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THE ODYSSEY OF HOMER

BOOK X

WITH INTRODUCTION NOTES AND APPENDICES

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,
Dec. 14, 1838.
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OUTLINE OF THE STORY OF THE ODYSSEY.

BOOKS I—IV.

THE ADVENTURES OF TELEMACHUS¹.

[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 Ὁδύσσεως, 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 Ὁδύσσεως coming first; next the Τλαύς Ὁδύσσεως (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 (including book 10); then the Τηλεμάχεια (1—4); and lastly the Σπονδαλ (part of 23 and 24).
also [X] how he went to Aeolus, god of the winds, to Laestrygonia, and the Aeacan 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, being composed in what we may call the old Achaean dialect; 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 com-
posed 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 Ε represented the three sounds ε, η and ι; and Ο represented ο, ω and ου. 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 poems. This brilliant tour de force has not brought conviction, as to its details, to the minds 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

1 See Appendix K, where specimens of Fick's version are given.
into Ionic from a dialect which had at any rate many resemblances to the Aeolic of Lesbos.

4. The text of Homer which we now possess was formed by the labours of the great Alexandrian scholar Aristarchus. This text, which, roughly speaking, may be said to give us the Homer of the Age of Pericles, we must accept for

1 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". Prof. Warr (Classical Review, Vol. II. p. 196, sqq.) is much more appreciative. His summary of the question (p. 200) is well worth quoting:—"Fick's general theory of an Ionian translation of the Epic poetry is certainly strengthened by the cumulative evidence now collected; and so is his argument in favour of the Aeolian dialect as the original vehicle of the Homeric poetry, if he has succeeded in establishing the Aeolic element in the sister (Hesiodic) epic. Few, however, will agree with him in ascribing so large a performance to one translator, even if he is justified in interpreting the statement of Hippostratus, which I have just quoted, as meaning that Cynaethus 'rhapsodised' the whole Iliad and Odyssey. The alternative view which I have suggested—that the Ionicising of the Epic poetry resulted from its reduction to writing for Ionian readers by Ionian experts in that art—seems to be confirmed by the discovery that the earlier poems (which I hold to have been composed memorially) were constructed in regular sections and strophes. For such a framework, far from being a hindrance, would be a great, if not indispensable, aid to memorial composition, as well as an assistance to the singer or reciter, and a partial safeguard against alteration. It is, I suppose, an article of faith in the conservative cultus of Homer, that the entire complex of the Iliad and Odyssey was held together in the mind of one poet by mere power of memory. But, in fact, even such relatively small poems as Fick's analysis supposes could hardly have been framed so consistently without some such system. On the other hand the revisers might well dispense with it, if they availed themselves of writing. And without writing the amplification and dove-tailing of the earlier materials would be totally impossible. Our Iliad and Odyssey are strictly books of highly artificial construction."
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. τόρηξ, πρήσω. Sometimes even where we have ā in Attic: e.g. ἵνεμας (ἀνεμος).
   ου sometimes where we have o in Attic: e.g. νοῦς, οὐνομα, ποιλός.

2. Interchange of Vowels:
   η and ε interchanged: e.g. νῆς and νές, ἦς and ἐν (all used in Homer).
   ω and ο: e.g. δῶ and δό.
   α and ά: e.g. ἀνήρ and ἀνήρ, ἀρες and ἀρες.
   ει and ε: e.g. ἡμεῖων and ἡμέων, εἴρωτάω and ἐρωτάω, χάλκεος and χάλκεος. On ύπείρ and εἶν see note on Od. X. 310. On εἰεως see Appendix H. 2.

N.B. the long vowels in the following: καλός, ισος (Attic ἴσος), φθάνω. See also Appendix H. 2.

3. Assimilation of Vowels: see § 23 and Appendix F.

4. Interchange of quantity: e.g. ἀπερήσιος and ἀπερείσιος (both in Homer), τέως and τής.

5. Diphthongs scanned as two syllables: e.g. παῖς and πάις, εῦ and εὖ, ἄργεύφοντης. The diphthongs are later than the uncontracted forms. Some editors would resolve a large number of diphthongs in the text of Homer: e.g. κοῖλος, θεῖος, αἰδοίος for κοῖλος, θεῖος, αἰδοίος. See also Appendix F.

6. Apocope. This term is applied to such cuttings off as πὰρ ξίφεος, παρθέμενος, ἀννείται.
§ 3. Consonants.

1. **Double Consonants.** There are many instances in Homer of double consonants existing side by side with single: e.g.

- ὅπλοσῳ ὅπλος
- Ἀχιλλεύς Ἀχιλλεύς
- Ὀδυσσεύς Ὀδυσσεύς

The doubling in the following words is due to assimilation:

- ὅττι for ὅτ-τι
- ὅππως ὅπ-πως
- ὅσος ὅ-τ-λος
- μέσος μέ-θ-λος
- ἵσος ἰ-ν-ίσος

ὅτι, ὅπως, ὅσος, μέσος, ἵσος are all later than the forms with double consonants.

Notice also the following typical instances:

- ἐπεσι, ἐπεσι. See § 6. 1.
- πάσσασθαί, πάσσασθαί. See § 15. 1.
- ἐνόσσελμος. See Appendix H. 2.
- ἐννοοῖ-γαίος and ἐννοοῖχθων. See Appendix H. 2.

2. **Metathesis (change of position)** when there is a ρ in the word: e.g. καρδία and κραδία, θάρσος and θράσος, δαρτός and δρατός.

3. **Assimilation combined with Apocope.** This assimilation takes place especially with the prepositions ἀνά and κατά: e.g. κάδ δ' ἐβαλε, κάγ γόνν, κάπεσε, κανεύσας: ἀμ πεδίον, ἀμβαίνειν.

4. **Loss of Consonants.** See also Appendix H.

THE DIGAMMA.

The Digamma is the letter Vau, probably pronounced like the English W, and denoted by the symbol Ψ; hence called ‘Digamma’, because it is like a double Π. 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

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1 See Brugmann, Comp. Gram. Vol. II, § 32.
2 ι denotes the ‘consonantal i’, pronounced as English y.
HOMERIC FORMS.

languages of the Indo-European group; e.g. compare Greek οἶνος, Latin vinum and English wine; ἔρεω, ver-bum and word; also οἶκος and vicus; ἱδεῖν and videre\(^1\). Further these words οἶνος, ἔρεω, οἶκος and ἱδεῖν, 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. See Appendix H. 1.

§ 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 ἄ of Attic after ρ and vowels: e.g. πέτρη, κλησίν.

(2) even for α of Attic in words like ἀληθής, εὐπλοῦς.

But generally ἄ of Attic is also ἄ in Homer.

Exceptions: ἄ appears very rarely instead of η: e.g. θεά, Ναυσικά. ἄ is found in δίὰ feminine of δῶς, and in a few vocatives: e.g. νύμφα, μαῖα.

2. Masculine Singular. Nominative ends in -ης: e.g. βορέης.

Exceptions: (1) a few proper names: e.g. Αίνειας, 'Ερμειας.

(2) a few nominatives in α: e.g. εὐρύσα, μετέστα, νεφεληγερέτα, epithets of Zeus; κυνοχαίτα, of Poseidon; ἵπποτα, of Nestor.

\(^1\) For more instances see Brugmann, Vol. 1. § 163 sqq.

\(^2\) 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.
Genitive: -ao: e.g. Ἀτρείδαο.
-εο: e.g. Πηληιάδεω.
-ω after a vowel: e.g. Ἐρμείω.

-αων (generally) for -ασων, cf. Latin -arum for -asum: e.g. αἰχμητάων, ὠκειάων.
-εων (Tonic): e.g. ναυτέων. So we have both πολλάων and πολλέων.
-ων after a vowel: e.g. παρείων.

4. Dative Plural.
-γσι(ν) (perhaps -γσι(ν)1; -γσι being due to the analogy of -οι): e.g. πύλησων, κελσάγσι (participle).
-γσ (probably γσr', i.e. γσι elided before a vowel; though in our present texts γσ is also found before consonants):
  e.g. τγσ, θογσ.
-αισ very rare: e.g. θεαίσ, πάσαισ. But these forms are probably corrupt.

5. -φι case. A few instances of the old Instrumental case in φι(ν) are found in Homer: e.g. κρατερήφι βίηφι 'by strong might'; also used as an ablative, e.g. εξ ευνηφι 'out of bed'; and as a locative, e.g. κλασηφι '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.

§ 5. Second Declension.

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

1. Genitive Singular; endings
-οιο: e.g. τοίο (article), θανάτου (for θανατο-σιο).
-οο: e.g. οο (relative), δημου, Αἶλου.
-ου (i.e. -ου contracted) is also used.

1 See King and Cookson, p. 323.
2. **Dative Plural**;
   
   -οις(ν): e.g. θεοίς.
   
   -οις probably before vowels only, and should be written
   -οι (i.e. -οις elided): e.g. θεοίς ἐναλγίκος. In our
   present texts, however, there are some instances of -οις
   before consonants.

3. **Genitive and Dative Dual**: -οίν: e.g. τοῖν, ἕποιν.

4. **-φι case**: (1) instrumental: e.g. δακρύοφιν πιμπλαυτό ‘were
   filled with tears’; (2) as an ablative: e.g. ἐκ θεόφιν ‘from the gods’;
   (3) as a locative ὑπὸ γυνόφι ‘under the yoke’.

5. Words like νΰός, ὄστεόν, χρύσεος are generally left uncon-
   tracted.

6. The Homeric forms λάβος, νῆός, πλείος represent the “Attic
declension” forms λεύς, νεύς, πλέως.

§ 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. ἐμεσ-σι, ποσοί (for
   ποδ-σι), βοσί (for βοῖ-σι).

   Sometimes the case-ending is joined to the stem by a connecting
   vowel ε, and the σ is doubled; e.g. ἐπέ-εσιν, μιμνώντεσι (participle).

   -σι is very rare: e.g. χείρεσι as well as χείρεσσι and χερσί: also
   ποσί and ἐπεσί.

   **Genitive and Dative Dual**: -οίν: e.g. ποδοίν.

   **-φι case**. Almost all the instances of this in the third declension
   are with stems in εσ. Examples: (1) instrumental αὐτοὶσιν δχεσφι
   ‘chariot and all’, (2) as ablative ἐξ Ἑρέβεσφι ‘out of Erebus’, (3) as
   locative δρεσφι ‘on the mountains’.

2. **Stems ending in σ.**

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

---

1 "In ἐπέ-εσιν, εσ- was understood to be part of the case-ending, just as in
such forms as κράτεσφι stem κρατ-." (King and Cookson, p. 332.)
HOMERIC FORMS.

(a) Stems in εσ.

Genitive singular -eos, rarely contracted into -eus, e.g. θάμβεισ; generally left uncontracted as also the other cases, e.g. ἀληθέα.
Dative -ei often contracted into -ei.
Dative plural generally has three forms; e.g. ἐπε-εσι, ἐπεσ-σι and ἐπεσι.

N.B. σπέοσ (and σπεῖοσ), G. σπειουσ, D. σπηι, D. Pl. σπήεοσι, σπέσσει. But see Appendix I.

(b) Stems in ασ.

Singular. Plural.

N. A. δέπας δέπα
G. δέπαος δεπάων
D. δέπαι, δέπαι δεπασι, δεπασσι

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

(c) Stems in οσ.

Singular.

N. αἰδώς ἤ-ώς χρό-ός
A. αἰδόα ἤ-όα χρό-ά
G. αἰδόσ ἤ-όσ χρό-ός
D. αἰδόι ἤ-όι χρό-ί

N.B. ἤ-όα should be read in all cases instead of ἤ-ό of the MSS.

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

Singular. Plural.

N. βασιλεύς¹ βασιλής
V. βασιλεύ
A. βασιλήα βασιλήας
G. βασιλής βασιλήςων
D. βασιλήι βασιλεύσι

¹ For an explanation of the declension of this word see King and Cookson, p. 327.
Sometimes in proper names we have -ea, -eos, k.ν.λ.: e.g. Τυδέα, Τυδέος, Τυδέι. So also 'Οδυσσέα, and Πηλέος as well as Πηλήσος.

The adjective ἕως also ἔος 'good' has acc. ἰῶν and ἐν, gen. ἐνος (perhaps for ἰεός with transposition of quantity¹). From the neuter ἰῶ we have the adverb ἰό, ἐν, ἐν (very frequent in compounds).

4. Stems in ι.

The ordinary declension is as follows:

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

Genitive singular perhaps also -eos: e.g. πόλεος; but this is a doubtful form.

μάντιος is a 'new formation' on the analogy of βασιλῆς.

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

Dative plural rarely -εσι: e.g. ἐπάλξεσι.

5. Stems in ν.

(a) with genitive in -eos, e.g. adjectives in -νς, as ταχῦς, ταχέος.

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

ωκύς, nom. fem. sing. ωκέα.

αιπύς, acc. sing. fem. αἰπήν, neut. plur. αἰπά.

¹ King and Cookson, p. 327.
HOMERIC FORMS.

(6) with genitives in -vos.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. vékus</td>
<td>vékus</td>
</tr>
<tr>
<td>A. vékuv</td>
<td>vékvas, vékus</td>
</tr>
<tr>
<td>G. vék vos</td>
<td>vékýwv</td>
</tr>
<tr>
<td>D. vékvi</td>
<td>vékvasi, vékvis, vékýesoi</td>
</tr>
</tbody>
</table>

Dative singular sometimes in -ui (one syllable): e.g. ὑρχηστυί, πληθυί, ἐξυί.

Accusative plural generally has two forms: e.g. ὃφρυς, ὁφρύς: ἰχθυας, ἰχθύς.


Heteroclite nouns are those which are declined with different stems.

1. **πατήρ**
   - Two stems πατερ-, πατρ-\(^1\).

2. **ἀνήρ**
   - Two stems ἀνερ-, ἀνδρ- (for ἀνρ-\(^1\)).

\(\begin{array}{ll}
\text{Singular} & \text{Singular} \\
\hline
\text{N. πατήρ} & \text{ἀνήρ} \\
\text{V. πάτερ} & \text{ἀνερ} \\
\text{A. πατέρα} & \text{ἀνέρα} \quad \text{ἀνδρα} \\
\text{G. πατέρος} & \text{ἀνέρος} \quad \text{ἀνδρός} \\
\text{D. πατέρι} & \text{ἀνέρι} \quad \text{ἀνδρί} \\
\hline
\text{Plural} & \text{Plural} \\
\hline
\text{N.V.} & \text{ἀνέρες} \quad \text{ἀνδρες} \\
\text{A. πατέρας} & \text{ἀνέρας} \quad \text{ἀνδρας} \\
\text{G. πατέρων} & \text{ἀνδρών} \\
\text{D.} & \text{ἀνδρασι} \quad \text{ἀνδρεσσι} \\
\hline
\text{Dual.} & \\
\hline
\text{N. ἀνέρ} & \text{ἀνδρες} \\
\hline
\end{array}\)

So μήτηρ is declined with two stems μητερ- and μητρ-; cf. θυγατερ- and θυγατρ-, γαστερ- and γαστρ-.

ἀνδράσι is for ἀνδρ-σι. For the “sonant liquid” cf. § 15. 5.

\(^1\) Good illustrations of strong and weak inflexion. See King and Cookson, p. 329.
2. **viōs**: three stems (1) viō-, (2) viev- (or vieφ, φ being lost before a vowel), (3) vi-.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
</tr>
<tr>
<td>N. viōs</td>
<td>viēes</td>
</tr>
<tr>
<td>V. vié</td>
<td></td>
</tr>
<tr>
<td>A. viōν viēa viā</td>
<td>viēas viās</td>
</tr>
<tr>
<td>G. viōθ viēos viōs</td>
<td>viōθviōv</td>
</tr>
<tr>
<td>D. viō φ viēi viī</td>
<td>viōσviōσ</td>
</tr>
</tbody>
</table>

**Dual.**

(3)

N. viē

3. **νησ** (Attic ναυς): three stems ναυ-, νην-, νευ- (i.e. ναφ-, νηφ-, νεφ-).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. νησ</td>
<td>νηες</td>
</tr>
<tr>
<td>A. νηα νεα</td>
<td>νηασ νεασ</td>
</tr>
<tr>
<td>G. νηός νεός</td>
<td>νηφον νεόν</td>
</tr>
<tr>
<td>D. νητ</td>
<td>{νηεσσι νεέσσι}</td>
</tr>
</tbody>
</table>

Instrumental ναυφι

Another form of the dative is found in a few compounds: e.g. ναυσικλυτός.


<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. δόρυ</td>
<td>δουφα δουφατα</td>
</tr>
<tr>
<td>G. δουρός δουρατος</td>
<td>δουρον</td>
</tr>
<tr>
<td>D. δουρι δουρατι</td>
<td>δουρεσσι δουρασι</td>
</tr>
</tbody>
</table>

Similarly γόνυ (stems γουν- and γουφατ-), G. γονός, γονατος κ.τ.λ.

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

|  | G. άματος | eιδαρ Pl. eιδατα |
|  | πείραρ | πείρατος | oδθαρ oδθατα |
5. **κάρη**: stems καρητ-, καρητ-, κραατ-, κρατ-\(^1\).

### Singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. καρητός</td>
<td>κάρητος</td>
<td>κράτος</td>
<td>κρατός</td>
</tr>
<tr>
<td>D. καρητι</td>
<td>κάρητι</td>
<td>κράτι</td>
<td>κρατι</td>
</tr>
</tbody>
</table>

### Plural.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. καρητα</td>
<td>κράτατα</td>
</tr>
<tr>
<td>G.</td>
<td>κράτων</td>
</tr>
<tr>
<td>D.</td>
<td>κρατι</td>
</tr>
</tbody>
</table>

An acc. sing. κράτα is found in Od. viii. 92; also κάρ in the phrase ἐπὶ κάρ 'headlong'. But see Mr Monro's Iliad, xvi. 392.

The Instrumental κράτεσφι is perhaps due to the analogy of stems in ἐσ.

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

### Singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. πολύς</td>
<td>πολλός</td>
<td>πολλή</td>
<td>πολύ πολλόν</td>
</tr>
<tr>
<td>A. πολύν</td>
<td>πολλόν</td>
<td>πολλήν</td>
<td>πολύ πολλόν</td>
</tr>
<tr>
<td>G. πολέος</td>
<td>πολλόφ</td>
<td>πολλή</td>
<td>πολύ πολλόν</td>
</tr>
<tr>
<td>D.</td>
<td>πολλόφ</td>
<td>πολλή</td>
<td></td>
</tr>
</tbody>
</table>

### Plural.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. πολέες</td>
<td>πολλοι</td>
<td>πολλά</td>
</tr>
<tr>
<td>A. πολέας</td>
<td>πολλούσ</td>
<td>πολλάς</td>
</tr>
<tr>
<td>G. πολέων</td>
<td>πολλών</td>
<td>πολλάων</td>
</tr>
<tr>
<td>D. πολέσσι</td>
<td>πολλοίσι</td>
<td>πολλήσι</td>
</tr>
</tbody>
</table>

There is another form πουλύς, neut. πουλύ, acc. πουλύν.
Nom. plur. πολεῖσ occurs once.

7. Miscellaneous examples of nouns with varying stems:

οὐδας, G. οὐδεος, D. οὐδεί, οὐδει.
ἐρήμης, Pl. N. ἐρήμησες, A. ἐρήμασ.

\(^1\) See King and Cookson, p. 302.
HOMERIC FORMS.

πίων, Fem. πειρα (for πι-περ-α), Neut. πίαρ (for πι-παρ).
1 πρόφρων, Fem. πρόφρασσα.
ἀρείων, Pl. ἀρείους.

§ 8. Comparison of Adjectives.

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

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

The following should be noticed:

- μακρός
- ωκός
- ἀγχις
- γλυκός
- παχύς
- [άγγ-ος]
- [κέρδ-ος]
- [κηδ-ος]
- [ἀρε-τή]

- μάσσων (for μάκ-ων)
- ἀσσον (for ἀγχ-ων)
- γλυκίων
- πάσσων (for παχ-ων)
- ἀλγίων
- 8 ἑλάσσων (for ἑλέγχ-ων)
- κερδίων
- ἀρείων

3. Notice also:

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

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

(c) the superlative ending -ατος: ὑπατος, πύματος; but the latter may be πυ-ματος.

1 See Brugmann, Comp. Gram. Vol. i. § 311.
2 There is no adjective ἐλέγχης. For ἐλέγχες (II. IV. 242) ἐλέγχεα should be read.
3 See Brugmann, Vol. ii. § 135.
4 See Ibid., § 72.

1. The following forms should be noticed:
   'One': feminine (as well as μια) ιά, ιαν, ιῆς, ιῆτος; also in one passage a dative neuter ιῆς. These forms occur in the Iliad only.
   'Two': δύο, δύον; δοι, δοιον.
   'Four': πέντε (Aeolic) as well as τέσσαρες.
   'Twelve': δώδεκα, διώδεκα, δυοκαίδεκα.
   'Twenty': εἴκοσι (for ἑίκοσι) as well as ἑίκοσι.

2. Ordinals, additional forms: πρώτος, δεύτερος, τρίτος, τέταρτος, ἑβδόματος, ἑγάτος, ἑνατος and ἑνατος.
   πρώτος is a double superlative.
   The others are also superlatives in form, having the suffix ατο.

3. Numeral adverbs. δίχα 'in two parts' and τρίχα 'in three parts' have also the forms διχά and τριχά. τετραχά is also used.
   Notice also the adverbial forms ἐξήμαρ 'for six days', ἐννήμαρ 'for nine days'.

§ 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. N. εγὼν, εγώ</td>
<td>σύ, τύνη</td>
<td>εέ, ε, μν</td>
</tr>
<tr>
<td>A. ἐμέ, enclitic με</td>
<td>σέ</td>
<td>είο, εο, ευ</td>
</tr>
<tr>
<td>G. ἐμείω, ἐμέο, ἐμεῦ, enclitic μεν</td>
<td>σείο, σεό, σεῦ, τεῦν</td>
<td>ε irrational</td>
</tr>
<tr>
<td>D. ἐμοί, enclitic μοι</td>
<td>σοί, enclitic τοι: τείν</td>
<td>εοῖ, οί</td>
</tr>
<tr>
<td>Dual. N.A. νοῖ</td>
<td>σφοί</td>
<td>σφω</td>
</tr>
<tr>
<td>G.D. νοίν</td>
<td>σφοῦν</td>
<td>σφων</td>
</tr>
<tr>
<td>Plur. N. ήμεῖς, εμεῖς</td>
<td>ήμεῖς, εμεῖς</td>
<td>σφεας, σφας, σφε</td>
</tr>
<tr>
<td>A. ήμεας, εμεᾶς</td>
<td>ήμεας, εμεᾶς</td>
<td>σφεαω, σφεων</td>
</tr>
<tr>
<td>G. ήμεαν, εμεᾶν</td>
<td>ήμεαν, εμεᾶν</td>
<td>σφειαν, σφειων</td>
</tr>
<tr>
<td>D. ήμαιν, ήμιν (encl.),</td>
<td>ήμαιν, ήμιν (encl.),</td>
<td>σφισιαν(ν), ήμιν</td>
</tr>
<tr>
<td>ἀμμαι(ν)</td>
<td>ἀμμαι(ν)</td>
<td>(encl.), σφι(ν)</td>
</tr>
</tbody>
</table>

1 These forms are of doubtful origin and are usually nearly synonymous with ἵσος (King and Cookson, p. 368).
The forms ἐμέθεν, σέθεν, ἔθεν 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, ἔθεν are, however, used both as genitives and ablatives.

2. Possessive Pronouns.

First Person ἐμός νωῖτερος ἴμετερος and ἄμός
(or ἄμος)
Second Person σὸς and τεὸς σφωῖτερος ἴμετερος and ὑμός
Third Person ἐὸς and ὅς σφέτερος and σφός

3. τῆς makes in the genitive singular τέο and τεῦ, enclitic τεῦ, in the dative τέῳ and τῷ (only enclitic), in the genitive plural τέων.

4. ὃστις.

Singular. Plural.
N. ὅστις, ὅτις: ἔτις: ὅτι, ὅττι ὅτινες: ἄσσα
A. ὅτινα, ὅτινα: ἔτινα: ὅτι, ὅττι ὅτινας, ὅτινας: ἄσσας ἄσσα
G. ὅττεο, ὅττευ, ὅτευ ὅτεων
D. ὅτεψ, ὅτὶ ὅτινοι

5. ὧδε. The ὧ in τοὐδε ὧδε sometimes takes a case-ending: thus τοῦδεσσι and τοῦδεσι.

1 "ἄμος is apparently a proto-Epic form of ἴμετερος: but in all the passages where it occurs it may = 'mine', not 'our'; and in some of them this sense is decidedly preferable." (Leaf on II. vi. 414.)
§ 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. \( \lambda \varepsilon \gamma \cdot o \cdot \mu \varepsilon \nu \) is a Thematic form, the vowel \( \circ \) being the Thematic vowel, so called because by means of it the Theme \( \lambda \varepsilon \gamma o \cdot \) is formed from the Root \( \lambda \varepsilon \gamma \cdot \). In \( \lambda \varepsilon \gamma \cdot e \cdot \tau e \) the Thematic vowel is \( \varepsilon \). The present tense of \( \lambda \varepsilon \gamma \omega \) is called a Thematic tense\(^2\).

*Non-Thematic forms* are those which do not contain a Thematic vowel: e.g. \( \phi \eta \cdot \mu \cdot \), the Tense-stem being the same as the Verb-stem\(^3\).

§ 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 \( \mu \) and \( \nu \) the Thematic vowel is \( \circ \), before other letters \( \varepsilon \). In the subjunctive these vowels become \( \omega \) and \( \eta \) by the addition of a second \( \circ \) or \( \varepsilon \) to form the mood-stem.

2 So also \( \gamma \iota \cdot \gamma \nu \cdot o \cdot \mu \alpha \) is Thematic; also the ordinary Second Aorists like \( \varepsilon \cdot \lambda \alpha \beta \cdot o \cdot \nu \). The Future is a Thematic Tense, as its characteristic suffix \( o\sigma \), \( \sigma \varepsilon \), contains the thematic vowel. The Subjunctive Mood is Thematic.

3 \( \varepsilon \cdot \beta \eta \cdot \nu \) is a Non-Thematic Second Aorist. The Aorist in \( -\sigma \alpha \) and the Passive Aorists are Non-Thematic; so also the Perfect. The Optative Mood is Non-Thematic, as its suffix \( -\iota \eta \) or \( \iota \) 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>διόω-σι</td>
<td>διόο-μαι (middle)</td>
</tr>
<tr>
<td>τетьληκ-ε</td>
<td>τетьλα-μεν (1st plur.)</td>
</tr>
<tr>
<td>ε-θηκ-ας</td>
<td>έθέ-την (dual)</td>
</tr>
<tr>
<td>ει-μι</td>
<td>έ-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, ἐσενα.

Words beginning with an original ι or ω have the Syllabic Augment: e.g. ἐαξα (for ἐγαξα), ἐειπον (for ἐγειπον), ἐιχον (for ἐσεχον).

The Augment is η in ηία 'I went' and ἕιδει 'he knew'.


Non-Thematic Forms.

1. (a) Presents formed with the suffixes νη(να) and νυ are very frequent in Homer: e.g. δάμνημι, κρινήμι, μάρναμαι, ἀγνυμι, δαίνυμαι.

   (b) εἰμι 'I am', εἰμι 'I will go', κείμαι, φημι (ἡ 'he said' is from ἥμι1).

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

2. Notice the termination of the second person singular in -σα: e.g. present οἴσα, διδοίσθα (? διδώσθα), τιθείσα, τιθείσα (τιθησά); imperfect ἕσα, ἐφησά.

   The third person plural of τίθημι is τιθείσι (not τιθεάσι as in Attic): so also διδούσι.

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

1 Cf. ἀσι in Sappho and ἀδ' ὁς in Plato (King and Cookson, p. 392).
HOMERIC FORMS.

Thematic Forms.

3. Verbs in -\(\omega\), -\(\omega\)w, -\(\omega\)w are very frequent in Homer; e.g. \(\mu\eta\nu\omega\), \(\kappa\lambda\alpha\omega\mu\alpha\), \(\tau\epsilon\lambda\omega\).

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

\[\epsilon\delta\omega, \epsilon\sigma\theta\omega (=\epsilon\delta\theta\omega), \epsilon\sigma\theta\omega.\]
\[\iota\kappa\omega, \iota\kappa\alpha\nu\omega, \iota\knu\epsilon\omega\mu\alpha.\]
\[\tau\alpha\nu\mu\alpha\i, \tau\alpha\nu\omega, \tau\epsilon\nu\omega, \tau\iota\tau\alpha\nu\omega.\]

5. In Thematic forms the \(\sigma\) of the second-person endings of the Middle (\(\sigma\alpha\i, \sigma\o\)) is lost: e.g. \(\epsilon\rho\chi\epsilon\alpha\i\).

§ 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 -\(\sigma\alpha\), which is very frequent in Homer, is found

(a) in the case of stems in \(\sigma\): e.g. \(\epsilon\tau\epsilon\lambda\epsilon\sigma\sigma\α\), \(\epsilon\zeta\sigma\sigma\σ\α\).

(b) in the case of stems in \(\delta\) and \(\tau\), when assimilation takes place: e.g. \(\epsilon\tau\alpha\sigma\sigma\alpha\mu\eta\nu\) for \(\epsilon\tau\alpha\tau\sigma\sigma\α\mu\eta\nu\): \(\epsilon\chi\alpha\sigma\sigma\alpha\mu\eta\nu\) for \(\epsilon\chi\alpha\delta\sigma\sigma\α\mu\eta\nu\). Note however that the \(\sigma\) is by no means invariable; thus we find \(\epsilon\pi\alpha\sigma\alpha\nu\tau\).

(c) in the case of other stems, by false analogy: e.g. \(\epsilon\kappa\alpha\lambda\epsilon\sigma\sigma\α\), \(\epsilon\tau\alpha\nu\nu\sigma\α\).

When -\(\sigma\alpha\) is preceded by a short vowel there is almost always a collateral form in -\(\sigma\alpha\).

2. Aorists in -\(\alpha\). A few Aorists are formed with -\(\alpha\) instead of -\(\sigma\alpha\): e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(\kappa\alpha)</td>
<td>(\epsilon\kappa\alpha) 'I burnt'</td>
<td>(\alpha\lambda\epsilon)</td>
<td>(\eta\lambda\epsilon\alpha\mu\eta\nu) 'I avoided'</td>
</tr>
<tr>
<td>(\sigma\epsilon)</td>
<td>(\epsilon\sigma\epsilon\epsilon\alpha) 'I drove'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\epsilon\nu\epsilon)</td>
<td>(\eta\nu\epsilon\epsilon\alpha) 'I bore'</td>
<td>(\chi\epsilon)</td>
<td>(\epsilon\chi\epsilon\alpha) 'I poured'</td>
</tr>
<tr>
<td>(\epsilon\epsilon)</td>
<td>(\epsilon\epsilon\epsilon\alpha) 'I spoke'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Aorists in -σα of liquid stems. Some stems ending in λ and ρ have aorists in -σα: e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>κελ-</td>
<td>ἐκέλασα 'I ran ashore'</td>
<td>κυρ-</td>
<td>ἐκυρμα 'I met'</td>
</tr>
<tr>
<td>ἀρ-</td>
<td>ἅρσα 'I fitted'</td>
<td>ὁρ-</td>
<td>ὁρμα 'I roused'</td>
</tr>
<tr>
<td>κερ-</td>
<td>ἐκέρσα 'I cut'</td>
<td>φυρ-</td>
<td>ἐφυρσα '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>δυ-</td>
<td>ἐδυ 'he sank'</td>
</tr>
<tr>
<td>κτα-</td>
<td>ἐκταν 'I killed'</td>
</tr>
<tr>
<td>γηρα-</td>
<td>ἐγήρα 'he grew old', γηραδ (part.)</td>
</tr>
<tr>
<td>οῦτα-</td>
<td>ὁδα 'he wounded'</td>
</tr>
<tr>
<td>λεγ-</td>
<td>ἐλεγμην 'I counted myself'</td>
</tr>
<tr>
<td>λεκ-</td>
<td>λεκτο 'he lay', imperat. λεξο</td>
</tr>
<tr>
<td>δεκ-</td>
<td>ἐδεκμην 'I received' or 'expected', δεκθαι (inf.), δεκμενος (? δεκμενος)</td>
</tr>
<tr>
<td>φθι-</td>
<td>ἐφθιτο 'he was destroyed'</td>
</tr>
<tr>
<td>(σ)αλ-</td>
<td>ἄλτο 'he leapt'</td>
</tr>
<tr>
<td>γεν-</td>
<td>γεντο 'he grasped'</td>
</tr>
<tr>
<td>σύν-</td>
<td>ἐσοψμεθα 'we rushed'</td>
</tr>
<tr>
<td>(σ)ἐρυ-</td>
<td>ἐρυσθαι 'to protect', ἐρυτο</td>
</tr>
<tr>
<td>κτι-</td>
<td>κτιμενος 'built'</td>
</tr>
</tbody>
</table>

Note, however, that Brugmann (Comp. Gram. vol. 1. § 566) considers that some forms generally classed here are really sigmatic aorists; e.g. he says λεκτο is for λεκ-σ-το, πάλτο for πάλ-σ-το, ἀσμενος for σάτ-σ-μενος.

5. Second Aorist (Thematic), i.e. the ordinary Second Aorist formed from the short stem with the Thematic vowel ε or ο.

When the long stem contains an ε, the short stem is obtained by dropping the ε: e.g.

---

1 See Appendix H. 3. Some take ἐρυσθαι as a syncopated present infin. = ἐρύεσθαι.
**HOMERIC FORMS.**

<table>
<thead>
<tr>
<th>Long Stem.</th>
<th>Aor. with Short Stem.</th>
<th>Long Stem.</th>
<th>Aor. with Short Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λειπ-</td>
<td>ε-λιπ-ον</td>
<td>σεχ-</td>
<td>ε-σεχ-ον</td>
</tr>
<tr>
<td>στειχ-</td>
<td>ε-στειχ-ον</td>
<td>πελ-</td>
<td>ε-πελ-σιμην</td>
</tr>
<tr>
<td>κευθ-</td>
<td>ε-κευθ-ον</td>
<td>πετ-</td>
<td>ε-πετ-δημην</td>
</tr>
<tr>
<td>φευγ-</td>
<td>ε-φευγ-ον</td>
<td>έγερ-</td>
<td>έγερ-άμην</td>
</tr>
</tbody>
</table>

In the following cases the liquid of the short stem becomes "sonant", i.e. develops a vowel sound:\(^1\)

<table>
<thead>
<tr>
<th>Long Stem.</th>
<th>Aor. with Short Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τρεπ-</td>
<td>έτραπον for ε-τραπ-ον</td>
</tr>
<tr>
<td>δερκ-</td>
<td>έδρακον for ε-δρακ-ον</td>
</tr>
<tr>
<td>περθ-</td>
<td>έπραθον for ε-πραθ-ον</td>
</tr>
<tr>
<td>τρεφ-</td>
<td>έτραφον for ε-τραφ-ον</td>
</tr>
</tbody>
</table>

Similarly in the following cases the nasal of the short stem becomes sonant:\(^2\). The \(\nu\) becomes \(a\), and all trace of the nasal character of the sound has passed away.

| πενθ-      | έπαθον for ε-παθ-ον   |
| λεγχ-      | έλαχον for ε-λαχ-ον   |
| χενθ-      | έχαδον for ε-χαδ-ον   |

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

**Examples:**

<table>
<thead>
<tr>
<th>Stem.</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀφ-</td>
<td>ἡπαφε 'he deceived'</td>
</tr>
<tr>
<td>ταγ-</td>
<td>τεταγών 'grasping'</td>
</tr>
<tr>
<td>φραδ-</td>
<td>ἐπέφραδε 'he shewed'</td>
</tr>
<tr>
<td>ἄρ-</td>
<td>ἡραε 'he fitted'</td>
</tr>
<tr>
<td>ἄλκ-</td>
<td>ἐλαλκε 'he warded off'</td>
</tr>
<tr>
<td>φιδ-</td>
<td>πεφιδέσθαι 'to spare'</td>
</tr>
<tr>
<td>ἕπι-</td>
<td>ἐείπον (for ἐεἰπον) 'I spoke'</td>
</tr>
<tr>
<td>παλ-</td>
<td>ἀμ-πεπαλών 'brandishing up'</td>
</tr>
<tr>
<td>ταρπ-</td>
<td>τετάρπετο 'he was pleased'</td>
</tr>
</tbody>
</table>

---

\(^1\) Philologists denote the "sonant liquids" by the symbols \(\gamma\) and \(\憔\). They are represented in Greek by \(\alpha\pi\), \(\rho\alpha\) and \(\alpha\lambda\), \(\lambda\alpha\) respectively. See King and Cookson, p. 90.

\(^2\) The "sonant nasals" are denoted by the symbols \(\mu\) and \(\nu\). In Greek \(\nu\) appears as \(a\) or, under certain conditions, \(\alpha\mu\), \(\nu\) as \(a\) or, under certain conditions, \(\alpha\nu\). See King and Cookson, p. 91.
HOMERIC FORMS.

Mixed Aorist.

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

- *κατεβήσετο* ‘he went down’
- *ἐπιβησάμενος* ‘mounting’
- *ἐδύσετο* ‘he sank’
- *ἐξο* ‘I came’

- *ἀξοντο* ‘they brought’
- *οἴσετε* ‘bring’
- *λέξεω* ‘lie down’
- *πελάσσετον* ‘bring near’

Aorists Passive.

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

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

<table>
<thead>
<tr>
<th>Long Stem</th>
<th>Aorist formed from Short Stem</th>
</tr>
</thead>
</table>
| τρεφ-     | ἑτράφην for ἐ-τρεφ-ν |}
| τερπ-     | ἑτάρπην for ἐ-τερπ-ν |

The third person plural of both passive Aorists sometimes ends in -εν (for -ηντ): e.g. *ἥγερθεν*, ἑτραφεν, μίγεν.

§ 16. Frequentative Forms.

The suffix -σκ denoting ‘repeated action’ is joined

(a) to present stems: e.g. *καλέ-εσκον*, *φέρ-εσκον*, *ποιμαίνε-σκεν*, ἐσκε (= ἐσ-σκε ‘used to be’).

(b) to Aorist stems: (1) Aor. 1, ἑλάσα-σκεν, ὄρσα-σκεν,
                (2) Aor. 2, στά-σκεν, ἵδεσκε, 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
- βαλέω
- ἔρεω
- σημανέω

These Futures are sometimes contracted: e.g. *δλείται*. 
HOMERIC FORMS.

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

<table>
<thead>
<tr>
<th>Aorist.</th>
<th>Future.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκτέρμασα</td>
<td>κτερίῳ</td>
</tr>
<tr>
<td>ἐτέλεςσα</td>
<td>τελέω</td>
</tr>
<tr>
<td>ἠλάσα</td>
<td>ἔλω</td>
</tr>
<tr>
<td>ὁμοῦσα</td>
<td>ὁμοῦμαι</td>
</tr>
</tbody>
</table>

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

| κεκαρήσω | κεκαθήσομαι |
| πεπιθήσω | πεφιθήσομαι |

5. A few forms such as ἔδομαι and βελομαι, generally said to be Futures, are probably really Subjunctives. Cf. θελομαι, § 20. 1.

6. The First Future Passive is not found in Homer; and there are only two examples of the Second Future Passive.

§ 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>γέγονα, -ας, -ε</td>
<td>γέγατην (dual), γέγασι (3rd plur.)</td>
</tr>
<tr>
<td>μέμονα</td>
<td>μέμαμεν (1st plur.), μεμάτω (imperat.)</td>
</tr>
<tr>
<td>βέβηκα</td>
<td>βέβαμεν (1st plur.), βεβάσι (3rd plur.)</td>
</tr>
<tr>
<td>πέφυκα</td>
<td>πεφύσατ (3rd plur.), πεφύς (part.)</td>
</tr>
<tr>
<td>τέτληκα</td>
<td>τέτλαθι (imperat.), τετλήσ (part.)</td>
</tr>
<tr>
<td>πέπονθα</td>
<td>πέπασθε (2nd plur.), πεπαθαι (part.)</td>
</tr>
<tr>
<td>οἶδα, οἴθα, οἴδε</td>
<td>οἴμεν (1st plur.), οἴμεναι (infin.)</td>
</tr>
<tr>
<td>τέθηλα, τεθηλῶς (part.)</td>
<td>τεθαλυα (fem. part.)</td>
</tr>
<tr>
<td>πέφευγα, πεφευγός (part.)</td>
<td>πεφυμενός (mid. part.)</td>
</tr>
</tbody>
</table>

Exceptions: εἰλήλουθα, 1st plur. εἰλήλουθμεν⁴, ἐστηκα, 3rd plur. ἐστήκασι.

1 μέμαμεν is for μέ-μν-μεν, the long stem being μεν-, the short μν-: cf. § 15. 5.
2 So μεμάτω is for με-μν-τω: cf. Latin memento. Cf. also τέταται for τέ-τα-ται, the long stem being τεν-.
3 γεγάτην is for γε-γυ-την. γεγάσι is for γε-γυ-ντι. See Dr Peile in the Classical Review, Vol. 11. p. 164.
4 The short stem is τα-, the α being due to the sonant liquid.
5 See note on Od. x. 465.
6 So the mss. But we should probably read εἰλήλουθμεν.
2. Notice the Homeric participles κεκοτηνως, κεκαρηνως, τετηνως.

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>ἀρη</td>
<td>ἀρη ραι</td>
<td>ἀλα-</td>
<td>ἀλαλημαι</td>
</tr>
<tr>
<td>δωδα</td>
<td>δωδα</td>
<td>δωσ-</td>
<td>δωδωνημαι</td>
</tr>
<tr>
<td>ορα</td>
<td>ορα</td>
<td>οχ-</td>
<td>οκεκημαι</td>
</tr>
</tbody>
</table>

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

- ἀνωγ- ἀνωγει (pres. 3rd sing.), ἕνωγον (imperf.)
- μεμηγ- ἐμεμηγκον (imperf.)
- γεγων- ἐγεγωνε (imperf.); cf. also γεγωνευν (imperf. of γεγωνεω)

ἡκω 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 -ea joined to the longer forms of the stem: e.g. ἤνωγεα, ἤδεα. The third singular -εε(υ) is contracted into -ευ(υ): e.g. ἤδευ.

(b) In the dual and plural the short form of the stem is used with the ordinary past-tense endings: e.g. ἐπετιθ- μεν (πεποιθα), ἐ-ικ-την (εικα).

6. Passive. The endings of the third plural -νται, -ντο, except after α, ε, ο, appear as -αται, -ατο (for -νται, -ντο): e.g. τετράφαται, ἔρχαται, δεδαλαται, εἰατο.

7. Reduplication is lost in a few cases: e.g. ἔρχαται, δέχαται.

§ 19. Imperative.

In Non-Thematic forms the ending -θι is generally retained; e.g. κλυθι, 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:
HOMERIC FORMS.


Active.
-ο-               -ετον           -ομεν
-γ-γθα            -ετον           -ετε
-γ-γσι

Middle.
-ομαι             -ομεθον         -ομεθα -ομεσθα
-ει               -ησθον         -ησθε
-εται             -ησθον         -ωνται

Examples:

Present.  ἐω, ἐσθα, ἐσι, ὅμεν (go).
Aor. 1.   τίσετε, τίσωσι (honour).
Aor. 2.   δώγ and δώσι, δώομεν, δώσι (give).

θείω, θήω, θέομεν, θήμεν, θελομαι (place).
θείεται, φθίμεσθα (perish).

Perfect.  εἰδέω, εἰδής, εἰδης, εἰδομεν, εἰδετε, εἰδωσι (know).
Aor. pass.  δαμείω, δαμήω, δαμῆσι, δαμήσετε (subdue).

Notice especially the Aorist Subjunctive forms in Iliad I. 141-4:

νῦν δ' ἀγε νή μέλαιαν ἐρύσσομεν εἰς ἅλα δίαν,
ἐς δ' ἔρετας ἐπίτηδες ἀγείρομεν, ἐς δ' ἐκατόμβην
θείομεν, ἄν δ' αὐτὴν Χρυσήδα κάλλιστόν
βήσομεν.

THEMATIC.

2. Thematic Tenses form the Subjunctive by changing the Thematic vowel of the Indicative (e or o) into η or ω.
The old person-endings -μι, -θα, -σι are sometimes retained.
Thus we find:

ἐιπωμι, ἐιπρθα, ἐιπησι.
ἐθελωμι, ἐθεληθα, ἐθελησι.

Cf. also ἔδωμι, ἀγάγωμι, φορέσω, ἀλάκησι.
The termination of the second person singular middle is generally
-ησι, rarely -εσι or -η.

1 See Appendix I.

1. Non-Thematic Tenses (except the First Aorist) take

(a) -η before light person-endings: e.g. θε-λη-ν, τεθνα-ιη-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-ι-η), ἀποθε-ι-μην (for ἀποθε-ι-μην).

2. The First Aorist endings are -αιμ, -ειας or -αις, -ειε(ν) or -αι, -αιμεν, -αιτε, -ειαν.

3. The third plural middle ends in -ατο (for -ντο), e.g. ἐπολατο, ἀπολοιάτο, σχοιάτο. Cf. § 18. 6.

4. Such forms as κλαίουσα for the second singular are exceptional.

§ 22. Infinitive.

1. The Infinitive is not really a mood, its endings being originally 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, ὄπνυ-μεν.
   Aor. 2. δό-μεναι, δό-μεν, δού-ναι: οὔτα-μεναι, οὔτα-μεν.
   Aor. 2, pass. μυγή-μεναι, μυγή-ναι.
   Perfect. δειδι-μεν for δε-δι-μεν1: τεθνά-μεναι.

   -ναι in δού-ναι and μυγή-ναι = -εναι (found in ἱ-εναι), the ε being absorbed by contraction; cf. the Cyprian form δο-εναι2.

   δομέναι is in reality a dative case; while δόμεν, a suffixless stem, is probably a locative; cf. αἰέν, the suffixless locative of αἰών3.

3. Thematic tenses. These forms all occur:

   Present. ἀμνυ-έμεναι, ἀμνυ-έμεν, ἀμνυ-ειν.
   Future. ἀξ-έμεναι, ἀξ-έμεν, ἀξ-ειν.
   Aor. 2. εἰπ-έμεναι, εἰπ-έμεν, εἰπ-είν.

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

1 See Appendix H. 2.
3 See Ibid., §§ 113, 114.

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

δρῶ for δράω, the a being assimilated to the following ω.

περά for περάει, the ει being assimilated to the preceding a.

ἀλῶνται for ἀλάονται, where o prevails over a and then is itself changed to ω.

ἡβῶντες for ἡβάοντες, the a being assimilated to the following o.

ὁρᾶσθαι for ὁράεσθαι, the e being assimilated to the preceding a.

εᾶς 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. ναιεῖαω, ἄοιδαεί.

See also Appendix F.

2. Verbs in -eω. These are generally left uncontracted:

-eω is never contracted,

-seo rarely contracted,

-seei sometimes contracted.

-seo and -seou when contracted become -ev: e.g. ἔθηεύμεσθα for ἔθεύμεσθα, καλεύντες for καλέοντες.

3. Verbs in -oω. These are generally contracted.

Such forms as ἄρωσι, δηιώντες (from verbs in -oω) appear to be due to the false analogy of the assimilated forms of verbs in -aω.

4. Non-Thematic Forms. Sometimes these verbs have irregular Non-Thematic forms: e.g. φοιτήτην (from φοιτάω), φιλήμεναι (from φιλέω), βιώναι (from βιῶ). These cannot be explained as contracted forms. φιλήμεναι is exactly parallel to the Non-Thematic ἄγμαι (infinitive of ἄγμι)1.

1 See King and Cookson, p. 404.
### HOMERIC FORMS.

§ 24. *eimí* 'I am.'

<table>
<thead>
<tr>
<th>Present</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Sing.</em></td>
<td></td>
</tr>
<tr>
<td><em>eimí</em></td>
<td><em>eimén</em></td>
</tr>
<tr>
<td><em>eosí</em>, <em>eis</em>¹</td>
<td><em>eis</em></td>
</tr>
<tr>
<td><em>eosí</em></td>
<td><em>eosí</em>, <em>eásí</em></td>
</tr>
</tbody>
</table>

**Dual. *eosí*².**

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ía</em>, <em>ía</em>, <em>ión</em></td>
<td><em>ímen</em></td>
</tr>
<tr>
<td><em>eñosa</em>, <em>ñosa</em></td>
<td><em>íte</em></td>
</tr>
<tr>
<td><em>íen</em>, <em>ín</em>, <em>íen</em>, <em>íen</em></td>
<td><em>ísan</em>, <em>ísan</em></td>
</tr>
</tbody>
</table>

**Dual. *ñosí*².**

<table>
<thead>
<tr>
<th>Frequentative.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd sing. <em>ése</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Future.</td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
<tr>
<td><strong>Subjunctive.</strong></td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
<tr>
<td><strong>Optative.</strong></td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
<tr>
<td><strong>Imperative.</strong></td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
<tr>
<td><strong>Infinitive.</strong></td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
<tr>
<td><strong>Participle.</strong></td>
<td></td>
</tr>
<tr>
<td><em>ése</em></td>
<td><em>ése</em> and <em>ése</em></td>
</tr>
</tbody>
</table>

¹ Probably *eos* 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.

Αἰολίην δ’ εἰς νῆσον ἀφικόμεθ’· ἐνθα δ’ ἐναιεν Αἰόλος Ἰπποτάδης, φίλος ἀθανάτουις θεοῖς, πλωτῇ ἐν νῆσῳ· πᾶσαν δὲ τέ μιν πέρι τεῖχος χάλκεον ἄρηκτον, λισσῆ δ’ ἀναδέδρομε πέτρη. τοῦ καὶ δώδεκα παιδες ἐνι μεγάροις γεγάσων, ἐξ μὲν θυγατέρες, ἐξ δ’ υἱές ἡβώοντες. ἐνθ’ ὁ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτεις. οὐ δ’ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδυῇ δαίνυνται· παρὰ δὲ σφιν οὐείατα μυρία κεῖται· κυιστὴν δὲ τε δῶμα περιστεναχίζεται αὐλῆ 10 ἡματα· νύκτας δ’ αὐτε παρ’ αἰδοίης ἀλόχοισιν εὔδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖς λέχεσσι. καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά. μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἑκαστα, Ἰλιον Ἀργείων τε νέας καὶ νόστου Ἀχαιῶν· 15 καὶ μὲν ἐγώ τῷ πάντα κατὰ μοίραν κατέλεξα. ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὡδὸν ἥτεου ἥδ’ ἐκέλευνον πεμπεμένειν, οὐδὲ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπῆν.

E. OD. X.
Folly of the comrades of Odysseus.

εννήμαρ μὲν ὄμως πλέομεν νῦκτας τε καὶ ἢμαρτηκάτῃ δ’ ἡδὴ ἀνέφαινετο πατρὶς ἀρουρα, καὶ δὴ πυρπολέοντας ἔλευσομεν ἐγγὺς ἐόντας. 30 ἐνθ’ ἐμὲ μὲν γλυκὺς ύπνος ἐπῆλυθε κεκμηθώτα· αἰεὶ γὰρ πόδα νῆσος ἐνώμων οὐδὲ τῷ ἄλλῳ δῶχ’ ἐτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαίαν· οἱ δ’ ἔταροι ἐπέέσσι πρὸς ἀλλήλους ἀγόρευον καὶ μ’ ἐφασαν χρυσὸν τε καὶ ἄργυρον οίκαδ’ ἀγεσθαί,

δώρα παρ’ Αἰόλου μεγαλήτωρος Ἰπποτάδαο. ὀδε δὲ τις εὔπεσκεν ἰδὼν εἰς πλησίον ἄλλον· “ὁ πόποι, ὡς ὠδε πᾶσι φίλοσ καὶ τίμιος ἔστιν ἀνθρώποις, ὅτεον τε πόλιν καὶ γαίαν ἴκηται. πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ ληίδος· ἡμεῖς δ’ αὐτὲ ὁμὴν ὄδὸν ἐκτελέσαντες οἴκαδε νισσόμεθα κενεάς σὺν χείρας ἔχοντες· καὶ νῦν οἱ τάδ’ ἔδωκε χαριζόμενος φιλότητι Αἴολος. ἀλλ’ ἄγε θᾶσσον ἰδώμεθα ὡττὶ τάδ’ ἐστίν, ὅσσος τὸς χρυσὸς τε καὶ ἄργυρος ἀσκῶ ἐνεστὶν.”
They are driven back to the Aeolian isle, where they are roughly received.

"οὐς ἐφάσαν, Βούλη δὲ κακὴ νίκησεν ἑταῖρον· άσκον μὲν λύσαν, ἀνέμοι δ’ ἐκ πάντες ὄρουσαν· τούς δ’ αἰχ’ ἀρπάξασα φέρεν πόντονδε θύελλα κλαίοντας, γαίης ἀπὸ πατρίδος. αὐτὰρ ἐγὼ γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα, ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ, ἥ ἀκέουν τλαίην καὶ ἔτι ξωοίσε μετείην.

ἀλλ’ ἐτλήν καὶ ἐμείνα, καλυψάμενος δ’ ἐνὶ νηὶ κείμην· αἷς ἀ’ ἐφέροντο κακῆ ἀνέμοιο θυέλλῃ αὕτης ἐπ’ Αἰολίην νῆσον, στενάχοντο δ’ ἑταῖροι. 55 ἐνθὰ δ’ ἐπ’ ἡπείρου βῆμεν καὶ ἀφυσάμεθ’ ὅδωρ, αἰψα δὲ δεῖπνον ἐλπόντο θοῆς παρὰ νησὶν ἑταῖροι. αὐτὰρ ἐπεῖ σῖτοι τ’ ἐπασάμεθ’ ἥδε ποτήτος, δὴ τὸτ’ ἐγὼ κήρυκα τ’ ὀπασάμενος καὶ ἑταῖρον βῆμ’ ἐις Αἰόλοο κλυτὰ δώματα· τὸν δ’ ἐκλίχανον 60 δαινύμενον παρὰ ἥ τ’ ἀλόχρο καὶ οἶσι τέκεσσιν. ἐλθόντες δ’ ἐς δώμα παρὰ σταθμεῖσιν ἐπ’ οὐδοῦ ἐξόμεθ’ οἰ δ’ ἀνὰ θυμὸν ἐθάμβεσον ἐκ τ’ ἐρέοντό· "πῶς ἦλθες, 'Οδυσεῦ; τίς τοι κακὸς ἔχρας δαίμων; ἥ μὲν σ’ ἐνδυκέως ἀπεπέμπομεν, ᾧφρ’ ἄν ἤκη 65 πατρίδα σὴν καὶ δώμα καὶ οἴνοι ποῦ τοι φίλον ἐστίν.” ὃς φάσαν· αὐτὰρ ἐγὼ μετεφώνειν ἀχυψάμενος κῆρ’ "ἀαςάν μὲ ἑταροί τε κακοὶ πρὸς τοίν’ τε ὑπὸς σχέτλιος. ἀλλ’ ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν."

ὁς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέσεσίν. το 60 οἱ δ’ ἀνεῖρ ἐγένοντο· πατήρ δ’ ἥμειβετο μῦθοι.

I—2
Laestrygonia.

δις εἰπὼν ἀπέπεμπτε δόμων βαρέα στενάχοντα. ἐνθὲν δὲ προτέρω πλέομεν ἀκαχήμενοι ἄτορ. τείρετο δ’ ἀνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινῆς ἡμετέρη ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπῆ.

ἐξῆμαρ μὲν ὄμως πλέομεν νῦκτας τε καὶ ἦμαρ’ 80 ἐβδομάτη δ’ ἱκόμεσθα Δάμον αἵπτ’ πτολίθρον, Τηλέπυλον Λαιστρυγονίην, ὥθι ποιμένα ποιμὴν ἦπυει εἰσελάων, ὅ δὲ τ’ ἐξελάων ὑπακούει. ἐνθὰ κ’ ἀνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς, τὸν μὲν βουκολέων, τὸν δ’ ἀργυφα μῆλα νομεύων. 85 ἐγγὺς γὰρ νυκτὸς τε καὶ ἦματός εἰσι κέλευθοι. ἐνθ’ ἐπεὶ ἔσαρμεν κλυτὸν ἠλθομεν, ὅν πέρι πέτρη ἥλιβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν, ἀκταὶ δὲ προβλήτες ἐναντίαι ἄλληλησιν ἐν στόματι προύχουσιν, ἀραίῃ δ’ εἰσοδὸς ἔστω, 90 ἐνθ’ οὐ γ’ εἰσῳ πάντες ἔχουν νέας ἀμφιελίσσας. αἰ μὲν ἄρ’ ἐντοσθὲν λιμένος κοίλου δέδεντο πλησίαι οὐ μὲν γὰρ ποτ’ ἀέξετο κῦμα γ’ ἐν αὐτῷ, οὗτε μὲγ’ οὐτ’ ὀλύγων, λευκῇ δ’ ἦν ἀμφὶ γαλήνῃ αὐτάρ ἑγὼν οἶος σχῆθων ἔξω νῆα μέλαιναν 95 αὐτῶν ἐπ’ ἐσχατίης, πέτρης ἐκ πείραμα δήσας. ἔστην δὲ σκοπὴν ἐς παιπαλόδεσσαν ἀνελθὼν. ἐνθὰ μὲν οὗτε βοῶν οὗτ’ ἀνδρῶν φαίνετο ἔργα, καπνὸν δ’ οἶον ὀρῶμεν ἀπὸ χθονὸς ἀίσσοντα. δὴ τὸτ’ ἑγὼν ἑτάρους προῖειν πεύθεσθαι λύντας, 100
Odysseus loses eleven ships men and all. He escapes with his own ship.
οι ἡμοῖς ἔταρσιν ἐποτρύνας ἐκέλευσα ἐμβαλλέειν κόπης, ὅν ὑπ’ ἐκ κακότητα φύγοιμεν· οὐ δ’ ἄλα πάντες ἀνέρρησαν δεῖσαντες ὀλέθρον. ἢσπασίως δ’ ἐς πόντον ἐπηρεφέας φύγε πέτρας νηὺς ἐμ’ αὐτὰρ αἱ ἀλλαὶ ἀσκέεις αὐτόθ’ ὀλοντο.

The Aeaeian isle of Circe.

ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ, ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἐταίρους. Διαίην δ’ ἐς νῆσον ἀφικόμεθ’ ἐνθα δ’ ἐναιεν 135 Κίρκη ἐνυπόκαμος, δεινῇ θέδα αὐδήεσσα, αὐτοκασιγνήτῃ ὀλούφρονος Αἰήταο. ἀμφο δ’ ἐκγεγάτην φαεσιμβρότου Ἡλίου μητρὸς τ’ ἐκ Πέρσης, τὴν Ὡκεανὸς τέκε παίδα. ἐνθα δ’ ἐπ’ ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῆ 140 ναύλοχον ἐς λιμένα, καὶ τις θεῖς ἤγερονεύεν. ἐνθα τότ’ ἐκβάντες δύο τ’ ἡματα καὶ δύο νύκτας κείμεθ’, ὅμοι καμάτῳ τε καὶ ἄλγεσι θυμὸν ἐδουντες. ἀλλ’ ὅτε δὴ τρίτον ἡμαρ ἐνυπόκαμος τέλεσ’ Ἡώς, καὶ τότ’ ἐγών ἐμὸν ἐγχὸς ἑλῶν καὶ φάσγανον δὲν 145 καρπαλίμοις παρὰ νηὸς ἀνήτιν ἐς περιωπῆν, εὶ πως ἔργα ὑδομί βροτῶν ἐνοπῆν τε πυθοῦμην. ἔστην δὲ σκοπηὴν ἐς παιπαλδεσσαν ἀνελθῶν, καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυδείης. Κίρκης ἐν μεγάροις διὰ δρυμὰ πυκνὰ καὶ υλῆν. 150 μερμήρεξα δ’ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν ἐλθεῖν ηδ’ πυθέσθαι, ἐπει ἤδον αἰθοπα καπνὸν. ὥδε δὲ μοι φρονεοντι δοάσσατο κέρδιον εἶναι, πρῶτ’ ἐλθόντ’ ἐπὶ νῆα θοῦν καὶ θίαναθάλασσης δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155
Odysseus provides food for his men.

αλλ’ ὅτε δὴ σχεδὸν ἦν κιῶν νεὸς ἀμφιελίσσης, καὶ τὸτε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα, ὃς βά τοι ύψικερων ἐλαφον μέγαν εἰς ὅδυν αὐτὴν ἤκεν· ὄ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ύλης πιόμενος· δὴ γὰρ μιν ἔχεν μένος ἥξιοιο. 160
tὸν δ’ ἐγὼ ἐκβάλλοντα κατ’ ἀκνηστὶν μέσα νῦτα πλῆξα· τὸ δ’ ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε· καὶ δ’ ἔπεσ’ ἐν κοινῆι μακάω, ἀπὸ δ’ ἐπτάτο τυ-μὸς.
tῷ δ’ ἐγὼ ἐμβαίνων δόρυ χάλκεον εξ ἀτειλῆς εἰρυσάμην· τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαλῆ ἑδράς· αὐτὰρ ἐγὼ σπασάμην ῥωπᾶς τε λύγους τε, πείσμα δ’, ὅσον τ’ ὅργιον, ἑυστρεφ jobject ἀμφοτέρῳς πλεξάμενος συνέδησα πόδας δεινοῖο πελάρου.

βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιαν ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πὼς ἦν ἐπ’ ὦμουν 170
χειρὶ φέρειν ἐτέρῃ· μάλα γὰρ μέγα θηρίον ἦν.

καὶ δ’ ἐβαλον προπάροιθε νεός, ἀνέγειραι δ’ ἐταίρους μειλιχίους ἐπέεσσι παραστάδων ἀνδρὰ ἐκαστοῦ·

“ὁ φίλοι, οὐ γὰρ πὼ καταδυσόμεθ’ ἀχύμενοι περ ἐκ ’Αἴδαο δόμους, πρὸν μόρσιμον ἠμαρ ἐπέλθη. 175
ἀλλ’ ἄγετ’, ὅφρ’ ἐν νηθ’ θοῇ βρώσις τε πόσις τε, μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.”

ὡς ἑφάμην, οἱ δ’ ὁκα ἐμοὶς ἐπέεσσι πίθοντο· ἐκ δὲ καλυψάμενοι παρὰ θῖν ἀλὸς ἀτρυγέτοιο

θησαυτ’ ἐλαφον· μάλα γὰρ μέγα θηρίον ἦν. 180

αὐτὰρ ἐπεὶ τάρτησαν ὀρώμενοι ὀφθαλμοίς, χειρὰς νυσάμενοι τεῦχοντ’ ἐρικυδέα δαίτα.

ὡς τότε μὲν πρόπαν ἠμαρ ἐς ἄλιον καταδύτα
Eurylochus and half of the comrades of Odysseus start off to explore the island.

*θμος δ' ἠρυγένεια φάνη ροδοδάκτυλος Ἡώς, καὶ τὸτ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον· "[κέκλυτε μεν μῦθων κακὰ περ πάσχοντες ἑταῖροι.] ὁ φίλοι, οὐ γάρ τ' ἴδμεν ὅτῃ ξόφος οὐδ' ὅτῃ Ἡώς, 190 οὐδ' ὅτῃ ἡέλιος φαεσίμβροτος εἰσ' ὑπὸ γαῖαν οὐδ' ὅτῃ ἀννεῖται· ἀλλὰ φραξόμεθα θᾶσσον, εἰ τὶς ἐτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι. εἶδον γάρ σκοπῆν ἐς παιπάλοδεσσαν ἀνελθὼν νῆσον, τὴν πέρι πόντων ἀπείριτος ἐστεφάνωται· 195 αὐτῇ δὲ χαμαλῆ κεῖται· καπνὸν δ' ἐνὶ μέσῃ ἐδρακον ὁμφαλμοῖς διὰ δρυμὰ πυκνὰ καὶ ὕλην."

ὡς ἐφάμην· τοίς δὲ κατεκλάσθης φίλοις ἤτορ μνησαμένοις ἐργον Λαιστρυγόνος Ἀντιφάταος Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγου. 200 κλαίον δὲ λυγέως θαλερόν κατὰ δάκρυ χέοντες· ἀλλ' οὐ γάρ τις πρήξις ἐγίγνετο μυρομένωσιν. αὐτὰρ ἐγὼ δὴ χαθα πάντας ἐνυκημίδας ἑταίρους ἤρίθμεον, ἀρχὸν δὲ μετ' ἀμφότεροις ὅπασσα· τῶν μὲν ἐγὼν ἠρχον, τῶν δ' Εὐρύλοχος θεοεἰδὴς. 205 κλήρους δ' ἐν κυνέῃ χαλκηρέῃ πάλλουμεν ὡκα· ἐκ δ' ἐθορὲ κλῆρος μεγαλήτορος Εὐρυλόχοιο. βῆ δ' ἴεναι, ἀμα τῷ γε δῷ καὶ εἰκοσ' ἑταίροι κλαίοντες· κατὰ δ' ἄμμε λίπον γοώσωντας ὀπισθεν.
They reach Circe’s palace. All except Eurylochus are turned into swine.

εὐρον δ’ ἐν βήσσησι τετυγμένα δώματα Κύρκης ξεστοίσων λάεσσι περισκέπτω ἐνὶ χώρῳ. ἀµφὶ δὲ µὶν λύκοι ἦσαν ὄρεστεροι ᾦδε λέοντες, τούς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρµακ’ ἐδωκεν. οὐδ’ ο’ γ’ ὄρµήθησαν ἐπ’ ἀνδράσιν, ἀλ’ ἄρα τοῖ γε οὐρῆσιν µακρῆσι περισαίνοντες ἀνέσταν. ὡς δ’ ὅτ’ ἀν ἀµφὶ ἀνακτὰ κύνες δαίτθειν ἠόντα σαίνωσ’ αἰεὶ γὰρ τε φέρει µειλύγµατα θυ µοῦ’ ὡς τοὺς ἀµφὶ λύκοι κρατεράνυγχες ἦδε λέοντες σαίνον’ τοὶ δ’ ἐδείσαν, ἐπεὶ ἱδον αἰνὰ πέλωρα. ἔσταν δ’ ἐν προθύρωισι θεᾶς καλλιπλοκάµοιο, Κύρκης δ’ ἐνδόν ᾗκονον ἀειδούσης ὅτι καλῆ ἰστὸν ἐποιχοµένης µέγαν ἀµβροτον, οἷα θεάων λεπτὰ τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται. τοῖς δὲ µῦθων ἠρχὲ Πολίτης ὀρχαµος ἀνδρῶν, ὡς µοι κήδιστος ἐτάρων ἦν κεδυτατὸς τε. “ὡ φίλοι, ἐνδόν γὰρ τὶς ἐποιχοµένη µέγαν ἰστὸν καλὸν αἰοιδιάει, δάπεδον δ’ ἄπαν ἀµφιµέµυκεν, τηθέος ἦ γυνῆ· ἀλλὰ φθεγγόµεθα θᾶσσον.” ὡς ἀρ’ ἐφώνησεν, τοὶ δ’ ἐφθέγγυοτο καλεύντες. ἦ δ’ αἶψ’ ἐξελθοῦσα θύρας οὐξε φαεινᾶσ καὶ κάλει, ο’ δ’ ἁµα πάντες ἀιδρείσσον ἐποντο. Ἐὑρύλοχος δ’ ὑπέµεινεν οἰςάµενος δόλον εἶναι. ἐίσευ δ’ εἰσαγαγοῦσα κατὰ κλισµοὺς τε θρόνους τε, ἐν δὲ σφιν τυρὼν τε καὶ ἄλφιτα καὶ µέλῳ χλωρὸν οὐν Ἐρµανείῳ ἐκύκα· αἴµειςγε δὲ σῖθῳ φάρµακα λύγρ’, ἵνα πάγχυν λαθοίατο πατρίδος αἴης. αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπιον, αὐτίκ’ ἐπείτα
Eurylochus returns to Odysseus. Odysseus starts for Circe’s palace.

Εὐρύλοχος δ’ ἅψ ἧλθε θοήν ἐπὶ νήα μέλαιναν ἀγγελίην ἐτάρων ἑρέων καὶ ἀδευκεά πότμον. 245
οὐδὲ τι ἐκφάσθαι δύνατο ἔτος ἵμενός περ,
κήρ ἄχει μεγάλῳ βεβολημένος· εὖ δὲ οἱ ὄσε
dακρύφιν πίμπλαντο, γόου δ’ ὥετο θυμός.
ἀλλ’ ὅτε δὴ μιν πάντες ἀγασσάμεθ’ ἔξερέοντες,
καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὀλέθρον’ 250
“ἡμου, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ’ Ὀδυσσεῦ·
eὐρομεν ἐν βῆσσῃς πετυγμένα δῶματα καλά
[ξεστοίσι πάεσσι περισκέπτῳ ἐνὶ χώρῳ].
ἐνθὰ δὲ τις μέγαν ἵστον ἐποιχομένη λυγ’ ἀειδεν
ἡ θεοῦ ἥ γυνη’ τοῖ δ’ ἐφθέγγυτο καλεύτης. 255
ἡ δ’ ἅψ’ ἔξελθοῦσα θύρας οὐξε φαινᾶς
καὶ κάλει, οὐ δ’ ἁμα πάντες αἰδρείησιν ἐποντο·
αὐτάρ ἑγών ὑπέμεινα δισάμενος δόλον εἶναι.
οὐ δ’ ἁμ’ αἰστώθησαν ἀολλέες, οὐδὲ τις αὐτῶν
ἔξεφανή· δηρὸν δὲ καθήμενος ἐσκοπίαζον.” 260
ὡς ἔφατ’ αὐτάρ ἑγὼ περὶ μὲν ξίφος ἀργυρόθλου
ἄμων βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα.
τὸν δ’ ἅψ ἦνὼγεα αὐτὴν ὂδον ἡγῆσαςθαί.
αὐτάρ ὃ γ’ ἀμφοτέρηση λαβὼν ἐλλίσσετο γούνων
[καὶ μ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα].
"μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ.
οἶδα γὰρ ὃς οὖτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἀλλὸν ἄξεις σῶν ὑτάρων· ἀλλὰ ξύν τοῖσδει θᾶσσον 
φεύγωμεν' ἔτι γὰρ κεν ἀλύξαμεν κακὸν ἥμαρ." 
ὡς ἐφατ' αὐτὰρ ἐγώ μιν ἀμειβόμενον προσέ- 
ειπον' 270
"Εὐρύλοχ', ἥ τοι μὲν σὺ μὲν' αὐτοῦ τῷ ἔν 
χώρῳ ἔσθων καὶ πῖνων κοῖλη παρὰ νη' μελαῖνη' 
αὐτὰρ ἐγὼν εἰμι· κρατερὴ δὲ μοι ἐπλετ' ἀνάγκη." 

Hermes meets Odysseus and gives him advice.

ὡς εἴπων παρὰ νηὸς ἀνήμου ἦδὲ θαλάσσης. 
ἀλλ' ὃτε δῆ ἄρ' ἐμελλον, ἵων ἰερὰς ἀνὰ βῆσσας, 275 
Κῖρκης ἰξεσθαὶ πολυφαρμάκον ἐς μέγα δῶμα, 
ἐνθα μοι 'Ερμείας χρυσόρραπις ἀντεβόλησεν 
ἐρχομένω πρὸς δῶμα, νενυὴ ἀνδρὶ ἕοικος 
πρῶτον ὑπηνῆτη, τοῦ περ χαριεστάτη ἥβη. 
ἐν τῷ ἁρα μοι φὖ χειρὶ ἐπος τ' ἐφατ' ἐκ τ' ὅνω- 
μαζε' 280
"πῇ δὴ αὐτ', ὁ δύστηνε, δι' ἄκριας ἔρχεαι οἴος 
χώρου ἀνδρὶς ἑων; ἔταροι δὲ τοι οὖδ' ἐνὶ Κῦρκης 
ἔρχαται ὅσ τε σὺς πυκνῶς κενθρόνως ἐξοντες. 
ἡ τοὺς λυσόμενος δεύρ' ἔρχεαι; οὐδὲ σὲ φημὶ 
αὐτῶν νοστῆσεις, μενεῖς δὲ σὺ γ' ἐνθα περ ἀλλοι. 285 
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ηδὲ σαώσων. 
τῇ, τόδε φάρμακον ἐσθλῶν ἔχων εἰς δώματα Κῦρκης 
ἔρχει, ὁ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἥμαρ. 
τάντα δὲ τοι ἔρεω ὀλοφών κηνεα Κῦρκης· 
τεῦξει τοι κυκέω, βαλέει δ' ἐν φάρμακα σίτῳ. 290
Odysseus resists the wiles of Circe.

'Ερμηειάς μὲν ἔπειτ' εἰπέβη πρὸς μακρὸν Ὄλυμπον νήσον ἀν’ ὑλῆσαν, ἔγω δ’ ἐς δῶματα Κήρκης ἦμα. πολλὰ δὲ μοι κράδιή πόρφυρε κιόντι. ἔστην δ’ εἰνὶ θύρησι θεᾶς καλλιπλοκάρμοι. ἔνθα στὰς ἐβόησα, θεᾶ δὲ μὲν ἐκλυνεν αὐδῆς. ἦ δ’ αἶψ’ ἐξελθοῦσα θύρας ὡξὺς φαενᾶς καὶ κάλει’ αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἦτορ. εἴσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνον ἄργυροίλου καλοῦ δαιδαλέου. ὑπὸ δὲ θρῆνις ποσίν ἦν. τεῦχε δὲ μοι κυκεὸς χρυσέως δέπαι, ὡφρα πίοιμι, ἐν δὲ τοῖς φάρμακον ἤκε κακὰ φρονεόουσ’ εἰνὶ θυμῷ.
αὐτὰρ ἔπει δῶκεν τε καὶ ἐκπιον, οὐδὲ μ’ ἔθελξε, 
ράβδῳ πεπληγνία ἐπος τ’ ἔφατ’ ἐκ τ’ ὁνόμαζεν· 
“ἐρχεο γνὸν συφεόνδε, μετ’ ἄλλων λέξο ἐταίρων.” 320
wüns φάτ’; ἐγὼ δ’ ἄορ ὅξυν ἐρυσσάμενου παρὰ μηροῦ
Κυρίων ἑπίσεξα ὡς τε κτάμεναι μενεαινῶν.
ἡ δὲ μέγα ιάχουσα ὑπέδραμε καὶ λάβε γούνων,
καὶ μ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα:
“τίς πόθεν εἰς ἀνδρῶν; πόθι του πόλις ἡδὲ το-
κῆς;” 325
θαῦμά μ’ ἔχει, ὡς οὐ τι πιῶν τάδε φάρμακ’ ἐθέλ-
χθης.
οὐδὲ γὰρ οὐδὲ τίς ἄλλος ἀνήρ τάδε φάρμακ’ ἀνέτλη,
ὡς κε πίη καὶ πρῶτον ἀμείψηται ἔρκος ὀδοντῶν.
σοὶ δὲ τίς ἐν στήθεσσιν ἀκήλητος νόσο ἐστίν.
ἡ σὺ γ’ Ὁδυσσεύς ἔσσι πολύτροπος, ὅν τε μοι
αιεῖ 330
φάσκεν ἐλεύσεσθαι χρυσόρραπτος ἀργεῖφόντης,
ἐκ Τροίης ἀνιόντα θοῦ σὺν νηλ μελαίνη.
ἄλλ’ ἀγε δὴ κολεῖ μὲν ἄορ θέο· νωί δ’ ἔπειτα
ἐνύψ’ ἡμετέρησ’ ἐπιβείομεν, ὁφρα μυγέντε
ἐνύψ’ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.” 335
ὡς ἔφατ’, αὐτὰρ ἔγὼ μιν ἀμειβόμενος προσέειπον
“ὁ Κύριος, πῶς γὰρ με κέλεαι σοι ἦπιον εἶναι;
ἡ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,
αὐτὸν δ’ ἐνυάδ’ ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμον τ’ ίέναι καὶ σῆς ἐπιβήμεναι εὐνύς, 340
ὁφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θῆς.
οὐδ’ ἄν ἔγω γ’ ἐθέλομι τείς ἐπιβήμεναι εὐνύς,
εἰ μὴ μοι τλαις γε, θεά, μέγαν ὄρκον ὀμόσαι
μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν αὐλο.”
ὡς ἐφάμη; ἤ δ’ αὐτίκ’ ἀπούμουεν, ὡς ἐκέλευν. 345
αὐτὰρ ἐπεὶ ἦν ὁμοσέν τε τελευτησέν τε τὸν ὀρκον, καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνύης.

**Circe entertains Odysseus.**

ἀμφίτολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο τέσσαρες, α’’ ὦ δῶμα κάτα δρήστειραι ἔσσοι.
γίγνονται δ’ αὖρα ταῖ γ’ ἐκ τε κρηνέων ἀπ’ τ’ ἀλ- σέων ἐκ θ’ ἱερῶν ποταμῶν, ο’’ τ’ εἰς ἄλαδε προρέουσι.
τάων ἦ μὲν ἐβαλλε θρόνοις ἐνὶ βήγεα καλὰ πορφύρα καθύπερθ’, ὑπένερθε δὲ λίθ’ ὑπέβαλλεν· ἡ δ’ ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεια κάνεια· ἡ δ’ τρίτη κρητήρι μελίφρονα ὦνον ἐκιρνα ἰδύν ἐν ἀργυρέω, νέμε δὲ χρύσεια κύπελλα· ἡ δ’ τετάρτη ύδωρ ἐφορεῖ καὶ πῦρ ἀνέκαιεν πολλῶν ὑπὸ τρίποδι μεγάλῳ ιαίνετο δ’ ύδωρ.
αὐτὰρ ἐπεὶ δὴ θέασεν ύδωρ ἐνὶ ἁντι χαλκῷ, ἐς β’ ἀσάμινυς ἐσασα λό’ ἐκ τρίποδός μεγάλου θυμήρες κεράσασα κατὰ κράτος τε καὶ ὠμών, ὄφρα μοι ἐκ κάματον θυμοθόρον εἴλετο γυών.
αὐτὰρ ἐπεὶ λούσεν τε καὶ ἐχρίσεν λιπ’ ἐλαίω, ἀμφὶ δὲ με χλαίναν καλὴν βάλεν ἥδε χυτῶνα, εἰςε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλ ηλαυνα, δαίδαλεον’ ὑπὸ δὲ θρήνους ποσὶν ἦν.
[χέρνιβα δ’ ἀμφίπολος προχώ ἐπέχευε φέρουσα καλὴ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος, νύφασθαι πάρα δὲ ξειστῖν ἐτάνυσσε τράπεζαν. σῖτον δ’ αἶδοῑ ταμία παρέθηκε φέρουσα, εἰδατα πόλλ’ ἐπιθείσα, χαριζομένη παρεόντων’]
Circe restores the transformed comrades of Odysseus to human shape.

Κύρκη δ' ὤς ἐνόησεν ἐμ' ἦμενον οὐδ' ἐπὶ σίτῳ 375 χειράς ἰάλλοντα, κρατερὸν δὲ μὲ πένθος ἔχοντα, ἀγχὶ παρισταμένη ἔπεα πτερόεντα προσηύδα: "τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξεαι ἵσος ἀναύδωθ' θυμὸν ἐδόω, βρώμης δ' οὐχ ἀπτεαν οὐδ' ποτήτος; ἥ τινα ποὺ δόλον ἄλλον ὄλεαι: οὐδ' τι σε χρὴ 380 δειδίμεν' ἓδη γάρ τοι ἀπώμοσα καρτερὸν οἴκουν."

ὡς ἐφατ'· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον: "ὦ Κύρκη, τῆς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἶν, πρῖν τλαίη πάσσασθαι ἐδητύος ἡδ' ποτήτος, πρῖν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ὑδείσθαι; 385 ἄλλ' εἰ δ' πρόφρασσα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἵ' ὀφθαλμοῖσιν ὑδω ἐρήμασε ἐταίρους." ὥς ἐφάμην. Κύρκη δὲ δ' ἐκ μεγάρῳ βεβήκει βάβδον ἐξον' ἐν χειρί· θύρας δ' ἀνέωξες συφειόΰ, ἐκ δ' ἐλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390 οὐ μὲν ἐπειυ' ἐστήσαν ἐναντίοι, ἢ δ' δὲ αὐτῶν ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο. τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ὡς πρὶν ἐφιυσεν φάρμακον οὐλόμενον, τὸ σφίν πόρε πότνια Κύρκη· ἀνδρεῖς δ' ἂψ ἐγένοντο νεώτεροι ἢ πάροι ἦσαν 395 καὶ ποιὰ καλλίνες καὶ μείξονες εἰςοράασθαι. ἐγνωσαν δὲ μ' ἐκεῖνοι ἐφυν τ' ἐν χερσίν ἐκαστος. πᾶσιν δ' ἰμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα
Odysseus goes to the sea-shore and fetches the rest of his comrades.

ὁς ἔφατ', αὐτὰρ ἐμοὶ ἥ ἐπεπείθητο θυμὸς ἀγή-νωρ·

βὴν δ' ἴναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης. ἐνρον ἐπεὶ' ἐπὶ νῆ αθοὴ ἑρίηςας ἐταιρον οἰκτρ' ὀλοφυρομένους, θαλερον κατὰ δάκρυ χέοντας. ὡς δ' ὅτ' ἀν ἀγαυλοῖ πόριες περὶ βοῦς ἄγελαιας ἐλθούσας ἐς κόπρον, ἐπῆθν βοτάνης κορέσονται, πᾶσαι ἅμα σκαίρουσιν ἑναντίαι, οὐδὲ τι σηκοὶ ὅχουσ', ἀλλ' ἄδινον μυκώμεναι ἀμφιθέουσι μητέρας· ὡς ἐμ' ἐκεῖνοι, ἐπεὶ ἰδον ὀβαλμοῖς, δακρυόντες ἔχυντο· δόκησε δ' ἀρα σφίσι θυμὸς ὅς ἔμεν, ὡς εἰ πατρίδ' ἰκόλατο καὶ πόλιν αὐτῆς τρηχείς Ἰθάκης, ἵνα τ' ἐτραφεῖν ἣδε γένοντο. καὶ μ' ὀλοφυρομενοι ἐπέα πτερόεντα προσηύδων· "σοι μὲν νοστήσαντι, διοτρεφές, ὡς ἐχάριμεν, ὡς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν' ἀλλ' ἄγε, τῶν ἁλλων ἐτάρων κατάλεξον ὀλέθρον.

ὁς ἔφαν· αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι· "νῆα μὲν ἀρ πάμπρωτον ἑρύσσομεν ἥπειρόνδε, κτήματα δ' ἐν στήσοσι πελάσσομεν ὑπλα τε πάντα:
αὐτὸς δ' ὀτρύνεσθε ἐμοὶ ἄμα πάντες ἐπεσθαί, ὅφρα ἰδήθο' ἐτάρους ἱεροῖς ἐν δώμασι Κύρκης πέντετε καὶ ἐδοντας· ἐπητανδὸν γὰρ ἔχουσιν.

ὡς ἐφάμην, οἱ δ' ὀδα ἐμοῖς ἐπέεσσοι πίθοντο. Εὐρύλοχος δὲ μοι οἶος ἐρύκακε πάντας ἐταίρους· [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα] ἀ δειλοί, πόσ' ἵμεν; τί κακῶν ἤμείρετε τούτων, Κύρκης ἔσ μέγαρον καταβήμεναι, ἢ κεν ἅπαντας ἢ σὺς ἥ νίκους ποίηστει ἥ λέοντας, οἱ κέν οἱ μέγα δῶμα φυλάσσομεν καὶ ἀνάγκη, ὡς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαιοι ίκοντο ἡμέτεροι ἐταροὶ, σὺν δ' ὁ θρασύς εἶπετ' Ὄδυσσευς· τούτου γὰρ καὶ κείνοι ἀτασθαλήσου ὀλοντο.

ὡς ἔφατ' αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα σπασσάμενος ταυώκες ἀορ παχέος παρὰ μηροῦ, τῶ οἱ ἀποπληξας κεφαλήν οὐδάσδε πελάσσαε καὶ πηώ περ ἐόντι μάλα σχεδὸν, ἀλλά μ' ἐταίρου μειλιχίους ἐπέεσοιν ἐρήμυνυ ἀλλοθεν ἄλλοις· "διογενὲς, τούτον μὲν ἐάσομεν, εἰ σὺ κελεύεις, αὐτὸν πάρ νη τε μένειν καὶ νη ἔρυσθαι· ἡμῶν δ' ἴγεμονευ' ἱερα πρὸς δώματα Κύρκης." ὃς φάμενοι παρὰ νηὸς ἀνήνου ἑδὲ θαλάσσης. οὐδὲ μὲν Εὐρύλοχος κοίλη παρὰ νη λέειπτο, ἄλλ' ἐπετ' ἐδεισεν γὰρ ἐμὴν ἐκπαγλον ἐνιπτήν.

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

τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κύρκη ἐνδυκέως λούσεν τε καὶ ἐχρίσεν λίπ' ἐλαίῳ, ἀμφὶ δ' ἄρα χαλάνας οὐλας βάλεν ἣδε χιτώνας· δαινυμένους δ' ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν.
οὗ δ’ ἔπει ἀλλήλους εἶδον φράσοντό τ’ ἐς ἀντα, κλαίον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα. ἦ δὲ μεν ἄγχι στάσα προσήύδα δία θεάων. 455 
"[διογενῆς Δαερτιάδη, πολυμήχαν' Ἄδωνσεύν,] 
μηκέτι νῦν θαλερον όνον ὄρνυτε οἴδα καὶ αὐτῆ, ἦμεν ὄσ’ ἐν πόντω πάθει ἄγηξα ἠχυόντο, ἦδ’ ὀσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἔπι χέρσου. ἀλλ’ ἄγητ’ ἔσθίετε βρώμην καὶ πίνετε οἶνον, 460 
eis ὁ κεν αὐτὸς θυμὸν ἐνι στήθεσσι λάβητε, οἴον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν, 
τρηχείς Ἰθάκης νῦν δ’ ἀσκελέες καὶ ἀθυμοι, 
αἰεν ἀλης χαλεπὴς μεμυμένοι οὐδὲ ποθ’ ὕμων 
θυμὸς ἐν εὐφροσύνῃ, ἐπεῖ ή μάλα πολλὰ πέ-
πασθε.” 465
ως ἐφαθ’ ἦμιν δ’ αὐτ’ ἐπεπείθητε θυμὸς ἀγήνωρ. 
ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν 
ἡμεθα δαινύμενοι κρέα τ’ ἁσπετα καὶ μέθυ ἡδ’ ἦδ’ 
ἀλλ’ ὅτε δὴ ὄν μενιαυτὸς ἐγν, περὶ δ’ ἐτραπὸν ὤραι 
[μηνῶν φθινόντων, περὶ δ’ ἡματα μακρὰ τελέσθη], 470 
kαὶ τότε μ’ ἔκκαλεσαντες ἔφαν ἔριπες ἑταῖροι 
"δαιμόνι, ἡδι νῦν μιμνήσκεο πατρίδος αἰτης, 
eἰ τοι θέσφατόν ἔστι σαωθήναι καὶ ἱκέσθαι 
οἰκον ἐς υψόροφον καὶ σὴν ἐς πατρίδα γαιαν.” 
[ὡς ἐφαν’ αὐτὰρ ἐμοὶ γ’ ἐπεπείθητο θυμὸς ἀγή-

νωρ. 475
ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡλιον καταδύντα 
ἡμεθα δαινύμενοι κρέα τ’ ἁσπετα καὶ μέθυ ἡδ’ ἦδ’ 
ἡμως δ’ ἡλιον κατέδυ καὶ ἐπὶ κνέφας ἠλθεν, 
oὶ μὲν κοιμήσαυτο κατὰ μέγαρα σκιάετα.] 
αὐτὰρ ἐγὼ Κίρκης ἐπιβας περικαλλέος εὐνής 480 
γούνων ἐλλιτάνευσα, θεα δ’ μεν ἐκλυεν αὐηῆς."
[καὶ μὲν φωνὴσας ἐπεα πτερόεντα προσηύδων] ὁ Ἐκρίς, τέλεσόν μοι ὑπόσχεσιν ἢν περ ὑπέστησ, οὔκ ἄλλων ἔταρχος, οὐ μεν φθινύθουσι φίλον κηρ 485 ἀμφ' ἐμ' ὀδυρόμενοι, ὅτε που σὺ γε νόσφι γένηαι.

**Circe tells Odysseus of his visit to Hades.**

"ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεῶν.
“dioγενὲς Δαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ. ἀλλ' ἀλλην χρή πρῶτον ὄδον τελέσαι καὶ ἱκέσθαι 490 εἰς 'Αἰδαο δόμους καὶ ἐπαύνης Περσεφονείας, ψυχῇ χρησομένους Θηβαίου Τερεσίαο μάντην ἄλασι, τοῦ τε φρένες ἐμπεδοῖ εἰσι' τῷ καὶ τεθνητῷ νόου πόρε Περσεφόνεια ὁίῳ πεπνύσθαι τοῖ δὲ σκιαλά ἄισσουσιν.”

"ὡς ἐφατ'; αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ' κλαίον δ' ἐν λεχέσσι καθήμενος, οὐδὲ τι θυμός ἤθελ' ἐτὶ ἥκειν καὶ ὄραν φάος ἥλιοιο. αὐτάρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην, καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον' 500 "ὡς Ἐκρίς, τίς γὰρ ταύτην ὄδον ἡγεμονεύσει; εἰς 'Αἴδος δ' οὐ πώ τις ἀφικετο νηλ' μελαίνη.”

"ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεάων.
“dioγενὲς Δαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, μὴ τί τοι ἡγεμόνος γε ποθῇ παρὰ νηλ' μελέσθω. 503 ἔστον δὲ στῆσας ἀνά θ' ἱστία λευκὰ πετάσσας ἔσθαις τὴν δὲ κὲ τοῦ πνοεῖ βορέαο φέρησιν. ἀλλ' ὅποτ' ἀν δὴ νηλ' δι' Ὀκεανοῦ περῆσης, ἐνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείας, 2—2
μακραί τ' αὐγειροὶ καὶ ἵτει ὀλεσίκαρποι,

νήμα μὲν αὐτοῦ κέλσαι ὅπ' Ὡκεανῷ βαθὺδίνη,

αὐτὸς δ' εἰς Ἀἴδεω ἱέμα πόμον εὑρώεντα.

ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι

Κώκυτος θ', ὦς δὴ Στυγὸς ὕδατός ἐστιν ἀποράξ,

πέτρη τε ἐξύνεισι τε δύω ποταμῶν ἐριδοῦπων. 515

ἐνθα δ' ἐπειθ', ἡρως, χρυμφθεῖς πέλας, ὡς σε κελεύω,

βόθρον ὀρὺζαι ὅσον τε πυγοῦσιον ἐνθα καὶ ἐνθα' ἀμφ' αὐτῷ δὲ χοῖῃ χείῳ φαι πᾶσιν νεκύεσσι,

πρώτα μελικρήτω, μετέπειτα δὲ ἦδει οἴνῳ,

τὸ τρίτον αὖθ' ὕδατι ἐπὶ δ' ἅλμαιτα λευκὰ παλύνεν.

πολλὰ δὲ γουνοῦσθαι νεκὺών ἀμενηνὰ κάρηνα,

ἐλθὼν εἰς Ἰθάκην στείραν βόων, ὡς τις ἄριστη,

ρέξειν ἐν μεγάροις πυρὴν τ' ἐμπλησέμεν ἐσθλῶν·

Τειρεσίη δ' ἀπάνευθεν ὄιν ἑρευνόμεν ὁ ὁ παμμέλαν', ὃς μῆλοις μεταπρέπει ύμετέροισιν. 525

αὐτὰρ ἐπὶ ἔναχος λίσῃ κλυτὰ ἑθνεα νεκρῶν,

ἐνθ' ὄιν ἄρνειον ρέξειν θῆλὼν τε μέλαιναν

eis Ἐρεθος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι

ἰέμενοι ποταμὸν ρόαων. ἐνθ' δὲ πολλαὶ

ψυχαὶ ἐλεύσονται νεκὺών κατατεθυνώτων. 530

dὴ τότ' ἐπειθ' ἐτάρωσιν ἑποτρύναι καὶ ἀνωξί

μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέει χαλκῷ,

δείραντας κατακήαι, ἐπεύξασθαι δὲ θεοίσιν,

ἰφθίμῳ τ' Ἀἰδῆ καὶ ἑπαινῇ Περσεφονείῇ·

αὐτὸς δὲ ξίφος ὀξὺ ἐρυθρόσαμενος παρὰ μηροῦ

ἡσθαι, μηδὲ ἐὰν νεκὺῶν ἀμενηνὰ κάρηνα

αἱματος ἁσσὸν ἴμεν πρὶν Τειρεσίαο πυθέσθαι.

ἐνθα τοι αὐτίκα μάντις ἐλεύσεται, ὀρχαίμε λαῶν,
They leave the palace and go down to the sea-shore.

They leave the palace and go down to the sea-shore.
έξώμενοι δὲ κατ’ αὐθί γόων τίλλοντό τε χαίτας
αλλ’ οὐ γάρ τις πρῆξις ἐγύγνετο μυρομένουσιν.
αλλ’ ὅτε δὴ ὁ ἐπὶ νηα θοὴν καὶ θίνα θαλάσσης
ηομεν ἀχυύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570
τόφρα δ’ ἀρ’ οἰχομένη Κήρκη παρὰ νη’ μελαίνης
ἀρνειὸν κατέδησεν δι’ θῆλυν τε μέλαιναν,
ῥεῖά παρεξελθοῦσα τις ἄν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτο ἢ ἐνθ’ ἢ ἐνθα κίοντα;
The numbers in thick type refer to the sections of the Introduction on Homeric Forms.

1. Ἀιολὴν...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.


ἀθανάτοιος. On the quantity of the first syllable here and in θυγατέριος (6); and on ἐνι νῆσῳ (3) see Appendix G. 1.

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 ἦν γάρ τὸ πάροιδε φορητά κυμάτεσσιν (Fragm. 58).

πᾶσαν δέ 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 δέ τε is very common; cf. 10. The generalising τε is especially frequent in similes and 'gnomic' passages.
4. χάλκεον ἀρηκτον. "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 λισσάναδεδρομε πέτρη" (Merry).

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

5. τοῦ. On the substantival use of the article in Homer see App. A. i. τοῦ is ablative after γεγάδειν 'have been begotten'; and does not go with μεγάροις, as some take it. This is made clear by the parallel passage, Il. v. 270 τῶν οί εξ ἐγένοντο εὖ μεγάροις γενέβην.

6. ὑίες and ὑάζων (7). See § 7. 2.

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

7. ἐνθ' 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.

ὁ γε is resumptive; see App. A. i.

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

10. κυνήγειν...αὔλη 'and the house is full of the savour of feasting, and the noise thereof rings round, yea in the court-yard' (Butcher and Lang). αὔλη must be locatival, explaining περί in περιστεναχιζέται. But this construction is a little harsh. Several emendations have been suggested: e.g. αὔλο 'with the flute', Rochefort; αὔλη=αὔλησε 'with flute-playing', Schäfer; περιστεναχιζέτ 'ἀοίδη', Dünzter. The reading αὔλη, 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 αἴδολος': see § 4. 4. So in the next line τρητοίσι λέχεσσι is better than τρητοῖσι λεχεσσι, the reading of some mss.

12. τρητοίσι 'pierced with holes by which to rivet on ornamental plates or disks'. So Dr Leaf (on Il. iii. 448) takes this word, quoting Od. xxiii. 196—201, which is strongly in favour of his view. Other interpretations of τρητός, as an epithet of a bedstead, are (1) 'pierced with holes for cords to support the bedding'
(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, II. G. § 342). μᾶν is only found in the Iliad.

πόλιν. The accusative without a preposition is very frequent in Homer after ἵκω, ἱκάνω and ἱκνέομαι, but rare after other verbs of motion.

14. φίλει 'entertained', lit. 'made me as one of his own' (φίλος), as often in Homer; cf. XVII. 111 δεξάμενος δὲ μὲ κεῖνος ἐν υψηλοῖσι δόμοισιν ἐνυκέως ἐφίλει.

15. νέας and νῆας (26). See § 7. 3.

νόστον connected with νέ(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 αὐτάρ. In XII. 35 we have the same line, beginning with αὐτάρ.

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

κατέλεξα 'recounted'. This meaning of λέγω is older than 'say'. So the English 'tell' meant originally 'count'; cf. Milton 'every shepherd tells his tale'.

17. καὶ ἐγὼν 'I in my turn'.

ὁδὸν ἢτον 'asked him my way' merely; not 'leave to depart' (Merry). The latter interpretation is proved to be wrong by 539 ὅς κέν τοι ἐπίσημον ὅδὸν.

18. πεμπέμεν...πομπὴν. These words are often used of 'helping on the way'. πομπὴ is 'means of home-coming'; cf. 79. Cf. also Pind. Nem. III. 25 νόστον πόμπιμον '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.

βόδς 'of ox (hide)', genitive of material; cf. II. iv. 105 τόξον αἰγός 'bow of ibex (horn)'. Her. vii. 75 πείδια ἑβρῶν. Dr Merry points out that ἐκδελπας 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 ἀνθρωποὶ νάκη, ἑριά δείραντες, ἡμφιέσαντο. Still ἐκδέρας 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.

ἐννεώροιο. 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 ἀρος = ἐνιαυτός. Nine is a round number in Homer like the Hebrew sacred number seven; cf. ἐννεόμαρ (28) and σιάλοις ἐννεώροιοι (390), where the word means ‘full-grown’, ‘mature’, as here; the particular number ‘nine’ must not be pressed. XI. 311 ἐννεώροι...ἐννεαπήξες...ἐννεόργυιοι points clearly to nine being a round number in this word.


22. ἡμὲν...ήδ’ “used of opposed things, especially when alternation is implied” (Monro, H. G. § 338). Cf. 458 and II. 69 ἡμὲν λῦει ἥδε κάθει).

πανέμεναι ἦδ’ ὑπνύμεν. 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 πολῆσε see App. B, Note. On the form ἐθέλησι see § 20. 2.

24. παραπνεύσῃ is the mss. reading. Bekker reads παραπνεύσει. See again App. B, Note.

ὁλγον περ. περ is an enclitic form of the adverbal περι ‘exceedingly’. It means ‘verily’, ‘surely’, ‘even’; e.g. εἰ περ ‘even if’, ὡς περ ‘even where’ (103), τοῦ περ ‘even of which’ (279), ὡς τὸ πάρος περ ‘even as before’ (240), οὐδ’ ἐνθεν περ ‘not even from there’ (551). Cf. II. xx. 65 θεοὶ περ ‘even gods’. On περ with participles see note on 174.

26. αὐτοὺς ‘ourselves’, as opposed to the ships. αὐτός often marks a contrast in Homer; cf. IX. 40 πόλιν ἐπράθεν ὥλεσα δ’ αὐτοῦς.

οὐδ’ ἄρ’ ‘but not, it seems (i.e. I know now)’. So ἄρα is often used with the imperfect. οὐδέ frequently means ‘but not’ in Homer; in such cases Cauer reads οὐ τε (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 ἀτάσθαλησιν ὅλωντο.

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. ὅμος, 41) goes closely with νύκτας τε καὶ ἦμαρ: i.e. they did not stop even at night. Note that ὅμως is probably not Homeric.

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

30. καὶ δὴ 'and already'; cf. 59 and IX. 496 καὶ δὴ φάμεν αὐτῷ δέλεσθαι.

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

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' ἐνέδησεν ἐν αὐτῇ. Soph. Ant. 715 ναὸς ἐγκρατή πόδα τεῖνα. Verg. Aen. v. 830 ὑπὸ ὅλλος ἑκεῖρ πεδερ. ἐνώμαν. As the fourth foot in such cases is generally a dactyl, probably ἐνώμαν 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, νῖέες Ἰφιτοὶ μεγαθύμου Ναυβολίδαιο. A similar difficulty is got over by reading in II. xv. 66 Ἰλίοι προπάροιβε. Cf. also Od. xiv. 239, where we should read δήμου φῆμα, a clear gain to the metre.

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

38. ὁ πόποι. Fick thinks that the accent and the Ơ of this word, as compared with Attic παπαί, are Aeolic; the throwing back of the accent being an Aeolic peculiarity; cf. note on 77. For Ơ instead of Ơ cf. ὄρχαμος (224) beside ἄρχω, ἀργείφωντης (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. ὄτεων...ἐκήται. On the form ὄτεων see § 10. 4. On the subjunctive without ἄν or κε see App. D. 4.

41. ληθίδος is a genitive of material depending on κειμήλια. It should be noticed, however, that Aristarchus joined ἐκ Τροῖν ληθίδος 'from the Trojan booty', making Τροῖν an adjective. So in II. i. 129 πόλιν Τροῖν he took Τροῖν as an adjective. In our passage one ms. has Τροῖν, i.e. Τρώς the usual form of the adjective.

όμην 'like', hence ομᾶς. ομ-ός and ομ-οιος are from the stem som, another form of which σεμ appears in εἰς (for σέμα), similis, semel, simul, English same.

42. οἴκαδε νισσόμεθα. On the scansion see App. G. i. Cf. iV. 701 οἴκαδε νισσόμενον. δ' ἔβη. Brugmann says that νισσόμαι 'I come' is for νι-νο-ο-μαι (redupl. pres.); cf. νέομαι for νέο-ο-μαι and νόσ-ως, the root being nes (Comp. Gram. vol. 1. § 204).

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

43. καὶ νῦν. Päsi 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 ἔπονται. This is a very frequent use of the dative in Homer. In later Greek διὰ with the accusative is used in such cases.

44. βάσοσ'ν ἔθιωμεθα. On the neglect of the digamma see App. H. i.

ὀττί τάδ' ἔστιν. Cf. Plat. Phaedo 58 c τί ἦν τὰ λεχθέντα καὶ πρακθέντα;

45. ὅσοσ τὸσ. τὸσ marks the quantity of treasure they expect to find as indefinite; cf. IX. 348 ὅφρ' εἰδῆς ὀλύν τὶ ποτὸν τόδε νῆς ἐκεκεῦθει. IX. 11 τοῦτο τί 'this kind of thing'.

46. νίκησεν 'won the day' does not, as Nitzsch strangely takes it, govern ἄταλρων, which, of course, depends on βουλή. For the absolute use of νικᾶν cf. XVIII. 404 τὰ χερείονα νικᾶ. Thuc. II. 12 ἦν γὰρ Περικλέους γυμνῆς πρότερον νεικηκνία. Cf. also Liv. xxv. 15 ceterum ut plurumque fortuna et consilia mala vicerunt.

48. πόντουδε should properly be written as two words πόντου
NOTES.

50. ἐγρόμενος. On this form see § 15. 5.

51. ηῆ...η ‘whether...or’. The first clause of a disjunctive question (whether direct or dependent) is introduced by ηῆ or η, the second by ηὲ or ἦ (Monro, H. G. § 340). Cf. IV. 632 'Ἀντίνο', ἦ μᾶλλον ἐνι πρόσεν, ἦ καὶ οὐκι; For a dependent sentence of the same type see VI. 141. Mr Monro has kindly pointed out to me, with regard to my note on IX. 253 (ἡ τι κατὰ πρῆξιν, ἡ μαψίδως ἀλάλης-θεία), that “La Roche and Fasi take η...η as two separate questions, not alternatives. Hence the rule does not apply, on their view.”

πεσὼν ‘throwing myself’. πίπτω is frequently used in middle and passive senses; cf. v. 50 εἶ αἰθέρος ἔμπεσε πόντῳ. βάλλω and its compounds, as a rule, take πίπτω and its compounds as their passive; e.g. ἐκπίπτω of being banished and being thrown up on the shore.

ἀποθήκην. On the formation of the optative see § 21. 1. And on the optative in ‘object clauses’ see App. C. 2.

52. ἀκέων ‘in silence’ is used in Homer both as a participle and an adverb; e.g. compare XI. 142 ἢ δ' ἀκέων ἦσαι with II. IV. 22 'Ἀθηναίη ἀκέων ἦν.

53. καλυψάμενος ‘covering my face’, explained by VIII. 85 κάλυψε δὲ καλὰ πρόσωπα and II. XXIV. 163 ἐν χλαίνῃ κεκαλυμμένος. Cf. also 179 ἐκ δὲ καλυψάμενοι.

54. ἡπείρου 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.

55. θόης παρὰ νῆσῳν. It is doubtful whether -ῆς (fem. dat. plur.) is really Homeric; see § 4. 4. If necessary, we can easily correct here θόης εἰπὶ νῆσοιν. So Fick in his Aeolic version has θάυμιν εἰπὶ ναῦσιν.

56. ἐπασσάμεθα’. On the σσ in this word and in ὑπασσάμενος (59) see § 15. 1. ἐπασάμην (from πατέωμαι ‘eat’) must be distinguished from ἐπασάμην (from πάομαι ‘acquire’).

57. δὴ τὸτ’ ‘then at length’, tum demum. δὴ is generally a temporal particle in Homer; cf. 30 and 160.

ὁπασσάμενος=ὁπηδόν ἐλόμενος. ὁπάξιω is the causal of ἐπομαί and from the same root. Contrast the middle here with ὁπάσσας (102), where the meaning is different.
60. Αἰόλοο. The MSS. have Αἰόλον. See note on 36. For Αἰόλοο before κλυτὰ see App. Г. 1.

κλυτὰ does not mean ‘echoing’ (as Dr Hayman takes it, comparing IX. 308 κλυτὰ μῆλα, which some wrongly interpret ‘bleating sheep’); it is simply a conventional epithet, ‘glorious’; cf. Latin inclusus and Old Irish cloth ‘glorious’.

61. παρά ᾧ...καὶ οἴσω. On (σ)φ{o}s see App. Η. 1 and 3.

62. ἄνα θυμὸν means properly ‘up through the mind’, of thoughts rising in the mind; cf. 275 ἄνα βῆσσας ‘up along the valleys’. II. xvi. 349 ἄνα στόμα. The accusative is one of ‘extent over’.

63. τῶς ἡλθὲς; ‘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 ἡλθὲς see App. Г. 1.

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

ἐκραε ‘has assailed’, second aorist of χραὐω (= χράωFω): cf. II. v. 138 χραύση and Od. II. 50 μητέρι μνηστήρες ἐπέχραον.

65. ἤ μέν = the later ἦ μὴν used in asseverations; cf. καὶ μὲν (13).

ἐνδυκέωs generally taken to mean ‘duly’, is several times used with words expressing hospitality; e.g. VII. 256 ἐνδυκέως ἐφίλει τε καὶ ἐτρεφέν. XV. 490 παρέχει βρῶσιν τε πόσιν τε ἐνδυκέως. But XIV. 109 ὦ δ’ ἐνδυκέως κρέα τ’ ἡσθιε πινέ τε οἶνον points to the meaning ‘eagerly’; and this would be suitable in our passage. It is probably connected with ἄδευκηs, for which see note on 245.

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

ὄφρ’ ἄν ἰκναὶ is the reading of the best MSS. For the subjunctive after a secondary tense see App. B, Note. Fäsi and Cauer adopt ἄφικων, the reading of several MSS., which is supported by the fact that four good MSS. read εἶη for ἐστίν in 66, where Cauer has εἶη in his text. A few MSS. have ἄν ἴκνοι.

68. ἄασαν from ἄαω ‘I injure’, used especially of injury to the mind (hence ἄη); cf. XXI. 297 φρένας ἄασεν οἶνῳ. II. VIII. 237 τῆδ’ ἄη ἄασας. II. XIX. 91 ἄη ἢ πάντας ἄαται. Notice that in the first two passages quoted the second α is short; so also in II. IX. 116 and 119. Hence we ought certainly to adopt ἄασαν, the reading of one MS. With regard to the quantity of the first α, which is also a difficulty, see App. Η. 2.

πρὸς τοῖς ‘in addition to them’, the only instance of this use of
\[ \pi \rho \delta \] in Homer (Monro, \textit{H. G.} \S 206). Elsewhere in Homer \[ \pi \rho \delta \] with the dative occurs only in a local sense.

69. \textit{σχέτλιος} 'remorseless', Latin \textit{improbus}. It means properly 'holding on' (cf. \(\varepsilon-\sigma\chi-\omicron\)), 'full of endurance': e.g. \textit{νυμία κάμνεις}. Hence comes the derived sense 'hard-hearted'.

71. \textit{άνεω}. This, not \textit{άνεω}, is the spelling of the best MSS. It may always be a nominative plural except in \textit{XXIII}. \(\eta \delta \ \pi \nu \omega \ \delta \nu \ \pi \nu \sigma \tau \), where we must treat it as an adverb and omit the \(i\) 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 \(\delta\varepsilon\) (in \(\delta\eta\mu\) and \(\delta\upsilon\eta\)), 'breathless' in the sense of not breathing a word. Fick reads \textit{άναιοι}.

72. \textit{ἐρρ' ἐκ νῦσον}. Prof. Ridgeway (\textit{Journ. of Philology}, vol. \textit{XII.} p. 32) points out that \textit{ἐρρευν} 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 \textit{ἐρρευν} is a simple verb of motion.

74. \textit{ἀνδρά τόν}. On this use of the article see App. A. 2.

75. \textit{ἐρρ' ἐπέλ ἀθανάτους}. There is another reading, adopted by Fasi and Ameis, \textit{ἐρρ' ἐπέλ ἄρα θεοῖς}, which makes a very awkward line.

77. \textit{άκακημένοι}. See \S 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 \textit{άκακησθαί, ἀλαλήμενος, ἀλάλησθαί, ἀλιτήμενος, ἐγρήγορθαί}, all which words are thus accented in Homer. Some recent editors, however, read \textit{άκακημένοι} against the MSS.

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

\textit{πομπή}. Cf. 18. The 'escort' which Aeolus provided was a wafting wind; cf. iv. 362, where breezes are said to be \textit{νύσων πομπῆς}. This clause gives the reason why they took to rowing.
81. Δήμον is not the name of the town, but of the king; cf. Hor. Od. iii. 17 Aelī vetusto nobilis ab Lamo.

82. Τηλέπυλου 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. τηλάγατος probably 'grown big', for which see Dr Leaf's note on II. iii. 175.

Λαιστρυγονίην. Laestrygonia 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 Laestrygonia, of which the site in the Odyssey is near the actual site of Denmark". However, it must be acknowledged that the description of Laestrygonia 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 ἑβέλων ἑβέλουσαν. IX. 47 Κίκωνες Κικάνεσσα. It must be carefully noticed that 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. Line 86 explains how this is possible.

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

ὑπακούει 'answers'; cf. iv. 283 ἐνάθεν αἰ' ὑπακούσαι. So ὑπακούω is the regular word for answering a knock at the door; cf. Plato, Phaedo, 59 E ὁ θυρωρὸς ὀσπέρ εἰσεθεὶ ὑπακόειν. Acts xii. 13 κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν, προσήλθε παίδισκη ὑπακούσαι.

84. ἄνυνος. 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. ἢρατο is probably aorist of ἄρ-νυμαι. See Monro, H. G. § 40.

85. ἀγρυφα. There are the two forms ἀγρυφός and ἀγρύφεος (543). Cf. ii. xxiv. 621 εἴν ἀγρυφόν. ii. xviii. 50 σπέος ἀγρύφεον. The word is connected with ἀγρός 'white' and ἁγρύς. The latter part of the word has nothing to do with ὑφαίνω, as some think. -φο is merely an affix.
NOTES.

86. ἐγγὺς...κελευθοί '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. ἡλίβατος (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' (ηλός 'erring' and βα- 'go'), now tells me that he prefers Döderlein's connexion of the word with ἀλψ=πέτρα (Hesychius): cf. ἄλιβας 'dry', 'dead' (Plato, Rep. 387 c). With ἄλιβας and ἡλίβατος Mr Monro compares ἀκάμας and ἀκάματος, ἀδάμας and ἀδάματος. The old derivation from ηλιος and βα- ('that on which the sun only goes') is out of the question; nor is Göbel's 'bramble-nourishing' (ἀλ- and βάτος) much better.

tετύχηκε διαμπερές 'stretches unbroken'; cf. II. xlvii. 748 πρῶν πεδίου διαπρύσων τετυχηκώς. For διαμπερές cf. xiv. 11 σταυρός δ' ἐκτὸς ἐλαστε διαμπερές (the whole length) ἐνθα καὶ ἐνθα.

90. ἀραιή. So La Roche reads after Aristarchus, not ἀραιή.

91. ἐνθ' begins the apodosis.

ἐκεῖνον ἔχον 'steered into the harbour'; cf. III. 182 αὐτἀρ ἐγὼ γε Πύλων ἔχον. Ar. Ran. 188 ποι σχῆσειν δοκεῖς; Herod. viii. 40 σχεῖν πρὸς τὴν Σαλαμώνα.

ἀμφιέλλοσας is generally connected with ἐλίσσω and is interpreted in several different ways: (1) rowed on both sides, (2) rolling both ways, (3) curved 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 ἐλεσσω is ‘wheeling both ways’, i.e. easily turned round, ‘handy’. It might also be suggested that, if ἀλκωτις = ‘with sparkling eyes’ (root σαλ-), ἀμφελισσα 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. ἀφ' denotes, as usual, a natural sequence. That was the ordinary thing to do. But Odysseus was wiser. αἱ μὲν is answered by αὐτὰρ ἐγὼν (95).

93. ἀέξετο. On ἀέξω and αὔξω see App. H. 2.

95. σχέθον ‘moored’; cf. IX. 279 ἐσχέες νῆα, wrongly quoted by Ameis and Fäsi as an illustration of ἔχου (91).

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

ἔσχατης. La Roche reads this with two good mss. The ordinary reading is ἐσχατη.

πείσμα ‘a cable’ is for πένθ-σμα (cf. πείσμαι for πένθ-σμαι).
The Indo-European is bhendh, Sanskrit bandh-; cf. πενθέραs, English bind and band. πείσμα is “a new formation from the primitive Greek πένθ-μα like ᾠσμα for older ᾠμα” (Brugmann, Comp. Gram. vol. I. § 204).

97. παιπαλοέσσαν probably means ‘rugged’. The derivation is uncertain. Some connect the word with πάλλω, a reduplicated form of which παιπάλλω is given by Hesychius. Callimachus has παίπαλά (‘steeps’) τε κρημνοῦς τε. Dr Merry, who accepts this etymology, says (on ΙΙΙ. 17ο Χιοι παιπαλοέσης) that the word describes the rugged lines of upheaved rock on the Chian coast.


100. προτένων. See App. I.

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


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

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

103. ἀμαξα (beside Attic ἀμαξαί) is an instance of ψιλωσίς. Cf. Homeric ὀφίς, ὀφρός, ἡμαρ, ἀμύδις with ὀφίς, ὀφρός, ἡμέρα, ἄμα.

The formation of ἱβδιμος is doubtful; but it is probably connected with ἱφιος (XI. 108 ἱφια μῆλα) and is ‘strength’.
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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. G. § 41).

108. Ἀρτακήν. 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. καλ οἶσιν ἀνάσσοι ‘and over whom he reigned’, a dependent interrogative. So La Roche with most MSS. Aristarchus read τοῖσων, which is adopted by Ameis, Fäsi, and Cauer. But οἶσιν is good Homeric Greek in a dependent question after a previous ὅς τις. Cf. xvii. 363 γνοή θ’ οἶ τινές εἶσαν ἐναλίσμοι οἶ τ’ ἀθέμιστοι. Those who read τοῖσων suppose it to be a contraction of τέωσιν = τίσων; see § 10. 3. Cobet and Fick would read ὅτεωσιν, Nauck τέωσιν.

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

112. τῆν δὲ γυναίκα. 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. G. § 334) points out that in many places δὲ in apodosis appears merely to repeat the δὲ with which the whole sentence was introduced; cf. 385.

113. ὡσῆν τ’ ὄρεος κορυφῆν = τόσην ὄση τ’ ἐστιν ὄρεος κορυφή. Cf. 167 πεῖσμα δ’ ὅσον τ’ ὄργυιαν, also 517 and ix. 322 ὄσσον θ’ ἵστον νηός. Such attractions are due to the very common omission of the verb ‘to be’ in relative clauses; e.g. 522 ἥ τις ἄριστη.

κατὰ...ἔστυγον = perhorruerunt (Ameis). Cf. ll. xvii. 694 κατ- ἐστυγε μῶθων ‘shuddered at the news’ of Patroclus’ death. στυγέω has two aorists in Homer, ἐστυγον (cf. ἐγοῦν aor. of γοαί, ll. vi. 500) and ἐστυγα, which is transitive in sense, xi. 502.

116. αὐτὶς. Notice the absence of a connecting particle. There is a similar omission with αὐτίκα in vi. 148 and ix. 156.

ὀπλίσσατο. So Aristarchus. Some read ὑπλίσσατο. 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
ship'. 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'. ὀπλα in the sense of 'armour' only occurs four times in Homer. In 111. 433 it is used for a smith's tools.

118. οἱ δ' ἡφθιμοὶ Δαιστρυγόνες. See App. A. 2.

122. κακὸς κόναβος κατὰ. Notice the alliteration expressive of a shower of stones. Cf. IX. 71 τριχθά 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. ἰχθύς δ' ὡς πειρώντες 'harpooning them like fish'. Cf. Aesch. Pers. 424 τοὶ δ' ὡστε θύννοις...ἐπαυν, ἐρράχιζον, 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; ἰχθύς δ' ὡς ἐπίρωντες 'stringing them together like fish', the reading of Aristophanes the grammarian; and ἰχθύς δ' ὡς σπαίρωντας 'struggling like fish', which appears in one ms. On ἰχθύς acc. plur. see § 6. 5.

125. δῆφ' οἱ τοὺς ὀλεκον. See App. A. 1.

126. τόφρα δ'. δὲ in apodosis; cf. 112. It should be noticed that δῆφα as well as τόφρα (and so all relative adverbs) was originally demonstrative; cf. ἐκτα 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' = ἐξερει: cf. 440.

κυανοπράροιο 'with dark-blue prow'. 'κύανοι 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 κύανοι of Od. VII. 87' (Leaf on II. XI. 24). Cf. Prof. Jebb's Introduction, p. 61.

129. ἐμπαλέεων κώπης. On the form βαλέεω see § 22. 3. For κώπης we ought probably to read κώπηο: 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 ἐμπαλέεων will bear this meaning. So Dr Merry explains it 'to dash into (the sea) with cars'.
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υτ' ἐκ. For the double preposition cf. δι' ἐκ (388). So we have παρ' ἐκ, ἀμφὶ περὶ, ἀπὸ πρὸ. And we find a treble preposition in the verb ἀντικρισθέω.

130. ἀλα...ἀνέρρυψαν. Cf. Verg. Aen. III. 208 adnixi torment spumas et caerula verrunt. The MSS. read ἀρα, except two which give ἀρα. ἀλα is a very old conjecture known to the Schol., and taken from VII. 328 ἀναρρητεῖν ἀλα πηδῷ (= oar-blade): cf. XIII. 78. Still the change is not absolutely necessary; for both in Greek and Latin verbs with a technical military or nautical meaning are sometimes used absolutely; e.g. ἐμβάλλειν in the previous line. So in Latin movere (signa), appellere (navem), tenere (cursum).

131. πέτρας the rocks at the entrance of the harbour; see 90.


ἀδολλέες for ἄδολλέες, literally ‘rolling together’, from ἀ ‘together’ and root ἑλ ‘roll’, cf. volvo. In II. III. 13 the MSS. read the form ἄδολλῆς. It must be noticed that ἄδολλῆς should strictly be ἄδολλῆς: since sa ‘together’ (for sn, the reduced form of sem, cf. note on 41) would be naturally represented in Greek by ἀ: e.g. ἀ-τας. Forms such as ἄδολλῆς are due to the analogy of words like ἀ-λοχος, where the soft breathing is explained by the law of ‘dissimilation’, there being an aspirate in the second syllable -λοχ-. On sn see § 15. 5.

134. ἄσμενοι ἐκ θανάτου a condensed expression for ἄσμενοι φυγόντες ἐκ θανάτου ‘glad to have escaped’. ἄσμενος is really a participle; cf. ἱκμενος ‘favouring’ of a wind (Latin secundus), lit. ‘coming’. See § 15. 4.

ἄλέσαντες ‘though we had lost’; cf. note on 174.

135. Ἀλαῖην an adjective, ‘of Aea’. A difficulty is caused by XII. 3, where this island is placed in the extreme East, ὅτι τ' Ἡνῶι οἶκία καὶ χορὸι εἰσὶ καὶ ἀντολαί Ἡελίου. See next note.

137. αὐτοκατηγικήτη...Ἀλήται. Grote (vol. I. p. 244) distinguishes the Colchian Aea of Aeetes and the Aea of Circe in the West. “Aeetes”, he says, “received his home from the legendary faith and fancy of the eastern Greek navigators: his sister Circe, originally his fellow-resident, was localised by the western. The Hesiodic and other poems had transferred the wanderings of Odysseus to the Tyrrhenian sea. In this way the Aeaean island, the residence of Circe, came to be placed in the West, while the Aea of Aeetes was in the far East, not unlike our East and West Indies. The Homeric brother and sister were separated and sent to opposite extremities of the Grecian terrestrial horizon”.
ODYSSEY. X.

See, however, Mr Gladstone's *Homeric 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. ἐκγεγάτην. On this form see § 18. 1.

φαεσμβρότου. For the formation cf. φθισμ-μβρότος, τερψι-μβρότος. The μ of the root appears also in ἀμβρότος, in μορτός (Callimachus, fragm. 271), in Latin morior and Sanskrit mártas. For βρότος and μορτός cf. βλίττω 'to cut out the comb of bees' and μέλη, βλάσκω and μέμβλωκα. The order of development was this; μορτός, μροτός, μβρότος, βρότος (Brugmann, *Comp. Gram.* vol. I. § 204).

139. Ὀκεανός. See note on 508.

140. νη κατηγαγόμεσθα 'we put in with our ship', opposed to ἀνάγεσθαι: cf. XIX. 202 ἄνεμος πέσε, τοι δ' ἀνάγοντο. νη is a comitative dative, 'with our ship'. A few mss. read νῆα.

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

καὶ τις θεὸς ἡγεμόνευεν 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. ήμαρ τέλεο' 'had brought the full light of day'. Cf. the Homeric use of τέλος in the sense of 'realisation'.

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

147. εἶ πως...έδομι. On this final clause see App. C. 2 a. ἔργα. Cf. 98.

151. μερμηρίζα. μερμηρίζω is a reduplication of the root found in μέρ-μω, μάρ-τυς and me-mor. Cf. μέρμερος 'remarkable'; II. VIII. 453 πολέμου μέρμερα ἔργα.

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

αἴθοπα "fire-lit smoke, reflecting the colour of the flame below, and so shining with a ruddy glow διὰ δρυμά πυκνά καὶ ὑλή" (Merry). But Dr Rutherford (*New Philomath*, p. 197) follows H. Schmidt in ridiculing the ordinary explanation of αἴθοπα κατνόν as smoke mixed with flame,—"a meaning which might apply to the
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smoke from Vulcan's forge, but not to that gently curling from Circe's home. *aidős, aitheψ and aithων, when meaning black always imply that the colour has been produced by fire...aitheψ olivos does not refer to colour at all, but to the effect on the blood of the drinker, 'fiery wine'. The Aithepes 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 δείασ- (root δεί, whence comes δῆλος: cf. root δεύ 'bright' in δίος). The subjunctive δοάσσεται is found in Il. xxiii. 339. δέατο 'seemed' (Od. vi. 242) is the imperfect, not an aor. 2, as Dr Merry takes it. Hesychius gives a present δειαται. δοάσσατο is said by Curtius to be for δάσσασαι: cf. δονή the Doric form of δῆνυ 'long'. But this seems unsatisfactory. May not the true reading be δεάσσατο? For ο and ε are frequently confused in MSS. So in vi. 242 there is another reading δόαστο.

κέρδιον. See § 8. 2.

154. ἐλθόντι is for ἐλθόντα not ἐλθόντι, though ι 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 δόμεναι means 'to come and give'; while ἐλθόντι would have denoted 'when (or since or if) I had come'. Cf. 533 δειπνάτας κατακήαι after ἐτάροιου and 565 χρησμένους after ημιν.

155. δόμεναι προέμεν. On these forms of the infinitive see § 22. 2.

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

158. ἤα. "The forms ἤρ and ἤα are merely varieties of ἤρα produced by 'apocope' in hasty pronunciation. ἤα is enclitic" (Monro, H. G. § 347). Brugmann (Comp. Gram. vol. i. § 285) takes ἤρ to be the earliest Greek form, the Indo-European being ḫ (for the 'sonant liquid' see § 15. 5). The form ἤα was probably, he thinks, developed before words beginning with a consonant;
while ἀρά is due to 'prothesis'; cf. ἐρυθρός by the side of the Latin ruber.

εἰς ὀδὸν αὐτὴν 'across my very path', 'just on my path'; cf. II. XIII. 615 ὑπὸ λόφον αὐτὸν 'just under the crest'. Thuc. IV. 10 παρ' αὐτὴν τὴν βάσιν 'just where the waves break'.

139. νομοῦ ὕλης 'woodland pasture'. Notice that νόμος 'law' is not used in Homer, being a later conception.

160. πιόμενος is a desiderative form (Monro, H. G. § 59). This is a hart that "desireth the water-brooks". Perhaps, however, we should class πιομαί with ἐδομαί under § 17. 5.

δη γάρ 'for already', though it was early in the day, cf. 144. This is better than the usual rendering 'for verily'; for δή is generally temporal in Homer; cf. καὶ δη (30), δη γάρ again in 549; and XVII. 190 δη γάρ μέμβλωκε μάλιστα ἡμαρ. Zenodotus read δὴν 'long', which Nauck prefers.

161. ἀκνηστιν 'spine', connected with ἀκανθα 'spine'. Hesychius gives a curious etymology of the word, which Dr Hayman strangely adopts:—τὸ μέσον τῆς ράχιος, ὅπερ κυνησοθαῖ (scratch) ξώαν ἀδυνατεί. Dr Hayman compares κυνησίς 'a cheese-scraper'.

μέσα νῆα not "epexegetical to ἀκνηστιν" (Merry), which would be a very awkward construction; nor yet an "accusative of the part" in apposition to τῆν (Ameis); but an "accusative of respect" (Monro), qualifying πλῆξα 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 Τρῶας δὲ τρῶμοι αἷνος ὑπῆλθε γυῖα ἐκαστον, where ἐκαστον is a real "accusative of the part" in apposition to Τρῶας (cf. 173); but γυῖα is an accusative of respect. So in Od. XIX. 356 ἦ σε πόδας νῆει we must look upon πόδας as an acc. of respect, not an "accusative of the part", as it is generally taken.

162. τὸ δ'...δόρυ χάλκεον. See App. A. 2.

163. κάδ δ'. On this assimilation see § 3. 3.

165. αὖθι 'on the spot'; cf. 567 and II. 1. 492 αὖθι μένων. For the locativial suffix -θι cf. θ-θι, ἀπόπρο-θι, κηρό-θι, 'Ιλιό-θι.

167. ὅσον τ' ὅργυαν. For the construction cf. 113. ὅργυα 'a fathom's length', the space spanned by the outstretched arms (ὁργῶ), is in termination a perfect participle feminine (King and Cookson, p. 312); cf. ἀγυά. 

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

169. καταλοφάδεια. So La Roche reads. The word is de-
derived from κατὰ 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, ἐνδέξια, ὑπέρμορα. The mss. vary between καταλο-
φάδεια, καταλοφάδια and κατὰ λοφάδια. Two mss. have καταλλο-
φάδεια, which Cauer adopts, comparing ἄλλοφον (II. x. 258).
This would remove the metrical difficulty; but see App. G. i.
Fäsi reads καταλοφάδια. But Eustathius tells us that most of the
mss. known to him read the penultimate as a diphthong.

170. ἐγχει 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 χειρὶ λαβὼν
ἐτέρη. II. xvi. 734 ἐτέρηψε δὲ λάξετο πέτρον. So ἐτερόφθαλμος
means 'a one-eyed man' (Demosth. Timocr. p. 744). In Od. xix.
481 τῇ ἐτέρη, contrasted with δεξιερήψε, means 'the left hand'.

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

173. ἄνδρα ἐκαστον an "accusative of the part" in apposition
to ἐταίρους. See note on 161 and II. vii. 215 there quoted. Cf.
also 397 ἐφων τ' ἐν χειρὶν ἐκαστος.

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

πω. Cauer reads πως with many mss. The two forms were
originally identical (cf. οὕτως and οὕτω), and they are not differenti-
tiated in Homer; where both οὐ πως and οὐ πω probably always
mean 'in no wise'.

ἀνενύμενοι 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'. Some-
times when used with a participle περ has its primary sense of
'very'; e.g. I. 315 μὴ μ' ἐτι νῦν κατέρπε, λαλιόμενον περ ὀδοίο.
II. I. 131 ἀγαθός περ ἐὼν 'being very brave', not 'though thou
art brave'.

175. Ἀιδαο. On the declension of 'Αἰδης see § 7. 7.


πριν...ἐπέλθη. See App. C. 3 and D. 4.

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

177. μησόμεθα aorist subjunctive. See § 20. i.

178. ἦκα ἐμοίς. On the hiatus see App. G. 2.

179. ἕκ δὲ καλυψάμενοι. Cf. 53 καλυψάμενος ὅ ἐν ηῇ κείμεν.

ἀτρυγέτου a frequent epithet of the sea. Cf. also II. xvii. 425 ἀλθέος ἀτρυγέτου. It is generally interpreted ‘barren’, ‘un-vintaged’ (πρυγάω ‘to gather’), as opposed to the fruitful earth, γαῖαν πολυφόρβην (II. ix. 568). Aristotle uses ἀτρύγητος of ‘un-gathered’ grapes. Cf. Eur. Phoen. 210 ἄκάρπιστα πεδία of the sea. Another old etymology of the word is ἄ- and τρύω, i.e. ‘un-weared’; cf. ἀτρυτός and Ἀτρυτώῃ ‘unwearied one’. In this case the γ in ἀτρύγητος is a difficulty. Curtius holds that the v may have produced ʃ, and that ἀτρύζετος passed into ἀτρύγετος; but this again is unsatisfactory.

182. χεῖρας νηψάμενοι necessary before a sacrifice; and this meal is regarded as such; cf. II. i. 314 οἱ ὅ ἀπελυμαίνοντο...ἔρδον οὗ ἐκατόμβας.

183. ἐς ‘until’; cf. ἐλς ο, also xiv. 384 καὶ φῶτ’ ἐλεύθεροθαι ἣς θέρος ἣς ὑπώρην, where ἐς means ‘as late as’.

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

186. ἐπὶ ῥηγμίνι. On the lengthening before ρ see App. G. i.

187. ἰριγένεια is for ἰρι-γεν-εσ-ία. With ἰρι cf. ἱέριος (ix. 52), English ear-ly, and ἄρ-ιστον ‘the early meal’.

ῥοδοδάκτυλος so called from the streaks of rosy light at day-break. So Eustathius εἰσεν δ’ ἄν Ὑπὸς δάκτυλοι κατ’ ἀλληγοριαν αἱ τοῦ ἰλλου ἀκτίνες. Mr Gladstone (Studies, vol. III. p. 470) compares with this word ῥοδδέντι ἔλαυ (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 ῥοδεῖς here of colour at all. Does it not rather refer to the sweet smell of the oil?

188. ἄγορην 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 ἄγορην ποιήσατο, which illustrates
the force of the middle in our passage, i.e. of one calling an assembly for himself.

189. \( \text{kéklyte...étaiρoι} \). 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. \( υ\, γάρ\, τ'\, εδμεν \). So La Roche, Fasi and Ameis. 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 \( εδμεν \) (see App. H. 1); and further the generalising \( τε \) has no place here (see note on 3). Similarly in II. vi. 367 we must read \( υ\, γάρ\, οἶδα \) for \( υ\, γάρ\, τ'\, οἶδα \). On the form \( εδμεν \) see § 18. 1.

191. \( οὐδ'\, ὅπτη\, ἥλιος \). This is thought to be inconsistent with 185 and 187, which shew that Odysseus must have seen the sun set and rise again. But this must not be pressed. “All that Odysseus means to say is that he has not the least idea where they are” (Merry).

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

195. \( ἀπειρίτος \). On this form see App. H. 2.

\( ἔστεφάνωται \) ‘crowned about with the circle of the endless sea’ (Butcher and Lang). Cf. II. xviii. 485 τά \( όὐρανὸς\, ἐστεφάνωται \), of the stars, ‘with which heaven is wreathed’. Note that ‘crown’ is always rather a misleading rendering of \( στέφανος \), which means ‘wreath’, i.e. something round, not on, the head.

196. \( αὐτῇ \) 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 \( χαμάλι \). 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. \( χθών \). \( χθαμαλὸς \) and \( χαμάλι \) shew the original \( μ \), which has become \( ν \) in \( χθών \): cf. \( χιών \) for \( χιώμ \) (cf. \( ήιεμ-σ \) and \( δύσ-χιμο-σ \)); cf. also the final \( ν \) for an original \( μ \) in the terminations of \( τόν \), \( ἵππων \), \( ἐφερον \) (Brugmann, Comp. Gram. vol. I. § 204).

\( μέση \). On \( σσ \) see § 3. 1.

197. \( εδρακον \). See § 15. 5.

200. \( μεγαλήτορος \) perhaps ‘high-hearted’ (cf. 36), i.e. merely a stock epithet used thoughtlessly, as 1. 29 \( ἀμύμονος\, Αἰγίσθουο: \) or perhaps simply ‘haughty’.
On the scansion see App. G. 1.

'Ah, but we know now (άρα)'; for γάρ = γ' ἄρ. Cf. note on 174. ἀλλ' οὐ γάρ 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 γάρ τις πρήξις πελεται κρυπερόι γόνοι. Od. IX. 253 κατὰ πρήξιν 'on some business'. Pind. Isthm. vii. 8 ἀπρηκτα κακά 'vain woes'.

On the synizesis see App. G. 4. But probably we ought to read ἢῥίθμευν: see App. F.

κλήρον...πάλλομεν...ἐκ δ' ἔθορε κλήρος. For 'parataxis' of clauses combined with 'chiasmus' Ameis compares 220 ἔσταν δ'...θεὰς...Κύρκης δ' ἄκονον. Cf. also 338.

βῆ δ' ἑναί. On the syntax of the infinitive see App. E.

ἄμα τῷ γε. For the asyndeton cf. 1. 331 οὐκ οὖν ἄμα τῇ γε καὶ ἀμφίπολοι δ' ἐποντο.

ἄμμε. See § 10. 1.

γοὸντας. On this assimilated form see § 23. 1 and App. F.

τετυγμένα δώματα. Fick suggests δόμον περικάλλεα in order to get over the difficulty of the singular μν (212); for it cannot be proved that μν is ever used as plural in Homer. xvii. 266—9 quoted by La Roche is not a parallel; for there μν refers to αὐλή not to δώματα. But μν may easily be taken here as an instance of the constructio ad sensum, δώματα 'palace' being virtually a singular. This is better than to make μν = Κύρκην.

λάεσοι. On the declension of λάς see § 7. 7.

περισκέπτω. Hesychius gives the choice of two interpretations of this word: (1) passive, πάντοθεν ὄρωμεν, (2) active, μόνω κεχωρισμένῳ ὄστε ἀπ' αὐτοῦ περισκέψασθαι. The latter is the most suitable meaning in the parallel passages; see especially xiv. 6 αὐλή ὑψηλή δέδημητο περισκέπτω ἐν χώρῳ καλῇ τε μεγάλῃ τε περίδρομος. 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, σκέπτω): cf. περισκέπης (Callimachus) and περισκέπω (Moschus).

κατεθελὲν 'bewitched', i.e. turned into animals; probably not simply 'tamed'. Cf. 291 ἄλλ' οὖς θελέαι σε δινώσαται.

οἴδ'. Cauer reads οὖ δ' (two words); cf. 26.
Ol' y... toî ye a good instance of the resumptive use of the article; see App. A. 1.

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

ἀνέσταν 'stood on their hind legs', as opposed to ἔσταν (220).


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


220. ἐν προθύροις is the reading of Aristarchus. Most of the MSS. have τινὶ θύρας.

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

ἱστόν...ἀμβροτον. Dr Verrall (Proceedings of the Camb. Phil. Soc. 1883, p. 34) suggests that "ἀμβρόσιος and ἀμβρότος are cases of 'popular etymology', connected, in the Greek mind, with βρότος, 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 βρότος mixing itself with the true signification of the word, which I take to have been 'having the divine savour or perfume') the word ἀμβρότος 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 ἱστός 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. 11. 19), who connects the word with the Semitic amara, a miraculous perfume.

223. ἐργα 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. 11. 489; (4) after
όδνεα and φόλα, 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 πέλονται, as here; cf. xi. 125 ἐρετμά τά τε πτερά νυσί πέλονται, xiv. 489 νῦν δ’ οὐκέτι φυκτά πέλονται, xviii. 367 ὅτε τ’ ἡματα μακρά πέλονται.

225. κῆδιστος. See § 8. 2.
226. ὃ φιλοι, ἔνδον γὰρ. See note on 174.
227. αὐδιδάει and καλεύντες (229). See § 23.

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

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

234. ἐν δέ...ἐκύκα tmesis, ‘mixed in a cup’, as may be seen from the parallel passage, II. xi. 638 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκύκα θείσων οἴνῳ Πραμνείω. ἐκύκα means ‘made into a κυκεῖων, “a stimulating porridge” (Leaf), and so called στω (235).

235. οἴνῳ Πραμνείω. Pliny (Nat. Hist. xiv. 6) says of this wine: nascitur Smyrnææ 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 φιλώ γε Πράμνιον οἴνον Λέσβιον, while Eustathius says it came from a village near Ephesus.

ἀνέμυγγε ‘mixed up’. For this use of ἀνά denoting ‘extent over’ cf. iv. 41 ἀνὰ δὲ κρὴ λευκῶν ἐμέξαν, IX. 209 ἐν δέπαις ἐμπλήσας ὅδατον ἀνὰ ἐκκοσι μέτρα χεῦ. The latter passage shews that this use of ἀνά is connected with that mentioned in the note on 63.

236. λαθούσα. On the termination see § 21. 3.
238. πεπληγνά. “With verbs of striking the perfect seems to express continuance and so completeness” (Monro, H. G. § 28). Cf. βεθολημένος (247), κεκοπώς (xviii. 335). Cf. also note on 227.

κατὰ συφειδών. On the scansion see App. G. 1. κατὰ must be taken with ἐργυν.

240. νοῦς, not elsewhere contracted in Homer, requires alteration. Fick reads καὶ δέμας ἄλλα νῦσ οὐ ἄν, which is awkward. Dr Merry’s suggestion is far better, αὐτὰρ ἐν νῦσ ἔμπεδοσ.

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

243. ἔδεναι. On the form see § 22. 2; on the syntax App. E.
χαμαεννάδες for metrical purposes = χαμά-εννάδες. Cf. II. xvi.
235 ἀπηπτόποδες χαμαεννάι, Od. xx. 379 ἐμπαίων οὐδὲ βίης, where ἐμπάιον is a dactyl. “The i, 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. αὐσ is Barnes’ conjecture for αἰψ of the MSS., which would be inconsistent with 260 δηρῶν...ἔσκοπλαζον. So in 263, 395, 405 several MSS. wrongly read αἰψ.

245. ἀδευκέα. Several derivations of this word have been proposed. (1) King and Cookson (p. 148) connect it with Πολυ- δεύκης (Pollux), ενδυκέως, Latin dico. ἀδεικής would then mean ‘unattractive’. (2) Autenrieth takes it to mean ‘bitter’, from α- and δεύκος, which, according to one of the Scholiasts, = τὸ γλυκῦ παρὰ τοῖς Αἰτωλοῖς. δεύκος and γλυκός are probably both connected with the Latin dulcis. (3) Curtius, connecting the word with δοκεῶ, decet, etc., makes it = indecens, indecorus.


247. ἔν with πίμπλαυτο: cf. 234.

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

249. αγασάμεθ᾽ ἐξερέοντες ‘we asked with wonder’. Ameis compares ix. 250 σπεύσε πονησάμενος τὰ ἐργα ‘he finished with speed these works of his’, where, as here, the stress of the clause is on the participle. ἀγαςάμεθ’, the reading of several MSS., is adopted by Fäsi and Cauer.

251. ἡμε...εὐρομεν. 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. ἕστοισιν...χώρφ. This line is omitted in most MSS.
260. δηρόν δὲ...έσκοπτίαξον 'though I was watching long', a
good instance of 'parataxis'. In later Greek this concessive clause
would have been made subordinate. Cf. xii. 232 ουδὲ πη ἄθρησαι
δινάμην...ἐκαμον δὲ μοι δοσε 'though my eyes were weary'.

261. ἀργυρόθλουν. The second part of the compound is ἶλος,
Aeolic Φάλλος, = Latin vallus 'a stake'. So Fick in his Aeolic
version reads ἀργυρόβαλλον. The ιλο in a sword are the nails by
which the blade was fastened to the handle. Cf. ii. xi. 29 ἐν δὲ οἱ
ίλοι χρύσεωι πάμφαινον.

262. ἀμφι δὲ τοξα an instance of 'epanalepsis'. With ἀμφι
we must understand βαλόμην from περι...βαλόμην in the previous
clause. Cf. v. 265 ἐν δὲ οἱ ἁκόν ἔθηκε...ἐν δὲ καὶ Ἰσα ('meal'),
ii. iii. 267 ἄρνυτο δ...Ἀγαμέμνων, ἄν δ' Ὀδυσσέως πολύμητις, where
ἀν=ἀνόρνυτο. In Attic, where the verb absorbed the adverb, the
epanalepsis is of the simple verb often; e.g. v. 265 would be in
Attic ἐνέθηκεν ἁκόν, ἔθηκε δὲ....

263. ἴνωγεα. For the form see § 18. 5; for the 'synizesis'

αὐτήν ὅδὸν is not to be compared with ὅδὸν αὐτήν (158), but
=τὴν αὐτήν ὅδὸν of later Greek. Cf. ii. xii. 225 ἔλευσομεθ' αὐτὰ
κέλευθα. Od. viii. 107 αὐτήν ὅδὸν ἤμπερ οἱ ἄλλοι. Cf. also αὔτι
'in the same place' (163).

264. γοῦνων with λαβὼν (Ameis). Cf. 323 and ii. i. 407
παρέξεο καὶ λαβὲ γοῦνων, and the phrases χειρὸς ἐλών, ποδὸς Ἕλκε,
etc. See, however, 481 γοῦνων ἕλλιτανευσα. So perhaps γοῦνων
here should be taken both with λαβὼν and ἕλλισσετο.

ἕλλιστετο. On άλ see § 13.

265. καὶ...προσηῦδα. This line is omitted by most mss.

267. ἄλλον 'besides'; cf. ix. 367 μήτηρ ἦδὲ πατὴρ ἦδ' ἄλλοι
πάντες ἕταρχοι. Herod. i. 216 θύουσι μιν (i.e. a man) καὶ ἄλλα
πρόβατα ἄμα αὐτῶ.

268. ἂξες σῶν ἕταρνων. "σῶν, 'Ἀρίσταρχος αὐτὶ τοῦ σῶν" Schol.). But does not the position of σῶν shew clearly that the
Prince of Critics was wrong?

τοῦδεσι. On this form see § 10. 5.

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


273. κρατερὴ δὲ...ἀνάγκη 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... ἐν φρεσὶ τοῦτο νόημα ἐπλετο; On the translation of the aorist by the English perfect see note on 64. On the form ἐπλετ’ see § 15. 5.

275. ἰερᾶς. Brugmann (Comp. Gram. vol. I. § 287) gives as the meanings of ἰερὸς 'active, fresh, strong, holy'. Cf. Sanskrit īṣ-īrās- 'active, fresh'. The Corcyraean form is ἱαρὸς, the Boeotian ἱαρός. The form ἰερὸς is probably due to the analogy of διερὸς, φοβερὸς, etc. ἰερᾶς βήσας might well mean 'fresh valleys' and ἰερῶν 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, ἱερηνοῦ, involve only the idea of 'sacred'; and even ἰερῶν ἱθόν (II. xvi. 407) may mean 'holy fish', i.e. a Totem, as the eel in ancient Egypt and the trout in North America.

277. Ἐρμεῖας. Hermes is the most companionable of the deities; cf. II. xxiv. 334, where Zeus says of him 'Ἐρμεῖα, σοὶ γὰρ τε μαλιστὰ γε φίλτρα τὸν ἐστὶ 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 ῥάβδος 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. ὑπηνήτη 'bearded' from ὑπῆνη 'chin', probably connected with the Sanskrit āna 'mouth' or 'face'; cf. ἀπηνής 'with averted face'. Others take it as 'the upper lip', after Apollonius ὑπῆνη δὲ ἐστὶν ὁ ὑπὸ τὴν Ῥίνα τότο.

280. ἐν τ’...μοι φῶ χειρι literally 'grew on to my hand for me', i.e. grasped it tight. Cf. I. 381 ὅδαξ ἐν χείλεσι φώτες 'biting the lips'. II. i. 513 ὃς ἐχετ’ ἐμπεφυνά. Cf. also Verg. Aen. viii. 124 dextramque amplexus inhaesit.

281. τῇ δῇ αὐτ’, ὡ 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
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. ἐρχαται. On this form see § 18. 6.
284. φημι 'deem'; cf. IX. 455 ἐν οὖ πώ φημι πεφυμενον εἴναι ὀλέθρον.


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, πιε ὀἶνον. I. xxiii. 618 τῇ νῦν, καὶ σοι τῶτο, γέρων, κειμήλιον ἑστώ. It is perhaps from τα (for τῇ) 'stretch', found in τά-νυ-ταυ and τέ-τα-ταυ: 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 τάδε, as some think.

288. οἶ κέν...ἀλάλκησιν is a final clause. See App. B. 2 a.

ἀλάλκησιν reduplicated aorist subjunctive; see § 15. 5. Five of La Roche's mss. read ἀλάλκησει, 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 (ii. 235) has ἀλαλκῆσουσιν. La Roche says: "haud scio an ἀλαλκῆσει genuina sit lectio; nullus enim codex ἀλαλκῆσιν habet". Still most mss. have ἀλαλκησι, which must be meant for ἀλαλκῆσιν, and this is decidedly the best Homeric Greek.

290. βαλέει δ' ἐν φάρμακα σίτῳ. Cf. IX. 535 εὗροι δ' ἐν πήματα οἶκῳ. Causer reads ἐν, thus making βαλέει ἐν = ἐμβαλέει: for the inverse tmesis cf. IX. 17 φυγὼν ὑπὸ νηλεῖς ἡμαρ. Bekker with two mss. reads ἐν. So does Dr Merry, who remarks that we should then have "a true tmesis (allowable with a disyllabic 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' ὃς 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
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single clause; cf. II. 1. 162 ὧ ἐπὶ πόλιν ἐμφηγησα, δόσαν δὲ μου ἀχαίων ('and which they gave me'). Od. ix. 19 εἰ' Ὀδυσσεὺς ...δὲ πᾶσι δόλουσι ἀνθρώπους μέλω, καὶ μεν κλέον οὐρανόν ἤκει.

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


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 σοι, which, however, is found in cod. M only. Cf. 344 μοι αὐτῷ.

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

302. ἀγρεύθυντης probably means 'swiftly appearing', ὧ ταχέως καὶ τρανῷς ἀτομοψάμενος, 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 ἀργός 'whiteness'; for the dative in compounds cf. πυρ-ηκής, ἐγχεστ-μωρός. The second part of the word is from φαν- (root of φαίνω); o for a being Aeolic; cf. note on 38. The transition from 'white' to 'swiftly gleaming' is an easy one; e.g. κύνες ἄργολ (II. 11) and ἀγρίποδας (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 ἄνθρωποντῆς 'man-slaying'.

303. φύσιν =τὸ εἰδός (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. ἔσκε. On the frequentative forms see § 16.

305. μῶλυ connected with μωλῶ '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, θεόλ μάκαρες καλέουσιν· ἄνθρωποι δὲ οὐδέν. κάκ τοῦτον δῆλون ὅτι πε- πλακεν. Cf. Comus, 636 "And yet more med'cinal is it than that Moly That Hermes once to wise Ulysses gave".

4—2
χαλεπόν δέ τ...θεόλ δέ 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

σῶν τε δ’ ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνύησεν ὁπποὺς κέρδος ἐγ’ μοῦνοι δ’ ε’ πέρ τε νύηση, ἡλλά τε οἱ βράσσων τε νῦσ, λεπτή δέ τε μῆτις.

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 = τοι) 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 ἵσασιν. But δύνανται is generally adopted, as giving a better antithesis to χαλεπόν.

309. πόρφυρε ‘was troubled’, an intensive formed by reduplication of φυρ- (stem of φυρω ‘mix’); cf. μαρμαίρω ‘glitter’, βαμ-βαίνω ‘stagger’, καρκαίρω ‘chatter’. The metaphor is from a troubled sea; cf. II. xiv. 16 ὥς ὦτε πορφύρη τελαγο...ὡς ὦ γέρων ὄρμαινε.

310. είνλ. The form είν arose from είν before words beginning with a vowel, the ει being due to ‘compensatory lengthening’; cf. κτελνω for κτέν-ω: so also υπερ for υπερλ. είνι is a mixture of είνι + είν (Brugmann, Comp. Gram. vol. 1. § 131).

313. ἀκαχήμενος. On the accent see 77.


316. δέτα. See § 6. 2. Fäsi reads δέτα. But ἦ subscript is not used with ἦ (La Roche).

317. εν δέ 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 εν δε τό.

320. λέξο, 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. λέξο given by one MS. would be the imperative of the 'mixed' aorist ἐλεξόμην. See § 15. 6.

322. ἐπηίκα ὡς τε. On ἄ here and in μέγα (323) see App. G. i.; and on the lost consonant before ὡς App. H. i.

323. λάβε γούνων. Cf. note on 264.

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


326. θαυμά μ᾽ ἔξει 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᾽ ἐξε πάντας... ὡς εὐκόσιος στήσε. 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 ὑπέκφυγε, where the Schol. has a good note on the double οὐδὲ:—ἐστιν ἣ μία μὲν ἐπὶ τοῦ πράγματος, θατέρα δὲ 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. ὅς κε πίη. For the subjunctive after the aorist ἀνέτη η see App. B, Note.

καλ... οὐδόντων = καλ οὐ πρῶτον ἔρκος οὐδόντων ἀμείβεται τάδε φάρμακα (merely a repetition of ὅς κε πίη) 'when once he hath drunk, and the drink by the tooth-hedge hath taken its way' (Morris). That ἔρκος οὐδόντων is the object of the verb is shewn by II. ix. 409 ψυχῇ... ἐπεὶ ἀρ κεν ἀμείβεται ἔρκος οὐδόντων. For οὐ understood out of ὅς cf. II. 54 δοιή δ᾽ ὃ κ᾽ ἐθέλοι καλ οἰ κεχαρισμένος ἐλθο. Cic. Vert. iv. 9 mancipium, quo et omnes utimur et non praeeditur a fruto.

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

ἔρκος οὐδόντων denotes not the lips, as Hesychius and others take it, but the teeth themselves; i.e. οὐδόντων is a defining genitive. We have a similar genitive after ἔρκος in Pindar, Nem. x. 36 ἀγγέλων ἔρκεσι and Soph. Trach. 615 σφαγίδος ἔρκος. Cf. also Solon (25. 1), who says of a child ἔρκος οὐδόντων φύσας. Dr Hayman quotes from Chaucer: "My son, God of his endeles
goodnesse walled a tongue with teeth and lippes eke”. Mr Magnússon (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. φασκεν. See § 16. The present φάσκω is a later form.
337. πῶς γὰρ. The γὰρ here is merely interjectional (=γ’ ἄρ), ‘ah then, how?’ Cf. εἰ γὰρ in wishes.
338. ἐθηκασ. Cf. note on 188.

έταλπος αὐτὸν δὲ. For the ‘parataxis’ combined with ‘chiasmus’ cf. 205.

341. θῆς. See App. I.
345. ἀπάμμυνεν is taken by some ‘swore unreservedly’; cf. ἀπόφημι ‘I say right out’ (II. vii. 362). But it is better to understand ἀπὸ in a negative sense, i.e. ‘to swear away from’: ‘she swore that she would not’. Cf. the legal phrase ἀπόμυνμι νόν ‘I disown a son on oath’.

348. τέως. See App. G. 4 and I.
349. ἐαυτ. See § 24.

350—1. γύνονται...προφέουσι. These two lines are omitted by Fick, and thought doubtful by some other editors. However, the tense of γύνονται, which seems to be the chief objection, is not an insuperable difficulty.

350. κρηνέων and τάων (352). See § 4. 2.
351. ἵερων ποταμῶν perhaps means ‘fresh streams’; cf. note on ἵερα βῆσσας (275).

εἰς ἄλαδε. La Roche reads εἰς ἄλα δέ. Cf. 48. εἰς is unnecessary. But cf. IX. 38 ἀπὸ Τροϊῆν. XI. 18 ἀπ’ οὐρανόθεν.

353. πορφύρεα. On the lengthening of α of the neuter plural see App. G. 1.

λιθ’. Cf. 1. 130 ὑπὸ λῖτα πετάσσας. We cannot decide whether this word is a singular from λῆς or a neuter plural from λῆ. II. XVIII. 352 λῆτα κάλυψαν proves nothing either way. Mr Monro (on II. VIII. 441) takes λῆτα as a plural. It means ‘fine (lit. smooth) linen’; cf. XII. 64 λῆς πέτρα ‘a smooth rock’. Cf. also Thuc. II. 97 ἱφαντά τε καὶ λέια.

354. ἡ Σέ’ ἔτέρη, ἡ δὲ πρῖτη (356), ἡ δὲ πετάρτη (358). On the article with numerals see App. A. 2.
ētitaive and étánvsose (370). On collateral forms see § 14. 4.

359. ἐδωρ and ἐδωρ (360). Cf. 56 and 108.

361. ἀσάμινθου. 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, ἀσάμινθος and χέρνιψ (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.

λό' is the imperfect of λῶ (λάδων=λάνω), of which λόωσαί= λόεσθαι (vi. 216) is the pres. infin. middle. λῶσων (iv. 252) is the imperfect of a collateral form λεό (the later λωσ), of which λωσεν (364 below) is the aorist, contracted for λόεσεν, which Fick reads in his text. There is no need to postulate four different present stems, as some do.

362. θυμήρες is proleptic, 'after she had mixed it to a nice warmth' (Merry). Cf. 167 ένοστρεφὲς πλεξάμενος.

κατὰ κρατός τε καὶ ἄμων 'down over head and shoulders'; cf. II. xx. 321 κατ' ὄφθαλμῳ χέεν ἄχλυν. These genitives are really genitives of place such as we find in phrases like διέπησον πεδίῳ 'they sped over the plain'.

364. ἓχρισεν λίπ' ἐλαίῳ is a frequent phrase. In vi. 227 we have λίπ' ἐλείψεν only; cf. Thuc. i. 6 λίπα ἡλείψαντο. 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'. ἐλείψω is also connected with λίπα, the á-being 'prothetic'; cf. ἀ-μέλγω.

365. ἐὶσε δὲ begins the apodosis; cf. note on 112.

368—372. χέρνιβα...παρέόντων. These lines, which occur in 1. 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. νύσασθαι. On the syntax of the infinitive see App. E.

372. ἐδότα. 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 λωτοῖο φαγὼν 'eating of the lotus'. For παρεόντων cf. vii. 166 δορπὸν δὲ χείνω ταμία δότω ἐνδον ἐόντων.
374. kakad...odoseto 'foreboded woe'; cf. II. xviii. 224 doson to
  yap alea thw.odosoma is connected with dosa 'eyes'; but is
  always used of the 'mind's eye' in this sense of 'boding'. dosoma
  is for ekuma: cf. leucons for levikos, phylasos for philakos. The
  Indo-European root is og, from which come (1) okos 'eye' (Hesy-
  chius), osa (for okos), ocilus; (2) opta, optana, optma (for optma).

378. exea. On the 'synizesis' see App. G. 4. Some philo-
  logists do not recognise a present exoma. If accepted, it would
  stand for edio ma (King and Cookson, p. 407).
380. dolon...olea. Cf. 232.
oude ti. Nitzsch reads ou'd' eti.
381. edidmev. See App. H. 2.

ηδη...απώμοσα. 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 πτερ' ειδον 'I have seen ere
now'. Aesch. Suppl. 499 και δη φιλον τις έκταν' άγυλας ύπο 'ere
now a man has killed'. See also note on 64. For apomosa cf. 345.

383. ο Κιρκη, τἰς γαρ. See note on 337.

οσ...αη. On this optative see App. C. 2 a.

εναίσμος literally 'in proper measure', with the faculties pro-
perly balanced. aisa is found in a Cyprian inscription in its
primitive sense of 'measure'. Hence aisa in the sense of 'fate',
that which Zeus metes out to men.

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

πάσσασθαι. On the σσ see § 15. 1.

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

386. πρόφρασσα 'in earnest', feminine of πρόφρων. πρόφρασσα
is for πρόφρατιa = προ-φρυ-τια, φρυ- being the reduced form of
φρον-. Cf. phrasi (in Pindar=phresi) for φρησι (King and Cookson,
p. 109). For the 'sonant nasal' cf. § 15. 5. Notice that πρόφρων
and πρόφρασσα are always adverbial in Homer; cf. v. 161 μάλα
πρόφρασσα άποστέψω.

387. épíras. On this heteroclite word see § 7. 7.
388. δι' εκ. On the double preposition see note on 129.
390. εννεώρουσιν. See note on 19.
394. ουλόμενον 'accursed'; cf. the curse δλοιο. So ουλόμενος
'blessed' is to be compared with the blessing δναιο. ουλόμενος
is one of those participles which have no distinctly verbal meaning;
see note on adumenos (134).
NOTES.

πότνια 'mistress', connected with πόσις and Latin potens; also with δέσποινα which is for δέσποιν-μα.

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

397. ἕφυν τ' ἐν χερσόν. Cf. note on 280. For ἐκαστος in apposition cf. 173; also I. 424 ἔβαν...ἐκαστος. II. x. 215 ἐκαστος...δώσαναι.

398. πᾶσιν not governed by ὑπέδυν, but dative of person concerned; cf. XVI. 215 τοῖσιν υφ' ἵμερος ἀρτο γόου.

ἵμερος 'yearning'; cf. ἵμερος γόου quoted above; and XXII. 500 γλυκύς ἵμερος κλαυθμῶν καὶ στοναχῆς. 'Wistful was the lament that sank into their souls' (Butcher and Lang).

400. ἰ δέ...δία θεάων. See App. A. 2.

προσηύδα. See App. F.

dία θεάων 'bright amongst goddesses', i.e. 'fair goddess cf. IV. 305 δία γυναικῶν. The word δίος is for διήγος: it is connected with the Sanskrit div- denoting 'brightness'; cf. Latin divus and sub dio 'under the bright, clear sky'. So it is used as an epithet of ἴώς (IX. 151), αἰθήρ (XIX. 540), ἄλσ (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 δία 'queenly' (III. 266). For δία see § 4. 1.

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

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

σπήσεσι. Two MSS. have σπείσεσι. See App. I.

δύλα. See note on 116.

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

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

412. οὐκαροῦσιν is a very odd anacoluthon after ὅτ' ἀν. Perhaps Bekker and Cauer are right in reading οὐκαρὼσιν. Ameis
retains σκαίρωνων and places a colon at κορέσωνται, considering that the sentence suddenly breaks off, and that σκαίρωνων 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' αγλαίηφι πεποιθως—ρήμα πα γόνα φέρει.

οὐδὲ τι. Some editors read οὐδ' ετι: cf. 380.

413. ἄδινων. So La Roche reads after Aristarchus for ἄδινων of the MSS. Aristarchus interpreted ἄδινως as πυκνός 'dense'. This is accepted by Buttmann, who connects the word with ἄδρος. Dr Leaf (on II. ii. 87) shows that in some passages this interpretation of the word is unsuitable. Accordingly he prefers the derivation given in Göbel's Lexicon, ἄ- copulative and the root δι 'move'; so also Autenrieth connects it with δἰω. The signification of quick motion is very suitable in all passages where the word occurs; e.g. II. ii. 87 μελισσάων ἄδινών, which would then mean 'busy bees'. So it is used of flies in II. ii. 469; and in Od. i. 92 μηλ' ἄδινα may mean 'flurried sheep'. ἄδινων and ἄδινα are often used adverbially with στενάχω, στεναχίζω, κλαώ, γοάω of vehement grief; and so in our passage of vehement lowing. In xix. 516 ἄδινον κηρ will mean the 'beating heart'.

414. εὕρεται is not the object of ἰδον, as Fasi takes it, and as Cauer punctuates (for ἐπει ἰδον ὅφθαλμοις is a stock phrase often used by itself); but an accusative depending on ἐξώντο, a constructio ad sensum. So Ameis takes it, supposing ἐξώντο to be virtually= ἄμφέχωντο, the force of the preposition in ἄμφιθεον, being transferred to ἐξώντο. According to this interpretation we shall have something to balance ἄμφιθεον μητέρας in the simile. Dr Merry takes the passage in this way, and translates εὕρεται...δακρυόντες ἐξώντο 'they threw themselves upon me weeping'.

415. σφόσι depends on εὕρεν, not on δόκησε.

416. εὕρεν. See § 24. ἰκολατεῖται. See § 21. 3.

417. τρηχεῖς Ἰθάκης. Cf. ix. 27 τρηχεῖ', ἀλλ' ἀγαθή κουρωντόφος.

ἰνα τ'. τε here denotes a permanent characteristic, as often when used with relatives and relative adverbs; e.g. ὁς τε, ὅτε τε, ἐνθά τε.

ἐτραφεὶ ἃδε γένοντο. This is an instance of ἐστερois πρότερον, of which we have already had a case in 328. ἐτραφεὶ 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 ruamus.

έπραφεν. On the form see § 15. 7.

419. σοι νοστήσαται probably instrumental, 'we were glad-dened by thy return'; cf. II. v. 682 χάρη δ' ἔρα οἱ προσίοντι.

423. έρυσομεν and πελάσομεν (424). On these subjunctives see § 20. 1.

425. ὅτρύνεσθε ἐμοὶ and ὥςα ἐμοῖς (428). On the hiatus see App. G. 2.

426. ιερός δώματι perhaps means 'strong palace'; see note on 275. The meaning 'strong' seems to be required when ιερός is an epithet of such words as ἵσ, μένοι, στρατός. So ιερὸν ἡμαρ (ix. 56) may mean 'strong day' and ιερὸν πτολείθρον (ix. 165) 'strong citadel'. But when ιερός 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. ἐπηητανόν 'an unfailing store', literally 'everlasting'. The -νέ- in this word is connected with aiel. For the suffix -τανό- cf. Latin diutinus. Cf. IV. 89 ἐπηητανόν γάλα 'unfailing milk'. VIII. 232 κομιδὴ ἐπηητανός 'unfailing provision'. VI. 86 πλυνοὶ ἐπηητανόλ 'tanks constantly supplied'. VII. 128 πρασιαὶ ἐπηητανὸν γανῦσαι 'herbs ever freshly green'.

429. ἐρύκακε. So La Roche reads with three mss. The others give ἐρύκακε 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 ποιηρε in Attic.

πόσ' ἵμεν; 'whither are we going?' Cf. VI. 199 πόσε φεύγετε;

432. καταβήμεναι. On this epexegetic infinitive see App. E. ἡ κεν...ποιησταί. See App. D. 1.

434. οἷ κεν...φυλάσσομεν. Mr Monro (H. G. § 304) says that ποιησταί (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 σίτον καὶ υδρο καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοείκε', ἀ κέν τοι λιμόν ἐρύκοι.

φυλάσσομεν 'keep ward', not merely 'abide in', as Dr Hay-
man takes it (comparing our phrase "where does he keep?"). "φυλάσσω" 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. ὃς περ Κύκλωψ ἔρ' must be taken closely with ἀνάγκη.
οἱ is the ethic dative; cf. 440.
436. ὁ θρασύς. On this use of the article see App. A. 2.
438. μετὰ φρεσκ. μετὰ here means literally 'between'; cf. μετὰ χερσὶ and μετὰ ποσσὶ.
440. τῷ 'therewith'; cf. 127.
441. πηφ means a 'relation by marriage', Latin affinis. The word is thus explained by viii. 581 "μήδε...γαμβρὸς ἡ πενθερός, οἱ τε μάλιστα κήδισται τελέσθοι μεθ' αἷμα τε καὶ γένος αὐτῶν.
μάλα σχεδόν. Cf. vii. 205 ἐπεὶ σφισω ἐγγύθεν εἰμὲν, also of nearness of relationship.
442. ἐρήτυνυν imperfect, 'tried to prevent'.
444. πάρ νηι τε μένειν. On the scansion see App. G. 1.
ἐρυσθαί. See § 15. 4 and App. H. 3.
447. οὐδὲ μὲν. Cf. καὶ μὲν (13), οὐδὲ μὲν οὐδ' (551).
448. ἐδεισεν. On the spelling of this word see App. H. 2.
450. ἐνυκέως. See note on 65.
451. οὐκλας means 'fleecy'. In II. xvi. 254 it is an epithet of τάπητες 'rugs'. Applied to hair, it denotes 'fleecy', 'bushy': e.g. Od. vi. 230 κάδ δὲ κάρπτος οὖλας ἥκε κόμας. xix. 246 οὖλοκάρπτος 'woolly-headed'. Herod. vii. 70 οὐλότατον πρίξωμαι of the woolly hair of a negro. οὖλος 'woolly' must be distinguished from οὖλος for ὀλος = ὀλος 'whole'; e.g. ἄρτον οὐλον (xvii. 343). οὖλος 'woolly' is for Φόλος (cf. οὐλόμενον (394) by compensatory lengthening for ὀλομενον); with which Sanskrit ārnā 'wool' and Latin lana are connected (Brugmann, Comp. Gram. vol. i. § 164, 168).
453. φράσσαντο τ' ἦς ἀντα 'and had scanned one another face to face'; cf. xi. 143 ἦς ἀντα ἱδεῖν.
455. η δέ...θεάων. See note on 400.
457. θαλερὸν is used as an epithet of γόον on the analogy of θαλερὸν δάκρυ (201). It means properly 'blooming', 'fresh' (θάλλω); hence 'big', 'abundant'. Cf. θήλυς (in θήλυς ἐέρση, v. 467), with which θαλερός is probably connected.
458. ημεν...ηδ'. On these particles see note on 22.
459. ἀνάρσιοι (from α 'not' and the root ἀρ 'fit') is the exact opposite of ἐρίστες (471) 'trust', from ἐρι 'very' and ἀρ-.
462. πρώτιστον. On this form see § 9. 2.

463. ἀσκελέες 'withered', from ἀ 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'.

465. πέπασθε. So Fick and Mr Monro read after Aristarchus. The mss. have πέποσθε, 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 (πεπυθτε); see § 18. 1. Eustathius mentions the reading πέπασθε, but strangely takes it as κεκτησθε, as if from πάομαι.

469. ἐν. See § 24. ἔτραπον. See § 15. 5.

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

471. 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 ἀπίστες. In 475 we have ἐφαν as usual.

472. δαιμόνι here signifies gentle remonstrance. The word denotes one who is under the influence of a κακὸς δαίμων (64), one whose actions are unaccountable (cf. our phrase "what possesses you?"). Sometimes it means 'fool'; e.g. xviii. 406 δαι-μονίων, 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. γούνων ἡλιτάνευσα means 'entreated by seizing the knees'; cf. xxii. 337 γούνων λέγοντο. II. IX. 451 λισσάκετο γούνων. The genitive is explained by λαβὼν ἡλισσετο γούνων (264).

482. καὶ...προσηύδων. This line is omitted by several mss. and bracketed by La Roche.

484. μοι...έταρων. 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.

έσονται. On so see App. H. 2.

486. ὅτε...γενήσαι. See App. B. 2 c and D. 4.

491. 'Ἄθανα, Ἀδών (502), Ἀθέω (512). See § 7. 7.

επαινής. επαινή is used only as an epithet of Persephone. It probably = αλυνή ‘terrible’; cf. Hor. Od. 1. 28 saevo Proserpina. Fasi follows Hesychius in making it = επαινετή, and La Roche interprets ἕπανως ἐπεστρ. Buttmann (following the gloss επ’ αὐτῷ mentioned by the Schol.) would read επ’ αλυνή (επ’ = ‘besides’). But επὶ so used seems very feeble.

492. χρησμονένους ‘to consult’. Cf. the active in the sense of giving an oracle, VIII. 79 χρείαν μυθήσατο Φοῖβος Ἀπόλλων.

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

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

φρένες ἐμπεθεῖοι would be a special privilege in the lower world. For we are told in II. xxiii. 103 ἦ ἑά τε τῆς ἐστι καὶ εἶν 'Ἄθανα δόμωσι ψυχῇ καὶ εἰδώλων' ἀτὰρ φρένες οὖν ἐνι πάμπαν. “In the realm of Hades the spirit (ψυχή) 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 (εἰδώλον) 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).

493. οἶω πεπνύσθαι ‘to him alone of all to have understanding’, epexegetical of νῶν: see App. E. For πεπνύσθαι (πνέω) cf. II. xxiv. 377 πέπνυσαι τε νῶ, also πεπνυμένος the standing epithet of Telemachus. This line was applied by Cato to Scipio Aemilianus (Plutarch, Cato maior, 27).

τοί δὲ σκιαὶ ἀίδισοντιν ‘but the others flit like shadows’. τοί
δὲ appears as ταλ δὲ in one ms. and in the quotation in Plato, Rep. 386 D. For σκιαὶ 'like shadows' cf. Aesch. Ag. 394 διώκει παῖς ποτανῶν ὅρνω 'he is like a child chasing a bird'.

500. μὴν Φέτεσσον. On the neglect of the digamma see App. H. i. Many mss., however, give a different line here, καὶ μὴν φωνήσας ἕπεις πτερόαντα προσηύδων.

501. ὦ Κλρκη, τὶς γάρ. Cf. note on 337.

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

παρὰ νηλ '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 νηλ with ἥγεμύνον, as Ameis does. Line 571 shows clearly that this is the right way to take the passage.

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

κε...φέρησιν. See App. B. i and D. i.

508. Ὡκεανὸς. Ὡκεανὸς is for ὦ-κεν-ἀνὸς 'lying round'. For the preposition ὦ (= Sanskrit ṛ) 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 πειράτα Ὡκεανὸ (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 νήσος ἑπείτα λάχεια. The meaning and etymology of this word are quite doubtful. Nitzsch interprets it as 'rough', 'overgrown with brushwood', connecting it with λάχυν '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' (λαχαίνεων). Zenodotus and a few mss. read ἐλάχεια, which Bekker adopted, accenting ἐλαχεῖα, so also Fäsi and Cauer. But La Roche, Ameis and Fick retain λάχεια.

510. αἰγεροῦ 'black poplars' as opposed to λευκαὶ 'white poplars' (Arist. Nub. 1007).


\[\textit{itēai}\] is a digamma word; see App. H. i. \[\textit{itēn}\] is connected with the Latin \textit{vitis}, \textit{vitex}, \textit{vimen}.

\[\textit{όλλεοσκαρποῖ}.\] The lengthening of the first vowel is exceptional; but cf. \[\textit{ηλυσόμηνος} (\textit{άλυσείν})\]. Fick urges that there is no difficulty, if we suppose an Aeolic original of Homer; for then we should read \[\textit{όλλεοσκαρποῖ}\.\]

511. \[\textit{κέλσαι}.\] 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.

\[\textit{ἐν' Οκεανό} \text{explains} \textit{αὐτοῦ}: \text{cf. 96 \textit{αὐτοῦ ἐν' ἐσχατιῆς}.}\]

513. \[\textit{ἔνθα\} 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'.


514. \[\textit{ἀπορῶξ}.\] So La Roche spells the word after Aristarchus; see App. H. 2. It means something ‘broken off’, hence a ‘branch of a river’. It is metaphorical in ix. 359 \[\textit{νέκταρος ἀπορῶξ} \text{‘a rill of nectar’}.\]

515. \[\textit{πέτρῃ τε ἔνυσεῖς 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 \textit{Λευκὰς πέτρῃ (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. \[\textit{βόθρον}.\] The \textit{βόθρος} takes the place of the \textit{βῶμος} in the worship of the gods of the lower world. Cf. Ovid, metam. vii. 243, sqq.

\[\textit{hand procul egesta scrobibus tellure duabus}
\textit{sacra facit cultrosque in guttura velleris atri}
\textit{conicit et patulas perfundit sanguine fossas...}
\textit{umbrarunique rogat rapta cum coniuge regem.}\]

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

\[\textit{όσον τε πυγούσιον}.\] For the construction cf. note on 113.

\[\textit{ἔνθα καὶ ἔνθα} \text{‘this way and that’, i.e. in length and breadth.}\]

519. \[\textit{μελικρῆτῳ} \text{is honey mixed with milk; cf. Eur. Or. 115 \textit{μελικράτα γάλακτος}.}\]
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520. τὸ τρίτον. On the article see App. A. 2.


521. ἀμεννα=μένος οὐκ ἔχοντα (Schol.); which is probably correct. Cf. Verg. Aen. vi. 292 tenues 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 ἀμεννόν ἄνδρα. Some connect the word with μένω, which is not so good.

522. ἐλθὼν...ὑμετέρουσιν (525) are the words of the vow; γαννοῦσθαι here meaning ‘entreat with vows’.

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

ἐσθλῶν ‘good things’; cf. II. xxiii. 165 sqq., where we are told that sheep, oxen, honey, oil, etc. were placed on the pyre of Patroclus. Cf. also Thuc. iii. 58, where the Plataeans say that they honour their dead by presenting at their tombs offerings of garments and of the fruits of the earth; on which Arnold remarks:—‘the clothing was offered in the same superstitious feeling which prompted offerings of meat and drink; as if the dead were cold in their disembodied state and still required those reliefs to the necessities of human nature which they had needed when alive’.

524. Τευρεσίή. 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. παμμέλαν. Cf. Verg. Aen. vi. 249 ἵππα τριτὶς ἅλλης Aeneas matri Eumenidum magnaque sorori ense ferit sterilemque tibi, Proserpina, vacam. It was the custom to sacrifice black victims to the gods of the lower world.

ὑμετέρουσιν. The reading is doubtful. Nauck reads ἄγρο-μένουσιν with two MSS. Several MSS. have ὑμετέρουσιν.

528. εἰς Ἐρέσος στρέψας ‘turning them towards Erebus’; cf. xi. 36, where the victims’ throats are cut εἰς βόθρον. Cf. also Pausanias ix. 39 ἐν δὲ νυκτὶ ἦ κάτεισιν ἐκαστὸς ἐν ταύτῃ κριόν θύουσιν εἰς βόθρον. 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 οἱ μὲν ἐπειτὶ ἀνελώνες ἀπὸ χθονὸς εὑροῦλεις ἐσχοῦν ἀτὰρ σφάξεν Πεισίστρατος. Most MSS. have (instead of στρέψας) τρέψας, which Cauer adopts.
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αὐτὸς δ...τραπέζαι. "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.

ῥοάων. For the genitive after ἐλευθερία ἐπιπέδων ἀστεία ἐπιπέδων 'to make a rush for the horses'. Cf. also the genitive after verbs of aiming at, striving after, etc. In II. XXIII. 371 νίκης ἰεμένων means 'eager for victory'.

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

533. δείπνοντας after δέσποντων. See note on 154, and cf. 565.

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

542. εἴματα 'for raiment', in apposition to χαλαίναν ὑπ' χαλαίναν ὑπ' εἴματα ἱδωύσα καλά. Cf. note on 85.

543. ἀργυρόφειον. Cf. note on 85.

544. ἐπέθηκε is the reading of the MSS. Aristarchus read ἑφύπερθε.

546. διὰ δῶματ' ἱών. Odysseus would have been sleeping μόνῳ δόμοι (III. 401) and his comrades ὕπ' αἰθοῦσα (III. 399) the colonnade, which served as a sleeping-chamber for guests.

548. ἀωτείτε. Cf. II. X. 159 τῇ πάννυχον ὑπνοῦ ἀωτείτες; The word is probably a reduplication of the root ἄφ 'to breathe'; cf. ἂνω 'to sleep' (for ἄνω). If so, it will mean 'to breathe heavily'. So ἄωτος 'wool' is thought by some to be for ἄφ-ἀφ-τόσ= 'that which is easily blown about'. Another explanation of ἀωτείν is 'to sleep on a soft couch' (ἀωτοῖς).

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

δὴ γέρ...ἐπέθραδε 'for already Circe has given me directions'.
NOTES.

For δὴ γὰρ cf. 160; for the aorist translated by the English perfect cf. 64. On the reduplicated aorist ἐπέφραξε see §15. 5.

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

551. οὐδὲ μὲν οὖθον = οὐ μὴν οὐδὲ of later Greek. The first οὐδὲ negatives the sentence, the second specially negatives ἐνθεν, 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. ἔσκε. On the frequentative forms see §16.

553. φρεσκῦ...ἀρηρῶς. Cf. xxiv. 261 οὗ τι μᾶλ' ἀρτίφρων.

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

ἐν δῷμασι. "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 ἀμείσσωτες, 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 καταβῆναι 'to go down again'. ἀψορρον simply means 'back'.

ἰῶν ἐσ κλῆμα κακρῆν. The stress is on the participial clause; cf. note on 249 ἀγασσάμεθ' ἐξεφάντες. He forgot that the only proper way to descend was by the ladder.

559. κατ' ἀντικρὸν τέγεος 'right down from the roof'. Some read κατάντικρον, which appears in one ms. But ἀντικρὸν is really a separate word; cf. 162 ἀντικρο...ἐξέπερησε. So also ἀπονόσφι (528) should probably be written as two words. Contrast the ablative genitive after κατὰ 'down from' (which we have here) with the local genitive in 362 κατὰ κρατός τε καὶ ὦμων 'down over'.

ἐκ...ἀντραγάλων ἐάγη 'was wrenched away from the bones of the spine' (i.e. the vertebrae). Cf. Arist. Nub. 1501 ἐκταχηλισθῶ πεσῶν.

562. φάσθε 'ye deem'; cf. 284.

563. ἐρχεσθ'. On the elision of ai see App. G. 3.

ἡμῖν. See §10. i.

565. χρησομένους after ἡμῖν: cf. 533. The latter part of this sentence is constructed as if we had had τελέσαι ἐκελευσε instead of ὁδὸν τεκμήρατο.
567. ἔξομένοι δὲ κάτ' αὐθὶ=αὐθὶ δὲ καθεξόμενοι (Fäsi). For
the inverted tmesis see 290. A few mss. read καταὐθὶ. There is
a similar error with regard to κατ' αὐτῷ (xxi. 90). For αὐθὶ 'on
the spot' cf. 165.

568. ἀλλ' οὐ γάρ...μηρομένοισιν. "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 δὲ in apodosis see note on 126.

οἰχομένη 'having left us' is explained by the words ἰεὶν παρεξ-
elθοῦσα.

παρὰ νηλ μελαίνη goes with κατέδησεν: cf. 505.

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

574. ἰδοῦτο ἦ. So La Roche and Cauer after Eustathius.
The mss. read ἰδοὺτ ἦ. But see App. G. 2 on the hiatus at the
caesura.
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:
   
   τοῦ καὶ δῶδεκα παιδὲς (5).
   δῷρ' οἶ τοῦς δέλεκον (125).
   
   (b) Especially with adversative particles. The use of the article to point an antithesis is constant in Homer.
   
   τοῦ δ’ ἐφθεγγύτο καλεῖντες (255).
   αὐτῷ δ’ τεχύχε βοῦν διὰ ἀστεοὺς οἶ δ’ ἀλοντες (118).
   
   (c) Resumptive use. ἡ γε is used very often to repeat a subject; cf. the Virgilian use of *ille*: e.g. Aen. v. 457 *nunc dextra ingeminans ictus, nunc ille sinistra*. So also ὁ μέν.
   
   ἐνθ’ ὡ γε θυγατέρας πόρεν (7).
   οὐδ’ οἱ γ’ ἱμηθησαν..., ἀλλ’ ἢρα τοῖ γε... (214).
   ὁ μέν ποταμὸνδε κατήνεν (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 (b)), followed by a noun in apposition, which is thrown in by way of explanation:
   
   οἱ δ’ ἐταροὶ ‘but the others, my comrades’ (34).
   τὴν δὲ γυναῖκα ‘but the other, his wife’ (112).
   ἦ δὲ...διὰ θεάων ‘but she, bright goddess’ (400).
   οἱ δὲ...ἐφθιμοὶ 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.
   
   τὸ δ’...δόρυ χάλκεον (162).
   Cf. ὁ μοχλὸς ἐλάινος (IX. 378).
   
   (b) The article is frequently used with adjectives which imply
contrast (especially ἄλλος and ἐτέρος); 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 περ (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 'Ὀδυσσέας 'that rash Odysseus' (436).

Cf. ἡ κυνάμων 'that dog-fly' (I. xxI. 421).

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

ἀνδρά τὸν, ὅς κε 'a man, that man who...' (74).

Cf. ἡματι τῷ δὲ (I. 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, μῦθος and ὅρκος:

τελεύτησεν τε τὸν ὅρκον (346) "perhaps with a touch of ceremonial verbiage" (Monro).

Also with a few other substantives: e.g. ἡ νῆσος 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.

Πέρσης, τὴν 'Οκεανὸς τέκε (139).

πρῶτον ὑπηνήτη τοῦ περ χαριστάτη ἤβη (279).

Often with τὲ denoting a general characteristic:

μάντησ...τὸ τε φρένες ἐμπεδοὶ εἰσι (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 ἄν:
         
         οὐ γάρ πῶς τοιοῦτον ἄνέρας οὐδὲ ἠδωμαί (II. I. 262).
      
      (ii) with κε or ἄν [see also Appendix D. i]:
         
         τὴν δὲ κε τοι πνοή βορέαο φέρησιν (507).

   (b) **Hortatory:**
      
      ἀλλ' ἀγε θάσσον ἠδωμέθα (44).

2. **In Subordinate Clauses.**

   (a) **Final Clauses**
      
      (i) with particles:
         
         (a) ὦς and ὄπως (with or without κε or ἄν), ἵνα (perhaps always without κε or ἄν):
            
            λύσον ἵν' ὀφθαλμοῖσιν ἴδω (387).
         
         (β) ὄφρα 'until' (generally with κε or ἄν):
            
            θέει...οφρα κεν εὐρη (II. XXII. 192)
            
            but often 'to the end that' (rarely with κε or ἄν):
            
            ὀτρύνεσθε...οφρα ἴδησθ' ἐτάρους (426).
         
         (γ) εἰς ὃ or εἰς 'until' (always with κε):
            
            ἔσθιετε...εἰς ὃ κεν...λάβητε (461).
         
      (ii) with relatives (generally with κε):
         
         φάρμακον...ἐχων...ἐρχευ, ὃ κεν τοι ἀλάλκησιν (288).
         
      (iii) with μή 'in order that not' (without κε or ἄν):
         
         μή σ'...κακὸν καὶ ἀνήνορα θῆν (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 εἰ (with κε or ἄν) 'to see if':

> ἵκομεν θ' αἱ κε...Zeus παύσῃ (IV. 34).

(b) **Object Clauses**

(i) with ἡε (ἡ) and ἡε (ἡ) after verbs of deliberating (without κε or ἄν):

> μερμηρίζει, ἡ αὐτοῦ μένη...ἡ...ἐπήται (XVI. 74).

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

> τίς δ' οἶδ', εἰ κε καὶ αὐτὸς...ἀπόληται (II. 332).

(iii) with ὡς or ὅπως 'how' (with or without κε or ἄν):

> φράσσεται ὡς κε νέται (I. 205).

(iv) with μὴ after verbs of fearing (without κε or ἄν):

> δείδουκα ποσίν μὴ τίς με παρέλθη (VIII. 230).

(c) **Conditional Clauses**

(i) with εἰ (or αἱ), the protasis of a conditional sentence:

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

> εἰ δ' αὖ τίς ραίγησι θεῶν...τλῆσομαι (I. 221).

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

> αὐτὸς δ', αἱ κ' ἐθέλησ', ἱόσεται (IX. 520).

(ii) with οὗτος or ὅποτε:

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

> ὦνυρόμενον, οὗτε ποὺ σὺ γε νόσφι γένηται (486).

(β) with κε or ἄν of a particular event, especially after a future:

> ὅποτε κεν Κῦρκη σ' ἐλάσῃ (293).

So also with ἐπήν (411).

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

(a) without κε or ἄν:

> ἀνθρώποισ, οὗτων τις τόλιν καὶ γαίαν ἱκηταί (39).

(β) with κε or ἄν:

> ἀνδρα τὸν, ὃς κε θεοῖσιν ἀπέχθηται (74).
(iv) with ἱππ, the principal clause being negative, generally without ἀν or κε (see Appendix D. 4):

οὐ καταδυσόμεθ...ἱππ μόροιμον ἦμαρ ἐπελθῃ (175).

**Note on the Subjunctive after Secondary Tenses.**

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

(1) οὐδὲ γὰρ οὐδὲ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἄνετλη,
οὐ κε πίη (327).

κεῖνον γὰρ ταμὴν ἀνέμων πολὴσε Κρονίων,
ἡμὲν πανέμεναι ἥδ’ ὄρνυμεν, ὃν κ’ ἐθέλησι (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 ἄνετλη and πολὴσε 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) ἦ μὲν σ’ ἐνδυκέως ἀπεεμπομεν, δερ’ ἀν ἰκηαi (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 Aeolus. 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 Il. ix. 495 ἀλλὰ σὲ παίδα...ποιεύμην, ἵνα μοι...ἀμύνης, on which Dr Leaf has a good note:—“ποιεύμην ‘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) κατέδει μέρμιθι φαεινὴ
ἀργυρῆ, ἵνα μὴ τι παραπνεύσῃ δλγον 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:
       ὧψε κακῶς ελθοὺ (IX. 534).
       Also with el or at, el (or at) γάρ, elθε or alθε1:
       αὶ γάρ...δωναλμην (IX. 523).
       Sometimes as a gentle imperative:
       πιθοῦ μοι (IV. 193).
   
   (b) Potential: almost always with āv or ke: "expectation in view of particular circumstances" (Monro):
       ετί γάρ κεν ἀλύξαμεν κακὸν ἤμαρ (269).
       Sometimes even of past time ('would have'), a peculiar Homeric use:
       ἐνθα κ᾿ ἐπείτα καὶ ἀθάνατος περ ἐπελθὼν
       θηήσατο ἱδὼν (V. 73).

2. IN SUBORDINATE CLAUSES.
   
   (a) Final Clauses
       (i) with particles.
          (a) ὦς (rarely with āν or ke), ἵνα and ὅως (never with āν or ke):
          δῶχ᾿...ἵνα θάσσον ἱκομεθα (33).
          (β) ὑφρα (rarely with āν or ke) 'to the end that':
          τεῦχε δὲ μοι κυκέω...ὑφρα πλοιμ (316).
          So also with ὦς when purpose is implied.
       (ii) with relatives (with āν or ke):
          οἱ κέν οἱ μέγα δῶμα φυλάζουμεν (434, where see note).
          especially after negatives:
          οὐδ᾿ ἄνδρες νηύων ἐν τέκτονες, οἱ κε κάμοιεν (IX. 126).

1 Such a sentence as αὶ γάρ δωναλμην must not be looked upon as the protasis of a conditional sentence with the apodosis suppressed. εἰ (σι) is not conditional in such cases, but merely an interjection, 'adhibitive', as Lange calls it, opposed to the prohibitive μη. Cf. the phrase εἰ δ᾿ ἀγε= Latin εια αγε.
(iii) with μὴ ‘in order that not’:
εὐθύκεια ἐκτὸς ὁδοῦ, μὴ πῶς τις...δηλήσαιτο (XIII. 123).

(iv) with εἰ ‘to see if’:
ἀνήσυχον...εἰ πως ἔργα ἰδοιμι (I.47).

(b) Object Clauses

(i) with ἥ (ἡ) and ἥ (ἡ) after verbs of deliberating:
μερμήριξα ἥ...ἀποφθέγμην...ἡ ἀκέων τλαίην (50).

(ii) with εἰ ‘whether’:
δὲρρ’ αὐτὸν τε ἰδοιμι καὶ εἰ μοι ξέλνια δοῦν (IX. 229).

(iii) with ὡς or ὡσ ‘how’:
ὡρμηνεν δ’ ἀνά θυμόν ὡσος παύσειε (II. XXI. 137).

(iv) with μὴ after verbs of fearing:
δεισαντες μὴ τῆς...ἐνταύσειεν (XXI. 286).

(v) after verbs of asking:
πεύθεσθαι οἱ τινες ἄνερες εἶν (I01).

(c) Conditional Clauses

(i) with εἰ (or αἱ) rarely with κε, the protasis of a conditional sentence:
εἰ μὴ μοι τλαίνης γε, θεά, μέγαν ὄρκον ὄμισσαι (343).

with ὡς εἰ τε in comparisons:
ὡς ἐξάρημεν, ὡς εἰ τ’ εἰς Ἰδάκην ἀφικολμεθα (420).

(ii) with ὡς οὖρ ὡς οὔστο, especially of ‘indefinite frequency’:
τὸν δ’ ὡς πίνοιεν...χεῦ’ (IX. 208).

(iii) with relatives

(a) after another optative: ‘attraction’:
τίς γάρ κεν ἀνήρ, ὡς ἐναλισμος εἰ...τλαίη (383).

(β) after a past tense: ‘indefinite frequency’:
παύσεσθαι μενηστήρας, ὡς τοιαύτα γε βέζοι (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’; εἰ...δοῖν being parallel in construction to αὐτὸν.

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 ἀν 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.

I. κε(ν).

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

(a) with future indicative:

η κεν ἄπαντας ἦ σος ἦ λόκους ποιήσεται (433).

(b) with subjunctive:

ἡσθαν τὴν δὲ κε τοι πνοη βορέαο φέρησιν (507).

(c) with optative:

φευγώμεν ἔτι γάρ κεν ἀλιξαίμεν κακὸν ἡμαρ (269).

(d) with past tense of indicative:

ἐνθα κ’ ἀπνος ἀνὴρ δοιοὺς ἰξήρατο μισθοῦ (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. 1.

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

πέμψω, ἐγὼ δὲ κplorer ‘I will send, and then I will bring’ (184).

τότε κέν μυν πεπίδοιμεν ‘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

ἄλλων κ’ ἑκθαίρῃσι βροτῶν, ἄλλων κε φιλολῃ ‘Your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another’ (Merry).

Notice the sentence

μάντις ἐλεύσεται...ὁς κέν τοι εἰπησών (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 κέν 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. ᾂν.

 AsyncCallbackless occurs less frequently in Homer than κε. The two particles are used in much the same way; but ᾂν 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 ᾂν is the more emphatic particle, κε being enclitic.

᾿άλλοι μέν κεν ἐγώγε θεών αὔτοι γενετών
μέτα κατευνήσαιμι καλ ἂν ποταμοῖο ἰέθηρα
᾿Ωκεανοῦ.

Note also that ᾂν is much more frequent in negative sentences than κε: e.g. οὐδ’ ᾂν ἐγώ ὑ’ ἐθέλομι (342).

For ᾂν denoting contrast see IX. 17

νύν δ’ ὅνομα πρώτον μυθήσομαι, δόρα καὶ ὑμεῖς
εἴδετ’, ἐγώ δ’ ᾂν...ὡς ἤξειν ἰέαν ἐω.

῾άν emphasises the contrast already given by ἐγώ δ’.

3. THE PURE SUBJUNCTIVE AND OPTATIVE IN PRINCIPAL SENTENCES.

The subjunctive and optative without κε or ᾂν are used in confident and unconditioned statements:

σῆμα δέ οἱ χεῦα (II. 222).
οὔ τις...πείσειε γυναῖκα τε καὶ φίλον νῦν (XIV. 123).

4. THE PURE SUBJUNCTIVE IN DEPENDENT CLAUSES.

The following passages in Od. x. should be noticed:

(i) οὔ γὰρ καταδυσθέμη...πρὶν μόρσιμον ἥμαρ ἐπέλθη (175).
(ii) ἀνθρώποις δτεών τε πόλιν καὶ γαῖαν ἰκηται (39).
(iii) ἀμφ’ ἐµ’ ὀδυρόμενοι, ὄτε πον οὐ γε νόσφι γένηαι (486).
The pure subjunctive without κε or ἄν 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 (sometimes 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' ἔσαι 'he stepped out for going' (208).

αὐτός δ' ὀτρύνεσθε...ἐπεσθαί 'for following' (425).

προεθνεὶς ἀφ' 'for blowing' (25).

ἐτάρφους προἶεν πεῦθεσθαι 'for enquiring' (100).

(b) After verbs of commanding:

ἐκέλευν πεμπέμεν 'gave orders for sending' (17).

(c) After verbs of wishing, thinking, etc.:

ἡθεὶς ἐτι ζεύει 'had a wish for living' (498).

μερμήριξα ἐθείειν ἦδε πυθέσθαι 'pondered for coming' (151).

(d) And so generally after other verbs:

βαλανῶν τ' ἔβαλεν καρπόν τε κρανεῖς ἐδύμναί 'for eating' (243).

χέρνισα δ' ἀμφίπολος ἐπέχειν...νίψασθαι 'for washing' (370).

κεῖνον γὰρ ταμίνιν ἀνέμων πολύες Κρονίων,

ἡμέν πανέμεναι ήδ' ὀρυρίμεν '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:

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APPENDIX E.

τῷ καὶ τεθνητῷ νῦν πόρε Περσεφόνεια
οἶο πεπνύσθαι (495).
τί κακῶν ιμείρετε τούτων,
Κλρής ἐς μέγαρον καταβήμεναι (431).

Compare II. iv. 247 ἦ μένετε Τρώας σχεδὸν ἐλθέμεν; ‘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’.

(c) After Impersonal verbs:

“The notion of purpose often passes into that of adaptation, possibility, necessity, etc.” (Monro).

οὔδὲ τί σε χρή δειδίμεν ‘no need for fearing’ (380).
οὐ πῶς ἦν χειρὶ φέρεις ‘no possibility for carrying’ (171).
οὐ θέμισ ἐστὶ κομιζέμεν ‘no lawfulness for furthering’ (73).

Compare IX. 248 ὅφρα οἰ εἶη πίνειν ‘that it might be to him for drinking’, virtually a double dative; cf. αἰσχρὸν...ἐσσομένουι πυθέσθαι ‘base for future men for learning’.

2. After nouns:

μείζονες εἰσοράασθαι ‘for seeing’ (396).

Compare θαῦμα ἰδέσθαι: θείειν ταχύς: and xvii. 20 οὐ μένειν τῆλκον εἰμι ‘not of age for remaining’.

3. After the prepositions πρὶν and πάρος:

This use again shews that the infinitive was originally a verbal noun.

πρὶν Τετράσιαιο πυθέσθαι ‘before asking’ (537).

4. In an Imperatival sense:

νῦν μὲν αὐτοῦ κέλσαι (511)
‘Thou art for beaehing thy ship’; i.e. ‘thou art to beach’.

Also in prohibitive sentences:

ἐνθα σὺ μηκέτ’ ἀπανήμασθαι (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 автός, e.g. автός δ' ἄψιν ἔναι (403, cf. 512, 535); or with a nominative participle, e.g. ἵστον στήσας Ἰσθαι (506, cf. 517, 528).

**APPENDIX F.**

**Note on Verbs in -αω, -εω, -οω.**

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
   ἐνώμαον for ἐνώμων (32).
   προσηνύδαι for προσηνύδα (400 and 455).

   These changes greatly improve the metre.

   This resolution of contractions has been carried out in the recently published edition of the Iliad by Van Leeuwen and Da Costa. 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
   Ἥβαοντες for Ἥβωντες (6).
   γούντας for γόωντας (209).
   εἰσοράσθαι for εἰσοράσασθαί (396).

2. In line 204 Cauer gets over a metrical difficulty by reading the contracted form ἔριθμεον (cf. καλεῦντες, 255) for ἔριθμεον of the MSS., which is very awkward. Similarly in VIII. 550 he reads κάλευν for κάλεον.

3. The illicit hiatus in μηδὲ ἔαν (536) is a difficulty. Dr Leaf (on II. II. 165 μηδὲ ἔα νήας) says that it is possible that we ought to read ἔα, though, as he admits, this form is nowhere actually found. Van Leeuwen and Da Costa read μηδ' ἔαε. So here we may read μηδ' ἔαειν.
APPENDIX G.

HOMERIC METRE.

The following points with regard to Metre should be noticed:

1. Short vowels lengthened.

A short vowel followed by two consonants or by a double consonant is made long:

- ἔπεα πτερόντα (324).
- αὕτῇ δὲ χθαμαλῇ (196).
- ἐτὶ ζωοῖςι μετελήν (52).

Exceptions:

(a) when the two consonants are a mute and a liquid. But even then the vowel is often lengthened:

- ἔσ λιμένα κλυτὸν ἦλθομεν (87).
- ἀκταί δὲ προβλήτες (89).

(b) in the case of words which could not otherwise be brought into the verse:

- ὑλήσσα Ζάκυνθος (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).
- κατάλοφαδεία (169).
- πάντα κατὰ μοῖραν (16).
- πλωτῇ ἐνὶ νῆσῳ (3).
- ἐπὶ ῥηγμῖν (186).
- κατὰ συφεόδιν ἔργῳ (238).

λ (dative singular) and α (neuter plural) are each long several times in Homer, perhaps because these terminations were originally long:

- πᾶρ νηῖ τε μένειν (444).
- τὸ τρίτον αὖθ’ ὕδατι (520).
- πορφυρέα καθύπερβ’ (353).

A final short syllable in arsis is sometimes lengthened before the digamma. In such cases ʃ (=γ, consonantal ν) may, for metrical
purposes, be regarded as vocalised into \( v \), coalescing with the pre-
ceeding short vowel and thus forming a diphthong.

\[ \eta \ \text{de} \ \mu \text{éga} \ \delta \text{á} \chi \text{ou} \text{a} \ (323). \]
\[ \delta \nu \text{an} \text{o} \ \text{f} \text{é} \text{t} \text{o} \text{s} \ (246). \]

Short syllables ending in a consonant are sometimes made long in arsis, although the next word begins with a vowel:

\[ \pi \text{w}s \ \eta \text{la} \text{b} \text{e} \text{s}, \ '\text{O} \text{d} \nu \text{s} \text{e} \text{o}; \ (64). \]
\[ \pi \text{l} \text{e} \text{o} \mu \text{e} \nu \ \dot{\alpha} \text{k} \text{a} \chi \text{HM} \text{e} \text{n} \text{o} \ \hat{\eta} \text{t} \text{o} \ (77). \]
\[ \nu \text{e} \text{o} \text{s}, \ \dot{\alpha} \text{n} \text{é} \gamma \text{e} \text{i} \text{ra} \ \delta^{'}, \ \text{é} \text{t} \text{a} \text{í} \text{r} \text{os} \ (172). \]
\[ \mu \text{án} \text{t} \text{hos} \ \dot{\alpha} \text{l} \alpha \text{o} \text{u} \ (493). \]

Short syllables are sometimes lengthened apparently \textit{metri gratia} only, when a number of short syllables come together:

\[ \dot{\alpha} \text{th} \text{a} \text{v} \text{a} \text{t} \text{o} \text{i} \text{a} \ (2). \]
\[ \theta \nu \text{g} \text{a} \text{t} \text{é} \text{r} \text{e} \text{s} \ (6). \]
\[ \nu \text{i} \text{s} \text{o} \text{d} \text{ó} \text{m} \text{e} \text{t} \text{a} \ (42). \]

2. \textbf{Hiatus.}

\textit{(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 \( v \) of the diphthong is treated as \( i \) or \( u \). Cf. note on line 243.

\[ \pi \lambda \omega \gamma \ \acute{\epsilon} \nu \ \nu \text{h} \text{w} \ (3). \]
\[ \text{oú} \text{d} \text{è} \ \tau \nu \ \dot{\alpha} \lambda \lambda \nu \ (32). \]
\[ \dot{\epsilon} \text{nai} \ \dot{\alpha} \text{k} \text{o} \text{l} \text{t} \text{i} \text{s} \ (7). \]
\[ \eta \text{p} \text{ú} \text{e} \ \iota \text{e} \text{s} \text{e} \text{l} \text{á} \text{w} \text{n} \ (83). \]
\[ \text{á} \nu \text{t} \text{o} \text{o} \ \dot{e} \nu' \ \dot{e} \text{sx} \text{a} \text{t} \text{i} \text{t} \text{h} \text{s} \ (96). \]

Exceptions. Sometimes when the vowel or diphthong is in arsis it is left long:

\[ \acute{\alpha} \text{rg} \text{u} \text{r} \\text{e} \gamma \ \acute{\i} \text{n} \nu \ \mu \nu \ (24). \]
\[ \text{é} \text{mu} \text{o} \ \acute{\epsilon} \nu \ \mu \text{l} \text{m} \text{u} \text{t} \text{e} \text{t} \text{e} \ (489). \]

Especially at the caesura:

\[ \Upsilon \ \text{d} \text{e} \text{k} \text{at} \text{h} \ \delta^{'}, \ \hat{\eta} \nu \text{h} \ \text{án} \text{e} \text{f} \text{a} \text{l} \text{u} \text{v} \text{e} \text{t} \text{o} \ (29). \]
\[ \acute{\alpha} \text{mp} \text{f} \ \acute{\epsilon} \mu \ \acute{\dot{d}u} \text{r} \text{d} \text{m} \text{e} \text{n} \text{o} \nu, \ \acute{\nu} \text{t} \nu \ \text{p} \text{o} \nu \ (486). \]

\textit{(b) Short Syllables.}

\textit{(a)} in the case of vowels not liable to elision:

\[ \text{oú} \text{d} \text{è} \ \tau \nu \ \acute{e} \text{k} \text{f} \text{á} \text{s} \text{t} \text{h} \nu \text{a} \ (246). \]
APPENDIX G.

(β) in the pauses of the verse:

(i) at the caesura:

\[ \lambda \eta i o s' \ \eta \mu e i s \ \delta' \ \alpha u t e \ \delta' \ \mu i n (41). \]
\[ \omega s' \ \epsilon \phi \alpha \mu e n' \ \omega i \ \omega k a \ \epsilon m o i s (178). \]
\[ \alpha u t o l \ \delta' \ \delta' \ \delta' \ \eta t r \gamma \nu e a t h e \ \epsilon m o i (425). \]
\[ \delta \phi \tau a l m o \omega i s \ \iota \delta i o t o \ \eta \ \epsilon \nu \theta a (574). \]

(ii) before the fifth foot:

\[ \pi e l \alpha s s a t e \ \delta \pi l a \ \tau e \ \pi \alpha n t a (404). \]
\[ \alpha l y e a \ \iota \chi \theta u b e n t i (458). \]

3. Elision.

The following terminations are sometimes elided:

(a) -ι of dat. sing. rarely; ι of dat. plur. often:

\[ \theta \nu \gamma a t e r' \ \iota \phi i m \mu i (106). \]

(b) -αι of verb terminations often, except aor. i. infin. act.:

\[ \lambda \ups i o s \theta' \ \epsilon t \alpha r o u s (385). \]
\[ \kappa a t \alpha k e i t' \ \epsilon \sigma \phi a g \mu e n a (532). \]

(c) -οι of μοι and σοι rarely:

\[ \delta \omega k e \ \delta e \ \mu' \ \epsilon k \delta e i r a s (19). \]

4. Synizesis.

This term (=‘sinking together’) is used of two vowels coalescing and scanned as one syllable:

\[ \delta \eta \ \alpha u t e (281). \]
\[ \kappa r h \mu e o u s (204). \]
\[ \epsilon \xi e i (378). \]
\[ \kappa r h \nu e o n (350). \]
\[ \epsilon \nu n \epsilon o r o (19). \]
\[ \nu i u s (132). \]
\[ \eta \nu \omega g e a (263). \]
\[ \tau e w s (348). \]

5. Spondaic lines.

These are common in Homer. Generally such lines end with four-syllable words: κεκμηώτα (31), μερμήριξα (50).

But we also have such endings as

\[ \epsilon \lambda \gamma \chi i o s t e \ \xi o f o n t o u s (72). \]
\[ \kappa v a n o p r \rho \rho o i (127). \]

Spondaic lines ending with two dissyllables are not admissible. Apparent exceptions can be easily emended: e.g.

\[ \eta \delta a \ (f o r \ \eta \delta \omega) \ \delta i a n (I X. 151). \]
\[ \delta \eta m o o (f o r \ \delta \eta m o n) \ \phi \eta m i s (X I V. 239). \]
6. Caesura.

The ordinary Homeric caesura is in the third foot, with the 'diaeresis' (or metrical pause) between the fourth and fifth: e.g.

\[ \text{Αἴολην στὶς νῆσον ἀφικόμεθ᾿ ἐνθα στὶς ἐναιέν (1).} \]

Mr Monro points out that there is no caesura in 58 as read by La Roche:

\[ \text{αὐτὰρ ἐπεὶ σιτοῖο τε πασσάμεθ᾿ ἤδὲ ποτήτος.} \]

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.]

\[ \text{ἀγνὺμ.} \text{ F observed, 123.} \]

\[ \text{ἀναξ and ἀνάσσω.} \text{ F observed, 216. In 110 read ὀς} \]

\[ \text{ἀπαῖος.} \text{ F neglected, 90. Remove the } ν \text{ ἑφελκυστικὸν of the previous word, as in the last instance.} \]

\[ \text{ἀστυ.} \text{ F observed, 105, 108, 118.} \]

\[ \text{ἐ, ὦς.} \text{ 61, 247, 349, 559. In 553 and 557 read } \phi \text{ςαλ } \text{fησιν. See also § 3 of this Appendix.} \]

\[ \text{ἐθνος.} \text{ F observed, 526.} \]

\[ \text{ἐκκοστ.} \text{ 208.} \]
éidov, ólda, etc. F observed, 147, 152, 219, 426. In 44 read with Fick θάσσων ὑπώμεθα for θάσσων ἥδωμεθα: in 190 οὐ γὰρ ἥδημεν, omitting τ'. In 37, 385, 387 merely omit the final ν of the previous words.

ἐπιγ and ἐπισ. F observed, 34, 37, 70, 246, 280, 319, 324, 377, 418, 457. In 500 μῦν 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 μαλακῶς ἔπεσον, and in 442 μειλιχίους ἔπεσον.

ἐκάστος. F observed, 173, 292. In 14, 392, 397 omit the final ν of the previous words.

ἐννυμ and εἶμα. F observed, 542, 543.

ἐξ. F observed, 6. See also § 3 of this Appendix.

ἐκίκα and ἐκεκλε. F observed, 278, 304.

ἐργον. F observed, 98, 223. In 199 μυσαμένοις ἔργων the F is neglected, if we are to suppose, with some recent editors, that the termination -οις (for -οι) is un-Homeric; for of course μυσαμένοις' ἔργων would be a neglect of F. Fick rejects this and the following line.

ἐρέω. F observed, 289, 292.

ἐρκος. F neglected, 328, as usual with this word. However, F is observed in Il. v. 90.

ἐρύω. F observed, 126, 294. In 423, where F is neglected, Fick reads πάμπρωτα ἔρυσσομεν. Distinguish carefully between ἔρυω 'draw' and ἐρύσσαεi 'protect'; see § 3 of this Appendix. Fick, however, makes the latter a digamma-word, and writes ἔρυσσαεi in 444.

ἡδύς. F observed, 468. See also § 3.

ἡνοψ. ,, 360.

λαχο. ,, 323. Mr Monro points out that the imperfect ἱαχον never admits F: and that hence it is probable that the true form of the imperfect was ἱαχον standing for ἐσίαχον.

ἰεμα. F neglected, 246, where for ἱεμενός περ Fick reads ἐσούμενος περ. ἤἰεμα is now generally taken as a digamma-word. Curtius accounted for the frequent hiatus before it by supposing a lost y: but this is now given up. ἤἰεμαi 'to desire' must be distinguished from ἤἰεμαi 'to be sent' (e.g. σπυνθήπερ ἔρνται, Il. IV. 77). The two verbs are probably from different roots, ἤμι from root se, ἤἰμai 'desire' from root νι 'enjoy' (King and Cookson, p. 399).

ἰσος. F observed, 378.
2. Other traces of F.

(i) Some doublings of consonants are due to the digamma: e.g.

 epis (130) for *episo: cf. επας for επας.
 εσσεντια (484) for * esseni: cf. ευσσελμος (σφήλμα).
 χρυσοπαπις (277) for χρυσόπαπις: cf. ἤπαθδος.

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:

 εδεισαν (219) for * edeisana. Cf. IX. 236 ἤμεις δὲ δεισαντες.
 υποδεισασα (296) for * hypodeisasa.
 ἀρηκτος (4) for * arhktos, Aeolic aρηκτος.
 ἀποραξ (514) for * aporaξ.
 περισαίνοντες (215) for περισαινοντες. The root is σιαν.

(ii) In the following words the digamma prevents two vowels from coalescing:

 ἀξω (93). The α of ἀ-ἀξω (cf. Latin vegō) is 'prothetic'; cf. ἐφικσι, ἐφεσι. ἀ-ἀξω became αὐξω through the vocalisation of F: cf. ἱαω (root ἅ:reduplicated), ἑχεω (ἐχεα).

 ἐλπων (188), ἐργυν (238), ἐρχατο (241), ἐλεσατο (149), ἔγγη (560), are for ἐλπων, ἐργυν, ἐρχατο, ἐλεσατο, ἔγγη.

(iii) A syllable is sometimes lengthened to compensate for the loss of the digamma in the following syllable: e.g.

 δειδύμεν (381) for * deidýmev, infinitive of δεδύμα. Cf. θεούς 'god-fearing' for θεόδύς. Brugmann (Comp. Gram. vol. i. § 166), however, holds that the ordinary spelling of these words is incorrect; and, if δF was not still spoken in the time of Homer, would write δειδύμεν, θεόδύς. Notice also that δειδω (δεδύω) is
APPENDIX H.

not really a present, but a contraction of δέδομα for δέδομαι, the true perfect of δέ-.  

άπειρον (195), connected with πέρας, is for απείρον. Cf. Sanskrit पार्वति 'knot', πείρατα and Aeolic πέρπατα for περπατα, and απερσάω.  

eιδαρ (372) is for εδαρ. Cf. ξείνος, Aeolic ξένος, for ξένος. The ι is written in Corcyraean πρόξενος. Cf. also εινοσίφυλλος for ενσοσίφυλλος.  

γούνα (264), Aeolic γόνα, is for γόνα (cf. Latin genua). Cf. οὖλος 'whole' for οἶλος.  

αὐασσαν (68), from αἴαω 'to harm' (cf. Aeolic αἴάρα = αἱ), is the reading in Fick's Aeolic version for αασαν 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 αασαν. Several Aeolic forms of this kind are to be found in the present texts of Homer: e.g. εβάδε for ἐβαδέ, ταλαύρινος for ταλάρινος, ταναῦταδα for τανάῦταδα, εὐληρα for ἐληρα, αὐέρνον (for ἀβ-έρνον, which is, by assimilation, for ἀνα-έρνον); in II. 11. 422 Van Leeuwen and Da Costa read ἀφέρνον 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 ι.  
(i) In the following words, given in the list of digamma-words, there is a loss of ι as well as of ι, or rather a primitive ι is represented, as often, by the aspirate:  

ξι is for σιξ. The Indo-European form would be sükks; cf. Cymric chwech and Latin sex (Brugmann, Comp. Gram. vol. i. § 166).  

ηδώς. Cf. Latin suadeo lit. 'I exhibit something agreeable', and Sanskrit svādīs 'sweet'.  

ός is for σφός, and εός for σφός. Cf. Latin suus and Sanskrit svā-. φιλός was formerly thought to be for σφ-λός and to mean properly 'own'. But the philologists of the new school hold that φ cannot represent an original ι.  

(ii) A lost ι in the following words seems to be recognised in the metre:
éρύμαι (νήν ἐρυθάι, 144) 'I protect', which is probably for σερύμαι (cf. Latin servo) to be distinguished from σερνώ 'I draw'.

μοίρα (κατὰ μοῖραν, 16) is from a root σμερ; cf. μείρομαι for σμερομαι. This explains the lengthening of final vowels before this word; cf. the same before vīfas (Gothic snaitus 'snow') and ῥὸς (Sanskrit srav-). However, it must be admitted that there are many similar lengthenings which cannot be so easily accounted for. See Appendix G. i.

ὑπνος. The aspirate in this word represents σ, which may account for the hiatus in line 68. ὑπνος is connected with somnus (for συννυς) and sopor.

ἐάω is perhaps for σεάω: cf. Latin de-sivere (=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 ε, η, ει.

There is a full discussion of this subject in Cauer's preface, p. xii. sqq.

The following instances in Od. x. should be noticed:

ἐπιβείομεν (334), the reading of some MSS., is adopted by La Roche, who also reads θείομεν, στείομεν, κιχείομεν, τραπείομεν. And this was the practice of Aristarchus. Cauer reads ἐπιβήομεν, which has good MSS. support.

θῆ (301), θῆς (341). So La Roche and Cauer, after Aristarchus, read for the second and third persons. Most MSS. have θῆ and θῆς (without ι subscript). On philological grounds we should expect to find the stem θη- (which we have in τίθημι, θησῳ, etc.) appearing also in the subjunctive.

προίεν (100) La Roche. Some MSS. have προῖην, which is the reading of Cauer.

τεθνῇτι (494) La Roche and Cauer, after Aristarchus. Most MSS. have τεθνεῖτι, while one has τεθνεῖτι.

κατακήα (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 σπείεσσι. The ordinary texts exhibit the following forms: σπεισσι, σπησσι, σπεισσι, σπηεσσι. Nauck would read the uncontracted forms σπεισσι, σπειει, σπειει, σπειεσσι. And so Fick reads σπειεσσι in one passage.

τέως (348). The MSS. in some places, not here, give τειως. Here Nauck and Cauer read τήσσ for τέως μεν; and for ειως and ειος we should probably read ἰσ in all cases.

Mr Monro (H. G. 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 ei... 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 ei in any form which was then archaic".

APPENDIX K.

Specimens of Fick's Aeolic Version.

Od. X. 1—12.

Διολιαν δ' εις νάσον ἄπικοντ' ἐνθα δ' ἕναιε
Αλόλοσ Ἡπποτάδας, φίλος ἀθανάτουι θεοίοι,
πλώται ἐνι νάσωι παῖσαν δὲ τέ μιν πέρι τείχος
χάλκεον αὖρηκτον, λίσσα δ' ἀναδέδρομε πέτρα.
τῷ καὶ δώδεκα παίδες ἐνι μεγάροις γέγαισι,
φέξ μεν θυγγάτερες, φέξ δ' νιέες ἡβάντες.
ἐνθ' ὦ γε θυγγάτερας πόρεν νίασι ἐμμεν ἀκοίτες.
οἵ δ' αἰεὶ παρά πάτρι φίλωι καὶ μάτερι κέδναι
dαίωνυται· παρὰ δὲ σφίν νόαια μῦρα κεῖται,
kυλίσαν δὲ τε δώμα περιστεναξίτεται αὐλαι
dοματα, νύκτας δ' αὐτε παρ αἰδοίαν' ἀλόχοισι
ἐνδοια' ἐν τε τάπησι καὶ ἐν τρήτουσι 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.
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- **αστ** stems
- **ευ** and **ην** stems
- **ι** stems
- **ν** stems

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### Third Declension.

- **υ** stems
- **ις** stems

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