

μηδὲ γένο· πατέρων αἰσχυμένον. So Thucydides, bk. i. *αὐτῶν*, *καὶ οὐκ ἐπὶ τῶν πατέρων* *πειρᾶσθαι μὴ αἰσχυνοῖν τὰς προσηκούσας ἀρετάς*, and Virgil, *Æn.* iii. 342,

" . . . in antiquam virtutem animosque viriles
Et pater Æneas, et avunculus excitat Hector."

Οἶνεὺς γὰρ κ.τ.λ. Ceneus, father of Tydeus, father of Diomed. Meleager (*Il.* ii. 642) was successor to his father Ceneus in Ætolia; his brother Tydeus married a daughter of Adrastus, king of Argos (and Sicyon, *Il.* ii. 572), son of Talans (*Il.* ii. 566). Hence Diomed succeeded to the principality of Argos, though his father was an Ætolian, *Iliad* iv. 399.

Τούτῃ δ' οὐ μέμνημαι. Verbs of "remembering" generally govern the genitive case; but in the sense of "commemorating," "keeping in mind," they govern the accusative.

χεῖρας . . . λαβέτην, not = "they seized by the hand," but "they caught hold of, or held each other's hands:" the former sense would require a genitive case.

πιστάσαντο (middle) = "pledged their troths to each other."

φηγόν = "the oak;" not the Latin *fagus*, our "beech."

θεόν = ἔθεον, "they were running;" but θεόν = "god."

αἰθούρῃσι = "corridors," open in front, which led from the court, αὐλή, into the πρόδρομος, fronting the sun; hence their name.

μνηστῆς ἀλόχοισι, "the won and wedded partners of their bed."

τῆνοι θάλαμοι = "chambers near the roof," not "roofed."

ἔν τ' ἔρα οἱ φῶ, κ.τ.λ., "and straightway she clung to his hands, and she thought the word and gave it utterance." In the lines following this, as before, there is *no name mentioned*, and therefore nothing to warrant the usual translation of *ἀνόμεα*. On other occasions, when this affectionate formula is used, it begins with *χεῖρὶ δέ μιν κατέρεξε*: in both cases we have the union of the hands, the heart, and the tongue in this expression of fondness.

αἶ κε πίρσθα = "if haply thou wouldst drink it" (and would that thou mayest): see on *Il.* i. 66.

ἀνδρὶ δὲ κεκμηῶτι. Hence Horace says, "Laudibus arguitur vini vinosus Homerus." Compare Burns on Scotch drink,

"Thou clears the head o' doited Lear;
Thou cheers the heart o' drooping Care;
Thou strings the nerves of Labour sair,
At's weary toil;
Thou even brightens dark despair
Wi' gloomy smile."

χερσὶ δ' ἀνιπτουσι: see Exodus xxx. 20.

οὐδέ πη ἐστὶ. Compare Virgil, *Æn.* ii. 719,

"Me bello e tanto digressum et cæde recenti
Attractare nefas, donec me flumine vivo
Abluero."

Purification after touching the dead body was enjoined by the Mosaic law: see Numb. xix. 11—13.

ἀλλὰ σὺ . . . ἔρχεο, "but go, I pray thee go:" see on *Il.* i. 32.

ὣς κε, i.e. εἰ τοῦτο δυνατόν εἴη = "would that it were possible."

εἰ κενόν γε ἵδοιμι, κ.τ.λ. = "ay, if I could see that one (yonder)"