xxiii.
 436, *δίφρους τ' ἀντρέψαιαν ἐϋπλεκέας*.—
ἐφίεσαν, urged them on in the race; let
 them go 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 *ἄπαξ*
λεγόμενα for *ρυτῆρας χαλῶντες*.

309. *πληῖναι*, the naves. Il. v. 726,
πληῖναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφ-
οτέρωθεν.

310. Both *αἰδίων* and *δὴ* are suspicious.
 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 *αἰδίων*. Probably this
 word is corrupt. The Harleian has *ἴδιον*
εἶχον πόνον. Perhaps, *ἴδιοντες ἔχον*
πόνον, i. e. *ἰδροῦντες*. Cf. Ar. Pac. 85,
πρὶν ἂν ἴδῃς (τ) καὶ *διαλύσῃς* κ.τ.λ.

311. *ἐπηνύσθη*, was finished, was accom-
 plished, gained, *ἐτελείωθη*, Joan. Diac. A
 somewhat unsuitable word; but the follow-
 ing clause forms the comment. The aorist
ἡνύσθη from *ἀνύω* is probably a late form.

312. *τρίπος*, for *τρίπους*, occurs in Il.
 xxii. 164, *τὸ δὲ μέγα κείται θεῖον ἢ*
τρίπος, ἥ 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 margin

πάν δὲ συνείχε σάκος πολυδαίδαλον. οἱ δὲ κατ' αὐτὸν
 κύκνοι ἀερσιπῶται μεγάλ' ἤπνου, οἳ ῥά τε πολλοὶ 316
 νῆχον ἐπ' ἄκρον ὕδωρ, πὰρ δ' ἰχθύες ἐκλονέοντο,
 θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
 Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε
 ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς 320
 πάλλεν ἐπικρατέως· ἐπὶ δ' ἱππείου θόρε δίφρου
 εἵκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
 κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἰόλαος
 δίφρου 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 μακάρεσσιν ἀνάσσων,
 Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 ἄλλο δὲ σοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν 330
 εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσης,

318. *ἰδεῖν* 322. *ἑίκελος* 323. *Ἰόλαος* 326. *θαρσύνουσα* *ἔπεα*
 328. *μακάρεσσι* *φανάσσω* 330. *ἔπος* *ἑρέω* 331. *αἰῶνος*

317. *δονέοντο* Ald. *παρὰ δ' ἰχθύες κλονέοντο* O. 323. *τῷ, ἡνίοχος*
 Ald. 326. *φωνήσας* Ald., O. 328. *κράτος ὕμμι Ζεὺς* O.

of the shield. 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 σθένος Ὠκεανοῖο, ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.—πλήθοντι δοικῶς, like a full or overflowing river.

315. οἱ δὲ κατ' αὐτόν. It would hardly be correct to supply ὕντες. The syntax is explained on v. 237.

316. ἀερσιπῶται. See Opp. 777, ἀερσιπότητος ἀράχνη.

317. ἐπὶ κ.τ.λ., 'over the surface of the water.' See on ἐπὶ γαῖαν, Opp. 11. Goettling places a full stop at ἐκλονέοντο. 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. ἀρσάμενος, 'having fitted its parts together.' The medial aorist ἡρσάμην from ἄρω must be referred to the pseudo-epic language so frequently noticed in this poem.

321. ἐπικρατέως, ισχυρῶς, Opp. 206. Inf. v. 419.

322. εἵκελος ἀστεροπῇ. This phrase seems borrowed from Il. xiv. 386, as Goettling has observed.

324. ἰθύνετο. So Od. xxii. 8, ἦ, καὶ ἐπ' Ἀντινόφῃ ἰθύνετο πικρὸν δίστόν.

327. Λυγκῆος γενεή, which Goettling prefers to understand of Iolaus alone, as descended from Lynceus through Amphitryon, seems better referred to both him and Hercules, on account of the plural χαίρετε and ὕμμι.

329. ἐξεναρεῖν (ἐναίρω) appears to be a compound ἀπαξ λεγόμενον.

331. αἰὼν is used in the feminine by Euripides, Phoen. 1484, σκοτίαν αἰῶνα λαχόντων. Cf. Simonides, frag. 97, 3,

τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,
αὐτὸς δὲ βροτολογιγὸν Ἄρην ἐπιόντα δοκεύσας,
ἔνθα κε γυμνωθέντα σάκευς ὑπο δαιδαλέοιο
ὀφθαλμοῖσιν ἰδῆς, ἔνθ' οὐτάμεν ὀξέϊ χαλκῷ. 335
ἂψ δ' ἀναχάσσασθαι· ἐπεὶ οὐ νύ τοι αἰσιμόν ἐστιν
οὐθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο.

ὦς εἰποῦσ' ἐς δίφρον ἐβήσατο δῖα θεάων,
νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,
[ἔσσυμένως. τότε δὴ ῥα διόγνητος Ἰόλαος] 340
σμερδαλέον θ' ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὀμοκλήης
ρίμφ' ἔφερον θοδὸν ἄρμα κονίοντες πεδίοιο.
ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
αἰγίδ' ἀνασσείσασα· περιστονάχιζε δὲ γαῖα.
τοὶ δ' ἄμυδις †προγένοντ' ἵκελοι πυρὶ ἡὲ θυέλλῃ, 345

335. Ἰδῆς 338. Φειποῦσ' 340. Φιόλαος

333. ἐπὶ νῶτα O. 334. κε om. Ald. καὶ O. 336. ἀναχωρή-
σασθαι Ald., O. 338. ἐς om. O. ἐπεβήσετο Ald. 339. ἀθα-
νάτῃσι Ald. ἀθανάταις O. 341. σμερδαλέον θ' O, Ald. ὑπ' ὀμομο-
κλήης O. 343. σφι O. 344. περὶ στενάχῃσε δὲ Ald., O. 345. προ-
γένονθ' Ald. προγένοντο ἵκελος O.

ἡ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἡμερ-
σας.

332. καὶ τεύχεα τοῖο. Do not stay to despoil the fallen hero, but attack Ares. See inf. v. 468.—τοῖο for αὐτοῦ, or perhaps (which is more common) δεικτικῶς for τοῦτου. Cf. v. 337.

333. αὐτὸς δὲ, "solus vero." Goettling. Perhaps there is only a contrast between τὸν μὲν and 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 ὄμον εἰσιδὼν ὁ πρόσθε τραθεῖς στέρνα Πολυνείκου 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 (-γέννητος or -γένητος), a variant from the common epic attribute διογενῆς. See Fragm. cxxv., Φλεγύας διογήτοιο τύγατρα.—The lengthening the final syllable in σμερδαλέον before ἵπποισιν would be an unwonted licence. Ἰόλαος in the verse above, as in vv. 323. 467, may have been Φιόλαος, though in some instances (as inf. 369) the ictus would be sufficient to lengthen a preceding short syllable. 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 ὁδοῦ, Opp.

Κύκνος θ' ἰππόδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.
τῶν ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
ὀξεία χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἡχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληίη·

Κύκνε πέπον, τί νυ νῶϊν ἐπίσχετον ὠκέας ἵππους, 350
ἀνδράσιν οἳ τε πόνον καὶ οἷζύος ἰδριές εἶμεν ;
ἀλλὰ παρέξ ἔχε δίφρον εὐξοον ἡδὲ κελεύθου
εἶκε παρέξ ἰέναι. Τρηχίνα δέ τοι παρελαύνω
ἐς Κήϋκα ἀνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχίνος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ αὐτός·
τοῦ γὰρ ὀπνίεις παῖδα Θεμιστονόην κυανῶπιν. 356
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτῇ

348. σφισι Φάγνυτο Γηχώ

349. προσέειπε

354. Φάνακτα

355. Φοῖσθα

347. τῶν θ' Ald.

τῶν δ' O.

348. σφιν Ald. σφισιν O.

349. πρότερον Ald.

353. τραχίνα O.

355. προσέββηκε O. σὺ

δ' αὖ Ald.

579. Hom. II. xviii. 525, οἳ δὲ τὰχα προγένοντο. Apoll. Rhod. iii. 1292, ἔμφω ὁμοῦ προγένοντο. There seems however to be some error in the verse. For, first, ἔκελος takes the digamma; secondly, one MS. gives προσέγενθ', and the Harleian has ἔκελος. One reading therefore appears to have been τοῖς δ' ἔμυδις προσέγεντ' ἔκελος πυρὶ κ.τ.λ. We have γέντο for ἐγένετο in Theog. 283.

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 ὀξέα. We have in Theoc. i. 95, ἦνδ' γε μὰν ἀδεία καὶ ἁ Κύπρις γελᾶοισα, where some connect ἀδεία γελᾶοισα, though it is better to construe ἀδεία ἦλθε καὶ γελᾶοισα. Here there is no escape from the anomaly, unless we read ὀξέα γ' ἐχρέμισαν, with Guetius, or ὀξείαι χρέμισαν, regarding ἵπποι as feminine. Probably it is a licence or anomaly of the same kind as σεσᾶρῦια, sup. v. 268. It may be added, that χρεμίζω for χρεμερίζω, 'to neigh,' is not only ἀπαξ λεγόμενον, but probably an invention of the poet's. Apollonius uses ἐπιχρεμέθων, iii. 1260.

350. ἐπίσχετον, i. e. σύ 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 Cycnus 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 εἶκε, *via cede*, give way for us to pass out on one side (παρέξ). So εἶκεν ὁδοῦ Eur. Ion 637. Compare Soph. Oed. R. 804 seqq.

353. Τρηχίνα, sc. ἐς, I am driving past you to Trachis.—ὁ γὰρ κ.τ.λ., an explanation of the title ἀνακτα.—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*.—συνοισόμεθα, shall engage with you. Aesch. Theb. 630—3, κατεύχεται—σοὶ συμφέρεισθαι καὶ κτανὼν θανεῖν πέλας. The form οἶσμαι is commonly middle, but is used passively in Eur. Orest. 440, ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ. So Apoll. Rhod. iii. 183, φρασσόμεθ', εἴτ' Ἀργὶ συνοισόμεθ', κ.τ.λ.

ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πτολεμίζειν.
 ἤδη μὲν τί ἔφημι καὶ ἄλλοτε πειρηθῆναι
 ἔγχεος ἡμετέρου, ὃθ' ὑπὲρ Πύλου ἡμαθόεντος 360
 ἀντίος ἔσται ἐμείο, μάχης ἄμοτον μενεαίων.
 τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἡρείσατο γαίῃ
 οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
 πρηγῆς δ' ἐν κονίησι χαμαὶ πέσεν ἔγχεος ὀρμηῇ. 365
 ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη,
 χερσὶν ὕφ' ἡμετέρησι λιπὼν ἔναρα βροτόεντα.
 ὧς ἔφατ'· οὐδ' ἄρα Κύκνος εὐμμελὴς ἐμενοίνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματος ἵππους.
 δὴ τότε ἅπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαῖαν 370
 παῖς τε Διὸς μεγάλου καὶ Ἐνναλίοιο ἄνακτος.
 ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·
 τῶν δ' ὑπο σενομένων † κανάχιζε πόσ' εὐρεῖα χθών.

359. *Fe* 369. *Φερυσάρματος* 371. *Φάνακτος*

358. *πολεμίζειν O.* 359. *μὲν τε Ald., O.* 361. *ἐμοῖο O.*
 364. *σάκος Ald., O.* 367. *ἐφ' Ald., O.* 373. *πᾶς O.*

360. ὑπὲρ Πύλου. Apollodor. ii. 7, 3, μετὰ δὲ τὴν Ἡλίδος ἄλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἐλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλεῶς παίδων.—κατὰ δὲ τὴν μάχην καὶ Ἀθην ἔτρωσε Πυλίοις βοηθοῦντα. We must evidently read Ἀρην for Ἀιδην, 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 κονίαισιν ἐρείδομένου.—οὐταμένου, as if from οὐττημι, οὐτταμαι. We have κατ' οὐταμένην ὥστε πλην, by or through the wound inflicted, Il. xiv. 518, where it is by some wrongly regarded as a middle aorist in a passive sense. Goettling compares κτάμενος, inf. v. 402.

364. The construction is, διὰ δὲ σαρκὸς ἄραξα αὐτὸν μέγα, i. e. μεγάλως, 'I smashed it (the thigh) through the flesh extensively.' Perhaps we should read σάρκας. The MSS. generally give σάκος, but one has σαρκός. Cf. inf. 461, where the same variant occurs. Gaisford con-

siders this verse spurious, after Guietus and Heinrich.

366—7. The sense is, λωβητὸς ἂν ἦν, 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 ἐμενοίνα, 'did not desire;' was not eager to do so, in compliance with the good advice he had received.—ἐχέμεν, for κατέχειν.—ἐρυσάρματος, as if from ἐρυσάρμας, occurs also Il. xv. 354. ἐρυσάρματος xvi. 370. In both places, as here, it takes the digamma.

372. ἔμπλην, πλησίον. Il. ii. 526, Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο. Archilochus, frag. 57, ἔμπλην ἐμοῦ τε καὶ φίλου.

373. This very indifferent verse is perhaps an interpolation; for the simile following has its application in κεκλήγοντες, v. 379. There can be no doubt that πᾶς

ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο
 πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι, 375
 πολλαὶ δὲ δρυὲς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
 αἰγυριοὶ τε ταυῦρριζοὶ ῥήγνυνται ὑπ' αὐτῶν
 ῥίμφα κυλινδομένων, εἰως πεδίονδ' ἀφίκωνται,
 ὥς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς, 380
 Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθειά τε ποιήεσσα
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ
 θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 καδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἵματοέσσας
 σῆμα τιθεὶς πολέμοιο ἐφ' μεγαθαρσεῖ παιδί. 385
 οἷος δ' ἐν βήσσης ὄρεος χαλεπὸς προϋδέσθαι
 κάπρος χαυλιόδων φρονεῖ † θυμῷ μάχεσασθαι

378. ἄφος 380. Ἰαωλκὸς 382. μέγα Ἰαχον? 385. Φεῶ
 386. προϋδέσθαι

375. ἀποθρώσκουσιν O. 380. πόλις τε O. 383. σύνεσαν Ald.
 386. βήσσαις—προϋδέσθαι O. 387. φρονεῖ δὲ—μάχεσθαι O. φρο-
 νίει δὲ Ald.

stands for *ποσὶ*, not for *πόσα*, 'how greatly,' as Goettling is inclined to think. He proposes however *κανάχει πᾶσ' εὐρέα χθών*, or *κανάχει ποσὶν εὐρέα χθών*, and *πᾶσα* is the reading of the Harleian and other MSS. Hermann conjectures *καναχὴν ἔχεν εὐ. χθ.*, as II. xvi. 105, *πήληξ βαλλομένη καναχὴν ἔχε*. The final *i* is not elided unless in the form *ποσσί*.

375. Goettling cites, as the reading of one MS., *πέτραι ἀποθρώσκουσαι ἐπ' ἀλλήλασι πέσωσι*. This seems preferable, and it is rather supported by the variant *ἀποθρώσκουσι*.

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 *ῥηγνύνται* for *ῥηγνύνται* might be defended by *Ἐρινῦν* for *Ἐρινύων*, and perhaps *δείκνυ* for *δεικνύει* in Opp. 526.

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 Thes-

salia, 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.

384. *ψιάδας, ψεκάδας*. II. xvi. 459, *αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε*. Ibid. xi. 54, *κατὰ δ' ὑψόθεν ἦκεν ἑρσας αἵματι μυδαλέας 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 prodigi-osa*).

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 *χαῖνος*. 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' ὅξεις, καὶ οἷον κεχα-ραγμένους*. The variants *φρονεῖ δὲ* and *μάχεσθαι* clearly point to a reading which

ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
δοχμωθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι
λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτον, 390
ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν'
τῷ ἱκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
ἦμος δὲ χλοερῷ κυανόπτερος ἡχέτα τέττιξ
ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰεῖδεν
ἄρχεται, ᾧτε πόσις καὶ βρώσις θῆλυς ἔέρση, 395
καὶ τε πανημερίος τε καὶ ἡῶς χέει αὐδὴν
ἴδει ἐν αἰνοτάτῳ, ὅτε τε χροά Σείριος ἄζει
(τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι,

390. Φοι *ἔϊκτον* 392. *ἱκελος* 396. *ἄῶς χέει*

393. *χλοερὸς* O. 396. *αὐδὴν* O. 397. *ὁπότε* Ald. *ὅτε* O.
398. *τελέθωσι* Ald.

is likely to be right, φρονέει θυμῷ δὲ μάχεσθαι. 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, κεῖται καλὸς Ἀδωνίς—*λευκῷ ὀδόντι τυπέις*. Virg. Georg. iii. 255, 'ipse ruit dentesque Sabellicus exacuit sus.' Apollonius has κάπριος ἀργιόδων, ii. 819. Hom. Od. xxiv. 332, τὴν ἐν Παρινῷ μ' ἔλασεν σὺς λευκῷ ὀδόντι.

389. *δοχμωθεῖς*, with his head awry; 'incurvata service,' Goettl.—*μαστιχῶντι*, 'champing.' Whatever be the etymology of this word, *μάσταξ* a *moult*, or *μαστιχὴ mastich*, from the resemblance between the gum and the viscid saliva, it is evidently the origin, through the Latin, of our word *to masticate*.

390. *ἔϊκτον* Goettling for *ἔϊκτην*, the present, not the imperfect, being required by the context. He compares Od. iv. 27, ἄνδρε δύω, γενεῇ δὲ Διδὸς μεγάλῳ ἔϊκτον. So *μάχεσθον*, —*θην*, inf. v. 406. The verse is here taken from Il. i. 104.

391. Ar. Ran. 822, *φρίξας δ' αὐτοκόμου λοφίᾱς λασιαύχενα χαίταν*. Od. xix. 446 (compared by Goettling), *φρίξας εὖ λοφίην, πῦρ δ' ὀφθαλμοῖσι δεδορκῶς*, said of a wild boar.

393. *κυανόπτερος*, 'dark-winged.' They are called by Theocritus *αἰθαλῶνες τέττιγες*, vii. 138.

394. *θέρος αἰεῖδεν*. 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 σιτίζεται, ὥσπερ ὁ τέττιξ*; Virg. Ecl. v. 77, 'dumque thyma pascentur apes, dum rore cicadae.' Pseudo-Anacreon (quoted by Goettl.), *θέρεος γλυκὺς προφῆτης—δενδρέων ἐπ' ἔκρων | ὀλίγην δρόσον πεπικώς | βασιλεὺς θῶκος αἰεῖδεις*.—*θῆλυς*, *βάλλειν* ποιούσα. So Od. v. 467, *στιβή τε κακὴ καὶ θῆλυς ἔέρση*. The sense of 'female' is quite secondary, viz. causing to flourish by giving birth.

397. *ἴδει*, *ἰδρῶτι*. Cf. Opp. 413, *καύματος ἰδαλμῶν*, and ibid. 587, *ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει*.—*ὅτε τε* Etymol. M. p. 465, 38, and so Dind. for *ὁπότε*, others giving *ὅτε περ*, *ὅτε καὶ*, *ὅτι* or *ὅτε*.

398—400. These three verses are parenthetical. The apodosis to *ἦμος δὲ* in v. 393 is *τὴν ὥρην*, 'at that season,' v. 401. The variant *τελέθωσι* shows that some ancient critics read *ἦμος* 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 *ἦμος 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 ἀνάπαντιν δὲ τῆς γῆς τοὺς κέγχρους σπείρουσιν*. 'Ἐν θέρει δὲ οἱ κέγχροι, καὶ ἀπὸ τοῦ θέρος σπείρονται, ὅταν ἀρχῶνται περκαίνειν οἱ βότρυες. Perhaps we should read, *τοὺς ἔαρι σπείρουσιν*, the *ὅτε* be-

τούστε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος,) 400
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὥς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφου
ἀλλήλοισ κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίγνεται ὀδόντων
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι 405
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχεσθον
αἰγὸς ὀρεσσινώμου ἢ ἀγροτέρης ἐλάφου
πίονος, ἦντ' ἐδάμασσε βαλὼν αἰζήϊος ἀνὴρ
ἰῶ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη
χώρου αἰδρις ἐὼν, οἱ δ' ὀτραλέως ἐνόησαν, 410
ἔσσυμένως 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,

404. δὲ Φιαχὴ ? 410. αἰδρις 411. Foi

400. διώνυσος N. διώνυσος Ald., O. 403. κοτέοντε Ald.
406. κράζοντε μάχεσθον O. μαχέσθην N, Ald. 409. ἀπαὶ N. ἀπὸ
Ald., O. ἀπαλήσεται Ald. ἀπαλήσεται N. ἀπονίσσεται O. 412. κε-
κλωγότες O. κεκληγόντες N. κεκληγότες Ald.

longing to τῆμος τελέουσιν, not to σπεί-
ρουσιν,—ὄμφακες, when the green grapes
are beginning to change colour. So Aesch.
Agam. 943, ὅταν 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 μεγάλοι Ἠοῖαι.

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, ἔθνον ὦραν
οὐδενὸς κοινὴν θεῶν. Eur. Bacch. 722,
αἱ δὲ τὴν τεταγμένην ὦραν ἐκίνουν θύρ-
σον.—πολὺς δ' κ.τ.λ., cf. sup. 274.

402—4. Goettling encloses these lines,
as resulting from another recension in
place of the simile following. But both
may be allowed to stand. 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
from Il. xvi. 428, οἱ δ' ὥστ' αἰγυπιοὶ
γαμψώνυχες ἀγκυλοχεῖλαι πέτρῃ ἔφ'
ὑψηλῇ μεγάλα κλάζοντε μάχωνται.

408. αἰζήϊος (Od. xii. 83), a length-
ened form of αἰζήδης, 'vigorous,' Opp.
441. Theog. 863.

409. ἀπὸ. Gaisford with most of the
copies gives ἀπαί, 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 read-
ing, one having ἀπαλήσεται, whence
Goettling conjectures ἀπαλήσατο. The
MS. Harl. gives ἀπονίσσεται.

412. κεκληγόντες 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. xvi. 430, ὥς οἱ κεκληγῶτες ἐπ' ἀλλή-
λοισιν ὄρουσαν. Compare Od. xii. 256.
Apollonius has κεκληγῶτα, iv. 876.

413. ὑπερμενέος. Perhaps ὑπερμενέα.

οὐδ' ἔρρηξεν χαλκόν' ἔρυτο δὲ δῶρα θεοῖο. 415
 Ἀμφιτρυωνιάδης δὲ, βίη Ἡρακλεΐη,
 μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχρ' μακρῷ
 αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
 ἤλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
 ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός. 420
 ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν, ἥ ὅτε πέτρῃ
 ἡλίβατος, πληγέϊσα Διὸς ψολόεντι κεραυνῷ·
 ὡς ἔριπ'· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ,
 τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱός,
 αὐτὸς δὲ βροτολοιογὸν Ἄρην ἐπιόντα δοκεύσας, 425
 δεινὸν ὄρων ὄσσοισι, λέων ὡς σώματι κύρσας,
 ὅστε μάλ' ἐνδυκῶς ῥινὸν κρατεροῖς ὀνύχεσσι
 σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
 ἔμμενέως δ' ἄρα τοῦγε κελαινὸν πύμπλαται ἦτορ·
 γλαυκίων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὦμους 430
 οὐρῇ μαστίων ποσσὶ γλάφει, οὐδέ τις αὐτὸν

415. χαλκός N. 419. τέρσε N. 421. ὅτε δρῦς O. 422. πλα-
 γείσα N. 423. βράχεν O. λευκῷ N. 425. ἄρρη Ald. προσ-
 ὶόντα O. ἐπιόντα Ald., N. 428. σχίσας ὅττι μάλιστα O (μάλ
 underlined). σχίσας Ald. 430. γλαυκίων δ' ὄσσοισι κατὰ O,
 ὄσσοισι N. 431. μαστιχών Ald. μαστίων ON. αὐτοῦ O. γλύφει N,

415. οὐδ' ἔρρηξεν. See v. 140. Tzetzes records a variant χαλκός (so MS. Emman), 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.—Here, as in Od. v. 484, ἔρυσθαι has no digamma.

420. μέγα σθένος κ.τ.λ. For great was the force thrown by the hero into the blow.

421. ἤριπε (ἐρείπω), an intransitive aorist common in Homer. See sup. v. 174. Theocr. xiii. 49, κατήριπε δ' ἐς μέλαν ὕδωρ ἄνθρωπος, ὡς ἔκα πυρρός ἀπ' οὐρανῷ ἤριπεν ἀστήρ.

423. This verse is perhaps spurious.

424–5. τὸν μὲν—αὐτὸς δέ. See on v. 332–3, where the same verse occurs.

426. σώματι, the body of some beast. Hom. Il. xviii. 161, ὡς δ' ἀπὸ σώματος οὐ τι λέοντ' αἰθῶνα δύνανται ποιμένες ἔγγραυλοι μέγα πεινῶντα δίσσθαι. Ibid. iii. 23, ὡς δὲ λέων ἐχάρη μεγάλῳ 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—πύμπλαται Goettling, by an unusual tmesis. But this is only the conjecture of Heyne on Il. xx. 179, the old copies giving ἔμμενέως, which Gaisford retains, perhaps rightly.

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 blear-eyed.' The passage is clearly copied from Il. xx. 170, οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφατέρωθεν μαστίεται, ἐξ δ' αὐτὸν ἐπατρύνει μαχέσασθαι, γλαυκίων δ' ἰδὸς φέρεται μένει.

431. μαστίω, from μάστις (Od. xv.

ἔτλη ἐσάντα ἰδὼν σχεδὸν ἐλθεῖν οὐδὲ μάχεσθαι
 τοῖος ἄρ' Ἀμφιτρυωνιάδης, ἀκόρητος αὐτῆς,
 ἀντίος ἔσθῃ Ἄρης, ἐνὶ φρεσὶ θάρσος ἀέξων,
 ἐσσυμένως· ὁ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ, 435
 ἀμφοτέροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρῆωνος ὀρούσῃ,
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἡ δέ τε ἡχῇ
 ἔρχεται ἐμμεμανῖα, πάγος δέ οἱ ἀντεβόλησεν
 ὑψηλός· τῷ δὲ συνενέικεται, ἔνθα μιν ἴσχει 440
 τόσση ὁ μὲν ἰαχῇ, βρισάρματος οὐλῖος Ἄρης,
 κεκληγὼς ἐπόρουσεν· ὁ δ' ἐμμαπέως ὑπέδεκτο.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 ἀντίη ἦλθεν Ἄρης ἐρεμνὴν αἰγίδ' ἔχουσα·

432. *ἰδὼν* 438. *ἡχῇ* 439. *ἴσχει* 441. *ἰαχῇ*

434. ἀντίος ἄρης ἔσθῃ N. ἀντίος ἄρεος ἔσθῃ O. 435. ἀχθόμενος
 O. 436. ἰάχοντε N. 437. ὀρούσα Ald. ὀρούσῃ N. ὄρου O.
 438. μακρὰν δ' O. 439. ἐμμεμανῖα N. 440. συνένεκεται O.

182), seems here a synonym of *μαστιζω*. Another form *μαστιεῖν* occurs inf. 466, and Il. xvii. 622, *μάστιε νῦν, εἰως κε θοὰς ἐπὶ νῆας ἴκηαι*. The author of this poem shows some laxness in coining words in *ἰαχ*, which are metrically convenient with the inserted *o* 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 *ἄπαξ λεγόμενον*, but formed like *γλαφυρός*, on the analogy of *γλύφω*. Homer has the compound *διαγλάφειν*, Od. iv. 438. One MS. here gives *γλύφει*. We have *γλάφω πετρήεν* Opp. 533.

436. *ἰάχων* seems generally to take the digamma, cf. inf. 441. 451; but it is a doubtful word in this respect. We might read, *ὁ δ' ἄρ' ὡς σχεδὸν ἦλυθεν*—, *ἀμφοτέροι δ' ἰάχοντες*.

437. *πρῶν*, for *πρὸν*, 'a headland,' seems *ἄπαξ λεγόμενον*, like so many other words in this poem. It may be remarked that the same simile occurred before at v. 374.

438. *μακρὰ δ'*. Perhaps *μακρὸν*, as many MSS. give *ὀρούσα* for *ὀρούσῃ* or *-ῃ*. And the MS. Harl. gives *μακρὰν δ'*.

Ibid. *ἡχῇ*, with a noise. So one of

Goettling's MSS. rightly, the rest having *ἡχῇ*. For the digamma see Theog. 42.

440. *συνενέικεται*, for *συμφέρεται*, *συμβάλλεται*, is *ἄπαξ λεγόμενον*. The Etymol. Mag. p. 691, 24 (quoted by Goettl.), has *τὸ ἐνείκω Βοιωτίων, ὃ σημαίνει τὸ ἐνέγκω*. Homer occasionally uses the aorist *ἤνεικα*. Similarly we have an imperative *οἶσε* for *φέρε* in Ar. Ach. 1099. The simile was perhaps borrowed from Il. xiii. 137—142. The sense appears to be, 'with whatever it comes into collision, there does that stop it.' We might have expected *τῇ δὲ ξυενέικεται*, 'and where it (the stone) strikes, there it (the hill) 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 διὸν ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἔξων βρισόσυνη*. Goettling objects to *ὁ μὲν*, because "*non placet articulus*." But this is the common Homeric use of the demonstrative, to which Ἄρης forms the epexegetis. It is clear that *ὁ μὲν* means Ares, *ὁ δὲ* Hercules.

δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα· 445

Ἄρες, ἐπίσχε μένος κρατερὸν καὶ χεῖρας ἀάπτους.

οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι

Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν.

ἀλλ' ἄγε παῦε μάχης, μῆδ' 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 εἶλεν· ἐρυσσάμενος δ' ἄορ ὀξὺ

ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα

Ἀμφιτρωνιάδης, δεινῆς ἀκórητος αὐτῆς,

μηρὸν γυμνωθέντα σάκευς ὑπο δαιδαλείοιο

οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε 460

δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση.

τῷ δὲ Φόβος καὶ Δεῖμος ἐύτροχον ἄρμα καὶ ἵππους

445. ἰδοῦσα *Ἔπεα*

451. *Ἰάχων* *Ἐίκελα*

457. *Ἐρυσσάμενος*

445. ἰδοῦσα ἔπεα N.

446. ἐπίσches N.

449. παῦσαι O. μάχη

Ald. 450. πείθετ' θ' 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. ἄρη Ald.

ἄρη O. 458. ἥρακλῆϊ κρατερόφρονα NO, Ald. 460. σάκου N.

461. σαρκὸς O. σάκος N, Ald. ἔραξε Ald. 462. νωμήσαν Ald.

445. δεινὰ has perhaps crept in as a gloss on ὑπόδρα, where the original reading was τὸν δ' ἄρ' (or καὶ μιν) ὑπόδρα ἰδοῦσα *Ἔπεα* 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, like λαξ, διαμπαξ. For that ξ was sometimes evanescent, though a double letter, is shown by the accent of κῆρυξ, κλίμαξ, &c.

447. οὐ θέμις ἐστίν. See v. 336.

449. μάχης. Perhaps μάχην. Aldus has μάχη.

453. κακτάμεναι, for κατακταεῖν of the later style. Above, v. 414, we have κτενέμεναι μεμαώς. The old preposition

κα or κατ for κατά has been noticed on Opp. 336, καδ δύνανιν κ.τ.λ. Cf. κάββαλε inf. v. 462.

454. σπερχνόν, hastily, angrily. 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 παραστάται or assistants in the chariot of Ares, sup. v. 195. For their genealogy cf. Theog. 934.

ἤλασαν αἰψ' ἐγγὺς, καὶ ἀπὸ χθονὸς εὐρυνοδείης
 ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα 465
 ἵππους μαστιέτην· ἴκοντο δὲ μακρὸν Ὀλυμπον.
 υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
 Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
 νίσσονται· αἶψα δ' ἔπειτα πόλιν Τρηχίνος ἴκοντο 470
 ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
 ἐξίκετ' Οὐλυμπόν τε μέγαν καὶ δώματα πατρός.
 Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,
 οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος
 [Ἀνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
 Ἄρνην τ' ἥδ' Ἑλίκην πολλὸς δ' ἠγείρετο λαὸς,] 475
 τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσι.
 τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἄναυρος
 ὄμβρω χειμερίῳ πλήθων. τὼς γάρ μιν Ἀπόλλων
 Λητοῖδης ἤνωξ', ὅτι ῥα κλειτὰς ἐκατόμβας

467. *Ἰόλαος* 474. *Ἰαωλκὸν* 477. *αἰδὲς*

464. ἤλασεν Ald. 465. θῆκεν O. 466. μαστιγέτην N.
 468. συλήσαντες Ald. 469. τραχίνον Ald. τριχίνος O. 470. ὠκυ-
 πόδεσσι Ald. ὠκυπόδεσιν O. αὐτὰρ ON. 472. θάπτε ON.
 473. ναίων—πόλιας Ald. πόληας NO. 474. τ' ἰαβηλὸν ὠλκ' O.
 475. ἑλίην N. ἠγείρατο O. 479. ἤνωξ' N. ἤνωγ' O. ἤνωξ'
 Ald.

465. θῆκαν. See on Opp. 92.—μα-
 στιέτην, see v. 431.

468. σκυλεύσαντες. This had been
 deferred at the desire of Athena, v. 332.
 One MS. and Aldus has *συλήσαντες*, a
 more epic word.—*Τρηχίνος*, see v. 353.

472. Κήϋξ, the father-in-law of Cynus,
 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, (con-
 firmed as it is by one of Goettling's MSS.
 which has *ἰακηλόν*), unless the β is a cor-
 ruption of the digamma in *Ἰαωλκόν*.
 After *λαὸς ἀπείρων*, 'a countless host,'
 the words *πολλὸς*—*λαὸς* are a mere tau-
 tology. Homer has *δήμος ἀπείρων*, Il.
 xxiv. 776.

477. αἰδὲς, unseen, αἰδηλον, ἀφανές,
ἀμαυρόν. A rare and probably post-epic
 word. The Anaurus, a river of Thessaly,
 seems to have been noted for its inun-
 dations. Hence Apoll. Rhod. i. 9, speaks
 of it as *χειμέριος*, swollen in winter.
 Tzetzes says, *καλοῦσι δὲ καὶ ἀναύρους τοὺς*
χειμέρους. Apollo, says the poet, would
 not permit the tomb of a brigand, who
 laid wait for travellers on the sacred road
 to Delphi, to remain conspicuous to men.
 The obliteration of a monument was re-
 garded as a deliberate insult to a person's
 memory. Tzetzes:—*ἵνα δείξῃ, ὅτι καὶ οἱ*
τάφοι ἀφανίζονται τῶν ἀδίκων. The aorist
ἤνωξα was used by Homer, but there is a
 variant *ἤνωγ'*.

479. ἐκατόμβας. These were the *δε-
 κάτας*, or tithe of the flocks, alluded to in
 the Greek Argument.

ὅστις ἄγοι Πυθώδε βίη σύλασκε δοκεύων.

480

480. *σύλασκε, συνάεσκε.* The termination *εσκον* is generally confined to uncontracted verbs. We have *ρίπτασκε* by the side of *ριπτάζειν*, whence it may be inferred that only the monosyllable *σκον* is the real suffix. Hence *ξ-σκε* for *ῆν*, properly *ξσ-σκε*. The shortened form *σκ* appears in the Latin inceptives, *horresco*,

&c. This accounts for the form *κέσκετο* (= *κεῖτο*) in Od. xxi. 41, which would otherwise have been *κεέσκετο*. In Il. xxiv. 15, *δησάσκετο* for *δήσατο* (where *σκε* is inserted, and is not a mere suffix) leads to the same conclusion, and *στρέψασκον* for *ἔστρεψαν* in xviii. 546.

ΘΕΟΦΟΝΙΑ.

EPITOME OF THE SUBJECT.

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. 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—25. Offspring of Night without a father. 226—232. The children of Eris (strife); 233—9. Of Pontus and Earth. 240—264. Ocean Nymphs, daughters of Nereus and Doris, and their names. 265—269. Children of Thaumás and Electra, Iris and the Harpies. 270—286. Children of Phoreys and Latona, female monsters, the

Grææ 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 Phoreys 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 Astræus; 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—52. 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—5. 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—11. Eurynome; 912—914. Demeter; 915—917. Mnemosyne; 918—20. 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 Alcmena. 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. It is probably more correct to suppose, that the *origin* of many of the legends was symbolical, but 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 we cannot with any confidence consider it 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 it¹. 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 certainly not much, if at all, later in date than the *Iliad* and the *Odyssey*.

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.

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' αἰεῖδιν,
αἶθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε,
καί τε περὶ κρήνην ἰοειδέα πόσσ' ἀπαλοῦσιν

3. Φιοφειδέα

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 reciters 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 pre-

sumed recensions would present in itself a tolerably complete and connected narrative, free from the repetitions which at present involve and disfigure it. But one might go on speculating in the same way even further than he has done. We have no safe course but to take the introduction as we find it, regarding it however as probably a mixed composition, much of which may be of considerably later date than the age of Hesiod, and parts of which may have belonged to distinct poems in praise of Zeus or the Muses. It is to be remarked that a very similar proëme to Zeus and the Muses commences the Ἔργα καὶ Ἡμέραι.

1. Μουσάων κ.τ.λ. 'From the Muses of Helicon let us begin to sing.' This was the usual formula, or a similar one ἐκ Διὸς ἀρχώμεσθα, 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 Ἀσιὰς, Ἀσωνιάς, (Herc. Fur. 785,) Σιμοεντιάς, Rhes. 826. We have Ἑλικωνιάδων in Herc. F. 791.

3. The combinations καί τε, καί νν,

ὀρχεῦνται καὶ βωμὸν ἔρισθενέος Κρονίωνος
[καὶ τε λοεσσάμεναι τέρενα χροά Τερμησσοῖο, 5
ἡ Ἴππου κρήνης, ἡ Ὀλμειοῦ ζαθέιο,
ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο
καλοὺς, ἡμερόεντας· ἐπερρώσαντο δὲ ποσσίν.]

5. *τερμησσοῖο* K. *τερμησσοῖο* Ald. *τερμησσοῖο* LM. 6. Ὀλμειοῦ
KLM, Ald. Vulg. Ὀλμειοῦ.

ἀλλὰ *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, *καὶ 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, *σύν τε δὲ ἔρχομένῳ, καὶ τε πρὸ δ τοῦ ἐνόησεν*. Ib. xviii. 309, *ξυνὸς ἐνυάλιος, καὶ τε κτανέοντα κατέκτα*. 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 Ἑλικωνιάδων ἀρχώμεθ' αἰδεῖν, αἶτε λοεσσάμεναι κ.τ.λ.* (v. 5.)

Ibid. *περὶ κρήνην*, round Aganippe, which is called *ιοιθῆς* from the dark and shadowy aspect of its clear and tranquil surface. "Significatur splendor aquae nigricans, ut violae, qualis est in uberis aquae fonte," Van Lennep. It is here 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 arae mentio non exstat." Van Lennep.

5. *Τερμησσοῖο*. One copy gives *Περμησσοῖο*, others *Περμησσοῖο* or *Περμησσοῖο*. Gaisford and Van Lennep edit *Περμησσοῖο*, but Goettling thinks *Περμησσοῖος* was a later name of the same river, which joins the Holmius and flows into the Copsaic lake. He remarks that Pausanias (ix. 29, 3) describes Aganippe as the daughter of *Τερμεῖσις*, 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, δ γὰρ Τερμησσοῖος ὅρος ἐστὶ, καὶ οὐ ποταμός*.—The genitive is used according to the common Homeric idiom, e. g. Il. xv. 265, *λοῦσθαι ἑρρεῖος ποταμοῖο*. So Scut. Herc. 342, *κονίοντες πεδίοιο*. Hesiod adopted the same construction in the *Ἠοῖαι* (fragm. lxxvi.) *νύφατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμῆς*.

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 Ὀλμειδς esse videtur." For this little known river Wolf cites Strabo, ix. p. 624, *Καὶ δὲ Περμησσοῖος τε καὶ δὲ Ὀλμειδς ἐκ τοῦ Ἑλικῶνος συμβάλλοντες ἀλλήλοισι εἰς τὴν αὐτὴν ἐμπίπτουσι λίμνην τὴν Κωπαῖδα τοῦ Ἀλιδρίου πλησίον*. The word is formed like *Πηνειδς*, *Σπερχειδς*, and perhaps, (like —*ησσοῖος*.) belonged to the ancient dialect of that part of Hellas.

8. *ἐπερρώσαντο*, 'moved nimbly,' or stamped vigorously with their feet. Schol. *ἐπιτεταμένως καὶ ἑρρωμένως καὶ εὐτόνως ἐχόρευσαν*. Il. i. 529, *ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἑνακτος Κρατὸς ἀπ' ἀθανάτοιο*. *Ibid.* xxiv. 616, *εὐνὰς Νυμφῶν, αἱ τ' ἄμφ' Ἀχελείου ἐρρώσαντο*. It is better to take the aorist of past time, rather than as implying habitual action. This introduces the imperfect *στεῖχον*, 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 *ἐννύχια* to mean, that the

ἔνθεν ἀπορνύμεναι, κεκαλυμμένοι ἡέρι πολλῇ,
 ἐννύχαι στείχον περικαλλέα ὄσσαν ἰεῖσαι, 10
 ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην
 Ἀργεῖν, χρυσεόισι πεδίλοις ἐμβεβαῦιαν,
 κούρην τ' αἰγίοχοιο Διὸς γλαυκῶπιν Ἀθήνην,
 Φοῖβόν τ' Ἀπόλλωνα καὶ Ἀρτεμιν ἰοχέαιραν,
 ἡδὲ Ποσειδάωνα γεγόχον, ἐννοσίγαιον, 15
 καὶ Θέμιν αἰδοίην, ἐλικοβλέφαρόν τ' Ἀφροδίτην,
 Ἥβην τε χρυσοστέφανον καλὴν τε Διώνην,
 Ἡὼ τ' Ἡελίον τε μέγαν, λαμπρὴν τε Σελήνην,

10. Φόσσαν? 14. ἰοχέαιραν? 16. Ἐλικοβλέφαρον
 18. ἀΨῶ

9. πολλῶ KLM, Ald. 10. στοῖχον K. 14. φοῖβον Ἀπ. Μ.
 15. ποσειδάωνα K, Ald. γεγόχον M. γαιήοχον K, Ald. 18. μέγαν
 om. M.

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. That the poet really fancied he had seen some nightly apparition of the Muses is not at all improbable; at least it is consistent with the imaginative mind of a poet.

9. πολλῶ Aldus with some MSS. Like αἰών and αἰθήρ, this word (ἄηρ or ἡήρ, i. e. ἄφηρ) may have had two genders.

10. ὕσσα, like κληδών, φήμη, signifies a divine voice. Schol. τὴν θέαν 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. Either the word here and in Od. ii. 216, takes the digamma, or the vowel preceding forms a rather unusual *hiatus*.

12. 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. 256 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 Ἥρη 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. Barocc. 60) explain τῶς τοῖς 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.

15. γεγόχον is adopted by Goettling from one of his MSS. for γαιήοχον. 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 γεγόχος 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.

18. λαμπρὴν Goettling here and v. 371, for λαμπράν.

† Διτῷ τ' Ἰαπετόν τε, ἰδὲ Κρόνον ἀγκυλομήτην,
Γαῖαν τ' Ὠκεανόν τε μέγαν, καὶ Νύκτα μέλαιναν, 20
ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἔοντων
αἷ νύ ποθ' Ἑσίοδον καλὴν ἐδίδαξαν ἀοιδὴν,
ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.
τόνδε δέ με πρόωιστα θεαὶ πρὸς μῦθον ἔειπον,
[Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο] 25

Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εἴτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.

24. ἔειπον 27, 28. ἴδμεν

19. In K this verse follows v. 17. 23. ποιμένονθ' K. 24. τότε
Ald. ἔειπον KM, Ald. (al. ἔειπαν.) 27. ἐτύμοισι M. 28. αὐτὰν
ἐθέλωμεν M.

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 Titanic 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 αἷ may be the relative, the combination with νύ 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 ἄθεος Ἑλικῶν 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 visae Clio Clusque sorores, Pascenti pecudes vallis, Ascræ, tuis.'

24. πρόωιστα does not seem to mean 'they spoke to me first' (*ultro*), 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 ἔειπαν, the reading of only one or two MSS. But see on Opp. 289.

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 Μοῦσαι 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, ἀνέστοιοι, εἰκὴ καταδρθάνοντες.—κάκ' ἐλέγχεα, base-born poltroons; an Homeric expression, Il. ii. 235, ὦ πέποιες, κάκ' ἐλέγχε', Ἀχαιῖδες, 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. Schol. περὶ τὴν γαστέρα μόνην ἀσχολούμενοι, καὶ μόνα τὰ τῆς γαστρὸς φρονούντες. Similarly the verse of Epimenides quoted by St Paul, Κρῆτες αἰὲ ψευσταί, κακὰ θηρία, γαστέρες ἀργαί.

28. In the contrast of ἀληθέα with ψεύδεα, didactic poetry is meant, as opposed to Epic. Müller (Lit. Gr. p. 80)

“Ὡς ἔφασαν κούραι μεγάλου Διὸς ἀρτιέπειαι
καί μοι σκῆπτρον ἔδον δάφνης ἐριθηλέος ὄζον 80
† δρέψασθαι θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν
† θείην, ὥς κλείοιμι τά τ' ἐσσόμενα πρό τ' ἔοντα.
καί με κέλονθ' ὑμνεῖν μακάρων γένος αἰὲν ἔοντων,

29. ἀρτιέπειαι

29. Διὸς μεγάλου M. 30. ἔδον KM, Ald. 31. δρέψασθαι
θηητόν KM, Ald. 32. θείην, ἵνα κλείοιμι K, Ald. θείαν ἵνα κλείοιμι
M. 33. καί μ' ἐθέλονθ' M.

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, γηρύετ' ἀνθρώπων ἄδικον νόον.

29. ἀρτιέπειαι, 'plain-speaking,' a word ἀπαλ' λεγόμενον as the feminine of ἀρτιεπής. Cf. Il. xxii. 281, ἀλλὰ τις ἀρτιεπὴς καὶ ἐπικλοπὸς ἔπλεο μύθων. Schol. αἱ ἀπηρτισμένα καὶ τέλεια καὶ ὀγιῇ λέγουσαι, ἢ ἀρτίοις ἔπεισι χρώμεναι.

30. ἔδον, for ἔδουαν, is a remarkable form. So perhaps ἦν is for ἦσαν, inf. 321. 825. Compare the forms ἔβαν, ἔσταν, ἔφυν (Od. v. 481). There is some probability 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. So the Codex Galeanus has ἐδίδων for ἐδίδουσαν, 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 δρεψάμεναι. There is sufficient authority for δρέπειν in post-epic times, e. g. Herod. ii. 92. If we admit δρέψασθαι, it may depend either on θηητόν, 'wondrous to pluck,' or as Goettling and Van Lennep prefer, and as seems more probable, on ἔδον μοι, 'they offered me a 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 δρέψασθαι be the genuine reading, 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 σεμνύνων τὰ ἑαυτοῦ, τί φησιν; δρέψασθαι θηητόν· ὥς οὐδὲ τὸν τυχόντα κλαδίσκον λαβὼν κ.τ.λ.—The Boeotian minstrels always carried in their hands a branch of the bay during the recitation of poetry (Müller, Gr. Lit. p. 79). Whether ῥάβδος or ῥάπτειν be the real element in ῥαψῳδός, 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.

32. κλείοιμι, 'might celebrate in lays.' See Opp. v. 1. As most copies give ἵνα κλείοιμι, others ὥστε or ὅθρα κλῖοιμι, Goettling concludes that the old reading was not θείην, but either δῖαν or θέσπιν. The reading of Barocc. 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 ὥς κλείοιμι, which is adopted by Gaisford and Goettling. Perhaps the verse is spurious, and made up of v. 38; but the false reading κλῖοιμι would also account for the present MSS. readings.

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' αὐτάς, apparently against the MSS.—For ὕστερον Wolf and others would read ὕστατον. This may be right; for ὕστερον should rather mean

M

σφᾶς δ' αὐτὰς πρῶτόν ττε καὶ ὕστερον αἰὲν αἰεῖδεν.
ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;

35

Τύνη, Μουσᾶων ἀρχώμεθα, ταὶ Διὶ πατρὶ
ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου,
τῖρεῦσαι τὰ τ' ἔοντα τὰ τ' ἐσσόμενα πρό τ' ἔοντα,

38. *Φειρεῦσαι* (ἐφρεῦσαι)

34. *πρῶτον καὶ ὕστερον* M.

'hereafter,' in *posterum*. But, as two MSS. omit the *τε*, we should perhaps read *πρῶτον καὶ ἐς ὕστερον*. Cf. Opp. 351, *ὡς ἂν χρητίζων καὶ ἐς ὕστερον ἄρκιον εἴρης*.

35. *τίη*, a lengthened form of *τί*, as in Il. xxiii. 409, *τίη λείπεσθε, φέριστοι*; and elsewhere. Compare *τύνη*, v. seq., and Opp. 10. Goettling needlessly renders it by *quianam*.—*περὶ δρῦν κ.τ.λ.*, a proverb of great antiquity, the meaning of which has been rather 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?' Müller (Hist. Gr. 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 innocence 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 *παλαιφάτου* attached to *δρυὸς* in Od. xix. 163. Plato, Phaedr. p. 275, B, — *οἱ δὲ γ', ὦ φίλε, ἐν τῇ τοῦ Διὸς τοῦ Δωδωναίου ἱερῇ δρυὸς λόγους ἔφησαν μαντικούς πρώτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὐσί σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, 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 τυχών*, 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, quae a Musis mihi concredita 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. 34, D, and Phaedr. p. 275, B, cited by Goettling) alludes to this proverb in Resp. p. 544, D, *οἷσθ' οὖν ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα ἀνάγκη τρόπων εἶναι, ὅσα περ καὶ πολιτειῶν; ἢ οἷεῖ ἐκ δρυὸς ποθεῖν ἢ ἐκ πέτρας τὰς πολιτείας γίνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν*;

36. *τύνη*, *οὗτος* σὺ, 'Come now, my lute,' or perhaps, *ὦ θυμὲ*, the poet addressing himself. See on Opp. v. 10. Schol. *πρὸς αὐτὸν φησὶ κατὰ ἀρχαῖμόν αὐτὸ τοῦ, σὺ δ' Ἡσίοδε, Δωρικῶς*. It may be remarked, that this verse would make a very 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 *εἰρω* in Od. ii. 162, *μνηστῆρσιν δὲ μάλιστα πιφασσόμενος τάδε εἰρω*, and ib. xiii. 7, *ὁμνέων δ' ἀνδρὶ ἐκάστω ἐφίεμενος τάδε εἰρω*. Like the future *εἰρέω*, it took the digamma. In Od. ix. 13, and elsewhere, we have *εἰρεσθαί* 'to ask.' The root appears to be the same as in *εἰρεν*, 'to string together,' just as *sermo, dissero*, are from *ser-ere*, which implies a root *ἑρ, εἰρ*. On

φωνῇ ὁμηρεῦσαι· τῶν δ' ἀκάματος ῥέει αὐδὴ
 ἐκ στομάτων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς 40
 Ζηνὸς ἐριγδούποιο θεῶν ὅπῃ λειριοέσση
 σκιδναμένη· ἡχεῖ δὲ κάρη νιφθέντος Ὀλύμπου
 δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὅσσαν ἐῖσαι
 θεῶν γένος αἰδοῖον πρῶτον κλείουσιν αἰοιδῇ,
 ἐξ ἀρχῆς οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν, 43
 [οἷ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτῆρες ἑάων.]
 δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἡδὲ καὶ ἀνδρῶν,
 [ἀρχόμεναί θ' ὕμνευσι θεαὶ λήγουσί τ' αἰοιδῆς,]
 ὅσσον φέρτατός ἐστι θεῶν κρατεῖ τε μέγιστος.
 αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε γιγάντων 50

39. ῥέει? 40. *Ἡδεῖα* 42. *Ἡχεῖ* 46. *ἑάων*?

39. *φωνῆς* M. 41. *λειροοέσση* M. 42. *κάρα* M. 43. *δω-*
ματ' ἀθανάτων Ald. *δώματα ἀθανάτων* KM. 44. *αἰδοῖον* M. *αἰοιδῇ*
 M. 45. *ἔτικτεν* K, Ald. *ἔτικτον* M. 46. *ἔγεντο* M. *δοτῆρες*
 KM, Ald. 48. *λήγουσί τ' αἰοιδῆς* KM. *λήγουσαί τ' αἰοιδίς* Ald.
 49. *τόσσον* M, Ald. *κρατεῖ τε* KM. 50. *αὖτις δ' M*, Ald. *αὖτις δ'*
 K, which leaves off with this verse.

the other hand, inf. v. 304, the substantive *εἰρέα* is found. It is not improbable indeed 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 *εἰρεῦσαι* or *ὁμηρεῦσαι*. 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 *δομῇ* (*δομῷ*) *ρεῖν*, 'to sing in concert.' Cf. *ῥέει αὐδὴ* in the next words. In Od. xvi. 468, *ὠμήρησε δέ μοι παρ' ἐταίρων ἄγγελος ὦκός*, it means *ἠντιβόλησε*. The Schol. refers it to *δομῷ εἰρουσαι*. Van Lennep to *δομῷ* and *ἄρω*.

42. *ἡχεῖν* is one of those words which seem only occasionally to have the digamma. So in Opp. 582, *καὶ Φηχέτα τέττιξ*. The substantive was originally *ἡχοFis* (*ἡχώ*); see Donaldson, Gr. Gr. § 192, but perhaps the *χ* represents an initial vowel-sound.

45. *ἐξ ἀρχῆς* is rightly connected by the Scholiast with *ἔτικτεν*. The old punctuation, *κλείουσιν αἰοιδῇ ἐξ ἀρχῆς*, is retained by Gaisford, who also reads

ἔτικτον. The Titans or primeval gods are meant, as contrasted with the Olympian, or *δωτῆρες ἑάων*. But this verse (46) is perhaps rightly rejected by Goettling, as inserted from v. 111.

48. *λήγουσι*, scil. *ὕμνουσαι 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 *λήγουσαί τ'*, which rendered it necessary to pronounce *αἰοιδῆς* as if *ᾤδῆς*, by synizesis. The termination of an heroic verse with *three spondees* is very uncommon. We have in Il. xviii. 255, *ἄστυδε νῦν ἱέρα μὴ μῦναι ἧῷ διαν*. Od. xxii. 418, *αἶ τέ μ' ἀτιμᾶζουσι, καὶ αἶ νηλεῖτές εἰσιν*. But the original readings may have been *ἦρα* and *νηλεῖτές*. In Scut. H. 202, *Διὸς καὶ Λητοῦς υἱός*, the true reading is perhaps *Λητός*.

49. *ὅσσον, καθ' ὅσον*, 'how much.' To be distinguished from *ὅσσην*, 'by how much,' which implies an apodosis *τόσσην*.

50. *ἀνθρώπων*. The heroes are primarily meant; but the poet does not use

ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
 Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
 τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα
 Μνημοσύνη, γουνοῖσιν Ἐλευθήρος μεδέουσα, 55
 λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων.
 ἐννέα γάρ οἱ νύκτας ἐμίσγετο μητίετα Ζεὺς
 νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὦραι,
 μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,
 ἣ δ' ἔτεκ' ἐννέα κοῦρας ὁμόφρονας, ἦσιν αἰοιδῇ 60
 μέμβλεται, ἐν στήθεσσι ἀκηδέα θυμὸν ἐχούσαις,
 τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπου,

56. ἐννέα Foi 60. ἐννέα

56. μίσγετο M. 59. ἐτελέσθη Ald. 61. μέλλεται Ald. ἐχού-
 σαις M.

ἀνδρῶν, because he intends an antithesis with θεῶν. It is clear that the passage following (wherein v. 51 is repeated from v. 37), down to v. 67, could not originally have stood in this place. These lines were borrowed from some distinct hymn in honour of the Muses.

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 ἐπαύσατο καὶ ἠλευθεράσθη. 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.'—γουνόι, the fertile plains at the foot of the mountain. Schol. τοῖς γονιμωτάτοις τόποις. Inf. v. 329, γουνοῖσιν κατένασσε Νεμείης, πῇμ' ἀνθρώποις. In these plains, according to Pausanias i. 38 (quoted by Goettling), there was an altar to Dionysus.

55. μέρμηρα, connected with the Homeric μερμηρίζειν, but not itself found in Homer, seems to have the same root μερ (μερι), implying division or hesitation between two ways, as in μέριμνα.

59. This verse occurs three times in the Odyssey, x. 470, xix. 153, xxiv. 143;

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 γελῖνατο παῖδε, οὐκέθ' ὁμοφρονέοντε, κασιγνήτω γε μὲν ἦσθην.—μέμβλεται, perhaps for μεμέλεται, and that for μεμέληται, the β being inserted for euphony, as in βλάξ for μαλακ-s, βλίστειν for μελίστειν, 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 μεμβλομαι, because Hesychius cites μεμβλεσθαι. But this may equally have been for μεμελήσθαι. 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. πᾶφύκω, πεφάρδω, κεκλήγω. (See Scut. H. 228.)

62. τυτθὸν ἀπ' ἀκρ. κ. "Hoc dicitur

ἔνθα σφιν λιπαροὶ τε χοροὶ καὶ δώματα καλά.
[πὰρ δ' αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκί' ἔχουσιν

* * * * *
ἐν θαλίης· ἐρατὴν δὲ διὰ στόματ' ὅσσαν εἶσαι 65
μέλπονται πάντων τε νόμους καὶ ἦθεα κεδνὰ
ἀθανάτων κλείουσιν, ἐπήρατον ὅσσαν εἶσαι.]

αἱ τότ' ἴσαν πρὸς Ὀλυμπον ἀγαλλόμεναι ὅπῃ καλῇ,
ἄμβροσιν μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὑπο δαῦπος ὀρώρει, 70
νισσομένων πατέρ' εἰς ὄν· ὁ δ' οὐρανῷ ἐμβασίλευεν
αὐτὸς ἔχων βροντὴν ἥδ' αἰθαλόεντα κεραυνόν,

66. *Ῥήθεα* 71. *σῶν*

63. σφί M. 64. Χάριτες καὶ Ald. 71. ἐμβασίλευεν M. ἐμ-
βασιλεύειν Ald. Vulg. ἐμβασιλεύει.

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 ἐντὸς Ὀλύμπου in v. 51. Hence these two passages are inconsistent with each other, as might be expected in an interpolation.

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 θαλίης. This can only mean, 'in the midst of festivities.' Van Lennep explains it thus:—"Vult poeta significare, illa in Olympo domicilia non nisi ἐν θαλίης, sive, quando erant Deorum θαλαί, incoluisse Ἰμερον et Charites." For (says he) the Muses were bound to attend the feasts of the gods on Olympus. Goettling places a comma after ἔχουσιν, and translates, "Adjunctis etiam in eorum honorem festis, nempe Chariteseis, quae Orchomeni celebrabantur." But this would have been σὺν θαλίης. 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

μέλπουσ' ἀθανάτων τε νόμους καὶ κ.τ.λ. Goettling explains πάντων νόμους to mean 'the laws 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, ἴνα 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 διατριβάς, τὰς νεμήσεις, τὰ διατήματα.

68. τότε, on the occasion of their birth they went from Pieria to join the gods on Olympus. Cf. v. 202, γενομένη τὰ πρῶτα θεῶν τ' ἐς φύλον ἰούσης.

71. The common reading is ἐμβασιλεύει, which introduces a feeble and ordinary characteristic of Zeus. Van Lennep explains it as affording a present theme to the Muses on their arrival on Olympus. Two or three MSS. with Aldus give ἐμβασίλευεν. The imperfect 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 τὸν πατρῶον ἐς θρόνον καθέστω, εὐθὺς δαίμοσιν νέμει γέρα ἑλλοισιν ἔλλα, καὶ διεσποχιζέτω ἀρχήν.

κάρτει νικήσας πατέρα Κρόνον. εὖ δὲ ἕκαστα
 ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.
 ταῦτ' ἄρα Μοῦσαι ᾄδιδον Ὀλύμπια δώματ' ἔχουσιν, 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 δὴ προφερεστάτῃ ἐστὶν ἀπασέων.
 ἥ γὰρ καὶ βασιλεύσιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 80
 ὄντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο,
 γεινόμενόν τε ἴδωσι διοτρεφέων βασιλῆων,
 τῷ μὲν ἐπὶ γλώσση γλυκερὴν χέουσιν ἔερσην,
 ἦτοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μέλιχα· οἱ δέ νυ λαοὶ
 πάντες ἐς αὐτὸν ἄρῳσι διακρίνοντα θέμιστας 85

73. *ἑκάστα* 76. *ἐννέα* 82. *τε* *ἴδωσι* 83. *χέουσιν* 84. *καὶ* *ἔπε'* ?

74. *ἀθανάτοισι* (not *ἀθανάτων*) *διέταξεν ὁμῶς· ἐπέφραδε* δε M.
 78. *Οὐρανία* τε Ald. 79. *ἀπασάων* Ald. 82. *βασιλέων* M.
 83. *δοιδῶν* Ald. *ἔερσην* M.

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, *σῆματ' ἀναγνοῦσιν τὰ σὶ ἔμπεδα πέφραδ' Ὀδυσσεύς*. Here we may translate, 'had severally declared their prerogatives.'

76. *ἔειδον*. The past narration is continued from αὐτὸς ἴσαν, v. 68; but it is not clear what ταῦτα means. Probably, the praises of the gods alluded to in ὁμνεύσαις, v. 70, and specified sup. 65—7.

79. *προφερεστάτῃ*, 'holding the highest place,' preferred before the rest. Schol. *ἐντιμωτάτῃ*. The reason alleged is, that she attends on kings, not only as the Muse of epic verse, which celebrates 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 δὴ is Hermann's reading for ἥ δέ. Cf. v. 361, καὶ Στῆξ, ἥ δὴ σφῶν *προφερεστάτῃ ἐστὶν ἀπασέων*.

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 attri-

buted 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 Naecentem placido lumine videris.' Theocr. ix. 35, οὐς γὰρ ὁρῶσι γαθεῖσαι, τὼς δ' οὐ τι ποτὶ δαλήσατο Κίρκῃ. The reading of Stobaeus, xlviii. 12, *γεινόμενόν τε ἴδωσι*, seems preferable to the vulg. *ἔειδωσι* or *ἐπιδωσι*, on account of the digamma.

83. *χέουσιν*, a mere variety of *χέουσιν* or *χέφουσιν*. Stobaeus, Flor. xlv. p. 326 (Gaisf.), has another reading *προχέουσιν δοιδῶν*. Possibly this verse was added to get rid of the apparent hiatus in the next verse (ταῦ *ἔπε'*) by inserting the *δέ*.

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. 9, *δίκη* δ'

ιθίησι δίκησιν ὁ δ' ἀσφαλῶς ἀγορεύων
αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπαυσε
τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
βλαπτομένοις ἀγορήφι μετάτροπα ἔργα τελεῦσι
ρήϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90
ἐρχόμενον δ' ἀνὰ ἄστῳ θεὸν ὥς ἱλάσκονται

89. *Φέργα*90. *Ῥεπέεσσιν*91. *Ῥάστῳ*88. *λαοῖσι Ald.*90. *παρεφάμενοι M. παραφάμενοι Ald.*

ἔθνε θεμιστας. Ibid. 221, *σκολιαῖς δὲ δίκαις κρίνωσι θεμιστας.* v. 224, *οἳ τε μιν ἐξελάσσωσι καὶ οὐκ ἰθείαν ἐνειμαν.* Apoll. Rhod. iv. 1178, πολλοὶ ἰθείας ἀνὰ ἄστῳ διεκρίνοντο θεμιστας. 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, *δικασπόλοι, οἳ τε θέμιστας πρὸς Διὸς 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:—οἳ δὲ τ' ἐς αὐτὸν τερπόμενοι λεύσσουσιν ὁ δ' ἀσφαλῶς ἀγορεύει αἰδοῖ μειλίχη, μετὰ δὲ πρέπει ἀγορμένοισιν ἐρχόμενον δ' ἀνὰ ἄστῳ θεὸν ὥς εἰσπράσσει. 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 epic sense of *ἵως*, 'it may be that,' &c. Goettling takes it for the copulative, as if *ἀγορεύει* had preceded.—*καὶ μέγα νείκος*, '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, because for their subjects, when misled, they bring about a reversal of their actions in the public assembly.' 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 *βλάπτεσθαι* 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,' *μετάτροπα τελεῖν*, by their moderation and wisdom. Schol. *βλαπτομένοις δι' ἄγνοσίαν τοῦ δικαίου*, and *μετάτροπα, μεταβλήσιμα εἰς τὸ βέλτιον*. There is a similar phrase in Od. xvii. 51, *αἳ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει*. 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 ferveret plebecula bile, Fert animus calidae fecisse silentia turbae majestate manus.' For the correlatives *τοῦνεκα* and *οὔνεκα* (τοῦ and οὗ *ἕνεκα*), compare Il. i. 110, τοῦ δ' ἕνεκα σφιν ἐκπρόβους ἄλγεα τεύχει, οὐνεκ' ἐγὼ κούρης Χρυσήϊδος ἄλγ' ἔποινα οὐκ ἔβηλον δέξασθαι.

90. *ρήϊδίως*, 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, *πατρώας μόγας παρειπούσα φρένας*. Photius, *παρεῖπρ, παραπέλει*.

91. *ἱλάσκονται*, they deprecate his anger by reverential words. The verb is

αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι·
οἶά τε Μουσάων ἱερὴ δόσις ἀνθρώποισιν.
ἐκ γὰρ Μουσάων καὶ ἐκ ἑβόλου Ἀπόλλωνος
ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί· 95
ἐκ δὲ Διὸς βασιλῆες· ὁ δ' ὀλβιος ὄντινα Μοῦσαι
φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδῇ.

97. Φοι ῥέει?

93. οἶά τε Ald. 94. ἐκ γάρ τοι Μουσάων M. 95. ἔασιν Ald.
97. φιλεῦνται M, Ald. γλυκερίῃ—ῥέειν M.

used in reference to θεὸν ὧς. 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. The variant ἀν' ἀγῶνα for ἀνὰ ἔστυν loses sight of this contrast between the progress and the taking the chair; and it probably arose from ignorance that ἔστυν, occasionally at least, takes the digamma.

93. οἶά τε, 'accordingly as eloquence is the sacred gift of the Muses.' There is some difficulty in explaining this phrase, which is used both adverbially, as in Od. iii. 73, ἡ μαυρίδιος ἀλάλησθε οἶά τε ληιστήρες ὑπεῖρ ἄλλα, and xi. 363, οἶά τε πολλοὺς βόσκει γαῖα μέλαινα, and also as an accusative, as Od. xv. 323, οἶά τε τοῖς ἀγαθοῖσι παραδρώσι χέρηες, and ib. xiv. 62, καὶ κτήσιν ὕπασσεν, οἶά τε ᾧ οἰκῇ ἄναξ εὐθυμος ἔδωκεν. Again, in Opp. 322 we have οἶά 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 praececlit etiam sacrum Musarum donum hominibus*. It is easier to supply ἐστί. Gaisford and Dindorf, after Guetus, edit τοίῃ. It would be better, if we must alter the text, to read οἶα, *conspicius est inter congregatos, qua est a Musis praeditus eloquentia*. Goettling regards δόσις as including several gifts or endowments, as if the poet had said δῶρα.

94—7. As several MSS. give ἐκ γὰρ τοι Μουσάων, we should perhaps read ἐκ μὲν γὰρ Μοῦσων. 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 bards, in common with kings, are endowed with eloquence by the Muses, still kings are of higher rank, as διотреφές. Perhaps the poet wished to associate his own profession, as next in honour, with the kingly prerogatives. 'Though kings,' he goes on to say (v. 96), 'are appointed by Zeus, yet he is fortunate, who is favoured by the Muses.' In other words, men may be kings, and yet not possessed of eloquence. But the context shows that ὁ δ' ὀλβιος κ.τ.λ. refers alike to kings and poets. The γλυκερὴ αὐδῇ, 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' ἄρα σφέας Ὀχμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.—For the accusative χθόνα, which indicates the wandering lives of the ancient bards, see Opp. 11, οὐκ ἄρα μόνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσι δύω. Ibid. v. 125, πάντη φοιτῶντες ἐπ' αἶαν. Inf. v. 187, Νύμφας θ' ἄς Μελάς καλέουσι 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 φίλωνται, φιλῶνται, φιλεῖνται. The first is preferred by Hermann and Goettling (the aorist φίλατο 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. Some distinguish three forms of the verb, φίλομαι, φιλέω, φίλημι.

εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ
 ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς
 Μουσάων θεράπων κλεῖα προτέρων ἀνθρώπων 100
 ὑμνήσῃ, μάκαράς τε θεοὺς, οἳ Ὀλυμπον ἔχουσιν,
 αἰψ' ὄγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
 μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.
 Χαίρετε, τέκνα Διὸς, δότε δ' ἱμερόεσσαν ἀοιδίην.
 κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἔοντων, 105

100. κλέφα?

99. ἀκαχημένος Ald. 102. οὐκέτι M.

98. *νεοκηδέϊ*, recently afflicted with grief for the death of a relative (this being implied in *πένθος*). Similarly Aeschylus has *νεοπαθής*, 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' ἐνι σταγῶν, Aesch. Ag. 861. Cf. Opp. 687, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει. Scut. H. 397, ὅτε τε χροὰ Σείριος ἄζει. Il. iv. 487, ἡ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας. Compare the use of *παχνοῦσθαι*, of the effects of grief, Opp. 360. Goettling seems to have forgotten the Homeric passage when he says, "Hic usus verbi ἄζομαι non reperitur nisi apud Hesiodum." The root of the word is *ασ*, *αρ*, *αφ* = *αν*. Compare *αρεο*, *ασσο*, *αῖος*, *αἰαλέος*, *ἄζαλέος*, *ἄσσταλέος*.

100. *κλεῖα*, for *κλέα* or *κλέεα*, the lays or legends about the heroes of old. Apoll. Rhod. i. 1, ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν μνήσομαι. The lengthened form may be due to the digamma. Compare *κλύω*, *κλυτὸς*, with *κλέω*, *κλέω*, *βέω*, *βυτὸς*, *χέω*, *χυτὸς*, &c. In Il. ix. 189, αἶεδε δ' ἄρα κλέα ἀνδρῶν, Van Lennep remarks that Heyne preferred *κλέε' ἀνδρῶν*. If *κλέα* be a genuine ancient form, it must be referred to a nominative *κλῆς* for *κλεφ*-s. Compare *κληδῶν*, *κληδῶν*.

102. For *αἰψ' ὄγε* there are variants *αἰψα δ' ὁ*, *αἰψα δ' ὄγε*, *αἰψ' δ' ὁ*, *αἰψά τε*. This indicates a confusion between two old readings, *αἰψ ὄγε* and *αἰψα δὲ δυσφρ.* So inf. v. 169, for *αἰψ αἰθῆς* one MS. gives *αἰψ αἰθῆς*.—*δυσφρονέων*, from *δυσφρονεῖν*,

a more poetical phrase than *δυσφροσύνης ἐπιλήθεται*, though we find *ἐλύσατο δυσφροσυνῶν* inf. v. 528. Two or three MSS. give *δυσφροσύνων*, a good reading in itself, and Hesiod is very fond of the termination —*οσύνη*.

103. *παρέτραπε*, scil. *θυμὸν ἀπὸ κηδέων*.

104. *χαίρετε*, 'farewell,'—a common conclusion to long invocations, e. g. in Theocr. Id. ii. 165, xxii. 214, xvii. 136. Goettling condemns as spurious the passage from 105—115. He says, somewhat too dogmatically, "hoc versu (104) *necessario* concluditur prooemium theogoniae." He objects, that in v. 108 we should have expected *χάος 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 immutatus, vel duplicis recensionis commentum tautologia liberare illud conemur." He thinks that in this brief epitome of the subject (105—115) the Muses are invoked to relate *what* were brought into being, *how* (108), and in *what order* (115).

οἱ γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος
 νυκτός τε δνοφερῆς, οὓς θ' ἄλμυρὸς ἔτρεφε πόντος.
 εἶπατε δ', ὡς ταπρῶτα θεοὶ καὶ γαῖα γέγοντο,
 καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἷδματι θύων,
 ἄστρον τε λαμπετόωντα καὶ οὐρανὸς εὐρύς ὑπερθεν, 110
 οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτῆρες ἑάων,
 ὥς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο,
 ἦδὲ καὶ ὡς ταπρῶτα πολύπτυχον ἔσχον Ὀλυμπον.
 ταῦτά μοι ἔσπετε Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
 ἐξ ἀρχῆς, καὶ εἶπαθ' ὅ τι πρῶτον γένετ' αὐτῶν. 115
 Ἦτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
 Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
 [ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,]

108. *Feípate* 111. *εἶφάων*? 115. *Feípαθ* 110. *χάφος*?

107. *νυκτός δὲ* M, Ald. *οὓς ἄλμυρὸς* M. 108. *εἶπατε ὡς* M.
 115. *καὶ om.* M. *εἶποθ'* Ald. 116. *γίνετ'* M. 117. *γαῖα δ' εὐ-*
ρύστερνος 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 ἔπη ὁ Σέλευκος 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*, the same as *εἶπατε* (σ being a form of the digamma). This aorist occurs occasionally in the *Iliad*.

116. With this verse the Theogony properly commences, and here we find clearer indications of an ancient band than in the long *cento* which forms the proemium. Gaisford remarks on this verse, "Locus ab iis imprimis celebratus, qui de rerum initii 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 πρώτιστα κ.τ.λ.—*γένετο*, 'came into existence,' not 'was produced,' as Hesiod regards *space* as necessarily antecedent to all created things.—*Χάος*, from the root χα (*χάσκω*, *χαίνω*, *capio*, &c.), means the yawning and void receptacle for created matter. From the close analogy of *caelum* this word seems to have taken the digamma. 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 *οὐρεα*, 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 firma* which supports all things that move and exist upon it. Regarding

Τάρταρά τ' ἡρόεντα μυχῶ χθονὸς εὐρυδοείης,
 ἦδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
 λυσιμελὴς, πάντων τε θεῶν πάντων τ' ἀνθρώπων
 δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλὴν.

119. μυχῶν M.

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. ἡρόεντα, misty, murky, *δυσώδη*.—This verse also has been suspected, but without much reason. Plato indeed, *Symp.* p. 178, B, alluding to this passage, says, 'Ἡσιόδος πρῶτον μὲν Χάος φησὶ γενέσθαι, αὐτὰρ ἔπειτα—μετὰ τὸ Χάος δύο τοῦτω γενέσθαι, Γῆν τε καὶ Ἔρωτα. He may easily have omitted Τάρταρος, as being merely a μέρος γῆς, and in no way connected with his subject. Heinsius however 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. Hence, perhaps, some of the ancient critics construed ὁ ἔχουσι κάρη 'Ολύμπου Τάρταρά τε. The verse is acknowledged by Aristoph., *Av.* 693, Χάος ἦν καὶ Νιδὲ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς κ.τ.λ., by Plutarch, *De Isid. et Osir.* § lvii., δόξειε δ' ἂν ἴσως καὶ Ἡσιόδος, τὰ πρῶτα πάντα (i. πάντων; see on v. 116), χάος καὶ γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν, οὐχ ἑτέρας λαμβάνειν ἀρχὰς, ἀλλὰ ταύτας. Pausan. *Boeot.* § 27, 'Ἡσιόδον δὲ ἢ τὸν 'Ἡσιόδῳ Θεογονίαν ἐσποιήσαντα οἶδα γράψαντα ὥς Χάος πρῶτον, ἐπὶ δὲ αὐτῷ Γῇ τε καὶ Τάρταρος καὶ Ἔρωσ γενέοιτο. Van Lennep rightly remarks, that the poet here could hardly have omitted Tartarus, where he afterwards represents Typhoeus and others to dwell. An Earth above and (so to speak) an

Earth below were the two stages on which his after characters appear. Goettling remarks that by Tartarus, which he regards as a reduplicated form of the root *tar* in *ταρσσειν*, 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. v. 721. 821, seqq. But we cannot force mythical notions to suit physical facts. Euripides has *τάραγμα ταρτάρειον*, *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*. Connected with ἔρα we have ἔραζε and *Terra*, and perhaps, by transposition of the letters, *Earth*, through the Teutonic *Eriþa* or *Heriþa*, *Tacit. Germ.* § 40. Be this as it may, Hesiod must have meant Love, Ἔρος, because he applies the epithet λυσιμελὴς, which the Schol. vainly explains by ὁ λύων τὰς φροντίδας, adding, οὐ γὰρ ἐνταῦθα τὴν μίξιν καὶ τὴν ἐπιθυμίαν λέγει, τὴν λύουσαν τὰ μέλη. It is remarkable however that for ὃς κάλλιστος κ.τ.λ., which affords a still stronger proof of the meaning of Ἔρος, Aristotle, *Phys.* iv. 1, read ὃς πάντεσσι μεταπρέπει 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, ἢ δ' ὃς τεκμήριον δὲ τούτου γονὴς γὰρ Ἐρωτος οὗτ' εἰσὶν οὐτε λέγονται ὕπ' οὐδενὸς οὐτε ἰδιώτου οὐτε ποιητοῦ, ἀλλ' 'Ἡσιόδος 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.)

ἐκ Χάεος δ' Ἐρεβός τε μέλαινά τε Νύξ ἐγένοντο·
 Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
 [οὓς τέκε κυσαμένη, Ἐρέβει φιλότῃ μιγείσα.] 125
 Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο Ἴσον † ἐαυτῇ
 Οὐρανὸν ἀστερόενθ' ἵνα μιν περὶ πάντα καλύπτου,
 ὄφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ·
 γείνατο δ' Οὐρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
 Νυμφέων, αἱ ναίουσιν ἀν' οὐρεα βησσήντα. 130
 ἥ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἷδαμι θυῶν,

123. χάεος? 126. ῥῖσον

123. ἐξεγένοντο Ald. 124. ἐξεγένετο M. 130. νυμφάων M,
 Ald.

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.

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, *ἔτερ φιλότῃτος ἐφιμέρου*, v. 132.

126. *Ἴσον ἐαυτῇ*, co-extensive with itself. Perhaps, *Ἴσον ἀπάντη*. Cf. inf. v. 524. 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, *ὦ φάος ἄγνων καὶ γῆς ἰσόμοιρ' ἀήρ*. 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 *ἐαυτῇ*, and contending that the early epic poets represented the heaven as brazen, *χάλκεος*, suggests *ἰσά οἱ αὐτῇ*, referring *ἰσά* 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, *ὁ 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.

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' οὐρεα*), as the heaven was created as a seat for the gods. The repetition of *οὐρεα* may appear inelegant, but it was necessary for specifying what class of nymphs were meant. It is remarkable that 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 *οὐρεά θ' ὡς ἀνέτειλε καὶ ὡς ποταμοὶ κελάδοντες, αὐτῇσιν Νύμφησι*.

Πόντον, ἅτερ φιλότῃτος ἐφίμερον· αὐτὰρ ἔπειτα
 Οὐρανῷ εὐνηθείσα τέκ' Ὠκεανὸν βαθυδίνην,
 Κοῖόν τε Κρεῖόν θ', Ὑπερίονά τ' Ἰαπετόν τε,
 Θείην τε Ρεΐάν τε, Θέμιν τε Μνημοσύνην τε, 135
 Φοῖβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινὴν.
 τοὺς δὲ μέθ' ὀπλότατος γένετο Κρόνος ἀγκυλομήτης,
 δεινότατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆα.
 γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας,
 Βρόντην τε Στερόπην τε καὶ Ἄργην ὀμβριμόθυμον, 140

133. οὐρανῷ δ' εὐνηθείσα M. 135. Θεϊάν τε M, Ald. 136. φοί-
 την τε M. 140. ἀστερόπην καὶ ἄργην ὀμβριμόθυμον M.

132. The poet distinguishes *πέλαγος* and *πόντος*, the salt surging sea, (a term virtually confined to the Mediterranean by the early writers,) from Ὠκεανός, 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 *κρεῖων* 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 *Titânes*, Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus; and six *Titânides*, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys. Of these, Coeus was the father of Latona, Hyperion of the Sun, Iapetus of Prometheus, (Ἰαπετιονίδης, Opp. 54,) Rhea the mother of the gods (*alias* 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 enu-

rated, 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 Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.

136. The name Τηθύς is perhaps connected with *τήθη*, and means 'nursing mother.'

137. ἀγκυλομήτης, σκολιὰ βουλευών, 'crafty.' Cf. Opp. 48. Craft, according to the Greek idea, was a virtue.—γένετο, scil. ἐκ Γαίας καὶ Οὐρανοῦ.

138. ἤχθηρε, 'he disliked.' Some modern critics, after Ruhnken, enclose this verse in brackets as spurious, and made up from v. 155, σφετέρῃ δ' ἤχθηοντο τοκῆϊ. 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 Gaea, whose part he took, v. 159. 168.

139. Κύκλωπας. This legend probably preserves a dim tradition of the advent of a very ancient Pelasgic horde, who introduced the arts of pastoral life, architecture, and metallurgy, from the East; and from their dark colour were said to be workers at the smithy. Van Lennep fancies they were Celts; but this is less likely.—As for the names of the three Cyclopes, Virgil (Aen. viii.) calls them 'Brontesque Steropesque et nudus membra Pyracmon.'

140. Goettling contends that *ὀμβριμος*,

[οἱ Ζηνὶ βροντὴν τ' ἔδοσαν τευξάν τε κεραυνόν.]
οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν,
μοῦνος δ' ὀφθαλμοὺς μέσσω ἐνέκειτο μετώπῳ.
[οἷδ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδῆντες
Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὐνεκ' ἄρα σφέων
κυκλοτερὴς ὀφθαλμοὺς ἔεις ἐνέκειτο μετώπῳ 145
ἰσχύς τ' ἠδὲ βίη καὶ μηχαναὶ † ἦσαν ἐπ' ἔργοις.]
ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
τρεῖς παῖδες μεγάλοι * τε καὶ ὄμβριμοι, οὐκ ὀνομαστοί,

146. μηχαναὶ ἦν ἐπὶ Φέργοις ? (cf. 321)

141. ἔδωκαν M. 142. οἱ δὴ τοι M, Ald. 143. μέσσω M.
145. εἶν Ald. 148. ὄμβριμοι M. ὄβριμοι Ald.

not ὄβριμος, is the ancient form, the word being for ὄβριμος, and that by transposition for ὄβριμος, as ἄμβροτος is for ἀμροτος, the root being μορτ (mortuus). So νοθείος and ὀθνείος. But ὄμβριμος has a separate root, connected with βρι, βρίθειν, Βριαρεὺς &c.

141. Goettling regards this verse as spurious, and he is probably right. It is feeble, and is the kind of expletive (παρὰ πληρωματικὸν) line that the grammarians were fond of adding. Cf. inf. 286.

142. οἱ δ' ἦτοι Goettling and Hermann with two MSS. for οἱ δὴ τοι. For this verse Crates the grammarian gave, doubtless from an ancient recension, another, οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδῆντες, 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. It is impossible to say what the legend represents. But it is probable that the horde of Pelasgic immigrants, who occupied the more fertile parts of ancient Hellas, were remarkable for roundness of face, or some peculiar aspect of the eyes. 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—ρωτώπῳ)

stood in place of vv. 142—3.

145. εἶς, if genuine, is formed on the analogy of ἔερος for ἔρη, ἔεδνα for ἔδνα, ἔέλδωρ for ἔλδωρ &c. If so, we should probably read εἶς, 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 ἔσαν οὐνομ' ἐπώνυμοι is given. In Od. vii. 54, Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, it might be questioned 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 οὐτὶ φατειὸς, inf. 310. But it is a difficult expression, perhaps like the Latin nefandus, implying something portentous. Schol. οὐδὲ οὐ δύναται τις ὀνομάσαι, ἀντὶ τοῦ δεινολ. Goettling compares πατὴρ δυσωνύμου 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 δυσώνυμος merely means a father who does not deserve the name. Cf. Aesch. Cho. 183,

Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀίσσοντο 150
 ἄπλαστοι, κεφαλαὶ δὲ ἐκάστω πεντήκοντα
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
 ἰσχυρὸς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἶδει.
 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
 [δεινότατοι παίδων, σφετέρῳ δ' ἤχθοντο τοκῇ 155
 ἐξ ἀρχῆς. καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,]
 πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίεσκε,
 Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ
 Οὐρανός· ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρῃ

151. *ἑκάστω*153. *ἑίδει*158. *ἑέργῳ*

149. Γύης M, Ald. 150. ἀίσσαντο Ald. 153. ἄπλητος M.
 ἄπλατος Ald. 157. ἀνίεσκε Ald., M.

μήτηρ οὐδαμῶς ἐπώνυμον φρόνημα παῖσι
 δύσθεον πεκαμένη.

149. For Γύης most of the old copies give Γύης, in which the short ὕ seems doubtful. Ovid however recognises the latter form, Fast. iv. 593, 'Quid gravius victore Gyge captiva tulissem, Quam nunc, te caeli sceptrā 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, Βριάρεως to the severity of cold. Or perhaps, air, water, and land, as Homer calls Βριάρεως Αἰγυῶν. Buttmann in his *Lexilogus* suggests that Γύης may be derived from γυῖον, 'a limb.' Van Lennep supposes they represent the war-ring 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.—ἀίσσοντο, 'nimble moved,' 'were ever in rapid motion.' Hom. Il. vi. 509, ἀμφὶ δὲ χαῖται ὤμοις ἀίσσονται. Ibid. xxiii. 628, οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαίσσονται ἐλαφρά. Soph. Oed. Col. 1261, κόμη δ' αἶρας ἀκένιστος ἄσσεται.—ἄπλαστοι, 'unapproachable,' is Gaisford's reading. Goettling gives ἄπλαστοι, which he compares with πρόσπλαστοι, (a false reading for πρόσπλαστοι,) in Aesch. Prom. 735, but prefers to de-

rive from πλάσσειν, so as to mean 'mis-shapen.' Van Lennep thinks ἄπλαστος contracted from ἀπέλαστος. We have a different word, ἄπλητος, 'unapproachable,' from πλάω, just below.—ἐπέφυκον seems a true imperfect from the secondary present πεφύκω. See Scut. H. 228.—ἐπὶ εἶδει, i. e. *ἑίδει*. 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; ὅσοι γὰρ δεινότατοι τῶν παίδων τοῦ Οὐρανοῦ καὶ τῆς Γῆς ἦσαν, ἐμυσσύντο ὑπὸ τῶν προτέρων παίδων, τουτέστιν ὑπὸ τῶν ἀδελφῶν, οἳ 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. It may be suggested that the original verses ran thus:—ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο ἐξ ἀρχῆς, τῶν μὲν τις πρῶτος γένοιτο κ.τ.λ.—ἀποκρύπτασκε, sc. Οὐρανός. The α belongs to κρυπτάζω, as ῥίπτασκε from ῥιπτάζω. We have this α in κρυπτάδιος. See on Scut. Herc. 480.

στευνομένη· δολίην δὲ κακὴν ἐπεφράσσατο τέχνην. 160
αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
τεύξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν.
εἶπε δὲ θαρσύνουσα, φίλον τετιημένη ἦτορ·

Παῖδες ἐμοὶ καὶ πατὴρ ἀτασθάλου, αἶ κ' ἐθέλῃτε
πέιθεσθαι, πατὴρ κε κακὴν τισαίμεθα λῶβην 165
ὑμετέρου· πρότερος γὰρ αἰεκέα μήσατο ἔργα.

ὣς φάτο· τοὺς δ' ἄρα πάντας ἔλεν δέος, οὐδέ τις αὐτῶν
φθέγγετο· θαρσύνσας δὲ μέγας Κρόνος ἀγκυλομήτης
ἅψ αὐτὶς μύθοισι προσηύδα μητέρα κεδινή·

Μήτηρ, ἐγὼ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι 170
ἔργον, ἐπεὶ πατὴρ γε δυσωνύμου οὐκ ἀλεγίζω
ἡμέτερου· πρότερος γὰρ αἰεκέα μήσατο ἔργα.

ὣς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
εἶσε δὲ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χειρὶ

163. *Φεῖπε*166. *ἀφαικέα μήσατο Φέργα*171. *Φέργον*172. *ἀφαικέα—Φέργα*

165. *πέιθεσθε πατέρος γε* M. *πατὴρ γε* Ald.
171. *πατέρος* M. 173. *γήθησε δὲ* Ald.

170. *γε om.* M.

160. *στευνομένη*, 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 ἀγαυοί*, 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 Celtic cutting-implements and axe-heads made of basalt, greenstone, or trap-rock, may here be meant. It is difficult to conceive that with the early poets *ἀδάμας* was a synonym of *σίδηρος*. 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. Any how, the poet says the material was now first created.—Apollonius Rhodius, in al-

luding to this passage of Hesiod, as *προτέρων ἔπος*, iv. 985, speaks of the event as one of the *τὰ ἀρρητὰ* of ancient mythology.

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 ἀρχεῖν ἀδικίας*.

171. *δυσωνύμου*. See on v. 148. Here perhaps it means, 'wrongly called by the name of Father;' as Aesch. Cho. 182, *οὐδαμῶς ἐπώνυμον—μήτρος*.

174. *λόχῳ*. It is difficult to understand precisely the idea which the poet had in mind. It is not however necessary to inquire too curiously into the details of such a legend. It is enough to assume that the *λόχος* would be a position from which Cro-

ἄρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα. 175
 ἦλθε δὲ Νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ Γαίῃ
 ἱμείρων φιλότῃτος ἐπέσχετο καὶ ῥ' ἐτανύσθη
 πάντῃ· ὁ δ' ἐκ λόχοιο πᾶσι ὠρέξατο χειρὶ
 σκαιῇ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἄρπην,
 μακρὴν, καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρὸς 180
 ἐσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι
 ἐξοπίσω. τὰ μὲν οὐτι ἐτώσια ἐκφυγε χειρός·
 ὅσσαι γὰρ ραθάμιγγες ἀπέσσυθεν αἱματόεσσαι,
 πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
 γείνατ' Ἑρινὺς τε κρατερὰς μεγάλους τε Γίγαντας, 185
 [τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχοντας,]

182. *Γετώσια* ?

178. *λοχεοῖο* Ald. *λόχοιο* (not *λοχοῖο*) M. 179. *ἔλαβεν* Ald.
 181. *ἤμεσε* (gl. *ἀπεθέρισε*) M. 184. *ἐδέξατο* M. 185. *ἐρινὺς*
 M. *ἐρινὺς* Ald. 186. Omitted in LM, but given in Ald.

nus could reach from below to an object lying on the surface.

175. *ἄρπην*, the *δρέπανον* or sickle, v. 162. See Opp. 573.—*ὑπεθήκατο*, 'suggested,' 'laid down the plan of.' 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 *κατεῖχετο*. But in Od. iii. 284, we have *ὡς δ' ὁ μὲν ἐνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο*. Eur. Heracl. 634, *φροντὶς τις ἦλθ' οἰκείος, ἥ συνεσχόμεν (συνειχόμεν and συνισχόμεν Elmsley)*. Photius, *ἔσχετο. ἐπεσχέθη*.

178. *λοχεοῖο* Gaisford, Van Lennep, *λοχείο* Goettling, with several MSS. Others give *λοχοῖο* and *λόχοιο*. The latter is the reading of the Bodleian MS. Barocc. 60 (M). The Schol. compares *θυρεὶς*, 'a door-stone.' But the true reading (or rather pronunciation) is probably *λόκχοιο*, according to the Aeolic use, as in *σκόπφος*, *ὄκχος*, *βρόκχος*, *ὄπφης*, &c. See the note on Aesch. Cho. 1038. On the same principle, the reading in Il. xxiii. 851, *καὶ δ' ἐτίθει δύο μὲν πελέεας δέκα δ' ἡμιπέλεκκα*, may originally have been *δέκα δ' ἡμιπελέεα*, the *κ* being

doubled in pronouncing it, as in *κυνοκέφαλος*. So likewise Il. xiii. 612, *ἀξίνην εὐχαλκον, ἐλαίνῃ ἀμφὶ πελέεσσιν*.—*ὠρέξατο*, sc. *αὐτοῦ*, or *τῶν μηδέων*, 'aimed at him with outstretched hand,' 'grasped him.' Cf. Il. iv. 307. xxiii. 99.—*μήδεα*, the same as *μέζεα*, 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 threw 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' ὥς τις ἐκπέμψας, πάλιν δικούσα τεύχος ἀστρόφοισιν ὅμμασιν*.—*φέρεσθαι*, cf. v. 190.

183. Photius, *ραθάμιγγες· βανίδες· ἡ δ' ἀπὸ τῶν ἱππῶν κονιορτός. 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.

Νύμφας θ' ἄς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν
 μήδεα δ' ὡς τοπρῶτον ἀποτμήξας ἀδάμαντι
 κάββαλ' ἀπ' ἡπείροιο πολυκλύστῳ ἐνὶ πόντῳ,
 ὡς φέρετ' ἄμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς 190
 ἀφρὸς ἀπ' ἀθανάτου χροὸς ὥρνυτο· τῷ δ' ἐνὶ κούρῃ
 ἐθρέφθη· πρῶτον δὲ Κυθήροισι ζαθέοισιν
 ἐπλητ', ἔνθεν ἔπειτα περιέρρυτον ἵκετο Κύπρον.
 ἐκ δ' ἔβη αἰδοίῃ καλὴ θεὸς, ἀμφὶ δὲ ποίῃ
 ποσσὶν ὑπο ῥαδινοῖσιν ἀέξετο· τὴν δ' Ἀφροδίτην 195
 [ἀφρογενέα τε θεὰν καὶ εὖστέφανον Κυθήρειαν].
 κικλήσκουσι θεοὶ τε καὶ ἄνθρωποι, οὐνεκ' ἐν ἀφρῷ
 θρέφθη· ἀτὰρ Κυθήρειαν, ὅτι προσέκυρσε Κυθήροισ'

188. μῆδεα δ' M. μῆδεα θ' Ald. ἀδάμαντον Ald. 190. πολὺν
 M. 195. ἵπαι M. 196. ἀφρογενεῖαν τε M. ἀφρογενεῖν τε Ald.
 197. εἰν ἀφρῷ M. 198. αὐτὰρ M, Ald. κυθήρεια Ald.

187. Μελίας. The name is from μελία, an ash-tree, and seems similar to Δρυάδες. Apoll. Rhod. ii. 2, ὅν ποτε νύμφη τίκτε, Ποσειδάωνι Γενεθλίῳ εὐνηθείσα, Βιθυνίς Μελίη.—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. μῆδεα θ' Goettling and Van Lennep rightly give μῆδεα δ' with Barocc. 60 (M). They both also follow Wolf in editing ἀπ' ἡπείροιο, (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, from πλάω, πλῆμι, for πελάω. Cythera is the island off the coast of Laconia. Homer has Κυθήροισι ζαθέοισι, 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 also encloses 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. Translate, 'But her both gods and men call *Aphrodite*, and (i. e. as being) foam-born goddess, and fair-crowned Cytherea.' It is evident that Ἀφροδίτην τε καὶ Κυθήρειαν would be the more correct combination. The interpolator probably meant, θεοὶ κικλήσκουσι τὴν Ἀφροδίτην θεὰν ἀφρογενέα, where the article is clearly wrong.—This derivation of Ἀφροδίτη, (which, as Goettling remarks, 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. 900). The Roman poets allude to the Hesiodic etymology. Ovid, Fast. iv. 61, 'Sed Veneris mensem Graio sermone notatum Auguror: a spumis est dea dicta maris.' Tibull. i. 2, 39, 'Nam

Κυπρογενέα δ', ὅτι γέντο πολυκλύστω ἐνὶ Κύπρῳ
ἠδὲ φιλομμηδέα, ὅτι μμηδέων ἐξεφαάνθη. 200

τῇ δ' Ἔρος ὠμάρτησε καὶ Ἴμερος ἔσπετο καλὸς
γεινομένην ταπρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ.
ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἠδὲ λέλογχε
μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε 205
τέρψιν τε γλυκερὴν φιλότῃτά τε μειλιχίην τε.

Τοὺς δὲ πατὴρ Τιτῆνας ἐπὶ κλησιν καλέεσκεν
παῖδας νεικείων μέγας Οὐρανὸς οὗς τέκεν αὐτός.
φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσεσθαι. 210

210. *Ἔργον*

199. *κυπρογένει* ὅτι M. *κυπρογένειαν* δ' ὅτι γένοιτο Ald. γέντο M.
πόντῳ M, Ald. 200. καὶ *φιλομμηδέα* M. ὅτι *μμηδέων* Ald. 203.
ἔσχεν M. 204. *ἀνθρώποις* M.

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 *ἔλαβε*, *ἐδέξατο*.

200. *φιλομμηδέα*. This verse also is rejected by Gaisford. Van Lennep encloses both it and the preceding. It contains a deviation from the Homeric epithet *φιλομμηδής*, 'laughter-loving,' which is not easy to account for: the more so, on account of *μειδήματα* in v. 205. The Aldine reading *μμηδέων* indicates an attempt to reconcile the two.

201. From very early times certain *πάρεδροι* were allotted to Aphrodite. Cf. Aesch. Suppl. 1020, *μετάκοινοι δὲ φίλα ματρὶ πάρεσιν, Πόθος δ' τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειδοί*. A later mythology made Amor (Cupid) the son of Venus.

203. *τιμὴν*. We should have expected *τιμὰς*, '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, where 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 Ὀφίων Εὐρυνόμῃ τε Ὠκεανὶς νυφέντος ἔχον κράτος Οὐλύμποιο* ὥς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἶκαθε τιμῆς, ἣ δὲ Πέρη, ἔπεισον δ' ἐνὶ κύμασιν Ὠκεανοῖο' οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον. Translate, 'Now them the father called *Titans* by name, the great Uranus in reproach of

Νῦξ δ' ἔτεκε στυγερὸν τε Μόρον καὶ Κῆρα μέλαιναν
καὶ Θάνατον, τέκε δ' Ἕπνον, ἔτικτε δὲ φῦλον Ὀνειρῶν
[οὔτινι κοιμηθεῖσα θεὰ τέκε Νῦξ ἐρεβεννή.]
δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγινόεσσαν,
Ἑσπερίδας θ', αἷς μῆλα πέρην κλυτοῦ Ὠκεανοῦ 215

211. στυγερὸν μόρον M. (qu. στυγερὴν Μοῖραν, as in v. 217.)
213. ὦπνι Ald. 214. ἀλγινόεσσαν M.

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. τούτου γὰρ τοῦ ἔργου ἐμελλεν αὐτὸς ὁ Ζεὺς τιμωρῆσαι τὸν Κρόνον, ἐπεὶ καὶ αὐτὸς ἡμαρτεν εἰς τὸν ἴδιον πατέρα. The use of τιταίνω (ῖ) is peculiar to this passage. Some consider it the same as the Homeric τιταίνω, (Scut. H. 229,) 'to stretch,' and explain it 'by stretching out their hands' (ᾠρέετο v. 178). So Etym. M. p. 760, 40, (quoted by Gaisford,) Τῖτάν παρὰ τὸ τιταίνω, οἰοῦντο οἱ τείνοντες τὰς χεῖρας εἰς τὸ κόψαι τὰ αἰδοῦσα τοῦ πατρὸς Κρόνου. In this case the poet must be supposed to have taken the unwonted liberty of making the ῖ long to suit his purpose. See the note on ἀτάλλων (ᾱ) in Opp. 131. He may have adopted, or even have coined, a word after the analogy of τίω (ῖ). Cf. Od. xiv. 84, ἀλλὰ δίκην τίουσι καὶ αἵσιμα ἔργ' ἀνθρώπων. Inf. v. 428, ἐπεὶ Ζεὺς τίεται αὐτήν. Apollonius Rhodius has τίνεσκεν, ii. 475. What is more to the purpose, we have ἔτιτος in Il. xiii. 414, but ἔτιτος in xiv. 484. On the same principle, of forcing prosody to suit a supposed etymology, Ovid, Fast. ii. 34, having written 'Tunc cum fœrales præteriere dies,' adds in v. 567 of the same book, 'Hanc, quia justa ferunt, dixere Fœralia lucem.'

211. The offspring of Earth and Uranus having been enumerated and enlarged upon, the children of *Night*, the daughter of Chaos (v. 123), are given. These may be divided into two 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 interpolation of a later rhapsodist. Goettling's reply has not very much weight, that the poet was bound to add characters antithetical to those of love and harmony just enumerated. But there seems nothing in the passage itself to justify suspicion, though some of the verses may have been later insertions. 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. It is scarcely less evident that the latter was a substitute for the former in some different recension. Both indeed 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 ἐρεμνῆς οἰκί' ἔχουσιν*, 'Ἕπνος καὶ Θάνατος, δεινοὶ θεοί.'

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 uses the word, v. 1233, *Οὐδένα, Κύρην, αἰγὰι φαεσιμβρότον ἡέλιον ἐνδρ' ἐφορῶσ'*, *ὃ μὴ μῶμος ἐπικρέμαται*, and Callimachus, Hymn. Apoll. 113, *ὃ δὲ μῶμος, ἵνα φθόρος, ἐνθα νέοιτο*.

215. *Ἑσπερίδες*. These are called

† χρύσεια καλὰ μέλουσι φέροντά τε δένδρεα καρπὸν.
καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους,
[Κλωθῷ τε Δάχεσιν τε καὶ Ἄτροπον, αἶτε βροτοῖσι
γεινομένοισι 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 ὅπιν, ὅστις ἀμάρτη.
τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι,
Νυξ ὁλόη· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα,

217. νηλεοποινας M.

'Daughters of night' because they dwelt in the far west, πρὸς ζόφον, 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 πέρην 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, and with some reason. 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. The epithet νηλεοποινας is thus rightly followed by the

expansion of the same idea in παραιβασίας ἐφέπουσαι &c. According to this view, the Μοίραι here, combined with Κῆρας, will take the sense of μόρον καὶ Κῆρα in v. 211, while the Μοίραι of v. 904 will be the goddesses of Destiny. See on Scut. Herc. 249.—For νηλεοποίνους, 'relentlessly punishing,' Ruhnken proposed νηλιτοποίνους, supposing it to mean, 'punishing the guilty.' This is remarkably confirmed by the scholium τὰς γινομένας 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.—ὅπιν, here for νέμεσιν. See Opp. 187.

224. This verse is perhaps an interpolation. 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, and illicit and sensual love is meant. Goettling's idea is somewhat far-fetched: "conjungendae videntur notiones Φιλότητος et Ἐριδος, ut denotent caecam (hoc propter Noctem) Cupidinem caecumque Jurgium et Iracundiam." However, Φιλότης was the attribute of Aphrodite, v. 206, where it is combined with ἀπάτη. Both Heyne and Ruhnken, followed by Gaisford, regard this as a spurious verse.

Γῆράς τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερόθυμον. 225

Αὐτὰρ Ἔρις στρυγερὴ τέκε μὲν Πόνον ἀλγινόεντα

Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυνέοντα,

Ῥσμίνας τε Φόβους τε, Μάχας τ' Ἀνδροκτασίας τε,

Νείκεά τε Ψεύδεά τε Λόγους Ἀμφιλογίας τε,

Δυσνομίην Ἀθην τε, συνήθεας ἀλλήλοισιν, 230

Ὅρκον θ', ὃς δὴ πλείστον ἐπιχθονίους ἀνθρώπους

πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόσση.

Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,

229. ψεύδεα τε M. ψευδῆς τε Ald. ἀμφολογίας τε M.

230. ἀλλήλοισιν M. ἀλλήλοισιν Ald.

225. *καρτερόθυμον*, obstinate, dogged, pertinacious.

227. As *λιμός* and *ἔτη* are associated Opp. 230, Ruhnken here proposed *ἔτην 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), whence 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 γινομένης 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 *lethum*, 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,
Labosque.’

228. Compare Od. xi. 612, *ῥσμίναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι 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 *ψευδῆς τε Λόγους*, and so Gaisford and Van Lennep 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 *ἔτην* 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' ἐπιόρκοις*. 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.

233. A catalogue of the marine deities here follows at some length. Pontus was the child of earth, *ἄτερ φιλότῆτος*, sup. v. 132. His progeny all refer to some attributes of the sea, as ‘Wonderful,’ ‘Abounding in monsters,’ ‘Widely-prevailing.’ The meaning of *Φόρκυς* is uncertain. Van Lennep cites Hesychius, *φορκόν* λευκόν, πολὺν, ῥυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238.—The name *Nereus* involves the root *nar* or *ner*, (*ναρὸς*, *Nar*, *Nero*, perhaps *nare*,) ‘to flow.’ He is *κατ' ἐξοχὴν* the sea-god, representing the sea itself.

πρεσβύτατον παίδων αὐτὰρ καλέουσι γέροντα,
οὐνεκα νημερτῆς τε καὶ ἥπιος, οὐδὲ θεμιστέων 235
λήθεται, ἀλλὰ δίκαια καὶ ἥπια δήνεα οἶδεν.

αὐτῖς δ' αὖ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκυν
Γαίῃ μισγόμενος καὶ Κητῷ καλλιπάρηον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσαν.

Νηρῆος δ' ἐγένοντο μεγάρата τέκνα θεάων 240
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἡυκόμοιο,

κούρης Ὀκεανοῖο, τελέεντος ποταμοῖο,
Πρωτῷ τ' Εὐκράτῃ τε, Σαῷ τ' Ἀμφιτρίτῃ τε,
Εὐδῶρῃ τε Θέτις τε, Γαλήνῃ τε Γλαύκῃ τε,
Κυμοθόῃ Σπειῷ τε, Θόῃ θ' Ἀλίῃ τ' ἐρόεσσα, 245
καὶ Μελίτῃ χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγανῇ,

236. Φοῖδεν

246. Ἀγαφῇ

235. νημερτῆς ἐστὶ καὶ Μ. 238. καλλιπάρειον Μ. 240. μεγάρата Ald.
245. σπειῷ τε θοῇ Μ, Ald. 246—7. Transposed in Μ.

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.

240. μεγάρата. Some MSS. with Aldus and Hesych. have μεγάρата. Compare ἀπειρίτος, sup. v. 109. The other form of the compound (which has nothing to do with μεγαίρω) is defended by πολυήρατος (ἐρατός). Van Lennep adopts μεγάρата, 'children rivalling goddesses' (ἐρις).

242. τελέεντος, 'terminal;' or, in which all the rivers have their τέλος or ultimate source. "Est telēis, cui nihil ad perfectionem deest: in suo genere perfectissimus. Sic apud Homerum passim τελέεσσαι ἐκατόμβαι." Van Lennep. "Est ultimus fluvius, non ἀφόρροος," Goettling; who takes τέκνα θεάων as a periphrasis for θεάαι.

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 Εὐκράτῃ, 'well-mixed,' is a better reading than Εὐκράντῃ, from κραίνω. Aldus, the Scholiast, Apollodorus, and three or four MSS. agree in Εὐκράτῃ. Goettling would prefer Εὐκρήτῃ, as more epic;

but both he and Van Lennep, with Gaisford, give Εὐκράντῃ.—For Σαῷ there would seem to have been an ancient variant Ναῷ (compare ἀέναος). For so the name is said to be written on an ancient vase referred to in Goettling's note. But the Schol. well observes, Σαῷ, διὰ τὴν σωτηρίαν τῶν πλεόντων.—Ἀμφιτρίτῃ, probably from caverns with double entrances (see Eur. Cycl. 707), as if from ἀμφιτρήεις.

245. Θόῃ θ' Ἀλίῃ τε Valckenaer, from Il. xviii. 40, for the vulg. Σπειῷ τε θοῇ, Θαλίῃ τ'.

246. Ἀγανῇ. The law of accenting proper names requires that the word should be written Ἀγανῇ. But Goettling thinks this rule applicable only to later dialects. We have Ἀγανῇ 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 every thing which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 826—6.

Πασιθέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυν,
 Δωτώ τε †Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
 Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια,
 Δωρίς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια, 250
 Ἴπποθόη τ' ἐρόεσσα καὶ Ἴππονόη ῥοδόπηχυν,
 Κυμοδόκη θ', ἥ κύματ' ἐν ἡεροειδέϊ πόντῳ
 πνοιᾶς τε ζαθέων ἀνέμων σὺν Κυματολήγῃ
 ῥεῖα πρηῦναι καὶ εὖσφύρῳ Ἀμφιτρίτῃ,
 Κυμώ τ' Ἠϊόνη τε εὖστέφανός θ' Ἀλιμήδη, 255
 Γλαυκονόμη τε φιλομμειδὴς καὶ Ποντοπόρεια,
 Λειαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια,
 Πουλυνόμη τε καὶ Αὐτονόη καὶ Λυσιάνασσα,
 Εὐάρνη τε, φυνή τ' ἐρατὴ καὶ εἶδος ἄμωμος,
 καὶ Ψαμάθη, χαρίεσσα δέμας, δῖη τε Μενίππη, 260

250. εὐειδὴς 252. ἡεροειδέϊ 258. Λυσιάνασσα 259. Φεῖδος

249. τε om M. 254. παῖναι M. 255. καὶ εὖστέφανός θ'
 εἰλμειδῇ M. τε εὐφανόςθ' Ald. 256. φιλομμειδὴς Ald. 258.
 αὐτονόμη Ald.

247. Goettling derives *Εὐνείκη* from *εὐναῖς εἶκειν*, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written *Εὐναίη*. 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,' some propose to read *Πλωτώ*. For *Πρωτώ* occurred (and properly so, as meaning 'first-born') v. 243. Graevius suggested *Κραντώ*.—Virgil has *Nereia Doto*, Aen. ix. 103.

249. Perhaps *Πρωτομέδεια*. Cf. Ar. Ran. 665. *Πόσειδον, ὃς Αἰγίου πῶνος — μέδεις*.

250. Il. xviii. 45, *Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια*. Hermann suggests *Πανόπεια*, which metrically is an improvement, and *Πανόπη* was very likely taken from the Homeric verse. Virgil has 'Glaucō et Panopeae et Inoo Melicertae,' Georgic. i. 437.

253. As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Scholiast) would regard *Κυματολήγῃ* not as a Nereid, but as the genius of calm (*Γαλήνεια*, Eur.

Hel. 1458). For the same reason Goettling (also with the Schol.) proposes *Προνόη τε νημερτὴς* in v. 261—2. On the other hand, *Προτο* and *Amphitrite* are mentioned twice (cf. 243 with 248 and 254), while *Νημερτὴς* is a nymph in Il. xviii. 46, *Νημερτὴς τε καὶ Ἀψευδὴς καὶ Καλλιάνασσα*. Goettling, who objects that a female name should be *Νημερτὴς* or *Νημέρτεια*, is sufficiently answered by the Homeric *Ἀψευδὴς*.—It is to be remarked that the Schol. seems to recognise a reading *Θεμιστῶ Πατρονόη τε*. Yet he adds, *ἥ γὰρ προνοουμένη πάντων ἀληθὴς ἐστί*. But *Πατρονόη τε νημερτὴς* is supported by *ἡ πατὴρ ἔχει νόον*. Cf. v. 233.

257. *Λειαγόρη* and *Εὐαγόρη* refer to the ready sale of imported commodities. *Πουλυνόμη* means *ἡ πολλὰ νεμομένη*, occupying many cities. *Αὐτονόη* may mean *αὐταρκὴς*, independent, self-devising; while *Λυσιάνασσα* seems to signify 'paying tributes to kings.'

260. *δῖη τε*. Homer and other poets appear always to use the forms *δία* and *διαν*. Hence Goettling suggests *καὶ δία Μενίππη*. Perhaps, *θεῖη τε*.

Νησώ τ' Εὐπόμπη τε, Θεμιστώ τε Προνόη τε,
 Νημερτής θ', ἣ πατὴρ ἔχει νόον ἀθανάτοιο.
 αὐται μὲν Νηρῆος ἀμύμονος ἐξεγένοντο
 κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι.

Θαύμας δ' Ὀκεανοῖο βαθυρρέϊταιο θύγατρα 265
 ἡγάγετ' Ἡλέκτρην· ἣ δ' ὠκείαν τέκεν Ἴριν,
 ἡΰκόμους θ' Ἀρπυϊας, Ἀελλώ τ' Ὠκυπέτην τε,
 αἱ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται
 ὠκείης πτερύγεσσιν· μεταχρόνιαι γὰρ ἱαλλον.
 Φόρκυϊ δ' αὖ Κητῶ Γραίας τέκε καλλιπάρηος 270

264. *Φέργα Φιδυῖαι*266. *τέκε Φῖριν*

261. *θεμισώ τε* Ald. 264. *πεντήκοντ' ἀμύμονα* M. 267.
ἡΰκόμους δ' Ald. 268. *ἃ ρ' οἰωνοῖσι ἅμ' ἔπονται* M.
 269. *ὠκείης* Ald. 270. *καλλιπαρήους* Ald. — *ος* M.

261. *Εὐπόμπη*, the safe conductor of ships. Soph. Phil. 1465, καὶ μ' εὐπολοῖα πέμψον ἀμέμπτως.—Προνόη, the fore-seer. Aesch. Suppl. 946, πατέρ' εὐθαρσῇ 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. ἡλεκτρον. The name Ἴρις, which commonly takes the digamma, seems rightly referred to εἶρω, *felro*, the messenger, i. e. the speaker.

267. Ὠκυπέτην. Apollodorus, i. 9, 21, calls her Ὠκυπόδην, citing Hesiod as his authority. On the ἄς in Ἀρπυϊας see Opp. 675.

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

Rhodium (ii. 328. 589. iii. 1150, &c.) and Nonnus, and remarks that there is generally a variant *μεταχθόνιος*. Some of the lexicographers also recognise it, explaining it by *μετέωρος*, *μετάσσιος*. But this probably refers to the reading *μεταχθόνιος*, where *μετά* 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 *μεταχρόνιαι* h. l. non perspectam habere."—ἱαλλον, sc. *ἐαυτὰς*, used intransitively, like *ρίπτειν*, *ἰάπτειν*. See on Eur. Hel. 1325.

270. *Γραίας*. Connected, perhaps, with our word *grey*. Aeschylus, Prom. v. 813, calls them αἱ Φορκίδες and δηναῖαι κόραι, as he calls the Erinyes *γραιαὶ παλαιαὶ παῖδες*, Eum. 69. The notion probably arose from obscure accounts of white-haired Teutonic children, seen by travellers or merchants from the west. 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),

ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
 ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοι τ' ἄνθρωποι,
 Περφρηδῶ τ' εὐπεπλον Ἐννῶ τε κροκόπεπλον,
 Γοργούς θ', αἱ ναίουσι πέρην κλυτοῦ Ὀκεανοῖο,
 ἐσχατιῇ πρὸς νυκτὸς, ἣν Ἑσπερίδες λιγύφωνοι, 275
 Σθεινῶ τ' Εὐρύαλη τε Μέδουσά τε λυγρὰ παθούσα.
 ἡ μὲν ἔην θνητὴ, 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

279. ἄνθεσι Φειαρινοῖσι

272. καμαί τ' ἐρχ. Ald. 276. σθενῶ 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' ἂν M, Ald.

ἐπεὶ οὐ ποτε φύλον ὁμοῖον ἀθανάτων τε
 θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.—
 καλλιπαρήους vulgo; καλλιπαρῆος Goettling
 after Seleucus (ap. Schol.). In v.
 238 we have the same epithet of Ceto.

273. Though Περφρηδῶ, the common
 reading, might mean ἡ πεφράδουσα (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 κροκό-
 πεπλον 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 Apollodor. ii. 4.) Not
 only does Aeschylus call them κόραι τρεῖς
 κυκρόμορφοι (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 im-
 possible to decide whether the Hesperides
 were placed in the far west from some
 Phoenician traditions of the beautiful
 orange-bearing 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 in-

habit 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. ἔξέθορε MSS., and so Goettling,
 who thinks Χρυσάωρ may be a spondee by
 synizesis. It is more likely that the trans-
 scribers were misled by the frequent
 Attic abbreviation of χρῦσεος. (See on
 Scut. H. 199.) Gaisford admits the con-
 jecture of Guiet., ἐκθορε κ.τ.λ., remarking
 that the Schol. on Pind. Ol. xiii. 89
 agrees with the MSS. reading. So also
 Van Lennep.

282. ὅτ', for ὅτι, not ὅτε. Goettling
 compares Il. viii. 251, οἷδ' ὡς οὖν εἶδονθ',
 ὅτ' ἔρ' ἐκ Διὸς ἤλυθεν ὕβρις. 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 Goettling con-
 tends: otherwise we might incline to
 Hermann's emendation, ὅτ' ἔρ' Ὀκεανοῦ
 περὶ πηγὰς ὄρχε' 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

γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃσι.
 χῶ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα μήλων,
 ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει 285
 βροντὴν τε στεροπὴν τε φέρων Διὶ μητιόεντι.

Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα
 μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο.
 τὸν μὲν ἄρ' ἐξενάριξε βίῃ Ἑρακληεῖη
 βουσὶ παρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ, 290
 ἥματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
 Τίρυνθ' εἰς ἱερὴν, διαβάς πόρον Ὠκεανοῖο,
 *Ὅρθον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
 σταθμῷ ἐν ἡρόεντι πέρην κλυτοῦ Ὠκεανοῖο.

Ἥ δ' ἔτεκε ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἐοικὸς 295

290. βοῶσι ἐν Φερυθείῃ? 295. οὐδὲ Φεφοῖκος

283. γείναθ' M. γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέ-
 φάλον Ald. 288. om. M. 290. ἐν M. 293. *Ὅρθρον τε M.
 *Ὅρθόν τε Ald. 294. ἱερόεντι M. 295. ἔτεκεν Ald.

for ὁ μὲν ἐπώνυμος ἦν, or τῷ μὲν ἐπώνυμον ὄνομα ἦν. Cf. v. 144, Κύκλωες δ' ὄνομ' ἦσαν ἐπώνυμον. Still it appears by no means unlikely that Euripides had this passage in view when he wrote his play of Bellerophon, ridiculed by Aristoph. Pac. 722, ὅφ' ἄρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ, and ibid. v. 135, οὐκ οὐκ ἐχρῆν σε Πηγάσου ζεύξει πτερόν;

287. τρικάρηνον. Otherwise called τρισώματος 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, μαχεῖ σὺ κυροκεφάλῳ; The reading probably proceeded from a gloss: see however sup. on v. 229, μάχας τ' ἀμφιλογίαι τε. The name Γηρυὼν (Γηρυονῆς, Γηρυονεύς) is probably derived from γηρύεσθαι, tugire. Theocr. ix. 7, ἀδὺ μὲν ἂ μύσχος γαρύεται, ἀδὺ δὲ χά βῶς.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. Ἐρυθείῃ. The small island on which Cadiz is built.—παρὰ βουσί, by the side of his oxen, viz. endeavouring to recover them. In the heroic age, when

the driving off of cattle was the commonest of practices (see Opp. 348), this was a frequent cause of slaughter. So in Scut. Herc. 11, and inf. v. 983.

293. *Ὅρθον, the dog who guarded the herds. Goettling fancifully thinks that *Orthus* and *Eurytion* mean 'height' and 'breath,' viz. hills and continents, that added to the difficulty of the achievement. The legend probably arose from the importation of the fine breed of Spanish bulls in Phoenician ships into the Levant, and so, directly or indirectly, into Greece.
 294. ἡρόεντι, dark, misty. See on v. 215.

295. οὐδὲν ἐοικὸς vulgo. Two MSS. have οὐδὲ ἐοικὸς. Perhaps οὐτὶ Φεφοῖκος. Cf. v. 310. The legend of the Echidna seems to embody, under its half-human aspect, that most ancient and nearly universal tradition, (in itself the origin of propitiatory serpent-worship,) the connexion of the serpent with the degradation of the human race. Here also we have the male and the female divinity—the Echidna and the Typhaon or Typhoeus. We cannot penetrate further into the sources of the story. The Athenians embodied it under their conceptions

θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
 σπῆϊ ἐνὶ γλαφυρῷ, θείην κρατερόφρον' Ἐχιδναν,
 ἥμισυ μὲν νύμφην ἐλικώπιδα καλλιπάρηρον,
 ἥμισυ δ' αὖτε πέλωρον ὄφω, δεινόν τε μέγαν τε,
 ποικίλον, ὠμηστὴν, ζαθέης ὑπὸ κεύθεσι γαίης. 300
 ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
 τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων
 ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.
 ἣ δ' ἔρνυ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρῇ Ἐχιδνα,
 ἀθάνατος νύμφη καὶ ἀγήραος ἥματα πάντα. 305
 Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότῃ,

298. *Φελικώπιδα* 301. *Φοι* 303. *Φοι* 304. *ἣ ἔρνυ'?*
ἐν Φαρίμοισιν?

300. *κευθμοῖσι* M. 302. *οὐρανίων τε θεῶν* M. 303. *ἐν δ' ἄρα*
M. δάσαντο Ald.

of the Hero Cecrops, who was τὰ πρὸς ποδῶν Δρακοντίδης. The beautiful maiden form of the face occurs also in the cognate legends about Scylla, the Sirens, and the more modern ideas respecting mermaids.

300—3. Goettling encloses these verses as spurious. Gaisford would eject 300. 302. 305; and he transposes 301—2 to follow 305, concluding the account of the Echidna with v. 303. 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, θείῃ (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) *δμοίαις οὐδενὶ Σπαρτῶν γένει, οὐτ' ἐν θεαῖσι πρὸς θεῶν δρωμένας, οὐτ' οὖν βροτέοις ἐμπερεῖς μορφάμασι*.

304. *ἔρνυτο*. Here the *v* is short, as if from *ἐρύμαι*, the active of which would be *ἐρύμι*. Probably, like *ἐρύω*, this word had the digamma. See Od. ix. 194. In Scut. Herc. 138 we have *εἶρυντο* in

a deponent sense, where the *i* may be the augment, but may also be the digamma, *ἔφρυντο*.—*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, θεοὶ φασι Τυφώεος ἔμμεναι ἐνὸς*;) 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-ἀρίμοισιν* 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 Typhaon. 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 *ὕβριστης ἀνεμος*, for the ancients attributed earthquakes to pent-up winds; see Aesch. Prom. 1067, *χθόνα δ' ἐκ πυθμένων αὐταῖς βίχαις πνεῦμα κραδαίνει*. According to

δεινόν θ' ὑβριστήν τ' ἄνεμον ἐλικώπιδι κούρη
 ἢ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.

*Ορθον μὲν πρῶτον κύνα γείνατο Γηρυονήϊ·

δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν 310

Κέρβερον ὠμηστήν, Ἀΐδεω κύνα χαλκεόφωνον,

307. *Φελικώπιδι*

310. *φατεφόν?*

311. *Ἀΐδιδεω*

307. *ὑβριστήν ἄνεμον* Ald. *ὑβριστήν ἄνομον θ' ἐλικώπιδι νύμφη*
 M. 308. *ὑποκυσαμένη* Ald. *ὑποκύσαμένη* M. 309. *Ορθρον
 M. 310. *δεύτερον δ' αὖτις ἔτεκεν* — *φαεινόν* M.

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, *δεινόν θ' ὑβριστήν τ' ἄνομόν θ' ἐλικώπιδι κούρη*. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, *στρατὸν θηρῶν ὑβριστήν ἄνομον ὑπέροχον βίᾳ*. The Scholiast recognises both readings, but without giving preference to either. He defines τυφὼν to be *ταραχῶδες πνεῦμα*, δ *λυμαίνεται αἰὲ τὰ φυτά*. If ἄνεμον be here the right reading, as Gaisford and Van Lennep contend, we see the connexion between τυφῶς, 'a hurricane,' and τυφῶεὺς, the god of wind; though the *υ* is long in the former, short in the latter. According to the gloss of the Scholiast, the origin is the root τυφ, to smoulder or slowly consume.

308. *ὑποκυσαμένη*, 'becoming pregnant;' 'having conceived under him.' Properly, *κύειν* (*υ*) is 'to impregnate.' Photius, *κύει, γεννᾷ*. But he wrongly adds, *κύειν τὴν ἐν γαστρὶ ἔχουσιν λέγουσιν*. This is *κυεῖν*, *κῦέω*, 'to be pregnant,' whence *κνήσω*, *ἐκῦσα*, *κῆμα*, whereas *κῶω* gives *κῶω* and *ἐκῦσα*, mid. *ἐκῦσάμην*. From *κῶω* comes *κῦμα*, as *κύρμα* from *κῶρω*. In Theognis, v. 39, *Κῶρνε, κύει πόλις ἤδε*, we should manifestly read *κυεῖ*. Closely cognate is *κῦσαι*, identical with *kiss*. We trace this root also in *κίσσα* and *κισσᾶν*, said of the longings of pregnant women. The analogy between *κῶω* and *κυέω* is the same as between *κῶρω* 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 *τεκέσθαι* is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, *ὅτε σε τέκετο ματρὸθεν Ζεὺς*. 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, *ὃν Ἀλκαῖδς ποτὲ ἔτιχ' ὁ Περσέως*.

309. Some copies give *Ορθρον. The word probably means 'rousing.' The root is probably the same; for *ὄρθ-ros* seems merely for *ὄρθ-erds*, as *γαμβρός* for *γαμερός*, *κυδρός* for *κυδερός*, &c.

310. *ἀμήχανον*, *ἄπορον*, difficult to deal with. Cf. 295.—*οὔτι φατειὸν*, see sup. 148. Scut. H. 144.

311. *Κέρβερον*. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a *δεινὸς ὄφης*, called *Ἄιδου κύων*, at Taenarus,) that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. The roots of the word (*κερ*, *κορ*, and *βορ*) may be the same as in *κορκορυγή* compared with *βορ-βορύειν*.—Van Lennep retains the reading of nearly all the copies, *πεντηκοντα-κέφαλον*, 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 *τρίκρανος*. 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

† πεντηκοντακάρηνον, ἀναιδέα τε κρατερὸν τε
 τὸ τρίτον Ἵδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
 Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
 ἄπλητον κοτέουσα βίῃ Ἑρακληΐη. 315
 καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο ἠελεῖ χαλκῷ
 Ἀμφιτρωνιάδης σὺν ἀρηϊφίλῳ Ἴολάῳ
 Ἑρακλῆς βουλῆσιν Ἀθηναίης ἀγελείης.
 ἣ δὲ Χίμαιραν ἔτικτε, πνέουσιν ἀμαιμάκετον πῦρ,
 δευρὴν τε μεγάλην τε, ποδῶκέα τε κρατερὴν τε. 320
 τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λέοντος,
 ἣ δὲ χιμαίρης, ἣ δ' ὄφις, κρατεροῖο δράκοντος,
 [πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ Χίμαιρα,

313. λυγρὰ εἰδυῖαν

317. ἀρεφίφιλῳ Ἴολάῳ

312. πεντηκοντακέφαλον M, Ald. 315. κοτέουσα M. 316.
 υἱὸς om. M. 319. ἔτεξε M. 321. τῆς δ' αὖ M. 323.
 μέσση M, in which a new hand commences after this verse.

remarks that the Scholiast seems to have found it so in his copy; ὁ μὲν Πίνδαρος ἑκατογέφαλόν φησιν εἶναι τὸν Τυφώα, οὗτος δὲ πεντηκοντακέφαλον.

315. ἄπλητον, so as to be unapproachable; ἄπλητον κότον ἔχουσα. Here (cf. v. 161) ἄπληστον would not be a bad reading.

316. Van Lennep notices the rare aorist ἐνήρατο, and observes that Homer used the deponent ἐναιρόμενος, Il. xvi. 92.

317—8. This distich is very like the useless supplementary matter of an interpolator. At all events, v. 318 can have little claim to be considered genuine.

319. ἣ δὲ, scil. Ἑχιδνα. The δὲ answers the μὲν preceding; 'the Lerna indeed was slain, but another offspring, the Chimaera, was born.'

Ibid. Χίμαιραν. The origin and meaning of this wild legend is well 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 terracotta. 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 *χιμαρος* (for *χιμάρια*) a she-goat. Cf. v. 322.—For *ἀμαιμάκετος* 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 ἔσαν 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 Φέργιοις, for the vulg. ἦσαν ἐπ' Ἑργείοις. 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 ἐτεφέκεσαν &c. However, the well-known syntax called *schema Pin-daricum* would justify us in regarding ἦν as truly the singular. See on Eur. Ion 1146, ἐνῆν δ' ὕφανται γράμμασιν τοιαῖδ' ὕφαί. Inf. v. 825, ἐκ δὲ οἱ ὤμων ἦν ἑκατὸν κεφαλαὶ 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

δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.]
 τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης. 325 +
 ἢ δ' ἄρα Φῖκ' ὀλοὴν τέκε, Καδμείουσιν ὄλεθρον,
 *Ορθῷ ὑποδμηθεῖσα, Νεμειαῖόν τε λέοντα,
 τὸν ῥ' Ἥρη θρέψασα, Διὸς κυδρὴ παράκοιτις,
 γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
 ἐνθ' ὄγε οἰκείων ἐλεφαίρετο φύλ' ἀνθρώπων, 330
 κοιρανέων Τρητοῖο Νεμείης, ἥδ' Ἀπέσαντος·

327. Νεμεφαῖον ?

329. Νεμέης ?

330. Φοικέων

326. ἡ δ' ἄρ σφίγγ' M, Ald. 327. ὄρθω M, Ald. 328. κυδνὴ
 M. κυδρὴ Ald. 330. ἐνθα ὁ γ' M. ἐνθ' ἄρ' ὁ γ' Ald. and vulgo.
 ἐλεφαίρατο M.

II. vi. 181—2, where the destruction of 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. ἡ δὲ, viz. Echidna (not Chimaera). Cf. Eur. Phoen. 1019, ἔβας ἔβας, ὦ πτεροῦσσα, γὰς λόχευμα, νερέτρον τ' Ἐχίδνας, Καδμείων ἀρπαγὰ.—Φῖκα, the Sphinx. So the Scholiast with one MS. for Σφίγγ'. See on Φίκιον *hros*, Scut. H. 33.—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 φατειδός of φατέος, v. 310, νείαιρος for νεαρός, ἐξείης for ἐξῆς, &c. It seems probable, though it is not certain, that the inserted ε represents a lost digamma, ΝεμεεΨαῖος.

328. κυδνὴ Bar. 60, Goett. κυδρὴ Van Lennep, with most MSS. Both forms are genuine, from the root κυδ. Compare παιδνός, κεδνός, and κυδρός (for κυδερός) with βλαβερός.—κατένασσε, κατῆκισε. 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,' ἐλνυαίνετο. This rare verb occurs in the same sense in II. xxiii. 338, οὐδ' ἄρ'

Ἀθηναίην ἐλεφθράμενος λάθ' Ἀπόλλων Τυδείδης. In Od. xix. 565, it is used of dreams which are cheating and delusive: τῶν οἱ μὲν κ' ἔλθωσι διὰ πρῆστοῦ ἐλέφαντος, οἱ ῥ' ἐλεφαίρονται, ἔπε' ἀκράντα φέροντες. The etymology is very uncertain. Van Lennep considers the primary idea that of catching (root ἐλ or ἐλ, as in ἐλεῖν). There may have been a root λεφ, or λεφ' (cf. *lev-are*). The aoristic form ἐλεφαίρατο (ἐλεφήρατο) is found in Barocc. 60, which alone retains vestiges of the true reading ἐνθ' ὄγε Φοικέων κ.τ.λ., in omitting the ἔρα which commonly follows the ἐνθ'.

331. Τρητοῖο Νεμείης, 'Mount Tretum in Nemea.' This was a hollow mountain side, said to have been the cave of the Lion. Cf. Pausan. ii. 15, 2, ἐκ Κλεωνῶν δέ εἰσιν ἐς Ἄργος ὁδοὶ δύο, ἡ μὲν ἀνδράσιν εὐζώνοις, καὶ ἐστὶν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὕψων, ὀχθήματι δέ ἐστιν ὁμῶς ἐπιτηδεσιότερα. Diodor. Sic. iv. 11, Διέτριβε δὲ μάλιστα μεταξὺ Μυκηνῶν καὶ Νεμεάς, περὶ ἧρος τὸ καλούμενον ἀπὸ τοῦ συμβεβηκότος Τρητόν. εἶχε γὰρ περὶ τὴν ρίζαν διώρυχα διηνεκτή, καθ' ἣν εἰώθει φωλεῦν τὸ θηρίον. Apollodorus, ii. 5, 1, mentions the ἀμφίστομον σπηλαῖον 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 on behalf of the Nemean lion." (Clark, *Peloponnesus*, p. 63.) The old reading was τρητοῖο Νεμείης. Gaisford and Van Lennep give Τρητοῖο, Νεμείης,

ἀλλὰ ἐῖς ἐδάμασσε βίης Ἡρακληείης.

Κητὼ δ' ὀπλότατον Φόρκυι φιλότῃτι μιγείσα
γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης
πείρασιν ἐν μεγάλοις παγχρύσεια μῆλα φυλάσσει. 335
[τοῦτο μὲν ἐκ Κητούς καὶ Φόρκυνος γένος ἐστί.]

Τηθὺς δ' Ὀκεανῶ Ποταμοὺς τέκε δινῆεντας,
Νεῖλόν τ' Ἀλφειὸν τε καὶ Ἡριδανὸν βαθυδίνην,
Στρυμόνα, Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον,

332. *Fe Fis*

339. καλλιρέεθρον

333. φόρκυνι Ald.

336. φόρκυος M.

ἡδ' Ἀπέσαντος. Of this latter place nothing seems to be recorded beyond the mention of it in Pausan. ii. 15, 3, as *ὅρος Ἀπέσας ὑπὲρ τὴν Νεμέαν*.

332. ἀλλὰ *Fe* (*σφε*) *Fis* (*via*) &c. See on Scut. H. 53.

334. κεύθεσι γαίης, sc. *φωλεύων*.—*πείρατα μεγάλα* (*πείραρ*) are the vast boundaries of the earth; the illimitable realms stretching beyond Oceanus into space. See inf. 518. 622. 809.—*μῆλα*, the golden apples of the Hesperides, sup. v. 215. Eur. Herc. F. 394—400, *ὕμνους τε κόρας ἤλυσεν ἐσπερίαν ἐς ἄβαν*,—*δράκοντα πυρσύνωντον, ὃς ἄπλατον ἀμφελικτὸς ἔλικ' ἐφρούρει, κτανών*. 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 *Φόρκυνος*)—*υνος*, 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 so good a note that no apology is needed for translating the principal part of it. "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 Ἡσίοδος

Ὀμήρου νεώτερος· καὶ γὰρ Ὀμηρος *Αἴγυπτον καλεῖ τὸν Νεῖλον*,] neither does he mention the Phasis in Colchis. The Ister (Danube) and Ardescus belong to Scythia; the latter, according to Voss, is the same as Salmydessus. The Haliacmon is in Macedonia, the Strymon and the Nessus (Rhesus?) in Thrace. In Epirus we have the Achelous and Evenus, in the Peloponnese 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 Heptaporus, the Granicus, the Aesepus. 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, *Κύμην Αἰολίδα προλιπών*, so that we may easily account for his knowledge of Asiatic rivers. According to the early Greek notions of geography, the Ister 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 seems purely 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. It may be another form of *Rhodanus*.

Φᾶσίν τε Ῥήσόν τ', Ἀχελώϊον ἀργυροδίνην 340
 Νέσσον τε Ῥόδιόν θ' Ἀλιάκμονά θ' Ἑπτάπορόν τε,
 Γρήνικόν τε καὶ Αἴσηπον, θεῖον τε Σιμοῦντα,
 Πηνειόν τε καὶ Ἑρμον, ἔϋρρείτην τε Κάϊκον,
 Σαγγάριόν τε μέγαν, Λάδωνά τε Παρθενίον τε,
 Εὐννόν τε καὶ Ἀρδησκον, θεῖον τε Σκάμανδρον. 345
 Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἱ κατὰ γαίαν

343. ἔϋρέτην

345. Ἑρμον?

342. αἴσιπον M.

344. λάδωνα παρθ. M.

345. ἄρδισκον M.

340. Ἀχελῷον τ' Gaisford, Ἀχελώϊον τ' Van Lennep, Ἀχελώϊον (without τε) Goettling, who thinks the contraction Ἀχελῷον alien from the ancient epic. The τε seems only found in one MS., which however gives Ἀχελώϊον τ'. The ι may have been pronounced like j or y.

341. Ῥόδιον. Goettling and Van Lennep write Ῥόδιον 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 aquis.' 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. There is a somewhat suspicious resemblance between this passage and Il. xii. 20, Ῥήσός θ' Ἑπτάπορός τε Κάρησός τε Ῥόδιός τε, Γρήνικός τε καὶ Αἴσηπος δίδς τε Σκάμανδρος, Καὶ Σιμοίς.

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 ancient 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 *īanes*, or Ionians, Aesch. Pers. 929), Rhodeia (from Rhodes), Perseis. Those derived from certain physical characteristics are, Πιεθῶ 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 *ἰαίνειν* 'to delight' (διὰ τὸ τῶν ὑδάτων εὐφραντικόν, Schol.). Ἥλεκτρη means transparent ('purior electro campum petit amnis,' Virg. Georg. iii. 522). Ἐάνθη, muddy, Πληζαύρη, cascading through the air, Γαλαζαύρη, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from γάλα and ἀέξω, or, as the Schol. explains it, διὰ τὸ ὑπὸ τῶν ἀνέμων λευκαίνεσθαι, καὶ οἶον ἐγκαλακτοῦσθαι. As Barocc. 60 gives γαλαξίαρη τ', we might possibly read καὶ Ἀλεξίαρη, 'averted of evil,' like νεῖδς ἀλεξίαρη in Opp. 464. Van Lennep, explaining "auras relaxans," seems to regard it as a form of χαλαζαύρη. Ζευξῶ, confluent, Ἀμφιρῶ, branching, Μενεστῶ, slowly-flowing (or permanent, in respect of its source), Εὐρυνομῆ, widely-ranging, Καλυψῶ, covering with mud (Virg. Georg. i. 115, 'amnis abundans Exit, et obducto late tenet omnia limo'), Πηνυμῶ, springing from a mountain's base (not "a *summis* montium fastigiis," Goettl.), Τελεστῶ, remote (?), or perhaps, 'paying tribute,' Οὐρανῆ, rain-fed, Κερκητῆς, uncertain; Schol. διὰ τὸ ἡχητικόν. Perhaps from κερκίς (Photius, φυτὸν αἰγίερω ὅμοιον). Goettling

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
 καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,
 Πειθὼ τ' Ἀδμήτη τε, Ἰάνθη τ' Ἠλέκτρη τε,
 Δωρίς τε Πρυμνὴ τε καὶ Οὐρανίη θεοειδής, 350
 Ἴππῳ τε Κλυμένη τε, Ῥόδειά τε Καλλιρόη τε,
 Ζευξὼ τε Κλυτίη τ', Εἰδυῖά τε Πασιθόη τε,
 Πληξαύρη τε Γαλαξαύρη τ', ἔρατὴ τε Διώνη
 Μηλόβοσις τε, Θόη τε καὶ εὐειδής Πολυνδώρα,
 Κερκητὶς τε, φνὴν ἔρατῇ, Πλουτῷ τε βοῶπις, 355
 Περσητὶς τ' Ἰάνειρά τ', Ἀκάστη τε Ξάνθη τε,
 Πετραίη τ' ἐρόεσσα, Μενεστῷ τ' Εὐρώπῃ τε,
 Μῆτις τ' Εὐρυνόμῃ τε, Τελεστῷ τε κροκόπεπλος
 Κρηνητὶς τ', Ἀσίη τε καὶ ἱμερόεσσα Καλυψὼ,
 Εὐδῶρη τε, Τύχῃ τε καὶ Ἀμφιρῷ Ὠκυρόῃ τε, 360
 καὶ Στύξ, ἣ δὴ σφεων προφερεστάτῃ ἐστὶν ἀπασέων.
 αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο
 πρεσβύταται κοῦραι. πολλαὶ γὰρ μὲν εἰσι καὶ ἄλλαι.
 τρεῖς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι,

347. Φάνακτι
 352. τε Φιδυῖά τε

349. Φιάνθη
 354. εὐειδής

350. θεοφειδής
 355. βοῶπις

351. ῥοδία τε M, Ald. 353. γαλαξάρη τ' M. qu. Φαλεξιάρη?
 355. ἔρατῃ Ald. 358. τελεστῷ τε M. τελεσθῷ τε Ald. 359.
 κρηνητὶς τ' M, in which the first hand recurs from this verse to 372,
 then the second hand again. 364. ὠκεανίδες M.

further suggests that Μῆτις, Εἰδυῖα, and Τύχη, may refer to the prophetic attributes of the Nymphs.

347. κουρίζουσι, '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. Πασιθόη occurs as the name of a Nereid, sup. 247, where one MS. gives Πασιθόη. Here the termination implying swiftness is manifestly appropriate, as we have Θόη below. Similarly both Leucothea and Leucothoe appear to have been in use.

359. Κρηνητὶς Goettling, with one MS. χρυσητὶς Gaisford and Van Lennep, with Hermann. The name is corruptly given in the other MSS., and early edd., Κρυσίη, Κρυσίη, Κρησίη, Κρησητὶς. Schol. Κρυσητὶς, διὰ τὸ κρυερόν. A good conjecture of Naeke's is Κρυσσητὶς.

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. 776 she is also spoken of as the *eldest*: δεινὴ Στύξ, θυγατὴρ ἀφορρόδου Ὠκεανοῖο πρεσβυτάτῃ, so that both ideas may here be combined.

364. The great number of the Ocean

αἶ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης 365
 πάντῃ ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.
 τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ρέοντες,
 υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς·
 τῶν ὄνομ' ἀργαλέον πάντων βροτὸν ἄνδρα ἐνισπείν,
 οἱ δὲ ἕκαστοι ἴσασιν, ὅσοι περυναιετάουσι. 370
 Θείῃ δ' Ἡελίον τε μέγαν λαμπρὴν τε Σελήνην
 Ἡῷ θ', ἥ πάντεσσιν ἐπιχθονίοισι φαείνει
 ἀθανάτοισ τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 γείναθ' ὑποδμηθεῖς Ἑπερίονος ἐν φιλότῃ.
 Κρίῳ δ' Εὐρυβίῃ τέκεν ἐν φιλότῃ μιγείσα 375
 Ἀστραῖόν τε μέγαν Πάλλαντά τε διὰ θεάων
 Πέρσῃ θ', ὅς καὶ πᾶσι μετέπρεπεν ἰδμοσύνησιν.

367. ῥέοντες

370. Ἑκαστα ἴσασιν?

372. ἀῶ

377. ἰδμοσύνησιν

369. βροτῶν Ald.

370. οἱ ἂν περυναιετάωσι Ald.

374.

ὑποδμηθεῖσα ὑπερίωνος M. ὑπεννηθεῖς Ald. 375. κρεῖω δ'

εὐρυβίῃ τέκε ἐν φ. M. τίκεν φ. Ald. 376. ἀστραῖόν μέγαν τε M.

377. ὅς γε M. ὅς καὶ πᾶσι Ald.

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 *τῆς γὰρ μυρίαί—ὠκεανίδες*. On *γε μὲν* see Scut. H. 5.

366. *πάντῃ ὁμῶς*, alike in every part of the world.

370. *ἕκαστοι*. Probably *ἕκαστα*, as *ἴσασι* takes the digamma, e. g. Opp. 40. 814. We may easily supply *τὰ περὶ τὰς ἐγχωρίας νόμφας*. So also Van Lennep reads, on the authority of Eustathius on Dionysius Perieg. 644.—*ἔσοι* Goettling with one MS. οἱ ἂν Gaisford 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.

371. *Θείῃ*, see v. 135. Pind. Isth. iv. 1. —*Ἑπερίωνος*, 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 *Ἑπεριονίδης*. Catullus calls the sun 'progenies Thiae

clara,' lxvi. 4. Ovid, *Fast.* i. 385, uses *Hyperion* for *sol*, and Homer makes *ἥλιος* and *Ἑπερίων* synonyms, e. g. Od. i. 23—4. Il. viii. 408, but has *Ἑπεριονίδης* in Od. xii. 176. That *ἥλιος* and *σελήνη* are the same words, connected with *σέλας* (the aspirate of the one representing the sibilant), seems a probable opinion.

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 371—4.

375. *Κρίῳ*, see sup. v. 134.—*Εὐρυβίῃ*, 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 *Astræa* represented *Justice* in a later mythology, whereas *Astræus* simply means 'father of the stars,' (cf. *Ἀσπερίη*, v. 409.) Probably *Πάλλας* is from *πάλλειν*, 'the Earth-shaker.'

377. *ἰδμοσύνη* appears to be *ἀπαξ λεγόμενον* for *ἐπιστήμη*.—*πᾶσσι* is Goett-

Ἄστραίῳ δ' Ἡὼς ἀνέμους τέκε καρτεροθύμους,
 Ἀργέστην, Ζέφυρον, Βορέην τ' αἰψηροκέλευθον
 καὶ Νότον, ἐν φιλότῃ θεὰ θεῶ εὐνηθεῖσα. 380
 τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἐωσφόρον Ἑριγένεια
 ἄστρο τε λαμπετόωντα, τὰτ' οὐρανὸς ἐστεφάνωται.
 Στῆξ δ' ἔτεκ' Ὀκεανοῦ θυγάτηρ Πάλλαντι μιγέῖσα
 Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροιςιν

378. ἄψως

381. τίκτ' ἄψωφόρον

379. ἀργέστην. ζέφυρον. βορέην λαψ. Ald.
 ἔωσφόρος M. 384. νείκην M.

381. τίχθ

ling's correction for καὶ πᾶσι, from two MSS. The Bodleian MS. Barocc. 60 is said to give *ὅς γε πάσῃσι*. I have merely copied from it the variant *ὅς 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 at least probable that by Ἀργέστης Hesiod meant *Euros*, the east, or more properly the south-east wind, so called, because it makes a clear sky (the Italian *scirotto*). So λαμπρὸς ἀνεμος is 'a brisk wind.' Hor. Carm. i. 7, 15, 'Albus ut obscuro deterget 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, ἄλλ' ἐνὶ νηϊ, Ἀργέσταιο παραῖσσον ἐπιπνέοντος, ἔβησαν. Ibid. iv. 1628, αὐτίκα δὲ Ζέφυρος μὲν ἐλώφεεν, ἤλυθε δ' αὖρη ἀργέσταιο Νότου. 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 Ἀργέστω Ζεφύρου τε (al. καὶ ἀργέστω Ζεφύροιο). The Schol. absurdly says, Ζέφυρον λέγει τὸν Εὐδρον. But he inconsistently adds, πνεῖ δὲ Ἀργέστης, ὁ καὶ Εὐδρος καλούμενος, ἀπὸ ἀνατολῆς. Again, Ἀκουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἡσίοδον, Βορᾶν, Ζέφυρον, καὶ Νότον. τοῦ γὰρ Ζεφύρου ἐπιθετο τὸ Ἀργέστην φησίν. Van Lennep thinks the poet regarded Εὐρος 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 ἐγὼ Ζεφύροιο καὶ ἀργέσταιο Νότοιο εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὕρσουσα θύελλαν. These passages were doubtless copied by Apollonius Rhodius. In Od. v. 295, the four principal winds are enumerated together, σὺν δ' Εὐρὸς τε Νότος τ' ἔπεισον Ζεφύρὸς τε δυσαιῆς, καὶ Βορέης αἰθρηγενέτης.

381. Ἐωσφόρον, Φωσφόρον, the planet Venus, or the 'morning star.' Perhaps, τίκτ' Ἡωσφόρον, 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 ἐρις, contention (see Opp. 23—5), and ἐρις involves κότος, a feeling of resentment, which ripens into στῆγος, hatred. For this reason Στῆξ 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 Στῆγα Ἡσίοδος μὲν ἐν Θεογονίᾳ ἐποίησεν Ἡσίοδον γὰρ δὴ ἐπὶ τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι πεποιημένα οὖν ἐστὶν ἐνταῦθα, Ὀκεανοῦ θυγάτηρ τὴν Στῆγα, γυναικὰ δὲ αὐτὴν εἶναι Πάλλαντος· εὐκλότα δὲ πεποιηκέναι τοῦ-

καὶ Κράτος ἥδ' 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 βαρυκτύπῳ ἐδριόωνται.
 ὥς γὰρ ἐβούλευσε Στύξ ἄφθιτος Ὀκεανίη 390
 ἡματι τῷ ὅτε πάντας Ὀλύμπιος ἀστεροπητῆς
 ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὀλυμπον,
 εἶπε δ' ὅς ἂν μετὰ εἰο θεῶν Τιτῆσι μάχοιτο,
 μὴ τιν' ἀπορραΐσειν γεράων, τιμὴν δὲ ἕκαστον 396
 ἐξέμεν ἦν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσι.
 τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἥδ' ἀγέραςτος,
 τιμῆς καὶ γεράων ἐπιβησέμεν ἦ θέμις ἐστίν.
 ἦλθε δ' ἄρα πρώτη Στύξ ἄφθιτος Οὐλυμπόνδε

392. *ἔειπε δ' Φέιο*393. *ἔκαστον*

388. *ἐδριόωνται* M. 389. *ὠκεανίη* M. 393. *ἀποραΐσειν* Ald.
 395. *ἔφατ'* Ald. 397. *ἄφθιτον οὐλυμπόν τε* M. (gl. *εἰς τόν*.)

τοῖς καὶ Δίον φασίν. ἐμοὶ δ' ἐπιλεγόμενῳ παντάπασιν ἐφαίνετο ταῦτά γε εἶναι κίβδ-
 δηλα. 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.

387. *ὅππῃ μὴ, nisi ubi*. The meaning merely is, that they always attend Zeus when he goes forth. Hermann and Van Lennep read *ἡγεμονεύῃ*, Guet. *ἡγεμονεύοι*, 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.

392. *ὅς ἂν μάχοιτο*. This syntax is used in oblique past narration, when the direct narration would have required *ὅς ἂν* with a subjunctive; as here, Zeus would say, λέγω ὑμῖν, *ὅς ἂν μετ' ἐμοῦ μάχηται*, ταύτῃ δώσειν τὰ γέρα κ.τ.λ. An Attic writer would have used *ὅστις μάχοιτο* without *ἂν*. Compare *πρὶν τί-σαιτο* in Scut. H. 17. But in Aesch. Pers. 452 we have *ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζόιατο*. Translate: 'And he said that whosoever of the gods 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 immortal gods.'

395. *ἄτιμος*. This may mean ἀπώτι-
 μος, 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 ἦ θέμις ἐστίν is added as indicating the just law or custom of requiting benefactors. — *ἐπιβήσεμεν*, 'that he would 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.—

σὺν σφοῖσιν παίδεσσι φίλου διὰ μήδεα πατρός.
 τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἔδωκεν.
 αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον, 400
 παίδας δ' ἤματα πάντα εὐὸς μεταναίετας εἶναι.
 ὧς δ' αὐτῶς πάντεσσι διαμπερές, ὥσπερ ὑπέστη,
 ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἡδὲ ἀνάσσει.
 Φοῖβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνὴν
 κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότῃ 405
 Λητὼ κυανόπεπλον ἐγείνατο, μείλιχον αἰεῖ,
 ἥπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
 [μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.]

398. σφοῖσιν

401. Φεοὺς

403. Φανάσσει

398. σφῆσι M. σφίσι Ald. 400. μὲν om. M. 405.
 θεὰ θεῶν M.

σφοῖσιν, *sis*, a form of *σφο* = *ds* or *éds*. 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 ἐν τρέφον ἦδ' ἀτίταλλον*. 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. *δῶρα ἔδωκεν*. The *hiatus* is rather unusual. See sup. v. 10. 369. Inf. v. 435. 466. 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 *Βίη*) he made to be dwellers with himself for all time. Here, as often elsewhere, *ὄρκος* 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. Il. xv. 37, *καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὀρκος δεινότητός τε πέλει μακάρεσσι*

θεοῖσιν.

401. *μεταναίετας, μεθ' ἑαυτοῦ οἰκοῦντας*. This is explained by v. 388. The word is *ἄπαξ λεγόμενον*, and is wrongly interpreted by Liddell and Scott as for *μετοίκους, μετανάστας*.—For *εὐὸς* many MSS. give *εἰοῦ*, which should be written *εἰου* if a personal pronoun, another form of which is *εἶο*, 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 μαμμωνυμικοῦ, ὡς Ἡσίοδος*. (Read, *ὡς Αἰσχύλος*, who says *τὸ Φοίβης δ' ὄνομα ἔχει παρώνυμον*.)

406. *Λητώ*. The goddess of night, from *λήθη* and *λανθάνειν*. Hence she is *μείλιχος*, 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. rightly observes, *Λητὼ 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 *ἥπιον* after *μείλιχον*, has the unusual feminine superlative *ἀγανώτατον*. This

γείνατο δ' Ἀστερίην εὐώνυμον, ἣν ποτε Πέρσης
 ἡγάγετ' ἐς μέγα δῶμα φίλην κεκλήσθαι ἄκοιτιν. 410
 ἣ δ' ὑποκουσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων
 Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα,
 μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.
 ἣ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμῆς,
 ἀθανάτοισ τε θεοῖσι τετιμένη ἐστὶ μάλιστα. 415
 καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
 ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται,
 κικλήσκει Ἑκάτην· πολλή τέ οἱ ἔσπετο τιμῇ
 ρεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς

411. *Ἑκάτην*412. *Φοι*418. *Ἑκάτην Φοι*410. *ἡγάγεθ' ὡς M.*412. *πόρε M.*418. *ἔσπεται M.*

however may be defended by *δλωάτατος ὀδμή*, Od. iv. 442. It is likely that the original stood thus; *μελίχον αἰεὶ, μελίχον 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. 37. 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.

411—52. The whole of the episode about Hecate is regarded by Goettling as an interpolation. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, *ἐπαινεῖ 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 *μουνόγενής* 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.

Ibid. Apollonius Rhodius calls Hecate

θεὰ Περσηῆς in lib. iii. 467. 478. In iii. 1035 she is also 'only child'; *μουνόγενῃ δ' Ἑκάτην Περσηῖδα μελίσσειο*, a passage which he probably took from the Theogony as we now read it.

414. *ὑπ' οὐρανοῦ*. If *ὑπὸ* be right (several copies giving *ἀπ'*), the sense is, *ἣ δὲ τιμᾶται ὑπ' οὐρανοῦ*, 'she is also held in honour by Heaven.' Goettling suggests *ἐπ' οὐρανοῦ*, on account of v. 427. We might also suggest *δὲ* for *τε* in v. 415; 'she is also honoured under heaven (i. e. on earth), but especially by the gods.' As it stands, 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 however, that *καὶ γὰρ νῦν*, 'for even now,' suggests the comparison of a later with an earlier recorded practice.

417. *ἱλάσκηται*, scil. *θεοῖς*, implied in *θεοῖσι* v. 415. 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 *καλλιερῆσθαι, litare*.

419. *ᾧ*. If this be right, and not *οἷ*, which is found in good copies, the dative

καὶ τέ οἱ ὄλβον δπάζει, ἐπεὶ δύνάμεις γε πάρεστιν. 420
 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 καὶ τιμὴν ἔλαχον, τούτων ἔχει αἴσαν ἀπάντων,
 οὐδέ τί μιν Κρονίδης ἐβήσατο, οὐδέ τ' ἀπηύρα
 ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
 ἀλλ' ἔχει ὡς τοπρῶτον ἀπ' ἀρχῆς ἔπλετο δασμός. 425
 οὐδ', ὅτι μουνογενὴς, ἦσσαν θεὰ ἔμμορε τιμῆς,
 [καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἡδὲ θαλάσσῃ·]
 ἀλλ' ἔτι καὶ πολλὸν μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν.
 ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἡδ' ὀνίνησιν
 ἐν τ' ἀγορῇ λαοῖσι μεταπρέπει ὃν κ' ἐθέλησιν 430
 ἢ δ' ὁπότ' ἐς πόλεμον φθισήνορα θωρήσσωνται
 ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι
 νίκην προφρονέως δπάσαι καὶ κῦδος ὀρέξαι
 ἐν τε δίκῃ βασιλεύσι παρ' αἰδοίοισι καθίζει

420. *Foi*

420. καὶ οἱ Ald. 421. ὅσοι M. 424. τετῆσι Ald. 430.
 ἐνθ' ἀγορῇ Ald. 431. θωρήσσονται M, Ald. 432. παραγίγνεται Ald.

may depend either on πρόφρων or on ὑποδέξεται, as in δέξατο οἱ σκήπτρον &c.

420. ὄλβον δπάζει, viz. through her intercessory power.

422. αἴσαν, the luck, or lot, τύχην, of the Titans. The meaning is, she was not deposed from her office by Zeus: see sup. v. 393.—ἀπηύρα, here for ἀφείλετο, as in Scut. H. 428. See Opp. 240.

425. δασμός. Cf. v. 112.

426. μουνογενὴς. Schol. οἱ γὰρ μουνογενεῖς 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 nullo habet fratres qui illam tueantur (conf. Έργ. 376—380), immo multo plus honoris illi obtigit, quod Jupiter eam honorat."

427. This verse is rejected as spurious by Gaisford, after Wolf and Heyne. Goettling's suggestion is plausible, that this and the preceding line should be transposed.

428. τίεται. An unusual sense of the middle, for τίει, τιμᾷ. On the long i see

v. 209.

429. παραγίγνεται. Goettling remarks that this verb, repeated again in v. 432 and 436, is unlike the ancient epic diction. It more resembles the Latin use of *adesse*. The addition of *μεγάλως* also is extremely tame.

430. ὃν κ' ἐθέλησιν, viz. ὃν ἂν ἐθέλῃ Ἑκάτῃ μεταπρέπειν. The sense of this verse is virtually repeated at v. 434, and here it may possibly have been made up from v. 92, μετὰ δὲ πρέπει ἀγορμένοισιν. On the other hand, for καθίζει in v. 434 we might have expected κᾶθηται. Still, both verses are defensible, if we interpret this of the eloquence of orators, that of the wisdom of the kings in deciding causes. Plato has καθίζειν, 'to sit as judge,' Legg. p. 659, B.

431. ἢ δ'. Rather, perhaps, ἢδ' ὁπότ' κ.τ.λ.—θωρήσσονται is given by Goettling and Van Lennep from one MS. for θωρήσονται, which Gaisford retains. The subjunctive is defended by ἀεθλεύωσιν, v. 435. In this latter verse, to avoid the unusual hiatus (see v. 399), we might read ἀγῶσιν or even ἀγῶνας.

ἐσθλή δ' αὖθ', ὅπότε ἄνδρες ἀγῶνι ἀεθλεύωσιν, 435
 [ἐνθα θεὰ καὶ τοῖς παραγίγνεται ἡδ' ὀνύησι.]
 νικήσας δὲ βίη καὶ κάρτει καλὸν ἄεθλον
 ρεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάζει.
 ἐσθλή δ' ἱππῆεσσι παρεστάμεν οἷς κ' ἐθέλησι,
 καὶ τοῖς οἱ γλαυκὴν δυσπέμφελον ἐργάζονται 440
 εὔχονται δ' Ἐκάτη καὶ ἔρικτύπῳ Ἐννοσιγαίῳ,
 ῥῆιδίως δ' ἄγρην κυδρὴ θεὸς ὥπασε πολλήν,
 ρεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
 ἐσθλή δ' ἐν σταθμοῖσι σὺν Ἑρμῇ λητὸν ἀέξιν
 βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν, 445

436. καὶ τοῖσι παραγίνεται Ald. 438. ρεῖα φέρει χαίρων, τε
 τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παριστάμεν M.
 442. κυδρὴν M, Ald. 443. ἀφείλετο ἄγρην φ. M. 444. λητὸν αὖξιν M.

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 gladly omit this, which repeats the prosaic παραγίνεται for the third time. Perhaps, as the Aldine τοῖσι suggests, we should read παρίσταται.

438. φέρει ἄεθλον, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of ρεῖα, and τοκεῦσιν ὀπάζει, is in favour of this sense of φέρει, which might otherwise mean φέρεται, '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 ὀπάζει.

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. φερέοικος for 'a snail.' Euripides similarly has ἄξενος ὕγρα for the Pontus, Electr. 793, perhaps after the Homeric πουλὸν ἐφ' ὕγρην, 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. Goettling punctuates as in the text above. 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 εὔχονται. It may be suggested, 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 and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 998, λόχευμα ποιμνίοισι Μαιδὸς τοκοῦ.—λητῶα, 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 ληίζεται γυναῖκα, 'gets a wife,' in Opp. 700.

ποίμνας τ' εἰροπόκων ὄτων, θυμῷ γ' ἐθέλουσα,
 ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
 οὕτω τοι καὶ μουνογενῆς ἐκ μητρὸς εὐοῦσα
 πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
 θῆκε δέ μιν Κρονίδης κουροτρόφον, οἱ μετ' ἐκείνην 450
 ὀφθαλμοῖσιν ἰδοντο φάος πολυδερκέος Ἡοῦς.
 οὕτως ἐξ ἀρχῆς κουροτρόφος· αἱ δέ τε τιμαί.

Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,
 Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
 ἰφθιμόν τ' Ἀττήν, ὃς ὑπὸ χθονὶ δώματα ναίει 455
 νηλεές ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον,
 Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἥδ' ἀνδρῶν,

446. ὀρίων

451. ἰδοντο ἄφοῦς

446. γ' ὄτων Ald. θυμῷ δέκ' ἐθέλουσα M. 447. κάκ M. καὶ ἐκ
 Ald. 453. ῤεῖα δ' M. ῤεῖη δ' αὖ δμηθεῖσα Ald. 454. εἰστίην
 δῆμητραν M. ἰρην Ald. 456. εὐρύκτυπον M.

447. βριάει, 'makes strong,' prolific and healthy. See Opp. v. 5, from which this verse was perhaps made up, *ῤεῖα μὲν γὰρ βριάει, ῤεῖα δὲ βριάοντα χαλέπτει*.

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 ἰδοντο φάος, *qui post eam lumen viderent*.—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.—Any how, 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. that treating of the Jovian dynasty and the νεώτεροι θεοί (Aesch. Eum. 156), as opposed to the old Titanic powers. Goettling's note here is deserving of attention:—"Omnino animadvertendum est, hanc Theogoniae 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 here 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*.

457. Ζῆνα. That Zeus, though king of the gods, was not the eldest born of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera

τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών.
καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ὃς τις ἕκαστος
νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἴκοιτο, 460
τὰ φρονέων, ἵνα μή τις ἀγαυῶν Οὐρανίωνων
ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληίδα τιμήν.
πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος,
οὐνέκα οἱ πέπρωτο ἐφ' ὑπὸ παιδὶ δαμῆναι,
[καὶ κρατερῷ περ ἔοντι, Διὸς μεγάλου διὰ βουλᾶς·] 465

461. ἀγαφῶν

464. Foi Feῶ

458. πολεμίζεται M.

462. ἔχει Ald. ἔχῃ M.

says (Il. iv. 59), καὶ με πρὶς βυτάτην 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 δδελφοί, οὓς τέκετο Πέα, Ζεὺς καὶ ἐγὼ [Ποσειδῶν], τρίτατος δ' Αἰδῆς ἐνέροισιν ἀνάσσειν. Also xiii. 354, where the poet says of Poseidon, ἥ μὲν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἰα πάτρη, ἀλλὰ Ζεὺς πρότερος γηγόνει καὶ κλέονα ῖδη.

459. ὅστις. Wolf conjectured ὥς τις, which seems better. But ἕκαστος elsewhere takes the digamma.—πρὸς γούνατα, viz. in the course of birth. Hom. Il. xix. 110, ὅς 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, prolem 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 course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Αἰὼν Κρόνον παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford encloses 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 παιδί, and Διὸς διὰ βουλᾶς 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.

τᾷ ὄγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
παῖδας ἐοὺς κατέπινε· Ῥέην δ' ἔχε πένθος ἄλαστον.
ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
τέξεσθαι, τότε ἔπειτα φίλους λιτάνευε τοκῆας
τοὺς αὐτῆς, Γαίαν τε καὶ Οὐρανὸν ἀστερόεντα, 470
μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
παῖδα φίλον, τίσαιτο δ' ἐρινὺς πατρὸς ἐοῖο
[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης.]
οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
καὶ οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθαι 475
ἀμφὶ Κρόνῳ βασιλῇ καὶ νιεῖ καρτεροθύμῳ.
πέμψαν δ' ἐς Δύκτον, Κρήτης ἐς πύονα δῆμον,

467. ἔφους

472. ἔφοῦ

475. φοι

467. ῥέαν δ' M.

468. δὴ om. M.

466. The *hiatus* in *ὄγε οὐκ* is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this very unnecessary verse was added by some rhapsodist as a comment on *τοκῆας*. 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 ἢ τεκοῦσα κ.τ.λ.* But *λελαθέσθαι* is an Homeric form.

472. Hesych. *Ῥεινὺς ἀμαρτίας*. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, *οὕτω 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 *Ζεὺς* 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.' Guetius proposed *ἀνδρὸς* for *πατρὸς*. 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. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and *ἐρινὺς πατρὸς παίδων* may mean, 'a father's sinful treatment of his children.' 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. 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

ὁππότε ἄρ' ὀπλότατον παίδων ἤμελλε τεκέσθαι,
 Ζῆνα μέγαν τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη
 Κρήτη ἐν εὐρείῃ τραφόμεν *τ' ἀτιταλλέμεναι τε. 480
 ἔνθα μιν ἱκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
 πρώτην ἐς Λύκτον κρύψεν δέ ἐ χειρὶ λαβοῦσα
 αὐτρω ἐν ἡλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
 Αἰγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
 τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν 485
 [Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆϊ]
 τὸν τόθ' ἔλῶν χεῖρεσσιν ἐν ἐγκάτθετο νηδύν,
 σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσὶν, ὥς οἱ ὀπίσσω

479. 488. *For*482. *Fe*487. *ἐγὼν*

478. *τεκεῖν γε M.* 480. *τρεφόμεν M.* Κρήτη *εὐρείῃ Ald.*
 482. *πρῶτον ἐς αὐτὴν λύκτον Ald.* κρύψε *Ald.* 487. *νηδὺν Ald.*

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 μέν*. 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, *μητρῶεν δεδεγμένος*. Theocr. xvii. 59, *δεξαμένα παρὰ ματρός*. The dative of it is well known from the Homeric *δέξατό οἱ σκῆπτρον*, &c. As usual, it here has the digamma.

480. Probably *τραφόμεν τ' ἀτιταλλέμεναι 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, *φώσσωδε*, but to be reared in the darkness of the womb, *ἐν σκοτίοις νηδύος*, Aesch. Eum. 635. The Aldine reading

of this verse indicates a variant *πρῶτον ἐς αὐτὴν Λύκτον* *ἐκρύψε δὲ χειρὶ λαβοῦσα*. With the next verse compare v. 300.

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 *Ἴδα*,—itself perhaps a Pelasgic word meaning *wood*. *Αἰγελῶ* 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 fatis decipendus erat.*

486. This verse appears to be spurious, and the same kind of interpolation as v. 470, viz. exegetic of the sense. The phrase *μέγ' ἄνακτι* is not easily defended, and *ἄναξ* is a digammated word. Besides, Cronus could not properly be called *πρότερος βασιλεὺς* till Zeus had supplanted him in the empire.

487. *ἐγκάτθετο*. The motion into implied by this compound sufficiently defends the accusative. So *ἐμπρεσύν, κατασκήπτειν* are found with an accusative of the person in the tragic writers. Otherwise either *ἐπὶ νηδύι* (*synizesis*) or *ἐσκάτθετο* would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890. 899, where some MSS. give *ἐσκάτθεο*, and Opp. 27.

ἀντὶ λίθου ἔδς υἱὸς ἀνίκητος καὶ ἀκηδῆς
 λείπεθ', ὃ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας, 490
 τιμῆς ἐξελάαν, ὃ δ' ἐν ἀθανάτοισιν ἀνάξιν.

Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυνῆ
 ἠϋξετο τοῦτο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
 Γαίης ἐννεσίησι πολυφραδέεσσι δολωθεῖς
 ὃν γόνον ἂν ἀνέκε μέγας Κρόνος ἀγκυλομήτης 495
 [νικηθεὶς τέχνῃσι βίῃφί τε παιδὸς ἐόιο.]
 πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνων
 τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
 Πυθοὶ ἐν ἡγαθέῃ γυάλοις ὑπο Παρνησοῖο
 σῆμ' ἔμειν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι. 500
 [Λύσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δεσμῶν

489. *Feòs*491. *Φανάξειν*493. *Φάνακτος*496. *ἔφοιο*

489. ἀνίκητος M. 490. βίῃ χερσὶ M. qu. βίῃ χείρεσσι.
 Cf. Opp. 321. 491. ἐξελάειν M. 493. ἐπιπλομένον ἐνιαυτοῦ
 Ald. 494. τῆς γαίης M. 499. παρνασσοῖο M. παρνησοῖο Ald.
 500. ἔμειν' M.

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 μῆτις 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.

497. ἐξήμεσσε (ἐμείν) Passow and Hermann for ἐξήμησε, which Gaisford retains without remark. Cf. Ar. Ach. 6, τοῖς κέντε ταλάντοισι οἷς Κρέων ἐξήμεσεν.—καταπίνων, by a rare use, represents the imperfect, ὃν 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 *ancile* and other objects superstitiously worshipped as διΰπετῃ, may have been a meteoric stone. Pausan. x. 24, 5;—ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἔστιν οὐ μέγας· τούτου καὶ ἔλαιον ὁσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἐκάστην ἔρια ἐπιτιθέασι τὰ ἀργά· ἔστι δὲ καὶ δόξα ἐς αὐτὸν, δοθῆναι Κρόνον τὸν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὡς αὖτις ἤμεσεν 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) χθονός? See on Opp. 617, πλειὸν δὲ κατὰ χθονὸς ἄρμενος εἴη.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has

Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνησιν
οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν,
δῶκαν δὲ βροντὴν ἥδ' αἰθαλόεντα κεραυνὸν
καὶ στεροπὴν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει· 505
τοῖς πῖσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]
Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίην
ἡγάγετο Κλυμένην καὶ ὁμὸν λόχος εἰσανέβαινε.

503. *Φοι*506. *Φανάσσει*

506. τοῖσι M.

507. ὠκεανίην M.

been remarked by others. Wolf infers this from a passage of Plato (De Rep. ii. p. 377, E), where Hesiod is blamed for representing what Cronus suffered from, and 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 τούτους δὲ αὐτῷ τεκνοῖ Γῇ Κύκλωπας, Ἄργην, Στερόπην, Βρόντην, ὃν ἕκαστος εἶχεν ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. Ἀλλὰ τούτους μὲν Οὐρανὸς δέσας εἰς Τάρταρον ἔρριψε. There may be an allusion to it in πάντας ἀποκρίπτασκε 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, v. 137—9.—ἀεσιφροσύνη, 'folly,' 'infatuation.' So ἀεσίφρονα θυμὸν, Opp. 315. 646. Battmann regards the compound

as a euphonic form of ἀασίφρων (ἀδω). The form δῶκαν is noticed as doubtful on Opp. 741.

503. *αἰ*. Perhaps for οἶτοι. See on v. 22.—The syntax of this verse seems to be confused of two idioms, χάριν εἶχον or ἥδεσαν εὐεργεσιῶν, and ἀπεμνήσαντο εὐεργεσιῶν. 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.

505. κεκεύθει, had concealed them, viz. the thunderbolts. This may symbolically refer to the lightnings which attend volcanic eruptions. Compare v. 141, where the Cyclopes are said τεύχει 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. *κούρην*, sc. *ἔτι παρθένον οὔσαν*. The offspring of Iapetus and Clymene are now described. Iapetus (v. 134), son of Gaea 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

ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
 τίκτε δ' ὑπερκύδαντα Μενόϊτιον ἠδὲ Προμηθέα 510
 ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα,
 ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφειστῆσιν·
 πρῶτος γάρ ῥα Διὸς πλαστήν ὑπέδεκτο γυναικα
 παρθένον. ὑβριστὴν δὲ Μενόϊτιον 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 γαίῃς, πρόπαρ Ἑσπερίδων λιγυφώνων,

509. *Foi*

513. ἐπέδεκτο Μ.

518. πρόπαν Μ.

perhaps by an interval of some years between the composition of them.

510. *ὑπερκύδας*, over-boastful, an epithet of the Achaei in Il. iv. 66, is by some taken for a contraction of *ὑπερκυδῆεις*, 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. 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 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 Menoetius *resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanic origin.

513. *πρῶτος ὑπέδεκτο*, 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 *ὑπέδεκτο* meant, 'took to himself'; "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consociaret. 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 Μενόϊτιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς κατεπάρτρωσεν.

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 κασιγνήτου τύχαι τείρουσ' Ἄτλαντος δὲ πρὸς ἐσπέρους τόπους ἔστηκε κ.τ.λ. Ibid. 433, μόνον δὲ πρόσθεν ἕλλον 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,' *προπάρειθε*.—*λιγυφώνων*, 'sweet-voiced,' *ὑμνοδοὶ κόραι*, Eur. Herc. 394, αἰδοὶ 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 μεγάλαις*, v. 335. Humboldt thinks the Atlas of the early poets was the great volcano of Teneriffe (Peak of Teyda), of which vague accounts had been brought by Phoenician 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.

ἔστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
 ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεὺς. 520
 δῆσε δ' ἀλυκτοπέδῃσι Προμηθεῖα ποικιλόβουλον
 δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
 καὶ οἱ ἐπ' αἰετὸν ὦρσε ταυνύπτερον· αὐτὰρ ὅγ' ἦπαρ
 ἦσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἴσον ἀπάντη
 νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι ταυνσίπτερος ὄρνις. 525
 τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
 Ἑρακλῆς ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἀλαλκεν
 Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
 οὐκ ἀέκητι Ζητὸς Ὀλυμπίου ὑψιμέδοντος,
 ὄφρ' Ἑρακλῆος Θηβαγενέος κλέος εἴῃ 530

520. 523. *Φοι*524. *Ῥισον*529. *ἀΐεκτη*

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. 524. *ἴσον* om. LN. 525. *πράπαν* N and by the first hand L. *ἔδει* Ald.

519. *ἔστηώς*, in a standing position, *ὀρθοστάδην*, *ἔκπνους*, *οὐ κάμπτων γόνυ*, Aesch. Prom. 32. Goettling rightly places a comma after *λιγυφάνων*.—This verse is repeated inf. 747.

520. *ἐδάσσατο*, had awarded (*δαίω*). Generally (as Opp. 37), the middle means 'to have allotted to oneself.' Cf. v. 112, but also v. 537. 885. Inf. 789, *δεκάτῃ δ' ἐπὶ μοῖρα δέδασται*. v. 544, *διεδάσσαο μοίρας*. The phrase here (if this verse be genuine) merely means *ταύτην ποιήνῃ ἐνειμὲν*.

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.—*ἀλυκτοπέδῃ*, a word of obscure etymology. As *ἀλύσκειν* is 'to escape,' there is no place here for a privative; and to derive *ἀλυκτος* from *ἀλύνω*, *ἀλυκτέω* (whence *ἀλαλύκτημαι*, Il. x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, *πλεονάζει τὸ κ*, *ἀλυτοπέδαις γὰρ ἦν*.—*μέσον διὰ*

κίονα κ.τ.λ., perhaps means, 'having laid a pillar across him (when prostrate) to keep him down.' Others explain, '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· ἡ 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.

526—534. Perhaps this passage about Hercules is a later addition. See Aesch. Prom. 891. The epithet *Θηβαγενής* 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 *Ἰαπετιών* (ι), like *Κρονίων*, *Πανδίων*, as the Schol. observes. Similarly we have *Ἀρητιδῆς*, the son of Ares (Cycnus) in Scut. 57, as if from *Ἄρης*, *Ἀρητος*. Pindar has *Ταλαιονίδης*, Ol. vi. 15.—For *ἐλύσατο* we might have expected *ἔλυσε*. But see the note on Opp. 95.

πλείον ἔτ' ἢ τοπάροιθεν ἐπὶ χθόνα πουλυβότειραν.
 †ταυτ' ἄρα ἀζόμενος τίμα ἀριδείκετον υἱόν·
 καίπερ χωόμενος παύθη χόλου ὃν πρὶν ἔχεσκειν,
 οὔνεκ' ἐρίζετο βουλὰς ὑπερμενεῖ Κρονίωνι.
 καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοὶ τ' ἄνθρωποι 535
 Μηκώνῃ, τότε ἔπειτα μέγαν βούν πρόφρονι θυμῷ
 δασσάμενος προὔθηκε, Διὸς νόον ἐξαπαφίσκων.
 τῷ μὲν γὰρ σάρκας τε καὶ ἔγκατα †πίονι δημῷ

532. ταυτ' ἄρ ἀζ. LN, Ald. 533. παύθη N. παύσθη L, Ald.
 537. ἐξαπατίσκων Ald. ζηνὸς νόον LN, Ald. 538. τοῖς μὲν γὰρ N.

531. ἐπὶ χθόνα. For the accusative see Opp. 11.

532. This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Goettling's conjecture, ταυτ' ἄρ' ἀγαζόμενος, probable in itself, is the more so because two or three MSS. give the unmetrical elision ταυτ' ἄρ' ἀζόμενος. He well compares Pind. Nem. xi. 6, πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρῶταν 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 τιμῶν, or even τιμαῖς, 'thus then showing his admiration for his illustrious son by honouring him, although enraged (at Prometheus), he desisted from the anger which he before entertained.'—καίπερ χωόμενος, cf. inf. v. 561. 568.

534. ἐρίζετο βουλὰς. 'contended in counsels,' 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 Μηκῶνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λαχοῖεν μετὰ τὸν πόλεμον. Another explanation is, ἐκρίνοντο τί θεὸς καὶ τί ἄνθρωπος. But the Schol. was perhaps unacquainted with the use of κρίνεσθαι=ἐρίζειν.—Μηκῶνῃ, '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 association 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. Of course, on such an occasion the ceremonies of sacrifice would especially be discussed and settled. This, however, is the merest speculation.

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 ἐδρη χώραν τιμωρήσασθαι τὸν Προμηθεά, ἵνα ἄξιός ᾗ μείζονος τιμωρίας.

538—40. τῷ μὲν—τῷ δέ, 'for the one'—'for the other.' There were two shares, and two parties to choose; gods and mortal men. The words may possibly mean, as Goettling and Van Lennep take them, 'on this side' and 'on that side.' Guet. proposed τῇ μὲν—τῇ δέ, which perhaps is the Attic rather than the Epic

ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
 τῷ δ' αὐτ' ὅστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ 540
 εὐθετίσας κατέθηκε καλύψας ἀργέτι δημῷ.
 δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε
 Ἰαπετιονίδη, πάντων ἱερὶδείκετ' ἀνάκτων,
 ὧ πέπον, ὡς ἑτεροζήλως διεδάσσαι μοίρας.
 Ὡς φάτο κερτομέων Ζεὺς ἄφθιτα μῆδεα εἰδῶς. 545
 τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
 ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθεο τέχνης·
 Ζεῦ κύδιστε, μέγιστε θεῶν αἰεγενετάων,
 τῶνδ' ἐλεῦ ὅπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνάγει.
 Φῇ ῥα δολοφρονέων Ζεὺς δ' ἄφθιτα μῆδεα εἰδῶς 550
 γνῶ ῥ' οὐδ' ἡγνούσῃσε δόλον· κακὰ δ' ὅσσετο θυμῷ
 θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
 χερσὶ δ' ὄγ' ἀμφοτέρησιν ἀνείλετο λευκὸν ἄλειφα.

539. βοφείη

540. βοφὸς

542. 546. προσέειπε

545. 550. φειδῶς

544. μοῖραν Ald. 547. οὐκ ἐλήθεο N. 548. Ζεὺς Ald.,
 L. Ζεῦ N. 550. φῇ ῥα οὐδ' ἡγνόησε N, the intermediate words
 omitted. With this verse a different hand commences in L, which
 henceforth exhibits readings more distinct from N. 552. ἔμελλεν
 Ald.

form. Two MSS. give τοῖς μὲν—τοῖς δέ.
 —For πῖονι we should probably read
 πῖονα, '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.

540. δολίῃ ἐπὶ τέχνῃ, for δόλια μηχανώμενος, '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 εὐθετίζειν, which seems of a late coinage. Perhaps, τῷ δ' αὐτ' 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, reproachfully (cf. v. 561), but yet disguising his wrath, v. 547.—ἄφθιτα μῆδεα εἰδῶς is quoted by Goettling from Il. xxiv. 88, and Hymn. in Ven. 43, and so δολίης δ' οὐ λήθεο τέχνης from Hymn. Merc. 76. The only wonder is, that the Homeridae and the rhapsodists did not do much more in creating these repetitions, even than they appear to have done, and that is a good deal. It will be observed that μῆδεα εἰδῶς occurs in 545. 550. 559. 561.

549. σε ἐνὶ. Perhaps γὰρ σ' ἐνὶ, or σε γ' ἐνὶ. But see on v. 399.

551. ὄσσετο, designed, meditated. See Lexil. p. 445.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἄλειφαρ, as the older form. Cf. Aesch. Agam. 313. The share meant is the bones covered with fat, v. 540—1.

χῶσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θυμὸν,
 ὥς ἴδεν ὅστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ. 555
 ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων
 καίουσ' ὅστέα λευκὰ θνηέντων ἐπὶ βωμῶν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδώς,
 ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης. 560
 ὧς φάτο χωόμενος Ζεὺς ἄφθιτα μῆδεα εἰδώς·
 ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεὶ,
 οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτιο
 [θνητοῖς ἀνθρώποις, οἱ ἐπὶ χθονὶ ναιετάουσιν.]
 ἀλλὰ μιν ἐξαπάτησεν εὖς παῖς Ἰαπετοῖο, 565
 κλέψας ἀκαμάτιο πυρὸς τηλέσκοπον αὐγῇν
 ἐν κοίλῃ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν

555. *ἴδεν βοῦς*557. *κάφουσ'*
567. *νεόθι*559. 561. *φειδώς*554. *θυμῷ* LN, Ald.559. *Ἰαπετιονίδη* N.Ald. 564. *οἱ* om. N.557. *ὑπὸ βωμῶν* N.560. *ἐπιλάθετο* N.567. *δέ* ἐ *είοθι* N.*ἐπὶ βομῶν* L, Ald.563. *μελήσει* LN,

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 self.—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 inter-
 polator, since μελέοισι in 563 would refer
 to φῦλ' 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. The latter would seem (from Hom.
 Od. iii. 456, ἄφαρ δ' ἐκ μηρία τάμονον
 πάντα κατὰ μοῖραν, where πάντα could
 not refer to two thigh-bones) to have
 been called *μηρία*, the former *μηροί* and

μηρὰ, Od. iii. 461. Soph. Antig. 1011.
 But there is this difficulty, that the
 technical terms *ἐκτέμνειν* and *ἐξελεῖν*
 are used indefinitely of both *μηρία* and
μηροί, e. g. Il. i. 460. Ar. Pac. 1021.

560. *οὐπω ἔρα*. 'So you have not yet,
 it seems,' &c. This implies that Prom-
 theus had frequently before practised the
 arts of deception. Cf. v. 547, and 562,
δόλου μεμνημένος ἀεί. Perhaps the cha-
 racter of Prometheus may be best explained
 as representing that clever cunning, com-
 bined always with *πλεονεξία*, which was
 the prominent feature of the Greek mind,
 and the chief virtue of many of the
 Greek heroes.

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. The Schol.
 seems to refer to it in the comment ἢ *δτι*
ἐκ Μελιῶν ἐγένοντο Νυμφῶν.

567. *νάρθηκι*. See Opp. 52.—*νεόθι*,

Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
 [ὡς ἶδεν ἀνθρώποισι πυρὸς τηλέσκοπον αἰγὴν.]
 αὐτίκα δ' ἀντὶ πυρὸς τεύξεν κακὸν ἀνθρώποισι. 570
 γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυῆεις
 παρθένῳ αἰδοίῃ ἱκελον Κρονίδεω διὰ βουλᾶς.
 ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
 ἀργυφῆ ἐσθῆτι κατακρήθην δὲ καλύπτρην
 δαιδαλέην χεῖρεσσι κατέσχεθε, θαῦμα ἰδέσθαι 575
 ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἄνθεσι ποίης,
 ἱμερτοὺς †παρέθηκε καρήατι Παλλὰς Ἀθήνη·

569. ἶδεν

572. Φίκελον

574. Γεσθῆτι

575. Ἰδέσθαι

576. Φοι

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? πῆγης N.
 577. ἱμερτοὺς τε N.

ἐκ νέου, for νεάτου, 'at the very bottom.'
 Photius, νεάτη ἐσχάτη. Il. xxi. 317,
 οὐτε τὰ τεύχεα καλὰ, τὰ που μάλα νεῖοθι
 λίμνης κείσεται.

569. ὡς ἴδεν. Perhaps ὡς ἴδ' ἐν κ.τ.λ.
 But perhaps this verse is interpolated.
 It 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 ἐ κ.τ.λ.

570. ἀντὶ πυρός. 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 praebiti
 lacinias suis manibus tenebat, quemad-
 modum saepissime 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 moved 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, ἄντα παρειῶν σχομένη
 λιπαρὰ κρήδεμνα, and Helen in Il. iii. 419,
 κατασχομένη ἐανῶ Ἀργεῖτι φαεινῶ. 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 re-
 presented by the coloured kerchiefs that
 gipsies wear, after the Eastern fashion.
 It appears generally to have been richly
 embroidered; hence Σιδονίᾳ 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 δὲ
 τήνγῃ *Ὡραὶ καλλίκομοι στέφον ἄνθεσιν
 εἰρινοῖσι. Here the entire decoration of
 the woman is attributed to Pallas, who
 ζῶσε καὶ κόσμησε v. 573, where ὠνόνναι
 refers to the ἐσθῆς, κοσμεῖν to the head-
 ornaments.—For παρέθηκε, which Goett-
 ling explains παρὰ τὴν καλύπτρην ἔθηκε,
 Hermann would read περιέθηκε or περέθηκε
 (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.

ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῇφιν ἔθηκε,
 τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις
 ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί. 580
 τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχματο, θαῦμα ἰδέσθαι,
 κνώδαλ', ὅσ' ἤπειρος πολλὰ τρέφει ἡδὲ θάλασσα.
 τῶν ὅγε πόλλ' ἐνέθηκε, (χάρις δ' ἀπελάμπετο πολλή,)
 θαυμάσια, ζώοισιν ἐοικότα φωνήεσσιν.

Αὐτὰρ †ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῦ, 585
 ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ἡδ' ἄνθρωποι
 κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπάτρης.
 θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητούς τ' ἀνθρώπους,
 ὡς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.

[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων.] 590
 τῆς γὰρ ὁλώϊον ἐστι γένος καὶ φύλα γυναικῶν,

578. *For* 581. *Ἰδέσθαι* 584. *ζώοισι* *Ἐφοικότα* 589. *Ἐεῖδον*

578. δὲ om. L, Ald. 582. κνώδαλα ὅσ' L, Ald. πολλά om. Ald. 584. θαυμάσια N. θαυμασίη L, Ald. 587. ὄβρ. N. ὄμβρ. L, Ald.

582. The readings of the Aldine and Barocc. 109 suggest κνώδαλά θ' ὅσσα περ ἤπειρος 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 δώσω κακὸν ᾧ κεν ἅπαντες τέρπονται. From v. 571 Hermann infers that the same nominative is continued as in the foregoing sentence, viz. Ἀμφιγυήεις.—For καλόν see Opp. 63. The correction of Hermann is probably right, αὐτὰρ ἐπεὶ τεῦξεν 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 ἔχεν ἀνθρώπους ὡς εἶδον δόλον ἀνθρώποις.

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 indeed, 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 ὁλοόν. Probably the word was ὁλοφος, whence a secondary form ὁλοφῶϊος.—The stop com-

πῆμα μέγα θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὥς δ' ὅπότε ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
κηφῆνας βόσκουσι, κακῶν † ξυνήοντας ἔργων, 595
αἱ μὲν τε πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
ἡμάτιαι σπεύδουσι, τιθεῖσί τε κηρία λευκά,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας 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.

601. *Φέρων*

593. ἀσύμφοροι L, Ald. κούροιο L. 594. εἰς μῆνεσσι (εἰ
σμήνεσσι) N. qu. ὥς δ' ὅποτε σμήνεσσι? 595. βόσκωσι N. βόσκουσι
L, Ald. 596. αἱ μὲν τοι N. αἱ μὲν τε L. οἱ μὲν τε Ald. 598.
ἐπηρεμφέας N. ἐπιρεφέας L. 600. ὥς αὐτως N. γυναῖκας—
ξυνήοντας vulg. 602. δ' ἔπορε N.

monly placed after γένος is intolerable. The most natural way of construing the passage seems to be this; πῆμα μέγα ἐκείνοις, οἱ ναιετάουσι μετὰ θνητοῖς ἀνδράσι. This however is an unusual periphrasis. Perhaps the verse was added in consequence of the stop at γένος, by some who construed καὶ ἐκ τῆσδε φύλα γυναικῶν (γυναῖκες) ναιετάουσι πῆμα μέγα μετ' ἀνδράσιν. As if he had said γυναῖκες, he not only uses the plural verb, but also the feminine σύμφοροι, which here has the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 302 we have λιμὸς γάρ τοι πάμπαν ἀεργῶ σύμφορος ἀνδρῖ. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῶ σύμφορος ἀνδρὶ φέρειν. Were we sure v. 592 was genuine, we might read οὐ σύμφορον, especially as there are variants ἀσύμφορα and οὐ σύμφορα. Stobaeus, *op.* 47, cites 591—3 as we have them in the copies.—κόροιο, abundance, luxury.

594—5. There are variants ἐν σίμβλοισι and βόσκωσι, adopted by Gaisford, rejected by Goettling.—ξυνήοντας (ξυνὸς), 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 ξυνήοντας 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, c, βούλει οὖν, ἦν δ' ἐγὼ, φῶμεν αὐτὸν, ὥς ἐν κηρίῳ κηφὴν ἐγγίγνεται, σμήνους νόσημα, οὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφῆνα ἐγγίγνεσθαι, νόσημα πόλεως;

596. πρόπαν ἡμαρ, all day long; cf. sup. v. 525. ἡμάτιαι, day by day. So *Hom.* Il. ix. 72, πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν. Goettling's conjecture ἀκάμαται is superfluous.—τιθεῖσι, see inf. v. 875. Aeschylus uses this form for τιθέασι, *Ag.* 451.

599. ἀμῶνται, heap up, scrape together, *corradunt 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. This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'helpmates 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 (ξθ'. 15), gives λευγαλέων (602) and (ὠήν (606).

602. ἕτερον κακόν. The making of

ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
 μὴ γῆμαι ἐθέλῃ, ὅλοδ' ἐπὶ γῆρας ἵκηται
 χῆτει γηροκόμοιο, ὃ δ' οὐ βιότου ἐπιδευῆς 605
 ζῶει, ἀποφθιμένου δὲ διὰ κτήσιν δατέονται
 χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένηται,
 κεδνὴν δ' ἔσχευ ἄκοιτιν ἀρρηυῖαν πραπίδεςσι,
 τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
 ἔμμεναι· ὅς δέ κε τέτμη ἀταρτηροῖο γενέθλης, 610

603. *Φέργα* 605. *ἐπιδεῖς* 609. *αἰῶνος* 610. *ἀταρτηροῖο*

605. *βιότου τ' N.* 606. *ζῶη—διάζωήν N.* 608. *ἔσχε L, Ald.*
 609. *τῷ δ' ἀπ' L, Ald.* 610. *τέτμη L. ὃν δεκε τέτμη Ald. ὅς δέ*
κε γῆμη N.

the woman was κακὸν ἀν' 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 (i. e. ὃ μὴ γήμας) ἕτερον ἔχει κακὸν, τὸ μὴ γηροβοσκέσθαι. *H οὕτως ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ κακὸν τὸ μὴ ἔχειν γηροβοσκούς καὶ κληρονόμους. Such seems the general sense of a passage which presents considerable difficulties. For first we should have expected a different result of the former alternative, the preferring an unmarried life; not, 'having none to tend him in his old age (i. e. a son), he lives not wanting in substance, but strangers divide his property,' but rather, 'he dies uncared for.' Secondly, we can hardly doubt that v. 606 is an adaptation of the Homeric verse, Il. v. 158, χηρωσταὶ δὲ διὰ κτήσιν δατέονται. Again, the other alternative (the having a wife) ought, according to the context, to be not less disastrous. But the same interpolator, who added ὅ' οὐ βιότου ἐπιδευῆς κ.τ.λ. above, here made a similar reservation about the κεδνὴ ἄκοιτις, perhaps having in mind the passage about good and bad wives in Opp. 702. The inference seems very probable, that the passage has been tampered with, and that it originally stood nearly thus; ὃ δ' οὐ βιότου τέλος ἐσθλὸν ἐγκύρσει· τῷ δ' αὖτε γάμου μετὰ μοῖρα γένηται, ζῶει ἐνὶ στή-

θεσσιν ἔχων ἀλλαστον ἀνὴρ. The word ἀταρτηρὸς does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρὰς, χαλεπὰς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss. Barocc. 109, βλαβερὰς. It has been suggested that this word may come from ἀάω with the digamma, ἀφαρτηρὸς = ἀατηρὸς, ἀτηρὸς.

603. μέρμερα Φέργα is to be remarked, as compared with the undigammated ἔργων in v. 595. In v. 601 one of the MSS. gives γυναικα—ξυνήνορα, whence ξυνήνορα has now been adopted as probably the true reading.

605. ἐπιδευῆς, for ἐπιδεῖς, i. e. ἐπι-δεῖς.

609. ἀντιφερίζει, 'contends against,' 'matches.' In Opp. 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for ἀεὶ, is not free from suspicion, though Homer has ἀπ' αἰῶνος νέος ὦλεο, Il. xxiv. 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained, unless the subject to ἀντιφερίζει be ἄκοιτις. 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.

610. 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 seem 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

ζῶει ἐνὶ στήθεσσιν ἔχων ἀλίστον ἀνίην
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακὸν ἔστιν.

ᾧς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
τοιοῦ γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης 615
καὶ πολὺῖδριν ἔοντα μέγας κατὰ δεσμούς ἐρύκει.

Ὁβριάρειω δ' ὡς πρῶτα πατὴρ ὠδύσσατο θυμῷ
Κόττω τ' ἠδὲ Γύνῃ, δῆσε κρατερῷ ἐνὶ δεσμῷ,
ἡγορέην ὑπέροπλον ἀγώμενος ἠδὲ καὶ εἶδος

616. πολὺῖδριν

614. *ιαπετιονίδης* N. 615. *ἀνάγκη* Ald. 616. *μέγα* N.
617. *βριάρειω* δ' ὡς τὰ πρῶτα LN, Ald. *ὠδύσσατο* L, Ald. 619.
ἀγώμενος N.

Orest. 602—4.—*τέτμη* seems to govern a genitive in the sense of *τύχη*.

612. This verse is defended by Goettling, who construes *ἀλίστον* *θυμῷ*. Gaisford encloses it in brackets after Ruhnken, who thinks *θυμῷ* and *κραδίῃ* were glosses on *στήθεσσιν*, and *ἀνήκεστον* a gloss on the false reading *ἀνίστον* for *ἀλίστον*. (Hesych. *ἀνήκεστον* *ἀνίστον*.)

613. *ὧς 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 οὐτι πῃ ἔστι Διὸς νόον ἐξαλέσθαι*.

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, *εἰριούνιος*. The negative quality of doing no harm suggested the positive quality of doing good. But in the former sense only Darius is called *ἄκακος* in Aesch. Pers. 663.

616. *πολὺῖδριν*. He is elsewhere called *ποικίλος* and *αἰολόμητις*, sup. v. 511. Horace terms him *callidus* Carm. ii. 18, 35.

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).—*Ὁβριαρεὺς*, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of *βριῶν* compared with *ὕβριμος*. Here the metre requires *Ὁβριάρειω*, while in v. 149 and 714 either form is admissible. It occurs also inf. v. 734, where the common reading, *Κόττος τε καὶ ὁ Βριάρειος* *μεγάθυμος*, though a manifest solecism, is retained by Gaisford. But here the MSS. give *Βριάρειω* δ' ὡς πρῶτα (so Van Lennep), or *Βριάρειω* δ' ὡς τὰ πρῶτα (Gaisford). L. Dindorf conjectured *Ὁβριάρειω*, which Goettling says is found in two MSS. To make *Βριάρειω* a spondee by *synizesis* is quite out of the question.—*πατὴρ*, viz. Uranus.—*πρῶτα ὠδύσσατο*, 'when first he was enraged against them.' This corresponds to *σφετερῶν ἡχθοντο* *τοκῇ* ἐξ ἀρχῆς, sup. v. 155. Homer has the form *ὠδύσσομαι* more than once.—*δῆσε*, see v. 157.

619. *ἀγώμενος*, 'being awed at.' Compare *ἀγάζεται*, Opp. 333. 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 inter-

καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης· 620
 εἴθ' οἷγ' ἄλγέ' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
 εἴατ' ἐπ' ἔσχατιῇ, μεγάλης ἐν πείρασι γαίης,
 δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες,
 ἀλλὰ σφέας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι
 [οὓς τέκεν ἡῦκομος Ῥεῖα Κρόνου ἐν φιλότῳτι.] 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,

622. εἴτ' ἐπ'—μεγάλοις N.

623. μέγα om. N.

628. κείνοισι L, Ald.

polator, on the model of the Homeric ἀγάσθε, ἡγάσθε, ἀγάσθαι, from ἄγαμαι. Again, ὑπὸ χθονὸς and ὑπὸ χθονὶ, in the same sense, should hardly stand in two consecutive verses. Thirdly, ἡδὲ καὶ εἶδος is a violation of the digamma; and lastly, ἡγορέης ὑπερόπλου occurred sup. v. 516.—κατένασσε, see Opp. 168. sup. v. 329.

622. ἐπ' ἔσχατιῇ, in the far west, where Atlas also was punished (sup. v. 517), and where the Hesperides abode, who seem in some way to have been associated with woe and gloom, since they were the daughters of Night, and sisters of Μῶμος and Οἶζος, 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 Ἑσπερος θεός, Soph. Oed. R. 177. Compare inf. v. 729. 731, and 653, where (όφος (connected with (έφυρος) means the darkness of the sunless west. The Schol. explains ἐν πείρασι γαίης by ὑποκάτω τῆς γῆς.—The reading of the Emmanuel MS., μεγάλους, is supported by v. 335, πείρασιν ἐν μεγάλους.

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.

626. φραδμοσύνησιν, the oracular warnings, ἐννεσίησι sup. v. 494. Apollodor. i. 2, 1, μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῇ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς

καταρταρωθέντας ἂν ἔχη συμμάχους· δὲ δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμηνην 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,) ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν χρεῖν, δόλω δὲ τοὺς ὑπερσχύοντας κρατεῖν.—ἀρεσθαι, 'that they would win glory,'—an Homeric phrase. The aorist infinitive follows verba of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised.

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 κρίναντο. Aeschylus is more explicit, Prom. 207, ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ὠροθύνητο, οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, ὥς Ζεὺς ἀνίσσεται δῆθεν, οἱ δὲ τοῦμπαλιν σπεύδοντες, ὥς Ζεὺς μήποτ' ἀρξείην 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. By the Cronidae are meant primarily Zeus and his brothers and sisters (sup. v. 453), with those of the elder

Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο, 630
 ἀντίον ἀλλήλοισι διὰ κρατερὰς ὕσμινας·
 οἱ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγαυοί,
 οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, δωτῆρες ἑάων,
 οὓς τέκεν ἡΰκομος Ρεῖα Κρόνῳ εὐνηθείσα·
 οἷ ῥα τότε ἄλλήλοισι μάχην θυμαλγέ' ἔχοντες 635
 συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς.
 οὐδὲ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ
 οὐδετέροις, ἴσον δὲ τέλος τέτατο πτολέμοιο.
 ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,
 νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔδουσι, 640
 πάντων ἐν στήθεσσι ἀέξετο θυμὸς ἀγήνηρ.

632. ἀγαῖφοι

633. ἐῤῥων?

638. Ῥῖον

632. ὀρθῶς N. 633. οἱ δ' ἄρ' ἐπ' N. δωτῆρες ἑάων
 N. 637. ἦν om. L, Ald. τελευτῇ Ald. 638. πολέμοιο L.
 639. ἄρμενα L. 641. ἐν στήθεσσι N. qu. πᾶσιν ἐν στ.?

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 *τύραννος* or usurper.

632. ἀγαυοί. It is clear that this word is nearly a synonym of ἀγαθοί. As the υ appears to have represented *F*, we have ἀγαθ, ἀγα*F*, probably as mere variants of the root.

633. ἐῤῥων. This is a difficult word to explain. It seems a genitive of a feminine ξα, rather than a Doricised form of ἐῤῥων, from ἐῤῥ. And Goettling regards ξα to be a substantive from εἰμι, = οὐσία. As good MSS. sometimes aspirate the word, ἐῤῥων, may not the root be identical with *res*? Whatever ἐῤῥ, ἦῤῥ, may have originally been (probably ἐ*F*-s), it is obvious that ἐῤῥ is only the contracted form of the

neuter.

634. Of this verse the same may be said as of 631. 643. 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 Ἰσα μάχῃ τέτατο πτόλεμός 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.

† 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
ἤδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πάντα
[Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.]
ὕμεις δὲ μεγάλῃν τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτῆνεσσιν ἐναντίοι ἐν δαὶ λυγρῇ, 650
μνησάμενοι φιλότῃτος ἐνέεος, ὅσσα παθόντες
ἐς φάος ἅψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ,
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἡρόεντος.

“Ὡς φάτο· τὸν δ' ἐξαὐτὶς ἀμείβετο Κόττος ἀμύμων
δαιμόνι', οὐκ ἀδάητα πιφάσκεαι· ἀλλὰ καὶ αὐτοὶ 655
ἴδμεν, ὅ τοι πέρι μὲν πραπίδες, πέρι δ' ἐστὶ νόημα,
ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ' ἐξαὐτὶς ἀμειλίκτων ἀπὸ δεσμῶν

643. μετέειπε

656. ἴδμεν

642. νέκταρ τ' N, Ald. 652. ὑπὸ δεσμοῦ LN, Ald. 655.
πιφάσκειν N. 656. πραπίδες N. 657. γένετο N. 658.
ὑπὸ δεσμῶν N.

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.

646. “Quod hic dicitur μάλα δηρὸν, supra v. 636 erat δέκα πλείους ἐνιαυτοῦς, et quod hic ἡματα πάντα, supra erat συνεχέως.” Goettling.

649. ἀάπτους. See v. 150. Opp. 148. 651. μνησάμενοι. Compare v. 503.—ἐνηής, ‘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. 506.

653. 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 ἐπαύσκομαι.—πιφάσκομαι, identical with πιφαύσκομαι, (πιφαF-σκω,) contains the reduplicated root φα. Van Lennep gives πιφαύσκεαι with three or four MSS. (The Emmanuel MS., according to my collation, has πιφάσκεν, not πιφαύσκεο.)

656. ὅ τοι Hermann for ὅτι.—πέρι, adverbially, for περισσῶς, should be accented on the first syllable, as representing 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 Goettling compares inf. v. 696, τοῦς δ' ἄμφερε θερμὸς ἀντμή. We might compare the feminine ἀγαντάτων, sup. v. 408, but that the verse may be of a later insertion.

658—9. The MSS. and edd. (with the

σῆσιν ἐπιφροσύνησιν ὑπὸ ζόφου ἡερόεντος
 ἡλύθομεν, Κρόνου υἱὲ ἄναξ, † ἀνάελπτα παθόντες. 660
 τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
 ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτήτῃ,
 μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὕσμινας. †
 Ὡς φάτ· ἐπῆνησαν δὲ θεοὶ, δωτῆρες ἑάων,
 μῦθον ἀκούσαντες· πολέμου δ' ἐλilaiέτο θυμὸς 665
 μᾶλλον ἔτ' ἢ τοπάροιθε μάχην δ' ἀμέγαρτον ἔγειραν
 πάντες, θήλειαί τε καὶ ἄρσενες, ἥματι κείνῳ,
 Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
 οὓς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἤκε φώωσδε,

660. Φάναξ ἀνάελπτα (ἀνεέλπτα?)

664. ἑάων?

658—9. Transposed in L, Ald., which give σῆσι δ' ἐπιφροσύνησιν ὑπὸ κ.τ.λ. 660. ἡλύθαμεν N. 664. ὡς φάτο. ἐπῆνησαν δὲ N. qu. ἐπῆνησαν? ἑάων LN, Ald. 666. μάχην τ' N. 669. ἐρέβεσφιν N. οὔτε ζεὺς ἐρέβεσφιν L. οὔτε Ζεὺς ἐρέβεσφιν Ald. φάος τε N. φάος δὲ L. φάως δὲ Ald.

single exception of the Emmanuel MS.) give these two verses in inverted order, σῆς δ' ὑποφραδμοσύνησιν ἀπὸ ζόφου ἡερόεντος Ἄψορρον δ' ἐξαῦτις κ.τ.λ. There are various readings σῆσι δ' ἐπιφροσύνησιν, σῆς δ' ἐπ., and Ἄψορρον without the δέ. The reading in the text is that of Goettling and the MS. Emm. (N). Van Lennep gives σῆσι δ' ἐπιφροσύνησιν—Ἄψορρον ἐξαῦτις, remarking that this is a better order of the words; 'It was by your thoughtfulness too that we returned from the darkness of the prison.' The hiatus however in Ἄψορρον ἐξαῦτις seems objectionable, even though δυσηλεγέος ἀπὸ δεσμοῦ in v. 652 is not very unlike it. The reading σῆς δ' ὑποφραδμοσύνησιν has also the fault of ὅ before φρ., on which however see sup. v. 160.

660. ἀνάελπτα is a form difficult to explain, and probably Hermann is right in reading ἀνέλπτα, i. e. ἀν-έλπτα. Otherwise we must regard ἀνὰ as the full form of the privative α. The same uncertainty attaches to ἀνάνευστος in v. 797, for which we should perhaps read ἀνάμ-πνευστος.

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. Ἐρέβεσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix. 572, Bekker edits ἔκλυεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήθεσφι, which no one would write στήθεσφι. The old genitive was ἐρέβεσος, and thus the suffix is added to the crude form as in νεικεστήρα, 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' ἐσχαρόφιν ib. vii. 169, ἀπὸ νευρήφιν Il. xiii. 585, ἐξ εὐνήφιν ib. xv. 580. In most cases this termination may be explained either in the instrumental or the local sense; e. g. ἐκ πασσαλόφι κρεμάσαι = ἐκκρεμάσαι πασσάλῳ, 'to hang up by a peg;' ἐξ εὐνήφιν ἀνίστασθαι, 'to get up on one's bed in order to leave it.'

δεινοί τε κρατεροί τε, βίην ὑπέροπλον ἔχοντες. 670

[τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὧμων αἰσσοῦντο
πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσι.]
οἱ τότε Τιτῆνεςσι κατέσταθεν ἐν δαὶ λυγρῇ,

πέτρας ἡλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες. 675

Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
ἀμφοτέρω, δεινὸν δὲ περιέλαχε πόντος ἀπείρων,
γῇ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς
σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὀλύμπος 680
ρίπη ὑπ' ἀθανάτων, ἑνοσίς δ' ἵκανε βαρεῖα
Τάρταρον ἡρόεντα, ποδῶν τ' αἰπεῖα ἰῶῃ

672. *ἑκάστῳ*

677. *ἔργον*

682. *ῥωή*

673. *μελέεσσι* N. 675. *στιβαρὰς* LN, Ald. 677. *προ-*
φρονέων N. 682. *ποδῶν δ' αἰπεῖα τ' ἰῶῃ* L, Ald. (gl. L, *φωνή*.) ὁδὸν
αἰτίατε κρατεῶν N.

671—3. These three verses occurred before, v. 150—2, with *ἄπλαστοι* for *πᾶσιν ὁμῶς*. Gaisford encloses 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 constiterunt*; and the dative thus depends on the implied notion of *ἀντίοι*. Van Lennep well compares Herc. Fur. 1168, *ἐς πόλεμον ὁμῶν καὶ μάχην καθίσταται*.

675. The best copies seem to give *στιβαρὰς*, and so the Schol., *μεγάλας, καθ' ὑπερβολὴν* (this referring to *ἡλιβάτους*), *στιβαρὰς, ἰσχυράς*. But inf. v. 692 we have *χειρὶς 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 *ἡλιβάτους*, steep and inaccessible rocks. Photius, *ὁροτόπους, τοὺς γίγαντας*: *ὅτι ταῖς τῶν ὀρνέων κορυφαῖς ἐβαλλόν*. Apollodorus also says (i. 6, 1), *ἡκόντιζον δὲ εἰς οὐρανὸν πέτρας καὶ δρυὲς ἡμένας*. The giant Polyphemus tore off and threw at Ulysses *κορυφὴν ὕψους 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. *περιέλαχε*. Van Lennep calls this an Aeolic crasis for *περιτάχε*, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the *ι* in *περί* is very rare, though we have *περοίχεται* inf. v. 733, if the reading is to be relied on. Guietus conjectured *δεινὸν δ' ὑπερίλαχε*. Generally, but not always, *ἰάχην* 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 *κατέσταθεν*. Possibly we should read *οἱ δ' ὅτε Τιτῆνεςσι κατέσταθεν—δεινὸν περί* *ἰάχε* κ.τ.λ., the apodosis commencing with this verse. Otherwise we might read *δεινὸν περί* *δ' ἰάχε πόντος*, as sup. v. 69, *περί* *δ' ἰάχε γαῖα μέλαινα*. In Scut. H. 451, *ἀλλὰ μέγα ἰάχων*, there is certainly a digamma, and ib. 382 for *μεγάλ' ἰάχων* we might read *μέγα ἰάχων*.

679. *ἐσμαράγησεν*, crashed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading *ποδῶν αἰ-*

ἀσπέτου ἰωχμοῖο βολάων τε κρατεράων
 ὥς ἄρ' ἐπ' ἀλλήλοισι ἴεσαν βέλεα στονόεντα.
 φωνῇ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα 685
 κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὐδ' ἄρ' ἔτι Ζεὺς ἴσχευ ἐὼν μένος· ἀλλὰ νῦ τοῦγε
 εἶθαρ 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
 ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
 χειρὸς ἀπο στιβαρῆς, ἱερὴν φλόγα εἰλυφόντες,
 ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζεν

687. ἴσχευ ἐὼν 692. Φειλυφόντες

683. κρατεάων N. ἀσπεύτου ἰοχμοῖο N. 685. δ' ἵκετ' LN, Ald.
 688. πλήντοι N. 690. συνωλαδόν N. 691. ἀστραπῇ π. N.
 ἀστεροπῇ εὐ π. L, Ald. 692. φλόγα θ' L, Ald. φλόγα εἰλ. N.

πεῖδ' ἰωῇ, or ποδῶν δ' αἰπεῖδ' ἰωῇ, was corrected by Hermann. 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 ἤλυθ' ἰωῇ, the old reading was probably ἤλυθε Φιωῇ. Compare Il. iv. 276, ὑπὸ Ζεφύροιο ἰωῆς, 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 ἰ in ἰωχμὸς is long, as in Scut. H. 154, ἐν δὲ προΐωξις τε παλῶξις τε τέτυκτο.

686. This is rather a weak verse, and perhaps spurious. 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. οὐκέτι ἴσχευ. "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bellum conficiente pugna." *Van Lennep*.

688. εἶθαρ, an epic form of εὐθύς.—

πλήντο, a passive aorist of πλῆμι, πίπλημι. So Scut. H. 146, τοῦ καὶ ὀδόντων μὲν πλήτο στόμα.

690. συνωχαδόν, συνεχῶς, continuously. The termination is the same as in περισταδόν, and the long ω results from σύννοχος being pronounced σύννοκχος after the Aeolic dialect, as we have ἐκ λόκχοιο sup. v. 178.

691. ἵκταρ, πλησίον, close to the enemy. "Ita ut pervenirent, ab ἱκῶ." *Van Lennep*.—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 αἰπεῖδ' 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 ἀτθελον ἐν ἀξύλῳ ἐμπέσῃ ἔλῃ, πάντῃ τ' εἰλυφόντων ἄνεμος φέρεῖ, the context allows the omission of the τε. But in Scut. H. 275, τῇλε δ' ἀπ' αἰθομένων δαΐτων σέλας εἰλύφαζε, 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.

καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.
 ἔξεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα, 695
 πόντος τ' αἰτρυγέτος· τοὺς δ' ἄμφεπε θερμὸς αὐτμῇ
 Τιτῆνας χθονίους, φλόξ δ' ἡέρα διὰν ἵκανε
 ἄσπετος, ὅσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων
 αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
 καῦμα δὲ θεσπέσιον ἀτέχεν Χάος· εἶσατο δ' ἄντα 700
 ὀφθαλμοῖσιν ἰδεῖν ἥδ' οὐασιν ὅσσαν ἀκούσαι
 αὐτῶς, ὥς ὅτε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθεν
 †πίλνατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει
 [τῆς μὲν ἐρειπομένης, τοῦ δ' ὑπόθεν ἐξεριπόντος.
 τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιώντων]. 705

694. καφομένη 695. ῥέεθρα 700. χάφος? 701. εἰδεῖν ῥόσσαν?

695. ἔξεσε N. 696. ἀμφείπετο L, Ald. 700. ἀντίσα N.
 705. ἐπλειτο L (gl. ὑπῆρχε), Ald. ξυνιέντων N.

694. λάκε μεγάλα, 'roared loudly.'

696. θερμός. For the masculine form see v. 657.

697. The epithet *χθονίους*, which should mean *ὑποχθονίους*, 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. εἶσατο, it appeared; viz. *μάχη*, or *τὸ πρῶγμα*. So Od. v. 281, εἶσατο δ' ὥς ὅτε βῆνδ' ἐν ἡεροειδέϊ πόντῳ.—In the next verse perhaps ὅσσαν took the digamma. See on v. 10 sup.

702. ὥς ὅτε πίλνατο. This should describe a real event, 'as when the earth and sky met,' or we should expect *πίλνατο*, '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 ὥς ὅτε γαῖα—πίλναιτ' 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.' In the opinion of the present editor, this passage is by no means genuine as we

have it. Probably 704—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 *ἐριπεῖν* see Scut. H. 421.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, *τόσσος ἔρα κτύπος ἄρτο θεῶν ἔριδι ξυνιώντων*. 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. There is a variant *ἐπλειτο*, which may be

σὺν δ' ἄνεμοι ἔνοσιν τε κούιν τ' ἐσφαράγιζον
 βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν,
 κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχὴν τ' ἐνοπὴν τε
 ἐς μέσον ἀμφοτέρων, ὄτοβος δ' ἀπλητος ὀρώρει
 σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων, 710
 ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες
 ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.
 οἳ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμύειαν ἔγειραν
 Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμοιο,
 οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν 715
 πέμπον ἐπασσυντέρας, κατὰ δ' ἐσκίασαν βελέεσσι
 Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
 πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλείοισιν ἔδησαν,

710. *Φέρων*714. *ἄατος*

706. ἐσφράγιζον N. κόνιν L, Ald.
 N. 718. ἐν om. L.

710. κράτος δ—ἔργον

a corruption of *ἐπλητο*, a gloss on *πύλον* preceding, or of *ἐπλετο*, a gloss on *ἔγεντο*. Cf. sup. v. 193. Il. viii. 63, ἄταρ ἀσπίδες ὀμφαλόδεσσαι ἐπληντ' ἀλλήλησιν.

706. *κούιν τ'* Goettling and Van Lennep, with several MSS., for *κόνιν τ'* or *κόνιν θ' ἔμα*. The meaning of this verse is not clear;—'together the winds brought with a mighty noise the earthquake and the dust.' Here *σφαράγιζειν* seems an active form of *σφαραγέα*, 'to crackle.' But the accusatives following further perplex the passage. Probably we should read thus; *βροντὴ δὲ στεροπή τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχὴν (Ἰαχὴν, see v. 678) τ' ἐνοπὴν 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. *Γύης* Goettling and Buttman for *Γόγης*.

715. *πέτρας*, see sup. v. 675. By *κατεσκίασαν* the poet seems to mean *κατέκρυσαν, κατέχρυσαν*.

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 door is closed upon them. And v. 719 is so feeble a verse that it is probably an interpolation. One may suspect the original reading to have been, *καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης δῆσαντες δεσμοῖσιν ἐν ἀργαλείοισιν ἐπέμψαν τόσσον ἔνερθ' ὑπὸ γῆς κ.τ.λ.* But it is remarkable that this last verse seems to have been adapted from Il. viii. 16, *τόσσον ἔνερθ' Ἀἰδῶ δσον οὐρανὸς ἔστ' ἀπὸ γαίης*. Virgil copies but diversifies this description, Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praeceps tan-

[νικήσαντες χερσὶν ὑπερθύμους περ ἑόντας,]
 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 ἴσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἡρόεντα. 721
 ἐννέα γὰρ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 οὐρανόθεν κατιῶν δεκάτῃ ἐς γαίαν ἵκοιτο·
 ἐννέα 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
 τριστοιχεί κέχυται περὶ δειρήν· αὐτὰρ ὑπερθεν

721. ἴσον

722—4. ἐννέα

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 ἡρόεντα.

725. δεκάτῃ δ' ἐς τάρταρον ἵκοιτο L, Ald.

δ' ἐς τάρταρον ἵκοι N.

tum, tenditque sub umbras, Quantus ad
 aetherium caeli suspectus Olympum.' From Homer or Hesiod Apollodorus took his statement, i. 1, 2, τόπος δὲ οὗτος [Τάρταρος] ἐρεβώδης ἐστὶν ἐν Ἀΐδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ. Aeschylus also copied this passage, Prom. 227, ἐμαῖς δὲ βουλαῖς Τάρταρον μελαμβάθης κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμάχοισι.

721—3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 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 ἐννέα were at first transposed, or one of them omitted. The sense is complete as the text now stands:—The distance is equal between heaven and earth, and earth and Tartarus; for a mass of iron 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 κατ' ὅροις had preceded.

726—819. 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 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, ἐνδὲ ζόφῳ, v. 729, and perhaps in the region of the far west (sup. v. 622), that the rebel Titans are confined; the χόσμα 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 volvuntur in imo.'

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.

γῆς ῥίζαι πεφύασι 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

χαλκείας, τοῖχος δὲ †περοίχεται ἀμφοτέρωθεν.

ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάλθυμος

ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο. 735

ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἡρόεντος

728. πεφύκασι LN, Ald.

730. διὸς μεγάλοιο ἔκhti N. 731.

πελώρης † N.

732. τοῖς οὐκ ἐξυπόντον ἐστὶ N.

733. τεῖχος

δὲ περικείται N. τεῖχος δὲ περ οἴκεται L, Ald.

734. ὀβριάρεως

N. ὀβριάρεως (or ὀβρ.) L, Ald.

736—7. ἔνθα δὲ γῆς δνοφερῆς καὶ οὐρανοῦ ἄ. N, omitting the intermediate words.

Cf. Georg. iv. 480, 'novies Styx interfusa coercet.' 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. πεφύασι. 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, πέφυα for πέφυκα. So τεθνήκας, τεθνεώς, τεθνεώς, for τεθνηκώς, τεθνήκων, for τεθνηκέναι, Aesch. Ag. 522, and so ἐστώς (inf. v. 747), ἐστώς, ἐστώς, &c. In φύω indeed, the υ seems only accidentally long, as in λῶω and θῶω, for we have φύσις by the side of λῦσις and θῦσις. Homer has λῶω in Od. xxiii. 343, and even the Attic poets sometimes used φύειν and θύειν. 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. As ἔσχατα is rather unusual for κατὰ τὰ ἔσχατα, or adverbially for πορρωτάτω, we should perhaps read χώρον ἐν εὐρώεντι.

Compare ἐπ' ἔσχατιῇ, v. 622. Gaisford, following Wolf, encloses this verse in brackets.

732. Ποσειδέων. To this god were attributed any mighty effects of nature in moving vast masses.

733. περοίχεται was conjectured by Hermann for the vulg. περικείται δ'. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having τεῖχος δὲ περ οἴκεται, while the Emmanuel MS. has τεῖχος δὲ περικείται. On the doubtful elision of the ι in περὶ see v. 678. 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 Γύης, Κόττος καὶ Βριάρεως μεγάλθυμος. The MSS. as usual agree in Γύης.

735. φύλακες πιστοί. 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 ὀπλισθέντες κρατοῦσι Τιτάνων, καὶ καθέλκοντες αὐτοὺς ἐν τῇ Ταρτάρῳ τοὺς ἑκατόγχερας καθίστασαν φύλακας. Schol. δεῖ δὲ νοεῖν, ὅτι οὗτοι ἐκτὸς τοῦ τεύχους ἐπιτηροῦσι τοὺς Τιτάνας, οὐδὲ ἐν τοῖς Τιτᾶσι δεῖ νοεῖν οἰκοῦντας τοὺτους.

736—9. These lines seem merely to

πόντου τ' ἀτρυγέτιο καὶ οὐρανοῦ ἀστερόεντος
 ἐξεΐης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
 ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ,
 χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν 740
 οὐδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο.
 ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη
 [ἀργαλέη· δεινὸν τε καὶ ἀθανάτοισι θεοῖσι
 τοῦτο τέρας· καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ
 ἔστηκεν νεφέλης κεκαλυμμένα κυανέησι.] 745
 , Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει οὐρανὸν εὐρὺν

744. Φουκία

738. ἔασιν N, Ald. 740. πάντα om. N. 742. φέρει LN,
 Ald. 743. δεινὴ τε N. 744. ἐρεβενῆς N. 746. τῶν
 πρὸς τ' Ald.

repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from Il. 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 *χάλκεος ἄκμων* in the one, and the year's journey from the entrance of Tartarus to the bottom (*οὐδας*) 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 *ἵκοιτο*.—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 ἐνιαυτοῦς*, 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 *ἵκοιτο*, but for *δλον*. We must supply *τις*, the idea being, that the descent is so vast from the entrance 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 super-added to signify 'storm upon storm.' Compare Opp. 579, 'ὥς τοι προφέρει μὲν ὁδοῦ, προφέρει δέ τε ἔργου. Il. vi. 345, ὥς μ' ὄφελ' ἡματι τῷ—οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα. Od. xx. 63, ἐπειτά μ' ἀναρτάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἡρόεντα 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 ἔστηκε, as Aeschylus said in *Prom.* 356.

746. *τῶν πρόσθε, προπρόσθε*, in front of these abodes of night. Schol. *πρὸ τῶν οἰκῶν, δηλονότι τῆς νυκτός*. He adds, that there is an inconsistency in this account of Atlas. For how, he asks, could

ἐσθῆως, κεφαλῇ τε καὶ ἀκαμάτησι χέρεσσιν,
 ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἄσσον ἰούσαι
 ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
 χάλκεον. ἡ μὲν ἔσω καταβήσεται, ἡ δὲ θύραζε 750
 ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἔρχει,
 ἀλλ' αἰεὶ ἐτέρη γε δόμων ἔκτοσθεν ἐούσα
 γαίαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐούσα
 μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἴκηται·
 ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα, 755
 ἡ δ' Ὀρπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
 [Νύξ ὅλοή, νεφέλη κεκαλυμμένη ἡεροειδεῖ.

749. προσέειπον

751. ἐφέρει

757. ἡεροφειδεῖ

747. καὶ om. N. 748. ὅτι L. τε om. N. ἡμέρα τάσσον L,
 Ald. 749. ἀλλήλοισι N. 754. τῆς αὐτῆς L. τὴν αὐτῆς N,
 Ald. 755. ἐπιχθονίοισι N.

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? 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 *ἔχετ' 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 *αι* is usual. (See Opp. 702.) The active is defended by the nearly similar passage sup. 517—19, 'Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, where v. 747 occurs as v. 519. Van Lennep thinks *ἔχεται* may be defended by Il. xxi. 531, but there *ἔχετε* is the imperative.

748. *ᾗ*, in the place where, *οὐ*, 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 χωριζόμεναι ἀπ' ἀλλήλων προσαγορεύουσιν ἀπαντῶσαι ἀλλήλας*. Compare Od. x. 82, *ᾗ* ποιμένα ποιμῆν

ἡ πύει εἰσελάων, ὃ δὲ τ' ἐξελάων ὑπακούει. —There is a variant *ἀμφὶς ἐούσαι*, but it has less authority and gives an inferior sense. For *ἡμέρη* there are variants *ἡμέραι* and *ἡμέρα*. The plural was first written on account of *ἰούσαι*, and then the final *ι* was mistaken for *τ*, giving the Aldine *τάσσον*, and leaving *ἡμέρα*.

749. *μέγαν οὐδὸν*. The idea is that of steps leading to a vast portal, through which guards pass to keep watch outside. For the expression cf. Theocr. ii. 104, *ἄρτι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ*. Aesch. Cho. 562, *εἰ δ' οὖν ἀμείψω βαλὼν ἔρκειον πυλῶν*.

750. *καταβήσεται*, 'descensura est.' It seems best to understand *ἔσω καταβήσεται* of Day retiring within the subterranean palace of Night. Thus *ἡ δὲ θύραζε ἔρχεται* will mean, that 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. 35), but stands for the emphatic *ἐαυτῆς*, 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 after Heyne and

**Ἐνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,*
**Ἵπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς*
**Ἥλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν* 760
οὐρανὸν εἰσανιῶν 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 στηθέσσω ἔχει δ' ὃν πρῶτα λάβησιν 765
ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.
 **Ἐνθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήμεναι,*
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης,]
ἐστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει,
νηλεὲς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας 770
σαίνει ὁμῶς οὐρῇ τε καὶ οὐασιν ἀμφοτέροισιν,
ἐξελθεῖν δ' οὐκ αὖτις ἔῃ· πάλιν, ἀλλὰ δοκεῦν
ἐσθίει ὃν κε λάβησι πυλέων ἔκτοσθεν ἰόντα
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης.]

758. Φοικία

764. Φοι

768. 774. Ἀΐδεω

758. ἐρεμνῆς N.
 771. οὐρανῇ τε N.

764. σιδηρῇ Ald.
 774. om. N. αἶδαο L, Ald.

768. ἐπαινεῖς N.

Wolf. It seems more likely that v. 757—61 in part belonged to a different recension, or were the interpolations of rhapsodists, especially as v. 760 is read in Od. xi. 16, and the feeble line that follows seems modified from *ibid.* 17, 18; *οὐθ' ὅπ' ἄν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὐθ' ὅτ' ἄν ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται*. It may be added, that **Ἵπνος κασίγνητος Θανάτῳ*, '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.

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 *ἐπαινῆς*, which Buttman would write *ἐπ' αἰνῆς*, see the Lexilogus in v.

770. The syntax appears to be, *τοὺς μὲν εἰσιόντας σάινει*, though perhaps *σαίνειν ἑς 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—6, *οἰκτρῶς καλεῖσθ' ἐμ', ἔστι δ' οὐκ εὐέροδον*.

774. Omitted in many copies, and certainly needless in this place. Cf. v. 768.

**Ἐνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι,* 775
Δεινὴ Στύξ, θυγάτηρ Ἀψορρόου Ὠκεανοῖο
πρεσβυτάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
μακρῆσιν πέτρησι κατρεφέ· ἀμφὶ δὲ πάντα
κίουσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
παῦρα δὲ θαύμαντος θυγάτηρ πόδας ὠκέα Ἴρις 780
ἄγγελίης πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης,
ὀππότ' ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται.
καὶ ῥ' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων,

780. *Ἔρις*781. *ἀγελὴν* N. *ἀγγελίης* L, Ald.

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 Ὠκεανὸς* v. 274. Cf. *κλυτὰ δώματα ναίειν* 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, 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. 737. 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 sub-

terranean abode of a goddess, and the subterranean cave of a deep-seated spring.

780—2. Gaisford encloses these lines in brackets, after Wolf and Heyne, though he does not with them condemn also v. 783. To remove these lines 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 *Zeὺς δέ τε* for *δὴ τότε Zeὺς* in v. 784.

781. The MSS. vary between *ἀγγελίη*, *ἀγγελίης*, *ἀγγελίνην*. 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 ἀγγελλίης*. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, Il. iii. 206, *ἥδη γὰρ καὶ δευρὸ ποτ' ἤλυθε διὸς Ὀδυσσεὺς σεῦ ἔνεκ' ἀγγελίης*. In xiii. 252, *ἡέ τευ ἀγγελίης μετ' ἐμ' ἤλυθες*; ib. xv. 640, *ἀγγελίης σίχνεσκε*. But in xi. 140, *ἀγγελίην ἐλθόντα* occurs. Goettling attempts to explain the genitive as in *πρήσσειν ὁδοῦ*, *θεῖν πεδίου*, &c. Van Lennep adopts the reading *ἀγγελίη*, the thing being used for the person.

783. It is strange that Van Lennep

Ζεὺς δέ τε Ἴριω ἔπεμψε θεῶν μέγαν ὄρκον ἐνείκαι
 τηλόθεν ἐν χρυσῇ προχόῳ, πολυνύμῳ ὕδωρ, 785
 ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο
 ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης
 ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
 Ὠκεανοῖο κέρας· δεκάτῃ δ' ἐπὶ μοῖρα δέδασται.
 ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης 790
 δίνης ἀργυρῆς εἰλιγμένος εἰς ἅλα πίπτει,
 ἡ δὲ μὶ' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.
 ὃς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσση

784. Ἴριω 788. ῥέει 790. ἐννέα 792. προρέει

785. πολυνύμῳ N. 786. πέτρας N. 787. πολλὸν δ'
 ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα N. 792.
 προῤῥέει N. 793. τὸν—ἐπομώσει N. ἀπολείψας LN, Ald.

should assent to Goettling's complex and unnatural explanation of the syntax, καὶ ὅποτε 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.

785. "πολυνύμῳ dicitur Styx, quod multa est in ore poetarum." Goettling. Schol. ὀνομαστὸν, τίμιον, ἢ ἐνδοξόν, ἢ πολλὰκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὄρκους. So the cave of Typhoeus in Cilicia is called πολυνύμῳ, Pind. Pyth. i. 17.

786. ψυχρὸν. This probably alludes to the physical meaning of Styx. See on v. 775.—καταλείβεται, as Homer calls it τὸ κατειβόμενον Στυγὸς ὕδωρ, Od. v. 185. Il. xv. 37.

789. κέρας, a branch, ἀπορρῶξ. Thuc. i. 110, τριήρεις διάδοχοι πλέουσιν ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδησίον κέρας. Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called ὕπατον κέρας Ὠκεανοῖο.—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 Ὠκεανός. 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:—πολὺ δὲ ὑπὸ τὴν γῆν διὰ τοῦ Ὠκεανοῦ λαθραῖως παρέρχεται τὸ ὕδωρ τῆς Στυγὸς, καὶ οὗτος. (There is some corruption here. He adds,) ἐστὶ δὲ τὸ ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ δέκατον μέρος τοῦ Ὠκεανοῦ ὕδατος, ὡς ἔχειν τὸ λοιπὸν ὕδωρ τοῦ Ὠκεανοῦ μοῖρας ἐννέα, τὸ δὲ τῆς Στυγὸς μίαν.—As for εἰλιγμένος, (for which the Emmanuel MS. has εἰλιγμένα,) Hesiod used it also of the tortuous course of the Cephissus, frag. cci., καὶ τε δι' Ὀρχομενοῦ εἰλιγμένος εἰσι δράκων ὥς. (The sister stream *Iliissus* 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.

793. ἀπολείψας, 'having poured this water in a libation.' Cf. v. 785.—ἐπίορκον κ.τ.λ., see Opp. 194.

ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
 κεῖται νήϋτμος τετελεσμένον εἰς ἐνιαυτὸν, 795
 οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσπον
 βρώσιος, ἀλλὰ τε κεῖται † ἀνάπνευστος καὶ ἀναυδος
 στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
 αὐτὰρ ἐπὴν νοῦσον τελέσῃ 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, οἳ Ὀλύμπια δώματ' ἔχουσι.
 τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἀφθιτον ὕδωρ, 805
 [ὠγύγιον, τό θ' ἵησι καταστυφέλου διὰ χώρου.]

801. εἰνάετες

803. ἐννέα πάντα ἔτεα

804. Φείρας (ἔφρας ?)

795. νήποτμος L, Ald.

797. βρόσιος L.

799. νοῦ σου N.

800. χαλαιπώτατος L. χαλεπώτατος Ald. χαλεπώτερος N. 806. τὸ
 δ—κατασταφελού N.

795. νήϋτμος, 'breathless,' from ἀντμή. Schol. γρ. νηποτμος, a variant which probably gave rise to νήποτμος, 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 ἀνὰ having the negative sense of α (see on ἀνέλπτα, v. 660, and cf. ἀνέδνον (ἀνέδον), Il. ix. 146). But ἀναπνεῖν means 'to respire;' hence ἀμπνευστος might mean 'having drawn breath,' and ἀνάμπνευστος 'breathless.' Either this form of the word should be restored, or Hermann's ἀμ' ἄπνευστος.

798. κῶμα, 'a trance,' 'a lethargy.' This word is used in Il. xiv. 359. Od. xviii. 201.

799. The μέγας ἐνιαυτὸς is either the same as the τετελεσμένος or τελεσφόρος ἐνιαυτὸς, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (ἐνναετηρίς) is meant.—νοῦσον τελέσῃ, sc. διατελέσῃ εἰς ἐνιαυτὸν καρτερῶν, πάσχω. 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 ἐννάετες and the Homeric form εἰνάετες the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing ἐνναετήρῳ in Opp. 436. There may have been a primitive form ἐφνα by the side of ἐννέα.

802. The full construction perhaps is, οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλεύουσιν. Van Lennep well compares Il. xviii. 215, στῆ δ' ἐπὶ τάφρῳ ἰὼν ἀπὸ τέλχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο.

804. εἰρέας, the conversations, λέσχας. See on εἰρεῦσαι, sup. v. 38. Homer uses εἰρεῖν and εἶρα (Il. xviii. 531), Hesiod εἰρέω and εἰρέα. Ruhnken remarks that the form εἰρέα 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. 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 ἰέναι ὕδωρ διὰ χώρου. Pro-

[Ἐνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἡρόεντος
 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 διηνεκέσσιν ἀρηρῶς,
 αὐτοφυῆς· πρόσθεν δὲ θεῶν ἔκτοσθεν ἀπάντων
 Τιτῆνες ναίουσι, πέρην Χάεος ζοφεροῖο.
 αὐτὰρ ἔρισμαράγοιο Διὸς κλειτοὶ ἐπικούροι 815
 δώματα ναιετάουσιν ἐπ' Ὀκεανοῖο θεμέλοις,
 Κόττος τ' ἠδὲ Γῆης· Βριάρεών γε μὲν ἦν ἔοντα
 γαμβρὸν ἐὼν ποίησε βαρύκτυπος Ἐννόςτιγαιος,

814. χάρεος 818. ἔφον

809. ἔασσιν N, Ald. 811. λαῖνος οὐδὸς L. 812. ἀστεμφῆς
 L. 814. μένουσι N. 815. κλειτοὶ τ' L.

bably we must supply *ῥέων*, 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. 767. Soph. Antig. 250.

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 and Goettling, after Wolf, enclose 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, *ἄλα μαρμαρέην*, and xvii. 594, *αἰγίδα μαρμαρέην*.

812. *ἀστεμφῆς*, firm, immovable, ἀκίνητος, sup. v. 748. Il. iii. 219.—*ρίζησι*, 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, *δρύες—*

ρίζησι μεγάλῃσι διηνεκέσσιν ἀραρυῖαι.

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 χάεος*, 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 only two out of three who continue to keep guard over the Titans. 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 *Αἰγαίω* by mortal men, Il. i. 404, and *Αἰγαίω* is also a name of Poseidon (Hesych. *ἐνάλιος θεός*).

δῶκε δὲ Κυμοπόλειαν ὀπυίην, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς, 820
 ὀπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη
 Ταρτάρου ἐν φιλότῃ διὰ χρυσήν Ἀφροδίτην.
 οὐ χεῖρες μὲν ἔασιν ἐπ' ἰσχυῖ ἔργματ' ἔχουσai,
 καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων
 ἦν ἑκατὸν κεφαλὰ ὄφιος, δεινοῖο δράκοντος, 825
 γλώσσησι δνοφερῇσι †λελειχμότες, ἐκ δέ οἱ ὄσσω
 θεσπεσίης κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσε.

819. σφῆν (σφήν)

823. Ἐργματ'

824—6. Foi

819. ὀπυίη N. 820. ἐξ οὐρανοῦ ἐξέλασχε N. 821. τυφῶέα
 N. 823. ἔασσιν Ald. 825. κρατεροῖο N. 826. λελειχμότες
 N. λελειχμότες (?) L. (gl. λείχοντος.) λελειχμότες Ald. οὐδέ οἱ
 ὄσσω N.

819. ἦν evidently takes both the σ and the Ϝ, or in other words, the aspirated digamma. The metre requires σφῆν or σφήν. So Scut. H. 59, αὐτὸν καὶ πατέρα δν Ἀρη. Il. xiii. 376, ὁ δ' ὑπέσχετο θυγατέρα ἦν, and Od. xix. 400, θυγατέρος ἦς. Od. ix. 461, ὡς εἰπὼν τὸν κριδὲν ἀπὸ τοῦ πέμπε θύραζε. The εἰ in ἐδν is from another form, Ϝδν for σϜδν, or Ϝδν.

820. Hesiod continues his account of the Titanic 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 ἐκράττησαν οἱ θεοὶ τῶν Γιγάντων, Γῇ μάλλον χολωθείσα μίνυνται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμυγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενής, as born from Earth, Prom. 359.

823. ἐπ' ἰσχυῖ. Van Lennep explains this, 'for strength'; 'whose hands are engaged in actions to show his strength.' But it may mean, 'besides,' 'over and

above,' his strength; having both power and the desire to exert it. So sup. v. 153, ἰσχυὸς δ' ἀπλητος κρατερὴ μεγάλη ἐπὶ εἶδει. Also v. 146, βίη—ἐπὶ ἔργοις. Aesch. Theb. 549, χεῖρ ὄρα τὸ δράσιμον.

825. On ἦν for ἦσαν (or ἔσαν) see v. 321. Aristophanes seems to copy this passage, Pac. 756, ἑκατὸν δὲ κύκλῳ κεφαλὰι κολάκων οἰμωζομένων ἐλιχμῶντο Περὶ τὴν κεφαλὴν. Apollodor. i. 6, 3, χεῖρας δὲ εἶχε (Τυφῶν), τὴν μὲν ἐπὶ τὴν ἐσπέραν ἐκτεινομένην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξείχον ἑκατὸν κεφαλὰι δρακόντων, — πῦρ δὲ ἰδέρμετο τοῖς ὤμασι.

826. The masculine λελειχμότες, the reading of most copies, and as such retained by Goettling and Van Lennep (who however gives λελιχμότες), is capable of defence, since κεφαλὰι ὀφίαν is virtually the same as ὄφεις. Compare sup. v. 591—3, φύλα γυναικῶν—σύμφοροι. Gaisford edits λελειχμότες, with two or three MSS. The anomalous perfect λέλειχμα or λέλιχμα must be referred to λείχω, λειχμῶν, λίχμημι, though the regular form would be λέλειχα. See on Scut. H. v. 235, and Buttm. Lexil. p. 547, note. Perhaps λελειχμότες is the result of two readings, λελιχμότες and λελειχότες.—ἐκ δέ οἱ κ.τ.λ., 'And from the eyes in his monstrous heads under the eyebrows fire flashed.'

[πασέων δ' ἐκ κεφαλῶν πῦρ καίετο δερκομένοιο,]
 φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῆσι
 παντοίην ὅπ' ἰεῖσαι, ἀθέσφατον. ἄλλοτε μὲν γὰρ 830
 φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὐτε
 ταύρου ἐριβρύχew, μένος ἀσχέτου, ὅσσαν ἀγαύρου,
 ἄλλοτε δ' αὐτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
 ἄλλοτε δ' αὖ σκυλάκεσσιν εἰκότα, θαύματ' ἀκούσαι,
 ἄλλοτε δ' αὖ ῥοίζεσχ', ὑπὸ δ' ἦχεεν οὔρεα μακρά. 835
 καὶ νῦ κεν ἔπλετο ἔργον ἀμήχανον ἡματι κείνῳ,
 καὶ κεν ὄγε θνητοῖσι καὶ ἀθανάτοισιν ἀναξεν,
 εἰ μὴ ἄρ' ὄξ' ὤνησε πατὴρ ἀνδρῶν τε θεῶν τε.
 σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
 σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρύς ὑπερθεν, 840

828. κάφετο 834. Φεφοικότα 836. Φέργον 837. Φάναξεν

828. δ' om. N. πασῶν δ' L. πασσῶν δ' Ald. 832. ἐριβρόχew
 μένος ἀσχετον L. ἀσχετον N. 834. om. N. 835. ῥοίζασχ'
 L, Ald. 837. ὄδε N. 839. σκληρόν τ' N. ὄβριμον N.
 γαίαν N. 840. οὐρανὸν ἐγγύς N.

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.

830. ὅπ' ἰεῖσαι. The absence of the aspirate is to be noticed, if the reading be right. One or two MSS. only give ὅφ' 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 ἐξείναι, "ut diis (liceret) intelligere." The various sounds here described, and compared to the noises made by animals, are to be referred to the earthquake-rumbings 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.

832. ταύρου, viz. φωναὶ ἦσαν, v. 829. But εἰκότα 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;—

ἀντέστη θεοῖς
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
 ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν
 σέλας,
 ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

But Ovid, also alluding to this passage, Fast. iii. 799, describes the monster as half serpent, half bull-shaped; 'Matresatus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his voice was like that of a bull.

835. Most copies give ῥοίζασχ', which would imply a present tense in —άω or —άζω. See on Scut. H. 480. Goettling gives ῥοίζεσχ' with the Emmanuel MS. (which omits v. 834.) Some copies have ῥοίζος ἔσχ' or ἔχε. Properly, ῥοίζεω is 'to whizz,' 'to rustle,' 'to hiss.' But Hesiod seems to have used ῥοίζω. Perhaps, ἄλλοτε δ' αὖ ῥοίζω ὑπὸ Φήχεεν οὔρεα μακρά.— 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.

πόντος τ' Ὀκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
 ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζειτ' Ὀλυμπος
 ὀρνυμένιοι ἄνακτος ἐπεστενάχιζε δὲ γαῖα.
 καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοειδέα πόντον
 βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῦ πελώρου, 845
 πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθοντος.
 ἔξε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἡδὲ θάλασσα·
 θυε δ' ἄρ' ἀμφ' ἀκτὰς περὶ τ' ἀμφὶ τε κύματα μακρὰ
 ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἄσβεστος ὀρώρει
 [τρέσσειτ' Αἰδης, ἐνέροισι καταφθιμένοισιν ἀνάσσω, 850
 Τιτῆνες θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἔοντες,
 ἀσβέστον κελάδοιο καὶ αἰνῆς δηϊοτήτος.]

843. *Φάνακτος*844. *ΦιοΦειδέα*850. *Ἀΐδης**Φανάσσω*

842. *πολεμίζειτ' N.* 843. *ὑπεστονάχιζε N.* 844. *ἀμφο-*
τερήνων N. 845. *πυρός τ' N.* *πυρός L, Ald.* 847. *ἔξε*
πυρὶ N. 848. *ἀμφὶ κύματα L.* 850. *τρέσσει δ' αἰτῆς N.*
τρέσσει δ' αἰδῆς L, Ald. 851. *Τιτῆνες δ' N.* *κρόνον L (gl. περὶ*
τὸν κρόνον), Ald.

843. *ἐπεστενάχιζε*, 'adgembat,' Van Lennep. Goettling reads *ὑπεστενάχιζε*, the reading of the Emmanuel MS. being *ὑπεστονάχιζε*.

844. *ὑπ' ἀμφοτέρων*, from the lightning of Zeus and the fire (v. 828) from Typhoeus. Schol. *ὑπὸ τοῦ Διὸς καὶ τῶν κεφαλῶν τοῦ Τυφώως, 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 *ὑπ' ἀμφοτέρων* of both the earth and Olympus placed on it. The reading of MS. Emm. (N) *ἀμφοτερήνων*, seems to indicate a confusion between *ἀμφοτέρῃ* (viz. *βροντῇ τε στεροπῇ τε*) and *ἀμφοτέρων*.—Unless in the next verse we should read *ἄπο, βροντῆς* &c. are the genitives after *καῦμα*.

846. If this verse be genuine, and not another ancient reading of the preceding, the *πρηστήρες ἀνέμοι* mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes. 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, 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. 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

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἐὼν μένος, εἴλετο δ' ὄπλα,
 βροντὴν τε στεροπὴν τε καὶ αἰθαλόεντα κεραυνὸν,
 πλήξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας 855
 ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
 αὐτὰρ ἐπεὶ δὴ μιν δάμασε πληγῇσιν ἰμάσσας,
 ἦριπε γυιωθείς, στενάχιζε δὲ γαῖα πελώρη·
 φλόξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
 οὔρεος ἐν βήσσησιν αἰδυνῆς, παιπαλοέσσης, 860
 πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα
 ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὥς

853. κόρθυνε Ζεὼν

855. οὐλύμπου ἐπ' ἄλμενος?

859. Γάνακτος

860. αἰδυνῆς

861. κάετο

853. κέρθυνεν ἐὼν μένος εἴκετο δ' ὄπλον Ν.

856. ἔπρεσε Ν.

ἔπρεε L, Ald.

858. γυρωσθεὶς Ν. ἐστέναζε δὲ L.

859. σοῖο

Ν. 860. πεπαλοέσσης Ν.

862. αὐτμῇ LN. θεσπεσίᾳ καὶ

ἐκαίετο Ν.

up from Il. xiv. 274—9, οἱ ἔνερθε θεοὶ
 Κρόνον ἀμφὶς ἐόντες, — θεοὺς δ' ὀνόμηνεν
 ἅπαντας τοὺς ὑποταρταρίους, 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 τρέε θ' Ἀΐδης,
 a reading given in one of the late gram-
 marians. (Compare for the synizesis
 Opp. 5.) Again the genitives in v. 852
 can only depend on ἔνεκα understood.
 Hermann thought that both this verse
 and 846 were only variants of 844—5.—
 The reading of some copies, Κρόνον ἀμφὶς,
 'apart from Cronus,' arose from no men-
 tion having been made of Cronus being
 imprisoned.

853. κέρθυνεν, had raised to the highest
 point; ἐξῆρεν, ὑψωσεν, συνήγειρεν. Cf.
 Il. ix. 6, ἄμυνδς δέ τε κύμα κελαινὸν
 κορβύεται. Scut. H. 148, κορύσσουσα
 κλόνον ἀνδρῶν.

855. For the *hiatus* see sup. v. 399.

856. ἔπρεσε, he seared, scorched. A
 remarkable form for ἔκρησε, of which it is
 called an Aeolic abbreviation. Undoubt-
 edly, in Hesiod's time the η had not the
 power of long ε, and this may be one of
 those passages where the metre would not
 allow of its subsequent insertion.—θε-
 σπεσίας, cf. v. 827.

858. γυιωθείς, 'maimed.' Il. viii. 402,
 γυιώσω μὲν σφῶν ὑπ' ἄρμασιν ὠκέας
 ἵππους. Aeschylus alludes again to this
 passage, Prom. 370, ἐφεσφαλῶθῃ κἀξ-
 εβροντήθη σθένος, καὶ νῦν ἀχρεῖον καὶ
 παρφόρον ξέμας κείται.—On ἦριπε, in-
 transitive, see Scut. H. 421—3.

859. τοῖο ἄνακτος. Compare τοῖο πε-
 λώρου, 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 κεραυνῶ.—
 αἰδυνῆς, 'dark,' 'obscure.' This word is
 liable to suspicion, as of a later age.
 Apollonius Rhodius uses it twice, i. 389,
 and iv. 1697. The root is αἰδ-, ἀφιδ-, 'un-
 seen,' with the termination as in παιδνός,
 κυδνός. Gaisford says that this and the
 preceding verse, which are quite unneces-
 sary 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 conse-
 quent 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 Hor-
 ribili sonitu sylvas exederat alteis Ab
 radicibus, et terram percoxerat igni.'

τέχνη ὑπ' αἰζήων ὑπό τ' εὐτρήτου χοάνοιο
θαλφθεῖς, ἥε σίδηρος, ὅπερ κρατερώτατός ἐστιν,
οὔρεος 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 ὑγρὸν ἀέντων,
νόσφι Νότου Βορέω τε, καὶ Ἀργέστω Ζεφύρου τε 870
οἷ γε μὲν ἐκ θεόφιν γενεῇ, θνητοῖς μέγ' ὄνειαρ.
αἱ δ' ἄλλαι μὰψ αὖραι ἐπιπνεῖουσι θάλασσαν.

869. ἀέντων 872. ἐπιπνέουσι

864. καρτερότατος N. 865. κηλαῖφ N. 866. δὴ ρ' N.
ὑπ' Ald. ὑφ' LN. 867. σέλαϊ N. 870. Ζεφύρον τε N.
Ζεφύροιο L, Ald. 871. γενεῇ L, Ald. θεόσφιν γενεῇ N. 872.
om. N.

863. ὅπ' L. Dindorf for ὑπ'. On αἰζήος, '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 εἰκοσι πᾶσαι ἐφύσαν, παντοίην εὐπρηστον αὐτμὴν ἐξ-ανιεῖσαι. Apoll. Rhod. iii. 1299;—ὥς δ' ὅτ' ἐν τρητοῖσιν ἔθρινοι χοάνοισι φύσαι χαλκῶν ὅτε μὲν τ' ἀναμορμύρουσι πῦρ ὀλόον πιμπράσαι, ὅτ' αὖ λήγουσιν αὐτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλύβοις δαμάσεις σὺ βίᾳ σῖδαρον.

866. ἐν χθονί, 'on the earth,' i. e. by flowing upon it.—δὴ 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.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious.—For σέλα we should perhaps read σέλαι, 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 ἀκάχω. It is hard to say whether this is a reduplicated participle of ἔχω, or a reduplicated root ἀχ, forming a present ἀκάχω, ἀκάχημι, whence ἀκαχήμενος, sup.

v. 99, which some regard as a perfect, ἀκαχημένος.

870. Ἀργέστω. See on v. 379. This form of the genitive is for Ἀργεστῶ. Compare λεὼς, νεὼς, with λαὸς, ναὸς, &c., and Πηληϊαδῶ 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, ἀργέστω Ζεφύροιο, resulted from the opinion that ἀργέστῃς was an epithet of the bright or clear west wind.

871. οἷ 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. Hesychius explains it by μάταιοι ἄνεμοι, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. μαφαῦραι· κεναὶ καὶ μάταιαι πνοαί· ὅσον Καϊκίας, Θρακίας. Goettling takes μὰψ αὖραι together, comparing μέγ' ἄνακτι in v. 486. But it is better to construe μὰψ ἐπιπνεῖουσι, where μὰψ is εἰκῆ, by no fixed law. In the Emmanuel MS. (N) this verse is omitted.

αἱ δ' ἤτοι πίπτουσai ἐς ἡεροειδέα πόντον,
 πῆμα μέγα θνητοῖσι, κακῇ θύουσιν ἀέλλῃ·
 ἄλλοτε δ' ἄλλαι αἶεσι, διασκιδνᾶσί τε νῆας, 875
 ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκῇ
 ἀνδράσιν, οἳ κείνησι συνάντωνται κατὰ πόντον·
 αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμόεσσαν
 ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
 πιμπλεῦσαι κόνιός τε καὶ ἀργαλέον κολοσυρτοῦ. 880

Αὐτὰρ ἐπεὶ ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,
 Τιτῆνεςσι δὲ τιμᾶν κρίναντο βίηφι,
 δῆ ῥα τότ' ὤτρυνον βασιλευμένῃ δὲ ἀνάσσειν
 Γαίης φραδμοσύνησιν Ὀλύμπιον εὐρύοπα Ζῆν
 ἀθανάτων· ὁ δὲ τοῖσιν εὖ διεδάσσατο τιμᾶς. 885

873. ἡεροειδέα 875. αἶεσι 879. Φέργ' 883. Φανάσσειν

873. αἱ δὲ τοι N. ἐς om. N. 874. θύουσι θυέλλῃ N. 875.
 αἶεσι N. ἄησι L, Ald. διακίδνασι N. 877. κείνησι συναντῶνται N.
 κείνοισι συναντῶτες L, Ald. 878. αἱ δ' αἶτε κατὰ Ald. 879.
 ἔργον ἐραστὸν N. 880. πιμπλῆσαι L, Ald. 881. πόνων N.
 882. τιτῆνες δ' αὖ N. 884. ὀλύμπιον αἰεὶ ζῆνα N. ζῆν' L, Ald.

874. θύουσιν. See v. 848. Opp. 619, δὴ τότε παντοίων ἀνέμων θύουσιν ἄηται. The ἤτοι 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. αἶεσι (or αἰεῖσι) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. ἄησι. If the reading be right, it is an Aeolic contraction for αἰεντι (ἀέσι). Compare εἰσι, ἔασι, ἐντι, for ἔσ-εντι, by the change of ν into α, or the non-pronunciation of σ. In v. 597 τι-θεῖσι is for τῖθεντι, and the same plural form occurs Il. xvi. 261. Od. ii. 125. προτεῖσι in Il. xi. 270. So διασκιδνᾶσι is for διασκιδναντι—ἀάσι. Cf. Il. v. 524, μένος Βορέας καὶ ἄλλων ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιδνέτα πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες.

877. συναντᾶσιν Gaisford, with most of the copies. Others give συναντῶνται, συναντῶντες, and κένοισι.

880. πιμπλεῦσαι. A rare form from πιμπλέω. If genuine, πιμπλημι, πιμ-

πλέω, are analogous to τίθημι, τιθέω. See on Opp. 301, where πιμπλήσι is the subjunctive for πιμπλήῃ.

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 Ζεῖν seems a better reading than the vulg. Ζῆν', with an elision. Cf. Il. xiv. 265, ἢ φῆς ὡς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν. Ib. xxiv. 331, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν. In both these verses however the elision is allowable by a vowel beginning the next.

885. διεδάσσατο, distributed amongst them. Cf. v. 537. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as δόσσασθαι elsewhere means, to take for one's share. Cf. sup. v. 112, ὡς τ' ἄφενος δάσσατο, καὶ ὡς τιμᾶς

Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο Μῆτιν
 πλεῖστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
 ἀλλ' ὅτε δὴ ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήνην
 τέξασθαι, τότ' ἔπειτα δόλῳ φρένας ἔξαπατήσας
 αἰμυλίοισι λόγοισιν ἔην ἐγκάθθετο νηδὺν 890
 Γαίης φραδμοσύνησι καὶ Οὐρανοῦ ἀστερόεντος.
 τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιληΐδα τιμῇν
 ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰειγενετῶν.
 ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι
 πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν 895

887. *Φειδυῖαν*890. *λόγοισι Φῆν*892. *Φοι*

886. *μήτην* N. 887. *ἡδὲ* N. καὶ L, Ald. 888. *ῥα* ἔμελλε N.
 889. *τέξασθαι* Ald. *τόξασθαι* L. *δολοφρένας* Ald. 890. *ἐκκάθθετο*
 L, Ald. *ἐκάθθετο* θῦμὸν (γρ. νηδὺν) N. 892. *γάρ ῥ οἱ* L. 893. *ἔχοι*
 N. 895. *μὲν γὰρ* L, Ald.

διέλοντο. Ibid. v. 71—4, εὐδὲ ἕκαστα ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς. Aeschylus refers to this passage, Prom. 236, *ὅπως τάχιστα τὸν πατρῶν ἐς θρόνον καθέζετ'*, εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν. According to Apollodorus, i. 2, 1, Zeus was not appointed 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 diminutive form, is called by Goettling "antiquissima ac simplicissima." He 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. Schol. λέγεται ὅτι ἡ Μῆτις τοιαύτην εἶχε δύναμιν, ὥστε μεταβάλλειν εἰς ὅποιον ἂν ἐβούλετο. Πλανήσας οὖν αὐτὴν ὁ Ζεὺς, καὶ πικρὰν (l. μικρὰν) ποιήσας, κατέπιεν. Apollodor. i. 3, 6, *μίνυνται δὲ Ζεὺς Μῆτιδι, μεταβαλλούσῃ εἰς πολλὰς ἰδέας, ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ αὐτὴν γενομένην ἔγκυν καταπίει φθάσας, ἐπεὶ περ ἔλεγε (ἐλέχθη;) γενήσιν παῖδα, μετὰ τὴν μέλλουσιν ἐξ αὐτῆς γενέσθαι κόρην, ὃς οὐρανοῦ δυναστὴς γενήσεται.*

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.

890. *ἐγκάθθετο*. See on v. 487. Here also there is a variant *ἐσκάθθετο*.

892. *τὼς*, viz. οὕτω ποιεῖν, *καταπίειν 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; *wise*, in reference to Pallas, *overbearing* (ὕπερβιον, v. 898), in reference to the son to be born next. Aeschylus uses *περίφρων* in this latter sense, Suppl. 737, *περίφρονες δ' ἄγαν ἀνέρω μένει μεμαργωμένοι*. The oracle of Gaea (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,—*ἢ τέξεταί γε παῖδα φέρτερον πατρός*. In neither case is it declared who this son is to be, if born at all.

ἴσον ἔχουσιν πατρὶ μένος καὶ ἐπίφρονα βουλὴν
αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
ἤμελλον τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἔην ἐγκάτθετο νηδύν,
ὥς οἱ συμφράσσαιτο θεὰ ἀγαθὸν τε κακὸν τε. 900

Δεύτερον ἡγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὀρας,
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν,
αἷτ' ἔργ' ὠρεύουσι καταθητοῖσι βροτοῖσι,
Μοίρας θ', ἧς πλείστην τιμὴν πόρε μητιέτα Ζεὺς,
[Κλωθὴ τε Λάχεσιν τε καὶ Ἄτροπον, αἶτε διδοῦσι 905
θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθὸν τε κακὸν τε.]

896. *Ῥῖον*899. πρόσθε *Γεῖν*903. αἱ *Φέργ'*

898. ἤμελε N. 900. οἱ φράσσαιτο L, Ald. οἱ φράσατο N.
902. δίκην καὶ N. 903. ὠρεύουσι N. ὠραῖουσι L (gl. φυλάσσουσι),
Ald. 905. Κλωθὴ καὶ N.

900. The common reading of this verse, *ὥς δὲ οἱ φράσσαιτο*, gives no meaning, since *φράσειε* 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, *ὥς δ' οἱ συμφράσσαιτο κ.τ.λ.*, gives an easy sense: Zeus swallowed Metis that she might suggest to him both good and evil. Compare sup. v. 471, *μητὶν συμφράσασθαι*. Il. ix. 374, *οὐδὲ τί οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον*. Ibid. i. 537, *οὐδὲ μιν Ἥρη ἡγνοίησεν ἰδοῦς, ὅτι οἱ συμφράσσατο βουλὰς*. The δ' in Galen's citation suggests two variants, *ὥς δὲ* and *ὥς οἱ συμφράσσαιτο*, afterwards combined into *ὥς δ' οἱ* and *ὥς 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; but they are wrong in condemning it.

903. *ὠρεύουσι*, 'care for,' *φυλάσσουσι*, *ἐποπτεύουσιν*. Most copies give *ὠραῖουσι*, Stobæus (Flor. ix. p. 101) *ὠρέουσι*. 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 *ὠρεύειν* with *ὠρα*. So sup. v. 209, *Τιτῆνες* is derived from *τιταίνειν*. But it is more likely that the verb is from *ὄρος* = *οὔρος*, i. e. *φύλαξ*. Compare *πυλῶρς*, *στασιῶρς*, *κηπῶρς*, and *κηπουρός*. Hesychius, *ὠρεύειν φυλάσσειν*. Like the Fates, the Graces, the Gorgons, the Phorciades, 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 *σιχ*; 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 ναίει, κασιγνηταὶ τε, βάθρον πολλῶν ἀσφαλὲς, Δίκα καὶ ὁμότροπος Εἰρήνη, ταμίαι ἀνδράσι πλούτου, χρύσσεια παῖδες εὐβούλου Θέμιτος*. Though he does not immediately mention the Horæ in connexion, he adds in v. 21, *πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον Ὀραι πολυνάνθημοι ἀρχαῖα σοφίσματα*.

905—6. These two verses occurred before, v. 217—8. Gaisford, after Wolf,

Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλιπαρῆους,
 [Ὀκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,]
 Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν
 τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενάων 910
 λυσιμελῆς· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιόωνται.
 Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
 ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀἰδωνεύς
 ἥρπασεν ἥς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεὺς.
 Μνημοσύνης δ' ἐξαυτίς ἐράσσατο καλλικόμοιο, 915
 ἐξ ἧς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο

907. *Foi*914. *Fῆς*916. *Foi*

908. *κούρη* N. 909. *τε om.* LN, Ald. 910. *εἴβεται* LN, Ald.
 911. *δ' ὑπ' N.* *δ' θ' ὑπ' L,* Ald. 916. *αἱ Μοῦσαι L,* Ald. *οἱ N.*

encloses them in brackets, and also v. 904. In one or the other place, if not in both, they are probably interpolations. 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 Ὀρας, Εἰρήνην, Εὐνομίαν, Δίκην· Μοίρας, Κλωθᾶ, Λάχεσιν, Ἄτροπον—ἐξ Εὐρυνόμης δὲ τῆς Ὀκεανοῦ Χάριτας, Ἀγλαΐην, Εὐφροσύνην, Θάλειαν.

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, Ἡσίοδος δὲ ἐν Θεογονίᾳ (προσιέσθω δὲ, δῖψ φίλον, τὴν Θεογονίαν,) ἐν γοῦν τῇ ποιήσει ταύτη τὰς Χαρτάς φησιν εἶναι Διὸς τε καὶ Εὐρυνόμης, καὶ σφισιν ὀνόματα Εὐφροσύνην τε καὶ Ἀγλαΐαν τε εἶναι καὶ Θάλειαν. They were, as their names severally imply, the goddesses of hospitality and festivity: hence they were said (sup. v. 64) οἰκία ἔχειν ἐν θαλάισι, if that passage be rightly read.

908. *εἶδος*. Here the digamma is not observed. Cf. sup. 153. 259. 619, where we similarly have ἡδὲ καὶ εἶδος. Probably these verses are later additions.

911. *δερκιᾶσθαι* 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 rhapsodists. It is to be observed however that sup. v. 64, ἱμερος is associated with the Graces.

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 ἄλοια*. See on Opp. 704, and on Aesch. Eum. 758.

913. *Περσεφόνην*. This goddess, with the variants *Φερρέφαττα* and the Latin *Proserpina* (which has nothing to do with *προσέρπειν*), has the same origin as *Πέρσης*, the Titanic name for the sun, sup. v. 377. Compare the Persian name *Pharasmānes*, and possibly *φάρος*, 'a beacon,' has the same root, meaning 'Light.' As *Perses* 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 compares Hymn. ad Cerer. 2, ἦν Ἀἰδωνεύς ἥρπαζεν, δῶκεν δὲ βαρύκτυπος εὐρύστα 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. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. *χρυσάμπυκες*, wearing a golden

ἐννέα, τῇσι ἄδον θαλῖαι καὶ τέρψις ἀοιδῆς.

Λητὼ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἰμερόεντα γόνον περὶ πάντων Οὐρανίωνων,
γείνατ' ἐν αἰγιόχοιο Διὸς φιλότῃ μιγείσα. 920

Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκουιν.
ἧ δ' Ἥβην καὶ Ἄρην καὶ Εἰλείθυιαν ἔτικτε
μιχθεῖς ἐν φιλότῃ θεῶν βασιλῇ καὶ ἀνδρῶν.

Αὐτὸς δ' ἐκ κεφαλῆς γλαυκῶπιδα Τριτογένειαν,
δεινὴν, ἐγρεκύδομον, ἀγέστρατον, ἀτρυτῶν,
πότνιαν, ἧ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε. 925

Ἥρῃ δ' Ἥφαιστον κλυτὸν οὐ φιλότῃ μιγείσα
γείνατο, καὶ ζαμένησε καὶ ἥρισεν ᾧ παρακοίτῃ,

917. ἐννέα Fάδον 918. ἰοχέαιραν? 926. Fάδον 928. Fῆ

917. αἰδῆς N. ἀοιδῆς Ald. 920. ἄρ ἐν φ. διὸς μεγάλου N.
922. ἧβην ἄρην L, Ald. 925. ἀγροκύδομον LN, Ald. 928.
ἥρισε L.

frontal. 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.

920. The common reading is *γείνατ' ἄρ'*, where the *ἄρα* is an otiose particle. As the Emmanuel MS. gives *ἐν φιλότῃ Διὸς μεγάλου*, the *ἐν* has now been substituted for *ἄρ'*. Compare inf. v. 923. 941.

921. *λοισθοτάτην* is perhaps not elsewhere found as a superlative. We have *λοίσθος* 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*.—*Ἄρην*, for *ἄρεF-v*, is referable to the nominative *ἄρης*, whence *ἀρείων* and *ἄριστος*. Compare *πόλγη* in Scut. Herc. 105.

924. *ἐκ κεφαλῆς*. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a

mother, Eum. 635. 706.

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 Ὀμηρὸς 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 Pelasgic Lemnos, and as being, like the Cyclopes, a worker in metallurgy.

928. *ζαμένησε*, was enraged with, or had quarrelled with her husband. This verb *ζαμενέιν* seems *ἀπ' αὐτοῦ λεγόμενον*. The sense is not clear; for Zeus should rather have been jealous of Hera, than the converse. Perhaps we should read *γείναθ', ὃ καὶ ζαμένησε καὶ ἥρισεν ᾧ 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 dif-

ἐκ πάντων τέχνησι κεκασμένον Οὐρανιαίων.

Ἐκ δ' Ἀμφιπρίτης καὶ ἑρικτύπου Ἐννοσιγαίου 930

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

δεινούς, οὔτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας 935

ἐν πολέμῳ κρυόεντι σὺν Ἄρηι πτολιπόρθῳ·

Ἀρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἀκοιτιν. †

Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,

κῆρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβάσα.

Καδμείῃ δ' ἄρα οἱ Σεμέλῃ τέκε φαίδιμον υἱὸν 940

μιχθεῖσ' ἐν φιλότῃ Διώνυσον πολυγῆέα,

ἀθάνατον θνητῇ· νῦν δ' ἀμφότεροι θεοὶ εἰσιν.

Ἀλκμήνῃ δ' ἄρ' ἔτικτε βίην Ἑρακληΐην

932. *Φάνακτι*

940. *Φοι*

929. κεκαυμένον N.
LN. διώνυσσον Ald.

939. εἰσαναβοῦσα N.
942. θνητὸν N.

941. διώνυσσον

ferent recension of the present, is cited by Ruhnken from Galen, De Hippocr. 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') ἣ μὲν τέκε φαίδιμον υἱόν, Ἡφαιστον τέχνησιν, ἔνευ Διὸς αἰγιόχοιο, Ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανιαίων. 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. From ἀμφιπρίτης, as his mother's name implies, viz. from the hollow sound of waves rushing through cavernous openings, the notion arose of assigning to the god Triton a conch or whelk as a trumpet.

933. χρύσεια δῶ. Here alone δῶ is used for the plural δώματα. The place meant is Aegae, as the commentators remark, from Il. xiii. 21, Αἰγὰς, ἐνθα τέ

οἱ κλυτὰ δώματα βένθεσι λίμνης, χρύσεια μαρμαίροντα τετεύχεται.

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 φυγῇ, φέβω γὰρ τὸ διώκω· δεῖμος δὲ οὐχ ἡ φυγῇ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγινόμενος δεσμός.

938. Goettling contends that Μαίη is a doubtful form for Μαῖα or Μαιῖς. We may compare δῖή τε Μενίππη, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. 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, 3. 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.—πολυγῆέα is here used as χάρμα βροτοῖσιν Il. xiv. 325. Cf. Opp. 614, δῶρα Διωνύσου πολυγῆέος.

943. The Schol. has an obscure remark

μιχθείς' ἐν φιλότῃ Διὸς νεφεληγερέταο.
 Ἀγλαΐην δ' Ἥφαιστος ἀγακλυτὸς ἀμφιγυήεις 945
 ὀπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.
 χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδην,
 κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.
 τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.
 Ἥβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς, 950
 ἱς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,
 παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδῖλου,
 αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόντι,
 ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας
 ναίει ἀπήμαντος καὶ ἀγήραος ἥματα πάντα. 955
 Ἥελίφ δ' ἀκάμαντι τέκε κλυτὸς Ὠκεανίην
 Περσητὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.

949. Φοι

951. Φις

954. Φέργον

946. θαλερὴ π. ἄκοιτιν Ald. 947. χρυσακόμη N. διώνυσος L.
 διώνυσος Ald. 948. μίνωνος N. 953. ὀλύμπῳ L, Ald.
 955. ἀγήρως N. 956. ὠκεανίην N. 957. αἰήτην N.

on this verse:—σημειωτέον, ὅτι δύο συλλαβῶν ἀποκοπαὶ εἰσιν· ἀθετοῦνται ἐφεξῆς στίχοι ἐννέα· τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῷ πρόκειται. Van Lennep with some probability refers ἀποκοπαὶ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses may have been 936—944. Goettling is much less successful in supposing a reference to the common elisions in δ' ἄρ' (v. 938), and in reading ἔπτα for ἐννέα, viz. 938—944. The truth seems rather to be this:—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. Ἀγλαΐην. Compare Il. xviii. 382,

τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος Καλῇ, τὴν ὤπνιε περικλυτὸς ἀμφιγυήεις. 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 καλλίσφυρον Ἥβην, παῖδα Διὸς μέγαλοιο κ.τ.λ.

954. ἐν ἀθανάτοισιν. Perhaps ἐν ἀνθρώποισιν, or ἐν θνητοῖσιν. 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.

957. Περσητὶς. See sup. v. 356. As 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 Aeetes, and

Αιήτης δ' υἱὸς φαεσιμβρότου Ἑλίοιο
 κούρην Ὠκεανοῖο τελέεντος ποταμοῖο
 γῆμε θεῶν βουλῇσιν Ἰδυίαν καλλιπάρηον. 960
 ἡ δέ νύ οἱ Μηδείαν ἐΰσφυρον ἐν φιλότῃ
 γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

Ἵμεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
 [νῆσοί τ' ἥπειροί τε καὶ ἄλμυρὸς ἔνδοθι πόντος.]
 νῦν δὲ θεάων φῦλον αἰείσατε, ἡδυέπειαι 965
 Μοῦσαι Ὀλυμπιάδες, κούραι Διὸς αἰγιόχοιο,
 ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
 ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων,
 Ἰασίφ ἥρωϊ μιγείσ' ἐρατῇ φιλότῃ 970

960. *Ἰδυίαν* 961. *Φοι* 965. *Ἡδυέπειαι* 968. *ἐπιείκελα*

958. *αἰήτης δ' αὖ υἱὸς φαεσίμβροτον Ν.* 960. *γῆμαι Ν. εἰδυίαν*
LN, Ald. 961. *ἡ δ' οἱ Ν. ἡ δέ οἱ L, Ald.* 963. *μὲν οὖν Ν.*
 964. *ἄλμυροὶ Ald.* 967. *ὅσαι L. παρ' om. Ν.* 968. *γείνοντο*
LN, Ald.

daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Persees*. The union of the sun with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea.

960. *Ἰδυίαν*, the knowing one, has reference to Medea's skill in incantations.

963. What follows from this verse has no claim to be a genuine part of the Theogony. If it is the work of Hesiod at all, it is perhaps the commencement of another poem, a *Ἡρωογονία*, as Wolf and others have supposed. The subject is evidently supplementary to the Theogony, being a list of heroes born from goddesses by mortal men. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the *Μεγάλαι Ἥοιαι* 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 my-

thology,” says Müller, *Hist. Gr. Lit.* p. 93.

Ibid. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural *ἥπειροι* appears to belong to the later epic. Sophocles indeed uses it, *Trach.* v. 100, *δισσαῖσιν ἥπειροις κλιθεῖς*. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. *Perieg.* 1181, *ὑμεῖς δ' ἥπειροί τε καὶ εἰν ἄλλ χαίρετε, νῆσοι*.

970. *Ἰασίφ*. An unusual form for *Ἰασίωνι*. Goettling thinks the former is a contraction of the latter; but it is easier to suppose the poet adopted a nominative *Ἰάσιος*. This story of Demeter in the wheat-field is perhaps but another version of Selene and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For *Ἰάσιος* is probably connected with *ἴα, αἴα*, perhaps *ἰώ*. The story was clearly of Cretan origin. Probably it

νειῶ ἔνι τριπόλῳ, Κρήτης ἐν πίονι δήμῳ,
 ἐσθλὸν, ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
 †πᾶσαν τῷ δὲ τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται,
 τόνδ' ἀφνειὸν ἔθηκε, πολὺν τέ οἱ ὥπασεν ὄλβον.

Κάδμω δ' Ἀρμονίῃ, θυγάτηρ χρυσέης Ἀφροδίτης,
 Ἰνὼ καὶ Σεμέλῃν καὶ Ἀγαυὴν καλλιπάρηον, 976
 Αἰτονόην θ', ἣν γήμεν Ἀρισταῖος βαθυχαίτης,
 γείνατο καὶ Πολύδωρον εὖστεφάνῳ ἐνὶ Θήβῃ.

[Κούρῃ δ' Ὀκεανοῦ, Χρυσάορι καρτεροθύμῳ
 μιχθεῖς' ἐν φιλότῃ πολυχρύσῳ Ἀφροδίτῃ, 980
 Καλλιρόῃ τέκε παῖδα βροτῶν κάρτιστον ἀπάντων,

971. νεῶ (νεῦῶ) 974. Foi 976. Ἀγαῖην

971. κρήτης ἐνὶ Ν. 972. γῆν καὶ LN, Ald. 974. ὥπασαν Ν.
 977. αἰτονόμην θ' Ν. 979. κούρῃ τ' Ν. ὠκεανοῖο LN, Ald.
 980. πολυχρύσῳ Ἀφροδίτῃ LN, Ald. Vulg. πολυχρύσου Ἀφροδίτης.
 981. κάλλιστον LN, Ald.

formed one of the secret instructions at the Eleusinian mysteries. Cf. Theocr. iii. 50 (where Endymion is mentioned together with Iasion); ζαλωτὸς μὲν ἐμὴν δὲ τὸν ἔτροπον ὄπνον ἰαῶν Ἐνδυμίων ζαλὼ δὲ, φίλα γύναι, Ἰασίωνα, ὃς τόσσον ἐκύρῃσεν, ὅς' οὐ πευσεῖσθε, βέβαλοι. Hom. Od. v. 125, ὡς δ' ὀπὸτ' Ἰασίῳνι εὐπλόκαμος Δημήτηρ, φ' θυμῷ εἴξασα, μίγῃ φιλότῃ καὶ εὐνῇ Νειῶ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἔκυστος Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ. Apollodor. iii. 12, 1, Ἠλέκτρας δὲ τῆς Ἀτλαντος καὶ Διὸς Ἰασίῳν καὶ Δάρδανος ἐγένοντο. Ἰασίῳν μὲν οὖν ἐρασθεὶς Δημήτρος καὶ θέλων καταισχῦναι τὴν θεὸν, κεραυνοῦται. —For νεῖδς see Opp. 456. Hom. Il. xviii. 541, ἐν δ' ἐτίθει νεῖδον μαλακὴν, πείραν ἄρουραν, εὐρεῖαν τρίπολον.

972—3. Something is wrong in the syntax of these lines, especially in πᾶσαν referring to γῆν, and τῷ τυχόντι τοῖς ὥπασεν, 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.' Two or three MSS. are said to give ἐσθλός. We might read thus; πᾶσαν ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα

θαλάσσης, Ἐσθλὸς τῷ τε τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται. Τὸν δ' ἀφνειὸν ἔθηκε κ.τ.λ. That Πλοῦτος is said to confer ἄφενος and ὄλβος presents no difficulty. Cf. Opp. 637, οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον. Properly ἀφνειὸς means rich in landed property; but cf. Od. i. 165, ἀφνειότεροι χρυσοῖο τε ἐσθῆρός τε.

975. Κάδμω. Cf. sup. v. 937, Ἀρμονίῃν θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν. As the name Κάδμος (root καδ) implies 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, οὐκῶς τὰν Διὸς Ἀρμονίαν θνατῶν παρέβλασι βουλαί. Suppl. 1024, δέδοται δ' Ἀρμονίᾳ μοῖρ' Ἀφροδίτας.

976. Compare Pind. Pyth. ix. 104. Hom. Od. v. 333, Κάδμου θυγάτηρ καλλίσφυρος Ἰνώ. Theocr. xxvi. 1, Ἰνὼ καὶ τονόα χά μαλοπάρῃος Ἀγαυᾶ. Eur. Bacch. 1227, καὶ τὸν μὲν Ἀκταίων Ἀριστέα ποτὲ τεκούσαν εἶδον Αἰτονόην. Apollodor. iii. 4, 3, Γίνονται δὲ Κάδμω θυγατέρες μὲν Αἰτονόη, Ἰνὼ, Σεμέλη, Ἀγαυή, παῖς δὲ Πολύδωρος.

979—83. This passage has been

Γηρυονέα, τὸν κτεῖνε βίῃ Ἡρακληεῖη
 βοῶν ἔνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.]
 Τιθωνῶ δ' Ἡὼς τέκε Μέμνονα χαλκοκορυστήν,
 Αἰθίοπων βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα. 985
 αὐτάρ τοι Κεφάλῳ φιλύσατο φαίδιμον υἱόν,
 ἰφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
 τὸν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης

983. ἐν Φερυθείῃ? 984. ἄλως 985. Γάνακτα 987. ἐπιείκελον
 988. νέον

982. γηρυονῆα LN. 983. εἰν om. L, Ald. ἀμφιρρύτῳ εὐρυθείῃ Ald.
 986. φιλύσατο N. φυτήσατο L, Ald.

adapted here from v. 287 sup., as Wolf and others have perceived. For the genitive (π. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσήν 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 synzesis in βοῶν is very unusual. Goettling would read βῶν, comparing βοῦ for βοδς in Soph. Frag. 277. This verse is clearly a clumsy variant of v. 290 sup., βουσί παρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ.

985. Αἰθίοπων. 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 ἀρπάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κακῇ συνελθοῦσα γεννᾷ παῖδας Ἡμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παρῶν 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. Κεφάλῳ. This second paramour of the goddess was also caught up in the clouds. Eur. Hipp. 455, ἴσασιν ὡς ἀνήρ-πασέν ποτε ἢ καλλιφεγγῆς Κέφαλον ἐς θεοῦς ἕως ἔρωτος οὐνεκ'. There seems to have been a slightly different version of this story. Apollodor. iii. 14, 3, Ἐρσης δὲ καὶ Ἑρμοῦ Κέφαλος· οὗ ἐρασθεῖσα Ἡὼς ἤρπασε· καὶ μιγείσα ἐν Συρία 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 εἶρηκεν ἐν ἑπεσι 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.—φιλύσατο, for ἐγένετο, is perhaps a post-epic use.

988. νέον—ἐχοντα, 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, παρθενικὰ δὲ καὶ ἡῖθεο ἀταλὰ φρονέοντες. Aesch. Pers. 539, ἀταλαῖς χερσὶ καλύπτρας κατερεϊκόμεναι (al. ἀπαλαῖς). The words are of quite different origin: ἀπαλὰς being connected with ἀρτεῖν, ἀταλὰς with ἀντιτάλλειν or ἀτάλλειν.

παῖδ' ἀταλὰ φρονέοντα φιλομμειδῆς Ἀφροδίτῃ
 ὦρτ' ἀνρεψαμένη, καὶ μιν ζαθέοις ἐνὶ νηοῖς 990
 νηοπόλον νύχιον ποιήσατο, δαίμονα διον.

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσονίδης βουλῇσι θεῶν αἰεγενετῶν
 ἦγε παρ' Αἰήτεω, τελέσας στονόνοντας ἀέθλους,
 τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ, 995
 ὑβριστῆς Πελίδης καὶ ἀτάσθαλος, ὁμβριμοεργός.
 τοὺς τελέσας ἐς Ἴωλκὸν ἀφίκετο, πολλὰ μογῆσας,
 ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
 Αἰσονίδης, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτιν.
 καὶ ῥ' ἦγε δμηθεῖς ὑπ' Ἰήσωνι ποιμένι λαῶν 1000
 Μῆδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
 Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.

996. ὁμβριμόεργος 997. Ἰαῶλκὸν ἀφίκετο? 998. Φελικώπιδα

989. ἀταλα N. ἀπαλὰ L, Ald. φιλομμειδῆς N, Ald. 990. ἀναρεψα-
 μένη N. ἀναρρεψαμένη L, Ald. 992. αἰήτας N. 994. αἰήτας N.

990. ἀνρεψαμένη, 'having caught up in the clouds.' Cf. Od. xx. 77, τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνρῆψαντο.—νύχιον, Schol. τουτέστιν ἀφανῆ, λαθραῖον. Ἀρχιλόχος δὲ (f. Ἀρίσταρχος δὲ) γράφει, Μύχιον· ὅλον ἐν τῷ μυχῶ, 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 διος, for a demigod, is unusual, but not inappropriate. He was δαίμων as being more than a mortal, and became διος by being enrolled among the gods.

994. ἦγε, more usually ἡγάγετο, but see v. 993. Scut. H. 274, where conversely ἡγοντο is used for ἦγον. The idiom γαμῖν ἐκ or παρὰ τίνος 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 μηδόμενη θεά, the worship of whom under that name came from Pontus. Her son Me-

deus 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.

999. θαλερὴν — ἄκοιτιν. See vv. 921. 946. 948.

1001. Μῆδειον. 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 ὑποθήκαι, 'Chiron's Lessons,' or Χείρωνος παραινήσεις, 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, Phillyrides, by Ovid, Fast. v. 383. Virg. Georg. iii. 550. Pind. Pyth. iii. 1; ix. 30.

Αὐτὰρ Νηρῆος κούραι, ἀλίοιο γέροντος,
 ἥτοι μὲν Φῶκον Ψαμάθη τέκε δια θεάων
 Αἰακοῦ ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην, 1005
 Πηλεῖ δὲ δημβεῖσα θεὰ Θέτις ἀργυρόπεζα
 γείνατ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.
 Αἰνεῖαν δ' ἄρ' ἔτικτεν ἔϋστέφανος Κυθήρεια
 Ἀγχίσῃ ἥρωϊ μιγείσ' ἐρατῇ φιλότῃ
 Ἰδης ἐν κορυφῇσι πολυπτύχου, ὕληέσσης. 1010
 Κίρκῃ δ', Ἑλίου θυγάτηρ Ἵππεριονίδαο,
 γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότῃ
 ἸἈργιον ἥδὲ Λατῖνον ἀμύμονά τε κρατερόν τε,
 [Τηλέγονον τε ἔτικτε διὰ χρυσέην Ἀφροδίτην.]

1003. νηρηίδες L, Ald. 1004. δὲ τέκε N. 1006. πηλεῖ δὲ θεὰ
 δημβεῖσα θέτις N. 1011. ἡελίοιο N. 1014. om. L, Ald.

1003. Νηρῆος. 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.—Ψαμάθη, cf. Eur. Hel. 6, ὅς (sc. Πρωτεύς) τῶν κατ' οἶδμα παρθένων μίαν γαμεί Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. Nem. v. 12, βία Φώκου κρέοντος, ὃ τὰς θεοῦ, δν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Apollodor. iii. 12, 6, μίγνυνται δὲ αὐθις Αἰακὸς Ψαμάθῃ τῇ Νηρῶος εἰς φύκην (φώκην;) ἡλλαγμένη διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φώκων.

1008. Αἰνεῖαν. Cf. Il. ii. 819, Δαρδανίων αὐτ' ἤρχεν ἔως πᾶσις Ἀγχίσαιο Αἰνείας, τὸν ὕπ' Ἀγχίσῃ τέκε δ' Ἀφροδίτῃ Ἰδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα. Ib. v. 311, ἔναξ ἀνδρῶν Αἰνείας, — ὕπ' Ἀγχίσῃ τέκε βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτη.

1011. Ἵππεριονίδαο. See sup. v. 374.

1013. Ἀργιον. Of this *Agrius* nothing whatever is recorded; and in all probability the name is corrupt. From a passage in Lydus de Mensibus (i. 4, p. 7, ed. Bekker), Goettling infers that he must have read Γραικόν τ' ἥδὲ Λατῖνον, and this seems an inevitable conclusion from his words:—τοσοῦτων οὖν ἐπιξενωθέντων τῆς Ἰταλίας, ὥσπερ ἐδείχθη, Λατίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἐλληνίζοντας ἐκάλουν, ἀπὸ Λατίνου τοῦ

ἄρτι ἡμῖν ῥηθέντος καὶ Γραικῶν, τῶν ἀδελφῶν, ὥς φησιν Ἡσιόδος Ἀργιον ἥδὲ Λατῖνον (Γραικόν τ' ἥδὲ Λατῖνον, Goettling). That by *Graeci* Lydus meant *Italian* Greece, or *Magna Graecia*, is pretty clear. Photius, *Γραικοὺς οἱ βάρβαροι τοὺς Ἕλληνας* Σοφοκλῆς τῇ λέξει κέχρηται. Hesychius, *Γραικός Ἕλληνας*. Ῥωμαῖοι δὲ τὸ γ προσθέντες Γραικόν φασι. Some of the old commentators seem to have construed ἥδὲ 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. 164, 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:—Ἀργιον δὲ, τὸν ἀμύμονα Λατῖνον. One point is obvious, that *Latinus*, a purely Italian hero, could 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

οἱ δ' ἤτοι μάλα τῆλε μυχῶ νήσων ἱεράων 1015
 πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἀνασσον.
 Ναυσίθοον δ' Ὀδυσῆϊ Καλυψῶ δῖα θεάων
 γείνατο Ναυσινόον τε μιγείσ' ἐρατῇ φιλότῃ.

Αὗται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
 ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020
 νῦν δὲ γυναικῶν φύλον αἰεῖσατε, ἡδυνέπειαι
 Μοῦσαι Ὀλυμπίαδες, κοῦραι Διὸς αἰγιόχοιο.

1016. *Φάνασσον* 1020. *ἐπιείκελα* 1021. *Ἡδυτέπειαι*

1015. οἱ δὴ τοι Ν. μυχῶν Ν. 1016. ἀγακλυτοῖσιν LN, Ald.
 1020. γείνατο L, Ald.

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' ἔτεκε 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, 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 Etruria. 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 (Od. v. 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, "Quidni 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.

INDICES.

INDEX I.

OF

WORDS AND PROPER NAMES.

(ADAPTED FROM GOETTLING'S EDITION.)

A.

Ἄδομαι E. 283. S. 101
 ἀσπτος E. 148. S. 75. 446. Th. 649
 ἄστος Th. 714
 ἀβούτης E. 451
 ἀγαών E. 105
 ἀγαθός E. 24. 191. 236. 317. 346. 356. 500. 669. 703. 783. Th. 219. 585. 602. 900. 906
 ἀγαίεται E. 331
 ἀγακλειτός Th. 1015
 ἀγακλυτός Th. 945
 ἀγάλλομαι Th. 68. 587. S. 86
 ἀγανώτατος Th. 408
 ἀγάομαι Th. 619
 Ἀγανή Th. 246. 976
 ἀγανός Th. 461. 632
 ἀγανρος Th. 832
 ἀγγελίη Th. 781
 ἀγγελος E. 85
 ἄγγος E. 475. 600. 613
 ἀγείρω E. 576. 652. S. 475
 ἀγελείη S. 197. Th. 318
 ἀγέλῃ S. 168. Th. 445
 ἀγέραςτος Th. 395
 ἀγέστρατος Th. 925
 ἀγήνωρ E. 7. Th. 237. 641
 ἀγηραος Th. 227. 305. 949. 955
 ἀγινεῖν 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
 ἄγραυλος Th. 26
 ἄγρη Th. 442
 ἄγριος S. 236
 Ἀγριος Th. 1013
 ἀγροιώτης S. 39
 ἀγρόμενος Th. 92
 ἀγρότερος S. 407
 ἀγχεμάχος S. 25
 ἄγχι E. 639
 ἀγχιμόλον S. 325
 Ἀγχίσσης Th. 1009
 ἄγω E. 208. 220. 768. S. 107. 480.
 ἄγε S. 108. 149. ἄγων Th. 998. E. 85. ἄγομαι E. 695. 800. ἀξαιμι E. 434. 440. ἀγαγών E. 165. v. ἡγάγετο, ἦγον.
 ἄγών S. 205. 312. Th. 435
 ἀδάητα Th. 655
 ἀδάμας E. 147. S. 137. 231. Th. 161. 188. 239
 ἀδηκτότατος E. 420
 ἄδηλος E. 6.

ἄδικος E. 260. 334. ἀδικώτερος E. 272
 Ἀδμήτη Th. 349
 ἄδων Th. 917. 926
 ἀδροσύνη E. 473
 ἁδότης E. 355
 ἀεθλεύουσιν Th. 435
 ἄεθλον S. 305. 311. Th. 437. E. 654
 ἄεθλος S. 94. 127. Th. 951. 994
 αἰδῶ E. 662. S. 394. Th. 34. αἰείσατε Th. 965. 1020
 αἰκῆς Th. 166. 172
 αἰεῖω E. 761. αἰέρας E. 692. αἰερόμεναι E. 540
 αἰεσι Th. 875
 αἰέκητι Th. 529
 αἰελλα Th. 874
 Ἀελῶ Th. 267
 ἀενάοντες E. 550
 αἰναος E. 597. 737
 αἰξω E. 6. Th. 444. S. 96. 434. αἰξομαι E. 377. 394. 773. Th. 195. 524. 641
 αἰργίη E. 311
 αἰργός E. 44. 302. 303. 305. 310. 312. 498
 αἰροσιπότης S. 316. E. 777
 αἰσιφροσύνη Th. 502
 αἰσιφρων E. 315. 335. 646
 αἰάλεος S. 153
 αἰω E. 587. S. 397. αἰζομαι Th. 99. 532
 αἰωστος E. 345
 ἀηδών E. 203
 ἄημι E. 516. 552. Th. 875. ἀέντων E. 625. Th. 860. ἄημαι S. 8. v. αἰεσι
 ἄηρ E. 549
 ἄήτη 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
 ἀθόλωτος E. 595
 ἄθροος S. 246
 αἶα E. 125. 255. αἶη S. 153
 Αἰακός Th. 1005
 Αἰγαῖον ἔρως Th. 484
 Αἰγείδης S. 182

αἰγείρος S. 377
 αἰγίοχος E. 99. 483. 661. S. 322. 443. Th. 11. 25. 52. 735. 920. 966
 Αἰγίοχος Th. 13
 αἰγίς S. 200. 344. 444
 αἰγυπιός S. 465
 αἰδηλος E. 756
 Ἀΐδης Th. 311. 455. 768. 774. 850. E. 145. 153
 αἰδής S. 477
 αἰδώς S. 310
 αἰδνός Th. 860
 αἰδοῖον E. 733
 αἰδοῖος E. 71. 257. 301. S. 14. 46. Th. 16. 44. 80. 194. 434. 572. 953
 Ἀἶδος S. 151. 227
 Ἀἰδόσθε S. 254
 αἰδρεῖη E. 685
 αἰδρις S. 410
 Ἀἰδωνεύς 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
 αἰειγενέτης Th. 548. 893. 993
 αἰέν E. 298. 718. Th. 21. 33. 34. 106. 801
 αἰερός Th. 523
 αἰζήτιος S. 408
 αἰζήτος E. 441. Th. 863
 Αἰήτης Th. 957. 958. 992. 994
 αἰθαλόεις Th. 72. 504. 707. 854
 αἰθήρ Th. 124. E. 18
 Αἰθίοπες Th. 985
 αἰθόμενος Th. 324. 867. S. 60. 275. E. 755
 αἰθον 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. 193. S. 384
 αἱμύλιος Th. 890. E. 78. 789
 αἱμύλος E. 374
 Αἰνείας Th. 1008
 αἰνέω E. 643. 824
 αἶνιμι E. 683
 αἶνος E. 202
 αἰνός E. 161. 802. S. 200. 227. 264. Th. 662. 852. αἰνότατος S. 397
 αἶνυμαι S. 41. 135. 149
 αἶξ E. 516. 585. 590. S. 407. Th. 445
 Αἰολίς E. 656
 αἰόλλομαι S. 399
 αἰολόμητις Th. 511

- αἰπόλια Th. 445
 αἰπύς E. 83. Th. 589. 682
 αἰρέω E. 618. αἰρέυμενος E. 476.
 v. εἶλον, ἐλέειν, ἤρουν
 αἶρω E. 551. 632. S. 107. 255. Th.
 628. v. αἶραι, ἀρέσθαι
 αἶσα E. 578. Th. 422
 Αἴσηπος Th. 342
 αἴσιμος S. 336
 Αἰσονίδης Th. 993. 999
 αἴσσομαι Th. 150. 671
 αἴσχος 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
 αἰψηροκελευθος Th. 379
 αἰών E. 9. S. 331. Th. 609
 ἀκάκητα Th. 614
 ἀκάμας Th. 556
 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
 ἀκιώτατος E. 435
 ἄκμων Th. 722. 724
 ἀκοίτης S. 9
 ἀκοιῖς 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
 ἀκραής E. 592
 ἄκριτος S. 311
 ἀκροκνέφαιος E. 567
 ἄκρος E. 233. 291. 467. S. 317. ἀκ-
 ρότατος E. 681. Th. 7. 62. S.
 33
 Ἀκταίη Th. 249
 ἀκτῆ S. 213. 290. Th. 848. E. 32.
 466. 597. 805
 ἀκτίς Th. 760
 ἀλαθε E. 631. 757. Th. 791
 ἀλάλημαι E. 100
 ἀλαλητός S. 382. Th. 686
 ἀλαλκεν Th. 527
 ἀλασκοπιή Th. 466
 ἀλαπαδνός E. 437
 ἀλαστος Th. 467
 ἀλγινόμεναι Th. 214. 226
 ἀλγος E. 133. 200. 211. 741. 799. Th.
 227. 621
 ἀλέα E. 493
 ἀλέασθαι E. 446. 734. 780
 ἀλεγίζω Th. 171
 ἀλέγω E. 251
 ἀλεεῖνω E. 828
 ἀλή E. 545
 ἀλειφα Th. 553
 ἀλεξιάρη E. 464
 ἀλεύομαι E. 505. 535. 798
 ἀλεωρή E. 404
 ἀληθείη E. 768
 ἀληθής Th. 28. 333. E. 818
 ἀλής, ἀλέα E. 493
 Ἀλιάκμων Th. 341
 ἀλιαστος Th. 611
 ἀλιεύς S. 214
 Ἀλίη Th. 245
 Ἀλμυδῆ Th. 255
 ἄλιος Th. 1003
 ἀλιταίνομαι E. 330
 ἀλιτήμενος S. 91
 ἀλιτραίνω E. 241. 330
 Ἀλκαῖος S. 26
 Ἀλκείδης S. 112
 ἀλκή Th. 876. E. 201
 ἄλκιμος S. 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 cet. 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. 403. 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. ἄλλη E.
 262
 ἄλλοτε E. 338. 483. 552 bis. 625. 713.
 825. S. 359. Th. 830, 831. 833,
 834. 835. 875.
 ἀλλότριος Th. 599. E. 34. 315. 395
 ἀλμυρός Th. 107. 964

- ἄλοχος Th. 886. E. 329. S. 18. 40.
 87
 ἄλς, v. ἄλαδε
 ἄλσος S. 70. 99
 ἀλκυοντίδης Th. 521
 ἀλύξεται E. 363
 Ἄλφειός Th. 338
 ἀλφειότης Th. 512. E. 82. S. 29
 ἀλωή S. 291. E. 599. 806
 ἄμ μέσον S. 209. ἄμ πέλαγος Th.
 190. ἄμ φντά E. 571
 ἄμα Th. 80. 268. 677. 691. 706. E.
 219. 441. S. 23. 404
 ἄμάν E. 392
 ἄμαιμάκετος Th. 319. S. 207
 ἄμαξα E. 426. 453. 455. 456. 692
 ἄμάομαι E. 392*. 775. 778. Th. 599
 ἄμαρτίνοος Th. 511
 ἄμαρύνσω Th. 827
 ἄμαυρότερος E. 284
 ἄμαυρώ E. 693
 ἄμάω (meto) v. ἄμάν, ἄμάομαι, ἄμή-
 σεις E. 480. v. ἤμησε, ἤμων
 ἄμβατος E. 681
 ἄμβολιεργός E. 413
 ἄμβρόσιος Th. 69. 640. 642. 796
 ἄμβροτος Th. 43
 ἄμέγατος Th. 666
 ἄμείβομαι Th. 654. 749. S. 117
 ἄμείλικτος Th. 659
 ἄμεινων E. 19. 285. 294. 314. 320.
 445. 570. 702. 750
 ἄμελέω E. 400
 ἄμέρδω Th. 698. S. 331
 ἄμητός E. 384. 575
 ἄμηχανίη E. 493
 ἄμηχανος E. 83. Th. 295. 310. 589.
 836
 ἄμμες S. 87
 ἄμοιβή E. 334
 ἄμολγαίη E. 590
 ἄμοτον S. 361
 ἄμπαυμα Th. 55
 Ἄμπυκίδης S. 181
 ἄμυδις S. 345. Th. 689
 ἄμύμων Th. 263. 264. 654. 1013. S.
 65. 112
 ἄμύνω S. 240
 ἄμφαγαπάω E. 58
 ἄμφαραβίζω S. 64
 ἄμφέπω Th. 695
 ἄμφί 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
 ἄμφιβάλλω E. 545. 787
 ἄμφίβληστρον S. 215
 ἄμφιγυῖες E. 70. S. 219. Th. 571.
 579. 945
 Ἀμφιδάμας E. 654
 ἄμφιδεδήει S. 62
 ἄμφικαλύπτω E. 166. 555
 Ἀμφιλογίαι Th. 229
 ἄμφιπολεύω E. 803
 ἄμφίρρυντος Th. 983
 Ἀμφιρῶ Th. 360
 ἄμφις Th. 748*. 851. E. 701
 Ἀμφιτρίτη Th. 243. 254. 930
 Ἀμφιτρύων S. 2. 37. 44. 54. 80
 Ἀμφιτρωνιάδης S. 165. 416. 433.
 459. Th. 317
 ἄμφιχέαι E. 65
 ἄμφοτεροι Th. 553. 678. 685. 709.
 751. 771. 844. 942. S. 177. 382.
 436
 ἄμφοτέρωθεν Th. 733
 ἄμφντά E. 571
 ἄμφω S. 171. 419. E. 774
 ἄμώμητος 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
 ἀνάελπα Th. 660
 ἀναιδείη E. 324. 359
 ἀναιδής Th. 312. 833
 ἀναιρέω E. 748. Th. 553. v. ἀνελών
 ἀναίτιος E. 827
 ἀναξ S. 100. 179. 226. 354. 371. Th.
 493. 543. 660. 843. 859. 985
 ἀνάπνευστος Th. 797
 ἀνασσεύσασα S. 344
 ἀνάσσω S. 328. Th. 403. 491. 506.
 837. 850. 883. 1015
 ἀναστρωφάω S. 121
 ἀνατίθημι E. 658. v. ἀναθεῖναι, ἀνέ-
 θηκα
 ἄναυδος Th. 797
 Ἀναυρος S. 477
 ἀναφαίνομαι Th. 710
 ἀναφυσιάω S. 211
 ἀναχάζομαι S. 336
 ἀναψύχω E. 608
 ἀνδάνω, v. ἄδων
 ἀνδicha E. 13
 ἀνδρογόνος E. 783. 789. 794

* This mark indicates MS. readings not admitted in the text.

- Ἀνδροκτασίη S. 155. Ἀνδροκτασίαι Th. 228
 ἀνδρόμοεος S. 256
 ἀνδροφόνος S. 93. 420
 ἀνέηκε Th. 495
 ἀνέθηκα E. 658
 ἀνελών E. 748. ἀνείλετο 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. ἀνὴρ
 ἀνερειψαμένη Th. 990
 ἀνῆγαγον Th. 626
 ἀνηκεστος Th. 612
 ἀνήνωρ E. 751
 ἀνὴρ, ἀνδρός E. 3. 19. 56. 59. 82. 92. 159. 175. 220. 230. 240. 265. 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
 ἀνὴρ, ἔρος E. 192. 303. 326. 364. 559. 754. 813. S. 48. Th. 197. 432
 Ἀνθεια S. 381
 ἀνθεμίστις Th. 878
 ἀνθέω E. 482. ἀνθεῦσιν E. 227
 Ἀνθη S. 474
 ἄνθος Th. 576. 983
 ἄνθρωπος 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. 547. 678. 685. 719. 811. S. 162. 394. Th. 50. 93. 100. 121. 204. 231. 272. 296. 302. 329. 330. 407. 416. 535. 552. 556. 564. 569. 570. 586. 588. 589. 763. 766. 782. 879. 887
 ἀνέναι, v. ἀνιών
 ἀνὴρ Th. 611
 ἀνίγημι, ἀνέηκε Th. 495. ἀνέσκει Th. 157
 ἀνίκητος Th. 489
 ἄνικτος E. 740
 ἀνιστάμενος E. 577
 ἀνιών E. 728
 ἀνολβίη E. 319
 ἄνομον Th. 307
 ἀνόστεος E. 524
 ἀνστρέφομαι 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
 ἄντρον Th. 483
 ἄντυγες S. 64
 ἀνύω, ἀνύσσας E. 395. 635. Th. 954
 ἄνωγα E. 367. 403. 687. ἀνώγει Th. 549. ἤνωγε E. 68
 ἄξιμος E. 715
 ἀξύμφορος Th. 593
 ἄζων 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
 αἰκος E. 602
 αἰκος E. 595
 αἶορ S. 221. 457. Th. 283
 αἶουτος S. 157
 αἶπαι 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
 ἀπαναίνομαι E. 454
 ἀπάνευθε Th. 386
 ἀπανήνασθαι E. 454
 ἀπάντη Th. 524
 ἄπας E. 57. 115. 195. 689. Th. 79. 361. 422. 627. 813. 981
 ἀπατάω E. 462
 ἀπάτη Th. 224
 ἀπαυράω, v. ἀπηύρα
 ἀπειμι, v. ἀπέων
 ἀπείριτος S. 205. Th. 109. 878
 ἀπείρων E. 160. 487. Th. 187. 670. S. 472
 ἀπεμνήσαντο Th. 503
 ἀπέοντος E. 367
 Ἀπέσας Th. 331
 ἀπέσσυθεν Th. 183. ἀπέσσυτο Th. 859
 ἀπέχω E. 135. 645

- ἀπεών E. 367
 ἀπήμαντος Th. 955
 ἀπημων E. 670
 ἀπηνή S. 273
 ἀπήνρα S. 423. Th. 423. E. 240
 ἀπηωρεύντο S. 234
 ἀπιστή E. 372
 ἄπλαστος E. 148*. Th. 151
 ἄπλατος* E. 148. Th. 151. 153
 ἄπληστος* S. 250
 ἄπλητος Th. 153. 315. 709. S. 147.
 230. 250. 268
 ἀπό S. 374. 392. Th. 632. ἀπό κρή-
 θεν S. 7
 ἀπογυμνώ E. 730
 ἀποδειροτομέω Th. 280
 ἀποδίδωμι E. 349
 ἀποδρέπω E. 611
 ἀποθρώσκω S. 375
 ἀποθύμιος E. 710
 ἀποκρῆθεν* S. 7
 ἀποκτείνω S. 11
 ἀπολάμπομαι S. 27. Th. 583
 ἀπολείβω S. 174. 268. ἀπολείψας Th.
 793
 ἀπολείπω E. 489. 696
 ἀπολήγω E. 488
 ἀπόλλυμι E. 626. 763. v. ἀπώλεσεν
 Ἀπόλλων E. 771. S. 58. 68. 70. 100.
 478. Th. 14. 94. 347. 918
 ἀπόλοιτο E. 46. 348
 ἀπομείρομαι E. 578. Th. 801
 ἀπομνήσκομαι Th. 503
 ἀπονίσσομαι S. 409
 ἀπονοστέω E. 735
 ἀποπέμπω E. 87
 ἀποπνεύουσα Th. 224
 ἀποπτάμενος Th. 284
 ἀπόπροθι E. 390
 ἀποπτύω E. 726
 ἀπόρρυμι Th. 9
 ἀπορραΐσειν Th. 393
 ἀπορρίψοντι S. 213
 ἀπόρρυτος E. 600
 ἀποσεύω Th. 183. 859
 ἀποτίθημι E. 762
 ἀποτίνται E. 247
 ἀποτίση E. 260
 ἀποτμήζας Th. 188
 ἀπουράμενοι S. 173
 ἀποφθίμενος Th. 606
 ἀποφθινύθω E. 243
 ἀποφθίσσει E. 666
 ἀποχίσεται* S. 409
 ἀπύρρ E. 525
 ἀπύρ, ἦπυον S. 316
 ἀπώλεσεν E. 626
 ἄρ τοι Th. 372
 ἀρά E. 626. S. 29. 128. Th. 657
 ἀραβεύσαι S. 249
 ἀραβος S. 404
 ἀραίος E. 809
 ἀραρνία S. 137. 271
 ἀράσσω S. 364. 461
 ἀράχνη E. 777
 ἀράχιον E. 475
 Ἀργαίος Th. 484
 ἀργαλέος E. 66. 92. 229. 484. 640.
 S. 43. Th. 369. 522. 602. 718. 739.
 810. 890
 Ἀργεῖος Th. 12
 Ἀργειφόντης E. 68. 77. 84
 Ἀργέστης Th. 379. 870
 Ἀργη Th. 140
 ἀργης, —ἐτι Th. 541
 ἀργύρεος E. 128. 144. S. 225. 295.
 298. Th. 779. 791
 ἀργυροδίνης Th. 340
 ἀργυρόπεζα Th. 1006
 ἀργυρφεος Th. 574
 Ἀρδησκος Th. 345
 ἀρείων E. 158. 193. 207. S. 120
 ἀρέσθαι Th. 628. ἀρέσαντο S. 255.
 ἄρραι E. 632. S. 107
 ἀρετή E. 289. 313
 ἀρήτιος S. 66
 ἀρηΐφιλος Th. 317
 ἀρηρώς Th. 812. ἀρηρνία 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
 Ἄριμοι Th. 304
 Ἀρισταῖος Th. 977
 ἄριστος E. 36. 279. 438. 471. 585.
 694. 719. 766. 781. 801. 814. 820.
 S. 48
 ἀρκέω S. 358
 ἄρκιος E. 321. 351. 370. 501. 577
 ἄρκτος S. 186
 Ἀρκτοῦρος E. 566. 610
 ἄρμα S. 63. 64. 97. 309. 324. 342.
 463
 ἄρμαλή E. 560. 767
 ἄρμενος E. 407. 424. 642. 717. 730.
 786. 803. S. 84. 116. Th. 639
 Ἀρμονίη Th. 937. 975
 ἀρνέομαι E. 408

- ἄρνες Th. 23
 *Ἄρνη S. 381. 475
 ἄρξασθαι E. 781. 815
 ἀρόης E. 749. ἀρόσης E. 485. ἀρόμ-
 νειναι E. 22
 ἀροτήρ E. 405. S. 286
 ἀροτος E. 384. 450. 458. 460. 467.
 616
 ἄροτρον E. 432. 439. 467*. 616*
 ἄρουρα E. 117. 173. 237. 428. 461.
 463
 ἀρώ E. 429. 460. ἀρόης E. 479.
 ἀρόσης E. 485. ἀρόμνεναι E. 22
 ἀρπάξω E. 38. Th. 914
 ἀρπακτός E. 320. 684
 ἀρπαξ E. 356
 ἄρπη Th. 175. 179. E. 573
 *Ἀρπυιαί Th. 267
 ἄρρηκτος E. 96
 ἄρρητος E. 4
 ἀρσάμενος S. 325
 ἄρσην E. 437. Th. 667
 *Ἀρτεμις Th. 14. 918
 ἀρτίεπεια Th. 29
 ἄρτος E. 442
 ἀρύω, ἥρυνον S. 351. E. 550
 ἀρχή Th. 45. 115. 156. 203. 408. 425.
 452. 512
 ἄρχω S. 26. E. 709. ἄρχομαι E. 809.
 S. 395. Th. 1. 36. ἀρχόμενος E.
 368. 467. Th. 48. ἄρξασθαι E.
 781. 815
 ἄσβεστος Th. 849. 852
 *Ἀσβολος S. 185
 Ἀσίη Th. 359
 ἀσκήσας Th. 580
 ἀσκητός E. 546
 *Ἀσκηρ E. 640
 ἀσπάζομαι S. 84
 ἀσπασίως S. 45
 ἀσπαστός S. 42
 ἄσπετος E. 379. Th. 683. 694. 698
 ἀσπίς S. 417
 ἄσσον Th. 748. 796
 ἀστεμφέως Th. 748
 ἀστεμφής Th. 812
 *Ἀστερίη 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
 Ἀστράϊος Th. 376. 378
 ἀστράπτω Th. 690
 ἄστρον Th. 110. 382
 ἄστν Th. 91
 ἀσύμφορος E. 782. Th. 593*
 ἀσφαλέως 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
 ἄτερ E. 91 bis. 113. 514. S. 15. Th.
 132
 ἀτερπής E. 647
 ἄτη E. 216. 231. 352. 412. S. 93.
 Th. 230
 ἀτιμάω E. 185
 ἀτιμος Th. 395
 ἀτιτάλλω Th. 480
 Ἀτλαγενής E. 383
 Ἀτλαντίς Th. 938
 *Ἀτλας Th. 509. 517
 ἀτλητος* Th. 709
 ἀτμή Th. 862
 ἄτος S. 59
 ἀτρεκέως* Th. 86
 ἀτρεμέω E. 539
 *Ἀτροπος S. 259. Th. 218. 905
 ἀτρύγετος Th. 131. 241. 413. 696.
 728. 737. 803
 ἀτρυνώνη Th. 925
 αὐ S. 51. 124. 282. 283. 285. 299.
 472. Th. 139. 147. 214. 237. 270.
 404. 453. 724. 834. 835. 878
 αὐαλέος E. 588. S. 265*
 αὐγάζω, αὐγάσαι E. 478
 αὐγή Th. 566. 569. 699
 αὐδή Th. 31. 39. 97. E. 61. S. 278.
 396
 αὐδήεις Th. 142
 αὐθι E. 35. 440. S. 281
 αὐθις E. 50. 157. 562. 711. S. 32.
 Th. 50
 αὐλαξ E. 439. 443
 αὐλή E. 732
 αὐλητήρ S. 283. 299
 Αὐλῖς E. 551
 αὐλός S. 281
 αὐξάνω, πύξετο Th. 493
 αὔος E. 560. 743
 αὔρα Th. 872. E. 570
 αὐριον E. 410
 αὐσταλέος 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
αὐτοφύης Th. 813
αὐτως Th. 402. 600. 702
αὐγὴν S. 171. 174. 418. E. 815
ἀφαιρέω Th. 443. E. 94. 748. v.
ἀφελών
ἄφατος E. 3
ἀφανρότατος E. 586
ἀφελών E. 94. 748. ἀφείλετο Th. 443
ἄφενος E. 24. 637. Th. 112
ἄφθιτος Th. 389. 397. 545. 550. 561.
805
ἄφθονος E. 119
ἀφικέσθαι S. 38. 378. Th. 652. 997
ἀφνειός E. 120. 306. 455. Th. 974
ἀφραδίη E. 134. 330
ἀφρογενέα Th. 196
ἀφρογένειαν* Th. 196
Ἀφροδίτη E. 65. 521. Th. 16. 195.
822. 962. 975. 980. 989. 1005.
1014
ἄφρός S. 389. Th. 191. 197
ἄφρων E. 210
ἀφύσσαι E. 613
Ἀχαιοί E. 641
Ἀχελώς Th. 340
ἀχέων E. 399

ἀχέων S. 93
ἀχθομαι Th. 155. ἀχθόμενος S. 435
ἄχθος S. 400. E. 692
Ἀχιλλεύς Th. 1007
ἀχλὺς S. 264
ἀχνύμενος S. 435. Th. 160*. 623
ἄχος S. 457
ἀχρεῖος E. 403
ἀχρηῖος E. 297
ἄψ Th. 169. 495. 652
ἀψευδής Th. 223
ἄψις 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. βῆσαν E.
153. βεβαῶς 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
βασιλευμένον 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
βασιλῆιον E. 126
βασιλῆϊς Th. 462. 892
βεβαῶς S. 307
βεβριθία* S. 160
βεβρυχία S. 160
Βελλεροφόντης Th. 225
βέλος Th. 684. 716
βέλτερον E. 365
βέλτιον* E. 365
βένθος Th. 365
βήσση S. 386. E. 510. Th. 860. 865
βησσηίς Th. 130. E. 389. 530
βιάζω Th. 423. v. ἐβίησατο
βιβάς S. 323
βίβλιος E. 589
βίη 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
βίος E. 37. 42. 232. 316. 401. 577.
601. 634. 689
βίος E. 167. 301. 307. 400. 476.
499. Th. 605
βλαβερός E. 365
βλάπτω E. 193. 258. 283. *βλαπτό-*
μενος Th. 89
βλέφαρον S. 7. Th. 910
βλοσυρός S. 147. 175. 191. 250
βοάω E. 511
βόειος Th. 539
βοιωτοί S. 24
βολάων Th. 683
βορέης Th. 379. 870. E. 506 518. 547.
553
βόσκω Th. 595
βότρυς E. 611. S. 294
βούδορος E. 504
βουκολίαι Th. 445
βουκόλος Th. 293
*βούλει** E. 647
βουλεύω, *βουλεύσαντι* E. 266. v.
ἐβούλευσε
βουλή E. 16. 71. 79. 99. 122. 266.
S. 318. Th. 122. 318. 464. 534.
572. 653. 661. 822. 960
*βούλη** E. 647
βούς 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. 516. 540. 555. 983
βοώπις Th. 355
βοωτίω E. 391
βράδιον E. 528
βράχω, *βράχε* S. 423
βριάρεως Th. 149. 617*. 714. 734*.
817
βριάω E. 5 bis. Th. 447
βρίθω E. 466. S. 290. 295. 300. *βε-*
*βριθώς** S. 160
βρισάρματος S. 441
βροντάω Th. 839. v. *ἐβρόντησε*
βροντή Th. 72. 141. 286. 458. 504.
691. 707. 845. 854
βρόντης Th. 140
βρότεος E. 416
βροτήσιος E. 771
βροτοίς S. 367
βροτολογός S. 333. 425
βροτός E. 3. 15. 24. 93. 214. 310.
457. 533. 686. 760. S. 55. 78. 106.
Th. 218. 223. 369. 500

βρύχω S. 160
βρώσις S. 395. Th. 797
*βύβλινος** E. 589
βυσσοδομέω S. 30
βωμός 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
Γαλαζαύρη Th. 353
Γαλάτεια Th. 250
γαλήνη Th. 244
γαμβρός Th. 818
γαμετός E. 406
γαμέω E. 698—700. *ζγημα* Th. 604.
610. 960. 977. E. 701. *γῆμαι* Th.
604
γάμος E. 697. 784. Th. 603
γαμφώνης S. 405
γαστήρ Th. 26. 539. 599
γε μέν S. 260. Th. 363. 817
γεγάσι E. 108
γεήοχος 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. 160. 284. 285. 736. S. 55.
327. Th. 871
γενέθλη 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
 γηθέω E. 476. S. 116. Th. 173
 γῆμαι Th. 604. v. γαμέω
 γηραιός E. 376
 γηράντεσσι E. 188
 γῆρας E. 92*. 114. 325. 331. S. 245. Th. 225. 604
 γηράσκω E. 185. γήραντες 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. 115. 116. 123. 137. 156. 240. 475. 512. 607. 741. 894. 931. γένοο Th. 657. γέντο Th. 199. ἐγεντο Th. 705
 γιγνώσκω E. 281. γνῶ Th. 551. ἔγνω E. 218
 Γλαύκη Th. 244
 γλαυκίων S. 430
 Γλαυκονόμη Th. 256
 γλαυκός Th. 440
 γλαυκῶπις 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
 γλώσσα E. 322. 708. 719. Th. 83. 826
 γλῶσες S. 398
 γναμπτός E. 205
 γνῶ Th. 551
 γόμφος E. 431
 γονεύς 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
 γουνοπαχὺς S. 266
 γουνός Th. 54. 329
 Γραῖαι Th. 270. 271
 Γρήνικος Th. 342
 γύαλον Th. 499
 Γύγης* Th. 149. 618. 714. 734. 817
 Γύης Th. 149. 618. 714. 734. 817
 γύης 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.
 δαῖ 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 δαῖ Th. 650. 674
 δαῖφρων S. 119. E. 654
 δαίω S. 165. δεδῆει S. 155
 δάκνω, δάκην Th. 567. ἔδακε E. 451
 δάκρυ S. 132. 270
 δακρυόεις Th. 227
 δαλός E. 605
 δαμάω S. 11. Th. 490. 857. ἐδάμασσε S. 408. Th. 332. ἔδαμον and ἐδάμην E. 152. Th. 464. δεδμημένος E. 116. δμηθείς S. 48. Th. 453*. 1000. 1006
 δαμῆν, v. δαμάω
 δάμναμι Th. 122
 Δανάη S. 216
 Δαναΐδης S. 229
 δαπάνη E. 623
 δασμός Th. 425
 δασσάμενος Th. 537. δέδασται Th. 789. ἐδασσάμεθα E. 37. ἐδάσσατο Th. 520. δάσαντο Th. 112. 303. δάσσασθαι E. 446. 781*
 δασύστερνος E. 514
 δατέομαι Th. 606
 δάφη E. 435. Th. 30
 δαφουινός S. 159
 δαφουίνος S. 250

- δεδήει S. 155
 δεδμημένοι E. 116
 δεδοκημένος S. 214
 δεδορκώς S. 145
 δεῖδω, δειδίξεται S. 111. δειδιώτες S. 248
 δειέλα E. 810. 821
 δεικνύω E. 451. 502. 526. εἰδεξα E. 638. 612. v. δείξαι
 δειλός E. 115. 214. 369. 686. 713
 δειμός 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. δεινότατος Th. 138. 155
 δειωνός S. 250
 δείξαι E. 612
 δείξω E. 608
 δειπνέω, δειπνήσας E. 442
 δειπνολόχος E. 704
 δείπνον E. 209
 δερή 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
 δέμνιον E. 328
 δένδρεον Th. 216. E. 583
 δεξιτέρος Th. 179
 δέον (from δέω) S. 291
 δέος Th. 167
 δερκίζονται Th. 911
 δερκομαι 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
 δεῦτε E. 2
 δεύτερος E. 127. 142. δεύτερον, adv. E. 34. S. 124. Th. 47. 214. 310. 901
 δεύω E. 556
 δέχομαι E. 87. 89. Th. 184. 479. 800
 δέω, v. δέον. ἔδησα Th. 502. 521. 618. 718. δήσασθαι E. 542
 δῆ E. 2. 176. 197. 269. 292. 323, and *passim*
 δηθά Th. 623
 δηϊότης Th. 662. 852
 Δημήτηρ E. 32. 300. 393. 465, 466. 597. 805. S. 290. Th. 912. 969. Δήμητρα Th. 454
 δήμος E. 261. 527. Th. 477. 538. 541. 971
 δῆνος Th. 236
 δηῶ S. 67
 δῆρις 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
 διαδάσασθαι Th. 544. 885
 διάημι E. 514. 517. 519
 διαιρέω, 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
 διατεκμαίρομαι E. 398
 διδάξῃς E. 699. διδασκόμεναι * E. 64. διδασκῆσαι E. 64. ἐδίδασαν Th. 22. 280. E. 662
 διδυμάωνε S. 49
 δίδωμι E. 139. 225. 238. Th. 219. 563. 985. δοῖεν E. 188. δόμεν E. 354. δώσω E. 57. 178. ἔδοσαν Th. 141. ἔδον Th. 30. δός E. 453. δότε Th. 104. δῶ E. 354 bis. Th. 933. δοίη E. 357. δώωσι Th. 222. δῶκα E. 705. 741. S. 400. Th. 504. 819. ἔδωκα E. 92. 279. 355 bis. S. 125. Th. 399. 914
 διεδάσσαο, v. διαδάσασθαι
 διέκειτο S. 20
 διέλοντο Th. 112
 διερός E. 460
 δίζημαι E. 603. διζήμενος E. 428
 διηνεκώς Th. 627
 διηνεκής Th. 812
 δικάζω, δικάσσει E. 39
 δίκαιος E. 190. 217. 226. 270, 271. 280. Th. 236. δικαιότερος 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
 δινέμεν E. 598
 δίνη Th. 791
 δυνήεις Th. 337

- διάγγητος S. 340
 διόθεν S. 22. E. 765
 Διός 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
 δοκεύω S. 333. 425. 480. Th. 466.
 772. δεδοκήμενος S. 214
 δόλιος Th. 160. 540. 547. 555. 560
 δολιχός Th. 186
 δόλος E. 83. S. 30. Th. 175. 551.
 562. 889
 δολοφρονέων Th. 550
 δολῶ, δολωθείς 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
 δόρν, v. δοῦρα
 δορυσσοός S. 54
 δόσις Th. 93. E. 718
 δότεира θανάτοιο E. 356
 δοτήρες θανάτοιο S. 131
 δοῦπος Th. 70. 703. 705
 δοῦρα E. 807. δούρατα E. 456. δού-
 ρατι S. 462. δουρί S. 362
 δοχμωθείς 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
 δρία E. 503
 δριμύς S. 261. 411. 457
 δρυα* E. 530
 Δρύαλον S. 187
 Δρύας S. 179
 δρύπτομαι S. 243
 δρύς Th. 35. E. 436. 486. 509. 612.
 S. 376. 421
 δρῶν S. 426
 δύη E. 728
 δύναμαι E. 134. 215. δύνηαι E. 350
 Δυναμένη Th. 248
 δύναμις Th. 420. S. 354. E. 336
 δύνω S. 151. E. 616. δύσαι S. 329.
 447. δύσειν S. 67. 124. δύσεο S.
 108. v. δύω, δυσόμενος E. 386
 δύο S. 112. 187. Th. 278
 δυσηλεγής E. 506. Th. 652
 δυσκέλαδος E. 196
 δυσνομίη Th. 230
 δυσπήμελος Th. 440. E. 718. 722
 δυσόμενος E. 386
 δύσφημος E. 735
 δυσφρονέων Th. 102
 δυσφροσύνη S. 528
 δυνάμινος Th. 171
 δύω E. 12. 772. S. 402
 δυωδεκάμηρος E. 752
 δυωδεκαταίος E. 751
 δυωδέκατος E. 774. 776. 789
 δῶ, v. δίδωμι
 δῶ for δώματα Th. 933
 δῶδεκα 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
 δωρέω E. 82
 Δωρίς Th. 241. 250. 350
 δῶρον E. 82. 85. 86. 356. 614. S. 47.
 133. 415. Th. 103. 399. 414
 δωροφάγος E. 39. 221. 264
 δῶς E. 356
 δωτήρες εἶων Th. 46. 111. 633. 664
 δώτης E. 355
 Δωτώ Th. 248
 E.
 ζ E. 268. S. 359. Th. 332
 ζαγε E. 534
 ζαρ E. 462. 477. 492. 569
 ζασιν E. 730. Th. 95. 738. 809. 823
 ζαντή Th. 126
 ζάω Th. 772. E. 342. εἶασε S. 424

ἐάων Th. 46. 111. 633. 664
 ἐβδόματος E. 805
 ἐβδόμη E. 770
 ἐβη Th. 194
 ἐβήσατο S. 338
 ἐβιήσατο Th. 423
 ἐβούλευσε Th. 389
 ἐβρόντησε Th. 839
 ἐγγυάλιξεν Th. 485
 ἐγγύθι E. 288. 343. 389. 700
 ἐγγύς E. 249. S. 464. 473
 ἐγείρω E. 20. 573. S. 176. Th. 666.
 713
 ἐγέλασσε E. 59
 ἐγεντο Th. 705
 ἐγκατα Th. 538
 ἐγκαταλείπω E. 378
 ἐγκατατίθημι, ἐκάρθeto Th. 487. 890.
 899. ἐνικάθeto E. 27
 ἔγκειμαι Th. 143. 145
 ἐγκύρσας E. 216
 ἐγκώμιον E. 344
 ἐγνω E. 218
 ἐγρεκύνδοιμος Th. 925
 ἐγχεῖμαχοι * 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
 ἔδησαν Th. 719
 ἐδίδαξαν E. 662. Th. 22. 280
 ἔδοι Th. 525
 ἔδον Th. 30
 ἔδος S. 203. Th. 117. 128
 ἔδοσαν Th. 141
 ἔδρη Th. 386
 ἐδριώγεται Th. 388
 ἔδω Th. 525. 640. E. 303*. v. ἔδοι
 ἔδωδή E. 593
 ἔδωκα E. 92. 279. 355 bis. S. 125.
 Th. 399. 914
 ἔειπα E. 86. 206. 381. Th. 24
 ἐέλδομαι E. 381
 ἐέλδωρ S. 36
 ἐέργω E. 269. 335. 480. Th. 751
 ἐέρση S. 395. Th. 83
 ἔζεε Th. 695. 847

ἔζεσε * Th. 695
 ἔζομαι E. 593. 731
 ἔζων E. 112
 ἔην E. 11. 117. S. 142. 144. 288. Th.
 58. 277. ἔησθα E. 314
 ἐθελήμους E. 118
 ἐθέλω 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
 ἐλαρινός E. 75. 678. 682. Th. 279
 εἶασε S. 424
 εἶατο Th. 622
 εἶβeto Th. 910
 εἶδον Th. 589. v. ἰδέ, ἰδεῖν
 εἶδος E. 63. 714. S. 5. Th. 153. 259.
 619. 908
 Εἰδνία Th. 352. 960
 εἰδώς E. 155. 187. 521. 731. 827.
 Th. 264. 313. 545. 550. 559. 561.
 887
 εἶην E. 271. 348. 495. 501. 559. 577.
 606. 617. 689. Th. 128. 530
 εἶθαρ Th. 688
 εἰκάς E. 792. 820
 εἵκελος S. 322. 451
 εἶκω, εἵκε S. 353. εἰκώς S. 206. εἵκτην
 S. 390
 εἶλε E. 155. S. 139. Th. 225
 Εἰλείθνια Th. 922
 εἰλιγμένος Th. 791
 εἰλίπους E. 795. Th. 290. 983
 εἶλον E. 155. S. 139. 457. Th. 225.
 εἰλόμην S. 135. 149. Th. 853
 εἶλοντο, v. ἐλέειν
 εἰλυφάζω S. 275
 εἰλυφώντες Th. 692
 εἶμα S. 159. E. 556
 εἵμαρτο Th. 894
 εἰμέν S. 351
 εἰμί (sum), v. ἔην, εἶην, εἰμέν, εἶναι,
 εἶς, εἰσί, ἐμέν, ἐμμεναι, ἔσαν, ἔσεσθαι,
 ἔσκε, ἔσσεαι, ἔσται, ἔστην, ἔστω,
 ἔών, ἦεν, ἦν, ἦσαν, ἦσθα, ἦστην
 εἶμι (eo), v. εἰσι, ἦσαν, ἦσιν, ἰέναι, ἰθι,
 ἴομεν, ἴσαν, ἴτον
 εἶν, E. 364. 407. Th. 290. 304. 983
 εἶναι E. 365. 516. 541. 706. 722. Th.
 401
 εἰνός E. 810. 811
 εἵνεκα, Th. 516

- εἶο Th. 392
 εἵπατε Th. 108. 115
 εἶπον E. 295. 453. 710. 721. S. 116.
 122. 338. Th. 163. 392. 665. v.
 εἶπατε, ζῆτα
 εἰργάζοντο E. 151
 εἰργον * 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
 εἰς E. 208
 εἷς, v. μία
 εἰσαναβαίνω Th. 57. 508
 εἰσαναβάσα Th. 939
 εἰσανών Th. 761
 εἴσατο Th. 700
 εἰσαφικάνω S. 45
 εἶσε Th. 174
 εἰσπέρησα E. 655
 εἰσί E. 12. 36. 122. 252. 560. 587.
 769. 822. S. 113. Th. 363, 364.
 942
 εἴσι Th. 972
 εἴσκειν E. 62
 εἰσόκειν R. 562. 630
 εἰστήκει S. 264. 269
 εἶσω S. 151
 εἶχον S. 132. 214. 223. 271. 285. 310,
 311. E. 89
 εἴως S. 378
 ἐκαίνυτο S. 4
 ἐκάλεσσε Th. 391
 ἐκαρτύναντο Th. 676
 ἐκάς S. 217
 ἐκάστος 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
 ἐκγεγαυῖα E. 256. Th. 76
 ἐκγεγόμεσθα Th. 648. v. ἐξεγέροντο
 ἐκεῖνος S. 72. Th. 648
 ἐκέκλετο S. 341
 ἐκηβόλος Th. 94
 ἐκκητι E. 4
 ἐκθορε * Th. 281
 ἐκθρέψασθαι E. 781
 ἔκκιον E. 345. S. 277. 284
 ἐκκορυφώω E. 106
 ἐκκλίνθη Th. 711
 ἐκπαγλος E. 154
 ἐκπέτομαι, ἐξέπτει E. 98
 ἐκτελέω S. 22. 38. E. 565. Th. 1002.
 v. ἐξετέλεσσα
 ἐκτελής E. 466
 ἐκτίθημι, v. ἐκθισόμεθα
 ἐκτολυπεύω 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. 282. Th. 232
 ἔλαιον E. 522
 ἐλάτῃ S. 188. 190. E. 509
 ἐλαύνω E. 443. v. ἐλήλαται, ἐλάω
 ἐλαφος S. 402. 407
 ἐλαφρότερος E. 417
 ἐλαχεν Th. 422. 424
 ἐλάω, ἔλασα S. 372. 414. E. 475.
 ἐλάσσας Th. 522. v. ἤλασε, ἤλῃ-
 λαντο
 ἔλεγχος Th. 26
 ἐλέειν S. 337. ἔλεν Th. 167. ἔλεν
 Th. 549. ἐλίσσθαι E. 287. 366.
 ἐληται E. 321. 359. 605. ἐλών Th.
 487
 ἔλεκτο S. 46
 Ἐλένη E. 165
 ἐλεόν E. 205
 Ἐλευθέρ Th. 54
 ἐλεφαίρετο Th. 330
 ἐλέφας S. 141
 ἐλήλαται Th. 726
 ἐλθεῖν S. 432. E. 339. 543. 609. 630.
 664
 Ἐλίκη S. 381. 475
 ἐλικοβλέφαρος Th. 16
 Ἐλικών Th. 7. 23. E. 639
 Ἐλικωνιάδες E. 658. Th. 1
 ἐλικώπις Th. 298. 307. 998
 ἔλιξ E. 452. 795. S. 295
 ἐληκδόν S. 302
 ἔλκω S. 158. E. 220. 469. ἐλκέμεν
 E. 631. 672
 ἔλλαβεν Th. 179
 Ἐλλάς E. 653
 ἔλλαθανός S. 291
 ἔλλοψ Th. 212

- ἐλπὶς E. 498. 500
 Ἐλπὶς E. 96
 ἔλπω, ἐλπόμενος S. 66. v. ἑολπά
 ἔλυμα E. 430. 436
 ἐμαρνάσθην S. 238
 ἐμβάινω, ἐμβεβώς S. 195. Th. 12
 ἐμβάλλω, ἔμβαλε S. 414. 453
 ἐμβασιλεύω Th. 71. E. 111. 167
 ἐμβεβώς S. 195. Th. 12
 ἔμεινε E. 97*
 ἐμείο S. 361. 449
 ἔμελε E. 146
 ἔμεν Th. 500
 ἐμίσγητο Th. 56
 ἐμμαπείως S. 442
 ἐμμεμώς S. 439
 ἔμμεναι E. 272. Th. 400. 610
 ἐμμενέως S. 429. Th. 712
 ἔμμορε E. 347 bis. Th. 414. 426
 ἐμός E. 55. 271. 633. 683. S. 362
 ἔμπαλιν S. 145
 ἐμπελαδὼν E. 734
 ἐμπελάζω, ἐμπελάσαντες S. 109
 ἔμπεσε S. 420
 ἔμπης E. 142. 179. S. 259
 ἐμπίπτω E. 511. ἔμπεσε S. 420
 ἔμπλην S. 372
 ἐμπνέω, ἐμπνεύσας E. 508. ἐνέπνευσαν Th. 31
 ἐμποιέομαι, ἐνεποιήσαντο Th. 7
 ἐμπορίη E. 646
 ἐναίρω, ἐνήρατο Th. 316
 ἐναλίγκιος E. 28. S. 88. Th. 142
 ἐναντίος S. 184. Th. 646. 650
 ἐναποψύχω 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
 ἔνδοθεν E. 523*. 601*. 733*
 ἔνδοθι Th. 964. E. 523. 601. 733
 ἔνδον E. 31. 57. 452. 476
 ἔνδρυνον E. 469
 ἐνδυκέως S. 427
 ἐνέθηκε Th. 174. 583
 ἐνεικα Th. 784. E. 563
 ἐνειμαν E. 224
 ἐνεκα 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
 ἔνερθε Th. 720
 ἐνέροι Th. 850
 ἔνη E. 770
 ἐνήης 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. 489
 ἐνιαυτός E. 44. 386. 561. S. 87. Th. 50. 184. 493. 636. 740. 795. 799
 ἐνικάθεο E. 409. 627
 ἐνισπεῖν Th. 369
 ἐννάετες Th. 801*
 ἐνναέτηρος E. 436
 ἐννέα Th. 56. 60. 76. 722. 724. 790. 803. 917
 ἐννέπετε E. 2
 ἐννεσίη Th. 494
 ἐνηφιν E. 410
 Ἐννοσίγαιος Th. 15. 441. 456. 818. 930
 ἐννύχιος S. 32. Th. 10
 ἐνοπή Th. 708
 ἐνοσις Th. 681. 706. 849
 ἐνοσίχθων E. 667
 ἐντίθημι, ἐνέθηκε Th. 174. 583
 ἐντός E. 269. S. 312. Th. 37. 51. 159. 408. 751. 753
 ἔντοσθε E. 520. 542. Th. 598. 741
 ἔντοσθεν S. 130. 246*
 ἐντρέφω E. 781
 ἐντύνασθαι E. 632
 Ἐνυάλιος S. 371
 Ἐνυώ Th. 273
 ἐξάγω, ἐξάγαγε Th. 586
 Ἐξάδιος S. 180
 ἐξαιρέω, v. ἐξείλετο
 ἐξαλαπάξει E. 189
 ἐξαλέασθαι E. 105. 758. 802
 ἐξαμῶ Th. 497
 ἐξαπατάω E. 48. 323. Th. 565. 889
 ἐξαπάτη Th. 205

- ἐξαπατίσκων* Th. 537*
ἐξαπαφίσκων Th. 537
ἐξάρχω S. 205
ἐξαΐτις Th. 654. 659. 915
ἐξεγένοντο Th. 106. 124. 147. 154. 263. 362. 421. 630. 648*. 668. 916
ἐξίθορε Th. 281
ἐξείης Th. 738. 809
ἐξέλετο E. 104. *ἐξέλετο* S. 89
ἐξέλααν Th. 491. *ἐξελάουσι* E. 224.
ἐξέλασε Th. 820. *ἐξελάσωσι* E. 224
ἐξελθεῖν Th. 772. *ἐξελθοῦσα* E. 218
ἐξέμεν Th. 394
ἐξεναρεῖν S. 329. *ἐξενάριξε* Th. 289
ἐξέστη E. 98
ἐξερέω S. 330*
ἐξεριπών S. 174. Th. 704
ἐξερύσας E. 626
ἐξετέλεσσα Th. 403. 881. E. 83
ἐξεφαάνθη Th. 200
ἐξήκοντα E. 564
ἐξήμεσσε Th. 497
ἐξημῆσε Th. 497*
ἐξίκετο S. 471
ἐξίτιός Th. 732
ἐξόπιθεν S. 130
ἐξοπίσω E. 88. Th. 182. 500
ἐξοχα E. 771
ἐξω E. 272. *ἐξέμεν* Th. 394
οικώς E. 235. Th. 295. 584. 834. S. 215. 228. 314
ζολπα E. 273. 475
ζόντα, v. *ζών*
ζός 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*. *ἐπαινῆσει* ib.
ἐπήνησαν Th. 664
ἐπαυή Th. 768. 774
ἐπακούός E. 29
ἐπακούω E. 275. 448
ἐπαλέα E. 493*
ἐπάλμενος Th. 855
ἐπάρμενα E. 601. 627
ἐπάσαντο Th. 642
ἐπασσύτερος Th. 716
ἐπαυρέω E. 240. 419
ἐπέθηκε Th. 732. E. 334
ἐπεί E. 83. 104. 121. 140. 157. 271. 278. 365. 433. 589. 728. 749. 802. S. 110. 218. 336. Th. 171. 420. 423. 820. 853. 857. 881
ἐπειγομαι, *ἐπείγεται* S. 21
ἐπειδή Th. 585. E. 121
ἐπειμ, *ἐπὴν* E. 114. *ἐπῆσαν* S. 266*
ἐπειμ, *ἐπύοντα* E. 675. S. 333. 425. 458
ἐπειτα E. 137. 174. 175. 294. 607. 616. S. 332. 347. 424. 465. 469. 492. Th. 116. 132. 193. 210. 405. 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. 166
ἐπεφην S. 57
ἐπέφραδε Th. 74. 162
ἐπέφρασθε Th. 74*
ἐπέφρασσάτο Th. 160
ἐπέφυκον E. 149. S. 76. Th. 152. 673
ἐπέχω Th. 711. *ἐπέσχετο* Th. 177
ἐπήγαγον E. 242
ἐπηετανός E. 31. 517. 607
ἐπήλασε E. 242*
ἐπῆν E. 114
ἐπῆν E. 291. 600. 614. 728*. Th. 799
ἐπήνησαν Th. 664
ἐπηνύσθη S. 311
ἐπηρατος E. 63. Th. 67
ἐπηρεφής Th. 598
ἐπῆσαν S. 266*
ἐπί E. 11. 20. 90. 102. 111. 133. 136, and *passim*
ἐπιβαίνω, *ἐπέβησα* E. 580. 659. *ἐπεβήσετο* S. 338*. *ἐπιβήμεναι* S. 40.
ἐπιβῆναι S. 16. *ἐπιβάς* S. 268. E. 679
ἐπιδείελος E. 810*. 821*
ἐπιδέρκομαι E. 268. Th. 760
ἐπιδεύς Th. 605
ἐπιδίδωμι, *ἐπιδώσω* E. 396
ἐπεικελος S. 182. Th. 968. 987. 1019
ἐπιθείς E. 697
ἐπιθήκη E. 380
ἐπίθοντο E. 69. Th. 474
ἐπιθρώσκω S. 438
ἐπικεῖμαι Th. 143*
ἐπικλησις Th. 207
ἐπικλοπος E. 67. 78
ἐπικούρος Th. 815
ἐπικρατέοντα S. 308*

- ἐπικρατέως E. 206. S. 321. 419. 461
 ἐπικροτέοντα S. 308
 ἐπικυρτώω, ἐπικυρτώνω E. 234
 ἐπιλήθωμαι Th. 102. ἐπιλήθεο E. 275.
 Th. 560
 ἐπιμάρτυρος S. 20
 ἐπιμειδήσας Th. 547
 ἐπιμετρέω, ἐπιμετρήσω E. 397
 Ἐπιμηθεύς E. 84, 85. Th. 511
 ἐπιμίσσομαι Th. 802, 803
 ἐπιμωμητός 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, ἐπιπνέουσαι Th. 872
 ἐπίρροθος E. 560
 ἐπιρρώνυμι, ἐπερρώσαντο Th. 8
 ἐπισμυγερός S. 264
 ἐπίσταμαι, ἐπιστάμενος E. 107
 ἐπισταμένως Th. 87
 ἐπιστεναχίζω Th. 843*
 ἐπιστένω Th. 679
 ἐπιστολάδην S. 287
 ἐπιστρέφωμαι Th. 753
 ἐπισχε S. 446. ἐπίσχει S. 350*.
 ἐπίσχετον ib.
 ἐπιτέλλω Th. 995. ἐπιτέλλομαι S.
 94. E. 383. 567
 ἐπιτέρπομαι Th. 158
 ἐπιτίθημι, v. ἐπέθηκε, ἐπιθεῖς
 ἔπιτνον S. 291
 ἐπιφράζομαι, ἐπεφράσαστο Th. 160
 ἐπιφροσύνη Th. 659
 ἐπίφρων Th. 122. 661. 896
 ἐπιχεύετο E. 583*
 ἐπιχθόνιος E. 123. 141*. 822. Th.
 231. 372. 416. 755
 ἐπιψάω S. 217
 ἐπιών, v. ἐπειμα, ἐπιόνα.
 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
 ἐπορούω 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
 ἐπαπόδης E. 424
 ἐπάπορος Th. 341
 ἐπάπυλος S. 49. E. 162
 ἔπατο S. 222*
 ἐπτοίγεται E. 447
 ἐπώνυμος Th. 144. 282
 ἐπώρσε S. 69
 ἔραζε E. 421. 473. S. 174. 268
 ἔρατεινός Th. 136. 642. 909
 ἔρατός Th. 65. 70. 259. 353. 355. 879.
 970. 1009. 1017
 Ἐρατώ Th. 78. 287
 ἐράω, ἐράσσοτο Th. 915
 ἐργάζομαι E. 151. 299. 309. 312. 314.
 382. 438. 622. 827. ἐργάζεω E.
 299. 397. ἐργάσσω 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*
 ἔρεβεννός E. 17. Th. 213. 744
 Ἐρεβος Th. 123. 125. 515. Ἐρέ-
 βενσφιν Th. 669*. Ἐρέβενσφιν ib.
 ἐρείδω, ἔρειδε, v. ἡρείσαστο
 ἐρείκω, ἡρείκον S. 287
 ἐρείπομαι Th. 704. ἔριπε S. 423.
 ἡριπε E. 421. Th. 958. v. ἡρειψαν
 ἐρεμνός S. 444. Th. 334. 744. 758
 ἐρεύνμενον E. 476*
 ἐρέω E. 202. 286. 661. S. 330
 ἐριβρύχης Th. 832
 ἐρίγδουπος Th. 41
 ἐρίσω S. 5. Th. 534. ἤρισεν Th. 928.
 v. ἐρίσαντες
 ἐριθηλής Th. 30
 ἐριθος E. 602, 603
 ἐρίκτυπος Th. 441. 456. 930
 ἐρικυδής Th. 988
 ἐρίμκος E. 790
 Ἐρινός Th. 185. 472. E. 803
 ἔριπε S. 423
 ἔρις S. 148. Th. 637. 705. 710
 Ἐρις E. 16. 24. 28. 804. Th. 225,
 226. S. 148*. 156. Ἐριδες E. 11
 ἐρίσαντες E. 439
 ἐρισθενής Th. 4. E. 416
 ἐρισμάραγος Th. 815

- ἔριφος E. 543. 592. 786
 ἔρκος Th. 726
 ἔρμεις E. 68
 ἔρμης Th. 444. 938
 ἔρμος Th. 343
 ἔρξας E. 710. ἔρξει E. 327. ἔρξης E. 708
 ἐρός Th. 245. 251. 357
 ἔρος Th. 120. 201. 910
 ἔρρηξε S. 140. 415
 ἐρρίγοντι S. 228
 ἐρρινυε Th. 181
 ἐρρώνοντο S. 230
 ἔρυνθείη Th. 290. 983
 ἐρύκω Th. 616. E. 28
 ἔρυμα 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. εἰλθεῖν, ἦλθον
 ἔσαν Th. 829
 ἐσάντα S. 432
 ἐσεσθαι 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
 ἐσιδεῖν E. 610. Th. 82
 ἐσκατατίθημι, ἐσκάτθετο* Th. 890. 899
 ἔσκε E. 151
 ἐσκέδασε E. 95
 ἐσκίασαν Th. 716
 ἐσκομίζω, ἐσκομίσαι E. 606
 ἐσπαράγησεν Th. 679
 ἔσπερίδες Th. 215. 275. 518
 ἔσπερος E. 552
 ἔσπον Th. 114. 201. 418
 ἐσσάμενος E. 125. 223. 255. ἔσσασθαι E. 536
 ἔσσαι E. 310. ἐσσεῖται E. 503. ἔσσεται E. 184. 190. 201. 645. ἐσσόμενος Th. 32. 38. E. 56
 ἔσσυμένως S. 340. 411. 435. Th. 181
 ἔσσυτο S. 458
 ἔσται E. 34. 193. 403. 478
 ἐστάλατο S. 288
 ἐστάσιν Th. 769
 ἐσταώς S. 61. ἐστηώς Th. 519. 747
 ἔστειχε Th. 690
 ἐστεφάνωνται Th. 382. ἐστεφάνωτο S. 204
 ἔστηκεν Th. 745
 ἔστην S. 191. 196. 361. 434
 ἐστήρικται Th. 779. ἐστήρικτο S. 218
 ἐστήως Th. 519. 747
 ἐστὶν E. 734
 ἔστιν Th. 454*
 ἔστω E. 306. 370
 ἐσφαράγιζον Th. 706
 ἐσφράγιζον* Th. 706
 ἐσχατα Th. 731
 ἐσχατή 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
 ἐτελέσθη Th. 59
 ἐτέλεσσε E. 59*
 ἐτεροζήλως Th. 544
 ἔτερος E. 17. 27. 106. 189 bis. 378. 434 bis. Th. 367. 602. 752. 762. ἐτέρηφι E. 216
 ἐτέρωθεν S. 184. 281. Th. 676
 ἐτέυκτο S. 208
 ἐτήκετο Th. 862
 ἐτήνυμος E. 10
 ἔτι E. 157. 382. 463. 602. S. 50*. 176. 241. Th. 428. 531. 666. 687
 ἔτικτον Th. 45. 212. 310. 319. 922. 934. 943. 1008. 1014. v. τίκτω
 ἔτισα S. 10
 ἔτλη S. 73. 432
 ἔτος E. 130. 173. 698. Th. 803
 ἔτραπον Th. 58. S. 456. ἐτράπεον S. 301
 ἔτυμος Th. 27
 ἐτύχθη S. 366
 ἐτωσιωεργός 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
 Εὐάρνη 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
 Εὐηνος Th. 345
 εὐθετίζω, εὐθετίσας Th. 541
 εὐθημοσύνη E. 471
 εὐκηλήτειρα E. 464
 εὐκηλος E. 671
 εὐκόσμως E. 628
 εὐκραής* E. 594
 Εὐκράντη* Th. 243
 Εὐκράτη Th. 243
 εὐκρινής E. 671
 εὐκτίμενος S. 81
 εὐμμελίη S. 368
 εὐνάςω E. 339
 Εὐνείκη Th. 247
 εὐνή S. 36. 40. Th. 404. E. 329
 εὐνηθείς Th. 133. 380. 634. 967. 1018.
 S. 6
 Εὐνομίη Th. 902
 εὐξη E. 738
 εὐξοος S. 352
 εὐορκος S. 207. E. 190. 285
 εὐοχέων* E. 477
 εὐοχθέων E. 477
 εὐπεπλος* Th. 273. εὐπεπλον ib.
 εὐπλεκής S. 306. εὐπλεκής S. 370
 εὐπλόκαμος E. 300*
 εὐποίητος S. 64
 Εὐπόμπη Th. 261
 εὐπυργος S. 270
 εὐρον S. 58. εὐρης E. 351. 427
 εὐρρείτης Th. 343
 Εὐρυάλη 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,
 ἔαω
 εὐσσωπτος S. 273
 εὐστέφανος 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
 εὐτρητος 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
 εὐχομαι 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. ἐφήρμοσε
 ἔφασαν Th. 29
 ἔφατο E. 59. 69. 212. S. 368. 450.
 Th. 395
 ἐφέζομαι E. 583. 747. S. 39
 ἐφέπω Th. 220. 366
 ἐφέστασαν S. 258
 ἐφετμή E. 298
 ἐφήρμοσε E. 76
 ἐφήμι, ἐφίσαν S. 307
 ἐφίμερος S. 15. Th. 132
 ἐφίστημι, v. ἐφέστασαν
 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. ἤχθηρε Th. 138
 ἐχθρός E. 342. Th. 766
 *Εχιδνα 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, σχεῖν, σχέσθαι
 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
εὼν (part.) E. 29. 44. 154. 203. 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.

Ζάθεος 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
Ζέφυρος Th. 379. 870
ζέω, v. ἔζει
ἕλος 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. ζῶσε E.
72. Th. 573
ζώσς S. 157. 189. 194. 244. Th. 584
ζώω Th. 606. 611. E. 112. 304. S.
86. 244. ζώεσκον E. 90. 112*.
132. v. ἔζωον

H.

Ἡ (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 οὔη S. 1

ἡβάω, ἡβήσσει E. 133. ἡβώοι E. 698
ἡβη Th. 17. 922. 950. 988
ἡβη E. 132. 438
ἡγάγετο Th. 266. 410. 508. 901
ἡγάθεος Th. 499
ἡγεμονεύω Th. 387
ἡγέομαι E. 712
ἡγερέθοντο S. 184
ἡγνοίησε Th. 551
ἡγον Th. 994. ἡγόμην 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. 468. 474.
504. 510. 582. 586. 618. 619. 698.
701. 817. 847. 883. 1013
ἡδη E. 37. 588. S. 172. 359
ἡδύνειαι Th. 965. 1020
ἡδύς Th. 40
ἡέ 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
ἡέρα, -ρι E. 125. 223. 255. Th. 9.
697
ἡεροιδήσας E. 620. Th. 252. 757. 873
ἡερόεις Th. 119. 294. 653. 658. 721.
729. 736. 807
ἡβελον E. 136
ἡθος E. 67. 78. 137. 167. 222. 525.
699. Th. 66
ἡϊόνη Th. 255
ἡϊσαν S. 170
ἡκα Th. 547
ἡκω S. 343. Th. 669
ἡλασα S. 363. 419. 464. Th. 291
ἡλέκτρη Th. 266. 349
ἡλεκτρον S. 142
ἡλεκτρύων S. 3. 82
ἡλεκτρυνώνη S. 16. 35. 86
ἡλήλαντο S. 143
ἡλθον E. 396. 635. S. 81. 325. 444.
Th. 176. 397. 404. 912
ἡλίβατος S. 422. Th. 483. 675. 786
ἡλιτεν S. 80
ἡλύθαμεν Th. 660*
ἡλυθον S. 2. Th. 435. 660
ἡμαθίων Th. 985
ἡμαθίεις 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
 ἡμέρα Th. 748
 ἡμερόκοιτος E. 605
 ἡμέτερος E. 298. S. 109. 360. 367.
 Th. 172. 653
 ἤμῃσε Th. 181
 ἡμίθεος E. 160
 ἡμίονος E. 46. 607. 816
 ἡμῖον 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 ἐν S. 93. Th. 819
 ἡνεμόεις Th. 119*
 ἡνίον S. 95
 Ἡνιόχης S. 83
 ἡνίοχος S. 307. 323. 372
 ἡνωρέη Th. 516. 619
 ἦνωγε E. 68
 ἦνωξα S. 479
 ἦπαρ Th. 523
 ἦπειρος Th. 189. 582. 964. E. 624
 ἦπειτα E. 292*. Th. 405*. 562*
 ἡπεροπεύσας E. 55
 ἦπιος Th. 235. 236. 407. E. 787
 ἦ που S. 92
 ἦπυον S. 316
 Ἡρακλῆς Th. 318. 527
 Ἡρακλείη S. 52. 69. 115. 349. 416.
 452. Th. 289. 315. 332. 943. 982
 Ἡρακλῆς S. 74. 138. 448. 458. Th.
 530. 951
 ἦρεικον S. 287
 ἡρείσατο S. 362
 ἦρευν S. 302
 Ἡρη Th. 228. 314. 381. 454. 921.
 927. 952
 ἡριγένεια Th. 381
 Ἡριδανός Th. 338
 ἦριπε S. 421. Th. 857
 ἦρισεν Th. 928
 ἦρπασεν Th. 914
 ἦρυνον S. 301
 ἦρως E. 159. 172. S. 19. 37. 78. 118.
 Th. 970. 1009
 ἦς (from ἐός) S. 18. 40
 ἦσαν E. 111. S. 20. 135*. Th. 142.
 144. 146

ἦσθα S. 119
 ἦσιν E. 47. 381. Th. 607
 ἦσιν (from εἶμι) E. 294
 Ἡσιόδος Th. 22
 ἦσσαν 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
 ἦνυκμος E. 165. Th. 241. 267. 625.
 634. S. 216
 ἦϋξετο Th. 493
 ἦϋς Th. 817
 Ἡφαιστος E. 60. S. 123. 244. 297.
 313. 319. Th. 866. 927. 945
 ἦχέτα E. 582. S. 393
 ἦχέω Th. 42. 835
 ἦχῆ S. 438
 ἦχῆεις Th. 767
 ἦχθηρε Th. 138
 ἦχθοντο Th. 155
 ἦχώ S. 279. 348
 ἦώς E. 548. S. 396
 ἦός E. 547. 574. 578. 579. 580. 610.
 725. 821
 Ἡώς Th. 18. 372. 378. 451. 984

Θ.

Θαλαμῆος 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. 236. v. τεθαλώς,
 τέθλε
 θάλπω, θαλφθείς Th. 864
 θαμά E. 362
 θάνατος E. 155. 167. 356. S. 131,
 132. 357. Th. 212. 756
 θανεῖν E. 175. 378. 687
 θάπτω S. 472. v. ἔθαναν, ἐτάφη,
 τέθαπται
 θαρσέω, θαρσήςας Th. 168
 θάρσος E. 319. S. 96. 434
 θαρσύνω S. 326. Th. 163
 θάσσαν S. 95
 θαῦμα S. 140. 165*. 218. 224. 318.
 Th. 500. 575. 581. 588. 834

Θαύμας 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
 θεῖναι E. 815
 θεῖος E. 159. 556. 731. S. 138. Th.
 32. 135. 297. 342. 345. 371
 θέλω Th. 446
 θέμεθλον Th. 816
 θεμεν E. 61. 67
 θέμις E. 137. S. 22. 447. Th. 16. 135.
 396. 901
 θέμιστες E. 9. 221. Th. 85. 235
 Θεμιστονόη S. 356
 Θεμιστώ Th. 261
 θεοειδής Th. 350
 θεός E. 42. 59. 80. 85. 108. 112. and
passim
 θεόσδοτος E. 320
 θεόφιν Th. 871
 θεραπεύω E. 135
 θεράπων Th. 100
 θερμός Th. 696
 θερος E. 462. 503. 594. 640. 664. S.
 394. 399. θέρευσ 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
 Θηβαι S. 2. 13
 Θηβη E. 162. S. 49. 80. 105. Th.
 978
 θήγω S. 388
 θηέομαι, θηήσονται E. 482
 θηητός 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
 θησανρός 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
 θοινάω S. 212
 θοίνη S. 114
 θοός E. 631. 671. 817. S. 97. 342.
 Th. 245. 354. 481
 θόρον S. 370. θόρε S. 321. 392
 θοῶς S. 418
 θρασυκάρδιος S. 448
 θρασύς S. 263
 θρεπτήριον E. 188
 θρέφθη Th. 198
 θρέψαι, θρέψασα Th. 228. θρέψε
 Th. 314
 Θρηίκιος 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
 θυέλλα Th. 742. θυέλλη S. 345. Th.
 742. 874*. E. 551
 θυέσσει E. 338*
 θυήεις Th. 557
 θυμαλγής Th. 629. 635
 θυμαίνω, θυμήνασαι S. 262
 θυμοβορέω 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
 θυνέω S. 156. 210. 257. 286
 θύνω E. 621
 θύον Th. 131. 848
 θύος, v. θυέσσει
 θύραζε E. 97. Th. 750
 θύραζεν Th. 750*
 θύρηφιν E. 365
 θύσανος S. 225
 θύω Th. 109. 131. 848. 874. E. 621.
 v. θύνω
 θώκος E. 493. 574
 θῶμιον E. 559*. v. τῶμιον
 θώρηξ S. 124
 θωρήσσομαι Th. 431
 θωυτά S. 165*

I.

*Ἰαλλον Th. 269
 Ἰάνειρα Th. 356
 Ἰάνθη Th. 349
 Ἰάσιος Th. 970
 Ἰαπετιονίδης E. 54. Th. 528. 543.
 559. 614
 Ἰαπετός E. 50. Th. 19. 134. 507.
 565. 746
 Ἰαχε Th. 69
 Ἰάχεσκε S. 232
 Ἰαχή S. 404. 441. Th. 708
 Ἰαχον S. 382. Ἰαχε Th. 69. Ἰάχοντες
 S. 436. Ἰάχων S. 451
 Ἰαωλκός S. 380. 474
 Ἰδάλιμος E. 415
 Ἰδε S. 19. 185. 397. Th. 19. 887
 Ἰδεῖν S. 166. 318. Th. 701. Ἰδεν Th.
 555. 569. Ἰδέσθαι S. 140. 224.
 Th. 575. 581. Ἰδοντο Th. 451.
 Ἰδης S. 335. v. ἰδών
 Ἰδη Th. 1010
 Ἰδμεν Th. 27, 28. 656
 Ἰδμοσύνη Th. 377
 Ἰδρις E. 778. S. 351
 Ἰδρώς E. 289
 Ἰδνία Th. 352*. 960*
 ἰδών E. 9. 21. 267. 738. 773. S. 432.
 445
 ἰέμεν E. 598. ἰείσαι Th. 10. 43. 65.
 67. 830. ἰέμενος S. 23. 65.
 169. 196. 304 bis. ἰέμεναι S. 231.
 ἰενο S. 251
 ἰέναι S. 40. 353
 ἰερός E. 136. 336. 339. 466. 566.
 597. 653. 755. 770. 805. 819. S.
 99. Th. 21. 57. 93. 105. 201. 292.
 339. 346. 417. 460. 692. 788. 939.
 1014
 ἰημι, ἰησι Th. 806. ἰεσαν S. 278.
 Th. 684
 Ἰήσων Th. 1000
 ἰθι E. 493
 ἰθυδίκη E. 230
 ἰθύνω S. 324. E. 7. 9. 263. ἰθύνεον
 S. 210*
 ἰθύς S. 97. E. 36. 224. 226. 443. Th.
 86
 ἰκάνω Th. 681. 697. v. ἰκέσθαι, ἰξε
 ἰκελος E. 304. 535. S. 198. 209. 211.
 244. 345. 392
 ἰκεν Th. 725*
 ἰκέσθαι, ἰκόμην S. 83. 466. 469. Th.
 193. 285. 554. 685. ἰκηαι E. 291*.
 468. ἰκνται E. 291. Th. 604. 754.

ἰκοίμην E. 132. Th. 460. 723.
 725. 741. ἰκοι Th. 725*. ἰκτο Th.
 481. v. ἰξε
 ἰκετεύω, ἰκέτευσε S. 13
 ἰκέτης E. 327. S. 85
 ἰκταρ Th. 691
 ἰκτο Th. 481
 Ἰλαδόν E. 287
 Ἰλαος E. 340
 Ἰλάσκομαι E. 338. Th. 91. 417
 ἰμάσσας Th. 857
 ἰμείρω S. 31. Th. 177
 ἰμερόεις S. 202. 280. Th. 8. 104.
 359. 919
 ἴμερος E. 618. Th. 64. 201
 ἰμερτός Th. 577
 ἰνα E. 461. 539. 546. 577. 626. 632.
 S. 107. Th. 127. 275. 461. 892
 Ἰνώ Th. 976
 ἰξε S. 32. ἰξεαι E. 477
 ἰοειδής Th. 3. 844
 Ἰόλαος S. 74. 77. 78. 102. 118. 323.
 340. 467. Th. 317
 ἰός (sagitta) S. 409
 ἰοχέαιρα Th. 14. 918
 ἰππειος S. 321. 392
 ἰππεύς, ἰππήης S. 305. ἰππήεσσι Th.
 439
 ἰππόδαμος S. 346
 Ἰπποθόη Th. 251
 Ἰππονόη Th. 251
 ἰππος E. 816. S. 61. 63. 65. 96. 97.
 120. 191. 286. 307. 337. 341. 347.
 350. 369. 372. 463. 466. 470. Th.
 281
 ἰππότα S. 216
 ἰπποτρόφος E. 507
 Ἰππου κρίνη Th. 6
 Ἰππώ Th. 351
 ἰρηξ E. 203. 212
 Ἰρις Th. 266. 780. 784
 ἰς 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. ἰώσαντο
 ἰσοφαρίζω E. 490
 ἰστημι, ἰστάμενος E. 569. 780. 798.
 ἴστασο S. 449. v. εἰστήκει, ἴσταώς,
 ἔστηκεν, ἔστησεν, σταθεῖς, στήσειν
 Ἰστίη Th. 454
 ἰστοβοεύς E. 431. 435
 ἰστός E. 64. 779
 Ἰστρος Th. 339
 ἴστωρ E. 792

ισχάνω E. 495
 ισχύς 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, ἰχθυάοντες S. 210
 ἰχθύς S. 212, 213. 215. 217. E. 277
 ἰχνος 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
 καθά δέ S. 384
 καθ δύναμιν E. 336
 Καθμείος 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
 Κάϊκος Th. 343
 Καινεύς S. 179
 καίνυμαι, ἐκαίνυτο S. 4. v. κεκασμέ-
 νος
 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
 κακκρύπτων E. 471*
 κατοθήμοσύνη 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. ἐκάλεσσε Th. 391. ἐκέκλετο
 S. 341. κεκλησθαι Th. 410. κεκ-
 λομένων Th. 686
 καλή E. 301. 307. 374. 411. 503
 καλλιγύναικα E. 653
 καλλιθρίξ S. 372
 καλλίκομος E. 75. Th. 915
 Καλλιόπη Th. 79
 καλλιπάρης Th. 238. 270. 298. 907.
 960. 976
 καλλιρέεθρος Th. 339
 Καλλιρόη Th. 288. 351. 981
 καλλίρροος E. 737
 κάλλιστος, v. καλός
 καλλίσφυρος Th. 384. 507. 526. 950
 καλλιτριχας 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. καλυπτόμενοι
 S. 134. v. καλύψαι, κεκαλυμμένος
 καλύψαι, καλύψας Th. 539. 541. κά-
 λυψε E. 121. 140. 156 καλυψά-
 μενος E. 198
 Καλυψώ Th. 359. 1016
 κάμαξ S. 298
 κάματος E. 177
 καταπόδης E. 584. 664
 κάμ μέν E. 439
 καμπύλος S. 324. E. 427
 κᾶν E. 357
 καναχή S. 160. 164
 καναχηδά Th. 367
 καναχίζω S. 373
 καπνός E. 45. 629
 κάπρος S. 172. 387. E. 790
 κάρη E. 534. S. 138. 223. Th. 42.
 118. 794. καρῆται 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
 καρτύνομαι, ἐκαρτύναντο Th. 676
 κάρφω, κάρφει E. 7. 575
 καρχαρόδους Th. 175. 180. S. 303.
 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
 καταβεβρίθασι E. 234
 καταβήσεται Th. 750
 καταβρίθω E. 234
 καταγνῶσκω E. 93
 καταδεύω E. 546
 καταδύω, καταδύμεναι S. 196. κατα-
 δύντα Th. 596
 καταβίω E. 45. 361
 κατάθῃαι E. 601
 καταθνήσκω Th. 903. E. 484
 καταωρέομαι, v. κατηωρεύντο
 κατάκειμαι E. 31. 364
 κατακρύπτω E. 471
 κατακτείνω, v. κακτάμεναι
 καταλέγω, v. καταλέγεται, κατέλεξε
 καταλείβομαι Th. 786
 καταλείπω E. 746. v. καταλιπεῖν
 καταλέγεται E. 523. v. κατέλεξε
 καταμάρπτω, καταμάρψῃ E. 496
 καταναίω, v. κατένασσε
 καταπαύω, v. κατέπαυσε
 καταπέμπω, v. κατέπεμψε
 καταπεπτηνία S. 265
 καταπίνω Th. 459. 467. 473. 497
 καταπτήσσω, v. καταπεπτηνία
 καταπύθομαι, v. κατεπύθετο
 κατᾶσκιος E. 513
 καταστύφελος Th. 806
 κατασχέθω, v. κατέσχεθε
 κατατίθῃμι, v. καταθείω, κατέθηκε
 καταφθίμενος Th. 850
 καταφλέγω, καταφλέξαι S. 18
 καταφράζομαι, καταφράζεσθε E. 248
 καταχέω, καταχεύετο E. 583
 κατέθηκε Th. 539. 541
 κάτειμι, κατέινω 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. 515
 κατέσταθεν Th. 674
 κατέσχεθε Th. 575
 κάτεχεν Th. 700. 844
 κατέχω Th. 700. 844
 κατηρεφής Th. 594. 778
 κατηωρεύντο S. 225
 κατιών Th. 723. 725
 καταπάζω E. 324
 κάτω Th. 301
 κανάξαις E. 666. 693
 καῦμα Th. 700. 844. E. 415. 588
 κέατο S. 241
 κέγχρος S. 398
 κεδνός E. 130. 699. Th. 66. 169.
 608
 κείατο S. 175
 κείμαι S. 172. 221. 227. 795. 797.
 κείμενον S. 253. κείατο S. 175.
 κέατο S. 241
 κείνος Th. 387. 628. 639. 667. 836.
 877. S. 75
 κείρω, v. κέρσε
 κεκαλυμμένος Th. 9. 745. 757
 κεκασμένος Th. 929
 κεκεύθει Th. 505
 κεκλήγοντες S. 379. 412. κεκληγώς
 S. 99. 442. E. 449
 κεκλησθαι Th. 410. κεκλομένων Th.
 686
 κέκλυτε Th. 644
 κεκοιμένος E. 481
 κεκορημένος E. 593
 κεκριμένος S. 55
 κεκρύφται E. 386. Th. 730
 κεκτῆσθαι E. 437
 κέλαδος Th. 852. 926
 κελαινεφής S. 53
 κελαινός S. 153. 173. 429
 κέλυσθος E. 580. S. 352
 κελεύω E. 60. 316. 536. 623. 687*.
 Th. 645. κελεύων S. 193
 κέλομαι E. 603. 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
 κερδαίνω E. 352
 κέρδος E. 323. 352. 632. 644 bis.
 788
 Κερκήϊς Th. 355
 κέρσε S. 419
 κερτομένων Th. 545
 κερτομος E. 788

κευθμών Th. 158. E. 532
 κεῦθος Th. 300. 334. 483
 κεῦθος, v. κεεύθει
 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
 κῆλεος 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
 κηρόθι S. 85
 κηροτρεφής E. 418
 κήρυξ E. 80. Th. 939
 Κητώ Th. 238. 270. 333. 336
 Κῆϋξ S. 354. 472. 476
 κηφὴν E. 304. Th. 595
 κίβισις S. 224
 καθαρίζω S. 202
 καθαριστής Th. 95
 κυκλίσκω Th. 197. 418. E. 818
 Κίρκη Th. 957. 1011
 κίω, v. ἔκιον
 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
 κλονέω E. 553. S. 317. Th. 935
 κλόνος 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
 κόθουρος E. 304
 κόϊλος E. 52. 689. S. 129. Th. 301.
 567
 κοιμάομαι, κοιμηθεῖσα Th. 213
 κοινός E. 723
 Κοῖος Th. 134. 404
 κοιρανέων Th. 331
 κοῖτος E. 574
 κοκκύζω E. 486
 κόκκυξ E. 486
 κολλῆεις S. 309
 κολοσυρτός Th. 880
 κομέω, κομῆν E. 604
 κόμη E. 636
 κομίζω E. 317. 393. κομίσασθαι E.
 600
 κοναβίω, κονάβησε Th. 840
 κόναβος Th. 709*
 κονίη S. 365
 κονιόντες S. 342. v. κεκοιμένος
 κόνις Th. 706. 880
 κόπτω E. 423*. κοπτομένη S. 63
 κορέομαι, κορέσασθαι E. 368. κορεσ-
 σάμενος E. 33. v. κεκορημένος
 κόρθυνεν Th. 853
 κορυνήεις S. 289
 κορύσσουσα S. 148
 κορυφή S. 374. Th. 62. 1010
 κορώνη E. 679. 747
 κορωνιόωντα S. 289*
 κοσμέω, κοσμεῖν E. 306. κόσμησε E.
 72. Th. 573
 κόσμος E. 76. 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. 959. 966. 979. 992. 988.
 1003. 1021
 κουρίζω Th. 347
 κουρότερος E. 447
 κουροτρόφος E. 228. Th. 450. 452
 κουφίζω, κουφίζουσαν E. 463
 κούφος S. 323. E. 761
 κράδη E. 681
 κραδίη E. 340. 451. S. 41. Th. 99.
 612. 623. 764

κράζοντε S. 406*
 Κρατώ Th. 248
 κρατερός S. 43. 52. 77. 101. 106. 323.
 427. 446. Th. 50. 153. 185. 312.
 320. 322. 465. 517. 618. 631. 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
 κρείσσω E. 210. 217
 κρεμάω, κρεμάσασθαι E. 629
 κρηδεῖμον 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.
 κεκριμένους
 Κρίος Th. 134. 375
 Κρισίη (Κρηνηῖς) Th. 359*
 κρόκα E. 538
 κροκοπεπλος 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. Ph. 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
 κρνερός Th. 657. E. 153
 κρνούεις S. 225. Th. 936
 κρύος E. 494. 543
 κρυπαῖδιος E. 329
 κρύπτω, v. κεκρύφαται, κρύψας
 κρύφιος E. 789
 κρύψας 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
 κτήμα E. 34
 κτήσις Th. 606
 κτητής E. 406

κτυπέω, v. ἔκτυπον
 κτύπος S. 98
 κυάνεος S. 7. 167. 249. Th. 745. E.
 527
 κυανόπεπλος Th. 406
 κυανόπετρος S. 393
 κύανος S. 149
 κυανοχαίτης Th. 278. S. 130
 κυανώπις S. 356
 κυδαίνω E. 38
 κυδάλιμος S. 74. 467
 κύδιμος Th. 938
 κυδιών 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, κυμαίνοντος E. 390
 Κυματολήγη Th. 253
 Κυμοδόκη Th. 252
 Κυμβόθη Th. 245
 Κυμπούλεια 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
 κυσάμενος (κυσ.) Th. 125*. 405*
 κύω, κυσαμένη Th. 125. 405
 κύων Th. 309. 311. 769. E. 604. 796
 κῶμα Th. 798
 κῶμη E. 739
 κωτίλλουσα E. 374

Λ.

λαβεῖν, λάβησι Th. 773. λάβητιν
 Th. 765. λαβών E. 468. Th. 482.
 v. ἔλλαβεν
 λαγός S. 302
 λαγχάνω, ἔλαχε Th. 422. 424. v.
 λέλογχε
 Λάδων Th. 334
 λαβεῖν, λαβών E. 52. λάθεσθε E. 264

λαβίφογγος S. 131
 λαῖνος Th. 811*
 λαῖμα E. 164
 λαίψηροκέλευθος Th. 379*
 λάκε Th. 694. v. λέληκας
 λακέρυζα E. 747
 λαμβάνω, ἔλαβεν Th. 179. v. λα-
 βεῖν, λάβεσκεν
 λαμπερών Th. 110. 382. S. 390
 λαμπρός E. 155. Th. 18. 371
 λαμπρῶ 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
 λασσός S. 3. 37. 54
 Λατίθαι S. 178
 Λατίνος Th. 1013
 Λάχεσις S. 258. Th. 218. 905
 λάχνη E. 513
 λέγω Th. 27
 Δειαγόρη Th. 257
 Λεῖβω S. 398. E. 724
 λειμών Th. 279
 λείος E. 288
 λείπω E. 200. 690. Th. 490. ἔλιπον
 E. 155. λέλειπται E. 284. v. λι-
 πείν
 λειριόεις Th. 41
 λείχω, v. λελειχόμετες
 λελάθοντο Th. 471
 λέλακας E. 207*
 λελειχόμετες Th. 826. λελειχμός
 Th. 826*
 λέληκας E. 207
 λέλογχε Th. 203
 λεπτός E. 497
 Λερναίος Th. 314
 λίσχη E. 493. 501
 λευγαλέος E. 525. 754. Th. 602*
 λευκός E. 198. 535. 739. 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*
 λήθη Th. 227
 λήθω E. 268. 491. Th. 236. 547
 ληΐζομαι E. 702

λήϊον S. 288
 ληῖς Th. 444
 ληίσσομαι E. 322
 Ληναίων E. 504
 λησμοσύνη Th. 55
 Λητοῖδης S. 479
 Λητώ S. 202. E. 771. Th. 19. 406.
 918
 λιγέως S. 233
 λιγύ S. 206
 λιγυρός E. 583. 609. S. 278
 λιγυφάνος Th. 275. 518
 λίθος Th. 485. 489. 497. E. 624
 λιλαίωμα 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' ἐλαίω E. 522
 λιπαρός Th. 63. 901
 λιπέειν S. 332. λίποιεν E. 440. λι-
 πών S. 12. 81. 367
 λῖς S. 172
 λιταρεύω Th. 469
 λιχμάζω S. 235. v. λελειχόμετες
 λόγος E. 78. 106. 789. Th. 229. 890
 λόεσθαι E. 749. λοεσσάμενος Th. 5.
 E. 522
 λοιγός S. 240
 λοιμός E. 243. Th. 227
 λοισθότατος Th. 921
 Λοκροί S. 25
 λούομαι, v. λόεσθαι
 λουτρόν E. 753
 λοφίη 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. εὐ-
 σατο Th. 528
 Λυσιάνασσα Th. 258*
 λυσιμελής Th. 121. 911
 λύσις Th. 637. E. 404
 λύω, v. λῦσαι
 λώβη Th. 165
 λωβητός S. 366
 λώϊον E. 350. 433. 759. 810

M.

μᾶζα E. 590

- Μαίανδρος Th. 339
 Μαίη Th. 938*
 μαίομαι, μαίομενοι E. 532
 μάκαρες E. 136. 139. 141. 171. 549.
 706. 718. 730. S. 79. 247. 328. 476.
 Th. 33. 101. 128. 881
 μακέλη 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. 792. 793. 799. 806.
 S. 92*. 103. 116. 355. 427. Th.
 419. 474. 623. 646. 1014. v. μάλλον,
 μάλιστα
 μαλακός Th. 90. 279. E. 537
 μαλάχη E. 41
 μαλέρός 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
 μαπίειν S. 231. 304. v. μεμάποιεν
 μαρμαίρω Th. 699
 μαρμάρεις 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
 μαστίτην S. 466
 μαστιώω S. 431
 μαστιχών S. 431*. μαστιχόωντι S.
 389*
 μαυρόω 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
 μεγαθαρός S. 385
 μεγάθυμος Th. 734. S. 17. 25. 57
 μεγαλήτωρ S. 450. E. 656
 μέγας Th. 429
 μέγαρον E. 377. Th. 384
 μέγας E. 4. 122. 148. 321. 643. 792,
 and *passim*
 μέγεθος Th. 620. S. 5
 μεγήρατος Th. 240
 μεγήριτα Th. 240*
 μέγιστος Th. 49. 548. 703
 μεδέουσα Th. 54
 Μέδουσα Th. 276
 μέζα E. 512
 μεθίημι, μεθήσω E. 209
 μειδάω, v. μειδισεν
 μείδημα Th. 205
 μείδισεν S. 115
 μείζων E. 272. 380. 644. 721
 μειλιχή Th. 92. 206
 μείλιχος Th. 84. 406. 408. 763
 μείναντες E. 652
 μείς E. 557
 μείων Th. 447. E. 690
 μελαγχαιτής S. 186
 μελαίνω, v. μελάνθησαν
 μελάνδετος S. 221
 μελάνθησαν S. 167. 300
 μέλας E. 151. 155. 636. S. 153*. 252.
 294. Th. 20. 69. 211. 481. 788
 μελεδῶνες E. 66
 μελέεσσω E. 149
 μέλεος Th. 563
 μέλεσσιν S. 76. Th. 152. 673
 μελετάω E. 316. 443
 μελέτη E. 380. 412. 457
 Μελίαι Th. 187
 μελίη S. 420. μελιῶν E. 145
 μελιθής E. 172
 μέλισσα Th. 594. E. 233. 305
 Μελίτη Th. 246
 μελίφρων S. 425
 μέλλω S. 126. Th. 468. 490. 552. v.
 ἤμελλον
 μέλος, v. μέλεσσι, μελέεσσω
 Μελπομένη Th. 77
 μέλπομαι Th. 66. S. 206
 μέλω Th. 216. ἔμελε E. 146. v. μέμ-
 βλεται, μέμηλεν
 μεμάποιεν S. 252
 μέμαρπον S. 245. μεμαρπώς E. 204
 μεμαώς S. 240. 414. 453
 μέμβλεται Th. 61
 μέμηλε E. 238. 531. μεμηλότα E. 231
 μεμίζεται E. 179
 μέμνημαι Th. 103. μεμνημένος E. 298.
 422. 616. 623. 641. 711. 728. Th. 562
 Μέμνων Th. 984
 μέμκε E. 508
 μέμφομαι, μέμψονται E. 186
 μενεαίνω S. 361
 Μενεστώ Th. 357
 Μενίππη Th. 260

μεναιώ S. 365
 Μεναιώης Th. 510. 514
 μένος E. 414. 625. S. 343. 446. Th.
 324. 492. 563. 657, 658. 632. 653.
 669. 696
 μέντοι E. 257
 μένος E. 674. S. 235. 364. Th. 598.
 614*. έρεως E. 97*. μέντοι E.
 652
 μέλας E. 175
 μέλαρος Th. 6. 3
 μέμηρμος Th. 55
 μέρορες E. 149. 143. 179
 μέσαςον E. 459
 μέσος Th. 522. 709. E. 649. S. 209
 μεσηγός S. 417
 μεσσόδι E. 369
 μέσσος S. 133. 144. 231. 462. E. 233.
 503. 762. 795. 805. 810. 820. Th.
 143. 223
 μετάδουπος E. 623
 μετακαιέτης Th. 401
 μεταξύ E. 394
 μεταπρέπω Th. 120*. 377. 430
 μεταστοναχίζομαι S. 92
 μετάτροπος Th. 89
 μετάφρενον S. 223
 μεταχθόνια Th. 269*
 μεταχρόνος Th. 269
 μετέειπε Th. 643
 μετέιναι E. 174
 μετεπειν, v. μετέειπε
 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
 Μηδείος Th. 1001
 μηδέν S. 98. E. 395
 μήδομαι 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
 μην, -ός, E. 504. 766. 772. 780. 790.
 800. 814. 820. Th. 59

μήριος S. 21
 μήρυς E. 56. 399
 μήρυς E. 58. 591
 μήρυς E. 337
 μήρυς S. 363. 460
 μήρυς S. 538
 μήρυς Th. 166. 172. έμόςατο E. 49.
 95
 μήρυς E. 270. 271. 296. 489 bis, 492
 525, 628, 629. 729
 μήρυς E. 131. 520. 563. 825. Th. 169.
 254. 445. 460. 914. 932
 μήρυς E. 104. S. 33. 383. Th. 56.
 520. 924. 914
 μήρυς Th. 256. 457. E. 153. 273.
 769
 μήρυς Th. 393
 μήρυς S. 23. Th. 471
 μήρυς Th. 358. 586
 μήρυς E. 747
 μήρυς E. 525
 μήρυς E. 241
 μήρυς Th. 146
 μία Th. 278. 321. 792
 μήρυς S. 55. Th. 53. 125. 333. 375.
 383. 920. 927. 970. 1009. 1017
 μήρυς S. 36. μήρυς Th. 306
 μήρυς, v. μεμίζεται, μήρυς, μήρυς
 μήρυς
 Μίμας S. 186
 μμνήσκω, v. μμνημαι, μμνησάμενος
 μμνω E. 97. 498. 520. 630. Th.
 754
 μν E. 18. 48. 224. 258. 325. 515, and
 passim
 μνύθω E. 6. 244. 325. 409
 Μίνως Th. 948
 μίσγομαι Th. 56. 238
 μισθός E. 370
 μισθός Th. 288. 923. 941. 944. 980
 Μνημοσύνη Th. 54. 135. 915
 μνησάμενος Th. 651
 μογέω, μογήσας Th. 997
 μόθος S. 158
 μοι Th. 30. 31. 35. 114
 μοίρα E. 121*. 745. 765. Th. 204.
 348. 413. 520. 544. 607. 789
 Μοίραι Th. 217. 904
 μολή Th. 69
 μόρος Th. 211
 μόρφος S. 134
 μουνγενής 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

μόχθος S. 306
 Μόψος S. 181
 μυδαλέος E. 556. S. 270
 μυθέομαι, μυθησαίμην E. 10. μυθή-
 σασθαι Th. 28
 μῦθος E. 194. 206. 263. S. 116*. Th.
 24. 169. 665
 μυλιόωντες 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
 μῶλος S. 257
 μωμείω 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
 ναυτίλιη 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
 νειόθι Th. 567
 νεϊός 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. ἐνειμαν E. 224. v. νείμης
 νεοθλής Th. 576
 νεοκηδής Th. 98
 νέομαι, νέεσθαι E. 554. 573

νέος E. 569. 674. S. 281. Th. 988.
 νεώτερος E. 445
 νεούτατος S. 157. 253
 νεάω, v. νεωμένη
 Νέσσος Th. 341
 νευρή S. 409
 νεῦρον E. 544
 νεύω 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
 νεωμένη E. 362
 νεώτερος E. 445
 νῆα E. 624. 631. 665. 671. 817. νηός
 E. 628. Th. 899. νηί E. 636. 650.
 νήεσσιν E. 164. νῆας E. 622. 809
 νηδύς Th. 460. 487. 890. 899
 νηῖον E. 808
 νήκεροι E. 529
 νήκεστος E. 283
 νηλεές Th. 456. 765. νηλεῖ Th. 316
 νηλειῆς Th. 770
 νηλεόποιοι Th. 217
 νηλής, v. νηλεές
 νῆμα E. 777
 νημερτής Th. 235
 Νημερτής Th. 262
 νηοπόλος Th. 991
 νηός Th. 990
 νήπιος E. 40. 131. 218. 286. 397.
 456. 633
 νήπιοι E. 305*
 νήποτος Th. 795*
 Νηρέυς Th. 233. 240. 263. 1003
 Νηρηίδες Th. 1003
 νήριτος E. 511
 Νησαίη Th. 249
 νῆσος Th. 964. 1014
 Νησώ Th. 261
 νηυσί E. 634. 808. νηυσίν E. 689
 νηῦτος Th. 795
 νήχω, νηχομένοις S. 211. νήχων S. 317
 νηῶν 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
 νίσσομαι E. 237. S. 469. νισσομένων
 Th. 71. v. νείσσομαι
 νίφα E. 535
 νιφάεις Th. 42. 62. 118. 794. 953
 νοέω E. 89. 202. 286. 296. S. 410.
 Th. 488. νοεύντες E. 641. v. νοήσαι

νόημα E. 129. S. 88. 122. Th. 656
 νοῆσαι E. 484. νοήσας E. 12. 267.
 νοήσε 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, νύσσοιτες 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

Ξ.

ξάνθη Th. 356
 ξανθός Th. 947
 ξεινοδόκος E. 183
 ξείνος E. 183. 225. 327
 ξεστός 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

Ο.

Ὀαρισμός E. 789
 ὄαρος Th. 205

Ὀβριάρεως Th. 617. 734
 ὀβριμοεργός Th. 996*. v. ὀμβρ.
 ὀβριμος E. 619. S. 135. Th. 148.
 839
 ὀγδόατος E. 772. 790
 ὄγε, ὅδε *passim*
 ὀδός E. 216. 288. 579. 729. Th. 387.
 754
 ὀδοὺς S. 146. 164. 235. 249. 388.
 404
 ὀδύσσομαι, v. ὠδύσσομαι
 Ὀδυσσεύς, Ὀδυσσῆι Th. 1016
 Ὀδυσσεύς Th. 1012
 ὄζος S. 181. 394. Th. 30
 ὄθι Th. 748
 Ὀθρὺς Th. 632
 οἶγε E. 819
 οἶδα E. 456. Th. 236. S. 355. v.
 ἴδμεν, ἴσασιν, οἴσθα, εἰδείη, εἰδώς
 Οἰδίπους E. 163
 οἶδμα Th. 109. 131
 οἰζυρός E. 195. 639
 ὀζύς E. 113. 177. S. 351. Th. 214
 οἶη S. 1
 οἶκαδε E. 576. 611. 632
 οἰκείος Th. 330
 οἰκεται Th. 733*
 οἰκίον E. 457
 οἰκίον Th. 64. 744. 758
 οἶκος 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
 οἶνη S. 292. E. 570. οἰνέων E. 572
 οἶνος E. 585. 589. 592. 596. 674. 724
 οἶνοχόη E. 744
 οἶνον E. 622. 817
 οἶος S. 8. 106. 111. Th. 26. 446
 οἶος E. 269. 314. 322. S. 386. 400.
 Th. 93. v. οἶη
 οἷς E. 234. 775
 οἷσεις E. 482
 οἴσθα S. 355
 οἷστός S. 130
 οἶχμαι, v. ὄχετο
 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, ὀλεσαν
 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. 630. 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
 ὀμβρηνοῦ E. 451*
 ὀμβρηρός E. 451
 ὀμβρέω, ὀμβρήσαντος E. 415
 ὀμβριμοεργός Th. 996
 ὀμβριμόθυμος Th. 140
 ὀμβριμοπάτρη Th. 587. 839. E. 114.
 619. S. 135
 ὀμβρος E. 492. 626. 674. 676. S.
 478
 ὀμεῖται E. 194
 ὀμῆλιξ E. 444. 447
 ὀμηρεῦσαι Th. 39
 ὀμιλαδόν S. 170
 ὀμιχεῖν E. 727
 ὀμμα S. 262
 ὀμνυμι, v. ὀμεῖται, ὀμόςσας
 ὀμόθεν E. 108
 ὀμοίος E. 182
 ὀμοῖος E. 144. Th. 27
 ὀμοκλή S. 341
 ὀμόν Th. 508. v. ὀμά
 ὀμόςσας E. 282. ὀμόςσῃ Th. 232
 ὀμοῦ E. 243
 ὀμόφων Th. 60
 ὀμφαξ S. 399
 ὀμῶς E. 3. 20. 372. 459. 669. Th. 74.
 366. 672. 771
 ὄνδε S. 38
 ὄνειαρ E. 41. 346. 822. Th. 871
 ὄνειδιζω E. 718
 ὄνειδος E. 311 bis
 ὄνειρος Th. 212
 ὄνίνημι E. 318. Th. 429. 436
 ὄνομα Th. 144. 369

ὀνομαίνω, ὀνόμῃνα E. 80
 ὀνομαστός Th. 148
 ὀνοτάζω E. 258
 ὄνυχες S. 254. 263. 266. 427. E. 204,
 205
 ὄξυς E. 233. 243. 289. 335. 348. 457.
 E. 414. Th. 838
 ὄπα Th. 830. ὀπί Th. 41. 68
 ὀπάζω Th. 420. 438. E. 474. ὀπάσαι
 Th. 433. ὀπάσας E. 167. v.
 ὀπασεν
 ὀπηδέω E. 142. 230. 313. 326. Th.
 80
 ὀπίζομαι S. 21
 ὀπιπεύω E. 29. 806
 ὀπισ E. 187. 251. 706. Th. 222
 ὀπισθεν E. 469. 474. S. 133. Th.
 223
 ὀπίσσω E. 741. S. 92. 256. Th. 488
 Ὀπλεύς S. 180
 ὀπλή E. 489
 ὀπλον E. 627. Th. 853
 ὀπλότατος Th. 137. 333. 478. 821.
 946
 ὀπότεν E. 543*. 571
 ὀπότε E. 258. 494. 543. S. 397. Th.
 431. 435. 594
 ὀππη Th. 387
 ὀππότε S. 126. Th. 478. 782
 ὀππότερος Th. 549
 ὀπτάω, v. ὀπτησαν
 ὀπνύω Th. 819. S. 356. v. ὀπνιεν
 ὀπωρινός E. 674. 677
 ὀπως Th. 156. 471
 ὀράω E. 534. Th. 85
 ὀργή E. 304
 ὀρέγω, v. ὀρέξαι
 ὀρειχαλκος S. 122
 ὀρέξαι Th. 433. ὀρεξάμενος S. 456,
 457. v. ὠρέξατο
 ὀρεσσίνομος S. 407
 ὀρηται Th. 782
 ὀρθιος E. 290
 ὀρθογότη E. 568*
 Ὀρθος Th. 293. 309. 327
 ὀρθός E. 540. 727. S. 391
 ὀρθρογότη E. 568
 Ὀρθρος, v. Ὀρθος
 ὀρθρος E. 577
 ὀρίνω, v. ὀρινε
 ὀρκος E. 194. 804. Th. 231. 400.
 784. 805
 Ὀρκος E. 219
 ὀρμή S. 365. 456. E. 304
 ὀρμησῶσι S. 403. ὀρμηθῆναι E. 526.
 S. 73

- ὄρμος E. 74
 ὄρνις E. 212. 470. 828. Th. 525
 ὄρνυμι, ὄρνυμένοιο Th. 843. v. ὄρηται
 ὄρουσα, ὄρώρει, ὠρσε
 ὄρος Th. 484. S. 374. 386
 ὄρος E. 428. Th. 2
 ὄρουσα S. 412. 436. 437
 ὄρηξ E. 468
 ὄρυμαγδός S. 232. 401
 ὄρφανός E. 330
 ὀρχέομαι, ὀρχέονται Th. 4
 ὀρχηβμός S. 282
 ὄρχος S. 294. 296
 ὀρώρει S. 274. 401. Th. 70. 703. 709.
 849
 ὄς (relat.) E. 37. 139. 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. τὰς S. 162. 229.
 276. Th. 36. τὰς Th. 53. 271
 ὅς (suus) E. 131. S. 408. Th. 928.
 v. ἦν, ὄνδε
 ὅσγε Th. 1000
 ὅσος E. 40. 41. 250. 679. Th. 475.
 525. 630. 648. 668. 720
 ὅσπερ Th. 864
 ὅσσα Th. 10. 43. 65. 67. 701. 832
 ὅσσε S. 390. Th. 698
 ὅσοις S. 430. ὅσοισι S. 426. ὅσ-
 οισιν S. 145. ὅσων Th. 826
 ὅσσομαι, ὅσσετε Th. 551
 ὅσσος E. 308. 346. Th. 49. 154. 183.
 421. 424. 582. 651. 967
 ὅσσοστε E. 346
 ὅστε E. 318. 450. 520. 580. 704. S.
 134. 360. 395. Th. 2. 382. τάτε
 E. 398. Th. 382
 ὅστέον S. 152. Th. 540. 555.
 557
 ὅστις E. 31. 241. 343. 406. 506. 701.
 763. S. 150. 163. 480. Th. 81. 96.
 222. 395. 459. 783
 ὅταν E. 132. 339*. 467
 ὅτε 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. 688
 ὅτι E. 81. S. 479. Th. 115. 198,
 199. 200. 426. 656
 ὅτοβος Th. 709
 ὅτραλέως S. 410
 ὅτρυνω Th. 893. v. ὤτρυνον
 ὅττι E. 48. S. 21. ὅττι τάχιστα E.
 60. 673. S. 21. 428
- οὔ E. 534. S. 318. 450. Th. 823. 973.
 v. ἔ, ἔθεν, εἶο
 οὔατα E. 546. Th. 701. 771
 οὔδαμῃ S. 218
 οὔδας E. 534. Th. 741
 οὔδέ E. 40. 41. 85. 97. 113. 134. and
 passim
 οὔδεις E. 144. 311. Th. 295
 οὔδέποτε Th. 221. E. 640
 οὔδέτεροι S. 171. Th. 638
 οὔδός Th. 749. 811. E. 331
 οὐκέτι E. 34. 572. S. 50. 118
 οὐλλιος S. 192. 441
 οὐλόμενος Th. 225. 593. E. 717
 Οὐλυμπος S. 30. 471. Th. 633. 855.
 953. Οὐλυμπόνδε Th. 397
 οὐν Th. 853. S. 299*
 οὐνεκα E. 138. 517. Th. 88. 144. 197.
 235. 464. 534
 οὔποτε E. 813
 οὔπω E. 273. 521. S. 10
 Οὐρανίδης Th. 486. 502
 Οὐρανίη Th. 78. 350
 Οὐρανίωτες 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
 οὐρήες E. 791. 796
 οὔρος (mons) E. 232. 510. Th. 129,
 130. 835. 860. 865. 1001
 οὐτάω, οὐτάμεν S. 335. οὐταμένου S.
 363. οὐτασε S. 461
 οὔτε E. 129 bis. 190. 191. 269 bis.
 285. 666. 784. S. 88. 140. 217. 259.
 317. 337 bis
 οὔτι E. 105. 445. 516. 823. S. 110*.
 144. 161. Th. 182. 310
 οὔτις 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

ὀφελών E. 14. 33. 213. 412. 495. v.
 ὀφελών
 ὀφθαλμός E. 267. Th. 143. 145. 451.
 701. S. 72. 335
 ὄφης Th. 229. 322. 334. 825. S. 161.
 ὄφιων S. 161
 ὄφρα E. 260. 299. 341. 544. 606.
 625. S. 28. 108. Th. 128. 530.
 645
 ὄφρως Th. 827. 911
 ὀχθέω, ὀχθήσας Th. 558
 ὀχυρώτατος E. 429
 ὀψαρότης E. 490
 ὀψέ E. 485

II.

Παγασαῖος S. 70
 πάγκακος E. 813
 πάγος S. 439
 παγχρύσεος Th. 335
 πάγχν E. 264
 παθεῖν, παθόντες Th. 651. 660. πα-
 θούσα Th. 276. παθών E. 218
 παίζω S. 277. 282. 299
 παιπαλοῖς 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
 παῖς E. 50. 376. S. 26*. Th. 178.
 746
 παλαίω E. 413
 παλάμη S. 219. 320. Th. 580. 866
 παλάσσω, v. πεπαλαγμένος
 πάλιν E. 673. Th. 181. 772
 παλινάγρετος S. 93
 Παλίωξις S. 154
 Πάλλας, Πάλλαντος Th. 376. 383
 Παλλάς E. 76. S. 126. Th. 577
 πάλλω S. 321. 451
 πάμπαν E. 275. 302. 335. 763
 παμφαίνω E. 567
 παναίολος S. 139
 παναπήμων E. 811
 πανάριστος E. 293
 Πανδιονίς E. 568
 Πανδώρα E. 81
 Πανέλληνες E. 528
 πάνεφθος S. 288
 πανημέριος S. 396
 παννύχιος S. 46
 Πανόπη Th. 250

πάντη E. 125. 255. S. 121. Th. 178.
 366. 778
 πάντοθεν E. 625
 παντοῖος E. 621. Th. 830
 παπταίνω E. 444
 παραγίνομαι Th. 429. 432. 436
 παραιβασίη Th. 220
 παραιφάμενος Th. 90
 παρακαίριος E. 329
 παρακοίτης Th. 928
 παράκοιτις Th. 228. S. 14. 46
 παραλέγομαι, v. παρελέξατο
 παραμείβομαι 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
 παρελαύνω S. 353
 παρελέξατο Th. 278
 παρελθεῖν E. 216. Th. 613
 πάρεξ S. 352, 353
 παρεόντος E. 366
 παρέρχομαι, v. παρελθεῖν
 παρεστάμεν 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. παρεστάμεν
 παρκλίνω E. 262
 Παρησός 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. 955. 973. 1015
 Πασιθή Th. 247
 Πασιθή Th. 352
 πάσχω E. 211. v. παθεῖν
 πατήρ E. 2. 59. 84. 143. 168. 182.
 259. 633. 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. παύσονται E. 177.
 παύθη Th. 533
 παχνόω E. 360
 παχύς E. 497. 509
 πέδιλον S. 220. E. 541. Th. 12
 πεδῖον S. 342. E. 388. πεδίωνδ' S.
 378
 πεδόθεν Th. 680
 πείθω S. 450. πείθεσθαι Th. 165. v.
 πέποιθα, ἐπίθοντο, πιθήσας
 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
 Πελῆης Th. 996
 πελω E. 292. 825. S. 164. 259. πέ-
 λομαι 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
 πεντήκοντα E. 663. Th. 151. 264.
 672
 πεντηκοντακάρηνος Th. 312
 πεντηκοντακέφαλος Th. 312*
 πέντολος E. 742
 πεπαλαγμένος E. 733
 πεπαρμένος E. 205
 πεπείραμαι E. 660*
 πεπείρημαι E. 660
 πεπνυμένος E. 731. 793*
 πέποιθα E. 375
 πεπόνητο S. 148
 πέπρωτο Th. 464. 475
 πεπυκασμένος E. 793. Th. 484
 πέπων S. 350. 357. Th. 544.
 560
 περάω E. 738
 πέρην Th. 215. 274. 294. 814
 περίαχε Th. 678
 περιέννυμι, περιέσσεσθαι E. 539
 περικαλλής Th. 10
 περίκειμαι Th. 733*
 περικλυτός E. 60. Th. 571. 579
 περιμαίνομαι S. 99
 Περιμήδης S. 187
 περιμήκης S. 133
 περιναιετάω Th. 370
 περιπλόμενος E. 386. Th. 184
 περιρύντος Th. 193. 290
 περισσός Th. 399
 περιστενάχσσε S. 344*
 περιστοναχίζω S. 344
 περιταμνέμεν E. 570
 περιτεμνέμεν E. 570*
 περίφρων Th. 894. S. 297. 313
 Περιμησός Th. 5*
 περοίχομαι Th. 733
 Περσεύς S. 216. 229. Th. 280
 Περσεφόνη Th. 768. 774
 Περσεφόνη Th. 913
 Περσηῖς 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
 πέτηλον S. 289
 πέτομαι S. 308. ἑπτατο 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
 πεφραδμένον 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
 πηγή 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
 Πηνειός Th. 343
 πήξας E. 430. πήξασθαι E. 455
 πῆος E. 345
 πῖειν S. 252
 πῖζω, πῖζοις E. 497
 πῖμεν E. 592*
 Πιερίδες S. 206
 Πιερίη Th. 53. Πιερίηθεν E. 1
 πῖθῃσας E. 359. 571. πῖθῃται E. 295.
 πῖθου E. 98
 πῖθος E. 94. 97. 368. 815. 819
 πῖλνάω E. 510. πῖλνατο Th. 703
 πῖλος E. 542. 546
 πιμπλεύσαι Th. 880
 πῖμπλημι E. 301. 411. πῖμπλαται S. 429
 πῖνω E. 592. v. πῖειν, πῖμεν
 πῖπτω Th. 791. S. 251. 253. 873. E. 620. v. πεσεῖν
 πῖστις E. 372
 πιστός Th. 735
 πῖσυνος Th. 506
 πῖτνύν S. 291
 πῖφάσκομαι Th. 655
 πῖων E. 390. S. 408. Th. 477. 538. 971. πῖώτατος E. 585
 πῖλάσσω E. 70
 πῖλαστός Th. 513
 πῖλατύς Th. 445
 πῖλεῖον Th. 531. E. 419
 πῖλείος E. 101 bis. 778
 πῖλείστος Th. 231. 887. 904. E. 720. 723
 πῖλείων E. 379, 380. Th. 636. v. πῖλείον
 πῖλείων E. 617
 πῖλεκτός S. 63
 πῖλέος, πῖλέω ἥματι E. 792
 πῖλευρά S. 430
 πῖλέων E. 380. 690. S. 241. πῖλέον E. 40. 559
 πῖληγείς S. 422. Th. 861
 πῖληγή Th. 857
 πῖλήθω E. 307. 461. πῖλήθων S. 314. 478
 Πῖληιάδες E. 383. 572. 615. 619
 πῖλημνη S. 309
 πῖλην S. 74
 Πῖληξαύρη Th. 353
 πῖληξεν Th. 855
 πῖληξίππος S. 24
 πῖλησσω, v. πῖληγείς, πῖληξεν
 πῖλητο S. 146. πῖλητο Th. 688
 πῖλός E. 630. 665. 678. 682
 πῖλούσιος E. 22
 πῖλουτέω, πῖλουτεῖντα E. 313
 πῖλουτοδότης E. 126
 πῖλῶτος E. 313. 377. 381. 637
 Πῖλῶτος Th. 969
 Πῖλουτώ Th. 355
 πῖλωῖζεσκειν E. 633
 πῖνέω Th. 319. πῖνεῖντες S. 24. πῖνεύσαντος E. 506
 πῖνοιή Th. 253. 268
 ποδοῖον S. 158
 ποδώκης S. 191. Th. 320
 πόθος E. 66. S. 41
 ποιέω E. 110. 138. 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
 ποικιλόγηγρυς E. 203*
 ποικιλόδειρος E. 203
 ποικίλος Th. 300. 511. S. 423
 ποιμαίνω Th. 23
 ποιμήν S. 39. 41. Th. 26. 1000
 ποιμνη Th. 146
 ποιμνήϊον E. 787
 ποιμή E. 749. 755
 πολέιν E. 462
 πολεμήϊος S. 238
 πολέμος 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
 πολῖός 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
 Πολύδωρος Th. 978
 πολυήρατος Th. 404. 908. E. 739
 πολυΐδρις Th. 616
 πολυκλήϊς E. 817
 πολύκλυστος Th. 189. 199
 πολύμηλος E. 308
 Πολύμνια Th. 78
 πολυξείνος 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
 πολύφλοιστος E. 648
 πολύφορβος Th. 912
 πολυφράδης Th. 494
 πολυχρύσεος Th. 335
 πολύχρυσος E. 521. S. 8. 47. Th.
 980
 πολυνυμμος Th. 785
 πονησάμενος 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
 πορείν 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, ποτᾶτο S. 222. v. πεπό-
 τητο
 ποτέ E. 176. 228. 230. 399. 555. 605.
 635. 651. 717. 724. 737. 744. 757.
 Th. 22. 409. 751. 759. 796.
 802
 ποτέοντο 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
 πουλός Th. 190
 πούς E. 114. 497. 514. S. 63. 158.
 217. 373. Th. 3. 70. 682. 780.
 824. v. ποσσί
 πραθείν S. 240
 πραπίδες Th. 608. 656
 πρέπω Th. 92
 πρεσβεύς, πρεσβῆς S. 245
 πρεσβύτατος Th. 234. 363. 777. S.
 260
 πρέω, v. ἔπρεσε
 πρηγής S. 365
 πρήξις E. 402
 πρηστήρ Th. 846
 πρηύνω Th. 254. E. 797
 πρηών S. 437
 πρίν E. 90. 778. S. 16. 17. 40. Th.
 222. 533. 711
 πρίνως 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, προγέγοντο S. 345
 προθέειν S. 240*
 προιδέσθαι S. 386
 Προϊώξις S. 154
 πρόκειμαι S. 312
 προλιπών E. 199. 566. 636. S. 1.
 90
 Πρόλογος S. 180
 Προμηθεύς E. 48. 86. Th. 510. 546.
 614
 Pronόη 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. προρεόντων E. 757

προσαρήρεται E. 431
 προσανδᾶω, v. προσηύδα
 προσβαίνω, προσεβήσατο S. 33
 προσείπον 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*
 προσιώντα S. 425*. προσιώντι E. 353
 προσκύρσαι, v. προσέκυρσε
 προσλέγομαι, v. προσελέξατο
 πρόσφημι, v. προσέφη
 πρόσσωπον E. 594. S. 147*
 πρότερον S. 349
 πρότερος E. 17. 160. 708. S. 349. Th. 100. 424. 486
 προτίθημι, προὔθηκε Th. 537
 προὔκειτο 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. 156. 192. 309. 397. 482. 513. 617. 713. 741. 765. 886. 895. v. ταπρῶτα, τοπρῶτον
 Πρωτό Th. 243. 248
 τελέη E. 435
 πετρέεις S. 117. 220. 326. 445
 πετρόν E. 628
 πέτρυν E. 584. S. 134. Th. 269
 ποτιέω, v. ἐπτοίηται
 πολεμίζω S. 358
 πόλεμος Th. 638
 πολλιέθρον S. 81

πτολίπορθος Th. 936
 πτόρθος E. 421
 πτύξ, πτύχες S. 143
 πτώσσω E. 395
 πτωχός E. 127 bis
 πυγοστόλος E. 373
 πυθμήν Th. 932. E. 369
 πύθομαι S. 153. E. 626
 Πυθοί Th. 499. Πυθῶδε S. 480
 πυκάσαι E. 624. πυκάστας E. 542
 πυκινός 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
 πῦρ 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
 πῶεα E. 516. 786
 πωλέομαι, πωλείται Th. 781
 πῶμα E. 94. 98
 πῶποτε E. 650
 πως E. 394

P.

ραδινός Th. 195
 ραθάμιγξ Th. 183
 ρέα E. 5 bis
 ρέεθρον E. 738. Th. 695
 ρέζω E. 329. 685. Th. 417*. v. ρέξαι, ἔρεξε
 ῥέη Th. 467
 ρεία 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. 267. 314. Th. 39. 84. 97. 788. ρέοντες Th. 367
 ῥήγνυμι, ῥήγνυνται S. 377. v. ἔρρηξεν
 ῥήιδιος E. 292. 453, 454
 ῥηιδίως E. 43. 215. 288. Th. 90. 442
 ῥηξήνωρ Th. 1007
 ῥήσος Th. 340
 ῥητός E. 4
 ῥιγηλός S. 131

ρίγιον E. 703
 ρίζα Th. 728. 812. E. 19
 ρίμφα S. 342. 378
 ρίνος S. 152. 267. Th. 539. E. 515
 ρινότορος Th. 934
 ριπή Th. 681. 849
 ρίπτασκον S. 256
 ρίπτω, ρίψε Th. 868. v. ἔρριψε
 ῥόδεια Th. 351
 ῥόδιος Th. 341
 ῥοδοδάκτυλος E. 610
 ῥοδόπηχυς Th. 247. 251
 ῥοή Th. 841
 ῥόθος E. 220
 ῥοίζασκε Th. 835*
 ῥοίζεσκε Th. 835
 ῥόος E. 566
 ῥύομαι S. 105. ῥυσόμεθα Th. 662
 ῥυτά S. 308
 ῥώννυμι, v. ἔρρώνοντο

Σ.

Σαγγάριος Th. 344
 σαίνω 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
 σβεννυμέναν E. 580
 σιδόμενος S. 298. Th. 680
 Σείριος S. 153. 397. E. 417. 587.
 609
 σέλας S. 60. 275. Th. 867
 Σελήνη Th. 18. 371
 Σεμέλη Th. 940. 976
 σεσαυρία S. 268
 σεσοφίμενος E. 649*
 σεσοφισμένος E. 649
 σεύω, ἔσσυτο S. 458
 σηκός E. 787
 σήμα S. 385. 477. Th. 500. E. 450
 σημαντωρ S. 56
 σθένος E. 62. 437. 598. 615. 619. S.
 97. 420
 σιγή E. 104
 σιδήρεος E. 176. Th. 764
 σίδηρος E. 151. 387. 420. 743. S.
 128. Th. 864
 σίμβλος Th. 594*. 598
 Σιμόεις, Σιμούντα Th. 342
 σινομαι 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
 σκιη E. 589. 593
 σκληρός Th. 839
 σκολιός E. 7. 192. 219. 221. 250. 264
 σκολιῶς E. 258. 262
 σκόλυμος E. 582
 σκοτοίεις E. 555
 σκύλαξ Th. 834
 σκυλεύσαντες S. 468
 σμαραγέω, ἐσμαράγησεν Th. 679
 σμαραγίζω Th. 693
 σμερδαλέος S. 341. Th. 710. 840
 σμήνος 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
 Σπειώ Th. 245
 σπέος Th. 301. σπηῖ 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
 στεينوμένη Th. 160
 στείχω Th. 10. 690
 στέλλω, ἐστάλατο S. 288
 στενάχισε Th. 858. στεναχίζετο Th.
 159*
 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

στήσειν S. 114. στήσαιτο E. 779
 στιβαρός S. 76. 319. E. 149. Th.
 152. 673. 675. 692. 715
 στιγμαί S. 166*
 στίγματα S. 166
 στίξ, στίχες S. 170
 στολίσας E. 628
 στόμα S. 146. 279. 389. Th. 40. 65.
 84. 97
 στοναχίξε Th. 858*. στοναχίζετο Th.
 159
 στονείς E. 146. S. 127. Th. 684.
 951. 994
 στρατός E. 246
 Στρυμών Th. 339
 στρωτός Th. 798
 στρωφάσμαι 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*
 σύμμικτος E. 563
 συμπλάσσω Th. 571
 συμφέρω, v. συνοισόμεθα
 σύμφορος E. 302. 783
 συμφράσσαιτο Th. 900
 συμφράσσασθαι Th. 471
 συναίγδην S. 189
 συναίκτην S. 189*
 συναντάω Th. 877
 συνάντομαι Th. 877*
 σύνειμι, v. σύνισαν
 συνενέικεται S. 440
 συνεχώς Th. 636
 συνεχώ S. 315
 συνήθης Th. 230
 συνήμι, συνιέμεν Th. 831
 σύνισαν S. 383
 συνοισόμεθα S. 358
 συνοχαδόν Th. 690
 σῦριγξ S. 278
 συρράπτω E. 544
 συρφέτος E. 606
 σύς 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, σφί, 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
 σῶζω E. 376
 σῶμα E. 540. S. 426
 σωρός E. 778

T.

Ταλαεργός E. 46. 791. 796
 ταλακάρδιος S. 424
 τάλαιρος S. 293. 296
 ταλασίφρων Th. 1012
 ταμείν E. 807. τάμιοι E. 425
 τάμνω E. 423. 426. 743. 786. ταμνέ-
 μεν E. 791
 τανύθριξ E. 516
 τανύπελος S. 83
 τανύπτερος Th. 523
 τανύρριζος S. 377
 τανυσίπτερος E. 592. Th. 525
 τανύσφυρος Th. 364. S. 35
 τανύω, 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. θάσσων
 τεθαλῦα S. 276. Th. 902
 τέθλη E. 227
 τεθνείως S. 158. 454. τεθνήως S. 175
 τεῖνω, v. τέταται
 τεῖχος E. 246. Th. 724*. 733
 τεκέιν 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. *τέ-
 κέσθαι* 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.* *Τελεσθώ*
τελεσφόρος Th. 740
τελευσι Th. 89
τελευτή E. 333. S. 357. Th. 637
τελέω Th. 552. *τελευσι* Th. 89. v.
ἐτελέσθη, *τελέσαι*, *τετελεσμένος*
τελήεις Th. 242. 959
τέλος E. 65. 218. 294. 474. 664. 669.
 Th. 638
τέμενος S. 58
τέμνω E. 524*. *τέμνη* Th. 610*. v.
ταμείν, *τμηθεῖσα*
τένδω E. 524
τένων, *τένοντε* S. 419
τέξασθαι Th. 889. *τέξεσθαι* Th. 469.
 898
τέος E. 27. 331. 341. 374. 627. 695
τέρας Th. 744
τέρην E. 522. Th. 5. 988
τερμίοις E. 537
τέρπω E. 58. 115. 358. 487. S. 47.
 Th. 37. 51
τερπικέρανος 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
τετεύχατο Th. 581
τετιμμένη Th. 163
τετιμένος Th. 419
τετίμηται Th. 449
τέτλαθι E. 718
τέτρω Th. 610
τετοκύνῃς E. 591
τέτορε E. 698
τετραμμένος E. 727
τετράς E. 770. 794. 798. 809. 819
τέτρατος S. 363. E. 596
τετράρρυφος E. 442
τέττιξ S. 393. E. 582
τέτυκται E. 745. 752. *τέτυκτο* S. 154
τεν 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. *ἔτευξε*, *ἐτέτυκτο*,
ἐτύχθη, *τετεύχατο*, *τέτυκται*, *τεύξαι*
τέχνη Th. 160. 496. 540. 547. 555*.
 560. 770. 863. 929
τῆδε E. 635. 795
τῆθύς Th. 136. 337. 362. 368
τήκομαι Th. 866. *τήκετο* Th. 867
τῆλε S. 275. Th. 1014
τῆλεβόαι S. 19
τῆλέγονος Th. 1014
τῆλεκλειτός S. 327
τῆλέσκοπος Th. 566. 569
τῆλόθεν Th. 785
τῆλοῦ S. 118. Th. 302. E. 169
τῆμος E. 422. 488. 559. 585. 670. S.
 398
τῆμοῦτος E. 576
τῆτάω E. 408
τίεσκεν S. 9
τίη Th. 35
τίθῃμι E. 470. 518. 581. 672. 689.
 744. 797. S. 385. Th. 597. v.
ἔθεντο, *ἔθεσαν*, *θεῖναι*, *θέμεν*, *ἔθηκα*,
θέσθαι, *θεσπάζμενος*, *θέσσαν*, *θέτο*,
θηκα
Τιβωνός Th. 984
τίκτω E. 235. 244. Th. 223. 346. 381.
 510. v. *ἔτικτον*, *τεκεῖν*, *τέξασθαι*,
τετοκύνῃς
τιμάω E. 16. 192. S. 91. 104. 476.
 Th. 81. 399. 415. 533. v. *τετί-
 μῃται*
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*
τίννυμαι 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
 τῖω Th. 428. S. 25. 85. ἔτισα S. 10.
 τίσκειν S. 9. v. τετιμένος, τισαίμεθα,
 ἔτισας
 τλάω, ἔτλη S. 73. 432
 τμηθείσα E. 38. 420
 τόθεν S. 32
 τοῖος S. 8. 41. 433. Th. 93*. 703.
 805
 τοῖχος E. 732. Th. 724
 τοκεύς E. 185. 188. 235*. Th. 138.
 155. 438. 469. S. 90. 239
 τοπάρουθε Th. 666. τοπάροιθε Th.
 531
 τοπάρος Th. 394
 τοπρίν Th. 505
 τοπρώτων E. 487. 659. 679. S. 127.
 Th. 188. 425
 τόσος E. 711
 τόσος 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
 τοῦνεκα E. 49. Th. 88
 τραφέντων Th. 480
 τρεῖς Th. 148. 321. 907
 τρέον S. 213. τρέετην S. 171. τρέσσε
 Th. 850
 τρέπω E. 416. ἔτραπον S. 456. Th.
 58. v. τρέψας, τετραμμένος
 τρέσσε Th. 850
 τρέφω Th. 107. 192. 582. 1001. E.
 131. v. τραφέντων, θρέψαι, θρέ-
 φθη
 τρέχω E. 219
 τρέψας E. 316. 594. 646
 τρέω, v. τρέον
 Τρηγός Th. 331
 Τρηχίν S. 353. 355. 469
 Τρηχύς E. 291. S. 119
 Τρίβω E. 251
 Τρηκάς E. 766
 Τρηκοντα E. 696. Τρηκόντων E.
 696*
 Τρηκόσιοι 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
 Τρισκαυδεκάτη 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
 τροχάλος E. 518
 τρυγᾶω S. 292
 τρυγητήρ S. 293
 τρυφάλεια S. 199
 τρύχω E. 305
 τυγχάνω, v. τυχόντι
 τύνη E. 10. 541. Th. 36
 τύπτω, τυπείς S. 362
 Τυρσηνοί Th. 1015
 τυτθός E. 469. Th. 62
 Τυφάδιος S. 32
 Τυφάων Th. 306
 Τυφωεύς Th. 821. 869
 τύχη Th. 360
 τυχόντι Th. 973
 τῶμισιν E. 559
 τῶς S. 219. 478

Y.

ὕαδες E. 615
 ὕβρις E. 134. 146. 191. 213. 214.
 217. 239. ὕβριος E. 217
 ὕβριστής Th. 307. 514. 996
 ὕγρος Th. 869. E. 625
 ὕδρη Th. 313
 ὕδωρ E. 596. 737. 739. S. 317. Th.
 785. 805. ὕδει E. 61
 ὕετός E. 545
 υἱέ Th. 660. υἱεῖ Th. 476. υἱέες Th.
 368. υἱ S. 150. 163
 υἱός E. 271. S. 66. 110. 202. 320.
 392. 413. 424. 448. 467. Th. 532.
 940. 986. v. υἱέ
 ὕλη E. 421. 498. 501. Th. 694
 ὕληεις Th. 484. 1010
 ὕληκοίτης E. 529
 ὕλοτομείν E. 422
 ὕλοτόμος E. 807
 ὕλοφάγος E. 591
 ὕμεις E. 248. Th. 649. 963

ὑμέναιος S. 274
 ὑμέτερος Th. 166
 ὕμμι S. 328
 ὑμνέω Th. 33. 101. ὑμνεῖσι Th. 48.
 ὑμνεῖν E. 2. ὑμνεύσαι Th. 11.
 37. 51. 70
 ὕμνος E. 657. 662
 ὕμνος Th. 662
 ὑπαί S. 71. 278
 ὑπαλεύομαι E. 760. ὑπαλεύσθαι E.
 557
 ὑπαλύξαι S. 304
 ὑπέδεκτο S. 442. Th. 513
 ὑπεθήκατο Th. 171
 ὑπείμι, v. ὑπῆσαν
 ὑπεκπροφύγη S. 42
 ὑπεναντίος S. 347
 ὑπένεργε S. 418
 ὑπεξήλυξε Th. 615
 ὑπερβάλλω E. 489
 ὑπερβασίη E. 828
 ὑπερβιος E. 692. Th. 139. 898
 ὑπερήνωρ Th. 995
 ὑπερηφανος Th. 149
 ὑπερθεν E. 9. 545. 744. Th. 110. 702.
 727. 840
 ὑπέρθυμος Th. 719. 937
 ὑπερθύριον S. 271
 Ὑπεριονίδης Th. 1011
 Ὑπερίων Th. 134. 374
 ὑπερκύδαντα Th. 510
 ὑπερμενής S. 413. Th. 534
 ὑπεροπλος Th. 516. 619. 670
 ὕπερος E. 423
 ὑπερπροφύγη S. 42*
 ὑπέρτατος E. 8
 ὑπέστη Th. 402
 ὑπεστονάχιζε Th. 843
 ὑπεννηθείσα Th. 374*
 ὑπῆσαν S. 266
 ὑπισχνέομαι, v. ὑποσχόμενος
 ὕπνος Th. 212. 756. 759. E. 116
 ὑποδδίστας S. 98
 ὑποδέχομαι Th. 419. v. ὑπέδεκτο
 ὑποδηθείσα S. 53. Th. 327. 374.
 453
 ὑπόδρα S. 445
 ὑποκυσαμένη Th. 308. 411
 ὑπολαμπής S. 142
 ὑπόπορτις E. 603
 ὑποσεννομένων S. 373*
 ὑποστεναχίζω Th. 843
 ὑποσχόμενος Th. 170
 ὑποταρτάριος Th. 851
 ὑποτίθημι, v. ὑπεθήκατο
 ὑποφραδμοσύνη Th. 658

ὑποχθόνιος E. 141
 ὑσμίνη S. 119. 178. Th. 228. 631.
 663. 714
 ὕστερον E. 351. Th. 34
 ὑφαίνω E. 64. S. 28
 ὑφήσσω S. 258
 ὑφίστημι, v. ὑπέστη
 ὑψηλός S. 374. 406. 440. Th. 632.
 787
 ὕψι E. 204
 ὑψιβρεμέτης E. 8. Th. 568. 601
 ὑψίζυγος E. 18
 ὑψικόμος S. 376. E. 509
 ὑψιμέδων Th. 529
 ὑψόθεν Th. 704. E. 549
 ὕψου E. 551
 ὕω E. 488. 552

Φ.

φαεινός S. 122. 142. 225
 φαεῖνω E. 528. Th. 372
 Φαέθων Th. 987
 φαέθων Th. 760
 φαεσίμβροτος Th. 958
 φαίδιμος Th. 453. 492. 940. 986
 φαιδρύνομαι E. 553
 φαῖνω E. 387. Th. 443. 650. 677.
 689. v. ἐπέφαντο, φανῆναι
 φάλαγξ Th. 676. 935
 Φάληρος 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
 φάρος 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
 φειδῶ E. 369
 φειδωλή E. 720
 φερβέμεν E. 377
 φερέμεν E. 215
 φερέοικος E. 571
 φερέσβιος Th. 693
 φερεσσακής 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. οἴσεis, φερέμεν
 φεύγω E. 531. 572. 574. 620. 637.
 Th. 603. φεύγεσθαι S. 112. v.
 φύγοis
 φηλήτησι E. 375
 φήμη E. 760. 761. 763
 φημι 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.
 φιλεῖνται Th. 97*. φιλωνται Th.
 97
 φιλήτης, φιλήτησι E. 375*
 φιλομειδής 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
 φίλος E. 45
 φιτύσατο Th. 986
 φλεγέθω Th. 846
 φλεγύας S. 134
 φλόξ Th. 692. 697. 859. S. 451
 φοβέεσκον S. 162
 φόβος S. 144. 195. 237. 463. Th.
 934
 φόβος S. 155
 φόβοι Th. 228*
 Φοίβη Th. 136. 404
 Φοῖβος S. 68. 100. Th. 14
 φοινικέiς S. 95. 194
 φοιτάω E. 103. 125. 255. 535
 φόνος S. 17

Φόνος S. 155*
 Φόνοι Th. 228
 φορέω E. 38. ἐφόρευν S. 293. 296
 Φόρκυς Th. 237. 270. 333. 336
 φόρμιγγς S. 203. 280
 φορμός E. 482
 φορτίζομαι E. 690
 φορτίον E. 643
 φόρτος E. 631. 643. 672
 φραδμοσύνησι E. 245. Th. 626. 884.
 891
 φράζομαι E. 250. 367. 404. 448. 688.
 v. ἐφρασάμην, ἐπέφραδε, πεφραδέ-
 μεν
 φράσσασθαι S. 218. E. 86. φρασάτην,
 Th. 892. 900*. φρασσάμενος 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
 φύγοis E. 684
 φυή 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. φυτευέμεν E.
 812
 φυτόν E. 571. 781. 782
 φύω, v. πεφύασι, ἐπέφυκον
 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
 χειμέριος E. 494. 524. 565. S. 478
 χειμών E. 498. 652. 675
 χείουσιν Th. 83
 χείρ 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
 χερείων E. 821
 χερεσσι Th. 519. χέρεσσιν Th. 747
 χέω E. 421. S. 396. v. κέχυται, χείουσιν
 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

χίλιοι Th. 364
 Χίμαιρα Th. 319. 322, 323
 χιτών E. 537. S. 287
 χλαίνα E. 537
 χλοερός S. 393
 χλουνης S. 168. 177
 χλωρός E. 743. S. 231. 265
 χόανος Th. 863
 χόλος Th. 221. 533. 554. 615
 χολώ, χολούμενος E. 138. χολωσάμενος E. 47. 53. ἐχόλωσε Th. 568
 χορτάζω E. 452
 χόρτος E. 606
 χορός S. 201. 272. 277. 280. 284. Th. 7. 63
 χράομαι, v. κεχρημένος
 χρέα E. 647
 χρεῖος E. 404
 χρεμίζω, χρέμισαν S. 348
 χρέος E. 647
 χορτίζω E. 351. 367. 499
 χορημα E. 320. 344. 407. 605. 684
 χρισσάμενη E. 523
 χροά 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
 χρύσσεος E. 65. 109. 129. S. 183. 192. 226. 297. Th. 12. 216. 578. 785. 822. 933. 962. 975. 1005. 1014
 Χρυσήϊς Th. 359*
 χρυσοκόμης Th. 947
 χρυσοπέδιλος Th. 454. 952
 χρυσός S. 142
 χρυσοστέφανος Th. 17. 136
 χρώς E. 416. 586. χρώτα E. 555. v. χροά
 χυτρώπους E. 748
 χώμενος 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
 Ψεύδεα Th. 229
 ψεύδομαι E. 709. Th. 783. ψεύσεται E. 283

ψεῦδος 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

ώγιος Th. 806

ωδε E. 35. 203. 382. 473. 760

ωδύσσατο Th. 617

ᾠκεανίδες Th. 364*

ᾠκεανίη Th. 364. 389. 507. 956

ᾠκεανός 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

ᾠκυπέτη Th. 267

ᾠκυπέτης E. 212

ᾠκύπους S. 96, 97. 470. E. 816

ᾠκυρόη Th. 360

ᾠκός S. 61. 307. 350. Th. 266. 269.

758

ᾠλεσαν E. 372. ᾠλεσε E. 163

ᾠμάρτησε Th. 201

ᾠμηστής Th. 300. 311

ᾠμος E. 150. 705. S. 76. 128.

159. 221. 269. 430. 468. Th. 150.

152. 671. 673. 824

ᾠνέομαι E. 341

ᾠπασε Th. 442. ᾠπασεν Th. 974

ᾠραι E. 75. Th. 901

ᾠραῖος E. 32. 307. 617. 631. 642. 665.

695

ᾠραῖουσι Th. 903*

ᾠρέξατο Th. 178

ᾠρευουσι Th. 903

ᾠρη E. 30

ᾠρη E. 75. 409. 450. 460. 494.

575. 584. 664. S. 401. Th. 58.

754. v. ᾠραι

ᾠριγνώντο S. 190

ᾠρινε E. 508. 676

ᾠριος E. 392. 394. 422. 492. 543. 697

ᾠρίων E. 598. 609. 615. 619

ᾠρνυτο Th. 191

ᾠρσε Th. 523

ᾠρτο S. 30. 40. E. 568. Th. 990

ᾠσεί S. 189. 194. 198. 298

ᾠσπερ E. 633. Th. 402

ᾠστε S. 222. 405. Th. 32. 831

ᾠτρυνον Th. 883

ᾠτώεις E. 657

ᾠφέλον E. 174

ᾠχετο S. 91. 200

ᾠψ, ᾠπα E. 62

INDEX II.

N.B.—Proper Names omitted in Index II. will be found in Index I.

A.

- α, ἀνά, privative, T. 660. 797
 ᾱ, ᾷ, in contract verbs in αω, E. 241. 392
 ᾱ in ἀμῆν, ἄμηνος, E. 384
 Accusative plural in ὄς, 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. 985
 Aganippe, T. 3
 ἀγαπᾶν, '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
 Αἰδώς and Νέμεσις 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*)
 Aorists, reduplicated, S. 245
 ——— infinitive with verbs of promising, &c., T. 218

- Aphrodite, foam-born, T. 188
 ——— assessors of (Πόθοις &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

Bay-tree, 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
 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
 Caps, 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 Cynus, 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 ὑποθήκαι, 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-omined, 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
 Cynus, his stronghold at Pagasae, S. 58
 Cyme, birth-place of Hesiod's father, E. 636
 Cythera, isle of Cypris, T. 193

D.

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, plume of for feathering arrows, S. 133
 Earth, produced from Chaos, T. 116
 — etymology of word, T. 120
 — the *πρωτόμαντις*, T. 463. 475
 Echidna, T. 295
 — — cave of, T. 300
 Electra, *ἐλκῆτρα*, T. 265
 Electrum, alloy of gold, S. 142
 Electryon, slain by Amphitryon, S. 2. 12. 78
 Eloquence, the gift of the Muses, T. 94
Eoiaë or *Γυναικῶν 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
 — *εσκε*, — *σκε*, 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, *Kῆρες*, 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 *μουννογενής*, 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

— haled as a virgin, E. 220

— regarded as a maiden, E. 256

K.

κ in perfect active, T. 728

κ pronounced κχ, T. 178

κᾶλός, κᾶλός, 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 Χρόνος, T. 463

— imprisoned with Titans, T. 851

— devours his children, T. 459

— swallows a stone, T. 487

κῶω, κῶω, 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 λήθη, T. 227

Libations, propitiatory, E. 338

— 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 from μέis, μηνς, E. 557

Meteoric stones, T. 500. 721

Metis, wife of Zeus, T. 886

— swallowed by him, T. 899

Millet, beards of, 398

Mists, good for corn crops, E. 548

Mnemosyne, mother of Muses, T. 54

Money, called ψυχή, 686

Months, triple division of, E. 765

Moral of fables (ἐπιμύθιον), E. 210

Morning, the fittest time for work, E. 579—80

Mortar (δῆμος), 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. 749
 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.

Pagasaë, 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 inhe-
 rittance, E. 37
 ——— called *διον γένος*, E. 299
 ——— the sun, T. 409
 Perseus, represented in paintings, S.
 221—3
 Pestle, instructions to make, E. 423
φι terminating dative and genitive,
 669
 Phoebe, mother of Latona, T. 404
 Phoricides, called *γπαῖαι*, 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, νεῖν*), E. 460
 Plug in ships' boats, E. 626
 Pontus, children of, T. 233
 Poseidon called *taurine*, S. 104
 ——— *Ἰππιος*, S. 120
 ——— same as *Βριαρεὺς*, T.
 817
 Poverty, not to be taunted, E. 717
 Present tense, reduplicated form of
 (*πεφύκω*, &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
 ——— 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, *θηρες*, 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 (*πóλος*), 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 -*ησι* not *ησι*, E. 301 ; in -*ησθα*, E. 314
Sudor, ὕδρος, E. 61
Suus, ὄς, σφός, S. 59
 Swallows, called early songsters, E. 568
 Synzesis, E. 5. 462

T.

Taphii, slain by Amphitryon, 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
 Thaumias, 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
 Tombs, return from, an ill-omined 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 from *τύνη*, 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 from *ἔτρος*, 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.

- Wain, dimensions, &c. of, E. 423
 Water-nymphs, distinct from Nereids,
 T. 346
 West, abode of gloom, T. 622
 Wheels, composed of segments
 (ἀψίδες), 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 *πυροστόλοι*, 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

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