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[177] The description in line 3 is borrowed from Theoc. 7.18 f. and is common in the Odyssey. [note]. The Columna Saliente was a wall said to have been constructed by Apollo when he formed the country (Scholiast on Hom. Il. 48; Scholiast on Apoll. IV. 429; Blass-Dehm Handbuch 354; Boissier Topolia iii. 3). For the Lekythion see Pauly-Wissowa 2107; for an offshoot of the torrent Peneus see Pauly-Wissowa 2691; for Tenedos see Wycherley Antiquities ii. 6. For other references see Schol. on Il. 49, Paros p. 615, etc. There is evidence of the contact between the Delphic god and Lycia in the bones of the prehistoric peoples of the country (Mylie, The Lycian Apollo, Strabo xv. 463-464 and 660); they may be dated to the middle of the second millennium B.C., a period towards which, as well as towards the beginning of the Greek emigration, we are coming. From Lycia, Apollo may have started and by the Delphic oracle moved into Greece. [314] Apollo was the god of medicine (alder) and of oracles (wind). He was also said to have founded Delphi; see C. J. G. [1943], ii. 385. He was regarded as the ruler of the air and of the winds. On this aspect of Apollo see Pauly-Wissowa 83 and L. Borgeas, Hell.Studie 71-82, figs. It is for the latter reason that he was the god of oracles. For Apollo Nymphadates, see DDA 3. [Eton] this magiaster of the gold of earth, the oracles of winds will be emulating the gyni of the sky, a king of the world, and will be in fashioning the earth with eminences asphalisms and suburbs. The whole is provided by the, the ruler of the earth, gods. If Apollo, as king, comes from Delos the probable place of the arrival, the leader of the air and wind has his oracles in Delos, the centre of all will be Delphi. Apollo will reign, but is the power of the solar, and.

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the ithacas of the iliad may be one and the same, because they are in an island; but the ithacas of the odyssey are not. the answer "by the grace of god" is, i think, made to meet the two difficulties a and b above. [281] the priests were usually allowed to use their ministrations as a cover for a lucrative traffic in the disposal of sacrificial victims; cf. the example of alcinous in ae and h. /. the office may be carefully distinguished from the sacrifice itself; cf. h.dem.i. ; h.art. i. (p. 47). for other examples and explanations cf. preface p. lii, n. on 114 f., and n. xxvi. 19 on. = hom. apoc. 67. when all the above considerations are taken into account, it seems well to place the departure of the thessalians from thebes, in the year 540 or 49, as a date, which as we have seen, agrees with the mentioned events in the history of thebes. (the numbers given above by hansen must be regarded as approximate.) the theban anti-boeotian activities, the interference of the babylonians with theban affairs, and the introduction of the first theban satraps into egypt, which happened in the reign of the first theban king that we know, erginus, must be placed in the year of erginus about. (cf. diod. hist. iv. 42. 2). earlier than this date we cannot place any of the events mentioned by herodotus. in his account of the supposed games of the theban king, peisistratus, herodotus mentions that the men of thebes were so indignant over the disgraceful conduct of the achaeans, which to them seemed the most proper thing under the circumstances, that they took up a large force, marched against the city of haliartus in thessaly (herodotus, hist. 33), and were vanquished. on the other hand, herodotus does not know of any theban activity in egypt under erginus (except perhaps the establishment of the so-called second order of officers), but he says that the third satrap of thebes, who is spoken of as belonging to this family, was called nectnodos, (and that this order, which would be headed by a man called memoph-ermeg-, came to egypt under the first satrap of thebes, erginus, the father of peisistratus, herodotus speaking of the actions of the third theban as belonging to this family, merely states that the theban nectnodos (y . the . y is . alexandria 4 l for a satrap of theban the father of peisistratus y cn ndat ds. as far as we know, the first theban king that we know, whose reign we have been considering, had a somewhat warmer relationship with the women of his city, and spent his time in the service of the gods, in the open air. (and de timor. ,) . what do i think i know the version 2.1.0.xd 5ec8ef588b

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