

877. Note the expressive quickness of the rhythm in ls. 877, 878 and 879, particularly the words *intricate* and *on a sudden*.

880. Onomatopoeitic harshness in ls. 880, 881 and 882. Note that in the scansion of l. 880 (1) the first foot is an anapaest (two unaccented syllables followed by an accented one), or (2) the initial syllable *with* is not counted in the metre, forming a hypermetrical syllable called an ANACRUSIS, or "unaccented starting note." Contrast this passage with the "thoughts that voluntary move harmonious numbers" in M.'s description of the opening of the gates of Heaven:

"Heaven opened wide
Her ever during gates, harmonious sound,
On golden hinges turning."—E. III., ls. 205-207.

883. *Erebus*. The name signifies "darkness," and was applied to the dark, gloomy space under earth through which the Shades (spirits of the dead) passed into Hades. It is here used as another name for the lower world.

884. Note the ONOMATOPEIA in *the gates wide open stood*. How is this secured? Cf. "Wide is the gate and broad is the way that leadeth to destruction." Explain the expression *wide open*.

886 and 887. These lines illustrate the measured tread of the "bannered host." Spondaic structure.

889. *Redounding*. O. Fr. *redonder*; Lat. *re* (back), and *undare* (to surge). (1) "Curling back like a wave;" or (2) (like Lat. *redundare*) "overflowing."

893. Observe here and in what follows the expressive monosyllabic APARITHMESIS, particularly ls. 898 and 902.

895. *Ancestors of Nature*. Cf. B. II., l. 1002, &c. *Ancestor*: O. Fr. *ancestre*; N. Fr. *ancêtre*; Lat. *antecessor*. The *an* (not) in *anarchy* (l. 896) is the Gr. *ἀν* = Lat. *in* privative—*ἀρχή* (government). *Nature* = "creation."

898-900. This passage is based on Ovid: *Metam.* I. l. 20. One line in the Latin author corresponds exactly to l. 898.

"Frigida pugnabant calidis, humentia siccis."
"Cold contended with Hot, Moist with Dry."

Cf. also DRYDEN'S

"Then cold and hot, and moist and dry,
In order to their stations leap,
And Music's power obey."

Ode to St. Cecilia's Day.

900. *Embryon atoms* = "immature (or undeveloped) atoms;" *Embryon* = the modern form *embryo*; Gr. *ἐμβρυον*. *Atom* = "an indivisible particle of a simple body."

901. *Each his*—a constr. the result of CONFUSION and a desire for BREVITY. Cf. our *one another's*; also the Lat. *suus quisque*, e.g. "Quisque suos patimur manes,"—in which *suos* limits *manes*, and *quisque* is a distributive apposition to the omitted subj. of *patimur*. Our form is a combination of two sentences. (1) "They swarm around the flags of their factions," and (2) "each swarms around the flag of his faction." Applying the principles stated above, we get the condensed form in the text, in which *his* really limits *faction*, and *each* is a distrib. appos. to *they*.

902. M. here enumerates the diff. kinds of *clans*.

904. *Barea* and *Cyrene* were both powerful cities in Cyrenaica in Northern Africa. The names are here used for the desert and sandy countries in their neighbourhood.

905. *Levied*. The METAPHOR (unless the word is used in its etymo. sense) has been suggested by what has preceded.