HOMER

ODYSSEY

BOOK X

EDITED BY

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PREFACE.

This book, which is intended for the higher Forms in schools, is constructed on the same plan as my edition of the Ninth Book of the Odyssey published a year ago. I have carefully revised the Introduction, which was based originally on Mr D. B. Monro's Homeric Grammar and the work of Van Leeuwen and Da Costa on the Dialect of Homer. In this revision I have gained some help from Brugmann's Comparative Grammar, and from the Principles of Sound and Inflexion by Mr J. E. King and Mr C. Cookson. Some references have been given to these works in the hope that they may be of use to teachers. In the remainder of my book I am mainly indebted to Mr Monro again, by the wonderful accuracy and completeness of whose work I am more and more impressed; to the editions of
Dr Merry, Dr Hayman, Ameis, and Fäsi; to Prof. Jebb’s Introduction; to Dr Leaf’s edition of the Iliad; and to Ebeling’s Lexicon, a great storehouse of Homeric learning. For the study of the text I have used La Roche, Cauer, and Fick. Mr R. A. Neil has again been so good as to revise the proof-sheets and to communicate several valuable suggestions.

G. M. EDWARDS.

CAMBRIDGE,

PREFACE TO THE SECOND EDITION.

THE Introduction on Homeric Forms, based on Mr Monro’s Homeric Grammar and the work of Van Leeuwen and Da Costa on the dialect of Homer, has been somewhat shortened and, I hope, improved. The Text and Notes have been revised with the help of books and papers which have appeared since the first edition was published.

G. M. E.

23 December 1896.
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E.OD. X.
OUTLINE OF THE STORY OF THE ODYSSEY.

BOOKS I—IV.

THE ADVENTURES OF TELEMACHUS.

[1] In the tenth year after Troy was taken the gods decree the return of Odysseus, who is being detained by the nymph Calypso in the island of Ogygia. Athene goes to Ithaca to urge Telemachus, son of Odysseus, to call an assembly of the Ithacans, and to complain to them of the deeds of the suitors of Penelope; and then to sail to Pylos and Sparta to hear tidings of his father. [II] The meeting in Ithaca is held. The suitors answer Telemachus haughtily. Telemachus sets sail for Pylos. [III] He is received by Nestor, king of Pylos, who tells him of Agamemnon and Menelaus, and sends him on to Sparta with Peisistratus his

1 There seems to be little doubt that this portion of the poem, called the Τηλεμάχεια, formed no part of the original Odyssey. Cf. Prof. Jebb (Introduction to Homer, page 131) who holds that Kirchhoff has proved that it is at least highly probable that "(1) The Odyssey contains distinct strata of poetical material, from different sources and periods. (2) The poem owes its present unity of form to one man; but, under this unity of form, there are perceptible traces of a process by which different compositions were adapted to each other." For a statement of the history of the Homeric question Chapter IV. of Prof. Jebb's book is well worth studying.
son. [IV] Telemachus comes to Menelaus at Sparta, and learns from him that Odysseus is with Calypso. The suitors make a plot to waylay Telemachus on his return to Ithaca.

BOOKS V—VIII.

THE ADVENTURES OF ODYSSEUS FROM THE ISLAND OF CALYPSO TO PHAEACIA.

[V] The gods in council send Hermes to Calypso to bid her let Odysseus go. Odysseus sails away on a raft. Poseidon causes him to be wrecked off the coast of Phaeacia. Aided by Ino he swims ashore, and there falls asleep. [VI] He is found by Nausicaa, daughter of Alcinous king of the Phaeacians, and is brought by her to the palace of her father. [VII] Odysseus is entertained by Alcinous, who promises to further his return on the morrow. [VIII] Alcinous brings Odysseus to the Assembly of the Phaeacians. Odysseus witnesses their games. Afterwards at a banquet Demodocus the minstrel sings of the Trojan war. Odysseus weeps. Alcinous perceiving this asks him to tell his story.

BOOKS IX—XII.

ODYSSEUS TELLS ALCINOUS OF HIS PREVIOUS WANDERINGS.

[IX] Odysseus tells of his adventures with the Cicones, with the Lotus-eaters, and with the Cyclops Polyphemus;

1 According to Kirchhoff's view, the original Odyssey was a poem on the Νόστος Ὀδύσσιος, to which portions of our present Odyssey roughly correspond: viz. the greater part of books 5, 6, 7, 9, 11 and the first part of 13. Fick's edition is arranged on this principle; the Νόστος Ὀδύσσιος coming first; next the Τίτις Ὀδύσσιος (i.e. the latter part of book 13 and books 14—22 [except 15] and part of 23), which he holds to be the first considerable addition to the original Odyssey; next some additions to the Νόστος portion; then the Τηλεμάχεια (1—4); and lastly the Σπονδαί (part of 23 and 24).
also [X] how he went to Aeolus, god of the winds, to Laestrygonia, and the Aeaean island of Circe, where he dwelt for one year. [XI] He relates his visit to the world below; and how he sought counsel of Teiresias and saw the spirits of many renowned Greeks; next [XII] how he passed by the Sirens, and escaped Scylla and Charybdis, and came to the Island of the Sun. Then having lost all his ships and men he saved himself on a plank, and reached the Island of Ogygia, where he was entertained by Calypso for seven years.

BOOKS XIII—XVI.

ODYSSEUS AT THE HOMESTEAD OF EUMAEUS.

[XIII] Odysseus leaves Phaeacia and lands in Ithaca. Athene changes him into the appearance of a beggar, and tells him that she will aid him in taking vengeance on the suitors. [XIV] Still disguised he goes to the homestead of his swineherd Eumaeus, to whom he hints that his long-lost master may soon return. [XV] Telemachus returns from Sparta. He escapes the plot of the suitors who waylay him, and goes to see Eumaeus. [XVI] He recognises his father Odysseus. They resolve to slay the suitors.

BOOKS XVII—XXIV.

THE RETURN OF ODYSSEUS TO HIS PALACE AND HIS FINAL TRIUMPH.

[XVII] Telemachus visits Penelope, but does not tell her of the return of his father. Eumaeus brings Odysseus to the palace still disguised. His dog Argus recognises him and dies. [XVIII] Odysseus fights with Irus, a beggar who was befriended by the suitors. Penelope takes gifts of the suitors. They are still insolent. [XIX] Penelope questions Odysseus, who tells her that her husband is even now on his way
home. Odysseus is recognised by the old nurse Eurycleia. [XX] Athene plans with Odysseus the killing of the suitors. Theoclymenus the seer has a vision of coming vengeance. [XXI] Penelope proposes to the suitors the ordeal of the bow of Odysseus. None of them can bend it; but Odysseus strings it with ease. [XXII] He throws off his disguise and slays the suitors with his arrows. [XXIII] Penelope recognises Odysseus, who tells her of his wanderings. [XXIV] Hermes conducts the souls of the suitors to Hades. Odysseus discovers himself to his father Laertes. The kinsmen of the suitors attempt to take vengeance on Odysseus; but Athene, at the bidding of Zeus, causes peace to be made.
HOMERIC FORMS.

§ 1. General Remarks.

1. The language of Homer is generally called 'Old Ionic,' i.e. old as compared with the 'New Ionic' which we find in Herodotus. The chief characteristic of this Homeric dialect is a remarkable richness and variety, appearing especially in the use of many alternative forms; so much so that we cannot look upon the language of Homer as a particular dialect existing at any particular time. It is in fact not a dialect at all, but a traditional epic style, which received various accretions during the long ages of its development.

2. This is what we might expect after what has been said above (pages ix, x, notes). For the Odyssey which we now have was not the work of one poet, but was based on an older poem, which probably had its origin in Greece Proper, and was thence carried by the Ionian colonists to the west of Asia Minor, where it was afterwards revised and added to at different times by Ionian poets. Hence naturally arose great linguistic variety, the newer forms being blended with the old. Then again the rhapsodists, by whose recitations the Homeric poems were transmitted for several centuries before writing came into use, must necessarily have sometimes substituted later for earlier forms; and doubtless often introduced interpolations composed in more modern language. Further, during the many generations between the time when Homer was first committed to writing and the age of the Alexandrian Grammarians, who were the first to pay any scientific attention to the formation of Homeric words, many corruptions must
have been introduced into the text. Hence many so-called ‘Homeric forms’ may be due to the ignorance of transcribers who knew only Attic Greek. For instance, in the old Ionic Alphabet the symbol E represented the three sounds e, η and ε; and O represented o, ω and ον. This is only one cause among many owing to which transcribers from Ionic into the later writing must have introduced forms which were not really Homeric.

3. The presence in Homer of forms belonging to the Aeolic dialect, some of which will be pointed out in this Introduction and in the Notes, has led some critics to believe that the original Iliad and Odyssey were originally composed in Aeolic and that during the sixth century B.C. they were turned into Ionic by an Ionian poet. This theory has been put forward by Professor Fick, who has published an edition of Homer, in which he has translated into the Aeolic dialect those portions of the Iliad and Odyssey which he conceives to belong to the original poems1. This brilliant tour de force has not brought conviction, as to its details, to the mind of scholars generally; though it must be recognised as by far the most important attempt to give a reasonable explanation of the facts of Homeric language. We cannot tell whether the so-called Aeolisms in Homer may not really be forms common to several old Greek dialects. It is impossible to speak with certainty on this question; for we have no knowledge as to the Greek dialects during the period in which the Homeric poems were first composed. Still it cannot be denied that Fick has proved at least this much: viz. that the Homeric poems in the main were translated into Ionic from a dialect which had at any rate many resemblances to the Aeolic of Lesbos2.

1 See Appendix K, where specimens of Fick's version are given.

2 Dr Leaf (Iliad, Vol. II., preface, p. xii) surely goes too far, when he says that the latest development of Fick’s theory bears “an unfortunate family resemblance to that of Mr Ignatius Donnelly.”
4. The text of Homer which we now possess may be said, roughly speaking, to give us the Homer of the Age of Pericles. This we must accept for practical purposes; though doubtless it differs somewhat in the matter of forms from the Homer which was recited by the rhapsodists of Ionia.

§ 2. Vowels.

The following points should be noticed with regard to the Vowels in Homer:

1. Differences from Attic:

η where we have ā in Attic: e.g. θώρηξ, πρήσω. Sometimes even where we have ā in Attic: e.g. ἴνεμος (ἀνεμος).

ou sometimes where we have o in Attic: e.g. νοῦσος, οἶνομα, ποιλός.

2. Interchange of Vowels:

η and ε interchanged: e.g. νῆος and νεός, ηος and εύς (all used in Homer).

ω and ο: e.g. διώ and δίο.

ᾱ and ā: e.g. ἀνήρ and ἄνηρ, Ἀρες and Ἀρες.

ει and ε: e.g. ἴμείων and ἴμεων, εἰρωτάω and ἐρωτᾶω, χάλκειος and χάλκης.

N.B. the long vowels in the following: καλός, ἵφος (Attic ἴφος), φθάνω.

3. Assimilation of Vowels: see § 23.

4. Interchange of quantity: e.g. ἄπειρός and ἄπερείς (both in Homer), τέως and τῆος.

5. Diphthongs scanned as two syllables: e.g. παῖς and παῖς, εὐ and εὐ, ἀργεὶφόντης. The diphthongs are later than the uncontracted forms. Some editors would resolve a large number of diphthongs
HOMERIC FORMS.

in the text of Homer: e.g. κόιλος, θείος, αἰδώιος for κοῖλος, θείος, αἰδώιος.

6. Αφοκόπη. This term is applied to such cuttings off as πάρ εἰφεσ, παρθέμενος, ἀννεῖται.

§ 3. Consonants.

1. Double Consonants. There are many instances in Homer of double consonants existing side by side with single: e.g. ὀπισω and ὀπίσω, Ἀχιλλεὺς and Ἀχιλλεύς, Ὀδυσσέας and Ὀδυσσεύς.

The doubling in the following words is due to assimilation:— ὁττι for ὁδ-τι, ὀππως for ὁδ-τως, ὀσος for ὀτ-τος, μέσος for μέθ-τος, ὦσος for ἔσ-τος. ὦτι, ὀπως, ὦσος, μέςος, ὦσος are all later than the forms with double consonants.

Notice also the following typical instances:

ἐπεσοί, ἐπεσι. See § 6. 1.

πάσσασθαι, πάσσασθαι. See § 15. 1.

ἐλλισσετο. See § 13.

2. Metathesis (change of position) when there is a ρ in the word: e.g. καρδὶ and κραδὶ, θάρσος and θράσος, δαρτὸς and δρατὸς.

3. Assimilation combined with Αφοκόπη. This assimilation takes place especially with the prepositions ἀνά and κατά: e.g. καδ ὦ ἔβαλε, καγ γόνιν, κάππεσε, καλίπτε, ἀμ πεῖον, ἀμβαίνειν.

4. Loss of Consonants.

(A). THE DIGAMMA.

The Digamma is the letter Vau, probably pronounced like the English W, and denoted by the symbol Β; hence called 'Digamma', because it is like a double Γ. The existence of this letter in Greek is inferred from its presence in the inscriptions of certain dialects, e.g. Doric and Boeotian; also from the evidence furnished by other languages of the Indo-European group; e.g. compare Greek ὄνος, Latin vinum and English wine; ἐρέω, ver-bum and word; also Ὀικος

1 § denotes the 'consonantal i', pronounced as English y.
and *vice*; *idei* and *videre*. Further these words *oivos*, *ερέω*, *oikos* and *idei*, and many others are very often treated in Homer for metrical purposes as if they began with a consonant. There are, however, many places in our present texts of Homer where the Digamma of undoubted Digamma-words is neglected in the metre. This may be accounted for by supposing either (1) that even when the Iliad and Odyssey were composed the Digamma was archaic, and was used or not according to metrical convenience; or (2), much more probably, that the neglect of the Digamma is due to corruption of the text during the centuries between Homer and Aristarchus. It is worth noticing that the large majority of passages where the Digamma is neglected admit of very easy emendation, as will be pointed out in the notes. I have not introduced many of these emendations into my text, thinking it best, in the present state of our knowledge, to adhere generally to the vulgate text.

The following are common Digamma-words:—*ἀναξ*, *ἐ*, *εἴδον*, *εἰκελος*, *εἶμα*, *εἶπον*, *ἐκαστος*, *ἐκήλος*, *ἐλπομαί*, *εὐκα*, *ἐπος*, *ἐργων*, *ἐτος*, *ἐς*, *οἴδα*, *οίκος*, *οίνος*, *ὁς* (*έός*).

(B). Loss of *σ*.

A *σ* as well as a Digamma is lost in a few words, or, more strictly speaking, a primitive *σ* is represented by the aspirate: e.g. *ἐξ* for *σφέξ* (cf. *sex* and Cymric *chwech*), ἤδος for *σινῆδος* (cf. *suadeo* and Sanskrit *svādīs*), *ὁς* for *σφός* (cf. *suus*).

§ 4. First Declension.

This declension (of stems ending in -*α* and -*η*) includes the feminine of the article and of adjectives and pronouns in -*ος*, also feminine participles.

1. Feminine Singular.

We find *η* (1) for *ᾱ* of Attic after *ρ* and vowels: e.g. *πέτρη*, *κλωσίη*.

(2) even for *α* of Attic in words like *ἀληθεῖη*, *εὐπλοίη*.

But generally *ᾱ* of Attic is also *ᾱ* in Homer.

Exceptions: *ᾱ* appears very rarely instead of *η*: e.g. *θεά*, *Ναυσικάα*. ᾗ is found in δίδα feminine of δίος, and in a few vocatives: e.g. *νύμφη*, *μαία*.
2. **Masculine Singular.** Nominative ends in -ης: e.g. βορέης.

Exceptions: (1) a few proper names: e.g. Αἰνειας, Ἐρμειας.
(2) a few nominatives in α: e.g. εἰρύστα, μητιερά, νεφεληγερέτα, epithets of Zeus: κνανοχαίτα, of Poseidon; ἑπότα, of Nestor.

Genitive: -αο: e.g. 'Ατρείδαο.
-εω: e.g. Πηληνάδεω.
-ω after a vowel: e.g. Ἐρμεώ.

3. **Genitive Plural.**
-αω (generally) for -ασω, cf. Latin -arum for -asum: e.g. αἰχμητάω, οὐκειάων.
-εω (Ionic): e.g. θυρέων. So we have both πολλάων and πολλέων.
-ων after a vowel: e.g. παρειών.

4. **Dative Plural.**
-γσι(ν) (perhaps -γσι(ν); -γσι being due to the analogy of -οσι): e.g. πύλησων, κελσάσσοι (participle).
-γς (probably γς', i.e. γσι elided before a vowel; though in our present texts γς is also found before consonants): e.g. τῆς, θοῆς.
-αις very rare: e.g. θεαῖς, πάσαις. But these forms are probably corrupt.

5. **-φι case.** A few instances of the old Instrumental case in φι(ν)² are found in Homer: e.g. κρατερῆφι βίνθι ‘by strong might’; also used as an ablative, e.g. ἐξ εὐνῆφι ‘out of bed’; and as a locative, e.g. κλωσήφι ‘in the tent’, θύρηφι ‘at the door’, i.e. ‘out of doors’.

With the ending -φι cf. Latin -bi in ubi and the Sanskrit instrumental ending -bhīs.

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1 Perhaps really an accusative; the others being probably vocatives originally, which have come to be used as nominatives. They are generally regarded as Aeolic forms.

§ 5. Second Declension.

This declension includes masculine and neuter forms of the article, and of adjectives, participles and pronouns with stems ending in ə.

1. *Genitive* Singular: endings
   
   -ως: e.g. τως (article), θανήτως (for θανατο-σιο).
   -ος: e.g. ὦς (relative), τῷς, Ἀλός.
   -οι (i.e. -oo contracted) is also used.

2. *Dative Plural;*
   
   -οις(γ): e.g. θεός.
   -οτος probably before vowels only, and should be written -ος (i.e. -ος elided): e.g. θεός' ἐναλίγχιος. In our present texts, however, there are some instances of -οις before consonants.

3. *Genitive and Dative Dual:* -οι: e.g. τοῖς, ἓπτοις.

4. *-φι case:* (1) instrumental: e.g. δακρύφων πιμπλαντό 'were filled with tears'; (2) as an ablative: e.g. ἐκ θεόφων 'from the gods'; (3) as a locative ὑπὸ ἱγιγόμε 'under the yoke'.

§ 6. Third Declension.

1. Under this declension it will be necessary to consider several of the different kinds of stems separately. The following points, however, should first be noticed.

   *Dative Plural.* The case-ending is -σι: e.g. ἔπεσ-σι, ποσαὶ (for ποδ-σι), βουσι (for βοῆ-σι).

   Sometimes the case-ending is joined to the stem by a connecting vowel e, and the ə is doubled; e.g. ἐπέ-σσι, μιμωντεσσι (participle).

   -σι is very rare: e.g. χείρεσι as well as χείρεσσι and χερσι: also ποσι and ἔπεσι.

   *Genitive and Dative Dual:* -οι: e.g. ποδοῖς.

   *-φι case.* Almost all the instances of this in the third declension are with stems in ὑσ-. Examples: (1) instrumental αὐτοῖς ὁχεσφί
HOMERIC FORMS.

'chariot and all', (2) as ablative ἐξ Ἐρέμεσφε 'out of Erebus', (3) as locative ὑπεσφε 'on the mountains'.

2. Stems ending in σ.

σ is lost before case-endings beginning with a vowel.

(a) Stems in εσ.

Genitive singular -εσ, rarely contracted into -ες, e.g. θάμβεσσε; generally left uncontracted as also the other cases, e.g. ἀληθεία.

Dative -ει often contracted into -ει.

Dative plural generally has three forms; e.g. ἐπέ-εσσε, ἐπεσ-σι and ἐπεσι.

(b) Stems in ασ.

Singular. Plural.
N. A. δέπας δέπα
G. δέπαος δέπασσε
D. δέπαι, δέπαι δέπασσει, δέπασσε, δέπασσ

N.B. κρέας: Plur. N. A. κρέα, κρέατα (?), G. κρέων, κρέων (?), D. κρέασι. κρέατα is probably not Homeric; and for κρέων we should read κρέαν.

(c) Stems in οσ.

Singular.
N. αἰδώς ἡώς χρώς
A. αἰδᾶα ἡάα χρᾶα
G. αἰδόος ἡός χρόος
D. αἰδόιι ἡοι χροῖ

N.B. ἡόα should be read in all cases instead of ἡώ of the mss.

3. Stems in ευ and ηυ (ν is for ι: which is lost before case-endings beginning with a vowel).

Singular. Plural.
N. βασιλεύς βασιλῆς
V. βασιλε蒋介石
A. βασιλῆα βασιλῆας
G. βασιλῆος βασιλῆων
D. βασιλῆι βασιλεύοι
Sometimes in proper names we have -ea, -eos, κ.τ.λ.: e.g. Ἱοῦς, Ἱοῦς, Ἱωκ. So also Ὀδυσσέα, and Πηλέως as well as Πηλής.

The adjective ἡς also ἔσ 'good' has acc. ἡν and ἔν, gen. ἔν (perhaps for ἓνos with transposition of quantity). From the neuter ἱπ we have the adverb ἑτ, ἐτ, ἔτ (very frequent in compounds).

4. Stems in ı.

The ordinary declension is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>N. μάντις</td>
<td>μάντις</td>
</tr>
<tr>
<td>V. μάντι</td>
<td>μάντις</td>
</tr>
<tr>
<td>A. μάντιν</td>
<td>μάντις</td>
</tr>
<tr>
<td>G. μάντιος, μάντιος (?)</td>
<td>μάντιον</td>
</tr>
<tr>
<td>D. μάντι</td>
<td>μάντιος</td>
</tr>
</tbody>
</table>

Dative singular rarely -ει: e.g. πόσει.
Dative plural rarely -ει: e.g. ἐπάλεσει.

5. Stems in ıı.

(a) with genitive in -eos, e.g. adjectives in -us, as ῥαχύς, ῥαχέος.

Irregularities: εὐρός, acc. masc. sing. sometimes εὐρέα.

ὥτις, nom. fem. sing. ὥκεα.

αἴτις, acc. sing. fem. αἰτήν, neut. plur. αἴτα.

(b) with genitive in -υς.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>N. νέκυς</td>
<td>νέκυς</td>
</tr>
<tr>
<td>A. νέκυν</td>
<td>νέκυν</td>
</tr>
<tr>
<td>G. νέκυος</td>
<td>νέκυος</td>
</tr>
<tr>
<td>D. νέκυι</td>
<td>νέκυι</td>
</tr>
</tbody>
</table>

Dative singular sometimes in -υ (one syllable): e.g. ὑρχηστοῦ, πληθυί, ἱξυί.

Accusative plural generally has two forms: e.g. ὑφρύας, ὑφός: ἱχθνας, ἱχθνός.
HOMERIC FORMS.


Heteroclite nouns are those which are declined with different stems.

1. πατήρ  
   Two stems πατερ-, πατρ-\(^1\).  
   Two stems άνέρ-, άνδρ- (for άνρ-)\(^1\).

   **Singular.**
   
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πατήρ</td>
</tr>
<tr>
<td>V.</td>
<td>πάτερ</td>
</tr>
<tr>
<td>A.</td>
<td>πατέρα</td>
</tr>
<tr>
<td>G.</td>
<td>πατέρασ</td>
</tr>
<tr>
<td>D.</td>
<td>πατέρας</td>
</tr>
</tbody>
</table>
   
   **Plural.**
   
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>άνερες άνδρες</td>
</tr>
<tr>
<td>A.</td>
<td>άνερας άνδρας</td>
</tr>
<tr>
<td>G.</td>
<td>άνδρον άνδρος</td>
</tr>
<tr>
<td>D.</td>
<td>άνδράςι άνδρεσι</td>
</tr>
</tbody>
</table>
   
   **Dual.**
   
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>άνερε άνδρε</td>
</tr>
</tbody>
</table>

So μήτηρ is declined with two stems μητερ- and μητρ-; cf. θυγατήρ- and θυγατρ-, γαστήρ- and γαστρ-.
άνδρας is for άνδρός. For the “sonant liquid” cf. § 15. 5.

2. ιός: three stems (1) ιό-, (2) ιευ- (or ιεφ-, F being lost before a vowel), (3) ιλ-.

   **Singular.**
   
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ιός</td>
<td>viés</td>
</tr>
<tr>
<td>V.</td>
<td>ιέ</td>
<td>viés</td>
</tr>
<tr>
<td>A.</td>
<td>ιόν</td>
<td>viéas</td>
</tr>
<tr>
<td>G.</td>
<td>ιοῦ</td>
<td>viésos</td>
</tr>
<tr>
<td>D.</td>
<td>ιψ</td>
<td>viéi</td>
</tr>
</tbody>
</table>
   
   **Plural.**
   
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td></td>
<td>viés</td>
</tr>
<tr>
<td>(2)</td>
<td></td>
<td>viés</td>
</tr>
<tr>
<td>(3)</td>
<td></td>
<td>viás</td>
</tr>
</tbody>
</table>

**Dual.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(3)</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>ιέ</td>
</tr>
</tbody>
</table>

\(^1\) Good illustrations of strong and weak inflexion. See Giles, *Comp. Philology*, § 259.
3. **νῆσ** (Attic ναύς): three stems ναυ-, νη-, νευ- (i.e. νας-, νης-, νες-).

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>νῆς</td>
<td>νῆς, νέες</td>
</tr>
<tr>
<td>A.</td>
<td>νῆα, νέα</td>
<td>νῆα, νέας</td>
</tr>
<tr>
<td>G.</td>
<td>νηός, νέός</td>
<td>νηών, νεών</td>
</tr>
<tr>
<td>D.</td>
<td>νη, νέη</td>
<td>νήσσι, νέσσι</td>
</tr>
</tbody>
</table>

**Instrumental ναύφι**


<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>δόρυ</td>
<td>δούρα, δούρατα</td>
</tr>
<tr>
<td>G.</td>
<td>δουρός, δουρατός</td>
<td>δούρων</td>
</tr>
<tr>
<td>D.</td>
<td>δουρί, δούρατι</td>
<td>δούρεσσι, δούρασι</td>
</tr>
</tbody>
</table>

Similarly γόνυ (stems γονφ- and γονφατ-), G. γονός, γονατος κ.τ.λ.

Several other words have a second stem in ατ-: e.g.

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤμαρ</td>
<td>G. ἤματος</td>
<td>εἶδαρ, Pl. εἶδατα</td>
</tr>
<tr>
<td>πειραρ</td>
<td>πείρατος</td>
<td>οὐδαρ, οὐδατα</td>
</tr>
</tbody>
</table>

5. **κάρη**: stems καρητ-, καρητ-, καρατ-, κρατ-.

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. καρητός</td>
<td>κάρητος</td>
<td>κράατος, κρατός</td>
</tr>
<tr>
<td>D. καρητι</td>
<td>κάρητι</td>
<td>κρατί</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. καρητα</td>
<td>κράατα</td>
<td>κράτων</td>
</tr>
<tr>
<td>D.</td>
<td></td>
<td>κρατι</td>
</tr>
</tbody>
</table>

An acc. sing. κρατα is found in Od. viii. 92.

6. **πολύς**: two stems πολλο- (for πολλο-) and πολυ- (for πολυ-).

<table>
<thead>
<tr>
<th></th>
<th><strong>Masc.</strong></th>
<th><strong>Fem.</strong></th>
<th><strong>Neut.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πολύς</td>
<td>πολλός</td>
<td>πολλή</td>
</tr>
<tr>
<td>A.</td>
<td>πολύν</td>
<td>πολλόν</td>
<td>πολλήν</td>
</tr>
<tr>
<td>G.</td>
<td>πολεός</td>
<td>πολλής</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>πολλόφ</td>
<td>πολλή</td>
<td></td>
</tr>
</tbody>
</table>

E. OD. X.
### HOMERIC FORMS.

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>A.</th>
<th>G.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πολεῖς</td>
<td>πολλοί</td>
<td>πολλαλ</td>
<td>πολλά</td>
</tr>
<tr>
<td>A.</td>
<td>πολέας</td>
<td>πολλοῦς</td>
<td>πολλάς</td>
<td>πολλά</td>
</tr>
<tr>
<td>G.</td>
<td>πολέων</td>
<td>πολλῶν</td>
<td>πολλάων</td>
<td>πολλέων</td>
</tr>
<tr>
<td>D.</td>
<td>πολέεσσι</td>
<td>πολλοίσι</td>
<td>πολλῆσι</td>
<td>πολλέσσι</td>
</tr>
</tbody>
</table>

There is another form πουλύς, neut. πουλύ, acc. πουλύν.

7. Miscellaneous examples of nouns with varying stems:

- Ἀίδης, G. Ἀίδαο, Ἀίδεω, Ἀίδος, D. Ἀίδη, Ἀιδί.
- οὐδας, G. οudemos, D. οὐδει, οὐδει.
- ἐρίπος, Pl. N. ἐρίης, A. ἐρίης.
- πιὼν, Fem. πειρα (for πι-ρα-ια), Neut. πιαρ (for πι-ραρ).
- πρόφρων, Fem. πρόφρασσα.

### § 8. Comparison of Adjectives.

1. The terminations -ωτερος, -ωτατος are sometimes used even when the penultimate of the positive is long: e.g. κακοξεινωτερος.

2. The terminations -ων, -ιστος are much more frequent than in Attic.

The following should be noticed:

<table>
<thead>
<tr>
<th>γκρός</th>
<th>μάςσων (for μάκ-ιων)</th>
<th>μήκιστος</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁκύς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀγχι</td>
<td>ἀσσον (for ἀγχ-ιον)</td>
<td></td>
</tr>
<tr>
<td>γλυκύς</td>
<td>γλυκίων</td>
<td></td>
</tr>
<tr>
<td>παχύς</td>
<td>πάσσων (for πάχ-ιων)</td>
<td></td>
</tr>
<tr>
<td>[ἀλγος]</td>
<td>ἀλγίων</td>
<td></td>
</tr>
<tr>
<td>2[ἐλεγχος]</td>
<td>3ἐλάσσων (for ἐλεγχ-ιον)</td>
<td>ἐλεγχιστος</td>
</tr>
<tr>
<td>[κέρδος]</td>
<td>κερδίων</td>
<td></td>
</tr>
<tr>
<td>[ἀρετή]</td>
<td>ἀρείων</td>
<td></td>
</tr>
</tbody>
</table>

---

1 See Brugmann, Comp. Gram., Vol. i. § 311.
2 There is no adjective ἐλεγχης. For ἐλεγχες (I. iv. 242) ἐλεγχες should be read.
3 See Brugmann, Vol. ii. § 135.
3. Notice also:

(a) -τερος, -τατος joined to verbal stems: e.g.

φέρτερος
φέρτατος
φίλτερος
φίλτατος

(b) to noun stems (frequent in Homer): e.g.

κύντερος
κύντατος
ὀπλότερος
ὀπλότατος


1. The following forms should be noticed.

‘One’: feminine (as well as μικ) ἵα, ἵαν, ἵς, ἴ; also in one passage a dative neuter ἵφ. These forms occur in the Iliad only.

‘Two’: δόω, διό; δοώ, δοώι.

‘Four’: πίσυρες (Aeolic) as well as τέσσαρες.

‘Twelve’: δώδεκα, δυώδεκα, δυοκαίδεκα.

‘Twenty’: ἑίκοσι (for ἑθείκοσι) as well as ἑκοσι.

2. Ordinals, additional forms: πρώτιστος, δεύτατος, τρίτατος, τέταρτος, ἕβδοματος, ἐγεύματος, εἴνατος and ἑνατος.

πρώτιστος is a double superlative.

The others are also superlative in form, having the suffix ἀτο.

§ 10. Pronouns.

1. Personal Pronouns.

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. ἐγώ, ἐγὼ</td>
<td>σῦ, τῦνη</td>
<td></td>
</tr>
<tr>
<td>A. ἐμέ, enclitic με</td>
<td>σῆ</td>
<td>ἐκ, ἐ, μιν</td>
</tr>
<tr>
<td>G. ἐμί, ἐμέ, ἐμεύ,</td>
<td>σείο, σέο, σεῦ, τεσύο</td>
<td>εῖο, ἐο, εῦ</td>
</tr>
<tr>
<td>enclitic μεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. ἐμοὶ, enclitic μοι</td>
<td>σοὶ, enclitic τοι: τεῖν</td>
<td>ἐσι, οἱ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.A. νῶι</td>
<td>σφῶι</td>
<td>σφωι</td>
</tr>
<tr>
<td>G.D. νῶι</td>
<td>σφωίν</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. ἡμεῖς, ἡμεῖς</td>
<td>ἡμεῖς, ἡμεῖς</td>
<td>σφεῖς, σφας, σφε</td>
</tr>
<tr>
<td>A. ἡμέας, ἡμεῖς</td>
<td>ἡμέας, ἡμεῖς</td>
<td>σφεῖων, σφέων</td>
</tr>
<tr>
<td>G. ἡμέων, ἡμέων</td>
<td>ἡμεών, ἡμέων</td>
<td></td>
</tr>
<tr>
<td>D. ἡμῖν, ἡμῖν (encl.),</td>
<td>ἡμῖν, ἡμῖν (encl.),</td>
<td>σφίσι(ν), ἡμίν</td>
</tr>
<tr>
<td>ἡμῖν(ν)</td>
<td>ἡμῖν(ν)</td>
<td>(encl.), σφί(ν)</td>
</tr>
</tbody>
</table>
The forms ἐπέθεν, σέθεν, ἐθέν generally called genitives are held by some to be ablatives. But the suffix -θεν usually denotes 'place from which' only, not separation generally (the meaning of the ablative): e.g. οὐρανόθεν 'from heaven'. ἐμέθεν, σέθεν, ἐθέν are, however, used both as genitives and ablatives.

2. Possessive Pronouns.

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td></td>
</tr>
<tr>
<td>ἐμός</td>
<td>ἡμέτερος and ἄμος (or ἄμος)</td>
</tr>
<tr>
<td>νωτέρος</td>
<td></td>
</tr>
<tr>
<td>Second Person</td>
<td></td>
</tr>
<tr>
<td>σός and τέος</td>
<td>ὑμέτερος and ὕμος</td>
</tr>
<tr>
<td>σφωτέρος</td>
<td></td>
</tr>
<tr>
<td>Third Person</td>
<td></td>
</tr>
<tr>
<td>ἐς and ὤς</td>
<td>σφέτερος and σφός</td>
</tr>
<tr>
<td>ἐς and τέος</td>
<td></td>
</tr>
<tr>
<td>ὤς and τέος</td>
<td></td>
</tr>
</tbody>
</table>

3. τίς makes in the genitive singular τέο and τεο, enclitic τευ, in the dative τεψ and τψ (only enclitic), in the genitive plural τέων.

4. ὅστις.

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὅστις, ὅτις: ἤτις: ὅτι, ὅττι</td>
</tr>
<tr>
<td>A. ὅντινα, ὅτινα: ἤντινα: ὅτι, ὅττι</td>
</tr>
<tr>
<td>G. ὅττευ, ὅττευ, ὅτευ</td>
</tr>
<tr>
<td>D. ὅτεψ, ὅτψ</td>
</tr>
</tbody>
</table>

5. ὅδε. The ὅ in τοῖοδἵε sometimes takes a case-ending: thus τοῖοδέσσι and τοῖοδέσσι.
VERBS.

§ 11. Thematic and Non-Thematic Forms.

For the understanding of Homeric verbs it is very important to grasp the distinction between Thematic and Non-Thematic forms.

Thematic forms are those which have a Thematic vowel: e.g. λέγομεν is a Thematic form, the vowel o being the Thematic vowel, so called because by means of it the Theme λέγo- is formed from the Root λέγ-. In λέγε-τε the Thematic vowel is e¹. The present tense of λέγω is called a Thematic tense².

Non-Thematic forms are those which do not contain a Thematic vowel: e.g. φη-μι, the Tense-stem being the same as the Verb-stem³.

§ 12. Longer and Shorter Stems.

The employment of two stems in Non-Thematic forms should be carefully noticed:

(a) the longer stems, to which are joined the ‘lighter’ person-endings, i.e. the three persons of the indicative active singular.

(b) the shorter stems, to which are joined the ‘heavier’ person-endings, i.e. all those except the indic. act. sing.

¹ The rule is that before μ and ν the Thematic vowel is ο, before other letters ε. In the subjunctive these vowels become ο and η by the addition of a second o or ε to form the mood-stem.

² So also γι-γε-ο-μαι is Thematic; also the ordinary Second Aorists like ε-λαβ-ο-ν. The Future is a Thematic Tense, as its characteristic suffix ο, οε, contains the thematic vowel. The Subjunctive Mood is Thematic.

³ ε-βη-ν is a Non-Thematic Second Aorist. The Aorist in -σα and the Passive Aorists are Non-Thematic; so also the Perfect. The Optative Mood is Non-Thematic, as its suffix -εη or ε does not contain a Thematic vowel.
Examples:

<table>
<thead>
<tr>
<th>Long stems.</th>
<th>Short stems.</th>
</tr>
</thead>
<tbody>
<tr>
<td>φη-μι</td>
<td>φα-μέν (1st plur.)</td>
</tr>
<tr>
<td>δίδω-σι</td>
<td>δίδο-μαυ (middle)</td>
</tr>
<tr>
<td>τέτληκ-ε</td>
<td>τέτλα-μεν (1st plur.)</td>
</tr>
<tr>
<td>ε-θηκ-ας</td>
<td>εθέ-την (dual)</td>
</tr>
<tr>
<td>ει-μι</td>
<td>ε-θι (imperative)</td>
</tr>
</tbody>
</table>


The augment is retained or left out, according to the requirements of the metre. In the Pluperfect it is generally lost.

The letters λ, μ, ν, ρ, σ are sometimes doubled after the Augment: e.g. ἔλλαβε, ἔδεσσα.

Words beginning with an original Φ or Σ have the Syllabic Augment: e.g. ἐὰς (for ἔας), ἔειπον (for ἔεεπον), ἐειχον (for ἔεεχον).

The Augment is η in ηια 'I went' and ηείδει 'he knew'.


Non-Thematic Forms.

1. (a) Presents formed with the suffixes νη(να) and νν are very frequent in Homer: e.g. δάμημι, κιρημι, μάρναμαι, ἀγνυμι, δαινμαι.

(b) εἰμι 'I am', εἴμι 'I will go', κείμαι, φημί (η 'he said' is from ἦμι1).

(c) Reduplicated Presents such as τίθημι, δίδωμι, ἔημι, πλεπλημι, βιβάς 'striding' (from an assumed βιβημι).

2. Notice the termination of the second person singular in -σθα: e.g. present οίσθα, διδοίσθα (? διδώσθα), τιθείσθα (? τιθησθα); imperfect ἦσθα, ἐφησθα.

The second person singular endings of the Middle are -σω and -σο.

1 Cf. ηστι in Sappho and ἤ δ' ὄς in Plato.
HOMERIC FORMS.

THEMATIC FORMS.

3. Verbs in -eiō, -aiei, -eio are very frequent in Homer; e.g. µηριω, λιαοιαι, τελιω.

4. There are many instances in Homer of collateral forms of Presents existing side by side and expressing virtually the same meaning, e.g.

   εδω, εσθω (= εδθω), εσθιω.
   ικω, ικανω, ικεομαι,
   τανυμαι, τανω, τελω, τιταιω.

5. In Thematic forms the σ of the second-person endings of the Middle (σαι, σα) is lost: e.g. ἐρχεαι.

§ 15. Aorists.

FIRST AORIST.

1. In the First Aorist (sometimes called the ‘Sigmatic Aorist’ and sometimes the ‘Weak Aorist’) the endings are added directly to the stem. Hence this tense ranks as a Non-Thematic tense.

   The termination -σσα, which is very frequent in Homer, is found

   (α) in the case of stems in σ: e.g. ἐ-τελεσ-σα, ἐ-ζεσ-σα.
   (β) in the case of stems in δ and τ, when assimilation takes place: e.g. ἐπασσάμν for ἐ-πατ-σάμν: ἐχασσόμν for ἐ-χαδ-σάμν. Note however that the σσ is by no means invariable; thus we find ἐπάσαντα.
   (γ) in the case of other stems, by false analogy: e.g. ἐ-κάλε-σσα, ἐ-τάνυ-σσα.

   When -σα is preceded by a short vowel there is almost always a collateral form in -σσα.

2. Aorists in -a. A few Aorists are formed with -a instead of -σα: e.g.

   καφ-     εκα 'I burnt'     χεφ-     ἐχεαι
   ἐνεκ-    ἡνεκα 'I bore'     ἐχεαι     'I poured'
3. *Aorists in -σα of liquid stems.* Some stems ending in \( \lambda \) and \( \rho \) have Aorists in -σα: e.g.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>κελ-</td>
<td>ἐκελσά 'I ran ashore'</td>
<td>κυρ-</td>
<td>ἐκυρσά 'I met'</td>
</tr>
<tr>
<td>ἀρ-</td>
<td>ἱρσά 'I fitted'</td>
<td>ῥό-</td>
<td>ῥόσα 'I roused'</td>
</tr>
<tr>
<td>κερ-</td>
<td>ἐκερσά 'I cut'</td>
<td>φυρ-</td>
<td>ἐφυρσά 'I mixed'</td>
</tr>
</tbody>
</table>

**Second Aorist.**

4. *Second (or Strong) Aorist (Non-Thematic).*

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅν-</td>
<td>ἔδω 'he sank'</td>
</tr>
<tr>
<td>κτα-</td>
<td>ἐκταν 'I killed'</td>
</tr>
<tr>
<td>βαλ-</td>
<td>ἐβαλμῆτην 'they met'</td>
</tr>
<tr>
<td>γηρα-</td>
<td>ἔγηρά 'he grew old'</td>
</tr>
<tr>
<td>οὐτα-</td>
<td>ὀὔτα 'he wounded'</td>
</tr>
<tr>
<td>λεχ-</td>
<td>λέκτο 'he lay'</td>
</tr>
<tr>
<td>δεχ-</td>
<td>ἐδέγμην 'I received'</td>
</tr>
<tr>
<td>φθι-</td>
<td>ἐφθιτο 'he was destroyed'</td>
</tr>
<tr>
<td>βαλ-</td>
<td>ἀλτο 'he swooped'</td>
</tr>
<tr>
<td>γνε-</td>
<td>γέντο 'he grasped'</td>
</tr>
<tr>
<td>σφυ-</td>
<td>ἐσφυμεθά 'we rushed'</td>
</tr>
<tr>
<td>κτι-</td>
<td>κτίμενος 'built'</td>
</tr>
</tbody>
</table>

5. *Second Aorist (Thematic), i.e. the ordinary Second Aorist formed from the short stem with the Thematic vowel \( \epsilon \) or \( \omicron \).*

When the long stem contains an \( \epsilon \), the short stem is obtained by dropping the \( \epsilon \): e.g.

**Long Stem. Aor. with Short Stem.**

<table>
<thead>
<tr>
<th>Long Stem</th>
<th>Aor. with Short Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>λειπ-</td>
<td>ἐ-λιπ-ον</td>
</tr>
<tr>
<td>στειχ-</td>
<td>ἐ-στειχ-ον</td>
</tr>
<tr>
<td>φενγ-</td>
<td>ἐ-φενγ-ον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Long Stem</th>
<th>Aor. with Short Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>σεχ-</td>
<td>ε-σεχ-ον</td>
</tr>
<tr>
<td>πελ-</td>
<td>ε-πελ-διμην</td>
</tr>
<tr>
<td>πετ-</td>
<td>ε-πετ-διμην</td>
</tr>
</tbody>
</table>

1 ἀλτο, not ἀλτο, is the right accentuation.
In the following cases the liquid of the short stem becomes “sonant”, i.e. develops a vowel sound:

**Long Stem.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aor. with Short Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τρηπ-</td>
<td>ἀτριπον for ἀ-τρπ-ον</td>
</tr>
<tr>
<td>δηρκ-</td>
<td>ἀδρακον for ἀ-δρκ-ον</td>
</tr>
<tr>
<td>περθ-</td>
<td>ἀπραθον for ἀ-πρθ-ον</td>
</tr>
</tbody>
</table>

Similarly in the following cases the nasal of the short stem becomes sonant. The ν becomes α, and all trace of the nasal character of the sound has passed away.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aor. with Short Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πενθ-</td>
<td>ἀπαθον for ἀ-πνθ-ον</td>
</tr>
<tr>
<td>λεγχ-</td>
<td>ἀλαχον for ἀ-λνχ-ον</td>
</tr>
<tr>
<td>χενδ-</td>
<td>ἀχαδον for ἀ-χνδ-ον</td>
</tr>
</tbody>
</table>

**Reduplicated Second Aorists.** These are common in Homer.

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ταγ-</td>
<td>τεταγὼν 'grasping'</td>
</tr>
<tr>
<td>φραδ-</td>
<td>ἐπέφραδε 'he shewed'</td>
</tr>
<tr>
<td>ἀρ-</td>
<td>ἥραρε 'he fitted'</td>
</tr>
<tr>
<td>ἀλκ-</td>
<td>ἀλάλκε 'he warded off'</td>
</tr>
<tr>
<td>τυκ-</td>
<td>τετυκέσθαι 'to make'</td>
</tr>
<tr>
<td>ἕπ-</td>
<td>ἐκεῖπον (for ἐκείπον) 'I spoke'</td>
</tr>
</tbody>
</table>

**Mixed Aorist.**

6. Sometimes the Thematic vowel of the Second Aorist is joined to the σ stem characteristic of the First Aorist: e.g.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>προσεβήσετο 'went to'</td>
<td>ἀξοντο 'they brought'</td>
</tr>
<tr>
<td>ἐδώσετο 'sank'</td>
<td>οἴσετε 'bring'</td>
</tr>
<tr>
<td>ξον 'I came'</td>
<td>λέξεο ἵ 'lie down'</td>
</tr>
</tbody>
</table>

1 Philologists denote the “sonant liquids” by the symbols ρ and ὐ. They are represented in Greek by ἀρ, ὁ and ἀλ, ἀ as respectively. See Giles, Comp. Philology, § 151 sqq.

2 The “sonant nasals” are denoted by the symbols θ and υ. In Greek θ appears as α or, under certain conditions, αυ, υ as α or, under certain conditions, αν. See Giles, § 155 sqq.
HOMERIC FORMS.

AORISTS PASSIVE.

7. The First Aorist Passive in Homer differs from that of Attic in often having the short stem: e.g. ἔτωχῆς, not ἔτεωχῆς.

The following formations should be noticed and compared with those given in § 15. 5:

Long Stem. Aorist formed from Short Stem.

τρεφ- ἐτράφης for ἐ-τρεφ-ν

tερπ- ἐτάρπης for ἐ-τερπ-ν

The third person plural of both passive Aorists sometimes ends in -εν (for -ηντ): e.g. ἡγερθέν, ἐτραφέν, μιγεν.

§ 16. Frequentative Forms.

The suffix -σκ denoting 'repeated action' is joined

(a) to Present stems: e.g. καλέ-σκον, φέρ-εσκον, ποιμαίνε-σκεν, ἐσκε (= ἐσ-σκε 'used to be').

(b) to Aorist stems: (1) Aor. 1, ἐλάσσα-σκεν, ὄρασα-σκεν,

(2) Aor. 2, στά-σκεν, ἰδ-εσκε, εἰπ-εσκεν.

§ 17. Future.

1. The σ of the Future suffix is often doubled: e.g. αἰδέσσομαι, ἐφοπλίσσω.

2. The Future of stems ending in λ, μ, ν, ρ is formed without σ: e.g.

ἀγγελέω ἐρέω

tαλέω σημανέω

3. Verbs which form an Aorist in -σα or -σσα generally form the Future without σ: e.g.

Aorist. Future.

ἐτάνυσσα τανύω

tέτελεσσα τελέω

ἥλασσα ἐλώ

4. Some Futures are formed from the stem of the Reduplicated Aorist: e.g.

κέχαρήσω πεπιθήσω

cκεκαδήσω πεφιδήσομαι
5. A few forms such as ἔδομαι and βῆλομαι, generally said to be Futures, are probably really Subjunctives. Cf. θείομαι, § 20. 1.

§ 18. Perfect and Pluperfect.

1. Perfects in Homer are generally conjugated with two stems, the longer and shorter, varying with the weight of the endings: e.g.

<table>
<thead>
<tr>
<th>Long Stems</th>
<th>Short Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>γένοσα, -as, -e</td>
<td>1γεγάτην (dual), γεγάσσε (3rd plur.)</td>
</tr>
<tr>
<td>μέμοσα , ,</td>
<td>1μέμαμεν (1st plur.), μεμάσω (imperat.)</td>
</tr>
<tr>
<td>βέβηκα , ,</td>
<td>βέβαμεν (1st plur.), βεβάσσε (3rd plur.)</td>
</tr>
<tr>
<td>πέφικα , ,</td>
<td>πεφύσσε (3rd plur.), πεφύσσε (part.)</td>
</tr>
<tr>
<td>τέτληκα , ,</td>
<td>2τέτλαθ (imperat.), τετλάσσ (part.)</td>
</tr>
<tr>
<td>οἶδα, οἴσομαι, οἶδε</td>
<td>ιδμεν (1st plur.), ιδμεναί (infinit.)</td>
</tr>
<tr>
<td>τείηκα, τείηκα (part.)</td>
<td>τεθαλιά (fem. part.)</td>
</tr>
<tr>
<td>πεφυγα, πεφυγόμε (part.)</td>
<td>πεφυγμένος (mid. part.)</td>
</tr>
</tbody>
</table>

2. Notice the Homeric participles κεκοήως, κεχαρηής, τετηής.

3. Attic Reduplication (so called) takes place in the case of stems beginning with a vowel followed by a consonant: e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρ-</td>
<td>ἀρησσα</td>
<td>ἀλα-</td>
<td>ἀλαλημαι</td>
</tr>
<tr>
<td>ὀδ-</td>
<td>ὀδοδία</td>
<td>ἀχ-</td>
<td>ἀκάχημαι</td>
</tr>
</tbody>
</table>

4. Presents formed from Perfect stems. Sometimes a Perfect stem takes a Thematic vowel, e.g.

| ἀνωγ-  | ἀνώγει (pres. 3rd sing.) |
| μεπηκ-  | εμεπηκων (imperf.) |
| γέγον-  | ἐγέγωνε (imperf.) |
| ἕκω is a verb of this kind. |

5. Pluperfect formed in two ways:

(a) In the singular, with the augment which is often omitted and the suffix -εα joined to the longer forms of the stem: e.g. ἰνώγεα, ἵδεα. The third singular -εε(ν) is contracted into -ει(ν): e.g. ὦδει.

1 μέμαμεν is for με-με-μεν, the long stem being με-ν-, the short με-: cf. § 15. 5. So μεμάσω is for με-με-ταί: cf. Latin mememini. Cf. also τεταται for τε-τα-ταί, the long stem being τε-ν.

γεγάτην is for γε-γε-την. ἔγασσε is for γε-γε-ντε.

2 The short stem is τλ-, the a being due to the sonant liquid.
(b) In the dual and plural the short form of the stem is used with the ordinary past-tense endings: e.g. ἑ-πέπιθ-μεν (πέποιθα), ἑ-λκ-την (ἔθικα).

6. Passive. The endings of the third plural -νται, -ντο, except after a, e, o, appear as -αται, -ατο (for -νται, -ντο): e.g. τετράφαται, ἔρχαται, δεδαίαται, ἡματο, χειατο.

§ 19. Imperative.

In Non-Thematic forms the ending -θι is generally retained; e.g. κλαθι. τέτλαθι.

§ 20. Subjunctive.

Non-Thematic.

1. Tenses which in the Indicative have no Thematic vowel form the Subjunctive by inserting a Thematic vowel (ο and ε, or ω and η) after the stem, according to the following scheme:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-ω</td>
<td>-ομεν</td>
<td>-ετον</td>
<td>-ομεν</td>
</tr>
<tr>
<td>-ης -ησθα</td>
<td>-ετον</td>
<td>-ετον</td>
<td>-οσι</td>
</tr>
<tr>
<td>-η -ησι</td>
<td>-ετον</td>
<td>-ομεθον</td>
<td>-ομεθα -ομεσθα</td>
</tr>
</tbody>
</table>

Middle.

-ομαι | -ομεθον | -ομεθα -ομεσθα |
-εαι  | -ησθον  | -ησθε    |
-εται | -ησθον  | -ωνται   |

Examples:

Present. ἵω, ἵσοθα, ἱσι, ἱομεν (δο).  
Aor. 1. τίσετε, τίσωσι (λησομεν).  
Aor. 2. δώη and δώσιν, δώομεν, δώσι (δίνε).  
θεισον or θής, θήγη, θείομεν or θήμεν, θείομαι (φησίν).  
φθίεται, φθίδμεσθα (φερίσθ).  
Perfect. εἰδέω, εἰδίς, εἰδή, εἰδομεν, εἰδετε, εἰδωσι (κνω).  
Aor. pass. δαμείω or δαμήω, δαμήης, δαμήετε (be subdüed).  
δαείω or δαήω (Indic. εἱδάην learn).
Notice especially the Aorist Subjunctive forms in Iliad i. 141-4:
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἀλα δίαν,
ἐσ δ' ἐρέτας ἑπτῆδες ἀγείρομεν, ἐσ δ' ἐκατόμβην
θῆμομεν, ἄν δ' αὐτὴν Χρυσηίδα καλλαπάρην
βῆσομεν.

THEMATIC.

2. Thematic Tenses form the Subjunctive by changing the
Thematic vowel of the Indicative (ε or ο) into η or ω.
The old person-endings -μι, -σθα, -σι are sometimes retained.
Thus we find
εἰπωμι, εἰπησθα, εἰπησι.
ἐθέλωμι, ἐθέλησθα, ἐθέλησι.
The termination of the second person singular middle is
generally -ηαι, rarely -εαι or -η.


1. Non-Thematic Tenses (except the First Aorist) take
(a) -η before light person-endings: e.g. θε-η-ν, τεθνα-η-ς.
(b) -ι before heavy person-endings: e.g. φα-ι-μεν, θε-ι-τε.
This -ι is absorbed in a few cases: e.g. δύη (for δυ-η-η), ἀποφθι-
μην (for ἀποφθι-ι-μην).

2. The First Aorist endings are -αιμι, -αιας or -αισ, -ειε(ν) or -αι,
-αιμεν, -αιτε, -αιαν.

3. The third plural middle ends in -ατο (for -ντο), e.g. ἔποιατο,
ἀπολοιατο, σχοιατο. Cf. § 18. 6.

§ 22. Infinitive.

1. The Infinitive is not really a mood, its endings being origin-
ally case-endings, and its syntax that of a noun. See Appendix E.

2. The formation of the Infinitive of Non-Thematic tenses may
be seen from the following examples:

Present. ἵστα-μεναι, ἐδ-μεναι, ὄρνυ-μεν.
Aor. 2. δό-μεναι, δό-μεν, δοῦ-ναι: οὔτα-μεναι, οὔτα-μεν.
Aor. 2, pass. μεγη-μεναι, μεγη-ναι.
-ναι in δοῦ-ναι and μυγή-ναι = -εναι (found in ἰ-εναι), the ε being absorbed by contraction; cf. the Cyprian form δοῦεναι1.

δομέναι is in reality a dative case; while δόμεν, a suffixless stem, is probably a locative; cf. αἶεν, the suffixless locative of αἰών2.

3. **Thematic tenses.** These forms all occur:

- **Present.** ἀμν-έμεναι, ἀμν-έμεν, ἀμν-ειν.
- **Future.** ἀξ-έμεναι, ἀξ-έμεν, ἀξ-ειν.
- **Aor. 2.** εἰπ-έμεναι, εἰπ-έμεν, εἰπ-ειν.

The Aor. 2 Infinitive often ends in -ειν (probably for -εεν): e.g. βαλέειν.

§ 23. **Verbs in -αω, -εω, -ωω.**

1. **Verbs in -αω.** In these assimilation of vowels is very frequent: e.g.

- γελῶ for γελάω, the α being assimilated to the following ω.
- περάq for περάει, the ει being assimilated to the preceding α.
- μηχανώνται for μηχανάονται, where o prevails over α and then is itself changed to ω.

- ηβώντες for ἤβαοντες, the a being assimilated to the following a.
- ὀράωσθαι for ὀράεσθαι, the ε being assimilated to the preceding a.
- εάς for εάσ, the η being assimilated to the preceding a.

The rule is that (1) a prevails over ε or η,

(2) o or ω prevails over a.

Sometimes contraction takes place.

Unassimilated forms occur rarely: e.g. ναιετάω, άνιδάει.

2. **Verbs in -εω.** These are generally left uncontracted:

- -εω is never contracted,
- -εο rarely contracted,
- -εει sometimes contracted.

- -εο and -εου when contracted become -ευ: e.g. ἐθηεύμεσθα for ἐθηεομεσθα, καλεύντες for καλέοντες.

---

1 See Brugmann, *Comp. Gram.*, Vol. II. § 126.
2 See Ibid., §§ 113, 114.
3. *Verbs in -ω.* These are generally contracted.
Such forms as ἀρόωσι δηνόωντες (from verbs in -ω) appear to be
due to the false analogy of the assimilated forms of verbs in -αω.

§ 24. *εἰμι 'I am.'*

<table>
<thead>
<tr>
<th>Present</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμι</td>
<td>εἰμέν</td>
</tr>
<tr>
<td>ἔσσι, εἰς¹</td>
<td>ἔστε</td>
</tr>
<tr>
<td>ἔστι</td>
<td>εἰσι, εἰσι</td>
</tr>
</tbody>
</table>

Dual. ἔστοι.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκ, ἠκ, ἐνν</td>
<td>ἠμεν</td>
</tr>
<tr>
<td>ἐπιθα, ἡθα</td>
<td>ἠτε</td>
</tr>
<tr>
<td>ἠν, ἠν, ἠνν, ἠνν</td>
<td>ἠσαι, ἠσαι</td>
</tr>
</tbody>
</table>

Dual. ἠστην.

<table>
<thead>
<tr>
<th>Frequentative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd sing. ἐκε</td>
<td></td>
</tr>
<tr>
<td>Future.</td>
<td></td>
</tr>
<tr>
<td>ἔσ(σ)ομαι, ἔσσεαι, ἔσσεται, ἔσσεῖται, ἔσται.</td>
<td></td>
</tr>
<tr>
<td>Subjunctive.</td>
<td></td>
</tr>
<tr>
<td>ἐω, ἐης, ἐησιν and ἐη, κ.τ.λ.</td>
<td></td>
</tr>
<tr>
<td>Optative.</td>
<td></td>
</tr>
<tr>
<td>ἐπν, ἐησ and ἐοι, ἐη and ἐοι.</td>
<td></td>
</tr>
<tr>
<td>Imperative.</td>
<td></td>
</tr>
<tr>
<td>ἐσσο, ἐστω, κ.τ.λ.</td>
<td></td>
</tr>
<tr>
<td>Infinitive.</td>
<td></td>
</tr>
<tr>
<td>ἐμεναι, ἐμεναι, ἐμεν, ἐμαι.</td>
<td></td>
</tr>
<tr>
<td>Participle.</td>
<td></td>
</tr>
<tr>
<td>ἐων, ἐοῦσα, ἐον, κ.τ.λ.</td>
<td></td>
</tr>
</tbody>
</table>

¹ Probably ἔσσε' should be read for eis of the mss. in X. 325 and some other
passages.
The Aeolian isle. Aeolus lord of the winds befriends Odysseus.

Aἰολίην δ᾽ ἐσ ὑήσον ἀφικόμεθ᾽ ἕνθα δ᾽ ἐναίεν Αἰολος Ἰπποτάδης, φίλος ἄθανάτουσι θεοῖς, πλωτῇ ἐνὶ νῆσῳ πᾶσαν δὲ τε μιν πέρι τείχος χάλκεον ἄρηκτον, λισσῆ δ᾽ ἀναδέδρῳ μέ πέτρῃ. τοῦ καὶ δῶδεκα παίδες ἐνὶ μεγάροις γεγάσισιν, ἐξ μὲν θυγατέρεσ, ἐξ δ᾽ υἱέσι ήβῶσοντες. ἐνθ᾽ ὃ γε θυγατέρας πόρεν νίσσιν εἶναι ἀκοίτις. οἱ δ᾽ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδῆ δαινυνται. παρὰ δὲ σφιν οὐείατα μυρία κείται κνισῆν δὲ τε δῶμα περιστεναχίζεται αὐλῇ ἡματα. νύκτας δ᾽ αὐτὲ παρ' αἰδοίης ἀλόχοισιν εὐδοὺς ἐν τῇ τάπῃς καὶ ἐν τρητοῖς λέχεσσι. καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά. μῆνα δὲ πάντα φίλει με καὶ ἐξερεύνειεν ἔκαστα, Ἐλεον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν καὶ μὲν ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. ἀλλ᾽ ὅτε δὴ καὶ ἐγὼν ὄδον ἱτευν ἱδ᾽ ἐκέλευον πεμπέμεν, οὐδὲ τε κεῖνος αὐήνατο, τεῦχε δὲ πομπῆν.

E. OD. Χ.
οδώκε δέ μ' ἐκδείρας ἀσκὸν βοῶς ἐννεόρου, ἐνθα δέ βυκτάων ἀνέμων κατέδησε κέλευθα· κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων, ἥμεν πανέμεναι ἥδ' ὄρνύμεν, ὥν κ' ἐθέλησι· νη δ' ἐνὶ γλαφυρῇ κατέδει μέρμυθη φαεινῆ ἀργυρέη, ὑπὶ μὴ τι παραπνεύσει ὀλίγον περ. αὐτὰρ ἐμοί πυνιήν ξεφύρου προέηκεν ἁήναι, ὁφρα φέροι νῆας τε καὶ αὐτούς· οὐδ' ἅρ' ἐμελλεν ἐκτελέειν' αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίσσιν.

Folly of the comrades of Odysseus.

ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἠμαρ· τῇ δεκάτῃ δ' ἱδὴ ἀνεφαῖνετο πατρίς άρουρα, καὶ δὴ πυρπολέοντας ἔλευσομεν ἐγγὺς ἐόντες. ἐνθ' ἐμὲ μὲν γλυκύς ὑπνος ἐπῆλυθε κεκμηῶτα· αἰεὶ γὰρ πόδα νηὸς ἐνώμων οὐδὲ τῷ ἄλλῳ δῶχ' ἑτόρων, ὑνα θάσσον ἱκοίμεθα πατρίδα γαῖαν· οἱ δ' ἑταροὶ ἐπέεσσι πρὸς ἄλληλους ἀγόρευον καὶ μ' ἐφασαν χρυσὸν τε καὶ ἄργυρον οἴκαδ' ἀγεσθαί,

ὁδὼρα παρ' Αἰόλου μεγαλήτορος Ἰπποτάδαο. ὥδε δέ τις εἴπεσκεν ἱδὼν ἐς πλησίον ἄλλουν· "ὦ πόποι, ὡς ὦδε πᾶσι φίλοις καὶ τίμιος ἐστιν ἀνθρώποις, ὅτεων τε πόλιν καὶ γαῖαν ἵκηται, πολλὰ μὲν ἐκ Τροίης ἔγεται κειμήλια καλὰ ληῆδος· ἥμεις δ' αὐτὲ ὁμὴν ὄδὸν ἐκτελέσαντες οἰκαδε νισσόμεθα κενεῖς σὺν χεῖρας ἔχοντες· καὶ νῦν οἱ τάδ' ἐδωκε χαρεξόμενος φιλότητι Αἰόλος. ἀλλ' ἄγε θάσσον ἱδῷμεθ' ὅττι τάδ' ἐστίν, ὅσοις τις χρυσὸν τε καὶ ἄργυρος ἄσκιφ ἐνεστίν."
They are driven back to the Aeolian isle, where they are roughly received.

ὅς ἐφασαν, βουλὴ δὲ κακὶ νίκησεν ἑταῖρων· ἀσκὸν μὲν λύσαν, ἀνεμοὶ δὲ ἐκ πάντες ὄροςον· 
τοὺς δ' αἵρετ' ἀρπαξασα φέρεν πόντονδ' θύελλα 
κλαίοντας, γαίης ἀπὸ πατρίδος. αὐτὰρ ἐγὼ γε 
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμῆρξα, 
ἡς πεσὼν ἐκ νηῆς ἀποφθίμην ἐνὶ πόντῳ, 
ἡ ἀκέων τλαίνην καὶ ἔτι ξωοὶς μετείην, 
ἀλλ' ἐτλην καὶ ἐμεινα, καλυψάμενος δ' ἐνὶ νηῆ 
κείμην· αἱ δ' ἐφέροντο κακὴ ἀνέμοιο θυέλλη 
αὕτως ἐπ' Αἰολίην νῆσοι, στενάξωντο δ' ἑταῖροι. 55

ἐνθά δ' ἐπ' ἴππειρον βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 
αἴσα δὲ δεῖπνον ἐλοντο θοῆς παρὰ νηῆς ἑταῖροι. 
αὐτὰρ ἐπεὶ σύτοιο τ' ἐπαπσάμεθ' ἣδὲ ποτήτος, 
δὴ τότ' ἐγὼ κηρυκά τ' ὀπασσάμενος καὶ ἑταῖρον 
βῆν εἰς Αἰόλοο κλητὰ δώματα· τὸν δ' ἐκίχανον 
δαίμονα παρὰ ἡ τ' ἀλόχορ καὶ Φιλικὶ τέκεσσιν. 
ἐλθόντες δ' ἐς δῶμα παρὰ σταμμόοσιν ἐπ' οὐδοῦ 
ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβευον ἐκ τ' ἐρέοντο· 
"πῶς ἡλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχρας δαίμων; 
ἡ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὥρ' ἰν 'κε πατρίδα 
καὶ δῶμα καὶ εἰ ποῦ τοι φίλον ἐστίν."

ὅς φάσαν· αὐτὰρ ἐγὼ μετεφώνεσον ἄχυμμενος κηρ· 
"ἀσαν μ' ἑταροὶ τε κακοὶ πρὸς τοίς τε υπνοὶ 
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν 
ὔμιν."

ὅς ἐφάμην μαλακοὶς καθαπτόμενος ἐπέεσσιν. το 
οί δ' ἀνεφ' ἐγένοντο· πατὴρ δ' ἕμειβετο μῦθοι.
"ἔρρ’ ἐκ νῆσου θᾶσσον, ἐλέγχιστε ξώντων
οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν ὅπον ἄποπέμπειν
ἀνδρά τὸν, ὅσ κε θεοῦσιν ἀπέχθηται μακάρεσσιν.
ἔρρ’, ἐπεὶ ἀθανάτουσιν ἀπεχθόμενοι τὸδ’ ἰκάνεις.” 75

Laestrygonia.

ὡς εἰπῶν ἀπέπεμπτε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἱτορ.
πείρετο δ’ ἀνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινής
ἡμετέρῃ ματὴ, ἐπεὶ οὐκέτι φαίνετο πομπή.

ἐξήμαρ μὲν ὁμὸς πλέομεν νῦκτας τε καὶ ἤμαρ’ 80
ἐβδομάτη δ’ ἰκόμεσθα Δάμου αἰτῶν πτολέθορον,
Τηλέπυλον Λαιστρυγονίην, ὥθε ποιμένα ποιμὴν
ἡπίει εἰσελάων, ὅ δὲ τ’ ἐξελάων ὑπακούει.
ἔνθα κ’ ἀντπος ἀνήρ δοιοὺς ἐξήρατο μισθοῦς,
[τὸν μὲν βουκολέων, τὸν δ’ ἄργυφα μῆλα νομεύων’] 85
ἐγγὺς γὰρ νυκτὸς τε καὶ ἦματός εἰςί κέλευθοι.
ἔνθ’ ἐπεὶ ἐς λιμένα κλυτὸν ἠλθομεν, ὅν πέρι πέτρη
ηλίβατος τετύχχθε διαμπερὲς ἀμφότεροθεν,
ἀκταὶ δὲ προβλῆτες ἐναντία ἀλλήλησιν
ἐν στόματι προὔχουσιν, ἀραιὴ δ’ εἰσοδός ἐστιν,
ἔνθ’ ο’ γ’ εἰσώ πάντες ἔχον νέας ἀμφιελίσσας.
αἰ μὲν ἄρ’ ἐνυτοσθεν λιμένος κοίλοιο δέδευτο
πλησίαι’ ὁμ’ μὲν γὰρ ποτ’ ἀέπετο κύμα γ’ ἐν αὐτῷ,
οὔτε μέγ’ οὔτ’ ὀλύγον, λευκὴ δ’ ἤν ἀμφὶ γαλήνη’
αὐτὰρ ἐγὼν οῖος σχέθον ἔξω νήμα μέλαιναν 95
αὐτοῦ ἐπ’ ἐσχατῆς, πέτρης ἐκ πείσματα δήσας,
ἐστην δὲ σκοπίην ἐς παυπαλάσσαν ἀνέλθων.
ἐνθα μὲν οὔτε βοῶν οὔτ’ ἀνδρῶν φαίνετο ἔργα,
κατὼν δ’ οἶον ὄρῳ μεν ἄπον χθόνος αἴσσοντα.
δὴ τότ’ ἐγὼν ἐτάρους προίεων πεύδεσθαι ἰόντας, 100
οἱ τίνες ἀνέρες εἷς ἔπὶ χθοῦν σίτον ἔδουνες, ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἀμ' ὀπάσσας.

_Odysseus loses eleven ships men and all. He escapes with his own ship._

οἱ δ' ἵσαν ἐκβάντες λείψῃν ὀδὸν, ἦ περ ἀμαξαὶ ἀστυδ' ἀφ' ύψηλῶν ὀρέων καταγώνεον ὅλην. κούρη δὲ ξύμβληντο πρὸ ἄστεος ύδρευνη, νυγατέρ' ἱφθίμη Δαιστρυγόνος 'Αντιφάται. ἦ μὲν ἄρ' ἐς κρήνην κατεβήστε τολλρέθρου 'Αρτακήν' ἐνθεν γὰρ ὑδωρ προτὶ ἀστυ φέρεσκον. οἱ δὲ παριστάμενοι προσεφώνεον ἐκ τ' ἐρέοντο, ὃς τις τῶνδ' εἰ̑ ς βασίλευς, καὶ ὁ οἶς ἀνάσσου. ἦ δὲ μάλ' αὐτικά πατρός ἐπέφραδεν ύψερφες δῶ. οἱ δ' ἐπεὶ εἰςήλθον κλυτὰ δῶματα, τὴν δὲ γυναίκα εὐρον ὅσην τ' ὄρεος κορυφῆν, κατὰ δ' ἐστυνγον αὐτήν. ἦ δ' αἰψ' εξ ἀγορῆς ἐκάλει κλυτὸν 'Αντιφατῆ, ὅν πόσιν, δὴ τοῖς ἐμίσσατο λυγρὸν ὄλεθρον. αὐτικ' ἕνα μάρψας ἑτάρων ὅπλίσσατο δεὶπνον' τῷ δὲ δ' ἄξαντε φυγῆ ἐπὶ νῆας ἰκέσθην. αὐτὰρ ὁ τεῦχε βοῆν διὰ ἄστεος' οἱ δ' ἀλοντες φοίτων ἱφθιμοι Δαιστρυγόνες ἄλλοθεν ἄλλος, μυρίοι, οὐκ ἀνδρεσίων ἐοικότες ἄλλα Γῆγασιν. ὅπ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νήας ὤρωρει ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἀμ' ἀγνυμεναίων· ἱχθὺς δ' ὡς πείροντες ἀτερπέα δαίτα φέροντο. ὃφρ' οἱ τῶν ὅλεκον λυμένος πολυβενθεός ἐντός, τόφρα δ' ἐγὼ ξίφος ὃξι ἐρυσάμενος παρὰ μηροῦ τῷ ἀπὸ πείσματ' ἐκοψα νεὸς κυανοπρῶροι.
αἴσα δ’ ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπης, ἵν’ ὑπ’ ἐκ κακότητα φύγοιμεν· οἱ δ’ ἀλα πάντες ἀνέρριψαν δείσαντες ὀλέθρου. 130 ἄσπασίως δ’ ἐς πόντον ἐπηρεφέας φύγε πέτρας νηὺς ἐμὴ: αὐτὰρ αἱ ἀλλαὶ ἀολλέες αὐτὸθ’ ὀλοντο.

The Aeacan isle of Circe.

ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἠτόρ, ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους. Λαῖαὶν δ’ ἐς νῆσον ἀφικόμεθ’. ἐνθα δ’ ἐναιεν 135 Κύρκη ἐνπλόκαμος, δεινὴ θεὸς αὐθῆσα, αὐτοκασιγνήτη ὀλοόφρονος Ἀἰήταιον ἀμφω δ’ ἐκεγεγάτην φασειμβρότου Ἡελίου μητρός τ’ ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα. ἐνθά δ’ ἐπ’ ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἠγεμόνευεν. ἐνθα τότ’ ἐκβάντες δύο τ’ ἡματα καὶ δύο νύκτας κείμεθ’, ὅμοι καμάτῳ τε καὶ ἀλγεσὶ θυμὸν ἐδοντες. ἀλλ’ ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ’ Ἡώς, καὶ τότ’ ἐγὼν ἐμὸν ἐγχος ἐλὼν καὶ φασγανὸν ὀξὺ 145 καρπαλίμως παρὰ νῆσο ἀνήιον ἐς περιστήν, εἰ πως ἔργα ἴδομι βροτῶν ἐνοτήν τε πυθοίμην. ἐστὴν δὲ σκόπην ἐς παιπαλόσεσαι ἀνελθὼν, καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυδείης Κύρκης ἐν μεγάροις διὰ δρυμά πυκνὰ καὶ ὕλην. 150 μερμήρεξα δ’ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν ἐλθεῖν ἦδε πυθέσθαι, ἐπεὶ ἴδον αἰθοπα καπνὸν. ὅδε δὲ μοι φρονεότι δοᾶσατο κέρδιον εἶναι, πρότ’ ἐλθόντ’ ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης δείπνον ἑταῖροισιν δόμεναι προέμεν τε πυθέσθαι.
Odysseus provides food for his men.

ἀλλ’ ὅτε δὴ σχεδὸν ἦν κινὸν νεῖς ἀμφιελίσσης, καὶ τότε τίς μὲ θεῶν ὀλοφύρατο μοῦνον ἐόντα, ὡς ῥά μοι υψίκερων ἔλαφον μέγαν εἰς ὄδὸν αὐτὴν ἤκεν· ὃ μὲν ποταμὸνδε κατήμεν ἐκ νομοῦ ὕλης πιόμενος· δὴ γὰρ μιν ἔχεν μένος ἥελιοιο. 160
tὸν δ’ ἐγὼ ἕκβαινοντα κατ’ ἀκυνησίαν μέσα νῆτα πλῆξα· τὸ δ’ ἀντικρύ δόρυ χάλκεου ἔξεπέρησε· καὶ δ’ ἔπεσ’ ἐν κονίσι μακών, ἀπὸ δ’ ἐπτάτο θυ-μός.

τῷ δ’ ἐγὼ ἐμβαίνων δόρυ χάλκεου ἐξ ὀτελής εἴρυσάμην· τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαίῃ 165 εἰασ’· αὐτὰρ ἐγὼ σπασάμην ρῶπας τε λύγους τε, πείσμα δ’, ὅσον τ’ ὄργυναν, ἔνυστρεφές ἀμφοτέρῳθε πλεξάμενος συνέδησα πόδας δευνοῖο πελώρου. βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν ἔγχει ἑρειδόμενος, ἐπεὶ οὐ πως ἦν ἐπ’ ὁμοῦ 170 χειρὶ φέρειν ἐτέρη· μάλα γὰρ μέγα θηρίου ἦν. καὶ δ’ ἐβαλον προπάροιθε νεός, ἀνέγειρα δ’ ἐταῖρονς μειλιχίοις ἐπέεσσι παραστάδον ἀνδρὰ ἐκαστὸν·

"ὡ φίλοι, οὐ γὰρ πω καταδυσόμεθ’ ἀχύμενοι περ εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθη. 175 ἀλλ’ ἄγετ’, ὡφ’ ἐν νηὶ θοῒ βρῶσις τε πόσις τε, μνησόμεθα βρῶμις μηδὲ τρυχώμεθα λιμῷ."

ὡς ἐφάμην, οἱ δ’ ὧκα ἐμοὶ ἐπέεσσι πίθοντο· ἐκ δὲ καλυψάμενοι παρὰ θίν’ ἀλὸς ἄτρυγέτοι θηήσαντ’ ἐλαφον’ μάλα γὰρ μέγα θηρίον ἦν. 180 αὐτὰρ ἐπεὶ τάρτησαν ὁρώμενοι ὀφθαλμοῖς, χεῖρας νυφάμενοι τεύχοντ’ ἐρικυδέα δαίτα.

ὡς τότε μὲν πρόπαν ἡμαρ ἕς ἥλιον καταδύντα
Eurylochus and half of the comrades of Odysseus start off to explore the island.

"..."
They reach Circe's palace. All except Eurylochus are turned into swine.

e'vrouv δ' εν βήσσησι τετυγμένα δώματα Κύρκης ενεχετοσιν λάεσσι περισκέπτω εἵν χώρη.
άμφι δέ μιν λύκοι ἦσαν ὁρέστεροι ἦδε λέοντες,
tοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἐδωκεν.
οὐδ' ο' γ' ὀρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἀρα τοὶ γε
ουρῆσιν μακρῆσι περισαίνοντες ἀνέσταν.

ός δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτησεν ἵοντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μειλήγματα θυμοῦ·
ός τοὺς ἀμφὶ λύκοι κρατερόνυχες ἦδε λέοντες
σαίνον· τοί δ' ἐδεισαν, ἐπεὶ ἰδον αἶνα πέλωρα.
ἐσταν δ' ἐν προθύρωσι θεᾶς καλλιτπλοκάμωσιν,

Κύρκης δ' ἐνδον ἄκουν ἄειδοῦσις ὅπι καλῇ
ἰστὸν ἐποιχομένης μέγαν ἀμβροτον, ὅλα θεὰυν
λεπτά τε καὶ χαριέντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῦσι δὲ μῦθων ἣρχε Πολίτης ὀρχαμος ἀνδρῶν,
ός μοι κήδιστος ἐτάρων ἧν κεδυστάτος τε·

"ὅ δ' φίλοι, ἐνδον γάρ τις ἐποιχομένη μέγαν ἵστὸν
καλὸν ἀοιδαῖα, δάπεδον δ' ἄπαν ἀμφιμέμυκεν,
ἡ θεᾶς ἣ' γυνή· ἀλλὰ φθεγγώμεθα θάσσον."

ός ἄρ' ἐφώνησεν, τοῖ δ' ἐφθέγγοντο καλεύντες.

ἡ δ' αἴψ' ἐξελθοῦσα θύρας οἴξε φαεινᾶς
καὶ κάλει, οἱ δ' ἀμα πάντες ἀδρείησιν ἐποντο·

Εὐρύλοχος δ' ὑπέμεινεν ὀισάμενος δόλον εἶναι.

ὅς εἴσεν ὁ εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δὲ σφιν τυρόν τε καὶ ἀλφίτα καὶ μέλι χλωρὸν
οὖν Πραμνείῳ ἐκύκα· ἀνέμισης δὲ σιτῶ

φάρμακα λύγρ', ἦνα πάγχου λαθοῖατο πατρίδος αἴης.

αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκποιον, αὐτίκ' ἐπείτα
ράβδῳ πεπληγνία κατὰ συφεόσιν ἐέργυν.  
oi δὲ συνὸν μὲν ἔχον κεφαλὰς φωνῆν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ἢν ἐμπεδος ὡς τὸ πάρος περ. 240  
ὡς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη  
πάρ ἐκ νυν βαλανόν τ' ἔβαλεν καρπὸν τε κρανεῖς  
ἐδμεναί, οἷα σὺς χαμαίευνάδες αἰέν ἔδουσιν.

Eurylochus returns to Odysseus. Odysseus starts for  
Circe's palace.

Εὐρύλοχος δ' ἀψ ἦλθε θοὴν ἐπὶ νηα μέλαιναν  
αγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
οὐδὲ τι ἐκφάσθαι δύνατο ἐπος ἰέμενὸς περ,  
κηρ ἀχεὶ μεγάλῳ βεβολημένος· εὖ δὲ οἱ ὄσε  
δακρυόφιν πίμπλαντο, γόον δ' ὀίετο θυμός.  
ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,  
καὶ τότε τῶν ἄλλων ἐτάρων κατελέξειν ὀλέθρον. 250  
"ἡμεν, ὡς ἐκέλευσε, ἀνὰ δρυμα, φαίδιμ' Ὅδυςει·  
eὔρωμεν ἐν βήσοσι τετυγμένα δώματα καλά  
[ἐστοίσιν λάεσσι περισκέπτω ἐνὶ χώρῳ].  
εὐθα δὲ τις μέγαν ἱστον ἐποιχομένη λίγ' ἀειδεν  
ἡ θεός ἢ γυνῆ· τοι δ' ἐφθέγγυντο καλεύντες. 255  
ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὠιξε φαινᾶς  
καὶ κάλει, οἱ δ' ἀμα πάντες ἀιδρεύσιν ἐποντο·  
αὐτὰρ ἐγών ὑπέμεινα αὐσάμενος δόλον εἶναι.  
oi δ' ἀμ' αἰστώθησαν ἀολλέες, οὐδὲ τις αὐτῶν  
ἐξεφάνη· δηρον δὲ καθήμενος ἐσκοπίαζον." 260  
ὡς ἐφατ'· αὐτὰρ ἐγὼ περὶ μὲν ξῖφος ἀργυρόηλ  
ἀμοιον βαλόμην, μέγα χαλκεον, ἀμβι δὲ τόξα·  
tον δ' ἀψ ἦνωχε αὐτὴν ὄδον ἡγήσασθαι.  
αὐτάρ ὃς ἄμφοτέρησι λαβῶν ἐλλίσσετο γούνων  
[καὶ μ' ὀλοφυρόμενος ἐπεα πτερόεντα προσηύδα]. 265
“μή μ’ ἀγε κείο’ ἡκοντα, διοτρεφέ, ἀλλὰ λιπ’ αὐτοῦ.
οἶδα γὰρ ὃς οὔτ’ αὐτός ἐλεύσεαι οὔτε τιν’ ἄλλον ἄξεις σῶν ἐτάρων· ἀλλὰ ξὺν τοῖς δεσι θᾶσσον φεύγωμεν· ἐτι γὰρ κεν ἀλύξαιμεν κακὸν ἦμαρ.”
ὡς ἐφατ’ αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέ
eπον.
“Εὐρύλοχ’, ἦ τοι μὲν σὺ μὲν αὐτὸν τίδ’ ἐνι χῶρι
ἐσθων καὶ πίνων κούλη παρὰ νηθ μελαίνη·
αὐτὰρ ἐγὼν εἴμι· κρατερὴ δὲ μοι ἐπλετ’ ἀνύγκη.”

**Hermes meets Odysseus and gives him advice.**

ὡς εἴπων παρὰ νηὸς ἀνήμον ἢδε θαλάσσης.
ἀλλ’ ὅτε δὴ ἄρ’ ἐμελλὼν, ἱδὼν ἱερὰς ἀνὰ βῆσσας, 275
Κύρκης ἠξεσθαί πολυφαρμάκον ἐς μέγα δῶμα,
ἐνθά μοι Ἐρμείας χρυσόρραπτος ἀντεβόλησεν
ἐρχομένω πρὸς δῶμα, νενιὴ ἀνδρὶ ἐσοίκος
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἤβη.
ἐν τ’ ἀρα μοι φὺ χειρὶ ἐπος τ’ ἐφατ’ ἐκ τ’ ὁνὸ-
μαζὲ.

“πὴ δὴ αὐτ’, ὥ δύστηνε, δὶ’ ἀκριας ἐρχεαι οἶος
χώρου ἀνδρὶς εὼν; ἔταροι δὲ τοι οἴδ’ ἐνὶ Κύρκης
ἐρχαται ὡς τε σὺς πυκνοῖς κευμῶνας ἐχοντες.
ἡ τοις λυσόμενος δεύρ’ ἐρχεαι; οὐδὲ σε φημι
αὐτὸν νοστήσεων, μενέεις δὲ σὺ γ’ ένθα περ ἄλλοι. 285
ἀλλ’ ἀγε δὴ σε κακῶν εκλύσομαι ἢδε σαώσων·
τῇ, τόδε φάρμακον ἐσθλῶν ἐχον ἐς δῶματα Κύρκης
ἐρχευ, ὦ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ.
πάντα δὲ τοι ἐρέω ὀλοφώια δὴμεα Κύρκης·
teūξει τοι κυκεῖ, βαλέει δ’ ἐν φάρμακα σῖτῳ. 290
Odysseus resists the wiles of Circe.

'Ερμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν "Ολυμποὺν ὑψον ἄν οὐλήσεσαν, ἕγο δ' ἐς δῶματα Κίρκης ἦν. πολλὰ δὲ μοι κραδίῃ πόρφυρε κιόντι. ἔστην δ' εἰνὶ θύρησι θεᾶς καλλιπλοκάμοιοι. ἦ δ' αἰχ. ἐξελθοῦσα θύρας οἰκὶς φαεινὰς καὶ κάλει: αὐτὰρ ἐγὼν ἐπόμην ἄκαχίμενος ἤτορ. εἴσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυρῷλου καλοῦ δαιδαλέου. ὑπὸ δὲ θρῆνος ποσὶν ἦν. τεῦχε δὲ μοι κυκεώ χρυσέω δέπαι, ὁφρα πίοιμι, ἐν δὲ τοῦ φάρμακον ἦκε κακὰ φρονέουσ' εἰν θυμόν.
αυτάρ ἐπεῖ δῶκεν τε καὶ ἐκπιοῦν, οὐδὲ μ’ ἐθελξε, ῥάβδῳ πεπληγνία ἐπος τ’ ἐφατ’ ἐκ τ’ ὅνομαξεν’ ἡμεῖς ἡμάς ἐν ἑπικαίν παρὰ μηροῦ. 
Κήρη ἐπήξα ὡς τε κτάμεναι μενεάινων. 
ἡ δὲ μέγα ιάχουσα ὑπέδραμε καὶ λάβε γούνων, καὶ μ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηῦδα: “τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πᾶλης ἤδε τοκῆς;” 
θαύμα μ’ ἔχει, ὡς οὐ τι πιὼν τάδε φάρμακ’ ἐθελ-χθης. 
οὐδὲ γὰρ οὐδὲ τις ἄλλος ἀνήρ τάδε φάρμακ’ ἀνέτης, ὡς κε πίη καὶ πρῶτον ἀμείηται ἔρκος ὀδόντων. σοι δὲ τις ἐν στῆθεσιν ἅκηλητος νόσος ἑστίν. 
ἡ σὺ γ’ ὁδυσσεύς ἔσσι πολύτροπος, ὅν τέ μοι αἰεὶ 
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφοντης, ἐκ Τροίης ἀνιόντα θοῇ σὺν νηλ μελαῖνη. 
ἀλλ’ ἄγε δὴ κολεῷ μὲν ἄορ θέον νοῦ δ’ ἐπεῖτα εὐνῆς ἡμετέρης ἐπιβείομεν, ὁφρα μνήμεντε εὐνῆ καὶ φιλότητι πεποίθομεν ἀλληλοιοίσων.” 
ὡς ἐφατ’, αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον: “ὡς Κήρη, πώς γὰρ με κέλεαι σοι ἦπιον εἶναί; 
ἡ μοι σὺς μὲν ἐθηκας ἐνι μεγάροισιν ἑταίρους, αὐτὸν δ’ ἐνθάδ’ ἐχουσα δολοφρονέουσα κελεύεις ἐς θάλαμόν τ’ ἱέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340 ὁφρα με γυμνωθέντα κακὸν καὶ ἀνήμορα θῆς. 
οὐδ’ ἄν ἑγὼ γ’ ἐθέλοιμι τεῦς ἐπιβήμεναι εὐνῆς, εἰ μή μοι τλαις γε, θεά, μέγαν ὄρκον ὁμόσαι μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο.” 
ὡς ἐφάμην’ ὡς αὐτίκ’ ἀπώμυνεν, ὡς ἐκέλευον. 345
αὐτὰρ ἔπειρ' ἰ' ὀμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότ' ἔγω Κύρκης ἐπέβην περικαλλέος εὐνής.

Circe entertains Odysseus.

ἄμφιπολοι δ' ἀρα τέως μὲν ἐνὶ μεγάροις πένοντο
tέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραί ἔασι.
γίγνονται δ' ἀρα ταὶ γ' ἐκ τε κρηνέων ἀπὸ τ' ἀλ-
σέων
ἐκ θ' ἱερὸν ποταμῶν, οἳ τ' εἰς ἀλαδε προρέουσι.
τάων ἡ μὲν ἕβαλλε θρόνοις ἐνὶ ρήγεα καλὰ
πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν.
ἡ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεια κάνεια: 350
ἤ δ' τρίτῃ κρητήρι μελίφρονα οἴνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κυπέλλα:
ἡ δὲ τετάρτῃ ὕδωρ ἔφορει καὶ πῦρ ἀνέκαιεν
πολλῶν ὑπὸ τρίποδι μεγάλῳ· ζαίνετο δ' ὕδωρ,
αὐτὰρ ἔπει δὴ ζέσσεν ὕδωρ ἐνὶ ἡμοπτι χαλκῷ,
ἐς ρ' ἀσάμινθον ἐσασα λό' ἐκ τρίποδος μεγάλου
θυμήρες κεράσασα κατὰ κρατός τε καὶ ὄμων,
όφρα μοι ἐκ κάματον θυμοφώρον εἶλετο γυνών.
αὐτὰρ ἔπει λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δὲ με χλαίναν καλὴν βάλεν ἦδὲ χιτῶνα, 360
εἴσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἄργυρον ἀργυροῆλον
καλοῦ δαιδάλεον· ὑπὸ δὲ θρήνυς ποσίν ἤεν.
[χέρνιβα δ' ἄμφιπολος προχόῳ ἐπέχεινε φέρουσα
καλῆ χρυσείη ύπὲρ ἄργυρεοι λέβητος,
νήψασθαι· πάρα δὲ ξεστήν ἐτάννυσθε τράπεζαν. 370
ὁτὸν δ' αἰδοίη ταμίῃ παρέθηκε φέρουσα,
εἶδετα πόλλα ἐπιθεῖσα, χαριζομένη παρεόντων.]
Circe restores the transformed comrades of Odysseus to human shape.

Κύρικη δ' ὡς ἐνόησεν ἐμ' ἵμενον οὔδ' ἐπὶ σίτῳ 375 χείρας ἰάλλοντα, κρατερὸν δὲ με πένθος ἔχοντα, ἀγχὶ παριστάμενη ἔπεα πτερόεντα προσηύδα·
“τίφθ' οὕτως, Ὁδυσσέω, κατ' ἄρ' ἔξει ἵσος ἀναύδωθο 
θυμὸν ἔδων, βρώμης δ' οὔχ ἄπτεαι οὔδε ποτῆτος;
ἡ τινά που δόλον ἅλλον οίλαί: οὔδε τί σε χρὴ 380 
δειδίμεν. ἥδη γὰρ τοι ἀπώμοσα καρτερὸν ὀρκοῦ.”

ὡς ἐφατ' αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον:
“ὡ Κύρικη, τὶς γὰρ κεν ἀνήρ, ὃς ἐναίσιμος εἰη, 
πρὶν τλαίη πάσσασθαι ἔδητυς ἥδε ποτῆτος, 
πρὶν λύσασθ' ἔτάρους καὶ ἐν ὕθαλμοισὶν ἰδέος-
θαι; 385

ἀλλ' εἰ δὴ πρὸφρασσα πιεῖν φαγήμεν τε κελεύεις, 
λύσον, ἵν' ὕθαλμοισιν ἰδω ἐρίηρας ἐταῖρους.”

ὡς ἐφάμην. Κύρικη δὲ δ' ἐκ μεγάροι βεβήκει
ῥάβδον ἐχονοὺ ἐν χειρὶ. θύρας δ' ἀνέωξε συφειοῦ, 
ἐκ δ' ἐλασεν σιάλοισιν ἕοικότας ἐννεώρουσιν. 390 
οἱ μὲν ἐπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δ' αὐτῶν
ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλῳ.

τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ὡς πρὶν ἐφυσεν 
φάρμακον οὐλόμενον, τὸ σφίν πόρε πότνια Κύρικη.

ἀνδρές δ' ἄψ ἐγένοντο νεώτερο ἓ πάρος ἤςαν 395 
καὶ πολὺ καλλίονες καὶ μείζονες εἰςοράασθαι.

ἐγνωσαν δὲ μ' ἐκεῖνοι ἐφυν τ' ἐν χερσίν ἐκαστος 
πᾶσιν δ' ἰμερόεις ὑπὲδυ γόος, ἀμφὶ δ' ἄπομα
Odysseus goes to the sea-shore and fetches the rest of his comrades.

"Odysseus goes to the sea-shore and fetches the rest of his comrades.

"Odysseus goes to the sea-shore and fetches the rest of his comrades."
αὐτοὶ δ᾽ ὀτρύνεσθε ἡμοὶ ἁμα πάντες ἐπεσθαί, ὥσ ἐφάμην, οἱ δ᾽ ἀδὰ ἔμοις ἐπέσσας πίθουτο. Εὐρύλοχος δὲ μοι οἶος ἐρύκακε πάντας ἐταῖρους: καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηύδα.] ὁφρα ἤδηθ' ἓταρους ἑροῖς ἐν δώμασι Κίρκης πίνοντας καὶ ἔδοντας ἐπηντανὸν γὰρ ἐχουσιν.

"ἀ δεῖλοι, πόσ' ἤμε; τι κακὼν ἵμεῖρετε τούτων, Κίρκης ἐς μέγαρον καταβῆμεναι, ἥ κεν ἄπαντας ἦ σὺς ἦ λύκους ποιῆσεται ἦ λέοντας, οἱ κέν οἱ μέγα δώμα φυλάσσομεν καὶ ἀνάγκη,

ὁς περ Κύκλωψ ἐρξ', ὃτε οἱ μέσσανου ἤκοντο ἡμέτεροι ἐταροί, σὺν δ' ὁ θρασύς ἔπετε 'Οὐδοσεῖς· τούτου γὰρ καὶ κεῖνοι ἀτασθαλίσσιν ὀλοντο." ὥσ ἐφατ': αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα σπασσάμενος τανύκες ἄορ παχέος παρὰ μηροῦ, τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι καὶ πηῷ περ ἐόντι μάλα σχεδόν. ἀλλα μ' ἐταίροι μειλιχίους ἐπέεσσων ἐρήτυνον ἄλλοθεν ἄλλος· "διογενές, τούτον μὲν εἴσομεν, εἰ σὺ κελεύεις, αὐτοῦ πὰρ νητο τε μένειν καὶ νηὰ ἐρυσθαί· ἢμῖν δ' ἡγεμόνευ νερὰ πρὸς δώματα Κίρκης." ὥσ φάμενοι παρὰ νηὸ ἀνήιον ἢδὲ βαλασσης. οὐδὲ μὲν Εὐρύλοχος κοῦλη παρὰ νη ἔλειπτο, ἀλλ' ἔπετ' ἔδεισεν γὰρ ἐμὴν ἐκπαγγυ ἐνιπην.

Odysseus and his men remain with Circe for a whole year.

tόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκη ἐνυ δνεός λούσεν τε καὶ ἐχρίσεν λίθ' ἐλαιῷ, ἀμφι δ' ἄρα χλαίνας οὖλας βάλεν ήδὲ χιτῶνας· δαινύμενοι δ' ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν.

Ε. ΟΔ. Χ.
οἱ δ' ἐπεὶ ἀλλήλους ἐδοὺν φράσσαντό τ' ἐς ἄντα, κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα. ἡ δὲ μεν ἀγχὶ στᾶσα προσηῦδα δῖα θεάων: 455 "[διογενὲς Λαερτιάδη, πολυμήχαν Ὀδυσσέου,] μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτή, ἢμεν ὅσ' ἐν πόντω πάθετ' ἀλγεα ἱχθυόεντι, ἡδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου. ἀλλ' ἀγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, εἰς ὁ κεν αὐτίς θυμὸν ἔνι στῆθεσσι λάβητε, οἴον ὅτε πρωτίστων ἐλείπετε πατρίδα γαῖαν τρηχείς Ἰθάκης· νῦν δ' ἀσκελεῖς καὶ ἄθυμοι, αἰεν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ύμῖν θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μᾶλα πολλὰ πέ-πασθε." 460 ὃς ἐφαθ' ἢμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήμωρ. ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐναυτὸν ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυν ἤδυ· ἀλλ' ὅτε δὴ ῥ' ἐναυτός ἔην, περὶ δ' ἔτραπον ὁραὶ [μηνῶν φθινόντων, περὶ δ' ἡματα μακρὰ τελέσθη], 470 καὶ τότε μ' εκκαλέσαντες ἔφαν ἔρημες ἑταῖροι· "δαιμόνι', ἢδη νῦν μμυνήσκεο πατρίδος αἰθς, εἰ τοι θέσφατον ἑστι σαωθήναι καὶ ἱκέσθαι οἶκον ἐς ψυρόφου καὶ σὴν ἐς πατρίδα γαῖαν." 475 [ὡς ἐφαν' αὐτάρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγη-νωρ. ὃς τότε μὲν πρόπαν ἡμαρ ἐς ἡλίου καταδύντα ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυν ἤδυ· ἢμοι δ' ἡλίους κατέδυ καὶ ἐπὶ κνέφας ἤλθεν, οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.] αὐτάρ ἐγὼ Κύρκης ἐπιβάς περικαλλέος εὐνής 480 γούνων ἐλλιτάνευσα, θεία δὲ μεν ἐκλυνεν αὐδής.
[καὶ μὲν φωνῆσας ἔπεα πτερόεντα προσηύδων·]

“ὁ Κίρης, τέλεσον μοι ὑπόσχεσιν ᾗν περ ὑπέστης, οὐκαδε πεμψέμεναι· θυμὸς δὲ μοι ἔσσυται ἥδη ἥδ’ ἄλλων ἐτάρων, οἳ μεν φθινύθουσιν φίλον κήρ 485 ἀμφ’ ἐμ’ ὀδυρόμενοι, ὅτε που σὺ γε νόσφι γένηαι.”

Circe tells Odysseus of his visit to Hades.

“διογενεῖς Δαερτιάδη, πολυμῆχαν ’Οδυσσεῦ, μηκέτι νῦν ἀέκοντες ἐμῷ ἐν μίμνετε οὐκὼ. ἄλλ’ ἄλλην χρή πρῶτον ὅδὸν τελέσαι καὶ ἱκέσθαι 490 εἰς ’Αἴδαο δόμους καὶ ἐπαυνὴς Περσεφονείς, ψυχῇ χρησομένους Θηβαίου Τειρεσίαο μάντησι ἀλαοῦ, τοῦ τε φρένες ἑμπεδοί εἰσιν τῷ καὶ τεθνητῷ νόου πόρε Περσεφόνεια οἴῳ πεπνύσθαι· τοι δὲ σκιαὶ ἀἰσθουσίν.”

“ὡς ἐφάτ’ αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἢτορ· κλαίον δ’ ἐν λεχέσσι καθήμενος, οὔδ’ τι θυμὸς ἦθελ’ ἐτι ξύειν καὶ ὅραν φάος ἥλιοιο. αὐτὰρ ἐπε’ κλαίων τε κυλινδόμενος τε κορέσθην, καὶ τότε δὴ μὲν ἐπέσεσιν ἀμειβόμενος προσέειπον· 500 ὡς Κίρης, τῆς γὰρ ταύτην ὅδὸν ἤγεμονεύσει; εἰς ’Αίδος δ’ οὐ πῶ τις ἄφικετο νη’ μελαῖνη.”

“ὡς ἐφάμην, ἡ δ’ αὐτικ’ ἀμείβετο δία θεάων·

“διογενεῖς Δαερτιάδη, πολυμῆχαν ’Οδυσσεῦ, μή τι τοῦ ἤγεμόνος γε ποθῇ παρὰ νη’ μελέσθω· 505 ἱστον δὲ στῆςας ἀνά θ’ ιστία λευκὰ πετάσσας ἤσθαν· τὴν δὲ κε τοῦ πνοῆ βορέαο φέρησιν. ἀλλ’ ὅποτ’ ἀν δὴ νη’ δ’ Ἡκανοῦ περὴςης, ἐνθ’ ἀκτὴ τε λάχεια καὶ ἀλσεα Περσεφονείς,
μακρα τ' αἳγειροι καὶ ἱτέαι ὀλεσίκαρποι, 510
νηὰ μὲν αὐτοῦ κέλσαι ἐπ' Ὡκεανῷ βαθυδίνη,
αὐτὸς δ' εἰς Ἀίδεω ἱέναι δόμον εὐρώντα,
ἐνθὰ μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
Κῶκυτος θ', ὦς δὴ Στυγὸς ὑδατὸς ἐστὶν ἀπορώξ,
πέτρη τε ἔσωσίς τε ὑῶ ποταμῶν ἐρίδούτων' 515
ἐνθὰ δ' ἐπειθ', ἦρως, χρυμφθεὶς πέλας, ὡς σε κελεύω,
βόθρον ὅρυξαι ὅσον τε πυγοῦσιν ἐνθὰ καὶ ἐνθὰ
ἀμφ' αὐτῷ δὲ χοῦν χείσθαι πᾶσιν νεκύεσιν,
πρώτα μελικρίτω, μετέπειτα δὲ ἥδις οὖν,
τὸ τρίτον αὐθ' ὑδατι: ἐπὶ δ' ἀλφία λευκὰ παλύνειν.

520

πολλὰ δὲ γοννοῦσθαι νεκύων ἀμενηνά κάρῃνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῶν, ἦ τις ἄριστη,
ῥέξειν ἐν μεγάροις πυρὴν τ' ἐμπλησέμεν ἐσθλῶν.
Τειρεσίη δ' ἀπάνευθεν οὐν ἐρευσέμεν οἴῳ
παμμέλαιι', ὦς μῆλοισι μεταπρέπει ύμετέροισιν. 525
ἀυτὰρ ἐπὶ οὖν εὐχῆσι λίσῃ κλυτὰ ἐθνεα νεκρῶν,
ἐνθ' οὖν ἀρνειὸν ῥέξειν θῆλὺν τε μέλαιναν
εἰς Ἐρέβος στρέψας, αὐτὸς δ' ἀπονόσφη τραπέσθαι
ἱέμενος ποταμοῖο ῥοῖών· ἐνθὰ δὲ πολλαὶ
ψυχαὶ ἔλευσοντα νεκύων κατατεθηνήτων.

530

δὴ τὸτ' ἐπειθ' ἑταροίσιν ἑποτρύναι καὶ ἀνώξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
δείραντας κατακηῖα, ἐπεύξασθαι δὲ θεοῦσιν,
ιφθίμῳ τ' Ἀἴδῃ καὶ ἐπαινῇ Περσεφονείῃ·
ἀυτὸς δὲ ξῖφος οὐ οὖν ἐρυσάμενοι παρὰ μηροῦ
ἡσθαι, μηδὲ ἐὰν νεκύων ἀμενηνὰ κάρῃνα
ἀἵματος ἕσσον ἱμεν πρὶν Τειρεσίαο πυθέσθαι.
ἐνθὰ τοῦ αὐτικα μάντις ἐλεύσεται, ὀρχαμε λαῶν,
They leave the palace and go down to the sea-shore.

"They leave the palace and go down to the sea-shore."

They leave the palace and go down to the sea-shore.
ἐξόμενοι δὲ κατ’ αὐθι γόων τίλλοντό τε χαίτας· ἀλλ’ οὐ γάρ τις πρήξις ἐγίγνετο μυρομένουσιν. ἀλλ’ οτε δὴ ῥ’ ἐπὶ νῆα θοίν καὶ θῖνα θαλάσσης ἦμεν ἄχνυμενοι, θαλεροῦ κατὰ δάκρυ χέοντες, 570 τόφρα δ’ ἄρ’ οἰχομένη Κῦρκη παρὰ νη μελαίνῃ ἀρνείων κατέδησεν διὸν θῆλὺν τε μέλαιναν, ῥέια παρεξελθοῦσα· τίς ἄν θεόν οὐκ ἐθέλοντα ὀφθαλμοῖσιν ἴδοιτο ἦ ἐνθ’ ἦ ἐνθα κιόντα;
NOTES.

The numbers in thick type refer to the sections of the Introduction on Homeric Forms.

1. Αιολήν...νῆσον. This island is said by Strabo to be Strongyle, the modern Stromboli; which "with its active volcano" Mr Gladstone (Studies, vol. iii. p. 323) thinks may very well have been "the prototype of the gusty island of Aeolus". Others take it to be the island of Lipari. But it is useless to attempt to map out the Wonderland of the Odyssey. "In the present advanced state of geographical knowledge the story of that man, who after reading Gulliver's Travels went to look in his map for Lilliput, appears an absurdity. But those who fixed the exact locality of the floating island of Aeolus or the rocks of the Sirens did much the same" (Grote, vol. i. p. 240). On the geography of the Odyssey see Prof. Jebb's Introduction to Homer, pp. 44—6.


ἀθανάτοις. On the quantity of the first syllable here and in θυγατέρες (6); and on ἐν νῆσῳ (3) see Appendix G. i.

3. πλωτῇ 'floating', not simply 'approached by ships', as some of the old commentators took it. Cf. Soph. Fragm. 678 ἰχθύων πλωτῷ γένει. Cf. also Pindar on Delos ὤν γὰρ τὸ πάροικε φορητὰ κυμάτεσσι (Fragm. 58).

πᾶσαν δὲ τε. τε is here not a conjunction, but the generalising τε used frequently in Homer in descriptions of characteristic attributes (Monro, H. G. § 332). It must be neglected in translation and looked upon merely as a sign-post. The combination δὲ τε is very common; cf. 10. The generalising τε is especially frequent in similes and 'gnomic' passages.
4. χάλκεον ἄρηκτον. "May not the whole description of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the North to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words χάλκεον τείχος and λισσὴ ἀναδέδρωμε πέτρῃ" (Merry).

ἄρηκτον. This, not ἄρηκτον, is the spelling of Aristarchus; see App. H. 2.

5. τῶν. On the substantival use of the article in Homer see App. A. 1. τῶν is ablative after γεγάσων 'have been gotten'; and does not go with μεγάρος, as some take it. This is made clear by the parallel passage, II. v. 270 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροις γενέθλῃ.

6. ὑπές and ὑάσιν (7). See § 7. 2.

7. ἐνθα. On this 'assimilated' form see § 23. 1 and App. F.

7. ἐνθα' is not temporal, as Dr Merry takes it, but means 'there' (which is much more pointed), there in that lonely island, without going further afield to find them wives. It will be found that ἐνθα is generally local in Homer.

ο γε is resumptive; see App. A. 1.

ἀκοῦτας. A few mss. have ἀκοῦτας. But -ις is the proper ending for the acc. plur. of -τα stems; see § 6. 4.

10. κνισῆν...ἀυλῆ 'and the house is full of the savour of feasting, and the noise thereof rings round, yea in the court-yard' (Butcher and Lang). ἀυλῆ must be locatival, explaining περὶ in περίστεναχίζεται. But this construction is a little harsh. Several emendations have been suggested: e.g. αὐλῷ 'with the flute', Rochefort; ἀυλῇ 'with flute-playing', Platt after Schäfer; περίστεναχίζετε' ἀυλῇ, Düntzer. The reading ἀυλῆ, which has good ms. support, is not at all out of the question. It would be the subject of the sentence: 'round the house the court-yard echoes', i.e. with the noise of the winds.

11. αἴδολης. Perhaps we ought to read αἴδολῃν': see § 4. 4. So in the next line τρητοίς λέχεσσι is better than τρητοῖς λέχέσσι, the reading of some mss.

12. τρητοίς 'pierced with holes by which to rivet on ornamental plates or discs'. So Dr Leaf (on II. iii. 448) takes this word, quoting Od. xxiii. 196—201, which is strongly in favour of his view. Other interpretations of τρητοίς, as an epithet of a bedstead, are (1) 'pierced with holes for cords to support the bedding';
25

(2) ‘jointed’, the supports being fitted into holes in the horizontal pieces.

13. καὶ μὲν = the later καὶ μὴν: cf. ἦ μὲν (65). “The three words μᾶν, μὴν, μὲν agree so nearly in meaning and usage that they are probably to be regarded as etymologically connected, if not merely varieties of the same original form” (Monro, H. G. § 342). μᾶν is only found in the Iliad.

πόλυν. The accusative without a preposition is very frequent in Homer after ἵκω, ἴκανῳ and ἴκνεομαι, but rare after other verbs of motion.

14. φίλει ‘entertained’, lit. ‘made me as one of his own’ (φιλος), as often in Homer; cf. XVII. 111 δεξάμενος δὲ με κεῖνος ἐν ὑψηλοῖς δήμοσιν ἐνδυκέως εὗρειν.

15. νέας and νῆας (26). See § 7. 3.

νόστον connected with νλ(σ)ομαι and νίσσομαι (42) means ‘journeying’ generally, not necessarily ‘return’. But the meaning of ‘home coming’ is usually uppermost.

16. καὶ μὲν. The repetition of these particles after line 13 is awkward, and may be a copyist’s error. Two MSS. have αὐτὰρ. In XI. 35 we have the same line, beginning with αὐτὰρ.

κατὰ μοῖραν. On the scansion see App. G. 1.

κατέλέξα ‘recounted’. This meaning of λγω is older than ‘say’. So the English ‘tell’ meant originally ‘count’; cf. Milton ‘every shepherd tells his tale’.

17. καὶ ἔγων ‘I in my turn’.

ὀδὸν ἔτεον ‘asked him my way’ merely; not ‘leave to depart’ (Merry). The latter interpretation is proved to be wrong by 539 θ ἕν τοι ἑπτήσιν ὀδὸν.

18. πεμπέμεν...πομπηίν. These words are often used of ‘helping on the way’. πομπή is ‘means of home-coming’; cf. 79. Cf. also Pind. Nem. III. 25 νόστου πόμπιμων ‘helping his home-coming’.

οὔδε begins the apodosis; cf. the use of δὲ in apodosis (112), where we have a ‘paratactic’ sentence exactly similar in structure to this one.

19. δῶκε δὲ μ’. For the elision of μοι, which most MSS. write here in full, see App. G. 3.

βοῖς ‘of ox (hide)’, genitive of material; cf. II. 14. 105 τόξον ἀλγός ‘bow of ibex (horn)’. Her. VII. 75 πέδαλα νεβρῶν. Dr Merry points out that ἐκδείρα means ‘that he had flayed’, and has no immediate connexion in point of time with δῶκε, but merely tells
how he had got such a bag. Cf. Lucian, Amor. 34 ἄνθρωποι νάκη, ἔνδοτοι δείπνατε, ἔμψυκτον. Still ἐκδείπομεν might possibly denote that the hide was ‘new-flayed from a bull’, as Mr Morris translates.

The bag of pent-up winds is a common popular belief in several countries.

ἐννεώρωοι. For the scansion see App. G. 4. Much has been written on the interpretation of this word. But there can be no doubt that it means ‘nine seasons old’ or perhaps ‘nine years old’; for Hesychius gives the word ἑρος = ἐνιαυτός. Nine is a round number in Homer like the Hebrew sacred number seven; cf. ἕρωμαρ (28) and σιῶλοιν ἐννεώρωοιν (390), where the word means ‘full-grown’, ‘mature’, as here; the particular number ‘nine’ must not be pressed. XI. 311 ἐννέωροι...ἐννεαπήχεες...ἐννεόργυνοι points clearly to nine being a round number in this word.

21. ταμίην ἀνέμων. Cf. II. iv. 84 ταμίης πολέμου. Cf. also Verg. Aen. 1. 65 Aeole, namely tibi divom pater atque hominum rex et mulcere dedit fluctus et tollere vento.

22. ἡμέν...ἡδ’ ‘used of opposed things, especially when alternation is implied’ (Monro, H. G. § 338). Cf. 458 and II. 69 ἡμέν λέει ἱδὲ καθίζει.

πανέμεναι ἡδ’ ὄρνύμεν. On the syntax of the infinitive here and in line 25 see App. E. On the infinitive forms see § 22.

ὁν κ’ ἐθέλησι. On the subjunctive after the secondary tense πολήσει see App. B, Note. On the form ἐθέλησι see § 20. 2.

24. παραπνεύσει is the reading of Bekker for παραπνεύσῃ MSS. See again App. B, Note.

ὁλύγον περ. περ is an enclitic form of the adverbial περὶ ‘exceedingly’. It means ‘verily’, ‘surely’, ‘even’; e.g. εἰ περὶ ‘even if’, γὰρ περὶ ‘even where’ (103), τοῦ περὶ ‘even of which’ (279), ὡς τὸ πάρος περὶ ‘even as before’ (240), ὡς’ ἐνθὲν περὶ ‘not even from there’ (551). Cf. II. xx. 65 θεοὶ περὶ ‘even gods’. On περὶ with participles see note on ι.74.

26. αὐτοὺς ‘ourselves’, as opposed to the ships. αὐτὸς often marks a contrast in Homer; cf. IX. 40 πόλιν ἐσπαθεῖν ὤλεσα δ’ αὐτοὺς.

οὐδ’ ἄρ’ ‘but not, it seems (i.e. I know now)’. So ἄρ’ is often used with the imperfect. οὐδὲ frequently means ‘but not’ in Homer; in such cases Cauer reads οὐ δὲ (two words). On the etymology of ἄρα see Brugmann quoted in the note on line 158.
NOTES.

27. αὐτῶν 'our own'; cf. I. 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλή-σιν ὅλωτο.

28. πλέομεν is the imperfect, not the present; for the historic present is not found in Homer (Monro, H. G. § 74).

όμως 'together', 'alike' (cf. ὁμοιός, 41) goes closely with νῦκτας τε καὶ ήμαρ: i.e. they did not stop even at night. Note that ομοιός is probably not Homeric.

29. τῇ δεκάτῃ. On the article here and in ol δ' ἔταροι (34) see App. A. 2.

καὶ δὴ 'and already'; cf. 59 and IX. 496 καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.

ένωτες. I hardly see why La Roche does not read ἐνωτε, which gives a good sense: 'already we were so near that we beheld the folk tending the beacon fires' (Butcher and Lang). ἐνωτας appears in cod. Harleianus only; the -as might easily be due to πυρπολοντας.

32. πόδα means, not 'the rudder', as some take it, but 'the sheet'; the πόδες being the two ropes at the lower corners of the sail; cf. v. 260 πόδας τ' ἐνεδήσεν ἐν αὐτῇ. Soph. Ant. 715 νάδος ἐγκρατή πόδα τελνας. Verg. Aen. v. 830 ινα ομνες ἑκερε πεδημ.

ἐνώμων. As the fourth foot in such cases is generally a dactyl, probably ἐνώμων is the true reading; see App. F.

36. Αἰόλου. This is the emendation of Ahrens for Αἰόλου of the mss. which La Roche wrongly, I think, retains. On the form Αἰόλου see § 5. 1. One of the Schol. calls the line as it stands in the mss. σφηκώδης 'wasp-like' owing to the short syllable in the middle of Αἰόλου, which it is conceivable might be lengthened before λ). But Αἰόλου is far better. For the lengthening of the final syllable see App. G. 1. In II. 11. 518 the reading now accepted is a precise parallel, νιέες Ἰφιτῶ τι μεγαθύμου Ναυβόλιδαο. A similar difficulty is got over by reading in II. xv. 66 Ἡλιὸ τροπαρωθε. Cf. also Od. xiv. 239, where we should read δήμου φήμυς, a clear gain to the metre.

37. εἴπεσκεν. On the frequentative forms see § 16.

38. ὁ πότοι. Fick thinks that the accent and the o of this word, as compared with Attic παπαῖ, are Aeolic; the throwing back of the accent being an Aeolic peculiarity; cf. note on 77. For o instead of a cf. ὃρχαιμος (224) beside ἓρχω, ἄργειφώντυς (302) beside φαίνω. Fick holds that the presence of Aeolisms in our texts of
Homer is a strong argument in favour of his theory that the original Homer was in the Aeolic dialect.

39. ὁτεὼν...ἐκήται. On the form ὁτεὼν see § 10. 4. On the subjunctive without ἄν or κε see App. D. 4.

41. ληίδος is a genitive of material depending on κειμῆλια. It should be noticed, however, that Aristarchus joined ἐκ Τροίης ληίδος 'from the Trojan booty', making Τροίης an adjective. So in II. 1. 129 πόλιν Τροίην he took Τροίην as an adjective. In our passage one MS. has Τροίης, i.e. Τρόων the usual form of the adjective.

ὅμην 'like', hence ὧμώς. ὧμ-ός and ὧμ-όιος are from the stem σομε, another form of which σεμ appears in εἰς (for σέμυσ), similis, semel, simul, English same.

42. οἶκακε νισσόμεθά. On the scansion see App. G. 1. Cf. iv. 701 οἶκακε νισσόμενον'. οὐ δ' ἔβη. Brugmann says that νισσόμαι 'I come' is for νυσ-σο-μαι (redupl. pres.); cf. νέσσαι for νέσ-σο-μαι and νύσ-τος, the root being nes (Comp. Gram. vol. 1. § 204).

κενάς σῦν χείρας ἔχοντες 'holding our empty hands together'. This is much better than either of Dr Merry's suggestions, σῦν = 'all of us together' or 'along with us'; both of which interpretations seem very weak.

43. καλ νῦν. Fasi points out that after πολλὰ μὲν (40) we should expect this line to begin with πολλὰ δὲ: cf. ix. 45, where πολλὸν μὲν is answered by πολλὸν δὲ. In ix. 50 and II. 1. 267 we have μὲν answered by καλ, as here.

φιλότητι 'out of friendliness', instrumental; cf. iii. 363 φιλότητι ἐπονταί. This is a very frequent use of the dative in Homer. In later Greek ἄλ with the accusative is used in such cases.

44. θάσσετον Γείδωμεθα. On the neglect of the digamma see App. H. 1.

ὁττι τάδ' ἵστην. Cf. Plat. Phaedo 58 c τι ἵν τὰ λεξθέντα καὶ πραξθέντα;

45. ὤσας τις. τις marks the quantity of treasure they expect to find as indefinite; cf. ix. 348 ὑφ' εἰδῆς οἶν τι ποτὸν τότε νῆσις ἐκεκῦθε. ix. 11 τοῦτο τι 'this kind of thing'.

46. νίκησεν 'won the day' does not, as Nitzsch strangely takes it, govern ἐτάφρον, which, of course, depends on βουλή. For the absolute use of μεκαν cf. xviii. 404 τὰ χερελόνα νικά. Thuc. ii. 11 ἵν γὰρ Περικλέους γυνῆς πρότερον νεικικνία. Cf. also Liv. xxv. 15 eceiurum ut plenumque fortuna et consilia mala vicerunt.

48. τόντονδε should properly be written as two words τόντον
And if \( \text{Tdix-r} \) is disjunctive, temporal (59) correct plur. 06aiff'. It Cf. KaXu\^e IV. and passive; on shore. compounds, and not regard type Ti 6e,), second question enclitic. on ik, &racr<rd(i€VOS 59. 58. 57. 56. 55. 54. 53. 52. 51. 50. 49 179 ék de kalyp\^amevoi.

To the formation of the optative see § 21. 1. And on the optative in 'object clauses' see App. C. 2.

52. ák\^e\^wv 'in silence' is used in Homer both as a participle and an adverb; e.g. compare xi. 142 ἃς ἄκέωσον ἡγοιά with II. iv. 22 'Ἄθηνα\^i ák\^e\^wv ἡν.

53. kalyp\^amevos 'covering my face', explained by viii. 85 κάλυψε δε καλα πρόσωπα and II. xxiv. 163 ἐν χλαί\^νη κεκαλυμμένος. Cf. also 179 ék de kalyp\^amevoi.

56. ἡπειροῦ in Homer does not necessarily denote 'mainland'. It is used of the shore of an island, as here, in v. 56 and xiii. 114; while in ix. 49 it means the 'interior' as opposed to the sea-coast.

57. ϑοῦς παρά νησῶν. It is doubtful whether -\( \gamma \)s (fem. dat. plur.) is really Homeric; see § 4. 4. If necessary, we can easily correct here ϑοῦ\( \gamma \)s ἐπὶ νησῶν. So Fick in his Aeolic version has ϑ\( \delta \)σι' ἐπὶ ναῦσιν.

58. ἐπασσάμεθ. On the σσ in this word and in ὀπασσάμενος (59) see § 15. 1. ἐπάσαμην (from πατέωμαι 'eat') must be distinguished from ἐπάσαμην (from πάωμαι 'acquire').

59. δὴ τότ' 'then at length', \( \text{tum demum} \). δὴ is generally a temporal particle in Homer; cf. 30 and 160.

\( \text{ὀπασσάμενος=ὑπήδω} \) ἐλύμενος. ὀπάξω is the causal of ἐπομαι and from the same root. Contrast the middle here with ὀπάσσας (102), where the meaning is different.
60. Αἰόλου. The MSS. have Αἰόλου. See note on 36. For Αἰόλος before κλυτά see App. G. 1.

κλυτά does not mean 'echoing' (as Dr Hayman takes it, comparing ix. 308 κλυτά μὴλα, which some wrongly interpret 'bleating sheep'); it is simply a conventional epithet, 'glorious'; cf. Latin in-clus-us and Old Irish cloth 'glorious'.

61. παρά ἦ...καὶ οἶσι. On (σΦ)ός see App. H. 1 and 3.

63. ἀνά θυμόν means properly 'up through the mind', of thoughts rising in the mind; cf. 275 ἀνὰ βῆσσας 'up along the valleys'. II. xvi. 349 ἀνὰ στόμα. The accusative is one of 'extent over'.

64. τῶς ἡλθες; 'how hast thou come?' The aorist in Homer is often best translated by the English perfect with 'have'. Indeed the original sense of the aorist seems to refer to that which is just completed; cf. 381, 549. On ἡλθες see App. G. 1.

τοι is not the particle, but the pronoun; see § 10. 1.

ἐξραε 'has assailed', second aorist of χραῶ (= χρᾶΩω): cf. II. v. 138 χρᾶω and Od. ii. 50 μπέρι μνήσθησε ἐπέχραω.

65. η μέν = the later ἦ μήν used in asseverations; cf. καὶ μέν (13).

ἐνδυκέως generally taken to mean 'duly', is several times used with words expressing hospitality; e.g. vii. 256 ἐνδυκέωσ ἐφίλει τε καὶ ἐτρεφεν. xv. 490 παρέχει βρώσιν τε πόσιν τε ἐνδυκέως. But xiv. 109 ὃ ὅ ἐνδυκέως κρέα τ' ἡσθε πινε τε οἶνον points to the meaning 'eagerly'; and this would be suitable in our passage. It is probably connected with ἀδευκης, for which see note on 245.

ἀπετέμπομεν imperfect used of an attempt, 'we essayed to further thee on thy way, but failed'; cf. 442.

ὁφρ' ἂν ἵκηα is the reading of the best MSS. For the subjunctive after a secondary tense see App. B, Note. Fasi and Cauer adopt ἀφίκω, the reading of several MSS., which is supported by the fact that four good MSS. read εἶη for ἔστιν in 66, where Cauer has εἶη in his text. A few MSS. have ἢν ἵκω.

68. ἀκαν from ἀδω 'I injure', used especially of injury to the mind (hence ἄτη); cf. xxii. 207 φρένας ἀκαν ὁίνψ. II. viii. 237 τῆ' ἄτη ἀκάν. II. xix. 91 ἄτη ἡ πάντασ ἀκάντα. Notice that in the first two passages quoted the second a is short; so also in II. ix. 116 and 119. Hence we ought certainly to adopt ἀκαν, the reading of one MS. With regard to the quantity of the first a, which is also a difficulty, see App. H. 2.

πρός τοῖς 'in addition to them', the only instance of this use of
πρός in Homer (Monro, H. C. § 206). Elsewhere in Homer πρός with the dative occurs only in a local sense.

69. σχέτλιος 'remorseless', Latin improbus. It means properly 'holding on' (cf. ε-σχ-ον), 'full of endurance': e.g. XII. 279 σχέτλιος εϊς, 'Οδυσεύ, οὔδε τι γινά κάμνεις. Hence comes the derived sense 'hard-hearted'.

71. ἄνευ. This, not ἄνεος, is the spelling of the best MSS. It may always be a nominative plural except in XXII. 93 ἥ δ' ἄνευ δὴν ἱστο, where we must treat it as an adverb and omit the τ subscript. La Roche thinks that it was on account of this passage that Aristarchus treated the word always as an adverb. The word is derived from the root ακ ζ (in ἁμμι and ἄστη), 'breathless' in the sense of not breathing a word. Fick reads ἄνεος.

72. έρρ' εκ νῆσου. Prof. Ridgeway (Journ. of Philology, vol. XII. p. 32) points out that έρρευν in Homer means simply 'to go' not 'to be gone'. He refers especially to v. 139, where the word cannot imply an imprecation; also to an inscription found at Olympia, where έρρευν is a simple verb of motion.

73. ἐλέγχοστε. On this superlative see § 8. 2.

74. ἄνδρα τόν. On this use of the article see App. Α. 2.

75. έρρ', ἐπεί ἄθανάτοιοιν. There is another reading, adopted by Fasi and Ameis, ἐρρε ἐπεί ἄρα θεοίοιν, which makes a very awkward line.

τόδ' ἐκάνεις literally 'thou comest this coming' (τόδ' being a cognate accusative) = 'thou comest thus'. Cf. v. 215 μὴ μοι τόδε χῶσο. Π. v. 827 μήτε σὺ γ' Ἄρησ τό γ' ἰείδηθι. Π. v. 185 τάδε μαίνεται.

77. ἄκαχήμενοι. See § 18. 3. The accent of this word is irregular. Fick looks upon it as one of the Aeolic remnants in the version of the Odyssey which we now possess. He compares the 'Aeolic accent' in ἄκαχησθαι, ἀλαλήμενος, ἀλάλησθαι, ἀλατήμενος, ἐγρήγορθαι, all of which words are thus accented in Homer. Some recent editors, however, read ἄκαχημενοι against the MSS.

79. ματίη is generally taken 'for all our vain endeavour' (Morris); so also Ameis. But it probably means 'through our foolishness'. Odysseus includes himself (ἡμετέρη ματίη), because he had fallen asleep and was thus guilty of the folly of his men.

πομπη. Cf. 18. The 'escort' which Aeolus provided was a wafting wind; cf. iv. 362, where breezes are said to be νήων πομπῆς. This clause gives the reason why they took to rowing.
81. Αἶμον not the name of the town, but of the king; cf. Hor. Od. iii. 17 Aeli vetusto nobilis ab Lamo.

82. θηλέπυλον is generally taken as a proper name of a town; but it might possibly be an adjective agreeing with Λαιστρυγονίην, in which case it would mean 'great-gated'; cf. τηλέγετος probably 'grown big', for which see Dr Leaf's note on II. iii. 175.

Λαιστρυγονίην. Laistrygonia is placed by Thucydides (vi. 2) in Sicily near Leontini; by the Romans at Formiae (Cic. ad Att. ii. 13, Hor. Od. iii. 16). Mr Gladstone (Studies, vol. iii. 325) carries the geography of the Odyssey too far northwards, when he says: “It seems far from improbable that Iceland may have been the dimly perceived original of Laistrygonia, of which the site in the Odyssey is near the actual site of Denmark”. However, it must be acknowledged that the description of Laistrygonia is probably due to stories of northern latitudes. “The whole impression left by the Odyssey is that a poet, who knew only the Aegean zone, wove into imaginary wanderings some touches derived from stories brought by Phoenician traders” (Jebb, Introduction, p. 40).

ποιμένα ποιμήν. Cf. iii. 272 έθέλων έθέλουσαν. IX. 47 Κίκωνες Κικόνεσσι. Unless we reject line 85, ποιμήν is here a shepherd and ποιμένα a herdsman; ποιμήν being a general term, including both. The shepherd driving his flock into the town at nightfall meets the herdsman driving out his cattle. But see the remarks of Prof. Platt quoted p. 68.

83. δὲ τ'. The generalising τε is used to denote that the thing happens constantly; cf. note on 3.

υπακούει 'answers'; cf. iv. 283 ενδοθειν αἴτις υπακούσαι. So υπακούω is the regular word for answering a knock at the door; cf. Plato, Phaedo, 59 Ε ὁ θυρωρός ὅσπερ εἰσώθει υπακούειν. Acts xii. 13 κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν, προσῆλθε παιδίσκη υπακούσαι.

84. άυπνος. Night being reduced to a minimum in these parts, the poet naively remarks that a man who could do without sleep might earn double wages by acting both as shepherd and herdsman.

ἐξήρατο. ἐρατο is probably aorist of ἄρνημαι. See Monro, H. G. § 40.

85. ἄργυφα. There are the two forms ἄργυφος and ἄργυφεος (543). Cf. II. xxiv. 621 διὰ ἄργυφον. II. xviii. 50 σπέος ἄργυφεων. The word is connected with ἄργυς 'white' and ἄργυρος. The latter part of the word has nothing to do with ἑφαίνω, as some think. I follow Prof. Platt in bracketing this line.
NOTES.

86. ἐγγὺς...κέλευθοι 'The outgoings of night and day are near together'; cf. Psalm lxv. 8 'Thou makest the outgoings of the morning and evening to rejoice'.

Dr Merry has a very good note on this passage:—"The story seems certainly to point to the phenomenon of the short nights and midnight sun in high latitudes. But it changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connexion with the North in his mind. And naturally so; for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting point being the East. The extreme Western point was to him like the νύσσα or turning-post.... The city of Telepylus lies just at this point, so that the momentary passage of the sun round the νύσσα is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to shew that it is incorrect from first to last. But we are after all only dealing with a fairy story, and not examining a system of cosmogony'.

88. ἡλιβατος (a common word in Od., only three times in II., and there only in xv. and xvi.) seems to mean 'craggy'. Mr Monro, who formerly explained this word (H. G. § 124) as 'with treacherous foot-hold' (ἡλὸς 'erring' and βά- 'go'), now tells me that he prefers Döderlein's connexion of the word with ἀλψ = πέτρα (Hesychius): cf. ἁλβας 'dry', 'dead' (Plato, Rep. 387 c). With ἁλβας and ἡλιβατος Mr Monro compares ἀκάμας and ἀκάματος, ἀδάμας and ἀδάματος. The old derivation from ἡλιος and βά- ('that on which the sun only goes') is out of the question; nor is Göbel's 'bramble-nourishing' (ἀλ- and βάτος) much better.

tετυχηκε διαμπερές 'stretches unbroken'; cf. II. xvii. 748 πρῶν πεδίου διαπρύσιον τετυχηκός. For διαμπερές cf. xiv. 11 σταυροδί κ' εκτόσ' ἐλασσε διαμπερές (the whole length) ἐνθα καὶ ἐνθα.

90. ἄραιν. So La Roche reads after Aristarchus, not ἄραιν.
91. ἐνθ' begins the apodosis.

ἐσω...ἐξον 'steered into the harbour'; cf. iii. 182 αὐτὰρ ἐγώ γε Πύλονδ' ἐξον. Ar. Ran. 188 ποί σχῆσειν δοκεῖς; Herod. viii. 40 σχεῖν πρὸς τὴν Σαλαμίνα.

ἄμφιελσοσας is generally connected with ἐλσσω and is interpreted in several different ways: (1) rowed on both sides, (2) rolling both ways, (3) carved on both sides. But Dr Leaf (on II. ii. 165) writes:—'I venture to submit that the only sense consonant with
the use of the word ἐλίσσω is 'wheeling both ways', i.e. easily turned round, 'handy'. It might also be suggested that, if ἐλικώτις = 'with sparkling eyes' (root σελ-), ἀμφιέλισσα might mean 'sparkling on both sides', as used of the bright reflexion from the hull of a ship seen coming over the sea. This, however, seems less appropriate'.

92. ἄρ' denotes, as usual, a natural sequence. That was the ordinary thing to do. But Odysseus was wiser. αὐτὰς is answered by αὐτὰρ ἐγὼν (95).

93. ἀξεῖς. On ἀξίω and αὐξίω see App. H. 2.

95. σχέθον 'moored'; cf. ix. 279 ἑσχὴς νῆα, wrongly quoted by Ameis and Fasi as an illustration of ἑχον (91).

96. αὐτοῦ is an adverb (not a genitive = λαμένος) explained by ἐπ' ἐσχατής, 'there at the harbour's edge'; cf. 271 αὐτοῦ τῶν ἐν χώρῳ. The translation 'at the uttermost edge thereof' (Butcher and Lang) is misleading.

ἐσχατής. La Roche reads this with two good MSS. The ordinary reading is ἐσχατή.

πείσμα 'a cable' is for πενθ-σμα (cf. πείσομαι for πενθ-σμαι). The Indo-European is bhendh, Sanskrit bandha-; cf. πενθερός, English bind and band. πείσμα is "a new formation from the primitive Greek πενθ-μα like ἱσσαμα for older ἱσμα" (Brugmann, Comp. Gram. vol. 1. § 204).

97. παιπαλόεσσαν probably means 'rugged'. The derivation is uncertain. Some connect the word with πάλω, a reduplicated form of which παιπάλω is given by Hesychius. Callimachus has παίπαλά ('steeps') τε ἄρμον ς τε. Dr Merry, who accepts this etymology, says (on 111. 170 Χλώο παιπαλόεσσης) that the word describes the rugged lines of upheaved rock on the Chian coast.


100. προτειν'. See App. I.

πεύθεσαί. On the syntax of the infinitive see App. E.


ἐδουτε. On this and the collateral forms see § 14. 4.

102. τρίτατον really a superlative form. See § 9. 2.

103. ἄμαξαι (beside Attic ἄμαξαι) is an instance of ψιλωσις. Cf. Homeric οὐλος, οὐρος, ἰμαρ, ἰμνυῖς with ὅλος, ὅρος, ἰμέρα, ἰμα.

106. θυγατέρ' ἰθήμη. On the elision of τ see App. G. 3. The formation of ἰθιμως is doubtful; but it is probably connected with ἰφιος (Xl. 108 ἰφια μῆλα) and ἰς 'strength'.
107. κατεβήσετο. For the ‘mixed’ aorist see § 15. 6. These forms were looked upon by ancient grammarians as imperfects. This view has some support from κατεβήσετο here, which seems to mean ‘she was going down’ to the spring, when the messengers met her (Monro, H. C. § 41).

108. Ἀρτακίην. In the story of the Argonauts mention is made of a fountain Artacia placed near Cyzicus and answering to a fountain of that name known in historical times. Kirchhoff lays great stress on this when arguing for his theory that Od. x—xii. are later than some other portions of the Odyssey. It is, however, quite conceivable that the people of Cyzicus called this fountain after the Artacia of Homer.

φέρεσκον. On the frequentative forms see § 16.

110. καὶ οἰσων ἀνάσσου ‘and over whom he reigned’, a dependent interrogative. So La Roche with most mss. Aristarchus read τοῖσων, which is adopted by Ameis, Fasi, and Cauer. But οἰσων is good Homeric Greek in a dependent question after a previous ὃς τις. Cf. XVII. 363 γνοιθ θ’ οἰ τινες εἰσων ἐναλσιμοι οἰ τ’ ἄθεμιστοι. Those who read τοῖσων suppose it to be a contraction of τλοισων=τλων; see § 10. 3.

111. ἐπέφραδεν. For the reduplicated aorist see § 15. 5.

112. τὴν δὲ γυναικα. For this use of the article see App. A. 2. This is an instance of δὲ in apodosis, really an example of ‘parataxis’ (i.e. coordination, as opposed to ‘hypotaxis’ subordination); cf. 126. Mr Monro (H. C. § 334) points out that in many places δὲ in apodosis appears merely to repeat the δὲ with which the whole sentence was introduced; cf. 365.

113. ὅσην τ’ ὄρεος κορυφήν=τόσην ὅση τέ ἐστιν ὄρεος κορυφή. Cf. 167 πείσμα δ’ ὄσων τ’ ὄργυαν, also 517 and IX. 322 ὄσων θ’ ἵστων νῆς. Such attractions are due to the very common omission of the verb ‘to be’ in relative clauses; e.g. 522 ἥ τις ἀδίστη.

κατα...ἐστυγον=περικορυεέι (Ameis). Cf. II. XVII. 694 κατ-ἐστυγε μύθου ‘shuddered at the news’ of Patroclus’ death. στυγέω has two aorists in Homer, ἐστυγον (cf. ἤγον aor. of γοδω, Il. vi. 500) and ἐστυζα, which is transitive in sense, XI. 502.

116. αὐτίξ’. Notice the absence of a connecting particle. There is a similar omission with αὐτίκα in VI. 148 and IX. 156.

ὁπλισαστα. So Aristarchus. Some read ὀπλίσσατο. This verb means ‘to prepare’ in Homer. So it is used of preparing a chariot and a ship. Cf. 404, where ὀπλα means the ‘gear of a
The sense of 'arming' is not the original one, but a later specialisation. So there is no need to translate, with Mr Morris, 'arrayed him as meat for his dinner's gain'. ὑπαγα in the sense of 'armour' only occurs four times in Homer. In III. 433 it is used for a smith's tools.

118. οἵ δ'...ἐφημοὶ Δαιστρυγόνες. See App. A. 2.

122. κακός κόναβος κατά. Notice the alliteration expressive of a shower of stones. Cf. ix. 71 τρίχθα τε καὶ τετραχθά, where the sound of the words is meant to imitate the cracking of the sails in a storm. On the adaptation of sound to sense in Homer cf. Pope's well-known lines beginning 'When Ajax strives some rock's vast weight to throw...' (Essay on Criticism, line 370).

124. ἰχθὺς δ' ὡς πελώντες 'harpooning them like fish'. Cf. Aesch. Pers. 424 τοι δ' ὀστεθθονος...ἐπαῖον, ἔρραξιον, of the Greeks at the battle of Salamis. This is the ordinary mss. reading, and it is undoubtedly right. There are several variants, of which two only are worth noting; ἰχθὺς δ' ὡς ἐροντες 'stringing them together like fish', the reading of Aristophanes the grammarian; and ἰχθὺς δ' ὡς σπαύροντας 'struggling like fish', which appears in one ms. On ἰχθὺς acc. plur. see § 6. 5.

125. δῆφρ' οἵ τοὺς ὀλεκοῦν. See App. A. 1.

126. τόφρα δ'. δὲ in apodosis; cf. 112. It should be noticed that δῆφρα as well as τόφρα (and so all relative adverbs) was originally demonstrative; cf. ἐνθα used both as a demonstrative and a relative. So this sentence is really 'paratactic' in character; hence the use of δὲ.

127. τῷ 'with this' = ξεφει: cf. 440.

κυανοπρόφρου 'with dark-blue prow'. 'κῦνος was first shewn by Lepsius to be ultramarine (lapis lazuli) or rather an imitation of it by glass stained blue with compounds of copper.... The theory of Lepsius has received a striking confirmation from Dr Schliemann's discovery at Tiryns of a frieze ornamented with this blue glass, the very θρυγκὸς κῦνοιο of Od. vii. 87' (Leaf on II. xi. 24). Cf. Prof. Jebb's Introduction, p. 61.

129. ἐμβάλειν κώπησ. On the form βαλλειν see § 22. 3. For κώπησ we ought probably to read κώπηα: cf. note on 11. This phrase is generally taken to mean 'to throw (themselves or their hands) to the oars', 'lay out over the oar-hefts' (Morris). Cf. Verg. Aen. v. 15 incumbere remis. But it is doubtful whether ἐμβαλλειν will bear this meaning. So Dr Merry explains it 'to dash into (the sea) with cars'.
37

\[\text{\'un' \text{\v{e}k}. For the double preposition cf. \'{o}i \text{\v{e}k} (388). So we have\]  
\[\text{\'prar' \text{\v{e}k}, \'amphi peri, \'apho prho. And we find a treble preposition in the}\]  
\[\text{verb \'upkefroobe\'.}\]

130. \text{\'ala...\'aneripymvan. Cf. Verg. Aen. III. 208 adnixi torquent spumas et caeclula verrunt. The mss. read \'ama, except two which}\]  
\[\text{give \'apa. \'ala is a very old conjecture known to the Schol., and}\]  
\[\text{taken from vii. 328 \'anarripte\'ew \'ala p\'eta\'o (=oar-blade): cf. xiii. 78. Still the change is not absolutely necessary; for both in Greek}\]  
\[\text{and Latin verbs with a technical military or nautical meaning are}\]  
\[\text{sometimes used absolutely; e.g. \'embarle\'ew in the previous line. So}\]  
\[\text{in Latin movere (signa), appellere (navem), tenere (cursum).}\]

131. \text{\'petras the rocks at the entrance of the harbour; see 90.}\]

132. \text{ai \'alloan. See App. A. 2.}\]

\text{\'adonles for \'adonle\'es, literally 'rolling together', from \'a 'together' and}\]  
\[\text{root \'el 'roll', cf. volvo. In ii. iii. 13 the mss. read the form}\]  
\[\text{\'adonles. It must be noticed that \'adonles should strictly be \'adonles:}\]  
\[\text{since \text{'a} 'together' (for \'em, the reduced form of sem, cf. note on 41)}\]  
\[\text{would be naturally represented in Greek by \'a: e.g. \'a\text{-}pas. Forms}\]  
\[\text{such as \'adonles are due to the analogy of words like \'a\text{-}lokos, where}\]  
\[\text{the soft breathing is explained by the law of 'dissimilation', there}\]  
\[\text{being an aspirate in the second syllable -lo\'x-. On \'em see \$ 15. 5.}\]

134. \text{\'asme\'es \'ek \'thanato\'o a condensed expression for \'asme\'es \'phu-}\]  
\[\text{\'yontes \'ek \'thanato\'o 'glad to have escaped'. \'asme\'es is really a partic-}\]  
\[\text{iple; cf. \text{'ikme\'es 'favouring' of a wind (Latin secundus), lit. 'coming'.}\]  
\[\text{See \$ 15. 4.}\]

\text{\'odestantes 'though we had lost'; cf. note on 174.}\]

135. \text{\'Alae\'i\'n an adjective, 'of Aea'. A difficulty is caused by}\]  
\[\text{xii. 3, where this island is placed in the extreme East, \'o\'i \text{\'e}tos}\]  
\[\text{oikia kai \text{\'exo}l eli\'o kai \text{\'an\'olalai \-'el\'o\'o. See next note.}\]

137. \text{\'autokast\'ynti\'i...\'A\'in\'tai. Grote (vol. i. p. 244) distin-}\]  
\[\text{guishes the Colchian Aea of Aetes and the Aea of Circe in the West.}\]  
\[\text{"Aetes", he says, "received his home from the legendary faith and}\]  
\[\text{fancy of the eastern Greek navigators: his sister Circe, originally}\]  
\[\text{his fellow-resident, was localised by the western. The Hesiodic}\]  
\[\text{and other poems had transferred the wanderings of Odysseus to the}\]  
\[\text{Tyrhhenian sea. In this way the Acean island, the residence of}\]  
\[\text{Circe, came to be placed in the West, while the Aea of Aetes was}\]  
\[\text{in the far East, not unlike our East and West Indies. The Homeric}\]  
\[\text{brother and sister were separated and sent to opposite extremities of}\]  
\[\text{the Grecian terrestrial horizon".}\]
See, however, Mr Gladstone’s *Homerid Synchronism*, p. 227, where he says that, in the Homeric view, there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting. This suggests a much simpler explanation of the difficulty, and shews that there is no need to suppose two distinct islands. Cf. also the note on 86. The Romans placed Circe’s home at Circeii, which is said to have been formerly an island.

138. ἐγκεγάτην. On this form see § 18. 1.

φασιμβρότου. For the formation cf. φθισι-μβρότος, τερψι-μβρότος. The μ of the root appears also in ἀμβρότος, in μορτός (Callimachus, fragm. 271), in Latin morior and Sanskrit mārlas. For βροτός and μορτός cf. βλίττω ‘to cut out the comb of bees’ and μέλι, βλώσκω and μέμβλωκα. The order of development was this; μορτός, μορτός, μορτός, βροτός (Brugmann, *Comp. Gram.* vol. 1. § 204).

139. Ωκεανὸς. See note on 508.

140. νην κατηγαγόμεσθα ‘we put in with our ship’, opposed to ἀνάγεσθαι: cf. xix. 202 ἄνεμος πέσε, τοι δ’ ἀνάγοντο. νην is a comitative dative, ‘with our ship’. A few MSS. read νη.α.

141. λιμένα. On the scansion see App. G. 1.

καὶ τις θεὸς ἡγεμόνεν a good instance of Homeric ‘parataxis’; cf. 41, 112, 126. In later Greek this clause would have been made subordinate; e.g. as a genitive absolute.

144. ἡμαρ τέλος ‘had brought the full light of day’. Cf. the Homeric use of τέλος in the sense of ‘realisation’.

145. καὶ τότε. The emphasising καὶ often comes at the beginning of an apodosis. So καὶ τότε δὴ often. Cf. 157.

147. εἰ πῶς...ίδοιμι. On this final clause see App. C. 2 a.

151. μερμηρίξα. μερμηρίζω is a reduplication of the root found in μέρ-μια, μάρ-τυς and με-μορ. Cf. μέρμερος ‘remarkable’; II. viii. 453 πολέμου μέρμερα ἔργα.

152. ἐλθεῖν ἕδε πυθέσθαι. On the syntax of the infinitive see App. E.

*aithopa* “fire-lit smoke, reflecting the colour of the flame below, and so shining with a ruddy glow διὰ ὅρμα πυκνὰ καὶ ύλη” (Merry). But Dr Rutherford (*New Phrynichus*, p. 197) follows H. Schmidt in ridiculing the ordinary explanation of *aithopa kapnou* as smoke mixed with flame,—‘a meaning which might apply to the
smoke from Vulcan's forge, but not to that gently curling from Circe's home. *αιθός, αἰθόψ and αἰθὼν, when meaning black always imply that the colour has been produced by fire...*αιθόψ οἶνος does not refer to colour at all, but to the effect on the blood of the drinker, 'fiery wine'. The *Αἰθόπεια received the name from early travellers, who imagined that their swart colour was produced by exposure to the sun”.

153. *δοάσσατο* 'it seemed', aorist of the stem *δεφασ-* (root *δεφ*, whence comes *δήλος*: cf. root *δέφ* 'bright' in *δίος*). The subjunctive *δοάσσεται* is found in II. xxiii. 339. *δέατο* 'seemed' (Od. vi. 242) is the imperfect, not an aor. 2, as Dr Merry takes it. Hesychius gives a present *δέαται*. *δοάσσατο* is said by Curtius to be for *δράσσατο*: cf. δόαν the Doric form of δίπήν 'long'. But this seems unsatisfactory. May not the true reading be *δεάσσατο*? For 0 and Ε are frequently confused in mss. So in vi. 242 there is another reading *δόατο*.

κέρδιον. See § 8. 2.

154. *ἐλθόντι* is for *ἐλθόντα* not *ἐλθόντι*, though i may be elided (see App. G. 3) and though at first sight *ἐλθόντι* seems better Greek after μοι. Both the accusative and the dative of the participle are good Homeric Greek in a sentence of this type. But there is a difference in meaning. For Mr Monro (H. G. § 240) shews by numerous examples that in a construction of this kind "a participle in the accusative is closely connected with the infinitive, so as to become emphatically part of the predication: whereas a participle in the dative may denote something prior to the infinitive (a condition or reason)". So here *ἐλθόντα* δομεναι means ‘to come and give’; while *ἐλθόντι* would have denoted ‘when (or since or if) I had come’. Cf. 533 δελαφτάς κατακηκαί after ἐτάροισιν and 565 χρησμένους after ἡμιν.

155. *δομεναι προεμεν*. On these forms of the infinitive see § 22. 2.

156. *ἡ* (§ 24) is the right reading, not *ὑ* which is found in one MS.

158. *ρα*. "The forms *ἄρ* and *ρα* are merely varieties of *ἄρα* produced by ‘apocope’ in hasty pronunciation. *ρα* is enclitic" (Monro, II. G. § 347). Brugmann (Comp. Gram. vol. 1. § 285) takes *ἄρ* to be the earliest Greek form, the Indo-European being *γ* (for the 'sonant liquid' see § 15. 5). The form *ρα* was probably, he thinks, developed before words beginning with a consonant;
while ἀρα is due to ‘prothesis’; cf. ē-ρμθρός by the side of the Latin ruber.

eis ὀδὸν αὐτὴν ‘across my very path’, ‘just on my path’; cf. II. xiii. 615 ὑπὸ λόφον αὐτῶ ‘just under the crest’. Thuc. iv. 10 παρ’ αὐτὴν τὴν βαχίαν ‘just where the waves break’.

159. νομοῦ ὕλης ‘woodland pasture’. Notice that νόμος ‘law’ is not used in Homer, being a later conception.

160. πλομένος is a desiderative form (Monro, H. G. § 59). This is a hart that ‘desireth the water-brooks’. Perhaps, however, we should class πλομαι with ἐδομαι under § 17. 5.

δῆ γὰρ ‘for already’, though it was early in the day, cf. 144. This is better than the usual rendering ‘for verily’; for δῆ is generally temporal in Homer; cf. καὶ δῆ (30), δῆ γὰρ again in 549; and xvii. 190 δῆ γὰρ μέρισκω κάλιστα ἵμαρ. See F. W. Thomas in Journal of Philology, vol. xxiii., p. 81 sqq.

161. ἀκνῆστων ‘spine’, connected with ἀκανθα ‘spine’. Hesychius gives a curious etymology of the word, which Dr Hayman strangely adopts:—τὸ μέσον τῆς βαχίας, ὕπερ κνήσασθαι (scratch) ἓων ἀδωνατεῖ. Dr Hayman compares κνῆστις ‘a cheese-scraper’.

μέσα νῶτα not “epexegetical to ἀκνῆστων” (Merry), which would be a very awkward construction; nor yet an “accusative of the part” in apposition to τὸν (Ameis); but an “accusative of respect” (Monro), qualifying πληξα which comes next to it in order, ‘I struck him as to the middle of the back’. Mr Morris renders quite correctly ‘him...amidst the back I smote by the spine’.

See II. vii. 215 Τρωάς δὲ ἀρτός ἀγὼν ὑπῆλυθε γυῖα ἐκαστον, where ἐκαστον is a real “accusative of the part” in apposition to Τρωάς (cf. 173); but γυῖα is an accusative of respect. So in Od. xix. 356 ἕ σὲ πόδας νιψει we must look upon πόδας as an acc. of respect, not an “accusative of the part”, as it is generally taken.


163. καδ δ’. On this assimilation see § 3. 3.

165. ἀδή ‘on the spot’; cf. 567 and II. i. 492 ἀδή μένων. For the locative suffix -θι cf. ὀ-θι, ἀπόπρο-θι, κηρό-θι, Ἴλιο-θι.

167. ὀσον τ’ ὀργυων. For the construction cf. 113. ὀργυα ‘a fathom’s length’, the space spanned by the outstretched arms (ὁργω), is in termination a perfect participle feminine (King and Cookson, p. 312); cf. ἀνωᾶ.

ἄμφοτέρωθε properly ‘beginning from both ends’ (cf. 88), to be taken with πλεξάμενος ‘twisting from end to end’ of the
rope; not 'from both extremities of the animal' (Hayman). ἐν-στρεφέσ is proleptic, 'so as to be well twisted'; cf. 362.

169. καταλοφάδεα. So La Roche reads. The word is derived from κατά and λόφος 'neck'; cf. κατωμάδιος of a quoit 'swung from the shoulder'. It is an acc. plur. used adverbially, = 'on my neck'. Such accusatives are frequent in Homer: e.g. βαρέα (76), δέξα, ἐνδέξα, ὑπέρμορα. The mss. vary between καταλοφάδεα, καταλοφάδια and κατά λοφάδια. Two mss. have καταλοφάδεα, which Cauer adopts, comparing ἀλλοφόν (II. X. 258). This would remove the metrical difficulty; but see App. G. i. Fasi reads καταλοφάδια. But Eustathius tells us that most of the mss. known to him read the penultimate as a diphthong.

170. ἔγχει ἐρειδόμενος. So Milton's Satan uses his spear, which 'he walked with to support uneasy steps Over the burning marl'.

171. χειρ...ἐτέρη 'with one hand'; cf. II. XII. 452 χειρὸς λαβὼν ἐτέρη. II. XVI. 734 ἐτέρησι δὲ λάξετο πέτρον. So ἐτέρωφαλμὸς means 'a one-eyed man' (Demosth. Τίμωρ. p. 744). In Od. XIX. 481 τὴν ἐτέρη, contrasted with δεξιτερηθήν, means 'the left hand'.

172. νέος. On the scansion see App. G. i.

173. ἀνυρά ἐκαστον an "accusative of the part" in apposition to ἐταλρους. See note on 161 and II. VII. 215 there quoted. Cf. also 397 ἔφυν τ' ἐν χερσίν ἐκαστος.

174. ὁ φίλοι, οὗ γάρ πω. This is generally taken as an instance of the γάρ clause preceding the clause which it is intended to explain; οὗ γάρ...ἐπέλθη giving Odysseus' reason for his exhortation in 176—7. See Monro, H. G. § 348. It is simpler, however, to take γάρ here in its original sense of 'well then' (γ' ἔρ).

πω. Cauer reads πως with many mss. The two forms were originally identical (cf. οὔτωσ and οὔτω), and they are not differentiated in Homer; where both οὗ πως and οὗ πω probably always mean 'in no wise'.

ὁχυψέμενος περ. περ is sometimes said to mean 'though'; but this is not strictly correct. See note on 24. Here the meaning 'though' is given by the participle, and περ means 'even'. Sometimes when used with a participle περ has its primary sense of 'very'; e.g. I. 315 μὴ μ' ἐτὶ νῦν κατέρυκε, λαλαμενον περ ὁδοῖο. II. i. 131 ἀγαθὸς περ ἐὼν 'being very brave', not 'though thou art brave'.

175. Ἄιδαο. On the declension of Ἄιδης see § 7. 7.
πρὶν...ἐπέλθη. See App. C. 3 and D. 4.

176. ὁφρ’...πόσις τε. For the omission of the verb ‘to be’ cf. 113, 190.

177. μνησόμεθα aorist subjunctive. See § 20. 1.


179. εκ δὲ καλυψάμενοι. Cf. 53 καλυψάμενος δ’ ενι νηί κείμην.

άτρυγέτου a frequent epithet of the sea. Cf. also II. xvii. 425 αἰθέρος ατρυγέτου. It is generally interpreted ‘barren’, ‘un-vintaged’ (πρυγάω ‘to gather’), as opposed to the fruitful earth, γαῖαν πολυφόρβην (II. ix. 568). Aristotle uses ατρύγητος of ‘un-gathered’ grapes. Cf. Eur. Phoen. 210 ἀκάρπιστα πεδία of the sea. Another old etymology of the word is ἄ- and τρύω, i.e. ‘unwearied’; cf. ἀτρυτος and Ἀτρυτώνῃ ‘unwearied one’. In this case the γ in ἀτρύγετος is a difficulty. Curtius holds that the ν may have produced ι, and that ἀτρύγετος passed into ἀτρύγετος; but this again is unsatisfactory.

182. χεῖρας νυσάμενοι necessary before a sacrifice; and this meal is regarded as such; cf. II. i. 314 οἱ δ’ ἀπελυμαῖνοντο...ἐπον δ’ ἐκατόμμασ.

183. ἐς ‘until’; cf. εἰς δ’, also xiv. 384 καὶ φατ’ ἐλεύσεσθαι ἦ ἐς θέρος ἦ ἐς ὀπώρην, where ἐς means ‘as late as’.

184. κρέα τ’. This is probably the right reading. La Roche reads κρέατ’ which is a very doubtful form; see § 6. 2.

186. ἐπὶ ῥηγμῖνι. On the lengthening before ρ see App. G. 1.

187. ἱρυγένεια is for ἱρι-γεν-εσ-μα. With ἱρι cf. ἱέριος (ix. 52), English ear-ly, and ἀρίστων ‘the early meal’.

ῥόδοδακτυλος so called from the streaks of rosy light at daybreak. So Eustathius εἶνεν δ’ ἄν Ὑἱὸς δάκτυλοι κατ’ ἀλληγορίαν αἱ τοῦ ἄλιου ἀκτίνες. Mr Gladstone (Studies, vol. iii. p. 470) compares with this word ῥόδοδεντρ έλαίω (II. xxiii. 186), on which he says: “no conceivable use of an epithet could be more conclusive to show an extreme vagueness in the poet’s idea of colour”. But surely there is no need to understand ῥόδοδεντρ here of colour at all. Does it not rather refer to the sweet smell of the oil?

188. ἀγορην θέμενος ‘having called an assembly’. τίθημι is often almost identical with ποιέω in poetry and Ionic prose; cf. 338 and II. iii. 321 τάδε ἔργα ἔθηκε. ἔθηκα is from the same root as Latin facio. In II. viii. 2 we have ἀγορην ποιήσατο, which illustrates
the force of the middle in our passage, i.e. of one calling an assembly for himself.

189. Κέκλυτε...ἐταῖροι. This line was probably added by some one ignorant of the Homeric practice of using γάρ in the first sentence of a speech; cf. 174, 226, 383, 501.

190. οὐ γάρ ἔδημεν. The MSS. have οὐ γάρ τ’ ἔδημεν. But there seems to be little doubt that we should follow Bekker and Fick, who with one of the Scholiasts omit τ’; for then we get over the difficulty of the neglected digamma in ἔδημεν (see App. H. 1); and further the generalizing τε has no place here (see note on 3). Similarly in II. vi. 367 we must read οὐ γάρ οἶδα for οὐ γάρ τ’ οἶδα. On the form ἔδημεν see § 18. 1.

191. οὐδ’ ὅπως ἥλιος. This is thought to be inconsistent with 185 and 187, which show that Odysseus must have seen the sun set and rise again. But “all that Odysseus means to say is that he has not the least idea where they are” (Merry).

162. ἀννεῖται. For the ‘apocope’ see § 2. 6. -νέεται (for νέσεται, cf. 15) is perhaps a future here.

193. Platt reads εὐώ δ’ ἄρ’ ὄφομαι perhaps rightly.

195. ἀπερίπτος. On this form see App. H. 2. ἐστεφάνωται ‘crowned about with the circle of the endless sea’ (Butcher and Lang). Cf. II. xviii. 485 τά τ’ οὐρανός ἐστεφάνωται, of the stars, ‘with which heaven is wreathed’. Note that ‘crown’ is always rather a misleading rendering of στεφάνος, which means ‘wreath’, i.e. something round, not on, the head.

196. αὐτὴ in its frequent Homeric sense of something singled out from its surroundings; so in ix. 25 of Ithaca in contrast to the neighbouring islands.

χαμαλῆ ‘low-lying’, connected with χαμαλ. The word is used in xi. 194 of beds on the ground, xii. 101 of a low rock, II. xiii. 683 of a low wall. For the insertion of θ cf. χῦν. χαμαλὸς and χαμαλ shew the original μ, which has become ν in χῦν: cf. χῦν for χυμ (cf. hiem-s and δοσ-χιμο-s); cf. also the final ν for an original μ in the terminations of τὸν, ἵππων, ἐφερον. See also J. A. Cross in the Classical Review, vol. vi., p. 367.

μέση. On σσ see § 3. 1.

197. ἔδρακον. See § 15. 5.

200. μεγαλήττορος perhaps ‘high-hearted’ (cf. 36), i.e. merely a stock epithet used thoughtlessly, as i. 29 ἀμύμονος Ἀλγίσθοιε: or perhaps simply ‘haughty’.
201. δὴ λιγέως. On the scansion see App. G. 1.
202. ἀλλ' οὐ γὰρ. 'Ah, but we know now (ἀρα)'; for γὰρ
= γ' ἄρ. Cf. note on 174. ἀλλὰ...γὰρ is not elliptical, as some think, nor
does it really = at enim, as Ameis says.
πρήξις means 'result' or 'useful purpose'; cf. II. xxiv. 524
οὐ γὰρ τις πρήξις πάλαι τι κρυφοῦ γόου. Od. IX. 253 κατὰ πρῆξιν
'on some business'. Pind. Isthm. vii. 8 ἀπρηκτα κακὰ 'vain woes'.
203. ἐυκνήμδας. On τὶ- see § 6. 3.
204. ἥριθμεον. On the synizesis see App. G. 4. But probably
we ought to read ἥριθμεον: see App. F.
205. κλήρους...πάλλομεν...τῇ δ' ἔθορε κλήρος. For 'para-
taxis' of clauses combined with 'chiasmus' Ameis compares 220
ἐσταν δ'...θεᾶς...Κήρκης δ' ἀκονον. Cf. also 338.
206. βῆ δ' ίέναι. On the syntax of the infinitive see
App. E.
άμα τῷ γε. For the asyndeton cf. i. 331 οὐκ οἶη· ἀμά τῷ γε καλ
ἀμφιτολοῦ δῦ' ἐποντο.
209. ἀμμε. See § 10. 1.
γοῦντας. On this assimilated form see § 23. 1 and App. F.
210. τετυμένα δῶματα. Fick suggests δῶμον περικάλλεα in
order to get over the difficulty of the singular μῦ (212); for it
cannot be proved that μῦ is ever used as plural in Homer. Xvii.
266—9 quoted by La Roche is not a parallel; for there μῦ refers to
αὐλὴ not to δῶματα. But μῦ may easily be taken here as an
instance of the constructio ad sensum, δῶματα 'palace' being vir-
tually a singular. This is better than to make μῦ = Κήρκη.
211. λάεσσι. On the declension of λᾶς see § 7. 7.
περισκέπτω. Hesychius gives the choice of two interpreta-
tions of this word: (1) passive, πάντοθεν ὄρωμενφ, (2) active, μῶν φ
κεχωρισμένω ὡστε ἀπ' αὐτοῦ περισκεψάο. The latter is the most
suitable meaning in the parallel passages; see especially xiv. 6 αὐλή
ὑψηλή δέδημτο περισκέπτω ἐνι χώρῳ καλή τε μεγάλη τε περιδρόμος.
Cf. also i. 426, where the same epithet is applied to Telemachus'
chamber. In all three passages 'having a good view' makes the
best sense. Autenrieth and others adopt Döderlein's explanation,
'sheltered' (περί, σκέπω): cf. περισκέπης (Callimachus) and περι-
sκέπω (Moschus).
213. κατεθελέσθε 'bewitched,' i.e. turned into animals; prob-
ably not simply 'tamed'. Cf. 291 ἀλλ' οὖδ' ὡς θέλεις σε διψῆσαι.
214. οὖδ'. Cauer reads οὖ δ' (two words); cf. 26.
NOTES.

215. περισσοντες. On the spelling and quantity of this word see App. H. 2.


217. τε marks the statement as general, as constantly in similes; cf. note on 3.


220. ἐν προθύρωσι is the reading of Aristarchus. Most of the MSS. have εἶνθθύρησον.

222. ιστὸν ἐποιχομένης. There is a good parallel to this scene in Shelley’s Witch of Atlas, stanza xxvi.

ιστὸν...ἀμβροτον. Dr Verrall (Proceedings of the Camb. Phil. Soc. 1883, p. 34) suggests that “ἀμβρόσιος and ἀμβροτος are cases of ‘popular etymology’, connected, in the Greek mind, with βρωθς, but really derived from some word, presumably oriental and non-Hellenic, for a fragrant substance used in divine worship”.

With regard to the use of the word in this passage Dr Verrall has kindly sent me the following note:—“This seems to be one of those cases in which (the false connexion with βρωθς mixing itself with the true signification of the word, which I take to have been ‘having the divine savour or perfume’) the word ἀμβροτος is used with great vagueness, implying to the poet no more than ‘divine’, ‘connected with the gods’. At the same time it is quite possible that he was conscious of the meaning ‘fragrant’; for ιστὸς here seems to mean rather ‘web’ than ‘loom’; and the clothes of the gods are especially susceptible of the divine fragrance, which might therefore well be supposed to belong to their stuff in the making”. See also Dr Leaf (on ii. ii. 19), who connects the word with the Semitic amara, a miraculous perfume.

223. ἔργα πέλονται. The rule that a neuter plural subject takes a singular verb was by no means fixed in the time of Homer; though this is the commoner construction “in the proportion of three to one” (Monro, H. G. § 172). The chief examples of a plural verb are in cases where the notion of plurality is emphasised: e.g. (1) after πάντα or πολλά, ix. 109; (2) after words denoting plural parts of the body, ix. 440; (3) numerals, ii. ii. 489; (4) after
ôvra and ðüla, xiv. 73. But there are several instances for which no reason can be assigned, except that the later rule was not yet fixed; especially in the case of πέλονταi, as here; cf. xi. 125 ἐρετμά τά τε πτερά νυσι πέλονται, xiv. 489 νῦν ὅ οὐκέτι φυκτά πέλονται, xviii. 367 οτε τ' ἡματα μακρὰ πέλονται.

225. κῆδιατος. See § 8. 2.
226. ὡ φίλοι, ἕνδον γάρ. See note on 174.

dάπεδον δ'...άρμομέμυκεν is a good instance of ‘parataxis’. In later Greek this clause would have been a relative one.

άρμομέμυκεν. Verbs expressing sustained sounds are generally in the perfect; cf. γέγονα, βέβρυχα, κέκληγα (Monro, H. G. § 28).

232. ὀισάμενος ‘boding’; cf. 380. Most mss. read ὀισάμενοι. 234. ἐν δὲ...ἐκὰ tmesis, ‘mixed in a cup’, as may be seen from the parallel passage, ll. xi. 638 ἐν τῷ βά σφι κύκησε γνῦ ἐκὰ βέβαν ὅφω Πραμνείῳ. ἐκὰ means ‘made into a κυκεών, “a stimulating porridge”’ (Leaf), and so called σίθῳ (235).

235. οὐῳ Πραμνείῳ. Pliny (Nat. Hist. xiv. 6) says of this wine: nascitur Smyrnæa regione iuxta delubrum matris deum. Athenaeus (i. 55) quotes an opinion to the effect that it was so called from the Pramnian rock in Icarus; he also says that this wine was αὐστηρός καὶ σκληρός. The comic poet Ephippus, also quoted by Athenaeus, says φιλὼ γε Πραμνιόν οὖν Λέοβιον, while Eustathius says it came from a village near Ephesus.

ἀνέμισγε ‘mixed up’. For this use of ἀνά denoting ‘extent over’ cf. iv. 41 ἀνά δὲ κρὲ λευκῶν ἐμιέαν, ix. 209 ἐν δέπας ἐμπλησας ὀδατος ἀνὰ εἴκοσι μέτρα χεῦ’. The latter passage shews that this use of ἀνά is connected with that mentioned in the note on 63.

236. λαθοίατο. On the termination see § 21. 3.

238. πεπληγνίαι. "With verbs of striking the perfect seems to express continuance and so completeness” (Monro, H. G. § 28). Cf. βεβολημένος (247), κεκοπίως (xviii. 335). Cf. also note on 227.

κατὰ συφεοισίν. On the scansion see App. G. 1. κατὰ must be taken with ἔργυν.

240. νοὔς, not elsewhere contracted in Homer, requires alteration. Fick reads καὶ δέμας ἄλλα νόος σφ' ἤν, which is awkward. Dr Merry’s suggestion is far better, αὐτὰρ ἐθν-νόος ἐμπεδός.

241. ἔρχατο. On ἐ- see App. H. 2, and on the termination see § 18. 6.

242. πάρ ρ'. On the ‘apocope’ see § 2. 6. Most mss. omit ρ'.

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243. ἔδμεναι. On the form see § 22. 2; on the syntax App. E. χαμαιευνάδες for metrical purposes = χαμα-λευνάδες. Cf. II. xvi. 
235 ἀντπτύποδες χαμαιεύναι, Od. xx. 379 ἐμπαίων οὐδὲ βῆς, where ἐμπαιων is a dactyl. "The π, instead of forming a diphthong with the preceding vowel, plays the part of initial consonant to the succeeding syllable" (King and Cookson, p. 96).

244. ἀψ is Barnes' conjecture for alψ of the mss., which would be inconsistent with 260 δηρόν...ἐσκοπίαξον. So in 263, 395, 405 several mss. wrongly read ἀπψ'.

245. ἀδεικέα. Several derivations of this word have been proposed. (1) King and Cookson (p. 148) connect it with Πολυδεύκης (Pollux), ἐνδοκέως, Latin dico. ἀδεικές would then mean 'unattractive'. (2) Autenrieth takes it to mean 'bitter', from α- and δείκον, which, according to one of the Scholiasts, = τὸ γλυκὺ παρὰ τοῖς Αιταλοῖς. δείκος and γλυκός are probably both connected with the Latin dulcis. (3) Curtius, connecting the word with ὅκεώ, decet, etc., makes it = indecens, indecorus.


τί ἐκφάσθαι. On the scansion see App. G. 2. On that of δύνατο ἔντο see App. G. i.

ἔντο ιέμενος πέρ. On the neglect of the digamma see App. H. i.

247. ἐν with πιμπλαντο: cf. 234.

248. δακρυόφιν. On the -φι case see § 5. 4. Cf. II. xvii. 696 δακρύοφι πληθεὶν.

γόνιν δ’ ὄλετο θυμός 'the thought of his heart was to cry aloud' (Merry). For οὗμαι with the accusative cf. II. xiii. 282 οἱ κραδὴν πατάσαει...κῆρας διομένη. Cf. Milton, Par. Lost, i. 619 'Thrice he assayed, and thrice, in spite of scorn, Tears such as angels weep burst forth. At last Words interwove with sighs found out their way'.

249. ἀγασσάμεθ' ἐξερέοντες 'we asked with wonder'. Ameis compares ix. 250 στείεσε πονησάμενος τὰ α ἐργα 'he finished with speed these works of his', where, as here, the stress of the clause is on the participle. ἀγαζώμεθ', the reading of several mss., is adopted by Fäsi and Cauer.

251. Ἐρωμεν...εὕρομεν. Fick holds that this asyndeton is un-Homeric; and La Roche says that line 251 is obelized in cod. N. But is the asyndeton really out of place in a hurried narrative?

253. ξεστοῖσεν...Χύρῳ. This line is omitted in most mss.
260. δηρὼν δὲ...ἐσκοπίαξον 'though I was watching long', a good instance of 'parataxis'. In later Greek this concessive clause would have been made subordinate. Cf. xii. 232 οὐδὲ τῇ ἄφθασι δωάμην ἔκαμον δὲ μοι δοσε 'though my eyes were weary'.

261. ἀργυρόηλον. The second part of the compound is ἦλος, Aeolic ἅλλος, = Latin vallus 'a stake'. So Fick in his Aeolic version reads ἀργυρόβαλλον. The ἦλοι in a sword are the nails by which the blade was fastened to the handle. Cf. ll. xi. 29 ἐν δὲ ζώι ζρύσεωι πάρμαφιων.

262. ἀμφὶ δὲ τόξα an instance of 'epanalepsis'. With ἀμφὶ we must understand δαλμὴν from περι...δαλμὴν in the previous clause. Cf. v. 265 ἐν δὲ οἱ ἄσκον ἔθηκε...ἐν δὲ καλ ἦμα ('meal'), ll. iii. 267 ὄρνυτο δ...'Αγαμέμνων, ἀν δ᾽ 'Οδυσσέως πολύμητις, where ἰν = ἀνώρνυτο. In Attic, where the verb absorbed the adverb, the epanalepsis is of the simple verb often; e.g. v. 265 would be in Attic ἐνθήκεν ἄσκον, ἔθηκε δὲ...

263. ἠνώγα. For the form see § 18. 5; for the 'synizesis' App. G. 4. 

αὐτὴν ὀδὸν is not to be compared with ὀδὸν αὐτὴν (158), but =τὴν αὐτὴν ὀδὸν of later Greek. Cf. ll. xii. 225 ἐλευσόμεθ' αὐτὰ κέλευθα. Od. viii. 107 αὐτὴν ὀδὸν ἣνπερ οἱ ἄλλοι. Cf. also αὐθὶ 'in the same place' (165).

264. γοῦνων with λαβῶν (Ameis). Cf. 323 and ll. i. 407 παρέξοοι καλ λαβὲ γοῦνων, and the phrases χείρος ἐλῶν, ποδὸς ἐλκε, etc. See, however, 481 γοῦνων ἐλλιτάνευσα. So perhaps γοῦνων here should be taken both with λαβῶν and ἐλλίσσετο.

ἐλλίσσετο. On λα see § 13.

265. καλ...προσθείε. This line is omitted by most MSS.

267. ἄλλον 'besides'; cf. ix. 367 μήτηρ ἦδὲ πατήρ ἦδ᾽ ἄλλοι πάντες ἐταίροι. Herod. 1. 216 θύουσι μιν (i.e. a man) καλ ἄλλα πρόβατα ἀμα αὐτῷ.

268. ἄξιεσ σῷν ἐτάρων. "ὧν, 'Ἀρισταρχος ἀντὶ τοῦ σῶν" (Schol.). But does not the position of σῶν shew clearly that the Prince of Critics was wrong?

τοιοῦτοι. On this form see § 10. 5.

271. ἦ τοι 'surely' often denotes a concession. The particle τοι is probably the same as the dative pronoun enclitic. The connexion of the particle with τις and τε is now given up.

272. ἐσθων. On ἔσθω and its collateral form see § 14. 4.

273. κρατηρὶ δὲ...ἀνάγκῃ a frequent form of 'parataxis' in
Homer, where a clause expressing a reason often appears as a coordinate statement. In such cases δὲ virtually = 'for'; cf. IX. 269, 285, 374. This rather faint parataxis is found in Attic sometimes, where δὲ introduces a reason which is also a new fact.

ἐπλετ' 'has come upon me', 'has been laid upon me', a good case of the original meaning of the aorist; cf. II. 363 τίπτε δὲ τοι... ἐνι φρεσὶ τοῦτο νόημα ἐπλετό; On the translation of the aorist by the English perfect see note on 64. On the form ἐπλετ' see § 16. 5.

275. ἱερᾶς. Brugmann (Comp. Gram. vol. i. § 287) gives as the meanings of ἱερᾶς 'active, fresh, strong, holy'. Cf. Sanskrit is-iārās 'active, fresh'. The Corycraean form is ἱαρός, the Bocotian ἵαρός. The form ἱερᾶς is probably due to the analogy of διερᾶς, φοιβερᾶς, etc. ἱερᾶς βῆσσας might well mean 'fresh valleys' and ἱερῶν ποταμῶν (351) 'fresh streams'. It is not, however, impossible that the old interpretation, viz. that the valleys are 'sacred' because they belong to the goddess Circe, may be correct; for all the derivatives, e.g. ἱερεύς, ἱερήνων, involve only the idea of 'sacred'; and even ἱερῶν ἵχθουν (II. xvi. 407) may mean 'holy fish', i.e. a Totem, as the eel in ancient Egypt and the trout in North America.

277. Ἐρμείας. Hermes is the most companionable of the deities; cf. II. xxiv. 334, where Zeus says of him Ἐρμεία, σοι γάρ τε μάλιστα γε φίλτατιν ἐστίν ἀνδρὶ ἐταιρίσσαι. He is like Milton's Raphael, the "affable Archangel" (Paradise Lost, vii. 41), "the sociable Spirit that deigned to travel with Tobias" (v. 221). Hermes here represents the deus ex machina of tragedy.

χρυσόρραπις. The plain ράβδος of Hermes afterwards became the κηρύκειον, Latin caduceus, the herald's staff with two serpents wound round it, seen constantly on Greek vases representing Hermes.

279. ὑπηνητή 'bearded' from ὑπηνή 'chin', probably connected with the Sanskrit ἀνα 'mouth' or 'face'; cf. ἀπηνής 'with averted face'. Others take it as 'the upper lip', after Apollonius ὑπηνή δὲ ἐστὶν ὁ ὑπὸ τὴν ῥίνα τότος.

280. ἐν τ'... μοι φῶς χειρὶ literally 'grew on to my hand for me', i.e. grasped it tight. Cf. i. 381 ὁδάξ ἐν χειλεσὶ φώνες 'biting the lips'. II. i. 513 ὃς ἐκεῖ' ἐμπρονύα. Cf. also Verg. Aen. viii. 124 dextramque amplexus inhaesit.

281. τῇ δῇ αὐτ', ὥ δύστηνε. Compare with this speech Milton, Comus, 609 ff. 'Alas! good venturous youth'...etc. In Comus the place of Hermes is taken by the Attendant Spirit, who
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says: "When any favoured of high Jove Chances to pass through this adventurous glade, Swift as the sparkle of a glancing star I shoot from heav’n to give him safe convoy" (78).

282. τοι ethic dative, not the particle; cf. 280, 288.
283. ἔρχαται. On this form see § 18. 6.
284. φημι ‘deem’; cf. IX. 455 δὲ ὁ τὸ ἀμφὶ πεφυγμένον εἶναι δέλεσθον.
287—8. τῇ...ἡμαρ. These two lines are condemned by Kirchhoff and bracketed by Fäsi without sufficient reason.

287. τῇ appears to mean ‘take’; cf. IX. 347 Κύκλωψ, τῇ πιὲ ὀϊνον. II. xxiii. 618 τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω. It is perhaps from τα (for τῇ) ‘stretch’, found in τά-νυ-ται and τῇ-τα-ται: or possibly from το, the root of the article; in which case it would mean ‘there!’ The plural τῇτε is found in the poet Sophron; cf. δεῦτε and δεῦρο. This formation is due to false analogy, and does not prove that τῇ is an imperative contracted for ταε, as some think.

288. οἱ κέν...ἄλαλκησιν is a final clause. See App. B. 2 a.

ἄλαλκησιν reduplicated aorist subjunctive; see § 15. 5. Five of La Roche’s mss. read ἄλαλκησει, which may be the true reading; see § 17. 4 for futures formed from the stem of the redupl. aor.; and for κέν with the future see App. D. 1. Apollonius Rhodius (lil. 235) has ἄλαλκησουσιν. La Roche says: ‘haud scio an ἄλαλκησει genuina sit lectio; nullus enim codex ἄλαλκησει habet’. Still most mss. have ἄλαλκησι, which must be meant for ἄλαλκησον, and this is decidedly the best Homeric Greek.

290. βαλεί δ’ ἐν φάρμακα σίτῳ. Cf. IX. 535 εὐροὶ δ’ ἐν πῆματα οἴκῳ. Cauer reads ἐν, thus making βαλεί ἐν = ἐμβαλεί: for the inverse tmesis cf. IX. 17 φυγὼν ὑπὸ νηλεὸς ἡμαρ. Bekker with two mss. reads ἐν. So does Dr Merry, who remarks that we should then have "a true tmesis (allowable with a dissyllabic preposition)". But is this limitation correct? Note that the term 'tmesis' is really a misleading one; for ἐν (or ἐν) here is still adverbial and not bound by the later prepositional usage.

291. οὐδ’ ὡς is thus accentuated by Aristarchus.

292. ἐρέω δὲ ἐκαστα is an instance of 'parataxis'; cf. 205. In a later stage of language this clause would have been made subordinate; e.g. 'and about which I will tell thee all'. But in Homer a relative construction is not generally continued beyond a
single clause; cf. II. 1. 162 ω ειπ τόλλ εμβγησα, δόσαν δε μων μες Αχαϊων (‘and which they gave me’). Od. ix. 19 ειπ ‘Οδυσεύς ...δς πάι δόλοισ απερωποι μέλω, και μευ κλέος ουρανών ίκει.

295. ἐπαιξαί, ἀπανημασθαι (297), κέλεσθαι (299). On the infinitive used in an imperatival sense see App. E.

296. ὑποδείσασα. On the spelling see App. II. 2.

300. μή τι τοι αὐτῷ. The enclitic τοι is the reading of the best MSS.; so also in v. 187. We should have expected the emphatic σοί, which, however, is found in cod. M only. Cf. 344 μοι αὐτῷ.

301. θῆ. On the spelling of this and similar forms see App. I.

302. ἅργειφόντης probably means ‘swiftly appearing’, δαχλίοις καὶ κρανῶς ἀποφαινόμενος, as one of the Scholiasts says, a fitting epithet for the Messenger of the gods. The first part of the compound seems to be the dative of an extinct neuter noun ἅργος ‘whiteness’; for the dative in compounds cf. πυρ-ηκής, ἐγχεστ.—μωρος. The second part of the word is from φαῖ- (root of φαίων); ο for α being Aeolic; cf. note on 38. The transition from ‘white’ to ‘swiftly gleaming’ is an easy one; e.g. κῦνες ἅργοι (II. 11) and ἅργίποδας (II. xxiv. 211). Welcker gives a slightly different interpretation, ‘qui albus, splendidus apparat’. Others render ‘who makes the light, or lightning, to appear’.

The traditional interpretation ‘Slayer of Argus’ is now given up. The legend of the slaying of Argus is not mentioned in Homer; very possibly it arose by ‘popular etymology’ from this epithet, interpreted on the analogy of ἅρδειφόντης ‘man-slaying’.

303. φύσιν ὡρ έιδος (Schol.), i.e. the outward appearance (lit. ‘how it grew’), as is shewn by the next line. The word is used here only in Homer. Cf. Comus, 629 ‘Among the rest a small unsightly root, But of divine effect, he culled me out’.

304. ἐσκε. On the frequentative forms see § 16.

305. μῶλυ connected with μωλύω ‘I soften’, μαλακός and mollis. Theophrastus (Hist. Plant. ix. 15) speaks of a plant called μῶλυ found on Mount Cyllene, resembling garlic and used for magical purposes; ‘but’, he adds, ‘it is not hard to dig up, as Homer says’. But, as the Scholiast on xii. 61 very sensibly remarks, θεοί μάκαρες καλέουσιν: ἄνθρωποι δε οὐδέν. κακ τούτου δήλου ότι πέ-πλακεν. Cf. Comus, 636 ‘And yet more medicinal is it than that Moly That Hermes once to wise Ulysses gave’.

NOTES. 51
χαλεπόν δὲ τ’...θειο δὲ τε a good instance of the use of τε in a ‘gnomic’ passage; cf. note on 3. Perhaps the τε’s here not only denote that the statement is a general one, but also mark that the clauses are correlative. Cf. a very curious gnomic passage in II. X. 224

οὖν τε δῦ’ ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν
ὅτπως κέρδος ἥγ’ μούνος δ’ εἰ πέρ τε νοήγῃ,
εἰλά τε οἱ βράσσων τε νόος, λεπτὴ δὲ τε μητίς.

Here we have three pairs of coordinate clauses, each pair being joined by its pair of τε’s. See Dr Leaf’s note, where he says: “the connexion of this use with the gnomic τε (almost = τοί) is not clear; the two are possibly quite distinct. The gnomic τε would be of course in place in such an instance as the present, but it is not used in pairs”. But how can we tell that it is not used in pairs? See Mr Monro (H. G. § 332), especially his example from II. 1. 81.

306. δύνανται. The best MSS. have ἡσασίων. But δύνανται is generally adopted, as giving a better antithesis to χαλεπόν.

309. πόρφυρα ‘was troubled’, an intensive formed by reduplication of φυρ- (stem of φύρω ‘mix’); cf. μαρμαλρω ‘glitter’, βαμ-βαίνω ‘stagger’, κα/καίρω ‘chatter’. The metaphor is from a troubled sea; cf. II. xiv. 16 ὡς ὄτε πορφύρῃ πέλαγος...ὡς ὁ γέρων ὁμμαωε.

310. εὐν. The form εὐν arose from ἐνι before words beginning with a vowel, the ι being due to ‘compensatory lengthening’; cf. κτείνω for κτέν-ιω: so also ὑπελπ for ὑπερπ. εὐν is a mixture of εὐ+ εἰν (Brugmann, Comp. Gram. vol. 1. § 131).

313. ἀκαχήμενος. On the accent see 77.


316. δέσπαι. See § 6. 2. Fāsi reads δέπα. But ι subscript is not used with ἄ (La Roche).

317. εὖ δὲ τε. This is an illegitimate use of τε, according to Mr Monro, who (§ 332) classes this passage amongst those where τε is used of single or definite facts, some at least of which may be corrected without difficulty. And here it is to be noted that the text is doubtful; three of La Roche’s MSS. reading εὖ δὲ τό.

320. λέξo, the reading of Aristarchus, is the imperative of the non-thematic aorist ἐλέγμην. See § 15. 4 and cf. δέξο (II. xix. 10). Most MSS. have λέξαι. λέξεο given by one MS. would be the imperative of the ‘mixed’ aorist ἐλεξόμην. See § 15. 6.

322. ἐπηθεῖα ὡς τε. On ἀ here and in μέγα (323) see App. G. 1; and on the lost consonant before ὡς App. II. 1.

323. λάβε γούνων. Cf. note on 264.

325. τίς πόθεν. For the double question cf. Hor. Od. iii. 27 unde quo veni?

els and ἔσοι (330). See § 24. Nauck is probably right in reading ἐσο’ for els.

326. θαῦμά μ’ ἔχει ὡς. Cobet (Var. Lect. p. 108) thinks we ought to read πῶς, which appears as a correction in two MSS. But cf. xxii. 122 τάφος δ’ ἔλε πάντας...ὡς εὐκαθαρμύσῃς. Nor is there any difficulty about the “immanis hiatus” before ὡς which Cobet remarks upon; cf. 322.

327. οὐδὲ γὰρ οὐδὲ. Cf. 551 οὐδὲ μὲν οὐδὲ and II. v. 22 οὐδὲ γὰρ οὐδὲ κεν αὐτὸς ὑπέκεφυγε, where the Schol. has a good note on the double οὐδὲ:—ἐστιν ἡ μιὰ μὲν ἐπὶ τοῦ πράγματος, διὰ τοῦτο ἐπὶ τοῦ προσώπου (person). He means that the first οὐδὲ negatives the sentence as a whole, while the second negatives αὐτὸς specially. So in our passage the second οὐδὲ negatives τίς ἄλλος.

328. ὡς κε πιθ. For the subjunctive after the aorist ἀνέτλη see App. B. Note.

καλ...δόντων = καλ οὐ ἄν πρῶτον ἐρκος δόντων ἀμείστηται τάδε φάρμακα (merely a repetition of ὡς κε πιθ) ‘when once he hath drunk, and the drink by the tooth-hedge hath taken its way’ (Morris). That ἐρκος δόντων is the object of the verb is shewn by II. ix. 409 ψυχή...ἐπεὶ ἃρ κεν ἀμείστηται ἐρκος δόντων. For οὐ understood out of ὡς cf. ii. 54 δολὴ δ’ ὃς κ’ θέλω καὶ οἱ κεχαρισμένοι ἐλθο. Cic. Verr. iv. 9 mancipium, quò et omnes utimur et non praedetur a populo.

ἀμείστηται. For this subjunctive form and ἐπιβελομεν (334) and πεπολθομεν (335) see § 20. 1. On ἐπιβελομεν see also App. I.

ἐρκος δόντων denotes not the lips, as Hesychius and others take it, but the teeth themselves; i.e. δόντων is a defining genitive. We have a similar genitive after ἐρκος in Pindar, Nem. x. 36 ἀγγέλων ἐρκεσι and Soph. Trach. 615 σφραγίδος ἐρκος. Cf. also Solon (25. 1), who says of a child ἐρκος δόντων φύσας. Dr Hayman quotes from Chaucer: ‘My son, God of his endeles
goodnesse walled a tongue with teeth and lippes eke”. Mr Magnusson (quoted by Butcher and Lang) compares “the Icelandic tam-garor, i.e. teeth-garth (Old-English garth, enclosure)...the genuine metaphor of a military age, in which the teeth were looked upon as the wall guarding the castle, that is, the mouth”.

331. φάσκειν. See § 16. The present φάσκω is a later form.
337. τῶς γάρ. The γάρ here is merely interj. (=γ' ἀρ), ‘ah then, how?’ Cf. εἰ γάρ in wishes.
338. έθηκασ. Cf. note on 188.
καιρούς αυτὸν δὲ. For the ‘parataxis’ combined with ‘chiasmus’ cf. 205.
341. θῆσι. See App. I.
345. ἀπώμυνεν is taken by some ‘swore unreservedly’; cf. ἀπόφημι ‘I say right out’ (II. vii. 362). But it is better to understand ἀπό in a negative sense, i.e. ‘to swear away from’: ‘she swore that she would not’. Cf. the legal phrase ἀπόμυνμι υἱόν ‘I disown a son on oath’.
348. τέως. See App. G. 4 and I.
349. ἐκατ. See § 24.
350—1. γλυκοντα...προφέουσι. These two lines are omitted by Fick, and thought doubtful by some other editors. However, the tense of γλυκοντα, which seems to be the chief objection, is not an insuperable difficulty.
350. κρηνέων and τάων (352). See § 4. 2.
351. ἵερον ποταμόν perhaps means ‘fresh streams’; cf. note on ἵερα βήσσας (275).

εἰς ἀλαδε. La Roche reads εἶς ἀλα δὲ. Cf. 48. εἰς is unnecessary. But cf. ix. 38 ἀπὸ Τροίθεν. XI. 18 ἀπ' υφρανόθεν.
353. πορφυρα. On the lengthening of α of the neuter plural see App. G. 1.

λιθ'. Cf. i. 130 ῦπὸ λίτα πετάσσασ. We cannot decide whether this word is a singular from λίς or a neuter plural from λί. II. xviii.
352 λιτί κάλυψαν proves nothing either way. Mr Monro (on II. viii. 441) takes λίτα as a plural. It means ‘fine (lit. smooth) linen’; cf. xii. 64 λις πέτρη ‘a smooth rock’. Cf. also Thuc. II. 97 ἵφαντα τε καὶ λεῖα.
354. ἥ Ἔτερη, ἥ δὲ τρίτη (356), ἥ δὲ τετάρτη (358). On the article with numerals see App. A. 2.
ētitaive and étánnosse (370). On collateral forms see § 14. 4.
359. ὓδωρ and ἅδωρ (360). Cf. 56 and 108.
361. ἄσάμινθον. Some scholars, who have laid stress on the
difference of vocabulary in the Iliad and Odyssey, have instanced,
among other words peculiar to the latter, ἄσάμινθος and χέρνψ
(368). But much importance should not be attached to statistics of
this kind. For instance, with regard to these two words, such
luxuries as baths and basins, which appear in the palaces of the
Odyssey, would hardly have been found in the Greek camp before Troy.

λύ' is the imperfect of λῶ (λῆθω=λανω), of which λοῦσθαι =
λῆσθαι (vi. 216) is the pres. infin. middle. λῆσθω (iv. 252) is the
imperfect of a collateral form λωέω (the later λούω), of which λούσεν
(364 below) is the aorist, contracted for λῆσεν, which Fick reads
in his text. There is no need to postulate four different present
stems, as some do.

362. θυμήρα is proleptic, 'after she had mixed it to a nice
warmth' (Merry). Cf. 167 ἐνστρέφεσ πλεξάμενος.
κατά κρατός τε καλ ὁμών 'down over head and shoulders';
cf. II. xx. 321 κατ ὀφθαλμῶν χέεν ἀκρόν. These genitives are
really genitives of place such as we find in phrases like διέπρησον
πεδιοίν 'they sped over the plain'.

364. ἕξρισεν λίπ' ἐλαιῶ is a frequent phrase. In vi. 227 we
have λίπ' ἐλειψεν only; cf. Thnc. I. 6 λίπα ἐλείψαντο. Mr Monro
(on II. x. 577) says that λίπα is apparently an adverb in -α (related
to λιπάρος as κάρτα to καρπερός, λίγα to λιγυρός, etc.) meaning
'richly', 'thickly'. ἐλειφω is also connected with λίπα, the ἄ-
being 'prothetic'; cf. ἄ-μέλγω.

366. εἰσε δὲ begins the apodosis; cf. note on 112.
368—372. χέρνβα...παρέοντων. These lines, which occur in
I. 136—140 and in four other books, are omitted here by the best
mss. They are thought by La Roche to have been inserted in the
13th century. They were not known to Eustathius.

370. νύψασθαι. On the syntax of the infinitive see App. E.
372. εἰσατα. On this word see § 7. 4 and App. H. 2.
χαριζομένη παρεόντων 'lavishing from her store', genitive of
material with a distinctly partitive force. The construction is found
with verbs which imply the use of a material, a stock drawn upon,
etc. (Monro, H. G. § 151). Cf. ix. 102 λωτοίς φαγών 'eating of the
lotus'. For παρεόντων cf. vii. 166 δορπῶν δὲ ξείνω ταμίη δότω ἐνδον
ἐόντων.
374. kakad...dovsevo 'foreboded woe'; cf. II. xviii. 224 dovsevov vapr algyeiv thuyv. dsovomai is connected with dovse 'eyes'; but is always used of the 'mind's eye' in this sense of 'boding'. dsovomai is for dikomai: cf. lebnosw for levkiv, filásosw for filákiv. The Indo-European root is og, from which come (1) dkos 'eye' (Hesychius), dse (for dikiv), oculus; (2) ovp, ovpwpa, ðmua (for ðmpa).

378. ðxeai. On the 'synizesis' see App. G. 4. Some philologists do not recognise a present ðxeomai. If accepted, it would stand for ðxéomai (King and Cookson, p. 407).

380. dóloun...dléai. Cf. 232.

óide ri. Nitzsch reads ódri éri.

381. dédímen. See App. II. 2.

ηδη...ápvymosa. When the aorist is joined with ηδη it must be translated by the English perfect; 'I have already sworn not to harm thee'. Cf. Soph. Aj. 1142 ηδη πότ' élou 'I have seen ere now'. Aesch. Suppl. 499 kal δη φίλον τις ἐκταυ' ἀγνολας ὐπο 'ere now a man has killed'. See also note on 64. For ápvymosa cf. 345.

383. ó Kírkη, tis vapr. See note on 337.

dη...eη. On this optative see App. C. 2 a.

ENVLOMOS literally 'in proper measure', with the faculties properly balanced. ais is found in a Cyprian inscription in its primitive sense of 'measure'. Hence ais in the sense of 'fate', that which Zeus metes out to men.

384. πριν merely anticipates the poiv in the next line.

pássasbhai. On the so see § 15. 1.

385. λύσασθ'. On the elision see App. G. 3. Contrast the middle here with λóson (387).

386. prófrasosa 'in earnest', feminine of prófrwv. prófrasosa is for πρófraseta = προ-φρυ-τα, φρυ- being the reduced form of φρων-. Cf. frasi (in Pindar = φρεσ) for φρασι (King and Cookson, p. 109). For the 'sonant nasal' cf. § 15. 5. Notice that prófrwv and prófrasosa are always adverbial in Homer; cf. v. 161 mála prófrasos' áptoptémpwv.

387. érfpa. On this heteroclite word see § 7. 7.

388. dì' ek. On the double preposition see note on 129.

390. énnvedrousw. See note on 19.

394. oulémenvn 'accursed'; cf. the curse dloio. So ðvímenvos 'blessed' is to be compared with the blessing ðnato. oulémenvos is one of those participles which have no distinctly verbal meaning; see note on ðsmenvos (134).
NOTES.

πότινα 'mistress', connected with πόσις and Latin potens; also with δέσπουνα which is for δέσποτ-κια.

396. ἐλοράσθαι. On the form see App. F; on the syntax App. E.

397. ἐφυν τ' ἐν χερσίν. Cf. note on 280. For ἐκαστὸς in apposition cf. 173; also 1. 424 ἐβαν...ἐκαστὸς. II. X. 215 ἐκαστὸς...δόσουσι.

398. πᾶσιν not governed by ὑπέδυ, but dative of person concerned; cf. XVI. 215 τοῖς ὑπὶ ἵμερος ὄρτο γόοιν.

ἵμεροις 'yearning'; cf. ἤμερος γόοιο quoted above; and XXII. 500 γλυκὸς ἵμερος κλαυθμὸ καὶ στοναχῆς. 'Wistful was the lament that sank into their souls' (Butcher and Lang).

400. ἤ δὲ...διὰ θεάων. See App. A. 2.

προσηνίδα. See App. F.

διὰ θεάων 'bright amongst goddesses', i.e. 'fair goddess'; cf. IV. 305 διὰ γυναικῶν. The word δῖος is for δῖγὸς: it is connected with the Sanskrit div- denoting 'brightness'; cf. Latin divus and sub div 'under the bright, clear sky'. So it is used as an epithet of ἡώς (IX. 151), αἰθήρ (XIX. 540), ἄς (IV. 577), χθόν (II. XXIV. 532). It is very frequent as an epithet of gods, goddesses, and heroes (especially Achilles, Odysseus and Hector); also sometimes of horses, rivers, countries and cities. As an epithet of gods and men, it seems to denote beauty or noble birth, but not moral excellence; for even Clytemnestra is δια 'queenly' (III. 266). For δῖα see § 4. 1.

403. πάμπρωτον Φερύσσατε. On the neglect of the digamma see App. H. 1.

404. κτήματα δ' ἐν σπῆσσι. All the MSS. have ἐν. Aristarchus appears to have omitted it; so do Nauck and Cauer. πελάξεων generally takes the dative without the preposition. But ἐν σπῆσσι may well stand, being an instance of constructio prae-
gnans; 'take them to the caves and place them in them'.

σπῆσσι. Two MSS. have σπελέσσι. See App. I.

δικλα. See note on 116.

405. αὐτὸς λέγαι. On the imperatival use of the infinitive see App. E.

ἀψ the reading of a few of the best MSS. is better than the other reading ἀψ': cf. 244.

412. σκαῖροσσιν is a very odd anacoluthon after δ' ἄν. Perhaps Bekker and Cauer are right in reading σκαῖρωσσιν. Amcis
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retains σκαίρουσιν and places a colon at κορέσωνται, considering that the sentence suddenly breaks off, and that σκαίρουσιν begins a new principal sentence. Real anacolutha, i.e. apart from apparent anacolutha which are only instances of ‘parataxis’, are very rare in Homer. We have a striking example in II. vi. 510 δ' ἀγλαίηψ ζεποιθώς—μίμφά ε γαύνα φέρει.

οὐδέ τι. Some editors read οὐδ' ἐτε: cf. 380.

413. ἀδινόν mss. For this La Roche reads after Aristarchus ἀδινόν. Aristarchus interpreted ἀδινόν as πυκνός ‘dense’. This is accepted by Buttmann, who connects the word with ἀδρός. Dr Leaf (on II. 11. 87) shows that in some passages this interpretation of the word is unsuitable. Accordingly he prefers the derivation given in Gobel’s Lexicon, ἄ- copulative and the root ἄ- ‘move’; so also Autenrieth connects it with δι'. The signification of quick motion is very suitable in all passages where the word occurs; e.g. II. 11. 87 μελισσάων ἀδινάων, which would then mean ‘busy bees’. So it is used of flies in II. 11. 469; and in Od. 1. 92 μηλ' ἀδινά may mean ‘flurried sheep’. ἀδινόν and ἀδινά are often used adverbially with στενάχω, στεναχίζω, κλαίω, γοάω of vehement grief; and so in our passage of vehement lowing. In XIX. 516 ἀδινόν κήρ will mean the ‘beating heart’.

414. ἐμ' is not the object of ίδον, as Fasi takes it, and as Cauer punctuates (for ἐπεὶ ίδον ὅφθαλμον is a stock phrase often used by itself); but an accusative depending on ἐχυντο, a constructio ad sensum. So Ameis takes it, supposing ἐχυντο to be virtually = ἀμφέχυντο, the force of the preposition in ἀμφιθέουσι being transferred to ἐχυντο. According to this interpretation we shall have something to balance ἀμφιθέουσι μητέρας in the simile. Dr Merry takes the passage in this way, and translates εμ'...δακρυδέντες ἐχυντο ‘they threw themselves upon me weeping’.

415. σφέσι depends on ἐμεν, not on δόκησε.


417. τρηχεἰς Ιθάκης. Cf. IX. 27 τρηχεῖ', ἀλλ' ἀγαθή κουροτρόφος.

洸 τ'. τε here denotes a permanent characteristic, as often when used with relatives and relative adverbs; e.g. δς τε, δτε τε, ενδα τε.

ἐτραφεν ἣδε γένοντο. This is an instance of ὥστερον πρότερον, of which we have already had a case in 328. ἐτραφεν is put first as the most important word; cf. II. viii. 283 ἐτρεφε καὶ...κομίσσατο
'nurtured and took into his charge'. Verg. Aen. II. 353 _moriamur et in media arma rnames._

_Ετραφεν._ On the form see § 15. 7.

419. _σολ νοστήσαντι_ probably instrumental, 'we were gladdened by thy return'; cf. II. v. 682 χάρη δ' ἀρα οἱ προσίστηντι.

423. _ἐρύσσομεν_ and _πελάσσομεν_ (424). On these subjunctives see § 20. 1.


426. _ἰεροῖς δῷμασι_ perhaps means 'strong palace'; see note on 275. The meaning 'strong' seems to be required when _ἱερός_ is an epithet of such words as _ἰς_, _μένος_, _στρατός_. So _ἱερὸν_ ἡμαρ (IX. 56) may mean 'strong day' and _ἱερὸν πτολειθρὸν_ (IX. 165) 'strong citadel'. But when _ἱερός_ is used in such phrases as the last, it is generally interpreted 'sacred' on the ground that all towns were under the patronage of some god; and so in our passage the palace may be called 'sacred' because it belonged to Circe.

427. _ἐπητεανὸν_ 'an unfailing store', literally 'everlasting'. The _-η_ in this word is connected with _αι_1. For the suffix _-τανο-_, cf. Latin _dintinnus_. Cf. IV. 89 _ἐπητεανὸν γάλα_ 'unfailing milk'. VIII. 232 κομιδὴ _ἐπητεανὸς_ 'unfailing provision'. VI. 86 _πλυνοὶ_ _ἐπητεανοὶ_ 'tanks constantly supplied'. VII. 128 πρασιαὶ _ἐπητεανὸν_ γαλακτωσαι 'herbs ever freshly green'.

429. _ἐρύκακε_. So La Roche reads with three MSS. The others give _ἐρύκανε_ which is not found elsewhere in Homer. But Ameis and Cauer retain it. Nauck proposes _ἐρήτυνε_.

430. _καὶ...προσηύδα_. This line is omitted by several MSS.

431. _δειλοὶ_ an address used by one who takes command on himself; so _πονηρᾶ_ in Attic.

πόσον _ἴμεν_; 'whither are we going?' Cf. VI. 199 _πόσε_ _φεύγετε_;

432. _καταβήμενα_. On this epexegetic infinitive see App. E. ή _κέν...ποιήσεται_. See App. D. 1.

434. _οἴ _κέν...φυλάσσομεν_. Mr Monro (H. G. § 304) says that _ποιήσεται_ (which is either a future or a subjunctive) expresses the certain immediate result, _φυλάσσομεν_ the _further_ and therefore less certain consequence. He holds that the choice of the optative in final relative clauses of this kind shows _want of confident expectation_ of the result intended. Cf. V. 165 αὐτὰρ ἐγὼ σίτων καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεκε', ἡ _κέν_ τοι λιμὸν ἐρύκοι.

_φυλάσσομεν_ 'keep ward', not merely 'abide in', as Dr Hay-
man takes it (comparing our phrase "where does he keep?"). *phulados* has this meaning in v. 208, to which he refers; but his other parallel, vii. 93, tells the other way; for there the gold and silver dogs are meant to 'keep ward' at the gates of the palace.

435. *os per Kúklaψ ύφ* must be taken closely with *ánagyn*. *oi* is the ethic dative; cf. 440.

436. *ó therus*. On this use of the article see App. A. 2.

438. *metá φρεσ*. *metá* here means literally 'between'; cf. *metá xerai* and *metá posai*.

440. *τω* 'therewith'; cf. 127.

*πηφ* means a 'relation by marriage', Latin affinis. The word is thus explained by viii. 581 πηφ...γαμβρός *πεθερος*, *oi* te *mália* kóidastos *tēléthous* meθ', aima te kaι γένος αυτών.

*μάλα σχεδόν*. Cf. vii. 205 ἐπεὶ σφισιν ἐγγύθευν εἴµεν, also of nearness of relationship.

442. *ἐρήτυν* imperfect, 'tried to prevent'.


448. *ἐδέσεν*. On the spelling of this word see App. H. 2.


451. *οὐλας* means 'fleecy'. In ii. xvi. 254 it is an epithet of *τάπνητα* 'rugs'. Applied to hair, it denotes 'crisp', 'bushy': e.g. Od. vi. 230 καδ ἐκ κάρητος οὐλας ἥκε κόμας. XIX. 246 οὐλοκάρητος 'woolly-headed'. Herod. vii. 70 οὐλόκαρητον τρίχωμα of the woolly hair of a negro. οὐλός 'woolly' must be distinguished from οὐλος for ὄλος ὄλος 'whole'; e.g. αἰρτον οὐλον (XVII. 343). οὐλός 'woolly' is for θάλνος (cf. οὐλόμενος (394) by compensatory lengthening for θάλνομενος); with which Sanskrit *urna* 'wool' and Latin lana are connected (Brugmann, Comp. Gram. vol. I. § 164, 168).

453. *φράσσαντό τι* ἐσ τάντα 'and had scanned one another face to face'; cf. xi. 143 ἐσ τάντα ιδεῖν.

455. *ἡ δὲ...θέαν*. See note on 400.

457. *θαλερόν* is used as an epithet of γόνων on the analogy of *thaleron* δάκρυ (201). It means properly 'blooming', 'fresh' (θάλλω); hence 'big', 'abundant'. Cf. θήλυς (in θήλυς ἐρση, v. 467), with which *thaleros* is probably connected.

458. *τῆλν...θῆ*. On these particles see note on 22.

459. *ἀνάρσιοι* (from *ἀ* 'not' and the root *ἀρ- 'fit') is the exact opposite of *ἐπίρη*> (421) 'trust', from *ἐρι* 'very' and *ἀρ-*. 
NOTES.

462. πρώτιστον. On this form see § 9. 2.

463. ἀσκελέες 'withered', from ἄ intensive and σκέλλω, which is used in II. xxiii. 191 of the sun scorching up a dead body. Cf. also Soph. Aj. 649 περισκελεῖς φρένες 'stubborn minds'.

464. πέπασθε. So Fick and Mr Monro read after Aristarchus. The mss. have πέπωσθε, which most editors, including La Roche and Cauer, retain; but which cannot be explained by any phonetic rule, whereas πέπασθε is really quite regular. The word is used again in xxiii. 53 and II. iii. 99. πέπασθε is for πέπαθτε (πεπηθτε); see § 18. 1. Eustathius mentions the reading πέπασθε, but strangely takes it as = κέκτησθε, as if from πάομαι.

465. ἐην. See § 24. ἐτραπον. See § 15. 5.

466. μηνών...τελέσθη. This line is omitted by several mss. and bracketed by La Roche. It is probably borrowed from Hesiod, Theog. 58.

470. ἐφαν. Mr Monro suggests that the last syllable is left long before a vowel, perhaps because it is for an earlier ἐφαντ (cf. Latin -ant). Cf. ix. 413 ὡς ἄρ' ἐφαν ἀπιόντες. In 475 we have ἐφαν as usual.

471. δαμόνι here signifies gentle remonstrance. The word denotes one who is under the influence of a κακὸς δαμόν (64), one whose actions are unaccountable (cf. our phrase "what possesses you?"). Sometimes it means 'fool'; e.g. xviii. 406 δαμ-μόνιοι, μαίνεσθε. Sometimes it denotes painful surprise or severe remonstrance; e.g. xix. 71. Sometimes, as in our passage, the word seems to be softened by the tone of the speaker into an expression of tenderness.

475—9. These lines, which are omitted in several mss., are bracketed by La Roche. Fick brackets 476—7 only. Lines 476—8 have already occurred in this book (183—5).

481. γούνον ἐλλιτάνευσα means 'entreated by seizing the knees'; cf. xxii. 337 γούνων λιπσοῦτο. II. ix. 451 λισα νεκτο γούνων. The genitive is explained by λαβῶν ἐλλιστετο γούνων (264).

482. καλ...προσηδών. This line is omitted by several mss. and bracketed by La Roche.

484. μοι...ἐτάρων. The construction is altered from the ethic dative μοι to the possessive genitive ἐτάρων, a very natural change;
since, as a rule, it is only the datives of personal pronouns which are used as μοι is here.

ἐσονταί. On σο see App. H. 2.

486. ὅτε...γένηται. See App. B. 2 e and D. 4.

491. Ἀίδαο, Ἀῖδος (502), Ἀἰδεω (512). See § 7. 7.

ἐπανής. ἐπανή is used only as an epithet of Persephone. It probably = αἰνή 'terrible'; cf. H. or. Od. 1. 28 σενα Proserpina. Fasi follows Hesychius in making it = ἐπανετή, and La Roche interprets ἡ ἐπανος ἐπεστὶ. Buttmann (following the gloss ἐπ' αὐτῷ mentioned by the Schol.) would read ἐπ' αἰνή (ἐπ' = 'besides'). But ἐπὶ so used seems very feeble.

492. χρησμένους 'to consult'. Cf. the active in the sense of giving an oracle, VIII. 79 χρείων μνήσατο Φοῖβος Ἀπόλλων.

Θηβαίον Τειρεσίαο. A word with three long syllables is very rare before the fifth foot. Ought we not then to read Θηβαίον? See next note.

493. μάντης ἀλαοῦ. For the lengthening in arsis see App. G. 1. μάντης is the reading of cod. M only. The other mss. have μάντιος. As μάντιος is a doubtful form (see § 6. 4), perhaps Ahrens and Fasi are right in reading μάντιος ἀλαοῦ; cf. Ἀδόου (36). But the double metrical license in ἀλαοῦ is very considerable. The true quantity of ἀλαοῦ may be seen in VIII. 195. Cauer retains μάντιος ἀλαοῦ.

φρένες ἐμπεδοῖ would be a special privilege in the lower world. For we are told in II. XXIII. 103 ἦ ἤρα τις ἐστι καὶ εἰν 'Αἰδαο δόμοισι ψυχῇ καὶ εἴδωλοι· ἀτάρ φρένες οὐκ ἐν πάμπαν. "In the realm of Hades the spirit (ψυχῇ) of the dead has the form, the rank and the occupations which were those of the living man. But the spirit is the mere semblance (εἴδωλοι) or wraith... As distinguished from the spirit in the nether world, the real self (αὐτός) is either the corpse left on earth (II. 1. 4) or the man as he formerly lived (Od. xi. 574). So in the Egyptian book of the dead a picture shows the deceased man (the αὐτός) making prayers to the Sun-god, while his soul attends behind him" (Jebb, Introduction, p. 72).

495. οἷς πεπνυσθαι 'to him alone of all to have understanding', epexegetic of νόσ: see App. E. For πεπνύσθαι (πνέω) cf. II. XXIV. 377 πέπνυσαί τε νόσ, also πεπνυμένος the standing epithet of Telemachus. This line was applied by Cato to Scipio Aemilianus (Plutarch, Cato maior, 27).

tοι δὲ σκιαὶ ἀλυσουσιν 'but the others flit like shadows'. τοι


**NOTES.**

δὲ appears as ταὶ δὲ in one Ms. and in the quotation in Plato, Rep. 386 D. For σκιαὶ 'like shadows' cf. Aesch. Ag. 394 δἰώκει τοῖς ποταμῶν δρόμων 'he is like a child chasing a bird'.

500. μὴν Ἐπέστησιν. On the neglect of the digamma see App. H. 1. Many mss., however, give a different line here, καὶ μὴν φωνῆσαι ἐπεις πτερόειντα προσηγούων.

501. ὁ Κίρκης, τῆς γὰρ. Cf. note on 337.

505. τι is an adverbial accusative; = 'at all'; cf. 497 and xv. 514 οὗ γὰρ τι ξενίων ποθή. The interrogative τι is a similar accusative. Thus τι ἥλθες; means 'in regard to what have you come?' (Monro, H. G. § 133).

παρὰ νη “seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot” (Merry). But is not this a little fanciful? It is safer to connect παρὰ νη with ἡγεμόνος, as Ameis does. Line 571 shows clearly that this is the right way to take the passage.

507. ὁσθαί. On this and the other instances of the same construction in this paragraph see App. E.

κε...φέρσιν. See App. B. 1 and D. 1.

508. Ὀκεανός. Ὀκεανός is for ὁκε-ανός 'lying round'. For the preposition ὁ (=Sanskrit ḍ) see Mr J. H. Moulton’s paper in the Proceedings of the Camb. Phil. Soc. 1887, p. 22. The Ocean-stream ‘is the limit of the earth on every side, and as such it is spoken of as πελάται Ὀκεανός (XI. 13) ‘the limit set by Ocean’.... It is quite distinct from the sea, and seems to flow round it, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream, so, much more distinctly, was the Ocean separated from the salt waters of the sea, its own water being probably regarded as fresh” (Merry).

509. λάχεια. Cf. IX. 116 νῆσος ἑπειτα λάχεια. The meaning and etymology of this word are quite doubtful. Nitzsch interprets it as 'rough', 'overgrown with brushwood', connecting it with λάχνη 'wool' and λαχύφλωος 'thick-leaved'. Döderlein connects it with λεχ- and makes it = 'low-lying'. Several of the old critics thought it meant 'fertile', 'easily dug' (λαχαίνειν). Zenodotus and a few mss. read ἐλάχεια, which Bekker adopted, accenting ἐλαχεία, so also Fäsi and Cauer. But La Roche, Ameis and Fick retain λάχεια.

510. αἷμαροι 'black poplars' as opposed to λεξκάι 'white poplars' (Arist. Nub. 1007).
ιτέα is a digamma word; see App. H. 1. ἲτέῃ is connected with the Latin vitis, vitex, vimen.

όλεσκαρποι. The lengthening of the first vowel is exceptional; but cf. ἠμαύρων (ἁλτεῖων). Fick urges that there is no difficulty, if we suppose an Aeolic original of Homer; for then we should read ἀλλεσκαρποι.

511. κέλσα. On the aorists in -σα see § 15. 3. This word is sometimes used absolutely; e.g. ix. 138, 149. But it has an accusative in ix. 546.

ἐπ’ Ὀκεανῷ explains αὐτοῦ: cf. 96 αὐτοῦ ἐπ’ ἐσχατῖς.

513. ἐνθα i.e. at the entrance to the lower world. Mr Morris translates this and the following line:—

'Where the stream of Flaming Fire into Grief-river goes
And the Water of the Wailing, a rill that from Hate-flood flows'.

Cf. Milton, Par. Lost, 11. 575, sqq.

514. ἀπορώξ. So La Roche spells the word after Aristarchus; see App. II. 2. It means something 'broken off', hence a 'branch of a river'. It is metaphorical in ix. 359 νίκταρος ἀπορώξ 'a rill of nectar'.

515. πέτρη τε ξύνεστις τε is a hendiadys. "This probably means that just at the place where the two currents join there is a ledge of rock over which their united waters plunge into the Acheron.... It is possible that Λευκάς πέτρη (xxiv. 11) contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray" (Merry).

517. βόθρον. The βόθρος takes the place of the βῶμος in the worship of the gods of the lower world. Cf. Ovid, metam. VII. 243, sqq.

haud procul egesta scrobibus tellusque duabus
sacra facit cultosque in gutta velleris atri
conicit et patulas persundit sanguine fossas...
unbrarumque rogat rapta cum coniuge regem.

The altar in the Vedas is always a pit or at least excavated.

ὅσον τε πυγούσιον. For the construction cf. note on 113.

ἐνθα καὶ ἐνθα 'this way and that', i.e. in length and breadth.

519. μελικρήτῳ is honey mixed with milk; cf. Eur. Or. 115 μελικράτα γαλακτος.
520. τὸ τρίτον. On the article see App. A. 2.

521. ἀμενηᾶ = μένος οὐκ ἔχοντα (Schol.); which is probably correct. Cf. Verg. Aen. vi. 292 tennes sine corpore vitas. This meaning will suit xix. 562, where it is an epithet of dreams, and II. v. 887, where it is used of a wounded man; cf. Soph. Aj. 890 ἀμενηᾶν ἄνδρα. Some connect the word with μένω, which is not so good.

522. ἔλθων...ὑμετέροις (525) are the words of the vow; γονοῦσθαι here meaning ‘entreat with vows’.

523. ἰἐζων. ἰέζω is the ordinary word in Homer for sacrificing animals. θῶ is used of making a burnt offering of other things; e.g. of cheese (ix. 231).

524. Τειρεσίη. Here we have a trace of hero-worship, of which there are faint indications in Homer; and the details of which were quite different from those of deity-worship.

525. παμμέλαιν'. Cf. Verg. Aen. vi. 249 ipse atri velleris agnam Aeneas matri Eumennidum magnaeque soror[is] ense ferit sterilemque tibi, Proserpina, vaccam. It was the custom to sacrifice black victims to the gods of the lower world.

528. eis Ἑρέβος στρέψας ‘turning them towards Erebus’; cf. xi. 36, where the victims’ throats are cut eis βόδρων. Cf. also Pausanias ix. 39 ἐν δὲ νυκτὶ ᾧ κάτεισιν ἐκαστὸς ἐν ταύτῃ κριῶν θῶσιν eis βόδρων. He is speaking of the rites preparatory to a descent into the cave of Trophonius. In a sacrifice to the gods above the victim was lifted up towards heaven; cf. III. 453 οἷς μὲν ἐπετη’ ἀνελόντες ἀπὸ χθονὸς εὐρυδέλης ἐσχον’ ἀτὰρ σφάξεν Πεισίστρατος. Most MSS. have (instead of στρέψας) τρέψας, which Cauer adopts.

E. OD. X.
"Odysseus is to turn away, as though to prevent him witnessing the mysterious coming of the gods to taste the blood." (Merry).

529. ποταμοῖο i.e. the Ocean-stream; cf. note on 508.

ροάων. For the genitive after ἐμενος 'moving towards' cf. II. xi. 168 ἐμενοι πόλιος. II. v. 263 ἐπαίξαι ἐπιπόν 'to make a rush for the horses'. Cf. also the genitive after verbs of aiming at, striving after, etc. In II. xxiii. 371 νίκης λεμένων means 'eager for victory'.

532. κατάκειτ' is the reading of two MSS. only. The rest have κατέκειτ', which, though quite correct in the parallel passage (xi. 45), cannot stand here. For the elision of οι see App. G. 3.

533. διήπνατα after ἐτάρσῳν. See note on 154, and cf. 565.

536. μῆδε ἐάν. On the hiatus see App. F.

537. αἴματος. "By drinking of the blood the ghosts recover some of the faculties of the living, so that they can recognise Odysseus and speak to him" (Jebb, Introduction, p. 72).

ἀσσον. See § 8. 2.

539. ὦ κέν τοι εἰπηνοι. This is hardly a final clause; see App. D. 1. Ameis, however, takes ω as a demonstrative, which is possible; in that case the construction would come under App. B. 1. But it seems pretty certain that ω is not used as a demonstrative in the Odyssey (Monro, H. G. p. 322).

542. εἴματα 'for raiment', in apposition to χλαίναν τε χιτώνα τε: cf. VII. 234 φάρδος τε χιτώνα τε εἴματ' ἱδοῦσα καλά.

543. ἀργύφεον. Cf. note on 85.

545. ἐπεθηκε is the reading of the MSS. Aristarchus read ἑφύπερθε.

546. διὰ δύωματ' λών. Odysseus would have been sleeping μῦχο δόμου (III. 402) and his comrades ὑπ' ἀλθοῦσῃ (III. 399) the colonnade, which served as a sleeping-chamber for guests.

548. ἀωτείτε. Cf. II. x. 159 τί πάννυχον ὑπνόν ἀωτεῖς; The word is probably a reduplication of the root ἀφ 'to breathe'; cf. ἵπω 'to sleep' (for ἵασω). If so, it will mean 'to breathe heavily'. So ἀωτός 'wool' is thought by some to be for ἀφ-ἀφ-τος = 'that which is easily blown about'. Another explanation of ἀωτεῖν is 'to sleep on a soft couch' (ἀωτός).

549. τομεν. On this subjunctive form see § 20.

δή γάρ...ἐπέφρασε 'for already Circe has given me directions'. 
For ὅ ἐγρ cf. 160; for the aorist translated by the English perfect cf. 64. On the reduplicated aorist ἐπέφραδε see § 15. 5.

πότνια. Two mss. have θέσφατα, which Bekker prefers.

551. οὐδὲ μὲν οὐδ’ = οὐ μὴν οὐδὲ of later Greek. The first οὐδὲ negatives the sentence, the second specially negatives ἐνθὲν, which is also emphasised by περ ‘even’. Cf. note on 327. Cauer reads οὐ δὲ for the first οὐδὲ, as he always does when the meaning is ‘but not’.

552. ἐσκε. On the frequentative forms see § 16.

553. φρεσίν...ἄρηρώς. Cf. XXIV. 261 οὐ τι μᾶλ’ ἄρτιφρων.

554. ὅσ. Here again Ameis takes ὅσ as a demonstrative; see note on 539.

ἐν δῷμαι. “In the abode of Circe we find a flat roof whereon Elpenor sleeps for sake of coolness; and whence, rising in alarm, he falls headlong to the ground. But the flat roof was not invariable. Most roofs were pointed; else the ἀμείβωντες, the crossing beams which supported them, could not with propriety have been compared to wrestlers leaning forward to grasp one another (II. XXIII. 712)” (P. Gardner on “the Palaces of Homer”, Journ. of Hellenic Studies, vol. III. p. 279).

558. ἀψορρον καταβήναι ‘to go down again’. ἀψορρον simply means ‘back’.

ἰῶν ἐς κλῖμακα μακρήν. The stress is on the participial clause; cf. note on 249 ἀγασσάμεθ’ ἐξερέωντες. He forgot that the only proper way to descend was by the ladder.

559. κατ’ ἀντικρὸ πέγεος ‘right down from the roof’. Some read κατάντικρο, which appears in one MS. But ἀντικρὸ is really a separate word; cf. 162 ἀντικρὸ ἐξεπέρησε. So also ἀπονόσφι (528) should probably be written as two words. Contrast the ablativeal genitive after κατὰ ‘down from’ (which we have here) with the local genitive in 362 κατὰ κρατός τε καὶ ὄμων ‘down over’.

ἐκ...ἀστραγάλων ἐγη ‘was wrenched away from the bones of the spine’ (i.e. the vertebrae). Cf. Arist. Nub. 1501 ἐκτραχήλισθω πεσῶν.

562. φάσθε ‘ye deem’; cf. 284.

563. ἔρχεσθ’. On the elision of at see App. G. 3.

ἡμῖν. See § 10. 1.

565. χρησομένους after ἴμων: cf. 533. The latter part of this sentence is constructed as if we had had τελέσαι έκέλευσε instead of ὅδων τεκμήρατο.
567. ἔξομενοι δὲ κάτ᾽ αὐθὲν = αὐθη δὲ καθεξομενοι (Fäsi). For the inverted tmesis see 290. A few mss. read καταβοθι. There is a similar error with regard to κατ' αὐτόθι (xxi. 90). For αὐθη 'on the spot' cf. 165.

568. ἀλλ' οὐ γάρ...μυρομένοισιν. "Here ἀλλά...γάρ meets what has preceded not by a simple opposition, but by going back to a reason for the opposite; which may be enough to convey the speaker's meaning" (Monro, H. G. § 348). But more probably ἀλλ' οὐ γάρ simply means 'Ah, but it seems', 'Ah, but we know now'. See note on 202.

571. τόφρα δ'. On δε in apodosis see note on 126.

ὁίχωμεν 'having left us' is explained by the words ἰεῖα παρεξελθοῦσα.

παρά νη τελαίη goes with κατέδοσεν: cf. 505.

572. ἀρνείδν i.e. for the sacrifice; cf. 527.

574. ἵδοτο η. So La Roche and Cauer after Eustathius. The mss. read ἵδοιτ' η. But see App. G. 2 on the hiatus at the caesura.

Additional note on line 85.

"A sleepless man could naturally do a double day's work in the twenty-four hours, if it were always light; but why would it be necessary for him to change his occupation? A shepherd would stick to his sheep; he would not tend sheep by day and kine by night. Bracket then 85 as an inept and idiotic explanation of the δοῦνας μουσθῶς, which does not need to be explained at all. That the poet had no idea whatever in his head of tending different animals at different times is clear from 82" (Platt in Journal of Philology, vol. XX., p. 14).
APPENDIX A.

THE ARTICLE.

The chief uses of the Article in Homer may be classified as follows (the examples being taken from Od. x.):

1. SUBSTANTIVAL USE.

(a) Ordinary demonstrative:

\[
\text{τοῦ καὶ δώδεκα παιδες (5).}
\]

\[
\text{όφρ' οὶ τοὺς δλεκων (125).}
\]

(b) Especially with adversative particles. The use of the article to point an antithesis is constant in Homer.

\[
\text{τοὶ δ' ἐφθέγγυτο καλεύντες (255).}
\]

\[
\text{αὐτάρ δ' τεῦχε βοὴν διὰ ἀστεος οἱ δ' ἀιώντες (118).}
\]

(c) Resumptive use. \(\text{ο} \text{γ} \text{ε} \) is used very often to repeat a subject; cf. the Virgilian use of ille: e.g. Aen. v. 457 \(\text{nunc dextra ingeminans ictus, nunc ille sinistra.} \) So also \(\text{δ} \text{μέν}. \)

\[
\text{ἔνθ' \ ο} \text{γ} \text{ε} \text{θυγατέρας πόρεν (7).}
\]

\[
\text{οὐδ' οἱ \ γ' ώρμήθησαν... \ ἀλλ' ἄρα τοὶ \ γε... (3.4).}
\]

\[
\text{ο} \text{δ' μέν ποταμόνδε κατήνεω (159).}
\]

2. ATTRIBUTIVE USE.

(a) Most of the apparent examples of this use are in reality instances of the substantival article employed to mark a contrast (cf. 1 (\(\delta\))), followed by a noun in apposition, which is thrown in by way of explanation:

\[
\text{οἱ δ' ἔταροι 'but the others, my comrades' (34).}
\]

\[
\text{τῆν δὲ γυναῖκα 'but the other, his wife' (112).}
\]

\[
\text{ἡ δὲ...διὰ θεάων 'but she, bright goddess' (400).}
\]

\[
\text{οὐ δὲ...ἴφθιμοι Λαυστρυγόνες 'but they...the strong L.' (118).}
\]

The position of an adjective when used with the article in Homer is not fixed as in later Greek: e.g.

\[
\text{τὸ δ'...δὸν χαλκοῦ (162).}
\]

Cf. \(\text{ὁ μοχλὸς ἐλάτων (IX. 378).} \)

(b) The article is frequently used with adjectives which imply
contrast (especially ἀλλος and ἐτερός); with numerals; with possessives; and with certain adverbial expressions:

αὐτὰρ αἱ ἄλλαι (132).

ἡ δ' ἐτέρη (354).

ἡ δὲ τρίτη...ἡ δὲ τετάρτη (356).

ὡς τὸ πάρος πέρ (240).

These uses are virtually the same as those in (a). Thus ἡ δὲ τρίτη = 'but the other, a third'; τὸ πάρος = 'that other time, formerly'.

(c) Sometimes the article is used in a contemptuous tone:

ὁ θρασύς Ἁδησσός 'that rash Odysseus' (436).

Cf. ἡ κυνάμνη 'that dog-fly' (II. XXI. 421).

(d) Coming after a noun it has a resumptive force:

ἀνδρα τὸν, ὃς κε ἀμα, that man, that man who...' (74).

Cf. ἡματι τῷ ὅτε (II. IX. 253).

(e) Use hardly distinguishable from that of the defining article of later Greek. In this way the article is attached to only a few words in Homer; and then it really has the demonstrative sense still.

Thus it is used in certain phrases with ἐπος, μύθος and ὄρκος:

τελευτησέων τε τὸν ὄρκον (346) "perhaps with a touch of ceremonial verbiage" (Monro).

Also with a few other substantives: e.g. ἡ φήσος several times in the Odyssey, ὁ μοχλός twice in Od. IX., τὰ μῆλα twice in Od. XI.

*** The important point to notice is that, as a rule, the article in Homer "marks contrast but not definition, and consequently it cannot be translated by the English the" (Monro).

3. Relative use.

This use is developed out of the demonstrative use. Sometimes it is difficult to decide whether the article at the beginning of a clause is relative or demonstrative, just because in such cases we have the transition.

Πέρον, τὴν Ὀκεανὸς τέκε (139).

πρῶτον ὑπερήτη τοῦ περ χαριστάτη ἕβη (279).

Often with τε denoting a general characteristic:

μάντης...τοῦ τε φρένες ἐμπεδολ είσι (493).
APPENDIX B.

THE SUBJUNCTIVE.

The chief uses of the Subjunctive in Homer may be classified as follows (the examples being taken as far as possible from Od.X.):

1. IN PRINCIPAL SENTENCES.
   (a) Potential, denoting a strong future:
      (i) without κε or ἀνv:
          οὔ γάρ πω τοιοῦτον ἵδον ἀνέρας οὐδὲ ἱδώμαι (II. 1. 262).
      (ii) with κε or ἀνv [see also Appendix D. 1]:
          τὴν δὲ κέ τοι πνοὶ βορέα φέρῃσιν (507).
   (b) Hortatory:
      ἀλλ' ἄγε θάσσον ἱδώμεθα (44).

2. IN SUBORDINATE CLAUSES.
   (a) Final Clauses
      (i) with particles:
          (α) ὡς and ὅπως (with or without κε or ἀνv), ἔνα (perhaps always without κε or ἀνv).
          Λύσον ἔν' ὁφθαλμοῖσιν ἴδω (387).
          (β) ὅφρα 'until' (generally with κε or ἀνv):
          θέει...ὅφρα κεν εὐρή (II. XXII. 192)
          but often 'to the end that' (rarely with κε or ἀνv):
          ὀτρώνεσθε...ὅφρα ἴδοςθ' ἐτάρους (426).
          (γ) εἰς ὂ or ἔως 'until' (always with κε):
          ἐστίετε...εἰς ὃ κεν...λάβητε (461).
      (ii) with relatives (generally with κε):
          φάρμακον...ἐχω...ἐρχευ, ὃ κέν τοι ἀλάλκησιν (288).
      (iii) with μὴ 'in order that not' (without κε or ἀνv):
          μὴ σ'...κακὸν καὶ ἀνήνορα θῆ (301).

1 The Subjunctive originally expressed the speaker's will or intention; while the Optative denoted the speaker's wish; hence probably the use of the latter in subordinate clauses of past time, which has passed from the region of will to that of wish.
(iv) with eι (with κε or ἀν) 'to see if':

\[\text{ikómeb' ai κε...Zeûs παύσῃ (IV. 34)}.\]

(d) **Object Clauses**

(i) with ἥ (ἤ) and ἦ (ἦ) after verbs of deliberating (without κε or ἀν):

\[\text{μερμηρίζει, ἦ αὐτός μένῃ...ἡ...ἐπηταί (XVI. 74)}.\]

(ii) with eι 'whether' (generally with κε):

\[\text{τίς δ’ οἶδ’, eι κε καὶ αὐτός...ἀπόληται (II. 332)}].\]

(iii) with ὦς or ὀπος 'how' (with or without κε or ἀν):

\[\text{φράσσεται ὦς κε νέηται (I. 205)}.\]

(iv) with μῆ after verbs of fearing (without κε or ἀν):

\[\text{δεῖδουκα ποσίν μῆ τίς με παρέλθῃ (VIII. 230)}].\]

(c) **Conditional Clauses**

(i) with eι (or aι), the protasis of a conditional sentence:

(a) without κε or ἀν in general statements only:

\[\text{eι δ’ ἂν τίς ράλησι θεών...τλήσομαι (V. 221)}.\]

(b) with κε (more rarely ἂν), the verb in the apodosis being a future or equivalent to a future:

\[\text{αὐτός δ’, aι κ’ ἐθέλησ’, ἴσηται (IX. 520)}.\]

(ii) with ὅτε or ὅποτε:

(a) without κε or ἀν when the case is a general one or happens frequently (often in similes):

\[\text{δὴυρφίηυν, ὅτε που.σῦ γε νῦσφι γένηται (486)}.\]

(b) with κε or ἀν of a particular event, especially after a future:

\[\text{ὅποτε κεν Κίρκη s’ ελάσῃ (293)}.\]

So also with ἐπῆ (411).

(iii) with relatives. The same rules with regard to the insertion of ἂν and κε hold good as in (i) and (ii).

(a) without κε or ἀν:

\[\text{ἀνθρώποις, ὅτεων τε πόλιν καὶ γαῖαν ἐκηταί (39)}.\]

(b) with κε or ἀν:

\[\text{ἀνδρα τὸν, ὃς κε θεοίων ἀπέχθηται (74)}.\]
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(iv) with πρὶν, the principal clause being negative, generally without ἀν or κε (see Appendix D. 4):

οὐ καταδυσόμεθ’...πρὶν μόρασμον ἡμαρ ἑπέλθη (175).

NOTE ON THE SUBJUNCTIVE AFTER SECONDARY TENSES.

In connexion with this subject the following passages from Od. x. should be noticed:

1. οὔδε γὰρ οὔδε τις ἄλλος ἄνὴρ τάδε φάρμακ’ ἀνέτλη, ὅσ κε πιγ (327).

κεῖνον γὰρ ταμίην ἄνέμων ποίησε Κρονίων,

ἡμεν πανεμέναι ἦδ’ ὑρνήμεν, ὅν κ’ ἑθλῆσε (21).

The rule in Homer is that the subjunctive is not used in a dependent clause referring to past time (as it often is in later Greek, e.g. in Thucydides). Hence it does not ordinarily come after a secondary tense. But here ἀνέτλη and ποίησε are in meaning not secondary tenses, but equivalent to the English present perfect (the original signification of the aorist). So the subjunctive is really quite the natural mood in this case. Cf. xiv. 65, xv. 409, xx. 85.

2. ἡ μὲν σ’ ἐνδύκεως ἀπεπέμπομεν, δέφρ’ ἄν Ἰκηα (65).

The text here is doubtful (see note). But this, the best supported reading, may be defended. Odysseus has returned very quickly to the island of Aæolus. They say to him, ‘we but lately tried to send thee (imperfect), that thou mayest reach home’. The event contemplated is still in the future. Very similar to our passage is II. ix. 495 ἄλλα σὲ παίδα...ποιείμην, ἵνα μοι...ἀμύνης, on which Dr Leaf has a good note:—“ποιείμην ‘I strove to make thee as mine own son’. ἀμύνης subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment’.

3. The mss. have:—

κατέδει μέρμιθι φαειν’

ἀργυρῆ, ἵνα μ’ τι παραπνεύσῃ ὄλιγον περ (24).

This is impossible Homeric Greek, according to Mr Monro. We should accept Bekker’s emendation παραπνεύσει’. There are three parallels to our passage in the present texts of the Odyssey, ix. 102, xvi. 369, xvii. 60. In all of them the subjunctive can be altered into the optative without affecting the metre.
APPENDIX C.

THE OPTATIVE.

The chief uses of the Optative in Homer may be classified as follows (the examples being taken as far as possible from Od. x.):

1. IN PRINCIPAL SENTENCES.

(a) Pure Optative:

\( \dot{\alpha} \psi \; \kappa \kappa \omega \; \varepsilon \lambda \theta \iota \iota \) (IX. 534).

Also with \( el \) or \( a \ell \), \( ei \) (or \( ai \)) \( \gamma \dot{\alpha} \rho \), \( el \theta \epsilon \) or \( a \ell \theta \epsilon \):

\( ai \; \gamma \dot{\alpha} \rho \ldots \delta \nu \alpha \mu \mu \nu \) (IX. 523).

Sometimes as a gentle imperative:

\( \pi \dot{t} \iota \omega \omicron \; \mu \omicron \) (IV. 193).

(b) Potential: almost always with \( \dot{\alpha}v \) or \( ke \): "expectation in view of particular circumstances" (Monro):

\( \varepsilon \tau i \; \gamma \dot{\alpha} \rho \; ke \; \alpha \dot{\lambda} \xi \alpha \iota \mu e \nu \kappa \kappa o n \; \dot{\eta} \mu \iota \rho \) (269).

Sometimes even of past time ("would have"), a peculiar Homeric use:

\( \varepsilon \nu \theta a \; k' \; \varepsilon \pi e i \tau a \; k a l \; \dot{\alpha} \dot{\alpha} \dot{a} \nu \alpha t o s \; \pi e r \; \dot{e} \pi e l \theta o \nu \)

\( \theta \eta \sigma a i t o \; \iota \dot{\eta} \dot{o} \nu \) (V. 73).

2. IN SUBORDINATE CLAUSES.

(a) Final Clauses

(i) with particles.

(a) \( \dot{\iota} \nu a \) (rarely with \( \dot{\alpha}v \) or \( ke \)), \( \iota \nu a \) and \( \delta \pi \omega s \) (never with \( \dot{\alpha}v \) or \( ke \)):

\( \delta \omega \chi \ldots \iota \nu a \; \theta \alpha \sigma \sigma \omicron \; i \kappa \iota \mu e \theta a \) (33).

(\( \beta \)) \( \dot{\iota} \rho \rho a \) (rarely with \( \dot{\alpha}v \) or \( ke \)) 'to the end that':

\( \tau e \nu \chi e \; d\epsilon \; \mu o i \; k u k e \omega \ldots \dot{\iota} \rho \rho a \; \pi \iota \iota \mu i \) (316).

So also with \( \varepsilon \omega s \) when purpose is implied.

(ii) with relatives (with \( \dot{\alpha}v \) or \( ke \)):

\( o i \; k e n \; o i \; \mu \varepsilon \gamma a \; \delta \omega \mu a \; \phi u l \alpha \sigma \sigma o \iota \mu e n \) (434, where see note).

especially after negatives:

\( \omega u \nu \; \dot{\alpha} \nu \dot{r} \dot{e} \nu \alpha s \; \nu \eta \nu \varepsilon \nu \; \tau e \kappa \tau o n e s \; o i \; ke \; \kappa \alpha \mu o i e n \) (IX. 126).

1 Such a sentence as \( \dot{a}i \; \gamma \dot{\alpha} \rho \; \delta \nu \alpha \iota \mu e n \) must not be looked upon as the protasis of a conditional sentence with the apodosis suppressed. \( \varepsilon i \) (\( \sigma i \)) is not conditional in such cases, but merely an interjection, 'adhibitive', as Lange calls it, opposed to the prohibitive \( \mu \eta \). Cf. the phrase \( \varepsilon i \; \delta \; \dot{\alpha} \varepsilon = \) Latin \( \varepsilon i a \; a g e \).
(iii) with μή ‘in order that not’:
εἰθήκαν ἵκτος ὁδοῦ, μή πώ τίς...δηλήσατο (XIII 123).
(iv) with ei ‘to see if’:
ἀνήσιον...εἶ πως ἔργα ἱδομι (147).

(b) Object Clauses
(i) with ἦ (η) and ἦ (η) after verbs of deliberating:

μερμήριξα ἦ...ἀποφθίμην...η ἀκέων τλαίνην (50).

(ii) with ei ‘whether’:
δῷρ αὐτόν τε ἱδομι καὶ εἶ μοι ξελίνα δοῖη ¹ (IX. 229).

(iii) with ὡς or ὅπως ‘how’:

ἄφρεννεν δ’ ἀνὰ θυμὸν ὅπως παύσειε (Π. XXI. 137).

(iv) with μή after verbs of fearing:

δείσαντες μὴ τόξον...ἐνταῦθειν (XXI. 286).

(v) after verbs of asking:

πεὐθεσθαί οἶ τινε ἄνερες ἐλεν (101).

(c) Conditional Clauses

(i) with ei (or at) rarely with κε, the protasis of a conditional sentence²:

εἶ μή μοι τλαίνης γε, θεά, μέγαν ορκον ὅμοσαι (343).

with ὡς εἶ τε in comparisons:

ὡς ἐξάρημεν, ὡς εἶ τ’ εἰς Ἰθάκην ἀφικοιμεθα (420).

(ii) with ὅτε or ὅποτε, especially of ‘indefinite frequency’:

τὸν δ’ ὅτε πνοεῖν...χεῦ (IX. 208).

(iii) with relatives

(a) after another optative: ‘attraction’:

τὸν γὰρ κεν ἀνήρ, ὃς ἐναίσιμος εἰ...τλαίνη (383).

(b) after a past tense: ‘indefinite frequency’:

παῦσεκον μνηστήρας, ὅτις τοιαυτά γε ἰέξοι (XXII. 315).

¹ ‘That I might see (two things), (1) the monster himself, and (2) whether he would give me guest-gifts’. This sentence shews clearly what is meant by an ‘object clause’; εἶ...δοῖη being parallel in construction to αὐτόν.
² A conditional sentence of this kind was originally two independent sentences: (1) a sentence expressing a wish; see note on p. 74: (2) a sentence expressing the consequence of the wish being realised.
The particles κε(ν) and ἄν are sometimes spoken of as if they could be used quite indifferently the one for the other. But this is not an accurate statement of the matter.

1. κε(ν).

The use of this particle may be well illustrated from Od. x.

(a) with future indicative:

η κεν ἀπαντας η σὺς ἦ οὐκοῦσ ποιήσεται (433).

(b) with subjunctive:

ʔσθαι τῆν δὲ κε τοι πνοή βορέαφ φέρησων (507).

(c) with optative:

φευγωμεν ἐτι γάρ κεν ἄλυξαιμεν κακῶν ημαρ (269).

(d) with past tense of indicative:

ἐνθα κ’ άντνος ἄνηρ δοιους ἐξηρατο μισθοῦσ (84).

Note, however, that ποιήσεται in (a) may be subjunctive (see § 20).

In these passages κε limits the thought expressed to the circumstances mentioned immediately before. It means 'then' or 'in that case', though it need not always be so translated.

Compare the following passages from II. i.

ἀξω, δ δὲ κεν κεχολώσεται 'I will bring, and then he will be angry' (139).

πέμψω, ἑγὼ δὲ κ’ ἀγὼ 'I will send, and then I will bring (184).

τὸτε κέν μιν πεπιθωμέν 'Then in that case (i.e. if we give up the maiden and offer sacrifice) we might appease him' (100).

The difference between the subjunctive and optative in such sentences is well illustrated by Od. iv. 692

ἀλλον κ’ ἔχθαλργοι βροτῶν, ἀλλον κε φιλοιη 'Your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another' (Merry).

Notice the sentence

μάντις ἐλεύσεται...δς κέν τοι εἰπησον (539).
The subjunctive here is hardly final; hence it must not be classed under B 2 a. It has merely a strong future meaning as in independent sentences like line 507 quoted above. Here again the force of κεν is 'in that case', i.e. 'when he comes'.

It is worth noticing that κε is the exact opposite of τε (when not a conjunction), the use of which is explained in the note on line 3. κε specialises, while τε generalises.

2. αν.

αν occurs less frequently in Homer than κε. The two particles are used in much the same way; but αν evidently gives greater emphasis, and sometimes denotes contrast; i.e. it means 'then indeed' or 'then rather'. It may also be inferred from the accentuation that αν is the more emphatic particle, κε being enclitic.

αν emphasises in ἕ τ' αν 'surely in that case' and τότ' αν 'then indeed'; also in such passages as II. xiv. 244

αλλον μέν κεν ἐγωγε θεων αλεγγενετάνων
ῥεία κατεννήσαιμι καὶ αν ποταμοίο πέθρα
'Οκεανόν.

Note also that αν is much more frequent in negative sentences than κε: e.g. οὐδ' αν ἐγώ γ' ἔθλοιμι (342).

For αν denoting contrast see IX. 17

νῦν δ' δομα πρῶτον μυθόσομαι, βφρα καὶ ὑμεῖς
eιδετ', ἐγὼ δ' αν...ὑμῶν ξείνος ἐω.

αν emphasises the contrast already given by ἐγώ δ'.

3. The pure subjunctive and optative in principal sentences.

The subjunctive and optative without κε or αν are used in confident and unconditioned statements:

σήμα δέ οἱ χεὺς (II. 222).
οὗ τις πελπείε γναϊκα τε καὶ φίλον υίον (XIV. 123).

4. The pure subjunctive in dependent clauses.

The following passages in Od. x. should be noticed:

(i) οὐ γὰρ κατάδυσόμεθ'...πρὶν μόραμον ἦμαρ ἐπέλθῃ (175).
(ii) ἀνθρώπωι δτεύω τε πόλιν καὶ γαῖαν ἱκηταί (39).
(iii) ἀμφ' ἐμ' ὀδυρύμενοι, δτε που οὐ γε νόσφι γένηαι (486).
The pure subjunctive without κε or ἃν is used in these sentences, because (i) does not refer to any definite occasion when the condition will be realised, (ii) does not refer to any definite set of men, (iii) does not refer to any definite occasion on which Circe is absent.

Notice further that in (ii) we have the generalising τε (as opposed to the specialising κε).

APPENDIX E.

THE INFINITIVE.

It is incorrect to speak of the Infinitive as a mood; for it is really the dative, or perhaps locative, case of an abstract noun, the infinitive-endings being in reality case-endings. Philologists have proved this by comparison with other languages, especially Sanskrit. This may be illustrated by the following passages from Od. X., which exhibit some of the ordinary Homeric uses of the Infinitive:

1. **After verbs.**

   (a) After verbs of going, sending, etc. the infinitive denotes purpose:

   *βῆ δ' ἔλαυ 'he stepped out for going' (208).
   *ἀυτὸ δ' ὄτρωσε...ἐπεσθαί 'for following' (425).
   *προῆκεν ἄραι 'for blowing' (25).
   *ἐτάρους προτειν πεῦθεσθαι 'for enquiring' (100).

   (b) After verbs of commanding:

   *ἐκέλευνον πεμπέμεν 'gave orders for sending' (17).

   (c) After verbs of wishing, thinking, etc.:

   *ἡθελ ἐπὶ ὅπερ 'had a wish for living' (498).
   *μερμήρεξα ἐλθείν ἣδη πυθέσθαι 'pondered for coming' (151).

   (d) And so generally after other verbs:

   *βάλανων τ' ἐβαλεν καρπόν τε κρανεὶς ἐδομέναι 'for eating' (243).
   *χέριβα δ' ἀμφίστολος ἐπέχειν...νιψάσθαι 'for washing' (370).
   *κεῖνον γὰρ ταμήν ἀνέμων ποίησε Κρονυον,
   *ἡμὲν πανέμεναι ἦδ' ορνύμεν 'for stopping and stirring' (21).

The substantival character of the Infinitive is well shewn by the following uses of the ‘epexegetic’ Infinitive, where it is in apposition to a substantive:
APPENDIX E.

τῶ καὶ τεθνητὶ νὸν πόρε Περσεφόνεια
οἶψ πεπυσθαί (495).
τὸ κακῶν ἵμερετε τοῦτων,
Κύρκης ἐς μέγαρον καταβηθμεναι (431).

Compare II. iv. 247 ἢ μὲνετε Τρῶας σχεδὸν ἐλθὲμεν; 'do ye wait for the Trojans, for their coming?' Such a passage throws some light on the difficult question of the development of the 'Accusative with the Infinitive'.

(e) After Impersonal verbs:

"The notion of purpose often passes into that of adaptation, possibility, necessity, etc." (Monro).

οὐδὲ τὶ σὲ χρῆ δειδίμεν 'no need for fearing' (380).
οὐ πῶς ἦνεν χειρὶ φέρειν 'no possibility for carrying' (171).
οὐθέμεν ἑστὶ κομιζέμεν 'no lawfulness for furthering' (73).

Compare IX. 248 ὅφτα οἷο πίνειν 'that it might be to him for drinking', virtually a double dative; cf. αἰσχρὸν...ἐσσομένοις πυθέσθαι 'base for future men for learning'.

2. AFTER NOUNS:

μελγόνει εἰσαρδασθαι 'for seeing' (396).

Compare θαῦμα ἰδέσθαι: θελεύ ταχὺς: and XVII. 20 οὐ μένειν τῆλκος εἰμὴ 'not of age for remaining'.

3. AFTER THE PREPOSITIONS πρὸν AND πάρος:

This use again shews that the infinitive was originally a verbal noun.

πρὸν Τετραπλαο πυθέσθαι 'before asking' (537).

4. IN AN IMPERATIVAL SENSE:

νῆα μὲν ἀυτοῦ κέλσαι (511)
'Thou art for beaching thy ship'; i.e. 'thou art to beach'.

Also in prohibitive sentences:

ἐνθα συ μηκέτ' ἀπανήνασθαι (297)
'Do not be for refusing'.

1 "The accusative with an infinitive could originally stand only in connexion with a transitive verb, as long as the accusative of the subject was felt as directly dependent from the finite verb. After, however, the interpretation of it had so far changed that the accusative and infinitive was looked upon as a dependent sentence, and the accusative as its subject, it was possible to extend the construction far beyond its original limits" (Paul, Principles of Language, p. 258).
In the passage 503—540 there are no less than thirteen instances of this construction.

This use must not be explained by supposing an ellipse of a verb of commanding; as may be seen from passages where the Infinitive is used with the nominative avròs, e.g. avròs δ' ἄψιν (405, cf. 512, 535); or with a nominative participle, e.g. ἵστον στήσας ἰσθαί (500, cf. 517, 528).

APPENDIX F.

NOTE ON VERBS IN -αω, -εω, -ω.

It is highly probable that a large number of contractions of these verbs found in our texts of Homer are due to corruption of the MSS.

1. Thus Cauer in his edition follows Nauck in reading ἐνώμαυν for ἐνώμων (32).
   προσηυδάε for προσηυδά (400 and 455).

These changes greatly improve the metre.

This resolution of contractions has been carried out in the recently published editions of Van Leeuwen and Da Costa and of Prof. Platt. These scholars also agree with Cauer in accepting Wackernagel’s theory (see Cauer’s preface, p. xxiv, sqq.) about the forms of these verbs; and introduce the ordinary uncontracted forms instead of the assimilated ones (see § 23. 1), where these occur in our texts. Thus Cauer reads

ἱβάοντες for ἱβώοντες (6).
γαόντας for γαώοντας (209).
ἐἰσοράσθαι for ἐἰσοράσθαι (396).

2. In line 204 Cauer gets over a metrical difficulty by reading the contracted form ἱρίμενων (cf. καλεύντες, 255) for ἱρίμενον of the MSS., which is very awkward. Similarly in VIII. 550 he reads κάλεν for κάλεν.

3. The illicit hiatus in μηδὲ εἶαν (536) is a difficulty. Dr Leaf (on II. 11. 165 μηδὲ ἦν νῆας) says that it is possible that we ought to read έλα, though, as he admits, this form is nowhere actually found. Van Leeuwen and Da Costa read μηδ’ έλε. So here we may read μηδ’ ἑαεν.
APPENDIX G.

HOMERIC METRE.

The following points with regard to Metre should be noticed:

I. **Short vowels lengthened.**

A short vowel followed by two consonants or by a double consonant is made long:

- ἐπεα πτερόεντα (324).
- αὐτὴ δὲ χαμαλὴ (196).
- ἔτι ἠωίσι μετείην (52).

Exceptions:

(a) when the two consonants are a mute and a liquid. But even then the vowel is often lengthened:

- ἐσ λιμένα κλυτὸν ἠλθομεν (87).
- ἀκταλ δὲ προβλήτες (89).

(b) in the case of words which could not otherwise be brought into the verse:

- ὑλήσσα Ζάκωθος (ix. 24).

A final short vowel is often lengthened before λ, μ, ν, ρ, σ. Some of these cases may be explained as due to the loss of an initial consonant. See Appendix H.

- κλαῖον δὲ λιγέως (201).
- κατάλοφαδεια (169).
- πάντα κατὰ μοῖραν (16).
- πλοτῇ ἐνι νῆσῳ (3).
- ἐπὶ ῥηγμῖν (186).
- κατὰ συφεοίσων ἐργῖν (238).

ι (dative singular) and α (neuter plural) are each long several times in Homer, perhaps because these terminations were originally long:

- πᾶρ νηλ τε μένειν (444).
- τὸ τρῖτον αὐθ’ υδατί (520).
- πορφύρεα καθύπερθ’ (353).

A final short syllable in arsis is sometimes lengthened before the digamma. In such cases ἡ (ν, consonantal ν) may, for metrical
purposes, be regarded as vocalised into $u$, coalescing with the preceding short vowel and thus forming a diphthong.

$\hat{\eta} \delta e \mu\varepsilon\alpha\nu\alpha\sigma\alpha (323).$
$\delta\nu\nu\nu \iota\varepsilon\nu\sigma\nu\zeta (246).$

Short syllables ending in a consonant are sometimes made long in arsis, although the next word begins with a vowel:

$\pi\nu\nu \zeta\lambda\theta\varepsilon\zeta, '\O\nu\sigma\sigma\nu (64).$
$\pi\lambda\varepsilon\mu\nu \acute{\alpha}\kappa\acute{\alpha} \chi\mu\varepsilon\nu\omega \eta\tau\sigma\rho (77).$
$\nu\varepsilon\sigma, \acute{\alpha}n\varepsilon\gamma\varepsilon\iota\rho\rho \delta \acute{\epsilon} \epsilon\tau\alpha\lambda\rho\nu\sigma (172).$
$\mu\acute{\alpha}n\tau\nu\sigma \acute{\alpha}\lambda\alpha\sigma\nu (493).$

Short syllables are sometimes lengthened apparently *metri gratia* only, when a number of short syllables come together:

$\acute{\alpha}\theta\alpha\nu\alpha\tau\omega\iota\sigma (2).$
$\theta\nu\gamma\alpha\tau\epsilon\rho\acute{e} \rho (6).$
$\nu\iota\sigma\sigma\acute{\omega}\mu\varepsilon\theta\alpha (42).$

2. **Hiatus.**

*(a) Long Syllables.*

A long vowel or diphthong at the end of a word before an open vowel generally becomes short. In the case of diphthongs this may be accounted for by supposing that the $i$ or $u$ of the diphthong is treated as $i$ or $u$. Cf. note on line 243.

$\pi\lambda\omega\tau\acute{\eta} \acute{\epsilon} \nu \iota\nu\sigma\varphi (3).$
$\nu\nu\nu \acute{\nu} \tau\nu \acute{\alpha}\lambda\lambda\varphi (32).$
$\acute{\iota}n\nu \acute{\alpha}k\nu\tau\epsilon\tau\iota\sigma (7).$
$\eta\pi\nu\nu \hat{\epsilon} \sigma\epsilon\sigma\lambda\lambda\nu (83).$
$\acute{\alpha}n\tau\nu\sigma \acute{\epsilon} \epsilon\sigma\chi\xi\tau\iota\tilde{\iota}\sigma (96).$

Exceptions. Sometimes when the vowel or diphthong is in arsis it is left long:

$\acute{\acute{\alpha}}\rho\gamma\nu\acute{\rho}\acute{\rho} \nu\nu \mu\acute{\eta} (24).$
$\acute{\epsilon}\mu\acute{\varphi} \nu\nu \mu\iota\mu\nu\nu\epsilon\iota\sigma (489).$

Especially at the caesura:

$\tau\acute{\eta} \delta\kappa\acute{\alpha} \acute{\kappa} \eta\acute{\eta} \acute{\alpha}n\varepsilon\varphi\alpha\nu\acute{\iota}\sigma (29).$
$\acute{\alpha}n\mu\acute{\varphi} \acute{\iota} \mu\acute{\iota} \acute{\alpha}\delta\iota\rho\varphi\mu\nu\sigma\nu\circ, \delta \tau\nu (486).$

*(b) Short Syllables.*

*(a) in the case of vowels not liable to elision:*

$\nu\nu\nu \acute{\nu} \acute{\epsilon} \kappa\varphi\acute{\alpha}\sigma\iota\nu (246).$
APPENDIX G.

in the pauses of the verse:

(i) at the caesura:

\[ \lambda \nu \delta \sigma \nu \; \cdot \; \eta \mu e i s \; d' \; a u t e \; \delta \; \mu i \nu \; (41). \]
\[ \omega s \; \varepsilon \phi \alpha \mu \nu \; \omega \; \delta' \; \omega \kappa a \; \varepsilon \mu o i s \; (178). \]
\[ a u t o l \; d' \; \delta \tau r \nu \varepsilon \sigma e \; \varepsilon \mu o i \; (425). \]
\[ \delta \phi \theta \alpha l m o i s i n \; \iota \omega \tau o \; \eta \; \varepsilon \nu \tau a \; (574). \]

(ii) before the fifth foot:

\[ \pi e \lambda \omega s s a t e \; \delta \nu l a \; t e \; \pi a n t a \; (404). \]
\[ \alpha l g e a \; i \chi \theta \nu \sigma e n t i \; (458). \]

3. Elision.

The following terminations are sometimes elided:

(a) -\( \delta \) of dat. sing. rarely; -\( \iota \) of dat. plur. often:
\[ \theta v \gamma a t e r \; \iota \phi \delta \imath \mu \gamma \; (106). \]

(b) -\( \alpha i \) of verb terminations often, except aor. i. infin. act.:
\[ \lambda \nu \sigma a o \theta \; \varepsilon t \acute{a} r o u s \; (385). \]
\[ k a t \acute{a} k e i r \; \varepsilon \sigma \phi a \gamma \mu \varepsilon n a \; (532). \]

(c) -\( \omega i \) of \( \mu o l \) and \( \sigma o l \) rarely:
\[ \delta \omega k e \; d e \; \mu \; \varepsilon \acute{e} d e i r a s \; (19). \]

4. Synizesis.

This term (\( = \) 'sinking together') is used of two vowels coalescing and scanned as one syllable:

\[ \delta \eta \; a u t e \; (281). \]
\[ \acute{e} \tau e a i \; (378). \]
\[ \pi \nu \varepsilon \acute{a} r o i o \; (19). \]
\[ \eta \nu \omega g e a \; (263). \]
\[ \eta \rho l \theta m e o n \; (204). \]
\[ \kappa r \eta \gamma e o n \; (350). \]
\[ \nu \eta \delta s \; (132). \]
\[ \tau e o s \; (348). \]

5. Spondaic Lines.

These are common in Homer. Generally such lines end with four-syllable words: \( \kappa e k \mu \eta \omega \tau a \; (31) \), \( \mu e r \mu \eta \rho i \xi a \; (50) \).

But we also have such endings as

\[ \acute{e} \lambda \gamma \chi \iota \sigma e \; \xi \omega \nu t o n \; (72). \]
\[ k t a n o p r \phi r o i o \; (127). \]

Spondaic lines ending with two dissyllables are not admissible. Apparent exceptions can be easily emended: e.g.

\[ \eta \dot{\alpha} \; (f o r \; \eta \dot{\omega}) \; \delta \dot{i} a n \; (I X. \; 151). \]
\[ \delta \dot{h} k o o \; (f o r \; \delta \dot{h} k o u) \; \phi \delta \mu s \; (X I V. \; 239). \]
6. CAESURA.

The ordinary Homeric caesura is in the third foot, with the 'diaeresis' (or metrical pause) between the fourth and fifth: e.g.

Αὐτὰρ ἐπεὶ σίτοι τε πασσάμεθ' ἥδε ποτήρος.

Mr Monro points out that there is no caesura in 58 as read by La Roche:

This can be remedied by reading τ' ἐπασσάμεθ'.

* * * Many apparent irregularities in Homeric metre may be accounted for by the loss of initial consonants. See Appendix H.

APPENDIX H.

LOST CONSONANTS.

THE DIGAMMA.

1. INITIAL F.

The following are the chief instances of digamma-words in Od. X. [The corrections of passages in which the digamma is neglected in our present texts are taken from Fick's edition. It should be noticed that the emendations given involve very slight change. This goes to prove that in the original Homer the digamma was always taken into account. The F is printed below for the sake of clearness, though there is no evidence to shew that it was ever used in writing Homer.]

ἁγνυμ. F observed, 123.

ἅναξ and ἄνασω. F observed, 216. In 110 read οἶδι 

ἀραύς. F neglected, 90. Remove the ν ἐφελκυστικόν of the previous word, as in the last instance.

ἄστυ. F observed, 105, 108, 118.

ε, ὥς. 61, 247, 349, 559. In 553 and 557 read φρεάτι Γυσίν. See also § 3 of this Appendix.

ἐθνός. F observed, 526.

ἐκσός. 208.


APPENDIX H.

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έδον, οίδα, etc. F observed, 147, 152, 219, 426. In 44 read with Fick θάσον ὁρώμεθα for θάσον ἐδώμεθα: in 190 οὐ γὰρ ἥδην, omitting τ'. In 37, 385, 387 merely omit the final ν of the previous words.

έπον and ἐπος. F observed, 34, 37, 70, 246, 280, 319, 324, 377, 418, 457. In 500 μὖν ἔπεσον F is neglected; hence it is important to notice that 482—545 is thought by Fick to be a later addition. In 422 read μαλακοῖσιν ἔπεσοι, and in 442 μελιχίασιν ἔπεσον.

ἐκαστος. F observed, 173, 292. In 14, 392, 397 omit the final ν of the previous words.

ἐννυμι and ἐμα. F observed, 542, 543.

ἐ. F observed, 6. See also § 3 of this Appendix.

ἐσικα and ἐσικελος. F observed, 278, 304.

ἔργον. F observed, 98, 223. In 199 μνησαμένοις ἔργον the F is neglected, if we are to suppose, with some recent editors, that the termination -οις (for -οσι) is un-Homeric; for of course μνησαμένοις ἔργον would be a neglect of Φ. Fick rejects this and the following line.

ἔρεω. F observed, 289, 292.

ἔρκος. F neglected, 328, as usual with this word. However, F is observed in II. v. 90.

ἔρω. F observed, 126, 294. In 423, where F is neglected, Fick reads πάμπρωτα ἔρόσσομεν. Distinguish carefully between ἔρω 'draw' and ἔρομαι 'protect'; see § 3 of this Appendix. Fick, however, makes the latter a digamma-word, and writes ἔρνοσθαι in 444.

ἡδύς. F observed, 468. See also § 3.

ἡνοψ. , , 360.

ἱαχω. , 323. Mr Monro points out that the imperfect ἱαχω never admits F: and that hence it is probable that the true form of the imperfect was ἱαχων standing for ἐθιαχων.

ἴμαι. F neglected, 246, where for ιέμευος περ Fick reads ἐσσυμενος περ. ἴμαι is now generally taken as a digamma-word. Curtius accounted for the frequent hiatus before it by supposing a lost γ: but this is now given up. ἴμαι 'to desire' must be distinguished from ἴμαι 'to be sent' (e.g. σπυρόθρες ἴενται, II. iv. 77). The two verbs are probably from different roots, ἴμι from root se, ἴμαι 'desire' from root νι 'enjoy' (King and Cookson, p. 399).

ἴσος. F observed, 378.
Otión. F observed, 510.

Iónos. " 356, 460, 555.

Pýngýs. " 186.

ów. " 322, 326. It is very doubtful, however, whether ów is a digamma-word. If it is, it may be connected with òs (σός); while ów 'thus' belongs to the same stem as òς (King and Cookson, p. 356, 358). Others suppose the loss of an initial ṣ, and connect it with the relative òs (Sanskrit yās).

2. OTHER TRACES OF F.

(i) Some doublings of consonants are due to the digamma: e.g.

ἐρρψα (130) for ἐρρψα: cf. ἔρρεε for ἔρρεε.

ἐσσεται (484) for ἐσσεται: cf. ἐσσεται (σέλμα).

χρυσόρρατις (277) for χρυσόρρατις: cf. ἰταδδος.

But in the following words La Roche follows Aristarchus in not doubling the consonant, though the F together with the other consonant causes the vowel of the previous syllable to be short:

ἐδεισαν (219) for ἐδεισαν. Cf. IX. 236 ἦμεις ἰα δέδεισαντες.

ὑποδεισασα (296) for ὑποδεισασα.

ἄρηκτος (4) for ἄρηκτος, Aeolic αὐρηκτος.

ἀποφωξ (514) for ἀποφωξ.

περισαλλοντες (215) for περισαλλοντες. The root is σαν.

(ii) In the following words the digamma prevents two vowels from coalescing:

ἄδω (93). The a of ἄ-ἀδω (cf. Latin vēgō) is 'prothetic'; cf. ἀδεικασε, ἀδειρασ. ἄδω became αὐδω through the vocalisation of F: cf. laiω (root ἀφ reduplicated), ἐχεα (ἐχεα).

ἐειπον (188), ἐερνύ (238), ἐερχατο (241), ἐειςατο (149), ἐάγη (360), are for ἐειπον, ἐερνυ, ἐερχατο, ἐειςατο, ἐάγη.

(iii) A syllable is sometimes lengthened to compensate for the loss of the digamma in the following syllable: e.g.

δεδίμεν (381) for δεδίμεν, infinitive of δέδει. Cf. θεόδής 'god-fearing' for θεόδής. Brugmann (Comp. Gram. vol. I. § 166), however, holds that the ordinary spelling of these words is incorrect; and, if ἄφ was not still spoken in the time of Homer, would write δεδίμεν, θεόδής. Notice also that δεδω (δεδω) is
not really a present, but a contraction of δέδοα for δέδοα -α, the true perfect of δέπ.

ἀπείρωτος (195), connected with πέρας, is for ἀπείρωτος. Cf. Sanskrit पार्वत 'knot', πείρατα and Acolic πέρατα for πέρατα, and ἀπειροῦν.

ἐθαρ (372) is for ἔθ-θαρ. Cf. ξένως, Aeolic ξένως, for ξένως. The θ is written in Corcyraean πρὸξενός. Cf. also εἰνοσίφυλλος for ἐνιοσίφυλλος.

γούνα (264), Aeolic γούνα, is for γούνα (cf. Latin genua). Cf. οὖλος 'whole' for δόλος.

αὐασσαν (68), from ἀφα 'to harm' (cf. Aeolic αὐάτα = ἀτη), is the reading in Fick's Aeolic version for αὐασσαν of our ordinary texts. And, even though we do not adopt Fick's theory of an original Aeolic Odyssey, there is good reason to suppose that αὐασσαν should be read here, on account of the doubtful quantity of αὐασσαν. Several Acolic forms of this kind are to be found in the present texts of Homer: e.g. εὔαδε for εὔαδε, ταλαύρων for ταλάρων, ταναύρων for ταναύρων, εὐθαυρα for εὐθαυρα, αὐερουν (for ἀ-ερουν, which is, by assimilation, for ἀνα-ερουν); in II. II. 422 Van Leeuwen and Da Costa read ἀσφερουν in their recently published edition. Fick, in his argument in favour of an Aeolic original, lays great stress on the presence of these and other Aeolisms in the text of Homer.

3. Loss of οὐ.

(i) In the following words, given in the list of digamma-words, there is a loss of οὐ as well as of θ, or rather a primitive οὐ is represented, as often, by the aspirate:

ἐξ is for σφεξ. The Indo-European form would be sueks; cf. Cymric chwech and Latin sex (Brugmann, Comp. Gram. vol. 1. § 166).

ἡδος. Cf. Latin suadel lit. 'I exhibit something agreeable', and Sanskrit svādīś 'sweet'.

δος is for σφος, and ὕδος for σεφος. Cf. Latin suus and Sanskrit su-. φιλός was formerly thought to be for σε-φιλος and to mean properly 'own'. But the philologists of the new school hold that φ cannot represent an original θ.

(ii) A lost οὐ in the following words seems to be recognised in the metre:
ἐρύομαι (μή ἐρυσθαι, 144) 'I protect', which is probably for σεψίνομαι (cf. Latin servo) to be distinguished from ἰπόω 'I draw'.

μοίρα (κατὰ μοίραν, 16) is from a root σμερ; cf. μείρομαι for σμερίζομαι. This explains the lengthening of final vowels before this word; cf. the same before νίφας (Gothic snainivs 'snow') and ἤλως (Sanskrit śrav-.). However, it must be admitted that there are many similar lengthenings which cannot be so easily accounted for. See Appendix G. 1.

ὑπνός. The aspirate in this word represents σ, which may account for the hiatus in line 68. ὑπνός is connected with somnus (for suepnus) and sopor.

ἐάω is perhaps for σεψάω: cf. Latin de-sivare (=desinere) given by Festus (King and Cookson, p. 164). This may account for the hiatus in line 536; the same hiatus is found in seven other places. But see Appendix F. 3.

APPENDIX I.

THE CONFUSION BETWEEN ι, η, κτ.

There is a full discussion of this subject in Cauer's preface, p. xii. sqq.

The following instances in Od. X. should be noticed:

ἐπιβελόμεν (334), the reading of some MSS., is adopted by La Roche, who also reads θελομεν, στελομεν, κιθελομεν, τραπελομεν. And this was the practice of Aristarchus. Cauer reads ἐπιβημομεν, which has good MSS. support.

θή (301), θῆς (341). So La Roche and Cauer, after Aristarchus, read for the second and third persons. Most MSS. have θεῖ and θεῖς (without ι subscript). On philological grounds we should expect to find the stem θη- (which we have in τλημ, θήσω, etc.) appearing also in the subjunctive.

προειν (100) La Roche. Some MSS. have προθην, which is the reading of Cauer.

τεβνηώτη (494) La Roche and Cauer, after Aristarchus. Most MSS. have τεβνειωτη, while one has τεβνεωτη.

κατακήμα (533). Here the MSS. agree with the spelling of Aristarchus. But in IX. 231 most MSS. have κελαντε for κήαντε.
There is much confusion in the MSS. with regard to the spelling of the different cases of σπέος. So here one MS. has σπέες. The ordinary texts exhibit the following forms: σπέος, σπη, σπέσσι, σπής. Nauck would read the uncontracted forms σπέος, σπεί, σπές, σπεές. And so Fick reads σπελεές in one passage.

τέως (348). The MSS. in some places, not here, give τέως. Here Nauck and Cauer read τής for τέως μέν: and for ελως and εῖος we should probably read ηός in all cases.

Mr Monro (H. C. p. 317) says that on this subject “there is a special reason for distrusting not only the extant MSS., but also the statements of the ancient grammarians, so far at least as they may be regarded as founded upon MSS. of the 4th century B.C. The older alphabet which was used in Athens down to 400 B.C. employed the same character E for three distinct sounds, viz. the short e, the long η, and (in many words) the diphthong eu....There is therefore no good ground for believing that the spelling even of the 4th century B.C. could be trusted to decide between η and ε in any form which was then archaic”.

**APPENDIX K.**

*Specimens of Fick’s Aeolic Version.*

Od. x. i—12.

Ἀλολαίον δ’ εἰς νάσον ἀπίκοντ’· ἔνθα δ’ ἔναιε Ἀλολος Ἰπποτάδας, φίλος ἀθανάτουι θεός, πλώται ἐν νάσωι παῖσαν δὲ τὲ μν ἐπὶ τείχος χάλκεον αὐρητοῦ, Λίσσα δ’ ἀναδέρμεν πέτρας. τῷ καὶ δύδεκα παῖδες ἐνι μεγάρουι γέγαισι, ἰδὲ μὲν θυγγάτερες, ἰδὲ δ’ νικεὶς ἡμάντες. ἐνθ’ δ’ γε θυγγάτερα πόρεν νίας ἐμεν ἀκολιτες. οἱ δ’ αἰεὶ παρὰ πάτρι φίλωι καὶ μάτερι κέδυαι δαίευνται· παρὰ δὲ σφεν ὅναλατα μύρα κείται, κυλάσαν δὲ τῇ δῶμα περιστεναξίζεται αὐλαι ἀματα, νύκτας δ’ αὐτε πάρ αἰδοιασ’ ἀλόχοιαε εὐδοιο’ ἐν τε τάπησι καὶ ἐν τρήτωσι λέχεσσι.
Notice the Aeolic peculiarities in the above, especially the absence of aspiration, the throwing back of accents, and the doubling of consonants.

For a good account of Fick's theory and criticisms on it see Prof. Warr's articles on "the Aeolic element in the Iliad and Odyssey", Classical Review, vol. i. p. 35, sqq. and 91, sqq., vol. II. p. 196, sqq.
VOCABULARY.

LIST OF ABBREVIATIONS

acc. = accusative
act. = active
adj. = adjective
adv. = adverb
aor. = aorist
App. = Appendix
comp. = comparative
conj. = conjunction
dat. = dative
exclam. = exclamation
t. = feminine
freq. = frequentative
fut. = future
gen. = genitive
imperat. = imperative
imperf. = imperfect
indcl. = indeclinable
indic. = indicative
inf. = infinitive
interrog. = interrogative
intr. = intransitive

l. = line
ll. = lines
m. = masculine
mid. = middle
n. = noun or neuter or note
nom. = nominative
opt. = optative
part. = participle
pass. = passive
pf. = perfect
pl. = plural
plperf. = pluperfect
prep. = preposition
pres. = present
pron. = pronoun
rel. = relative
sing. = singular
subj. = subjunctive
sup. = superlative
tt. = tenses
vb. = verb

άώ, vb. injure
άγαμαι, vb. aor. ἄγασάμην, be astonished
άγγελη, n. f. tidings
άγέλαιος, -η, -ov, adj. belonging to a herd
άγγεινωρ, m. and f. adj. proud
άγλαος, -ov, adj. shining, glorious
άγνωμι, vb. fut. ἀξω, aor. ἔαξα, pass. ἐάγνω, break, shatter
άγορεύω, vb. speak
άγορῃ, n. f. assembly
άγραυλος, -ov, adj. of a farm
άγχω, adv. near
άδευκήσ, -ēs, adj. shameful
άδινός, -ή, -ov, adj. vehement
άείδω, vb. fut. ἀείσωμαι, aor. ἄεισα, sing

άέκων, -ους, -ov, adj. unwilling
άέξω, vb. increase, mid. swell
άημι, vb. blow
άθάνατος, -ov, adj. immortal
άθυμος, -ov, adj. spiritless
άτα, n. f. land
άγειρος, n. f. poplar
άδοτος, -η, -ov, adj. honoured
άδρεη, n. f. folly
άδρις, -τ, adj. gen. ἀδρίς and -τος, ignorant
αιει, aiev, adv. continually, always
αἴθοψ, adj. gen. αἴθοπος, fiery
αἷμα, -ατος, n. n. blood
αἰνός, -η, -ov, adj. terrible, dread
αἰπώς, -εία, -ο, adj. steep
αἱρέω, vb. fut. αἱρήσω, aor. είλον (ἐλον), mid. -θην, take


άτσο, vb. aor. ἄτσαι, rush, flit, mount up
άιτο, vb. put out of sight
αἰθε, vb. ask
άλγα, adv. at once
άω, vb. hear
άκαχμενος, -η, -ον, pf. pass. part. of ἀκέμω
άκέμαι, vb. aor. ἀκέμαν, heal
άκενω, -ονω, -ον, adj. silent
άκηλητος, -ον, adj. not to be bewitched, proof against sorcery
άκηντις, -ης, n. f. spine
άκοιτης, -ης, n. f. wife
άκουω, vb. fut. ἀκούσαμαι, aor. ἄκουσα, hear
άκρις, -ης, n. f. height, hill-top
άκρη, n. f. coast
άκυλος, n. f. beech-nut
άλαδε, adv. to the sea
άλακημιν, see ἀλέξω
άλαδος, -ον, adj. blind
άλγος, n. n. woe, sorrow
άλεγενός, -η, -ον, adj. painful
άλεξω, vb. aor. ἀλέκων, ward off
άλη, n. f. wandering
άλκμος, -ον, adj. brave
άλλα, conj. but
άλληλους, -ας, -α, pron. one another
άλλοθεν, adv. from another place
άλλος, -ης, -ο, adj. other
άλλοφρονόω, vb. think other thoughts
άλοχος, n. f. wife
άλς, ἄλς, n. f. sea
άλσος, n. n. grove
άλφαμεν, see ἀληκω
άλφωκω, vb. aor. ἀλφάξα, escape
άλφιτα, n. n. pl. barley meal
άμα, adv. and prep. (dat.) together, at the same time, along with
άμαχα, n. f. waggon
άμβροτος, -ον, adj. divine
άμβεβομαι, vb. answer, pass
άμενος, -ον, adj. strengthless, feeble
άμμε, § 10

άμμος, -ον, adj. faultless, strong
άμφι, prep. (acc., gen. and dat.) and adv. about, around
άμφιβαλλω, vb. throw round
άμφιελισσα, f. adj. curved, l. 91 n.
άμμίνυμη, vb. fut. ἀμμίσσω, aor. ἀμμίσσω, put on
άμμιθεω, vb. run round
άμμινακυομαι, vb. pf. ἀμμινακυομαί, resound.
άμμιτολος, n. f. attendant
άμμοτερος, -η, -ον, adj. both
άμμοτέρωθεν, adv. on both sides
άμφω, adj. both
άνα, prep. (acc.), up, through, in
άνάγκη, n. f. force, necessity
άναδορρυμε, see ἀναρρεύω
άνανομαι, vb. aor. ἀνανόμην, refuse
άνακαλω, vb. light
άναμισσω, vb. mix up
άνανεομαι, vb. come up, rise
άναξ, n. m. master, prince
άναπτανυμεν, vb. spread out
άναρρέττω, vb. throw up
άνάργυρος, -ον, adj. hostile, cruel, untrustworthy
άνάσω, vb. rule
άνατλάω, vb. aor. ἀνέτλην, hold out against, withstand
άνατρέχω, vb. 3rd sing. pf. ἀνατρέχω, run up
άνανθος, -ον, adj. dumb
άναφαιω, vb. show up
άνάδω, vb. please
άνδραχής, -ης, adj. as large as a man can lift
άνδροφάγος, -ον, man-eating
άνεγείρω, vb. rouse up
άνειμι, impf. ἀνέημι, go up, come back
άνεμος, n. m. wind
άνέρχομαι, vb. go up
άνεστος, see ἀνεστη
άνέτλη, see ἀνατλάω
άνευθε, adv. apart
άνέφεξα, see ἀνέφηκα
άνεως, m. and f. adj. silent
VOCABULARY.

ἀνήμων, see ἄνεμοι

ἀνήμωρ, m. adj. unmanly, unmanned

ἀνήρ, n. m. man, § 7. 1

ἀνθός, n. n. flower

ἀνθρώπος, n. m. man

ἀνίστημι, vb. set up; intr. tt. aor. 3rd pl. ἀνέστησαν, and mid. stand upright

ἀνίσταμαι, vb. aor. -επο, open

ἀνίστατος, n. m. man

ἀνοίγω, vb. aor. -έωÇα, open

ἀνορθώω, vb. start up

ἄντα, adv. in front, face to face

ἀντιβολέω, vb. meet

ἀντικρύ, adv. straight, outright, right through

ἀνογα, vb. aor. ἤνωξα, plpf. ἤνωγεα, bid, command, § 18. 5

ἀοιδίαω, vb. sing

ἀνάλλης, -ές, adj. crowded together, all together

ἀορ, -οπος, n. n. sword

ἀπαναίνομαι, vb. aor. ἀπηνή-

",


ἀπάνευθε, adv. apart, separately

ἀπασ, -σα, -σω, adj. all, the whole

ἀπειριτος, -ος, adj. boundless

ἀπεπτατο, see ἀποπέταμαι

ἀπεχθανόμαι, vb. aor. ἀπεχθ-θόμην, be hateful

ἀπήμωνοι, -οι, adj. unscathed, unharmed

ἀπο, prep. (gen.), from, away from

ἀπογυμνόω, vb. strip, disarm

ἀποκόπτω, vb. cut, sever

ἀπόλλυμι, vb. bring to ruin. aor. mid. ἀπόλλυμι, perish

ἀπόμυμμι, vb. swear not to do

ἀπονόσφιτ, adv. backwards

ἀποπέμπω, vb. send off, send away

ἀποπέτομαι, vb. aor. -επτάμην, fly away

ἀποπληγόωσω, vb. strike off

ἀπορώξ, -γος, n. m. and f. off-stream, branch, tributary

ἀποφθίμην, see ἀποφθίω

ἀποφθίω, vb. aor. mid. ἀπεφ-θίων § 21. 1, perish utterly

ἀπτομαι, vb. touch

ἀπωλόμην, see ἀπόλλυμι

ἀρα, particle, after all, ll. 26 and 92 n.

ἀραίος, -ή, -ον, thin, narrow

ἀραιόκω, vb. fit together; intr. pf. ἀρηπα, be fitted with, be sound

ἀργεμφόντις, n. m., see l. 302 n.

ἀργυριος, -η, -ος, adj. of silver

ἀργυρόπλος, -ος, adj. silver-studded

ἀργυρος, n. m. silver

ἀργυφεος, -η, -ος, adj. dazzling white

ἀργυφός, -ον, adj. white

ἀρηκτος, -ος, adj. unbreakable

ἀρηπας, sound, see ἀραιοκω

ἀριθμω, vb. count, tell off

ἀριστος, -η, -ος, adj. best

ἀρνειος, n. m. ram

ἀρουρα, n. f. land

ἀρπαζω, vb. seize

ἀρχω, vb. lead, begin

ἀρισμόνθος, n. f. tub (for bathing), bath

ἀσκελής, -ές, adj. withered, dried up

ἀσκός, n. m. skin

ἀσπάστος, (-η), -ος, adj. joyful, glad, welcome

ἀσπετος, -ος, adj. unutterable, stupendous, abundant

ἀστον, adv. near

ἀστράγαλος, n. m. spine

ἀστυ, n. n. city

ἀστυδε, adv. to the city

ἀτασθαλία, n. f. folly, crime

ἀτερπης, -ές, adj. joyless, sorrowful

ἀτρυγετος, -ος, adj. barren

ἀυθη, n. f. voice

ἀυθεις, -εσσα, -ες, adj. of human speech

ἀυθη, adv. there

ἀυλη, n. f. court
αὐπνος, -οv, adj. sleepless
αὐτάρ, conj. but
αὐτέ, adv. again, further
αὐτίκα, adv. straightway
αὕτις, adv. again
αὐτόθι, adv. there, on the spot
αὐτοκαταγγήτη, n. f. own sister
αὐτόν, -ήν, -οn pron. him, her, it
αὐτός, pron. self, the same
αὐτόν, adv. there, here, on the spot
αὐχήν, n. m. gen. αὐχένος, neck
αὔφαρ, adv. straightforward
αὕφικόνοια, vb. arrive at, reach
αὔφαδη, n. f. ignorance, folly
αὔφισσω, vb. aor. mid. ἀφι-σάμην, draw off
αὔχεω, vb. pf. pass. ἀχάχημαι, afflict, distress
αὔχυμαι, vb. grieve
αὔχος, n. n. anguish
αὔψ, adv. back
αὔφορρος, -οv, adj. back
αὔωτες, vb. slumber, drowse

βαθυδινής, m. adj. deep-dying
βαίνω, vb. aor. (ἐ)βην, pf. βε-βηκα, step, go
βάλανος, n. f. acorn
βάλλω, vb. aor. βαλλον, pf. pass. βεβαλλημας, throw, pelt, smite
βαρύς, -εία, -υ, adj. deep, heavy
βαστιλέος, n. m. king
βεβηκα, see βαλω
βεβολμένος, see βαλλω
βησονή, n. f. valley, glade
βη, n. f. violence
βοάω, vb. shout
βοή, n. f. cry
βόβρος, n. m. pit
βορέης, n. m. north wind
βοτανή, n. f. grass, grazing
βουκολεω, vb. tend cattle
βουλεω, vb. plan, plot
βουλή, n. f. counsel
βοῦς, n. m. and f. ox, cow
βορτός, n. m. mortal
βρώμη, n. f. food
βρωσίς, n. f. meat, food
βύκτης, m. adj. blustering

γαία, n. f. land
γαλα, n. n. gen. γάλακτος, milk
γαλήνη, n. f. calm
γάρ, conj. for
γε, particle, at any rate, App. A.1
γέγαα, see γέγομαι
γίγας, n. m. gen. γίγαντος, giant
γίγνομαι, vb. aor. εγένθην, pf. γέγαα, be born, be
γίγνοσκω, vb. recognize, know
γλαφυρός, -ή, -οv, adj. hollow
γλυκύς, -εία, -υ, adj. sweet
γοάω, vb. groan, lament
γόνυ, n. n. gen. γόνατος and γονύος, § 7. 4, knee
γόος, n. m. groaning, sorrow
γουνομαί, vb. kneel to, entreat, vow
γυνα, n. n. pl. limbs
γυνή, n. f. gen. γυνακός, woman, wife

δαιδάλεος, -η, -οv, cunningly wrought
δαμόνος, -η, -οv, adj. (one) possessed, l. 472 n.
δαίμων, n. m. gen. δαίμονος, spirit, god
δαίνουαι, vb. feast, feast on
δαίς, n. f. gen. δαίτος, meal, feast
δαίτησαν, adv. from a feast
δάκρου, n. n. tear
δάκρουνεις, -εσσα, -εν, adj. weeping
δάκρυνον, n. n. tear
δάπεδον, n. n. ground, floor
δε, particle, and, but, l. 112 n.
-δε, enclitic prep. towards
δέδω, see δέω
δειδύμων, see δείδω, App. H. 2. 111
δείδω, vb. pf. δείδα, inf. δειδύμεν, fear
δείκνυμι, vb. show
δειλός, -η, -οv, adj. wretched
δεινός, -η, -οv, adj. terrible, dread
δειπνον, n. n. meal
δέκατος, -η, -οv, adj. tenth
δέμας, n. n. body
δέπας, n. n. cup
VOCABULARY.

δέρκωμαι, vb. aor. ἐδρακον, see
δέρω, vb. skin, flay
δεύρο, adv. hither
dέω, vb. pf. pass. δέομαι, tie, fasten
dή, particle, indeed, already, ll. 30, 59, 160, 549 n.
dηλέομαι, vb. injure
dηνιεα, pl. n. n. arts, wiles
dηρῶν, adv. long
dιά, prep. (gen. and acc.) through
dιαμπερέ, adv. right on, continuously
dίδωμι, vb. aor. inf. δώμαναι, give, § 22. 2
dιογενής, m. adj. sprung from Zeus
dίος, -α, -ον, adj. divine, bright
dιοτρεφής, -ές, adj. fostered by Zeus
dίχα, adv. in two parts
dόσαστο, vb. aor. it seemed
dόους, -ή, -όν, adj. double
dοκέω, vb. seem
dόλος, n. m. wise, craft
dολοφρονέω, vb. be crafty-minded
δόμεναι, see δίδωμι
δόμος, n. m. house
dόρο, n. m. spear, § 7. 4
δότος, n. m. din, bustle
dρήστερα, n. f. workswoman
dρυμά, n. n. pl. oak-coppice
dύναμαι, vb. be able
dύναμις, n. f. power
dύχτηνος, -ον, adj. ill-fated, hapless
dύο and δύω, adj. two
dῶ, n. n. (= δῶμα), house
dώδεκα, adj. twelve
dώμα, n. n. house, hall
dῶρον, n. n. gift

έανή, see ἀγνωσία
έασί, § 24
έασο, vb. allow, leave
έβδοματος, -η, -ον, adj. seventh
έβην, see βαίω
έγγύς, adv. near

έγείρω, vb. aor. mid. ἐγρόμην, rouse, wake
έγρομενος, see ἐγείρω
έγγχος, n. n. spear
έγώ, ἐγών, pron. 1
έδητος, n. f. food
ἐδέμεναι, see ἐδώ
ἐδρακον, see δέρκωμαι
ἐδώ, vb. inf. ἐδώμαναι, § 22. 2, eat
ἐεσάτο, see εἴδομαι
ἐέρχατο, see ἐφέργω
ἐξομαί, vb. sit
ἐθέλω, vb. wish, be willing
ἐθνός, n. n. tribe
ei, conj. if
ἐλδαρ, n. n. gen. εἶδαρος, food, meat
εἴδομαι, vb. aor. εἰσάμην, be seen, appear
ἐκέλος, -η, -ον, adj. like
ἐκοστή, adj. twenty
ἐλμα, n. n. garment, raiment
ἐλεί, vb. be, § 24; ἐστι, it is possible
ἐλεί, vb. go; 1st pl. ἵπτων which form is also inf.; impf. ἡμα, 1st pl. ἵπτων, 3rd ἵπτων
ἐλπόν, vb. aor. speak, say
ἐφέργω, vb. 3rd pl. pf. and plpl. pass. ἐφέργασαι, ἐφέργας, ἐφέργας, pen; § 18. 6
ἐπεσάτη, n. f. rowing
ἐπισάμην, see ἐφέργω
εἰς, prep. (acc.) into, up to
eἰς, § 24
eἰς, μᾶ, ἐν, adj. one
eἰς, δέ, see δέ
εἰσαγω, vb. lead in, bring in
eἰσε, see εἰς
εἰσελάω, vb. drive in
εἰσόδος, n. f. entrance
εἰσοράω, vb. look at
eἰσο, adv. inside
ἐκ, prep. (gen.) from, out of
ἐκατός, -η, -ον, adj. each
ἐκβαίνω, vb. come out, go out, go ashore
ἐκγεγάτην, see ἐκγέγρωμαι
éγγυνομαι, pl. éγγυναα, be sprung from
ékéρω, vb. aor. -έδειρα, skin, fray
ékδεω, vb. tie up to
ékεδος, vb. aor. -η, -ο, adj. that, he
ékθρώςκω, vb. aor. -έθερον, leap out
ékκαλέω, vb. call forth
ékκαλύπτω, vb. aor. -έκαλάντας, vb. aor. -λαθόν, forget
ékλωω, vb. release, free from, rescue
ékορέσθην, see ηρέσθην
ékπαγλός, -ον, adj. icy, dreadful
ékπεράω, vb. pass through
ékπίνω, vb. drink off
ékπέλεω, vb. bring to pass, accomplish
ékφαίνω, vb. bring to light
ékφασθα, see ηφασθα
ékφημι, vb. aor. inf. mid. ηφασθα, speak out, utter
ékλαυν, n. n. olive oil
ékλαινω, vb. aor. ηλασα, strike
ékλαφος, n. m. and f. stag, hind
ékλαίρω, vb. pity
ékλεγχής, -ης, adj. irreg. sup. ηλεγχιστος, shameful, desirable
ékλεύσαται, see ἐρχομαι
έλοντο, έλων, see αρέω
έμβαλλω, vb. step on
έμβαλλω, vb. cast in, intr. fall to
έμεν, § 24
έμος, -ι, -ον, adj. my
έμπεδος, -ον, adj. steadfast, firm
έμπίμπλημι, vb. fill full, fill
έμφυσομαι, intr. aor. act. εύ(ε)-φυμι, grow to, clasp
έν, εν and εν, prep. (dat.) in, on; also =ένειοι, be in
έναυτός, -ης, -ον, adj. opposite, in front, before
ένδον, adv. within
ένδυκεως, adv. duly, kindly, heartily
ένεμι, vb. be in
έθα, adv. there, then, rel. where
ένθαδ, adv. here
ένθευ, adv. thence, from there
ένιαυτός, n. m. year
ένιπτη, n. f. reproof
έννεφρος, -ος, adj nine years old
έννημαρ, adv. for nine days
έννυμι, vb. put on
ένοπτη, n. f. cry, voice
έντος, adv. and prep. (gen.) within
έντοσε(n), adv. within, inside
έξαιρεω, vb. take away
έξαπτσης, adv. suddenly
έξάρνυμαι, vb. aor. -ηραμην, carn
έξελαώνω, vb. aor. εξέλαια, drive out
έξερείνω, vb. ask about
έξερέω, vb. also mid. εξερεομαι, question
έξερχομαι, vb. come out
έξημαρ, adv. for six days
έξηρατο, see έξαρνυμαι
έξονυμάω, vb. call by name
έξορυξυ, vb. rush out
έξω, adv. outside
έξοικα, vb. pf. be like
έξπαινός, -ης, -ον, adj. dread
έξπαισιω, vb. dash at
έξπαισάμην, see παιέωμαι
έπει, conj. when, since
έπειτα, adv. thereafter, then
έπέρχομαι, aor. ἐπέρχόμεθα, come on, come upon
έπεικχομαι, vb. pray to
έπέφραδον, see φράζω
έπηπτοναι, (-ης), -ον, adj. unfailing, abundant
έπηλυθον, see ἐπέρχομαι
έπη, conj. when
έπηρεφής, -ης, adj. beetling
έπι, prep. (acc. gen. and dat.) on, upon, to
έπιαλλω, vb. put forth on
έπιβαίνω, vb. ist pl. aor. subj.
-βιόμαι, inf. -βιομαι, step upon, go up to
έπιβεβελομαι, see επίβαλω
έπιθομην, see πεθώ
eúde, vb. sleep
ēukhómen, m. and f. adj. gen. -tós, well-greaved
eunómai, vb. go to bed
eúni, n. f. bed
éunplókamos, -ov, adj. fair-haired
eúriska, vb. aor. éiríov, find
éuvódeia, f. adj. with broad ways
eúrónis, -ēsua, -ev, adj. dank, mouldy
éuvtr'éfis, -ēs, adj. well-twisted
éuvphrsoon, n. f. joy
eúxh, n. f. prayer
éfavn, see φηλ
éfeuríska, vb. find
éxáρh, see χάρω
éxunto, see χέω
éxow, vb. aor. (e)σχεθων, have, hold (a course), steer, moor, possess, keep
éων, § 20

ζέσον, see ζέω
ζέφuros, n. m. west wind
ζέω, vb. aor. ζέω(σ)α, boil
ζόφos, n. m. darkness, the west
ζώνη, n. f. girdle
ζώος, -η, -οv, adj. living
ζώω, vb. live

η, particle, surely, verily
η, conj. than
η...ηé, conj. either...or
ηα, § 24
ηβαω, vb. be in prime of youth
ηβη, n. f. youth
ηγεμονευω, vb. guide
ηγεμών, n. m. gen. -bros, guide, pilot
ηγέομαι, vb. guide, lead the way
ηδé, conj. and
ηδη, adv. already, at last
ηδύς, -eia, -v, adj. sweet
ηé...η, conj. whether ..or
ημα, see ἐμ
ηλίβατος, -ov, adj. raggy, l. 88 n.
ημαι, vb. sit
ημαρ, n. n. day
ημέν...ηδε, conj. both...and
θάλαμος, n. m. chamber
θάλασσα, n. f. sea
θαλερός, -ή, -όν, adj. blooming, fresh, big
θαμβέω, vb. wonder
θάνατος, n. m. death
θάσσων, adv. quickly
θαυμά, n. n. wonder
θάα, n. f. goddess
θάω, vb. wish, be willing
θέμις, n. f. gen. -θέμιος, law, right
θεοευδής, -ες, adj. godlike
θεός, n. m. and f. god, goddess
θέσφατος, -ος, adj. fated, decreed
θηέμαι, vb. gaze at, wonder at
θήλυς, -ετα, -τα, adj. female
θηρίον, n. n. beast
θῆς, n. m. gen. θῆς, shore
θυήσκω, vb. pf. part. θυήσκω, die
θοός, -ή, -ώς, adj. swift
θρασύς, -ετα, -τα, adj. reckless
θρήνος, n. m. footstool
θρίς, n. f. gen. ὥρθις, hair, bristle
θρόνος, n. m. seat
θυγάτηρ, n. f. daughter
θύελλα, n. f. squall
θυμήρης, -ες, adj. to one’s liking
θυμός, n. m. heart, spirit, desire
θυμοφθόρος, -ος, -ή, -όν, adj. soul-de-stroying
θύρη, n. f. door
ιανομαι, vb. grow warm
ιᾶχω, vb. cry out
ιδμεν, see ιδά
ιδώμεθα, see ιδάω
ιδών, see ιδάω
ιερός, -ή, -όν, adj. sacred, strong
ιω, vb. aor. εισα, part. εισα, make to sit, place
ιημ, vb. send; mid. set oneself towards, be eager
ικάνον, vb. come
ικνέμαι, vb. come to, reach
ιμείρω, vb. long for, seek, desire
ιμεν, see ιέμι
ιμερόες, -εσσα, -εν, adj. wistful, longing
ια, conj. in order that, where
ιξύς, n. f. waist
ιγαν, see ιέμι
ιγος, -ή, -ον, adj. like
ιστήμη, vb. set up; intr. tt. and mid. stand
ιστίον, n. n. sail
ιστός, n. m. mast, loom
ισχυς, vb. = ιχυς, hold
ιτεί, n. f. willow
ιθύμος, -η, -ον, adj. mighty, stately: 1. 106 n.
ιχθύοες, -εσσα, -εν, adj. teeming with fish
ιχθύς, n. m. fish
καθάπτομαι, vb. address
καθέξομαι, vb. sit
καθημαί, vb. sit
καθυπήρθη, adv. above
καί, conj. and, even
κακός, -ή, -ών, adj. bad, evil, weak
κακότης, n. f. gen. -οτης, evil plight, misery
καλέω, vb. call, call in
καλλιπλόκαμος, m. and f. adj. fair-haired
καλλιρέεθρος, -ος, -ή, -όν, adj. fair-flowing
καλλίων, see καλός
καλός, -ή, -όν, adj. comp. καλής, good, beautiful, fair
καλύπτρη, n. f. veil
VOCABULARY.

kaluptw, vb. cover, mid. wrap oneself up
kāματos, n. m. weariness
kāμw, vb. pf. part. kekymos, be weary
káneov, n. n. basket
kapnōs, n. m. smoke
kāρη, n. n. head; § 7. 5
kāρnōn, n. n. head
kapteleōs, adv. quickly
karpōs, n. m. fruit
kapteleōs, adv. quickly
kapēs, -η, -ov, adj. strong
kar, prep. (acc. and gen.) on, in, among, according to
cataβainw, vb. aor. -ebain, inf. -ebainan, aor. mid. 3rd sing. -ebaineto, go down; § 15. 6
kataβallw, vb. throw down
cataγineō, vb. bring down
cataγoμai, vb. put into land, come to land
cataδεvw, vb. tie, bind fast
cataδομai, vb. aor. kaiδow, go down
cataδελγw, vb. charm, bewitch
cataδνισκw, vb. die
catakaiw, vb. aor. -ekopa, burn
cataκεκαιμai, vb. lie down, lie on the ground
cataκημai, see katakaiw
cataκλαw, vb. break down
cataκλiνw, vb. lay down
cataλεγw, vb. tell, relate, lay down
cataλεπτw, vb. fall down
cataστυγεw, vb. aor. -eystugon, be horrified at
cataχεw, vb. pour down, shed
cateβηστo, see kataβainw
cateδαινw, see kataδομai
cateμai, vb. impf. katημai, go down
cateργυσι, vb. pen up
cateρχομai, vb. go down
cet, kev=āv, App. D.
kedwos, -η, -ov, adj. trusty, good
ekémai, vb. lie
keμαλw, n. n. treasure
keivos, -η, -o, adj. that
ekεισε, adv. there, thither
kekymos, see kāμw
kēleustos, n. f. pl. sometimes n. -tha, path, way
kēleów, vb. order, bid
kēlla, vb. aor. ekelos, run ashore
kēloμai, vb. order, bid
kēlsai, see kēllw
kēneos, -η, -ov, adj. empty
kērdiōn, -ov, comp. adj. more profitable
kēuβw, n. m. gen. -wos, sty
kefalē, n. f. head
kēdiōstos, -η, -ov, sup. adj. most beloved
kēp, n. n. heart
kēρuv, n. m. herald
kīnmaι, vb. move
kīrinw, vb. mix
kīxaw, vb. come upon
kīw, vb. go
klaia, vb. weep, wail
klērois, n. m. lot
klēmaξ, n. f. ladder
klīσμos, n. m. chair
klūtos, -η, -ov, adj. glorious, famous, goodly
klw, vb. hear
kνέfaos, n. n. gen. -aos, darkness
knulēsis, -eswa, -en, adj. fragrant
kōlos, -η, -ov, adj. hollow
kōmuaw, vb. put to sleep
koleas, n. m. sheath, scabbard
komiow, vb. tend, entertain, care for
kovaβiaw, vb. ring, resound
kōnavos, n. m. din, noise
kōνη, n. f. dust
kōπros, n. f. dung, farm-yard
koreννυμι, vb. aor. pass. ekoreννυ, mid. ekoreννυ, satisfy, give enough
koreνη, n. f. peak
kouπη, n. f. maiden
kraδη, n. f. heart
kraνeη, n. f. cornel-tree
κρατερός, -ή, -bv, adj. mighty, strong
κρατερωνυς, m. and f. adj. strong-hoofed
κρέας, n. n. gen. -atos, pl. κρέα, meat, flesh
κρήνη, n. f. spring
κρητηρις, n. m. gen. -ης, mingling-bowl
κρίνω, vb. choose
κτάμεναι, see κτεῖνω
κτείνω, vb. aor. ἕκτανον, inf. κτάμεναι, kill
κτήμα, n. n. possession
κυανότυφρος, -ος, adj. dark-proved
κυκάω, vb. mix
κυκεών, n. m. gen. -ων, acc. -ω, mixture, potion
κυλίνδω, vb. roll, mid. writhe
κύμα, n. n. wave
κυνή, n. f. helmet
κύπελλον, n. n. cup
κύων, n. m. and f. dog, bitch
κάπη, n. f. oar
λάας, n. m. gen. λᾶς, stone.
λαθοίατο, see λαθάω
λαμβάνω, vb. take, get
λανθάνον, vb. aor. (ἐ)λαθῶν, opt. 3rd pl. λαθοῖατο, escape notice; mid. forget
λαός, n. m. people
λάχεια, f. adj. overgrown; l. 509n.
λέβης, n. m. gen. λέβης, basin
λέγομαι, vb. aor. λέγομαι, aor. imperat. λέγο, I. count oneself; 11. lie down
λειός, -η, -ος, adj. level
λείπω, vb. pf. pass. λειώμαι, leave, leave behind
λεπτός, -η, -ον, adj. fine, delicate
λευκός, -ή, -ον, adj. bright, shining, white
λεύσω, vb. see, look at
λέχος, n. n. bed
λέων, n. m. lion
λήσ, n. f. gen. -ίδος, spoil
λύγα, adv. shrilly, clearly
λγέως, adv. aloud, shrilly
λήην, adv. very
λιμήν, n. m. gen. -ένος, harbour
λιμός, n. m. hunger
λίπα, adv. richly; l. 364 n.
λίς, n. f. linen; l. 353 n.
λισθη, see λισθη
λίσσωμαι, vb. aor. subj. λισθωμαι, pray to, beg
λισσός, -ή, -ον, adj. smooth
λιτανεύω, vb. beseech
λω, λώ, vb. wash; l. 361 n.
λυγός, -ή, -όν, adj. miserable, mischievous, harmful
λύκος, n. m. wolf
λύω, vb. untie, loose, free
μάκαρ, adj. blessed
μακρός, -η, -ον, adj. long
μακών, see μακάω
μάλα, adv. quite, very
μαλακός, -ή, -ον, adj. soft, gentle
μάντις, n. m. irregular gen. -ος, seer, prophet
μάρπτω, vb. seize
ματίς, n. f. folly; 1. 79 n.
με, § 10
μεγάλητος, m. and f. adj. great-hearted, haughty
μέγαρον, n. n. hall, palace
μέγας, -άνη, -α, adj. great
μέθυ, n. n. wine
μελιγμα, n. n. dainty bit
μελιξίος, -η, -ος, adj. gentle
μέλαις, -ας, -ας, adj. black, dark
μέλι, n. n. gen. -ος, honey
μελικρύτον, n. n. mixture of honey and milk
μελίφρων, m. and f. adj. honey-hearted
μέλλω, vb. be about to, be destined to
μέλος, n. n. limb
μέλω, vb. be a care
μεταμένος, see μετέχω
μέν, particle, indeed, in truth; l. 13, 65, 327, 447 n.
μενέωνω, vb. desire, intend
μένος, n. n. fury
VOCABULARY.

μένω, vb. remain
μεριμνίζω, vb. ponder, debate
μέρις, n. f. gen. -θος, cord
μέσσαυλος, or -ον, n. m. or n. court, fold
μέσος(ος), -η, -ον, adj. middle
μετά, prep. (acc. gen. and dat.) among, in
μεταπρέπεια, vb. excel, be the best among
μεταφωνέω, vb. speak amongst
μετέχειν, vb. be among
μετέχειτα, adv. next, then
μέτρον, n. n. measure
μεν, § 10
μή, adv. not
μηδέ, conj. and not
μήδομαι, vb. devise
μηκάομαι, aor. ἐμακον, moan, gree, groan, bellow
μήκετι, adv. no longer
μῆλον, n. n. sheep
μήν, n. m. mouth
μηρός, n. m. thigh
μήτηρ, n. f. mother
μῆτος, n. f. plan, device
μεγέντι, see μεγένιμαι
μέγενιμαι, vb. aor. pass. ἐμέγενη, mix, unite
μεμνημέκαι, vb. fut. μνησομαι, pf. μεμνημαι, remind, mid. remember, take thought for
μέμνων = μένων
μίν, § 10
μετόδος, n. m. wage, pay
μορφα, n. f. portion, what is due
μόρισμος, -ον, adj. fated
μόνος, -η, -ον, adj. alone
μόδος, n. m. word, speech
μυκάομαι, vb. low
μυρίος, -η, -ον, adj. countless
μύρομαι, vb. lament
μωλύν, n. n. moly

ναίω, vb. dwell
ναύλοχος, -ον, adj. having good harbourage, ship-berthing
ναύς, n. f. ship, § 7. 3
νενήθης, n. m. youth
νέκρος, n. m. dead man
νέκυς, n. m. dead man
νέω, vb. serve out, distribute
νέως, -η, -ον, adj. young
νηλής, -ης, adj. pitiful, ruthless
νήσος, n. f. island
νικάω, vb. prevail
νίπτω, vb. wash
νίσσομαι, vb. go
νοεώ, vb. notice
νομέω, vb. pasture, feed
νομός, n. m. pasture
νόος, n. m. mind, purpose, reason, understanding
νοστέω, vb. go home, return
νόστος, n. m. return, homecoming
νόσφι, adv. apart, away
νοῦς = νόος
νυμφή, n. f. nymph
νύν, adv. now
νύξ, n. f. gen. νυκτός, night
νυς. § 10. 1
νωμάω, vb. guide, control
νωτον, n. n. back

ξειστός, - ἦς, -ον, adj. polished
ξίφος, n. n. sword
ξυμβαλλόμαι, vb. aor. -βληθήναι, meet
ξύν, prep. (dat.) with
ξύνεσις, n. f. meeting-place, watersmeet

d, ή, τό, App. A.
do, ηδε, τόδε, adj. this
dόδος, n. f. way, road, journey
dόους, n. m. gen. -ντως, tooth
dό, rel. adv. where
dι, § 10. 1

tογνυνμι, vb. aor. ὄιξα, open
tοίδα, vb. 1st pl. ὄιμον, know
tοίκαδε, adv. homework
τοίκος, n. m. house, home
tοικτρός, -ή, -ον, adj. pileous
τινοβαρέων, m. adj. heavy with wine
τινος, n. m. wine
τίομαι, vb. forebode, think
oïos, -η, -ov, adj. alone
oïos, -η, -ov, rel. adj. such as, like
oïs, n. m. and f. sheep
olômaî, vb. be gone, have gone
olêthros, n. m. ruin
olêkô, vb. kill
olýgos, -η, -ov, adj. little
ôllspî, vb. aor. ôlòmper, destroy, lose, mid. perish, part. as adj. (with active sense) ôlômêlosos, destructive, baneful
ôlôôrôn, m. and f. adj. deadly-minded, baleful
ôlôôrômâi, vb. feel pity, wait, lament
ôlôômios, -ov, adj. ruinous
ômâdos, n. m. clatter
ômûmi, vb. aor. ômôsa, inf. ômôso, swear
ômôs, -η, -dv, adj. the same
ômôsai, see ômûmi
ômôs, adv. together
ômôs, adv. together
ôneîr, n. n. gen. -atos, good thing
ôkôs, -εiа, -dv, adj. sharp
ôpâqô, vb. send as companion, mid. take as companion
ôpê, rel. adv. where
ôpôtôvhn, adv. behind
ôptlîôw, vb. make ready
ôptôlov, n. n. tackle; l. 116 n.
ô(π)ôptê, conj. when
ôráw, vb. aor. éîðôv (part. iðâv), mid. éîðômep, look at, look, see
ôrguia, n. f. arms' stretch, fathom
ôrêstèrpos, m. adj. mountain
ôrokâ, n. m. oath
ôrômâw, vb. rush, dash
ôrynû, vb. stir up, rouse, intr.
pl. ôrôpa, rise
ôro, n. n. mountain
ôrôs, -ov, vb. dig, dig up
ôrôxâmos, n. m. leader
ôrôva, see ôrómi
ôs, η, ὦ, rel. pron. who, eis ὃ ke, until
ôs, η, ὦ, adj. his, her
ôs(σ)ôs, -η, -ov, rel. adj. how much, how many, as large as, as many as, also interrog.
ôsôse, n. n. eyes
ôsômômaî, vb. forebode
ô(σ)ôs, interrog. and rel. pron. whoever; § 10.4
ôte, conj. when
ôteôv, see ôsôs
ôv, ôuk, ôûx, adv. not
ôûdas, n. n. gen. oûdeos, earth, ground
ôûdôsôde, adv. to the ground
ôûdô, conj. neither, and (but) not, not...either
ôûdôs, n. m. threshold
ôûkêti, adv. no longer
ôûmômenos, see ôûlûmi
ôûlos, -η, -ov, adj. woollen, woolly
ôûrî, n. f. tail
ôûte, conj. neither, nor
ôûtês, pron. no one
ôûtôs, aûtvê, toûto, adj. this
ôûtwes, adv. thus
ôûthlâmôs, n. m. eye
ôûphra, conj. while, till, so that
ôûs, n. f. gen. ôûs, voice
pâgyv, adv. utterly
pâiûlôseis, -eôsa, -erv, adj. rugged
pâîs, n. m. and f. gen. -ôs, child
pâlôw, vb. shake
pâlûw, vb. sprinkle
pâmêlâs, -âiva, -av, adj. all-black
pâmêrâsôsôs, -η, -ov, adj. first of all
pâpá, prep. (acc. gen. and dat.) by beside, from beside
pâpâbâlôw, vb. throw beside
pâpânêôw, vb. aor. -êpêneôsa, blow out at the side, blow past
pâpâsôtâdôv, adv. standing beside
pâpâtîômi, vb. set beside
pâpêmi, vb. be at hand
VOCABULARY.

παρεδέρχομαι, vb. go by
παράσταμαι, vb. intr. aor. act. -έστην, stand beside
πάρος, adv. formerly, before
πάς, πάν, πάν, adj. all, the whole
πάσχω, vb. 2nd pl. pf. πέπασθε, suffer
πατόμαι, vb. aor. ἑπασάμην, taste, eat
πατήρ, n. m. gen. πατέρος (πατέρος), father
πατρίς, s. adj. of one's fathers-
πάτω, vb. check, stop
πάθω, vb. aor. ἑπάθημα, obey, trust
πείθω, vb. persuade, midl. aor. ἐπιθύμην and pf. act. πέποιθα, be
πείρω, vb. pierce
πείσμα, n. n. rope, cable
πελάξω, vb. bring near, bring
πέλας, adv. near
πέλω and πέλομαι, aor. 3rd sing. ἐπέλετο, be
πέλωρον, n. n. monster
πέρπτω, vb. fut. inf. πεμψέμεναι, send, speed
πένθος, n. n. longings, sorrow
πένομαι, vb. busy oneself
πέπασθε, see πάσχω; l. 465 n.
πεπληγνια, see πλήγω
πέποιθα, see πείθω
πέρ, particle, very, even; ll. 24, 174 n.
περάω, vb. cross, traverse
περιλαμβάνω, vb. throw around
περικαλλίς, -ες, adj. very beautiful
περιμήκης, -ες, adj. very long
περιστραίνω, vb. fawn round
περισκεπτός, -ος, adj. having a good view
περιστεναχτόμαι, vb. resound, ring round, echo with groans
περιτελέσθη, see περιτελέω
περιτελέω, vb. aor. pass. -τελέσθην, bring to pass
περιτρέπω, vb. aor. περιτρέπατον, turn round
περιωτή, n. f. place of wide view
πεσών, see πίπτω
πέτρη, n. f. rock, cliff
πεύθυμαι, vb. get to know, enquire
πί, adv. where, which way?
πῆμα, n. n. harm
πῆθος, n. m. kinsman
πίνω, vb. fut. πίόμαι, aor. ἐπιον, drink
πίομενος, see πίνω
πίπτω, vb. aor. (ἐ)πέσον, fall, cast one's self
πλέκω, vb. twist, weave
πλέω, vb. sail
πλησίον, -ίον, -όν, adj. near, next
πλήσω, vb. pf. part. πεπληγνωσ, strike
πλωτός, -ός, -όν, adj. floating
πνέω, vb. breathe, have understanding
πνοή, n. f. breeze, breath
πόθεν, adv. whence?
ποθή, n. f. desire, longing
ποθί, adv. where?
ποίεω, vb. make
ποιμήν, n. m. gen. -ένος, shepherd
πόλις, n. f. city
πολλός, -ός, -όν = πολύς
πολυβεζησ, -ές, adj. very deep
πολυμηχανος, m. adj. of many devices
πολύς, πολλή, πολύ, adj. much, many
πολύτροπος, -ος, adj. resourceful, versatile
πολυφάρμακος, -ος, adj. skilled in drugs
πομπή, n. f. escort, home-sending
πόντονδε, adv. to the sea
πόντος, n. m. sea
πόποι, exclam. shame!
πόρις, n. f. gen. πόρος, heifer, calf
πόρον, vb. aor. gave
VOCABULARY.

στείρα, f. adj. barren
στενάχω, vb. groan
στεφανών, vb. set as a garland
στήθος, n. n. breast
στόμα, n. n. mouth
στρέφω, vb. turn
σύ, pron. thou, you
σύν, prep. (dat.) with
συνέδω, vb. bind together
συνέχω, vb. hold together
σύς, n. m. and f. swine
συνείδος, n. m. pigsty
συφάτω, adv. to the sty
σφάτω, vb. pf. pass. ἐσφαγμαί, kill
σφίν, § 10. 1
σχέδον, adv. near
σχέδον, see ἵω
σχέλιος, -η, -ov, adj. merciless
tαμίη, n. f. housewife
tαμής, n. m. overseer
tαυσήκης, -ες, adj. long-edged
tαύνω, vb. draw
tάπης, n. m. gen. -τος, rug
tάρπησαν, see τέρπω
tαχύς, -εια, -β, adj. quick
tάνω = τών
τε, conj. and; also generalizing
particle
tέγως, n. n. roof
tεθηκώς, see θύσικω
τελω, vb. wear away
tεῖχος, n. n. wall
tεκμαρμαί, vb. decree, appoint
tέκος, n. n. child
tελεσφόρος, -ov, complete, full
tελευτάω, vb. bring to an end
tελέω, vb. fulfill, accomplish,
bring to pass
tέως, -ή, -ον, adj. thy, your
tέρπω, vb. aor. pass. (ἐ)τάρπην, gladden, satisfy
tέσσαρες, -α, adj. four
tέταρτος, -η, -ov, adj. fourth
tετευγμένος, see τεύχω
tετυχής, see τυχόω
τεύχω, vb. pf. pass. τέτυγμαι, make, prepare
tέως, adv. meanwhile
τη, l. 287 n.
tίθημι, vb. set up, put
tίκτω, vb. beget
tίλλω, vb. pluck, tear
tίμιος, -ον, adj. honoured
tίπτε = τι ποτε, why, pray?
tień, τί, pron. who? what?; neut. τί, why?
tίς, τί, enclit. pron. anyone, someone; neut. τί, at all
tιταίνω, vb. draw up; § 14. 4
tλάω, vb. aor. ἔτινῃ, opt. τλαίνῃ, endure, consent
tοι, particle, verily, indeed
τοι = σοι, § 10. 1
tοκεύς, n. m. pl. τοκῆς, parent
tόξον, n. n. bow
tότε, adv. then
tόφρα, adv. the while, so long
tράπεζα, n. f. table
tραπέζαι, see τρέπω
τρέπω, vb. 3rd pl. aor. pass. ἑτραφεὶν, rear, bring up, nurture
τριτός, -η, -ον, adj. bored, pierced, l. 12 n.
tρηξύς, -εια, -β, adj. rugged
tρίπτους, n. m. gen. -τος, tripod
tρίτατος, -η, -ov, adj. third
tρίτος, -η, -ov, adj. third
tρύχω, vb. wear out
tυγχάνω, vb. pf. τετυχήκα, happen, be
τυρός, n. m. cheese
tῶ, § 10. 3
τυρέω, vb. draw water
τύωρ, n. n. gen. -αρος, water
νίας, n. m. son; § 7. 2
ύλη, n. f. wood
ύλης, -εσα, -εν, adj. wooded
ύμετερος, -η, -ον, adj. your
ύπακοις, vb. answer
ύπεκφεύγω, vb. escape from
ύπενερθε, adv. below, under
ύπέρ, prep. (acc. and gen.) over
ϕαγέμεν, see ἔσθω
ϕαεῖνος, ὅ, ὅν, adj. shining
ϕαεσιμβροτός, ὅν, adj. giving light to men
ϕαιδύμος, ὅν, adj. noble
ϕαιλώ, vb. show, mid. appear
ϕαῖος, n. n. light
ϕάρμακον, n. n. drug, charm
ϕαρός, n. n. robe, mantle
ϕάγαγων, n. n. sword
ϕάσκω, vb. say
ϕέρω, vb. bear, bear on, carry
ϕεύγω, vb. escape, flee
ϕημί, vb. 3rd. pl. impf. ἔφαν, impf. mid. ἐφάμην, say, think
ϕθεγγομαί, vb. shout, call
ϕθυνό, vb. waste, wear away
ϕθίνω, vb. wane, pass away
ϕιλέω, vb. befriend
ϕίλος, ᾧ, ὧν, adj. one’s own, dear
ϕιλότης, n. f. gen. ἄτοσ, friendliness, love
ϕιοτάω, vb. come thro'nging
ϕιρέω, vb. carry, bring
ϕράζω, vb. aor. (ἐ)πεφράσαο, point out, tell; mid. notice, scan, consider
ϕρῆν, n. f. gen. φρενός, heart, mind

λυπή, n. f. flight
λυλασσόμινα, vb. guard
λύρος, n. f. nature
λύω, vb. produce, make to grow; intr. aor. ἐφυν (which is also 3rd pl. for ἐφυν)
φωνέω, vb. speak
φωνή, n. f. voice

Χαίρω, vb. aor. pass. ἔχάρην, rejoice
Χαίτη, n. f. hair
Χαλεπός, ὅ, ὅν, adj. hard, difficult, toilsome
Χάλκιος, ὅ, ὅν, adj. bronze
Χάλκηρης, ὅς, adj. bronze
Χαλκός, n. m. bronze vessel, bronze knife
Χαμαιεύνας, f. adj. making a lair on the ground, lying on the ground
Χαρίεις, -εσα, -εν, adj. charming, lovely
Χαρίζομαι, vb. show favour, give freely
Χείρ, n. f. gen. χειρός and χερός, hand
Χερμάδονον, n. n. stone (for throwing)
Χέρνης, n. f. gen. -ιός, water for the hands
Χέρσος, n. f. dry land
Χέω, vb. pour, also mid. χέομαι, aor. ἐχώμην, flock round
Χαθαμάλος, ὅ, ὅν, adj. low-lying
Χθών, n. f. gen. -οβός, land
Χτίων, n. m. gen. -ώνος, tunic
Χλαίνα, n. f. mantle
Χλωρός, ὅ, ὅν, adj. yellow
Χοή, n. f. libation
Χράομαι, vb. consult (an oracle)
Χράω, vb. assail
Χρῆ, indecl. n. need; χρή (έστι), impersonal, there is need, it is necessary
Χρίμπτομαι, vb. go close to
Χρώ, vb. smear, anoint
Χρύσεος, -η, -ον, adj. golden
Χρυσόθρονος, -ον, adj. golden-throned
Χρυσόρραπτις, m. adj. carrying a golden wand
Χρυσός, n. m. gold
Χύρος, n. m. place

ψυχή, n. f. spirit
ψύχος, n. n. coolness

ω, exclaim. O!
όδε, adv. thus
όκα, adv. quickly
όλεσικαρπός, -ος, adj. dropping its fruit
ομος, n. m. shoulder
ορη, n. f. season
ος, rel. adv. and conj. how, as
ος, adv. thus
ώτειλη, n. f. wound
PROPER NAMES

Αλάιη (νήσος), the island of Acaea, the home of Circe
'Αίδης, Hades, god of the lower world, gen. 'Αιδός and 'Αϊδαο
'Αιδόσδε, to Hades
Αίτης, Aetes, son of Helios and Perse, brother of Circe
Αίόλιος, Aeolian, of Aeolus
Αίόλος, Aeolus, the lord of the winds, son of Hippotes
'Αντιφάτης, Antiphates, king of the Laestrygonians
'Αργείων, Argive, of Argos, the realm of Agamemnon, king of the Greeks before Troy. Pl. used to denote the Greeks as a whole
'Αρτακίη, Artacia, a fountain
'Αχαίος, Achaeac, of Achaea, a district of northern Greece. Pl. used to denote the Greeks as a whole
'Αχέρων, Acheron, a river of the lower world
Γίγας, gen. -αντός, a Giant
'Ελπίνωρ, Elpenor, a companion of Odysseus
Ερέβος, Erebus, the realm of darkness, the lower world
'Ερμείας, Hermes, the messenger of the gods
Εὐρυλόχος, Eurylochus, a companion of Odysseus
Ζεύς, the father of the gods, lord of Olympus
'Ηλιος, Helios, the sun-god, the sun
'Ηώς, Eos, the goddess of the dawn (Aurora), the dawn
Θηβαῖος, Theban, of Thebes, a city of central Greece
'Ιθάκη, Ithaca, the island home of Odysseus
Ιλιος, Ilios, Troy
'Ιπποτάδης, son of Hippotes, i.e. Aeolus
Κύκλωψ, Cyclops, one of a race of giants of whom the lawless monster Polyphemus is the chief representative
Κώκυτος, Cocytus, a river of the underworld
Δαερτιάδης, son of Laertes, i.e. Odysseus
Δαιστρυγώνος, Laestrygonian
Δαιστρυγών, a Laestrygonian, one of a fabulous race of giants
Δάμος, king of the Laestrygonians
'Οδυσσέας, Odysseus, the hero of the Odyssey
Ολυμπος, Olympus, a high mountain of Thessaly in Greece, the home of the gods
Περσεφόνεια, Persephone, daughter of Zeus and Demeter, wife of Hades and goddess of the underworld.
Πέρση, Perse, daughter of Oceanus, wife of Aeetes, mother of Circe
Πολίτης, Polites, a son of Priam, king of Troy
Πραμνιός, Pramnian (wine), l. 235 n.
Πυρифλεγέθων, a river of the lower world

Τειρεσίας, Teiresias, a Theban seer of pre-Trojan war times
Τηλέπυλος, Telepylus, a town of the Laestrygonians
Τροί, Troy
Οκεανός, the river-god Oceanus, the great ocean-stream that encompasses the world, beyond which lies the underworld
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